

A  
NEW SYSTEM;  
OR, AN  
ANALYSIS  
OF  
ANTIEN MYTHOLOGY:

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

BY JACOB BRYANT, ESQ.

*THE THIRD EDITION.*

IN SIX VOLUMES.

WITH A PORTRAIT AND  
SOME ACCOUNT OF THE AUTHOR;  
A VINDICATION OF THE APAMEAN MEDAL;  
Observations and Inquiries relating to various  
Parts of Antient History;  
A COMPLETE INDEX,  
AND FORTY-ONE PLATES, NEATLY ENGRAVED.

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VOL. III.

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OF THE  
DELUGE,

*And the Memorials thereof in the Gentile World.*

THE history of the Deluge, as it is transmitted to us by Moses, may appear short and concise; yet abounds with matter: and affords us a thorough insight into the most material circumstances, with which that calamity was attended. There seems to have been a great convulsion in nature, insomuch that all flesh died, eight persons only being saved: and the means of their deliver-

ance were so wonderful, that very lasting impressions must have been left upon their minds, after they had survived the fearful event. The sacred writer has moreover given us the reasons, why it pleased God to bring this flood upon the world, to the destruction of the work of his hands. <sup>1</sup> *The earth was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth. Make thee an ark of Gopher wood.—And this is the fashion, which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof.—Thus did Noah: according to all, that God commanded him, so did he.—<sup>2</sup> And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.—<sup>3</sup> In the six*

<sup>1</sup> Genes. c. 6. v. 11. &c.

<sup>2</sup> Ibid. c. 7. v. 7.

<sup>3</sup> Ibid. c. 7. v. 11. &c.

*hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self same day entered Noah, &c.—And they went in unto Noah into the ark two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.—<sup>4</sup> And all flesh died, that moved upon the earth—All, in whose nostrils was the breath of life—<sup>5</sup> And every living substance was destroyed. And the waters prevailed upon the earth an hundred and fifty days.*

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

<sup>4</sup> Genes. c. 7. v. 21, &c.

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

After this the sacred historian proceeds to inform us, that <sup>5</sup> *God remembered Noah, and every living*

<sup>5</sup> Genes. c. 8. v. 1, &c.

*thing,—that was with him in the ark: that the fountains of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.—<sup>6</sup> And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark, which he had made: And he sent forth a raven; which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: But the dove found no rest for the sole of her foot; and she returned unto him into the ark.—And he stayed yet other seven days; and again he sent forth the dove out of the ark: And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove: which returned not again unto him any more.—And in the second month, on the seven and twentieth day of the month, was the earth dried.*

<sup>6</sup> Genes. c. 8. v. 4, &c.

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

These are the principal circumstances in this wonderful occurrence; which I have produced in the words of the divine historian, that I might not do injury to his narration: and they are of such a nature, as, one might well imagine, would be long had in remembrance. We may reasonably suppose, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himself; and transmitted to every branch of his family: that they were made the subject of domestic converse; where the history was often renewed, and ever attended with a reverential awe and horror: especially in those, who had been witnesses to the calamity, and had experienced the hand of Providence in their favour. In process of time, when there was a falling off from the truth, we might farther expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being revered by his posterity: and, when idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. Lastly, we might con-

clude that these memorials would be interwoven in the mythology of the Gentile world: and that there would be continually allusions to these ancient occurrences in the rites and mysteries; as they were practised by the nations of the earth. In conformity to these suppositions I shall endeavour to shew, that these things did happen: That the history of the deluge was religiously preserved in the first ages: That every circumstance of it is to be met with among the historians and mythologists of different countries: and traces of it are to be particularly found in the sacred rites of Egypt, and of Greece.

It will appear from many circumstances in the more antient writers, that the great Patriarch was highly revered by his posterity. They looked up to him as a person peculiarly favoured by heaven; and honoured him with many titles; each of which had a reference to some particular part of his history. They styled him Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Osiris. When there began to be a tendency towards idolatry; and the adoration of the Sun was introduced by the posterity of Ham; the title of Helius among others was conferred upon him. They called him also *Mην*, and *Μαν*, which is the Moon; the secret meaning of which name I shall hereafter shew. When colonies went abroad, many took to themselves the title of Minyadæ

and Minyæ from him; just as others were denominated Achæmenidæ; Auritæ, Heliadæ, from the Sun. People of the former name are to be found in Arabia, and in other parts of the world. The natives at Orchomenos were styled Minyæ; as were also some of the inhabitants of Thessaly. It was the antient name of the Arcadians, interpreted <sup>8</sup> Σελήνιται, Lunares: but grew obsolete. Noah was the original Zeus, Zeus, and Dios. He was the planter of the vine, and the inventor of <sup>9</sup> fermented liquors: whence he was denominated Zeuth, which signifies ferment; rendered Zeus, Zeus, by the Greeks. He was also <sup>10</sup> Διονυσος, interpreted by the Latines Bacchus, but very improperly: Bacchus was Chus, the grandson of Noah; as Ammon may be in general esteemed Ham, so much revered by the Egyptians.

<sup>8</sup> Και Αριων ὁ Χιος ἐν ταῖς θεσσι καὶ Διονυσίος ὁ Χαλκιδεύς ἐν πρώτῃ κτίσει ταυτὰ φασί, καὶ ἔθνος δὲ Ἀρκადίας Σελήνιταις εἶναι. Schol. in Apollon. Rhod. l. 4. v. 264.

<sup>9</sup> Τὸν Οσείην Διονυσον. Diad. Sic. l. 1. p. 11.

Ἄλλα καὶ τῆς ἀπηγειρωμένη εἰς οὐκ ἔχοντος χωρῶν, ἢ πρὸς φυτεῖαν ἀμπέλου ἀπὸ ἀλλοτριωμένην, μαθεῖν τοῦ κατασκευάζοντος ἐκ τῶν κριθῶν πομα, βραχυ λειπομένου τῆς περι τοῦ οἴνου εὐαδίας. Diad. Sic. l. 3. p. 207.

Νωε, ὃς κεκληται ὑπὸ ἐπιων Δευκαλίων. Theophil. ad Autolyc. l. 2. p. 370.

<sup>10</sup> Ἡφαίστος τις Αἰγυπτίος ἐν τοῖς χρόνοις τῆ Νωε,

Ὁς Νωε καὶ Διονυσος, καὶ Οσείης καλεῖται. Tzetzcs Chil. 10. Hist. 335.

As many of these terms were titles, they were not always uniformly adapted: nor were the antients consistent in their mythology. But nothing has produced greater confusion in these antient histories than that fatal turn in the Greeks of reducing every unknown term to some word, with which they were better acquainted. In short, they could not rest till they had formed every thing by their own idiom, and made every nation speak the language of Greece. Among the people of the east, the true name of the Patriarch was preserved: they called him Noas, Naus, and sometimes contracted Nous: and many places of sanctity, and many rivers were denominated from him. Anaxagoras of Clazomenæ had been in Egypt; and had there obtained some knowledge of this personage. He spoke of him by the name of Noas or Nous; and both he and his disciples were sensible that it was a foreign appellation: yet he has well nigh ruined the whole of a very curious history, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in consequence of this abuse. <sup>11</sup> Ὅι δὲ Ἀναξαγόραιοι ἐρμηνεύουσι Νῆν μὲν τὸν Δία, τὴν δὲ Ἀθηνᾶν τεχνῆν—Προμηθεῖα δὲ Νῆν ἐλεγον. Προμηθεῖα γὰρ

<sup>11</sup> Euseb. Hist. Synagoge. p. 374. What is rendered Nηs, should be expressed Νῆς, or Νῆς.

κιν. ανθρωποις, ο νους διο και μυθιονται τες ανθρωπος μετα-  
 πεπλασθαι, δηλαδη τι απο ιδιωτικης πρ. γνωσιν. *The dis-*  
*ciples of Anaxagoras say, that Nous is, by inter-*  
*pretation, the Deity Dis, or Dios: and they call*  
*Athena, Art or Science.—They likewise esteem*  
*Nous the same as<sup>12</sup> Prometheus.* He then pro-  
 ceeds to inform us why they looked upon Nous  
 to have been Prometheus: *because he was the re-*  
*newer of mankind; and was said, μεταπεπλασθαι,*  
*to have fashioned them again, after that they had*  
 been in a manner extinct. All this is to be in-  
 ferred from the words above. But the author,  
 while he is giving this curious account, starts  
 aside, and, forgetting that he is confessedly treat-  
 ing of a foreign term, recurs to his own language,  
 and from thence frames a solution of the story.  
 He tells us that Nous, which he had been speak-  
 ing of as a proper name, was, after all, a Grecian  
 term, νους, the mind: that *the mind was Prome-*  
*theia; and Prometheus was said to renew mankind*  
*from new forming their minds, and leading them*  
*by cultivation from ignorance to<sup>13</sup> knowledge.—*

<sup>12</sup> Eusebius in another place mentions Προμηθευς, ος πλαττειν  
 ανθρωπος εμυθιεντο. Chron. Can. p. 103.

Διονυσου, Διος Νευ. Macrob. Saturn. l. 1. c. 18.

Νους, ψυχη, ποταμος, και η μορως. Hesych.

<sup>13</sup> Fulgentius says the same from Apollonphanes, c. 9. p. 628.

Thus have the Greeks, by their affectation, con-  
 tinually ruined history: and the reader may judge  
 how difficult it is to see the truth through the  
 mist, with which it is environed. One would  
 imagine that Homer had an eye to this fatality in  
 his countrymen, when he made the following pa-  
 thetic exclamation:

<sup>14</sup> Α δειλοι, τς κακον τοδε πασχετε; νυκτι μεν υμων  
 ελυαται κεφαλαι τε, προσωπα τε.—Ηελιος δε  
 ουρανυ εξαπολωλε, κακη δ' επιδεδρομεν αχλυσ.

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

Apollonphanes in sacro carmine scribit Saturnum quasi sacrum  
 Νευ; Νες enim Græcè sensus dicitur: aut satorem Νευ.

<sup>14</sup> Hom. Odys. γ. V. 351.

mote, even before the days of Naos; or Noah.

<sup>15</sup> Φερέτων θεοφιλολογος, και πριν η Ναου αφικεσθαι γαρ και ενταυθα Δημιτρος πλατωμενην.

Suidas has preserved, from some antient author, a curious memorial of this wonderful personage; whom he affects to distinguish from Deucalion, and styles Ναννακος, Nannacus. <sup>16</sup> Ναννακος, παλαιος ανηρ προ Δευκαλιωνος. Τετον φασι Βασιλεα γενεσθαι, — ος προειδωσ τον μελλοντα κατακλυσμον, συναγαγων παντας εις το Ιερον μετα δακρυων ικετευσε. Και παροιμια επι Ναννακου, επι των σφοδρα παλαιων και αρχαιων. *Nannacus was a person of great antiquity, prior to the time of Deucalion. He is said to have been a king, who foreseeing the approaching deluge, collected every body together, and led them to a temple, where he offered up his prayers for them, accompanied with many tears. There is likewise a proverbial expression about Nannacus; which is applied to people of great antiquity.* Suidas has done great injury to this curious tradition by a misapplication of the proverb at the close. What he alludes to was τα Ναννακου κλαιω, vel οδυρομαι; a

<sup>15</sup> Pausan. l. 8. p. 660. Ναου is certainly a transposition for Νασ, Noah.

<sup>16</sup> There is some mistake in this name. Ναννακος may have been a variation for Ναινακος, Noacus: or it may be for Ναν-Νακος, Noah Rex.

proverb, which had no relation to time, nor to antient persons; but was made use of in a general calamity, whenever it could with propriety be said, *I suffer as Noah suffered; or, the calamities of Noah are renewed in me.* Stephanus gives great light to this history, and supplies many deficiencies. He calls the person Annacus; and like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion. He supposes him to have lived above three hundred years; at which period, according to an oracle, all mankind were to be destroyed. This event happened by a deluge; which this author calls the deluge of Deucalion, instead of Annacus. In consequence of this unfortunate distinction between two characters, which were one and the same, he makes the aged person to be destroyed in the general calamity, and Deucalion to be saved. He takes notice of the proverb, and mentions the renewal of the world. <sup>17</sup> Φασι δε οτι ην τις Αννακος, ος εξησεν υπερ τα τριακοσια ετη' της δε περιξμαντευσασθαι εως τινος βιωσεισθαι. Εδυθη δε χρησμος, οτι τετε τελευτησαντος παντες διαφθαρησονται. Οι δε Φρυγες ακεσαντες εδρηνην σφοδρωσ' αφ' ε παροιμια, το επι Αννακου κλαυσειν, επι των λιαν οικτιζομενων. Γενομενσ δε τε κατακλυσμε επι Δευκαλιωνος, παντες διεφθαρησαν. Αναζησαν-

<sup>17</sup> Stephan. Byzant. Ικωνων.



Θεισης δε της γης, ὁ Ζεὺς ἐκέλευσε τῷ Προμηθεὶ καὶ τῇ Ἀθηνᾷ εἰδῶλα διαπλασσαι ἐκ τῆς πηλῆς, καὶ προσκαλεσαμενος τῆς ἀνεμῶν ἐμφυσησαι πασιν ἐκέλευσε, καὶ ζῶντα ἀποτελεσαι. *The tradition is, that there was formerly a king named Annacus, the extent of whose life was above <sup>18</sup> three hundred years. The people, who were of his neighbourhood and acquaintance, had inquired of an oracle how long he was to live. And there was an answer given, that when Annacus died, all mankind would be destroyed. The Phrygians, upon this account, made great lamentations: from whence arose the proverb, τὸ ἐπὶ Ἀννακῆ κλαυσεῖν, the lamentation for Annacus; made use of for people or circumstances highly calamitous. When the flood of Deucalion came, all mankind was destroyed, according as the oracle had foretold. Afterwards, when the surface of the earth began to be again dry, Zeus ordered Prometheus and Minerva to make images of clay in the form of men: and when they were finished, he called the winds, and made them breathe into each, and ren-*

<sup>18</sup> Noah lived above three hundred years after the flood; which this writer has supposed to have been his term of life when the flood came. The antients estimated the former life of Noah, or Osiris, to his entrance into the ark: this interval in the ark was esteemed a state of death: and what ensued was looked upon as a second life, and the renewal of nature. This will appear all through the Gentile history of the deluge.

*der them vital.* However the story may have been varied, the principal outlines plainly point out the person who is alluded to in these histories. Many personages having been formed out of one has been the cause of great confusion, both in these instances, and in numberless others: Indeed, the whole mythology of the antients has, by these means, been sadly clouded. It is, I think, manifest, that Annacus and Nannacus, and even Inacus, relate to Noachus, or Noah. And not only these, but the histories of Deucalion and Prometheus have a like reference to the Patriarch, in the <sup>19</sup> six hundredth year (and not the three hundredth), of whose life the waters prevailed upon the earth. He was the father of mankind, who were renewed in him. Hence he is represented by another author under the character of Prometheus, as a great artist, by whom men were formed anew, and were instructed in all that was good. He makes <sup>20</sup> Minerva co-operate with him in making images of clay, according to the history before given: but he additionally gives to her the province of inspiring them with a living

<sup>19</sup> Genes. c. 7. v. 11.

<sup>20</sup> Καὶ τὸ μὲν ὄλον, ἀρχιτεκτων αὐτος (ὁ Προμηθεύς) ἢ συνειργάζετο δι' τοὺς καὶ ἡ Ἀθηνᾶ, ἸΜΠΙΝΕΟΥΣΑ τὸν πῆλον, καὶ ἐμψύχα ποιήσασα ἐνὶ ταῖς πλασματά. Lucian. Prometh. in Verbis. vol. 1. p. 16.

soul, instead of calling the winds together for that purpose. Hence the soul of man, according to Lucian, is an emanation of Divine Wisdom.

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

<sup>21</sup> Πρωτιστος μεν ανασσεν επιχθονιων Κρονος ανθρωπων.

Εκ δε Κρονου γενετ' αυτος αναξ μεγας ευρυοπα Ζευς.

There is a very particular expression recorded by Clemens of Alexandria, and attributed to Pythagoras; who is said to have called the sea <sup>22</sup> Κρονου δακρυον, *the tear of Cronus*: and there was a farther tradition concerning this person, <sup>23</sup> καταπινειν τα τεκνα, *that he drank, or swallowed up, all his children*. The tears of Isis are represented as very mysterious. They are said to have flowed, whenever the Nile began to rise, and to flood the country. The overflowing of that river was the great source of affluence to the people: and they

<sup>21</sup> Lactant. de Fals. Relig. v. 1. c. 13. p. 61.

<sup>22</sup> Τοιαυτα και οι Πυθαγορειοι ημισουτο, Περσεφιδης μεν κυνας τας πλανητας, Κρονου δε δακρυον την θαλασσαν, αλληγορουντες και μυρια επι μυριας ευροιμεν αν υπο τε φιλοσοφων, υπο τε ποιητων αινηματωδως ειρημενα. Clemens, of the wilful obscurity of the antient Greek writers. Strom. l. 5. p. 676.

<sup>23</sup> Etymolog. Magnum.

looked upon it as their chief blessing; yet it was ever attended with mystical tears, and lamentations. This was particularly observable at Coptos, where the principal Deity was Isis. <sup>24</sup> Coptos est civitas Mareotica Ægypti, in qua Iö versa in Isidem colitur: cujus sacris sistro celebratis Nilus exæstuat.—Proventum fructuum Ægyptii quærunt usque ad veros planctus: namque irrigatio Nili supradictorum fletibus imploratur. This writer imagines, that the tears, and lamentations of the people were to implore an inundation: and the tears of Isis, according to <sup>25</sup> Pausanias, were supposed to make the river swell. But all this was certainly said, and done, in memorial of a former flood, of which they made the overflowing of the Nile a type.

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

<sup>24</sup> Lutatius Placidus in Stat. Theb. l. 1. v. 265.

<sup>25</sup> L. 10. p. 881.

not a name of Grecian original. It is mentioned by <sup>26</sup> Eusebius in his account of the first ages, that there reigned in *Egypt Telegonus, a prince of foreign extraction: who was the son of Orus the shepherd, and the seventh in descent from Inachus.* And in the same author we read, that a colony went forth from that country into Syria, where they founded the antient city Antioch: and that they were conducted by <sup>27</sup> *Casus and Belus, who were sons of Inachus.* These events were far more early than any history of Greece; let it be removed as far back as tradition can be carried. But otherwise, what relation can a prince of Egypt, or Casus and Belus, who came originally from Babylonia, have with a supposed king of Argos? By Inachus is certainly meant Noah: and the history relates to some of the more early descendants of the Patriarch. His name has been rendered very unlike itself, by having been lengthened with terminations; and otherwise fashioned according to the idiom of different nations. But the circumstances of the history are so precise and particular, that we cannot miss of the truth.

He seems in the East to have been called Noas,

<sup>26</sup> In Ægypto regnavit Telegonus Oris pastoris filius, septimus ab Inacho. Euseb. Chron. Vers. Lat. p. 14.

<sup>27</sup> Κάσος και Βήλος, Ιναχῆ παιδες, προς τῷ Ορεινῷ ποταμῷ κτλ. Euseb. Chron. p. 24. See also Zonaras. l. 1. p. 21.

Noasis, Nusus, and Nus, and by the Greeks his name was compounded Dionusus. The Amonians, wherever they came, founded cities to his honour: hence places called Nusa will often occur. Hesychius says, that there were both cities and mountains styled Nusean in many parts of the <sup>28</sup> world: and he instances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Thesaly, Cilicia, India, Libya, Lydia, Macedonia, the island Naxos; also a Nusa near mount Pangæus; and a place of this name in Syria, the same, which was called afterwards Scythopolis. There was also a place called Nusa upon mount Caucasus; and upon Helicon: also in the <sup>29</sup> island Eubœa; where was a notion, that grapes would blossom, and come to perfection in one day. Of the Nusa in India, Philostratus takes notice; and says, that from thence Dionusus had the title of Nusios. <sup>30</sup> *Νυσίος γὰρ ὁ Διονυσίος ἀπὸ τῆς ἐν Ἰνδοῖς Νυσιῆς ὀνομαζέται.* But this, if the author says the truth, must have been owing to a great mistake:

<sup>28</sup> Νυσα, και Νυσηῖον ὄρος, ἢ καθ' ἓνα τοπον' ἐστὶ γὰρ Ἀραβίας, Αἰθιοπίας, Αἰγυπτῶ, Βαβυλωνος, Ερυθρας, Θρακῆς, Θεσσαλίας, Κιλικίας, Ἰνδικῆς, Λιβυῆς, Λυδίας, Μακεδονίας, Νάξου, περὶ τὸ Παγγαῖον, τοπος Συρίας. Hesych.

<sup>29</sup> Ἐνθα δια μίας ἡμέρας τὴν ἀμπέλον φασὶν αἰθῆν, και τὸν βοτρυγγὸν πεταμισθαι. Steph. Byzant.

<sup>30</sup> Vit. Apollon. Tyran. l. 2. p. 56.

for there were, as I have shewn, many <sup>31</sup> cities so called; which did not give the name; but were all universally denominated from him. These, though widely distant, being situated in countries far removed, yet retained the same original histories; and were generally famous for the plantation of the vine. Misled by this similarity of traditions, people in aftertimes imagined, that Dionusus must necessarily have been, where his history occurred: and as it was the turn of the Greeks to place every thing to the account of conquest; they made him a great conqueror, who went over the face of the whole earth, and taught mankind the plantation of the vine:

<sup>32</sup> Διονυσον επελθοντα μετα στρατοπεδω πασαν την οικουμενην, διδαξαι τε την φυτειαν της αμπελης, και την εν τοις ληνοις αποθλιψιν των βοτρων. It is said, that *Dionusus went with an army over the face of the whole earth; and taught mankind, as he passed along,*

<sup>31</sup> There was a city Noa, built by the antient Dorians in Sicily; called by Stephanus *Νοαι το εθνικον Νεαιος*.

The Scriptures speak of cities called Amon-No, and No-Amon in Egypt. Ezek. c. 30. v. 14, &c. Jerem. c. 46. v. 25.

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

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

<sup>32</sup> Diodor. Sic. l. 3. p. 197.

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

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

<sup>33</sup> Κικληστικω Διονυσον, εριβρομον, ευασηρα,  
ΠΡΩΤΟΓΟΝΟΝ, ΔΙΦΤΗ, ΤΡΙΓΟΝΟΝ.

<sup>34</sup> Πρωτος δ' ες φαιος ηλθε, Διονυσος δ' επεκληθη.

Diodorus calls him Deucalion; but describes the

<sup>33</sup> Orphic Hymn. 29. p. 222.

<sup>34</sup> Orphic. Fragm. apud Macrob. Saturnal. l. 1. c. 18.

Sometimes *Πρωτογονος* is changed to a female, and then made the daughter of Deucalion. *Πρωτογενεια δε Δευκαλιωνος και Πυρρας*, Schol. in Pind. Olymp. Od. 9. v. 63.

Deluge as in a manner universal; <sup>35</sup> κατὰ τὸν ἐπὶ Δευκαλιωνος γενομενον κατακλυσμον ἐφθάρη τὰ πλείστα τῶν ζῶων: *In the Deluge, which happened in the time of Deucalion, almost all flesh died.* Apollodorus having mentioned Deucalion ἐν λαρνακι, consigned to an ark, takes notice, upon his quitting it, of his offering up an immediate sacrifice, <sup>36</sup> Διὶ Φυξίῳ, to the God who delivered him. As he was the father of all mankind, the antients have made him a person of very extensive rule, and supposed him to have been a king. Sometimes he is described as monarch of the whole earth: at other times he is reduced to a petty king of Thessaly. He is mentioned by <sup>37</sup> Hellanicus in the latter capacity, who speaks of the deluge in his time, and of his building altars to the Gods. Apollonius Rhodius supposes him to have been a native of Greece, according to the common notion: but notwithstanding his prejudices, he gives so particular a character of him, that the true history cannot be mistaken. He makes him indeed the

<sup>35</sup> Diodor. Sicul. l. 1. p. 10.

<sup>36</sup> Apollodor. l. 1. p. 20.

<sup>37</sup> Ὅτι δὲ καὶ Δευκαλιὼν ἐβασίλευσε Θισσαλίας, Ἑλληνικός ἐν πρώτῳ τῆς Δευκαλιωνίας φησὶ καὶ ὅτι τῶν δωδεκά θεῶν βωμῶς Δευκαλιὼν ἰδρύσατο Ἑλληνικός ἐν τῷ αὐτῷ. Schol. in Apollon. Rhod. l. 3. v. 1085.

son of <sup>38</sup> Prometheus, the son of Japetus: but, in these antient mythological accounts, all genealogy must be entirely disregarded.

<sup>39</sup> Ἰαπετιονίδης ἀγαθὸν τέκε Δευκαλιωνά,  
 Ὅς πρῶτος ποιῆσε πόλεις, καὶ εἰδείματο ὑπὲς  
 Ἀθανάτοισι, πρῶτος δὲ καὶ ἀνδρῶτων βασιλευσέν.  
 Ἄιμονίην δὲ τὴν δὲ περικτιόνες καλεῦσιν.

Though this character be not precisely true, yet we may learn, that the person represented was the first of men, through whom religious rites were renewed, cities built, and civil polity established in the world: none of which circumstances are applicable to any king of Greece. We are assured by <sup>40</sup> Philo, that Deucalion was Noah. Ἕλληες μὲν Δευκαλιωνά, Χαλδαῖοι δὲ ΝΩΕ ἐπονομαζέουσιν, ἐφ' ἧ τὸν μέγαν κατακλυσμὸν συνέβη γενέσθαι. *The Grecians call the person Deucalion, but the Chaldeans style him Noë; in whose time there happened the great eruption of waters.* The Chaldeans likewise mentioned him by the name of Xisouthros.

<sup>38</sup> He was the same as Prometheus, the person here called Japetionides.

<sup>39</sup> Apollon. Rhod. l. 3. v. 1085.

<sup>40</sup> Philo Jud. de præmio et pœnâ. vol. 2. p. 412.

<sup>41</sup> Ὁ Νῶε ἤϊσιθρος παρα Χαλδαιοις.

That Deucalion was unduly adjudged by the people of Thessaly to their country solely, may be proved from his name occurring in different parts of the world; and always accompanied with some history of the deluge. The natives of Syria laid the same claim to him. He was supposed to have founded the temple at Hierapolis; where was a chasm, through which the waters after the deluge were said to have <sup>42</sup> retreated. He was likewise reported to have built the temple of Jupiter at Athens; where was a cavity of the same nature, and a like tradition, that the <sup>43</sup> waters of the flood passed off through this aperture. However groundless the notions may be of the waters having retreated through these passages, yet they shew what impressions of this event were retained by the Amonians, who introduced some history of it wherever they came. As different

<sup>41</sup> Cedren. p. 11.

<sup>42</sup> Lucian. de Deâ Syriâ. p. 883.

<sup>43</sup> Ὅσον ἐς πηχυν τὸ εἰδος διεστηκί· καὶ λεγῶσι, μετὰ τὴν ἐπομβρίαν τὴν ἐπὶ Δευκαλιωνοῦ συμβῆσαι, ἰσορροπῆσαι ταύτη τὸ ἰδῶρ. Pausan. l. 1. p. 43.

nations succeeded one another in these parts, and time produced a mixture of generations, they varied the history, and modelled it according to their <sup>44</sup> notions and traditions: yet the groundwork was always true; and the event for a long time universally commemorated. Josephus, who seems to have been a person of extensive knowledge, and versed in the histories of nations, says, that this great occurrence was to be met with in the writings of all persons who treated of the first ages. He mentions Berosus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phenicia; also Mnaseas, Abydenus, Melon, and Nicolaus Damascenus, as writers by whom it was recorded: and adds, that it was taken notice of by many others.

As we proceed towards the east, we shall find the traces of this event more vivid and determinate than those of Greece; and more conformable to the accounts of Moses. Eusebius has preserved a most valuable extract to this purpose from <sup>45</sup> Abydenus, which was taken from the

<sup>44</sup> How various these accounts were, even in the same place, we may learn from Lucian. Πολλοὶ λόγοι εἰεγοντο· τῶν οἱ μὲν ἴσοι, οἱ δὲ ἐμφανεεῖς, οἱ δὲ κατὰ μυθῶδεεῖς, καὶ ἄλλοι βαρβαροὶ, οἱ μὲν τοῖσι Ἑλλήσι ὁμολογοῦντεῖς. De Deâ Syriâ. p. 882.

<sup>45</sup> Σεισιθροῦ—ᾧ δὲ Κρονὸς προσημαίνει μὲν εἶεσθαι πληθοῦ ομδρῶν Δεῖσι πεμπτῆ ἐπὶ δέκα· κελεῖ δὲ παν, ὅτι γεγραμμάτων τὴν ἐχομενοὶ ἐν Ἑλλῶ

archives of the Medes and Babylonians. This writer speaks of Noah as a king, whom he names Seisithrus; and says, that *the flood began upon the fifteenth day of the month Desius: that during the prevalence of the waters Seisithrus sent out birds, that he might judge if the flood had subsided: but that the birds, not finding any resting place, returned to him again. This was repeated three times; when the birds were found to return with their feet stained with soil: by which he knew that the flood was abated. Upon this he quitted the ark; and was never more seen of men, being taken away by the gods from the earth.* Abydenus concludes with a particular, in which all the eastern writers are unanimous, that the place of descent from the ark was in Armenia; and speaks of its remains being preserved for a long time. Plutarch mentions the Noachic <sup>46</sup> dove,

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πολις τῆ ἐν Σιππαροισιν ἀποκευφαι. Σεισιθρος δὲ ταῦτα ἐπιτελεῖα ποιήσας, εὐδίας ἐπ' Ἀρμενίης ἀναπλεῖ, καὶ παρστυτικὰ μὴ καταλαμβάνετα ἐκ θεῶν. Τρίτῃ δὲ ἡμέρᾳ ἐπιπτα ὡν ἐκοπασε, μετῆι τῶν οὐρίδων πείρην ποιεῦμενος, εἰς γῆν ἰδοίεν τῆ ἰδάτος ἐκδύσαι. Ἄι δὲ, ἐκδεχομένη σφῆας πελαγὸς ἀχανίος, ἀπορῆσαι ὅκη κατορησονται, παρα τοῦ Σεισιθρον ὀπισθ κωμίζονται καὶ ἐπ' αὐτῆσιν ἔσπεραι. Ὡς δὲ τῆσιν τρίτησιν ἐντυχεῖν, ἀπικατο γὰρ δὴ πῆλυ καταπλεῖ τῆς τάρσους, θεοὶ μὴν ἐξ ἀνθρώπων ἀφανίζουσιν. Το δὲ πλοιοὶ ἐν Ἀρμενίῃ περιπτα ξύλων ἀλεξιφαρμακα τοισιν ἐπιχωριοισι παρῆχίτο. Abyden. apud Euseb. Præp. Evang. l. 9. c. 12. See also Cyril. contra Julian. l. 1. p. 8.

<sup>46</sup> Ὅι μὴν ἐν μεθολογοὶ τῶ Δευκαλιωνί φασὶ περιεργῆν ἐκ λαρνακῶς

and its being sent out of the ark. A curious account to the present purpose is by <sup>47</sup> Eusebius given from Melon, who wrote a treatise against the Jews. He takes notice, among other things, of the person who survived the deluge, retreating with his sons after the calamity from Armenia: but he has mixed much extraneous matter in his narration; and supposes, that they came to the mountainous parts of Syria, instead of the plains of Shinar.

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

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ἀφιμενήν ὄηλωμα γενεσθαι χειμῶνος μὴν ἐσῶ παλιν δυομένην, εὐδίας δὲ ἀποπτασαν. Plutarch. de solert. Animal. v. 2. p. 968.

<sup>47</sup> Ὅ δὲ τὴν συσκευὴν τὴν κατὰ Ἰσθμίων γραφῆς Μελων, κατὰ τοὺς κατακλυσμοὺς φησὶ ἀπο τῆς Ἀρμενίας ἀπελθεῖν τὸν περιλειφθέντα ἀνθρώπων μετὰ τῶν υἱῶν, ἐκ τῶν ἰδίων ἐξελανόμενον ἵπῳ τῶν ἐγγχωρίων, διακυσάντα δὲ τὴν μεταξὺ χωρῶν ελθεῖν εἰς τὴν οὐρίνην τῆς Συρίας, ὡς ἐκείνην. Euseb. Præp. Evang. l. 9. c. 18. p. 420.

born; and not from his kinsmen the Helladians, who were far inferior in the knowledge of antient times. He describes Noah under the name of Deucalion: and <sup>48</sup> says, that *the present race of mankind are different from those who first existed; for those of the antediluvian world were all destroyed. The present world is peopled from the sons of Deucalion; having increased to so great a number from one person. In respect to the former brood, they were men of violence, and lawless in their dealings. They regarded not oaths, nor observed the rites of hospitality, nor shewed mercy to those who sued for it. On this account they were doomed to destruction: and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved, to re-people the world. This mercy was shewn to him on account of his justice and piety. His preservation was effected in this manner: He put all his family, both his sons and their wives, into a cast ark, which he had provided: and he went into it his self. At the same time animals of every species, boars, horses, lions, serpents, whatever lived upon the face of the*

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<sup>48</sup> Lucian. de Deâ Syriâ. v. 2. p. 882.

*earth, followed him by pairs: all which he received into the ark; and experienced no evil from them: for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him, as long as the flood endured.* After this he proceeds to mention that, upon the disappearing of the waters, Deucalion went forth from the ark, and raised an <sup>49</sup> altar to God: but he transposes the scene to Hierapolis in Syria; where the natives pretended to have very particular memorials of the Deluge.

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

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<sup>49</sup> Lucian speaks of altars in the plural: Δευκαλιων δε επει ταδε εγενετο, εωμεν τε εθετο. What is here alluded to, is plain. See Gen. c. 6. v. 20.



was completed by Noah, he was ordered finally to secure it both within and without with pitch or <sup>50</sup> bitumen. Some of the fathers, how truly informed I cannot say, seem to insist upon the certainty of the fact, that the ark in their time was still in being. Theophilus <sup>51</sup> says expressly that the remains were to be seen upon the mountains of Aram, or Armenia. And Chrysostom appeals to it, as to a thing well known: <sup>52</sup> *Do not, says he, those mountains of Armenia bear witness to the truth? those mountains, where the Ark first rested? and are not the remains of it preserved there even unto this day?*

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

<sup>50</sup> Genes. c. 6. v. 14. The Seventy make use of the same term as Berosus: Και ασφαλωσεις αυτην εσωθεν και εξωθεν τη ασφαλτη.

<sup>51</sup> Της Κιβωτα τα λειψανα μεχρι το δευρο δεικνυται ειναι εν τοις Αραβικοις (lege Αραμικοις) ορεσιν. Ad Autol. l. 3. p. 391.

<sup>52</sup> Ουχι και τα ορη μαρτυρει της Αρμενιας, ενθα η Κιβωτος ιδρυθη; ουχι και τα λειψανα αυτης εως νυν εκει σωζεται, προς ημῆτεραν ὑπομνησιν. De perfectâ Charit. v. 6. p. 748. Edit. Savil.

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

<sup>53</sup> Ὑπο νεως περιφερεται χρυσης ὑπο Ἱερων ογδοηκοντα (ὁ Θεος). Ὅντοι δε επι των ωμων φεροντες τον Θεον προαγουσιν αυτοματως, οπως αγοι το τε Θεο νευμα την πορειαν.

I mentioned at the same time, that this custom of carrying the Deity in an ark or boat was in use among the Egyptians, as well as the people of Ammonia. Bishop Pocock has preserved three specimens of antient sculpture, wherein this ceremony is displayed. They are of wonderful antiquity; and were found by him in upper Egypt. Two of them he copied at Luxorein in some apartments of the temple, which Diodorus Siculus so much celebrates.

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

<sup>53</sup> Diodor. Sicul. l. 17. p. 528. See vol. 1. p. 252. and Plate.

Noah, and the Deluge. <sup>54</sup> The ship of Isis is well known; and the celebrity among the Egyptians, whenever it was carried in public. The name of this, and of all the navicular shrines was Baris: which is very remarkable; for it was the very name of the mountain, according to Nicolaus Damascenus, on which the ark of Noah rested; the same as Ararat in Armenia. <sup>55</sup> Ἔστιν ὑπὲρ τὴν Μινυάδα μεγάλη ορος κατὰ τὴν Ἀρμενίαν, Βαρίς λεγόμενον, εἰς ἃ πολλὰς συμφορὰς ἐπὶ τῷ κατακλυσμῷ λόγος ἔχει περισώθηναι, καὶ τινὰ ἐπὶ λαβνακος σχεμῆνον ἐπὶ τὴν ἀκρωρείαν οὐκίλαι, καὶ τὰ λειψάνα τῶν ξυλων ἐπὶ πολὺ σωθῆναι. *There is a large mountain in Armenia, which stands above the country of the Minyæ, called Baris; to this it was said, that many people betook themselves in the time of the Deluge, and were saved: and there is a*

<sup>54</sup> See Lexicon Petisci. Iamblichus. Sect. 6. c. 5. p. 147. and notes. p. 285.

<sup>55</sup> Apud Euseb. Præp. Evang. l. 9. c. 11. p. 414.

See also Nic. Damasc. apud Joseph. Jud. Antiq. l. 1. c. 3. §. 6.

Τὸ μὲν διακερίζον τὰ σώματα πλοίων Βαρίν καλεῖσθαι. Diodor. Sic. l. 1. p. 87. of the sacred boat, in which the dead were transported to the Charonian plains.

Strabo, l. 11. p. 803. mentions a Goddess Baris in Armenia, who had a temple at mount Abus.

Herodotus speaks of Baris, as the Egyptian name of a ship. l. 2. c. 96. See Euripides Iphig. in Aulis. v. 297. and Æschyli Persæ. p. 151. Αἰγυπτίαι δὲ Βαρίν οὐκ ἔπαρδοσαν. Αὐτοεργαστικῶν Βαρίν. Lycophron. v. 747.

*tradition of one person in particular floating in an ark, and arriving at the summit of the mountain.* We may be assured then that the ship of Isis was a sacred emblem: in honour of which there was among the Egyptians an annual festival. It was in aftertimes admitted among the Romans, and set down in their <sup>56</sup> Calendar for the month of March. The former in their descriptions of the primary deities have continually some reference to a ship or float. Hence we frequently read of <sup>57</sup> Θεοὶ ναυτιλλόντες. They oftentimes, says <sup>58</sup> Porphyry, describe the sun in the character of a man sailing on a float. And Plutarch observes to the same purpose, that they did not represent the sun and the moon in chariots; <sup>59</sup> ἀλλὰ πλοίοις οχημασὶ χρωμένους περιπλεῖν, *but wafted about upon floating machines.* In doing which they did not refer to the luminaries; but to a personage represented

<sup>56</sup> Calendarium Rusticum mense Martio habet *Isidis navigium*, quod est Ægyptiorum festum, a Romanis admissum. Marsh. Can. Chron. Sect. 14. p. 356.

See Gruter's Inscript. p. 138.

<sup>57</sup> Iamblich. de Myster. Sect. 7. c. 2.

<sup>58</sup> Ἥλιον δὲ σημαίνουσι ποτε μὲν δι' ἀνθρώπων συμβεβηκότος πλοῖου. Porphyry apud Euseb. P. E. l. 3. p. 115.

<sup>59</sup> Isis et Osiris. p. 364. See also Euseb. Præp. Evang. l. 3. c. 11. p. 115. Clemens Alexand. Strom. l. 5. p. 670. Ἥλιον ἐπὶ πλοῖου.

under those titles. The Sun, or Orus, is likewise described by Iamblichus as sitting upon the lotus, and <sup>60</sup> sailing in a vessel.

It is said of Sesostris, that he constructed a <sup>61</sup> ship, which was two hundred and eighty cubits in length. It was of cedar; plated without with gold, and inlaid with silver: and it was, when finished, dedicated to Osiris at Thebes. It is not credible, that there should have been a ship of this size, especially in an inland district, the most remote of any in Egypt. It was certainly a temple, and a shrine. The former was framed upon this large scale: and it was the latter, on which the gold and silver were so lavishly expended. There is a remarkable circumstance relating to the Argonautic expedition; that the dragon slain by Jason was of the dimensions of a <sup>62</sup> Trireme: by which must be meant, that it was of the shape of a ship in general; for there were no Triremes at the time

<sup>60</sup> *Ἐπι τῇ λωτῷ καθήμετος, καὶ ἐπὶ πλοίῳ ναυτιλλόμενος (Θεός).*  
Iamblichus de Myst. Sect. 7. p. 151.

<sup>61</sup> Diodor. Sicul. l. 1. p. 52.

<sup>62</sup> *Κεῖτο γὰρ λοχμα, Δρακόντος δ'*

*Εἰχίτο λαβροτάται γίνουσι,*

*\*Ὅς παχὺ μακρὸν τι πτε-*

*ρηνοτόρον ναυὸν κρατεῖ.* Pind. Pyth. Od. 4. p. 261.

*\*Ὅς καὶ τῷ παχὺ καὶ τῷ μακρῷ τῷ σώματος περὶ τῆνοτόρον ναυὸν κατεχίρ-  
η, ὡς ἐνίοι, ἐμβληθεὶς ἐπλήρη ναυὸν περὶ τῆνοτόρον.* Schol. *ibid.*

alluded to. And I have moreover shewn, that all these dragons, as they have been represented by the poets, were in reality temples, Dracontia; where, among other rites, the worship of the serpent was instituted. There is therefore reason to think, that this temple, as well as that of Sesostris, was fashioned in respect to its superficial contents after the model of a ship: and as to the latter, it was probably intended in its outlines to be the exact representation of the ark, in commemoration of which it was certainly built. It was a temple sacred to Osiris at Theba; or, to say the truth, it was itself called Theba: and both the city, said to be one of the most antient in Egypt, as well as the Province, was undoubtedly <sup>63</sup> denominated from it. Now Theba was the very name of the ark. When Noah was ordered to construct a vessel, in which he and his family were to be preserved; he was directed in express terms to build, תְּבַה, Theba, an ark. It is the very <sup>64</sup> word made use of by the

<sup>63</sup> *Τὸ ἀρχαῖον ἢ Αἰγυπτίον Θεβαί καλεῖται. Aristot. Meteorol. v. 1. l. 1. p. 771.*

Theba and Diospolis the same: *Τὰς Θεβὰς καὶ Διοσπολὶν τῆν αὐτὴν ὑπαρχειν.* Diodorus Sicul. l. 1. p. 88.

Theba now called Minio, according to Sanson.

*Θεβα' πόλις Βοιωτίας, καὶ Κιβωτίου.* Hesych.

<sup>64</sup> According to the Grecian mode of allegorizing, Theba was said to have been the daughter of Prometheus, who gave name to

sacred writer: so that we may, I think, be assured of the prototype, after which this temple was fashioned. It is said, indeed, to have been only two hundred and eighty cubits in length: whereas the <sup>65</sup> ark of Noah was three hundred. But this is a variation of only one fifteenth in the whole: and, as the antient cubit was not in all countries the same; we may suppose that this disparity arose rather from the manner of measuring, than from any real difference in the extent of the building. It was an idolatrous temple; said to have been built by Sesostris in honour of Osiris. I have been repeatedly obliged to take notice of the ignorance of the Greeks in respect to antient titles; and have shewn their misapplication of terms in many instances: especially in their supposing temples to have been erected by persons, to whom they were in reality sacred. Sesostris was Osiris; the same as Dionusus, Menes, and Noah. He is called Seisithrus by Abydenus, Xixouthros by Berosus and Apollodorus; and is represented by them as a prince, in whose time the Deluge happened. He was called Zuth, Xuth, and Zeus: and had certainly divine honours paid to him.

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the place: Απο Θηβης της Προμηθεως. Steph. Byzant. Γαμει δε Ζηθο: μεν Θηβην, αφ' ης η πολις Θηβαι. Apollodor. l. 3. p. 145.

<sup>65</sup> Genes. c. 6. v. 15.

The same memorial is to be observed in other countries, where an ark, or ship, was introduced in their mysteries, and often carried about upon their festivals. Pausanias gives a remarkable account of a temple of Hercules at Eruthra in Ionía; which he mentions as of the highest antiquity, and very like those in Egypt. The Deity was represented upon a float; and was supposed to have come thither in this manner from Phenicia. <sup>66</sup> Σχεδια γαρ ξυλων, και επ αυτης θεος. <sup>67</sup> Aristides mentions; that at Smyrna, upon the feast called Dionusia, a ship used to be carried in procession. The same custom prevailed among the Athenians at the Panathenæa; when what was termed the sacred ship was borne with great reverence through the city to the temple of Damater of Elusis. At Phalerus near Athens there were honours paid to an unknown hero, who was represented in the stern of a ship: <sup>68</sup> Τιμαται δε τις Φαληροι κατα πρυμναν

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<sup>66</sup> L. 7. p. 534.

<sup>67</sup> Orat. Smyrn. v. 1. p. 402. He speaks of the custom as of late date: but the festival of Dionusus warrants the antiquity. See Dio. l. 89. p. 62. Εν τε γαρ Αλβανω Ηρας γεως. κτλ. a similar rite.

<sup>68</sup> Clem. Alexand. Cohort. v. 1. p. 35.

See Aristophan. Ίππεις. v. 563. of the ship at the Panathenæa. Τη δε Αρειω παγος πλησιον δεικνυται ΝΑΥΣ ποιηθεισα εις την των Παρθηναιων πομπην. Pausan. l. 1. p. 70.

ἱεροῦ. At Olympia, the most sacred place in Greece, was a representation of the like nature. It was a building like the fore part of a ship, which stood facing the end of the Hippodromus: and towards the middle of it was an altar, upon which at the renewal of each Olympiad particular rites were performed: <sup>69</sup> Ἐπι ἑκάστης Ολυμπιαδος πρῆνται κατὰ τὴν πρῶταν μάλιστὰ πρὸ μίσην.

It is said of Lamech, that he received great consolation at the birth of his son; and that he prophetically <sup>70</sup> called his name Noah; saying, *This same shall comfort us concerning our work, and toil of our hands; because of the ground, which the Lord hath cursed.* Agreeably to this the name of Noah was by the Grecians interpreted *rest and comfort*: <sup>71</sup> Νῶε ἀναπαυσις. This seems to have been alluded to at the Eleusinian mysteries. Part of the ceremony was a night scene; attended with tears and lamentations, on account of some person, who was supposed to have been lost: but at the close a priest used

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Of the ship sent to Delos, see Callimach. Hymn. in Delum. not. ad v. 314. p. 204.

<sup>69</sup> Pausan. l. 6. p. 503.

<sup>70</sup> Genes. c. 5. v. 29.

<sup>71</sup> Hesych.

Νῶε Ἑβραϊστὶ ὡς διερμηνεύεται τῇ Ἑλλάδι γλῶσση ΑΝΑΠΑΥΣΙΣ. Theoph. ad Autolyc. l. 3. p. 391.

to present himself to the people, who were mourning, and bid them be of good courage: for the Deity, whom they lamented as lost, was preserved; and that they would now have some comfort, some respite, after all their labour. The words in the original are very particular:

<sup>72</sup> Θάρρειτε μουσαί τε θεοὺς σέσωσμεν·  
Ἔσται γὰρ ἡμῖν ἐκ πόνων σωτηρία.

To which was added, what is equally remarkable;

<sup>73</sup> Ἐφυγον κακὸν εὖρον ἀμείνον·

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

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

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<sup>72</sup> Jul. Firmicus. p. 45. edit. Ouzel.

<sup>73</sup> Demost. περὶ Στεφ. p. 568.

among the Syttes of Africa : by which means their progress was interrupted : and at the same time there was no opening for a retreat. The heroes on board were at last told, that there was no way to obtain the assistance of the gods, but by performing, what appears to have been a mystical rite. They were to take the ship on their shoulders, and carry it over land for a season. This was effected by twelve of them, who bore it for several days and nights ; till they came to the river Triton, where they found an outlet to the sea. Apollonius speaks of the whole as a mystery.

74 Μυσσων ὄδε μῦθος· ἐγὼν δ' ὑπακχος αἰεὶ δῶ.  
 Πιερίδων, καὶ τήνδε πανατρεκές ἐκλυον ἀμφη.  
 Ὑμεῖς, ὦ περὶ δὴ μέγα φερέτατοι ἕως ἀνακτων,  
 Ἡ βίη, ἢ ἀρετὴ Λιβυῆς ἀνά θινὰς ἐρημῆς,  
 Νῆα μεταχρονίην, ὅσα δ' ἰενδοῦσι νηὸς ἀγέσθε,  
 Ἀνθεμένως ὁμοίσι φερεῖν δυσκατὰδεκα πάντα  
 Ἡμᾶθ' ὄμβ' ἡνυκτας τε· δύην γε μὲν, ἢ κατ' οἴζυν  
 Τίς κ' ἐνεποί, τὴν κείνοι ἀνετλήσαν μογεῶντες ;  
 Ἐμπεδον Ἀθανάτων ἔσαν αἵματος.

It is to be remarked in those copies of the

74 Apollon. Argonaut. l. 4. v. 1381. See Pind. Pyth. od. 4. v. 36.

sculptures, which bishop Pocock observed among the ruins at antient Thebes, that the extremities in each of the boats are fashioned nearly alike ; and that there is no distinction of head and stern. This kind of vessel was copied by the Greeks, and styled <sup>75</sup> Ἀμφίπρυμναις, Amphiprumnaïis. It is recorded, when Danaus came from Egypt to Argos, that he crossed the seas in a ship of this form : in which circumstance there must have been some mysterious allusion ; otherwise it was of little consequence to mention the particular shape of the ship, which he was supposed to have navigated. There was certainly something sacred in these kind of vessels ; something, which was esteemed salutary : and in proof of it, among other accounts given of them, we have this remarkable one. <sup>76</sup> Ἀμφίπρυμνα, τὰ ἐπὶ σωτηρία κεμπομενα πλοια. *The Amphiprumna are a kind of ships, sent upon any salutary occasion.* In short, they were always looked upon as holy and of good omen.

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

<sup>75</sup> See vol. 1. p. 311.

Hyginus calls it navim biproram. Fab. 168 and 277. Tunc primum dicitur Minerva navim fecisse biproram.

<sup>76</sup> Hesych.

Deluge, and the conservation of one family in the ark. I have before taken notice, that this history was pretty recent when these works were executed in Egypt, and when these rites were first established: and there is reason to think, that in early times most shrines among the Mizraim were formed under the resemblance of a ship, in memory of this great event. Nay, farther, both ships and temples received their names from hence; being styled by the Greeks, who borrowed largely from Egypt, *Ναυς* and *Ναος*, and Mariners *Ναυται*, *Nautæ*, in reference to the Patriarch, who was variously styled *Noas*, *Naus*, and *Noah*.

However the Greeks may, in their mysteries, have sometimes introduced a ship as a symbol, yet, in their references to the Deluge itself, and to the persons preserved, they always speak of an ark, which they call <sup>77</sup> *Λαρναξ*, *Larnax*, *Κιβωτος*, and the like. And though they were apt to mention the same person under various titles, and by these means different people seem to be made principals in the same history; yet they were so far uniform

<sup>77</sup> Plato of Deucalion and his wife; *Τατος* εν *ΛΑΡΝΑΚΙ* διασωσθαι. See also Nonnus. l. 6. p. 200. *Λαρναξ* αυτοπορος. Theophil. ad Autolic. l. 3. p. 391. εν *Κιβωτη*.

*Ασει δ' ως ποκ' εδεκτο τον Αιπολον ευρια λαρναξ*  
*Ζων εντα.* Theocrit. Idyll. 7. v. 78.

in their accounts of this particular event, that they made each of them to be preserved in an ark. Thus it is said of Deucalion, Perseus, and Dionusus, that they were exposed upon the waters in a machine of this fabric. Adonis was hid in an <sup>78</sup> ark by Venus; and was supposed to have been in a state of death for a year.

<sup>79</sup> *Οιον τοι τον Αδωνι απ' αεναν Αχεροντος*  
*Μηνι δωδεκατω μαλακαιποδες αγαγον Ωραι.*

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

<sup>80</sup> *Ω μακαριζε Κοματα, τυ θην ταδε τερπνα πεπονθας,*  
*Και τυ κατεκλασθης εν λαρνακι, και τυ μελισσαι*  
*Κηρια φερβομενος ετος ωριον εξετελεσσας.*

Of *Osiris* being exposed in an ark, we have a very remarkable account in <sup>81</sup> *Plutarch*; who mentions,

<sup>78</sup> *Apollodorus*. l. 3. p. 194.

<sup>79</sup> *Theocrit*. Idyll. 15. v. 102.

<sup>80</sup> *Ibid*. 7. v. 85. *Com-Ait*: two titles of *Helius*.

<sup>81</sup> *Isis and Osir*. v. 1. p. 366, 367.

See *Lightfoot* of the ancient year beginning in Autumn. vol. 1. p. 707.

that it was on account of Typhon; and that it happened on the seventeenth of the month Athyr, when the Sun was in Scorpio. This, in my judgment, was the precise time when Noah entered the ark, and when the flood came; which, in the Egyptian mythology, was termed Typhon.

From what has preceded, the reader will perceive, that the history of the Deluge was no secret to the Gentile world. They held the memory of it very sacred; and many colonies, which went abroad, styled themselves Thebeans, in reference to the ark. Hence there occur many cities of the name of Theba; not in Egypt only and Bœotia, but in Cilicia, Ionia, Attica, Pthiotis, Cataonia, Syria, and Italy. It was sometimes expressed Thiba, a town of which name was in Pontus:  
<sup>82</sup> Θίβα' τοπος προς τῷ Ποντῷ. It is called Thibis by  
<sup>83</sup> Pliny. He mentions a notion, which prevailed, that the people of this place *could not sink in*

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See the Account of the Flood, when Prometheus reigned in Egypt, as it is mentioned by Diodor. Sicul. l. 1. p. 16.

<sup>82</sup> Steph. Byzantin.

It was said to have been built by the Amazons. From the Amazons being Thebeans, we may judge of their race, and true history.

<sup>83</sup> Plin. l. 7. c. 2.

Καίτοι τῆς γὰρ περὶ Ποντον οἰκίας παλαιὸν ἠθροὶ προσαγορευομένης ἰσορροπεύει Φιλαρχος, κ. τ. λ. Plut. Sympos. l. 5. c. 7.

*water*; eosdem non posse mergi: we may see in this a remote allusion to the name of the place and people, and to the history which they had preserved.

There was another term besides Theba, under which the Grecians represented the ark. It was called Κιβωτος, Cibotus; which, however, I do not imagine to have been a word of Grecian original: as both an <sup>84</sup> haven in Egypt, and a <sup>85</sup> city of great antiquity in Phrygia, were denominated in the same manner. The fathers of the Greek church, when they treat of the ark, interpret it in this manner, Κιβωτος. It is also the term made use of by the <sup>86</sup> Seventy; and even by the <sup>87</sup> Apostles themselves. The city Cibotus, which I mentioned to have been in Phrygia, stood far inland upon the fountains of the river Marsyas: and we may judge from its name, that it had reference to the same history. Indeed, all over this part of the world memorials of the deluge seem to have been particularly preserved. This city was

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<sup>84</sup> One of the havens at Alexandria. Strab. l. 17. p. 1145.

<sup>85</sup> Προς Απαμειᾶ τῇ Κιβωτῷ. Strab. l. 12. p. 854.

Κιβωτος· λαβραξ ἔλυση. Hesych.

<sup>86</sup> Ποῖτοι ἐν σιαυτῷ Κιβωτον ἐκ ἔυλων τετραγῶνων· ἰσοσσίας ποιήσεις κατὰ τῆν Κιβωτον. Genes. c. 6. v. 14. Edit. Ald.

<sup>87</sup> Hebr. c. 11. v. 7. 1 Pet. c. 3. v. 20.



also called Apamea; <sup>88</sup> Απαμεια, ἡ Κιβωτος λεγομενη; which name of Apamea is said to have been conferred upon it in latter times. It was undoubtedly named Cibotus in memory of the ark, and of the history, with which it is connected. And in proof of this, we shall find that the people had preserved more particular and authentic traditions concerning the flood, and the preservation of mankind through Noah, than are to be met with elsewhere. The learned <sup>89</sup> Falconerius has a cu-

<sup>88</sup> Strab. l. 12. p. 864. It was undoubtedly the same as Celænæ, of which I have treated before; and which I have shewn to have been named from its situation. Celænæ I should imagine was the name of the city; and Cibotus was properly the temple: which distinction was not attended to in former times. Migratum inde haud procul veteribus Celænis; novæque urbi Apameæ nomen inditum ab Apameâ sorore Seleuci Regis. Liv. 38. c. 13. Tertius Apameam vadit, ante appellatam Celænas, deinde Ciboton. Plin. l. 5. c. 29.

<sup>89</sup> Octav. Falconerii Dissertatio de nummo Apameensi. Deucalionæi diluvii typum exhibente; ad Petr. Seguinum S. Germani Antissiodor. Paris. Decanum. Ex Libro, cui titulus, Selecta Numismata Antiqua ex Museo Petr. Seguini. Paris. 1684. He mentions another coin similar to the above, and struck by the same people, who are styled Magnetes Apameenses. On one side is the head of Severus, crowned with laurel: on the other, the ark, with the same persons in it, and the like circumstances, described: above, ΕΠΙ ΑΓΩΝΟΘΕΤΩΝ ΑΡΤΕ ΜΑΓΝΗΤΩΝ ΑΠΑΜΕΩΝ.

The two last syllables of ΜΑΓΝΗΤΩΝ are upon the blank space of the ark.



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

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There is a coin of the emperor Adrian; the reverse a river-god between two rocks, like the *Petræ Ambrosiæ*: inscribed ΑΠΙΑΜΕΩΝ ΜΑΡΣΥΑΣ ΚΙΒΩΤΟΣ. Also a coin with a ship: inscribed ΑΡΓΩ ΜΑΓΝΗΤΩΝ. Patini Numism. p. 413.

mentions to have seen in the collection of the duke of Tuscany; the second, in that of the cardinal Ottoboni; and the third was the property of Augustino Chigi, nephew to pope Alexander the seventh. Nor had this people only traditions of the Deluge in general. There seems to have been a notion that the ark itself rested upon the hills of Celænæ, where the city Cibotus was founded: for the Sibylline oracles, wherever they may be supposed to have been composed, include these hills under the name of Ararat; and mention this circumstance.

<sup>90</sup> Ἐστὶ δὲ τις Φρυγίης ὑπὲρ ἠπειροῦ μελαινης,  
 Ἡλιβατον, τανυμηκες ορος, Αραρατ δὲ καλεῖται,  
 Ὅτι' ἀρὰ σωθῆσεσθαι ἐπ' αὐτῷ πάντες ἐμελλον.  
 Εὐθα φλεβες μεγάλης ποταμῆς Μαρσυοῦ πεφυκαν,  
 Τῆδε Κιβωτος ἐμεινεν ἐν ὑψηλοῦ καρηνῷ  
 Ληξάντων ὕδατων.

We may perceive a wonderful correspondence between the histories here given, and of the place from whence they came. The best memorials of the ark were here preserved, and the people were styled Magnetes, and their city Cibotus: and upon their coins was the figure of the ark, under the

<sup>90</sup> Orac. Sibyllin. p. 180.

name of *Ἀργὼ Μαγνητῶν*: all which will be farther explained hereafter. Not far from Cibotus was a city called <sup>91</sup> Baris; which was a name of the same purport as the former, and was certainly founded in memory of the same event. Cibotus signified an ark, and was often used for a repository; but differed from *κίστη*, cista, by being made use of either for things sacred, or for things of great value, like the Camilla of the Latines: <sup>92</sup> ἢ μὲν εἰς ὑποδοχὴν ἐδεσμάτων, ἢ δ' ἱματίων καὶ χρυσοῦ κιβωτος. The rites of Damater related to the ark and deluge, like those of Isis: and the sacred emblems, whatever they may have been, were carried in an holy machine, called <sup>93</sup> Κιβωτος.

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

<sup>91</sup> Near Beudos, in Pisidia, and not a great way from Cibotus. Ptolem. l. 5. p. 142. Hieroclis Synecdemus. Pisidia. p. 673. Beudos, Baris, Bœotus, were all of the same purport.

<sup>92</sup> Schol. in Aristophan. Ἰσπείης. v. 1208.

<sup>93</sup> Pausan. l. 10. p. 866.

puted Deities. Hence, in the antient mythology of Egypt, there were precisely eight <sup>94</sup> Gods: of these the Sun was the chief, and was said first to have reigned. Some made Hephaistus the first king of that country, while others supposed it to have been Pan. <sup>95</sup> Παρ' Αιγυπτίοισι δε Παν μὲν ἀρχαιοτάτος, καὶ τῶν ΟΚΤΩ ΤΩΝ ΠΡΩΤΩΝ λεγόμενων θεῶν. There is, in reality, no inconsistency in these accounts, for they were all three titles of the same Deity, the Sun: and when divine honours began to be paid to men, the Amonians conferred these titles upon the great Patriarch, as well as upon his son <sup>96</sup> Amon. And, as in the histories of their kings, the Egyptians were able to trace the line of their descent upwards to these antient <sup>97</sup> personages; the names of the latter were by these means prefixed to those lists: and they were in aftertimes thought to have reigned in that country. This was the celebrated Ogdoas of Egypt, which their posterity held in such veneration, that

<sup>94</sup> Diodor. Sicul. l. 1. p. 12.

<sup>95</sup> Herodot. l. 2. c. 145.

<sup>96</sup> There is reason to think, that the patriarch Noah had the name of Amon, as well as his son. The cities styled No-Amon, and Amon-No, were certainly named from Noah. According to Plutarch, Amon signified *occultus*. *Isis et Osiris*, p. 354.

<sup>97</sup> Μεθερμηνεομένων δ' αὐτῶν, τινὰς μὲν ὁμωνύμους ὑπαρξέειν τοῖς θεοῖσιν. κ. τ. λ. Diodor. Sicul. l. 1. p. 12.

they exalted them to the heavens, and made their history the chief subject of the sphere. This will appear very manifest in their symbolical representation of the solar system, of which Martianus Capella has transmitted to us a very curious specimen <sup>98</sup>. Ibi (in systemate solari) quendam navem totius naturæ cursibus diversâ cupiditate moderantem, cunctâque flammaram congestione plenissimam, et beatis circumactam mercibus conspicimus; cui nautæ *septem, germani tamen suiique similes*, præsidebant. In eâdem verò rate fons quidam lucis æthereæ, arcanisque fluoribus manans, in totius mundi lumina fundebatur. Thus we find that they esteemed the ark an emblem of the system of the heavens. And when they began to distinguish the stars in the firmament, and to reduce them to particular constellations, there is reason to think, that most of the asterisms were formed with the like reference. For although the delineations of the sphere have, by the Greeks, through whose hands we receive them, been greatly abused, yet there still remains sufficient evidence to shew that such reference subsisted. The watery sign Aquarius, and the great effusion of that element, as it is depicted in the sphere, undoubtedly related to this history. Some

<sup>98</sup> Martian. Capella. *Satyric*. l. 2. p. 43.

said, that the person meant in the character of Aquarius was Ganymede. Hegesianax maintained that it was Deucalion, and related to the deluge. <sup>99</sup> *Hegesianax autem Deucalionem dicit esse, quod, eo regnante, tanta vis aquæ se de cælo profuderit, ut cataclysmus factus esse diceretur. Eubulus autem Cecropem demonstrat esse: antiquitatem generis commemorans, et ostendens, antequam vinum traditum sit hominibus, aquâ in sacrificiis Deorum usos esse; et ante Cecropem regnâsse, quam vinum sit inventum.* The reader may here judge, whether Cecrops the celebrated king of Attica, who lived before the plantation of the vine, and was figured under the character of Aquarius, like Deucalion, be any other than Deucalion himself, the Noah of the east.

Noah was represented, as we may infer from <sup>100</sup> Berosus, under the semblance of a fish by the Babylonians: and those representations of fishes in the sphere, probably related to him and his sons. The reasons given for their being placed

<sup>99</sup> Hygin. Poet. Astronom. c. 29. p. 432.

Audi Scholiasten Germanici Aquario—Nigidius Hydrochoon sive Aquarium existimat esse Deucalionem Thessalum, qui in maximo cataclysmo sit relictus cum uxore Pyrrhâ in monte Ætnâ, qui est altissimus in Sicilia. Not. in Hygin. fab. 153. p. 265. ex Germanici Scholiaste.

<sup>100</sup> Eusebii. Chron. p. 6.

there were, that Venus, when she fled from <sup>1</sup> Typhon, took the form of a fish; and that the fish, styled Notius, saved Isis in some great extremity: pro quo beneficio simulacrum Piscis et *ejus filiorum*, de quibus ante diximus, inter astra constituit: *for which reason Venus placed the fish Notius and his sons among the stars.* By this we may perceive, that Hyginus speaks of these asterisms as representations of persons: and he mentions from Eratosthenes, that the fish Notius was the father of mankind: <sup>2</sup> *ex eo pisce natos homines.*

It is said of Noah, that after the deluge he built the first <sup>3</sup> altar to God: which is a circumstance always taken notice of in the history given of him by Gentile writers. He is likewise mentioned as the first planter of the vine; and the inventor of wine itself, and of Zuth or ferment, by which similar liquors were manufactured. We may therefore suppose that both the altar, and the crater, or cup, related to these circumstances.

<sup>1</sup> Hygin. Poet. Astron. c. 41. p. 494.

<sup>2</sup> Eratosthenes ex eo pisce natos homines dicit. Hygin. Poet. Astron. l. 2. c. 30.

<sup>3</sup> *Ερατοσθηνης δε φησι, τωτο θυτηριον ειναι, εν ω το πρωτον οι θεοι συνωμοσιαν εποισαντο.* Theon. ad Arctum. p. 46. Nonnulli cum Eratosthene dicunt, eum Cratera esse, quo Icarus sit usus, cum hominibus ostenderet vinum. Hygin. fab. 140. p. 494.

The history of the raven is well known, which he sent out of the ark by way of experiment: but it disappointed him, and never returned. This bird is figured in the sphere: and a tradition is mentioned, that the <sup>4</sup> raven was once sent on a message by Apollo: but deceived him, and did not return, when he was expected. It may seem extraordinary, if these figures relate to the history, which I suppose, that there should be no allusion to the dove, and to the particulars of its return. I make no doubt but it was to be found in the Chaldaic and Egyptian spheres: but in that of Greece, there is in the southern hemisphere a vast interval of unformed stars: which were omitted by the astronomers of that country, as being either seldom seen, or else totally <sup>5</sup> obscured from their view. The *Argo*, however, that sacred ship, which was said to have been framed by divine wisdom, is to be found there; and was certainly no other than the <sup>6</sup> ark. The Grecians supposed it to have been built at Pagasæ in Thessaly, and

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<sup>4</sup> *Missus ad fontem aquam puram petitum.* Hygin. c. 40. p. 492.

<sup>5</sup> The Pleiades are Peleïades or Doves; and were placed in the heavens to denote by their rising an auspicious season for mariners to sail. They were the daughters of Pleione. See Natal. Comes. l. 4. c. 7.

<sup>6</sup> Hygin. c. 14, p. 55.

thence navigated to Colchis. I shall hereafter shew the improbability of this story: and it is to be observed, that this very harbour, where it was supposed to have been constructed, was called the port <sup>7</sup> of Deucalion. This alone would be a strong presumption, that in the history of the place there was a reference to the Deluge. The Grecians placed every antient record to their own account; their country was the scene of every <sup>8</sup> action. The people of Thessaly maintained that Deucalion was exposed to a flood in <sup>9</sup> their district, and saved upon mount Athos: the people of Phocis make him to be driven to <sup>10</sup> Parnassus: the Dorians in Sicily say he landed upon mount <sup>11</sup> Ætna. Lastly, the natives of Epirus suppose him to have been of their country, and to have founded

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*Νηα μὲν ἐν οἱ προσθεν ἐπὶ κλειμασιν αἰδοῖς*

*Ἀργὸν Ἀθηναίης καμῆεν ὑπὸ Δημοσυνῆσι.* Apollon. Rhod. l. 1. v. 18.

<sup>7</sup> Hence many Deucalions. See Schol. in Apollon. Rhod. l. 3. v. 1085.

Deucalion is esteemed an Argonaut. Hygin. c. 14. p. 50.

<sup>8</sup> Here also were the islands of Deucalion and Pyrrha in the bay. Strabo. l. 9. p. 665.

<sup>9</sup> Servius in Virg. eclog. 6. v. 41.

<sup>10</sup> Pausan. l. 10. p. 811.

<sup>11</sup> Qui (Deucalion et Pyrrha) in montem Ætnam, qui altissimus in Sicilia esse dicitur, fugerunt. Hygin. c. 153. p. 265.

the antient temple of <sup>12</sup> Dodona. In consequence of this they likewise have laid claim to his history. In respect to the Argo, it was the same as the ship of Noah, of which the Baris in Egypt was a representation. It is called by Plutarch, the ship of Osiris; that Osiris, who, as I have mentioned, was exposed in an ark to avoid the fury of Typhon: <sup>13</sup> Και το πλοιον, ὁ καλεσιν Ἕλληνας Ἀργῶ, τῆς Οσιριδος νεως ἐπι τιμῆ κατηγερισμενον. *The vessel in the celestial sphere, which the Grecians call the Argo, is a representation of the ship of Osiris, which out of reverence has been placed in the heavens.* The original therefore of it must be looked for in <sup>14</sup> Egypt. The very name of the Argo shews, what it alluded to; for Argus, as it should be truly expressed, signified precisely an ark, and was synonymous to Theba. It is made use of in that sense by the priests and diviners of the Phi-

<sup>12</sup> Plutarch. in Pyrrho. The people of Megara supposed the person saved in the deluge to have been Megarus, the son of Jupiter, who swam to the summit of mount Gerania. Pausan. l. 1. p. 96.

<sup>13</sup> Plutarch. Isis et Osiris. v. 2. p. 359.

<sup>14</sup> A Deluge of this nature was supposed to have happened in Egypt. Νειλον φασι ζαγεντα κατακλυσαι πολλην της Αιγυπτου· μαλιγα τωτο μερος επελθει, ε Προμηθευς ειχε την επιμελειαν, διαφθαρεντων σχεδον απαντων των κατα ταυτην την χωραν. Diodor. Sicul. l. 1. p. 16. To attribute this Deluge to the Nile is idle. A Deluge of the Nile happened every year. This related to Prometheus, or Noah.

listim; who, when the ark of God was to be restored to the Israelites, put the presents of atonement, which were to accompany it, into an <sup>15</sup> Argus, אַרְגוֹ, or sacred receptacle. And as they were the Caphtorim, who made use of this term, to signify an holy vessel; we may presume that it was not unknown in Egypt, the region from whence they came. For this people were the children of <sup>16</sup> Mizraim, as well as the native Egyptians, and their language must necessarily have been a dialect of that country. I have mentioned that many colonies went abroad under the title of Thebeans, or Arkites; and in consequence of this built cities called Theba. In like manner there were many cities built of the name of <sup>17</sup> Argos; particularly in Thessaly, Bœotia, Epirus, and <sup>18</sup> Sicily: whence it is that in all

<sup>15</sup> 1 Samuel. c. 6. v. 8, 11, 15. The word occurs only in the history of this Philistine transaction; and in the Alexand. MSS. is rendered Αργος.

<sup>16</sup> Genesis. c. 10. v. 13. *And Mizraim begat Ludim—and Pathrusim, and Caslukim (out of whom came Philistim), and Caphtorim.* Deuteron. c. 2. v. 23. *The Caphtorim, which came forth out of Caphtor.* Jerem. c. 47. v. 4. *The Philistines, the remnant of the country of Caphtor.* Amos. c. 9. v. 7. *Have not I brought the Philistines from Caphtor?*

<sup>17</sup> Αργος· Πελοποννησος. Αργειοι· οἱ Ἕλληνας. Hesych.

<sup>18</sup> Cluverii Sicilia. p. 394.

these places there is some tradition of Deucalion, and the ark; however it may have been misapplied. The whole Peloponnesus was once called both Apia, and Argos. As there were many temples called both Theba and Argus in memory of the ark, they had priests, which were denominated accordingly. Those who officiated at the shrines termed Argus, were called Argeiphontai, from the Egyptian <sup>19</sup> *phont*, which signified *a priest*. But the Greeks, interpreting this term by words in their own language, supposed what was *a priest*, to have been *a slayer*, or murderer. They accordingly turned the Argo into a man, whom, from a confused notion of the starry system, they supposed to abound with eyes, and made Hermes cut off his head. People styled Argeiphontes, Cresphontes, Hierophantes, Leucophontes, Citharaphontes, Deiphontes, were all originally priests. The Scholiast upon Sophocles calls Argus, <sup>20</sup> Τον Κυνα, του Αργου, του πανοπτου, Argus, Κυν, or Canis, is precisely of the same purport, as Argeiphontes: *a priest of the ark*.

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

<sup>19</sup> See Jablonsky Pantheon Ægypt. Pars prima. p. 159.

<sup>20</sup> Schol. in Sophocli. Elect. v. 5.

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

<sup>21</sup> Ευθα βορειοτατος πελεται μυχος Αιγυπτιοιο,  
Και τεμενος περιτυσον Αμυκλαιοιο Κανωβη.

<sup>21</sup> Dionys. Perieg. v. 12.

Of the idle pretensions of the Greeks, and their giving the honour of this place to a pilot of Menelaus, I have spoken before: and of the story being confuted by a priest of Egypt. See Aristid. Orat. Ægyptiaca. The story of Menelaus and Proteus was borrowed from that of Hercules and Nereus; as may be seen in Schol.



As the Patriarch was esteemed the author of the first ship, which was navigated, he was in consequence of it made the god of seamen; and his temple was termed <sup>22</sup> ἱερον Ποσειδωνος Κανωβη. He was esteemed the same as Serapis; and inscriptions have been found dedicated to him under the title of Θεος Σωτηρ. In this temple, or rather college, was a seminary for astronomy, and other marine sciences. Ptolemy, the great Geographer, to whom the world is so much indebted, was a member of this society, and studied here <sup>23</sup> forty years. The name of the temple was properly Ca Noubi: the latter part, Noubi, is the oracle of Noah.

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

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in Apollon. Rhod. l. 4. v. 1397. The account is taken from the 3d book of the Libyca of Agrætas.

<sup>22</sup> Stephanus Byzantin.

<sup>23</sup> Olympiodorus. See Jablonsky. l. 5. c. 4. p. 136.

<sup>24</sup> Ἴω, παντλαμων

Νιοβα, σε δ' εγωγε νερω θεου,

'Ατ' εν ταφω πετραιω

Αι, αι, δακρυεις.

Pausanias had the curiosity to ascend mount Sipylus, in order to take a view of this venerable <sup>25</sup> figure. He says, that he beheld an abrupt rocky clift; which at a near view had no appearance of a person grieving, or of a human likeness; but at a distance had some resemblance of a woman shedding tears. Niobe is often mentioned as a person concerned in the deluge: at least is introduced with persons, who had an immediate relation to it. <sup>26</sup> Πλατων εν Τιμαιω τω διαλογω τε Φορωνεωσ επιμεμηται χρονων, ωσ πανυ παλαιων, και Νιοβης, και κατ' Ωλυγον αρχαιοτερε κατακλυσμε. *Plato in his Timæus speaking of the most antient times, mentions the age of Phoroneus, and Niobe, as such; and the æra of the first deluge under Ogyges.* In the passage alluded to she is joined with Phoroneus

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<sup>24</sup> Sophocles Electra. v. 150.

<sup>25</sup> Ταυτην την Νιοβην και αυτος ειδον ανελθων ες τον Σιπυλον το ορος, α. τ. λ. Pausan. l. 1. p. 49.

'Ωσαντως δε και Νιοβην λεγουσιν εν Σιπυλω τω ορει θερης ωρα κλαιειν. Pausan. l. 8. p. 601.

<sup>26</sup> Eusebii Chron. p. 24. l. 55.

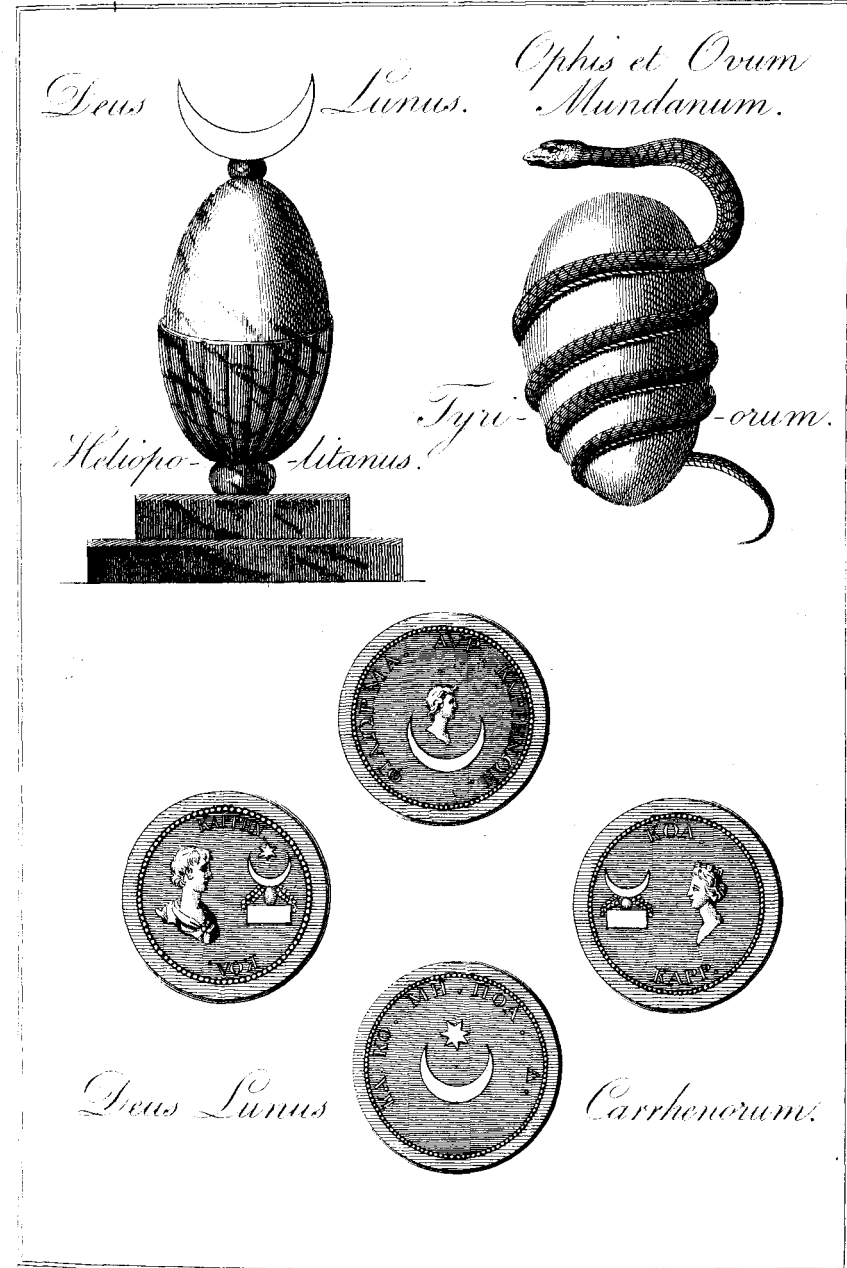
and Deucalion, two persons principally concerned in that event. It occurs, where Plato is speaking <sup>26</sup> *περι Φορωνεως τε πρωτε λεχθεντος, και Νιοβης, και μετα τον κατακλυσμον αυ Δευκαλιωνος, of the first Phoroneus, and Niobe, and of the things subsequent to the deluge of Deucalion.* Sophocles in the passage above speaks of her as a Deity: and she is said to have been worshipped in <sup>27</sup> Cilicia. By some she was represented as the mother of <sup>28</sup> Argus.

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

<sup>26</sup> Plato in *Timæo*. vol. 3. p. 22.

<sup>27</sup> Athenagoras. p. 290. *Νιοβην Κιλικιες (σεβουσι)*.

<sup>28</sup> *Αργον τον Νιοβης*. Pausan. l. 2. p. 191. 145. Homer. Schol. l. 1. v. 123.



Meen, Menes, and Manes: and his temple is taken notice of by Strabo; <sup>29</sup> ἱερον Μηνος Καρυε (not Καρυ) καλεμενον. Close under the same mountain stood the city Magnesia; which signifies the city of Manes, but expressed with a guttural Magnes. The people of the country were called Minyæ. Some persons from this place, styled Magnetes apud Mæandrum, built at no great distance, Antiochea. Here too were some particular rites observed in honour of the same Deity, whom they distinguished by a significant epithet, and called Μην Αρκασιος <sup>30</sup>. Ἱερωσυνη τις Μηνος Αρκασιε, πληθος εχουσα ἱεροδελων, και χωριων ἱερων. *Here was a college dedicated to the rites of Meen Arkæus; where a great number of priests officiated; and where they had large estates endowed for that service.* This Μην Αρκασιος is no other than the Deus Lunus, the same as Noah, the Arkite. <sup>31</sup> Strabo mentions several temples of this Lunar God in different places: and one in particular, similar to that above mentioned, at the city Antioch in Pisidia. He calls it, as the present reading stands, ἱερον Μηνος Ασκαιε,

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<sup>29</sup> L. 12. p. 869. Καρυε Car-Our, Templum Ori. Orus was the same as Menes.

<sup>30</sup> Strabo. l. 12. p. 864.

<sup>31</sup> Ibid. Wherever there was a city Magnesia, or people Magnetes, there will be found some history of the ark.

which we may from the title of the former temple venture to alter to Μηνος Αρχαια. He is speaking of Cabira; and says: <sup>32</sup> Εχει δε και ιερον Μηνος—εστι δε και τωτο της Σεληνης το ιερον, καθαπερ το εν Αλβανοις, και το εν Φρυγια, το τε τε Μηνος εν ομωνυμω τοπω, και τε Αρχαια το προς τη Αντιοχεια τη προς Πισιδιαν, και το εν τη χωρα των Αντιοχειων. *In this city is a temple of Meen Arkæus, by which is meant a temple of the Lunar Deity. Such also is the temple among the Albani: and that in Phrygia: and the temple of Meen, which gives name to the place, where it stands. The temple also of Meen Arkæus in Pisidia, and that in the region near Antiochea has the same reference.* All these were dedicated to the same Arkite Deity called Lunus, Luna, and Selene: styled also by different nations Meen, Man, Menes, and Manes.

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

<sup>32</sup> Πυρρῶν δὲ ποτὲ τὴν γε παλαιότεροι καλεῖσθον  
Πυρρῶς Δευκαλιωνος ἀπ' αρχαιας αλοχοιο.

<sup>32</sup> L. 12. p. 835.

<sup>33</sup> Strabo. l. 9. p. 677. See Schol. Apol. Rhod. l. 3. v. 1089

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

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

<sup>34</sup> C. 143. p. 250. In another place he calls this personage Argia; and makes Iö her daughter. Ex Inacho et Argiâ Iö. c. 145. p. 253. Io, sive Niobe. ibid.

<sup>35</sup> Primus Junoni sacrificâsse dicitur. Lutatius Placidus in Stat. Theb. l. 4. v. 589.

yet religiously retained it: and have introduced it in these different shapes. And as the ark has been sometimes made a feminine, and the mother of Niobe; so at other times it is mentioned, as her son, and she is supposed to have been the mistress of Jupiter. So inconsistent is the antient theology. <sup>36</sup> Hanc (Nioben) Jupiter compressit; et ex eâ natus est Argus, qui suo nomine Argos oppidum cognominavit. In short, wherever there is any history of the Deluge, there will be some mention introduced of Argus: and, conversely, where any account occurs concerning Argus, or Argeans; there will be some history of a ship, and allusion to the Deluge. Thus at Argos there was a temple of Poseidon Προσκλυσιος, *the god of inundations*: and it is erected upon account of a deluge, which the natives supposed to have been confined to the limits of their own country. *In these parts,* says <sup>37</sup> Pausanias, *is a temple denominated from Poseidon the God of inundations: for the people*

<sup>36</sup> Hyginus. c. 145. p. 252.

<sup>37</sup> Ἐνταυθα Ποσειδῶνος ἐστὶν ἱερον ἐπικλησιν Προσκλυσιῶ' της γαρ χωρας του Ποσειδῶνα ἐπικλυσαι την πολλην, ὅτι Ἦρας εἶναι, και ἐκ αὐτης, την γην Ἰναχος και ὁι συνδικασαντες ἐγνωσαν. Ἦρα μὲν δὴ παρα Ποσειδῶνος εἶρε το ἀπελθειν οπισω την θαλασσαν. Ἀργεῖοι δὲ, ὅθεν το κυμα ἀνεχωρησει, ἱερον Ποσειδῶνι ἐποίησαν Προσκλυσιῶ'. Προελθοντι δὲ ἡ πολυ ταφος ἐστὶν Ἀργῶ, Διὸς εἶναι δὴκνυτος, και της Φορωνεως Νιοβης. Pausan. l. 2. p. 161.

*have a tradition that this Deity had brought a Deluge over the greater part of the country; because Inachus and some other umpires had adjudged the land to Juno, rather than to him. Juno however at last obtained of him, that the waters should retreat: and the Argeans in memorial of this event raised a temple to Poseidon, the God of deluges, at the place whence the water began to retire. As you proceed a small degree farther, there is the mound (ταφος) of Argus, who is supposed to have been the son of Niobe, the daughter of Phoroneus. I have shewn in a prior treatise, that these mounds styled ταφοι, were not places of burial; but sacred hills, on which in antient times they sacrificed. Ταφος Ἀργῶ is the mount of the ark, or Argo. All the history above given, however limited to a particular spot, relates to the ark, and to the flood, which universally prevailed.*

In the same city was a remarkable altar, dedicated to Zeus the God of rain, <sup>38</sup> Βωμος Ὑετιῶ Διὸς. Zeuth was distinguished by the title of Sama El, which the Greeks rendered Zeus Σημαλεος. He was worshipped upon mount Parnes in Attica: and the circumstances attending his history are remarkable, as they stand in Pausanias. <sup>39</sup> Ὀρη δὲ Αθη-

<sup>38</sup> Pausan. l. 2. p. 154.

<sup>39</sup> Ibid. l. 1. p. 78.

ναοῖς ἐστὶ Πεντελικόν—καὶ Παρνῆς—Ἐν Παρνηθῆ Παρνηθῆος Ζεὺς Χαλκῆς ἐστὶ, καὶ βωμὸς Σημαλεῖ Διός. Ἐστὶ δὲ ἐν τῇ Παρνηθῆ καὶ ἄλλος βωμὸς· θυοῦσι δὲ ἐπ' αὐτῆ, τότε μὲν Ὀμβριον, τότε δὲ Ἀπημιον καλεῦντες Δία. *In Attica is the mount Pentelicus—also another, called the mountain of Parnes—Upon the latter stands a statue of Zeuth Parnethius in brass; and an altar to the same God, styled Sama El, or Semaleos. There is also another altar: and when they sacrifice upon it, they invoke, sometimes the God of rains; sometimes the Deity, who escaped, or rather who averted the evil; styling him Ἀπημιος.* This writer mentions also, upon the mountain Hymettus, <sup>40</sup> Ὀμβριεὶς Διὸς βωμοί, καὶ Ἀπολλωνοῦ Προοψίς: *altars to Zeuth Pluvius, and to Apollo, surnamed the looker-out, or looking forwards.*

If we consider the histories of Danae, Danaus, and the Danaïdes, we shall find them to be fragments of history, which relate to the same event. Danaë is said to have been the mother of Perseus, who was conceived in showers, exposed in an ark; and at last a king of Argos. She is likewise represented as the mother of Argus, who founded in Italy, <sup>41</sup> Ardea, and Argiletum: the true history

<sup>40</sup> Pausan. l. 1. p. 78.

<sup>41</sup> Ardea ——— quam dicitur urbem

Acrisionē Danæe fundasse colonis. Virg. Æn. l. 7. v. 409.

of which places amounts to this, that they were founded by people styled Arkites. Danaus, who came into Greece, is said to have come over in the first long ship which was constructed: but the more antient account is, that he was the first builder of a ship; which he designed and finished under the direction of Minerva, or divine wisdom: <sup>42</sup> Ὑποθεμένης Ἀθηνᾶς αὐτῷ, Ναυὸν πρῶτος κατεσκευάσει. This is the same story which is told of Argus, the supposed son of Inachus and Niobe. It is likewise said of Danaus, when he came to Greece, that he came over *navē biprorá*, called by Greeks ἀμφιπρυμναῖς; and that he built the Acropolis at Argos. But the *navis biprora* was not a vessel commonly made use of to pass the seas: it was a copy of the sacred ship of Isis; and I have shewn the history to which it alluded. I should therefore think, that this story does not relate to the arrival of any particular person from <sup>43</sup> Egypt, but to the

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

Tibur Argeo positum colono. Horat. l. 2. Od. 6. v. 5.

<sup>42</sup> Apollodor. l. 2. p. 63.

<sup>43</sup> It is said that Danaus came from the Thebais of Egypt, where stood Chemmis, near the city Noa. Perseus was worshipped here. Herodot. l. 2. c. 91. He calls the city Νεη. The person alluded to under the character of Danaus was far prior to the

first introduction of rites from that country; and especially the memorial of the Argo, from whence the place took its name. And that there was such an introduction of rites, appears from Hypermetra, the supposed daughter of Danaus, being esteemed the <sup>44</sup> priestess of Juno at that place. If, as I have imagined, the words *νηος* and *ναος* are derived from *נָו*, Nau, and Noah; the name of Danaus relates not to a man, but is in reality <sup>45</sup> *da Nāus*, and signifies literally *the ship*. The æra therefore of Danaus is the æra of the ship: being the precise time when some model of this sacred vessel was introduced, and the rites also and mysteries with which it was attended. The fifty daughters of Danaus were fifty priestesses of the Argo, who bore the sacred vessel on festivals. I

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æra allotted him in the Grecian history. He is said to be the son of Belus, the son of Neptune: also the brother of Sesosis, the same as Seth and Zuth.

The name of the ship was Danaïs. *Δαναον διακομενον υπο Αιγυπτου πρωτον κατασκευασαι (Ναυη)· οθεν και Δαναϊς εκληθη.* Schol. in Apollon. Rhod. l. 1. v. 4.

The daughters of Danaus are supposed to have introduced the *θεσμοφορια* from Egypt: *την τελετην ταυτην εξ Αιγυπτου εξαγαγασαι.* Herod. l. 2. c. 171.

<sup>44</sup> *Εν Αργει ιερατευσαν Υπερμετρα Δαναου.* Euseb. Chron. p. 29. l. 40.

<sup>45</sup> *נָו*, Da, Chaldaicè, hæc, ista, hoc, illud. See Daniel. c. 4. v. 27, and c. 7. v. 3. Of this I shall treat hereafter at large.

have mentioned that there was a temple in Egypt, called *Ca Nobus*, erected to the God of seas; to whom the element of water in general was sacred. Throughout the whole history of Danaus and his daughters, there will be found allusions to the rites of this God. The Danaïdes are said to have been sent in quest of water: to have brought water to <sup>46</sup> Argos: to have invented *ύδραιοι*, or <sup>47</sup> vessels for water: and, lastly, were supposed to have been doomed in the shades below to draw water in buckets, which were full of holes. Every circumstance of this history is from Egypt. The natives of that country were very assiduous in conveying water from one place to another. They likewise had particular jars, which were sacred to the God, whom the Greeks called *Canobus*; and were formed with a representation of him. These Canobic vessels were sometimes made of <sup>48</sup> porous stone; at other times of earth, manufac-

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<sup>46</sup> Danaus is said to have founded Argos.

*Δαναος—*

*Ελθων εις Αργος οικισεν Ιναχην πολιν.* Euripid. in Archelao apud Strabon. l. 5. p. 339.

<sup>47</sup> *Αργος ανυδρον εον Δανααι θεσαν Αργος ενυδρον.* Strab. l. 8. p. 570. All Greeks in the time of Homer seem to have been called Danaï.

<sup>48</sup> They were called *Στακτικα—αγγεια διυλιζοντα Νειλωνι ύδαρ.* Hesych. *Στακτικον.*

tured in such a manner, as to have small holes in the bottom, through which they used to filter the water of the Nile, when it was either turbid or saline. <sup>49</sup> Ὑδρῖαι ἐν τοῖς μερῶσι τῆς Αἰγυπτῆ εἰωθασί γίνεσθαι οὐρακίνοι, τρησεῖς ἐχθασαί λεπτάς συνεχεῖς, ὥστε δια τῶν τρησῶν ἐκεῖνων τὸ τεθολωμένον ὕδωρ διύλιζομενον ἀποδιδόσθαι καθαρῶτατον. This practice of filling vessels, which could not hold the water put into them, seemed such a paradox to the Grecians, that, when they came to consign some of their priests and deities to the infernal mansions, they made this the particular punishment of the Danäides, on account of their cruelty.

Among the various personages under which the Patriarch was represented, the principal seems to have been that of Dionusus. He was by the mythologists supposed to have had a second birth, and a renewal of life in the Theba or Ark. Hence he was termed Θεβαίγενης; which the Greeks interpreted a Theban born, and made him a native of Bœotia: but he was originally only worshipped there; and his rites and mysteries came from Egypt. This injustice of the Greeks, in taking

<sup>49</sup> Suidas. Κανωπος.

Ipsum Canobi simulacrum, pedibus perexiguus, attracto collo, et quasi sugillato, ventre tumido, in modum hydræ, cum dorso æqualiter tereti formatur. Ruffin. Hist. Eccles. l. 11. c. 26.

to themselves every Deity, and hero, was complained of by the Egyptians. <sup>50</sup> Καθολικὴ δὲ φασὶ τὰς Ἑλλήνας ἐξιδιὰζεσθαι τὰς ἐπιφανέσας Αἰγυπτῶν Ἡρώας τε καὶ Θεούς.

The principal terms, by which the antients distinguished the Ark, were Theba, Baris, Arguz, Argus, Aren, Arene, Arne, Laris, Boutus, Bœotus, Cibotus. Out of these they formed different personages: and as there was apparently a correspondence in these terms, they in consequence of it invented different degrees of <sup>51</sup> relation. Hence

<sup>50</sup> Diodorus. Sic. l. 1. p. 21.

<sup>51</sup> Of this turn in the Greeks innumerable instances will occur, as we proceed: some few I will here subjoin.

Θῆβη ἀπὸ Θῆβης τῆς Προμηθεως. Steph. Byzant.

Προμηθεως υἱὸς Δευκαλιων. Apollon. Rhod. l. 3. v. 1085. Schol.

Ἀργη Βοιωτὸν ἐκ Ποσειδωνος ἐγεννησε. Diod. Sic. l. 4. p. 269.

Ἀργη Ποσειδωνος τροφός. Lycoph. v. 644. Schol.

Arena CEBali, vel Bibali filia. Hygini fab. 14. p. 46.

Βοιωτὸν—Ἰτῶν παιδὰ, καὶ νυμφῆς Μελαμππης. Pausan. l. 9. p. 711.

Niobe said to have been the daughter of Tantalus and Dione. Hyginus. fab. 9. p. 32.

Φορωνεὺς Ἀπῖν καὶ Νιοβὴν ἐγεννησε. Apollodor. l. 2. p. 39.

Νιοβῆς παῖς Ἀργος. Ibid.

Niobe the sister of Pelops, and wife of Amphion. Strabo. l. 8. p. 552.

Λυκος δὲ ἐν τῷ περὶ Θηβῶν ἱστορεῖ, μετὰ τὰ κατὰ Δευκαλιωνὰ Ζεὺς μιγείη Ἰοδάμει τῇ Τιθωνῆ, τῷ Ἀμφιτρωνος, γενναίᾳ Θῆβῃ, ἣν δίδωσιν Ὀλυγῶ, ἀφ' ἧς Ὀλυγῆ ἢ Θῆβη. Ἄλλος δὲ ἱστορικός λεγεί, ὡς Ζεὺς Θῆβῃ μιγείη Αἰγυπτῶν γενναίᾳ κτλ. Lycoph. Schol. ad v. 1207.



a large family has arisen from a few antiquated words, which related to the same history, and of which many were nearly synonymous. In the account given above, we may perceive that the ark, and the chief person of the ark, are often confounded; but by the light, which is here afforded, the truth, I think, may be easily discovered.