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## **ANCIENT FRAGMENTS.**



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# ANCIENT FRAGMENTS

OF THE

PHOENICIAN, CHALDÆAN, EGYPTIAN, TYRIAN,  
CARTHAGINIAN, INDIAN, PERSIAN, AND OTHER  
WRITERS;

WITH AN INTRODUCTORY DISSERTATION:

AND AN INQUIRY INTO THE

PHILOSOPHY AND TRINITY OF THE ANCIENTS.

BY ISAAC PRESTON CORY, ESQ.

FELLOW OF CAIUS COLL. CAMBRIDGE.

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**ΑΔΕΛΦΗΙ ΦΙΛΤΑΤΗΙ**

**ΑΔΕΛΦΟC**

**ΧΡΗСΤΗ ΧΑΙΡΕ**

**ΧΑΙΡΕΙC ΓΑΡ ΕΝ ΧΡΙСΤΩΙ**



## ANCIENT FRAGMENTS.

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### PHœNICIAN.

From Sanchoniatho.

### CHALDEAN.

From Berossus, Abydenus, Megasthenes, Nicholaus Damascenus, Hestiaeus, Alexander Polyhistor, Eupolemus, Thallus, Ctesias, Diodorus Siculus, Herodotus, Castor, Velleius Paterculus, Æmilius Sura, Plinius and Cicero.

### DYNASTIES OF THE KINGS OF CHALDEA, ASSYRIA, MEDIA, PERSIA, THEBES, AND EGYPT.

From Abydenus, Africanus, Eusebius, Syncellus, Castor, Ptolemæus, Ctesias, Eratosthenes, Manetho, Josephus, Diodorus Siculus, Herodotus, Theophilus Antiochenus, Malala, Suidas, Diogenes Laertius, Dicearchus, Artapanus, Plato, Pomponius Mela and Barhebraeus.

### EGYPTIAN.

From the Obelisks, Manetho, Chæremon, Diodorus Siculus, Lysimachus, Polemo, Ptolemæus Mendesius and Artapanus.

### TYRIAN.

From Dius and Menander.

### CARTHAGINIAN.

From Hanno and Hiempsal.

### INDIAN.

From Megasthenes and Clitarchus.

### ATLANTIC AND PANCHÆAN.

From Marcellus and Euemerus.

ANCIENT FRAGMENTS.

ORACLES OF ZOROASTER.

HERMETIC, ORPHIC, PYTHAGOREAN AND TYRRHENIAN.

From the ancient and modern Hermetic Books, Horapollo, Chæremon, Orpheus, Hesiodus, Aristophanes, Timotheus, Timæus Locrus, Plato, Amelius, Onomacritus, Ion, Philoponus, Plutarchus, Ocellus, Aristoteles, Suidas and Damascius.

CHRONOLOGICAL.

From Berossus, Seneca, Censorinus and Theon Alexandrinus.

## INTRODUCTORY DISSERTATION.

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IN presenting this collection of **ANCIENT FRAGMENTS** to the world, some explanation of what is comprehended under that title may not be deemed unnecessary. We are accustomed to regard the Hebrew scriptures, and the Greek and Latin writings, as the only certain records of antiquity: yet there have been other languages, in which have been written the annals and the histories of other nations. Where then are those of Assyria and Babylon, of Persia and Egypt and Phœnicia, of Tyre and Carthage? Of the literature of all these mighty empires, where are even the remains? It will, no doubt, tend to excite some reflections of a melancholy cast, to look on this small volume as an answer. That all such remains are contained in it, I should be unwilling to assert: yet, with some diligence and research, I have not been able to increase its size with other fragments, which I could consider sufficiently authenticated.

It was my wish to have included in this collection all the fragments of the earlier Gentile world, which have reached us through the me-

dium of the Greek language. Of the early historians of Greece the names only of some have come down to us; whilst of others, such as Eupolemus and Histæus, several very interesting fragments have escaped the general wreck. In the classic ages of their literature, the acquaintance of the Greek historians with antiquity was generally confined and obscure: nor was it till the publication of the Septuagint, that they turned their attention to their own antiquities, and to those of the surrounding nations: and for this reason we meet with more certain notices of ancient history in the later, than in the earlier times of Greece. To have drawn a line then; to have inserted the earlier writers in exclusion of the later, would have been to have omitted the more valuable. To have reprinted the fragments of many authors, such as Nicolaus Damascenus, a writer of Damascus, of the Augustan age, would have introduced, with some matter worthy of attention, much of little interest. To have selected from them all, the passages relating to ancient times and foreign states, would have been a task as useless as laborious, and would have swelled the collection to a series of volumes. I have therefore, for the most part, excluded the native Greek historians—and every writer of the Augustan age and downwards—I have also omitted all fragments which bear about them the stamp of forgery, or are the productions of Hellenistic

Jews, or of authors who have had access to the sacred Scriptures, and following the words, throw no additional light upon the subjects ; under one or other of which divisions may be classed the Antediluvian books of Enoch, the fragments of Artapanus, the Sibylline Oracles, the Correspondence of Solomon and Hiram king of Tyre, the tragedy of Ezekiel in which Moses figures as the hero, with several compositions of a similar description.

The contents, then, of this volume, are Fragments which have been translated from foreign languages into Greek ; or have been quoted or transcribed by Greeks from foreign authors ; or have been written in the Greek language by foreigners who have had access to the archives of their own countries. Yet to render the collection more useful, and as it were a manual to the Chronologist and Mythological Antiquarian, I have added by way of Supplement such fragments and extracts as appear to have descended from more ancient sources, though they are now to be found only in the works of Greek or Latin writers. Some of these are merely illustrations of the fragments, or contain detached chronological notices, or such other curious information as may well be deemed worthy of a place. Thus I have endeavoured to comprise, in the volume, all the genuine relics of antiquity which precede the era of Grecian history ; and which lie so scattered

among the folios, chiefly of the Fathers and the Philosophers of the lower empire, as to be inaccessible to the Antiquarian, unless in the neighbourhood of some large public library.

Miscellaneous as such a collection might be at first supposed, it will be found to resolve itself into two subjects; the early History, and the ancient Theological Systems of the world. In the following pages I have endeavoured to present a sketch of both; not with a view of entering into the details, but rather as a method of connecting the fragments with one another, to facilitate an examination of their contents, by directing the attention successively to those great landmarks which stand prominently forth amidst what might otherwise be deemed a wild, pathless and interminable; and to enable the reader, by following the same order of perusal, to elicit something like a regular continued narrative. In the Scriptures we have a brief but authenticated account of the earliest ages: but among the heathen writers, with the exception of some few very valuable historical fragments, we have little more than a collection of allegories and legendary tales. Upon examination, however, most of these legends, notwithstanding their obscurity, will be found to contain references to those grand primeval events whose memory was retained among every people upon earth: and for the com-

memoration of which were ordained so many of the ceremonies and mysteries of the ancients.

From such traditions, handed down for ages before they were committed to writing, we might expect but little aid. Indeed in all the researches of the antiquarian, conjecture must very generally supply the place of science. Yet, by pursuing a proper method of investigation, we may approximate to truth, and frequently illustrate circumstances obscurely hinted at in Scripture, and even occasionally fill up the gaps of history, by supplying events which have been omitted by the sacred writers as unconnected with the immediate objects under their consideration.

Persons, Events, and Dates in History, and Systems in Theology, are the objects to be examined and ascertained. And where the subject under investigation can be so divided, that the truth must lie among some few plausible hypothesis, which can be *a priori*, and at once laid down: by collecting all the evidence that can be had, and examining separately, and excluding successively each of these hypothesis which shall be found inconsistent with that evidence, we may contract the circle of conjecture, in some cases, till but one hypothesis is left; which one must be the truth, and is thus negatively rendered matter of demonstration. In other cases want of

evidence may leave room for several different opinions, none of which can really be refuted, though one may often be more plausible than another.

Mr. Faber, in his admirable work on the Pagan Idolatry, has collected and separately examined all the different systems of the Heathen Mythology ; and has shown, ‘that there is such a singular, minute, and regular accordance among them, not only in what is *obvious* and *natural*, but also in what is *arbitrary* and *circumstantial*, both in *fanciful speculations* and in *artificial observances*,’ as to render untenable every other hypothesis than this—‘ that they must all have originated from some common source.’

Having thus shown their common origin, he enumerates three hypothesis as the only three on which, he conceives, the common origination of the various systems of Paganism can be accounted for :

1. Either all nations agreed peaceably to borrow from one, subsequent to their several settlements.
2. Or all nations, subsequent to their several settlements, were compelled by arms to adopt the superstition of one.
3. Or all nations were once assembled together in a single place and in a single community ; where they adopted a corrupt form of religion, which they afterwards respectively carried with them into the lands that they colonized.

After examining at length and shewing the utter

impossibility of maintaining either the first or second of these hypothesis, he concludes that the third only can be the truth.\*

In the same manner we may ascertain the region from which mankind originally dispersed. Both in ancient and modern times the Greeks have been accused of a kind of plagiarism, which was the prevailing custom of every nation upon earth. Egypt and India, and Phœnicia, no less than Greece, have appropriated to themselves, and assigned within their own territorial limits, the localities of the grand events of primeval history, with the birth and achievements of the Gods and Heroes, the Deluge, the origin of the arts and the civilization of mankind. And their claims have found more able supporters, only because they have not been so obviously liable to refutation. Yet by rejecting each country, whose claims rest upon no better foundation than its own local histories, and retaining those only, whose pretensions are substantiated by the concurrent testimony of the rest ; it may be shown, independently of Scripture, that the primitive settlements of mankind were in such places, and attended with such circumstances, as the Scripture instructs us was the case.

\* To these, perhaps, may be added a fourth, viz. that the superstition became general, partly by peaceful communication, and partly by force of arms : though the fulness of the evidence is such as to render this equally untenable with the others.

Of the transactions previous to the Deluge there are but few and faint memorials among the heathens. One of the most authentic may be found in the remains of the Phœnician History of Sanchoniatho, who is considered to be the most ancient writer of the heathen world. In what age he wrote is uncertain : but his history was composed in the Phœnician language, and its materials collected from the archives of the Phœnician cities. It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius.

The Cosmogony\* I shall have occasion to refer to hereafter : as one of the most ancient, it is extremely valuable, and as it speaks more plainly than the rest, it affords a key to their interpretation.

The Generations contain many very curious passages. In the first† is an allusion to the fall : in the second Genus may be Cain : after which we lose the traces of similarity : at the fifth‡ there is an interruption. But taking up the thread of inquiry, at the end, in Taautus or Thoyth,§ we may recognize Athothis,|| the second king of Egypt, the Hermes Trismegistus, who again¶ appears as the adviser of Cronus. His predecessor Misor

\* p. 1.      † p. 5.      ‡ p. 7.      § p. 9.

|| See also Manetho, p. 94 ; Eratosthenes, p. 84.      ¶ p. 10.

then corresponds with Mizraim, the first king of Egypt, the Menes and Mines of the dynasties.\* In the preceding generation is Amynus, Amon, or Ham, the same with the Cronus,† of what by the historian is supposed to be a different but contemporary line. An ascent higher we find, Agrus, the husbandman, who was worshipped in Phœnicia as the greatest of the gods: he corresponds with Noah, the Ouranus of the other line, whose original name was Epigeus or Autochthon.

Sanchoniatho seems to have been a very diligent inquirer, and intimates at the conclusion ‡ that the generations contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of Thabion, the first hierophant of Phœnicia. That such is the case, we are assured by Philo Byblius, in the remarks on Sanchoniatho with which he prefaces his translation of the work. The passage also informs us that the history thus disguised was handed down to Isiris, the brother of Chna the first Phœnician, apparently alluding to Mizraim the brother of Canaan.

It is very remarkable that he has placed these characters in the true order of succession, though in all the traditions of the heathens they are generally confounded with one another. It is also remarkable that Sanchoniatho is almost the only

\* See pp. 8, 84, 94, 139.

† pp. 8, 9.

‡ p. 16.

heathen writer upon antiquities who makes no direct mention of the deluge, though several obscure allusions to it may be found in the course of the fragment. Were we assured of his silence upon the point in the parts of his work that have been lost, the omission might still be accounted for from his avowed determination to suppress what he considered merely allegorical, for he would find the traditions of the deluge so intimately blended with those relating to the creation, that in endeavouring to disengage the truth from the fable he might easily be induced to suppose that they related to the same event.

For explanation of his fragment upon the mystical sacrifice of the Phoenicians,\* I must refer to the very curious dissertations by Bryant† and Mr. Faber.‡ Sanchoniatho wrote also a history of the serpent, a single fragment§ of which is preserved by Eusebius.

In the fragments of Berossus again we have perhaps some few traces of the antediluvian world. Like Sanchoniatho, Berossus seems to have composed his work with a serious regard for truth. He was a Babylonian by birth, and flourished in the reign of Alexander the Great, and resided for some years at Athens. As a priest of Belus, he possessed every advantage which the records of

\* p. 16.

† Mythology vi. 323.

‡ Pag. Idol. Lib. II. c. 8. § p. 17.

the temple and the learning and traditions of the Chaldæans could afford. He appears to have sketched his history of the earlier times from the representations upon the walls of the temple.\* From written and traditionary knowledge he must have learned several points too well authenticated to be called in question; and correcting the one by the other, and at the same time blending them as usual with Mythology, he has produced the strange history before us.

The first fragment preserved by Alexander Polyhistor † is extremely valuable, and contains a store of very curious information. The first book of the history apparently opens naturally enough with a description of Babylonia. Then referring to the paintings, the author finds the first series a kind of preface to the rest. All men of every nation appear assembled in Chaldæa :‡ among them is introduced a personage who is represented as their instructor in the arts and sciences, and informing them of the events which had previously taken place. Unconscious that Noah is represented under the character of Oannes, Berossus describes him, from the hieroglyphical delineation, as a being literally compounded of a fish and a man, and as passing the natural, instead of the diluvian night in the ocean, with other circumstances indicative of his character and life.

\* See pp. 22, 24.

† p. 21.

‡ p. 22.

The instructions of the Patriarch are detailed in the next series of paintings. In the first\* of which, I conceive, the Chaos is pourtrayed by the confusion of the limbs of every kind of animal: the second† represents the creation of the universe: the third the formation of mankind: others again that of animals, and of the heavenly bodies.

The second book‡ appears to have comprehended the history of the ante-diluvian world: and of this the two succeeding fragments§ seem to have been extracts. The historian, as usual, has appropriated the history of the world to Chaldæa. He finds nine persons, probably represented as kings, preceding Noah, who is again introduced under the name Xisuthrus, and he supposes that the representation was that of the first dynasty of the Chaldæan kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king: consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonasar|| left him to fill up the intermediate names as he could: and who are inserted, is not easy so to determine.¶

\* p. 24.    † p. 25.    ‡ p. 26.    § pp. 30, 32.    || p. 36.

¶ In the Syriac Chronicle of Bar-Hebræus, the names in the catalogue are given to certain recluses of the line of Seth, called the Sons of God, who lived upon Mount Hermon, and afterwards apostatized and became the fathers of the Giants.

Berossus has given also a full and accurate description of the deluge,\* which is wonderfully consonant with the Mosaic account. We have also a similar account, or it may be an epitome of the same† from the Assyrian history of Abydenus, who was a disciple of Aristotle, and a copyist from Berossus. I have given also a small extract‡ from the Fragments of Nicholaus Damascenus, relative to the deluge and the ark, whose wreck is said by him as well as Berossus, Chrysostom, and other writers, to have remained upon Ararat even at the very time in which they wrote.

Mankind appear to have dwelt some time in Armenia, and the Patriarch allotted to his descendants the different regions of the earth, with commands to separate into distinct communities. His injunctions, however, were disobeyed, and great numbers, perhaps all the human race, started from Armenia in a body, and, according to the Scriptures, journied westward, but according to Berossus, travelled by a circuitous route to the plains of Shinar. By combining the two narratives, we may conclude that they followed the winding course of the Euphrates, till they halted upon those celebrated plains, where the enterprising spirit of Nimrod tempted him to as-

\* p. 26.

† p. 37.

‡ p. 49.

pire to the dominion of the world, and to found the Tower and City of Babel as the metropolis of his future universal empire.

Upon the Tower of Babel and the events connected with it, will be found some very interesting fragments from Abydenus,\* from Hestiaeus,† a very ancient Greek writer, from the Babylonian Sibyl,‡ and from Eupolemus.§ I have added also a curious extract from the Sibylline oracles.|| In these fragments are detailed the erection of the Tower, the dispersion of its contrivers, and the confusion of the languages ; with the additional circumstances of the violent destruction of the building,¶ and the Titanian war, which forms so remarkable an event in all traditions of the heathens.

Previously to the erection of the Tower, men appear very generally to have apostatized from the patriarchal worship. About this time a further deviation from the truth took place ; and upon the first and more simple corruption was engrafted an elaborate system of idolatry. Some

\* p. 34.    † p. 50.    ‡ p. 50.    § p. 57.    || p. 51.

¶ Upon the rebuilding of Babylon, the Tower was completed most probably on the original plan. It is described by Herodotus as a pyramid of eight steps, about seven hundred feet high. Its ruins, which are still known upon the spot as the Birs Nem-brod, or the tower of Nimrod, are described by Sir R. K. Porter, as a prodigious pile of unburnt bricks cemented with mud and reeds in horizontal layers, still rising to the enormous height of about two hundred and fifty feet.

account of these deviations will be found in the extracts from Epiphanius, Cedrenus, and the Paschal chronicle.\* What is mentioned under the name of Barbarism, was probably the primeval patriarchal worship. It was succeeded by a corrupted form of superstition which is known among the ancients under the name of Scuthism, or Scythism, which was most prevalent from the flood to the building of the Tower. The new corruption, at that time introduced by Nimrod, was denominated Ionism,† or Hellenism: and both are still flourishing in the East under the well-known appellations of Brahmenism and Buddhism; whose priests appear to have continued in an uninterrupted succession from the Brahmanes and Germanes, the philosophical sects of India mentioned by Megasthenes‡ and Clitarchus.§

By the introduction of a more degenerate superstition, Nimrod appears to have aimed at the establishment of an universal monarchy in himself and his descendants, of which Babylon was to have been the metropolis, and the Tower, the central temple of their idolatries. All who

\* pp. 53, 55, 56.

† Most probably derived from Ione: for the worship of the great Goddess, or universal Mother, was then introduced, as well as Idolatry. It signifies also a Dove, which was the standard of the Assyrian Empire.

‡ p. 224. § p. 229.

attended him seem to have entered into the project, so far as he might have thought proper to divulge it, and to have assisted in the erection of the tower and city. But subsequent events shew that the proposed form of government and system of theology, though asquiesced in by the majority, did not command universal approbation. And the whole project was marred by the miraculous interposition of the Almighty.

What concurring circumstances might have operated to the dispersion, we have no clue to in the narrative of Moses. He mentions the miraculous confusion of the languages, and that the Lord scattered the people abroad from thence upon the face of all the earth ; and they left off to build the city. But if we may credit the heathen accounts above referred to, with which the Hindoo, and indeed almost every remnant of traditional lore concur ; a schism, most probably both of a political and religious nature, was the result ; a bitter war was carried on, or at least a bloody field was fought ; from which the Scuths, defeated and excommunicated by their brethren, betook themselves, in haughty independence, to the mountains of Cashgar and the north :\* whilst some violent and supernatural catastrophe, by the overthrow of the Tower, completed the dispersion.

\* See Faber, Lib. VI. c. 4..

The Scythic nations became very generally Nomade, but sometimes settled in various parts. Of what family they were has been a subject of long and intricate dispute. The ancient chronologists have, almost without exception, supposed them of the race of Japhet, the eldest son of Noah: that they were the sons of Cush has also been insisted on with great learning and ingenuity.\* But if all the nations, or even the upper classes of those nations, which bear the name, be the sons of Cush, one-third of the present human race must be the descendants of that patriarch. Indeed, before the introduction of Ionism, Epiphanius and others appear to have included all mankind under the name of Scuths. The first apostacy might have been introduced by Cush, and its

\* The term Scuth, which, with the prefix, is supposed to be the same as Cuth or Cush, the root of the names Chusas Chasas Cassians Cusæans or Chrusæans, Chusdim Chasdim or Chaldæans, Cotti or Goths and many others, appears too general for a patronymic. All the northern nations were Scuthic, the Scuths of Touran. The Scuths of Iran occupied the entire Asiatic Ethiopia, containing the Iranian territories of the Assyrian Empire, extending from the Euphrates to the Indus, and from the Caspian to the Ocean. African Ethiopia or Nubia with the adjoining territories was also Cuthic. There were Indo-Scythæ, Celto-Scythæ, and even Ionic-Scythæ. The Belgæ in Gaul, the Pelasgi in Greece, the Sacas or Saxons, the Pelestim Philistim and Phœnicians, the Sarmans Sarmatians and Germans were Scuths. In short, the term is to be found in every corner of the earth, and may be traced in America and in Lapland, as well as in China and Japan.

followers have borne his name; which the succeeding heresy of Nimrod could not obliterate.

The Scythian nations of Touran and the North were generally addicted to the Scythic superstition; and whenever they rolled back the tide of war upon their ancient rivals; the idols temples and cities were the objects upon which they satiated their revenge. They were esteemed excommunicated, and of the Giant race, Nephelim, Rephaim and Anakim. The Scuths of Iran were also of the Giant race, with Nimrod as their chief. Of the Titanian war there appears to be a double aspect. When the Scuths of Touran are the Giants, the war between them and the Ionim is the subject of the legend; and they are the Giants cast out into Cimmerian darkness, and buried under mountains. The other view presents both parties conjointly before the schism, as the Nephelim, Apostates or Giants, engaged in carrying on the war against Heaven itself. And in these accounts we find more frequent allusions to the Tower and its supernatural overthrow.

The catastrophe at Babel completed the dispersion. On the division of the earth and planting of the nations, there are some very curious notices extant.\* But whether Nimrod and his immediate adherents survived, and retained pos-

\* pp. 50, 52.

session of Babylon, or transferred their seat of government to Nineveh and founded the great Iranian empire, or whether that empire and city were founded by Assur and the sons of Shem, is still a subject of dispute. We find Nimrod, however, under the well-known title of Alorus, at the head of the two Chaldaean dynasties,\* mentioned above: but these appear rather to refer to the antediluvian patriarchs than to the proper kings of Chaldæa.

The first dynasty of Chaldaean Kings† is placed by almost all chronologists as the first Iranian dynasty, that of Nimrod under the name of Evechius, and his immediate descendants. Evexius is also placed by Polyhistor as the first Chaldaean king.‡ The dynasty of the Arabian kings of Chaldæa|| is placed by Eusebius, Syncellus and others, as well as by Berossus, next in the order of succession. They have likewise been supposed to be a Scythian nation, which broke in upon the empire from the Scythian settlements of Cashgar, and obtained possession either of the entire empire, or only of the city of Babylon, during the period of its desolation, with the plains of Shinar and the country round the head of the Persian gulf, from whence they were expelled, and discharged themselves upon Palestine

\* pp. 30, 32. See also p. 170.

† p. 67.

‡ p. 59.

§ p. 68.

as the Palli or Philistines, and upon Egypt as the Hycos or Shepherd Kings.\*

Next in succession, according to Eusebius and Syncellus, or perhaps contemporary with the preceding, came the long line of the great dynasty of the Assyrian Kings, who held the empire of the world for ten or twelve centuries, till their dominion was wrested from them by the Medes in the time of Thonus Concolerus, the Sardanapalus of the Greek historians. The different catalogues of the great Assyrian succession that are extant, will be found among the Dynasties.† The overthrow of the Assyrian empire was followed by several years of universal anarchy, bloodshed and revolution. And it is ascertained, that it was during this scene of confusion that Jonah was sent upon his mission to stop its progress at Nineveh.

Arbaces, the leader of the Median insurrection, though he succeeded in throwing off the Assyrian yoke, appears to have failed in his attempt to establish his own sovereignty: nor was the Median kingdom fully consolidated till the reign of Deioces. The catalogues of the Median kings will be found among the Dynasties. Under Phraortes and Cyaxares the Medes extended their dominion over great part of Asia, but under Astyages, who was defeated and captured

\* p. 169.

† From p. 69.

by Cyrus, the kingdom merged in the Persian empire.

The Babylonians acquired a temporary independence at the fall of the Assyrian empire, but after two or three short reigns they were subdued by Senecherib.\* Syria also became an independent kingdom, and prospered for a time, till again reduced under the Assyrian yoke. Persia at the same time arose, and alone maintained its independence against the growing power of the Medes and the new Assyrian dynasty, till the successes of Cyrus raised it above them all, and vested the empire of the world in the Persian race.

The Assyrian empire revived under Nabonasar, supposed to be the same with the Salmanasar of the Scriptures. Of this dynasty three several catalogues† will be found, the Ecclesiastical and Astronomical canons preserved by Syncellus, and the celebrated canon of Ptolemæus, besides some other notices of the successors of Nabonasar, among the supplemental Chaldaean fragments. The first princes of the line appear to have fixed their residence at Nineveh, and among them we may recognize the Tiglath Pileser, Senecherib, and Esar Haddon of the Scriptures. Their race appears to have terminated in Saracus, another Sardanapalus. Nabopollasor, a success-

\* pp. 61, 63.

† p. 78.

ful rebel, began the last line of the Assyrian and Chaldaean monarchs.\* He transferred the seat of empire to Babylon, and in his reign, his celebrated son, Nebuchadnezzar, extended his conquests over the bordering kingdoms of the north and west, by the reduction of Syria, Phœnicia, Judæa, Egypt, and Arabia; an accurate account of which is transmitted by Berossus.† On the death of his father, Nebuchadnezzar succeeded to the throne. Concerning him we have several very interesting fragments from Berossus,† and one from Megasthenes.‡ In these are detailed the splendor of his works at Babylon, its celebrated walls, and brazen gates; its temples, palaces, and hanging gardens. The prophesy of Nebuchadnezzar,§ probably alludes to the public notification of Daniel's interpretation of his vision. His successors, till the overthrow of the empire by Cyrus, are given by Berossus and Megasthenes, and will be found also among the dynasties.|| Among his four immediate successors we must find Belshazzar, and Darius the Mede. The latter has been generally supposed to be Nabonnedus, though some have endeavoured to identify him with Cyaxares. The conquest of the Median, Chaldaean, and Assyrian dominions by Cyrus, grandson of Astyages, and the nephew of Nebuchadnezzar, brings down the history to the

\* p. 59.

† p. 37, 38.

‡ p. 44.

§ p. 45.

|| pp. 40, 45, 80, 81.

authentic records of Grecian literature. The Persian line, the successors of Cyrus, will be found in several different places, both among the Chaldæan and Egyptian fragments.

The intense interest which Egyptian history has excited, from the discovery of the interpretation of the Hieroglyphics, has induced me to spare no labour or expence in rendering this part of the work as perfect as circumstances would allow.

The Laterculus or Canon of the Kings of Thebes,\* was compiled from the archives of that city, by Eratosthenes, the librarian of Ptolemæus Philadelphus. It is followed by the Old Egyptian Chronicle, with a Latin version of the same, from the Excerpta Barbara, and another from the Armenian Chronicle of Eusebius: they contain a summary of the dynasties of Egypt. To these succeed the Egyptian dynasties of Manetho,† whose introductory letter to king Ptolemæus, given in a subsequent page,‡ explains the nature of his work, and the materials from whence it was compiled. I have placed the six different versions of the Dynasties of Manetho that are extant confronting each other. The Canon of the kings of Egypt from Josephus,§ I have compiled from the historical fragments of Manetho :|| and

\* p. 84.

† p. 94.

‡ p. 171.

§ p. 136.

|| pp. 170 and 172.

I have thrown it into the form of a Canon to facilitate comparison. I have next given a very important Canon,\* the first part of which, from Mestraim to the end of the seventeenth dynasty, is preserved by Syncellus only : from the beginning of the eighteenth it is continued also in the fragments of Eusebius : and from hence to the conclusion, four different versions of it will be found. To these are added the Canons of all the kings of Egypt, mentioned by Diodorus Siculus† and Herodotus.‡ They were originally compiled by Scaliger, but I have corrected them and given them with several very important additions in the original words of the authors, instead of in the words of Scaliger himself. They are followed by the Canon of Theophilus Antiochenus.§ And after several very important chronological extracts|| upon the antiquities of Egypt, I have completed the Dynasties, with a Canon of the early Egyptian, Chaldaean, and Assyrian Kings, from the Syriac Chronicle of Bar-hebræus:¶ which I have placed beside each other as they are synchronized by that author, and given them in the English letters corresponding to the Syriac, instead of adopting the Latinized names of the translators.

I have, therefore, comprised in this part of

\* p. 139.      † p. 148.      ‡ 154.      § p. 158.  
 || p. 159.      ¶ p. 170.

the work, no less than nineteen catalogues of the Egyptian kings, with all the various readings that occur in the different versions of the same. They have been compiled with the greatest care, and I have purposely abstained from all reference to the Hieroglyphics, that I might not be misled by any preconceived opinion.

At a time, when indefatigable research is every day bringing to light new and interesting circumstances, it would be absurd to attempt to give any thing but the roughest outline of Egyptian history. I shall merely observe, then, that after the dispersion from Babel, the children of Mizraim went off to Egypt, of which they appear to have continued some time in undisturbed possession. Menes Misor or Mestraim, the Mizraim of the Scriptures, and planter of the nation, is naturally placed as the first sovereign of the united realm, at the head of all the catalogues. And perhaps the dominion of Athothis was equally extensive; for his name occurs in the Laterculus of Eratosthenes, and as the Thoth or Taautus of Sanchoniatho. After him the country seems to have been divided into several independent monarchies, some of whose princes may perhaps be found among the fourteen first dynasties. That the country was so divided, and that the first dynasties were not considered successive by the ancients, we have the authority of Artapanus\* and Eusebius.

\* p. 162.

The first historical fragment of Manetho,\* from Josephus, gives an account of the invasion and expulsion of a race of foreigners, who were styled Hyesos or Shepherd kings; whose princes are identified with the seventeenth dynasty of all the Canons except that given by Syncellus as the canon of Africanus, in which they are placed as the fifteenth. Of what family they were, whence they came, and to what country they retired, have been the subjects of almost as many hypotheses as writers; I shall not venture a remark upon a problem, of which there is every reason shortly to expect a satisfactory solution. Josephus and the Fathers confound them with the Israelites, who appear rather to be referred to by the second fragment† as the lepers, who were so cruelly ill-treated by the Egyptians, and afterwards laid waste the country, assisted by a second invasion of the Shepherds. To these fragments I have subjoined six‡ other very curious notices of the exodus of the Israelites and the final expulsion of the Shepherds; which events appear to have been connected with one another, as well as with the emigration of the Danaan colonies to Greece, not only in time, but by circumstances of a political nature,§ and to have occurred during the sovereignty of the eighteenth dynasty. Tacitus has also noticed the exodus, but in terms evi-

\* p. 171. † p. 176. ‡ p. 182. § See also the note to p. 166.

dently copied from some of those which I have given : we have but few and scanty notices of the kings of Egypt, even in Diodorus and Herodotus. Its conquest by Nebuchadnezzar is related by Berossus,\* and after two or three temporary gleams of independence, it sunk at length into a province of the Persian empire, and from that day to the present, according to the denunciation of the prophet,† Egypt has been the basest of kingdoms, and under the yoke of strangers.

The Tyrian Annals are fragments which were quoted by Josephus from the lost histories of Dius and Menander. They agree perfectly with the scriptural accounts, and furnish some particulars in addition. The correspondence of Solomon and Hiram, the foundation of Carthage, and the invasion, conquests, and repulse of Salmanasar ; the siege of Tyre by Nebuchadnessar, and its subsequent government under judges, are historical additions of great interest and importance.

The Periplus of Hanno is an account of the earliest voyage of discovery extant. It was taken from an original and apparently official document which was suspended in the temple of Saturn, at Carthage. Falconer has edited it as a separate

\* p. 37.

† Ezek. 29.

work, and gives two dissertations on it ; the first, explanatory of its contents ; and the second, a refutation of Dodwell's reflections on its authenticity. I have followed Falconer both in his text and translation. With respect to its age, Falconer agrees with Bougainville in referring it to the sixth century before the Christian era.

The *Periplus* is prefaced by a few lines, reciting a decree of the Carthaginians, relative to the voyage and its objects : and is then continued by the commander, or one of his companions, as a narrative, which commences from the time the fleet had cleared the Straits of Gibraltar. Bougainville has given a chart of the voyage, which may be found, together with the corresponding maps of Ptolemæus and D'Anville, in Falconer's treatise. It may be sufficient, however, to remark that Thymiaterium, the first of the colonies planted by Hanno, occupies a position very nearly, perhaps precisely the same with that of the present commercial city of Mogadore. The promontory of Soloeis corresponds with Cape Bojador, nearly opposite to the Canaries. Cari-contichos, Gyte, Acra, Melitta and Arambys are placed between Cape Bojador and the Rio d'Ouro which is supposed to be the Lixus. Cerne is laid down as the island of Arguin under the southern Cape Blanco : the river Chretes perhaps is the St. John, and the next large river mentioned is the Senegal. Cape Palmas

and Cape Three Points, are supposed to correspond respectively with the Western and Southern Horns, and some island in the bight of Benin, with that of Gorillæ. Vossius, however, supposes the Western Horn to be Cape Verd, and the Southern, Cape Palmas, in which case the Sierra Leone will answer to the Ochema Theon the Chariot of the Gods.

The description of the Troglodytæ, as men of a different form or appearance, may imply a change from the Moresco to the Negro race. Some passages, quoted by Falconer from Bruce's travels, explain the extraordinary fires and nightly merriment which alarmed the voyagers, as customs common among many of the negro tribes, and which had repeatedly fallen within the scope of his own observations. The Gorillæ are supposed to be large monkeys or wild men as the name ἀνθράκες ἄγριοι may in fact import.

The Periplus is followed by a strange account of the African settlements, from the books of Hiempsal king of Numidia, preserved by Sallust.

Of the Indian fragments of Megasthenes, the most remarkable has already been referred to. In the two great divisions of the Philosophical sects,† into the Brahmanes and Germanes, we may doubtless recognize the predecessors of the

\* p. 224.

present Brachmans and Buddhists of Hindostan. They are likewise mentioned by Clitarchus \* as the Brahmanes and Pramnæ. The castes of India are also described at length, † and have continued with some variations to the present day. The antiquity of such a division is very great, and perhaps originated at the dispersion, as it prevailed chiefly among the Ionic nations, while the Scythic tribes prided themselves upon their independence, and the nobility of the whole race. Megasthenes is reputed to have been a Persian, and an officer in the army of Alexander in his expedition to India, and was employed upon several negotiations of consequence.

I have next given two short notices of some celebrated islands in the Atlantic and Indian oceans. The first, ‡ upon the Atlantic island, is quoted by Proclus, from the Ethiopic history of Marcellus, in illustration of the passages of Plato in the Timæus relative to the same. Some have looked upon the relation as worthy of credit, and confirmed by the broken nature of all the islands, which lie scattered between the old and the new world, regarding them as relics of a former tract which has been absorbed. The second fragment from Euemerus may relate to the islands in the Indian Archipelago ; though it is highly probable

\* p. 229.

† p. 216.

‡ p. 233.

that both may refer only to the White island of the West, so celebrated in the Mythological legends of almost all nations, and in none more than in the antiquities of the British islands.

As I profess not to enter into the details, but merely to provide as it were the raw materials, I shall dwell but little upon Chronology. By far the most authentic record that has come down to us is the Canon of Ptolemæus.\* It commences from the Chaldaean era of Nabonasar, and is continued to the conclusion of the reign of Antoninus Pius. In calculating its chronology, however, it must be observed, that although it starts from this Chaldaean era, its years are the Sothic years of Egypt, consisting only of three hundred and sixty-five days, without any intercalation. Among the Chronological fragments at the end of the work will be found the passage of Censorinus,† so important in determining the celebrated epochs of ancient history; and likewise an extract from Theon Alexandrinus,‡ from the manuscripts of the King of France, partly cited by Larcher in his translation of Herodotus.§ For the complete extract, I beg leave to return my thanks to Mons. Champollion Figeac, and Mons. Hase librarian to the king. Several useful chronological passages will be found scattered over

\* p. 83. † p. 324. ‡ p. 329. § Vol. ii. p. 556.

the work : some also are collected at the end of the Dynasties.\* I have added also two short notices of the Sarus and Nerus of the Chaldaeanſ.†

It is remarkable, that the three great eras of ancient history commence within thirty years of one another, and are commonly fixed.

The first Olympiad, B. C. 777.

The foundation of Rome, B. C. 753.

And the era of Nabonasar, B. C. 747.

The commencement of the reign of Dioclesian is determined by the observed and calculated eclipses to be in the year A. D. 284. The beginning of the great Sothic period of 1641, Sothic or vague years, equivalent to 1640 Julian years, is fixed about the year B. C. 1321, or 1325. During this great embolismic period, the first day of the Egyptian year, called Thoth, from the omission of the intercalation of the quarter of a day in each year, recedes through every day of the year, till it arrives at the point whence it originally started, and again coincides with the Heliacal rising of the Dogstar.

Having thus brought down the ancient history of the world as contained in the fragments to the times of Grecian record, I shall endeavour, in like manner, to trace a faint outline of its Theology.

\* pp. 328, 329.

† p. 328.

From Babel, the centre of their abominations, the heathens carried off the same objects of adoration, the same superstitious observances, and the same legendary tales, which, however varied and confused, may without difficulty be identified throughout the world. Among the pastoral tribes, the Scythic doctrines almost universally prevailed ; yet in subsequent times they also fell into idolatry : while the Ionic nations carried their additions and corruptions to such a length, that the original and more simple doctrines became obliterated among the vulgar ; and were retained only by the philosophers and priests, and sometimes were even re-imported from abroad. The more elaborate corruptions of Ionism appear to have prevailed originally in the Iranian territories only, and to have passed to India and to Egypt, to have spread themselves with civilization over Greece, and subsequently over the whole Roman world. By foreign conquest and other circumstances, the two systems were often amalgamated into one. The more elaborate and corrupted form of Ionism and idolatry would catch the attention of the casual observer as the religion of the land ; while the deeper doctrines, which retained much of their primitive simplicity, were wrapped in mystery, and communicated only to the initiated.

Most nations, in process of time, became more attached to particular parts, and retained but

fragments of the general system. But it is still in existence, and preserved almost entire, both in its Scythic and Ionic form, as the Buddhism and Brahmenism of Hindostan. By comparing all the varied legends of the west and east in conjunction, we may obtain the following outline of the theology of the ancients.

It recognizes, as the primary elements of all things, two independent principles, of the nature of male and female. And these, in mystic union as the soul and body, constitute the great Hermaphroditic deity, the One, the Universe itself, consisting still of the two separate elements of its composition, modified, though combined in one individual, of which all things were regarded but as parts. From the two, or more frequently from the male, proceeded three sons or Hypostases ; which, when examined severally, are each one and the same with the principle from which they sprung : but when viewed conjointly, they constitute a triad, emanating from a fourth yet older divinity, who, by a mysterious act of self-triplication, becomes three, while he yet remains but one, each member of the triad being ultimately resolvable into the monad.\* With this is connected the doctrine of a succession of similar worlds. At the conclusion of each revolving period, the world is dissolved, alternately by

\* See Faber at length upon this subject, Pag. Id. Vol. II.

flood and fire ; and all its varied forms and parts are absorbed into the two primeval principles, which then remain in the loveliness of their existence. After a certain interval their re-union commences, and with it the reconstruction of another world. As before, the first production of this world is the triad, and the same heroes and persons re-appear ; and the same events are again transacted, till the time arrives for another dissolution. Such was the system in its original form ; it was a foundation of materialism, upon which was raised a superstructure of idolatry.

The most remarkable feature in the heathen theology is the multiplicity of its gods. The easy temper of polytheism, as it has been called, hesitated not to adopt the divinities of the surrounding nations; while the deification, not only of heroes and kings, but of the virtues and vices, with the genii of the woods and waters, mountains and cities, contributed to introduce new and strange inmates into the Pantheon. But if we eject these modern intruders, if we restore to their original seats the imported deities, such as Pan to Arcadia, Hermes to Egypt, Osiris to Memphis, Hercules to Tyre, and Dionysus to India ; and if we investigate the origin of each, we shall find every nation, notwithstanding the variety of names, acknowledging the same deities and the same system of theology : and, however humble any of the deities may appear in the

Pantheons of Greece and Rome, each, who has any claim to antiquity, will be found ultimately, if not immediately, resolvable into the original God or Goddess, into one or other of the two primeval principles.

In conducting such an investigation, a very singular circumstance presents itself in the manifold character of these deities. Their *human* or *terrestrial* appearance, as mere mortals deified is the most obvious; as the sun, moon, elements, and powers of nature, they assume a *celestial* or *physical* aspect. And if we turn to the writings of the philosophers, we shall find them sustaining a character more abstract and *metaphysical*. Yet under all these different forms, the same general system is preserved.

In his *terrestrial* character, the chief Hero God, under whatever name, is claimed by every nation as its progenitor and founder. And not only is he celebrated as the king of that country in particular, but of the whole world. He is exposed to some alarming danger from the sea, or an evil principle or monster by which the sea is represented. He is nevertheless rescued by some friendly female aid, sometimes concealed in a cavern or in the moon, or preserved in a death-like sleep, borne upon a snake, or floating on an island or a lotus, though more frequently in a boat or ark. At length he awakens from his slumber, subdues his enemy, and lands upon a mountain.

He then reorganizes the world, and becomes himself the father primarily of three sons, and through them, of the human race ; not unfrequently with some allusions to the dove and rainbow. In fact, in his human character he was the great father of mankind ; but he may not only be identified with Noah but with Adam likewise. The one was looked upon as the re-appearance of the other, and both an incarnation of the Deity.

In his immediate *celestial* character the God is universally held to be the Sun ; but the character of the great Goddess is of a more complex description. As the companion of the man, she is the ark ; which was regarded not only as his consort, but his daughter, as the work of his own hands ; and his mother, from whose womb he again emerged, as an infant, to a second life; and his preserver during the catastrophe of the deluge. As the companion of the Sun she is either the earth or moon : not that the distinctions between the human and celestial characters are accurately maintained ; for they are so strangely blended together, that the adventures applicable to one are frequently, and sometimes purposely, misapplied to the other. Thus, whilst the Man is said to have entered into, been concealed in, and have again issued from the ark, the moon, and the earth, indifferently, the Sun is fabled to have been plunged into the ocean, to have sailed upon a lotus, to have taken refuge in a floating

island, and to have dwelt upon a sacred mountain left dry by the retiring flood.\*

It has been often remarked, that the Theogonies and Cosmogonies of the heathens were the same. In addition to those naturally constituting a part of the work, I have given the most remarkable of the Hermetic, Orphic, and Pythagorean accounts; which will be found, with the celebrated collection from Damascius, under a separate head.† By comparing these with the Cosmogonies of Sanchoniatho, Berossus, and the rest, we may, without much difficulty, arrive at the following conclusion: that the Ether and Chaos, or, in the language of the Philosophers, Mind and Matter, were the two primeval, eternal, and independent principles of the universe; the one regarded as a vivifying and intellectual principle, the other as a watery Chaos, boundless, and without form: both which continued for a time without motion, and in darkness. By a mystic union of the two was formed the great Hermaphroditic deity, the One, the universal World; of which the Chaotic matter presently became the body, and the Ethereal Intellectual principle the soul. As soon as the union had commenced, from the Ether sprung forth the triad, Phanes or Eros, a triple divinity, the most prominent character of which was Light. He was the same with the Soul of the World, and the Intelligible

\* See Faber, Pag. Id.

† p. 283, and following.

triad so largely insisted upon by the Platonists. The gross chaotic elements of Earth and Water were formed into the terraqueous globe, while the disposing Ether, in the character of Phanes, under some three of the conditions of Light, Air, Heat, Fire, Ether, Flame, or Spirit, composed a physical trinity concentrated in the Sun, the soul and ruler of the world. Or, according to the more refined speculations, it consisted of a trinity of mental powers, in which the Understanding, Reason or Intellect, the Soul, Passions, Feelings or Affections, Power, Counsel or Will, are variously combined. Viewed, therefore, either under a physical or metaphysical aspect, it is still a triad subordinate to, and emanating from the more ancient Intellectual Ether, and into which each person of the triad is again resolvable.\*

With respect to the Physical triad, by comparing the heathen accounts with similar passages in the Scriptures, though not decisive, yet so preponderating does the evidence appear to me upon this point, that if the school of Hutchinson had not failed to establish their very elegant hypothesis, as to the fact that the Fire, Light, and Spirit or Air, were only three different conditions of one and the same etherial fluid, appearing as Fire at the orb of the Sun, as Light pro-

\* See the Inquiry at the end.

ceeding from it, and as Spirit returning to it, I should not have hesitated to subscribe to the opinion that such was the original trinity of the Gentiles ; a triad, nevertheless, subordinate to a monad, which existed in the form of Ether previously to its assuming such conditions.

The Metaphysical speculations of the ancients upon this subject can only be derived by analogical reasoning from contemplation of the microcosm of man. To point out the close analogy preserved in this particular between the Metaphysical and Physical system before explained I would observe, that Man is a being compounded of an Intellectual, and of a Material substance, both of which were conceived by the ancients to have *pre-existed*, before they became united in the compound individual animal, the Man. When thus united, they appear to have conceived a triad of intellectual powers, the Intellect, the Affections Feelings or Emotions, and the Will or Power of action. But for further illustration of these matters, and for such proof as can be produced, I must refer to the disquisition at the end.

Upon this subject, therefore, I cannot agree with Mr. Faber in supposing that the trinitarian speculations of the Heathens originated in the coincidence of Adam and Noah being each the father of three sons ; for of the three distinct analogical systems the Metaphysical, of the

Mind with its Faculties, and Matter,—the Physical, of the Ether with its conditions, and the Chaos,—and the Human, of the Patriarch with his three sons, and the universal mother the Ark or Earth,—the last analogy is not only the most imperfect, but according to all historical accounts, Demonolatry was introduced subsequently to the worship of nature and the elements.

From the widely dispersed traditions upon the subject, it is manifest that the circumstances of the creation and the deluge were well known to all mankind previously to the dispersion. And the writings of Moses give to the chosen people, not so much a new revelation as a correct, authenticated and inspired account of circumstances, which had then become partially obscured by time and abused by superstition: The formless watery Chaos and the Ethereal substance of the heavens, enfolding and passing over its surface as a mighty wind, are the first principles both of the sacred and profane cosmogonies; but they are reclaimed by Moses as the materials, created by the immediate agency of an Almighty power. The subsequent process of formation so completely corresponds in both systems, that if they were not borrowed the one from the other, (a position which cannot be maintained,) they must each have been ultimately derived from the common source of revelation. Similar considerations upon the traditions of a Trinity, so universal

among the nations, and an examination of what that Trinity was composed, forces upon me the conviction, that the trinitarian doctrine, as it is now believed, was one of the original and fundamental tenets of the Patriarchal religion; that the analogy between the Microcosm, as pointed out, and the then current accounts of the creation, became the stumbling block, which set mankind to refine upon the truth; that hence they fell into the errors of attributing eternity to matter, of placing a Monad above the Trinity, with the Pantheistic opinion that the Deity was no other than the universe itself. The doctrine of the succession of worlds, the Metempsychosis, and Demonolatry would follow naturally enough by an extension of their system from the particular circumstances of the creation to those attendant upon the deluge. By the pride of false philosophy they forsook the truth of revelation, and sunk into materialism, into the worship of the elements, of man and beasts, and into idolatry with all its attendant abominations. ‘When they knew God, they glorified him not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God

gave them up to uncleanness through the lusts of their own hearts.\*

To reclaim a world so fallen, the great manifestations of the Almighty from time to time have taken place, not only at the most civilized as well as celebrated periods of history, but upon the spots then best calculated for the general dissemination of truth among the heathens. The geographical situation of Palestine, chosen it may be for the seat of universal empire, is the most remarkable upon earth for the facility of communication which it affords with every quarter of the globe. At the time of the Advent, it formed as it were the boundary of the rival empires of Rome and Parthia, subject to Rome, but holding an intimate connexion with its colonial offspring within the Parthian dominions. And its situation was at that time not more excellently adapted for the universal diffusion of the Gospel, both in the East and West, than it was for the general instruction of mankind, in times of old, when it formed so considerable a part of the high road of communication between the empires of Egypt and Assyria. About the time of the eighteenth dynasty, the most brilliant epoch of Egyptian history, the Exodus of the Israelites was effected : and the fame of the mi-

\* Romans, i. 21.

raculous exploits of Moses and Joshua was wafted with the Danaan colonies to Greece, with the fugitive Canaanites to the West, and carried by the Israelites themselves into the East. During the revolutionary violence consequent upon the downfall of the ancient Assyrian empire, the same merciful Providence kept up a communication with the kingdoms which sprung out of its ruins, by the mission of Jonah to Nineveh, by the connexion of the princes of Samaria with Syria, and by the dispersion of the ten tribes over the territories of the Medes and Assyrians by Salmanasar : and upon the full re-establishment of the empire at Babylon, a knowledge of the truth was diffused far and wide by the captivity of the Jews themselves.

The conversion of Nebuchadnezzar, and the decrees of himself and his successors, both of the Assyrian and Persian line, in favour of the truth, must have been attended with at least some temporary effect upon the religious and philosophical sentiments of the East. And such an effect may be clearly traced in the very general reformation of the systems and superstitions which about this period took place.

Among the Persians, themselves a Scythic people, this reformation appears to have re-animated their zeal and enmity against the temples and idolatry of their Ionian rivals. It may also have led them to convert the two independent

principles of Mind and Matter into spiritual agents in opposition to one another, and to have revived the unmixed worship of the Sun and Fire, at first but as an emblem and image of the Supreme, though it soon again degenerated into the Sabaism of old. The reformation may be traced through Assyria, India, China and Egypt, and in those amendments and refinements which were shortly afterwards imported by Pythagoras into Greece.

A summary of the Pythagorean doctrines will be found in the commencement of the celebrated treatise of Timaeus Locrus.\* It may be observed, that the Pythagorean speculations have a tacit reference to the ancient classification of Causes, as the Efficient, the Formal or Ideal, the Material and the Final. In conformity to this division we find introduced between the two ancient independent principles of Mind and Matter, the world of Forms or abstract Ideas, to which is attributed an eternal subsistence, if not an existence independent of the Mind ; whilst the *tāyaðīv* Good in the abstract, the sumnum bonum, the great final cause, became the subject of perpetual discussion and inquiry among all succeeding philosophers.

The Forms and Matter were now substituted for the ancient Duad ; superior to which was

\* I have given it p. 301.

placed the Efficient Cause as the Monad, Deity, or Demiurgus. This Duad was, nevertheless, regarded as two eternal and independent principles, and by their combination the Deity formed the Sensible world, a living animal, composed of soul and body. Subordinate to the duad is the Pythagorean Triad, occupying the same relative situation with respect to the duad as in the more ancient systems. By this introduction of the Ideal world, and the elevation of the deity above the duad, the system lost something of the gross materialism which had hitherto obtained, but it lost, at the same time, all knowledge of the ancient triad, which was now replaced by such triads as were more conformable to the Pythagorean mode, and of which the persons were often subordinate to, or comprehended within each other, as genera and species.\*

The doctrines of Plato differ only in refinement from the preceding. If we admit the Parmenides and the Timæus to embrace his complete system, God and Matter, two originally independent principles, are held to be, as it were, the extremities of that chain of being which composes the universe. Subordinate to the God, we have the Intelligible world of Ideas or the Forms, commencing, as the latter Platonists insist, with the Intelligible triad : but whether Plato regarded

\* See the Pythagorean fragments, p. 301.

this world of Ideas in the abstract as subsisting only *within* the mind of the Deity, or whether he attributed to it a distinct existence\* *without* the Mind, comprehending different orders of divine super-essential beings, may well be questioned. When the Deity or Demiurgus thought proper to compose the world, he looked to this ideal world as the exemplar, in whose likeness he constructed his new work. He impressed the disordered material Chaos with the Forms, and rendered the world a living animal, after the pattern of its ideal prototype, consisting of a soul endued with Intellect, and of a body of which all beings comprehended in it, Gods Men Animals or material species, are but the concrete individuals, of which the abstract ideas unalterably subsist in the intelligible world. Though still supposed to continue in existence, the Deity, as in the more ancient systems, retires as effectually from the stage as did the ancient Ether when superseded by the Phanes. And all the mundane operations are carried on as before, by the Soul of the world.

While the Stoics and other schools retained the ancient doctrines, and looked not further than

\* Existence, according to the ancients, implies essence; whereas the Ideal world was deemed super-essential: but I am compelled to use the words to make myself understood; for the English language has not been sufficiently accommodated to these metaphysical subtleties of the Greeks to supply the requisite terms.

the world itself, it is true that the Pythagoreans and Plato held a God superior to the world; but it is extremely doubtful whether they entertained a sublimer conception of their great immediate efficient cause, the Soul of the world, or indeed of Soul in general, than the gross materialism of a subtle ether. They discouraged, likewise, the tenet of the succession of worlds; though it was subsequently revived by the later Platonists, by whom the Deity was supposed, at the predestined time, to swallow up the world, first the sensible, then the Ideal, and lastly Phanes the Intelligible triad, and to remain in the solitude of his unity.

Much as has been said upon the Platonic trinity I must confess that I can find fewer traces of that doctrine in the writings of Plato than of his less refined predecessors, the mythologists. I have given such extracts as appear to me to relate to the subject, together with a fragment of Amelius\* which expressly mentions the three kings of Plato as identical with the Orphic trinity. Dr. Morgan, in his essay upon the subject, satisfactorily refutes the notion, that Plato regarded the Logos as the second person of the trinity:†

\* p. 305.

† The celebrated passage in the Epinomis of Plato Εὐναποτελῶν κόσμον ὁ ἔταξις λόγος ὁ πάντων θείατας δράτων, usually rendered, "Perfecting the visible world, which the word, the most divine of all things, made," refers to a very different subject. The inquiry in this part of the dialogue relates to the knowledge of number, without which it is asserted a man cannot have λόγος.

and upon this refutation he denies that Plato held the doctrine at all, more particularly, as from the time of Plato to that of Ammonius Saccas in the third century, no disciple of his school seems to have been aware that such a doctrine was contained in his writings. Perhaps, however, we may trace some obscure allusions to it in the beginning of the second hypothesis of the *Parmenides* and in the passages which I have

*reason*; and if destitute of reason, he cannot attain wisdom. The God, which imparted to man the knowledge of numbers, is the Heaven, for there are eight powers contained in it akin to each other, that of the Sun, of the Moon, &c. to whom, he says, must be assigned equal honour—" For let us not assign to one the honour of the year, to another the honour of the month, and to others none of that portion of time, in which each performs its course in conjunction with the others, *accomplishing that visible order which reason, the most divine of all things (or of the Universe,) has established.*

The no less celebrated passage from the *Philebus*, "Ὥτι νοῦς ἔστι γενούστης τοῦ πάντων αὐτίου, by which it is supposed that the consubstantiality of the Logos with the first cause is asserted, relates to the *human mind*, and is the conclusion of an argument which proves, that as ordinary fire is derived from the elemental, and the human body from the elemental body of the world, *so is the human mind akin to, or of the same nature with* the Divine mind, or Soul of the universe, *the cause of all things*. These and other less celebrated passages of Plato, when examined in conjunction with this context, afford us, as Dr. Morgan justly observes, no more foundation for supposing that Plato held the doctrine of the Trinity than the following very curious passage, which he produces from Seneca, gives us ground to suppose that it was held by the Stoics: "Id actum est, mihi crede ab illo, quisquis formatori universi fuit, sive ille *Deus* est

given;\* though in the latter the doctrines appear rather to refer to the **Monad** and **Duad** than to the genuine trinity of the ancients. So far from any such doctrine being maintained by the Pythagoreans or in the Academy, we find only such vague allusions as might be expected among philosophers, who revered an ancient tradition, and were willing, after they had lost the substance, to find something to which they might attach the shadow.

The error which Dr. Morgan has refuted, took its rise with the fathers of the Church in the second century. They were led into the mistake by the word **Logos**, used by Plato and St. John, and made the Platonic Trinity to consist of God, the **Logos**, and the Soul of the world, and this in spite of all the professed followers of Plato, who, however they might vary among themselves, uniformly insisted upon placing the **Mo-**

*potens omnium, sive incorporalis ratio ingentium operum artifex, sive divinus spiritus per omnia maxima minima, æquali intentione diffusus, sive fatum et immutabilis causarum inter se cohaerentium series.*"† To the observations from Dr. Morgan's work, I may venture to add that the word **Logos**, as used by St. John and Plato, has two very distinct significations. By the latter, Reason in general is implied, whereas St. John uses it as a translation of the Hebrew **דָבָר**, the Word signifying also a thing or person revealed, and if at all in the sense of reason, which may be implied from the commentaries of the fathers, not for reason in general, but for the particular faculty so called.

\* p. 304.

† Consol. ad Helv. c. 8.

**nad and Duad, or at least a Monad, above their Triad.**

In the first century of the Christian era, Philo, an Alexandrian Jew, had attempted to expound the Scripture on Platonic principles ; and after the promulgation of the Gospel many of the fathers warmly adopted the same mode of exposition. The different sects of the Gnostics went far beyond the Grecian sage, and sought in the East the doctrines, to which they looked upon the writings of Plato merely as essays, introductory to the sublimer flights of the Oriental mysticism : and they treated his followers with that contempt, against which the vanity of a philosopher is seldom proof ; and as long as these schools existed, a bitter enmity prevailed between them. The Gnostics gave at once a real *existence* to the Ideal world, and continuing the chain of being from the Supreme, through numerous orders of Eons, personified abstract ideas, of which the second and third persons of the Trinity were the first and second Eons, and from thence to the lowest material species, founded that daring heresy which so long disturbed the tranquillity of Christendom : and with this spurious Platonism of the fathers the Arian\* heresy is likewise intimately connected.

\* It is curious to observe the Arian and Orthodox illustrations of Eusebius and Epiphanius. The former illustrates the Trinity by the Heaven, the Sun, and the Spirit; or the Heaven, the

But the internal heresies of the Church were not the only ill effects which the misguided zeal of the fathers, in forcing upon Plato the doctrine of the Trinity, brought about. Though it is possible, that by pointing out some crude similarity of doctrine, they might have obtained some converts by rendering Christianity less unpalatable to the philosophical world of that day, yet the weapon was skilfully turned against them, and with unerring effect, when the Pagans took upon them to assert that nothing new had been revealed in Christianity; since, by the confessions of its very advocates, the system was previously contained in the writings of Plato.

In the third century, Ammonius Saccas, universally acknowledged to have been a man of consummate ability, taught that every sect, Christian, Heretic, or Pagan, had received the truth, and retained it in their varied legends. He undertook, therefore, to unfold it from them all, and to reconcile every creed. And from his exertions sprung the celebrated Eclectic school of the later Platonists. Plotinus, Amelius, Olympius, Porphyrius, Jamblichus, Syrianus, and Proclus, were among the celebrated professors

Sun, and the Moon, the two latter as the leaders of innumerable host of spirits and stars, evidently derived from the prevailing notions of the Fathers relative to the Platonic trinity; whilst Epiphanius declares, that this great mystery is properly understood as Fire, Light, and Spirit or Air reveal it to us.

who succeeded Ammonius in the Platonic chair, and revived and kept alive the spirit of Paganism, with a bitter enmity to the Gospel, for near three hundred years. The Platonic schools were at length closed by the edict of Justinian; and seven wise men, the last lights of Platonism, Diogenes, Hermias, Eulalius, Priscianus, Damascius, Isidorus and Simplicius retired indignantly from the persecutions of Justinian, to realize the shadowy dreams of the republic of Plato, under the Persian despotism of Chosroes.\*

From the writings of these philosophers is collected the bulk of the *Oracles of Zoroaster*.† A few of them were first published by Ludovicus Tiletanus at Paris, with the commentaries of Pletho, to which were subsequently added those of Psellus. Chief part of them, however, were collected by Franciscus Patricius, and published with the Hermetic books at the end of his *Nova Philosophia*. To the labours of Mr. Taylor we are indebted for the addition of about fifty more, and for the references to the works from whence all were extracted. I have arranged them according to the subjects, which are said to be occultly discussed in the *Parmenides* of Plato, viz. : Cause or God, the Ideal Intelligible or Intellectual world, Particular Souls, and the Material world. And I have placed under a

\* For the particulars of this philosophical transaction see Gibbon, c. xl.

† p. 239.

separate head the Magical and Philosophical precepts and directions. There can be no question but that many of these Oracles are spurious; all those, for instance, which relate to the Intelligible and Intellectual orders, which were confessedly obtained in answers given by daemons, raised for that purpose by the Theurgists;\* who, as well as all the later Platonists, made pretensions to magic, not only in its refinements, which they were pleased to designate Theurgy, but also in that debased form which we should call common witchcraft. Nevertheless, several of the Oracles seem to be derived from more authentic sources, and, like the spurious Hermetic books which have come down to us, probably contain much of the pure Sabiasm of Persia, and the doctrines of the Oriental philosophy.

I have thus endeavoured to give I fear a very imperfect outline of ancient history and theology. But, as it is intended rather to assist the reader through such an heterogeneous heap of materials, by bringing forward the most prominent parts and connecting them with one another, I trust its errors will be excused, as they may be corrected by the readers better judgment from the materials themselves before him. In closing the

\* The Theurgists were the two Julians, the father called Chaldæus, the son, Theurgus. They flourished in the reign of Marcus Antoninus, and were the first who delivered the oracles upon the Intelligible and Intellectual orders.

subject, I beg to offer my sincerest thanks to Isaac Cullimore, Esq., to whose deep and extensive chronological researches, I am indebted for references to several very important passages in the following work, which had escaped my notice.

It is needless to take notice of the numerous forgeries, which have been issued as the productions of the authors of these fragments. There is a complete set, which was composed in Latin by Annius, a monk of Viterbo. But it is a singular circumstance, and one which might be urged with great force against the genuineness of almost the whole collection, that not only the original works have perished, but those also, through whose means these relics have been handed down. With the exception of these fragments, not only have Sanchoniatho, Berossus, and the rest passed into oblivion; but the preservers of their names have followed in the same track, and to a more unusual fate. The fragments of Philo, Abydenus, Polyhistor, Dius, and others, are generally not those of their own works, but extracts from their predecessors.

It is necessary also to advert to the numerous errors which will be found in every sheet. The fragments have been exposed to more than the common risks and accidents, to which all ancient writings have been subject. They have been either copied from the rude annals of anti-

quity, or sketched from historical paintings or hieroglyphic records, they have been sometimes translated from the sacred into the common language of the place, and again translated into Greek ; then passed in citation from hand to hand, and lie widely scattered over the works principally of the fathers, and the writers of the Lower empire. It is matter of surprise then, not that they abound in error and uncertainty, but that so much of them has been preserved.

Several of these fragments are to be found in two or three different authors, each of whom contains a different version of the same, differing, not so much in the outline, and in the general flow of words, as in those technicalities and variations of termination, which were necessary to adapt them to the author's style; and it has been a source of some little perplexity to determine which of these various readings to prefer.

To Eusebius, Syncellus and Josephus, we are largely indebted for these relics of antiquity. For Josephus I have followed Hudson's edition. The Cologne edition of the *Præparatio Evangelica* of Eusebius is often considered the best : but upon close inspection and comparison I have been induced to prefer the text of Stephanus. With the exception of a mutilated translation into Latin by Hieronymus, Eusebius' Chronicle was lost. Under that title, however, Scaliger com-

piled a very portly folio, which, with some other Chronicles, contains a collection of all the fragments of the Greek text of Eusebius, that could be found. The recovery of the Armenian translation of this Chronicle is a great acquisition. It is regarded upon the Continent as perfectly authentic; but I am not aware that it has been examined or reviewed in England. To compress as much as possible all unnecessary observations upon the subject of materials, editions and abbreviations, I have given at the end a list of the authors cited, which will answer at once the several purposes of an index to the abbreviations, and to the editions I have used or referred to, as well as to the manuscripts and other sources from which some of those editions have been formed, or which have been consulted in the compilation of the work. I have likewise given it the form of a Chronological index, by adding the times in which the authors referred to flourished, that the reader may judge what degree of credit may be reposed in each.

The matter contained in these fragments is the only merit to which they can pretend. I have chosen what appeared to me the most genuine text, independent of all theory and system, and have given all the various readings of any consequence I have met with. I have retained Mr. Falconer's translation of Hanno's Periplus; and with this exception, and some few of the most

obscure of the oracles of Zoroaster, which are due to Mr. Taylor, I must be answerable for the rest. For the many errors in which they must abound, I beg leave to apologize and claim indulgence. The broken and confused state of many of the fragments, preclude the possibility of giving any translation, except upon conjecture. Many, such as the Orphic fragment from Malala,\* and that from Amelius,† have exercised the talent and ingenuity of some of the ablest commentators, none of whom perhaps will be found to agree. In such cases, I have patiently compared their opinions, and endeavoured to investigate the circumstances under which the fragments were written and have been preserved, and what connexion they have with the passages among which they are introduced, and to give, what to the best of my judgment is, the truth.

At the conclusion of this work I have added a disquisition, which was originally designed merely to explain and illustrate what I conceive to have been the ancient Trinity of the Gentiles : but in the progress of inquiry I found it impossible to do justice to the opinion without speaking largely upon ancient and modern science. To compress it, therefore, as much as possible, and to give it something of a connected arrangement, I have thrown it altogether into the form of an inquiry

\* p. 296.

† p. 305.

into the Method, Objects and Result of ancient and modern Philosophy. And, as in this work I have endeavoured to bring forward several historical and theological documents, which had, in a manner, retired from public view, I trust that such an inquiry will not be deemed altogether misplaced, and that I shall be excused in an attempt to draw from the same store-house of antiquity some speculations, which have been too generally slighted or overlooked by the Metaphysician and the Philosopher, but which I believe may tend to the advancement of science, even amid the brilliant discoveries of modern times.

With respect to the fragments themselves, the classical reader will find, I fear, but poor amusement in perusing a half barbarous dialect, replete with errors and inconsistencies: to the student of divinity, however, they may not be altogether unacceptable or devoid of interest: and to the inquirer after ancient history and mythology, it must be useful to have collected into one small volume, the scattered relics for which he must otherwise search so widely.



THE  
THEOLOGY OF THE PHœNICIANS;  
FROM  
SANCHONIATHO.



## SANCHONIATHO.

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### THE COSMOGONY.

ΤΗΝ τῶν ὅλων ἀρχὴν ἐκο-  
τίζεται δέρα ζοφόη καὶ  
πνευματώδη, ἡ πνοὴ ἀέρος  
ζοφώδους, καὶ χάος θαλερὸν  
ἔρεβώδες· ταῦτα δὲ εἶναι  
ἄπειρα, καὶ διὰ πολὺν αἰώνα  
μὴ ἔχειν πέρας. "Οτε δέ,  
(φησιν) ἡράσθη τὸ πνεῦμα τῶν  
βίων ἀρχῶν, καὶ ἐγένετο σύγ-  
χρασις, ἡ πλοκὴ ἐκείνη ἐκλήπη  
πόθος· αὐτῇ δὲ ἀρχῇ κτίσεως  
ἀπάντων· αὐτὸ δὲ οὐκ ἀγίνωσκε  
τὴν αὐτοῦ κτίσιν· καὶ ἐκ τῆς  
αὐτοῦ συμπλοκῆς τοῦ πνεύμα-  
τος ἐγένετο Μότ. τοῦτό τινες  
φασιν ἄλιν, οἱ δὲ ὑδατόδους  
μίκης σῆψιν. Καὶ ἐκ ταύτης  
ἐγένετο πᾶσα σπορὰ κτίσεως,  
καὶ γένεσις τῶν ὅλων.

He supposes that the beginning of all things was a dark and condensed windy air, or a breeze of thick air and a Chaos turbid and black as Erebus: and that these were unbounded, and for a long series of ages destitute of form. But when this wind became enamoured of its own first principles (the Chaos), and an intimate union took place, that connexion was called Pothos: \* and it was the beginning of the creation of all things. And it (the Chaos) † knew not its own production; but from its embrace with the wind was generated Möt; which some call Illus (Mud), but others the putrefaction of a watery mixture. And from this sprung all the seed of the creation, and the generation of the universe.

\* This union, among the Heathens, and particularly among the Phœnicians, was symbolized by an Egg enfolded by a Serpent, which *disjunctively* represented the Chaos and the Ether, but, when *united*, the hermaphroditic first principle of the Universe Cupid or Pothos.

† "Wind knew not, &c." Vig. Col. Orel. Cumb. &c.

Ὕν δέ τινα ζῶα οὐκ ἔχοτα  
αἴσθησιν, ἐξ ὧν ἐγένετο ζῶα  
περὶ, καὶ ἐκλήθη Ζωφασημῖν,  
τοῦτ' ἔστιν οὐρανοῦ κατόπτεται.  
καὶ ἀνεπλάσθη ὅμοίως ὡς\*  
σχήματι, καὶ ἐξέλαμψε Μῶτ,  
ἥλιος τε καὶ σελήνη, ἀπότερες  
τε καὶ ἄστρα μεγάλα.

Καὶ τοῦ ἀέρος διανύδ-  
σαντος, διὰ πύρωσιν καὶ τῆς  
θαλάσσης† καὶ τῆς γῆς  
ἐγένετο πρεύματα καὶ νέφη,  
καὶ οὐρανίων ὑδάτων μέγισται  
καταφοραὶ καὶ χύσεις. Καὶ  
ἐπειδὴ διεκρίθη καὶ τοῦ ήλιου  
τόπου διεχωρίσθη διὰ τὴν  
τοῦ ἥλιου πύρωσιν, καὶ πάντα  
συγκρήτησε πάλιν ἐν ἀέρι τάδε  
τοῦτο, καὶ συγκρίβαν, βρο-  
νταί τε ἀπετελέσθησαν καὶ  
ἀστραπαὶ, καὶ πρὸς τὸν  
πάταγον τῶν βροντῶν προγεγ-  
ραμμένα‡ νοερὰ ζῶα ἐγρήγο-  
ρησεν, καὶ πρὸς τὸν ἥλιον ἐπέτυρη,  
καὶ ἐκινήθη ἐν τῇ γῇ καὶ  
θαλάσσῃ § ἄρρεν καὶ θῆλυ.  
(Τούτοις ἐγένετο ἀντὸς συγγρα-  
φεῖς ἐπιφέρεις λέγων.) Ταῦτη  
εὑρέθη ἐν τῇ κοσμητούσῃ  
γεγραμμένα Τασσότου καὶ  
τοῖς ἐκείνοις ὑπομνήμασιν, ἐκ  
τε στοχασμῶν καὶ τεκμηρίων,  
ῶν ἐώρακεν αὐτοῦ ἡ διάνοια,  
καὶ εὗρε, καὶ ἡμῖν ἐφέτισεν.

And there were certain animals without sensation, from which intelligent animals were produced, and these were called Zophasemin, that is, the overseers of the heavens; and they were formed in the shape of an egg: and from Môt shone forth the sun, and the moon, the less and the greater stars.

And when the air began to send forth light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great refluxions and torrents of the heavenly waters. And when they were thus separated, and carried out of their proper places by the heat of the sun, and all met again in the air, and were dashed against each other, thunder and lightnings were the result: and at the sound of the thunder, the before-mentioned intelligent animals were aroused, and startled by the noise, and moved upon the earth and in the sea, male and female. (After this our author proceeds to say:) These things were found written in the Cosmogony of Taaatus, and in his commentaries, and were drawn from his observations and the natural signs which by his penetration he perceived and discovered, and with which he has enlightened us.

\* ὡς, omitted in Ed. Col.

† προγεγραμμένον. Or.

‡ θαλάσσης. Or.

§ θαλάσση. Or.

(Ἐξῆς τούτοις ὄνόματα τῶν ἀνέμων εἰπάν, Νότου καὶ Βορείου καὶ τῶν λοιπῶν ἐπιλέγει.) Ἀλλ' οὔτοις πρῶτοι ἀφέρωσαν, καὶ τῆς γῆς βλαστήματα, καὶ θεοὺς ἔνομισαν, καὶ προσεκύνουν ταῦτα, ἀφ' ἣν αὐτοί τε διεγίνοτο, καὶ οἱ ἐπόμενοι, καὶ οἱ πò αὐτῶν πάντες, καὶ χοὰς καὶ ἐπιδύσεις ἐποίουν· (καὶ ἐπιλέγει· Ἀλλας δὲ ἡσαν αἱ ἐπίσημαι τῆς προσκυνήσεως, ὅμοιαι τῶν αὐτῶν ἀνθενέα καὶ ψυχῆς ἀτολμίᾳ.)

(Afterwards, declaring the names of the winds Notus, Boreas, and the rest, he makes this epilogue :)—But these first men consecrated the productions of the earth, and judged them gods, and worshipped those things, upon which they themselves lived, and all their posterity, and all before them; to these they made libations and sacrifices. (Then he proceeds:—Such were the devices of their worship in accordance with the imbecility and narrowness of their souls.)—*Euseb. Præp. Evan. lib. I. c. 10.*

## THE GENERATIONS.

Εἶτα (φησὶ) γεγενῆσθαι ἐκ τοῦ Κολπία ἀνέμου, καὶ γυναικὸς αὐτοῦ Βάαυ,<sup>\*</sup> τοῦτο δὲ νίκτα ἐρμηνεῖν, Αἴανα καὶ Πρωτόγονον Θητοὺς ἄνδρας, ὅτῳ καλομένους, εὑρεῖ δὲ τὸν Αἴανα † τὴν ἀπὸ τῶν δένδρων τροφήν.

Ἐ τούτων τοὺς γενομένους κληθῆναι Γένος καὶ Γενέαν, καὶ οἰκῆσαι τὴν Φοινίκην. αὐλικῶν δὲ γενομένων, τὰς χεῖρας δρέγειν εἰς οὐρανοὺς πρὸς τὸν ἥλιον. τοῦτον γάρ,

Of the wind Colpias, and his wife Baau, which is interpreted Night, were begotten two mortal men, Aeon and Protogonus so called: and Aeon discovered food from trees.

The immediate descendants of these were called Genus and Genea, and they dwelt in Phoenicia: and when there were great droughts they stretched forth their hands to heaven towards the Sun; for him they supposed to be

\* Bochart proposes Βάστ.

† τὴν Αἴανα. Cumb.—Philo and Orellius prefer τὸν. Faber proposes also to read Αἴανα πρωτόγονον above.

(φησι,) οὗτον ἐνόμιζον μόνον  
οὐρανοῦ κύριον, Βεελσάμην  
καλοῦντες, ὃ ἐστι παρὰ Φοί-  
νικὶ κύριος οὐρανοῦ, Ζεὺς δὲ  
παρ' Ἑλλησι.

\*Εἶχε (φησι) ἀπὸ Γένους \*  
Αἰῶνος καὶ Πρωτογόνου γενη-  
θῆναι αὐθὶς παιδία θυητούς,  
οἵς εἶναι ὀνόματα Φός καὶ  
Πύρ καὶ Φλόξ. οὔτοι, (φησιν,)  
ἐκ παρατριβῆς ἔνλιν εὑρο-  
πῆρ, καὶ τὴν χῆραν ἐδίδαξαν.

Τιοὺς δὲ ἐγένησαν οὕτοι  
μεγέθει τε καὶ ὑπεροχῇ κρίσ-  
σοντας. † ὃν τὰ ὀνόματα τοῖς  
ὅρσιν ἐπετέθη, ὃν ἐκράτησαν,  
ἀς ἐξ αὐτῶν κληθῆναι τὸ  
Κάσσιον, ‡ καὶ τὸν Λίβανον  
καὶ τὸν Ἀντιλίβανον, καὶ τὸ  
Βραδύ.

\*Ἐκ τούτων, (φησὶν,) ἐγε-  
νήθησαν Μημρόμιος καὶ ὁ §  
Τύψουράνιος. ἀπὸ μητέρων δέ,  
(φησιν,) ἐχρημάτιξον τῶν  
τότε γυναικῶν ἀναθίνη μυγο-  
μένων οἵς ἀν ἐντύχοιεν. Εἴτα,  
(φησι,) τὸν Τύψουράνιον οικη-  
σαί Τύρον, καλύβας τε ἐπινο-  
σαίς ἀπὸ καλάμων καὶ θύρων καὶ  
παπύρων. στασιάσας δὲ πρὸς  
τὸν ἀδελφὸν Οὔσων, ὃς φιλέην  
τῷ σώματι πρῶτος ἐκ δερμά-  
των ὃν ἴσχυσε συλλαβεῖν ||

God, the only lord of heaven, calling  
him Beelsamin, which in the Phœnician  
dialect signifies Lord of Heaven,  
but among the Greeks is equivalent  
to Zeus.

Afterwards by Genus the son of  
Æon and Protogonus were begotten  
mortal children, whose names were  
Phōs, Pūr, and Phlox. These found  
out the method of producing fire by  
rubbing pieces of wood against each  
other, and taught men the use thereof.

These begat sons of vast bulk and  
height, whose names were conferred  
upon the mountains which they occu-  
pied: thus from them Cassius, and  
Libanus, and Antilibanus, and Brathu  
received their names.

Memrumus and Hypsuranius were  
the issue of these men by connexion  
with their mothers; the women of  
those times, without shame, having in-  
tercourse with any men whom they  
might chance to meet. Hypsuranius  
inhabited Tyre: and he invented huts  
constructed of reeds and rushes, and  
the papyrus. And he fell into enmity  
with his brother Usous, who was the  
inventor of clothing for the body which  
he made of the skins of the wild beasts  
which he could catch. And when

\* γένους “ of the race of Æon, &c.” Or.

‡ Κάσσιον. Plin. Jabl. Or. &c. § ὁ καὶ St. || συλλαβεῖν. Or.

Σηρίαν εἶρε. Ὁργδαλον δὲ γενομένων ὅμιλον καὶ πνευμάτων, παρατριβέντα τὰ ἐν τῇ Τύρῳ δένδρα πῦρ ἀνάψαι, καὶ τὴν αὐτόθι ὥλην καταφλέξαι. δένδρον δὲ λαβόμενον τὸν Οὔσων καὶ ἀποκλαδεύσας ταῖς πρώτοις τολμῆσαι εἰς δάκασσαν† ἐμβήναι. ἀνερράγαι δὲ δύο στήλας πυρί τε καὶ πνεύματι, καὶ προσκυῆσαι, ἄμα δὲ σκένειν αὐταῖς ἐξ ἣν ἦγενε θηρίαν. τούτων δὲ τελευτησάντων, τοὺς ἀπολευφέντας (φησι) ἥρβους αὐτοῖς ἀφιερῶσαι, καὶ τὰς στήλας προσκυνεῖν, καὶ τούτοις ἑορτὰς ἄγειν κατ' ἔτος.

Χρίσιοι δὲ ὀστερὸν πολλοῖς ἀπὸ τῆς Ἄγρουρανον γενέσαις γενέσθαι· Ἀγρέα καὶ Ἀλιέα, τοὺς ἀλιεῖς καὶ ἄγρας εὑρετὰς, ἐξ ἣν κληθῆναι ἀγρευτὰς καὶ αλιεῖς.

Ἐξ ἣν γενέσθαι δύο ἀδελφᾶς, σιδῆρον εὑρετὰς, καὶ τῆς τούτου ἀργαστὰς· ὃν Θάτερον τὸν Χρυσὸν λόγους ἀσκῆσαι, καὶ ἐπιφέδες καὶ μαντεῖας εἶναι δὲ τοῦτον τὸν Ἡφαιστον. εἴρεν δὲ καὶ ἄγκυστρον, καὶ δέλεαρ, καὶ ὄρμιαν, καὶ σχεδίαν· πρώτον τε πάντων ἀνθρώπων πλεῦσαι· διὸ

there were violent storms of rain and wind, the trees about Tyre being rubbed against each other, took fire, and all the forest in the neighbourhood was consumed. And Usous having taken a tree, and broken off its boughs, was the first who dared to venture on the sea. And he consecrated two pillars to Fire and Wind, and worshipped them, and poured out upon them the blood of the wild beasts he took in hunting: and when these men were dead, those that remained consecrated to them rods, and worshipped the pillars, and held anniversary feasts in honour of them.

And in times long subsequent to these; were born of the race of Hypsuranius, Agreus and Halieus, the inventors of the arts of hunting and fishing, from whom huntsmen and fishermen derive their names.

Of these were begotten two brothers who discovered iron, and the forging thereof. One of these called Chrysor, who is the same with Hephaestus, exercised himself in words, and charms and divinations; and he invented the hook, and the bait, and the fishing-line, and boats of a light construction; and he was the first of all men that sailed. Wherefore he was worshipped

\* ἀποκλαδεύσατα. Or.

† Σάλαττα. Or.

καὶ ὡς θεὸν αὐτὸν μετὰ θάνατον ἐπεβάσθησαν· καλεῖσθαι δὲ αὐτὸν καὶ Διαμίχιον.\* Οἱ δὲ τοὺς ἀβίλφους αὐτοῦ τοίχους φασίν ἐπινοῆσαι ἐκ πλίνθων.

Μετὰ ταῦτα ἐκ τοῦ γένους τούτου γενέσθαις γεωβίᾳς δύο, καλεῖσθαι δὲ αὐτῶν τὸν μὲν Τεχνίτην, τὸν δὲ Γέινον Αὐτόχθονα. Οὗτοι ἐπενόησαν τῷ πηλῷ τῆς πλάνης συμμιγνύειν φορυτὸν καὶ τῷ ἥλιῳ αὐτὰς † τερπαῖνεν· ἀλλὰ καὶ στέγας ἔξειρον.

'Απὸ τούτων ἐγένοντο ἔτεροι, ὃν ὁ μὲν Ἀγρὸς ἐκαλεῖτο, ὃ δὲ Ἀγρούπερος ἢ Ἀγρότης, οὐ καὶ ξάνθον ἔναις μάλα σεβάσμιον, καὶ ταὸν ζυγοφορούμενον ἐν Φοινίκῃ· παρὰ δὲ Βυθλίοις † ἐξαρτεῖται θεῶν ὁ μέγυστος ἴωμαδέστεραι· ἐπενόησαν δὲ οὗτοι αὐλάκας προστιθέναι τοῖς οἴκοις, καὶ περιβόλαια καὶ σπηλαῖα· ἐκ τούτων ἀγρόται καὶ κυνηγοί. Οὗτοι δὲ Ἐλήται καὶ Τιτάνες καλοῦνται.

'Απὸ τούτων γενέσθαις Ἄμυνον καὶ Μάγον, οἱ κατέδειξαν κώμας καὶ πόλιμας.

'Απὸ τούτων γενέσθαι Μισώρ καὶ Σιδίκην, τοιτέστιν

after his death as a God, under the name of Diamichius. And it is said that his brothers invented the art of building walls with bricks.

Afterwards, of this race were born two youths, one of whom was called Technites, and the other was called Geinus Autochthon. These discovered the method of mingling stubble with the loam of bricks, and of baking them in the sun ; they were also the inventors of tiling.

By these were begotten others, of whom one was named Agrus, the other Agrouerus or Agrotes, of whom in Phœnicia there was a statue held in the highest veneration, and a temple drawn by yokes of oxen : and at Byblus he is called, by way of eminence, the greatest of the Gods. These added to the houses, courts and porticos and crypts : husbandmen, and such as hunt with dogs, derive their origin from these : they are called also Aletæ, and Titans.

From these were descended Amynus and Magus, who taught men to construct villages and tend flocks.

By these men were begotten Misor and Sydyc, that is, Well-freed and

\* Δια μετάξιον. Mont.

† αὐτοὺς. Or.

‡ Βιβλίοις. Vig. Col. St.

εῦλιτον καὶ δίνασον· οὗτοι τὴν τοῦ ἀλὸς χρῆσιν εὗρον.

'Απὸ Μισὸρ Τάαυτος, ὃς ἐπει τὴν τῶν πρώτων στοιχείων γραφήν· ὃν Αιγύπτιοι μὲν Θωὼρ,<sup>\*</sup> Ἀλεξανδρεῖ, δὲ Θωϊδ,<sup>†</sup> "Ελλῆρες δὲ Ἐρμῆν ἐκάλεσαν"<sup>‡</sup> ἐκ δὲ τοῦ Συδίκη, Διόσκουροι η̄ Κάβειροι η̄ Κορύθαντες η̄ Σαμοθράκες. Οὗτοί, (φησι,) πρῆτοι πλοῖον εὗρον.

'Ἐκ τούτων γεγόνασιν ἔτεροι, οἱ καὶ βοτάνας εὗρον, καὶ τὴν τῶν δακετῶν ιασιν καὶ ἐπρέπας.

Κατὰ τούτους γίνεται τις Ἐλιοῦν καλούμενος "Τψιστος, καὶ θύλεια λεγομένη Βηρούν"<sup>§</sup> οἱ καὶ πατέρους περὶ Βύβλου.

'Εξ ἦν γεννᾶται Ἐπίγειος η̄ Αὐτόχθων, ὁντιστερον ἐκάλεσαν Οὐρανόν· ὡς ἀπ' αὐτοῦ καὶ τὸ ὑπὲρ ἡμᾶς στοιχεῖον, δὲ ὑπερβολὴν τοῦ κάλλους ἐνομάζειν οὐρανόν. Γεννᾶται δὲ τούτῳ ἀδελφὴ ἐκ τῶν προειρημένων, η̄ καὶ ἐκλήθη Γῆ, καὶ διὰ τὸ κάλλος ἀπ' αὐτῆς, (φησὶν,) ἐκάλεσαν τὴν ὁμόνυμον γῆν.

'Ο δὲ τούτων πατὴρ ὁ "Τψιστος ἐκ συμβολῆς θηρίων τελευτήσας ἀφιερώθη, φὶ καὶ χαῖς καὶ θυσίας οἱ παιδες ἐιέλεσαν.

Just: and they found out the use of salt.

From Misor descended Taautus, who invented the writing of the first letters: him the Egyptians called Thoore, the Alexandrians Thoyth, and the Greeks Hermes. But from Sydyc descended the Dioscuri, or Cabiri, or Corybantes, or Samothraces: these (he says) first built a ship complete.

From these descended others, who were the discoverers of medicinal herbs, and of the cure of poisons and of charms.

Contemporary with these was one Elioun, called Hypsistus, (the most high); and his wife named Beruth, and they dwelt about Byblus.

By these was begotten Epigeus or Autochthon, whom they afterwards called Ouranus (Heaven); so that from him that element, which is over us, by reason of its excellent beauty is named heaven: and he had a sister of the same parents, and she was called Ge (Earth), and by reason of her beauty the earth was called by the same name.

Hypsistus, the father of these, having been killed in a conflict with wild beasts, was consecrated, and his children offered libations and sacrifices unto him.

\* Θωϊδ. Mont. Or.

Παραλαβὼν δὲ ὁ Οὐρανὸς τὴν τοῦ πατρὸς ἀρχὴν, ἔγειται πρὸς γάμον τὴν ἀδελφὴν Γῆν, καὶ ποιεῖται ἐξ αὐτῆς παιδίας δ' Ἰλὸν τὸν καὶ Κρόνον, καὶ Βέτυλον, καὶ Δαγὺν, ἃς ἐστι Σίταν, καὶ Ἀτλαντα.

Καὶ ἐξ ἄλλων δὲ γηγενεῖται ὁ Οὐρανὸς πολλὴν ἔσχε γενεάν· διὸ καὶ χαλεπανούσα ἡ Γῆ, τὸν Οὐρανὸν ζηλοτυποῦσα ἐκάπιξεν, ἀς καὶ διαστῆγαι ἀλλήλων. Ὁ δὲ Οὐρανὸς ἀποχωρήσας αὐτῆς, μέτα βίας, ὅτε καὶ ἐβούλετο ἐπιών, καὶ πλησιάζων αὐτῇ πάλιν ἀπηλάττετο, ἐπεχείρεις δὲ καὶ τοὺς ἐξ αὐτῆς παιδίας διαφθείρειν. τὴν δὲ Γῆν δμύνεσθαι πολλάκις, συμμαχίαν αὐτῇ συλλεξαμένην.

Εἰς ἄνδρας δὲ προελθὼν ὁ Κρόνος Ἐρμῆ τῷ τρισμεγιστῷ συμβούλῳ καὶ βοηθῷ χρόμενος (οὗτος γὰρ ἦν αὐτοῦ γραμματεὺς.) τὸν πατέρα Οὐρανὸν ἀμύνεται, τιμωρῶν τῷ μητρὶ.

Κρόνος οὐ δὲ γίνεται παιδεῖς, Περσεφόνη καὶ Ἀθηνᾶ. Ἡ μὲν οὖν πρότη πάρθενος ἐτελεύτα· τῆς δὲ Ἀθηνᾶς γράμμη καὶ Ἐρμοῦ κατεσκεύασε Κρόνος ἐκ σιδήρου ἄρπην καὶ δόρυ· εἶτα ὁ Ἐρμῆς τοῖς τοῦ

But Ouranus, succeeding to the kingdom of his father, contracted a marriage with his sister Ge, and had by her four sons, Ilus who is called Cronus, and Betylus, and Dagon, which signifies Siton (Bread-corn,) and Atlas.

But by other wives Ouranus had much issue; at which Ge, being vexed and jealous of Ouranus, reproached him so that they parted from each other: nevertheless Ouranus returned to her, again by force whenever he thought proper, and having laid with her, again departed: he attempted also to kill the children whom he had by her; but Ge often defended herself with the assistance of auxiliary powers.

But when Cronus arrived at man's estate, acting by the advice and with the assistance of Hermes Trismegistus, who was his secretary, he opposed himself to his father Ouranus, that he might avenge the indignities which had been offered to his mother.

And to Cronus were born children, Persephone and Athena; the former of whom died a virgin; but, by the advice of Athena and Hermes, Cronus made a scimitar and a spear of iron. Then Hermes addressed the allies of Cronus with magic words, and wrought

Κρόνου συμμάχους λόγους μαγείας διαιλεχθεὶς πόδιον ἐνεποίησε τοῖς \* κατ' Οὐρανὸν † μάχης ὑπὲρ τῆς Γῆς. καὶ εὖτα Κρόνος τὸν Οὐρανὸν πολέμηρ συμβαλὼν τῆς αρχῆς ἥλασε, καὶ τὴν βασιλείαν διεδέξατο. ἐάλω δὲ ἐν τῇ μάχῃ καὶ ἡ ἐπέραστος τοῦ Οὐρανοῦ σύγκοιτος ἐγκύμαντισσα, ἣν ἐκδίδωσιν ὁ Κρόνος εἰς γάμον τῷ Δαργῶνι· τίκτει δὲ παρὰ τούτῳ, ὃ κατὰ γαστρὸς ἐξ Οὐρανοῦ ἔφερεν, ὃ καὶ ἐκάλεσε Δημαροῦν.

Ἐπὶ τούτοις δὲ Κρόνος τεῖχος περιβάλλει τῇ ἑαυτοῦ οἰκήσει, καὶ πρώτην πόλιν κτίζει τὴν ἐπὶ Φοινίκης Βύβλον. Μετὰ ταῦτα τὸν ἀδελφὸν τὸν ἄδειον "Ατλαντα" ὑπονοήσας ὁ Κρόνος, μετὰ γυναικὸς τοῦ Ἐρροῦ εἰς βάθος γῆς ἐμβαλὼν κατέχυσε.

Κατὰ τοῦτον τὸν δὲ χρόνον οἱ ἀπὸ τῶν Διοσκούρων σχεδίας καὶ πλοῖα συνδέντες, ἐπλευσαν, καὶ ἐκριφέστες § κατὰ τὸ Κάσσιον ὄρος ναὸν αὐτῶν ἀφίερωσαν.

Οἱ δὲ σύμμαχοι, Ἰλοι τοῦ Κρόνου Ἐλοεῖμ || ἐπεκλήθησαν, ὡς ἀν Κρόνοις, οἵτοι ἦσαν οἱ λεγόμενοι ἀπόδοτοι Κρόνου.

After these events Cronus surrounded his habitation with a wall, and founded Byblus, the first city of Phoenicia. Afterwards Cronus having conceived a suspicion of his own brother Atlas, by the advice of Hermes, threw him into a deep cavern in the earth, and buried him.

At this time the descendants of the Dioscuri, having built some light and other more complete ships, put to sea; and being cast away over against Mount Cassius, there consecrated a temple.

But the auxiliaries of Ilus, who is Cronus, were called Eloem, as it were, the allies of Cronus; being so called after Cronus. And Cronus, having a

\* τῆς. Or. † Οὐρανοῦ. Vig. Marg. Ωρανοῦ. Col. Marg.

‡ τοῦτον χρόνον. Or. § εκκριφέστες. Or. || Ἐλοεῖμ. Or. ¶ ιπ̄. St.

Κρόνος δὲ οὐδὲ ἔχων Σάδιδον, ίδιφ αὐτὸν σιδηρῷ διεχρήσατο, δι' ὑπονοίας αὐτὸν ἐσκήκως, καὶ τῆς ψυχῆς, αὐτόχειρ τοῦ παιδὸς γενόμενος, ἀστέρησεν. Ὁσαντές καὶ θυγατρὸς Ήλίας, τὴν κεφαλὴν ἀπέτεμεν. ὃς πάντας πεπλῆγχθαι\* θεοὺς τὴν Κρόνου γνώμην.

Χρόνου δὲ προϊόντος Οὐρανὸς ἐν φυγῇ τυγχάνων, θυγατεραὶ αὐτοῦ [πάρθενον] Ἀστάρτην μεδίᾳ ἐτέρων αὐτῆς ἀδελφῶν δύο, Ἄρεας καὶ Διώνης, δόλῳ τὸν Κρόνον ἀνελεῖν ἵποπέμπει· αἱς καὶ ἐλὼν ὁ Κρόνος κουρδίας γαμετὰς ἀδελφὰς ὥστας ἐποΐησατο. Γνοὺς δὲ ὁ Οὐρανὸς ἐπιστρατεύει κατὰ τοῦ Κρόνου Εἰμαρμένην καὶ Ὅραν μεδίᾳ ἐτέρων συμμάχον, καὶ ταύτας ἐξαινεσθάμενος ὁ Κρόνος παρ' ἔαυτῷ κατέσχεν. Ἔτι δέ, φησιν, ἐπενόσησε θεὸς Οὐρανὸς Βαυτίλια, λίθους ἐμψύχους μηχανησάμενος.

Κρόνῳ δὲ ἐγένοτο ἀπὸ Ἀστάρτης θυγατέρες ἑπτὰ Τιτανίδες ἡ Ἀρτέμιδης· καὶ πάλιν τῷ αὐτῷ γίνονται ἀπὸ Ἄρεας παῖδες ἑπτὰ, ἢν δὲ νεώτερος ἄμα τῇ γενέσει ἀφιερώθη· καὶ ἀπὸ Διώνης θύλειαι· καὶ ἀπὸ Ἀστάρτης πάλιν ἄρρενες δύο, Πόθος καὶ Ἐρως.

son called Sadidus, dispatched him with his own sword, because he held him in suspicion, and with his own hand deprived his child of life. And in like manner he cut off the head of his own daughter, so that all the gods were astonished at the disposition of Cronus.

But in process of time, whilst Ouranus was still in banishment, he sent his daughter Astarte, being a virgin, with two other of her sisters, Rhea and Dione, to cut off Cronus by treachery; but Cronus took the damsels, and married them notwithstanding they were his own sisters. When Ouranus understood this, he sent Eimarmene and Hora with other auxiliaries to make war against Cronus: but Cronus gained the affections of these also, and detained them with himself. Moreover, the god Ouranus devised Bætulia, contriving stones that moved as having life.

And by Astarte Cronus had seven daughters called Titanides, or Artemides; by Rhea also he had seven sons, the youngest of whom was consecrated from his birth; also by Dione he had daughters; and by Astarte again he had two other sons, Pothos and Eros.

\* ἐκπεπλῆγχθαι, St.

Ο δὲ Δαγὸν ἐπειδὴ εὗρε σῖτον καὶ ἄροτρον, ἐκλήθη Ζεὺς Ἀρότριος.

Συδίκῳ δὲ τῷ λεγομένῳ δικαλφῷ, μία τῶν Τιτανίδων συελθῦσα γεννᾷ τὸν Ἀσκληπιόν. Ἐγενῆθησαν δὲ καὶ ἐν Περαιᾷ\* Κρονῷ τρεῖς ταῖς, Κρόνος ὀμώνυμος τῷ πατρὶ, καὶ Ζεὺς Βῆλος, καὶ Ἀπόλλων.

Κατὰ τούτους γίνεται Πόντος καὶ Τύφων καὶ Νηρεὺς, πατὴρ Πόντου· ἀπὸ δὲ τοῦ Πόντου γίνεται Σιδών. η καθ' ὑπερβολὴν εὐφωνίας πράτη ὕμνοι φῦθης εἶρε, καὶ Ποσειδῶν.

Τῷ δὲ Δημαροῦντι γίνεται Μελίκαρχος ὁ καὶ Ἡραλῆς.

Εἴτα πάλιν Οὐρανὸς πολεμεῖ Πόντῳ, καὶ ἀποστὰς Δημαροῦντι προστίθεται· ἔπεισι τε Πόντῳ ὁ Δημαροῦς, τρόπειταί τε † αὐτὸν ὁ Πόντος· ὁ δὲ Δημαροῦς φυγῆς θυσίαν ηὔξατο.

"Ετεὶ δὲ τριακοστῷ δευτέρῳ τῆς ἑαυτοῦ κρατήσεως καὶ βασιλείας, δ' Ἰλος τοῦτ' ἐστὶν ὁ Κρόνος Οὐρανὸν τὸν πατέρα λοχίζας ἐν τόπῳ τούτῳ μεσογεῖφ, καὶ λαβὼν ὑποχελεύον ἐκτέμνει αὐτοῦ τὰ αἰδοῖα

And Dagon, after he had found out bread-corn, and the plough, was called Zeus Arotrius.

To Sydyc, who was called the just, one of the Titanides bare Asclepius: and to Cronus there were born also in Peræa three sons, Cronus bearing the same name with his father, and Zeus Belus, and Apollo.

Contemporary with these were Pontus, and Typhon, and Nereus the father of Pontus: from Pontus descended Sidon, who by the excellence of her singing first invented the hymns of odes or praises: and Poseidon.

But to Demarous was born Melicarthus, who is also called Heracles.

Ouranus then made war against Pontus, but afterwards relinquishing the attack he attached himself to Demarous, when Demarous invaded Pontus: but Pontus put him to flight, and Demarous vowed a sacrifice for his escape.

In the thirty-second year of his power and reign, Illus, who is Cronus, having laid an ambuscade for his father Ouranus in a certain place situated in the middle of the earth, when he had got him into his hands dismembered him over against the foun-

\* Περαιᾷ. Vig. Col.

† δι. Or.

σπεργγυς πηγῶν τε καὶ ποταμῶν. ἐνδιὰ ἀφιερώθη ὁ Οὐρανός, καὶ απηρτίσθη αὐτοῦ τὸ πνεῦμα, καὶ ἀπέσταξεν αὐτοῦ τὸ αἷμα τῶν αἰδολῶν εἰς τὰς πηγὰς καὶ τὸν ποταμὸν τὰ δύστατα, καὶ μέχρι τούτου δεκτῆται τὸ χωρίον.

(Πάλιν δὲ ὁ συγγραφεὺς τούτοις ἐπιφέρει μεῖντες ἔτερα λέγων.) Ἀστάρτη δὲ ἡ μηγίστη, καὶ Ζεὺς Δημαρχοῦς, καὶ Ἀδεδος βασιλεὺς θεῶν ἐβασίλειν τῆς χώρας Κρόνου γνώμῃ· ἡ δὲ Ἀστάρτη ἐπέδηκε τῇ ἑλίᾳ κεφαλὴν βασιλείας παράσημον κεφαλὴν ταύρου περινοτοῦσα δὲ τὴν οἰκουμένην, ἐρεν δεροπετῆ διστέρα, \* ἥν καὶ ἀνελαμένη ἐν Τύρῳ τῇ ἀγίᾳ νήσῳ ἀφίερασε. Τὴν δὲ Ἀστάρτην Φαύνης τὴν Ἀφροδίτην εἶναι λέγουσι.

Καὶ ὁ Κρόνος δὲ περιέντην οἰκουμένην τῇ Ἀθηνῇ τῇ ἑαυτοῦ ἐνιγατρὶ ὅδωσι τῆς Ἀττικῆς τὴν βασιλείαν. Λαζιουν δὲ γενομένου καὶ φιδορᾶς, τὸν ἑαυτοῦ μανογενῆ νιὸν Κρόνος Οὐρανῷ πατρὶ ὅλοκαρποῖ, καὶ τὰ αἰδοῖα περιτέμνεται, ταντὸ ποιῆσαι καὶ τοὺς ἄμ' αὐτῷ συμμάχους καταναγκάσας· καὶ μετ' οὐ

tains and rivers. There Ouranus was consecrated, and his spirit was separated, and the blood of his parts flowed into the fountains and the waters of the rivers; and the place, which was the scene of this transaction, is shewed even to this day.

(Then our historian, after some other things, goes on thus:) But Astarte called the greatest, and Demarous named Zeus, and Adodus who is entitled the king of gods, reigned over the country by the consent of Cronus: and Astarte put upon her head, as the mark of her sovereignty, a bull's head: and travelling about the habitable world, she found a star falling through the air, which she took up, and consecrated in the holy island of Tyre: and the Phœnicians say that Astarte is the same as Aphrodite.

Moreover, Cronus visiting the different regions of habitable world, gave to his daughter Athena the kingdom of Attica: and when there happened a plague with a great mortality, Cronus offered up his only begotten son as a sacrifice to his father Ouranus, and circumcised himself, and compelled his allies to do the same: and not long afterwards he consecrated after his death another of his sons, called

\* αστερία. Boch.

πολὺ ἔτερον αὐτοῦ παῖδα ἀπὸ Ρέας, ὁμοιάζομενον Μούθ ἀποθανότα ἀφίεροι· Θάνατον δὲ τοῦτον καὶ Πλοεύτανα Φοίνικες ὄνομάζουσι.

Καὶ ἐπὶ τούτους ὁ Κρίνος Βύβλον μὲν τὴν τόλιν θεόν\* Βααλτίδη, τῇ καὶ Διώνη θύσασι, Βηρυτὸν δὲ Ποσειδῶνι καὶ Καβήροις Ἀγρόταις τέ καὶ ἀλιεῦσιν, οἱ καὶ Πόντου λειψανα εἰς τὴν Βηρυτὸν ἀφίερωσαν.

Πρὸ δὲ τούτων θεός Τάαυτος μημοσάμενος τὸν Οὐρανὸν, τὸν θεῶν ὄψεις Κρόνου τε καὶ Δαγύωνος, καὶ τῶν λοιπῶν διετίπασεν τοὺς ιεροὺς τῶν στοιχείων χαρακτῆρας. ἐπενίσης δὲ καὶ τῷ Κρίνῳ παράσημα βασιλείας, ὅμματα τέσσαρα ἐκ τῶν ἐμπροσθίων καὶ τῶν ὀπισθίων μερῶν· δύο δὲ ἡσυχῇ μεντοτα, καὶ ἐπὶ τῶν ὄμμων πτερά τέσσαρα· δύο μὲν ὡς ιστάμενα, δύο δὲ ὡς ὑφειμένα. Τό δὲ σύμβολον ἦν, ἐπειδὴ Κρίνος κομιδμένος ἔβλεπε, καὶ ἐγρηγορώς ἐκοιμᾶτο· καὶ ἐπὶ τῶν πτερῶν ὄμολες, ὅτι ἀναπαύμενος ἵππατο καὶ ιπτάμενος ἀνεπαύετο. Τοῖς δὲ λοιποῖς θεοῖς δύο ἐκάστω πτερώματα ἐπὶ τῶν ὄμμων, ὡς

Muth, whom he had by Rhea; this (Muth) the Phoenicians esteem the same as Death and Pluto.

After these things, Cronus gave the city of Byblus to the goddess Baaltis, which is Dione, and Berytus to Poseidon, and to the Caberi who were husbandmen and fishermen: and they consecrated the remains of Pontus at Berytus.

But before these things the god Taautus, having pourtrayed Ouranus, represented also the countenances of the gods Cronus, and Dagon, and the sacred characters of the elements. He contrived also for Cronus the ensign of his royal power, having four eyes in the parts before and in the parts behind, two of them closing as in sleep; and upon the shoulders four wings, two in the act of flying, and two reposing as at rest. And the symbol was, that Cronus whilst he slept was watching, and reposed whilst he was awake. And in like manner with respect to the wings, that he was flying whilst he rested, yet rested whilst he flew. But for the other gods there were two wings only to each upon his shoulders, to intimate that they flew under the controul of Cronus; and

\* τῇ Σιῆ. Or.

ὅτι δὴ συνίπταντο τῷ Κρόνῳ· καὶ αὐτῷ δὲ πάλιν ἐπὶ τῆς κεφαλῆς πτερὰ δύο, ἐν ἑκαὶ τοῦ ἡγεμονικωτάτου νῦν, καὶ ἐν ἑκαὶ τῆς αἰσθήσεως.

'Ελθὼν δὲ ὁ Κρόνος εἰς Νότου χώραν, ἀπασαν τὴν Αἴγυπτον ἔδωκε Θεῷ Τααύτῃ, ὅπως βασίλειον αὐτῷ γένηται.

Ταῦτα δὲ (φησί) πρῶτοι πάνταν ὑπεριμματίσαντο οἱ ἑπτὰ Σιδέν παιδεῖς Κάβηροι, καὶ ὅγδοος αὐτῶν ἀδελφὸς Ἀσκληπιός, ὃς αὐτοῖς ἐνετέλατο θεός Τάαυτος.

Ταῦτα πάντα ὁ Θαβίωνος παις πρῶτος τῶν ἀπ' αἰώνος γεγονότων Φοίνικων ιεροφάντης ἀλληγορήσας τοῖς τε φυσικοῖς καὶ κοσμικοῖς πάθεσιν ἀναμίκας παρέβανε τοῖς ὄργιστις καὶ τελετῶν κατάρχουσι προφήταις· οἱ δὲ τὸν τύφον αἴξειν ἐκ παντὸς ἐπινοοῦντες, τοῖς αὐτῶν διαδόχοις παρέδωσαν καὶ τοῖς ἐπεισάκτοις· ἀν εἰς ἦν καὶ Ἰσιρις, τῶν τριῶν γραμμάτων εὑρετής, ἀδελφὸς Χνᾶ τοῦ πρώτου μετανομασθέντος Φοίνικος.

there were also two wings upon the head, the one as a symbol of the intellectual part, the mind, and the other for the senses.

And Cronus visiting the country of the south, gave all Egypt to the god Taautus, that it might be his kingdom.

These things, says he, the Caberi, the seven sons of Sydyc, and their eighth brother Asclepius, first of all set down in the records in obedience to the commands of the god Taautus.

All these things the son of Thabion, the first Hierophant of all among the Phœnicians, allegorized and mixed up with the occurrences and accidents of nature and the world, and delivered to the priests and prophets, the superintendants of the mysteries: and they, perceiving the rage for these allegories increase, delivered them to their successors, and to foreigners: of whom one was Isiris, the inventor of the three letters, the brother of Chna who is called the first Phœnician.—*Euseb. Praep. Evan. lib. I. c. 10.*

#### OF THE MYSTICAL SACRIFICE OF THE PHŒNICIANS.

"Ἐδος ἦν τοῖς παλαιοῖς ἐν ταῖς μεγάλαις συμφοραῖς τῶν

It was the custom among the ancients, in times of great calamity, in

κινδύνου, ἀντὶ τῆς πάντων φυδορᾶς, τὸ γαπημένον τῶν τέκνων, τοὺς κρατοῦντας ή πόλεως ή ἔθνους, εἰς σφαγὴν ἐπιδιόντας λύτρον τοῖς τιμωροῖς δαίμοσι. κατεοφέττοτο δὲ οἱ διδύμειοι μυστικᾶς. Κρόνος τούν, ὃν οἱ Φοίνικες Ἰσραὴλ \* προσαγορεύουσι, βασιλεύων τῆς χώρας, καὶ ὕστερον μετὰ τὴν τοῦ βίου τελευτὴν εἰς τὸν τοῦ Κρόνου ἀστέρα καθιεράνθεις, ἐξ ἐπιχειρίας Νύμφης Ἀγαθρέτ† λεγομένης, οὐλὴν ἔχων μονογενῆ, ὃ διὰ τοῦτο Ἰεοὺς ἐκάλουν, τοῦ μονογενῆς οὐτας ἔτι καὶ τὸν καλουμένου παρὰ τοὺς Φοίνικες, κινδύνου ἐκ πολέμου μεγίστων κατειληφότων τὴν χώραν, βασιλικῷ κοσμήσας σχῆματι τὸν νιόν, βωμὸν τὲ κατασκευασάμενος κατέθυσεν.

order to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children as the price of redemption: they who were devoted for this purpose were offered mystically. For Cronus, whom the Phoenicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called Anobret an only son, who on that account is styled Ieoud, for so the Phoenicians still call an only son: and when great dangers from war beset the land he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him.—Euseb. *Præp. Evan.* lib. I. c. 10.—lib. IV. c. 17.

#### OF THE SERPENT.

Τὴν μὲν οὖν τοῦ Δράκοντος φύσιν καὶ τὸν ὄφεων αὐτὸς ἐκεῖνείσασεν ὁ Τάντος, καὶ μετ' αὐτὸν αἶδις Φοίνικες τε καὶ Αἴγυπτιοι. πνευματικῶταν γὰρ τὸ ζῷον πάντων τῶν ἐρκετῶν καὶ πυρῶνες ὡπ'

Taautus first attributed something of the divine nature to the serpent and the serpent tribe; in which he was followed by the Phoenicians and Egyptians. For this animal was esteemed by him to be the most inspirited of all the reptiles, and of a fiery nature;

\* Ιλ or Ιλυς. Marsham. Bry. Fab.—Israel Boch. Scal.

† Ἀιωθρέτ Or.

αὐτοῦ ταρπεῖντος ταρπ' οὐ καὶ τάχης αὐτέργετος οὐδὲ τὸν πεντάπατον παρπλότητον; χωρὶς μάστη τε καὶ χειρῶν; ἢ ἀλλοι τίδε τὸν θεῖον, εἰ δὲ τὰ ποικιλὰ γόνατα τυλιγότες; τοιεῖται τοῖς καὶ τοιεῖται σχηματά τούτους πετόμενοι, καὶ κατὰ τὴν πορείαν βλισθέντες ἔχει τὰς ὄρμας, εἴφ' οὐ βούτηται τάχης; καὶ πολυχρονίστατον θέ στριψις οὐ μόνος τῷ εἰδουμένῳ τῷ γῆρας ιτάγειν, ἀλλὰ καὶ αὐξήσις ἐπιδεχεῖται; μετρύοντα πέρυσι, καὶ ἐπειδὴς τὸ θρισμένον μέτρον πληρώσῃ, εἰς διατίθεται ἀνάλογοτάται, οὐ δι ταῦτα λεπτῆς δμοις αὐτὸς οὐ Τάινυτος κατέταξε γραφαῖς· διδ καὶ ἐν λεπτοῖς τοῦτο τὸ γόνον καὶ ἐν μυστηρίοις συμπαρείληπται.

inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external members, by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course, and darting forward with whatever degree of swiftness it pleases. It is moreover long-lived, and has the quality not only of putting off its old age, and assuming a second youth, but of receiving at the same time an augmentation of its size and strength. And when it has fulfilled the appointed measure of its existence, it consumes itself; as Taautus has laid down in the sacred books; upon which account this animal is introduced in the sacred rites and mysteries.—*Euseb. Præp. Evan.* lib. I. c. 10.

\* J St.

F R A G M E N T S  
O F  
C H A L D Æ A N H I S T O R Y ,  
P R O M  
B E R O S S U S , A B Y D E N U S ,  
A N D  
M E G A S T H E N E S .

## BEROSSUS:

FROM ALEXANDER POLYHISTOR.

### OF THE COSMOGONY AND DELUGE.

ΒΗΡΩΣΣΟΣ δὲ ἐν τῇ πρώτῃ  
τῶν Βαβυλωνιακῶν φησι γε-  
νέσθαι μὲν αὐτὸν κατὰ  
Ἀλέξανδρον τὸν Φιλίππου τὴν  
ἡλικίαν. ἀναγραφάς δὲ πολ-  
λῶν ἐν Βαβυλῶνι φύλασσεσ-  
θαι μετὰ πολλῆς ἐπιμελείας  
ἀπὸ ἑταῖ τοῦ ὑπὲρ μυριάδων  
ιε\* περιεχούσας χρόνον· πε-  
ρίχειν δὲ τὰς ἀναγραφὰς †  
Ιστορίας περὶ τοῦ οὐρανοῦ καὶ  
Θαλάσσης καὶ πρωτογονίας  
καὶ βασιλέων καὶ τῶν κατ'  
αὐτοὺς πράξεων.

Καὶ πρῶτον μὲν τὴν Βαβυ-  
λωνίαν § γῆν φησι κεῖσθαι  
ἐπὶ τοῦ Τίγρεως καὶ Εὐφράτου  
ποταμοῦ μέσην. φύειν δὲ αὐτὴν  
πυρὸς ἀγρίους καὶ κριθὰς  
καὶ ὄχρεν δὲ καὶ σήσαμον ||  
καὶ τὰς ἐν τοῖς ἔλεσι φυεμέ-

BEROSSUS, in the first book of his history of Babylonia, informs us that he lived in the age of Alexander the son of Philip. And he mentions that there were written accounts, preserved at Babylon with the greatest care, comprehending a period of above fifteen myriads of years: and that these writings contained histories of the heaven and of the sea; of the birth of mankind; and of the kings, and of the memorable actions which they had achieved.

And in the first place he describes Babylonia as a country situated between the Tigris and the Euphrates: that it abounded with wheat, and barley, and ocrus, and sesame; and that in the lakes were produced the roots called gongæ, which are fit for food,

\* δικαστής Go.—Ducentis et quindecim. Eu. Ar.

† Go. m. inserts καὶ.

‡ Βαβυλωνία Go.

§ ὄχρεν, Vulg.—Eu. Ar. inserts, lentem, pulse.

|| σήσαμον Go.

νας βίζας ἐσθίεσθαι,\* ὑνδρέσθαι αὐτὰς γύγρας·  
ἰσοδιναιμεῖν δὲ τὰς βίζας ταῦτας κριῶταις. γίνεσθαι δὲ  
φοίνικας καὶ μῆλα καὶ τὰ  
λοιπὰ ἀκρόπορα καὶ λιχίδιας  
καὶ ὄρνεα χερσαῖά τε καὶ  
λιμναῖα. εἶναι δὲ αὐτῆς τὰ  
μὲν κατὰ τὴν Ἀραβίαν μέρη  
ἄνηδρά τε καὶ ἀκαρπά, τὰ  
δὲ ἀντικείμενα τῇ Ἀραβίᾳ  
δρεινά τε καὶ εὐφορα.†

'Ἐν δὲ τῷ Βαβυλῶνι τοὺς  
πλῆθος ἀνθρώπων γενέσθαι  
ἀλλοιοῦνται κατοικησάντων τῷ  
Χαλδαίᾳ' ζῆν δὲ αὐτοῖς  
ἀτάκτης ὥσπερ τὰ θηρία.

'Ἐν δὲ τῷ πρώτῳ ἐνιαυτῷ  
φανῆναι ἐκ τῆς ἔρηθρᾶς Ζα-  
λάσσους κατέ τὸν ἀμφορεῖτα  
τόπον τῇ Βαβυλωνίᾳ ζῶν  
ἄφρενον † ὕδματι Ὁάννη,  
καθὼς καὶ Ἀπολλόδωρος ισ-  
τόρησε, τὸ μὲν ὅλον σῶμα  
ἔχον || ἵχθνος, ἵππο δὲ τὴν  
κεφαλὴν παραπεφυκίαν ἄλ-  
λην κεφαλὴν ὑποκάτω τῆς  
τοῦ Ιχθύος κεφαλῆς, καὶ  
ποδας ὄμοις ἀνθρώπων, πα-  
ραπεφυκότας δὲ ἐκ τῆς οὐρᾶς  
τοῦ Ιχθύος· εἶναι δὲ αὐτῷ  
φωνὴν ἀνθρώπου, τὴν δὲ εἰκάνα  
αὐτοῦ ἔτι καὶ νῦν διαφυλάσ-  
σεσθαι.

and in respect to nutriment similar to barley. That there were also palm trees and apples, and a variety of fruits; fish also and birds, both those which are merely of flight, and those which frequent the lakes. He adds, that those parts of the country which bordered upon Arabia, were without water, and barren; but that the parts which lay on the other side were both hilly and fertile.'

At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldaea, and lived in a lawless manner like the beasts of the field.

In the first year there appeared, from that part of the Erythræan sea which borders upon Babylonia, an animal destitute§ of reason, by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day.

\* Sc.—Ισθίεσθαι. Vulg.      † Go.—σφοῖα Vulg.      † ἄρρεν ἡ Is. Voss.  
§ Endowed with Bry.—Terribilem feram Eu. Ar.      || ἵχνον Δ.—Eu.

Τοῦτο δὲ, φησί, τὸ ζῶν, πήδε μὲν ἡμέραν διατρίβει περὶ τὸν ἀνθρώπον, οὐδεμίαν\* τροφὴν προσφέρεινεν· παραδίδειν τε τοῖς ἀνθρώποις γραμμάτων καὶ μαθῆμάτων καὶ τεχνῶν παντοδαπῶν ἐμπειρίαν, καὶ τίλειν συναντήσεας † καὶ λεπτούς θρύστες, καὶ σύραν εἰσγγέτες; καὶ γεωμετρίαν διδόσκειν, καὶ σπέρματα καὶ παρτόν συναγράψειν διδοκεῖνας, καὶ συνόλους πάντα τὰ πρὸς ἡμέραν ιδύκτα τοῖς βίου‡ παραδίδειν τοῖς ἀνθρώποις. Απὸ δὲ τοῦ χρόνου ἐπείναν οὐδὲν ἄλλο περισσὸν εὑρέθησεν. τοῦ δὲ ἥλιου δύνατος, τὸ ζῶν τοντοῦ Ὀάνην δύνασθαι τάλαν εἰς τὴν θάλασσαν, καὶ τὰς τύκτας ἐν τῷ πελάγει § διατάσσειν· εἴναι γὰρ αὐτὸν || ἀμφίβιον. Οὔτερον δὲ φασῆναι καὶ ἕπερ ζῶν τρία τοτέ, ¶ περὶ ἣν ἐν τῇ τοῦ βασιλέων ἀναγραφῇ φησι θηλάσσειν τὸ δὲ Ὀάνην περὶ γετᾶς καὶ πολιτείας γράψαι καὶ παραδοῦναι τόνδε τὸν λόγον τοῖς ἀνθρώποις.

Γενέσθαι φησὶ χρόνον, ἐν  
ῳ τὸ πᾶν σκότος καὶ θάρ-  
εῖαν, καὶ ἐν τούτοις ζῶα

This Being was accustomed to pass the day among men; but took no food at that season; and he gave them an insight into letters and sciences, and arts of every kind. He taught them to construct cities, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect the fruits; in short, he instructed them in every thing which could tend to soften manners and humanize their lives. From that time, nothing material has been added by way of improvement to his instructions. And when the sun had set, this Being Oannes, retired again into the sea, and passed the night in the deep; for he was amphibious. After this there appeared other animals like Oannes, of which Berossus proposes to give an account when he comes to the history of the kings. Moreover Oannes wrote concerning the generation of mankind; and of their civil polity; and the following is the purport of what he said:

"There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most

\* μηδεμίας Go.

† Go. m.—συναντήσεας Go.—συναγράψεις A.

‡ βίοι Go.—τοῦ βίου Sc.

§ Goar substitutes ικεῖ

|| αὐτὸν Go.

¶ τούτων Go.

τερατώδη, καὶ εἰδιφεῖς\* τὰς  
ἴβεας ἔχοντα † ζωογεῖσθαι.  
ἀνδράπους γὰρ διπτέρους  
γενηθῆναι, ἐνους δὲ καὶ τε-  
τραπτέρους καὶ διπροσώπους·  
καὶ σῶμα μὲν ἔχοντας ἓν,  
κεφαλὰς δὲ δύο, ἀνδρείας τε  
καὶ γυναικείας, καὶ αἰδοῖα  
τε διστὰ,‡ ἄρρεν καὶ θῆλυ  
καὶ ἑτέρους ἀνδράπους τοὺς  
μὲν αἰγῶν σκέλη καὶ κέρατα  
ἔχοντας, τοὺς δὲ ἵπποποδας,  
τοὺς δὲ τὰ δόπιστα μὲν § μέρη  
ἱππων, τὰ δὲ ἔμπροσθεν ἀν-  
δράπων, οὓς ἵπποκενταύρους  
τὴν ίβέαν εἶναι. ζωογεῖθῆναι  
δὲ καὶ ταύρους ἀνδράπων κε-  
φαλὰς ἔχοντας καὶ κύνας  
τετρασωμάτους, οὐρὰς ἰχ-  
θύνος|| ἐκ τῶν ὅπισθεν μερῶν  
ἔχοντας, καὶ ἵππους κυνοκεφά-  
λους, καὶ ἀνδράπους, καὶ  
ἔτερα ζῷα κεφαλὰς μὲν καὶ  
σώματα ἱππων ἔχοντα, ¶  
οὐρὰς δὲ ἰχθύνων. καὶ ἄλλα  
δὲ ζῷα παντοδαπῶν θηρίων  
μορφὰς ἔχοντα. πρὸς δὲ τού-  
τοις ἰχθύνας καὶ ἔρπετά καὶ  
ὄφεις καὶ ἄλλα ζῷα πλεονά  
θαυμαστὰ καὶ παρηλλαγμένα  
τὰς ὄψεις ἀλλήλων ἔχοντα· ὡν  
καὶ τὰς εἰκόνας ἐν τῷ τοῦ  
Βῆλου ναῷ ἀνακεῖσθαι.\*\*

\* ιδιοφεῖς Rich.—διφεῖς Sc.—αὐτοφεῖς Mac.

† ἔχοντας Go.

‡ διπτά, Go.—duas quoque naturas. Eu. Ar.

§ καὶ τὰ μὲν δόπιστα Go. m.

|| Eu.—ἰχθύνας Vulg.

hideous beings, which were produced of a two-fold principle. There appeared men, some of whom were furnished with two wings, others with four, and with two faces. They had one body but two heads: the one that of a man, the other of a woman: and likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats: some had horses' feet: while others united the hind quarters of a horse with the body of a man, resembling in shape the hippocentaur. Bulls likewise were bred there with the heads of men; and dogs with fourfold bodies, terminated in their extremities with the tails of fishes: horses also with the heads of dogs: men too and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance. Of all which were preserved delineations in the temple of Belus at Babylon.

¶ ἔχοντας A.

\*\* ἀνάκητα Go.

‘Αρχειον δὲ τούτων πάντων γυναικαὶ ἡ ὄνομα ‘Ομόροκα· † εἶναι δὲ τοῦτο † Χαλδαῖσσι μὲν Θαλάτθ, Ἐλληνιστὶ δὲ μεθερμηνεύεται || Σάλασσα, κατὰ δὲ Ισθμόφρον ¶ σελήνη. οὕτως δὲ τῶν ὅλων συνεστηκότων ἐπανελθόντα Βῆλον σχίσαι τὴν γυναικαν μέσην, καὶ τὸ μὲν ἥμισυ αὐτῆς ποιῆσαι γῆν, τὸ δὲ ἄλλο ἥμισυ οὐρανὸν, καὶ τὰ ἐν αὐτῇ ζῶα ἀφανίσαι. ἀλληγορικῶς δὲ φησι τοῦτο πεφυσιολογῆσθαι. †† ὑγροῦ γὰρ ἕντος τοῦ παντὸς καὶ ζώων ἐν αὐτῷ γεγενημένων, τοῦτον †† τὸν θεὸν ἀφελεῖν τὴν ἐαυτοῦ διὰ κεφαλῆν, καὶ τὸ δὲν αἷμα ||| τοὺς ἄλλους θεοὺς φυρᾶσαι τῇ γῇ, καὶ διαπλάσαι τοὺς ἀνθρώπους· δι’ ὃ ¶¶ περούς τε εἴναι καὶ φρονήσεως θείας μετέχειν. τὸν δὲ Βῆλον, ὃν Δία μεθερμηνεύουσι, μέσον τεμόντα τὸ σκότος χωρίσαι γῆν καὶ οὐρανὸν ἀπ’ ἀλλήλων, καὶ διατάξαι τὸν κόσμον τὰ δὲ ζῶα οὐκ ἐνεγκόντα τὴν τοῦ

The person, who presided over them, was a woman named Omoroca; which in the Chaldaean language is Thalath; § in Greek Thalassa, the sea; but which might equally be interpreted the Moon. All things being in this situation, Belus came, and cut the woman asunder: and of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals within her.\*\* All this (he says) was an allegorical description of nature. For, the whole universe consisting of moisture, and animals being continually generated therein, the deity above-mentioned took off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence were formed men. On this account it is that they are rational, and partake of divine knowledge. This Belus, by whom they signify Jupiter,\*\*\* divided the darkness, and separated the Heavens from the Earth, and reduced the universe to order. But the animals, not being able to bear the prevalence of light, died. Belus upon

\* ἄρχει Go.

† Ομοροκα Go.—Ομόροκα Sc.—Marcaja Eu. Ar.

‡ τούτῳ Go.

§ Thalaatha Eu. Ar.

|| Sc.—μεθερμηνεύεται Vulg.

¶ Eus. Ar. omits.

\*\* “In the abyss.” Bry.—“Which had composed her empire.” Fab.

—quae in ipsa erant Eu. Ar.

†† A.—Sc.—μίν φυσιολογεῖσθαι Go.

‡‡ τούτῳ Sc.

§§ αὐτῆς Go. m.

||| σῶμα Go.

¶¶ διὰ Go.—διὰ Sc.

\*\*\* Dis Bry.—Dis or Pluto Fab.—Dios Eu. Ar.

φωτὸς δύναμιν φθαρῆναι.  
Ιδότα δὲ τὸν Βῆλον χώραν  
ἔρημον καὶ καρποφίρον κελεῦ-  
σαι ἐν τὸν θεῶν τὴν κεφαλὴν  
ἀφελόντι ἑαυτῷ τῷ ἀπορ-  
ρύντι αἴματι φυράσαι τὴν  
γῆν καὶ διαπλάσαι ἀνθρώ-  
πους καὶ θηρία τὰ δυνάμενα  
τὸν ἀέρα φέρειν ἀποτελέσαι  
δὲ τὸν Βῆλον καὶ ἄστρα καὶ  
ῆλιον καὶ σελήνην καὶ τοὺς  
πέντε πλανήτας. (ταῦτα φη-  
σιν † ὁ Πολυιστόρος Ἀλέξαν-  
δρος τὸν Βήρωστον ἐν τῇ  
πράτῃ φάσκειν.‡)

'Εν δὲ τῇ δευτέρᾳ τοὺς  
δέκα βασιλεῖς τῶν Χαλδαίων  
καὶ τὸν χρόνον τῆς βασιλείας  
αὐτῶν, σάρους ἔκατὸν εἴκοσιν,  
ἥτοι ἑταῖν μυριάδας τεσσαρά-  
κοντα τρεῖς καὶ δύο χιλιάδας,  
ἕως τοῦ κατακλυσμοῦ,§ λέ-  
γει γάρ ὁ αὐτὸς Ἀλέξανδρος  
ώς ἀπὸ τῆς γραφῆς τῶν Χαλ-  
δαίων αὗτις παρακατιὼν ἀπὸ  
τοῦ || ἑνάτου βασιλέως Ἀρδά-  
του ἐπὶ τὸν δέκατον λεγόμενον  
παρ' αὐτοῖς Εἰσιουδρον σύτως.'

'Ἀρδάτου δὲ τελευτήσαντος¶  
τὸν μὲν αὐτοῦ Εἰσιουδρον\*\*  
βασιλεῦσαι σάρους ὅκτακαί-  
δεκα ἐπὶ †† τούτου μέγαν

this, seeing a vast space unoccupied,  
though by nature fruitful, commanded  
one of the gods to take off his head,  
and to mix the blood with the earth ;  
and from thence to form other men  
and animals, which should be capable  
of bearing the air.\* Belus formed  
also the stars, and the sun, and the  
moon, and the five planets. (Such,  
according to Polyhistor Alexander, is  
the account which Berossus gives in  
his first book.)

(In the second book was contained  
the history of the ten kings of the  
Chaldaeans, and the periods of the  
continuance of each reign, which con-  
sisted collectively of an hundred and  
twenty sari, or four hundred and  
thirty-two thousand years ; reaching  
to the time of the Deluge. For Alex-  
ander, enumerating the kings from  
the writings of the Chaldaeans, after  
the ninth Ardatus, proceeds to the  
tenth, who is called by them Xisuthrus,  
in this manner :)

After the death of Ardatus, his son  
Xisuthrus reigned eighteen sari. In  
his time happened a great Deluge ;  
the history of which is thus described.

\* Light Bry.

† Go. om. φησιν.

‡ φάσκει. Go.—Sc.

§ ἀναφέρει Go. m.

|| Go. om. τοῦ

¶ Otiarte defuncto, Eu. Ar.

\*\* Σεισουδρον. Σεισουδρον. Εἰσιουδρον. Sc.

†† καὶ ἐπὶ Go. m.

κατακλυσμὸν γενέσθαι. ἀνα-  
γεγράφθαι \* δὲ τὸν λόγον  
οὗτος· τὸν Κρόνου αὐτῷ κατὰ  
τὴν ἡπειρὸν ἐπιστάντα φάναι  
μηδὲς Δαισίου† πέμπτη καὶ  
δεκάτη τοὺς ἀνθρώπους ὑπὸ<sup>τούς</sup>  
κατακλυσμοῦ διαφθάρσεο-  
θαι.‡ κελεῦσαι οὐδὲ διὰ  
γραμμάτων, πάντων ἀρχὰς  
καὶ μέσα καὶ τελευτὰς ὄρ-  
ξαντα § θεῖναι ἐν πόλει  
ἡδίου Σιππάροις,||| καὶ ναυ-  
πηγοσάμενον σκάφος ἐμβῆναι  
μετὰ τῶν συγγενῶν καὶ ἀνα-  
γκαίων φίλων· ἐνθέσθαι δὲ  
βρόματα καὶ πόματα, ἔμ-  
βαλεῖν δὲ καὶ ξῦνα πτυνά  
καὶ τετράποδα, καὶ πάντα  
εὐτερηπισάμενον πλεῖν.\*\* ἐρω-  
τώμενον δὲ τοῦ πλεῖ; φάναι,  
τρὸς τοὺς θεούς εὐδάμενον  
ἀνθρώπους ἀγαθὰ γενέσθαι.  
τὸν δὲ οὐ παρακούσαντα γαν-  
ηγήσαντα σκάφος τὸ μὲν  
μῆκος σταδίων πέτε, τὸ δὲ  
πλάτος σταδίων δύο· τὰ δὲ  
συνταχθέντα πάντα συνθέ-  
σαι, καὶ γυναικας καὶ τένα  
καὶ τοὺς ἀναγκαῖους φίλους  
ἐμβιβάσαι.

Γενομένου δὲ τοῦ κατα-

The Deity, Cronus, appeared to him in a vision, and warned him that upon the fifteenth day of the month Dæsius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure, and conclusion of all things; and to bury it in the city of the Sun at Sippara; and to build a vessel, and take with him into it his friends and relations; and to convey on board every thing necessary to sustain life, together with all the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity, whither he was to sail? he was answered,¶ "To the Gods:" upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition: and built a vessel five stadia in length, and two in breadth. Into this he put every thing which he had prepared; and last of all conveyed into it his wife, his children, and his friends.

After the flood had been upon the

\* ἀναγράψθαι Go.

† Δαισία Go.—Δαισίου m.

‡ φθάρσεοθαι Go.

§ τελευτὰς ὄρξαντα Go.

|| Sc.—Σιππάροις Dind.—Siparis Eu. Ar.

¶ Roganti autem quo navigandum? Responsum; ad Deos, orandi causa, ut bona hominibus eveniant. Eu. Ar.

\*\* Sc.—πλήν Vulg.

κλυσμοῦ καὶ εἰδένας λήξατος τῶν\* δρέσων τιὰ τὸν Είσου-  
θρον ἀφίεναι. τὰ δὲ οὐ τρο-  
φὴν εύροντα σύτε τόπον ὅπου  
καθίσαι πάλιν ἐλθεῖν εἰς τὸ  
πλοῖον. τὸν δὲ Είσουθρον  
πάλιν μετὰ τινας ἡμέρας  
ἀφίεται τὰ ὄρνεα· ταῦτα  
δὲ πάλιν εἰς τὴν ναῦν ἐλθεῖν  
τοὺς πόδας πεπηλωμένους  
ἔχοντα. τὸ δὲ τρίτον ἀφε-  
δέντα οὐκ ἔτι ἐλθεῖν εἰς τὸ  
πλοῖον. τὸν δὲ Είσουθρον  
ἐπορθῆγαι γῆν ἀναπεφρήνει,  
διελόντα τε τῶν τοῦ πλοίου  
ῥαφῶν μέρος τι καὶ βάντα  
προσοκείλαν τὸ πλοῖον ὄρες  
τοὺς ἐκβῆναι μετὰ τῆς γνω-  
κὸς καὶ τῆς Θυγατρὸς καὶ  
τοῦ κυβερνήτου προσκυνήσαν-  
τα τὴν γῆν καὶ βαμὸν θρι-  
σάμενον καὶ θυσιάσατα  
τοῖς θεοῖς γενέσθαι μετὰ τῶν  
ἐκβάντων τοῦ πλοίου ἀφανῆ.

Τοὺς δὲ ὑπομενάντας ἐν  
τῷ πλοίῳ μὴ εἰσπορευομένους  
τῶν περὶ τὸν Είσουθρον ἐκ-  
βάντας† ζητεῖν αὐτὸν ἐπὶ<sup>‡</sup>  
ὄνδρατος βωῶντας.‡ τὸν δὲ  
Είσουθρον αὐτὸν μὲν αὐτοῖς  
οὐκ ἔτι ὀφθῆναι, φανῆν δὲ ἐκ  
τοῦ δέρος γενέσθαι κελεύον-  
σαν ὡς δέοντας αὐτοὺς εἶναι

earth, and was in time abated, Xisuthrus sent out birds from the vessel; which, not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain; upon which he immediately quitted it with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods, and, with those who had come out of the vessel with him, disappeared.

They, who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise in-

\* τὸν δρέσων τιὰ Sc.

‡ βωῶντος Go.

† ἐκβάντας . . . Είσουθρος Sc. om in Ch. Eu.

Δεσεβεῖς καὶ παρ' αὐτὸν \* ὥλι τὴν εὐσέβειαν πορεύεσθαι μετὰ τῶν Δεῶν οἰκήσοντα. τῆς δὲ αὐτῆς τιμῆς καὶ τὴν γυναικαν αὐτοῦ καὶ τὴν Διγατέρα καὶ τὴν κυβερνήτην μετεσχηκέναι. εἶπέ τε αὐτοῖς ὅτι ἐλεύσονται πάλιν εἰς Βαβυλῶνα, καὶ ὡς εἴμαρται αὐτοῖς ἐκ Σιπτάρων ἀνέλομένους τὰ γράμματα διαδοῦναι τοὺς ἀνθρώπους, καὶ ὅτι ὅπου εἰσὶν ἡ χώρα Ἀρμενίας ἔστιν, τοὺς δὲ ἀκούσαντας ταῦτα ἤδη τε τοῖς Δεοῖς καὶ περὶ † πορεῦθηναι εἰς Βαβυλῶνα.

Τοῦ δὲ πλοίου τούτου κατακλιθέντος § ἐν τῇ Ἀρμενίᾳ ἔτι μέρος τι|| ἐν τοῖς Κορκυραίων ὄρεσι τῆς Ἀρμενίας διαμένειν, καὶ τινας ἀπὸ τοῦ πλοίου κορύζειν ἀποξύνατας ἀσφαλτον, χρᾶσθαι δὲ αὐτὴν πρὸς τὸν ἀποτροπιασμούς. ἀδάντας οὖν τούτους εἰς Βαβυλῶνα τά τε ἐκ Σιπτάρων \*\* γράμματα † ἀνορίξαι καὶ πόλεις πολλὰς κτιζόντας ‡‡ καὶ ἕρα ἀνιδρυσαμένους πάλιν ἐπικτίσαι τὴν Βαβυλῶνα.

formed them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, and the pilot, had obtained the same honour. To this he added, that they should return to Babylonia; and, as it was ordained, search for the writings at Sippara, which they were to make known to all mankind: moreover that the place, wherein they then were, was the land of Armenia. The rest having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyraean ¶ mountains of Armenia; and the people scrape off the bitumen, with which it had been outwardly coated, and make use of it by way of an alexiphamic and amulet. And when they returned to Babylon, and had found the writings at Sippara, they built cities, and erected temples: and Babylon was thus inhabited again.  
—*Syncl. Chron.* 28.—*Euseb. Chron.* 5. 8.

\* ἀντὸν Go.

† αὐτὰ Go.

‡ τερψι Go.—pedibus Eu. Ar.—Qy. πεζῇ, πεζὸς, or πεζηκῶς. Edr of Eu. Ar.

§ Sc.—κατακλιθέντος Go.—κατακλασθεντος Go. m.

|| τι αὐτὸν ίν Go.—τι . . . ίν Sc.—τι ίν A.

¶ or Cordyean Fab.—Corduarum montibus Eu. Ar.

\*\* Σιπτάρων Din.      †† Volumen Eu. Ar.      ‡‡ Sc. σκοτιζόντας Go.

## BEROSSUS:

### FROM APOLLODORUS.

#### OF THE CHALDÆAN KINGS.

ΤΑΥΤΑ μὲν ὁ Βήρωσσος  
ιστόρησε, πρῶτον γενέσθαι  
βασιλέα \* "Αλωρον ἐν Βαβυ-  
λώνιος Χαλδαῖον† βασιλεῦ-  
σαι δὲ σάρους δέκα, καὶ κα-  
θεδῆς 'Αλάπαρον‡ καὶ 'Αμή-  
λωνας τὸν ἐκ Παντιβίζλων||  
εἶτα 'Αμμένωνα τὸν Χαλ-  
δαῖον, ἐφ' οὐ φησι φανῆναι  
τὸν μυσαρὸν 'Οάνην, τὸν  
'Ανηδῶτον, ἐκ τῆς ἐρυθρᾶς"  
(ὑπερ 'Αλέξανδρος προλαβὼν  
εἴρηκε φανῆναι τῷ πρότερῳ  
ἔτει· οὗτος δὲ μετὰ σάρους  
τεσσαράκοντα· δὲ 'Αβυδη-  
νὸς¶ τὸν\*\* δευτέρον 'Ανη-  
δῶτον μετὰ σάρους εἴκοσιν ἔξι·)  
εἶτα Μεγάλαρον†† ἐκ Παν-  
τιβίζλων πόλεως, βασιλεῦσαι  
δὲ αὐτὸν σάρους ὀκτωκαΐδεκα·

THIS is the history which Berossus has transmitted to us. He tells us that the first king was Alorus of Babylon, a Chaldaean: he reigned ten sari: and afterwards Alaparus, and Amelon who came from Pantibilon: then Ammenon the Chaldaean, in whose time appeared the Musarus Oannes the Annedotus from the Erythrean sea. (But Alexander Polyhistor anticipating the event, has said that he appeared in the first year; but Apollodorus says that it was after forty sari; Abydenus, however, makes the second Annedotus appear after twenty-six sari.) Then succeeded Megalarus from the city of Pantibilon; and he reigned eighteen sari: and after him Daonus the shepherd from Pantibilon reigned ten

\* βασιλέων Go.

† Χαλδαῖων Go.

‡ 'Αλάσπαρον Go.

§ Almelon. Eu. Ar.

|| Παντιβίζλων A.

¶ 'Αβυδινὸς Vulg.

\*\* τὸ Go.

†† Amegalarus.

καὶ μετὰ τοῦτον Δάκουν ποι-  
μένα ἐκ Παντιβίβλων βασι-  
λεῖσαι σάρους δέκα. κατὰ  
τοῦτον πάλιν φησὶ φανῆναι ἐκ  
τῆς ἑρυθρᾶς Ἀνηδότου τέταρ-  
τον τὴν αὐτὴν τοῖς ἄνω ἔχοντα  
διάδεσιν καὶ τὴν Ιχθύος πρὸς  
ἄνθρακος μίξιν. εἴτα ἄρξαι\*  
Εὐεδώραχν† ἐκ Παντιβίβ-  
λων, καὶ βασιλεῦσαι σάρους  
δικτυκαΐδεκα. ἐπὶ τούτου φη-  
σὸν ἄλλων φανῆναι ἐκ τῆς  
ἑρυθρᾶς θαλάσσης ὅμοιον  
κατὰ τὴν Ιχθύος πρὸς ἄνθρα-  
κος μίξιν, φῶνα Οδάκων.‡  
τούτους δὲ φησὶ πάντας τὰ  
ἐπὸν Ὀάγου κεφαλαιωδῶς ἡ-  
δίστα κατὰ μέρος ἔξηγήσα-  
σθαι. περὶ τούτου Ἀβιδηνὸς  
οὐδὲν εἴπεν. εἴτα ἄρξαι Ἀμερ-  
ψὺν Χαλδαῖον ἐκ Λαράγ-  
χων, βασιλεῦσαι δὲ αὐτὸν  
ἄρδον σάρους δέκα. εἴτα  
ἄρξαι Ὀτιάρτην Χαλδαῖον  
ἐκ Λαράγχων, βασιλεῦσαι  
δὲ σάρους ἥ. Ὀτιάρτου δὲ τε-  
λευτήσαντος τὸν νιὸν αὐτοῦ  
Εἰσονθρον βασιλεῦσαι σάρους  
δικτυκαΐδεκα. ἐπὶ τούτου τὸν  
μέγαν κατάκινομόν φησὶ γε-  
γενῆσθαι. ὃς γίνεσθαι ὅμοι  
πάντας βασιλεῖς δέκα, σάρους  
δὲ ἑκατὸν εἴκοσι.

\* ἄρξαι Go.

† Edoranchus Eu. Ar.—Εὐεδώραχν Go.

‡ Οδάκων Go.—οἱ Δαγων Fab. Go. m.

sari; in his time (he says) appeared again from the Erythræan sea a fourth Annedotus, having the same form with those above, the shape of a fish blended with that of a man. Then reigned Euedorachus from Pantiblōn, for the term of eighteen sari; in his days there appeared another personage from the Erythræan sea like the former, having the same complicated form between a fish and a man, whose name was Odacon. (All these, says Apollodorus, related particularly and circumstantially whatever Oannes had informed them of: concerning these Abydenus has made no mention.) Then reigned Amempsinus, a Chaldaean from Laranchæ; and he being the eighth in order reigned ten sari. Then reigned Otiartes, a Chaldaean, from Laranchæ; and he reigned eight sari. And upon the death of Otiartes, his son Xisuthrus reigned eighteen sari: in his time happened the great deluge. So that the sum of all the kings is ten; and the term which they collectively reigned an hundred and twenty sari.  
—*Syncel. Chron.* 39.—*Euseb. Chron.*  
5.

## BEROSSUS:

### FROM ABYDENUS.

#### OF THE CHALDÆAN KINGS AND THE DELUGE.

ΧΑΛΔΑΙΩΝ μὲν τῆς σοφίης  
πέρι τοσαῦτα.

Βασιλεῦσαὶ δὲ τῆς χώρας  
πρῶτοι λέγεται<sup>\*</sup> Ἀλωροι, τὸν  
δὲ ὑπὲρ ἑαυτοῦ λόγου διαδεῦναι  
ὅτι μιν τοῦ λεω̄τος ποιμένα ὁ  
Θεὸς ἀποδεῖξαι. Βασιλεῦσαὶ  
δὲ σάροις δέκα. σάρος δὲ  
ἑστιν ἔχασσια καὶ τρισχίλια  
ἔτεα, νῆρος δὲ ἔχασσια,  
σώσσος δὲ ἔχηκοντα.

Μετὰ δὲ τοῦτον Ἀλάπαρον  
ἄρξας σάροις τρεῖς, μεζ' ὥν‡  
Ἀμιλλαρος ἐκ πόλεως Παντι-  
βίθλιος § ἐβασίλευσε σάροις  
ηγ'. ἐφ' οὐ δεύτερον Ἀνηδό-  
τον|| τὴν θάλασσαν ἀναδεῦναι  
παραπλήσιον Ὀάνη¶ τὴν  
ἰδέαν ἡμιδαιμονα. μεζ' ὥν

So much concerning the wisdom of  
the Chaldæans.

It is said that the first king of the  
country was Alorus, and that he gave  
out a report that God had appointed  
him to be the Shepherd of the people:  
he reigned ten sari: now a sarus is  
esteemed to be three thousand six  
hundred years; a neros six hundred;  
and a sossus sixty.

After him Alaparus reigned three  
sari: to him succeeded Amillarus  
from the city of Pantibiblon, who  
reigned thirteen sari; in his time  
came up from the sea a second An-  
nedotus, a semi-dæmon very similar  
in his form to Oannes: after Amilla-  
rus reigned Ammenon twelve sari,

\* Sc. λέγων Λ.—λέγει Go.—λέγει Go. m.

† Sc. μὴν τοῦ λεω̄τος Go.

§ Παντιβίθλιος Sc.—Παντιβίθλιος Λ.

¶ Ὀάνην Go.

‡ ἡ Go.

|| Ἀνηδότον Sc.

Αμμέναν ἐκ Παντιβίθλων  
ἡρξε\* σάρους ιβ'. μεδ' ὁν  
Μεγάλαρος† ἐκ Παντιβί-  
θλων ἡρξε σάρους ὀκτακά-  
δεκα· εἴτα Δαὸς ποιμὴν ἐκ  
Παντιβίθλων ἐβασίλευε σά-  
ρους δέκα, ἐφ' ὃ δ' διφνεῖς‡  
γῆν ἐκ Ναλέσσης ἀνέβυσα,  
ἄν τὰ ἐνόματα ταῦτα, Εὐέ-  
δωκος, Ἐνεύγαμος, Ἐνεύβου-  
λος,§ Ἀνήμεντος, ἐπὶ δὲ τοῦ  
μετὰ ταῦτα Εὐεδωρέσχου |||  
Ἀνάδαρος. ¶¶ μεδ' ὁν \*\* ἄλ-  
λοι τε †† ἡρξαν καὶ Σίσου-  
ντρος ἐπὶ τούτοις, ὡς τοὺς πάγ-  
τας εἶναι βασιλεῖς δέκα, ἢν  
ὁ χρόνος τῆς βασιλείας συῆτε  
σάρους ἑκατὸν εἴκοσι. καὶ  
περὶ τοῦ κατακλυσμοῦ παρό-  
μου μὲν, οὐκ ἀπαράλλακτα  
λέγει οὕτως· μετὰ Εὐεδωρέ-  
σχου ἄλλοι τιὶς ἡρξαν καὶ  
Σίσινδρος, φῇ δὴ Κρόνος προση-  
μάνεις μὲν ἔσεσθαι πλῆθος  
ἔμφρων Δεσίου †† ίε. §§ πε-  
λεῖες δὲ πᾶν δ τι γραμμάτων  
ἢ ἔχομενον ἐν Ἡλιοπόλει |||||  
τῇ ἐν Σιππάροισιν ¶¶ ἀπο-  
κρίθαι. Σίσινδρος δὲ ταῦτα  
ἐπιτελέα\*\*\* ποιήσας εὐδένως

\* μεδ' ὁν, with acc . . . . ἡρξα Go. throughout.

† Μεγάλαρος Α.

‡ διφνεῖς Go.

§ Ἐνέβουλος Sc.

||| Αιθωρέσχου Sc.

¶¶ Ἀνῶ Δάρος Go.

\*\* ὡς Go.—οὐς Go. m.

†† ἄλλοι τοὶ τὸ Α.—ἄλλοι δέο τε Anon. Dind.

‡‡ Δαυσέου Dind.

§§ πέμπτη ἐπὶ δέκα Go.

|||| Ἡλιος πόλεις Go.

¶¶ Σιππάροισιν Dind.

\*\*\* ἵη τελεια Go.

ἐπ' Ἀρμενίης ἀνέπλωε, καὶ παρατίκα μὲν\* κατελάμβανε τὰ ἐκ τοῦ θεοῦ. τρίτη δὲ ἡμερέγ ἐπεὶ ἦν† ἔκπαστε, μετέι τῶν ὄρνιθων, πεύρην‡ ποιεύμενος εἴ που γῆν ἕδοιε τοῦ ἔδατος ἔκδυσαν· αἱ δὲ ἔκδεκομένου σφίξας πελάγεος ἀμφιχανέος ἀπορέουσαι § ὅκη καθορμίσονται|| παρὰ τὸν Σίσιθρον, ὥπισα κομίζονται, καὶ ἐπ' αὐτὴν¶ ἔτεραι.\*\* ὡς δὲ τῆτι†† τρίτην ἐτύχεεν,††† ἀπίκατο §§ γὰρ δὴ πηλοῦ κατάπλεος τοὺς ταρσοὺς, θεοῖς μιν |||| ἐξ ἀνθρώπων ἀφανίζουσι, τὸ δὲ πλᾶσιν ἐν Ἀρμενίῃ περιπλαττα ἔνδιλων ἀλεξιφάρμακα καὶ τοῖσιν ἐπιχωρίοις παρείχετο.

spired by God. Upon the third day after the cessation of the rain Sisithrus sent out birds, by way of experiment, that he might judge whether the flood had subsided. But the birds passing over an unbounded sea, without finding any place of rest, returned again to Sisithrus. This he repeated with other birds. And when upon the third trial he succeeded, for the birds then returned with their feet stained with mud, the gods translated him from among men. With respect to the vessel, which yet remains in Armenia, it is a custom of the inhabitants to form bracelets and amulets of its wood.—*Syncl. Chron.* 38.—*Euseb. Praep. Evan.* lib. 9.—*Euseb. Chron.* 5. 8.

#### OF THE TOWER OF BABEL.

'Εντὶ δ' ¶¶ οἱ λέγοντες τοὺς πρώτους \*\*\* ἀνασχόντας ῥώμη τε καὶ μεγέθει χαυνωθέντας καὶ δὴ θεῶν ††† καταφρονήσαντας ἀμείνονας εἴναι τύρσιν ἡλίθιτον ἀείρειν,††† ἢ νῦν Βαθυλών ἐσ-

They say that the first inhabitants of the earth, glorying in their own strength and size, and despising the gods, undertook to raise a tower whose top should reach the sky, in the place in which Babylon now stands: but when it approached the heaven, the

\* μὴν A.

† ἵπιτειντα A.—ἔπειτα, ςων Go.

‡ πεύρην A.

§ ἀπορρεούσας A.

|| ὅκηκα θεομίσονται A.—ὅκηκα θεομίσονται Go.

¶ αὐτῆσι Go.

\*\* ἰταῖραι A.

†† τισὶ A.

††† ἵπινχις A.

§§ ἀπίκατο A.

|||| μὴν A.

¶¶ Sc.—Ἐπ' τῇ δὴ Go.

\*\*\* Sc. inserts ἵπι γῆς.

††† θεῷ Go.

††† ἀνέγειν Go.

τιν, ἥδη τε ἀστον εἶναι τοῦ  
οἰρανοῦ. καὶ ταύς ἀνέμους  
ζεοῖς βιβλέοντας<sup>\*</sup> ἀνατρέψαι  
περὶ αὐτοῖς τὸ μηχάνημα,  
τοῦ δὴ τὰ ἐρείπια † λέγεται  
Βαβυλῶνα. τέως δὲ ὅτας  
ἔμοιγδώσσους ἐκ θεῶν πολύ-  
θρον ‡ φανῆν ἐνέγκασθαι.<sup>§</sup>  
μετὰ δὲ Κρόνῳ καὶ Τιτᾶνι ||  
συστῆναι πόλεμον. δὲ τόπος  
ἐν φύσει φιλοδόμησαν, νῦν  
Βαβυλὼν καλεῖται, διὰ τὴν  
σύγχυσιν τοῦ περὶ τὴν διά-  
λεκτον πρώτον ἐναγροῦς. Ἐβ-  
ραιοὶ γάρ τὴν σύγχυσιν Βάβελ  
καλοῦσι.

winds assisted the gods, and overthrew the work upon its contrivers: and its ruins are said to be still at Babylon: and the gods introduced a diversity of tongues among men, who till that time had all spoken the same language: and a war arose between Cronus and Titan. The place in which they built the tower is now called Babylon, on account of the confusion of the tongues; for confusion is by the Hebrews called Babel.—*Euseb. Præp. Evan.* lib. 9.—*Syncel. Chron.* 44.—*Euseb. Chron.* 13.

\* οἱ βιβλέοντας MSS.

† Sc.—ἴριπτα Go.

‡ Go. π. — πολύθρων Go.—πολύθρων Sc.

§ A.—ἰνέγκασθαι Go.—ἰνέγκασθαι Sc.      || Sc.—τί τινι Α.—Τιτᾶν Go.

## BEROSSUS:

FROM JOSEPHUS, &c.\*

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### OF ABRAHAM.

META τὸν κατακλυσμὸν δεκάτη γενεῖ, παρὰ Χαλδαῖοις τὶς ἦν δίκαιος ἀνὴρ, καὶ μέγας, καὶ τὰ οὐράνια ἔμπειρος.

AFTER the deluge, in the tenth generation, was a certain man among the Chaldæans renowned for his justice and great exploits, and for his skill in the celestial sciences.—*Euseb. Præp. Evan.* lib. 9.

### OF NABONASAR.

Απὸ δὲ Ναβονασάρου τοὺς χρόνους τῆς τῶν ἀστέρων κινήσεως Χαλδαῖοι ἡχρίζωσαν, καὶ ἀπὸ Χαλδαίων οἱ παρ' "Ελλησὶ μαθηματικοὶ λαβόντες" ἐπειδὴ Ναβόνασαρος συναγαγὼν τὰς πράξεις τῶν πρὸ αὐτοῦ βασιλέων, ἡφάν-

From the reign of Nabonassar only are the Chaldæans (from whom the Greek mathematicians copy) accurately acquainted with the heavenly motions: for Nabonassar collected all the mementos of the kings prior to himself, and destroyed them, that the enumeration of the Chaldæan kings

\* The various readings to some of the following extracts would, if they were all given, exceed the text in size. I have selected those which appear to be most material.

σεν, ὅπως ἀπ' αὐτοῦ ἡ καταρίθμησις γίνεται τῶν Χαλδαίων βασιλέων.

might commence with him.—*Syncl. Chron.* 207.

#### OF THE DESTRUCTION OF THE JEWISH TEMPLE.

Τινὰ τρόπου πέμψας ἐπὶ τὴν Αἴγυπτον καὶ ἐπὶ τὴν Ἰημετέραν γῆν τὸν μὲν τὸν ἑαυτοῦ Ναβουχοδονόσορον μετὰ πολλῆς δυνάμεως, ἐπειδὴ περ ἀφεστῶτας αἰτοὺς ἐπύθετο πάνταν ἐκράτησε, καὶ τὸν ναὸν ἐνέπρησε τὸν Ἱεροσολύμων, ὃλας τε πάντα τὸν παρ' ἡμῖν λαὸν ἀναστήσας, εἰς Βαβυλῶνα μετάφευσεν. συνέβη δὲ καὶ τὴν πόλιν ἐρημωδῆναι χρόνον ἔτων ἑβδομήκοντα, μέχρι Κύρου τὸν Περσῶν βασιλέως. κρατῆσαι δὲ (φησί) τὸν Βαβυλώνιον Αιγύπτου, Συρίας, Φοινίκης, Ἀραβίας, πάντας δὲ ὑπερβαλλόμενος\* ταῖς πράξεσι τοὺς πρὸ αὐτοῦ Χαλδαίων καὶ Βαβυλωνίων βεβασιλευκότας.

He (Nabopollasar) sent his son Nabuchodonosor with a great army against Egypt, and against Judea, upon his being informed that they had revolted from him; and by that means he subdued them all, and set fire to the temple that was at Jerusalem; and removed our people entirely out of their own country, and transferred them to Babylon, and our city remained in a state of desolation during the interval of seventy years, until the days of Cyrus king of Persia. (He then says, that) this Babylonian king conquered Egypt, and Syria, and Phœnicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldæa.  
—*Joseph. contr. Appion.* lib. 1. c. 19.

#### OF NEBUCHADNEZZAR.

'Ακούσας δὲ ὁ πατὴρ αὐτοῦ Ναβοπολλάσαρος, † ὅτι δέ τεταγμένος σατράπης ἔντε‡

When Nabopollasar his (Nabuchodonosor's) father, heard that the governor, whom he had set over Egypt,

\* ὑπερβαλλέμενος MSS.

† Hud. m.—Ναβολάσσαρος Hud. from MSS.

‡ εἰ τῇ Go.

Αιγύπτῳ καὶ τοῖς περὶ τὴν Συρίαν τὴν Κοίλην καὶ τὴν Φοινίκην τόποις ἀποστάτῃς γέγονεν, οὐ δινάμενος αὐτὸς ἔτι κακοπαθεῖν, συστήσας τῷ νιῷ Ναβουχοδονοσόρῳ\* ὅτι ἔτι ἐν ἡλικίᾳ† μέρη τινὰ τῆς δινάμεως, ἐξέπεμψεν ἐπ' αὐτὸν.|| συμμίκας δὲ Ναβουχοδονόσορος τῷ ἀποστάτῃ, καὶ παραταξάμενος, αὐτοῦ τε ἐκφρενεσεν, καὶ τὴν χώραν ἐξ ἀρχῆς ¶ ἵπο τὴν αὐτοῦ βασιλείαν ἐποίησεν. τῷ δὲ πατρὶ αὐτοῦ συνέβη Ναβοπολλασόρῳ, κατὰ τοῦτον τὸν καιρὸν ἀρρωστήσαντι, ἐν τῇ Βαβυλωνίᾳ πόλει μεταλλάξαι τὸν βίον, ἔτη θεβασιλευκότι ἔικοσιν ἐντά.\*\*

Αἰσθόμενος δὲ μετ' οὐ πολὺ τὴν τοῦ πατρὸς τελευτὴν Ναβουχοδονόσορος, καταστήσας τὰ κατὰ τὴν Αἴγυπτον πράγματα καὶ τὴν λοιπὴν χώραν, καὶ τοὺς αἰχμαλώτους Ἰουδαίων τε καὶ Φοινίκων καὶ Σύρων καὶ τῶν κατὰ τὴν Αἴγυπτον εἰνῶν συντέκας τισὶ τῶν φίλων, μετὰ βαρυτάτης† δινάμεως καὶ τῆς λοι-

and the provinces of Cœlesyria and Phœnicia, had revolted, he was determined to punish his delinquencies, and for that purpose entrusted part of his army to his son Nabuchodonosor, who was then of mature age, † and sent him forth against the rebel: and Nabuchodonosor engaged and overcame him, and reduced the country again under his dominion. And it came to pass that his father, Nabopollassar, was seised with a disorder which proved fatal, and he died in the city of Babylon, after he had reigned nine and twenty years.

Nabuchodonosor, as soon as he had received intelligence of his father's death, set in order the affairs of Egypt and the other countries, and committed to some of his faithful officers the captives he had taken from the Jews, and Phœnicians, and Syrians, and the nations belonging to Egypt, that they might conduct them with that part of the forces which had heavy armour, together with the

\* Ναβουχοδοσόρῳ Dind.—Ναβουχοδονοσόρῳ Go.—Nabucodrossorus Eu. Ar.—Ναβοκοδροσόρῳ A.—B.

† Lat.—Fab.—but a youth—Qy.

‡ Sync. omits this passage.

¶ ιξαῦθις Eu.      \*\* i. Jos. in Orig.

|| αὐτῶς Go.

†† τῆς Jos. in Orig.

τῆς ὀφελείας ἀνακοινώσει εἰς τὴν Βαβυλωνίαν, αὐτὸς ὁρμήσας\* ὀλγοστὸς παρεγένετο διὰ τῆς ἔρημου εἰς Βαβυλῶνα. καταλαβὼν δὲ τὰ πράγματα διοικούμενα ὑπὸ Χαλδαίων, καὶ διατηρουμένην τὴν βασιλείαν ὑπὸ τοῦ βελτίστου αὐτῶν, κυριεύσας ἐξ ὀλοκλήρου† τῆς πατρικῆς ἀρχῆς. Τοῖς μὲν αἰχμαλώτοις παραγενόμενος συνέταξεν ἀντοῖς ἀποικίας ἐν τοῖς ἐπιτηδειοτάτοις τῆς Βαβυλωνίας τόποις ἀποδεῖξαι, ἀντὸς δὲ ἀπὸ τῶν ἐκ τοῦ πολέμου λαφύρων, τό τε Βῆλου ιερὸν καὶ τὰ λοιπὰ κοσμήσας φιλοτίμως. Τὴν τε ὑπέροχουσαν ἐξ ἀρχῆς πόλιν, καὶ ἐτέρην ἔξωθεν προσχαρισάμενος καὶ ἀνακαινήσας‡ πρὸς τὸ μηχέτη δινάσσων τοὺς πολιορκοῦντας τὸν ποταμὸν ἀναστρέψοντας ἐπὶ τὴν πόλιν καταπιευόντειν, ὑπερεβάλετο τρεῖς μὲν τῆς ἔνδον πόλεως περιβόλους, τρεῖς δὲ τῆς ἔξω τούτων, τοὺς μὲν ἐξ ὅπτῆς πλάνου καὶ ἀσφάλτου, τοὺς δὲ ἐξ αὐτῆς τῆς πλάνου. Καὶ τειχίσας ἀξιολόγως τὴν πόλιν, καὶ τοὺς πυλῶνας κοσμήσας ιεροπρεπῶς, προσκατεσκενά-

rest of his baggage, to Babylonia: in the mean time with a few attendants he hastily crossed the desert to Babylon. When he arrived there he found that his affairs had been faithfully conducted by the Chaldaeans, and that the principal person among them had preserved the kingdom for him: and he accordingly obtained possession of all his father's dominions. And he distributed the captives in colonies in the most proper places of Babylonia: and adorned the temple of Belus, and the other temples, in a sumptuous and pious manner, out of the spoils which he had taken in this war. He also rebuilt the old city, and added another to it on the outside, and so far completed Babylon, that none, who might besiege it afterwards, should have it in their power to divert the river, so as to facilitate an entrance into it: and he effected this by building three walls about the inner city, and three about the outer. Some of these walls he built of burnt brick and bitumen, and some of brick only. When he had thus admirably fortified the city, and had magnificently adorned the gates, he added also a new palace to those in which his forefathers had dwelt, adjoining them, but exceeding them in height and splendor.

\* ὁρμήσας Α.

‡ ἀνακαινήσας Vulg.—ἀνακαινίσας Dind.

† ὄλοκλήρως Go.

κεν τοῖς πατρικοῖς βασιλείοις ἔτερα βασίλεια ἔχμενα ἔκείνων, ὑπεράριστα ἀνάστημα καὶ τὴν πολλὴν πολυτέλειαν. Μακρὸν\* δὲ ίσως ἔσται ἐάν τις ἔντρηται, πλὴν ὅτα γε εἰς † ὑπερβόλην ὡς μεγάλα καὶ ὑπερῆφανα, συνετελέσθη ἡμέραις δεκαπέντε. ἐν δὲ τοῖς βασιλείοις τούτοις ἀναλήμματα‡ λέγονται ὑψηλὰ ἀνφικλιδομήσας, καὶ τὴν ὄψιν ἀποδοὺς ὁμοιοτάτην τοῖς ὄρεσι, καταφυτεύσας δέρδρους παντοδαποῖς ἔξιργάσατο, καὶ κατασκενάσας τὸν καλούμενον κρεμαστὸν παράθεισον, διὰ τὸ τὴν γυναικαῖα αὐτοῦ ἐπιδημεῖν τῆς δρείας διαδέσσεως, τεθραμμένην ἐν τοῖς κατὰ τὴν Μηδίανδρο τόποις.

Any attempt to describe it would be tedious: yet notwithstanding its prodigious size and magnificence it was finished within fifteen days. In this palace he erected very high walks, supported by stone pillars; and by planting what was called a pensile paradise, and replenishing it with all sorts of trees, he rendered the prospect an exact resemblance of a mountainous country. This he did to gratify his queen, because she had been brought up in Media, and was fond of a mountainous situation.—*Joseph. contr. Appion. lib. 1. c. 19.*—*Syncel. Chron. 220.*—*Euseb. Praep. Evan. lib. 9.*

#### OF THE CHALDÆAN KINGS AFTER NEBUCHADNEZZAR.

Ναβουχοδονόσορος μὲν οὖν μετὰ τὸ ἀρξάσθαι τοῦ προερημένου τείχους, ἐμπεσὼν εἰς δῆρωστίαν, μετηλλάξατο τὸν βίον, βεβασιλευκῶς ἔτη τεσταραχοντατρία. τῆς δὲ βασιλείας κύριος ἐγένετο ὁ νιός

Nabuchodonosor, whilst he was engaged in building the above-mentioned wall, fell sick, and died after he had reigned forty-three years; whereupon his son Evilmerodachus succeeded him in his kingdom. His government however was conducted in an

\* B. Dind.—μακρὸν Hud.—μικρὸν Go.

† Dind. and others omit γε εἰς.

‡ άναλήμματα Vulg.

§ Μήδιας Dind.

αὐτοῦ Εδειλμαράδουχος.\* ὁ δὲ τος προστὰς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῆς ἐπιβούλευθεὶς ὅπε τοῦ τὴν ἀδελφὴν ἔχοντος αὐτοῦ Νηριγλισσόρου † ἀνηρέζη, βασιλεύεις ἔτη δύο.

Μετὰ δὲ τὸ ἀνηρέζηνας τοῦτον, διαδέξαμεν τὴν ἀρχὴν ὁ ἐπιβούλευθες αὐτῷ Νηριγλισσόρος, ἀβασίλευεν ἔτη τέσσαρα.

Τούτου μὲν Λαβοροσορχοδος‡ ἐκπιεύεται μὲν τῆς βασιλείας τοῖς ἀν μῆνας ἑπτά· ἐπιβούλευθεὶς δὲ, διὰ τὸ πολλὰ ἐμφανεῖν κακοήθη, ὅπε τῶν φίλων ἀπετυμπανίσθη.

\*Απολομένου δὲ τούτου, συνέλιθοτες οἱ ἐπιβούλευσαντες αὐτῷ, κανῇ τὴν βασιλείαν περιέδηνας Ναβοννήδος ή τινά τῶν ἐκ Βαβυλῶνος, ὃντι ἐκ τῆς αὐτῆς ἐπισυστάσεως. || ἐπὶ τούτου τὰ περὶ τὸν ποταμὸν τείχη τῆς Βαβυλονίαν τόλεις, ἐξ ὅπτῆς πλινθου καὶ σοφάλτου κατεκοσμήθη.

Οὖσης δὲ τῆς βασιλείας ἀντοῦ ἐν τῷ ἐπτακαθεκάτῳ ἔτει, προεξεληλυθὼς ¶ Κύρος

illegal and improper manner, and he fell a victim to a conspiracy which was formed against his life by Neriglissoorus, his sister's husband, after he had reigned about two years.

Upon his death Neriglissoorus, the chief of the conspirators, obtained possession of the kingdom, and reigned four years.

He was succeeded by his son Laborosoarchodus who was but a child, and reigned nine months; for his misconduct he was seized by conspirators, and put to death by torture.

After his death, the conspirators assembled, and by common consent placed the crown upon the head of Nabonnedus, a man of Babylon, and one of the leaders of the insurrection. It was in his reign that the walls of the city of Babylon which defend the banks of the river were curiously built with burnt brick and bitumen.

In the seventeenth year of the reign of Nabonnedus, Cyrus came out of Persia with a great army, and having

\* Εδειλμαράδουχος Eu.

† Νηριγλισσάρου Eu.

‡ Λαβοροσορχοδος Al.—Χαβασσορχόδος Eu.

§ Ναβοννήδος MS. El.—Ναβοννήδως Eu.

|| Eu. Hud.—ἰπιστάσιως Vulg.

¶ προεξεληλυθὼς Eu.—εξεληλυθὼς Syn.

ἐκ τῆς Περσίδος μετὰ δυνάμεως πολλῆς, καὶ καταστρέψαμενος τὴν λοιπὴν Ἀσίαν\* πᾶσαν, ὥρμησεν ἐπὶ τῆς Βαβυλωνίας. αἰσθόμενος δὲ Ναβόνηδος τὴν ἔφοδον αὐτοῦ, ἀπαντήσας μετὰ τῆς δυνάμεως καὶ παραταξάμενος, ἡττηθεὶς τῇ μαχῇ καὶ φυγὴν διηγοστὸς, συνεκλείσθη εἰς τὴν Βορσιππρῶν πόλιν. Κῦρος δὲ Βαβυλῶνα καταλαβάμενος, καὶ συντάξας τὰ ἔξω τῆς πόλεως τεῖχον κατασκήψαι, διὰ τὸ λαὸν αὐτῷ πραγματίκην καὶ δυσάλωτον φαῆναι τὴν πόλιν. Ἀνέξευκτος ἐπὶ Βόρσιππον, ἐκπολιορκήσαν τὸν Ναβόνηδον. τοῦ δὲ Ναβόνηδου οὐχ ὑπομείναντος τὴν πολιορκίαν, ἀλλ' ἐγχειρίσαντος αὐτὸν, πρότερον χρησάμενος Κῦρος φιλανθρώπως, καὶ δοὺς οἰκητήριον αὐτῷ Καρμανίαν, ἐξέπεμψεν ἐκ τῆς Βαβυλωνίας. Ναβόνηδος μὲν οὖν, τὸ λοιπὸν τοῦ χρόνου διαγενέμενος ἐν ἐκείνῃ τῇ χώρᾳ, κατέστρεψε τὸν βίον.

conquered all the rest of Asia, advanced hastily into the country of Babylonia. As soon as Nabonnedus perceived he was advancing to attack him, he assembled his forces and opposed him, but was defeated, and fled with a few of his adherents, and was shut up in the city of Borsippus. Upon this Cyrus took Babylon, and gave orders that the outer walls should be demolished, because the city appeared of such strength as to render a siege almost impracticable. From thence he marched to Borsippus, to besiege Nabonnedus: but Nabonnedus delivered himself into his hands without holding out the place: he was therefore kindly treated by Cyrus, who provided him with an establishment in Carmania, but sent him out of Babylonia. Nabonnedus accordingly spent the remainder of his life in that country, where he died.—*Joseph. contr. App. lib. 1. c. 20.—Euseb. Præp. Evan. lib. 9.*

## OF THE FEAST OF SACEA.

Βήρωσσος δὲ ἐν πρώτῳ Βα-

Berossus, in the first book of his Babylonian history, says; That in the

\* Βασιλείαν ἄπασαν Εὐ.

μῆνι ἐκκαιδευάτη ἄγεισθαι  
ἔορτὴν Σακέας προσαγορευο-  
μένην ἐν Βαβυλῶνι ἐπὶ ἡμέρας  
πέντε, ἐν αἷς ἕδος εἶναι ἀρ-  
χεσθαι τοὺς δεσπότας ἵκε  
τὸν οἰκέτων, ἀφργεῖσθαι τε  
τῆς οἰκίας ἔται αὐτῶν ἐνθεύ-  
κτα σολῆν ὁμοίαν τῇ Βασι-  
λικῇ, ὃν καλεῖσθαι Ζογανή.

eleventh month, called Loos, is cele-  
brated in Babylon the feast of Sacea  
for five days, in which it is the custom  
that the masters should obey their  
domestics, one of whom is led round  
the house, clothed in a royal garment,  
and him they call Zoganes.—*Athenæus*,  
lib. 14.

## MEGASTHENES: FROM ABYDENUS.

OF NEBUCHADNEZZAR.

ΑΒΤΔΗΝΟΣ ἐν τῇ Ἀσσυρίᾳ γραφῇ, Μεγασθένης δέ φησι. Ναβούκοδρόσορον Ἡρακλέος\* ἀλιμωτέρον γεγονότα ἐπὶ τε Λιβύην καὶ Ἰβηρίην στρατεῦται· ταύτας δὲ χειρωσάμενον ἀπόδασμον αὐτέων εἰς τὰ δεξιὰ τοῦ πόντου κατοικίσαι. Μετὰ δὲ λέγεται πρὸς Χαλδαίαν, ὡς ἀναβὰς ἐπὶ τὰ βασιλήια κατασχεῖσθαι θεῷ δὲ τῷ φεγγάμενος δὲ εἶπεν οὕτως. “Ἐγὼ Ναβούκοδρόσορος, ὦ Βαβυλώνιοι, τὴν μέλλουσαν ὑμῖν προσαγγέλλω συμφορὴν, τὴν οὔτε Βῆλος ἐμὸς τρόγονος, οὔτε βασίλεια Βήλτις ἀποτρέψῃ μόρας πεῖσαι σθενοῦσι.† ἔξει Πέρσης ἡμίονος τοῖσιν ὑμετέροισι δαίμονι χρεώμενος συμμάχοι-

ABYDENUS, in his history of the Assyrians, has preserved the following fragment of Megasthenes, who says: That Nabucodrosorus, having become more powerful than Hercules, invaded Libya and Iberia, and when he had rendered them tributary, he extended his conquests over the inhabitants of the shores upon the right of the sea. It is moreover related by the Chaldaeans, that as he went up into his palace he was possessed by some god; and he cried out and said: "Oh! Babylonians, I, Nabucodrosorus, foretel unto you a calamity which must shortly come to pass, which neither Belus my ancestor, nor his queen Beltis, have power to persuade the Fates to turn away. A Persian mule shall come, and by the assistance of your gods shall impose upon

\* Ἡρακλέως Eu.

† Sc.—δεῖσις Eu.

† Sc.—δεῖσις. δτε ὁδὸν, Eu.

σιν ἐπάξει δὲ δουλοσύνην. οὐ δὴ συνατίος ἔσται Μῆδος τὸ Ἀσσύριον αἰχμα. ὃς εἴδε μιν πρόσθετον, ηδὲ δοῦγας τοὺς πελήντας, χάρυβδίν τινα ἡ Σάλασσαν ποδοκαμίνην αἰστᾶσσαι πρόβηζον, ηδὲ μηδὲν ἀλλας δέδος στραφέντα φέρεται διὰ τῆς ἑρήμου, ἵνα οὔτε δοτεα, οὔτε κάτος αὐθιρώπων, θάρες δὲ νόμον ἔχουσι, καὶ ὄρνιθες πλαζόνται, ἐν τε πέτρησι καὶ χαράδρησι μοῖρον αἰλμέντον ἔμε τε πρὸν ἐς\* οὐν βαλέσθαι ταῦτα, τέλεος αἱμενονος κυρῆσαι."

"Ο μὲν Σεσκίσας παραχρῆμα ἥφαντιστο. δὲ οἱ παις Εὐλμαλούρουχος ἐβασίλευε. τὸν δέ ὁ κυρεστῆς ἀποκτένειας Νηριγιλισάρης, λεπτὲ παιδα Λαβασσοάρασκον. ταῦτον δὲ ἀποδιδόντες βιατρόφορ, Ναβανίδοχον ἀποδείκνυσι βασιλέα, προσήνοτά οἱ οὐδέν. τῷ δὲ Κύρος ἐλὼν Βαβυλῶνα Καρμανίης ἡγεμονίην διέρεται.

(Καὶ περὶ τοῦ κτίσαι δὲ τὸν Ναβούχοδονόσορ τὴν Βαβυλῶνα, δι αὐτὸς ταῦτα γράψει) λέγεται δὲ πάντα μὲν ἐξ ἀρχῆς ὅθιρ εἶναι, Σάλασσαν καλεομένην. Βῆλον δὲ σφεα παῖσαι, χώρην ἐκάττῳ ἀπονείμαντα, καὶ Βαβυλῶνα

you the yoke of slavery : the author of which shall be a Mede, the vain glory of Assyria. Before he should thus betray my subjects, Oh ! that some sea or whirlpool might receive him, and his memory be blotted out for ever ; or that he might be cast out to wander through some desert, where there are neither cities nor the trace of men, a solitary exile among rocks and caverns where beasts and birds alone abide. But for me, before he shall have conceived these mischiefs in his mind, a happier end will be provided."

When he had thus prophesied, he expired : and was succeeded by his son Evilmaluruchus, who was slain by his kinsman Neriglisares : and Neriglisares left Labassoarascus his son : and when he also had suffered death by violence, they crowned Nabannidochus, who had no connexion with the royal family ; and in his reign Cyrus took Babylon, and granted him a principality in Carmania.

And concerning the rebuilding of Babylon by Nabuchodonosor, he writes thus : It is said that from the beginning all things were water, called the sea : that Belus caused this state of things to cease, and appointed to each its proper place : and he surrounded Babylon with a wall : but in process

\* sic Eu.

τείχει περιβαλεῖν τῷ χρόνῳ δὲ τῷ ἵκεν μέν φανισθῆναι. τείχισαν δὲ αὖτις Ναβούχο-  
δονόσορον τὸ μέχρι τῆς Μακε-  
δονῶν ἀρχῆς διαμεῖναν ἐὸν  
χαλκόπιλον. Καὶ μενδ' ἔτερα  
πιλέγει, Ναβούχοδονόσορος δὲ  
διαδεξάμενος τὴν ἀρχὴν, Βα-  
βυλῶνα μὲν ἐτείχισε τριπλῷ  
περιβόλῳ, ἐν πεντεκαίδεκα  
ἡμέρησι, τὸν τε Ἀρμακάλην  
ποταμὸν ἐζήγαγε, ἔοτα κέ-  
ρας Εὐφρητέων, τὸν τε Ἀκρά-  
κανον.\* ὑπὲρ δὲ τῆς Σιππα-  
ρηνῶν πόλιος, λάκκον ὁρμά-  
μενος, περίμετρον μὲν τεσσα-  
ράκοντα παρασταγγέων, βά-  
θος δὲ ὄργιῶν ἕκοσι, πύλας  
ἐπέστησεν, τὰς διογύνετες  
ἄρδεσκον τὸ πεδίον καλέουσι  
δὲ αὐτὰς Ἐχετογνομάνας. †  
ἐπετείχισε δὲ καὶ τῆς Ἐρυ-  
θρῆς θαλάσσης τὴν ἐπίκλι-  
σιν, καὶ Τερρένα πόλιν ἔκτι-  
σεν, κατὰ τὰς Ἀράβων εἰσ-  
βολάς\* τά τε βασιλήια δέν-  
δροις ἡσκησε, κρημαστοὺς πα-  
ραδέσους ἀνοίδας.

of time this wall disappeared: and Nabuchodonosor walled it in again, and it remained so with its brazen gates until the time of the Macedonian conquest. And after other things he says: Nabuchodonosor having succeeded to the kingdom, built the walls of Babylon in a triple circuit in fifteen days; and he turned the river Armacale, a branch of the Euphrates, and the Acracanus: and above the city of Sippara he dug a receptacle for the waters, whose perimeter was forty parasangs, and whose depth was twenty cubits; and he placed gates at the entrance thereof, by opening which they irrigated the plains, and these they call Echetognomones (sluices): and he constructed dykes against the irruptions of the Erythræan sea, and built the city of Teredon to check the incursions of the Arabs; and he adorned the palaces with trees, calling them hanging gardens.—*Euseb. Praep. Evan. lib. 10.—Euseb. Chron. 49.*

\* Eu. Ar. translates 'Ἀκράκανον', puteum, joining it with the succeeding paragraph.

† Eu. Ar. adds—quasi quandam voluntatem et affectum ex semetipsis  
habuissent.—Self-acting sluices.

SUPPLEMENTAL  
FRAGMENTS AND EXTRACTS  
ILLUSTRATIVE OF THE  
CHALDÆAN HISTORY.

## CHALDÆAN FRAGMENTS.

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OF THE ARK :

FROM NICOLAUS DAMASCENUS.\*

ΕΣΤΙΝ ὑπὲρ τὴν Μινύαδα μέγα ὄρος κατὰ τὴν Ἀρμενίαν, Βάρις † λεγόμενον εἰς ὁ πολλοὺς σωμαργύντας ἐπὶ τοῦ κατακλυσμοῦ λόρος ἔχει περισσῶνας, καὶ τινα ἐπὶ λάρναχος ὀχούμενον ἐπὶ τὴν ἀκρόπειαν ὀκεῖλαι, ‡ καὶ τὰ λειψανα τῶν ξύλων ἐπὶ πολὺ σωμῆναι γένοιτο δὲ ἦν οὗτος, οὐ τινα καὶ Μωσῆς; § ἀνέγραψεν ὁ Ἰουδαῖον νομοθέτης.

THERE is above Minyas in the land of Armenia a very great mountain which is called Baris; to which, it is said, that many persons retreated at the time of the deluge, and were saved; and that one in particular was carried thither in an ark, and was landed on its summit, and that the remains of the vessel were long preserved upon the mountain. Perhaps this was the same individual of whom Moses the legislator of the Jews has made mention.—*Jos. Ant. Jud.* I. 3.—*Euseb. Præp. Evan.* 9.

\* Nicolaus Damascenus, a writer of Damascus about the age of Augustus. His fragments have been republished by Orellius. Leipzig.

† Baris signifies a ship. Walknaer's dissertation upon the word Baris may be found in the Preface to Valpy's edition of Stephans Thesaurus, p. 322. Epiphanius styles the mountain Lubar one of the mountains of Ararat; the Zendavesta calls it Albordi.

‡ οἰκεῖλαι Eu.

§ Μωσῆς Eu.

## OF THE DISPERSION :

FROM HESTIÆUS.

ΤΩΝ δὲ ιερέων τοὺς διασωθέντας τὰ τοῦ Ἐνυαλίου Διὸς ιεράματα λαβόντας εἰς Σεναὰρ τῆς Βαβυλονίας ἀλληλού. Σχίδονται δὴ τὸ λοιπὸν ἐντεῦθεν ὑπὸ τῆς ἀλλογλωσσίας\* τὰς ἀποικίας ποιησάμενοι πανταχοῦ καὶ γῆν ἔκαστοι κατειδέμβανον τὴν ἐντυγχάνουσαν, καὶ εἰς ἣν αὐτοὺς ἤγει ὁ Θεός.

THE priests who escaped took with them the implements of the worship of the Enyalian Jove, and came to Senaar in Babylonia. But they were again driven from thence by the introduction of a diversity of tongues: upon which they founded colonies in various parts, each settling in such situations as chance or the direction of God led them to occupy.—*Jos. Ant. Jud.* I. c. 4.—*Euseb. Praep. Evan.* 9.

## OF THE TOWER OF BABEL :

FROM ALEXANDER POLYHISTOR.

ΣΙΒΤΑΛΛΑ δέ φησιν, ὅμοφόνων ὄντων πάντων ἀνθρώπων, τινάς τούτων πύργον ὑπερμεγέθη οἰκοδομῆσαι, ὅπως εἰς τὸν οὐ-

THE Sibyl says: That when all men formerly spoke the same language; some among them undertook to erect a large and lofty tower, that they

\* ὁμογλωσσίας τὰς συοικίας Eu. which is preferred by Bryant, who translates it, “ And mankind being as yet all of one language made their settlements in various parts, &c.”—Bochart proposes πολυγλωσσίας. I see no necessity for rejecting the original.

ραῖν ἀναβῖσι. τοῦ δὲ θεοῦ  
ἀνέμους ἐμφυσήσαντος ἀνα-  
τρέψαι αὐτοὺς, καὶ θύειν  
ἐκάστη φωνὴ δοῦναι, διὸ δὴ  
Βαβυλῶνα τὴν πόλιν κληθῆ-  
ναι. μετὰ δὲ τὸν κατακλυσ-  
μὸν Τίτανα καὶ Προμηθέα  
γενέσθαι.

might climb up into heaven. But God\* sending forth a whirlwind, confounded their design, and gave to each tribe a particular language of its own: which is the reason that the name of that city is Babylon. After the deluge lived Titan and Prometheus; when Titan undertook a war against Cronus.†—*Sync. 44.—Jos. Ant. Jud. I. c. 4.—Eus. Praep. Evan. 9.*

## OF THE TOWER AND TITANIAN WAR:

FROM THE SIBYLLINE ORACLES.‡

ΑΛΛ' ὅπόταν μεγάλοιο θεοῦ τελέανται ἀπειλαὶ,  
Ἄς ποτ' ἐπηπέληησε βροτοῖς οἱ πύργον ἔτευξα,  
Χώρη ἐν' Ασσυρίῃ ὁμέρων δ' ἥστας ἀπαντεῖ,

BUT when the judgments of the Almighty God  
Were ripe for execution; when the Tower  
Rose to the skies upon Assyria's plain,

\* In the Armenian “ Deus autem omnipotens,” which agrees with the text of the Sibylline verses in the following page. Josephus and Eusebius have the plural θεοί, Gods.

† The last paragraph is not in the Greek copies, but the Armenian is as follows:—“ Post diluvium autem Titan et Prometheus exstiterunt; ubi quidem Titan adversus Cronum (scil. Saturnum) bellum movebat.”

‡ The translation is from the fourth volume of Bryant's Mythology, who has the following remarks upon the fragment.—“ It has been borrowed by some Hellenistic Jew, or Gnostic, and inserted amid a deal of trash of his own composing. The superior antiquity of that part which I have laid before the reader, is plain from its being mentioned by Josephus. Some lines are likewise quoted by Athenagoras, and Theophilus Antiochenus. But there are passages afterwards which relate to circumstances of late date; such as were in time much inferior to the age of Athenagoras; and still farther removed from the æra of Josephus.”

Καὶ βούλοντ' ἀναβῆν' εἰς οὐρανὸν ἀστερέωτα,  
 Αὐτίκα ἀθάνατος (μεγάλην ἐπέδηκεν ἀνάγκην)\*  
 Πνεύμασιν. αὐτὰρ ἔπειτ' ἄγεμοι μέγαν ἐψόδι τύργον  
 'Ρήμαν, καὶ θυητοῖσιν ἐπ' ἀλλήλοις ἔριν ὥρσαν,  
 Τοῖνεκα τοι Βαβυλῶνα βροτοὶ τόλεισι οἴνομ' ἔδευτο.  
 Αὐτὰρ ἐπεὶ πύργος τ' ἔπεσε, γλῶσσαι τ' ἀνθρώπων  
 Παντοδαπαῖς φωναῖσι διέστρεφον, αὐτὰρ ἄπασα  
 Γαῖα βροτῶν πληροῦστο μεριζομένην βασιλήν.

And all mankind one language only knew :  
 A dread commission from on high was given  
 To the fell whirlwinds, which with dire alarms  
 Beat on the Tower, and to its lowest base  
 Shook it convulsed. And now all intercourse,  
 By some occult and overruling power,  
 Ceased among men: by utterance they strove  
 Perplexed and anxious to disclose their mind ;  
 But their lip failed them ; and in lieu of words  
 Produced a painful babbling sound: the place  
 Was thence called Babel ; by th' apostate crew  
 Named from the event. Then severed far away  
 They sped uncertain into realms unknown :  
 Thus kingdoms rose ; and the glad world was filled.

She then mentions Cronus, Titan, and Jæpetus, as the three sons  
 of the patriarch governing the world in the tenth generation  
 after the deluge, thus,

Καὶ τότε δὴ δεκάτη γενεὴ μερόπων ἀνθρώπων,  
 'Εξ οὗτερ Καταχλυσμὸς ἐπὶ προτέρους γένετ' ἄνδρας,  
 Καὶ βασίλευσε Κρόνος, καὶ Τίταν, Ἰαπετός τε,

The triple division of the earth is afterwards mentioned, over  
 which each of the patriarchs ruled in peace.

Τρίσται δὴ μέριδες γαῖης κατὰ κλῆπον ἐκάστοι,

\* Omitted in Gallæus; Bryant inserts it.

*Καὶ βασίλευσεν ἔκαστος ἔχων μέρος, οὐδὲ μάχοντο·*

'Then the death of Noah, and lastly the war between Cronus and Titan.

*Καὶ μαχέσαντο Κρόνος Τιτᾶν τε πρὸς αὐτούς.*

## OF SCYTHISM AND HELLENISM.

FROM EPIPHANIUS.\*

ΠΡΩΤΟΝ μὲν αἱ τῶν αἰρέσεών πασῶν μητέρες τε καὶ πρωτότυκοι καὶ ὀνομασται, ἐξ ᾧ μητέρες πέντε αἱ ἄλλαι ἐφύησαν, καὶ εἰσιν αὗται πρῶται τέσσαρες.

Πράτη, Βαρβαρισμὸς, ἡ τις πατὴ διατῆν ἐστι, διαρρέσαστα ἀφ' ἡμερῶν τοῦ Αδὰμ ἕπει δέκα γενεᾶς, ἥντι τοῦ Νῶε. Βαρβαρισμὸς δὲ κέντηται, ἀπὸ τοῦ μὴ τοὺς αὐθάρπτους ἀρχήγων τινα ἔχειν, ἡ μὲν συμφωνίαν, ἀλλ' ὅτι τὰς τις διατῷ ἐστοίχει, καὶ νόμος διατῷ κατὰ τὴν προτίμησιν τοῦ Ιδίου βουλήματος ἔγινετο.

THE parents of all the heresies, and the prototypes from which they derive their names, and from which all other heresies originate, are these four primary ones.

The first is Barbarism,† which prevailed without a rival from the days of Adam through ten generations to the time of Noah. It is called Barbarism, because men had no rulers, nor submitted to any particular discipline of life; but as each thought proper to prescribe to himself, so he was at liberty to follow the dictates of his own inclination.

\* The following extract from Epiphanius is given also in the Paschal Chronicle in disjointed fragments. I have endeavoured to give the spirit of it as it may be gathered from a comparison of Epiphanius, Cedrenus and the Paschal Chronicle.

† Qy. Patriarchism?

Δευτέρα Σκυθισμὸς ἀπὸ τῶν ἡμερῶν τοῦ Νῶε, (μετὰ τὸν καταλυτὸν, καὶ μετέπειτα) ἄχρι τῆς τοῦ πύργου οἰκοδομῆς καὶ Βαβυλῶνος. καὶ μετὰ τὸν τοῦ πύργου χρόνον ἐπὶ διάγοις ἔτεσιν, ταυτέστι Φαλέκ καὶ Ραγαῦ. Οὐ τινὲς ἐπὶ τῷ τῇς Εὐρώπης κλίμα κενεικότες τῷ τῇς Σκυθίας μέρει, καὶ τοῖς αὐτῶν ἔθεσι προσεκρίθησαν, ἀπὸ τῆς τοῦ Θύρα ηλίκιας, καὶ ἐπέκεινα ἐξ οὐπεροὶ Θράκες γεγόνασι.

Τρίτη, Ἑλλενισμὸς ἀπὸ τῶν χρόνων τοῦ Σεροῦ ἐναρξάμενος, διά τοι τῆς εἰδωλολατρίας, καὶ ὡς ἰστοίχουντο\* τηγικαῦτα ἔκιστος κατά τινα δεισιδαιμονίαν, ἐπὶ τὸ μαδλον πολιτικότερον καὶ ἐπὶ ἔθη, καὶ θεσμοὺς εἰδῶλων τάττεσθαι τὰ τῶν αὐτρώπων γένη. Οἷς τότε στοιχήσαντες ἐποιουν † διὰ χρωμάτων γράφοντες τὴν ἀρχὴν, καὶ ἀπεικάζοντες‡ τοὺς πάλαι παρ' αὐτοῖς τετιμημένους, ἢ τυράνους ἢ ἡγεμόνας, ἢ τινὰς τὸ δράσαντας ἐν τῷ βίᾳ, μνήμης τι δοκοῦν ἄξειν δι' ἀληῆς τε, ἢ σωράτων εὐρωστίας.

The second is Scythism which prevailed from the days of Noah and thence downwards to the building of the tower and Babylon, and for a few years subsequently to that time, that is to the days of Phalec and Ragau. But the nations which incline upon the borders of Europe continued addicted to the Scythic heresy, and the customs of the Scythians to the age of Thera, and afterwards; of this sect also were the Thracians.

The third is Hellenism, which originated in the days of Seruch with the introduction of idolatry: and as men had hitherto followed each some demonolatrous superstition of his own, they were now reduced to a more established form of polity, and to the rites and ceremonies of idols. And the followers of this began with the use of painting, making likenesses of those whom they had formerly honoured, either kings or chiefs, or men who in their lives had performed actions which they deemed worthy of record, by strength or excellence of body.

\* Epiphanius divides the word thus, *ἰστοίχοντο* τὸ, and in the following passage places the full stop after θεσμοὺς, and a comma after γένη, introducing after εἰδῶλων the words μὲν τοῦ γε ἐναρξάμενα. I have in the whole passage followed the Paschal Chronicle.

† θεσμούσιον Ep.

‡ ἀπεικονίζοντες Ep.

Αἰγύπτιοι δὲ ὅμοι καὶ Βα-  
βυλόνιοι, καὶ Φρύγες καὶ Φο-  
νικες ταυτοὶ τῆς Θρησκείας  
πρῶτοι εἰσηγηταὶ γερόνασιν  
ἀγαλματοῦντας τε καὶ μυ-  
στηρίουν, αφ' ἧν τὰ πλεῖστα  
εἰς Ἑλλήνας μετηρέχθη ἀπὸ  
τῆς Κέρκυρας ἡλικίας. καὶ κα-  
θεῖται. Μετέπειτα δὲ καὶ  
ὑστέρη πολὺ, τοὺς περὶ Κρόνον  
καὶ Ἀρέαν, Δία τε καὶ Ἀπόλ-  
λανα, καὶ καθεῖται θεοὺς ἀν-  
γορεύσαντες.

The following extract is given in Epiphanius preceding the above.

ΕΠΙΕΙΤΑ δὲ ἀπὸ τῶν χρόνων  
τοῦ Θάρρα τοῦ πατρὸς Ἀβρα-  
ὰμ, καὶ διὰ ἀγαλμάτων τῶν  
πλάνην τῆς εἰδωλολατρίας εἰ-  
σηγησάμενοι, τοὺς ἐαυτῶν πρ-  
πάτορας διὰ ἀπεικονισμῶν τετι-  
μήκοτες, καὶ τοὺς πρὸ αὐτῶν  
τετελευτήκαται τεχνητάμενοι.  
ἐκ κεραμεικῆς ἐπισήμης τὸ  
πρῶτον, ἐπειτα ἐκάστης τέχνης  
μιμησαμένης, οἰκοδόμοι μεν λί-  
θον ἔσπαντες, ἀργυροκόποι δὲ,  
καὶ χρυσοχόοι, διὰ τῆς ιδίας  
ὕλης τεκτηνάμενοι, οἵτω καὶ  
τέκτονες, καὶ οἱ καθεῖται.

The Egyptians, and Babylonians, and Phrygians, and Phœnicians were the first propagators of this superstition of making images, and of the mysteries : from whom it was transferred to the Greeks from the time of Cecrops downwards. But it was not till afterwards and at a considerable interval that Cronus and Rhea, Zeus and Apollo, and the rest were esteemed and honoured as gods.

AND from the times of Tharra the father of Abraham, they introduced images and all the errors of idolatry ; honouring their forefathers, and their departed predecessors with effigies which they fashioned after their likeness. They first made these effigies of earthen ware, but afterwards according to their different arts they sculptured them in stone, and cast them in silver and gold, and wrought them in wood, and all kinds of different materials.

## OF HELLENISM:

FROM CEDRENUS.

ΕΚ τῆς ἀφεντικής του Ιάφεως ἐγενηθῆ Σερούχ, ὃστις πρῶτος ἤρξατο τοῦ Ἑλληνισμοῦ, καὶ τοῦ δόγματος τῆς εἰλαλατρείας. Αὐτὸς γάρ, καὶ οἱ σὺν αὐτῷ τοῖς πέδαις γενομένους ἡ πολεμιστὰς, ἡ ἱγνεμνας, καὶ τι πράξαντας ἄνδριας ἡ ἀρετῆς ἔξιν ἐν τῷ βίῳ τοῦ μημονεύεσθαι, καὶ ὡς ὅντας ἀντῶν προπάτορας ἄνδριάσι στηλῶν ἐτίμησαν, καὶ ὡς θεοὺς προσεκίνουν αὐτοὺς καὶ ἐδυσιάζον. Οἱ δὲ μετὰ ταῦτα ἄνδρωποι ἀγνοοῦντες τὴν τῶν προγόνων γνώμην, ὅτι ὡς προπάτορας καὶ ἀγαθῶν εὑρετὰς ἐτίμησαν μνήμαις μόναις, ὡς θεοὺς ἐπουρανίους ἐτίμουν, καὶ ἐδυσιάζον ἀντοῖς. Ἡν δὲ τὸ τῆς ἀποδεώσεως σχῆμα τοιοῦτον. Ἐν ταῖς ἱερατικαῖς αὐτῶν βίβλοις επάστοντο τὰ δινόματα αὐτῶν μετὰ τελευτὴν, καὶ κατ' ἔκεινον τὸν καιρὸν ἔορτὴν ἀντῷ ἐπετέλουν, λέγοντες τὰς αὐτῶν ψυχὰς εἰς τὰς τῶν μακάρων νήσους ἴεναι, καὶ μηκέτι κρίνεσθαι ἡ καίσειν πυρί.

Of the tribe of Japhet was born Seruch, who first introduced Hellenism and the worship of idols. For he and those who concurred with him in opinion honoured their predecessors whether warriors or leaders, or characters renowned during their lives for valour or virtue with columnar statues, as if they had been their progenitors, and tendered to them a species of religious veneration as a kind of gods and sacrificed. But after this their successors, overstepping the intention of their ancestors that they should honour them as their progenitors and the inventors of good things with monuments alone, honoured them as heavenly gods and sacrificed to them as such. And the following was the form of their canonization: they inscribed their names after their decease in their sacred books and established a festival to each at certain seasons, saying that their souls had departed to the islands of the blessed and were never condemned or burnt with fire.

## OF THE TOWER OF BABEL AND ABRAHAM:

FROM EUPOLEMUS.

ΠΟΛΙΝ Βαβυλῶνα πρῶτον  
μὲν κτισθῆναι ὑπὸ τῶν δια-  
σωθέντων ἐκ τοῦ κατακλυ-  
μοῦ, εἶναι δὲ αὐτοῖς γίγαντας,  
οικοδομεῖν δὲ τὸν ἱστορούμενον  
πύργον. πεσόντος δὲ τούτου  
ὑπὸ τῆς τοῦ Θεοῦ ἐνέργειας,  
τοὺς γίγαντας διασπαρῆναι  
καὶ ὅλην τὴν γῆν.

Δεκάτῃ δὲ γενεᾶ (φησιν)  
ἐν πόλει τῆς Βαβυλωνίας Κα-  
μαρίη, ἣν τινας λέγειν πόλιν  
Οὐρίην, εἶναι δὲ μεδεμηνο-  
μένην, Χαλδαίων πόλιν, ἐν  
τρισκαιδεκάτῃ γενέσθαι 'Α-  
βραὰμ γενεᾶ, εὐγενεῖρ καὶ  
σοφίᾳ πάντας ὑπερβεβηκότα,  
ἐν δὴ καὶ τὴν ἀστρολογίαν καὶ  
Χαλδαϊκὴν εὑρεῖν, ἐπὶ τε τὴν  
εἰσέβειαν ὄρμήσαντα εὐαρεσ-  
τῆναι τῷ Θεῷ. Τοῦτο δὲ διὰ  
τὰ προστάγματα τοῦ Θεοῦ  
εἰς Φοινίκην ἐλθόντα κατοικῆ-  
σαι, καὶ τροπὰς ἡλίου καὶ  
σηλήνης καὶ τὰ ἄλλα πάντα  
διδάξαντα τοὺς Φοινίκας, εὐα-  
ρεστῆναι τῷ βασιλεῖ αυτῶν.

THE city of Babylon owes its foundation to those who were saved from the catastrophe of the deluge: they were the Giants, and they built the tower which is noticed in history. But the tower being overthrown by the interposition of God, the Giants were scattered over all the earth.

He says moreover that in the tenth generation in the city Camarina of Babylonia, which some call the city Uri, and which signifies a city of the Chaldæans, the thirteenth in descent lived Abraham, of a noble race, and superior to all others in wisdom; of whom they relate that he was the inventor of astrology and the Chaldæan magic, and that on account of his eminent piety he was esteemed by God. It is further said, that under the directions of God he removed and lived in Phoenicia, and there taught the Phœnicians the motions of the sun and moon and all other things; for which reason he was held in great reverence by their King.—*Euseb. Præp. Evan.* 9.

## OF ABRAHAM :

FROM NICOLAUS DAMASCENUS.

ΑΒΡΑΜΗΣ\* ἐβασίλευσε Δαμασκοῦ, ἐπηλις σὸν στρατῷ ἀφιγμένος ἐκ τῆς γῆς τῆς ὑπὲρ Βαβυλῶνος † Χαλδαῖων λεγομένης. μετ' οὐ πολὺν χρόνον ἔκαναστὰς καὶ ἀπὸ ταύτης τῆς χώρας σὸν τῷ σφετέρῳ λαῷ εἰς τὴν τότε μὲν Χαναναῖαν λεγομένην, νῦν δὲ Ἰουδαῖαν μετάκησε, καὶ οἱ ἀπ' ἐκείνου πληθύναντες, περὶ ὧν ἐν ἑτέρῳ λόγῳ διέξειμι τὰ ιστορούμενα. Τοῦ τε Ἀβράμου ἔτι καὶ νῦν ἐν τῇ Δαμασκηνῇ τὸ ὄνομα δοξάζεται, καὶ κάμη ἀπ' αὐτοῦ δείκνυται, Ἀβράμον οὐκοῦς λεγομένην. †

ABRAM was king of Damascus, and he came thither as a stranger with an army from that part of the country which is situated above Babylon of the Chaldaeans : but after a short time he again emigrated from this region with his people and transferred his habitation to the land, which was then called Cananæa, but now Judæa, together with all the multitude which had increased with him ; of whose history I shall give an account in another book. The name of Abram is well-known even to this day in Damascus : and a village is pointed out which is still called the House of Abram.—*Euseb. Præp. Evan.* 9.—*Jos. Ant. Jud.* 1. 7.

\* Ἀβραμης Eu.—Ἀβραμος Vat.

† Βαβυλῶνα Eu.

† It is doubtful whether the concluding sentence is that of Nicolaus Damas, or of Josephus : It is given in Eusebius.

## OF BELUS:

FROM EUPOLEMUS.

ΒΑΒΤΛΩΝΙΟΤΣ γὰρ λέγειν  
πρῶτον γενέσθαι Βῆλον, ὁν εἴναι  
Κρόνος. Ἐκ τούτου δὲ γενέσθαι  
Βῆλον, καὶ Χαναὰν τοῦτον δὲ  
τὸν Χαναὰν γενῆσαι τὸν πα-  
τέρα τῶν Φοινίκων. Τούτον δὲ  
Χαῦμιον γενέσθαι, ὃν ἐπὸ τῶν  
Ἐλλήνων λέγεσθαι "Ἄσβολον  
πατέρα δὲ Αἰθιόπων ἀδειφὸν  
δὲ τοῦ Μεστραείμη, πατέρα  
Αιγυπτίων. Ἐλλῆνας δὲ λέγειν  
τὸν "Ατλαντα εὑρηκέναι ἀσ-  
τραλογίαν.

FOR the Babylonians say that the first was Belus, who is the same as Cronus. And from him descended Belus and Chanaan; and this Chanaan was the father of the Phoenicians. Another of his sons was Chum, who is called by the Greeks Asbolus, the father of the Ethiopians, and the brother of Mestraim, the father of the Egyptians. The Greeks say, moreover, that Atlas was the discoverer of astrology.—*Eus. Pr. Ev. lib. IX.*

## FROM THALLUS.

ΚΑΙ γὰρ Βῆλου τῶν Ἀσσυ-  
ρίων βασιλεύσαντος, καὶ Κρό-  
νου τοῦ Τιτᾶνος Θάλλος μέμ-  
νυται, φάσκων τὸν Βῆλον πεπο-  
λεμηκέναι σὺν τοῖς Τιτᾶσι  
πρὸς τὸν Δία, καὶ τοὺς σὺν  
αὐτῷ θεοὺς λεγομένους, ἔνθα  
φησιν, καὶ ὁ Γύγος ἐπτηθεὶς  
ἔφυγεν εἰς Ταρτησσόν.

Κατὰ γὰρ τὴν Θάλλου ισ-  
τορίαν, ὁ Βῆλος προγενέστερος  
είρισκεται τοῦ Ἰλιακοῦ πολέ-  
μου ἔτεσι τχ. 3.\*

THALLUS makes mention of Belus, the king of the Assyrians, and Cronus the Titan; and says that Belus, with the Titans, made war against Zeus and his compeers, who are called Gods. He says, moreover, that Gyges was smitten, and fled to Tar-tessus.

According to the history of Thallus, Belus preceded the Trojan war 322 years.—*Theoph. ad Aut. 281, 282.*

\* η' καὶ λ' Al.

## OF THE ASSYRIAN EMPIRE:

FROM CTESIAS.

ΠΑΡΑΠΑΝΗΣΙΩΣ δὲ τούτῳ καὶ οἱ λοιποὶ βασιλεῖς, παῖς παρὰ πάτρος διαδεχόμενος τὴν ἀρχὴν, ἐπὶ γενέας τριάκοντα ἔβασιλευσαν, μέχρι Σαρδαναπάλου. Ἐπὶ τούτου γὰρ ἡ τῶν Ἀσσυρίων ἡγεμονία μετέπεσεν εἰς Μῆδους, ἐπη διαιμένασα πλέιστην τῶν χιλίων καὶ τριακοσίων, ἐπὶ δ' ἔξηκοντα, \* καθάπερ φησὶ Κτησίας ὁ Κνίδιος ἐν τῇ δευτέρᾳ βίβλῳ.

In like manner all the other kings succeeded, the son receiving the empire from his father, being altogether thirty in their generations to Sardanapalus. In his time the empire passed to the Medes from the Assyrians, having remained with them upwards of 1360\* years, according to the account of Ctesias the Cnidian, in his second book.—*Diod. Sic. lib. II. p. 77.*

## FROM DIODORUS SICULUS.

Ἡ μὲν οὖν ἡγεμονία τῶν Ἀσσυρίων ἀπὸ Νίνου διαιμένασα μὲν τριάκοντα γενέας, ἐπη δὲ πλέιστην τῶν χιλίων καὶ τετρακοσίων, ὑπὸ Μῆδων κατελῶν τὸν προειρημένον τρόπον.

In the manner above related, the empire of the Assyrians, after having continued from Ninus thirty descents, and more than 1400 years, was finally dissolved by the Medes.—*Diod. Sic. lib. II. p. 81.*

## FROM HERODOTUS.

ΑΣΣΥΡΙΩΝ ἀρχόντων τῆς ἄνω Ἀσίης ἐπ' ἔτεα εἴκοσι καὶ πεντακό α., πρῶτοι ἀπ' αὐτῶν Μῆδοι ἤρχαντο ἀπίστασθαι.

The Medes were the first who began the revolt from the Assyrians after they had maintained the dominion over Upper Asia for a period of 520 years.—Lib. I. c. 95.

\* The Armenian omits the sixty years.

OF NABOPOLASAR :  
FROM ALEXANDER POLYHISTOR.\*

TOTTON (*Ναβοπολάσαρος*) ὁ Πολυιστωρ Ἀλέξανδρος Σαρδανάπαλον καλεῖ πέμψαντα τὴν ἀστυάργην Σατράπην Μηδείας, καὶ τὴν θυγατέρα αὐτοῦ Ἀμυτήν λαβόντα νύμφην εἰς τὸν μὲν αὐτοῦ Ναβοχοδονόσορ, οὗτος στρατηγὸς ἵππο Σάρακος τοῦ Χαλδαίων βασιλέως σταλεὶς, κατὰ τοῦ αὐτοῦ Σάρακος εἰς Νίνον ἐπιστρατεύει. ὃ τὴν ἔφοδον πτοηθεὶς ὁ Σάρακος ἐστύπισεν τοῖς βασιλεῖς ἐνέπρησεν. καὶ τὴν ἀρχὴν Χαλδαίων παρέλαβεν ὁ αὐτὸς Ναβοπολάσαρος ὁ τοῦ Ναβοχοδονόσου πατήρ.

ΝΑΒΟΠΟΛΑΣΑΡ, whom Alexander Polyhistor calls Sardanapallus, sent to Astyages the Satrap of Media, and demanded his daughter Amutes in marriage for his son Nabuchodonosor. He was the commander of the army of Saracus King of the Chaldaeans, and, having been sent upon some expedition, turned his arms against Saracus and marched against the city of Ninus (Nineveh). But Saracus confounded by his advance set fire to his palace and burnt himself in it. And Nabopolasar obtained the empire of the Chaldaeans: he was the father of Nabuchodonosor.—*Euseb. Chron.* 46.

OF THE CHALDÆAN AND ASSYRIAN KINGS :

FROM ALEXANDER POLYHISTOR.

VERUM hæc quoque Polyhistor iis adjiciens, scribit: quod nempe post diluvium Chaldæorum regionem Evexius tenebat

In addition to the above Polyhistor continues thus: After the deluge Evexius held possession of the country of the

\* This and the following fragments of Alexander Polyhistor are most probably extracts from the history of Berossus.

neris quatuor. Ac post eum filius ejus Comosbelus imperium suscepit per neros quatuor, et sossos quinque. A Xisuthro vero, et a diluvii tempore usque ad illud, quo Medi Babylonem ceperunt, reges omnino LXXXVI. Polyhistor recenset, atque unumquemque ex Berossi volumine nominatim memorat: tempus vero omnium eorum numero annorum trium myriadum et tribus milibus uno et nonaginta comprehendit. Deinde vero post eos, cum ita firmiter stabiliti erant, repente Medi copias adversus Babylonem comparabant, ut caperent eam, atque ex se ipsis Tyrannos ibi constituerent.

Deinde nomina quoque Medorum tyrannorum ponit, viii. numero: quorum anni ccxxiv et rursum reges undecim, annosque... Postea Chaldaeorum reges XLIX, et annos CCCCLVIII. Deinde Arabum ix reges, et annos CCXLV. Post quos annos etiam ipsam Semiramidem in Assyrios dominatam esse tradit. Atque iterum minute enumerat nomina regum XLV, adsignans illis annos DXXVI.

Chaldaeans during a period of four neri. And he was succeeded by his son Comosbelus, who held the empire four neri and five sossi. But from the time of Xisuthrus and the deluge, to that at which the Medes took possession of Babylon, there were altogether eighty-six kings. Polyhistor enumerates and mentions each of them by name from the volume of Berossus: the duration of the reigns of all which kings comprehends a period of thirty-three thousand and ninety-one years. But when their power was thus firmly established, the Medes suddenly levied forces against Babylon to surprise it, and to place upon the throne kings chosen from among themselves.

He then gives the names of the Median Kings, 8 in number, who reigned during the period of 224 years: and again 11 Kings during . . . years. Then 49 Kings of the Chaldaeans 458 years. Then 9 Kings of the Arabians 245 years. After all these successive periods of years he states that Semiramis reigned over the Assyrians. And again minutely enumerates the names of 45

Post quos, inquit, rex Chaldaeorum fuit, cui nomen Phulus; de quo item Hebræorum quoque historia meminit, Phulum denominans, quem in terram Judæorum venisse aiunt.

Kings, assigning to them a term of 526 years. After whom, he says there was a King of the Chaldæans, whose name was Phulus: Of whom also the historical writings of the Hebrews make mention under the name of Phulus (Pul) who they say invaded the country of the Jews.—*Eu. Ar. Chron.* 39.

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### OF SENECHERIB:

#### FROM ALEXANDER POLYHISTOR.

POSTQUAM regnasset frater Senacharibi, et deinde postquam Acises in Babylonios dominatus esset, et nec dum triginta quidem diebus regnum tenuisset, a Marodach Baladano occisus est; et Marodach Baladanus per vim (regnum) tenuit sex mensibus: eum vero interficiens regnabat quidam cui nomen Eibus. Verum tertio regni ejus anno Sennecheribus rex Assyriorum exercitum conflabat aduersus Babylonios, prælioque cum iis commisso vicit, et captum una cum amicis, in terram Assyriorum perduci jussit. In Babylonios ergo

AFTER the reign of the brother of Senecherib, Acises reigned over the Babylonians, and when he had governed for the space of thirty days, he was slain by Marodach Baladanus, who held the empire by force during six months: and he was slain and succeeded by a person named Eibus. But in the third year of his reign Senecherib king of the Assyrians levied an army against the Babylonians; and in a battle, in which they were engaged, routed, and took him prisoner with his adherents, and commanded them to be carried into the land of the Assyrians. Having taken upon himself the

dominatus, regem eis filium suum Asordanium constituit; ipse vero recedens terram Assyriorum petiit.

Quum autem ille fama accepisset Græcos in Ciliciam belli movendi causa pervenisse, ad eos contendit; aciem contra aciem instruit, ac plurimis quidem de suo exercitu cœsis hostes (tamen) debellat atque in victoriæ monumentum imaginem suam eo in loco erectam reliquit, Chaldaicisque litteris fortitudinem suam ad futuri temporis memoriam incidi jussit. Et Tarsum urbem, inquit, ipse ad similitudinem Babylonis condidit, quam appellavit Tharsin. Et post omnia facta Sinnecherimi illud quoque addens, ait eum XVIII annis vixisse (in imperio); et per insidias quas illi paravit filius Ardumusanus, e vita excessisse.

government of the Babylonians, he appointed his son Asordanus their king, and he himself retired again into Assyria.

When he received a report that the Greeks had made a hostile descent upon Cilicia, he marched against them and fought with them a pitched battle, in which, though he suffered great loss in his own army, he overthrew them, and upon the spot he erected the statue of himself as a monument of his victory; and ordered his prowess to be inscribed upon it in the Chaldaean characters, to hand down the remembrance of it to posterity. He built also the city of Tarsus after the likeness of Babylon, which he called Tharsis. And after enumerating the various exploits of Sinnecherim, he adds that he reigned 18 years, and was cut off by a conspiracy which had been formed against his life by his son Ardumusanus.—*Eu. Ar. Chron.*

## OF SENECHERIB AND HIS SUCESSORS:

## FROM ALEXANDER POLYHISTOR.

Ac post eum Senecheribum  
Polyhistor fuisse regem ait.  
p. 41.

(Tamen Sinecherib ipsum,  
et filium ejus Asordanum, ac  
Marodach Baladanum, Chal-  
dæus quoque historicus com-  
memorat, cum illis etiam Na-  
buchodonosorum.) p. 42.

Regnavit Sinecherim, ut  
Polyhistor exponit, annis XVIII.  
et post eum ejusdem filius annis  
VIII. Postea vero Sammuges  
annis XXI. et frater ejus annis  
XXI. Ac deinde Nabupalsar  
annis XX. et post eum Nabu-  
codrossorus annis XLIII. (A  
Sinecherimo usque ad Nabu-  
codrossorum comprehendun-  
tur anni omnino LXXXVIII.)  
p. 44.

Post Samugen vero Sar-  
danapallus Chaldaeus regnavit  
annis XXI. Hic exercitum As-  
tyagi Medo, familie Principi  
ac Satrapæ, auxilio misit, ut  
Amuhean Astyagis filiam Na-  
bucodrossoro filio suo uxorem  
daret. Ac deinde regnavit Na-  
bucodrossorus annis XLIII, et

AND after him (Pul) according  
to Polyhistor, Senecherib was  
king.

(The Chaldæan historian also  
makes mention of Senecherib  
himself, and Asordanus his son,  
and Marodach Baladanus, as well  
as Nabuchodonosorus.)

And Sinecherim reigned eight-  
teen years; and after him his son  
eight years. Then reigned Sam-  
muges twenty-one years, and  
likewise his brother twenty-one  
years. Then reigned Nabu-  
palsar twenty years, and after  
him Nabucodrossorus forty-three  
years. (Therefore, from Sineche-  
rim to Nabucodrossorus is com-  
prehended a period altogether of  
eighty-eight years.)

After Samuges, Sardanapallus  
the Chaldaean, reigned twenty-  
one years. He sent an army to  
the assistance of Astyages the  
Mede, Prince and Satrap of the  
family, that he might give the  
Amuhean daughter of Astyages  
to his son Nabucodrossorus.  
Then reigned Nabucodrossorus

contractis copiis veniens captivos duxit Judæos et Phœnices ac Syros.

Et post Nabucodrossorum regnavit filius ejus Amilmarudochus, annis XII.... Postque illum in Chaldæos regnavit Neglisarus annis IV. et postea Nabodenus annis XVII. Sub quo Cyrus Cambysis (filius) exercitum duxit in terram Babyloniorum. Cui obviam ivit Nabodenus, atque victus fugæ se dedit: et regnavit Babylone Cyrus annis IX. Deinde in campo Daas altero certamine inito mortuus est. Post quem Cambyses regnat annis VIII. ac deinde Darius annis XXXVI. post quem Xerxes cæteri quoque Persarum reges. p. 44.

forty-three years; and he came with a mighty army, and led the Jews, and Phœnicians, and Syrians into captivity.

And after Nabucodrossus reigned his son Amilmarudochus, twelve years.... And after him Neglisarus reigned over the Chaldæans four years; and then Nabodenus seventeen years. In his reign Cyrus, the son of Cambyses, invaded the country of the Babylonians. Nabodenus went out to give him battle, but was defeated, and betook himself to flight: and Cyrus reigned at Babylon nine years. He was killed, however, in another battle, which took place in the plain of Daas. After him reigned Cambyses eight years; then Darius thirty-six years; after him Xerxes and the other kings of the Persian line.—*Eu. Ar. Chron.* pp. 41, 42. 44, 45.

## OF SENECHERIB AND HIS SUCCESSORS :

FROM ABYDENUS.

EODEM tempore vicesimus quintus utique Senecherib ipse ex regibus vix demum inventus est, qui Babylonem sub ditionem redigens subegit, et ad litus maris Ciliciae Græcorum classem profligatam deppressit; condiditque templum Athenarum, statuas æreas erexit, litterisque sane, inquit, suam fortitudem exaravit; et Tarsum ad figuram et similitudinem Babylonis ædificavit; ut Tarsum Cydnus flumen interflueret, Euphratis nimirum more Babylonem interfluentis.

Ex ordine autem post eum Nergillus regnavit, qui a filio Adramelo est interemptus: et ipsum quoque frater ejus Axerdis ex eodem patre, non autem ex eadem matre, occidit; et exercitum persequutus in Byzantinorum urbem includit. Qui primus mercenarios milites sibi collegit; quorum unus Pythagoras fuit, Chaldæorum sapientiae discipulus. Axerdis autem Ægyptum partesque

At the same time the twenty-fifth who was Senecherib can hardly be recognized among the kings. It was he who subjected the city of Babylon to his power, and defeated and sunk a Grecian fleet upon the coast of Cilicia. He built also a temple at Athens and erected brazen statues, upon which he engraved his own exploits. And he built the city of Tarsus after the plan and likeness of Babylon, that the river Cydnus should flow through Tarsus, in the same manner as the Euphrates intersected Babylon.

Next in order after him reigned Nergillus who was assassinated by his son Adramealus: and he also was slain by Axerdis (his brother by the same father, but of a different mother,) and his army pursued and blockaded in the city of Byzantium. Axerdis was the first that levied mercenary soldiers, one of whom was Pythagoras a follower of the wisdom of the Chaldæans: he also reduced under his dominion Egypt

Syriæ inferioris in suam potestatem redegit; ex qua Sardanapallus quoque extitit.

Post quem Saracus in Assyrios regnavit: et quum compertum habuisset, multitudinem barbarorum maximam e mari exisse, ut impetum faceret, Busalossorum ducem confestim Babylonem misit. Ille autem consilio rebellionis inito, Amuhean Astyagis Medi familie Principis filiam Nabuchodrossoro suo filio uxorem despondit. Ac deinde protinus discedens accelerat aggredi Ninum, id est, urbem Ninive. Cum autem de his omnibus certior est factus Saracus Rex, concremavit regiam aulam Evoriti.† Nabuchodrossorus verò accipiens regni imperium, valido muro Babylonem cinxit.

and the country of Cælo-Syria, from whence came Sardanapallus.\*

After him Saracus reigned over the Assyrians, and when he was informed that a very great multitude of barbarians had come up from the sea to attack him, he sent Busalossorus as his general in haste to Babylon. But he, having with a treasonable design obtained Amuhean, the daughter of Astyages the prince of the Medes, to be affianced to his son Nabuchodrossorus, marched straightways to surprise the city of Ninus, that is Nineveh. But when Saracus the king was apprized of all these proceedings he burnt the royal palace. And Nabuchodrossorus succeeded to the empire and surrounded Babylon with a strong wall.—*Eu. Ar. Chron.* 53.

\* The name Sardanapallus is indiscriminately applied to various persons. Here perhaps Saracus may be intended; but from the fragment p. 59, most probably Busalossorus, i. e. Nabopolassar. The passage then in the text may refer to the dominion (potestatem) of Axerdis, “from which Sardanapallus revolted.”

† The Armenian Editor in a note complains of the obscurity of this passage in the original, and thinks it may be translated “Condonavit regiam aulam Evoriti,” entrusted the palace to some officer named Evorites. In some authors the daughter of Astyages is named Aroites: and it might possibly refer to her, if the word were read in conjunction with the subsequent sentence. See *Frag.* p. 59.

## OF BELUS AND THE ASSYRIAN EMPIRE:

FROM CASTOR.

BELUS, inquit, rex erat Assyriorum: et sub eo Cyclopes Jovi decertanti adversus Titanos, per fulgura fulminaque ignea opem in prælio tulerunt. Eo autem tempore Titanorum reges agnoscebantur; quorum unus erat Ogygus rex. Paucis vero interjectis, prosequitur, dicens: Gigantes in Deos irruentes, perempti sunt, auxilium Diis ferentibus Hercule et Dionysio, qui ex Titanis erant.

Belus de quo antea diximus, vitam finivit, quin et Deus habitus est. Post quem Ninus imperavit Assyriis annis LII. Hic uxorem duxit Semiramidem. Post eumque Semiramis ipsa in Assyrios regnavit annis XLII. Deinde vero Zames, qui etiam Ninyas. (Et continuo singulos Assyriorum reges, qui post eos fuerunt, in ordinem redigens, ad Sardanapallum usque recenset, cunctos nominatim commemorando: quorum etiam nos utique nomina,

BELUS (says Castor) was king of the Assyrians; and under him the Cyclops assisted Jupiter with thunder-bolts and lightnings in his contest with the Titans. At that time there were kings of the Titans, one of whom was Ogygus. (After a short digression he proceeds to say, that) the Giants, in their attempted inroad upon the Gods, were slain by the assistance of Hercules and Dionysus, who were themselves of the Titan race.

Belus, whom we have mentioned above, after his death was esteemed a God. After him, Ninus reigned over the Assyrians fifty-two years. He married Semiramis, who, after his decease, reigned over the Assyrians forty-two years. Then reigned Zames, who is Ninyas. (Then he enumerates each of the successive Assyrian kings in order, and mentions them all, down to Sardanapallus, by their respective names: whose names, and the length of their reigns, we shall

regnique tempora paulo post adponemus. Siquidem et ille in Canone suo his verbis de ipsis scribit).

Primo Assyriorum reges digessimus, initium a Bels facientes: quum vero ipsius regni annos vix certo traditos habeamus, nomen solummodo commemoravimus: sed tamen chronologiae principium a Nino duximus et in alterum Ninum, qui regnum a Sardanapallo accepit, desinimus: utpote hoc pacto perspicuum esset tam universi temporis, quam singularum regum (temporis) spatium; hoc itaque modo reperitur tempus annorum m, ducentorum et octoginta.

also give presently. Castor mentions them in his canon in the following words.\*)

We have first digested into a canon the kings of the Assyrians, commencing with Belus: but since we have no certain tradition respecting the length of his reign, we have merely set down his name, and commenced the chronological series from Ninus; and have concluded it with another Ninus, who obtained the empire after Sardanapallus; that in this manner the whole length of the time, as well as of the reigns of each king, might be plainly set forth. Thus it will be found, that the complete sum of the years amounts to 1280.—*Eus. Ar.* p. 81.

\* The passage above is thus cited by Syncellus, p. 206.

.... ὡς που καὶ Κάστωρ ἐν τῷ κανόνι ἀντοῦ φησιν ὡδε.

Πρώτους μὲν οὖν τοὺς Ἀσσυρίους βασιλεῖς κατετάχμεν, τὸν μὲν ἀρχὴν ἀπὸ Βήλου πεποιημένους. τῷ δὲ, τὰ τῆς βασιλείας αὐτοῦ ἵτῃ, μὴ παραδιδόσθαι σαφῶς τοῦ μὲν διδύματος μημονεύσομεν, τὴν δὲ ἀρχὴν τῆς χρονογραφίας ἀπὸ Νίνου πεποιήμενα, καὶ καταλήγομεν ἐπὶ Νίνου τὸν διαδιξάντεον τὴν βασιλείαν παρὰ Σαρδαναπάλου....

The conclusion also is thus given by Syncellus, p. 168.

Τῷ Κάστωρι μᾶλλον ἀκολουθήσας (Εὐσήβιος) οὖν καὶ μαρτυρίαν παρέγγαγε φησί· τῇ φάσκουσα τοὺς Ἀσσυρίους βασιλεῖς ἄρξαι....

OF THE ASSYRIAN EMPIRE:  
FROM VELLEIUS PATERCULUS AND AEMILIUS SURA.

**I**NSEQUENTI tempore imperium Asiaticum ab Assyriis, qui id obtinuerant annis **MLXX**, translatum est ad Medos ab hinc annis ferme **DCCCLXX**. Quippe Sardanapalum eorum regem mollitiis fluentem, et nimium felicem malo suo, tertio et tricesimo loco ab Nino et Semiramide, qui Babylona considerant, natum, ita ut semper successor regni paterni foret filius, Arbaces Medus imperio vitaque privavit..... **Æmilius Sura** de annis populi Romani: “Assyrii principes omnium gentium rerum potiti sunt, deinde Medi, postea Persæ, deinde Macedones. Exinde duobus regibus, Philippo et Antiocho, qui a Macedonibus oriundi erant, haud multo post Carthaginem subactam devictis summa imperii ad populum Romanum pervenit. Inter hoc tempus, et initium Nini regis Assyriorum, qui princeps rerum potitus, intersunt anni **MCCCCXCV**.”

THE Asiatic empire was subsequently transferred from the Assyrians, who had held it 1070 years, to the Medes, from this time, for a period of 870 years. For Sardanapalus, the king of the Assyrians, a man wallowing in luxury, being the thirty-third from Ninus and Semiramis, the founders of Babylon, from whom the kingdom had passed in a regular descent from father to son, was deprived of his empire, and put to death by Arbaces the Mede..... **Æmilius Sura** also, in his annals of the Roman people, says, “That the Assyrian princes extended their empire over all nations. They were succeeded by the Medes, then by the Persians, then by the Macedonians and shortly afterwards by two kings Philip and Antiochus, of Macedonian origin, who, not long after the destruction of Carthage, were conquered by the Romans, who then obtained the empire of the world. To this time, from the beginning of the reign of Ninus, king of the Assyrians, who first obtained the empire, there has elapsed a period of 1995 years.”

—*Hist. I. c. 6.*

**OF THE CHALDÆAN OBSERVATIONS:  
FROM PLINIUS.**

**ANTICLIDES** in Ægypto inventisse quendam nomine Menona tradit xv annis ante Phoroneum antiquissimum Græciae regem: idque monumentis approbare conatur. E diverso Epigenes apud Babylonios DCCXX annorum observationes siderum coctilibus laterculis inscriptas docet, gravis auctor in primis: qui minimum Berossus et Critodemus CCCCLXXX\* annorum. Ex quo apparet † aeternus literarum usus.

**ANTICLIDES** relates that they (letters) were invented in Egypt by a person whose name was Menon, fifteen years before Phoroneus the most ancient king of Greece: and he endeavours to prove it by the monuments. On the contrary, Epigenes, a writer of first-rate authority, informs us, that among the Babylonians were preserved observations of the stars, inscribed upon baked tiles, extending to a period of 720 years. Berossus and Critodemus, who are the most moderate in their calculations, nevertheless extend the period of the observations to 480\* years. Whence may be inferred the eternal use of letters among them.—Lib. VII. c. 56.

**FROM CICERO.**

Contemnamus etiam Babylonios, et eos, qui e Caucaso cœli signa servantes, numeris et motibus stellarum cursus persequuntur: condemnemus, inquam, hos aut stultitiae, aut vanitatis, aut impudentiae, qui CCCCLXX millia annorum, ut ipsi dicunt, monumentis comprehensa continent.

We must also condemn the Babylonians, and those who, in the reign of Caucasus, pretend to have observed the heavens and courses of the stars: we must condemn them, I say, of folly, or of vanity, or of impudence, who assert that they have preserved upon monuments observations extending back during an interval of 470,000 years.—*De Divin.*

\* Nonaginta M. and Ch.

† Appareret, aeternum literarum usum, Ch.

THE  
DYNASTIES OF THE KINGS  
OF  
CHALDÆA, ASSYRIA, MEDIA, PERSIA,  
THEBES, AND EGYPT.

## DYNASTY OF CHALDÆAN KINGS.

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ΟΙ Χαλδαιοι πρῶτοι ἀνηγόρευσαν ἐαυτοὺς βασιλεῖς, ἢν πρῶτος Εὐάχιος, \* ὁ παρ' ἡμῖν Νεβρᾶδ, † ἐβασίλευσε Βαβυλῶνος ἔτη γυρ'. ‡

Χαλδαιων β'. ἐβασίλευσε  
Χωμάσθηλος § ἔτη ζ' .

Χαλδαιων γ'. ἐβασίλευσε  
Πᾶρος ἔτη λ' .

Χαλδαιων δ'. ἐβασίλευσε  
Νεχούβης || ἔτη μγ' .

Χαλδαιων ε'. ἐβασίλευσε  
Νάβιος ¶ ἔτη μη' .

Χαλδαιων ζ'. ἐβασίλευσε  
Ονίβαλλος ἔτη μ' .

Χαλδαιων η'. ἐβασίλευσε  
Ζάνζηρος \*\* ἔτη μη'. ††

THE Chaldaeans were the first that assumed the title of Kings.

Of these the first was Ezechias who is known to us by the name of Nebrôd (Nimrod) he reigned at Babylon 6 years and one-third.

2.	Chomasbelus	.. 7½ years.
		From the foundation 13 years.
3.	Porus	.. .. 35 years.
		48 years.
4.	Nechubes..	.. 43 years.
		91 years.
5.	Nabius	.. .. 48 years.
		139 years.
6.	Oniballus ..	.. 40 years.
		179 years.
7.	Zinzerus ..	.. 46 years.
		225 years.

*Syncell. 169.*

It is to be observed that some of these names occur again as the immediate successors of Nabonassar.

\* Εὐάχιος, A. B.—Εὐάχος, Go. Sc. Eu.

† Νεμβρᾶδ. Go.

‡ γο'. (§) A. B.—Sc. and Go. omit it.

§ Χωμάσθηλος Vulg.—Χωμάσθηλος B.—Χωμάσθηλος Sc. Eu.

¶ Νεχώβης Sc. Eu.

¶ Αβιος Go. Sc. Eu.

\*\* Ζάνζηρος Go. Sc. Eu.

†† μη'. Go. Sc. Eu.

## DYNASTY OF THE ARABIAN KINGS OF CHALDÆA.

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ΑΡΑΒΩΝ βασιλέων τῶν με-  
τὰ τοὺς σ' Χαλδαίουν βασι-  
λεῖς.

'Οὐ α'. Μαρδοκέντης ἐβα-  
σίλευσεν ἔτη μέ.

'Αράβων β'. ἐβασίλευσε  
Μαρδανὸς ἔτη μ'.

'Αράβων γ'. ἐβασίλευσε Σι-  
σιμόρδακος\* ἔτη κη'.

'Αράβων δ'. ἐβασίλευσε  
Νάβιος† ἔτη λγ'.

'Αράβων ε'. ἐβασίλευσε  
Πάραννος ἔτη μ'.

'Αράβων σ'. ἐβασίλευσε  
Ναβονναβος‡ ἔτη κε'.

AFTER the six first Chaldaean kings  
reigned, reigned the following Ara-  
bian kings of Chaldaea.

1. Mardocentes	... 45 years.
	From the foundation 45 years.
2. Mardacus	... 40 years.
	85 years.
3. Sisimordacus	... 28 years.
	113 years.
4. Nabius	... 37 years.
	150 years.
5. Paramus	... 40 years.
	190 years.
6. Nabonnabus	... 25 years.
	215 years.

\* Σισιμάρδακος; Sc. Eu.—Σισιμίρδακος; Go.

‡ Ναβονναβος; Dind.

† Γάβιος; Sc. Eu.

## OF THE ASSYRIAN KINGS: FROM ABYDENUS.\*

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"**FUIT**, inquit, **Ninus**, Arbeli (filius); qui **Chali**; qui **Arbeli**; qui **Anebi**; qui **Babii**; qui **Beli** regis Assyriorum."

**NINUS** (says Abydenus) was the son of Arbelus; who was the son of Chaalus, the son of Anebus, the son of Babius, the son of Belus king of the Assyrians.

\* The passage above cited from Abydenus in the Armenian edition of Eusebius's Chronicle places Ninus the sixth in descent from Belus, introducing the same names in an inverted order, that occur in the following Assyrian dynasties of Syncellus and Africanus (see p. 70) between Teutæus the twenty-eighth and Dercyllus the thirty-fourth. The Editor in a note produces some passages from Moses Choronensis and others to shew that such was the general opinion among the Armenians.

## DYNASTY OF ASSYRIAN KINGS: FROM AFRICANUS.

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### SYNCELLUS.

ΑΣΣΕΤΡΙΩΝ α'. ἔβασίλευσε	Of the Assyrian kings the 1st was
Βῆλος ἔτη νβ'.	Belus who reigned 55 years.
β'. Νίνος ἔτη νβ'.	2. Ninus . . . . . 52 years.
γ'. Σεμιράμις ἔτη μβ'.	3. Semiramis . . . . 42.
δ'. Νινύας, * ὁ καὶ Ζάμις, † νιός Νίνου καὶ Σεμιρά- μεως, ἔτη λη'.	4. Ninuas who is called Zamis the son of Ninus and Semira- mis: hereigned 38 years.
ε'. Ἀρειος ἔτη λ'.	5. Arius . . . . . 30 years.
ζ'. Ἀράλιος ἔτη μ'.	6. Aralius . . . . . 40.
ζ'. Ξέρξης ἔτη λ'.	7. Xerxes . . . . . 30.
η'. Ἀρμαμιθρος ‡ ἔτη λη'.	8. Armamithres . . . . 38.
δ'. Βήλωχος ἔτη λε'.	9. Belochus . . . . . 35.
ι'. Βαλαῖος ἔτη νβ'.	10. Balaeus . . . . . 52.
ια'. Σέθως ἔτη ν'. §	11. Sethos . . . . . 50.
ιβ'. Μαμυθὸς ἔτη λ'.	12. Mamuthos . . . . . 30.
ιγ'. Ἀσχάλιος    ἔτη κη'. ¶	13. Aschalius . . . . . 28.
ιδ'. Σφαιρος ἔτη κβ'**	14. Sphaerus . . . . . 22.
ιε'. Μάμυλος ἔτη λ'.	15. Mamulus . . . . . 30.
ιζ'. Σπαρθέως †† ἔτη μβ'.	16. Spartheos . . . . . 42.

\* Νινυας ἔτη λη' Go.

† Ζάμης Go.

‡ Ἀρμαμιθρος B.

§ λβ'. Go.

|| Βασχάλεος.

¶ κβ' Go. m.

\*\* κη'. Go. m.

†† Σπαρθέως Go.—σπαρθέος B.

# DYNASTY OF ASSYRIAN KINGS:

## FROM EUSEBIUS.

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### SCALIGER.

- ΑΣΣΤΡΙΩΝ ἐ βασίλευσεν α'.  
 Βῆλος ἔτη νέ'.  
 β'. Νίνος ἔτη νβ'.  
 γ'. Σεμίραμις ἔτη μβ'.  
 δ'. Νινάς ὁ καὶ Ζάμης νιὸς  
     Νίνον καὶ Σεμίραμεως  
     ἔτη λη'.  
 ε'. Ἀρειος ἔτη λ'.  
 σ'. Ἀράλιος ἔτη μ'.  
 ζ'. Ξέρξης ἔτη λ'.
- η'. Ἀρμαμιθρης ἔτη λη'.  
 θ'. Βήλωχος ἔτη η'.  
 ι'. Βαλαῖος ἔτη νβ'.  
 ια'. Ἀλτάδας\* ἔτη λβ'.  
 ιβ'. Μαμιθὸς ἔτη ξ'.  
 ιγ'. Μαγχάλιος† ἔτη κη'.  
 ιδ'. Σφαιρός ἔτη κβ'.  
 ιε'. Μάμιλος ἔτη λ'.  
 ιζ'. Σπαρθέως‡ ἔτη λ'.

### ARMENIAN.

- i. NINUS, quem primum universæ  
     Asiæ, exceptis Indis, imperasse  
     dicunt annis LII.  
 ii. Semiramis . . . . . ann. XLII  
 iii. Zames, qui Ninyas . . XXXVIII  
 iv. Arius . . . . . XXX  
 v. Aralius qui Amyrus . . XL  
 vi. Xerxes qui et Ba-  
     læus . . . . . XXX  
 vii. Amramithes . . . . . XXXVIII  
 viii. Belochus . . . . . XXXV  
 ix. Balæas . . . . . XII  
 x. Aladas . . . . . XXXII  
 xi. Mamithus . . . . . XXX  
 xii. Machchalaleus . . . . . XXX  
 xiii. Sphaerus . . . . . XXII  
 xiv. Mamilus . . . . . XXX  
 xv. Sparethus . . . . . XL

\* Σιδως Afr.

† Σπαρθίος ἔτη μβ'. Afr.

‡ Ασγάλιος Afr.

## SYNCELLUS.

ιζ'. Ἀσκατάδης ἔτη λη'.	17. Ascatades . . . . .	38 years.
ιη'. Ἀμύντης ἔτη μέ'.	18. Amantes . . . . .	45.
ιδ'. Βήλοχος ἔτη κε'.	19. Belochus . . . . .	25.
κι'. Βαλατόρης* ἔτη λ'.	20. Balatores . . . . .	30.
κα'. Λαμπρίδης ἔτη λ'.	21. Lamprides . . . . .	30.
κβ'. Σωσάρης ἔτη κ'	22. Sosares . . . . .	20.
κγ'. Λαμπράχης ἔτη λ'.	23. Lamprae . . . . .	30.
κδ'. Πανυάς ἔτη μέ'.	24. Pannas . . . . .	45.
κε'. Σάσταρης ἔτη κβ'.	25. Sosarmus . . . . .	22.
κη'. Μιθραῖος ἔτη κζ'.	26. Mithraeus . . . . .	27.
κζ'. Τεύταμος, ὁ καὶ Ταυ- τάνης παρά τις λε- γόμενος, ἔτη λβ'.	27. Teutamus—who is called by some Tautanes: he reigned 32 years.	
κη'. Τευταῖος ἔτη μδ'.	28. Teutaeus . . . . .	44.
κδ'. Ἀραβῆλος† ἔτη μβ'.	29. Arabelus . . . . .	42.
λι'. Χάλαος ἔτη μέ'.	30. Chalaus . . . . .	45.
λα'. Ἀνεβος ἔτη λη'.	31. Anebus . . . . .	38.
λβ'. Βάβιος ἔτη λζ'.	32. Babius . . . . .	37.
λγ'. . . . . ‡ ἔτη λ'.	33. . . . . . . . . .	30.
λδ'. Δερκύλος ἔτη μ'.	34. Dercylus . . . . .	40.
λε'. Εὐπάξμης § ἔτη λη'.	35. Eupacmes . . . . .	38.
λζ'. Λαοσθένης ἔτη μέ'.	36. Laosthenes . . . . .	45.
λζ'. Περτιάδης ἔτη λ'.	37. Pertiaades . . . . .	30.
λη'. Οφραταῖος ἔτη κα'.	38. Ophrataeus . . . . .	21.
λδ'. Ἐφεχερῆς ἔτη σ'.	39. Ephecheres . . . . .	6.¶
μι'. Ἀκραγάνης ἔτη μβ'.	40. Acraganes . . . . .	42.
μα' Θῶνος ὁ λεγόμενος Κον- κόλερος, Ἐλληνιστὶ Σαρδανά- παλλος** ἔτη κ'. ††	41. Thonus surnamed Concolerus, by the Greeks Sardanapalus: he reigned 20 years.	
Σαρδανάπαλλος Ταρσὸν ἔκ-	Sardanapalus built the cities of	

\* Βαλατόρης Go.

† Ἀραβῆλος B.

‡ Θευταῖος Sc.

§ Ευπάξμης Go.

|| νβ' Go. m.—Sc.

¶ 52.

\*\* Σαρδανάπαλος, Vulg.

†† ιι'. Go.

## SCALIGER.

ιζ'. Ἀσκατάδης ἐτη λη'.  
 ιη'. Ἀμύντης ἐτη με'.  
 ιθ'. Βήλοχος ἐτη κε'.  
 κ'. Βαλάτορος\* ἐτη λ'.  
 κα'. Λαμπρίδης ἐτη κ'.  
 κβ'. Σωσάρης ἐτη κ'.  
 κγ'. Λαμπράχης ἐτη λ'.  
 κδ'. Πανθας † ἐτη μ'.‡  
 κε'. Σώσαρμος ἐτη κβ'.§  
 κζ'. Μιθραῖος ἐτη κζ',  
 κζ'. Τεύταμος δ καὶ Τευ-  
 τανης ἐτη λβ'.

κη'. Τευταῖος ἐτη μδ'.

κγ'. Θιναῖος || ἐτη λ'.

λ'. Δέρκυλος ἐτη μ'.

λα'. Ἐυπάκυμης ἐτη λη'.

λβ'. Λασθένης ἐτη με'.

λγ'. Πυρτιάδης ¶ ἐτη κ'.

λδ'. Οφραταιος\*\* ἐτη κα'.

λε'. Ἐφραχερῆς†† ἐτη νβ'.

λς'. Ακραγάνης ἐτη μβ'.

λζ'. Θῶνος δ λεγόμενος Κον-  
 κόλερος Ἐλληνιστή Σαρδανά-  
 παλος ἐτη κ'.

Οὗτος, ἔσχατος γεγονὼς  
 Ἀσσυρίων βασιλεὺς, ὑπερῆρεν  
 ἀπαντας τοὺς πρὸ αὐτοῦ

## ARMENIAN.

xvi. Ascatades .. ann. XL  
 xvii. Amintas .. . . . XLV  
 xviii. Belochus .. . . . XLV  
 xix. Balatores .. . . . XXX  
 xx. Lamprides .. . . . XXXII  
 xxI. Sozmares .. . . . VIII  
 xxII. Lampares .. . . . XXX  
 xxIII. Pannias .. . . . XLII  
 xxIV. Sosarmus.. . . . XIX  
 xxV. Mithreus .. . . . XXVII  
 xxVI. Teutamus .. . . . XXXII  
 xxvII. Teutaeus .. . . . XL  
 xxvIII. Thinaeus .. . . . XXX  
 xxix. Derusus .. . . . XL  
 xxx. Eupalmes.. . . . XXXVIII  
 xxxI. Laosthenes .. . . . XLV  
 xxxII. Peritiades .. . . . XXX  
 xxxIII. Ophrataeus .. . . . XXI  
 xxxIV. Ophataxes.. . . . L  
 xxxV. Acrazanes.. . . . XLII  
 xxxVI. Sardanapalles .. . . . XX

Simul universa Assyriorum Dynas-  
 tia juxta certos Scriptores (perdu-  
 ravit) annos MCCXL. juxta alios autem

\* Βαλατάρης Afr.—Βελλισπάρης Sc. m.

† Πανθας Afr.

‡ με'. Afr.

§ μβ'. Afr.

|| In Scaliger's list of Africanus, he also introduces between Teutaeus and  
 Thinaeus—

κθ'. Αραβηλος; μβ'.

λ'. Χάλαος; με'.

λα'. Αναβος; λη'.

λβ'. Βάβιος; λζ'.—See p. 69.

¶ Πυρτιάδης Afr.

\*\* Οφρατίνης Sc. m.

†† Ακραχερῆς Afr.—Οκραχάπης Sc. m.

## SYNCELLUS.

ιζ'. Ἀσκατάδης ἔτη λγ'.	17. Ascatades . . . . .	38 years.
ιη'. Ἀμύντης ἔτη με'.	18. Amantes . . . . .	45.
ιώ'. Βήλοχος ἔτη κε'.	19. Belochus . . . . .	25.
κι'. Βαλατόρης* ἔτη λ'.	20. Balatores . . . . .	30.
κα'. Δαμπριδῆς ἔτη λ'.	21. Lamprides . . . . .	30.
κβ'. Σωσάρης ἔτη κ.'	22. Sosares . . . . .	20.
κγ'. Δαμπραχῆς ἔτη λ'.	23. Lampraes . . . . .	30.
κδ'. Πανυάς ἔτη με'.	24. Pannas . . . . .	45.
κε'. Σώταρμος ἔτη κδ'.	25. Sosarmus . . . . .	22.
κξ'. Μιθραῖος ἔτη κξ'.	26. Mithraeus . . . . .	27.
κζ'. Τεύταμος, ὁ καὶ Ταυτάνης παρά τις λεγόμενος, ἔτη λβ'.	27. Teutamus—who is called by some Tautanes: he reigned 32 years.	
κη'. Τευταῖος ἔτη μδ'.	28. Teutaeus . . . . .	44.
κδ'. Ἀραβῆλος† ἔτη μδ'.	29. Arabelus . . . . .	42.
λι'. Χάλαος ἔτη με'.	30. Chalaus . . . . .	45.
λα'. Ἄνεβος ἔτη λη'.	31. Anebus . . . . .	58.
λβ'. Βάβιος ἔτη λζ'.	32. Babius . . . . .	37.
λγ'. . . . .‡ ἔτη λ'.	33. . . . . .	30.
λδ'. Δερκύλος ἔτη μ'.	34. Dercylus . . . . .	40.
λε'. Εδπάκμης § ἔτη λη'.	35. Eupacmes . . . . .	38.
λσ'. Δαοσθένης ἔτη με'.	36. Laosthenes . . . . .	45.
λζ'. Περτιάδης ἔτη λ'.	37. PertiaDES . . . . .	30.
λη'. Ὁφραταιος ἔτη κα'.	38. Ophratæus . . . . .	21.
λδ'. Ἐφεχερῆς ἔτη σ'	39. Ephecheres . . . . .	6.¶
μ'. Ἀκραγάνης ἔτη μβ'.	40. Acraganes . . . . .	42.
μα'. Θῶνος ὁ λεγόμενος Κανκόλερος, Ἐλληνιστὶ Σαρδανάπαλος** ἔτη κ'. ††	41. Thonus surnamed Concolorus, by the Greeks Sardanapalus: he reigned 20 years.	
Σαρδανάπαλλος Ταρσὸν ἔκ-	Sardanapalus built the cities of	

\* Βαλετόρης Go.

† Ἀραβῆλος B.

‡ Θευταῖος Sc.

§ Επάκμης Go.

|| νβ' Go. m.—Sc.

¶ 52.

\*\* Σαρδανάπαλος, Vulg.

†† μ'. Go.

## SCALIGER.

ιζ'. Ἀσκατάδης ἔτη λῃ'.  
 ιη'. Ἀμύτης ἔτη με'.  
 ιθ'. Βήλοχος ἔτη κε'.  
 κ'. Βαλάτορος\* ἔτη λ'.  
 κα'. Λαμπριδης ἔτη λ'.  
 κβ'. Σωσάρης ἔτη κ'.  
 κγ'. Λαμπραχης ἔτη λ'.  
 κδ'. Πανᾶς † ἔτη μ.‡  
 κε'. Σώσαρμος ἔτη κβ'.§  
 κζ'. Μιθραῖος ἔτη κζ'.  
 κζ'. Τεύταμος ὁ καὶ Τευ-  
     τανης ἔτη λβ'.  
 κη'. Τευταῖος ἔτη μδ'.  
 κθ'. Θινᾶος || ἔτη λ'.  
 λ'. Δέρκυλος ἔτη μ'.  
 λα'. Ἐντάχμης ἔτη λῃ'.  
 λβ'. Λαοσδέης ἔτη με'.  
 λγ'. Πυρτιάδης ¶ ἔτη λ'.  
 λδ'. Οφραταῖος\*\* ἔτη κα'.  
 λε'. Ἐφαχερῆς †† ἔτη νβ'.  
 λζ'. Ἀκραγάνης ἔτη μβ'.  
 λζ'. Θῶνος δ λεγόμενος Κογ-  
     κόλερος Ἐλληνιστὶ Σαρδανά-  
     παλος ἔτη κ'.

Οὗτος, ἐπχατος γεγονὼς  
 Ἀσσυρίων βασιλεὺς, ὑπερῆρεν  
 ἀπαντας τοὺς πρὸ ἀυτοῦ

## ARMENIAN.

xvi. Ascatacles .. ann. XL
xvii. Amintas .. . . . XLV
xviii. Belochus .. . . . XLV
xix. Balatores .. . . . XXX
xx. Lamprides .. . . . XXXII
xxi. Sošmāres .. . . . VIII
xxii. Lampares .. . . . XXX
xxiii. Pannias .. . . . XLII
xxiv. Sosarmus.. . . . XIX
xxv. Mithreus .. . . . XXVII
xxvi. Teutamus .. . . . XXXII
xxvii. Teutaeus .. . . . XL
xxviii. Thinaeus .. . . . XXX
xxix. Derusus .. . . . XL
xxx. Eupalmes.. . . . XXXVIII
xxxi. Laosthenes .. . . . XLV
xxxii. Peritiades .. . . . XXX
xxxiii. Ophrataeus .. . . . XXI
xxxiv. Ophatanes.. . . . L
xxxv. Acrazanes.. . . . XLII
xxxvi. Sardanapalles .. . . . XX

Simul universa Assyriorum Dynas-  
 tia juxta certos Scriptores (perdu-  
 ravit) annos MCCXL. juxta alios autem

\* Βαλατάρης Afr.—Βελλεσπάρης Sc. m.

† Πανᾶς Afr.

‡ με'. Afr.

§ μβ'. Afr.

|| In Scaliger's list of Africenus, he also introduces between Teutaeus and Thinæus—

κθ'. Ἀραβηλος; μβ'.

λ'. Χάλαος με'.

λα'. Ἀναβος λῃ'.

λβ'. Βάθιος λζ'.—See p. 69.

¶ Πυρτιάδης Afr.

\*\* Οφρατίης Sc. m.

†† Ἀκραγάνης Afr.—Οκραζάπης Sc. m.

## SYNCELLUS.

*τισε\** καὶ Ἀγχιάλην τὰς Tarsus and Anchiale in one day.  
πόλεις ἐν μιᾷ ἡμέρᾳ.

'Η τῶν Ἀσσυρίων βασιλεία The Assyrian empire founded A.M.  
εἰς τὸ καθολικὸν κοσμικὸν δχοέ 3216. flourished 1460 years and was  
ἔτος ἔληξε, διαρκέσαστα ἔτη overthrown A.M. 4675.  
μετ' ἀπὸ τοῦ κοσμικοῦ γυστοῦ'  
ἔτους.

\* ἄκησε, Vulg.—ἄκισε Sc.

## SCALIGER.

τριφῆ, καὶ φαῦμάρ. Ἀγχίαλον καὶ Ταρσὸν ἐν ημέρᾳ μιᾶς ἔθειματο. Τέλος ὑπὸ Ἀρβάκου τοῦ Μῆδου νικηθεῖς μεγάλην πυρὰν πυήσας τὸν τε χρυσὸν, καὶ τὸν ἄργυρον ἀπαντα, πρὸς δὲ τούτοις τὴν βασιλικὴν ἐσδῆτα ἀπασαν ἐπὶ ταύτην ἐσώρευσε. καὶ τὰς παλλακίδας, καὶ τὸν εἰνούχον συγκλείσας εἰς τὸν ἐν μέσῃ τῆς πυρῆς κατεσκευασμένον οἴκον, ἀμα τούτοις ἀπασιν ἔαυτόν τε καὶ τὰ βασίλεια κατέκαυσεν. Εἴτα ἡ τῶν Ἀσσυρίων βασιλεία εἰς τὸν Μῆδον μετρηχθῇ.—*Eus. Chron. Sc.*

## ARMENIAN.

annos MCCC. Thonnum Concolerus, qui Græce Sardanapallus vocatur ab Arbace et Belesio devictus, seipsum igni tradidit: a quo ad primam Olympiadem (sunt) anni XL.—*Eus. Chron. Ar. p. 98.*

## DYNASTY OF ASSYRIAN KINGS.\*

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ASSYRIORUM primum regem scribunt Bilum, quem et ab Assyriis et Phœnices et Persi Deum vocaverunt. Hunc Diuum Græco nomine interpretaverrunt.

i. Bilus vero primus in Assyrios regnavit annos LXII, et partem Asiae.

ii. Post hæc regnavit Ninus annos LII. Iste condidit Ninevem civitatem Assyriorum, et veniens in Asia vocatus est Picus.

iii. Post quem Semiramis, uxor ejus annos XLII. Hanc Ream vocaverunt propter ejus multam atrocitatem.

iv. Post hunc Zinas, regnavit annos XXXVIII.

v. Arius xxx.

THEY write that the first king of the Assyrians was Bilus, whom the Assyrians, Phoenicians, and Persians, call God. In the Greek language they call him Dius.

1. Bilus, who was the first king, reigned over the Assyrians and part of Asia 62 years.

2. Afterwards reigned Ninus 52 years. He founded Nineveh, a city of the Assyrians, and coming into Asia was called Picus.

3. After him Semiramis, his wife, 42 years. She was called Rea on account of her manifold atrocities.

4. After her Zinas reigned 38 years.

5. Arius reigned 30 years.

\* This Catalogue is given by Scaliger from a Chronological compilation "ab homine barbaro, inepto, Hellenismi et Latinitatis imperitissimo." It is possibly a mutilated copy of Castor's Canon, as it ends with the second Ninus. See p. 65.

vi. Aranus annos .. xl.	xxviii. Euteus annos .. xi.
vii. Xerxes, qui et Balleus xxx.	xxix. Thineus .. xxix. xxx. Cercillus .. xl.
viii. Mamithrus .. xxxvii.	xxxI. Eupalus .. xxxvi.
ix. Bilocheus .. xxxv.	xxxII. Lausthenus .. xlV.
x. Balleus .. . . . lII.	xxxIII. Peritiadus .. xxx.
xi. Altallus .. . . . xxxv.	xxxIV. Ophrateus .. xx.
xii. Mamithus .. xxx.	xxxV. Ophratanus .. l.
xiii. Itafferus .. . . . xx.	xxxVI. Acrapazus .. xl.
xiv. Mamythus .. xxxv.	xxxVII. Tonos Conceleros qui vocatur Græce Sardanapalus annos . . . . . xxx.
xv. Spareus .. . . . xl.	xxxVIII. Ninus .. . . . xix.
xvi. Ascatagus .. xl.	Simul reges xxxix antiqui Assyriorum perseverantes an- nos mille quadringentos tri- ginta. Ab ipsis autem in prima Olympiada, annos lxvii Assyriorum regnum.
xvii. Amintus .. . . . l.	
xviii. Actosai et Semiramis femina .. . . . xxiii.	
xix. Bilocheus .. . . . xxv.	
xx. Belleroparus .. xxxiv.	
xxI. Lampridus .. xxxII.	
xxII. Posarus .. . . . xx.	
xxIII. Lamparus .. xxx.	
xxIV. Paunius et Zeus .. xlV.	
xxV. Sosarmus .. . . . xx.	
xxVI. Mithreus .. xxxv.	
xxVII. Tautelus .. xxxII.	
Anno isto tricesimo se- cundo confixus est Sol (Ilion?) ab Achaeis.	Altogether these thirty-nine ancient kings of the Assyrians reigned 1430 years. And from them to the first Olympiad the kingdom of the Assyrians con- tinued sixty-seven years.

## CHALDÆAN DYNASTY OF NABONASAR.

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### THE ECCLESIASTICAL CANON.

ΤΑ ἀπὸ Σαλμανασάρ, ὅτις Να-  
βονασάρου, ἔτη κατὰ τὴν ἑκκλη-  
σιαστικὴν στοιχείωσιν ἔνεις Κύρου,  
καὶ ἔπειτα Ἀλεξάνδρου τοῦ Μα-  
κεδόνος.

- α'. Ναβονάσαρος ὁ καὶ Σαλ-  
μανασάρ\* ἐν τῇ γραφῇ  
λεγόμενος ἔτη κέ'.
- β'. Νάβιος ἔτη ή'.
- γ'. Χίνζηρος καὶ Πῶρος ἔτη ε'.
- δ'. Ἰλουλαῖος† ἔτη ε'.
- ε'. Μαρδοκέμπαδος‡ ἔτη ιβ'.
- ζ'. Ἀρκεανὸς ἔτη ε'.
- ζ'. Ἀβασίλευτος ἔτη β'.
- η'. Βήλιλος § ἔτη γ'.
- Ω'. Ἀπαρανάδισος ἔτη ζ'.
- ι'. Ἡριγέθαλος|| ἔτος α'.
- ια'. Μεσησιμόρδακος¶ ἔτη δ'.

THE ecclesiastical computation of  
the years from Salmanasar who is  
the same as Nabonasar to Alexan-  
der of Macedon.

- |  |     |
|--|-----|
| 1. Nabonasar who is called in<br>Scripture Salmanasar, reigned | 25. |
| 2. Nabius 8 .. . . .   | 33. |
| 3. Chinzerus and Po-<br>rus 5 .. . . .                         | 38. |
| 4. Ilulæus 5 .. . . .  | 43. |
| 5. Mardocempadus 12  | 55. |
| 6. Arceanus 5 .. . .   | 60. |
| 7. Interregnum 2 .. . .  | 62. |
| 8. Belilus 3 .. . . .  | 65. |
| 9. Aparanadisus 6 .. . .                                       | 71. |
| 10. Erigebalus 1 .. . .  | 72. |
| 11. Mesesimordacus 4 ..  | 76. |

\* Σαλμανασάρ Go.

† Ἰλλουλαῖος Vulg.—Ιλολαῖος B.

‡ Μαρδοκέμπαδος Vulg.

§ Βήληλος Go.

|| Ἡρηγέθαλλος Go.

¶ Μεσησικόρδακος Α.—Μεσσησιμόρδακος Go.

# CHALDÆAN DYNASTY OF NABONASAR.

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## THE ASTRONOMICAL CANON.

ΤΑ ἀπὸ Ναβονασάρου ἔτη, τοῦ καὶ Σαλμανασάρ,\* βασιλέως Χαλδαίων, ἐν τῷ Αλεξανδροῦ τοῦ κτίστου τελευτῆς κατὰ τὸν ἀστρονομικὸν κανόνα.

The Astronomical Canon of the years from Nabonasar who is the same as Salmanasar King of the Chaldaeans to the death of Alexander the founder of the Greek dynasty.

α'. Ναβονασάρου ἔτη	ιδ'.	1. Nabonasarus	14.
β'. Ναβίου ἔτη β'.	ιγ'.	2. Nabios 2	16.
γ'. Χινζέρου καὶ Πώρου†		3. Chinzerus and Porus	
ἔτη ε'.	κα'.	5.     .. . . .	21.
δ'. Ἰλουλαῖου ἔτη ε'.	κε'.	4. Ilulæus 5	26.
ε'. Μαρδοκεμπάδου ἔτη		5. Mardocempadus 12	38.
ιβ'.	λη'.		
ζ'. Ἀρκεανοῦ ἔτη ε'.	μγ'.	6. Arceanus 5.. . . .	43.
η'. Ἀβασιλεύτος ἔτη β'.	με'.	7. Interregnum 2 .. . .	45.
η'. Βηλβίου ‡ ἔτη γ'.	μη'.	8. Belibus 3 .. . . .	48.
δ'. Ἀπαραναδίσου § ἔτη		9. Aparanadisus 6 ..	54.
ς'.	νδ'.		
ι'. Ἡριγεθάλου   ἔτος α'.	νε'.	10. Erigebalus 1 .. . .	55.
ια'. Μεσησιμοράχου ἔτη		11. Mesesimordacus 4..	59.
δ'.	νδ'.		

\* Σαλμανασάρ Go.

† Πώρου B. m.—Πόρου A.—Πύρβου Go.

‡ Βηλβίου B.—Βηλβίου Go.—Βέλιμος Supra in Dind.

§ Ἀπαραναδίσου B.—Ἀπαραναδίσου Go.

|| Ἡριγεθάλου Go.

## THE ECCLESIASTICAL CANON.

ιθ. Ἀβασίλευτος ἄλλος ἔτη ητ.	12. Interregnum 8 .. 84.
ιγ. Ἰσαρινδῖνος * ἔτη ιγ.	13. Isarindinus 13 .. 97.
ιδ. Σαοσδουχῖνος † ἔτη Ιδ.	14. Saosduchinus 9 .. 106.
ιε. Κινηλάδανος ‡ ἔτη Ιε.	15. Cineladanu 14 .. 120.
ις*. Ναβοπαλάσαρος § ἔτη κατ.	16. Nabopalasar 21 .. 141.
ιζ*. Ναβουχοδονόσωρ   νιδὲς ἔτη μγ'.	17. Nabuchodonosor his son 43 .. . . . 184.
ιη. Εὐιλαδ ¶ Μαροδᾶχ ἔτη ε'.	18. Euilad Marodach 5 189.
ιθ*. Νιργλήσαρος ** ὁ καὶ Βαλτάσαρ ἔτη γ'.	19. Niriglesarus who is Baltasar 3 .. . . . 192.
κι*. Ναβονάδιος ὁ καὶ Ἀστυά- γης Δαρεῖος †† Ἀσσουή- ρου ‡‡ καὶ Ἀρταξέρξης ἔτη ιγ'.	20. Nabonadius who is Astyges Darius As- suerus and Artax- erxes 17 .. . . . 219.

## PERSIAN DYNASTY.

κατ. Κῦρος Περσῶν πρῶτος βασιλεὺς ἔτη λα'.	21. Cyrus the first king of Persia 31.
κβ. Καμβύσης νιδὲς Κύρου ἔτη η'.	22. Cambyses the son of Cyrus 8 .. . . . 39.
κγ. Μάργοι ἀδελφοὶ β' Σμέρ- διος §§ καὶ Παυσούτης μῆνας γ'.	23. The Magi two bro- thers Smerdius and Pausoutes 7 months.
κδ*. Δαρεῖος νιδὲς Τστάσπου    ἔτη λε'.	24. Darius the son of Hystaspes 36 .. . . 75.

\* Ἰσαρινδῖνος Vulg.

† Σαδὲ Δαύχιος Go.

‡ Κινηλάδανος Go.

§ Ναβοπαλασσαρος B.

|| Ναβουχοδονόσωρ B.

¶ Εὐιλᾶν βασιχάδ A.—Εβιδᾶν Μεροδᾶχ Go.

\*\* Νιργλήσαρος Go.—Νιργλήσαρος A. B.

†† Δέρσιος A. B.—Δέρσιος Go.

‡‡ Ἀσσουήρου A. B.

§§ Ἐμέρδιος B.

|||| Τστάσπου A. B.

## THE ASTRONOMICAL CANON.

ιβ'. Ἀβασίλευτος ἄλλος ἔτη η'.	ξ.	12. Interregnum 8 . . . . .	67.
ιγ'. Ἰσαριδίνου* ἔτη ιγ'. π'. ιδ'. Σαοσδουχίνου † ἔτη Σ'. . . . . πδ'.		13. Isarindinus 13 . . . . . 14. Saosduchinus 9 . . . . .	80. 89.
ιε'. Κινηλαδάλου‡ ἔτη ιε. ργ'. ιζ'. Ναβόπαλασάρου § πατρὸς Ναβουχοδο- νόσωρ τη κα'. πκδ'.		15. Cineladalus 14 . . . . . 16. Nabopalasarus the father of Nabuchodono- nosor 21 . . . . .	103. 124.
ιζ'. Ναβόπαλασάρου  τοῦ καὶ Ναβουχοδονόσωρ ἔτη μγ'. . . . . ρξ̄.		17. Nabopalasarus who is Nabuchodonosor 43	167.
ιη'. Ἰλλοαρουδάμου¶ ἔτη γ'. . . . . ρο'.		18. Illoarudamus 3 . . . . .	170.
ιθ'. Νιριγασολασάρου** ἔτη έ'. . . . . ροε'.		19. Nirigasolasarus 5 . .	175.
ιχ'. Ναβοναδίου τοῦ καὶ Ἀστυάγους ἔτη λδ'. σδ̄'.		20. Nabonadius who is Astyages 34 . . . . .	209.

## PERSIAN DYNASTY.

κα'. Κύρου ἔτη Σ'. σιη'.	21. Cyrus 9 . . . . .	218.
κβ'. Καμβύσου ἔτη η'. σκι'.	22. Cambyses 8 . . . . .	226.
κγ'. Δαρέιου ἔτη λδ'. σξβ'.	23. Darius 36 . . . . .	262.
κδ'. Ξέρξου ἔτη κα'. σπγ'.	24. Xerxes 21 . . . . .	283.

\* Ἰσαριδίνου Α.—Ισαριηδίνου Β.

† Σαοσδουχίνου Vulg.—Σαοδουχίνου Β.

‡ Κινηλαδάλου Go.—Dind. proposes Κινηλαδάνου.

§ Ναβουκολασάρου Β.—Ναβουκαλασάρου Go.

|| Ναβουχοδονόσωρ Go. ¶ Ἰλλοαρουδάμου Go.

\*\* Νιριγασολασάρου Β.—Νηριγασολασάρου Go.

## THE ECCLESIASTICAL CANON.

κε'. Ξέρξης υἱὸς Δαρείου μῆν-	25. Xerxes the son of
υας κτ.*	Darius 20 months .. 77.
κε'. Ἀρταξέρξης Ξέρξου ὁ	26. Artaxerxes the son
μακρόχειρ ἐπη μηγ. †	of Xerxes, Longima-
	nus 43 .. . . . 120.
κε'. Ξέρξης υἱὸς Ἀρταξέρκου	27. Xerxes the son of Ar-
μῆνας β.	taxerxes 2 months.
κη'. Σογδιανὸς μῆνας γ.	28. Sogdianus 7 months 121.
κε'. Δαρεῖος ὁ Νόθος‡ ἐπη	29. Darius Nothus 19 .. 140.
ιδ.	
λι'. Ἀρταξέρξης ὁ Μνήμων ἐπη	30. Artaxerxes Mnemon
μι.	40 .. . . . . 180.
λα'. Ὁχος Ἀρταξέρκου υἱὸς	31. Ochus the son of Ar-
ἐπη ε'.	taxerxes 5 .. . . . 185.
λβ'. Ἀρσον ἀδελφοῦ Ὁχου	32. Arses the brother of
ἐπη δ'.	Ochus 4 .. . . . 189.
λγ'. Δαρείου γ' Ἀρσάμου ἐπη	33. Darius III: the son of
σ'.	Arsamius 6 .. . . . 195.
λδ'. Ἀλεξάνδρου Μακεδόνος	34. Alexander of Mace-
ἐπη σ'.	don 6 .. . . . . 201.

\* ἐπη Go. m.

† με'. Go. m.

‡ Νοθοσήμος Vulg.—Νοθοσήμος B.—νόθος ἡ νόμος librarius.

## THE ASTRONOMICAL CANON.

κέ. Ἀρταξέρκου α' ἔτη		25. Artaxerxes I. 41. . . . .	324.
μα'. τεῦδ.			
κε'. Δαρείου β'. τοῦ καὶ		26. Darius II. who is No-	
Νόθου* ἔτη μ'. τηγύ.		thus 19 .. . . .	343.
κε'. Ἀρταξέρκου δευτέρου		27. Artaxerxes II. 46 ..	389.
ἔτη μσ'.	τεῦδ.		
κη'. Πχου ἔτη κα'.	νι'.	28. Ochus 21 .. . . .	410.
κδ'. Σάρου ἔτη β'.	νιβ'.	29. Sarus 2 .. . . .	412.
λ'. Δαρείου τρίτου τοῦ		30. Darius III. who is	
καὶ Ἀρσάμου ἔτη σ'.	νιη'.	Arsamus 6 .. . . .	418.
λα'. Ἀλεξάνδρου τοῦ μεγάλου ἔτη		31. Alexander the Great 6.	424.
σ'.	υκδ.†		

• Νόθου B.

† σῖδ' Qy.

## PTOLEMÆUS' CANON :

### FROM THEON.

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#### ΑΣΣΥΡΙΩΝ ΚΑΙ ΜΗΔΩΝ.

α'. Ναβονασσάρου ἔτη	ιδ'.
β'. Ναδίου β'.	ιγ'.
γ'. Χινζίρου καὶ Πάρου ε'.	κα'.
δ'. Ιονγαλού ε'.	κε'.
ε'. Μαρδοκεμπάδου ιβ'.	λη'.
ϛ'. Αρκίανοῦ ε'.	μγ'.
Ϛ'. Αβασίλευτου πρώτου β'.	με'.
ϛ'. Βηλίβου γ'.	μη'.
ϛ'. Απρωναδίου σ'.	νδ'.
ϛ'. Ριγηβήλου α'.	νε'.
ια'. Μεσεσσιμορδάκου δ'.	νδ'.
ιβ'. Αβασίλευτου η'.	ξξ'.
ιγ'. Ασσαραδίου ιγ'.	π'.
ιδ'. Σαοσδουχῆου κ'.	ρ'.
ιε'. Χινιλαδάνου κθ'.	ρηθ'.
ιγ'. Ναβοκελασσάρου κα'.	ρηγ'.

#### KINGS OF THE ASSYRIANS AND MEDES.

1. Nabonassarus	14.
2. Nadius 2	16.
3. Chinzirus and Porus 5 . . . . .	21.
4. Iugaeus 5	26.
5. Mardocempadus 12	38.
6. Arcianus 5 . . . .	43.
7. Interregnum 2 ..	45.
8. Belibus 3 . . . .	48.
9. Apronadius 6 . . . .	54.
10. Rigelbelus 1 . . . .	55.
11. Mesessimordacus 4	59.
12. Interregnum 8 . . . .	67.
13. Assaradinus 13 ..	80.
14. Saosducheus 20 ..	100.
15. Chuniladanus 22 ..	122.
16. Nabocolassarus 21 ..	143.

αζ'. Ναβοκολασσάρου	ετη	17. Nabocolassarus	43	186.
μγ'.	ρμς'.			.
ιη'. Ἰλουαρόδάμου β'. ρπα'.†		18. Iluarodamus	2	188.
ιθ'. Νιρικασσολασσά-		19. Niricassolassarus	4	192.
ρου δ'.	ρξβ'.‡			.
κ'. Ναβοναδίου ιξ'.	σθ'.	20. Nabonadius	17	209.

## ΠΕΡΣΩΝ ΒΑΣΙΛΕΩΝ.

## KINGS OF THE PERSIANS.

κα'. Κύρου Σ' ετη.	σιη'.	21. Cyrus	9	218.
κβ'. Καμβύσου κ'. §	σκς'.	22. Cambyses	8	226.
κγ'. Δαρείου α'. λς'.	σξβ'.	23. Darius I.	36	262.
κδ'. Ερέβου κα'.	σμγ'.	24. Xerxes	21	283.
κε'. Ἀρταξέρξου α'.		25. Artaxerxes I.	41	324.
μα'.	τκδ'.			.
κς'. Δαρείου β'. ιθ'.	τμγ'.	26. Darius II.	19	343.
κζ'. Ἀρταξέρξου δευτέρου		27. Artaxerxes II.	46	389.
μς'.	τπδ'.			.
κη'. Ὠχου κα'.	νι'.	28. Ochus	21	410.
κθ'. Ἀρόστου β'.	νιβ'.	29. Arostes	2	412.
λ'. Δαρείου τρίτου γ'.	νις'.	30. Darius III.	4	416.

## ΕΛΛΗΝΩΝ ΒΑΣΙΛΕΩΝ.

## KINGS OF THE GREEKS.

'Αλεξάνδρου μακ. κ'.	¶ ινδ'.	Alexander the Great	8.	424.
Φιλίππου Ἀριδαίου ζ'.	ζ'.	Philippus Aridæus	7.	431.
'Αλεξάνδρου Αἴγου ιβ'.	ιω'.	Alexander Ægus	12.	443.

ΕΛΛΗΝΩΝ ΒΑΣΙΛ. ΕΝ  
ΑΙΓΑΙΩΝΤΩ.

## GREEK KINGS OF EGYPT.

Πτωλεμαίου Λάγου κ'.	λβ'.	Ptolemæus Lagus	20.	463.
Πτ. Φιλαδέλφου λη'.	οξ'.	Pt. Philadelphus	38.	501.

\* ρπς' Qy.

§ η' Qy.

† ρπη' Qy.

|| σκγ' Qy.

‡ ρξβ' Qy.

¶ η' Qy.

Πτ. Εὐεργέτου κε'.	ρβ'.	Pt. Euergetes	25.	102. 526.
Πτ. Φιλοπάτορος ιζ'.	ρδ'. <sup>1</sup>	Pt. Philopator	17.	119. 543.
Πτ. Ἐπιφάνους κδ'.	ρμγ'.	Pt. Epiphanes	24.	143. 567.
Πτ. Φιλομήτορος λε'.	ρηγ'.	Pt. Philometor	35.	178. 602.
Πτ. Εὐεργέτουβ'. κδ'.	σζ'.	Pt. Euergetes II.	29.	207. 631.
Πτ. Σωτῆρος λε'.	σμγ'.	Pt. Soter	36.	243. 667.
Πτ. Διονύσου κδ'.	σοβ'.	Pt. Dionysus	29.	272. 696.
Κλεόπατρας κβ'.	σζδ'.*	Cleopatra	22.	294. 718.

## ΡΩΜΑΙΩΝ ΒΑΣΙΛΕΙΣ.

## KINGS OF THE ROMANS.

Αἰγυόνστου μγ'.	τλζ'.	Augustus	43.	337. 761.
Τίβεριου κβ'.	τνδ'.	Tiberius	22.	359. 783.
Γαίου δ'.	τξγ'.	Gaius	4.	363. 787.
Κλαυδίου ιδ'.	τοζ'.	Claudius	14.	377. 801.
Νέρωνος ιδ'.	τξα'.†	Nero	14.	391. 815.
Οὐεσπασιανοῦ ι'.	να'.	Vespasianus	10.	401. 825.
Τίτου γ'.	νδ'.	Titus	3.	404. 828.
Δομετιανοῦ ιε'.	νιδ'.	Dometianus	15.	419. 843.
Νέρονα α'.	νκ'.	Nerva	1.	420. 844.
Τραjanοῦ δ'.	νλδ'.	Trajanus	19.	439. 863.
Ἀδριανοῦ κα'.	νξ'.	Adrianus	21.	460. 884.
Ἀντωνίνου κγ'.	νηγ'.	Antoninus	23.	483. 907.

*Calvisius, p. 79.*

• σζδ' Qy.

† τξα' Qy.

## DYNASTIES OF THE MEDIAN KINGS.

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### FROM SYNCCELLUS.

ΜΗΔΩΝ α' ἐβασίλευσεν Ἀρβάκης, ὁ καταλύσας τὴν τῶν Ασσυρίων ἀρχὴν, ἔτη κή.

β. Μανδαύκης ἔτη κ'.

γ. Σώσαρμος ἔτη λ'.

δ. Ἀρτύκας ἔτη λ'.

ε. Δηιόκης\* ἔτη νδ'.

Δηέσκης δὲ Μῆδων βασιλεὺς ἐκτισεν Ἐκβάτανα τὴν πόλιν μεγάλην καὶ διαβόητον.

ϛ'. Ἀφραάρτης† ἔτη νά'.

ζ. Κυαξάρης ἔτη λβ'.

η'. Ἀστυάγης Δάρειος ἔτη λγ'.

Of the Median kings the first was Arbaces who overthrew the empire of the Assyrians . . . 28 years.

2. Mandaues . . . 20.

3. Sosarmus . . . 30.

4. Articas . . . . 30.

5. Deioces . . . . 54.

Deioces the king of the Medes founded the great and celebrated city of Ecbatana.

6. Aphraartes . . . 51 years.

7. Cyaxares . . . 32.

8. Astyages Darius 38.

### FROM EUSEBIUS.

#### FROM THE CANON.

α'. Ἀρβάκης ἔτη κή'.

β. Σώσαρμος ἔτη λ'.

γ'. Μεδίδος ἔτη μ'.

δ. Καρδιέας ἔτη νγ'.

ε. Δηιόκης ἔτη νδ'.

#### ARMENIAN.

i. Arbaces . . . . xxviii.

ii. Mandaues . . . . xx.

iii. Sosarmus . . . . xxx.

iv. Articas . . . . xxx.

v. Dejoces . . . . l.iv.

\* Διοίκης Vulg.

† Ἐκβάτανα A. B.

‡ Ἀφραάρτη; Sc.

σ'. Φραόρτης ἔτη κδ'.	vi. Phraortes	... . . . .	xxiv.
ζ'. Κυαξάρης ἔτη λβ'.	vii. Ciaxares	... . . . .	xxxii.
η'. Ἀστυάγης ἔτη λγ'.	viii. Astyages	... . . . .	xxxviii.

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## FROM HERODOTUS.

α'. Δηιόκης ἔτη ργ'.	1. Deioces	... . . . .	53 years.
β'. Φραόρτης ἔτη κβ'.	2. Phraortes	... . . . .	22.
γ'. Κυαξάρης ἔτη μ'.	3. Cyaxares	... . . . .	40.
δ'. Ἀστυάγης ἔτη λε'.	4. Astyages	... . . . .	35.

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## FROM CTESIAS.\*

α'. Ἀρβάκης ἔτη κη'.	1. Arbaces	... . . . .	28 years.
β'. Μαδαύκης† ἔτη ν.	2. Maduces	... . . . .	50.
γ'. Σώσαρμος ἔτη λ'.	3. Sosarmus	... . . . .	30.
δ'. Ἀρτίας‡ ἔτη ν'.	4. Artias	... . . . .	50.
ε'. Ἀρβιάνης ἔτη κβ'.	5. Arbianes	... . . . .	22.
σ'. Ἀρσαῖος§ ἔτη μ'.	6. Arsaeus	... . . . .	40.
ζ'. Ἀρτύνης ἔτη κβ'.	7. Artynes	... . . . .	22.
η'. Ἀρτιβάρνας ἔτη μ', Ἀστιβάρας δὲ τῶν βασι- λέως τῶν Μήδων γῆρα- τελευτήσαντος,	8. Artibarnas	... . . . .	40.
Σ'. Ἀσπάδας   ὁ νῦν, δὲ πόλις τῶν Ἑλλήνων Ἀστυάγης καλούμενος.	9. Aspadas his son, whom the Greeks call Astyages.		After the death of Astibaras king of the Medes of old age, reign- ed

Diod. Sic. Lib. II. p. 84.

\* Jackson gives a catalogue of the Median kings composed of the four first from the list of Syncellus, and the five last from this of Ctesias.

† Μαδαύκης m.

‡ Ἀρτύκας m.

§ Diodorus, in subsequently relating the revolt of Parsodes and the war of the Caducci or Carducci with the Medes, changes the name to Ἀρτᾶος.

|| Ἀπάδας m.

## FROM CASTOR.\*

QUOD vero CCLXIX annorum Midorum obtinuerunt tempora, sic : a principio Abbaci, qui primus regnavit in Midia, usque Alyatum quem Cyrus exterminans in Persida regnum migravit.

i.	Abracus	ann.	xxviii.
ii.	Sosarmus	..	iv.
iii.	Mamythus	..	xl.
iv.	Cardiceus	..	xxiii.
v.	Diycus	..	liv.
vi.	Fraortus	..	xxiv.
vii.	Cyaxarus	..	xxxii.
viii.	Astyacuſ	..	xxxviii.

Hæc Midorum regna permanserunt per annos CCLXIX a quintodecimo anno Oziae regis Judæ, hoc est, LIII annorum primæ Olympiadæ. Finiit autem quinquagesima quarta Olympiada anno trecentessimo octavo regnante Astyago, quem exterminavit Cyrus Persus in quinquagesima quarta Olympiada.

THE times of the kingdom of the Medes continued 269 years, thus : From the beginning of the reign of Abbacus, the first king of Media to Alyatus, whom Cyrus dethroned when he transferred the empire to Persia.

1.	Abracus	..	..	28 years.
2.	Sosarmus	..	..	4.
3.	Mamythus	..	..	40.
4.	Cardiceus	..	..	23.
5.	Diycus	..	..	54.
6.	Fraortus	..	..	24.
7.	Cyaxarus	..	..	32.
8.	Astyacuſ	..	..	38.

The kingdom of the Medes, therefore, continued 269 years, from the 15th year of Ozias, king of Judah, that is 53 years before the first Olympiad, and it ended in the 54th Olympiad, in the 308th year, in the reign of Astyagus, whom Cyrus the Persian dethroned in the 54th Olympiad.—*Sc. Eu. Chron.* 78.

\* This is from the barbarous Latin chronology mentioned, p. 76.

## CANON OF THE KINGS OF THEBES : FROM ERATOSTHENES.

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**ΠΡΩΤΟΣ ἐβασίλευσε Μῆνης\***  
Θηβινίτης Θηβαιος, † ος ἐρμη-  
νεύεται Διόνιος.‡ ἐβασίλευσεν  
ἕτη ἔβ.

Θηβαιὸν δεύτερος ἐβασί-  
λευσε 'Αθώδης υἱὸς Μήνεως §  
ἕτη ν.δ. οὗτος ἐρμηνεύεται  
'Ερμογένης.

Θηβαιὸν Λιγυπτίων τρίτος  
ἐβασίλευσε Αθώδης ὁμόνυμος  
ἕτη λ.β'.

Θηβαιὸν ἐβασίλευσε δ'.  
Διαβίης υἱὸς 'Αθώδεως || ἕτη  
ω. οὗτος ἐρμηνεύεται Φιλέ-  
ταιρος.¶

Θηβαιὸν ἐβασίλευσε ε'.  
Πεμφῶς\*\* υἱὸς 'Αθώδεως; ৎ

THE first who reigned was Menes the Thebinite, the Thebæan ; which is by interpretation Dionius. He reigned sixty-two years.

The 2nd of the Theban kings reigned Athothes the son of Menes, 59 years. He is called by interpretation Hermogenes.

The 3rd of the Theban Egyptian kings was Athothes, of the same name, 32 years.

The 4th of the Theban kings was Diabies the son of Athothes, 19 years. By interpretation he is called Philetærus.

The 5th of the Theban kings was Pemphos, the son of Athothes, who

\* Μῆνης Go.—Μήνης B.

† Θεινίτης Vulg.—Θηβίτης B.—Thyuites Eu.

‡ αἰώνος Din. from Jabl.

§ Μήνεως Go.—Φιλέταιρος A. B.—Φιλέταιρος Go.

¶ Sc. Din.—φιλέταιρος A. B.—Φιλέταιρος Go.

|| 'Αθώδεως Go.

\*\* Σεμφῶς Jabl.

Θηβαίων Αἰγυπτίων ἐβασί-  
λευσε δ'. Τοιγαράμαχος\*  
Μομχεὶρ Μεμφίτης ἔτη οδ'.  
αὗτος ἐρυηνέεται τῆς ἀνθρὸς†  
περισσομελής.

Θηβαίων Αἰγυπτίων ἐβασί-  
λευσε ζ'. Στοῖχος υἱὸς αὐτοῦ,  
δ ἐστιν Ἀρης † ἀνασθητος,  
ἔτη δ'.

Θηβαίων Αἰγυπτίων ἐβασί-  
λευσε ὥδος Γοσορμίης, δ ἐσ-  
τιν Ἐτησιπαντός ἔτη λ'.

Θηβαίων Αἰγυπτίων ἐβασί-  
λευσε θ'. Μάρης υἱὸς αὐτοῦ,  
δ ἐστιν Ἡλιδώρος ἔτη κς'.

Θηβαίων Αἰγυπτίων ι'. ἐβα-  
σίλευσεν Ἀνῷφις, § δ ἐστιν  
υἱὸς ἕπικονος || ἔτη κ'.

Θηβαίων Αἰγυπτίων ια'.  
ἐβασίλευσεν Σίριος, ¶ δ ἐστιν  
υἱὸς κόρητος, \*\* ὡς δὲ ἔτερος  
Ἀβάσκαντος ἔτη ιη'.

Θηβαίων Αἰγυπτίων ιβ'.  
ἐβασίλευσεν Χρῦθος Γνευρός, † δ  
δ ἐστιν Χρύσης Χρύσου υἱὸς  
ἔτη κβ'.

Θηβαίων Αἰγυπτίων ιλ'.  
ἐβασίλευσεν Ραύωσις, δ ἐστιν  
ἀρχιμεράτωρ †† ἔτη ιγ'.

Θηβαίων Αἰγυπτίων ιδ'.  
ἐβασίλευσεν Βιύρης§§ ἔτη ι.

The 6th of the Theban Egyptian  
kings was Tœgaramachus Momchiri,  
the Memphite, who is called a man  
redundant in his members, 79 years.

The 7th of the Theban Egyptian  
kings, Stœchus his son, who is Ares  
the senseless, reigned 6 years.

The 8th of the Theban Egyptian  
kings Gosormies, who is called Etesi-  
pantus, reigned 30 years.

The 9th of the Theban Egyptian  
kings Mares, his son, who is called  
Heliodorus, 26 years.

The 10th of the Theban Egyptian  
kings Anoÿphis, which signifies a  
common son, reigned 20 years.

The 11th of the Theban Egyptian  
kings Sirius, which signifies the son  
of the cheek, but according to others  
Abascantus reigned 18 years.

The 12th of the Theban Egyptian  
kings reigned Chnubus Gneurus,  
which is Chryses the son of Chryses,  
22 years.

The 13th of the Theban Egyptian  
kings reigned Rauosis, which is Ar-  
chicerator, 13 years.

The 14th of the Theban Egyptian  
kings reigned Biýris, 10 years.

\* Τοῖγας Αμαχος Go.—Τοιγάραμος Sc.

† ἄρις Jabl.

|| ἵπικωμος B. Din.—ἵπικομος A.

\*\* κόρης B. Din.

§§ Βιύρης Go.—Βιύρης Sc.

† Τισαδρός Sc.

§ Ἀνῷφης Go.

¶ Σίριος Sc.

†† αρχιμεράτωρ B.

Θηβαῖον\* ιε'. ἐβασίλευσε  
Σαῦφις Κομαστῆς, † κατὰ δὲ  
δύοις Χρηματιστῆς ἔτη καὶ.

Θηβαῖον ιγ'. ἐβασίλευσε  
Σαῦφις † β'. ἔτη καὶ.

Θηβαῖον ιξ'. ἐβασίλευσε  
Μόσχερης § 'Ηλιοδότος ἔτη  
λα'.

Θηβαῖον ιη'. ἐβασίλευσε  
Μουσθίς || ἔτη λαγ'.

Θηβαῖον ιθ'. ἐβασίλευσε  
Παμμῆς ¶ Ἀρχονθῆς ἔτη  
λε'. \*\*

Θηβαῖον ικ'. ἐβασίλευσεν  
Ἀπάππους †† μέγιστος, οὗτος  
ἄς φασι παρὰ δραν μίαν ἐβα-  
σίλευσεν ἔτη ρ'.

Θηβαῖον ια'. ἐβασίλευσεν  
Ἐχεσκοσοκάρας †† ἔτος α'.

Θηβαῖον ιβ'. ἐβασίλευσε  
Νιτωκρις §§ γυνὴ ἀντὶ τοῦ  
ἀνδρὸς, ὃ ἐστιν Ἀθηνᾶ Νικη-  
φόρος, ἔτη σ'.

Θηβαῖον ιγ'. ἐβασίλευσε.  
Μυρταῖος Ἀμμωνόδοτος ἔτη  
κβ'.

Θηβαῖον ιδ'. ἐβασίλευσε  
Θυσιμάρης |||| κραταῖος, ὃ  
ἐστιν ἥλιος, ἔτη ιβ'.

The 15th of the Theban kings  
Saophis Comastes, or, according to  
some, Chrematistes, reigned 29 years.

The 16th of the Theban kings  
Saophis the second, reigned 27 years.

The 17th of the Theban kings,  
Moscheres Heliodotus, reigned 31  
years.

The 18th of the Theban kings,  
Musthis, reigned 33 years.

The 19th of the Theban kings,  
Pammes Archondes, reigned 35  
years.

The 20th of the Theban kings,  
Apappus Maximus, is said to have  
reigned 100 years with the exception  
of one hour.

The 21st of the Theban kings,  
Echescosocaras, reigned one year.

The 22nd of the Theban sovereigns  
was a queen, who reigned instead of  
her husband; she was named Nitocris  
that is Athena the victorious, and  
reigned 6 years.

The 23rd of the Theban kings,  
Myrtaeus Ammonodotus, reigned 22  
years.

The 24th of the Theban kings,  
Thyosimares the robust, who is called  
the Sun, reigned 12 years.

\* Din. inserts Λιγυπτίων—Sc. inserts it throughout.—Go. inserts Βασιλεών.

† Κομαστῆς . Go.

‡ Σειναῦρις Sc.—Σειναῦρις Go.

§ Μοσχέρις Go.

|| Μοσθῆς Din. B.

¶ Πάμμης Go.—Πάμμης Sc.

\*\* ιγ'. Sc.      †† Ἀπαππος Sc.

||| 'Εχεσκός ὁ κάρας Α.—Ἀχεσκός Όκαρας Go.—Ἐχεσκός ὁ κάρας Sc.

§§ Νιτροκίς B.

|||| Οὐσιμάρης Din. Jabl.

Θηβαίων κέ. ἐβασίλευσε Θίνιλλος,\* ὁ ἀστιν αὐξήσας τὸ πάτρινον κράτος ἔτη γ'.

Θηβαίων κς'. ἐβασίλευσε Σεμφρουκράτης, ὁ ἀστιν Ἡρακλῆς Ἀρποκράτης ἔτη ιη'.

Θηβαίων κζ'. ἐβασίλευσε Χουθῆρ Ταῦρος † τύρανος ἔτη ζ'.

Θηβαίων κη'. ἐβασίλευσε Μευρῆς Φιλόσκορος‡ ἔτη ιβ'.

Θηβαίων κδ'. ἐβασίλευσε Χωμαεφθὰ § κόσμος Φιλή- φαιστος || ἔτη ια'.

Θηβαίων κ. ἐβασίλευσε Σοεκυνιόσοχος ¶¶ τύρανος ἔτη ξ'.

Θηβαίων λα'. ἐβασίλευσε Πετεαθύρης \*\* ἔτη ιε'. ††

Θηβαίων λβ'. ἐβασίλευσε Σταμμενεμῆς ‡‡ β'. ἔτη κγ'.

§§ Θηβαίων λγ'. ἐβασί- λευσε Σιστοσιχερμῆς |||| Ἡρα- κλῆς κραταῖς ¶¶¶ ἔτη νε'.

Θηβαίων λδ'. ἐβασίλευσε Μάρις \*\*\* ἔτη μγ'.

The 25th of the Theban kings, Thinillus, which is the augmenter of country's strength, reigned 8 years.

The 26th of the Theban kings, Semphrucrates, who is Hercules Harpocrates, reigned 18 years.

The 27th of the Theban kings, Chuther Taurus the tyrant, 7 years.

The 28th of the Theban kings, Meures Philoscorus, reigned 12 years.

The 29th of the Theban kings, Chomaephtha Cosmus Philephæstus, reigned 11 years.

The 30th of the Theban kings, Sœcuniosochus the tyrant, reigned 60 years.

The 31st of the Theban kings, Pentatehyres, reigned 16 years.

The 32nd of the Theban kings, Stamenemes the second, reigned 23 years.

The 33rd of the Theban kings, Sistosicherme, Hercules the strong, reigned 55 years.

The 34th of the Theban kings, Maris, reigned 43 years.

\* Θίνιλλος Sc.—Θίνιλλος A.—Σεθνίλλος B.

† Χουθῆρταῦρος Jabl.

‡ Μερῆς φιλοσοφος Sc.

§ Χωμαεφθὰ Go.

|| Salm.—Φιλέφαιστος Go.—φιλέφαιστος A.

¶ Dind.—Συκόνιος δχυτύρανος A.—Σοικόνιος δχυτύρανος B.—Σκουνιόσοχος τύρανος Sc.—Αγκόνιος Ὀχυτύρανος Go.

\*\* Πετεαθύρης Go.

†† μβ'. Go. m.

||| Σταμμενέμης Go.

§§ Din. leaves the 33d vacant, and continues the rest as the 34th, &c.

||| 'Ερτοσιχερμῆς Jabl.

¶¶ A. B. Din.—Ἡράκλεος κράτος Go.

\*\*\* Μάρις B.

Θηβαίων λε'. ἐβασίλευσε  
Σιφόας, \* ὁ καὶ Ἐρμῆς υἱὸς  
Ἡφαίστου, ἔτη ε'.

Θηβαίων λε'. ἐβασίλευσε  
. . . . . ἔτη ιδ'.

Θηβαίων λε'. ἐβασίλευσε  
Φρουρῶν, ἦτοι Νεῖλος, ἔτη ε'.

Θηβαίων λη'. ἐβασίλευσε  
Ἀμυθάνταιος † ἔτη ἕγ'.

The 35th of the Theban kings,  
Siphoas, which is Hermes the son of  
Hephæstus, reigned 5 years.

The 36th of the Theban kings,  
. . . . . reigned 14 years.

The 37th of the Theban kings,  
Phruron, which is Nilus, reigned 5  
years.

The 38th of the Theban kings,  
Amuthantæus, reigned 63 years.—  
*Synec. Chron.* 91. 96. 101. 104. 109.  
123. 147.

\* Σιφόας Sc.—Σιφωὰς Go.

† Ἀμουρθαῖος Sc.

## THE OLD EGYPTIAN CHRONICLE.

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ΦΕΡΕΤΑΙ γὰρ παρ' Αἰγυπτίοις παλαιὸν τις χρονογραφεῖν, περιέχον λίγην διαστεῖον ἐν γενεαῖς πάλιν ρῦγ' χρόνου ἀπειροῦ,\* ἐν μυριάσι τρισὶ καὶ σφκέ,<sup>†</sup> πρῶτον μὲν τῶν Αὔριτῶν, δεύτερον δὲ τῶν Μεστραίων, τρίτον δὲ Αἰγυπτίων, οὕτω πως ἐπὶ λέξεως<sup>‡</sup> ἔχον.

### ΘΕΩΝ ΒΑΣΙΛΕΙΑ

Κατὰ τὸ παλαιὸν χρονικόν.

"Ηφαίστου χρόνος οὐκ ἔστι διὰ τὸ νικτὸς καὶ ημέρας αὐτὸν § φαίνειν.

"Ηλιος Ἡφαίστου ἐβασίλευσεν ἐτῶν μυριάδας τρεῖς.

"Ἐπειτα Κρόνος, φῆσι, καὶ οἱ λοιποὶ πάντες θεοὶ δώδεκα ἐβασιλευσαν ἐτη. γ. Δ) πδ̄.

AMONG the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36525 † years. The first series of princes was that of the Auritæ; the second was that of the Mestræans; the third of Egyptians. It runs as follows:

### THE REIGN OF THE GODS

According to the Old Chronicle.

To Hephaestus is assigned no time as he is apparent both by night and day.

Helius the son of Hephaestus reigned three myriads of years.

Then Cronus and the other twelve divinities reigned 3984.

\* χρόνων ἀπειρῶν Go.

† This number is also mentioned by Jamblichus, in connexion with Egyptian history, as the number of the Hermaic books, perhaps allowing a book to each year.

Τὰς μὲν οὖν δλας Ἐρμῆς ἡ ταῖς δισμυριάσι; βιβλοις, ὡς Σέλευκος ἀπεγράψατο ἡ ταῖς τρισμυριάσι; τε καὶ ἑξακισχιλαῖς καὶ πιντακοσίαις καὶ εἴκοσι πέντε, ὡς Ναζῶντος ιστορεῖ τελέως ἀνθειέτο.

‡ λεξίων Α.

All which Hermes wrote in 20,000 books, according to the account of Seleucus; but Manetho, in his history, relates that they were completed in 36,525.—*De Myst.* § 8. c. 1.

§ οὗτον Β.

"Ἐπειτα ἡμίθεοι βασιλεῖς  
οκτώ ἔτη σιζ.

Καὶ μετ' αὐτοὺς γενεὰς οἱ  
Κυνικοῦ κύκλου ἀνεγράφησαν  
ἐν ἑτεσὶ υψῷ.

Εἶτα Τανιτῶν ις' δινασ-  
τεία, γενεῶν ή', ἔτῶν ρή'.

Πρὸς οὓς ις' διναστεία  
Μεμφιτῶν, γενεῶν δ', ἔτῶν ργ'.

Μεδ' οὖς ιη' διναστεία Μεμ-  
φιτῶν, γενεῶν ιδ', ἔτῶν τμῆ'.

"Ἐπειτα ιδ' διναστεία Διοσ-  
πολιτῶν, γενεῶν έ', ἔτῶν ρθδ'.

Εἶτα κ' διναστεία Διοσ-  
πολιτῶν, γενεῶν ή', ἔτῶν σκη'.

"Ἐπειτα κα' διναστεία Τα-  
νιτῶν, γενεῶν ί', ἔτῶν ρκά'.

Εἶτα κβ' διναστεία Τανι-  
τῶν, γενεῶν γ', ἔτῶν μη'.

"Ἐπειτα\* κγ' διναστεία  
Διοσπολιτῶν, γενεῶν β', ἔτῶν  
ιδ'.

Εἶτα κδ' διναστεία Σαι-  
τῶν, γενεῶν γ', ἔτῶν μδ'.

Πρὸς οὓς κέ διναστεία Αἰ-  
θιόπων, γενεῶν γ', ἔτῶν μδ'.

Μεδ' οὖς κξ' διναστεία  
Μεμφιτῶν, γενεῶν ξ, ἔτῶν  
ροξ'.

Καὶ μετὰ τὰς κξ' δινασ-  
τείας Περσῶν έ', ἔτῶν ρκδ. †

κη'. ‡

Next in order are the demigods,  
in number eight, who reigned 217  
years.

After these are enumerated 15 ge-  
nerations of the Cynic cycle, which  
extend to 443 years.

The 16th Dynasty is of the Tanites,  
eight descents, which lasted 190 years.

17th Memphites, 4 in descent,  
103 years.

18th Memphites, 14 in descent,  
348 years.

19th Diospolites, 5 in descent,  
194 years.

20th Diospolites. 8 in descent,  
228 years.

21st Tanites, .. 6 in descent,  
121 years.

22nd Tanites, .. 3 in descent,  
48 years.

23rd Diospolites, 2 in descent,  
19 years.

24th Saïtes, .. 3 in descent,  
44 years.

25th Ethiopians, 3 in descent,  
44 years.

26th Memphites, 7 in descent,  
177 years.

27th Persians, .. 5 in descent,  
124 years.

28th

\* Go. omits this.

† αὐτοὶς κξ' διναστεία Περσῶν γενεῶν Sc.—τούτους κξ' διναστεία Go.—τὰς κξ' B.—κξ' A.

‡ Dind. leaves no space.

"Ἐπειτα καὶ δυναστεία Ταντῶν, γενεῶν . . . ἐτῶν λαζ.

Καὶ ἐπὶ πάσαις λέδης δυναστεία Ταντού ἐνδιή, ἔτη μὲν.

Τὰ πάντα ὄμοι τῶν λέδης δυναστείων ἔτη Μύκαι σφικέ.

Ταῦτα ἀγαλιόμενα, εἴτε<sup>\*</sup> μεριζόμενα παρὰ τὰ αὐξαῖς ἔτη εἴκοσι πεντάκις, τὴν παρ' Αἰγυπτίους καὶ "Ελληνιστικά παντάστασις τοῦ Ζωδιακοῦ μιθολογογεμένην δηλοῦ, τοῦτ' ἔστι τὸ ἀπὸ τοῦ αὐτοῦ σημείου ἐπὶ τὸ αὐτὸ σημεῖον, ὃ ἔστι πρῶτον λεπτὸν τῆς πρώτης μοίρας ἴσημερινοῦ ζωδίου, Κριοῦ λεγομένου παρ' αὐτοῖς, ὃςπερ καὶ ἐν τοῖς Γενικοῖς τοῦ Ἐρμοῦ καὶ ἐν ταῖς Κυρανίσιοις † βιβλίοις εἴρηται.

29th Tanites, . . . in descent, 39 years.

30th a Tanite, . . . 1 in descent, 18 years.

In all, 30 Dynasties, and 36525 years.

Which number of years, resolved and divided into its constituent parts, that is to say, 25 times 1461 years, shows that it relates to the fabled periodical revolution of the Zodiac among the Egyptians and Greeks; that is, its revolution from a particular point to the same again, which point is the first minute of the first degree of that equinoctial sign which they call the Ram, as it is explained in the Genesis of Hermes and in the Cyrrannian books.—*Syncl. Chron.* 51.

—*Euseb. Chron.* 6.

#### FROM CASTOR.

Ægyptiorum regnum invenimus vetustissimum omnium regnorum: cuius initium sub Manethono dicitur memoramus scribere.

Primum Deorum, qui ab ipsis scribuntur faciam regna sic:

Of all kingdoms we find that of the Egyptians to be the most ancient. Of whose beginning we purpose to write according to the relation of Manetho.

The first dynasty was that of the Gods, who are classed by themselves; and I reckon their reigns thus:

\* ἡγεμονία Vulg.—ἡτοι Sc.

† κυρανίσιοι B.

Ifestum dicunt quidam Deum regnare in Ægypto annos sex-centos LXXX.

Post hunc Solem Ifesti annos LXXVII.

Post istum Osinosirim annos ccccxx.

Post hunc Oron Stoliarchum annos XXVIII.

Post hunc Typhona annos XLV.

Colliguntur Deorum regna anni mille DL.

Deinceps Mitheorum regna sic :

Prota Anubes Amusim, qui etiam Ægyptiorum scripturas compositus annos LXXXIII.

Post hunc Apion Grammaticus, qui secundum Inachum interpretabatur .... annos LXXVII quem sub Argios initio regnaverunt.\*

Post haec Ecyniorum† reges interpretavit Imitheus vocans et ipsos, annos duo milia c, fortissimos vocans.

Hæc finis de primo Tomo

Some say the God Ifestus reigned in Egypt 680 years.

After him the Sun, the son of Ifestus, 77 years.

After him Osinosiris, 420 years.

After him Oros Stoliarchus, 28 years.

After him Typhon, 45 years.

The sum of the reigns of the Gods amounts to 1550 years.

Then succeeds the kingdom of the Demi-gods, thus :

First reigned Anubes Amusim, who composed the writings of the Egyptians, 83 years.

After him Apion Grammaticus, who reigned 77 years. In his reign commenced the kingdom of Argos, under Inachus.\*

Afterwards the kings of the Ecynii,† by whom must be understood the Demi-gods. They reigned 2100 years.

This is the end of the first

\* This and the next passage are so barbarous and obscure that the translation I have given is merely conjectural. I suspect this passage has some connexion with the following from Tatianus. Ἀπέιλω δὲ γραμματικός ῥησις δὲ οὐτι κατάσκοψε τὴν Αὔγειν "Αμωσίς κατὰ τὸν Ἀργεῖον γενέμενος" Ιναχόν.—Eus. Pr. X.

† These Ecynii are manifestly the same with μίκης of the Dynasties of Manetho and the Manes of the preceding, all which appear to be no other than a corruption of the fifteen generations of the Cynic Cycle οὐ κυρικόν in the original of the old Chronicle, p. 90.

Manethoni habens tempora annorum duo millia c.

Mineus et pronepotes ipsius septem regnaverunt annos ccliii.

Regnaverunt et aliorum octo annos cccii.

Necheracheus, et aliorum octo annos ccxiv.

Similiter aliorum septendecim annos ccxiv.

Similiter aliorum viginti unus annos cclviii.

Othoi et aliorum septem annos cciii.

Similiter et aliorum quatuordecim annos cxl.

Similiter et aliorum viginti annos ccccix.

Siimiliter et aliorum septem annos cciv.

Potestas Diopolitanorum ann. ix.

Potestas Bubastanorum ann. cliii.

Potestas Tanitorum ann. clxxxiv.

Potestas Sebennitorum ann. ccxxiv.

Potestas Memphitorum ann. cccxviii.

Potestas Iliopolitorum ann. ccxxi.

Potestas Ermupolitorum ann. ccxx.

Usque ad septimam deci-

volume of Manetho, which contains a period of 2100 years.

Mineus and seven of his descendants reigned 253 years.

Then reigned eight others 302 years.

Necheracheus, and eight others, reigned 214 years.

Likewise seventeen others, 214 years.

Likewise twenty-one others, 258 years.

Othoi and seven others, 203 years.

Likewise fourteen others, 140 years.

Likewise twenty others, 409 years.

Likewise seven others, 204 years.

Dynasty of Diospolites 9 years.

Dynasty of Bubastites 153 years.

Dynasty of Tanites 184 years.

Dynasty of Sebennites 224 years.

Dynasty of Memphis 318 years.

Dynasty of Iliopolites 221 years.

Dynasty of Ermopolites 260 years.

The second volume enume-

mam potestatem secundum scribitur totum, ut docet, numerum habentem annos mille quingentos xx.\*

Hæc sunt potestates Ægyptiorum.

rates to the 17th dynasty and contains a period of 1520 years.

These are the Dynasties of Egypt.

---

#### FROM EUSEBIUS.

*PRIMUS homo apud Ægyptios Hephestus qui ignis inventor ipsis fuit.*

*A quo Sol.*

*(Post quem Agathodæmon.*

*Post)\* quem Cronus.*

*Post hunc Osiris.*

*Ac deinde Typhon frater Osiridis.*

*Post quem Orus Osiridis et Isis filius.*

*Ægyptii primi hi dominati sunt.*

*Post quos per successionem protractum est regnum usque ad Bitem, in spatio annorum myriadis triumque millium et nonagentorum, juxta annos lunares, triginta inquam dierum numerum enim mensem unum, illi annum vocabant.*

THE first man according to the Egyptians was Hephestus, who was the inventor of fire.

From him descended the Sun.

(After whom Agathodæmon.

After) whom Cronus.

Then Osiris.

And then Typhon, the brother of Osiris.

After whom was Orus, the son of Osiris and Isis.

These were the first Egyptian kings.

After them the empire descended by a long succession to Bites, through a lapse of 13,900 years, reckoned, I say, in lunar years of thirty days to each: for even now they call the month a year.

\* This passage in the Armenian is between parentheses, and in what we might call italics. Has it been interpolated or omitted? I have replaced the true names from the Armenian: Aucher has given them Vulcanus, Saturnus, &c.

Post Deos regnavit gens  
Semi-deorum annis **MCCLV.**

Atque item alii reges domi-  
nati sunt annis **MDCCXVII.**

Post quos alii **XXX** reges  
Memphites annis **MDCXC.**

Post eos alii Thynites **X** reges  
annis **CCCL.**

Ac deinde Manium et Semi-  
deorum regnum annis **MMMMM**  
**DCCCXIII.**

Simul omnes anni recensem-  
tur, myrias (et) mille: qui  
etiam lunares sunt, scilicet  
menstrui.

Computantur simul omnes  
anni lunares quos *Ægyptii* re-  
ferunt fuisse Deorum et Semi-  
deorum atque Manium, duæ  
myriades, quatuor millia et  
**CCCC.**

After the Gods, a race of  
Demi-gods reigned 1255 years.

Then reigned other kings  
1817 years.

After them thirty Memphite  
kings, 1790.

Then ten Thynite kings, 350  
years.

Then came the kingdom of  
the Manes and Demi-gods,  
5813.

The number of years alto-  
gether amounts to 11,000;  
which also are lunar years, that  
is to say, months.

All the lunar years, which  
the Egyptians allow to the  
reigns of the Gods, the Demi-  
gods, and the Manes, are  
24,900.—*Eu. An.* 200.

## EGYPTIAN DYNASTIES OF MANETHO.

---

### DYNASTY OF THE DEMIGODS.

Πρότι θυναστέλα.\*

First dynasty.

Αἰγυπτίων α'. ἐβασίλευσεν  
“Ηφαίστος ἔτη ψκ'. ἥμισυ  
καὶ τέσσαρας ἡμέρας.†

The 1st of the Egyptian kings was  
Hephaestus, who reigned 724 years  
and a half and 4 days.

Αἰγυπτίων β'. ἐβασίλευσεν  
“Ηλιος Ἡφαιστού ἔτη πε'.‡

The 2nd was Helius, the son of  
Hephaestus, 86 years.

Αἰγυπτίων γ'. ἐβασίλευσεν  
‘Αγαθδαίμων ἔτη νε'. καὶ  
ἥμισυ καὶ δέκα ἡμέρας. §

3rd, Agathdæmon, who reigned  
56 years and a half and 10 days.

Αἰγυπτίων δ'. ἐβασίλευσεν  
Κρόνος ἔτη μ'. καὶ ἥμισυ. ||

4th, Cronus, 40 years and a half.

Αἰγυπτίων ε'. ἐβασίλευσεν  
“Οσίρις καὶ Ἰσις ἔτη λε'.

5th, Osiris and Isis, 35 years.

Αἰγυπτίων σ'. ἐβασίλευσεν  
... ἔτη ...

6th, ... . . . . . years.

Αἰγυπτίων ζ'. ἐβασίλευσεν  
Τύφων ἔτη καθ'.

7th, Typhon, 29 years.

Αἰγυπτίων η'. ἐβασίλευσεν  
“Ωρος ¶ ἥμισυεος ἔτη κε'.

8th, Orus, the demigod, 25 years.

\* A. places these words after Hephaestus.

† Go.—ψκδ—θ'. i. e. 724, 3-4. Din.      ‡ Go.—πε' σ' Din. i. e. 80, 1-6.

§ Go.—νε' ιθ'. i. e. 56 7-12. Din.

¶ μ' Din. A.

¶ Oros Go.

- Αἰγυπτίων οὐδ'. ἐβασίλευσεν  
·Αρης ἡμίθεος ἔτη καὶ.  
Αἰγυπτίων ί. ἐβασίλευσεν  
·Ανουβίς ἡμίθεος ἔτη ι<sup>η</sup>.  
Αἰγυπτίων ια. ἐβασίλευσεν  
·Ηράκλης ἡμίθεος ἔτη κε.  
Αἰγυπτίων ιβ. ἐβασίλευσεν  
·Απολλῶν \* ἡμίθεος ἔτη κε.  
Αἰγυπτίων ιγ. ἐβασίλευσεν  
·Αρματός ἡμίθεος ἔτη λ.  
Αἰγυπτίων ιδ. ἐβασίλευσεν  
Τεθοῖς ἡμίθεος ἔτη κζ.  
Αἰγυπτίων ιε. ἐβασίλευσεν  
Σεῦσος ἡμίθεος ἔτη λβ'.  
Αἰγυπτίων ιι' ἐβασίλευσεν  
Ζεὺς ἡμίθεος ἔτη κ.
- 9th, Ares, the demigod, 23 years.  
10th, Anubis, the demigod, 17 years.  
11th, Heracles, the demigod, 15 years.  
12th, Apollo, the demigod, 25 years.  
13th, Ammon, the demigod, 30 years.  
14th, Tithoes, the demigod, 27 years.  
15th, Sosus, the demigod, 32 years.  
16th, Zeus, the demigod, 20 years.  
—*Syncl. Chron.* 19.—*Euseb. Chron.*  
7.

\* ἀπολῶ Α.—Απολλῶ Go.

# THE EGYPTIAN DYNASTIES OF MANETHO.

---

## THE FIRST DYNASTY.

AFRIC.

SCAL.

META νέκυας τοὺς ἡμι- AFTER the dead demigods the first  
ζέους πρώτη βασιλεῖα κατα- dynasty consisted of eight kings.  
ριθμεῖται βασιλέων ὅκτω.

α'. Ὁ γε πρῶτος Μήνης Θει-  
νίτης\* ἐβασίλευσεν ἐτη ξβ'.  
δες ἵπποις ιπποποτάμου† διαρκα-  
γεις διεφθάρη.

1. The first was Menes the Thiene; he reigned 62 years, and perished by a wound received from an hippopotamus.

β'. Ἀθόθις υἱὸς ἐτη νξ'.

2. Athothis, his son, reigned 57

\* Sc.—Θεινίτης Go.

† Ιπποτάμου Go.

N. B.—The first column contains the dynasties of Manetho according to Africanus, from the text of Dindorf: the names and paragraphs included between the parentheses are the variations which occur in the list of Scaliger. The third column contains the dynasties according to Eusebius, from the text of the Editor of the Armenian, who for the most part has followed Goar: the variations are those of Scaliger. The fourth column is the Latin translation of the Armenian, with the variations from the fragments of the old Latin version of Hieronymus.

# THE EGYPTIAN DYNASTIES OF MANETHO.

---

## THE FIRST DYNASTY.

EUSEB.

SCAL.

ARMEN.

HIERON.

META νέκναις καὶ τοὺς ἡμι-  
θέους, Πρώτην δυναστείαν κα-  
ταριθμοῦσι βασιλέων ὅπτῳ.  
ἄν πρῶτος γέγονε Μῆνης, ὃς  
διασήμως ἀντῶν ἤγγιστο. ἀφ'  
οἱ τοὺς ἐξ ἑκάστου γένους βα-  
σιλεύσαντας ἀναγράψαμεν,  
ἄν \* ἡ διαδοχὴ τοῦτον ἔχει τὸν  
τρόπον.

α'. Μῆνης Θεινίτης, † καὶ  
οἱ τούτου ἀπόγονοι (ἰζ', ἐν ἄλ-  
λῳ δὲ) ζ', ὁν Ἡρόδοτος Μῆνα  
ἀνόμασεν, ἰβασίλευσεν ἔτεσιν  
ξ'. οὗτος ὑπερόριον στρατείαν  
ἔσποιστο, καὶ ἐνδοξος ἐκρίνη,  
ἴπο ‡ δὲ Ἰπποκοτάμου § ἡρ-  
πάσθη.

β'. Ἀθωσῆις || δ τούτου

Post Manes et Semideos, Primam  
Dynastiam viii. regum percensent.  
Quorum primus fuit Memes, qui nem-  
pe præfulgens inter eos, dominatio-  
nem obtinuit: a quo quaslibet regum  
generationes singillatim describemus:  
quorum successio ita prorsus est.

i. Memes Thynites, et hujus vii.  
filii, quem Herodotus Mina nuncu-  
pavit, regnavit annis xxx. Hic vel  
ultra regionis limites cum exercitu  
progreditur, et illustris famosusque  
habetur; atque ab hippopotamo rap-  
tus est.

ii. Athotis hujus filius obtinuit

\* ἀναγράψαμένων Go.—Sc.

† Θεινίτης Go.

‡ Go. inserts Ισπου.—A. Ισπου.—B. ἴππου,—and Din. [ἴπου] between  
ἴπο . . . δι.

§ ἵπποτάμου B.

|| "Αθωσῆις Din.

## AFRIC.

## SCAL.

τὰ ἐν Μέμφει βασιλεία σικο-  
δομῆσας· οὐ φέρονται βίβλοι  
ἀνατομικαὶ,\* ιατρὸς γάρ ἦν.

years ; he built the palaces at Memphis, and left the anatomical books, for he was a physician.

γ'. Κεκένης (Κενικένης)  
υἱὸς ἔτη λα!

δ'. Οὐενέφης ('Ενέφης) υἱὸς  
ἔτη κη. ἐφ' οὐ λιμὸς κατέσχε  
τὴν Αἴγυπτον μέγας. ὥτος τὰς  
περὶ τὴν Κωχώμην ἤγειρε πυρα-  
μίδας.

ε'. Οδσαφαῖδος (Σαφαῖ-  
δος) υἱὸς ἔτη κ'.

ϛ'. Μιεβιδὸς υἱὸς ἔτη κε'.

ζ'. Σεμέμψης† (Σέμεμψης)  
υἱὸς ἔτη η'. ἐφ' οὐ φῦσορὰ με-  
γίστη κατέσχε τὴν Αἴγυπτον.

η'. Βιηρεχῆς § υἱὸς ἔτη κε'.

\* Όμοῦ ἔτη σηγ'.

3. Cencenus, his son, reigned 31 years.

4. Venephes, his son, reigned 23 years. In his time a great plague raged through Egypt. He raised the pyramids near Cochome.

5. Usaphædus, his son, reigned 20 years.

6. Miebidus, his son, 26 years.

7. Semempses, his son, reigned 18 years. In his reign a terrible pestilence afflicted Egypt.

8. Bienaches, his son, reigned 26 years.

The whole number of years amounted to 253.

## THE SECOND DYNASTY.

Δευτέρα δυναστεία Θεινι-  
τῶν βασιλέων ἑνέα\*

Of nine Thinite kings.

\* B. in m. has ιαγδου βασιλέως.

† παρὰ Go. omitting τὰς.

‡ Σεμέμψης Go.

§ Βιηρεχῆς Go.

EUSEB.

SCAL.

ARMEN.

HIERON.

ιδός ἦρξεν ἔτεσι κέ. καὶ τὰ  
ἐν Μέμφι + βασιλεῖα φυσιό-  
μησεν, ιατρική τε ἐξήσκησεν,  
καὶ βίβλους ἀνατομικὰς συ-  
τύγαψεν.

γ'. Κεκένης δ τούτου οὐδὲ  
ἔτη λαζ.

δ'. Οὐενέφης (Οὐενέφρης)  
ἔτη μθ. ἐφ' οὐ λιμὸς κατέσχε  
τὴν χώραν, ὃς καὶ τὰς πυρα-  
μίδας τὰς περὶ Κοκχώνη<sup>†</sup>  
τῆγειρεν.

ε'. Οὐσαφάης ἔτη κ'. (ε').

ζ'. Νιεβής § (Νιεβῆς) ἔτη  
κζ'.

ζ'. Σεμένης (Σεμέμης) ||  
ἔτη μῃ. ἐφ' οὐ πολλὰ παρά-  
σημα ἐγένετο, καὶ μεγίστη  
φωδρά.

η'. Οὐβιένθης ¶ (Οὐβιέν-  
της, ἔτη κζ'. \*\*

Οἱ δὲ πάντες ἐβασίλευσαν  
ἔτη συβ'. (σιβ').

[regnum]\* annis xxvii. et in Memphi  
urbe regiam aedificavit; qui et me-  
dicinam exercuit, atque de modo cor-  
pora dissecandi libros conscripsit.

πι. Cencenis istius filius, annis  
xxxix.

iv. Vavenephis, annis xlpi. cuius  
tempore fames regionem occupavit,  
qui et pyramidas ad Chovonem [vel,  
juxta Choe villam] erexit.

v. Usaphais, annis xx.

vi. Niebais, annis xxvi.

vii. Mempses, annis xviii. Sub  
quo plurima facinora facta sunt,  
maximaeque corruptiones.

viii. Vibethis, annis xxvi.

Omnes sicut regnaverunt annos  
cclii.

## THE SECOND DYNASTY.

Δέντερα διατετέλε βασι-  
λέων Δι.

Secunda dynastia regum ix.

\* The words contained between crotchettes [ ] are so placed in the original translation: the variations of Hieron. are between parentheses ( ).

† Μέμφις Go. m.—Sc.

‡ Κοκχώνη Din. B.—Κοκχώνη Sc.—Cho oppidum Lat. Qy. Χώ κόμην  
or χώρην Ed. Arm.

§ Νιεβάης Din.—νιεβᾶς; B.—Niebaēs Lat.

|| A. B. Din.

¶ οιβιένθης; B.

\*\* Jackson allows only 16.

## AFRIC.

α'. Ὡν πρῶτος Βοηθός \* ἔτη λη'. ἐφ' οὐ χάσμα † κατὰ Βούβαστον ἐγένετο, καὶ ἀπώλοντο τολλοί.

β'. Καιέχως ‡ ἔτη λη'. ἐφ' οὐ οἱ βόες Ἀπις ἐν Μέμφει § καὶ Μνεῦς || ἐν Ἡλιούπολει¶ καὶ ὁ Μενδήσιος τράγος ἐνομισθησαν εἶναι θεοί.

γ'. Βίνωντρις ἔτη μζ'. ἐφ' οὐ ἐκριθῆ τὰς γυναικας βασιλείας γέρας ἔχειν.

δ'. Τλάς ἔτη ιζ'.

ε'. Σενένης ἔτη μα'.

Ϛ'. Χαίρης ἔτη ιζ'.

Ϛ'. Νεφερχέρης ἔτη κε'. ἐφ' οὐ μιθεύεται τὸν Νεῖλον μέλιτι κεκραμένον ἡμέρας ἑνδεκα ρυῆς.

\*\* (η'. Σέσωχρις ἔτη μη', δος ἦψος εἶχε πηχῶν ε', πλάτος γ'.

Ϛ'. Χενερῆς (Κενέρης) ἔτη κχ'.

\*Ομοῦ ἔτη τβ').

## SCAL.

1. Boethus the first reigned 38 years. During his reign a chasm of the earth opened near Bubastus, and many persons perished.

2. Cæchos reigned 39 years. Under him the bulls Apis in Memphis, and Mnevis in Heliopolis, and the Mendesian goat, were appointed to be gods.

3. Binothris reigned 47 years. In his time it was determined that women might hold the imperial government.

4. Tlas reigned 17 years.

5. Sethenes reigned 41 years.

6. Chæres 17 years.

7. Nephcheres 25 years. In his time it is said the Nile flowed with honey during eleven days.

8. Sesochris 48 years. His height was 5 cubits and breadth 3.††

9. Cheneres 30 years.

Altogether 302 years.

\* Βεῖχος Go. m.

† καὶ ἔχως A.—Καιέχως Go.

‡ Sc.—Μηνεός Go.

† ἐφ' οὐ φάσμα Go.

§ Μέμφις Go.—μέμφις B.

¶ Ηλιουπόλεις Go.

\*\* Syncellus gives the two following as from Eusebius, but there is much reason to suppose that they properly belong to the list of Africarus.

†† Three palms. Eu. Ar.—5 cubits and 3 hand breadths high. Jack.

EUSEB.

SCAL.

ARMEN.

HIERON.

α'. Βῷχος,\* ἐφ' οὐ χάσ-  
μα κατὰ Βούβαστον † ἀγέ-  
νετο καὶ πολλοὶ ἀπώλλαντο.

i. Bochus. Sub quo ingens ter-  
ræ hiatus in Bubastone factus est,  
multique perierunt.

β'. Μεδ' ὁν καὶ (δεύτερος)  
Χόσι, ‡ ὅτε καὶ Ἀπις, καὶ ὁ  
Μυείνις § ἀλλὰ καὶ ὁ Μεδή-  
σιος τράγος θεοὶ ἐνομίσθησαν.

ii. Post quem Cechous ; qui et  
Apis, et Mnevis, nec non Mendesius  
caper, tamquam Dii habiti sunt.

γ'. Βιόφης, (Βιόφις) ἐφ' οὐ  
ἐκρῖνη καὶ τὰς γυναικας βα-  
σιλείας γέρχες ἔχειν.

iii. Postea Biophis, sub quo lex  
sancita, qua fœminis quoque regni  
honor delatus fuit.

δ. ε'. ζ'. Καὶ μετὰ τούτους  
ἄλλοι τρεῖς, ἐφ' ὃν οὐδὲν πα-  
ράσημον ἀγένετο.

iv. v. vi. Post istos alii adhuc  
tres; quorum ætate nullum insigne  
opus factum est.

ζ'. Ἐπὶ τοῦ ἐβδόμου μι-  
νείστας Νεῖλον μέλιτι κεκρα-  
μένον ἡμέρας ἔνδεκα βῆται.

vii. Sub septimo, commentores  
fabularum Nilum fluvium diebus xi.  
melle aqua permixto fluxisse ajunt.

η'. Μεδ' ὁν Σέσωχρις ἔτη  
μή. οἱ λέγεται γεογέναι  
ἔψος πηχῶν ε'. παλαιστῶν γ'.  
τὸ μέγεθος.

viii. Post quem Sesochris, annis  
XLVIII. cuius proceritas cubitis v. et  
latitudo palmis III. fuisse dicitur.

θ'. Επὶ δὲ τοὺς ἑνέα οὐδὲν  
ἀξιομημόνευτον ἴππηρχεν.

ix. Sub nono autem nihil memoria  
dignum fuit gestum.

Οι καὶ ἐβασίλευσαν ἔτεσι  
σχισ.||

Regnaruntque [simul] annis  
CCXCVII.

\* Πρῶτου Βῷχοῦ Go.—Sc.

† καταβουβάστων Go.—Βούβαστις Sc.

‡ Χόσι Din. B.

§ μυείνις B.

|| Sc. at the end of this dynasty places Σίσωχρις and Χενέρης from the list of  
Africanus as in the opposite page.

## THE THIRD DYNASTY.

AFRIC.

SCAL.

*Τρίτη διναστεία Μεμφιτῶν  
βασιλέων ἑνέα.*

α'. Ὡν Νεχερόφης<sup>\*</sup> ('Εχερόφης) ἐτη κη', ἐφ' οὐ Λίβυς απέστησαν Αἰγυπτίους καὶ τῆς σελήνης παρὰ λόγον αὐξηθεῖσης διὰ δύος ἑαυτοὺς παρέδοσαν.

β'. Τόσορθρος ἐτη κη'. οὗτος Ἀσκληπιὸς Αἴγυπτίους κατὰ τὴν ιατρικὴν νεόμυστας, καὶ τὴν διὰ ξεστῶν λίθων οἰκοδομίαν εὔρατο, ἀλλὰ καὶ γραφῆς ἐπεμελήθη.

γ'. Τύρις † ἐτη ζ'.

δ'. Μέσωχρις (Μέσωχρις)  
ἐτη ιζ'.

ε'. Σώφης † (Ζώνφης) ἐτη  
ιζ'.

ϛ'. Τοσέρτασις ἐτη ιζ'.

ζ'. Ἄχης § ἐτη μβ'.

η'. Σήφουρις || (Σίφουρις)  
λ'.

ϛ'. Κερφέρης ἐτη κς'.

'Ομοῦ ἐτη, σιδ'.

Of nine Memphite kings.

1. Necherophes reigned 28 years.  
In his time the Libyans revolted from the Egyptians, but on account of an unexpected increase of the moon they submitted through fear.

2. Tosorthrus reigned 29 years.  
He is called Asclepius by the Egyptians, for his medical knowledge. He built a house of hewn stones, and greatly patronized literature.

3. Tyris reigned 7 years.

4. Mesochris 17 years.

5. Soÿphis 16 years.

6. Tosertasis 19 years.

7. Aches 42 years.

8. Sephuris 30 years.

9. Cepheres 26 years.

Altogether 214 years.

\* οὐχιεωφῆς B.

† Σεΐρις Go.

† τέρεις B.

§ Ἄχης Go.

|| Σίφουρις Go.

## THE THIRD DYNASTY.

EUSEB.

SCAL.

ARMEN.

HIERON.

Τρίτη δυναστεία Μεμφιτῶν  
βασιλέων η'.

α'. Νεχέροχις,\* ἐφ' ὦ  
Λίβνες ἀπέστησαν Αἰγυπτίου,  
καὶ τῆς σελήνης παρὰ λόγον  
ἀνέγραψεν οὐδὲ θέος ἑαυτοὺς  
παρέθεσαν.

β'. Μεδ' ὁ Σέσορθος, ὃς  
Ασκληπιὸς παρ' Αἰγυπτίους  
ἐκλήθη διὰ τὴν ιατρικήν. ὁ τος  
καὶ τὴν διὰ ξεστῶν λίθων σίκο-  
δαιμήν εὑρατο, ἀλλὰ καὶ γρα-  
φῆς ἐπεμελήθη.

Οἱ δὲ λοιποὶ ἔξι αἰώνες ἀξιο-  
μνημόνευτον ἔπραξαν.

Tertia dynastia Memphitarum re-  
gum VIII.

i. Necherochis, sub quo Libyes  
adversum Aegyptios rebellarunt:  
quumque Luna importune aucta fue-  
rit, metu ducti, seipso rursum in  
servitutem dedidere.

ii. Post quem Sesorthus, qui ob  
medicam artem Aesculapius ab Ae-  
gyptiis vocatus est. Hic etiam sectis  
lapidibus ædificandi modum invenit,  
atque literis exarandis curam impen-  
dit.

Sex cæteri autem nihil memo-  
ratu dignum gesserunt.

Οἱ καὶ ἐβασιλεύσαντες ἔτεσι  
ρῆγι.

Quique regnarunt annis cxcvii.

\* Νεχέροχις Go.

## THE FOURTH DYNASTY.

## AFRIC.

Τετάρτη δυναστεία Μεμφιτῶν συγγενείας ἑτέρας βασιλεῖς η'.

α'. Σῷρις ἔτη καὶ.

β. Σοῦφις ἔτη ἕγ'. ὃς τὴν μεγίστην ὥγειρε πυραμίδα, ἣν φησιν Ἡρόδοτος ὑπὸ Χέοπος\* γεγονέναι. οὗτος δὲ καὶ ὑπερόπτης† εἰς θεός ἐγένετο καὶ τὴν ιερὰν συνέγραψε βιβλον, ἦν ἡς μέγα χρῆμα ἐν Αἴγυπτῳ γενόμενος ἐκπησάμην.‡

γ'. Σοῦφις ἔτη ἕξ'.

δ'. Μενχέρης ἔτη ἕξ'.

ε'. Ραταόσης ἔτη καὶ.

ϛ'. Βίχερις § ἔτη καὶ.

ζ'. Σεβερχέρης (Ζεβερχέρης) ἔτη ζ'.

η'. Θαμφήδης ἔτη θ'.

‘Ομοῦ ἔτη σοδ'. (σπλ.).

## SCAL.

Of eight Memphite kings of a different race.

1. Soris reigned 29 years.

2. Suphis reigned 63 years. He built the largest pyramid which Herodotus says was constructed by Cheops. He was arrogant towards the gods, and wrote the sacred book; which is regarded by the Egyptians as a work of great importance.

3. Suphis reigned 66 years.

4. Mencheres 63 years.

5. Rhatoses 25 years.

6. Bicheris 22 years.

7. Sebercheres 7 years.

8. Thamphthis 9 years.

Altogether 284 years.

## THE FIFTH DYNASTY.

Πέμπτη δυναστεία βασιλέων η' || ἐξ Ἐλεφαντίνης.

Of nine Elephantine kings.

α'. Οὐσερχέρης ¶ ἔτη καὶ.

1. Userheres reigned 28 years.

\* ὑπὸ χιόντος Α. B.—ὑποχιόντος Go.

† ἱκτισάμην B.

|| Qy. 3'.

† B.—δ Περσέπτης Go.

§ Βίχερις B. Din. Go.

¶ Ούσερχερις Go.

## THE FOURTH DYNASTY.

EUSEB.

SCAL.

ARMEN.

HIERON.

Τετάρτη δυναστεία βασιλέων ιδ'. Μεμφιτῶν συγγενείας ἑτέρας βασιλείας.

"Ων τρίτος Σοῦφις, ὃς τὴν μεγίστην πυραμίδα ἐγέρας, ἦν φησὶν Ἡρόδοτος ὑπὸ Χέοπος γεγογέναι. ὃς καὶ ὑπερόπτης εἰς Θεοὺς γέγονεν, ὃς μετανοήσαντα αὐτὸν τὴν ιερὰν συγγράψαι βίβλον, ἦν ὡς μέγα κρῆμα Αἰγύπτιοι περιέποντι. τῶν δὲ λοιπῶν οὐδὲν ἀξιομημόνευτον ἀνεγράφη, οἱ καὶ ἔβασινσαν ἐτη υμη'.

Quorum tertius Suphis, qui magnam illam pyramidem erexit, quam a Cheope factam Herodotus dicit: qui et superbus in Deos inventus est, usquedum eum [hujusce rei] pœnituit, et libros Sacrarii conscripsit; quos velut magnas opes habebant Aegyptii. De cæteris vero nihil memoria dignum scriptum est. Quique regnarunt annos **ccccxlviii.**

## THE FIFTH DYNASTY.

Πέμπτη δυναστεία βασιλέων τριάκοντα ἕνος ἐξ Ἐλεφαντίνης.

Quinta dynastia regum **xxxii.** Elephantinorum.

## AFRIC.

## SCAL.

$\beta'$ . Σεφρής ἔτη νγ'.	2. Sephres 13 years.
$\gamma'$ . Νεφερχέρης (Νερχεφέ- ρης) ἔτη κ'.	3. Niphercheres 20 years.
$\delta'$ . Σισίρης* (Σίσιχις) ἔτη ζ'.	4. Sisires 7 years.
$\epsilon'$ . Χέρης (Εχέρης) ἔτη κ'.	5. Cheres 20 years.
$\zeta'$ . Ραθουρης† (Ράθου- ρης) ἔτη μδ'. (μα').	6. Rhathures 44 years.
$\zeta'$ . Μερχέρης‡ (Μερχέρης) ἔτη Ζ'.	7. Mencheres 9 years.
$\eta'$ . Τανχέρης § (Ταχέρης) ἔτη μδ'.	8. Tancheres 44 years.
$\theta'$ . Οβνος   (Ούνος) ἔτη λγ'.	9. Obnus 33 years.
'Ομοῦ ἔτη σμη'.	Altogether 248 years.

## THE SIXTH DYNASTY.

"Ἐκτη δυναστεία βασιλέων  
ἢ Μεμφιτῶν.

Of six Memphite kings.

$\alpha'$ . Οθόνης ¶ (Οθάνης) ἔτη λ', ὃς ἐπὸ τῶν δορυφόρων ἀνη- ρέψη.	1. Othoes, who was killed by his guards; reigned 30 years.
$\beta'$ . Φιὸς ἔτη νγ'. (γ').	2. Phius reigned 53 years.
$\gamma'$ . Μεθουσοῦφις ἔτη ζ'.	3. Methusuphis 7 years.
$\delta'$ . Φιωψ ἐξαέτης ἀρξάμε- νος βασιλεύεν διεγένετο μέχρις ἔτῶν ρ'.	4. Phiops who began to reign at six years of age, and reigned till he had completed his hundredth year.
$\epsilon'$ . Μενθεσοῦφις ** ἔτος ζν.	5. Menthesuphis reigned one year.

\* Σισίρης Go.

† Ραθουρης Go.

‡ Μερχέρης Go.

¶ Οθάνης Go.

|| οὔνος B.

|| Οθάνης A.—Οθωνης Go.

\*\* Μενθεσοῦφις Go.

EUSEB.

SCAL.

ARMEN.

HIERON.

*"Ον πρῶτος Ὁθόνης. (Θώης) οὔτος ἵππο τῶν δορυφόρων ἀντρέων. Οὐ πρῶτος Ὁθόνης. (Θώης) οὔτος ἵππο τῶν δορυφόρων ἀντρέων.*

*'Ο δὲ 3. Φίωψ (Αφίωψ) οὗτος ἀρξάμενος ἐβασίλευσε μέχρις ἑταῖρος.*

## THE SIXTH DYNASTY.

*"Εκτη δυναστεία.**Sexta dynastia.*

P

## AFRIC.

ζ'. Νίτακρις γεννηκωτά-  
τη<sup>\*</sup> καὶ εὐμεροφορτάτη τῶν κατ'  
αὐτὴν γενομένη, Ἐαυδὴ τὴν  
χροιὰν, ἡ τὴν τρίτην ἥγειρε  
πυραμίδα· ἐβασίλευσεν ἔτη  
ιβ.

Ομοῦ ἔτη σγ'.

## SCAL.

6. Nitocris, who was the most  
handsome woman of her time, of a  
florid complexion; she built the third  
pyramid, and reigned 12 years.

Altogether 203 years.

## THE SEVENTH DYNASTY.

Ἐβδόμη δυναστεῖα Μεμφι-  
τῶν βασιλέων οἱ, οἱ ἐβασίλευ-  
σαν ἡμέρας οἱ.

Of seventy Memphite kings,  
who reigned 70 days.

## THE EIGHTH DYNASTY.

Ογδόη δυναστεῖα Μεμφι-  
τῶν βασιλέων οἱ, οἱ ἐβασί-  
λευσαν ἔτη ρης<sup>†</sup>.

Of twenty-seven Memphite kings,  
who reigned 146 years.

## THE NINTH DYNASTY.

Ἐνατη δυναστεῖα Ἡρα-  
λεοπολιτῶν † βασιλέων οἱ, οἱ  
ἐβασίλευσαν ἔτη ωδ<sup>‡</sup>.

Of nineteen Heracleopolite kings,  
who reigned 409 years.

Ὥλος πρῶτος Ἀχθόης δεινό-  
τατος τῶν πρὸ αὐτοῦ γενόμενος  
τοῖς ἐν πάσῃ Αἰγύπτῳ κακὰ  
εἰργάσατο, ὕστερον δὲ μανία  
περιέπεσε, καὶ ὑπὸ κροκοδείλου  
διεφθάρη.

1. The first was Achthoes, who  
was worse than all his predecessors.  
He did much injury to all the inhabi-  
tants of Egypt, and being seized with  
madness, was killed by a crocodile.

\* γενητικωτάτη τι καὶ Β.

† Ἡρακλεωτικῶν Go.

EUSEB.

SCAL.

ARMEN.

HIERON.

Γυνὴ Νίτωκρις ἐβασίλευσε τῶν κατ' αὐτὴν γενικατάτη καὶ εὐμορφοτάτη, ξανδήτη τὴν χρόαν ἀπέρξασα, ἡ καὶ λέγεται τὴν τρίτην πυραμίδα φύκοδομηκέναι.

Οἱ καὶ ἐβασίλευσαν ἔτη σγ'.

Mulier quædam Nitocris nomine regnavit: quæ omnium sui temporis virorum fortissima erat, atque omnium foeminarum pulcherrima, flavo colore, et rubris genis: ipsamque ajunt, tertiam pyramidem ædificasse; quæ est moles erecta collis instar.

Qui regnaverunt annis cciii.

### THE SEVENTH DYNASTY.

Ἐθόμη δυναστεῖα Μεμφιτῶν βασιλέων πέντε, οἱ ἐβασίλευσαν ἡμέρας σε'.

Septima dynastia Memphitarum regum v. qui regnaverunt annis LXXXV.

### THE EIGHTH DYNASTY.

Οὐδόν δυναστεία Μεμφιτῶν βασιλέων πέντε, οἱ ἐβασίλευσαν ἔτη ρ'.

Octava dynastia Memphitarum v. regum, qui regnarunt annis c.

### THE NINTH DYNASTY.

Ἐνάτη δυναστεία Ἡρακλεωπολιτῶν βασιλέων τεσσάρων, οἱ ἐβασίλευσαν ἔτη ρ'.

Οὐ πρῶτος Ἀχθος \* δεινότατος τῶν πρὸ αὐτοῦ γενόμενος, τοῖς ἐν πάσῃ Αἰγύπτῳ κακὰ εἰργάσατο, ὑστερον μανίᾳ περιέπεσε, καὶ ὑπὸ κροκοδέλου διεφθάρη.

Nona dynastia quatuor regum Heracleopolitanarum, qui regnaverunt annis c.

Quorum primus Ochthovis, omnium, qui ante eum reges fuerunt, crudelissimus fuit; itaque tot, tantaque in universa Aegypto scelera ac flagitia patravit, ut demum dementia laborans, a crocodilo bestia devoratus fuerit.

\* ἀχθάντις B.—Ochitois Lat.

## THE TENTH DYNASTY.

AFRIC.

SCAL.

Δεκάτη δυναστεία Ἡρα-  
κλεοπολιτῶν βασιλέων οὐ, reigned 185 years.  
οἱ ἐβασίλευσαν ἔτη ριζέ·

## THE ELEVENTH DYNASTY.

Ἐνδεκάτη δυναστεία Διοσ-  
πολιτῶν βασιλέων ις', οἱ ἐβα-  
σίλευσαν ἔτη μη'. μενδὲ οὐς  
Ἀμμενέμης ἔτη ις'.

Μέχρι τοῦδε τὸν πρῶτον  
τόμον καταγήσομεν\* Μανεθῶ.  
Ομοῦ βασιλεῖς ρῆθ'. ἔτη  
·βτ', † ἡμέραις ο'.

Of sixteen Diospolite kings, who  
reigned 43 years. Among whom  
Ammenemes reigned 16 years.

The whole number of the above-  
mentioned kings is 192, who reigned  
during a space of 2300 years and 70  
days.—*Syncl. Chron.* 54 to 59.—  
*Euseb. Chron.* 14, 15.

\* καταγήσομεν Β.—κατάγει δὲ Χερμανῶς Go.—καταγήσομεν δὲ Μανιῶς Go. m.

† βτ' ἡμέραις Β.—βτη' μέραις Α.—βτη' ἡμέραις Go.

## THE TENTH DYNASTY.

EUSEB.

SCAL.

ARMEN.

HIERON.

Δεκάτη δυναστεία Ἡρα-  
κλεωπολιτῶν βασιλέων οἱ  
ἐβασίλευσαν ἐτῇ ρε'.      Decima dynastia Heracleopolita-  
rum regum xix. qui regnarunt annos  
CLXXXV.

## THE ELEVENTH DYNASTY.

Ἐνδεκάτη δυναστεία Διοσ-  
πολιτῶν βασιλέων ις'. οἱ ἑβα-  
σίλευσαν ἐτῇ μγ'. Μηδ' οὖς  
Ἀμμενέμης ἐτῇ ιζ'.

Μέχρι τοῦδε τὸν πρῶτον τό-  
μον κατάγει (οχεν) ὁ Μανε-  
θῶς. Ὁμοῦ βασιλεῖς ρῆβ'.  
ἐτῇ βτ. (ἡμέραι οὐ').

Undecima dynastia Diopolitarum  
regum xvi. annis XLIII. regnantium.  
Post quos Ammenemes annis xvi.

Huc usque primum tomum producit  
Manethus. Simul reges cxcii. anni  
MMCCC.

## THE SECOND BOOK OF MANETHO.

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### THE TWELFTH DYNASTY.

AFRIC.

SCAL.

ΔΩΔΕΚΑΤΗ δικαστεία Διοσ-  
πόλιτῶν βασιλέων ἐπτά.

Of seven Diospolite kings.

α'. Σεσογχωσις\* (Γέσων  
Γώσης†) Ἀμμανέμου ιδος ἐτη  
μετ'.

1. Geson Goses the son of Ammanemes. He reigned 46 years.

β'. Ἀμμανέμης ἐτη λη', ὃς  
ὑπὸ τῶν Ιδίων εὐνούχων ἀν-  
ρέψῃ.

2. Ammanemes reigned 38 years.  
He was slain by his eunuchs.

γ'. Σέσωστρις† ἐτη μη',  
ὃς ἄπασαν ἔχειρόσατο τὴν  
Ἀσίαν ἐν ἐπιαυτοῖς ἐνέά καὶ  
τῆς Εὐρώπης τὰ μέχρι Θράκης  
πανταχόσε μημόσινα ἐγέρας  
τῆς τῶν ἐθνῶν σχέσεως, ἐπὶ<sup>2</sup>  
μὲν τοῖς γενναῖσι ἀεράν, ἐπὶ<sup>3</sup>  
δὲ τοῖς ἀγενέσι γυναικῶν μό-  
ρια ταῖς στήλαις ἐγχαράσσων,  
ὃς ὑπὸ Αἰγυπτίων μετὰ "Οσιριν  
πρῶτον νομισθῆναι.

3. Sesostrius 48 years. He con-  
quered all Asia in nine years, and  
Europe as far as Thrace, every where  
erecting monuments of his conquest  
of those nations: among the people  
which had acted bravely he set up  
cippi of a phallic nature, but among  
the degenerate female emblems of a  
similar description engraved upon  
pillars. By the Egyptians he is sup-  
posed to be the first after Osiris.

\* Σεσογχωσις Din.—Σεσογχωρις Go. m.

† γε σονγδαις B.

‡ σεσοστρις B.

## THE SECOND BOOK OF MANETHO.

### THE TWELFTH DYNASTY.

EUSEB.

ΔΩΔΕΚΑΤΗ δυναστεία Διοσ-  
πολιτῶν βασιλέων, ζ'.

α'. Ὡν πρῶτος Σεσόγχω-  
ρις \* Ἀμμενέμουν υἱὸς ἔτη μετ'.

SCAL.

ARMEN.

Duodecima dynastia Diopolitarum  
regum VII.

i. Quorum primus Sesonchosis  
Ammenemis filius, annis XLVI.

HIERON.

β'. Ἀμμενέμης † ἔτη λη'.  
ὅς ὑπὸ τῶν Ιδίων εὐνούχων ἀγ-  
ρέθη.

ii. Ammenemes, annis XXXVIII.  
qui a suis eunuchis occisus est.

γ'. Σέσωστρις ‡ ἔτη μη'.  
ὅς λέγεται γεγονέναι πηχῶν δ'.  
παλαιστῶν γ'. δακτύλων β'.  
ὅς πᾶσαν ἐχειρώσατο τὴν Ἀσίαν  
ἐν ἐκαυτοῖς ἐνέα, καὶ τῆς  
Εὐρώπης τὰ μέχρι Θράκης, §  
πανταχόσε μημόσυνα ἐγείρας  
τῆς τῶν ἐθνῶν κατασχέσεως,  
ἐπὶ μὲν τοῖς γενναίοις, ἀνδρῶν,  
καὶ ἐπὶ τοῖς ἀγενέσι γυναι-  
κῶν μόρια ταῖς στήλαις ἐγχα-  
ράσσων, ὃς καὶ ὑπὸ τῶν Αἴγυ-  
πτίων μετὰ Ὁσιριν || νομισ-  
θῆναι.

iii. Sesostris, annis XLVIII. quem  
quatuor cubitorum, et palmorum  
trium, duorumque digitorum [proce-  
rum] fuisse dicunt. Hic totam Asiam  
annis novem subegit, Europæasque  
partes usque ad Thraciam: atque  
ubique monumenta, quarumcumque  
gentium potitus est, erexit; fortium  
quidem virorum formas virili specie,  
ignavorum vero muliebribus membris  
in cippis insculpsit: adeo ut ab  
Aegyptiis post Osirim habitus sit.

\* σεσόγχωρις B.—Σεσύγχωρις Ge.—Σεσόγχωρις Din.

† Ἀμμενέμης Din.—B.

§ μέχρι Σαλάσσης Sc.

‡ σεσωστρις B.

|| Go. adds πεῖτον in m.

AFRIC.	SCAL.
δ'. Λαχάρης ἔτη η'. ὃς τὸν ἐν Ἀρσινοῖτη λαβύρινθον ἐαυτῷ τάφον κατεσκεύασε.	4. Lachares 8 years; he built the Labyrinth in the Arsinoite nome as a tomb for himself.
ε'. Ἀμμερῆς * ἔτη η'.	5. Ammeres 8 years.
ζ'. Ἀμμενέμης † ἔτη η'.	6. Ammenemes 8 years.
ζ'. Σκεμιόφρης ἀδελφὴ ἔτη δ'.	7. Scemiophris, his sister, 4 years.
Ομοῦ ἔτη ρξ'.	Altogether 160 years.

## THE THIRTEENTH DYNASTY.

Τρισκαιδεκάτη δυναστεία      Of 60 Diospolite kings, who reigned  
 Διοσπολιτῶν βασιλέων ξ', οἱ 453 years.  
 ἐβασίλευσαν ἔτη υγ'. †

## THE FOURTEENTH DYNASTY. §

Τεσσαρακοιδεκάτη δυνασ-      Of 76 Xoite kings, who reigned  
 τεία Ξοιτῶν βασιλέων οξ', οἱ 184 years.  
 ἐβασίλευσαν ἔτη ρπδ'.

## THE FIFTEENTH DYNASTY.

Πεντεκαιδεκάτη δυναστεία      Of the Shepherds.  
 ποιμένων.

\* Ήσαν δὲ Φοίνικες ξένοι  
 βασιλεῖς οἱ, οἱ καὶ Μέμφιν kings; who took Memphis.  
 εἶλον.

\* ἀμερῆς B.

† B.—ρπδ' A. Go. Jack.

§ Inserted by Dind. from B.—Omitted altogether by Goar.

† Ἀμμενέμης A.—ἀμενέμης B.

EUSEB.	SCAL.	ARMEN.	HIERON.
Μεδ' ἦν Λάμπαρις* ἐτῇ γῇ. ὃς τὸν Ἐρσενότην λαβύρινθον ἔσυντῷ τάφον κατεσκεύασεν.	Post quem Lambares, annis VIII.	qui in Arsenoite labyrinthum sibi se-pulchrum construxit.	
Οἱ δὲ τούτου διάδοχοι ἐτῇ μῷ.		Hujus successores regnaverunt annis XLII.	
Οἱ πάντες ἐβασίλευσαν ἐτῇ σμέτῳ.		Simul vero omnes regnarunt annis CCXLIV.	

## THE THIRTEENTH DYNASTY.

Τρισκαιδεκάτη δυναστεία Decimatertia dynastia Diopolitana regum LX. qui regnaverunt annis εις απολιτῶν βασιλέων ξ'. οἱ ἐβασίλευσαν ἐτῇ νηγί.

Decimatertia dynastia Diopolitana regum LX. qui regnaverunt annis CCCCLIII.

## THE FOURTEENTH DYNASTY.

Τεσσαρακονταετή δυναστεία Decimaquarta dynastia Xoitarum εοῖτῶν βασιλέων ος'. οἱ ἐβασίλευσαν ἐτῇ ιπδ'. CCCCLXXXIV.  
(ρωθ').

Decimaquarta dynastia Xoitarum regum LXXVI. qui regnarunt annis CCCCLXXXIV.

## THE FIFTEENTH DYNASTY.

Πεντεκαιδεκάτη δυναστεία Decimaquinta dynastia Diopolitana regum; qui regnaverunt annis Διοτκολιτῶν βασιλέων, οἱ ἐβασίλευσαν ἐτῇ σν. CCL.

\* Λάμπαρις B. Din.—Lampares Lat.

## AFRIC.

## SCAL.

α'. Ὡν πρῶτος, Σαΐτης ἐ-  
βασίλευσεν ἔτη μὲν, ἀφ' οὗ  
καὶ ὁ Σαΐτης νομός.\* οἱ καὶ  
ἐν τῷ Σεθροΐτῃ † νομῷ πόλιν  
ἔκτισαν, ἀφ' ἧς ὁρμάμενοι  
Αἴγυπτίους ἔχειράσαντο.

β'. Βνῶν‡ (Ανῶν) ἔτη μὲν.  
γ'. Παχγάν§ ἔτη ξα'.  
δ'. Σταὰν ἔτη ν'.  
ε'. Ἀρχλης ἔτη μ.γ'.  
ζ'. Ἀφοβις || (Αφωβις)  
ἔτη ξα'.  
Ομοῦ ἔτη σπδ'.

1. The first was Saïtes who reigned 19 years. The Saïte nome is so called after him. The shepherds founded a city in the Sethroïte nome, from whence they invaded and conquered all Egypt.

2. Beon reigned 44 years.
3. Pachnan 61 years.
4. Staan 50 years.
5. Archles 49 years.
6. Aphobis 61 years.

Altogether 284 years.

## THE SIXTEENTH DYNASTY.

Ἐξκαθαριστή δυναστεία      Of 32 Hellenic Shepherd kings,  
ποιμένες Ἑλληνες ¶ βασιλεῖς      who reigned 518 years.  
λθ'. ἐβασίλευσαν ἔτη φιη'.

## THE SEVENTEENTH DYNASTY.

Ἐπτακαθαριστή δυναστεία      Consisted of 43 Shepherd kings  
ποιμένες ἄλλοι βασιλεῖς μγ'      and 43 Theban Diospolites.  
(λγ') καὶ Θηβαῖοι Διοσπολῖ-  
ται μγ'.

Ομοῦ οἱ ποιμένες καὶ οἱ      The Shepherds and Thebans  
Θηβαῖοι ἐβασίλευσαν ἔτη      reigned altogether 151 years.  
ργα'.

\* This paragraph ὡν πρῶτος . . . νομός is inserted by Goar and others after ιχυράσαντο.

† σετροΐτη B.

§ Απαχγάν Go. m.

‡ Βνῶν Go.—Βνῶν Go. m.

|| Αφωφις m.

¶ ἄλλοι Din. Sc.

EUSEB.

SCAL. ARMEN.

HIERON.

## THE SIXTEENTH DYNASTY.

Ἐξκαιδεκάτη διναστεία Decimasexta dynastia Thebarum  
 Θηβαῖοι βασιλεῖς ε'. οἱ καὶ regum v. qui regnarunt annis cxc.  
 ἐβασίλευσαν ἔτη ργ'.

## THE SEVENTEENTH DYNASTY.

Ἐπτακαιδεκάτη διναστεία Decimaseptima dynastia Pastorum;  
 ποιμένες ἡταν ἀδελφοί\* Φοί- qui erant fratres Phœnices, peregrini  
 νικες ξένοι βασιλεῖς, οἱ καὶ reges; qui Memphis etiam ceperunt.  
 Μέρμηρι εἶλον.

α'. Ὡν πρῶτος Σαΐτης  
 ἐβασίλευσεν ἔτη ω'. ἀφ' οὗ  
 καὶ δ Σαΐτης νομὸς ἐκλήθη.  
 οἱ καὶ ἐν τῷ Σεθροΐτῃ νομῷ  
 πόλιν ἐκτίσαν, ἀφ' ἧς ὁρμώ-  
 μενοι Αἰγυπτίους ἐχειρώσαντο.

β'. Βιῶν (Ανῶν) ἔτη μγ'.  
 γ'. Ἀφωφίς ἔτη ιδ'.  
 δ'. Μεζ' ἐν Ἀρχλης (Αν-  
 χλης) ἔτη λ'.

Ομοῦ ἔτη ργ'. Κατὰ τού-  
 τους Αἰγυπτίων βασιλεὺς (βα-  
 σιλεῖς) Ἰωσὴφ δείκνυται.

i. Quorum primus Saites regnavit  
 annis xix. a quo et Saitarum Nomus  
 nomen habuit. Qui in Sethroite quo-  
 que Nomo condiderunt urbem; ex  
 qua irruptione facta Aegyptios ipsos  
 subegere.

- ii. Secundus Bnon, annis xl.
- iii. Post quem Archles, annis xxx.
- iv. Apophis, annis xiv.

Summa, anni ciii. Horum tem-  
 pore, ut imperaret Aegyptiis, Joseph  
 apparuit.

\* Sc. omits.

AFRIC.

SCAL.

## THE EIGHTEENTH DYNASTY.

'Οκτωκαιδεκάτη δυναστεία : Of sixteen Diospolite kings.  
Διοσπολιτῶν βασιλέων ἡ.

α'. Ὄν πρῶτος Ἀμὼς, ἐφ' οὐ Μαῦσῆς ἐξῆλθεν ἐξ Αἰγύπτου, ὃς ἡμεῖς ἀποδεικνύμεν.

β'. Χεβρὼς ἔτη 17.

γ'. Ἀμενοφῆς ἔτη κὸ'. \*

δ'. Ἀμερσίς † ἔτη κβ'.

ε'. Μίσαφρης (Μίσφρης)

ἔτη 17.

ζ'. Μισφραγμούθωσις ἔτη κξ', ἐφ' οὐ ὁ ἐπὶ Δευκαλίωνος κατακλυσμίος.

η'. Τουθμωσις ἔτη η.

η'. Ἀμενῶφης ἔτη λα'. οὐ- τός ἐστιν ὁ Μέμνων εἴναι νο- μιζόμενος καὶ φθεγγόμενος λιθός.

ϟ'. Ὄπρος ἔτη λγ'.

ι'. Ἀχερρῆς ἔτη λβ'.

ια'. Ραθὼς ἔτη ἑξ.

1. Amos, in whose time Moses went out of Egypt as we shall demonstrate.

2. Chebros 13 years.

3. Amenophthis 24 years.

4. Amersis 22 years.

5. Misaphris 13 years.

6. Misphragmathosis 26 years, in whose time happened the deluge of Deucalion.

7. Tuthmosis 9 years.

8. Amenophis 31 years. He is supposed to be Memnon, to whom the musical statue is erected.

9. Horus 37 years.

10. Acherres 32 years.

11. Rathos 6 years.

\* καὶ Go. m.

† ἀμενσίς B.

## THE EIGHTEENTH DYNASTY.

Ὀκτακαιδεκάτη δυναστεία	Decima octava dynastia regum xiv.
Διοπολιτῶν βασιλέων ὁδ.	Diopolitarum.
(ις'.)	
α'. Ὄν πρῶτος Ἀμωσις ἐτῇ κέ.	i. Quorum primus Amoses, (Amo- sis) annis xxv.
β'. Χεβρὸν (δεύτερος) ἐτῇ ιγ'.	ii. Chebron, annis xiii.
γ'. Αμμενόφις (Λμένουφος) τῇ κα'.	iii. Amophis, annis (Amenophis) xxi.
δ'. Μιφρής* ἐτῇ ιβ'.	iv. Memphres, (Mephres) annis xii.
ε'. Μισφραγμοῦ θασις† ἐτῇ κις'.	v. Myspharmuthosis, (Misphrag- muthosis) annis xxvi.
ζ'. Τούθμωσις ἐτῇ θ'.	vi. Tuthmosis, annis ix.
ζ'. Αμένωφις ‡ ἐτῇ λα!	vii. Amenophis, annis xxxi. Hic est, qui Memnon existimatus fuit, lapis loquax.
η'. Ὄρος § ἐτῇ λι'. [Ἐν ἄλλῳ λη.]	viii. Orus, annis xxviii. (xxxviii.)
ἢ'. Ἀχενχέρσης ἐτῇ ιβ'.	ix. Achencheres, (Anchencheres) annis xvi. (xii.)
ι'. Ἀθωρίς ἐτῇ λι'.	(x. Achoris vii.)

\* Mifris B. Din.

† μισφραγμοῦ θασις B.

‡ Amnophis Lat.

§ See Syncellus' list infra where this and the three following are given as  
a dynasty of Ethiopian kings from the river Indus.

AFRIC.

SCAL.

- |                                  |                          |
|----------------------------------|--------------------------|
| ιβ'. Χεβρῆς ἔτη ιβ'.             | 12. Chebres 12 years.    |
| ιγ'. Ἀχερρῆς ἔτη ιγ'.            | 13. Acherres 12 years.   |
| ιδ. Ἀρμεσῆς* ('Αμέρσης)          | 14. Armeses 5 years.     |
| ἔτη ε'.                          |                          |
| ιε'. Ραμεσσῆς † ἔτος α'.         | 15. Ramesses 1 year.     |
| ιγ'. Ἀμενωφᾶ† ('Αμενώφ) ἔτη ιγ'. | 16. Amenophath 19 years. |
| · Ομοῦ ἔτη σεγ'.                 | Altogether 263 years.    |

## THE NINETEENTH DYNASTY.

- |  |                             |
|--|-----------------------------|
| * Επικαιδεκάτη δυναστεία<br>βασιλέων ζ' Διοσπολίτων. | Of seven Diospolite kings.  |
| α'. Σέθως ἔτη να'.                                   | 1. Sethos reigned 51 years. |
| β'. Ραψάκης ἔτη ξα'.                                 | 2. Rapsaces 61 years.       |
| γ'. Ἀμμενέφθης § ἔτη κ'.                             | 3. Ammenephthes 20 years.   |
| δ'. Ραμεσσῆς    (Ραμε-<br>σῆς) ἔτη ξ'.               | 4. Rameses 60 years.        |

\* ἀμεσῆς A.—ἀρμεσῆς B.

† ἀρμεσῆς A. B.—Ραμεσσῆς Go.

§ ἀμενέφθης B.

† Αμενώφ Go.

|| Ραμεσῆς Go.

EUSEB.

SCAL.

ARMEN.

HIERON.

ια'. Χενχέρης ἔτη 15'. Κατὰ τοῦτον Μωϋσῆς τῆς ἐξ Αἰγύπτου πορείας τὸν Ἰουδαιῶν ἡγήσατο.

ιβ'. Ἀχερρῆς † ἔτη γ'.

ιγ'. Χερρῆς ἔτη ιε'.

ιδ'. Ἀρμαῖς † ὁ καὶ Δανᾶς ἔτη ε'. μεδ' ἀ ἔτη ἐκ τῆς Αἰγύπτου ἐκπεσὼν καὶ φεύγων τὸν ἀδελφὸν Αἴγυπτον εἰς τὴν Ἐλλάδα ἀφικνεῖται, κρατήσας τε τοῦ Ἀργοῦς βασιλεύει Ἀργείων.

ιε'. Ἀμμεσῆς, § ὁ καὶ Αἴγυπτος, ἔτη ξη'.

ιζ'. Μένωφις || ἔτη μ'.

Ομοῦ ἔτη τμη'.

(xi. Chencherres ann. xviii.) Hujus aetate Moyses Judæorum ex Aegypto egressus Dux fuit.\*

x. (xii.) Acherres, annis viii.

xi. (xiii.) Cherres, annis xv.

xii. (xiv.) Armais, qui et Davonus [lege Danaus], annis v : quibus annis exactis, Aegypto pulsus, fugitivus tendit ad fratrem suum Aegyptum; [lege, fugitivus tendit a fratre suo Aegypto] adiens Helladam, Argo capta, regnat in Argivos.

xiii. Ramesses, (xv. Remesses LXVIII.) qui et Aegyptus, annis LXVIII.

xiv. Amenophis, (xvi. Menophes) annis xl.

Summa, anni CCCXLVIII.

### THE NINETEENTH DYNASTY.

Ἐπιεικαιδεκάτη δυναστεία  
Βασιλέων ε'. Διοσπολιτῶν.

α'. Σέθως ἔτη νε'.

β'. Ράψης ¶ ἔτη ξη'.

γ'. Ἀμμενεφθῆς\*\* ('Αμένεφθης) ἔτη μ'.

Decimanona dynastia. Diopolitarum regum v.

i. Sethos, annis LV.

ii. Rampses, annis LXVI.

iii. Amenephthis, annis VIII.

\* In the Armenian this paragraph immediately follows Achencheres the 9th; Achoris and Chencheres being altogether omitted.

† Anchares Lat.

‡ Αγιλές Go.

§ ἀμεσῆς B.—Ραμμεσῆς Dind.

|| Μέμωφις Go.—'Αμένωφις Din.

¶ Ραμψῆς Din. B.

\*\* 'Αμμινεφθῆς Din.

## AFRIC.

## SCAL.

ε'. Ἀμμενεμῆς ('Αμμε-  
νεμῆς) ἔτη ε'.

ζ'. Θούαρις, δ παρ' Ὁμήρῳ  
καλούμενος Πόλυβος, Ἀλκάν-  
δρας \* ἀνὴρ, ἐφ' οὗ τὸ Ἰλιον  
ἔσλω ἔτη ζ'.

'Ομοῦ ἔτη σδ'.

\*Ἐπὶ τοῦ αὐτοῦ δευτέρου τό-  
μου Μανεθῶ βασιλεῖς ής'  
ἔτη βρχα'.

5. Ammenemnes 5 years.

6. Thuoris, who is called by  
Homer Polybus, the husband of Al-  
candra, under whose reign Ilion was  
taken, 7 years.

Altogether 209 years.

In this second book of Manetho  
are contained 96 kings and 2121  
years.—*Syncel. Chron. 59 to 75.*—  
*Euseb. Chron. 15 to 17.*

\* ζ'. Ἀλκανδρος ἀνὴρ ιρ' &c. is thus given by several editors.

EUSEB.

SCAL.

ARMEN.

HIERON.

δ'. Ἀμμενεμῆς\* ἔτη κείσ'.

IV. Ammenemes, annis XXVI.

ει. Θούωρις, ὁ παρ' Ὁμήρῳ  
χαλούμενος Πολύβους † (σ'. σ').  
Ἄλκανθρας ἀνὴρ, ἄφ' οὗ τὸ  
Ιλιον ἐάλω, ἔτη ζ'.

'Ομιοῦ ἔτη ργδ'.

Ἐπὶ τῷ (τέλος) ἀντὸ β'.  
τόμου Μανεδῶ βασιλέων 4β'.  
ἔτη ,αρκά. [lege μερκά.]

v. Thuoris, qui ab Homero Poly-  
bus vocatur, vir immanis roboris [lege,  
vir, sive maritus Alcandræ,] eujus  
tempore Ilium captum fuit, annis vii.

Summa, anni cxciv.

Insimul ex secundo Manethi tomo,  
xcii. regum, anni mmcxxi.

• Ἀμμενέμης Din. B.

† Πολύθος Din.

## THE THIRD BOOK OF MANETHO.

### THE TWENTIETH DYNASTY.

AFRIC. SCAL.

ΕΙΚΟΣΤΗ δυναστεία βασι- Of 12 Diospolite kings, who reigned  
τέλα βασιλέων Διοσπολιτῶν ιβ', εἰ ἐβα- 135 years.  
σίλευσαν ἔτη ρλε'.

### THE TWENTY-FIRST DYNASTY.

Πρώτη καὶ είκοστή δυνασ- τέλα βασιλέων Τανιτῶν ζ.*	Of seven Tanite kings.
α'. Σμενδῆς † (Σμέρδης) ἔτη κεί.	1. Smendes reigned 26 years.
β'. Ψουσένης ‡ ἔτη μετ'. (μετ').	2. Psusenes 46 years.
γ'. Νεφελχερῆς ἔτη δ'.	3. Nephelcheres 4 years.
δ'. Ἀμενοφθίς § ἔτη θ.	4. Amenophthis 9 years.
ε'. Ὁσοχὼρ    ('Οσόχων) ἔτη ξ'.	5. Osochor 6 years.
ζ'. Ψινάχης ¶ ἔτη θ'.	6. Psinaches 9 years.

\* οζ. Go.

† Ψουσένης A.—Ψουσένης ‡ Ψουσένης Go.

|| Ὁσοχὼρ A. Go.

† Σμενδῆς Go.

§ Ἀμενοφθίς Go.

¶ Πινάχης Go.

## THE THIRD BOOK OF MANETHO.

---

### THE TWENTIETH DYNASTY.\*

EUSEB.

SCAL.

ARMEN.

ΕΙΚΟΣΤΗ δυναστεία βασιλέων Διοσπολιτῶν ιβ'. οἱ ἑβαὶ σίλευσαν ἐτη ροή.

Vicesima dynastia Diopolitarum  
xii. regum, qui regnaverunt auniſ  
CLXXII.

### THE TWENTY-FIRST DYNASTY.†

Πρότη καὶ είκοστη δυναστεία βασιλέων Τανιτῶν ἐπτά.

Vicesima prima dynastia Tanitarum regum vii.

α'. Σμένδης, (Σμένδης) ἐτη

i. Smendis, annis xxvi.

κξ'.

β'. Ψευσένης, ἐτη μα'.

ii. Psusennus, annis xli.

γ'. Νεφερχερῆς, (Νεφερχερῆς) ἐτη δ'.

iii. Nephercheres, annis iv.

δ'. Ἀμενοφῆς, † ἐτη θ'.

iv. Amenophthis, annis ix.

ε'. Ὁσοχῶρ, || ἐτη σ'.

v. Osochor, annis vi.

ζ'. Ψινάχης, ἐτη θ'.

vi. Psinnaches, annis ix.

\* The rest of the variations of Hieronymous are given page 141.

† Scaliger omits this dynasty and places its kings under the 20th dynasty.

† ἀμμισωφῆς B.

|| ὥσοχῶρ A.

AFRIC.	SCAL.
ζ. Ψουσένης* (Σουσένης) ἔτη μ'. † 'Ομοῦ ἔτη ρλ'.	7. Psusennes 14 years. Altogether 130 years.

## THE TWENTY-SECOND DYNASTY.

Είκοστή δεύτερα δυναστεία Βουβαστιτῶν βασιλέων δ'.	Of nine Bubastite kings.
α'. Σέσογχης † ἔτη μα'.	1. Sesonchis 21 years.
β'. Ὁσορθὼν § (Οσόρθων) ἔτη με'.	2. Osorthon 15 years.
γ'. θ'. ε'. "Αλλοι τρεῖς" τη μελ.	3, 4, 5. Three others reigned 25 years.
ζ'. Τακέλωθις   (Τακέλλω- θις) ἔτη μη'.	6. Tacelothis 13 years.
η'. η'. θ'. "Αλλοι τρεῖς" ἔτη μβ'.	7, 8, 9. Three others 42 years.
'Ομοῦ ἔτη ρλ'. (ρκτ').	Altogether reigned 120 years.

## THE TWENTY-THIRD DYNASTY.

Τρίτη καὶ είκοστή δυνασ- τεία Τανιτῶν βασιλέων δ'.	Of four Tanite kings.
α'. Πετουβάτης (Πετου- βάστης) ἔτη μ', ἐφ' οὐδὲν μ- πιάς ἡχθη πρώτη.	1. Petoubates reigned 40 years; in his time the Olympiads began.
β'. Ὁσορχὼ (Οσόρχων) ἔτη η', ὃν Ἡρακλέα Αιγύπτιοι καλοῦσι.	2. Osorcho 8 years, whom the Egyptians call Hercules.

\* Σουσένης Go.

† λι'. Din.—λ'. Go. m.

‡ σίσωγχης B.—Σισόγχωσις Din.

§ Ὁσωρθὼν A.—Οσωρθὼν Go.

|| Τακέλλωθις Go.

EUSEB.

SCAL.

ARMEN.

ζ. Ψουσένης, ἔτη λε'.

VII. Psosennes, annis xxxv.

Ομοῦ ἔτη ρλ'.

Summa, anni cxxx.

## THE TWENTY-SECOND DYNASTY.

Είκοστή δεύτερα δυναστεία  
Βουβαστιτῶν βασιλέων τριῶν.Vicesima secunda dynastia trium  
regum Bubastitarum.

α'. Σεσέγχωσις\* ἔτη κα'.

i. Sesonchusis, annis xxii.

β'. Οσωρθός ('Οσόρθων†)

ii. Osorthos, annis xv.

ἔτη ιε'.

γ'. Ταξίλλωθις † ἔτη γγ'.

iii. Tacellothis, annis XIII.

Ομοῦ ἔτη μθ'.

Summa, anni XLIV.

## THE TWENTY-THIRD DYNASTY.

Είκοστή τρίτη δυναστεία  
Τανιτῶν βασιλέων τριῶν.Vicesima tertia dynastia Tanitarum  
trium regum.

α'. Πετουβάστης§ ἔτη κε'.

i. Petubastis, annis xxv.

(κα').

β'. Μεδ' ὁν Οσωρθόν  
(Οσόρθων) ἔτη θ'. ὁν Ήρα-  
κλέα Αἰγύπτιοι ἐκάλεσαν.ii. Post quem Osorthon, annis  
ix. quem Herculem appellarunt  
Aegyptii.

\* σεσέγχωσις Din.—σεσώγχωσις B.

† Din. B.

‡ Ταξίλλωθις Din. B.

§ Πετουβάστης Din.

## AFRIC.

## SCAL.

γ'. Ψαμμοῦς ἔτη 1'.

δ'. Ζῆτ ἔτη λαλ. \*

Ομοῦ ἔτη πεντά.

3. Psammus 10 years.

4. Zeet 31 years.

Altogether 28 years.

## THE TWENTY-FOURTH DYNASTY.

Τετάρτη καὶ είκοστὴ δυναστεία.

Βόχχωρις † (Βόχχωρις) Σαΐ-

της ἔτη 5', ἐφ' οὐ ἀρνίον ἐφ-

δέγκατο.

Bochchoris the Saite reigned 6

years, in whose reign a sheep spoke.

## THE TWENTY-FIFTH DYNASTY.

Πέμπτη καὶ είκοστὴ δυνασ-

τεία Αἰθιόπων βασιλέων τριῶν.

α'. Σαβάκων, † οἱ αιχμά-

λωτον Βόχχωρις § ἐλάν ἔκανε

ζῶντα, καὶ ἐβασίλευσεν ἔτη

Bochchoris captive, burnt him alive, and

reigned 8 years.

β'. Σεβίχως || (Σεύηχος)

1. Sabacon, who having taken Boch-

choris captive, burnt him alive, and

reigned 8 years.

γ'. Τάρκος ἔτη ιη' (γ').

2. Sebichus, his son, reigned 14

years.

‘Ομοῦ ἔτη μ'.

3. Tarcus 18 years.

Altogether 40 years.

## THE TWENTY-SIXTH DYNASTY.

\* Έκτη καὶ είκοστὴ δυνασ-

τεία Σαιτῶν ¶ βασιλέων ἑ-

νέα.

Of nine Saite kings.

\* Δ'. B.

§ Βέγχωρις B.

† Βογχοφισαιτης B.

|| B.—Σεύηχος Go.

‡ Σαββάκων Go.

¶ Λσαιτῶν Go.

EUSEB.

SCAL.

ARMEN.

γ'. Ψαμμοὺς ἔτη i.

III. Psammus, annis x.

'Ομοῦ ἔτη μδ'.

Summa, anni XLIV.

## THE TWENTY-FOURTH DYNASTY.

Είκοστὴ τετάρτη δυνασ-  
τεία.Βόχωρις \* (Βόχωρις) Σαι-  
της ἔτη μδ'. ἐφ' οὐ ἀρνίον  
ἐφθέγξατο. [ὅμοι ἔτη μδ'.]

Vicesima quarta dynastia.

Bocchoris Saites, annis XLIV. Sub  
quo agnus locutus est.

## THE TWENTY-FIFTH DYNASTY.

Είκοστὴ πέμπτη δυναστεία  
Αἰθιόπων βασιλέων τριῶν.α'. Σαββάκων, † ὁς Βόχω-  
ριν αἰχμάλωτον ἐλὼν ἔκαυσε  
ζῶντα, καὶ ἐβασίλευσεν ἔτη  
ιβ'.

β'. Σενήχος ‡ νιὸς ἔτη ιβ'.

γ'. Ταρακὸς ἔτη κβ'.

'Ομοῦ ἔτη μδ'.

Vicesima quinta dynastia regum  
Aethiopum trium.i. Sabacon, qui captivum duxit  
Bocchorem, et vivum combussit; reg-  
navitque annis XII.

ii. Sebichos ejus filius, annis XII.

iii. Taracus, annis XX.

Summa, anni XLIV.

## THE TWENTY-SIXTH DYNASTY.

\* Εκτη καὶ είκοστὴ δυνασ-  
τεία Σαΐτων βασιλέων θ'.Vicesima sexta dynastia regum  
Saitarum ix.

\* Βόχωρις Din.

† Σαβάκων Din.

‡ Σεβίχων Din. B.

AFRIC.

SCAL.

- α'. Στεφινάτης ἔτη ζ'.      1. Stephinates reigned 7 years.  
 β'. Νεχεψώς \* ἔτη σ'.      2. Nechepsos 6 years.  
 γ'. Νεχαώ † ἔτη η'.      3. Necho 8 years.  
 δ'. Φαμμήτιχος ‡ (Φαμ-  
 μίτικος) ἔτη ρό'.      4. Psammeticus 54 years.  
 ε'. Νεχαώ δεύτερος ἔτη σ'.      5. Necho the second 6 years. He  
 οὗτος εἶλε τὴν Ἱερουσαλῆμ καὶ  
 Ἰαχάζ, § τὸν βασιλέα αἰχμά-  
 λωτον || εἰς Αἴγυπτον ἀπήγαγε.  
 σ'. Ψάμμουθις ἔτερος ἔτη  
 ξξ.      6. Psammuthis 6 years.  
 ζ'. Οὐαφρις ἔτη ω', φ' προ-  
 σέφυγον ἀλούσῃς ἵνο¶ Λασσυ-  
 ρίων Ἱερουσαλῆμ οἱ τῶν Ἰου-  
 δαίων ὑπόλοιποι.  
 η'. Ἀμωσίς ἔτη μδ'.      7. Vaphris 19 years, to whom the  
 θ'. Ψαμμεχερίτης \*\* μῆνας  
 ξ'.      8. Amosis 44 years.  
 'Ομοῦ ἔτη ρν'. καὶ μῆνας ξ'.      9. Psammecherites 6 months.  
 Altogether 150 years and six  
 months.

## THE TWENTY-SEVENTH DYNASTY.

'Εβδομη καὶ εἰκοστὴ δυνασ-  
 τεία †† Περσῶν βασιλέων η'.

\* A. B.—Νερψώς Go.

† Νεχαώ B.

|| Go. m.

\*\* Ψαμμεχερίτης Go.

Of eight Persian kings.

† Νεχαώ B.

§ Ιωαχᾶς Go.

¶ ἀπὸ B.

†† Βασιλεία Go.

## EUSEB.

## SCAL.

## ARMEN.

α'. Ἀμμερις ('Αμμερῆς)  
Αἰθίοψ ἐτη μβ'.

β'. Στεφανάδης \* ἐτη ζ'.

γ'. Νεχέψως ἐτη ζ'.

δ'. Νεχαώ ἐτη η'.

ε'. Ψαμμιτιχὸς † ἐτη με'.

I. Ammeres Aethiops, annis xviii.

II. Stephinathis, annis vii.

III. Nechohus, annis vi.

IV. Nechao, annis vi.

V. Psammetichus, annis xliv.

ζ'. Νεχαώ δεύτερος ἐτη ζ'.  
οὐτος εἶλε τὴν Ἱερουσαλὴμ, καὶ  
Ιωάχαιος † τὸν βασιλέα αἰχ-  
μάλωτον εἰς Αἴγυπτον ἀπήγα-  
γεν.

ζ'. Ψαμμοῦδης ἔτερος, ὁ  
καὶ Ψαμμιτιχὸς † ἐτη ιξ'.

η'. Οὐαφρης (Οὐαφρης) ἐτη  
κε'. φ' προσέφυγον ἀλονσῆς  
ὑπὸ Λασσούριων τῆς Ἱερουσα-  
λὴμ οἱ τῶν Ἰουδαίων ὑπόλοι-  
ποι.

θ'. Ἀμωσις ἐτη μβ'.

VI. Necho secundus, annis vi.  
Hic cepit Hierusalem, et Joachaz  
regem in Aegyptum duxit captivum.

VII. Psammuthes alter qui et Psam-  
metichus, annis xvii.

VIII. Vaphres, annis xxv. ad quem  
confugerunt ab Assyriis Judæorum  
reliqui ex Jerusalem.

IX. Amosis, annis xlvi.

\* Ομοῦ ἐτη ρξγ'.

Summa, anni clxvii.

## THE TWENTY-SEVENTH DYNASTY.

Είκοστὴ ἐβδόμη δυναστεία  
Περσῶν βασιλέων η'.

Vicesima septima dynastia Persa-  
rum regum viii.

\* Στεφανάδης Go.—Στεφανάδης Din. B.

† Ιωάχαιος Din. B.

‡ Ιωάχαιος Din.

## AFRIC.

## SCAL.

- α'. Καμβύσης ἔτη ε' τῆς  
έαυτοῦ βασιλείας Περσῶν ἐ-  
βασιλεύει αἰγύπτου ἔτη γ'. 1. Cambyses reigned over Persia,  
his own kingdom, 5 years, and over  
Egypt 6 years.
- β'. Δαρεῖος Τστάσπου ἔτη λε'. 2. Darius, the son of Hystaspes,  
36 years.
- γ'. Ξέρξης ὁ μέγας ἔτη κα'. 3. Xerxes the Great 21 years.
- δ'. Ἀρτάβανος ('Αρταβά-  
νης) μῆνας ζ'. 4. Artabanus 7 months.
- ε'. Ἀρταξέρξης ἔτη μα'. 5. Artaxerxes 41 years.
- ζ'. Ξέρξης μῆνας δύο. 6. Xerxes 2 months.
- ζ'. Σογδιανὸς μῆνας ζ'. 7. Sogdianus 7 months.
- η'. Δαρεῖος Ξέρξου ἔτη ιω'. 8. Darius the son of Xerxes, 19  
years.
- 'Ομοῦ ἔτη ριδ', μῆνας δ'. Altogether 124 years and four  
months.

## THE TWENTY-EIGHTH DYNASTY.

- Εἰκοστὴ ὥρδόν δυναστεία.  
'Αμύρτεος\* ('Αμυρταῖος) Amyrteus, the Saïte, 6 years.  
Σαΐτης ἔτη ζ'.

## THE TWENTY-NINTH DYNASTY.

- 'Ενατὴ καὶ εἰκοστὴ δυνασ-  
τεία. Μενδησίων βασιλέων †  
δ'. Of four Mendesian kings.

\* Αμύρτεως Go.

† Μενδήσιοι βασιλεῖς Din.

EUSEB.	SCAL.	ARMEN.
α'. Καμβύσης ἔτει πέμπτῳ τῷ τῆς ἀντοῦ βασιλείας ἐθα- σιλευσεν Αἰγύπτου ἔτη γ'.	[lege v.]	I. Cambyses anno regni sui xv. regnavit in Aegyptios annis III.
β'. Μάγοι, μῆνας ζ'.		II. Magi, mensibus vii.
γ'. Δαρεῖος, ἔτη λς'.		III. Darius, annis xxxvi.
δ'. Ξέρξης ὁ Δαρείου, ἔτη καὶ.		IV. Xerxes Darii [filius] annis xxi.
ε'. Ἀρταξέρξης [ὁ Μακρόχειρ] ἔτη μ'.		V. Artaxerxes, annis xl.
ϛ'. Ξέρξης ὁ δευτέρος, μῆνας β'.		VI. Xerxes secundus, mensibus ii.
ζ'. Σογδιανὸς, μῆνας ζ'.		VII. Sogdianus, mensibus viii.
η'. Δαρεῖος ὁ Ξέρξου, ἔτη θ'.		VIII. Darius Xerxis [filius] annis XIX.
Ομοῦ ἔτη ρκ'. μῆνες δ'.		Summa, anni cxx, et menses iv.

## THE TWENTY-EIGHTH DYNASTY.

Εἰκοστὴ ὡδὸν δυναστεία.	Vicesima octava dynastia.
*Αμυρταῖος* Σαΐτης ἔτη, ζ'.	Amyrtæus Saites, annis vi.

## THE TWENTY-NINTH DYNASTY.

Εἰκοστὴ ἑνατη δυναστεία Μενδήσιοι βασιλεῖς δ'.	Vicesima nona dynastia regum iv, Mendesiorum.
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\* Αμυρτάῖος; Go.

## AFRIC.

## SCAL.

- α'. Νεφερίτης\* (Νεχερί-  
της) ἔτη σ'.
- β'. Ἀχωρις ἔτη 1γ'.
- γ'. Ψάμμουθις † ἔτος α'.
- δ'. Νεφορίτης ‡ (Νεφερί-  
της) μῆνας δ'.
1. Nepherites reigned 6 years.  
2. Achoris 13 years.  
3. Psammuthis 1 year.  
4. Nephorites 4 months.

'Ομοῦ ἔτη κ', μῆνας δ'.

Altogether 20 years and four  
months.

## THE THIRTIETH DYNASTY.

Τριακοστὴ διναστεῖα Σε-  
βεννυτῶν βασιλέων τριῶν.

- α'. Νεκτανέβης ἔτη η'.
- β'. Τέως ἔτη β'.
- γ'. Νεκτανέβος § ἔτη η'.
1. Nectanebes 18 years.  
2. Teos 2 years.  
3. Nectanebes 18 years.

'Ομοῦ ἔτη λη'.

Altogether 38 years.

## THE THIRTY-FIRST DYNASTY.

- Πρωτὴ καὶ τριακοστὴ δυ-  
ναστεῖα Περσῶν βασιλέων  
τριῶν.
- α'. Ὄχος|| εἰκοστῷ ἔτει      1. Ochus ruled Persia twenty  
τῆς ἑαυτοῦ βασιλείας Περσῶν years, and Egypt 2 years.  
ἡβασίλευσεν Αλγύπτου ἔτη β'.  
(σ').

\* Νεφερίτης Go.

† Ψάμμουθις B.

‡ Νεφορίτης A.—Νεφορίτης Go.

|| ἀνήσκος B.

§ Νεκτανέβης Go.

EUSEB.

SCAL.

ARMEN.

*α'. Νεφερίτης, ἔτη σ'.**i. Nopherites, annis vi.**β'. Ἀχωρίς, ἔτη γ'.**ii. Achoris, annis xiii.**γ'. Ψάμμουθις, ἔτος α'.**iii. Psammuthes, anno i.**δ'. Νεφερίτης, \* μῆνας δ'.**iv. Muthes, anno i.**ε'. Μοῦθις, ἔτος α'.**v. Nopherites, mensibus iv.**\*Ομοῦ ἔτη κα'. καὶ μῆνες δ'.**Summa, anni xxI, et menses iv.*

## THE THIRTIETH DYNASTY.

Τριακοστὴ δυναστεία Σε-  
βεννιτῶν βασιλέων τριῶν.

*α'. Νεκτανέβης, (Νεκτα-  
νέβις †) ἔτη ι'.**β'. Τέως, ἔτη β'.*  
*γ'. Νεκτανέβης, (Νεκτά-  
νεβος ‡) ἔτη γ'.**\*Ομοῦ ἔτη χ'.*

Tricesima dynastia regum trium  
Sebennitarum.

*i. Nectanebes, annis x.**ii. Teos, annis ii.**iii. Nectanebus, annis viii.**Summa, anni xx.*

## THE THIRTY-FIRST DYNASTY.

Τριακοστὴ πρώτη δυναστεία  
Περσῶν [βασιλέων τριῶν.]

Trigesima prima dynastia Persa-  
rum.

*α'. Ὁχος (\*Ωχος §) είκοσ-  
τῷ ἔτει τῆς ἀντοῦ Περσῶν βα-  
σιλείας κρατεῖ τῆς Αιγύπτου  
ἔτη σ'.*

i. Ochus, qui vicesimo regni sui  
Persarum anno, obtinuit Aegyptum  
annis vi.

\* Αινεφερίτης Go.

§ Din.

† A.

‡ Din.

|| ἄρσος; ὥχου A.—ἄρσησθχου B.

## AFRIC.

## SCAL.

$\beta'$ . Ἀρσης ("Ἀρσῆς" Ωχον)      2. Arses reigned 3 years.  
 $\epsilon\tauη \gamma'$ .

$\gamma'$ . Δαρεῖος  $\epsilon\tauη \delta'$ .  
 $\Omegaμοῦ \epsilon\tauη \gamma' τόμου ,αν'$ .

3. Darius 4 years.  
 And the whole number of the years  
 in the third book 1050 years.—*Sync.*  
*Chron.* 73 to 78.

EUSEB.

SCAL.

ARMEN.

$\beta'$ . Μεδ' ὁν Ἀρσῆς || Ὁχοῦ  
ἔτη δ.

$\gamma'$ . Μεδ' ὁν Δαρεῖος ἔτη ξξ.  
Οὐ 'Αλέξανδρος Μακεδῶν  
καθεῖλεν.

Ταῦτα τοῦ τρίτου τόμου  
Μακεδῶν.

ii. Post quem Arses Ochi [filius]  
annis iv.

iii. Post quem Darius, annis vi.  
Quem Alexander Macedo occidit.

Omnia haec ex tertio Manethi  
tomo.

# CANON OF THE KINGS OF EGYPT : FROM JOSEPHUS.

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## SEVENTEENTH DYNASTY.\*

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| α'. Σάλατις ἔτη 19'.                | 1. Salatis 19 years.               |
| β'. Βηὸν ἔτη μοῦ.                   | 2. Beon 44 years.                  |
| γ'. Ἀπαχνᾶς ἔτη λεῖ', καὶ μῆνας ζ'. | 3. Apachnas 36 years and 7 months. |
| δ'. Ἀπωφις ἔτη ξα'.                 | 4. Apophis 61 years.               |
| ε'. Ἰανᾶς ἔτη ν', καὶ μῆνας α'.     | 5. Jamas 50 years and 1 month.     |
| ζ'. Ἄσσις ἔτη μῶ', καὶ μῆνας β'.    | 6. Assis 49 years and 2 months.    |

## EIGHTEENTH DYNASTY.

- |                                     |                                     |
|-------------------------------------|-------------------------------------|
| α'. Τέθμωσις ἔτη κε', καὶ μῆνας δ'. | 1. Tethmosis 25 years and 4 months. |
| β'. Χέβρων ἔτη ιγ'.                 | 2. Chebron 13 years.                |
| γ'. Ἀμένωφις ἔτη ι', καὶ μῆνας ξ'.  | 3. Amenophis 20 years and 7 months. |
| δ'. Ἀμεστῆς ἔτη κα', καὶ μῆνας η'.  | 4. Amesses 21 years and 9 months.   |
| ε'. Μήφρης ἔτη ιβ', καὶ μῆνας θ'.   | 5. Mephres 12 years and 9 months.   |

\* The various readings to this catalogue are given infra. See Manetho on the Shepherd Kings.

- σ'. Μηφραμούθωσις ἔτη καὶ μῆνας ι. 6. Mephramuthosis 25 years and 10 months.
- ζ'. Θμῶσις ἔτη ζ', καὶ μῆνας γ'. 7. Thmosis 9 years and 8 months.
- η'. Ἀμένωφις ἔτη λ', καὶ μῆνας ι. 8. Amenophis 30 years and 10 months.
- θι. Ὄρος ἔτη λς', καὶ μῆνας ε'. 9. Orus 36 years and 5 months.
- ι'. Ἀκεγχρής ἔτη ιβ', καὶ μῆνας α'. 10. Acenchres 12 years and 1 month.
- ια'. Ράδωτις ἔτη θ'. 11. Rathotis 9 years.
- ιβ'. Ἀχεγχίρης ἔτη ιβ', καὶ μῆνας ε!. 12. Acencheres 12 years and 5 months.
- ιγ'. Ἀκεγχίρης β'. ἔτη ιβ', καὶ μῆνας γ'. 13. Acencheres II. 12 years and 3 months.
- ιδ'. Ἀρμαῖς ἔτη δ', καὶ μῆνας α'. 14. Armais 4 years and 1 month.
- ιε'. Ραμέσσης ἔτος α' καὶ μῆνας δ'. 15. Ramesses 1 year and 4 months.
- ις'. Ἀρμέσσης Μιαμμοῦ ἔτη ξι, καὶ μῆνας β. 16. Armesses the son of Miammus 66 years and 2 months.
- ιζ'. Ἀμένωφις ἔτη ιδ', καὶ μῆνας ι. 17. Amenophis 19 years and 6 months.
- ιη'. Σέθωσις καὶ Ραμέσσης\*. 18. Sethosis and Ramesses.

*Jos. contr. Ap. I. 15.*

Tethmosis was king when the shepherds went out of Egypt. From these (the shepherd) kings there intervenes a period of 393† years to the two bro-

\* Qy. Σίων δ καὶ Ραμέσσης, who is Ramesses.

† The sum of the 17 kings of the 18th dynasty amounts only to 333 years. The reading 393 is however confirmed by the extracts in the following page. I am indebted to Mr. Cullimore for the observation that the deficiency of 60 years occurs in the 7th and 11th reigns which ought to have been each 39 years. This correction, which may be found in some of the other lists, makes the Canon completely harmonize with the Hieroglyphic dates.

τριακόσια ἐνεηκοντατρία ἔτη,  
μέχρι τῶν δύο ἀδελφῶν Σέθω  
καὶ Ἐρμαίου, ὃν τὸν μεγάλον Σέθων  
Λιγύπτου τὸν δὲ Ἐρμαῖον Δά-  
ναον μετονομασθῆναι φησιν.  
“Οὐ ἐκβαλάον δὲ Σέθως ἐβασί-  
λευσεν ἔτη νῦν. Καὶ μετ’ ἀν-  
τὸν δὲ πρεσβύτερος τῶν νιῶν  
αὐτοῦ Ράμφης ἔστι”.

In the 16th chapter Josephus has the following—

Δῆλον δέ ἐστιν ἐκ τῶν εἰρη-  
μένων ἐτῶν τοῦ χρόνου συλλο-  
γισθέντος ὅτι οἱ καλούμενοι  
ποιμένες, ἡμέτεροι δὲ πρόγονοι,  
τρισὶ καὶ ἐνεηκοντα καὶ τρια-  
κοσίοις πρόσθεν ἔτεσιν, ἐκ τῆς  
Αιγύπτου ἀπαλλαγέντες, τὴν  
χώραν ταύτην ἀπέκησαν, ἢ  
Δαναὸν εἰς Ἀργος ἀφίκεσθαι.

And in the 2d chapter of the second book:—

Μανεθὼς μὲν γάρ κατὰ τὴν  
Τεθμάσιος βασιλείαν ἀπαλλα-  
γῆναι φησιν ἐξ Αιγύπτου τοὺς  
Ιουδαίους, πρὸ ἐτῶν τριακο-  
σίων ἐνεηκοντατριῶν τῆς εἰς  
Ἀργος Δαναοῦ φυγῆς. Λυσί-  
μαχος δὲ κατὰ Βόκχωριν τὸν  
βασιλέα, τουτέστι πρὸ ἐτῶν  
χιλίων ἐπτακοσίων. Μόλων  
δὲ καὶ ἄλλοι τινὲς ὡς αὐτοῖς  
ἔδοξεν. Οὐ δέ γε πάντων πιστό-  
τατος Ἀπίννῳ ὥριστα τὴν ἔξο-  
δου ἀκριβῆς κατὰ τὴν ἐβδόμην  
Ολυμπιάδα, καὶ ταῦτης ἔτος  
εἶναι πρῶτον, ἐν φησι Καρ-  
χηδόνα Φοίνικες ἔκτισαν.

thers Sethos and Hermæus of whom he says Sethos was called Aegyptus, and Hermæus Danaus. Sethos after he had expelled Hermæus reigned 59 years. After him his eldest son Rampses reigned 66 years.—*Jos. contr. Ap. I. 26.*

It is manifest from a computation of the above-mentioned years, that the Shepherds (our ancestors) were driven out from Egypt, and left that country three hundred and ninety-three years previous to the departure of Danaus to Argos.

Manetho says that the Jews (i. e. the Shepherds) left Egypt in the reign of Tethmosis three hundred and ninety-three years before the flight of Danaus to Argos. Lysimachus that it was in the reign of Bocchoris, i. e. one thousand seven hundred years before. Molo and some others place it as seems good to them. But Apion the most correct (*ironically*) of all, fixes it decidedly at the first year of the seventh Olympiad in which he says the Phœnicians founded Carthage.

# CANON OF THE KINGS OF EGYPT: FROM SYNCCELLUS.

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ΑΙΓΓΠΙΤΟΥ τῆς πάλαι Με-  
ραίας βασιλέων ἔτη.

α.' Μεστραιμ \* ὁ καὶ Μή-  
νης † ἔτη λε'.

β'. Κουρώδης † ἔτη ξγ'.

γ'. Ἀρισταρχος ἔτη λδ'.

δ'. Σπάνιος ἔτη λσ'.

ε'. ζ'. Ἀνεπιγράφων ἔτη

οβ'.

ζ'. Ο Σέραπις § κγ'.

η'. Σεσογχωσις ἔτη μθ'.

Ω'. Ἄμενέμης ἔτη κδ'.

ι'. Ἀμασίς || ἔτη β'.

ια'. Ἀκεσέφθρης ἔτη ιγ'.

ιβ'. Ἀγχορευς ¶ ἔτη θ'.

ιγ'. Ἀρμιοῦνης \*\* ἔτη δ'.

ιδ'. Χαμοῖς ἔτη ιβ'. ††

ιε'. Μιαμοῖς †† †τη ιδ'

ιι'. Ἀμεσήσις ἔτη ξι'.

CANON of the kings of Egypt for-  
merly called Mestræa.

1. Mestraim who is Menes: he  
reigned 35 years.

2. Curodes 63 years.

3. Aristarchus 34 years.

4. Spanius 36 years.

5. 6. Anonymous 72 years.

7. Serapis 23 years.

8. Sesonchosis 49 years.

9. Amenemes 29 years.

10. Amasis 2 years.

11. Acesephthres 13 years.

12. Anchoreus 9 years.

13. Armiyses 4 years.

14. Chamois 12 years.

15. Miamous 14 years.

16. Amesesis 65 years.

\* Μηστραιμ Sc.

† Κουρώδης Go.—Κούδρους Sc.

|| Αμωσις Go. m. Sc.

\*\* Αμινόης Sc.

† Μηνης Go. Sc.

§ οὐσιοποιὸς B.

¶ Αγχορεὺς Go.—Αχωρεὺς Sc.

†† ιξ'. Sc.

†† Αμεσήσης ίτη ξη' is substituted by Go. Sc. and A. for the 15th, while the 16th is left vacant, 14 years being assigned for the period of the reign.

- ιζ'. Ούσης \* ἔτη ν'.                    17. Uses 50 years.
- η'. 'Ραμεσῆς ἔτη κχ'.                18. Rhameses 29 years.
- ιδ'. 'Ραμεσσομενῆς † ἔτη  
ιε'.    19. Rhamessomenes 15 years.
- κ'. Οὐσιμάρης † ἔτη λα'.            20. Usimares 31 years.
- κα'. 'Ραμεσσήσεως § ἔτη  
κγ'.    21. Rhamesseseos 23 years.
- κβ'. 'Ραμεσσαμένω || ἔτη  
ιδ'.    22. Rhamessameno 19 years.
- κγ'. 'Ραμεσσῆ ¶ Ιουβασ-  
σῆ ἔτη λδ'.                                23. Rhamesse Jubasse 39 years.
- κδ'. 'Ραμεσσῆ Οὐάφρου \*\*  
ἔτη κχ'.                                    24. Rhamesse the son of Vaphris  
κε'. Κόγχαρις †† ἔτη ε'. ‡‡  
Τούτω τῷ ε', ‡‡ ἔτει τοῦ  
κε' βασιλεύσαντος Κογχάρεως  
τῆς Αιγύπτου ἐπὶ τῆς ιε' δυ-  
ναστείας τοῦ Κυνικοῦ λεγομένου  
κύκλου παρὰ τῷ Μανέῳ, ἀπὸ  
τοῦ πρώτου βασιλέως καὶ οἰ-  
κιστοῦ Μεστράτου §§ τῆς Αι-  
γύπτου, πληροῦνται ἔτη ψ,  
βασιλέων κε'.
- κξ'. Σιλίτης ἔτη ιδ'. πρῶ-  
τος τῶν σ' τῆς ιζ'. δυναστείας  
παρὰ Μανέῳ.
- κζ'. Βαίων ἔτη μδ'.
- κη'. 'Αταχνᾶς ἔτη λζ'.
- κδ'. 'Αφαρίς ἔτη ξα'.
- λι'. Σένως ἔτη ν'.
17. Uses 50 years.
18. Rhameses 29 years.
19. Rhamessomenes 15 years.
20. Usimares 31 years.
21. Rhamesseseos 23 years.
22. Rhamessameno 19 years.
23. Rhamesse Jubasse 39 years.
24. Rhamesse the son of Vaphris  
29 years.
25. Concharis 5 years.
- In the 5th year of Concharis, the  
25th king of Egypt of the 16th dy-  
nasty, which is called by Manetho  
the Cynic Cycle, was completed in  
25 reigns a period of 700 years from  
Mestraim the first native king of  
Egypt.
26. Silites 19 years, the first of the  
6 kings of the 17th dynasty accord-  
ing to Manetho.
27. Baeon 44 years.
28. Apachnas 36 years.
29. Aphophis 61 years.
30. Sethos 50 years.

\* Ούση Go. Sc.

† ραμεσσομενῆ B.

‡ οὐσιμάρη B.—Θυσιμάρης Go.

§ Ραμεσσήσεως Sc.

|| Ραμεσσαμένως Sc.—Ραμεσσεμένω Go.

¶ ραμεσσῆ οὐβαση B.—Ραμεσσῆ τοῦ Βαητῆ Go.

\*\* Ραμεσσησούαφρος Sc.

†† κόγχαρις B.—Κόγχαρις Sc.

‡‡ ε'. Go. m.

§§ Μεστράτου Go.

λα'. Κύρτως\* ἔτη καὶ.  
κατὰ Ἰώσηπον, κατὰ δὲ τὸν  
Μανεθῶ ἔτη μᾶς.

λβ'. Ἀσῆθ † ἔτη κι.

Οὗτος, προσέθηκε τῶν ἐν-  
αυτῶν τὰς εἰς ἀπαγομένας, καὶ  
ἐπὶ αὐτοῦ, ὡς φασιν, ἐχρημά-  
τισεν τοὺς ἡμέραν, ὁ Αἰγυπτια-  
κὸς ἐναυτὸς τοῦ μόνον ἡμέρων  
πρὸ τούτου μετρούμενος. Ἐπὶ  
αὐτοῦ ὁ μόσχος θεοποιηθεὶς  
<sup>τ</sup>Απις ἐκλήθη.

31. Certos 29 years according to  
Josephus, but according to Manetho  
44.

32. Aseth 20 years.

He added the 5 intercalary days to  
the year: and under him the Egyp-  
tian year which had previously been  
reckoned 360 days only was increased  
to 365. Under him also the calf was  
deified and called Apis.

#### FROM SYNCCELLUS AND EUSEBIUS.

SYNCHEL.	EUSEB.	ARMEN. <sup>†</sup>	HIERON.
λγ'. "Αμωσις ὁ καὶ Τέθμω- σις ἔτη καὶ". §	"Αμωσις καὶ".	i. Amosis ann. xxv.	Amosis xxv.
λδ'. Χεθρὼν ἔτη μγ'.	Χεθρὼν μγ'.	ii. Chebron ann. XIII.	Chebron XIII.
λε'. 'Αμεμφῆς    ἔτη με'.	'Αμεμφῆς με'.	iii. Amenophes XXI.	Amenophis XXI.
λε'. 'Αμεμφῆς ἔτη μα'.	'Αμεμφῆς μα'.	iv. Memphis XII.	Mephres XII.

\* Κῦρτος Go.

† ἀσσῆς B.

† In the Armenian Canon of Eusebius, a Theban dynasty, which he calls the 16th, is placed as the first, to which is assigned a period of 190 years. This is followed by the 17th dynasty of the Shepherds which lasts 103 years. No names are given in either. The first part of Hieronymus' old Latin version of Eusebius is lost. The lists therefore both of the Armenian Canon and of Hieronymus' version commence with this the 18th dynasty of Diospolites. The names of the 32 kings given above, are merely those of Syncellus in the Greek opposite.

§ κβ' Go.

|| Αμέφης Go. Sc.—Αμεμφῆς B.

SYNCEL.	E.U. SC.	ARMEN.	HIERON.
λάζ. Μισφραγμούθωσις ἔτη 15 <sup>o</sup> .	Μισφραγμούθωσις 15 <sup>o</sup> .	v. Mispharmuthosis XLVI.	Misphragmuthosis XXVI.
ληγ. Μισφρής ἔτη κυρ.	Μισφρής ἔτη κυρ.		
λάδ. Τουθμωσις ἔτη λαδ.	Τουθμωσις λαδ.	vi. Tuthmosis IX.	Tuthmosis IX.
μι. Ἀμενῶφθις ἔτη λαδ.	Ἀμενῶφθις λαδ.	vii. Amenophthis XXXI.	Amenophis XXXI.
Οὗτος ὁ Ἀμενῶφθις* ἐστιν ὁ Μέμρων εἶναι νομίζομενος καὶ φιλεγγόμενος λίθος.	Οὗτος ὁ Ἀμενῶφθις* ἐστιν ὁ Μέμρων εἶναι νομίζομενος καὶ φιλεγγόμενος λίθος.	Hic ille Amenophthis est, qui Memnon ipse creditus fuit, lapis lo- quax.	
Αιδίσπες ἀπὸ Ἰνδοῦ ποτα- μοῦ ἀναστάντες πρὸς τὴν Αἰ- γύπτῳ φίκησαν.			
μα'. Ὄρος μηρ'.		viii. Orus XXXVII.	Orus XXXVIII.
Εσλωρος μηρ'.			
μβ'. Ἀχενχερῆς κέ.	Ἀχενχερῆς κέ.	ix. Achencheres XII.	Achencheres XII.
μγ'. Ἀθωρίς καθ'.	Ἀθωρίς καθ'.	x. Athoris IX.	Achoris VII.
μδ'. Χενχερῆς κατ'.	Χενχερῆς κατ'.	xI. Chencheres XVI.	Chencheres XVIII.
με'. Ἀχερῆς† ἔτη γ'. ή καί λ'.	Χερῆς γ'. ή καί λ'.	xII. Acheres VIII.	
Αχερῆς γ'.			Acheres VIII.
μζ'. Ἀρμαῖος ὁ καὶ Δα- ναδς, ἔτη θ'.	Ἀρμαῖος θ'.	xIII. Cheres XV.	Cherres XV.
μζ'. Ῥαμεσσῆς ὁ καὶ Λι- γυπτος‡ ξη'.	Ῥαμεσσῆς ξη'.	xIV. Armais qui et Danaus V.	
			Armais V.
		xv. Aegyptus LXVIII.	
			Remesses LXVIII.
		xvi. Menophis	Menophes XL.

\* ἀμμενόφθις B.

† Αχερῆς Go.—The four above are given in both the Greek catalogues as  
Ethiopians.

‡ Αιγύπτιος Go.

SYNCEL.

EU. SC.

ARMEN.

HIERON.

## XIX DYNASTIA.

μη'. Ἀμένωφις * ἔτη γ'.	I. Sethosis	Sethos LV.
Ἀμένωφις γ'.	II. Rampses	Ramses LXVI.
μδι'. Θεύρης ιγ'.	III. Amenophis XL.	
Θεύρης ιγ'.		Amenophites XL.
ν. Νεχεψώς ιθ'.	IV. Amenemes XXV.	Amenemes XXVI.
Νεχεψώς ιθ'.	V. Thuoris VII.	Thuoris VII.
να'. Ψάμμουθις ιγ'.		Thuoris Aegyptiorum rex ab Homero Polybus vocatur maritus Alcandræ. De eo meminit in Odyssea.

## XX DYNASTIA† ANNIS CLXXXVIII.

ν. Νεχεψώς ιθ'.	50. Nechepsos 19 years.
Νεχεψώς ιθ'.	
να'. Ψάμμουθις ιγ'.	51. Psammuthis 13.
Ψάμμουθις ιγ'.	
νβ'. . . . . δ'.	52. . . . . 4.
. . . . . ε'.	
νγ'. Κῆρτος † ιγ'.	53. Certus 16.
Κῆρτος ιγ'.	
νδ'. 'Ράμψις με'.	54. Rhampsis 45.
Ράμψις με'.	
νε'. Ἀμενσῆς ὁ καὶ Ἀμεν- σέμης § κε'.	55. Amenses who is Ammenemes
26.	
Αμμένσης κε'.	
νε'. Ὁχυρὰς ιδ'.	56. Ochyras 14.
Οχυρεὺς ιδ'.	

## XXI DYNASTIA TANITARUM.

νξ'. Ἀμενδῆς    κε'.	I. Amendis XXVI.
Αμεδῆς κε'.	Semendis XXVI.

\* ἀμενώφης Α.—Αμενόφης Go.

† Neither of the Latin versions give the names of the 20th dynasty. The names substituted above are merely translations of the Greek of Syncellus opposite.

‡ Κῆρτος Din.     § Αμενέμης Go.—ἀμενέμης Α.     || Αμεδῆς Go. A.

SYNCEL.	E.U. SC.	ARMEN.	HIERON.
νη'. Θούμαρις *	ἔτη ν'.		
	Θούμαρις ν'.		
Οὐτές ἔστιν ὁ παρ' Ὁμήρῳ Πόλυβος † Ἀλκανδρας ‡ ἀνηρ ἢν Ὄδυσσεια φερόμονος.			
νθ'. Ἀθωνίς ὁ καὶ Φουσα- νὸς ἔτη κη'. Ἐφ' εὖ σεισμοὶ κατὰ τὴν Λάγυπτον ἐγένετο, μηδέπω γεγονότες ἐν αὐτῇ πρὸ <sup>τούτου.</sup>			
Αθωνίς ὁ καὶ Φουσαρος κη'.			
ξ'. Κεκένης λθ'.			
Κεκένης λθ'.			
ξά'. Οὐενέφης § ἔτη μθ'.			
Οὐενέφης λθ'.			
ξβ'. Σουσακεῖμ   ἔτη λδ'.			
Σουσακεῖμ Λίβυας καὶ Αἰ- θίοπας καὶ Τραγυλοδύτας παρ- έλαβε πρὸ τῆς Ἱερουσαλήμ.			
Σουσακεῖμ λδ'.			
ξγ'. Ψούνεος κε'.			ii. Pseusenes xli.
Σενιψούνερος κε'.			Pseusennes xli.
ξξ'. Νεφέχερης σ'.			iii. Ammenophis ix.
Νεφεχέρης σ'.			Amenophthis ix.
ξδ'. Ἀμμενᾶφις¶ ς'.			iv. Nephercheres iv.
Αμμενᾶφις ς'.			Nepherchenes iv.
ξε'. Σαΐτης ιε'.			
Σαΐτης ιε'.			v. Osochor vi.
ξζ'. Ψινάχης Ζ'.			Osochor vi.
Ψινάχης Ζ'.			vi. Psinaches ix.
			Spinaches ix.
* § Θεωρης A. B.			† Πολύβους Vulg.
‡ ἀλκανδρος A. B.			§ οὐενέφης B.
Σουσακεῖμ Go.			¶ Αμμενᾶφης Go.

## SYNCL.

## EU. SC.

## ARMEN.

## HIERON.

## VII. Psusennes XXXV.

## Psusennes XXXV.

## XXII DYNASTIA BUBASTARUM.

I. Sesonchusis XXI.

Sesonchosis XXI.

II. Osorthon XV.

Osorthon XV.

III. Tachelotis XIII.

Tacelothis XIII.

## XXIII DYNASTIA TANITARUM.

I. Petubastis XXV.

Petubastes XXV.

II. Osorthon IX.

Osorthon IX.

III. Psammus X.

Psammus X.

## XXIV DYNASTIA.

I. Bocchoris XLIV.

Bocchoris Saites XLVI.

## XXV DYNASTIA AETHIOPUM.

I. Sabacon Aethiops XII.

I<sup>β</sup>.Σαβάκων I<sup>β</sup>.

Sabacon XII.

Οὗτος τὸν Βόκχωριν αἰχμάλω-  
τον λαβὼν ζῶντα ἔκαυσεν.οσ'. Σεβήκων I<sup>β</sup>.

II. Sebichus XII.

Σεβήκων I<sup>γ</sup>.

Sevichus XII.

οσ'. Ταράχης κ'.

III. Tarachus XX.

Ταράχης κ'.

Taracos XX.

\* Ταξιλόφης Go.—ταξιλώφης A.

† βόκχαρις A.—βόκχορης B.

‡ μ' B.

§ βόκχωρης B.

|| αιθίοψ B.

SYNCEL.

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ARMEN.

HIERON.

οη'. Ἀμαὴς ἐτῇ λῃ'.		XXVI DYNASTIA SAITARUM.
Ἀρμαῖς λῃ'.	i.	Ammeres Aethiops XII.
ω̄. Στεφινάδης κξ̄.		Ammerres Aethiops XII.
Στεφινάδης κξ̄.	ii.	Stephinatis VII.
π'. Νεχεψὲ* ιγ̄.		Stephinatis VII.
Νεχεψὲς ιγ̄.	iii.	Nechepsus VI.
πᾱ. Νεχαώ η̄.		Nechepsos VI.
Νεχαὰβ η̄.	iv.	Nechao VIII.
πβ̄. Ψαμμήτιχος † ιδ̄.		Psammedichus XLIV.
Ψαμμήτιχος ιδ̄.	v.	Psammitichus XLIV.
πγ̄. Νεχαώ β̄ Φαραὼ θ̄.	vi.	Nechao VI.
Νεχαὰβ β̄ . . θ̄.		Nechao secundus VI.
πδ̄. Ψάμμουθις ‡ ἔτερος ὁ καὶ Ψαμμήτιχος § ιξ̄.	vii.	Psammuthes alter qui et Psammetichus XVII.
Ψαμμούθης ιξ̄.		Psammitichus alter qui et Psammus XII.
πε̄. Οὐαφρὶς λδ̄.	viii.	Vaphres XXV.
Οὐάφρης λδ̄.		Vaphres XXX.
πς̄. Ἀμωσὶς ι.	ix.	Amosis XLII.
Ἀμωσὶς ι.		Amasis XLII.

"Εως τούτου ή τῶν Αἴγυπτίων βασιλεία διαρέσσαται δὲ δυναστείας †, βασιλεῦσι δὲ πς̄, ἔτεσι, βασιά ὑπὸ Καμβύσου κατηρέθη ἐπὶ τοῦ πς̄ βασιλεύσαντος τῆς Μεστραίας

xxvii. Aegyptiorum dynastia Persae. Obtinet quippe Aegyptum sexto regni sui anno (quinto) Cambyses; efficiuntur autem usque ad Darium Xerxis filium ann. cxxiv. (cxli.)

The kingdom of Egypt after having continued 2211 years through a series of 10 dynasties and 86 kings, was subdued by Cambyses in the reign of Amosis the 86th king from Mestraim, who is the same as Menes,

\* Νακεψὲ Go.

† Ψαμμήτιχος Go.—Ψαμμήτιχος A.—Ψαμμήτιχος B.

‡ Ψάμμουθης A.—Ψαμμούθης B.

§ Ψαμμήτιχος Vulg.—Ψαμμήτιχος B.

SYNCEL.

EU. SC.

ARMEN.

HIERON.

ἥτος Αἰγύπτου χάρας Ἀμέ-  
σεως, ἀπὸ τοῦ πρότου αὐτῶν  
Μεστραιμ τοῦ καὶ Μηνέας . . .  
. . . . . "Εμεινε δὲ ἡ Αἴ-  
γυπτος ὑπὸ Πέρσας ἐτι ἔως  
Δαρεῖν τοῦ Ξέρξου. "Εστιν  
οὖ καὶ διαστελα, καὶ τὴν  
Πέρσαι ἐκράτησαν ἀπὸ τῆς  
ἔτους Καμβύσου.

πτ'. Καμβύσης ἔτη γ'.

πτ'. Μάγοι ἄδειφοι δύο  
μῆνας ζ'.πτ'. Δαρεῖος Ἄγαθοπον  
ἔτη λεί.

4. Ξέρξης ἔτη κ'.

5α'. Ἀρτάθανος μῆνας ζ'.

5β'. Ἀρταξέρξης ἔτη μα'.  
5γ'. Ξέρξης μῆνας β'.

5δ'. Σογδιανὸς μῆνας ζ'.

5ε'. Δαρεῖος ὁ Νόθος ἔτη  
ω'.Αἴγυπτος ἀπέστη Περσῶν  
δευτέρῳ ἔτει Νόθου Δαρείου.6ζ'. Ἀμυρταῖος Σαΐτης  
ἔτη ζ'.

'Αμυρταῖος Σαΐτης ζ'.

6ζ'. Νεφερίτης ζ'.

Νεφερίτης ζ'.

of that part of Egypt which is called  
the Mestraean region . . . . Egypt  
remained under the dominion of the  
Persians till the time of Darius the  
son of Xerxes. The 27th dynasty  
therefore is that during which the  
Persians held Egypt in subjection  
from the 5th year of Cambyses.

87. Cambyses 3 years.\*

88. The Magi two brothers 7  
months.89. Darius the son of Hystaspes  
36 years.

90. Xerxes 20 † years.

91. Artabanus 7 months.

92. Artaxerxes 40 years.

93. Xerxes II. 2 months.

94. Sogdianus 7 months.

95. Darius Nothus 21 years.

Egypt revolted from Persia in the  
second year of Darius Nothus.

## XXVIII DYNASTIA. ‡

I. Amurtæus Saites VI.

Amurtæus Saites VI.

## XXIX DYNASTIA MENDESIORUM.

II. Ephirites VI.

I. Nephherites VI.

\* Eu. Ar. allows only 2 years to Cambyses, reckoning the 7 months of the  
Magi as one year. Hieron. gives him four, omitting the Magi in the Canon.

† 21 Eu. Ar. omits.

‡ The Armenian reckons this and the two following as the 28th dynasty.  
Hieronymus divides them.

SYNCEL.	EU. SC.	ARMEN.	HIERON.
η'. Ἀχωρις ἔτη γ'.		III. Achoris XII.	II. Achoris XII.
Αχωρις γ'.			
Ψάμμουδις β'.		IV. Psammuthes I.	
Ψάμμουδις β'.			III. Psammuthis I.
ρ'. . . . μῆνας* δ'.		V. Nopherites menses IV.	
Μῆνες ἔτη δ'.		IV. Nopherites menses IV.	
		XXX DYNASTIA SEBENNITARUM.	
ρα'. Νεκτανέβης η'.		VI. Nectanebus XVIII.	I. Nectanebis XVIII.
Νεκτανέβης η'.†			
ρβ'. Νεκτάνεβος β', ἔτη		VII. Teos II.	
ιη'.			
	Tēos β'.		II. Teos II.
ργ'. Τēos β'.		VIII. Nectanebus XVIII.	
Νεκτανέβως ιη'.			III. Nectanebos XVIII.
		XXXI DYNASTIA PERSARUM.	
ρδ'. Ὄχος β'		I. Ochus IX.	Ochus X.
Ὄχος δ'.			
ρε'. Ἀρσης Ὄχου ἀδελφὸς		II. Arses Ochi III.	
δ'.			
Ἀρσης δ'.			Arses Ochi IV.
ρε'. Δαρεῖος σ'.		III. Darius VI.	Darius Arsami VI.

\* Din.—Vulg. Μῆνες.—Sc. in the Canon at the end gives it Μῆνες ἔτος α.'

† ιη'. Sc. can.

## CANON OF THE KINGS OF EGYPT:

FROM DIODORUS SICULUS.

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ΜΤΘΟΛΟΓΟΤΣΙ δ' αὐτῶν τινὲς  
τὸ μὲν πρῶτον ἄρξαι τῆς Αἰ-  
γύπτου θεούς τε καὶ ἥρωας ἔτη  
βραχὺ λείποντα τῶν μυρίων  
καὶ ὅκτακισχιλίων, καὶ θεῶν  
ἔσχατον βασιλεῦσαι τὸν Ἰσι-  
δόρον Ὀπρον. 'Τπ' ἀνθρώπων δὲ  
τῆν χώραν βεβασλεῦσθαι φα-  
σὶν ἀπὸ μυριάδος ἔτη βραχὺ<sup>λείποντα τῶν πεντακισχιλίων,</sup>  
μέχρι τῆς ἑκατοστῆς καὶ δύο νη-  
κοστῆς Ὄλυμπιάδος. καθ' ἣν  
ἡμεῖς μὲν παρεβάλομεν εἰς Αἴ-  
γυπτον, ἐβασίλευε δὲ Πτολε-  
μαῖος, ὁ νέος Διόνυσος χρημα-  
τίζων.

Τούτων δὲ τὰ μὲν πλεῖστά  
κατασκεῖν τὴν ἀρχὴν ἐγχωρίους  
βασιλεῖς, ὅλιγα δὲ Αἰδίοπας  
καὶ Πέρσας καὶ Μακεδόνας.

Αἰδίοπας μὲν οὐν ἄρξαι

SOME of them fable that the Gods and Heroes first reigned in Egypt during a period little less than eighteen thousand years; and that the last of the gods who reigned was Horus the son of Isis. They also relate that the kingdom was governed by men during a series of nearly fifteen thousand years to the hundred and eightieth Olympiad in which we have visited Egypt which was during the reign of Ptolemy who bears the title of the younger Dionysus.

The kings of Egypt were for the most part natives of the country, but the Ethiopians, Persians and Macedonians acquired the empire for some short periods.

There reigned altogether four

τέσσαρας ὃν κατὰ τὸ ἔξης, ἀλλὰ ἐκ διαστήματος, ἔτη τὰ πάντα βραχὺ λείποντα τῶν ἑξ καὶ τριάκοντα.

Πέρσας δὲ ἡγήσασθαι Καμβύσου τοῦ βασιλέως τοῖς ὅπλοις καταστρεψαμένου τὸ ἔθνος, πέντε πρὸς τοῖς ἑκατὸν καὶ τριάκοντα ἔτεσι, σὺν ταῖς τῶν Αἰγυπτίων ἀποστάσεσιν, ἀς ἐποίησαντο, φέρειν ὃν δυάμενον τὴν τραχύτητα τῆς ἐπιστασίας, καὶ τὴν εἰς τοὺς ἐγχωρίους θέους ἀσέβειαν.

Ἐσχάτους δὲ Μακεδόνας ἄρξαι, καὶ τοὺς ἀπὸ Μακεδονῶν ἑξ ἔτη πρὸς τοῖς διακοσίοις, καὶ ἔβδομήκοντα.

Τοὺς δὲ λοιποὺς χρόνους ἀπαντας διατελέσαι βασιλεύοντας τῆς χώρας ἐγχωρίους ἄνδρας μὲν ἔβδομήκοντα πρὸς τοῖς τετρακοσίοις, γυναικας δὲ πέντε.

Μετὰ τοὺς θεοὺς τοίνυν πρῶτον, φασὶ βασιλεύειν τῆς Αἰγύπτου Μηνᾶ.

Ἐξῆς δὲ ἄρξαι λέγεται τοῦ προειρημένου βασιλέως τοὺς ἀπογόνους δύο πρὸς τοῖς πεντήκοντα τοὺς ἀπαντας, ἔτη πλέιστῶν χιλίων καὶ τετρακοσίων.\*

Βούστρις.

Ethiopians, not successively but at intervals, the length of whose reigns collectively occupied a period of nearly thirty-six years.

The Persians, under the command of Cambyses their king, subdued the nation by force of arms. They occupied the throne during a hundred and thirty-five years, inclusive of the insurrections, which the Egyptians, unable to put up with the severity of their domination, and their impiety towards the gods of the country, made from time to time.

Lastly reigned the Macedonians, and their successors, two hundred and seventy-six years.

All the rest of the time was filled up with native princes, that is to say, four hundred and seventy kings and five queens.

After the gods, Menas was the first king of the Egyptians.

After him it is said that two of the descendants of the before-mentioned king reigned, and they were succeeded by fifty who altogether reigned during a period of more than one thousand four hundred years.

Busiris.

\* Τετταφάκοντα m.

Καὶ τῶν τούτου πάλιν ἐκγόνων ὅκτε, τὸν τελευταῖον\* ὁμώνομον ὄντα τῷ πράτῳ, φασὶ κτίσαι τὴν ὑπὸ μὲν Αἰγυπτίων καλουμένην Διόσπολιν ὑπὸ δὲ τῶν Ἐλλήνων Θῆβας.

Τὸν τούτου τοῦ βασιλέως ἀπογόνων ὕδος ὁ ἀπὸ τοῦ πατρὸς προσαγωρευθεὶς Οὐχορεὺς ἔκτισε, πόλιν Μέμφιν ἐπιφανεστάτην τῶν κατ' Αἴγυπτον.

Δώδεκα γενεαὶ βασιλέων.

Μύρη· Ἐπάνω δὲ τῆς πόλεως λίμνην ἤριξε.

Ἐπτὰ γενεαὶ βασιλέων.

Σεσωσιν, φασὶν, ἐπιφανεστάτας καὶ μεγίστας τῶν πρὸς αὐτοῦ τάξεις ἐπιτελεσθεῖσαι καὶ πρᾶξεις. Εἰς μὲν τὴν Ἐρυθρὰν θάλασσαν ἀπόστειλε στόλον πεντακισάριον, καὶ τάς τε νήσους τὰς ἐν τοῖς τόποις κατεκτήσατο, καὶ τῆς ἡγείρου τὰ παρὰ θάλατταν μέρη κατεστρέψατο, μέχρι τῆς Ἰνδικῆς. Αὐτὸς δὲ μετὰ τῆς δινάμεως πεζῶν τὴν πορείαν ποιησάμενος, κατεστρέψατο πόλεαν τὴν Ἀγίαν, καὶ τὸν Γάγγην ποταμὸν διέβη, καὶ τὴν Ἰνδικὴν ἐπῆλθε πᾶσαν

Then eight of his descendants, of whom the last,\* who bore the same name with the first, founded the city which by the Egyptians is called the city of the Sun or Diospolis, but by the Greeks Thebes.

The eighth of the descendants of this king, who bore the surname of his father Uchoreus built the city of Memphis, the most celebrated of all the cities of Egypt.

Twelve generations of kings.

Myris, who dug the lake above the city of Memphis.

Seven generations of kings.

Sesoösis, whose exploits were the most renowned of all the kings before him. He fitted out a fleet of four hundred ships upon the Red Sea; and subdued all the islands, and all the parts of the continent bordering upon the sea as far as the Indies. And he marched with a mighty army by land, and reduced all Asia. And he passed over the Ganges and conquered all the Indies even to the ocean, and all the nations of the Scythians, and most of the islands of the Cyclades. He then invaded Europe and overran all Thrace: and Thrace he made

\* Diodorus does not here mention the name of this king, but describes the magnificence of Thebes, and the sepulchre of Osymandyas. Scaliger confounds him with Uchoreus. Others suppose him to have been a second Busiris.

ένος ὀκεανοῦ, καὶ τὰ τῶν Σκυ-  
θῶν ἔδη, καὶ τῶν Κυκλάδων  
νῆσουν τὰς πλείστας. Διαβάς  
δὲ εἰς τὴν Εὐρώπην, καὶ διε-  
ξιὼν ἄπασαν τὴν Θράκην, καὶ  
ὅρια τῆς στρατιᾶς ποιησάμενος  
ἐν τῇ Θράκῃ, στήλας κατεσ-  
κύνασεν ἐν πολλοῖς τόποις τῶν  
αὐτοῦ κατακτηθέντων. Τὴν  
δὲ χώραν ἄπασαν εἰς ἔξι καὶ  
τριάκοντα μέρη διελὼν, ἢ κα-  
λοῦσιν Αἰγύπτιοι Νομοὺς, ἐπε-  
στησεν ἄπασι Νομάρχας. ἐτι-  
δὲ τρία πρὸς τοῖς τριάκοντα  
βασιλεύσας ἐκ πρωτέστων  
ἔξελπε τὸν βίον. ἵπολιπότων  
αὐτὸν τῶν ὄμμάτων.

Σεσοῦσις δεύτερος ὁ τοῦ  
προειρημένου νιός.

Πολλοὶ βασιλεῖς μετὰ τοῦ  
τοῦ.

Ἄμασις, ὁ κατακρατηθεὶς  
ἀπὸ Ἀκτισάνου Αἰθίοπος.

Ἀκτισάνης Αἰθίοψ.

Μένδης Αἰγύπτιος, ὁ καὶ  
Μάρρος. Τάφον δὲ αὐτῷ κατα-  
σκεύασε τὸν ὀνομαζόμενον  
Λαβύρινθον.

Ἀναρχία πέντε γενεῶν.

Κέτνα,\* ὁ καὶ Πρωτεύς.

Ρέμφις.

Ἐπτὰ διεδέξαντο τὴν ἀρ-  
χὴν βασιλεῖς ἄργοι. οὐδὲν αὐ-  
τῶν ἔργον οὐδὲ πρᾶξις ιστορίας

boundary of his military excursion.  
And he set up pillars in Thrace and  
in many other places, commemorating  
his conquests. He also divided Egypt  
into thirty parts, which the Egyptians  
call nomes, and appointed nomarchs  
over each. And after a reign of 33  
years he destroyed himself on account  
of the failure of his eyesight.

Sesoosis the second; the son of the  
preceding.

Many kings succeeded him.

Amasis, who was conquered by  
Actisanes the Ethiopian.

Actisanes the Ethiopian.

Mendes an Egyptian, who is the  
same as Marrhus. He constructed  
the building which is called the La-  
byrinth as a tomb for himself.

An interregnum for 5 generations.

Cetna,\* who is Proteus.

Rhemphis.

Seven insignificant kings reigned  
of whom no work or deed worthy of  
history is handed down except of one

\* Κίτης Cetes. Marg.

ἀξία παραδέδοται, πλὴν ἐνὸς Νειλέως· ἀφ' οὗ συμβάίνει τὸ ποταμὸν ὀνομάσθαι Νεῖλον τὸ προτοῦ καλούμενον Αἴγυπτον.

"Οὐδος δὲ βασιλεὺς γενόμενος Χέμβης<sup>\*</sup> ὁ Μεμφίτης, ἦρξε μὲν ἔτη πεντήκοντα, κατασκείασε δὲ τὴν μεγίστην τῶν τριῶν Πυραμίδων.

Τελευτῆτας δὲ τοῦ βασιλέως τούτου διεδέξατο τὴν ἀρχὴν ὁ ἀδελφὸς Κεφρήν, καὶ ἦρξε μὲν ἔτη ἑξ πρὸς τοὺς πεντήκοντα. "Ενοι δὲ φασὶν οὐκ ἀδελφὸν ἀλλ' οὐδὲν παραλαβεῖν τὴν ἀρχὴν ὀνομάζομενον Χαβρῖν.

Μυκερίνος (ὅν τινὲς μὲν Χερίνον ὀνομάζουσιν) οὐδὲ ἀν τοῦ ποιήσαντος τὴν προτέραν Πυραμίδα, οὔτος δὲ ἐπιβαλόμενος τρίτην κατασκευάζειν, πρότερον ἐτελεύτησεν ἡπερ τὸ ἔργον ἔτι αὖτε συντέλειαν.

Τιέφαχθος.†

Βόκχορις ὁ σοφὸς, Τιέφαχθον οὐδὲ.

Πολλοῖς δὲ ἐστερον χρόνοις ἐβασίλευσε τῆς Αἰγύπτου. Σαβάκων, τὸ μὲν γένος ἄν Al-Ζίν.

'Αναρχία ἐπ' ἔτη δύο.

Οἱ δώδεκα ἡγεμόνες ἐτη ιέ.

Ψαμμίτιχος ὁ Σαΐτης, εἰς ὃν τῶν ιβ' ἡγεμόνων.

Nileus, from whom the river is called Nilus, having formerly borne the name of *Ægyptus*.

The eighth king was Chembres the Memphite. He reigned 50 years and built the largest of the three Pyramids.

After his death his brother Cephren received the kingdom and reigned 56 years. Some, however, say it was not the brother, but the son of the Chembres that succeeded him, and that his name was Chabryis.

Mycerinus, whom others call Chérinus, the son of the founder of the former pyramid. He undertook to raise a third, but he died before the completion of the work.

Tnephachthus.

Bocchoris the Wise, the son of Tnephachthus.

After a long time Sabacon reigned over Egypt, being by race an Ethiopian.

An interregnum of two years.

Twelve chiefs 15 years.

Psammitichus, the Saïte: who was one of the twelve chiefs.

\* Χίμμις. Marg.

† Γνεφαχθω. Marg.

"Τοτέρον τέτταρος γενεᾶς  
Απρίης ἐβασίλευσεν ἔτη δυσὶ<sup>22</sup>  
πλείω τῶν εἰκοσι· καὶ στραγ-  
γαληθὲς ἐτελεύτησεν.

"Αμασίς. Βασιλεύσας δὲ  
ἔτη πέντε πρὸς τοὺς πεντήκοντα,  
κατέστρεψε τὸν βίον, καὶ ὁν  
χρόνον Καμβύσης ὁ τῶν Περ-  
σῶν βασιλεὺς ἐστράτευσεν  
ἕπει τὴν Αἴγυπτον, κατὰ τὸ  
τρίτον ἔτος τῆς ἑγκοστῆς  
καὶ τρίτης Ὀλυμπιάδος, ἦν  
ἐνίκα στάδιον Παρμενών Κα-  
μαριναῖος.

After four generations reigned  
Apries 22 years. He was strangled.

Amasis. He died after a reign of  
55 years, at the very time that Cam-  
byses, king of the Persians, invaded  
Egypt, in the third year of the 63d  
Olympiad, in which Parmenides the  
Camarinæan was the victor.—*Lib. II.*

## CANON OF THE KINGS OF EGYPT:

FROM HERODOTUS.

ΤΟΝ Μῆνα, τὸν πρῶτον βα-  
σιλεύσαντα Αἴγυπτον.

Μετὰ δὲ τοῦτον, κατέλεγον  
οἱ ἱρεῖς ἐκ βύβλου ἄλλων βα-  
σιλήν τριηκοσίων τε καὶ τριή-  
κοντα οὐνόματα. ἐν τοσαύτῃσι  
δὲ γενεῇσι ἀνδρόπαν, ὅπτανα-  
δεκα μὲν Αἰθιόπες ἡσαν, μηδ  
δὲ γυνὴ ἐπιχωρίη· οἱ δὲ ἄλλοι,  
ἄνδρες Αἴγυπτοι· τῇ δὲ γυ-  
ναικὶ οὖν, καὶ ἦτις ἐβασί-  
λευσε, τόπερ τῇ Βαθυλανίῃ,  
Νίτωκρις.

Τάν δὲ ἄλλων βασιλέων, οὐ  
γὰρ ἔλεγον οὐδεμίην ἔργων ἀπό-

MENES was the first king of Egypt.

After him, the priests read out of  
a book the names of 330 kings. And  
among these were 18 Ethiopians and  
one woman a native Egyptian: all the  
rest were men and Egyptians: and the  
name of the woman, who reigned  
also over the country of Babylonia,  
was Nitocris.

Of the other kings nothing re-  
markable is in any way recorded ex-

δεξιν, κατ' οὐδὲν εἶναι λαμπρότητος, πλὴν ἐνδικαὶ τοῦ ἀσχάτου αὐτῶν Μείριος, λμυνηρὸς.

Σέσωστρις, τὸν ἔλεγον οἱ ἱρέες πρῶτον μὲν πλοίοισι μαχηροῖσι ὄρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου, τοὺς παρὰ τὴν Ἐρυθρὴν θάλασσαν κατοικούμενος καταστρέφεσθαι. Ἐγενερθεὶς δὲ ὡς ὀπίστας ἀπίκετο ἐς Αἴγυπτον, στρατιὴν πελλήν λαβὼν ἤλαυε διὰ τῆς ἥπερον, τὰν Ἰώνος τὸ ἐμπόδιον κατασφρόμενος. Ἐκ τῆς Ἀσίης ἐς τὴν Εὐρώπην διαβὰς, τοὺς τε Σκύθας κατεστρέψατο καὶ τοὺς Θρῆικας.

Φερῶν δ τοῦ Σεσώστριος.

Ἄνδρα Μεμφίτην, τῷ κατὰ τὴν τῶν Ἑλλήνων γλῶσσαν εἴνομα Πρωτέα εἶναι.

Ραμψίνιτος.

Μετὰ δὲ τοῦτων, βασιλεύσαντά σφεν Χέσπα, ἐς πᾶσαν κακότυρα ἐλάσσα· καταληγόσαντα γάρ μιν πάντα τὰ ἵδια, πρῶτα μέν σφεας θνοτέων ἀπέρκαι· Πυραμίδα κατασκευάσαι· καὶ βασιλεῦσαι πεντήκοντα ἔτεα.

Τὸν ἀδελφὸν αὐτοῦ Χεφρῆνα· Πυραμίδα ποιῆσαι· καὶ βασιλεῦσαι ἦξ καὶ πεντήκοντα ἔτεα. Τούτους ἴησο

cept the last Mæris. He dug the lake.

Sesostris. The priests said that he first sailed with a fleet of large vessels from the Arabian gulph, and conquered all the nations bordering upon the Red Sea. And that from thence he returned to Egypt, and with a mighty army he traversed the continent (of Asia) subjugating every nation that opposed him. From Asia he passed over into Europe and reduced the Scythians and Thracians,

Pheron, the son of Sesostris.

A Memphite, whose name, according to the Greek interpretation, was Proteus.

Rampsinitus.

After him reigned Cheops, who inflicted upon them every kind of evil: he overthrew the temples, and was the first who put a stop to the sacrifices. He founded the pyramid, and reigned 50 years.

Chephren, the brother of Cheops. He built a pyramid, and reigned 56 years. The Egyptians, out of hatred, decline to name these two kings, but

μέσος οὐ κάρτα θέλουσι· Αἰγύπτιοι δυομάζειν, ἀλλὰ καὶ ταῦς πυραμίδας καλέουσι· ποιμένος Φιλίτιος, ὃς τοις τὸν χρόνον ἔνεμε κτήνεα κατὰ ταῦτα τὰ χωρά.

Μυκερίνον Χέστος παῖδα·  
Πυραμίδα δὲ καὶ οὗτος ἀπελίπετο, πολλοὺς ἐλάσσων τοῦ πατρός.

"Λασυχίη.

"Ανυσιν τὸν τυφλὸν. Ἐπὶ τούτου βασιλεύοντος, ἐλάσσαι ἐπ' Αἴγυπτου χειρὶ πολλῇ Λίσιοκάς τε καὶ Σαβακῶν τῶν Αἰθιόπων βασιλέα.

"Αἰθιόπα Σαβακῶν βασιλεύειν Αἴγυπτου ἐπ' ἔτεα πεντήκοντα.

Πάλιν "Ανυσιν τὸν τυφλὸν.  
Σεθῶν, τὸν ιρέα τοῦ 'Ηφαίστου. Ἐπ' Αἴγυπτου ἐλαύνειν στρατὸν μέγαν Σαναχάριβον βασιλέα 'Αραβίων τε καὶ 'Ασσυρίων .... Ἐνθαῦτα ἀπικομένους, τοῖσι ἐναυτοῖσι αὐτοῖσι ἐπιχυνέντας πυκτὸς μῆις ἀρουράριους, κατὰ μὲν φαγέειν τοὺς φαρετρέωντας αὐτέων, κατὰ δὲ τὰ τέξα, πρὸς δὲ τῶν ἀσπίδων τὰ ὅχατα, ὥστε τῇ ὑστεραίῃ φευγόνταν σφέων γυμνῶν ὄπλων πεσέειν πολλούς. Ἀπὸ τοῦ πρώτου βα-

call the pyramids the work of the shepherd Philitis, who grazed his flocks, at this time, in that country.

Mycerinus, the son of Cheops. He also left a pyramid much less than that of his father.

Asychis.

Anysis, who was blind. In his reign the Ethiopians invaded Egypt with a mighty army under Sabacos their king.

Sabacos, the Ethiopian, reigned 50 years.

Anysis the blind, again.

Sethos, the priest of Hephaestus. In his reign Sanacharibus, the king of the Arabians and Assyrians, marched against Egypt with a vast army..... And when Sethos and his attendants arrived at Pelusium, during the night a multitude of rats attacked their enemies, and gnawed the bowstrings from off their bows, and the thongs of their spears; so that on the morrow, as they fled unarmed, great numbers of them were slain. From the first king to Sethos the priest of Hephaestus, are 341 generations of men.

σιδέος, ἐξ τοῦ Ἡφαίστου τὸν  
ἱρέα τοῦτον τὸν τελευταῖον  
βασιλεύσαντα, μήν τε καὶ  
τεσσαράκοντα καὶ τριηκοσίας  
ἀνθρώπων γενεᾶς γενόμενας...  
Οὕτω ἐν μυρίοισι τε καὶ χι-  
λιοῖσι, καὶ πρὸς τριηκοσίοισι  
τε καὶ τεσσεράκοντα\* ἔλεγον  
ὅτιν ἀνθρώποις δέκα οὐδένα γε-  
νέσθαι. Ἐγ τοίνυν τοῦτῳ τῷ  
χρόνῳ τετράκις ἔλεγον ἐξ ἡδέων  
τὸν ἥλιον ἀγαπεῖλαι· ἔνδα τε  
νῦν καταδύεται, ἐνθεῦτεν δις  
ἔκπαντεῖλαι· καὶ ἐνθεν νῦν ἀνα-  
τέλλει ἐνδαῦτα δις κατα-  
δύναι.

Δισδέκα βασιλεῖς εἰς δισ-  
δέκα μέρη διηρημένης τῆς Αἰ-  
γύπτου.

Ψαμμῆτιχος εἰς τῶν δισδέκα  
ἐβασίλευσε Αἴγυπτου τέσσερα  
καὶ πεντήκοντα ἔτεα· τῶν τὰ  
ἔνδε δέοντα τρίκοντα, "Αζωτον,  
τῆς Συρίης μεγάλην πόλιν προσ-  
κατήμενος ἐποιόρκεε, ἐξ τὸ δέ-  
ειλε.

Ψαμμῆτίκου δὲ Νεκώς παῖς  
δέγένετο, καὶ ἐβασίλευσε Αί-  
γυπτου ἐκκαιδέκα ἔτεα· δις τῇ  
διάρυχι ἐπεχείρησε πρῶτος τῇ  
ἐξ τῆς Ἡραὶ Ἀράβῃ θάλασσαν  
φερούσῃ. Καὶ Σύροισι πεντή δέ-

And in all these 11,340\* years, they  
say no God has made his appearance  
in the human form. And during this  
time they affirm that the Sun has  
twice risen in parts different from  
what is his customary place, that is  
to say, has twice risen where he now  
sets, and has also twice set where he  
now rises.

Twelve kings reigned over Egypt,  
divided into twelve parts.

Psammetichus, one of the twelve,  
reigned 54 years. And in the 29th  
year of his reign he beleagued Azo-  
tus (Ashdod ?) a large city of Syria,  
and took it by siege.

Necos, the son of Psammetichus,  
reigned 11 years. He was the first who  
undertook to cut the canal through to  
the Red Sea. He also marched against  
the Syrians and overcame them in an  
engagement at Magdolus (Migdal?)

\* Herodotus, in the intermediate passage, makes this calculation from the  
341 generations, allowing three generations to a century.

Νεκώς, συγβαλὼν ἐν Μαγ-  
δάλῳ ἐπίκρητος μετὰ δὲ τὴν  
μάχην, Κάδυτιν πόλιν τῆς Συ-  
ρίης ἔνσαν μεγάλην εἶλε.

Ψάμμις Νεκῷ παῖς ἦτεα.  
Ἄπρίης ὁ Ψάμμιος, πέντε  
καὶ ἑπτοὶ ἔτεα.  
"Αμασίς τέσσερα καὶ τεσ-  
σεράκοντα ἔτεα.

Ψαμμήνιτος ὁ Ἀμέσιος  
παῖς ἦτος μῆνας.

And after the battle he took Kadytis,\*  
a large city of Syria.  
Psammis, the son of Neco, 6 years.  
Apries, the son of Psammis, 25  
years.

Amasis, 44 years.

Psammenitus, the son of Amasis,  
6 months.

### CANON OF THE EIGHTEENTH DYNASTY OF MANETHO:

FROM THEOPHILUS.

		Years.	Months.
α'. "Αμασίς ἔτη κέ καὶ μῆ- νας ..	δ'.	1. Amasis ..	25 .. 4.
β'. Χεβρῶν ..	γ'.	2. Chebron ..	13
γ'. Ἀμενόφις ..	ξ'. ζ'.	3. Amenophis ..	20 .. 7.
δ'. Ἀμέσιος ..	κα'. α'.	4. Amesse ..	21 .. 1.
ε'. Μήφρες ..	ψ'. ς'.	5. Mephres ..	12 .. 9.
Ϛ'. Μηθραμμου-	θάσις ..	6. Methrammuthosis	20 .. 10.
	κ'. ι'.		
ζ'. Τουθμώσης ..	ϟ'. η'.	7. Tuthmoses ..	9 .. 8.
η'. Δαμφενοφίς ..	λ'. ι'.	8. Damphenophis	30 .. 10.
ϟ'. Ὄρος ..	λε'. ε'.	9. Orus ..	35 .. 5.

\* This may possibly refer to Jerusalem, of which the modern, and I believe the Arabic name, is El Kods, from Kadesh, Holy.

		Years.	Months.
ι. Τούτων δὲ θυγάτηρ	ι. γ.	10.	Their daughter
ια'. Ἀθωρίς*	ιβ'. γ'.	11.	Athoris ..
ιβ'. Χενχέρης	ιγ'. α'.	12.	Chencheres ..
ιγ'. Σέθως Μιαμμοὶ	ιδ'. σ'.	30	.. 1.
ιδ'. Ἀρμαῖος	ιθ'. β'.	13.	Sethos Miammu 6
ιε'. Σέθως	ιε'. α'.	14.	Armæus .. 4 .. 2.
ιγ'. Ἀμενόφις	ιθ'. σ'.	15.	Sethos .. 1
ιξ'. Σέθως† καὶ Ῥαμέσσης.		16.	Amenophis .. 19 .. 6.
		17.	Sethus and Rhamesses.

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## OF THE EARLY KINGS OF EGYPT AND THE EGYPTIAN ERA.

FROM JOSEPHUS.

ΠΑΝΤΕΣ οἱ τῶν Αἰγυπτῶν βασιλεῖς ἀπὸ Μιναίου τοῦ Μέμφιν οἰκοδομήσαντος, ὃς ἔτεσι πολλοῖς ἔμπροσθεν ἐγένετο τοῦ πάππου ἡμῶν Ἀβράμου μέχρι Σολομῶνος πλειστην ἑτῶν τριακοσίων καὶ χιλίων μεταξὺ διεληλυθέτων, Φαραὼνες ἀκλήθησαν.

ALL the kings of the Egyptians, from Minæus, the founder of Memphis, who lived many years before Abraham our ancestor, to Solomon, extending through an interval of more than 1300 years, bore the title of Pharaohs.—*Jos. Ant.* lib. VII. c. 6.

FROM MALALA.

ΑΙΓΥΠΤΙΩΝ δὲ ἐβασίλευσε πρώτος βασιλεὺς τῆς φυλῆς τοῦ Χάμ, νιοῦ Νῷ, Φαραὼ, διὰ Ναραχὸν καλούμενος.

THE first king of the Egyptians was Pharao, of the tribe of Ham, the son of Noe: he is called also Naracho.—*J. Malala*, lib. III.

\* Μίγχιρης Al.

† Θεῖσσος καὶ Ῥαμέσσης ἵτη ι'. Al.

## FROM SUIDAS.

ΗΦΑΙΣΤΟΣ ὁ θεὸς, καὶ πῦρ.  
 Ἐρμοῦ βασιλεύσαντος εἰς Λί-  
 γυπτον καὶ θανόντος, Ἡφαισ-  
 τος παραλαμβάνει τὴν βα-  
 σιλείαν, ἡμέρας φυλ' ὀς γενέσ-  
 θαι ἔτη τέσσαρα μῆνας ζ.  
 ἡμέρας η'. οὐκ ἤδεισαν γὰρ  
 τότε Αἰγύπτιοι ἐνιαυτοὺς μετ-  
 ρῆσαι ἀλλὰ τὴν περίοδον τῆς  
 ἡμέρας, ἐνιαυτὸν ἔλεγον.

HEPHÆSTUS, a God: also Fire. After the death of Hermes, king of Egypt, Hephaestus obtained possession of the empire 1680 days, which is 4 years, 7 months, and 8 days; for the Egyptians in those times were not in the habit of measuring time by the year, but called the period of the day a year.—*Suidas v Hephaestus.*

## FROM DIOGENES LAERTIUS.

ΑΙΓΥΠΤΙΟΙ μὲν γὰρ Νεῖλον  
 γενέσθαι παῖδα "Ηφαιστον" ὃν  
 ἄρξαι φιλοσοφίας, ἵς τοὺς  
 προεστῶτας, ιερέας εἶναι καὶ  
 προφήτας. Ἀπὸ δὲ τούτου εἰς  
 Ἀλέξανδρον τὸν Μαχεδόνα  
 ἔτῶν εἴναι μυριάδας τέσσαρας  
 καὶ ὅκτακοσχίλια ὅκτακόσια  
 ἔτη ἐξηκοντατρία. ἐν οἷς ἥλιον  
 ἐκλείψεις γενέσθαι τριακοσίας  
 ἑβδομηκοντατρεῖς, σελήνης δὲ  
 ὅκτακοσίας τριακονταδύο.

The Egyptians say that Hephaestus was the son of Nilus, and that he invented philosophy, of which the followers were called Priests and Prophets. From him to the time of Alexander the Macedonian elapsed 48863 years, in which occurred 373 solar eclipses and 832 lunar eclipses.  
*—Diog. Laert. Procem. p. 2.*

## FROM DICÆARCHUS.

ΔΙΚΑΙΑΡΧΟΣ δὲ ἐν ἀ μετὰ τὸν Ὀσίριδος καὶ Ἰσιδος Ὀρού βασιλέα φησὶ γεγονέναι Σέσωστριν<sup>\*</sup> ὅστε γίνεσθαι ἀπὸ μὲν τῆς Σεσώστριδος βασιλείας μέχρι τοῦ Νείλουντη θρόνου, ἀπὸ τῆς Νείλου βασιλείας μέχρι τῆς αὐτοῦ Ολυμπιάδος ἔτη μαζί,<sup>†</sup> ὡς εἶναι τὰ πάντα ὅμοι ἔτη θρόνου. Καὶ νόμους δὲ λέγει Δικαιάρχος αὐτὸν τεθείκεναι, μηδένα ἐνδείπειν τὴν πατρών τέχνην τοῦτο γάρ φέτο ἀρχὴν εἶναι πλεονεξίας. Καὶ πρώτον δὲ εὑρηκέναι ἵππουν<sup>§</sup> ἐπιβαίνειν ἀνθρώπον. "Ἄλλοι δὲ ταῦτα εἰς Ὀρον ἀγαφέρουσι.

DICÆARCHUS, in his first book, says, that after Orus, the son of Osiris and Isis, reigned Sesostris: and that from the reign of Sesostris to that of Nilus elapsed a period of 2500 years; † and from the reign of Nilus to the first Olympiad 436 years; ‡ so that altogether the number of years amounted to 2936. Dicæarchus, moreover, says, that he established laws that no one should leave the profession of his fathers: for he believed that such a proceeding would be the introduction of avarice. He was the first who discovered the art of riding upon horseback. Others, however, attribute these things to Orus.—*Schol. in Apoll. Rhod. Arg. Lib. IV. v. 272.*

## FROM ARTAPANUS.

ΑΡΤΑΠΑΝΟΣ δέ φησιν ἐν τῇ περὶ Ἰουδαίων, Ἀβραὰμ τελευτήσαντος καὶ τοῦ νιοῦ αὐτοῦ Μεμψασθενάθ, ὄμοιος δὲ καὶ τοῦ βασιλέως τῶν Αἴγυπ-

ΑΡΤΑΠΑΝΟΣ, in his work concerning the Jews, says, that after the death of Abraham and his son, as well as Mempsasthenoth, the king of the Egyptians, his son Palmanothes as-

\* Σεσόγχωσις Sc.

† Scaliger says, from the reign of Sesonchosis, or Sesostris, to the Olympiads, ‡ υπός 446. Sc.

was 2500.

§ ἵππων Larch.

τίνων, τὴν δικαστείαν παραλαβεῖν τὸν νιὸν αὐτοῦ Παλμανώθην. τοῦτον δὲ τοῖς Ἰουδαίοις φαύλως προσφέρεσθαι. Καὶ πρῶτον μὲν τὴν Κεσσάνην εἰκοδομῆσαι, τό, τε ἐπ' αὐτῇ ἵερὸν καθιδρύσασθαι, ἔτα τὸν ἐν Ἡλιούπολει ναὸν κατασκευάσαι. Τοῦτον δὲ γενῆσαι θυγατέρα Μέρριν, ἣν Χενεφρῆ τινι κατεγγῆσαι, τὴν ὑπὲρ Μέμφιν τόπων βασιλεύντιν, πολλοὺς γὰρ τότε τῆς Αιγύπτου βασιλεύειν. ταῦτην δὲ στεῖραν ὑπάρχουσαν ἴποβαλέσθαι τινος τῶν Ἰουδαίων παιδίον, τοῦτο δὲ Μώυσον ὄντα μάταιον ὑπὸ δὲ τοῦ Ἐλλήνου αυτὸν ἀνδρωθέντα Μουσᾶον προσαγορευθῆναι· γενέσθαι δὲ τὸν Μώυσον τοῦτον Ὁρφέως διδάσκαλον.

sumed the crown, and he carried himself with great severity towards the Jews. And he compelled them first to build Kessa and to construct the temple that is therein, and also the temple in Heliopolis. He had a daughter whose name was Merris, who was married to a king named Chenephres,\* then reigning in Memphis; for there were at that time several kings in Egypt.† And as she was barren, she brought up a child of the Jews, and named it Moyses: but when he arrived at manhood he was called, among the Greeks, Musæus. And this is the Moyses who they say was the instructor of Orpheus.

## FROM PLATO.

ΤΗΣ δὲ ἐνθάδε διανομῆς τεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτακοσχιλίων ἔτουν ἀριθμὸς γέγραπται.

THE transactions of this our city of Sais are recorded in our sacred writings during a period of 8000 years.—*Timæus*, p. 23.

\* By Eusebius, Clemens, the Paschal Chronicle, and Cedrenus, the name is variously written Chenophres, Nechephres, and Cheremon.

† Eusebius, also, in the Armenian Chronicle, expresses his opinion, that many of the dynasties were contemporary, and not successive.

## FROM POMPONIUS MELA.

IPSI vetustissimi (ut prædicant) hominum, trecentos et triginta reges ante Amasin, et supra tredecim millium annorum ætates, certis annalibus referunt: mandatumque literis servant, dum Ægyptii sunt, quater cursus suos vertisse sidera, ac solem bis jam occidisse, unde nunc oritur.

THE Egyptians, according to their own accounts, are the most ancient of men, and they reckon in their series of annals 330 kings who reigned above 13,000 years; and they preserve, in written records, the memory of the event, that, since the commencement of the Egyptian race, the stars have completed four revolutions, and the sun has twice set where he now rises.

## FROM HERODOTUS.

ΑΛΛΑ τις ἀρχαιός ἐστι θεὸς Αἰγυπτίοισι Ἡρακλέης· ώς δὲ αὐτοὶ λέγουσι, ἔτεα ἐστι ἐπτακισχίλια καὶ μύρια ἑκ' Αμασίν βασιλεύσατα, ἐπεὶ τε ἐκ τῶν ὅκτω θεῶν οἱ διάδοκα θεοὶ ἐγένοντο, τῶν Ἡρακλέα ἕπα νομίζουσι.

THERE is a very ancient God among the Egyptians who is called Heracles: and they assert, that from his reign to that of Amasis, 17,000 years have elapsed: they reckoned Heracles among the Gods when the number was augmented from 8 to 12.—Lib. II. c. 43.

## FROM DIODORUS SICULUS.

ΕΙΝΑΙ δὲ ἔτη φασὶν ἀπὸ Ὀσίριδις καὶ Ἰσιδος ἔως τῆς Ἀλεξανδρου βασιλείας τοῦ κτίσαν-

THEY say that from Osiris and Isis to the kingdom of Alexander, who founded the city of Alexandria in

τος ἐν Αιγύπτῳ τὴν ἐπάνυμαν αὐτοῦ πόλιν, πλείω τῶν μυρίων. ὡς δὲ ἔνιοι γράφουσι, βραχὺ λείποντα τῶν δισμυρίων καὶ τρισχιλίων.

Egypt, there elapsed a period of more than 10,000 years; or as some write, of little less than 23,000.—*Diod. Sic.* lib. I. p. 14.

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#### FROM DIODORUS SICULUS.

ΟΙ δὲ ιερεῖς τῶν Αιγυπτίων τὸν χρόνον ἀπὸ τῆς Ἡλίου βασιλείας συλλογιζόμενοι, μέχρι τῆς Ἀλεξάνδρου διαβάσεως εἰς τὴν Ἀσίαν, φασὶν ὑπάρχειν ἐτῶν μάλιστά πως δισμυρίων καὶ τρισχιλίων. Μυθολογοῦσι δὲ καὶ τῶν θεῶν τοὺς μὲν ἀρχαιοτάτους βασιλεῦσαι πλείω τῶν χιλίων καὶ διακοσίων ἐτῶν, τοὺς δὲ μεταγενεστέρους οὐκ ἐλάττω τῶν τριακοσίων. Ἀπίστου δὲ ὅντος τοῦ πλήθους τῶν ἐτῶν, ἐπιχειροῦσι τινὲς λέγειν ὅτι τὸ παλαιὸν οὖπε τῆς περὶ τὸν Ἡλίου κινήσεως ἐπεγνωσμένης, συνέβαινε κατὰ τὴν τῆς σελήνης περιόδου ἄγεσθαι τὸν ἐνιαυτόν.

BUT the priests of Egypt, summing up the time from the reign of the Sun to the descent of Alexander upon Asia, calculate it to be about 23,000 years. They pretend, also, in their fabulous legends, that the most ancient of the Gods reigned more than 1200 years; and those that came immediately after them in succession not less than 300. Some of them attempt to abate the incredibility of such a multitude of years, by asserting, that in former times, when the revolution of the sun was not accurately ascertained, the year consisted of one revolution of the moon.—Lib. I. p. 15.

#### FROM JOSEPHUS.

Ἄμενοφιν γάρ βασιλέα προσθεῖς, φευδὲς ὄνομα, καὶ διὰ τοῦτο χρίνον αὐτοῦ τῆς βασιλείας δρίσαι μὴ τολμήσας,

He makes Amenophis king when this event (the second invasion) occurred, giving him a false name; and upon this account he presumes not

καὶ τοι γε ἐπὶ τῶν ἄλλων βασιλέων ἀκριβῶς τὰ ἔτη προστιθεῖς, τοῦτο προσάπτει τινὰς μυθολογίας, ἐπιλαθόμενος σχεδὸν ὅτι πεντακοσίοις ἔτεσι καὶ δεκαοκτὼ πρότερον ἰστόρηκε γενέσθαι τὴν τῶν Ποιμένων ἔξοδον εἰς Ἱερουσάλυμα. Τιθμωσίς γὰρ ἦν βασιλεὺς δὲ ἐξῆσαν.

to define the length of his reign; though in mentioning all the other kings, he accurately gives the time of each. Here, however, he invents some fabulous relation, not remembering that he had already stated, that the exodus of the shepherds to Jerusalem took place 518 years before; for Tethmosis was king when they went out.—*Jos. Contr. Ap. I.* 26.

## CHALDÆAN AND EGYPTIAN DYNASTIES:\*

### FROM BAR-HEBRAEUS.

CHALDÆAN KINGS.	EGYPTIAN KINGS.
1. Nmrud .. . . . years.	1. Phanuphis .. . . . 68 years.
2. Qmbirus .. 85	2. Auphiphanus .. . . 46
3. Smirus .. . . 72	3. Atanuphus Kusia or the Cusæan
4. Bsarunus Phrthia or the Parthian	4. Pharoun Brsnus† .. 35
5. Arphazd .. 18 conquered by Bilus the As- syrian.	5. Pharoun Karimun .. 4 6. Pharoun Aphintus .. 32 7. Pharoun Aurunkus .. 33

\* I have given these dynasties according to the Syriac orthography, and placed them beside each other, as they are synchronized in the chronicle.

† The Syriac says this king succeeded Auphiphanus, for which the Translator substitutes Atanuphus.

## ASSYRIAN KINGS.

1. Bilus . . . .	62 years.	8. Pharoun Smunus . .	20 years.
2. Ninus . . . .	52	9. Pharoun Armnis . .	27
		10. Pharndus the Theban	43
		11. Pharoun Phanus	
3. Smirm . . . .	46	12. Pharoun Aisqus . .	21
		13. Pharoun Susunus . .	44
4. Zmarus . . .	38	14. Pharoun Trqus . . . .	44
5. Aris . . . .	30	1. Satis the Shepherd . .	19
		2. * *	
		3. * *	
		4. Aphphus the Shepherd	14
		Mphrus . . . . .	12
		Tumuthus . . . . .	18
		Amnphathis* . . . .	43
		Pharoun Phsunu.†	

\* Amnphathis, in the narrative, is also called Pharoun. The chronicle says that his daughter Trmuthisa, called Damris by the Hebrews, the wife of Knaphra, was the person who saved Moses.

† Drowned in the Red Sea.

**EGYPTIAN FRAGMENTS:**

**FROM**

**THE OBELISKS;**

**AND FROM**

**MANETHO, CHÆREMON, LYSIMACHUS,**

**AND OTHER WRITERS.**

## EGYPTIAN FRAGMENTS.

### THE OBELISK OF HELIOPOLIS:

FROM AMMIANUS MARCELLINUS.

SOUTH SIDE.

Αρχὴν ἀπὸ τοῦ Νοτίου διερ-  
μηνευμένα ἔχει.

ΣΤΙΧΟΣ ΠΡΩΤΟΣ ΤΑΔΕ.

“ΗΛΙΟΣ βασιλεῖ ‘Ραμέστη.  
Δεδώρημαι σοι ἀνὰ πᾶσαν  
οἰκουμένην μετὰ χαρᾶς βασι-  
λεύειν. “Ον “Ηλιος φιλεῖ, καὶ  
‘Απόλλων, Κρατερὸς Φιλαλή-  
θης οὗς “Ηρων, Θεογένετος,  
Κτίστης τῆς οἰκουμένης, “Ον  
“Ηλιος προέκρινε, ἄλκιμος  
“Αρεως βασιλεὺς ‘Ραμέστης,  
“Ω πᾶσα ίποτέτακται ἡ γῆ  
μετὰ ἀλκῆς καὶ θάρσους. Βα-  
σιλεὺς ‘Ραμέστης ‘Ηλίου παῖς  
αἰωνόβιος.

ΣΤΙΧΟΣ ΔΕΥΤΕΡΟΣ.

‘Απόλλων κρατερὸς, ὁ ἐσ-  
τῶς ἐπ’ ἀληθείας δεσπότης  
διαδήματος, Τὴν Αἴγυπτον δοξ-  
δασ, κεκτημένος, ἀγλαο-  
ποίσας ‘Ηλίου πόλιν, καὶ κτί-  
σας τὴν λοιπὴν οἰκουμένην.

The interpretation begins upon the southern side.

VERSE THE FIRST.

THE Sun to King Rhamestes. I have bestowed upon you to rule graciously over all the world. He whom the Sun loves is Horus the Brave, the Lover of truth, the Son of Heron, born of God, the restorer of the world: He whom the Sun has chosen, is the King Rhamestes, valiant in battle, To whom all the earth is subject by his might and bravery. Rhamestes the King, the immortal offspring of the Sun.

VERSE THE SECOND.

It is Horus the brave, who is in truth appointed the Lord of the Diadem; Who renders Egypt glorious, and possesses it; Who sheds a splendour over Heliopolis, And regenerates the rest of the world, And ho-

creator. — j

33

καὶ πολυτιμήσας τοὺς ἐν Ἡλίου πόλεις θεοὺς ἀνδρυμένους, Ὁν  
“Ἡλιος φιλεῖ.

## ΤΡΙΤΟΣ ΣΤΙΧΟΣ.

Ἄπολλων κρατερὸς, Ἡλίου παῖς, παμφεγγής, Ὁν “Ἡλιος προέκρινε καὶ” Ἀρης ἄλκιμος ἐδωρήσατο. Οὐ τὰ ἀγαθὰ ἐν παντὶ διαμένει καιρῷ. Ὁν Ἄιμῳν ἀγαπᾶ, πληρώσας τὸν νεῶν τῷ Φοίνικος ἀγαθὸν. Ὡς οἱ θεοὶ ζωῆς χρόνον ἐδωρήσαντο Ἀπόλλων κρατερὸς οὐδὲς “Ἡρακλεῖς, Βασιλεὺς οἰκουμένης Ραμέστης, Ὅς ἐφύλαξεν Αἴγυπτον, τοὺς\* ἀλλοεθνεῖς οἰκήσας, Ὁν “Ἡλιος φιλεῖ. Ὡς πολὺν χρόνον ζωῆς ἐδωρήσαντο θεοὶ, Δεσπότης οἰκουμένης Ραμέστης αἰωνόβιος.

## ἌΛΛΟΣ ΣΤΙΧΟΣ ΔΕΤΤΕΡΟΣ.

“Ἡλιος θεὸς μέγας, δεσπότης οὐρανοῦ, Δεδώρημαί σοι βίον ἀπρόσκορον. Ἀπόλλων κρατερὸς, Κύριος διαδήματος, ἀνεκαστος, Ὡν ἀνδριάντας ἀνέθηκεν ἐν τῷδε τῇ βασιλείᾳ δεσπότης Λιγύπτου Καὶ ἐκόσμησεν Ἡλίου πόλιν, Ὄμοιως καὶ αὐτὸν Ἡλιον, δεσπότην οὐρανοῦ, Συνετελεύτησεν ἔργον ἀγαθὸν Ἡλίου παῖς, βασιλεὺς αἰωνόβιος.

nours the Gods that dwell in Heliopolis: Him the Sun loves.

## VERSE THE THIRD.

Horus the brave, the offspring of the Sun, all-glorious; Whom the Sun has chosen, and the valiant Ares has endowed, His goodness remains for ever, Whom Ammon loves, that fills with good the temple of the Phœnix. To him the Gods have granted life: Horus the brave, the son of Heron Rhamestes, the King of the world, He has protected Egypt and subdued her neighbours: Him the Sun loves. The Gods have granted him great length of life. He is Rhamestes, the Lord of the world, the immortal.

## ANOTHER SIDE.

## VERSE THE SECOND.

I, the Sun, the great God, the sovereign of heaven, Have bestowed upon you life without satiety. Horus the brave, Lord of the diadem, incomparable, The sovereign of Egypt, that has placed the statues of (the gods) in this palace, And has beautified Heliopolis, In like manner as he has honoured the Sun himself, the sovereign of heaven. The offspring of the Sun, the King immortal, Has performed a godly work.

\* Gron.—τοῦ ἄλλου εἴνου; Vulg.

## ΤΡΙΤΟΣ ΣΤΙΧΟΣ.

"Ηλιος θεός, δεσπότης οὐρανοῦ, Ραμέστη βασιλεῖ δεδάρημαι τὸ κράτος καὶ τὴν κατὰ πάντων ἔξουσίαν. "Οὐ Απόλλων, φιλαλήθης, δεσπότης χρόνου, καὶ "Ηφαιστος ὁ τῶν θεῶν πατὴρ, προέκρινε τῆς τὸν Ἀρεα. Βασιλεὺς παγχαρής, 'Ηλιος παῖς, καὶ ὥπε  
'Ηλίου φιλούμενος.

## VERSE THE THIRD.

I, the Sun, the God and Lord of Heaven, have bestowed strength and power over all things, on King Rhamestes: he, whom Horus, the lover of truth, the Lord of the seasons, and Hephaestus, the father of the Gods, have chosen on account of his valour, is the all-gracious King, the offspring and beloved of the Sun.

*Use of κατά.*  
*cf. Hippol.*  
*Prof. omn. Hae*

X. 34.

## ΑΦΑΙΩΤΗΣ ΠΡΩΤΟΣ ΣΤΙΧΟΣ.

"Ο ἀφ' 'Ηλίου πόλεως μέγας θεός, ἐνοράνος, 'Απόλλων κρατερὸς "Ηρακλος νιός, ὁν "Ηλιος ἡγώγησεν\* ὃν οἱ θεοὶ ἐτίμησαν, ὁ πάσης γῆς βασιλεύειν, ὁν "Ηλιος πρόεκρινεν, ὁ ἄλκιμος διὰ τὸν Ἀρεα βασιλεύει. "Οὐ 'Αμμῶν φιλεῖ. Καὶ ὁ παμφεργής συγκρίνεις αἰώνιον βασιλέα.

## TOWARDS THE EAST, VERSE THE FIRST.

The great God from Heliopolis, celestial, Horus the brave, the son of Heron, whom the Sun begot, and whom the gods have honoured, he is the ruler of all the earth; he whom the Sun hath chosen is the king, valiant in battle. Him Ammon loves. And him the all-glittering has chosen his eternal king.

*αἰώνιος*

## OF THE SIRIADIC COLUMNS:

## FROM JOSEPHUS.

ΟΤΤΟΙ πάντες ἀγαθοὶ φύντες γῆν τε τὴν αὐτὴν ἀστασίαστοι κατφίησαν εὑδαιμονήσαντες† μηδεὸς αὐτοῖς, ἄχρι καὶ τελευτῆς, δυσκόλου προσπεσόν-

ALL these (the sons of Seth) being naturally of a good disposition, lived happily in the land without apostatising, and free from any evils whatsoever: and they studiously turned

\* Gron.—ἡράγησεν Vulg.—Marshall has ἡγίενησεν.

† κατοικήσαντες εὐδαιμόνησαν Vulg.

τοῖς σοφίαν τε τὴν περὶ τὰ οὐράνια καὶ τὴν τούτων διακόσμησιν ἐπενθέσαν. 'Τπὲρ δὲ τοῦ μὴ διαφυγεῖν\* τὸν ἀνθρώπους τὰ εὑρημένα, μὴ δὲ πρὶν εἰς γῆσσιν ἐλθεῖν φθαρτοῖς προειρηκότος ἀφανισμὸν 'Αδάμου τῶν ὅλων ἔστεσθαι, τὸν μὲν κατ' ισχὺν πυρὸς, τὸν ἔτερον δὲ κατὰ βίαν καὶ πληθὺν † θεατῶν στήλας δύο πεστάμενοι, τὴν μὲν ἐκ πλινθοῦ, τὴν δὲ ἐπέραν ἐκ λιθοῦ, ἀμφοτέραις ἀνέγραψαν τὰ εὑρημένα. Ήν εἰ καὶ συμβῇ τὴν πλινθίην ἀφανισθῆναι ὑπὸ τῆς ἐπομβρίας, ἡ λιθίνη μεναστὰ παράσχῃ μαθεῖν τοῖς ἀνθρώποις τὰ ἐγγεγραμμένα, δηλοῦσα καὶ πλινθίην δὲ ὑπὸ αὐτῶν ἀνατεθῆναι. Μένει δὲ ἄχρι τοῦ δεῦρο κατὰ γῆν τὴν Σιριάδα.†

their attention to the knowledge of the heavenly bodies and their configurations. And lest their science should at any time be lost among men, and what they had previously acquired should perish (inasmuch as Adam had acquainted them that a universal aphanism, or destruction of all things, would take place alternately by the force of fire and the overwhelming powers of water), they erected two columns, the one of brick and the other of stone, and engraved upon each of them their discoveries; so that in case the brick pillar should be dissolved by the waters, the stone one might survive to teach men the things engraved upon it, and at the same time inform them that a brick one had formerly been also erected by them. It remains even to the present day in the land of Siriad.—*Jos. Ant.* I. c. 2.

\* φυγεῖν Al.

† Samb.—πληῆσος Al.

\* Συριάδα Vulg. Al.—Σιριάδα Malala, Glycas, Cedr. et Vet. Int.—Σηῆρα Eust. Ant.—Voss. proposes Eirath.

## MANETHO.

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### OF THE WRITINGS OF MANETHO.

ΠΡΟΚΕΙΤΑΙ δὲ λοιπὸν καὶ περὶ τῆς τῶν Αἰγυπτίων δυναστείας μικρὰ διαλαβεῖν ἐκ τῶν Μανέθω τοῦ Σεβεννύτου, δεὶς ἐπὶ Πτολεμαίου τοῦ Φιλαδέλφου ἀρχιερεὺς τῶν ἐν Αἰγύπτῳ εἰδωλείων χρηματίσας ἐκ τῶν ἐν τῇ Σηριαδικῇ γῇ κειμένων στηλῶν ἵερῷ φησι διαλέκτῳ καὶ ιερογραφικοῖς γράμμασι κεχαρακτηρισμένων ὑπὸ Θῶθ τοῦ πρότου Ἑρμοῦ, καὶ ἔρμηνευθεισῶν μετὰ τὸν κατακλυσμὸν ἐκ τῆς ἱερᾶς διαλέκτου εἰς τὴν Ἑλληνιδα φωνὴν γράμμασιν ιερογλυφικοῖς, καὶ αποτεθέντων ἐν βίβλοις ὑπὸ τοῦ Ἀγαθοδαίμονος νιοῦ τοῦ δευτέρου Ἑρμοῦ, πατρὸς δὲ τοῦ Τάτ τὸν τοῖς ἀδύτοις τῶν ιερῶν Αἰγύπτου, προσεφάνησε τῷ αὐτῷ Φιλαδέλφῳ βασιλεῖ δευτέρῳ Πτολεμαίῳ ἐν τῇ βίβλῳ

It remains, therefore, to make certain extracts concerning the dynasties of the Egyptians, from the writings of Manetho the Sebennyte, the high-priest of the idolatrous temples of Egypt in the time of Ptolemæus Philadelphus. These, according to his own account, he copied from the inscriptions which were engraved in the sacred dialect and hieroglyphic characters, upon the columns set up in the Seriadic land, by Thoth, the first Hermes; and, after the deluge, translated from the sacred dialect into the Greek tongue, in hieroglyphic characters; and committed to writing in books, and deposited by Agathodæmon, the son of the second Hermes, the father of Tat, in the penetralia of the temples of Egypt. He has addressed and explained them to Philadelphus, the second king that bore the name of Ptolemæus, in the

τῆς Σώθεος γράφων ἐπὶ λέ-  
ξεως οὕτως.

ΕΠΙΣΤΟΛΗ ΜΑΝΕΘΟΥ ΤΟΥ ΣΕ-  
ΒΕΝΝΤΤΟΥ ΠΡΟΣ ΠΤΟΛΕ-  
ΜΑΙΟΝ ΤΟΝ ΦΙΛΑΔΕΛΦΟΝ.

Βασιλεῦ μεγάλῳ Πτολε-  
μαίῳ Φιλαδέλφῳ σεβαστῷ  
Μανεθῷ ἀρχιερεὺς καὶ γραμ-  
ματεὺς τῶν κατ' Αἴγυπτον ιε-  
ρῶν ἀδύτων, γένει Σεβενύτης  
ὑπάρχων Ἡλιουπόλιτης, τῷ  
δεσπότῃ μου Πτολεμαίῳ χαι-  
ρειν.

‘Ημᾶς δεῖ λογίζεσθαι, μέ-  
γιστε βασιλεῦ, περὶ πάντων  
ἄν ἐὰν βούλῃ ήμᾶς ἔξετάσαι  
πραγμάτων ἐπιζητοῦντί σοι  
περὶ τῶν μελλόντων τῷ κόσμῳ  
γίγνεσθαι καθὼς ἐκέλευσάς  
μοι παραφανήσεται σοι ἀξμα-  
τῶν ιερὰ βιβλία γραφέντα ὑπὸ<sup>τοῦ</sup>  
τροπάτορος τρισμεγίστου  
Ἐρμοῦ. ἔρρωσθε μοι δέσποτά  
μου βασιλεῦ.

book which he has entitled Sothis.  
They are as follows :

THE EPISTLE OF MANETHO, THE  
SEBENNYTE, TO PTOLEMÆUS PHI-  
LADELPHUS.

To the great and august king Ptole-  
mæus Philadelphus : Manetho, the  
high priest and scribe of the sacred  
adyta in Egypt, being by birth a Se-  
bennyte and a citizen of Heliopolis,  
to his sovereign Ptolemæus, humbly  
greeting :

It is right for us, most mighty  
king, to pay due attention to all things  
which it is your pleasure we should  
take into consideration. In answer  
therefore to your inquiries concerning  
the things which shall come to pass in  
the world, I shall, according to your  
commands, lay before you what I  
have gathered from the sacred books  
written by Hermes Trismegistus, our  
forefather. Farewell, my prince and  
sovereign.—*Syncl. Chron.* 40.—  
*Euseb. Chron.* 6.

## MANETHO.

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### OF THE SHEPHERD KINGS.

ΕΓΕΝΕΤΟ βασιλεὺς ἡμῖν,  
Τίμαος \* ὄνομα, ἐπὶ τούτου οὐκ  
οἶδος δύναμις οὐδὲς ἀντέπιπυστεν,  
καὶ παραδόξως ἐκ τῶν πρὸς  
ἀνατολὴν μερῶν, ἀνθρώποις τὸ  
γένος ἀσημοῖς, καταδαρσήσαν-  
τες ἐπὶ τὴν χώραν ἐστράτευ-  
σαν, † καὶ ἥρδις ἀμαχτὶ<sup>†</sup>  
τάντην κατὰ κράτος εἶλον. Καὶ  
τοὺς ἡγεμονέστατας ἐν αὐτῷ  
χειροσάμενοι, τὸ λοιπὸν τάς τε  
πόλεις ὀμῶν ἐνέπρησαν, καὶ τὰ  
ἱερὰ τῶν θεῶν κατέσκαψαν.  
πέποι θὲ τοῖς ἐπιχωρίοις ἐχθρό-  
τατά ποιοι ἔχησαντο, τοὺς  
μὲν σφάζοντες, τῶν δὲ καὶ τὰ  
τέκνα καὶ γυναικας εἰς δου-  
λεῖαν ἄγοντες. Πέρας δὲ καὶ  
βασιλέα ἦν ἐξ αὐτῶν ἐποίη-  
σαν, φῶνα μὲν Σάλατις. †  
καὶ οὗτος ἐν τῇ Μέμφιδι κατε-

We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that God was displeased with us: and there came up from the East in a strange manner men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. And when they had our rulers in their hands, they burnt our cities, and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salatis: he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in

\* Τίμαος Al.

† ἐστράτευσα Vulg.

‡ Σάλατις Vet. Int.

γίνετο, τὴν τε ἄκω καὶ κάτω  
χώραν διασμολογῶν, καὶ φρου-  
ρὰν ἐν τοῖς ἐπιτηδειοτάτοις  
καταλείπων τόποις· μάλιστα  
δὲ καὶ τὰ πρὸς ἀνατολὴν ἡ-  
φαλίσατο μέρη, προρρόμενος  
Ἀστυρίων, τότε\* μεῖζον ισ-  
χύονταν, ἐσομένη ἐπιθυμίαν  
τῆς αὐτῆς βασιλείας ἐφέδου.†  
εὑρὼν δὲ ἐν νομῷ τῷ Σαΐτῃ †  
πόλιν ἐπικαιροτάτην, κειμένην  
μὲν πρὸς ἀνατολὴν τοῦ Βου-  
βαστίτου ποταμοῦ, καλουμένην  
δὲ ἀπὸ τοὺς ἀρχαῖς θεολογίας  
Αἴαριν, § ταῦτην ἔκτισέν τε,  
καὶ τοῖς τείχεσσιν ὀχυρωτάτην  
ἔτοιησεν ἐνοικίσας αὐτῇ καὶ  
πλῆθος ὀπλιτῶν εἰς εἴκοσι· καὶ  
τέσσαρας μυρίαδας ἀνδρῶν  
πρὸς φυλακήν. ἐνθάδε κατὰ<sup>1</sup>  
δέρειαν ἥρχετο, τὰ μὲν σιτο-  
μετρῶν καὶ μισθωφόρων πα-  
ρεχόμενος, τὰ δὲ καὶ ἔξοπλι-  
σίαις || πρὸς φόβον τῶν ἔξωθεν  
ἐπιμελῶς γυμνάζαν.

. "Αρέας δὲ ἐπεικάδεκα ἔτη  
τὸν βίον ἐτελεύτησαν. Μετὰ  
τοῦτον δὲ ἕτερος ἐβασίλευσεν  
τέσσαρας καὶ τετταράκοντα  
ἔτη, καλούμενος Βηών.¶ μεν  
δὲ ἄλλος Ἀπαχνᾶς, ἦν καὶ  
τριάκοντα ἔτη καὶ μῆνας ἑπτά.

places which were best adapted for  
that purpose. But he directed his  
attention principally to the security  
of the eastern frontier; for he re-  
garded with suspicion the increasing  
power of the Assyrians, who he  
foresaw would one day undertake an  
invasion of the kingdom. And ob-  
serving in the Saïte nome, upon the  
east of the Bubastite channel, a city  
which from some ancient theological  
reference was called Avaris; and  
finding it admirably adapted to his  
purpose, he rebuilt it, and strongly  
fortified it with walls, and garrisoned  
it with a force of two hundred and  
fifty thousand men completely armed.  
To this city Salatis repaired in sum-  
mer time, to collect his tribute, and  
pay his troops, and to exercise his  
soldiers in order to strike terror into  
foreigners.

And Salatis died after a reign of  
nineteen years: after him reigned  
another king, who was called Beon,  
forty-four years: and he was suc-  
ceeded by Apachnas who reigned  
thirty-six years and seven months:  
after him reigned Apophis sixty-one

\* Hud. Per.—ποτε Vulg.

† Σαΐτην Sync.

|| τοὺς ὀπλίτας Vet. Int.

† Hud. Per. Lowth. pro ἐφόδῳ.

§ Αἴαρη Al.

¶ Balear Sync.

ἔπειτα δὲ καὶ Ἀπαφίς ἐν καὶ  
ἔξηκοτα, καὶ Ἰανίας \* πεντή-  
κοτα καὶ μῆνα ἔτα. ἐπὶ ταῖς  
δέκαταις † Ἀσσις ‡ ἔπειτα καὶ τεσ-  
σαράκοτα καὶ μῆνας δύο. Καὶ  
οὗτοί μὲν ἔτη ἐν αὐτοῖς ἐγενή-  
θησαν πρῶτοι ἄρχοντες, πόλε-  
μοῦστες ἀεὶ καὶ ποδοῦντες  
μᾶλλον τῆς Αἴγυπτου ἔξαρι-  
τὴν ρίζαν. Ἐκαλεῖτο δὲ τὸ  
σύμπακ αὐτῶν ἔθνος Ὑκσός, ‡  
τοῦτο δέ ἐστι βασιλεῖς ποιμέ-  
νες. τὸ γὰρ Ὑκ § καθ' ιερὰν  
γλῶσσαν βασιλέα σημαίνει,  
τὸ δὲ Σώς || ποιμήν ἐστι καὶ  
ποιμένες κατὰ τὴν καινὴν διά-  
λεκτον, καὶ ὀπτικαὶ συντιθέμενοι  
γίνεται Ὑκσός· τινὲς δὲ λέ-  
γουσιν αὐτοὺς Ἀραβαῖς εἶναι.  
Τούτους δὲ τοὺς προκατανομασ-  
μένους βασιλέας τοὺς τῶν ποι-  
μένων καλομένων, καὶ τοὺς ἔτη  
αὐτῶν γενομένους, κρατῆσαι  
τῆς Αἴγυπτου (φησὶν) ἔτη πρὸς  
τοὺς πεντακοσίους ἔθεκα.

Μετὰ ταῦτα δὲ, τῶν ἐκ τῆς  
Θεβαΐδος καὶ τῆς ἄλλης Αἰ-  
γύπτου βασιλέουν γενέσθαι  
(φησὶν) ἐπὶ τοὺς ποιμένας  
ἐπανάστασιν, καὶ πόλεμον αὐ-  
τοῖς ¶ συβαριζῆναι μέγαν καὶ  
πολυχρόνιον. ἐπὶ δὲ βασιλέως,

years, and Ianias fifty years and one month. After all these reigned Assis forty-nine years and two months. These six were the first rulers amongst them, and during the whole period of their dynasty, they made war upon the Egyptians with the hope of exterminating the whole race. All this nation was styled Hycsos, that is the Shepherd Kings; for the first syllable, Hyc, in the sacred dialect, denotes a king, and Sos signifies a shepherd, but this only according to the vulgar tongue; and of these is compounded the term Hycsos: some say they were Arabians. This people who were thus denominated Shepherd Kings, and their descendants retained possession of Egypt during the period of five hundred and eleven years.

After these things he relates that the kings of Thebaïs and of the other provinces of Egypt, made an insurrection against the Shepherds, and that a long and mighty war was carried on between them, till the Shepherds were overcome by a king whose

\* Ianias Big. Hafn.

† "Ασσις Vet. Int.—Σίδως or "Ασσι Sync.—"Αρχῆς or "Αγχλῆς Afr. Eus.

‡ Ὑκουσσός Eus.

|| Οὔσσως Eus.

§ Ούσσως Eus.

¶ Eus. omits.

φῶνομα εἶναι Ἀλισφραγμού-  
δῶντος, \* ἡττωμένους (φησί)  
τοὺς ποιμένας ὑπὸ † αὐτοῦ, ἐκ  
μὲν τῆς ἄλλης Αἰγύπτου πά-  
σης ἐκπεσεῖν, κατακλεισθῆναι  
δὲ εἰς τόπουν, ἀρουρῶν ἔχοντα  
μυρίαν τὴν περιμετρον. Αὕτων  
ὄνομα τῷ τόπῳ. Τοῦτον (φη-  
σίν δὲ Μανεθὼν) ἀπαντα, τεί-  
χει τε μεγάλῳ καὶ ἰσχυρῷ πε-  
ριβάλειν τοὺς ποιμένας, ὅπως  
τὴν τε κτήσιν ἀπασαν ἔχωσιν  
ἐν δύχει, ‡ καὶ τὴν λείαν τὴν  
ἴανταν.

Τὸν δὲ Ἀλισφραγμούδω-  
σέως νέῳ Θούμασιν § ἐπιχει-  
ρῆσαι μὲν αὐτοῖς διὰ πολιορ-  
κίας || ἐλεῖν κατὰ κράτος, δικτὼ  
καὶ τεσταράκοντα μυρίασι  
προσεδρεύσαντα τοὺς τείχεσαν  
ἔπει δὲ τῆς πολιορκίας ¶ ἀπ-  
έγνω, ποιήσασθαι συμβάσεις,  
ἵνα τὴν Αἴγυπτον ἀκιτόντες  
ὅποι \*\* βούλονται πάντες ἀ-  
βλαβεῖς ἀπέλθωσι. τοὺς δὲ  
ἐπὶ ταῖς ὁμολογίαις πανοικεσίᾳ  
μετὰ τῶν κτήσεων οὐκ ἐλάτ-  
τους μυριάδων ὄντας ἕκοις καὶ  
τεσσάρων ἀπὸ τῆς Αἰγύπτου  
τὴν ἔρημον εἰς Συρίαν ὁδοιπορῆ-

name was Alisphragmuthosis, and  
they were by him driven out of the  
other parts of Egypt, and hemmed  
up in a place containing about ten  
thousand acres, which was called  
Avaris. All this tract (says Manetho)  
the Shepherds surrounded with a  
vast and strong wall, that they might  
retain all their property and their  
prey within a hold of strength.

And Thummosis, the son of Alis-  
phragmuthosis, endeavoured to force  
them by a siege, and beleaguered the  
place with a body of four hundred  
and eighty thousand men; but at  
the moment when he despaired of  
reducing them by siege, they agreed  
to a capitulation, that they would  
leave Egypt, and should be permit-  
ted to go out without molestation  
wheresoever they pleased. And, ac-  
cording to this stipulation, they de-  
parted from Egypt with all their  
families and effects, in number not  
less than two hundred and forty  
thousand, and bent their way through

\* Μισθραγμούδωσις; Eus.—Μισθραγμάδωσις Sync.

† ιξ Eus.

‡ ἰσχυρῷ.

§ Θυμόθωσις Eus.—Τουθμωσις Sec. Dyn.—Τύθμωσις Theop. Ant.

|| πολιορκίαν Eus.

¶ τὴν πολιορκίαν Eus.

\*\* Big. Eus.—οὐχ; Al.

σαι \* φοβουμένους δὲ τὴν Ἀστυρίων δυναστείαν, τότε γὰρ ἐκείνους τῆς Ἀσίας κρατεῖν, ἐν τῇ νῦν Ἰουδαΐᾳ † καλούμενη πόλιν οἰκοδομησαμένους τοσαύταις μυρίσιν ἀνθρώπων ἀρκέσοντας, Ἱεροσόλυμα ταῦτην ὄνομάσαι.

(Ἐν ἀλλῷ δέ τινι βίβλῳ τῶν Αἴγυπτικῶν Μανεθῶν) Τοῦτο (φησὶν) ἔνθος τοὺς καλουμένους ποιμένας, αἰγυπτιῶν ταῖς Ἱεραῖς αὐτῶν βίβλοις γεγράφθαι.

Μετὰ τὸ ἔξελθεῖν ἐξ Αἰγύπτου τὸν λαὸν τῶν ποιμένων εἰς Ἱεροσόλυμα, ὁ ἐκβαλὼν αὐτὸν ἐξ Αἰγύπτου βασιλεὺς Τέθμωσις, † ἐβασίλευσεν μετὰ ταῦτα ἕτη ἕικοσι πέντε καὶ μῆνας τέσσαρας, καὶ ἐτελεύτησεν, καὶ παρέλαβε τὴν ἀρχὴν αὐτοῦ οὐδὲ Χέβρων ἔτη δεκατρία. μεθ' ὅν § Ἀμένωφις εἶκοσι || καὶ μῆνας ἑπτά. τοῦ δὲ ἀδελφὴν Ἀμεσσῆς ¶ εἶκοσὶ εἰς καὶ μῆνας ἑνέα. τῆς δὲ Μήφρης \*\* δώδεκα καὶ μῆνας ἑνέα. τοῦ δὲ Μηφραμού· Ζωσὶς ‡ εἶκοσι πέντε καὶ

the desert towards Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.

(In another book of the Egyptian histories Manetho says) That this people, who are here called Shepherds, in their sacred books were also styled Captives.

After the departure of this nation of Shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died: after him his son Chebron took the government into his hands for thirteen years; after him reigned Amenophis for twenty years and seven months: then his sister Amesses twenty-one years and nine months: she was succeeded by Mephres, who reigned twelve years and nine months: after him Mephramuthosis twenty-five years and ten months: then Thmosis reigned nine years and

\* διοδοικορῆσαι Eus.

† Ἰουδαῖον Vulg.

‡ Θέμωσις Vat. Int.—"Αμασίς Philos.—"Αμᾶς Afr.—"Αμωσίς Eus. and Sync.

§ Τούτου δὲ Vet. Int.

|| εἴκοσιεν Afr. Eus.

¶ "Αμεσσής El.—"Αμερσής Sync.—"Αμίσσην Theop.

\*\* Μήφρης El.—"Μισαρζής Sync.

† Μισφραγμούζωσις Sync.

μῆνας δέκα. τοῦ δὲ Θυάτοις \* ἑνέα καὶ μῆνας ὅκτα. τοῦ δὲ Ἀμένωφις † τριάκοντα καὶ μῆνας δέκα. τοῦ δὲ Ἡρόδοτος τριάκοντα ἔξι καὶ μῆνας τέστε. τοῦ δὲ Σηνάτηρ Ἀχεγχήρης ‡ δώδεκα καὶ μῆνας ἑνα. τῆς δὲ Ράθωτις § αδελφὸς ἑνέα. τοῦ δὲ Ἀχεγχήρης δώδεκα καὶ μῆνας τέστε. τοῦ δὲ Ἀχεγχήρης ἕπερος δώδεκα καὶ μῆνας τρεῖς. τοῦ δὲ Ἀρμαΐς τέσσαρα καὶ μῆνας ἑνα. τοῦ δὲ Ραμέσσους ἐν καὶ μῆνας τέσσαρας. τοῦ δὲ Ἀρμέσσους Μιαμμοῦ ἑξήκοντα ἔξι καὶ μῆνας δύο. τοῦ δὲ Ἀμένωφις δέκα καὶ ἑνέα καὶ μῆνας ἔξι. τοῦ δὲ Σέδωτος, καὶ Ραμέσσους, Ἰππικῆν καὶ ναυτικῆν ἔχων δύναμιν.

Οὗτος τὸν μὲν ἀδελφὸν Ἀρμαΐν επίτροπον τῆς Αἰγύπτου κατέστησεν, καὶ πᾶσαν μὲν αὐτῷ τὴν ἄλλην βασιλικὴν περιέδηκε εἰσονίαν, μάνος δὲ ἐνετείλατο διάδημα μὴ φορεῖν, μηδὲ τὴν βασιλίδιν μητέρα τε τῶν τέκνων ἀδικεῖν, απέχεσθαι δὲ καὶ τῶν ἄλλων βασιλικῶν παλλακίδων. αὐτὸς δὲ ἐπὶ Κύπρον καὶ Φοινίκην καὶ πάλιν Ἀσσυρίους τε καὶ Μῆδους σρα-

eight months; after whom Amenophis thirty years and ten months: then Orus thirty six years and five months: then his daughter Acenchres twelve years and one month: afterwards her brother Rathotis nine: then Acencheres twelve years and five months; another Acencheres twelve years and three months: after him Armais four years and one month: after him reigned Ramesses one year and four months: then Armesses the son of Miammous sixty-six years and two months: after him Amenophis nineteen years and six months: and he was succeeded by Sethosis and || Ramesses, he maintained an army of cavalry and a naval force.

This king (Sethosis) appointed his brother Armais his viceroy over Egypt: he also invested him with all the other authority of a king, with only these restrictions; that he should not wear the diadem, nor interfere with the queen, the mother of his children, nor abuse the royal concubines. Sethosis then made an expedition against Cyprus and Phoenicia, and waged war with the Assyrians and Medes; and he subdued

\* Τεύθων Theop.—Sync.

† Ἀμενώφης Al.

‡ Ἀχεγχήρης et Ἀχεγχήρης Sync.—Ἀγκαχηρῆς El.—Ἀχεγχήρης Big.

§ Ραθώτης Al.

|| Qy. ἡ καὶ, who is called.

τεύσας, ἄπαντας, τοὺς μὲν δόρατι, τοὺς δὲ ἀμαχηπὶ, φόβῳ δὲ τῆς πολλῆς δυνάμεως, ὑποχειρίους ἔλαβε. καὶ μέγα φρονήσας ἐπὶ ταῖς ἐνπραγμαῖς, ἔτι καὶ Σαρσαλεώτερον ἐπορεύετο,\* τὰς πρὸς ἀνατολὰς πόλεις τε καὶ χώρας καταστρεφόμενος.

Χρόνον τε ἵκανοῦ γεγονότος,  
Ἄρμαις δικατελειφθεὶς ἐν Αἰγύπτῳ, πάντα τούμπαλι, †  
οἰς ἀδελφὸς παρήνει μὴ ποιεῖν,  
ἀδεῖς ἔπραττεν. καὶ γὰρ τὴν  
βασιλίδα βισαῶς ἔσχει, καὶ  
ταῖς ἄλλαις παλλακίσιν ἀφείδης διετέλει χρώμενος. πειδόμενος δὲ ὑπὸ τῶν φίλων διάδημα ἐφόρει, καὶ ἀντῆρε τῷ  
ἀδελφῷ.

Οὐ δὲ τεταγμένος ἐπὶ τῶν  
ἱερῶν ‡ τῆς Αἴγυπτου, γράψας  
βιβλίον ἔπειρψε τῷ Σεθόσει,  
δημάνῳ ἀντῷ πάντα, καὶ ὅτι  
ἀντῆρεν ὁ ἀδελφὸς αὐτοῦ Ἀρ-  
μαις. παραχρῆμα οὖν ὑπέστρε-  
ψεν εἰς Πηλούσιον, καὶ ἐκρά-  
τησεν τῆς ιδίας βασιλείας ἡ  
δὲ χώρα ἐκλήθη ἀπὸ τοῦ αὐτοῦ  
ὄνοματος Αἴγυπτος. λέγει γὰρ  
ὅτι ὁ μὲν Σεθόσις § ἐκαλεῖτο  
Αἴγυπτος, Ἀρμαις δὲ ὁ ἀδελ-  
φὸς αὐτοῦ Δαναός.

them all, some by force of arms, and others without a battle, by the mere terror of his power. And being elated with his success, he advanced still more confidently, and overthrew the cities, and subdued the countries of the East.

But Armaïs, who was left in Egypt, took advantage of the opportunity, and fearlessly perpetrated all those acts which his brother had enjoined him not to commit: he violated the queen, and continued an unrestrained intercourse with the royal concubines; and at the persuasion of his friends he assumed the diadem, and openly opposed his brother.

But the ruler over the priests of Egypt by letters sent an account to Sethosis, and informed him of what had happened, and how his brother had set himself up in opposition to his power. Upon this Sethosis immediately returned to Pelusium, and recovered his kingdom. The country of Egypt took its name from Sethosis, who was called also AEgyptus, as was his brother Armaïs known by the name of Danaus.—*Joseph. contr. App. lib. I. c. 14, 15.*

\* ἱππορεύετο Big. Hafn.

† Hud. from Vet. Int.—ιερῶν Vulg.

‡ τάμπαλιν Hafn.

§ Σεθῶς Big.

## OF THE ISRAELITES.

Τοῦτον (Αμένωφιν) ἐπιθυ-  
μῆσαι θεῶν γενέσθαι θεατὴν,  
ἀσπερ Ὄρος \* εἰς τῶν πρὸ αὐ-  
τοῦ βεβασιλευότων· ἀνεγύ-  
κεῖν δὲ τὴν ἐπιθυμίαν ὁμοίωμ  
μὲν αὐτῷ Ἀμενώφει, πατρὸς δὲ  
Πάπιος † ὅτι, Θεάς δὲ δο-  
κοῦντι μετεσχηκέναι φύσεως,  
κατά τε σοφίαν καὶ πρόγνωσιν  
τῶν ἐσομένων. εἰπεῖν οὖν αὐτῷ  
τοῦτον τὸν ὁμόνυμον, ὅτι διηγή-  
σται θεὸς θεῖν, εἰ καθαρὰν  
ἀπό τε λεπρῶν καὶ τῶν ἄλλων  
μαρτῶν ἀνθρώπων τὴν χάραν  
ἀπασαν ποιήσειεν.

'Νοθέστα δὲ τὸν βασιλέα,  
πάντας τοὺς τὰ σύμματα λελα-  
βημένους ἐκ τῆς Αιγύπτου συν-  
αγαγεῖν' γενέσθαι δὲ τοῦ πλή-  
θους μυριάδας ὅκτω· καὶ τού-  
τους εἰς τὰς λινοτομίας τὰς ἐν  
τῷ πρὸς ἀνατολὴν μέρει τοῦ  
Νείλου ἐμβαλεῖν αὐτὸν, ὥπεις  
ἐργάζοντο καὶ τῶν ἄλλων Αι-  
γυπτίων οἱ ἔγκεχωρισμένοι.  
εἶναι δέ τινας ἐν αὐτοῖς καὶ  
τῶν λογίων ιερέων (φησι,) ἡ-  
λέπρα συγκεχυμένους. τὸν δὲ  
Ἀμένωφιν ἔκεινον, τὸν σοφὸν  
καὶ μαντικὸν ἀνδρα, ὑποδεῖσ-

This king (Amenophis) was de-  
sirous of beholding the gods, as Orus,  
one of his predecessors in the king-  
dom, had seen them. And he com-  
municated his desire to a priest of the  
same name with himself, Amenophis,  
the son of Papis, who seemed to  
partake of the divine nature, both in  
his wisdom and knowledge of futu-  
rity: and Amenophis returned him  
answer, that it was in his power to  
behold the gods, if he would cleanse  
the whole country of the lepers and  
other unclean persons that abounded  
in it.

Well pleased with this information,  
the king gathered together out of  
Egypt all that laboured under any  
defect in body, to the amount of  
eighty thousand, and sent them to the  
quarries, which are situated on the  
east side of the Nile, that they might  
work in them and be separated from  
the rest of the Egyptians. And (he  
says) there were among them some  
learned priests who were affected  
with leprosy. And Amenophis the  
wise man and prophet, fearful lest  
the vengeance of the gods should fall  
both on himself and on the king, if

\* Hud. from Vet. Int.—<sup>Δρ</sup>Vulg.

† Hud.—Παΐκτιος Al.

Ἔται πρὸς αὐτὸν τε καὶ τὸν βασιλέα χόλον τῶν θεῶν, εἰ βιασθέντες ὀφείσονται. καὶ προσθέμενον \* εἰς τοῦ, ὅτι συμμαχήσουσί τινες τοῖς μαρτίοις, καὶ τῆς Αἴγυπτου κρατήσουσιν ἐπ' ἔτη δεκατρία. μὴ τολμῆσαι μὲν αὐτὸν εἰπεῖν ταῦτα τῷ βασιλεῖ, γραψθῆ δὲ καταλιπόντα περὶ πάντων ἐαυτὸν ἀνελεῖν. ἐν ἀθυμίᾳ δὲ εἶναι τὸν βασιλέα.

(Κἀπειτα κατὰ λέξιν ὡτα γέγραφεν). Τῶν δὲ ταῖς λατομίαις ἀς χρόνος ἵκανὸς διῆλθεν ταλαιπωρούντων, ἀξιωθεὶς ὁ βασιλεὺς, ἵνα πρὸς κατάλιπσιν ἀντοῖς καὶ σκέπτην ἀπομερίσῃ τὴν τότε τῶν πομπέων ἐρημωθεῖσαν πόλιν, † Αὔαριν συνέχαρησεν. ἔστι δὲ ἡ πόλις κατὰ τὴν θεολογίαν ἀναθεν Τυφώνιος.

Οἱ δὲ εἰς ταῦτην εἰσελθόντες, καὶ τὸν τόπον τοῦτον εἰς ἀπόστασιν ‡ ἔχοντες, ἡγεμόνα αὐτῶν λεγόμενόν τινα τῶν Ἡλιοπολιτῶν ἱερέων Ὀσάρσιφον § ἐστήσαντο. καὶ τούτῳ πειθαρχήσοντες ἐν πᾶσιν ὀρκομότησαν ὁ δὲ πρῶτον μὲν αὐτοῖς νόμον ἐδέτο, μήτε προκυνεῖν θεούς, μήτε τῶν μάλισ-

it should appear that violence had been offered them, added this also in a prophetic spirit ;—that certain people would come to the assistance of these unclean persons, and would subdue Egypt, and hold it in possession for thirteen years. These tidings however he dared not to communicate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed.

(After which he writes thus, word for word :) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left vacant by the Shepherds ; and he granted them their desire : now this city, according to the theology above, is a Typhonian city.

But when they had taken possession of the city, and found it well adapted for a revolt, they appointed for themselves a ruler from among the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient. Osarsiph then, in the first place enacted this law, that they should neither worship the gods, nor

\* Hud.—προβάλλειν Vulg.

‡ ἀποκατάστασιν Hafn.

† Hud. from MSS. Vet. Int.—Al. omit.

§ Hud. from Vet. Int.—Ὀσάρσιφος Vulg.

τα ἐν Αιγύπτῳ θεμιστευμένα  
ιερῶν ζώων ἀπέχεσθαι μηδενὸς,  
πάντα τε θύειν καὶ ἀναλοῦν·  
συνέπτεσθαι δὲ μηδενὶ πλὴν  
τῶν σιωμοσμένων. Τουαῦτα δὲ  
νομοθετήσας, καὶ πλεῖστα  
ἄλλα, μάλιστα τοῖς Αιγυπ-  
τίοις ἔθισμοῖς\* ἐναγτιούμενα,  
ἐκέλευσεν πολυχειρίᾳ τὰ τῆς  
πόλεως ἐπισκευάζειν τείχη, καὶ  
πρὸς πόλεμον ἑτοίμους γίνεσ-  
θαι τὸν πρὸς Ἀμένωφιν† τὸν  
βασιλέα. αὐτὸς δὲ προσλαβό-  
μενος μεθ' ἑαυτοῦ καὶ τῶν  
ἄλλων ἵερων καὶ συμμεμισ-  
μένων, ἐπεμψει πρέσβεις πρὸς‡  
τοὺς ὑπὸ Τεθμώσεως ἀπελα-  
θέντας § ποιμένας, εἰς πόλιν  
τὴν καλομένην Ἱεροσόλυμα  
καὶ τὰ καθ' ἑαυτὸν καὶ τοὺς  
ἄλλους τοὺς συντιμασθέντας  
δηλώσας, ἡξίου συνεπιστρα-  
τεύειν δροθυμαδὸν ἐπ' Αἴγυπ-  
τον. Ἐπάξειν|| μὲν οὖν αὐτοῖς  
ἐπηγγείλατο, πρῶτον μὲν εἰς  
Αᾶναριν τὴν προγονικὴν αὐτῶν  
πατρίδα, καὶ τὰ ἐπιτήδεια  
τοῖς ὄχλοις παρέξειν ἀφθόνας,  
ὑπερμαχήσεσθαι δὲ ὅτε δέοι,  
καὶ ἥρδιας ὑποχέριον αὐτοῖς  
τὴν χώραν ποιήσειν. οἱ δὲ ὑπερ-  
χαρεῖς γενόμενοι πάντες προ-

abstain from any of those sacred ani-  
mals which the Egyptians hold in  
veneration, but sacrifice and slay them  
all; and that they should connect  
themselves with none but such as  
were of that confederacy. When he  
had made such laws as these, and  
many others of a tendency directly  
in opposition to the customs of the  
Egyptians, he gave orders that they  
should employ the multitude of hands  
in rebuilding the walls about the city,  
and hold themselves in readiness for  
war with Amenophis the king. He  
then took into his counsels some  
others of the priests and unclean  
persons: and sent ambassadors to  
the city called Jerusalem, to those  
Shepherds who had been expelled by  
Tethmosis: and he informed them  
of the position of their affairs, and  
requested them to come up unani-  
mously to his assistance in this war  
against Egypt. He also promised in  
the first place to reinstate them in  
their ancient city and country Avaris,  
and provide a plentiful maintenance  
for their host, and fight for them as  
occasion might require; and assured  
them that he would easily reduce the  
country under their dominion. The  
Shepherds received this message with

\* Hud. from MSS.—Ιδισμένοις Vulg.

† Hud. from Vet. Int.—Μένωφιν Vulg.

‡ Hud. MSS.—ἀπελθέντας Al.

† Hud. MSS.—Al. omit it.

|| Lowth proposes ἀπάξειν.

Ωδύμως εἰς εἴκοσι μυρίαδας ἀνδρῶν συνεξάρμησαν, καὶ μετ' οὐ πολὺ ἥκον εἰς Αὔραν.

Αμένωφις δὲ τῶν Αἰγυπτίων βασιλεὺς, ὃς ἐπίδειπτο τὰ κατὰ τὴν ἐκείνων ἔφοδον, οὐ μετρίως συνεχύθη, τῆς παρ' Ἀμενώφεως τοῦ Πάπιος μωσεῖας προδηλώσεως. καὶ πρότερον σιναγαγὼν πλῆθος Αἰγυπτίων, καὶ βουλευσάμενος μετὰ τῶν ἐν τούτοις ἡγεμόνων, τὰ τε ιερὰ ζῶα τὰ πρῶτα μάλιστα ἐν τοῖς ιεροῖς τιμώμενα ὃς γ' ἔστιν μετετέμψατο, καὶ τοῖς κατὰ μέρος ιερεῦσιν παρήγγειλεν,<sup>\*</sup> ὃς ἀσφαλέστατα τῶν θεῶν συγκρίψαι τὰ ξόανα. τὸν δὲ νιὸν Σέθων † τὸν καὶ Ραμέσσην ἀπὸ Ράμψεως τοῦ πατρὸς ὀνομασμένον πενταέτη ὄντα, ἐβέθετο πρὸς τὴν ἔστιν φρίλον. αὐτὸς δὲ διαβὰς τοῖς ἄλλοις Αἰγυπτίοις, ὅσιν εἰς τρίακοντα μυρίαδας ἀνδρῶν μαχηματάτων, καὶ τοῖς πολεμίοις ἀπαγγέσασιν οὐ συνέβαλεν· ἀλλὰ μέλλει θεομαχεῖν νομίσας, παλινδρομῆσας ἤκει εἰς Μέμφιν. ἀναλαβόν τε τὸν τε "Ἄπιν, καὶ τὰ ἄλλα τὰ ἐκεῖσε μεταπεμφθέντα ιερὰ ζῶα, εὐθὺς εἰς Αἰθιοπίαν σὺν

the greatest joy, and quickly mustered to the number of two hundred thousand men, and came up to Avaris.

Now Amenophis the king of Egypt, when he was informed of their invasion, was in great consternation, remembering the prophecy of Amenophis, the son of Papis. And he assembled the armies of the Egyptians, and having consulted with the leaders, he commanded the sacred animals to be brought to him, especially those which were held in more particular veneration in the temples, and he forthwith charged the priests to conceal the images of their gods with the utmost care. Moreover he placed his son Sethos, who was also called Ramesses from his father Rampses, being then but five years old, under the protection of a faithful adherent; and marched with the rest of the Egyptians being three hundred thousand warriors, against the enemy, who advanced to meet him: but he did not attack them, thinking it would be to wage war against the gods, but returned, and came again to Memphis, where he took Apis and the other sacred animals he had sent for, and retreated immediately into Ethiopia together with all his army, and all the multitude of the Egyptians;

\* παρήγγειλεν Big.

† Σέθω Big.

ἀπαντι τῷ στόλῳ καὶ πλήθει τῶν Αἰγυπτίων ἀνήκη. χαρίτι γάρ ἦν εὐτῷ ὑποχείριος ὁ τῶν Αἰδίσκων βασιλέως· ὅτεν ὑποδεξάμενος, καὶ τοὺς ὄχλους πάντας ἵπολαβὼν οἷς ἔσχεν ἡ χώρα τῶν πρὸς ἀνθρωπίνην τροφὴν ἔπιτιθείαν, καὶ πόλεις\* καὶ κώμας πρὸς τὴν τῶν πεπρωμένων τρισκαΐδεκα ἑτᾶν ἀπὸ τῆς ἀρχῆς αὐτοῦ † ἐκπατώσιν αὐτάρκεις, οὐχ ἡττόν γε καὶ στρατόπεδον Αἰθιοπικὸν πρὸς φυλαχὴν ἐπέταξε τοῖς παρ' Ἀμενάφεως τοῦ βασιλέως ἐπὶ τῶν ὄρίων τῆς Αἴγυπτου.

Καὶ τὰ μὲν κατὰ τὴν Αἰθιοπίαν τοιαῦτα. οἱ δὲ Σολυμῖται κατελθόντες, σὺν τοῖς μιαροῖς τῶν Αἰγυπτίων οὔτας αἴνοις‡ τοῖς αἰνθρώποις προσηγόρισαν, ἀστε τὴν τῶν προειρημένων κράτησιν χείριστην § φαίνεσθαι, τοῖς τότε τὰ τούτων ἀστεβῆματα θεωμένοις. καὶ γάρ οὐ μόνον πόλεις καὶ κώμας ἐνεπρησαν, οὐδὲ λυμανόμενοι ἔσαντα θεῶν ὥρκοντο, ἀλλὰ καὶ τοῖς αὐτοῖς ὀπτανίοις τῶν σεβαστευομένων ιερῶν ζώων χρώμενοι διτέλοντ, καὶ θότας

for the king of Ethiopia was under obligations to him. He was therefore kindly received by the king, who took care of all the multitude that was with him, while the country supplied what was necessary for their subsistence. He also allotted to him cities and villages during his exile, which was to continue from its beginning during the predestined thirteen years. Moreover he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to king Amenophis.

In the mean time, while such was the state of things in Ethiopia, the people of Jerusalem, who had come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their impieties believed that that their joint sway was more execrable than that which the Shepherds had formerly exercised alone. For they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed the images of the gods, and roasted and fed upon those sacred animals that were worshipped; and having com-

\* Hud. supposes some word such as παρασχῶ to have been lost here.

† MSS. inserts οἷς τὴν.

‡ Hafn. inserts καὶ.

§ Hud. from Lowth and Vet. Int.—χρυσὸν Vulg.

καὶ σφαγῆς τούτων Ἱερεῖς καὶ προφήτας ἡγάγκαζον γίνεσθαι, καὶ γύμνους ἔξέβαλον· Λέγεται δὲ ὅτι τὴν πολιτείαν καὶ τοὺς νόμους αὐτοῖς καταβαλλήμενος Ἱερεὺς, τὸ γένος Ἡλιοπολίτης, ὄνομα Ὀσαρσίφ, ἀπὸ τοῦ ἐν Ἡλίου πόλει θεοῦ Ὀσίρεως, ὃς μετέβη εἰς τοῦτο τὸ γένος, μετετέθη τοῦνομα καὶ προσηγορέθη Μωϋσῆς.

elled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said also that the priest, who ordained their polity and laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris the god of Heliopolis: but that when he went over to these people his name was changed, and he was called Moyses.—*Joseph. contr. App. lib. I. c. 26.*

#### OF THE SHEPHERDS AND ISRAELITES.

(Λέγει δὲ ὁ Μανεθὼν τάλιν.) "Οτι μετὰ ταῦτα ἐπῆλθεν δὲ Ἐ' Ἀμένοφις αὐτὸς Λιθιοπίας μετὰ μεγάλης δυνάμεως, καὶ ἐνὶ τοῦ αὐτοῦ Ράμψης καὶ αἰτοῖς ἔχον δύναμιν καὶ συμβάλλοντες οἱ δύο τοῖς ποιμέσι καὶ τοῖς μιαροῖς, ἐνίκησαν αὐτοὺς, καὶ πολλοὺς ἀποκτείναντες ἔθισκαν αὐτοὺς ἕχοι τῶν ὁρίων τῆς Συρίας.

(Manetho again says:) After this Amenophis returned from Ethiopia with a great force, and Rampses also, his son, with other forces, and encountering the Shepherds and the unclean people, they defeated them and slew multitudes of them, and pursued them to the bounds of Syria.

—*Joseph. contr. App. lib. I. c. 27.*

## EGYPTIAN FRAGMENTS.

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### OF THE EXODUS:

FROM CHÆREMON.

META τοῦτον ἐξετάσαι βούλομαι Χαιρύμονα. καὶ γὰρ οὗτος Αἰγυπτιακὴν φάσκων ιστορίαν συγγράφειν, καὶ πριστεῖς ταυτὸν οὐρανοῦ τοῦ βασιλέως ὅπερ ὁ Μανέθως, Ἀμένωφιν, καὶ τὸν νιῶν αὐτοῦ Ραμέσσην, φησὶν, ὅτι,

“Κατὰ τὸν ἔπους ἡ Ἰσις ἐφάνη τῷ Ἀμενώφει, μεμφόμενη αὐτὸν, ὅτι τὸ ἱερὸν αὐτῆς ἐν τῷ πολέμῳ κατέσκαπται. Φριτιφάτην\* δὲ λερογραμματέα φάναι, ἐὰν τῶν τοὺς μολυσμάτις ἔχοντων ἀνδρῶν καθάρῃ τὴν Αἴγυπτον παύσασθαι τὴς πτοίας † αὐτόν. Ἐπιλέξαντα δὲ τῶν ἐπισιωῶν μυράδας, εἰκοσιπέντε ἐκβαλεῖν.

AFTER him (Manetho) I wish to examine Chæremon, who professes to have composed a history of Egypt. He gives the same name as does Manetho to the king Amenophis and his son Ramesses, and says as follows—

“Isis appeared to Amenophis in his dreams, rebuking him that her temple should have been overthrown in war. Upon which Phritiphantes the sacred scribe told him, that if he would clear Egypt of all polluted persons he would be delivered from these terrors. He therefore collected two hundred and fifty thousand unclean persons, and drove them out. Their leaders were two scribes called

\* Φριτοβάτην, Φριτοβάντην, Al. MSS.

† πτόες, El.

Ἡγεῖσθαι δ' αὐτῶν γραμματίας Μωϋσῆν τε καὶ Ἰώηπον, καὶ τοῦτον ἱερογράμματέα. Αἴγυπτια δ' αὐτοῖς ὀνόματα εἶναι, τῷ μὲν Μωϋσῇ Τισιθέν, τῷ δὲ Ἰωσήπῳ Πετεσήφ. Τούτους δ' εἰς Πελούσιον ἔλθεν, καὶ ἐπιτυχεῖν μυρίάς τριακιστακτὸν καταλειμένας ὑπὸ τοῦ Ἀμενόφιος ἦς οὐ θέλειν εἰς τὴν Αἴγυπτον διακομίζειν.

Οἵ φιλίαν συνθεμένους ἐπὶ τὴν Αἴγυπτον στρατεῦσαι. Τὸν δὲ Ἀμενόφιν οὐχ ὑπομείνατα τὴν ἔφοδον αὐτῶν εἰς Λιθιοπίαν φυγεῖν καταλιπόντα τὴν γυναικα ἔγκυον. ἦν κριτομένην ἐν τοις σπηλαίοις τεκεῖν πειδεῖ, δύομιν Μεσσαίην, \* ἐν ἀνδραθέντα ἐκδιώξαι τοὺς Ιουδαίους εἰς τὴν Συρίαν, ὅντας περὶ εἴκοσι μυριάδας, καὶ τὸν πατέρα Ἀμενόφιν ἐκ τῆς Αἰθιοπίας καταδέξασθαι.”

Moyses and Josephus, the latter of whom was a sacred scribe: but their Egyptian names were, that of Moyses Tisithen, and that of Josephus Peteseph. They bent their way towards Pelusium where they met with three hundred and eighty thousand men left there by Amenophis, whom he would not suffer to come into Egypt.

With these they made a treaty and invaded Egypt. But Amenophis waited not to oppose their incursion, but fled into Ethiopia, leaving his wife pregnant: and she concealed herself in a cavern where she brought forth a child and named him Messenes, who when he arrived at manhood drove out the Jews into Syria, being about two hundred thousand, and recalled his father Amenophis from Ethiopia.—*Joseph. contr. App. lib. I. c. 32.*

## OF THE EXODUS:

FROM DIODORUS SICULUS.

Κατὰ τὴν Αἴγυπτον τὸ παλαιὸν, λοιμωχῆς περιστασέας γενομένης, ἀνέπειρον οἱ πολλοὶ τὴν αἰτίαν τῶν κακῶν ἐπὶ

There having arisen in former days a pestiferous disease in Egypt, the multitude attributed the cause of the evil to the Deity: for a very great

δαιμόνιον. πολλῶν γὰρ καὶ παντοδαπῶν κατοικούντων ἔστιν, καὶ διηγέραγμένους ἔδεσι χρωμένων περὶ τὸ ιερὸν καὶ τὰς θυσίας, καταλελύσθαι συνέβαινε παρ' αὐτοῖς τὰς πατρίους τῶν θεῶν τιμάς. Ὁπερ ἀ τῆς χώρας ἐγγενεῖς ὑπέλαβον, ἐλαν μὴ τοὺς ἀλλοφύλους μεταστήσανται, κρίσιν οὐκ ἔσεσθαι τῶν κακῶν. Εἴδης οὖν ἑτερλατουμένουν τῶν ἀλλοεἶνῶν, οἱ μὲν ἐπιφανέστατοι καὶ δραστικώτατοι συστραφέντες ἐξεβίησαν (ὧς τινές φασι) εἰς τὴν Ἑλλάδα, καὶ τινας ἐπέρευς τόπους ἔχοντας ἀξιολόγους ἡγεμόνας, ἦν ἡγεῖντο Δανᾶς καὶ Κάδμος τῶν ἄλλων ἐπιφανέστατοι.

‘Ο δὲ πολὺς λεώς ἔξεπεσεν εἰς τὴν νῦν καλουμένην Ἰουδαίαν, οὐ πόρρω μὲν κειμένην τῆς Αἰγύπτου, παντελῶς δὲ ἔρημον οὖσαν κατ’ ἐκείνους τοὺς χρόνους. ἤγειτο δὲ τῆς ἀποικίας ὁ προσαγογεύμενος Μωϋσῆς, φρονήσει δὲ πολλῇ καὶ ἀνδρείᾳ πλεῖστον διαφέρων. Οὗτος δὲ καταλαβόμενος τὴν χώραν, ἄλλας τὲ πόλεις ἔκτισε καὶ τὴν νῦν οὖσαν ἐπιφανεστάτην, ὀνομαζόμενην Ἱεροπόλιμα.

concourse of foreigners of every nation then dwelt in Egypt, who were addicted to strange rites in their worship and sacrifices; so that in consequence the due honours of the gods fell into disuse. Whence the native inhabitants of the land inferred, that, unless they removed them, there would never be an end of their distresses. They immediately therefore expelled these foreigners; the most illustrious and able of whom passed over in a body (as some say) into Greece and other places under the conduct of celebrated leaders, of whom the most renowned were Danaus and Cadmus.

But a large body of the people went forth into the country which is now called Judæa, situated not far distant from Egypt, being altogether desert in those times. The leader of this colony was Moses, a man very remarkable for his great wisdom and valour. When he had taken possession of the land, among other cities, he founded that which is called Jerusalem which is now the most celebrated.—*Lib. xl. Ecl. 1. p. 921.*

N.B. The rest of the fragment gives an account of the Jewish polity, laws, &c. It was the beginning of Diodorus' history of the Jewish war, and is preserved by Photius.

OF THE EXODUS OF THE JEWS:  
FROM LYSIMACHUS.

Λέγει γάρ· Ἐπὶ Βοκχόρεως τοῦ Αἰγυπτίων βασιλέως, τὸν λαὸν τῶν Ἰουδαίων λεπροὺς ὄντας καὶ ψωρούς, καὶ ἄλλα νοσήματά τινα ἔχοντας, εἰς τὰ ιερὰ καταφεύγοντας μεταστεύοντας. Παμπόλλων δὲ ἀνθρώπων νοσηλίᾳ περιπεσόντων, ἀκαρπίᾳ ἐν τῇ Αἰγύπτῳ γενέσθαι. Βόκχοριν δὲ, τὸν τῶν Αἰγυπτίων βασιλέα, εἰς Ἀμμωνα\* πέμψας περὶ τῆς ἀκαρπίας τοὺς μαντευομένους· τὸν Θίὸν δὲ εἰπεῖν † τὰ ιερὰ καθάρας ἀπ' ἀνθρώπων ἀνέγραψε καὶ δυσσεβῶν, ἐκβαλλόντα αὐτοὺς ἐκ τῶν ιερῶν εἰς τόπους ἀρέμους, τοὺς δὲ ψωροὺς καὶ λεπροὺς βιδίσαι, ὃς τοῦ ἡλίου ἀγανακτοῦντος ἐπὶ τῇ τούτων ζωῇ καὶ τὰ ιερὰ ἀγνίσαι, καὶ οὕτω τὴν γῆν καρποφορήσειν. Τὸν δὲ Βόκχοριν τοὺς χρησμοὺς λαβόντα τοὺς τε ιερεῖς καὶ ἐπιβωμίτας προσκαλεσάμενον, κελεῦσαι ἐπιλογὴν ποιησαμένους τῶν ἀκαθάρτων, τοῖς

He says, That in the reign of Bocchoris king of Egypt, the Jewish people being infected with leprosy, scurvy, and sundry other diseases, took shelter in the temples where they begged for food; and that in consequence of the vast number of persons who were seized with the complaint there became a scarcity in Egypt. Upon this Bocchoris the king of the Egyptians sent persons to inquire of the Oracle of Ammon, respecting the sterility: and the god directed him to cleanse the temples of all polluted and impious men and cast them out into the desert, but to drown those that were affected with the leprosy and scurvy, inasmuch as their existence was displeasing to the Sun; then to purify the temples; upon which the land would recover its fertility. When Bocchoris had received the oracle, he assembled the priests and attendants of the altars, and commanded them to gather together all the unclean persons and deliver them over to the soldiers to lead them forth into

\* Ἀμμωνος MSS.

† Ἐπιτῶ MSS.

στρατιώταις τούτους παραδοῦναι κατάβειν αὐτοῖς εἰς τὴν ἔρημον· τοὺς δὲ λεπροὺς εἰς μολυβδίνους χάρτας ἐθήσαντας, ἵνα καθέσσιν εἰς τὸ πέλαγος. Βισισθέντων δὲ τῶν λεπρῶν καὶ φωρῶν, τοὺς ἄλλους συναθροισθέντας εἰς τόπους ἔρημος ἐκτεῖνας ἐν' ἀπαλείφ. Συναχθέντας δὲ βιωλεύσασθαι περὶ αὐτῶν, πικτὸς δὲ ἐπιγενομένης, πῦρ καὶ λύχνος καθησαντας φιλάττειν ἑαυτοῖς, τὴν τ' ἐπιούσαν νύκτα ηστεύσαντας ἴνασκεσθαι τοὺς θεοὺς, περὶ τοῦ σῶται αὐτοῖς. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ Μαῦσην τινὰ συμβουλεῦσται αὐτοῖς, παραβαλλομένους μίαν ὅδον τέμνειν, ἄχρις ἂν \* ἐλθωσιν εἰς τόπους οἰκουμένους, παρακελεύσασθαι τε αὐτοῖς, μήτε ἀνθρώπων τινὶ εὐνόσειν, μήτε ἄριστα συμβουλεύσειν, ἀλλὰ τὰ χείρονα τεῖνειν τεκαίς καὶ βωμούς, οἵς ἂν περιτύχωσιν, ἀνατρέπειν. Συναινεσάντων δὲ τῶν ἄλλων, τὰ δοχθέντα ποιοῦντας διὰ τῆς ἔρημου πορεύεσθαι, ἵκανος δὲ ὀξιηθέντας ἐλθεῖν εἰς τὴν οἰκουμένην χώραν, καὶ τοὺς τε ἀνθρώπους ὑβρίζοντας, καὶ τὰ iερὰ συλλαντικαὶ ἐμπρήσαντας, ἐλθεῖν

the desert; but to wrap the lepers in sheets of lead and cast them into the sea. After they had drowned those afflicted with the leprosy and scurvy, they collected the rest and left them to perish in the desert. But they took counsel among themselves, and when night came on lighted up fires and torches to defend themselves, and fasted all the next night to propitiate the gods to save them. Upon the following day a certain man called Moyses counselled them to persevere in following one direct way till they should arrive at habitable places, and enjoined them to hold no friendly communication with men, neither to follow those things which men esteemed good, but such as were considered evil: and to overthrow the temples and altars of the gods as often as they should happen with them. When they had assented to these proposals, they continued their journey through the desert, acting upon those rules, and after severe hardships they at length arrived in a habitable country, where, having inflicted every kind of injury upon the inhabitants, plundering and burning the temples, they came at length to the land which is now called Judæa, and founded a city and settled there. This city was named Hierosyla from

\* ἄχρις ἂν ὅτι Big. Hafn.

εἰς τὴν αὐνὴν Ἰούδαιαν προσαγο-  
ρευομένην, κτίσαντας δὲ πόλιν  
ἐκταῦθε κατοικεῖν. Τὸ δὲ  
ἄστον τοῦτο Ἱερόσυλα\* ἀπὸ  
τῆς ἔκεινων διαθεσίας ὄνομάτ-  
ζαι· † ἕστερον δὲ αὐτοὺς ἐπὶ-  
κρατήσαντας, χρόνῳ διαλλάξαι  
τὴν ὄνομασίαν πρὸς τὸ μὴ ‡  
ἔνειδιζεσθαι, καὶ τὴν τε πόλιν  
Ἱεροσόλυμα, καὶ αὐτοὺς Ἱερο-  
σόλυμις προσαγορεύεσθαι.

their disposition. But in after times when they acquired strength, to obliterate the reproach, they changed its name and called the city Hierosolyma, and themselves Hierosolymites.  
—*Jos. contr. App.* 34.

## OF THE EXODUS:

FROM POLEMO.

Καὶ Ἐλλήνων δέ τινες ισ-  
τοροῦσι κατὰ τοὺς αὐτοὺς χρό-  
νους γενέσθαι Μωσέα.

Πολέμαν μὲν ἐν τῇ πράτῃ  
τῶν Ἐλληνικῶν ἱστοριῶν λέγων  
Ἐπὶ τοῦ Ἀπιδὸς τοῦ Φορωνέως,  
μεῖρα τοῦ Αἴγυπτίων στρατοῦ  
εἵπεσσεν Αἴγυπτου. οἱ ἐν τῇ  
Παλαιστίνῃ καλομένῃ Συρίᾳ,  
οὐ πόρρω Ἀραβίας φκησαν,  
αὐτοὶ δηλανότι οἱ μετὰ Μω-  
σέως.

Some of the Greeks also relate  
that Moses flourished in those times.

Polemo in the first book of his Grecian histories says, that—"In the reign of Apis the son of Phoroneus a part of the Egyptian army deserted from Egypt and took up their habitation in that part of Syria which is called Palestine not far from Arabia :" these indeed were they who went out with Moses.—*Afric. cited Eus. Pr. Ev. lib. 10.*

\* Quod. ἴρα σεσυλήκασι. Hud.—Ἱεροσόλυμα MSS.

† ὄνομασται MSS.

‡ Vet. Int. Hud.—Gr. omitted μή.

## OF THE EXODUS:

## FROM PTOLEMÆUS MENDESIUS.

Κατέσκαψε δὲ τὴν Αὔα-  
ριν Ἀμωτίς κατὰ τὸν Ἀργεῖον  
γενόμενος Ἰναχού, ὃς ἐν τοῖς  
χρόνοις ἀνέγραψεν ὁ Μενδήσιος  
Πτολεμαῖος.

Amosis, who lived about the same time with Inachus the Argive overthrew the city Avaris; as Ptolemæus Mendesius has related in his chronicles.—*Clemens Strom. cited Eus. Pr. Ev. lib. 10.*

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## OF THE EXODUS OF THE JEWS:

## FROM ARTABANUS.\*

Τοὺς δὲ χρησαμένους παρὰ  
τῶν Αἴγυπτίων, πολλὰ μὲν  
ἐκπόμπατα, οὐκ ὀλίγον δὲ ἱμα-  
τισμὸν, ἀλλην τὲ παμπλῆθῆ  
γάσταν, διαβάντας τοὺς κατὰ  
τὴν Ἀραβίαν ποταμοὺς καὶ  
διαβάντας ικανὸν τόπον, ἐπὶ<sup>1</sup>  
τὴν ἔρυθραν τριταῖος ἀλθεῖν  
ζάλασσαν.

Καὶ Μεμφίτας μὲν λέγειν

And they (the Jews) borrowed  
of the Egyptians many vessels and  
no small quantity of raiment, and  
every variety of treasure, and passed  
over the branches of the river to-  
wards Arabia, and upon the third  
day's march arrived at a convenient  
station upon the Red Sea.

And the Memphites say that

\* Artabanus, evidently an Alexandrian Jew, is said to have written about a century B. C. The fragments of his history which have been preserved follow the Scripture with some few variations and additions. I have inserted the above fragment on account of the Memphite and Heliopolitan traditions of the Exodus referred to in it. Its authenticity, however, is very much to be suspected.

ἔμπειρογ ὥτα τὸν Μάνσο τῆς χώρας, τὴν ἀμπωτιν τηρήσαντα, διὰ ἔγρᾶς τῆς θαλάσσης τὸ πλῆθος παραιώσαι.

'Ηλιοπολίτας δὲ λέγειν ἐπικαταδραμεῖν τὸν βασιλέα μετὰ πολλῆς δυνάμεως ἄμα καὶ τοῖς καθιερωμένοις ζώοις διὰ τὸ τὴν ὑπαρξίν τοὺς Ἰουδαίους τῶν Αλγυπτίων χρησαμένους διακομίζειν. Τῷ δὲ Μάνσῳ θελαν φωνὴ γενέσθαι πατάξαι τὴν θάλασσαν τῇ βάθῳ. τὸν δὲ Μάνσον ἀκούσατα, ἐπιβίγειν τῇ βάθῳ τοῦ θατος, καὶ οὕτω τὸ μὲν νῆρα διαστῆναι, τὴν δὲ δύναμιν διὰ ἔγρᾶς ὅδον πορευέσθαι. Συνερβάντων δὲ τῶν Αλγυπτίων καὶ διωκόντων, φῆσὶ πῦρ αὐτοῖς ἐκ τῶν ἔμπροσθεν ἐκλάμψαι, τὴν δὲ θάλασσαν πάλιν τὴν ὁδὸν ἐπικλίνειν. τοὺς δὲ Αλγυπτίους ὑπέτε τοῦ πυρὸς καὶ τῆς πλημμυρίδος πάντας διαφθαρίνας.

Τοὺς δὲ Ἰουδαίους διαφυγόντας τὸν κίνδυνον, τρίακοντα ἔτη ἐν τῇ ἐρημῷ διατρίψαι, βρέχοντος αὐτοῖς τοῦ θεοῦ κρῖμαν, δροσιν ἐλύμφη, χιόνι παραπλήσιον τὴν χρόαν. γεγο-

Moyses being well acquainted with that part of the country waited for the ebbing of the tide, and then made the whole multitude pass through the shallows of the sea.

But the Heliopolitans say that the king pursued them with great power, and took with him the sacred animals, in order to recover the substance which the Jews had borrowed of the Egyptians. But that a divine voice instructed Moyses to strike the sea with his rod: and that when Moyses heard this he touched the waters with the rod, whereupon the waves stood apart, and the host went through along a dry path. He \* says moreover that when the Egyptians came up with them and followed after them, the fire flashed on them from before, and the sea again inundated the path, and that all the Egyptians perished either by the fire or by the return of the waters.

But the Jews escaped the danger and passed thirty years in the desert, where God rained upon them a kind of grain like that called Panic, whose color was like snow. He says also that Moyses was ruddy with white

\* Artabanus? Qy. Does not Eusebius here resume his extract from the narrative of Artabanus?

νέναι δέ φησι τὸν Μάνσον, hair and of a dignified deportment : πυρήακη, πολὺν, κομῆτην, and that when he did these things he ἀξιωματικόν. ταῦτα δὲ πράξαι was in the eighty-ninth year of his περὶ ἔτη ὅντα ὡγδοήκοντα age.—*Eus. Pr. Ev.* lib. 10.  
δινέα.

THE FRAGMENTS  
OF  
THE TYRIAN ANNALS:  
FROM  
DIUS AND MENANDER.

## THE TYRIAN ANNALS:

FROM DIUS.\*

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OF HIRAM.

ΑΒΙΒΑΛΟΤ τελευτήσαντος, ὁ  
νῦν αὐτοῦ Εἰρωμος † ἐβασίλευ-  
σεν οὗτος τὰ πρὸς ἀνατολὰς  
μέρη τῆς πόλεως ‡ προσέχωσεν.  
καὶ μεῖζον τὸ ἄστυ πεποι-  
κεν, § καὶ τὸν Ὄλυμπίου Δάδος  
τὸ ιερὸν καθ' ἐσυτὸν ἐν νῆσῳ,||  
χώσας τὸν μεταξὺ τόπον, συν-  
ῆψε τὴν πόλει, καὶ χρυσοῖς  
ἀναβίμασιν ἐκόσμησεν ἀνα-  
βάς δὲ εἰς τὸν Λίβανον ὑλοτό-  
μησε πρὸς τὴν τῶν γαῶν κατα-  
σκεύην. Τὸν δὲ τυραννῶντα Ἰε-  
ροσολύμων Σολομῶνα πέμψας  
φασὶ πρὸς τὸν Εἰρωμον  
αἰνίγματα, καὶ παρ' αὐτοῦ  
λαβεῖν ἀξιοῦν. ¶ τὸν δὲ μὴ  
δυνήσεντα διακρίναι, τῷ λύ-

UPON the death of Abibalus his son  
Hiromus succeeded to the kingdom.  
He raised the eastern parts of the  
city, and enlarged the citadel; and  
joined to it the temple of Jupiter  
Olympius, which stood before upon  
an island, by filling up the interme-  
diate space: and he adorned that  
temple with donations of gold: and  
he went up into Libanus to cut tim-  
ber for the construction of the tem-  
ples. And it is said that Solomon,  
who at that time reigned in Jerusa-  
lem, sent enigmas to Hiromus, and  
desired others in return, with a pro-  
posal that whichever of the two  
was unable to solve them, should for-  
feit money to the other. Hiromus

\* Dion. Sync.

† Sync. omits τῇ πόλεως.

‡ ἵνα Sync.

† Σίρωμος Sync.

§ Ιπολίτος Sync.

¶ παρ' αὐτοῦ τὴν λύσιν λαβεῖν El.

σαντι χρήματα ἀποτίνει. ὁμω-  
λογήσαντα δὲ τὸν Εἰρώμον, καὶ  
μὴ διηγένεται λύσαι τὰ αἰνύ-  
ματα, πολλὰ τὸν χρηματῶν  
εἰς τὸ ἐπίζημιον ἀναλῦσαι.  
εἶτα δὲ Ἀβδήμον\* τινα Τύ-  
ριν ἄνδρα τὰ προτέθεντα λύ-  
σαι καὶ αὐτὸν ἄλλα προβαλεῖν.  
Αἱ μὲν λύσαντα τὸν Σελομένα,  
πολλὰ τῷ Ειρώμῳ προσαποτί-  
σαι χρήματα.

agreed to the proposal, but was unable to solve the enigmas, and paid treasures to a large amount as a forfeit to Solomon. And it is said that one Abdemonus, a Tyrian, solved the enigmas, and proposed others which Solomon was not able to unriddle, for which he repaid the fine to Hiromus.

—Joseph. *contr. Ap.* lib. I. c. 17.—

*Syncel. Chron.* 182.

#### OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR TO CYRUS.

Ἐπὶ Εἰθωβάλου τοῦ βασι-  
λέως ἐπολόρκησε Ναβουχοδο-  
νόσορος τὴν Τύρον ἐπ' ἔτη δε-  
κατριά† μετὰ τοῦτον ἐβασί-  
λευσε Βαᾶλ ἔτη δέκα, μετὰ  
τοῦτον δικαστὰς κατεστάθη-  
σαν καὶ ἐδίκασαν· Ἐκιβάλος  
Βασλάχου μῆνας δύο, Χέλθης  
Ἀβδαίου μῆνας δέκα, Ἀββα-  
ρος ἀρχιερέως μῆνας τρεῖς, Μύτ-  
γονος καὶ Γεράστρατος τοῦ Ἀβ-  
δηλέμου δικαστὰς ἔτη ἑξ, ἀν-  
μεταξὺ ἐβασίλευσε Βαλάτορος  
ἔνιαντὸν ἑπτά τόντου τελευτή-  
σαντος, ἀποστείλαντες μετε-  
πέμψαντο Μέρβαλον ἐκ τῆς

In the reign of Ithobalus, Nabuchodonosorus besieged Tyre for thirteen years. After him reigned Baal ten years. After him Judges were appointed who judged the people: Ecnibalus, the son of Baslachus, two months: Chelbes, the son of Abdæus, ten months: Abbarus, the high-priest, three months: Mytgonus and Gerastratus the son of Abdelemus, six years: after them Balatorus reigned one year as king: and upon his death the Tyrians sent to fetch Merbalus from Babylon: and he reigned four years: and when he died they sent for Hiromus, his bro-

\* Ἀβδήμονος Go.

† Several editions omit from Ναβουχοδονόσορος.

Βαβύλωνος, καὶ ἐβασίλευσεν  
ἔτη τέσσαρα. τόντου τελευ-  
τῆγαντος, μετεπέμψαντο τὸν  
ἀδελφὸν αὐτοῦ Εἰράμον, ὃς ἐβα-  
σίλευσεν ἔτη εἴκοσιν. ἐπὶ τού-  
του Κύρος Περσῶν ἐδυνάστευ-  
σεν.

(Οὐκοῦν δ τύμπας χρόνος ἔτη  
πεντήκοντα τεσσάρα καὶ τρεῖς\*  
μῆνες πρὸς αὐτοῖς. Ἐβδόμῳ  
μὲν γὰρ περὶ † τῆς Ναβουχο-  
δονοσόρου βασιλείας ἥρξατο πο-  
λιορκεῖν Τύρον· τεσσαρεσκαι-  
δεκάτῳ δὲ ἔτει τῆς Ειράμου  
Κύρος ὁ Πέρσης τὸ κράτος παρ-  
έλαβεν.)

ther, who reigned twenty years. In his time Cyrus was king of Persia.

(The whole time therefore amounts to fifty-four years and three months. For in the seventh year of his reign Nabuchodonosorus began the siege of Tyre: and in the fourteenth year of Hiromus Cyrus the Persian assumed the government of that kingdom.)—Joseph. *contr. Ap. lib.* I. c. 21.

\* ἡξ Hafn. Big.

† ἵππι Hafn.—J. Cappel. reads ἴβδόμῳ μὲν γὰρ καὶ δικάτῳ ἵππι, &c.

## THE TYRIAN ANNALS:

FROM MENANDER.

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OF HIRAM.

ΤΕΛΕΤΤΗΣΑΝΤΟΣ δὲ Ἀβι-  
βάλου, διεδέξατο τὴν βασι-  
λείαν ὁ νῦν αὐτοῦ Εἰράμος, ὃς  
βίωσας ἔτη πεντήκοντα τρία  
ἔβασιλευσε ἔτη\* τριάκοντα  
τέσσαρα. οὗτος ἔχως τὸν  
Εύρύχωρον, τὸν τε χρυσοῦν  
κίονα ἐν τοῖς τοῦ Διὸς ἀνέθη-  
κεν· ἔτι † τε ὅλην ἔνδιλον ἀπελ-  
ῶν ἔκοψεν, ἀπὸ τοῦ λεγομένου  
ὅρους Λιβάνου, κεδρίνα ἔνδιλα  
εἰς τὰς τῶν ιερῶν στέγας. κα-  
θελὼν τε τὰ ἀρχαῖα ιερά,  
καινοὺς ναοὺς φόνδημεσ, τό-  
τε τοῦ Ἡρακλέους, καὶ τῆς  
Ἀστάρτης τέμενος ἀνέρευσεν,  
καὶ τὸ μὲν τοῦ Ἡρακλέους  
πρῶτον ἐποίησατο‡ ἐν τῷ Περ-  
ιτίῳ μηνὶ, εἶτα τὸ τῆς Ἀστάρ-

AFTER the death of Abibalus, Hiro-  
mus his son succeeded him in his  
kingdom, and reigned thirty-four  
years, having lived fifty-three. He  
laid out that part of the city which is  
called Eurychoron: and consecrated  
the golden column which is in the  
temple of Jupiter. And he went up  
into the forest on the mountain called  
Libanus, to fell cedars for the roofs  
of the temples: and having demo-  
lished the ancient temples, he rebuilt  
them, and consecrated the fanes of  
Hercules and Astarte: he construct-  
ed that of Hercules first, in the month  
Peritius; then that of Astarte, when  
he had overcome the Tityans who  
had refused to pay their tribute: and  
when he had subjected them he re-

\* Hud. from Sync. and Ant.—from πεντήκοντα was before omitted.

† ἐπὶ Sync.—ἐπειτα Vulg.

‡ πρῶτου τοι τὴν ἱερόσην τοῦ Ἡρακλέους ἐποίησατο Al.

της, ὅπότε Τίτυος\* ἐπεστρά-  
τευσεν, μὴ ἀποδίδουσι τοὺς  
φόρους. οὓς καὶ ὑποτάξας ἔκανε  
τάλιν ἀνέστρεψεν.† ἐπὶ τού-  
του δὲ τὶς ἦν Ἀβδήμονος παῖς  
νεώτερος, ὃς‡ ἐνίκα τὰ προβλή-  
ματα, ἀ ἐπέτασσε Σολομὼν  
οἱ Ἱεροσολύμων βασιλεὺς.

turned. In his time was a certain young man named Abdemonus, who used to solve the problems which were propounded to him by Solomon king of Jerusalem.—*Joseph. contr. Ap.* lib. I. c. 18.—*Joseph. Antiq. Jud.* lib. VIII. c. 5.

#### OF THE SUCCESSORS OF HIRAM.

Τελευτήσαντος Ειρώμου δι-  
δέξατο τὴν βασιλείαν Βαλεά-  
ζαρος§ ὁ νιὸς, ὁς, βιώσας ἔτη  
τεσσαράκοντα τρία, ἐβασί-  
λευσεν ἔτη ἑπτά. μετὰ τοῦτον  
Ἀβδάστρατος|| ὁ αὐτοῦ νιὸς,  
βιώσας ἔτη εἴκοσι ἑνέα, ἐβα-  
σίλευσεν ἔτη ἑπέξα. τοῦτον οἱ  
τῆς τροφοῦ αὐτοῦ νιὸι τέσσα-  
ρες ἐπιβουλεύσαντες ἀπώλε-  
σαν, ὃν ὁ πρεσβύτερος ἐβασί-  
λευσεν ἔτη δεκαδύο. μενοὶ οὖς  
Ἀσταρτος δ Δελαιαστάρτου,¶  
ὅς, βιώσας ἔτη τετράκοντα  
τέσσαρα, ἐβασίλευσεν ἔτη δώ-  
δεκα. μετὰ τοῦτον ὁ ἀδελφὸς  
αὐτοῦ Ἀσέρυμος, \*\* βιώσας

Upon the death of Hiromus, Ba-  
leazarus his son succeeded to the  
kingdom; he lived forty-three years,  
and reigned seven: after him Abdas-  
tratus his son reigned nine years,  
having lived twenty-nine: against him  
the four sons of his nurse conspired,  
and slew him: of these the eldest  
reigned twelve years: after them  
Astartus, the son of Delaeastartus,  
reigned twelve years, having lived  
fifty-four: after him his brother  
Aserumus reigned nine years, having  
lived fifty-four: he was slain by his  
brother Pheles, who governed the  
kingdom eight months, having lived  
fifty years: he was slain by the priest

\* Τίτος El.—Lowth proposes Τυρίος—Titicæos Vet. Int.—'Ιυχίοις 'Ηύχαλοις MSS.—'Ηύχειος Jos. in Ant.

† Sync. omits the eleven lines from καθιλάν τι.

‡ Sync. and Jos. in Ant. insert δι.

§ Βαλβάζερος Sync.—Βασλβάζερος Dind.

|| Αύδάστρατος Syn.—'Αβδάστρατος Din.

\*\* 'Ασερύμος Din.

¶ 'Ελαιαστάρτου Sync.

ἔτη τέσσαρα καὶ πεντήκοντα, ἐβασίλευσεν ἔτη ἑνέα. οὗτος ἀπώλετο ὑπὸ τοῦ ἀδελφοῦ Φέλλητος, \* ὃς λαβὼν τὴν βασιλείαν ἤρξε μῆνας ὅκτα, βιώσας ἔτη πεντήκοντα. τοῦτον ἀγελεὺς Εἰδώβαλος † ὁ τῆς Ἀσταρτῆς ἵερες, ὃς, βασιλέυσας ἔτη τράχοντα δύο, ἐβίωσεν ἔτη ἑξήκοντα ὅκτα. τοῦτον διεδέκατο Βαδέζωρος ‡ οὐδὲ, ὃς, βιώσας ἔτη τεσσαράκοντα πέντε, ἐβασίλευσεν ἔτη ἑξῆς.

τούτου διάδοχος γέγονε Μάττηνος § ὁ οὐδὲ, ὃς, βιώσας ἔτη τράχοντα δύο, ἐβασίλευσεν ἔτη ἑνέα. τούτου διάδοχος γέγονε Φιγυμαλίαν, || βιώσας δὲ ἔτη πεντήκοντα ἑξῆς, ἐβασίλευσεν ἔτη τεσσαράκοντα ἑπτά. ἐν δὲ τῷ ἐπ' αὐτοῦ ἐθόδῳ φέτεις ἡ ἀδελφὴ αὐτοῦ ¶ φιγοῦσα, ἐν τῇ Διβύνῃ πόλιν φίκοδόμησε Καρχηδόνα.

(Συνάγεται δὴ πᾶς ὁ χρόνος ἀπὸ τῆς Ειρώμου βασιλείας ἄχρι Καρχηδόνος κτίσεως, ἔτη μέντης η'.\*\* Ἐπεὶ δὲ δωδεκάτῳ φέτεις τῆς Ειρώμου βασιλείας ἐν Ἱερουσαλύμοις φίκοδο-

of Astarte, Ithobalus, who reigned thirty-two years, having lived sixty-eight: and he was succeeded by Badezorus his son, who reigned six years, having lived forty-five: his successor was Matgenus his son, who reigned nine years, having lived thirty-two: and he was succeeded by Phygmalion who reigned forty-seven years, having lived fifty-six: in the seventh year of his reign his sister fled from him, and founded the city of Carthage in Libya.

(Whence it appears that the sum of the whole time from the reign of Hiromus to the foundation of Carthage is 155 years and 8 months. And since the temple in Jerusalem was built in the twelfth year of the reign of Hiro-

\* φίλλητος Sync.

† ΕΙΔΩΒΑΛΟΣ Sync.

‡ Βαδέζωρος Din.—Βάλζερος Go.

§ Μάττινος Din.—Μάττινος B.—Λειτῖνος Go.

|| Φιγυμαλίαν Φισμανοῦ Sync.—Πιγυμαλίαν Go. m.—Φισιμανοῦ Go.

¶ Sc. inserts Διδώ.

\*\* Hud. from Theoph. Ant.—x' Vulg.

μῆνη ὁ ναὸς, γέγονεν οὖν \*  
ἀπὸ τῆς αἰκιδομήσεως τοῦ ναοῦ  
ἄχρι Καρχηδόνος κτίσεως, ἔτη  
ἐκατὸν τεσσαράκοντα τρία †  
μῆνες ὅκτα.)

mus, therefore from the building of the temple to the foundation of Carthage the time is a hundred and forty-three years and eight months.)—*Jos. cont. Ap. lib. I. c. 18.—Sync. 183.*

## OF THE INVASION OF SALMANASAR.

Καὶ Ἐλιλαῖος ‡ ὄνομα  
ἐβασίλευσεν ἔτη τράχυντα ἔξ.  
οὗτος, ἀποστάτων Κιτταίων, §  
ἀνάτλευσας, προσηγάγετο αὐ-  
τοὺς πάλιν. ἐπὶ τούτους πεμ-  
ψὼς (Σαλμάνασαρ) ὁ τῶν Ἀσ-  
συρίων βασιλεὺς, ἐπῆλθε Φοι-  
νίκην πολεμῶν ἀπασαν. ὃς τις  
σπεισάμενος εἰρήνην, μετὰ  
πάντων ἀνεχώρησεν δύσισ. ἀπέστη τε Τυρίων Σιδῶν καὶ  
Ἀκῆ || καὶ ἡ Πάλαι Τύρος, ¶  
καὶ πολλαὶ ἄλλαι πόλεις, αἱ  
τῷ τῶν Ἀσσυρίων ἔαντας βα-  
σιλεῖς παρέθοσαν. διὸ Τυρίων \*\*  
οὐχ ὑποταγέντων πάλιν ὁ βα-  
σιλεὺς ἐπ' αὐτοὺς ὑπέστρεψε,  
Φοινίκαν συμπληρωσάντων ††  
αὐτῷ ναῦς ἐβάντα, ‡‡ καὶ  
ἐπικώπους ὄκτακοσίους, αἱ §§  
ἐπιτίλευσαντες οἱ Τύριοι ναυοὶ

Elulæus reigned thirty-six years: and he fitted out a fleet against the Cittæans § who had revolted, and reduced them to obedience. But Salmanasar, the king of the Assyrians, sent them assistance, and overran Phoenicia: and when he had made peace with the Phœnicians he returned with all his forces. And Sidon, and Ace (Acre), and Palætyrus, and many other cities revolted from the Tyrians, and put themselves under the protection of the king of Assyria. But as the Tyrians still refused to submit, the king made another expedition against them: and the Phœnicians furnished him with sixty ships and eight hundred rowers: and the Tyrians attacked him with twelve ships, and dispersed the hostile fleet, and took prisoners to the amount of

\* Hafn. omits.

† ἵη φλγ' Theoph. Ant.—ρμγ' Sync.

‡ Ἐλιλαῖος Fr.

§ Cyprus Sc.—Usher proposes Γιτταίων.

|| Some have Ἀρκη.

¶ Periz. thinks it should be Βηρυτὸς.

\*\* Big. Samb. and Vat. insert αὐτῷ.

†† Epiphanius reads it Φοινικίσιοις exhibentibus.

‡‡ 70. Epiph.

§§ εἰ; Epiph.

δεκαδόν, τῶν ναῶν τῶν ἀντιπάλων διασπαρεισῶν, λαμβάνουσιν αἰχμαλώτους ἄνδρας εἰς πεντακοσίους. ἐπετάθη δὴ παντῶν ἐν Τυρῷ τιμὴ διὰ ταῦτα. ἀναζεύξας δὲ τῶν Ἀσσυρίων βασιλεὺς κατάστησε φύλακας ἐπὶ τοῦ ποταμοῦ καὶ τῶν ὑδραγωγίων, οἱ διακαλύσσονται. Τυρίους ἀρυστάσθαι. † καὶ τοῦτο ἔτεσι πέντε γενέμενον, ἐκαρτέρησαν πίνοντες ἐκ φρεάτων ὄρυκτῶν.

five hundred men: upon which account the Tyrians were held in great respect.\* But the king of Assyria stationed guards upon the river and aqueducts, to prevent the Tyrians from drawing water: and this continued five years, during all which time they were obliged to drink from the wells they dug.—*Joseph. Antiq. Jud. lib. IX. c. 14.*

\* Ἀρδεσῶαι Vat.—ἀργεσῶαι Fr.

† Aucta hinc apud Tyrios rerum omnium pretia. Grot.

# **CARTHAGINIAN FRAGMENTS:**

**FROM**

**HANNO AND HIEMPSAL.**

**D D**

## THE PERIPLUS OF HANNO.

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ΑΝΝΩΝΟΣ

ΚΑΡΧΗΔΟΝΙΩΝ ΒΑΣΙΛΕΩΣ  
ΠΕΡΙΠΛΟΤΣ,

THE VOYAGE

OF HANNO, COMMANDER OF THE  
CARTHAGINIANS,

ΤΩΝ ὑπὲρ τὰς Ἡρακλέους  
στήλας Λιβυκῶν τῆς γῆς με-  
ρῶν, ὃν καὶ ἀνέθηκεν ἐν τῷ  
τοῦ Κρονοῦ\* τεμένει, δηλοῦτα  
τάδε.

"Ἐδοξεν Καρχηδονίους, "Αγ-  
νωτα πλεῖν ἔξω στήλῶν Ἡρα-  
κλείων, καὶ πόλεις κτίζειν Λιβυ-  
φοινίκων, καὶ ἐπλευσεν, πεντη-  
κοτόρους ἔξήκατα ἄγαν, καὶ  
πλῆθος ἀνδρῶν καὶ γυναικῶν,  
εἰς ἀριθμὸν μυριάδων τριῶν, καὶ  
σιτά, καὶ τὴν ἄλλην παρασ-  
κεψην.

"Οι δ' ἀναχθέντες, τὰς  
στήλας παρημείψαμεν, καὶ  
ἔξω πλοῦν διοῖν ἡμερῶν ἐπλευ-  
σαμεν, ἐκτίσαμεν πρώτην πό-

ROUND the parts of Libya which lie  
beyond the Pillars of Hercules,  
which he deposited in the temple of  
Saturn.

It was decreed by the Carthaginians  
that Hanno should undertake  
a voyage beyond the Pillars of Hercules,  
and found Libyphœnician cities.  
He sailed accordingly with  
sixty ships of fifty oars each, and a  
body of men and women to the num-  
ber of thirty thousand, and provi-  
sions and other necessities.

When we had passed the Pillars  
on our voyage, and had sailed beyond  
them for two days, we founded the  
first city, which we named Thymia-

\* Junonis Plin. Solinus.

λιγ, ἥντις αὐτομάσαμεν Θυ-  
μιατήριον.\* πεδίον δὲ αὐτῇ  
μέγα ὑπῆν καὶ πεπιτα πρὸς ἐσ-  
τέραν ἀναχθέντες, ἐπὶ Σολό-  
εντα Λιβυκὸν ἄκρωντήριον, λά-  
σιον δένδροσι συγέλλομεν, ἔνδα  
Ποσειδῶνος ἱερὸν θερυσάμενοι,  
πάλιν ἐπέβημεν πρὸς ἡλιον  
ἀνίσχοντα ἡμέρας ἡμίσου, ἀχρὶ  
ἐκομισθῆμεν εἰς λίμνην οὐ  
τόρρω τῆς θαλάττης κειμένην,  
καλάμου μεστὴν πολὺν καὶ  
μεγάλου. ἐνῆσαν δὲ καὶ ἐλέ-  
φαντες, καὶ τὰλλα θηρία νε-  
μόμενα πάμπολλα.

Τὴν τε λίμνην παραλλά-  
ξαντες ὅσην ἡμέρας πλοῦν, κα-  
τρχήσαμεν † πόλεις πρὸς τῇ  
θαλάττῃ καλουμένας, Καρικόν  
τε τεῖχος, καὶ Γύττην, καὶ  
Ακραν, καὶ Μέλιτταν, καὶ  
Ἄραμβιν. καὶ κεῖθεν δὲ ἀναχ-  
θέντες, ἥλιδαμεν ἐπὶ μέγαν πο-  
ταμὸν Λίξον, ἀπὸ τῆς; Λιβύης  
βένοντα. παρὰ δὲ αὐτὸν, Νομά-  
δεις ἄνθρωποι Λιξίται. βοσκή-  
ματ' ἔνεμον, παρ' οἷς ἐμενα-  
μενοι ἄχρι τινὸς, φίλοι γενόμενοι.  
Τούτων δὲ καθ' ὑπερθεν, ΑΙ-  
Θίοπες φύκου ἄξενοι, γῆν νεμό-  
μενοι θηριόδη διειλημμένην  
ὅρεσι μεγάλοις, ἐξ ὧν φεῦ φασὶ

terium. Below it lay an extensive plain. Proceeding thence towards the west, we came to Soloeis, a promontory of Libya, a place thickly covered with trees, where we erected a temple to Neptune; and again proceeded for the space of half a day towards the east, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts, were feeding.

Having passed the lake about a day's sail, we founded cities near the sea, called Cariconticos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixitæ, a shepherd tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitæ dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ de-

\* Θυμιατήρια St.—Θυμιατήρια Scyl.

† Gem. proposes κατρχήσαμεν.

τὸν Δίξον. περὶ δὲ τὰ ὅρη, κα-  
τικεῖν ἀνθράπους ἀλλοιομόρ-  
φους Τρωγλοδύτας\* οἱς ταχυ-  
τέρους ἵππων ἐν δρόμοις ἔφραζον  
οἱ Λιξίται.

Λαβόντες δὲ παρ' αὐτῶν ἑρ-  
μηνας παρεπλέομεν τὴν ἐρη-  
μὴν πρὸς μεσημβρίαν, δύο  
ἡμέρας. ἐκεῖνεν δὲ πάλιν πρὸς  
ἡλιον ἀνίσχοντα, ἡμέρας δρό-  
μου. ἔντα εὑρομεν ἐν μυχῷ τινος  
κόλπου, ἦσαν μικράν, κύκλου  
ἔχουσαν σταδίων πέντε· ἣν  
καταφῆσαμεν,\* Κέρην ὄνομά-  
σαντες ἐτεμαιρίμενα δ' αὐ-  
τὴν ἐκ τοῦ περίπλου, κατ' εὐθὺν  
κεῖσθαι Καρχηδόνος. ἔφης  
γάρ ὁ πλοῦς, ἐκ τε Καρχηδό-  
νος, ἐπὶ στήλας, κἀκεῖνεν ἐπὶ  
Κέρην.

Τοιντεῦθεν εἰς λίμνην ἀφι-  
κόμενα, διά τινος ποταμοῦ με-  
γάλου διαπλεύσαντες, Χρέτης.  
εἶχεν δὲ τῆς ή λίμνην τρεῖς,  
μεῖζους τῆς Κέρης. ἀφ' ἂν  
ἡμεράσιον πλοῦν κατανύσσα-  
τες, εἰς τὴν μυχὸν τῆς λίμνης  
ἥλιομεν. ὑπὲρ ἣν ὅρη μέγιστα  
ὑπερέτεινεν, μετὰ † ἀνθράπων  
ἄγριον, δέρματα θύρεια ἐνημ-  
μένην, οἱ πέτραις βάλλοντες,  
ἀπήραξαν ἡμᾶς, καλύνοντες ἐκ-  
βῆραι. ἐκεῖνεν πλέοντες, εἰς  
ἔτερον ἥλιομεν ποταμὸν μέγαν

scribed as swifter in running than  
horses.

Having procured interpreters from them we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. Here we found in a recess of a certain bay a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars, was equal to that from the Pillars to Cerne.

We then came to a lake which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river, that was large and broad, and full of crocodiles, and river horses; whence

\* καταφῆσαμεν Gesn.

† μεστὰ Gesn.

καὶ πλατὺν, γέμοντα κροκό-  
δεῖλον καὶ ἵππων ποταμίαν.

ὅδεν δὴ πάλιν ἀποτρέψαντες,  
εἰς Κέρυνη ἐπανῆλθομεν.

'Εκεῖνεν δὲ ἐπὶ μεσημβρίας  
ἐπλεύσαμεν δύσκα ἡμέρας,  
τὴν γῆν παραλεγόμενοι. ἦν  
πᾶσαν κατέφοιν Αἰδίσπες,  
φεύγοντες ἡμᾶς, καὶ οὐχ ὑπο-  
μένοντες' ἀσύντα δ' ἔφθεγ-  
γοτο, καὶ τοῖς μεν ἡμῶν Λιξ-  
ίταις. τῇ δὲ οὖν τελευταῖς  
ἡμέρᾳ, προσωρισθημεν ὄρεσι  
μεγάλοις δασέσιν. ἦν δὲ τὰ  
τῶν δένδρων ξύλα εὐώδη τὲ καὶ  
ποικίλα. περιπλεύσαντες δὲ  
ταῦτα ἡμέρας δύο, γινόμενα  
ἐν θαλάττῃς χάσματι ἀμε-  
τρήτῃ, ἦς ἐπὶ θάτερα πρὸς τῇ  
γῇ, πεδίον ἦν, ὅδεν νυκτὶς  
ἀφεωρῶμεν, πῦρ ἀναφέρομενον  
πανταχθεν κατ' ἀποστάσεις,  
τὸ μὲν πλέον, τὸ δὲ ἔλαττον.

'Τθρευσάμενοι δὲ ἐκεῖνεν, ἐ-  
πλέομεν εἰς τοῦμπροσθεν ἡμέ-  
ρας πέντε παρὰ γῆν, ἔχρι ἥλ-  
θομεν εἰς μέγαν κόλπον, ὃν  
ἔφασαν οἱ ἐρημητές καλεῖσθαι,  
Ἐσπέρου Κέρας. ἐν δὲ τούτῳ,  
τῆσσος ἦν μεγάλη, καὶ ἐν τῇ  
νήσῳ, λίμνη θαλασσώδης, ἐν  
δὲ ταύτῃ τῆσσος ἐτέρα, εἰς ἣν  
ἀποβάντες, ἡμέρας μὲν, οὐδὲν  
ἀφεωρῶμεν, ὅτι μὴ ὥλην νυκτὸς  
δὲ, πυρά τε πολλὰ καιόμενα,  
καὶ φωνὴν αὐλῶν ἡκυνόμενη,

returning back we came again to  
Cerne.

Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach but fled from us. Their language was not intelligible even to the Lixitæ, who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and variegated. Having sailed by these mountains for two days we came to an immense opening of the sea; on each side of which towards the continent, was a plain; from which we saw by night fire arising at intervals in all directions, either more or less.

Having taken in water there, we sailed forwards five days near the land, until we came to a large bay which our interpreters informed us was called the Western Horn. In this was a large island, and in the island a salt-water lake, and in this another island, where, when we had landed, we could discover nothing in the day-time except trees; but in the night we saw many fires burning, and heard the sound of pipes, cymbals, drums, and confused shouts. We

κυριβάλων τε καὶ τυμπάνων πάταγον, καὶ κραυγὴν μυρίαν. φόβος δὲν ἐλαβεν ἡμᾶς, καὶ οἱ μάντεις ἐκέλευσαν ἐκπλεύσατες, παρημειβόμεθα χώραν διάπυρον Θυμιαμάτων· μεστοὶ δὲ ἀπ' αὐτῆς πυρώδεις βύνακες, ἐνέβαλον εἰς τὴν θάλατταν. ἡ γῆ δὲ ὑπὸ θύρμης, ἀβατος ἦν. ταχὺ δὲν κρίκειθεν φοβηθέντες ἀπεπλεύσαμεν· τέτταρες δὲ ἡμέρας φερόμενοι, συκτός τὴν γῆν ἀφεωρώμενοι, φλογὸς μεστήν. ἐν μέσῳ δὲ ἦν ἡλιβατόν τι πῦρ, τῶν ἄλλων μείζον, ἀπτόμενον ὡς ἔσκεις τῶν ἀστρῶν· ὅτος δὲ ἡμέρας, ὅρος ἐφαίνετο μέγιστον, Θεῶν ἔχημα καλούμενον. τριταῖοι δὲ ἐκεῖνες, πυρώδεις βύνακες παραπλεύσατες, αφικόμεθα εἰς κόλπον, Νότου Κέρας λεγόμενον. ἐν δὲ τῷ μικρῷ, νῆσος ἦν, δοικία τῇ πρώτῃ, λίμνην ἔχουσα· καὶ ἐν ταύτῃ, νῆσος ἦν ἀτέρα, μεστὴ ἀνθράκων ἀγρίων. πολὺ δὲ πλεῖσις ἤσαι γυναικες, δασεῖαι τοῖς σώμασιν· ἃς οἱ ἐρυπρέες ἐκάλουν Γορίλλας· διώκοντες δὲ, ἄνδρας μὲν, συλλαβεῖν οὐκ ἥδυσθημεν· ἀλλὰ πάντες μὲν ἔξεφυγος, κρημνοβάται ὄντες, καὶ τοῖς μετρίοις † ἀμυνόμενοι.

were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence, we passed a country burning with fires and perfumes; and streams of fire supplied from it fell into the sea. The country\* was impassable on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered at night a country full of fire. In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came we discovered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire we arrived at a bay called the Southern Horn; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were however taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them,

\* Qy. the earth.

† πίτροις Gesn.

γυναικας δὲ τρεῖς, αἱ δάκνουσαι τε καὶ σπαράττουσαι τὸν ἄγοντας οὐκ ὥθελον ἔπεσθαι. and brought their skins with us to Carthage. We did not sail further on, our provisions failing us.  
ἀποκτείναντες μέντοι αὐτὰς,  
ἔξεβερμεν, καὶ τὰς δορὰς  
ἐκομίσαμεν εἰς Καρχηδόνα. οὐ  
γάρ ἔτι ἐπλεύσαμεν προσωτέρω,  
τῶν σίτων ἡμᾶς ἐπιλιπόντων.

## HIEMPSAL:

FROM SALLUST.

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### OF THE AFRICAN SETTLEMENTS.

SED qui mortales initio Africam habuerint, qui que posteà accesserint, aut quo modo inter se permixti sint, quamquam ab eâ famâ, quæ plerosque obtinet, diversum est; tamen, ut ex libris Punicis, qui regis Hiempsalis dicebantur, interpretatum nobis est: utique rem sese habere, cultores ejus terræ putant, quam paucissimis dicam. Cæterum fides ejus rei penes auctores erit.

Africam initio habuere Gætuli, et Libyes, asperi, incultique, quis cibus erat caro et ferina, atque humi pabulum, uti pecoribus.

BUT what race of men first had possession of Africa, and who afterwards arrived, and in what manner they have become blended with each other; though the following differs from the report which is commonly current, yet I will give it as it was interpreted to me from the Punic books, which are called the books of King Hiempsal, and will explain in as few words as possible the opinion of the inhabitants of the land itself relative to the matter in question. But its authenticity must rest upon the credit of its authors.

The aboriginal possessors of Africa were the Gætulians and Libyans, a rough unpolished race, whose food was flesh and venison, and the pasturage of the ground like cattle. They

Hi neque moribus, neque lege, aut imperio cuiusquam regebantur; vagi, palantes, quas nox coegerat, sedes habebant.

Sed postquam in Hispaniâ Hercules, sicut Afri putant, interiit, exercitus ejus compositus ex gentibus variis, amisso duce, ac passim multis sibi quisque imperium petentibus, brevi dilabitur. Ex eo numero Medi, Persæ, et Armenii, navibus in Africam transvecti, proximos nostro mari locos occupavere. Sed Persæ intrâ Oceanum magis: hique alveos navium inversos pro tuguriis habuere: quia neque materia in agris, neque ab Hispanis emundi, aut mutandi copia erat. Mare magnum, et ignara lingua commercia prohibebant. Hi paulatim, per connubia, Gætulos secum miscuere; et quia sœpè tentantes agros, alia, deinde alia loca petiverant, semet ipsi Numidas appellavere. Cæterum adhuc ædificia Numidarum agrestium,

were neither restrained by morals, nor law, nor any man's government; wanderers and houseless, taking up their abode wherever they might chance to be, when night came upon them.

But when Hercules perished in Spain, according to the opinion of the Africans, his army, composed of various nations, upon the loss of its leader, and from the factious attempts of many to assume the command was quickly dispersed. From its ranks the Medes, Persians, and Armenians, having passed over by shipping into Africa, occupied the parts bordering upon our sea. The Persians settled towards the Atlantic Ocean; and formed cottages of the inverted hulls of their vessels; for they could neither obtain the requisite materials in the fields, nor had the means of buying them or trafficking for them with the Spaniards: inasmuch as the magnitude of the sea, and ignorance of each others language, prevented all intercourse between them. Within a short time, by marriages, they blended themselves with the Gætulians, and because they frequently changed their situations, and passed from one place to another, they assumed the name of Numidians. And to this day the buildings of the wild Numidians, which they call Mapalia, are of an oblong form, with roofs in-

quæ mapalia illi vocant,  
oblonga, incurvis lateri-  
bus tecta, quasi navium  
carinæ sunt.

Medis autem, et Armeniis accessere Libyes. Nam hi propius mare Africum agitabant : (Gætuli sub sole magis, haud procul ab ardoribus :) hique maturè oppida habuerent. Nam, freto divisi ab Hispaniâ, mutare res inter se instituerant. Nomen eorum paulatim Libyes corruprē, barbarâ linguâ Mauros pro Medis appellantes. Sed res Persarum brevi adolevit ; ac posteà Numidæ nomine, propter multitudinem, à parentibus digressi, posse dēre ea loca, quæ proxima Carthaginem Numidia appellatur. Deinde, utrique alteris freti, finitimos armis, aut metu sub imperium suum coēgere ; nomen gloriāque sibi addidere : magis hi, qui ad nostrum mare processerant, quia Libyes, quam Gætuli, minùs bellicosi : denique Africæ pars inferior pleraque ab Numi-

curvata in the sides like the holds of ships.

The country occupied by the Medes and Armenians bordered upon that of the Libyans, for they occupied the parts nearer to the African sea, whilst the Gætulians were more towards the sun, not far from the torrid zone : and they quickly built cities ; for, separated from Spain only by the straits, they established a mutual commerce. Their name was presently corrupted by the Libyans, who in their barbarous language called them Mauri (Moors) instead of Medes. The affairs of the Persians in a short time became prosperous, and a colony under the name of Numidians left their original settlements on account of their numbers, and took possession of that part of the country which is next to Carthage and now called Numidia. Moreover, by mutual assistance, they subjected their neighbours to their dominion either by the force or terror of their arms, acquiring great renown and glory ; those more particularly which border upon our seas, inasmuch as the Libyans are less warlike than the Gætulians, till at length chief of the lower part of Africa was possessed by the Numidians, and all the con-

dis possessa est: victi  
omnes in gentem nomen-  
que imperantium conces-  
sere.

Postea Phœnices, alii  
multitudinis domi minu-  
endæ gratiâ, pars imperii  
cupidine solicitatâ plebe,  
et aliis novarum rerum  
avidis, Hippo, Adri-  
metum, Leptim, aliasque  
urbes in orâ maritimâ  
condidere: eaeque brevè  
multùm auctæ, pars ori-  
ginibus suis præsidio,  
aliæque decori fuere.

quered merged in the name and nation  
of the conquerors.

The Phœnicians afterwards sent  
forth colonies, some in order to dis-  
pose of the superfluous multitude at  
home, others from the ambition of  
extending their empire at the solici-  
tations of the people and those who  
were desirous of innovation, and  
founded the cities of Hippo, Adrime-  
tus, Leptis, and others upon the sea  
coast, which in a short time were  
raised to consequence, partly for  
defence to their parent states, and  
partly for their honor.—*Bell. Jug.*

**INDIAN FRAGMENTS:**

**FROM**

**MEGASTHENES.**

## MEGASTHENES.

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### OF THE INVASIONS OF INDIA.

ΣΤΝΑΠΟΦΑΙΝΕΤΑΙ δέ πως καὶ Μεγασθένης τῷ λογῷ τούτῳ, κελεύων ἀπιστεῖν ταῖς ἀρχαῖς περὶ Ἰνδῶν ιστορίαις.

Οὐτε γάρ παρ' Ἰνδῶν ἔξω σταλῆραι ποτε στρατιὰν, οὔτ' ἐπελθεῖν ἔξωθεν καὶ κρατῆσαι, πλὴν τῆς μεν Ἡρακλέους καὶ Διονύσου, καὶ τῆς τοῦ μετὰ Μακεδόνων. Καὶ τοι Σέσωστριν μὲν τὸν Αἰγύπτιον καὶ Τεάκρανα τὸν Αἰδίσια ἔνας Εὐρώπης προελθεῖν. Ναυαρχόροσορον δὲ τὸν παρὰ Χαλδαίοις εὑδοκιμήσαντα Ἡρακλέους μᾶλλον, καὶ ἔνας Στηλῶν ἐλάσται· μέχρι μὲν δὴ δεῦρο καὶ Τεάκρανα ἀφιέσθαι· ἔκεινον δὲ καὶ ἐκ τῆς Ἰβηρίας εἰς τὴν Θράκην, καὶ τὸν Πόντον ἀγαγεῖν τὴν στρατιὰν. Ἰδάνθυρον δὲ τὸν Σκιθηνὸν ἐπιδραμεῖν τῆς Ἀσίας μέχρι Αἰγύπτου. Τῆς δὲ Ἰνδικῆς

MEGASTHENES also appears to be of this opinion, informing us that no reliance can be placed upon the ancient histories of the Indians.

For, says he, there never was an army sent forth by the Indians, nor did ever a foreign army invade and conquer that country except the expeditions of Hercules and Dionysus, and this of the Macedonians. Yet Sesostris the Egyptian, and Tearcon the Ethiopian, extended their conquests as far as Europe. But Navocodrosorus, the most renowned among the Chaldaeans, exceeded Hercules, and carried his arms as far as the Pillars: to which also it is said Tearcon arrived. But Navocodrosorus led his army from Spain to Thrace and Pontus. Idanthurus, the Scythian, also, overran all Asia as far as Egypt. But none of all these ever invaded India. Semiramis died before she commenced

μηδένα τούτων ἄψασθαι. Καὶ Σεμίραμιν δὲ ἀποθανεῖν πρὸ τῆς ἐπιχειρήσεως. Πέρσας δὲ μισθοφόρους μὲν ἐκ τῆς Ἰνδικῆς μεταπέμψασθαι "Τύραννας" ἐκεῖ δὲ μὴ στρατεῦσαι, ἀλλ' ἔγγυς ἐλθεῖν μόνον, ἡνίκα Κύρος ἥλαντεν ἐπὶ Μασσαγέτας. Καὶ τὰ περὶ Ἰρακλέους δὲ, καὶ Διονύσου, Μεγασθένης μὲν μετ' ὀλίγην πιστὰ ἡγεῖται· τῶν δὲ ἄλλων οἱ πλεῖν, ὃν ἑστὶ καὶ Ἐρατοσθένης, ἀπίστα καὶ μυθώδη, καθάπερ καὶ τὰ παρὰ τοῖς "Ελλησιν.

the undertaking. But the Persians sent the Hydræ to collect a tribute from India: but they never entered the country in a hostile manner, but only approached it, when Cyrus led his expedition against the Massagetae. Megasthenes, however, with some few others, gives credit to the narratives of the exploits of Hercules and Dionysus: but all other historians, among whom may be reckoned Eratosthenes, set them down as incredible and fabulous, and of the same stamp with the achievements of the heroes among the Greeks.—*Strabo*, lib. xv. 686.

#### OF THE CASTES OF INDIA.\*

Φητὶ δὴ (δὲ Μεγασθένης) τὸ τῶν Ἰνδῶν πλῆθος εἰς ἐπτὰ μέρη διηρῆσθαι· καὶ τοὺς πρώτους † μὲν τοὺς φιλοσόφους εἶναι κατὰ τιμὴν, ἀλαχίστους δὲ κατ' ἀριθμὸν χρῆσθαι δὲ αὐτοῖς ιδίᾳ μὲν ἐκάστῳ τοὺς θύνοντας, ἢ τοὺς ἐναγγίζοντας· καὶ δὲ τοὺς βασιλέας κατὰ τὴν μεγάλην λεγομένην σύνοδον, κανὸν δὲ τοῦ νέου ἔτους ἀπαντες οἱ φιλόσοφοι τῷ βασιλεῖ συνελθόντες ἐπὶ

Megasthenes says—That the whole population of India is divided into seven castes: among which that of the Philosophers is held in estimation as the first, notwithstanding their number is the smallest. The people when they sacrifice and prepare the feasts of the dead in private, each makes use of the services of one of them: but the kings publicly gather them together in an assembly which is called the great synod: at which in the commencement of each new year

\* Arrianus also gives this fragment in his Indian History, but not so fully as Strabo.

† πρῶτον Vulg.

Σύρας, ὅτι ἀν ἐκαστος αὐτῶν συντάξῃ τῶν χρησίμων, ἡ τηρήση πρὸς εὐετηρίαν καρπῶν τε καὶ περὶ ζώων, καὶ πολιτείας, \* προσφέρει τοῦτο εἰς τὸ μέσον· ὃς δ' ἀν τρὶς ἐψευσμένος ἀλῷ, νόμος ἔστι σιγῆν διὰ βίου τὸν δὲ κατορθώσαντα ἄφορον καὶ ἀτελῆ κρίνοσι.

all the philosophers assemble at the gate (court) of the king ; that whatever each of them may have collected which may be of service, or may have observed relative to the increase of the fruits and animals and of the state, he may produce it in public. And it is a law, that if any among them be three times convicted of falsehood he shall be doomed to silence during life : but the upright they release from tax and tribute.

Δεύτερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν, οἱ πλειστοι τέ εἰσι, καὶ ἐπιεικέστατοι, οἱ ἐν ἀστρατείᾳ καὶ ἀδείᾳ τοῦ ἐργάζεσθαι, πόλεις μὴ προσίοντες, μηδὲ ἄλλη χρέις, μηδὲ ὁχλήσεις κοινῇ πολλάκις γοῦν ἐν τῷ αὐτῷ χρόνῳ καὶ τόπῳ, τοῖς μὲν παρατετάχθαι συμβαίνει, καὶ διακινδυνεύειν πρὸς τὰς πολεμίους<sup>\*</sup> οἱ δὲ ἀρρεστοὶ ἢ † σκάπτουσιν ἀκιδύνως, προμάχους ἔχοντες ἐκένους. Ἐστὶ δὲ ἡ χώρα βασιλικὴ πᾶσα· μισθοῦ δ' αὐτὴν ἐπὶ τετάρταις ἐργάζονται τῶν καρπῶν.

Τρίτον τὸ τῶν ποιμένων καὶ θηρευτῶν, οἵς μάνοις ἔξεστι θηρεύειν καὶ θρεπματοτρεφεῖν, ἀνά τε παρέχειν, καὶ μισθοῦ ζεύγη. Ἀντὶ δὲ τοῦ τὴν γῆν ἀλευθεροῦν θηρίων, καὶ τῶν

The second division is the caste of the Agriculturists who are the most numerous and worthy. They pursue their occupation free from military duties and fear ; neither concerning themselves with civil nor public nor any other business ; and it often happens that, at the same time and place, the military class is arrayed and engaged with an enemy, whilst the agricultural, depending upon the other for protection, plough and dig without any kind of danger. And since the land is all held of the king, they cultivate upon hire, paying a rent of one fourth of the produce.

The third caste is that of the Shepherds and Hunters, whose sole occupation is hunting, grazing, and selling cattle, for which they give a premium and stipend : for clearing the land also of wild beasts and birds which

\* Casaub. proposes τε καὶ ζώων, καὶ περὶ &c.

† ὁρεῦσι καὶ Al.

σπερμολόγων ὄριέων, μετροῦν-  
ται παρὰ τοῦ βασιλέως σῖτον,  
πλάνηται καὶ σκηνίτην νερδ-  
μενοι βίον.\*

Μετὰ γὰρ τοὺς θυρευτὰς,  
καὶ τὸν ποιμένας, τέταρτον  
φησιν εἶναι μέρος τοὺς ἑργα-  
ζομένους τὰς τέχνας, καὶ  
τὸς καπηλικούς· καὶ οἵς ἀπὸ<sup>τοῦ</sup>  
τοῦ σώματος ἡ ἐργαστα· ἀν-  
οὶ μὲν φόρον† τελοῦσι, καὶ  
λειτουργίας παρέχονται ταχ-  
τάς. Τοῖς δὲ ὅπλοποιοῖς καὶ  
ναυπηγοῖς μισθοί, καὶ τροφαῖ  
παρὰ βασιλέως ἔκπεινται,  
μόνῳ γὰρ ἑργάζονται. Πα-  
ρέχει δὲ τὰ μὲν ὅπλα τοῖς  
στρατιώταις ὁ στρατοφύλαξ,  
τὰς δὲ ναῦς μισθοῦ τοῖς πλέον-  
σιν ὁ ναύαρχος, καὶ τοῖς ἐμ-  
πόροις.

Πέμπτον ἐστὶ τὸ τῶν πο-  
λεμιστῶν· οἵς τὸν ἄλλον χρόνον  
ἐν σχολῇ, καὶ τόποις ὁ βίος  
ἐστὶν ἐκ τοῦ βασιλικοῦ διαι-  
ταμένους, ὃς τε τὰς ἑξόδους,  
ὅταν ἀν χρείᾳ, ταχέων ποιεῖσ-  
θαι, πλὴν τῶν σωμάτων μηδὲν  
ἄλλο κομιζόντας παρ' ἔκπτων.

Ἐκτοι δὲ εἰσὶν οἱ ἐφόροι·  
τούτοις δὲ ἐποπτεύειν δέδοται  
τὰ πραττόμενα, καὶ διαγ-

destroy the grain, they are entitled to  
a portion of corn from the king, and  
lead a wandering life, living in tents.\*

After the Hunters and Shepherds,  
the fourth race is that of the Arti-  
zans and Innholders and bodily La-  
bourers of all kinds: of whom some  
bring tribute, or instead of it, perform  
stated service on the public works.  
But the manufacturers of arms and  
builders of ships are entitled to pay  
and sustenance from the king: for  
they work only for him. The keeper  
of the military stores gives the arms  
out to the soldiers, and the governor  
of the ships lets them out for hire to  
the sailors and merchants.

The fifth caste is the Military;  
who, when disengaged, spend the rest  
of their time at ease in stations pro-  
perly provided by the king; in order  
that whenever occasion shall require  
they may be ready to march forth  
directly, carrying with them nothing  
else than their bodies.

The sixth are the Inspectors whose  
business it is to pry into all matters  
that are carried on, and report them

\* The narration of Megasthenes is then interrupted to introduce several particulars relative to the natural history of India.

† φόρους Al.

γέλλειν λάνδρα τῷ βασιλεῖ συνεργοῦς παιουμένοις\* τὰς ἑταῖρας, τοῖς μὲν ἐν τῇ πόλει, τὰς ἐν τῇ πόλει, τοῖς δὲ ἐν στρατοπέδῳ τὰς αὐτόθι. κα-  
θίστανται δὲ οἱ ἄριστοι, καὶ πιστότατοι.

"Ἐβδόμοις δὲ οἱ σύμβουλοι καὶ σύνδροι τοῦ βασιλέως, ἔξ  
ῶ τὰ ἀρχεῖα, καὶ δικαστήρια,  
καὶ ἡ διοίκησις τῶν ἀλλών.

Οὐκ ἔστι δὲ οὔτε γαμεῖν  
ἔξ ἄλλου γένους, οὔτε ἐπιτή-  
δευμα οὔτε ἔργασίαν μετα-  
λαμβάνειν ἄλλην ἢ ἄλλης,  
οὐδὲ πλείους μεταχειρίζεσθαι  
τὸν αὐτὸν, πλὴν εἰ τῶν φιλο-  
σόφων † τὶς εἴη ἔασθαι γάρ  
τοῦτον δι' ἀρετὴν.

Τῶν δὲ ἀρχόντων οἱ μέν  
εἰσιν ἀγροτέμοι, οἱ δὲ ἀστυ-  
νόμοι, οἱ δὲ ἐπὶ τῶν στρατιω-  
τῶν. Ὡν οἱ μὲν ποταμοὺς  
ἐξεργάζονται, καὶ ἀναμετροῦσι  
τὴν γῆν ὡς ἐν Αἴγυπτῳ, καὶ  
τὰς κλειστὰς διώρυγας, ἀφ'  
ῶν εἰς τὰς ὁχετελὰς ταμιεύ-  
ται τὸ θέωρ ἐπισκοπῆσιν."

privately to the king, for which purpose in the towns they employ women upon the town, and the camp-followers in the camp. They are chosen from the most upright and honourable men.

The seventh class are the Counsellors and Assessors of the king, by whom the government and laws and administration are conducted.

It is unlawful either to contract marriages from another caste, or to change one profession or occupation for another, or for one man to undertake more than one, unless the person so doing shall be one of the Philosophers, which is permitted on account of their dignity.

Of the Governors some preside over the rural affairs, others over the civil, others again over the military. To the first class is entrusted the inspection of the rivers, and the admeasurements of the fields after the inundations, as in Egypt, and the covered aqueducts by which the water is distributed into channels

\* παιουμένοις Vulg.

† Arrian gives a different account of it.

Μονοις σφίσιν ἀνεῖται, σο-  
φιστὴν ἐκ παντὸς γένους γενέσθαι  
ὅτι οἱ μάλιστα τοῖς σοφιστῆσιν  
εἰσὶ τὰ πρήγματα, ἄλλὰ πάντων  
ταλαιπωρεύτατα.

It is only permitted to them that a man may become a Sophist for any caste, inasmuch as the way of life of the Sophists is not agreeable but of all others the most severe.

ὅπως ἔξισης\* πᾶσιν ἡ τῶν  
ὑδάτων παρεῖη χρῆσις. Οἱ δὲ  
αὐτοὶ, καὶ τῶν θηρευτῶν ἐπι-  
μελοῦνται, καὶ τιμῆς καὶ κο-  
λασέως εἰσὶ κύριοι τοῖς ἑπα-  
ξίοις καὶ φορολογοῦσι δὲ, καὶ  
τὰς τέχνας τὰς περὶ τὴν γῆν  
ἐπιβλέπουσι, ὑλοτόμων, τεκτό-  
νων, χαλκέων, μεταλλευτῶν.  
Οὐδοποιοῦσι δὲ, καὶ κατὰ δέκα  
στάδια στήλην τιθέσαι, τὰς  
ἐκτροπὰς καὶ τὰ διαστήματα  
δηλούσας.

Οἱ δὲ ἀστυνόμοι εἰς ἕξ πεν-  
τάδας διῃρένται· καὶ οἱ μὲν  
τὰ δημιουργικὰ σκοποῦσιν, οἱ  
δὲ ξενοδοχοῦσιν· καὶ γὰρ κατα-  
γγίγας νέμουσι, καὶ τοῖς βίοις  
παρακολουθοῦσι, παρέδρους  
δόντες· καὶ προσπέμπουσιν ἡ  
αὐτοῖς, ἡ τὰ χρήματα τῶν  
ἀποδανόντων ποσούντων τὲ  
ἐπιμελοῦνται, καὶ ἀποδανόν-  
τας θάπτουσι. Τρίτοι δὲ  
εἰσὶν, οἱ τὰς γενέσεις καὶ  
θανάτους ἑκετάζουσι, πότε καὶ  
πῶς, τῶν τε φόρων χάριν, καὶ  
ὅπως μὴ ἀφανεῖς εἰναι κρείτ-  
τους, καὶ χείρους γοναῖ, καὶ  
θάνατου. Τέταρτοι οἱ περὶ  
τὰς καπηλείας, καὶ μεταβο-  
λέσ· οἵς μέτρων μέλει, καὶ  
τῶν ὄψιών ὅπως ἀπὸ συστή-  
μον πωλοῦντο. Οὐκ ἔστι † δὲ

for the equal supply of all according  
to their wants. The same have the  
care of the Hunters with the power  
of dispensing rewards and punish-  
ments according to their deserts.  
They collect also the tribute and in-  
spect all the arts which are exercised  
upon the land, as of wrights and car-  
penters and the workers of brass  
and other metals. They also con-  
struct the highways, and at every  
ten stadia place a mile-stone to point  
out the turnings and distances.

The governors of cities are divided  
into six pentads: some of whom  
overlook the operative works: and  
others have charge of all aliens,  
distributing to them an allowance;  
and taking cognizance of their lives, if they  
give them habitations: else they send  
them away, and take care of the goods  
of such as happen to die, or are un-  
well, and bury them when dead.  
The third class take registers of the  
births and deaths, and how and when  
they take place; and this for the  
sake of the tribute, that no births  
either of good or evil nor any deaths  
may be unnoticed. The fourth has  
the care of the tavern-keepers and  
exchanges: these have charge also  
of the measures and qualities of the  
goods, that they may be sold accord-  
ing to the proper stamps. Nor is

\* i.e. locu Al.

† Οὐκέτι Vulg.

πλείω τὸν αὐτὸν μεταβάλλεσθαι, πλὴν εἰ διπποὺς ὑποτελοὶ \* φέρουσι. Πέμπτος οἱ προεστᾶτες τῶν δημιουργούμενων, καὶ πολοῦντες, καὶ ἀγοράζοντες ταῦτα ἀπὸ συσσήμου, χωρὶς μὲν τὰ καινὰ, χωρὶς δὲ τὰ παλαιά τῷ μηρῦντι· δὲ ξηραῖς. Ἐκτος δὲ καὶ ὕστατοι, οἱ τὰς δεκάτας ἐκλέγοντες τῶν πωλουμένων· Θάνατος δὲ τῷ κλέψαντι τὸ τέλος· ίδιᾳ μὲν ἔκαστοι ταῦτα. Κοινῇ δὲ ἐπιμελοῦνται τῶν τε ιδίων, καὶ τῶν πολιτικῶν, † καὶ τῆς τῶν δημοσίων ἐπισκευῆς, τιμῶν τε, καὶ ἀγορᾶς, καὶ λιμένων, καὶ λερῶν.

Μετὰ δὲ τοὺς ἀστυμόνις τρίτη ἔστι συναρχία ἡ περὶ τὰ στρατιωτικὰ, καὶ αὐτῇ ταῖς πεντάσιν ἑξαχῇ διωρισμένῃ ὃν τὴν μὲν μετὰ τοῦ ναυάρχου τάττουσι, τὴν δὲ μετὰ τοῦ ἐπὶ τῶν βοικῶν ζευγῶν, δι' ἧν ὄργανα κομίζεται, καὶ τροφὴ, αὐτοῖς τε καὶ κτήνεσι, καὶ τὰ ἄλλα τὰ χρήσιμα τῆς στρατείας· οὗτοι δὲ, καὶ τοὺς διακόνους ‡ παρέχουσι τυμπανιστὰς καδωνοφέρους, ἔτι δὲ καὶ ἵπποκόμους, καὶ μηχανοποιοὺς, καὶ τοὺς τούτων ὑπηρέτας. ἐκπέμπουσι τε πρὸς

any one permitted to barter more, unless he pay a double tribute. The fifth class presides over the manufactured articles, arranging them and separating the stamped from the common, and the old from the new, and laying a fine upon those who mix them. The sixth and last exact the tithe of all things sold, with the power of inflicting death on all such as cheat. Each therefore has his private duties. But it is the public business of them all to controul the private as well as civil affairs of the nation, and to inspect the repairs of the public works, and prices, and the markets and the ports and temples.

After the civil governors there is a third college which presides over military affairs, and this in like manner is divided into six pentads, of which the first is consociated with the governor of the fleet; the second with him who presides over the yokes of oxen by which the instruments are conveyed, and the food for themselves and the oxen, and all the other baggage of the army: they have with them, moreover, attendants who play upon drums and bells, together with grooms and smiths and their under-workmen: and they send forth their foragers to the sound of bells, recom-

\* ἀποτελοί Vulg.

† πολιτῶν Vulg.

‡ ἀκόντους Al.

κάθενας τοὺς χορτολόγους, τιμῇ καὶ κολάσει τὸ τάχος κατασκευαζόμενοι καὶ τὴν ἀσφάλειαν. Τρίτοι δέ εἰσι οἱ τῶν πεζῶν ἐπιμελούμενοι. Τέταρτοι δ' οἱ τῶν ἵππων. Πέμπτοι δὲ ἄρμάτων. "Ἐκτοι δὲ ἔλεφάντων. Βασιλικοί τε σταῦροὶ καὶ ἵπποι, καὶ θηρίοις" βασιλικὸν δὲ καὶ ὑπλοφιλάκιον παραδίδωσι γὰρ ὁ στρατιώτης τὴν τε σκευὴν εἰς τὸ ὑπλοφιλάκιον, καὶ τὸν ἵππον εἰς τὸν ἵππαντα καὶ τὸ θηρίον δμοίας. Χρῶνται δὲ ἀχαλινάτοις τὰ δὲ ἄρματα ἐν ταῖς ὅδοῖς βοές ἔλκουσιν· οἱ δὲ ἵπποι ἀπὸ φορβίας ἄγονται τοῦ μὴ παρεμπίπρασθαι τὰ σκέλη, μηδὲ τὸ πρόδυμον αὐτῶν ἵπποτοῖς ἄρμασιν ἀμβλύνεσθαι· δύο δὲ εἰσὶν ἐπὶ τὸ ἄρματα ἀναβάται· πρὸς ἡνίοχον· δὲ τοῦ ἔλέφαντος ἡνίοχος τέταρτος, τρεῖς δὲ οἱ ἀπ' αὐτοῦ τοξεύοντες.

Ἐντελεῖς δὲ κατὰ τὴν διαιταν οἱ Ἰνδοὶ πάντες, μᾶλλον δὲ ἐν ταῖς στρατιαῖς· οὐδὲ δὲ ὅχλῳ περιττῷ χαίρουσι· διόπερ εὐκοσμοῦσι.

The relation of Strabo is continued, with an account of the laws and customs of the Indians; containing some extracts from Megasthenes irrelative to the antiquities.

pensing their speed with honor or punishment, and attending to their safety. The third class have the charge of the infantry. The fourth of the cavalry. The fifth of the chariots. The sixth of the elephants. Moreover there are royal stables for the horses and beasts; and a royal arsenal, in which the soldier deposits his accoutrements when he has done with them, and gives up his horse to the masters of the horse, and the same with respect to his beasts. They ride without bridles: the oxen draw the chariots along the roads: while the horses are led in halters, that their legs may not be injured, nor their spirit impaired by the draught of the chariots. In addition to the charioteer, each chariot contains two riders: but in the equipment of an elephant its conductor is the fourth, there being three bowmen also upon it.

The Indians are frugal in their diet, more particularly in the camp: and as they use no superfluities, they generally attire themselves with elegance.

\* παρεβάται MS.

## OF THE PHILOSOPHERS.

'Εγγυτέρω δὲ πίστεύς φησιν δὲ Μεγασθένης, ὅτι οἱ ποταμοὶ καταφέροιεν ψῆγμα χρυσοῦ, καὶ ἀπ' αὐτοῦ φόρος ἀπάργοιτο τῷ βασιλεῖ· τοῦτο γάρ καὶ ἐν Ἰβηρίᾳ συμβαίνει.

Περὶ δὲ τῶν φιλοσοφῶν λέγων, τὸν μὲν ὄρεινος αὐτῶν, φησιν, ὑμητάς εἶναι τοῦ Διονύσου, δεικνύστας τεκμήρια· τὴν ἀγρίαν ἀμπελον παρὰ μόνοις αὐτοῖς φυομένην, καὶ κιτῶν, καὶ ἱάφρην, καὶ μυρίνην, καὶ τύξον, καὶ ἄλλα τῶν δειδαλῶν, ὃν μηδὲν εἶναι πέραν τοῦ Εὐφράτου πλὴν ἐν παραδείσοις σπάνια καὶ μετὰ πολλῆς ἐπιμελείας σωζόμενα. Διονυσιακὸν δὲ, καὶ τὸ σινδονοφορεῖν, καὶ τὸ μιτρῶσθαι καὶ μυροῦσθαι καὶ βάπτεσθαι ἄνθινα, καὶ τὸν βασιλέας κωδανοφορεῖνται, καὶ τυμπανίζεσθαι κατὰ τὰς διεξόδους.\* Τοὺς δὲ πεδιασίους τὸν Ἡρακλέα τιμᾶν.

That is much more worthy of credit which Megasthenes reports, that the rivers roll down crystals of gold; and that a tribute is collected from thence for the king: for this also takes place in Iberia.

And speaking of the Philosophers, he says, that those who inhabit the mountains are votaries of Dionysus and point out traces of him among them, inasmuch as with them alone the vine grows naturally wild as well as the ivy, and laurel, and myrtle, and the box, and other species of the evergreens; of which beyond the Euphrates there are none except such as are kept as rarities in gardens and preserved with great care. The following are also customs of Dionysic origin, to wear linen tunics and turbans, and to use oils and perfumes; and to precede their kings with bells and drums when he goes forth upon a journey. The inhabitants of the plain however are addicted to the worship of Hercules.—

*Str. xv. 711.*

\* Ιξθίους MSS.

## OF THE PHILOSOPHICAL SECTS.

"Αλληρ δὲ διάίρεσιν ποιεῖται περὶ τῶν Φιλοσόφων, δύο γένη φάσκων, ὃν τοὺς μὲν Βραχμᾶνας καλεῖ, τοὺς δὲ Γερμάνας.

Τοὺς μὲν οὖν Βραχμᾶνας εὐδοκιμεῖν, μᾶλλον γὰρ καὶ ὁμολογεῖν ἐν τοῖς δύγμασιν· ἥδη δὲ εὔδνις, καὶ κυριότερους ἔχειν ἐπιμελήτας λογίους· αὐτρας· οὓς προσιόντας, λόγον μὲν ἐπάδειν δοκεῖν καὶ τὴν μητέρα, καὶ τὸν κύριον εἰς εὔτεκνίαν· τὸ δὲ αἰληθὲς, σωφρονικάς τινας παρανέσεις, καὶ ἴποδήμας διδόναι· τὰς δὲ ἥδιστα ἀκρωμένας, μᾶλλον εὐτέκνους εἶναι νομίζεσθαι.

Μετὰ δὲ τὴν γένεσιν ἄλλους καὶ ἄλλους διαδέχεσθαι τὴν ἐπιμέλειαν, δεὶ τῆς μείζονος ἡλικίας χαριεστέρων τυγχανούσης διδασκάλων. Διατρίβειν δὲ τοὺς Φιλοσόφους ἐν ἄλλεσ πρὸ τῆς πόλεως, ὑπὸ περιβόλῳ συμμέτρῳ, ἵτας ζῶντας ἐν στιβάσι, καὶ δοραῖς, ἀπεχομένους ἐμψύχων καὶ ἀφροδισίαν, ἀκρωμένους λόγους σπουδαίαν, μεταβιδόντας καὶ τοῖς ἐθέλοντι. τὸν δὲ ἀκρωμένον οὕτε λαλῆσαι θέμις,

He makes also another division of the Philosophers, saying that there are two races of them, one of which he calls the Brahmanes and the Germans.

Of these the Brahmanes are the more excellent, inasmuch as their discipline is preferable : for as soon as they are conceived they are committed to the charge of men skilled in magic arts, who approach under the pretence of singing incantations for the well-doing both of the mother and the child; though in reality to give certain wise directions and admonitions : and the mothers, that willingly pay attention to them, are supposed to be more fortunate in the birth.

After birth they pass from the care of one master to that of another, as their increasing age requires the more superior. The Philosophers pass their time in a grove of moderate circumference, which lies in front of the city, living frugally and lying upon couches of leaves and skins : they abstain also from animal food and intercourse with females, intent upon serious discourses, and communicating them to such as wish : but it is considered improper for the auditor either to speak or to exhibit

οὗτε χρέμφασθαι, ἀλλ' οὐδὲ πτίσαι· ἡ ἐκβάλλεσθαι τῆς συνευσίας τὴν ἡμέραν ἔκεινην ὡς ἀκολαστάνοντα. Ἐτη δ' ἑπτὰ καὶ τριάκοντα, οὗταις ζῆσαντα ἀναχωρεῖν εἰς τὴν ἑαυτοῦ κτῆσιν ἔκαστον, καὶ ζῆν ἀδεῶς καὶ ἀνειμένως μᾶλλον, σιδωνοφοροῦντα, καὶ χρυσοφοροῦντα μετρίως ἐν ταῖς χερόις καὶ τοῖς ὤσι; προσφερόμενον σάρκας, μηδὲ τὸν πρὸς τὴν χρέαν σινεργῶν ζῶν, δριμέων καὶ ἀρτυτῶν ἀπεχόμενον. Γαμεῖν δὲ τοις πλεισταῖς εἰς πολυτεχνίαν ἐκ πολλῶν γὰρ καὶ τὰ σπουδαῖα πλείω γίνεσθαι· ἀναδουλοῦσί τε τὴν ἐκ τέκνων, ἣν μὴ ἔχουσι δούλους, ὑπηρεσίαν, ἐγγυτάτω εἶσαν πλείω δεῖν παρασκευάζεσθαι.

Ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμᾶνας· εἰ μὲν μοχθερὰ γίνοντα, ἵνα μὴ τι τῶν σὸν δεμιτῶν ἐκφέρουν εἰς τοὺς βεβήλους· εἰ δὲ σπουδαῖς, μὴ καταλείπουν αὐτοὺς. Οὐδένα γὰρ ἡδονῆς καὶ πόνου καταφρονοῦντα, ὡς δὲ αἴτιας ζῶντες καὶ θανάτου, θιδέλειν ὑψὶ ἐτέρῳ εἴναι· τοιοῦτον δὲ εἶναι τὸν σπουδαῖον, καὶ τὴν σπουδαῖαν.

any other sign of impatience ; for, in case he should, he is cast out of the assembly for that day as one incontinent. After passing thirty-seven years in this manner they betake themselves to their own possessions where they live more freely and unrestrained, they then assume the linen tunic, and wear gold in moderation upon their hands and in their ears : they eat also flesh except that of animals which are serviceable to mankind, but they nevertheless abstain from acids and condiments. They use polygamy for the sake of large families ; for they think that from many wives a larger progeny will proceed : if they have no servants their place is supplied by the service of their own children, for the more nearly any person is related to another, the more is he bound to attend to his wants.

The Brahmanes do not suffer their wives to attend their philosophical discourses, lest if they should be imprudent they might divulge any of their secret doctrines to the uninitiated : and if they be of a serious turn of mind, lest they should desert them : for no one who despises pleasure and pain even to the contempt of life and death, as a person of such sentiments as they profess ought to be, would voluntarily submit to be under the

\* μηχάτι Al.

Πλείστους δὲ αὐτοῖς εἶναι λόγους περὶ θανάτουν νομίζειν μὲν γάρ δὴ τὸν μὲν ἐνδέδε βίον, ὡς ἀνάκμην κυριεύειν εἶναι· τὸν δὲ θανάτον γένεσιν εἰς τὸν ὄντας βίον, καὶ τὸν εὐδαίμονα τοῖς φιλοσοφήσασι· διὸ τῇ δοκήσει πλείστη χρῆσθαι πρὸς τὸ ἑταμοδάνατον\* ἀγαθὸν δὲ οὐ κακὸν μηδὲν εἶναι τῶν συμβαίνοντων ἀνθράποις· οὐ γὰρ ἀν τοῖς αὐτοῖς τοὺς μὲν ἄχθεσθαι, τοὺς δὲ χαίρειν, ἐνπνιώδεις ὑπολήψεις ἔχοντας· καὶ τοὺς αὐτοὺς τοῖς αὐτοῖς τοτὲ μὲν ἄχθεσθαι, τοτὲ δὲ αὐτοῖς μεταβαλλομένους.

Τὰ δὲ περὶ φύσιν, τὰ μὲν εὐήδειαν ἐμφαίνειν φησίν. ἐν ἔργοις γάρ αὐτοὺς κρέττους, ηλόγοις εἶναι διὰ μυθῶν τὰ πολλὰ πιστούμενους. Περὶ πολλῶν δὲ τοῖς "Εἰλησιν ὁμοδοξεῖν" ὅτι γάρ γενῆτος ὁ κόσμος, καὶ φωταρτὸς λέγειν κάκείνους, καὶ ὅτι σφαιροειδῆς ὁ, τε διοικῶν αὐτὸν, καὶ ποιῶν θεός, δι' ὅλου διατεφόρτηκεν αὐτοῦ ἀρχαῖ δὲ τῶν μὲν συμπάντων ἔτεραι, τῆς δὲ κοσμοποίητας τὸ θύρων πρὸς δὲ τοῖς τέταρτι στοιχείοις, πέμπτη τίς ἔστι φύσις, ἐξ οὗ ὁ οὐρανὸς,

domination of another. They have various opinions upon the nature of death: for they regard the present life merely as the conception of persons presently to be born, and death as the birth into a life of reality and happiness to those who rightly philosophise: upon this account they are studiously careful in preparing for death. They hold that there is neither good nor evil in the accidents which take place among men: nor would men if they rightly regarded them as mere visionary delusions either grieve or rejoice at them: they therefore neither distress themselves nor exhibit any signs of joy at their occurrence.

Their speculations upon nature, he says, are in some respects childish: that they are better philosophers in their deeds than in their words; inasmuch as they believe many things contained in their mythologies. However they hold several of the same doctrines which are current among the Greeks; such as that the world is generated and destructible and of a spherical figure; and that the God who administers and forms it, pervades it throughout its whole extent: that the principles of all things are different, water for instance is the first principle of the fabrication of

\* πρὸς τὸ ἱτομον θάνατον MSS.

καὶ τὰ ἄστρα· γῇ δὲ ἐν μέσῳ  
ἴδρυται τὸν παντός· καὶ περὶ<sup>1</sup>  
σπέρματος δὲ, καὶ ψυχῆς  
ἔμοια λέγεται, καὶ ἄλλα<sup>2</sup>  
πλεῖς παραπλέκουσι δὲ καὶ  
μύθους, ὥσπερ καὶ Πλάτων  
περὶ τε ἀφαρσίας ψυχῆς,  
καὶ τῶν καθ' ἄδου κρίσεων,  
καὶ ἄλλα τοιαῦτα. Περὶ<sup>3</sup>  
μὲν τῶν Βραχμάνων ταῦτα  
λέγει.

the world; that after the four elements there is a certain fifth nature, of which the heaven and stars are composed: that the earth is situated in the centre of the whole: they add much of a like nature concerning generation and the soul. They have also conceived many fanciful speculations after the manner of Plato, in which they maintain the immortality of the soul and the judgments of Hades, and doctrines of a similar description. Such is his account of the Brahmanes.

Τοὺς δὲ Γερμāνας, τοὺς  
μὲν ἐντιμωτάτους Τλοβίους  
φησὶν ὄνομάζεσθαι, ζῶντας ἐν  
ταῖς ὄλαις, ἀπὸ φύλων καὶ  
καρπῶν ἀγρῶν, ἐσθῆτος δὲ  
φλοίων δενδρίων, ἀφροδισιῶν  
χωρὶς, καὶ οἶνον. Τοῖς δὲ  
βασιλεῦσι συνεῖναι δί' ἀγρέ-  
λων πινθανομένους περὶ τῶν  
αἰτίων, καὶ δί' ἐκείνους θερ-  
πεύοντις, καὶ λιτανεύοντις τὸ  
Θεῖον.

Μετά δὲ τοὺς Τλοβίους,  
δευτερεύειν κατὰ τιμὴν τοὺς  
Ιατρικούς, καὶ ὡς περὶ τὸν ἄγ-  
θωπόν, φιλοσόφους λιτῶς  
μὲν, μὴ ἀγραύλους δὲ, δρῦζη  
καὶ ἀλφίτοις τρεφομένους ἀ-  
παρέχειν αὐτοῖς πάντα τὸν  
αἰτηθέντα, καὶ ὑποδεξάμενον  
ξείρι· δύνασθαι δὲ καὶ πολυ-

Of the Germanes he says they are considered the most honorable who are called Hylobii, and live in the woods upon leaves and wild fruits, clothing themselves with the bark of trees, and abstaining from venery and wine. They hold communication by messengers with the kings who inquire of them concerning the causes of things, and by their means the kings serve and worship the Deity.

After the Hylobii the second in estimation are the Physicians, philosophers, who are conversant with men, simple in their habits, but not exposing themselves to a life abroad, living upon rice and grain, which every one to whom they apply freely gives them and receives them into his house: they are able by the

γελωμένους ὑπὸ ἔκεινων ὡς ἀλαζόνας\* καὶ δούτους. Τούτων δὲ τοὺς μὲν ὄρεισκος καλεῖσθαι, τοὺς δὲ γύμνητας, τοὺς δὲ πολιτικοὺς καὶ προσχωρίους.

their studies in physiology and astronomy. They are divided into the Mountaineer, the Naked, the Citizen, and Rural sects.

## OF THE INDIAN ASTRONOMY :

### FROM THE PASCHAL CHRONICLE.

'ΕΝ τοῖς χρόνοις τῆς πυργοποίειας, ἐκ τοῦ γένους τοῦ Ἀρφαξᾶδδος, ἀνήρ τις Ἰνδὸς ἀνεφάνη σοφὸς, ἀστρονόμος, ὀνόματι Ἀνδονβάριος, ὃς καὶ συνεγράψατο πρῶτος Ἰνδοῖς Ἀστρονομίαν.

ABOUT the time of the construction of the Tower, a certain Indian of the race of Arphaxad made his appearance, a wise man, and an astronomer, whose name was Andubarius ; and it was he that first instructed the Indians in the science of Astronomy.—p. 36.

\* ἀλαζόνους Vulg.

**ATLANTIC AND PANCHÆAN  
FRAGMENTS:**

**FROM**

**MARCELLUS AND EUEMERUS.**

## OF THE ATLANTIC ISLAND:

FROM MARCELLUS.

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ΟΤΙ μὲν ἐγένετο τοιαύτη τις νῆσος καὶ τηλικαθη, δηλοῦτί τινες τῶν ιστοροῦντων τὰ περὶ τῆς ἔξω θαλάσσης. Εἶναι γάρ καὶ ἐν τοῖς αὐτῶν χρόνοις μὲν ἑπτὰ νήσους ἐν ἑκείνῳ τῷ πελάγει Περσεφόνης ιεράς, τρεῖς δὲ ἄλλας ἀπλέτους, τὴν μὲν Πλουτῶνος, τὴν δὲ Ἀμμῶνος, μέσην δὲ τούτων ἄλλην Ποσειδῶνος, χιλίων σταδίων τὸ μέγεθος. Καὶ τοὺς οἰκοῦντας ἐν αὐτῷ μηνύμην τῶν προγόνων διασώζειν περὶ τῆς Ἀτλαντίδος ὥντας γενομένης ἐκεῖ νήσου παμμεγανθεστάτης, ἦν ἐπὶ πολλὰς περιόδους δυνάστευσαι πάσσην τῶν ἐν Ἀτλαντικῷ πελάγει νήσων. Ταῦτα μὲν οὖν δέ Μάρκελλος ἐν τοῖς Αἰθιοπικοῖς γέγραφεν.

THAT such and so great an island formerly existed is recorded by some of the historians who have treated of the concerns of the outward sea. For they say that in their times there were seven islands situated in that sea which were sacred to Persephone, and three others of an immense magnitude one of which was consecrated to Pluto, another to Ammon, and that which was situated between them to Poseidon; the size of this last was no less than a thousand stadia. The inhabitants of this island preserved a tradition handed down from their ancestors concerning the existence of the Atlantic island of a prodigious magnitude, which had really existed in those seas; and which, during a long period of time, governed all the islands in the Atlantic ocean. Such is the relation of Marcellus in his Ethiopian history.—*Proc. in Tim.*

## PANCHÆAN FRAGMENTS:

FROM EUEMERUS.

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ΕΤΗΜΕΡΟΣ μὲν οὖν, φίλος γεγονὼς Κασσάνδρου βασιλέως, καὶ διὰ τοῦτον ἡμαγκασμένος τελεῖν βασιλικὰς τιὰς χρέias καὶ μεγάλας ἀπόδημίας, φησὶν, ἐκτοπισθῆναι κατὰ τὴν μεσημβρίαν εἰς τὸν Ὀμεανόν. ἐκπλεύσαντα καὶ αὐτὸν ἐκ τῆς Εὐδάίμονος Ἀραβίας, ποιήσασθαι τὸν πλοῦν δι' Ὀμεανοῦ πλείους ἡμέρας, καὶ προσενεχθῆναι νῆσοις πελαγίαις.\* ὃν μίαν ἑπερέχειν † τὴν ὄνομαζομένην Πάγγχαιαν· ἐν γῇ τε πεζῶσθαι τοὺς ἐνοικοῦντας Πάγγχαιονς εὐσεβίᾳ διαφέροντας καὶ τοὺς θεοὺς τιμῶντας μεγαλοπρεπεστάτας θυσίαις, καὶ ἀγαθήμασιν ἀξιολόγοις ἀργυροῖς τε καὶ χρυσοῖς. Εἶναι δὲ τὴν νῆσον ιερὸν θεῶν, καὶ ἔτερα πλεῖσ-

EUEMERUS (the historian) was a favourite of Cassander the king, and being upon that account constrained by his master to undertake some useful as well as extensive voyage of discovery he says, That he travelled southwards to the Ocean, and having sailed from Arabia Felix stood out to sea several days, and continued his course among the islands of that sea; one of which far exceeded the rest in magnitude, and this was called Panchæa. He observes that the Panchæans who inhabited it were singular for their piety, honoring the Gods with magnificent sacrifices and superb offerings of silver and gold. He says moreover that the island was consecrated to the Gods, and mentions several other remarkable circumstances relative to its antiquity and the richness of the arts

\* ἵπτεγχαιον.

† πελαγίαις St.—Qy. transversely among the islands.

Ζαυμαζόμενα κατά τε τὴν ἀρχαιότητα καὶ τὴν τῆς κατασκεῦης πολυτεχίαν. περὶ ὃν τὰ κατὰ μέρος ἐν ταῖς πρὸ ταύτης βίβλοις ἀναγεγράφαμεν. Εἶναι δὲ ἐν αὐτῷ κατά τινα λόφου ὑψηλὸν καθ' ὑπερβολὴν ιερὸν Διὸς Τριφυλίου, καθιδρυμένον ὑπὸ αὐτοῦ καθ' ὃν καιρὸν ἔβασιλενε τῆς οἰκουμένης ἀπάσης, ἔτι κατὰ ἀνθρώπους ἄν. Ἐν τούτῳ τῷ ιερῷ στήλῃν εἴναι χρυσῆν, ἐν γῇ τοῖς Παγγαίοις γράμμασιν ὑπάρχειν γεγραμμένας τὰς τε Οὐρανοῦ καὶ Κρόνου καὶ Διὸς πράξεις κεφαλαιωδές.

Μετὰ ταῦτα φησὶ πρῶτον Οὐρανὸν βασιλέα γεγονέναι, ἐπιεικὴ τινα ἄνδρα καὶ εὐεργετητὸν, καὶ τῆς τῶν ἀστρῶν κινήσεως ἐπιστήμονα· ὃν καὶ πρῶτον θυσίαις τιμῆσαι τὸν οὐρανίους Θεοὺς· διὸ καὶ Οὐρανὸν προσαγορειθῆναι. Τίους δὲ αὐτῷ γενέσθαι ἀπὸ γυναικὸς Ἑστίας, Πᾶνα καὶ Κρονού· Σηνιατέρας δὲ, Ρέαν καὶ Δῆμητραν. Κρόνος δὲ βασιλεῦσαι μετ' Οὐρανὸν, καὶ γῆματα Ρέαν γενῆσαι Δία καὶ Ἡραν καὶ Ποσειδῶνα. Τὸν δέ Δία διαδεξάμενον τὴν βασιλείαν τοῦ Κρόνου, γῆμαι Ἡραν καὶ Δῆμητραν καὶ Θέμιν· ἐξ ἣν παῖδας ποιήσασθαι, Κούρητας

displayed in its institutions and services: some of which we have in part detailed in the books preceding this. He relates also that upon the brow of a certain very high mountain in it there was a temple of the Triphylæan Zeus, founded by him at the time he ruled over all the habitable world whilst he was yet resident amongst men. In this temple stood a golden column on which was inscribed in the Panchæan characters a regular history of the actions of Ouranus and Cronus and Zeus.

In a subsequent part of his work he relates that the first king was Ouranus, a man renowned for justice and benevolence, and well conversant with the motions of the stars: and that he was the first who honored the Heavenly Gods with sacrifices upon which account he was called Ouranus (Heaven). He had two sons by his wife Hestia who were called Pan and Cronus; and daughters Rhea and Demetra. And Cronus reigned after Ouranus; and he married Rhea, and had by her Zeus, and Hera, and Poseidon. And when Zeus succeeded to the kingdom of Cronus he married Hera, and Demetra, and Themis, by whom he had children; by the first the Curetes; Persephone

μὲν ἀπὸ τῆς πρώτης, Περσε-  
φόνη δὲ ἐκ τῆς δευτέρας,  
Ἄθηναν δὲ ἀπὸ τῆς τρίτης.  
Ἐλθόντα δὲ εἰς Βαβυλῶνα,  
ἐπικενωθῆναι Βήλῳ· καὶ μετὰ  
ταῦτα εἰς τὴν Πάγχαιαν νῆσον  
πρὸς Ὀκεανῷ κειμένην παρα-  
γενόμενον, Οὐρανοῦ τοῦ Ίδου  
προκάτορος βαμὸν θρύσσασθαι.  
Κρίκειθεν διὰ Συρίας ἐλθεῖν  
πρὸς τὸν τότε δικάστην Κάσ-  
σιον· ἐξ οὗ καὶ τὸ Κάστον  
ὄρος. Ἐλθόντα δὲ εἰς Κιλικίαν  
πολέμῳ νικήσαι Κίλικα το-  
πάρχην, καὶ ἄλλα δὲ πλειστα  
ἔθνη ἐπελθόντα, παρ' ἀπασι  
τιμησθῆναι, καὶ θεὸν ἀνα-  
γορευθῆναι.

by the second; and Athena by the third. He went to Babylon where he was hospitably received by Belus; and afterwards passed over to the island of Panchæa which lies in the Ocean, where he erected an altar to Ouranus his forefather. From thence he went into Syria to Cassius who was then the ruler of that country, from whom Mount Cassius receives its name. Passing thence into Cilicia he conquered Cilix the governor of those parts; and having travelled through many other nations he was honored by all and universally acknowledged as a God.—Diod. Sic. Ecl. 681. cited by Euseb. *Præp. Evan.* II.

THE  
CHALDÆAN ORACLES OF  
ZOROASTER.

# THE CHALDÆAN ORACLES OF ZOROASTER.

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## CAUSE

GOD, FATHER, MIND, FIRE MONAD, DUAD, TRIAD.\*

I.† 'Ο δὲ θεός ἐστι κεφαλὴν ἔχων ιέρακος· οὐτός ἐστιν δὲ πρῶτος,  
ἄφβαρτος, ἀδίνος, ἀγένητος, ἀμερῆς, ἀνομοιότατος, ἡγεῖχος πατήτης  
καλοῦ, ἀδωροδόκητος, ἀγαθῶν ἀγαθώτατος, φρονίμων φρονιμώτατος.  
ἔστι δὲ καὶ πατὴρ εὐνοίας καὶ δικαιοσύνης, αὐτοδιδάκτος,  
φυσικὸς, καὶ τέλειος, καὶ σοφὸς, καὶ ιεροῦ φυσικοῦ μάνος εὑρετής.

But God is he that has the head of a hawk. He is the first, indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of the wise: he is the father of equity and justice, self-taught, physical, and perfect, and wise, and the only inventor of the sacred philosophy.—*Euseb. Præp. Eran.* lib. I. c. 10.

\* Mr. Taylor in his collection of the oracles (*Class. Journ.* No. 22.) has arranged them under the following heads. I. The oracles which he conjectures may be ascribed to Zoroaster himself. This division includes the collection of Psellus, and in this collection are marked Z. as in the 8th. II. Oracles delivered by Theurgists under the reign of Marcus Antoninus. These relate to the Intelligible and Intellectual orders: and are here distinguished by a T as in the 4th. III. Oracles delivered either by the Theurgists or by Zoroaster, here marked Z or T. as in the 2nd. The rest he has placed together as uncertain or imperfect in their meaning; to which he has subjoined a few from the *Treatise of Lydus de Mensibus*. We are also indebted to Mr. Taylor for the references to the authors from whom the collection was originally made, and for the addition of several oracles hitherto unnoticed: the latter are distinguished by the letters *Tay.* after the reference, as in the 2nd oracle.

† Eusebius attributes this to the Persian Zoroaster. I have added it to the collection.

II.\* Οἵ γε Θεουργοὶ θεὸν εἶναι φασιν, καὶ ὑμνοῦσι πρεσβύτεραν  
καὶ νεώτερον, καὶ κυκλοέλικτον τὸν θεὸν καὶ αἰώνιον· καὶ μοῦντα  
τὸν σύμπαντα τῶν ἐν τῷ κόσμῳ κινουμένων ἀπάντων ἄριθμον  
καὶ πρὸς τούτοις ἀπέραντον διὰ τὴν δύναμιν καὶ ἐλικοειδῆ φασι  
μετὰ τούτων.

Theurgists assert that he † is a God, and celebrate him as both older and younger, as a circulating and eternal God, as understanding the whole number of all things moved in the world, and moreover infinite through his power and of a spiral form.

Z or T.

*Proc. in Tim. 244.—Tay.*

III. Θεὸν ἐγκόσμιον, αἰώνιον, ἀπέραντον.

Νέον, καὶ πρεσβύτην, ἐλικοειδῆ.

The mundane god, eternal, boundless,  
Young and old, of a spiral form.

IV. Τῆς γὰρ ἀνεκλείπτου ζώης καὶ τῆς ἀτριτοῦ δυναμέως, καὶ  
τῆς εἴκους, κατὰ τὸ λόγιον, ἐνεργείας ὁ Αἰών (αἰτία).

For Eternity, ‡ according to the oracle, is the cause of never-failing life, of unwearied power, and unsluggish energy.

T.

*Tay.*

V. Σιγάμενος καλεῖται ὑπὸ τῶν θεῶν, οὗτος ὁ ἀκλίτος θεός, καὶ  
τῷ συνῷ λέγεται καὶ κατὰ νῦν μόνον ὑπὸ τῶν ψυχῶν  
γνωρίζεσθαι.

Hence this stable God is called by the gods silent, and is said to consent with mind, and to be known by souls through mind alone. T.

*Proc. in Theol. 321.—Tay.*

VI. Οἱ Χαλδαῖοι τὸν θεὸν (Διόντον) Ἰδὼν λέγοντιν, (ἀντὶ τοῦ,  
φᾶς ρυντὸν) τῇ Φοινίκων γλώσσῃ, καὶ Σαβανὸθ δὲ πολλαχοῦ

\* Lobeck seems to be of opinion that neither this nor the one next following have any claim to be inserted.

† χρόνος Time Tay.—Qy. Κρόνος. The latter Platonists continually substitute Χρόνος for Κρόνος.

‡ The Gnostics used the word Λεόν itself for their different celestial orders. See also Sanchoniatho, p. 4.

λέγεται, εἴν τοι ὁ ὑπὲρ τοὺς ἑπτὰ πόλους, τουτέστιν ὁ δημούργος.

The Chaldaean call the God (Dionysus or Bacchus) Iao in the Phoenician tongue (instead of the intelligible light), and he is often called Sabaoth, signifying that he is above the seven poles, that is the Demiurgus. *Lyd. de Mens.* 83.—*Tay.*

VII. Πάντα γὰρ συνέχων τῇ ξαντῷ μίᾳ τῆς ὑπαρξέως ἀκρότητι,  
κατὰ τὸ λόγιον, αὐτὸς τὰς ἔξι ὑπάρχει.

Containing all things in the one summit of his own hyparxis, he himself subsists wholly beyond.

T.

*Proc. in Theol.* 212.—*Tay.*

VIII. Τὰ πάντα μετρῶν καὶ αἱρόμενον, ὡς τὰ λόγια φησι.

Measuring and bounding all things.

T.

*Proc. in Pl. Th.* 386.—*Tay.*

IX. Οὐ γὰρ απὸ πατρικῆς ἀρχῆς ἀτελές τι τροχάζει.

For nothing imperfect circulates from a paternal principle.

Z.

*Psell.* 38.—*Plet.*

X. Πατὴρ οὐ φόβον ἐνθρώσκει, πείθω δ' ἐπιχέει.

The father hurled not forth fear but infused persuasion.

Z.

*Plet.*

XI. . . . 'Εαυτὸν ὁ πατὴρ ἤπασεν

Οὐδὲ ἐν ἐῇ δυνάμει νοερῷ κλείσας ἴδιον πῦρ.

. . . . The Father has hastily withdrawn himself;

But has not shut up his own fire in his intellectual power.

Z.

*Psell.* 30.—*Plet.* 33.

XII. Τοιοῦτος γὰρ ὁ ἕκεī νοῦς πρὸ ἐνεργίας ἐνεργῶν, ὅτι

Μηδὲ προῆλθεν, ἀλλ' ἔμενεν ἐν τῷ πατρικῷ βινδῷ,\*

\* Βαθὺ Fr. Pat.

Καὶ ἐν τῷ ἀδύτῳ, κατὰ τὴν θεοθρέμμανα σιγήν.  
 Such is the Mind which is there energizing before energy.  
 That it has not gone forth but abode in the paternal depth,  
 And in the adytum according to divinely-nourished silence.

T.

*Proc. in Tim.* 167.

XIII. Εἰσὶ πάντα πυρὸς ἑνὸς ἔκχεγαῶτα.  
 Πάντα γὰρ ἐκετέλεσε πατὴρ, καὶ νῦν παρέδωκε  
 Δευτέρῳ, ὃν πρῶτον κλητέται ἔννεα † ἀνθρῶν.

All things are the progeny of one fire.  
 The Father perfected all things, and delivered them over  
 To the second Mind, whom all nations of men call the first.

Z.

*Psell.* 24.—*Plet.* 30.

XIV. Καὶ τοῦ νοῦ, ὃς τὸν ἐμπύριον κόσμον ἄγει.  
 And of the Mind which conducts the empyrean world.

T.

*Dam. de Prin.*

XV. Ἄ νοῦς λέγει, τῷ νοεῖν δὴ ποὺ λέγει.  
 What the Mind says, it says by understanding.

Z.

*Psell.* 35.

XVI. Ἡ μὲν γὰρ δύναμις σὺν ἐκείνοις, νοῦς δ' ἀπ' ἐκείνου.  
 Power is with them, but Mind is from him.

T.

*Proc. in Plat. Th.* 365.

XVII. Νοῦς πατρὸς ἀραιοῖς ἐποχούμενος ἴδυντῆρσιν  
 Ἀνάμπτου ἀστράπτουσιν ἀμειλίκτου πυρὸς ὀλκοῖς.  
 The Mind of the Father riding on attenuated rulers  
 Which glitter with the furrows of inflexible and implacable Fire.

T.

*Proc. in Crat.—Tay.*

XVIII. . . . . Μετὰ δὲ πατρικὰς διανοίας

† Pletho has πᾶν γένος: he omits the first line, which Taylor also gives by itself in another place.

Ψυχὴ ἐγὼ ναίω, θερμὴ ψυχόῦσα τὰ πάντα,  
 ..... Κατέθετο γὰρ  
 Νοῦ μὲν ἐνὶ ψυχῇ, ψυχὴν δὲ ἐνὶ σώματι ἀργῆ,  
 Ἡμῶν ἐγκατέληπε πατὴρ ἀνδρῶν τε θεῶν τε.

..... After the paternal conception  
 I the Soul reside, a heat animating all things.

..... For he placed  
 Mind in Soul and Soul in dull Body,  
 The Father of Gods and Men so placed them in ours.

Z. or T.

*Proc. in Tim. 124.*

xix. Συνφίσταται γὰρ τὰ φυσικὰ ἔργα τῷ νερῷ φέγγει  
 Τοῦ πατρὸς· Ψυχὴ γὰρ κοσμήσασα τὸν μέγαν  
 Οὐρανὸν, καὶ κοσμοῦσα μετὰ τοῦ πατρὸς.  
 Κέρατα\* δὲ καὶ αὐτῆς ἐστήριχται ἄνω.

Natural works coexist with the intellectual light  
 Of the Father. For it is the Soul, which adorned the great  
 heaven

And which adorns it after the Father.  
 But her horns are established on high.

Z. or T.

*Proc. in Tim. 106.*

xx. Ὄτι ψυχὴ πῦρ δυνάμει πατρὸς οὖσα φαεῖν,  
 Ἀθανάτος τε μένει, καὶ ζωῆς δεσπότις ἐστὶ·  
 Καὶ ἵσχει κόσμου πολλὰ πληρώματα κόλπων.

The Soul, being a bright fire, by the power of the father,  
 Remains immortal, and is mistress of life,  
 And fills up many of the recesses of the world.

Z.

*Psell. 28.—Plet. 11.*

xxi. Μηγυμένων δὲ δύστῶν, πυρὸς ἀφθίτου ἔργα τελεῖσα.  
 The channels being intermixed, she performs the works of in-  
 corruptible fire.

Z. or T.

*Proc. in Pl. Polit. 399.*

\* Lob. proposes κρῆτα.

**XXII.** Οὐ γὰρ εἰς ὥλην, πῦρ ἐπέκεινα τὸ πρῶτον  
 Ἐγὼ δύναμιν κατακλίει ἔργοις, ἀλλὰ νόῳ.  
 Νοῦ γὰρ νοῦ ἔστιν ὁ κόσμου τεχνίτης πυρίου.

For the Fire which is first beyond did not shut up his power  
 In matter by works but by mind :

For the framer of the fiery world is the Mind of Mind.

T.

*Proc. in Theol. 333.—in Tim. 157.*

**XXIII.** Ὁς ἐκ νόου ἔκθορε πρῶτος  
 Ἔσταμενος πυρὶ πῦρ, συνδέσμων\* ὄφρα κεράσυ  
 Πηγαίους κρατήρας, ἵν πυρὸς ἄνθος ἐπίσχων.

Who first sprung from Mind

Clothing fire with fire, binding them together that he might mingle  
 The fountainous craters, while he preserved the flower of his  
 own fire.

T.

*Proc. in Parm.*

**XXIV.** Ἐνδεν συρόμενος πρηστὴρ ἀμυδροῖο πυρὸς ἄνθος,  
 Κόσμων ἐνθρώπων κοιλάμασι. Πάντα γὰρ ἐνδεν  
 Ἀρχεται εἰς τὸ κάτω τείνει ἀκτίνας ἀγητάς.

Thence a fiery whirlwind drawing the flower of glowing fire,  
 Flashing into the cavities of the worlds ; for all things from thence  
 Begin to extend downwards their admirable rays.

T.

*Proc. in Theol. Plat. 171. 172.*

**XXV. †** Ἡ μονὰς ἔκει πρώτως, ὅπου πατρικὴ μονὰς ἔστι.

The Monad is there first where the paternal Monad subsists.

T.

*Proc. in Euc. 27.*

\* συνδεσμος Tay.

† Οἱον οἱ Πυθαγόρειοι, διὰ μονάδος, καὶ δυάδος, καὶ τριάδος, ἡ διὰ πλάτων διὰ τοῦ περάτος, καὶ τοῦ ἀπείρου, καὶ τοῦ μικτοῦ, ἡ πρέστιγρος γέ ἡμεῖς, διὰ τοῦ ἑνὸς καὶ τῶν πολλῶν καὶ τοῦ ἡπαρμένου, τοῦοι οἱ χρήσμοι τῶν θεῶν διὰ τῆς ὑπαρξίας καὶ δυναμίας καὶ ἀνέργειας.

What the Pythagoreans signify by Monad, Duad, and Triad—or Plato by Bound, Infinite, or Mixed ; or we in the former part of this work, by The One, The Many, and The United ; that the oracles of the Gods intend by Hyparxis, Power, and Energy.—*Dam. de Prin.—Tay.*

**xxvi.** Τανὴ ἐστὶ μονὰς, . . . . . ἡ δύο γενῆ.

The Monad is extended which generates two.

T.

*Proc. in Euc.* 27.

**xxvii.** Δυάς γὰρ παρὰ τῷδε καθήται, (καὶ νοεραῖς ἀστράπτει τομαῖς)\*

Καὶ τὸ κυβερνῶν τὰ πάντα, καὶ τάττειν ἔκαστον (οὐ ταχθέν.)

For the Duad sits by this, and glitters with intellectual sections,  
To govern all things, and to order each.

T.

*Proc. in Plat.* 376.

**xxviii.** Εἰς τρία γὰρ νῦς ἐπειπάτρος τέμνεσθαι ἀπαντα,

Οὕ τὸ θέλειν κατένευσε, καὶ ἥδη πάντα ἐτέμητο.

The Mind of the Father said that all things should be cut into  
three:

His will assented, and immediately all things were cut.

T.

*Proc. in Parm.*

**xxix.** Εἰς τρία γὰρ εἴπει πατρὸς αἰδίου,

Νῷ πάντα κυβερνῶν.

The Mind of the eternal Father said into three,  
Governing all things by Mind.

T.

*Proc. in Tim.*

**xxx.** Τῆς δὲ γὰρ ἐκ τριάδος πᾶν πνεῦμα πατήρ ἐκέρασε.

The Father mingled every Spirit from this Triad.

*Lyd. de Men.* 20.—*Tay.*

**xxxi.** Τῆς δὲ γὰρ ἐκ τριάδος κόλποισιν ἐπάρχειν ἀπαντα.

All things are governed in the bosoms of this triad.

*Lyd. de Men.* 20.—*Tay.*

\* The oracle stands in the text as given by Fr. Patricius, Standley and Taylor. Lobeck shows that the passages in parenthesis do not properly belong to it. *οὐ ταχθέν* should also be *οὐ ταχθέν* as connected with the succeeding sentence in Proclus.

xxxii. Πάντα γάρ ἐν τρισὶ τοῖς δὲ κυβερνᾶται τε καὶ ἔστι.

All things are governed and subsist in these three.

T.

*Proc. in I. Alcib.*

xxxiii. Ἀρχαῖς γὰρ τρισὶ ταῖς δὲ λάθοις δουλένειν ἀπαντά.

For you may conceive that all things serve these three principles.

T.

*Dam. de Prin.*

xxxiv. Ἐκ\* τῶνδε βίει τριάδος δέμας πρὸ τῆς οἰστης,

Οὐ πρώτης, ἀλλ' εἰ τὰ μετρεῖται.

From these flows the body of the Triad, being pre-existent,  
Not the first, but that by which things are measured.

Z. or T.

*Anon.*

xxxv. Καὶ ἐφάνησαν ἐν αὐτῇ ἡ τ' ἀρετὴ, καὶ ἡ σοφία.

Καὶ ἡ πολύφρων ἀτρέκεια.

And there appeared in it virtue, and wisdom,  
And multiscient truth.

Z. or T.

*Anon.*

xxxvi. Παντὶ γάρ ἐν κόσμῳ λάμπει τριάς, ἡς μονὰς ἄρχει.

For in the whole world shineth a Triad, over which a Monad rules.

T.

*Dam. in Parm.*

xxxvii. . . . † Ἱερὸς πρῶτος δρόμος, ἐν δ' ἀρά μέσην

Ἡρίος, τρίτος ἄλλος, ὃς ἐν πυρὶ τὴν χθόναν θάλπει.

The first is the sacred course . . . ., but in the middle  
Air, the third the other which cherisheth the earth in fire.

Z. or T.

*Anon.*

xxxviii. Ἀρδὴν ἐμψυχοῦσα φάσι, πῦρ, αἰθέρα, κόσμους.

Abundantly animating light, fire, ether, worlds.

Z. or T.

*Simp. in Phys.* 143.

\* Tay.—Τῇ Fr. Pat.

† Jones proposes ἡλίου. Hippocrates uses the same expression of δρόμος ἡλίου.

## IDEAS \*

INTELLIGIBLES, INTELLECTUALS, IYNGES, SYNOCHES, TELE-  
 TARCHÆ, FOUNTAINS, PRINCIPLES, HECATE  
 AND DÆMONS.

XXXIX. Νοῦς πατρὸς ἔρροήσει, νόησας ἀκμάδι βουλῆ  
 Παριμόρφους ιδέας. πηγῆς δ' ἀπὸ μᾶς ἀποπτᾶσαι  
 'Εβέθωρον. πατρόθεν γὰρ ἐην βουλή τε τελός τε  
 (Δι' ἀν συνάπτεται τῷ πατρὶ, ἄλλην κατ' ἄλλην  
 Ζωὴν, ἀπὸ μεριζομένων ὁχετῶν.) †  
 'Αλλ' ἐμερίσθησαν, νεφρῷ πυρὶ μοιρηθεῖσαι  
 Εἰς ἄλλας νοεράς· κόσμῳ γὰρ ἄναξ πολυμόρφῳ  
 Προύνηκεν νοερὸν τύπον ἄφεντον, οὐ κατὰ κόσμον  
 'Ιχνος ἐπειγόμενος μορφῆς καδ' αὖτε κόσμος ἐφάνη,  
 Παντοίαις ιδέαις κεχαρισμένος, ἀν μία πηγὴ,  
 'Εξ ης φοιζοῦνται μεμερισμέναι ἄλλαι, ἀπλητοι,  
 Ρηγνύμεναι κόσμου περὶ σώμασιν, αἱ περὶ κόλπους  
 Σμερδαλέους, σμήνεσσιν ἐσικυῖας, φορέονται,  
 Τραποῦσι περ τ' ἀμφὶ παρασχέδον ἄλλιδις ἄλλη,  
 "Ενοιαις νοεραι πηγῆς πατρικῆς ἀπὸ, πολὺ<sup>‡</sup>  
 Δραττόμεναι πυρὸς ἀνὸς ἀκοιμήτου χρόνους ἀκμῆ,  
 'Αρχεγόνος ιδέας πρώτη πατρὸς ἔβλυσε τᾶς δε  
 Αὐτοτελῆς πηγῆ.

The Mind of the Father made a jarring noise, understanding by  
 unwearied counsel

\* The whole of the following division is a system grafted upon the Platonic doctrine of Ideas. It is composed of six different orders, called Triads, or each consisting of three Triads, which have different names in the respective theologies of the Modern Platonists, and of those who assumed the title of Chaldaeans. Both regarded the first Cause as the One and the Good; from whom proceeded in succession the three first orders which were all Ineffable and Superessential.

† Taylor omits these two lines, which Fr. Pat. and Stan. insert.

‡ μετα Tay.

Omniform ideas : which flying out from one fountain  
 They sprung forth: for from the Father was the will and the  
 end ;  
 (By which they are connected with the Father  
 According to alternate life from several vehicles,)  
 But they were divided, being by intellectual fire distributed  
 Into other Intellectuals : For the king previously placed before  
 the multiform world  
 An intellectual, incorruptible pattern, the print of whose form  
 Is promoted through the world, according to which things the  
 world appeared  
 Beautified with all-various Ideas ; of which there is one fountain,  
 From this the others rush forth distributed,  
 And separated about the bodies of the world, and are borne  
 Through its vast recesses like swarms  
 Turning themselves on all sides in every direction,  
 They are Intellectual conceptions from the paternal fountain,  
 Partaking abundantly the flower of Fire in the point of restless  
 time,  
 But the primary self-perfect fountain of the Father  
 Poured forth these primogenial ideas.

Z. or T.

*Proc. in Parm.*

XL. Πολλαὶ μὲν δὴ αἵδε ἐπεμβαίνουσι φαῖνοις  
 Κόσμοις ἐνθρόνουσαι· καὶ ἐν αἷς αἱρέτητες ἔσοις  
 Τρεῖς,

These being many ascend flashingly into the shining worlds  
 And in them are contained three summits.

T.

*Dam. in Parm.*

XLI. . . . . Φρουροὶ τῶν ἔργων εἰσὶ τοῦ πατρὸς;  
 Καὶ τοῦ ἑώς νοῦ τοῦ νοητοῦ.

They are the guardians of the works of the Father  
 And of the one Mind, the Intelligible.

T.

*Proc. in Th. Plat. 205.*

**XLII.\*** Πάντα γάρ ἔστι ὅμοι ἐν κόσμῳ τῷγε νοητῷ.

All things subsist together in the Intelligible world.

T.

*Dam. de Prin.—Tay.*

**XLIII.** Τὸν δὲ νοῦ πᾶς νοῦς Θεὸν, οὐ γὰρ ἄνευ νόος ἔστι νοητοῦ,  
Καὶ τὸ νοητὸν οὐ νοῦ χωρὶς ἴπτάρχει.

But all Intellect understands the deity, for Intellect is not without  
the Intelligible,

And the Intelligible does not subsist apart from Intellect.

Z. or T.

*Dam.*

**XLIV.** Οὐ γὰρ ἄνευ νόος ἔστι νοητοῦ οὐ χωρὶς ἴπτάρχει.

For Intellect is not without the Intelligible: it does not subsist  
apart from it.

Z. or T.

*Proc. Th. Plat. 172.*

**XLV.** Νῦ μὲν κατέχει τὰ νοητὰ, ψιχὴν δὲ ἐπάγει κόσμοις.

By Intellect he contains the Intelligibles, but introduces the Soul  
into the worlds.

**XLVI.** Νῦ μὲν κατέχει τὰ νοητὰ, αἰσθητὸν δὲ ἐπάγει κόσμοις.

By Intellect he contains the Intelligibles, but introduces Sense into  
the worlds. T. *Proc. in Crat.*

**XLVII.** Σύμβολα γάρ πατρικὸς νόος ἔσπειρε κατὰ κόσμον,

Ος τὰ νοητὰ νοεῖ, καὶ ἀφραστα καλληται.

For the paternal Intellect, which understands Intelligibles,  
And adorns things ineffable, has sowed symbols through the world.

T.

*Proc. in Crat.*

**LVIII.** Ἀρχὴ πάσης τμήσεως ἥδε ἡ τάξις.

This order is the beginning of all section.

T.

*Dam. de Prin.*

\* I. The first Order is the *Intelligible Triad* of the Platonists, but Psellus says it was venerated among the Chaldeans as a certain *Paternal Profundity*, containing three triads, each consisting of Father, Power and Intellect.

**XLIX.** Ἡ νοητὴ πάσῃ; τμῆσεως ἄρχει.\*

The Intelligible is the principle of all section.

T.

*Dam. de Prin.*

**L.** Τροφὴ δὲ τῷ νοῦντι τὸ νοητόν.

The Intelligible is food to that which understands.

T.

*Dam. de Prin.*

**LII.** Τὰ λόγια περὶ τῶν ταξίν πρὸ τοῦ Οὐρανοῦ ὡς ἀφθεγκτα  
ἐνεδεῖξατο, καὶ προσένηκε  
Σίγ' ἔχει μυστά.

The oracles concerning the orders exhibits it prior to Heaven as  
ineffable, and add—

It has mystic silence. T. *Proc. in Crat.—Tay.*

**LIII.** Θάς τὰς νοητὰς αἰτίας τὸ λόγιον κάλει, καὶ προϊόντας ἀπὸ  
τοῦ πατρὸς θέου ἐν' αὐτόν.

The oracle calls the Intelligible causes Swift, and asserts that  
proceeding from the Father, they run to him.

T.

*Proc. in Crat.—Tay.*

**LIII. †** Τὰ μὲν ἔστιν νοερὰ καὶ νοητὰ, ὅσα νοῦντα νοεῖται.

Those natures are both Intellectual and Intelligible, which, themselves  
possessing intellection, are the objects of intelligence to  
others. T. *Proc. Th. Plat.* 179.

**LIV.** Νοούμεναι ἕγγει πατρόθεν νοέουσι καὶ αὐταῖς  
Βούλαις ἀφθέγκτοισι κινούμεναι ὥστε νοῆσαι.

The intelligible Iynges themselves understand from the Father;  
By ineffable counsels being moved so as to understand.

Z.

*Psell. 41.—Plet. 31.*

\* ἄρχει Fr. Patr.

† 11. The second order of the Platonists was the *Intelligible* and at the same time *Intellectual Triad*. Among the Chaldeans it consisted of the *Iynges*, *Syonches* and *Teletarchae*.

LV.      "Οτι ἐργάτις, διτι ἐκδότις ἐστὶ πυρὸς ζωηφόρου.  
 "Οτι καὶ τὸ ζωγόνον πληροῖ τῆς Ἐκάτης κόλπου.  
 Καὶ ἐπιφέρει τοῖς Συνοχεῦσιν ἀλκὴν ζῆδωρον πυρὸς  
 Μέγα δυναμένοιο.

Because it is the operator, because it is the giver of life-bearing fire.

Because it fills the life-producing bosom of Hecate.

And it instils into the Synoches the enlivening strength of Fire .  
 Endued with mighty power.

T.

*Proc. in Tim. 128.*

LVI.      Φρουρεῖν αὐλ πρηστήρσιν ἔδις ἀκρότητας ἔδωκεν.  
 Ἐγκεράσας ἀλκῆς ἴδιον μένος ἐν Συνοχεῦσιν.

He gave to his own whirlwinds to guard the summits,  
 Mingling the proper force of his own strength in the Synoches.

T.

*Dam. de Prin.*

LVII.      Ἀλλὰ καὶ ὄλαιοις ὅσα δουλεύει Συνοχεῦσι.  
 But likewise as many as serve the material Synoches.

T.

LVIII.      Οἱ Τελετάρχαι συνείληπται τοῖς Συνοχεῦσι.  
 The Teletarchs are comprehended in the Synoches.

T.

*Dam. de Prin.*

LIX.      'Ρείη τοι νοερῶν μακάρων πηγὴ τε ροή τε,  
 Πάντων γὰρ πρώτη δυνάμεις κόλπουτιν ἀφραστοῖς  
 Δεξαμένη, γενεὴν ἐπὶ πᾶν προχέει τροχάνσαν.

Rhea the fountain and river of the blessed Intellectuals  
 Having first received the powers of all things in her ineffable  
 bosom

Pours forth perpetual generation upon every thing.

T.

*Proc. in Crat.—Tay.*

† III. The *Intellectual Triad* of later Platonists corresponds with the *Fountains or Fountal Fathers* of the Chaldaeans.

LX.     Ἐστι γὰρ πέρας τοῦ πατρικοῦ βιθοῦ\*, καὶ πηγὴ τῶν νοερῶν.  
For it is the bound of the paternal depth, and the fountain of the  
Intellectuals.

T.

*Dam. de Prin.*

LXI. . . . . Ἐστι γὰρ ἀλκῆς  
Ἄμφιφαῦς δύναμις, νοερᾶς στράπτουσα τομαῖς.  
. . . . For he is a power  
Of circumlucid strength, glittering with Intellectual sections.

T.

*Dam.*

LXII. Νοερᾶς ἀστράπτει τομαῖς, ἔρωτος δὲ οὐεπλήστε τὰ πάντα.  
He glitters with Intellectual sections, but has filled all things  
with love.

T.

*Dam.*

LXIII. Τοῖς δὲ πυρὸς νοεροῦ νοεροῖς πρηστῆρσιν ἀπαντά<sup>†</sup>  
Εἴκαθε δουλέωντα, πατρὸς πειθηρίδι βουλῇ.  
To the Intellectual whirlwinds of Intellectual fire all things  
Are subservient, through the persuasive counsel of the Father.

T.

*Proc. in Parm.*

LXIV. Ω τῶς ἔχει κόσμος νοεροὺς ανοχῆς ἀκαμπεῖς.  
Oh how the world has inflexible Intellectual rulers.

LXV. Μέσον τῶν πατέρων Ἐκάτης † κέντρον φορεῖται.  
The centre of Hecate corresponds with that of the fathers.

T.

LXVI. Ἐξ αὐτοῦ γὰρ πάντες † ἐκθρώσκουσι ἀμείλικτοι τε κεραυνοί,  
Καὶ πρηστηροδόχοι κόλποι παμφεγγέος ἀλκῆς  
Πατρογενοῦς Ἐκάτης\* καὶ ὑπεζωκὸς πυρὸς ἄνθος  
“Ηδε κραταιὸν πνεῦμα πόλων πυρίων ἐπέκεινα.

From him leap forth all implacable thunders,

\* Βαζοῦ. Fr. P.      † ικάστης. Fr. P.      † Tay. omits i\x and πάντες.

And the whirlwind receiving bosoms of the all-splendid strength  
Of the Father-begotten Hecate; and he who begirds the flower  
of fire

And the strong spirit of the poles, all fiery beyond.

T.

*Proc. in Crat.*

LXVII. Πηγαῖον ἄλλον, ὃς τὸν ἐμπύριον κόσμον ἄγει.

Another fontal, which leads the empyreal world.

Z. or T.

*Proc. in Tim.*

LXVIII. Καὶ πηγὴ πηγῶν, καὶ πέρας πηγῶν ἀπασῶν.

The fountain of fountains, and the boundary of all fountains.

T.

*Dam. de Prin.*

LXIX. Ταῦ δύο νόων ἡ ζωογόνος πηγὴ περιέχεται ψυχῶν.

Under two minds the life-generating fountain of souls is comprehended.

T.

*Dam. de Prin.*

LXX. "Τποκεῖται αὐταῖς ἀρχικὸς ἀὶδῶν".

Beneath them lies the principal of the immaterials.

Z. or T.

*Dam. in Parm.*

LXXI. Πατρογενὲς φάσις, πολὺ γάρ μόνος, ἐκ πατρὸς ἀλκῆς  
Δρεψάμενος νόου ἄνθος, ἔχει τῷ † νοεῖν πατρικὸν νοῦν  
Ἐνδιδόναι πάσαις πηγαῖς τε καὶ ἀρχαῖς,

\* The last of the Intellectual Triad was the Demiurgus, from whom proceeded the Effable and Essential orders including all sorts of Dæmons. They are according to the respective systems—

OF THE PLATONISTS.

- IV. The Supermundane.
- V. The Liberated.
- VI. The Mundane.

OF THE CHALDEANS.

- IV. The Principles.
- V. The Azonic.
- VI. The Zonic.

The Demiurgus was the fabricator of the world, and held the same relative position to the three succeeding essential orders as did the first cause to the three preceding or superessential orders.

† Qy. τῷ.—I have so translated it.

Καὶ τὸ νοεῖν, δεῖ τε μένειν ἀκίνφη στροφάλιγγι.  
 Father-begotten light, for he alone having gathered from the  
 strength of the Father  
 The flower of mind has the power of understanding, the paternal  
 mind ;  
 To instil into all fountains and principles the power  
 Of understanding, and of always remaining in a ceaseless revo-  
 lution.

T.

*Proc. in Tim. 242.*

LXXXII. . . . . Πάσας πηγάς τε καὶ ἀρχὰς  
 Δινεῖν ἔει τε μένειν ἀκίνφη στροφάλιγγι.

All fountains and principles whirl round,  
 And always remain in a ceaseless revolution.

Z. or T.

*Proc. in Parm.*

LXXXIII. Ἀρχὰς, αἱ πατρὸς ἔργα νοήσασαι νοητὰ  
 Αἰσθητοῖς ἔργοις, καὶ σώμασιν ἀμφεκάλυψεν.  
 Διαπόρθμοι ἐστῶτες φάναι τῷ πατρὶ καὶ τῇ ὥλῃ.  
 Καὶ τὰ ἐμφανῆ, μιμήματα τῶν ἀφανῶν ἔργαζόμενοι.  
 Καὶ τ' ἀφανῆ εἰς τὴν ἐμφανῆ κοσμοποίηται ἐγγραφοτες.

The Principles, which have understood the Intelligible works of  
 the Father  
 He has clothed in sensible works and bodies,  
 Being the intermediate links standing to communicate between  
 the Father and Matter,  
 Rendering apparent the images of unapparent natures,  
 And inscribing the unapparent in the apparent frame of the  
 world.

Z. or T.

*Dam. de Prin.*

LXXXIV. Ὅτι Ταρτάρον καὶ Γῆς τῆς συζυγούσης τῷ Οὐρανῷ ὁ Τυφῶν,  
 Ἐχῖδνα, ὁ Πίθαιν, οἰον Χαλδαικῆ τις τρίας ἔφορος τῆς ἀτακ-  
 τοῦς πάσης δημιουργίας.

Typhon, Echidna, and Python, being the progeny of Tartarus  
 and Earth, which is conjoined with Heaven, form as it were a

certain Chaldaic triad, which is the inspector of the whole disordered fabrication.

T.

*Olymp in Phæd.—Tay.*

LXXV. Ἀπὸ τῶν ἀερίων ἀρχόντων συνφίστανται οἱ ἄλογοι  
δαιμόνες, διὸ καὶ τὸ λόγιον φητιν.

Ἡρίων ἐλάτηρα κυνῶν χθονίων τε καὶ ὑγρῶν.

Irrational dæmons derive their subsistence from the aerial rulers,  
wherefore the oracle says,

Being the charioteer of the aerial, terrestrial, and aquatic dogs.

T.

*Olymp. in Phæd.—Tay.*

LXXVI. Τὸ δύνδρὸν, ἐπὶ μὲν τῷ θείῳ, τὴν ἀχωριστὸν ἐπιστασίαν  
ἐνδείκνυται τοῦ θάτος. διὸ καὶ τὸ λόγιον ὑδροβατήρας κάλει  
τὸς θεᾶς τούτους.

The aquatic, when applied to divine natures, signifies a government inseparable from water, and hence the oracle calls the aquatic gods water walkers.

T.

*Proc. in Tim. 270.—Tay.*

LXXVII. Sunt etiam dæmones aquei quos Nereides vocat  
Orpheus, in sublimioribus exhalationibus aquæ,  
quales sunt in hoc aere nubiloso, quorum corpora  
videntur quandoque acutioribus oculis, presertim in  
Perside et Africa ut existimat Zoroaster.

There are certain aquatic dæmons whom Orpheus called Nereides in the more elevated exhalations of water such as appear in this cloudy air, whose bodies are sometimes seen, as Zoroaster thinks, by more acute eyes, especially in Persia and Africa.

T.

*Fic. de Im. Am. 123.—Tay.*

## PARTICULAR SOULS.

SOUL, LIFE, MAN.

LXXXVIII. Ταῦτα πατὴρ ἐνόησε, βροτὸς δὲ εἰ ἐψύχατο.

These things the Father conceived, and the mortal was animated  
for him. T. Proc. in Tim. 336.LXXXIX. Κατέθετο γὰρ νῦν ἐν ψυχῇ, ἐν σώματι δὲ  
Τμέας ἐγκατέθηκε πατὴρ ἀνθρῶν τε θεῶν τε.For the Father of gods and men placed the mind in soul,  
But in body he placed you.

LXXX. Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε ταῖς ψυχαῖς.

The paternal mind has sowed symbols in the souls.

Z.

Psell. 26.—Plet. 6.

LXXXI. Ψυχαῖς σπινδήρα δυσὶ κράσται ὄμοιοίαις  
Νῷ καὶ πνεύματι θείῳ, ἐφ' οἷς τρίτον ἀγρὸν ἔρωτα,  
Συνδετικὸν πάνταν ἐπιβήτορα σεμνὸν ἔνθηκεν.Having mingled the vital spark from two according substances,  
Mind and Divine Spirit, as a third to these he added  
Holy Love, the venerable charioteer uniting all things.

Lyd. de Men. 3.—Tay.

LXXXII. Τὴν ψυχὴν ἀναπλήσας ἔρωτι βαθεῖ.

Filling the soul with profound love.

Z. or T.

Proc. in Pl. Theol. 4.

LXXXIII. Ψυχὴ ἡ μερόπαν θεὸν ἄγει πᾶς εἰς ἑαυτήν.

Οὐδὲν θνητὸν ἔχουσα ὅλη θεόθεν μεμέθευσται.

'Αρμονίαν αὐχεῖ γάρ, οὐδὲν γένεται βρότειον.

The Soul of men will in a manner clasp God to herself.

Having nothing mortal she is wholly inebriated from God,

For she glories in the harmony under which the mortal body  
exists. Z. Psell. 17.—Plet. 10.

LXXXIV. Αἱ μὲν ἐφραμενέστεραι ψυχαὶ δι' ἑαυτῶν θεῶνται τὸ ἀληθὲς,  
καὶ εἰσιν εὐρετικότεραι “σωζόμεναι δι' αὐτῆς ἄλκης” ὡς  
φησι τὸ λόγιον.

The more powerful souls perceive truth through themselves, and  
are of a more inventive nature. “Such souls are saved through  
their own strength,” according to the oracle.

T.

*Proc. in I. Alc.—Tay.*

LXXXV. Τὸ λόγιον φησι τὰς ψυχὰς ἀναγόμενας τὸν παιᾶνα φένειν.

The oracle says, ascending souls sing a paean.

Z. or T.

*Olym. in Phæd.—Tay.*

LXXXVI. Ἡ μάλιστὴ καίναι γε μακάρταται ἔχοντα πατέντα  
Ψυχάντων ποτὶ γαῖαν ἀπ' οὐράνοθεν προχέονται.  
Καίναι δὲ ὅλεισι τε καὶ οὐ φατὰ νήματ' ἔχουσαι,  
Οσσαὶ ἀπ' αἰγιλέντος, ἀνακ., σέθεν, ἥδει καὶ αὐτοῦ  
Ἐκ Διὸς ἐξεγένετο, Μίθου<sup>\*</sup> κρατερῆς ἵπται ἀνάγκη.

Of all souls those certainly are superlatively blessed  
Which are poured forth from heaven to earth ;  
And they are happy, and have ineffable stamina,  
As many as proceed from thy splendid self, O king,  
Or from Jove himself, under the strong necessity of Mithus.

Z. or T.

*Synes de Insom. 153.*

LXXXVII. Βήγεται σῶμα λιπόντων ψυχαὶ καθαρόταται.

The souls of those who quit the body violently are most pure.

Z.

*Psel. 27.*

LXXXVIII. Ψυχῆς ἐξαστῆρες άράπνοοι, εὐλυτοι εἰσί.

The ungirders of the soul, which give her breathing, are easy to  
be loosed.

Z.

*Psel. 32.—Plet. 8.*

LXXXIX. Καὶ γὰρ τήνδε ψυχὴν ἕδης ἀποκαταστάσαν,  
Ἄλλ' ἄλλην ἐνίησι πατήρ, ἐναριθμεῖον εἶναι.

For tho' you see this soul manumitted  
The Father sends another, that the number may be complete.

Z. or T.

<sup>\*</sup> μίθου Fr. Pat.

xc. . . . . Νοήσασαι τὰ ἔργα τοῦ πατρὸς  
 Μοίρης εἰμαρμένης τὸ πτερὸν φεύγουσιν ἀναιδεῖς·  
 'Εν δὲ θεῷ κεῖνται πυρσοὺς ἔλκουσας ἀχρείους,  
 'Εκ πατρίθεν κατιόντες ἀφ' ἣν ψυχὴν κατιόντων  
 'Εμπυρίαν δρέπεται καρπῶν, ψυχότροφον ἄνθος.  
 . . . . . Understanding the works of the Father  
 They avoid the shameless wing of fate ;  
 They are placed in God, drawing strong torches,  
 Descending from the Father, from which, as they descend, the  
 soul  
 Gathers of the empyreal fruits the soul-nourishing flower.

Z. or T.

*Proc in Tim. 321.*

xci. Τό γε τοι πνεῦμα τοῦτο τὸ ψυχικὸν, ὁ καὶ πνευματικὸν  
 ψυχὴν προστηρέντας οἱ εὐδίμονες, καὶ θεὸς καὶ δαίμον  
 ταντοδαπός, καὶ εἰδῶλον γίνεται, καὶ τὰς ποίνας ἐν τούτῳ  
 τίνει ψυχὴ. Χρῆσμοί τε γάρ ὡμοφάνουσι περὶ αὐτοῦ, ταῖς  
 ὥνταρ φαντασίαις τὴν ἑκεῖ διεξαγωγὴν τῆς ψυχῆς προσεικά-  
 ζοντες.

This animastic spirit, which blessed men have called the pneumatic soul, becomes a god, an all-various daemon, and an image, and the soul in this suffers her punishments. The oracles, too, accord with this account : for they assimilate the employment of the soul in Hades to the delusive visions of a dream.

Z. or T.

*Synes. de Insom. p. 189.—Tay.*

xcii. "Ἄλλην κατ' ἄλλην ζωὴν, ἀπὸ μεριζωμένων ὀχετῶν.  
 "Αναθεν διῆκοντος ἐπὶ τὸ κατ' ἄντικρο  
 Διὰ τοῦ κέντρου τῆς γῆς, καὶ\* πέμπτον μέσον, ἄλλον  
 Πυριόχον, ἐνθα κάτεσσι μέχρι ὄλαιων ὀχετῶν  
 Ζωηρόν πῦρ.

One life with another, from the distributed channels.  
 Passing from above through the opposite part  
 Through the centre of the earth ; and the fifth the middle,

\* Taylor gives only these two last lines from *Proc. in Tim. 172.*

Another fiery channel, where the life-beaming fire descends  
As far as the material channels.

Z. or T.

**xciii.** Ζωῆς τὸ ὑγρὸν σύμβολον· διὸ καὶ τότε μὲν λιβάδα καλοῦσιν  
αὐτὴν τῆς ὁλῆς ζωγονίας, τότε δὲ πηγὴν τίνα, καὶ Πλάτων  
καὶ πρὸ Πλάτωνος οἱ θεοί.

Moisture is a symbol of life; hence Plato, and the gods before  
Plato, call it (the soul); at one time the liquid of the whole of  
vivification, and at another time a certain fountain of it.

Z.

*Proc. in Tim. 318.—Tay.*

**xciv.** Ὡ τολμηρᾶς ἐκ\* φύσεως, ἀνθρώπε, τέχνασμα.

O man, of a daring nature, thou subtle production.

Z.

*Psel. 12.—Plet. 21.*

**xcv.** Σὺν γὰρ ἀγγεῖον θῆρες χθονὸς οἰκήσουσι.

For thy vessel the beasts of the earth shall inhabit.

Z.

*Psel. 36.—Plet. 7.*

**xcvi.** Cum anima currat semper, certo temporis spatio  
transit omnia, quibus peractis, cogitur recurrere  
paulatim per omnia denuo, atque eandem in mundo  
telam generationis retexere, ut placuit Zoroastri,  
qui iisdem aliquando causis omnino redeuntibus,  
eosdem similiter effectuò reverti putat.

Since the soul perpetually runs and passes through all things  
in a certain space of time, which being performed, it is presently  
compelled to run back again through all things and unfold the  
same web of generation in the world, according to Zoroaster, who  
thinks that as often as the same causes return, the same effects  
will in like manner be returned.

Z.

*Ficin de Im. An. 129.—Tay.*

**xcvii.** Voluit Zoroaster æthereum animæ indumentum in  
nobis assidue volvi.

\* τολμηρότατης Psel.—Fr. Patr.

According to Zoroaster, in us the ethereal vestment of the soul perpetually revolves.

Z.

*Ficin de Im. An. 131.—Tay.*

**xcviii.** Qui autem a Deo traditi sermones fontem per se laudant omnis animæ empyreas, id est empyrealis, ætherealis, materialis: et hunc sezjungunt ex totâ Zoogonotheâ, a quâ et totum fatum suspendentes duas faciunt σειρὰς, id est ordines, hanc quidem animalem, hanc autem ut diximus μορφαῖς, id est sortiam, fatalem. Et animam ex alterâ trahentes, quandoque autem fato servire, quando irrationalis facta, dominum permutaverit, pro providentiâ fatum.

The oracles delivered by the gods celebrate the essential fountain of every soul, the empyrean, the etherial, and the material. This fountain they separate from the whole vivific goddess\*; from whom also suspending the whole of fate, they make two series, the one animastic, or belonging to the soul, and the other belonging to Fate. They assert that the soul is derived from the animastic series, but that sometimes it becomes subservient to Fate, when passing into an irrational condition of being, it becomes subject to fate instead of Providence.

Z. or T.

*Proc. de Prov. ap. Fabr. VIII. 486.—Tay.*

## MATTER.

### MATTER, THE WORLD, AND NATURE.

**xcix.** Μήτρα συνέχουσα τὰ πάντα.

The matrix containing all things.

T.

c. Οὐλοφύης μερισμός καὶ ἀμέριστος.

Wholly division, and indivisible.

\* Rhea. Tay.

cI.     Ἐνθεν ἀρδὴν θρώσκει γένεσις πολυποικίλου ὅλης.

Thence abundantly springs forth the generation of multifarious matter.

T.

*Proc. in Tim. 118.*

cII.     Οἱ δὲ τὰ ἄτομα, καὶ αἰσθητὰ δημιουργοῦσι,  
Καὶ σωματοεῖδῆ, καὶ κατατεταγμένα εἰς ὅλην.

These frame indivisibles and sensibles,  
And corporiforms and things destined to matter.

T.

*Dam. de Prin.*

cIII.     Νύμφαι πηγαῖαι, καὶ ἐνύδρια πνεύματα πάντα,  
Καὶ χθόνιοι κόλποι τε καὶ ἡέριοι καὶ ὑπανγοι,  
Μηγαῖοι πάσης ἐπιβήτορες τὸ δὲ ἐπιβῆται  
Τῆς οὐρανίας τε καὶ ἀστερίας, καὶ ἀβύσσων.

The fontal nymphs, and all the aquatic spirits,  
And the terrestrial, aerial, and glittering recesses,  
Are the lunar riders and rulers of all matter,  
Of the celestial, the starry, and that which lies in the abysses.

*Lyd. p. 32.—Tay.*

cIV.     Τὸ κακὸν ἀμενηρότερον τοῦ μὴ ὄντος ἔστιν, κατὰ τὸ λόγιον.

Evil, according to the oracle, is more frail than nonentity.

Z. or T.

*Proc. de Prov.—Tay.*

cV.     Ἐπει μαζησόμενα, διὰ πάντος τοῦ κόσμου τὴν ὅλην διήκειν,  
ώσπερ καὶ οἱ θεοὶ φασιν.

We learn that matter pervades the whole world, as the gods also assert.

Z. or T.

*Proc. Tim. 142.*

cVI.     Ἄσωμάτα μὲν ἔστι τὰ θεῖα πάντα.  
Σώματα δὲ ἐν αὐτοῖς ὑμῶν ἔνεκεν ἐνδέδεται.  
Μὴ δυναμένως\* κατασχεῖν ἀσωμάτους τῶν σωμάτων,  
Διὰ τὴν σωματικὴν εἰς ἣν ἐνεκεντρίσθητε, φύσιν.

\* Δυναμίσους Fr. Patr.

All divine natures are incorporeal,  
 But bodies are bound in them for your sakes.  
 Bodies not being able to contain incorporeals  
 By reason of the corporeal nature, in which you are concentrated.

Z. or T.

*Proc. in Pl. Polit. 359.*

cviI.     Ἐργα νοῆται γὰρ πατρικὸς νόος αὐτογένεθλος,  
          Πᾶσιν ἐνέσπειρε δεσμὸν πυρίθριθη ἔρωτος,  
          Οφρά τὰ πάντα μέντη, χρόνον εἰς ἀπέραντον ἔργυτα.  
          Μέντη πάσῃ\* τὰ πατρὸς οὐερῷς ὑφασμένα φέγγει,  
          Ὄς ἐν ἔρωτι μέντη κόσμου στοιχεῖα θέοντα†.

For the paternal self-begotten mind understanding his works  
 Sowed in all the fiery bond of love,  
 That all things might continue loving for an infinite time.  
 That the connected series of things might intellectually remain  
 in all the light of the Father,  
 That the elements of the world might continue their course in love.

T.

*Proc. in Tim. 155.*

cviII.    Ο ποιητὴς ὃς αὐτουργῶν τεκτήνατο τὸν κόσμον.  
          Καὶ τὶς πυρὸς ὄγκος ἦν ἔτερος· τὰ δὲ πάντα  
          Αὐτουργῶν, ἵνα σῶμα τὸ κοσμικὸν ἐκτολιπεύθῃ.  
          Κόσμος δὲ ἔκδηλος, καὶ μὴ φαίνηται ὑμερώδης.

The Maker who, self-operating, framed the world,  
 And there was another mass of fire: all these things  
 He produced self-operating, that the body of the world might  
 be conglobed,  
 That the world might be manifest, and not appear membranous.

Z. or T.

*Proc. in Tim. 154.*

cix.      Ἄφομοιοὶ γάρ ἔσωτὸν, ἔκεινος ἐπιγόμενος  
          Τὸν τύπον περιβαλλέσθαι τὸν εἰδόλον.

For he assimilates himself, professing  
 To cast around him the form of the images.

\* T. — Μῆτι πᾶσι Fr. Patr.

† μέντη Fr. Patr.

cx. Νοῦ γὰρ μίμησα πέλει· τὸ δὲ τεχθὲν ἔχει τὶ σώματος.

For it is an imitation of Mind, but that which is fabricated has something of body.

Z. or T.

*Proc. in Tim.* 87.

cxi. Ἀλλά δ\* οὐνομα σεμνὸν ἀκοιμήτῳ στροφάλιγγι

Κόσμοις ἐνθρώσκων, κρατινὴν † διὰ πατρὸς ἐνιπήν.

But projecting into the worlds, through the rapid menace of the Father,

The venerable name with a sleepless revolution.

Z. or T.

*Proc. in Crat.*

cxii. Ἀπλῶς δ' οὖν οἱ τῶν στοιχείων αἰθέρες ἔχει.

The ethers of the elements therefore are there.

Z. or T.

*Olymp. in Phæd.*—Tay.

cxiii. Τοὺς τύπους τῶν χαρακτήρων, καὶ τῶν ἄλλων θείων φασμάτων  
ἐν τῷ αἰθέρι φαίνεσθαι, τὰ λόγια λέγουσιν.

The oracles assert, that the impression of characters, and of other divine visions, appear in the ether.

Z. or T.

*Simp. in Phys.* 144.—Tay.

cxiv. Ἐν τούτῳ γὰρ τὰ ἀτύπωτα τυποῦσθαι.

In this the things without figure are figured.

Z. or T.

*Simp. in Phys.* 143.

cxv. Τὸ ἀῤῥῆτα, καὶ τὰ βηταὶ συνθήματα τοῦ κόσμου.

The ineffable and effable impressions of the world.

cxvi. Καὶ δὲ μισοφανῆς κόσμος, καὶ τὰ σκολιὰ βεῖθρα

Τῷ δὲ πολλοὶ κατασύρονται †.

And the light-hating world, and the winding currents

Under which many are drawn down.

Z. or T.

*Proc. in Tim.* 339.

\* εστιν Tay.

† κριπνὴ Fr. P.

‡ κατασύρονται Fr. Patr.

CXVII. Τὸν ὅλον κόσμον ἐκ πυρὸς, καὶ ὕδατος, καὶ γῆς,  
Καὶ παντοτρόφου αἴθρης ποιεῖ.

He makes the whole world of fire, and water, and earth,  
And all-nourishing ether.

Z. or T.

CXVIII. Γῆν δὲ ἐν μέσῳ τιθεὶς, ὕδωρ δὲ ἐν γαιᾶς κόλποις,  
Ἡέρα δὲ ἀναθεν τούτων.

Placing earth in the middle, but water in the cavities of the earth,  
And air above these.

Z. or T.

CXIX. Πῆξε δὲ καὶ πολὺν ὄμιλον ἀστέρων ἀπλανῶν.  
Μὴ τάσσει ἐπιπόνῳ πονηρῷ  
Πῆξῃ δὲ πλάνην οὐδὲ ἔχονση φέρεσθαι.  
Τὸ πῦρ πρὸς τὸ πῦρ ἀναγκάστας.

He fixed a great multitude of inerratic stars,  
Not by a laborious and evil tension,  
But with a stability void of wandering,  
Forcing the fire to the fire.

Z. or T.

*Proc. in Tim.* 280.

CXX. Ἐπτὰ γὰρ ἔξωγκωσε πατὴρ στερεάμιτα κόσμον·  
Τὸν οὐρανὸν κυρτῷ σχήματι περικλεῖσας.

For the Father congregated the seven firmaments of the world,  
Circumscribing the heaven with a convex figure.

Z. or T.

*Dam. in Parm.*

CXXI. Ζώαν καὶ πλανωμέναν ὑφέστηκεν ἐπτάδα.  
He constituted a septenary of erratic animals.

Z. or T.

CXXII. Τὸ ἀτάκτον αὐτῶν εὐτάκτοις ἀνακρέμασται ζόναις.  
Suspending their disorder in well-disposed zones.

Z. or T.

cxxiii. Ἐξ αὐτοὺς ὥπετησεν, ἔθομον ἡδασόν  
Μεσεμβολήσας πῦρ.

He made them six in number, and for the seventh  
He cast into the midst the fire of the sun.

Z. or T.

*Proc. in Tim.* 280.

cxxiv. Κέντρον ἀφ' οὗ πάσαι\* μεχρὶς ἀν τυχὸν ἴσαι ἔστι.

The centre from which all (lines) which way so ever are equal.

Z. or T.

*Proc. in Euc.* 49.

cxxv. Καὶ ταχὺς ἡλίος περὶ κέντρον, ὅπως ἀθάς, ἔλθῃ.

And that the swift sun may come as usual about the centre.

Z. or T.

*Proc. in Plat. Th.* 317.

cxxvi. Κέντρῳ ἐπισπέρχων ἐαυτὸν φωτὸς κελαδόντος.

Eagerly urging itself towards the centre of resounding light.

T.

*Proc. in Tim.* 236.

cxxvii. Ἡλίου τε μέγαν, καὶ λαμπρὰν σελήνην.

And the great sun and the bright moon.

cxxviii. Χαίται γὰρ ἐς ὅδην πεφυκότι φωτὶ βλέπονται.

For his hairs appear like rays of light ending in a sharp point.

T.

*Proc. in Pl. Pol.* 387.

cxxix. Ἡλιάκων τε κύκλων, καὶ μηναίων ναναχισμῶν.

Κολπῶν τε ἡερίων.

Αἰθῆς μέλος\* ἡλίου τε, καὶ μήνης ὄχετῶν, ἢ τε ἡέρος.

And of the solar circles, and of the lunar clashings,

And of the aerial recesses,

The melody of the ether, and of the sun, and of the passages of  
the moon, and of the air.

Z. or T.

*Proc. in Tim.* 257.

cxxx. Οἱ γε μυστικώτατοι τῶν λόγων, καὶ τὴν ὀλόγητα αὐτοῦ τὴν

\* Tay. substitutes καὶ πρὸς δ.

† μερος Tay.

ἐν τοῖς ὑπερκοσμιοῖς παραδεδόπαισι. ἐκεῖ γὰρ ὁ ἡλιακὸς κόσμος καὶ τὸ ὅλον φῶς, ἀς αἱ τε Χαλδαίων φήμαι λέγουσι.

The most mystic of discourses inform us, that the wholeness of him (the sun) is in the supermundane orders: for there a solar world and a total light subsist, as the oracles of the Chaldaeans affirm.

Z. or T.

*Proc. in Tim. 264.—Tay.*

CXXXI. Ὁ ἀληθέστερος ἥλιος συμμέτρει τῷ χρόνῳ τὰ πάντα, χρόνος  
χρόνος ἢν διέχων, κατὰ τὴν περὶ αὐτοῦ τῶν θεῶν ὀμφῆν.

The more true sun measures all things by time, being truly a time of time, according to the oracle of the gods concerning it.

Z. or T.

*Proc. in Tim. 249.—Tay.*

CXXXII. Ὁ δίσκος ἐπὶ τῆς ἀνάστρου φέρεται, πολὺ τῆς ἀπλανοῦς  
ὑψηλότερας. καὶ οὕτω δὲ τῶν μὲν πλανημένων οὐκ ἔξει τὸ  
μέσον, τριῶν δὲ τῶν κόσμων κατὰ τὰς τελεστικὰς ὑποθέσεις.

The disk (of the sun) is carried in the starless much above the inerratic sphere: and hence he is not in the middle of the planets but of the three worlds, according to the telestic hypotheses.

Z. or T.

*Jul. Orat. V. 334.—Tay.*

CXXXIII. Πῦρ πυρὸς ἔξοχέτευμα,  
Καὶ πυρὸς ταμίας.

(The sun is a)\* fire, the channel of fire, and the dispenser of fire.

Z. or T.

*Proc. in Tim. 141.*

CXXXIV. †Ἐνθα Κρόνος.

Ἡέλιος πάρεδρος ἐπισκοπέων πόλον ἄγνοι.

Hence Cronus.

The sun assessor beholding the pure pole.

CXXXV. Λύθερίος τε δρόμος καὶ μήνης ἄπλετος δρυὶς,  
Ἡέριοι τε βοσι.

\* Tay. inserts.

† Taylor omits this and the two following.

The ethereal course and the vast motion of the moon  
And the aerial fluxes.

Z. or T.

*Proc. in Tim. 257.*

cxxxvi. Αἰθήρ, ἥλιε, πνεῦμα σελήνης, ἀρος ἄγοι.

Oh ether, sun, spirit of the moon, leaders of the air.

Z. or T.

*Proc. in Tim. 257.*

cxxxvii. Καὶ πλατύς ἀὴρ, μηναῖδις τε δρόμος, καὶ πολὸς ἡλίου.

And the wide air, and the lunar course, and the pole of the sun.

Z. or T.

*Proc. in Tim. 257.*cxxxviii. Τίκτει γὰρ ἡ θεὰ ἡλέων τε μέγαν καὶ λαμπρὰν σελήνην.  
For the goddess brings forth the great sun and the bright moon.cxxxix. Συλλέγει αὐτὸς, λαμβάνοντα αἰθρῆς μέλος\*,  
Ἡλίου τε, σελήνης τε, καὶ ὅσα ἡρι συνέχονται.  
She collects it, receiving the melody of the ether,  
And of the sun, and of the moon, and of whatsoever things are  
contained in the air.cxl. Ἀρχει δὲ αἱ φύσις ἀκαμάτη κόσμων τε καὶ ἔργων  
Οὐρανὸς ὅφρα θέει δρόμον ἀΐδιον κατασύρων.Καὶ ὅπως ἂν αἱ ἄλλαι περίδος πληρώνται ἡλίου, σελήνης, ὥρων,  
νυκτὸς, ἡμέρας.Unwearied nature rules over the worlds and works,  
That heaven drawing downward might run an eternal course,  
And that the other periods of the sun, moon, seasons, night, and  
day, might be accomplished.

Z. or T.

*Proc. in Tim. 4. & 323.—Tay.*

cxli. Νάτοις δὲ ἀμφὶ θεᾶς φύσις ἀπλετος ἡώρηται.

Immense nature is exalted about the shoulders of the goddess.

T.

*Proc. in Tim. 4.*

\* μέρος Tay.

CXLII. Τῶν Βαβυλωνίων οἱ δοκιμάτατοι, καὶ Ὀστάνης, καὶ Ζωράστρης, ἀγέλας κυριῶν καλοῦσι τὰς ἀστρικὰς σφαιράς. "Ητοι παρ' ὅσον τελείας ἄγονται περὶ τὸ κέντρον μόνα παρὰ τὰ σωματικὰ μεγέθη" ἡ ἀπὸ τῶν σύνδεσμοι τῶν καὶ συάγονται χρηματίζεντος δογματίζεσθαι παρ' αὐτῶν τῶν φυσικῶν λόγων, ἃς ἀγένους κατὰ τὰ αὐτὰ καλοῦσιν ἐν τοῖς ιεροῖς λόγοι; κατὰ παρέμπτωσιν δὲ τοῦ γάμμα, ἀγγέλους. Διὸ καὶ τῶν καθ' ἑκαστὴν τούτων ἀγέλων ἔχαρχοτας ἀστέρας, καὶ δαιμονιαὶ ὄμοιοις ἀγγέλους, καὶ ἀρχαγγέλους προσαγορεύεσθαι, οἵπερ, εἰσὶν ἐπτὰ τὸν ἀριθμὸν.

The most celebrated of the Babylonians, together with Ostanes and Zoroaster, very properly call the starry spheres *herds*; whether because these alone among corporeal magnitudes, are perfectly carried about a centre, or in conformity to the oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourses herds, and by the insertion of a *gamma*, angels. Wherefore the stars which preside over each of these herds are considered demons similar to the angels, and are called archangels: and they are seven in number.

Z. *Anon. in Theologumenis Arithmeticis.—Tay.*

CXLIII. Congruitates materialium formarum ad rationes animæ mundi, Zoroaster divinas illices appellavit.

Zoroaster calls the congruities of material forms to the reasons of the soul of the world, divine allurements.

Z. *Fic. de vit cœl. comp. 519.—Tay.*

## MAGICAL AND PHILOSOPHICAL PRECEPTS.

CXLIV. Μὴ τὰ πειλάρια μέτρα γαιῆς ὑπὸ σὴν φρένα βάλλου  
Οὐ γὰρ ἀληθείης φυτὸν ἐνὶ χθονὶ.  
Μῆτε μέτρει μέτρα ἥλιον κανόνας συαθρίστας  
Ἄιδιῷ βουλῇ φέρεται πιτρὸς οὐχ ἔνεκεν σοῦ.  
Μήνης ἥπτον ἔστον δὲ τρέχει ἔργῳ διάγκης.

'Αστέριαν προπόρευμα, σέθεν χάριν οὐκ ἐλοχεύθη.  
 Αἴθριος ὄρνιθαν ταρσὸς πλατὺς οὐ ποτ' ἀληθῆς,  
 Οὐ θυσίων σπλάγχνων τε, τομαῖ' τάδ' ἀθύρματα πάντα,  
 'Εμπορικῆς ἀπάτης στηρίγματα φεῦγε σὺ ταῦτα  
 Μέλλων εὐσεβῆς ἱερὸν παράδεισον ἀνοίγειν.  
 "Ἐνθ' ἀρετὴ, σοφία τε, καὶ εὐνόμια συνάγονται.

Direct not thy mind to the vast measures of the earth ;  
 For the plant of truth is not upon ground.  
 Nor measure the measures of the sun, collecting rules,  
 For he is carried by the eternal will of the father, not for your  
     sake.  
 Dismiss the impetuous course of the moon ; for she runs always  
     by the work of necessity.  
 The progression of the stars was not generated for your sake.  
 The wide aerial flight of birds is not true,  
 Nor the dissections of the entrails of victims : they are all mere  
     toys,  
 The basis of mercenary fraud : flee from these  
 If you would open the sacred paradise of piety  
 Where virtue, wisdom, and equity, are assembled.

Z.

*Psel. 4.*

**CXLV.**     Μήτε κάτω νεύσεις εἰς τὸν μελαναυγέα κόσμον,  
 'Ω βιθὸς αἰὲν ἀπιστος ὑπέστρωται τε καὶ "Ἄδης  
 'Λυμφικνεφῆς βυθῶν, εἰδωλοχαρῆς, ἀνόητος,  
 Κρημνώδης, σκολιὸς, πωρὸν βάθος, αἰὲν ἐλίσσων,  
 'Αεὶ νυμφεύων αἴφαντες δέμας, ἄργον ἀπνευμον.

Stoop not down to the darkly-splendid world ;  
 In which continually lies a faithless depth, and Hades  
 Cloudy, squalid, delighting in images unintelligible,  
 Precipitous, winding, a blind profundity always rolling,  
 Always espousing an opacious, idle, breathless body.

Z. or T.

*Synes de Insom. 140.*

**CXLVI.**     Μήτε κάτω νεύσεις, κρημνὸς κατὰ γῆς ὑπόκειται.  
 'Επταπόρου σύρων κατὰ βαθμίδος· ἦν ὑπὸ δεινῆς  
 'Ανάγκης θρόνος ἔστι.

Stoop not down, for a precipice lies below the earth,  
Drawing under a descent of seven steps, beneath which  
Is the throne of dire necessity.

Z.

*Psel. 6.—Plet. 2.*

CXLVII. Μῆτε<sup>\*</sup> τοῦτο τῆς ὑλῆς σκύβαλον κρημνῆ καταλεῖθεις  
Ἐστὶν καὶ τὸ εἰδώλῳ μέρις εἰς τόπουν ἀμφιφάντα.

Leave not the dross of matter on a precipice,  
For there is a portion for the image in a place ever splendid.

Z.

*Psel. 1. 2.—Plet. 14.—Syn. 140.*

CXLVIII. Μὴ φύσεως καλέσγεις αὐτόπετρον ἄγαλμα.  
Invoke not the self-conspicuous image of nature.

Z.

*Psel. 15.—Plet. 23.*

CXLIX. Μὴ φύσιν δὲ ἐμβλέψεις, εἰμαρμένων οὐνομα τῆσθε.  
Look not upon nature, for her name is fatal.

Z.

*Proc. in Plat. Th. 143.*

CL. Οὐ γὰρ χρῆ κείνους σε βλέπειν πρὶν τῶμα τελεσθῆ  
Οὐτε τὰς ψυχὰς θέλγοντες ἀεὶ τῶν τελετῶν ἀπάγουσι.

It becomes you not to behold them before your body is initiated,  
Since by always alluring, they seduce the souls of the initiated.

Z. or T.

*Proc. in I. Alcib.*

CLI. Μὴ ἔξαξης, ἵνα μὴ ἔξινστα ἐχῆται.

Bring her || not forth, lest in departing she retain something.

Z.

*Psel. 3.—Plet. 15.*

CCLI. Μὴ πνεῦμα μολύνῃς μῆτε βαθύνγες τὸ ἐπίπεδον.

Defile not the spirit, nor deepen a superficies.

Z.

*Psel. 19.—Plet. 13.*

\* Synes. unites the two, and subjoins ἕχει γάρ τινα εἰς αὐτῷ μερίδα. For it has a portion in it.

† Οὐ τῷ Syn.

‡ Ἐλλὰ καὶ Syn.

§ φύσεως Fr. Pat.

|| The soul.—Tay.

CLIII. Μὴ σὺ αὔξανε τὴν εἰμαρμένην.

Enlarge not thy destiny.

Z.

*Psel. 37.—Plet. 4.*

CLIV. Οὐδὲ ὑπερβάθμιον πόδα βίπτων, κατὰ τὸ λόγιον εἰς τὴν θεοσεβείαν.  
Not hurling, according to the oracle, a transcendent foot towards  
piety.

Z. or T.

*Dam. in vit. Isidori ap. Suid.—Tay.*

CLV. Ὁμώνατα βάρβαρα μηποτ' ἀλλάξης,  
Εἰσὶ γὰρ ὄντατα παρ' ἔκαστοις θεόσδοτα  
Δύναμιν ἐν τελεταῖς ἀφήγητον ἔχοντα.

Never change barbarous names,  
For there are names in every nation given from God,  
Having unspeakable efficacy in the mysteries.

Z. or T.

*Psel. 7.—Niceph.*

CLVI. Nec ex eas cum transeat lictor.

Go not out when the lictor passes by.

Z.

*Pic. Concl.—Tay.*

CLVII. Ἐλπὶς τρεφέτω σε πυρίοχος ἀγγελικῷ ἐνὶ χώρῃ.

Let fiery hope nourish you in the angelic region.

Z. or T.

*Olym. in Phaed.—Proc. in Alcib.*

CLVIII. Ἡ πυριθαλπῆς ἔννοια πρωτίστην ἔχει τάξιν.  
Τῷ πυρὶ γὰρ βροτὸς ἐμπελάστας θέοθεν φάτις ἔξει.  
Δηθύνοντι γὰρ βροτῷ κραιπνῷ μάκαρες τελέθουσι.

The fire-glowing conception has the first rank,  
For the mortal who approaches the fire shall have light from God,  
For to the persevering mortal, the blessed immortals are swift.

Z. or T.

*Proc. in Tim. 65.*

CLIX. Παρακελεύονται οἱ θεοὶ<sup>1</sup>  
Νοεῖν μορφὴν φῶτος προτέλεισαν.

The Gods exhort us  
To understand the preceding form of light.

Z. or T.

*Proc. in Crat.—Tay.*

CLX. Χρῆ σε σπεύδειν πρὸς τὸ φάσις καὶ πατρὸς αὐγὰς,  
Ἐνθεν ἐπέμφθη σοι ψυχὴ, πολὺν ἐσσαμένη νοῦν.

It becomes you to hasten to the light and the rays of the Father,  
From whence was sent to you a soul endued with much mind.

Z.

*Psel. 33.—Plet. 6.*

CLXI. Ζήτησον παραδείσουν.

Seek paradise.

Z.

*Psel. 20.—Plet. 12.*

CLXII. Μάνθανε τὸ νοητὸν, ἐπεὶ νόου ἔξιν ὑπάρχει.

Learn the Intelligible, for it subsists beyond the mind.

Z.

*Psel. 41.—Plet. 27.*

CLXIII. Ἐστι γάρ τὶ νοητὸν, ὁ χρῆ σὲ νοεῖν νόου ἄνθει.

There is a certain Intelligible which it becomes you to understand  
with the flower of Mind.

Z.

*Psel. 31.—Plet. 28.*

CLXIV. 'Αλλ' οὐκ εἰσδέχεται κείνης τὸ θέλειν πατρικὸς νοῦς,  
Μέχρις ἂν ἔξιλθῃ λήθης, καὶ βῆμα λαλήσῃ  
Μήμην ἐνθεμένη \* πατρικοῦ συνθήματος ἀγνοῦ.

But the paternal mind receives not her † will  
Until she has gone out of oblivion, and pronounce the word,  
Assuming the memory of the pure paternal symbol.

Z.

*Psel. 39.—Plet. 5.*

CLXV. Τοῖς δὲ διδακτὸν ἔδωκε φάσις γνώρισμα λαβέσθαι·  
Τοὺς δὲ ὑπένθυτας ἔης ἐνεκάρπισεν ἀλκῆς.

\* εἰσθεμένη Fr. Pat.

† The soul.—Tay.

To these he gave the ability of receiving the knowledge of light;  
Those that were asleep he made fruitful from his own strength.

Z. or T.

*Syn. de Insom. 135.*

**CLXVI.** \*Οὐ δὴ χρῆ σφιδρότητι νοεῖν τὸ νοητὸν ἔκεινο.  
 'Αλλὰ νόου ταναῦ ταναῆ φλογὶ πάντα μετρούσῃ,  
 Πλὴν τὸ νοητὸν ἔκεινο. Χρῆ † δὴ τοῦτο νοῆσαι·  
 \*Η γὰρ ἐπεγκλήνης σον νοῦν, κραχεῖνο νοῆσεις  
 Οὐν ἀτενῶς. † 'Αλλ' ἀγνὸν ἐπίστροφον ὅμιλα φέροντα,  
 Σῆς ψυχῆς τεῖναι κενὸν νόον εἰς τὸ νοητὸν,  
 \*Οφρα μάθης τὸ νοητὸν  
 'Επεὶ ἔξω νόον ὑπάρχει.

It is not proper to understand that Intelligible with vehemence,  
But with the extended flame of an extended mind measuring all  
things

Except that Intelligible. But it is requisite to understand this : .  
 For if you incline your mind you will understand it  
 Not earnestly, but it becomes you to bring with you a pure and  
 inquiring eye,  
 To extend the void mind of your soul to the Intelligible,  
 That you may learn the Intelligible,  
 Because it subsists beyond mind.

T.

*Dam.*

**CLXVII.** \*Ως τὶ νοῶν, οὐ κεῖνον νοῆσεις.

You will not understand it, as when understanding some par-  
ticular thing.

T.

*Dam.*

**CLXVIII.** Οἱ τὸν ὑπερκόσμον πατρικὸν βυθὸν ἴστε νοῦστες.

You, who understand, know the supermundane paternal depth.

Z. or T.

*Dam.*

\* Patr. joins this with the preceding.

† χριώ Fr. Patr.

‡ ἀκτενῶ; Fr. Patr.

CLXIX. Οὐ γὰρ ἔστιν ἐφίκτα τὰ θεῖα βρέτοις τοῖς σῶμα νοῦσιν,  
Καὶ ὅσαι γύμνητες ἀνὴ σπεύδουσι πρὸς ἕψος.

Things divine are not attainable by mortals who understand body,  
But only as many as are lightly armed arrive at the summit.

Z. or T.

*Proc. in Crat.—Tay.*

CLXX. Ἐσταμένου πάντευχον ἀλκὴν φωτὸς κελάδοντος,  
Ἄλκῃ τριγλίχῳ νόσῳ ψυχῆν δ' ὑπελίσαντα  
Παντοίαδος,\* σύνθημα βάλλειν φρενὶ μηδὲ ἐπιφοιτᾶν  
Ἐμπυρίοις σποράλην ὄχετοῖς, ἀλλὰ στιβαρῷδην.

Having put on the complete-armed vigour of resounding light.  
With triple strength fortifying the soul and the mind,  
He must put into the mind the symbol of variety, and not walk  
Dispersedly on the empyreal channels, but collectively.

CLXXI. Καὶ γὰρ δὲ πάντευχος, ἐνπλόος, εἴκε θέρφι.

For being furnished with every kind of armour, and armed, he is  
similar to the goddess.

T.

*Proc. in Pl. Th. 324.—Tay.*

CLXXII. Δίζεο σὺ ψυχῆς ὄχετὸν, θεν, ἢ τινὶ τάξει  
Σώματι θητεύσας, † ἐπὶ τάξιν ἀφ' ἣς ἔργος  
Αἴθις ἀναστήσεις, ιερῷ λόγῳ ἔργον ἐνόσας.

Explore the river of the soul, whence, or in what order,  
Having become a servant to body, you may again rise  
To the order from which you descended, joining works to sacred  
reason.

Z.

*Psel. 5.—Plet. 1.*

CLXXIII. Πάντοθεν ἀπλάστῳ ψυχῇ πυρὸς ἡνία τεῖνον.

Every way to the unfashioned soul extend the reins of fire.

Z.

*Psel. 11.—Plet. 24.*

\* παντοῖο Tay.

† τιθέσας Fr. Patr.

CLXXIV. Ἡγείσθω ψυχῆς βάθος ἄμβροτον, ὅμικατα δ' ἄρδη  
Πάντα ἐκπέτασον ἄνω.

Let the immortal depth of your soul lead you,  
But earnestly extend your eyes upwards.

Z.

*Psel. 11.—Plet. 20.*

CLXXV. Χρῆ δὲ χαλίνωσαι ψυχὴν βρότον ὅντα νοητὰ,  
Ὦφρα μὴ ἐγκύρσῃ χθονὶ δυσμόρφῳ ἀλλὰ σωάθῃ.

Man, being an intelligible mortal, must bridle his soul,  
That she may not incur terrestrial infelicity but be saved.

*Lyd. de Men. 2.—Tay.*

CLXXVI. . . . . Ἐκτείνας πύρινον νοῦν  
Ἐργον ἐπ' εὐσεβίης, βεντὸν καὶ σῶμα σωάσεις.

If you extend the fiery mind to the work of piety,  
You will preserve the fluxible body.

Z.

*Psel. 22.—Plet. 16.*

CLXXVII. Ἡ τελεστικὴ ζωὴ διὰ τοῦ θεοῦ πυρὸς ἀφανίζει τὰς ἐκ τῆς  
γενέσεως ἄπασας κηλίδας, ὡς τὸ λόγιον διδάσκει, καὶ πᾶσαν  
τὴν ἀλλότριον, ἦν ἐφειλκύσατο τῆς ψυχῆς τὸ πνεῦμα, καὶ  
ἀλογιστὸν φύσιν.

The telestic life, through a divine fire, removes all the stains, together with every foreign and irrational nature, which the spirit of the soul attracted from generation, as we are taught by the oracle to believe.

Z. or T.

*Procl. in Tim. 331.—Tay.*

CLXXVIII. Τὰ τῶν Θεῶν λόγιά φασι, ὅτι διὰ τῆς ἀγιστείας οὐχ ἡ ψυχὴ  
μόνον, ἀλλὰ καὶ τὰ σώματα βοηθείας πολλῆς καὶ σωτηρίας  
ἀξιοῦνται. Σώζεται γάρ (φησι) καὶ τὸ πικρὸς θλῆς περί-  
βλημα βρότειον. οἱ Θεοὶ ὑπεράγγοις παραχελευόμενοι τῶν  
Θεουργῶν κατεπαγγέλλονται.

The oracles of the Gods declare, that, through purifying ceremonies, not the soul only, but bodies themselves become worthy of receiving much assistance and health: “for (say they) the

mortal vestment of bitter matter will, by this means, be preserved." And this, the Gods, in an exhortatory manner, announce to the most holy of Theurgists.

Z. or T.

*Jul. Orat. V. p. 334.—Tay.*

CLXXXIX. Φευκτέον, κατὰ τὸ λόγιον,  
Τὸ πλῆθος τῶν ἀνθρώπων τῷ ἀγέλῳ λέγειν.

We should flee, according to the oracle,  
The multitude of men going in a herd.

Z. or T.

*Proc. in I. Alc.—Tay.*

CLXXX. Qui se cognoscit, in se omnia cognoscit.  
Who knows himself knows all things in himself.

Z.

*I Pic. p. 211.—Tay.*

CLXXXI. Responsa saepe victoriam dant nostris electionibus,  
et non soli ordini mundalium periodorum : puta  
quando et dicunt : "Te ipsum videns, verere." Et  
iterum : "Extra corpus esse te ipsum crede, et  
es." Et quid oportet dicere, "Ubi et aegritudines  
voluntarias pullulare nobis aiunt ex tali vitâ nostrâ  
nascentes."

The oracles often give victory to our own choice, and not to the order alone of the mundane periods. As, for instance, when they say, "On beholding yourself, fear." And, again, "Believe yourself to be above body, and you are." And, still further, when they assert "That our voluntary sorrows germinate in us as the growth of the particular life we lead."

Z. or T.

*Proc. de Prov. p. 483.—Tay.*

CLXXXII. Ἀλλὰ ταῦτα ἐν ἀβάτοις σηκοῖς διανοίας ἀνελίττε.

These things I revolve in the recluse temples of my mind.

CLXXXIII. Ός γοῦν φησὶ καὶ τὸ λόγιον, οὐδεὶς ἔτεκεν ἄλλου ἀποστρέ-  
φεται θεὸς ἄνδρα, καὶ νέας ἐπιπέμπει ἀτραπὸς ὡς ὅταν  
ἀτάκτως καὶ πλημμελῶς ἐπὶ τὰ θειάτα τῶν θεαρημάτων,

ἢ τῶν ἔργων, καὶ τὸ λεγόμενον, ἀμυῆτοις στόμασιν, ἢ  
ἀνίπτοις ποσὶ πιησόμεθα τὴν ἄνοδον. Τὸν γὰρ οὕτω με-  
τίστων, ἀτέλεις μὲν εἰς διαβάσεις, κεναὶ δὲ αἱ ὄρμαι,  
τυφλαὶ δὲ αἱ ἀτραποί.

As the oracle, therefore, says, “God is never so much turned away from man, and never so much sends him new paths, as when he makes ascent to the most divine of speculations, or works, in a confused or disordered manner, and, as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progressions are imperfect, the impulses are vain, and the paths are dark.”

Z. or T.

*Proc. in Parm.—Tay.*

CLXXXIV. Οὐδὲν ὅτι πᾶς ἀγαθὸς θεὸς εἰδότες ἀταλάργοις  
Νήψατε.

Not knowing that every god is good, you are fruitlessly vigilant.

Z. or T.

*Proc. in Pl. Pol. 355.—Tay.*

CLXXXV. Οὐ γὰρ ὡφ' εἰμάρτην\* ἀγέλην πίπτουσι Θεουργοί.

Theurgists fall not so as to be ranked among the herd that are  
in subjection to fate.

*Lyd. de Men.—Tay.*

CLXXXVI. Θεῖος ὁ τῆς ἐννεάδος ἀριθμὸς ἐκ τριῶν τριάδων πληρούμενος, καὶ  
τὰς ἀκρότητας τῆς θεολογίας κατὰ τὴν Χαλδαικὴν φιλοσο-  
φίαν (ὧς φησιν δὲ Πορφύριος) ἀποσάζειν.

“That the number nine is divine, receiving its completion from  
three triads, and preserving the summits of theology according to  
the Chaldaic philosophy, as Porphyry informs us.”

*Lyd. p. 121.—Tay.*

CLXXXVII. Λαιῆσ’ ἐν λάγοσιν Ἔκάτης ὀρετῆς πέλε πηγή·  
“Ἐνδον ὅλη μίμουσα, τὸ πάρθενον οὐ προΐεισα.

In the left sides of Hecate is a fountain of virtue,  
Which remains entire within, not sending forth its virginity.

Z.

*Psel. 13.—Plet. 9.*

\* Tay. proposes εἰμαρμένην.

CLXXXVIII. Αὐτοὺς\* δὲ χθὼν κατοδύρεται † ἐς τέκνα μέχρις,  
And the earth bewails them even to their children.

Z.

*Psel. 21.—Plet. 3.*

CLXXXIX. Αἱ ποίαι μερόπων ἀγκυτείραι.  
The furies are the constrainers of men.

Z.

*Psel. 25.—Plet. 19.*

CXC. Ἰνα μὴ βαπτισθείστα χθονὸς οἰστροις, καὶ ταῖς τῆς φύσεως  
ἀνάγκαις (ὧς φησί τις τῶν Θεῶν) απόληται.

Lest being baptized in the furies of the earth, and in the necessities of nature (as some one of the gods says) it should perish.

Z. or T.

*Proc. in Theol. 297.—Tay.*

CXCI. Ἡ φύσις πέιθει εἶναι τοὺς δαίμονας ὄγκον  
Καὶ τὰ κακῆς ἔλης βλαστήματα χρηστὰ, καὶ ἁσθλά.

Nature persuades us that there are pure demons,  
Even the blossoms of evil matter are useful and good.

Z.

*Psel. 16.—Plet. 18.*

CXCII. Adhuc tres dies sacrificatibus, et non ultra.  
As yet three days ye shall sacrifice, and no longer.

Z.

*Pic. Concl.—Tay.*

CXCIII. Αὐτὸς δὲ ἐν πρώτοις ἵερεὺς πυρὸς ἔργα κυβερνῶν,  
Κύματι ράινεσθω παγερῷ βαρυηχέος † ἀλμῆς.

In the first place, the priest, who governs the works of fire,  
Must sprinkle with the cold water of the loud-sounding sea.

Z. or T.

*Proc. in Crat.—Tay.*

CXCIV. Ἐνέργεις περὶ τὸν Ἐκατικὸν στρόφαλον.

Energize about the Hecatic Strophalus.

Z.

*Psel. 9.—Nicep.*

\* Αἱ τούσδε Psel.—Αἱ τούς δὲ Tay.

† καταφύτεαι Psel. Tay.—κατάρικται Fr. Patr.

‡ βαρύχετος Al.—βαρυηχέτου Schaef.—βαρυηχέτος Tay.

**cxcv.**    'Ηνίκα δ' ἐρχόμενον πρόσγειον δάίμον' ἀδρήσγε,  
Θύε λίθον Μνῖζουριν ἐπαιδῶν.

When you shall see a terrestrial demon approaching  
Exclaim, and sacrifice the stone Mnizurin.

Z.

*Psel. 40.*

**cxcvi.**    Πολλάκις ἦν λέξης μοὶ ἀδρήσης πάντ' αἰχλύοντα,\*  
Οὐδὲ γάρ οὐρανίος κυρτὸς τοτὲ φανεται ὄγκος.  
Ἄστέρες οὐ λάμπουσι, τὸ μῆνις φῶς κεκάλυπται,  
Χθὼν οὐχ ἔστηκεν, φλέγεται† τε πάντα κεραυνοῖς.

If you often invoke me you shall see all things darkening,  
For neither does the convex bulk of heaven then appear,  
Nor do the stars shine, the light of the moon is hidden,  
The earth stands not still, but all things appear in thunders.

Z.

*Psel. 10.—Plet. 22.*

**cxcvii.**    .....'Ἐκ δ' ἄρα κόλπων  
Γαίης θρόσκουσι χθόνιοι κίνες, οὐ ποτ' ἀληθίς  
Σῆμα‡ βρότῳ ἀνδρὶ δεικνῦντες.  
..... From the cavities  
Of the earth leap forth terrestrial dogs,  
Shewing no true sign to mortal man.

Z.

*Psel. 23.—Plet. 17.*

**cxcviii.**    Πῦρ ἵκελον σκιρτήδον§ ἐπ' ἡέρος οἴδμα || τιταῖνον,  
\* Ή καὶ πῦρ ἀτύπωτον, ὅθεν φανὴν προθέουσαν,¶  
\* Ή φῶς πλούσιον,\*\* ἀμφιφανὲς†† ροζαῖον, ἐλυχθὲν.  
\* Άλλὰ καὶ ἵππον ἰδεῖν φωτὸς πλέον ἀστράπτοντα,

\* Lob.—ἀδρήσεις πάντα λόγια Tay. Fr. Patr.—πάντη λεκτός Plet.

† βλέπεται Fr. Patr. Tay.

‡ σῶμα Fr. Patr.

§ σκιρτητή Lob.

|| Θμα Lob.

¶ Lob proposes φωταλ προθέουσιν.

\*\* Gesn. and Tay. have πλήσιον.

†† Tay.—ἀμφιχύδη Lob—ἀμφὶ γύνη Herman.—ἀμφιγύνη Vulg.

\*  
Ἡ καὶ παῖδα θοοῖς \* νότοις ἐποχούμενον ἵππου,  
Ἐμπυρον ἡ χρυσῷ τεπυκασμένον, ἡ παλίγυμνον,  
Ἡ καὶ τεξίοντα, καὶ ἑστηῶτ' ἐπὶ νότοις.

A similar fire flashingly extending itself into the waves of the air,  
Or even unfigured fire, whence an antecedent voice,  
Or light rich, glittering, resounding, revolved.  
But when you see a horse glittering with light,  
Or a boy, carried on the swift back of a horse,  
Fiery, or clothed in gold, or naked,  
Or shooting with a bow, or standing upon horseback—

Z. or T.

*Proc. in Pl. Polit. 380.*

cxcix.     \*Ηὐίκα βλέψῃς μορφῆς ἄτερ εἰδέρον πῦρ,  
Λαμπόμενον σκιρτήδαιν ὅλον κατὰ βενθία κόσμον,  
Κλῦθι πυρὸς φωνήν.

When you behold a sacred fire without form  
Shining flashingly through the depths of the whole world  
Hear the voice of fire.

Z.

*Psel. 14.—Plet. 25.*\* *τοῖς* Fr. Patr.

F R A G M E N T S  
OF THE  
HERMETIC, ORPHIC, PYTHAGOREAN,  
AND OTHER  
COSMOGONIES AND THEOGONIES.

## HERMETIC FRAGMENTS.

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### FROM THE ANCIENT HERMETIC BOOKS.

ΠΡΟ τῶν ὄντων ὄντων καὶ τῶν  
ζῶν ἀρχῶν, ἐστι Θεὸς εἰς, πρῶ-  
τος καὶ τοῦ πρώτου Θεοῦ καὶ  
βασιλέως, ἀκίνητος ἐν μονό-  
τητι τῆς ἔαυτοῦ ἐνότητος μένων.  
οὐτε γάρ νοητὸν αὐτῷ ἐπιπλέ-  
κεται, οὐτε ἄλλο τι παρά-  
δεγμα δὲ θύραται τοῦ αὐτο-  
πάτορος, αὐτογόνου, καὶ μονο-  
πάτορος Θεοῦ, τοῦ ὄντος ἀγα-  
θοῦ. Μεῖζον γάρ τι καὶ πρῶ-  
τον, καὶ πηγὴ τῶν πάντων,  
καὶ πυθμήν τῶν νοούμενων  
πρώτων εἰδῶν ὄντων· ἀπὸ δὲ  
τοῦ ἑνὸς τούτου, ὁ αὐτάρχης  
Θεὸς ἔαυτὸν ἐξέλαμψε, διὸ  
καὶ αὐτοκάτωρ καὶ αὐτάρχης.  
Ἄρχη γάρ οὗτος καὶ Θεὸς  
Θεῶν· μονάς ἐκ τοῦ ἑνὸς, προ-  
ώσιος καὶ ἀρχὴ τῆς οὐσίας·  
απὸ αὐτοῦ γὰρ ἡ οὐσιότης καὶ  
ἡ οὐσία· διὸ καὶ νοητάρχης

BEFORE all things that essentially exist, and before the total principles, there is one God, prior to the first God and King, remaining immovable in the solitude of his unity; for neither is the Intelligible immixed with him, nor any other thing. He is established, the exemplar of the God who is the father of himself, self-begotten, the only father, and who is truly good. For he is something greater, and the first; the fountain of all things, and the root of all primary Intelligible existing forms. But out of this one, the self-ruling God made himself shine forth; wherefore he is the father of himself, and self-ruling: for he is the first principle and God of Gods. He is the monad from the one; before essence, yet the first principle of essence, for from him is entity and essence; on which account

προσαγορεύεται. Άλτας μὲν  
οὖν εἰσὶν ἀρχαὶ προσεύταται  
πάντων, ἃς Ἐρμῆς πρὸ τῶν  
αἰθερίων καὶ ἐμπυρίων Θεῶν  
προστάττει· καὶ τῶν ἑπου-  
ριῶν.

Κατ' ἄλλην δὲ τάξιν προ-  
τάττει θεὸν τὸν Ἡμήφορον,<sup>\*</sup> τῶν  
ἐπουρανίων θεῶν ἡγεμόνον· ὃν  
φησιν νῦν εἶναι αὐτὸν ξανθὸν  
νοῦντα, καὶ τὰς νοῆσις εἰς  
ξανθὸν ἐπιστρέφοντα. Τούτον  
δὲ τὸ θεὸν Ἀμερεῖς, καὶ ὁ φησι  
πρῶτον μάγευμα προτάττει·  
ὅν καὶ Εἰκόναν ἐπονομάζει· ἐν φ-  
δῇ τὸ πρῶτόν ἔστι νῦν, καὶ τὸ  
πρῶτον νοητὸν, ὃ δὴ καὶ διὰ  
σιγῆς μόνης θεραπεύεται. Ἐπὶ  
δὲ τούτοις τῶν ἐμφανῶν δη-  
μιουργίας ἄλλοι προστάτκασιν  
ἡγεμόνες. ὁ γὰρ δημιουργικὸς  
νοῦς, καὶ τῆς ἀληθείας προσ-  
τάτης, καὶ σοφίας, ἐρχόμενα  
μὲν ἐπὶ γένεσιν, καὶ τὴν ἀφα-  
νῆ τῶν κεκρυμμένων λόγων δύ-  
ναμιν εἰς φᾶς ἄγον, Ἄμων κα-  
τὰ τὴν τῶν Ἀλγυστίων γλῶσ-  
σαν λέγεται. συντελὼν δὲ  
ἀψευδῶς ἔκαστα, καὶ τεχνι-  
κῶς μετ' ἀληθείας Φθά· Ἐλ-  
ληνες δὲ, εἰς Ἡφαιστον με-  
ταλαμβάνουσι τὸν Φθά, τῷ  
τεχνικῷ μόνον προσβάλλοντες·

he is celebrated as the chief of the Intelligibles. These are the most ancient principles of all things, which Hermes places first in order, before the ethereal and empyrean gods and the celestial.

But, according to another division, he (Hermes) places the god Emeph\* as the ruler of the celestial gods: and says that he is Intellect understanding himself, and converting other intelligences to himself. And before this he places the indivisible One, which he calls the first effigies, and denominates him Eicton; in whom, indeed, is the first Intellect and the first Intelligible: and this One is venerated in silence. Besides these, other rulers are imagined to exist, which govern the fabrication of things apparent: for the demiurgic Intellect, which properly presides over truth and wisdom, when it proceeds to generation and leads forth into light the inapparent power of the secret reasons, is called Amon, according to the Egyptian tongue: and when it perfects all things not deceptively, but artificially according to truth, Phtha; but the Greeks change the word Phtha into Hephaestus, looking only to the artificial: regarded as the producer of good things, it is called

\* Generally supposed to be a mistake for Κρήφ, Cneph.

ἀγαθῶν δὲ ποιητικὸς ὁ "Οσιρις κέκληται" καὶ ἄλλας δι' ἄλλας δυνάμεις τε καὶ ἐνέργειας ἔπωνυμίας ἔχει. "Εστι δὴ οὖν καὶ ἄλλη τις ἡγεμονία παρ' αὐτοῖς τῶν περὶ γένεσιν ὅλων στοιχείων, καὶ τῶν ἐν αὐτοῖς δυνάμεων, τεττάρων μὲν ἀρσενικῶν, τεττάρων δὲ θηλυκῶν, ἥτινα ἀπονέμουσιν Ἡλίφ. Καὶ ἄλλη τῆς φύσεως ὅλης τῆς περὶ γένεσιν ἀρχῆς, ἥτινα Σελήνη διδόσσει. Κατὰ μέρη τε διαλαμβάνοντες τὸν οὐρανὸν εἰς δύο μοίρας, ἡ τετταρας, ἡ δώδεκα, ἡ ἑξ καὶ τριάκοντα, ἡ διπλασίας τούτων, προτάττουσι πλείους, ἡ ἐλάττους, πᾶσι δὲ αὐτὸν ὑπερέχοντα αὐτῶν, ἔνα προτιθέασι. καὶ οὕτως ἄγνωστος ἄχρι τῶν τελευταίων ἡ περὶ τῶν ἀρχῶν Αιγυπτίοις πραγματεία, ἀφ' ἑνὸς ἀρχετοῦ, καὶ πρόεσσιν εἰς τὰ Ἀιγυπτία τῶν πολλῶν αἰδίς ὑφ' ἑνὸς διακυβερνομένων, καὶ πανταχοῦ τοῦ ἀφρίστου φύσεως ἐπικρατουμένης ὑπό τινος ὀρισμένου μέτρου, καὶ τῆς ἀνατάτω ἐνιατας πάντων αἰτίας. "Τάην δὲ παρήγαγεν ὁ Θεὸς ἀπὸ τῆς ὀσιότητος ὑποσχιτιζείσης ὑπότητος, ἦν παραλαβὼν ὁ Δημιουργὸς ζωτικὴν ὕλαν, τὰς ἀπλάτες καὶ ἀπαδεῖς σφαιράς ἀπ' αὐτῆς ἐδημιουργησε. τὸ δὲ

Osiris, and according to its other powers and attributes it has different appellations. There is also, according to them, another certain principle presiding over all the elements in a state of generation, and over the powers inherent in them, four of which are male, and four female; and this principle they attribute to the Sun. There is yet another principle of all nature regarded as the ruler over generation, and this they assign to the Moon. They divide the heavens also into two parts, or into four, or twelve, or thirty-six, or the doubles of these; they attribute to them leaders more or less in number; and over them they place one whom they consider superior to them all. Hence, from the highest to the last, the doctrine of the Egyptians concerning the principles, inculcates the origin of all things from One, with different gradations to the Many; which (the Many) are again held to be under the supreme government of the One: and the nature of the Boundless is considered entirely subservient to the nature of the Bounded and the supreme Unity the cause of all things. And God produced Matter from the materiality of the separated essence, which being of a vivific nature, the Demiurgus took it, and fabricated from it the harmonious and imperceptible spheres: but the dregs of

ἔσχατον αὐτῆς, εἰς τὰ γενητὰ  
καὶ φθαρτὰ σώματά διεκόσ-  
μησε.

it he employed in the fabrication of  
generated and perishable bodies.—  
*Jambl.* sect. viii. c. 2. 3.

#### FROM THE MODERN HERMETIC BOOKS.

Δέξα πάντων ὁ Θεὸς, καὶ  
Θεῖον, καὶ φύσις θεῖα. Ἀρχὴ  
τῶν ὄντων ὁ Θεὸς, καὶ ὁ Νοῦς,  
καὶ ἡ φύσις, καὶ ὑλη, καὶ  
ἐνέργεια, καὶ ἀνάγκη, καὶ  
τέλος, καὶ ἀνανέωσις. Ἡν  
γὰρ σκότος ἀπειρον ἐν ἀβύσσῳ,  
καὶ θάρ, καὶ πνεῦμα λεπτὸν  
νοερὸν δυνάμει, ὄντα ἐν Χάει.  
Ἀνεῖδη δὴ φῶς ἀγίου, καὶ  
ἐπάγη ἵψ' ἀμμῷ εἰς ὑγρᾶς οὐ-  
σίας στοιχεία.

The glory of all things is God, and  
Deity, and divine Nature. The prin-  
ciple of all things existing is God,  
and the Intellect, and Nature, and  
Matter, and Energy, and Fate, and  
Conclusion, and Renovation. For  
there were boundless Darkness in  
the abyss, and water, and a subtile  
spirit, intellectual in power, existing  
in Chaos. But the holy Light broke  
forth, and the elements were pro-  
duced from among the sand of a  
watery essence.—*Serm. Sac. lib. iii.*

#### FROM HORAPOLLO.

Δοκεῖ γὰρ αὐτοῖς ὁ κόσμος  
συνεστάναι ἐκ τε τοῦ ἀρσε-  
νικοῦ καὶ θηλυκοῦ. Ἐπὶ δὲ  
τῆς Ἀθηνᾶς τὸν κάνθαρον,  
ἐπὶ δὲ Ἡφαίστου τὸν γῦπα  
γράφουσι. Οὕτοι γὰρ μόνοι  
Θεῶν παρ' αὐτοῖς ἀρσενοθήλεις  
ἴπαρχουσιν.

The world appears to them (the  
Egyptians) to consist of a masculine  
and feminine nature. And they en-  
grave a scarabæus for Athena, and a  
vulture for Hephaestus. For these  
alone of all the Gods they consider as  
both male and female in their nature.

## FROM CHÆREMON.

Χαιρήμαν μὲν γὰρ καὶ οἱ ἄλλοι, οὐδὲ ἄλλο τι πρὸ τῶν δραμένων κόσμων ἥγουνται, ἐν ἀρχῇ λόγον τιθέμενοι τοὺς Αἰγυπτίων. οὐδὲ ἄλλους θεάς πλὴν τῶν πλανητῶν λεγομένων, καὶ τῶν συμπληρούντων τὸν ζῳδιακὸν, καὶ δύοι τούτοις παραπατέλλουσι. Τάς τε εἰς τοὺς δεκανοὺς τιμάς, καὶ τοὺς λεγομένους πραταιοὺς ἡγέμονας, ὃν τὰ ὄντατα ἐν τοῖς ἀλμενικαῖς φέρεται, καὶ θεραπεῖαι παθῶν, καὶ ἀνατολῶν, καὶ δύσεων, καὶ μελλόντων σημειώσεις. Ἐόρα γὰρ τοὺς τὸν ἥλιον δημιουργὸν φαμένους, καὶ τὰ περὶ τὸν "Οσιριν καὶ τὴν Ἰσιν καὶ πάντας τοὺς ιερατικοὺς μυῶντας, ἢ εἰς τοὺς ἀστέρας καὶ τὰς τούτων φάντεις καὶ κρύψεις" καὶ ἐπιτολὰς ἐλιττομένους· ἢ εἰς τὰς τῆς σελήνης αἰξήσεις καὶ μεωσεις· ἢ εἰς τὴν γε ποταμὸν καὶ ὄλως πάντα εἰς τὰ φυτικὰ, καὶ οὐδὲν εἰς ἀσωμάτους καὶ ζώσας οὐσίας ἔρμηρεύοντας. Ων οἱ πλείους καὶ τὸ ἐφ' ἡμίν ἐκ τῆς; τῶν ἀστέρων ἀνῆψαν

Chæremon and others believe that nothing existed prior to the sensible worlds, and they place among the foremost of such opinions the sentiments of the Egyptians, who hold that there are no other gods than those which are called the planets, and the constellations of the Zodiac, and such as these. They say, also, that the honours paid to the ten great gods and those which are called heroes, whose names appear in the almanacks, are nothing else than charms for the cure of evils, and observations of the risings and settings of the stars, and prognostications of future events. For it seems that they esteem the Sun to be the demiurgus, and hold that the legends about Osiris and Isis, and all other their mythological fables, have reference either to the stars, their appearances and occultations, and the periods of their risings, or to the increase and decrease of the moon, or to the cycles of the sun, or the diurnal and nocturnal hemispheres, or to the river: in short, that every thing of the kind relates merely to physical operations, and has no connexion or reference whatever to incorporeal and living essences properly so called. Most of

κινήσεως, οὐκ οὖδ' ὅπως δεσμοῖς ἀλύτοις ἀνάγκῃ, ἣν εἰ μαρμένη λέγουσι, πάντα καταδῆσαντες, καὶ πάντα τούτοις ἀνάψαντες τοῖς θεοῖς. οὕτω λυτῆρας τῆς εἱμαρμένης μόνους, ἔντε ιεροῦς καὶ ξούνοις, καὶ τοῖς ἄλλοις θεραπεύουσι.

them, also, suppose that some indissoluble connexion exists between our concerns and the motions of the stars, by a kind of necessity which they call Destiny, whereby all sublunary things are connected with these gods, and depend upon them. Hence they serve and honour them with temples and statues and the like, as the only beings capable of influencing Destiny.—*Eus. Pr. Evan.* iii. c. 4.

## ORPHIC FRAGMENTS.

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### FROM ORPHEUS.\*

Ζεὺς πρῶτος γένετο· Ζεὺς ὑστατος ἀρχικέρωνος,  
Ζεὺς κεφαλὴ· Ζεὺς μέσσα, Διὸς δὲ ἐκ πάντα τέτυκται.  
Ζεὺς ἄρσην γένετο· Ζεὺς ἄριτος † ἐπλετο νύμφῃ·  
Ζεὺς πυθμῆν, ‡ γαῖης τε καὶ οὐρανοῦ ἀστερόεντος·  
(Ζεὺς πνοιὴ πάντων) § Ζεὺς ἀκαμάτου πυρὸς ὄρμη·  
Ζεὺς πόντου ρίζα· Ζεὺς ἥλιος ἦδε σελήνη)  
Ζεὺς βασιλεὺς· Ζεὺς αὐτὸς || ἀπάντων ἀρχιγένεων.  
“Ἐν κράτος, εἰς δαιμόνων γένετο, μέγας ἀρχὸς ἀπάντων.  
“Ἐν δὲ δέμας βασιλείου, ἐν φ' τάδε πάντα κυκλεῖται,  
Πῦρ, καὶ θώρ, καὶ γαῖα, καὶ αἰθὴρ, νῦν τε καὶ ἥμαρ,  
Καὶ Μῆτις πρῶτος γενέτωρ, καὶ Ἔρως πολυτερπής.  
Πάντα γάρ ἐν μεγάλῳ Ζηνὸς τάδε σώματι κεῖται. ¶  
Τοῦ δῆτος κεφαλὴν μὲν ἰδεῖν καὶ καλὰ πρόσωπα.  
Οὐρανὸς αἰγλήσις, ὃν χρύσεις ἀμφὶς ἔχειρα,  
“Αστρῶν μαρμαρέων περικαλλέες ἡρέθινται.

\* Eusebius and Proclus omit the fifth and sixth verses between the parentheses. Aristotle places the fourth before the third.

† ἀμβροτος; Aristot. Stob.

‡ λιμὴ Stob.

§ Herm. proposes ἀνημάτων.

|| ἀρχὸς Aristot.

¶ Proc. has also Ζηνὸς δὲ ἵδι γαστέρις σύρρα περίκου.

Ταύρεα δ' ἀμφοτέρωνε δύο χρύσεια κέρατα.

'Αντολή τε δύσις τε θεῶν ὅδοι οὐρανώνων.

"Ομματα δ' ἡλίους τε, καὶ ἀντίωσα\* σελήνη,

Νοῦς δέ γε ἀφενδῆς, βασιλήιος ἀφθιτος αἰδήρ.

Zeus is the first. Zeus the thunderer, is the last.

Zeus is the head. Zeus is the middle, and by Zeus all things  
were fabricated.

Zeus is male, Immortal Zeus is female.

Zeus is the foundation of the earth and of the starry heaven.

Zeus is the breath of all things. Zeus is the rushing of inde-  
fatigable fire.

Zeus is the root of the sea: He is the sun and moon.

Zeus is the king; He is the author of universal life;

One Power, one Daemon, the mighty prince of all things:

One kingly frame, in which this universe revolves,

Fire and water, earth and ether, night and day,

And Metis (Counsel) the primeval father, and all-delightful  
Eros (Love).

All these things are united in the vast body of Zeus.

Would you behold his head and his fair face,

It is the resplendent heaven, round which his golden locks

Of glittering stars are beautifully exalted in the air.

On each side are the two golden taurine horns,

The risings and settings, the tracks of the celestial gods;

His eyes the sun and the opposing moon;

His unfallacious Mind the royal incorruptible Ether.

*Eus. Pr. Ev. III.—Proc. Tim.—Aristot. de Mund.*

\* Heringa proposes ἀνταγόνα.

## FROM ORPHEUS.

Πρῶτα μὲν ἀρχαίου Χάος μελανήφατον ὄμνον,  
 ‘Οις ἐπάμειψε φύσεις, ὃς τ’ οὐρανὸς ἐς πέρας ἤλθε·  
 Γῆς τ’ εὐριστέρουν γένεσιν, πυθμένα τε Σαλάσσης·  
 Προσβύτατόν τε καὶ αὐτοτελῆ πολύμητιν Ἔρωτα,  
 “Οσσα τ’ ἔφιστεν ἀπαντα, διέκρινε δὲ ἄλλον ἄπ’ ἄλλον.  
 Καὶ Κρόνον αἰνοκέτην, ὃς τ’ ἐς Δία τερπικέραυνον  
 \*Ηλυῖον αἴθανάτων μυκάρων βασιλήιος ἀρχή.

First I sung the obscurity of ancient Chaos,  
 How the Elements were ordered, and the Heaven reduced to  
 bound;  
 And the generation of the wide-bosomed Earth, and the depth  
 of the Sea,  
 And Eros (Love) the most ancient, self-perfected, and of mani-  
 fold design;  
 How he generated all things, and parted them from one another.  
 And I have sung of Cronus so miserably undone, and how the  
 kingdom  
 Of the blessed Immortals descended to the thunder-loving Zeus.

*Arg. 419.*

## FROM ORPHEUS.

‘Αρχαίου μὲν πρῶτα Χάοντος ἀμέγαρτον\* ἀνάγγην  
 Καὶ Κρόνον, ὃς ἀλόχευσεν ἀπειρεσίοισιν ὑφ’ ὄλκοις †  
 Αἰδέρα, καὶ διφυὴ περιπέτα, κιδὸν Ἔρωτα  
 Νυκτὸς δειγνήτης πάτερα κλυτὸν ἄν τα Φάντα  
 ‘Οπλότεροι καλέουσι ‡ βροτοί, πρῶτος γάρ ἐφάνδη·  
 Βριμοῦς τ’ εὐδυνάτοιο γονάς, ἥδε ἔργα αἴδηλα  
 Γηγενέων, οἱ λυγρὸν ἐπ’ Οὐρανοῦ ἐστάξαντο

\* ἀτέχμαστον Al.

† ἀπειρισίοις ὑπὸ κιδῶν Al.

‡ κληζόνουσι Al.

Σπέρμα γαῖης τὸ πρόσθιν, ὅτε γένος ἐβεγένοτο  
Θυητῶν, οἱ κατὰ γαῖαν διτείριτον αἰὲν ἔστι.

First (I have sung) the vast necessity of ancient Chaos,  
And Cronus, who in the boundless tracts brought forth  
The Ether, and the splendid and glorious Eros of a two-fold  
nature,  
The illustrious father of night, existing from eternity,  
Whom men call Phanes, for he first appeared.  
I have sung the birth of powerful Brimo (Hecate), and the un-  
hallowed deeds  
Of the earth-born (giants), who showered down from heaven  
Their blood, the lamentable seed of generation, from whence  
sprung  
The race of mortals, who inhabit the boundless earth for ever.

*Arg. v. 12.*

#### FROM HESIOD.

"Ητοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα  
Γαῖη' εὐρύστερνος, πάντων ἔδος ἀσφαλὲς αἰὲν,  
(Ἄθανάτων οἱ ἔχουσι κάρη νιφόσεντος 'Ολύμπου)  
Τάρταρα τ' ἡρόεντα μυχῷ χθονὸς εὐρυθείης,  
'Ηδ' Ἔρος, ὃς κάλλιστος ἐν αἰθανάτοις θεοῖσι,  
Λυσιμέλης πάντων τε θεῶν πάντων τ' αἰνθρώπων  
Δάμναται ἐν στήψεσσι νέον καὶ ἐπίφρονα βουλήν.  
'Εκ Χάος δὲ 'Ερεβός τε, μέλαινα τε Νῦξ ἐγένοτο.  
Νυκτὸς δὲ αὗτ' Αἰθήρ τε καὶ 'Ημέρη ἐβεγένεντο,  
Οὓς τέκε κυσταμένη, 'Ερέβει φιλότητι μιγεῖσα  
Γαῖα δέ τοι πρώτον μὲν ἐγείνατο Ἰστον ἵαυτῃ  
Οὔρανὸν δοτεροενδ', ἵνα μιν περὶ πάντα καλέπται.

Chaos was generated first, and then  
The wide-bosomed Earth, the ever stable seat of all  
The Immortals that inhabit the snowy peaks of Olympus,  
And the dark aerial Tartarus in the depths of the permeable  
Earth,

And Eros, the fairest of the immortal Gods,  
 That relaxes the strength of all, both gods and men,  
 And subjugates the mind and the sage will in their breasts.  
 From Chaos were generated Erebus and black Night,  
 And from Night again were generated Ether and Day,  
 Whom she brought forth, having conceived from the embrace of  
 Erebus.

And Earth first produced the starry Heaven equal to herself,  
 That it might inclose all things around herself.

*Theog.* v. 116.

FROM ARISTOPHANES.

Χάος ἦν καὶ Νὺξ Ἐρεβός τε μέλις πρῶτον καὶ Τάρταρος ἔνρυς·  
 Γῆ δ' οὐδὲ Ἀήρ οὐδὲ Οὐρανὸς ἦν· Ἐρέβους δ' ἐν ἀπείροσι κολποῖς·  
 Τίκτει πρώτιστον\* ὑπηρέμιον Νὺξ ἡ μελανόπτερος ὥδη,  
 Ἐξ οὐ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινός,  
 Στήλιθον νῶτον πτερύγον χρυσαῖν εἰκὼν ἀνεμόκετη δίναις.  
 Οὗτος δὲ Χάει πτερόεντι μηγεῖς† μηχίφ κατὰ Τάρταρον εύρην  
 Ἐνεόττευσε γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν ἐς‡ φῶς.  
 Πρότερον δ' οὐκ ἦν γένος αἰδανάτων, πρὶν Ἔρως ξυνέμιξεν § ἄπαντα·  
 Ξυμμιγγυμένων δ' ἐτέρων ἐτέροις γένεται Οὐρανὸς, Ὁμεανός τε,  
 Καὶ Γῆ, πάντων τε θεῶν μακάρων γένος ἄφεντον.

First was Chaos and Night, and black Erebus and vast Tartarus;  
 And there was neither Earth, nor Air, nor Heaven: but in the  
 boundless bosoms of Erebus,  
 Night, with her black wings, first produced an aerial egg,  
 From which, at the completed time, sprang forth the lovely Eros,  
 Glittering with golden wings upon his back, like the swift whirl-  
 winds.  
 But embracing the dark-winged Chaos in the vast Tartarus,

\* πρῶτον Athenaeus.

‡ sis Suid.

† μηχεῖς Suid.

§ συνέμιξε Suid. Brunck.

He begot our race (the birds), \* and first brought us to light.  
 The race of the Immortals was not, till Eros mingled all things  
 together;  
 But when the elements were mixed one with another, Heaven  
 was produced, and Ocean,  
 And Earth, and the imperishable race of all the blessed Gods.

*Aristop. Aves.* 698.—*Suid. v. Chaos.*

#### FROM ORPHEUS.

Χάος † καὶ μέγα χάσμα πελάργιον ἔνθα καὶ ἔνδα.  
 Chaos and a vast yawning chasm on every side.

*Tay.*

Μαῖα θεᾶν ἵπατη, Νίξ ἀμβροτε, τῷς τάδε φράζε  
 Πῶς χρή μ' ἀθανάτων ἀρχὴν κρατερόφρονα θέσθαι;  
 Αἰδίρι πάντα πίριξ ἀφάτῳ λάθε, τῷ δὲ ἐν μέσσῳ  
 Οὐρανῷ‡——

“ Maia, supreme of Gods, Immortal Night, tell me this,  
 How shall I constitute the magnanimous first principles of the  
 Immortals ?”

“ Surround all things with ineffable Ether, and place them  
 In the mid Heaven.”

*Proc. Tim.* 63.

#### ORPHIC HYMN TO PROTOGONUS.

Πρωτογόνον καλέω, διφυῆ, μέγαν, αἰνερίστηλαγκτον,  
 ’Οργονή, χρυσέπισιν ἀγαλλόμενον πτερύγεσσιν,  
 Ταυρωπὸν, § γένεσιν μακάρων θητῶν τ’ ἀνδρώπων,

\* This cosmogony is delivered by the Birds in the comedy so called, and in this line they claim the priority of birth before the gods as well as men.

† Lob. suggests Αἴγηρ.

‡ Simplicius has Οὐρανός.

§ Ταυροβόλα Al.

Φάες τὸ πολύμυνηστον, πολύόργυνον Ἡρικεπαῖον.\*  
Ἄρρητον, κρύψιον ροιζήτορα, παμφαὲς ἔρνος.  
Οὐσαν † ὃς σκοτοέσσαν ἀπημαύρωσας ὁμίχλην  
Πάντη διηηδεῖς πτερύγων ῥιπαῖς κατὰ κόσμον,  
Λαμπτρὸν ἄγων φαὸς ἀγνὸν, ἀφ' οὗ σε Φάνητα κικλῆσκω  
Ἡδὲ Πρίηπον ἄνακτα, καὶ Ἀυταύγην † ἐλίκαπον  
Αλλὰ μάκαρ πολύμητη, πολύσπορε, βαῖνε γεγηθῶς  
Ἐς τελετὴν ἀγίαν πολυποίκιλον ὄργιοφανταις.

I invoke Protagonus, of a double nature, great, wandering through  
the ether,  
Egg-born, rejoicing in thy golden wings,  
Having the countenance of a bull, the procreator of the blessed  
gods and mortal men,  
The renowned Light, the far-celebrated Ericepæus,  
Ineffable, occult, impetuous, all-glittering strength ;  
Who scatterest the twilight clouds of darkness from the eyes,  
And roamest throughout the world upon the flight of thy wings,  
Who bringest forth the pure and brilliant light, wherefore I in-  
voke thee as Phanes,  
As Priapus the king, and as dazzling fountain of splendour.  
Come, then, blessed being, full of wisdom and generation, come  
in joy  
To thy sacred, ever-varying mystery. Be present with the  
Priests of thy Orgies.

FROM ORPHEUS.

Πρωτόγονόν γε μὲν οὕτις ἐπέδρακεν ὄφειδαλμοῖσιν  
Εἰ μὴ Νῦξ ιερὴ μούην· οἱ δὲ ἄλλοι ἀπαντεῖς  
Θαύμαζον κανθοράπτες ἐν αἰδέρι φέγγος ἀελπτον·  
Τοῖοις ἀπέστραπτεν χρόος ἀδυνάτοιο Φάνητος.

\* \*Os τα πολύμνηστα, πολυδργιον εὗρηκε Παιάν. Vulg.

No one has seen Protagonus with his eyes  
 Except the sacred Night alone : all others  
 Wondered when they beheld in the Ether the unexpected Light  
 Such as the skin of the immortal Phanes shot forth.

*Hermias in Phæd.* 141.

FROM ORPHEUS.\*

"Εστι δὲ ἄπερ ἐξέθετο Ὁρφεὺς ταῦτα. "Οτι ἐξ ἀρχῆς αὐτεῖχθη τῷ χρόνῳ ὁ Αἰθήρ,  
 ἀπὸ τοῦ Θεοῦ δημιουργηθείς καὶ ἀτεῦθεν κράτεῖδεν τοῦ Αἰθέρος ἦν Χάος, καὶ Νῦξ ζοφερὰ † πάντας § κατεῖχε καὶ ἱκάλυπτε τὰ ὑπὸ τὸν Αἰθέρα σημαίναν τὴν μίκτα προτεύειν ||. εἰρηνῶς ἐν τῇ αὐτοῦ ἐκδέσει, ἀκατάληπτόν τινα, καὶ πάντων ὑπέρτατον εἶναι, καὶ προγενέστερον δὲ καὶ δημιουργὸν ἀπάντων, καὶ τοῦ Αἰθέρος πύτον καὶ τῆς Νυκτὸς, καὶ πάσης τῆς ὑπὸ τὸν Αἰθέρα οὖσης

What Orpheus has asserted upon the subject is as follows: "From the beginning the Ether was manifested in time," evidently having been fabricated by God: "and on every side of the Ether was the Chaos; and gloomy Night enveloped and obscured all things which were under the Ether." by attributing to Night a priority, he intimates the explanation to be, that there existed an incomprehensible nature, and a being supreme above all others, and pre-existing, the demigod of all things, as well of the Ether itself (and of the night) ¶ as of all the creation which existed and was

\* I have given this fragment from Malala, in whose text it appears to be less corrupted. It was originally preserved by Timotheus, who has evidently endeavoured to explain it upon Christian principles. His parenthetical explanations have been considered as part of the Orphic text, and been the cause of its obscurity. Without tampering with the text, I have endeavoured to restore it in the translation to its original purity. It is, doubtless, the same passage from the theogony of Orpheus, commented upon by Damascius. See infra.

† κόσμον Ced.—Suid. omits it.

‡ φοβερά Suid.

§ Qy. πάντα—πάντα δὲ ἱκάλυπτο Ced.

|| προτεύειν Ced. Suid.—πρωτεύειν is proposed in Ox. Ed.

¶ Omitted by Ced.

καὶ καλυπτομένης κτίσεως\*. τὴν δὲ Γῆν εἶπεν ὑπὸ τοῦ σκότους δύρατον οἴσαν· ἔφρασε δὲ, ὅτι τὸ Φῶς, ῥῆξαν τὸν Αἰθέρα, ἐφάτισε τὴν Γῆν, † καὶ πᾶσαν τὴν κτίσιν\* εἰπών, ἐκεῖνο εἶναι τὸ Φῶς τὸ ῥῆξαν τὸν Αἰθέρα, τὸν προεργμένον, τὸ ὑπέρτατον πάντων\* οὐδὲνομα ἡ αὐτὸς Ὁρφεὺς ἀκούσας ἐκ τῆς μαντείας ἐξεῖπε μή τινα ‡ φάναι, τὰ ἐρικεπέα, (Μῆτιν, Φάνητα, Ἡρικεπαῖον,) ὑπερ ἐριμηνεύεται τῇ κοινῇ γλώσσῃ, Βουλὴ, Φῶς, Ζωοδοτήρ. Εἰπὼν ἐν τῇ αὐτοῦ ἐκδίσεις τὰς αὐτὰς τρεῖς θείας τῶν ὄντοτον δυνάμεων, μίαν εἶναι δύναμιν καὶ κράτος § τοῦ μόνου Θεοῦ, ὃν αὐτεὶς ὄρφ, ἡστινος δυνάμεως οὐδεὶς δύναται γνῶναι εἰδέναι||, ἡ φύσιν. Ἐξ αὐτῆς δὲ τῆς δυνάμεως τὰ πάντα γεγενησθαι, καὶ ἀρχὰς ἀστράτων, καὶ ἥλιου καὶ σελήνης,

concealed under the Ether. Moreover he says, "The Earth was invisible on account of the darkness: but the Light broke through the Ether, and illuminated the Earth and all the material of the creation :" signifying by this Light, which burst forth through the Ether, the before-mentioned being who was supreme above all things: "and its name," which Orpheus learnt from the oracle, "is Metis, Phanes, Ericepaeus," which in the common Greek language may be translated will (or counsel), light, life-giver; signifying, when explained, that these three powers of the three names are the one power and strength of the only God, whom no one ever beheld, and of whose power no one can have an idea or comprehend the nature. "By this power all things were produced, as well incorporeal principles as the sun and moon, and their influences, and all the stars, and the earth and the sea, and all things

\* Ced. substitutes for this sentence καὶ αὐτοῦ τοῦ Αἰθέρος καὶ πάντων τῶν οὐρανῶν τὸν Αἰθέρα.—Suidas omits it altogether.

† Ced. omits τὴν γῆν.

‡ Μῆτις (ὑπερ ἐριμηνεύεται Βουλὴ) Φῶς, Ζωοδοτήρ. Ced.—Suidas has nothing more than "Οπερ ὄντος Βουλὴς Φῶς Ζωή."—In the Oxford edition of Malala it is translated, "Orpheus ex oraculo edocutus edixit, Neminem effari: Ericepeo. quod vulgari idiomate signat nobis Consilium, Luinen, Vitæ datorem." The correction in the parenthesis, proposed by Bentley, is evidently the true reading.

§ Καὶ ἐν κράτος τούτων Θεοῦ. Ced.—Καὶ ἐν κράτος τοῦ Δημιουργοῦ πάντων Θεοῦ, Suid.

|| Ιδέαν, Ced.—Suidas omits this and the following sentences, and substitutes . . . . Θεοῦ τοῦ πάντα ἵν τοῦ μὴ ἓντος παραγαγόντος εἰς τὸ εἶναι, ὄφατά τε καὶ ἀρχατα.

ἔξουσιας, καὶ ἄττρη πάντα  
καὶ γῆν καὶ θάλασσαν, τὰ  
δρόμενα ἐν αὐτοῖς πάντα καὶ  
τὰ δέρατα. Τὸ δὲ τὸν ἄν-  
θρωπον\* εἶπεν ὑπ' αὐτοῦ τοῦ  
Θεοῦ πλασθέντα εἰς γῆς καὶ  
ψυχὴν ὑπ' αὐτοῦ λαβόντα †  
λογικήν· καθάς Μασῆς ὁ πάν-  
σοφος, ἐξέθετο ταῦτα.

that are visible and invisible in them.  
And man," says he, "was formed  
by this God out of the earth, and en-  
dued with a reasonable soul," in like  
manner as Moses has revealed.—  
*J. Malala*, p. 89.—*Ced.*—*Suidas* τ.  
*Orpheus*.

## FROM ORPHEUS. †

Μῆτιν σπέρμα φέροντα θεῶν κλυτὸν, ὅπε Φάνητα

Πρωτόγονον μάκαρες κάλεσν κατὰ μακρὸν "Ολυμπίου.

Metis bearing the seed of the Gods, whom the blessed  
Inhabitants of Olympus call Phanes Protogenus.

*In Crat.*

Καὶ Μῆτις πρῶτος γενέτωρ καὶ "Ερως πολυτερπής.

And Metis, the first father, and all-delightful Eros.

*In Tim. II. 102.*

'Αβρὸς "Ερως καὶ Μῆτις ἀτάσθαλος.

Soft Eros and inauspicious Metis.

*Ib. 181.*

Μῆτις σπέρμα φέροντα θεῶν, κλυτὸν Ἡρικεπαῖον.

Metis bearing the generation of the Gods, illustrious Ericepaeus.

*Ib.*

\* τῶν ἀνθράκων γίνεται. *Ced. Suid.* There are some other variations of less consequence.

† For λαβόντα.

‡ These four fragments are preserved by Proclus.

## FROM ORPHEUS.

Τοιαῦτα Ὀρφεὺς ἔδεικνεται, περὶ τοῦ Φάνητος θεολογῶν πρᾶτος γενῆ ὁ Θεὸς παρ' αὐτῷ ζῶν κεφαλὰς φέρει πολλὰς καὶ ἵας, ταυρίους, ὄφιας\* χαροποῦ τε λέοντος, καὶ πρεσβιτινὸν ἀπὸ τοῦ πρωτογενοῦς ἀοῦ, ἐν φόρμῃ περιπατικῶς τὸ ζῶν ἔστι.

Orpheus has the following theological speculation in allusion to Phanes. Therefore the first God bears with himself the heads of animals, many and single, of a bull, of a serpent, and of a fierce lion, and they sprung from the primeval egg in which the animal is seminally contained.

*Proc. in Tim.*

## FROM THE ANCIENT THEOLOGISTS.

'Ο θεολόγος κριοῦ καὶ ταύρου καὶ λέοντος καὶ δράχωντος αὐτῷ περιτίθεται κεφαλάς. Καὶ εἰ αὐτῷ πρώτῳ τὸ θῆλυ καὶ ἄρρεν.

The theologian places around him the heads of a ram, a bull, a lion, and a dragon, and assigns him first both the male and female sex.

Θῆλυς καὶ γενέτωρ κρατερὸς θεὸς Ἡριαπαῖος.

Female and Father is the mighty god Ericapæus.

Αὐτῷ δὲ καὶ αἱ πτέρυγες πρῶτον.

To him also the wings are first given.

*Proc. in Tim.*

\* Lobeck supposes that the following was the original: Κριοῦ καὶ ταύρου τ', ἔριος, χαροποῦ τε λέοντος.

## FROM THE ANCIENT THEOLOGISTS.\*

Ἐκεῖνοι γὰρ Νύκτα μὲν καὶ  
Οὐρανόν φασι βασιλεύειν καὶ  
πρὸ τούτων τὸν μέγιστον αὐτῶν  
πατέρα.

Τοῖν τὸ ἐλάν διένεμε θεοὺς θυητοῖς τε κόσμον  
Οὐ πρῶτος βασίλευσε περίκλιτος Ἡρικεπαῖος.

Who distributed the world to Gods and Mortals,  
Over which he first reigned, the illustrious Ericepæus,  
Μεθ' ὣν ἡ Νύξ,  
Having in her hands the excellent sceptre of Ericepæus,  
Μεθ' ἦν ὁ Οὐρανός,  
‘Ος πρῶτος βασίλευσε θεῶν μετὰ μητέρα Νύκτα.  
Who first reigned over the Gods after his mother Night.

They, the theologists, assert that Night and Heaven (Ouranus) reigned, and before these their most mighty father.

Who distributed the world to Gods and Mortals,  
Over which he first reigned, the illustrious Ericepæus,  
After whom reigned Night,

Συῆπτρον ἔχουσα ἐν χερσὶν ἀριπρεπὲς τὸν Ἡρικεπαῖον,

Having in her hands the excellent sceptre of Ericepæus,  
After whom Heaven (Ouranus),

‘Ος πρῶτος βασίλευσε θεῶν μετὰ μητέρα Νύκτα.

## FROM THE ANCIENT THEOLOGISTS.

Postremo potentiam Solis ad omnium potestatem summitatemque referri, indicant theologi: qui in sacris hoc brevissima preicatione demonstrant, dicentes.

“Ηλιε παντοκράτορ, κόσμου πνεῦμα, κόσμου δύναμις, κόσμου φῶς.

In short, that to the power of the Sun is to be referred the control and supremacy of all things, is indicated by the theologians, who make it evident in the mysteries by the following short invocation.

Oh, all-ruling Sun, Spirit of the world, Power of the world, Light of the world.—*Macrob. Sat. lib. i. c. 23.*

\* This extract from a MS. of Syrianus is given by Lobeck, *Aglaophamus I.* 577, and a translation of it with the Orphic lines from a MS. of Gale, was first given by Mr. Taylor, *Class. Jour. XVII.* 163.

† Gal.—Τὸν τόδινον Lob.

† Omitted by Gale.

## PYTHAGOREAN FRAGMENTS.

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FROM TIMÆUS LOCRUS.

Τίμαιος ὁ Λοκρὸς τάδε ἔφα·  
δύο αἰτίας εἴμεν τῶν συμπάν-  
των Νόου μὲν, τῶν κατὰ λόγου  
γεγομένων. Ἀνάγκαν δὲ, τῶν  
βίᾳ καττὰς δινάμεις τῶν σω-  
μάτων. τοιτέων δὲ, τὸν μὲν, τὰς  
τάγαθῷ\* φύσιος εἴμεν, Θεόν  
τε ὑπομάνεσθαι, ἀρχάν τε τῶν  
ἀρίστων· τὰ δ' ἐπόμενά τε καὶ  
συναίτια, εἰς Ἀνάγκαν ἀνάγε-  
σθαι. τὰ δὲ ἔμπειτα, Ἰδέαν,  
“Τλαν Αἰσθητὸν τε, οἷον ἔχουν  
τοιτέων. καὶ τὸ μὲν, εἴμεν  
ἀγένατον τε καὶ ἀκίνατον, καὶ  
μένον τε, καὶ τὰς ταῦτα φύ-  
σιος, νοστόν τε καὶ παράθετυμα  
τῶν γενναμένων, ὃνσα ἐν με-  
ταβολῇ ἔντι. τοιοῦτον γάρ τι  
τὰς Ἰδέαν λέγεσθαι, τε καὶ  
νοεῖσθαι. τὰν δ' “Τλαν, ἐμμα-  
γεῖσν καὶ μιτέρα, τιθάναν τε

Thus says Timæus the Locrian.—  
The causes of all things are two; Intellect, of those which are produced according to Reason; and Necessity, of those which necessarily exist according to the powers of bodies. Of these the first is of the nature of good, and is called God, the principle of such things as are most excellent. Those which are consequent, and concourses rather than causes, may be referred to Necessity, and they consist of Idea or Form, and Matter, to which may be added the Sensible (world), which is as it were the offspring of these two. The first of these is an essence ungenerated, immoveable, and stable, of the nature of Same, and the intelligible exemplar of things generated which are in a state of perpetual change: and this is called Idea

\* τάγαθῷ Al.

καὶ γεννατιὰν εἶμεν τᾶς τρί-  
τας οὐσίας· δεξαμέναν γὰρ τὰ  
ἴδιαιώματα εἰς ἔαυτὰν, καὶ εἰς  
ἀναμάζαμέναν, ἀποτελεῖν πάν-  
τα\* τὰ γεννάματα. τάνταν  
ἐὲ τὰν "Τλαν ἄλλοι μὲν ἔφα,  
οὐ μὲν ἀνίνατον" ἀμφοροῦ † δὲ  
καθ' αὐτὰν καὶ ἀσχημάτιστον,  
δεχομέναν δὲ πᾶσαν μορφάν.  
τὰν δὲ περὶ τὰ σώματα, με-  
ριστὰν εἶμεν, καὶ τᾶς θατέρω  
φύσιος. ποταγορεύοντι δὲ τὰν  
"Τλαν, τόπον καὶ χώραν. Δύο  
ἄν αἰδεί ἀρχαὶ ἐναντίαι εἰσι. ἀν  
τὸ μὲν Εἶδος λόγον ἔχει ἄρρενός  
τε καὶ πατέρος. τρίτα δὲ εἶμεν,  
τὰ ἐκ τούτων ἔχοντα. Τρία δὲ  
ὄντα, τρισὶ γνωρίζεται" τὰν  
μὲν Ἰδέαν, νόρκατ' ἐπιστάμαν·  
τὰν δ' "Τλαν, λογισμῷ νόθῳ, τῷ  
μήπω κατ' εὐθυνάριαν νεῖσθαι,  
ἄλλὰ κατ' ἀναλογίαν. τὰ δ'  
ἀπογεννάματα, αἰσθήσει καὶ  
δόξῃ. Πρὶν ὅν ὥραν διενέσθαι,  
λόγῳ ἡστην Ἰδέα τε καὶ "Τλα,  
καὶ ὁ Θεός δαμιουργὸς τῷ βελ-  
τίονος. ἐπεὶ δὲ τὸ πρεσβύτερον  
κάρρον ἔστι τῷ νεωτέρῳ, καὶ  
τὸ τεταγμένον πρὸ τῷ ἀτάκτῳ,  
ἀγαθὸς ὁ Θεός, ὁρῶν τε τὰν  
"Τλαν δεχομέναν τὰν Ἰδέαν καὶ  
ἄλλοιοι μέναν, παντοῖας μὲν,  
ἀτάκτας δὲ, ἐδεῖτ' εἰς τάξιν

or Form, and is to be comprehended only by Mind. But Matter is the receptacle of Form, the mother and female principle of the generation of the third essence, for, by receiving the likenesses upon itself, and being stamped with Form, it perfects all things, partaking of the nature of generation. And this Matter, he says, is eternal, moveable, and of its own proper nature, without form or figure, yet susceptible of receiving every form: it is divisible also about bodies, and is of the nature of Different. They also call Matter, Place and Situation. These two, therefore, are contrary principles: Idea or Form is of the nature of Male and Father; but Matter of the nature of Female and Mother: and things which are of the third nature are the offspring of the two. Since then there are three natures, they are comprehended in three different ways; Idea, which is the object of science, by Intellect; Matter, which is not properly an object of comprehension, but only of analogy, by a spurious kind of reasoning; but things compounded of the two are the objects of sensation, and opinion or appearance. Therefore, before the heaven was made, there existed in reality Idea, and Matter, and God the demiurgus of the better nature;

\* τάδε Αι.

† ἀμέρτωτος Αι.

αὐτὰς ἄγει, καὶ ἐξ αἱρίστων μεταβολῶν, εἴς ἀριστμέναν καταστᾶσαι. οὐδὲ ὁμόλογοι ταῖς διακρίσεις τῶν σωμάτων γίγνονται, καὶ μὴ κατ' αὐτόματον τροπὰς δέχονται. ἐποίησεν ὧν τόνδε τὸν κόσμον ἐξ ἀπάτας τὰς "Γλαζ; ὅρον αὐτὸν κατασκευάκεις τὰς τῷ ὑπότος φύσιος διὰ τὸ πάντα τὰλλα ἐν αὐτῷ περιέχειν, ἔνα, μινογενῆ, τέλειον, ἐμψυχόν τε καὶ λογικόν· (κρέσσονα γὰρ τάδε αὐθήκω καὶ ἀλόγω ἔστω) καὶ σφαιρειδές σῶμα· τελειότερον γὰρ τῶν ἄλλων σχημάτων ἦν τοῦτο. δηλεόμενος ὧν ἀριστονγέναμα ποιεῖν, τοῦτον ἐποίει Θεὸς γεννατὸν, οὐποκα φθαρησθμένον ὥπ' ἄλλων αἰτίᾳ, ἔξω τῷ αὐτὸν συντεταγμένῳ Θεῷ, εἴ ποκα δῆλετο αὐτὸν διαλύειν.

and since the nature of Elder (Continuance) is more worthy than that of Younger (Novelty,) and Order than of Disorder; God in his goodness seeing that Matter was continually receiving Form and changing in an omnifarious and disordered manner, undertook to reduce it to order and put a stop to its indefinite changes, by circumscribing it with determinate figure: that there might be corresponding distinctions of bodies, and that it might not be subject to continual variations of its own accord. Therefore he fabricated this world out of all the matter, and constituted it the boundary of essential nature, comprising all things within itself, one, only-begotten, perfect, with a Soul and Intellect (for an animal so constituted is superior to one devoid of Soul and Intellect): he gave it also a spherical body, for such of all other forms is the most perfect. Since, therefore, it was God's pleasure to render this his production most perfect, he constituted it a God, generated indeed, but indestructible by any other cause than by the God who made it, in case it should be his pleasure to dissolve it.

## FROM PLATO.

Φῆσ γὰρ δὴ κατὰ τὸν ἑκίνου λόγον οὐχὶ ικανῶς ἀποδεῖχθαι σοι περὶ τῆς τοῦ πράτου φύσεως φραστέον δή σοι δὶ’ αἰνιγμῶν· ἵν’ ἄν τις ἡ δέλτος ἡ πόντου ἡ γῆς ἐν πτυχαῖς πάθῃ, ὁ ἀναγνὼς μὴ γρῷ. ἔδει γὰρ “χει” περὶ τὸν πάντων βασιλέα πάντ’ ἔστι, καὶ ἑκίνου ἔνεκα πάντα καὶ ἑκίνῳ αἴτιον ἀπάντων τῶν καλῶν. δεύτερον δὲ, περὶ τὰ δεύτερα,\* καὶ τρίτον περὶ τὰ τρίτα. ἡ οὖν ἀνθρώπη πάντη ψυχὴ περὶ αὐτὰ ὀρέγεται μαθεῖν ποτὶ ἄττα ἔστι, βλέπουσα εἰς τὰ αὐτῆς συγγενῆ, ὃν οὐδέν ικανῶς ἔχει. τοῦ δὴ βασιλέως πέρι καὶ ὃν εἴποι, οὐδέν ἔστι τουτό. τὸ δὴ μετὰ τοῦτο ἡ ψυχὴ φησίν.

You say that, in my former discourse, I have not sufficiently explained to you the nature of the First. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents. This, then is the explanation. About the king of all things, all things are, and all things are on account of Him, and He is the cause of all good things. But the second is about things of the second kind, and the third about things of the third kind. Therefore the human soul, from its earnest desire to know what these things may be, examines those within itself which are akin to them, none of which it possesses in sufficient perfection. Such (imperfection) however is not the case with regard to the King and those natures of which I spoke.—*Plat. Ep. II.* p. 312.

## FROM PLATO.

Τὸν τῶν πάντων Θεὸν ἡγε-

Conjuring the God of all things,  
the ruler of those which are, and are

\* Serranus translates “secundum ad secunda, &c.”—Bekker has “circa secundum secunda, &c.;” but he preserves the accentuation of the text.

μελλόντων, τοῦ τε ἡγεμόνος καὶ  
αἰτίου πατέρα κύριον ἐπομέν-  
τας.

about to be, and the sovereign father  
of the ruler and cause.—*Plat. Ep.*  
*VI.* p. 323.

## FROM AMELIUS.

'Αμέλιος δὲ τριτὸν\* ποιεῖ  
τὸν Δημιουργὸν, καὶ νοῦς τρεῖς,  
Βασιλέας τρεῖς, τὸν ὄντα, τὸν  
ἔχοντα, τὸν ὄφεντα. διαφέ-  
ρουσι δὲ αὐτοὶ, διότι ὁ μὲν  
πρῶτος νοῦς, ὄντας ἔστιν ὁ ἔσ-  
τιν. 'Ο δὲ δεύτερος, ἔστι μὲν,  
τὸν ἐν αὐτῷ νοητὸν, ἔχει δὲ τὸ  
πρὸ αὐτοῦ, καὶ μετέχει πάντως  
ἔκεινος, καὶ διατοῦτο δεύτερος.  
'Ο δὲ τρίτος, ἔστι μὲν τὸ ἐν  
αὐτῷ καὶ αὖτος νοητόν. πᾶς  
γὰρ νοῦς, τῷ συζυγοῦντι νοητῷ,  
ὁ αὐτός ἔστιν. ἔχει δὲ τὸ ἐν  
τῷ δευτέρῳ, καὶ ὄφεν τὸ πρῶ-  
τον. ὅτῳ γὰρ πλειονή ἀπόστα-  
σις, τοσοῦτο τὸ ἔχον ἀμφό-  
τερον. Τούτους οὖν τοὺς τρεῖς  
νόμας καὶ Δημιουργὸς ἴποτί-  
θεται, καὶ τοὺς παρὰ τῷ  
Πλάτωνι τρεῖς βασιλέας, καὶ

Amelius makes the Demiurgus triple, and the three Intellects the three Kings—Him that *exists*, Him that *possesses*, Him that *beholds*. And these are different; therefore the First Intellect *exists* essentially as *that which exists*. But the Second *exists* as the Intelligible in him, but *possesses* that which is before him, and partakes altogether of that, wherefore it is the Second. But the Third *exists* as the Intelligible in the Second as did the Second in the First, for every Intellect is the same with its conjoined Intelligible, and it *possesses* that which is in the Second, and *beholds* or regards that which is the First: for by how much greater the remove, by so much the less intimate is that which *possesses*. These three Intellects, therefore, he

\* This word is generally misquoted as *τρίτον*, for which I can find no authority. The context of the discourse evidently requires *τριτὸν*, having before treated of the διτὸν double Demiurgus of Plotinus. The first four, and last five lines, contain the opinion of Amelius; the rest is the commentary of Proclus. Amelius was himself a Platonist, and the eldest disciple of Plotinus, though he wrote before the system of the modern Platonists had acquired the celebrity given it by his master.

τοὺς παρ' Ὀρφεῖ τρεῖς, Φάνητα  
καὶ Οὐρανὸν καὶ Κρόνον, καὶ  
ὁ μάλιστα παρ' αὐτῷ δῆ-  
μοιοργὸς, ὁ Φάνης ἐστίν.

supposes to be the Demiurgi, the same with the three kings of Plato, and with the three whom Orpheus celebrates under the names of Phanes, Ouranus, and Cronus, though, according to him, the Demiurgus is more particularly Phanes.—*Proc. in Tim.*  
*II.* 93.

#### FROM ONOMACRITUS.

\*Ονομάκριτος ἐν ταῖς Ὀρ-  
φικοῖς πῦρ καὶ ὕδωρ καὶ γῆν  
τὴν πάντων ἀρχὴν εἶναι ἔλε-  
γεν.

Onomaeritus, in the Orphics, says, that Fire, and Water, and Earth, were the first principles of all things.—*Sextus. Hyp. III.* 4. 136.—*Phys. IX.*  
5. 6. 620.

#### FROM ION.

\*Ἀρκή δέ μοι τοῦ λόγου,  
πάντα τρία καὶ πλέον ἔλασ-  
σον τοῦθε ἔλασσον τούτων  
τριῶν ἔνος ἐκάστου ἀρετὴ τριάς,  
σύνεσις καὶ κράτος καὶ τύχη.

This, says Ion, is the beginning of my discourse. All things are three, and nothing more or less; and the virtue of each one of these three is a triad consisting of Intellect, Power, and Chance.

\* The emendations to this passage are very numerous. I have translated it according to Lobeck, as follows: \*Ἀρχὴ δέ μοι τοῦ λόγου πάντα τρία καὶ πλέον  
εἰδὲν οὐδὲ ἔλασσον τούτων τὰν τριῶν, ἴνδε, &c.

## FROM PHILOPONUS.

Πῦρ μὲν καὶ γῆν ὁ Παρμενί-  
δης ἐπένθετο· ταῦτα δὲ μετὰ<sup>τοῦ</sup> ἀέρος Ἰων ὁ Χῖος ὁ τραγῳ-<sup>δοποιός</sup>.

Parmenides holds Fire and Earth as primary principles: but Ion of Chios, the tragedian, placed them after Air.—*Philoponus.*

## FROM PLUTARCHUS.

Ἡ υγρὰ φύσις ἀρχὴ καὶ  
γένεσις ὥστα πάντων ἐξ ἀρ-  
χῆς τὰ πρῶτα τρία σώματα  
γῆν ἀέρα καὶ πῦρ ἐποίησεν.

The moist nature, being the first principle and origin of all things from the beginning made the three first bodies, Earth, Air, and Fire.—*Plut. de Is.*

## FROM OCELLUS.

\*Οροι εἰσὶ τρεῖς, Γένεσις,  
Ἄκμή, Τέλευτὴ.

There are three boundaries, Generation, Summit, Termination.—I. 4.

## FROM OCELLUS.

Ἡ τριάς πρώτη συνέστησεν,  
Ἀρχὴν Μεσότητα καὶ Τέλευ-  
τήν.

The first triad consists of Beginning, Middle, and End.—*Lyd. de Mens. p. 20.*

## FROM PLATO.

Λέγουσί τινες ὡς πάντα  
ἔστι τὰ πράγματα γεννόμενα  
καὶ γενόμενα καὶ γενησόμενα,  
τὰ μὲν φύσει, τὰ δὲ τέχνῃ,  
τὰ δὲ τύχῃ.

Some say that all things consist of those which are in the course of generation, those generated, and those about to be generated; the first by nature, the second by art, and the third by chance.—*Plat. de Leg. X.*

## FROM ARISTOTELES.

Τὰ τρία πάντα ... καθά-  
περ γάρ φασιν οἱ Πυθαγόρειοι  
τὸ πᾶν καὶ τὰ πάντα τοῖς  
τρισὶν ὅρισται· τέλευτὴ γάρ  
καὶ μέσον καὶ ἀρχὴ τὸν ἀριθ-  
μὸν ἔχει τοῦ παντός· ταῦτα  
δὲ τὰ τῆς τριάδος.

All things are three: for as the Pythagoreans say, the Universe and all things are bounded by three: for the End, the Middle, and the Beginning, include the enumeration of every thing, and they fulfil the number of the triad.—*Aristot. de Cœlo. I.*

## FROM ARISTOTELES.

'Αγαθοί γε καὶ σπουδαῖοι  
γίγνονται διὰ τριῶν' τὰ τρία  
δὲ ταῦτα ἔστι φύσις, ἔνδος,  
λόγος.

The good and contemplative become so through three things; and these three are Nature, Habit, and Reason.—*Aristot. Polit. VII.*

## FROM DAMASCIUS.

Τρία οὖν τὰ πάντα, ἀλλ᾽  
οὐχ "Εν, "Τπαρξίς Δύναμις καὶ  
'Ενεργεία.

All things, therefore, are three, but not one; Hyparxis, Power, and Energy.—*Damas. Quæst. c. 39.*

## COSMOGONY OF THE TYRRHENIANS.

Ιστοριαν δὲ παρ' αὐτοῖς ἀπὸ ἔμπειρος συνεγράψετο. Εφη γὰρ τὸν δημιουργὸν τῶν πάντων Θεὸν δόθεντα χιλιάδας ἐνιαυτῶν τοῖς πᾶσιν αὐτοῦ φιλοτιμήσασθαι κτίσμασι, καὶ ταύτας διατεῖναι τοῖς ιβ' λεγομένοις οἴκοις· καὶ τῇ μὲν α' χιλιάδι ποιῆσαι τὸν οὐρανὸν, καὶ τὴν γῆν· τῇ δευτέρᾳ ποιῆσαι τὸ στερέωμα τοῦτο τὸ φαινόμενον, καλέσας αὐτὸν\* οὐρανόν· τῇ τρίτῃ θάλασσαν, καὶ τὰ θεατὰ τὰ ἐν τῇ γῇ πάντα· τῇ δ', τοὺς φωστῆρας τὰς μεγάλους, ἥλιον καὶ σελήνην· καὶ τοὺς ἀστέρας· τῇ ε', πᾶσαν ψυχὴν πετενῶν, καὶ ἑρπετῶν, καὶ τετράποδα †, ἐν τῷ αέρι, καὶ ἐν τῇ γῇ, καὶ τοῖς θαλασσαῖς· τῇ σ', τὸν ἄνδρα πον. Φαίνεται ὅτι τὰς μὲν πρώτας ἐξ χιλιάδας πρὸ τῆς τοῦ ἀνδρώπου διαπιάσεως παραληπιδένει· τὰς δὲ λοιπὰς ἐξ χιλιάδας διαμένειν τὸ γένος τῶν ἀνδρώπων. ὡς εἶναι τὸν πάντα χρόνον τῆς συντελείας μέχρι χιλιάδας ‡ δόθεντα.

A certain person among them, well versed in these matters, wrote a history, in which he says: That God, the demiurgus of all things, for the sake of giving dignity to his productions, was pleased to employ twelve thousand years in their creation; and extended these years over twelve divisions, called houses. In the first thousand years he created the heaven and the earth; in the second he made this apparent firmament above us, and called it heaven; in the third, the sea and all the waters in the earth; in the fourth, the great lights, the sun and the moon, together with the stars; in the fifth, every soul of birds, and reptiles, and quadrupeds, in the air, and in the earth, and in the waters; in the sixth, man. It appears, therefore, that the first six thousand years were consumed before the formation of man; and during the other six thousand years the human race will continue, so that the full time shall be completed even to twelve thousand years.—*Suid. v. Tyrrhenia.*

\* Kuster proposes αὐτο.

† Kuster proposes τετραπόδων, which I have adopted in the translation.

‡ Kuster proposes χιλιάδων.

## THE THEOGONIES.

FROM DAMASCUS.

'Εν μὲν τοῖνυν\* ταῖς φερομέναις ταύταις γαϊδαίαις Ὀρφικαῖς εἰ θεολογία δῆ τις ἔστιν, ἡ περὶ τὸ νοητὸν, ἣν καὶ εἰ φιλόσοφοι διερμηνεύοσιν αὐτὶ μὲν τῆς μᾶς τὸν ὄνταν δρχῆς τὸν Χρόνον τιθέντες, αὐτὶ δὲ τοῦ δυοῖν Αἴθέρα καὶ Χάος, αὐτὶ δὲ τοῦ ὄντος ἀπλῶς τὸ ὄνταν ἀπολογοῦσόμενοι καὶ τριάδα ταύτην πρώτην ποιῶντες· εἰς δὲ τὴν δευτέραν τελεῖν ἦτοι τὸ κιούμενον καὶ τὸ κίνην ὄντα τὸ θεὸν, ἡ τὸν ἀρρυταῖς† χιτῶνα, ἡ τὴν νεφέλην, ὅτι ἐκ τούτων ἐκδρόσκει ὁ Φάνης· ἄλλοτε γάρ ἄλλα περὶ τοῦ μέσου φιλοσοφοῦσιν. Τοῦτο μὲν οὖν

In the rhapsodies which pass under the name of Orphic, the theology, if any, is that concerning the Intelligible; and the philosophers thus interpret it. They place Chronus (Time) for the one principle of all things, and for the two Ether and Chaos: and they regard the egg as representing Being simply, and this they look upon as the first triad †. But to complete the second triad they imagine as the god a conceiving and conceived egg, or a white garment, or a cloud, because Phanes springs forth from these. But concerning this middle (subsistence) different philosophers have different opinions. Whatever it may be they look upon

\* Lob. omits μὲν τοῖνυν.

† The intelligible triad of the later Platonists was divided in three subsistences, each of which was also called a triad, and composed of subsistences bearing analogy to the whole.

‡ Bentley proposes βαγίτα.

όποιον ἄν τῷ, ὡς τὸν νοῦν,<sup>\*</sup> ὡς  
δὲ πατέρα καὶ δύναμιν, ἀλλα  
τινὰ προσεπικόσυτες εὑδέν  
τῷ Ὀρφεῖ προσήκοντα. Τὴν  
δε τρίτην τὸν Μῆτιν τὸν Ἡρι-  
καπαῖον† ὡς δύναμιν, τὸν  
Φάνητα ὡς πατέρα.

Μήποτε δὲ καὶ τὴν μέσην  
τριάδα θετέον κατὰ τὸν τρί-  
μορφὸν θεὸν, ἔτι κυρόμενον ἐν  
τῷ ὅψῃ καὶ γάρ καὶ τὸ μέσον  
ἀεὶ φαντάζει· συναμφότερον  
τῶν ἄκρων, ὥσπερ καὶ τοῦτο  
ἄμφι καὶ ὧδε καὶ τρίμορφος  
ὁ θεός. Καὶ ὅρπες ὅτι τὸ μὲν  
ώδιον ἔστιν τὸ ἡνωμένον, ὁ δὲ  
τρίμορφος καὶ πολύμορφος τῷ  
ἔτι θεός τὸ διακεκριμένον τοῦ  
νοητοῦ· τὸ δὲ μέσον κατὰ μὲν  
τὸ ὧδε ἔτι ἡγαμένον, § κατὰ  
δὲ τὸν θεόν ὥδη || διακεκριμένον,  
τοιαύτη μὲν ἡ συνηθῆς Ὀρ-  
φικὴ θεολογία.

\* Η δὲ κατὰ τὸν Ἱεράνυμον

it as Mind; but for Father and Power, some of them imagine other things which have no connexion with Orpheus. And in the third triad they substitute for it Metis, whilst they place Ericapaeus as Power, and Phanes as Father.‡

But the middle triad is never to be placed according to the triformed god (Phanes) as absolutely conceived in the egg: for the middle subsistence always shadows out each of the extremes, as should this, which must partake at once both of the egg and of the triformed god. And you may perceive that the egg is the united (subsistence) or principle of union; and the triformed god, who is multi-form about being, is the separated principle of the Intelligible; but the middle subsistence, being united as far as it relates to the egg, and already separated as far as it relates to the god, may be considered as existing altogether as in the act of separation: such is the common Orphic theology.

But the theology delivered by Hie-

\* Lob. omits ὡς τὸν νοῦν.

† Ἡρικαπαῖον. Lob.

‡ Wolf. and Lob. omit ὡς τὸν νοῦν. Taylor places it after Μῆτιν, and translates this very obscure passage thus: "But conceiving him over and above this as father and power, contributes nothing to Orpheus. But they call the third triad Metis as intellect, Ericapaeus as power, and Phanes as father." I have inserted a full stop after προσήκοντα. Lob. does the same, though he gives no translation of the passage.

§ Tay. inserts τὸ τρίτον, which he supposes to be omitted. It appears to me to destroy the argument.

|| εἴδε. W. and Hamb.

φερομένη καὶ Ἑλλάνικον, εἴπερ μὴ καὶ ὁ αὐτός ἔστιν, οὕτως ἔχει. "Τὸν δὲ φυσιν ἐξ ἀρχῆς, καὶ τὴν \* ἐξ ἡς ἐπάγη† ἡ Γῆ, δύο ταύτας ἀρχὰς ἵποτιθέμενος πρῶτον, "Τὸν καὶ Γῆν, ταύτην μὲν ὡς φύσει σπεδαστήν, ἐκεῖνο δὲ ὡς ταύτης κολλητικόν τε καὶ συνεκτικόν" τὴν‡ δὲ μίαν πρὸ τῶν δυοῖν ἄρρητον ἀφίσιν, αὐτὸν γὰρ τὸ μηδὲ φάναι περὶ αὐτῆς ἐνδείκνυται αὐτῆς τὴν ἀπόρρητον φύσιν" τὴν δὲ τρίτην ἀρχὴν μετὰ τὰς δύο γενηθῆναι μὲν ἐκ τούτων, "Τὸτος φύσις καὶ Γῆς, δράκοντα δὲ εἶναι κεφαλὰς ἔχοντα προσπεφυκίας ταύρου καὶ λέοντος, ἐν μέσῳ δὲ θεοῦ πρόσωπον, ἔχειν § δὲ καὶ ἐπὶ τῶν ὄμων πτέρα, ὀνομάσθαι δὲ Χρόνον|| ἀγύρωτον¶ καὶ Ἡρακλῆα τὸν αὐτὸν" συνεῖναι δὲ αὐτῷ τὴν Ἀνάγκην, φύσιν ὅστας τὴν αὐτὴν καὶ Ἀδράστειαν ἀσέματον διωργικωμένην \*\* ἐν παντὶ τῷ κόσμῳ τῶν περάτων αὐτοῦ ἐφαπτομένην" ταύτην εἰπαὶ λέγεσθαι

ronymus and Hellanicus is as follows:—He says that Water was from the beginning, and Matter, from which the Earth was produced, so that he supposes that the two first principles were Water and Earth; the latter of which is of a nature liable to separation, but the former a substance serving to conglutinate and connect it: but he passes over as ineffable the one principle prior to these two, for its recondite nature is evinced, in that there is no manifestation appertaining to it. The third principle after these two, which is generated from them, that is from the Water and Earth, is a Dragon having the heads of a Bull and Lion naturally produced, and in the middle, between these, is the countenance of the God: he has, moreover, wings upon his shoulders, and is denominated incorruptible Chronus (Time) and Hercules. Fate also, which is the same as Nature, is connected with him, and Adrastia, which is incorporeally co-extensive with the universe, and connects its boundaries in harmony. I am of opinion that this

\* Lob. inserts (*ιδάς*) in a parenthesis. Creuzer proposes to substitute it.

† ἐπάγει Hamb.—Wolf. proposes ἐπάγει.

‡ Lob. omits from ταύτην.

§ ἔχει Hamb.

|| χρόνος W. and Hamb.

¶ ἀγύρωτος Mon.

\*\* διοργωμένη Tay.

τὴν τρίτην ἀρχὴν, κατὰ τὴν  
ωὐσίαν ἔστωσαν, πλὴν ὅτι ἀρ-  
σενόθηλυν αὐτὴν ἴκεστήσατο.  
πρὶς ἵδειξιν τῆς πάντων γε-  
νετικῆς αἰτίας.

Καὶ ἐπολαμβάνω τὴν ἐν  
ταῖς βαψιδίαις θεολογίαις ἀ-  
φεῖσταν τὰς δύο πρώτας ἀρχὰς  
μετὰ τῆς μᾶς πρὸ τῶν διοῖν  
τῆς σιγῆς\* παραδούσης ἀπὸ  
τῆς τρίτης μετὰ τὰς δύο ταῦ-  
της ἐνστήσασθαι τὴν ἀρχὴν,  
ώς πρώτης ῥητόν τι ἔχουσσης  
καὶ σύμμετρων πρὸς ἀνθρώπων  
ἀκάστη. Οὕτος γάρ ἦν ὁ τε-  
λυτίμητος ἐν ἐκείνῃ Χρόνος ἀγή-  
ρατος καὶ Αἰδέρος καὶ Χάος  
πατήρ ἀμέλει καὶ κατὰ ταῦ-  
την δικρόνος οὖτος ὁ δράκων γεν-  
νᾶται, τριπλήγυνος † Αἰδέρα  
φησὶν νερὸν καὶ Χάος ἄπειρον,  
καὶ τρίτον ἐπὶ τούτοις "Ερεβός;  
ὅμιχλῶνες" τὴν δευτέραν ταύ-  
την τρίαδα ἀνάλογον τῇ πρώτῃ  
παραδίδωσι διναμικὴν οἵστας  
ώς ἐκείνην πατρικήν διὸ καὶ  
τὸ τρίτον αὐτῆς "Ερεβός ἐστιν  
ὅμιχλῶνες, καὶ τὸ πατρικὸν τε  
καὶ ἄκρον Αἰδέρη εὐχὴ ἀπλᾶς  
ἄλλα κιερᾶς‡ τὸ δὲ μέσον  
αὐτόντεν Χάος ἄπειρον, ἄλλα  
μὴν ἐν τούτοις; ως λέγει, δι  
Χρόνος ωὸν ἐγένετον, τοῦ Χρό-  
νου ποιῶσα γένημα καὶ αὐτῇ

third principle is regarded as subsist-  
ing according to essence, inasmuch  
as it is supposed to exist in the nature  
of male and female, as a type of the  
generating principle of all things.

And in the rhapsodies I conceive  
that the (Orphic) theology, passing  
over the two first principles, together  
with the one preceding those two  
which is delivered in silence, estab-  
lishes the third, which is properly  
posterior to the other two, as the first  
principle, inasmuch as it is the first  
which has something effable in its  
nature, and commensurate with hu-  
man conversation. For the venerable  
and incorruptible Chronus (Time)  
was held in the former hypothesis to  
be the father of Ether and Chaos:  
but in this he is passed over, and a  
Serpent substituted: and the threefold  
Ether is called intellectual, and Chaos  
boundless, and the dark cloudy Ere-  
bus is added to them as a third. He  
delivers, therefore, this second triad  
as analogous to the first, this being  
potential as was that paternal. Where-  
fore the third subsistence of this triad  
is dark Erebus, and its paternal prin-  
ciple and summit Ether, subsisting  
not simply but intellectually, and the  
middle derived from it is boundless  
Chaos. But with these it is said  
Chronus generated the egg, for this

\* τῆς τῆς σιγῆς Mon.

† τριπλῆ γονὴ Mon. in.

‡ ποτεῖος Mon.

ἡ παράδοσις καὶ ἐν τούτοις τικτόμενον, ὅτι καὶ ἀπὸ τούτων ἡ τρίτη πρόεισι νοητὴ τριάς. Τίς οὖν αὕτη ἔστι; τὸ δὲ, ἡ διὰς τῶν ἐν αὐτῷ φύσεων ἄρρενος καὶ θηλείας καὶ τῶν ἐν μέσῳ παντοῖων σπερμάτων τὸ πλῆθος· καὶ τρίτον ἐπὶ τούτοις θεὸν ἀσώματον, πτερυγας ἐπὶ τῶν ὕμνων ἔχοντα χρυσᾶς, ὃς ἐν μὲν ταῖς λαγόσι προστεφικνίαις ἔχει ταύρου κεφαλὰς, ἐπὶ δὲ τῆς κεφαλῆς δράκοντα πελάριον παντοδαπαῖς μορφαῖς θηρίων ἰδεαλλόμενον. Τοῦτον μὲν οὖν ὡς νοῦν τῆς τριάδος ὑποληπτέον, τὰ δὲ μέσα γένη τά τε πολλὰ καὶ τὰ δύο τὴν δύναμιν, αὐτὸ δὲ τὸ ἀὸν ἀρχὴν πατρικὴν τῆς τρίτης τριάδος, ταῦτης δὲ τῆς τρίτης τριάδος τὸν τρίτον θεὸν, καὶ ἥδη ἡ θεολογία Πρωτόγονου ἀνυμνεῖ καὶ Δία κακεῖ πάντων διατάκτορα καὶ ὅλου τοῦ κόσμου, διὸ καὶ Πάνα καλεῖσθαι. Τοιαῦτα καὶ αὕτη περὶ τῶν νοητῶν ἀρχῶν ἡ γενεαλογία παρίστησιν.

'Η δὲ παρὰ τῷ Περιπατητικῷ Εὐδήμῳ<sup>\*</sup> ἀναγεγραμμένη, ὡς τοῦ Ὀρφέως οἶσα θεολογία πᾶν τὸ νοητὸν ἔστιά-

relation makes it a procession of Chronus, and born of these, inasmuch as from these proceeds the third Intelligible triad. What, then, is this triad? The egg, the duad of the natures of male and female contained in it, and the multitude of the all-various seeds in the middle of it; and the third subsistence in addition to these is the incorporeal god, with golden wings upon his shoulders, who has the heads of bulls springing forth from his internal parts, and upon his head an enormous serpent, invested with the varied forms of beasts. This, therefore, is to be taken as the Mind of the triad: but the middle processions, which are both the Many and the Two, must be regarded as Power, but the egg as the paternal principle of this third triad. But the third god of this third triad, the theology now under discussion celebrates as Protagonus (First-born), and calls him Dis, as the disposer of all things, and the whole world: upon that account he is also denominated Pan. Such are the hypotheses which this genealogy lays down concerning the Intelligible principles.

But the cosmogony which is delivered by the Peripatetic Eudemus as being the theology of Orpheus, passes the whole Intelligible order in silence,

\* εὐδίλως Wolf. Hamb.—δῆμον Μον.

πησει, ὡς παντάπασιν ἄρρη-  
τόν\* τε καὶ ἀγνωσταν τρό-  
πῳ† κατὰ διέξοδον τε καὶ  
ἀπαγγείλαν· αὐτὸν δὲ τῆς ηκ-  
τῆς ἐποίησατο τὴν ἀρχὴν, αφ-  
ῆς καὶ ὁ "Ουμηρος, εἰ καὶ μὴ  
συνεχῆ πεποίηται τὴν γενεα-  
λογίαν, ιστησων" οὐ γὰρ ἀπο-  
δεκτέοντος‡ Εὐδήμου λέγοντος§  
ὅτι αὐτὸν Ὀκεανοῦ καὶ Τηθύος  
ἄρχεται· φαίνεται γὰρ εἰδὼς  
καὶ τὴν Νύκτιν μεγιστην οὖτα  
Θεὸν, ὡς καὶ τὸν Δία σεβίσ-  
θαι|| αὐτήν.

as altogether ineffable and unknown,  
and incapable of discussion or expla-  
nation. He commences from Night,  
which Homer also constitutes his  
first principle, if we would render his  
genealogy consistent. Therefore we  
must not put confidence in the asser-  
tion of Eudemus, that Homer makes  
it commence from Oceanus and Te-  
thys; for it is manifest that he re-  
gards Night as the greatest divinity,  
which is implied in the following line,  
where he says that she is revered  
by Jove himself—

"Λέγετο γὰρ μὴ Νυκτὶ θεῷ ἀποδύμια μέζοι. ¶

He feared lest he should excite the displeasure of swift Night.

'Αλλ' "Ουμηρος μὲν καὶ αὐτὸς  
ἀρχέσθω ἀπὸ Νυκτός.

'Ησιόδος δέ μοι δοκεῖ πρῶτον  
γενέσθαι τὸ Χάος ιστορῶν τὴν  
ἀκατάληπτον τοῦ νοητοῦ καὶ  
ἡνωμένην παντελῶς φύσιν κεκ-  
ληκέναι Χάος, τὴν δὲ τὴν\*\*  
πρώτην ἐκεῖθεν παράγειν ὡς  
τινα ἀρχὴν τῆς ὅλης γενεᾶς;  
τῶν θεῶν· εἰ μὴ ἄρα Χάος  
μὲν τὴν δευτέραν τῶν θνετῶν ἀρ-  
χῶν, τὴν\*\* δὲ καὶ Τάρταρον  
καὶ Ἔρωτα τὸ τριτολοῦν νοητόν,

Homer, therefore, must be supposed  
to commence from Night.

But Hesiod, when he affirms that  
Chaos was the first produced, appears  
to me to regard Chaos as the incom-  
prehensible and perfectly united na-  
ture of the Intelligible. From thence  
he deduces Earth \*\* as the first prin-  
ciple of all the generation of the gods,  
unless, perhaps, he may regard Chaos  
as the second subsistence of the two  
principles: in which case Earth and  
Tartarus, and Eros (Love), compose

\* ἄρρητον Hamb.

† τρόπον or τρόπων Hamb.

‡ ἀποδεκτέον Hamb.

§ λέγοντες Mon.

|| σεύσθαι Mon.

¶ Il. xiv. 261. The printed copies of Homer have ἔρδοι.

\*\* The emendation of γῆ for τὴν is proposed by Mr. Taylor, and though I  
find no authority in the different texts for it, it is evidently requisite not only for  
the sense but to accord with Hesiod's Theogony.

τὸν μὲν Ἔρωτα ἀντὶ τοῦ τρίτου, ὃς κατὰ ἐπιστροφὴν θεορουμένην. Τοῦτο γάρ αὕτως ὄνομαζεῖ καὶ ὁ Ὀρφεὺς ἐν ταῖς ραψῳδίαις· τὴν δὲ Γῆν ἀντὶ τοῦ πρώτου, ὃς πρώτην ἐν στερεῷ τινι καὶ οὐσιώδει καταστήματι παγεῖσαν· τὸν δὲ Τάρταρον ἀντὶ τοῦ μέσου, ὃς ἡδη<sup>\*</sup> πας εἰς διάκρισιν παρακεκινημένων.

'Ακολούθας δὲ Χάος μὲν ἓποτιθεσθαί μοι δοκεῖ τὴν πρώτην ἀρχὴν, ὃς πάντη ἄγνωστον, τὰς δὲ ὅδοι μετὰ τὴν μίαν, "Ἐρεβος μὲν τὴν ἄρρενα, τὴν δὲ θήλειαν Νύκτα, ταύτην μὲν ἀντὶ ἀπειρίας, ἐκείνην δὲ ἀντὶ πέρχατος" ἐκ δὲ τούτων φυσὶς † μιχθέτων Αἰθέρα γενέσθαι καὶ Ἔρωτα καὶ Μῆτιν, τὰς τρεῖς ταύτας νοητὰς ἴποστάσεις, τὴν μὲν ἄκρην Αἰθέρα ποιῶν, τὴν δὲ μέσην Ἔρωτα κατὰ τὴν φυσικὴν μεσότητα τοῦ Ἔρωτος, τὴν δὲ τρίτην Μῆτιν, κατ' ‡ αὐτὸν ἥδη τὸν πολυτίμητον νοῦν. Παράγει δὲ ἐπὶ τούτοις ἐκ τῶν αὐτῶν καὶ ἄλλων ὕστερων πολὺν δὲ ἀριθμὸν κατὰ τὴν Εὐδήμου ιστορίαν.||

the three-fold Intelligible, Eros being put for the third subsistence, considered according to its converte nature. Orpheus also in his rhapsodies has adopted a very similar disposition, for he places the Earth for the first, being the first that was conglomerated into a compact and essential substance, while he places Tartarus as the middle, as having already, in a manner, a tendency towards disunion.

But Acusilaus appears to me to regard Chaos as the first principle and altogether unknown, and after this one to place the duad, Erebus as the male and Night as the female, the latter being substituted for infinity, and the former for bound; and from a connexion between these were generated Ether and Eros (Love), and Metis (Counsel), these three being the Intelligible hypostases, of which he places Ether as the summit, Eros as the middle in compliance with the natural intervention of love, and Metis as the third, inasmuch as it is already highly-venerable Intellect. And from these, according to the relation of Eudemus, he deduces the vast multitude of the other gods.

\* ἦ δὲ Wolf. Hamb.

† φημι Wolf. Hamb.

‡ καὶ Wolf.

§ πολλὰ (i. e. πολλῆς) Mon.

|| ιστορία Mon.

Τὸν δὲ Ἐπιμενίδην δύο πρώτας ἀρχὰς ὑποθέσας Ἀέρα καὶ Νύκτα, δῆλον ὅτι σιγῇ τιμῆσαντα τὴν μίαν πρὸ τῶν δυοῖν, ἐξ ἣν γεννηθῆναι Τάρταρον οἴμαι τὴν τρίτην ἀρχὴν, ὡς τινα μικτὴν\* ἐκ τῶν δυοῖν συγκραδεῖσαν· ἐξ ἣν δύο τινάς τὴν νοητὴν μεσότητα οὕτω καλέσαστα, δύο τις ἐπ' ἄμφω διατίνει τό τε ἄκρων καὶ τὸ πέρας, ὡς μιχνέτων ἀλλήλοις ὃν γενέσθαι τοῦτο ἐκεῖνο τὸ νοητὸν ζῶν ὡς ἀληθῆς, ἐξ οὐ πάλιν ἄλλην γενεὰν προελθεῖν.

Epimenides affirms that the two first principles are Air and Night : whence it is evident that he reverences in silence the one principle which is prior to the two : from which, I conceive, he holds that Tartarus is generated regarding it as a nature in a manner compounded of the two ; for some, indeed, regard the principle which is derived from these two as a kind of Intelligible intermediate subsistence or mediety, properly so called, inasmuch as it extends itself to both extremities, the summit and the boundary ; for by their connexion with one another, an egg is generated which is properly the very Intelligible animal from which again proceeds another progeny.

Φερεκύδης δὲ ὁ Σύριος ζῶντα μὲν εἶναι δεῖ καὶ Χθόνον† καὶ χθονίαν τὰς τρεῖς πρώτας ἀρχὰς, τὴν μίαν φημί πρὸ τῶν δυοῖν, καὶ τὰς δύο μετὰ τὴν μίαν· τὸν δὲ Χρόνον ποιῆσαι ἐκ τοῦ γόνου ἑαυτοῦ Πῦρ καὶ Πιεῦμα καὶ Τέλων, τὴν τριπλῆν οἴμαι φύσιν τοῦ νοητοῦ, ἐξ ἣν ἐν πέντε μιχοῖς διηρημένων πολλὴν γενεὰν συστῆναι Ζεῶν τὴν πεντέμψυχον‡ καλούμενην, ταῦτὸν δὲ ἵσως εἰπεῖν, τὴν πεντέκοσμον. Περὶ

But Pherecydes Syrius considers the three first principles to be an Ever-vital subsistence, Chronus†, and an Earthly subsistence; placing, as I conceive, the One prior to the Two, and the Two posterior to the One : and that Chronus generated from himself Fire, and Spirit, and Water, representing, I presume, the three-fold nature of the Intelligible : from which, when they became distributed into five recesses, were constituted a numerous race of gods, called the five-times animated order, equivalent

\* καὶ μικτὸν Mon.

† Χρόνον Mon. and Tay. which the following passage evidently requires.

‡ πεντέμψυχον Mon. πεντέψυχον in m.

δὲ τούτων ἄλλος ἴστις φανεῖται  
καιρίς. Τοιαῦται μὲν ὅν καὶ  
τοιαῦται ταῦτη παρειλήφθα-  
σαν ἡμῖν αἱ διὰ μύθων Ἑλ-  
ληπικῶν ἐποδέσεις, τολλῶν καὶ  
ἄλλων οὐδῶν.

to what he might call a five-fold world. But another opportunity may perhaps occur for the discussion of this part of the subject. Such and of a similar description are the hypotheses which are received by us relative to the Greek mythological fables, which are numerous and very various.

Ταῦτα δε Βαρβάρων ἔσκασι  
Βαβυλόνιοι μὲν τὴν μίαν τῶν  
ἄλλων ἀρχὴν σιγῇ παρίειναν δύο  
δὲ ποιέιν\* Ταυθὲ καὶ Ἀπα-  
σῶν,† τὸν μὲν Ἀπασῶν ἄνδρα  
τῆς‡ Ταυθὲ ποιοῦντες, ταυ-  
την δὲ μητέρα θεᾶν ἀνομά-  
ζοντες, ἐξ ᾧ μονογενῆ παιδία  
γενηθῆναι τὸν Μούμιν, αὐτὸν  
οίμαι τὸν νοητὸν κόσμον ἐκ τῶν  
δυοῖν ἀρχῶν παραγόμενον.§ Ἐκ  
δὲ τῶν αὐτῶν ἄλλην γενεὰν  
προελθεῖν Δαχὴν καὶ Δαχόν.  
Είτα αὖτις τρίτην ἐκ τῶν αὐτῶν ||  
Κισσαρὴ καὶ Ἀσσωρὸν, ἐξ ᾧ  
γενέσθαι τρεῖς, Ἄννα καὶ Ἰλ-  
λιαν καὶ Ἀόν· τοῦ δὲ Ἅσου  
καὶ Δαύκης οἰνον γενέσθαι τὸν  
Βήλον, ὃν δημιουργὸν εἶναι φα-  
σιν.

Μάγοι δὲ καὶ πᾶν τὸ ἄρειον  
γένος, ὁς καὶ τοῦτο γράφει ὁ  
Εὐδημος, οἱ μὲν τόπον, οἱ δὲ  
Χρόνον καλοῦσι τὸ νοητὸν ἄπαν  
καὶ τὸ ἡνωμένον· ἐξ οὗ δια-  
κριθῆναι ἡ θεὸν ἀγαθὸν καὶ

But the Babylonians, like the rest of the Barbarians, pass over in silence the One principle of the Universe, and they constitute Two, Tauthē and Apason; making Apason the husband of Tauthē, and denominating her the mother of the gods. And from these proceeds an only-begotten son, Moymis, which I conceive is no other than the Intelligible world proceeding from the two principles. From them, also, another progeny is derived, Dache and Dachus; and, again, a third, Kissare and Assorus, from which last three others proceed Anus, and Illinus, and Aus. And of Aus and Dauce is born a son called Belus, who, they say, is the fabricator of the world, the Demiurgus.

But of the Magi and all the Arion race, according to the relation of Eudemus, some denominate the Intelligible Universe and the United, Place, while others call it Time (Chronus): from whom separately

\* εἰπον Mon. † ἀπασῶν Mon. ἀπασῶν H. ‡ ἀνδρας τῆς Mon.

§ προαγόμενον Hamb.

|| μισσαρὴ Mon.

δαιμόνα κακὸν ἡ φῶς καὶ σκότος πρὸ τούτων ὡς ἐνοις λέγειν. Οὗτοι δὲ οὖν καὶ αὐτοὶ μετὰ τὴν ἀδιάκριτον φύσιν διακρινομένην ποιοῦσι τὴν διτήρη συστοιχήν τῶν κρείτονών τῆς μὲν ἥγεσθαι τὸν Ὄρομάσδη, τῆς δὲ τὸν Ἀριμάνιον.

Σιδώνιοι δὲ κατὰ τὸν αὐτὸν συγγραφέα πρὸ πάντων Χρόνους ὑποτίθενται καὶ Πόθου καὶ Ὁμίχλην<sup>1</sup> Πόθου δὲ καὶ Ὁμίχλης μιγέστων ὡς δυοῖς ἀρχῶν Ἀέρα γενέσθαι καὶ Αὔραν, Ἀέρα μὲν ἄκρατον τοῦ νοητοῦ παραδηλοῦντες, Αὔραν δὲ τὸ δὲ αὐτοῦ κινούμενον τοῦ νοητοῦ ζωτικὸν προτύπωμα. Πάλιν δὲ τὸν τούτων αἱματίην<sup>2</sup> Οτον γενηθῆναι κατὰ \* τὸν νοῦν οἷμαι τὸν νοητόν.

proceed a Good Divinity and an Evil Daemon; or, as some assert, prior to these, Light and Darkness. Both the one, therefore, and the other, after an undivided nature, hold the twofold co-ordination of the superior natures as separated and distinct, over one of which they place Oromasdes as the ruler, and over the other Arimanianus.

The Sidonians, according to the same writer, before all things place Chronus, and Pothus, and Omichles, (Time, Love, and Cloudy Darkness). And by a connexion between Pothus and Omichles, as the Two principles are generated Aer and Aura (Air and a Gentle Breeze), substituting Air for the summit of the Intelligible, and the Breeze arising from it for the vivifying prototype of the Intelligible. And from these two again is generated Otus (the Night Raven), representing, as I conceive, the Intelligible Mind.

But independent of the collections of Eudemus we find the mythology of the Phoenicians thus delivered according to Mochus. First was Ether and Air, which are the Two first principles; from these was produced Ulomus, the Intelligible God, and, as I conceive, the summit of the Intelligible: from whom, by a connexion

\* μετὰ Mon.

† μᾶχος Mon.

ών τοῦτον μὲν οἷμαι τὸν νοητὸν  
νῦν λέγοντες, τὸν δὲ αἰνιγέα  
Χουσαρὸν, τὴν νοητὴν δύναμιν  
ἄπει πρώτην διακρίναταν τὴν  
ἀδιάκριτον φύσιν, εἰ μὴ ἄρα  
μετὰ τὰς δύο ἀρχὰς τὸ μὲν  
ἄκρον ἔστιν ἀνεμός ὁ εῖς, τὸ δὲ  
μέσον οἱ δύο ἀνεμοὶ Λίψ τε καὶ  
Νότος· ποιῶσι γάρ τις καὶ  
τούτους\* πρὸ τοῦ Οὐλωμοῦ. † ὁ  
δὲ Οὐλωμὸς αὐτὸς ὁ νοητὸς  
εἴη‡ νοῦς, ὁ δὲ αἰνιγέας Χου-  
σαρὸς§ ἡ μετὰ τὸ νοητὸν||  
πρώτη τάξις, τὸ δὲ δύο ὁ οὐ-  
ρανός. λέγεται γάρ εἰς αὐτοῦ  
ρωγέντος εἰς δύο γενέσθαι οὐ-  
ρανὸς καὶ γῆ¶ τῶν διχοτο-  
μημάτων ἐκάτερον.

with himself, was produced Chusorus, the first expanding principle, and then the Egg: by the latter I imagine they mean the Intelligible Mind; but by Chousorus, the Intelligible Power, being the first nature which separates an unseparated subsistence, unless, perhaps, after the two principles the summit may be the one Wind; but the middle, the two winds Lips and Notus (south-west and south), for sometimes they place these prior to Oulomus. In which case Oulomus himself would be the Intelligible Mind, and the expanding Chousorus the first order after the Intelligible, and the Egg Heaven: for it is said, that by the rupture of it into two parts heaven and earth were produced each from one of its two severed parts.

Αἰγυπτίων\*\* δὲ ὁ μὲν Εὐ-  
δήμος οὐδὲν ἀκριβές ιστορεῖ,  
οἱ δὲ Αἰγυπτίοις καθ' ἡμᾶς φι-  
λόσοφοι γεγονότες ἐξήρεγκαν  
αὐτῶν τὴν ἀλήθειαν κεκρυμ-  
μένην εὑρόντες ἐν Αἰγυπτίοις  
δῆ τισι λόγοις· ὡς εἴη κατ' αὐ-  
τοὺς ἡ μὲν μία τῶν ὅλων ††  
ἀρχὴ Σκότος ἄγνωστον ὑμνου-  
μένη καὶ τοῦτο τρὶς αἰαφω-  
νούμενον αἴτως· τὰς δὲ δύο  
ἀρχὰς "Τύπος καὶ Ψάμμον, ὡς

Of the Egyptian doctrines Eudemus gives us no accurate information. But the Egyptian philosophers, who are resident among us, have explained their occult truth, having obtained it from certain Egyptian discourses. According to them, then it appears to be this. The One principle of the Universe is celebrated as Unknown Darkness, and this three-times pronounced as such: and the Two principles are Water and

\* τοῦτοι; Mon.

† οὐλωμένου H.

‡ εἰ Mon.

§ χουσαροῦ Hamb.

|| τὸ νοητὸν Hamb.

¶ Wolf proposes οὐρανὸν καὶ γῆ.

\*\* Αἰγυπτίους Mon.

†† ἀλλ.ων. Mon.

"Ηράϊσκος" ὁ δὲ ὁ πρετβύτερος αὐτὸς Ἀσκληπιαδῆς, Ψάμμου καὶ "Τύχης, ἐξ ὣν καὶ μεθ' αἱ γεννηθῆται τὸν πρῶτον Καμηφίν."\* εἶτα τὸν δεύτερον ἀπὸ τούτου, εἶτα καὶ αὖτε τούτου τὸν τρίτον, οὓς συμπληρεῖν τὸν ὅλον νοητὸν διάκοσμον. Οὕτω μὲν Ἀσκληπιαδῆς. 'Ο δὲ νεώτερος Ἡράϊσκος τὸν τρίτον ὀνομασθέντα Καμηφίν ἀπὸ τοῦ πατρὸς καὶ τοῦ πάπτου τὸν ἥλιον εἶσαι φησιν αὐτὸν δήπου τὸν νοῦν τὸν νοητόν. 'Αλλὰ τὴν μὲν περὶ τούτων ἀκριβεῖαν ἐξ ἔκεινων ληπτέων. 'Ιστέον δὲ καὶ ἔκεινο περὶ τῶν Αἰγυπτίων, ὅτι διαιρετικοί εἰσι πολλαχοῦ τῶν κατὰ ἔνωσιν ἴφεστάτων, ἐπει καὶ τὸ νοητὸν διγρήκασιν εἰς πολλῶν δεῶν θύτητας, ὡς ἔξεστι μαθεῖν τοὺς ἔκεινων συγγράμμασιν ἐντυχοῦσι τοῖς βουλομένοις, λέγω δὲ τῇ Ἡράϊσκου ἀναγραφῇ τοῦ Αἰγυπτίου καθ' ὅλον λόγου πρὸς τὸν Πρόκλου γραφεῖσῃ τὸν φιλόσοφον, καὶ τῇ ἀρκαμένῃ γράφεσθαι συμφωνίᾳ ὑπὸ Ἀσκληπιαδού τῶν Αἰγυπτίον πρὸς τοὺς ἄλλους Θεολόγους.

Sand, according to Heraiscus; but according to Asclepiades, who is the more ancient of the two, Sand and Water, from whom, and next in succession after them, is generated the first Kamephis, and from this a second, and from this again a third, which, they affirm, completes the whole Intelligible distribution. Such is the system of Asclepiades. But the more modern Heraiscus says that the third, who is named Kamephis from his father and grandfather, is the Sun, equivalent in this case to the Intelligible Mind. But greater accuracy upon the subject can only be obtained from these authors themselves. It must be observed, however, with regard to the Egyptians, that they are often wont to distribute subsistences according to union, as when they divide the Intelligible into the individualities of a multitude of gods, as may be learnt from their own writings by those who will examine them: I refer particularly to the commentary of Heraiscus upon the Egyptian doctrine addressed to Proclus the philosopher alone, and to the concordance of the Egyptian writers, begun by Asclepiades and addressed to the other Theologists.

ἴαντος Μον.

CHRONOLOGICAL  
AND  
ASTRONOMICAL FRAGMENTS.

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OF THE GREAT YEAR:

FROM BEROSSUS.

BEROSSUS qui Belum interpretatus est, ait cursu ista siderum fieri: et adeo quidem id affirmat, ut conflagrationi atque diluvio tempus assignet: arsura enim terrena contendit, quando omnia sidera, quæ nunc diversos agunt cursus, in Cancrum convenerint, sic sub eodem positâ vestigio, ut recta linea exire per orbes omnium possit: inundationem futuram, cum eadem siderum turba in Capricornum convenerit. Illic solstitium, hic bruma conficitur.

BEROSSUS, who thus interprets the Babylonian tradition, says that these events take place according to the course of the stars; and affirms it so positively, as to assign the time for the Conflagration and the Deluge. He maintains that all terrestrial things will be consumed when the planets, which now are traversing their different courses, shall all coincide in the sign of Cancer, and be so placed that a straight line could pass directly through all their orbs. But the inundation will take place when the same conjunction of the planets shall occur in Capricorn. In the first is the summer, in the last the winter of the year.—*Seneca Nat. Quæs. III. 29.*

## OF THE GREAT YEAR:

FROM CENSORINUS.

Ad Ægyptiorum vero magnum annum luna non pertinet, quem Græci Κυνικὸν Latine Canicularem vocamus. Propterea quod initium illius summitur, cum primo die ejus mensis, quem vocant Ægyptii Θώτ Caniculae sidus exoritur: nam eorum annus civilis solus habet dies ccclxv sine ullo intercalari, itaque quadriennium eo fit, ut anno M.ccclxi ad idem revolvatur principium. Hic annus etiam Heliacos a quibusdam dicitur: et ab aliis Ἑνιαύτης est. Præterea annus, quem Aristoteles maximum potius quam magnum appellat, quem solis et lunæ vagarumque quinque stellarum orbes conficiunt. Cum ad idem signum ubi quondam simul fuerunt, una referuntur. Cujus anni hyems summa est Cataclysmos, quam nostri Diluvionem vocant. Æstas autem Ecpyrosis quod est mundi incendium. Nam in his alternis temporibus mundus tum exignesere, tum exaquecere videtur, hunc Aristarchus putavit esse annorum vertentium duum millium ccclxxxiiij.

In the great year of the Egyptians, which the Greeks call the Cynic, and we in Latin the Canicular; the Moon is not taken into consideration: inasmuch as its commencement is fixed when Canicula rises upon the first day of that month which the Egyptians call Thoth. For their civil year has only 365 days, without any intercalary day; whence the quadrennium so adjusts itself, that in the 1461st year the revolution is completed. This year is by some called the Heliacal, by others the Eniautus, or The Year. But the year which Aristotle calls the greatest, rather than the great, is that in which the sun, moon and all the planets complete their courses, and return to the same sign from which they originally started together. The Winter of this year is the Cataclysm, which we call the Deluge: but its Summer is the Ecpyrosis, that is the Conflagration of the world. For at these alternate seasons the world is burned and de-

Aretes Dyrrhachinus quinque millium dlij. Herodotus et Linus x. millium decc. dierum xij. dececlxxxij. Orpheus centum xx. Cassandrus tricies sexies centum millium. Alii vero infinitum esse, nec in se unquam reverti existimaverunt.

luged. Aristarchus supposes this periodical revolution to consist of 2484 years; Aretes of Dyrrhachium of 5552; Herodotus and Linus of 10,800; . . . . . of 13,984; Orpheus of 120,000; Cassandrus of 136,000. Others suppose it to be infinite in duration, and that the celestial bodies never again coincide in their original positions.—*Censorinus de Natali Die.*

### OF THE CHRONOLOGICAL ERAS:

#### FROM CENSORINUS.

NUNC vero id intervallum temporis tractabo, quod Historicon Varro appellat, hic enim tria discrimina temporum esse tradit. Primum ab hominum principio ad Cataclysmum priorem, secundum ad Olympiadem primam; quod quia in eo multa fabulosa referuntur Mythicon nominatur. Tertiam a prima Olympiade ad nos quod dicitur Historicon, quia res eo gestae veris historiis continentur.

I WILL now treat of that interval of time which Varro calls Historic; for he divides the times into three parts. The first from the beginning of mankind to the former Cataclysm. The second, which extends to the first Olympiad, is denominated Mythic, because in it the fabulous achievements are said to have happened. The third, which extends from the first Olympiad to ourselves, is called Historic, because the actions which have been performed in it are related in authentic history.

Primum tempus sive habuit initium, seu semper fuit; certe quot annorum fuit, non potest comprehendi. Secundum non plane quidem scitur, sed tamen ad mille circiter et de annos esse creditur a priore scilicet Cataclysmo quem dicunt Ogygis ad Inachi regnum annis circiter cccc hinc ad Olympiadem primam paulo plus cccc quos solos quamvis Mythici temporis postremos tamen quia a memoria scriptorum proximos quidam certius diffinire voluerent, et quod Sosibius scripsit esse ccclxxxxv, Eratosthenes autem septem et cccc, Timaeus cccccvij, Orethres clxiiij. Et praeterea multi diverse, quorum etiam ipsa dissentio incertum esse declarat.

The first period either had some beginning, or had endured from eternity ; however that may be, it is impossible to make out what was the number of its years. Neither is the second period accurately determined, yet it is believed to contain about 1600 years ; but from the former Cataclysm, which they call that of Ogyges to the reign of Inachus, about 400 years, from thence to the first Olympiad, something more than 400 ; of which alone, inasmuch as they are the last years of the Mythic period, and next within memory, certain writers have attempted more accurately to determine the number. Thus Sosibius writes that they were 395 ; Eratosthenes, 407 ; Timaeus, 417 ; Orethres, 164. Many others also have different opinions, the very discrepancy of which shews the uncertainty in which it is involved.

De tertio autem tempore fuit aliqua inter auctores dissensio in sex septemve tantum modo annis versata. Sed hoc quodcunque caliginis Varro discussit, et pro cætera sua sagacitate nunc diversarum civitatum conferens tempora, nunc defectus eorumque intervalla retro dinu-

Concerning the third interval, there was also some disagreement among different writers, though it is confined within a period of only six or seven years. Varro has, however, examined the obscurity in which it is involved, and comparing with his usual sagacity the

merans eruit verum, lucemque ostendit; per quam numerus certus non annorum modo, sed et dierum perspici possit.

chronicles and annals of different states, calculating the intervals wanted, or to be added by reckoning them backwards, has at length arrived at the truth, and brought it to light. So that not only a determinate number of years, but even of days can be set forth.

Secundum quam rationem nifallor hic annus, cuius velut index et titulus quidam est Ulpii et Pontiani consulatus, ab Olympiade prima m. est et xiiij. ex diebus duntaxat aestivis, quibus Agon Olympiacus celebretur, a Roma autem condita dcccclxxxii. et quidem ex Palilibus, unde urbis anni numerantur. Eorum vero annorum quibus Julianis nomen est cclxxxij. sed ex die Kal. Jan. unde Julius Cæsar annis a se constitui fecit principium. At eorum qui vocantur anni Augustani cclxv perinde Kal. Jan. et ante diem xvij Kal. Februarii Ju. Cæsar, divi filius imperator Augustus, sententia Numatii Planci a senatu cæterisque civibus appellatus est, se septimum et M. Vipsano Agrippa Consulibus.

According to which calculations, unless I am greatly deceived, the present year, whose name and title is that of the consulships of Ulpius and Pontianus, is from the first Olympiad the 1014th, reckoning from the summer, at which time of the year the Olympic games are celebrated; but from the foundation of Rome it is the 991st; but this is from the Palilia (21st April), from which the years, *ab urbe condita*, are reckoned. But of those years, which are called the Julian years, it is the 283d, reckoning from the Kalends of January, from which day of the year Julius Cæsar ordered the beginning of the year to be reckoned. But of those years which are called the Augustan it is the 265th, reckoning also from the Kalends of January of that year, in which, upon the 16th of the Kalends of February

(15th), the son of Divus Julius Cæsar was saluted Emperor and Augustus, on the motion of Numatius Plancus, by the senate and the rest of the citizens in the consulship of himself for the seventh time, and M. Vipsanus Agrippa.

Sed Ægyptii qui biennio ante in potestatem ditionemque Populi Romani venerunt, habent Augustorum annorum ccclxviii. nam ut a nostris ita ab Ægyptiis quidam anni in litteras relati sunt, ut quos Nabonnagarii nominant, qui a primo imperii ejus anno consurgant, quorum hic dccccclxxxvi est.

But the Egyptians, who two years before had been reduced under the dominion of the Roman people, reckon 268 Augustan years: for by the Egyptians, in like manner as by ourselves, certain years are recorded, and they call their era the Era of Nabonnagarius, and their years are calculated from the first year of his reign, of which years the present is the 986th.

Item Philippi qui ab excessu Alexandri magni numerantur, et ad hucusque perducti annos dlxii consumant. Sed horum initia semper a die primo mensis ejus summuntur, cui apud Ægyptios nomen est Thoth, quoque hic anno fuit ante diem viij Kal. Julii cum ab hinc annos centum Ulpio et Brutio presente Romæ consss. iidem dies fuerunt ante diem xii Kal. August. quo tempore solet Canicula in Ægypto facere exortum. Quare scire etiam licet anni illius mag-

The Philippic years also are used among them, and are calculated from the death of Alexander the Great, and from thence to the present time 562 years have elapsed. But the beginning of these years are always reckoned from the first day of that month, which is called by the Egyptians Thoth, which happened this year upon the 7th of the Kalends of July, (25th of June); for a hundred years ago from the present year of the consulship of Ulpius and

ni qui ut supra dictum est solaris et canicularis et trieteris vocatur, nunc agi vertentem annum centessimum.

Brutius, the same fell upon the 12th of the Kalends of August (21st July), on which day Canicula regularly rises in Egypt. Whence we know that of this great year which was before mentioned under the name of the Solar Canicular or Trieteris, by which it is commonly called, the present current year, must be the 100th.

Initia autem istorum annorum propterea notavi, ne quis nesciat voluntates quae non minus diversae sint quam opiniones Philosophorum. Idecirco aliis a novo sole, id est a brumali, ab aestivo solstitio plerisque ab æquinoctio verno partim ab autumnali æquinoctio, quibusdam ab ortu Vergiliarum, nonnullis ab earum occasu, multis a Canis exortu incipere annus naturalis videtur.

I have been careful in pointing out the commencement of all these years lest any one should not be aware of the customs in this respect, which are not less various than the opinions of the Philosophers. It is commenced by some with the new Sun, that is at the winter solstice, by many at the summer solstice; others again reckon from the vernal or from the autumnal equinox. Some also begin the year from the rising or setting of Vergilia (Pleides), but many from the rising of the Dogstar.

### OF THE NERUS:

FROM JOSEPHUS.

ΕΠΙΕΙΤΑ καὶ δι' ἀρετὴν καὶ τὴν εὐχρηστίαν, ὃν ἐπενθου, ἀστρολογίας καὶ γεωμετρίας, WHEREFORE on account of their virtue, as well as for the perfection of the arts of astronomy and geometry,

πλέον ζῆν τὸν Θεὸν αὐτοῖς παρασχεῖν. ἀπερ οὐκ ἦν ἀσφαλέστεροι αὐτοῖς προειπεῖν, μὴ ζῆσαι σασιν ἵξασθενούς ἐνιαυτούς· διὰ τοσούτων γάρ ὁ μέγας ἐνιαυτὸς πληροῦται.

which they invented, God permitted them (the Patriarchs) a longer life: inasmuch as they would have been incapable of predicting any thing with certainty, unless they lived six hundred years: for such is the period of the completion of the great year.—*Jos. Ant. lib I. c. 3.*

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### OF THE SARUS:

FROM SUIDAS.

ΣΑΡΟΙ. μέτρον καὶ ἀριθμὸς παρὰ Χαλδαίοις, οἱ γάρρι σαροὶ, πουῦσιν ἐνιαυτοὺς βοσκεῖ, οἱ γίνονται η' ἐνιαυτοὶ καὶ μῆνας ἔξι.

SARUS: a measure and number among the Chaldaeans: for 120 Sari, make 2222 years. Each Sarus is therefore equal to 18 years and 6 months.

—*Suid. v. Sarus.*

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### OF THE RISING OF THE DOGSTAR:

FROM THEON ALEXANDRINUS.

ΠΕΡΙ τῆς τοῦ κυνὸς ἐπιτολῆς ὑπόθειγμα.\*

'Ἐπὶ τοῦ ρ' ἔτους Διοκλητιανοῦ περὶ τῆς τοῦ κυνὸς ἐπιτολῆς ὑπόθειγματος ἔνεκεν λαμβάνομεν τὰ ἀπὸ Μενοφρέως ἕως τῆς λήξεως Αὐγούστου ὅμοι τὰ ἐπι-

FORMULA to find the rising of the Dogstar.

For example, if we would find the rising of the Dogstar in the 100th year of Diocletianus, we take the years of Menophres to the end of the era of Augustus. These years

\* The treatise containing the demonstration of this rule, I believe is lost.

συναγόμενα ἔτη αχεί·οις ἐπι-  
προστιθοῦμεν τὰ ἀπὸ τῆς ἀρ-  
χῆς Διοκλητιανοῦ ἔτη ρ' γή-  
νονται δροῦ ἔτη αψέ. Τούτων  
λαμβάνομεν τὸ δ<sup>ο'</sup> μέρος, ὃ  
ἔστι υκζ'. Τούτοις προστι-  
θέντες ἡμέρας πέντε, γίνονται  
υλα'. Ἀπὸ τούτων ἀφελόντες  
τὰς τότε τετραετηρίδας σύστα-  
ρι, λοιπὸν καταλείπονται ἡμέ-  
ραι τηδ'. ταῦτας ἀπόλυτον  
ἀπὸ Θώδ α', διδόντες ἑκάστῳ  
μηνὶ ἡμέρας λ', ὡς εὑρίσκεται  
τὴν ἐπιτολὴν ἐπὶ τοὺς † Διο-  
κλητιανοῦ Ἐπιφήνα. Ὁμοίως  
πολεὶς ἐπὶ ὄτουδήποτε χρόνου.

summed up are 1605; to which if we add the 100 years from the beginning of the reign of Diocletianus,\* we have 1705. Let us take the fourth part of these, that is 426, and taking them as days,† add to them 5 more, and they become 431. From these deduct the quadrienniums, which are 102, and there will remain 329 days. Distribute these into months of 30 days each, from Thoth, the first day of the year, and it will thus be found that the rising of the Dogstar in the 100th year of Diocletianus, falls upon the 29th of Epiphi. Use the same rule for any other time.—MS. Ex cod. reg. Gall. gr. No. 2390, fol. 154.

\* The era of Diocletianus was a new era, which succeeded that of Augustus.

† The fourth part or number of leap years gives, of course, the number of intercalated days, 426.

‡ Qy. τοῦ φ'.

AN  
INQUIRY  
INTO THE  
METHOD, OBJECTS, AND RESULT  
OF  
ANCIENT AND MODERN PHILOSOPHY,  
AND INTO  
THE TRINITY OF THE GENTILES.

## PHILOSOPHICAL INQUIRY.

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In the Introductory Dissertation I have ventured to offer some speculations upon the Trinity and Theology of the Gentiles, which differ widely from the opinions of almost all who have written upon the subject; I would therefore lay before the reader such grounds for the opinion as have induced me to adopt it. But I find it impossible to do so without instituting a short comparative inquiry into the method, objects and result of the ancient and modern systems of Philosophy; and I trust it will not be deemed misplaced, for I conceive that in the neglected writings of the ancients there lies concealed a mine of metaphysical knowledge of such practical utility as would amply repay the trouble of opening it again.

If we were to ask, what was conceived to be the great engine of invention and discovery among the ancients, it is highly probable we should be answered that it was Syllogism; and if we were to ask the same question relative to modern science, we should be unhesitatingly assured that it was Induction; and possibly at the same time we might be told, that the method of the ancients was something worse than useless. Yet, when we come to consider, that in all ages human nature has been the same, and that such admirable productions have been the result of human effort both in ancient and modern times, we shall find reason to suspect that the methods of discovery, or the tools really used in all ages, have been much alike, though their names may have been

misapplied, or they may have been used without having had any distinct appellations assigned them.

By the Inductive method we are supposed to go about to collect, by experience and observation, all the facts and circumstances within our reach, relative to the subject in hand. We must examine them in every light, compare their similarities, and mark their differences; we must reject whatever does not properly relate to the subject, and conclude upon the affirmatives that are left. By these means, from the individuals we rise to some general proposition, and we rest assured in its truth as proved experimentally.

To take a common instance: A child that has been burnt by a flame naturally expects the *same* result from the *same* cause; indeed he is said to feel sure of it from experience: and in the expectation of the *same* result from *similar* causes, he is said to reason by a species of Induction, though not founded on an enlarged experience. But by trying experiments upon all objects which have the appearance of flame, he would learn to distinguish such as are hurtful from such as are otherwise, and excluding those that are harmless, he arrives at the conclusion, that all such objects of a particular kind are hurtful.

Now, in this statement of the process, it appears to me that two very different instruments are used; the first of which seems to be Analogy, *ἀναλογία*, a *reasoning upwards* from the known to the unknown, the great instrument of Invention and Generalization, which provides, as it were, subjects for the exercise of Induction; which Induction, *ἰντυώνη*, seems to be rather the collection and examination of experiments, and the drawing a conclusion therefrom; and as this conclusion cannot be extended beyond what is warranted by the experiments, the Induction is an Instrument of Proof and Limitation. A person that has been burnt by a flame is positively certain that he will be burnt again if he try it; he argues only from *same* to *same*, and is sure of it by *experience*; and it is upon this innate natural expectation that all physical science is *founded*. By *analogy* he argues that all flames will burn him, he argues from *like* to *like*, he generalizes

and draws an *inference*; and I conceive it is by this analogical reasoning that all science is *advanced*. The inference which he thus draws *a priori*, is merely an *hypothesis*, *invisive*, a *supposition*, probable indeed, but far from satisfactory. But when he brings it to the proof by induction, and collects experiments, he either confutes, proves, or limits this hypothesis to something not quite so general.

This analogical reasoning, when it is extended only from individual to individual of the same species, is commonly called *experience*, and not *analogy*; and from the perfect uniformity of nature, perhaps not improperly: thus, we say, we know by *experience* that all stones gravitate to the earth. But when we extend it from species to species of the same genus, it is *analogy* properly so called. If from the gravitation all stones we reason to that of apples, we reason by analogy, from like to like; we obtain a probable conclusion, not satisfactory till experiment be directed to the point, and it be proved. Having thus included apples as well as stones, we may proceed from one species to another by the same process of analogy and proof, till all bodies upon the surface of the earth be included under the general law of gravitation, whence we may rise to more general propositions. And I am inclined to think that such has been the common process of discovery in all ages of the world.

When Sir I. Newton, from the fall of an apple, was led to the consideration of the moon's gravity, he is said to have made the discovery by Induction; which is true as far as the proof of it went. But it is manifest, that at first he merely formed a probable hypothesis by Analogy, and then laboriously brought it to the test of observation; and it is highly probable that the hypothesis he formed was, that the moon gravitated to the earth with a constant force, instead of a force varying inversely as the square of the distance; which most likely was the result of another hypothesis, after he had proceeded so far as to ascertain that she did really gravitate, but not according to the law presumed.

When Harvey observed the valves in the veins he is com-

monly said to have made the discovery of the circulation of the blood, by reasoning from *Final causes*, or by asking of nature for what purpose such valves could be intended: but perhaps he might have asked the question for ever, unless the analogy between the valve and that of a pump had suggested a plausible hypothesis, which he proved by repeated experiments directed to the point.

Analogy, so much slighted and overlooked, and to which such an inferior part in the advancement of science has been assigned, and that too with so much suspicious caution, appears to be the great instrument of generalization and invention by which hypotheses are supplied, which are most commonly the subjects for the exercise of Induction. By Induction, as usually understood, we make it a rule to exclude all hypotheses: first of all, we collect the experiments, and having obtained these, we are next to examine them and compare them; we reject the irrelative and negative, and conclude upon the affirmatives that are left. By this means, says Lord Bacon, we question nature, and conclude upon her answers: yet I would venture to suggest, that, ninety-nine times out of a hundred, the Analogy or comparison precedes the collection of the experiments; some resemblance is observed, some hypothesis is started, which is the subject that is brought to the test of Induction. By this the hypothesis is either proved, or confuted, or more commonly limited to something less general. I would not be understood to assert that the common inductive method is barren, for, no doubt, discoveries are sometimes so made; but thousands and thousands of inventions are brought into play, the result merely of analogy and a few experiments, or a single experimentum crucis. By the common method proposed we take too wide a range, we embrace the whole subject at once, and require the completion of its natural history, but by the proper use of Analogy as a guide, we step cautiously but from one species to the next.

Induction has two instruments of operation; Experiment for all things within our reach, and Observation for those beyond us. And of these Observation is less efficient than Experiment, for it

is comprehended in it. By Induction *without* Analogy we first ask innumerable irrelevant and impertinent questions of nature, and then make use of Observation upon the experiments in hand; but by Induction *with* Analogy we try Experiments for a specific purpose, and obtain specific answers to the point.

Having thus obtained a general law or fact for an entire genus, we may proceed in the same manner from this genus to the next, till the whole order be included under the same or some more general law: thus at length we may arrive at certain most general laws, beyond which it may not be within our power to proceed. And the progress of science in the ascending scale consists in rising from Individuals to Generals and Universals.

Having obtained these general laws or universals, from them we may extend discovery in what may be termed the descending scale: and here Syllogism, in its common acceptation, has its use. Thus, in the science of mixed Mathematics, having obtained certain general laws, physical facts, &c., these, with the common principles of pure mathematics, serve as data from which mathematical discovery may be extended downwards. Every mathematical demonstration by Synthesis is no other than a chain of Syllogism. And as an instrument of invention Syllogism may in this case supply corollaries; as in the former, Induction might yield discoveries without the help of analogy. Yet a very slight consideration will show, that here also Analogy is the great engine of invention by which hypotheses or suppositions are supplied; and that in the descending scale Syllogistic Demonstration, as Induction in the ascending, is the grand instrument for confuting, proving, or limiting those hypotheses.

But among the ancients Syllogism is said to be the great engine of discovery: and though I have not had sufficient opportunities of investigating the truth of the supposition, it has often struck me, that by the Syllogistic method the ancients meant neither more nor less than this combination of Analogy and Proof; and that the method of reasoning from Individuals to Universals, was supposed to be conducted by Syllogism no less than from Universals downwards. Aristotle expressly informs us that we

can learn nothing but by Induction or Demonstration ; by Demonstration from universals to particulars, i. e. in the descending scale ; by Induction from particulars to universals, or in the ascending scale. Hence, says he, a person who is defective in any of his senses cannot use Induction, and therefore cannot theorize to Universals, or by abstraction obtain general propositions, hence, also, his progress in the scale of Demonstration must be equally defective with his data. Now if the Syllogistic method was held to be the only method of discovery among the ancients, and this method was a process of reasoning from known to unknown, I conceive that, in this respect, the terms must have a more comprehensive signification than is generally allowed.\* Though I can find nothing to warrant the supposition, that they accurately divided their Syllogistic method into Analogy and Induction in the ascending scale, and into Analogy and Demonstration in the descending scale ; yet I think they imagined, as has generally been the case in modern times, that by their method they went precisely to the point, and no further ; instead of going something beyond it by too extensive a generalization, as we are led by Analogy, and then retracting to the point determined by the Proof.

The great abuse of Analogy is resting in its hypotheses without bringing them to the test, and building systems upon such hypotheses ; and it is a fault of modern, as well as of ancient philosophers. But when we consider the Eleatic or Dialectic method of examining any proposed hypothesis or idea, explained by Plato in the beginning of the Parmenides, we shall find the rules of examination as strict, and perhaps more comprehensive, than any method that has been suggested in modern times.†

\* Some papers, entitled *Vindiciae Antiquæ*, in the *Classical Journal*, throw some light upon this subject, though I cannot concur with the author of them in his opinions of the perfection of ancient science, much less in his abuse of modern philosophers.

† The method is this—Either, I., The subject *is*, as it is supposed ; or II., it *is not*. On the first supposition that *it is so*, we must examine *what happens*—1st. To *it* with respect to *itself*: 2d. To *it* with respect to all *other things*: 3rd. To all *other things* with respect to *it*: 4th. To all *other things* with re-

Another more fatal abuse of Analogy is arguing from individuals to genera, or from *genus* to *genus*, when these genera are too remote ; which is skipping to *generalities* instead of cautiously proceeding from species to species. But the most dangerous of all is arguing from Matter to Mind, between which there is no natural similarity. Thus, the common supposition of the Mind determined by motives, as a balance swayed by weights is false ; for so far from arguing from like to like, from species to species, we argue not even from *genus* to *genus* in the most remote degree, but from one thing to its contrary ; false, also, in as much as the motive is a final cause, and the weight an antecedent. This objection, however, to the use of Analogy may be pushed too far : but of the proper use of such reasoning we have an example in one of the finest metaphysical works in the English language, Butler's *Analogy*.

I would observe, also, the great laxity in the significations of the word *Theory*. It is sometimes used for a general law or principle obtained by Induction, and as something almost synonymous with hypothesis. In this view it might be looked upon as a proved hypothesis ; in its other and more general signification it implies the chain of reasoning from general laws and principles, and sometimes the result of such a chain. Its real signification seems to be the Survey itself.\* In the descending scale the result of the survey is termed a Theorem, Σεώρημα : and in the ascending scale the general law obtained, the result of the survey, might perhaps likewise be termed a Theorem : whilst

spect to *themselves*. Four similar cases will result when we examine what *does not happen* ; and four more, when we examine what *does, and at the same time does not happen*. Upon the supposition that *it is so*, we must investigate its relations in all their bearings ; and we must pursue the same method of investigation upon the second supposition, that *it is not so*. And if it were done according to certain categories, a more thorough investigation could not possibly be devised : and the method is equally applicable to Experimental philosophy as to Intellectual science. For a method of obtaining ideas for examination, see a description of Socrates among some hopeful pupils in one of the comedies of Aristophanes.

\* See an excellent paper upon the subject in Blackwood's Magazine, August, 1830.

the Theory, *Sæpiæ*, the Survey itself, may be taken for the whole chain, which, as it proceeds, every now and then, as it were, deposits these theorems. From one or more general laws or data we deduce certain results or theorems, such as the different expressions for the range, velocity &c. of a shot, in the theory of Projectiles: and each of these expressions would be practically, as well as theoretically true, but for the innumerable other circumstances to be taken into consideration. It is therefore only an approximation to practical truth. From a certain other set of general laws we deduce a theory of Resistances, and by a combination of these two Theories we approximate still nearer to practical truth. And by adding theory to theory relative to the powder, form, texture, elasticity, &c. of the shot, climate, &c. &c. and other circumstances, we might still nearer approximate.\* And all these Theories taken together might be termed the Theory of Gunnery.

An Hypothetical system differs from a Theory as does an Hypothesis from a General law or Fact, and is dependant upon Hypotheses instead of Facts; and its productions are of the same description.

\* It is utterly impossible, upon the surface of this earth, by Theory, to arrive at practical results, even in the most simple of all practical sciences, Mechanics; particularly, as it sometimes happens, when the results of each Theory, instead of being Theorems, are themselves merely approximations. Of this the ancients were perfectly aware, for both in ascending and descending, they excluded the individuals, as objects of sense and not of science. Much less is it possible in Politics, or any other moral or intellectual science; where not only so few general laws, universals, or data, are ascertained, but the springs of action are so manifold and various, independently of the free-will and perversity of the individuals, that human intellect can scarcely hope to form even a likely approximation to the truth. The speculative philosopher, as is justly observed by Stewart, possesses a fund of knowledge, invaluable in all untried cases, which will guide him a certain way in approximation to the truth. But if he suppose that such theoretical principles are applicable to practice, of course he fails in every instance, and produces nothing but confusion and mischief; of which the state of this kingdom, at this moment, is a most lamentable proof: and the probable result of persevering in such a course cannot be contemplated without the utmost alarm, the more anxiously, as many of the systems still acted on are not true theories, but are built upon false principles and are merely hypothetical systems.

Thus far I have spoken of the *Method* of proceeding, and I have used the terms Laws, Facts, Universals, and the like, in their common acceptation. But these terms are so confounded with each other and with Causes and Effects, that we scarcely know what we are in search of; and some of the ablest views of Bacon's *Novum Organum* have become almost as much lost to the world, as have some of the very finest speculations of the ancients. I would therefore say a few words upon the *Objects* or *Aim* of science.

Causation is a subject upon which there is a strange mis-understanding between the ancients and moderns. By the word Cause the ancients appear to have understood *that* without the co-operation of which no sensible phænomenon could be produced: \* and they divided Causes into the Efficient, the Formal, the Material, and the Final. And this division was excellent, and in perfect keeping with a system which held a Soul of the world as the prime mover of Efficient causes. The Final cause or ultimate object and end of every action, I shall dismiss without further consideration, as less properly a cause than a motive, and equally admitted in all systems in which nothing is referred to chance, and as unconnected with the *Physical* subject I have now in hand.

This division of causes has been supposed to be superseded among the moderns; and, since the time of Hume, by the word Cause they seem sometimes to understand the *Bond of connexion* between one event and its preceding; and in this view it is asserted that no causes of things have ever been discovered; and that science lies not in the discovery of causes, but only in the discovery of the facts and general laws of nature; and the same

\* See the 67th epistle of Seneca, wherein he explains the common and Platonic division of causes, and unjustly arraigns both, because he conceives Space, Time, and Motion, ought to be included. Motion, however, is included in the Efficient Cause, and Space and Time are but the measures of that motion, and the Law of the Motion, when strictly limited and defined, involves consideration of the measure only, and of nothing else.

assertion is likewise made, because no one can pretend to have discovered the first of secondary causes. In another view the Cause is looked upon as implying nothing more than an *antecedent phænomenon*, and that these phænomena, under the names of Cause and Effect, are continued in an endless chain of successive connexions. For example, when we hear a clock strike, if we attend to the chains of successive causes—to go no farther back—they may be traced in the stroke of the hammer, which causes the vibration of the bell, which causes the undulatory movement among the particles of the air, which causes a vibratory motion on the organs of hearing and on the brain; a certain *sensation* follows, and the soul *perceives* that the clock has struck. Now, for the production of this ultimate effect, we may observe not only one, but three distinct chains of what the ancients would call Causes. 1st. The chain of the *material substances* whose matter is in contact with one another, and without which matter the phænomenon could not have been produced, viz. the matter of the hammer, of the bell, of the air, of the auditorial nerve, of the sensorium,\* and these are the successive *Material causes*. Again, each of these portions of matter is indued with certain *qualities*, without which also the effect could not have been produced; and these depend upon what the ancients would call the *form*, and they consist of the form, texture, elasticity, vibratory and other qualities of the bell, of the air, nerve, &c. These are the *Formal causes*. To these must be superadded the particular *accidents* by which they are affected, viz., the fall of the hammer, the vibration of the bell, and the others, by which motion is successively communicated: and of this chain of causes each accident is nothing else than motion, modified by the body through which it passes, and may be regarded as a proximate *Efficient cause*. In this phænomenon, therefore, we may trace the Material, Formal, and Efficient Causes of the ancients; all which are necessary for the production of the effect: and we may

\* I use the term as Newton uses it, and not as Leibnitz in his dispute with Clarke.

perceive that the ancient and modern doctrines upon the subject of Causation may not be inconsistent with one another: but we must carefully distinguish whether the Cause be defined as the Accident itself, or the Instrument affected with the accident—the Vibration of the bell, or the Bell in the act of vibrating.

Such is a general view of this phænomenon: but we may observe still something more, relating to that *Bond of connexion* which has been so great a stumbling-block among the moderns. When we come more narrowly to inspect this triplicated chain of Causes, between each link there is a joint, if I may so call it: for instance, the *aggregate* motion of the hammer is, in the bell, converted into *atomic* motion. Now this cannot be performed simultaneously, though the manner or *law* according to which it is performed, escapes the observation of our senses. This is the Latens Processus, or the *latent process* which Bacon is so anxious to have investigated; and it is often noticed among the ancients, particularly by Plato in the Parmenides and Phædo. The Latens Schematismus of Bacon, the *latent form* or *structure*, refers to the latent properties of the bodies, or other unknown circumstances, through which motion is communicated. And as grosser bodies are said to be incapable of contact, a kind of Latens Schematismus at every joint in the chain, becomes also an object of inquiry. The inquiry into the *Efficient cause*, the *Matter*, the *latent process*, and the *latent structure*, constitutes Physics, according to the notions of Bacon; which differs but little from the ancient doctrine. But, if we combine the two, we shall have Physical science to consist in investigating the Nature and the Continuity of the Material, Formal, and Efficient causes, together with the Laws according to which the chain of efficient causes is propagated, and this, not only in the Links but in the Joints.\* If it were done

\* To this might be objected, that the common example of the ancient causes, viz. of a founder casting a statue, does not quadrate with what I have advanced; for in the example, the Efficient cause *a quo* is the Founder, the Material *ex quo* is the brass, the Formal *in quo* is the shape. A more attentive consideration, however, will show that it is only a particular case of the more general that I have taken. The Platonists added to the above the Ideal or Exemplary cause,

through the successive links only, we should in a manner have perfected the grand outline of science, through the more delicate parts, the *latent processes*, and *forms*, and *substances*, at the joints, which constitute the bonds of connexion, should forever be concealed. Yet they need not be despaired of.

If it should be asked why it is thus to be *presumed* a priori, that this triplicated chain of causes is continued throughout nature, the only answer to it is this,—that in every branch of science which has been investigated, and is thoroughly understood, such is the case; and as we can only reason but from what we know, we reason by analogy, from this known to the unknown, and draw a strong presumption in its favour. It may be false, and it cannot be proved otherwise till all science is perfected; but the burden of finding and demonstrating an exception lies with its opponents, who might thus confute or limit it.

In modern experimental Philosophy it is often laid down as a maxim, that the *laws* of nature are the only proper objects of human inquiry: and all investigation of causes is stifled by the dogma which maintains, that human nature is incapable of investigating their nature—a strange fallacy, which seems to be an ignoratio elenchi. The laws of nature, or general facts, as they are called—under which obscure expressions are often included the qualities of bodies as well as their matter and the accidents by which they are affected—may be sufficient for the mathematician, as they afford the data from which his propositions may depend. He can rise no higher than his data; nor is it within the compass of his science to prove any simple physical proposition.\* In the brilliant discoveries of Sir Isaac Newton certain general laws and qualities of matter gathered by induction, together with the common principles of mathematics, form the data from which the propositions of the Principia depend. And the discoveries

*secundum quod*, according to which it is fashioned, which commonly related to the metaphysical, and not to the physical forms. It might also be objected, that the Vacuum, Gravity &c. are at variance. I speak of them presently.

\* We often meet with such attempts: all the mathematical proofs of the parallelogram of forces, for instance, are vicious, and merely augments in a circle.

deduced by mathematical operations may be pushed on by his successors to a greater degree of accuracy and approximation to the truth than they have been already, yet are they merely deductions and links in the descending chain and calculations of effects. But among the data themselves is where we must look for any great advancement of science.

In those branches of science which have attained to any degree of perfection, such as Mechanics, Acoustics and some others, we are not content with the mere fact, but we attend to the successive links in the chain of accident, tracing the motion whence it is derived, and to what it is communicated; and investigating also the law according to which it is propagated: and we trace also the chain of being, in the existence and contact of its matter, and in its qualities and form, as in the example of the Bell. But, notwithstanding the mighty strides which modern science has taken in the *Operative* division of Philosophy, it is manifest what little real progress has been made in the *Speculative* division in the ascending scale; though every step therein opens almost a new era of discovery.

I will now turn to the *Result*. That *Matter or Substance*, by which Qualities are supported, exists, is one of the prime articles of belief among mankind, though its existence can only be inferred from the qualities which it upholds. And it is in this branch, by the chemical resolution of compound substances into more simple substances, that science has of late years made its greatest advancement.

Chief of the *Qualities of Matter* were resolved by the ancients into its Form: and by the union of Form with Matter the Sensible world was supposed to be produced. As I endeavour to bring forward those parts only of the ancient philosophy which may be turned to account, I omit mention of their ingenious metaphysical speculations upon the nature of Form and Matter, Bound and the Boundless, and shall merely observe that the system would naturally tend to resolve all the qualities of Matter

into the primary ones of its Extension, Form, and the absolute Hardness or Impenetrability of its component parts, substance, or atoms.\*

Besides the obvious formal qualities of matter, there are certain other qualities, which may be termed supposititious, assumed or occult,† inasmuch as the words Elasticity, Colour, Inertia, Gravity, and many others, are words conventionally assumed to express some unknown causes of effects which have been traced no higher, but which still remain desiderata to which the attention of science should be directed; for they may perhaps be resolved into some immediate formal cause, or into several intermediate links in the chain of accidental causes, latent processes &c. Sir Isaac Newton thus attempted to resolve the elasticity of Light, as far as it concerned Reflection, into a latent process, the attractions of a fluid upon the surfaces of bodies.

\* Of the ancients, the Epicureans alone are supposed to have held the existence of atoms: if I mistake not, the Pythagoreans did likewise, though not such a wilful democracy of Atoms as that of Epicurus; nor am I aware that any of the ancients held the infinite divisibility of matter. Neither of these opinions, perhaps, can be brought to the test of proof, we can rest only in analogy; but I think the accuracy of the results and calculations upon the Atomic Theory, plainly induce us to prefer the atomic opinion, upon the same grounds that our faith in the law of Gravitation is strengthened, by the accuracy with which the Planetary movements coincide with their calculated courses, *i.e.* it rests upon observation. The conclusion also, drawn by analogy in favour of atoms, from a substance, always dividing and compounding at the same angle, is far superior to an argument drawn from the infinite divisibility of a mathematical line; inasmuch as it is a fair analogy between two physical propositions: the latter is only a mathematical illustration of a physical proposition; they are not at all of the same kind; the subject under consideration is purely material, the illustration purely ideal. The same may be said of Euler's ingenious argument, "All matter is endowed with extension. It therefore possesses all the qualities of extension: one of which is infinite divisibility." For it does not follow that because all matter is endowed with extension in the concrete, that it has all the properties of extension in the abstract; only that it might have had, if it had pleased God to make it so.

† The occult qualities of Aristotle are not the nonsense usually fathered upon him; but I prefer the word supposititious, *i.e.* hypothetical, not only to avoid offence, but in better keeping with what I have written upon theory and hypothesis.

Again, in the phænomenon of Colour, the Metaphysical distinction drawn between the *Sensation and Perception* by the Mind, and the *Quality* of the body, which was the cause of that perception, between the redness with which the senses are affected, and the supposititious quality of the body, which so operates upon light as to produce that sensation and perception, cleared away several strange incumbrances. But the grand discovery, that redness or any other colour may be communicated to several bodies by the mere alteration of their superficial texture, has gone far to resolve the colouring quality into the texture or form of the superficies, and to merge the supposititious and conventional quality into a formal cause, one of the primary qualities of matter. From the perception of colours we may trace the chain of antecedent causes of Matter and Form through the optic nerve, through the eye, to the light, to the coloured body, and again to the light. And we may trace also the descending chain of accidents or motion from the general unmodified motions of the light, as first admitted into a chamber, before it strikes upon the body, its alteration at the body, every point of which becomes a centre from which a sphere of motion is propagated, of such a nature, as, when passed through the eye and optic nerve, to produce the perception of colour.

In England, till within the last few years, the Newtonian hypothesis of Light has had a very general ascendancy; but at present that of Huygens bids fair entirely to supplant it. From the similarity which obtains in nature between one fluid and another, I would venture to suggest, that these two hypotheses may not be altogether and fundamentally opposed, but are capable of being reconciled, at least in part; and that light has not only a *progressive*, but a *vibratory* motion also: that to its progressive motion are to be attributed the phænomena of brightness, illumination, shadow and some instances of reflection: and that upon its vibrations depend the phænomena of colour, sight and the like; and that the vibratory motion requisite for the production of Vision, is caused by the progressive, reflected, and impeded motion of the sunbeams, by a change from the aggre-

gate progressive motion of the rays into the atomic vibrations of the fluid. Such an hypothesis is afforded by the analogies of air and water, in their progressive motions of wind and streams, and in their vibratory motions of sound and waves. It is a fair hypothesis, which, if it be confuted when brought to the test of experiment by Induction, may afford some results upon which something more plausible may be offered.

The most remarkable of the supposititious qualities of Matter are Inertia, Gravity, and Attraction. The conceptions of Sir Isaac Newton upon the subject of Gravity and Attraction are perfectly clear and defined. He uses the words—not for the effect itself, as Dr. Clarke in his controversy with Leibnitz affirms—not for any *inherent quality* with which matter may be endued—nor for any *accidental motion* with which it may be affected: but he uses them merely conventionally for the antecedent cause of the effect of gravitation: whether the cause be a formal cause, or whether it be motion or force communicated through an antecedent chain of being, or whatever it may be hereafter ascertained. By the universal *effect* of gravitation or the *tendency* itself, proved by Induction from Experiment and Observation upon bodies within our reach, and extended by Analogy confirmed by Observation to the celestial bodies and those which are beyond us, it is evident that such a cause exists: and the knowledge of its existence, and of the *law* according to which it acts, are sufficient for all the purposes to which in mathematics it can be applied.

Sir Isaac Newton laid down as one of the rules of philosophizing, that no other causes ought to be introduced than such as are true, and necessary to account for the phænomena. And he followed his predecessors in maintaining the Inertia of Matter as exerted in the first law of motion, as an inherent, though it may be supposititious quality. But to account for the undiminished motions of the planets he was compelled to assert a Vacuum, or at least a *quasi vacuum*. Yet he hesitated to maintain Gravity as an innate quality of matter, as it would be inconsistent with his own ideas of causation, as expressed in his own rule. He there-

fore left directions to succeeding philosophers to seek its cause ; and pointed out as a fit subject for speculation an hypothetical subtle ether, with which the supposed vacuum might be filled, as capable of supplying the deficient links in the chain of causation. Many of his professed followers, sufficiently alive to the physical inconsistency, hesitated not to assert the absolute vacuum, and gravitation as an inherent quality of matter ; not adverting to the insuperable metaphysical difficulty thus introduced, that they eventually maintained two distinct and independent chains of causation, continually crossing each other and assuming each other's offices : by one of which motion was communicated, through matter in contact, by impulse and vibration, in endless succession ; and by the other through vacuum by means of occult qualities commonly so called ; by either of which the same effects might be produced. Euler and most foreign philosophers, more sensible of the real difficulty of the case, rejected without a scruple such a version of Sir I. Newton's opinions, upon the express grounds, that two secondary causes of motion, one from Inertia the other from Attraction, were utterly incongruous and inadmissible : and such has generally been the opinion of all Metaphysicians. Stewart, equally sensible of the same insuperable difficulty, strangely proposes to resolve all such phænomena into attractions and repulsions, upon the principles of Boscovich. But I shall merely observe, that the experiments from which it is deduced, that the grosser bodies never come into contact, prove it only, because they prove, that there is some substance intervening.

If we turn our attention to the Chain of *Accidents*, we shall find that it consists of Motion, which implies Force, communicated through different portions of the material world. And here I would mark a distinction in the word Force or Power. Where motion is actually produced, the Force by which it is produced is nothing else than the Momentum, or quantity of motion communicated from one body to another in a connected succession. But there is often a Force exerted where no motion is actually produced, the Force being counteracted in its effect. It

produces, however, a continual Stress and Endeavour, and is the Cause of a continued series of such Stresses, Endeavours and Tendencies among bodies in contact, and it is only requisite that some impediment be removed, that motion may take effect.

All motion and tendencies may perhaps be ultimately traced to the forces of Animals, Gravity, Inertia, and the Etherial powers of nature.

The natural or common motion and pressure of Water is evidently resolvable into the forces of Air, Gravity and other causes. The natural or common motions and powers of the Air may be again resolved into those of Gravity, Elasticity and Heat. Galvanism, Electricity and certain Chemical phænomena, might perhaps, if science were properly directed to the investigation, with little difficulty be resolved into a chain of varied accident or motion of one and the same etherial fluid, of which fire is but another form : inasmuch as chief part of the results appear to be but the conversion of aggregate into some species of atomic motion, and the reconversion of this atomic motion into aggregate. The phænomena of Magnetism might perhaps be similarly resolved. Now in these phænomena the great dispute among philosophers does not so much concern the chain of *accident* and motion, as the chain of *being* through which the accidents are propagated ; whether the motion be communicated through the grosser particles of matter, or through some subtle fluid which pervades all nature, or through several different fluids endowed with different properties, such as the Galvanic, Electric, Magnetic and other fluids. From the sameness of many of their effects, and from the consideration that they all appear equally extended throughout the universe, if we should presume that they were but one and the same fluid, we should start an hypothesis indeed, but an hypothesis particularly worthy of attention, for unless such be the case we shall have in nature several fluids co-extended through the universe, all of which can perform each other's offices, that is to say, several different causes more than are necessary for the solution of the phænomena.

Gravity, in the present state of science, is an anomaly in

nature, to which no parallel exists; for we are acquainted only with its laws, without a trace of the antecedent proximate links in the chains of Being, and Motion or Force. I have before observed, that a Vacuum is purely an hypothesis; and it is an hypothesis, resting not upon experiment or proof, nor even upon any analogy in nature, but it is a deduction by a chain of argument from the ascertained fact of the undiminished motions of the planets, from the supposititious quality of the inertia of matter, and from the unwarranted assumption, that perpetual motion can only be sustained in *vacuo*; an assumption, chiefly taken from a few experiments, in what may, without much difficulty, be shewn to be the absolute *plenum* of an air-pump. But it is far from evident that a man could move any one of his limbs if it were placed in perfect *vacuo*; whilst thousands of experiments prove, that even a perpetual motion\* might be preserved by Fire, Steam, Air, Electricity and other powers of nature, but for the wear and tear of the machinery, the lack of fuel and other extrinsic circumstances: and this, in many instances, in spite of friction; but in all, an absolute plenum of one or more fluids is necessary for the production of the effect.

Of the Force of Animals, it may well be questioned whence it is derived, whether it be originally communicated by the Soul of the animal itself to the material world through its connexion with the body, or whether the soul has power only to influence and divert the motion and force with which that body may be surrounded.

Of the Etherial powers of nature, I must observe, that wherever a Fire is lighted, a wonderful kind of motion commences among the elements, very different from what can be supposed to have been communicated by the agent that pro-

\* When I say perpetual motion, of course, I do not allude to the frivolous attempts often made to produce it by mechanical combinations acted upon by gravity. If there were no friction of the machine or air, Gravity and Inertia would always produce a perpetual motion in pendulums, or machinery whose centre of Gravity is at rest; but it could produce *nothing more*. If, therefore, friction is to be superadded, it must produce *something less*.

duced the spark, or could have resided within the spark itself. Light issues on all sides from the fire, and an incessant draft of Air sets into it; and there ensues a motion continually accumulating and increasing, and communicated to the objects around it; and instead of losing motion by such communication, the longer it continues the more violent, intense and extended it becomes, producing such a variety of movements by the descent of walls and timbers, by the overthrow of houses, trees and all obstacles within its reach, as to bid defiance to all ordinary rules of action and re-action, cause and effect: "and no man knoweth whence it cometh, or whither it goeth."

To the ancients who held the World to be their God, Matter its body, and the Etherial powers of the heavens its soul, little difficulty could occur in resolving the motions and forces of the elements and gravity, as well as all individual animal force into the powers of this present universal Deity. By such a solution, it is true that the ancients completed and perfected their bastard system of Physics; and reduced all causes to one simple tripli-cated chain: and the Efficient, the Formal and the Material might be successively traced from the highest intellectual operation to the lowest sensible phænomenon.

To us, however, who hold the Spiritual world perfectly distinct from the Material, it must be the grand object of Philosophy to trace the chain of causes from matter to matter, to the first of secondary causes. When a clock has struck, the vibrations are conveyed along the auditorial nerves to the Sensorium; and according to other systems besides those of the Materialists, motion is communicated to the Soul itself. Yet analogy, I may say experience upon all natural bodies, would rather lead us to presume that the motion, after a momentary concentration in the sensorium, is again communicated through the brain and skull to the surrounding air, and that no part of it can be lost to the material world by being communicated to the immaterial.

The cause of Gravitation, whatever that may be, causes a strain and tendency in every body which it does not actually put

in motion. By this a stress is exerted upon water in a vessel; by which the like stress or pressure is exerted against the sides of the vessel: and if one of its sides be removed, motion instantly ensues. Now it is evident that this strain or stress, as well as the motion, must be referred to the same cause. And if future discovery should ever show that the antecedent link in the chain of being through which this strain is propagated, is an ethereal fluid of the heavens, we should immediately conclude, that, except where motion was actually produced, there was a continual strain.

In the legitimate use of analogy we are entitled to start such an hypothesis: and it is the business of Philosophy to bring it to the test of Experiment or Observation by Induction; by which it may be confuted, proved, or limited to something less general. But if on such an hypothesis we should argue that the unaccountable effects of fire, in its wonderful motions before observed, are to be resolved into the same force or strain impressed upon the heavens—if, supposing no motion is communicated from the material to the immaterial world, as far as we and other animals are concerned, we should argue to the reverse, that no motion is communicated from the immaterial or the souls of animals to the material,\* but that living creatures are only endowed with the faculty of diverting and appropriating the force with which they are surrounded—if we should argue that, in short, all motion among material bodies may be ultimately traced to the ethereal powers of nature, so adjusted as to constitute the mainspring of the machine of the universe; that they are a fluid whose material substance pervades every thing and all space, and perfects the chain of being, endowed with no other qualities than those of form, but impressed with a continued force which is not an inherent quality, though it can be traced no higher; from which all other force and motion amongst things are borrowed, and to

\* Query. Might not the term Analogy be applied to arguments proceeding upon the relations of contiguity and contrast, as well as upon the relation of resemblance?

which they are again returned ; and into whose operations may be resolved not only the chain of accidents, but all the supposititious qualities of matter—or if, with the school of Hutchinson,\* we should resolve this force itself, this strain upon the heavens, into the expansion caused by the motions of the Solar triad of Fire, Light, and Spirit, three conditions of one ethereal fluid ; I say, we should be tacking one supposition to another ; we should be weaving but an hypothetic system ; we should be using analogy not in its legitimate province, but, as Lord Bacon calls it, for the purpose of anticipating nature ; and we should be running into the common error of the ancients, of proceeding from one step to another without stopping to prove our progress.

That all force is dependant upon the powers of the heavens is no new hypothesis, but as old as Heathenism itself, for the Heathens resolved all forces, both of nature and animals, into the powers of the ethereal Soul of the universe : and the hypothesis properly modified, may be even of still higher antiquity.

Nothing, perhaps, is more uniformly insisted on among the Heathen, than that their Trinity was a triad subordinate to a Monad ; which monad was clearly one of those two independent principles, which were conceived to have existed before the formation of the world, and was the Ethereal Intellectual principle of the Universe ; which was in a manner superseded by the Triad. The Triad is likewise maintained to be Phanes or Eros, the Sun, the Soul and Ruler of the world.

To ascertain the persons of this triad, then, I shall merely place the most ancient speculations upon the subject under one another ; but at the same time I would observe, that it is one of those questions which, for want of sufficient evidence, is incapable of being brought to the test of absolute demonstration.

\* The discovery of the component gasses of the Air has overturned this system in its original extent, yet I conceive that the substitution of the word Caloric for Air might suggest a modification worthy of attention : but there are a great many steps which must be proved before this part of the subject can be even approached legitimately.

From the different Orphic fragments we find that the Orphic Trinity consisted of

Metis, Phanes, or Eros, Ericapæus.

which are interpreted

Will, or Counsel,	Light, or Love,	Life, or Lifegiver.
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From Acusilaus,

Metis,	Eros,	Ether.
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From Hesiod, according to Damascius,

Earth,	Eros,	Tartarus.
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From Pherecydes Syrius,

Fire,	Water,	Spirit, or Air.
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From the Sidonians,

Cronus,	Love,	Cloudy darkness.
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From the Phœnicians,

Ulomus,	Chusorus,	The Egg.
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From the Chaldaean and Persian Oracles of Zoroaster,

Fire,	Sun,	Ether.
-------	------	--------

Fire,	Light,	Ether.
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From the later Platonists,

Power,	Intellect,	Father.
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Power,	Intellect,	Soul or Spirit.
--------	------------	-----------------

By the ancient Theologists, according to Macrobius, the Sun was invoked in the Mysteries, as

Power of the world,	Light of the world,	Spirit of the world.
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To which may perhaps be added, from Sanchoniatho, the three sons of Genus.

Fire,	Light,	Flame.
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By omitting the Earth, Water, and other materials, which, in the formation of the world, are elsewhere disposed of, and passing over the refinements of the Pythagoreans, who sometimes even deviated so far as to place the *tāyañśīr*, the final cause, as the Monad, and the three concourses as the Triad, I think we may find in the above enumeration sufficient ground for maintaining the

opinion, that the persons of the Trinity of the Gentiles, viewed under a Physical aspect, were regarded as the Fire, the Light, and the Spirit or Air of the Etherial fluid Substance of the heavens: which in a Metaphysical aspect were held to be no other than the Power or Will, the Intellect or Reason, and the Spirit or Affections of the Soul of the World; accordingly as the prior Monad was contemplated in its Etherial or Intellectual subsistence.

Metaphysicians have at length approximated to a truth, which, in the Metaphysics of Christianity, is laid down with as much perspicuity and decision, as is the Immortality of the Soul, or as any other of those points which have been so continually agitated among philosophers, modern as well as ancient. The distinction between the Intellect, and the Emotions or Affections, to which, simple as it may appear, such laborious approaches have been made through the mazy paths of Metaphysics, is clearly drawn; and the respective seats of them are assigned, it may be figuratively, but most naturally, to the Head and Heart.

The old division of the Mental Powers into those of the Will and the Understanding, has long been superseded by the division of the school of Reid into the Intellectual and Active Powers. But under the name of the Active Powers, the Will and some part of the Emotions have been also confounded by that school. Later writers, who have drawn the distinction between the Intellect and the Emotions, appear generally to regard the Will as a subordinate appendage to the Emotions, connected perhaps with the material structure of the Animal.

There is an ambiguity in the word Will or Volition, which may be divided into the *Wish*, and into the *Power* to act. The Soul thinks, wishes, acts; and the Power to act appears to me to be a mental Power, as distinct from the Wish or any of the Emotions, as it is independent of any material structure or combination. We may conceive a disembodied spirit with the Intellectual Powers, the Train of Thought only, without the Emotions; and again such a spirit, with the Intellect and Emotions, without the Power of action; and such a being might be susceptible of every sentiment terminating in contemplation, such

as all intellectual Tastes, Memory, Regret, and a variety of others. Stewart, in his speculations upon persons dreaming, supposes the Intellectual Powers with the Train of Thought in exercise, while the Active powers are suspended. But, of the Faculties and Powers which he confounds under that name, it is manifest that the Emotions are not suspended: and though the Power over the material frame is very generally unexercised during sleep, it is a very singular phænomenon, that when the Wish to do any particular action is notified, the Soul presently takes it for granted that the deed required is actually done, and the train of thought is influenced and diverted by some internal power, though the wish is not really gratified. And there is nothing more common in nature than to have the wish without the power to act, or the power without the wish.

I speak only of the immortal and immaterial soul: but if we look more closely into the matter we may observe, in the involuntary motions of the body, in its animal appetites, sensations, and desires, and perhaps in its perceptions, something of a material or corporeal spirit or frame of life, acting independently, though subject to the immortal soul, and whose operations appear to be carried on solely by the powers of nature. And it is this which appears to be so continually leading men astray into Materialism. And herein Plato's disposition is curious. He places the Intellect in the Head; a Soul endued with some of the passions, such as fortitude, is supposed to reside in the Chest, about the Heart: while another soul, of which the appetites, desires, and grosser passions are its faculties, about the Stomach and Spleen. The more refined Emotions he confounds with the Intellect; which I believe is likewise the case with Kant.

The numerous passages in the Scriptures in which the Persons of the Christian Trinity are shadowed forth by the same natural and mental powers which I suppose to constitute the original triad of the Gentiles, are too numerous to require to be specifically referred to.—The Father is continually typified as a Fire accepting the sacrifices, consuming and punishing the guilty, as the Lord of all power and might, to whom all prayers are com-

monly addressed;—the Son as Light, as a Mediator and a Teacher, enlightening the understanding, addressing himself more particularly to the Intellect, pointing out the distinctions between good and evil;—the Spirit, as Spirit or Air, a mighty rushing wind, operating upon the Affections, Feelings, or Emotions. We are commanded by the Christian faith to look to the Son for knowledge, to obey his instructions, and to accept the conditions of Salvation he has offered—to the Spirit, for grace to influence us in all our feelings, wishes and intentions—and to the Father, our prayers are to be directed for the power to act.

I would not presume to lay stress upon any of the hypotheses I may have advanced or adduced in this inquiry. Man is apt to indulge his fancy in building systems which he conceives may set forth the wisdom or magnify the power of his Creator; but when he brings them to the test, and finds the truth itself, he finds it infinitely more sublime than the happiest flight of his imagination. Yet as we must necessarily take all our ideas, as well as our language, from the sensible world—as we are taught that it is a glass, in which things spiritual are purposely, but darkly, shadowed forth—and as we are assured that man is formed in the express image of his Maker; I deem that we outstep not the bounds of true philosophy, when we humbly trace, in the glorious works of the Almighty, a confirmation of his word.

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## ERRATA.

- P. v. l. 20, *for hypothesis read hypotheses.*  
l. 23, *for hypothesis read hypotheses.*  
vi. l. 17, *for hypothesis read hypotheses.*  
vii. l. 2, *for hypothesis read hypotheses.*  
xix. note \*, *for 170 read 165.*  
xxvii. l. 19, *for Nebuchadnesser read Nebuchadnezzar.*  
xxxii. l. 14, *for 1641 read 1461.*  
—, l. 15, *for 1640 read 1460.*  
xxxv. l. 3, *for loveliness read loneliness.*  
21, line 18, *for that read and says that.*  
40, l. 15, *for Appion read Apion.*  
64, l. 1, *for Cælo-Syria read Cælo-Syria.*  
108, l. 8, *for Among read After.*  
149, l. 10, *dele have.*  
172, note §, *for Sec Dyn read See Dynasties.*  
204, note †, *for Gem read Gesn.*  
239, note \*, l. 4, *for 8th read 9th.*  
240, note †, *for p. 4 read p. 5.*  
244, note †, line 3, *for or Mixed read and the Mixed.*  
250, note †, *for Syonches read Synoches.*  
268, l. 13, *for whether read either.*  
295, l. 20, *for as dazzling read as the dazzling.*  
324, l. 2 & 4, *Heraclitus occurs in some copies instead of Herodotus.*  
344, l. last, *for augments read arguments.*  
346, note \*, l. 7, *for induce read induces.*  
327, *for presente read Præsente.*  
328, l. 1, *for Brutius read Brutius Præsens.*  
—, l. 26, *for Vergilia read Vergiliæ.*

At p. 84 add the following line :

Ιερός Ἡρακλίδης; ἦτη οὐ. is called Heraclides. He reigned 18 years.

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