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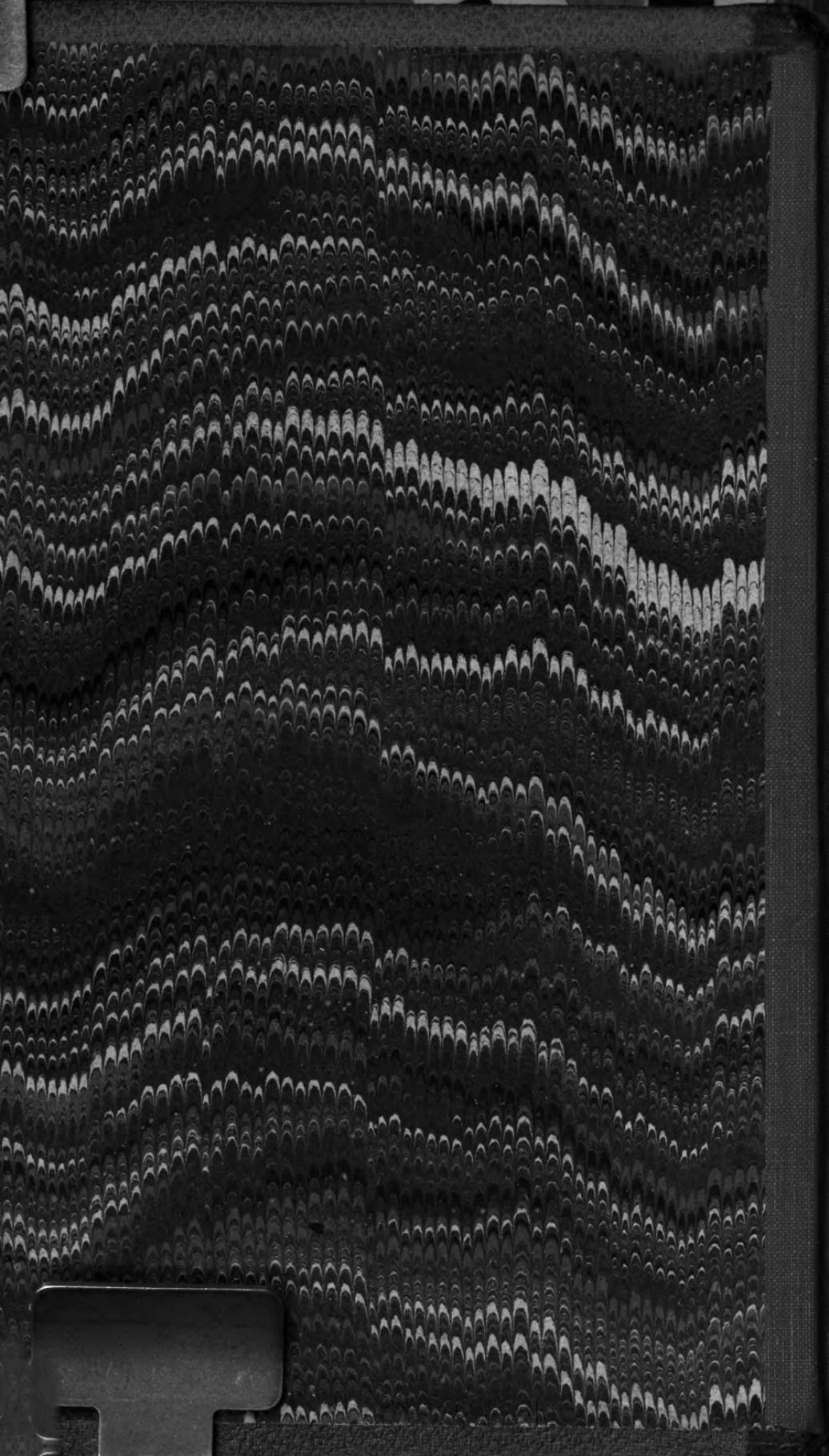
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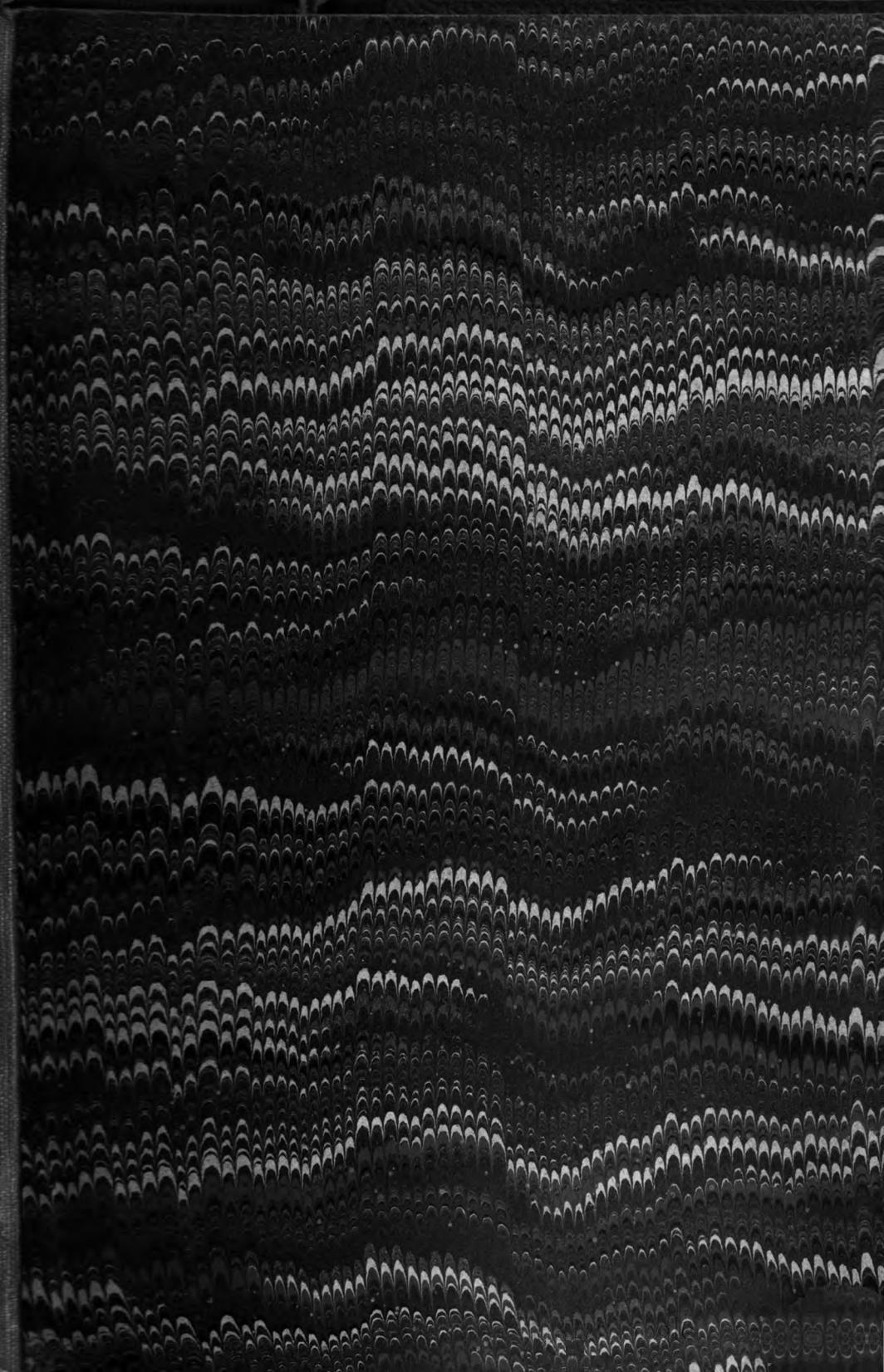
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NIMROD:

A

DISCOURSE UPON CERTAIN PASSAGES

OF

HISTORY AND FABLE.

THE FIRST PART.

*Παις ἔων ἀθῦρεν
Μεγάλα ἔργα, χερσὶ θαμίνα
Βραχυσιδαρον ἀκοντα παλλῶν'
Ἴσος ἀνεμοῖς, μαχὰ λεοντεσσιν ἀ—
—γροτεροῖς ἐπρασσεν φονον.*

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OUR-IÖN.

I. THE elder Greek writers, ignorant themselves of the meaning of their Theogonies, Heroogonies, and pretended ancient Histories, were of course unable to furnish us with an explanation of them. But in later times of what still was antiquity, when the Græco-Latin empire¹ extended from the Rhine and Danube to Euphrates and Thebais, many writers having access to other and, what were sometimes called, barbarous sources, discovered in them the keys to many riddles of paganism; and these men, grammarians, sophists, church fathers, hoc genus omne, immeasurably as they may fall short of antique genius and acumen, do become in many things, by reason of increased positive knowledge, better authorities than even the greatest writers. And so far from deserving harsh censure, we do but follow the light of human learning as it opens to our view, when we at times consult omnia omnium² hominum et temporum commenta, and endeavour from such sources to improve and enlarge the circumscribed views of the mighty dead, gravissimorum hominum Thucydidis et Aristotelis. Thus was the way paved for that fuller analysis of ancient traditions which Mr. Bryant attempted with so large a display of learning and cleverness, whatever we may think of the judgment with which he has sometimes used etymology, or even general reasoning; and which a living divine has pursued and accomplished in a manner which must for ever prevent the history of the Gentiles from relapsing

¹ The Macedonian first began to enlarge the field of research to the Hellenes, and to moderate their insolence.

² V. Payne Knight Proleg. s. 53.

into complete obscurity³. It should be remembered that the first-named of these writers, striking out a path for himself, or building [if you will] a bridge over Chaos itself, has every excuse for imperfection, and challenges admiration for what he has done ;

‘Ο δ’ ἔπειτα μετ’ ἰχθῦα λαίβε θεοῖο.

II. From sources, such as I have pointed out, it has been clearly deduced that the personage called Orion or Nebrodes was Nimrod, the first who obtained among men a “mightiness” distinct from that which by Divine Right the lawful patriarch enjoyed. I have abstained almost entirely from making use of the two works above commended in the course of writing these pages, knowing well the paralysing effects of such a mass of ready prepared matter upon an indolent mind. But I find, upon looking back, that the witnesses to this point are so fully gathered together by Mr. Bryant, as to render nearly useless the few which I [little read in the lore of the middle ages] had collected. One, from the Chronicle of Alexandria, is worthy of repetition, “And there was born another of the tribe of Shem⁴, Cush by name, the Æthiop, who begat Nebrodes, the giant, the founder of Babylonia, who, as the Persians say, was deified, and became that star in the Heavens which we call Orion ;” and again,⁵ “Nebrodes the huntsman and giant, the Æthiop ; to that Nebrodes holy writ ascribed the kingdom of Babylonia after the flood.” I will remark that it is strongly confirmatory of this, That the modern Chaldee name of the constellation Orion is Niphla, the Arabian, Al Giebrar, quæ gigantem et fortem significant⁶.

³ Origin of Pagan Idolatry, 3 vols. 1816.

⁴ A portentous blunder ; which rather tells in favour of the stupid man’s honesty. Chron. Pasch. p. 36. cit. Bryant, vol. i. p. 10. 8vo.

⁵ p. 28. cit. Br. iv. p. 51.

⁶ Hyde Ulug Beg, p. 45. Niphla is plainly the same as the Hebrew Nephil, translated Giant, and predicated of the Ante-Diluvians ; but I believe Giant is wrong, and that it should be Heretic or Apostate. Titan corresponds with it in Mythology.

And Apollodorus says of Orion *τούτον Γηγγενη λεγουσιν ὑπερ-
μεγέθη το σωμα*⁷.

Orion, said by some to be son of⁸ Neptune and Euryale, was generally made to spring from Jupiter, Neptune, and Mercury, who begot him when on a visit to his putative father Hyrieus, at Hyrie in Bœotia.

*Ἦχι Γίγας ἀπελεθρος ἀπειρογαμῶν ἀπο λεκτρῶν
᾿Ωρίων Τριπατῶρ ἀπο μητερος ἀνθορε Γαιης,
Ἔυτε Θεῶν τριγονοισιν ἀεξήθεισα γενεθλης
Ἔς τοκον αὐτοτελεσον ἐμορμωθη χυσις οὐρων
Αὐλακα νυμφευσασα τελεσπιγονοιο βουειης
Και χθονος ἀσπορον νία λαγων μαιωσατο γαιης*⁹.

Such was the fabled origin of this “king Urinal,” and

*Hunc Hyrieus, quia sic genitus, vocat Ouriona*¹⁰;
Perdidit antiquum litera prima sonum.

From all this it may perhaps be inferred that this youngest son of Cush passed for being no real son of his, but [like Alexander in after times] of Cham, or of the whole pagan Trinity¹¹.

The Greeks were aware that the first syllable was OUR, but erroneously deriving it from *οὐρεῖν*, mingere, engrafted, as they often did, a monstrous fable on a mistaken etymon.

⁷ L. 1. c. 4. s. 3.

⁸ Id. *ibid.*

⁹ Nonn. Dion. l. xiii. v. 26. The earth from which he sprung is figured as the skin of the bull, a metaphor transplanted to Byrsa or Carthage.

¹⁰ Ov. 5. Fast. v. 535. Qu. If Pistol, who is a parody of the fustian poets and playwrights, had met with some absurd verses upon Orion?

¹¹ Of this Trinity it may be observed, that however it may be said properly to relate to the developement of Saturn or Noah in the form of his Three Sons, yet in each of these persons there was supposed to be a trinal nature; in so much that all the Seven who sailed with Noah to the Arctic Mountain were called Septem Tri-Ones, the Seven Triunals. Cham was revered in several characters or hypostasies, as Celestial Jove or Ammon, Enwhalian Jove or Neptune, and Apollon, Aidoneus, Pluton, or Hermes, the Lord of Hell, Death, Ghosts, and Geomancy.

The name is compounded of Aour, Our, or Ur, a most ancient word for Light or Fire, [or, if you will, for that higher principle to which both belong] and Iön, a Dove. Not only both of these Things, but both of these Words, are so much concerned in the Mysteries¹² of true religion from the days of Adam and Noah to those of the Christ, as to raise, at the very first sight, a belief in our minds that Paganism was in its origin Heretical rather than quite distinct.

Upon this verbal error, and upon the title Tri-Pator, the Greeks have built this offensive story; which title Mr. Bryant [playing with Etymology as a toy, rather than using it as a tool] makes into Tor Pator, and renders The Oracle of the Tower. However apt those words may be to his History, the name comes from his having *Three* fathers, or ancestors, being the *Fourth* from Noah with whom this present Cycle or Mundane System did commence, Noah, Cham, Cush, NIMROD. To this idea I refer the name of certain dæmons¹³,

¹² Upon first using this word, it is well to explain it. A mystery is a religious metaphor whereby spiritual things are likened to temporal, or one temporal thing to another; as where moral purification is likened to ablution with water, or Rome to Babylon. Where a mystery is coupled with something that is of duty to be done, we term it a Sacrament; and as matrimony is ordained, and is also a great Mystery, it is a hard saying to maintain that it is no Sacrament, unless for this reason, that celibacy is lawful to individuals, though marriage be ordained to the world at large. Every Mystery is a Similitude, Type, or Symbol; and such similitudes, being often-times obscure and wanting interpretation to the vulgar, and in cases of prophecy being often susceptible of no interpretation till the lapse of many ages, and a fulfilment either partial or complete, should have explained them, the word came to be misapplied to any thing obscure.

¹³ As this word Dæmons must recur, it should be explained. It signifies the Departed Soul of a man revered as a Deity, or as a Protecting Power and an object of propitiation. Its etymon is, I believe, about equivalent to Deus Lunus; for, although it was understood that the herd of mortals descended to Hades, or "into the Pit," those in whom there was a divine nature incarnate were thought to be translated to the Spheres, and specially to the Moon. The Divine Spirit of Hercules was in Heaven, but his Human Ghost was in Hell. Those who lived with Saturn [or Noah] in the golden age became Δαιμόνες, as Hesiod informs us, 'Ἐσθλοὶ, ἐπιχθονιοὶ, φυλάκεις θνητῶν σφαιρωπῶν, who were wont to walk the earth, robed in darkness, observing the good and evil deeds of men, and dispensing wealth. O. et D. v. 121. In

venerated at Athens, as the fathers of mankind and presiding over generation, by the title of Trito-Patores* or the Third

the plural Homer uses it as equivalent to Gods, [Vide Iliad, l. verse 222] but in the singular for Fate or Fortune. The word *Δαιμονιος*, by which his characters often address one another, is a term of reproach and expostulation, and is as much as to say, Sure you are possess, *Διοδωδης* or *γυμφεληπτος*.

But if the Daimones are, by way of excellence, the Spirits of the Men-Gods, it has a general sense of departed souls. Æacus sat as a judge in Hell; and to judge whom? Certainly not the Gods, but dead men. But Pindar [who styles him *κιδνος* *επιχθονιος*] adds *ο* *και* *Δαιμονισσιν* *Ιπριαινε* *δικαις*. Isth. viii. v. 49. And in a sweet place of the seventh Isthmian he uses the word to express our State or Condition after Death, *Θυασκομιν* *γαρ* *ο* *δ* *μω* *ς* *α* *πα* *ν* *τ* *ε* *ς* *Δ* *αι* *μ* *ω* *ν* *δ* *α* *ρ* *ι* *ς* *ο* *ς*, v. 60. When the Cynic Peregrinus was about to burn himself, he invoked the Spirits of his father and mother, *Δαιμονις* *πα* *τ* *ρ* *ω* *ς* *και* *μη* *τ* *ρ* *ω* *ς*, [Luc. de M. P. c. 36.] and it is sometimes used plurally in speaking of the soul of one man, *Ισων* *α* *να* *πα* *ν* *α* *σ* *σ* *θ* *αι* *τ* *ο* *υ* *ς* *τ* *ο* *υ* *μα* *κα* *ρ* *ι* *τ* *ο* *υ* *Δ* *αι* *μ* *ω* *ν* *α* *ς*, [id. de Luctu, c. 24.] which is not unlike the phrase in Virgil, *Quisque suos patimur Manes*; indeed the corresponding word *Manes* has no singular in use, Callimachi *Manes*, etc. In Lucian's *Ass* the word *Δαιμονιον* is used for a Ghost or Apparition, Whither go you, my pretty lass, at this time of night? *ο* *υ* *δ* *ε* *τ* *α* *Δ* *αι* *μ* *ω* *ν* *ι* *α* *δ* *ε* *δ* *ο* *ικ* *α* *ς*? Are you not afraid of Ghosts? Luc. *Asin.* c. 24. He elsewhere couples *δαιμονας* with *φαντασματα* and *νικρων ψυχας*, *Philops.* c. 29. Lucian was himself a Syrian, and might almost have conversed with John the Evangelist; he was conversant with the preaching and perhaps the writings of the apostles and their disciples, and had met with Elders who told him of a blessed commonwealth, which he must forsake parents, children, and country to obtain; that if any one laid hold on his garment to detain him, he should let it go, and run thither naked; that the natives [*αυθιγινις*] should not partake of this commonwealth, but that strangers should be called in from all parts, the barbarian and the slave, the poor and the deformed, *Hermot.* c. 24. Here are allusions to fact and doctrine, not to be mistaken. Lucian's meaning for the words *Δαιμων* and *Δαιμονιον* would therefore be nearly conclusive of the Scripture meaning, did he make no express allusion to the *Δαιμονια* of the Gospel. But he does. Who doth not know, he asks, that Syrian of Palestine, so skilled in freeing from their terrors those who are possess by *dæmons*, who, finding them falling down at the full moon, with distorted eyes, and foaming mouths, is able to raise them up and make them sound again, but charges them a round price for their liberation? For approaching in their fit, he asks the *Dæmon* whence he entered the man's body, and the sick man is silent, but the *Dæmon*, in the language of his His Country, Greek or Barbarous as it happened, would tell whence and how he came. But he, by adjurations, and, if needful, by threats, expels the *Dæmon*.—*Philops.* c. 16. Here is a manifest description of the Scripture exorcisms, whether of those done by Christ and his disciples, or those of Simon the Magian and his followers:

* V. Suidam in Voce. Hesychium in Voce.

Fathers; that is, as the above pedigree will show, Cush and his contemporaries. The Man Having Three Fathers must be son of the Third Father, The War-Goddess¹⁴ started to Life in the days of Cush, and was called Trito-Geneia, or the Third in Descent. Most Heroic genealogies are of Three or Four descents, a circumstance of great weight, if we would search out the times and persons to whom the Heroic legends relate.

The king Aour-Iön was known in Chaldee by the name¹⁵ Alorus or Al-Aour, and was said to have taught the Assyrians to worship Fire. Although this be false, as touching the first origin of the Magian Heresy, it is true that by Him was that Apostasy confirmed and made into the established Church of an Usurped Monarchy; and he was the Champion who maintained it, in his unequal struggle with the Sabian schismatics. The Orientals¹⁶ make Nimrod the author of the sect of Magi or worshippers of fire.

Of this Giant Fire-King there is a mention in Propertius, which his commentators tell us does not occur elsewhere,

Te duce vel Jovis arma canam, cœloque minacem
Cæum, et Phlegræis Oro-Medonta jugis;¹⁷

but there they are deceived, for Theocritus abominates the presumption of that Architect who would attempt to complete

which goes far to demonstrate that the Demons of the Gospel were malignant ghosts. As for the Enemy [Satanas], or the Accuser [Diabolus], he is always named in the singular, and so as to shew that there is but one such, and the Daimones or wicked ghosts are his angels. The Angels of Prince Michaël or Messiah are the Spirits of the righteous, as would appear from the vision of Daniel and various other Scriptures. - Δαίμων, therefore, must be understood of the spirit of a man, and of a God only in as much as the heathen Gods were once men. So Manes denotes Ghosts or a Ghost, but the God Manes is Ham.

¹⁴ V. infra, Iäskon.

¹⁵ V. Chron. Pasch. cit. Br. vi. p. 264, 5.

¹⁶ Entych. Annal. p. 63, 64. Ebn. Amid. p. 29. cit. Univ. Hist. vol. i.

¹⁷ L. 3. EL 9. v. 48.

the fabric of Oromedon, equal to the summit of a mountain ;
or the bard who would rival Homer in song ;

Ὡς μοι καὶ τεκτων μεγ' ἀπεχθεται, ὅστις ἔρευνῃ
Ἴσον ὄρεϋς κορυφῇ τελευσαι δομῶν Ὀρομεδόντος,
Καὶ Μοισᾶν ἄρνηχες, ὅσοι, ποτὶ Χίον αἰοῖδον
Ἄντια κοκκυσοῦντες, ἔτρωσια μοχθισθόντι¹⁸.

A most direct allusion to the Tower of Babel, by a Poet of Sicily, in which island that legend was most rife.

We have also accounts of a king of Iran called Aour-Cham, by which I once thought Nimrod was meant, making him either the Seventh from Enoch, or [calculating in the Shemite line to Serug] the Seventh from Noah ;

Rexit Achæmenias urbes Pater Orchamus¹⁹, isque
Septimus a prisici numeratur origine Beli.

But I am now satisfied that Cham himself is meant. The name Bel is so general and applied [like Hercules] to so many, that it is idle to pretend to say, [except on specific occasions] whom it means. The Persians²⁰, as quoted by Hyde, seem to give that name in preference to Cush ; and true it is, That, He was the BEL who founded the Iranian Monarchy, or whose Son founded it for him and in his name. But PRISCI shows that the Poet acknowledged more than One.

It should be understood that the name of Orion, as applicable to Nimrod, was not known to or at least not acknowledged by Homer. With him it was a star of great importance, and no doubt sacred to some hero of older times. But it was on the shield of Achilles in Nimrod's life time ; and was probably dedicated to the first or third of the three sons of Lamech.

¹⁸ Id. vii. v. 45.

¹⁹ Ov. Met. 4. v. 212.

²⁰ Hyde de Vet. Pers. Rel. p. 40. Tabari, Persa, cit. ibid.

NIM-ROD.

I. How and under what circumstances he usurped the Kingly and Sacerdotal power is not recorded in Holy Writ; but it seems very probable, if not somewhat more, that it was mainly achieved by that species of imposture called by a well-known Indian name, Avatar. And this is probable, 1. Upon general grounds, when we consider that Mortals, such as Noah and Adam, obtained divine honours and were revered as incarnate Gods, and that the minds of men were fixed upon a divine promise of God that he would send the Man Jehovah, of which promise the completion was to be in the person and reign of an Universal King and Universal High Priest. Prophecy was from the beginning; and it was from the beginning similar to what it always was; Enoch predicted the same events as the Israëlitish bards in the like phraseology, and the words of the lost old author of Proverbs or Parables, A fire hath gone forth from Heshbon and consumed Ar of Moab, &c., are adopted verbatim by the late prophet Jeremiah; a Fact which proves that the Original, like the Israëlitish, prophecies were at times of double application. It is therefore unlikely that the immediate posterity of Enoch, Noah, and Shem, should ignore the Kingly and Priestly character of the Seed. But Nim-Rod's pretensions were those of Universal Monarchy founded upon Catholic High Priesthood. 2. From the precedents of Indian and Greek Mythology, from which it appears that Divine pretensions were not uncommon among the conquerors of the heroic times, though invariably the cause of dreadful wars and dissensions; from the corresponding pretensions of Alex-

ander son of Philip, who like the son of Hyrieus disclaimed his natural father, and who like Nimrod was engaged in founding a new Iranian dynasty at the time of his imposture, and probably acted upon the precedents of the Mahabadian line, and in conformity with the national superstitions of Iran; from the similar part acted by Temugin, or Zingis Khan¹, the Mighty Hunter of the thirteenth century, and a character closely resembling Nimrod; from the Fact, that the Royal head of the Scythian Church has retained to this day, from what time no man knows, the rank of God Incarnate; and that, even the institutes of the Brahminical Church declare that the Spirit of the Gods dwells in the bodies of KINGS. 3. From the fact recorded in Mythology that he did not pass for his own father's son, but for the son of certain Gods, a fact strongly corroborated by the contradiction given in Scripture in the form of a distinct and special² averment. 4. But chiefly and most conclusively, in the opinion of critics, from the meaning of his name. This name, according to Greek and Assyrian writers, was³ NIN; and a city which sacred and profane history refer to him, as its founder, was also called NIN. This word [preserved in the Chaldee, to whatever language it may have originally belonged] signifies Filius⁴, the son. The residue of the name ROD is said to

¹ Gibbon, Hist. vi. p. 42. 8vo. Attila to his titles added Nutritus in Engaddi, meaning the Blissful Vale of Paradise, and was a like impostor. The statue of Zingis Khan was worshipped by the Mongols. Carpine ap. Hyde de Pers. p. 149.

² Gen. x. v. 8.

³ Circa finem Aurei Sæculi, primus olim Ninus Assyriorum hos aureos mores novâ regnandi cupiditate mutavit, et primus limites transgressus, bella finitimis movit, et totius Asiæ populos perdomuit. Fab. Pict. de Aur. Sæc. p. 413. Antw. 1552. These are not the genuine words of Pictor, but the tract is probably compiled from his work and other ancient sources; and it should be observed that the identity of Ninus and Nimrod is contrary to the notions of Annius of Viterbo. V. p. 10. p. 242.

⁴ The prefix Na or Ne, among its various forces, had sometimes that of the specific article, as may be shown in the words N'ympa and L'ympa, and in Omen, a word of good import, and N'omen or N'umen, THE auspicious word or sacrosanct Name. I cannot think but N'in or N'inus is akin

have been a term of reproach, and to mean REBEL⁵. It certainly seems to agree with some in our language, such as Rude, Marauder, Raid, etc. : and it is hard to believe that it

to the word Inis, a Son, of which I have noted this instance among others,

Του γηγενοῦς γὰρ εἰ, ἢ ἰγω Παλαιχθονος

'ΙΝΙΣ Πιλασγος. Æsch. Suppl. v. 265, et v. Simmīe aram. v. 18.

and Hesychius has preserved another form of it, Ἴωος, a Son, and Ἴνη, a Daughter ; hence, Innulus, in Latin, a Fawn. V. Salmas. in Solin. p. 75. In Spanish, Nino, a male child, Nina, a female ; and in our vernacular speech, Ninny, and Hinny. IN is a very conspicuous radical in the nomenclature of Old Italy ; Coir-In, Lat-In, Col-Lat-In, Inui Castrum, which same Inuus is Pan, [V. Liv. l. i. c. 5.] and the famous people of Ab-Our-Og-In, or Aborigines. The name of these people is introduced by Dionysius Halicarnassensis into a Greek Oracle supposed to have been delivered in the most remote periods of Antiquity,

Στιγχιτε, μαιοματοι Σικελων Σατουριων αϊαν

'Ηδ' Ἀβοριγιῶν Κοτυλην ἢ τασος ὄχειται,

which proves that learned grammarian did not derive it from the words ab origine ; and what is yet stronger, the Sicels were the ORIGINAL Italians ἰθνος ἀυθγιεις'. χρόνῳ δε ὕστερον Ἀβοριγιεις αὐτην παρὰ λαμβανουσιν. Dion. Hal. Aroh. l. i. c. 9. The Dictamnus of Virgil, a magical plant, and said to be an antidote to the serpent's poison, was called ὄριγανον, Arist. Mir. Ausc. c. 10. and is perhaps the same as Homer's μωλυ. A languid and powerless serpent is called by Nicander μωλυς. Theriac. v. 32. V. Ann. Viterb. p. 512. et P. Fest. de V. S.

Orion himself was named IN-COL, the Son of the Mount, as we learn from the Latin scholiast upon Germanicus. The filial Bel was adored by our forefathers as Bel-In or Cunno-Bel-In, and the Iōnian Brutus who came with the Æneadæ to Britain was married to the Daughter of the Son, Ino-Genæa,

Ipse ego Dardania Rutupina ad litora classes

Dicam, et Pandrasidos regnum vetus Inogeneiæ

Brennumque, Arviragumque duces, priscumque Belinum, etc.

Erg-Inus, the Creator or Demiurgic Son, the son of Neptune, Clymenus, or Ham, is a title of Cush. After the death of Tiphys or the Dragon he became the Pilot of Argo, being appointed by the oracular voice from the ark,

Erginum fato vocat ipsa monenti

Quercus. Val. Fl. v. 65.

At Megalopolis there were symbols, in a cubic form, of the two Ergatæ or Demiurgic Gods, Minerva Ergana and Apollo Aguius. The building of Noah's Ark, of the Temple, the City and its walls, etc. by these persons,

⁵ Faber O. P. l. iii. p. 378.

is wholly unallied to the old word, *Ροδος*, Red, a colour so much connected with the religions as well of the real as of the mystical Babel, and also of that Church from which both are defections. *Πορφυριων* was the name given to the *Βασιλευς Γιγαντων*; and the Tyrian crimson was discovered by the dog of Hercules, but that Hercules who was attended by a Dog, is the same as Orion⁶. The species of Parody which was practised upon his Name, was also practised upon that of his City, which having been named *ΒΕΛ* [which is a divine title, and signifies either the Deity himself, or the Heaven or Olympus wherein he dwells] was changed into *ΒΑ-ΒΕΛ*, said to denote confusion. Nor was this proper to the Asian tongues, but obtained in Greece also, where *Βηλος*⁷ signified Heaven or Mount Olympus, and was used adjectively for ought that was Good, as in *Βελτερος*, *Βελτιων*, etc.; but *Βε-Βηλος* did, contrariwise, signify any thing profane and abominated, a Place unholy, or a Person unworthy to enter an holy place; *Βεξηλος*⁸, *ὁ μη ιερος τοπος, ἀπο βηλος*.

As Nim-Rod was the King and Conqueror of the First Babel, I am led to speak of that person who shall arise in the last days of the Second Babel, styled *Ἀντιχριστος*⁹, denying both the Father and the Son. What is *Ἀντι-Χριστος*? *Ἀντι*

while incarnate, is compared with the creation or building of Heaven and Earth, and these titles comprehend both ideas. Cush the Son was also known as Ina-Chus, and the institutes of Cush, or of some other divine law-giver, were revered by the Saxons as the Laws of Ina. Inachus was son of Oceanus, an Orphic name of Ham. V. Orph. Fragmenta.

Ιὼν, as well as *Νιν*, was a name of the Mighty Hunter, The Dove; and it is curious to observe that this very word sometimes implies, The Son, as in *Κρον-Ιων*, *Ἄτρι-Ιωνα*, and *Πηλι-Ιωνα*. Here it is a word of reference, The Son of, but in other names it is positive as *Ἐδipod-Ιὼν*, *Ταλα-Ιον*, *Ελατ-Ιον*, *Ἰάπετ-Ιον*.

⁶ V. Pind. Pyth. viii. v. 22. Palæphat. ed. Gale. p. 62. Nonn. Dion. 40. v. 311. See, in other places, what is said of the Red King, Yule, Gules, or Erythras. Orion was called *ΙΥ-ΓΥΛ*, or the Red Jehovah, v. Schol. German. Arat.

⁷ V. Etym. M. in Voc. *Βηλος, οὐρανός... Κατα Διούσπας, Ὀλυμπος*.

⁸ Etym. M. in Voce.

⁹ 1 John, ii. v. 22. In the next verse it is explained that the denial of the Father consists in denying the Son.

commonly means likeness, or substitution, Ἀντιθεός, Ἀντιαντίπα, Ἀντιανδρός¹⁰; or if in the two former words opposition be at all signified, it is such opposition as arises from usurping the character of those whom you oppose; like that of Salmoneus. It is morally impossible that the Septi-Colline Harlot should give the command of her last crusade to a profest atheist. It will therefore be a false Christ. As in the last days of the Gentiles, there should come the Anti-Christ; "so even now are there many Anti-Christes, whereby we know it is the last time" of Jerusalem¹¹. And at that time there were several false Messiahs; but if opponents of Christianity were meant, ALL TIMES might be so proved to be the LAST, those of Dioclesian, or those of Mahomet. Which is absurd. Therefore the latter Babylon will have her NIN or Nim-Rod, and make her last struggle in support of his Pretensions.

II. The Migration from Armenia is fixed by Mr. Faber¹² as not before 502 P.D. that being the date of Shem's death, and (in the silence of Scripture) taken for an average date of the deaths of his elder and younger brothers; it being assumed that an enterprise so adverse, in the mode of conducting it, to God's counsels, would not have been attempted, were any one of them alive. When the character of Ham is justly appreciated, [V. Ammon] THAT argument falls to the ground. However, there is good reason for believing that Ham was dead before the Exodus from Armenia. But not a word is said by Mr. F. touching the life of Cush, who might have survived his father for ages, and whom yet he seems to consider as dead.

But the oddest part of the whole business is, that no distinction is made between the departure from Armenia, and

¹⁰ Lucian. Cataplus. c. 10.

¹¹ John, ib. c. 18. Gonos is Greek for the Son, Ochus or Og is one of his Pagan titles. Anti-Gonos and Anti-Ochus are names equivalent to Anti-Christ.

¹² Vol. iii. p. 416.

the arrival in Shinar or Meso-Potamia. Mankind were then far more long-lived than in the period between Jacob and Moses, disease and degeneracy [the consequence of altered seasons and the new ecliptic] were young upon the earth,

—————et NOVA februum
Terris incubuit cohors,

and the increase could not but have been much more rapid ; and be it remembered that births increase in a Geometrical rate, where the field is open to them. Yet the Jacobites settling in a country already populous, and tarrying 230 years, came forth to the number of six hundred thousand fighting men, that is, two million and four hundred thousand souls, exclusive of the whole tribe of Levi. The reader will therefore comprehend how large a body the Armenians must have been within a single century after the flood ; he will also remember that their journey was long and hard, through vast tracts of mountain, and across mighty rivers ; and that their course was through an empty land, peopled only by wild beasts, and not through nations from whom they might buy or seize provisions. They went through a fertile wilderness, but without Manna. What then must have been their way of proceeding ? They must have advanced very slowly, halting and settling in every convenient region, and relieving their numbers by leaving stations behind them as they advanced ; and so the Empire of Iran must have been in good measure peopled, before they arrived at the destined seat of its capital. It is said of the pretended circumnavigators of Africa, that every autumn they stopped on the coast to sow corn, and waited till it was ripe before they renewed their course. No less tedious must have been the progress of the Three Tribes of Noah. And does Mr. Faber suppose that this was done in one year, or in ten ? I do not believe that any thing LESS than a century elapsed before they set foot in Shinar, or baked a single brick of Babel ; but Mr. Faber in his Chronological view allows thirty-one years for the journey of this mighty nation, the

building of Erech, Accad, Calneh, and Babel, and of the vast Pyramid of Babel, for the schism, wars, and confusion of mankind. Thirty-one years, from the first migration to the final dispersion! This is more than Building Rome in a day.

My belief is that Cush was a man of great longevity, and blessed with a family immensely numerous, of a mild, if not feeble, character, and governed by his family; and that by and under him the Exodus was made. And probably the long journey of the people under his command, in search of a place where he might fix his empire, is the subject of the legend of Cuthbert¹³, Cush the Bright or Illustrious. In that legend he is represented as dead, but yet to all intents alive, and ordering every thing with respect to the journey. There, there is a slight confusion; the mortal remains which the people carried with them in an ark or coffin were those of Ham. However, I conceive that he was merely a *Βασιλευς* or Patriarchal Judge, and that the first Tyr-Annis the post-diluvian world saw was that of his Son; a change somewhat analogous to that which occurred in the matter of Saul the Benjamite. In the last mentioned case the Theocracy, Oracle, and Urim of God were not abolished, so neither in the other were the Dæmonocracy, Oracle, and Magian Fire of Ham.

In his old Age, but yet I believè in his Life, it seems that the Youngest of his Sons [either with or without the old Patriarch's connivance] set up a New Power, uniting to the priestcraft of the Patriarchs the military policy of modern Kings. I must here observe that I believe it was at an early period, that the supreme power virtually departed from lawful hands, and lodged in those of an apostate race. By the Song of Noah it would seem that the PRESENCE, which had stood at the Entrance of the Garden to keep the way of the Tree of Life¹⁴, was after the flood, or at least after the death of Noah, transferred to the Tabernacle of Shem, and with it of

¹³ V. Fab. O. P. I. iii. p. 337.

¹⁴ Gen. iii. v. 24.

course the Patriarchal Supremacy; the younger being thus preferred before Japhet the elder, as in the cases of Jacob and Esau, Judah¹⁵ and Joseph, Ephraim and Manasses. But how long the rights of the Shemites were respected by a perverse generation is quite another matter. Ham lost very little time in avowing his attachment to the Pagan Avatarism and Ithyphallic mysteries, and it may be inferred that the whole of his offspring were educated in these abominations. And when we consider the proneness of humanity to corruption and superstition, and the activity and daring ambition of the apostates in both worlds¹⁶, it is highly probable that, by the time of Cush, the pestilence might have pretty completely invaded the two other tribes, who departed from the tents of Shem to adore the spurious Shechinah and Salmonëan thunders of the rebel.

The names of the Patriarchs of the line of Shem had a significance prophetic of events which should occur in their lives: at what time of their lives, I know not; perhaps it was sufficient if they occurred at some time in their lives, or it may relate to the time of their ἀκμῆ or complete adolescence. I conceive that Salah flourishing the people were Sent Forth, that is, the Expedition of Cush commenced; Heber¹⁷ flourishing they Crossed or Transgressed the Mighty River in order to enter Mesopotamia, either Euphrates or Tygris, according as you suppose them to have come from West or East; Peleg flourishing, mankind were Split by the great Schism; Rebu flourishing, the Patriarchal Unity was Broken Asunder, and the kingdom of Iöne, or Babel, erected in opposition to that of Ninus; and lastly Serug¹⁷ flourishing, the confusion

¹⁵ Ps. 78. vss. 67, 68.

¹⁶ The ante and post-diluvian. "And spared not the Old World," etc. 2 Pet. 1. v. 5.

¹⁷ The Golden Age commenced under Ogyges two hundred and fifty years before Ninus. Fab. Pict. de Aur. Sæc. p. 412. If this be so, Nimrod was born a few years before Heber, according to the Samaritan Chronology.

¹⁸ Ramification?

of tongues and colonization of Europe and Afric took place ; and the Ninevite supremacy was once more rendered universal, so far as Asia was concerned.

But it will be said, while Salah and Heber flourished, Noah was yet living ; and Shem ¹⁹, to a yet later period. Why not ? It is not to be supposed that when Cush left Armenia, he left it desolate, and that a rich and long settled country was abandoned altogether ; for it would be an absurd way of founding an UNIVERSAL empire, to desolate one country in order to people another. There remained in Armenia a sufficiency of folk, and the righteous patriarchs [and whatever congregation might still adhere to them] would of course remain where they were. And their residence in that country, with a conflicting and a better title to supremacy, would in itself be reason enough for the Heresiarch to remove his Church and Government elsewhere.

It will again be said, if the Emission of the people took place in the youth of Salah, Ham must have died long before his brother Shem ; and that he did so, and moreover by the hands or instrumentality of his two brethren, I believe. The FIRST schism, namely, that between the Christians and Magians, coupled I dare say with such marks of Divine Wrath as deterred them from avenging the death of the Arch-Apostate, was probably that which resolved them to depart ; and away they went, bearing before them the Body of their Martyred God, the Enyalian Jove ²⁰. This is the fable ascribed to the Phrygian Poet Thymætes, son of Laomedon, that Ammon was expelled by Cronus, and took refuge in the Idæan Island, which he named Creta ²¹. Shem and Japhet probably survived long ; for their sister Helena, towards the close of the siege of Ilion, is made to express her uncertainty whether they were dead, or had declined joining the confe-

¹⁹ But he was dead at the ninth year of the siege of Troy ; *τους δ' αὖ κατεχεν φουρίδος αἶα* : see note 22 to this chapter.

²⁰ V. Histæum apud Joseph. l. 1.

²¹ Diod. Sic. 3. c. 70.

deracy in her behalf, by reason of her disgrace and prostitution. Helena is the converse of Penelope, the mystic bride in her state of whoredom and adultery²³. Another tale on the same subject is, that Jove, having discovered from Thetis that the other Olympians were conspiring against him, sent out Neptune and Apollo to build Troy²³.

III. Nim-Rod was a Mighty Hunter before Jehovah, wherefore it was said, as Nimrod the Mighty Hunter before Jehovah. This is probably a quotation from some of the Patriarchal scriptures, to which Moses occasionally refers, where they spoke of some future Nimrods that were to arise, and of another Babel. Nor can I but imagine that the Hunting of Ninus is here alluded to in a sense somewhat analogous to that of the Fishing²⁴ in the call of Simon, afterwards called the Rock, and the Son of the Dove; and with even better

²³ That the Egg of Nemesis, Lede, Leto, Letho, Lethe, Letum or Lethum, Oblivion, Death and Chaos, is the Ark of renovation floating on the waters of intermundane darkness; that the three Corybants are the three Noachidæ; and that the Ἄνακτορες ἢ Διδυμοὶ Κορυβάντες who came out of it, are Two of them, is well understood. But how it happened that the Third, who came out was not the Third and Chief Corybant, but Helena, critics have not explained. Ham was the author of the great Apostasy; his living spirit was its founder, and his departed spirit its God; and this dæmoniacal church was personified in his name, As the Levitical and Christian are in the Names Israël, Moses, Christ. But this apostasy became, by schism, two-fold; and its leading distinction was of Male and Female, the heads of the two factions being of the two sexes. Ham's title among the Greeks was Hellen, for so he was named as the son of Deucalion and father of Cush, and the Pelasgiar Cushim mixed with Misræimites and Canaanites took the common name Hellenes. The female form of this name is Helena, the Magna Mater and Mystic Bride of the revolted Ammonian, or the Bacchic church; and this female Hellen or Ham was put into the ark by the schismatic bards, in lieu of the male Ham or Corybas. So Pallas is either a Goddess or a Giant; here again is the bisexual Ham; and the neuter, Palladium, is his body when deceased. The same allegory is meant by the bisexual deity Friggon or Frigga. See Olaus Wormius de R. Dan.

²³ Tz. in Lyc. 34.

²⁴ As the fishing of Men means the converting of proselytes, is it not plain that the miraculous draught of fishes is the Miraculous Conversion of the Gentiles in the Apostolic Age?

reason, for Peter's fishing was a mere mystery, but Ninus's hunting was, as we shall see, a matter of deep and daring policy.

The Mighty Hunter was a well-known person among the *Dæmons* and *Heroes* of Paganism, and appears under various names.

1. Among the foremost stands Orion, armed with the club, as he is described in the descent of Ulysses to Hell.

Τὸν δὲ μετ' Ὀριωνα Πελ-Ὀριον εἰσενόησα
Θηρας ὄμου εἰλευντα κατ' ἀσφοδελον λειμωνα
Τοὺς αὐτὸς κατεπεφεν ἐν οἰσπολοισιν δρῆσσιν
Χερσιν ἔχων βραχalon παγχαλκρον, αἰὲν δαγες ²⁵.

Next saw I there Orion of the Tower
Driving o'er sacred* plains a countless power
Of beasts, himself in many a lonely place
Had slain with his unbroken brazen mace.

* Od. xi. v. 571.

* Νηπιου, εἰδ' ἴσασιν ὅσῃ πλεον ἡμισυ παντος,
'Οὐδ' ὅσον ἐν Μαλαχῇ τε καὶ Ἀσφοδιλῷ μετ' ὄνειαρ,

said old Hesiod; and he is generally understood to recommend mallows and asphodel for a man's diet. Which I do not pretend to controvert; although I have read somewhere (I believe in Abbate Fortis's History of Dalmatia) that the Asphodel is a very deleterious root. Whatever cause may have rendered this plant sacred or mystical, such it certainly was. On the shores of Oceanus stood a stone called Gigonian, so vast that no force would move it, but at the touch of Asphodel it would move. Ptol. Heph. ap. Phot. l. 3. Gigon, according to Stephen of Byzantium, was the king of the Æthiops or Cushim whom Bacchus conquered. This Gigonian stone is an inaccurate account of the portentous rocking stones. The Asphodel was called by Theophrastus the Epimenidian plant, but Epimenides (as I have elsewhere shown) was Ham. The name As-Phod-El is the Asian God Phod or Buddha, whose name rings every change upon the vowels, and upon the two variable consonants B-F-P-V and D-T-Th. This Campus Buddhicus where Orion hunts is the same as the πεδιον ἄλιον or untilled plain of Bellerophon; and agrees with the Cyrrhæan plain of Delphi, the Martial Plain of the Colchic Cætes and of the Romans, the Elysian plain of Rhodes, ἡλυσιον πεδιον περι Ρόδου, Etym. M., the καθιερωμενον πεδιον of the island Pan-chæia, Diod. v. c. 44, and the Orgas of Eleusin. Paus. l. 3. c. 4. It was a part of the Nimrodian institute [carried far and wide by his dispersed subjects] to dedicate a land to the Lord which men might not use nor the plough

This is one of the mythic interpolations for which the descent of Ulysses afforded the fabulous minstrels such a famous opportunity. And the Odyssean Archer Hercules, with his habit adorned with every sort of wild beast, seems to be the same character under another name; the ancients at least showed themselves convinced of their Virtual identity, by taking the Club of Orion to arm Hercules withal, although the latter is exclusively an Archer in Homer, whose genuine verses describe him thus,

————— ὁ δ' ἔρεμνῃ νυκτὶ γεγοικώς
 Γυμνὸν τόξον ἔχων καὶ ἐπὶ κευρηφικῷ ὄϊον,
 Δεινὸν παπταίνων, αἰεὶ βαλόντι βροχίως.
 Σμερδαλεὸς δὲ οἱ ἄμφι περὶ σθηθεσσὶν ἄορτηρ
 Χρυσεὸς ἦν τελαμῶν ἵνα θεσκελα φεργα τετυκτο
 Ἀρκτοὶ τ' ἀγροτεροὶ τε σὺες χαροποὶ²⁶ τε λεόντες
 Ἵσμιναι τε μυχθαὶ τε φονοὶ τ' ἀνδροκτασῖαι τε.

————— Black he stood as night,
 His bow uncas'd, his arrow strung for flight;
 Stern-gazing He, like one prepar'd to smite.
 About him went, to hang his trusty blade,
 A golden belt where godlike art had made
 Bears and wild hogs, and pale-eyed lions glared,
 Battles, and death, and suppliants nothing spared.

violate; arising no doubt from what "his father had shown him and his elders had told him" concerning the reserved and demesne inheritance of the Lord. V. Deut. xxxii. vs. 7, 8, 9. Ps. cv. v. 11. cviii. vs. 7, 8, etc. The real demesne was usurped by the house of Canaan, by some tribes of Cushim or Rephaim, and by the Shemite Pentapolis of Sodom; and in lieu thereof a tract of land was superstitiously dedicated. Thus unused and afforested it would be filled with beasts, and to hunt in it was lawful and even necessary. Here we have the origin of the Royal Forest or King's Desert; and it is remarkable that our system of Norman forest laws is taken from that still extant [v. Manwood], which was brought in by Canute the Dane; so that I believe we may trace the game laws of the Huntsman King into the wild northern woods of his descendants the European Goths.—See Plutarch Val. Publ. c. 13, 14.

²⁶ This word means having a fierce or exulting voice, loud roaring, but is here rendered in the vulgar sense, χαροποιοὶ Σιλασσης, Orpheus ap. Just. Mart. Cohort.

Here we observe, that the Person so pre-eminent in the Chase was also in War. The Chase not only is a school for warriors, but it in fact WAS THE school out of which war came ; and no small part of what we set down for Notions and Theories are simple commemorations of ancient Fact. A searcher of antiquity should carry that along with him.

The Girdle in question is not any other than the belt of Orion, so celebrated in the Sphere, concerning which Aratus says,

Ἄλλ' εὐ' μεν ζωηῇ εὐ' δ' ἀμφοτεροῖσι φαινοῖς
 Ὠμοῖς, Ὠριων, ξίφεος γὰρ μεν ἴφι πεποιθώς,
 Πάντα φερῶν ποταμόν²⁷.

The word *δορυτῆρ* is, like *δορ*, a sword, evidently formed from the word denoting the Sacred Fire, and is given to the Belt perhaps as representing the Zodiacal Belt of the Heavens, an ornament which seems to confirm the arrogant pretensions ascribed to Orion of being the Son or Creator Word. Believing, as I suppose we must, that the obliquity of the Equator's plane to that of the Ecliptic originated in the same violent exertion of Divine Power which made the Flood,

Ἦνικα πυρφόρος αὐγῇ ἐκίνησεν χθόνα πάσαν²⁸,

²⁷ Phœn. 587.

²⁸ Orpheus H. 47. The false notion of the Five Terrestrial Zones is only a commemoration of ancient fact, or of what was believed to have been the fact. If the plane of the Ecliptic coincided with that of the Equator produced, the equatorial regions would become adust and barren by the heat of their perpetual summer ; and, except where springs and rivers fostered vegetation, uninhabitable. And some of the more northern regions, where a short but wonder-working summer now brings the corn to ripeness, would, under the distant and horizontal rays of the sun, have borne little food for man. Has inter mediamque lay those fortunate regions in which a temperate summer always reigned, and which were probably capable of nourishing as many people as the precarious harvests of the whole earth are now. With abundance they afforded also the precious gift of health, with the more questionable advantage of longevity, for diseases are mainly the effect of the climates of the earth, all different, and almost all inclement. The communication by land from one Fortunate Zone to the other must have been very uneasy, like the voyages which are now made over the sands into Nigritia.

the Zodiac would be regarded by the Noachidæ as an important discovery, and would be connected in their minds with a manifestation of the Deity.

Some say HE bade his Angels turn askance
 The poles of Earth, twice ten degrees and more
 From the Sun's axle; they with labour pushed
 Oblique the centric globe. Some say, the Sun
 Was bid turn reins from the equinoctial road
 Like distant breadth through Taurus with the Seven
 Atlantic sisters and the Spartan Twins
 Up to the Tropick Crab, thence down amain
 By Leo and the Virgin and the Scales
 As deep as Capricorn, to bring in change
 Of seasons to each clime; else had the Spring
 Perpetual smiled on earth with vernant flowers,
 Equal in days and nights, except to those
 Beyond the polar circles; to them day
 Had unbenighted shone, while the low Sun
 Had rounded still the horizon, and not known
 Or East or West, which had forbid the snow
 From cold Estotiland and south as far
 Beneath Magellan.

The Hercules who founded the Scythian Empire [and who is clearly CUSH] did according to Herodotus²⁹ bequeath to his Sons a remarkable BELT, to be worn by that one of them who could best draw the BOW, and the YOUNGEST won the prize, and from him descended the Royal Scythians. Pomponius

²⁹ L. 4. c. 5, et seq. Unity of Empire was the watchword of the House of Cush, and the main object of the Papal establishment at Babel, and the Belt was no doubt regarded in another light, as the Band of Union. Hercules left a belt to the Scythians; but when he made war on the Meropians he was aided by Telamon or the Belt; with the same Hero he took Ilium. To obtain the Belt Hercules marched against the Amazons. The word Telamon has nothing to do with a Belt in its etymon; which, I imagine, is Ammon the Perfect.

Mela saith, Mars omnium [Scytharum] Deus; ei pro SIMULACHRIS Enses et CINCTORIA dedicant. The Scythians themselves according to Herodotus³⁰ said, that the Regal honour devolved upon the Youngest, Colaxais, because he could handle with impunity certain Golden utensils that fell³¹ from Heaven, but which Burned the others. On this it may be observed, that the GOLD which BURNED is the same Aur, from which³², owing to its colour and splendour, the metal has taken its name, Aur or Or. And here we may notice some of Mr. Bryant's rashness in dealing with words, when

³⁰ Ubi sup.

³¹ Among these Utensils was a Golden Flask, or Phial, which the Royal Scythians ever after wore in their Belts. Herod. 4. c. 10. When the king of the Salian Franks embraced Christianity at Rheims, the Dove came down from Heaven with a Phial. The reader will readily comprehend that the Heaven-descended Ampulla came out of his own Royal pocket. The religion then called Christianity was a compound into which the Spirit of Paganism entered, and the conversions of those days were but so many compromises made with the Old Superstitions of the Catechumeni. The tribe called Salians were probably of the Royal or Nimrodian family; and cherished that abhorrence of Female Monarchy which is the chief thing remembered in their code of laws. Terra Salica in mulierem non transit. Leg. Sal. tit. 62. To Clovis there were "Tria pignora de celo missa, Sentum Liliatum, Phiala odorata, et Vexillum splendidum purpuram ætheriam confitens pro certo." Tolosan. cit. Wendelin. de Ampullâ. This banner was called auri-flamma, another striking mark of connexion between Gold and celestial Fire. The Lillies are an obscure matter: some say they are a corrupt representation of the BEE: they may also be regarded as the heads of spears. But it is curious that the Lily bears the same name that was given of old to the prophetic voice of the Muses, Θῶν ἐπι ΛΕΙΠΙΟΞΕΣΗ. Theogon. v. 41. I think I have found the solution in Athenæus, who says that Suson was a Greek word for a Lily, and that the name of the city Susa, meant the Lillies. But if the city of Cushan or Shushan was called the Lillies, then might the language of Cush, or of the Gods, be called the Susan or Hiaceous voice, Ὀψ λειρισσα. This Greek word, being obsolete, is probably Pelasgic, and as the Pelasgi were Cushim, it is again probable that they (or perhaps only the Royal Scythæ) used the Lillies for their device. V. Athen. l. 12. t. 8. I have said that the Salians, who, like the Sallares of Numa, possessed the ancilia, were probably a family of Nimrodians, or Heraclidas, who presided over the Franc nation: that they were but a small part of that nation we have the high authority of Count Zosimus, who says, Σαλων ἴθνος, Φραγκων ἀπομοιορον. l. 3. p. 147. Oxon. 1697.

³² Hence also the Rosicrucian dreams, that Gold was made by the Sun, that it would yield the Elixir of Life, etc.

he would have us to think that Chrys [*Χρυσος*] so often happening in Mythic names, is a corruption of Chus, one of the forms of the name Cush. Gold is a prevalent idea among the ancient fablers. The AGE of paradise was golden, the FRUIT in that garden was golden, and Chrys-Aor, or the Golden-Sword, is a name probably alluding to the Ensiform Fire³³ between the Cherubim at the gate. Aurum is Gold; Aura the Air, especially when in motion, but I believe properly and strictly the Light with which it is impregnated, the opaque and humid principle of the Air being properly Aër or Awher. When the Mighty Mariner receives the Golden Branch which was the pledge of his safe return from the darkness of Hades, a manifest allusion to the Noëtic ramus felicis Olivæ, the Poet says,

Discolor unde Auri per ramos Aura refulsit³⁴,

meaning I doubt not to point out the affinity of the words. Auræ in the plural is used, I believe, for Lights; Superasque evadere in auras contrasts those of Heaven with the Infernal Lights, and it is said of a Mortal translated to the Spheres of Heaven,

Occidit et Pelopis genitor conviva Deorum
Tithonusque remotus in AURAS³⁵.

Midas, the *Ὀρος Αυρας* to whom alone Apollo's lute was not musical, could turn every thing into Gold; and his History perhaps relates to the great struggle between the Ionizing Sabians and the adherents of the Old Magian Heresy. His name seems to relate to the Central situation of Hades, the realm of Plutus, Pluton, or Plutochthon, Dives or Dis, and corresponds with a name of the Dove Goddess, *Μεσση*. In this story of the Scythian Prince we see plainly traces of the

³³ The very fact of Aor meaning a sword, would lead one to think that the received version is correct.

³⁴ *Æ.* vi. v. 204.

³⁵ So the author of *Phoenix*, et primi emicuit luminis aura levis, v. 44.

Gothic ordeal; a system, which the abolition of Sorcery and Dæmoniacal power, has long since reduced to a mere form or a shallow imposture.

On the words of Aratus, Παντα φερων ποταμον, it may be observed, that as an incarnation of the great dæmon of the Flood, he is depicted in the Sphere as pouring out of his left foot the ποταμοιο μεγα σθενος 'Ωκεανοιο. The river proceeding from Orion is vulgarly called Eridanus, but Eratosthenes³⁶ maintains that it is the Nile. This latter is the river Oceanus of the Egyptians, by which is meant the outlet of the subterranean diluvial waters, of which Penelope speaks in her grief,

————— ἡ ἔπειτα μ' ἀναρπαξασα θυελλα
Οἰχοιτο προφερουσα κατ' ἀεροεντα κελευθα
'Εν προχοης δε βαλοι ἀψορῶω 'Ωκεανοιο³⁷,

and at one day's sail before the wind from this outlet Homer placed Pharos, the sacred isle of Proteus and Eidothea,

Τοσσον ἀνευθ', ὄσσον γε πανημερη γλαφυρη νησ
'Ηνυσεν, ἡ λιγυς ἔρος ἐπιπνηγισιν ὀπισσω,

a mystic legend which has given scope for the monstrous credulity of geographers. It was in the Προχοη of the Mythic Enipeus³⁸ that Neptune lay with Tyro, according to an old mythological rhapsodist,

'Η Ποτ' Ἄμου ἤρασσας' Ἐνιπηος. Θειοιο
'Ὅς πολυ καλλισος ποταμων ἐπι γαιαν ἱησιν
Και ρ' ἐπ' Ἐνιπηος πωλεσκετο καλα ῥεθρα·
Τῷ δ' ἀρ' εἰσαμενος γαιηοχος Ἐννοσιγαιος
'Εν προχοης ποταμου παρελεξάτο δινηεντος³⁹.

³⁶ Catast. 37.

³⁷ Od. xx. v. 65. I do not believe Homer any where confounds the Sea with the Ocean Stream, 'Εξ οὐπερ παντις ποταμοι, και πασα θαλασσα, και πασαι κρηται, και φρειατα μακρα ναουσιν. Il. xxi. v. 196; and see Od. xii. vss. 1 and 2.

³⁸ Eustath. in Od. xi. v. 238.

³⁹ Pseud. Hom. in Od. xi. v. 237 etc.

The river flowing from Orion's foot graphically illustrates Homer's Διππευτος Ποταμος, or the river flowing from Dis. But in truth there is no difference between the Nile or Dark-Blue river of Hell and the fabled Eridanus; in the fortunate groves of Hades, so Virgil sings,

Plurimus Eridani per sylvam volvitur amnis;

Eridanus was the name of a northern river [Vistula or Niemen] from which amber⁴⁰ was brought to Greece, and of another in Italy falsely said to produce Amber; and it was said to produce it, because the river was a type of the Deluge, and that amber was engendered at the time of the flood is a fact which may be collected from Greek and Indian story. Mr. Bryant is not to be credited in fetching Eri-Danus from Ur and Adon; it is the same as the German Danau with Eri prefixed. Danaus, Dar-Danus, Iär-Danus, Api-Danus are of the same family. The DANAVAS or children of DANU came into Egypt from a country west of India at the time of the building the Padma-Mandra [or Tower of Babel] on the banks⁴¹ of the Euphrates. And this last named River, flowing out of Paradise, even from the Mount of God in the sides of the North, is the true Ποταμος, as it is also called, by way of excellence, the River, in Scripture; for Pot-Am is the name of the Noachid patriarch coupled with a divine title.

Orion is described by Palæphatus as hunting in company with Diana; and a tradition is extant of his engaging with Œnopion, king of Chios [then called Ophiusa], whose daughter he wooed, to clear that island of reptiles. He came from Boiotia, the land of the Hero Βοιωτος or Buddha, [concerning which Jove is made to say to Cadmus, Mœnia fac condas⁴², Boiotiaque illa vocato] for that purpose, δριςτος ὦν κυνηγος, ἔχων δε συ

⁴⁰ Herod. l. 3. c. 115.

⁴¹ Wilford on the Nile.

⁴² Ov. Met. iii. v. 13.

ἀνὴρ τὴν Ἀρτεμίδαν⁴³, κυνηγετοῦσαν. Parthenius in his Erotics says of wild beasts, θηρίων⁴⁴, not ἰσπετίων, of reptiles, which difference comes from the confusion of two characters, both appertaining to Orion, but entirely distinct, The literal hero of the Chase, and The mystical Serpent-slayer of aboriginal prophecy. Mythology is full of "the soil

Bedropt with blood of Gorgon, and the isle
Ophiusa,"

which later name was given to Cyprus⁴⁵, Rhodes, Tenos⁴⁶, One of the Balearic Isles⁴⁷, and diverse other places, as well as to Chios; and a legend not unlike that of Orion, is told of Phorbas⁴⁸, son of Triopas, at Rhodes; the same again may be found in the Eagle God Garuda, who married a beautiful woman, and destroyed all the Serpents in her country, and was called Nagantaca or the Destroyer of Snakes⁴⁹.

2. The Mighty Hunter and his aged Father occur again in the persons of Whoineus or CENEUS, and his son Meleager, on the occasion of the famous boar-hunt⁵⁰ at which so many Heroes were assembled.

Theseus, a most unequivocal Nimrod, was said in Athenian fable to have been at that hunt⁵¹.

3. Actaion was another name by which this hero of the Chase was known, and the names of thirty-five out of his fifty dogs are enumerated by Ovid⁵², and several by an old poet in Apollodorus, among which that of Σπάρτος may be worth mentioning.

⁴³ Sch. Arat. Phœn. 636.

⁴⁴ Parth. c. 20.

⁴⁵ Parth. c. xi.

⁴⁶ Plin. iv. c. 22.

⁴⁷ Plin. iii. c. 11.

⁴⁸ Diod. Sic. v. c. 58.

⁴⁹ As. Res. vi. p. 515.

⁵⁰ V. Apollod. l. i. c. 8. s. 2.

⁵¹ Plut. Thec. c. 28.

⁵² L. iii. v. 206.

Like Orion, he is said to have hunted ⁵³, *μεγαλης συνδρομος Ἀρτεμιδος*, and in Lucian's ⁵⁴ Council of the Gods Momus is made to complain that Actæon, with Pentheus and Learchus, were admitted into heaven as cousins of Bacchus. Actæon was the son of Aristæus by Antonoë, daughter of Cadmus.

Cadmus,
|
Antonoë—Aristæus, or Cush,
|
Actæon.

The fable of Pentheus relates to the same person as Actæon. This person is properly represented as the grandson of Cadmus, for that is a title of Cham the grandfather of Nimrod; although in the fable of the Bacchæ of Euripides he is put, [like Œdipus, Æetes, Æneus, Priam, and Latinus,] to represent old Cush.

Cadmus was a Dragon, which was a circumstance emphatically relating to Cham. Orpheus has two hymns to the Three Corybants or Sons of Noah, the former to Two of them called *Διδυμοι* ⁵⁵, *Ἀνακτορες*, and Lords of Samothrace, or Thracia of Shem, and described as destroyers and regenerators of the world, sea-gods, etc.; and the later, to One, entitled by excellence Corybas, and mentioning among much obscure and mysterious matter, his assuming the form of a Dragon,

Θηροτυπον δεμενος μορφην δυοφερου δρακοντος,

which agrees with the willing assumption thereof by Cadmus,

Ipsè precor serpèns in longam porrigar alvum ⁵⁶.

⁵³ Call. Lav. Pall. v. 110.

⁵⁴ C. 7. vol. 9. p. 185.

⁵⁵ One of these *Σεμονες* *Alterni*, Poly Deuces, was of Divine Seed, and the other, *Castor*, of Human; but Poly-Deuces redeemed *Castor* from death by consenting to die himself. Shem was revered in Rome as *Seimo Sanctus*; his name, I believe, is the root of the Greek name *Sim-On*; and *Ilion* stood between the rivers of Shem and Cham, *Simœcis* and *Cham-Ander*. From him was called the island *Samos*, of which more hereafter.

⁵⁶ *Ov. Met.* iv. v. 574. By *Θηροτυπον* we must understand the dragon not reptile, but bestial, and provided with legs and wings, as he is repre-

And he is the Bœotian God-King said to reign upon the throne of Ophion, to whose worship Hector was peculiarly devoted,

*Ἄνακτι τῶν Σπογγῶν Ὀφιοῦτος*⁵⁷.

This Ophion, or Serpent God of the First World, to whose throne Cadmus or Ammonian Jove succeeded, is no doubt the paradisaical Dragon. Orpheus sang to the inmates of Argo, how Heaven and Earth rose out of Chaos, how the land was divided from the water, and the Sun and Moon and Stars created, and the mountains and rivers, and all living things. Then he sang how ΟΡΗΙΟΝ⁵⁸ and Eurynome usurped the rule of Olympus, the Mount of God; and how they were Driven Out from thence by Saturn and Rhea. And lastly, how the Titans or Nephilim prevailed over the Sons of God,

Οἱ δὲ τῆς Μαρῆσσι Θεοῖς Τίτῆνες ἀνάσσον,

while Jove, or Ham, the Power of the Flood, was yet young. Pherecydes gave an account, as Maximus⁵⁹ of Tyre says, of the birth of Ophioneus, the War of the Gods, the TREE, and the Veil. The Tree is evidently that which is called of knowledge, and the Veil I conceive to be the Apron mentioned in Genesis, c. iii. v. 7, which also gave rise [as I elsewhere explain] to the mysteries of the Fig-Tree. This is the plain and first meaning of the Pharos or Peplos of the Goddess⁶⁰, but it was afterwards made into a mystery. The Sin of the Great Mother consisted in seeking to raise the Veil which covers the hidden things of God, and in so doing she may be said, in something like a literal sense, to have exposed her own nudity;

sented in so many traditions. For that was his condition before he was *Συγλαφός* and incurred the curse of GOING upon his belly; so that it is merely idle for naturalists to seek any such beast now-a-days.

⁵⁷ Lyc. 1102.

⁵⁸ Apoll. Rhod. l. v. 496, etc.

⁵⁹ Max. Tyr. Diss. 10. c. 4.

⁶⁰ Of Minerva, Hom. II. vii.—of Harmonia, Nonnus, l. 41.—of Isis, Apuleius, l. xi. etc.

“ Who told thee that thou wast naked ? ” Here we have, even to our own minds, a connexion between the exposure of interdicted knowledge, and that of the human body, and [correlatively] between the metaphoric veil of the one and literal veil of the other. But when we recollect that Eva was revered by the Pagans as the female principle of creation, the incarnate mother of Gods and men, and all things animate or inanimate, in short as Nature ; it follows that Her Veil was really that which covered all hidden knowledge ; Lift it who Can, and all the Arcana of the World are before his Eyes ! But no mortal hand hath ever been able to raise ⁶¹ the Veil of Isis. When the Mother is regarded, not as a Woman or a Ship with her *VELUM*, but as the World itself, then the Sensible and Apparent Form of Things is the Veil which covers their Dark and Recondite Essence, and therefore the pall of the goddess presents the semblance of all things woven with rare art upon its outward surface. Eva being the first of Brides, and the Female Principle being the Wife of the Male, all marriages were solemnized with reference to these superstitions, and to Marry was called to Cloud over or Veil, *Nubere*, and the Bride was covered with a saffron pall, which was named, after the luminous robe of glory that surrounds the Celestial Bride or *Ἡως Κροκοπέπλος*, *Flammeum* ⁶². “ This is a great mystery ; but I speak concerning the Anointed One and the Church ” saith St. Paul ; not so the Ionizing gentiles. From a Tree Eva gathered the Fruit ; by doing so she incurred shame ; and upon a Tree she found a Veil for that shame ; so we read of two Holy Gardens, in each of which was a serpent-guarded Tree, and on one of them golden apples, and

⁶¹ Vid. inscript. ap. Plut. Is. et Os. *Εγω εἶμι το γεγονός, και ὄν, και ἰσομεινον* και τον ἱμον Πεπλον οὐδεις πω Σητος ἀπεκαλυφεν. The Divine or Magian Fire was regarded as the Vivifying MALE principle ; therefore the robe or veil of the MAN-GOD Cham displayed on its surface the burning and shining lights of Heaven, *Ἄστροχιτων Ἡρακλεις, ἀναξ πυρος, ὈΡ-ΧΑΜΕ κασμαν*.

⁶² The Deity presiding over this sacred rite was called *Ῥμην*, which signifies a web or woven tissue, and the rite itself *Ῥμην-Διός*, as it were the Veil of the Earth.

on the other the Fleece of a golden sheep ; but the apple and the sheep are all one, for *μηλον* is the Greek name for both alike. The Dragon who sate upon the Oak-Tree guarding the Golden Fleece was Winged ; the Fleece serves for covering or raiment ; and by means of the Flying Dragon the other TREE was removed from the reach of Men, and the Devil may be said to have flown away with it ; hence, I apprehend, the legend of the Winged Oak Tree, *ἡ ὑπερταλῆς Δρυς*⁶³, and the embroidered pall or Pharos upon it. Ophion, therefore, is the serpent of Paradise.

But I strongly suspect that, from the prevailing system of incarnation and Apotheosis, Cain⁶⁴ was venerated under that name and type, and that his history, as connected with the Ophion or Serpent, that is, his Apostasy was made to agree, in the old cycle, with the similar and recurring transaction of Cham and the Cadmian Serpent. As in each Golden Age the Great Father appeared with Three Sons, and one an Apostate, so you might expect in each Pagan cycle to meet with Fratricide ; and you would expect to hear that one brother had been slain by Cham⁶⁵. But on the contrary we find Him killed by his Two Brethren,

*αἰμαχθεντα*⁶⁶ *κασιγγητων ὑπο δισσων.*

As Cham was notoriously at variance with his brethren, and held in pious abhorrence by them, it is not surprising that his

⁶³ Pherecydes ap. Clem. Strom. 6. p. 642.

⁶⁴ So, among the Christianising heathens, or Gnostics, there were two closely allied sects, the Ophites and the Cainites.

⁶⁵ And indeed we do so find it ; for Siva, son of Adam [who killed Dachsä his brother], is called Ha or Ham, *As. Res.* viii. p. 254, and also *Pic-Eswara*, vi. p. 476, but Jupiter Picus is Cham.

⁶⁶ *Orph. H.* 38. In the like way Æacus, the Judge of Hades, who re-peopled with earthborn myrmidons the desolated World, had Three Sons. One of these, Phocus, was murdered by the other two. From him the land of the Delphian Oracle was called Phocis, and an Ionian city Phoc-Ala, the land of Phocus. The word in Latin means a Fire-hearth, *Ἑστια* or *Vesta*, or Fire itself ; and the latter sense, rare in ancient books, is vernacular in Italy now, a strong reason for thinking that it always was. *V. Ov. Fast.* 6. v. 301.

death should be ascribed to them. But still I think the Heathens would have preserved the unity of their system and made him fall by the hand of One, like Osiris by Typhon, and have furthermore made him the Slayer rather than the Slain, had not the reality of the Fact been otherwise. For the systematic similitudes of fable are more perfect than the similitudes which occur in real life. I therefore believe that the third son of Noah fell by means of his Elder Brothers. Not however, by a murder like that by Cain, because, 1st, Their characters and the righteousness of their cause forbid the idea. 2dly, Because such an event can only be ascribed with probability to the time when he sacrilegiously invited them to their Father's tent; but Cham had then no children, and lived to be the father of several. But I do believe that in subsequent struggles of the Church of God against the Encroaching Hæresiarch the latter perished; which was enough to make people represent him as murdered by his two brothers, instead of being [as he should have been described] the murderer of Shem. And hence the ethnicizing Judaism, [called Rabbinical] may have borrowed the violent death of Cain.

The descent of Cham from Noah, the Man-Bull, and the pretended revival of Noah in the person of Ninus the son of Cham, [but by no means as they pretended, of his putative father Cush,] is the solution, in my humble conception, of that verse which was sung in the mysteries—

Ταυρος; ΔΡΑΚΟΝΤΟΣ και ΔΡΑΚΩΝ Ταυρου Πατρη.

Here again Cham is distinguished as the Dragon, and be it remembered that from his teeth sprang the Sparti who destroyed one another. They were the offspring of Cham after his transformation into the Dragon, that is, the followers of his Apostasy. It may be objected, that the Cushim were sons of Cham, and followers (nay leaders) of his Apostasy, but that they are not according to me the subjects of the Dispersion, not Meropes or Sparti. But an answer is fur-

nished by Pherecydes⁶⁷, who says that Minerva gave half the teeth to Æetes; who is Cush. These Cuthæan teeth of Cham fought against the confederated Minyæ [that is, Noahidæ] under Iäson. Hellanicus⁶⁸ relates that the teeth produced only five men, Cthonius, Pelor, Echion, Hyperanor, Udæus; and Pherecydes, that these five alone survived: but I have elsewhere noticed that Cham had FIVE sons, of whom two were probably twins. It need scarce be added, that the Dragon Cadmus, and the Dragon whose teeth he sowed, [like Minos and Taurus, Aristæus and Melissus, Venus and the Dove, Iphis or Iphianassa, the Serpent Queen and the Tauric Goddess, etc.] are one and the same person. The civilia bella⁶⁹ of the earthborn Sparti and the Fraternalæ acies of the CEdipodæ are essentially the same, and refer to the Schismatic War.

Therefore the Great Hunter Actæon was Grandson of CHAM.

4. The Hero Cyanippus, the Black Horse, whose fable is preserved by Parthenius⁷⁰, is the same mighty hunter; although the story of Actæon is in that legend inverted.

⁶⁷ Ap. Schol. Ap. Rh. Arg. v. 1179. v. Apollod. 1. 9. 23.

⁶⁸ Schol. Ap. Rh. ibid.

⁶⁹ Ovid.

⁷⁰ Erot. c. 10. It is well known that the Ark was continually figured a Horse or a Cow. The former of these metaphors is taken from the steerage of a Ship, which is compared to the guiding of a horse with a bridle. "Behold we put bits in the Horses' mouths, that they may obey us; and we turn about their whole body. Behold also the Ships which, though so great, and driven of fierce winds, yet are they turned about with a very small helm, whithersoever the Governor listeth."—James, c. iii. v. 3. The supposed rudder of Argo is somewhere called Θοῶς Ἀργους χαλιτος. Κιλης denotes equally a Ship and a saddle-Horse. And the metaphor which is proper to the vessel was extended to its Master and the heroes of his Family. Saturn was a neighing steed; onerariam HIPPIUS Tyrius invenit, Plin. N. H. viii. 57; and that Animal was called by a Title peculiar to the founder of Mankind,

Seu per obliquum similis sagittæ

Terruit MANNOS.

Horace; et vid. Tac. Germ. c. 2. de Manno tres filios habente.

The other type, that of the Ox or Cow, is drawn from the idea of Ploughing,

IV. With all that Superstition could do for Nim-Rod, we may be sure that something both of Force and of Policy was wanting to give him an ascendancy over his five elder brothers, and to enable him to change the Patriarchal system. And it is not likely that the field sports of the king should be doubly recorded in Genesis, while the same laconic record omits all other particulars of his wonderful life, unless those sports had a very serious concern in the usurping of his Mightiness.

When the People in the time, as I suppose, of Heber, passed over the Euphrates or Tigris, they consisted of three Nations, the Ammonians, Samians, and Iapetidae, under their false Patriarch Cush [the First-born of Ham], with whom they had gone a-whoring; and they established their several governments in the Three Cities, Erech, Accad, and Calneh, where they enjoyed under their own rulers, the Princes of the Tribes, a large measure of independence, subject however to a sort of spiritual Federation, and Dependence upon Cush, the Mediating High-Priest, Chief Judge or Basileus, and Steward of the Oracle of Ham. This King [himself honoured with the title of Bel] resided at an High-Place, [with a Palace and Temple] so called; and this High-Place of Bel, [dedi-

which hath so close likeness to navigation; and I have elsewhere noticed [V. inf. Iasion] that the word Plough, both in Greek and English, means to navigate. But as the Bull was the leading form in the Cherubim, [which represented the Triple Deity united with the Man] it was an obvious thing to confound the Cow Theba, who PLOUGHED the deep, with the Divine Man-Bull who sailed in her wooden womb. Hence the same blending of ideas extended to the Horse and other emblems, which did not afford the same reason. Homer often calls ships Ravens [for a manifest reason], and Ulysses the Great Navigator was called a Crow. Lyc. Cass. v. 794.

With respect to the name Cyanippus, which gave rise to this note, there is scarce a family in ancient mythology whose names (or if not their names, their histories) do not contain something about the Horse; and especially the Black Horse and the White Horse. The great object of the Scriptures being to separate God's Church from the impure mass of paganism, and their figures, illustrations, and similitudes, being continually parodied from those of the gentile mystics, it is probable that in this Topic lies the key to the visions of Zachary (c. vi.) and John; (Apoc. c. vi.) but it is not therefore an easy thing to find it.

D

cated to the worship of Noah according to the infernal rites of Cham] was commenced by the People under his auspices soon after their arrival in Mesopotamia, by way of a Centre of Unity, where the Vicar of the immortal gods might "sit in the Temple of God, shewing himself that he is God," and so prevent any divisions either of Faith or of Civil Empire.

It seems to have been the Policy of Nim-Rod to convert this Priestly Establishment into a Fourth City or Metropolis, stupendously fortified, and far surpassing in greatness all the others, with a view to govern there, first in his Father's name, and afterwards [despite of primogeniture] in his own, upon ⁷¹

⁷¹ The title *Βασιλευς* was always applied to lawful hereditary monarchs, in countries where, from the beginning, that institute had prevailed; and the states that were most democratically governed never seemed to have thought this form less intrinsically just and proper than their own. Crusades were often set a-foot *καταλιμιν τας Τυραννιδας*, but never *καταλιμιν τας Βασιλιας*. And this respect in which Basileis (like Macedon, Epirus, Persia) were held had no reference to the degree of power enjoyed by the Basileus, whether absolute as in Persia, or next to none as in Sparta. Even the Romans, who had a superstitious abhorrence of the name Rex, (a name which the most daring, as well as artful, of traitors, Julius, dared not to assume) were great King-makers in those countries to which Kingship appertained. They set up no tyrants in Athens, Carthage, or Marseilles, but gave many absolute kings to Egypt, Armenia, Numidia, or Commagene.

Tyr-Annis, on the contrary, was the obtaining of individual power in a free commonwealth by art and intrigue, coupled with military violence. This was an odious name. No corruptions or moral incapacities in the commonwealth, no virtues or wisdom of the Tyrant, could soften the prejudice of antiquity on this head. Those names so justly renowned, of Polycrates, Peisistratus, Dionysius, were more hateful in the ears of the antients than those of an Antiochus Epiphanes or a Ptolemy Physacon. And it was no matter whether the tyrannus had raised himself on the ruins of a commonwealth, or of a basily; a Nabis in Sparta was as odious as a Dionysius in Syracuse. This mode of proceeding called Tyrannis, is the very action or drama of Nimrod's life, and Phal-Aris was the FIRST tyrant, saith Pliny (l. vii. c. 57), and he was certainly Nimrod, whose legend and superstition is full of bulls; and Buairis is no other.

Some nations, including most of the Colonies of the dispersed, rejected the kingly title with abhorrence, after its character had been changed for the worse by Nimrod. But others, including most of those that had belonged (like Egypt) to the old Asian realm, or were afterwards founded on the continent of what we call Asia, kept the Basilea in forms more or less vitiated by the Huntsman Tyrant. Even now the Tartar kings of China affect in a laughable

principles more like to those of a Tyrant than to those of his father's patriarchate, who

Πατήρ ὡς ἡπίος ἦεν,

and was revered by the Persians with divine honour, not only for the sanctity of his life, but for his gentle and benign character⁷². This could not be done without a warlike force devoted to his person, and among a peaceful and united race the drilling and embodying an host of warriors would excite open suspicion; there was no enemy to take arms against,

manner the Paternal form of government. Republicanism owes its origin to hatred of Nimrod and his innovations, and from that feeling the ancients laboured to uphold that very difficult mode of polity.

The ancient rank of king seems to be divided by Homer (who was no friend to democracy) into Coiran and Basileus, the former probably a title belonging to him as Hierarch or Rex Sacrificius, and the latter as Civic Ruler or Judge. For old Hesiod uses Basileus simply for Judge, and the Latins Basilicum for a court of Justice. The badge of office from the beginning was a rod, wand, or sceptre. Ham had one which he left to his son Atri or Cush, he to Thyestes, and he again to Agamemnon. It was probably an Hermetic caduceus representing the Serpent twining round the Tree. Moses had also a sceptre of power, which was turned into a Serpent. Not only Moses, but all the Princes of the tribes were armed with rods, and also Aäron. Here we have the hereditary Coiran, and an elective Basileus or Judge, who was succeeded not by his posterity, but by the Joshuas, Othniels, Samsons, etc. Aaron was elected to the Hierarchy by the vegetation of his rod, which put forth both blossom and fruit. Numb. c. xvii. Now this was either an old and understood method of acceptance, or a miracle then first performed. Many of the transactions of the Levitical Church were not new, but derived from the days of the Adamite and Noëtic Patriarchs; and of this truth the traditions of the Gentiles afford frequent proof. It is very extraordinary that Achilles, swearing by his Sceptre, thinks fit to mention that it would never bear leaves and branches again; a strange and laughable piece of information to the assembled heroes. But this suggestion may throw light upon it. "I claim no supremacy, I dispute that of no man; I bear a subordinate and barren sceptre, not the budding rod of sovereignty. Yet by that sceptre I swear,

Ἡ μὲν Ἀχιλλεύος πάρος ἔξεσται νίαις Ἀχαιῶν." v. Serv. in Virg. Ecl. 5. v. 10.

Besides the Coiran or Priest-King, and the Basileus or Civil King, there was the Whanax or War-King. All these powers Agamemnon enjoyed among the confederates. The Whanax of the first Babel is the Imperator of the second.

⁷² Chron. Alex. p. 87, cit. Hyde de V. R. Pers. c. 2. p. 40.

and but one nation in the world. But for several centuries, which had elapsed since the flood, wild animals must have multiplied to an enormous extent, as well those which prey upon the fruits of the earth and annoy the husband-man, as also those which are deadly to man and beast; in so much that a specious plea of usefulness offered itself, by which great numbers of men might be inured to hardships and to a sort of mimic war, and firmly attached to his own person. I mean, Hunting: Hunting, I mean, of the Herculean kind, not to fill the pot or to divert idle hours, but to purge the earth of savage and dangerous brutes. It will easily be imagined with what gratitude and admiration the People would regard the perilous and disinterested labours of the Huntsman Prince, till they too late discovered that those who owe their safety to the arms of others are slaves. This forcible seizure of the kingly power and seat of government, is the first taking of Iliion by Hercules and Telamon, of which so little is recorded.

To this part of Nim-Rod's policy belongs what Diodorus hath preserved of Ninus, that *των νεων καθωπλισε τους κρατισους, γυμνασας δ' αυτους πλειονα χρονον, συηθεις επισησε παση κακοπαθεια και πολεμικους κινδυνους*⁷³. With this force he conquered Babylonia and Armenia; that is to say, he reduced into his power all mankind, who were then collected in Mesopotamia, where Cush had fixed his Empire; in the intermediate countries or stations of their long march; in those places which they had settled and taken in, between their arrival in Shinar, and Nimrod's throwing off the mask; and in Original Armenia. It is added that the king of Arabia assisted him in his enterprise. This is probably enough a confusion, arising out of the History of the later Assyrian dynasties. But Arabia being contiguous to Euphrates, may have been inhabited by a tribe of old Cush's progeny at that time; or Arabian may be said according to its etymon and not geographically. What the etymon is, I do not know;

⁷³ L. 2. c. i.

nor in what family of languages it should be sought. It is probably very ancient⁷⁴, and long anterior to the settlement of the sons of Ishmaël and Esau in that country. Its earliest inhabitants seem to have been the Horim, or posterity of Seir, who were an established people in the time of Abraham [Gen. xiv. v. 6. xxxvi. v. 20.], and were perhaps of the same race as the famous dynasty of the Homerites. I conjecture, that under the Arsacidæ these ancient Arabians recovered their ascendancy in the country, and that to their line may have belonged an Iamblichus, a Sampsiceramus, and an Aretas; Virgil must have regarded it as a portion of Iran or Persis, where he says of Egypt,

Quaque pharetratæ vicinia Persidis urget.

Pliny⁷⁵ divides the course of Euphrates into several parts or regions, OMIAS, Euphrates, and ARABIA, and on the left bank of the part called Arabia was the land of the OREANS; and elsewhere, speaking⁷⁶ of the same region, he says, Quod iter est ibi, tenent Arabes Orei. There was an Oreum, and a people Oritæ, in Eubœa, and there Orion was said to have been brought up⁷⁷. But, what is most singular, there was another Arabia in India, between the Indus and the river Arabs which separated India from Persia, and on that river dwelt the *Ἀραβισταί*⁷⁸. I therefore imagine that originally the Arabians were the same as the Horim, Homerites, or Omi-rites. The word Arabia is of doubtful quantity, as

Et domus intactæ te tremit Arabiæ⁷⁹,

⁷⁴ Arabus, son of Apollo and BABYLON, is named by Pliny as the Inventor of Medicine, L. vii. c. 57. Lycurgus the Thracian, who persecuted Bacchus and his followers, was called an Arab, and his kingdom Arabia. V. Nonn. L. 20. 21.

⁷⁵ L. v. c. 19.

⁷⁶ L. vi. c. 9.

⁷⁷ Strabo, L. x. p. 649.

⁷⁸ V. Arrian. Hist. Ind. c. 21.

⁷⁹ Prop. L. 2. El. x. v. 16.

and some will fetch it from one Yaarab⁸⁰, who, they say, was a son of Joktan the Hebrew, meaning, as I suppose, the same person whom we call Jerah. Upon the whole, I know little of this matter, but am disposed to think that Diodorus alludes to a family of Cuthic Magians or Horim, who occupied the north of Arabia from the very beginning. It is a very strong thing, that John Tzetzes, not once but twenty times, calls the host of Memnon Arabians.

To give full effect to his plan, and to render his hunting expeditions a safe cloak for conspiracy and military training, it was expedient that they should often be made by night; and of that curious historical fact the Greek poet who wrote *Cynegeticon* has preserved a vestige,

*Νυκτεριους δε δολους, Νυχιην πανεπικλοπον αγραην*⁸¹
Ωριων πρωτισος εμησατο κερδαλεοφρων.

From his time downward, the chase has been the school of Asiatic war, and the peculiar recreation of Eastern conquerors; and throughout the limits of the Carlovingian Empire [if not throughout all Europe] is or has been regarded as a *Royalty*.

Upon the birth of Sesostris, his father being forewarned by Vulcan that the child should be king over all the inhabited world, did therefore order all the youth who were born on the

⁸⁰ Hyde *Vet. Rel. Pers.* p. 37.

⁸¹ Pseud-*Opp. Cyn. L. 2. v. 28.* It was probably from some Dorian legends, more friendly to the memory of the king, that Grattius took his *First Hunter*, *Dercylus*;

*Arcadium stat fama senem, quem Mœnalus alter
Et Lacedæmonis primum vidistis Amyclæ,
Per non assuetas metantem retia valles,
Dercylon. Haud illo quisquam se justior egit,
Aut fuit in terris Divûm observantior alter.
Ergo illum primis nemorum Dea finxit in annis,
Auctoremque operi dignata adscribere magno
Jussit adire suas et pandere gentibus artes.*

Grat. *Cyn. v. 100.*

same day to be educated with him in all manner of exercise and hardship; not being allowed to eat till they had run 180 stadia. With these foster-brothers [*συνητροφοί*] he devoted himself to hunting, and conquered Arabia. He afterwards undertook to subjugate the whole *Œcumenè*, or then peopled world⁸². This is in substance the same story, and the *συνητροφοί* of Sesostris are the *συνηθαις* of Ninus. The priests of Egypt did not blush to place the "King of Kings and despot of despots" in their own narrow and sequestered valley; but John Tzetzes, a man who well knew what he was about, tells us the truth, saying,

Ὁ Ἀσσυριῶν βασιλεὺς ὁ Σεσωστρίδης ἐκεῖνος
 τῶν Ἀσσυριῶν μοναρχῶν ἤρχε τῆς γῆς ἀπάσης⁸³,

and again,

Σεσωστρίδης . . . κοσμοκράτωρ, θεὸς τοῖς Ἀσσυριοῖς.

The Latin poet Pontius Paulinus must have been aware that Sesostris was not his real name, but only one of his later mythical titles, when he said,

*Et qui regnavit sine nomine, mox Sesoostris*⁸⁴.

V. When these machinations had obtained sufficient ripeness, and the Beginning of his Kingdom, or Tyrannis, had been founded at Babel upon the ruins of the *Basileia*, or Patriarchate, he seems to have further swelled his force, and increased the number of followers devoted to him and apostate from the *Nöetic* institutes, by making his *Metropolis* a city of refuge for all manner of destitute adventurers. Of that we have mention in the *Origins* of the Athenians, who ascribe, according to the manner of all the Colonies, the foundation of their own city ad *Deos potissimum parentes*, and pretend that

⁸² Diod. L. 1. c. 53.

⁸³ Tz. Chil. L. 3. v. 83. L. 4. v. 556.

⁸⁴ P. Paul. ap. Auson. Epist. 19.

the Phlegyan Giant, Theseus, collected into One City the Tribes of the People, who were previously *σποραδες*⁸⁵, και *δυσανακλητοι προς το κοινον παντων συμφερον*, and to promote this end he invited settlers to his new Metropolis by public proclamation, *Δευρ' ιτε παντες λεω*. This was said to be his old form of invitation when he set up the *Παν-Δημια*⁸⁶; and the process was called *συνοικια* or *μετοικια*⁸⁷, by which later term [*μετοικοι*] strange settlers were always called at Athens. It was no doubt from the Asylum he offered at his city that his Temple was called *το Ασυλον*⁸⁸. In doing this he dissolved the separate Prytanies, Senates, and Magistracies of the respective tribes; or; in other words, he abolished the federal independence enjoyed in the three patriarchates. They were, I say, *τηνεε*; Csuth, or Cuth, the grandson of Deucalion, established in Athens a tetrapolis, *Ενθε*, Marathon, Probalinth, and Tricorynth; but this latter means the metropolis formed from the union of the Three, and agrees with Babel and Ninus in the two great Tetrapolies of Shinar and Ashur. *Ενθε* and Marathon are well known, and Pliny⁸⁹ seems to speak of Probalinth as a real place; but I am not aware that there existed in Attica a place by the name of Tricorythus or Tricorynthus. It properly means the Acropolis [Vid. inf. Iasion], which we learn from Thucydides was in existence before the Synœcia or Pandemia; that is to say, the High-Place of Bel was established for central worship, and as a seat for the head patriarch, before the great political change effected by Nimrod.

An other, and more eminent colony and type of Babel was said to be founded by one Romulus or Romus, son of Mars and Ilia, or Rhea. This was fabled to have been begun by means of a Temple of refuge dedicated to the Asylian God; where

⁸⁵ Plut. Thes. c. 23.

⁸⁶ Ib. c. 24.

⁸⁷ Thuc. L. 2. c. 15. Plut. c. 23.

⁸⁸ Diod. Sic. L. iv. c. 62.

⁸⁹ L. iv. c. 11.

they harboured fugitive servants, slaves, and even homicides, pretending that the Asylum was sanctioned by an Oracle of ΠΥΘΩΝ⁹⁰. These refugees being of course mostly males, an extensive rape of women was committed in order to people the City; and this act of violence seems to have blown into open war the growing animosity of the Sabians⁹¹ against their Magian rulers.

Allied to the *Metokia* and *Asylum*, is the *Cres-fugeton*, or *Cretan place of Refuge*; of which the name passed current among the Greeks for an asylum. I am ignorant if any History, now extant, be attached to the name; but I conceive it to relate as well to the *Labyrinthus*⁹² or *Ark* of the first *Minos*, as to the *Asylum* or *Ark-City* of the Second, which second was GRANDSON of *Corybas*⁹³ or *Ham*. It may be added that, as the *Ark* was, by excellence, the asylum or refuge for those who entered it, *Nimrod* did, in making the *Tower of Bel* a refuge, well observe the plan of mystic similitudes. This invention was so far sanctioned⁹⁴ by the Divine Law as to permit cities of refuge in which the accidental homicide might seek protection from the unjust vengeance of kinsmen; and indeed all homicides until such time as they could obtain a legal and dispassionate trial; but no farther, nor is any exception made in favour of that class of assassins,

⁹⁰ Plut. Rom. c. ix. Flor. Epit. L. 1. c. 1. Liv. L. 1. c. 8. Ov. Fast. L. iii. v. 431.

⁹¹ Qu. Whether the rape of the Sabin women be not the same transaction, obscurely related to have happened at *Brauron* in *Attica*?

⁹² The mention of this house of *Mino-Taurus* calls to my recollection the *εκτομος λοφος* of the prototyran *Phalaris*, where he kept his bull. A place so called was between *Agrigent* and *Gela*, and its etymon is said to be wicked, cruel; but this is a wretched explanation, and the meaning is the *Asylum*, or *Sanctuary*, within whose pale the law does not extend, which is without the law. An *High-place of Sanctuary* cannot be more perfectly defined than by those words, *Ecnomus Lophus*. It is true that the *Tower of the Bull* was a place of *Human Sacrifice* as well as an *Asylum*. V. *Diod. Sic. L. 19. c. 108.*

⁹³ *Diod. Sic. iv. c. 60.*

⁹⁴ *Numb. xxxv. v. 12. Deut. xix. vss. 5 and 6.*

whom our Law distinguishes from others by reason of the recent excitement of their murderous passions. Not such was the scandalous asylum instituted at Babel, adopted by the nations, and retained under the assumed name of Christianity by their crimson Queen.

VI. Thus, by the joint efforts of religious imposture; the arms of warlike hunters; and the assemblage of desperate refugees from the various states, was an empire begun, which extended probably before its dismemberment from the Indus⁹⁵ to the Nile and Don. This was the realm of the Asi, or Dæmon Gods revered by the Goths or Cuthim, and afterwards when the race of men was broken into three parts by a triple confusion of tongues, and the earth was in conformity therewith divided into three arbitrary portions, that portion which comprehended the old PAMPHYLIAN kingdom, was honoured with the name of ASIA. This Asia was the ancient Maha-Badian or Great Buddhic empire of Iran, against the government and capital of which the famous Iliac war was undertaken by the confederate Hellenists; and that empire the Achæmenid kings of Iran justly identified with their own⁹⁶. So, we are told by Herodotus, *την ΑΣΙΗΝ κατανεωτων νομιζουσιν ειναι Περσαι και τω αισι βασιλευντος*⁹⁷. Concerning the naming of the Three parts of the earth, Asia, Libya, Europè, the same historian has a curious passage⁹⁸, shewing the obscurity in which those ancient titles are involved; but from which we learn that Asia was called after Asias the son of Cotys (or Cuth), the son of Manes (or Ham). Asia, then, is the realm of Nimrod. Ignorant of this, and looking for natural divisions, people were led to quarrel with that division which separated Egypt from Africa or Libya. But this was not opinion, it was fact. Egypt was a portion

⁹⁵ Herod. iv. c. 45.

⁹⁶ V. Herod. L. i. c. 4.

⁹⁷ Herod. ix. c. 116.

⁹⁸ L. iv. c. 45.

of the Asian realm ; and is specified⁹⁹ among the dominions of Ninus, who conquered *την Ασιαν ἀπασαν την εντος Ταυαίδος και Νειλου*. The kingdom of the Pharaohs was not a colony of the Dispersed [as Eūropa and Libya were] but a dismembered province of that realm. When, at the ruin of Babel, the realm of the Asi was reunited in the hands of the Ninevite Scythians, Egypt by its power and local advantages stood out ; but the Iranian Lords always had an eye to it, and it was successively conquered by Nebuchadnezzar, Cambyses, and Alexander.

There are even some slight reasons for doubting whether Thrace and Macedon were not, in this sense, strictly Asiatic ; for the Historian says, that before the Trojan war¹⁰⁰ the Mysians and Teucrians had extended their empire to the banks of the Penēus, which would therefore seem to have been the limit of king Priam's [or Cush's] kingdom. But this account should not I think be hastily adopted : it flows from the literal acceptation of Homer's allegory, by which Achilles the disaffected Greek was fabled to reside in Thessaly. By making him an intermediate power and frontier to both the others his wavering policy was explained. But it will presently be our business to demolish the literal sense of Homer more effectually, if we can, than Mr. Bryant did.

The limits of the ancient Catholic realm seem to have been held in some veneration by the Gentiles ; for the Indians hold it an impious thing to extend their arms beyond the river Indus, and are forbidden ever to revisit [in a body] the country from which they came ; and in the oldest times the Indian king Staurobates, though strenuous in the defence of his own limits, is fabled to have respected¹⁰¹ those of the Ba-

⁹⁹ Diod. Sic. L. 2. c. 2.

¹⁰⁰ Herod. vii. c. 20. and compare Isocrates on the ancient limits of Thrace, Paneg. c. 19. Thrace appears to have been a Seythian country ; and its derivation from Tiras, son of Japhet, is in the most drivelling style of etymologizing.

¹⁰¹ Diod. L. 2. c. 19.

bylonian queen Semiramis. Something may also be remarked upon the limits of the Prophetic Monarchies. When Cambyzes, having completed the restoration of Iran in its due limits, by the conquest of Egypt, attempted to push onwards into Cush and the isles of the Desert, he was put to utter confusion. When his successors Darius and Xerxes sought to subjugate the free Scythians of Europe and the Hellenes they were memorably and wonderfully foiled, and [in the case of Greece] by no seemingly adequate human means. On the other hand, the attempts of the Ionians to establish their hæretical creed and republican polity on the shores of the Magian Empire met with no favour from what is called Fortune. When the great Alexander, having taken in the whole realm of the *Μεγας Βασιλευς* from Nile to Indus, sought to push beyond that river and its tributaries into regions which neither Nimrod nor Darius had ever ruled, his subjects revolted, and a disastrous retreat led him back to the primæval city, where the mystic goblet of Hercules awaited him; of him it might be said more truly than of Achilles,

Κρατηρα Βακχου δυσεται ¹⁰².

To Rome it was not given to overpass the Euphrates for the purpose of conquest, which the Usurper Octavius probably knew from the Sibylline books and other prophecies, when he prescribed by his will ¹⁰³, *coercendum intra terminos imperium*. When the great Crassus, the conqueror of Spartacus, [whom Cicero's jealous spleen, and afterwards the flatteries of the Cæsareans, have caused men to undervalue] attempted it, he perished miserably with his army; and the Sassanidæ in like manner chastised the presumption of Julian. We have seen that when the Seventh Head ¹⁰⁴ of the Beast col-

¹⁰² Lycophron. Pseud-Homer. Od. xxiv. v. 74, etc.

¹⁰³ Tac. Ann. 1. c. xi.

¹⁰⁴ Vid. Apoc. c. xiv. I fully agree in thinking, that it has been morally demonstrated that the Seventh Dynasty to "continue a short space" was

lected all his force, in order to transgress the limits of the Fourth Monarchy and spread himself over the large realms of Japhet, his power was taken away and all his counsels confounded.

VII. That all nations are but fragments of one Universal State is a truth carefully preserved in the name of one Asiatic people, the PAM-PHYLIANS. And in this sense does Plato, in the Tenth of his Commonwealth, give to one Er, the son of Armenius, the epithet of Pamphylian; meaning thereby the ruler of the Universal Nation before the Division. As Noah was by excellence the Armenian, for he Lived there, Embarked there, Landed there, and there again Lived, and Died there, being no party to the Emigration, the words of Plato may apply to Ham his son; and they are equally true of Cush, and of Nimrod: but of whom he doth actually speak we shall hereinafter shew. [Infra, Homer.] Alle-Manni is a Teutonic name exactly coinciding with Παμφυλοί: Who or what the people called Pamphylians were I do not make out. From Troy, they wandered about with the Prophet Calchas¹⁰⁵, as Pausanias relates; and I find in the poet

that which rose and fell with Napoleon. But I cannot subscribe to the reasoning by which it is argued that this seventh head "is the eighth, one of the Seven" that is to revive. The "wounding" of the Head is irrelevant; for the heads, in their turns, FALL, that is, are lopped off or amputated, and up springs another; and when the Seventh falls, the Beast lies, for a short space, a lifeless and acephalous trunk; Then HIS wound [not ITS wound] is healed, by the pullulation of an eighth head, which is however the same as one of the seven former ones. Nothing here points to one more than to other, but common sense must point out the sixth and seventh. I believe of preference that the Sixth or that of the Carolingian Cæsars is meant, and that the House of Lorraine will receive power from the Dragon; at any rate it stands equal between them, so far as that text is concerned.

¹⁰⁵ Paus. L. 7. c. 3. Herod. vii. c. 91. There was a tower in Pamphylia, between the tombs of Amphiloclus and Mopsus, on the River Pyramus, which was called the Tower of Megarsus the Daughter of Pamphylus,

Πύργων ὑπο πτεροῦσι Παμφύλου κόρης;

and the Tower, αἰπὺς οἶχος, is itself called Megarsus. Lycophr. 442.

Quintus a fuller account, that Amphi-Lochus [the prophet son of Amphi-Araus] and Calchas, refused to set out upon the *Νόστος*, foreseeing the visitation of the Scattering, and being destined to settle in the land of the Pam-Phylians and Cili-cians,

τοισι γαρ ηεν¹⁰⁶

Αισιμον αμφοτεροισιν, ἐης απο τηλοθι γαιης,
Παμφυλων Κιλικων τε ποτι πτολιεθρα νεσθαι.

As the unity of mankind was noted in this, so was their division into three families in the name Triphylians; and the Triphylian Jove presided over them. The island of Triphylian Jove was called Panchaia or the Whole Earth; in Thrace, too, was the Pangæan Hill, or Mount of the Whole Earth; and near Amphipolis of the same country dwelt the Pan-Aians¹⁰⁷ or Omniterraneans. Ai-Olia doth also signify the Whole Earth. All Kings are but types or imitations of the King of the Whole World; which is clearly evinced by the use of the Globe as a regal insigne, by Princes in whose countries universal empire was never thought of. Nim-Rod was the first who wore a crown, and this appears to have been an image, not of the globe or little world, but of the Heavens or great world; for we read that he made it in imitation of one which he had seen in Heaven¹⁰⁸. The helmet Koryth-Aiolus, or of the whole earth, is a *crown military*, belonging to the Tyrannis, and relating to the domination of the earth; the Diadema¹⁰⁹, Mitre, or Tiara, was Hierarchic, and proclaimed to all beholders the King of Heaven or his Vicar.

¹⁰⁶ Quint. Sm. L. xiv. v. 367. See the end of my chapter Populifugia, infra.

¹⁰⁷ Steph. Byz. in Voce.

¹⁰⁸ Eutychn. Annal. p. 63. 64. Ebn. Amid. p. 29. cit. Un. Hist. vol. i.

¹⁰⁹ V. Sueton. Titus, c. 5.

CASTES.

I. NOTHING is more important in searching out the origin of Nations than the matter of Castes, that is to say, of distinct hereditary degrees in society; nor has the author of the Origin of Pagan Idolatry done any greater service than in those Chapters¹ where he has evinced that this division was effected in the FIRST or Maha-Badian kingdom of Iran; that the Higher Degree [or Degrees] was composed of the tribe of Cush, themselves a mighty people, families of whom were appointed to rule the other tribes, as anakim or kings, as priests, and as warriors; that the House of Cush being noble, and being the salt with which all the others were seasoned, was singly constituted and not thus graduated; but that all other tribes, being all either fragments or colonies of this first empire, were thus divided.

II. That this system originated with Nimrod, there are many unequivocal testimonies. Iön, as the Athenians recorded, son of Csuth (or Cuth), son of Hellen, son of Deucalion [or Noah], after his father Csuth had established the Four Cities or Tetrapolis, did separate the people into four classes², γεωργοι, δημιουργοι, ιεροποιοι, φυλακες, husbandmen, artificers, priests, soldiers. But the law-giver, son of Cush and great grandson of Noah, is Nimrod.

It was at the beginning of the Fourth (the present or iron) age, that the son of the fourteenth Menu became KING OVER

¹ O. P. I. L. vi. c. 3 and 4. vol. iii. This is not a quotation; the words are all my own, but are intended to give the general result.

² Strabo, viii. p. 556.

ALL MANKIND³, instructed them in morals and religion, arranged their various duties, and allotted to them the means of subsistence, namely, the Sword, Learning, Agriculture, Commerce, Cattle-feeding. And in conformity with this he established the four classes of Brahmens, Cshatris, Vaisyas, and Sudras. Upon this I observe, that Nimrod was the first and only King over all mankind. Paganism in the East has (perhaps owing to its surviving so many ages later) run into such extravagance, and so far outlied the daring mendacity of Greece, that [however precious the facts] the numbers, distances, dates, and successions, are in general little worth scrutinising. But so it is, that upon Pagan principles, Nimrod was Fifteenth or Son of the Fourteenth⁴; he was son of Cush the Twelfth; but I believe it was customary to place before Adam another Personage, who was in truth the Creating Father of Adam and true origin of things, a personage corresponding with Acmon the Father of Uranus⁵,

Τῷ περιδινηεντ' ΑΚΜΟΝΙΔΗΝ ἐβαλεν,

a name indicating Creation or Fabrication; and confounded on some occasions with Ammon; and it certainly was also an usual thing to regard Noah as two persons, with respect to his Antediluvian and Postdiluvian lives. With these allowances the number is strictly correct.

Minos⁶ founded castes, and ordered *διηρησθαι χωρις κατα γενη την πολιν, και το μαχιμον ἕτερον ειναι, και το γεωργην.*

³ Acharya or the Jains, ix. As. Res. 259.

⁴ Dicaearchus says, That a King of Assyria, the fourteenth in succession from Ninus, by name Chaldæus, having gathered together the people called Chaldæans, built Babylon upon the Euphrates. Ap. Steph. Byz. Χαλδαιοι. I believe they were all Nins, and all Bels; but here you have the fourteenth.

⁵ Callim. ap. Etym. M. ακμων et vide Simonsæ Rhodii Alam. Antimachus has these lines,

Λεχρεια δε δρεπανω τιμνω απο μηδαι πατρος
Ουρατου Ακμονιδου λασιος Κροτος αντιτιτυκτα.

Plut. Quest. Rom. p. 275.

⁶ Arist. Pol. vii. c. 10.

This is the Second Minos, grandson of Ham the Chief Corybant.

Sesostris⁷ instituted the like in Egypt; but Sesostris is no other than the first and only Universal King and Conqueror, whom the Egyptians (like many other nations) appropriated to themselves; and with more truth, for, among other countries, he was king of Egypt. For the pretended Egyptian conqueror there is no place in history. The man called Theseus and Romulus introduced castes, and he was surely Nimrod. But more of this presently.

In the mystic island Panchæa⁸ [or of the whole Earth], where was the Mount of the Gods, or the Olympus of the Three Tribes, the people were classed in three degrees—Priests, Husbandmen, and Soldiers. Dependent on the Priests were the handicraftsmen, and the Shepherds were classed with the soldiers.

III. That the Cushim did constitute the higher or governing class of mankind may be evinced in various ways. And firstly, and most generally, from its appearing that the Scythian or Cuthic nations are those which have no positive castes or degrees, but are all equally noble. Of this principle Spain affords an example, where the Celts of Biscay, and Goths of Asturia, being unmixed with Moorish blood, are all noble and styled Hidalgo. Of this Cuthic line appear to be the Goths, Teutons, or Germanas, the Chinese, and most of the Orientals professing Buddhism, and, above all, the Free Scythians commonly so called. And here I must, I fear, correct Mr. Faber, who makes the Free Scythians (as distinguished from the Ruling Caste in the mixed nations) the same as the Royal Scythians. But the Royal Scythians were but one tribe of the Free or Proper Scythians, sprung from the YOUNGEST⁹ son of Targitæus or Hercules, son of Iove;

⁷ Arist. Pol. vii. c. 10.

⁸ Diod. Sic. L. v. c. 45.

⁹ Herod. iv. c. 5. c. 10.

which youngest son was named Colaxais or Scytha. The river Gerrhus divided the Royal Scythæ¹⁰ from the Scythæ Nomades. They were the posterity of Nimrod.

The word Cush, or at least many that plainly derive from it, denotes a priest, in six or seven languages of most remote and distinct countries, as Mr. Faber observes¹¹. It may be added, that the profession of the Sword, in the sacred books of the Jains, is termed Asi¹², the name of the Cuthæan or Gothic Gods; and that the appellation of those who followed that profession is Cush-Atri, the later being a title of that patriarch. They were also called Raja-Poots, that is, the Family of King Buddha.

I have observed another curious confirmation of this truth in a passage otherwise quite inexplicable. Dictys of Crete¹³, or rather the Roman author falsely so called, declares that the assembled Greeks when they went against Ilion hired SCYTHIANS as leaders of their expedition. The Supremacy of the Cushim is strongly marked in a place of Isaiah, where he calls them, for their habits of war, hunting, and pasturage, "the inhabitants of the desert;" and opposes them to the Chaldees, or Nahorid Shemites¹⁴. Behold the LAND of the CHALDEES! This people were of no account. [THE ASSYRIAN founded it for the inhabitants of the desert, THEY raised the watch-towers, they set up the palaces thereof.] This people [the Chaldees] has reduced her [Sidon] to a ruin¹⁵. These Chaldees were the chief population of Babylonia after the confusion of Babel, and the most favoured subjects of the great Nebuchadnezzar. Their dialect of Hebrew is used by Daniel and other Holy writers.

¹⁰ Herod. vii. c. 56.

¹¹ O. P. I. vol. iii. p. 495.

¹² As. Res. ubi supra.

¹³ L. 2. c. 10.

¹⁴ These Chaldees are very justly termed by Pausanias "the Hebrews above or beyond Palæstine," among whom the Babylonian Sibyll resided. Paus. Phoc. L. x. c. 12.

¹⁵ Isai. c. xxiii. v. 13. Lowth, 57.

IV. It has been observed that there are not more than three real classes, whatever number of arbitrary subdivisions might be made. The Highest Caste might be subdivided into Three parts, the Royal Family, who were the Chief Priests and Generals in Chief; the Priesthood; and the Military. The lowest might split into all the variety of mechanical arts, or *τεχναι βαναυσαι*. And in some countries an inclination might prevail to push the system further, and establish hereditary guilds, or companies of trades.

In the histories of Theseus and Romulus we are struck with finding Three Tribes, and Three Castes; and probably the Original institution had some connexion with the division of men into three families. But I am unable to carry the remark further; or to shew what pursuits were principally followed by those three several tribes before the breaking up of the monarchy.

It may be thought that there can be, essentially, but two divisions, the rulers and the ruled. But in many Societies Husbandry was regarded with honour. Among the Romans a Patrician hero was proud of the plough, and in the Homeric age we read of a *Διός Συβωτης*, which epithet belongs to the Noble race, and among others to the Pelasgi. And as husbandry was a business open to the inferior degrees of people, an approximation might thus take place, and a middle rank grow up.

V. It is however to be considered, that some modification of this system prevailed even among Scythian peoples. Among those who had similar distinctions Herodotus mentions *Θρηκας και Σκυθας*¹⁶, which last word, in the Greek of his day; exclusively means the Free Scythians. The Romans had forms closely resembling the system we speak of, although I conceive that people to have been of Scythian origin; and we find it in Greece, of which the inhabitants were certainly Pe-

¹⁶ L. 2. c. 167.

laagi, mixed afterwards with other families of Ham from Canaan and Egypt.

The Royal or Nimrodian party consisted not only of the aspiring family of Cush, but of all the volunteers who flocked to the Asylum, and joined the adventurous banners of the Hunter. In a system dictated by pride and supported by superstition, these would not readily be admitted to an equality with the Heliadæ, Gods, or Sons of Cush. Yet to invite them, with no offers of reward or privilege, would be absurd; and hence may have originated an order of Equites, being an intermediate rank given to the *μεροικας* or refugees.

But it is observable that certain similitudes, or methods of conformity, were delightful to the minds of men in those days; of which we have a striking instance, in the fact, that, Nimrod when compelled to go out from Shinar, founded a Triad of cities, governed by one vast Metropolis, in a form precisely answering to the original establishment in Shinar; although the circumstances which gave rise to the first Tetrapolis were, as it will be seen, no longer applicable. I believe that he likewise introduced among the body of his own peculiar people a system of degrees formally similar to, though vitally distinct from, that of the mixed tribes. There was an hierarchy even among the Gods, and Positive Equality could never please such a systematic head as his. These distinctions, not unlike those of our own country, were variable, and persons of inferior degree elevated to them as occasion might require, without the existence of any incapacity or essential disparagement. So did the feudal system exist among the warlike Goths¹⁷, but with all the reality of freedom.

When Theseus¹⁸ divided the people into Eupatridæ, noble; Geomori, landholders, and Demiurgi, handicraftsmen, [of whom the first took cognizance of things sacred, and furnished magistrates, and expounded Law and Religion to the

¹⁷ See Pinkerton upon that Nation.

¹⁸ Plut. Thes. c. 24.

other citizens] he established them QUASI EQUAL, the first however exceeding in dignity, the second in use, and the last in number.

Romulus¹⁹ established a body of Senators or Patricians; another of Equites; and the residue were common people. But when more senators were wanted they were inscribed by the Kings or Consuls; and the Knights were enrolled by the Censors according to their property, corresponding therein with the Geomori of Theseus.

One distinction of rank, however, must have been inflexibly hereditary, even among the children of Cush, that of the Royal Family. Agreeably to which we find that the Roman Consuls were for a long time Patricians, and the Athenian archons Eupatridæ.

VI. The drift of all this is to resist the notion that ancient Greece was inhabited by the sons of Japhet, speaking a different language from their rulers. But this absurd notion is in effect contradicted by the very person who maintains it; for he says, "In fact the Scuths, even previous to the dispersion, must, on the principles of feudalism, have been so generally intermixed with the other tribes, that such as were Lords of Japhet would receive the language of Japhet, etc." In so much, that not a soul in the country, high or low, could have spoken the language of Ham. But we have no record of any other language having ever been written or spoken in Greece; and the old dialect of the Ammonian tongue remains in the country to this day, less corrupted than the Latin dialect in Italy. I say we have no record of any other; for the words ascribed by Homer to the Gods are words of that same language; and relate either to some very ancient [perhaps antediluvian] dialect thereof, or to some particular phrases used by the Cushim. As they were the Priests, and

¹⁹ V. Liv. L. 1. etc.

these words mostly relate to religious names²⁰, the latter is perhaps most probable. How can it be true that Greece was peopled with Iapetidæ, and yet, that there neither is nor ever was a language of that people spoken in the country? And this we are to credit, because a man was called Javan, and a certain portion or sect of the Greek people were called Iacones.

VII. If castes were introduced among a race who had formerly enjoyed equality, we should expect to find that the old days of liberty would be commemorated among men; and if Nimrod were the founder of this institution, that such commemoration would relate back to a period anterior to the age in which he lived.

And we do find it accordingly. For, at Rome a festival was held to commemorate the pristine equality of mankind; and this was not a positive equality, but one of Class, being that of the free man and the serf. This ceremony obtained at the feast of Saturn, and was said to have alluded to the equality of the human race in his days. But Saturn was Noah, and his Golden Age was the period between the flood and the great schisms brought about by the sons of Ham²¹, when Mankind dwelt in Peace under the shade of the Patriarchate²². *Και δια τωτο ἀπανταχου κροτος και ὠδη και παιδια, και ἰσοτιμια πασι και δουλοις και ἐλευθεροις εἶδεις γαρ ἐπ' ἐμου δουλος ἦν.* Regni Ejus tempora felicissima feruntur cum propter rerum copiam, tum etiam quod nondum quisquam

²⁰ As Myrina, Briareus, Xanthus, Moly. The last mentioned plant, which they used in their incantments, they deterred the rest of the people from gathering. V. Od. x. v. 305.

²¹ Uranus and Gays, Adam and Eve, presided over the Golden Age of the first world, which happy state was destroyed by Ophion and Eurynome, the Old Serpent and Eve Apostate. Saturn and Rhea, Noah and his Consort, over the second Golden Age, and that was destroyed by Jove, Ammon, or Cham.

²² Luc. Sat. c. 7.

Servitio vel Libertate discriminabatur²³; quæ res intelligi potest, quod Saturnalibus tota æervis licentia permittitur. The age in question was not only one of civil equality, but of uninterrupted peace, wherefore²⁴ Saturnalibus bellum sumere nefas habitum. Cum Latiar²⁵, hoc est Latinarum solemne concipitur, item diebus Saturnaliorum, sed et cum Mundus patet, nefas est prælium sumere; quia, nec Latinarum tempore, quo publicè quondam induciæ inter populum Romanum Latinosque firmatæ sunt, inchoari bellum decebat, nec Saturni festo qui sine ullo tumultû bellico creditur imperasse, etc. This notion was adopted by the Church of Rome, who proclaimed from time to time what was called the Peace of God, and a similar superstition had nearly crushed²⁶ the first efforts of the Asmonæans. A superstition it is; for God has no Peace for men at present, he has brought none into the world, but a sword, of which the last days of the Gentiles will witness the most awful ravages; of Peace, there is but the hope and the final promise. She is the Dove that sits at a distance²⁷, in the clefts of the rock²⁸ and in the secret places of the stairs. Quakers, and other such fanatics, are weak minds, seeking to believe what they wish, instead of making it their duty to believe that which is.

The same rites obtained in Greece, and especially at Athens;

Maxuma pars Graiôm Saturno, et maxumè Athenæ
Conficiunt sacra, quæ Cronia esse iterantur ab illis²⁹;

²³ Macr. L. 1. c. 7. et v. Justin. L. 43. c. 1.

²⁴ Ib. c. 10.

²⁵ Ib. c. 16.

²⁶ V. 1. Macc. c. 2.

²⁷ Ps. 56.

²⁸ Cant. c. 2. v. 14. After the re-establishment of Theocracy, "Nation shall not lift up the sword against Nation; neither shall they learn war any more." Isai. c. 2. Lowth, p. 5.

²⁹ Acc. Ann. ap. Macr. 1. c. 7. v. Hesych. in Voce Κρονια. Baton of Sinope said that the Saturnalia were ἱερῆ ἑλληνικωτατη, and were called in Thessaly the Pelorian feast, ap. Athen. xiv. c. 45. The like were celebrated at Trazen, Crete, and at Babylon under the name of Sacæa. Athen. ib. c. 44.

and the poet adds, that there also the Masters and Slaves supped together, nay, that the masters waited on their slaves.

The Græcian Saturnals were held in June or July; but those of the Romans on the 14th of the Kalends of January, or 17th of December, and lasted one week; *ἕντα*³⁰ *μεν ἡμερῶν ἢ πᾶσα βασιλεια*. Julius Cæsar³¹ carried them back to the fifteenth, and is said to have increased the number of days from one to three, and the remaining days were not in strictness called Saturnalia but Sigillaria, from certain little human figures made of wax and plaister³² which were given on those days. So says Macrobius; but the same writer observes that ancient opinion was in favour of their lasting a week, and cites from a writer of Atellan comedies,

Olim expectata veniunt Septem Saturnalia.

This is worthy of notice; as it seems to correspond with the old mystery of the Mundane Week. A poet [who from his sycophant character had probably access to the archives of state] wrote soon after the completion of the Seventh Century *ab urbe conditâ*,

Ultima Cumæi venit jam carminis ætas—

Jam redit et Virgo, redeunt SATURNIA regna.

The Seventh day was appointed to Israel for their Saturnals, and was dedicated to Seatur or Saturn by our Gothic forefathers; and as that Sabbath is expressly referred to the Seven Periods of Creation, probably the Septem Saturnalia of the Romans have that import. For certainly the Romans, faithful to the theory of cyclic recurrence, gave to the Golden Age of Noah or Saturn certain attributes which belonged to that of Adam or Uranus, especially the living upon sponta-

³⁰ Luc. Sat. c. 2.

³¹ Macr. L. 1. c. 10.

³² Arte ficill. The things with which the modern Romans pelt one another at carnival.

neous fruits without labour. The Seventh Year was given to Israël to commemorate that very circumstance, namely, the holidays of the Earth, before the "ground was cursed," and in that year their HEBREW slaves were set free³³. But on the completion of seven times seven years, that which ensued was set apart for general rejoicing and repose, and to proclaim Liberty³⁴ throughout ALL THE LAND. These commemorations were not alone to keep alive the remembrance of past blessings, but the hope of the Future also, and to preach the acceptable year of the Lord.

The Saturnals beginning the 17th and ending after the 23d of December, seem closely to coincide with the sports of Yule, in the course of which the Church of Rome found it expedient to celebrate the Nativity of our Saviour; an event which we know from the *Pollio* of Virgil was closely connected in the Ideas of the heathens with the paradisaical reign of Saturn, and not without just reason, and ample warrant of Scripture to the same effect. The *Κρονια δωρα*³⁵ of the Greeks are our Christmas presents; and the Yule-dough³⁶, or little human images of paste, which our ancestors were wont to distribute on that occasion, are the same as the *Oscilla*, or *Sigilla*³⁷, after which the Saturnals were named *Sigillaria*, and which were symbols of Piacular Human Sacrifice. The God Yule or Ioul, or at least the first who bore that title, was Saturn; meaning the Son, or Seed of the Woman. For Saturn I believe was named from the promised Seed, and the word may be analysed thus, Sat-Our-In, The Seed, the Glory, the Son, and the name Sat-Ur-Ninus brings us still more nearly to the filial title of the First King. Sat-Ur is used to mean full-fed, for the drift of which I refer the reader to what I have elsewhere said concerning the Wealthy or All-

³³ Ex. xxi. v. 2.

³⁴ Lev. xxv. v. 10.

³⁵ Luc. Cronosol. c. 15, 16.

³⁶ Brand. Pop. Ant. p. 180.

³⁷ Macrob. L. 1. c. xi.

Devouring power; a saturando Saturnus dictus³⁸. To fetch his name from Sowing in husbandry seems very absurd, when the peculiar boast of his reign, as given to us by the poets, was the absence of that labour. Men lived either upon fruits or *ἀκροθύα*, or upon spontaneous crops.

Arbuteos fructus montanaque fraga legebant³⁹
 Cornaque et in duris hærentia mora rubetis
 Et, quæ deciderant patulâ Jovis arbore, glandes;
 Mox etiam fruges tellus INARATA ferebat.

But⁴⁰,

Postquam Saturno tenebrosa in Tartara misso
 Sub Jove mundus erat
 Semina tum PRIMUM longis Cerealia sulcis
 Obruta sunt.

That is, when Noah [considered as Adam] was expelled by Ham [considered in the joint light of Satan and Cain] tillage began, and Sweat became the price of Food. The Name, which indeed comes a satù, means the Seed, not the Sower; and the etymology, *παρα την Σαβην*⁴¹, quæ membrum virile declarat, is to the same effect, but worded in the spirit of the Ithyphallic Apostacy in the Tent. The title Sat-Our or Sat-ür was given to many, and corresponded with the notion upon which all the Gods or Demigods, Avatars, or Avantaras, were formed. The Satyrs were compounded of the Man and the obscene Ammonian Goat. We read in a curious tract of uncertain age⁴², Saturni dicuntur familiarum nobilium regum qui urbes condiderunt, senissimi. And this agrees well with the doctrine, that there were three Ninusses⁴³ at the head of the three Assyrian dynasties. Indeed, it may be doubted if

³⁸ Fulg. Myth. L. 1. c. 2.

³⁹ Ov. Met. L. 1. v. 104. v. Plat. Dial. Polit. p. 35. vol. 6. Bip.

⁴⁰ Ib. v. 123, etc.

⁴¹ Macrob. L. 1. c. 8.

⁴² Xenoph. de Æquiv. Antw. 1552. p. 8.

⁴³ O. P. I. vol. iii. L. vi. c. 2.

the title did not belong to every Scythian king of Ashur-Niniveh, as one of similar import does to the rulers of Thibet; for the famous Sardanapalus, the LAST prince of the second dynasty, was so called by the poet Phoenix of Colophon,

Ἄνηρ Νίνος τις ἐγενετ' ὡς ἔγω κλυω⁴⁴
Ἀσσυριος, etc.

But certainly Annius of Viterbo, who published this tract, never thought of any such thing.

That Saturn was the first Ioul appears farther from this, that the Cronian feast of the Greeks was held in that month of the year which the Romans dedicated to

Julius, a magno deductum nomen IULO.

The Latin poet, ignorant of Greek orthography, confuses the name with that, Whilus,

Ilus erat dum res stetit Ilia regno.

It is not very clear why this month was selected, but I believe the College of Priests knew that the Quintile month was sacred to Yule. This month was the First of the Year with the Athenians, so that it would seem that the End and Renewal of time was generally chosen for the holiday of Yule or Saturn. As the Romans named the fifth month of their old year after Yule, so did our forefathers style the first day of August, the Yule of August⁴⁵, and Lamb-Mass; which is equivalent to Christmas.

The Heathens celebrated the Yule or Cronia⁴⁶ "with jest and folly, drinking, shouting, playing, diceing, naming kings, feasting of slaves, singing naked, violent plaudits, and being chucked head foremost into cold water with their faces blacked." In these edifying sports we may discover our

⁴⁴ Ap. Athen. L. 12. c. 40.

⁴⁵ Brand. pop. Ant. App. p. 403.

⁴⁶ Luc. Sat. c. 2. ἐν Σατοργαλιῶσι λέλογκαι βασιλευς. Arr. Diss. Epict. L. I. c. 25. s. 8.

Christmas gambols, Mumming, Twelfth-night Kings, and Lords of Misrule. And it seems as if the rulers of the people, while they tolerated the yearly celebration of Nöetic freedom, rather encouraged the turning of it into all excess and disorder, so as to exhibit the ancient purity as an object of loathing and ridicule, rather than a delightful reminiscence coupled with hope. Not so the Divine Lawgiver when he instituted his jubilee.

VIII. A few more words upon Castes. The highest caste, or at least the most revered portion thereof, was the sacerdotal. This seems, like most of the pagan institutes, to be a corruption of one that really came from God. Jehovah was called the God of Shem, and was said to dwell in his tents; whereby the priestly functions would seem to be given, in general words, to his posterity; as it afterwards was in more strict terms to the family of his remote descendant Aaron. Indeed, before that limitation of the general promise had taken place, another had by some means become known among men, that, by which it was confined to the offspring of Heber. For, when Abraham sojourned in the land of Canaan, there was, among the usurpers of that sacred territory, a Pentapolis, or league of five states [Hebrews ⁴⁷, as I conjecture, of the line

⁴⁷ Joktan was the younger brother of Peleg: now, it is written, "And thine Elder sister is Samaria; and thy Younger sister is Sodom and her daughters." Ez. c. xvi. v. 46. Of the two lines of Pelagian Hebrews, that of Ephraim-Joseph was elder than that of Judah: but Sodom and her four daughters, being of the blood of Joktan, were younger than either. The garden of Eden has disappeared, and the place of its site is occupied by the lake of Van; and Sodom, with three of her dependent cities was submerged in the Mare Mortuum, of which event, and not as drivellers have imagined of the Great Flood, Pliny speaks, saying, *Joppe Phœnicum antiquer terrarum inundatione; but the Vale of Sodom is a type of the Garden of the Lord*, Gen. c. xiii. v. 10. Now, Paradise shall be restored in the new earth after the millenium, Rev. c. xxii. v. 2: and so likewise, before it, when the Lord comes to restore both Israel and Judah, the cities of Sodom shall be recalled from the pit in which they are now submerged. Ezek. c. xvi. v. 53, 55, 61. The rebellious apostates who were swallowed up with Paradise in

of Joktan], who seem to have joined the Rephaim of Basan, and other tribes of Cushim; in revolting against the Kings of Iran. It seems probable to me that they construed, or affected to construe, the promises made to "Shem, the father of all the sons of Eber," in their own favour, and vindicated to themselves a right to that land which was set apart for the Lord's inheritance. No other way can I account for the very extraordinary name of Shem-Eber, King of Zeboiim. They were right in resisting the claim of the kings of Iran, and upholding those of Shem and Heber; and to that [though their own claim was false] they perhaps owed the powerful assistance of Abraham and his allies. The same conviction, that Jehovah of Shem-Eber was to be born out of the Pentapolis of the Vale of Jordan, and the fear of its becoming entirely frustrate by the destruction thereof, was also the exciting cause to the incest of the children of Lot. This is more likely, than that they should have mistaken the deluge of the vale of Siddim for an universal one, and entirely forgotten the oath which God had sworn by Iris and the Waters of Styx. To the issue of these illicit embraces were given the names Ammon and Moab, both of which are, I believe, divine appellations.

Afterwards the priesthood became heritable in the house of Levi, and the High-priesthood in that of Aaron. These were the Brahmen caste to the nation of Jacob.

But God has promised that, when all the world is happily reunited under Theocratic sway, he will make the whole people of Israel be to the world what the House of Levi was

the Flood, the people of the four cities of Sodom, and the congregation of Corah, seem to be the body of these who never died, but went down ALIVE into Hades or the Pit, and were delivered into chains of darkness to be reserved unto judgment, Numb. xvi. v. 33. 2 Pet. c. ii. v. 4, 5, 6; and among these subterraneous communities there are no doubt many Christians, because Jesus preached to them when he went down into the Pit, 1 Pet. c. iii. v. 19, 20, and then were the words of the poet accomplished, "They that sit in the Land of the Shadow of Death, upon them hath the light shined." Isai. c. ix. v. 2.

to that people, "a kingdom of Priests⁴⁸, and an holy nation;" and for that end saith, "I will sow them among the people, and they shall remember me in far countries." It seems indeed that this shall be as a compensation for their present Spartan or disseminated condition; "Ye shall be named the priests of the Lord⁴⁹; men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall receive double, and for confusion ye shall rejoice in their portion. Therefore in their land ye shall possess the double. Everlasting joy shall be unto you." And again, "Ye are a chosen generation, a royal priesthood⁵⁰, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into this marvellous light."

So that we find that the False Messiah, in giving the priesthood to his own family, the house of Cush, and sowing them among the people, did but follow the declared policy of the True, who has made the family in which he was born, the Priests of the world; and here again we find an heresy, or wresting aside of the Truth, in the stead of mere fabrication.

⁴⁸ Exod. c. xix. v. 6.

⁴⁹ Isai. lxi. vss. 6, 7. Lowth.

⁵⁰ I Peter, c. ii. v. 9.

BA-BEL.

I. THIS City was famous for its Temple and Pyramid, the latter of which appears to have been distinguished by the appellation of Tower, Taur, Tor, and Tur. And some have amused themselves with seeking whether a Bull be named after such an High Place, or the Tower after the Bull. But all this is beside the truth: the short of the matter is, that they are co-derivatives, or rather they are one word, T'Aour, The Sacred Fire. The Bull, Cherub, or Corybas, was the graven symbol of God, whose manifest and real presence was the Glory; and the Tower, was the Hill of God upon which it did shine, or the Fabric, imitative thereof, whereupon the people kept alive and worshipped the vestal fire;

———— erat ardua Turris ¹,
Arce Focus summâ.

“Go to, said the People, let us build us a City, and a Tower, whose top may reach unto Heaven. And let us make us a name, lest we be scattered abroad upon the face of the whole earth ².”

“In the beginning Elohim made the essence of the Earth and the essence of the Two Heavens ³.” There were two heavens, the invisible or spiritual, which the eye never saw, and the heart of a man cannot conceive; and the visible, con-

¹ Ov. Met. L. xl.

² Gen. c. xi. v. 4.

³ Gen. c. i. v. 1. Schimmelpenninck Bibl. F. vol. i. p. 10.

sisting of the planetary spheres, the empyræan or elastic firmament, and the Icy or Crystalline sphere, where the waters above the firmament and beyond the solar heat are suspended in radiant globes. The invisible Heaven is near akin to that awful being which we call Space, which Holy Writ describes as the fluid and void essence of creation, and which the Nations regarded as the First Mother of things. This same, is no other than the capacious and all-comprehending attribute of Him, by Whom and in Whom are all things. But to these was a Third, improperly so called, and by way of metaphor, namely, the Terrestrial Heaven. This was the Garden of Delight which God planted, wherein He walked and conversed with our first parents, and where [in the sides of the north] stood the Mount of God, the seat of his Presence. And to the eastern gate whereof the Presence was afterwards removed and placed before the Cherubim. This garden *κατα γαϊα καλυψε* when the Lord "broke up his appointed place," but he has promised to bring it back as a dwelling-place for the just. Hence the vulgar expression of going to HEAVEN, and all the confusion of ideas that have arisen from it. That Garden or Elysium is now in Hades, and has been there ever since the flood, and we know that it was visited by Jesus and his friend the penitent thief: This day, said the Lord, thou shalt be with me in the Royal Pleasure-Garden.

This last mentioned Heaven was the Olympus of heathendom, which Homer has celebrated in verse, which will last as long as the Sun and the Moon shine,

Ὀλλυμπεν ἴδι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
 Ἐμμεναι' ἐτ' ἀνεμοῖσι τινασσεται, ἔτε ποτ' ὄμβρω
 Δνεεται ἔτε χίων ἐπιπλιναται ἄλλα μαλ' αἰθήρη
 Πιπταται ἀννεφελος, λευκὴ δ' ἐπιδρομεν αἰγλή
 Τῷ ἐνὶ τερπονταὶ μακαρες θεοὶ ἡματα πάντα⁴.

⁴ Od. vi. v. 41, etc.

Olympus, where aye fixt the Immortals dwell
 And storms have never bluster'd, rains ne'er fell,
 Nor fleecy snows were sprinkled, but serene
 Float cloudless airs, and splendours ever sheen.
 There the blest Gods shall Be, Are, and have Been.

And such exactly is the Elysian plain promised to Menelaus⁶.

It is now most amply certified that the sacred hills of the heathens, and the pyramids of Babel, Memphis, and other places, were imitations of this HILL OF HEAVEN. That indeed had subsided into the bosom of the Armenian lake, but was confounded or identified with the neighbouring Hill of Ararat, for several reasons, besides their vicinity. 1st, Both belonged to a common father of mankind, at the beginning of a world. 2dly, Both were Mounts of Salvation or Divine favour. 3dly, Both were Hills of the TREE; the one of the real tree of Life; the other of its type, the tree of Peace and Unction. 4thly, and mainly, because both were seats of the Cherubim, and the Glorious Presence; the one, of that which stood at the Gate; the other, of that which dwelt in the house of Noah and tabernacle of Shem. When the people, in a spirit of rebellion, departed from the Second Mount of the Lord, and from Jehovah of Shem, their first business was to establish succedaneous high-places, where the Magic or Vestal flame might proclaim the presence of their impostor Gods; and for this end they consecrated mountains where the face of the country afforded them; but where it offered a dead flat, neither zeal, magnanimity, wealth, nor mechanic art were wanting to them, in order to make mountains on the plain. They piled rock upon rock, lifting up the hugest masses of granite, until the summit was a fit heaven for the indwelling of their Gods,

⁶ Od. iv. v. 566, etc.

ἢ Ὀυρανὸς ἀμείωνος ἐστίν.

They proposed that the top should be "unto heaven," that is, that it should be of sufficing height to serve for an heaven or sanctuary. They did NOT mean that the top should reach to the firmament; nor did they mean that it should surmount the highwater mark of the deluge. For they were men of vast sagacity and genius; civilized, but exempt from some of the ills of degenerate refinement; and if they were more sinful than us, they were also more sinned against by that adverse power, whose arm was not then shortened as it now is. But had they meant any of these meanings, they would have been greater madmen or ideots than some expounders of scripture; they must have been a far sillier race, than that of the doctissimi and clarissimi. FAR SILLIER, I say, for such men, though capable of imputing these things to others, would not be capable of doing them themselves. They would feel the impossibility of building such a tower upon the summit of any hill, excepting such as are too high for the architect or almost any man to climb: much more in the low irriguous plain of Shinar. They would feel the hopelessness of building one that should reach "to the Earth," that is, to the summits of the Earth, much more "to the skies."

Such were the dreams of Commentators ⁶ some time back; but their race is extinct now, and such folly will not revive. Diodorus relates ⁷, that on the summit of this temple there were images of Jupiter, Juno, and Rhea. And the Latin author called Xenophon ⁸ records an inscription of Semiramis, Columnan, Templum, Statuam, Jovi Belo Socero, et Matri Rheæ, IN HOC OLYMPO Semiramis dicavi. This it is said she "in columnâ Nino excidit;" an error of the writer, as neither she nor her party ever had any thing to say to the City Ninus,

⁶ V. Verstegan Orig. of Nations, p. 4. Sulpicius Severus, etc. etc.

⁷ L. 2. c. 9.

⁸ De Æquiv. p. 12.

until the time of its destruction by her very remote successor Nebuchadnezzar. But Ninus probably here means the "Busta Nini," or stupendous tomb of Ninus, said to be erected by her. This is said by Diodorus [I believe very erroneously] to have been at Nineveh, which he also misplaces on the Euphrates. But Ovid gives a juster account of the Bustum of Ninus, which he places at Babylon, in his Pyramus and Thisbe, who

Conveniunt ad Busta Nini.

This bust was nothing but the Pyramid of Babel, at which the Ammonian Fire-King and the Dove commenced an intercourse, which proved disastrous to both. The pyramid was the mystic *σωρος*, tomb or barrow, and *σοφος*, coffin of Noah; the *Ταφ-Όσιρις*, representing the Ark which was esteemed, and justly, a symbol of the burial and resurrection of the Son; and it was also the literal tomb of Ham, whose remains were brought thither. This mistake of the tomb of King Ninus for the city Ninus is no doubt what has led some to imagine that the latter was built upon the Euphrates.

Olympus is synonymous with Belus⁹; and either of this artificial Olympus, or its real antitype, Homer speaks in relating the expulsion of Vulcan and others, whom Jove

Πῖψε ποδος τεταγων ἀπο Βηλς Δεσπεσιου¹⁰.

As Mount Belus was a place of sacrifice, and a type of Heaven, so Quintus of Smyrna does, by a daring inversion, term the firmament itself the starry sacrificial Bel¹¹,

⁹ Etym. M. in Βηλος.

¹⁰ IL. I. v. 591. It is idle for any one, now-a-days, to pretend to say what ποδος τεταγων means. The destruction of Tubal Cain and the Nephilim in a desperate attempt upon Paradise, immediately before the flood, is probably spoken of.

¹¹ L. 13. v. 483.

Ἄργειοι δ' ἀνά ρασι κυδοιμεον, ἦντ' ἀήται
 Λαῖροι ἀπειρονα ποντον ὄρινομενοι κλονεσιν
 Ὅπποτ' ἀρ' ἀντιπερηθε δυσαιος Ἄρκυροιο
 Βηλον ἐς ἀξεροεντα θυτηριον ἀντελλησι ;

from which place, as from Isaiah, chap. xiv. verse 13¹², we may infer that the Temple had in some part of its adornment a representation of the stars.

The Paradise of Pindar was the Armenian Mount, which Pagan tradition gave out to have remained unsubmerged, in an insular form, during the flood. For he describes it as an island, fanned by the breezes of Oceanus, after Homer, who says of Elysium,

Ἄλλ' αἰεὶ Ζεφυροιο λιγυπνειοντας ἀήτας¹³
 Ὀκεανος ἀνήσιν ἀναψυχειν ἀνδρωπης.

But yet he names it the tower of Saturn. To this Heaven-Tower the righteous, after three several probations, are permitted to ascend :

Ὅσοι δ' ἐτολμασαν ἐς τρεις¹⁴
 Ἐκατερωθι μειναντες.
 Ἄπο πανπαν ἀδικων ἔχειν
 Ψυχαν, ἐτειλαν ΔΙΟΣ ὈΔΟΝ
 Παρα ΚΡΟΝΟΥ ΤΥΡΣΙΝ.

In this famous passage of antique theology, which its author describes as φωναῖν συνετοισιν, ἐς δὲ το παν Ἐρμηνεων χαπιζον, we see somewhat of the relative ranks of the two great deities. The Tower of Heaven appertained to Saturn, the

Ποσις δ παντων Ρεας
 Ὑπερτατον ἐχοισας θρονον,

¹² And see Hom. Π. xviii. v. 370.

¹³ Od. iv. v. 567.

¹⁴ Pind. Ob. ii. v. 128.

and her image, in fact, was upon the tower; but the way of salvation was Ham's way. Here may be remarked the conformity of the Church of Babel with that of God. "For the Father judgeth no man, but hath committed all judgment to the Son ¹⁵." "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him ¹⁶." Of this Ὁδός, or Way, much was thought in the Gentile lore, as also in holy prophecy. "I am the *ἄγω εἰμι ἡ* ὉΔΟΣ, the truth and the life; no man cometh unto the Father except *BY ME* ¹⁷." "And an High-way shall be there, and a Way, and it shall be called the *WAY* of Holiness. The unclean shall not pass over it ¹⁸." As the flood broke out at Paradise in Armenia, and as Four Rivers flowed out of that Garden, Euphrates, Tigris, and two others, there were said to be four rivers in Hades ¹⁹. Of these, Styx or Oceanus was

¹⁵ John, c. v. v. 22.

¹⁶ Matth. xi. v. 27.

¹⁷ John, c. xiv. v. 6.

¹⁸ Isai. c. xxxv. v. 8.

¹⁹ It is specified, where so little is specified, that Four Rivers flowed out of the Pleasure Garden. Nothing was there written to indulge the curiosity of rabbis, but only to inculcate the truth, or else hold out beacons whereby to eschew falsehood; and this last end was compassed by furnishing a key to the Gentile fables. This passage explains the four rivers of Hades: but does it not explain some other matters? As Shinar was a second Eden, and Babel or Bel a second garden of Eden, did not the imitators, who spared no expense, manage to have that indispensable adjunct of Paradise the Four Rivers? They did. "Cuth was king of the territory of Babel, and resided in Erac. Know that the River which he dug, and which is still flowing, is Cutha, and the king was named after it." Tabari, Persa ap. Hyde de Pers. Rel. c. ii. p. 40. "Cutha was the name of *FOUR RIVERS*, and also of *Three Places*, in Erac in the land of Babel, which were once destroyed by Fire: but *OTHERS* were *PRODUCED*." In other words, Paradise with its Four Sources was destroyed in the igneous eruption of the flood [therefore said to have burst forth from the Oven of the Woman Zala-Cupha, a sort of Nemesis, near to Noah's Mons Illustis or Glorious Mountain. Liber Pharih. Sur. Persic. Hyde, c. 10. p. 171.] and Cush king of Babel in Shinar made other Four in place of them. Saphioddin Lex. Geogr. Arab. Hyde, c. 2. p. 39. "It was Nimrod the Giant who dug certain Rivers in Al Irac which he conducted out of Euphrates; and the Cutha which is on the way to

the most famous, which was the Euphrates or Cham-Ander, and the Stygian waters signify those of the flood in general, which must be passed in order to reach the Paradise now buried in their abyss.

Of this infernal stream, the Ganges, the Nile, the Tyber, and the sacred rivers of each country were local types. A bridge, therefore, was a way over the waters of death, and the care of bridges was therefore entrusted to the priests, who were called Pontifices. It was on bridges that Salmoneus drove his chariots, imitative of thunder.

This mediating deity, or Way to Olympus, seems to have been called Hesus among the Teutones, of which appellation I know no mention, but in that fine place of Lucan, where it seems that his way was by bloody expiation,

Cupha, is said to be one of them." Ahmed ibn Jusuf. Hyde, c. 2. p. 73. Besides this Arabic and Persic evidence of the very fact, there is abundance of mythic tradition among other tribes. The following is a faithful copy of the history, as in Saphioddin. The gods dried up the rivers and fountains of Argos, *Θεοὶ Σίταν Ἄργος ἀνυδροῦν* Strabo, L. 8. p. 539; but king Danaus [hereinafter shewn to be Cush, V. Ilias or Peleg.] supplied them with fresh streams, and invented Hydraulics, *Ἄργος ἀνυδροῦν ἰὸν Δαναὸς ποιῆσαι ἱνυδροῦν*. Strabo, L. i. p. 35. Oxon. It is said that Neptune [the flood] destroyed the old rivers, because Inachus or Phoroneus [meaning, in this instance, the Lamechid leader of the Titanes or Nephilim] asserted to Minerva or Juno the possession of Argos; that is, he claimed the prohibited Garden for his sister Naamah the inheritrix and Avatar of Eva the Great Mother. V. Apollod. L. 2. c. 1. § 4. and Paus. Corinth. c. 15. § 5. Bhagi-Ratha fetched the Ganges and led it to the sea through seven channels: and Hercules did as much for the Nile at the command of Osiris. V. Wilford, Sacred Isles. A. R. vol. viii. p. 296. It was contrived thus: the Cushim could not make four rivers have their source in Shinar, but they could insulate that country by placing it between four rivers: these were the artificial Nahar-Malch or royal canal from Euphrates into Tigris, forming the base of the triangle of Shinar to the north: the Euphrates and Tigris, its sides, to the East and West: and to the south at its vertex the Pasitigris made by the artificial adunation of the two last. Thus was Mesopotamia enclosed: and people have wantonly transferred this arrangement of rivers to Paradise in defiance of the words of Scripture. I believe the Pasitigris is the Cutha mentioned above by ibn Jusuf as being the way to Cufa, which is near Bal-ora.

Theutates, horrensque feris altaribus Hesus
Et Taranis Scythicæ non mitior ara Dianæ.

He was the Hermes Diactor, or Pompeian Mercury, whose office was *πειπειν τας ψυχας*. The Germans Deorum maximè Mercurium colunt, cui certis diebus humanis quoque hostiis citare fas habent²⁰.

There was a famous author of the most remote antiquity, of whom a very curious poem has been handed down to us, by name, or rather title, Hesi-Hodus, or Hesus the Way. Many other books of a rambling and mythological nature were published under that title, some portion of which, and especially a Theogony or mythic catalogue in verse, is extant. The Hesi-Ods seem to have been as established a class or sect

²⁰ Tac. Germ. c. ix. Mercurius Theutates, says Livy, and very correctly. He represents the Messenger God in his capacity of Architect or Demiurge, the Theüs Tatta or Twashta, the creating or fabricating power of the Brahmens, the Theük, or God of Science of the Egyptians. One of the Gnostic Antichrists of the first century called himself Theudas. Hesus, on the other hand, was the angel God considered as the Saviour, or messenger of expiation, and guide of souls, and his were therefore bloody altars. In addition to these two there was the Messenger of Inspiration, the converting and persuading power, the giver of Oracles and Prophecies; commonly represented by the Eagle or the Dove, his authorised types; and frequently among the Pagans by other birds, especially the hawk, raven, or crow. To these several heads belong; 1st, the Architect Apollo, and Vulcan; 2d, Asclepius or Paieon, the God of healing, and the raiser of the dead; Bacchus, the liberator of souls, *Λυσιος*, *Ἐλευθεριος*, Liber, and Hercules the unbinder of Prometheus. 3d, Prometheus *Πυρφορος*; Hercules Ogmius, to whose tongue the ears of men were chained; the Mercury of Horace's Odes, 1. 10. and 3. 11; the Pythian Apollo, and inspirer of bards, Spiritum Phœbus mihi, etc. To each of these the sect who deemed the Deity androgynous, added female forms. But as in Creation the functions of the goddess were maternal and passive, her character is there less prominent. But the demiurgic Minerva was worshipped in Greece, by the name of Ergana, and she was the contriver of the Douratean Horse. In the second place, Taranis the Tauric or Scythian Diana is famous enough; the name Taranis does not, within my knowledge, occur but in Lucan, and Cluverius de Germ. Ant. has strangely taken it for a male name, in defiance of the syntax of Lucan's verse. Female expiation was also common, as we read of the daughters of Orion, Agamemnon, Cresphontes, Aristodemus, Laomedon, Cephæus, etc. In the third place, are the Sibyl Diana, the Goddess Suada, etc.

of poets as the Hom-Eers, and a sort of rivalry to have existed between them. The original Hesiodian bard was certainly cotemporary with the greatest of the Homerites. Testimony is both general, and minute in its details, to that effect; and as he himself most wisely and truly says,

Φημι δ' ἔτις παμπαν ἀπολλυται, ἦν τινα πολλοὶ
 Λαοὶ φημιζέσσι· Θεὸς νυ τις ἔστι καὶ αὐτῆ.

The most learned, very far beyond comparison, of the Romans, avers this fact, but qualifies it with that accuracy which belonged to him, Non dubium est quin Aliquo Tempore Eodem vixerint Homerus et Hesiodus²¹. In truth Hesiod was a younger man by many years; and probably by not less than one hundred, as is said to have been the case²². Hesiod was born in Europe, and wholly unacquainted with navigation, as he declares,

Ὅυτε τι ναυτιλῆς σεσοφισμένος, ἔτε τι νηῶν,
 Ὅυ γὰρ πω ποτε νηυσὶν ἐπέπλεον ἔυρεα ποτόν²³.

But his FATHER came over from Asia, flying from misery and the wrath of Jove,

Κυμὴν Ἄσιολίδα προλιπὼν ἐν νηὶ μελαινῆ,
 Ὅυκ ἀφενὸς φευγὼν, ἔδε πλετόν τε καὶ ὄλξον
 Ἄλλα κακὴν πενήν, τὴν Ζεὺς ἀνδρεσσὶ διδώσι.
 Νασσατο δ' ἀγχ' Ἐλικωνὸς ὄϊζυρῆ ἐνὶ κωμῆ²⁴.

HE was properly coëval with Homer, and was one of those who quitted the kingdom of Asia at the great dispersion. This Hesiod was a wise moralist, and one of the sweetest of the ancient writers, but of a superstitious mind, and fond of

²¹ Varro ap. Aul. Gell. L. 3. c. 11.

²² Porph. ap. Suid. in voce Hesiod.

²³ Op. et D. 647, 8. The ten following lines are a flagrant interpolation.

²⁴ V. 634, 7. v. 638. is a yille intruder.

the most trivial and arbitrary rules. Reading his poem, we may say, "already the mystery of iniquity beginneth to work;" and we do not wonder at the mass of superstitious vanities and idle genealogies collected together by the ensuing Hesiodi. His writings were, however, and probably from their demerits, more palatable than those of the great Homer, who was not ignorant that the ruin and exile of mankind was the result of their own bad passions, and the whole drift of whose writings was to inculcate that truth. At the funeral games of one Amphidamas, king of Chalcis, his poetry was preferred to that of Homer, which victory he celebrated in an inscription upon a tripod dedicated to the Muses; and probably about the same time was deposited at Delphi the famous copy of his poem, graven on tablets of lead, and written in that oldest fashion of the Greek alphabet, called the Cadmian letters. One Panoides king of Chalcis presided at these games, and pronounced the famous judgment, which passed, like that of Midas, into a proverb.

The Anti-Christ Ham, if we may believe the Hellenic sect of his worshippers, required three successive probations in three lives, in order to entitle the just and faithful to their seat in the Olympus of Saturn. To this Plato makes allusion in his Phædrus, saying *τελευτήσαντες δε δη, ὑποπτεροι και ἑλαφροι γεγονοτες*²⁵, *των ΤΡΙΩΝ παλαισµατων των ὡς ἀλγῶως ὈΛΥΜΠΙΟΝΙΚΩΝ ἐν νενικηµασι. Ὅυ µειζον ἀγαθον ἔτε σὺφροσυνη ἀνδρωπινη, ἔτε θεια µανια πορισαι δυνατη ἀνδρωπιω.* From this fable the Spirit of Divine Wrath was named Triodites or Trivia, the *τερ calcanda via Lethi*; and, by a second tripliation, she became *Ἐννοδια*, or the Nine Ways. Three trials were the just measure; but Tantalus for his impiety underwent a fourth,

Ἐχει δ' ἀπαλαµον εἶον
Τῆτον ἐµπεδοµοχθον,

²⁵ Vol. x. ed. Bip. p. 341.

Μετα ΤΡΙΩΝ ΤΕΤΑΡΤΟΝ

Ποιον ⁹⁶.

This doctrine of repeated births and metempsychosis is founded upon the truth declared of old to the children of Adam, that except a man be Born Again he shall not see the kingdom of Heaven. It may therefore be imagined that, in old and orthodox paganism, the way need only be travelled twice; and we find accordingly that the famous Hesi-Od was one of the twice-born,

Χαιρε ΔΙΣ ἠέθησας και ΔΙΣ ταφῆ ἀντιβολήσας
Ἡσιοδ', ἀνδρωποῖς μετρον ἔχων σοφίης ⁹⁷.

The GUIDE had two different ways by which to conduct mankind, the one short and easy, whose gate was yawning to receive them Noctes atque Dies; the other long and steep, and difficult to surmount; to ascend the Mount of God, of course, was up-hill work, and the attempt to climb it by any except the one rugged path, was but the long labour of Æolian Sisyphus.

Τὴν μὲν τοῖς Κακοτήτα και ἰλαδον ἔστιν ἐλεσθαι
Ρηιδίως· ὀλίγη μὲν Ὀδος, μαλα δ' ἐγγυθι ναιει.
Τὴν δ' Ἀρετῆς ἰδρωτα θεοὶ τροπαροῖδεν ἔδηκαν
Ἀθανατοὶ, μακροσ δε και ὄρδιος ὀμιος ἐπ' αὐτήν,
Και τρηχὺς το πρῶτον· ἐπὴν δ' εἰς ἀκρὸν ἰκηαι
Ρηιδιη δὴ πειτα πελει, χαλεπή περ ἔβσα ⁹⁸.

The two Ways, their different conditions, and the ministry of the Diactor God, are yet more finely and fully set forth by one of the sweetest of the Latin poets ⁹⁹,

Hic [in Hades] geminæ æternum portæ, quarum altera DURA
Semper LEGE patens populos regesque receptat,

⁹⁶ Pind. OL 1. v. 97.

⁹⁷ Pindar. ap. Suid. in Hes.

⁹⁸ Op. et. D. 285. et. v. Qu. Sm. V. v. 49.

⁹⁹ Val. Flacc. Arg. 1. v. 833. v. Hor. L. 1. Carm. 10. v. 17.

Ast aliam *TENTARE* nefas et tendere contra,
 Rara et *SPONTE* patet, si quando pectore ductor
 Vulnera nota gerens, galeis præfixa rotisque
 Cui Domus, aut studium mortales pellere curas,
 Culta fides, longè metus atque ignota cupido,
 Seu venit in vittis castâque in veste sacerdos ;
 Quos omnes levibus plantis et lampada quassans
 Progenies Atlantis agit, lucet *VIA* latè
IGNE DEI, donec sylvas et amœna piorum
 Deveniant, camposque ubi Sol totumque per annum
 Durat aprica dies, thiasique chorique virorum
 Carminaque, et quorum populis jam nulla cupido.

The plaintive bitterness of this ending phrase is not surpassed by any thing in Roman verse. But Valerius is forgotten, and lies mouldering on the shelf.

The poet Claudian describes a Mount of Virtue or Paradise³⁰, supposed to be in Cyprus, where the souls of men were not admitted till they had approved themselves worthy :

—————quo non admittitur ales
 Ni probet ante suos Divâ sub iudice cantus.
 Quæ placuit, fruitur ramis ; quæ victa, recedit.

The passage, thus far beautiful, is disfigured by his not knowing where to stop.

II. The Belus, Olympus, or Tower of Saturn, is called by Pindar the Brazen Heaven, and the term is used by him in speaking of Olympia in Elis and the games there ; which same are also compared with the Games of the blessed Hyperboreans, that is to say, the dwellers of Mount Ararat or Ida in the sides of the north, from whence Idæan Hercules³¹ is said to have brought the Olive Tree to the *Κερον λοφος*, or

³⁰ Claud. de Nupt. Hon. et Mar. v. 49 to 64.

³¹ Pind. Ol. 3. v. 25. Paus. L. v. c. 7. §. 4. Pind. Ol. 8. v. 22.

Conical-Hill of Saturn. He saith of the victors in the Pythian games,

Ὁ χαλκεος θρανος ἔπω ἀμειβεται αυτοις³²
 Ὅσαις δε βροτεον ἔθνος
 Ἀγλαΐαις ἀπτομεσθα
 Περαινει προς ἔσχατον
 Πλοον' ναυσι δ', ἔτε πεξος ἔων
 Ἐυροις αν' ἐς Ἐπερσορων ἀγω-
 να θαυμασαν ὄδον.

And this will serve to explain a place in Homer, which some have condemned as fustian, where in describing a battle he says,

σιδηρειος δ' ὄρυμαγδος
 Χαλκεον Ὀυρανον ἰκε δι' ἀιδερος ἀτρυγετοιο.

This would be an extravagant figure if the firmament were intended, and the opposition of the two metals puerile and false. And, moreover, the azure sky has some more resemblance of tempered steel than it has of brass. But the sense is, that the lofty Brazen Palace or Temple on the summit of the Pergamus rang with the turmoil that resounded below. It is true that Homer gives the Gods another residence, not in the Divóm Domus Ilium, but it is one of the same sort, which he probably supposed to exist among the Armenian hills; of this Olympus, Thetis saith,

Και τοτ' ἔπειτα τοι ἔμι Διος ποτι χαλκοβατες δω³³.

These epithets were founded on fact, for Brass was the metal with which both the City and Temple of Bel were principally adorned. Πυλαι περιξ τε τειχεος ἑκατον, ΧΑΛΚΕΑΙ πασαι, saith Herodotus³⁴; and again Διος Βηλε ἱερον Χαλκο-

³² Pyth. x. v. 42.

³³ L. 1. v. 426. et v. L. 18. v. 369, etc.

³⁴ L. 1. c. 181.

πυλῶν³⁵; but though the gates of the Temple were standing in his day, its splendours were cruelly defaced. "I will go before thee, saith the Lord to Cyrus, and make the crooked places straight. I will break in pieces the GATES of BRASS, and cut in sunder the bars of Iron³⁶."

A great value was attached to this metal, and all the most admirable works of the Asi or Eümmelians were wrought therein. Hesiod tells us that the race immediately preceding those who fought at Thebes and Ilion were sprung ἐκ μελιᾶν, and left off vegetable food. They were the Brazen Race. In this passage the two following lines occur,

Τοις δ' ἦν χαλκεα μέν τευχῆ, χαλκεοὶ δὲ τε φοῖβοι
Χαλκῷ δ' ἐργάζοντο μέλας δ' ἔσκε σιδήρος.

This is one of the grossest of the interpolations that disfigure this much abused poem. It is notorious from Homer, that Iron was used at the siege of Ilion; and we know from higher authority, that there were famous iron-works in the days of Tubal Cain, before the Flood. Later writers, such as the author of Phoronis, and those from whom Lucan borrowed, were led to imagine that this age was therefore called Brazen, because it had no iron; and, setting out with that, they ascribed the invention of iron to persons of a later age than the deluge, or even the dispersion. But it may be proved that the Brazen Dynasty were not called so by reason of their brass-works: for in the Vision of the Four Monarchies, the Syrian or Chaldee is Golden, the Persian Silver, the Macedonian Brazen, and the Roman Iron. But did the Macedon kings of Seleucia, Alexandria, etc. work in BRASS? or the Persians in silver? and so forth? The brass is manifestly a type of gradual deterioration, and peculiarly marks their character; gaudy and ostentatious, but without dignity or greatness; and yet wanting the rough and useful energies

³⁵ L. 1. c. 179.

³⁶ Isai. c. 45. v. 2.

of their iron successors. And such was the earlier quaternion of human affairs; Golden, in the true patriarchate; Silver, in the hæretical or Chamo-Cuthean patriarchate, when justice still flourished under the *Ἄιδου βασιλευς*; Brazen, in the days of the Nimrodian Tyranny, when Justice and Sterling worth were no more, but splendour abounded. Iron, in the days that followed the Confusion, or in the earlier part of the times of the Gentiles, when want, and misery, and danger, were the alternate causes and consequences of war, and rapine, and savage discord. It may be added; that the contracted form of *τευχέα* is very suspicious. Rejecting the passage, however, it is still an old and striking memorial of the nature of their works; and although Hesiod did not call them Brazen on that account, he was doubtless not sorry to observe the double propriety of the term. From this race of men which

CÆLUM IPSUM petiit stultitiâ,

I conceive that Impudence came to be metaphorically called Brass.

The word *Cuperus* is of such rare use, that we must understand *æs* and *χαλλος*; to signify as well the pure metal, as that which is made with the admixture of Zinc³⁷. But in ornamental work the latter must be understood of preference. The metallurgy of Babel is an obscure topic, and contains the vestiges of some arts which were never recovered into use, after the confusion of that Metropolis. A compound of gold and silver was used, called *electrum*³⁸: I have seen some Greek coins of this mixture, but it seems imperfectly made, and is not pleasing to the eye. Another metal more famous, and more obscure as to its nature, is the *Orei-chalc*, written sometimes by the Latins (but improperly) *aurichalc*, which was accounted valuable enough for the ear-rings of Venus,

³⁷ The ore of this metal was called *Cadmius Lapis*, with reference to the brazen age. Homer mentions red brass, which perhaps is copper.

³⁸ Hom. Od. 4, 73.

ἐν δὲ τριητοσί λαβοῖσι
 Ἄνθεμ' ὄρειχαλκῳ χρυσοῖο τε τιμητέος³⁹.

Some writers pretend that it was a white metal⁴⁰, but others of grave authority have even doubted if there were such a thing in the world. The following is from the Scholiast of Apollonius⁴¹; "Oreihalc is a sort of brass, named from one Oreius its inventor. But Aristotle, in his book upon Sacred Rites, says there is no such name, nor any such kind of metal. But some, he says, think that Oreihalc is spoken of, but hath no existence. But this is a thing somewhat rashly given out; for the more curious enquirers say that it does exist. Stesichorus and Bacchylides mention it; and Aristophanes the grammarian speaks to the same effect. Others say it is the name of a Sculptor, such as Socrates and Theopompus." In this Aristotle follows his Master, who says of it⁴², *καὶ τὸ νῦν ὀνομαζόμενον, τότε δὲ [in Atlantis, before the flood] πλεονὸν ὀνομασθῆναι τὸ γένος, ἐκ γῆς ὄρυσσόμενον κατὰ τόπους πολλὰς τῆς νῆσος; πλὴν χρυσοῦ τιμιωτάτου ἐν τοῖς τότε ὄν.* And John Philoponus⁴³, agrees that it is a metal ἢ νῦν ἐκ ἐυρισκεται. After all this, we can find no difficulty in disposing of Strabo's story, that Oreihalc was manufactured at Andeira, in Phrygia⁴⁴. This is merely a local legend; that ancient city had, like Athens, its Chalceum and its Vulcanian or Cyclopean traditions. Plato's account, obtained from Egypt, is the most likely as well as the most authoritative, that it was a portion of antediluvian splendour never recovered by the sons of Noah. If so it was a work of art, and not a simple metal; and if that art was not understood

³⁹ Hom. H. Ven. 2. v. 8.

⁴⁰ Sch. in Sc. Herc. v. 122. Virg. L. 12. v. 87.

⁴¹ In Argon. L. iv. v. 973.

⁴² Plat. Crit. p. 51.

⁴³ Ap. Sch. in Sc. Herc. v. 122.

⁴⁴ The Periplus of the Erythraean Sea reckons Oreihalc among the exports of Æthiopia.

by any of the Eight, they could only have so much of it as was to be found among the ruins of the old world.

A third compound, no less remarkable, but of authenticated existence, was that called Corinthian Brass, compounded, as we are told, of copper, gold, and silver. This wonderful compound was prized above all other rarities by the Roman Virtuosi, and was certainly called from the great Interamnian Acrocorinth, or *Διος Κορινθος*, of which more in another place. Credulity has gone the enormous length of believing that this metal, so highly treasured,

Quo vafer ille pedes lavisset Sisyphus ære,

was casually formed by the running together of various metals when Mummius burnt the Isthmian city! The reader, far from believing the fact, will not believe the belief of it, till it is shown to him. *Incendio permixtis*, says Florus, *plurimis stautis atque simulacris, æris auri argentique venæ in commune fluxere* ⁴⁵! Pliny gravely argues from thence, that they cannot be very valuable, because there were no good sculptors after the date of Mummius ⁴⁶. The estimation in which they were held by the countrymen of a Tully, and a Verres, evinces the rare beauty of these antiques; and the verse above cited, though it makes fun of the antiquarians, shows that there was no age too remote or fabulous to be assigned to this metal. The perfect amalgamation of three metals must be a work of great art, and it was an art evidently unknown in Europe. It belonged to the ingenuity of the Brazen Age.

We read in the Iliad a most wonderful account of an unequal exchange of golden armour for brazen,

Χρυσέα χαλκείων ἑκατομῶσι ἔννεαβοίων ⁴⁷;

From which it would seem, at first sight, as if the worth of

⁴⁵ Flor. L. 2. c. 15.

⁴⁶ H. N. L. 34. c. 3. et v. L. 9. c. 65. et 37. c. 12.

⁴⁷ L. vi. v. 236.

gold, compared with brass, was about eleven to one, instead of about five hundred to one, as it is now a days. But if the brass here spoken of be the Corinthian, the value of that, with respect to the materials and the great skill displayed in the fusion of them, might approach thus near to that of gold. Some moderns have been pleased to imagine that in Homer's time there was no medium of exchange, and that armour was valued against so many head of oxen. They have read of Babylon, of Niniveh, of Memphis, of Ilion itself and an hundred thousand men employed for ten years in the attack of it, and yet they will believe that these mighty societies had made no advances beyond the rudest form of barter. This is mixt arrogance and imbecility. Glaucus's goldsmith would have been as much surprised as any in London or Paris, to hear

An hundred oxen in his lobby roar ⁴⁸.

Theseus, whom modern credulity has left in quiet possession of Athens, is no other person than Nimrod, and he issued coin bearing the effigy of a Bull, his favourite device, *έκοψε δε νομισμα* ⁴⁹, *ΒΟΥΝ έγχαραξας, η δια τον Μαραθωνιον ταυρον, η δια τον Μινω στρατηγον, η προς γεωργιαν τους πολιτας παρακαλων*. And it is elsewhere recorded as a fact that king Nimrod coined money ⁵⁰. Of these Bulls the Golden ornaments of Diomedea were worth one hundred, and the brazen ones of Glaucus only nine. It was evidently a very large coin. I by no means regard these lines as interpolated. If they are censured as low and ridiculous, it must be remembered that this poem is no fiction, but a series of FACTS.

⁴⁸ I have nothing to do with the interpolation of the seventh Iliad, from v. 467 to 475, both inclusive, which contains the Argonautic legend of Jason and Hypsipyle. Homer knew nothing of Argonautics. But still, what the rhapsodist says is well enough, for when goods are to be brought to market in a camp such barter as he describes will occur.

⁴⁹ Plut. Thes. c. 24.

⁵⁰ Safiaddin ap. Hyde de V. R. P. c. 2. p. 74. The place where he had his mint is called Tacharat or Tacharan-Sân.

There is no reason to doubt that this occurred: and it agrees with the Indian⁵¹ character of the giants and their opponents, the former honest and guileless, but credulous, and the latter refined and ingenious, but of far inferior probity. Nor is there any reason why the Poet should omit a characteristic event, in order to favour Diomede. The connexion of the latter with Thersites might rather indispose the Poet to his memory, did not impartiality form the very principle of his Iliad, except only where the memory of a revered ancestor was concerned.

The keeping of Danae in the Temple, from which her namesakes the Danaans had so much ado to remove her, was thus described,

Inclusam Danaen TURRIS AHENEA
Robustæque fores et vigilum canum
Tristes excubiæ munierant satis
Nocturnis ab adulteris,

and this was also the prototype of the Chalcopylum, or Temple of Minerva Chalci-Oecus at Sparta, Chalciæcos Minervæ est templum aeneum⁵²; and of the Chalcæan feast of that Goddess at Athens; *χαλκεία έορτή, ή και Αθηναια*⁵³. Also certain places, wherein the banquets of the gods were celebrated, were called Chalcidica, although the custom of building them of brass was entirely forgotten; *Scribuntur Dii vestri in tricliniis cœlestibus atque in chalcidicis aureis cœnitare*⁵⁴; and the Chalcidicum was that which Homer calls the *Ήπερ-Ωου*, or Celestial Egg, in which Penelope resided secure from the outrages of the suitors. Out of the Egg came the faithless bride of Ilion, and in it dwelt the faithful bride of Ithaca. Ausonius renders the line

⁵¹ *As. Res.* vol. xi. p. 133.

⁵² *Liv. L.* 35. c. 36. *Eur. Troad.* 1113.

⁵³ *Suidas* in voce.

⁵⁴ *Arnob. adv. G.* iv. p. 149.

Γραῖς δ' εἰς ὑπερω' ἀνεβήσατο καγχάλασσα,

thus,

Chalcidicum gressū nutrix superabat anili⁵⁵.

I do not believe that the ancients had any more apprehension of the sky falling than the cotemporaries of Theognis had, but the citizens of Ἀστὺ-Παλ-Αἰα had a misgiving that the wrath of Jehovah might fetch their Brazen Heaven about their ears,

Ἐν μοι ἔπειτα πεσοὶ μεγάς Ὀυρανὸς ἔυρος ὑπερθεῖν
ΧΑΛΚΕΟΣ, ἀνθρώπων δειμα ΠΑΛΑΙΓΕΝΕΩΝ⁵⁶.

III. The Cronian Tower was not only a Temple representing Heaven, but it was the first and greatest of the Oracles held in the name of Ham. When Psyche was ordered to descend into Hades she went up to a certain high Tower, sic enim rebatur vel ad Inferos rectè et pulcerrimè se posse descendere. Sed TURRIS prorupit in vocem subitanti. Then follows a mysterious revelation concerning the conditions of salvation. Sic Turris illa prospicua vaticinationis munus explicuit⁵⁷.

IV. Having in After times restored and completed this once universal Temple, and adorned it with images of the stars and with hanging paradises surpassing those of Egbatan, the Great Nebuchadnezzar was elated beyond measure, and thus did he say in his heart, "I will exalt my throne above the stars of God, I will sit also upon the Mount of the Congregation in the sides of the North." Isaiah⁵⁸ here speaks of a prince who, having finished the wonders of Babel, and

⁵⁵ Anson. Perioch. Hom. 23. Od. L. 23. v. 1. It was in the Hyper-Ovum that Mars begot Ascalaphus and Ialmenus. V. Hom. Catal. L. 2.

⁵⁶ Theogn. v. 867.

⁵⁷ Apul. Met. L. vi. p. 412, 420. Oudend.

⁵⁸ Isai. xiv. v. 13.

having established his throne from Nile and the Sea to the rivers of Cush, fairly represented Memnon or Nimrod, τον ἌΟΥΤΣ παῖδ' Αἴθιοψια. His personal humiliation was likened to the expulsion of Nimrod, and the ruin of his imperial city to its former ruin at the Confusion. "How art thou fallen from HEAVEN, Lucifer, SON OF THE MORNING!"

The Mount of the Congregation is not unknown among the Gentiles. Ida, the Holy Mount, whence sprung the sources of the Four Rivers, and whence every beast and every creeping thing and every fowl went forth, was named Gar-Gar, and on its summit stood the Temple and savoury altar of Jove,

Ἴδην ἱκανὸν πολυπιδακα, Μητέρα θηρων,
Γαργαρον ἔνθα τε οἱ τεμενος βωμος τε θυεῖς ⁵⁰.

But we learn from a curious chapter of Macrobius ⁶⁰ that, among very ancient writers, this word denoted a Multitude or Congregation ;

Ὅρω δ' ἀνωθεν Γαργαρ' ἀνθρωπων κυκλω.—Alcæus.
Ἐνδον γὰρ ἔστιν ἡμῖν ἀνδρων Γαργαρα.—Aristomenes.
Ἄδ' ὠδυνήθην, ψαμμοκοσιογαργαρα.—Aristoph. Acharn.

The Meru of the Hindoos has also the name of Sabbhà, or the Congregation ⁶¹. There, is the holy city, Brahma-Puri, in which Brahma resides with his court, in the most pure and holy land of Ila-Vratta. I have a suspicion that Γαργαρα means the Congregation, with reference to its jarring tongues ; and so Gar-Garon would be the Mount of the Dissonant Multitude. Γαργαρίζειν is to gargle or make an inarticulate guttural noise. Suidas ⁶² refers to the same root that homeric verb, which happens once in the Iliad,

⁵⁰ Il. viii. v. 47.

⁶⁰ Sat. L. iv. c. 20.

⁶¹ As. Res. x. p. 128. viii. p. 285.

⁶² In voce ψαμμοκοσσ.

Καρ-Καιρε δε γαλα ποδεσσιν
 Ὀρνυμενων αμυδις,

and here the ideas of noise and number seem to be joined. The barking of dogs is expressed by a similar epithet in Lycophron and Lucian, *καρ-καρος κυων*. The Mighty Hunter, Actæon, was hunted by his own dogs in a valley called Garg-Aphia, and at Garg-Ettus, Theseus, when Going Out from Athens, cursed the people.

Allied to *γαργαρος*, or *καρκαρος*, are *βαρβαρος* and *βαρβαροφωνος*. The God of War was worshipped by the earliest Romans as Ber-Ber⁶³, and I believe the Scythian, Assyrian, or Æthiopian Kingdom, was called Barbary, as appertaining to Berber. In every tribe of the Scythians there was a Temple of Mars, and Nimrod was the person whom they worshipped in that character. Hence,

Græcia BARBARIÆ lento collisa duello.

The Western or Hesperian Æthiopes dwelt in the region of Mount Atlas⁶⁴, where they still retain a large share of independence, and their genuine old name of Berbers. Driven from the sea coast, [which yet bears their name, Barbary,] first by the Mauri, and since by the Saracens and other invaders of their country, they continue to hold the mountains, paying a precarious homage to the Moor. Among them might probably be found the purest traces of the old Æthiopic tongue, such as Memnon spoke. Mr. Bruce⁶⁵ declares that Ber-Ber means a Shepherd in the Æthiopic tongue: if this be not so, at least it shows that the name belongs to the Nomades or Shepherd Kings, that is, to the Scythians.

Pedasus, son of Bucolion, son of Laomedon, son of Whilus, was born of the ship-nymph A-Bar-Bar,

⁶³ Payne Knight Proleg. in Hom. 85. Lanzi *Lingue Morte d'Italia*, vol. i. p. 148. cit. ib. Schoëll *Lit. Rom.* vol. i.

⁶⁴ Strabo 17. p. 1169, Oxon.

⁶⁵ Travels, vol. i. p. 384.

τεκ' ἀμύμωνι Βουκολίωσι
 Ναρῖς Ἀβαρταρεῖ, ⁶⁶ . . .

which same nymph is said by the author of *Lithica* [for no reason, I believe, but from sheer ignorance and blunder] to have borne Euphorbus to Bucolion.

The system of religion and polity called Scythismus is not essentially different from that called Barbarismus; but the first name more applies to the period between Ham's Apostacy and the Schism, or, as Epiphanius says of it ⁶⁷, from the flood to the tower-building; the second, to the period subsequent to the Schism, when the Usurper was first revealed in his character of War-King, and so founded among his posterity the worship of the God Berber. Homer [who perhaps did not admit the divine pretensions of any of the heroes of the great war, excepting Memnon and Ulysses], acknowledged the war gods Ares and Enyalius, and their Honours afterwards inured to the Memory of Nimrod. Romulus or Coir-In was also called Enyalius. The King bequeathed to War itself his own title, Bel; Belus Neptuni filius gladio belligeratus est, unde Bellum est dictum ⁶⁸.

In the seventh Avatar we read of the Dæmon Sani [that is, Saturn, whose planet was sacred to him] being driven from the Lunar station of Critica or the Pleiades by the father of Rama Chandra, and taking refuge in the land of BARBARA ⁶⁹. And there is another account [less obscurely worded] of a great feud between the partisans of Gautam and Wiswa-Mitra, in the which the BARBARAS ⁷⁰ [as well as the Csh-Atriyas, Sacas, Sacasenas, Parasicas, etc.] and all the kings

⁶⁶ Nonnus, describing the visit of Bacchus to Tyre, [by which he means Babylon, setting the type for the antitype,] says,

Ἐλθεν Ἀβαρταρεὺς γονιμὸν ἕρον.

L. 40. v. 368.

⁶⁷ L. l. p. 8. cit. Bryant.

⁶⁸ Hyg. Fab. 275.

⁶⁹ Maur. Hist. Hind. 2. p. 230. As. Res. 3. p. 461.

⁷⁰ Ib. 2. p. 252. A. R. 3. p. 350, etc.

of Cusha-Dwip sided with the former; and this contest was waged in the Yudha Bhumi or LAND OF WAR. This same Gautam is the name under which Buddha is worshipped in Ava, Assam, and Ceylon ⁷¹. The first of these legends describes the expulsion of Orion or Nimrod by the power of Semiramis or the She Dove, and his going out into Ashur. The Second relates to the war waged in Shinar by Nimrod and the Cushim against the other tribes. In the Brahminical map of Egypt, the Nilotic Cush or Æthiopia is called Barbara-Sthan ⁷². Its inhabitants were descended from Saturn or Tamas [Thaumas or Thammuz], and from the tyrant Rahu, the Dragon or Crocodile, who was worshipped as the Devil.

The Carians, allies of Troy, are called by Homer Βαρβαροφωνοι ⁷³, probably because [like the Osci of Italy and Æolians of Greece] they spoke the Bar-Bar tongue with somewhat of peculiar purity. The Persians of Æschylus are repeatedly made to call themselves Barbars: but if the word were a GREEK term of reproach, or of mere NEGATION, that would be over absurd. And how much more so, that the Sanscreets should adopt it in their History and Geography! The Chorus of Phœnician matrons refer to a time Anterior to the division of Hellenism and Barbarism,

Τις Ἑλλάς, ἢ Βαρβαρος,
 Η ΤΩΝ ΠΑΡΟΙΘΕΝ ἘΤΓΕΝΕΤΑ'Ν,
 Ἐτλα κακῶν τῶσωνδ',
 Ἄιματος ἀμεριου? ⁷⁴

The following is a genuine fragment from a satirical poem of Anacreon ⁷⁵:

⁷¹ Mahony on Buddha, A. R. vol. 7.

⁷² Wilford on Egypt, 3. A. R. 332, etc. Barbaria is a region situate upon the Arabian gulph. Steph. in Voce.

⁷³ L. 2. v. 867.

⁷⁴ Eur. Phœn. 1512.

⁷⁵ Ap. Athen. Deipn. L. 12. c. 46.

Ξανθὴ δ' Ἐυρυπυλῆ μελεῖ
 Ὁ περιφόρητος Ἄρτεμιων
 Πρὶν μὲν ἔχων ΒΕΡΒΕΡΙΑ
 Καλυμματ' ἘΣΦΗΚΟΜΕΝΑ.

This man forsooth, once a Getic slave, and swathed in the Scythian bracca⁷⁶, is now rolling in luxury. Mela relates that the Satarchæ, a rude tribe of the Scythians, wore this sort of close swaddling all over their bodies, *totum braccati corpus*⁷⁷, et, nisi quâ vident, ora etiam vestiti.

Callimachus, in his hymn to Delos, alludes in poetic phraseology to the irruption of Brennus the Gaul into Greece, in the time of Ptolemy Philadelphus, saying,

Βαρβαρικὸν καὶ Κελτὸν ἀνασησαντες Ἄρηα⁷⁸
 Ὀψιγονοὶ Τίτηνες, etc.

This army, which was præternaturally routed, like that of Xerxes, by the powers of Delphi, is compared with that of the Titans assailing the Olympus of Jove with no better success; and it was evidently composed of two nations, the Celts and the Barbarians. For if any one supposed that Callimachus meant the self-same thing by the *βαρβαρικὸς* and the *Κελτὸς ἄρης*, he would impute to him a style of writing⁷⁹ which none but the most slovenly writers even of the lower empire made use of. Such a line as,

Ἄρες, Ἄρες, ἔροτολοιγε, μαιίφονε, καὶ πτολιπόρθε,

would scarcely [if at all] be admitted by Nonnus. The truth was, that at this time a grand coalition existed between certain Teuton or Barbarian tribes, and their neighbours the Kimri or Celts; a storm, exactly similar to this which Callimachus

⁷⁶ Vid. Ov. Tr. El. x. v. 29 ad 34. Prop. 3. El. 4. v. 17.

⁷⁷ Mela. L. 2. c. 1.

⁷⁸ Callim. H. Del. v. 170.

⁷⁹ See Herman's Dissertation upon Orpheus.

mentions in the East, did a century afterwards burst upon Italy and the Romans, and all the energies of the Great Caius Marius were needful in order to repel the *Βαρβαρικός και Κελτός Ἀγής*. And they are said to have been distinguished in their dress; the Galatæ affording the richest spoils⁸⁰. The same distinction of names is observed by an historian who lived seven hundred years later, and opposes the *Βαρβαροί*, those are, the Franks or Salics⁸¹, to the *Κέλται, Γαλαταί*, and *Ἀρμεριχοί*.

I believe I have succeeded in shewing that Barbar is not properly a term of reproach, or of negation, but a positive appellation given to the Scythic, Gothic, or Æthiop tribes, that is, to the Tribes of Cush. If practices of a rough and warlike kind were called Barbarous, it was because the Scythians were famous for their unpolished hardihood; and, since the same simplicity preserved to their language an old and obsolete form, the more civilized innovators called a discourse which differed from their own Barbarous. The Romans learned to affect the insolence of the Greeks, and to use it by way of negation,

Romanus, Graiusque, et Barbarus,

but their conceit was a very unlucky one, for in truth both Greeks and Romans were Barbars or Pelasgians, and the latter had a very honourable share of the barbaric manners and virtues. The founders of their race were Indo-Scythæ, or Dii Patrii Indi-Getes; these Indi-Getes were Men who were afterwards revered as Gods, and Æneas was by way of excellence entitled Indi-Ges⁸². These persons not being Gods at first owed that rank in some measure to their virtues and sufferings, or, as the Brahmens say, their Tapasya, which

⁸⁰ Appian. in Fragmentis Gallicorum.

⁸¹ Vid. Zosim. L. vi.

⁸² SIL Ital. de. B. P. L. β. v. 39.

is called by Silius a Voluntary Godhead, *Indigetesque Dei SPONTE inter numina nostra*⁸³.

V. The doleful wanderings of Bel-Er-Oph-On, or Bel-Er-Oph-Phontes, the FOURTH from Æolus, when he became abhorred of the Gods, do, like Vulcan's expulsion from Bel, represent the expulsion of Nim-Rod. His grandson is made in the Iliad to converse with Diomede, although Nimrod was then in the full vigour of life; but that is not inconsistent with the then state of human health and longevity. It may farther be observed in this place, and should always be borne in mind, that, although the short genealogies of the Heroes almost always brought them back to the same common fathers, yet these persons were called by different titles in almost every different branch of their families. We now make a difference between a Name, which is positive and insignificant, like Mr. White and Mr. Brown [for these names are insignificant quoad the individual] and a Title, which has relation and significancy, as William Rufus. But in those early times, when language was analogical and nearly perfect, all appellations were significant, and represented some quality, or some religious symbol, or something of good omen; and men gave as many names to famous characters as their fancy, guided by various circumstances, might chance to dictate; and often times the very same sense, essentially, was given in different phraseology. If any one of these could be called the Name, rather than the others, it must have been when a name was imposed by divine authority, with a prophetic import. Thus, the names *Ὀδιστρούς, Ποδομῆκης, Πριαμῶς*, are all names of Cush, and to one effect, that of Redemption by the Wounded foot. Many of the great men recorded in Scripture had several appellations, as Solomon, Lemuel, Jedidiah. Achilles had two

⁸³ Sil Ital. L. x. v. 436. V. Serv. ad V.-Georg. L. 1. v. 498. The *Indigetes* of Italy are the *Epiethonii* of Hesiod.

other titles, Liguron and Pyrisous. We must not therefore wonder at finding Him called Bellerophon in Glaucus's pedigree, who in some others is called Memnon, or Theseus, or Romulus.

However, I am unable to persuade myself that the story of Bellerophon came from the pen of Homer. There is something in the whole colour of the passage repugnant to good taste, and it is somewhat strange that Glaucus, after deprecating the pride of birth in such a noble vein as Simonides, preferred before all Homer's verses,

Ἐν δὲ το καλλιστον Χιος εἰπεν ἀνηρ,

should proceed to deliver a longer pedigree than any in the Iliad [for the speech of Æneas in the twentieth book is, from v. 205 to 255, both inclusive, a flagrant interpolation], and to deliver it with Nestorean garrulity and verbiage. I think there is something suspicious in the harsh combination of the optative and imperative forms,

Τεθναῖς ὦ Πρωτ' ἢ κακᾶνε Βελλεροφοντην.

The actions of Bellerophon are also related in a way that has no resemblance to the Homeric style of fabling. My belief is, that the dialogue and exchange of arms were given with brevity, and that an interpolator took that occasion to make a most ill advised addition to the poem; and Diomedes's two speeches have been no less abused.

Τις δὲ συ ἔσσι φερισε καταβητων ἀνθρωπων ?
 Ὅυ γαρ πω ποτ' ἐπωπα μαχη σ' ἐνι κυδιανειρη
 Το-πριν' ἀταρ μεν ιυν γε πολυ προβεσηκας ἀπαντων
 Σφ θαρσει, δτ' ἔμον δολιχοσκιον ἐγχος ἔμεινας.
 Δυστηνων δε τε παιδες ἔμφ μενει ἀντιασιν.
 Τον δ' αὐθ' Ἴππολοχοιο πρσοστρυδαε φαιδιμος υἱος.
 Τυδεῖδη μεγαθυμε τη γενενη ἔρπεινεις ?
 Ὅιη περ φυλλων γενεη, τοιη δε και ἀνδρων.

Φύλλα τα μὲντ' ἀνεμὸς χαμαδὶς ῥεεῖ, ἀλλὰ δε θ' ὕλη
 Τηλεθαουσα φεῖε, ἔαρος δ' ἐπιγιγνεται ὥρη,
 Ὡς ἀνδρῶν γένεθ, ἢ μὲν φεῖε ἢ δ' ἀπολλῆγει.
 Ἴππολοχος δ' ΕΜ' ἔτικτε καὶ ἐκ Του φημι γενεσθαι·
 Πέμπτε δ' ἐμ' ἐς Τροίην, καὶ μοι μαλα πολλ' ἐπέτελλεν
 Ἄϊεν ἀριστευεῖν καὶ ὑπεροχὸν ἔμμεναι ἄλλων
 Μῆδε γένος πατέρων αἰσχυρῆμεν· οἱ μὲγ' ἀριστοί
 Ἐν τ' Εφουρῇ ἐγενοντο καὶ ἐν Λυκίῃ ἔυρειη.
 Ταυτῆς τοι γένεθς τε καὶ αἵματος ἔυχομαι εἶναι.
 Ὡς φατο· γῆθησεν δε βῶνη ἀγαθὸς Διομηδῆς·
 Ἐγχοθ μὲν κατεπῆξεν ἐπὶ χθονὶ πολυβοσειρῇ
 Ἄυταρ ὁ μὲλιχιόισι προσῆυδαε ποιμένα λαων.
 Ἦ ῥα νυ μοι ξεινοθ πατρωιοθ ἔσσι παλαιοθ.
 Τῶ νυν σοι μὲν ἘΓΩ ξεινοθ φίλοθ Ἀργεῖ μεσσῶ
 Εἶμι, ΣΤ δ' ἐν Λυκίῃ ὅτε κεν τῶν δῆμον ἰκῶμαι.
 Ἐγχοσι δ' ἀλλῆλων ἀλεωμεθα, καὶ δι' ὀμιλοῦ.
 Πολλοὶ μὲν γαρ ἔμοι Τρωεθ κλειτοὶ τ' ἐπικουροὶ
 Κτεινεῖν, ὃν κε θεοθ γε πορῇ καὶ ποσσι κηχειῶ,
 Πολλοὶ δ' ἀν σοι Ἀχαιοὶ, ἐναιρεμεν ὃν κε θυγαῖ.
 Τευχοε δ' ἀλλῆλοισι ἐπαμειψομεν· ὄφρα καὶ δίδε
 Γνωσιν, ὅτι ξεινοὶ πατρωιοὶ ἔυχομεθ' εἶναι.
 Ὡς ἀρα φωνῆσαντε, καθ' ἰππῶν αἶξαν τε
 Χειραθ τ' ἀλλῆλων λαβετεν καὶ πῖσωσαντο·
 Ἐνθ' αὔτε Γλαυκῶ Κρονιδῆθ φρεναθ ἰξελετο Ζεουθ
 Ὡθ πρὸθ Τυδεῖδῆν Διομηδεα τευχοε ἀμειψε
 Χρυσεα χαλκειῶν ἑκατομβοὶ· ἐννεαβοιωῶν⁶⁴.

Simonides was not far wrong when he placed this speech among the finest of the Iliad. The magnanimous Lycian, interrogated in a vaunting strain, begins by deprecating the pride of birth as becomes the mortal offspring of an ephemeral line, and sweetly rebukes the Greek, of whose speech it may be said, in the fine language of Rhianus,

⁶⁴ Hom. L. vi. v. 123, et seq.

ἐπιληθεται ἕνεκα γαίαν

Ποσσιν ἐπισειβει θνητοὶ δὲ οἱ εἴσι τοκῆς :

then, having made this acknowledgement of humanity, he goes on, to set family pride upon its only true and honourable foundation,

Μηδὲ γένος πατέρων ἀίσχυεμεν οἱ μεγ' ἀριστοί.

What follows is curious, but, I nothing doubt, authentic ; for it is not in the vein of the Cyclic interpolators ; and, if I err not, it is particularly in that of Homer. It is written with an urbanity not amounting to jest, nor sinking below the manners of epic verse, but pleasing, and bearing with it the marks of truth. It reminds us of that, which the preceding dialogue inculcates, that Heroes are men, and those who vaunt the loudest have the largest alloy of humanity. To Diomede an ample tribute is paid by the poet, and his good deeds are faithfully recorded, but the perfect hero or pious Æneas [a character which disgusts and wearies from its want of verisimilitude], is never to be found among the Men of Homer. Ulysses, I believe, was regarded by him as more than human.

Diomede was closely connected with Ulysses. The latter was chief counsellor, and, I believe, the prime spring of Action to the King of Men ; and Diomede was the most immediate of his feudatories, being the Anax of Argos, which was but fifteen miles from Mycenæ ; and his father had several years before been sent as ambassador to Cush from the whole Achaian league. Homer associates them together in the great enterprise of the Thracian camp, and ancient legend also joined them in the matter of the Palladium. But grounds of jealousy were not altogether wanting. Diomede was nephew or great-nephew of Thersites, an orator of some note, and bitterly hostile to Ulysses⁸⁵, as well as to Achilles.

⁸⁵ Il. 2. v. 220. But this verse is probably not of Homer's making, v. infra, Troica.

The old man was slain by this latter, to the great indignation of Diomedes⁸⁶. Diomedes appears upon one occasion to have accused Ulysses of running away, and not assisting the aged King of Pylus, when summoned to do so, for which Homer offers an excuse, which perhaps was true, that he did not HEAR him,

ἔδ' ἔσακθε πολυτλας διος Ὀδυσσεύς⁸⁷.

Here is pregnant evidence of an altercation between the two kings. But afterwards a lamentable circumstance occurred in the camp of the Greeks, which revived, with increased fury, all the animosities to which the affair of Palamedes had given rise, I mean the suicide of Ajax,

κεχολωμένοις ἔνεκα νίκης

Τὴν μιν ἔγω νίκησα, δικάζομενος παρὰ νηυσί

Τευχέσιν ἀμφ' Ἀχιλλεύς.

Upon which occasion, the feelings both of the people and their leaders were strongly excited against Ulysses. It was, as I am persuaded, in order to repel certain attacks upon his grandfather's character, that Homer chose to inform us that Diomedes [probably one of the most violent authors of them] did himself once drive a sharp bargain for a suit of armour, instead of winning it with his sword. There was certainly a strong impression of old that the friendship of Diomedes and Ulysses ended in a quarrel, of which the Palladium was fabled to be the subject⁸⁸.

But although this ill-written story of Bellerophon be none of Homer's, it is old enough, and we need not suppose that the writer had any knowledge of the history of Nebuchadnezzar, or Joseph. The later part of the story occurs on several occasions: Phædra, the wife of Theseus and mother

⁸⁶ Quint. Sm. L. 1. v. 764, et seq.

⁸⁷ Il. viii. v. 97.

⁸⁸ See Conon, c. 34, and a Gem in the Florentine Museum.

of Hippolytus, acts the same part as Antea or Sthenobcea, Horace

Narrat penè datum Pelea tartaro

Magnessam Hippolyten dum fugit abstinens.

Amidst these blunders and confusion of names, it is evident the circumstance belongs to the oldest mythology, for Hippolyta is the name of Theseus's love, Hippolytus of his son.

Bellerophon fought against the female host of the Amazonians. He fought also with the Solymi, a circumstance which tends to identify him with Memnon, who, on his way to relieve Troy, met and overthrew

*Ἀργαλεων Σολυμων ἱερων στρατον*⁸⁹.

Immediately behind Phaselis of Pamphylia rose Mount Solymus, and close to it [probably one of its peaks] Mount OLYMPUS⁹⁰, called also Φοινικοεις, or the Red. Also, a Lophos, or Conical Hill over Termessus of Pisidia, was called Σολυμος Λοφος, and hard by it a work of antiquity called the Rampart of Bellerophon⁹¹. A Mount Solymus was, like Ida to Jove, the σκοπιη, or Seat of Speculation to the Æthiopian Neptune,

Τον δ' ἐξ Ἀιθιοπων ἀνιων κρειων Ἐνοσιχθον
Τηλοθεν ἐκ Σολυμων ὄρειων ἰδεν⁹².

⁸⁹ Qu. Sm. L. 2. v. 120. v. Herod. L. 1. c. 173. Steph. Byz. in voce Milyæ.

⁹⁰ Strabo, L. 14. p. 952.

⁹¹ Or Mound; χαραξ. V. Strab. 13. p. 904.

⁹² Hom. Od. L. v. v. 283. Although they are said to have fought against Bellerophontes, or Memnon, they appear in a very remarkable manner connected with the Æthiopians of Asia, for they wore upon their own heads the skins taken from the heads of Horses, according to the Poet Chærilus of Samos. Jos. c. Apion. L. 1. p. 454. And Herodotus gives the identical same account of the Asian Æthiopes, L. vii. c. 7. Now, as both were describing the same thing, the nations who formed Xerxes his army, I cannot but surmise that the same race of men are meant. The Horse is the favourite symbol of the True Cushim, as the Cow was of other peoples. Seemingly the Solymi of Memnon were Pelasgi, or Apostate Cushim, of the army of Achilles.

In fact it was one of the many names used among the nations for an Olymp, or Sacrificial and Oracular High Place. In the maritime Syria there was a very famous city of immemorial sanctity, and containing within its purlieus several mounts dedicated to the mysteries of the Syrian or Ionian religion, especially the Mount Moria or Olivet, and the Mount Sion. This City, founded by the Jebusite Canaanites, was called Solyma, and by way of honour Hiero-Solyma. It was taken from its subsequent possessors, the Jews and Benjamites, by Nebuchadnezzar the Great, a prince of the Syrian religion, which hæresy he raised to an unexampled pitch of splendour; and out of the spoils of Hiero-Solyma he founded a new city, Solyma⁹³, in Assyria, as a grateful dedication, no doubt, to the Olympian Gods. I cannot say the meaning of this word Σολ-Υμ, but probably it signifies the Disc of the Earth.

Hiero-Solyma was the Chief place of that Land which the Lord had reserved for his own demesne, but which various tribes of the apostates had presumed to occupy. Of these the Philistim, a potent and warlike race of Cushim, occupied the coast from Gaza to the Cilician Gates, and seem to have been divided into two great Pentapolies, the one, commonly called Philistine or Palæstine, composed of Gath, Accaron, Ashdod, Ascalon, and Gaza, the other, commonly called Phoinikian, consisting of Tyre, Sidon, Aradus, Biblus, and Beryth. The Europeans having to do with the coast named this Land, from its great maritime cities, Palæstinè and Phænicè. But to

They are spoken of as people of peculiar sanctity, and the same Chærilus mentions that they wore a coif, or circular tonsure, Ἀνχημαλίοι κεφαλῆς, τροχοκυραδίς. This practice of pure paganism obtains in the semipagan church of Rome; and was among the many prohibitions of the Divine Law which were made in order to prevent any assimilation with the Gentiles. "The Priests shall not make baldness on their head." Levit. c. 21. v. 5. et vid. c. 19. v. 27. V. Chær. Sam. ed. ab A. F. Naek. The custom above noticed, of wearing the ἱππων δαρτα προσωπα, suggests to my mind the most probable solution of the Cynocephali, Lycanthropi, etc.

⁹³ Asin. Quadr. ap. Steph. Byz. in Voce.

the Israëlites it was known as the Land of Canaän, by whose posterity it was mainly occupied. This Place, Hiero-Solyma, was not occupied by the Chosen People till the time of Joshua, but it was solemnly consecrated to the uses of the Christian worship in the days of Abraham, by the symbolical offering of his Son; and the same Abraham having vanquished a league of Kings, met in this neighbourhood with a personage named Melchisedek, King of Salem, who initiated him into the mysteries of the Christian Sacrament. Sacrifice, with immolation and libation, was appointed for anticipation of an atonement to come; but the two latter were thought sufficient for the commemoration thereof when complete. Abraham therefore was placed [by anticipation] in the same situation as if he had actually witnessed the fulfilment, and, like the Apostles, he received the bloodless elements from the hand of the KING HIMSELF. And therefore did the Lord say that Abraham had SEEN HIS DAY. We are not told what place it was that was called Salem, but we find the Israëlites, when in possession of Hiero-Solym, invariably calling it Ieru-Salem, Behold Peace; and Josephus, who was ignorant of the nature and character of Melchisedek, and mistook him for some Jebusite prince, informs us that HE first gave to the City, Jerusalem its present name. Here then we have the truth; The name Solyim was changed to Salem, and Hiero-Solyim to Ieru-Salem, by a sort of Parodia upon the gentiles such as God often resorted to by way of rebuke to them, and upon the occasion of Abraham Seeing his Day and Beholding Peace. "In this place will I give peace, saith the Lord," speaking by the mouth of Haggai.

The "sacred army of the Solyimi," then, was that of the votaries of the Syrian religion, such as the Canaanites, and Nebuchadnezzar followed.

The Chimæra, or She-Goat, mentioned in two other spurious lines of the Iliad⁹⁴, and having a triple form, is a female

⁹⁴ xvi. vss. 328, 9.

form of the Goat Pan, or University of Nations, against which Nimrod fought, and concerning which the Sibyll⁹⁵ said,

ΠΑΜΦΥΛΙΟΥ πολέμοιο δαημονας ἐξέρ' ἀναγκας,

but as the Pam-Phylians were Tri-Phylians, the form of the Chimæra was threefold. Perseus was a Nimrodian character, and the antagonist of Bacchus in War⁹⁶. He was also the antagonist of the Gorgon called *Μεδσα* or the Queen, which same Gorgon was also the *Ægis* of Jove or Pallas; but *Ægis* is synonymous with Chimæra, and it is remarkable that their Latin synonym *Capella* means a place of worship. Perseus, like Bellerophon, was the rider of the winged horse Pegasus. Bellerophon was expelled from Ephyrè, or the Corinth, and fled into the plains; Perseus was expelled from Argos, and retired to that Herculean and Cyclopean fortress Tiryns⁹⁷. But it was to Tiryns⁹⁸ that Bellerophon fled, to obtain purgation from King Prætus for a certain homicide; and he afterwards succeeded to the kingdom of Io-Bat or the Buddhic Jove. Perseus, it may be observed, like Nimrod, was not born of mortal father, but miraculously conceived by the Aour of Jove. It is perhaps a valuable notice⁹⁹, that Bacchus was deified [that is, the Sabian schism took place] in the 32d year of Perseus's reign, and that the Argonautic wars of Aietes, Perseus, and Iâson, were waged sixty-two years after that. The Argonautic story coincides with the END of the first great war, when the city was betrayed: but still the times may seem rather long.

The presumption of Bellerophon lay in attempting to storm the Olympus, or Brazen Heaven of Jupiter, mounted on the back of Pegasus. He was the Son of the Morning riding on

⁹⁵ L. 3. p. 248.

⁹⁶ V. Nonn. L. 47. v. 654.

⁹⁷ Apollod. L. 2. c. 4. s. 3.

⁹⁸ Ib. L. 2. c. 3.

⁹⁹ Apollod. ap. Clem. Alex. Strom. 1. p. 381. Oxon.

the Horse of Aurora¹⁰⁰. But the hippogriffin hurled him down¹⁰¹, terrenum equitem gravatus. Pindar has a good passage upon the subject ;

Θάσσομεν γὰρ ὅμως ἅπαντες,
 Δαιμῶν δ' ἄριστος. Τα μακρὰ δ' εἰ τις
 Παπτῆινει, βραχὺς ἐξικέσ-
 -θαι χαλκοπέδιον θῆων
 Ἐδραν, ὅτε πτεροεῖς
 Ἐρριψέ Παγᾶσος
 Δεσποτὰν ἐθέλοντ' ἐς ἕραν σάβμῳς
 Ἐλθεῖν μεθ' ὀμηγυρίν Βελλεροφόνταν
 Ζήγῳς. Το δε παρ' δίκαν
 Γλυκὺ πικροτάτα μὲνεί τελευτὰ¹⁰².

Due are we all unto the grave,
 But in the Spirits' reckoning day
 Our portion who can say?
 But they who longest measure seek
 Shortest allowance have,
 And mortal dust is weak
 The brazen-thronèd Gods to brave.
 High rode, I ween, that Horseman King
 Who clombe the council seat of Jove,
 Stablish'd in Heav'n above,
 With Pegasèan wing,
 Bellerophontes. But how soon
 To Earth with ruin down
 Him did his wonderous charger send,
 Of interdicted sweets to know the bitter end !

So far my waxen wings have borne me. To return, he is said to have invented riding¹⁰³, equo vehi ; which may be in some

¹⁰⁰ Lyc. Cass. v. 17.

¹⁰¹ Ἄντιγος ἕρανῆς ἀπισισατο Βελλεροφόντη. Nonnus.

¹⁰² Isthm. vii. v. 59, et seq.

¹⁰³ Plin. N. H. vii. c. 57.

measure true, as connected with hunting; for in war the chariot was clearly preferred.

On the back of Pegasus he danced the Enoplian, or Pyrrhic War-Dance,

ἀναξας δ'
Ευθυσ ἐνοπλια χαλκωθεις ἐπαιζεν ¹⁰⁴.

It should be remarked, that the Pyrrhic dance is distinguished ¹⁰⁵ by Pliny from the Curetic, and also by Solinus, who informs that the former was properly equestrian. Crete, he says ¹⁰⁶, Pyrrho repertore, equestres turmas prima docuit lascivas vertigines implicare. This dancing consisted in rhythmical manœuvres of cavalry, made to martial music, and not in performances like those of Astley's theatre; those former, I suppose, were the Gyri of the Pelethronians,

Fræna Pelethronii Lapithæ gyrosque dederunt,

because all sacred dancing was circular, or, at least, elliptical. The Pyrrhic proper was that which the Romans called Troja ¹⁰⁷, or Trojæ ludus, which the hero IUL, or As-Can, the Khan of the Asi, was storied to have established among the Latins at long Alba; and it was afterwards transferred to Roma,

Trojaque nunc pueri, Trojanum dicitur agmen ¹⁰⁸.

Nimrod in this, as in all his policy, observed a Triad, Tres equitum numero turmæ ¹⁰⁹. Their mode of manœuvring is finely described; it may be noticed that "choris" implies musical rhythm, and that was the "calling" which is mentioned;

¹⁰⁴ Ol. xiii. 123.

¹⁰⁵ Plin. N. H. *ibid.*

¹⁰⁶ Pol. c. 11.

¹⁰⁷ Suet. Jul. c. 39.

¹⁰⁸ Æn. v. 602.

¹⁰⁹ Ib. 560.

Olli discurrère pares, atque agmina terni
 Deductis solvère choris, rursusque vocati
 Convertère vias ¹¹⁰.

It is easy to recognize in this play the three Romulean ¹¹¹ centuries of Noble Knights, the Ramnenses, Titienses, and Luceres, which three, taken together [as I humbly conceive], were the three hundred Celeres ¹¹². Numa ¹¹³, the Pompilian, or Hermetic Messenger of Ilus, the type of a different sect that prevailed after Nimrod's overthrow, was said to have abolished these Celeres. They cast a shadow behind them in this Trojan game. At one of Cæsar's triumphs, Trojam lusit Turma DUPLEX; these perhaps correspond with the Quintilians and Fabians of Romulus and Remus, a ludicrous contest between whom is mentioned in Ovid's calendar ¹¹⁴. The names IUL and PYRRHUS, the Blood-Red and the Fiery-Red, seem to have been affected by both of the great pagan factions: to one Pyrrhus, a schismatic and hellenizing Cushite, the fall of Ilion is ascribed, and his nation [catching at the name only, as I imagine] gave him credit for inventing the Pyrrhic dance, which was really one of the sublime but artful inventions of Bellerophon or Nimrod. Lycophron confounds these two persons under the name of Prylis; his Prylis is Pyrrhus, the Taker of Troy, an Apostate Cuthæan warring against his own family, reared in the island of Lesbos or Issa, as he saith, though it is vulgarly said in Scyros; yet he is placed, like Nim-Rod, in the FOURTH degree from Atlas, instead of the sixth or seventh, and said, like him, to have been generated by Cham or Cadmus.

¹¹⁰ V. 580, et seq. et vid. Apul. Met. L. x. p. 734, ed. Oud. who describes a Pyrrhic dance around an imitation of Mount Ida, whereupon actors represented the judgement of Paris.

¹¹¹ Liv. 1. c. 13.

¹¹² Ibid. 15.

¹¹³ Plut. Num. c. vii.

¹¹⁴ Fast. L. 2. v. 376.

Ὡς κη σε Καδμος ὠφελ' ἐν περιῤῥοτῳ·
 Ἴσση φυτεῦσαι δυσμένων ποδηγετην,
 Τεταρτον ἐξ Ἀτλαντος ἀβλιε σπορε,
 Των αὐθομαιμων συγκατασκαπτῆν Πρυλιν,
 Τομυρε, προς τα λῶσα νημερεςατε ¹¹⁵.

The War-Dance was always supposed to be danced round a person called Prylis. Round him did the Amazons dance

Ἄυται δ', Ὀυπι ἀνασσα, περι Πρυλιν ὠρχησαντο ¹¹⁶
 Πρωτα μεν ἐν σακεεσσιν ἐνοπλιον, αὐθι δε κυκλω
 Στησαμεναι χορον ἔυρυν.

Round Prylis did the Curetes dance the Oul or Ioul, the Yule-Dance, but the infant Ham or Jove is declared to be their Prylis,

ὍΤΑΑ δε Κουρητες Σε περι Πρυλιν ὠρχησαντο ¹¹⁷
 Τευχεα πεπληγοντες, ἵνα Κρονος ἕασιν ἤχην
 Ἄσπιδος εἰσαῖοι, και μη σεο κουριζοντος.

This third son of the patriarch was worshipped as the male principle, or Creative Man-God, and for this reason, as well as for others connected with the peculiar circumstance of his apostacy, he received the form of the Prylis, whereby the demiurgic power was represented in the moment of its energy. On the Kalends of Maius or Hermes, and at the Games of Flora the people danced [and in some places do yet dance] around Prylis, who is called by some the May-Pole, and by others the Mast of Cockayne. The name Iül, Red with expiatory blood, and also that of Prylis [who was himself red ¹¹⁸],

¹¹⁵ Lyc. Cass. v. 219. qu. λισθα? Prylis Mercurii filius, Zenod. Proverb. It would appear from some, that Telephus the Heracleid was the person in question. Cypria ap. Proc. Chrest. Bibl. Alt. Lit. vol. i. p. 25. But the story is one of very light credit; they wanted no guide to show them the way to Ilion.

¹¹⁶ Call. Dian. 240.

¹¹⁷ Call. H. ad Jovem, v. 52.

¹¹⁸ Hor. L. 1. Sat. 8. v. 5.

may be given to any person who pretends to represent the Man God; Mr. Knight¹¹⁹ mentions an ancient sculpture representing *hominem, galli gallinacei capite cristato, rostro ithyphallico*, under which is written *Σωτηρ Κοσμος*. In truth, Lycophron has confounded the supposed inventors of the Dance, with the Power to whom it was dedicated; Nimrod was the Prylis of the Scythians, Pyrrhus may have been of the Epirots, Cretans, etc.: but not as inventors of it, but on the grounds above indicated. The mast of cockayne did sometimes represent an armed man or Trophæum, and each city would seem to have had one, for we read that Minerva's helmet was *ἐκατον πολεων κυλευσσο' αραρυια*¹²⁰. Even an interpolator would hardly mean that it was large enough to contain an hundred armies.

To this institution belong the Latin Salii or Agonales, whom Dionysius identifies with the Curetes. Their temple was on the *Κολλινος Λοφος* or Agonal Hill; their garments *κυβες*, or what the ancients called Purple. They danced, and sang hymns to the Enoplian Gods, armed with the spear, the sword, and the Thracian shield. One of their shields fell from heaven, or, according to Livy, several weapons, that were called Ancilia¹²¹. This word Anc-Ilia is Ilia [Rhea or Sylvia] the Messenger, and the same as Egeria [or the Resurrection] with whom Numa Pompilius was wont to converse. Anc-Illa, the handmaid, is of the same etymology. I refer the reader to the Scythian utensils, cited before, which fell from heaven, and which seemed to be known to the Franks. And the Royal tribe among them were Saliens, also called from dancing, as may be inferred from a line of Sidonius Apollinaris, a poet who was cotemporary with the Merovingian kings,

¹¹⁹ Preface to Progress of Society. And see Græv. Thess. Ant. Rom. tom. ult.

¹²⁰ Il. 5. v. 744. The verse is probably not Homer's.

¹²¹ V. Dion. Hal. 2. c. 70. Liv. 1. c. 20. Ovid tells us that the others were made to deceive any thief who might wish to carry away the true one. This one was the palladium or talisman of Rome.

Sauromates clypeo, Salius ΠΕΔΕ, falce Gelonus.

Dancing was a matter of no small consequence in the religious mysteries: Orpheus and Musæus ordered people *συμβυθῶν καὶ ὀρχησθῆναι μυσθῆναι*¹²². Those who were guilty of divulging the mysteries were said to Dance them Out or to Dance Without, *ἐξορχησῆναι*. Suidas says, *τα μυστηρια ἐξορχησῆναι, ἀντι τῶν ἐξεμυσθησῆναι, ἐκπύσα ἐποίησεν*. Or perhaps it rather means that they were themselves danced out, or expelled, much in the same way as soldiers are said to be drummed out of a regiment; *τῶν ἐξαγορευόντων τα μυστηρια, ἐξορχησθῆναι λεγούσιν οἱ πολλοὶ*¹²³; and again, *ἐξορχησάμενος, ἀντι τῶν φυγῶν καὶ ἀποδράς. Δημοσθενῆς ἐν τῷ κατ' Ἄνδρῶν τῶν ἄδικων*¹²⁴; and so likewise a banished man is in Latin called *Ex-Sul*, One who Dances Out. The chief of the *Salii*, was *Præ-Sul*, the inferior *Sali-sub-Suli*; and I infer from a ludicrous poem of Catullus, that the Pontifices or Bridgemaekers were used to dance upon the bridges at the time of dedicating them¹²⁵.

The Curetes were, properly, the family of Noah who accompanied him in the Ark; and their dancing was a religious ceremony, performed in sign of joy at the safe return of the Vessel of the Covenant, after its awful voyage. This passage of primitive history, like most of its details, is passed over in the very brief records of the Five Books; but a light is thrown back upon it from the annals of David, "who DANCED before the Lord with all his might, and David was girded with a linen ephod. So David and all the House of Israel brought up the Ark of the Lord with shouting, and with the sound of the trumpet¹²⁶." The Ark of the Levitical shrine was that of Noah, and it was in memory of the Covenant with him that

¹²² Luc. Salt. c. 15.

¹²³ Lucian. *ibid*.

¹²⁴ Suidas in Voce.

¹²⁵ V. Cat. Carm. 17.

¹²⁶ 2 Samuel, vi. 14, 15.

the Ark and the Sea were placed in the Sanctuary. Upon another occasion bearing close analogy to the preservation of Noah's family, that of Israel from the Red Sea, Miriam and all the women danced. Like Music and Poësy, Dancing is from God ; and, like all the rest of Paganism, not invented, but only perverted by the nations according to their several propensities ; the warlike Goth using it to kindle up the *χαρμη*, or joy of battle, while the baser multitude of the Gentiles

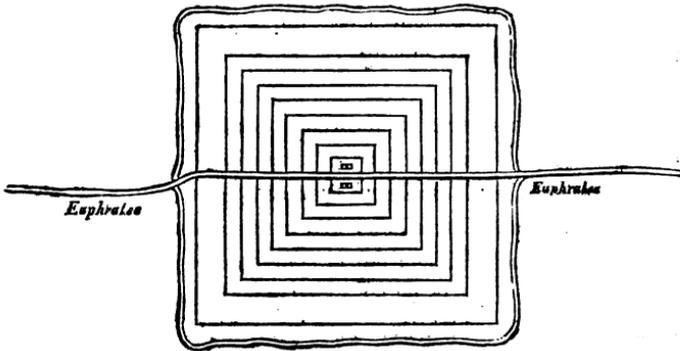
Motus doceri gaudet Iönicos.

So much of Bellerophontes, his impiety, expulsion, horsemanship, and pyrrhic dancing.

IV. Babel was built in form of a Square on both sides of Euphrates, which flows out of Eden in Armenia, into the Persic gulf of the Great Erythræan sea. Its form, I believe, was that of a Labyrinth, and was intended for the same purpose as that mystic edifice ; but of course, being a city, without the inextricable error in which priestly ingenuity had involved those Labyrinths which were merely mystic. That form consisted in a sevenfold or eightfold inclosure, having in its centre the Mansion of the God, and so representing both Heaven and Earth. The central part, or Earth, is, or rather contains the Olympus or Terrestrial Heaven ; there dwells the God, unapproachable except to those who have obtained the *CLUE*. The Cretan Labyrinth had seven enclosures¹²⁷ round the Mansion ; these are the seven moveable or planetary spheres. But the world had another enclosure, that of the Cronian, Crystalline, or Milky sea, in which the fixed stars are placed,

¹²⁷ V. Roberts's *Antiq. of Wales*, p. 213. There were many Labyrinths : that of Egypt by Lake Mœris, that of Lemnos, that of Crete, and that of King Porsena at Clusium in Etruria ; but it is very questionable if the two last ever existed, *nulla extant vestigia*. *Plin. L. 36. c. 13.* It is some argument against the real existence of the Cretan, that some antiques make it an exact square, and others give it a rounded form.

and the Ἄσθη which binds within its elastic concave the wheeling poles. The Seven enclosures were made by seven concentric squares of building, or twenty-eight streets, perpendicular and parallel respectively to each other. The eighth and last, the flammantia mœnia mundi, was represented by the Wonderful Walls that fenced in the City, while the stupendous wet fossè that washed their Base portrayed the ocean of night, or ultramundane waters¹²⁸, called by the Brahmens The Sea of Milk, and by Homer Νυκτος Ἀμολγος, The Milk-pail of the Night.



Thus did great Babylon deserve the splendid epithets given by Nonnus to one of the fairest of her many daughters, who all boasted of their mother's likeness ; to Tyrus of Phœnicè ;

ὦ πολι πασι μελιστα, ΤΥΠΟΣ ΧΘΟΝΟΣ, ἌΙΘΕΡΟΣ
ΕΙΚΩΝ¹²⁹ :

and as Tyre, being built on a small isle, was limited as to its form, and presented to the surrounding waters a triangular, not a quadrangular outline, he adds

Συμφυτος ΤΡΙΠΛΑΕΤΡΟΝ ἔχεις τελαμωνα θαλασσης.

¹²⁸ V. 2 Esd. c. 6. v. 41.

¹²⁹ Nonn. Dion. L. 40. v. 355.

Image of Heav'n, Oh Tyrus fair !
 And Type of Earth, men's common care,
 To gird thy proud three-sided throne
 Ocean hath lent his natural zone.

There is abundant proof that the Circus at Rome was an allegory exactly corresponding with that of the Labyrinth, saving only that the former was round or elliptical, being an immediate type of Heaven; whereas the latter is generally represented quadrangular, being a type of Babel, and only at second hand a type of Heaven. Some old Latin verses address the Circus in words most strikingly similar to the quoted line of Nonnus,

Circus, imago poli, formam cui docta vetustas
 Condidit, et numeros limitis ætherii.

The number within the boundary of Æther, or flammantia mœnia, was SEVEN, as we know from Ausonius and others,

Phosphore clamosi spatiosa per æquora Circi
 Septenas solitus victor obire vias¹³⁰.

The seven circuits were called Euripi, and in the centre was a PYRAMID, [also called the Euripus] and on it stood three altars, of Saturn, Jove, and Mars; below it, three others, of Venus, Hermes, and Luna¹³¹. I believe the Circus was not, like the Labyrinths, perplexus parietibus¹³², but that certain erections like posts, at equal intervals from that central thing which they called the Pyramid, marked the seven circuits without any other partitions; and the racers threaded their way through them, something after the manner of dancing a reel. These posts were composed of two well known symbols, the Egg of Leda [Ova honori Castorum,

¹³⁰ Aus. Epit. Equi v. 1. et vid. Varr. ap. Aul. Gell. L. 3. c. 10.

¹³¹ Lydus ap. Salmas. ad Solin. p. 638, 9.

¹³² Serv. in V. Æn. V. v. 588.

Tertullian:] surmounted by the Dolphin. If they were not the same as the Phalæ, I am ignorant what these latter were ;

Consulit ante Phalas delphinorumque columnas ¹³³.

An Euripus was a narrow channel of water, Ductus aquarum quos illi Nilos et Euripos vocant ¹³⁴; and I suppose that the name inured to the Seven Ways of the Circus, from an idea that the Oceanic stream flowed between the Spheres of heaven and divided them by its channels. The "Pyramid with three altars" in the centre is almost a convincing proof that the Circus was made with reference to Babylon.

These Euripi of the Circus, which agree with the *τειρεα* of the skies, were the 'ΑΓΥΙΑΙ of the great mundane city. Hence it was called *πολις ἑυρυ-ἀγυια*, and Apollo Ergates the architect god who built it was named Aguius ¹³⁵. Because the city of the Eight Streets, which he built, was an exact Square; Aguius himself was carved in the shape of a Cube, and was said to bathe in Xanthus or Chamander, to the banks of which Homer's fiction had transferred Babel,

Phœbe qui Xantho lavis amne crines
Levis Aguiou!

The Delphian Oracle was founded by 'Τιες Ἰπερβορεων Παγασος και Διος Ἀγυιευς ¹³⁶. But the word Aguia was certainly not confined to the *ἀιβερως εἰκων* and her streets, but belongs also to their antitypes the broad ways of heaven, for upon occasions where there is no allusion, however remote, to any town or city, Homer ushers in the night with this beautiful verse,

Δυσάτο δ' Ἡελίος σκιαοντο δε πασαι ἀγυιαι.

¹³³ Juv. Sat. vi. 590.

¹³⁴ Cic. de Leg. L. 2. c. 1.

¹³⁵ Paus. Arcad. c. 32.

¹³⁶ Sibyll. ap. Paus. L. x. c. 5.

It was not unknown to John Tzetzes that Ilion was the City of the Eight *Ἀγυιαί*, nor was the principle upon which they were built, for he describes Paris as sacrificing to the Gods [on his return to Ilion, and before the fatal abduction of Helen] “ in the Hebdomad having-eight-ways of Aurora the leader of the beautiful dance,”

Ἑπτάσιν ὀκταπόροις καλλιχορῶν Ἡριγενείης ¹³⁷.

Καλλιχορῶν is a manifest transposition, made for the sake of the metre, by some one who forgot that Tzetzes does not write with any regard to quantity, but merely in a sort of hexameter rhythm; for he is clearly describing the city

ὄθι τ' Ἦοος Ἡριγενείης
Ὀικία καὶ ΧΟΡΟΙ εἴσι, καὶ ἀντολαὶ Ἥελιοιο ¹³⁸.

All sacred dancing around a centre, such as the May Pole, was an imitation of the measured movements of the planets around the earth, and because the motion of the dancers was governed by numerous sound, therefore did they imagine there was a music in the Spheres to which the stars kept time. The seven concentric *aguiai* [between the *Ὀικία*] are the *Χοροί*, and give the figure of the planetary dance. Hence *Ἐυρυχορὸς Θηῆς*, and *Ἐυρυχορὸς Ἰπέρεια*, which are equivalent to *Πολὺς Ἐυρυαγυία*.

The streets of Babel were all drawn in a right line ¹³⁹, of which some were transverse, leading down to the river; and that must, of course, have been the case with respect to the two sides which were parallel to the course of it. The effect of large streets intersected at right angles by smaller ones, is to form detached masses of building, composed of several houses; these the Romans styled *Insulæ*, and Herodotus in describing the City calls them *Λαυραὶ*. Every thing here

¹³⁷ Tz. Ante Hom. v. 85.

¹³⁸ Hom. Od. xii. v. 3.

¹³⁹ Herod. L. 1. c. 180.

was paradisaical; and even these little urban islets were called after the islands of the blest. At Sardis there was a royal paradise, called Γλυκὺς Ἄγκ-Ων, infamous for its delights, and this was imitated by Polycrates of Samos, in a Paradise where he collected all manner of flowers, and which he called Laura¹⁴⁰; and in Egypt was another, called the Laura of the Blest, Λαύρα ἐνδαιμονῶν. The Christian Cœnobites adopted the term, and their hallowed retreats were Lauras, a name which Casaubon saith was yet given to the Convent of Mount Athos in his time. It need scarce be remarked, that this is also the name of the Tree of Inspiration or Knowledge, the eating of which gave prophecy, Δαφνη, and that a Laura was the same as a Daphne, of which last there were two at Antioch and Pelusium. Bel or Theba, like her Ægyptian daughter, was entered by a hundred gates of brass: but still we read that the Amphionian¹⁴¹ city was seven-gated, and that also was true, but in a different sense. The walls had a hundred gates; but within them were seven enclosures, which you could not pass in any direction without passing Seven Gates. Diospolis in Egypt was a splendid copy of the whole, but the little Greek republic was content to affect such a similitude as the common name Ἑπταπύλος would give.

V. Babel was built, I say, on both sides Euphrates, which divided all the Seven concentric squares of the city, not excepting the smallest and innermost. The two divisions of this seventh square were adorned by two great works which were the pride of the city; on one side the River stood the Regal Palace or Seraglio, vast and strong; and on the other

¹⁴⁰ Athen. Deipn. L. 12. Laura Samiorum was a proverb equivalent to pays de Coccagne. V. Zenod. Prov. Græv. Th. Gr. vol. x.

¹⁴¹ I believe the Theba Heptapylus, or Seven Gated Ark, properly denotes the last and central enclosure, Τα Βασιλεια, which were only accessible through Seven Gates. These were the Thebæ, to which Tydeus went to convey the general remonstrance of the people.

the Temple of Jupiter Belus ¹⁴² existing, saith Herodotus, yet in my time, and measuring in every direction two stadia, or twelve hundred and fifty feet. In the middle of this TEMPLE stood a massy TOWER, six hundred and twenty-five feet square at the base, and upon this another Tower, and another, and another to the number of eight, and upon the last Tower stood a great Nave. And in that Nave a great Couch (pulvinar Deorum) and a Golden Table; but no Statue therein; and no man sleeps therein, say the Chaldee priests. Only some woman sleeps there whom the God may chance to like, for the God was said to come there in person. This will remind every reader of the rabbinical history of Bel and the Dragon, and the fraud of the priests to get a good supper for themselves; it would seem that these holy men had other appetites, which they indulged, and laid the blame upon the God. BELOW there was another Nave, where sate a great golden statue of Jove, and in which there was likewise a golden seat and table. In Cyrus's time there was another Golden Colossus, which Xerxes afterwards removed, and killed the Priest. Outside of the Tower stood a gold altar; and another of great magnitude, on which victims were slaughtered; for on the golden one none but sucking creatures might be killed ¹⁴³. The height of the Tower was equal to the side of the base ¹⁴⁴, not including, I presume, the Nave or Ship-Shrine at top.

A few remarks hereupon. This is the account of an eyewitness, who wrote in or just after the reign of Artaxerxes Longimanus, and must be fully credited as to what he saw, and as an honest reporter of whatever he took on trust. But Xerxes, a fanatical zealot of the magic religion, and destroyer of images, had ravaged the Temple some fifty years before,

¹⁴² These two edifices were connected by a Tunnel under the river Euphrates. Diod. L. 2. c. 9. Phil. V. Ap. Tyan. L. 1. c. 16.

¹⁴³ Herod. L. 1. csa. 180, 1, 2, 3.

¹⁴⁴ Strab. L. 16. p. 1049.

and removed the idols. We have therefore no reason to doubt the correctness of the information handed to us by Diodorus, [who had access to the writings as well of Chaldeans as of Greeks who had spent their lives in those countries, Berosus, Ctesias, Dinon, Abydenus, etc.] that on the highest degree of the tower [where the nave stood] there were formerly three statues of Jove, Juno, and Rhea¹⁴⁵. True it is, that in Herodotus his time there were none. True also, that in Nimrod's time there were none, for that hero was not an image-worshipper or a sabian. But this Temple, abandoned at the dispersion, and long neglected, was restored many ages after by Nebuchadnezzar the Great, an idolator of the ionian or sabian sect, whose father revolted from Esaraddon the son of Sennacherib, and who himself [probably upon the death of that good king] did, in conjunction with Cyaxares, entirely destroy Nineveh¹⁴⁶ and the empire of the Scythians. His works were undoubtedly framed upon principles of idolatry; and what the Persian destroyed, the Greek had undertaken to repair, but the number of his days, and of the days of Babylon, were full, and he died before he could set his hand to it¹⁴⁷. His successors abandoned the city, and built Seleucia out of its materials.

The Tower presented another resemblance of the Mundane system. The Eight tiers or stories of it are the Eight spheres that surround the Orbs Terrarum, namely, the Fixed, and the Seven Planetary; and the Ark or Ship-Temple is the type of the Earth. This was called the Corona or Shrine of the Raven, and the Col-Oph-On or Mount of the Dragon God, whence *operi coronam, or operi colophona imponere*. Even as the heavens were imaged in the circles of the Roman Theatre,

¹⁴⁵ Diod. Sic. L. 2. c. 9.

¹⁴⁶ Of this city no vestige remains, excepting green-ridges or inequalities in the surface of the plain right against Mosul. But it has bequeathed to this modern town its proud name of Asour or Ashur. V. Thevenot, Part 2. p. 50.

¹⁴⁷ V. Arrian. Hist. Al. 3. c. 16. Strabo. 16. p. 1049.

so did Rome herself, in her fatal and prophetic Septimontium, display the seven towers of the world, and for that reason I suppose she did not think a Pyramid necessary, although she boasted of being a revival of Ilion. The Colophon representing the earth will explain what I have said of the Holy Mount being called Παν-Γαία. It is curious that Sol, in the Latin dialect means, the Sun, Unity, the Earth, Sol, Solus, Solum, and Σολος in the Greek is a disc or quoit; and I cannot but suspect that from the House of the Earth, the Sun, the Deity, or the Disc, where the discord of tongues arose, any absurd or repugnant mode of speaking was called Sol-Oik. I cannot precisely tell the import of the Quoit, which occurs in the fables of Orion, Acrisius, and Hyacinthus, but I believe that its shape, a long oval, was thought to resemble the plant of the human foot, which is accordingly called by the same name *SOLE*, and that the deaths of the heroes above named refer to the death of the Woman's Son by the Wounded Foot. Sol-On was the name under which certain laws were promulgated at Athens, and was certainly borne by the man who published them, but Nonnus¹⁴⁸ assures us that the laws of Solon are as old as the time when Venus brought forth Beroë and founded Berytus in Phœnice; and Berytus was, as he pretends, coeval with the world. The House of Og or 'ΟΓ-ΔΩ, contained eight individuals, and in honour of their number, which coincided with that of the spheres, the tower was so built. This degenerated into Sabianism and World-worship, but the founders only meant Mount Paradise, the Ark, and its Ogdoad.

The second Nave *BELOW* [which Herodotus did not see] is the σολος or chamber in the interior of the Pyramid, corresponding with those found in Egypt. The upper nave was, if I may so say, Templar, and typified the Earthly Heaven, or Olympus; the lower was Sepulchral, and a type of Hades.

¹⁴⁸ L. 41. v. 165. 273.

The whole fabric was sometimes called the Temple, and sometimes the Tomb of Bel. Strabo says ¹⁴⁹, Βηλε Ταφος· ἦν δὲ πυραμῖς τετραγωνος, ἐξ ὀπτης πλινθε, σαδιαιον το ὑψος, and Ælian ¹⁵⁰ calls it Βηλε μνημα, but Arrian in relating the very same fact of which they were speaking, uses the terms Βηλε νεως and ἱερον ¹⁵¹. It was also called busta Nini, and the tomb of Jove in Crete was said to be that of Olympus ¹⁵². Homer, in a fragment of his poems, says of the Olympian races

Ἄλλ' ὅταν αμφι ΔΙΟΣ ΤΥΜΒΩΙ καναχηποδες ἴπποι, etc.

We learn from Pliny that the Labyrinth in Egypt was both a Palace, a Temple, and a Tomb ¹⁵³. Za-Kynthus or Sa-Guntus was a Son of Dardanus or Noah, and his name was a title of Ham, the etymon whereof we need not inquire; and to him, among other high places, was dedicated a famous hill near Valentia in Spain, and this Hill was his Tomb:

Haud procul Herculei tollunt se littore muri,
Clementer crescente jugo, queis nobile nomen
Conditus excelso sacravit colle Zacynthus ¹⁵⁴.

The Tomb of Archemorus was a Temple:

Stat saxea moles
Templum ingens cineri ¹⁵⁵.

¹⁴⁹ L. 16. p. 1049.

¹⁵⁰ XIII. c. 3.

¹⁵¹ Arr. L. 3. c. 16. L. 7. c. 17.

¹⁵² Ptol. Heph. L. 2.

¹⁵³ H. N. L. 36. c. 13.

¹⁵⁴ Sil. Ital. L. 1. v. 273. v. Paus. Arc. c. 24. Steph. Byz. in voce Zacynthus. The Philosopher Democritus learned the science of magic from the books of Dardanus, which were deposited in his tomb. Plin. N. H. L. 30. c. 1. Some part of the Temple of Delphi was called the Tomb of Apollo, and Pythagoras is said to have there written an inscription, purporting that Apollo was the son of Silenus. Porph. V. Pyth. c. 19. But the God Silenus is Noah in his state of drunkenness.

¹⁵⁵ Stat. vi. v. 242. Clement of Alexandria was informed that the Indians worshipped a Pyramid under which the body of a certain God was buried.

We shall err if we suppose that the Tomb of Jove is merely a mystery, whereby the ARK is made to be the symbolical grave or coffin of Noah and Cham. The last mentioned person, Jupiter Bel, was buried in the Pyramid called of Bel or Ba-Bel, and his Bustum it really was. When the people journeyed towards Shinar of Babylon, said the old historian Histiaëus, they bore along with them *τα ιερωματα Διός Ένυαλις*¹⁵⁶. This word, denoting aught that is consecrate or accounted holy, hath no very definite meaning, and might no doubt be applied to vessels or utensils. But that is a matter too insignificant to be recorded from such vast antiquity, and I hold it to be rightly interpreted the Mortal Remains or RELIQUES of Jove. And so sings a learned poet :

Callimachi Manes et Coi SACRA¹⁵⁷ Philetæ
In vestrum, quæso, me sinite ire nemus ;

and another likewise,

Ipse semipaganus
Ad Sacra Vatum carmen affero nostrum :

in which places it is evident that their own selves, and not any other thing appertaining to the departed bards, are meant. But we have some positive memorials touching the burial of the patriarch Jupiter in this place¹⁵⁸. When Xerxes rifled

¹⁵⁶ Ap. Joseph. Ant. L. 1. c. 4. The text seems to imply that some priests brought the Hieromata at the time of the confusion of Babel, having escaped from that calamity. But that is mere nonsense. Nothing was then brought to Shinar or established there ; but, on the contrary, they and all their trumpety were packed off in several directions. The march of the Priests to Shinar was an event long antecedent. I mention this that I may not be accused of falsifying ; whether the blunder is owing to the Jew or to the Greek I know not.

¹⁵⁷ Prop. L. 3. 1. 1.

¹⁵⁸ The dwelling place of Vishnu, in the holy city Narayana Pura, is called Cham, or heaven. As. Res. xi. p. 103.

and partly demolished the Temple of Bel, he did also force his way into the Tomb, and he found in it a coffin or sarcophagus of crystal where the dead man lay embalmed, in oil, but it wanted nearly a palm of being full. Upon a small column, in the same place, was an inscription, saying "it shall be worse for him who opens this tomb and does not fill up the sarcophagus." In so much that it seems the buriers of Ham did not so much deprecate the opening of the tomb, as they solicited the replenishing of the oil, which no hermetical closing could hinder from evaporating in the course of ages. Xerxes withdrew; having, it is said, vainly attempted to fill the coffin, which never grew the fuller for what he poured in; and, the story adds, he was soon after murdered by his son¹⁵⁹. This latter part is a gross fiction of that reverend body the Chaldee clergy, whose dragon dined so heartily, and lay with the pretty women. These fellows hated the noble son of Darius, whose father and self had laid such heavy humiliations upon their City and Temple, and they would fain make out that the God abhorred him and rejected his good offices. There can be no doubt that the King paid all respect and duty to the reliques of his divine progenitor, the $\Xi\tau\eta\nu\omicron\varsigma$ Ἐνναλίος of his religion and theirs. The remainder of the facts have all the Character of History, and an high degree of probability. No method of preserving is so like to have been used in Armenia for the remains of Ham, as the juice of the Tree which grew there, and which had been the pledge of his preservation and resurrection when he was buried before, alive in his floating coffin. All this explains why the Persian Iconoclast spared the Statue in the lower $\nu\eta\omicron\varsigma$: THAT was not an Idol, but a Monument; and monumental statues were used by the Magians themselves. Ammianus informs us that the chariots of the Sassanidæ were adorned with small statues of Belus and Ninus.

¹⁵⁹ $\text{ÆL Var. Hist. L. xiii. c. 3.}$

Some confusion exists as to the fate of the Tower, which I think I can remove. It was not either in shape or substance a perishable building, and even deliberate malice would have met with some trouble in effecting its complete destruction. Herodotus was there fifty years after Xerxes, and saw it in good order. Pliny, who flourished under Vespasian, saith *Durat adhuc Jovis Beli templum*¹⁶⁰. Pausanias, in the time of Antoninus Pius, avers that the Temple of Belus was then standing¹⁶¹, as also the walls or some part of them, but empty of dwellings like those of Tiryns. Diodorus, in the Augustan age, says that the *κατασκευασμα* [ornaments or fitting up] had fallen to pieces by time, which necessarily implies that the substantial part of the work was standing.

Yet Strabo, who was nearly cotemporary with Diodorus, mentions its destruction in terms the strongest that language affords. It was not only pulled down, but its foundations dug up! It was *κατεσκευαμμενον*¹⁶² *Ξερξῆς δ' αὐτον κατεσπασεν*. And Arrian describes its ruin by Xerxes in the like words, *καθειλεν και κατεσκαψεν*. Here we have one historian who saw it standing after the death of Xerxes, and two others [who had read all the Macedonian writers by whom Babylon was so intimately known] maintaining that the plough had passed over its foundations in the time of Xerxes! The truth is, that he removed the Idols and whatever ornaments, inconsistent with the Magic of Zoroaster, Nebuchadnezzar had placed there; and PULLED DOWN, and DUG UP from their foundations the Hanging Gardens, which related to the worship of the Magna Mater. The Tower he left uninjured. He could not have a motive for insulting the oldest monument of Fire Worship, the work of his mighty ancestors Cush and Nimrod, the founders of his kingdom. And had he wished it, his piety

¹⁶⁰ Plin. L. vi. c. 30.

¹⁶¹ Paus. Arc. viii. c. 33.

¹⁶² Strab. L. 16. p. 1049.

would not have dared to exhume the bones of the Founder of his own religion. In fact, that pile has not even now entirely crumbled away.

VI. I have now to advert to a work which existed in its glory but a short time, and was accounted a great Wonder, the Hanging Garden. This was no work of Nimrod's. The reader cannot be ignorant that the Greeks falsely ascribe the first founding of Babel to Semiramis, and put her name for his. Now, Diodorus declares that these Gardens were not made by Semiramis, but by a later Syrian King. They were about four pelethra or jugera in length, ON EACH SIDE; their ascent was mountainous, built terrace above terrace, theatrewise. Under the terraces were the galleries which supported the soil and plantations, each projecting, as they ascend, a little over the other. The highest gallery being fifty feet high, had upon its top the highest summit of the paradise, even with the surrounding battlements. The walls of the galleries were twenty-two feet thick, the entrance ten wide. They were roofed with stone plank, [slabs] sixteen feet long with the projection or overlapping, and four wide; over the slabs were laid reeds and bitumen; then a double tiling; then lead, to keep off the wet; and lastly, a depth of earth sufficient for large trees. The soil upon the terraces was level, and filled with various trees. Each gallery was lighted from the part where it projected beyond the superior one, and in them were royal chambers; but in the upper gallery there was a complete system of waterworks, raised from the river, to irrigate the garden ¹⁶³.

The defence of Babel consisted in the stupendous thickness of its walls and towers, in the neighbouring marshes ¹⁶⁴, and in the river Euphrates, which flowed into its fosse. I know not what it was that they call the Arx or Acropolis, but I believe

¹⁶³ Diod. Sic. L. 2. c. 10.

¹⁶⁴ Diod. Sic. L. 2. c. 7. ad f.

the Tower or Pyramid is meant by that word, and that Arx signifies the Ark, which was represented [as resting on mount Ararat] by the nave or arkshaped shrine placed upon that artificial mount; which Dionysius the Geographer confirms, saying, 'Αυταρ ἐπ' ἈΚΡΟΠΟΛΗΙ *μεγαν δομον εισατο ΒΗΛΩΙ* ¹⁶⁵. In many of the Colonies from Babel, the Arx or Acropoly was a citadel of defence as well as high-place of sanctity; but they were such places as required that mean of defence. We are told the Hanging Garden was near the Acropolis ¹⁶⁶; and the Latin geographer Vibius Sequester mentions pensiles hortos super arcem ipsius urbis æquantés altitudinem muri ¹⁶⁷. These last cited passages, though vague, or inaccurate, shew that the Garden and the Arx were connected. Berosus said that it was ἐν τοῖς Βασιλειαῖς, a term comprehending the Temple and the Palace, which were subterranously connected ¹⁶⁸.

We farther learn the very important fact that it was square, ἐν τετραγωνῷ σχηματι; and Strabo, who mentions this, gives a like description to that of Diodorus, and the same length to the sides. It was therefore a square of four jugera. The jugerum was a measure of land corresponding with our acre, but it did not, like our square measures, denote merely a certain amount of area, but it did also signify the form and proportions thereof, being an oblong of 240 feet by 120 in breadth. Jugeri mensuram ¹⁶⁹ ducentos et quadraginta longitudinis pedes esse, dimidioque in latitudinem patere non ferè quisquam est qui ignoret. But here we have the jugerum or pelethrum given us for a long measure, four pelethra being the length of each side of the pensile garden;

¹⁶⁵ Dion. v. 1007.

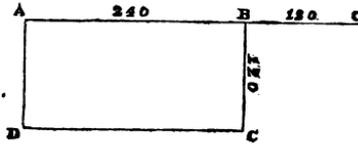
¹⁶⁶ Diod. ib.

¹⁶⁷ Vib. Scq. de VII. Miris. Quint. Curt. v. c. 1.

¹⁶⁸ Joseph. cont. Ap. L. 1. s. 19.

¹⁶⁹ Quintilian. L. 1. c. 10. s. 42

and that can, to my understanding, only be done by adding the breadth to the length of the square measure ; which



the reader may conceive thus : if the parallelogram called *jugerum* be enclosed by a rope, or any other Lesbian rule, that rope must be bent at the angle B, to make the two sides AB and BC ; but if the flexible rule be again straightened out, it will give the line ABC. Upon no other principle can length be prædicated of broad measure. The *pelethrum*, then, is three hundred and sixty feet, and each side of the square garden measured fourteen hundred and forty feet.

I must now ask the reader's attention to two questions. The Temple, we learn, measured in every direction 1250 feet, in which stood the Tower, measuring only 625. Of what, then, did the residue of the Temple consist, or what was the Temple in which the Tower stood ? Again, we learn that the Garden was a square enclosure or theatre of 1440 feet ; but the plantation was on the terraces. How, then, was this vast area employed ? I propose to shew that the Tower arose from the middle of this area, the paradise having been built around it.

This work was not erected by Semiramis. That is, it was not built by Nimrod ; nor was it begun, or at least not achieved, by the Ionic or Feminine hæretics before the dispersion. But though it was not done by the SYRIAN queen Semiramis, it was done by a SYRIAN king. This was Nebuchadnezzar ¹⁷⁰ the great. The word Syrian is oftentimes con-

¹⁷⁰ Beros. ap. Joseph. Ant. L. x. c. xi. Cont. Ap. L. 1. s. 19.

founded by the Greeks with Assyrian, but it doth nevertheless denote a very different country, that between Euphrates and the Mediterranean, famous or infamous for the Ionian or Hellenic worship, for the lewd groves of Daphne, the mysteries of Hermaphroditus, and the Dove-Temples of Hierapolis and Ascalon, at which last Semiramis was fabled to have been born. This was mere fable, for it only means that That was the country of the DOVE ¹⁷¹. It was the softest and lewdest of lands, and its Grecian dynasties the most infamous that ever defiled the earth. At those periods when Babylon or the Chaldee kingdom was erected independent upon Ashur Nineveh, which happened thrice at the least; after the successful revolt of the nations against Cush and Nimrod, and until their confusion or dispersion; after the downfall of Sardanapalus, when Chaldea assumed independence under Belesus or Nabonassar; and lastly after the death of Sennacherib, when the father of Nebuchadnezzar restored the kingdom, this country, Syria, inhabited by Aram of Shem, Canaan of Ham, and some other tribes, was a main portion of it, and sometimes gave its name to the whole. The name Syrian [like Ionian, Hellenic, Scythian, Barbarous, Judæan, etc.] was as much Sectarian as Gentile, and in that sense was opposed to Assyrian, or the system of the Ninevite Scythians. The later word is from Ashur son of Shem, but what that name means ¹⁷² I cannot pretend to know; Sura is a title of the Sun, and marks out the Sabian sect or Worshipers of the Luminous Host, as opposed to the worshippers of Schecinah or Vestal Fire. From this word Cush was denominated by the Sicilian Pelasgi *Συρα-Κους*. The words C' Ur and S' Ur are forms of

¹⁷¹ The Syrians at large bore the appellations of Ionians and Ionites. Tz. Exeg. in Iliad. p. 135.

¹⁷² After the ruin of Nineveh, the centre of Magic Religion was in Bactria at the Azur Gustasp, that is the Temple [Heaven or Azure, *coirila coili*] of Hystaspes. This word of old Persic may chance to be the patriarch's name, Asur the Firmament, which is similar to his father's, Shem Heaven.

Ur, but with what sense prefixed I cannot tell. The word Asoor or Asura is used by Brahmen writers in opposition to the Suras or Devatas, always [I fancy] as a Sectarian, not as a Gentile term. The Asuras were evil demons in alliance with the Giants, who contended against Parasu Rama, Crishna, and the other blessed incarnations, and were also named Dityas, the servants of Dis, Yama, or Pluto. Of this Infernal or Antarctic race was Deeruj¹⁷³, the antagonist of Parasu Rama, in whom we probably have the Deriades of Nonnus. We read that "it is the celestial north pole round which they place the Gardens and Metropolis of Indra; while Yama holds his court in the opposite polar circle, or the station of Asuras, who warred with the Suras or Gods of the firmament¹⁷⁴. "The orb of the Sun personified is adored as the God Surya, whence the Sect who pay him particular adoration are called Sauras¹⁷⁵. Perhaps the name, Asuras, was used, on the principle of the negative Δ , for those who reside in darkness, *ultra anni Solisque vias*. On the other hand we are told "Sura¹⁷⁶ signifies both wine and true wealth; hence, in the Ramayana it is said that the Devatas having received the Sura acquired the title of Suras, and the Daityas the title of Asuras, from not having received it." But these senses are like to be secondary; that of wealth, through the flammeous metal, gold, has been illustrated; the other I shall not in this place examine. Homer mentions the island Syria, a sort of paradise, where all things abounded, and disease was never known, but the aged were slain by the soft darts of Apollo and Artemis,

Νῆσος τις Συρίη κικλήσκειται, εἰπὼ ἀκβεις¹⁷⁷,
 Ὀρτυγίης καδυπερθευ, ὅθι τροπαί ηἰελίοιο,

¹⁷³ Maur. H. I. vol. ii. p. 95.

¹⁷⁴ As. Res. vol. iii. p. 299.

¹⁷⁵ Sir W. Jones, As. Res. vol. i. p. 262.

¹⁷⁶ Paterson, As. Res. vol. viii. p. 50.

¹⁷⁷ Od. xv. v. 402.

This expression the Scholiast interprets 'Ἡλιε σπηλαιον, and I will make some mention of it hereafter.

Thus was the Pensile Paradise no Assyrian or Cushite work, but one of a Sabian prince devoted to the worship of the Mother of Gods and Men, and in truth it mainly relates to the history of Eva, the heroine of the Bacchic orgies, and original Magna Mater. But although the paradise was later than the Semiramian or First İonian age, the idea was not altogether new, for in Homer's time the sacred Fig and Olive were much thought of. The very same notion prevailed among the Welsh, whose fortunate island, where Arthur dwells, is Innis Avalon, or the ISLE of the APPLES. It was not in existence in Herodotus his time, as appears from his entire silence. From whence it follows that Xerxes, or some other zealous Magian, had utterly abolished it before his time, and from its demolition by the Achæmenidæ, it again follows that it was no work of Magian or Maha-Badian origin. The most famous of the like kind was the Temple and Paradise, called Daphne, at Antiochia, or İona of Antiochus, in Sÿria. This was made, as Ammianus relates, by Antiochus Epiphanes, Daniel's type of the Last Anti-Christ. This man, so splendid in his religious works, did nevertheless destroy a Temple in Elam, to which sacrilege the people referred his death, which soon happened. But Elam is the country of Cushan or Chusistan, and no doubt its temples were after the Scythic or Persic fashion. Whence it may be inferred that Epiphanes was a sabian zealot. Antioch of Daphne, as Strabo calls it, was a most studied imitation of Babylon; it was the head of a Tetrapolis, with Seleucia, Apamea, and Laodicea; the Daphne consisted of a Temenos [Garden and Grove] and a Neos or shrine; but the former was Ἄστυλον Τεμενος.

In the MIDDLE of the Temple of Bel rose the Tower; therefore TEMPLE is a larger term. We know from Varro that Templum is equivalent to cœlum, and that Contemplation is

properly the division of the sky into compartments by the lituus of the augurs. The name was transferred to public places of worship, inasmuch as they were symbols of Heaven. But Bel typified [at least until the Syrian king had, as Isaiah says, adorned it with "the Stars of God"] only Heaven, not the Heaven of Heavens, which two are pointedly distinguished by Solomon, in his song of dedication; that is, the Heaven upon Earth, or Pleasure Garden of God, where his presence abode in manifest glory, which was the object revered [no matter how perversely] by the Magians or Old Buddhists; not the Universal World which he made by his Word, comprehends in his essence, and sustains by his Spirit. But this Terrestrial Heaven had a Mount within it. The Northern situation of Paradise was proverbial from the Ganges to Greece, and the affected poet Nicander describes the way Northward from Colophon to Cyzicus, saying *'Αγκτον ἐς ὀμφαλοεσσαυ*, for that direction led towards the central oracular navel. God's prophets also using [as often] a like language with the Gentiles, have called Mount Sion, the mount "in the sides of the North"¹⁷⁸, the City of the Great King." That is to say, your high places, "the multitude of the mountains" are abominable types of the Northern Mount; this is the true type thereof. We read that "in the LAST DAYS the MOUNTAIN¹⁷⁹ of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the Hills, and people shall flow into it." Here we have, as at Babel, the Mount, the House, the Congregation. But what Mount? St. John¹⁸⁰ furnishes our answer, which is this, that in the LAST DAYS PARADISE, now removed from sight, shall be restored, "and the THRONE of God and the Lamb shall be in it." Therefore there was in fact an Holy Mount

¹⁷⁸ Psalm xlvi.

¹⁷⁹ Micah c. iv. v. 1.

¹⁸⁰ Apoc. c. 22.

in Eden ; but a Mount alone would not be a pleasant dwelling ; and besides, a river flowed into Paradise, and four rivers flowed out of it. Therefore there must have been a variety of hill and dale, and water, and the "Glorious Holy Mountain" stood in the midst of it. How well, then, did the Pyramid, with the Ship tabernacle and Sacred Fire on its summit, rising out of the centre of the Gardens, imitate the Olympus of God ! That these Gardens were the Temple appears also thus : we have shewn that Xerxes demolished them *de fond en comble* ; but he is only SAID to have demolished the Temple of Bel ; therefore they were the Temple.

The reason given by Berosus, Diodorus, and Curtius, for building these Gardens is paltry, and quite unworthy of the great man to whom it is imputed, namely, to please his Median queen Amytistis, who came from an hilly country, and disliked the flats of Shinar. The queen of this mighty conqueror had ample opportunities to visit Armenia, Susiana, Syria, and other mountainous regions ; she was not confined to the city, nor was there any need of resorting to such a fantastic mode of varying the scene. And, what is much stronger, had these works been made for an indifferent purpose, and such as could clash with no party feelings, who would have been at the pains of demolishing them so early as the days of Herodotus ? But in truth the flatness of Shinar did render it necessary for every High Place to be QUITE ARTIFICIAL, and the queen really meant, the Queen of Heaven and Mystic Bride of the Memnonian king, could in no other way have her Garden and her Tower ; and it was so far an imitation of Media, that Egbatan [like Naupactus, or the Ship-Built, in Greece] was built in successive terraces or enclosures for the like mystery. At the same time I would not peremptorily maintain but that his far-famed consort Nitocris, the regent of the kingdom after his death, was regarded as an avatar of the female principle, and that in that light the Gardens were constructed for her. Such pretensions were not unknown among the heathens ; among the Macedonish

kings of Egypt the Queens were divine persons, as well as their husbands ; and accordingly we find mention *τοις Θεοις Φιλαδελφοις*, and *τοις Θεοις Ευεργετοις*.

A strong proof, that the Paradise was made round the High place, is, that this very same thing was done elsewhere. Semiramis is said to have visited a mount called Bagisthan ¹⁸¹ [pure Sanscrit, I believe, for the Place of Speech], which same mount was sacred to Jove, and contiguous to it she made a Paradise of twelve stadia in circumference ; and she there erected, in and out of the living rock, her own statue. Another time, at Chauon in Media, she saw a rock of stupendous height and size, and there also she made another vast paradise, comprehending the rock in the MIDDLE of it ; and upon the rock she made a most sumptuous building, from which she could survey the whole Garden. She also built Egbatan ¹⁸². Chauon is a name in some way or other appertaining to the semi-ramis or celestial Dove, Chaoniæ columbæ ¹⁸³. Mr. Bryant somewhere mentions that Chaounim is the word for those cakes which Jeremy ¹⁸⁴ says were made to the Queen of Heaven. But in the margin for "Queen" is put "frame," or "workmanship." So that, I believe, these cakes were a sort of pyramids ¹⁸⁵, representing the fabric of heaven, and displayed in gingerbread that which the Median *Χηαυον* really was. This line is in the Iliad—

Ἄνταρ Πηλείδης θηκεν σολον αὐτο-χαινον ¹⁸⁶.

or [according to the vicious spelling introduced by the Hellenes into the writings of the Danaän or Panachaian poet] *αὐτο-*

¹⁸¹ Diod. Sic. L. 2. c. 13.

¹⁸² Diod. Sic. *ibid.*

¹⁸³ Virg. Ecl. ix. v. 13.

¹⁸⁴ C. vii. v. 18.

¹⁸⁵ There was a cake or placenta called Pyramus, that used to be given to the victors in games. V. Hoffman in Voce.

¹⁸⁶ L. xxiii. v. 826.

χωνον. Ignorance has but this alternative, to say nothing, or to talk nonsense ; and I need not say that the commentators did not choose the former. I think I can explain the matter : Chauon we see was a Bagisthan or Place of Speech, and the Σολοικος, or House of the Disc, was the Place of Dissonant Speech ; therefore the disc was figuratively said to be The Very Chauon, Chaon, or Chaoun Itself, *αυτο-χασνον*. The Lawgiver whose name the publisher of the Athenian laws affected was Sol-On the Disc God. Knowledge is from the quoit, and to learn is to disc. Places in Ionia, Cilicia, and at Byzantium, were called the Discs.

The tomb of Cyrus, as given by Arrian, was a quadrangular edifice in the midst of a Paradise, surrounded by an *Αλλος* or grove, and constantly guarded by the Magi¹⁸⁷.

I will now take up another strong argument to shew that the Tower arose out of the Garden. The Temple of Babel by Euphrates was known and revered from the beginning by the Indians, who were acquainted with its uses and symbolical character, and inform us that the Pyramids of Egypt were afterwards built in imitation of it. In their poems and puranas it is called the Lotus Temple, Padma-Mandra. The Lotus is a well known allegory, of which the expanse calyx represents the Ship of the Gods floating on the surface of the water, and the erect flower arising out of it, the Mast thereof ; the one was the Galley or Cock-Boat, and the other the Mast of Cockayne ; but as the Ship was Isis or Magna Mater, the Female principle, and the Mast in it the Male Deity, these parts of the flower came to have certain other significations, which seem to have been as well known at Samosata¹⁸⁸ as at Benares. Now, as this Temple was the Mystic Lotus, it must have consisted of a Pyramid arising out of a cup-shaped area. Without this it was NOT the lotus of the mysteries ; but we know that it WAS that Lotus : and accordingly My Scheme,

¹⁸⁷ Arr. Exp. Al. vi. c. 29.

¹⁸⁸ Vid. Luc. Ver. Hist. L. 2. c. 45.

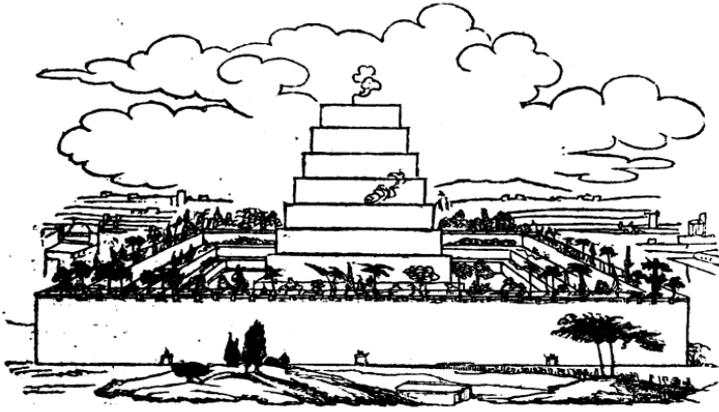
and Semiramis her Chauon, present perfect Lotuses. It may be added, that the Tower and Garden were somewhat more than SACRED to the God and Goddess; the ΚΑΠΙΟΣ or HORTUS MULIEBRIS was the Female Principle herself, under a very natural symbol; in the Tower, on the other hand ¹⁸⁹

Arboris antiquæ numen venerare Ithyphalli,

the appropriate guardian of the κηπος. My scheme has yet another harmony; Nimrod, we see, built the Magian Tower, the Pyr-Am or Fire of Ham, and the Manifest Virility of his slumbering Sire; the Syrian or semi-ramian king added to it the Calyx of the Lotus, or Garden of the Great Mother. Egypt afterwards built Towers, which [as we now know] were in IMITATION of this, and they were erected, faithful to the old model, without the ornament of any voluptuous groves. But these works in Egypt were not done by native princes, Philistines or Scythian shepherds, but by whom the sons of the Misräim held in utter abhorrence, and who adhered to the severe institutes of the House of Cush. This, therefore, is as it should be.

The Hanging Gardens were numbered among the Seven Admirable Things of the World. It seems truly strange that this catalogue, comprehending the tomb of the Carian Mausolus, should omit the Temple of Bel, one of the greatest of human works, and certainly eclipsing all others in its awful celebrity, for it was in a manner the officina gentium, the mother of all nations, and the school of all languages. But this answer will give satisfaction: It was not omitted, the Hanging Garden WAS the Temple of Babel.

¹⁸⁹ Columella, v. 32. Figuram satis audacter convertit nebulo quidam in Priapeis, Libidinoso tenta PYRAMIS nervo. C. 63. v. 14.



The whole matter stands thus :—the outer wall of the Garden or Temple was 1440 feet ; the thickness of the terraces, 190 feet, by 50 which was their greatest height ; the inner wall, or front of the lowest terrace, 1250 feet ; the base of the tower, which was placed in the middle, 625 feet. The ample area which remains was open for the reception of the numbers who resorted on solemn occasions to the Temple, and was in all probability richly paved. It contained the two Altars.

The Temple of Heaven, therefore, was not the Tower merely, but the whole of this Compound Structure, or *Συστημα* ; there was the Mount, or *Λοφος*, the *Βωμος*, and, encircling the whole, the *Τεμενος* ; and such was the seat of Idæan Jove,

Γαργαρον, ἐνθα τε ὁι Τεμενος Βωμος τε θυηεις.

This Temenos is holy ground, hedged in by a GROVE, or *Ἄλλος*, either of growing trees, of Cyclopean rocks erected in a circle or oblong, or lastly of Dorian or Iōnian shafts. The area of this Garden, four times that of the Tower's base, is the Temenos of Jupiter Belus, and all round it

K

The verdurous wall of Paradise upsprung
 Insuperable height of loftiest shade,
 Cedar, and pine, and fir, and branching palm,
 A sylvan scene, and, as the ranks ascend
 Shade above shade, a woody theatre
 Of stateliest view.

The tiers or terraces of the Paradise were undoubtedly three in number, for the height, fifty feet, would not readily admit the other sacred numbers, seven or eight ; and we know that the Bacchic Mount, Meru, was a Tricutadri, or Three-Headed Hill. The height of the Tower was 625 feet, independent of the Ark or Nave upon it, and if the Trees upon the upper terrace attained the height of seventy-five feet, which is enough to allow for such artificial culture, the Tower would, to the gazer from without, overtop the lofty shade, " insuperable" from within, by no less than 400 feet. Well might the greatest of kings exult, and say, Is not this great Babylon that I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty, until the Chastening Hand redegit ad veros timores that spirit which soared above humanity. The vision of his glory, and all the beauty of the Chaldees have long passed away, and time hath ruined their very ruins, but he rests in expectation of the Time of the End, when with his trusty counsellor he may " stand in his lot" and behold the prototype of his vain imitations.

VII. Orion, who delighted in Hunting, did far surpass in greatness of stature, and in fortitude, all the heroes upon record, and organized great works by his power and love of glory. In Sicily he constructed, by means of a vast mole, the haven of Acta at Zancle, now called Messenè, for Zancus its then king. He likewise constructed in a similar way the head-land Pelorus, and built upon it the Temple, *τεμενος*, of

Neptune¹⁹⁰. This island was early settled by a variety of tribes, and no country was more amply stored with Armenian and Babylonish traditions. Its name was Sikelia, or the Land of the Sickle; Drepanus, a famous town there, means also the Sickle; and so does Zanclus, the name of the fabled king of Zancle. And if so, Zanclus is the same as PYRAMUS, for Πυραμυ¹⁹¹ is again a Sickle; and so also the Pelorus, built by Nimrod at Zancle, is a PYRAMIS. The Sickle is the instrument with which Jove is feigned to have maimed Saturn, a corrupt tradition of an ever memorable act of filial impiety. King Zanclus is Ham, for whom in truth Orion did build both the Pelorus and the temple upon it. It is also true that he built it in MÆSSENE, for that is a name of Babylonia or Shinar, that is, of the island formed by Euphrates, Tigris, and the Nahar-Malek, or Royal Canal, which connected them together, transferred to certain places in Greece and Sicily. In this island, Sicily, was Mount Nimrod, famous for the abundance of its wild beasts, of which mountain Gratius speaks when lauding the mean-looking but active horses of Sicily.

Quid tum, si turpia colla
 Aut tenuis dorso curvatur spina? per illos
 Cantatus Graiis Acragas, victæque fragosum
 NEBRODEN liquære feræ¹⁹².

The same poet describes the first Huntsmen as Demi-Gods who laid hands upon the Goddesses, and built stupendous works like the promontory of Pelorus,

Semideos; illi aggeribus tentare superbis
 Ire freta, et matres ausi tractare Deorum:
 Quam magnâ mercede, meo sine munere, sylvas
 Impulerint¹⁹³.

¹⁹⁰ Diod. Sic. L. iv. c. 85. Hesiod. cit. ibid.

¹⁹¹ Schol. in Aristoph. Pac.

¹⁹² Grat. Cyneq. v. 525.

¹⁹³ Cyneq. v. 63.

Pelorus, as Mr. Bryant observes, means a Tower or Tor. But he furnishes the Etymon only, without the Etymology. It is in truth a fire-tower or place of magian worship, Pel-Aour. The first part expresses the primary attribute of God, Unde- rived Essence, whence the Homeric verb Πελω, I Am; and from whence also flows the word Pol, expressing [with its various formatives, os, is, and ys] Heaven, City, Mul- titude, ideas the close connexion of which it would be super- fluous so soon to repeat. Perhaps it may with reason be said that the strict etymon of Pel-Or is the Self-existing Fire, wherein it would agree with Pyr-Am, the Fire of Ham, or Ham the Fire. Thus Pel-Or is used for monstrum or ostent- um, any awful manifestation, and the Cyclops Polypheme¹⁹⁴ is so named. Pelorus was also the leader of the Giants who fought against Bacchus¹⁹⁵. Jupiter Pelorus lived at the time of the flood, and warned the Thessalians of its approach, and to him the feast called Peloria was dedicated¹⁹⁶. This Pel-Or was the same person as Pel-Ops, Or-Cham, or Jupiter Ham- mon. Pelorus was a son of Isis¹⁹⁷, who, after the body of Osiris had been torn and scattered abroad, went over the world with her to collect the fragments. This was either Ham, or Nimrod himself, endeavouring to restore the unity of his Empire, and heal the confusion of mankind. With the author of Theogonia Earth herself is a Pel-Or,

Πελωρης ἐσχατα γαιης.

Ἐστια is a fire-hearth, Vesta is Earth, and Earth and Hearth are the same word, the Earth being the great altar in the temple of temples, Heaven.

Vesta eadem est quæ Terra, subest vigil ignis utrique¹⁹⁸.

¹⁹⁴ Od. ix. 428.

¹⁹⁵ Nonn. Dion. L. 48. v. 39.

¹⁹⁶ Athen. L. xiv. c. 45.

¹⁹⁷ Athenag. Leg. p. 20. ed. Paris, 1615.

¹⁹⁸ Ov. Fast. vi. v. 267.

VIII. This may be no improper place to notice the Prophet Columbus, or Oracular Dove AMPH IÖN. This person was the KING, but as Nimrod was not the only king, but Old Cush retained the title with somewhat of superior dignity; it happens here, as elsewhere, that they are confounded together.

Amph-Ion and Zethus, sons of Antiope, daughter of Nycteus, by Jove, were born in the house of Epopeüs, king of Sicyon. This Epopeüs was an impious man who made war with the Gods [viz. those of the Greeks] and destroyed their altars and temples¹⁹⁹; and is meant for Cush. Their mother exposed them in Cithæron, but a shepherd reared them; and by order of the God Hermes²⁰⁰, king Lycus [the same person, no doubt, as Epopeüs] resigned the kingdom to them. But others say they were no sons of Jove, but of king Lycus, and that "Cush DID BEGET Nimrod,"

Testis erit Dirce, tam vero crimine sæva
Nycteos Antiopen accubuisse Lyco²⁰¹.

This Dirce in consequence maltreated Antiope, and the sons of the latter, for revenge thereof, bound her to the horns of a fierce Bull, and her fate was the *σπαραγμος*, dilaceration and dispersion,

in MULTIS mortem habitura LOCIS²⁰².

Amphion and Zeth excelled, that in Music and Poesy, this in

¹⁹⁹ Diod. Sic. frag. L. vi. p. 9. ed. Bip.

²⁰⁰ Schol. Ap. Rhod. iv. v. 1090.

²⁰¹ Prop. L. 3. EL 15. v. 13; or with Iasus, according to some lines in the Odyssey, xi. v. 282. But I should observe that the Necyia [like all places that afford a good opportunity] has been vastly interpolated with all sorts of names and legends. The following are gross fabrications:—verse 225; verses 228 to 326, including both; verses 384 and 385, 420 and 421, 426, 434 to 439 inclusive, 564 to 599 inclusive, 602 and 603, 612 and 13, 622 to 624 inclusive, and 627 to 631 inclusive. The fables of the Bœotian Theba were unknown to Homer, or not adopted by him; he called that place Hypothebes; and moreover, when he uses Theba for a city, or any part of a city, it is in the plural.

²⁰² Prop. ib. v. 42.

Gymnastics, and by various means conjointly built the walls of Ark or Theba, and the Mesopotamian Tower. Zeth piled up the ὄυρεος ἡλιβατοιο καρῆ²⁰³ by main force, but with better and more potent effect

Movit Amphion lapides canendo.

Any doubt that might be as to the nature and true place of this legend, is removed by the striking words of Euripides,

φορμιγγι τε τειχεα Θεβας,
 Τας Ἀμφιονιας τε λυρας ὑπο, ΠΥΡΓΟΣ ἀνεστα
 ΔΙΔΤΜΩΝ ΠΟΤΑΜΩΝ²⁰⁴.

The Sparti of Theba, being oppressed by the followers of Amphion, lay wait for him and slew him²⁰⁵.

The key to all this is easily furnished. Nimrod was begotten by Cush, at a very advanced age, upon a woman who [less honest than Olympias the wife of Philip] pretended to have been impregnated by Jupiter Ammon. The idea was scouted, and the child exposed according to the old fashion of infanticide, which left to Fortune and the Gods the option of preserving him. A Berber, or Royal Shepherd, did preserve him. When he became adult, an oracle of Hermes sanctioned his false pretences to a divine birth. This oracle was that of his mother, who was a prophetess; as Anti-Christ is a Personator of the Anointed, so Anti-Ope is a Personatress of the Voice "which spake by the prophets." Obedient to this decree, and finding, no doubt, his own advantage in it, the aged patriarch recognized his miraculous birth. From that time forth, Præsens Divus habebitur, and the powers still nominally held by the Father, virtually passed into the hands of the warlike Ἀναξ and his huntsmen. Dirce of Ascalon was mother of Semiramis; and her name, like that of Semi-

²⁰³ Ap. Rhod. L. 1. v. 739.

²⁰⁴ Phæn. v. 831.

²⁰⁵ Schol. Eur. Phæn. v. 159.

ramis, implies the whole ionizing confederacy which opposed the supremacy of Nimrod. They of course denied his divine conception. This party, triumphant for a time, was finally confounded and broken to pieces by God; but this visitation the Gentiles ascribed to the avenging spirit of Nimrod. At this dispersion Europa was colonized; and she was brought over by Tauriform Jove; but Dirce's Bull was likewise Jupiter; Antiope cognosce Jovem! The architect hero was called Seth Amph Ion, meaning Jehovah of Seth the Dove of Inspiration. These titles have been split into two persons; but the meaning is only, that this admirable man was not more renowned for war and hardihood than for learning, and sacred lore, and all those pacific accomplishments which the Greeks expressed by the large word *Μουσική*²⁰⁶. To these, it might fairly be said, his architectural works were indebted for their strength and beauty. This union of the Music and Gymnastic institutes, the Lyre and the Sword, in the character of Nimrod, is not confined to the legend of Amphion. Theseus the Warrior, who obtained his birthright by grasping the Sword of Pelops, was the owner of Lyra, the Harp of the Spheres; if, as War-King, he wielded the Sword, it was as Priest-King that he swept the Lyre, music being from the very first a handmaid to religion, and therefore the lyric Theseus is figured kneeling, *ἐν γονάσιν*. Anacreon says, in a fragment preserved by Hyginus,

²⁰⁶ Plato has a most obscure satirical dialogue, in which he endeavours to show that poetry is in reality a divine inspiration, and that rhapsodists who are not Ministers, *ὑπηγεταί*, of the spirit, are mere idle pretenders. This is founded upon authentic traditions respecting the origin of Music and Poësy, and is conformable to the policy of his commonwealth. He hath entitled this piece, *Ἴων*, after a real or imaginary rhapsodist, *Ἴων* of Ephesus, with reference no doubt to the Spiritual Dove, and to the Hero Bard Amph-*Ἴων* of Thebes, or *Ἴων* of Athens. The lawgiver of Athens was son of *Ksuth*, or *Cuth*, the grandson of *Deucalion*, and the famous Greek poet *Ἴων* of Chios was surnamed *Ksuth*. I suppose that *Ἴων* was one of those called *Homeridæ* in Chios, reputed and not improbably real descendants of the poet, and that he pretended, as such, to be both an heritor of his genius and a sort of privileged expounder of his writings. This eminent person is ridiculed under the fictitious character of an Ephesian rhapsodist.

Ἄγγελος δ' αἰεὶ τὴν Θησεὺς ἐστὶ λυρῆ²⁰⁷,

and Ovid mentions his great learning, *qui noverat omnia Theseus*.

King Arthur was Theseus, and his disputed birthright recognised by the self-same means²⁰⁸. "At Winchester was a Sword in a cleft of a rock, and an inscription, that he who could draw it out of the cleft was heir to the sovereignty." And the constellation Lyra was called by the British bards Telyn Arthur, or Arthur's harp²⁰⁹. But his character was split, like that of Seth-Amphion; there were at the same time Arthur the Warrior and Merlin the Bard. Arthur was the son of Iügernè, wife of Goriões, but miraculously gotten with child by Pen-Dragon; "Merlin was reputed to be the son of a Nun and a Dæmon. HE WAS an illegitimate child, whose mother fearing that, if she acknowledged an illicit connexion, the king would put her to death, made oath that he had no father²¹⁰." These legends are to the same effect, and give the mysterious and violently disputed birth of Nimrod. In the reign of Arthur-Merlin the stones were brought to erect the British Olympus, Stone-Henge; and then, what the strength of Zethus could not effect the music of Amphion did. "The army by force in vain endeavoured to move them; but Merlin by his art alone drew them freely and without labour to the ships, and thus they were brought to Ambri or Stone-Henge²¹¹." Something more is clearly implied in these Histories than a mere display of art; dæmoniacal agency procured by Incantation is distinctly avowed. The Oracles and the Logan Stones afford cogent proof of the reality of such agency; but the works of Babylon, as described to us, do not require præter-natural assistance.

²⁰⁷ Hyg. P. A. vi. That his music was of the religious or Phrygian Mood appears from the kneeling attitude of Theseus.

²⁰⁸ Roberts Pop. Ant. Wales, p. 87.

²⁰⁹ Ellis English Romances, T. 1. p. 98.

²¹⁰ Nennius cit. Roberts Pop. Ant. p. 60.

²¹¹ Roberts, *ib.* p. 72.

Amphion was a Tyrant against whom his subjects rebelled ; and these were the Sparti, or people that were afterwards dispersed. He fell by treachery or ambuscade, and so did Arthur by the fraud of Modred, Theseus of Lycomedes, Memnon of Achilles. From beginning to end, the Mighty Hunter of Mount Cithæron stands manifestly revealed.

Aguieus, the Builder of the walls of Ilion, was a Royal Shepherd, and a famous archer, but his bow was not always strung ; he was Lord of the Golden Lyre, and with it, like Amphion, he built the City of Troy,

Ilion adspicies firmataque turribus altis
Mænia, Phœbœæ structa canore lyræ ²¹³.

And the same poet speaks thus of the Arx of Megara,

Regia Turris erat vocalibus addita muris
In quibus auratum proles Latœia fertur
Deposuisse Lyram : saxo sonus ejus inhæsit ²¹⁴.

In these last words we recognize the vocal statue of Memnon. Hercules was the greatest of Warriors, of Archers, and of Huntsmen, and in those characters he was most revered by the Scythæ and Pelaagi ; but with the Celts ²¹⁴ he was a learned bard, richly stored with Og-Ham or occult lore, to the tip of whose persuasive tongue the ears of the multitude were tied by the golden chains of harmony, yet so freely did they follow that the chains hung loose. Orpheus had such a magic power of song, that beasts, and trees, and inanimate things, followed the sound of his lyre, but he offended the Bacchæ who destroyed him.

Lucian, enumerating a series of mythologies for the pantomime to act, mentions *προς λυραν τειχισις*, and straightway adds *και μανια τω τειχοποιω* ²¹⁵. Thus it seems that the

²¹³ Ov. Ep. 16. v. 180.

²¹³ Ov. M. 8. v. 15. Virg. Cir. v. 105.

²¹⁴ Hercules Ogmias, in Greece Musagetes.

²¹⁵ Luc. Salt. c. 41.

architect bard went mad; nor is this a solitary testimony to the fact. Bellerophontes, saith the interpolating rhapsodist, when he became odious to the blessed Gods, wandered alone in the Forest, corroding his own heart, avoiding the footsteps of men. The Anti-Bacchic Bard Orpheus WENT OUT into Scythia and wandered ALONE through the Hyperborean frosts and snows of Tanais. Hercules, agitated by the goddess Lyssa or Rabies, went raving mad. Merlin, distracted with grief for the loss of a sister, was long a maniac ²¹⁶. These stories forcibly remind us of the history of Nebuchadnezzar, who had no sooner completed his great works at Babel, and begun to enjoy his triumph, than the use of reason passed away from him, and for seven years he led a wild and bestial life, *πατον ἀνθρώπων ἀλεινών*. His ambition and pretensions did so exactly coincide with those of Nimrod the first "Son of the Morning," that there was probably an agreement also in the theocratical judgments pronounced upon them. The madness of Nimrod occurring about the commencement of the siege of Babylon ²¹⁷, and lasting seven years, might serve to account for his making no attempt to relieve it till the ninth year. Nebuchadnezzar was a man of extraordinary genius, and singularly beloved of his Maker, notwithstanding the errors in which his education and the pride of his own temper had involved him, for the history of his chastisement, his restoration, and final conversion to the orthodox church, affords unequivocal marks of the parental affection of God towards him. Probably the virtues and errors of Nimrod were estimated in like manner, and there may be some shadow of foundation for that which Jonathan Ben Uzziel saith ²¹⁸, that God prospered his councils with respect to building his second

²¹⁶ Ellis English Romances, T. 1. p. 76.

²¹⁷ That is, ten years after the first breaking out of hostility at the ravishing of Helen.

²¹⁸ V. Hyde. Vet. Rel. Pers. p. 40. But I can see nothing about *Deus eum prosperavit* in the Latin translation of Jonathan; the original I cannot understand.

Tetrapolis in Ashur, because he refused his assent to the new principles of the Tower-builders. Certainly the system he upheld was much better than that which he rejected.

It was perhaps from observing that the proportions of tone and time resolve themselves into number, and that the difference between the finite and the infinite, between chaos and creation, lies in proportion, That the ancient theosophists concluded that

From Harmony, from Heavenly Harmony,
This universal frame began.

Acting upon this notion, the anti-christ king built his heaven to the sound of the lyre. At the same time the spirits of the people were raised by music, which above all other things can animate the mind of men to high performances, and that fervent sense of religion which could alone induce them to make such vast sacrifices of expense and labour was kept alive. Music has always been a powerful instrument in the hands of knavish priests, as its tendency is to raise the passions to fanaticism, instead of encouraging a spirit of sober reflection. Papists and Methodists particularly affect and study Music in their orgies; and you may generally conclude that a Church of which that art is a leading engine has but little honesty and sincerity.

The Temple of Bel, which begun in Harmony, ended in Discord, and I suppose that the silence which attended the building of Solomon's Temple had allusion to these circumstances. "The house when it was building was built of stones hewed and made ready. So that there was nor hammer nor axe, nor any tool of iron heard in the house when it was in building." This work was constructed without any parade, or any circumstances that might give encouragement to the architects; and in such profound silence as to render its growth almost imperceptible: and so did the invisible church arise in silence, and steal unperceived upon the slumbering world. Jerusalem has a remarkable relation to Babel,

partly of resemblance, and partly of opposition. Jerusalem is the appointed seat of Universal Hierarchical Government under One who is God, and King, and Priest. Jerusalem is a type of the whole earth, for the end of that city is identified in the prophecies of the New Testament with the end of the world. But, on the other hand, it was at Babel that the discord of tongues began, and it was at Jerusalem that the Lord of Tongues was again manifest, in order to communicate one truth to the dissonant nations. Babylon was the beginning of War, which has since never ceased to rage among the nations, but in Jerusalem the Lord "will give peace." The Old Jerusalem had to struggle with the Old Babel, the New has yet to contend with the powers of the Septimontium.

It remains to speak of Amph-Iön, considered as a title of Cush the father of Nimrod. He was celebrated as the Husband of Niobe, and both were guilty of the presumption of preferring their own offspring above the immortal Gods, Latona, Apollo, and Diana. Amphion had seven sons and seven daughters;

illa [Latona] duobus

Facta parens: uteri pars hæc est septima nostri²¹⁹.

Cush affected to number his sons by the sacred number Seven, having in truth five sons, and two grand-half-sons, the sons of the SIXTH, in like manner as Jacob had thirteen filial tribes by the division of Joseph. The adding the exact same number of daughters, is one of those conformities so often affected in Mythology. But the Gods we are told did not favour the arrogant pretensions of this Tower-building family; and Amphion and his wife lived to see the destruction of all his children by the wrath of Apollo. Ilion-Eus, or the God of Ilion, was the youngest, and he had hoped that He at least would survive him, but even him the Gods did not spare. In this fable we find the arrogance of that family which, not

²¹⁹ Ov. Met. 6. v. 192.

contented with giving priests and rulers to all the nations, gave themselves out for a race of deities immeasurably superior to their fellow men, so that in process of time even the very Cushim who ruled the other nations became impatient of their pride. They declared themselves the most ANCIENT²²⁰ of mankind, Autochthones or Earth-born Locusts, Kings or Royal Shepherds, Heliadæ or Sons of the Sun²²¹, and did not even scruple to write themselves Θεοι and Διφοι, while the rest of the Noachidæ were but MEN, a distinction of title so well known and received that Homer uses it as a matter of course. If in the South they were called Thei and Divi, in the North that fashion was exactly converted, and the sons of Cuth or Goth gave their name to the deity. Gotte, or God, is the very word which we English pronounce Goth, and it is not to be doubted that at this day we address the Lord of Hosts by the name of the eldest of the Sons of Ham. Their pretensions would probably not have been resisted, but for specific grievances which excited resistance and rebellion; indeed, it was not the policy of Homer, or of the higher classes in any of the nations, to dispute the divine rights of the family, although they might resist certain measures of their rulers, in which these latter were supported by nine tenths of the Scythæ. The calamities of Amphion, mythologically told of his Seven Sons, must be understood of his progeny and the heavy disasters that befel them at Babel; some of his sons, literally speaking, may not have fallen in those troubles. The youngest was Ilioneus or Nimrod, the founder of Ilion, whose violent death was one of the last drops in the Old-Man's cup of bitterness. He fell by the hand or contrivance of him

ὃς οἱ πολέας τε καὶ ἔσθλῃς
 Ἰεας ἐξενάριξε—

²²⁰ Diod. Sic. L. 3. c. 2.

²²¹ The Heliadæ were also Autochthones, Conon. c. 47. There were SEVEN of them, and the YOUNGEST preeminent.

This Amphionian race were called Cypselidæ, in opposition to the Bacchiadæ, and their arrogance was called cypsellizing,

ἽΩς Κυψελλίζον Ζεὺς ὀλεσεῖε γένος ²²².

The petrification of Niobe and Hecuba I can only understand thus, that the nations, to appease her spirit for the havoc they had made of her children and posterity, erected a stone idol, or monument, at which they performed expiations ²²³.

IX. The Scythian Archers, addicted to the Chase and to Arms, and dwelling in tents, were the peculiar delight of him whom Homer hath called An Heraclæan Virtue. But we have seen other forms in which, to believing eyes, his celestial nature must have seemed conspicuous; other and different particles divinæ AURÆ. As the Amphion, or lyric Theseus, he was a Phœbæan Virtue; and a Vulcanian Virtue, as the Architect of the Brazen Heaven. In these three lights this wonderful man was chiefly regarded, and a sort of trinity of divine essences seemed to unite in him, to whom the spirit was given without measure. As Ham revived the religion of the Titanes, so was it reserved for Nimrod to restore the splendour of their dwellings and the various luxury of their arts, and to rebuild the walls and brazen gates of the submerged Atlantis. The leaders of this mighty race who perished in the flood were Three Brothers, bearing titles either slightly different, or, as I rather suspect, the same, Iehu-Bal the King Jehu. The elder of these was the father of them who dwelt in tents and had cattle; the second, of those who handled the harp and organ; and the third, of every artificer in brass and iron. Here we have the origin of professional castes, and a fresh proof that the institutes of Babel were but imitative and restorative. The Three sons of Lamech [who

²²² Theognis, v. 890.

²²³ But see Ilias, infra, note 27.

predicted and probably shared their fate] were those famous embodyings of Divine Energy, Hercules, Apollo, Vulcan, which three all met in the person of Nimrod; as the three professions of the Lamechidæ were concentrated in the royal caste of Cushim, Nomad Huntsmen and Royal Shepherds, Priestly Bards, and Architects of the Tower and the Walls, or Free-Masons.

These remarks lead me to another consideration, which can be better followed up by others of more reading. Cush and the people went out from Armenia, which is not surprising when we consider the bad terms they were on with Noah, Shem, and Japhet, and the fear which the hæresiarch must have had of their influence. But why did they pursue a long and difficult course till they reached Babylon, and there stop? It will be answered, that they followed the Cow Theba, or Sepulchral Ark of Ham, and went where that guided, and halted where the Cow was pleased to stop. But, why did Ham by his oracle point out the plain of Shinar? As restoration and revival was the object of that Titan, who carried into the Ark an attachment to and intimate acquaintance with the antediluvian mysteries, I cannot divest myself of the idea that he led them to the site of one of the greatest Titanian cities and Temples. Cain went out from Eden and dwelt on the east thereof, in the land of Nod or Naïs. He there built Enoch. As this is the only Titanian city mentioned in Scripture, and as nothing is there specifically recorded without a specific purpose, I conceive that this was the Head of the Empire of the Nephilim, and that Ham, who affected to be a second Cain, established the tyranny of his descendants in the same place. When Seth had a Son, to the great joy of those who, after the apostasy of Cain, began to despair of the Seed, they called him Enos. Cain's city was named after his son Enoch. The resemblance of names is too close to be casual, and I believe that in fact Cain asserting, like the house of Ephraim under Jeroboam, the right of primogeniture, called his son by the same appellation, but that a

parody has been made upon it like that upon the words Bel and Ba-Bel. Enos doth perhaps signify the Source of Holiness, and Enoch the source of the Waters, in which there is a very bitter derision : and if so, we may come to some understanding why the residence of Cain is called by the Greeks, and by Josephus, Naïs or the Water Nymph. Cain was the founder of Enoch, but the Metallurgic son of Lamech so far adorned and improved it, that he was to Naïs what Nebuchodonosor was to Babel, a Second Founder, and therefore it was that, although the elder was the Βιη Ἡρακλειη, and had those advantages which gave the tyrannis to Ninus, and must give it to their possessors in all ages, the younger was dignified with the name of Cain. Cain is called Genus by Sanchoiathon, and Tubal-Cain Geinus.

We are told that the Fratricide dwelt on the East of Eden, but it is notorious to the public, from the criticisms upon the fourteenth verse of the second chapter of Genesis, that the same word denotes Opposite, Fronting to, E regione Edenis ; a duplicity of meaning which may arise from religious ceremonies being performed with the East in Front and the West behind. There is therefore no geographical reason, that I know of, for denying that Cain settled in the rich plains of Euphrates. The ruins of his submerged settlements were most probably the mines from whence the Babylonians obtained their oreichalch, if not also their Corinthian brass ; and of this nature I suppose were the Reliques of the Ocean, which, if I recollect right, were dedicated to Neptune at Berytus.

REGIFUGIUM.

I. **THE Migration**; the founding of the Babylonish and then of the Ninevite Empire; the Building of the Great Temple; and the Confusion and Scattering; events of awful magnitude and very long duration, are recorded with more than Spartan brevity in two passages of Holy Writ. Of these the one is Genealogical, relating to the descent of families and the names of men, and in course mentioning these events only as they relate to the Man, Nim-Rod; the other is properly Historical, and relates to the People. 1. The last, which comprehends the Whole Matter, says that the people had one Lip or mouth, and used one Speech or set of words: That they made a journey either to or from the East, and so came to the Plain of Shinar or Sennaar: That when settled there, they fell to building a City, and a Tower: That their object was to make a Name, and to avoid being scattered abroad on the face of the Earth; [By this name understand a National Name, or Rallying Word; and by their aversion to being Scattered, understand not that they were averse to peopling the earth or spreading over its surface, but only to the being divided into several INDEPENDENT states; They wished their Mon-Hier-Archy to subsist entire as a Nation of Nations, like that of Germany under its Frank Cæsars.] That Jehovah [the Messenger God, and the only divine principle that was wont to walk among men] came down to observe their doings; and, having observed them, said [that is, said to the other subordinate Godhead "who speaks" and interprets, ΕΡΜΗΥΕΥΕΙ, and who long afterwards was manifest

in the shape of TONGUES], Let Us go down and confound their language, that when they spoke to one another they might not understand. And that so [that is, by means of the confusion of speech, and its consequences] the Lord scattered them abroad from thence upon the face of the Earth, and they left off building the City. Of these vast events, forming most of what is interesting in the History of the World from the flood to Abraham, I imagine the First to have occurred in the days of Selah, and the last in those of Serug, the great grandfather of Abraham. And they may have occupied from 500 to 550 years. Cush, the leader of the Migration, died 140 years before the dispersion, having, in all probability, completed his fifth century. 2. The former passage, speaking of the Family of Cush, the son of Ham, avers that He begot Nimrod. That POWER [of some particular sort] was First enjoyed by Nimrod. That Babel, with her tripoly in Shinar, was the beginning of his kingdom. That he went forth out of Shinar into Ashur, and there built Nineveh, and her tripoly. This passage contains a particle, and no minute one, of the whole history, selected for mention in the Genealogy as regarding Nim-Rod PERSONALLY.

It has been usually supposed that Nimrod, who established the vast city of Babel, saw the last of its greatness, and quitted it at the time of the dispersion. Even those critics who acknowledge that he was the Egressor and founder of Nineveh, suppose so. Of this, Holy Writ affords not the most distant insinuation. But those who add to the text, which we must do where it is so laconic, should not add things which are in themselves absurd. What? Was it in a moment of ruin, calamity, and general confusion, that He went forth to build a City to which Babylon itself was little? It must have been done with deliberation, with policy, and in the most gigantic fulness of power; under the apprehension no doubt of calamities, but before the ruin had broken upon his head. Nor is the positive declaration of Rabbi Jonathan to be slighted, who tells us that his going out was voluntary, arising from.

no divine judgment, but from his own quarrels with the Babylonians.

The truth is, as I arrange the history, that Cush established his judgment seat or Basilicum, and his Tabernacle with the Ark and Oracle of Ham, at Babel; and Nimrod afterwards made the Metropolis, Fortifications, and Temple-Tomb of Bel. That having done so he assumed [Cush being very aged, and a sort of Roi Fainéant] the management of Church and State, enforcing in the former a rigid orthodoxy, and making it unapproachable to all heretics and dissenters,

templa profanus

Invia cum Phlegyis faciebat

This Orthodox Church adored the Creator Spirit in One and Three Persons, in the Male Gender, and in the visible form of Fire. But hæresy and disaffection had spread wide. The sons of Shem, whose government of RIGHT belonged to a patriarch significantly named Peleg or the Schism, those of Ham [excepting the great majority of the Cushim], and those of Japhet, had mostly adopted other principles. These were, as I suppose, in politics, a discontent at the Usurpation of Cush's Youngest Son in prejudice of the true birth-right, and a strenuous denial of his pretended divine origin; which denial, as we may guess from the turn certain other controversies have taken, would impute not only human but bastard birth, and, in theology, a worship of the Female Principle of Creation, Gaia, the Earth or Deep [which we read of in the second verse of the Bible] upon which the Creator Spirit moved, like a fecundating husband; The Mother, Mater, Matter, Materia, the Flux Ὑλη, or Rhea Sylvia, of all things; and which Personage they as firmly believed to have been incarnate in the Person of Eve, of some other person at the time of the flood or new world, and at the very time in question in the Person of the Whore of Babylon, of whom more hereafter, as the others did in the Incarnation of the Demiurge. And as the one was elementally shown in Fire and Air, or Light, so

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was the other in Water and the Earth. The worship of Fire they changed for that of the celestial luminaries, which they pretended were the Shrines or Tabernacles of the numberless Gods they worshipped. This spirit of hæresy and sedition broke into a flame which embrased all Asia. The Lady to whom Nim-Rod owed his ambiguous birth, and who palmed him upon the Nations for God the Son, did herself personate the Magna Mater, the Mystic Bride, and UNDEFILED DOVE of the Demiurgic Bridegroom. Her genius and beauty were alike unrivalled, and the former enhanced by her commerce with the powers of the abyss. She was an Anti-Ope, or Prophetess, employed by the Spirit of Python to imitate the Voice of the Spirit of Truth, and so impose on the credulity and "deceivableness of unrighteousness." It was soon discovered by the Chief Priests and Counsellors of both parties that the possession of this woman was of the last importance, and that whoever had the Oracle and the Pythoness must gain the ascendancy over all the rest. The great object of the Chiefs of the Nations was to prevent Nimrod and the Keepers of the Great Temple at Bel from having her in their hands; with which view they placed her in the hands of a Priest of the highest rank, belonging probably to one of the elder families of the Cushim, with whom she was to reside, as his consort, at a Chalcopylum¹, or Temple adapted for her residence; and bound themselves by a solemn oath to guarantee this arrangement, and prevent her abduction. Notwithstanding this she was some time afterwards removed from thence by a priest, not belonging, like the other, to one of the mixed nations, but to the royal Nomades, and lodged in the Palace and Temple of Babel, in his custody, though nominally in that of the Old King. Hence flowed the ruin of the Kingdom. The lovely Mischief herself smiling by turns upon all

κακον αλλοπροσαλλον,

¹ Eur. Troad. v. 1113. Od. iv. 71, etc.

and, breathing in hexameter tone her dangerous ænigmas, served but to heighten the confusion which she ended by treachery. In the legends we have before alluded to, I see reason for believing that she cast an eye of lust upon her own Son, a man of such transcendant beauty that Ulysses, praising the form of Eurypylos the Cetèan, says,

Τὸν μὲν ἔγω' καλλίστον ρίδον μετὰ Μεμνονα δίρον.

This appears in the Histories of Phædra and Antèa or Sthenobœa; as also in that of Orion (or Memnon) who was ravished by Aurora his own mother. The virtue of the hero revolted at the thoughts of an union so unnatural, for although incest is natural and primitive, I question if the first children of Adam intermarried or cohabited in the direct ascending line; and she revenged herself and anticipated his denunciations by charging him with the crime she had sought to commit. His innocence seems to have been generally admitted, even among the Pelasgi, who abandoned his standards².

Nimrod, filled with horror at the lust and calumnies of his doubly unnatural parent; perhaps discredited for the moment by the vogue which scandal seldom fails to have in great cities; and feeling the necessity of providing some farther bulwark for himself and his family, against the growing hostility of the Conjurati; adopted a grand resolution. He assembled together the main force of that Warrior, Huntsman, and Shepherd nation, by means of whom he had obtained, by whom he retained, and with whom he might be said to share the sovereign power, and led them into the land of Shem-Ashur, east of Tigris, and east by north of Babel. To this region he was probably directed by having observed at Bel the importance of a great river. He may also have known that the Ashurites were not, generally speaking, in-

² However, I believe that this wicked calumny is recorded in the intrigues of Lucretia, Brutus, and the Collatin Tar-Quin.

fectured with the new doctrines; and the situation was convenient for keeping up a friendly connexion with Armenia, a populous country, where Noah, Shem, and perhaps Japhet, were still living. In this country he set about building his new Tetropolis, consisting of Ninus or the Son, a second Babylon, and Three other cities. Whether he found Ninus or Nineveh in some state of existence, or raised it quite from the ground, he built it on such a scale as to exceed the greatness of Babel itself. He also built Resen, "a great city," which most have thought to be the ruined Larissa, by the Tigris, which Xenophon³ passed on his retreat, with walls an hundred feet high, by twenty-five in width, and between seven and eight miles in compass.

At the time of his Egression he left Babel, a fortress inexpugnable to the offensive arms of that day, and the kingdom of Shinar, which, like the Island of France, was the immediate and peculiar reign of the King Paramount, in the hands of Cush; to whom, by reason of his age, and yet more of his doubtful and vacillating politics, two coadjutors were given from among his Sons, that is, from among his Descendants; the one a military lieutenant of the kingdom invested with the full powers of the mundane or omniterranean helmet, which was the proper war-crown of the Ninus, or Perseus, himself; whose helmet, every one knows, was that of Hades;

Ἐλευθερίου ἑλασθημα γονυς ΚΟΡΥΘΑΙΟΛΕ Περσευ⁴:

the other an eminent priest, to whom was entrusted the care of the Temple, and who enjoyed the custody and embraces of the Pythoness or Harlot Bride, and whose habitual residence was in the Temple or its purlieus. The city I say was inexpugnable in those days, for the first care of the Usurper had been to surround it with a stupendous rampart. It is true

³ Anab. L. 3. c. 4. s. 7.

⁴ Melampus loquitur Nonn. 47. v. 537.

that these works had not then attained the height and breadth which made them in Nebuchadnezzar's time a wonder of the world; and it may be doubted if the fosse had got its greatest dimensions; but the enclosure was complete, or the whole policy of that military usurpation, of which Babel was the key-stone, must have fallen to the ground. The vast town which these ramparts were adapted to contain was unfinished at the time of the confusion, when "they left off to build the city." The works were manned by a good garrison, and by the inhabitants of the place, who were Asylæans of mixed origin.

The residue of the nations or kingdoms owing homage to Cush as their Basileus, and Nimrod as their Whanax, withdrew their allegiance, and conferred these functions upon an illustrious personage, the brother of that pontifical chief to whose Bed and Brazen Olympus the Anti-Ope had been consigned. This was the beginning of the Syrian or Babylonish kingdom, which was different from the Assyrian or Scythian that we left Nimrod a-founding, and which was at several periods of history independent thereof, and did ultimately abolish it. The confederates in due time proceeded to carry into effect their great oath, and levied war against Shinar and the city.

II. We should notice some among many vestiges that exist in ancient story of Nimrod's Exodus or Outgoing.

Theseus destroyed the Prytanies and ancient Magistracies, and concentrated the people in his great Asylum city, and divided them into castes. For these institutions his name was revered among the giants or autochthons who settled in Attica; but there remains a darker page of his History. He afterwards sought *ἀρχειν και καθηγείσθαι τῷ πολιτευματος*, and so *εἰς σάσεις ἐνεπέσε και ταραχάς*. These he vainly endeavoured to compose and pacify; and then renouncing the whole concern, *ἀπογνῶς τα πραγματά*, he uttered a solemn

curse against the people, at Gargettus⁵, which was afterwards called Ἀγῆρῆσιον, or A place of Cursing; and departed with his family. Here is the Egression as large as life. The Attic legend adds, that he retired to Lycomedes at Scyrus, who put him to a violent death⁶. He was the Phlegyas⁷ who taught the Cushim or Æthiopes their religion, and the unhappy king of the Phlegyans who seized the Oracle and Temple, contemned the Gods, and learned Justice too late.

Orion, after building the Pelorus and Temple at Messenè, Went Out from thence and settled in Eubœa⁸. Having been accused of offering some violence to the chastity of Merope at Chios, he went out from thence and travelled to the East. He had lost his Eyes, those are, Power and Government, but in the East he recovered them, that is, founded a new kingdom.

The Roman History exhibits a chaos of Mythic and Pamphylian tales mixed together, with various inconsistencies and repetitions. I even question if any thing, from the voyage of Æneas to the war of Camillus and the Galli inclusive, be purely historical. And though the date of the Urbs Condita be a correct and true record of their priests, their history, like that of all the other infant colonies, is not filled with their own small and paltry transactions, but with the glorious records of eld. If the former at any time steal in they are overlaid with the weight and eclipsed with the brightness of the latter. None of the local appropriators use such confusion and such repetition as the Romans, of which the very goodness of their chronology was a cause. They had a good SKELETON of history in their Annal or Calendar of

⁵ If more were wanting to identify Theseus with Iön, and both with Ninus, Iön also Went Out from Athens, and from that same place of cursing, Gargettus. V. Paus. L. vi. c. 22. s. 4.

⁶ Plut. Thes. c. 34.

⁷ V. Steph. Byz. in Æthiopi.

⁸ Diod. Sic. L. 4. c. 85.

Years, which was to be clothed, not in the rags and tatters of their own petty achievements, but, according to the then received dictates of priestcraft and vanity, in the borrowed robes of the Asi. But the events which all the nations were alike in the habit of borrowing and fitting to their own purposes, were not sufficient to spread over such a surface of years; and therefore they present us with the same thing several times over. Mezentius is Nimrod, Romulus is Nimrod, and after that we find Nimrod at least once again.

One series of events runs thus. There came to Rome and reigned there a king called Lucu-Mon, or Tar-Quin the Old; the son of one Dem-Aratus of Corinth.

Tar-Quin denotes the Bull Priest-King. Mr. Bryant has shewn this name to be the same as that of Tar-Chon (brother of Tyrrhenus), from whom Tar-Quinii in Hetruria are said by Stephen of Byzantium to take their name; and to be compounded of Tar, Tor, Tur, or T'aour, sometimes denoting a Tower and sometimes a Bull, but of which I have pointed out the common etymology, and of Cohen, Cahen, Con, Cun, Quin, etc. signifying a Priest. The Tar-Quin of Italy is the very same, inverting the words, as the Ken-Taur of Greece. We are further aware, that the Roman Rex was an authority Essentially Spiritual: for though his name, considered as a civil power, was [except in the use of the word Inter-Rex] abominated by the Romans, yet the piacular rite of sacrifice could never be duly performed unless by a Rex, who was yearly appointed for that purpose only⁹. Lucumon, his other name,

⁹ Liv. L. 2. c. 2. Dion. Hal. L. v. c. 1. Macr. Sat. L. 1. c. 15. Nor must we forget what Julius Pollux mentions, that persons tried for homicide in the Areopagus, at Athens, were arraigned by one of the judges who was entitled Basileus, the King; who also presided the Mysteries of Bacchus and Prometheus, and the sacrifice of victims. Onom. viii. c. 7. s. 90 and s. 108. This goes far to show that the stories of Kings having once reigned in Athens and Rome, and been expelled, were false: for the same things could not have happened in both places. But the Pelasgi having renounced monarchy, at the first dispersion of mankind, yet durst not wholly abandon the hierarchical part of kingship.

is composed of the Sun and Deus Lunus, both appertaining to the Great Gods of paganism; and especially to an Italian deity corresponding with the Corybas of the 38th Orphic Hymn, as I collect from the version of Joseph Scaliger, *Nocturnum Lucumonem*. Now, this same Corybas is undoubtedly Ham. Lucumon was equivalent to Rex among the Tuscans. *Tuscia duodecim Lucumones habuit, id est, reges* ¹⁰. The same word is applied to persons affected with mania, or rather perhaps to Dæmoniaks, because the God Lucumon or Baalzebub was prince of the Manes or Daimones: *Lucumones quidam homines ob insaniam dicti, quod loca, ad quæ venissent, infesta facerent* ¹¹. One Lucmo or Lucumonius, according to Propertius, first made war at Rome, and fought against Tatius and the Sabines ¹². Ausonius gives the same name to that curious impostor Pythagoras ¹³. Lycophron seems in good measure to confirm the sameness of Tarquin and Lucumon, by giving to Tarchon and Tyrrhenus the appellation Lucus,

Ταρχων τε και Τυρρηγιος ἀδελφους Λυκοι ¹⁴.

Dem-Aratus, is Accursed of the People, a name given to the father of Ham, Saturn, by reason of the odium that Deity had fallen into among the Apostate People, by opposing the revival of hæresy. Corinth is a name of the Chief High-Place, applied either to the Sham in Shinar, or the True in Armenia, but here to the latter; as it is also by Nonnus ¹⁵ in a description of the flood.

This first Tar-Quin was succeeded by a man of low birth, called therefore Servius. This was a great and venerated king, who numbered the people and established the Census, and he stands in the place of Cush. Cush was the King of

¹⁰ Serv. in Virg. *Æn.* L. 2 and L. 8.

¹¹ Festus de V. Sign.

¹² Prop. L. iv. EL 1. v. 29. EL 2. v. 51.

¹³ Auson. Ep. iv. v. 68.

¹⁴ *Ἄλκυονες*, hungry? v. Callim. H. Cer. v. 68.

¹⁵ Dion. L. 43.

Kings, the Locust of Locusts, the fountain of nobility to all the earth. How then was He, of all men, Servius? Cush was the father of Nimrod, the sire of the Amphitronian King. But that was a most disputed birth. Three things were said, that he was God the Son of God, begotten in the wonderful embraces of the Dragon, that he was (as he was) the Son of Cush, and lastly he was not only a bastard (which the second supposition might perhaps imply) but the offspring of some low and base amour, begotten by a low-caste man, and impudently given out for a God and a Prince. This last is the same imputation which the dissenters from his Church have cast upon the Son of David. The second hypothesis was ridiculed by many, owing to the father's great age. So; the SUCCESSOR of Ham, counting downwards, was indeed Noble Cush, but the FATHER of Nimrod¹⁶ was Tully the Servile. In one of the most valuable places of the Sibylline Books, the rise of the Second Babylon is foretold, and she is threatened with visitations exactly like those of the First; the allusions to BIRTH in this place closely agree with the foregoing explanation;

Old Asia's Burthen Macedon shall bring¹⁷,
 But in Europa the Chief Woe shall spring
 Bastard of Jove, of Servile Father born.
 THAT shall another Babylon adorn,
 Mistress of Earth, Queen Universal hight
 Whatever clime enjoys the genial light,
 Her shall the Avenging Wrath abolish quite.
 Scatter'd her, Latest Sons shall be, and They
 No more her abrogated laws obey.

¹⁶ Add that the mother of the same Hero [called Romulus] bore, in addition to her titles of Ilia, Rhea, etc. that of Servia. *Ælian. Var. Hist. L. 7. c. 16.*

¹⁷ Closely rendered from Sibyll. L. 3. p. 247. Hercules was reputed a Bastard, and therefore his Temple was the gymnasium of bastards. It was called Cynos-Arges, or the Ark of the Bitch. *V. Suid. in Voce.*

This personage, represented, as Cush usually is, mild and venerable, was succeeded [murdered, as the lying record saith] by the Second Tar-Quin; the War Lucumon of Propertius; who was Nimrod, and like him changed the rule of the Ἀιδούς Βασιλευς into a proud Tyr-Annis. This Man, or his son [for the Romans affect the legend of Hippolytus the Son, rather than that of Theseus-Bellerophon himself], was accused of violating the chastity of Lucretia, the She Lucumon or Incarnate Goddess. That such she was, we may know from this, that Lucer was a Divine Title; Luceres a Lucumone vel Lucero¹⁸. She was daughter of a Trinity or Three-headed God, Tri-Cipitinus, and the bride of another Tar-Quin, son of EGERIUS, and Priest of an High-Place called The Hill of the Concealment of the Son, and of which Virgil speaks,

Et Col-Lat-Inas imponit montibus arces.

Upon the pretence of this woman's allegations, a strange Hermetic and Odyssean character, called Brutus the Ionian, fomented a rebellion against him, and he WENT OUT with his family, not indeed from the shores of Tuscan Tiber, from that city which the old poetess Erinne of Lesbos called The Golden-mitred Queen, The Eternal Heaven upon Earth. As King Ninus went out to the city Ninus so did King Tarquinius to the city Tarquini. He made several ineffectual efforts to return, and died at Cumæ, the city of Sibylla. From the day of his death, the Senate began to oppress the People, a clear proof that this high-minded Prince retained to the last some hold upon their affections. He was a man magnanimous in peace and war; and the oppression which disaffected his people arose mainly from the splendor and costliness of his

¹⁸ Liv. L. 1. The substitution of the Son for the Father arises here, as in other instances of mythical error, from there having been really Two Kings, Cush and Nimrod, simultaneously. The incestuous fable cleaves even to the boasted Lucretia, for her father Tricipitinus is identified by Servius with her husband Tarquin Collatine, in *Æn.* vi. v. 819.

undertakings. He completed the Cloacæ, and the Hippodromus, or Great Circus, whereof we have formerly spoken. His grand-father, Tar-Quin the Old, had planned a Triple Temple to Jove, Juno, Minerva, on the summit of the Tar-Pejan Lophos, or Capitoline Hill. It is plain, from the language of Dionysius, touching this High Place, that it was no native hill, but factitious and built with hands; though he adapts the story of it to the Capitoline Hill¹⁹. The Elder lived only to prepare the Lophos; the Younger built the Temple, consisting of Three Shrines *IN ONE, κοινὰς ἔχοντες πλευράς*, of which the Jovial was the middle one, the whole surrounded by a grove of Three rows of columns. But even He lived not to finish it quite, and the last hand was put to it by the third of the Magistrates who succeeded him²⁰. To him were the people indebted for the preservation of the Sibylline books, which were deposited in a wooden ark under the floor of the shrine of Capitoline Jove²¹. The Romans certainly contrive to make out a very poor story for themselves. That, an hot youth, the King's Son, did a violent act, which the King had nothing at all to do with, and that a pretended maniac, but really a designing counterfeit, sapiens imitator, kindled up a rebellion upon this pretext. As soon as he had succeeded, he flung over-board the Collatin of whom he had made a tool.

The Royal Exodus was celebrated as an annual feast in the Roman Calendar, on the twenty-fourth day of February; or, by Ovid's Calendar, the twenty-second. It was named Regifugium, or Flight of the King.

Nec Regifugium pulsus ex urbe tyrannis
Lætum Romanis fas reticere diem²².

¹⁹ Dion. Hal. L. 3. c. 69.

²⁰ Liv. L. iv. c. 61.

²¹ Ib. c. 62.

²² Auson. Feriæ, v. 13. et v. Ov. Fast. 2. v. 685.

And on the twenty-fourth (or, after Ovid, the 23d) of May, a sort of Mystery or Play-Acting of the affair, named Regis Fuga, was had.

Quatuor inde notis locus est: quibus ordine lectis
Vel mos sacrorum, vel Fuga Regis inest ²³.

The Rex Sacrificulus, who from jealousy of his title was never else allowed to attend the Comitia, or Meetings of the People, did upon that occasion come and perform a solemn sacrifice there, which done he took to præcipitate flight; *κατα ταχος ἀπεισι-φευγων ἐξ ἀγορας* ²⁴. Here are sufficient traces of the Egression of Nimrod from Babel to Ashur, unless any be credulous enough to think that all these matters really happened in Roma of Tuscany, and not rather

When Tyber slept beneath the cypress gloom,
And silence held the lonely woods of Rome.

²³ Ov. Fast. 5. v. 727.

²⁴ Plut. Quæst. Rom. p. 128. ed. Reiske.

POPULIFUGIA.

I. THE events which followed the Out-Going are described in Roman Legend in the form of wars undertaken by the King and his Sons to regain their empire. And the ultimate result, namely, the "Scattering Abroad of the People upon the face of the whole Earth," was not unknown to their Fasti; but was religiously commemorated on the 8th of July, being the day following the nones of that month, which were called *Nonæ Caprotinæ*. The name of this Feast differs in number from the last mentioned, being plural, *Populifugia*, The Multifarious Flights of the People. The foreign source of this solemnity appears from the inability of the Romans to give any decent account of its origin. Macrobius pretends it was held, because on the preceding nones the Romans¹ had, in some action or another, fled before the Etruscans. The great Varro expresses himself thus, *Dies Populi-Fugia videtur nominatus, quod eo die repente tumultû fugerit populus; non multo enim post hic dies, quam decessus Gallorum ex urbe. Et qui tum sub urbe populi, ut Ficuleates et Fidenates et finitimi alii, contra nos conjurârunt. Aliquot hujus diei vestigia Fugæ in sacris apparent de quibus rebus Antiquitatum Libri plura referunt*². His Antiquities of Human Affairs are lost to our irreparable detriment. But it is plain to the meanest understandings, that this Great Feast can never be explained by some running away of Roman soldiers

¹ Mac. Sat. L. 2. c. 2.

² Ter. Varr. de L. L. v. p. 56. Bip.

in an obscure skirmish with some Tuscans or Ficulneans. The latter name is clearly fetched in to agree with the Eri-neus or Caprificus of the Nones. If defeat and flight was to be commemorated, the Roman History abounds with signal vicissitudes; and because the Populifugia notoriously had nothing to do with them, therefore were they referred to some flight so obscure, as to be of very doubtful existence, and so trivial, that no one pretends it to have led to any result. It is most manifestly a counterpart, as its very name evinces, of the Regifugium.

Plutarch and Dionysius come much nearer to the truth, and lend us a clue to the mystery. On the day after the Death of Romulus, which happened on the Caprotin or Quintile Nones, the *Ὀχλὸς Φυγῆ* was celebrated. At that time the People, coming forth to the Public Sacrifice, called one another's names with much noise, crying Marcus, Lucius, Caius, etc. This they did in imitation of the great confusion and terror which happened at Romulus his death; *μιμνήμενοι τὴν τότε τροπὴν, καὶ ἀνακλήσιν ἀλλήλων μετὰ δέσῃ καὶ ταραχῆς*³. Here we have that which fore-went the real Flights of the People, namely, the Confusion of Tongues, all clamouring, none answering, nor understanding the other's speech. It is true that the Hero called Romulus had then been dead one hundred and forty years, but this is a natural error; for although these disasters of the People did not happen on occasion of the King's death, they did, in very general opinion, happen by occasion of it, and to his Departing Curses and Avenging Ghost they ascribed their humiliation and sufferings. On the Nones in question Junoni Caprotinæ mulieres sacrificant, et sub caprifico faciunt, et e caprifico virgam adhibent⁴. Here is the mystery of the Fig Tree. The expulsion of the First Juno or Magna Mater from Paradise was the Day of the Fig Tree, when She gathered boughs from

³ Plut. Rom. c. 28. Num. c. 2. Dion. Ital. L. 2.

⁴ Varro, L. v. p. 56.

thence; but the dispersion from the Olympus of Bel was a second expulsion from Paradise or the Holy Land.

There was one part of the Old History which the nations found a difficulty in adapting to their local histories; that was, the final ruin of the City. The Gauls under Brennus are meant for a type of the Returning Nimrodians or Assyrians, but as they were NOT finally victorious, as Rome was not then abandoned, nor its national name abolished, but on the contrary was yet in existence and glory, it was necessary to bring in Furius Camillus, or Hermes the Fury, who should drive away the enemy and rescue the city. HISTORY would not admit of any farther adaptation of the ancient truth: but the Priests in their Mysteries did retain the reality of the old story, notoriously false as it was respecting Rome, namely, that Brenn's invasion had ended in the utter confusion and manifold flights of the people.

As the Romans acted a sort of play of the Regis Fuga, so did the Greeks of the Populi-Fugia. At Delphi, the people every nine years celebrated a sham fight between some King or Tyrant and Those who assailed and destroyed his tabernacle. It is taken silently and by surprise at a gate called the Dolonian. After which the victorious party fly without looking behind them, nor do they desist from their flight till they have undergone certain expiations⁵.

II. After the death of Cush, a violent dispute arose who should exercise the sovereignty and administer the resources of his kingdom,

μηλων ενεκ' Οιδιποδαο.

One party sought to give tyrannical power to the family of his youngest Son, the others set up another Prince of his line as the guardian of their rights. Of these the latter was called among the Bœotian Pelasgi, descended from his partisans,

⁵ Plut. de Orac. Def. 24.

the True Glory, and the former the Great Discord. Poly-Neikes and his army of fierce and blaspheming giants was overpowered and compelled to give up the contest for a time. He himself was slain fighting under the walls of the Theba.

The Populi-Fugia are figured in the flight of the whole people upon the occasion of the return of the Epigons. As the Seven Chiefs approached, Teiresias advised the People to send an herald unto them, and mean-while to fly the town with all their families. They did so, and the enemy perceiving their flight entered, plundered, and dismantled the town⁶. The fugitives founded Hesti-Aia, or the Land of Vesta⁷. But, according to some, Teiresias did not advise their flight till after they had lost a battle on the river Gliassans⁸. Teiresias, who accompanied their flight, having drunk the waters of the fountain Tilphussa, died there⁹.

In reviewing this somewhat confused legend of the Bœotians it must be understood, that the assault of the Seven against Thebes represents an ineffectual attempt of Nimrod's Sons with the Seven tribes of the house of Cush, those of Nimrod, Seba, Havilah, Sabtah, Sheba, Dedan, and Sabtecha, to retake the city; that, the intermediate period between the two wars stands for the time in which the Semiramian or Syrian kingdom flourished; and lastly, that the affair of the Epigons doth signify the War of the Dispersion. For that event, I believe, took place at a time of war, when the Assyrians were pressing hard upon them, and was immediately followed by the return of the Shinar kingdom, and all the rest, save Egypt, under the supremacy of Nineveh; a supremacy which we see afterwards asserted under the auspices of Chedorlaomir and Cushan Rizathaim, the principal feudatories of the King of Nations.

⁶ Apollod. Bibl. L. 3. c. 7. ss. 2, 3.

⁷ Id. ib.

⁸ Diod. L. iv. c. 66. Paus. Bœot. c. 9. s. 2.

⁹ Apollod. ubi supra.

III. The war of the Epigons is figured in the local legends of Peloponnesus as the Return of the Heraclidæ, or Dynasty of Nimrod, in the fourth generation, exclusive, from Hercules. This is the precise number of generations or reigns that the Syrian Kingdom lasted, as we shall see. This great history is set to the tune of some irruption of Dorian Pelasgi into the island.

Other fables inform us that, during their absence, the Heracleids had taken refuge at a place in Attica called Tri-Corynthus¹⁰. Nineveh was at the head of a Tripoly; and for the same reason the Heracleid Epigons were made Three in number.

Hyllus, son of Hercules, had previously been repelled with loss in an attempt to return, which corresponds with the fatal enterprise of the Seven against Thebes¹¹. Euripides, in his play of Heraclidæ, makes Hyllus to have been assisted in this affair by Demophoön, Son of Theseus; but these are one and the same person.

IV. From the semiramis, or dove, the heretical People got the denomination Iönic, which, as a sectarian name, may apply to them all; but, as a gentile name, was particularly affected by certain of the Pelasgi or Graïcs. The name Iöne was borne by the Syrian city which afterwards took the title of Antiochia, and which, with its Daphne, was a great type of Babylon; and also by other places. When Alexander of Abonos Teichos sought to reanimate declining paganism by a sham avatar of Apollo Python, in the form of a serpent, which he called ΓΑΛΚ-ΩΝ, he requested of the Emperor that the town might change its name to Iöno-Polis. The name was evidently applicable, and Κατ' ἐξοχην, to Babylon: which city was the Iona Vetus of Propertius. Homer [though acquainted with Cron-Iön, Hyper-Iön, etc.] doth not

¹⁰ Diod. Sic. iv. c. 68.

¹¹ Apollod. L. 2. c. 8. s. 2.

use the word *Ionian*, for the passage in the thirteenth¹² *Iliad* is clearly spurious; and *Miletus*, afterwards called *Caput Ioniae*¹³, is with him a Carian and Barbar town, and is used to represent some part of king *Priam's* adherents.

Twelve Greek cities of Asia, of which this and *Mycal*, at least, were known to *Homer*, and which had attained no inconsiderable greatness in the early days of *Halyattes* and *Croesus*, were termed *Ionian*. The Athenians pretended they were colonies from *Attica*, a pretension¹⁴ scarce worthy of ought but ridicule, which yet hath been servilely accepted. These colonies had passed their meridian, when *Attica* was yet in her dawn, and obscure in arms as in arts. *Cyrus* and the son of *Hystaspes* abolished the independence of *Ionia*. The like absurd pretensions of the Hellenes have been admitted with regard both to *Sicily* and to those old and famous commonwealths established in the Western or Great Greece. For the *Graics* of the East or Little Greece rose late into fame, and having eclipsed the obsolete glories of *Sybaris*, *Crotona*, *Posidonia*, and *Locri*, at last even pretended to father them also. An impotent man is flattered by an order of filiation; and so did these little tribes disguise the consciousness of their own tardy growth, and relieve the obscurity of their savage and turbulent annals by every sort of vain invention¹⁵. *Ionia*, as we hear from authority somewhat better than that of the Athenians, was founded by one *Caunus*, son of *Miletus*, son of the second *Minos*. To the ears of a modern critic the very account given by the Athenians will both expose their falsehoods and furnish the truth. They were, as they say themselves, *Ionians*, and thence was *Asian Ionia* named; but they took that name from *ION*, son of *Cush*,

¹² L. xiii. v. 635.

¹³ *Plin. L. v. c. 31.*

¹⁴ *V. Casaub. Diatr. in Dion. Chrys. p. 28.*

¹⁵ Notwithstanding the great virtue and verity of the Greek Historians, from *Herodotus* downwards [in which they far surpass the *Latins*], the writers of their *Origins* were men of daring mendacity.

whom they placed in their own country, and to whose name, as also to that of Theseus, they affected to trace back the origin of their polity. In truth, Colonies fugitive from Babel settled on the shore, the westernmost limit, of Asia; others passed into Europa and Africa. Of these Iönizing fugitives those who were Cushim were, from the peculiarity of their seceding from their own house, by excellence called Iönians; and of them, those who ventured to tarry within the limits of the kingdom of Asia or Barbaria did by yet greater excellence retain the name, and their country was Iönia, as distinguished from the rest of Asia,

ἡ παρ' ἀλμυραν ἀλα
 Κεῖται, μιγασιν Ἑλλησι Βαρβαροῖς θ' ὄμβ
 Πληρεῖς ἔχουσα καλλιπυργωτῆς πόλεις ¹⁶.

The capital of Attica was a famous type of Babylon, and adopted to an unusual extent the legends as well of the Diluvian as the Turric age. She never had any kings, in my belief (as neither had Rome), and was distinguished by Homer as a *Δημος* even in his time. The Acropolis, with its Olive, from which the Raven was excluded, was the Ark-Tower. And indeed Acro-Polis, or Acra, means as much; to which purpose we may notice the Smyrnæan coin inscribed *Ζεὺς Ἀκραιοῦ Σμυρναίων Πανιώνιος*.

Not less than seven ¹⁷ other cities bore this title of the goddess Athena, who was no other than the Female principle in her Warlike form, springing from the head of Cham, and engendering discord; but supporting her own party by her wisdom and power, while the Pythonian bow and Martial sword availed not the Rephaïm. Of these Seven one was nothing less than the famed Minyeïan Orchomenus, whose citizens manned Argo. This Athena was swallowed up in

¹⁶ Eur. Bacch. 17, etc.

¹⁷ Hardouin ad Plin. v. c. 31. Quintilian somewhere mentions Three famous Athenas, of which the citizens were, respectively, Athenais, Athenæi, and Athenopolitæ.

the lake Copäis, or, as Strabo saith ¹⁸, in the Ogygian Flood; and is the Paradise, or Mount Olivet, of Armenia. It was from the Athena of Shinar, or Holy Land, that the Ionic emigration really came.

The going out of these colonies was an epocha of no small celebrity called ἡ Ἰωνικὴ ἀποικία ¹⁹, and the age in which it took place was the Χρῶνος Ἰωνικός. From living in that age, and being one of the Ἀποικοί, Homer was called an Iōnian. At a later time than that of Homer the Pelasgi came to be distinguished among themselves, some affecting the name Iōnes, with corresponding manners and habits, for they held it no derogation to dress as the women of Troy, ἄλλεσιπέπλοι, were wont to do; while others bore that of Aiol or the whole earth, and others again that of D'Ore or D'Aour. These last were respectably settled on the Carian coast, and had very splendid stations in Sicily and Great Greece; but in Hellas they did of old possess but a little Tripoly, situate in the mountains between Thessaly and Phocis, called the Towns of the Bull, the Fig Tree, and of Cush the Son, Βοίων, Ἐρινέων, Κυτ-Ἰνέων ²⁰, and seem from their title to have kept a stronger smack of Magianism than the other Schismatic Cushim. They burst, with some other clans, into Peloponnesus, which they partly conquered, and established forms of monarchy, and austere laws, called, after the great antagonist of Bæchus, Lyco-Whergus, but mixed with other doctrines and notions. This was taken for a type of the return of the Heraclidæ ²¹ into Shinar, of which great event Homer was a witness; but he lived many ages before the irruption of the Dorians into

¹⁸ Steph. Byz. in V. Ath. Strab. L. ix. p. 591. A learned Frenchman has well observed that Athena is the same word as Adn, the name given by Moses to the Land of the Garden, and commonly called Eeda or Eden; and that the struggles between Athena and Atlantis in the Critias are to that purpose. Guérin du Rocher, Histoire Véritable des tems Fabuleux, tom. i. p. 29. p. 67.

¹⁹ Vid. Strab. L. xiii. p. 841, 2.

²⁰ Conon, c. 27.

²¹ And see below [Semiramis, s. 13.] that these Dorians of Hellas were probably in truth Heraclidæ, or lineal descendants of Nimrod.

the isle of Pelops, and was wholly unacquainted with their name. In his time the Pelasgi preserved a greater unity of manners and sentiments, nor were these of them termed Iönes, and those Dores or Aioles. The Aioliens were, in Hellas, a much larger class, embracing all the residue of the country, Bœotia, Thessaly, Eubœa, Locris, etc.

This name was also given to the Dispersion, ἡ Ἀιολικὴ ἀποικία; but it is needful to make several remarks upon this subject, in order to clear up certain mistakes of the Grecians. The Aiolian dispersion is said to have occurred⁹² four generations before the Iönic; but that is precisely the epocha of the capture of Babel from Cush, by the confederated people, after the death of Nimrod. At that time no dispersion or ἀποικία took place. The poets who figured the expedition of the People as one in Ships, did also figure their Dispersion as the Scattering of those ships by a storm; but this calamity did really happen one hundred and forty years later. Strabo, Apollodorus, and other Greeks, knowing that there were two dispersions, Iönic and Aiolic; and also knowing that the taking of Ilion came 140 years, or four reigns, before the Iönic; and knowing, again, that the taking of that city was poetically said to have been followed by a dispersion; they did, not unreasonably, conclude that this was the Aiolic, and forewent the Iönic by four generations. Let us proceed to clear up this confusion.

The idea of the Two Ἀποικίας arose thus. The Dispersion was "from Babel," the seat of the Ionian or Semiramian empire; there the Spirit of cloven tongues was first revealed, and the vast multitudes there assembled (probably at a solemn feast or sacrifice) must have broken up in frightful and sudden confusion. The population of the city, amounting in numbers to a little nation, turbulent and factious, and liable, as all crowded multitudes are, to the most violent impulsion, dis-

⁹² Strabo, L. 13. p. 841. So close was the connexion between the two Apoiikias, that the Æolian Emigrants got the name of Aioli-Iones. Steph. Byzant.

persed itself in various directions before the provinces of the empire had had time to reflect upon the awful visitation that had happened. This was the Ionian Apoikia.

But the cleaving of tongues was a judgment which befel the whole race of the Noachidæ; whose Three Families occupied the whole Earth; not the World, but τὴν Ὀικουμένην, a phrase applied to the ruling monarchy of the day from, I believe, the oldest times, and alluding to the catholic or œcumenical monarchy then sought to be established; and were contiguous one to another, unequal in numbers, and perhaps yet more so in prowess, and often much interspersed. The change of tongues would produce between neighbouring and intermixed TRIBES a confusion far less sudden than that among the INDIVIDUALS at the Capitol, where the Asylum first and next the Temple assembled multitudes of all sorts, but still greater than We, living when "since the fathers fell asleep, all things continue as they were," can even imagine. After all the wars that had occurred, and the breaking up of Nimrod's kingdom, jealousies must have existed among them, and occasional hostilities. The sudden bar to friendly intercourse arising from the change of speech must have inflamed these animosities, and those nations who retained the old language and its dialects, and by consequence were astonished spectators rather than sufferers of this judgment, must have regarded those who babbled in a new tongue and forgot their own as people θεοδόλαις, and signally held out as objects for abhorrence. This contempt and hatred would be met with a corresponding sense of doubt and consternation in the others. Terror or Δεισιδαιμονία would prevail, with war and violence, the unsettling of states, and the flight and emigration of the weaker. Only such as were either insulated by position or very great in themselves, such as the body of Cush in Ashur; and the Misraimites on the river Egypt, could entirely weather the storm thus excited. The posterity of Ham being exempt from the direct influence of the visitation, would regard the others, ἑτεροφώνων στρατον, as under a sentence of banishment

from the kingdom of Asia, and only such of them as were assembled in very large bodies could maintain their ground within its limits. This Aiolian Dispersion or Emigration from All the Land would be a matter of years, and far longer a-doing than the flight of the multitude from the Tower of Iōna, and Strabo bears witness that *διατριβας ἐλαβεν και χρονος μακροτερος*²³. The Æolians, or fugitives from the country, were neither so dissolute nor so entirely weaned from the sounder institutes of their fathers as the Iōnians of the city; and were also manly and succinct in their dress when compared with the Iaōnes Helkekitones. The European Pelasgi (except the Dores, who seem to have almost repented their Pelagianism), were divided into Iōnes and Æoles, either because they did literally belong the one to the city and the others to the country, and so, by consequence, to the two different apoikias, or because the former did in process of time degenerate into softer manners. The first solution I much prefer.

V. Bacchus, or Sabus, was the head of the Popular Party, and the antagonist of the King, Lycurgus-Derriades-Perseus-Pentheus. In the course of the Mysteries of Eleus-In (or the Son shall Come) he was annually led out of the city, and his Exodus celebrated with loud clamours and shouts and songs, which was called Singing the Iacchus. They prayed the god to protect their journey, and give them a good exit,

Ἰακχε φιλοχορευτα συμπροπεμπε με²⁴.

²³ Strab. L. 13. p. 841. Orestes, the son of the King of Men, is the fabulous leader of the Aiolian migration, or rather his Son Penthilus or Tisamenus. But this Hero is, in argument, the very same Value or Power as the Herculean Epigoni, if I am right in supposing [see Semiramis s. 11, note] that their expedition, as well as that of the former Seven, had in view the restoration of Agamemnon's family to the kingdom of Erech, or Argos Hipoboton.

²⁴ Aristoph. Ran. v. 405. The Iacchic egression is closely allied to the pantomimes of the Atellane Opici called Exodia or The Outgoings. Liv.

This God must be deemed the same as Jupiter Phyxius to whom fugitives and exiles were wont to put up their prayer,

Καλῶν ἐπ' εὐχαις πλείστα Φυξίον Δία²⁵.

The Iacchic pomp contained²⁶ *μουσικᾶς ὄψεις καὶ φωνᾶς συν ἐκπλήξει καὶ θαμβεῖ τῶν πολεμίων*, and a noise as of *πολλῶν ὄψε ἀνθρώπων*. It was sometimes heard, not from the voices of men, but naturally or divinely; and the place where it used to be heard was a plain in Attica called Thri-Asian, or of The Three Asi, which is a manifest symbol of the Plain of Sbinar and the Three-fold People there confounded and sent forth. At the time when Xerxes was wasting Attica, some pretended to have seen clouds of dust like those of a vast multitude coming from Eleusin, and to have heard the Mystic Iacchus²⁷, which was an omen of ruin to Xerxes his army. The same event called Iacchus in the mysteries was also named *Τρι-Ὀμφ* and *Θρι-Ἀμῶ*. The Ionian expulsion was the same as the Iacchic egression; and even now, when the causes of their connexion have been long forgotten, the name Iacch is identified with Iohn or Iohan, and is said to be a diminutive thereof, although it be exactly of the same length; the former is yet renowned in the legends of infancy as the Old Giganticide or Conqueror of the Rephaim.

The wanderings of the Effeminate God and the Bacchæ his followers, pursued by Lycurgus the Thracian or Arabian, are but modes of describing the struggle between Scythism and Bacchism, and the Flight of the People who had embraced the latter. Their flight was described as being made in the very act of celebrating the orgies, as a sort of wild thiasus or

L. vii. c. 2. Suet. Ner. c. 39. Autonoë, the Aunt of Pentheus and leader of the Bacchæ, was one of the persons in these rustic dramas,

Urbicus exodio risum movet, Atellanæ
Gestibus Autonoës.

Juven. vi. v. 71.

²⁵ Lycoph. v. 288. Tzetz. *ibid*.

²⁶ Plat. Phocion. p. 754. ed. Xylander.

²⁷ Herod. viii. c. 66. v. Athen. Deipn. v. c. 51.

dance, which confirms me in my notion that the Ionic²⁸ confusion seized them in the moment of some nefarious solemnities of religion. The Bassarides were driven out by the Gad-fly or Goad-fly, for so we must interpret *Θεινομενας Βεπληγγι*; in the poet who hath interpolated the sixth Iliad²⁹. The wanderings of Iō, the Boöpis or Vacciform Goddess Mother, watched by the omnipresent eye of Argus and stimulated by the same insect, are another version of this dread history. It is an important question whether the Miracles or Manifest Providences recorded in Scripture as happening under the three dispensations be all that ever did occur, or whether on the contrary the theocratic rule was not marked by a continual revelation of divine power, of which some only of the more notable instances have been consigned to paper. I believe we must adopt the latter conclusion; for John declares, in language of bold hyperbole, “there were also many other things that Jesus did, the which if they should be written every one, he supposed that even the world itself would not contain the books that would be written.” If this be in any sense true of a life of thirty, or at most fifty, years, detailed in twenty long chapters, how much more shall it apply to two thousand years of theocracy described in eleven short ones? Common sense therefore shews that, in number at least, the recorded acts of Power are but a small part of those that happened. Herodotus relates to us not only the building of the Pyramids but the means, yet more wonderful, that were employed for that end; but the brief notice in

²⁸ I believe this old oracle relates to the Iōnian apoikia.

Ἄλλ' ὅτι δὴ νυμφαὶ θροασσῶν κατὰ φασὶ χόρευεν
 Τετρομεναι σῆσονται εὐσφίας κατ' ἀγυίας
 Καὶ τειχὸς λυτριοὶ πολυσσῶν ἐσσεταὶ ἄλλας,
 Δὴ τὸς Ἴωνια φυλα πολυσσῶν ἀνδρῶπων, etc. etc.

This Chalcedonia prophecy is variously given by Armenian, and by the Greek historians Cedrenus and Socrates, and has been twisted into an application to the Hunnish invasion by means of Ἰονια φυλα. The latter part is made to give an exact account of the march of the Huns.

²⁹ V. 135.

Genesis doth but mention the Building of the Tower. So, they are content to record the ends of miracle, without detailing the miraculous means that were brought into use. The same thing may be farther evinced by a special instance. We are informed in the sixth chapter of the Bible that Noah introduced into the ark all manner of living creatures, but it is obvious that he could not have collected them, and it follows of necessity that they must have been brought to him. If the fierce and carnivorous animals had not been divested of their savage nature, they would have devoured the others, and even the men themselves; and if they could not do so in the ark, they would as soon as they were turned loose. So we see very plainly, although we do not read, that a præternatural instinct drew the birds and beasts unto Noah, and also mollified their fierce tempers during the flood and for a good time after. These things **MUST** have been: and that they **WERE** we are expressly told in the Syrian account of the deluge and the ark of the Scythian Deucalion³⁰. The ancients [of whom be it remembered, that they always built upon Fact] recorded, that in the first or Golden age of the world the lion played with the lamb, and that when the promised Regenerator came the like should be again, *nec magnos metuent armenta leones*. Daphnis, the First Bacchus, had the **ARMENIAN** tigers in his Car, Rhea or Cybele lions,

Et juncti currum dominæ subiere leones.

Orph-Eus, the God of Darkness, who went down into Hades to redeem his Bride, whose heel the Serpent had wounded, had power by his voice to tame the most savage beasts, who followed wherever he led them. So we find that great marvels must have been, and were, which the short archives of religion have unavoidably prætermitted.

It is worth considering whether the dispersion of mankind was effected merely by the miracle of tongues; or whether

³⁰ Luc. de D. S. c. 13.

mythology is, as usual, built on fact, when it declares that Bacchus and Iö fled before the Βεπληξ, 'Οϊσρος, or Asylus. This vast event, the details of which a modern historian would think modestly compressed into six quartos, is comprised in three verses; and the means are only described in the monosyllable, so, following the confusion of speech. They were "Scattered abroad" for resisting certain commandments of God signified by Noah. If the like punishment was at any other time inflicted for the like offence, we may from those circumstances throw some light upon these. The Canaanites did the like: for they resisted Noah's commands as to the distribution of the Earth, by usurping the Lord's Patrimony in Syria. And they suffered the like, for "afterwards were the families of the Canaanites SPREAD ABROAD." But they certainly were spread abroad Θεινομενοι Βεπληγι: "I sent the Hornet before you, which drove them out from before you, the two kings of the Amorites: not with thy sword, nor with thy bow³¹." There is an analogy that pervades the dispensations of God among men; the observance of similitude in similars is a favourite way of Providence; it is therefore most highly probable that the lore of the gentiles is here again bottomed in truth; and that the stimulations of the Fly were used as well to prevent their loitering within the limits of the empire from which they were banished, as to direct their route. Some such indications were necessary, or several inconveniences would have arisen; weary of their cruel journey, they would have halted and settled far within the distance over which they were to be expanded, and having superstitious predilections for particular aspects, such as the North, they would all have hurried in those directions. The object of Providence was not only their Confusion, by way of punishment, but their Distribution, and to carry into use that orderly separation of the peoples which had been ordained from the first. The monitor flies coming in clouds from a given

³¹ Josh. 24. v. 12. Exod. c. 23. v. 28. Deut. 7. v. 20. Wisd. 12. v. 8.

point of the compass, would both give the signal for resuming their march, and point out the course of it. When the plague of insects did entirely cease they knew they were at liberty to settle. They consecrated the nearest High Ground, traced out with the plough the enclosure of their little capital, and raised an altar to Baäl-Zebub, Ἀπομμυιος, Ἀλεξικακος, Averruncus, Apopompeius, or Epaphus. Iö was freed from the pursuit of the Fly by Epaphus, whose name is said to mean "touching with the hand" from ἐφαπτω, and I believe rightly, for Averruncus or The Brusher-Off is the same metaphor, and presents the natural image of Brushing or Beating Off the Gad fly from cattle. I am strongly persuaded that this visitation was regarded by the Gentiles as inflicted by the Vindictive Spirit of Nimrod, and permitted by Jove or Ham, who resented their treatment of his son. We have observed that Theseus was worshipped at Asylon, and that Romulus collected the people at the Temple of the Asylan God. Hence the Fly Asylum, sent by the wrathful ghost of that king. But in due season the superior power interposed, and allayed the terrors of the people²².

I have said that the duty of the Fly was to stimulate them to Motion, after due rest at their stations, and to point out the direction of it. This doth so exactly correspond with the functions of a sheep-dog, when flocks change their pasture, that the likeness could hardly escape notice. So we find that the Omnipresent Power, whose thousand eyes were fixed at one time upon all the various tribes of wanderers, urging them, and guiding them, was a Shepherd, or, from the misconception of his title Βουρρας, a Cow Herd. And what comes yet closer, the insect is called the Dog-Fly, doubtless from its

²² At Elis Hercules sacrificed to Jupiter Apomyius, by which he drove away the flies. Paus. El. L. 5. c. 14. et v. Plin. N. H. L. 29. c. 24. L. 10. c. 28. Æl. de Anim. L. 5. c. 17. Athen. Deipn. L. 1. c. 7. The last mentioned writer says that the Eleians sacrificed to the Flies; and Clement of Alexandria says that the Acarnanians did the like; and the Romans to Hercules Apomyius.

possessing the instinct of the four-footed shepherd. Mars is thus made to revile Minerva when exciting confusion and discord,

Τιπτ' αὐτ' ὡ ΚΥΝΟ-ΜΥΙΑ θεῆς ἐριδι συνελαυνεῖς³³.

There are abundant reasons wherefore Iō, the type of the people, should be mystically figured as a Cow; but there may yet be literal truth in it besides. The fugitives passing over desert and untilled lands could not have lived on grain, but, like all the emigrants of old times, must have been Nomades relying for support on the flocks and herds that attended their march. And it is not unlikely that the attacks of the insect were as much directed against their cattle as against them, for when once their dinner was put in motion they had no choice but to follow it. Husbandry, or the raising of farinaceous food, could not be resumed till they had arrived at their Hill of God, and therefore a tiller of earth was called after it Col-On*.

Did we suppose that the Hornet was borrowed, in after ages, from the History of the Later Dispersion to adorn that of the Former, we should impute to the author of Ilias (what may by no means be admitted) a knowledge of the life and adventures of Moses, who lived so many centuries after him. For, besides what we have cited, that Poet, in describing the præternatural valour wherewith Minerva inspired Menelaüs, saith,

Και δι Μυίης θαρσος ἐνι σθηθεσσιν ἔνηκε,
 Ἴητε και ἐργομενη μαλα περ χροος ἀνδρομοιο
 Ἴσχαναα δακσειν, λαρον δε δι αἰμ' ἀνθρωπω.
 Τοις μιν θαρσῶς πλησεν φρενας ἀμφι μελαινας.

A strange comparison truly, if it did not allude to the visitation of the æstrum: but not more remarkable than that in which the Myrmidons are compared to a nest of Einodiän

³³ Il. L. xxi. v. 394.

* The Etymologicum in the word colonèa says that the name Coloni was first given to those who wandered with Bacchus.

Wasps, that is of Wasps sacred to Nemesis or Hecate, the avenging fury,

Ἄυτικά δὴ σφηκεσσὶν ἔοικοτες ἐξεχέοντο ³⁴

Ἐϊνοδίοις, ὄυς παῖδες ἐριδμαινῆσιν ἔθοντες

Νηπιαχοὶ· ζῦνον δὲ κακὸν πολέεσσι τίθεισι·

Ἐῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἐχόντες, etc.

The interpolator of this passage has made two clumsy attempts to explain away the epithet Einodian, in verses 261, 263. It is pretended by Jonathan Ben Uzziel³⁵ and Abulpharagius that Nimrod's army, in a war which he waged against Abraham, was dispersed by a swarm of gnats, and himself slain. And this is a tradition of the truth, that the vast multitudes who were subject to Nimrod were scattered abroad by a cloud of insect foes; wherefore the children of Ammon worshipped Chemosh³⁶ or the gnat. The great error of thinking that Abraham was Nimrod's cotemporary, whence the Turks have their moral adage, Be not Nimrod, be Abraham³⁷, comes partly from the false chronology of the Hebrew text, but from other circumstances also. Nimrod was cosmocrator or King paramount over all kings and all nations, and waged war on account of religion; but Abraham waged war against the Assyrian cosmocrator of Nimrod's line, reigning in Nineveh his city, and bearing as I nothing doubt the hereditary title of the nin or ninus, even Tidal King of Nations; and for a further agreement, he conquered with a trivial force, and by the unseen power of the true King of Nations Melchisedeck: that is miraculously. With Nimrod fell the Universal Empire of Cush, and lay prostrate for many years, as we shall see; probably with Tidal the first dynasty of Ashur Nineveh expired*.

³⁴ Iliad, xvi. 259.

³⁵ Cit. Hyde V. R. P. p. 74.

³⁶ Hyde Pers. p. 131.

³⁷ Hyde V. R. Pers. c. 2. p. 45.

* The title King of Nations is exclusively proper to the Scythian Kings

The hornet seems to have been a known and understood symbol of judicial expatriation. It would appear that the Jewish word for an Hornet signifies also banishment to a strange land; the name Zeruah is explained an Hornet, and Zeru-Babel, Banished to Babel, or a Stranger to Confusion³⁸. If the latter name were rendered the Hornet of Babel it might perhaps be better, and would agree with what is said by Haggai of his future destinies. Foretelling the Captivity of Ephraim, Isaiah sings, And it shall come to pass in that day that the Lord shall hiss for the Fly that is in the uttermost part of the rivers of Egypt, and for the Bee that is in the land of Assyria³⁹. Mr. Bruce gives a lively description of the Fly which haunts the Æthiop rivers above Egypt; but the prophet doth not merely allude to the natural but to the civil history of these countries also, and would remind the reader of the two occasions wherein the Fly of Expatriation was revealed, namely the Hornet which went before the sword of Joshua from Egypt, and the Asylus which led the avenging Heraclidæ out of Ashur. It may be added, that if Baäl-Zebub, the Apomuian Jove, got his name from things that happened after the entrance of the Israëlites into the country, and indeed from the very means by which they conquered it, that people, and in particular Abaziah king of Israël, would not have been deceived by his pretensions.

VI. Pan (the Hanuman of Parasu Rama) waged war in

of Asia, who were not immediate Monarchs, but feudal Paramounts, and Asian perdomitam vectigalem fecere, modico tributo, magis in nomen imperii, quam in victoriæ præmium imposito. Justin. L. 2. c. 3. p. 69. Gronov. And the matter would seem to be set at rest by a remark of Mr. Weemse (Christian Synagogue, p. 5. London, 1632) who saith that Symmachus had it in his version Θαλασσι βασιλευς Σκυθων. But I must add, that I know not whence this excellent divine takes his quotation; because I find in those fragments of Symmachus which Origen gives, βασιλευς Παμφυλιας; a name scarcely less remarkable, for it is quite idle to think of the coast of Perga and Phaselis. Vid. Orig. Hexapl. p. 29. Paris, 1713.

³⁸ Oliver Scr. Lex. p. 271.

³⁹ Is. vii. v. 16.

concert with Bacchus⁴⁰, and the voice called Iacchus [whence *λαχω*, I Exclaim or Shout] is otherwise described as the Panic Fear. This, like the former, was a loud shouting, *Ἀλαλη*; and as the Iacchus did portend the defeat of Xerxes, so are we told that Pan visited the host of Darius at Marathon with his Terror⁴¹. And the Orphic Hymns identify the Panic Fear with the exagitating gad-fly,

*Πανικον ἐκπεμπων ὄϊζρον ἐπι Τερματα γαιης*⁴².

The Voices of Faunus, said by Cicero, in his treatise of Divination, to be heard from time to time, agree with the Iacchus or Panic, for Faunus was a Latin name of Pan.

Pausanias hath left us a valuable history, which nobly illustrates the subject we are upon. The Shrine of the Serpent at Pytho or Delphi was twice preserved from the violation of an overwhelming foe, by a signal exercise of dæmoniacal power; from the army of Xerxes, and the Gallo-German host of Brennus⁴³. The rout of Xerxes was attended with a præternatural *Ἔση και ἀλαλαγμος*. But that of Brennus is expressly called a Panic Fear, and the circumstances of it are eminently curious as connecting this matter with the confusion of tongues. "Panic Fear fell upon them in the night; for from Pan all fears without apparent cause are said to come. The confusion fell upon the army at the closing in of the evening, and at first a few only were confounded in mind, who imagined they heard the tramp of horses and the onset of some enemy. And in a little, this alienation possess the minds of them all. And taking up arms, and dividing among themselves, they mutually destroyed one another, no longer understanding their own native tongue, nor yet recognizing the countenances of each other nor the devices on their shields.

⁴⁰ Polyæn. Strat. L. 1. c. 2.

⁴¹ Lucian. Philops. etc.

⁴² Hymn. Pan. v. 23. And so the Sibyl *βαβυλωνια τευχια μακρα* 'ΟΙΣΤΡΟΜΑΝΗΣ προλιπυσα, *ἰς Ἑλλάδα πιμπρομινον Πυρ*.

⁴³ Herod. L. viii. c. 37, 8, 9. Paus. Phoc. L. x. c. 23.

But both divisions alike, in their present delusion, imagined their antagonists to be Greeks, mistaking both their persons and their armour, and fancying that they spoke in the Hellenic tongue. And thus did the Madness from the Gods work a great and mutual slaughter among the Celts⁴⁴." Something memorable must have happened, on both occasions, to save the defenceless temple and its treasures, although it might not be exactly what is here described. This at any rate shews us what a Panic Terror was supposed to be, and that a confusion and oblivion of language was an ingredient therein. The prophetic judgments against Babylon by Euphrates are so constantly connected with those against another Power and Place, also a seat of Universal Hierarchy, and mystically called by the same name, that by referring to the fate of the first we may anticipate that of the second, and also reflect light upon the brief records of the first from what we know of the second. The prophet Zachary, foretelling the great struggle between the powers of the second Babel and those of the Christian Church under its Divine King, uses language closely resembling the above description of the Panic Fear. "In that day, saith the Lord, I will smite every horse with astonishment and his rider with madness, and I will open mine eyes upon the House of Judah, and I will smite every horse of the people with blindness. And it shall come to pass on that day that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour⁴⁵."

VII. I have said that the families of the Canaanites were "spread abroad" in imitation of the great scattering. Indeed the Holy Land was a sort of mystic microcosm, and what happened in the greater world happened there also. There,

⁴⁴ Paus. Phoc. ubi supra.

⁴⁵ Zach. c. xii. v. 4. c. xiv. v. 13.

as in the great world, a deluge of fire and water destroyed a race of apostates, and another Paradise "even as the Garden of the Lord" was submerged in a lake⁴⁶. Another patriarch with his family was singled out for preservation, and again,

To the grape's surprising juice
All his reason render'd up.

Again, with an excess of wine, an obscene apostasy crept in, which was the beginning of confusion to all the posterity of the chosen patriarch. In that land was another Anti-Christus or Anti-Ochus, the giant King of Bashan; and there again was the Hissing Fly and the Scattering abroad of the People. And there in after times a second and happier gift of Tongues. And if we trust the sure word of prophecy, the same land which exhibited a miniature of wordly events, will shew them in the latter days in their full size, and with consequences nothing less than universal.

Of the Lesser Dispersion, which affected the Canaänites, Anakim, Rephaim, Phœnicians, and the Philistim as well of Palæstine as those who at the same period were expelled from Egypt, the Heathens were not ignorant. The great scattering from Ilion is not the only one they treat of; but from the coasts of Phœnicè or Syria of Canaän other famous colonies went into Europe, but more especially into Africa. Their history was mixed up with the old superstitions, and with circumstances belonging to the great wars and great dispersion.

Of the spreading abroad from Phœnicie Carthage was the Head, both in prose and rhyme. Cyprus, and the countries of Tripoly also received the fugitives,

Sabrata tum, Tyrium vulgus, Sarranaque Leptis⁴⁷.

To this same ἀποικία belongs the celebrated Pentapolis of Cyrene, said to have been founded in Libya by Battus or

⁴⁶ Gen. c. 13. v. 10.

⁴⁷ Sil. Ital. L. 3. v. 256. Justin. L. 18. c. 5. Sall. de B. Jug. p. 78. ed. Delph.

Buddha, whose sudden gift of speech is fetched from the Gift of Tongues at the first populifugia. These fugitives did but fulfil, as we are told, the ancient raticinations of that bane of the Gentiles Helena, Lamia, or Medea,

Και το Μηδείας ἀγκομισαντ' ἔπος
ἙΒΔΟΜΑΙ και σὺν ΔΕΚΑΤΑΙ γένεα,

which is exactly the generation of Moses, their expeller, from Noah inclusive. It was from the memory of these African predictions that she added to her other titles that of the Libyan Sibylla⁴⁸. The dispersion I now speak of is thus described in the Vandalic history of Procopius; "To him (Moses) succeeded Jesus, son of Nauè, who brought a people into the Palæstine, and, after displaying a prowess far above human nature, had the country; from whence expelling the nations, he easily founded many states, and was thought invincible by all. At that time the whole sea coast from Sidon to the borders of Egypt was called Phœnicia, over which One Person [Og?] reigned, as all those affirm who have written of the old Phœnician history. Here there dwelt many nations, Gergashites, Jebusites, and others mentioned in the Hebrew books; who, finding the army of the strangers quite irresistible, abandoned their native lands and migrated into the neighbouring country of Egypt; and there increasing in numbers, nor finding convenient space for so large a multitude, they penetrated into Africa, where they founded many states, and occupied the whole tract as far as the columns of Hercules,

⁴⁸ This Personage was called Dido, Elissa, Origo, Theiosso [v. Timæum ap. Phleg.], and Lamia. Lamia was daughter of Neptune, and the Sibyl of the Lybians, Paus. L. x. c. 12. Diodorus calls her a queen of eminent beauty, but confirms her Sibylline character by mentioning her antrum or geomantic cave in a gloomy valley of the Cyrenaïc. L. 20. c. 41. The Sibyl-Queen Lamia, is a female form of the God-King Lama. V. Ant. Lib. Met. 8. The name Dido is said by Phavorinus to mean The Wanderer, which may be or may not. I believe it means the East or Morning, for it is composed of the same letters as Tito, which Lycophron and his Scholiast use in that sense. Lyc. 941. Tz. ib. ἰγγίτο Τιτωί. Callim. ap. Tz.

using a Semi-Phœnician language and dialect. They built Tangiers, a strong place in Numidia, where there are two columns of white stone placed by a large fountain, on which these characters are engraved in the Phœnician tongue, We are fugitives from before Jesus, the Robber, the Son of Nauè⁴⁹." The antiquity of the columns may fairly be doubted, but whatever was their date, they express the belief which prevailed upon the subject. The whole passage, with some natural errors and confusions, gives us a pretty fair view of the Punic and Mauritanian Origins. From this time forth the Barbarians, who first had the country and still name it, began to be curtailed, and driven back to the interior.

An irruption of the posterity of Cham from the maritime Syria into Greece, is recorded as a voyage of Cadmus and his sister Europa, children of Agenor the Tyrian. These are only titles of Cham, and of the Magna Mater who was borne over the waves by the Tauriform Og. She whom Cadmus followed was also described as the Cow Theba, or the Ark. He is variously said to have come from Syria and from Egypt, because the expulsion of the Philistim from both countries was nearly simultaneous. His invasion is chiefly interesting for the revival of Letters, which seem to have fallen into very general desuetude among the Pelasgi and other Europeans of the Original Flight. But it must not be thought that the Cadmian letters of Hesiod were those brought in by the Phœnikes; they were the characters originally brought from Babel.

The coming of some of these later fugitives into Peloponnesus from Egypt is the ground work of the Suppliants of Æschylus, who describes their reception by the king of the Pelasgi. Among the Grecian states there was one of persons called Spartani or the Disseminated, and these were a sort of noble or governing caste set over the heads of the Laconians. They seem to have been of the Philistine Dispersion, although

⁴⁹ Procop. de Bell. Vand. L. 2. c. 7.

the name of their town, Sparta, was given by the oldest Pelasgi. But in the reign of the High Priest Onias, about 240 B. C., a letter was sent from the then king of Lacedæmon, "Aræus king of the Lacedæmonians to Onias the High Priest greeting, It is found in writing that the Lacedæmonians and Jews are brethren, and of the stock of Abraham." The error here is a very natural one, and one that others beside king Aræus have fallen upon, of confounding the Israëlites who came out of Egypt, with the Philistim who were driven out of Egypt immediately after them. The Spartans then were Philistines from Egypt, joined probably by others who fled from Canaän before the swords of Judah and Simeon.

This flight is figured as that of the heroine Europa; or otherwise of Dido, the Fatidical Ship⁵⁰ Amphi-Elissa, and the Libyan⁵¹ Sibyll Elissa or Lamia, from the violence of her brother Pygmalion. He is described as a rapacious and bloody tyrant, in Punic legends,

*Scelere ante alios immanior omnes*⁵²,

and is meant for Jesus the Robber, of whom we have already heard. Nor is it wonderful that such a character should attach to an exterminating power, to whom it was imputed for sin ever to spare the vanquished enemy. But the poet Ovid had some better notion of the matter. He describes the Propætidæ, [who were vacciform females, the horned Prætidæ, Ios, or Astartes of heathendom] as monsters of impious obscenity, hated by Venus or Celestial Love; but Pygmalion as a righteous king, and Nazarite, who in horror of their vices dedicated himself to chastity, sine conjuge cœlebs Vivebat, till at length the Goddess sent him a miraculous bride. Neither the abuse nor the praise belong exclusively to the Man, but to the whole System whereof he was the ostensible

⁵⁰ Homer.

⁵¹ Suidas in Voce.

⁵² Virg. *Æn.* L. 1. v. 346, etc.

head. This poet had rather more knowledge of the affairs of Canaan than commonly fell to the lot of Greeks and Romans; he has given a beautiful fable of Lot and the Sodomites in the story of Baucis and Philemon; and means, I believe, to refer to the same patriarch the old mystery of Cinyras and Smyrna, which originated from a very different source.

VIII. Few, I trust, will now persist in maintaining that the Going Out of Nimrod from Shinar is the same affair as the Scattering of the People from thence, and so confounding Regifugium with Populifugia. To this latter event belongs that ancient prophecy which declares, not untruly, that the discord of the divided nations shall never cease till an Omniscient Man restore the lost oracle of God,

Ἄου προτερον ληξει νεικος Μεροπων και Ἰωνων
 Πριν τριποδα χρυσειον, ὃν Ἡφαιστος ἔαλε, ποντη
 Ἐκ πολισ πεμφητε και ἐς δομον ἀνδρος ἰκηται
 Ὅς δεδαη τα τ' ἔοντα, τα τ' ἔσσομενα, προ τ' ἔοντα ⁵³.

The last verse gives Homer's character of Chalchas; probably that prophet had formed the presumptuous hope of reuniting the nations by means of his oracle; and therefore it may be that he called his little colony Pam-Phylia. This is the more likely, as the other part of Chalchas his colony, the Cilicians, were in early times entitled Hyp-Achæi ⁵⁴, The Little or Inferior Achaians: but the Achaians, as we shall see hereafter, were the entire league of the nations, before their dismemberment by the judgment of God, to which this chapter relates.

⁵³ Diog. Laert. V. Thal. c. vii. Vulgò ποντῶ et πολιοῦ, malè. Quære καί for ἔαλε?

⁵⁴ Herod. L. vii. c. 92.

DECENNIAL WAR.

I. WHEN Ninus found it prudent or necessary to retire from Babylonia into Ashur, and concentrate the force of his own faithful people, he left his aged father, with some part of the great nation that had sprung from his loins, and the mixed Asylæan people of Babel, to defend that impregnable hold, which never yielded to the power of man, but only to the ingenious stratagems of an Hodyseus, a Cyrus, or a Zopyrus. The defending force may be divided trifariouly into the people of the Demesne Kingdom or Shinar, the Citizens of the City, and the Epicures or Allies who came from other states to assist in the Defence of the Capital. This place was almost over great to be regularly invested, and the besiegers were as likely to be short of food as the besieged ; and the more if we reflect, that Babylon even when finished did contain a great space of vacant and ornamental ground which might produce grain ; that, that ground was irrigated, and of the most fertile in the world ; and that the Asiatics have always been temperate and abstemious in the use of food. So, that the inmates of Babel might be a very host, and yet not yield to the pressure of a lax blockade. Here we say nothing of the enormous magazines, perhaps scarce less than those of Joseph's Pharaoh, which were collected for the use of the place ; for up to the very commencement of hostilities the king was master of his own private kingdom, Shinar or Chaldea.

The Colonies or hordes of outcasts in the rude and infant days of Europe had no wars but piratical cruising and sheep-stealing raids. Wars there were none, nor confederacies, that were worthy of mention, or that could interest succeeding

generations. The mountain fortress was as completely unassailable, as the plain was untenable in any surety. Such is the faithful picture of things given by Thucydides. Yet in all these countries the Bards were wont to tell of mighty leagues and long protracted wars, armies and fleets innumerable, and famous cities besieged and taken. Wherever they went, carrying with them their religion, they erected Temples and consecrated High Places; and these having a similar character, received titles similar to those which belonged to the great prototypes, the Mount of God in Armenia, and the Βηλος in Mesopotamia. The consecration of such an imitative Olympus was so regularly the first step to making a settlement, that the settlement itself was called a Col-On, or Hill of God. As an emancipated son becomes pater-familias, having an house of his own, so the forisfamiliarized citizens of the East, setting up an high place for themselves, became Col-Oni. So dear was the recollection of the forbidden land that the very colonies called themselves after the Mother-State. Ten cities at least were called Metro-Polis, being founded as Stephanus says by the mother of the Gods, but the Groat City was herself the Mother, and a type of mother earth. Orbs and urbs are but one word, and the Mother-City was called in Sanscrit verse "The City of the Three Worlds in the Beginning." We call three or four overgrown and contiguous towns, in one of which Parliament has lately been used to meet, the Metropolis, which piece of pedantic slang is flat nonsense without a gleam of signification. The heroic wars of the first chiefs their Gods, were often by natural mistake, often by priestcraft and vanity, and yet oftener by that love of similitude in which so much of poetical wit and beauty consists, and which sacred poetry, in particular, doth so continually show, transferred from their original place to the mimic seats of the Gentes. Hence the wars of the Sabine Tatius, of Lavinium, Porsena, and Tarquin; the Danaans leagued against Llion; the heroic deeds of Caribar and Cathmon, and the Galli, in the land of the Tuatha de Denaan, or

Lords of the Danaans ; and those of Aurelius Ambrosius, or Arthur Merlin, against the Saxons. These legends, with all their variety, retained a family likeness to each other. After the breaking up of the Monarchic Unity in Babel, times of great trouble and confusion ensued, and the artful system of priestcraft which had flourished in the City of Semiramis was lost or imperfectly remembered among the Colonies. To its recovery all their diligence and learning was directed so soon as they acquired stability ; and they endeavoured to gather together all the scattered members of the Dilacerated Church which they could collect. Codes of faith all homogeneous but all different were the result, and these patchwork creeds were called Re-Ligiones, Gatherings Together or Gleanings. To this process of collecting, religendi, there might be no certain end, and by consequence no public settlement ; for which reason, when they had patched up a decent system, they severally permitted no farther contributions to their spiritual picnics. The Romans would suffer nothing that tended to Dissolve their Re-Collections, as they evinced in the matter of the Bacchanals and of Numa Pómpilius his books. The Athenians were equally jealous of Socrates and Paul for preaching New Gods. As the Romans applied the verb religo to their doctrines, so did they seligo to the objects of adoration, and those Gods to whom they allowed Temples were the Dii Selecti. Many people held in reverence the Gatherings Together of doctrines and ceremonies who did not live in dread of the Superstites, a distinction of words which is adopted into our language.

It seems, from the tenour of the mythic recollections, that Ten Years of active war elapsed before the wonderful walls of Babel opened their brazen gates to the Sabians, Gallim, or Danaans, and then only by treachery and disaffection, after that Lucifer the Son of the Morning had fallen in his grand attempt to relieve them.

The memory of a Decennial War was rife among the nations ; and that war was commonly in the nature of a siege ; or an

attack directed against a strong place either in heaven or on earth.

II. The Titans warred against the Gods, *μαχομένων δε αὐτῶν ἑνιαυτῆς ΔΕΚΑ, ἣ Γῆ τῶ Διὶ ἐχέρισε τὴν νικῆν*¹. At an after period the Giants did also war against the Gods, but no space of duration is given for that war. In reviewing this matter there is some rubbish to be cleared away. In the days of Abraham an irruption was made into Palestine by Tidal the King of Nations, in concert with or rather under the tutelage of his mighty vassal, Chedor Laomir, King of Elymais, Susiana, or Cushan, a province whose kings seem to have exercised great power and ascendancy in the decline of the first and under the second dynasty of Ashur Nineveh, and had in the time of the Judges added Mesopotamia to their sway. Mr. Bryant has sought to identify the wars of Jove and the Titans with this irruption; and, lest this should not be enough, certain doubts entertained by the Titan Oceanus whether he should geld his father, were the doubts of the King of Egypt whether he should join the revolted Syrians, or not². This is downright extravagance. Others yet living have run off in the opposite direction, and refer the whole of these wars, Ilion, Thebes, and all, to the affairs of Noah and the flood. In truth, the two subjects are quite distinct, although certain resemblances have caused them to be often mixed up together by the ancients.

The Titans were the Ante-Diluvians, Sons of the Earth, or as Moses saith of their hæresiarch Cain, Goved Adamah, a Servant of the Earth, meaning, I believe, not only that he was an husbandman, but also that he did serve the Spirit of the Earth in preference to the Spirit of Heaven, and Saturn or Noah was the last of them³, *νεωτάτος ἀπαντῶν*; but yet

¹ Apollod. L. 1. c. 2. s. 1.

² Anal. A. M. iv. p. 91, etc. p. 339.

³ Apollod. L. 1. c. 1. s. 3.

not quite the last, for there was a triad of Titans [his sons] by whose aid the Gods conquered the rebellious Titans,

Κοττος τε, Βριαρευσ τε, Γυγης τ' Ἄτος πολεμοιο ⁴,

and these three [otherwise Æacus, Minos, Rhadamanth] are appointed to detain them "in chains of darkness to be reserved unto judgment" within the brazen walls and gates of Hades, in the dark extremities of Pelorian Earth, below the roots of the sea, where is the beginning and the end [centre] of earth and ocean, and heaven and hell ⁵. On occasion of this quarrel Styx, or the Waters of Abhorrence, came from Below up to the Olympus, and urged the Gods to the war,

Ἦλθε δ' ἀρα πρώτη Στυξ ἀφ' ἑσπερος Ὀλυμπονδε ⁶,

and then did Jove first swear his oath by Styx, and whenever after he did so it was by the intervention of Iris or the Rainbow ⁷. It is therefore amply manifest to what Age, and Race of men, the Titanes did belong. But after their submersion, the earth produced Typhæus with an hundred heads speaking blasphemy with all manner of tongues,

Φωναι δ' ἐν πασησιν ἔσαν δεινης κεφαλῆσιν
Πάντοιν ὅπ' ἰεῖσαι ἀθεσφατον ⁸.

Him the Gods confounded, and from him sprung the Winds,

Ἐκ δε Τυφωῆός ἔς' ἀνεμων μενος ὕγρον ἀέντων,

but not the steady, mild, or propitious winds,

Ἄι δ' αὖ μεν κατα γαιαν ἀπειριτον ἀνθεμοεσσαν
Ἐργ' ἔρατα φθειρσσι χαμαιγενεων ἀνδρωπων
Πιμπλῶσαι κονιος τε και ἀργαλεω κολοσυρτη ⁹.

⁴ Pseud.-Hes. Theog. v. 714.

⁵ Ibid. 726, etc.

⁶ v. 397.

⁷ v. 784.

⁸ Ib. 829, 30.

⁹ Ib. v. 878, etc.

When the Kingdom, which attempted to keep in one Body so many Heads and so many Tongues, was broken up, then arose the wild blasts of the Æolian Scattering, which, long pent up, by the Divine forbearance, in the aiolian or omniterranean isle of Sennaar, did from thence at length burst forth, and marred all the lovely works of the men of the Land of Cham.

Let us now analyse the chronology of that noble relique of remote antiquity, the Works and Days. After the Golden Age, or Loss of Paradise, the Silver Age (or the Titanian) was insolent and impious, and Saturnian Jove hid them in darkness, Σευς Κρονιδης ἐκρυψε¹⁰. Then followed the Age of Brass, one ΑΧÆ but divided into two Parts, of which the First was that immediately postdiluvian, born out of the Ark or mystic Ash-Tree, who were rebellious and overweening, εἶδε τις ΣΙΤΟΝ Ἡρῳιδον, but "every moving thing that lived was meat for them"¹¹, and the Second was composed

of that Heroic race

Who fought at Thebes and Ilion, on each side
Mix'd with auxiliari Gods,

for the custody of fair-haired Helena and for the wealth of Ædipus. The fifth Age of Iron ensued, big with ruin and confusion, with grief and toil and famine, when Hesiod's father and the Great Homer fled from the Land of their ancestors; in which Hesiod lived; and in the mitigated days of which We live; and which will not end until a Priest¹² shall stand up with Urim and Thummim, and tie up the æolian blasts in his bag, and cheer the loneliness and reward the fidelity of his patient and expectant bride whom many an overweening suitor hath wooed; of this age he saith,

Μηκετ' ἐπειτ' ὠφειλον Ἐγω πεμπτοισι μετειναι.
Νυν γαρ δη γενος ἐστὶ σιδηρεον, εἶδε ποτ' ἡμαρ

¹⁰ O. et D. v. 137.

¹¹ Gen. c. ix. v. 3.

¹² V. Nehein. vii. v. 65.

Παύσονται καμάτε και οἴζος ἔδε τι ἵνκτωρ,
 Φθειρομενοι: χαλεπας δε θεοι δωσσοι μεριμνας¹³.

Then with Misery came in Strife and Discord, and the contempt both of civil and domestic law, and Shame and Justice departed from the broad ways of earth, leaving wretchedness and despair to men.

The cannibal Lycaon was the head of the Gigantes, and by reason of their ill deeds Jupiter resolved,

genus mortale sub undis
 Perdere, et ex omni nimbos demittere cælo¹⁴,

and it was then that Deucalion sailed in his ship to Mount Parnassus, nam cætera texerat æquor. But Lycaon son of Pelasgus son of Jove was father of fifty sons (of whom Titan was one) whom Jove destroyed with his thunder for their proud impiety¹⁵. Here is an inversion; the first are the Titanes of the Flood, the second, the Cushite Giants.

Lucian, in a curious catalogue of mythical topics, chronologically arranged, has set the matter right, enumerating in order, the Excision of Uranus; Birth of Venus; War of the Titans; Birth and Preservation of Jove; Binding of Saturn; The lots of the Three Brothers; and then next, the Rebellion of the Giants; which are the Subtraction of the Rib, the Birth of Eva, the Apostasy of the Antediluvians, The birth and preservation of Ham, His Apostasy and Usurpation of Noah's Patriarchate, The Prophecy of Noah upon occasion of his Apostasy, and lastly the Transactions of Nimrod and the Cushim¹⁶.

Noah (or if you please, Ham) was the first Bacchus or Zagreus who contended with the Titans, and whose history was sung by the Homerite poet Pronapides, but the leader of that

¹³ O. et D. v. 172, 4, 5, 6. V. 173 is a vile interpolation.

¹⁴ Ov. Met. 1. v. 260, v. 318.

¹⁵ Apollod. Bibl. L. 3. c. 8. s. 1.

¹⁶ V. Lucian de Salt.

party which expelled Nim-Rod and overthrew the throne of the Giants, Aga-Memnon or Parasu-Rama, was also ΒΑCCHUS Enyalius ;

Πρωτογόνον Ζαγρηα, και ὄψιγονον Διουσσον.

And so Typhon was the Flood destroying, or consigning to his mystic grave, the God Osiris ; but he was also a Tyrant who waged war against the Osirian or Bacchic party, and to whom the 'Ακρα Τυραννικη or Tyrant's Tower appertained¹⁷. The religious hæresies and rebellious projects of the Titanes and the Gigantes were so analogous one to the other, that they were constantly associated in idea. The Earth armed, as Nonnus says, with prosaical accuracy,

*Πρεσβυτερης Τιτανας ἐπι προτερῳ Διουσσῳ,
'Οπλοτερης δε Γιγαντας ἐπ' ὄψιγονῳ Διουσσῳ¹⁸.*

The same man calls Pentheus, that is Ninus, 'Οπλοτερον Τιτανα, and, what is more remarkable, Callimachus describes the Scythians or Goths as 'Οψιγονοι Τιτηνες, which is as much as saying they were of the ancient race of the Earth-born Giants.

It is needless to pursue the subject farther. There were two races of rebellious apostates. The Former were the Mighty Men of Yore, of whose splendour and violence Holy Writ bears witness, and is confirmed as to both points by the legends of heathendom.

Vixere fortes, ante Agamemnona,

but time and the silence of the bards have consigned their deeds to oblivion. Their Scriptural designation is Nephilim. The latter race succeeded the Flood, renewed the Apostasy, quarrelled with their subjects, and were overpowered in a great war. Their military achievements are not mentioned

¹⁷ V. Dion. Chr. Or. 1. de Reg. p. 14, ed. Cas.

¹⁸ Nonnus, L. 48, v. 29.

by Moses, nor does he give them any particular title; but Raphaïm, a name worn by some of their posterity, agrees with the vulgar signification of the word Gigantes. In the Psalms the mighty Dead of old times are called Raphaim, and the Kings who in Isaiah rise up to receive the King of Babylon are called by the pretended Seventy, the Giants. To both Titans and Giants an huge stature was imputed; and they were both Sons of the Earth. This last idea is expressed by Γγγενης, and the same is said of the word Gig-As, but of that I harbour doubts. Gigon was that King of the Æthiopes or Cushim who fought with Bacchus, that is, Nimrod. I would render Gig As or Gig On, The Asian or the God, The Begotten, alluding to the excellent and peculiar Procreation of the Son. However, those who believe the great longevity of the ancients, need not be very sceptical as to their superior size, seeing that physical degeneracy impairs the bulk and stature as well as it shortens the lives of animals¹⁹.

It is time to return to our particular business, the Decennial War of the Titans. If the contest between Noah or God and the Titans be the Flood, that certainly did not last ten years. And if their deeds of "violence" be meant, it should be remembered that the Sons of God had fallen away, and Noah was left with little, and at last with nothing, but his own family of Eight souls. There were no materials for a protracted war. It has been conjectured with great probability, that the last outrage of the Nephilim was an irruption into Paradise, or Olympus, in defiance of the Cherubim; and

¹⁹ When Moses entered Syria there remained in those parts only Og of the remnant of the Rephaïm or Giant Kings, who had suffered so severely from the arms of Chedorlaomir. The last of the Giants was no degenerate colossus. Mr. Bellamy has thought fit to print, Only Og remained of the race of the Apostates. Deut. c. iii. A very strange thing, when we consider that the whole country, nay the whole world, were apostates. But Mr. B. is unlucky, for he writes in his Introduction, p. 28, "that Og and Goliath were men of great stature; but they were NOT called nephilim, APOSTATES." There is nothing like having a good Memory, when engaged in enterprises of a delicate nature.

if so, their *ταρταρωσις* was sudden, like that of the Congregation of Corah, and not a Ten years war. But the Giants are confounded with their predecessors the Titans, and their struggle for the possession of the Interamnian Olympus with that of the Titans for God's own mountain which he had planted in Eden. Therefore, this Decennial War is some passage in the history of the Scythian Rephaim.

II. The Dorians, who conquered the best part of Peloponnesus, had some squabbles among themselves for the possession of a district called Messenia; and in that district there was said to have formerly stood a town, Eira. This obscure place, strange to say, was besieged for ten years, and only taken in the eleventh!

*Ὀυρεὸς Ἀργεννοῖο περι πτυχᾶς ἔσρατωῶντο
Χεῖματα τε ποίας τε δῦω καὶ ἑικοσι πάσας*²⁰.

So the city Eira was the Mount Argennus; there was another Mount so called in the Asiatic Æolia, opposite the famous isle of Arginusa²¹; and it was a place of worship, being the same name as that given to their priests by the Tyrrhene Pelasgi, Ergennas²².

This place was impregnable, and only taken at last by the treachery of a jealous husband. The fates had doomed it to fall in the eleventh year, *ἐνδεκατῶ ἐπεπρωτῶ ἀλωναι*, when the Goat should drink of the river Neddè. Now there was near Eira, as also near Ilion, a sacred Wild-Fig, and this [the Capri-Ficus of the Latin] was called by them *Τραγός*. The Tragos fell into the stream, and the oracle was fulfilled. Messenè had an ineffable palladium, *τι ἐν ἀπορρητῶ*, and if that was lost Messenè would be buried in oblivion for ever; but if it was preserved, in that case the oracle of Lycus, the

²⁰ Rhianus ap. Paus. iv. c. 17.

²¹ V. Strab. L. 14. p. 923. Steph. Argennusa.

²² Pers. Sat. 2. v. 26.

son of Pand-Ion promised that the Messenians should one day return. With this view Aristomenes buried the talisman in Mount Ithome. In the mean time the Messenian people was dispersed, and went to Italy, Sicily, Naupactus, and Libya.

What tales are these? and where is this same city, Eira, to be found? In the legendary lays of Rhianus, and nowhere else. But Messenè or Messania signifies Mesopotamia²³; and Pliny says that the country about Seleucia and Babylon was so called²⁴. Stephen of Byzantium mentions a place called Messenè²⁵ surrounded by the Tigris where it divides, that is, where the canal was made which joined it to Euphrates, and so turned Babylonia into an island. It was a custom among the Alexandrian critics to deliver the fruits of their research in a form quite ænigmatical, such as are the remains of Lycophron and Simmias, and the lost works of Callimachus and Euphorion were of the same stamp. I know not if it were mere pedantry, or had some good and prudent motives. But I strongly suspect that the sophist Euhemerus alluded to this country when he called himself The Messenian, for this was certainly the Panchæan island of Triphylian Jove concerning which he treats. By using these disguises he obtained unjustly the reputation of a liar.

III. The attack of Thebes by the Epigons was ten years after the first by the Seven, *μετα ἑτῆ δεκα*; and as neither were wars of any duration, the former being, as described, an assault and escalade, and the latter an evacuation without resistance; we have Ten years for the whole operations against Theba²⁶. It is true that these dates are of little authority; but they shew the hankering after a Decennial attack upon some ancient ark-city.

²³ Asin. Quadr. ap. Steph. Byz.

²⁴ Hist. Nat. vi. c. 31.

²⁵ In V. Apamea.

²⁶ V. Apollod. Bibl. L. 3. c. 7. s. 2.

IV. The Romans pretend to have taken in Ten Years a mighty town called Veii by them, and Boioi by Diodorus, *decem æstates hiemesque continuas circumsessam*²⁷. Their leader, *FATALIS dux ad excidium illius urbis*, was *Furius Camillus*. His name is a Tuscan title of Mercury the Messenger God, used also in Samothrace, *Cadmilus* or *Casmilus*, and in ancient India, *Cadmala*. It is formed of *Cham* or *Cadmus* and *Ilus*. It was not confined to the male Fury, but belonged also to *Medea*, the *Perseid Hecate* or *Fury of Colchis*, whom *Ennius* or *Pacuvius* thus addresses,

Cælitum Camilla expectata adveni.

This personage is warned by the Delphian oracle that Veii was doomed to fall, when the Alban lake was spread over the country, neither remaining in its bed, nor flowing into the sea; *emissam per agros rigabis, dissipatamque rivis extinguens*²⁸. Having thus fulfilled the oracle, he took the place at last by a *cuniculus in Arcem hostium actus*²⁹. *Cuniculo et subterraneis dolis peractum urbis excidium*³⁰, and so the City *operibus non vi expugnata est*³¹.

Veientium quanta res fuerit, indicat Decennis Obsidio. Ea denique visa est prædæ magnitudo, cujus decimæ Apollini Pythio mitterentur. But if any one would ask for the site and for the ruins of this vast city, or would even ask what was known and thought respecting them so long ago as *Hadrian's* reign, let him take his answer from the same historian. *Hoc tunc Veii fuere: nunc fuisse quis meminit? Quæ reliquiæ? Quod vestigium? Laborat annalium fides ut Veios fuisse credamus.*

Veii had her *Palladium*, or *Statue of Juno*³², who declared *vivâ voce* her readiness to depart. The Romans were bound

²⁷ Liv. L. v. c. 22.

²⁸ Liv. ib. c. 16.

²⁹ Flor. c. 12.

³⁰ Liv. ib. c. 19.

³¹ Liv. ubi sup. c. 22.

³² Liv. v. c. 22.

by oath, like the Danaan confederates, *ut nisi captâ urbe non remearent*³³. The Oath, the Palladium, the Ten Years and predicted Destiny of Ilion, the stratagem and surprise of the Pergamus are mixed up with the turning of Gyndes and Euphrates and taking of Babylon by Cyrus. If indeed the former of those achievements do really belong to Cyrus.

V. It remains to mention a City whose name immortal verse has spread over the whole earth, a city built by Gods, and besieged by Gods and Heroes, and whose destiny it was; foretold by the prophets, to resist for nine entire years the confederated nations;

Τῷ δεκατῷ δὲ πόλιν αἰρησομένην ἑυρυαγυίαν.

Her fortifications were a wonder; they were not ascribed to human workmanship; and they were such as art and stratagem and Treachery the child of Despair could alone subdue,

Non anni domuere Decem, non mille carinæ.

But where, as good Florus saith, are the reliques? where the vestiges? *Laborat, graviter laborat annalium fides.*

VI. So I have shewn from sundry instances that various tribes and countries retained the memory of a decennial siege, although quite incapable of carrying on any such work themselves.

³³ Flor. *ibid.*

ILION.

I. **It** was said by the late accomplished Dr. Clarke that, however the mind might lean to Mr. Bryant's specious reasoning in the retirement of the closet, all doubts must vanish from the most sceptic understanding upon visiting the shores of the Hellespont. So perfectly does the scene correspond, so accurately hath Homer depicted the theatre of action, that there remains no fault to find. He has also, as I remember, been so violent as to call the investigation of Homer's meaning a sort of "blasphemy." It doth really seem to me as if this learned man had not been at the pains to inform himself of the Subject of the dispute which he proposes to settle. Doth any man doubt that the Homeric poems describe the islands and districts of that country since called Hellas, and the shores of the lesser Phrygia? Did any man ever doubt that? Undoubtedly they do, and it is not to be wondered that so admirable an author, residing in the neighbourhood of those parts, should be well acquainted with the theatre of his drama, and describe the same with no little accuracy. It is an ill sign when such wholly irrelevant topics are relied upon.

That the Troyan wars had no reference to the Phrygian Troas were as false a tenet, as that they primarily and truly referred either to that country or to Egypt. Each of the nations adapted [perhaps to their own local squabbles and petty achievements, but more certainly] to the geography of the countries in which they settled respectively the awful remembrances of the Old Time. The first symbols, or those established in the Prime Kingdom, were in their turn represented by secondary symbols, and they each had their own

High Place, their own Sacred Rivers, their own Heroes and Incarnate Gods ;

et parvam Troiam simulataque magnis
Pergama, et arentem Xanthi cognomine rivum.

It has been unjustly said that the authorities against the Phrygian war are all of recent date. Greece had few post-homerics older and none of more grave authority than Stesichorus. His subject was the Wars of Ilion, which

Ὀμηρος ἤδε Στησιχορος δεισε λαοις,

and that consummate judge Quintilian pronounces him the most powerful competitor of Homer's genius. But this great poet wrote a Palinodia. It is idly fabled that Helen struck him blind for speaking lightly of her, and that he therefore recanted and averred that the whole was a fable, and so regained his sight. Putting aside all this stuff, it remains that he did in an after time of his life [either from better information, or from a moral scruple as to the lawfulness of so much fiction] publish a total denial of the truth of this Greek and Phrygian history ; and thus he began,

*Ὅυδ' ἐστ' ἔτυμος ὁ λόγος οὗτος· οὐδ' ἔβας ἐν
Ναυσιν εὐσσελμοις, ἐδ' ἴκειο Περγαμα Τροίας¹.*

That the remains of this City should be invisible to the scrutiny of the oldest of those who sought for its foundations, is incredible. And the existence of a mighty monarchy in Greece, and an organized system, ages before the dawn of civilization in that country, is utterly fabulous. No means are apparent which could have thrown back into confusion and barbarism a country so far advanced as to give birth to the League of so many Nations, to a Decennial Siege by more than one hundred thousand men, and above all to the artful writings of Homer? Barbarous they were by all their own

¹ Cit. Plut. in Phædro.

accounts before this war ; barbarous beyond a doubt for ages after. What then shall we make of this gleam of glory, dividing, as it were, the upper from the lower darkness ? Civility, wealth, power, and art, the slow-growing children of Time, all adult in one hour ; dead and buried the next ; and in the next again, oh wonderful ! their very sepulchres demolished, and not the ruin of a ruin to mark to posterity that they had ever been. Homer's writings cannot be excepted, for they are a part of the question. He was certainly a partaker in all this greatness, but the TRUE SITE thereof, and the TRUE ACTORS therein, make the theorem of our inquiry.

The great difficulty is to understand how the siege of any town, be it where it will, could fill so large a space in history, could interest mankind so extensively, and even connect its history at every point with that of the Gods and Goddesses of Heathendom.

Quæ tellus nostri non plena laboris ?

asks the Phrygian with perfect coolness. I rejoin, When communications by sea and land were thus rare and hard, how should any land but your own, and your near neighbour's, know or care any thing about you ? Ilium was built upon the Ἄρης Λοφος, or Hill of the Divine Wrath², and round the altar of the Panomphæan or Omnilinguar Jove. Ilium was, strange to say, the scene not of a Siege only, but of a DISPERSION, including both the people of the City and the besieging confederacy ; Θεός δ' ἐκέδασσεν Ἀχαιοίς, and, Dispersi pelago post eruta Pergama Teucris ; and that, a dispersion not local, but nearly coextensive with the then known world, to Epirus, Thesprotia, Cyprus, Crete, Venice, Rome, Daunia, Calabria, Sicily, Lisbon, Asturia, Scotland, Britain, Holland, Auvergne, Paris, Sardinia, Cilicia, Pamphylia, Arabia, Macedonia, Libya. Did you but mention Troy to a people, they would cry out, Oh ! that is where we come from ! So Lucan says of a Gallic people,

² Apollod. L. 3. c. 12. s. 3.

Arvernique ausi Latio se fingere fratres
Sanguine ab Iliaco populi³.

All this is passing strange. If Troy was a town upon the Hellespont, and was besieged for ten years by a jealous Greek to get back a good for nothing baggage—why, be it so. But still, did every body come from thence? Was a fortress of maritime Phrygia the hive from which we all swarmed, the centre from which we all radiated? The Seirens sing of Troy. Dido's pictures tell of Troy. Troy was every thing to every body. Ὠ πόλι πασι μελῆσα! Certainly, there must be somewhat more than the mere celebrity of Troy to make all nations busy themselves about her. The Welsh have a figure of a sevenfold Labyrinth, [exactly resembling some of the Cretan antiques, and also some others of the Brahmins,] which they now sometimes use as a pastime or puzzle, and call *Caer Droia* or the *City Troy*⁴. It exactly corresponds with my account of the πόλις Ἐυρυαγυῖα. Mr. Lwydd, in his *Archæologia Britannica*, has a glossary of the now dead Armo-rican or Cornish tongue, in which I see *Tro*, the *City Troy*. At the same time, saith Olaus Magnus, as the War between the Phrygians and Danaans, there were like wars between the Scandinavian nations and the Danes, for the rape of Gro the daughter of Sigtune; at which coincidence, he saith, in *magnam admirationem rapior*⁵. Snorro, in the preface to his *Edda*, declares that the God Thor was the founder of Troy⁶. Why not of Athens, Rome, Carthage, Memphis? No, it is always Troy. At Segesta or Agrigentum [I know not which] in Sicily the fall of Troy was commemorated by a solemn [I suppose annual] mourning, the people going forth in black raiment, with dishevelled hair, and all the usual lamentations of an ancient funeral⁷.

³ Lucan. 1. v. 427.

⁴ Roberts' *Antiq. of Wales*, p. 213. *As. Res.* 2. p. 480.

⁵ *De Gent. Septent. L.* 1. c. 30.

⁶ V. Pink. *Diss. Goths*, p. 182.

⁷ *Lyc. Cass.* v. 970, etc.

II. But if these great doings are disallowed to the scene wherein the Mighty Mystic, Homer, hath given them their local habitation, why shall we adjudge them to Egypt, as Mr. Bryant would? He says there was a Troy in Egypt, and none in Phrygia. But then there was an Ilion in Phrygia, and none in Egypt. There is name for name. And there was also a Troy in Epirus, another in Latium, and another near Venice⁸. By this reasoning therefore we are at liberty to place the scene of action in Chaonia, Italy, or Cisalpine Gaul, for Egypt cannot produce a single witness, however beggarly, to say that the Ten years' War belonged to her country. Her records and archives were, from the system of her hierarchy, peculiarly ample and vain-glorious, and she did indeed pretend that the mysterious Helena had resided within her limits, but never pretended that her cities were the scene of heroic warfare. This alone is nearly fatal to a theory which can only support itself on the ground of all memory and tradition of the war having been lost in Egypt, and preserved only in some foreign countries. This most improbable hypothesis got its chief colour from the circumstance of Æthiopia being near Egypt. This land of Sheba or Meroe in later times almost engrossed the title Aithi-Opia, the remainder of the Cushim having come to be called by other names, as Scüthæ or Cuthim, Barbars or Berbers, and Pelasgi or Tyrseni. But this argument, however colourable, is wholly false. Memnon, or Hercules Thrasy-Memnon, came from Oriental Cush, or the land of Ashur; as Virgil, who took from that most ancient cyclical poet Arctinus, testifies,

Eoas que acies, et nigri Memnonis arma,

and Lucan more specifically informs us that Memnon reigned in Iran, the kingdom of the Achæmedidæ,

Memnoniis deducens agmina regnis
CYRUS.

⁸ V. Steph. Byz. et Liv. L. 1.

The Persian kingdom was indeed as full of Memnonian reminiscences as Egypt, or more so. The capital of the Kings at Susa was the Memnonium, and the high road from Lydia to Susiana was the Memnonian way. Egypt having remained unbroken at the time of the great dispersion, and having, before or soon after that event, erected such works of splendour as might almost rival those of Mesopotamia, affected, as Justin saith, to dispute the honours of antiquity even with the Scythians themselves, but without being able to convince other people of the justice of their pretensions⁹. This scheme of national vanity stedfastly pursued by their priests has caused that less of true primitive history can be gleaned from Egyptian legends than from the traditional memorials of the rudest tribes. They had another object in view, they wished to make other nations, and also their own people, forget that they were revolted Asian subjects, and had belonged to the Nimrodian and Syrian kingdoms; concerning which Nebuchadnezzar and Cambyses did a little jog their memories. They had even the immeasurable impudence to tell Diodorus that Babylon was founded by a colony of Egyptians under Belus, who imitated the laws and customs of Egypt, and this Mr. Bellamy, the Regenerator of Scripture, receives with the tamest acquiescence¹⁰.

Having shown that no ground is for removing Ilion into Egypt, I will try to correct the same famous critic in another place. He says, "a wrong notion has sometimes obtained that the name Troy in Homer never relates to a city, but to the region called in later times Troas." This I firmly uphold. Ilios, a noun feminine, is invariably the City, but Troy the Kingdom in which it was. The Greek chiefs in their camp frequently speak of themselves as being "*in Troy*." Achilles boasts of destroying twenty-three cities "*in Troy*"¹¹. It is

⁹ Justin. L. 2. c. 1.

¹⁰ Diod. Sic. 1. c. 28. Bell. Hist. All. Rel. p. 38.

¹¹ Il. ix. v. 328.

true that Τροίη ἔντυργος, ἔντειχος, ὑψιπυλος do occur ; but the answer is that Τροίη is adjective, and that in these places the word πολις is implied as in one place at least it is expressed, πολιν Τρωϊην ἔντειχεον¹². Lest any one should still doubt, I can bring a line where its adjective character is yet plainer,

Πολλα μὲν ἐκ Τρωϊῆς ἀνεται κειμελια καλα
Ληιδος¹³,

which nicely agrees with

Scuta virōm galeæque et Troïa gaza per undas.

Troia was that private or demesne kingdom which surrounded the capital [the Isle of France or Duchy of Austria], which alone remained to the Lord of so many kingdoms.

III. There were two genealogies of Troy. One Samothracian of the mysteries, and fetched from the Ark-borne Dardanus, son of the nebulous or cloud-collecting Jove, and the other, which is the common one, from Whilus. It places the siege in the Third-Fourth generation. Whilus, or Old Time, Noah. Laomedon, Ruler of the People, Ham. Priamus-Tithonus, the Redeemer Man-Locust, Cush. Memnon, son to him and Aoura or Eos, War-King of the Cushim; Nimrod. Laomedon is described as the founder of Ilion. The Gods built it for him in a plain sacred to Jupiter Panomphæus Tonans¹⁴, the God of all Languages, or else of the Universal Language, corresponding to the Bagi-Sthan of Semiramis. And this is true: not that Ham founded Ilion ; but that the Gods founded it for him. After Nimrod and his Huntsmen, or Royal Shepherds, had performed these great works, it would seem that they then arrogated to themselves that Supremacy which we have spoken of under the head Castes, claiming it,

¹² L. I. v. 129.

¹³ Od. L. x. v. 40.

¹⁴ Ov. Met. xi. 196, etc. Il. viii. v. 250.

in a manner, as the due recompense of their mighty actions. But those who then had the helm, and the oracle of Ham, did not submit without a slight struggle, wherefore Nimrod with a small force went and seized the city, and made great havoc among the recusants, as we learn from the mouth of his renegado son Hepolemus¹⁵. This was the first calamity of the *Τευκριδος Τριπορθης*¹⁶, in which after legends associated the hero Telamon; but that was from a confused notion about Orion's or Hercules his BELT, which meant the Band of union and universal empire, as did also the Gordian knot of Phrygia,

Σωζων παλαιαν Βεβρυκων παγκληριαν,

which Alexander's sword divided.

It is said that Minerva, having slain Pallas daughter of Triton, made an image of her and clothed her in the Ægis or Goat's-skin, and deposited the same with Jove. And afterwards the Peleiad Electra, having been violated, did, in concert with Atè or Divine Wrath, throw it into the land of Ilion. And Ilus built a Temple to the Palladium¹⁷. This was managed thus. Ilus following a Cow [that is the Ark, or Cow Theba, which was carried before the people] was led by her to the Hill of Divine Wrath, *Ἄτης Λοφος*, and there founded Ilion¹⁸.

Dardanus was the Samothracian name of Noah. He, as we read, was deterred by an Oracle from going to the *Ἄτης Λοφος*¹⁹, but built Dardania near mount Ida, or Ararat. An old rhapsodist speaks of this in memorable verses, which I can never read without thinking of the great migration from the Hills of Armenia to the plain of Shinar. "Dardanus, the First, did Jove, who gathered the clouds together, beget; and Dardanus founded Dardania; for not yet was Holy Ilion built

¹⁵ Π. v. v. 640.

¹⁶ Simmia: Ava ad finem.

¹⁷ Apollod. L. 3. c. 12. s. 3.

¹⁸ Id. ib. Lycophron, v. 29.

¹⁹ Tzetz. in Lyc. ibid.

in the Plain, City of Men Divided in Speech ; but They still dwelt around the foot of Ida abounding in fountains²⁰." These verses are of very great antiquity, although not Homeric.

The City was called Ἴλιος Ἴση, and although the cause of the War, as vulgarly misunderstood, was a profane one, the City itself, or at least the Dwelling-Place of its aged ruler, was regarded as a vast Temple. The City we see was, in its inception, a Temple raised for the Palladium. It was even called the House of the Gods,

O patria, O Divóm domus Ilium !

and the Andromache of Ennius exclaims,

O Pater, O Patria, O Priami domus,
Septum altisono cardine **TEMPLUM**,
Tectis cœlatis, laqueatis,
Auro, ebore instructum regificè !

The High-resounding Axle is the Heaven or Sevenfold Enclosure which fenced in the Temple, and was the prototype of that sevenfold Labyrinthus which the Celts called the City of Troy. That City was the Labyrinthus and its **ASYLUM** the κρησ-φυγετον. As the war was religious, and the Temple, with its inmates, Helena and the Palladium, were the cause of contention, it was common to confound Metropolis with her Temple, and inexact writers often used Pergamus or Pergama for Ilium. The Temple was called Πυρ-Αμ, the Fire of Ham, and also Pel-Or, which is equivalent. Pýrg, a Tower, is the word Fire with a final consonant, probably denoting Og or Ag, the Water King, from whom the Plain of the Tower was called the Plain of Ocean, Ὠκεανὸν πεδίων ὀικητορες²¹. Pergam is perhaps but a variation of the same, and was the name of a town in Æolia, built on a Conical Hill, where the Macedonians made a large kingdom. Pergamus is in Homer a

²⁰ Interpol. II. L. xx. v. 215.

²¹ Eurip. Phaet. fragm. Class. Journ. No. 43.

noun feminine, called *ιερε* and *ακρη*, and the seat of Apollo *οθι δηγοις γ' ετετυκτο* ²². It was also the residence of Helena, from whence Paris descended exulting, like a crowing cock,

κατα Περγαμω ακρης
Τευχεσι παμφαινων, 'ωσ' 'ηληκτωρ εβεβηκει
Καγγαλαων ²³.

This passage should have shewn Mr. Payne Knight ²⁴ that the Indian or Persian fowl was known to Homer, and that Alector does not mean the Sun simply; but his type the wakeful and matutine bird. The cock was not the last among sacred birds. *'Ω Κριτων τω 'Ασκληπιω οφειλομεν αλεκτριονα· αλλα αποδοτε, και μη αμελησητε*, were the last words of Socrates. Retiring to rest, he invoked the Morning Bird of Resurrection, and that God who was the Healer of Wounds and the Raiser of the Dead.

Hark, his crest with gold adorning
Chanticleer on Odin calls!
Hark, another Bird of Morning
Claps his wings in Hela's halls ²⁵!

The Galli, or People of the Ship or Galley, bear the same appellation as the Bird; and it is very remarkable that Paris is the only person in Homer [except Ee-elius or the Sun] who is called a Cock, and that the predominant tribe of the Galli should bear his name. His City in the West is scarcely less, or less scandalously, famous than that in the East. From the ornament of the Cock's head the *Crista* of the *GALEA* is borrowed, and a stelliform ornament upon tiaras [V. *infra* Iasion] and other head-dresses is called a Cockade. The Phallic Prylis, or May-Pole, is called the Mast of Cockaine, and I need not observe upon the vernacular meaning of that bird's

²² Il. v. 446.

²³ Il. vi. 512.

²⁴ V. Proleg. c. 6. Æsch. Sup. v. 227.

²⁵ Song of Vala; very ancient. Herbert's Helga, p. 222. edit. 2d.

name. The land of Cockaine is a term for a Paradise or land of milk and honey, meaning the desiderated land of the Gentiles; and the word cockney, or citizen of Cockaine, alludes to the luxurious effeminacy of the capital thereof. There is a curious fable of an High Place assailed by Galli and preserved by geese; and Homer offers to Telemachus for an omen, an Eagle bearing in his talons the Goose Pelorus²⁶. The Babylonians, as we read in a curious treatise, call Ninus's grandfather Gallus, because he was PRESERVED in the flood and preserved others. Hence the Sagæ, among whom he was preserved in the ship, call a ship Galleris because it preserves us from the waves²⁷. To sum up, GALLI has four cognate senses. 1st. The Birds so named. 2d. The body of the People, who rejecting the rites of the Magic Jehovah, adored Isis or Magna Mater in her form of the Ship or Galley [Cock-Boat], *κελης* or *κελητης* of the Greeks, Gelea of the Thuscans, Galleris of the Scythian Sagas. In which sense, the league of the people, confederate against the Pergamus of Troy and its Priest-King, were Galli; and so Propertius says of Nestor,

Si tam longævæ minuisset fata senectæ
Gallicus Iliacis miles in aggeribus
Non ille Antilochi vidisset corpus humati²⁸.

3d. A particular branch of the people, sons of Iaphet, who have retained to themselves the appellation of Kelets or Kelts, Galats, Galli, Gauls, or Gaëls; and together with them also a portion of the Teutones Gothim or Cuthim, who when settled in Europe embraced the Galley-worship of their Celtic

²⁶ Od. xv. v. 161. The following legend may bring us to some understanding of the Capitolian Goose: Helen came out of an egg laid by Nemesis in the form of a goose, and impregnated by Jupiter Cycnus. Tz. in Lyc. v. 88. Ἡ Πυρραμὶς Νεμεσιως ἔσται νομιζέται. Lydus de Mens. Bibl. Alten. Liter. 3. p. 27.

²⁷ Xenoph. de Æquir. p. 16.

²⁸ L. 2. El. 13. v. 47.

neighbours. "Pars Suevorum et Isidi sacrificat. Unde causa et origo PEREGRINO sacro parum comperi, nisi quod signum ipsum in modum LIBURNÆ figuratum docet advectam religionem²⁹." The last remark is an instance of the strange imbecility of the ancients in handling such topics. Mr. Pinkerton has pointed out that the Senones or Cisalpine Galli were a Teutonic people, and that to them belongs the legend of Brennus and Camillus; an history in which I believe the attack of the Epigons against Theba is grafted upon some incursion of the Cisalpines. Other Gallicizing Scythians invaded Greece under another Brennus, and Italy under Teuto-Bocchus joined to the Kelts or Kimri. The name of the last-mentioned king implies the union of the Teutonic and Bacchic institutes. 4th. It belongs to the Religion adopted by the rebellious tribes, votaries of Isis or Cybele, and especially to the priests of that sect in its most degraded form, called Galli, who were emasculated to render them fit types of the Helena or Gynæcomorphous Ham. This bisexual nature appears in one *Καιν-Ευς* The New God, son of Elatus the Mystic Pine Tree of Atys, and in the prophet Teiresias,

Ἄνδρων γυναικῶν εἶδοσι ζυνεσίαν,

as Lycophron bitterly says, giving a shocking explanation of the vulgar legend. Kaineus was turned indeed from a woman to a man, and made invulnerable in war; but he was thrust down alive to Hades by Apollo, for refusing to worship any God but his own Spear. In this we have an evident description of Scythian worship³⁰, which its opponents affect to treat as an innovation. This sort of androgynous permutation sometimes alludes to the mysterious nature of Adam, and of Adam's prototype, after "whose IMAGE God made MAN; MALE and FEMALE created he them;" but at others it alludes to

²⁹ Tac. Germ. c. 9.

³⁰ Schol. Ap. Rhod. L. 1. v. 57. And of Roman also, for Quiris, whence the God Quirin, meant a Spear. Plut. Quest. Rom.

change and tergiversation between the two sects or parties, as in the old temporizer Cush, Ambiguus, modo vir modo fœmina, Cuthos; The Apostate Kaineus, whose blasphemous vaunts and Tartarosis are recorded, is [as I violently suspect] no other than Capaneus, son of the Danaan hero Sthenelus, who with Orestes, Diomede, and Diomede's HORSES or followers, fled into Ashur after the murder of their King, and returned to assail Babylon, Scythizing with all the exaggeration which belongs to the spirit of proselytism and to that of revenge. Phrygia, which in Homer's time belonged to the Ninevite, and whose people he deemed a fit type of the Æthiop family, became afterwards strongly addicted to the Orgies of the Mother. We need not therefore be at a loss to answer Ovid's question,

Cur igitur Gallos, qui se excidere, vocamus
Cum tantum Phrygiâ Gallica distet humus³¹?

From the lewdness of the Gallic rites comes the word gallant, which is of the same analogy as Bacchantè, and probably is had by us from the Italian. Video, says Varro, Gallorum frequentiam in Templo. . . . Deam Gallantes vario retinebant studio³²; and again, Nam quæ Venustas hic adest Gallantibus.

IV. I have observed that the war was for the possession of somewhat, of Ilion, of the Palladium, or of Helena; or rather of the two former as means of getting the latter. We have said that out of the Ark-Egg were hatched the Three Corybantes; Castor or Japhet; Polydeuces or Shem; and Corybans or Ham. This person was also called Hellen, son of Deucalion, and from him they did ultimately get the name of Hellenes, who had before been called Graics or Geraics. But he was also called femininely, Helena, and in that form

³¹ Fast. L. iv. v. 361.

³² Fr. p. 273, 4. Galli, ut Bacchari. Nonius in Voce.

the mystagogues of the Feminine Sect brought him out of the Egg of Lethe.

If this mysterious person, the object of so great a war, did really pretend to a divine character, and to be a female avatar of Cham, we should expect to find her described as a Goddess, or Dæmon, or Power more than human. But if a mere woman, wife of a Greek chief, and distinguished by nothing but lewdness and beauty, were the cause of war, such a notion could scarce have entered into people's minds. And the same remark applies to the principal heroes engaged in the war. If they did not live in the Age of the Gods, and pass for incarnations of them, posterity would not have so regarded them. This reasoning, which some affect to despise, gets double force from the silence of Homer. HE was the WRITTEN source from whom the Greek tribes mainly took their information. HE [no matter why] is very sparing of such compliments to the heroes and heroines, and so I believe were the Cyclics. The learned researches of the Alexandrians, and others in the Critical Age, brought these matters to light by investigating the Religions and immemorial legends of the various tribes. These things therefore were not inventions of the Poets, but WERE traditions and original errors. Lycophron, a man profoundly imbued with this Gentile Learning, wrote a dark poem, containing, in the form of a prophecy, a summary of the chief matters contained in the legends of the Homeridæ and Cyclics. It is couched in the language of a riddle, and its hidden drift is to shew that the things averred, literally and locally, respecting the ancient Gods and Heroes, were widely different from their real import. He terms Hercules, the Sea God enclosed in a Pine Tree, the Averter of Destruction, who was Three Nights in the Belly of a Fish. Agamemnon he calls the Spartan Jove, Achilles the Pelasgic Typhon, Jupiter he styles Erechtheus, Polyphemus the One-eyed Charon, and Saturn the Cannibal Centaur. He speaks of Helen as the Dove Treer-On [the Triple God Eer?] and daughter of the Hawk; and also as the Bitch.

I see the swift-wing'd firebrand pass the water
 To seize the triple dove, the bitch of slaughter,
 Got by that Hawk whose path was o'er the swell
 Of Ocean, cradled in the oval shell ³³.

And the pretended rape of his Cassandra [who was the same person as Helen] by the Locrian Ajax, is the seizure of the mystic dove by the Hawk.

Then I the Dove of Slaughter, Dove of Wine,
 Shall in the forceful Hawk's embraces pine,
 Whom he with talons falciform shall pull
 While vainly to the Virgin Buddhist Gull
 I cry for aid ³⁴.

She τῆς ἄπορ' ἔπος γένητ' ἀνδραγατοῦ ³⁵ was truly enough the Pal-Omph or Col-Omph. But it must be remembered that Homer only notices Cassandra as a beautiful girl about to be married to one Othryoneus, and who climbed up to the Pergamus to descry king Priam returning with the body of Hector ³⁶. The circumstance of her being in the Pergamus upon that occasion, led to her being confounded with the Sybil of that Shrine. Lycophron fell into this error, but he so far shews himself a more learned man than Æschylus or Euripides, that he never gives his prophetess that name, but calls her Alexandra. The prophetess Alexandra was the consort of the Priamid Alexander, the opponent of Men, who resided with him in the Pergama of Troy. Helenus, the Prophet and Traitor, was said to be the twin brother of Cassandra, and that both were inspired by dragons in the Temple of Apollo ³⁷. But it is plain enough that, if Helenus was a

³³ Lyc. v. 86.

³⁴ v. 357, etc.

³⁵ Quint. Smyrn.

³⁶ Il. xiii. v. 365. xxiv. v. 700. The lines 420, 421, of Od. L. xi. are evidently foisted in.

³⁷ Tzetz. proœm. in Lyc. Sch. Eur. Hec. 88.

twin, he was the twin of Helena. Tzetzes adds what is highly important, that Cassandra, by reason of her prophetic fury, was shut up by King Priam in a PYRAMID³⁸. Many are the traces left by antiquity to illustrate her character. The Sibyl was the first who wrote in the hexameter tone³⁹. But Helena was herself an heroic poetess, and from her compositions Homēr imitated his as it is said. She was said to be daughter of Musæus⁴⁰. One Asty-Anassa⁴¹ was renowned as a poetess and an harlot, daughter of Musæus, and handmaid of Helen. This is plainly Helen herself: so Alexandra was said to be daughter of Helen⁴². Theocritus bears testimony to the Wisdom of Helen,

Ταν ΠΙΝΤΤΑΝ Ἐλεαν Παις ἤρπασε βωκολος.

Not only Helena, but Hellen, son of Deucalion, was famed as the author of works containing all manner of knowledge⁴³. The first Sibylla was of Babylon or Iran; she is called by Pausanias Sabba, and said to reside among the Hebrews Above Palestine [or Chaldees] and he adds *ὁι δε αὐτην βαβυλωνιαν καλεσιν*⁴⁴. Suidas, mentioning her, says, *ἡ και Περσις*, and Varro, naming ten Sibyls, affirms Primam fuisse de Persis⁴⁵.

³⁸ in Lyc. v. 350.

³⁹ V. Plin. vii. c. 57. PAUS. L. x. c. 5. s. 4.

⁴⁰ Ptol. Heph. L. 4.

⁴¹ Suidas in nom.

⁴² Ptol. *ibid*.

⁴³ Cassiod. L. 8. Ep. 12. Some learned Rabbi who is cited in Mr. Bryant's Analysis tells us that Sabianism was first set on foot by Hellen-Iūna [the Dove Hellen] in the age of the Tower building. This Helleniuna is Helena, who did invent Sabianism, or Bacchism, and was as we see called Sabba.

⁴⁴ Paus. L. x. c. 12. The Erythræan Sibylla is made to say that "she left the long walls of Babylon, Driven out by the gad-fly, a Fire sent forth into Hellas." L. 3. p. 283, ed. Obsopæi. Phocylides is said to have stole his poems out of the Sibylline verses; Suidas in Phoc: and a fragment of him is preserved by Dion Chrysostomus in his Borysthenite Discourse, where he says that a small house well regulated is better than "the madness of Nineveh" *κρησσων Νινυ αφραινοσης*. This is a true remnant of the Babylonish Sibyl.

⁴⁵ Fr. ap. Lact. 1. c. 6. p. 216 Bip.

This was the Phrygian Sibyl Cassandra, mentioned by Suidas, called by him also Sar-Ysis, and by him and Clement of Alexandria, Taraxandra or The Confusion of Men. Justin Martyr, in his Cohortation, says that the Cumæan Sibyll was a Babylonian. The Phrygian Sibyll was the same as the Theban Sphynx, for in the antique figures of her that monster is placed by her side⁴⁶. The Delphian Sibylla, Artemis or Daphne, lived before the Trojan war and foretold the same⁴⁷. This was the Diana or Merope whom Orion was accused of defiling. Helena was an Huntress⁴⁸, like Diana, and hunted on the Virgin's Mount; she was also a Merope, for she could imitate all voices and was therefore called Echo. I remember to have read in Chaucer of Canace, daughter of Cambus Khan of Tartary, who knew the languages of the birds, and who is doubtless the same⁴⁹. Æolus or Cambyses is Cush, the father of Cam-Ballus or the king Belus. Canace or Helen is here made to be his daughter, and gifted with the language of the Spirit or Bird; She had also a magical cunning in all drugs and simples, and like Cœnone could heal any man, "All be his wounds never so deep and wide." Helena was the witch who could infuse into her goblet the Elixir of the Oblivion of grief, so beautifully described⁵⁰.

Plutarch says, in his Isis and Osiris, that the Dog-Star belonged to Isis, as the star Orion did to Orus. On her column was inscribed, I am she that arise in the Dog-Star⁵¹. This may be alluded to in the Homeric *κυνωπις*, a word formed like *ἔσωπις* the vacciform, and *γλαυκωπις* the owl-shaped. Helen was *κυων* and *κυνωπις*, and Hecuba, whom later authors have plainly confounded with her, was transformed into a

⁴⁶ Græv. Thes. Gr. vol. 2.

⁴⁷ Suidas. Diod. L. 4. c. 66.

⁴⁸ Ptol. Heph. L. 4.

⁴⁹ See the Squiere's Tale; also Spenser, somewhere.

⁵⁰ Od. iv. 220. Beautifully: before the interpolations of ignorant strolling reciters. We must strike out the semi-barbarous trash from 227 to 230 inclusive.

⁵¹ Diod. L. 1. c. 27.

Stone Bitch ⁵², that is, she was idolized in that form at Cynos Sema by Hellespont. According to Lycophrou's Cassandra, Hecuba was the Bitch of Hecate, employed by her to terrify the impious, which is the same as to say that Hecuba was Hecate,

O mother, O ill-mother, nor thy shade
 Shall nameless be, for Perseus' triple maid
 Brimo, shall own her wakeful bitch of hell
 In thee, to scare mankind with nightly yell.
 Who have not to Medusa, Strymon's Queen
 Zerinthian, paid with cates and tapers sheen
 Due service and appeased the goddess witch
 Of Thessaly, they fear the midnight bitch.

But here he has fallen into the mistake. It was Helen that was worshipped as the Adrastèan or Rhamnusian Goddess; ὁ μὲν ἰλιεύς θεὸν Ἐκτοῖρα λέγει, καὶ Ἑλέναν, Ἀδραστειαν ἐπισταμῆνος, προσκυνεῖ ⁵³, and Agamemnon dedicated his rudder to Diana,

Τευκρῶν ἦνικα νηὲς Ἀχαιίδες ἄστρα κηδεῖν
 Ἐπλεον, ἀμφ' Ἑλένη ΠΑΜΝΟΥΣΙΔΙ θυμωθεῖσαι ⁵⁴.

These titles are synonymous, and mean Nemesis the Goddess of wrath and discord; and it is in like sense that the first war of Thebes was described as an Adrastèan War,

Ἔωμον δὲ οἱ εἰσατο πρῶτος
 Ἀδρητῆος ποταμοῖο παρα ῥοον Ἀισηποῖο·
 Ἐνθα τετιμηγται τε καὶ Ἀδραστεια καλεῖται ⁵⁵.

Helen was indeed the fatal source of discord; her prophetic

⁵² Qu. Sm. xiv. v. 349.

⁵³ Athenag. Leg. p. 1. ed. Paris, 1615.

⁵⁴ Call. Dian. v. 230. I believe the fable of the witch Oinone was unknown to Homer. It is one of the many names that Helen bore among the different tribes, out of which an underplot has been made.

⁵⁵ Antim. fr. 23. ed. Schell. p. 71.

inspirations gave new life to the hæresy of the Magna Mater, and from allusion to the history of that famous woman, the weaker half of the androgynous Adam, she was figured as receiving the APPLE of Discord. A plant was named after her Heleneium, elicampane, which was said to excite those who ate it to Discord⁵⁶. It was the duty of whosoever found this plant to offer it to Nemesis and the Furies, the Einodian Gods⁵⁷. It was said to have sprung up from the tears of Helen⁵⁸. Her character of the Infernal Bitch is confirmed in another way, which gives support to my idea that Homer made some side glance at that notion in using the word *κυνωπις*. Romulus was reared by one Acca Larentia, wife of the shepherd Faustulus, who by reason of her harlotry was called Lupa, the She Wolf; but we learn from another legend of Romulus, that he and Remus were reared by the daughter of one Faustulus, whose name was HELENA⁵⁹.

But we find very strangely [or rather very naturally and consistently with all that we have written] that Cyrus king of Persia was exposed in his infancy, preserved by a shepherd, and reared by his wife, who was called in Greek Cyno, and in Median Spaco, both of which names mean a BITCH⁶⁰.

Venus Helena was worshipped at Epidamnus, and not less than eighteen other Helens were celebrated⁶¹, or in other words there scarcely was a country that did not feel interested in the history of this too famous woman, the prophetess, the beauty, the harlot, the poetess, the witch, the Amazon. This same character is preserved in Athyrtis, daughter (say rather, mother) of Sesostris, the pseudo-egyptian king of Assyria and the World. By her he was goaded on to make himself an

⁵⁶ Ptol. Heph. L. 4.

⁵⁷ Nicand. Georg. Fr. 2. Schneid. p. 281.

⁵⁸ Plin. N. H. L. 21. c. 33. It was I believe reckoned an aphrodisiac, and therefore it was Helen's root of Discord.

⁵⁹ V. Liv. L. 1. c. 4. Ptol. Heph. L. 4.

⁶⁰ Herod. L. 1. c. 110.

⁶¹ Ptol. Heph. ib.

Universal Dynast ; she was preeminently wise, skilled in war, used to divination, and able to foretell events by sacrifice, by sleeping in temples, and by astrology⁶². The circumstance of Cush and Ninus being both of the rank of Cosmocrator at the same time makes a frequent confusion of father and son, mother and daughter, etc. All these qualities unite in the renowned Hilda or Brynhilda, the cause of a Discord so famous that war was called among the northern bards the Sport of Hilda. The obscure and perplexed history of this Heroine has been made familiar to the public by the poetry of Mr. Herbert. She was guarded [like Cassandra in the Pyramid and Danae in the Brazen Tower], in a charmed bower fenced in with magic flames, by a vigilant Dragon. One Sigurd, mounted on his wondrous horse Grana⁶³ [the northern Pegasus] rode through the flame, slew the Dragon, and won the maiden's heart : but a spell from Odin prevented her from knowing him again when she saw him. This mighty warrior was called away on service, where one Gudruna did by an enchanted potion steal his affections, and he consented to assist her brother Gunnar in passing the flames, entering the tower, and winning the bride. He therefore lent him his horse ; but Grana, terrenum equitem gravatus, made short work of Gunnar and tumbled him headlong on the plain. Sigurd then mounting the steed himself, entered the bower, personated Gunnar, lay by her side, and received her plighted faith. When the heroine awoke to reason she declared her abhorrence of Gunnar, but gave it in charge to him to slay Sigurd. The rivals fell by mutual wounds. According to another legend, the contest was between Hogni her father, and Hedin her husband, who was accused of having defiled her before marriage. They also fell by mutual blows. Another version of this story is, that Gerda, daughter of king Gymur, was in like manner guarded by flames, and in the

⁶² Diod. Sic. L. 1. c. 53.

⁶³ Gerana. Γεραειος Ἴπποτα ?

keeping of a SHEPHERD; and beloved by Freyr, son of Niorder, who lent to Skirner his servant his "horse of wondrous breed;" Skirner rode through the flames, and by threats and curses, joined to a bribe of GOLDEN APPLES, obtained a marriage promise from Gerda in favour of Freyr. The androgynous Frigga, daughter of Niorder, who dwelt in Noah-town,

Bring Frigga Niorder's daughter down
To share my bed, from Noatun,

will readily be identified with his daughter-in-law Gerda. Bryn-Hilda daughter of Bud-Ela was a woman endowed with præternatural gifts,

On the wonders of nature, the stories of eld,
On the secrets of magic high converse she held,

and Sigurd declared "no Wiser Woman have I beheld." He also declared "no woman was ever born so Lovely." Like Helen, who delighted in War and Hunting, and the Palæstra⁶⁴, she was an heroine invincible in war, the northern Tomyris or Penthesilèa.

Many a wolf that howled for food
Thou didst sate with human blood . . .
. . . Thou didst Giuka's race destroy,
And turn to plaint his kingdom's joy.

After her death she was numbered among those furies of war, or Fatal Sisters, the Valkyriur. Who doth not recognize *ταν πιτυταν* 'Ελενα, the bane of mortals⁶⁵? It is remarkable that in both cases, the bone of contention proved alike destructive to BOTH the contending parties; Trojæ et Patriæ communis Erinnyes.

Of Helen it may be further shewn that she was the same

⁶⁴ Ptol. Heph. Propert. Theocr. Epithal. Hel. Ovid. Epist. 16.

⁶⁵ Herbert's Icelandic Poetry. Part ii. p. 1, p. 14. Hedin, or the Spectre of the Tomb, and especially, Brynhilda, in the second edit. of Helga, p. 235.

as Medea, the Nemesis or Evil Genius of the Cytæan Ai-Aia, or Land of Lands. For this later was wedded after death in the fortunate isles to Achilles,

Τὸν μελλονυμφὸν εὐνετην Κυταΐκης
Τῆς ξεινοῦσακχης ⁶⁶,

but we learn from Pausanias that in the same blissful spot Achilles was married to Helen ⁶⁷. Indeed, the meaning of Lycophron is, to identify them; that is the plan upon which his ænigma is written. The Bishop Eustathius says that she was called Hecate by the Magians ⁶⁸; and from her name, or from the root of her name, Media was surely called as the Greeks inform us, and by no means from Madai son of Iaphet. Another title of the Bitch Fury was Scylla, the rival of Circe in the affections of Glaucus, God of the Sea, who was begirded *latrantibus inguina monstribus* ⁶⁹. These three mischiefs, Helena, Medea, Scylla, dwelt in three famous cities, Ilion of the Phrygians, Aia of the Scythians, Megara of the Heraclidæ ⁷⁰, when they were respectively besieged by a NAVAL host, that is, an host of Argoans, Argæans, or Da-Nawhans, under Iason, Aga-Memnon, Minos. By Medea Colchis and her father Aietes were betrayed to the confederates, by Helena Ilion and old Priam,

*flamman media ipsa tenebat,
Ingentem, et summâ Danaos ex arce vocabat* ⁷¹,

by Scylla, Megara and her father Nisus.

Helena was the Heavenly Bride, not mystic as in the Christian Purity but literal, of the Man-God. We have said that she was Hellen or Ham, and was not the less so for being

⁶⁶ *Lyc. Cass.* v. 174.

⁶⁷ *L. 3.* c. 19. s. 11.

⁶⁸ *In Od.* 12. v. 85.

⁶⁹ *Ov. Met.* 14. v. 60.

⁷⁰ *V. Strab.* ix. p. 570.

⁷¹ *Æn.* vi. v. 519.

also his bride, whereat we shall cease to wonder when we recollect what we are told in those Chapters which were revealed for the express purpose of tracing to their source and so dispelling the Pagan illusions, that “ Male and Female created he them, and blessed them, and called **THEIR NAME** ⁷² Adam, in the day when **THEY** were created.” In these words we have the origin of Goddess-Worship, and of the Bisexual Crasis, from this fountain flowed the Carian lake of Salmacis and Herm-Aphroditus, and the Waters of Bitterness in the valley of Sodom. Helen, Medea, Antiope, Hilda, or by whatsoever name you will call her, was the Pythoness or the vehicle through which Ham, who was revered as the oracular Dragon, delivered his responses. And from what we read in the apocryphal part of Daniel, and from the concurring testimony of old mythology and middle-age romance, upon the subject of guardian Dragons, and from the conduct both of Alexander the Great, and of his namesake the Paphlagonian ⁷³, I am inclined to believe that a large serpent was kept in the Tower, and either did or was supposed to contribute to the revelations of the Pythoness, and to whose embraces the impostor ascribed the birth of her son Nimrod. This I am strongly confirmed in by a passage of Homer, which is now nearly nonsense. To Menelaüs the possession of this person was allotted, and after a dreadful struggle remained with him. This was his title of admission into Paradise or the Elysian isle of Oceanus. The prophet-God Proteus saith to him,

Ἄλλα σ' ἐς Ἥλυσιον πεδιον και πειρατα γαιης
 Ἄθανατοι πεμψουσιν, ὅθι ξανθος Ῥαδαμανθυς·
 Τη περ ῥημση εἰσθη πελει ανθρωποισι,
 Ὅυ νιφετος, οὐτ' ἀρ χειμων πολυς, εἶδε ποτ' ομηρος,

⁷² Gen. c. 5. v. 2.

⁷³ This latter perhaps assumed the name of Alexander, doubly famous in the East, and would compare himself to the Sons of Priam and Ammon. He certainly called his residence *Τυρσις*, the Tower, as he also called the Town of Aboni *Teichos*, *Ἰόνopolis*, or the City of *Ἰόν*. v. Luc. Alex. c. 11.

'Αλλ' αἰεὶ Ζεφυροῖο λιγυπνειοντας ἀητας
 Ὠκεανὸς ἀνιησιν ἀναψυχεῖν ἀνδρωποῦς.
 Ὅυνεκ' ἔχεις Ἑλενην καὶ Ὀφιν, Γαμβροῦ Διὸς ἔσσι⁷⁴.

Here is an alteration of a letter for its similar, σ for ο⁷⁵. But in the text it stands σφιν, which has no propriety in itself, and harshly throws back the word "Because" to an antecedent five lines back.

When, after the overthrow of Babel, Egypt [the only province of Asia which from its peculiar situation had escaped the disasters and confusions of the main land, the ravages of the schismatic wars, and those of the returning Heraclidæ, and had on the contrary increased in wealth and power] attempted to revive within herself the institutes of the Old Country, and built, probably in concert with the Æthiopians, her Hundred-gated Theba or Dios-Polis (a close imitation no doubt of that whence Homer came

Θηβης ἐκγεγαως της Ἑκατονταπυλης),

her Labyrinth, and her Great Pyramid; she began to pretend that Her's was the true land of Helena who had not really been involved in the destinies of Troy. The place which they assigned to her was Pharos, the sacred isle of Proteus at the outlet of the rivers of Hell, of which a small isle or peninsula at the mouth of the Nile was their symbol. They had there a Grove of Proteus and Temple της ξεινης Αφροδιτης, who, as Herodotus saith, was Helen⁷⁶. The same historian mentions her Temple and Pausanias her Tomb at Therapna⁷⁷, where there was also a temple of Menelaus. Therapna, Therapnæ, or Theramnæ⁷⁸, are names sometimes used for Sparta the City of Menelaus, but more properly for

⁷⁴ Od. iv. v. 563, etc.

⁷⁵ The sigma in old manuscripts is a semicircle, the ο a circle.

⁷⁶ L. 2. c. 112. et vid. Eurip. Hel.

⁷⁷ Herod. vi. c. 61. Paus. L. 3. c. 19.

⁷⁸ V. Steph. Byz. in Voce.

the Temple or sacred residence of himself and Helena. There was a Therapna at Thebes also⁷⁹; but a more important authority upon this word is in the Orphean Argonautics, whence we learn that Therapnæ was the Dwelling of Circe, her enchanted castle, in the Ai-Aian Isle,

Ἡματι δε τριτατω Κιρκης δομον ἐξικομεσθα
Ἄϊαιον ποτι χειρσον ἀλιςεφεας τε Θεραπνας⁸⁰.

And Euripides calls Ilion itself the Bright and Sacred Therapna, first visited by the rising Sun,

Τεμνονα πρωτοβολον τ' ἀελιω
Ταν καταλαμπομεναν
Ζαθεαν Θεραπναν⁸¹.

There was at Sparta another Temple to Helen and Hercules⁸². Audio, saith Julius Firmicus, Cinyram Cyprium amicæ meretrici templum donâsse; ei erat Venus nomen. I have shewn in some other place that Cinyras is one of the titles of Cush, and Helen was the harlot of Cush. When we observe then, that She was the Cyprian, Egyptian, and Epidamnian Venus, we shall easily understand the fable of Paris giving the Apple of Discord to Venus. She was the Venus who embraced the world by raising the admiration of the Royal Shepherd. This was a judgment of the Gods to ease, or as Euripides hath it, to pump the world of that weight of overweening insolence with which it was swamped. She herself ascended to the hall of Jove above the Stars, there to dwell a Goddess with Juno, Hebe, and Hercules⁸³.

Non tibi Tyndaridis facies invisâ Lacænæ
Culpatuſve Paris. Divûm inclementia, Divûm,
Has evertit opes sternitque a culmine Trojam.

⁷⁹ Strab. L. ix. p. 594. Eur. Bacch. 1041.

⁸⁰ Orph. Arg. 1212.

⁸¹ Eur. Tro. 1070.

⁸² Paus. L. 3. c. 15.

⁸³ V. Eur. Orest. v. 1640, 1684, etc.

In Helen's history we find the mystic, adulterous, penitent, and restored bride, and she appears to have been regarded by the Greeks with very mingled sentiments of admiration and abhorrence. Another and more important light in which she must be regarded is that of the Whore of Babylon, to whom St. John compares some similar person or power that shall spring up in the latter days of the New or Septi-Colline Troy, *renascens alite lugubri*.

V. As Helena was the cause of War, so Palladium was a great hinge whereupon the result of it was thought to turn. According to some this was a Statue, and according to others a skeleton. Pallas was an Arkadian Giant, son of the flood-king Lycaon or Noah, and father of the Moon,

δια Σεληνη

Παλλαντος θυγατρ Μεγαμηδείας ἀνακτος⁸⁴,

but the name was also used, and far more celebrated, in the Feminine. The mystery is the same we have before mentioned, and Pallas *ὁ και ἡ* is the same as Hellen-Helena the androgynous child of Deucalion. The Male Pallas is Jove, for he was the Parturient Male out of whom the Female came.

When Minerva had slain the female Pallas she made an image of her and covered it with an ægis or goat's skin⁸⁵. By this fable I understand the skeleton preserved by embalming, with the skin, and in some measure, the flesh also upon it.

Chryse, daughter of the male Pallas, gave to Dardanus the Palladia and the reliques, *ιερα*, of the Great Gods. By him they were taken to Troy, in compliance with an oracle, which declared that the city they were about to found would last *ἀπορθητος* as long as they preserved and worshipped *Θυσιας*

⁸⁴ Hom. H. Merc. v. 100.

⁸⁵ Apollod. L. 3. c. 12.

τε χοροίς τε these gifts of the daughter of Jove⁸⁶. According to one story there were two Palladia, one of which Diomedes and Ulysses stole; the other Ceneas brought to Italy⁸⁷. But Arctinus declared that there was only one, the gift of Jove, which was kept in Troy, *κεκρυμμενον ἐν ἀξάτῳ*⁸⁸, and that the Greeks only carried off a sham one, made *ἀπατης ἐνεκα*.

According to others, the Winged Giant Pallas was father of the Goddess Athena or Pallas, and tried to violate her; whereupon she slew him, and put on his skin with the wings attached to the feet thereof as an ægis or goat's skin, *ὡς αἰγίδα*⁸⁹. Here we see that the Goat's Skin which covered the image of Pallas was Pallas's own skin: and this confirms what I have elsewhere suggested, that the ram's skin of Phrixus was his own skin, and was the Palladium according to the Colchic version of the story. John of Antioch mentions that the Astrologer *Asius*, from whom one part of the world was named Asia, made the Palladium, as a talisman for the defence of the City, and gave it to king Tros⁹⁰. But Arnobius⁹¹, and Clement of Alexandria speak more plainly, saying, that the Palladium was the Bones of Pelops. Julius Firmicus⁹² relates that the Palladium was composed of the bones of Pelops, which one Scythia (Cush), an avaricious man, made, and sold to the Trojans, with idle and vain promises of its efficacy. Lycophron mentions that Troy was taken by means of the bones of Pelops, brought from Latrina in Elis,

Ταῖς τ' Ἄιακειαῖς χερσὶ, τοῖς τε Ταντάλῳ
 Λαιτρινᾶν οἰκιστῶσι λειψανοῖς πυρός
 Παιδοῦ κατοξροχθέντος ἀθαλῶ δεμας⁹³,

⁸⁶ Dion. Hal. L. 1. c. 68.

⁸⁷ Id. *ibid.*

⁸⁸ Id. *ib.*

⁸⁹ Tz. in Lyc. v. 355. And see the like in Julius Firmicus Maternus de *Erroribus Profanarum Religionum*, p. 26. Ed. Wower. Oxon. 1662.

⁹⁰ Ap. Tz. *ib.* et Nat. Com. L. iv. c. 5.

⁹¹ Adv. Gent. L. 4. c. 25. Clem. Protr. p. 41. Potter.

⁹² De Err. Prof. Rel. p. 24. Oxon. 1662.

⁹³ v. 53.

and Pausanias, that the shoulder bone of Pelops was brought from Pisa in Elis, to take Troy; that on the return from Troy it was sunk in the sea, and afterwards fished up by one Damarmenus of Eretria, of whom the Eleians bought it, and made him and his posterity keepers of the bones of Pelops⁹⁴. But in his time the shoulder, he says, was not forthcoming.

It behoves us to enquire who this Pelops was. His was one of the many genealogies drawn in three or four descents from some hero of the Flood to the age of the Heroic War. The heathens were aware that Violence and Corruption produced the Flood, and also that that violence mainly consisted in the two kindred abominations Anthropothysia and Anthropophagia: and sometimes they fell into the error of implicating the Great Father of the People in the crimes of the world over which he presided. The cannibal Lycaon was a famous instance of this, and so was Saturn. Tantalus was another: he sacrificed his own son Pelops, and [as Jason did his father Oeson] stewed him in a cauldron, from whence he arose renovated,

Ἐπεὶ νιν καθαρεὺς λεβητος ἔξελε
 Κλωθῶ ἐλεφαντι φαιδιμον
 Ὠμον κεκαδμενον⁹⁵.

This Tantalus, "preeminently honoured by the Watchers of Olympus⁹⁶," chopped up the limbs of his son and set them before the Gods. Ceres ate his shoulder. In punishment for this he was surrounded with water, and with food which he was not allowed to consume. Pelops his son was carried up to the House of Jove⁹⁷; but seems to have been like his father in some danger from the Water, for Neptune gave him a Golden Chariot drawn by winged horses, the fellow (I presume) to that

⁹⁴ L. 5. c. 13.

⁹⁵ OL. 1. v. 40.

⁹⁶ Pind. ib. v. 86.

⁹⁷ Pind. ib.

which he drove himself⁹⁸. His Mound at Olympia was an Oracular-Heaven, and frequented with Games,

Τυμβον Ἀμφι-Πολον ἔχων
Πολυξενωτατῶ παρα βωμῶ,

but this same was called by Homer Διὸς Τυμβὸς. Hercules founded the Olympian Quinquennium in the Vale of Pelops, and thither he brought the Olive from the sides of the North. He is called The Saturnian,

Ἄλλ' εἰ καλα δένδρε' ἔβαλλεν
Χωρὸς ἐν Βασσαις Κρονιῆ Πελοπὸς⁹⁹.

Upon this occasion Hercules raised an altar to Pelops; nor was it till afterwards that he raised them to the twelve other Gods, *ἔθηκε δὲ καὶ τὸν Ὀλυμπιακὸν ἀγῶνα, Πελοπὸς δὲ βωμὸν ἰδρύσατο, καὶ Θέων δώδεκα βωμοὺς ἐξῆς ἔδειματο*¹⁰⁰. This altar or oracular mound was his Sepulchre; *ἀγῶνα . . . Ἀρχαίῳ Σαματι παρ' Πελοπὸς ἔκτισσατο*¹⁰¹: whereupon the Scholiast saith *ἐν καὶ τὸ αὐτὸ ἐστὶ Σήμα καὶ βωμὸς*. His bones were deposited at Pisa in a Brazen Ark or Kibotus¹⁰².

Pelops was the Son of Tantalus and the nymph Pluto Bere-Kÿnthis, Πλουτοῦς ἀνοστοκοῦ Βερεκυντιδος, from whose womb he was ripped. Pluto was the daughter of Saturn, or the Ark. The Ark, as it is now well understood, was his mystic mother, because He Himself was born out of her womb; his wife, because She was the Mother, as He was the Father, of all men; and his daughter because he made her. This is the complicated incest of the mysteries, and hence the riddle of Antigonus to Pericles of Tyre,

He's Father, Son, and Husband mild,
I mother wife and yet his child.

⁹⁸ Pind. ib. 140.

⁹⁹ Pind. OL 3. v. 41.

¹⁰⁰ Apollod. L. 2. c. 7. s. 3.

¹⁰¹ P. Olymp. x. v. 30.

¹⁰² Paus. vi. c. 22.

This Antigonus unites the characters of Sphinx, Cœnomaus, and Cinyras; but the arkite ænigma is absolute nonsense in the Play. He is indeed his daughter's father and husband, but he is not her Son in any sense however strange and captious. This proves that Shakespeare worked upon ancient materials in this instance, for though fond of quibbles he was incapable of inventing mere and pure nonsense. The Throne of Pelops was on Mount Sipylus, near to the Lake and Tomb of Tantalus¹⁰³; and at Heraclea of Pontus, on the Euxine, there was a Grove or Temple of Pelops¹⁰⁴. In a place called the Altis at Olympia the sword of Pelops was preserved¹⁰⁵, and the sword which Theseus found under the rock, and by which he asserted his Birth-Right was that of Pelops or Ellops¹⁰⁶. Pelops received from Hermœas or Mercury the sceptre of Jupiter,

Ἑρμείας δὲ ρανάξ δῶκε Πελοπι πληξίππῳ,

and the Latin Poet Ausonius clearly thought he was the same person as Jupiter; for in the first of two epigrams on the Olympic Games he writes,

Prima Jovi magno celebrantur Olympia Pisæ,

and in the second,

Tantalidæ Pelopi mæstum dicat Elis honorem.

Behold the up-shot of all this. Jupiter Pelops was son of Noah, rode in the Ark, and came out therefrom, succeeded him in power, and died. Nim-Rod built to him an Olympian Temple-Tomb, there planted the Armenian Olive, and instituted a quinquennial feast. His bones were sacred reliques to which miraculous properties were ascribed. Not only the

¹⁰³ Paus. L. v. c. 13.

¹⁰⁴ Id. ib. c. 26. ad finem.

¹⁰⁵ Paus. L. vi. c. 19.

¹⁰⁶ Hyg. Poet. Astr. p. 436, ed. Van Stav. That Pelopius, not Ellopius, was written by Hyginus appears from the strange story he relates Fab. 88.

Spirit of Python spoke from out of the Kibotus where he lay, but it was believed that so long as his remains were preserved the City and Kingdom would stand; and the party possessing them was sure of victory. There was a story, as we have seen, that one of His bones, videlicet, his Shoulder, was missing, and that was supplied with ivory, whence he was said to be humero insignis eburno; but it appears from a passage of Pliny that it was also said to be his RIB, in Elide Pelopis costa eburnea ostendi solebat¹⁰⁷. We have noticed that the Androgynous character of Adam was ascribed to Ham, and therefore it is quite superfluous to explain why he had Lost a Rib. Ceres, the Goddess Mother, had consumed it, that is, it had been expended upon the formation of her. But Helena was an Avatar of the Female Ham, and after her appearance the Oracle was delivered through her Mouth. She was the RIB; and together with the skeleton minus the rib, made up the sum total of the Palladium. Thus it was that although the Bones of Ham, generally, were the Palladium of Troy, ONE BONE was of primary importance; especially as there was such dainty meat upon it. No wonder that so many dogs fought for it. I have heretofore cited an oracle which says that the Discord of the Meropians and Ionians shall never end till an omniscient man recover the Tripod which Vulcan flung into the Sea. From what is written above concerning Damarminus of Eretria the reader will readily guess that this Tripod is the Oracular Shoulder of Pelops; but this is brought to a certainty by what follows in Diogenes Laertius. "Some," saith he, "relate that it was of Vulcanian fabric, and given by the God to Pelops when he MARRIED; that afterwards it came into the hands of Menelaus, and was taken away from him by Alexander upon occasion of the Rape of Helen, and was cast into the Sea by her, who said that it would be a subject of

¹⁰⁷ L. 28. c. 6. As some put the Shoulder for the Rib, so that impudent man Pythagoras upon the like principle boasted that he had a supplemental Thigh of gold.

contention ¹⁰⁸." So the Palladium preserved preserves, if recovered (when lost) it restores. Masculine it is the God, Feminine the Goddess, Neuter the inanimate reliques.

We have carried the matter thus far, that the Heaven-built City of Helen was the place in which the mortal remains of Ham or Jove was deposited: and in so doing we have nearly brought it home. Because it stands to reason that no other place could have contained his remains but the Temple-Tomb built by his own Son at Babel, and because we are positively informed that the remains of Jupiter Enwhalius were brought by the Priests to Shinar, and that Xerxes found them in the Tower of Babel. And the remains of Phere-Cydes, which [like the names of Hecat-Aius and Cadmus, Milesian chronickers] is a title of this patriarch, were also kept as a Talisman. Therefore, the City of Ilium and the Temple-Tower of Pergamus are the City and Tower of Babel; Ἐστῆκεν δὲ γερῶν Πριαμὸς ΘΕΙΟΥ ἐπὶ ΠΥΡΓΟΥ ¹⁰⁹.

The fate of these reliques is variously accounted for; but it appears that in truth they remained inviolate in the days of Xerxes, and of Alexander; and it may be doubtful if they have ever suffered exhumation. The Priests of the various nations pretended to possess portions of these remains, in the same way as the various churches of the Roman communion pretended to the True Cross and other Palladia appertaining to their tenets. As Rome was the prophetic New Troy, Palladium was especially said to have been transferred thither by Æneas ¹¹⁰. But the Argives pretended that it was in their Town ¹¹¹. It was also said to be at Athens, where Agamemnon left it in the hands of Demophoön, son of Theseus ¹¹². It was generally said to have been taken out of the Pergamus in the

¹⁰⁸ De Vit. Thal. c. 7. By Ἡραϊστοτικόν I understand a relique of the age of Tubal Cain.

¹⁰⁹ Hom. L. xxi. v. 526.

¹¹⁰ Paus. 2. c. 23. s. 5.

¹¹¹ Id. ib.

¹¹² Polyæn. Strat. 1. c. 5.

last year of the siege by Diomede and Ulysses, *cæsis summæ custodibus arcis* ¹¹⁵. This keeper of the Arx is termed Alca-
thous by Quintus, who says that Helenus being jealous of
Deiphobus, the new husband of Helena, suggested this enter-
prise to Diomede, who

Ἄλκαθῶ φρονέοντα φερεῖν ἡμελλεν ὀλεθρον ¹¹⁴.

J. Tzetzes says that Antenor gave it up to them,

Και γὰρ Ὀδυσσεὺς νυκτῶρ ἤδε παῖς Τυδῆος
Ἄυτονυχὶ κομισαν Ἀντηγόρου ὠκα λαβόντες
Τοῖς γὰρ ἔην φίλος ἤδε δαμάρ ἱερεία Θεοῖο ¹¹⁵.

Her brother Isaac ¹¹⁶ tells us that Theano, wife of Antenor,
was then Priestess of Minerva, and therefore we must read
Τῷ γὰρ ἔσαν φίλοι if we would make sense out of brother John's
beautiful lines. Dictys pretends that after the fall of Ilium
Ulysses, Ajax, and Diomede contended for the Palladium. It
was adjudged to Ulysses, and Ajax slew himself. Ulysses
fearing the indignation of the Greeks withdrew to Thrace ¹¹⁷,
and so the Palladium remained with Diomede. These are
idle tales. The cause of the death of Ajax is well known from
him, *qui nil molitur ineptè*. It is hardly possible that the
Palladium could have been subtracted while the City held out ;
the removing it from its Soros or Sarcophagus in the Pyramid
must have been a laborious job, and the idea of its being fur-
tively effected is absurd. Indeed, if these post-homeric fablers
had known what the Palladium was, they would never have
invented such a sacrilegious tale. It is true that the Besiegers

¹¹⁵ *Æn.* 2. v. 166.

¹¹⁶ *L. x.* v. 352. But this Alcathous, who was slaughtered at the taking
of the Tower, was old Cush the son of Ham or Pelops, for whom it was
built, as is manifest from Theognis, v. 772 :

Φοῖβε πατέρ, αὐτὸς μὲν ἐπυργώσας πόλιν ἄκρη
Ἄλκαθῶν Πίλοπος παῖδι χαρίζομιμος.

¹¹⁷ *Post. Hom.* v. 517.

¹¹⁸ *In Lyc.* v. 658.

¹¹⁷ *Dict. L.* 5. c. 14, 15.

did obtain possession of the Tower, and by consequence of its Contents, which is a very other way of telling the story; and of that hereafter.

I will cite one more fact in illustration of my argument on the Palladium. Laomedon, as well as Pelops, was Ham: and one of the pretended achievements of Ulysses was stealing the remains of Laomedon, which were deposited over the Scaian Gate¹¹⁸. Novinus, saith Servius, *integro sepulchro Laomedontis quod super portam Scaeam fuerat, tuta fuisse fata Trojana*. Were there then two skeletons, preservative of Ilion? It is possible, however unlikely. But did the same man, Ulysses, twice enter Ilion by stealth, twice penetrate into its most secret and guarded recesses, and twice bear away without detection an object so large as the coffin which contains the mortal remains of a man? The idea is worse than absurd. One and the same transaction is plainly alluded to and mistated in both these fables, and we establish this momentous fact, that Laomedon the ancestor of Memnon is the self same individual as Jupiter Pelops Agamemnon the ancestor of the Atreid Jupiter Aga-Memnon. We may yet drive in another nail to fasten this matter; Cham was the second of the five Zoroasters, and we are taught by Suidas and Cedrenus that Zoroaster enjoined the Persians to preserve his ashes for a sure pledge and talisman of their empire.

VI. That Ilion or the Ates Lophos belonged to the kingdom of Ashur-Nineveh, and was supported against its assailants by that power, we learn from two most notable remnants of antiquity. Ctesias of Cnidus¹¹⁹ says that Teutamus was king of Assyria when Agamemnon and the Hellenes went against Troy. The Great King sent to its aid Memnon son of Tithonus with twenty thousand Aithiopes, as many Susians, and two hundred chariots. This Tithonus was at that time

¹¹⁸ Nat. Com. L. ix. c. 1. Hoffman. Moreri. Unde ?

¹¹⁹ Ap. Diod. Sic. L. 2. c. 22.

the most celebrated general of Persia; and Memnon his son was in the prime of life and heroism, and was founder of the Memnonian palace at Susa, and of the high road called the Memnonium. He was slain at last by an ambuscade of the Thesalians; but the Aithiopians recovered his body, and carried his bones to Tithonus. These things the Barbars say are preserved in their royal archives. Again, Plato in his *Laws* mentions that the people of Ilion challenged and provoked the war against Troy, from their confidence in the power of the Assyrians under Ninus. For that power did even then retain no small figure and consequence. And as we now fear the Great King, so did the people at that time fear that same power of the Assyrians which was then established. For the second taking of Troy was a great reproach to the Assyrians, seeing that it was parcel of their empire¹²⁰. From the comparison of these two passages it appears that Memnon and Nin or Nim-Rod were the same person; that He was only War-King, there being still an aged Theuth-Ham or Tith-On living, and filling the place of honour; and (from Ctesias his words) that Assyria, Aithiopia, Shushiana or Cushan¹²¹, and Persia, denote one and the same Empire, to wit the same which in the East hath under various dynasties kept the general name of Irawn; thus dissipating at a breath the thin mist of Memphian vanity and priestcraft. Note, that Teutamus was the father of Pelasgus¹²²: and that when Perseus, Son of Danae and Jove [that is Nimrod] went out from Argos, he took refuge with Teutamus at Larissa¹²³. Teut-Ham is no other than Cush, to whose nominal dignity the Son of the Morning never ceased to pay homage: Larissa was a great city of Ashur, the country into which he departed.

¹²⁰ L. 3. ps. 123, 4. ed. Bip.

¹²¹ Pausanias mentions, upon the authority of information he had got at Delphi, that Memnon came not from Æthiopia, but from the Persic Susa and the Choaspes. L. x. c. 31. s. 2.

¹²² Hom. Catalog.

¹²³ Apollod. L. 2. c. 4. s. 4.

Where shall we find a city built and inhabited by Gods; supported by the strength of the Assyrian house of Cush; conquered by a vast confederacy; from whence both the citizens and their conquerors were scattered in confusion over all lands, and to which all the colonies affected to retrace their beginnings? Where, unless in Shinar, unless at Babylon? and in fact Babylon was Troy, in Egypt at least. The Egyptians, soon after the downfall of Babel, or rather some refugees from Babylonia, built a town called Babylon nearly opposite Memphis, and close to the same spot was Egyptian Troy. "It was the same as Babylon, βαβυλων φρουριον ἐρυμνον, a strongly situated garrison, though Strabo makes them different. This difference arose merely from one being a City and the other a garrison upon the Hill, and an appendage to that city named Troy¹²⁴." So, in Egypt Troy was the town,

¹²⁴ Bryant on Troy. This place seems to have retained its name, and to have been the seat of government, so late as the first crusade: for William of Malmsbury mentions "the Emperor of Babylon, not the city built by Nemroth and enlarged by Semiramis, and now said to be deserted: but that which Cambyses, son of Cyrus, built in Egypt, on the spot where Taphnis formerly stood," p. 444, ed. 1815. This about Cambyses is a great mistake borrowed from the Jewish Antiquities of Josephus: but Diodorus speaks more to the purpose, saying, that Babylon in Egypt was founded by Babylonians revolted from Sesostris, and Troy in Egypt by Trojans revolted from Menelaus; but Ctesias, he adds, says these cities were founded by men who came into the country with Semiramis. Diod. L. 1. c. 56. All these stories are to the same effect and point to the same age. It is curious that not only Babylon but Troy was yet flourishing in the middle ages, though so obscure in ancient times, for the commentator Wesseling cites from a monkish work called *Patrum Apophthegmata*, Τρωην την ἀνω βαβυλωνος κατιναστα Μιμφως. In truth the refugees from Babel, at the dispersion, there founded over against Memphis a New Babylon and New Troy, sacred to Jupiter Epaphus, who had stayed the wanderings of their Ark, or Cow, Iö. The whole of Egypt was usually called Babylon, in the middle ages, for we read in Sultan Salahaddin's letter to Emperor Frederic, *Christianæ legis adunitio venit super nos in Babylone, unâ vice apud Damiatam, et alterâ apud Alexandriam*. Galf. Winesauf. It. Ric. Reg. 3. Gale H. A. Scr. p. 259. *Amabricus Rex Jerosolymorum Christianam militiam duxit in Egyptum, quæ nunc terra Babylonis vulgo dicitur; non illius sane vetustissimæ Babylonis de quâ scripturæ sacræ loquuntur, quæ prima post diluivium a Nino et Semiramide condita, et olim diruta desertaque nunc dicitur, sed cujusdam Egyptiæ civitatis cui Cambyses rex Persarum nomen indidit Babylonis*. Gul. Neubrig. L. 2. c. 23. *Babylonia in Egypto Cayra vocatur*. Sprott. Chron. p. 8.

and Babel, very properly, the Pergamus. Mr. Bryant had the very words in his mouth "Troy was Babylon," and yet he could not see the truth. Indeed this place is the Chalcedon of the Critics, a city of blind men. Where, except it be beyond the rivers of Mesopotamia, can we hope to find a capital of the Great Realm of Asia ruling over its dependant nations and provinces, and a King

tot populis terrisque superbum
Regnatorem Asiæ?

or, as Dion Chrysostom saith [de Il. non. C. p. 164],

σχεδον τι βασιλευων της Ασιας ἀπασης?

This Kingdom, its immensity, its splendid works, and the religious character of them, are forcibly described by Ovid in the Epistle of Paris,

Sceptra parens Asiæ, quâ nulla beatior ora est,
Finibus immensis vix obeunda tenet.
Innumeras urbes atque aurea tecta videbis
Quæque suos dicas Tempa decere Deos.

We can hardly believe that there ever was a time when the supremacy of Asia was removed from the neighbourhood of Babylon, Nineveh, Susa, Seleucia, and Bagdad, to be perched upon the banks of the Dardanelles.

VII. If we suppose that Homer describes events that happened at an advanced period of the new world, it is unaccountable that the genealogies of his heroes should have so few generations. For even when the authentic detail of facts is lost, names and pedigrees survive. To preserve them to a distant age has been in all countries the especial business of bards, such as Homer was;

fortes animas belloque peremptas
Laudibus in longum Vates demittitis ævum.

And long after the introduction of Christianity these *ῥαπτῶν ἐπεῶν ἀοιδοί* were the genealogists of Wales and Ireland. Where records failed them, the poet's privilege, fiction, was prayed in aid; but where the preservation of names and descents is so serious a business, and entrusted to a learned and sacred caste, it were idle to deny them a large share of credit. The bards of Arabia¹²⁵ trace back the pedigrees of their heroes for thirty descents before the birth of Mahomet. Horace is therefore wrong when he assumes that there were many warriors before Agamemnon and before Helen; for if there had been, they could not have wanted a sacred bard. That is the one thing, which even the rudest nation of warriors is sure not to want. How much better doth the Epicurean ask,

Say why, ere Thebes oppugned or Troy divine¹²⁶,
 No other chiefs in elder story shine?
 Whither are fled their deeds heroic? Why
 To them no monuments that Time defy?
 In truth, I deem, the Sum of Things is young,
 And recent Nature from her cradle sprung.

Before Homer there were no doubt religious poems, and even heroic ones concerning the flood, and such other transactions of the new world as preceded the Great Schism between the Scythians and Iōnians; but Homer sung of the First regular Wars that happened in the New World. Beyond that he did not carry his genealogies, nor did his Muse attempt to swim the intermundane waters. For this there were obvious reasons; although there was a continued descent, there was no sort of connexion in the events and circumstances; and moreover, the ancestors of Noah were not the ancestors of One Man any more than of another; having traced the branches of the Heraldic Tree the common trunk remained to all.

¹²⁵ Sir W. Jones on the Arabs, A. R. vol. 2. p. 12.

¹²⁶ Lucr. L. V. v. 327.

As respect was paid to Seniors, the Leading Heroes seldom come lower than four generations from the beginning, and sometimes five. Of course I reject the absurd speeches put into the mouth of Glaucus and Æneas. I subjoin some genealogies as given by Homer, or as given to his heroes by general consent. 1. Tantalus. 2. Pelops. 3. Atreus-Thyestes. 4. Aga-Memnon, or, as I say, 4. Thyestes. 5. Aga-Memnon. 1. Jupiter. 2. Arkeisius. 3. Laertes. 4. Ulysses¹²⁷. 1. Whilus. 2. Laomedon. 3. Bucolion. 4. Pedasus. 1. Portheus. 2. Whoinus. 3. Tydeus. 4. Diomedes. 1. Neptune. 2. Neleus, king of Minyan Orchomenos. 3. Nestor, old. 4. Antilochus. 1. Jupiter. 2. Minos. 3. Deucalis or Deucalion. 4. Idomeneus. 1. Whilus. 2. Laomedon. 3. Tithonus. 4. Memnon. He being *τηλυγετος* stood in the same number of descents as many of his seniors: and Diomede was in the like predicament, unless we were to reject the line *‘Ουνεκα δη γενετηφι νεωτατος ειμι μεθ’ υμιν* as a gloss upon Agamemnon’s words *η νεος ηε παλαιος*. If some, as Sarpedon, were given out for Sons of the Gods, they were miraculous conceptions or Anti-Gods,

*‘Οι μιν αρ’ ANTIΘΕΟΝ Σαρπηδωνα Δις οι εταυροι
‘Εξεφερον πολεμοιο.*

Therefore it appears that the Subject of Homer’s poem is of the Earliest Date: and he himself but a few degrees younger, for he does not make allusion to any thing more recent than the great grand children of Æneas. But the interval, though short, is marked by one characteristic circumstance, the rapid and perceptible decline of mankind from their pristine greatness and longevity. Diomede lifted a fragment of a rock

*ο ου δυο γ’ ανδρε φεροιεν
‘Οιοι νυν ερωτοι εισ’, ‘Ο δε μιν βρα πωλλε και οιος¹²⁸,*

¹²⁷ Od. L. 16. v. 118.

¹²⁸ Il. V. v. 304. v. Æn. L. 12. v. 899.

a place upon which the Mantuan Ape has played his pranks without rightly understanding the drift of it. But the strongest indication is in a place of the Odyssey, now interpolated, which should be read thus,

Τηλεμαχ' οὐδ' ὄπιθεν κακος εἴσσει, εἰδ' ἀνοήμων.
 Ἐἶ δὴ τοι σου πατὴρ ἐνεσάκται μένος ἤν
 Ὅιος ἐκείνος ἔην τελευτᾶν φέρων τε φέπος τε¹²⁹.
 Ὅυ τοι ἐπειθ' ἀλήθ' ὁδὸς εἴσσειται, εἰδ' ἀτελεστος,
 [Παυροὶ γὰρ τοι παῖδες ὅμοιοι πατρὶ πελονταί,
 Ὅι πλεονες κακίης, παυροὶ δὲ τε πατὴρ ἀρείης,]
 Τῷ νῦν μνηστῆρων, etc.

What is here said is so devoid of all truth or verisimilitude, if applied to later times, when man had settled upon his threescore years and ten, that it can only relate to the time when the reduction of the human race was in active progress.

A poem borrowed from the inmost crypt of pagan religion and cosmogony, thus describes the beginning of the new cycle. "There shall be another ark, bearing the elect heroes, and steered by another Pilot: there shall also be other wars, and the great Achilles shall again be sent to Troja." The mystics were well aware that Creation produced a Fluid and Opaque Chaos or The Waters, and that the Formation of the world was a subsequent operation of the Demiurge. They erroneously regarded the Waters of the Flood expanded under a canopy of Darkness,

O'er the dead face of the undistinguished earth,

as a return of the world into Chaos. And from this error were led to assume that the world was at certain recurring times, and at the end of determinate periods, resolved into its amorphous element,

Till o'er the wreck, emerging from the storm,
 Immortal nature lifts her changeful form,

¹²⁹ Od. L. 2. v. 270. et v. Od. L. viii. v. 222, 3.

Mounts from her funeral pyre on wings of flame,
And soars and shines Another and the Same.

This doctrine is well given by Plato, "When the Time of all these things is full, and the Change is needful, and every Kind upon the earth is exhausted, each Soul having given out all its generations, and having shed upon the earth as many seeds as were appointed unto it, Then doth the Pilot of the Universe, abandoning the rudder of the helm, return to his own Seat of Circumspection, and the World is turned back by Fate and its own innate concupiscence. At that time also the Gods who act as topical colleagues to the Supreme Dæmon, being aware of that which is happening, dismiss from their care the several parts of the World. The World itself, being turned awry and falling into collision, and following inversely the course of Beginning and End, and having a great concussion within itself, makes another destruction of all living things. But in due process of Time it is freed from tumult and confusion and concussion, and obtaineth a calm, and then being set in order returneth into its pristine course," etc.¹³⁰ And the like is adopted by the eloquent rabbinical writer of Esdras, "and the world shall be turned into the old silence seven days, like as in the¹³¹ FORMER JUDGMENTS, so that no man shall remain. And after seven days the World, which yet awaketh not, shall be raised, and that which is corrupt shall die." The very error of the mystics naturally suggested Identity of Form, for the Waters of the Flood subsiding disclosed the self same world they had covered. A desire to make yet more complete the system of similitude, coupled with some striking resemblances between the Characters and Circumstances which marked the two mundane origins, super-added the belief of similar Persons and Events. The Ark and its divine inmates must of course recur each time in order to preserve Fire and Animal Life. But as we learn from

¹³⁰ Plat. Polit. p. 37. ed. Bip. et vid. Plat. Crit. p. 45. l. 16.

¹³¹ Margin; or First Beginning, L. 2. c. 7. v. 30.

Virgil that the next renovation of the world will be followed by the Trojan War, it must be inferred that the last was ; and this we are told not as a popular notion but as an esoteric truth. The same Poet ¹³² lets us into another secret, that, at the time of the scattering of the people from Troy, The Earth was waste and uninhabited.

¹³² Œn. L. 3. v. 4.

ILIAS OR PELEG.

I. OF the war waged by the Danaän league against Babel ancient literature was full. Some works were extant by those famous writers who learned in the schools of Babylon and the other cities of that empire; and many others, of less artful composition, by the minstrels who sprung up among the dispersed nations. Little of these latter has descended to us.

Of the War we have not, that I know, any histories but those in Latin taken from Dictys the Cretan, and Dares the Phrygian, and a Greek poem of the twelfth century by the Grammarian John Tzetzes. The first mentioned work is supposed to have been translated in the age of Constantine from a Greek original since lost, but composed as early as the reign of Nero. Dares, I have very little doubt, is a summary abridgement of the Phrygian Iliad. In the time of Tzetzes few works of great antiquity were accessible, but much information was still to be had at second hand. The last year of the war is described at length by the man who is called Quintus of Smyrna.

But the most accomplished monuments of human genius still exist in the Heroic Poems of a person called the Homer, of which word we will hereafter endeavour to explain the meaning. This man did not profess to describe the Great War. He describes only the events of about fifty days in the Ninth year of the siege; and he does not so much as insinuate that these events were of any lasting importance, or influenced the final result of the War. The heavy reverses sustained by

the Danaïans on those days may have checked for a short time after the efforts of the confederates,

Iracunda diem distulit Ilio
Matronisque Phrygum classis Achilleï,

but then the great and well-known preparations of Memnon did also probably dispirit the Greeks and encourage the Phrygians. It is very foolish to call his poem an account of the siege of Troy, for it was rather the siege of the Grecian camp, The few days it describes were mainly occupied by the siege of the Argive lines of circumvallation which were assaulted by the Trojans, that of Ilion being for the time raised by reason of the division among the Allies. The moral to which his epic was pointed was the importance of union and subordination as well among the gods or daimones as among men, and the fatal effects of rivalry and discord. He shews a great cause well nigh frustrate and ruined by the disunion of its leaders, and the imminent danger averted by reconciliation, and upon these divine verses hangs the whole of Ilias,

'Αλλ' Ἔρις ἐκ τε Θεῶν ἐκ τ' ἀνθρώπων ἀπολοῖτο
Και Χόλος, ὅς ῥ' ἔφεηκε πολυφρονα περ χαλεπαίνειν
'Ὅς τε, πολυ γλυκιῶν μελιτος καταλειβομενοιο
'Ανδρῶν ἐν σθηθεσσιν, ἀέξεται ἠΰτε καπνός.

When we consider the short time and secondary importance of the events which Homer has selected to illustrate his moral, we shall understand how to explain the extraordinary fame of certain heroes who play but an obscure part in his poem. Many might not have been very much distinguished upon that occasion, and yet upon the whole of the war might have been of the very first moment. Meriones, son of Molus, is an inferior agent in the drama of Ilias, yet is he compared by Homer to both the Lords of Hosts, *Ἰσὼφ ἀταλαντὸς Ἄρηι* and *ἀταλαντὸς Ἐνθαλιῶ ἀνδρεΐφοντη*, and it seems that in that age of imposture and dæmoniac agency he pretended to be possessed of the Spirit of Mars, for we know that the Cretans

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paid him sacrifices and divine honours, and invoked him as God of War¹. Horace in his prophecy of Nereus places Meriones and Sthenelaus in the very first line of the battle, and the latter makes answer to the King in such a way as plainly bespeaks his high rank and consequence².

The other poem is a profound and now a days obscure allegory, hung upon certain names that were renowned in the wars of Troy, and its Time is subsequent not only to them but to the Dispersion. It consequently admits of, and it does in fact contain some very scanty allusion to those Principal Events of the War, with which the Iliad had no concern.

II. I believe it was not merely the love of allegory and mythic similitudes, or the vanity of tribes, that led these things to be related under false names and conveyed in the form of historical parables. Other causes deterred the Priests and Poets of the Iönic Age from singing these things in plain and direct language. The religious tremblings and unextinguishable regret of the scattered people forbade the mention of what they had lost, and what they had suffered. The most recent events were of course the tenderest subject, and a contemporary poet, such as Homer was, would have peril'd his life had he pourtrayed in their natural colours, to the hot and sensitive Pelasgi, the splendour and delights of Asia and the dreary terrors of the going forth. These topics required a thicker veil of metaphor, but even the Old War was too fresh in their memories, to admit of either the Persons, the Places, or the Doctrines, being directly named or described. This allegoric plan was imitated by the minstrels of succeeding times, who lost the clue to it, and gave the fiction for fact.

I must begin by endeavouring to explain the nature of that poetic Mystery of the Siege of Babel to which Homer has adapted his Epics. The parties in the Schism and War were

¹ Diod. Sic. L. v. c. 29.

² Il. iv. v. 404.

the votaries of the Fire-Bull or Male Creator Spirit, and those of the Magna Mater, whose usual symbol (after the deluge) was the Ark, Ship, or Galley. Hence it happened, that in most of the European versions of these wars, the Confederate or Anti-Scythian party was represented as undertaking a maritime expedition, although the real scene of action was far removed from the sea. In this they consulted not only the symbol of their party, the Ark, but also the relative situation of the countries to which these histories were parabolically imputed. The Graïcs or Pelasgi, a portion of the great confederacy, chose, as all the other nations did, their own country and themselves, to represent the side to which they belonged. The neighbouring districts of the Asian, Assyrian, or Barbar Kingdom, of course supplied them with a type of the whole thereof. But these provinces were only accessible to the Graïcians by sea, and any depredation or petty hostility that might happen between them was necessarily maritime. I mention this the rather because other peoples whose country was continental had recourse to other metaphors to distinguish the contending powers. The Indians, though intimately acquainted with the Holy Ship, do not make the wars maritime. The Cushim are distinguished by their formidable appearance and stature, and called the Giants, a distinction not unknown in the west, but never used by Homer; and their antagonists by their religious orthodoxy, as Gods and Devatas. The former also retain a designation simply and correctly geographical, Assours, but the name is not used geographically by the Indian priests, but in a superstitious sense.

Upon the principle suggested by Homer, but by a more violent and offensive use of it, the Confederacy of Heroes under Yason against the Scythian or Cutaian kingdom, to recover the reliques or palladium of Aia, was figured as a naval expedition. Not however in a fleet of Ships, but in the Ark or Argo herself, the ship-formed Isis of Egypt and Suabia, and Ship-Temple of the Irish Celts or Da-Naäns. I think the interpolator of Homer, in the twelfth book of the Odyssey,

clearly understood Noah's Ark by Argo, which he describes as a vessel in whose safety the whole human race had an equal and common interest, or the ship Pasimelusa,

Ἄοι δὲ κείνη γέ παρεκλώ ποντοπόρος νηὺς
Ἄργω Πάσι-Μέλυσσα.

The Poet feigned with such artful and consistent verisimilitude that most people implicitly believe him to this day. His imitators ran into extravagance and manifest fable, although not too gross for the credulity of Sir Isaac Newton, who has founded his Greek Chronology upon the sailing of Argo and the precession of æquinoxes as computed by Cheiron the Centaur! But yet they were modest and probable compared with the fictions of India, the very remote antiquity of which, in any thing like their present shape, I will not readily believe. In the next Chapter, Troica, when we come to describe the artifice by which Ilion was taken, we shall have an occasion of explaining upon what principle the Argonautic legend was concocted.

In much later times again a Roman poet of a lofty style, but servile in his genius as in his moral character, ushered in the decline and fall of his country's literature by weaving into a somewhat incongruous mass the War of Troy, the Mystic wanderings and return of Ulysses, the legends of the Phœnician and Canaanite refugees in Africa, and those peculiar to the nations of Italy. The War is represented by him in a form very similar to that which it bore in Iliac and Argonautic story, but more especially to the former; and shews the close conformity of the fables prevailing among the Greek and the Tyrrhene Pelasgi. Latin is Priam or Cush, [and Œetes] the venerable but weak and vacillating chief of the Scythians. Turnus, his son in law, represents the Homeric Hector so closely, as Pallas does also Patroclus, that we should perhaps refer a part of the resemblance to the poverty of the Roman muse. The fabulous succour of Penthesilea appears in the story of the Heroine Camilla. The Giant King,

whose fierceness and impiety the nations affected to abhor, is the Contemptor Divom Mezentius whom Virgil compares to Orion, not knowing that they were the same. This Great Monarch, the Ruler or Lucumon of the Etruscans, came to aid the declining fortunes of Latium, and was the Memnon of Lavinian Heroics³. And Justin relates that this happened after the death of Turnus⁴, which is the truth, and agrees with all the histories of Ilion. Æneas is even said to have been slain fighting with him, and to have been afterwards worshipped as Jupiter Indiges⁵. This Etruscan auxiliary was introduced into another legend of the same contest, that of Romulus (or Nimrod) against the Sabines [Sabians or Bacchics].

Tempore quo sociis venit Lucumonius armis
Atque Sabina feri contudit arma Tati⁶.

Virgil, from a desire to crowd a great many figures in his canvas, and writing indeed his bastard epic without a moral⁷,

³ Livius, L. 1. c. 2.

⁴ Epit. L. 43. c. 1.

⁵ Liv. L. 1. c. 2. Pomp. Fest. Indigetes. Tibull. L. 2. El. 5. v. 44.

⁶ Prop. L. iv. El. 2. v. 51. The Sabines do certainly stand in this legend for the sabian or sabaizing sect; for it is recorded that Romulus worshipped Jupiter Stator, but Tattius worshipped The Sun, The Moon, Saturn, Rhea, Vesta, Mars, Vulcan, and Diana. Dion. Hal. L. 2. c. 50.

⁷ This Poet had Morals such as poets in very highly-civilized countries should never forget to observe. Flatter the Assassin who is in Power, and gild over his usurpation by splendid fiction; and be careful to insult the memory of such great men as he may have murdered. If the minister be a Patron, and somewhat else besides, let Corydon tune his pipe accordingly. These Morals may enure to the benefit of the poet in many ways, but they are not calculated to give accuracy to an Epic poem. I know not in all that I have seen of Epic poetry any thing so trivial and despicable as the rhodomontade about young master Hopeful the usurper's nephew, who died in early youth, if he was not poisoned by the wretches with whom he was connected. Love is a topic which engrosses more and more of poetry as a nation's literature declines, as its manners sink into frivolity, and as its men become really less capable of that or any other generous emotion; of which truth the literature of modern Europe has examples; and so this accomplished writer, if he be among the most sordid of the Epics, is assuredly the very prince of Erotics,

Quot sunt, aut aliis erunt in annis.

or regular plan, or any regard to the truth of facts, has brought the Great King to the scene of action at the beginning; and has thereby set him, the very Head of affairs, in a subordinate place. Homer, independent of other reasons, had more taste than to kill, as painters call it, the effect of his heroes by bringing upon the scene the Βιη Ἡρακλῆειη. The power corresponding with that of Jupiter-Agamemnon is that of Jupiter-Æneas, and his force also is brought in ships. And the Latin legend throws strong light upon my solution of the homeric mystery. The Ships of Æneas are in fact Νηΐδες or Ship-Goddesses. They were animated or hamadryad pine trees of the great mother Cybele, who assumed the form of Ships for the purpose of conveying the army of Æneas, and were ultimately rewarded with the more noble and blissful state of Nymphs or Sea Goddesses⁸. The ships were, as an entomologist would say, goddesses in their chrysalis state. The hollow pine tree was the standing type of Noah's Ark in the mysteries of the Idæan Mother, and in it, as Osiris in his ark, was the gynæcomorphous Atys annually enclosed. This, then, was strictly an Argive or Argo-Nautic war.

III. The parties in the war of which the kingdom of Troia or isle of Shinar was the theatre, were the various tribes of the Three nations Japhet, Shem, and Ham, speaking various dialects of one language, and confederated against Cush and the great nation his family. These latter garrisoned the impregnable City and the other towns and forts of Troia, held the Temple and Palladium, and retained in their custody the Whore of Babylon; but their principal force as a nation was assembled about Nineveh, Resen, and the other settlements of the Assyrian or Scythian Tetrapolis, and probably extended over Cushan or Elymaïs and Persia. They were ruled by Ninus or Memnon at Nineveh, who had, for many years before the siege began, been busy a-founding that and other cities. The City Babel was occupied by Cush, called Podarces, Priamus,

⁸ Virg. Æn. I. ix.

or Tithonus, but always Priam by Homer, who was not wholly effete by age and retained the hierarchic supremacy at the seat of universal worship. The force whereby he was supported was of three descriptions, the Troës, or Cushim of Shinar; the Epicures, or those who came from various provinces of the Empire to take their turn of service at the Capital, and whose entrance the lax and tardy blockade could not entirely prevent; and the Dardanians, whom I suppose to have been the Asylæans or mixed people assembled at the Metropolis, and whose command was entrusted to a Son, as it would seem, of the Whore. These latter were from their mixed origin called Noachidæ, which is the force of the word Dardanians⁹, and the only gentile denomination they could claim. The Confederates were governed by another Memnon, called by his partizans Aga, the great or illustrious Memnon; and so Nimrod was *Iww* and he was Ἄτρε-Ἴωv. He was probably a son of Seba, the eldest son of Cush, and lineal successor of Ham, who maintained the rights of the nations and the freedom of worship, and also his own hereditary claims, against his grandfather's miraculously engendered youngest son, whom they treated as an impostor and a bastard. The war-king of the Cushim, born of old Cush and Helen, but filiated, like Alexander the Great, upon Jupiter Ammon, pretended to be an Avatar of that Deity of whom Memnon and Heracles were most ancient titles. The latter, changed by the Romans into Her-Col which has a somewhat different sense, was used not by the Greeks only but by the Opici of

⁹ The common form of addressing the Troian forces is

Κιχλυτε μιν Τρωες και Δαρδανοι ἢ Ἰπικυροι.

The Dardans are shewn to be a collection from all the tribes except the Cuthic or Divine, by receiving the same appellation which is given to Agamemnon's host, ἀνδρες,

Και νυ κεν ἐνδ' ἀπολοιο φαναξ ἌΝΑΡΩΝ Ἀινειας.

Hector at one time boasted he could defend the City with his own KINSMEN, without either the ΑΑΟΙ, Peoples, or the Epicures. L. v. v. 472. This is a very strong confirmation of my scheme. Dardanoi in Iliacs has the very same meaning as Minyai in Argonautics; that is, both are derived from a title of the common father, Noah.

Italy. He was therefore called Memnon and Hercules Thrasymemnon, which last combination of words used by his son Tlepolemus, and clearly opposed to Aga-Memnon, implies that his Divine Spirit was of a Martial character; and Homer himself admits that he was, what I may call an Avantara, the Herculean Virtue or Energy. That Βίη is used for an incarnated emanation of the Supreme Essence as Δυναμις is by St. Luke, when speaking of Simon Magus, and that the son of Alcumena was Heracles only by imputation to him of his Father's sacrosanct name and character, appears very strongly from this, that he was originally called Heraclides, the son of Heracles; but afterwards when he came to Delphi he was saluted Heracles by the oracle,

Ἡρακλῆν δὲ σε Φοῖβος ἐπωνυμὸν ἐξονομαζει¹⁰.

The King of Nations on the other hand assumed to be Ham, incarnate by primogeniture, and the L'Hama of the world¹¹; and he was therefore called Aga-Memnon. This was the title of Jupiter Hercius or Hercæus, to whom the tower of Babel or pergamus of Ilion was sacred, and whose Tomb it was¹²; and there were other Temples of Jupiter Agamemnon at Lacedæmon and at Lapersæ in Attica¹³. He was himself married to a sister of the Sibyl Helen, and was brother to the Royal Priest into whose keeping she had been consigned under the sanction of a general and solemn oath. The powers which he commanded are termed Ach-Aians or Pan-Ach-Aians, the Pamphylian or Omnigentile league of the ὠκεῖαν πεδία or Land of Water, or of the Hawk; which words are connected in this respect that the Bird-God, borrowed from the Cherubic

¹⁰ Ælian. V. H. L. 2. c. 32.

¹¹ The Tartarian Lords of Asia were entitled Cham, and the Popes of Thibet Lama, which are both from the word Cham or Ham; as they would have it thought that the spirit of that Theocrator was in them.

¹² Lyc. Cass. v. 335.

¹³ Lyc. v. 1122. et Tzetz. in v. 1369. Staphylus cit. Clem. Al. Cohort. p. 32. ed. Potter. There were, as Tully informs us, three sets of Dios-Curi, the last of whom were the sons of Atreus son of Pelops. N. D. L. 3. c. 53.

Eagle, is the Spirit that moved upon the Water. This name was borne by a Lophos or High-Place in Eubœa¹⁴, by a certain people near the Caspian¹⁵, and by the inhabitants of a certain district in the north of Peloponnesus Pelasgi of that division who were called Æolians¹⁶; but never by the people to whom Homer figuratively gives it, namely the people of Greece or Hellas. The poets, affecting to Homerize, used indeed to call the Greeks Achæans, and the Romans called all Greece south of Thessaly and Macedon the Province of Achaia. This they did, not only in imitation of the Poets, but in honour of the league of the Peloponnesian Achaians, which was in vigour at the time they came into the country. Homer also calls this host the Argæans, a name belonging to a district of Peloponnesus wherein was situate the city Mycenæ, and it is in this city that Homer fixes the residence of Aga-Memnon. But Homer gives the name to the whole empire over which that personage presided,

Πολλαισι νησοισι και Ἀργεῖ παντι γαλασσων,

and opposes it to Pelasgic Argos, Hellas, or Pthiotis, over which Achilles (or his father) reigned, being as it would seem rather an epicure or auxiliary than a direct subject of the Atreïd King. But I conceive he here uses Argos as we do England, France, Austria, naming one Kingdom or Duchy out of many to designate the whole Empire, because the Lord Paramount especially belongs to or resides in that particular state. Possibly Erech was the capital of these primitive Achaian Leaguers. The Poets affect also to call the Greek nation Argæans or Argives, but I am not aware that they ever really had that name in any age or dialect. A third Homeric appellation of the Nations is, the Danaäns or Danawhans, the Shipites, of which enough has been said by way of explanation. I am not aware that the Greek nation, or any part of that

¹⁴ Steph. Byz.

¹⁵ Plin. L. vi. c. 11. Arr. Per. Eux. p. 131.

¹⁶ Strab. L. 8. p. 485.

nation, were at any time so called; but it is a famous denomination of the Celts of Erin. Fourthly, Homer calls these people MEN, 'Αναξ 'Ανδρων 'Αγα-Μεμνων, to express not only the universality of this league¹⁷, *παμφυλις πολεμοιο*, but also that it embraced all the HUMAN race properly so called, the Cushim being Thei and Diwhi, titles of honour so generally given that Homer even does not altogether withhold them.

It may be as well here to finish what I have to say concerning the King of Men. He was a descendant of Ham and Cush, and it is a probable conjecture that Primogeniture was opposed to Nimrod's irregular pretensions, and that he was either Seba or Seba's eldest son. I have reasons for believing that he was the latter. Jupiter Pelops begot Atr-Eus, which is the name by which Homer, when speaking of the Agamemnonian line, always calls Cush. Nor was the fame of that title confined to the Pelasgi. The Giant Atri formed the sacred Amber island: his seat was on the Lesser [i. e. the imitative] Meru, where he was visited by Devah-Nahusha, Deonaush, or Bacchus, after he had conquered the world¹⁸. From him the War-Caste, his children, were called Cush-Atriyas¹⁹: and

¹⁷ Orac. Sibyll.

¹⁸ *As. Res.* vol. vi. p. 500. xi. p. 35. Atri-Sthan, or the Place of Atri, was an high mountain. Vol. 5. p. 260.

¹⁹ This word has been fetched from *cs*hate, a protector, which is unsatisfactory: and its own etymon may be required. The royal caste were named after their progenitor, and so their other title was Raja Poot or King Buddha, or else Raja Putra son of the King, which are fully equivalent to Cush-Atri. It is impossible to utter *cs* without inserting a short vowel; what is so written must be sounded *cus*. I will here take leave to remark, that a large portion of the words in which a mute and liquid coalesce had originally a short vowel now omitted in writing, and slurred over in pronunciation; but entirely to omit it in articulate pronunciation is organically impossible; *πλαω, ταλας, πλιθρον, κελοθρον. κρας, κηρας. ανδρις, ανδρις. γερανος, crane. γηραιος, γηαις. Ogm, Ogham. Frat, Forat. Cnepf. Canef. Cnute, Canute. tres, ter. tritus, tero. virgo, virago. Sarmata, Sauromata. know, kenow. knife, canife. etc.* This habit of human language should be borne in mind and used, discreetly, by etymologists. On the contrary, many have fallen into the error of making mere formative endings significant. Mr. Bryant probably would make out of *πυργος*, *Pyr-Chus*, the Fire of Cush, just as he and others make *Bacchus* be *Bar-Chus*; but this is sad work. *Pyr'G* is the Fire of the Waters, or

hence also a Royal hall of Presence or of Justice was Atrium. Ater, black, is the first part of the word Atr-Eus, and whether black was so called because some of his progeny in Africa contracted that colour, or for other reasons, I know not. Κελας or κελαινος comes from a verbal root implying Power or Command, and the word is sometimes used in that sense without allusion to colour,

. ἔθραυσεν ὄλβη κελαινον ἄρμα⁹⁰.

If he were the eldest son of Cush, he must have been very old indeed when this war took place, which does not appear to have been the case, though both he and his brother were in the mature vigour of the then life of man. Homer names three successions from Pelops, Atreus, Thyestes, Agamemnon. Subsequent fables have mixt up the most loathsome fictions with the history of these heroes. The incest of Thyestes, the cannibal infanticide of Atreus, and the darkening of the Sun, nay the entire change of his course in the Heavens. These

Og the Fire. The same critic, Mr. Bryant, used to turn feminine endings into ai, the land, as Larissa, Laris-Ai, Magnesia, Magnes-Ai. It sometimes happened to this great genius to get the wrong sow by the ear.

To return to the name Atri and its meaning [whether prime or secondary] of Black, I have said in the text that some of his progeny in Africa acquired that colour. That certainly did happen, notwithstanding the eagerness with which the sophists of the day endeavour to find in the difference of colour a contradiction to those archives deposited in God's Temple, which they call the Jewish history. In what manner and from what particular causes the climate so acted upon this and many other African peoples remains wholly unexplained; but the climate certainly did effect this change; for the Holy Spirit, when delivering a fine allegory of the pilgrimage of the Queen of Sheba, wherein the Spiritual love of that Saint for the Wisdom of King Solomon, is likened to the zeal of the faithful Church for her King, the Preacher, the Son of David, the King of Jerusalem, makes the daughter of Cush exclaim, "Look not upon me, because I am BLACK, because the SUN hath looked upon me." So says the Æthiopian in unmistakable words, but nobody will believe her; for the spirit of the fool Margites is abroad, which

Πολλ' ἤπισατο φεργα, κακως δ' ἤπισατο παντα.

In this, as in many other things, the Queen of the South shall rise in judgment against many.

⁹⁰ Eur. H. F. v. 780. Κελ-Ἔρ is The Son.

enormities, unknown to Homer, as applicable to Atreus, really belong to another age and very different people. To whom, and to what they belong we will hereafter shew. But Homer gives us no intimation that Atreus and Thyesta were brothers, or that the lineal course of descent was at all interrupted. His words are calculated to give the contrary notion,

'Ατρεὺς μὲν θνησκῶν ἔλιπεν πολυφάρνι Θυεστῇ
'Αὐτὰρ ὄγ' αὐτὲ Θυεστῆ' Ἀγαμέμνονι λείπε φρονηταί.

The confusion arose afterwards from the Royal Cushim being called, by reason of their birth-right, Atreidæ, and 'Ατρεὺς υἱοί. But this only means Hereditary Princes by primogeniture, and not actual sons; for Orestes who upon every scheme was at least grandson of Atreus is an Atreid,

'Ἐκ γὰρ Ὀρεστᾶο τισὶς ἔσσεται Ἀτρεΐδαο,

and Hercules being grandson of Alceus was therefore called Alceides²¹. And it was from a consciousness of the truth that they were really grandsons of Atreus that one Plisthenes²² was foisted into the pedigree, as son of Atreus, and father of the Atreid Kings. Atreid is a title rather than a name, it is Royal Prince, Black Prince, or Prince Palatine. The Bastard²³ son of Thyestes, Ægisthus, was consequently not Atreides but Thyestiades²⁴, being called after his father, while even Orestes was an Atreid. The title Πολυφάρν, The Great Lamb or Ram, has engendered the story of Thyestes his Golden Fleece. We may also understand the story of fraternal incest which occurs in this family: it was between Ægisthus half-brother of Agamemnon and the Wife of the latter. This history, through Danish legends, has come upon our stage. The fratricidal incest of Ægisthus, and the vengeance and mental derangement of Orestes, all unite in the history of Hamlet or the

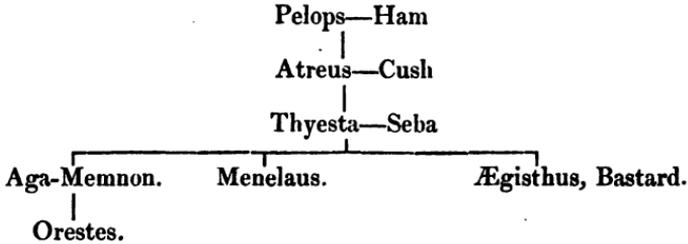
²¹ Serv. in V. Æn. vi. v. 392.

²² V. Dict. Cret. L. 1. c. 1.

²³ Hyg. F. 87.

²⁴ Od. iv. 518.

Lesser Ham, a title founded upon the same principle as Atrides. The pedigree stands thus,



This great leader of the sect called Sabian was, as I suppose, the Bacchus Enyalius of the Lacedæmonians²⁵. And it was in all probability from the name of his family, Seba or Saba, coupled with the etymon or true sense, whatever it was, of that name, that he was called Sabus and his party Sabian. This name was variously modified, Sabus, Sabbus, Sab-Inus, Sabus-Cut-Eles, Sab-Ardalech, etc. *Σαῦβες γὰρ νυν ὅτι πολλοὶ τῆς Βακχῆς καλεῖσι*²⁶. The etymon I believe is Host, Multitude, Congregation. This applies many ways. His party were the Assemblage of nations against One. They recognised a great plurality of Deities. They did not worship One Self-existing Fire or Pelor, as the Buddhists or Magians did, but all the luminaries or host of heaven. Sabus was assisted in his wars by a most able general and counsellor, Pan or Hanuman, of whom hereafter.

IV. The party of Priam, *ἄνδρες παυροτεροὶ*²⁷, were his own vastly numerous progeny, who had grown up in the course of about five hundred years that he had then lived, and the refugees of the Asylum or *Ἐκνομον*. They were the offspring of his Six real or Seven nominal Sons, Seba, Havila, Sabtah, Raamah or Sheba and Dedan, Sabtechah, and Nimrod; and perhaps also of divers bastards that He and his Sons may have

²⁵ Macr. L. 1. c. 19.

²⁶ Plut. Symp. iv.

²⁷ Il. 2. v. 122.

had: for although one bastard, Nimrod, is named by Moses, it does not follow that he had not others by his concubines. There was abundant reason for mentioning that great man, and admitting him into the catalogue of sons. The two sons, above mentioned, of Raamah, like those of Joseph, formed two houses in reality, though in strict law they were only half tribes. Probably the great magnitude of the house of Raamah led to this division, as well as an hankering after the number SEVEN. I can prove that the division was made upon that principle. The six sons of Cush had all a number of sons; it was not peculiar to Raamah to have Two; nay he himself must doubtless have had many more. The naming of these two can only be as heads of tribes. But Keturah, the second wife of Abraham, had like Cush Six Sons; and strange to say one of them only, Jokshan, is mentioned, like Raamah, as having Two Sons; but, strangest of all, THEIR names are Sheba and Dedan²⁸! The former circumstance would be a curious chance, the latter cannot be chance. If it can, nothing is impossible, nothing absurd. The truth is, that Keturah, a pagan, and imitating the greatest of human families, made a septimal division of hers, and in doing so borrowed the very same names²⁹.

“ The sons of Cush were Seba and Havila and Sabtah and Raamah and Sabtecha.

²⁸ 1 Chron. c. 1. v. 32.

²⁹ She boasted of her seven sons, and compared them in this pointed manner to the Family who were called Gods, and one of her neighbours and cotemporaries was turned into a rock while bewailing the fate of her friends in Sodom. It is certainly not impossible that these events, distinct in themselves, but nearly agreeing in time and place, may have coalesced into one fable. In treating of Castes, heretofore, I have observed that the honours assumed to themselves by the Cushim, or at least the sacerdotal part of them, are promised to the Abrahamidæ. It was the knowledge of this which raised the mistaken pride of Abraham's heathen wife. Midian was so famous a name in Cush's family that it is nearly equivalent to Æthiopia or Cushan, V. Ex. 2. v. 15. Numb. 12. v. 1. Hab. c. 3. v. 7, and that name Keturah gave to one of her sons, Gen. c. 25, v. 2, the ancestor, I presume, of those whom Gideon subdued, Judg. c. 8. v. 28.

“ And Cush Begat Nim-Rod. He began to be a mighty one on the earth.”

This mode of writing may seem to imply that Nimrod was BY FAR the youngest of the Six, as it doth also pretty clearly imply that the fact of Cush's Begetting him was in doubt with many.

For him to have been in the bloom of life, a huntsman and a warrior of unrivalled beauty, at the time of the Great War, he must have been younger than his brothers beyond all proportion. He must have been yet Young, according to the Youth of those days, when their posterity had become a great, nay by many degrees the greatest of nations. There is reason to think that his grandson served in the concluding months of the siege of Ilion, after his death. If he were twenty-five when he begat his first son, and he again twenty-five when he did the like, and the grandson thirty when he commanded the forces of his deceased progenitor, he would be Himself about four-score when he died: a vigorous and flourishing time of life. If Cush were, as I suppose, five hundred years of age at the siege of Babel, and begot a son at thirty, his eldest son, if living, would then have been four hundred and seventy, or very nearly four centuries older than the youngest.

A father upwards of four hundred years old, an unusual age among the Noachidæ of the third degree, would with difficulty obtain credit for engendering him; and the offspring would pass either for Supposititious, or else born of the Mother but falsely filiated, or lastly as an Anti-God. In the kingdoms of the East, and among the superstitious of most nations, dæmoniacal incubation has met with a general belief, the nauseous details of which may be found in the Dæmonology of King James the First; and it was upon the revival of that idea that Alexander, son of Philip, founded his title to the Realm of Asia. The setting up of an Anti-God or Anti-Christ was, and yet will be, the favourite work and masterpiece of the Evil Power, and of his satellites the impenitent daimones: and it may fairly be supposed that they contributed to give colour to that imposture by all means within their faculty. Few

general superstitions are unfounded in fact, although they are often erroneously applied to particular cases, and even to ages when they have long ceased to occur. I believe that the Antagonist Power possess and exercised the means of infusing a generative vigour into the loins of the Old King, therein working a dæmoniacal wonder analogous to the divine interpositions in the procreations of Isaac and Samuel, and affording a plausible similitude to another miracle which I may forbear to name.

As of Cush, in Nim-Rod, came the Anti-Christ, the false Temple, the Confusion of Tongues, the Discord and Wars of Nations, so of Abraham, in Isaac came the Christ, the Temple of God, the Lord of Tongues once more manifest, the reunion of the nations and Peace. In both lines came Universal Monarchy founded upon a Catholic Church. They are opposed in a striking relation, as Bel to Babel, Heaven to Chaos. The age of Isaac's mother at the time of his birth was, like that of Nim-Rod's father, so far advanced as to excite mistrust and laughter. "It had ceased to be with Sarah after the manner of women . . . wherefore did Sarah laugh, saying shall I of a surety bear a child which am old?" Abraham called the son Isaac or Laughter, and Sara said "God hath made me to laugh, all that hear will laugh with me." But the same circumstance was also regarded in the Pagan mysteries as an inseparable accompaniment to the birth of the regenerating Man-God. He at whom his mother laughed not, might neither sit at the table of the Gods, nor share the bed of the mystic bride,

Incipe parve puer Risû cognoscere Matrem,
Matri longa decem tulerunt fastidia menses.
Incipe parve puer. Cui non risere parentes
Non Deus hunc mensâ, Dea nec dignata cubili est.

Nimrod was the Fourth of the Five Zoroasters, and I read in an ancient Latin author³⁰ that Zoroaster broke into laughter

³⁰ Solin. Pol. c. 1. p. 5 ed. Salmas.

at the very hour of his Birth. This alludes to the laughter and scoffing at the birth of Nim-Rod, an idea which made the stronger impression by reason of the laughter and ridicule to which Tubal Cain, the youngest of the three Lamechidæ, was exposed, by reason it is said of his personal deformity, Ἀσέεσος δ' ἀρ' ἐνωρτο γελῶς μακαρεσσι θεοῖσι. The laughter of those who heard Sarah was not wholly voluntary, and what began in insolent derision ended in that dreadful passion the Sardonic laughter, whereby it was thought that the insolent scoffer was made to laugh an unextinguishable laughter at ills he knew not of, γναθμισιν ἀλλοτριουσιν, which we vulgarly render the wrong side of his mouth. This was the passion to which the gods became subject when they would laugh at the bruised heel of Vulcan the lame-footed Iön: and the suitors of the bride when their hour was at hand,

μνηστῆρσι δὲ Παλλὰς Ἀθήνη
Ἀσέεσον γελῶν ὤρσε, παρεπλάγξεν δὲ νοῦμα⁵¹.

Those who laughed with Sarah were the subjects of Abimelech the Canaanite, grinning sardonically at the child whose progeny should smite theirs with the sword, and drive them out before the hissing fly. The laughing of fiends is a common incident in præternatural romances, and alludes to the unextinguishable laughter excited by the dæmons in the deriders of Vulcan and Nimrod; and perhaps upon those occasions the δαιμονες themselves were heard to laugh aloud.

We have a curious legend of the extraordinary generation of Nimrod in his father's old age. Clymenus [Cham] king of the Minyan Orchomenus had five sons. Erg-Inus was the ELDEST of them, and succeeded to his father's kingdom. He laid the Thebans under tribute, which gave rise to a great rebellion against him, to his death, and to the capture by stratagem and destruction of his capital⁵². This King in his

⁵¹ See Seneca's horrible scene of Thyestes at supper.

⁵² Paus. L. ix. c. 17. Diod. L. iv. c. 10.

old age consulted the Pythian Oracle to have issue, and received this response by no means so obscure as the Pythonissa was wont to deal in,

Ἐργίῃνε Κλυμενοῖο παῖ Πρεσβωνιαδάο
 Ὀψ' ἡλθεσ γενεῆν διζήμενος· ἀλλ' ἔτι και νυν
 Ἴσοῖοσι γέροντι νῆν ποτιβαλλε κορωνῆν.

Obeying the mandate he begot Trophonius and Agamedes; it was whispered however that Apollo was really Trophonius's father, and not Erginus. When they grew up, says Pausanias, they proved desperate fellows at building temples and palaces. They built the Delphian Temple of Apollo, and the Treasury of Hyrieus³³. But Hyrieus was Cush himself, the father or putative father of Orion; and Trophonius is Vulcan³⁴. In this narration we have the history of the affair very credibly given, and we have also a strong proof how completely Nimrod was identified with Vulcan the Antediluvian Architect. It only remains to be observed, that Erginus got two sons, one only of whom was divine, by which is meant that his son had a double nature, Divine and Human, united in Life, but in Death divided, the former ascending to the Heaven of the Gods, the latter descending to the kingdom of Hades as a ghost or disembodied soul,

Ἐιδῶλον. Ἄυτος δὲ μετ' ἀθανάτοισι Θεοῖσι.

This Birth, either bastard or supposititious or Divine, meets us at every turning. Vulcan³⁵ was born of Juno without father, and Mars³⁶ also without father. From Jove, the false Amphitryon, and Alcumena sprang 'Hercules; the Second, that is, the Warrior and Huntsman Arthur from Pen-Dragon, the false Gorloës, and Iögerne,

³³ Paus. ib. c. 37.

³⁴ Cic. N. D. L. 3. c. 22.

³⁵ Theogon. Hesiod. v. 927. Apollod. L. 1. c. 3. See Nephes Ogli, Bayle Dict.

³⁶ Ovid. Fast. L. V. v. 258.

gravida Arturo fatali fraude Iögerne
Mendaces vultus adsumtaque Gorlois arma ;

from Jove and Danaë, Perseus ; from Apollo and Creusa, Iön ; from Neptune and Æthra, Theseus ; from Mars and the vestal Iia, Romulus ; from a dæmon and a nun, Merlin, the Amphion of Ambresbury, of whom it is said that “ he³⁷ was an illegitimate child, whose mother fearing that, if she acknowledged an illicit connexion, the king would put her to death, made oath that he had no father.” From the Dragon Jupiter Ammon and Olympias, Alexander. I may add the Phrygian reaper Lityerses, who was wont to feast people abundantly, and then inviting them to reap with him in his corn fields mow their heads off,

Τον ἀνδρομηκη πυρον ἠκονημενη
Ἄρπη θεριζει, τον ξενον δε δραγματι
Ἄυτω κυλισσας κρατος ὄρφανον φερει,
Γελῶν θερισην ὡς ἀνῆν ἠρισισην,

a fable which, I suppose, has a common origin with that of Tarquin and the poppy heads. This Lityerses was [nominally at least] the son of king Midas, so renowned for his wealth and folly, but he is termed by the ancient satirist above cited a supposititious bastard, and the son of a mysterious mother,

Κελαιναι πατρις, αρχαια πολις
Μιδω γεροντος, ὅστις ὡτ' ἔχων ὄνε
Ἦνασσε, και νῆν φωτος ἐυηθῆς ἀγαν.
Ἄουτος δ' ἐκινε παις παραπλαστος νοθος
Μητρος θ' ὅποιας ἠ τεκῆσ' ἐπισαται³⁸.

The child of ridicule was cast forth and exposed to destruction, Vulcan by Jove, Perseus by Acrisius, Theseus by his father, and Œdipus likewise, Romulus by Amulius, Cyrus [whose history is that of Romulus] by his grandfather, and Amphion upon Mount Cithæron, but the power which was

³⁷ Nennius, c. 42. cit. Rob. Pop. Ant. Wales, p. 60.

³⁸ Sösb. in Bibl. der Alten Liter. vol. 3. p. 10. where the text is corrupt.

thought to have produced him preserved him. Romulus, Cyrus, Œdipus, Amphion, were preserved by shepherds; and of Iön, Romulus, and Perseus, it is said that they were set afloat in arks and so preserved: it is highly probable that the Shepherd's ark is the manger, which same place of rest was afterwards adopted by the true Messiah³⁹.

Meanwhile his mother was meditating a great imposture, and when grown to puberty he came forth, no longer professing to be the son of Cush, which had been so much derided, but avowing himself the son of Jove or Ham, who in his Dragon form,

μητρεσι Δγως

Θηροστυπον θεμενος μωρφην δυοφεροιο δρακοντος,

had compressed his mother. The youth was received with open arms by the ambitious family of his father, to whom his imposture, supported by a transcendant genius, offered such high destinies. Old Cush himself, though he could scarcely be deceived, was unwilling or unable to resist the current, and continued a tool and, as our poet says, a Tower of Strength in the hands of the Cushim during all the struggles that followed, in the last scene of which he closed his long life by the sacrilegious hands of one of his own posterity.

I observed that Cush's family must have multiplied with an extraordinary increase, to enable it to assert its superiority, and contend single handed against the world. Of the great fecundity of this family we find several traces; and generally in the history of some man having fifty sons. Lycaon, son of Pelasgus, πεντηκοντα παιδας ἐγεννησε, men of the most overweening character; but Jove destroyed them all except the youngest Nyctimus⁴⁰;

Πολλοις γαμοις δεδεικτο πεντηκονταπαις
 Ἄλλ' ἀσεβες ἐλασθημα των τεκνων ἐφυ⁴¹.

³⁹ V. Luke, c. 2. v. 11.

⁴⁰ Apollod. I. 3. c. 8. s. 1.

⁴¹ Iambi ap. Tz. in Lyc. v. 481.

Nicholas of Damascus represents Lycaon, son of Pelasgus, as a good man who ἐφουλαττε τα τε Πατρος ἐισηγηματα ἐν δικαιοσυνη, but adds that his Fifty sons were impious, introduced human sacrifice, and were destroyed by lightning⁴². Noah, or some cotemporary chief at the time of the flood, is called Lycaon by Ovid, but this is a very different person from Lycaon ὁ πεντηκονταπαις, who was the son of Pelasgus or the Schismatic, by which Ham is meant, being so termed with respect to the first and in truth by far the most important schism, that between him and his brothers. Although this king was, by cause of the vastness of his progeny, named pentecontapais, the truth was never the less remembered that he had Six Sons the Heads of as many tribes,

Ἰεσς ἕξ ἐγενοντο Λυκαονος ἀντιθεοιο
 Ὅν ποτ' ἐτίκτε Πελασγος⁴³.

In a legend of somewhat later date we find Ægyptus with his fifty sons, and

Δαναος ὁ Πεντηκοντα θυγατρων πατηρ⁴⁴.

These prolific fathers were said to be twin sons of Bel. Danaus means Cush, and is the male form of Danae, the mother of Perseus or Nimrod, and it is likewise the very same name [putting the μεσον for the ψιλον] as Tanaus the founder of the Scythian monarchy, whose reign extended even into Egypt⁴⁵. The fable is founded upon the violent dissensions that occurred in Egypt between the descendants of Cush and those of the two Misrs, after the catastrophe of the Red Sea, which was so disastrous to the former. The story of Egyptus and Danaus being twins of Bel is a mistake arising from this source, that the twin Misraïm are denoted by the name Egyptus.

⁴² Fragm. ed. Orell. p. 41.

⁴³ Hesiod. ap. Strab. L. v. p. 313.

⁴⁴ Eur. Arch. ap. Strab. L. 5. p. 313. Æsch. Prom. 359.

⁴⁵ Just. Epit. L. 1. c. 1.

Cinyras, king of Cyprus, a great mythic name of Cush⁴⁶, was another Πεντηκονταπαις with fifty daughters; and the Giant Pallas had Fifty sons, the Pallantidæ, by whom Theseus was said to have been expelled; this is a somewhat erroneous mythology, which I need not stop to rectify. The first inhabitants of Britain were "hideous Giants"⁴⁷.

But whence they sprong or how they were begot
 Uneath is to assure; uneath to wene
 That monstrous error which doth some assot,
 That Diocletian's FIFTY daughters shene
 Into this land by chance have driven bene,
 Where companing with fiends and filthy sprites
 Thro' vain illusion of their lust unclene,
 They brought forth Giants, and such dreadful wights
 As far exceeded men in their immeasured might.

This Rephaim progeny of the Πεντηκονταπαις were destroyed by Brutus, the same personage I believe as that Ionian or Iouinian by whose artifices [as the Romans fabled] the redoubtable Tar-Quin was made to Go Out.

King Priamus, who reigned in the City at the time of the great siege, had Fifty Sons,

Πεντηκοντα μοι ἦσαν ὄτ' ἠλυθον υἱες Ἀχαιων,

and in his palace

Πεντηκοντ' ἔνεσαν θαλαμοι ξεσοιο λιθοιο
 Πλησιον ἀλληλων δεδμημενοι ἐνθαδε παιδες
 Κοιμῶντο Πριαμοιο παρὰ μνησῆς ἀλοχοισι⁴⁸.

There was an adage upon fecundity⁴⁹, She breeds like a Chalcidic woman, which related to one Combe or Chalcis, who is said to have borne her husband one hundred children. We have shewn that the Chalcidicum was the consecrated part of

⁴⁶ Eust. in Il. xi. p. 827.

⁴⁷ Faërie Queen. B. 2. C. 10. sts. 7 and 8. In Sprott's Chronicle it is Cecrops instead of Diocletian. Part 2. p. 83, 4.

⁴⁸ Il. vi. 254. xxiv. 495.

⁴⁹ Zenod. Cent. vi. Prov. 60.

Cush's imperial dwelling, and the Ovum or Hyperovum of his fatal concubine: and it is plain that the Chalcidic Century of Children are the fifty sons and fifty daughters of Priam. Though Lycaon had fifty sons, yet was he said to have six; the first number expressing the multitude of offspring, and the second being the natural number of Cuthean phylarchs without dividing Raamah. So likewise, although Combe was mother of the Hundred children, she was also mother of the Seven sons, *μητηρ ἑπτατοκος*. Her name, the feminine of Attis Combabus, might be written Combaba, and is I believe just equivalent to Cybaba. To that I refer the following gloss of Meursius⁵⁰, *Κομπεβα*, Cubeba; which plant is known as a most violent aphrodisiac. Cybaba or Cybebe, mother of the Gods, is described,

CENTUM complexa nepotes

Omnes cœlicolas, omnes supera alta tenentes,

but it would be a hard thing to enumerate one hundred Dii Superi. The posterity of Cuth were called Gods and Goddesses, and from his name comes the gentile appellation Goth, which is now our vernacular name for the deity. In Herodotus his time the Getæ or Goths were styled the Immortals. The Pelasgic Cushim, even down to the swineherd Eumæus, were all Divi, and their language was called that of the Gods. Those who settled near Meroë were called Macrobiani*, not, as I believe, for their longevity, but their divinity, like as Æschylus saith *δαροβίοισι θεοῖσι*, and the noble guards of the Iranian King were called *Ἀθανάτοι*. The Centum are the hundred chiefs of the house of Cush, agreeing with the fifty sons and fifty daughters in the other histories, and the Hundred HEADS of Typhæus, Briareus, and other monsters representing the Scythian Giants.

These are perhaps round numbers. It is impossible to say

⁵⁰ Johan. Meurs. Gloss. p. 260. Ray Hist. Plant. vol. 2. p. 1813.

* Indeed these very Æthiopes, whom Herodotus terms Macrobiani, were by others styled Athanati. Bion ap. Athen. L. xiii. c. 2. s. 20.

what number of individuals did in so protracted a life actually spring from his loins; it might have been less or greater. But I see no good reason for supposing that all those who are mentioned by Homer and others as his sons, and active warriors in the last years of his life, were generated by him. So long as the direct progeny of any patriarch resided under his paternal roof and protection, they were, I conceive, without impropriety called his sons. And I believe that practice went farther. We have seen the divine race of Cybele called her grand-children, and we have also seen Orestes, the grand or great-grandson of Atreus, called Atréides. The same mode of speaking seems familiar to the Hebrews, and some theorists who wish to exculpate Ham to the prejudice of his Son Canaan would explain Noah's younger son to mean his younger grandson; I regret that I have lost the reference to the book from which I made the following extract, *Il faut traduire, etc. le plus jeune de ses petits-fils, car le Hebreu Ben peut s'entendre d'un petit fils.* These are the Sons of Bathshemath Esau's wife, saith Moses, when speaking of her grandsons the children of her son Revel⁵¹. We have mentioned that Nimrod probably fell at about the age of eighty, being still reputed to be in the bloom of life, and we read some verses in Hesiod⁵² from which it would seem that it was not uncommon for men to attain that age and more under their mother's roof, having never been foris-familiated; and I suppose that Hector⁵³, Alexander, Deiphobus, and the other chiefs of the Troes or Senaarian Cuthim, were unemancipated grand-children, sleeping in the chambers and dining at the board of their venerable ancestor. Unhappily they were not "like the olive branches, round about his table."

⁵¹ Gen. c. 36. v. 17.

⁵² There is nothing in the whole text of the Works and Days so abominably absurd as this interpolation; but it is probably founded upon the manners of the primitive patriarchate, as explained in my text.

⁵³ It is true that Hector calls Hecuba his mother: but that is no proof. She was however rather a young woman, v. Iliad. 16. v. 716, and may therefore have given him birth.

That I am right in arguing that Cush was the Pentekontapais, and that the Cuthæan or Scythian nation was that of the fifty clans, appears from an express declaration of Timonax the historian of Scythia, that there were Fifty Peoples of the Scythians, τῶν Σκυθῶν ἔθνη πεντηκοντα⁵⁴. The extraordinary multitude of this race [who were doubtless called locusts, as well from their swarming numbers, as from their being earth-born] is attested in two great passages of Greek history. The nation of the Thracians, says Herodotus⁵⁵, is the greatest, after the Indians, of all men, and if governed by one man would be irresistible and, in my estimation, much the greatest of nations. But that is difficult, not to say impossible, for them, and for that reason they are weak. Thucydides says, No one nation in Europe, or even in Asia, would be able to resist the Scythians were they unanimous. But neither in that respect, nor in other matters of prudence relating to the immediate concerns of life, are they like unto other nations⁵⁶. These two sentences are nearly equivalent in their meaning, and evidently relate to the same people, but Herodotus uses the word Thracians, which belonged to a part of the Scythæ, but which was not given to the whole body; in this point Thucydides, who for the rest hath nearly transcribed his remark, when speaking of the armament of Sitalces the Thracian, corrects him. We may estimate the greatness of this testimony to the Scythæ, when we have recollected that the historians speak of the warlike and nomad peoples of Europe and Central Asia only, to whom the proper designation of Scythians was then confined, whereas the house of Cush furnished the population of Nilotic Cush, of Barbary in Africa, a very large portion of that of Greece and Italy, as well as the noble caste in all the other nations.

Having cited from the profane authorities many places to shew that this formidable family owed their power to their

⁵⁴ Tim. L. 1. ap. Sch. Ap. Rhod. iv. v. 321.

⁵⁵ Herod. v. c. 3. in the same he says that the Getæ were Thracians.

⁵⁶ Thuc. L. 2. c. 97.

fecundity, I will advert to one striking allusion in holy writ. In vain might the Βασιλευς Γιγαντων have stood in battle

Γυμνον τοξον εχων και επι νευρηφιν οϊσον

had not his quiver been filled with those shafts which the Lord gives to whatever house he would exalt; never would Hercules⁵⁷ have been “a King over all the Earth from the rising to the setting sun.” But “like as are the ARROWS in the hand of the GIANT⁵⁸, even so are the young children. Happy is the Man who hath his quiver full of them. They shall not be ashamed when they speak with their enemies in the gate.” Here is unfolded in terms not to be mistaken the secret of that preeminence which the Archer Rephaïm enjoyed, and might have enjoyed to this day, had they borne in mind, that, Except the Lord build the House, their labour is but lost that build it, Except the Lord keep the City, the watchman watcheth but in vain.

We have noticed, in touching upon Roman history, that their census or enumeration of the people was ascribed to one Servius Tullius the predecessor of the Superb Tar-Quin, and we have also shewn that this character in their annals is a type of Cush, or at least of the father of Nimrod, *τε παραπλασθε νοβε*. We have also seen the father of a wonderful progeny, Amphion, offending heaven in the pride of his paternity, and so bringing down ruinous judgments on his whole race: and I am sorry I can no longer call to mind in what ancient writer I read this sentence, that, The Scythians were the first men who used a written code of laws, but afterwards, and in consequence of their great pride, became the most unfortunate of men. I believe that, among the various causes assigned of old for the calamities which befel the subjects of Cush, his pride in causing them to be numbered, with a view to the revival of castes, and consequent aggrandizement of his own offspring, was one. And this leads me to speak of the

⁵⁷ Dion. Chrys. p. 12. ed. Casaubon.

⁵⁸ Psalm 127.

numbering of another people in whose destinies we have observed some points of similitude, as also of contrast, to those of the Æthiopic house. At a period of King David's life when he appears to have been flourishing⁵⁹ in righteousness and in the favour of God, that Creature whose functions and character belong to the law of the universe, and are therefore in all probability imperfectly understood even by himself, seeing that the full intelligence of efficient and final causes can hardly belong to any excepting only him Who is the Beginning and the End, and those to whom he may give it, and who is called by the Chronicler Satan, and by the author of Samuel [who sometimes⁶⁰ used that style of nuncupation] The Wrath of God⁶¹, was again kindled against Israel, and provoked the King to give an order, saying, Go Number Israel and Judah. This order was executed with the greatest reluctance by the lieutenant of the kingdom, Joab, the King's nephew, a man of splendid virtues and abilities, but whose life was at last forfeited for his unlawful and violent deeds. Upon the sum of a character so mixt and chequered it is expedient for a mortal to pronounce no judgment. It is observable that David, in his testamentary charge, mentions "what he did to me," meaning, what I humbly conceive to have been his humane and patriotic conduct in destroying Absalom, but Solomon in giving order for his death only mentions his shedding of "INNOCENT blood," that of two men "more righteous and better than he," to wit, Abner and Amasa. David was a man accessible to all the temptations of humanity, and among others to that cruel and selfish compassion which would have sacrificed the peace, the property, and the lives of a nation entrusted by God into his keeping to the preservation of a

⁵⁹ V. 2. Sam. c. 22, 23.

⁶⁰ V. c. 23. vs. 1 and 3.

⁶¹ 1 Chron. c. 21. v. 1. 2 Sam. c. 24. v. 1. We do not read of any sect of Davidians, agreeing with that of the Herodians, but we hear much in the Psalms, of liars and flatterers, who made a pit for his soul, who held of superstitious vanities, etc. I could wish these poems to be examined by competent judges in the point of view which I here designate.

scoundrel who was connected with him in blood. As a vulgar notion exists that this conduct of the King is favoured in Scripture, it is useful, and specially in times like the present, to point out the contrary truth. Such as he was, the son of Zeruiah stood up like a faithful, that is, a free counsellor, to oppose this mandate, The Lord make his people an hundred times so many more as they be, but, my lord the King, are they not all my lord's servants? why then doth my lord require this thing? Why will he be a cause of trespass to Israel? In consequence of David's perseverance a pestilence fell upon the people and destroyed seventy thousand, and the MESSENGER stood between heaven and earth with his sword stretched out over Jerusalem, but God stayed the hand of his Messenger, and David and the people made a public humiliation before God. The nature of this Trespass, as Joab calls it, is one of the most obscure questions arising out of the Divine writings. My own impression is, that David had been led by the Enemy into the sin of Cush, and of Antichrist, that of seeking to establish prematurely and in his own person the prophetic kingdom of Christ, applying literally to himself what only appertained to him symbolically and by anticipation of the future; an error similar to that which the same Tempter sought to impose upon the human infirmity of his Incarnate Master, that is, a premature manifestation of the Glory and Power which are hereafter to be displayed, and of the Kingdom which is to come. In that case the Census would have borne a close analogy to that of Cush, being mainly directed to this great object, the distributing the people among the surrounding nations as a Caste of Royal Priests, or Magistrates of the Theocracy. For a moment the spirit of Anti-Christ appeared to be revealed, and the deluded King was about to have seated himself in the Temple of God, shewing himself that he was God. Already had Michael the Prince stood up to vindicate his own principality, his sword was extended over the Glorious Holy Mountain, appearing between Heaven and Earth with the sound of a trumpet and the Voice of the Chief Messenger. But the

hour was not yet come, and the evil had not taken root; the Diabolic illusion passed away from the sound heart of the King like the fumes of midnight intemperance from a strong man's head. God declared to Abraham, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore⁶², and that brings me back to old Cush and his Census. There was a man proverbially famous in Greece, like Margites, for his folly, by name Polydorus or Coicylion, of whose infatuation this proof was cited, that he endeavoured to number the waves of the sea⁶³. It is evident that this story hath an occult meaning, for the silly recreation of some half-witted fellow such as there are hundreds could never come into an example. But we fortunately know that Polydorus was Cush, son of Cadmus and heir to his kingdom, but father of Pentheus or Nimrod⁶⁴, who took much of the power into his own hands, and I nothing doubt that the numbering of the waves is the numbering of the people, the wisdom of which act sober people appear to have estimated no higher than afterwards Joab did. As Cush enumerated the Waves, so did David, in a manner, count "the Sand which is upon the sea shore," ψαμμοῦ τ' ἀριθμῶν, καὶ μετρεῖα θαλασσοῦ. I have seen an account of the superstitions of Germany, entitled Popular Tales of the Germans⁶⁵, giving a description of a most eccentric Dæmon who was called Number Nip, because of his strange fancy for counting the roots in every turnip field. This is but another version of Polydorus, the Foolish Enumerator; and the turnips, which he was able to convert into human beings, were the Γηγενεῖς. His residence was the Giant-Mountain. A charming bride was to be the reward of his numeration which was long unsuccessful, but no sooner had he completed his laborious task than she mounted a Fiery Pegasus and vanished from his sight for ever.

⁶² Gen. c. 22. v. 17.

⁶³ V. Ælian. V. H. L. 13. c. 15. Eust. in Hom. Od. I. x.

⁶⁴ Pausan. L. ix. c. 5.

⁶⁵ Vol. 1. p. 37, 38.

V. Homer had no knowledge of any Tithonus, son of Laomedon and brother of Priam, for the pretended genealogy in L. 20. v. 237 is wholly false and insidious. Laomedon (or Ham) it is true had Five sons, and Tithonus or Priam was the eldest, but the making two persons of them is quite a jumble. Why did not Tithonus succeed to the throne of his father Laomedon rather than Priam? The truth is, that the name Priamus was given to Cush by the Homeridæ, as a title, during his life. After death, and when translated to the skies, he got from later fablers that of Tithonus the Æthiop, husband of the Morning. No man can believe that the bedfellow of Aurora⁶⁶ is meant by Homer for the King's elder brother; but he was in later times so called, and the mightiest of his children, the Son of the Morning.

Susa, Shushan, or Chusistan, bears the name of king Cush, and that city was founded by Tithonus the father of Memnon⁶⁷. The mother of that hero, vulgarly Aurora, is called by the geographer Kissia, and certainly either gives, or derives from, the title of the Kissine bulwark, of which Æschylus sung,

Και το παλαιον Κισσινον ἔρκος
Ἄντιδῶπον ἔσσεται,

which I take to have been the Tower or Pergamus of Susa; its Chalcidicum, the Memnonium being its Basilica. I cannot agree with those who would wish to force the proper name of Cush out of this word, nor is it at all requisite, the Ivy being a plant so peculiarly dedicated to the mysteries of that Female Power who dwelt in the Tower, and Διός διγιοχαιο

Ἰεῖ κισσοχιτωνι⁶⁸.

Ivy was the evergreen vine of sobriety, opposed to that which yielded its maddening juice and then became subject to the

⁶⁶ L. xi. v. 1. The goddess herself was called Tity and Dido. Tithonus is a male inflexion of that name.

⁶⁷ Strab. Geogr. L. 15. p. 1031.

⁶⁸ Orph. Lithic. v. 257.

wintry death, and not of sobriety only but, as *κισσοχιτων* implies, of modesty also, being the leafy apron of primæval shame. I must add that I conceive that the Feminine principle is adumbrated by the vine and ivy which cling for support either to the ivy-mantled Tower or to the marital elm, both of which alike designate the *Arbos Antiqua Ithyphallus*. The Greek name of ivy is vernacular among us as a verb, of which the sense was formerly larger and more liberal than it now is in common use. We may perceive in all this the severe purity of Scythism, as opposed to the vine-clad Nysæan mount, and its wanton reeling Bassarides.

There appears to me good reason for thinking the Greeks acknowledged a positive East. Euripides⁶⁹ in his *Phaeton* called the city of the Æthiopians, where the Titan Merops reigned, Aurora or the East, the Stables of the Sun's horses,

Καλῶσι δ' αὐτὴν γειτονες μελαμβροτοί
'Ἐω φαενναν Ἥλιος δ' ἵπποσασεῖς,

and Homer agreeably to this mentions the island of Circe, situate upon the Ocean Stream of Hades, as the dwelling of Aurora and the Place of the Sun's positive rising

Νῆσον ἐς Ἀιαίαν ὅθι τ' Ἥῆς ἠριγενεῖης
'Οἰκία καὶ χοροὶ εἰσὶ, καὶ ἀντολαὶ Ἥελιοιο,

and he brings the swineherd Eumæus from another fortunate island where, as he says, were the Turnings of the Sun,

ὅθι τροπαὶ Ἥελιοιο.

Nonnus calls some city *πολις Ἥες*, and asks if it be not the oldest in the world. We learn from Orpheus that *Aiaia* was the *Therapna*, and from Homer that it was the place of the Morn and the Sun-rising, but from Euripides we farther learn that *Therapna* was also the Place of the Sun-rising, and moreover that *Ilion* was that *Therapna*, the LIMIT upon which the Sun first shines,

⁶⁹ Ap. Strab. L. 1. and see Mimnermus in Athen. Deipn. xi. s. 39. p. 239. Strasburg; and Ovid. *Metam.* L. 1. ad finem.

Τερμωνα πρωτοξολον Ἄελιω
 Ταν καταλαμπόμεναν
 Ζαήεαν Θεραπναν.

The ancients did almost indifferently place their fortunate isle in the East and in the West; and it may be conjectured by some that they computed the longitude from the meridian of Babylon. But I rather believe that this was only an ænigmatic way of implying the spheric form of the Earth, for if two birds started from Babylon, the one to fly to the extreme East, and the other to the extreme West, they must both return to Babylon, and so one and the same point is the East and the West, the Garden of Aurora and that of the Hesperides; there the Sun's weary steeds are stabled at night, and from thence they start refreshed at dawn of day⁷⁰. But as Ilion was the Therapna of Helen, and also the dwelling of Aurora or the Morning, it was natural, nay almost unavoidable, that the former should obtain the appellation of Aurora. Priam, the father of her son Memuon, was named after Tithonus the fabled husband of Aurora, and his extreme longevity was recorded in the fate of Tithonus, whom the power of his celestial bride could exempt from death but not from the decrepitude of age;

Longa Tithonum minuit senectus ⁷¹.

From this effete old Man and the Goddess of the East Nimrod was born. He is, if I mistake not, three times mentioned by

⁷⁰ The Syrian or Solar Isle is called by Homer the place of the Sun's turnings, and is well explained by the scholiast his spelæum or cave, which is the same as his Hippostasis or place of rest; but we may observe that the Sun revolving round the spherical earth never turns his horses, but must keep their heads straight in one and the same gyros; on the other hand, if earth be a plain bounded by Oceanus, the Sun having traversed it must return. Homer, who was no friend to the Palamedæan philosophy, perhaps adhered to this notion.

⁷¹ Some say he grew so old as to be carried about in a basket, or cradle, like a baby. Tz. in Lyc. v. 18. Bochart informs us, in his Hierozoïcon, that people refer to the fable of Tithonus King Solomon's ingravescet Locusta; Even the Grasshopper shall become heavy with years, when the man draws nigh to his long home. V. Eccles. c. 12. v. 7.

Homer with great respect, once by the name of Memnon, once as the Herculean Power, and once by both of those titles; upon the whole the poet observes a studied silence concerning his life and actions. There are some spurious verses about Hercules in various parts of Homer.

VI. It is to be remembered that the usurped patriarchate of Ham descended by primogeniture to Cush, but that even in his lifetime the birthright was usurped by one, who, if acknowledged to be his Son at all, was by far the youngest. We have pointed out the principal means by which so violent a departure from the principles of those days was effected. But it can hardly be supposed that it could be effected by the unanimous consent of the House of Cush, or without giving rise to some discontents and divisions on account of the claims of the elder branches. When, therefore, the nations assembled under the banners of Jupiter Aga-Memnon, or Bacchus Enyalios, we must not be surprised to find some of the Divine Family acting as auxiliaries, though not indeed as subjects, to the King of Men: and embracing one of the hæresies or female impostures by which the apostate Church of Ham was then divided. This division would be the rather promoted by the uncertain and vacillating conduct of their King and Common Father Cush, of which we may discover traces in the dissensions between Æetes and Perses, [which Valerius Flaccus gives in his fifth and sixth books,] and which Ovid mentions *nominatim*,

Nec loquor ut quondam naturæ jure novato
Ambiguus fuerit, modo vir modo fœmina, Scuthos ⁷².

And, as we expected, so do we find upon authority of the most remote antiquity, that the Æthiopes or Cushim were a family bifariouly divided.

⁷² *Ov. Met. iv.* 280. For the metre's sake, read Cuthos.

Ἄιθιοπέες, οἱ διχθὰ δεδαιαται ἔσχατοι ἀνδρῶν,
 Οἱ μὲν δυσορέων Ἰππεριονος οἱ δ' ἀνιοντος.

This if understood, in its most obvious sense, of a geographical division, has unsurmountable difficulties, for the Æthiopians were split into much more than two territorial divisions, being, as Æschylus saith, παντοσφοροι Ἄιθιοπέες. It must be remembered that Scythian and other variations of the same etymology are unused by Homer, and that Aithiopes stands, as it does in the Greek of Josephus and of the translators called Seventy, for the whole of the Cushim, who were divided even to extremity, differing toto cœlo even as the East from the West. One of their most famous establishments, and that very one to which He has commonly been supposed to allude in this place, was situated to the South of Greece, and much more to the South than to the West of the Asiatic Continent, inso-much that the second of the above cited lines has no propriety. But the interpreters have fallen into the same error as biblical critics have done touching the division in the days of Peleg, which they have interpreted of the Scattering of Mankind instead of the Politic and Religious σχισμα or Division. There are undoubted traces of the Ionian or Bacchic heresy among peoples of that family. To say nothing of the German Suevi, who worshipped Isis after the rites of Egypt, there were also among the Nomad Scythians, or those whom the Greeks and Romans did properly so call, a race of Hellenizing Scythians addicted to husbandry, and called Geloni, who traced their origin to the Greeks, worshipped Hellenic Gods, and had the Bacchanalian orgies⁷³; although the Bacchic rites and the God himself were held in detestation by the Scythians⁷⁴. These Geloni are contrasted with their neighbours the Βεδινοι or Buddhians. But the most famous body of schismatic Æthiopes was above Egypt, at Meroë, and other places of the upper Nile. These were of the Bacchic or Isiac sect, and wor-

⁷³ Herod. L. iv. c. 108.

⁷⁴ Id. ib. c. 79.

shipped Jove, Bacchus, Hercules, Pan, and Isis⁷⁵. I attach no manner of credit to the stories that Meroe in Æthiopia and Babylon in Egypt were founded by Cambyses son of Cyrus. Cambyses was the name of that king's father as well as Son, and there was probably no time so old in the history of the Persidæ, that you might not find

The story of Cambus-Khan bold⁷⁶.

On the contrary, I think the religious tenets of the Nilotic Cushim may be inferred from the impotent rage displayed against them by the iconoclast Cambyses, a man who had the ill fortune to be alike at variance with the Old Magi and with the priests of Egypt, and whose memory has in consequence been cruelly mauled. This magnanimous King, after he had overturned the idolatry of Egypt, made two expeditions, the one purely religious, to the island and oracle of Cham, and the other against the Æthiopians; but these places were not within the limits of the Great Kingdom, *ἔρισμα δὲ Ἀσιῆ καὶ Λιβυῆ οὐδαμὲν ἔδεν ἔον ὀρθῶ λογῶ εἰ μὴ τοὺς Ἀιγυπτίων ἔρους*⁷⁷,

⁷⁵ V. Herod. 2. c. 29. Strab. L. 16. p. 1163.

⁷⁶ This King ruled over Tartary or Scythia; his conquests were great; and his adherence to his religious Sect most pertinacious. His capital was Sarra or Tyre, which latter name means the Tower; and it had a Tower which was the seat of empire, "the maister Tower," in which the magic talismans of his daughter were deposited. This daughter became a witch by means of them, could interpret the singing of birds, and was skilled like Æaone and Medea in all medicaments. His eldest son was Algarsif; the younger Khan-Ballus: which latter contended with the former [Nimrod with Agamemnon] for the possession of Canace; and what is curious, though only these two are mentioned, yet we find that this Young Khan of Scythia did "fight in lists with the Brethren Two, For Canace." There was rival King against King; but there were Two Atræids concerned. Algarsif would never have succeeded in winning his Wife [Theodora] without the help of the Brazen or Douratean Horse. All this, though "half-told," cannot be misapprehended. Æolus the father of Canace had Six Sons, of whom Macareus, who aspired to the possession of Canace, was the Youngest. Nimrod was the Youngest of the six Cushim. The name Camballo in Chaucer I suppose is fetched from that of Cham-Balu, the real or imaginary capital of the Khan of Cathay. V. Purch. Pilg. v. p. 411, 2.

⁷⁷ Herod. L. 2. c. 17.

and his attempts were visited with signal discomfiture. The Oasis of Ammon, called also *Μακάρων Νησος*, was founded by the Black Doves, or *Ἄτρε-Ιωνες*, as the Atreid brothers were termed, and is said to have been a joint work of the Egyptians and the Meroetic Cushim. It is said that the two Doves went, the one to Oasis, and the other to Dodona, where she founded the oracle of Jupiter Pelasgicus.

The fact is, that there was in the Cuthic or Æthiopic nation a tribe who were called, on account of their Schism or Taking of Opposite Sides, Pelagians or Pelasgians, from the Antique word Peleg, Division⁷⁸; one portion of them adhering to the fortunes of their house, the other apostatising to the ranks of the nations. Accordingly we find the other gentile names given by Homer to his warriors preserved distinct, but the Pelasgi on both sides:

Νυν δ' αὖ τους ὄσσοι το Πελάσγιον Ἄργος ἔναιον
 Ὅι τ' Ἄλον, ὄιτ' Ἄλοπην, ὄι τε Τρηχίην ἐνεμοντο,
 Ὅι τ' εἶχον Φθίην, ἠδ' Ἑλλάδα καλλιγυναίκα
 Των αὖ πεντηκόντα νέων ἦν ἀρχος Ἀχιλλεύς.

and e contra,

Ἴπποθους δ' ἀγε φυλα Πελασγῶν ἐγχεσιμῶρων
 Των ὄι Λαρίσσαν ἐριζῶλακα ναιεταατκόν,
 Των ἦρχ' Ἴπποθους τε Πυλαίος τ' ὄζος Ἄρηος
 Ὅτιε δυω Ληθοίε Πελασγοῦ Τευταμίδαο.

And from their civil dissensions, as I conceive, the Pelasgi were called *ἐγχεσι-μῶροι*⁷⁹, Infatuated in War. Quis furor O cives? The interpolator of the Catalogue, ignorant of its force, has given this epithet to the Lyrnessians. It may be conjectured that Lethus the Teutamid [probably Raamah or, if dead, the Representative of his line] did not join the rebels; because the others, those on Priam's side, came from Larissa,

⁷⁸ And Meroë means the same, though falsely derived from a pretended sister of Cambyzes.

⁷⁹ Il. ubi cit. Od. L. 3. v. 188.

a city of Ashur, which from its vast magnitude, as given by Xenophon, must have been the head-quarters of the family to which it belonged. In that sense it is true, as the Latins will have it, that Achilles was a Larissæan; however he did not come from Larissa, but from Pthia, Hellas, or the Schismatic Argos. It is with good reason supposed that this immense Larissa was the Resen whose magnitude is so specially noticed by Moses; and there is a circumstance strongly confirmatory of that fact as well as of my scheme; Tyrrhene or Hetrurian was a name in ancient times used as an absolute synonyme of the name Pelasgic, but the Tyrrhenes, as an excellent historian records⁸⁰, used to call themselves Rasenes, from one Rasen their founder; that is to say, they derived their origin from Resen Larissa. Lethus or Peleg, the Schismatic, was a son of Teutames: but Teutames was that head of the Assyrian empire in whose reign Iliou was beleaguered, and whose forces Memnon commanded: in short Teutames was the title by which Cush was known among them. Apollodorus has a confused story about Perseus killing Acrisius at the court of Teutames King of Larissa⁸¹: but Acrisius is the same person, and was not killed by Nimrod, but by the Larissæan Pyrrhus. Mythology had then fallen into a chaos.

I had best here state my reasons for believing that the Raamidæ were the Pelagian Æthiopians. Firstly, in those sacred poems, or rather disgusting rhodomontades, of the Brahmens, which one and all describe the struggles for power between the Giants, Dityas, Assours or Assyrians, votaries of Maha Deva or Ithyphallus, who are also the Barbaras, Germanas, etc. of Buddha, on the one hand, and the Gods or Devatas votaries of Vishnu and the Iōna on the other, the name Raama is several times given to the Divine Hero by whom the war was conducted and the King of the Giants killed. This story is, if I remember right, given three times, in the

⁸⁰ Dion. Hal. L. 1. c. 30.

⁸¹ L. 2. c. 4. s. 4.

history of Parasu Rama, Chandra Rama, and Bala Rama. It is true that the Sum of affairs being in their hands should refer them to Agamemnon, but their Histories are too much confounded by the impudence and extravagance of the learned caste to afford a foundation for such reasoning. Raamah was the FOURTH son, and I have done well in referring the Memnonian Jove Generalissimo of the Sabians, to the house of Seba the Eldest. But yet I doubt not that so many Puranas are correct in placing the Rāamidæ in the ranks of the Vishnavas. Secondly, the house of Raamah was, for its greatness and for other motives heretofore explained, divided into two half tribes, named after two of his sons Sheba and Dedan; And we may observe that the schismatic or hellenizing Cushim were divided, for the most part, into two great bodies, those who settled in Greece under the name of Pelasgi, and who were also called the Geraics⁸² or Ancients, which latter name of Geraicia yet cleaves to the country, and those who passing south of Egypt occupied those countries which afterwards got exclusively the name of Æthiopia, as the nomad plains of Asia did that of Scythia. These Æthiopians were *ἑσχατοὶ ἀνδρῶν* running into the utmost extreme of what may be termed the Feminine Sect, and committing the sovereign power to a Woman, *regnare foemina Candacen, quod nomen multis jam annis ad reginas transiit*⁸³, in which the naturalist has full confirmation of Scripture, for we there read that they had a Queen in Solomon's time, and also in the time of the apostle Philip. This title Cand Ace denotes, as I believe, The She Hawk of the Wheel, that is the anima mundi or Divine Spirit of the World's Rotation. We read in Pindar of the Venereal Bird Iynx bound to the Wheel, and of the pretended punishment of Ixion⁸⁴.

⁸² The Æthiopes, *μακροβίη*: the Pelasgi, *γεραιῖκοι*. Observe the Similitude.

⁸³ Plin. L. vi. c. 18.

⁸⁴ *Τετρακηνάμιον ἑπραξεί δεσμῶν Ἐὸν ὀλιθρον Ὀγ*. Pyth. 2. v. 74. The four spokes represent St. Andrew's cross, adapted to the four limbs extended, and furnish perhaps the oldest profane allusion to the Crucifixion. This same cross of St. Andrew was the Thau which Ezechiel commands them to mark upon the forchcads of the faithful, as appears from old Israelitish coins

But this Rotation was really no punishment, being, as Pindar saith, voluntary and prepared by himself for himself; or if it was, it was appointed in derision of his false pretensions, whereby he gave himself out as the Crucified Spirit of the World. Cand or Cant is the iron hoop of a wheel, or the front wheel of a four-wheeled carriage⁸⁵,

Vertentem sese frustra sectabere Canthum
Cum rota posterior curras et in axe secundo.

Orion was called Cand-Aor, The Wheeling Fire or Sword, and the Sacred Ass of the Scythians, Canth-On. In this Gynæcocracy of the Cand-Akee or Iynx we recognize the last degree of Iönism, and her subjects are in doctrine the very Antipodes of those Salian Goths whose terra in mulieres non transit; yet were they brothers of the same great stock, *ὁ δὲ διχθα δεδαιαται*. The Gynæcocracy was taken from that of Helena or Semiramis at Babylon. Great was the hankering of mankind after Universal Theocracy, and the existence of a Priest King was a dream fondly cherished long after the introduction of Christianity and Mahometism; it was cherished in the Spirit of both the Pagan Sects, as suited the

whereon that letter is engraved. The same idea was familiar to Lucian, who calls Tau the letter of crucifixion, and seems to derive from it the word *σαυρος*. Luc. Jud. Voc. ad finem, et vide Chishull, Ant. As. p. 21. Certainly the veneration of the Cross is very ancient. Iynx the bird of Mantic inspiration, *μαινας ὄρνις*, bound to the four-legged wheel,

Τετρακναμόν' Ὀλυμποδιν
'Εν ἄλυτῳ ζευχθίσα κυκλω,

gives the notion of Divine Love Crucified. The Wheel denotes the World, of which she is the Spirit, and the Cross, the sacrifice made for that world. Iynx is used for Love, Desire, Appetition, and thence the Latin verb *iungo* or *yungo*, I unite, and our name for the age of sensual love, Young; *πακίλων ἰγγα*. Having explained thus much, I may add from Columella, L. x. v. 349,

HINC Amythaonius, docuit quem plurima Cheiron,
Nocturnas CRUCIBUS volucres suspendit, et altis
Culminibus vetuit feralia carmina flere.

⁸⁵ An horse is sometimes called Cantherius, by which I conjecture that the Wheelers, out of four horses in harness, are properly meant.

prejudices of different nations. Some sought their Theocrat in the Bloody Paradise of the Old Man of the Mountain, while others sighed after the peaceful reign of the Presbyter Johan or Iönah. This power was supposed, by the Portuguese who were most zealous in their search of him, to reside in this very land whereof we are speaking, Nilotic Cush, and the King of the Abassins or Habessines, who now inhabit those parts, was made [I doubt not, very much to his surprise] to act the part of the Presbyter. His fabled residence was in Amara ⁸⁶, a Mesomphalous Mount said to be in the very centre of Æthiopia, rising out of a vast plain, and having at its top temples of the Sun and Moon ;

Mount Amara, by some supposed
True paradise under the Æthiop line,
By Nilus' head, inclosed with shining rock,
A whole day's journey high.

He was said to have waged a war with the Tartars in Asia ⁸⁷, by which can only be understood the Wars of the Iönists against the Primitive Scythians. But what strikes me most forcibly is the story put about by the Portuguese, that Presbyter John's dominions were governed by a Queen named HELENA ⁸⁸. This fatal name speaks volumes, The Whore of Ilium, the Nurse of Romulus, the Goddess Concubine of Simon the Magian, and the mother ⁸⁹ of that baleful catechumen Constantine the Great. It shews that the great corruption of the primitive church was represented in the institutes of the Cushim at Meroe. It was at the time of the Dispersion, or Migration from Asia, that the two bodies of Schismatic Cushim established themselves in Africa and Greece, and founded the two Oracles of Jove. Now we know from Scrip-

⁸⁶ Purchas Pilg. v. p. 744.

⁸⁷ Ib. p. 736.

⁸⁸ Ib. p. 742.

⁸⁹ Thomas Sprott declares that this Empress was daughter of King Cole. Chron. P. 2. p. 89.

ture that the national designation of that woman whom our Saviour terms the Queen of the South, the "black but comely" heroine of the Song of Songs, was Queen of ΣΗΒΑ. We also know from the best profane authority that the Pelasgic institutions of Greece were germane to the Meroetic of Africa, and typified under the form of two Sister Doves. The Pelasgic centre of religion was the oracle of the Pelasgic Jove, who was called Jupiter of Dedan or of Dodon,

Ζευ Ἄνα Δωδωναίε Πελασγίκε.

This name has been fetched from a Son, or from certain twin Sons, of Japhet called Dodanim, which is but a corollary to that impotent theory which would deduce the Greek nation from the Iāpetid Javan, because one tribe of them were called Iaonians or Ionians. The sons of Japhet had little or nothing to do with ancient religion. Dedan and Dodon are the same word expressed with different vowels, which latter were not of the essence of language. The Javanitish critics are themselves forced to turn the broad sound of *Α*⁹⁰ into the contracted sound of *ο*⁹¹. The broad sound is often used by rustic peoples, being easier and more natural, as by the Dorians and Scots. Probably Bala Roma in the Asiatic Researches⁹² is a misprint, but I believe that Roma is radically the same word as Rama, the Romans being Pelasgi, and here we have the vowel *ε* con-

⁹⁰ In like manner the Persians always denominated the Free Scythians, Sakæ, that is Sokemen, and the Saturnals or Feast of Socage at Babylon were the Sakæa; instead of Σωμαι and Σωκασια. But this was a rustic, or an obsolete, vocalization of the word, which was otherwise expressed by Homer and his imitators the rhapsodists; *Ληται δ' ἀντιση, σωκος ἱρ-ισηιος, Ἐρμης.* II. L. 20. v. 72. Some people seem to regard as different things the liberam sacam et socam, as though the first were a jurisdiction over others, and the second an immunity from the power of another, but I firmly believe they are in their origin various ways of pronouncing the same word.

⁹¹ Add, that it appears from a fragment of Æthiopic history, that Dodan was a name in Cush's family, and that the Dodanim came into power after his death. "When Cush was dead Regma his son succeeded him in the Kingdom, and after him Dodan." F. Luys ap. Purch. Pilgr. v. 729.

⁹² Vol. v. p. 270, 8vo. edit.

current with Δ and σ , for Remus is always in Greek Ρωμος, and the name Romulus on the contrary was sometimes expressed Remulus. Livy gives me farther confirmation by deriving Ramnenses a Romulo. Finding two kindred establishments, one bearing the name of Sheba and the other of Dedan, I cannot but conclude that they belonged to the house of Raamah. "The merchants of Sheba and Raamah⁹³ they were thy merchants."

Typhon or Typhæus, the antagonist of Osiris, is a name belonging both to the Titanian struggle, and to the wars of the Giants. The party of the Giants was the Typhonian, and on that account the chief of the Hellenizing Cushim was called the schismatic Typhon,

*ὄν ποτ' Ὀινωνης φυγας
Μυρμων τον εξαπειρον ανδρωσας στρατον
Πελασγικον Τυφωνα γενναται πατης⁹⁴.*

The Cushite phylarchs were as we learn from Scripture really Six, and nominally Seven, which explains the *εξαπειρον στρατον*, and the other fable in Lycophron that Achilles was one of Seven Sons. The Pelasgi were a portion of the Sevenfold Host.

This old word Peleg is also to be found elsewhere. It must be remembered that the divisions among the Scythians and their subjects were not the beginning of schism among men. A schism took place, when there were but eight men upon the earth and Ham apostatized from the principles of his brethren, and therefore He also was celebrated as Pelasgus, the father of Lycaon. By the Sea one country is divided from another, and it is not doubtful, whether we regard the oldest narratives of history⁹⁵ or the arguments furnished by modern research, that the waters of the flood made a signal division of those

⁹³ Ezech. c. 27. v. 22.

⁹⁴ Lyc. v. 178.

⁹⁵ V. Plat. Tim. et Crit. Eratosth. ap. Strab. L. 1. p. 83. Oxon.

countries in which the Ægyptians, Greeks, and inhabitants of Syria, were all most interested. The region of which the Greek islands and peninsulas were the high lands was then submerged, and likewise a great kingdom called Atlantis by Solon and the Ægyptians, which occupied much of the now Mediterranean Sea, and extended farther into that now called Atlantic; and at the same time the waters of the low lands lying north and west of the Euxine were drained through the channels of Bosphorus and Hellespontus, and that of the Herculean pillars quâ medius liquor

Secernit Europen ab Afro.

From this Secretion, or Dividing, of countries, the Sea was called Pelag, the Divider or the Division.

It may be supposed that the Schismatic Typhon and his followers the Διφοι Πελασγοι were not the most cordial and submissive allies: that they hankered after their family, and were loth to abrogate its supremacy, although they refused to acknowledge Memnon; and that they regarded with the haughty scorn of a divine race the ignoble subjects of the ἀναξ ἀνδρῶν. And we find accordingly, that the Myrmidons, although bound by the vow of conjuration, were not without much ado prevailed upon to make it good; and afterwards we learn that a violent quarrel broke out between the King of Men and the King of the Gods his allies; which ended in the complete secession of the Pelagim. The result fully evinced that their chief had by no means exaggerated their importance, or underrated the prowess of the Gentiles. These latter were only preserved by the return of the Pelasgi into the field, to which they were recalled by well-known circumstances.

TROICA.

I. THE events of this War are familiar to all in their dress of allegory and fable, but it is expedient that I should give a sketch of their reality. When the Whore of Babylon, called Helena by Homer and his followers, Eos or Aurora by later Greeks, and Semiramis by the Syro-Chaldee writers, obtained power and celebrity by her prophecies, and had established among the great majority of mankind her character of Goddess Mother, the incarnate Rib of the Man-God, it became evident that great Power must reside with those who had her. And that will appear the rather when we consider the nature of vaticination, whether delivered in direct prediction, or in the relation of an onar or dream, or of an *ὕπαρ* or Second Sight, or in any other way. It came not by the WILL of man, but Men spoke as they were moved; and this was not more true of the effata of God, than of the Dæmoniactal predictions and hariolations, for it appears from all that we read of any Sibylla or Pythonissa that such persons were agitated with a most strange and irrational phrenzy, and driven on by the over-mastering power within them. They were for the time mad, or like mad, and because the author of their extacy was a *Δαιμῶν* supposed to dwell in the Moon, were called Lunatic or Mantic. This violent possession was expressed by the verb *Σεβυλλιαεῖν*¹ to Sibyllize, which was metaphorically applied to any violent excitement of the mind. Like Daniel they

¹ I think these words are the Eastern Pelasgic forms of what the Western write Sibila a She-Hisser, or Sibilo I Hiss, that is, I utter the voice of the Serpent. That is exactly Pythonissa.

“heard, but understood not.” But we have in the *Timæus* of Plato a valuable account of the way in which this matter was managed. There were two persons concerned in prophecy, the Mantis, who was wholly phrenetic and ignorant of the meaning of the words which he, or she, involuntarily delivered, and the Prophet², whose business it was to note down the incoherent words of the Spirit of Python and interpret their signification, which office Homer names Hypophet and not Prophet. This could only be done by the means which our divines employ in the explanation of incomplete prophecy, namely, by observing the analogy or harmony of symbols, and so translating the cypher or hieroglyphic. We cannot but perceive what immense power the Prophet or those who employ him must enjoy: he had abundant opportunities to forge, to suppress, or to interpolate: and supposing, what is probable, that the *Δεισι-Δαιμονια* of the age in question forbade such daring malversation, he could scarcely want either the ingenuity, or the authority among a superstitious people, necessary for giving such interpretations as were desired. His task was to give order and meaning to those scattered leaves of prophecy which the Sibyl strewed around her, and surely he might grind his Laputan machine to almost any tune. Nimrod was the Son of the Harlot Witch, his Divine Birth was proclaimed, and the arrogant pretensions of the house of Cush became doubly formidable under such a head. It was therefore an object of the last consequence to all the Nations, feudatories of the empire which Nimrod had established, to prevent Her being in the custody of any Priest or Prophet of the pure Scythian nation. It was necessary to deposit her in the hands of some eminent Priestly Cushite belonging to the Nations, under their solemn guarantee. The eldest son of

² At the oracle of Apollo Didymæus at Miletus this office was annual, and conferred by Lot. See the Milesian Inscriptions. Chishull, p. 92, 93. The Harlot Phryne, who was the model of the famous Venus Anadyomene, was the *Hypophetis* of that Goddess, and publicly represented her emerging from the sea at the feast of Eleusinian Neptune.

Seba, who was the eldest son of Cush, was revered by the nations on account of his primogeniture, and the spirit of Ham or Aga Memnon was thought to dwell in him: he is, as I strongly suspect, the same personage who is called the Collatin Tarquin: and his younger brother, who seems to have had a sort of priestly character, was selected as the depository of Helen, and the possession of her was ensured by a solemn oath of all the Kings of the Earth, including the personage called in Greek Achilles, Liguron, or Pyrissous, who governed the seceding portion of the family of Raamah. This league or confederacy, which seems to have been a great policy, was brought to bear by the efforts and exertions of a person whose character has been handed down to us in glowing colours by his grandson, Ulysses, otherwise called Junius Brutus, or Brutus the Iouinian. This title I do not suppose to be different from Ionian. Homer doth not use the latter word at all, but he calls Hermes Ἐριωνύς, and the authors of an interpolation of the Iliad and of the Hymn to Mercury, Ἐριωνίος. We read in Antoninus Liberalis of the two Eriouinians; and the old author of Phoronis says that Mercury was so called by reason of his astuteness and furtive arts³, an explanation which at least corresponds with the actions of Brutus. The great objects of this Man's policy were the possession of the Whore by his friends the Atridæ, and the ruin of Nimrod; and it appears to me that one of the first uses made by the hypophet of his power was to draw from her lips an abominable accusation against her own Son, by which falsehood and enormity⁴ he was perhaps determined to Go Out into Ashur.

³ Cit. Etym. M. Ἐριωνίος; et v. Hym. Merc. v. 28. This is morally true of the Infernal Messenger, the Prince of lies and guile, but not Etymologically true; for I doubt not the correctness of the derivation preserved by Apollonius the Sophist in his Homeric Lexicon, from ἔριος; and ἔρα the earth.

⁴ The legends of Tarquin, Bellerophon, and Hippolytus, are not the only ones. Fulgentius Placidius has preserved that of Perdiccas or Perdix, son of Polycaste, the First Huntsman, who fell in love with his own mother. He invented the Saw. Being weary of bloodshed and solitary wanderings, and remembering the fate of his contheroletæ [companions in the chase]

The means by which Ulysses was enabled to exercise this great influence were somewhat disingenuous. He assumed an air of the merest insignificance, and an almost idiotic weakness of mind⁵, by which he became a sort of privileged person, was little suspected, and moreover enjoyed this advantage [for the reasons we have just explained] that whenever he deigned to utter any sense it would be thought almost oracular. From this irrational tone of mind he was called the Brute, but it seems he did not escape the penetration of a most highly

Actæon, Adonis, Hippolytus, he gave up hunting and took to agriculture. He then worshipped his mother as Mother Earth. Mythol. L. 3. c. 2. His father Dædalus, jealous of his mechanical inventions, hurled him headlong from the Acropolis of Minerva at Athens.

Ριφι ποδος, τεταγως απο Βηλυ Δισπικισιο.

This is the fable of Vulcan hurled from Heaven, a fable identified, as I have before observed, with the expulsion of the First Huntsman from Bel. By the fall of Vulcan he became lame, Cyllo-Pod-Ion: and this leads me to the explanation of the name Perdix: the wounded foot of the deity was a voluntary lameness, whereby to triumph over his Adversary and save his Children: but the ancient naturalists thought that the bird Perdix had the art of simulating lameness so as to induce in the hunter a hope of catching her, while her young were making their escape, and then away flew the wise old bird. V. Eras. Ad. in *ἰκπερδικισοι*. There was an adage upon lameness, of doubtful sense, *Περδικος σκιλος*, said to be taken from a lame vintner: this was Vulcan the lame Homeric butler of the gods. Prov. Vatic. Cent. 3. p. 38 and 66. *Ἐγχει πιν μοι κκι το Περδικος σκιλος*, said a drunkard in an old comedy, meaning, Vulcan himself is my cupbearer. Pamphilus ap. Athen. L. 1. s. 6. p. 16. Argent. To return to Perdix, considered as Nimrod the Hunter caught in his Mother's toils, we have his story in another shape. Antheus, a young giant of royal blood, was hostage at the court of King Phobius, whose daughter Cleobæa became enamoured of him, but he from pious motives repelled her advances; for which she resolved to punish him, and therefore threw the bird perdix into a deep well, and sent him down to fetch it up; when down, she threw a stone upon his head and killed him. She was otherwise called Philaichmee or the Warriress. V. Parthen. Erot. xiv. Alex. Ætol. cit. ib.

⁵ It seems he had feigned this so long that he could scarcely divest himself of it, and until warmed by discourse was wont to stand motionless and downcast, *ἀεθρει φωτις φειρικως*. The Game of Chess is one of the inventions of this age, and is I have no doubt profoundly significant of the affairs and opinions of the time. Among the High-Caste combatants there are two, attached to the King and Queen respectively, whom we consider as High-Priests, but the French as fools or maniacs.

gifted priest and desperate intriguer of those days, Palamedes. The Greeks have strangely perplexed this story, making the prime author, the very life and soul, of this War an unwilling party to it, and feigning that folly to avoid it which he really had feigned in order to prosecute its great objects; but this reluctance, and those of Philoctetes and Amphiaraus, are borrowed from the real unwillingness with which Achilles and the Myrmidons took up arms against their kinsmen. The character of Priest was not then, as now, wholly separated from those of King and General, but certain great men did by preference affect the study of Magic, Philosophy, Poetry, and such acquirements as gave them an high share of ecclesiastic power; and they may be in some measure distinguished by their dwellings, as well as their learning and talents. Such were Palamedes, Ulysses, Menelaus, Paris, Antenor, Polydamas, Helenus. Menelaus the possessor of the Sibyl dwelt in a sort of Temple, called by Euripides the Chalcopylum, in a passage where the chorus of Trojan women say of her, "may she never return to the town of Pitana and the Chalcopylum of the Goddess;" and Dares the Phrygian confirms this in speaking of the rape of Helen⁶, Helenam de Fano eripiunt. But when he recovered the possession of her, at the end of the War, Telemachus compares his dwelling to the Hall of Olympian Jove; and in fact he then lived with her in the Palace and Temple of Babel,

Φραζες Νεστοριδη τω ἐμω κεχαρισμενε θυμω
 Καλκω τε σεροπην καδδωματα ἰχθηεντα,
 Χρυσω τ', ἠλεκτριω τε, και ἀργυρω, ἠδ' ἐλεφαντος
 Ζηνος που τοιγηδε γ' Ὀλυμπιου ἐνδοθεν αυλη?

The Woman was as we have often said the mystic bride of the Man-God whose representative the Chief Priest was, and who was said to have actually lain with her and begotten Nimrod;

⁶ C. x.

⁷ Od. iv. v. 71. Jovis Elæi CÆLUM imitata domus. Prop. L. 3. El. 2. v. 18.

which superstition we have seen was kept up long afterwards by the Priests of Bel; and the personage to whom she was entrusted was not only her mystical but literal husband, *ἰερεὺς ΚΤΙΑΟΣ Ἀφροδιτης*. Her extraordinary beauty, as well as her power, therefore rendered her an object of general competition. It seems to me that in this matter Palamedes was of a different way of thinking, and desired that she should be the mystic wife of her guardian, but without carnal intercourse. His object was to prevent the recurrence of false Avatars, and the means he desired to employ no other than the vile and unnatural invention which disgraces the East. This invention is ascribed to Semiramis, who was the same with Helen, the Whore of Babylon; and a Greek writer, supposed to be Phlegon of Tralles⁸, speaks of one Lyttusa whose name is equal to *σιευλλιῶσα*, phrenetical or fanatic, "who was educated like a male and had the royal power. She was the first who wore a tiara and breeches, and invented Eunuchs, *καὶ δια βίβλων τὰς ὑποκρισεις*

⁸ Bibl. Alten Liter. T. 3. p. 18. In the place of this odious mutilation the law given to Abraham substituted another of a more innocent kind, in which the excision of an unclean part was made to symbolize the extirpation of Evil from the Heart of a man. Ep. Rom. c. 2. v. 29. And I observe, not without some surprise, that Æschylus has made Apollo deliver from his adytum at Delphi a like explanation of the unnatural sacrifice of the Hemiarrhenes, saying *ΚΑΚΟΤ ΤΕ ΧΛΟΥΝΙΣ*, the Excision of Evil. Eumen. v. 187. There is not in Greek, that I have seen, a more curious etymology than that of *χλωνης*, Semivir, and *χλωνις*, castratio. *Χλωη* is the Grass, and it is also the Attic name of the Goddess to whom the farinaceous grasses upon which we feed were sacred, Ceres. Paus. L. 1. c. 22. Chlo-eunes is sleeping on the Grass, or on the Bare Ground, and is precisely equivalent to Chamai-eunes. But the Chamai-Eunai were in Homer's time the priests and hypophets of Jupiter Peleg at Dodona. Why then are persons deprived of gender said to sleep on the ground? What remote affinity is there between those ideas? There is none: but the expression comes from the fact, that the prophets of the Ionizing Cushim WERE semiviri: and so by another way I trace this matter back to the Palamedean age. These people slept on the bare earth to receive from thence the geomantic afflatus; and were aniptopodes in honour of the Vulnerable Heel of the Man God, which as they explained it had never been baptized by his Goddess mother in the Stygian Waters. THEIR Pelasgian Anti Christ was foredoomed to die, but the Unwashed foot was the only part exposed to the wounds of Apollo's arrow or *πτηνος ἀργηνης Ὀφης*. V. Stat. I. Achill. v. 269. Æsch. Eumen.

ποιεῖσθαι," by which last I understand the method of divination which was practised till but lately, and called the Virgilian lots. Ptolemy, son of Hephæstion, mentions that Helen invented another species of divining called the Lot with the Fingers *των δια δακτυλων κληρον*⁹. Upon the whole there is no doubt that Emasculation dates from that age. However, the policy of the pretended fool Ulysses prevailed against the damnable refinements of the wise Palamedes. The subversion of the Nimrodian empire by this Mercurial character disguising, as they say at games, his play, is recorded in other stories besides that of Roman Brute. Vishnu, whom the Indian fabulists represent in so many poems as destroying the giant king by force, is exhibited in one as a Dwarf winning the kingdom of the world from the Giant Maha Bali by fraud: and Ulysses¹⁰ is said to have been formerly called Nanus or the Dwarf. The same Vishnu is recorded, in one of his incarnations, to have made his first appearance as the Son of Cuntha or the Ideot¹¹. Ulysses was certainly regarded by his illustrious descendant Homer as the promised Messiah, and I suspect that it was from the subtle and artful character of this statesman that Mercury was said to be a thief. Ulysses was an Iounian or Hermetic power, the Twice-born Thief,

⁹ L. 4.

¹⁰ V. Maur. Hist. Ind. Tz. in Lyc. v. 1244, who says that some interpret Nanus the Wanderer, from the Etruscan, but adds, that he had ascertained that he bore that name before he obtained that of Hodyseus; which demonstrates that my understanding of it is right. Ulysses Nanus is the same as Baius or the Little Man, pilot of Ulysses his ship, after whom was named the sedes Ithacesis Baii. In a remote age there was one Nanus king of Marseilles, whom also I consider as being Ulysses: in provincial Gaul there was also Hercules Ogmius, a deity without strength, but enchaining all hearers with the eloquence of his tongue. This again was king Nanus in his divine character.

¹¹ As. Res. vol. x. p. 139. This mother of Vishnu seems to agree with the Roman goddess Fatua, [Macr. Sat. p. 267. L. 1.] the consort of Fatuus or Faunus: but Faunus is notoriously Pan, and Pan as we shall hereafter shew is not essentially distinguishable from Ulysses, whose title of Brutus is verified in the hircine form of Pan, while its meaning is preserved in Pan's name Fatuus.

φωρ διζωος, Ἰλιόγαίης¹². His identity with Junius Brutus, the expeller of Tar-Quin, and confederate of Lucretia, is farther evinced by a minute but striking circumstance. Brutus was distinguished in his effigies upon old coins by the Pileus or Cap of Liberty, a conical cap without a brim, like a candle-extinguisher; Ulysses was not; but Nicomachus Aristodemi filius Ulyssi pileum addidit¹³. Why did he so, unless because he found that Ulysses was the Brute or Fool? It is a mistake to think that certain clever men, called Fools, were placed about Kings for their amusement; they were placed as checks upon the Monarch, having an useful privilege of speech, and the Fool's Cap is the Cap of Emancipation. It is the mitre of our chess bishops who, as I have observed in a note, are Fools; and is the distinguishing badge of the Socus Er-Junius or Terrene Dove of Socage.

II. Nim-Rod had gone forth towards the Tigris with the greater part of those fierce and warlike men who were the terror of the gentiles, and was busily engaged in great but pacific works. Cush remained stricken in years at Ilion, and supported or controuled in the government by his proud offspring; but their preponderance was greatly diminished, in as much as the active power, to which all eyes were turned, resided at a distance with the lesser Atreid. A deceitful calm prevailed. Cush was assisted in the labours of war by a Prince called Hector, and in the hierarchy or stewardship of the Tower of Babel by one Paris, called by his enemies Alexander. This person went on a visit to the son of Seba [who received him hospitably] and prevailed upon the Mighty Sorceress who was equally lewd and ambitious to desert her husband and come with him to great Babylon. There is a strange story that Aithra, or Heavenly Light, the mother of Theseus, was the instigatress and companion of her flight,

¹² Simm. vel. Dosiad. Ara. The Priestly or Brahmen caste were called The Twice-born Tribe. As. Res. vol. v. p. 55.

¹³ Plin. N. H. L. 35. c. 36.

and Quintus of Smyrna says that at the taking of Troy this same Aithra was found there by the Greeks¹⁴. But Theseus is one of the Attic names of Nim-Rod or Ninus, and Æthra his mother is the identical same person as Helena. By this abduction the Priest of the Pergamus did but carry into effect the main object of his family's ambition at that time, and he was pertinaciously supported by them to the end of his life. But there is good reason to think that the blow was prematurely struck, and that even those who supported him did heartily curse his rashness and precipitation, by which he brought the whole powers of the league upon the Old King and the City before Nimrod's preparations were in such a state of advancement as enabled him to give effectual succour. Certainly no man did ever so unite in his person the hatred of all parties, notwithstanding his beauty, valour, and accomplishments; nor ever did a single action produce such an amount of discord, misery, and ruin. He returned, as the Poet saith, bringing not a bride, but a Fury for his bed-fellow,

*Ἴλιω διπειρα Παρις εἰ γαμον, ἀλλὰ τιν' Ἄταν,
Ἠγαγεν, ἔυναια, εἰς θαλαμους Ἐλενα.*

War was now virtually declared by the House of Cush: they had not only violated the laws of hospitality and of marriage, but they had trampled under foot that solemn sanction which all the tribes of men had bound themselves to maintain. But the same who were ready enough to swear, were very slow to turn out, and it seems to have needed all the eloquence and restless activity of Ulysses to gather together the armament of his friend the King of Men. It is recorded by Tzetzes and the author of the Uffenbach fragment¹⁵ that the collecting together of the Danaans or Panachaians took ten years, which is a period equal to that of the active War. But the great service which Ulysses performed, and by means of which the

¹⁴ V. Tz. in Lyc. v. 132. Qu. Sm. L. 13. v. 497.

¹⁵ Tz. Ant. Hom. 163, not. *ibid.*

contest was decided, lay in conquering the great repugnance of the rebel sons of Raamah to make good their rash engagement. It would seem that their chief had become a husband and a father and was much disaffected to the enterprise in which he had engaged himself, and used every subterfuge to evade it. But the influence of Ulysses prevailed over his reluctance, and he consented to hoist his colours, which seem to have been joined by great numbers of the house of Sheba, as well as of the Dedanim. The years of preparation were partly employed in negotiations and embassies, of which last two are mentioned by Homer; one conducted by Tydeus; and the other by Menelaus himself and Ulysses, which was frustrated I know not how by the influence of one Antimachus¹⁶ a creature of Paris. But from what we read of his great riches I suspect he was a Priest of the Tower, who found means to work upon the credulity of the people. Tydeus died before actual hostilities, but his son was one of the most immediate dependents and confidants of the Aga Memnon, in whose close neighbourhood he lived. Not only did the embassies fail, but Paris and Antimachus had even the wickedness to propose the assassination of the two legates, hoping that the death of the rival hypophet and husband Menelaus, and of Ulysses, who was the soul of the enterprise, would dissolve the league; but these infernal counsels were rejected. Paris however retained Helen, who dwelt with him and Old Cush in the Pergamus or Acropolis, which was the Temple-House of Priam, including the Chalcidicum or Temple, and the Basilica or Palace, which two were connected by the tunnel under the river. This explains an apparent inconsistency in what Pausanias records concerning the Theban legends; in one place he tells us that the Forum of the Acropolis or Cadmèa was the House of Cadmus, L. ix. c. 12, and in another, that the Temple of Ceres the Lawgiver was the House of Cadmus and his lineal successors, *ibid.* c. 16; the former of these agrees with the

¹⁶ *Il.* xi. v. 123.

Basilica, and the latter with the Chalcedicum, and both together constitute the Priami domus, septum altisono cardine templum. It was from the Pergamus that Homer describes Paris as descending when he left his lady to join the battle, and Quintus says in express terms that his house was there, *Σημα παρ' Ἀσσαρακιο*

*Νηρον τε ζαθεον Τριτωνιδος, ενθα υι αγχι
Δωματ' εσαν, και βωμος ακηρατος Ερκειιοιο* ¹⁷.

In this passage we have convincing argument of the Priestly character of Paris.

I believe we may find in the circumstances of this renewed conjuration of the Kings which Ulysses brought about, an early instance of those vows which were well known among the Northern heathens and the Chivalrous Christians, whereby they bound themselves not to shave their beards, or drink wine,

And ne'er to comb their raven hair
Or lave their visage in the stream

until they had liberated or avenged the object of their religion, loyalty, or love. These sort of vows were called *κομαν τω Θεω*. The Poet repeatedly calls the confederate host the Hairy-Headed Achaians, *καρηκομαντας Ἀχαιους*, by which he does not mean that their antagonists were naturally bald, but that particular causes had clothed themselves with a profusion of flowing locks, and we may collect from the scholiast that they were so called in opposition to the warriors of Theseus or Nimrod, who used to cut their hair ¹⁸. Among the warlike Iunians or Ioniyas who led the forces of Bacchus Osiris or Parasu Rama, there was one General preeminent for his skill whom Polyænus ¹⁹ calls Pan, and the Indians Hanuman; and this wise man was concealed by the disguise of a Brute, being

¹⁷ Qu. Sm. L. vi. v. 144.

¹⁸ Didym. Schol. Il. L. 2. v. 11. Plut. Thes. c. 5. Pol. Strat. L. 1. c. 4.

¹⁹ Polyæn. L. 1. c. 2. Dion. Sic. L. 1. c. 18.

made a semi-goat by the Grecians and an Ape by the Brahmens. This person was none other than the great Hodyseus, although Herodotus, and many others after him, would have him to be his wife's son; but any one that hath ever looked into mythology knows how common it is to multiply persons in this way, confounding the God with the Priest, the Master with the Servant, the Father with the Son. In consequence of the oath he had taken and administered for the recuperation of Helen his head was loaded with a meteor stream of votive hair, and on that account he was called *Κομητης*, the Comet, or literally the Hairy,

Ἵια Πηνελοπης κερααλκεια Πανα ΚΟΜΗΤΗΝ ²⁰.

The Powers assembled for the recapture of the Woman, and Devoted to her heresies, were represented as the forces of the Warrior Queen Semi-Ramis or Rhodo-Gune, because although she was then in the hands of the Cushim, she did after the capture of Ilion exercise a power little less than regal. Of this Amazon we have a tradition which plainly points to that whereof we are speaking: When she heard that her subjects at Babylon were revolting against her, she was dressing her hair, and she took the field with dishevelled locks as she then was, and remained in that condition during the war, nor did she set them in order until she had subjugated all the nations²¹; for which reason a golden statue was made of her, with half the hair platted and half hanging loose. It is probable that this wonderful woman, hearing of the vow respecting her, suffered her own hair to grow, until in the fulness of time she could dedicate it in the Temple; and this is the story of Hers-Ilia's constellated hair and the Corona of Ariadne; and from this

²⁰ Nonnus, L. 24. v. 195. The deformed Priest who cursed king Nanda, of Magadha, swore that he would never tie up his hair until he was revenged upon him. Wilf. Chron. Hind. 5. As. Res. p. 266. The hair of Sampson cannot be insignificant, but I am not able to expound its hidden meaning.

²¹ Polyæn. Strat. L. 8. c. 26, 27. Phleg. Tr. de Mul. Bibl. Alten Liter. T. 3. p. 19. Val. Max. Mem. ix. c. 3. s. 4.

source flowed the adulations of the astronomer Conon and the poet Callimachus to Berenice queen of Egypt.

In the enumeration of these confederated powers we are told, agreeably to the allegory under which Homer and his followers told the story, that they came in so many ships; which is not to be regarded as an idle way of speaking. I have fully deduced the nautic mystery from the religious tenets of the Danaäns coupled with the geographical position of Greece, and have shewn that the Noëtic ark of salvation is intended. But it was a custom received as well in the Orthodox Church as among the Hamite, or pagan, hæretics to carry an Ark before them in all important marches, whether of peaceful migration or warlike expedition. The Israelites brought the "ark of the covenant of the Lord of Hosts" into their camp²²: the people migrating from Armenia to Sennaar or Shinar, had borne before them the ark of the lord of hosts, Jupiter Enwhalius, and I presume the author of Palestine had good authority for speaking thus of Pharaoh's expedition to the Red Sea,

And stoled in white, those brazen wheels before,
Osiris' ark his swarthy wizards bore.

These arks were metaphorically termed Cows, as certain others of greater importance were called Horses, of which phrases I have offered some explanation in a former note. The Egyptians called their divine Cow, Theba or the Ark, and the colonies of mankind were often said to found their cities by following a Cow, which stopped at the proper place either by priestcraft or præternatural means. Theba²³ in Bœotia was founded by Cadmus following a Cow, which I need not say was the cow Theba or Ark; Ilion, by Ilus following a cow; Ænos in Thrace, likewise, by Æneas²⁴ following a cow. I

²² 1 Sam. c. 4. v. 4.

²³ Ἄπο της βοῦς φασὶ θεβας κληθηναι, θεβη γαρ ἡ βους Συρισι. Tz. Exeg. in Iliad. p. 145. v. ps. 16, 17. The arks were probably drawn by milch-kine. V. 1 Sam. c. 6. v. 7.

²⁴ Conon. c. 46.

suppose that each legion or regiment had an Ark containing whatsoever things related to its discipline or its religion, *propria legionum numina*²⁵; probably its muster roll, and also certain talismans or sacred deposits. When standards came into use, the dragon was a favourite ensign in the east, and the legends of Erichthonius and Iön might lead us to guess that these arks contained serpents. The Persian dragon belonged to a regiment of a thousand men, and if we suppose that each Thousand Men had an ark, the force of the *mille carinæ* would rise to a million of men; but the number, if I have counted right, was 1186, making 1,186,000 men, a number not altogether unsuitable by reason of its smallness to the magnitude of the War. One hundred thousand would not have been able to face the fighting men of Troia and of the City, independently of the Allies. Dares Phrygius states the number of the Danaans as 806,000, and that of the Trojans 278,000. It is impossible to fix any thing with accuracy, in as much as the ships or legions appear to have been of unequal force, those of the Bœotians having a complement of 120 men, where those of Philoctetes had no more than fifty²⁶. I must now explain who these were, called *Κούροι Βοιωτῶν* and *Ἐξῆται*. Wherever there has been nation set over nation, and a noble caste holding preeminence, the martial array has consisted of a certain number of the noble warriors counted by name, and a multitude of their followers counted by number only, or *capite censi*, whom they engaged to lead into the field. Of this kind were the Men at Arms, who rode to field at the head of a retinue of Gauls and Saxons in the old wars between this country and France: and in much later times, when a different system of discipline was established, the Nobles in several countries, especially in France, retained the privilege of being officers. So long as the Spirit of Castes continues in vigour, prudence, as well as economy, precludes

²⁵ Tac. Ann. L. 2. c. 17.

²⁶ L. 2. v. 510. v. 719.

the governors from equipping the governed with the same arms and appointments they themselves used. The horse, the chariot, and the panoply, were reserved to the men at arms, while the crowd of retainers were lightly armed either for offence or defence; to hang on the skirts of the war, to harass and plunder, and annoy with missile weapons was their province. And hence we may understand why the fifty-nine legions of Raamidæ and Heraclidæ were of such overbearing importance, as they appear to have been, since almost every thing that was achieved was achieved by them, and the secession of the Pelasgi reduced the whole mundane league to the brink of ruin. These were a pure race, hidalgos all, and warriors to the back bone; whereas the other armies were made up of men as different from their leaders as sheep are from the dog that guides them. In this way the armies of Sparta were often composed; the force of Leonidas at the straits was about seven thousand, no small body to man a post naturally impregnable, but the servile multitude were scarcely carried into account, and it has been a common thing to say that He guarded the pass with three hundred men, those are, three hundred men at arms. These persons, of whom the Bœotian arks had 120 each, and those of Philoctetes only fifty, were *περὺλεις* or men armed cap a pié, being the Cuthæan or Cush-Atriyian chiefs, of the war caste, who led the nations to war, and bore the brunt of it with their own bodies, which defensive art had rendered almost invulnerable. The Oar, which these Eretæ are called from, is in the argonautic method of fabling a badge of power, whereof we have a most conspicuous instance in the Odyssey, when the Judge of all the Earth appears *ἀθηρηλοιγον ἔχων ἀνα φαιδιμω ὤμω*.

The first business of the King of Men was to assemble the allies in some convenient place, and take the auspices of the war according to the then established modes of divination, the principal of which I believe were, Sacrifice and inspection of the Victim, Augury and the observation of all things shewn [monstra or ostenta] by the actions of animals, and Astrology

including all inferences from the appearance of the heavens. In the days of Cicero a dispute existed whether these means of fore-guessing the future were at one time real and dæmoniacal but subsequently reduced to mere forms, or whether they had at all times been illusions of priestcraft. The philosopher adopts, as it would seem, the later conclusion, wherein I can by no means agree with him. Another method of ascertaining the favour of the deity was unquestionably real, that of laying a victim on the altar, and waiting for a præternatural fire to come and consume it. A modern critic cannot deny the reality of this manifestation of favour by certain powers, when unrestrained by any superior influence, without exposing himself to great disadvantage. For any one modern may from the strong prejudice of his times, or from natural dulness, be almost imbecile in reasoning: but a body of four hundred and fifty men could not have the simplicity of born fools, and least of all could that be predicated of the learned and cunning priests of Tyre and Sidon, or their Samaritan disciples. And surely it requires no stretch of thought to perceive that the conduct which such a critic must impute to the clergy of Ahab and Jezebel, amounts to a mental derangement, and falls under the category of impossible actions²⁷.

At this mustering, which Homer feigns to have been at Aulis in Bœotia²⁸, it may be imagined that the turbulent priests were busily at work; And it so fell out that when Aga Memnon sacrificed the powers whom he worshipped sent no fire. This fire is figured as a breeze to be sent by the Gods to speed the Ships on their imaginary voyage, but it is called by the same word which meant the Sacred Fire, *ἄερος*. Whenever the Gods send a Wind, it is called, I cannot tell why, *Ἰκμενος Ὀυρός*²⁹, and it is well known to all readers that

²⁷ See 1 Kings, c. 18. and 2 Kings, c. 9. v. 22.

²⁸ Il. 2. v. 303.

²⁹ From which sense of the word comes *Ζεὺς Ὀυρίος*, whose temple near Byzantium is mentioned by Arrian. *Peripl. Eux.* p. 137. and see the Inscription in Chishull *Ant. As.* p. 59. The Ourian Jove presided over the command of armies, Jupiter Imperator, quem Græci Urion nominant, saith Tully. In *Verrem* iv. p. 410, ed. Delph.

the Creator Spirit is equally represented in holy writ by a Fire or Luminous Glory, and by a Rushing Wind. Aura in Latin may be used for a Breeze, and the divinæ particula auræ in a man is called *δνεμος*, or animus, and anima, *πνευμα*, spiritus³⁰. Upon this occasion the philosopher Palamedes raised a violent faction against Agamemnon and Ulysses, and availed himself of the refusal of the Gods to send the *ικμενος ουρος* in order to dethrone the King. Some authorities go so far as to say that he himself was proclaimed King at Aulis³¹, but it is more likely, which Philostratus intimates³², that Achilles, the general of the Cushim, aspired to the command at Palamedes his instigation. However, the King and his wise counsellor prevailed over the intrigues of this man, which were for the time overlooked but not, as it would seem, forgotten. A story is extant that Ulysses persuaded Aga Memnon to immolate his daughter Iphianassa as a propitiation to the Dæmons, and thereby obtained the *ουρος* for which the army waited. There is nothing in this inconsistent with the religion and morals of the age, and the profound silence of Homer on the subject, if we reject the suspicious verse where her name occurs, is no argument against its truth. We possess a curious³³, though very obscure, account of certain altercations

³⁰ See Gen. c. 1. v. 2. Acts, c. 2. vs. 2 and 3. 1 Kings, c. 8. v. 11. I add some illustrations that rise into my recollection. The martial and Jovial priests of Rome were called Blowing Winds, Flamen. The very word we are engaged upon is used by a great Poet for the inspiration of Sacred Song, Πυθωνικὴ δὲ ξη; ὄρον ὕμνον, and Virgil calls the “thrilling song that wakes the dead” Wind,

Atque Ixionii VENTO rota constitit axis,

for I do not scruple thus to expound this most obscure verse. The Rabbins call the Holy Ghost Sephyrah or the Zephyr, which they interpret wisdom, meaning the divine afflatus. V. Tomline Elem. Theol. vol. 2. p. 80. With the substantive *πνευμα* agrees that old Homeric verb *πιπνυμαι*, I am gifted with knowledge, inflated, or inspired: which is sometimes, though rarely, used for, I am alive. I have said before that a mute and liquid coalescing generally imply a dropt vowel, and that this was the case with *πνεω* or *πνυμι* appears from the adjective *πινυτος*, inspired with wisdom.

³¹ Ptol. Heph. L. 5. Dares, c. 19, 20. 25.

³² Heroica. p. 146, ed. Boissonade.

³³ Philostr. Heroic. in Palam.

between the two master spirits Hodysseus and Palamedes at Aulis. It would seem as if the former had laid some stress upon an eclipse of the moon, which Palamedes referred to natural causes according to the rules of astronomy. He invented astronomy, we are told, and at Aulis explained an eclipse of the Moon. But Ulysses rebuked him, saying, Jove who made the Stars knows their courses, and you would be less a trifler if you attended more to earthly matters, in the place of affecting wisdom concerning those in heaven. Palamedes is made to rejoice, that he could not know the things in HEAVEN without first knowing those on EARTH. I suspect that this last proposition has been exactly inverted; and that Palamedes was the founder of that mode, or, more probably, pretended mode of divination³⁴ called Astrology; while Ulysses adhered to those methods of which he knew the efficacy, and derided the figments of the sophist. The Greeks as usual have set off the latter to advantage, by putting into his mouth a piece of undoubted philosophy; but perhaps Ulysses may have had occasion to maintain that the Sun, Moon, and Stars were made to give Light to this World³⁵, and to oppose the Plurality of Worlds. He may also have questioned the progressive motion of the earth, maintaining that God laid the foundations of it that it should never be removed³⁶. If this were so, the fate of Palamedes would be in some sort like to that of Galileo, and the opinion derives some force from the undoubted antiquity of the antibiblical astronomy coupled with its failure: I say with its failure; for the writings and doctrines of Palamedes and his school, to which Thersites and Corinnus belonged, were so completely destroyed before the revival of letters in Greece, that we have only conjecture to guide us as to their nature. The theories of Palamedes [if his they were] and his writings were buried in his grave, and

³⁴ I cannot pretend to pronounce upon the word Signs, in Gen. c. 1. v. 14, but I understand prognostics of the weather and seasons.

³⁵ Gen. c. 1. Ps. 136.

³⁶ V. Ps. 104. Eccles. c. 1. vs. 4 and 5.

never excited any attention till the time of Pythagoras, who revived them. Ulysses seems to have said to Palamedes as Elihu did to Job, Knowest thou the ordinances of Heaven and canst thou set the dominion of them on the Earth? and to have relied himself upon augury; for that writer who was so intimately concerned in his opinions and actions puts into his mouth an account of the prognostics at Aulis, from which it appears that the duration of the war was foreshewn by a number of birds, a bird for a year, just as the centuries of Rome were foreshewn to the founders of that City by the twelve eagles.

III. When the auspices were completed they fell upon active measures, and began the conquest of Shinar with their united force of Danaans and Pelasgi, to whom perhaps I should add the followers of Tlepolemus son of Nimrod, who were in all probability disciplined in the manner of the war caste. Tlepolemus or Tele-Polemus I am persuaded is the Telephus, son of Hercules, who according to the Cyprian Epics acted as guide to the Greeks in their march against Ilion³⁷. The little which we know of the events of this war fully shews that the Pelasgi of the War Tribe were the only effective force of the confederacy; the residue were only available for the purpose of keeping up a lax blockade. In the eight years preceding that of the Quarrel which Homer describes twenty-three towns in the kingdom of Troy were taken, and all of them by Achilles³⁸. The most famous of these were the Hypoplacian Thebes, Pegasus, and Lyrnessus, the fabulous geography of which places the commentators have put into some confusion. Hypoplacus is in Cilicia³⁹, and Lyrnessus we read was a city of Hypoplacian Thebes⁴⁰, but Pegasus was on the

³⁷ Procl. Chrest. Bibl. Alten Liter. Tom. 1. p. 25.

³⁸ Il. L. ix. v. 328.

³⁹ L. vii. v. 397.

⁴⁰ Schol. in Il. xx. v. 92.

Hellespont ⁴¹, and yet the Cyclic interpolator makes the attack of two places thus widely remote to be one single operation. These criticisms relate merely to the scene of the drama, and not to the reality. The fall of the place called Lyrnessus brought on, in some degree, the secession of the Pelasgi and consequent suspension of active operations. In the division of the spoils of this place a priestess of the god Apollo had fallen to the lot of the Atreid King, and an epidemic disease, such as armies may naturally suffer in the wet plains of the Euphrates, fell upon the allies, which the augur Chalchas [probably not without some secret instigation] imputed to the detention of this woman. Achilles supported him with such zeal that the King gave way, but insisted upon that general giving up his share of the spoil; whereupon the Cushim offended at the Aga's conduct, and probably weary of the siege and shaken in mind by the ripe preparations of Memnon for raising it, withdrew from the contest ⁴².

This quarrel about the Priestess was the immediate and ostensible cause of the secession, but the ostensible causes of such things are seldom more than pretexts, or at least they do but kindle into flame much deeper animosities which had long smouldered. Such was the case between the Panachaian king and his unwilling disdainful ally, but Homer could not go deeper into the causes of schism without compromising the name he most revered, and mentioning another most famous name which he had firmly resolved should never escape the barrier of his teeth. But that learned Byzantine John Tzetzes, from the unknown author *Των Τελωνικων*, goes deeper into these cabals. A general discontent prevailed among the Argæan or Panachaian confederates concerning the spoils of Lyrnessus, which Achilles in great measure kept to himself, together with Hippodamia, daughter of Briseus and wife of Mynes king of Lyrnessus; and wholly set at defiance the authority

⁴¹ Schol. ib.

⁴² V. Hom. Iliad.

of the King of Men. The Hero-Philosopher Palamedes was supposed to have secretly instigated him, as he did before at Aulis; nor were obvious topics wanting to a factious orator who might say that the labourer was worthy of his hire, and that the divine race who performed all the exploits of the War should also be the first in power and emolument. Nor was Palamedes⁴³ a disinterested advocate in such a case, having attended Achilles in all his exploits, and taken conjointly with him the twenty-three cities of Troas. Abydus in particular was subdued by his exertions; and in every thing that belongs to a civil or military engineer he was preeminent, as in sieges, the passing of rivers, and cutting through of isthmusses. But his interference in this dispute was not the heaviest charge against Palamedes; he was accused of acting in concert with the Troians, and the money was found [or pretended to be found] by Ulysses which king Priam had sent to him. The discovery of Palamedes his treason, is thus described in an oration which bears [falsely I doubt not] the name of Alcidas the pupil of Gorgias. Ulysses saw a Troian shoot an arrow at Palamedes, which missed him, and fell by Ulysses. Palamedes flung his spear in return, which the Troian took up and departed. Ulysses sent the arrow to Teucer, the only Hero of the Danaans who practised archery, and Teucer found this writing upon it: "Alexander to Palamedes, All your stipulations with Telephus shall be performed. My father will give you Cassandra to wife as you desire, but do you perform your part quickly." He wore a trident upon his shield that the enemy might know him from the other Danaans⁴⁴. I have observed that Helen was the Cassandra of the post-homeric writers, and Tlepolemus the apostate Heracleid their Telephus; the meaning therefore is obvious enough; that he was intriguing for a compromise of the war, by which both Paris and the Atreid brothers should resign the prophetic to

⁴³ Tz. Anthom. 400. Philostr. Her. p. 152, etc.

⁴⁴ Alcid. contra Palam. Or. Gr. Reiske, vol. viii. p. 64, etc.

him ; and that the parties engaged with him in this conspiracy were the Heracleid Tlepolemus, and Achilles the Schismatic Typhon, who were naturally desirous to compound a war, on their parts, so unnatural. There is another story, that after the rape of Helen, when the conjurati were in course of being assembled, he was sent by Agamemnon to Cinyras in Cyprus to ask succours ; but secretly advised him to send none, and received from him great sums of money⁴⁵. This is an obscure story : the name of Cinyras has been most improperly thrust into the Iliac story, but indisputably he was Cush or Priam⁴⁶, and it is like enough that this deep player privately advised the old man to support Paris and stand to all risks, having ends of his own to answer. Whatever was the truth, he was found guilty of Treason, and put to death ; and we may infer that his designs were especially directed against the Atreid supremacy because Diomedes and Ulysses, the two most immediate supporters of Agamemnon, were the men who drowned him⁴⁷ ; or, according to the Heroics of Philostratus, he was stoned to death by the Peloponnesians and Ithacans, which is just the same thing, for Mycenæ, Sparta, Argos, were the

⁴⁵ Alcidas c. Pal. Or. Gr. u. s.

⁴⁶ He was the Penteekontapais. Eust. in Il. xi. v. 20. His years were as many as those of Tithonus, *καταγρησας Τ. Τωνος βαδυτιρον*. Suidas. He was king of Assyria. Apollod. L. 3. Hyg. Fab. 48. 242. His wealth was a proverb with Tyrtæus and Pindar ; but his name, Querulus, implies a Man of Sorrows. He was a prophet. Clem. Al. Strom. L. 1. p. 398, Oxon. and he kept a whore, for whom he built a Temple, and who was revered as the Goddess Venus. Jul. Firm. p. 18. Arnob. L. iv. c. 25. She was also an Amazon ; and she bore to him an Hunter ; which Hunter was also a God ; and a King of the same country whereof Cinyras was King. Probus in Virg. Ecl. x. v. 18. Etym. M. in Aous. Lastly, the Huntsman King was accused of having lain with her, his own mother, on the banks of the Cissæan river. Serv. in Virg. Ecl. 10. v. 18. And it is evident that he was the same as Memnon, for he was the Son of the Morning, and bore the title of Aous or Aous, and his Mother was sometimes called Aoa, that is Aurora, instead of Smyrna as Zoilus says, ap. Etym. M. in Aous ; the mother of Memnon was likewise named Cissia, which is the name of the river, above mentioned, where Adonis met his mother ; and Adonis, like Memnon, was an Hawk. Vid. Hesych. in Κισσις.

⁴⁷ Paus. Phoc. L. x. c. 23. Dict. Cret. L. 2. c. 15.

poetical kingdoms of the Aga Memnon, of Menelaus, and of Diomede distributively, and Ithaca of Ulysses. The Pelasgi however persevered to the latest ages in maintaining that he was innocent, and that those who killed him were the real conspirators, insomuch that antiquity is divided upon the character of Ulysses, Homer standing alone against all the rest, who reviled him as the murderer of innocence; and all the world is familiar with the verses of Euripides,

'Εκανετ' ἔκανετε
 Ταν πανσοφον, ταν ἐδεν ἀλ-
 -γυνυσαν ἀηδονα Μυσων,

and those of Virgil, who owns however that he died quia bella vetabat, and so admits an extreme case of sedition, although the treasonous correspondence is denied. My own persuasion is that there was treachery in the wind, and that Ulysses was on this occasion as on many others the main stay of that cause, such as it was, which he had sworn to uphold. Homer, I say, never alludes to the existence of this man, whose fame was nevertheless so great that all the glories of his heroes turn pale beside it, but he does in some genuine verses⁴⁸ foully and disgustingly interpolated make mention of a factious orator and wit, Thersites, who always set himself in opposition to the Atridæ or Basilees. This Thersites, though a near relation of Diomede, was I believe of the Palamedæan faction, and was represented in the sculptures of the Temple of Delphi playing at dice with that philosopher⁴⁹. Palamedes is said

⁴⁸ The interpolated verses are I believe from 216 to 220 including both, 252 to 256 inclusive, and 262. The first passage is an infamous and dastardly allusion to personal deformity, and is moreover written in language which resembles not Homer if it resemble any thing. What has Homer to do with *συννοχοσι*? or with *φολκος*, *φοξος*, and *ψιδνη*? *ἐπιτηροει* occurs in L. x. v. 134, but that line is better away; wherever it does occur it is a corruption of *ἐπ' ἐπ' ἦν δει*, made by persons who only knew the contracted form *ἦν δει*.

⁴⁹ Paus. L. x. c. 23.

to have succeeded Ulysses as commissary-general to the army, which was a source of personal enmity⁵⁰.

Palamedes was son of Nauplius, said to be a fisherman, but that I have no doubt is mystically and not literally meant, for Nauplius was son of Neptune and Amymonè⁵¹. He was absurdly venerated by the Greeks as the founder of all human knowledge, and the inventor of all arts and sciences; of alphabetic writing; arithmetic; astronomy; codes of written laws; coining money; weights and measures; beacons; and the games of dice and chess⁵². Others say he only added to the alphabet the double or aspirate consonants, theta, ksi, chi, and phi⁵³, but this I disbelieve, for I cannot think that the character theta was invented till the letters t and h had ceased to be articulated, and had coalesced into the lisping sound which theta represents, nor can I ascribe such a barbarous way of speaking to Homer or to Palamedes. The reader will feel the extent of this corruption if he compares the two ways of pronouncing the letters o t h in the following sentence, It is not her, it is another. The French, who speak th as a simple t, offend less, but in that excellent remnant of antique and pure pronunciation, the Irish Brogue, the words another, mother, etc. are more properly spoken. Homer should therefore be printed with a t and h, and not with a theta, which teaches us to mispronounce his verses. Such a man as Palamedes could not fail to be deep in all the machinations of his day, and was undoubtedly an active author of the new religious doctrines which then agitated the Church of Ham. The

⁵⁰ Serv. in *Æn.* 2. v. 82.

⁵¹ Naupl. ap. Hoffman. Palamedes was a Belide, and said to be seventh from Bel. Serv. in. *Æn.* 2. v. 82. which, if Noah be the Belus meant, may be true.

⁵² V. Philostr. *Palam. Gorg. pro Palam. Or. Gr.* viii. p. 118. Herodotus saith they were invented by Atys to amuse the Lydians; but Atys was a title of the first Eunuch, and, as the reader will hereafter understand, of Palamedes. Herod. 1. c. 94.

⁵³ Palam. ap. Hoffman. *Plin. N. H. L.* 7. These characters are more likely of the time of Simonides or Epicharmus.

Bacchanalian orgies or mysteries, and the worship of Bacchus or Attes, and Magna Mater, were probably of his contrivance, because Homer, who abhorred both the institutions and their author, never makes mention of them ; and also because there is reason to think that he first introduced the Semiviri or Chloenai. I have yet to explain why I think so. Homer, in his heroic poems, never breathes a hint that any such man as Palamedes had ever lived or died, not even in the visit to Hell, where Ulysses is made to meet his friends and his One Enemy, Ajax ; but did he never bestow any tribute either of love or hatred upon the memory of this protosophist ? Besides Ilias and Odyssea, Homer wrote another poem now lost, Margites, and all others ascribed to him are the works of his imitators in later times. Margites was a satire upon a Fool, and the name came to be proverbially so used, but there are diverse sorts of fools. Some, who are contented with supine ignorance, and whose inoffensive obscure life is no object for the satirist ; and others full of pride and conceit, aiming at all knowledge and all power, bent upon all manner of innovations in human affairs, and of rash speculations upon divine things,

Confidens, tumidusque, adeo sermonis amari,

the beginning of the words of whose mouth is Foolishness, and the end of whose talk is mischievous madness⁵⁴. In fine, the Greatest and Worst of Fools may be those who are accounted preeminently wise in their generation ; and such was Margites. He was a man whose studies were dedicated to no end of practical use, or as Homer figures it, the Gods neither taught him to dig nor to plough,

Τὸν δ' αὖτ' ἔσκαπτοῖα θεοὶ θεῶν, ἔτ' ἀγορῆα.

His attainments however were great and various, but such was the perverseness of his understanding that all his wisdom turned to folly and to evil,

⁵⁴ Ecclesiastes, c. x. v. 13.

Πολλ' ἤπισατο φεργα, Κακῶς δ' ἤπισατο πάντα⁵⁵.

In all this I recognise τον Πανσοφον, the ambitious, mischievous, and highly gifted priest Palamedes, and I harbour not a particle of doubt that the bitter poem Margites was directed against Him whom he would not so much as name in any serious production. Oh! if time had but spared to us this mock-heroic, written with such delicacy that the Greeks in after times did not find out that their idol was the object of derision! Dion Chrysostom makes mention, out of this poem, *Μαργίτης . . . ἀγνοῶντος ὅτι χρῆ γημαντα χρῆσθαι τη γυναικι*⁵⁶. This, when taken literally, is absurd and senseless as applied to man or brute, and much more so to a Fool so clever and learned as Margites: but taken as I understand it, it is a good sample of the way in which Homer derided the cabals of Palamedes. This man had pointed out the danger of entrusting the beauteous Helen to any Prophet as his Wife or Concubine; that it was really of little consequence whether Menelaus or Alexander shared her bed; and that true religion could only prosper in peace by entrusting her to the safe keeping of some eminent priest who would not or could not betray his trust. For this high charge he offered Himself, no mean or unworthy candidate; and he was prepared to make, if he had not actually made, that sacrifice to his ambition which the hunted beaver made to his love of life. The like sacrifice of natural concupiscence was made, as I have heretofore surmised, by the Chlounai or Chamai-Eunai hypophets of the Dodonæan Pelasgic Jove, which will give us to understand the nature of Palamedes his influence over those Pelasgi who joined Agamemnon. Combabus was ordered by the King of Assyria to take charge of his Queen while she founded the temple of the Dea Syria; to establish the sacred rites, *τα ἱερα τελεσαι*; and to command his armies. Foreseeing the tempta-

⁵⁵ The word *Μαργίτης* does not imply Stupidity but impious presumption, as in Hom. L. v. 882, or unbridled passions, as in *γαστριμαργίτης*.

⁵⁶ Dion. Chr. Or. 2. de Glor. p. 614. Casaubon. et vid. Suid. Lex. in *Margites*. 4

tion to which the Queen and he would be exposed, and the jealousy that might arise against him, he sought refuge in the argument *ab impossibili*, and, having performed a remarkable sacrifice, he sealed up in a jar and dedicated to the Goddess a no less remarkable oblation. He was accounted the wisest and most sanctified man in all Assyria. He was canonized as an hero in the temple at Hierapolis, and according to some the goddess Juno was enamoured of him. From him the race of fanatics called Galli and the orgies of the Phallus deduced their origin. In the Temple-builder, Mystagogue, and Commander of Armies, Combabus, we recognize our friend Palamedes in all his sanctity and wisdom, and Margites in all his horrible raving folly. If any one should maintain that the capital of Seleucus and not the Old City was the real scene of this history; that there were Heroes and enamoured goddesses in the days of Nicator and Stratonice; or that the Galli and the Phalli came into use under these recent Macedonians; I will not expend time or patience in disputing those matters with him,

Non me vocabit pulcra per Cotyttia
Ad feriatis Fascinos.

Of such a man, in such an age, it need scarce be said that he was a Poet; Suidas assures us that he was famous for his poetry, but that Aga Memnon and Homer suppressed and destroyed all his works⁵⁷. For Homer we should say Ulysses, who was his grand-father, and then we shall have historical truth, for the descendants of those Pelasgi who so loved him never pretended to possess a single line of his composition. There is an old superstition that Palamedes derived his learning from the Cranes, and some were so fanciful as to think that he made the letter Φ in imitation of a crane roosting upon one leg, and Υ of a crane flying:

Et gruis effigies Palamedica porrigitur Phi⁵⁸.

⁵⁷ Suid. Palam.

⁵⁸ Philost. Pal. Auson. de Literis, v. 25.

Before I part with this sage, I will try to explain what this means. The Cushim boasted to be the Oldest of Men, or rather to be the representatives of the Ancients, and the post-diluvian Depositories of their sacred lore; and as the Bird was the symbol of the Holy Ghost, and represented the God of the Inspiration of Wisdom, they were therefore figured as Birds, such as Eagles, Hawks, or Cranes. Their wars with the other races of men, who were so inferior in stature and prowess, were by a grotesque fable turned into the Wars of the Cranes and the Dwarfs, which absurdity is not wanting in the yet imperfectly cleansed Augèan stable,

Ἄνδρασι Πυγμαίοισι Φίλον και κηρα φερεσαι⁵⁹.

The root of the word Γερανός is Old Age, and from it the Pelasgi were called Γεραϊκοί⁶⁰, and the oldest man in Agamemnon's army is called by a curious appellation Γερανίος Ἰπποτα Νεσωρ. As for those Geranians by whom he is supposed to have been educated, I believe they were made for the purpose⁶¹: and that a poetical metaphor of the highest class exists in these words, explaining the authority both over himself and others which the Wisdom of Age gave him, "The Horseman handling the Reins of Old Age." Horses in a Chariot are signified. The meaning of this Tradition therefore is, that Palamedes learned his stock of wisdom in the schools of the Cushim and probably in those of the Danaizing Pelasgi, with whom he was so intimate. Palamedes was an High Priest of the Gentiles, but the house of Raamah, like all the other Æthiopian houses [unless perhaps it were that of the Royal or Nembrodian Scythians], must have contributed

⁵⁹ Il. 3. v. 6.

⁶⁰ The Asiatic Æthiopians from near India used the skins of Cranes for their shields. Herod. vii. c. 70. And the Storks, birds closely allied to the Cranes, were called Pelargians or Pelasgians. Vid. Strab. L. 5. p. 313. Myrsilus of Lesbos said that the Tyrrhene Pelasgi were named after the Storks. Dion. Hal. L. 1. A. R. Ælian, in his Natural History, informs us that Men are said to have learned the art of government from Cranes.

⁶¹ V. Apoll. Bibl. L. 2. c. 7. s. 3. Schol. in Hom. L. 5. v. 392.

its full quota of Priests and Mén at Arms to the Nations; so that he may have been near akin to the Myrmidons, though not belonging to their body.

IV. To return from this long digression, a variety of circumstances caused Achilles to secede, The tardiness of the War, the epidemic Pestilence, and the intrigues of Palamedes, which probably were not quite unconnected with the great preparations of Memnon. The death of the philosopher seems to have immediately preceded the secession according to Proclus's account of the Cyprian Epics, Παλαμηδῆς Θανατος . . . και Διὸς Βουλή, ὅπως ἐπικεφίσθη τῆς Τρωαῖς Ἀχιλλεῖα ἀποσησας ⁶². The Dios Boulee of the Cyprians is very notable, with reference to the fifth line of the Iliad. Nothing is more natural than for a proud man, strongly suspected of participation in a detected treason, to fly off upon the first showy pretext that offered itself, such as was the matter of Briseis. But if Philostratus borrowed from authentic sources, bitter allusion was made to Palamedes in the quarrel of the Kings. Achilles having recounted his achievements, especially the capture of twenty-three towns, said, And such as these were the treasons of Palamedes; bring me also to trial, for his actions are mine also, ἀπο τῶν αὐτῶν ἤκω. Ulysses declared that it was treason to justify a traitor, and expelled him from the council with the full approbation of the Achaians, who were offended at Achilles his discourse. Thus, according to Philostratus ⁶³, began the famous secession. Not only Achilles, but Ajax also [a gentile chief, but a kinsman of Achilles], was indignant at the death of the sophist. Ajax however was loyal at heart and soon pacified ⁶⁴. After the schism between the allied nations and the Cushim, the Iliad gives a curious account of the rascality of Paris and Pandarus, and the operations of the war, which were highly disastrous to the confederates. Driven

⁶² Procl. Chrestom. Bibl. Alten. Lit. Tom. 1. p. 26.

⁶³ Heroic. Ach. p. 214.

⁶⁴ Philostr. Palam. p. 158.

to their ships, those are, the Stations of their Legions, they found themselves compelled to raise a line of circumvallation, with ditch, rampart, and palisades. They seem to have laboured at this work with vast diligence, and somewhat of Themistoclean faith, during a truce for the interment of the dead: it is true, that if faith were a debt to man [and not, as it is, to Almighty God] they owed but little to the friends of Alexander and Pandarus. I am not fully satisfied that the verses 442 to 464 of the Seventh Book are factitious, although 452 and 453 manifestly are. The reason of Neptune's anger at this hasty and unhallowed work is given in v. 450. The vast field work becoming useless after the siege was neglected, and gradually undermined and washed away, ἀμαλδυνθεν, by the floodings of the Euphrates⁶⁵.

The Achaians thus left to their own resources, with the greatest difficulty maintained even their rampart against the Troians, become assailants, and all their principal leaders were disabled by wounds, when the friend or Brother in Arms of the Pelasgian general obtained leave to go forth to their assistance. His fall, which soon after happened, turned the hero's stormy passions into a new channel, and the revenging of his friend became a duty in his mind paramount to all others. His reconciliation with the King was easily and, as it would seem, cordially effected, and the woman⁶⁶ who had been the ostensible cause of their quarrel was restored to him undefiled. The army of Priam now felt the bad effects of that temporary success which had drawn their forces into the open field; they were completely worsted, and the military viceroy of Shinar, Hector, the wearer of the Æolian Helmet, was slain in battle. By this means the allies, although the tug of the war

⁶⁵ Achilles himself was nearly destroyed in one of these swellings of the stream, Hom. L. xxi., but it is hard to pierce the veil of poetry which is flung over the story. It looks as if the stream was choked for the moment by the fugitives, chariots, horses, etc. that were driven into it. Possibly those who occupied the City had some means of flooding the country, as is practised in the Flemish fortresses.

⁶⁶ L. xix. v. 261.

was yet to come, were fully redeemed from all the difficulties which DISCORD had so quickly brought upon them, and therefore the business of Homer's Epic was full and ended. The discomfited garrison withdrew within their walls, and waited in hope,

. εἰσοικεν ἔλθῃ
 Μεινων ὄξριμοθυμος, ἀγων ἀπερεια φυλα
 Λαιων οἱ ναισι μελαμξροτον Ἀιθιοπειαν⁶⁷.

The fable of the Amazon Penthesilæa was made by the Cyclics to fill up the gap. In the interval Thymætēs and Polydamas, gifted seers and men of pacific temper, advised submission, but Priam, and his Sons, relied upon the faithful promises of the King of the Giants, βασιλῆα πελωριον, that he would raise the siege,

Ἄυταρ ὄγ' ἀσπασίως μοι ὑπεσχετο πάντα τελεσσαι
 Ἐλθων ἐς Τροίαν, και μιν σχεδον ἔλπομαι εἶναι.

The firebrand Paris was especially vehement in opposing these pacific counsels of Polydamas, who appears to have had the women on his side,

Πελυδαμα συ μεν ἔσσι φυγοπτολεμος και ἀναλκίς . . .
 Φυξα δε νηπιαχοισι, και εὐαδεν ἦδε γυναιξι,
 Κεινης θυμον εἰοικας,

and it is from this passage of the history that Persius is led to call the effeminate and degenerate Romans Polydamas and the Women of Troy,

An quia Pulydamas et Troïades Labeonem
 Prætulerint? Nugæ!

Soon after, εἰ μετα θηρον⁶⁸, Nimrod arrived in person at the anxious solicitation of his father, and brought with him

⁶⁷ Qu. Sm. L. 2. v. 30.

⁶⁸ Qu. Sm. L. 2. v. 100.

the main force of the Æthiopians who were settled under his auspices beyond Tigris,

Et quot Susa colunt Memnoniamque Ninon ⁶⁹,

for the rebellion which threatened to overwhelm the City of Bel extended, as I conceive, from the Euphrates to the Sea and the Nile, Mesopotamia was the debateable ground in which this war we treat of was waged, while the chief strength of the House of Cush had retired into Ashur, Elam, and Persia. The arrival of Lucifer, The son of the Morning, changed for a time the character of the war; it was no longer a blockade, in which the heroes of Troas, with a few bands of Epicures, laboured to defend one city, but an open struggle between the forces of those two great powers which, as I have shown, may properly be called Assyria and Syria. The host of the former was vast in number as well as unrivalled, unless by the Pelasgi, in all martial qualities, and the earth-born children of the locust Tithonus are well enough resembled to the swarms of that insect, “and the shapes of the locusts were like unto horses prepared unto battle, and the sound of their wings was as the sound of chariots with many horses running to battle.”

Ἄιψα δ' ἄρ' ἐπλησθη πεδιον ἅπαν' οἱ δ' ἔκεχυντο
 Ἄκρισι πυροβόροις ἐναλιγκίοι, αἱ τε φερονται
 Ὡς νεφος, ἢ πολυς ὄμβρος, ὑπερ χθονος εὐρυπεδοιο,
 Ἄπλητοι, μεροπεσσιν δεικεα λιμον ἄγασαι.
 Ὡς οἱ ἔσαν πολλοι τε και ὄβριμοι, ἀμφι δε γαια
 Στεινετ' ἐπεσσυμενων, ὑπο δ' ἔγρετο ποσσι κονιων ⁷⁰.

We imagine ourselves to be dozing over a production of the fifth or sixth century of Christ, when we are thus aroused, as it were, with a peal of thunder. Are the five books of Arc-tinus his famous Æthiopica, of such venerable antiquity, wholly lost? Or is not rather the second book of Quintus the

⁶⁹ Joh. Milt. El. 1. v. 67.

⁷⁰ Qu. Sm. L. 2. v. 196.

very same poem abridged? If the army was formidable, its leader was many times more so. Though Achilles, Ajax, Hector, Sarpedon, were the Coryphæi of that passage of the war which the editors of Homer call *Ilias*, they shrink into littleness before the power and genius and divinity of Nimrod or Thrasy-Memnon, who, as Tlepolemus his son well observed, was a very other-guise man,

Ἄλλοιον τίνα φημι, Βίην Ἡρακληεῖην,
Ἔιναι ἔμῳ πατέρα Θρασυμεμνονα θυμολέοντα ⁷¹.

The descendants of the Myrmidons affected to set their leader upon a line with this hero, and boasted that he had slain the Stratarch of the Æthiopians. But Homer uses no such freedoms with the name of Anti-Christ: his warriors are compared only one with another, *των ἄλλων Δαναῶν μετὰ Πηλεΐωνα*, but not with others who were at a distance: and when he mentions Memnon or the Heraclèan Virtue it is with awe and reverence. Ulysses, after all was over, is made to say of Eurypylyus,

Κεῖνον δὴ καλλίσον ῥίδον μετὰ Μεμνονα δίφον ⁷²,

and king Priam in Arctino-Quintus thus loftily commends him,

Καὶ γὰρ δὴ μακαρεσσὶν ἀτειρεσὶ πάντα φεοικας
Ἐκπαγλως, ὡς ἔτις ἐπιχθονίων ἥρωων ⁷³.

His modesty and temperance were equal to his prowess; and his magnanimity to both ⁷⁴; as we may learn from this beautiful book of the *Paraleipomena*. His lieutenants, whose names in Greek have reached us, were Pyrrh-Asides, Alcyoneus, Nychius, Asiades, Alexippus, Cladon, Meneclus; SEVEN in number.

⁷¹ The present time, in which this line is written, is sufficient to show that he speaks of a warrior then living, and in the vigour of life.

⁷² *Od.* xi. v. 521.

⁷³ *Qu. Sm. L. 2. v. 132.*

⁷⁴ *Qu. Sm. L. 2. v. 148, and v. 309.*

Memnon came from the Ὠκεανῶιο βαθυρῶος ἱερὸν ὕδωρ upon the verge of which the isle of Aurora was situated ⁷⁵, but this is erroneous fable of the Post-Homerics which the reader can rectify for himself; and wore, like Achilles, a Panoply formed from the rare and sacred reliques of Tubal-Cain ⁷⁶ or Vulcan. On his way to Troy he met and defeated the Holy Solymi ⁷⁷, who were likely enough a band of Selli or Pelasgian fanatics, ὑποφῆται ἀνιπτοπόδες χαμαιεῦναι, who in the midst of general consternation enthusiastically undertook either to play ⁷⁸ the Gideon with their swords and charmed bodies, or else by the wounding of their unbaptized heels and the outpouring of their blood, to satisfy the Dii Manes and averruncate the imminent danger. The Cylonium scelus was famous among the Pelasgi both Helladian and Magnagræcian, and it consisted [by one account] in the slaughter of Three Hundred holy ascetics, Pythagoreans or Beanites: in a mythic portion of the Roman Annals Three Hundred Beanites went out to meet an overwhelming foe and perished to one man ⁷⁹. “By Three Hundred men, said the Lord to Gideon, will I save you. Let all the other men go every man to his place.” The miracles of God were highly significant, and he delighted to display his power in those very things in which the gods and their sorcerers had been foiled. Did Arctinus, in tenderness to his countrymen the Pelasgi and their clergy, pass over this curious passage thus briefly? Or is it the pruning knife of Quintus? Probably the former, else the history of the Solymi would not have been so obscure and doubtful of old. Whatever they were, they were destroyed by Memnon-Bellerophon. This done, he came on to Ilion, and the campaign began. It is confined by Quintus to one day, which seems absurd; and

⁷⁵ V. Il. xii. v. 1.

⁷⁶ Arctin. ap. Procl. Chrestom.

⁷⁷ Qu. Sm. L. 2. v. 120.

⁷⁸ Judg. c. 7. v. 7.

⁷⁹ The pretended Veientes. Vos alia bella curate! Fabios hostes Veientibus date. Liv. L. 2. c. 48.

Dictys, though he does not contradict it in terms, seems to have known better, saying, in quo BELLO Antilochus Nestoris filius obvius forte Memnoni interficitur⁸⁰. The events are very indistinctly known: but it is certain that after gaining some success He was himself slain. Quintus⁸¹, in a long and vague description, makes him to fall in fair fight with Achilles, hand to hand, and Pindar speaks to the same; but the Odyssey is quite silent as to this unparalleled achievement, and from certain other sources we know that this victory was a very scurvy affair, He having been first wounded and thrown down by Ajax and then furtively, *κρυβδην*, stabbed from behind by Achilles⁸². This version of the story gets a somewhat graver confirmation from the Royal Parchments of the Kings of Persia, in which Ctesias, Artaxerxes Mnemon's doctor, found that Memnon was killed by an ambuscade, *λοχος*, of the Thessalians or followers of Achilles. With his death the campaign ended, and the whole Æthiopian army broke up in the most profound grief and consternation. In all this I see reason to think, that under pretence of a conference and coming to a settlement he was treacherously and privily cut off, and that means were found by the Pelasgic leaders to persuade his army that his death was a judgment upon him for killing the

'Αργαλεων Σολυμων ιερον στρατον, δι μιν ιοντα
'Ειργον,

insomuch that a superstitious panic took the place of that insatiable thirst of vengeance which they would otherwise have felt and quenched to the last drop of Danaan and Myrmidon

⁸⁰ Dict. Cr. L. iv. c. 6.

⁸¹ L. 2. v. 541.

⁸² J. Tz. Post Hom. 334. Dict. iv. c. 6. A Syrian Calendar records that Nimrod was killed on the eighth of July; Hyde Pers. p. 74; and the Roman Calendar fixes the murder or aphanism of Romulus on the Quintile Nones, which, being septimane, fall on the seventh of July. The day in question, be it seventh or eighth, is the "Summer's Day" of Thammuz yearly wounded.

blood. At the death of Nimrod there was a darkness over all the Earth,

Ἦως δ' ἐστοναχῆσε καλυψαμένη νεφεσσι,
Ἦχλυθη δ' ἄρα γαῖα⁸³,

which gains credit from the fact of the fall of the second anti-Christ being marked by a præternatural gloom⁸⁴; "the light shall not be clear nor dark, but the day shall be one which shall be known to the Lord, not day; nor night." This seems to describe an imperfect and frustrate attempt by the "principalities and rulers of the darkness" to adorn with mimic miracles the fall of their false Messiah: but a perfect miracle shall declare the triumph of the lawful King, for it shall come to pass, that at evening time it shall be light.

His people preserved his body and carried it home, I suppose, to his namesake city, Nineveh,

Παρ' ποταμοιο ῥεεθρα βαθυρῶος Ἀισηποιο.

Quintus calls them the Winds his Brothers. Because the house of Cush, aided by the vengeful ghost of Nimrod, did afterwards, as opinion went, disperse the whole of the rebel people as the winds do chaff and stubble, therefore were they called winds: as also were the Tritopator⁸⁵ Gods of Athens, whom I have before mentioned when speaking of Orion the Tripator. These were Cottus, Briareus, and Gyges, of the Giant or Hundred-handed race, but were said ἀνεμῆς εἶναι, or else θυρωρῆς καὶ φυλακᾶς τῶν ἀνεμῶν. The false Hesiod says that Aurora brought forth the Winds and Lucifer,

Ἀστραῖψ δ' Ἦως ἀνεμῆς τεκε καρτεροθυμῆς

Τοὺς δὲ μετ' ἄστρ' ἐτίκτεν Ἐωσφορον Ἠριγενεῖα⁸⁶,

and elsewhere the same man says,

Τιθῶνω δ' Ἦως τεκε Μειμῶνα χαλκακορυσῆν⁸⁷.

⁸³ Qu. Sm. 2. 548.

⁸⁴ Zech. c. xiv. v. 6 and 7. Mat. xxiv. v. 29.

⁸⁵ Suidas. Hesych. in Voce. Also called Propators.

⁸⁶ Theog. v. 378, etc.

⁸⁷ V. 984.

Zephyr was a Giant, as Æschylus has it in his *Agamemnon*,

Ζεφύρος Γίγαντες δούρας,

and the same wind is styled by Callimachus, *frater Memnonis Æthiopsis*. Wind, which symbolized the Dispersion, did also the Spirit, Ghost, or *Afflatus* of the Deity, and from the same Woman out of whose womb Ninus came, the Spirit of Python or pagan Zephira came forth, the rushing wind of the Sibylline cave; and when we remember that the Pythonissa is *ἐργασίμυθος*, the fraternity of Nimrod and the Zephir becomes as literal as we could well desire. The Cushim, as depositaries of the sacred lore among all the tribes, were in this sense also Spirits or Winds, for it was through them that the gods conversed with men. I have observed that the learned Priests whom Palamedes revered, perhaps the Selli, were called Cranes, because a bird is the Original Cherubic symbol of the Holy Spirit. For the like reason the Æthiopians were Hawks, and the quinquennial games which they celebrated at his tomb were represented as the fighting of certain black Hawk-shaped Memnonian birds⁸⁸. Cremutius Cordus, as cited by Pliny, assures that this sham fight of the Birds was renewed every five years at the Memnonian palace⁸⁹. These were most probably the source of the Nemean games in honour of Hercules or Archemorus, which the Pelasgi afterwards revived in Greece, as they also did the Babylonish Olympiads of Jupiter Pelops:

*Archemori Nemeæa colunt quinquennia Thebæ*⁹⁰.

Him, I say, they carried home probably to Nineveh, perhaps to Susa, and pickled and spiced him well, and put him into a large jar, in which it is possible that he now remains as snug as one of the forty thieves:

*Μεμνονα δε σμυρνη τε και 'Ασσυριη φρυγασιδι
'Αιβισοτες ταρχυσαντες θεσαν αμφιφορηι*⁹¹.

⁸⁸ Qu. Sm. 2. 645, etc. *ÆL N. A.* 5. c. 1.

⁸⁹ *Nat. Hist. L. x. c. 37.*

⁹⁰ Ausonius.

⁹¹ *Tz. P. Hom.* 346.

That was the end of the King of the whole earth, and I wish we could know somewhat more of so great a man's character; whether he participated in the dire imposture practised in his name, or was bred up in an honest belief of what he professed; and also with what views and intentions he came to Troy. They were probably not exactly such as would have pleased the impious priest of the Pergamus, and it is most likely that the cabals of Palamedes and Paris three or four months before his arrival were not made in concert with him, but rather to anticipate his coming, and by mutual agreement distribute things to their own liking.

V. Upon the death of the Cosmocrator God the sum of things again returned into the hands of Paris, a man capable of conceiving and executing any crime. He was hard put to it to defend the now *leviora tolli Pergama Graiis*, so He and Priam proposed [let us hope that old Cush proposed it honestly] to negotiate with Achilles and give him Polyxena in marriage, and He was persuaded to repair for that purpose to the Temple of Thymbraean or Tyberine Apollo, situate at the Scæan Gate. What is the Scaian or left-hand gate? It could scarce be a gate of the city, but something more advanced, for Hector when afraid of Achilles used only to venture

ἔς Σκαίαις τε πυλάς και φηγον ἰκανεῖς,

and even there was not safe⁹². The Tree, the Temple, and the fable, however false, of Laomedon's bones being there deposited, evince the great sanctity of the spot: and sometimes I am led to think that a geomantic chasm in the earth, *πυλαὶ Ἄϊδαο*, and not of Ilion, is meant; if such a place were near to

⁹² L. ix. v. 355. In front of Ilion, upon the plain, was the Ἰλίου Σημα and the Wild Fig Tree, Iliad xi. v. 166. These were very probably the Διξμαὶ Πυλαί, and the Two Trees, those of Death and of Life. Vide Æl. V. H. L. 3. c. 18. It was at the Ilou Seema that Hector held his council of war, Θου παρασηματι γλυκ. κ. v. 415. See xi. v. 170. xvi. v. 712; but it cannot be dissembled that L. 3. v. 149, seems to agree better with a gate of the City.

the city Hector might take his station there, being secured from attack by the awful inviolability of the place; and the gates of Hell might be called sinister, by way of omination or abomination according as they deemed of the left hand. Tully will have it that the Left Hand was accounted the more fortunate by the Romans, and the right by the Greeks⁹³; which last would seem to be the doctrine of that excellent augur Polydamas, if I am right in understanding that the inauspicious Eagle

Ἄϊετος ὑψιπέτης ἐπ' ἀριστερά λαον ἔεργων

divided the line of battle to the left of the middle or point of bisection; and in like way the Eagle flying Dexter rejoiced the minds of the Trojans⁹⁴. But the rule seems a little unsettled on some occasions, for the Left was called in Greek by two names implying Good, *ἀρισερον* and *ἐυνομιον*⁹⁵, and on the other hand the Mens Læva and Sinistra Cornix of the Latin Poet was used in an ill sense. Catullus, who has the word in a bad sense elsewhere, gives two lines which beat my powers of comprehension,

Hæc ut discit, Amor sinistram ut ante
Dextram sternuit approbationem⁹⁶.

The question may turn upon the Kebla or Templum, that is, Quarter of the Heavens, which the Augur Con-Templates; and this Quarter was, I suppose, that under which was situated the Paradise or Sacred Country of their Ancestors; a country which, to those Cis-Euphratæan nations we are best acquainted with, is East; to the Indians, West; and so forth. Add to this, that for the Real Mount Meru the Priests would substitute another, mystical or astronomical, at the Arctic Pole of the Earth; the South or Antarctic being on the con-

⁹³ De Div. 2. c. 39.

⁹⁴ V. L. xii. v. 219. xxiv. v. 320.

⁹⁵ It is true that they may have used them by way of Euphemia.

⁹⁶ Carm. 45. bis. v. 29. v. 16.

trary their Tartarus⁹⁷, or abode of Monsters, Devils, and impious Giants. The South being Tartarus or the Evil Quarter, I will further suggest that it is also Sinister. There were Three Parts of Earth, first, Asia of Babel, fronting the Sea, and afterwards Europe and Libya lying to the North and South by West thereof. These were peopled at the dispersion by emigrants from the First which lay between, who moved some to the Right, to Europe and the North, others Left, to Afric and the South. This literal diverging of the People to the good and evil countries is the foundation of the moral allegory of the Pythagorean or Palamedæan letter Whi or Upsilon, which

Diducit trepidas ramosa in compita mentes⁹⁸.



Although Palamedes may have invented characters to express two letters in one, as k and s, t and h, it is idle to talk of his inventing a character for one of the commonest vowels. It means that he invented, or learnt from the Cranes rather, the mystery of that letter. The greater part of Pythagorism was only revival of things most ancient. According to my scheme, we find that the Good Branch of the Letter led up-hill to the Mount of Virtue by the Right Hand; the Evil one turned leftward with a most tempting proclivity towards the bethelium;

Et tibi quæ Samios diduxit litera ramos

Surgentem Dextro monstravit limite callem⁹⁹.

⁹⁷ As. Res. 3. p. 299. 8. p. 282, 4.

⁹⁸ Pers. V. v. 35.

⁹⁹ Pers. Sat. 3. v. 57. Heaven is *άνω*, και *ἐν τῷ δεξιῷ μίρῳ*, the Earth *κάτω*, και *ἐν τῷ ἀριστερῷ*. Arist. de Cœl. L. 2. c. 2. p. 455. Duval. Er, the son of Armenius, when he returned from the dead, declared that there were two chasms, one leading to the right, upwards and to heaven, the other to the

The Northern situation of Armenia and Mount Paradise made the North and Right be thought the Good Way, and the Black-colour acquired by most of the African tribes confirmed them in thinking the South and Left the Way of Ill and Darkness. So these things are founded, as usual, in fact ; but they have yet higher foundation. God sate on his throne, all the host of Heaven standing on his Right Hand and on his Left ; and a Spirit came and said, I will be a Lying Spirit ¹⁰⁰. Doubtless he came from the left ; for Satan stood at the left hand of the Messenger when he resisted Joshua ¹⁰¹ ; and to Christ it was said, Sit thou on my right hand ; and he himself shall say, at the last division of mankind, to those on his Right Hand, Come inherit the Kingdom, etc. and to those on the Left Hand, Depart from me into the Everlasting Fire prepared for the Devil and his messengers ¹⁰². The metaphor of the *ramosa litera*, alluding to the first division of mankind, may be the same as the Ramification implied in the name of Serug, the Shemite patriarch of the dispersion. Why then was the Left by any people or at any time held sacred ? Because the Magians, from whose church the Græco-Roman Pelasgi were schismatics or semi-apostates only, deified that perverse creature, The Accuser or Adversary, and paid him in some of their rites and orgies prime honour ; and this was called Left-handed Worship by all the Sabians, who themselves also used deprecation of the Evil Power though they did not worship him as God Increate and Eternal. In every religion and sect of the Indians there is a Right-handed and a Left-handed mode of worship ; the former mild and pure, but the latter full of blood and obscenity ¹⁰³. Of this last kind were the rites of Cali in India, and such also were those of Ceres

left, downward and into the earth. Between the two chasms sate the Judges. As it was immemorial for the Judges to sit in the Gates ; this may come in aid of my notion of the Scaian Gates.

¹⁰⁰ Kings xxii. v. 19.

¹⁰¹ Zech. iii. v. 1.

¹⁰² Matt. c. xxv.

¹⁰³ Colebrooke, A. R. vii. p. 280, 1.

Erinnys, Mars and Bellona, Cotytto, Priapus, and the Pandemic Venus; and to this same idea Juvenal alludes when he speaks of the perverted rites of the Bona Dea, as practised in his time by vile wretches travestied into women,

sed More Sinistro ¹⁰⁴

Exagitata procul non intrat fœmina limen,

for in the Right-Handed mysteries of Bona none but matrons officiated,

Sacra Bonæ maribus non adeunda Deæ;

and the heroic poet Lucan likewise,

Vos quoque Barbaricos ritus Moremque Sinistrum
Sacrorum positis Druidæ repetistis ab armis.

Any disparagement of the Teutonic Princes is even now solemnized with the Left Hand: a remnant of the sacrorum mos sinister. Therefore I suspect that the *σκαιαι πυλαι* were those gates of Hades which led to Tartarus, and the very same as the ivory gates of false oneiromancy, through which lying spirits of the Left Hand went forth to deceive, [*Ἡελίοιο Πυλαι, και Δημος 'Ονειρων,*] saying

Θωρηξαι ἐ κελσευε καρη-κομαοντας 'Αχαιφες
Πανσυδιη' νυν γαρ κεν ἐλοις πολιν ευραγαυιαν
Τρωων,

or, “Go up, for the Lord shall deliver Ramoth Gilead into the hand of the King.” The end of the Sixth book of the *Æneid* fills me with astonishment. Did the wretched author of that poem mean to laugh in his sleeve at the fellows whose interests he was employed to write up, and whose vanity he both fed and fed upon? “I beheld Octavius, a plebeian, but descended from the Gods. I saw the obscure warrior who fled from young Pompey and left his lieutenants to their fate, the voyager who visited Philippi and Alexandria, eclipsing the

¹⁰⁴ Sat. 2. v. 87.

labours of Hercules and the wanderings of Bacchus, and conquering, O ye gods! the people of India and Fezzan. I saw the adulterous spouse of the pregnant Livia, the father of Julia, the preceptor of Tiberius, the friend of the foul and epicœne Mæcenas, reviving the purity of the golden age. The thrice great Tully, who with Ovid, Cassius of Parma, and Cornelius Gallus, shared his patronage, had no place among the Roman worthies. The Greeks plead causes better. All this I declare, saith Maro, but remember, that a greater lie never came through the Sinister Gate of Hell." Villains do not despise their tools more supremely than they are in turn despised by them. "You will be a God somewhere sure enough, said the witty parasite to the poetaster tyrant, but mind that it is not in Hell!"

Achilles repaired to the Temple of the Scæan Gates in full confidence, as a peace-maker and a bridegroom, and there Paris, and Deiphobus one of the greatest captains of the Troës, fell upon him and murdered him with a dagger in the sanctuary¹⁰⁵. Perhaps the subjects of Memnon had the poor excuse of retaliation for this deed; poor, I say, for though it is right and needful to retaliate violence, it is an insult to heaven to talk of retaliating fraud or perjury. This man, whom Palamedes and the Selli wished to set up as Cosmocrator, was himself Son of a Woman who pretended to be a female incarnation of divinity disparaged by union to a mortal, and that he her son was The Son doomed to die by the Bruising of his Heel. His death by any other means was fatal to his pretensions, and to the prophetic reputation of the Selli, and would perhaps lead all the Pelasgi to return to their allegiance, as it is evident that these superstitions affected them much more strongly than respect for the primogeniture of the Aga Memnon: and therefore, angry as they were, they were not averse to adopting the fable which was put about, that the God Apollo shot him in the foot with an arrow¹⁰⁶. Homer, who never alludes but

¹⁰⁵ Dictys, iv. xi. Dares. c. 34. Tz. P. Hom. 395. Tz. in Lyc. v. 296.

¹⁰⁶ Qu. Sm. L. 3. v. 62.

with a cautious delicacy to those deadly crimes which disgraced, if not even Ulysses, at least the age in which he lived, puts a prophecy into the mouth of dying Hector which divides the responsibility of Achilles his death between Paris and the God,

I knew thee well, nor might to ruth persuade ¹⁰⁷
 Thine heart as stubborn temper'd as thy blade.
 But think on me, Thou Mighty, at the date
 Foredoomed of old, when by the Scaian gate
 Phœbus and Paris bring thy turn of fate.

The force of this guarded language is, that the Priest really slew him as he was accused, but that he did so with the sanction and command of the Deity.

The death of Patroclus and Achilles left the most important part of the confederacy without a commander, and the Vulcanian arms the badge of that command without a wearer. The Myrmidons naturally looked to the famous Ajax their kinsman, and the next friend of their murdered chief, but the King of Men desired nothing less than to give such a trust to a chief as proud and independent as the former one, and prevailed in giving it to his prudent and faithful counsellor Ulysses. Ajax, overpowered with rage and grief, became insane, thus fully justifying the choice of which he complained. The Cushim, who disliked husbandry, and absolutely disdained all other sorts of labour, were from their habits of life called Palli, Berbers, Nomades, Inhabitants of the Desert, Shepherds, and Royal Shepherds, for pasturage was their regular, as war and hunting were their irregular means of support. But when they were raised into a Noble Caste, commanding the people in war and teaching them in matters of religion, they were also shepherds in a metaphorical sense [of frequent occurrence in Holy Writ], and their subjects were the sheep. Quintus speaking, most likely, in the character of Homer, says that at Smyrna, *περικλυτα μηλα νομευεν*, he tended his illustrious

¹⁰⁷ Il. xxiii. v. 355. whom Arctinus followed, Æthiop. ap. Procl. Chrest.

sheep, meaning that famed college of poets the Homeridæ. Ajax in his phrensy clothed himself in his panoply, and rushing out sword in hand made havoc of the Sheep, those are, the followers of his standards, and as soon as he recovered to know the cruel work he had made, he fell upon his sword and killed himself.

The greatest discontent now broke out against Ulysses, and he was even more hated among the Pelasgi for the death of Ajax than for that of Palamedes, and under his command their services could not be relied on for a moment. In addition to so many misfortunes, the grandson of Nimrod had gathered a fresh army to raise the siege. In this cruel dilemma Ulysses abdicated the command of the Cushman, and undertook himself to bring to the camp the son of Achilles called Pyrrhus or Neoptolemus¹⁰⁸, who was now grown up to manhood, and resign to him the Vulcanian armour. The place of his residence is figured as the island of Skyros. Upon this fact, coupled with the verses 721, 2, 3, of the Catalogue [for 724, 5 are spurious], and upon the original reluctance of Achilles to join in the war, the absurd fable of Philoctetes has been formed by later mythics, and a fresh occasion found to vilify the rival of Palamedes and Ajax; and Pyrrhus so far agrees with Philoctetes that he was the hero of the Vulnerable Foot. The worthy successor of Achilles arrived not an hour too soon, for Eurypylyus had previously arrived and gained a great victory, in which Machaon, Nireus, and other heroes fell, and was about to storm the rampart or contravallation in which the allies had sought refuge¹⁰⁹.

We have seen that upon the death of Nimrod the assembled powers of his empire broke up without attempting to strike another blow: but this superstitious panic was not of long duration, and his successor was soon enabled to bring a respectable force into the field again, to which renewed effort the death of Achilles was a great encouragement. Eurypylyus

¹⁰⁸ Qu. Sm. vi. v. 77, etc. vii. 194.

¹⁰⁹ Qu. Sm. vii. 416. Odyss. xi. v. 508.

was the son of Telephus son of Nimrod. Telephus was an Hero qui Divinis Patris virtutibus propriam gloriam æquiparaverat¹¹⁰, and was I believe slain in battle with the Myrmidons in the first year of hostilities or eleventh of the war, and was confounded by the Cyprian Epic and other cyclical writers with Telepolemus¹¹¹, a brother of his, who about the same time went over to Aga-Memnon and was slain during the short secession of Achilles. This latter, so far as I can understand, being badly wounded, was tended with the greatest care by Achilles and his friends, and during this illness was prevailed upon by some arguments or other to abandon his father's cause and embrace that of his benefactors. Homer is silent upon that transaction. Eurypylus is by some called a Mæasian, by an Homeric interpolator a Cetæan, and Jordanes¹¹² with much truth declares that Telephus and Eurypylus were Goths; that is Scythæ or Cuthim; who, as Seneca says in a valuable place of his Troades, poured from the DON and from the TIGRIS to the relief of Troy,

columen eversum occidit

Pollentis Asiæ, cælitum egregius labor;
Ad cujus arma venit et qui frigidum
Septena Tanain ora pandentem bibit,
Et qui renatum primus excipiens diem
Tepidum rubenti Tigrin immiscet freto¹¹³.

John Tzetzes, whose sources of information were many compared with ours, and whose judgment was far from being so contemptible as his poetical talents were, calls the army of Memnon sometimes Æthiopians, but at others Indians,

Νυκτι ἐπηλυθον Ἴνδοι ἀλμυρον οἶδμα πλεοντες,

by whom he certainly means the Indo-Scythæ, so much ex-

¹¹⁰ Dictys, L. 2. c. 4.

¹¹¹ Cypria ap. Procl. Chrest. Dict. L. 2. c. 5, 6, etc. Qu. Sm. iv. 174.

¹¹² De R. Get. c. 4.

¹¹³ Senec. Troad. A. 1. vs. 6 to 11.

told by Dionysius the geographer, who used to flourish in Transoxana Cabul and Cashgar; and Dictys also says Indi et Æthiopes¹¹⁴. John also repeatedly uses the word Arabians or Arrabians, as

Και τότε Τρωίας ἠδ' Ἀραβίσσα χαιρετ' Ἐνω,

and

Μεμνων ὅσσα ἔειπε γερONT' Ἀραβῆδι φωνῆ¹¹⁵.

I have before said that I can offer no opinion upon this word, further than to intimate that it is rather an Æthiop than a Joktanitish or Ismaelitish name. The country of Babel, which, after the ruin of that city, had Erech or Erac for its capital, and was the Beginning of his Kingdom, is called by the Persians Erac Arabi; Solinus says it means, Holy.

Paris most earnestly supplicated Eurypylus to save the city, as he was its last remaining hope, to which he thus nobly and piously replies, in verses probably borrowed from the Little Iliad,

Πριαμιδῆ μεγαθυμῆ, δεμας μακαρεσσιν ἔοικως¹¹⁶,
 Ταυτα μὲν Ἀθανατῶν ἐνὶ γένεσσιν ἔστρηκται
 Ὅς τε θανῆ κατὰ θῆριν ὑπερβιον ἠδὲ σαωθῆ
 Ἡμεῖς δ' ὡσπερ ἔοικε, καὶ ὡς σθενος ἔστι μαχεσθαι,
 Στήσομεθα πρὸ πολέου· ἔπειτα δὲ καὶ τοδ' ὀμουμεν
 Μὴ πρὶν ὑποσρεψεῖν, πρὶν ἢ κταμεν, ἢ ἀπολεσθαι.

But after a tremendous campaign he was completely beaten and slain by Pyrrhus and the Myrmidons, and as far as we may judge this was the greatest of all the achievements performed by the besiegers of Troy. Ulysses says that, although Neoptolemus slew multitudes of the enemy, they were all widely different from Eurypylus, whom he killed even when surrounded by his comrades, and who was second to Memnon only,

¹¹⁴ L. iv. c. iv.

¹¹⁵ Post. Hom. 258, 283.

¹¹⁶ Qu. Sm. vi. v. 309.

Ἄλλοιον τοῦ Τηλεφίδην καταπράσσει κελχῶ
 Ἦεν Ἐυρυπύλων· πολλοὶ δ' ἀμφ' αὐτῶν ἑταῖροι.
 Κεῖνον δὲ κάλλιστον εἶδον μετὰ Μένονα δίρον¹¹⁷.

And here ends I believe the speech of Ulysses. After the overthrow of Eurypylos the command fell for a third and short time into the hands of Paris and his warlike lieutenant Deiphobus. But the next event of moment was his death, of which we have no clear account: he was shot by Philoctetes with a poisoned arrow, and the witch Ænone might have cured him, but would not. However, I have already expressed my persuasion that Philoctetes and Ænone of the Cyclics are but fabulous repetitions of Achilles, Neoptolemus, and Helen: and his death remains in a mystery somewhat enhanced by the profound silence of Homer. He was made away with, and probably Helen or Ænone and the other traitors were no strangers to the affair. He was a man inured to wickedness, but far superior in valour, wisdom, and power, to his vulgar reputation.

All hopes of relief from without were now at an end: the epicures were worn out with service: and especially the Dardans or *Λαοὶ* of the city were weary of expending their blood for the fierce grand-children of Cush. That party among the Priesthood who had all along been opposed to the ambition of Paris, especially Antenor and Helenus¹¹⁸, united with Æneas, the king of the Dardans, to betray Deiphobus, who had succeeded to the possession of Helen and to the chief command. Helena herself was at the bottom of the plot. The City was in itself absolutely impregnable to the engineers of those days, and the garrison were strong in the conviction that while they held the Temple and Palladium the Gods would defend their Walls; a feeling similar to that which the Jews showed in resisting Vespasian. A deep plot was therefore needful, and in

¹¹⁷ *Od.* xi. v. 518.

¹¹⁸ *Tz. P. Hom.* 517. *Tryphiod.* v. 47. *Conon* 34. *Orph. Lith. Dictys.* l. 5. Dares adds to the list of Traitors, Polydamas, Ucalegon, Amphidamas, Dolon. c. 39.

order to plan it recourse was had to that man who had so often saved the common cause, Ulysses. This man having lacerated himself with stripes¹¹⁹ and drest himself in tatters, fled into the city, where he was received as a fugitive slave: but Helen knew him, and relieved his wants, and when she had pledged her oath not to betray him till he got back to the camp, he unfolded to her all the counsels of the Greeks¹²⁰; or, as the Lesser Iliad had it, he agreed with her concerning the taking of the City¹²¹. The lines 257, 258, of the fourth Odyssey are utterly absurd and insititious. When he had got back, and Helen was at liberty to tell, the other Trojan women shrieked with horror, but Helen rejoiced in her heart, for she longed to return to Menelaus. After this visit, Helen probably arranged matters with Æneas, Helenus, and Antenor, and Ulysses made his own preparations. He caused an Ark to be framed of immense size and costly materials, adorned with gold, and silver, and ivory, and precious stones¹²², and of that kind which the Cushim particularly affected. These people did always honour the horse above all other symbolical animals, for which there was an adage of which I do not exactly know the drift, 'Ο Σκυθης τον 'Ιππον¹²³, though I suspect it relates to the transaction we are now speaking of. The Ark of the Covenant with Noah, and others made after its fashion by the heathens, were surmounted by Cherubim or Bulls, and are therefore themselves very appropriately called Cows: but the Horse was thought better to represent the War God, and those martial and hunting habits to which his

¹¹⁹ I cannot but suspect that when Herodotus gave the story of Zopyrus the Persian, he confounded together two different takings of the same city; just as he mistook Cyrus-Nimrod, son of Cambysea-Cush, and his General, for the General of Darius the Mede, and son of the Persian Cambyses.

¹²⁰ Hom. Od. iv. v. 246, etc.

¹²¹ Ilias Minor ap. Procl. Chrest.

¹²² Tryphiodorus, 65, etc.

¹²³ V. Zenodot. Prov. Græv. Thes. Gr. vol. x. initio. I suspect the adage to resemble ours, He caught a Tartar. The Proverbialists, Zenob. iv. 59. Diogen. vii. 12. Prov. Vatic. iii. 80, give discordant and unintelligible explanations.

people were inured by Nimrod, and therefore with them the ark was by preference adorned with the forms of Horses¹²⁴: and those three contiguous quadrilateral temples on the summit of the Pyramid or Tower of Babel, which Nimrod built in honour of Ham, were called the Horses of Laomedon: after they were built, Cush and his advisers would not allow to the builder the entire controul of the Temple and exercise of the Papal power, and this gave rise to the first taking, or forcible occupation, of Babel, by Hercules. When the workmen had completed this costly fabric, called the Dourean or Douratean Horse, a certain number of the most powerful men at arms entered into it, of whom thirty, including Ulysses, Menelaus, and Pyrrhus, are enumerated by Quintus¹²⁵, but the names and numbers are variously given. This done, they abandoned their lines and broke up as if in full retreat, but halted in sufficient numbers wherever the unevenness of the ground would conceal them from the walls: for the grand seat of speculation, which in that champaign country had been such a great resource to the garrison, was in the hands of Helen and the conspirators, who had only to deceive the unsuspecting King and Deiphobus. With the ark was left one Sinon, grandson of Autolycus and cousin-german of Ulysses¹²⁶, who was instructed to say, that the allies had renounced their enterprise, and constructed the Ark as a propitiatory offering to the offended Deities of the Pergamus; that they had moreover intended, at the suggestion of Ulysses, to sacrifice him as an offering to the Gods for their safe return home; but that he had luckily escaped¹²⁷. When the prophetess herself and Chief Priests were in the design it was not difficult to persuade the King and People of this story, and of the necessity of carrying the Dourean Horse into the Temple. This done, the people, wearied by ten years of unremitting

¹²⁴ And probably they were drawn by horses, not by Cows.

¹²⁵ Qu. Sm. L. 12. v. 310.

¹²⁶ V. Serv. in Æn. 2. 79.

¹²⁷ Qu. Sm. xii. 366. Virg. Æn. 2. v. 60, etc.

warfare, burst forth into joy and mirth, and a careless confusion pervaded the whole of this populous town. At close of the day¹⁸⁸ the concealed divisions of troops began their forced march towards the city, and when they were nearly arrived Helen and her accomplices let the warriors out of the box, and kindled on the summit of Pergamus such a blazing beacon as might tell the enemy of their success, and make known to the rejoicing citizens that the Tower and Palladium were taken, and that the immortal Gods had abandoned the defence of Ilium. The aged King was in the Temple paying, no doubt, a solemn tribute of thanks to its tutelary deity, Jupiter Agamemnon or Herceius¹⁸⁹; and there, at the very altar of the God, he was butchered by Neoptolemus, who I imagine was thence called Pyrrhus, a name equivalent to the Devil or Typhon. It was a very strong deed to kill a King and High Priest at the altar of the great Asylum, the eldest born of Jupiter Belus, upon whose head some five centuries of years had stamped a divine antiquity. I have already mentioned where I reckon that the speech of Ulysses concerning Neoptolemus ends: the beastly absurdity of supposing that these giants in their panoplies of brass cried and dropt tears when they were in danger, is more than reason enough: but I am persuaded that Homer's discretion, so often manifested, would not permit him to advert to the taking of Ilium when praising the son of Achilles. Deiphobus, the guardian of Helen, was also surprised in his bed and destroyed with every refinement of vengeful ferocity, scelus exitiale Laocoönæ. The latter was one of the assassins of Pyrrhus's father, and the old King had not escaped some suspicion of conniving at that crime; this was, as I conceive, the exciting cause of these bloody deeds, and Neoptolemus would have said that the altar of Jupiter Agamemnon had been as well respected as that of the Thymbræan Apollo. The innocent Polyxena did not escape the

¹⁸⁸ Μισσηυκτιος ἄλλυμαν, Eur. Hec. 914.

¹⁸⁹ Eur. Hec. 23. Troad. 483. V. Æn. 2. 550. Lycophr. v. 355. schol. ibid. Arctin. il. pers. ap. Procl.

rage of this ruffian, who sent her to attend the Manes of her murdered spouse.

In the midst of all the terror and confusion made by the taking of the Priami Arx Alta, and death of the King, the besieging army arrived and sacked the town, destroying without mercy the lives and property of its brave defenders: but they first set guards to protect from harm the houses of the traitors Æneas and Antenor¹³⁰. Concerning the perfidy of Æneas, its motives, and its reward, Dionysius gives us an excellent passage from an old writer of Logoi: "Menecrates of Xanthus avers that the City was betrayed by him to the Greeks, for the hatred he bore Alexander; and that for that good office the Greeks favoured him by preserving his house. His narration begins with the sepulture of Achilles in this manner, The Greeks were much afflicted, and thought themselves deprived of the head of their army; however, having buried him, they waged war throughout the land, until they took Ilion by Æneas betraying it. For Æneas being slighted by Alexander, and excluded from the honours of the pontificate, overturned King Priamus; and having done this, he became one of the Achaians¹³¹." This good old writer agrees well with Homer, and gives a full and sound explanation of what the poet briefly intimates, that Æneas "had a continual grudge against Divine Priam, because he did not honour him although he was excellent among men¹³²." Achilles knew that this gentleman seldom acted without a "consideration," and therefore says to him "What brings you here? Have they made a new bishoprick for you, with a rich glebe¹³³?" The havoc must have been immense, and the City must have suffered greatly, as well as did its inhabitants: but we must by no means accept as a literal fact what the poets relate, that

¹³⁰ Dictys, V. cs. 4 and 12. Dares, c. 42.

¹³¹ Dion. Hal. Ant. L. 1. c. 48. p. 38. Huds.

¹³² Iliad. xiii. v. 460.

¹³³ Iliad. xx. v. 184.

it was then destroyed: for it flourished as a seat of government for long years afterwards.

VI. Babylon and Jericho¹³⁴ were both besieged in the course of a religious war, and both were entered by spies who came to learn the temper of the cities; the spies were harboured by the whore of Babylon and the whore of Jericho, who both kept the secret entrusted to them until such time as the spies had returned safe home; the cities were soon taken, and the two whores were treated with the highest honour by the victors, and their friends especially protected from harm. In this manner the whore of Jericho, although "justified by works¹³⁵," and a progenitrix of the Christ¹³⁶, bore the most minute and nice resemblance to Helen; And therefore does the Lord say¹³⁷, "I will make mention of Râhab and Babylon to them that know me," and the Prophet calling upon the Lord of Hosts to arise and take arms against the second Babylon, its Harlot, and the Old Serpent its Spirit, as erst against the former, saith, "Awake, Awake, put on strength, O arm of the Lord! awake, as in the Ancient Days, as in the Generations of Old! Art not thou it which hath cut Rahab, and wounded the Dragon¹³⁸?" The word *cut* here has the force of *μεριζειν, σπαραττειν*: thou hast torn piece-meal the whore of Babel, and scattered her members over the earth.

There is yet another point in ancient literature I wish to clear up. The ambuscade of the Heroes in the Ark is called in both the places of Homer¹³⁹ [spurious, I believe, but very old] in which it is mentioned, *λοχος*. It belonged in some

¹³⁴ Josh. c. 2.

¹³⁵ James 2. v. 25.

¹³⁶ Mat. c. 1. v. 5.

¹³⁷ Ps. 87. v. 4.

¹³⁸ Isai. c. 51. v. 9.

¹³⁹ Od. iv. v. 277. xi. v. 524.

sense to Menelaus, for whom the war was undertaken, and in another to Pyrrhus, who took such a dreadful preeminence in it. Pitana was a small place near Sparta, the fabulous or homeric residence of Menelaus, and was said to be his birth-place¹⁴⁰, and also that where Helen and He resided in a Brazen-Gated Temple. So much being premised; we read a very strange thing in Thucydides, namely, that people commonly said there was a Body of Men at Sparta called Ὁ Πιτανάτης Λοχος, whereas in fact no Pitante Lochos did exist¹⁴¹; and, stranger yet, we are told that the Pitante Band is the Army of the Greeks! Πιτανάτης στρατος, Ἑλλήνων στρατος¹⁴². If any one still doubts that the Pan-Hellenic Pitante ambushade of Menelaus is that of the Douratean Horse, I can farther prove it to conviction, for Dion Chrysostomus, relating the same story as Thucydides, calls it the Skyrite Lochos, which can mean nothing but the ambushade of Neoptolemus or Pyrrhus¹⁴³. It was proverbial, upon a sudden change from good fortune to bad, to say Πιτανῆ ἐμῖ¹⁴⁴, because no other place had experienced such vicissitudes: what, and when? did they happen at Pitane of Laconia, or at Pitane in the Asiatic Æolia? To Babylon alone the whole of these popular sayings concerning Pitane belong. As in the legend of the Pitante or Skyrite Embuscade the Ark and its inmates are put for the whole Army of the Greeks, so that class of Epic Poets who wrote Argonautics did it upon this principle, they took the Catastrophe of the War, that is, the stratagem of the “quæ vehat Argo Delectos Heroas” and the treachery of Helen, as if it were the whole War. By so doing they obscured the truth, and their meaning has not yet been pene-

¹⁴⁰ Hesych. Eur. in Troad.

¹⁴¹ Thuc. L. i. c. 20.

¹⁴² Hesych. Lex.

¹⁴³ Dion, p. 191. ed. Casaub. Σκυριτις must not be confounded with Σκιριτις, a battalion of Spartans, named from Scirus, a town of Parrhasia; Steph. in Scirus, Thuc. L. v. c. 33. c. 68. I apprehend its peculiar business was to protect the marches of Arcadia.

¹⁴⁴ Erasm. Adag. Zenod. Prov.

trated: but, poetically, they had some reason on their side, for a real Iliad were a Chronicle in metre, not a poem, and an *Ἰλιάς Περσική*, like those of Arctinus or Tryphiodorus, being avowedly the tag end of what others have worked upon, still less deserves the name: but these Argonautics took the end and fitted it up with a beginning and middle of moderate dimensions.

VII. We are best acquainted with the transactions of this war through the medium of those who were leagued against Babylon, from the Poet of the Laertiad house, and from the numerous minstrels of the Danaizing Pelasgi; but the lions painted very little, and the few works that existed upon this subject by writers of the Barbar Kingdom enjoyed no celebrity. Ælian mentions a Persian Iliad translated from Homer by order of the Persian Kings¹⁴⁵, but it was more likely a Persic poem upon the same topics, and may have laid the foundation of the Shahnameh and other extravagant productions of Mahometan Iran. I have no access to this poem, but I strongly surmise that it relates to the Mundane, and not to any mere National, Wars. But the same Historian assures us as a fact that a work was extant at the time he wrote called the Phrygian Iliad, and bearing the name of Dares¹⁴⁶. Of this curious work [of which I know not certainly whether it were prose or verse] a short Latin abstract has come down to us, together with a translation made by Quintus Septimius Romanus, in the time of Diocletian or Constantine, from a Greek book written by Eupraxides of Crete in the reign of Nero, under the assumed name of Dictys the friend of Idomeneus. This abstract of the Phrygian Iliad bears the name of Cornelius Nepos as its author, but no one who reads it can believe that its date surmounts, if it equals, that of Septimius Romanus, for the style of it is bald and harsh. But I see no manner of reason to doubt that it is taken out of the work

¹⁴⁵ V. H. L. 12. c. 48.

¹⁴⁶ L. xi. c. 1.

mentioned by Ælian, for what was extant and called into notice in the time of Antonines is likely to have been extant long after. This little book is written in many respects with those feelings which would animate an Asiatic writer jealous of the honour of his Continent, and [if we supposed the Phrygian Iliad older than Alexander of Macedon] of his King; and we may collect from Herodotus that the Greek legends about Troy on the Hellespont were a sore subject with the Achæmenidæ and their people. Dares lays great stress on the prior rape of Hesione by the Greeks. He much under-rates Agamemnon, making him to be dethroned with great ease by Palamedes, to whom he assigns the chief command of the war and the title of King, and gives him the credit of killing the famous Sarpedon. Agamemnon acted as a mere scout to him, Palamedes Agamemnonem legatum mittit ad Thesidas¹⁴⁷. Not a word is breathed of his being either accused or convicted of Treason, but on the contrary he fell gloriously, surrounded by Alexander, Paris, and the Phrygians; and then only, REGE occiso, Agamemnon recovered his ascendancy. This writer will not deign to speak of the Taking, or even of the Siege of Troy, but says, 806,000 Argives flocked together to the Betrayal of Troy, ruerunt ad oppidi PRODITIONEM¹⁴⁸. This is either very bitter language, or that of a man affecting great bitterness. He also exaggerates the resistance of Ilium, saying that it was taken in the eighth month of the eleventh year, when we know it was taken in the tenth year, τῷ δεκάτῳ. But there are some other particulars less obvious to a forger, and therefore stronger in argument. The resistance of one town for ten or eleven years is glorious, its ruin may raise feelings of regret but not of shame: and Dares makes a proud boast when he says, "we resisted eleven years, and were only betrayed at last!" But the affairs with the Garrison of Troy were a very minute part

¹⁴⁷ C. xxvi.¹⁴⁸ 44.

of the war [in importance, I mean, not in duration], and the great collision of Greece and Barbary took place when Memnon first, and next Eurypylus, brought down the powers of Nineveh and Upper Asia into Troas; and the Empire which was foiled in these great struggles must of necessity hide its diminished head. But Dares is as mute as the grave upon any attempt to relieve Ilion: even the Homeric story of Rhesus, though he was only a powerful epicure, is suppressed: the very name and existence of Eurypylus [that was the sorest place of all] are not alluded to: and what is yet a good deal stronger, the famous armament of Memnon the Son of the Morning, and his march to Ilion with all the force of Assyria and Persia, are buried in silence. But to omit his name was impossible: all Greece would have laughed at an history by Dares the Trojan priest of Vulcan¹⁴⁹, who never heard of Memnon! so the author of Dares has gone very cunningly to work; he gives some account of Memnon's exploits and death, but he puts him in the middle of the list of Epicures, or contingents for garrison duty, who were on service all through the siege from the beginning, de Paphlagonia Pylæmenes¹⁵⁰, de Æthiopiâ Perses et Memnon, de Thraciâ Rhesus et Archilochus, etc. In all that I have remarked there is evidence pregnant with the conclusion that this is a genuine abstract of the ancient Pseudo-Dares. But there is another ground, as strong. Forgeries such as Orpheus, Dictys, or even the Dares of Ælian, profess on the face of them to be what they are called, but this does not profess to be Dares his own book, but quotes in express terms the original work from which it is abstracted, sicut Acta Diurna indicant quæ Dares Phrygius descripsit¹⁵¹. The original work was certainly entitled *Δαρυητος τῆ Φρυγος Ἐφημεριδες*, and was the work of some Asiatic, Hellenizing in his studies, but Scythizing in his feelings and

¹⁴⁹ Hom. Il. 5. v. 9.

¹⁵⁰ C. 18.

¹⁵¹ C. 44, and before in c. 12.

prejudices. It has been most rashly imagined by some recent critics that Joseph Iscan of Exeter wrote this book as an epitome of his own poem, and that others have clapt the name of Dares to it. But the usurpation and reign of Palamedes ¹⁵² are so slightly and obscurely touched upon by him in his poem, as to show that he was afraid of copying Dares in that strange history, rather than the inventor of it. Besides, it was well known to Ptolemy, son of Hephæstion. Whoever will attend to the last section will see that it must be taken from some book called Dares, and not from the Poem. Joseph of Exeter ranks pretty high among the Latin poets, and this is a saddish composition to come from the pen which wrote such lines as these, on the supposed drowning of Castor and Pollux,

tamen acrius alto

Incumbente Noto, nil jam sperante carinâ,

Ledæi juvenes nexis per colla lacertis

Nata simul simili deponunt corpora fato.

And for what earthly reason should Iscan play the Phrygian both in what he says and in what he suppresses, as I have shown that this author does? How shall we account for the way in which Dares's name is twice quoted, if it be a fiction, not an epitome?

If any one were to say that Joseph of Exeter, being in possession of a Greek manuscript of the Phrygian Iliad, made this abstract from it, roughly, and without any thought of publication, to assist him in the poem he was about to form out of it, I would not contend against him ¹⁵³. His day afforded store of old manuscripts that have since been destroyed or over-written, and his poem is illustrated from other sources besides Dares. Whence did he draw this, that Astur [whom Silius, I think, makes to be Memnon's armour-bearer]

¹⁵² Isc. de B. Tr. vi. 112. 120.

¹⁵³ The prefatory epistle is on every hypothesis an impudent hoax, by somebody who had got possession of the copy.

was guardian of the Palladium? Where did he read of Orontes, and that the Chaldees were employed in the defence of Troy? But the account of his death, while resisting the landing of the Greeks, is equal to any thing he wrote:

Stabat in occursû pelagi Chaldæus Orontes :
 Dumque rateis inhibere parat, suspensus in ictum,
 Fallit arena pedes et inanes excipit ausus
 Præcipitem mensura Thetis. Premit Inacha pubes
 Desuper. Ille pares in gyros brachia spargit ¹⁵⁴,
 Nunc caput immergit pelago, varioque timore
 Aut longos haustus aut tela prementia vitat.
 Tandem dum fluctus gravior rimatur opacos
 Incidit in puppes frontemque infigitur uncis.

Thomas Becket was surely a great man in his way, and letters throve under him. John of Salisbury and Joseph of Exeter both enjoyed his patronage; and if the former could read Petronius Arbiter, why should not the latter read, and epitomize for his own use, Ælian's Dares? This acquires still greater probability, from that learned critic Perizonius having shown that the Greek original of Dictys was used by John of Antioch or Malalas in his Chronicle. I will end this disputation with the ending lines of Joseph's poem, which have somewhat in them very noble and surprising.

Vive liber, liberque vige! sed si qua nocebunt,
 Disce lubens livore nihil sublimius esse.
 Cum tibi mordaces obliquant læva cachinnos
 Murmura, cum cupiunt linguis lacerare profanis,
 Sis utinam invidiâ dignus! quæ Summa lacessit,
 Quam pacit præsens extremaque terminat ætas.

May the present age show more kindness to these pages, than posterity has shown to this bright star of the middle

¹⁵⁴ L. 5. v. 171. The shortening of the vowel before such words as spargit is the chief mark of barbarism in this fine versifier.

darkness ! I trust that in these three chapters of Ilion, Peleg, and Troica, I have come nearer to the truth of these matters than Mr. Bryant did ; or Mr. Guèrin du Rocher, who maintains that the Iliad relates to the defeat of Sisera and Jabin, and is borrowed and amplified from the song of Deborah ¹⁵⁵. I have only three volumes of this work, and am ignorant whether the residue, in which he promises to prove his scheme, ever came forth : certainly it presents to my mind nothing intelligible. To this ingenious author and to all others who are filled with Biblical prepossessions, and see all things in the Hebrew dialect and books as in a magical mirror,

*ἔγω παραμυθησάμενη
 Ὅικαδ' ἀποκλείειν, ἔπει οὐκετὶ δῆτε τεκμῶρ
 Ἴλιε ἀίπεινης.*

¹⁵⁵ Histoire Veritable, tom. i. p. 35.

SEMIRAMIS, ÆNEAS, AND THE ÆNEADÆ.

I. WE have now seen the impregnable city taken, not by force but by inglorious fraud, and the despoiler breaking in, not where the battering ram had breached but at the windows of Rahab the Harlot; and we have

“ spoke of Algarsife,

How that he wan Theudora to his wife,
For whom full oft in peril great he was;
Ne had he been holpen by the Horse of Brass.”

The woman who had long been desirous of Menelaus received him well, and continued, as it would seem, to cohabit with him after her successful treason: and the rather as he was a man of moderate ambition and capacity, and little likely to interfere in her designs; for the State Prisoner of the Pyramid was now about to appear in a very different character, and the Cup of her Fornication was not nearly full.

II. The Greek poets in their fabulous mode of telling the history would give you to think, that the dispersion of mankind, by which so many countries were peopled from Troy, took place immediately upon its capture by Ulysses and Agamemnon, and that the ruin and abandonment of the place then happened. But this is a great error arising, as I will show, very naturally. In my chapter of Ilias or Peleg, s. 2. I have observed that a tenderness and fear of offending the minds of their hearers prevented the bards who fled from Babel at the confusion from entering into any detail of that dreadful event and its consequences, and that this topic re-

quired a yet thicker veil of metaphor than even the wars did. But the mystery which Homer and his school had chosen to express the latter afforded so obvious a similitude, and one so poetical, of the former, that they could not choose but avail themselves of it. They sailed to Ilion a mighty fleet, and the number of their bands was designed by that of their Ships; the judgment of Providence scattering this league of all mankind and dashing it to pieces, was therefore finely imaged in the dispersion and shipwreck of the Panachaian navy by a storm of winds which the offended deity sent against them,

Παντα γαρ ἀλλυδις ἀλλα κακῆ διεχευον ἀέλλαι¹,

but a moment's thought will show us that the scattering of the mystic fleet must be represented as immediate or within such time as a fleet can be assembled, and not possibly one hundred and forty years after. But there are several curious considerations that give a still greater propriety to this imagery. 1st. It was literally true as concerning the Ships. These Ships were the arks of the Gentiles which each tribe or pulk of them bore before them on their march, being small imitations of Noah's Ship of the Covenant, and serving for the numina of their legions, as I have explained in my last chapter, Troïca. But when the Omnigentile League or Feudal Monarchy of Syria was broken up by the Cleaving of the Tongues, and the Exiles set out upon their journey into the vast regions of Europe, Africa, and those parts of our QUARTER Asia which were not included in the KINGDOM Asia, they again took up their Arks and followed them until something indicated that they had reached their destination and might build themselves a town; either the ceasing of the Æstram; or the præternatural stopping of the Ark, or of the Oxen or Cows which drew it, as upon occasion of the

¹ Qu. Sm. 13. v. 503.

return of the Ark from Ashdod to Bethshemesh². So that the Dispersion of the Ships was as literally true, as the Gathering of them together had been, and it is even most probable that they were the identical same Vessels which had marched under Agamemnon. 2dly. It was literally true as concerning the Storm of Winds. For the Pseudo-Sibyll, who had access to all the records of antiquity, will have it that a Storm of Winds from God disconcerted the Tower-builders,

Πυργον ἐτευξαν

Χωρη ἐν Ἀσσυριῇ, ὁμοφῶνοι τ' ἦσαν ἅπαντες,
 Καὶ βολοντ' ἀναδῆναι ἐς ἕβανον ἀστρεοεντα.
 Ἄντικα δ' Ἀθανατος μεγαλήν ἐπέδηκεν ἀναγκῆν
 Πνευμασιν' αὐταρ ἐπειτ' ἀνεμοὶ μέγαν ὑψοῦσι πυργον
 Ριψαν etc³.

Now this statement gets a great confirmation *ex post facto*, for every one at all acquainted with sacred analogies must see the close relation between the Act of Power which confounded languages in order to divide the impious, and that other by which the confusion was abolished in order that God's messengers might reunite the pious. Now upon this last occasion "there came a sound from heaven as of a rushing mighty wind"⁴. 3dly. It had a good deal of truth as concerning the Persons. For a great many of those who took and of those who betrayed the City lived to see the dismemberment of the empire and the division of tongues. We must take a known quantity for an average of unknown quantities, and the life of Serug is a fair type of longevity at that time, and he lived 230 years; and if that be our average, or the best we can get, the Old must have considerably ex-

² 1 Sam. c. vi. v. 14. Nonnus says of the founding of Thebes by Cadmus's Cow, "The City-bearing *χῆλη* [Ark or Hoof, either] of the Tower-building heifer lay down." Dion. L. 44. v. 41.

³ Sib. ap. Theoph. ad Autol. L. 2. p. 107, ed. Paris, 1615.

⁴ Acts c. ii. v. 2.

ceeded that term. The man called Nestor could have fallen little if at all short of the years of Cush himself; and Helena, who may have been about a hundred years old at the time of her giving up Babylon to the allies, lived to witness the going forth of the nations. 4thly. The Scattering of the Danaan leaders happened, if not in the very same war, in the course of the same struggle between Ashur and Syria: for these powers did not cease to be at variance, until God humbled the latter before the sword of the Epigons or Returning Heraclidæ. For all these reasons we may understand the purport of the homeric chronology, and we will not crowd the events of so many years into one, in order to conform the etymon of history to the mere *ἐτυμολογίαν ὁμοίαν* of the Poëts.

III. By the fall of Babylon Aga Memnon seemed to have reached the pinnacle of greatness. The nations were all united under him as the lawful representative of Jupiter Memnon, his most formidable rivals were no more, and he might hope to end his days in glorious and undisputed cosmocracy. But this brave and highminded person neither was nor ever had been an active spring of affairs, and those who were so had very other things in view, especially Helen, who had fully stipulated both with the malcontents of the City and with Ulysses concerning the terms of the rendering up of the place, and who non hæc in fœdera venit. I know not what number of sons this Woman had, but she had one other besides Nim-rod, called by Homer, and afterwards by the Greeks Aineias or Æneas. Helena, as we know from Herodotus, Ptolemy son of Hephæstion, and Julius Firmicus Maternus, was worshipped as Venus in Egypt, at Epidamnus, and in Cyprus, and by Poets perhaps one thousand years after Homer was celebrated as the Idæan Venus of the Shepherd Alexander or Paris. Herodotus gives us clearly to understand that Venus Mylitta* the Whore of Babylon, and the

* Otherwise Salambo. Hesychius.

mother of the harlots and the abominations of that city, which he describes so wonderfully from the information he obtained on the spot, is the same with Smyrna the Venus Meretrix of Cyprus. The person in question was but too general an object of heathen worship as Ἀφροδίτη Ἐταίρα, Πορνῆ, Μελαινίς, or Πανδημος, of whose temples at Athens, established by Solon, at Abydus, Samos, Ephesus, and Corinth, we read in the thirteenth of Athenæus; as also of a more stupendous work in Lydia called Hetairas Mneema, the Monument of the Whore. But Homer's Venus was neither that woman, nor any other avatar then living, but a goddess of Olympus; and I know not if I am original in guessing that she is Naamah the sister of Tubal-Cain, whose incestuous marriage with her brother, and adultery with her half-brother Jabal the dweller in tents, furnish the song of the minstrel Demodocus. The Cyclics and others have made Æneas to be son of Venus, which is not untrue in one sense; but it is Homerically false, and the Poët has rarely been able to name this general without some strolling poetaster foisting in this stuff about Venus; to which they were the rather encouraged from the circumstance of that Goddess saving his life on one occasion. I must therefore rectify, ere I proceed, these corruptions of the Iliad. The true text of the Catalogue runs thus,

Δαρδανίων ἀντ' ἤρχεν εὖς παῖς Ἀγχισαιοῦ⁵
 Ἀινείας· ἀμα τῷ γε δῶν Ἀντηνοροῦ υἱεῖ
 Ἀρχιλοχόσ τ', Ἀκαμάσ τε, μάχης εὖ φειδοτέ πασῆς.

⁵ Iliad. 2. v. 819. I cannot tell what sort of a person Homer would describe by this Anchises: but I violently suspect that the Woman who accused her son Nimrod of an incestuous violence to her person did also pretend that Æneas was the fruit of his filial embrace. Semiramis bore Ninyas, the successor of King Ninus, to Ninus; and the Harlot Venus mother of Adonis conceived one Taleus in his filial embrace. Serv. in V. Ecl. x. v. 18. This story I conceive to be a wicked falsehood, and that Homer when he uses the name Anchises does not mean to lend it any support: but on the contrary to point out the truth. Chares of Mitylene reported that Hystaspes King of Media and Zariades King of Caspia and Tanais were the sons of Venus and Adonis. Athen. L. xiii. c. 4. s. 35. Golgus was their son, according to the Schoiast of Theocritus.

After the word *Aineias* they have crammed in their legend, and put *ἐκ οἴοις* instead of that word to begin the line. The intervention of the gods or *dæmones*, in the fifth book, and the supposed combats of some of them with men afforded one of the happiest opportunities for the strollers or reciters to display their nullity of talent: I have bestowed a little pains on the disembroiling of this part of the poem, but have not place for it here. I can only give the lines where this fable is inserted:

Και νυ κεν ἐνθ' ἀπολοῖτο φαναξ ἀνδρῶν Ἀινείας⁶
 'Εἰ μὴ ἀρ' ὄξυ νοήσε Διὸς θυγατρὸς Ἀφροδίτῃ
 Προσθε δὲ οἱ πεπλοιο φαεινὸν πτυγμ' ἐκαλύψε.
 'Οὐδ' υἱὸς Καπανηὸς ἐλήθετο συνθεσίων,
 'Ἄλλ' ὄγε τῆς μὲν ἕως etc.

Verses 313, 314, 316, 317, and 318 are adscititious; and 248 is yet more palpably so. The combat of Æneas and Achilles has been more impudently disfigured, and I will give it at more length. Apollo in the form of Lycaon exhorts Æneas to fight Achilles, but he answers

Πριαμίδῃ, τι με ταῦτα καὶ ἐκ ἐθέλοντα κελεύεις⁷;
 'Οὐ μὲν γὰρ νῦν πρῶτα ποδαρκέος ἀντ' Ἀχιλλῆος
 Στήσομαι· ἀλλ' ἤδη με καὶ ἄλλοτε δούρι φοβήσεν.
 Τὸν δ' αὖτε προσεφείπε φαναξ, Διὸς υἱὸς, Ἀπολλῶν·
 'Ἡρῶς⁸ ἀλλὰ γὰρ καὶ σὺ Θεοὺς ἀειγενετήσιν.
 'Ὡς φεῖπων ἐμπνεύσε μένος μέγα ποιμενὶ λαῶν
 Τῶν δ' ἅπαν ἐπλησθῆ πεδίων, καὶ ἐλαμπέτο χαλκῷ
 Ἀνδρῶν ἢ δ' ἵππων· καρκαίρει δὲ γαῖα ποδῶσσιν
 Ὀρνυμένων ἀμυδῖς. Δυοὶ δ' ἀνέρες ἔξοχ' ἀρίστοι
 Ἐς μέσον ἀμφοτέρων συνίτην, μεμῶατε μαχεσθῆαι.

⁶ L. 5. v. 311.

⁷ L. 20. v. 87.

⁸ The title *Ἡρῶς* seems to imply somewhat less than *Anti-Theus*, and to be *Avántara* rather than *Avatar*; the sons of the women *Thetis* and *Helena* were equally entitled to that rank.

Ἄινειας τ' Ἀγχισιαίδης και διδρος Ἀχιλλεύς.
 Ἄινειας δε πρῶτος ἀπειλήσανς ἐβέβηκει
 Νευσάζων κορυφῇ θριαρῆ, ἀταρ ἀσπίδα θυρῖν
 Προσθεν ἔχε σερνοιο, τινασσε τε χαλκεον ἔγχος.
 Πηλεΐδης δ' ἐπερωθεν ἐναντίον ἴωτρο, λεων αἰς
 Σιγῆς, ὃν τε και ἀνδρες ἀποκταμεναι μεμαασιν,
 Ἐρχεται ἀλλ' ὅτι κεν τις ἀζηΐδων ἀίξων
 Δυρι βάλῃ, ἔαλῃ τε χανων, περιτ' ἀφρος ὄδοντας
 Γίγνεται, ἐν δε τε οἱ κραδίῃ σενει ἀλκιμον ἦτορ,
 Ὀυρη δε πλευρας τε και ἰσχιῷ ἀμφοτερωθεν
 Μασιεται, ἔε δ' αὐτον ἐποτρυνει μαχεσασθαι
 Γλαυκίαιων δ' ἰδύς φερεται μενεΐ, ἦντινα πεφνῆ
 Ὅι δ' ὅτε δη σχεδον ἦσαν ἐπ' ἀλληλοισιν ἰοντες,
 Τον προτερος προσεειπε ποδαρκῆς διδρος Ἀχιλλεύς.
 Ἄινεια, τι σε θυμος ἔμοι μαχεσασθαι ἀνωγει ;
 Ἦ νυ τι σοι Τρῶες τεμενος ταμον ἔξοχον ἀλλων
 Ἄικεν ἔμε κτεινῆς ; χαλεπῶς δε σ' ἔολπα τοδ' ἔξειν.
 Ἦδη, μεν σε γε, φημι, και ἀλλοτε δυρι φοβῆσα
 Ἄλλ' ἔ νυν σ' ἐρευσεθαι οἴομαι, αἰς ἐνι θυμῷ
 Βαλλεαι ἀλλὰ σ' ἐγωγ' ἀναχωρησαντα κελυθῷ
 Ἐς πληθύν ἱεναι, μηδ' ἀντιος ἴσασ' ἔμειο,
 Πριν τι κακον παθεειν ῥεχθεν δε τε νηπιος ἐγγυ.
 Τον δ' αὐτ' Ἄινειας ἀπαμειβετο, φωνῆσεν τε
 Πηλεΐδη, μη δη μ' ἐπεεσσι γε νηπυτιον αἰς
 Ἐλπεο δειδίξεσθαι ἔπει σαφα ροῖδα και αὐτος,
 Ἰδμεν δ' ἀλλήλων γενεην, ἰδμεν δε τοκηας.
 Ἄλκῆς δ' οὐ μ' ἐπεεσσιν ἀποτρεψεις μεμαῶτα
 Πριν χαλκῷ μαχεσασθαι ἐναντίον ἀλλ' ἀγε, θασσον,
 Γευσομεθ' ἀλλήλων χαλκήρεσιν ἐγχέησιν etc. etc.

It will be seen that Apollo reminds Æneas he is as much an Hero [Indiges or Epichthonius] as the son of the person called Thetis, and Æneas in his speech insinuates as much himself. This man was the person whom his mother had selected to fill the throne. But it was necessary to be rid of the reigning ἀνάξ ἀνδρων, which was not very difficult, for

he was married to the own sister of Helena, a woman as lewd and wicked as herself, who had also her own private motives for removing him. As soon as matters were so far settled as to enable him to go home to the place where his family resided, he was murdered by his wife and his half-brother Ægisthus, bastard son of his father Thyestes, while he was in the bath. His son Orestes or Hamlet having slain both the assassins became tainted with parricide, and that was a sufficient pretext for his exclusion from the throne. Every thing now⁹ favoured Æneas; his mother was more powerful than

⁹ Nonnus in his Indo-Dionysiac poem has a person called Morrheus, the principal lieutenant of Deriades or Nimrod, who is treated with marked respect and admiration by the Poët, although writing violently on the Bacchic side. This Hero is not slain in the war, and it is obscurely intimated that his love for Chalco-Medèa induced him to betray his country after the fall of Deriades. This is implied in a prophetic curse pronounced on him by his wife, saying that for the present he had by treason won the kingdom, but that he [say rather his descendants] should fly out of it with Bacchus.

Cheirobia's husband, now her country's bane,
 An useless warrior serves in Venus' train.
 His some-time valiant but inconstant mind
 Is now in counsel with Lyæus join'd.
 My foe is in my nuptial bed. My spouse
 Hath India's City ruin'd by lewd vows.
 By him I lost my Father. I have been
 The daughter of a King, in Ind a Queen;
 But now shall serve, and, held in menial thrall,
 Chalcomedèa my proud mistress call.
 This day by treason India thou hast won,
 Morrheus! but to-morrow thou shalt run
 Self-driv'n to Lydian lands, by lawless love
 Mixt with the wandering Bacchanalian drove.
 Mean while, securely boast thy famous whore,
 For King Deriades is now no more!

We hear no more of Morrheus, who beyond all doubt is Æneas: and this is a fine prophecy in the mouth of Creusa, a princess of the betrayed city, and daughter of the sacrilegiously murdered king. V. Nonn. L. 40. v. 183. etc. The identity of Æneas and Morrheus is reduced to certainty by the ghost of Creusa, who not only predicts to Æneas his wandering flight, but names LYDIA:

Longa tibi exsilia et vastum maris æquor arandum
 Et terram Hesperiam venies, ubi Lydius arva
 Inter opima virò m leni fluit agmine Thybris. Æn. 2. v. 780.

ever; he himself having been ruler of the Dardanians or mixed people of Troas was highly popular, and his friend Antenor had great influence. The jealousy and hatred he had long entertained against the Old King Priam¹⁰ was another recommendation of him, besides the great part he had had in the late treason. No matter how, Æneas got the sovereignty of Babylon; as we know from the express and invaluable testimony of Homer, who makes Neptune to exclaim

Ἦ ποιοὶ ἢ μοὶ ἄχος μεγαλήτορος Ἀινείας¹¹,
Ὅς ταχὰ Πηλείωνι δαμειὲς δίδουδε κατείσσι

This prophecy was borrowed by Nonnus from the original sources, whatever they were, on which he built his indo-phœnician romance, without any thought of Creusa and Virgil. It is therefore very ancient. The Mantuan has past his prophecy through the ivory gate, and has made poor Creusa very civil and affectionate. By Lydian he means Etrurian, whatever it may have meant in the original curse. Morpheus is known to Diodorus by the name of Myrrianus, and to the Latins as Morrius King of Veii, by whom, as some pretended, the Salian priesthood was instituted, Serv. in V. Æn. l. 8. v. 285; and to the Britons as Modredus, nephew of Arthur, whose treachery occasioned the death of that King.

I have omitted to remark what throws some light on the above citations. Whereas the division of Asia proper into Syria and Assyria was symbolized in an infinity of ways among the different nations (in Homer by Greece and Troas), there was within Asia itself no more just symbolical division than that effected by the river Halys dividing Upper and Magian Asia from the Sabian and Hellenizing kingdom of LYDIA. We shall see by and by that this boundary separated the professors of the two systems. This was the reason why the Lydian kings and especially Cæsus were so beloved by the Iones and other Asiatic Pelasgi, while they made such struggles against the Persic supremacy. The Teians and Phocæans to a man quitted a soil polluted by the armies of the excellent Cyrus; such conduct in the face of so virtuous a conqueror and by people habituated to monarchy under Cæsus, could only arise from theological hatred, for that is the only impulse of the human mind adequate to such an effect. Were we better supplied with Asia Minor mythology, we should I believe generally find upon analysis that Lydia stood for the Babylonish realm; and Phrygia (except only in the Homeric writings) for the Scythian. Hence the difference of tradition, whether Jupiter Pelops was a Phrygian or a Lydian.

¹⁰ Iliad. 13. v. 460, etc.

¹¹ Iliad. 20. v. 293, etc. Acusilaus ap. schol. ib. Apollo Hecatus the infernal Apollo or evil genius, agreeing with Hecate the malignant Diana. Vide Hom. H. V. 197.

Προδόμενος, μυθοῖσιν Ἀπολλωνος ἑκατοῖο,
 Νηπιος· ἔδε τι οἱ χραισμησεί λυγρον ὀλεθρον.
 Ἄλλ' ἀγεθ' ἡμεῖς περ μιν ὑπ' ἐκ θανάτου ἀγαγωμεν.
 Ἦδη γὰρ Πριάμῳ γενεῆν ἠχθῆρε Κρονίων,
 Νυν δὲ θῆ' Αἰνείαο εἰη Τρωεσσι φαναξεί
 Καὶ παιδῶν παῖδες τοὶ κεν μετοπίσθε γενώνται.

As-Canius his son reigned after him in Ida or Troas¹², and the sense of that name is the King of Asia.

IV. The kingdom was now established under a new Anax Andron and representative of Ham, Æneas or Jupiter Indiges, in the place of Jupiter Agamemnon and his family; and that kingdom extending in all probability from the western banks of the Tigris to the Mediterranean or Nile, may be denominated Syria, and was the empire of the Syrian Queen Semiramis; while the countries East of Tigris, Asour, Media, Cushan or Elam, Persia, Bactria, &c. to the Indus and Jaxartes were held by the Æthiopians or Scythians under the government of the Heraclidæ or descendants of Nimrod. Of this period of separation the historical traces are faint, but there is a curious fable on the subject. Silenus¹³, visiting King Midas, informed him that there was a region beyond the Oceanus which surrounds Europe, Asia, and Africa. The inhabitants of this region were Meropes or people divided in their speech, and in their country were two cities of superlative greatness, Machimus, or the Fighting City, and Eusebees, or The City of Religious Worship. Machimus contained two millions of people exceeding warlike. Those of Eusebees on the contrary had an abundance of all things without labour, were exempt from sickness, and were honoured with the commerce of the Gods. In this land there were also TWO TREES¹⁴, the Tree of sorrow and death, and the

¹² Conon, c. 41.

¹³ Ælian. V. H. L. 3. c. 18.

¹⁴ The Fagus and Erineus.

Tree of happiness and youth. There was also a *berethrum* or abyss called *Anoston*, or That from which no man returns,

[*iter tenebricosum*

Illuc unde negant redire quemquam]

which was neither dark, nor yet light, but of a lurid red. This is an account of the land of *Shinar* considered as Paradise, of the Holy City, and of her formidable neighbour *Aasour-Ninus* or *Nineveh*.

V. The kingdom of Syria or Reign of the *Æneadæ* lasted one hundred and forty years, for that is the time which intervened between the taking of *Babel* by *Agamemnon*, and the confusion of men or *Ionic Apoikia*, according to the best chronologists of antiquity¹⁵. It is not easy to say with certainty how many of them reigned in succession, or how long their reigns were, but I am very much inclined to believe that four reigned in succession, exactly agreeing with the smallest number that *Homer's* verses will admit of, *videlicet*, 1. *Æneas*. 2. *Pais*. 3. *Paidos Pais*. 4. *Ho Metopisthen*.

The various peoples of Men, though they adopted and literally believed the homeric fable of *Troy*, did yet almost universally keep the remembrance that it was from that place that the founders of their state first emigrated. This was kept up by means of their Priests, who perhaps had sometimes even an esoteric doctrine of the truth, for the *Erythræan Sibylla* avowedly came from *Babylon*, and yet it is said that she prophesied the wars of *Troy*, and also foretold that *Homer* would relate a tissue of falsehoods concerning them. Now the existence of such matter in the *Sibylline books* indicates that the Priesthood had some knowledge of the reality. But, no matter how, they did cherish the remembrance of the fact, and attributed their foundation of preference to those

¹⁵ *Apollod. Chron. ap. Tatian. adv. Gr. s. 49. Euseb. Pr. Ev. x. 11. Syncell. 180 D. Aristarchus ap. Tatian.*

heroes who flourished in the Syro-Semiramanian kingdom and really were the Spartarchs (if I may so say) or leaders of the dispersion, Antenor, Æneas¹⁶, Ulysses. To Æneas the Romans imputed the first bringing of their ancestors and of their Dii Penates or Indi-Getes to Lavinium, although he had been dead long before the Outgoing of the People. This error may have risen from Helen or Semiramis living through the whole 140 years which so were considered as only one reign: or the name Æneas may be used as the type of his dynasty, the Æneadæ: but my own belief is that the last king of the first Syrian kingdom, great grandson of Æneas, was himself likewise named Æneas, that in his time the Populifugia took place, and that he was the spartarch Æneas. His distinguishing surname was Æneas Sylvius. I have lately noticed that Virgil, with that secret dislike of falsehood which a superior genius seldom entirely loses, gives certain dark indications, vocal to the intelligent, as Pindar saith, by which we may be enabled to correct his fiction. He tells us that the founder of Lavinium was NOT the fugitive King of Men, Jupiter Æneas, the Twice-Born, who could do that which few only

Dis geniti potuere;

that was an ivory dream, or in other words a Lie. But he has contrived a way of rectifying the Chronology by showing that the real leaders of the Lavinio-Albano-Roman Pelasgi fled thither from Dido or from the Egyptian and Syro-Phœnician Spreading-Abroad. See my Populifugia above, s. 7. The latin poet Ausonius was well aware that this story of Æneas visiting the Phœnician Dido was not meant for literal fact, but in a different sense, when he made her say,

Nantque nec Æneas vidit me Troius unquam
Nec Libyam advenit classibus Hiacis¹⁷.

¹⁶ Dionysius tells us that tombs of Æneas were shown in a variety of places. Antiq. L. 1. c. 54. p. 43. Huds.

¹⁷ Auson. in Didus Im. Epigr. III.

This memorable irruption into Greece drove out certain tribes of the Dedanim schismatics who found their way to Italy, at what time we may perhaps hereafter mention, but very many centuries after the last of the Æneadæ. For the four centuries preceding the establishment of the Saxons our British sires, whose clergy were learned and well educated men, had free access to Roman literature, and through the medium of the Romans, to the literature of Greece, the study of which last must have been much lightened to them by using an alphabet¹⁸ of letters closely similar; not to our sorry remnants, but to all that ever existed of written works in those countries. To such men so furnished, my task of comparing and identifying the things which have come down to us under such multifarious names must have been far more easy, especially as they were soon put in possession of the Bible. They had the means of rectifying and better understanding their own valuable traditions. The very close resemblance of the Æneid to the Odyssey led them to regard Æneas and Ulysses as one and the same person, and as the standing type of the wandering flight from Troy; and they had also the means of discovering that Lucius Junius Brutus was no other person than Ulysses. From him they deduced their origin, but they did not err so far as to identify him with Æneas; but made him one of the Æneadæ. Nennius, who lived at the end of the sixth century, gives this genealogy, Æneas, As-Can, Sylvius, Bruto or Brito¹⁹, or this which he says is another scheme, experimentum, he had found in old books²⁰, Æneas, Ascan, Numa Pamphilus, Rhea Sylvia, [Alanus, Hisicion] Brutus. These books which he cites would refer this pedigree to the line of Japhet, but he himself much better deduces them from Jupiter Cham, filii Jovis de genere Cam. Hisicion and Alanus, the first of which names is unaccountable, and the latter fetched from quite a different quarter, must be struck out, and he writes

¹⁸ *Cæsar. B. G. vi. c. 14.*

¹⁹ *Hist. Br. p. 99. Gale. Vol. 2.*

²⁰ *C. 12. p. 101.*

Pamphilus for Pamphylus, as also Silvia for Sylvia. Ralph Higden gives it thus *secundum aliquas historias*, Æneas, Ascan, Latinus Sylvius Posthumus, Brutus-Julus, Æneas Sylvius²¹; at least so I understand his obscure writing. Rhea Sylvia we have long before observed to be Helen, and in one genealogy we find Her the third of the Ænead sovereigns, and in another one Sylvius Posthumus, from which it appears that the third of the Æneadæ being born after his father's death reigned an infant, and the whole government devolved upon the Old Queen Mother. The Ulysses or Brute of the Britons, and Æneas of Italy, was Æneas Sylvius the fourth of this line of kings. I find no little confirmation of my opinions in the agreement of Time. The period between Troy taken and the Ionic Emigration, which is the time allotted for my four supposed reigns of the Homeric Æneadæ, is set by the Greeks at 140 years; now, the ancient Briton, Nennius, gives the four Æneadæ thus; Æneas, 3 years; Ascanius, 37; Silvius, 72; Posthumus brother of Brito, 39; total 151 years: and Eusebius in his chronicle gives the four first Semiramians thus; Semiramis, 42; Ninyas Zames, 38; Arius, 30; Arasius, 40; total 150 years; then follows Xerxes Ba-leus, a Magian title indicating the end of the Semiramidæ and restorement of the Scythic supremacy. The name Brutus might have been selected by our Celtic forefathers from out of so many mythic appellations that might have served their purpose, because it resembled the name of the country and its founder in their own native legends, though of a different meaning: however, it should be remembered that history²² tells us Ulysses went to Caledonia or Scotland, and it appears probable that he did. The British isles were certainly held very sacred by the Indians, and I recollect that Plutarch mentions the fortunate island Ogygia west of Britain. Ireland is the island meant, and the swimming of Patricius into that island is taken from the swimming home of Ulysses, and Patricius his

²¹ Polychron. 2 Gale Sc. H. B. p. 212, 213.

²² Solin. Pol. c. 22.

Purgatory from the Descent to Hades of the Twice-born King of Ithaca. Homer having chosen Ithaca for the mystery or local type of the island of Ulysses, the paradise of virtue not of pleasure, did nevertheless maintain this point of the truth that it was Hesperia and the westernmost island of its group, nay situate in the extreme of the Sea,

Ἄυτη δὲ χθονὶ πᾶσι πανυπερτάτη· ἐν ἄλι κείται
 Πρὸς ζοφόν, αἱ δ' ἀπανευθεὶ πρὸς Ἥοα τ' ἠέλιον τε,
 Τρηχεῖ δ' ἄλλ' ἀγαθὴ κρητοροφος ²³.

Ithaca, a level isle and nothing steep,
 Lies to the occident and utmost deep
 The roughest but the best of nurses, They
 Off towards Aurora and the rising day.

I cannot tell what is Dulichium, but as touching Samè or Cephallenè, and Zacynthus, this is downright falsehood, the former lying due west of Ithaca, and the second in the very same parallel of longitude, from which we may collect that the Poët had some other meaning. But let that be: this is not the place to explain the Odyssey, or rather to endeavour to do so.

Aineias, like Memnon, is a name implying some Person or Principle of the Godhead, wherefore Homer in mentioning his reign calls him the *By* or Energy of Aineias, wherefore it is likely that each of his successors was an *Ænèas*.

VI. Whatever was the number and descent of this dynasty of *Ænèas*, it was by no means the intention of his extraordinary mother that he should exercise the efficient sovereignty, but on the contrary she did so far take to herself all matters of war as well as peace, that her fame has almost obliterated the recollection that such a family ever reigned. With the taking of the City the Greek mythologists have

²³ Od. ix. v. 25. v. Tz. Chil. 8, v. 761.

pretty near done with her, and the history of her long reign or influence in Babylonia is to be found in such narratives as the Chaldees thought fit to publish and communicate to the Greeks. The name of Semi-Ramis will occur to every reader, and she was both a Queen of unrivalled celebrity, and also the Goddess Mother worshipped under the form of the Dove that accompanied Noah in the Ark.

Her name implies the Supreme Dove, and is of exactly the same value as the Pleias or Peleias of the Greeks: *πῆλα-ἔφας* in ancient Greek meant, I believe, the Self-existing Eva, and *ἀιν-ἔφας* the Laudable or the Abominable Eva. Ain means praise, but it also means whatever is dreadful and to be deprecated, being used by way of Euphemia; as *εἰκαινος Περσε-φον-Εφα*; agreeably to the notion by which many, pious but superstitious, are afraid to speak ill of the Devil. Lucian of Samosata, in his precious description of the Temple at Hierapolis, in his neighbourhood, says, "And some esteem this Temple to be of Dionysus, some of Deucalion, and some again of SEMI-RAMIS, for this reason, that a golden dove stands upon her head. On that account they fable that the Image is of Semiramis." He also reports that, according to some, she built the Temple in honour of her Mother Derceto or Atargatis, the Fish Goddess of Joppa, and was afterwards turned into a Dove; of which Ovid also speaks,

et dubia est de te, Babylonia, narret,
Derceti, quam versâ squamis velantibus artus
Stagna Palæstini credunt celebrâsse figurâ,
An magis ut sumptis illius Filia pennis
Extremos altis in Turribus egerit annos²⁴.

According to Diodorus she got the name, Semi-Ramis, from being miraculously fed by Doves²⁵; which same thing was said of Jupiter or Ham, who was thought to have been so

²⁴ Met. iv. v. 42.

²⁵ L. 2. c. 4.

nourished, probably with the $\lambda\psi \acute{\epsilon}\lambda\alpha\iota\omicron\varsigma$ or fat of the olive, while in the ark ²⁶. But I have shewn (Ilion, s. 4. etc.) that she was the Female Essence or Rib of Jove himself. In India her name is Sami, "the same as Urvasi who married Pururava the Grandson of Noah, exactly in the same degree of descent with the founder of Niniveh. [Mr. Wilford then adhered to the exploded notion of Niniveh being built by Ashur son of Shem.] The same is called also Aila in the Puranas, and Lailanshah ²⁷ by Persian romancers, Ninus by the Greeks, and in the Tamuli district he is called Nilau²⁸. Their amours and their quarrels, and ultimately their reconciliation, are the subject of a beautiful drama." She is also the same personage as Parvati, the Mountain Goddess, who was changed into a dove.

And this is the fable of Babylonian Thisba and her ill-fated loves with Pÿr-Ham of Babel. Thisba doth, as I conceive, in some way or other signify a Dove. The Poët Ovid gives to these birds the epithet Thisbèan,

Et nunc Thisbeas agitat mutata columbas,

and Thisba of Bœotia was one of the places which Homer dignified with the title Poly-Treron, Πολυτρερωνα τε Θισβην. I conceive Poly-Treron to be exactly synonymous with Semi-Ramis, for the word Poly in composition doth not always express a great number of individuals, but also the Surpassing Greatness of One Individual, as in the names of the Giant Poly-Botes the Great Buddh ²⁹, Poly-Phontes and Poly-Phontè the Great Priest and Priestess ³⁰, Poly-Archus or

²⁶ V. Hom. Od. xii. v. 63.

²⁷ Meaning, I believe, the Black King, or the King of Darkness. In Greek, Lailaps, a dark and lowering cloud.

²⁸ Meaning, I believe, Black or Dark-blue, $\kappa\upsilon\alpha\nu\iota\omicron\varsigma$.

²⁹ Apollod. L. 1. c. 6. s. 2. Paus. 1. 2. 1. L. 2, ad finem. Anton. Lib. c. 21.

³⁰ Hyg. F. Apoll.

Hades the Great King or Great Ark³¹, Thyestes Poly-Arn the Great Lamb³². Even so Messa and Thisba³³, Homer's Polytreron, were titles of the Great and Excellent Dove; and as her votaries would naturally fix her shrine on the spots most frequented by her favourite birds, it is not unlikely that some of these places abounded with them³⁴. There was also a Thisba or Tisba in Syria, in the land of Gilead, where these superstitions no doubt were very rife, and especially that of the feeding of Jupiter and his Daughter-Self Helen by Doves, and the abhorrence of the Raven which the Goddess Pallas was supposed to exclude from her Temples³⁵. From Thisba came the prophet Elijah, and it was most evidently in rebuke of the superstitions and idle figments of the Syrians that Elijah was fed by the mouths of ravens³⁶; in order that What God had cleansed they might no longer call profane³⁷.

The story of Thisba is well enough known; that she assigned a meeting with Pyramus, at the mound or Tomb of Ninus; that a lion, from whom she escaped by flight, smeared with the blood of his prey a cloak which she had dropped; from which Pyramus inferring her death slew himself. She did the like, and here ended the disastrous loves of Pyramus or Romeus and Thisba or Iulo, according to Ovid's version of the story. But the Mulberry-tree, under which all this happened, did ever after bear bloody fruit.

VII. By Ctesias³⁸ the Chief historian of Semiramis we are told that Ninus was the first Great King on record, who conquered all Asia between Nile and Tanais, and built the great

³¹ Phurnut. de N. D. c. 35. Also Poly-Gai-On, the Great God of the Earth.

³² Homer. v. Paus. L. 2. c. 18. s. 2.

³³ V. Paus. L. 9. 32. 2.

³⁴ V. Strab. L. vii.

³⁵ Plin. N. H. L. x. c. 12. Apoll. Dysc. c. 8.

³⁶ 1 Kings, c. 17. v. 1. v. 4.

³⁷ V. Acts, c. x. v. 15.

³⁸ Ap. Diod. Sic. L. 2.

City Ninus on the Euphrates³⁹, and waged war against Bactra. At the siege of this city he was attended by one Menones, who had married Semiramis daughter of Derceto the Goddess of Ascalon in Syria, and by her valour and skill it was taken. Ninus, enamoured of the woman, compelled Menones to resign her to him, from grief at which he hanged himself. Ninus soon died leaving a son by her; and she raised in his honour a stupendous mound or *χωμα*, which was said to remain in his days [those of Ctesias] although the City Ninus had disappeared. In emulation of Niniveh she then founded Babel, and all its vast works, the Temple of Bel, the Hanging Gardens, etc. and also many other cities. At Bagisthan and another place called Chauon she also made sacred Paradises. Lastly she attempted to invade the Indian realm of Staurobates or Taurobates, but was expelled from thence with dreadful slaughter; and was only preserved by the prejudices of the Indians who then, as now, thought it impious to cross the river Indus in a body. Finding that Ninyas her son was plotting against her life, she disappeared, and flew away in the shape of a Dove; in which form she was afterwards worshipped.

But others⁴⁰ related that she was a harlot of King Ninus, who having prevailed on her husband to let her reign for five days took the opportunity of usurping the throne and throwing her husband into prison. She is even said to have murdered Ninus in Babylonia⁴¹.

The foregoing history contains much that is false. We are well assured from Scripture that Babylon was founded before

³⁹ But it was undoubtedly on the Tigris. V. Herod. L. 1. c. 193. near Mosul or Asour, that is, Ashur. V. Thevenot's Travels, pt. 2. p. 50, ed. Lond. 1687. Mosel, hoc est, Attur, in viciniâ Ninivee. Epist. 1. Nestorian. A. D. 1552, cit. Raleigh Hist. World, Pt. 1. Book 1. c. 3. s. 10. The Nestorians say it is Seleucia Parthorum, and Marius Niger acknowledgeth Ctesiphon a city thereabout to be called Assur. ib.

⁴⁰ Athenæus [not the Deipnosophist] ap. Diod. L. 2. c. 20.

⁴¹ Hyg. Fab. 240.

Niniveh, and that Ninus there laid the foundations of that Kingdom which absorbed in its usurped power, the three patriarchates of Noah. But Ctesias was deceived by the Chaldees whose ambition and interest it was to ascribe this honour to their own Queen and Goddess, in which particular the heathens generally laboured under error, as did for instance Propertius who says

Persarum statuit Babylona Semiramis urbem ⁴².

But several circumstances combined to give colour and vogue to the lie of the Chaldee Priests, 1st. The notoriety of this fact that the great Babelian empire succeeded, upon its downfall, to the Ninian; I mean, that of Nebuchadnezzar, which was exceeding famous in the times of Ctesias and the other Greek writers, while the memory of the first short-lived kingdom of Babel under Cush and Nim-Rod, when Cush fuit Rex territorii Babel et residebat in Erac ⁴³, had nearly vanished away; and this succession of Babel to Ninus is pointed out by Herodotus ⁴⁴. 2dly. At the time of her coming into power the City had suffered such extensive damage by fire and every species of violence that a numberless host exasperated by nine years of resistance could exercise, that the very first business of Helen and her son was to repair and in a great measure to rebuild the place, nor did she content herself with restoring it to the condition in which it was

Το-πριν ἐν εἰρηγῇ, πριν ἔλθειν ὕιας Ἀχαιων,

but continued to complete the vast original design of the founder; a work so enormous that it was only when expelled

⁴² L. 3. El. 11. v. 21.

⁴³ Tabari, Persa, ap. Hyde de V. R. Pers. p. 40. The name Erac or Irac Arabi is derived from that most ancient city Erech, which was rather the seat of Agamemnon than of Cush. But the province of Sennaar or Chaldæa is here meant.

⁴⁴ L. 1. c. 178. 2. c. 150. Plin. N. H. L. vi. c. 16. et v. Berosum ap. Jos. contra Apion. 1. 20.

at last by Divine Providence "they left off to build." The walls in particular, although experience had shown them to be impregnable, had not, it would seem, attained their full splendour till the reign of the Woman, if we may credit Ammianus Marcellinus⁴⁵, a correct writer, who says, that King Belus built the Arx of Babylon, and Semiramis the walls; and Theocritus does not say she founded the place, but only that she reigned there and built walls,

και ὅπη πλατυ τειχος⁴⁶

Ἀσφαλτῷ δησασα Σεμιραμις ἐμβασιλευεν.

And what she had thus restored and embellished she might by an easy pretence be made to have founded. As to what is said of her being a Syrian from Ascalon, that I have shewn to be a confusion of the two uses, gentile and sectarian, of the word Syrian, not meaning in truth that she was by country a Syrian or Ionite, but that she headed the sect of the Ionists or Syrians, against that of the Scythists or Assours. See Babel, s. 6. Menones the rival of Ninus is the same person as Ninus, and his name, which, like that of Memnon, was equally famous in Egypt and in Upper Asia⁴⁷, is but another way of writing Memnon. When the same character had two names, mythologists, ignorant of that, would place them in some historical relation, as brothers, friends, enemies, etc. and this is one of the main sources of perplexity in ancient fables. It is perfectly true that Ninus was killed [and very likely murdered] in Babylonia, and that his violent death paved the way for her supremacy. Although she was herself with Paris in the Acropolis during the siege, yet as it was by means of that siege and its success that she got the power, it came to be said that she herself besieged Babylon⁴⁸.

⁴⁵ L. 23. p. 371, ed. H. Valois.

⁴⁶ Idyll. xvi. v. 100.

⁴⁷ V. Plin. N. H. L. vii. c. 7.

⁴⁸ Frontin. Strat. L. 3. c. 7. s. 5.

Pompeius Trogus related⁴⁹ that after the death of Ninus, she personated her own son Nin-Yas, who was not then adult, and so usurped the throne; and that for this purpose she invented that mode of dress which has ever since been used by the inhabitants of those countries. Ctesias agrees in giving to her the invention of this androgynous dress, δι' ἧς ἕκ' ἑν διαγινώσκει ποτερον ἀνδρὸς ἢ γυναικὸς⁵⁰, which same the Medes and Persians afterwards used. The policy of this strange person was to make Women energetic and all-powerful and to degrade the men by effeminacy of dress, manners, and doctrine. The former effect was transitory and is now numbered among fables, but the latter has never ceased to infect the societies of the East. The Magna Mater with her ancillary Mainades was not only represented in the language of the Ionists or Sabians by the Pleiades, that is the Sevenfold [or Celestially-Perfect] Dove of the Ark, but also by the Hyades, those are, the Rain-Stars or Nymphs of the Deluge. This I will evince⁵¹. The Pleiades or seven stars in the Bull's neck were the nurses of the false god Sabus or Bacchus; and were driven into exile by Orion; that is, the Eriunian Nimrod, of whom in the ensuing section. But there were other seven in the horns of the Bull to whom the same office was ascribed;

Ora micant Tauri septem radiantia flammis
 Navita quas Hyadas Graius ab imbre vocat;
 Pars Bacchum nutrisset putat.

They were nymphs of Dodona, to whom Jupiter gave Bacchus to nurse when he was born out of Meru; the obscene

⁴⁹ Justin. Epit. L. 1. c. 2.

⁵⁰ Diod. 2. c. 6. and see Phlegon, cited above, Troica, p. 289.

⁵¹ See Sch. Germ. Cæsar. v. 255. Ovid. F. V. v. 165. Apollod. 3. 4. 3. Sch. Hom. Il. xviii. v. 486. Christopher. Landini in Horat. L. 11. Od. 19. Suidas. Strab. Geogr. L. x. p. 687. Demosth. de. Cor. p. 150, ed. Oxon. 1725.

and bloody Lamia of Nonnus. They rambled about with him and planted vines, but were driven into the sea, that is, into ultramarine exile, by Lycurgus. This dispersion, ascribed dæmoniacally to the spirit of Nimrod, was literally effected under the auspices of his reigning representative who led the Return of the Heraclidæ; Eurypylyus was his grandson, and the Returner was probably his great grandson; but Lycurgus was son of Dryas, son of Hippolagus, son of Orion. Hyas, saith Suidas, was a name of Bacchus, to which honours were paid during rain; Semele his mother was Hya, and his nurses were the Hyades. Bacchus Atys, the semivir, was invoked by that name in the orgies of Cybebe, Evoi! Saboi! Hyes! Attes! Before I quit the Pleiades I must notice a most remarkable testimony showing to what they related; the Peleïades, said Callimachus⁵², were the daughters of the Queen of the Amazons, and instituted nocturnal orgies. Νῆϋ-Ῥας means the Son the Hyad, and is an andro-gynous title of the Θεος Ἐηλυμορφος or Bacchic King, not dissimilar to that, Ain-Ewhas: and in this place of the excellent historian Trogus we have strong confirmation of what I have already propounded, that the Great Mother did in effect reign⁵³ in the name and behalf of that base and degraded usurper the pious Æneas. What he adds of his not being adult, though inapplicable to her son Æneas, comes very aptly in aid of my surmise concerning Rhea Sylvia and Sylvius Posthumus; and I may add that Sylvius is a third androgynous name, expressing the Female Principle of Deity incarnate in a male Body, for Sylwha, Hylwha, or Hyla in the First Matter or Flux Chaos of Creation, the parturient moisture not yet impregnate with the fœcundating Fire,

The womb of nature and perhaps her grave,
and Rhea Sylvia is a name of the Great Mother called from

⁵² Ap. Sch. in Theocr. Id. xiii. l. 25.

⁵³ According to Eusebius Zames or Ninyas succeeded Nimus, subject to the regency of his mother Semiramis. Eus. ap. Hyde V. R. P. p. 45.

that which is her true essence [all else being mere forms of her] and which that old Pythagorean Timæus of Locri calls 'Υλη και Μητηρ; and indeed the very words meeteer, mater, mother, moder, are the same as materia, matter, and as some will not improbably have it with mud and the Mot of Sanchoniathon. I doubt not as to mud, but I cannot imagine how the Phœnician could say that the Prima Materia, essentially void, infinite, and opaque, "shone forth."

After the death of Ninus or Anti-Christ the sibyl Alexandra, widow of Alexander, came into power: for which reason the pseudo-Sibyl, foretelling the events of the latter Babel by reference to those of the former, prophecies that a widow woman should reign after Anti-Christ is consumed⁵⁴, saying, Then the World shall be governed by the hands of a Woman, a Widow shall be the Queen of the whole world.

VIII. Besides repairing the damages of the City, The Whore of Babylon had yet another more urgent task on her hands; to heal the moral wounds of the war, and to pour upon the exasperated and fanatical hearts of the people the balm of her Nepenthes and Acholum; else the dynasty of Æneas would have stood a poor chance amid the conflicting passions of the Panachaïans, the Myrmidons, and their new fellow-subjects the Dardans of Troas, and the hostile attacks of the Ninevites. We have seen that Orestes the representative of the Aga-Memnonian primogeniture was expelled as an impure person by reason of his parricide: and I have very little doubt that the same means were used with success in order to get rid of a still more dangerous competitor, the sacrilegious-regicide, Neoptolemus. They both sought refuge with the Heracleid king of Ashur, successor of Eurypylus, and having quarrelled there, Neoptolemus was slain by Orestes. The latter survived to figure as the Adrastus of the Thebaid. But in order to pacify the minds of so many sects and parties

⁵⁴ Sib. L. 3. v. 13.

it was necessary to make at least the semblance of a religious compromise, by paying some honours to the Gods and heroes of the Magian or Buddhist church. That the Achaian league had not wholly abandoned its doctrines may appear from the common title, Memnon, of their respective leaders. The Pelasgi, pure Cushim, alienated from their kinsmen by a strange superstition of their own, probably retained still more of its principles. It was not very difficult for Helen to pay some tribute or homage to Hercules, Mars, Apollo, and the dæmons of the Scythians, because she admitted into her system a deprecation of the malice of the Evil Powers, and had only to consider them as such; and by so doing she might artfully gratify their friends by giving them a sort of worship, while she in reality established her own feminine scheme more absolutely than ever. Take this for a sketch of that scheme: there are two Principles, Air or Humid Darkness, and Fire or Light, Female and Male, Iona and Linga, The Dove and the Raven, Good and Evil: One only is increate, supreme, and God, namely, the Female, the other is subordinate, created, and the Devil, namely the Male. To the former Supreme Worship or Precation, to the latter Deprecation and propitiatory gifts are due. She appears to have deprecated the manes of Nimrod by erecting to him a great monument, and it would seem that two of his daughters were there immolated as a piacular sacrifice to the $\chi\sigma\iota\omega\iota\delta\alpha\iota\mu\omega\upsilon\epsilon\varsigma$ or Two Eriounians⁵⁵, meaning I believe the Ghosts of the two betrayed and murdered kings, Cush and Nimrod. Eriunius the Spirit of the Earth or infernal regions is the title commonly given to Hermes Chthonius; but is applicable to any departed spirits who for the avengement of monstrous impieties are invested by Providence with a complete soverain or freedom to exercise their destructive powers upon mankind, visiting the sins of the fathers upon the children. Cush was a Socus Eriunius whose blood cried to be avenged from the altar

⁵⁵ Anton. Lib. p. 110, ed. Teucher. Ov. Met. 13. v. 692.

of Hercœan Jove, and that circumstance is alluded to by Nonnus with this error, that he makes his progeny the Seven Curetes or Epigons against Thebes to be the sufferers, and not the authors, of the dispersion. There were, he saith, seven Corybants, Prynneus, Mimans, Acmon, Damneua, Sakespalus, Idæus, Melisseus, whom

Σωκλς ἀλιζωνιο πατηρ νοσφισσατο πατρης
Κομβης ἐπτατοκω μετα μητρεος.

Combe was that same concubine who betrayed him unto death, and the same Semiramis who is fabled to have flown away from her enemies in the form of a bird ;

trepidantibus alis

Ophias effugit natorum vulnera Combe ⁵⁶.

Her name whence so ever derived, is allied closely to that of the first semivir, the Assyrian Combabus. She was an amazonian woman, as may be inferred from her having introduced the use of brazen arms in war, which made her be called the Heroine Chalcis. To return to the daughters of Orion, these immolated virgins were not Doves, but Ravens, *παρθενοι κορωνιδες*, and I doubt their death was not more voluntary than that of Polyxena and many an Indian widow, though Ovid says it was

Ecce facit mediis natas Orione Thebis

Pro populo cecidisse suo.

I have doubts whether she erected to him a new Bustum, or whether she did not rather make peace with the Æthiopian kingdom by bringing back his remains from Nineveh and burying them with gorgeous and bloody solemnity, in the Busta Nini, that noble structure which He had himself raised over his supposed Father, Jupiter Agamemnon.

⁵⁶ Vide Nonn. 13. v. 147. Ov. Met. vii. v. 383. Zened. Prov. vi. 50.

Of the religious crisis or compromise effected at this time, several obscure vestiges have come under my notice. The compromise of Romulus the type of Nimrod and the Cushim, and Tattius or Tatta King of the Sabines, whose name agrees with that of the Sabians, and to whose nation or name Hers-Ilia, that is Ilia or Rhea Sylvia, The Earth or Vesta, the heavenly bride of the King, called also Hora, belonged, is that of which I am speaking. Romulus is the Scythian party at Troy, Mezentius is Memnon coming to relieve them, Tarpeja is Helen betraying the Pergamus, and the cause of war was the rape of the Sabian Women Helen and her attendant priestesses. This compromise by which the Romans and Sabines became one nation with one senate, enabled the Sabines to establish at Rome the worship of Semo Sancus and Sabus conjointly with the Old Gods of the City,

Sic Sancum Tatii composuere Cures ⁵⁷.

The peace and fusion of the contending parties in the kingdom was made by the mediation of those very Sabian Women who had been sacrilegiously abducted; Helen and her attendants. Their descriptions accurately agree, for as Helena was taken from her husband with her attendant maidens, so of the Sabines only the demi-goddess Hora or Hers-Ilia ⁵⁸ was ravished from her husband, but the residue were virgins. This paved the way for that complete system of religious legislation dictated by Egeria to Numa ⁵⁹, or by Helen to the Æneadæ,

⁵⁷ Prop. L. iv. EL. 9. v. 74.

⁵⁸ Serv. in Æneid. viii. l. 638.

⁵⁹ Let us mark here some Latin traces of Semiramian government. Romulus Enyalinus, or Quirinus, assisted by the Lucumon of the Tyrrhenæ, waged an ineffectual war against Tattius, whose name, drawn from the antique word tasso, tacso, or tatto, means, I form and set into order, the office of the Demiurge who separated the mass of primary creation giving to each thing its due place,

And bade the weltering waves their oozy channell keep.

His people were the Sabines or Sabians who worshipped Sabus, the Lord of the Hosts, a title in the Bacchic church which affected a large plurality of Gods, and the worship of the Luminaries;

among whom we have seen Numa the Pamphylian or Omni-
gentile so properly numbered. V. s. 5, ante. Nonnus in the

pars laudes ore ferebant

Sabe tuas, qui de proprio cognomine primus

Dixisti populos magnâ ditione Sabinos.

Sil. Ital. L. viii. b. 421.

He was otherwise Sabinus (Sabus the Son) and had the attributes of Bacchus, the wearing of ivy, and the planting of the vine; baccifer Sabinus, S. It. iii. l. 596, paterque Sabinus Vitisator. Æn. vii. l. 178. He came from Iran to Greece, and thence to Italy; Sabus qui de Perside venit. Hygin. de Orig. Urb. Ital. cit. Serv. in Æn. viii. l. 638. Semo Sancus, Medius Fidius, or Modius Fabidius, the Dæmon of that country, built Cures, and Sabinus was his son. Cato ap. Dion. Hal. L. 2. c. 49. This Semo Sancus was Hercules the conqueror of Geryon and Cacus, who established the ara maxima, and his name, as Propertius saith, is a sanciendo; the Constitutor. But the establisher of Sabianism being his son, alludes to the pretended birth of Æneas from Nimrod. Another country especially renowned for its astrology and the rites of Bacchus and Venus, Arabia, was called Sab-Aia, The Land of Sabus.

When the Capitol, Collis Saturnius, or Κρονιυ Τυροσις, was betrayed by the harlot daughter of the old man who dwelt in it, it was needful to come to terms with Tatius's party. Tatius indeed was himself soon murdered by his own family at Lavinium, and though a great funeral and the feast of armilustrum was had in expiation of his death, no legal steps were taken against the authors of it. Plut. Rom. c. 22. The vengeance of it was reserved, as we know from other sources, to the sword of Orestes. But the compromise was all to the advantage of the Sabines, whose Gods were admitted into the Roman worship; and as Servius saith, Sabinorum mores populus Romanus secutus est, in Æn. viii. l. 638. After his death, and the aphanism of Romulus, a King purely Sabian, of sacerdotal character, and marked piety, was called to the throne. He was Numa in Latin, and Nomas in Greek, Dion. Hal. L. 2. c. 58., which means a lawgiver; Numa ἀπο των νομων, as Servius saith; his other name being Pomp-Ilius. He laboured to refine the system of superstition, he ordained ceremonies, and various courses of priests, and rules for the keeping of the Ancilia, the Palladium, and the Hearth of Vesta. Florus L. 1. c. 2. But in all this the King neither was nor claimed to be the master spirit, but obeyed the dictates of a mysterious woman. He married Tatia the daughter of King Tatius; and I know not if she was the same person as his wife or concubine called Egeria (the Resurrection) and Tacita, (the Silent)

Conjuge quâ felix nymphâ ducibusque Camenis
Sacrificos docuit ritus.

Metam. L. xv. l. 481.

From her he learned βασιλικην σοφιαν, Dion. Hal. L. 2. c. 60, and had I the lost works of Anacreon, doubtless I would show that this was the τυρανικη

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forty seventh book of his *Dionysiaca* describes Perseus [or Nimrod] and Bacchus about to engage in deadly strife, on the occasion of Bacchus coming into the country of Argos and proclaiming himself the Son of Jove: the Argives do not deny

Καλλιόπη of Calli-Creta the daughter of Cyane. See the *Theages* of Plato, vol. 2. p. 13. She was variously, a Goddess, Liv. L. 1. c. 19. Flor. ubi supra, an Oread Nymph, or a Muse; Plut. in V. Num. Dion. Hal. 2. c. 60. and the other Muses were ancillary to her. The place of their meetings was without the Capene gate, where, nocturnæ Numa constituebat amicæ, and where lucum cum fonte Camænis consecravit, quod earum sibi consilia cum conjuge suâ Egeriâ essent. Liv. L. 1. c. 21.

We must carry with us that however the Roman annals were filled up with all the vicissitudes of Original History, these Pelasgi did in fact, till the decline of their state, prefer a severe and right-handed system of worship. The God Liber and his feast the *Liberalia* were of old sanctity, but it was in the year 565 from the City-building that the sinister orgies of the Bacchanals were brought in, with all manner of lusts, with murders, poisonings, and the frequent sacrifice of human victims. Liv. L. 39. This plague was vigorously repress: but about five years after two arks were said to be found under the Janiculum, the one inscribed as holding the body of Numa Pompilius the son of Pompon, but empty; and in the other were seven Latin books on Pontifical Law, and seven Greek on Philosophy, bearing his name. Other accounts vary as to the number. The senate, on the prætor's report that they tended to Dissolve the Religions, had them burned. Liv. L. 40. c. 29. It is plain to my mind that this was a fraud hatched by the foul faction which had lately met with such wholesome chastisement, to revive their orgies under a divine sanction: and they rightly thought that Numa and Egeria were the persons upon whom to father such a system.

Four families derived from Numa and Tatia and from their four sons, Pompon, Pinus, Calpus, and Mamercus; these were the *Pompilius sanguis*; and his daughter *Pompilia* married *Marcus* father of King *Marcus Ancus*, and son of another *Marcus* who had disputed the crown with *Tullus Hostilius*. From her came the *Marcian* house. Plut. Num. c. 3. The *Chæronean* seems to have perplexed his genealogies. I know no such name as *Mamercini*, but the chief branch of the *Pinarii* had that surname, and also one branch of the *Æmilians*: and the former were of *Pompilian* blood. Again he saith, the *Mamercines* were surnamed from him *Rex*, but that surname belonged to the *Marcians*. Some of the *Æmilians* were *Regilli* which may have made the confusion. The *Pompilians* or at least the

gens Herculei custos Pinaris sacri

were an hereditary priesthood, analogous to those *Nimrodian* colleges the *Eumolpidæ* of Athens, *Thracidæ* of Delphi, Diod. Sic. L. xvi. c. 24, *Peloniæ* of Syracuse, Theocr. Epgr. in *Epicharm.*, and *Triptolemida* of Antioch.

that a Son of God was indispensably necessary, but they maintain that they have one, and a better than him already,

Ἄργος ἔχει Περσῆα, καὶ ἔχαττει Διονυσῶν⁶⁰
Ἄλλον ἔχω Διὸς υἱὰ καὶ ἔΒακχῶιο χατιζῶ.

But Mercury interferes and effects a compact between them

Θεσμον ὁμοφροσύνης καὶ Περσεῖ καὶ Διονυσῶν⁶¹,

the terms of which are that Bacchus, Jove, and Perseus, should all three be worshipped by the Argives

Ἄλλα θυηπολίην θεοτέρσεα βεξατε Βακχῶν⁶²
Καὶ Διὶ καὶ Περσῆι χορευσατε, καὶ Διονυσῶν
Ὡς εἰπῶν παρεπεισεν.

The same idea is contained in the amicable introduction of Bacchus to Hercules Astrochiton at Tyre, after he had destroyed the army of Deriades, upon which occasion Hercules gave him a starry tunic, and he gave to Hercules that Crater⁶³ or goblet which was supposed to exist in Alexander's time, and is thought to have hastened his death. This Crater is the Cratera of Helen⁶⁴ filled with the consecrated wine of amnesty or of the oblivion of griefs, and again, after the King Pentheus had fallen by the rage of his mother and Bacchus, we find the latter mixing up this Lethæan nectar for the afflicted Cadmus

Λυσίπονον κερασάσ μελιηδεῖ φαρμακὸν οἶνον⁶⁵
Δωκε ποτὸν Ληθαίων ὄδυρομένοιο δε Κἀδμῶ
Πενθεῖμον ἐπέζηνε γούον παιήνοι μύθῳ.

⁶⁰ v. 490.

⁶¹ v. 715.

⁶² v. 728.

⁶³ Nonn. Dion. L. 40. v. 420, 580, etc.

⁶⁴ V. Apul. Apolog. vol. 2. p. 466. ed. Oudendorp.

⁶⁵ Nonn. Dion. L. 46. v. 359. There is no end to the mythic tautology of this poem. The Great Anti-Bacchic King Nimrod, called Deeriades or Deeruj by the Indians, Lycurgus, Perseus, and Pentheus by diverse tribes of Greeks, is presented to us again and again. There is no killing him.

Long afterwards when the Halys, the ancient boundary of Cræsus, divided the Sabian from the Magian hæresy, we find a custom mentioned by Diogenes the tragœdian, in Athenæus, which shows that a compromise of this sort had at some time taken place between them :

For Lydian virgins oft in laurel shades
 By Halys' stream with Bactria's Magian maids
 Kept concert, on their frontier bounds to raise
 Joint anthems to Timolian Dian's praise.
 Then sweet to the three-corner'd plectrum's stroke
 The Sardinian Magadis in answer spoke,
 And friendly pipes, from East the barrier flood,
 Join'd their shrill concord in the Persic mood.

Most likely at this same time the Assyrian or Heracleid Kings in making peace with the victorious Da-Naans made certain concessions in their creed likewise, admitting the Female or Material Principle to a share of those divine honours which the Evil Principle received from them, and thus setting up the foul altars of Taranis or the Tauric Diana of Scythia. These means may have served to patch up a temporary peace, but in neither case did they work any change in the characters of the party or in the effective spirit of their institutions. Mr. Faber, if I remember rightly, seems to imagine that the feast of Juggernaut was established in commemoration of some such religious compromise : this I strongly doubt : and should rather refer that ceremony to the Great Principle of all the Sabians that Good and Evil are alike from God, and that there is no Evil Deity. The last vestige of this compromise I remember is the story of Guneus who was the wisest and justest of men, and was employed by Semiramis⁶⁶ to reconcile the Phœnicians and the Babylonians who were at variance with each other. This profoundly obscure name

⁶⁶ Tz. in Lyc. v. 128. Auson. Epit.

appears to have enjoyed very great celebrity so late as when the poet Ausonius flourished at Bourdeaux, and wrote of him in this lofty style,

Gunea pontus habet, Tumulus sine corpore nomen.

Fama homines inter. Cælum animus repetit.

Cuncta elementa Duci Tanto commune sepulcrum.

Quæ? Cælum, et Tellus, et Mare, et Aura virôm.

I have made bold to restore the popularis AURA in place of the unmeaning word, ora; he lived in the fourth element also, Air; but how? Why, the Air breathed from the mouths of men who celebrated his fame. It is scarce a likely thing that the man named in Homer's catalogue⁶⁷ should be of so much importance; unless upon this hypothesis, which I leave to the reader's judgment. Palamedes was dead just before the opening of Homer's action, but his forces continued in the camp and were commanded by some one. Was this person Guneus? I have intimated my belief that Palamedes was the chief of the Dodonæan Selli or Pelasgic Priesthood, who advocated the divine pretensions of Achilles and his Mother; but Guneus came from Dodona and the Waters of Styx, in which Achilles, the Pelasgian Aniptopous, had been immersed by the witch his mother. Palamedes is never once named by Homer, Guneus never again: yet the fame of Palamedes filled the earth in despite of his silence; and so did that of Guneus, if we may trust Ausonius, although now so strangely obliterated. We have seen, or have thought we saw, that the Selli Priests, Solymi, Cyamites, or Fabians, to the number of three hundred, fell in a fanatical attempt, to stop Memnon; one only Fabian survived. Was this Guneus⁶⁸? Certainly the Nauplian family had some consequence down to the very time of the dispersion; and no person was

⁶⁷ Iliad 2. v. 748. /

⁶⁸ A person called SOLYMUS was thought to have accompanied Æneas in his flight from Troas,

Hujus erat Solymus Phrygiâ comes exul ab Idâ. Oy. Fast. iv. v. 79.

more calculated to form a middle term or point of conciliation between the Cushim and the Nations, than the High-Priest of the Danaizing Schismatics.

IX. The studies of Semiramis were not however exclusively confined to peaceful affairs, but she bent her mind to prepare for those attacks which the warlike Scythians would not fail to renew in due season; and added to her other titles of fame that of an heroine and consummate warrioress. We find that Helena, soft and lovely as she was described, was nevertheless a martial Virago,

Qualis Amazonidum nudatis bellica mammis
 Thermodonteis turma vagatur aquis.
 Qualis et Eurotæ Pollux et Castor arenis,
 Hic victor pugnis, ille futurus equis,
 Inter quos Helene nudis capere arma papillis
 Fertur, nec fratres erubuisse Deos ⁶⁹.

She was I nothing doubt the armed Venus of Lacedæmon ⁷⁰: nay, she was herself the Beautiful Woman, the Dæmon Lakè, or Lady of the Lake, *Λακε-Δαιμονα Καλλι-Γυναικα*; called also Cetoessa or the daughter of the Fish Derceto. And that she was the Armed Venus may be almost demonstrated thus; from the Goddess Venus the harlot of King Cinyras being his own daughter, or grand-daughter, Smyrna; but Smyrna was a renowned Amazon. She has a different character according to the different lights in which she is viewed. As the Evil-Spirit of discord and the fatal cause of schism, war, and dispersion, she was the Rhamnusian wrath, the Cynopid Fury

Solyms *Æneæ* filiam duxit. Gloss. Ms. ap. Vatic. He was the reputed founder of Sulym;

Dardana origo

Et Phrygio genus a proavo, qui scepra secutus

Æneæ, claram muris fundaverat urbem

Ex sese dictam Solymon.

Sil. Ital. L. ix. v. 72.

⁶⁹ Prop. L. 3. El. 14. v. 15.

⁷⁰ V. Auson. Ep. 42.

or Bitch of Hell, 'Ελενας, 'Ελανδρος, 'Ελεπτολις. As the source of effeminacy and lasciviousness she was the Goddess of Love seducing the Idæan shepherd, or an amorous and fair-haired harlot detaining the inglorious warrior in her perfumed chamber. But as the Heroine who taught her sex to assert their dignity and power, and humbled in arms the pride of the Raphaim, she was what the Roman Poet here describes. And upon her forehead was written, if I read aright, A Mystery, Babel the Great, the Mother of Harlots, and abominations of the Earth.

Χαιρε μοι, Ρωμη, θυγατηρ 'Αρηος⁷¹
 Χρυσεομιτρα, δαιφρων 'Ανασσα,
 Σεμνον α ναιεις επι γα̃ς 'Ολυμπον!

The Heroine Roma⁷² was said to be wife of Æneas or Ascanius, that is, she was Queen when they were Kings. Simon the Magician, a servant of the Gods and prophet of the Spirit of Python, who arrogated to himself divine honours, and to whom an altar was dedicated at Rome, inscribed *Simoni Deo Sancto*, was attended by a female impostor whom he named Seleena (the Moon) and Helena, and who as he pretended was the same Helen who flourished at Troy; which, as I will show bye and bye, was a premature display of the Apocalyptic Harlot.

She had seen the inefficiency of the Gentiles as opposed to the chosen race of warriors, and was well aware of the danger of depending, as poor Aga-Memnon had done, on the fierce Pelasgi: who moreover had rival pretensions of their own, and laid a dangerous stress on the virtue of the waters of the ποταμὸς Σελληνεντος; she consequently hit upon a most wonderful and daring scheme. We have observed that King Ninus effected his usurpation by leaguering together with him the boldest youths, under pretence of hunting. And Helen

⁷¹ Semiramis was called 'Αριος θυγατηρ, *Died. Sic. L. 2. c. 45*; and so was Penthesilea, Queen of the Amazons, *Qu. Smyrn. 1. v. 55*.

⁷² V. *Plut. in Vit. Romul.*

conceived the idea of forming an army of women, inured to the chase, to swimming, to war, and every hard and fierce exercise. She herself took to Hunting if we may believe Ptolemy Hephæstion: and got under her name of Semiramis the fame of a great general. Novelty and paradox have something that inspire the mind for a moment, and in a very degenerate nation it were easier to make the women fight than the men. But that was not the only reason, she was the Goddess Mother, and her claim to supremacy was founded upon the hæretical tenet in theosophy, that the Female was more excellent than the Male, and claimed supreme worship in heaven and passive obedience upon earth; but this people would hardly believe while they saw the male sex superior in every respect, and thought it a superiority of nature and not merely of education. Her object was to cast the males, if possible, into the shade, and throw all the strong lights upon the women, especially those of politics and war. With this view, as we have seen, she rendered the male garb feminine, and the female more succinct and fit for active uses*, till it was scarce possible to distinguish the sexes: and she selected her soldiers, as Nimrod had done his men, from among the female Cushim in her dominions, it being her policy as well as his to support the Aristocracy of that House. She clothed herself in the garb of Hercules, and armed herself with his club, as is the fine allegory of Lydian Omphale. As the Peleïades were the daughters of the Queen of the Amazons, and were seven, probably her host, like that of the Sons of Cush, was sevenfold; which would make the Seven *against* Thebes and the Seven *for* Thebes. See section ii. The Three Graces, daughters of Eteocles, were probably High-Priestesses to the three tribes of the Amazons, and not Amazons themselves. With respect to the seventh peleïad star, it was perhaps a story invented to make the numbers agree, or possibly,

* The same is told not only of Semiramis, and Lyttusa, but also of Medea. See Holobulus on the 2d altar of Dosiades, line 1.

if the fixed stars are masses of ice, it may have been melted to furnish the diluvial rains; to this latter belief I much more incline, because the celestial Pleiads were Atlantides, and Atlas I conceive to be a title of Noah.

It is vain to say that the word Amazon relates to the figures of an androgynous deity with one breast, or to assign other etyma of the mere NAME. For all this does not explain the widely spread history or tradition of conquering and warrior women: of the Amazons, imitative or Anti-Men; and the Bassarides or Mainad women, who under a Chief of ambiguous sex conquered India and Deriades. But these two female hosts were the same, for Bacchus in one army τας Ἀμαζονας και τας Βακχας ἐταξεεν⁷³.

Against the female host of Amazonas King Nimrod is fabled to have waged war, under three of his mythic Names, Hercules, Theseus, and Bellerophon. The expedition of Hercules⁷⁴ was to get the Belt of Hippolyta or Melanippe: this chattel was, as I deem, the badge or symbol of that Unity of Empire, which the Amazon Queen had for a time wrested out of the hands of the Scythians. The war of Hercules against the Amazons for the Belt is the same as that of Hercules jointly with Telamon, or the Belt, against the Meropians; indeed the same Telamon is said to have accompanied him against the Amazons; and also against Troy on a former occasion; so there we connect the Land of Troia, the Μερσιμος της Ὀροσ or Division of Speech, and the Warrior Queen, all together⁷⁵. The war between Theseus and the Amazon Hippolyta or Antiope is said to have been waged in Athens itself⁷⁶; but this is the same history, describing the final ruin of Semiramis by the Nimrodian Powers, she first attacked them [Theseus] in the heart of their own empire, and was ruin-

⁷³ Pol. Strat. L. 1. c. 1.

⁷⁴ It is also said, that having undertaken to protect the whole human race, he resolved not to tolerate Gynæcocracy in any nation. Diod. Sic. L. 3. c. 54.

⁷⁵ Pind. Nem. iv. 42. Isth. vi. 46. Schol. Ap. Rhod. 1. v. 1289.

⁷⁶ Plut. Thes. c. 26.

ously overthrown, then they invaded Her and conquered her, as in the legend of Hercules. We have already treated of Anti-Ope, the Anti-Spirit of Prophecy and mother of Iön or Amph-Iön; and we now see that the Anti-Spirit was also an Anti-Aneira or Anti-Man, the queen of the warrioresses. Antiope is known to us in three distinct human characters, which all agree in one person; first, as a poetess and Sibyl, who rendered oracles from the tripod and was the concubine of Musæus; secondly, as the mysterious mother who bore the Tower-building Bard and Huntsman, doubtful whether to Jove, or to King Lycus Epopeus; and thirdly, as the Queen of the Amazons who waged war against Theseus; but we have to acknowledge her in a fourth and higher rank, that of the Goddess who was worshipped as Ceres in Heaven, and by another name in Hades;

Ἄντιοπη οὐδ' ὄϊος Μηνῆς ἀγερασον ἔθημεν ⁷⁷

Μυσαῖος Χαριτων ἤρανος Ἀντιοπη

Ἡ τε πολυμνητῆς ἐν Ἐλευσινίῳ τριπέλαις

Ἐυασμον κρυφίῳν ἔξεφορει λογίων

Ῥαρίον ὄργιῳν ἀνεμῶδεα ποιπνευσσα,

Δημητῆρα γγνωσῆ δ' ἐστὶ καὶ ἐν αἰδῆ.

Rex Charitum Lunâ Titanide natus egenam

Musæus famâ noluit Antiopen,

Regis Eleusini tripodas sortita celebres

Evia quæ arcano fata sono cecinit

Rharius afflatû quot moverit edere Flamen,

Dia Ceres, umbris notaque sub Stygiis.

The Amazons were sometimes said to reside in the Plain of Themis-Cyra in Pontus, between the rivers Iris and Thermodon: and what is most especially to be remarked as referring

⁷⁷ Vid. *Hermesianact. ap. Athew. xiii. c. 71. edit. London, 1825.* In this edition of the celebrated fragment of Hermesianax the reader may find some sound views of antiquity; from several of which this work has profited.

their history to the Tri-Poly of Mesopotamia and the City of Babel, they were recorded to have been tri-phylians, or divided into three tribes or districts, but one of them had a famous Capital City; for we read

Ἐνθα δὲ Δοιαντος πεδιον, σχεδόνθεν δὲ πολῆς
ΤΡΙΣΣΑΙ Ἀμαζονιδων,

and again,

Ὅου γὰρ ὀμηγερεές μιαν ἀμπολιν, ἀλλ' ἀνα γαίαν
Κεκρίμεναι κατὰ φυλά διατριχὰ ναιεταβσιν ⁷⁸.

The Three tribes were the Themiscyræ, Lycastiæ, and Kedesiæ, but the last named had a city called Chalybia or Chalcochia. Others placed them in Lybia and the Atlantic Country, and others in Æthiopia ⁷⁹; again others would bring them out of Thrace to the banks of Thermodon,

Threiciæ cum flumina Thermodontis ⁸⁰

Pulsant.

Diodorus of Sicily has preserved out of Dionysius the Mythologist a curious account of the Libyan Amazons, who inhabited a sacred paradisaical island in the lake Tritonis, and there founded a great city, Cherronesus. Myrina was their famous queen and conqueress, and he says they were much ancients than the Pontic Amazons ⁸¹. He was possibly led into this error by the name Myrina, whose seama or tumulus was near Ilion,

Ἐστὶ δὲ τις προπαροῖθε πολέως ἀπύσια κολωνή
Τῆν ἤτοι ἀνδρες Βατι-Ἐραν κικλησκησιν
Ἄθανατοι δὲ τε σημά πολυσκαρβμοιο Μυρ-Ἰνῆς.

But the High-Place at which Homer has made Hector to marshal his forces was that of the Bati-Ewha, or the Battic,

⁷⁸ Ap. Rhod. 2. v. 373. v. 996, schol. in v. 375.

⁷⁹ Dionys. et Zenoth. ap. sch. in Ap. Rh. 2. v. 985.

⁸⁰ Virgil. Propert. L. iv. El. 4. l. 71, 2.

⁸¹ Diod. L. 3. c. 51, etc.

Baudhic, or Buddhic Eve, and her Mound is the same as the Tumulus of the leaf-clad matron which Paris was said to have past as he brought Helen with him to Ilion,

Φυλλίδος ἀντελλόντα φιληγορος ἔδρακε τυμῶν ⁸².

I know not whether the Colonee of Myrina be the same as the Throsmus or Calli-Colonee ⁸³ or not: but this also was a station of the Trojans. I believe there were two such places without the City, the Mound of Whilus ⁸⁴, that is of Adam and Noah, the Dexter Gates: and the Mound of Eve, or Sinister Gates; the former is called simply *φιλε σημα*, and the latter *Μυρινης σημα*, *Βατιερα*, *Καλλικολωνη*, and *Σκαιαι Πυλαι*. Myr-Ina signifies, as I guess, Woe the Daughter, and in the vocabulary of the Divine Caste was used to commemorate the introduction of Sin and Death; if you please you may render it, Woe of the Son, which comes to the same; an equivalent expression of the gods is yet used in our corrupt dialect of the goddic language, not only for Her but for all her Daughters, Wo-Man. This truth was very carefully preserved in the mysteries, as may be shewn from the fragments of Orpheus or Onomacritus, who declares

Ὦς ἔκυντερον ἦν και ῥιγιον ἄλλο γυναικος ⁸⁵,

and there is an entire Orphic hymn to a goddess who is described as a baleful fury and the cause of grief and terror to all men, but her title, by which he invokes her, is *Meeli-Noee*, or Getting Knowledge from an Apple. It may be observed, that Whilus is a name of the First Fathers equivalent to Cronus, and means While or Time, which begun and dated from them: and Calli or Cali is the sanscrit name of the great mother, meaning however with them, not honour or beauty,

⁸² Coluth. v. 209.

⁸³ Iliad. xx. v. 3.

⁸⁴ This was of stupendous dimensions, for Homer uses the epithet *ἀνδρακμυτος*, made by human hands, Iliad. xi. v. 371.

⁸⁵ Orph. ap. Clem. Strom. L. vi. p. 738.

but Time. Timè is from Jove : and this word also, which means Honour in Greek, means, with us, the flux of things mutable, though which of the two is the prime sense I cannot affirm, but believe the latter. Another word in Greek is both honour, and time or eld, Γερας. But Homer says nothing of the Amazon Myrina, whose arms subdued the whole world, for this is only Semiramis under another name, whose exploits are passed in silence by that poet, and did not occur till after the siege of Ilion was concluded : but subsequent fablers shewed an accurate knowledge of the Heroine's assumed character, in other respects, when they named her Myrina. Smyrna is the name Myrina, with the sibilent prefix given to so many words, as Κυβαι, Καμανδρος, κεδω, etc. [Myr-Rha is Rhea the Woe] and Smyrna was an Amazon, who founded the city so called, as another of these warrioresses did Ephesus⁸⁶.

Herodotus places a body of Amazons⁸⁷, called Oior-Pata or Man-Killers, in Scythia, whom he describes as waging war against the Scythians, but afterwards reconciled to them, from which union the Sauromatæ sprung, using however the Scythian language : and Claudian talks of their wars with the Goths, Seu flavos stravere Getas⁸⁸. Chaucer places his Amazons in Scythia,

ycleped the reigne of Feminie,

following Statius's account of King Theseus returning,

Scythicæ post aspera gentis
Prælia⁸⁹.

So they fought against the Scythians, and yet were Scythians themselves, which as we have seen is all right.

The geographer pretends that Amazons dwelt, to the north

⁸⁶ Strabo, L. 12. p. 797. 14. p. 908.

⁸⁷ Herod. L. 4. c. 110.

⁸⁸ R. Pr. L. 2. v. 65.

⁸⁹ Theb. L. 12. v. 519.

of the Caspian Albania, among the Scythians; and they were wont to cohabit promiscuously, during two of the spring months, with the Gargarians; and if females were born they reared them, if males, they sent them to their fathers. The country of these last was divided from that of the Amazons by a mountain⁹⁰.

Illas ducit amor trans Gargara, transque sonantem
Ascanium; superant montes, et flumina tranant.

Horses are a type of the Scythian men, mares of their women: and it stands to reason that these Mares whom Venus sent across the Mountains of Gargar, and the river of the Chan of the Asi, are the Amazons of Strabo. Mark their fate; driven by the Hippomanes, they are scattered in all directions, except Eastward; for they came from the East, and Virgil was ignorant that China, Hindostan, etc. were colonies, and thought the kingdom of Asia commensurate with the pars mundi afterwards so called.

Diffugiunt: non Eure tuos neque Solis ad ortus
Sed Boream Caurumque atque unde nigerrimus Amster;
Funditur et pluvio contristat frigore cœlum.

It is evident that the true Hippomanes is the Cœstrum or Hippobosca of the Dispersion.

It is pretended that one hundred of these armed women were presented to Alexander the Great by the Satrap of Media, a tale which Arrian rejects, while he very judiciously argues that their history must have some original foundation⁹¹. Of this we have a much greater certainty than Arrian could possess, for we have since learned that the earliest modern navigators, those of Portugal and Spain, found the Amazonian history rife both in America and Africa, and heard traditions

⁹⁰ Strabo, L. xi. p. 735. Oxon.

⁹¹ Arr. Exp. Al. vii. c. 13.

of them in Brazil, Mexico, and Monomotapa⁹². These Amazons have not been found: and that is well enough, for we find in all the swarms of the human race their primitive and common traditions, but the reality must be sought for in the parent hive.

In Malabar there be yet some traces of Female Supremacy, and of those peculiar rules with respect to the propagation of mankind which seem to belong to the Amazonian system, and which are confined now, as then, to the predominant caste. The Nairs or Noble Caste marry at an early age, and make every allowance for the subsistence of their wives; but these latter remain in their mother's houses, or after her death with their brothers, and cohabit with any man they choose of equal or higher rank than their own. By reason of this strange arrangement no Nair knows his Father, and every man considers his sister's children as his heirs. His mother manages the family, and after her death the eldest sister assumes the direction. A Nair's moveable property is equally divided among the sons and daughters of all his sisters⁹³. Among the same people there is a sort of inverse polygamy, two, four, or perhaps more males being attached to one woman⁹⁴. From the time of Cheraman Permal [contemporary of Mahomet⁹⁵?] to Hyder Ali, Malabar was governed by the descendants of Thirteen Nair Chiefs' Sisters⁹⁶. The woman is as naked as the man, that is, almost entirely so, and the concealment of her body is no point of decorum among them⁹⁷. It must be observed that these are not customs of a rude people, but institutes of a vicious and highly artful refinement; and they are in essential points the same as those devised by Plato for

⁹² Purch. Filga. 4. p. 1358. Nuno de Guzman ap. Purch. 4. p. 1559. Purch. 5. p. 760.

⁹³ Hamilton, E. I. Ga. Malabar.

⁹⁴ Zeireddin in As. R. v. p. 12.

⁹⁵ As. R. ib. p. 9.

⁹⁶ Ham. ibid.

⁹⁷ Zeireddin, ib. p. 14, 15.

his Magnesian commonwealth, or rather borrowed by him from those original laws of the White or Chalk Island, called of Minos or Epimenides, existing in Egypt, Crete, Lacedæmon, etc. and recorded in the Mysteries.

The former of these sages was a King who reigned for nine complete centuries of years, and enjoyed the company [rather too much of it] of Great Dis or Jove,

Ἐννεωρος βασιλευε Διος μεγαλη ὀαριςυς :

this was King Noah, whose days were nine hundred and fifty years. At that great period of change when Solon and the man called Pythagoras flourished, there seems to have been a Cretan who wrote mythic Theogonies under the name of Epimenides, as Onomacritus at the same time did at Athens in the name of Orpheus. But I am satisfied the name is much older, and means the son of Minos or Menu. The Cretans "sacrificed to him as to a God," and he was one of the Curetes or Corybants. He slept many years in the Cave of Idæan Jove, and saw the Gods in his sleep, and heard their discourses; but that Cave was the Ark; Ἄρκεσιον, ἄντρον τῆς Κρητικῆς Ἰδῆς φασιν αὐτο ὑπο Κρητικῶν ὀνομασθῆναι, ὅτι τον Κρονόν αὐτοῖς φεύγῃσι και εἰς αὐτο καταδυσι και κρυπτομενοῖς ἐπιτρέσεν⁹⁸. Epimenides was fed by the Water Goddesses or Nymphs with viands which were kept in the hoof of an ox or cow, ἐν χηλῇ βοῶς : but the χηλη is the old Homeric χηλος, an Ark [with us the KEEL of a Ship], and the scholiast of Simmias Rhodius explains λαρνακογυῖος, ἦγεν χηλοπῆς· χηλος γαρ Το Κιβωτιον και Ἡ Λαρναξ, και χηλη δ ὀνυξ. Theophrastus said that the Asphodelus, heretofore spoken of, was called Ἐπιμενιδιος. Now, the lawgiver, prophet, and God, the Corybant son of Menu, nursed by the nymphs in the ark of Jove, can be none other than Jupiter Ammon himself. But Epimenides was also a name of Hercules Buzyges or Triptolemus, who

⁹⁸ Etym. M. in Voce. V. Plut. vit. Solon. Max. Tyr. Diss. 28. Diog. Laert. L. 1. c. 10. s. 1. 2, 10, 11, 12.

sowed the earth travelling from the East Westward⁹⁹, that is, scattered mankind abroad from the East in the Third and last war of the *Τευκρίδος Τριπορβη*. He went forth from Argos in quest of Iō¹⁰⁰, which makes him out to be the same as Pelorus the son of Isis, who sought for the scattered members of Osiris. Curdistan was peopled by his son Gordys; which alludes to the Ninevite settlement of the Heraclidæ. Seleucus Nicator, when he laid the foundations of his new Babylon of Daphne by Orontes, assembled there all he could find of Triptolemus his posterity; which means that he confided the sacred things of his city to a college of Royal Scythians; and Triptolemus himself was the tutelary hero of Antioch, to whom an annual feast was held upon Mount Cassius.

Prior colère quam Ceres;
 Triptolemon olim, sive Epimenidem vocant,
 Aut Bulianum Buzygen,
 Tuo locabo postferendos nomini¹⁰¹.

This Buzyges was Hercules¹⁰²: and he was guardian of the Palladium¹⁰³. We may now better understand the formation of his name; the son of Minos or *Μενυς* would be *Μενιδης*, or Ham himself, but Nimrod the begotten Son and express image of Ham, "The Great Increment of Jove," is the additious or incremental Menides, or Epimenides, properly; but the simple name is disused, and Ham is the person meant by the Cretans.

The Polity of Plato is by no means any invention of his own, but a fine view exhibited by him of the Semiraman and Pythagorean institutes, delivered from remote ages, and differing very essentially from his own practical opinions as given in his book of Laws. Let us see how his Nairs managed the

⁹⁹ Lucian. Somn. c. 15. Philops. c. 3.

¹⁰⁰ Strabo, L. 14. p. 960. L. 16. p. 1060, 1066.

¹⁰¹ Auson. Ep. 23, ad Paulin. Aristot. ap. Serv. in Virg. Geo. 1. 19.

¹⁰² Suidas in Voce.

¹⁰³ Polyæn. L. 1. c. 5.

matter. The women had no husbands, but lay with the men on stated occasions, and by lot. The offspring was taken away by the Magistrates and carried to a sort of public deposit which he calls, metaphorically, the sheep-fold, *σηκος*, and the mothers were brought there to give suck; but not to their own children; and it was so ordered that the parents should never know which were their own. *Ἴδια δὲ μηδεὶα μηδεμὶα συνοικεῖν*¹⁰⁴ *καὶ τῆς παιδᾶς αὐ κοινῆς, καὶ μήτε γονεᾶ ἐκγονοῦ εἶδεναι τοῦ αὐτοῦ, μήτε παιδᾶ γονεᾶ.* But all those that were born at a given time, say seven or ten months¹⁰⁵, after any person had been appointed to generate children, were to be accounted his children and brethren to one another. By which means each child might and probably would have many fathers, and a vast fraternity. He farther provides that the Women should be trained up to the naked exercises of the *palæstra*, and also to military discipline and the defence of the state; *κοινῇ στρατεύονται.* Nor need we travel so far East as India to show that Plato's plan was no theory of his, for we read in the historian Socrates¹⁰⁶ of the laws of Heliopolis in Phœnicia. "These laws ordain that all women shall be in common, so that there may be no distinction of father and child. When strangers visited them, they gave them their daughters to defile. The emperor (Constantine) undertook to abolish this vile custom, and having established the ordinance of marriage he thereby enabled families to know their relationship." These Platonic and Syrian commonwealths have enough of resemblance to that of Malabar to bespeak a common and if so a most remote beginning; and as the policy of the Magnetes of Plato is Amazonian, probably the practice of the Malabars, though their women have not lately been warriors, was so likewise. Let us therefore not suppose with some scholars that Amazon is a mere religious title, to which

¹⁰⁴ De Rep. L. 5. p. 20, ed. Bip.

¹⁰⁵ Sic. Vide Censorin. de D. N. c. 7. ad finem.

¹⁰⁶ Hist. Eccles. 1. c. 18.

any other history or legends might be annexed with full as much propriety as those which are, but rather let us, with the charming and sound historian of Alexander, pay a sober deference to the immemorial and widely diffused testimony of mankind; and in it we shall find a strong confirmation for what the Assyrians record, the primitive Gynæcocracy of the Dove. I believe that the old Etymology gives the Etymon. It is obvious that nothing in nature is so adverse to a woman's fighting battles as the prominence and tenderness of her breasts, and the first care of a Semiramis or Antiope must be, if possible, in early youth to prevent the swelling of those organs; which I doubt not may be effected by early pressure, if not by the extirpation of the lacteal glands. These Breastless or A-Mazon warrioresses must then in their new garb have been undistinguishable from men except by their chins. The breast of a woman was called *θηλη*, and that poet surely must have lived in the Amazonian age who could say *γυναικων θηλυτερων*, for then only had it any sense or propriety, when the perfect woman was to be distinguished from such unnatural travesties.

Such a policy could only have flourished in the Ionian or Syrian Empire of Babel, between the periods of the Royal Egression and Popular Dispersion. This system nearly abolishing paternity, and extending brotherhood so widely, seems to have left distinct vestiges behind it. To it we must refer the *Φρατρίας* or Fraternities of which each tribe in Attica was composed, of which the members were considered as related together by blood, and which held, each within its self, those feasts called *Δειπνα Φρατρικα*¹⁰⁷. Mankind cannot live without particular and close affections, and the unnatural sophist who sought to abolish them was obliged to drown the cries of nature in these love feasts. These latter agreed with

¹⁰⁷ Ἄφρατῶν φρατρῖαν ἐκ ἰχῶν, διὰ συγγενίαν. Hesych. in V. et v. Eund. in voce φρατρία. Το δε γραφισθαι ἐς τῆς φρατορας συμβολον ἰχῶν τῆς συγγενείας. Suidas in v. φρατορες.

the Syssitia of Egypt, Crete, &c. which, as we learn from Aristotle ¹⁰⁸, were in their antiquity nothing less than aboriginal, being ascribed to primæval names of inventors, Minos, Sesostris, King Italus. It is worthy of much notice, as compared with the Malabarian and Platonic systems, that the feast of Jupiter Fratrius was called Apaturia ¹⁰⁹ or the Feast of Men without Fathers. The Jupiter Fratrius, or Feratrius of the Greeks, was Jupiter Feretrius with the Latins: and closely analogous to the Grecian Fratræ were the Roman Sodalitia, introduced among them at a late period, and [what comes very close to my purpose] together with the orgies of Magna Mater; sodalitates autem, says the Elder Cato ¹¹⁰, me quæstore constitutæ sunt, sacris Idææ matris acceptis; epulabantur igitur cum sodalibus omnino modicè.

In the Divine law it is commanded to a man to honour his natural parents; but very little is said of veneration due from youth to old age in general, nor indeed is our duty even to parents carried to the account of their superior age, but is a symbolical injunction. The Decalogue consists of Two Pentalogues, the First of them forbidding those actions which are Immediate against God; and militate against his eternal purposes, the Second, those which are Mediate against Him through others of his creatures, and militate against his rules for the good government of this perishable world; and these Two Quintals of Transgressions are respectively graduated, and with the utmost nicety, from highest to lowest, beginning with High Treason against the sovereignty of God, and ending with disrespect towards certain Vicegerents and representatives of his power, and again beginning with the destruction

¹⁰⁸ De Rep. L. 7. c. 19.

¹⁰⁹ Ἐπειδὴ ἐν ταύτῃ τῇ ἑορτῇ τῆς γυναικὸς ἐν τῷ ἑαυτοῦ ἑσθρῷ παιδὸς ποτὶ ἐπιγραφῶν ὀμνύντις οἱ Πατέρες ἢ μὴν Ἀθηναίως ἢ ἄλλοις Ἀθηναίων. Ἐδοκίμῳ δὲ οἱ παῖδες, προ τούτων ἈΠΑΤΟΡΕΣ ὄντες, ποτὶ πατέρας ἔχουσιν. Etym. M. in Voce. Ὅτι δὲ φασιν, ὅτι τῶν πατέρων ὄμνη συνεχόμενον δια τῆς τῶν παιδῶν ἐπιγραφῆς, ὄντων ὈΜΟΠΑΤΟΡΑ λέγεται τὴν ἑορτὴν ὀμνῶν τρεπὸν λόγον ἀλοχον καὶ ἀποιαν. Suidas in V.

¹¹⁰ Ap. Cic. de Senect. c. 13.

of a Man and going down to the bare imagining of harm against him or his. Reviewing the Pentalogues therefore and comparing them, we find that the Fifth Immediate Law, like the Fourth, is to observe a type or mystery; as also the Fourth and Fifth Mediate Laws are to avoid sins, not of commission; but of tendency; as the observance of Truth, and of Contentedness, do naturally TEND to prevent Injustice, so did the observance of an Holy-Day, and the reverence of Parents TEND to promote Religion. God is termed our Father, ourselves his Children, and the Co-Heirs of the only Person to whom that title belongs by Generation and not by mere Similitude, and from this comparison of Creation to Generation flows that duty which the accuracy of the ancients termed filial ΠΙΣΤΥ: but which is so far from belonging to Justice or Our Duty to Fellow Men, that it may even militate flatly against it. A Son may rescue his Father from the prison in which a just and lawful death awaits him, because the Immediate Law overrides the Mediate; the Ὅσιον και Ἀνόσιον being an higher argument than the Δίκαιον και Ἀδίκον. Having proved that superior age is no part of a parent's title to respect, I will farther take notice, that Old Age doth not obtain from Scripture that ample testimony of regard which all heathendom agreed in paying to it. I know that it is more than once acknowledged that, The Hoary Head is a crown of glory¹¹¹, if it be found in the way of righteousness: but the veneration of grey hairs was at that time so much connected with the impostures of Paganism, that there was good reason for saying little about it. And the Practice of Divine Providence in the call of its especial ministers seems to point the same way. The Messiah did not undertake his ministry clothed in the imposing garb of Senility, nor did the Apostles, as far as I know; if Moses was called at an age somewhat advanced, others were called in the very flower of life, as Saul, David, and Jehu; and in Solomon the GIFTED wisdom of an youth is

¹¹¹ Prov. c. 16. v. 31.

opposed to the BOUGHT wisdom of the old. In his writings, Wisdom or Daring Self-Conceit is continually rebuked, and Foolishness or Pious Simplicity commended, but without the slightest intimation that the one appertained to youth and the other to riper years. At that time when Violence and Corruption, *Θυμος και 'Επιθυμια*, were such in the eyes of God that the end of all Flesh was come before him, mankind did certainly enjoy the Experience of Old Age to such a degree as never since. And how was it with King Solomon himself? By Divine Wisdom he governed a vast empire in peace, and in the fear of God, and every man dwelt safely under his own vine and his own fig tree, his name went far into the islands, and for his peace was he beloved, and his wisdom inflamed the curiosity of all Kings, and the pure zeal of that Queen who shall rise in judgment against many. But whither did acquired wisdom and experience lead his grey hairs? To the obscene groves of Astoreth and the blood-stained altars of Moloch. Such are the inferences from Holy Writ; which supports, from the marriage of Adam downwards, the Domestic System. In these views, which we collect from Holy Scripture, as affecting the preeminent venerability of age, the Dæmon of Socrates, concurred by seldom permitting him to address his refutations of wisdom and precepts of modesty to the old, because the young alone were innocent of or would consent to abdicate that Self-Deification which upon the most inscrutable topics arrogated the divine attribute of knowledge. This Spirit, which mocked, illuded, and refuted all the wisdom of the gentiles, which spoke but to the ignorant and simple, which walked up and down questioning and convincing men out of their own mouths, which forebade even him whom it possessed when accused of blasphemy from taking heed, beforehand, of what he should say, which inhibited all prayer unless it were a prayer that God would grant what was good and be deaf to inexpedient requests, and whose last words were of Atonement and Resurrection, could be none other than the Spirit of Truth, poured forth however in a limited measure,

being negative in almost all its doctrine, and merely dehortative in its forward admonitions.

But very different notions concerning senility obtained among the Nations of the Babylonish Empire, when the anti-domestic and gynæcocratic system was set up. Seeing the riot that would arise from the utter abolishing of Fatherhood they hit upon this method, of making the Aged in general stand in the place of parents to the Young. To Age were given both power and preeminence in public matters, and in private such observance as we seldom pay to our own Fathers. When Agamemnon called a council it is said,

Κικλήσκεν δε Γεροντας, ἀριστας Παναχαιων,

and the Age of King Whilus is connected in idea with his Power,

Φίλιε Δαρδανίδαο παλαιε Δημο-Γεροντος ¹¹².

The Gerusia of Lacedæmon and Senators of Rome were called from the same thing. It is usual in the East for an Elder to call an Younger person, My Son. And it may be inferred generally, from the homage paid to seniority, that there existed, at the time when these manners first grew up, very little regard for kin; for where particular affections are formed and intimately cherished those of a more general kind are always in a great measure stifled. Were every man devoted to his consort in that degree which the words of our conjugal vows express, he would regard all others of the fair sex with as much indifference as those of his own: and in proportion as the Domestic or Particular tie is drawn closer, the general courtesy called Gallantry diminishes; in so much that those nations who make it their especial boast do but trumpet forth their own depravity. In like manner, and by strict parity of reasoning, the Institutes, which brought on a Filial Veneration for Old Age in general, must have been such as tended to abolish the ties of private and natural Paternity. Had the

¹¹² Et vide Iliad. 3. 149.

latter been unimpaired it must have absorbed, as we see it now does, the former. Not to add, that the Natural father of an adult need not be Old, even among us of shortened lives, *Οἱοὶ γὰρ ἑσποτοὶ ἴσμεν*. I have thus laboured to show that the Amazonian, Minoan, Lycurgic, Platonic, or Malabarian system did formerly exist in the greatest perfection and splendour under the *Æneadæ* and in the Helenian or Semiramian empire: I do not say Owenian, because I conceive the system of that gentleman¹¹³, aimed as it is at the very root of all matrimonial, parental, and domestic usages, to be (in spite of his unparalleled boastfulness) a mere unacknowledged borrowing from the pagan lawgivers above cited. Mr. Mitford has written, in the first volume of his history, an apology for the horrible institutes called of Lycurgus; in which there is scarcely a feature that is human, or on which the nature of a man can be brought to think without disgust.

If it be objected that Amazons fought on the Trojan side at the siege of Ilion, I must repeat that That is wholly fabulous, and that Strabo himself disputed the truth of the story, which has no higher authority than that of the Cyclics, grounded on a corrupt reading of the catalogue, v. 856¹¹⁴. The verses 186, 7, 8, 9, of the third Iliad are a very gross interpolation.

X. Before we proceed to examine what little remains to us of her military history, we must finish our sketch of her abominable institutions and principles. When the Women were made soldiers, and taught to rule in the place of obeying, there must have been an end of feminine virtue; and when the men were degraded below the rank of the weaker sex little could remain of their virtues. And we have good authority for saying that this Queen was disgraced by the most obscene and scandalous dissolution of manners and principles.

¹¹³ Robert Owen, Esq. of Lanarkshire.

¹¹⁴ Strab. L. 12. p. 799. Philostr. Heroic. p. 257, 8. ed. Boiss.

She was, as an eloquent father of the Church describes her, *λαγρός γυνή και μισαίφρος* ¹¹⁵. According to some, Ninus was not her husband, but her son, with whom she cohabited incestuously; and from her example the Medes and Persians held it lawful to marry their mothers ¹¹⁶. It is quite true that Ninus was her Son, and not her husband, and that she falsely accused him of an incest which she had wickedly imagined, but which he held in abhorrence. It may be doubted whether that be true concerning the Medes and Persians, for in Cambyses his time it was not lawful to marry a Sister ¹¹⁷. King Juba gave a strange account of her lust, which is clearly mystical, and adumbrates her supposed amours with Cyanippus or Nimrod, *Equum adamatum a Semiramide usque ad coitum Juba auctor est* ¹¹⁸; and the fabulist Hyginus, enumerating those who had slain themselves, and reiterating the very same thing under two sets of names, saith, *Thisbe Babylonia propter Pyramum quod ipse se interfecerat, Semiramis in Babylonia, Equo amisso, in pyram se conjecit* ¹¹⁹. Others relate that she was slain by her son Ninyas for seeking his embraces ¹²⁰; and it is not unlikely that this wretch, Æneas or Ninyas, did lend himself to her inordinate desires: but she never fell by his hand. Ctesias, an higher authority and a grave one, whatever may have been his errors, reports that she never remarried for fear of losing her power, but lay with the handsomest among her soldiers, who after gratifying her desires were secretly put out of the way ¹²¹. The accounts we have of Bacchus and Cybele give us to understand, that their followers did not consist of women solely, but of men, who out of respect to the Magna Mater assumed in their garb and manners the likeness

¹¹⁵ Athenag. Leg. p. 33. Paris, 1615.

¹¹⁶ Conon Narr. 9. Vide ante Bellerophon, Hippolytus, Tarquin.

¹¹⁷ Herod. L. 3. c. 31. Vide tamen Diog. Laert. Proem. c. 6.

¹¹⁸ Plin. N. H. viii. c. 64.

¹¹⁹ Fab. 243.

¹²⁰ Justin. Epit. L. 1. c. 2.

¹²¹ Ap. Diod. Sic. L. 2. c. 12.

of women; and such was the great conqueror Bacchus described to be himself. Palaphatus pretends that the Amazonian host consisted entirely of this sort of people, "who wore gowns down to their feet and bound their heads with mitres, and shaved their beards, and were therefore called women by their antagonists"¹²². These Amazons were nevertheless naturally brave and warlike." He adds an unwise remark, that it is unlikely a woman should ever have waged war, *εἰς γὰρ οὐν ἔδραυε*.

Among the leaders of her troops she probably had many a Narses. We have seen that this abomination was introduced by Palamedes or Margites among the Sellian Chamai-Eunai; and the high credit of his successor Guneus with Semiramis may assure us that an invention so well harmonising with her views was not neglected by her. There is a story in Herodotus of the mutilation of a person called Hermotimus by another called Panionius, who followed that vile traffic, and of the revenge of Hermotimus. This is mentioned as having happened in Lydia during the reign of Xerxes: but their names manifest that no individuals were meant, and Herodotus was continually confounding the events of the New Magian kingdom under the family of Zoroaster Hystaspes, with that of the Old Magians under the four primitive Zoroasters. His Cyrus is Nimrod, his Zopyrus Ulysses, and here his Panionius stands for the Panachaian empire under its Queen the Pan-dōna or Dove of the World. Hermotimus¹²³ was the Dæmon-God whose perturbed ghost the Ionians of Clazomene sought to appease by worship. As Herodotus confounded the days of the Achæmenidæ or Perside with those of Nimrod himself, so did Lucian in his story of Combabus confound the time of Seleucus Nicator and Seleucia with those of Babel and its Harlot. Combabus introduced the abomination of Hemiarrhenism at the time of

¹²² Incr. c. 33.

¹²³ Apoll. Dysc. c. 4. Lucian Enc. Musc. c. 7.

dedicating the Temple of the Dea Syria, but Semiramis was the foundress of that Temple, and was herself the Dea Syria. Ammianus Marcellinus expressly says that Semiramis first brought this practice into vogue, and Phlegon saith the same of Lyttusa, whose description clearly identifies her with the Semiramis of Diodorus. Being guided in her conduct by views of religion and mysticism, as well as of civil and military policy, she established the most foul and ineffable rites; corresponding to the Buddhic worship of the God Ithyphallus. This old worship being founded upon the true principles of creation was gross and offensive, but conformable to the ways of nature. But when it was laid down that the Good Principle and only Supreme Spirit was a woman, that being her proper form and conformable to her essence; and that all male forms of the Deity were merely phantastic and not essential forms; there was no sort of perversion that did not find place, through the medium of fanatical rites and orgies. The dignity of the Priestess was asserted by usurping the functions of the dominant sex, and the humility of the Semirir Priest was shown in imitating so far as in him lay whatever appertained to the sex of Helena. There was a poetess at Mitylene in Lesbos called Sappho, who wrote lyric and amatory verses with inimitable sweetness, and who would seem to have been a person of matronlike virtue herself although she sung of the joys and pains of lovers; for when her countryman Alcæus began to solicit her modesty, saying, I have that which I would say to you, but shame deters me, she replied, But if you had desired any thing good or honourable, your tongue would not have faltered, but you would have spoken freely concerning that which was righteous. But this witty and coy dame was not the only Sappho, and Athenæus¹²⁴ assures us there were two of that name. It will naturally be wondered how fables evidently belonging to the heroic age, and consequently classed by Ovid among his Heroids, should have been fastened upon a lady living in no very remote period of

¹²⁴ Deipnos. L. 13. Ælian, V. H. L. 12. c. 18.

the historic age. The reason is, that she was wooed, celebrated, and in the spleen of disappointed love satirized by contemporary poets, scarce her inferiors in genius. They compared her to the famous beauty and poetess of old times, and finding her virtue inaccessible to their seductions, they said that since she did not love men she must be, like her, an hetæristria. To the heroine of their romance they adapted all the various particulars of the ancient fable, and from the fictions of her suitors, Alcæus and Anacreon, Ovid derived the mythology relating to her. It was probably in some such lusus that Alcæus¹²⁵ sung about his brother Antimenides fighting under the banners of the King of Babylon. The elder Sappho was none other than the poetess Helena, Alexandra, or Asty-Anassa, the Phrygian, Persic, or Babylonian Sibyl. She was said to be the daughter of Scamandronymus and the slave of Iadmon the son of Hephaisto-Polis [the City of Vulcan] and was enamoured of one Phaon. Her history and fate [of which last more hereafter] belong to mythology; not to history; and the names of her father and master will trace her back to Ilion or Babel. She was the Lyrica for love of whom it is pretended that Orion went forth to wander; and the wandering lyric poetess Eriphanis who loved the Hunter; probably also the Psaltria Cotytto. The Egyptians [referring as usual the events of the eastern Troy and Babylon, to their own] informed Herodotus that their great Pyramid was built by a Whore, whom they called Rhodope: this, Herodotus most unhappily contradicts, by showing that Rhodope was a Greek acquaintance of Sappho, when in truth she was the same person, to whom all such Rhodopeiæ¹²⁶ arces

¹²⁵ Ap. Strab. xiii. p. 836.

¹²⁶ Such was the Hetaïcas Mneema piled up by Gyges the Lydian in honour of an harlot, and only surpassed in height by Mount Timolus. But whatever Clearchus might have read, assuredly there is no such stupendous pyramid in Lydia. This and the Egyptian legend are nothing but the story of the Whore's Tower at Babylon appropriated to other countries: indeed, the whole of the Egyptian and Lydian origins were so concocted. Unless indeed we might suppose that Clearchus only spoke of the tomb of Halyattes which, as Herodotus mentions, was paid for by the earnings of prostitutes.

of the gentiles were sacred. This daughter of the Man who inherited the name of Cham-Ander¹²⁷, herself a captive in the City of Vulcan, was called Τρῖσα, ¹²⁸ from a certain enormous vice of which she was the inventress, and which was exercised in after times by the priestesses of the Cyprian Venus. Horace mentions

*Æoliis fidibus querentem
Sappho puellis de popularibus,*

from which I should suppose that some shameful verses were handed about under the name of Sappho, as others were under that of Astyanassa, and imputed to the good lady of Lesbos. The latter laboured under the disadvantage of being of those Pelasgians called Ai-Olian, the etymon of which word, namely, *Omniterranean*, just fits the elder Sappho, Pam-Phylian or *Omni-Gentile* is the same thing; and we read that Pam-Phylus was the most intimate friend of Sappho, and that his wife was a poetess; and that hence a particular sort of Music was named indifferently Ai-Olian and Pam-Phylian¹²⁹. Here we may easily distinguish the *Omni-Gentile* Sappho of Babel, the friend of Numa Pamphylus, from the *Æolian* poetess of Mitylæne. It is better to pass over briefly the abominations with which the Whore of Babylon infected human nature, and the infamy of which always clove to the Ionian name;

Σωραδικὸν τε κιναιδὸν, ἼΩΝΙΚΟΝ ἀμφοτέρωθεν¹³⁰.

Plato says in a milder sense, Βίον Ἰωνικόν¹³¹. The prohibitions in Leviticus show that every degree of bestiality was at that time in use.

Having followed the obscure vestiges of this woman through the more foul and odious branches of her character, I would

¹²⁷ If Sappho was descended from Scamander, Semiramis was educated by Simois. (Fract. de Mus. Bibl. Alten Liter. T. 3. p. 9.)

¹²⁸ Vide Timæi Lexicon, p. 123, et Ruhnken ibidem.

¹²⁹ Phil. V. Apoll. Tyan. L. 1. c. 16.

¹³⁰ Auson. Ep. 14.

¹³¹ De Leg. l. 3. p. 113. Bip.

remark its effects upon the Pelasgi and others of those who were under her influence. In place of abhorrence, she was the object of a dire veneration, and prostitution was a sacred rite performed in her honour. In her Temple at Babylon, as Venus Mylitta, all the women of the city debauched their persons to the first comer, without regarding either the stranger's rank or their own, but it was essential that they should take money. The like usages were had at Athens in the Temple of Venus the Harlot, in Thessaly of Venus the Impure, at Corinth of Venus the Black, and by the Carthaginians in that of Venus at Sicca. Mr. De Volney¹³² found the like usage in vigour near Hierapolis, the ancient cathedral city of Semiramis, the Dea Syria; and the orgies of Aphaca near Heliopolis in Phœnicia, which Constantine abolished¹³³, were just of the same character. It is an error to think this Aphaca was a town; it was a paradise of impure pleasures sacred to Venus and Adonis, and appertaining to the city of Naclè, whose Antiquities were written by the poet Christodorus¹³⁴; aphaca is itself a word of a lascivious signification. This was what was termed the left-handed method of sacred things, whereof I have spoken in the fifth section of Troica. She was also that Cotytto whose festival was of dreadful obscenity: that it was also of horrible cruelty we may collect from the description which Horace, in his fifth epode, gives of those murderous orgies, which in the 17th, he styles the Cotyttia and the feast of Cupido Liber. Liber was a name of Bacchus, as the Liberator or Redeemer, and his feast the Liberalia; but this was the sacrifice of an inadult youth representing Cupid,

Impube corpus quale posset aspera

Mollire Thracum pectora,

for the purposes of mystical atonement; and agrees with what

¹³² Voyage en Syrie, 2. p. 149.

¹³³ Vide Socr. H. Eccl. L. 1. c. 18. Sozom. H. Eccl. L. 2. c. 5.

¹³⁴ Suidas in voce Christodorus.

I have before intimated with respect to the Crucifixion of Love. Cotys, a name common among the Kings of Thrace, is Cush. Manes King of Phrygia was father of King Cotys, and Cotys of King Asius, from whom Asia was called, and by whom the Palladium was dedicated. Cotytto is a female form of that name, meaning the Goddess-concubine of Cush. She was however sometimes called Cotys herself, which is the same idea that occurs in Ovid in the ambiguous modo vir modo femina Cuthos. The female Cotys was named Bendis in Thrace; and the Bendidean feast of the Thracians (from whom under Eumolpus the Athenians affected to derive their religion) was the same, Strabo tells us, as the Cotyttian; that is why Horace saith, as cited above, *Thracum pectora*. Σεμνα Κορυς ἐν τοῖς Ἠθαιοῖς said the poet Æschylus; and the geographer maintains that the Orphic orgies of Greece were fetched from these Thracian. Xenophon mentions the Bendidean temple at Athens, near the Munichian haven. Near Ænos in Thrace stood the Bendideum and the temple of Apollo *Zerinthius*, which identifies the Attic and Thracian mysteries with the Samothracian¹³⁵; but Ænos was founded, as the story goes, by Æneas following a cow, and at all events it was sacred to the lewd Æneadum genetrix. The wife of King Eleusinus and mother of Triptolemus, or Nimrod, was Cothonea, and from the idea of Evil originating in her and connected with forbidden knowledge came Κοθα, Βλαστη, and Κοθη, ἀιθθανας (Hesychius); and from the forbidden fruit certain apples (the quince) were called Cothonea. It was in memory of the first man's fatal wedding, that Solon* enjoined the bride to enter the chamber *μηλες Κυδωνιῆς ἐντραγυσαν*. The second or Homeric Venus, Naamah, was submerged in the flood, and the third, Helena, springing up after the flood, was said to emerge from the ocean, or to be born from the egg of a water-fowl. To celebrate the sub-

¹³⁵ Liv. L. 38. c. 41.

* Plut. Qu. Rom. p. 279. Xyland.

mersion of Naamah, and to purify in like manner the Venus Meretrix, there were a college of Baptæ who used to dip Cotytto in the water,

Cecropiam soliti Baptæ lavisse Cotytto.

And the Spartans¹⁵⁶ did the like by their Pallas. These immersions seem to have taken place at the Eleusinian feast of Neptune, when Cotytto or Cothonèa was baptised in the sea in memory of the flood; and for this purpose she was certainly represented at one time by the naked prostitute Phryne, and, I believe, at the Æginetan feast of Neptune by the famous Lais.

In fact, by this perverse worship harlotry became so sanctified, that every harlot was by virtue of her office a sort of handmaid and inferior priestess of the Ἀφροδιτη Πορνῆ, and the names which those who followed that trade in Greece affected to assume had very often something in common with the Queen of Babel, with her adventures, doctrines, and rites, or with the various fabulous titles she bore: Archai-Anassa, Ptoch-Helena, Danaë, Antèa, Metaneira, Origo, Theoclea, Theoris, Theano, Lais, Demø, Nico, Hippa, Melissa, Naïs, Thalatta, Bacchis, Nysa, Lamia, Mania, Mysta, Lychnis, Lampeto, Thryallis. The noted Harpalus entertained a courtesan named Pythionica, to whom, when she died, he erected a monument at Athens, and another at Babylon, which he entitled the Temple and Grove of Venus Pythionica; in allusion to this the comic poet Philemon said,

Βασιλισσ' ἔση Βαβυλωνος, ἀν' οὕτω τυγχῆ¹⁵⁷.

I conceive that most of the early amatory poems were filled with this mysterious and abominable Theology, and treated their objects, a Nanno, a Lyda, or a Bittis, as representatives of the too multifariously famous Queen. Bittis or Battis was

¹⁵⁶ V. Callim. Lavacr. Pallad.

¹⁵⁷ Ap. Athen. xiii. s. 67.

a prophetess, a priestess, and a warrioreess or huntress, as it would seem from an inscription on her tumulus by Antipater in the Anthology; if indeed there were such a person, and Philetas did not merely sing in a mysterious way of the original priestess, amazon, and harlot, the daughter of Battus or Maha-Bad.

XI. Nothing is more obscure and unintelligible in poetical history than the fable of the Seven against Thebes. It is described by some of the poets as happening while Œdipus was in the City, and by others after his flight or death: but all place it before the Troian War, and make some of the Seven leaders to be fathers of Aga Memnon's lieutenants. Homer was entirely unacquainted with this fable, and even with the name of the Bœotian Thebes, which he calls Hypothebæ. I am persuaded that these legends, which in their present form would baffle all ingenuity of explanation, relate to this period of which we are treating; but are put together in a more ignorant and blundering way than any other mythologies are. The Seven Chiefs are pointed out by their number to be the Cushim or Seven Fraternities of the Sons of Cush, corresponding to the Seven Lieutenants of Memnon, by whom his forces were conducted to Troy. It was in honour of this Hebdomad that the Italian Pelagi celebrated the Septimontium of Rome, and the Western Æthiopians of Tingitana their mounts Heptadelphi or The Seven Brothers¹³⁸.

It seems that some time during the reign of Æneas these martial tribes made a rash and tumultuary attempt to regain the City of Babylon. They were people of an exceedingly fierce, boastful, and impious character, at whose approach the place was filled with alarms, and attempted to carry it by an escalade, in which they failed, and lost the greater number of their leaders. They then returned home without effecting any thing. Eteocles the King of Thebæ and father of the

¹³⁸ Plin. N. H. L. 5. c. 2.

Three Graces, who fell in this short war, was probably Æneas, who was then slain by his fierce competitor the Heracleid Mezentius or Polynices, and being tumbled lifeless into the Euphrates, ascended from thence to heaven as Jupiter Indiges, when

Unda Deum cælo miserat Indigetem.

I believe a confusion in the history arose thus. Orestes, and others, the friends of the murdered King of Men, took refuge in the Assyrian capital, recognised the supremacy of the Heraclidæ, and procured their assistance to re-establish them in the Kingdom of Irac. Meanwhile Semiramis had fully arranged matters with Guneus leader of the Pelasgi, and so had their full support throughout her reign. The armies of the Seven and of the Epigons being lent to the Atreid exiles for their restitution, came to be falsely called Argive or Mycenæan armies; as if it were said that King Louis's army gained the battle of Waterloo. Having witnessed the fall of his friends the Seven Phylarchs he made his escape to Niniveh with the mythic Arion or Dolphin-borne Telemachus¹³⁹, on whose

¹³⁹ Plutarch, in his Treatise on the Understanding of Beasts and Fishes, mentions that Telemachus falling into the sea was preserved by Dolphins, who supported him on their backs, in honour of which Ulysses wore a Dolphin on his Shield and another upon his Ring. Plut. vol. 2. p. 984. Xylander. Ulysses himself is very probably meant by that most ancient poet Archilochus, when he speaks of one Coiranus (the King) who being shipwrecked was alone preserved by a Dolphin when all his followers perished,

Πεντηκοντ' ἀνδρῶν λιπέ Κοιρανὸς ἦπιος Ποσειδῶν. Archil. ap. Pl. ib.

He died very old, and all the Dolphins followed the ship which bore his remains from Miletus. Athen. 13. s. 85. Argent. The Arion of the Thebaid must be Telemachus, a bard of that most famous of poetic families the Homeridæ; and his coming with the Scythistic host is reason enough for his being an horse, in as much as Deities, and mortals of sacred character, were Hippius and Hippa among them. He won the prize of Song at the Funeral Quinquennium of Nimrod;

Qualis et Adrasti fuerit vocalis Arion

Tristia ad Archemori funera victor Equus.

Prop. L. 2. EL 34. v. 37.

And his master was almost as vocal, if we may credit Tyrtaeus; Γλωσσῆν τ' Ἀδρασὺ μείλιχον ἦσαν ἵχθυον. He was the Horse of Hercules, [or rather of the

wisdom and genius he relied, as his father had done upon those of Telemachus his father, Ulysses ;

Ἐμματα λυγρὰ φερῶν σὺν Ἄριονι κυανοχαίτη.

I need scarcely add, that I conceive Pylades to have been Telemachus, and that King Strophius, the friend of Aga-

Heraclidæ, who came with Adrastus] and the author of the *Μεγαλαί Ἡ Όμοίαι* makes Hercules exhort Iolaus,

μὴ γὰρ ἵππον Ἄριονα κυανοχαίτην
Παντὴ ἀναστρωφῶν καὶ ἀρηγεῖται ὡς καὶ δυνταί.

Scut. Herc. v. 120.

The confounding together of relatives continually happens in mythology ; and Arion the rider of the Dolphin is identified with the Dolphin [his sea-horse] whereon he rode ; for the black-maned horse was Nereïdum stabulis nutritus Arion, and,

Sæpe per Ionium Libycumque natantibus ire
Interjunctus equis omnesque assuetus in oras
Cæruleum deferre Patrem.

Claud. iv. Cons. Hóm. 555. Stat. vi. v. 307.

In truth, the legend of Arion lay open to a variety of interpretations as well from the name as from its own nature : for Hyper-Ion, Ion, Ionah, apply to more than one miraculous preservation from the waters. The Horse is a symbol of Noah's Ark ; and so is the Fish [Ceto, Cetus, Pistrix, etc.] as well in India as in the West ; the Hollow Cetoëan Lady of the Lake. But Ar-Ion and the Fish do again relate to the son of Amittai, the typical Tri-Hesperous Lion,

ὅτι ποτὶ γυνδοῖς
Τριτωνὸς ἡμαλαφὲ καρκινοῦ κων,

when the crew had chucked him overboard. I imagine that he was brought down by Grecian chronologers to the age of Periander the Corinthian, by some such confusion as this, that they were both, respectively, coëval with two Assyrian Kings Asaraddon, namely, Ionah with the prince called Sardanapalus, and Periander with the Son of Sennacherib, the great and noble Asnapper ; for it is obvious that the date of Ionah's life would be fixed by the Assyrian King in whose reign he lived.

But the Vocal Horse who attended Adrastus to the war of the Thebaid, in the interval between the Iliad or acme of Ulysses and the Epigoniad or Homer's time, was Telemachus the son of the one and the father of the other.

As to the famous Philanthropy of the Dolphin, I cannot explain it otherwise than by adopting it for fact, and supposing that in days of Theocracy and Dæmoniacal agency the ordeal of precipitation into water had some such concomitant circumstance. Neither can I in this place enter into the Mythology of Delphis, Delphus, and Delphusa.

memnon and guardian of Orestes, was Ulysses. His name is equal to Versutus. There was once something better upon this subject than the wretched Thebais of the Cyclics; Corinnus of Babel, a scholar of the Great Palamedes, wrote an Epic upon the War of King Dardan against the Paphlagonians. Æneas, we have seen before, was King of the Dardanidæ or Babylonish Noachidæ: and Paphlagonians [the Loins of the Father] is a title of the Cushim not unknown to old Arctinus, and not inapplicable to a contest between androtheism and gynæcotheism. The river which flowed from the blood of Memnon the Son of the Morning [Tigris?] was called by the Epicthionian Dæmons or Heroes, Paphlagonius,

Τὸν ῥα τε Παφλαγονεῖον Ἐπιχθονιοὶ καλεῖσιν ¹⁴⁰.

Corinnus ¹⁴¹ was therefore the authentic source of Amazonian fable, of which the Pontic Paphlagonia was a principal seat. The works of Corinnus, like all the Palamedæan writings, perished long ago: but the ascending of the Indi-Gete or Epicthionian Jove out of the waters of the Venerable River, is as I guess a story borrowed from the Sellæan or Stygo-baptist poet ¹⁴²; the catastrophe of whose epic was the apo-

¹⁴⁰ Qu. Sm. 2. v. 559.

¹⁴¹ Among the poems which some ascribed to Homer was one called Amazonia: which may be the poem of Corinnus. Suid. in Hom.

¹⁴² I will further explain this matter. The superstition of stygo-baptism was built upon the confounding together of two Covenants made by the Supreme God with the Demiurge who reappeared, after periods or cycles, to govern the new world he had made, or in plain English with Adam and Noah. The former promised salvation, victory, and general invulnerability, subject however to the vulnerability of the heel, by which he was doomed to taste of death himself. The latter promised, amid the Stygian or abhorred waters, that there should be no more cursing or utter destruction. Thus we get the covenant of the Witch Thetis and the Wizard Palamedes, which was sealed and sanctified by Stygian Baptism, but limited as to the Heel of the Neophyte. Many rivers were types of Styx or Oceanus; when Paradise had subsided into Hades, The Four Rivers were still supposed to flow from thence, and were called Styx, Acheron, Cocytus, Phlegethon; in Egypt the Nile was called "a stream of the Stygian water;" and the very Pelasgi we speak of consecrated in their Dodonæan settlements the river and lake of Acheron. Tlepolemus, a son of the Heraclean Virtue, deserted his father

theosis of the Dardan King. This prince was a traitor, an usurper, a murderer, or the accomplice of murderers, and, from what we hear of his Piety, a consummate hypocrite, nor

and joined the party of Agamemnon and Achilles. He was born to Nimrod of a noble dame [as her title indicates], who dwelt on the River of the Selli or Helli, and became on that account an object of hatred among the Royal Scythians, who had all reason to be jealous of the Stygo-Baptist heresy. Homer, before he fell into the hands of impudent fellows, told the story thus :

Τῶν μιν Τληπολιμῶς δερικλυτὸς ἡγεμονίῃν,
 Ὅν τινα Ἀρσοχίῃ Βῆς Ἡρακλῆϊη·
 Τῆν ἄγει' ἐξ Ἐφύρης, ποταμῷ ἄπο Σαλληέντος.
 Τληπολιμῶς δ', ἔπει ἂν τραφῆ ἰν μιγαφῷ ἰύτυκτῳ,
 Βῆ φευγῶν ἐπὶ ποταπὸν ἀπειλήσαν γὰρ δι' ἄλλοι
 Ἵτιες βίῳνοι τε Βῆς Ἡρακλῆϊης.
 Αὐτὰρ ὄγ' ἐς Ῥοδὸν ἤλθεν ἀλωμένο, ἀγλία πασχῶν.
 Νίριος δ' αὖ, etc.

We may be further assured that the author of the first Amazoniad or Paphlagoniad was of the Sellæan school, when we read that the plain of Themiscyra, where the Pontic Amazons resided, was a mesopotamia between the Iris and the Thermodon, the River of the Rainbow, and that of the Venomous Tooth. V. Sch. Ap. Rhod. 2. v. 965. The Baptists of this sect regarded the Left Foot as being so completely in the hands of Fate, that they reckoned it not lawful to guard it by any human precaution, but went with it bare. When Pelias the Tyrant saw the Bare Left Foot of Iason he trembled, and said in his heart, King of Men I know thee now! *Ταρε δ' ἀριγυτων πεδιλον Διξιτιρω μισοι ἀμφι ποδι.* Sandalium in Lacedæmon was named because Helena there dropt one of her sandals when pursuing Paris; Ptol. Heph. L. 4; say rather, that when she compromised matters between the Achaians and Myrmidons by the intervention of Guneus, she received the stygian baptism and cast off her left sandal. Bœotia, where Pindar wrote his Argonautics, was an old country in its language and manners, but nothing to compare with Ætolia, the purest and roughest remnant of the true Pelasgi: and Euripides, as cited by Macrobius, shows that it was *morem Ætolis uno tantummodo pede disalceato in bellum prodire.* Macr. v. c. 18. Deified Mortals or Dæmon Gods, are called by Theocritus, Id. xvii. v. 25. *Θ104 Νεποδες*, that is, complete gods minus the foot, which last was mortal. The man who foisted in the verses 404, 5, and 6, of Od. L. iv. makes the sea-calves children of Thetis or Halos-Ydna, and terms them *Nepodes*. V. Il. interp. 20. v. 207. Thetis was herself figured as a Sea Cow. Ptol. Heph. L. 4. Considering the great importance of this superstition to the whole plan of the Achilleid we might wonder to find it unnoticed by Homer; but as far as I can judge of the etymon of his text, I apprehend that he rarely names his hero without alluding either to the Fatal Vulnerability, or to the Glorious All-sufficiency of his Foot; and when to the latter, then only with the addition of Divine; *ποδ' ἄσωκος Ἀχιλλεύς, pedem dumtaxat imbecillus;*

was his character not well-known to all antiquity. The hypocrite, traitor, murderer, and usurper, was chosen by Virgil as a Type of Octavius Cæsar and his accession to the throne. Can we doubt that this is a deep satire, an inaudible laughter of the soul which the courtiers never suspected, and that he would say, Æneas was but a type of thee, 'thou liar' of the first magnitude? Another thing is doubtfuller. Did the author of Pöllio know that Æneas was the son and creature of the Whore of Babylon, upon whose back she rode, and governed all nations in his name: that with Cleopatra Queen of Egypt the Third Prophetic Beast expired; and that with the Cæsar's usurpation the Fourth Beast simultaneously arose, upon whose seven-humped back the Whore of Babylon should once more ride?

The successful defence of her City emboldened the Queen and her amazons to more daring enterprises, and she carried her arms triumphantly through the whole of Iran to India. We must not be so far deceived as to understand this of Hindostan and the Gentile Castes that now people it. The time I speak of is anterior to the colonizing of mankind when there was only One Kingdom, divided indeed into two parts by the revolt of the Nations against the Divine People, and at that time the most part of what we call India was not regularly peopled. The limits of the Pam-phylian kingdom of Asia may fairly enough be stated thus, the Nile, the Sea, the Araxes, the Jaxartes, the Indus, and again the Sea. The river Sindus or Sinthus, improperly Hindus, and yet more improperly Indus, was the eastern limit; but if traced upward from its mouth, it branches into five streams, which intersect the Panj Ab or Land of Five Rivers, and it was as fair to

and Ποδορέτης ὄνομος Ἀχιλλεύου. We read in Apollodorus that the son of Laomedon was first named Ποδορέτης, but afterwards entitled Priamus, that is, The Redeemer, from πριαιμαί. There was no such word as ποδής, swift, and ποδάκη is once written erroneously for ποδ' ἰσχύς, velox quoad duo pedes, when speaking of Dolon; *Hesiodus* has been often thrust in for ἰσχυρός by the ignorant rectors.

assume the easternmost ascending branch for the limit and so include the Punjab, as the descending branch by which they included the Delta. And this country of the Indus and its tributaries, together with the neighbouring countries of Bactria, Cashgar, etc. were a most important and populous part of the Scythian Empire, whose inhabitants, sometimes called Indians, were properly Indo-Scythians. After the destruction of Niniveh, the head-quarters or Papacy of the Magi was at Bactra, of the Indo-Scythas, for I know not how long; but I believe till the thirteenth century after Christ. This Bactra was not the city of Balch: but Bamian or Bamiyan, where stupendous ruins now remain. Persæ volunt Abraham, vixisse in Balch, pro quâ subintelligenda est antiquior urbs, Bamiyan¹⁴³. This place lies upon the frontier-line of modern India on the side of Cabul, and is renowned as the ancient seat of that religion which in the West they called Magian and in the East Buddhic, and which the fathers and Christian historians term Scythian or Scythistic. The Samanas, Samanas or Germanas of ancient India, were the Scythian sect opposed to the Brachmanas, and it was from Old Bactra that their sect proceeded according to Saint Cyrillus, *ἐκ Βακτριῶν τῶν Περσικῶν Σαμαναῖοι*¹⁴⁴. By these means the Indo-Scythas obtained a greater share of fame and importance afterwards than perhaps they possessed under the first Assyrians. They are the Indians whom Memnon commanded, as we read in Dictys and Tzetzes; and seem to have been governed by a line of princes called Oxyartes, as those of Cilicia were Syenesis, those of the Philistines Abimelech, and so forth. This country was famous for its beasts, wherefore Homer says *Λεων Σιντης*¹⁴⁵, a Lion of Sindy, and especially its elephants which

¹⁴³ Hyde V. R. Pers. 29. Wilf. A. R. vi. 470. viii. 258. Ham. E. J. Gaz. Bamian.

¹⁴⁴ Adv. Jul. L. 2. p. 133.

¹⁴⁵ There were two Sintiian animals, Leon, Leontos, and Lis or Lins, Linos, which latter I imagine to be the Royal Tiger. Tigris is not an Homeric word. The flat interpretation, doing damage, from *εἶνω* [whence

did not come west of the waters of Sind. Dionysius the geographer says that there were two divisions of Carmanas in Persis, one maritime, and the other inland; and to the east of these latter were the southern Scythians on the banks of the Indus, which flowed due south from Caucasus. To the East of these were, in his time, the Indians whom we so call

Προς δ' ἀνγας Ἴνδων ἐξατεινὴ πεπταται αἰα¹⁴⁶,

and who were then as great braggarts as they are now, claiming the invention of all arts and sciences, which belonged by much better right to their west and north neighbours the Indo-Scythæ. It was against this strong and famous portion of the Cuthic body that Semiramis in the last instance turned her victorious arms. The various fortunes of this war are given to us under the names of the conquest of Bactra and the invasion of India, Oxyartes or Zoroaster being King of Bactra, and Staurobates or Taurobates, the Bull Batta, being King of India: but these are equivalent titles, for Zoroaster is the Sacred Bull of the Persian Fire-worshippers. Having with difficulty forced the defiles of Bactria, she took the impregnable city of Bactra by scaling the most inaccessible part. This is absurdly told as an enterprise of King Ninus conjointly with Semiramis, who was no Amazon in his life time, neither did He wage war against his own faithful subjects. Her next business was to conquer Indo-Scythia, where the enemy were protected by their rivers and elephants; an animal she did not possess, but supplied the place of them by dressing up camels to their likeness. This stratagem succeeded, and enabled her to force the passage of the Indus; but as soon as some deserters had made known the contrivance, she was defeated with the loss of two-thirds of her army. She is said

our verb and noun, Sin] belongs to people of a much later age, who were ignorant of Upper Asia, and thought Homer was also, such as him who foisted in six most importunate lines between verse 351 and verse 358 of the sixteenth Iliad. V. Iliad. 20. v. 165. 11. v. 481.

¹⁴⁶ V. 1187.

to have owed her safety to the superstition of Taurobates, who durst not cross the Indus in pursuit of her. This is an error: after the dispersion the colonies of people were well aware that a divine mandate had forbidden their return into the kingdom, and therefore the Nations who settled in India now do and, when Ctesias lived, did hold it an impious thing to pass the river Indus in a body, though on the contrary it is a pious act for individual pilgrims to make the same journey. Ctesias thought he was describing a war between the Kingdom of Ashur or Iraun, and that of India beyond it, of which latter he has shown his correct knowledge in this instance. But these were the Indo-Scythæ not the Indians, the war was waged within the limits of the Empire, and that event had not yet happened which made the Indus a sacred barrier.

The Historian farther informs us that this disaster was the crisis of Semiramis her affairs, and that upon her return to Babylon she flew away in the form of a Dove together with a whole flock of those birds.

Such is the meagre outline left to us of the wars of the far-famed Amazon Queen: though stated in few words they were probably of long duration, and with intervals of peace sufficiently long for her strange and unnatural institutes to get full maturity.

XII. Not only were the forces of the Æneadæ now broken, but the spell which bound the minds of men was also. The Daughters of Cush had shamefully fled before his Sons, the Dove before the Hawk, and the waning Queen of Heaven before the Powers of Darkness. The victorious Indo-Scythians joined with the now liberated forces of Ashur Niniveh and Cushistan were pouring down upon Shinar, whose rulers were equally deficient in armed power and in the moral resources of superstition.

Something must now be done to propitiate. Somewhat had been done or omitted which rendered powerless the arm of Nature's own Goddess, and had alienated the God of Battles,

Ἐν δὲ ὅγ' ἰσχυρῶς ἐπιμύθεται, ἐν ἑκατομβῆς.

And reflexion now suggested a slight omission of which both Nimrod and all the Æneadæ had been guilty: personating the Man God or Seed of the Woman, they had undertaken to legislate for the World, to reform, and to govern it; but they quite forgot, and each of them did respectively forget, to be sacrificed as a Victim for the World. Enough of the King, and the High Priest, the Lion, and the Eagle: but not a word of the Lamb that taketh away the Sins of the World. It was in vain that Hecatombs had smoked on the altar, they were but symbolical: in vain hundreds of human victims had atoned for the people, and fed with their flesh, not trans-substantiated, the mad appetites of superstition, these too were but symbolical of the one needful sacrifice. Nothing but a prompt obedience to the law of the world could save the City, the Tower, and the Kingdom. The Woman therefore determined to sacrifice to the angry powers the last of the Ænead Princes that reigned in Babel, Æneas Sylvius, the Seed of her own fatal womb.

When the Seven came to attack Thebes and Eteocles had gone forth to meet them, Menaceus, son of Creon, who succeeded Eteocles on the throne, is said to have sacrificed himself as an expiation of the City, in order to prevent the assailants from taking it. The androgynous prophet Teiresias being questioned by Creon as to the means of saving the City, reluctantly informs him that his Son must be sacrificed to appease the God Mars, and the Earthborn Dragon or Infernal Viper¹⁴⁷. Hæmon the elder being espoused, though not actually married, was an unclean victim, and not ἁγιός¹⁴⁸.

Hear now mine oracle from Heaven sent down,

What doing, ye may save the Cadmian town.

¹⁴⁷ Eur. Phœn. 940, etc. 1027.

¹⁴⁸ Ibid. 952. This remarkable use of the word ἁγιός is like that of puer by Ovid,

semper fac puer esse velis.

Fast. iv. l. 226.

For Thebes a price, Menæceus, thou must pay
 Thy son. Thy self did ask, I shew the Way ¹⁴⁹.

Creon, unequal to the exigency, bade his son fly to the altars of Dodona, but he, obtaining leave to see his mother first, ascended to the Highest Tower of the City, where he cut his own throat and fell headlong into the Dragon's Pit below ¹⁵⁰. This done, "the Cadmèan Mars" beat back the enemy and delivered the City. What we read here agrees well with the very ancient theology of the Calica Purana, which teaches that Human Sacrifice to be effective must be voluntary: and the wretches were always represented as willing substitutes for their fellow creatures: but the Scholiast says that others deny this and make him to have been sacrificed by the Sphinx ¹⁵¹.

But I am fully persuaded that this History is wrongly mixt up with that of the Seven against Thebes, usually so called. Æschylus, a man of mind infinitely more severe and excellent, did not consider it as forming any part of the Heptepitheban story: and the whole version of the Ædipodian fable is given in the Phœnician Women upon a model different from that of Sophocles: nor were the defenders of the City at that time put to any such extreme shifts. But when the Epigons or Latter Seven came against the appalled and helpless people, then indeed the Prince of the Ark-City was driven to this dire expedient.

Teiresias was the Prophet and Prophetess of Theba, was by turns both man and woman, had tasted the sensual delights of either sex, and remained in the City till the coming of the Epigons, being then of a great age. The Teiresias of Homer is the geomantic spirit of Cham: but the Teiresias above described is Semiramis or Helen, that bisexual Sibylla, whom we have seen alternately a fair and delicate woman, and a fierce Amazon leading the battle and complaining *pœnis de*

¹⁴⁹ Eur. Phæn. 916.

¹⁵⁰ Ib. 1016, etc. 1097, etc.

¹⁵¹ V. Sch. in. v. 1017.

popularibus. It was she who reluctantly rendered the fatal response. The Woman-Man Teiresias was the Sibyl; but we have noted heretofore that the Woman-Beast, Sphinx, was the Phrygian or Trojan Sibyl. Ilion, s. 4. These two therefore agree in one. The ænigmata of Sphinx were no idle jests or riddles, but dark sayings of the Mantis, which the Prophet or Hypophet had to expound. Being asked in this emergency what offering would appease the Gods, she answered, That which is quadruped in the Morning, biped at Noon, and triped in the Evening. This is the very same matter as Teiresias his oracle, and if he did reluctantly and by compulsion render it, so likewise was Sphinx possessed with despair when the hypophet explained her bloody dictum.

In the fictitious or Homeric Troas was a town called Antandros¹⁵², which means, A man vicariously offered; and Conon, the writer of mythic narrations, intimates that it was called after Ascanius one of the Æneadæ; a good legend, which approximates to the truth.

But I have met with none better or more distinct than that which our Celtic fore-fathers gave to old Nennius¹⁵³, and which being borrowed from the last passage of the Babelian or pam-phylian traditions were used by them to adorn the closing scene of the Kingdom of the British Æneadæ in this isle. When the Saxons were about to overwhelm King Guortigern, and Heaven was hostile to him by reason of his incest with his daughter, the Magi warned him to build a Tower upon Mount Heriri or Snowdon, which should stand secure to all eternity. Thrice did the King collect materials for this work, but as often did they vanish away in the night. The Magi then said, that unless the Tower was sprinkled with the blood of a Child born without Father, it could never be built. In the field of Electus a boy was heard to revile another,

¹⁵² Conon, 46.

¹⁵³ Nenn. Hist. c. 39, 40, etc. Eutychius or Said Ebn Batrich thus narrates the confusion of Babel; Immolabant filios suos et filias suas demonibus. Immisit in eos Deus ventum procellosum; et fuit Typhon ventus; et confregit ventus idola omnia, etc. cit. Selden de D. S.

saying, *O homo sine patre!* This latter was brought to the King, who meant to sacrifice him. But he put the Magi to shame, showing that under the Tower there was a chasm, and in it a Red and a White Dragon; and till the White Dragon or Saxons were expelled, the Kingdom could not prosper. Then he bade the King leave the Tower which he could not build, and wander abroad till he found a Safe Tower. This Fatherless Child was the Royal Prophet Ambrosius. The honest and calumniated Geoffrey of Monmouth met with a slightly different legend. As fast as the Tower was built it fell down again: and the King was ordered to cement it with the blood of a Youth who never had a Father. Upon this Merlin's Mother informed the King that he had been begotten by a form which came and vanished præternaturally. The catastrophe is, that Wortigern was burnt in his own Tower by Aurelius Ambrosius¹⁵⁴.

¹⁵⁴ Galf. Monm. L. vi. c. 17, 18, 19. vii. c. 2. We have yet to notice the witch Egeria, Queen of Rome, in her sanguinary character. A few miles from Rome stood Lanuvium, sacred to the Old Serpent, Æsculapius, by whom Æneas had been guided from Asia to the shores of the Tyber,

Lanuvium annosi vetus est tutela Draconis;

Prop. iv. 8. 3. Ov. Met. xvii. 1. 736, etc.

and hard by stood Aricia, of which Egeria was the tutelary power, and where she cherished Virbius Hippolytus, whose resurrection from the dead the Lanuvine Dragon had effected against Jove's will. To this Virbius Virgil assigns a son of like name,

Virbius, insignem quem Mater Aricia misit

Eductum Egeriæ lucis.

See Ov. Fast. 3. l. 263.

Hence her name Egeria, Raising from the Dead. These mysteries were inferior to few among the Romans: there was a Flamen Virbialis yearly proclaimed by a Dictator appointed for that purpose, and called Dictator Lanuvinus, which office Milo held at the time when he slew Clodius. Cic. Or. pro Mil. s. 17. Solinus pretends that Aricia was founded by one Archilochus of Sicily, and adds that Orestes, by command of an oracle, brought thither the image of the Scythian Diana. Solin. c. 2. At any rate it was certainly sacred to that woman called by the Teutons Taranis, by the Thracians Bendis, and by the Greeks ἡ Ταυροτολος. Above Aricia stood the Arcine a Temple της Ταυροτομης και γαρ εἰ βαρβαρικον και Σκυθικοι κρηται περι το λεγον ἰθαρ. Strabo, L. v. p. 343. If the Dæmon of the place had any name other than Aricia or Egeria it was not published, and Strabo only says that

Here we have the Last Emergency of the Kingdom : the Prophetess-Mother : the Antichrist Son : the Dire Expedient Frustrated : the Triumph of the Goths, and Downfall of the Tower : the Expulsion and Wandering Abroad : and lastly, the fable of Phalaris burned in his tower or taur.

The expulsion of Tar Quinius the Superb denotes the overthrow of Nim-Rod or Memnon. Lucretia is Helen—Brutus, Ulysses. The Collatin Tar Quin is the Aga Memnon. The government of the Consuls until the coming of the Gauls, that of the Æneadæ until the return of the Heraclidæ. To

the priestess was *Δαιμονος τινος ιππυριμος*. *ibid.* Lucan saith, Quà sublime nemus, Scythicæ quæ regna Dianæ, Phars. L. 3. l. 86, and Silius,

quos miserat altis

Egeriæ genitos immitis Aricia lucis. L. iv. l. 366.

At Aricia, King Numa loca sacris faciendis, quæ Argæos pontifices vocant, dedicavit. Liv. L. 1. c. 21. Although the Romans had substituted the wicker or paste images of men, we know from Macrobius that the original Argæi were human victims. But that which merits most notice is the nature of the bloody expiation there used ; there was at the Artemisium of Aricia an high-priest who was inaugurated into his office by killing his predecessor ; Strabo, L. v. p. 343 ; to which strange ritual Ovid alludes, saying,

Ecce suburbanæ regnum nemorale Dianæ
Partaque per gladios regna nocente manu.

De Art. Amat. L. 1. p. 259.

Thus we see that the sacrificer was High-Priest, and so also was the victim sacrificed, and from the word *regnum* in Lucan, and its marked repetition in this couplet of Ovid, I infer that like the Roman, Athenian, and Ephesian Sacrificers he was also REX. Strabo and Servius mention that he was styled *Sacerdos Fugitivus*, in *pristinæ imaginem fugæ*. Serv. Æn. vi. l. 136. Strab. ubi l. Argæi meaneth Argives,

Tibur Argæo positum colono,

and it would seem as if Orestes, in honour of his father's Manes, was wont to sacrifice to them distinguished persons of Irac or Argos Hippoboton. He was certainly the original Rex Nemorensis [Suet. Vit. Cal. c. 35] and Sacerdos Fugitivus ; for we know that the Ionites of Antioch erected a statue to him in the Temple of Vesta, and entitled him *τοῦ Δεσποτηνῆ*. This was done after he had brought the idol of Diana from Tauris to Tricomia in Palestine, and named that place Scythopolis. Johan. Malal. p. 181. Manius Egerius who Nemorensem Dianam consecravit [P. Fest. p. 223], is Numa the consort of Mania Egeria and the supreme king who patronized these orgies ; not Orestes, the Priest-King of the Forest.

this last sacrifice I refer what we read in Plutarch's life of Valerius Poplicola [who is perhaps Æneas] that the sons of Vitellius and Lucius Junius Brutus sacrificed a man and ate him :

Νηπιοι, οἱ κατα βεβς Ὑπεριονος Ἡελιοιο
Ἡσθιον.

In the altar of Dosiadas or Simmias, a yet unsolved ænigma, there are these lines,

τον δ' ἐλιγευν-
-τ' ἐν ἀμφικλυσῶ Πανος τε
Ματρος ἐνετας φωρ διζωος,
'Ινις τ' Ἀνδροβρωτος, Ἰλιοραιστας, [ἦρ αρ
Διων] ἐς Τευκρῖδ' ἦγαγε τριπορθον.

The syllables enclosed are very like nonsense; but may be read ἦγ' ἀζιδων, sagittarum gratiâ duxit;

Pan's Mother's bedfellow the Twice-born Thief
And the Man-Eater's Son Great Ilion's Bane
Brought, for his Arrows, to thrice-taken Troy,
The Tarrier in the Sea-surrounded isle.

The Rhetor Holobolus, who lived at the end of the thirteenth century ¹⁵⁵, tells us that ~~my~~ second line means Diomede, whose father Tydeus ate up the head of Melanippus. This is an odd story ¹⁵⁶: and it would seem that Ulysses alone is spoken of. Ilioraistes is a title for him, not for Diomede, and is only the second line of the Odyssey given in one word: and the verb is in the singular. The ænigmatist seems to allude to some idea that the sacred rites Anthropothysia and Anthropophagia were set on foot by him or his family. His father here spoken of is Sisyphus, who was himself a similar Mercurial and a Twice-born Thief, as we may gather from Theognis, who says,

¹⁵⁵ Schol. in Dos. ap. Valc. in Eur. Hippol.

¹⁵⁶ Sed vide Schol. Pind. Nem. x. v. 12.

'Αλλ' ἄρα κᾶκειθεν [from death] Σισυφος παλιν ἤλυθεν ἡμέως·
 Ἐς φαιος ἠέλιε σφῆσι πολυφροσυναίς¹⁵⁷,

having overreached Proserpine. I have no doubt that the two twice-born thieves, father and son, are made out of one, according to the fashion of the gentiles, who affected vain genealogies. Sisyphus lay under an heavy curse, of which the cause is very obscure; some say that he denounced the secret amours of Jove with Ænone, that is, imputed to Nimrod an incest with the Witch his mother: but that is a charge which applies to Ulysses or the Iounian Brute himself; at any rate his curse was very like that of King Vortigern, for ever to build up the ever tumbling Tower. According to some Sisyphus was redeemed from Hell speesi polyphrosynais; and Ulysses alone abstained from Eating when all his friends perished σφετερεθσιν ἀτασθαλιθσιν: but the majority of the Greeks abhorred his name, and they seem to have ascribed to him the dreadful transactions in question; they not only make him the author of Human Sacrifice at Aulis, but his second self Sisyphus they call τον Ἀνδροξρωτα. Glaucus, who according to the false Homer was son of Sisyphus, is said to have fed his Mares with Human victims. These Mares, who were plainly the Semiramian Amazons, he made to abstain from Venery, which incensed the Goddess, and she drove them mad. They fell upon their own master, and inflicted on him the so often celebrated Sparagmus,

Glauci

Potniades malis membra absumpsere quadrigæ.

We now understand why Ceres or Mother Earth, in her character of the pursuing Fury or Torchbearing Erinnyes, was the Goddess Hippha. I have several times adverted in this volume to Lamia, the daughter of Belus, the bloody Sibyl of the Tower, and the Lamian women. The description of these by Nonnus admirably illustrates the horrors of the Semira-

¹⁵⁷ Theog. 711.

mian orgies; they were the women to whom Hermes confided the education of Bacchus as soon as he was born in the Meru of Jove.

Ὦπασε θυγατέρεςσι Λαμῶν ποταμησὶ νυμφαῖς.

The vengeance of Juno drove them into raving; they fell upon their handmaids in the phrenzy of Lesbian desire; and they sacrificed and devoured a man in the public place of the city.

Ἐν δὲ δομῶν δμῶσιν ἐπέχραον· ἐν τριβοῖς τε¹⁵⁸
 Ξεινοφονῶν δαιτρευόν ὀδοιπόρον ἀνδρα μαχαίρῃ·
 Φρικαλαεὶ δ' ἀλαλαζόν· ἵπο σφοδαλιγγὶ δὲ βίπῃ
 Ὀφθαλμῶς ἐλελίζον ἀκοσμητοῖο προσώπων.
 Παντῇ δ' ἔνθα καὶ ἔνθα νοσπλανεῖσσι μενοιναῖς
 Ἐτρέχον ἀσταθῶν τροχαλῶ σκιρτηματὶ ταρσῶν·
 Καὶ πλοκαμῶς βακχευόν ἐς ἡέρα θυιαδὲς αἰραῖ
 Πλαζόμενῶς· κροκοῖς δὲ περὶ σερροῖσιν ἑκάσῃς
 Ἀφροκομῶν βῆθαμιγγὶ χιτῶν λευκαίνετο κερῆς.

The swaggering drunken muse of Nonnus, to whom nature never lent her golden keys, is not inapt to the description of such portentous enormities.

In the midst of their horrid orgies the Lord came down among them and made them to speak with several tongues: the rushing wind dissipated their infernal banquet and all the pomp of their Gods,

Νυν δὲ μιν ἀκλειῶς Ἀρπυῖαι ἀνηρείψαντο.

This is the meaning of Whirlwinds or Harpies in the form of unclean birds marring the feast of Æneas. Soon after, the hissing of the fly gave the signal for the Going Forth of these utterly perverted peoples; by which means the Heracleid Kings of Ashur were prevented from re-establishing universal monarchy. Babel and the island of Shinar fell into their hands without a struggle: and the Realm of Asia was reunited under

¹⁵⁸ I. ix. v. 40, etc

the posterity of Nimrod, bating Egypt, which in consequence of its independence was sometimes said to be in Asia, sometimes out of it. This demesne kingdom of Asia Proper is one day to be perfectly restored, when the Lord says, "I will join Egypt to Assyria." Shinar was given to a feudatory King, I think probably enough to the son of Orestes, who came with the Epigons to obtain redress for the wrongs of his father and grandfather. Orestes was said to be a giant ten feet and an half high, and the title of the King of Shinar in Abraham's time was Am-Raph-El, or Ham the Giant God. At that time the King of Nations had become subordinate in real power to his overgrown vassal the King of Elam or Cushistan, and the King of Shinar depended more on him than on his lord paramount. Under the Judges of Israel he was called King of Mesopotamia, and had swallowed up the Kings of Shinar entirely.

Nations had now no longer a common King, unless within the bounds of Asia,

Ἄυταρ ἐπει Πυργος τ' ἐπέσε γλωσσαι τ' ἀνθρώπων
 Παντοδαπαῖς φωναῖσι διεσσεφον, αὐτικ' ἀπασα
 Γαῖα βροτων πληρῆτο, μεριζομένων Βασιλῶν ¹⁵⁹.

These latter were the *Ex-Torres*, or Exiles from the Tower.

XIII. I have nothing to do with the distribution of the sons of Japhet, of Shem, and of the younger branches of Ham ; but must say a word or two of those schismatic Cushim who having joined the ethnic federation of course shared their fates. The reader must call to mind the whole Homeric scheme. The Greek states are the nations of Asia revolted against Cush ; one little portion of Greece, Phthiotis in Thesaly, represents the Pelasgi or Cushim who revolted ; but this is a mystery, and a miniature painting of the earth merely. But in truth, that league of nations when broken up did cover

¹⁵⁹ Sibyl. Orac. L. 3. p. 224.

the earth; and so far was Greece from being too big for the Danaizing Pelasgi, it did but contain some part of them, the rest being in Asia Minor, Italy, and Nilotic Æthiopia. However, the country which Homer takes for his type, was wholly occupied by Pelasgi, and in his time the grand seat of their worship was at Dodona. So that writers of later ages acted two ways by Homer: either they called this people Achaians, Danaans, Argæans, though falsely, because he had so called them; or they called them Pelasgi, because such they really were, though he never called them so. The Danaizing Pelasgi who settled in Europe did many of them affect the title of Geraïcs or The Ancients. That body of them in Italy who sat down to the south of those who were called Tyrsenes or Towerites, gave to their country the name of Great Graicia; and to the latest [even to this] time, Homer's microcosm was called in Italy Graicia, of which name, though long obsolete in Hellas, there are yet nevertheless distinct traces in Aristotle and Stephen the Byzantine¹⁶⁰. They took this appellation from their Παλαιος Δημογεργων King Graicus or Cush¹⁶¹, who was the son of Ham or Jupiter, and grandson of Deucalion or Noah, as we read in a fragment of Hesiod preserved by Laurentius Lydus,

Κουρη δ' ἐν μεγαροισιν ἄγαυε Δευκαλιωνος
 Πανδωρη Διι πατρι Θεων σημαντορι παντων
 Μιχθεισ' ἐν φιλοτητι τεκε Γραικον μενεχαρμην¹⁶².

Another Pelasgian tribe, the Latins, were also properly Graicoi¹⁶³, and these two names yet distinguish the two remaining dialects of the Pelasgi. Geraïcs or Greeks is equivalent to Cushim, and was a proper distinction for the schis-

¹⁶⁰ In voce Graïcus. Aristotle says of the Hellas Archaia, This is round about Dodona and the Achelous, which river hath several times altered its channel. The Selli formerly lived there, and those who anciently were called Graicoi but now Helletes. Meteor. L. 1. c. 14. p. 548. Duval.

¹⁶¹ Plin. N. H. l. iv. c. 14.

¹⁶² Lydus de Mens. Bibl. Alt. Lit. 3. p. 27. Pseud-Hesiod. cit. ib.

¹⁶³ Lydus, ib.

matic sons of Raamah and Nimrod, as they were the only bodies of Cushim among the nations or Meropes: nay they were not Meropes, as we shall see, but kept the old language, wherefore they came very naturally to be called the ancients. Certain of the Heraclidæ or Royal Scythians came over with the Myrmidons, under Tlepolemus a son of Nimrod by a Séléan mother; and these were probably they who founded the Dorian Tetrapolis, and also the Kingdom of Macedon, a small and rude principality at first; because they not only did affect Monarchy, which the Pelasgi generally had in abhorrence, but their princes openly asserted themselves to be Heraclidæ of the same branch, as the Dores. Macedon was an Hero who accompanied Osiris in his wars. The Tetrapolis truly was not monarchical, but neither was it inhabited by its founders, during the period of Grecian history: they had gone with bag and baggage, woman and child, into the Morea: leaving their little country to the first occupant and no vestige of Nimrod, except that strong one, the tetrapolitan form. Add to this, that the other Greeks did not regard the Macedons as being of the same race with themselves: a remark which does not apply to the Laconic Heraclidæ, for these conquered a peopled country and ruled over Greeks, though with a marked superiority of the true Spartan over the Laconian: whereas the Macedones were original in their country, and formed its whole people. After the taking of Ilium the Pelasgi, under the influence of Guneus and Semiramis, did many of them change their doctrines and manners: but those who adhered most nearly to the institutes of Ham and Nimrod were called Dorians or Fire-worshippers, and this title the apostate Heraclidæ shared with many tribes of the Raamidæ.

There are some signs that the hæresiarchs of the first kingdom, in the refinement of their false wisdom, formed their human societies with some reference to those of animals, and descended to imitate the instincts of the brutes that perish: in which they used a perverse sort of reasoning, saying, These creatures cannot reason for want of words, and consequently

of Universals, without which is no syllogism, nor can they transmit experience from one generation to another, but their systems are perfect and uniform, neither diversified by opinion nor corrupted by errors, from which it results that they are moved or guided in their actions by the Spirit of God, which are therefore a sort of practical revelation of mute prophets. Vanity and folly! which cannot distinguish between the Spirit of God, acting for temporal ends, and the same, for eternal. In some instances there was imitation of the brute race: in others only a comparison of certain human communities to them. I know not what I should say of the anti-god Sarpedon, *λυκιων ἀγος ἀνδρων*, chief of the Wolfish Men or Amitro-Chitones. He was one of the many births, engendered in lust and perhaps in incest, to which the religion of the times gave a divine origin, and thus he was a considerable *Βιη* or *Δυναμης* of the divine essence. His name inured to many places; to a city on the Euxine sea; to one of the fortunate isles of the Gorgons¹⁶⁴ or Hesperides, situate upon the edge of Oceanus; and to a promontory in Cilicia, where he had an oracle and the title of Apollo Sarpedonius, *ἱερον Ἀπολλωνος ἰδρυτο Σαρπηδονιου*¹⁶⁵ *καὶ ἐν τούτῳ χρησθησιον*. A christian bishop commends the martyress St. Thecla¹⁶⁶ for opposing herself as a barrier against the deceptions and false oracles of the dæmon Sarpedon, who occupied a promontory of the sea. Count Zosimus, who did not own the cessation of oracles, pretends that Aurelian got effective aid from this shrine when marching against Palmyra. There was also in Cilicia an oracle of Diana¹⁶⁷ Sarpedonia. And Pliny mentions that one Mucianus, a noble Roman, when he was Lyciarch, read a letter written from Troy by Sarpedon upon Papyrus and preserved in a Temple: to which story the great naturalist not imprudently refuses credit.

¹⁶⁴ Suidas in Sarpedonia.

¹⁶⁵ Zosim. L. I. p. 52, ed. Oxon. 1679.

¹⁶⁶ Basil. Isaur. de Theclâ cit. Bulenger de Orac. p. 27, ed. Græv.

¹⁶⁷ Strabo, L. xiv. p. 965.

He came to Ilion with the Lykians or Lupines to assist the garrison, accompanied by Glaucus and Philostratus added by Pandarus, because that man, when engaged in a deed of darkness, did alone of Homer's heroes invoke the Lupiform Apollo¹⁶⁸. But the catalogue marks no sort of connexion between Sarpedon and Pandarus. The poet does not, I believe, show him possessed of any moral qualities save furious valour, but it is evident that few more important or extraordinary personages were to be met with in those days of wonder. He met in battle with Tlepolemus son of the Herculean Energy, Sarpedon son of Jove with Tlepolemus his grandson,

Ἰῆος τ' υἱᾶνος τε Διὸς νεφεληγεσταο,

and triumphed in that encounter. But he fell soon after by hands merely human, and Jupiter shed tears of blood¹⁶⁹ from heaven. Homer, who has named the mother or mothers of Tlepolemus, Ascalaphus, and Ialmenus, but has thought fit by no means to name the mother of either the Thrasymemnonian and Herculean or the Aineian Βίη, is silent concerning the mother of Sarpedon: and perhaps there is but small emolument in knowing that later fablers made him the son of Europe¹⁷⁰ and brother of Minos, or the son of Laodamia, daughter of Bellerophontes. Whoever he was, he was of such weight, that the Gods held a solemn fast in heaven, by order of Jupiter, on the anniversary days of his death and Memnon's:

ἀγοντων των Θεων ἀπασίαν¹⁷¹
 Ἦνικ' ἀν πενθόμεν ἢ τον Μემνον' ἢ Σαρπηδόνα.

Diana Sarpedonia is, as I suppose, the same person as Diana Hecate: and Apollo Sarpedonius or Lycagenes is Apollo Hecatus, the infernal or malign: agreeing with the Dæmon Wolf

¹⁶⁸ Iliad iv. v. 119.

¹⁶⁹ Iliad xvi. v. 459.

¹⁷⁰ Herod. L. l. c. 173.

¹⁷¹ Arist. Nub. Act. 1. Antepirrh. v. 16. Schol. ib.

of the Gaths, Fenris or Henry, the Ἄραξ Ἐνεργου. Odin is doomed by the law of the world to fall a victim to this insupportable being;

Odin meets the Wolf of Hell

Death must light on Odin's head ¹⁷².

But he shall return under his other name, "by which he is called in battle" Vider ¹⁷³, and destroy Fenris; Thor at the same time shall bruise the Serpent's head, but die himself of its bite. This needs no comment. Fenris and Vider are Apollo Lycus or Lycagenes and Apollo Lycoctonus ¹⁷⁴; for this Deity was called Lykian on two opposite grounds ¹⁷⁵, for that he conquered Lykius, and also for that he himself waged war with the Telchines and lay with the heroine Cyrene in the form of a Wolf.

It must not be supposed that the Lycians take their name from the sacred element of heat and light; although it is by no means improbable that the wolf may get his etymology from that; for the veneration of that principle could be no mark of distinction, where all were either Pyrolaters or Astro-laters. But they were called from their resemblance to the animal whose name they bore, and the comparison gave rise to fables of metamorphosis. There were among the Scythians as we read a tribe of juggling sorcerers called Neuri ¹⁷⁶, who each year were for a certain number of days turned into wolves; and the like travesty was believed to be practised in Courland, Samogitia, and other countries of the north ¹⁷⁷. Mr. Herbert's poem Helga is founded on a war between the descendants of Odin and the Giant Angantyr, king of the Wolfish Men, a race of natives whom Gothic fable placed in Denmark and Scandinavia. Their dress was the skin of the wolf, and their

¹⁷² Song of Vala. Helga, 2d edit. p. 223.

¹⁷³ Herbert's Iceland. Poet. part 2. p. 46.

¹⁷⁴ V. Soph. Elect. v. 6.

¹⁷⁵ V. Serv. in Æn. v. 377.

¹⁷⁶ Herod. iv. c. 105.

¹⁷⁷ Olaus M. L. xviii. c. 45 and 46; p. 711.

passions ferocious to a degree of phrenzy surpassing that of the Malayans. It cannot well be doubted that all these fabulous derivations flow from the Wolfites of original Homer: not from his poems: but from that formidable sect and nation which he describes as existing in the catholic monarchy.

But we are specifically told that this nation were not Luminites, but Wolfites; for their origin was fetched from Lycus¹⁷⁸ son of Pandion, who was the Wolf of Hell. His tenement was the place of judgment for criminals, and in it stood the statue of Pandion's son the Wolf, *ἔχων του Θηριε μορφην*¹⁷⁹; which place the comædian in his Wasps jokingly calls Theroon or the Beast's Temple instead of Heroon the Hero's. And it is said of their country, Lycia, that after the Wolves had occupied it to the extirpation of all other living creatures it was dedicated to Apollo¹⁸⁰.

The Lycians were a very free and democratic people, and seem to have kept much of their constitution, although they were not independent either of Persia or Rome. They annually chose a Lyciarch by the votes of their cities, which were counted as single, double, or treble votes, according to their greatness. These institutes bespeak the descendants of an austere and manly sect at least; as their names of wolves and amitrochitones argue a savage excess of rudeness.

The word Mitra is a title of the Deity, given both to the male and female principle; and it farther denotes either a tiara or crown ecclesiastic, being a type of Heaven, or else the girdle or belt, *ζωστηρ παναιολος*, which figured universal dominion, and was, according to the scholiast¹⁸¹ of Homer, made of brass, and so placed as to protect and conceal the body much like that singular article of dress so well known in the paintings of Holbein and the writings of our old dramatists. Mars was called *Διμυτριος* from wearing two such;

¹⁷⁸ Herod. vii. c. 92.

¹⁷⁹ Pollux Onom. L. viii. c. 10.

¹⁸⁰ Serv. in V. Æn. iv. v. 377.

¹⁸¹ In locum. ed. Barnes.

they were *μιτραι . . . ἑσωτερον της λαγονος, χαρην ασφαλσιας*·
ἢ χαλκαι λεπιδες,¹⁸². To these brazen zones certain integuments called Fasciæ were substituted among the Romans of the Cæsarean age, of which the nature may be collected from the Iambics of the plain spoken poetess Sulpicia,

Ne me Cadurcis destitutam fasciis
 Nudam Caleno concubantem proferat.

The use of these was confined to women, or to such men as were reputed to be of soft and degenerate character. Every one has heard tell of the infamous fame of the Sybarites; and doubtless their neighbours the Syrites got their appellation of *Mitro-Chitones*¹⁸³, not from wearing the brazen zones of the heroes, but from their effeminate affectation of the *fasciæ*, which placed them in the strongest opposition to Sarpedon's wolves.

Of these latter the one name argues a contempt of decency as the other does of humanity: and it is remarkable that the sect of Greeks who openly despised the former, but without violating the latter, were nicknamed *Κυνικοι* or Doggites. The dress of the Wolfish Crew in Sweden was worthy of *Diogenes* and strictly *amitrochiton*;

The shaggy wolfish skin he wore
 Pinn'd by a polished bone before.

No quaintly twisted iron shirt,
 No coat of mail was round him girt¹⁸⁴.

We cannot wonder that there should have been fanatical cynics in the age of Sarpedon. The Socratic cynics only said, Can it be unlawful to display any things which God has created, or

¹⁸² Nicetas ap. Creuzer op. Myth. etc. part 1, p. 35, 36. Zon. Lex. cit. ibid.

¹⁸³ Athen. Deipn. L. xii. p. 523. ed. Casaub.

¹⁸⁴ Helga 1. v. 61.

any actions which by his laws of nature he has enjoined? But when the Wisdom of the Nations flourished in its glory at Babylon, they would say, Is it not most honourable, nay almost divine, to exhibit the appointed symbols of Deity and Creative Power? Such men might claim to be the most orthodox disciples of Jupiter in his father's tent. An essential point of that orthodoxy was the doctrine of bloody expiation, by sacrifice not of beasts only. Therefore the same infuriated sophists who would ask, What is Decency to the Son of Priapus? or Sobriety to the Son of Silenus? might also ask, What is Humanity to the Son of Moloch or Saturn? And so did they superadd a lupine ferocity to the immodesty of dogs: and the whole race of the wolfites, from their supposed resemblance to an unclean and blood thirsty Power, were honoured with the epithet Anti-theoi.

Glaucus, of whose origin we only learn from Homer that he was son of one Hippolochus, seems to have been a joint Lyciarch with Sarpedon, and to have been likewise regarded as somewhat more than man¹⁸⁵. They both enjoyed in their own country a rich Temenos, which means a Glebe solemnly consecrated to the use of sacred personages, with a Sacer Esto to all those who should presume to infringe so solemn a trust. Glaucus and his friend Diomedes are the persons of whom that horrid tale is told, that they kept anthropophagous horses: and Glaucus was devoured by his at Potnias in Bœotia. We must understand that Glaucus, the surviving chief of the Lycians, was one of the fanatics who established cannibal sacrifices: and the annual recurrence of these orgies is adumbrated in the fable of those Scythians who turned wolves for a few days each year. If any cyclics pretend that he was killed at the siege of Troy, they must not be credited, for he lived to share in the abominations of Helen's kingdom: and entered deeply into the aquatic mysteries of the Selli, which were so far congenial to the lupine creed, that they worshipped

¹⁸⁵ *Iliad* xii. v. 312.

the powers of the abyss. He was said by the mythologists to be born of Neptune and a Naiad, or of Anthedon and Halcyone : and to have cohabited with Ariadne after her separation from Theseus. He was beloved by the Woman Bitch or Scylla, the traitress, after she was transformed into a Sea Goddess ; that is by Helena after her adoption of Pelasgianism under the auspices of Guneus. Or as another said¹⁸⁶, He loved an Hydna [or Halos Hydna], daughter of Scyllus of Scyone. Ariadne and Scylla are but fabulous names of Helen. Glaucus and his people were probably addicted to the vilest practices of Sorcery, to the *herbas et non innoxia verba*, though peradventure the words were often the less noxious of the two. There were two classes of prophecy. The Mantic, including Vaticination and Oneiromancy : and the Goëtic, founded upon a pious notion of those occult powers or causes which we call Chance. Both are in some measure acknowledged in Holy Writ ; and both appear to have been practised under the auspices of the Daimones. But the Goëtic was by far the lowest style, and the most open to fraud. It included Cheiromancy, Oneirocritics, Lots by the Fingers or *Digitis Micare*, Lots by Books or *Sortes Virgilianæ*, which two last are attributed to Helen, and Astragalomancy or Tossing up with Dice. In Bura of Achaia there was a cave¹⁸⁷ where Hercules gave oracles by the throwing of dice : and his adversary Geryon¹⁸⁸ or Pan did the like in Italy. When Palamedes and Thersites were painted in the Delphian temple playing at Dice, this should not be set down for gambling but astragalomancy. But these juggling methods were so much affected by the Lycians as to be called after them : and Æneas came to Italy in obedience to the Lycian lots,

Italiam Lyciæ jussère capessere sortes.

Herodotus his *lycanthropi* or wolfish men of Scythia were

¹⁸⁶ Æschion ap. Athen. vii. c. 48.

¹⁸⁷ Julius Cæsar Bulenger de Orac. c. 108.

¹⁸⁸ Suetonius.

Goetes or conjurers: and it is not unlikely that after the fall of Troy, and consequent amalgamation of sects, Glaucus was instrumental in seducing the mighty Sibyl to these baser methods of divination. He seems to have been skilled in poisons, narcotics, aphrodisiacs, and all these most questionable implements of magic called *pharmaca* or *veneficia*. He discovered a simple of most wonderful virtue planted by Saturn and sacred to the sun, and upon which the horses of that deity were fed. Glaucus gathered it, and by eating of it obtained apotheosis and became a god of the sea. Others tell it thus, that laying some dead fish upon this herb he observed that they came to life and jumped into the sea, admiring the which he ate some himself, whereby he was seized with a like desire to plunge into the deep, and so became a water god. Here we have very plainly the mystery of the Stygo-baptists, that a watery death was the passage to immortal life, and the

Leucadiæ fata petantur aquæ.

V. Semiramis, s. 14.

The Sarpedonian Oracle was of the highest class, being delivered by ecstatic persons who were filled with the God¹⁸⁹; but Glaucus, I say, doth appear in his latter days to have given deeply into the fantastic notions of the Selli and their Halos-Hydna, and must be regarded as the author of the Lycian mode of divination by Fish: which was practised by setting baits in the water and observing whether the Fish fed or not, and also what sorts of Fish¹⁹⁰.

The sacred tribe among the Carians were Lice, so denominated perhaps from their sordid habits of self-humiliation; in the catalogue you must read thus,

*Νασις δ' ἂν Καρων ἡγήσατο Βαρβαροφωνων
ἽΟι Μιλητον ἔχον Φθειρων τ' ὄρος ἀκριτοφυλων.*

The Scythian tribes had their high and low, their priests,

¹⁸⁹ Strabo, ubi sup.

¹⁹⁰ Athen. L. viii. c. 8. Plin. N. H. 32. c. 8.

princes, and knights, and were marshalled in excellent order, although the impassable barrier of castes did not subsist among them. But these Ptheires or lice were divided into no ranks or degrees, but affected equality. The word Encares also means lice, and is used by the scurrilous scribbler who interpolated Achilles his speech,

τιω δε μιν Ἐν-Καρος δισση.

The Cares were Barbar-spoken which we shall see implies a primitive sanctity, and their name means capitals or Headites; but the race of fanatics or ascetics who resided in their High-Places, being yet higher, were as the Lice upon the Head, En-Cares or Ptheires. It is evidently puerile to say of a woody mountain that its leaves are not to be counted, for that is true of a single tree: and *κρινω* is not simply to number, but to dinumerate. Thersites did not speak innumerable words, but indiscriminate and without respect of persons, *Θεριστ' ἀκριτομυθε*.

Those who will think on all that has been said concerning the institutes of Semiramis, will be struck with its great resemblance to the polity of the bee-hive. This appears in the doctrine of Female Supremacy: the Energies of the Female Sex in all labours either of war or peace: the public property in infants: the community of goods and living: the degradation of the Male Sex. And when we read that Semiramis, to preserve her power, killed all her paramours as soon as she had tasted of them, can we but recollect what is constantly believed of the Queen Bee? These things might pass for my fancies, and none of her's, did we not know, by evidence so abundant that I need not search for instances, that a Priest or Priestess was figured under the name of a Bee. Apollo Aristæus or Cush, the father of the Mighty Hunter Actæon, was entitled Melissus: and when he had lost his Bees, he obtained a fresh hive by slaughtering a Bull, out of whose body they came. But this Bull was in truth the Victim God, whose name Apis is common to the Bull Deity and to the

Bee : as the female form *Apia* belongs to the Goddess Mother. The fable of *Apollo Melissus* seems clearly to have prevailed at *Timnath* of the *Philistines*, and to have been parodied by *Sampson*, in like manner as that of the *Jaw Bone* at *Lachish* or *Ὀὐς Γυαθός*, and the *Feast of Palilia* or the burning foxes upon another occasion¹⁹¹. Out of the *Eater* came forth *Meat* and out of the *Bitter* or *Harsh* came forth *Sweetness*. Out of the *Lion of Judah* came the swarm of the *Preachers*: Out of all-devouring *Death* came the *Bread of Life*: Out of the *Bitterness of Death* came what is *Sweeter than Honey* and the *Honey-comb*. The *Seirens*, whose seductive lore the followers of *Ulysses* did not hear, are called *Σεῖσα* an *Hive of Bees*¹⁹². But *Σεῖση* is also the *Golden Chain of Jove*, or that pre-established *Harmony* by which he moderates all things; this same is the famous necklace of *Cham* and *Harmonia* which came into the hands of the *Whore Eriphyla*, as the reward of her *Treason*. *Σεῖσα*, an *Hive of Bees*, a *Chain*, a *Necklace*: here we have explained that old symbol of the *Indians*, which *Sir William Jones* admired without understanding, the *Bow of Love* strung with a *Chain* or *String of Bees*. This was the *Band of Union* and *United Empire* in the dominions of the *Harlot Queen-Bee*, and was to the *Syrian Empire* what the *Belt of Orion* or the *Huntsman Hercules* was to the *Assyrian*. It is known that *Hives* are exposed to the attacks of enemies of the same class, but fiercer and less industrious by nature, *Wasps* and *Hornets*, who invade and rifle the *Hives*: and this shows the aptitude and justice of the *plague* by means of which *Providence* assisted the *Assyrian* to expel the *Seiren* from her *bee-hive*, "sending the *hornet* before him." The colonies which were sent out to all parts, present a vivid image of *Swarming*. I have yet a remark to subjoin. There was in the *Palæstine Syria* a sect of fanatics, professing *Judaism*, who, renouncing the social and

¹⁹¹ *Ov. Fast.* iv. v. 681, etc.

¹⁹² *V. Hesych.* in voce.

domestic system, and giving themselves to the notions of the Pythagorical *καθαρισμος*, led an ascetic life, and abstaining from the flesh of animals fed upon the fruit of the palm. Their chief monastery was at Engaddi on the western margin of the Dead Sea, situate, as Pliny informs us, just far enough from the water to escape its supposed noxious influence, ab occidente litora fugiunt, usque quâ nocent. Being strongly tinctured with Ethnicism or, as it was termed, Hellenism, it is probable that their sanctified extravagancies were derived from the ancient mysteries of the Vale of Siddim, and that is fully confirmed by Pliny's declaring that similar establishments had flourished upon the shores of the bitter lake for several thousands of years. As these people seem not to have laboured under any horrible imputations, it seems that the memory of that Valley's awful fate and their respect for the Levitical law, howsoever perverted by them, had purified their original system. Solinus speaks thus of them; Nulla ibi fœmina; Venere se penitus abdicarunt. Pecuniam nesciunt. Palmis victitant. Nemo ibi nascitur, nec tamen deficit hominum multitudo¹⁹³. However their reverence for the Sun, if not absolute Creature-worship, was a very dangerous superstition, as manifestly tending to that sin as the Romish imploration of saints doth. Now what I would say of these fanatics is, that they bore the title of Ἐσσημ, which means (not a Queen, but) a King Bee, and is applied by the dark poet Callimachus to Jove (I believe in his rank of Demiurge or what free masons call the Architect of the world, because the Bee is the most Architectural of brutes if not of creatures)

Ὅν σε βεβων Ἐσσημα παλοὶ θεσαν, ἔργα δὲ χειρῶν,
Σὴ τε βίη, τὰ τε κούρτες, ὃ καὶ πάλαι εἴσαι διαφρα.

The Scholiast, and Suidas the lexicographer, explain Ἐσσημ, Βασιλευς Μελισσῶν. The Etymologicum relates that the

¹⁹³ Solin. c. 35. et V. Plin. N. H. L. 5. c. 15.

Ephesians used the word for a King, but Pausanias very properly restricts its meaning to the Histiator, or Rex Sacrificulus, who sacrificed to Diana of the Ephesians¹⁹⁴. When we have Amazon Queen Bees and Siddimite King Bees, we can hardly pretend that the male and female cœnobites were the produce of Christian zeal. Why does John denominate the corrupt powers of Christendom by the title of an once too famous woman and city, but, because their corruptions were either of her invention or of the invention of her subjects in Shipar, thence spread abroad over the world, and afterwards relectæ or formed into re-ligions by the different nations, who afterwards again receiving the orthodoxy kneaded it up into one mass with the traditions of the dilacerated Harlot?

The Cushim upheld the doctrine of Monarchy by a Man. They were a fierce and aggressive race, disdaining labour, reaping where they had never sowed, and "eating the riches of the Gentiles;" nor did they condescend to any of the works of Peace, except learning, religion, and all those studies which the large term music embraced; wherefore Cush himself was a Locust or Grasshopper, and themselves were aptly compared to two sorts of that insect, one which acts in society not for labour but spoil, and ravages the earth, and to which John likens the Saracens, and another which sits upon trees pouring forth [as it is said, at least] a melodious song, and is Homer's type of the Trojan Elders in Council,

Τεττιγεσσιν ἑοικότες διτε καὶ ὕλην,
Δενδρῶ ἐφ' ἔφοζόμενοι, ὅπα λειριόσσαν ἱεῖσι¹⁹⁵.

Now as the Bees are certainly commanded by a Queen, so is it currently received by the Arabians that the armies of Locusts obey a King or Sultan; which superstition is solemnly refuted by the prophet Agur, son of Jakeh, saying, The locusts have

¹⁹⁴ Call. H. Jov. v. 96. Paus. Arc. L. viii. c. 13. s. 1. I am of opinion that Callimachus himself wrote *Ἐργατα Χιρσον, Ση δὲ βίη*, etc. but I will not now expatiate thereupon.

¹⁹⁵ Iliad, 3. v. 151. So, I remember in the Anthologia,

Ἀκρίδεις, αἱ κατ' ἀρουραν ἀήλωνες.

No King¹⁹⁶, yet go they forth all of them by bands. Corax or Callondas, the slayer of Archilochus, was ordered by the Delphian Oracle, as we read in Plutarch's essay on the Tardy Vengeance of the Gods, to seek expiation at Tænarus [hell's gate] from the Ghost of Tettigs. This is the prophetic spirit of Cush, Sultan of the Locusts. There is a large and hideous sort of locust called Mantis, the Prophet, because it boded ill to whosoever looked upon it¹⁹⁷.

Of a third and intermediate polity were the danaizing Pelasgi or subjects of Achilles. These did in some points or other so affect the manners of the Ants, that it was said of them they were Ants turned into Men; whence their title, Myrmidones. The Ant, inferior to none in war, doth not like the nomad Locust live by rapine, but practises an industry not less admirable than that of the Hive; so did these Myrmidones retain in the highest and most invincible degree the martial spirit of their family while they adopted the pacific arts of the Nations; which combination of qualities was admirably displayed in many of their posterity. But the essential point in which these men were Ants is this, that they neither had any Queen, nor any King, but were a commonwealth ruled by their Priests and Magistrates; which constitution, if they waived in favour of the Queen and her Sons by the treaty of Babylon, they yet did resume with increased pertinacity in their settlements of Europe; and I believe the Pelasgi of Europe are the only peoples to whom the commonwealth model of government properly belongs, all other aristocracies or democracies being the fruit of rebellions and revolutions long subsequent to the dispersion of mankind. Most of the Myrmidon Pelasgi retained in their fabulous annals the appropriated legends of Nimrod, Cush, Æneas, and Semiramis, but few if any of them ever had any Kings. An Autocrat starting up among them was distinguished as a tyrant, though

¹⁹⁶ Prov. c. 30. v. 26.

¹⁹⁷ Schol. Theocr. Id. x. l. 18.

King was regarded by them as a lawful and highly honourable title in all other nations, and even among their own allies the Heraclidæ.

Such were the Ants of Europe: but one nest of them, strange to say, took the wings of Bees, built an Hive, and elected a Queen from generation to generation, and paid her such worship that, like the subjects of the Asassin, they would die at her command. These were that body of Pelasgi or Cuthic Schismatics who, parting from their brethren, went south to Meroë in Africa, a separation which was figured by the diverging flight of two sister doves. The European Pelasgi, to show that they yet adhered to the manly institutes of Tithonus and Memnon, wore the locust in their bonnets, until the change happened which abolished the name and religion of the Pelasgi.

This latter event came to pass forty or fifty years after the drowning of the Philistine or Shepherd King of Egypt in the Arabian gulf. Then it was that the sons of Israel emerging from the wilderness drove out by præternatural means the peoples who held maritime Syria, of whom the sons of Canaan were most numerous, and the Syrian Cushim of Philistina and Phœnicie the most famous: and about the same time the Royal Shepherds and such of the sons of the Misraim as had espoused their cause, having been weakened in power and yet more in reputation by the affair of the Red Sea, were finally expelled from Egypt. The correctness of this date is strongly evinced by what remains of the fortieth book of Diodorus, who relates that Egypt was overrun by strangers of various nations differing in their religious customs, by means of which the national worship became corrupted and the country subject to plagues, which people referred to the divine wrath. Therefore the men of Egypt expelled all the strangers, of whom the most excellent and those who had the noblest leaders went into Greece and certain other countries, of which leaders Cadmus and Danaus were the greatest; but the greater number went forth with Moses into what is now, saith Dio-

dorus, called Judæa. These hordes of people more artful and civilized than the Pelasgi, who like the rest of the emigrants from the old kingdom had lapsed into great rudeness of manners, made themselves masters in all the southern parts of Greece, in some by force, and in others by a kind of treaty. By Æschylus they are described as Suppliants in his drama so called, and he clearly expresses that those who made way for their reception into Argos and the land of Apia were the Pelasgi whose dominions stretched north-east to the Strymon, and north-west to Perrhæbia and the hills of Dodona. Their King styles himself Pelasgus the son of the Giant of the Old Land ¹⁹⁸. Others say that Gelanor, the last of the Inachidæ, resigned the sovereignty to King Danaus ¹⁹⁹, whom the people had preferred after a full hearing of both. Æschylus very properly raises no question of the Heraclidæ, because the Irruption or [as in imitation of the Ninevite Regression it is called] the Return of those princes out of Doris did not happen till four or perhaps six centuries afterwards.

These events produced a great change in the manners of the people and names of things in Greece. The titles of Graics or Cushim, Pelasgi or Schismatics, fell into desuetudé, and a new term was adopted which was common to all the sons of Cush, of Canaan, and of the Misraïm, Hellenes; which signifies descendants of Hellen son of Deucalion, or Ham son of Noah. The doctrine of the Gentile Religion, different from that of the European Pelasgi, was now introduced and, in all probability, the Eleusinian mysteries: Delphi now obtained supreme and unrivalled honours, and Dodona came in process of time to be but a mere name of antique awe and remote recollections, rather than aught of powerful influence. Hellas became so impregnated with Egyptian mystery and Theology, that later voyagers were brought to own that their religion came from Egypt. But there were parts too poor to

¹⁹⁸ Æsch. Sup. v. 265, etc.

¹⁹⁹ Paus. Corinth. c. 19. Apoll. Bibl. L. 2. c. 1. s. 4.

invite the covetousness of the Egyptians and Canaanites, and too rugged and warlike withal to be easily overrun by them. These, while submitting to the new model of the Hellenic League, retained beyond doubt much pure Myrmidonism of faith and manners. Such were the Epicots, Acarnans, Arcades²⁰⁰, and above all those Ken-Tauric and Bar-Bar Pelasgians²⁰¹ the Ætoli, who relinquished the plain of Thessaly to the invading Lapithæ. These Ætolians were accounted so profane by the Cadmians or Hellenes that they were excluded with every mark of insult from the mysteries of Aurora, Matuta, or Leucothea, that is, the magna mater of the Helenian church. There was worshipped at Chæronea of Bœotia a Goddess Leucothea, at the door of whose Temple, as we learn from Plutarch, himself a Chæronæan, a priest was stationed with a whip in his hand to drive away intruders, and crying aloud, Let no man slave or woman slave enter here, no Ætolian man, or Ætolian woman²⁰²! A like prohibition was against the Dorians at the Temple of Acropolis in Athens; "O Lacedæmonian stranger turn back, and enter not into the Temple²⁰³; it is not lawful for Dorians to enter here." Unfortunately these warlike tribes were not proficient in letters, and all we know of the myrmidonizing Greeks is from the writings of the Hellenists, and relate mostly to the details of military operations.

Leaving the God-like Pelasgi, we may inquire by what analogy the Poet distributed his kings and nations upon the map of Greece, so that a cunning reader of his time might have a key to the ænigma. No doubt by likeness of geographic position. Phthiotis or Hellas Calli-Gyne, the seat of Achilles, lies in the north of Greece, and answers not ill to Larissa on the Tigris, from the neighbourhood of which he

²⁰⁰ Herod. L. 1. c. 146.

²⁰¹ Strabo, L. ix. p. 642. Oxon.

²⁰² Plut. Quæst. Rom. 16.

²⁰³ Herod. L. v. c. 72.

really came. If Erech or Bors-Hippa, south of Babel in Chaldea, and in the southernmost part of the mainland of Asia, was the Ἀργὸς Ἰάκκιον, Ἰάκκιστον or [as a prose author could more justly write it²⁰⁴] Ἰάκκω-Βυρρον of the King of Men, it is well represented by the most southern peninsula of the Grecian continent. Those yet souther confederates Rhodus and Creta Hecatompolis are the types of Arabia and Egypt, in the former of which countries Tlepolemus had taken refuge, and from the latter came Idomeneus, the greatest and most honoured of Agamemnon's feudatories, and Meriones the pretended God of Battles.

XIV. Of the fate of the whore of Babylon it is difficult to pronounce, so many are the conflicting fables, representing her as either surviving the dispersion of the Panachaïans, or else as dying by her own hands or by those of others. In the *Odyssey* we find her in company with Menelaus in her olympian palace: but that poem is rather a mystery and a shadow of good things to come than a narrative of facts. And the wandering of Iö into Egypt and her settling there, if it be meant personally and not allegorically, is entitled to slight credit, being a part of that fraud by which the Egyptian priests would have set up their country in the place of the Original Kingdom.

We often hear of her Sparagmus or Dilaceration [which may be taken either literally or of the dismemberment of her empire], that of Dirce by the Tauriform Jove or by the Dogs of Amphion, that of Leucone by the Dogs of Cyanippus, and of Sphinx who *ἄστυν διασπάραξε*²⁰⁵. But the Sphinx or Phrygian Sibyl was also a prædatory amazon who waged war both by sea and land until *Cædipus*, as we read, overpowered her by a superior force and slew her²⁰⁶. In vain, saith Plutarch²⁰⁷,

²⁰⁴ Hellanicus ap. Phavorinum in voce Argos.

²⁰⁵ Schol. Eur. Phæn. v. 50.

²⁰⁶ Pausan. L. ix. c. 26.

²⁰⁷ Plut. Gryll. p. 388. Xyland.

might the Sphinx have uttered her ænigmas and griphes, sitting in a high place, if she had not subjugated the Cadmeans by her power and her prowess. And again we are told by others, especially Apollodorus, that Sphinx, Sphinx, or Phix, delivered her oracles from the summit of the Spikian or Phikian Hill, and when CEdipus discovered the fatal ænigma she threw herself down: but it appears from the same passage²⁰⁸ that the Phikian Hill was the Acropolis. Statius, who gives the like account of her death, calls it a Summit or Pinnacle, and her House,

importuna crepido
CEdipodionix domus Alitis²⁰⁹.

There is an ancient painting on the sepulchre of Quintus Nasonius Ambrosius of Sphinx sitting on the extreme edge of an high precipice, below whom stands a naked man with his finger pressed upon his lip in token of silence, and another dressed and holding an horse²¹⁰. So soon as the Man with the horse had revealed the fatal secret, the Naked Youth would be doomed to death, and the Prophetess would go headlong from the brink. Silence was the guardian power of Sphinx and her High-Place, of Athens, of Egypt, and of Rome, and those who thought so regarded the divulging of the secret as the cause of ruin and dismemberment. But others seem to have maintained that the long suppression of it, and protracted neglect of the great propitiation until too late, was the cause of mischief: wherefore Amyclæ, the Therapna of Helen and the Dioscuri, was said to have been ruined by means of a continued silence,

Sic Amyclas, dum tacebant, perdidit silentium.

This precipitation of Sphinx must recall to mind the fate of Sappho, who in despair at the absence of Phaon in Sicily went

²⁰⁸ Apoll. Bibl. L. 3. c. 5. s. 8. Lyc. v. 1465.

²⁰⁹ Theb. L. 2. v. 505.

²¹⁰ No. 19, ed. Bellori. Roma, 1796.

headlong from the top of the Leucadian rock, supposed to have been in the island of Leucadia or St. Maura in Acarnania; but we know from a very old Cyclic that the Leucadian Rock is the entrance into the Kingdom of Hell, who speaking of the ghosts of Penelope's suitors saith,

Παρ' δ' ἴσαν Ὠκεανου τε ῥοας και Λευκαδα πετρην ²¹¹
 Ἴδε παρ' Ἑλλιοιο πυλας και δημον ὄνειρων
 Ἴσαν.

But if an high rock, from which you are to jump, be the entrance into Hades, do we not manifestly recognize the Prophetic Tower from the summit of which Psyche rebatur ad inferos rectè et pulcerrimè se posse descendere? It seems to have been the hill from which Deucalion launched his ark in safety upon the waters, and others were wont to leap from it in order to try their fortune of drowning, or escaping, as the surest test of divine favour:

Hinc se Deucalion Pyrrhæ succensus amore ²¹²
 Misit, et illæso corpore pressit aquas.

Hanc legem locus ille tenet, Pete protinus altam
 Leucada nec saxo desiluisse time.

mihi Leucadiæ fata petantur aquæ.

For an yet clearer assurance that this history remounts to the fountain heads of mythology, and is no Lesbian transaction of the historical age, I may add, that Stesichorus ²¹³ sang the same tale under quite other names; one Calyca was enamoured of Euathlus, who disregarded her passion, whereupon she flung herself down the Leucadian precipice. Now if Stesichorus died after Sappho, still undoubtedly her actions were to him

²¹¹ Pseud-Hom. Od. L. 24.

²¹² Ovid. Ep. 15. v. 167, etc.

²¹³ Athen. L. xiv. s. 11.

no matter of poetic fabling, but a well known history. In treating of Sappho before, I forgot to mention the positive testimony of John Malalas and his authorities that Sappho²¹⁴ the poetess was older than king Phoroneus, and lived in the days of Cranaus son of Cecrops. But Phoroneus was Nimrod, divider of the nations and the tongues, and the first of Kings; as we may read in Hyginus. And another historian²¹⁵ affirms that Sappho was the first person who obtained the title of Muse; that is to say, she was Polyhymnia the Muse of Husbandry²¹⁶, who bore the Hero Triptolemus to Celeus or the avenging and earth-sowing Dæmon Triptolemus to Chimarrhus [the Torrent or Avalanche] son of Mars; Polyhymnia, the depository of the Sphinx's direful secret, who says²¹⁷,

Σιγῶ φθεγγομένη παλαμῆς θελξίφρονι παλμῶ
 Νευματι φωνήεσσαν ἀπαγγελλουσα σιωπῆν.

Nor was she not also that Antiope²¹⁸ of Eleusis who bore the nine Pierides or Mag-pie Muses to Jupiter Pierus or Jupiter Picus. The daughters of Mnemosyne were celestial, but these their imitatrices were the earth-born Ennead;

Συν ἕρανον γὰρ ἐκγονοῖς
 'Εἷνας μ' ἐτεύξε γήγενης²¹⁹.

Ptolemy son of Hephæstion hath much learning concerning the Leucadian leap; Venus²²⁰ jumped it for regret and love of Adonis; but Helena was ancillary to the loves of Venus and Adonis, and was therefore worshipped as Venus. In other words Helen was Adonis his Venus. Tettig-Idaia Myrrhinaia took the same leap; that is, Myrrha the She-Locust of Mount Ida; but Myrrha was the Helena or Venus

²¹⁴ J. Malal. Chron. p. 87.

²¹⁵ Cedrenus cit. Chilmead in not. ibid.

²¹⁶ Tzet. in Hesiod. O. et D. l. 1.

²¹⁷ Epigr. in Mus. Brunk. Anal. 2. p. 251.

²¹⁸ Cic. de Nat. D. L. 3. c. 21.

²¹⁹ Dosiad. Ara. 1.

²²⁰ Pt. Heph. L. vii. L. iv.

Meretrix of Adonis. The same Ptolemy mentions also Hippomedon, Artemisia, and various others, as using this watery trial of Sappho, and one, Macetas by name, was successful in preserving his life and losing the passion which tormented him.

In all this we may see traces of pelasgianism or stygobaptism, and this woman was fabled to be a Lesbian, which island was eminently Pelasgic,

juvat longè fugisse Pelasgida Sappho ;

nor is the test to which this mighty sorceress subjected herself at all different from the well-known modern ordeal of witches. But we learn a more important point, that the rock of Sappho was the House or Acropolis of Sphinx, or Pyramid of Babel ; for that is known to have been a type of Deucalion's mount, the Ararat of Noah.

Nor are they wanting who would close the days of this expectant and despairing bride by hanging. Phyllis Queen of Thracia waited for nine periods expecting the return of Demophoon son of Theseus. She made nine courses or circuits in expectation of him, and then died. She suspended herself by her zone from a tree, and upon her death all the trees shed their leaves,

flevit positis Phyllida sylvā comis.

Her tumulus was the summit of Pan-Gaius or the Mount of the Whole Earth ;

'Αίψα δε Θρηκισιο μεταρσια Πανγαιοιο ²²¹
 Φυλλιδος ἀντελλοντα φιληγορος ἔδρακε τυμβῶν
 Καὶ δρομον ἑνεακυκλον ἀλημονος εἶδε κελευθου
 Ἐνθα διαστειχουσα κινυρετο Φυλλις ἀκοιτην
 Δεχχυμενη παλιγορσον ἀπημονα Δημοφωωντα.

Phyllis waiting at her Tumulus for the return of Demophoon

²²¹ Col. R. Hel. v. 207.

is no other than Hero at the Tower waiting for Leander, and their stories agree in this, that the Woman was to hold out a torch for the returning bridegroom,

Phylli, face expectes Demophoonta tuum ²²².

The youth in vain renewed his promises and warned her she would repent her impatience and little faith,

Damnabisque tuos serò temeraria questus ²²³,
Demophoon, dices, hei mihi fidus erat.

The place where she performed her nine courses was called *Ennea Hodoi* or the Nine Ways, where there was a bridge over the Strymon. At this place when Xerxes learned its name he buried alive nine boys and virgins ²²⁴. And it was perhaps the Phylleium of Hyginus, but in that case we must take Thessaly in a very large sense ²²⁵. The name Phyllis, like that of Myrina, applies to Helen as representing Eva the leafy-kirtled bride, to whom the Apple of Discord was given by her Seducer, and so the bad poet Coluthus may be justified in saying that Paris passed by the tumulus of Phyllis when he sailed with Helen. The *Ennea Hodoi* cannot but be thought to have some connexion with the *Einodian* or *Ennodian Hecate*, which suits with the character of Helen *Adrastèa*. Possibly the nine periods ²²⁶ of her expectation had some allusion to nine centuries of Eve's life spent in premature expectation of the promised redeemer: Adam, her brother, father, and husband, lived 930 years. If Phyllis be the same as Hero who leapt from the Tower into the Water, this again is the same as Sappho who leapt from the Rock into the Water: and Phyllis also is Sappho, for Phaon is the *Demo-Phaon* [corruptly written *Demophoon*] of Phyllis. De-

²²² Ov. Ep. 3. v. 98.

²²³ Anl. Sab. Ep. 2. v. 92.

²²⁴ Herod. vii. c. 114.

²²⁵ Fab. 14.

²²⁶ See Babel, above, s. 1.

mophoon, who in semi-history is made son of Theseus, is in pure mythics the son of Celeus and Metaneira, on whom, when a child, Ceres had proposed to confer immortality by feeding him with ambrosia by day and bathing him by night in celestial fire; and this personage we know was the sowing or dispersing Dæmon Triptolemus²²⁷. In the vigour of his life it was fated that the great war should happen, between Eumolpus and the Eleusinians on one hand, and Erechtheus and the Athenians on the other; but Jupiter Erechtheus was really the king of Ashur²²⁸. If these stories were true, it would seem that she had hoped the Theseid or Nimrodian Prince would reestablish Babel as the seat of religious empire, and killed herself in disappointment thereof. Helen we are told was put to death²²⁹ by the Queen of Rhodes, who hanged her to a Tree, in memory of which the Rhodians built a temple to Helena Dendritis: but this certainly relates to the religion of Eve and Ophion and to the Trees of Paradise, for the same Rhodians also worshipped Jupiter Endendrus. I believe these suspensions of Phyllis, Helen, and Byblis²³⁰, are all mystical and not historical. Hanging on a Tree was the requisite expiation. See Deut. xxi. 23. Galat. iii. 13.

If the other stories which we read are true, that the Lady in question was precipitated from the Tower and torn to pieces by dogs, her fate would have a great resemblance to that of another Queen whose history is much connected with hers.

The strange history of Helen, as a woman, joined to her supposed character of Rhea Mater, must have given rise to the dull ænigma, *Ælia Lælia Crispis, nec vir, nec mulier, nec androgyna, etc.*

XV. The Visitation of Providence in the matter of the

²²⁷ See Hom. H. Cer. 239. Hyg. Fab. 147, and compare them.

²²⁸ See Lycophron and Johan. Malal. Chron. p. 76.

²²⁹ Or according to Ptolemy Hephæstion she hanged herself. See Pausan. l. 3. Læon. c. 19.

²³⁰ V. Parth. Erot. c. xi.

Populifugia did by no means wean the Gentiles from their errors, but they carried them along into all their settlements, from which arises the great conformity of doctrine and ceremonies among all those Heathens who were not of the Scythian church. This obstinacy in error clearly shows that they imputed their disasters to other causes and powers than the true.

What is said of the *scelera et furias Ajacis Oilei* appears to be grounded upon that mistake which made the Dispersion really, as well as poetically, consecutive upon the taking and sacking of Iliön by Agamemnon.

The same visitation was ascribed by others to the vindictive spirit of Nauplius, father of Palamedes, who held out false lights to the Danaans from Mount Caphareus in Eubœa, and so wrecked their navy. He also went among the wives of the Chiefs²³¹, and seduced them to commit adultery, that so discord might arise among them, and the death of his son be avenged. Cedrenus mentions that Oiax (the Helm or Rudder) son of Nauplius and brother of Palamedes, concerning whom a few fables exist, seduced the wife of Diomede, which was the cause of his *Norros* or flight into Italy. Oiax is Guneus. It is evident that Spiritual Lights and Spiritual Whoredom are meant. The father of Palamedes would scarcely be alive at the dispersion; but we have seen that Guneus and the Seliæn clergy obtained no little power, and important concessions in spiritual matters, from the Queen as the price of the support of the Pelasgi. When Helen and her Priestesses went whoring after the Myrmidons²³², and followed their false lights, that storm was gathered which dissipated all the ships of the nations. In this way the advocates of pure Ionism supposed the Divine Wrath to work, "giving them statutes that were not good and judgments whereby they should not live." This curious notion is more explicitly given by the Brahmens in

²³¹ Hoffman Naupl.

²³² This is meant by the fable of her being married to Achilles after his death.

their Scanda Purana. When Vishnu sought to destroy Trepoor, the Tripolis of the Giants, he assumed a form under the title of Bhooddha, who entering the Cities, wrought miracles, and preached his seducing doctrine to the inhabitants, who embraced his religion, and became in every respect his proselytes. By this stratagem the Trepooras fell into the hands of Bhooddha and were destroyed by Siva ³³³.

But I believe the greater number were of opinion that the Spirit of Nimrod raged against them, and drove them out of the country, to revenge his own death and that of the aged Priam. The Æthiopians of Meroe having murdered their great king Ganges, in India, his spirit haunted them till such time as the perpetrators had been buried alive: and even so, the Earth would not suffer them to remain in the country ³³⁴. Every one knows that Iö was driven by the Fly under the direction of the many-eyed Argus, but it is less notorious that Argus was the Ghost of the Giant Booddha sent up by the earth to haunt her,

Ἐιδωλον Ἀργου Γηγενῆς ἀλευ' ὦ Δα'
Φοβῆμαι, τον μυριωπον ἑισορῶσα Βουταν ³³⁵.

An Eidolon is a Ghost, and applies particularly to those whose essential nature was divine, but united during life with an human soul: thus Ulysses saw in Hell the Ghost of the Herculean Virtue, but his Essence was elsewhere. Many other illustrations of the avenging ghost of the Huntsman or Wild Yager of Hell will occur, when I come to say more of the mythology of the Huntsman. At present I will take opportunity to explain some farther particulars of the Hept-Epi-Theban war, which an ill understood mythology placed before the siege of Ilion. This was, in part, because they did not know the true meaning of local fables, and giving to them all

³³³ Mahony on Ceylon. A. R. vol. 7. p. 55.

³³⁴ Phil. Vit. Ap. Tyan. L. 3. c. 6.

³³⁵ Prom. Vinc. 570.

a distinct reality were forced to fabricate a chronology for them; but yet more, as I suspect, because titles did often alternate, as Cambyses, Cyrus, Cambyses, Strophius, Pylades, Strophius, Callias, Hipponicus, Callias, etc. by which means the authors of the Œdipodian Epics, Expedition of Amphiaraus, Cyclic Thebaid, and Epigoniad, Corinna, and those in general who wrote concerning the semiramian history, or that which intervened between Troy taken and the fatal Νῆσσοι, gave to the sons of Homer's heroes the names of their fathers. Capaneus son of Sthenelus son of Capaneus may have served with Orestes and the Seven, as also Tydeus son of Diomedes son of Tydeus; and if any Tydeus was hated by the Gods for the horrid practice of cannibalism it must have been the Scythizing Son [mythically the Horse] of Diomedes. Nimrod was betrayed and ruined by an harlot, the price of whose treachery was nothing less than the Chain of Harmony, or Band of United Empire, which she aspired to wear herself. Baffled by her intrigues he Went Out from Babel, shook off its dust from his feet, and bequeathed a Curse to its whore and people, which it pleased the giver of good and evil most fully to accomplish. Hence the Gate or other place from whence he departed was named Areterion or the Place of Cursing, and He himself Amphi-Araus or the Prophet of Curses. Afterwards, his own death, and that of his old father sacrilegiously murdered at Jove's altar, added fresh fuel to his curses, and heaped coals of fire upon the towery-crowned head of Theba. He was thought to reign below as the Soul of the World, or King of all the Departed Souls, ὑπο γαίας Παμφυχὸς ἀνασσει²³⁶, and in the remains of that illustrious Grecian, Dicæarchus, we read of the temple of Jupiter Amphiaraus²³⁷, near to Oropus. It was from his avenging dæmon that his sons the Heraclidæ hoped to recover the sceptre of the world, and the Agamemnonians their king-

²³⁶ Soph. Electr. v. 844.

²³⁷ Dic. de Vitâ Græciæ. p. 184. ed. Creuzer.

dom of Argos Hippoboton, and from the same did the Queen and her people fear the ultimate recompence of their deeds. When the Seven Tribes of Cush led their Adrastean or avenging expedition against the City they thought and their enemies feared that the Prophet of Curses was acting with them. But he failed them in their need; for, having brought them under the wonderful walls, the earth opened, and He suddenly descended into his kingdom of ghosts and shadows, and fairly left them in the lurch. But when the time was come, and Providence was willing to give effect to these maledictions,

The Horseman Ghost came thundering for his prey,

and then Alcmaeon and the Epigoni dispersed the people, laid waste the city, and slew the treacherous usurping harlot Eriphyla, la Gigantessa Eriphila.⁶⁷

XVI. The obscure subjects of this chapter would have been probably facilitated to us, had we been so fortunate as to have the treatise which Æsop, the secretary of Mithridates king of Pontus, wrote expressly concerning Helena. For that work, although it would seem to have been mysterious, did not seemingly treat of known and trite things; so far as we can judge from what Suidas quotes of it. Another work of his is now extant in print, in the form of a Latin version, the History of Alexander the Great; which is written in a fabulizing style. It professes to be from the Greek of Æsop, and I have no doubt that it was by the same author as that of Helena. It mentions the like answer of Alexander to the Carthaginians which Memnon of Heraclea in Pontus made him give to the Romans, *κρατεῖν ἔαν ἀρχεῖν δυναῶνται, ἢ τοῖς κρείττοσιν ὑπέικειν*⁶⁸. This variance in Æsop's account is

⁶⁷ Memn. Exc. 25. ed. Orelli.

treated as a flattery of the Romans by the editor Dr. Maio, and upon that frivolous ground he makes Æsop a Roman subject. The truth is, that Memnon (who lived long after him and under some of the emperors, for nine books of his history were subsequent to Julius Cæsar) altered the story to the Romans, perhaps with reference to Livy's speculations. The Carthaginians were the maritime power, and in constant collision with some of the principal Greek republics, those of Sicily; and no doubt Æsopus was right that they were the people who had words with the King. But the story being repeated by an author of Pontus, is a coincidence pointing to the Mithridatic Æsop, for one author of the same district is likely to write with allusion to the other. What Æsopus relates in the foregoing chapter does not magnify the Romans, but rather Alexander at their expense. He says, Alexander went into Lucania, and from thence to Sicily, which he reduced to subjection; thence he went to Italy and received a crown of gold from the Roman Consul Æmilius²³⁹; and the Romans also gave him four hundred silver talents and two thousand soldiers. These things are not true of him, but it is easy to show whereto they relate. His uncle Alexander Epirot did land at Pæstum in Lucania²⁴⁰ and waged war against the Samnites; and the Romans, who were on hostile terms with the Samnites, made a treaty with him. In that same year Lucius Æmilius Mamercinus²⁴¹ was dictator, in the ensuing year he was consul, and in the next but one (that in which the Epirot died) he was interrex. It is likely this man was employed to give Alexander a crown upon occasion of the treaty, and also to stipulate for a subsidy of money and contingent of troops against the common enemy, the Samnites. These things have been transferred to the Macedonian by this

²³⁹ Jul. Valer. L. 1. c. 16.

²⁴⁰ Liv. L. viii. c. 17.

²⁴¹ Liv. L. viii. c. 16. c. 20. c. 23.

fabulous historian, or finding them related of King Alexander with some such epithet as the *famous* or the *great warrior*, or the like, he may have fallen into the error. Mithridates²⁴² studied the literature of the Greeks and was skilled in their sacred rites; nay, although he was a lineal descendant of Zoroaster Hystaspes, he so far apostatised to their creed as to assume to himself the title of Bacchus²⁴³. Doubtless the king employed this secretary to write books for him on the Grecian history and mythology. He seems to represent himself an Alexandrine, and that city was the chief nursery of such like grammarians.

I believe after Alexander's time a novelty occurred in letters. Before that time there was a broad line between mythic and historic narrations; a man was a man; a God was a God; fable was fable, and history was history, and a mythic account of Miltiades or Cimon was no more thought of than an history of Picus or Endymion. But the historians recorded the mythologies of the nations *as such*; that they had such and such traditions, was itself a *fact*; to treat of them as an authentic series of facts was the privilege of poetry. But when Alexander, yielding to the prejudices of the East, committed the imposture of giving himself out for Jove's son, that, coupled with his wild adventures and voyages into unknown countries, gave rise to a new style. He had his historians, some honest like Callisthenes, and others like Aristobulus filled with exaggerations; but he had also his mythographers, like Æsopus and the Pseudo-Callisthenes, who wrote fabulous memoirs of him, not indeed like those of Hercules or Bacchus, but as much so as the age would tolerate. Here are the beginnings of romance, which was afterwards varied into several shapes. The oldest reputed novelist is Antony Diogenes, said by Photius to have lived just after Alexander; a shameful lapse

²⁴² Appian. Mithr. c. 112.

²⁴³ Appian, Mithr. c. 113.

of the patriarch ; for what Grecian of that time could have been Antony? It was common for the learned among the Romans to have freedmen who conducted their literary concerns, such as Cicero's Tullius Tiro, and Laurea Tullius, and they were wont to take the names of their masters. C. Sallustius Crispus, the senator and historian²⁴⁴, seems to have had a learned freedman, by name Sallustius Dionysius, and such must have been the circumstances of that Dionysius Cato whose stoical precepts are extant. It is then most unlikely that Antonius Diogenes, being a libertine of the Antonian family, should have been older than Mithridates ; and the character of his work, of which the scene is laid in Thule, might suit well with the idle humour of the triumvir ; who was moreover a great affecter of farfetched and specially of Asiatic literature²⁴⁵. But Photius gives us a glimpse of the truth, namely, that this new plan of fable, so distinct from the ancient Mythology, had its first rise in Alexander's reign. It was of divers sorts ; History mixed with mysteries and fables, like those of Alexander himself ; Romantic voyages like the Panchaia of Euhemerus and Taprobane of Iambulus ; the same grafted upon a love story, as the Thule of Diogenes ; learned but ludicrous fables like those of Lucius, of Apuleius, and of Petronius ; most of which were very much filled with allegorical and mystical allusions to ancient religion, and sometimes ran into that extreme of absurdity which Lucian parodies in his True Histories ; and lastly, Mere Erotics, like Heliodorus, and many others whose very names it is a waste of time to write or read. Had Alexander confined himself, like his illustrious father, within the bounds of humanity, I believe neither Orlando Furioso, Don Quixote, nor The Foundling, would be in existence. Probably the introduction of Avatarism among the Greeks, by Alexander and

²⁴⁴ Plin. N. H. L. 32. c. 26.

²⁴⁵ Sueton. August. c. 86.

his successors, did also lead to that zealous investigation and analysis of ancient fable by the grammarians and poets of Alexandria; the ancient Taph-Osiris, which took the name of the new god whose mortal part was buried there.

Since we find that Æsop's history of Alexander is yet extant, and as there is a probability that Suidas, certainly a very late Byzantine, may have read his *Helena*, the recovery of this latter work is not wholly desperate. A great part of its contents appear to have been compiled without ceremony by Ptolemy, son of Hephæstion.

In closing my principal chapter of this Lady and her various titles and attributes, I will take occasion to observe that Termagant denotes among us a ferocious woman, much as Lamia did in Latin. But some while ago Termagant was the name of a Dæmon or Goddess whom, as it was thought, the Mahometans worshipped, and her name was vulgarly joined with that of Mahomet. The zealots of the red cross who overran Syria were shamefully ignorant of the nature of Mahometism, and Geoffrey Winesauf and others, who worshipped images and bones and all manner of trumpery [not to mention *ra diosa* of Jacquelin de Maillac²⁴⁶, Master of the Temple], were wont to accuse the Saracens of *Idolatry*! However, there had once been a juster division of the infidels into, *First*, Mahomet; and *Second*, Termagaunt or the Whore of Babel. These were, Islamism and Paganism. The Caliphs were Commanders of the Faithful and Kings of the Pagans, or in other words they were Lords of Mahound and Termagaunt. This explanation is the more satisfactory when we find these two coupled with Apollo;

Et devant sei fait porter son Dragon²⁴⁷,
 Et l'estendart Tervagan et Mahum,
 Et un ymagene Apollin le felun,

²⁴⁶ Galfr. Vinis. L. 1. c. 2.

²⁴⁷ Turold's MS. Romance Bodl. 1624. cit. Tyrwhit, notes on Sir Thopas.

and again,

Plaignent leur deus Tervagan, et Mahum,
Et Apollin, dont ils mie rien unt.

Termagant is probably Ter-Magna or Trismegista; but whether Tervagan is merely a barbarism of that name, or whether it means Trivia and Trioditis, I cannot determine.

MEROPE.

I. THE fact, that Men consisted of three families or patriarchates, and that their first settlements in Shinar and Ashur were Tripolies, coupled with the general notion or tradition of a Triple Division of the world, would lead us to conjecture that the division of tongues was into so many. But that guess receives very strong if not convincing support from the analytic labours of that great linguist Sir William Jones in his seven discourses: an analysis made, as far as I can see, without any wish or intention to show that the confusion of tongues was threefold, or to show any thing about that confusion; though certainly with the intent of showing that Iran was a centre to the radii of human emigration. Mr. Pinkerton, a writer who gives no credit to the Bible¹, coincides in the very same conclusion, saying, There were three radical languages, the Scythian, Sarmatic, and Assyrian², which names exactly agree with the Indian, Tartaric, and Arabic of Sir W. Jones, and are the languages of the sons of Ham, Japhet, and Shem respectively. By Assyrian, in Mr. Pinkerton's division, the language of the ruling people is not to be understood, but that of the descendants of Ashur and Arphaxad, sons of Shem, who respectively formed the common people of Assyria and Chasdæa or Chaldæa.

¹ Vid. Pink. on Goths. p. 33, note, and p. 186.

² On Goths. p. 21.

II. But the pagan traditions might be said to refer merely to the natural division of mankind into three families, if no allusion were found to a separation of tongues.

Of this event there is frequent commemoration in Homer under the term *Μεγ-Οπες ἀνθρώποις*³, Men of Divided Voice. Most frigidly, as I think, has that been rendered, Men who speak articulately. It is well enough for schoolmen to classify Creation according to its generic and specific differences, and to separate the Man from his mute subjects as animal implume, ridiculum, articulatè loquens, and so forth: and it might possibly suit the manners of such an age as this to mix up with heroic verse a shallow jargon of philosophy; but the age of the Homers was one of a purer and simpler taste, which did not seek after such cold and sophistic refinements. But there are other ways of reducing this notion to absurdity.

Ilium was the city of the Meropes. If this means of all men, it is improper, as that would apply a fortiori to the yet earlier city Dardania. It must therefore mean a city of which the inhabitants were for some reason properly Meropes. Other histories evince that Ilium was in some peculiar sense Meropian. Priam married a daughter of Merops⁴, by whom he had a son Ais-Ac, which means the Hawk of Fate. He was a great interpreter of dreams: and the Hawk is the bird, or spirit, of Oneiromancy. The Hawk was in Egypt reputed to be *θεοφιλος ὄρνις*, and after its death *μαντευεσθαι και ὄνειρατα ἐπιπεμπειν*⁵. And this same Aisacus wooed Merope daughter of Cebren⁶, called otherwise Hesperie by Ovid⁷, whose account of her death is without any variation the same as that of Eurydice wife of Orpheus. So that we may conjecture that this Æsacus so little known in his own proper person is Nimrod, the Thracian Orpheus, and the Hawk Memnon.

³ Vide Suidam in Σερμυ.

⁴ Apoll. Bibl. L. 3. c. 12. s. 5.

⁵ Ælian de Anim. xi. c. 39.

⁶ Tr. in Lyc. v. 224.

⁷ Met. xi. 771.

Two sons of Merops the Prophet fought among the Trojans⁸. Merope was a Pleiad: that is, Merope was one of the titles of the Sevenfold Celestial Dove; and she it was who disappeared: but the evanescent Pleiad was also named Electra the mother of Dardanus [Æneas the Dardan King, not Noah] who could not bear to witness the final ruin of Ilion,

Septima mortali Merope tibi Sisyphæ nupsit;
 Pœnitet, et facti sola pudore latet.
 Sive quod Electra Troiæ spectare ruinas
 Non tulit, ante oculos opposuitque manus⁹.

The lady whom Orion was accused of having attempted was Merope. Merope was the wife of King Cres-Phontes, who after he was murdered married his successor Polyphontes: and was about to slay her own son in the Chalcidicum or Hyperovum¹⁰. It will appear most highly probable that Merope is another name for that awful woman of whom we have had so much to say, and who was deemed to be the authoress of the Cleaving of the Tongue. But what sense should we make of this title, if we rendered it, speaking Articulately? Did she alone of women possess that gift of speech, in which the gentler sex have never since been found wanting, and, as the Queen Bee hath the sole right of breeding young, so had this Queen a monopoly of Gossip? Theopompus in his account before cited of the Paraisaical country beyond the Ocean stream [Euphrates], where stood the cities Eusebees and Machimus, says that it was inhabited by a race of men who were called Meropes, *Μεροπας τινας ουτω καλεµενους ανθρωπους*¹¹. Cos, an island of the Dorian Pentapolis in Caria, where the Asclepiadæ resided, and which was typically called

⁸ Il. 2. v. 830.

⁹ Ov. Fast. iv. v. 175. Sisyphus was the husband of Merope, Cos the fabled isle of the Meropes; and hence the name Sisyphus Coüs that was prefixed to an history of the Trojan war.

¹⁰ Apollod. L. 2. ad finem. Hyg. Fab. 184.

¹¹ Theop. ap. Ælian, V. H. 3. c. 18.

the island of Og Gyges and the recess of the Heroine Chalci-Ope [or Anti-Ope], obtained the name of Meropæis,

Ὠκυγιῆν μὲν ἔπειτα Κωῶν Μεροπιδά νησον ¹²
Ἴκετο, Χαλκιοπέης ἱερὸν μυχὸν ἤρωινης,

and the like legend was in Siphnus another isle ¹³. If it be said that the people of these countries divided their voice by organic pronunciation, why, so did those of every country, city, and place in the world, unless it be in some most rare instances of wild tribes among whom, if we may believe my lord Monboddo, the divine gift of elocution had been lost. But all this is folly not to be abided. Ilion, Meropia of Theopompus, Cos, and Siphnus, were so called, the two former as being the place, and the two latter as being fabulous symbols of the place, in which the great event in question happened. Nor can it be doubted that Homer, to whom tradition had handed down with such precision the words of God concerning the rain-bow

which Cron-Ion

Hath set in the cloud, a sign to men who are severed in speech,

intended at the same time to record another portent of which he was probably himself a witness.

Κως Μεροπιδίς, ἀπὸ Μεροπιδος Γηγενῆς, saith Stephen of Byzantium ; and it was against the Meropians of this island that Telamon and Hercules are fabled to have made their destructive expedition, Hercules

Ξυν ᾧ ποτε Τρωϊαν
Καρτερος Τελαμῶν
Πορθῆσε καὶ Μεροπιδίς ¹⁴,

and as the same Pindar sings,

¹² Call. H. Del. 160.

¹³ Plin. L. iv. c. 36.

¹⁴ Pind. Nem. iv. v. 40.

Ἔϊλε δὲ Περγαμίαν, πεφ-
 -γεν δὲ συν κείνῳ Μερῶπων
 ἜΘΝΕΑ ¹⁵.

It would not appear from these verses whether he placed his Meropian nations in Troia and at Pergamus, agreeably to the truth, or mythically in the isle of Cos. But this is cleared up by the critic Quinctilian ¹⁵, who quotes an instance of Hyperbole from the Hymns of the same poet, saying, "For he makes the onset of Hercules against the Meropes, who are said to have dwelt in the island Cos, to be like not to Fire, not to the Winds, not to the Sea, but to Lightning; so that those were less, this only equal." This expedition is the fatal return of the Heraclidæ, after the ruin of Semiramis on the banks of the Indus: Telamon or the Belt is the reigning Heracleid of Niniveh and legitimate wearer of the Herculean or Orionian belt: Hercules is here the eidolon Ἀργου Γηγενεὺς or Βιης Ἡρακληϊεὺς, whose vengeance came like thunder upon the Nations: Hercules is Orion dispersing the Pleiades, and Telamon is Orion's great grandson Lycurgus dispersing the Hyades.

Merops was a Titan or Giant and King of Oriental Cush, also called Eos, where the horses of the sun had their stables, and where Euripides laid the scene of his Phaethon ¹⁷. His daughter was a nymph whom Diana expelled from her train and turned into a golden-horned hind,

Ἄν τε ποτ' Ἀρτεμις ἐξεχορευσατο ¹⁸
 Χρυσοκερῶτ' ἔλαφον, Μερῶπος Τιτανίδα κούρην,
 Καλλῶσυνης ἔνεκεν,

¹⁵ Isthm. vi. v. 45.

¹⁶ Inst. L. viii. c. 6. s. 71.

¹⁷ Strab. L. 1. p. 49. Eurip. cit. ib.

¹⁸ Eurip. Helen. v. 387. It is to the same effect (viz. the Populifugia) that an hind was called Daina, The People. Dea quoque ipsa, [saith Festus, speaking of that Goddess who was called Bona, Maia, and Fatua Fauna,] Damia et sacerdos ejus Damias appellabatur. De V. S. L. iv. tit. 5.

and who in that form was pursued and hunted by Hercules ¹⁹. This avenging dæmon was the Giant Merops: we have observed that the subjects of Semiramis expelled from their seats were compared to a race of Bees deprived of their Queen and driven out of their hive, and we may now farther remark that the Bird which preyed upon Bees was called Merops. This daughter of Merops seems to be the same character as Syrinx who was beloved by the triple Geryon or Pan; as we may collect from a very dark poem of Simmias the Rhodian;

*ὁ τας Μερπος ποθον
Κουρας Γηρυονας ε̄χε τας ἀνεμωδεος.*

The true reading *Γηρυονας* is preserved in the scholiast, although the word *Γηρυγονας* is in the text; an Oracle at Padua ²⁰ was held in the name of this Hero. We find the name of Merope connected with that of Pan in Pam-Merope ²¹, one of the Three daughters of Celeus the founder of the Eleusinian mysteries.

So very ancient was the circumstance which gave rise to this name that Plutarch, as I recollect, somewhere says of a Temple, It is so old, it is even said to have been built by the Meropians. What follows is one of the best things we read in the present semibarbarous epitome of the valuable works of Julius Hyginus: Phoroneus, son of Ina-Chus son of Oceanus [or Cham ²²] was the first King. Till his time men had neither cities nor laws, and all spoke one language. But when Mercury had taught other languages [whence *Ἑρμηνεύειν*, to interpret languages] and divided the nations, then discord ensued, and Jove made Phoronæus king. At this time the worship of Juno commenced ²³.

¹⁹ Pind. Ol. 3. v. 52. Diod. Sic. iv. c. 13.

²⁰ Sueton. Tiber. c. 14.

²¹ Paus. L. 1. c. 38. s. 3.

²² V. Orph. ap. Procl. in Plat. Tim. p. 296.

²³ Hyg. Fab. 143i.

III. All this goes to show that the making of new languages was well remembered: but, it may be said, it does not show how manifold the division was. Let us see if there be not some vestiges of profane testimony to this point also.

If the name Merops be ascertained to allude to the Division of Tongues, we cannot but suspect that the name Triopus, Triopas, or Tri-Ops, is meant to declare the number of them, Three. It may however be used with some totally different allusion: when I show that it was used with the very self same, I have nearly proved my point at starting. Tri-Ops was the same person as Mer-Ops: he was the fabulous king of Cos²⁴; *Τριόψ γὰρ βασιλεὺς τῆς Κῶς, ἀφ' ἧ το ἀκροτηριον ὠνομασται τῆς Κνίδου*, says the scholiast of Theocritus.

It has been pointed out that the disaster to which Babel owes its name took place at a solemn festival intended to fulfil the prophetic decree, by which it was required that the serpent-slayer should himself fall a victim to the serpent. Panyasis, a very ancient and famous poet, as cited by the scholiast upon Cæsar Germanicus²⁵, says that while Hercules was fighting with the Hydra by the Lernean fountain, a crab seized his foot and bit it: but as soon as Hercules saw him, he trod upon him and crushed him. The fable of Apollo and the Python is the same as that of Hercules and Hydra: it is well known that Hercules died by the venom of the Hydra, which death was after this sort, he himself ascended visibly into heaven, but his eidolon descended into Hades; but it is not so notorious that the slayer of Python was himself killed by Python. Yet so it was; and the universal lamentations to which this ill-omened sacrifice gave rise were called the Dirge of the Three Daughters of Triops. "Pythagoras²⁶ when he went to Delphi wrote an elegy upon the tomb of Apollo, in which he set forth, that Apollo was the son of

²⁴ Sch. Théocr. Id. 17. v. 68.

²⁵ V. 146.

²⁶ Porph. Vit. Pythag. c. 16. p. 30. ed. Kiess.

Silenus and was slain by Python, and buried in that which was called the Tri-Pod; and it was therefore so called because his dirge was there sung by the three daughters of Triops." Triops or Triopas was supposed to have profaned the Temple of Ceres, and was pursued by the wrath of that Goddess in her form of Erinnys or the Triopian Fury, as appears from the inscription of Herodes Atticus,

Ὅυδε γὰρ ἰφθίμου Τριοπέω μενος Ἀιολιδαο
 Ὄναθ', ὅτι νειον Δημηγερος ἐξαλαπαξεν.
 Τῷ ἤτοι ποιήην καὶ ἐπωνυμίην ἀλεασθαὶ
 Χωρεῖ μὴ τοὶ ἐπῆται ἐπὶ Τριοπέοιοσ Ἐριννυοσ⁹⁷.

The sophist Herod of Athens had a tenement near Rome called the Triopium, which he consecrated, under the heaviest curses upon those who should profane it, as a burying place for his posterity: it is placed in the safe keeping of Minerva, the Rhamnusian Opis or Wrath, and Pluto. Helen we have before observed was the Rhamnusian Wrath. If I mistake not, Herodes here alludes to a very remarkable accompaniment of the Trilingual Fury, that is, the hissing or buzzing fly,

Ἄλλα μιν ἀπροφατοσ Νεμεσισ καὶ Ρομβοσ ἀλαστωρ
 Τισονται.

Rhombus is used by Pindar for the whizzing sound produced by the wings of a bird or the motion of an arrow through the air, but in this place I suspect it is equal to the less elegant word *Bombus*, which properly means the buzzing of the Fly. This sound, which formed so awful a part of the Iæcchic Egression, was imitated by the Bassarides in their wild orgies by the blowing of horns or bassoons, as Nero well observed,

Torva Mimalloneis implérunt cornua bombis⁹⁸.

What Herod⁹⁹ says of Triopas is generally told of his son

⁹⁷ Herod. Inscr. Triop. v. 36.

⁹⁸ Pers. Sat. 1. v. 99.

⁹⁹ Et vid. Diod. L. v. c. 61.

Erysichthon. He cut down the trees in a Grove of Ceres, which were Hamadryades, and the blood flowed from the strokes of the axe: of these trees he boasted that he would build himself a banqueting hall. For this sacrilege he was visited with a raging hunger, which eating only served to inflame, till at last having devoured his whole estate he preyed upon his own flesh and blood³⁰. In this story we may see a dark allusion to those cannibal orgies which immediately called down the trilinguar Erinnyes upon that empire which they were meant to perpetuate, orgies to which Pindar hath given the epithet, so agreeable to Erysichthon's history, *γαστριμαργος*.

Tri-Opas³¹, according to some, was the father of Pelasgus the founder of Larissa, and Iäsus the founder of Argos: also of Messenè, from whom Messenia took its name. There were three famous powers or sects that sprung up in the schism of the first monarchy, the Scythian or Nimrodian, the Pelasgic or Achillean, and the Danaän or Agamemnonian, and as they all revered the Ark, each gave the name of Argos to their capital and in a larger sense to their whole empire. Argos Hippoboton or Achaicum was the state of Agamemnon, probably established at Erech; Argos Pelasgicum that of Achilles, in the country of Larissa; but Babel itself, and the universal empire of which it was the head, was Argos Iäson, so called from the huntsman Iäsus, Iäsius, or Iäsion, who founded it: or to speak more truly, Nimrod did long after get the epithet Iäsius from this city and empire. One of the suitors says to Penelope,

Ἐὶ πάντες σε φίδοιεν ἀν' Ἴασον Ἀργὸς Ἀχαιοὶ³²
 Πλείονες ἀν' μνηστῆρες ἐν ὑμετέροισι δομοῖσι
 Ἦωθεν δαιτυατ'.

Ilion and Troy being names set apart by the poet to denote this country when in the hands of the Cushim and hostile to

³⁰ Call. H. Cer. 32, etc. Ov. Met. viii. v. 741, etc.

³¹ Paus. 2. 22. 2. id. 2. 16. 1. id. 4. 1. 2. Hellenic. ed. Sturz. 48.

³² Od. xviii. v. 245.

the Achaian league, another name was wanting for the same country when in the hands of the Achaians and forming their empire: that which he employs is Iasian Argos.

After that a deluge had inundated the island of Rhodes ³³, the Sun did from the soft mud engender seven heroes, the *Heliodæ* or Sons of the Sun, [the legend of whose birth manifestly corresponds with the Corinthian bodies

pluvialibus edita fungis ³⁴,

and the

sati largo Curetes ab imbre]

among whom Tenages, though one of the youngest, was greatly preeminent. Several of his brethren envious of his greatness combined to destroy him; but they reaped no other fruit of their crime than a general banishment, and they were dispersed in various directions. Of these banished brothers Triopas was one. Two only, Ochimus the eldest, and Cercaphus, being innocent, were permitted to remain.

The Tripoly of Rhodes was originally peopled with colonists brought by Triopas son of Phorbans ³⁵.

The exiled Triopas was absolved or purified of the murder of his brother by a Priest-King named Melissus, King of Chersonesus. Περὶ δὲ τοῦ γενῆς τῆ Τριοπα πολλοὶ τῶν συγγραφεῶν καὶ ποιητῶν διαπεφωνησασιν· οἱ μὲν γὰρ ἀναγραφουσιν αὐτὸν υἱὸν εἶναι Κανακῆς τῆς Ἄιολου καὶ Ποσειδῶνος, οἱ δὲ ΛΑΠΙΘΟΥ τοῦ Ἀπολλωνος, καὶ Στιλβῆς τῆς Πηνειοῦ ³⁶. No wonder that many different things should be said of a character who personifies all the divided families of men, the whole ethnic world. Triopas was the son of Lapithas; and, aided by the sons of Deucalion or Noachidæ, he expelled the Pelasgi out of Thessaly, but that we know was said to be done by the Lapithæ: whence we may infer that the Lapithians who tri-

³³ Diod. Sic. L. v. c. 56.

³⁴ Ov. Met. vii. v. 392.

³⁵ Diod. Sic. L. iv. c. 58.

³⁶ Diod. Sic. L. v. c. 61.

umphed over the Centaurs, but whom Mars the God of the Centaurs ultimately perdere valuit, were the Trilinguar and Triphylian people. The Centaurs were the Cushim and the Lapithæ the nations; and when some of the latter long afterwards were driven from Canaan and attacked the Graics, the same mythic denominations were given to these contending parties. We have already taken notice that Canace daughter of Æolus is Helena. Aiol, King of the Whole Earth, got his rank of God of Winds from the Meropian or Triopian confusion, which blew the chaff from Babel's threshing floor into so many quarters. I will add, that I believe the Windy Dispersion has reference to a notion of successive judgments by means of the elements. The first great judgment was by water; but the Gigantic or Hamite apostacy was a renewal of the Titanian or Nephilite, and therefore the visitation of them by God bore close analogy to that of the Titans. But this judgment was not of destruction, like the watery curse, but of wild dispersion. To what then could it be referred upon the elemental system? To nothing, literally³⁷: but by metaphor, obvious yet sublime, to the Powers of Air, to the Warring Winds dissipating all the pride of man like the stubble of the field. They sowed the Wind, and they reaped the whirlwind. A judgment by fire was expected in an ulterior stage of the world, as we may learn from a father of the church who says, that the ancient poets *περι έκπυρωσέως κοσμου, θελοντες και μη θελοντες, ακολουθα εξειπον τοις Προφηταις*³⁸. And of these judgments the mysteries were, in part, representations; as appears from the satirical allusion to them by the author of Wisdom, where he speaks of, 1st. The Water; 2d. The Fire; and 3d. The Air, which could on no side be avoided. Of the Earth nothing appears: but she, I conceive, was not properly an element, nor supposed to be

³⁷ But see Semiramis, s. 2.

³⁸ Theoph. ad Autol. L. 2. p. 115 et vid. Hystasp. ap. Just. Mart. 2 Ap. p. 66.

of a simple substance. A Latin poet says there were three elements³⁹, and though he afterwards explains them to be Terra, Aqua, Flamma, probably the other was the more correct triad.

Feniusa Farsa⁴⁰, king of the Milesians in Ireland, founded a college in which all the seventy-two languages formed at Babel were taught; but his Tutors were Three in number, eminent linguists, who wrote alphabetically in the Three principal languages: which shows that Three was handed down by Erse tradition as the number of tongues, and that the residue were but dialects.

IV. Ausonius, in the passage last alluded to, seems to bear an express testimony to the fact of human languages being in their origin tripartite,

Tergemina est Hecate, Tria originis ora Dianæ,
Tres Charites, Tria Fata, TRIPLEX VOX, Trina Elementa,
Tres in Siciliâ Siredones.

Some of the moderns have sought to explain these words by means of the accents or musical tones used in ancient pronunciation, namely, the ordinary or standard tone, the acute, and the grave: but this appears to me rather a frivolous solution, when compared with the other triads.

But the last of them is expressive of the same hidden meaning; and the Three Scirens to whose voice the Mighty Pilot was afraid to listen were the sweet legends and bewitching wisdom of the nations, even the three melodious tongues of Merope. In our last Chapter, Semiramis, s. 13, we have taken notice that Seiren means an hive bee, or priestess of the Queen Bee Helen: and also that the word from which it comes did also in Homer's time mean a Chain or Chord, and more especially that in which Jupiter, Prince

³⁹ Auson. in Gr. num. tern.

⁴⁰ Keating Hist. Ireland, p. 61.

of the Daimones, had bound the world. Musical harmony, such as the Seirenes practised, is compounded of Sound and Number: but this last is the principle to which the ablest theosophists have referred the Mundane Harmony, and it was therefore named in times unfathomably remote Nom-Eros or the Law which is Love. The Dog Star was the Sabian tabernacle of the Bitch or Isis, who was made to say of herself, I am she that rise in the Dog Star, and it was therefore entitled Seirius the star of the Chain or of the Bee Hive, or of the Hive of Bees forming the Chain of Love and the string of Cama's bow. This wisdom of the Babylonish hive that sent forth so many swarms was the philosophy of Er the Pamphylian, who taught that on every sphere of the world sate a Seiren⁴¹, φωνήν μίαν ἰσοῦσα ἀνατόνον· ἐκ πάσων δὲ ὅκτω ἔσων μίαν Ἀρμονίαν συμφωνεῖν. But independently of this numerous harmony which ruled the world the priests and priestesses of false religion employed music and poetry with great effect, to inspire a zeal for their doctrines; and after the confusion of tongues that was of necessity done in three tongues, which are the Three Seirens. The Harpies Aello and her sisters were the mystical Storms of Wind which dispersed the nations, and broke up some foul banquet (Semiramis, c. 12.), and the Seirens were both Nightingales and Harpies or whirlwinds,

Ἄρπυιο-γυνῶν κλωμακὰς τ' ἀηδόνων⁴².

Heedones is Greek for any delight or blandishment, and the Grecian name of the most musical of birds is Aheedon, The Intensely Delightful; to which effect the Seirenes were sometimes, as here by Ausonius, called the Seir-Heedones, that is the Nightingales or Charmers of the Seira; and again by Lycophron⁴³,

Ἄηδων στείρα κενταυροκτονος.

⁴¹ Plat. de Rep. I. x. p. 329. ed. Bip.

⁴² Lycoph. v. 663. v. Iliad, xix. v. 350.

⁴³ V. 670, Tz. ib.

The Centaurs were the Buddhic party opposed to the seductive hæresies of Helen : and accordingly we find that Buddha was the only one of the Argonauts who was taken by the Seirenes ⁴⁴. The union of the Harpy with the Nightingale seems to meet us again in the title, given both to the male and the female spirit of prophecy, Sarp-Heedon. The name Ἄρπυια is worthy of our attention, and signifies the Daughter of the Sicklè ; but the island in which we are told they resided was that of the Drepanites, Zancleans, or Sickles, Σικελοί. Some placed their seat at Sirenusa ⁴⁵ αἱ εἰσι τρεῖς λοφοὶ τῆς Ἰταλίας, others in Crete ⁴⁶, others again in Tyrsenia ⁴⁷ or Tuscany : but their Sicilian residence was at the Pelorian promontory of Zancle or the sickle, which as we have seen was the stupendous pile of the giant Orion or Nebrodes, and a type of the tower of Babel. The Sickle was sacred on many accounts : as the instrument ⁴⁸ with which Jupiter Hammon mutilated his father Saturn as he lay asleep and drunk with honey-mead : as the implement of Husbandry, which Saturn or Noah revived in Asia, and Triptolemus or the Avenging Nimrod spread over the rest of the earth : but mostly as the weapon of the King of Nations and Lord of Hosts, of whom at whiles it was said that he should trample under foot the mystic vintage, but at others that he should put his sickle into the ripe harvest ⁴⁹. Perseus, Son of Jove, the rider of Pegasus, and wearer of the Æolian Helmet of Hades, was armed with this weapon when he went forth to oppose Bacchus ;

⁴⁴ Apollod. L. 1. c. 9. s. 25.

⁴⁵ Tz. in Lyc. 712.

⁴⁶ Id. in 653.

⁴⁷ Id. ibid.

⁴⁸ Drepanum (in Sicily) a falce quo Saturnus Cœlum exsecavit. Schol. ined. in V. Æn. 111. l. 707. Maio.

⁴⁹ Let the heathen be wakened and come up to the valley of Jehoshaphat ; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe ! Come, get ye down, for the press is full, the vats overflow. For their wickedness is great. Joel, c. 3.

Σην Δρεπανην κουφίζε σαοπτολιν ⁵⁰:

and it has always been used, under the name of scimitar, by the warriors of Asia, in preference to a straighter and more effective weapon.

Seeing that the Three Sirens or Vocal Harpies belong to Sicily, some may be disposed to doubt the vulgar interpretation of a place in Apuleius. Me, saith the many-titled Goddess Mother, Me nominant Siculi Trilingues ⁵¹ Stygiam Proserpinam. This is explained of the Greek, Latin, and Sicel dialects used there; but there must have been others besides those, and, for a notable example, the Punic; and it may be thought that the solution is a little tame or even irrelevant in a passage where Isis is herself unfolding the mysteries of Eleusin. An island which studiously commemorated the confusion of tongues might naturally revere the goddess in her character of the infernal Erinnys.

As fatum is but the passive participle of fo, I speak, the Tria Fata ⁵² do again resolve themselves into the very same thing as Triplex Vox.

V. 'Οψ in Homeric verse invariably denotes voice or speech, and 'Ωψ on the contrary, countenance, or appearance; a distinction which has been ill observed, so that the fiercely roaring Lion, χαρ-Οψ, has been rendered bright-eyed, and he who spoke in thunder, ευρυ-οπα Ζευς, wide-seeing. Οψ, Opos, is simply speech; but Οπισ, Opios or Opidos, is the judicial voice of God,

οὐδὲ Θεων ὀπιν ἤδεσσι, οὐδὲ τραπέζαν,

whence the name of the avenging deity Rhamnusian Opis. 'Ωψ is Visible Form or Aspect, sometimes limited to the Face; a circumstance which happens in most languages;

⁵⁰ Non. Dion. L. 47. v. 557.

⁵¹ Ap. Met. xi. p. 763. Oudend.

⁵² See Auson. cited above.

indeed *Facies* properly means the entire form. 'Εἰς ὧπα εἰδεσθαι. 'Εἰς ὧπα φεροιμεν. Βουπις, Γλαυκωπις, Κυνωπις, titles given to Juno, Pallas, Helen and the Furies, mean having the symbolical forms respectively of a Cow, an Owl, and a Bitch: and I do not believe that in Homer's language αἶψ meant an eye. 'Οπ-Ωπη is a name for the organ of sight whereof the Etymon is not unpleasing: it signifies the language of the countenance. 'Οπωπα is a strange verb, and I scarce know what to say of it: it seems to be an aorist formed like ἐφίλα from φίλω: and is perhaps a vitious reading for ἐπωπα. Similar to 'Οψ, and directly opposed to Pam-Mer-Ope, is the name of the Nereid Pan-Ope or Pan-Opaia,

Δωρις και Πανοπη και ἑϋφειδης Γαλατεια⁵³.

In mentioning the departure of Minerva from Telemachus Homer says,

'Ορνις δ' ὡς 'Ανοπαια διεπτατο.

If this word be to be rendered, *silent*, with a comma after *ὡς*, we shall have short measure of sense, as birds are not particularly silent. But the Etymologicum Magnum has preserved to us the true reading, *γραφεται και Πανοπαια*: and some copyists, forgetting the invariable Homeric distinc-

⁵³ Theog. v. 350. Galat-Ewha is Eva the Ship or Galley, from whom the Galli or Γαλαται were named; and whenever she had a mind for any mischief she did it with an Apple; Malo me Galatea petit, and

Βαλλει τοι Πολυφαιμι το ποιμινισι ἃ Γαλατεια
Μαλοισιν.

She was rudely courted by Polypheme, but rejected the embraces of the Giant for those of Acis her favoured swain, who was destined to suffer from him the well known Sparagmus or Scattering over sea and land,

divulsaque membra per agros

Perque tuas spargam, sic se tibi misceat, undas.

It seemeth that her apples came from the paradise of Amalthea, and indeed that herself was the owner of that blissful Mount called the Horn of Plenty; for the Scholiast of Theocritus assures us that according to the oldest traditions the Giant Polypheme built unto her a Temple, in order that she might shower plenty upon him.

tion of $O\psi$ and $\Omega\psi$, has foisted in *Anopaia* for unseen or invisible. The Bird *Panopæa*, or of The Universal Voice, is of course that which represents the Divine Spirit, and which according to Homer was the Owl or Glaucofid virgin; an idea flowing out of the Ionian hæresy. The votaries of that sect chose the famous dove of Deucalion for their pneumatic or bird god: but as the earth was wrapped in clouds of darkness during that flood, which was regarded as a long chaotic night, the bird which sees in the most profound obscurity and shuns the light was preferred by those whom Homer followed, and has so become the well known symbol of Wisdom. The Owl was the Dove of the *Catoulas*. The Eagle was the symbol in the cherubim of the true church: and was retained by the *Cushim* who adhered to the doctrines of Magianism or Buddhism, and were called *Aeti-Opians*, which is having the Voice of the Eagle. One eagle in particular, which from its habits was called *The Hunter*⁵⁴, and was of vast size, was the favourite omen of the *Nimrodians*. *Panope* or *Panopeus* was a town of *Phocis*, formerly inhabited by the *Phlegyæ*⁵⁵: and there it was that the Giant *Tityus* offered violence to the Great Mother as she was going to the Oracle of *Pytho*⁵⁶.

In this difference of the long and short *Ops* we see a relation, and at the same time a distinction, kept up between the Visible and the Audible Manifestation of the Deity or of any other person. The same may be observed in another similar set of words. Ὀς, ὄσσοϛ is an Eye, of which word the dual form ὄσσοϛ is I believe alone extant; and from that comes the verb ὄσσω I see, which doth not merely express primary vision but the second sight of one who can read the future⁵⁷; and even such imaginations of the past or forebodings of the future as any person may have, the Sight of the Mind's Eye, like *Telemachus*,

⁵⁴ *Iliad*. 24. v. 316.

⁵⁵ *Paus. Phoc.* c. 4.

⁵⁶ *Pseud-Homer. Od.* xi. v. 580.

⁵⁷ *Iliad*. L. 24. v. 172.

Ὅσσομενος πατερ' ἐσθλον ἐνὶ φρεσίν.

The verb *ec-specto* is used on the same principle. But *Ὅσσα* is Voice: not however simply, but always I believe the Voice of God either delivered oracularly [from which one summit of the threefold mount of God was named *Ossa*] or in the form of Fame or Rumour [the *vox populi vox Dei*] by which a general report from God was spread among the people for which none could account, and sometimes in cases where time and distance would not allow of human means of communication⁵⁸. The first *Ossa* is a common noun, as in this place

*Ἦν τις μοι ἐπιῆσι βροτων, ἢ ὅσσαν ἀκουσω
Ἐκ Διός, ἥτε μαλιστα φερεὶ κλεος ἀνθρωποισιν*⁵⁹.

But the other *Ossa* or Fame is figured as a person and called the Angel of Jove⁶⁰. In the Latin dialect we find *O*s denoting both the organs of speech and the countenance, agreeably to the double ops of Homer. But *Os* with a different inflection, *sis* instead of *ris*, is a bone: which I observe the rather because we have seen that the spirit of prophecy was thought to dwell in the bones of Ham or Jupiter Pel-*Ops*: the lost rib, supplied with ivory, is the Woman or Goddess Mother: the remaining bones were of their natural substance: and these I conceive are the Ivory and Horny Gates, whereof the latter had more credit of truth. *Ὅστεον* again, which the eastern Pelasgi use for a bone, is clearly the same word as *Ostium* a Gate or Door of the Western: and Pel-*Ops*, the name of him whose oracular *Ossa* came from the ark of his bones, signifies the Voice of the Eternal.

Thus much concerning the word from which *Merops* and *Triops* are formed, and which we may have occasion to mention again.

⁵⁸ I have some recollection that the death of one of the *Cæsars* was known in Asia the day it happened, and also the battle of the river *Crathis*, by which *Sybaris* fell. And see *Valerius Flaccus*, L. 3. v. 44.

⁵⁹ *Od.* L. 2. v. 216.

⁶⁰ *Iliad.* 2. v. 93. *Pseud-Odyss.* L. 24. v. 412.

VI. The inhabitants of the country in which Homer's Ilium was situated bore the gentile appellation Τρωες, and the country itself Τροια: although no such names existed in the country of the Ilienses by the Hellespont, and the name Troas is merely Homeric and not appertaining to true geography. Although Homer uses no such Proper Name, I do not suppose that the Greeks were wrong in imagining that it was proper and belonging to the Hero Tros⁶¹. Tros was the father of Three Sons; and the word Τρ' Ος is a triplication of 'Ως, ωος. If this mean the Face, his title would be of the same value as Trimurti, Tricareus, and Tricipitinus, which do not only refer to the trinal nature of deity, but to the Three Sons of Saturn or Noah, and the consequent division of the world into Three Nations and Regions; according to which we find that Geryon⁶², the Three-headed king who contended with Hercules, was so represented because he commanded a league of the Three Islands of Oceanus; until Hercules drove away his kine, that is, subjugated the three nations of the world. If it mean the Eye, then Τρ' Ως is no other than Jupiter Triophthalmus. The Eye does I believe signify Government by Divine Right, and the Royal Cushim who asserted unity of Empire in their House by such right were the Monoculi or Cyclopes; which latter word Κυκλ' Ωπεις signifies literally Circle-Shaped, that is, Having One Centre, or if you take the more limited sense of ωψ Circle-Faced, that is, Having One Centre to their Face, which is Metaphorically Having One Central Eye. But from the analogy of Homeric language I think Circle-formed Men is the right construing of the words Κυκλωπων 'Ανδρων, although it may perhaps be inferred from the story of Polypheme that Homer meant him for a monocular man. Among the Nomad Scythians of the Asian plain the Monoculi were called Arimasps, which Herodotus tells us meant One-Eyed in their dialect; but we may infer that their

⁶¹ Vide Pseud-Homer. L. 5. v. 265. L. 20. v. 230.

⁶² Lydus de Mensibus. Bibl. Alten. Lit. 3. p. 26.

homage to One Monarch was the thing meant, from a fragment of the old poet Phereñicus, which tells us that they were sprung from the blood of the Titans [or were as Nonnus says of Pentheus and Callimachus of the Goths, Ὀπλοτεροὶ Τίτανες] and were said,

ὑπο δόμον διδρηνετα
 Νασσασθαὶ Βορεαο, λαχεῖν τ' Ἀξιμασπον Ἀνακτα⁶³.

The people here named being ἀπειρητοὶ πολεμοιο, and the Cœlestically-Luminous House of Boreas round which they dwelt being clearly an olympus or symbolical heaven where Bore or Hyper-Bore [the Gothic giant of the flood, in the Sides of the North] was supposed to reside, it is plain that the poet means a sacerdotal race. And I opine that the Eye belonged to the King in his Priestly or Coiranic character rather than his Basileian or Civil. *φειδω* means equally I See and I know; and when the Priest or Sec-er, impelled by the power within him, burst forth into the Vati-Cinium, the intensive vowel was prefixed, *αφειδω*, I have Extraordinary Knowledge or Extraordinary Sight. So Adrastus exclaims over the cenotaph of Nimrod Amphi-Asraus, the Prophet called Pam-Psyclus or the Soul of the Universe, Ποθεω στρατιας Ὀφθαλμον ἕμας⁶⁴. The son is the King of the World by divine right: Ninus the cosmocrator was anti-Christ, and his title means The Son, and it was borne by his successors and representatives who reigned after him, and also by the City Ninus in which they reigned. When the Woman reigned as the representative of Eva or Perse-Phon-Ewha, she was likewise styled The Daughter, Cora, or Myr-Ina. Now there seems a sort of common consent to call the visual part of the Eye, The Son, or The Daughter; in Greek Cora, in Latin Pupillus, in Spanish Nino or Nina.

Tr' Oia is the triple Oia, which word would seem to mean One or Unique: and so Tr' Oia would be the Triunal or

⁶³ Pheren. ap. Set. Pind. Ol. 3. v. 28.

⁶⁴ Pind. Ol. 3. v. 28.

Tripolitan state. Oia was the chief of a Tri-Polis or Three Cities in Libya, near the fertile banks of the Cinyps, which flowed from the Lophos or High Place of the Three Graces; and this Oia⁶⁵, having survived her two sisters, now keeps to herself the name of Tri-Poly. Another Oia⁶⁶ was in the centre of the island of Ægina or CEnone, where there were two Palladia or statues made of the Athenian Olive. As therefore the Building of the Tower and the whole policy of Nim-Rod's rebellion tended to form one nation and one Monarchy where Providence had ordained that there should be three, it would seem that Tros and Troia were not ill named. And that may serve for a corollary to the argument of my chapter, Ilion.

Now this same Troia was the land of All the Omphées or of the Universal Omphée, according as you take the word *All* distributively or collectively, but they amount to the same because the country in which the variety of languages arose was of course that in which the one old and universal language had formerly flourished. In that land Ara Pan-Omphæo⁶⁷ vetus est sacrata Tonanti. Omphée is a word for voice or speech, but, like Ossa, it is confined to such as proceeds from a deity or otherwise in a præternatural way. Ομφη⁶⁸, Θεία κληδων. This brings me to another evidence of the triple confusion. We have seen that the Populifugia were celebrated in Greece by a clamorous going forth of the God Bacchus and his votaries both male and female, which was called the Mystic Iacchus. Iacchus is both the name of the God, and that of his egression or pomp. But there is another name common to this deity and to his wild orgies, Tri-Omph; and that literally means the Three Voices from God. In other dialects of that language of which Greek and Latin are slightly different dialects, the same is expressed Thri-Amb. Sic Tri-

⁶⁵ Mela, l. 1. c. 7. Solin. c. 27. Herod. iv. c. 175.

⁶⁶ Herod. l. v. c. 82, 83.

⁶⁷ Ov. Met. xi. v. 198.

⁶⁸ Suidas in Voce.

umphare appellatio quod imperatori milites redeuntes clamitant per urbem in capitolium redeunti Iō Triumphē Iō. Idque a Thriambo Græco Liberi patris cognomine potest dictum esse⁶⁷. And when the shouting of the Iacchus was heard præternaturally, to strike a panic into the Persian army, the scene of it was the Thri-Asian plain or that of the Three Asi; which clearly points to the triple confusion of men in the plain of Troia or of the Threefold Monarchy in Asia.

The flight of Bacchus and the Bassarides *θειομεναι βυπληγι*, is the same event as the wandering of Iō, and hence the union of her name with that of the Trilingual God. Suidas, under the name Iō, tells a story of her flying from Jupiter Picus (or Ham), of her death, and of its annual celebration by her father and brothers, who *ἐπιτελουντες την μνημην, και κρουντες ἐς αλληλων θυρας, κατ' ἔτος ἔλεγον 'ΙΩ, 'ΙΩ*: a proceeding which I cannot quite separate in my mind from the songs Eiresione which are ascribed to the Homeric age,

*Νευμαι σοι νευμαι ἐνιαυσιος ὡστε χελιδων'
'Εστηκ' ἐν προθυροισι.*

It is curious to observe the cry Iō resolving itself into a proper name. But those who fancy such enquiries would perhaps discover that most of those words or particles which stand neither for substance, quality, nor action, but are used to join, divide, or express relation between them, or to express the irrational feelings of the mind, have an independent sense: and that many of them are titles or attributes of deity. If it be so, it is on the principle that all the relations and prædicaments of things resolve themselves into the power, diversely manifested, of him who makes and unmakes, gives and takes, joins and divides, *και πασης πειρατ' ἔχει σοφης*. The cry Iō was that of the exiles led forth from their native land by the god Tri Omph, and vainly invoking their Goddess

⁶⁷ Varro, L. L. 1. v. p. 69.

Queen the female Jehovah. From her prototype she was called also Eva or Evoe,

Evoe, bacchantes, Evoe, capita inflectentes ⁶⁸ !

And their cries, the Evian song. Before Helen there was another sham Eva, that is, Naamah the daughter of Lamech, with whom I suppose the Evion or Iō to have begun, because rabbi Jonathan ben Uzziel says that she invented dirges of lamentation. They had another cry very analogous to this, Ai Ai, The Land, the Land, which expressed the bitter regrets of the exile, and passed into a common interjection. Our exclamation Och (which in this island we corruptly pronounce ⁶⁹ O and spell Oh) is a name of the Narayana or Spirit of the Waters which the Persians gave to some of their princes, and which is written Og in the bible. It is an Homeric adverb, never used but as an intensive of goodness, ὄχ' ἀρίστος, because a man may attain the superlative of human goodness and yet fall short of that which the cooperation of Ochus alone can give ; so there are Two Bests, the Human, and the Divine, which is the och ariston. Hyper, a particle of local relation, is used absolutely for the Supreme ; Hyper-Iōn, Hyper-Ewha. The phrase O Fie ! or Phi ⁷⁰ ! is a direct invocation of the Primæval Serpent. A similar word φῖφι was used in Homer's language to express Power, as ocha was for goodness, φῖφι μαχεσθαι, φῖφι φανασσειν, and was added, I know not why, unless for a good omen, to divers words, as ἀμ' Ἡοῖ φαινομενηφι. The noun WIFE is the Greek *WHIPHI*, denoting the ascendancy which the evil power obtained from the Man's Consort ; Ibi in Sanscreeet is the Spirit of the Earth or Tellus in an animated shape ; and the first of all the Magna Maters was Titaia wife of Uranus, revered after her death as the

⁶⁸ Cat. Epith. v. 226.

⁶⁹ O, Ω, is a corruption of IO with the semivocal I, YO.

⁷⁰ See Pasquier Recherches, L. viii. c. 26. Terent. Adelph. cit. ibid.

Earth ⁷¹. Peri, which has various senses as a preposition, is an undeclinable word for Excellent,

ἡ τοὶ περὶ κερδεὰ φοῖδεν,
Περὶ μὲν θείειν ταχύν ἦδε μαχητήν ⁷²,

and among the Persians is the Proper title of the blessed spirits, who are opposed to the evil ones of Dives or Pluto. It is also used [as we have before observed of Poly] in composition, for aught that is noble, as in Περὶ-Γυνή ⁷³ and Περὶ-Βοία wives of Theseus, and Clymenus ⁷⁴ called also Periclymenus.

So do we find that the word ἀμφι, so common as a term of relation, has an absolute signification of the highest kind, being the same as that of Omph. The celebrated Mr. Bryant was perhaps the first who pointed out the meaning of this word through several of its various dialectic forms; which are Amph, Omph, amb, amp, iamb, umb, ymp, imp. A dæmon or ghost consulted by necromancers, is an Imp of Hell. Umb-Era, a Ghost, is the Oracle of the Earth. Mr. B. as I recollect resolved Olympus into Al-Omph; not quite well: for this word is Hol-Ymp the Universal Oracle, or Voice of Pan-Omphæan Jove. It has no idea of a Mountain in its etymon, nor sometimes even in its use. Earth herself, the Protomantis, was an Ol-Ymp, and the Athenians once erected το τῆς γῆς τῆς Ολυμπίας ἱερόν ⁷⁵: nay, even a fosse dug in the Earth, all round the walls of Rome, for a type of her infernal caverns, was called Olympus ⁷⁶ or Mundus. This fosse was opened three times in the year, which was called the Patency of the World, Mundus cum patet ⁷⁷, Deorum tristium et infernorum

⁷¹ As. Res. xi. p. 108. Diod. Sic. 3. c. 55.

⁷² Od. 2. v. 88. Od. 4. v. 202.

⁷³ Plut. Thes. c. 8. c. 28.

⁷⁴ V. Paus. ix. 37. Hyg. F. 14.

⁷⁵ Plut. Thes. c. 26.

⁷⁶ Plut. Rom. c. 10.

⁷⁷ Varro ap. Mac. Sat. 1. c. 16. V. Od. L. xi. v. 25. The same Varro said that Altare is to the Cœlestial Gods, Ara to the Terrestrials, and focus

quasi janua patet. So the abyss of the Imps of Darkness was an Ol-Ymp as well as the blessed mount of the Cœlestials. When the Stars became the prevailing source of mock divination, the Astrolabe⁷⁸ came to be termed Olympus. N'Ymph and L'Ymph, again, present the same word with different forms, as I suppose, of the demonstrative article: and people inspired with the Prophetic Fury by drinking of the Heliconian or other musical waters were N'Ympho-Lept or L'Ymphate, just as others, supposed to get their ecstasy from the Moon were Mantic, Mainad, or Maniac.

Omph-Halos, the Divine Voice of the Sea, is used for a navel; and Omph-Halee for that Sibyll Queen who subdued Hercules and turned his men into women and his women into warriors; even Helen the mother of abominations. The omphalos is the Oracle of the Ark, or of Ararat, coming from the unsubmerged island in the centre of the Ocean, which was compared to the navel of the human body. It seems to me very little material to argue that the human navel⁷⁹ was indeed mystically venerated by many nations. There is no doubt of that. But the *ὀμφη* of the Magna Mater Earth, situate in her central point, and conveying the wholesome milk of divine wisdom to her children, is the Greek etymon as well of the human as of the mundane navel. So again, the Umbera or Oracle of Earth came from her Umbilicus.

The Iamb or prophetic voice being always delivered in verse gave its name to a famous measure: and as this verse from its cadence was well adapted to the Tripudium⁸⁰ or religious

to the Infernals. I conceive that they were all Olympi. The altare was an elevated structure, the ara a flat slab upon the ground, such as may be seen at Stonehenge, and the focus a fosse.

⁷⁸ Xenoph. Ann. Viterb. p. 12. Antw. 1552.

⁷⁹ V. Faber O. P. I.

⁸⁰ This word has clearly no proper connexion with Dancing, for the feeding of the augur's birds when propitious was tripudium solistimum. Cic. de Div. 1. c. 15. 2. c. 34, and their singing, tripudium sonivium or sonubium. Fest. de V. S. Serv. in V. Æn. L. 3. v. 90. It is derivable from the Triple god, Buddh, in whose name these things were done.

dancing in honor of Tri-Pud, the Salic or dancing Franks gave the name Iamb to the members employed in dancing. Iambe was the servant of Metaneira who entertained the wandering Ceres, and she uttered jests to amuse the disconsolate goddess in that verse, afterwards called Iambic⁸¹. It is matter of received belief that this measure is but about eight hundred years older than Christ's birth, that being the time given to Archilochus, and consequently that it is of Greek and not of Pam-phylian origin. But some considerations lead me to doubt very much whether this verse, like the heroic, was not aboriginal or of the Homeric age. Part of an Eiresione in iambic is preserved in Herodotus his life of Homer, and another poem, evidently satirical, and called 'Αἰξ 'Εμπλαπικτος, and written in that verse bore his name. But the gravest fact is, Aristotle assuring us that the famous Margites was partly in iambic. Next, if we weigh a little the pretended dates of Archilochus we shall find still greater reason for our doubts. He was said to be contemporary⁸² with the founder Romulus, and Gyges the Lydian usurper, who owned "the wondrous ring" and the "horse of brass:" but these are aboriginal fables, not true local histories, and Romulus is Nimrod, Gyges either he or one of his competitors. He is recorded in Plutarch⁸³ to have been ancients than Thales or Thaletas the Cretan: but this Thales, we read, was more ancient than Homer⁸⁴, and composed the music to which the demigod

⁸¹ V. Apollod. l. 1. c. 5. s. 1. n. 3. Schol. Eur. Orest. v. 962. She is called Baubo by Orpheus, in a passage which shows the very gross and cynical nature of these ludicrous poems, Orph. ap. Clem. Al. Protr. p. 17. Herman. p. 475, and Misma by Nicander in his Metamorphoses, which name is no doubt the Latin mima, a female buffoon. Nic. ap. Ant. Lib. c. 24. p. 106, ed. Teucher. When matters were too far gone to bear literal and grave discussion they cloaked their serious composition in mystery, as we have seen; and they amused their griefs and indulged their mutual animosities by satire sometimes jocular and lascivious: but at others rising to the bad eminence of deadly invective, the Hipponactem præconium. Cic. Ep. ad Fam. l. vii. ep. 24.

⁸² Herod. l. c. 12. Cic. Tusc. l. c. 1.

⁸³ Glaucus ap. Plut. de Music. p. 1134. Xylander.

⁸⁴ Suidas in Nomine.

Curetes danced their pyrrhic⁸⁵. He was said to have died a violent death by the hands of some person upon whose name the ancients are quite at variance, and the stories of Lycambes and Bupalus have so suspicious a resemblance as to raise at first sight a misgiving whether the Parian iambic had really a different author from that which

Fortiter irasci didicit duce Clazomenio.

Tatian in his oration against the Greeks assures us that some writers made Archilochus to live at the same time with Homer. He was probably one of the Antenoridæ, and perhaps the grandson of his namesake⁸⁶ the lieutenant of Æneas who was killed at the siege.

In poems connected with religion Amphi is sometimes introduced where it can hardly stand for a preposition, as

'Αμφι μοι Ἐρμείας φίλον γόνον ἐννεπε Μῦσα⁸⁷,

where the verb is transitive.

Another hymn to the prophetic or Heliconian Neptune, who was the god of the Panionians⁸⁸, begins

'Αμφι Ποσειδάωνα, Θεον μεγάλην, ἀρχομ' αἰδεῖν :

and reflecting upon that has led me to the conclusion that the place in the twentieth Iliad should be written thus, in one word,

ὡς ὅτε Ταυρος

Ἦρξυγεν ἔλκομενος, Ἐλικωνιον Ἀμφιανακτα⁸⁹

Κερων ἔλκοντων.

Helic-On⁹⁰ signifies the Bull-God, Helix being an epithet of unknown meaning for that creature. The Man God Zoroaster was a Bull: and such was the Egyptian Osiris, who

⁸⁵ Sch. Pind. Pyth. 2. v. 127.

⁸⁶ Hom. Iliad. L. 2. v. 823. V. Ante Semiramis, s. 13.

⁸⁷ Hom. Hym. Pan.

⁸⁸ Herod. L. 1. c. 148.

⁸⁹ V. 403.

⁹⁰ Orpheus calls the God Protogonus, Tauropus and Helicopus, both of which I would interpret Tauriform. Hymn 5.

was manifested as the tauriform Apis. This God gave its old name to Peloponnesus, Apia : but Apia was also the land of the Decennial War, from which so many an aged father received his son after nearly ten years' absence,

Ἐλθοντ' ἐξ Ἀπιδος γαιης δεκατω ἐνιαυτω ⁹¹.

This was the Land by way of excellence ; Medea's Aia ; and Circe's Ai-Aia or land of lands ; for in the sacred nomenclature of the Scythians, Apia was the Goddess Earth, Γη δε Ἀπιη ⁹². The isle of Pel-Ops took its name from the physician Apis ⁹³, son of Phoroneus, and fourth in descent from Oceanus and Tethys, who forcibly usurped a tyrannic power after slaying his predecessor the Dragon. He was also described as the fourth from Ægialeus ⁹⁴. Here are plain allusions to the genealogy and usurpation of Ninus. But this Apis who gave name to Peloponnesus assuredly was, like the Ægyptian, a Bull, for this reason, that the Land which took his name is called by another unequivocally denoting a Cow,

Ἰλεομαι μὲν Ἀπιαν Βενιν ⁹⁵.

Indeed the Ægyptian Apis was a Peloponnesian himself, being the son of the Argive Iō ⁹⁶. Thus doth it seem that the living bull God was known to the oldest Greeks, as well as to the children of the Misraïm ; and it appears that the Bœotian Neptune was the character so worshipped from the words of the hesiodian compiler who wrote the Megalaî Eechoiai, of which we have a piece called the Shield of Hercules,

ἦ μάλα δη τι Πατηρ ἀνδρῶν τε θεῶν τε
 Τιμὰ σην κεφαλῆν, καὶ Ταυρεὸς Ἐννοσιγαίος ⁹⁷
 Ὅς Θηβῆς κρηδεῖμον ἔχει.

⁹¹ Od. xvi. v. 18.

⁹² Herod. iv. c. 59.

⁹³ Apollod. L. 2. c. 1. s. 1. Schol. Dion. Geogr. l. 415.

⁹⁴ Paus. Cor. L. 2. c. 5.

⁹⁵ Æsch. Sup. v. 123. A Greek Poet, Metrodorus, says Ταυρὴ Χθων, βοῆς ἵνομ' ἀπ' ἰουπιη.

⁹⁶ Herod. L. 2. c. 153.

⁹⁷ V. 104.

We read in Athenæus that *παρα Ἐφεσίοις δι ὀνοχωντες ἡίδεοι πη του Πασειδωνος ἐργη, Ταυροι ἐκαλοντο*⁹⁸, and Hesychius says expressly that Neptune himself was called Taurus. Nicholas of Damascus mentions that Bellerophon obtained his kingdom from Amphianax, whose daughter he married⁹⁹. The singing of religious hymns was called to Amphianactize, and a dithyrambic poet an Amphianax¹⁰⁰.

Am-Phi [and the other words deflected from it] means Ham the Serpent, who was accounted to be the chief of the dæmones or deified ghosts. When the people had revolted against the house of Sema, and departed from the Oracle of

Jehovah, throned between the Cherubim,

they sought for counsel in the caverns of the earth from those wicked spirits who dwelling in the central kingdom of Hades, and FREE among the Dead, availed themselves of the increased power and intellect which disembodied spirits possess to give responses touching the future; the pastors also transgressed against God¹⁰¹, and the prophets prophesied by Baäl. Their responses were very wise and cunning hariations, the fulfilment of which inspired men with a belief in their Omnipotence, and by consequence in their Godhead, "which were yet no Gods," and emboldened those foul ghosts to arrogate such powers as can hardly be attributed save to those who are One,

Ὅδα δ' ἔγω ψαμμου τ' ἀριθμον και μετρα θαλασσης,
Και κωφου συνεηκα, και ὄν φωνεῦντος ἀκουω.

By such means they obtained a most inordinate ascendancy over the minds of the nations; which influence was called in Greece, the Fear of the Daimones, and in Italy, the Influence of the Superstites or those who Live after Death. They were

⁹⁸ L. x. c. 25.

⁹⁹ Exc. L. 1. Hist. ed. Orell. p. 32. v. Apoll. Bibl. 2. c. 2. s. 1.

¹⁰⁰ Suidas in Voce. Schol. Aristoph. Nub. v. 595.

¹⁰¹ Jer. 2. v. 8.

satellites and faithful servants of the Accuser or Adversary: which is shown expressly by this, that when the Apostles made known their surprise and joy at finding themselves superior to them, their Master explained it by declaring that the power of Satan was then curtailed; "the seventy returned again with joy, saying, Lord even the Dæmonia are subject to us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven ¹⁰²." It is curious to observe the various fortunes of this most inexplicable of created beings. In the days of Job, Elijah, and even of Zachary the prophet, the Adversary and the spirits his servants were free to range the upper world or heaven, and even to stand before God: but when the Gospel was promulgated and he fell like a star from Heaven, the key of the abyss was entrusted to him, and he became the angel of the pit and a King over the impure spirits which it contains. In process of time yet future that Kingdom shall be taken from him and he shall be shut up and chained, in the same pit where he had reigned, during one thousand years, and during that time he shall not deceive the nations, which seems to imply that even after his fall from Heaven he had some means of deception left. At the end of that time he shall be loosed again, again deceive the nations, and then be cast for ever into the lake of fire. Under his auspices the dæmons systematically employed their power to promote the great heresy, to estrange men from the knowledge of their Maker, to injure, torment, and to deceive them as far as might be without losing their own credit for foreknowledge;

to palter with them in a double sense,
And keep the word of promise to the ear
But break it to the hope.

One cannot repeat without a sort of admiration mixt with abhorrence the brief answer,

¹⁰² Luke 10. v. 18.

Κροισος Ἄλυν διαβανς μεγαλλην δυναμιν καταλυσει.

A reader may almost weep to see that wise and good prince, in spite of all his laudable precautions, beguiled by villainous fiends to his ruin. At the same time he may exult when he beholds those shortsighted beings, expending all their fraud and malice to build up the throne of the Shepherd King, who said to Jerusalem, Thou shalt be built, and to the Temple, Thy foundation shall be laid¹⁰³. They fondly credited themselves with the fall of the virtuous Lydian, but it was One greater than them who loosed the loins of the Kings before his servant ;

Ἡδ' ἐτι και λυσει.

They probably were aware what was in preparation, but were ignorant who was the chosen instrument, and fancied that this pure and venerable man was the appointed Restorer. The same fellows were glad enough to deliver Israel into the hands of Ben Hadad the Syrian, and for that end were even willing to become ministers of the Lord. They thought that the end of Israel was come, and were fairly overreached when they found that the death of the King, their own votary, was the only result of the war. The admirable heroism of Ahab at Ramoth of Gilead may be partly set down to the blind reliance he had in these juggling spirits. This agency is of high importance in various passages of the affairs of the world, as revealed to us. Michael and his messengers wage war against the Serpent and his messengers¹⁰⁴. The Serpent is declared to be the Accuser or Adversary, and his messengers must be the manes or dæmons of the wicked. This becomes more evident, when we consider that the messengers of the Chief-Messenger Michael, or Messiah the Prince, are spirits of the righteous, being in some places called messengers¹⁰⁵,

¹⁰³ Isai. c. 44. v. 28. c. 45. v. 1.

¹⁰⁴ Rev. 12. v. 7.

¹⁰⁵ Mat. 13. v. 41. Mark 13. v. 27.

and in other corresponding places, saints¹⁰⁶; which last is a term unequivocally denoting good and pious men, and those not living men, but dead, for their Rising is distinctly named¹⁰⁷, and in some places it is either expressed or insinuated who they will be, as Daniel, Zerubabel, Moses and Elijah, and One of the Prophets¹⁰⁸. Now if the Chief Messenger's messengers are the spirits of the just, and war against the Serpent's messengers, it stands to reason that these are spirits of the unrighteous.

Ham was the restorer of that false religion which we call Magianism which acknowledged two gods, and deified the primæval serpent, and those who held to that creed, well knowing that the system of the world required the incarnation of Deity, would almost of course be led to set up avatars of the wise Dragon as well as the gentle Dove. It is impossible to say what were the opinions of the first-born touching the matter of Ditheism, but it is probable that he fell into that delusion. Certain it is, that he was not only a "servant of the Earth" but a satellite of the devil, *Καὶ ἐκ Του Ἡορηθου ἦν, καὶ ἐσφαξε τον ἀδελφον αυτου*¹⁰⁹. He was worshipped by his descendants the nephilim as the dragon god or Ophion in human form, and the ruler of the daimones. In the genealogy of Sanchoniathon, the First-begotten of the Protoplast is named Γενος or Genus; son of Protopogus; but Genius is the latin word for *Δαιμων*, and is the name of the deity who was thought to preside over the life of a man,

natale comes qui temperat astrum
Naturæ deus humanæ,

and whose form was that of an enormous snake¹¹⁰. The influence of these unseen concomitants, the Genii or Gains, is

¹⁰⁶ Dan. 7. v. 18 and 22. 1 Cor. c. 6. v. 2.

¹⁰⁷ Dan. 12. v. 2 and 3. 1 Thess. 4. v. 16. Apoc. xx. v. 6.

¹⁰⁸ Dan. 12. v. 13. Hagg. 2. v. 23. Matt. 17. v. 3. Apoc. 22. v. 9.

¹⁰⁹ John, Ep. 1. c. 3. v. 12.

¹¹⁰ Virg. *Æn.* v. 5. 95. Serv. in v. 85. ¹Pers. S. 1. v. 113.

generally thought to have been a superstition or undue power ascribed to the superstites. That may be so: and the history of the guardian angel of Socrates, and the tradition concerning the foul ghost of Caius Julius Cæsar may be both equally false. But, "are not the messengers of God all ministering spirits sent forth to minister¹¹¹ to them who shall be heirs of salvation?" I have pointed out in my chapter Nim-Rod, that after the flood Ham, called Cadmus or the Corybant, was revered as the representative of Cain¹¹² and a second incarnation of the Dragon. From him the *δι-γυπτ* or land of the vulture was entitled Chemia, and the two oracles of the Black Dove at Oasis in Libya and Dodona in Greece were his. He was also worshipped as the dæmon Apollon, or Apollyon, the messenger of the abyss, who delivered in Phocis the Oracles of the Pyth-On or Serpent God of Corruption and Destruction;

λευκ' ὄστρα ΠΥΘΕΤΑΙ ὄμῳ.

He was the Cthonian Mercury with his snaky wand. Nor is the Orphic hymner far wrong in saying that he did really affect the form of the serpent, for in that shape he obeyed the call of his ministers Jannes and Jambres, and communed with her of Endor and the others "who had familiar serpents¹¹³." It is most likely that the messengers of the pit were allowed to torment the people in the wilderness, in order that their power might be shamed by the caducæus of a greater Hermes. "Python was the son of the Earth and Demogorgon¹¹⁴." Although there may be many, I do not recollect seeing another instance of this name among the ancients; but it has been supposed to be the ineffable name which the witch Erichtho¹¹⁵

¹¹¹ Heb. 1. v. 14.

¹¹² And Cain was to him what the Guardian Dæmon or moderating angel is to ordinary men: Genius Jovialis. Arnobius, L. 3. c. 40. Sometimes in the feminine, Jovis Fortuna.

¹¹³ Isai. 29. v. 4.

¹¹⁴ Hygin. Geneal. sed vide infra c. Homer, s. 2.

¹¹⁵ See Rowe's Lucan, L. 6. vs. 795 and 1132, and his notes upon them.

threatens to invoke ; and may also be that whereof Teiresias speaks in the Thebaid,

Et triplicis mundi summum, quem scire nefastum est ¹¹⁶.
 Illum sed taceo.

This is not the "Unknown God," but on the contrary one known to the priests and wizards, and the most esoteric of their secrets. It is that awful creature the Devil whose ministers they were, and who would not suffer his own name to appear in the concern, but taught men to refer all his agency to the dæmon kings their forefathers. Python, says Hesychius, is *Δαίμονιον Μαντικόν*, and is said by some to derive his knowledge from Jove ¹¹⁷: this means that Apollo is not exactly Ham, the *Δρακῶν Ταύρου πατήρ*, but his Great Increment Nimrod; and accordingly we find that the spirit of Delphi was not the black Dove or infernal spirit of the Ark, but a black bird of Prey, an Eagle or Crow ¹¹⁸, sent forth by Jove. This mantic daimon continued his influences to the very last period of real paganism, I mean, of paganism supported not only by human credulity and hereditary error, but by the manifest energies of the Powers and Principalities and Rulers of the Darkness of the World. St. Paul, who informs us that those Powers were still in action in his time, met at Philippi a certain damsel possessed with an inspiration of Python, who brought her masters much gain by soothsaying ¹¹⁹. When "great Pan was dead," that is, when Satan fell like a star from Heaven, and his servants became subject to the power of the apostles, the Oracles of Am-Phi soon disappeared, it being no longer the Divine Policy to allow them. Many oracles ceased entirely, but some, like that of Delphi, were carried on for a time by the cunning of the priests and the established credulity of ages; however the gods had left their

¹¹⁶ Stat. L. 4. v. 516.

¹¹⁷ Virg. Æn. 3. v. 251. Æsch. Eumen. 19.

¹¹⁸ V. Strabo, L. 9. p. 608, Oxon.

¹¹⁹ Acts, c. 16. v. 16.

shrine, and for the Sibyl's rage breathing out her sublime responses in hexameter tone the people got only flat prose :

The oracles are dumb.

No voice, or hideous hum

Runs through the arched roof in words deceiving.

Plutarch has two discourses, one of the Cessation of Oracles, and another upon the Pythonissa ¹⁵⁰ no longer Responding in Verse ; in which essays he explains nothing but the existence of the facts. In this decline of their power the Daimones seem to have given themselves more assiduously to the base business of Possession, and even to have found in it a mean of uttering their divinations. Πυθων, says the same Hesychius, ἐγγαστριμυθος ἢ ἐγγαστριμαντις. But Possession was a cruel practice with which these wretches were acquainted as early as the time of King Saul : and Engastrimantic prophecy was used in the days of Isaiah, if his famous passages be rightly so interpreted ¹⁵¹ ; and this mode of prediction was obtained from " the Dead." Engastrimancy, I imagine, contributed to the sanctity of the Mes-Omphalus, and the geomantic orifice of the earth was mystically what the navel of the dæmoniac pythonissa was said to be literally. These possessions were all of daimonia or malignant ghosts : I know of no instance of diabolical possession, excepting that which is mentioned by Saint Luke in his twenty-second chapter ¹⁵², and it is notable that the Accuser in a matter so vast and appalling either could not or would not trust his servants.

The noblest efforts of dæmoniacal vaticination seem to have been geomantic. The Earth was the First Prophetess ; from her miraculous effata came the word Aio, I speak ; and the Roman god of oracular warnings ¹⁵³, Aius Locutius. Those

¹⁵⁰ The Hebrew prophets, like the heathen, sang their predictions ; and when the pythonissa ceased *χρῆν ἑμμετρῶς*, a race of prosaic prophets arose in Israel ; such as were John, Peter, and Paul.

¹⁵¹ viii. v. 19. xxix. v. 4.

¹⁵² v. 3.

¹⁵³ Cic. Div. 1. 45. Liv. 5. 50. Terra, Terror, Terreo.

who sought the afflatus from below were wont to sleep upon the bare earth, as Bellerophontes¹²⁴ or Nimrod himself is reported to have done in the Temple, and the like custom was at Harma in Bœotia, where people went for the omphee of Amphiarauus,

χθονιη πεφυλαγμενον ὄμφη
 Ἄρματος ὄψιγονοιο φερωνυμον Ἄμφιαραου¹²⁵.

And Cham was so preeminently venerated as the ruler of the darkness of the earth, that the Earth itself was known by the undeclinable word Cham-Ai; the interpreters of Jupiter Ammon who slept on the ground were the Cham-Ai-Eunai. Antiquity was also described by another undeclinable word, Παλ-Αι, the Land of the Palus or Phallus; from which Cush the Giant father of the Pelasgi, and Mars, were called, not without some tautology¹²⁶, Pal-Ai-Chthon. When Homer invokes the hexameter muse, it is from Ham her father that she is to seek the spirit of song,

Των ἌΜΟΘΕΝ γε Θεα, θυγατηρ Διός, ἔντε και ἡμιν,
 and He was Za Eus, the Unco Guid, in Heaven, but in Hades he was the Serpent Ham,

Κυκνος Ζευσ, Ἄμμων δ' ἀμφιζοητος Ὀφεις¹²⁷.

It was an original opinion and, I doubt not, a right one, that the realms of Hades [as well the restless dwellings of the unrighteous, as the Pleasure Garden¹²⁸ of hopeful expectation, and lastly, the prison of those who went Alive into the pit] were situate within the earth. But it was well understood that Light was necessary to those regions, and that being by their site impenetrable to the Superæ Auræ they must have an Aour of their own; Pluto thus boasts to his ravished bride,

¹²⁴ Pind. Ol. xiii. v. 107.

¹²⁵ Nonn. L. 13. v. 68.

¹²⁶ Æsch. Sup. and 7 v. Th.

¹²⁷ Antipat. Epigr.

¹²⁸ Luke 23. v. 43.

sunt altera nobis

Sidera, sunt orbis alii, lumenque videbis

Purius, Elysiumque magis mirabere solem ¹²⁹;

and this is probably not untrue as to the charms of the pleasure-garden, which is the waiting place of the thief and such others as have found favour; but the light of Hades was generally reckoned to be very inferior to that of Heaven, and compared with That it was "not Light, but Darkness visible." Hence the word Ham-Aur the Fire or Light of Ham; a word applied not to real darkness, but rather to things visible and luminous, provided that their light be faint, nebulous, and cheerless; and thus it is said of two stars, positively bright, but in their degree of brightness obscure and feeble,

ἐνθαδ' ἀμαυραὶ ¹³⁰

Ἔισιν ὄνων φατνας.

The most remarkable passage to my purpose is where Dido threatens to haunt Æneas,

sequar ATRIS ignibus absens,

Et cum frigida mors animâ seduxerit artus

Omnibus umbra locis adero ¹³¹;

and to this day the approach of any one of the shadowy citizens of Hades is indicated, in vulgar belief, by a flame of lurid complexion. When we recollect that the Aour, or Urim, was the manifestation of God at the Cherubic Oracle, and that the Magian hæresy was founded upon the same doctrine of God's igneous presence, we shall understand that either by sorcery

¹²⁹ Claudian. l. 2. C. 282.

¹³⁰ Ἀμαυρος, ἴσ. ἠλιος, φλαξ, δοξα, ἰλις, ἰδωλον, etc. Scap. Lex. See cap. Semiramis, sect. 4. near the end.

¹³¹ It was I believe the privilege of an Hero, Heroine, or Epicthonian Semi-Deity, to have first a Body, secondly a Soul, which being divine was removed into the Superior Auræ, and thirdly, a Shade which went down into Hell; these two last are the *αυρος* and the *ιδωλον* of Hercules; and Æneas in like way describes his departed *σῆς* the hero-spouse of Venus,

Nequiquam cineres, umbraque, animaque paterna, etc.

Æn. v. l. 81.

or fraud the Ham-Aour was introduced into the shrines of the apostates; probably by sorcery, since we know that the Baalim were used to ignite the altars of Samaria in the time of Elijah.

Setting out with Tri-Omph, and Tri-Amb, I have expatiated thus far upon Am-Ophi or Am-Phi, Ham the Serpent; and will only further remark, that from the trifarious division of the language in which his verses were delivered, the supposed trifold form of the Serpent's Tongue came into notice,

linguis micat ora trisulcis*.

In Latin it has formed a verb, ambio, and in Greek this famous preposition, expressing that which surrounds or comprehends; a great attribute of the Circumambient Being "who is not far from every one of us, for in Him we live and move and have our being!¹³³"

VII. Thus we find that Mer-Ope or the Cleaving of the Tongue corresponds with the wanderings of Tri-Ops, Tri-Omph, or Tri-Amb, the God of speech tripartite; and so modern analysis is confirmed by primitive tradition.

A fine enquiry remains for those who are competent to pursue it, namely, which of the existing families of languages is derived from the first 'Oψ. For the maxim, *ἕθεν γὰρ ματην ποιεῖ*¹³³, is very strong to show that the old language was retained by one of the three races of Noachidæ, and only new ones furnished to the two others. Adding two to one you Make

* Over the head of that fabulous king of Babel whom Apollonius of Tyana pretended to have visited, there were hung *four* golden birds, termed by the Magi the Tongues of the Gods. They were for an admonition to the king not to presume over much. Philostr. L. 1. c. 15. To make this number the sacred dialect called of the Gods was probably superadded to the Triad.

¹³³ Acts, c. 17. v. 27.

¹³³ Eternè God, that through thy purveance
Ledeth this world by certain governance,
In idle, as men sain, ye nothing make.

The Frankelein's Tale, v. 11177.

Three; but in strictness you only make the number three, the two new ones alone being really MADE. This is the reason why the same who was called Tri-Amb, The Three Voices from God, was also called Di-Thyr-Amb, The Voices from the Two Doors: because at the time of the iacchic or panic flight a two-fold source of vocal inspiration was opened on the people. Helena, who was the woman Merope and Queen of the Confusion, among so many other mysterious attributes was the owner of the Lamb with Two Tongues, το Διγλωσσον Ἄγριον¹³⁴. In great likelihood we must find in this distinction the cause for Homer's acknowledging only two Seirens, contrary to all other traditions of eld,

Νησον Σειρηγοριν.

The purpose for which the Demiurgic Spirit and the Spirit of the Cloven Tongue descended upon Shinar, as declared by the former¹³⁵, was to produce a dissonancy; and that end is full and complete by the means above stated.

A desire has prevailed, I know not why, to show or rather to assume that the Shemite language, and that particular dialect of it which Moses brought out of Egypt, was that of Adam. But it seems to be put forward in a superstitious temper, and from a wish to show that the sacred books of the Jacobite Heberidæ were written in the same words of which the first created man made use. But this wish, which is not worthy to be called a pious one, is full of difficulties and absurdities. 1st. The Old Language was not more the Gift and miraculous Work of God than the New ones were; but if possible somewhat less so, insomuch as the intellect of the Nomenclator, Adam, was ancillary to that work. 2d. If the dignity of Holy Writ needs to be delivered in the most Ancient and [as we are also told] the most perfect of languages, then the Archives of the Tabernacle were doubtless

¹³⁴ Ptol. Heph. L. 4.

¹³⁵ Gen. xi. v. 7.

so composed. But by parity, at least, of reasoning, the works of Christ's apostles must have been so likewise. But most of these latter were certainly original in Greek and in a modern degenerate dialect of the Homeric tongue. Our pious wish then leads us to this absurdity, that Adam spoke, and partly made, Two languages, the Mosaic Hebrew, and the Syrian Greek.

To this we may add, that Both of these sacred volumes, in whatever language written, must have been in dialects widely nay unintelligibly deflected and changed from the original stock; unless we are to believe that by a lasting miracle, unsupported either by scripture, or by profane tradition, or even by any show of usefulness, the flux of human affairs was staid on their account. Moses, to say nothing of the antediluvian ages, wrote from about 850 to about 1450 years after the flood; and if the longer term be not, as I confidently believe, the true one, certainly every line I have written must fall to the ground. But the shorter term is amply enough to break a language into many dialects, the original form being extinct. When but 700 years had past from the settling of the Romans on the Tyber the language of their primitive poetry was unintelligible; to whom? to the people for purposes of conversation? that were enough; but the greatest antiquarian Greece or Rome ever saw, Terentius Varro, avows that he cannot understand the poetry of his forefathers. Gothic, though happily extant, is altogether dead; nay English, one of its children, is also dead, and buried in the volumes of Alfred and the Saxon chronicle, and even this monstrous Anglo-Celto-Franco-Latino-Greek Chimæra, which antique Conquest has begotten upon modern Pedantry, is widely removed from the strains of Chaucer. The sorry dialect of Homer in which Paul and John poured forth their prophecies is now no more: and grosser corruptions have disfigured the Greek. Furthermore, there can be no question whether what we call Hebrew was, from its sanctity, the proper medium of Divine communications to Israel, for various chapters of Daniel,

Nebuchadnezzar, and Ezra, are actually written in that which is now called Chaldee. The oldest scripture Hebrew, that of Moses, is the Chaldee of Abraham's time [1300 years before that of Nebuchadnezzar's which I have just mentioned] carried into Canaan, and thence transplanted into the learned and populous land of Egypt, and brought back into Syria after four hundred years. Abraham bequeathed his dialect of Shem Eber to the twelve tribes of Ismael and the seven of Keturah, and to the Edomite Isacidæ, and no doubt it took a different form from that of the Jacobite Egyptians of Goshen.

The wish to honour the language in which any part of the Bible is written is a very gross superstition. The truth alone, and not its vehicle, is venerable. If God were to give us those truths by inward inspiration, without the use of any language at all, they would not be the less so; and if the account given by Moses of God's declaration touching the rainbow be, by one word, more correct and true than that which was handed down to Homer, by so much it is more venerable. If both were known to be equally true and clear, there would be nothing to chuse between them. These partialities for a dialect, therefore, manifested by Jews, Church Fathers, and now by Hutchinsonians, are not true religion, but a species of creature-worship which we may term Glossolatry or Biblolatry. A modern writer grossly addicted to this kind of superstition has been led by it to inform us, that "it is absolutely necessary ¹³⁶ for us to know that prior to this event [the confusion] there was but one language and this was the Hebrew," and in another place to tell us of "the heathen mythology which was founded on the Scriptures ¹³⁷." Of a truth this language and these books must have been very early studied in countries to which they were entirely strange, by Brahmens, Chinese, Goths, Celts, Greeks, Tyrrhenes, and Romans; although, until an advanced period of their history, the last mentioned

¹³⁶ Bellamy's Ophion, p. 43.

¹³⁷ *Ib.* p. 21.

people were unacquainted with the neighbouring and sister tongue of Hellas. In the same school we may learn that "Apollo was one of the appellatives of Joshua ¹³⁸. Apollon means to destroy, and Joshua was a destroyer;" and that "the history of Samuel was also preserved in the mythology under the name of Attis, whose mother they feign to have conceived by taking the fruit of the pomegranate tree: she had a son who was brought up by Phorbus, who being on the eve of taking a wife was deprived of her by a fatal occurrence. Soon after he emasculated himself under a pine tree ¹³⁹." And this, *Oh tribus Anticyris caput insanabile*, is the history of Samuel! The strange fable in Apuleius, regarding Cupid and Psyche, describes the mystery of the Fall and Redemption surely enough; but whence think you it came? It was "taken from the Scripture account ¹⁴⁰!" Again, "Bacchus had two mothers, so had Moses, his own mother and the daughter of Pharaoh." "Bacchus ¹⁴¹ had a great number of women in his army; so had Moses in his journey to Canaan!" Such are the dreams of a true biblolar, to expatiate upon which were "to waste criticism ¹⁴² upon unresisting imbecillity, upon faults too evident for detection, and too gross for aggravation."

In truth, the original tongue may have been that whereof the Jacobite and Chasdxæn Hebrew are two dialects, or that whereof Greek is one; but the fact of any given portion of Scripture being penned in any one of those dialects, cannot possibly raise even a presumption in favour of its parent stock.

VIII. We are not informed of the system or principle upon which the Trilingual miracle was effected.

¹³⁸ Bellamy Hist. All Rel. p. 101.

¹³⁹ Ibid. p. 43.

¹⁴⁰ Ibid. p. 109.

¹⁴¹ Ibid. p. 104.

¹⁴² Dr. Johnson upon Cymbeline.

Either two completely new sets of roots were formed. Or, the old ones underwent new combinations, so that what sound meant the sense *a* in the Adamitish tongue, should mean *n* and *c* respectively in the new ones; and such permutations, again, might be arbitrary; or else either connected or opposed in particular relations, but so as to be unintelligible in speech, although offering an useful key to the learned and studious.

After language had existed for more than six centuries, among the Noachidæ, divided in situation and soil, in trade and occupations, as also in religious sects and superstitions, whatever it retained in Noah's mouth of its prime analogy must have fallen into great confusion, so that the motives for any such orderly kind of confusion would not be great.

But we had better suppose that the Novelty of these modes of speech was simple and absolute; for this reason, that if the contrary were the case it is beyond the reach of analysis now to prove it. As soon as the change was effected, the world contained many ways of talking, namely two languages newly given to two races out of Noah's three, and all the dialects into which the old language retained by the third had broken itself. Many nations of distinct families remained contiguous to each other in Asia; the rest settled themselves about the world; and they had no sooner done so, than trade and other peaceful conversation took place among them, as also did war, conquest, and above all captivity followed by domestic servitude. In so much that one or two centuries could not have elapsed from the miraculous period in question before each tribe had borrowed words from its neighbour, taking them sometimes in the same sense, and sometimes in a slightly, and sometimes in a very, different sense. This deflexion of words, from their rigid signification, was promoted exceedingly much, by the spirit of symbols and similitudes which pervaded the religion and prophecies of the peoples, and from thence came to be affected by them in all their compositions. By these means I say each of the new tongues, and each of

the old one's dialects [unless indeed some one of these last were kept by vigilance of superstition, like a vestal flame] must have changed and impaired the form it then bore by mutual permutation, at a period immensely older than philological analysis can attain to : and it would be, as the matter now strikes me, the height of rashness to say what affinity of particular words now found in any two branches of two distinct Babel tongues was part of their divine formation, and what comes from subsequent imitation of and intermarriage with each other.

But another cause will account for the early occurrence of similar words in the same or similar senses. The old language was held in high regard by the Meropes, on Three grounds at least. 1st. As all things old are. 2dly. As having been used by those persons, whom their perverse religion looked upon as so many incarnations of the deity, the *Δαιμονες* of the age of gold,

Ἔσλοι Ἐπιχθονιοι, φυλακες θνητων ανθρωπων.

3d. Because that Tongue was of course the vehicle of all the established scriptures, prophecies, hymns, and liturgies, used in the elaborate hæresies of Babylon ; and also in evocations, exorcisms, and all their commerce real or imaginary with the unclean spirits. For this last motive especially, the tribes of the two Noëtic families, who had received new modes of speech and become judicially oblivious of the old, would lose little time in seeking to recover a knowledge of it by learning, or at least so many of them as had sacerdotal functions and so much of it as appertained to those functions. Just in the same way, a popish priest needs to know Latin well that he may study the Vulgate, but the poorest and most ignorant of the Roman pastors must be able to repeat the mass and the other sacraments. Therefore, even before the gradual fusion of languages had proceeded far by means of war or commerce, ONE language must have lent many phrases to the two others studiously and ex consulto. If it be true

[as we have shown that there is no reason A Priori for it to be false] that the discourse used by the descendants of Serug and Nahor was not of the Adamitish stock, it follows to a kind of certainty that they, who were of the pagan hæresy, and "served other Gods"¹⁴³, and if we may credit Jewish tradition, were some of them, and especially Terah father of Abraham, the very smiths that made their unlawful images, had long ere the Patriarch went out from Ur of the Chaldees seasoned it with a spice of the antique vocabulary. Of this there is an instance in a word several times alluded to in these pages, which expresses Fire or the Fiery Manifestation, and in Hebrew is written with the vowel Aleph, the vowel or semi-vowel Vau or digamma, and the consonant Resh, aour, pronounced as I conceive nearly as Italians do the same word when they apply it to the flame-coloured metal, auro. This word is most ancient among the seed of Ham; it is the *αυρος* of the Homeridæ, and the verb *urere* of the Latins. The second part of Aour-An, Heaven, or the Source of Cœlestial Fire, the noun, en, an, or ain, is probably in the same predicament, and likewise an Adamitish word occurring in the name En-Och, the source of the Flood. The very few who are acquainted with the remains of this language and are at the same time free from any taint of prejudice and glossolatory might, by comparing the Levitical writings with those of the nations who worshipped the images which Abraham's father made, discover many words connected with religion which are common to the Shemite Nahoridæ with nations of distinct origin, and which must therefore have come in in the manner above indicated. Of that sort may be Ióna, Peleg, Eel, Berith or Berout, and divers others: but I am ignorant of both the Chaldæan dialects of the bible. It is strange to hear the vauntings of those who have made that their study, when it is involved in so much obscurity that the very etymon of the words often rests upon their etymology; for example, we all

¹⁴³ Josh. xxiv. v. 2.

know what a Boat means, but let it be Hebrew, and then it shall be either a Diminution, a Cudgel, a Wager, or a Tooth, as we may think best to fetch it from the verbal roots Bate, Beat, Bet, or Bite; however, all these things are nearly as different from a Boat as Mr. Bellamy's notion about King Og being the "last of the apostates" is from the truth of history.

In the very earliest times of the world a raging thirst for knowledge upon the highest and abstrusest matters brought sin and hæresy among men; and death also, but not until after great longevity. The acquirement of knowledge by Adam and Eve must have excited great veneration for them in all their posterity, and the compositions of them and of the hæresiarch Cain, even if not written, could hardly where long life made the steps of tradition so few be wholly forgotten at the time of the flood; and Ham, to whose proficiency in the wisdom of the Titans the world is exclusively indebted for Babel and all the paganism with which it is now infested, must have had his mind well stored with the compositions of those who had known Adam if not of Adam himself. We know from apostolical authority that some authentic remains of Enoch survived the Flood, of which they were a prediction, having however, like most of the prophecies, an ulterior allusion to the judgments of those latter days, which shall be "as the days of Noë were." There is therefore good reason for thinking that many of the sacred words and phrases which the Priests used in the united monarchy, and which were preserved among the nations, were authentic specimens of the language of Adam preserved from his own works and those of his contemporaries. The attachment of the Heathens to the original nomenclature is not only a matter of violent presumption from the natural course of human affections, but one of fact: when the Persians of Æschylus raised the ghost of Darius it was by incantations in the Bar-Bar or Pan-Æolian tongue,

Βαρβαρα σαφηνη ¹⁴⁴
 'Ιεντες τα Παναιολ' αϊανη
 Δυσθροα βαγματα,

of which phrases a sample is given,

Βαλην 'Αρχαιος Βαλην ¹⁴⁵,

that is, King, Arkite King! If archæus be in this place the common word for ancient or primitive, the poet has fallen into complete absurdity by offering it either as a barbarous or a cabbalistic term: and that may not be imputed to a writer of such severity. The passage does therefore prove what Bryant and others have conjectured, that Archee means the Ark, from which animated nature traces its second birth, strictly, and A Beginning only parabolically; and the proof is fortified by this, that the palace ¹⁴⁶ of the Achæmenid King was styled τα 'Αρχεια, and that of the now Kings of Persia, as I learn from an excellent view of that country, is the Ark ¹⁴⁷. The virtue of these sort of phrases was in their pure and unchanged antiquity, the preserving of which is one of the precepts of Zoroaster,

¹⁴⁴ V. 635.

¹⁴⁵ V. 656.

¹⁴⁶ Xen. Cyrop. L. 1. c. 2. s. 4.

¹⁴⁷ Hadgi Baba, vol. 2. p. 289. The word is properly 'Αριχη, arix, Arigos, Erech, Erac, Irac, Eric, and such is the name of Aricia (the Temple and Grove of Diana Egeria founded by Orestes king of Irac) which, as Cassius Hemina declared, was derived from that of one Archilochus (Arichilochus) by whom the town was first built. Hemin. ap. Solin. Pol. c. 2. p. 10. Salm. The Palace of the Great King having been from all time the Theba, Archeum, or Ark, that is, the Great Ship, explains the very strange fable which Maximus of Tyre gives us; that King Æetes had a Great Ship, βασιλικη 'Ολλας, in which there was a palace with many chambers and baths, and courses or promenades, and gardens with various fruits, and other luxuries; and the ship was covered with gaudy colours and with gold and silver. But a storm arose which wrecked and shattered to pieces the great ship, and drowned its foolish navigator. Diss. 1. c. 3. This is a fine allegory of King Cush perishing in the very penetralia of his vain-glorious ark. The ship Argo which took his βασιλικη 'Ολλας came from the Pelasgic Argos, which in the legend of King Æetes and Jason is called Ia-Olcus, Jehovah's ship of burthen.

Ὄνοματα Βαρβαρα μνηστ' ἀλλαξῆς ¹⁴⁸,

which makes it the more strange that even critics of the German school should be satisfied with the vulgar sense of Æolian, and interpret Panaiola, Altogether Various. For if there be in this changeful world of ours any one thing whereof it were mere nonsense to predicate Variety, it is of a set formula of words: and here we demonstrate, ad absurdum, what we have often surmised touching the word Aiolian. Panaiolian speech is that which the whole earth did once employ; nor are the epithets Pas and Holos united in mere tautology, but to differ the real Omniterraneans from those Pelasgians who affected the name. Sappho the Aiolian had a friend, Pamphylus, and her music was called alike ai-olian and pamphylian, Omniterranean and Omnigentile ¹⁴⁹. The war of all nations against Troy is, in the Sibylline poems, the pamphylian war. Now we shall find that if certain very obsolete expressions were panæolian, certain others were also pamphylian. Fulgentius, a Latin mythographer of the sixth century, semibarbarous, but not therefore unlearned, has this sentence, prætos Pamphylâ linguâ sordidus dicitur, sicut Hesiodus in Bucolico carmine scribit dicens, ΠΕΡΙΓΡΟΣΙ ΤΟΥ ΦΥΛΕΥΛΑΚΤΟΣ ΜΕΝΕΣ ΕΜΟΡΟΝ, id est, sordidus uvarum bene calcatarum sanguineo rore. It is plain that a Greek passage written in Roman characters has been strangely mangled, but so as to give it the shape of an hexameter. Gronovius has found means to concoct the following verse,

Βριθῶσι σταφυλῆς ἔυσακτῆς μῆνες ἔνωροι ¹⁵⁰,

which means that Grapes ripen when they are in season; an undeniable truth, but one most completely irrelevant to the latin text of the author. Thinking the fragment worthy of consideration, I found the words were not only corrupted, but

¹⁴⁸ Orac. Mag. ed. Mattaire, p. 133.

¹⁴⁹ Phil. Ap. Tyan. l. c. 16.

¹⁵⁰ Gron. in Steph. de Dodon. p. 297.

inverted also, in order to keep the shape of an Hexameter ; and I subjoin their true order, in both characters, with a translation,

P. epig.

Rosis ulactis tu fulve menes emorum.

προϊτος ἐπαιγει

Ρωξιν ἐϋρραχθεισ' Ἐυβουλεα ληνος ἔνωρον.

prelumque subactis

Jam sordens maturum Eubulea cogit ab uvis.

The grammarian had confounded *rox*, a grape, with *ros*, dew. From this precious remnant of the Bucolic [and therefore probably genuine] works of Hesiod, we may collect that King Proetus was a dirty fellow. But not so, exactly. Proitos, was one Stained with the *ros sanguineus* of the grape or of human veins, mystically the same, and his garments were like him that treadeth in the wine-fat, and blood was sprinkled on his garments and he stained all his raiment¹⁵¹. This King was therefore an High Priest of Expiation: and such we find him; for Hipponous, called also Bellerophon, went to him, as one legend hath it, to get absolution and purgation for his soul;

Ἰκπονος ὁ Κορινθίος τοῦ Γλαυκοῦ τοῦ Σισυφοῦ

Ἴδιον κτεινας ἀδελφον, etc.

Ἦλθε καθαρθῆσομενος εἰς Ἀργος πρὸς τὸν Προϊτον¹⁵².

He is Cush, who listening to the foul charges of his concubine Helen against Nimrod caused him to go forth from Babel, but afterwards gave him plenary absolution when he wanted his help in order to repel the Pelasgic Typhon. He was the father of that race of women who [under Semiramis, Antiope, or Helen] distracted the kingdom of Erac with their violent ravings.

Proetides implerunt falsis mugitibus auras.

¹⁵¹ Isaiah lxiii. vs. 2 and 3.

¹⁵² Tz. Chil. vii. v. 811.

Pausanias¹⁵³ mentions that, in the fabulous age of the Amythaonian Melampus, the affection called Mania fell upon the Women of Argos, who left their homes and wandered about the country : and at that time the Argive monarchy was split asunder into Three Parts. But why is this most antique word of religion to be pam-phylian? Did the shepherd of Ascrea fetch his words from the south coast of Asia Minor above Cyprus? Assuredly, if he knew or had heard that such a district existed, that was all. But Hesiod, the junior contemporary of Homer himself, did here introduce a word of that most sacred and primæval dialect which Æschylus has called panæolian; and Homer*, That of the Gods. Gronovius thinking of Cuma in Æolia says himself, that possibly Pamphyla intelligi potest Æolica, but like all the rest of them he never saw that the two were synonymous.

It did not suffice for the Persian priests to make use of the Ancient or Ammonian tongue in preference to the vernacular speech of the sons of Ashur, Elam, Aram, and Eber, of whom the land was full : but it behoved them to retain the archaisms of that very Ammonian tongue, instead of those modern forms which everchanging time had brought in. If we adored St. Edward as our God, and if our superstition required us to worship him in his own language, it would never be enough to invoke him in what we call English ; we must revert to the *ὀνοματὰ βαρβάρη* of old and pure Anglican speech. We are told that the Gods said Myrina, Chalcis, Xanthus, Briareus, Selenè, and men Batiea, Cymindis, Chamander, Ægæon, Menè. But both of these sets belong, I conceive, to that family of nations to which the Greeks belonged, namely the Ammonian ; but the former were of older use and more affected by the Cuthæan priesthood. The people of Elis were *βαρβαροφωνοί*¹⁵⁴, that is to say they were, in a manner, a

¹⁵³ Corinth. c. 18. s. 4.

* The readers of Homer have long been offended by the corrupt line *λίπυσ' ἀνδρασητα και ἴβην*, but Hesychius tells us that *ἀδρα* was *Pamphylian* for *ἀνδρα*. Iliad. L. xxii. l. 363.

¹⁵⁴ Hesych. Lex.

nation of priests, and the religious games and festivals which engrossed their whole policy kept up among them the Onomata Barbara. Indeed I am fully persuaded that none but the posterity of Ham ever inhabited Greece, that there is no substantial difference between Iacon and Ion, and that two languages did not obtain in that country in Homer's time like our Norman and Saxon, the one being that of the Gods, Goths or Theoi, and the other that of the Iapetidæ. If that were so, time and revolutions would not have failed to destroy the aristocratic tongue and leave the vernacular, for such is the order and course of human affairs. The English survives, but slightly infected with French, and the romance of the Gauls has not given way to the Teutonic of their long-haired conquerors, neither have the Goths or Lombards been able to supplant the language of Italy. Greek is the language of the rudest of modern Greeks, and you may vainly seek for that of the pretended Javanim.

IX. 'Oψ, as distinguished from Triops or Merops, seems to refer itself to the discourse of the unilingual age, and this may help us to understand the title of those tribes in Italy who were called Opici or, contractedly, first Opsci and then Osci¹⁵⁵. The appellation is almost always given with respect to the language of the people [as we say German, Irish, Biscayan of the peoples, Teutonic, Erse, Basque of their languages], and so nearly corresponds with the force of Barbar in Greek. Juvenal says of a learned lady,

Nec curanda viris Opicæ castigat amicæ
Verba. Solæcismum liceat fecisse marito.

In fact they were thought to use the oldest and at one time universal dialect; which was perhaps one instance of that baneful error which would suppose rudeness and defectiveness a proof of primity, whereas it is an incontestable mark of degeneracy; but still it could not have obtained reputation for

¹⁵⁵ See Pomp. Fest. in Oscum and Ennius there cited.

being the true opic dialect, if the whole linguar family to which it belonged was of the new gift of tongues. But it cannot be doubted that the old fashioned Opici used a mode of Latin and Greek and came of the same stock.

In the chapter Babel we gave the reader to observe that Barbar or Berber is a name of the Aethiopes or Eagle-spoken Men, Scythians, or Cushim; and that, although latterly it was much used for arrogant distinction, and negatively, yet it was very long remembered that the proper use of that word was for the sons of Cush, and not for the Celts or other such nations. And it belonged more especially to the Kingdom of Asia or Troy, which Horace denominates Barbary. But we have seen that Barbar was said by the magi of Zoroaster with respect to some antique vocabulary; and the only use of it by Homer is to describe the dialect of a people,

Ναστης δ' du Καρων ἠγησατο Βαξεροφωνων.

The only others, that I know, who were properly Barbar-spoken, were the sanctified people of Elis, *οἱ Ἥλιδα ΔΙΦΑΝ ἔναϊον*, and the Homeric for that nation is *Ἑπσοι*, using the language of Eve. Epea has always been understood for verse delivered in the measure of six feet, and whoever wrote upon mythical subjects in that measure was called an Epic. In times exceedingly remote poems of other sorts were respectively an Iamb, a Di-thyr-amb, an Elegos, and a work in prose was a Logos. Other titles, Syngraphee, Historia, Hypomnema, etc. are of modern antiquity. I believe Epos was so limited in its sense, and that if Homer had written his dialogues in another measure, or in prose, he could not have called them *Ἑπεα πτεροεντα*. But again, what is written in that measure does not obtain the name unless it be some mystery of religious matters, or some narrative of the words and actions of the Gods and the incarnate epichthonian heroes; and the reason is this, that the Heroic Hexameter Tone was not of human invention but was the rhythm of the infernal powers in which all their prophecies were delivered, down to the last period of real oracles. It was said to have been first

employed by the Sibyl Phœmonoe of Delos¹⁵⁶ and by the Pleiades. The Etymology of 'Ἐπεφοί, when the reader compares the name Epewhus with that of his father, and recollects what we have already said of Pan-Ope and Galat-Ewha in s. 5, will be more satisfactory,

ἕϊος Πανοπέφος 'Ἐπέφος¹⁵⁷.

Thus Opic is brought very close to Epic, and the Barbarophoni of Elis to the Opici of Campania. The nomenclature used in Elis Diva was that of the Gods.

The children of Cush assumed to have the Voice of the Eagle; to be the chosen descendants of the Gods, and the most Ancient race of men; they assumed the title of Divi, and called their nomenclature that of the Theoi, while on the other hand they gave to their family name Cuth or Goth the meaning of Deity. How could these pretensions have been maintained had they been superseded and thrown back into ignorance at the Confusion, while another race, that of Shem, furnished a channel to the pure streams of Adamitish lore? Or how could that race remain in mute and tame subserviency with such pretensions and such advantages in its possession? In truth, they all knew and admitted that all men came from

¹⁵⁶ *Abdita quæ senis fata canit pedibus.* The perverted or Anti-Christ scheme of divine redemption was the subject of these profane prophets who at one while exhorted the Serpent-slayer to arise and be doing, and at others exulted in his triumph and their own liberation. Hexameter Græcis Deliacus a Phœmonoë, et Pythicus ab Apolline quem nymphæ hoc versu *hortatæ* dicuntur at the time of his slaying Python. Atilius Fortunat. Putsch. Gramm. p. 2691. Quum Apollo Pythona necasset, accolæ primum timore [liberati?] carmen heroicum hexametrum initio sex spondeis compositum texerunt. Diomed. de Orat. L. 3. p. 495. These accounts are substantially true; but I will be in no hurry to believe that Helena and the others from whom Homer imitated wrote all their lines thus,

Olli respondit rex Albaï longai.

¹⁵⁷ *Iliad.* 23. v. 665. Nonnus was acquainted with some sacred dialect called the Panopæan, and which he specifies that the prophet Idmon did *not* speak;

Λυαιη

Σειων Ἐυλα θυζσα, και ἕ Πανοπηδα Φωγην,
Τοιον ἔπος μαντων ἀνηρυγι ἀνθριωνος.

Dionys. L. 38. l. 36.

one stock, and out of the Ark: therefore the words Ancients, Earthborn, Autochthons, Primigenians and the like, have no meaning, upon their own showing, except that they were depositaries of the primæval tongue and, through that, religion and institutes; and were alone able to converse with the Dii Manes in their own dialect.

The Egyptians affirmed [as we learn from the oldest writer who treats of them] that the Phrygians were the primitive people, because the Phrygian discourse was innate in man, and an infant taught none other would utter it spontaneously. Here is a confusion of ideas: language indeed was given to the first human couple, but was afterwards enjoyed by tradition, and children educated by mutes or deaf themselves are unavoidably mute. But setting aside this absurd reason for making Phrygian the aboriginal tongue, their testimony to the fact is exceedingly grave: they had the ancientest learning, and their knowledge of human affairs, as we see in the *Timæus* and *Critias* of Plato, went back before the flood: and they were prone to vainglorious falsehood in all their own matters, which gives them double weight when they step forward to assign the palm, at their own expense, to an obscure people of the lesser Asia with whom they had no dealings or connexion.

dat prisca vetustas ¹⁵⁸

Principium Phrygibus, nec Rex Ægyptius ultra
Restitit, humani postquam puer uberis expers
In Phrygiam primùm laxavit murmura vocem.

Apuleius probably alludes to this when he writes, *Me Primi-
genii Phryges Pessinuntiam nomiunt Deum Matrem* ¹⁵⁹. In the name of Pessinuns we have perhaps one of the *ὀνοματὰ βαρβάρηα*, and it strikingly resembles the odd word which the latins give as the superlative of *malus*. Archaisms were chiefly in religious terms, which is shown in the extraordinary sets of words used for the two magic principles Good and Evil;

¹⁵⁸ Claudian. in *Eutr.* L. 1. v. 251. Herodotus.

¹⁵⁹ L. xi. p. 762.

Bonus, Melior, Optimus. Malus, peior, pessimus. Agathos, Ameinon, Aristos. Cacos, Cheiron. Belteros or Beltion, Bel-tistos. The Phrygians seem to have been possessed of the sacred language, for Dionysius, two centuries after the introduction of the Pessinuntian orgies to Rome, writes that a Phrygian man and woman were employed to celebrate them. We might expect to find Jupiter and the Jovis Fortuna Primigenia at the head of the primigenian race; and that expectation is fulfilled, when we learn that Jupiter Pelops was both a Barbar and a Phrygian,

Ἀρχαίον ὄντα Πελοπα, βαρβαρον Φρυγα ¹⁶⁰.

Jupiter Pelops is the infernal Ham whose tomb was an oracle, and whose spirit was invoked by necromancers, to convey the ghosts of the dead into their presence, by the names of Awhidoneus, and Hermes Cthonius or Pompey; the dying Ajax invites this Being to receive his soul,

καλῶ δ' ἄμα
Πομπαιον Ἐρμην χθονιον ¹⁶¹,

and so late as the dynasty of the Sassanid Kings of Iran those invocations were used by which the Persians of Æschylus roused the noble son of Hystaspes from his grave,

magico carmine rumpit humum
Ausus ab Elysiis Pompeium educere campis
Improbus infandâ religione Sapor ¹⁶².

The Magic Song of Sapor was certainly the same in substance and perhaps in words as the Baleen, Archaïos Baleen; and those words were not only addressed to Jupiter Pelops Archaïus the Phrygian, but we know from an author peculiarly conversant with dialects that they were Phrygian words, Βαλλην, Βασιλευς Φρυγιστι ¹⁶³. There is a poem on record by

¹⁶⁰ Sophocl. Fr. ap. J. Tz. Chil.

¹⁶¹ Soph. Aj. v. 844.

¹⁶² Catalect. Vet. Poet. cit. Vales. in Ammian. L. 18. c. 4.

¹⁶³ Hesych. Lex. in Voce.

Thymoetes, son of Laomedon and pupil of Linus, called 'Η Φρυγία ποιησις, ἀρχαίως τῆ τε διαλεκτῶ καὶ τοῖς γραμμασι χρησαμένος ¹⁶⁴. But Laomedon is Ham, the father of Cush or Priamus King of Asia. The oldest music, as well as Poesy, was beyond all doubt religious; and of the four ancient moods of music the Phrygian was the religious, Φρυγίου το ἑνθρον ¹⁶⁵, and in that mood only might the Dithyramb be composed ¹⁶⁶.

I think I can also show that Phryx is an appellation of Ham, and consequently that the nation so called are of his race. The French *u* or Latin *y* is used in this word indifferently for *i*, for they were either Phryges or Briges ¹⁶⁷, and the land of Troy was styled Brigia; insomuch that Phryx, a Phrygian, and Phrix the Hero's name, are in effect but one word. Athamas, Thaumias or Thammuz was Noah considered as the dæmon of chaotic darkness and mystical father of Iris and Arca, when he made darkness his secret place, and his pavilion round about him was dark waters and thick clouds of the skies, on which account the apostate his son was revered as Jupiter Nephel-Egeretas and He himself was made to be the husband of Nephelee. By her he had Phrixus and Helle, who traversed her pontus, the diluvial waters, on the back of the Ram. But the Ram is well known to be the symbol of the Ammonian Jove, and the ensign of the Persian Kings. Now it is manifest from the narrative of Apollodorus that Phrixus was himself the Ram of Helle ¹⁶⁸; and the connexion of his name with the word Φρυγία is made to appear in the same chapter, where Ino in order to destroy him resolves *τον πυρον Φρυγειν, γῆ δε φρυγομενους τας πυρους δεχομενη ἔτωσις καρπυς ἐκ ἀνεδιδυ.* Hellen and Helle are the two sexual forms of one name; and Frix was brother of Helle; but in Gothic they were Friggon and Frigga; and these are titles of the

¹⁶⁴ Diod. Sic. L. 3. c. 66.

¹⁶⁵ Lucian. Herm. c. 1. Apul. Flor. L. 1. n. 4.

¹⁶⁶ Aristot. Rep. viii. c. 7, and see Plat. Rep. L. iii. p. 287. Βίποντ.

¹⁶⁷ Herod. vii. c. 73. Steph. Byz. in Briges.

¹⁶⁸ L. 1. c. 9. s. 4.

Androgynous Jove. From the first, our word Hell for the kingdom of Hades is derived, and also the college of geomantic priests called Helli or Selli. We have identified two great mysteries of fable, the league of Iäson against Aia of the Scythians, and that of the Atreids against Iliion, to be a war of the nations against the city of Bel in Shinar: and we have noticed its betrayal by the lewd sorceress Helen Medea. Iliion had a palladium which was a main object of the war, and consisted in the mortal remains of King Jupiter Pelops Agamemnon Hercèus deposited in his tomb, in his temple, in the Pergamus or Θειος Πυργος. But the war of Aia was no less directed towards the winning of a certain talisman or sacred deposit: and that consisted in the remains, or precious fleece, of the Ram Phrixus. In both legends, when the Whore had perfidiously delivered up the reliques, the ends of the war were attained. And thus we are brought round again to the same point, that the arietine dæmon Phrix and Pelops Phryx are one and the same man and god, Ham. I need not repeat that Cadmus is Ham, and we find that the Palace of Ham was the seat of government to the nations of the Phrygian Empire:

Me Gentes metuunt Phrygiæ, me regia Cadmi
Sub dominâ est ¹⁶⁹,

saith Niobe the wife of Cush Amphion.

Phrygia is in its Etymon the land of Burning: and the place above cited about Ino baking the wheat that it might not grow, must remind all my readers of the Persic fable, that the Deluge broke out from the oven of the Woman Zala-Cupha. It is evident that the Great Flood was, like the Terrarum Inundatio by Joppa or Sodomitish Deluge, attended by fiery portents. "The Highest gave his voice, hail and coals of Fire . . . *Then* the Channels of waters were seen; and the foundations of the world were discovered," even the

¹⁶⁹ Ovid. Met. vi. v. 177.

murky dwellings of Aidoneus by the trident of the earth-investing Shaker of the Earth. Phrygia is spoken of by poets as a peculiar seat of the Deluge; as in this part of Nonnus,

What time did Pluvial Jupiter o'erwhelm ¹⁷⁰
 With flowing tides of rain the Phrygian realm.
 The mountain oaks were hid, the thorny brow
 Of arid cliffs did like a river flow,
 The waters moved in darkness, by the swell
 Shot from their bases stately mansions fell.
 Then Phrygian Priapus went forth to roam
 Resigning to the waves his ruined home, etc.

Nor did he return

till Jove relenting late
 Allayed the tempest, and the waves of Fate,
 And from dry Sipylus his stony head
 Roll'd back the insurgent billows to their bed:
 Them retrograde the Earthshaker did admit
 Into the sea's unfathomable pit.

The author of the Sibylline verses makes the Phrygian Ida the Ararat of Noah:

The Earth shall swim, the mountains, and the sky,
 All shall be waves, in waves shall all things die,
 And only Noë shall eschew their rage,
 Stay the wild winds, and ope a second age.
 Thou Phrygia first above the topmost line
 Of ebbing waters to the sun shalt shine,
 Yet thou the first from Heav'n shalt fall away
 And God's own due to other phantoms pay.
 Sweet sinful pleasures, unalloyed with fears!
 But thou shalt find them after many years ¹⁷¹.

¹⁷⁰ Nonn. Dion. L. 13. v. 522.

¹⁷¹ Sibyll. L. 7. p. 348. ed. Opsop.

And elsewhere in a more explicit manner, saying,

Warm with the sun and towering to the sky ¹⁷²
 In fertile Phrygia stands a mountain high.
 Ararat men call'd it, for 'twas safety's shore,
 And it had seen their deep regrets before:
 But now the stranded ark its summit bore.
 And as the life-blood from the heart of man
 Thence Marsyas, river huge, thine arteries ran.

The ancient poet who wrote the Phoronis speaks of the three first Curetes or Idæan Dactyls, Shem, Japhet, and Ham, by the names of Celmis, Damnameneus, and Acmon, and he terms them *Ἰδαίοι Φρυγες ἄνδρες* ¹⁷³. Enoch was also a Phrygian. At Iconium there lived for more than three hundred years one Annacus, concerning whom it was foretold that when he died all men would perish; whereat the Phrygians lamented loudly; which gave rise to the phrase *Ἐπι Ἀννακῆ κλαίειν*. And some time after, the deluge of Deucalion took place and all men did perish ¹⁷⁴. Suidas mentions that he was a King who reigned before Deucalion, and prophesied of the flood, and made supplications together with the whole assembly of the people in order to avert the same. The sojourn of Enoch was three hundred and sixty-five years: and it is impossible to harbour a doubt that he is here described. In Phrygia the same person closed his earthly career, and was translated by his Faith,

*Ἄ ποτ' ἀναιδεα Γανυμηδεῖ
 Τον ποτμον ἀλάληε.*

This title Gany-Meedees means the Rejoicer in Wisdom, or the Wisdom of Paradise; *Γανος* ¹⁷⁵, *χαρμα*: *ὑπο δε Κυπριον Παραδεισος*.

Thus it is evident that not only the heathens but even the Christianising writers who compiled the Sibylline poems con-

¹⁷² Sib. L. l. p. 180.

¹⁷³ Sch. in Ap. Rh. v. 1129.

¹⁷⁴ Steph. Byz. Iconium.

¹⁷⁵ Etym. Mag. in Voce.

founded Phrygia with Armenia, and the imitative with the original Ida. And certainly Armenia was the proper Phrygia, because all the earth was alike covered with water, but the volcanic eruption which submerged the Garden and the Sources of the four Rivers was confined to that country. In seeking to explain the principle of Homer's geographical mystery, I did not meddle with the Asian half of the concern; nor is that so easy, because if Greece be parcelled out, by analogy of geographical position Asia hardly can be, inasmuch as Babel lies very far to the south of Priam's kingdom, while its type, Ilium on the Dardanelles, is in one of its most northern regions. This part of the ænigma I am unable to unfold, and must leave to others. But I am satisfied that the Phrygia of the Iliad is Armenia, the inhabitants of which, beginning by that time to apostatize, and being in communication with Nimrod at his new capital to the North, had furnished a contingent to Cush. Noah, Shem, and Japhet, were all either dead or extremely old; all dead, if the 243d of the 3d Iliad be genuine. This country was earliest peopled of any: it was there that Noah before the flood first introduced the culture of vineyards, and after it revived every sort of husbandry: and being the oldest and best regulated of human settlements it was also the most populous. When Cush beheld the vast multitudes of the Panachaians assembled in the plains to witness the tilting of Alexander and Menelaus, it reminded him of the thickly-peopled vineyards of the Great Father;

Ἦδη και Φρυγιην εἰσηλυθον ἀμπελοεσσαν

Ἐνθα ριδὸν πλειστωϛ Φρυγας, ἀνερας αἰολοπωλωϛ.

Ἄλλ' εἰδ' οἱ τοσοι ἦσαν, ὅσοι ἐλικωπεϛ Ἀχαιοι ¹⁷⁶.

These were in the region round about Erivan or Irivan; les Armeniens tiennent par tradition que Noè planta la vigne tout proche d'Irivan; il y en a même qui marquent l'endroit à une petite lieue de la ville ¹⁷⁷. Armenia being the parent

¹⁷⁶ Iliad. L. 3. v. 184. Helicopes, what? Tauriform, or Vacciform?

¹⁷⁷ Chardin, Lettre xxiv. tom. 1. p. 81.

country whose natives had spread themselves over all the then inhabited earth, they were therefore Aiolo-Poli or Goers over the whole Earth. This earliest of human settlements, or rather the chief place thereof, is called in Æneas his spurious oration to Achilles, Dardania, from Dardanus a title of Noah : and Æneas, from being the Whanax or War King of those mixt people in Shinar who were designated generally as Noachidæ, was called King of the Dardanians : but the Armenian capital is called by Homer in his catalogue Ascania, and the most famous and eldest of the Æneadæ was Ascanius. These circumstances lend to each other a mutual illustration.

Phrygia in Asia Minor was the northern and central part of that peninsula, and some part of it was not very remote from the coast which Homer had selected for his type of Shinar or Babylonia : and consequently this maritime district [of Mysia, or the pelagic Æolia] came to be named the Additional or Epictete Phrygia. By the Latin writers the Kingdom of Priam and nation of the Troes were habitually called Phrygia, and Phrygians, although there is no sanction whatever for such a practice in the Homeric writings. But as Homer used the name for Armenia, and Shinar or Troas was the new and imitative Armenia, there was something like a good reason for it. Upon the whole it can hardly be a matter of doubt that the descendents of Cush, or at least of Ham, are meant by the Primigenians. We have seen that Phrygia was called *ἀπο του τον πυρον φρυγειν*, from Ino baking the wheat : now the word uttered by the Egyptian child which proved the Phrygian to be the primary tongue was a name for Bread, Bekos, and it would certainly appear as if it were formed from our teutonic verb, I Bake ; but I conceive it is an established point that the Teutones or Goths are of the line of Cush.

X. Another argument may be had to show that the house of Shem did not retain the speech of the Adamites. There is a name of the anthropomorphous deity expressed in the three

L L 2

letters ¹⁷⁸ *i* or *y*, *o*, and *Vau*, *ioW* or *yow*, *ioWHIS*. The nominative does not occur unless in composition as *IU-PIter*: but the genitive sometimes obtained the power of a nominative, as in *Jovis Custos* ¹⁷⁹. This name the Greeks used to invoke in their distress, crying '*Iou*, '*Iau*, and '*Iω*, and from it the names *Iō*, *Iōn*, *Iōne*, *Iaon*, *Iao*, and *Ioo* were formed, as probably was also that of *Iauan* or *Iawhan* son of *Japhet*. The virgins who preserved the Fire of *Vesta* were admitted into the college by the High Priest in the name of *Ioo*, *Sacerdotem Vestalem quæ sacra faciat, quæ Iōus siet . . . capio* ¹⁸⁰. This name was acknowledged for his own by that divine principle or person who conversed with *Moses*: and after the Jews returned from their sojourn in *Chaldæa*, full of the pagan mysteries and traditions, they revered it with the most grovelling superstition. They deemed it a profane action to utter this word, by which means they unavoidably lost, and do not pretend to possess, the mode of pronouncing it. It may without presumption be doubted whether they know how to spell it. They superstitiously call it the *Tetragrammaton*: that is the four letters; yet in our characters it is written *Jehovah*. In theirs, it looks to eyes unversed in the more hidden mysteries of hebrew orthography, like the name *Iehu* or *Yehu*, which belonged to the Anointed King or symbolical

¹⁷⁸ I need scarce remark upon the hideous barbarism which obtains in modern pronunciation, that of putting double consonants in the place of semi-vowels; so for *Icsus* or *Yesus* we see *Dgesus*, for *Iason* or *Yason*, *Dgason*. Likewise, for *syluä* or *sylwha*, we say *syldbä* or somewhat nearly as harsh. I know it will be said that the Italians in their *Giove*, *Giunone*, *giä*, etc. make some approach to our harshness of speech, but this I have no wish to deny, for it is clear that the Italian tongues of old times were no more the latin of the republic of letters, than the dialects of *Nismes* or *Picardy* are the French of *Racine* and *Fenelon*. The barbarism I allude to seems to be a remnant of ancient rusticity. A rustic accustomed to say *Dgovi* and not *Yovi* would (if he wrote hexameters at all) have hardly admitted that word, because the position of a vowel before it could hardly be short. *Fluwyorum rex Eridanus* is harmonious, but *fluvjorum* is very much otherwise.

¹⁷⁹ Varro de *L. L. L.* 7.

¹⁸⁰ Fab. Pict. ap. Aul. Gell. *L. l. c.* 12.

messiah of Israel. Upon the whole they seem to know marvellously little about its pronouncing, spelling, or meaning. The latter has been explained as denoting the Two Times, and Existence or Eternity, I was, I will be, I am. But our business requires us to look farther into this matter.

A Seed was promised to Eve who should perform the action of the verb 'ΙΑΩ, I heal, I make sound; and when Cain was born of her, she cried out in her joy, I have obtained the man Jehovah himself. But contrary to her hope Cain became reprobate, and the seed could no longer be expected from him. Abel died without seed. Seth, being born, opened a new prospect of hope. It seems to have been then known and understood that the Restorer should not be her own son, but of her posterity: farther than that they were uninformed, and being naturally eager for the fulfilment of a glorious promise they, like the Thessalonians, "were soon shaken in mind, and troubled, as that the day of Christ was at hand." In process of time their ardent wish was complete, and Seth had a Son: "and he called his name Enos: THEN began men to call upon the name ΙΗΟΥ." They fell into that fatal error which is the basis of all paganism and the mystery of Babel, the same which peopled the high places of the nations with several false gods or anti-christs. They hailed the infant seed of the woman as the man God and redeemer, and in so doing they called on or [as some would have us to understand it], profaned the name Jehovah. 'Ο Σηθ γεννα τον 'Ενωσ, ΘΕΟΝ¹⁸¹ και αυτον δια την αρετην αυτη νομιζομενον. To say that on a particular event happening men used a specific name, is in other words to say that they used it on account of that event. But it beats my ingenuity to guess how the supposed fulfilment, upon this occasion, of God's gracious promise to Eve, could in any way connect itself with His Eternity, or how it could render that attribute more conspicuous or that epithet more appropriate. The word must have alluded to

¹⁸¹ Mich. Glyc. Ann. P. 2. p. 121. Enos ήλπισε προσωγορευεισθαι διαματι ΘΕΩ. Leptogenesis cit. a Cedreno.

the event. But if the Hebrews ignored the true meaning or etymon of the word, it would seem to follow that it was no word of their own, and consequently that the language of Seth and Enos did not remain with them. However, we must follow the history of this Appellative a little farther yet.

At the birth of ENOS men BEGAN to call upon the name of Jehovah, and by necessary inference they continued to do so afterwards. But Enoch was cotemporary with Enos, during the whole of his sublunary life, and could not be ignorant of the name; and Noah was born only sixty-nine years after his translation, and walked for exactly six hundred years with Methuselah his son. It would be therefore monstrous to suppose that Noah, or the three sons of Noah, were ignorant of the name which the deity received upon the birth of Enos: and allowing amply for the changes effected by time even in days of longevity, one would think that That Word at least could never fall into entire desuetude. However the Lord informs us that to Abraham, the ninth from Shem, "by his name Jehovah¹⁸² he was not known." Therefore it seems that some event had intervened by which the most important word in the language of Seth, Enoch, Noah, Japhet, Shem, and Ham, had become unknown to one of the most eminent and pious of Shem's descendants. But I can imagine no circumstance to which this event can with any colour of reason be referred; excepting the marvellous change of languages. But if in that change the posterity of Eber lost even the name of their Redeemer, it is clear that they did not retain the primitive tongue. That was in the hands of the Babylonian Cushim, who gave small encouragement to their dependents the sons of Nahor to study the mysteries of the sacred language. I have said that the word Iao is, I heal or make sound. In a pagan oracle the Power pretending to divine rank announced himself as Iao in four hypostasies, according to the four seasons of the little year, but in agreement with

¹⁸² Exodus, vi. v. 3.

certain epochs of the magnus annus or world ; first, Winter or Chaos, then Spring, Creation or Reproduction, Summer or the Fullness of Glory, and Autumn or the treading of the Mellow Vintage ; which hypostasies were severally thought to be humanized in Noah or Saturn, Ham, Hyperion or Jove, Cush or Eëlius, and Nimrod Adonis or the Mellow Mature Iao ;

Φραζέο μεν παντων ὑπατον Θεον ἐμμεν 'Ιαω¹⁸³
 Χειματι μεν τ' 'Αϊδην, Δια δ' ειαρος ἀρχομενοιο,
 'Ηελιον δε θερεῦς, μετοπωρε δ' ἀβρον 'Ιαω.

The Vintage was in those regions so distinguishing a feature of the Autumn, that it was even called *ὄπωρα*, and upon that season falls the juicy ripeness of Iao, for such is the meaning of *ἀβρος* here. There flows in our veins a generous liquor with which “ Moses sprinkled all the people and the tabernacles, and the vessels of the ministry, for by the Law” (both of gentiles and Jews) “ all things almost were purged with blood.” And when Jesus took in his hand a goblet containing the juice of the *ὄπωρα* he was pleased to say, “ This is my blood of the new Covenant which is shed for many for the remission of sins,” strange words indeed, did they not relate to a symbol known from the days of Noah. This was the medicine of the healer Iao, administered for outward ablution and for physic ; the vital panacea in Æsculapian Psychiatrics. It is Life, but to drink of it as it flows from the living vintage was forbidden to the sons of Noah, because, before the waters of the flood had swept away the former race from their *cædibus et victû fædo*, that patriarch under God’s auspices had invented its sweeter and milder substitute. There are as all know three vintages ; that in which Iao himself was pressed and yielded the panacea from his own veins ; that which must be trodden without the City, when the vine of the earth is cast into the great wine-press ; and lastly, when the God Iao shall drink the new wine in the kingdom of his Father. To

¹⁸³ Orac. ap. Macr. Sat. L. 1. c. 18.

the first of these vintages I conceive that the Autumnal Iao mainly refers, but also to his judgments against the first Babylon. If it be thought that the Autumnal Iao is identified with the name unknown to Abraham only by a resemblance of sound, and that (with our pronunciation and pretended punctuation) a somewhat faint one, the doubt will be removed by Diodorus¹⁸⁴ of Sicily, who says Moses the Jew gave out his laws for an inspiration of the God who is called Iao. It is farther notable in this Oracle that the Sum and Unity of the godhead thus quadripartite is Iao, and the fourth or autumnal hypostasy is again Iao; which admirably agrees with the scriptural use of the tetragrammaton, which is repeatedly applied to the latter person, Jehovah our righteousness; nor are instances said to be wanting where the double application of the name occurs as in this oracle. V. Gen. c. 19. v. 24. This leads me on to another very curious illustration. Iao was the magnum incrementum of Jove (who is here made the second form of the Supreme Iao), an alter ego sometimes distinguished from and sometimes confounded with him, an uncertainty which the reader must ere this have learned to expect, and to rectify as it occurs, in the study of ancient mythics. Iao was Autumn, Wine, the Blood and the Life; but Jove was Eiar, the Spring; now, strange to tell, Eiar also was the Blood or the Life, and to drink blood was to drink Eiar; *Ἐιαρ, αἷμα ἢ ψυχῆ. Ἐαρ, αἷμα, Κυπριοι. Ἐιαροποτῆς, αἰμοποτῆς.* Hesychius. I have only to add, that the use of the verb Iao for the expiation of divine wrath was a known use; Pausanias for instance speaks of Pelops *το ἐπι τῷ φονῷ μνημῆα ἰῶμενος*¹⁸⁵. The God of the resurrection, whom Socrates appealed to in the last words he spoke, was a doctor, and Apis, son of Phoroneus, who liberated the Isle of Pélops from the tyranny of the Dragon was also *ἰατρὸς τις*¹⁸⁶.

¹⁸⁴ Bibl. L. 1. c. 94.

¹⁸⁵ L. iv. c. 20. s. 8.

¹⁸⁶ Schol. Dion. Perieg. l. 415.

XI. My opinion is that the language retained by the house of Ham was that of Adam, only differing from it by that degree of change which more than two thousand years must have effected; which must have been considerable even when the prolonged life of men made tradition easier and shorter.

This opinion naturally flows from those which have already been intimated with respect to the dismemberment of the first kingdom. Nimrod and his followers had abandoned Babylon, and set up another kingdom to the north by east, perhaps one hundred and seventy years before the miraculous disturbance which caused that city to be nearly abandoned and its empire broken up. It would also seem that the Ninevite adherents of the old dynasty assisted in completing the ruin of the kingdom of Shinar, and recovered possession of the country so called. As only two of the three races of men obtained new languages, they only were in the strictest sense Meropians: and accordingly we find that the Meropes were not all men, but those who were opposed in war to Hercules and Telamon.

My supposition is powerfully confirmed by the great pretensions to antiquity of knowledge among those nations who spoke the dialects of Ham. For the more civilized of them never lost for a moment the full knowledge and understanding of the oldest writings then extant, some of which were no doubt older than the flood, in as much as three prophetic fragments¹⁸⁷ of that early date are preserved to us in holy writ. Tradition does so universally bear witness to the preservation of some antediluvian works that to doubt of it were impudence: and from what we can collect, it consisted of poetical compositions [which the memory of the Arkite Judas would carry, even if his father chucked the books overboard] and of chronology, astronomy, and antediluvian geography, marked around cylinders or columns, and highly interesting even to the orthodox after the face of both heaven and earth had undergone such change. Such are the columns of Atlas, Hermes,

¹⁸⁷ Gen. c. iv. vs. 23, 24. c. v. v. 29. Jude, v. 14.

Seth, and the celtic Guiddon, and from those same was the Great Father invoked by Orpheus as the Circum-Columnar Bacchus,

Κικλησχω Βακχον Περι-Κιονιον μεθυδωτην ¹⁸⁸,

who "having travelled over the earth in his Cadmian house, then only stopped, when he had caused to cease the violent ebullitions of the Earth." The prose writings of the Nephilim being too heavy for the memory to carry did of course in great measure perish: and it may be doubted if the apostates of the church of Ham had any prosaic compositions older than his own. These were the most famous archives of the mysteries, and were celebrated as the books of Hermes, Thoth, Cheiron, Lokemannus, and Dardanus. Ham ¹⁸⁹ was also the second Ophion and the author of those seven volumes containing all the oracles of the destiny of the world, which Beroë the foundress of the oldest city in the world was said to possess,

Τοις ἐνι ποικιλα παντα μεμορμενα θεσφατα κοσμου
Γραμματι φοινικισεντι γερων ἐχαραξεν Ὀφιων ¹⁹⁰.

To the same family we must refer the learned columns of Seth in the unknown land of Seriad, which the Hellenizing Jew Joseph of Jotapata idly interprets as of Seth son of Adam. But the Seth in question is Typhon ¹⁹¹, the founder of what Dion Chrysostomus calls Typhon's Tower or the Tyrannic High-Place, the Tyrannidis Fastigium ¹⁹² in contumeliam Creatoris a venatore incipiens. Typhon's name Seth is explained by Plutarch *Prevailing by Force*, and is manifestly that of Zethus the forcible Tower-Builder. In the Tower of Babel were deposited the columns of arkite lore, of which

¹⁸⁸ Hymn. 47. v. 1.

¹⁸⁹ John Cassian, a Scythian monk of the early part of the 4th century, said, Cham filius Noë . . . scelesti ac profana commenta diversorum metallorum laminis, quæ scilicet aquarum inundatione corrumpi non possint, et durissimis lapidibus insculpsit. Collat. 8. c. 21. cit: Bochard. Geogr. Sacr. p. 231.

¹⁹⁰ Nonn. Dion. L. 41. v. 350.

¹⁹¹ Plut. Is. and Os. p. 367, 376.

¹⁹² Johan. Sarisb. Polycrat. L. 1. p. 12. Lugd. Bat. 1639.

the most famous or perhaps the last survivor, was called that of Acicharus; and escaped the ravages of Xerxes. An unwise notion has obtained that prose composition was unknown till a late period, say that of Halyattes and Cyaxares, nor used before that time unless in Holy Writ. Pherecydes is pretended to have been the first who wrote the logos, or unmeasured discourse: which makes it a good thing to know somewhat about him. About the time of the pretended Pherecydes imposture was rife: that obscure but important character, Pythagoras, flourished: also Solon, Epimenides, Thales, Aristæas of Proconnesus, and Onomacritus Orpheus. A revolution was in progress, the tendency of which is not clearly understood: nor is this my proper place for throwing light upon it: and these people assumed ancient and sanctified names, and under those names edited books which contained a great deal of ancient matter. The name and writings we now speak of were of that kind, and Phere-Cydes or the Giver of Glory is none other than Hammonian Jove himself. Pherecydes the father of prose was a Syrian, which some understand of the little isle of Syra, but Lucian himself a learned Syrian makes him of Syria. Eustathius¹⁹³ calls him a Babylonian, and St. Augustine an Assyrian¹⁹⁴. His learning came from the *Φοινικῶν ἀποκριφὰ βιβλία*¹⁹⁵. By Isidore of Seville¹⁹⁶ he is named as the first writer of Hexameters, and Origen¹⁹⁷ couples his books with those of Linus, Musæus, and Orpheus. He was a prophet and a worker of miracles, and Isidore the Gnostic expressly declared that he borrowed from the Prophecies of Cham¹⁹⁸. We learn that the possession of his dead body gave victory to the Ionians of Ephesus; but another account is, that he was killed by the Lacedæmonians, and that the Kings of Sparta preserved his skin in obedience to an oracle. What

¹⁹³ In Od. xv. v. 403.

¹⁹⁴ Ep. 137.

¹⁹⁵ Suidas in Nomine.

¹⁹⁶ Orig. 1. 38.

¹⁹⁷ Contra Cels. 1. p. 14.

¹⁹⁸ Λαβὼν ἀπὸ τῆς τυχαίας προφητείας τῆν ὑπόδειξιν. Isid. ap. Clem. Alex. Strom. L. vi.

have we here, but the Hieromata of Jupiter Enwhalius, and the bones of Pelops? Therefore to say, Pherecydes¹⁹⁹ was the first prose writer, is but to say, the books of Cham are the oldest on record. In Europe and Libya, which countries were but colonies of the dispersed, prose fell into desuetude with writing, for which their needy condition afforded neither education nor materials. The works of Pherecydes were upon those subjects whereupon Ham's most interesting discourses must have rolled, namely those before the flood and especially the affairs of Eve and Ophion. Of these Hermetic writings Babylonia, Egypt, Phœnicia, and perhaps India, were the chief depositories: to Egypt Moses was indebted for his learning: nor do we know of any recondite lore among the sons of Shem. The priesthood of the other nations might soon repossess themselves of a certain number of *ἱερομᾶτα βαρβάρᾶ* to give a character of sanctity to their dæmonolatrous liturgies; but it must have been long ere those who underwent the miraculous banishment, in the midst of terror, hardship, and famine, and seeking their way through the rank luxuriance of the unpeopled diluvial mud, could recover the more abstruse learning of a language to them dead; and when they had leisure and means to turn their minds to it, the Ammonians were no longer willing to part with it. Even the sons of Ham, who were dispersed, lost the learning of these archives in their perilous flight to new countries; and Greece in vain sought, in after times, to regain them from the jealousy of Babylon and Memphis, whose colleges of priests could not indeed produce them without exposing their own monstrous frauds and fictions. The aboriginal learning remained with the Ammonian nations, who lay within the ancient boundaries of the Nimrodian and Semiramanian kingdoms, such as were Chaldæa and Egypt, which latter country did at the time of the dispersion [at latest] become separated from and independent of

¹⁹⁹ Silius Italicus styles the people of Puteoli in Magna Græcia Pherecyadæ, upon which place Drakenborch has written some astonishing nonsense: but the name is perhaps allied to the Ammonian title Pherecydes. De B. P. L. xii. l. 159.

the kingdom of Asia, so as in time even to shake off the geographical name of Asia.

We have little to guide us in enquiring how our ancestors acquired the wonderful art of alphabetic writing. There is no mention (so far as I know) in Scripture of its invention by human wisdom at any time, and it seems to me the probability opinion that it was given with language to them from whom we all derive. As we are not told of God giving an alphabet to Adam, so are we not told of several being given to the Meropes, and I need not labour to show that any such gift would be quite foreign to the avowed ends of the miracle I speak of. Therefore, after speech was trifarious, there was one only mode of writing; with, of course, its local variations. All the books extant at the time of the Confusion were written in it: they were intelligible only to those who kept the old tongue, though legible to all: and would therefore be for a long time handled and perused by them alone. We must therefore expect to find the alphabet referred to them, wherever they were.

But we are told that Europe derives its writing from Cadam or Cadmus, an Hermetic title of Cham, and perhaps the corrupted name of the patriarch himself. Cadmus was an Hermes or Mercury, as appears from the story which occupies the first book of the *Dionysiacs*; for that story has too much affinity to that of the venerable *Song of Thrym*²⁰⁰, to doubt of their original identity; and Cadmus agrees with Loke, the Hermes Chthonius of the north. This messenger God was called in Germany and Egypt Theuth or Thoth, and unto him was this invention ascribed, as we may see in a noble passage of the *Phædrus* of Plato²⁰¹, where he is introduced communicating his invention to king Thammuz (Noah), who commends the device as a method of reminiscence, but severely condemns it as destructive of the memory, and also as likely to breed vanity and foolishness among men, who would get a dangerous smattering

²⁰⁰ V. Herbert's *Icelandic Poetry*.

²⁰¹ Plat. vol. x. ed. Bip. p. 380.

of knowledge *δοξασσοφου γεγονοτες αντι σοφων*. In the first part of this answer we have a profound and just observation. The use of writing must have invalidated memory to such a degree that its ancient powers would appear as miracles among us : and a modern invention or practice, the making of complete indexes, has perhaps made a still greater inroad upon that important faculty and rendered the exercise of it among the learned scarcely desirable, for authors surrounded with all the mechanism of a library would rather be blamed for trusting to their recollection. The learning of the Druids, which embraced every manner of subject, was preserved memoriter ; and the commonest course of education received in their schools was of twenty thousand verses. So the Pelasgi, unaccustomed to letters and therefore ignorant of prose, preserved in an unimpaired nay rather an interpolated and prolonged form the great Epics of Homer. The second part of Thammuz his answer points clearly to a leading cause of apostacy and false wisdom among the Gentiles, and to a dispute between him and the rebel patriarch his son respecting the propriety of reviving this art of the Nephilim, and with it their learning, errors, and apostacy. The whole story shows that the ancient Egyptians connected writing with Noah and Ham : and if the progeny of Shem, not of Ham, had continued to talk as They did, they surely, and not the Cushim and Misraim, would have been the earliest depositaries of post-diluvian book learning.

Those obsolete characters in which Diodorus assures us that the son of Laomedon wrote his Phrygian Poetry were called indifferently Phœnician and Pelasgian. But the Pelasgi were Cushim divided by faction from the body of their house : and the Phœnicians and Philistines were also I believe of the Scythian family, which led Herodotus into the error of giving to the Scythians from Upper Asia the miraculous ³⁰² hæ-

³⁰² 1 Sam. c. 5. v. 6. They were indeed that very race of Cutheans who revolted from Elulèus king of Tyre, in order to join those other Cutheans whom Salmanasar settled in Galilee. Sidon, Arca, and Palætyrus, were parties to this revolt. Joseph. Ant. L. ix. ad finem.

morrhage of the Philistines of Azotus. The letters of Ophion were likewise, as we have seen, Phœnician ; and were so called because the earliest sacred compositions were written on the leaves of the Phœnix or palm tree by the Sibyllæ ; or else from Phœnice the daughter of Actæon ³⁰³ ; but that is to the same, for the daughters of Nimrod were of the Hierarchic family. The great country between the Euphrates and Mediterranean, Mount Taurus and Arabia or Egypt, called Syria by the Greeks, was Aram with the Hebrews, because the people of the race of Aram son of Shem were its oldest and chief inhabitants. I know not indeed that they ever gave to Aram so large a sense as the Greeks did to Syria, including Phœnice, Judæa, and the Philistines, but I apprehend that where Aram was said in Hebrew or Syriac, it was invariably rendered Syria by the Hellenists, as Aram Damasek, Syria of Damascus. The coast of Phœnice was occupied by several lordly commonwealths of Cushim who were entirely independent of the Aramæan natives of the country, and these last were as I suppose the Syro-Phœnicians. The woman was “ of Canaan ³⁰⁴,” and she was “ a Greek, a Syrophœnician ³⁰⁵ by nation.” Here seems confusion enough : but it may be thus explained, she was a native of that country which bore the general name of Canaan, the promised land ; she was by religion of that class of Gentiles who were distinguished from the Magi, as Hellenes ; but by nation or race she was an Aramid woman of Phœnice, Idumææ Syrophœnix incola portæ. As you might say of a well known Scotch nobleman who embraced Judaism, He was of England, a Jew, a Scotchman by nation. It is my notion that the Phœnician language, said to be so nearly akin to the Hebrew, was that of the Aramæans or Syro-Phœnices : and not of the Tyrians and other noble tribes.

If we are satisfied that the Ammonian line, being the ear-

³⁰³ Suidas in Φοινικηία.

³⁰⁴ Matt. c. xv. v. 22.

³⁰⁵ Mark c. vii. v. 26.

liest depositaries of written learning and of the Cadmian letters, and especially the Cushim, as being the sacerdotal and learned caste among them, were those unto whom the original forms of discourse remained, unaffected by the miracle of Babylon, I still propose it as a pleasant research to those who profess philology, to seek in which of the existing compositions of men the nearest resemblance is to the language used by scholars in the great capitals of Asia before the Confusion, and the least degenerated into rudeness, or into that which is far worse again, refinement and variety of foreign admixture. If there are any writings now extant in the Ammonian tongue whereof the history was carried back so far as to assure us of their great antiquity, while the admirable genius displayed in every part of their composition precluded the idea of their being translated into any dialect different from the original, at the same time that the free and desultory habits of the tribes among which they were preserved exempted them from the suspicion to which colleges of priests and all their proceedings must ever be obnoxious ; we might readily conjecture that in those works, when corrected in their text and orthography by wise and sharp criticism as occasion may need, we had the oldest surviving specimen of a learned style. Wherever such may be to be found, it is not difficult to show where they are not ; the sacred books of India have not been known to European authors from the date of many centuries before Christ ; but only in the middle of the eighteenth century after his birth, and from the epocha of their pretended composition the country has suffered every sort of invasion and violent revolution, with schismatic wars, in which whole castes of people and sects of religion have been extirpated ; and they come out of the custody of a privileged generation of priests shamefully addicted to fraud and deception. Although therefore there be no doubt of the supreme antiquity of various matters which the Brahmens have inserted in their books, it must always remain very doubtful if they have not been rewritten and

much farther removed from the dialect of the originals than the fables of Dryden from those of Chaucer. Especially, being devoid of that excellence which stamps originality.

XII. I have discoursed thus at length upon a subject which the arrangement of this volume hath perhaps separated too far from the kindred matter of the Populifugia, namely, the Division of Language; an event which came directly from the Hermeneutic power of the offended Deity, in the kingdom of Phoroneus the proto-tyrant, and at the beginning of that series of determinate periods, diversified by the number of nations, tongues, and religions, which prophecy denominates the Times of the Gentiles. Such as are curious in all, and more especially in those enquiries to which holy writ hath not given nor can human cunning discover any answer, will display their vanity in seeking whether when the ethnical æras are full and ended the unity of speech shall be brought back; and those who shall wish to affirm the question, will not fail to notice the Hermeneutic power which the Holy Ghost put in use when he was sent to help the apostles, and the visible form which He took upon himself in that circumstance. But having no wish to publish any vain guesses upon those pages of the book which are sealed in complete and utter silence until the end, I shall merely cite upon this subject what Plutarch relates of the opinions of the Magians in his day. It seems that they still asserted to their spirit Arcimanius the rank and dignity of God; but they admitted that there was a prædestinated time when Arcimanius should perish in the famine and pestilence with which he himself should have filled the world; and after that time they expected, saith Plutarch ²⁰⁶, that all the rough things of the world should be made smooth, and that there should arise *μία πολιτεία ἀνθρώπων μακαρίων, καὶ ὁμογλωσσῶν ἀπαντῶν*, one blessed commonwealth and one tongue.

²⁰⁶ Plut. de Is. et Os. p. 370. Xyland.

HOMER.

In years he seemed, but not impaired by years.

I. THE name of the Poet has never had any thing like a satisfactory explanation. It has been rendered, an hostage, *ἀπο τοῦ ὀμηρευσαι*, in which I can see nothing at all probable; and again, blind, from *Ὀμηρος*, said to have that force in one of the Greek dialects, but I rather conceive that the blindness of this ever memorable man gave it that force.

Hom-Eer signifies the poet of the Land of Eer. Man was made out of the earth, and the first man androgynous in his essential nature, and afterwards the first man and woman, was named Adam, by which we are told by the learned we are to understand the Earth. We find the same connexion of the two notions in Latin, *homo*, and *humus*, which are brought somewhat closer by the adjective form of *homo* being *humanus*. It has already been made manifest to the reader that the subtracted rib of the false Man God was described as the shoulder of Jove or Pelops, and that shoulder was the false Woman Goddess, who upon grounds heretofore alluded to was revered as the Earth, or *Magna Mater*, and for this reason did the Latins call the shoulder *Hom-Eros*, The Earth which is Love. *Ἔρος* is *pamphylian* for love, though *ἔρω* was afterwards used in Greek.

But if Hom be fairly significant of the earth, we may be asked, who or what is Eer? I answer that Eer is a name given to Noah as the Beginner of Time, and borne by his successors the Catholic or Omniterranean Kings until the

division of nations. Clement of Alexandria ¹ says that Eer or Heer the Armenian is Zoroaster: and Arnobius expresses himself thus sarcastically, *Age nunc veniat quis super igneam zonam Magus interiori ab orbe, Zoroastres [Hermippo ut assentiamur auctori] Bactrianus, et ille conveniat cujus Ctesias res gestas historiarum exponit in primo*², Armenius Hostanis nepos, et familiaris Pamphylus Cyri. All this relates to one Eer the son of the Armenian, and by nation a Pamphylian, of whom Plato speaks in his commonwealth. He fell in battle, and on the tenth day afterwards his body was found fresh, though the rest were corrupt; and on the twelfth he was taken home for sepulture; but when placed on the funeral pyre he came to life again. Then he related that which he had seen; namely, that there are two chasms, one leading into earth, and the other into heaven, opposite to each other, between which in a spacious plain sat the Judges of the dead. The spirits of the just were sent through the right hand chasm, upwards, towards heaven, and the unjust to the left and downwards, each to receive the due reward of their actions. They alternately ascended and descended, taking a period of rest in the intermediate plains. Eer related that, when in the regions of the dead, he heard that Ardæus the Great, who had been Tyrant of Pamphylia about a thousand years before, was not permitted to approach that plain; but whensoever He and certain other tyrants attempted to ascend the chasm, it uttered a bellowing sound, upon which some fierce and fiery men dragged them back into Tartarus. This Ardæus had murdered his aged father, and his elder brother, and had committed other impieties.

Those, he said, who after having had their seven days' rest upon the plain, ascend to Heaven, behold a pillar of iridescent light, to the summit of which the chains which uphold the Heavens are attached. Upon that same summit is the ada-

¹ *Strom.* L. 5.

² *Arnob.* L. I. c. 52, ed. Orell. p. 35.

mantine distaff of Necessity. Its whirl consists of eight concentric spheres whereof the seven interior revolve contrary-wise to the eighth. On each of the spheres sits a Seiren singing in concord with the seven others, and at equal distances sit the Three Fates, Lachesis, Clotho, and Atropos, daughters of Necessity, singing distributively of the Things Past, the Things which Are, and the Things Future, to the music of the Seirens.

Lachesis orders the souls of mortals about to live again freely to choose their own *Δαιμων* or Fortune; and in this place Eer doth in some wise assert the responsibility and moral freedom of man against the impious dogmas of the supralapsarian Calvinists, using these words, Ἀρετή δε αδεσποτον . . . αίτια έλομενθ, Θεος δ' άναίτιος. The Mortals choose in turns, by lot, from an assortment of all manner of lives and fortunes, and in that deliberate choice is *ό πας κίνδυνος τω άνθρωπω*. He who chooses Tyranny, or any other object of inordinate desire, will pay thereafter the penalty of his ill choice. We are told that Ulysses made choice of a private life, which he found neglected by others. After each had chosen, Lachesis appointed him a guardian genius, *δαιμων φυλαξ*, to carry his choice into effect. This done, they go into the barren and arid Lethæan plain, and drink of the waters of Amelees the oblivious river. Some being imprudent would drink too much; but he, Eer, was forbidden to drink any³.

It cannot be doubted that these pretended revelations of the twice-born Eer belong to the Hermetic or Ophionian writings, and that the author had been nibbling at the fruit of the forbidden tree. They contain an attempt to explain the inequality of the circumstances in which men are placed by nature, and which seem to have some influence over their moral conduct; and they imply the famous doctrine that all knowledge is reminiscence, which the senses and outward stimulants do but call into action. If the soul hath drunk

³ Plut. Rep. I., x. ad finem.

too largely of Lethæan water its knowledge is forgotten beyond all power of recollection, and the provocatives of experience are unable to revive it; and such a soul is what we term a natural idiot. We furthermore find that certain overweening men were exempted from the general condition of the dead and from the purgation of souls, and were kept as prisoners in the pit of Tartarus. These are the Titans, or they who were disobedient in the days of Noë, and descended alive into the abyss when all other flesh died. Their Chief, Ardiæus, who murdered an aged man and a young man, is Lamech the last of the Cainite Hæresiarchs, upon whom with his three sons and his daughter the earth closed at the breaking out of the flood. Having a foreknowledge of his fate, and that he should live at least until the Preacher came to visit the Prison, he shuddered at this horrible longevity, and said, If the life of Cain my progenitor was guarded by a sevenfold guarantee, surely mine is seventy times sevenfold. Lamech is the King of the Earth whom the witch Erichtho invokes in the first of her sublime and very curious incantations, who although numbered among the dæmon Gods, is tormented by the prospect of a long protracted life,

Eumenides, Stygiumque nefas, Pœnæque nocentum,
 Et Chaos innumeros avidum confundere mundos,
 Et Rector Terræ quem longa in sæcula torquet⁴
 Mors dilata Deum!

Eer we find is Zoroaster, a name applicable to Five Persons, Noah, Ham, Cush, Nimrod (the Hades, Zeus, Helius, and Iao of the oracle), and after long interval to Hostanes or else to Hystaspes the father of Darius. Cush Persæ vocitavere Zoroastrem, says Gregory of Tours. But the Eer of Plato is the fourth, Nimrod, for very clear reasons. He fell in battle, and was a Pam-Phylian or Omni-Gentile hero, but he was not an Armenian, only the son of an Armenian: now the three

⁴ Lucan. vi. v. 697.

first Zoroasters were all Armenians by birth, and Nimrod was born after the migration of the people under his father. His reviving upon the funeral pyre is the fable of the bird Phœnix, and of the Memnonian Hawk: and the same is to be found in the legend of the imaginary bird Horion or Orion, who is according to Ælian a native of India and superior to the Seirens in song, and especially the Hymenæal. Concerning him Nonnus hath a passage in his tawdry style,

Ἥχι μελισταγέσσιν ἐπ' ἀφρομονέσσιν αἰδεῖ³
 Ὀρίων γλυκὺς ὄρνις ὁμοίος ἐμφρονι κυκῶ.
 Οὐ μὲν ἀνακρῆει Ζεφυρήϊδι συνθροός αὖρη
 Τρυτοκῶν πτερυγῶν ἀνεμῶδεα ροίζον ἰαλλῶν,
 Ἄλλα σοφοῖς στοματέσσι μελιζέται, δία τις ἀνηρ.

Where from the topmost honeydripping spray,
 Sweet bird, Orion pours his meaning lay.
 Not careless he to breezy Zephyr flings
 His notes, with concert kept of rustling wings,
 But human-minded and with wisdom sings.

The followers of Memnon were called Indi and Phœnices, and the Indian and Phœnician bird are symbols of that king's prophetic spirit. When Cyrus lived many ancient names were revived, that of Zoroaster in Hystaspes, that of Solon, Orpheus, etc. in the persons of a variety of Greeks, and the title Cyrus itself was one of his ancestor Perses or Nimrod the Shepherd King, whose throne he restored in Asia; and their two histories were by reason of this common title entirely confounded by Herodotus. The same causes led Ctesias to place Armenius and Pamphylus in the days of Cyrus.

Eer is a word indicative of Early or Beginning Time, whether it be the Opening of a Mundane Cycle, the Spring of an Year, or The Morning of a Day. Its antique form is Wheâr, sometimes however contracted for metre's or pronun-

³ Dion. L. 26. v. 201.

ciation's sake into Wheer. When the digamma was lost it became in some dialects Eiar, and in the Attic which Plato used Eer. Saturn was called Cronus because Time begun with him, and the same personage was Wheer for the very like reason ;

Haud alios primâ nascentis origine mundi
 Illuxisse dies aliumve habuisse tenorem
 Crediderim. Wheer illud erat, Wheer omnis agebat
 Orbis, et hibernis parcebant flatibus Euri.

The First Man in each world was named Protogonus, and he is invoked by Orpheus as the father of both gods and men, who wandered over the whole world, and was born out of the mystic egg.

Πρωτογονον καλεω διφυη, μεγαν, αιβεροπλαγκτον⁶,
 'Ωογενη, χρυσησειν αγαλλομενον πτερυγεσσιν,
 Ταυρωπον, γεγεσιν μακαρων θνητων τ' ανθρωπων.
 Σπερμα πολυμνηστον, πολυοργιον, 'ΗΡΙΚΕΠΑΙΟΝ,
 'Αρρητον, κρυφιον, ροιζητορα, παμφαες εγνος.
 'Οσσων δε σκοτοεσσαν απημαυρωσας ομιχλην
 Παντη δινηθεις πτερυγων ρηπαις κατα κοσμον,
 Λαμπρον αγων φαις αγνον, αφ' ε σε Φανητα κικλησκη,
 'Ηδε Πριηπον ανακτα, και 'Ανταυγην ελικωπον.
 'Αλλα μακαρ πολυμητι πολυσπορε,βαινε γεγηθως
 'Ες τελετην αγιην πολυποικιλον οργιοφανταις.

This address is evidently to Noah, for Priapus is the title of that Deity when resupine in his tent and disturbed by feverish slumber. The same Protogonus is elsewhere addressed by the style of Bacchus Trietericus, Lenæus, Eubuleus, Pyrisporus, etc.

Πρωτογον' 'Ηρικεπαιε, Θεων πατερ ηδε και υιε⁷.

And there is yet another more curious passage, where Proto-

⁶ Orph. H. 5.

⁷ Orph. H. 51.

gonus Eericepæus is said to have yawned portentously and swallowed all things into his belly, and then to have been impregnated with the fullness of the godhead, so that all things were recreated within him.

Ὡς τότε Πρωτογονοιο Χανον μενος Ἡρικεπαίῃς
 Των παντων δεμας εἶχεν ἐφ' ἐν γαστερι κοιλῶ
 Μίξε δ' εἰς μελεεσσι Θεσ δυναμιν τε και ἀλκην
 Τηνεκα συν τῷ παντα Διος παλιν ἐντος ἐτυχθη.

This is the same character who in the Hymns is thus invoked, Παμφαγε, Πανγενετορ. Ἡρι-Κεπαίος is compounded of the name of Eer the Armenian, and the Ark his Receptacle. Its latter part is from the verb capo, capio, cepio, or cipio, I receive, which is in Greek καπῶ, I eat. From this power of Capacity come many words, as capis, capa, cupa, σκαφος, σκυφος, κυπελλον, a cap, a cup, I keep. The vessels which contain liquid and those which cover the Head are well known symbols of the Ark; it was the goblet of Hercules in which Helius sailed through the ocean of night, as Stesichorus sung

Ἄλιος δ' Ὑπεριονιδας ΔΕΠΑΣ ἐγκατεβαίνε χρυσεον
 Ὅφρα δι' Ὀκεανοιο περασαι
 Ἡδ' ἀφικηθ' ἱερας ἐπι βενθεα Νυκτος ἐρεμνης,

and was likewise the Helmet of the Invisible or of Awhides, and the Cap in which Eric the fabled founder of the Swedes chained up the Winds. Typhon shut up Osiris in an Ark and set him afloat, and he was drifted to the port of Byblus, and landed under the shade of the shrub *erica* which effectually concealed him: but I have long ago explained that Eric, Erech, and Irac, are the same words as arik or ark; so that Eric's Cap is nothing but the Ark of the common founder of the Swedes and all other men. But not the covering only of the Head, but the Head itself was a symbol of the Ark; of

⁸ Frag. ap. Procl. in Tim. Herman. p. 468.

⁹ Plut. Is. et Os. p. 357.

which we have one memorable instance in the floating head of Orpheus, which was borne over what Lucian calls the Black Sea unto Lesbos¹⁰, and upon the spot where it rested a Temple was erected to Bacchus; and this leads me to an instance of the word Cep, as in Eeri-Cepæus. Cep-Hal or the Marine Receptacle is an Head. The three brothers who rode in the Ark were celebrated by the mystics as the Three Cab-eiri: but Cab-Eir is exactly the same thing as Eeri-Cep, Eer and Eir, Cab and Cep, being but slightly various forms. I was led to a true perception of the word Ἐρικεπαῖος by considering the name of a town upon the Mæotic swamp, Panticapæum: which last I can by no means doubt to mean The town of the Panti-Capa or Arca Omnium Capax. It was the European capital of Mithridates, and consisted of a conical hill or Λοφος¹¹ with habitations built round it in a circle of twenty stadia. So Eeri-Cepæus means the god of the Vernal or Primæval Receptacle, and has only by inference and not literally the sense imputed to it by John Malalas¹², of Ζωδοργη. In the fragment of Orpheus last above cited we find the Eerikepaian god swallowing up all things in order to their regeneration, which leads me to remark upon a circumstance in the Heathen mysteries of the Ark. At the time of the flood all living things perished, and were absorbed into the abysses of the Earth by the subsiding waters, but individuals were received into the chambers of the Ark that their respective races might not be abolished: therefore there were two Arks, the Earth or Great Ark, and the Kiboton or Lesser Ark, the former of which received into her womb all things in specie and the latter all things in kind. Hence was king Hades denominated Polyarchus or the Great Ark. And there was another approximation yet more suitable to the genius of the Mystics, that into each of these respectively a Dæmon King descended

¹⁰ Advers. Indoct. c. 11. v. Myrsilum ap. Antig. Caryst. c. 5.

¹¹ Strabo, L. vii. p. 448.

¹² V. J. Mal. emend. a Bentley in Epist. ad Millium.

alive with a triad of Cabeirs or Corybants his Sons, namely, Noah and the Three Noachidæ, and Lamech and the Three Lamechidæ. Eeri-Kep-Aius would therefore be more completely rendered, Belonging to the Earth the Primæval Receptacle; according to which notion Bacchus the Planter of the Vine was invoked by Æschylus, cited by Macrobius in his Saturnals¹³, as Κατ'Αίος ὁ Μαρτίς. Hence also the mystagogue Cabarnus, the Ark of the Lamb, and mount Caf the centre of the world.

Eerigona¹⁴ was the daughter of Icarus who introduced wine and the worship of Bacchus, and was killed by the people, who thought he had poisoned them with the new liquor; and upon the loss of her father she hanged herself. Her death was expiated or commemorated by the ceremony of oscillation,

Oscilla ex altâ suspendunt mollia pinû;

the oscilla were either "little halters or nooses", or as others more probably say "little human figures." Erigona is the constellation Virgo, and she had a famous bitch Maira who was constellated as Seirius or Canicula¹⁵: but we may learn from Nonnus that Maira was not only a bitch the daughter of Mercury, but also the Lady to whom that symbol belonged,

και ὕδατι γειτονος ἀλμης
Βαψασ' Ἐρμαγενεια κυων ἐψυχετο Μαιρης¹⁶.

Helen was the Caniform or Cynopid heroine, and the Queen Bee from whom the Dog Seirius was named: and she was that Isis whose spirit resided in the Dog Star. She is said to have died as Eerigona did, and their identity cannot well be doubted, although the name Icarus is borrowed from the history of Penelope. If any one admires why so great an harlot should be placed in the sphere as Virgo, he should re-

¹³ L. 1. c. 18.

¹⁴ Apollod. Bibl. L. 3. c. 14. s. 7.

¹⁵ Hyg. Fab. 130.

¹⁶ Nonn. Dion. L. 43.

member that she was the Mother of Antichrist, and her wonderful impregnation (as it was pretended) by the spirit of Ammonian Jove did not deprive her of the title of a Virgin Mother,

Κρυψε δε Παρθενιην 'Ωδινα κολποις.

But Eerigona is only a more modern way of saying that name which our poet called Wheeri-Genèa, the Red Idæan Dactyl and Goddess of Recommencing Time :

'Αμος δ' Φησιγενει' έφανα 'Ροδοδακτυλος 'Ηως 17 :

and we have noticed that Helena was known to the Grecian fablers as Aurora the Concubine of the superannuate Tithonus, and mother of Memnon the stratarch of the Cushim. With this developement I leave my Etymology to the reader ; and I conclude that the Poet, whose real name is irrecoverably lost, was called by the admiring nations in after ages the Bard Hom-Eer or Of the Land of Eer.

But what is the land of Eer and of Aurora his daughter ? What is the land of the Beginning of Time ? It is surely that which the Noachidæ inhabited together during their first great settlement, while yet undivided : that is the Kingdom of Shinar. For this had eclipsed by its splendour the recollections of primitive Armenia, had become in its turn the head-quarter of the Omnigentiles, and its High Place was a type of the Armenian Mount of Salvation. I have formerly shown that Ai-Aia, the Land of Lands, the fortunate isle of Circe and Eeos Eerigenèa, was the capital seat of the Scythian or Cytæan realm 18, and the same as Ilion the Therapna of Helen, upon which the first rays of the rising sun were said

17 Od. 2. v. 1. ή εν τω 'Ητι γεινωμην. Eustath.

18 Aia was the Earth, or Aiolian Empire : Aiaia was the Isle of Shinar, and so in the Scytho-Colchic kingdom of Medea, Aia was the whole realm, and Aiaia was an island in the river wherein the palladium or fleece was deposited. Vide Apoll. Argon. L. 3. v. 1093. et schol. ib. At Colchi there was a great plain called the Circeium, where stood the towers of Æctes and the Forest of Mars. Apoll. Argon. L. 1. v. 400, etc.

to fall. This I evinced from several most striking passages of Homer, Euripides, and Orpheus ; and it was at the same time observed that Merops the Titan, King of Eastern Æthiopia, resided in a place called Eeos or Aurora, upon which the sun poured his earliest morning rays and where he stabled his horses at night. We will now have that precious fragment more at length. Euripides said that Clymena was married

Μεροπι της δ' ἀνακτι γης¹⁹,
 Ἦν ἐκ τεθριππων ἀρμάτων πρώτην χθόνα
 Ἥλιος ἀνίσχων χουσεα βαλλει φλογι,
 Καλῶσι δ' αὐτὴν γειτῖνες μελαμβροτοί
 Ἐω φαενναν ἦλθε δ' ἰπποστασεις.

But the King of Eastern Cush, the divider of tongues, beyond a doubt resided at Babylon : and it further appears from the same geographer who gives these lines, that Hipparchus and Eratosthenes used the meridian of that city to compute the longitudes of places. The poet Nonnus says that the books of Ophion contain this Secret, which was the Oldest of Cities ? and he there mentions the City of Aurora and also the Age or Time of Aurora.

Ἐἴτ' ἐν Ἀρκαδίῃ πρότερον πέλεν, ἢ ΠΟΛΙΣ ἮΟΤΣ²⁰ ;
 Σαρδίης εἰ γεγάασι παλαιτεραι, εἰ δὲ καὶ αὐτὴ
 Ταρσος ἀειδομένη πρωτοπόλις· εἰ δὲ τις ἀλλή
 Ὅυκ ἔδαην· χρόνιος δὲ πιναξ ταδε πάντα διδάσκει,
 Τίς πρότερον βλασησε, τίς ἐπλετο ΣΤΥΧΡΟΝΟΣ ἮΟΤΣ.

The poet names four competitresses for the priority, adding that he knows of no other candidates, and then although any one would think the City of Eeos belonged to the time of Eeos he gives it in favour of Beroe or Beryth, in conformity with the Phœnician part of his legendary materials : for his work is Indo-Phœnician. Bating the error or vanity of these

¹⁹ Ap. Strab. Geogr. L. 1. p. 49. Oxon.

²⁰ Dionys. L. 41. v. 354.

Phœnicians in appropriating the matter to their own country, this is all very plain. Four cities, Aurora or Babel, the Hebdomad of Eerigenèa²¹, Erech, Accad, and Calneh, of which the foundation for obvious reasons was nearly synchronical, disputed the palm of antiquity: but, say the Ophionian books, there was one older than all, built by the Great Father, when

ἔπω Ἴλιος ἰρή

Ἐν πεδίῳ πεπολιςὸ Πόλις Μεροπων Ἀνθρωπων,

either Erivan, or Nak-Sivan [the Navistitium], as the Armenians diversely relate²², in which he consecrated the Reliques of the Ocean to Baal Beryth, the Lord of the Covenant. So the town of Aurora is not so old as the time of Aurora, nay that time is as old as the World itself,

Πρωτοφανής Βεροή πελε συγχρονος ἡλικι κόσμου.

Nay, Ophion perhaps²³ might speak even of Enoch the city of Cain, whose site, as I have surmised, was not unknown to the children of Ham. But when the same writer [not utterly worthless, though abundans dulcibus vitiis] assigns to the poet Hom-Eer the remote age of Eerigenèa, it is obvious that we can carry his meaning no higher up than to the age of her City, when it still flourished as the capital of Eer the Pamphylian and his successors the Æneadæ;

Παμφαές υἱε Μελητος, Ἀχαιδὸς ἀφθίτε κηρυξ²⁴,

Ἴληκοις· σεο βιβλος ὁμοχρονος Ἠριγενειη.

Smile on me Thou, to Grecia's elder days

The Herald of imperishable praise!



²¹ Tzetz. Ant. Hom. v. 85.

²² Erivan is twelve French leagues from Mount Ararat or Cou-Noah, as Chardin says; or five, according to Tavernier. Chard. tom. 1. p. 157. edit. 1711. Tavernier, tom. 1. p. 36. Nak-Sivan is three leagues from the holy mount. Tavern. t. 1. p. 43.

²³ Nonn. ib. v. 364.

²⁴ Dion. L. 25. v. 251.

Yet lives unfaded thy perennial rhyme
All be it ancient as the Morn of Time.

There is yet a third title equal to Eerigona and Eerigenèa, and belonging like them to Helen, Eeriphanis or Appearing in the Spring. An ancient song used by the shepherds, or nomian melody, was so called from Eeriphanis²⁵ a lyric poetess who was enamoured of a famous hunter Menalcas, and wandered through the woods and mountains in quest of him, so as to draw tears of commiseration from the fiercest wild beasts. Her wanderings, as the fable went, were called Ino's courses; and while thus rambling in despair she poured forth her Nomian Song, in which as we read were these words, *Μακραι Δρυες, ω Μεναλκα*. It is hard to opine upon an insulated fragment, but if *δρυες* be the nominative to some verb it seems absurd to cite such an unmeaning portion of the poem, especially as the words of Athenæus imply that it was not the beginning. I suppose it was a sort of burthen, and was written *Μακραι δρυες*, meaning "Happy are the Oaks with which you live, abandoning me! I envy the woods your company!"

II. Thus have we been led some steps towards believing that this old man eloquent was born in the land of lands and in the mother of cities, while the Æneadæ yet reigned and the ethnic league was still united in language as in empire.

But we must seek for other authorities and arguments concerning both his age and his country; and firstly his age. Lucian, besides his high character in general, was a native of the banks of Euphrates, and united in some degree the learning of Greece with that of Asia, and he in his *Encomium of Demosthenes* mentions the vulgar legends of his country and parentage, and then comes to his age, saying, *χρονον δε τον Ηρωικον η τον Ιωνικον και μηδ' οπως προς τον Ησιοδον ειχεν ηλικιας σαφως ειδεναι*. What sense can possibly be assigned to these words the Ionic Age? Every age is Ionian, Roman,

²⁵ Athen. L. xiv. c. 3. s. 11.

or English, in which those nations respectively exist: but I can understand no other æra to be meant than that of the miraculous expulsion of mankind which was called the Ionian Apoikia or Going Forth of the Dove, and by Parthenius in the eleventh section of his *Erotics* the *Aposkedasis* or Scattering of the Iones. The repeated article in Lucian shows that two diverse times and not two names for one time are meant. Now it is very plain that the Heroic Time, which gave birth to those demigods and warriors of whom the minstrels sung throughout all nations, was that which ended abruptly by the confusion of Babel. Homer belonged to both: he flourished in the Semiraman empire and learned and improved the various wisdom of the schools of Asia; he was a witness of the ruin which befel that empire in the life-time of Serug, and a sharer in the calamities of that time; and he ended as an outcast and a gentile the life which he had begun as a Pamphylian. This made the uncertainty, whether to place him in the ionian age or at the end of the heroic: and considered in the latter way, he was no cotemporary of Hesiod, who was not born when Homer left Asia, but in his old age and in Greece he knew him. Crates said that Homer lived within 80 years of the Trojan War; Eratosthenes 100 and Philochorus 180 years after Troy taken; some others that he lived before the Olympiads, but 490 years after Troy taken; and others yet later, at the same time as Archilochus, who flourished in the days of Gyges the Lydian, 500 years after the Iliac War²⁶. Dionysius the fabulist or cyclographer, as cited by the Chiliads of Tzetzes, placed him as early as the two wars,

Θηβαϊκῆς, Ἑλλήνων τε τῆς δια τῆν Ἑλενην.

²⁶ Tatian adv. Græc. ed. Paris, 1615. It may be said in excuse for several of these dates that there were more Trojan wars than one: and the Third and Last War, and last capture by the Epigons, may have been confounded with that by Agamemnon. Crates, Philochorus, Eratosthenes, and Dionysius, can ride out so.

But higher authorities give us better dates: Aristarchus²⁷ computed that he lived at the time of the Ionic Apoikia and 140 years after Troy taken; and Apollodorus of Athens, who published a Chronology in iambic verse about 140 years B. C., of which some poor remnants only have come to us, declared that Homer FLOURISHED, ἤμεινεναι, 240 years after the Iliac war, and 100 after the aforesaid going out of the Iones. These luminous statements agree excellently well. At the time in question the abbreviation of life was but in its progress, and Serug lived 230 years, [and he is not recorded, as Homer is, to have been especially old] from which it follows that he who quitted Bel or Ba-Bel in the vigour of youth and had fought in the war of the Epigoniad, might sing to a third or a fourth generation of Meropian colonists, allowing him full half a century of repose and blindness to compose his elaborate works. In the hard condition of the fugitives,

Diversa exsilia et desertas quærere terras
Auguriis acti Divôm,

War and Husbandry must have engrossed the energies of the able bodied, and none but those of mellow years, and even of them by preference the blind, had leisure

To strictly meditate the thankless muse,

and charm the ears of their children with Nestorean lore, with the wars of the Centaurs and Curetes, and all the marvels of the Old Land. Therefore the acme of a poet is rightly placed somewhat later than that of a warrior; and Homer may very well have seen the Populifugia and have flourished as an epic 100 years after them. If he flourished 240 years after Troy taken, Solinus probably sets his death too early²⁸, saying, post Ilium captum anno 272 humanis rebus excessit. It is recorded in Suidas that Maion father of Homer resided in Smyrna at

²⁷ Tatian. *ibid.*

²⁸ Solin. Pol. c. 40.

the time when the Amazons came there; but the Amazon Smyrna, from whom that city was named; the Venus Meretrix of the aged Cinyras, and mother of Adonis, was the far-famed Helena; therefore it appears that the father of Homer flourished under the armed gynæocracy of Helen. And such was the truth.

In the kingdom of Babylon the arts and sciences made no small progress, a progress far greater than the wandering fugitives whom it sent forth were for long ages able to re-attain; even allowing to the advocates of the moderns the questionable superiority they assert. The antiquity of human wisdom, such as it is, was illustrated by Monsieur Dutens in his *Origine des Decouvertes attribuées aux Modernes*. The increased knowledge of Oriental matters, lately, has added strength to the same side of argument: and the day may not be very remote when people will again wonder at the wisdom of the Heroic Age. Babel is the limbo of lost origins, and wherever a fine art or a wise custom is found to walk the earth but hide its head in the clouds, you may with some safety refer it to the glorious days of the Rephaim and Ionim: all literature, metrical and prosaic, the wonderful game of chess, the secrets of magnetism and of gunpowder, the desuetude of which not in Europe only but in Egypt, Iran, and western Asia, is a most curious topic, and the embalming of the dead. The moderns may have slender reason to assert a superiority in Mechanics, Hydraulics, or Metallurgy: and as touching the science of Star-gazing, it must always be a doubtful matter among mortals which race of people mixt up the largest share of presumption and falsehood in their theories, unless indeed any assistance can be had from Holy Writ. A strange notion has obtained that riding on horseback was unknown in Homer's days; he knew not, saith Julius Pollux⁹⁰, *μῆνιππος ἵππεας*, but these critics would have done better to read him,

⁹⁰ Onom. L. 1. c. 10.

when they would have found this simile of Ulysses shipwrecked and floating upon a plank,

Ἄμφ' ἐνὶ θοράτ' ἔβαινε, κεληθ' ὡς ἵππον ἑλαυων³⁰.

It is a monstrous thing to say that men ventured to yoke war-horses to a chariot and drive them, not on a road, but on unequal ground, through the turmoil of battle, a method expensive, difficult, and to the last extreme dangerous, before they learned the easy and simple art of striding an horse's back. Why cavalry were not used in the heroic wars, I have no reason good enough that I should be willing to put it forward, but I am not therefore bound to acquiesce in very great nonsense. Virgil ascribes the art to the Lapithæ; Pliny to Bellerophontes³¹, and the scholiast of Apollonius to King Sesostris, which names belong to the heroic and are older than the ionic age; and indeed the two last are, the one a Lycian, and the other an Egyptian, appellation of Nimrod. The exquisite logic of the Pythagoreans and of Aristotle, and Algebra or the science of pure quantity, are found in so perfect a form among the learned archives of Brahmenism as to leave no doubt of their flowing from a common and prime source. The philosophy of causes and essential natures, and that of the Moral Sense, as published with slight modifications by the Stageirite and various others, do in more than probability descend from the great fountain head. The last mentioned of these philosophies has received its death blow not only from a professor but a dignified minister of Christianity: happily there is in human nature an antidote even to the most virulent poison that can be circulated under the name of Moral Philosophy.

Among these arts Poetry was not the least eminent, having been revered from the beginning of time by mankind as a gift,

³⁰ Od. 5. v. 371.

³¹ N. H. L. viii. c. 57.

like language itself, of God, and the vehicle of Prophecy in its largest sense; which sense embraces not only history of events yet future, but that of past facts also, and the revelation of spiritual tenets or moral precepts, provided that they come from the Spirit of God, or of those who may be reputed to be Gods, and are only uttered by the mouths and clothed in the phraseology of the authors, but not essentially composed by them; nor is there any reason for imagining that, when the Spirit came upon Saul, on the way to Gilgal, he gave any predictions of the future. This connexion of ideas is too plainly apparent from the words used to express them, for the most timid etymologist to doubt. The same word, *Vates*, denotes both a Prophet and a Poet, and Prophecy is called the Singing of the Bard, *Vati-Cinium*. The words *Casmena*, or *Camæna*, *Casmen* or *Carmen*, though familiarly applied to poetry, do but commemorate

nymphæ præscum Carmentis honorem
VATIS FATIDICÆ, cecinit quæ prima futuros
Æneadas magnos et nobile Pallantæum.

The title *Μουσα*, *Mwra*, *Mwra*, or *Musa*, is the self-same word which was³² given for his proper name to the prophet son of Amram, by reason of his being "drawn [that is saved,] out of the water;" but he was not the first prophet who had been preserved in an ark at a time of general drowning, nor yet was he the first to whom that title was applied. One of the names under which the great ark-borne prophet was revered by the Orphic priests was *Mousaios*, to whom certain oracles were falsely ascribed by the Athenian *Onomacritus*. Of this personage³³ *Musæus*, it is recorded, that, in the great war of Jove against Typhon and the Giants, he deserted the cause of the latter, to whose number he seems to have be-

³² Exod. L. 3. v. 10. See Observations on the Plagues of Egypt, by Jacob Bryant, Esq. p. 38.

³³ Diod. Sic. L. 5. c. 71.

longed, and adhered to the banners of Jove. The other Giants were all destroyed, but he was rewarded with high honours, for which he had stipulated; so at least I render the obscure phrase *τυχειν ὀρισμενίων τιμῶν*. Him they deemed to be pre-eminant among the blessed in Paradise, that is, in the Garden of Hades, in which the Spirits of the justified await the last day,

medium nam plurima turba
Hunc habet, atque humeris exstantem suspicit altis.

The same patriarch would appear to have been known as Ar-Ion³⁴, Hos-Iris or the Saint of the Rainbow, Man-Eros or the Lunar spirit of Love, Orph-Eus or Divine Virtue in Darkness, and Linus, from which latter probably Mer-Lin is compounded, meaning the Linus of the Sea. In the Greek verb Awheido, and the noun Awhoidee, we observe a form, slightly varied, of Wheido, I know, and it is certainly from having been used to impart some slender portion of that divine attribute Knowledge, that Song was called *Θεσις* and *Θεσισια*, the Word of God. The Dionysiac goat poems, in their earliest form, when sung by a single person, without dialogue, retained this venerable name of Thespiis; out of which a person has perhaps been invented; nor am I clear that the tragedies of Thespiis mean any thing more than, those which adhered to the simple model and original purpose, which was exclusively religious; and those were all that ever preceded Phrynichus, or whoever was the first to write them, upon principles almost wholly profane and Aprodionysiac.

This modulated way of writing and speaking was formed by the profane ingenuity of the Belidæ, into a system of art, and upon a model of style, which all since ages have been content to imitate, while they have scarce lifted their minds to the ambition of rivalling. Of this school were the first

³⁴ Afterwards adapted to the history of Iona, son of Amittai.

Epics, Hom-Eer [so called by way of excellence] and the Homerites. Much of their manifold and egregious merit is more generally felt than easy to define, arising from the simple sweetness, both of their language and rhythm, from the golden mean observed in the use of images, and above all from their just and noble view of the human character, neither dissembling its bad passions and infirmities, in order to display an unnatural perfection, nor yet shewing them in such a glaring light as offends both the taste and moral sense of the reader. But there is one definite feature that divides the primæval Epic from other metrical writings, namely, the unity of action and limited duration of time; the former tending to one end, and the latter confined to not many days. Nothing so plainly demonstrates the existence of a systematic rule as the shifts which we see used to evade it: we cannot read the English tragedy of Cato without seeing that unity of place is rigidly exacted, in the school to which the author belongs: and the like observation must occur to us concerning Time, when we see that king Alcinous and his family are kept up the whole night listening to a Narration which occupies four books, and comprehends the events of a far longer period than was permitted for the Action of a poem. But in process of time the scattered colonies sunk into a degree of rudeness, and the arts of the Homerites were so far forgotten, that the minstrels who sought to imitate them never even discovered the principles upon which they wrote. It was in those ages that an host of metrical chroniclers, called for some unexplained reason Cyclics, sprung up; and although they surpassed our old Fabian in the beauty of their verses, their plan,

If shape it can be called which shape had none,

was the very same: to begin with King Brute, and go regularly down to King Henry Tudor. Of this class was the author of the *Inferior Iliad*, *gemino bellum Trojanum orbitus ab ovo*; and Panyasis and Peisander the Rhodian, who followed Hercules through his whole life and through a shocking

farrago of adventures. Διο³⁵ παντες εοικασιν αμαρτανειν, οσοι των ποιητων Ηρακληδα και Θησηδα, και τα τοιαυτα ποιηματα πεποιηκασιν. Οιοιται γαρ επει εις ην ο Ηρακλης, ενα και τον μυθον ειναι προσηκειν. Οδ' Ομηρος ωσπερ και τα άλλα διαφερει, και τωτ' εοικε καλωσ ιδειν, ητοι δια τεκνη η δια φουαν, &c. Indeed the great philosopher, when he came to analyse poetry, was led back to those very principles which the first generations of men had known and practised; but their true date and birth-place were hidden from his sight by the clouds of intervening darkness. As this refined and perfect style could never have been invented by those little prædatory tribes who colonized Greece; and as in fact we know that their method of writing was comparatively rude, we must ascend the scale of time till we come to a point at which the lost civilization of men may be found. And this we shall not find any where later than the general flight of the people, who carried into the wild solitudes they had to clear and settle, a knowledge of all the various ornaments of life, without either the leisure or materials necessary to use them, insomuch that writing itself fell into desuetude among them, unless it were an occasional inscription on stone or metal. The next generation would receive from their fathers a pretty ample tradition [though less ample than those would imagine who have not revolved in their minds the dismal nature of this dispersion], but in the next again the arts and civility of the old country would be almost forgotten among savage petty fends and all the hardships of a sylvan life. A Birkbeck in the woods of Missouri is still an Englishman, and acquainted with the institutes, arts, and literature of the most favoured modern state, and any thing rude or barbarous which may appear in his dress, or dwelling, or mode of life, is but an accident of time and place. But in his children, if he be rearing any in that wilderness, it will begin to be a real rudeness, and

³⁵ Arist. Poët. c. 17. Eustathius very justly enumerates, as distinct things, η ἱστορία and η των μυθικων ποιηματων. Proem. in Iliad. p. 66. ed. Florent. 1723.

manners will continue to decline for several generations before they stop and begin to retrace their way towards the eminence from which they had descended. Such, but with obvious circumstances of grievous aggravation, was the condition of the Sporades. And they have fairly inverted the argument who contend for the recency of Homer on account of his skill and excellence, and would make the *Odyssey* a modern work because its author [as they fancy, of which presently] was farther advanced than the other in arts and refinements. The premises, were they true, would go to evince the very converse.

Having inferred the antiquity of this epic poet from the character of that class of poets who succeeded his age, let us see if some argument may not be drawn from those who went before him. These are almost invariably represented to have lived during the Iliac war, if not earlier; as for instance Thymoetes, son or grandson of Laomedon, Palamedes the Belide, Corinnus of Ilion, his pupil, who wrote *ἐπι των Τρωικων συνισαμενων*³⁶, Dares the Priest of Vulcan³⁷, whose sons fought against Diomedes, Dictys of Crete, the companion of Idomeneus, Sisyphus the Coan or Meropian, and secretary of Teucer, whose book was extant when John Malalas of Antioch wrote, Syagrius [the Wild Hog], whose nation and age do not clearly appear, but who is said to have followed Orpheus and Musæus, and to have been the first who sung of Troy, and lastly Helena or Sibylla herself. Of the three periods, that of pure Scythism, from the flood to the Tower-building, the short but eventful Agamemnonian period, and that of the Æneadæ, Homer was educated under the last. His days were closely consequent upon those of the above-named personages, and possibly he may have seen the grey hairs of

³⁶ Suidas in Voce.

³⁷ *Iliad*. 5. v. 9. Tatian mentions Asbolus the Centaur as a writer before Homer; but Asbolus we know was Cush. Belus Cronus beget Belus Cham; whose son Chanaan was; *ταυτη δε και Χουν υιον γενισθαι, ον υπο των Έλληων λεγισθαι Ασβολον, πατερα δε Αιθιοπων*, etc. Eupolemius cit. Eus. Præp. l. ix. qui cit. Bochart. Geogr. Sacr. l. 4. c. 2. p. 237.

Corinnus. But had a large space intervened between the flourishing of Homer as an epic, and the time of the great heroic wars, that space must have furnished bards or poets, and their names could not have fallen into complete oblivion, when those not of their followers only, but of their fore-runners, have been preserved. History may be acephalous, but it can hardly lose its middle. It follows that this divine archetype of all heroic verse since written

Homer, the goodliest bard, of bards since born
His sons,

flourished as a poet in some period closely ensuing the schismatic wars and the flight of the people. What but the power of Providence has blunted the scythe of the destroyer, and handed down these volumes, not, like the Scriptures, exempted from interpolation, but preserved, like them, from the curtailment of one iota?

Adspice Mæoniden, a quo ceu fonte perenni
Vatum Pieriis ora rigantur aquis !
Durat opus Troiæ, magnorum fama laborum,
Tardaue nocturno tela retexta dolo.

The literature of the East was not wholly lost among the Pelasgi when they came to Europe, for this great man not only wrote his inimitable works, but founded in Chios, an island right against the Asian Ionia, a college of poets, called the Homeridæ, who were depositaries of his art, and probably his own posterity. Pindar styles them *ῥαπτῶν ἔπειων αἰοδοί*, and the divisions [by whomsoever made] of the Iliad and Odyssey have been called Rhapsodiæ, by which some perverse minds have understood consutitious, sewed or tacked together, forgetting or not perceiving that the Homeric model is distinguished by its systematic art and entirety. The verbal error which gave vogue to Bacchus being born from the thigh of Jove, *ἀπο μηρῶ*³⁸, was understood even by the ancient

³⁸ Opp. Cyn. L. 4. v. 236. Arrian. etc.

Greeks, but I am not aware that the "sewing up" has been explained. The verb *ῥαπτω*, I sew, is in its perfect time *Ἐρ-Ραφz*, that is, Er the Giant. The Rraphaim or Giants were the Cushim³⁹; of that race were all the religious and military leaders of heroic times. And this title of Rrapha may be given with at least as much propriety to the first Titanian Bacchus,

Τῷ Νῶε, καὶ Ὅσιριδι, Δευνυσσῶ, Διόνυσσῶ⁴⁰,

as to Cush and his sons. This idea is much confirmed by Stephanus, who writes that Rraphia of the Philistines, near Gaza, was called from the story of Bacchus; for Rraphia and Rraphana are names, like Scythopolis, manifestly formed from the memory of the Syrian Rraphaim, of whom a family [Giants, sons of Anak of the Giants] held the south of Palæstine in Moses his time; "and we were in our own sight, said Caleb⁴¹ the spy, as grasshoppers, and so were we in their sight." *Ῥαφεία πόλις Συρίας. Ὁ πολίτης Ῥαφιώτης. Ἐκλήθη δὲ ἀπὸ τῆς ἱστορίας τῆς περὶ τὸν Διόνυσον*⁴². Having seen that Rrapha is a giant, Rraphia the city of the giants, and a Rraphiot the possessive, and having also elucidated the title Eer or Eir, we are become tolerably well acquainted with Bacchus the Eir-Rraphiot, or Eir of the Giants.

Ὅς Βακχὸν Διόνυσον ἐριξρομὸν Ἐιραφιώτην⁴³
Μηρῶ ἐγκατεράψας, ὅπως τετελεσμένος ἔλθοι
Τμῶλον ἐς ἡγάθειν, παρα δ' Ἴππαν καλλιπαρῆον.

The fiction of the thigh was, as we see, compared to the aphanism of the mystic votaries descending into Hades, and

³⁹ Og the last of the Rraphaim Kings who reigned at Astoreth Karnaim, was King of Basan, but

Βασαν κατὰ τινὰς Ἐκυθὼν λιγίται πόλις εἶναι. Tz. Chil. x. v. 101.

⁴⁰ Tz. Chil. viii. 586.

⁴¹ Numbers, c. 13. v. 33.

⁴² Steph. Byz. in Voce.

⁴³ Orph. Hymn. 47. That the Hippa of the Hymner is Proserpine, appears from a comparison of these lines with H. 45. v. 6.

to the new birth of those who had been made perfect. We do not here read of the Patriarch Vitisator or first Bacchus, but of the Theban Sabus-Cuth-Eles⁴⁴, who introduced the mysteries of the Magna Mater, and was himself Ὁ Θηλυμορφὸς Θεός: and no doubt the birth of the original Magna Mater from the side of the first Man-God is mixed up with the verbal errors of Meeros and Errhapha. The name of the Giant God is preserved in the rabbinical Rapha-El, and the Babylonish Am-Raph-El. The violent and warlike habits of the Scythic race gave rise to the verbs Rapio and Rapto: their exercise of sovereign power made the Rod which was the badge of sovereignty be called Ραξδός, and also produced the verbs ῥαπιζω, and I rap. Hence were these poets called Rhaptodoi, Bards who sung of the Giants, and their compositions Rhapta Epea.

It is not easy, at this day, to discover which of the Heroic Verse-writers were proper poets and Homerites, and which on the other hand were Chroniclers and Hexameter Historians. Arctinus⁴⁵ was said to be a pupil of Homer; and Dionysius⁴⁶ mentions him as the most ancient poet who named the Palladium. But his naming it at all is much against him, and the epitome of his Æthiopsis and his Destruction of Ilion given by Proclus proves that he was a mere cyclic. Diodorus Siculus⁴⁷ has handed to us the name of one Pronapides εὐφυής μελοποιός and Homer's præceptor, but it does not appear whether his works were extant. I have noted this passage out of Natalis Comes, or de Comitibus, an Italian nobleman, who treated very largely of mythology. Enumerating the various traditions of the birth of Pan, he says, Pronapis poeta, Pana et tres Parcas a Demogorgone natum. Pronapis is surely Pronapides. But where did Natalis pick up this

⁴⁴ V. Tz. Chil. viii. 585.

⁴⁵ Artemon cit. Suid. in Aretino.

⁴⁶ Dion. Hal. A. R. L. i. c. 68.

⁴⁷ L. 3. c. 66.

fragment of so ancient a poet? He never gives his authorities when he cites the lost authors of antiquity, and has thus encountered suspicions which yet may be unfounded. If the poems of Pronapides really contained that, they were not of the Ante-Homeric age, as I conceive: as he made Melea and not Epea, there is no difficulty as to the quantity of the word Demogorgon. Johannes Galenus, at the close of his Allegories of Hesiod ⁴⁸, says to his son, You may find much useful matter not in Homer only; but in Hesiod; and in Orpheus, and in Pronapides, the preceptor of Homer. Can it be credited that this driveller of the fourteenth century handled the poet of whom Diodorus speaks? These are the only three unequivocal notices concerning him that I know of. The Siege of Cechalia, imputed to Homer, is more generally given to one Creophylus of Samos, his intimate friend. The title of this poem, which is all we have of it, shews nothing against its being a regular epic; but what weighs most with me in favour of Creophylus is, that I remember reading in Porphyry or Iamblichus [I forget which] his life of Pythagoras, that there were in Samos a family of wise men called Creophylians, agreeing to the Homeridæ in Chios, with whom that impostor was conversant. Such hæreditary colleges could not, I think, have been founded by the rude and artless Cyclics, but must have been schools to keep alive the literature of the Asians, as the mysteries did their religion. Hesiod, who flourished in the old-age of Homer, seems to have written in a rude way, without possessing or seeking any of this finer lore; and the opinion of the Pelasgi seems to have been divided between their own free poets of the hesiodian style, and the homeritès of the schools. The minstrels of a race degenerating into barbarism chose the former. Was the poem of Creophylus read by any author now extant? Or was it always lost, like those of Palamedes? Callimachus cites its contents, *Ευρυτος ἔσα' ἐραδὲν καὶ ξανθὴν Ἴολειαν*, and had probably perused it.

⁴⁸ Schol. Hes. ed. Gaisford, p. 498.

We may perhaps be able to observe some glimmerings of internal evidence to confirm the idea of Homer's having lived in the ever memorable *χρῆνος Ἴωνικος*. If he had not beheld mankind immeasurably afflicted, amid savage wanderings, portentous terrors, and fearful judgments, and eaten through life the outcast's bitter and scanty bread, his lively spirit would never have sent forth that dismal groan which makes the very reader's mind to sink :

Ὅου μὲν γὰρ τι πῶ ἐστὶν ὀϊζυρωτέρου ἀνδρὸς
 Πάντων, ὅσσα τε γαίαν ἐπὶ πνεῖει τε καὶ ἔρπει.

Man is the saddest lonest thing, of all
 Created things that live, and breathe, and crawl ;

and the following lines may be suggested by sufferings of which he a witness,

Πάντες μὲν συγερὸι θανάτοι δειλοῖσι ἔροτοισι
 Λιμῶ δ' οἰκτίστον θανεῖν καὶ ποτμον ἐπισπείν⁴⁹.

If the persons and events mysteriously spoken of in the *Odyssey* were not fresh in the memory of men, he would scarcely have put forward this maxim in its outset :

Τὴν γὰρ ἀφοιδὴν μάλλον ἐπικλείουσ' ἀνθρώποι
 Ἥτις ἀκροντεσσι νεωτάτη ἀμφιπέληται.

To mortal ears most grateful seem
 Those strains, that sing the latest theme.

This is no new remark ; nor is another which may well be here repeated. He would not have addressed the Muses in the following terms, if the wars of Agamemnon had been so very old a topic, as to render quite foolish the idea of a man's knowing them otherwise than by report,

Ἔσπετε νῦν μοι, Μῆσαι, Ὀλυμπία δωμάτων ἔχοντες,
 Ὑμεῖς γὰρ Θεαὶ ἔστε, παρέστε τε, ρίστε τε πάντα,
 Ἥμεῖς δὲ κλεος οἶον ἀκρομεν, εἶδε τι ριδμεν.

⁴⁹ Od. L. 12. v. 341.

Muses recount, from your Olympian seat,
 The kings and leaders of the Danaan fleet ;
 Ye aye were present, and ye surely wist !
 We knew them never, though their fame we list.

III. It is well known how many cities contended for the birth of Homer, both upon the continent and islands of Greece, and upon that seaboard of Asia where some families of the same race were settled. Chios, the seat of his college, Smyrna of Æolis, and Colophon, loudly asserted their claim ; Argos, Athens, Ithaca, Teos, Lebedos, Grynium, Crete, were also competitors for the honour. This alone suffices to involve his origin in mystery, and we are astonished that so many should claim what none, not even Chios, could establish.

But the matter grows more serious, when we find his birth variously given to Cyprus⁵⁰, Egypt, Lydia, Italy, Lucania, Rome, and Troy ; and that he was esteemed and called a cosmopolite: *καθολα πασα πολις αντιποιεται του ανδρος, οθεν ειποτως Κοσμοπολιτης λεγοιτο*⁵¹. Troy, the country of his enemies,—Italy, a country scarce known in his days,—Rome, a city assuredly not built, are all said to be his. This shows that the various countries enumerated are not given to him in a literal sense, but by force of some inference or argument which connected him with them all : in other words, that he belonged to the prime source, and therefore to all the derivative streams, to the whole, and therefore to all the parts. But this whole, of which we are all dismembered parts, is the primitive Belide or Babel empire. If we seek to explain some apparent absurdities above alluded to, that road will set us down at the same door. Palamedes was a leader of the Greeks against Troy, but his disciple Corinnus was of Ilion ; Homer writes on the Greek side, and in the interests of Troy's most fatal enemy, Ulysses,—yet he was said to be of Troy.

⁵⁰ Suidas Vit. Hom. Eustath. præcæm. p. 76. ed. Flor. 1723.

⁵¹ Proclus de Genere Homeri. Ed. Barnes.

This can only be solved by the scheme of history heretofore explained. Troy, held by Priam, was the empire AGAINST which the Achaians were leagued, and Æneas was one of Priam's generals: but the same Troy, betrayed and taken, was itself the empire of the Pan-Achaians, and Æneas was their king. Some Trojans or Priameians, like Æneas and Glaucus, became Danaans: but every Danaan who survived the capture by Ulysses and Menelaus became a Trojan. Again, the mention of Rome by the Tyber seems quite absurd: but we should remember that Rome was the city of the Æneadæ, the prophetic New Troy and New Babylon; and that the goddess Roma is the female power who presides over the Eternal Heaven upon Earth, the *ἐπι γᾶς Οὐρανὸν διεν ἀθάνατον*, wherever that seat of Theocracy may be for the time established. The Sibyl who declares that she herself fled from Babylon, driven by the gadfly, accuses Homer of falsehood in giving himself out for a Chian, and says that he was the first who borrowed from her poetry, but perverted the truth of it. This charge I believe to be not unfounded; but it certainly gives the idea that Homer was a Babylonian. I subjoin this curious passage, whose obscurity is enhanced by a corruption of text I have imperfectly succeeded in remedying.

Και τις Ψευδογραφος πρεσβυς Ερωτος εσσεται αυθις,¹²
 Ψευδοπατρις, δευσει δε φαῖς ἐνοπησιν ἐν ἡσιν,
 Νεν δε πολυν θ' εχει, και ἐπος, μετρον διανοιας
 Ουνομασιν δυσι μισγομενον. Χιον δε καλεσσει
 'Αυτον, και γραφει τα κατ' 'Ιλιον, ου μεν ἀληθως,
 'Αλλα σαφως, ἐπεσιν γαρ ἐμοις μετρων τε κρατησει,
 Πρωτος γαρ χειρεσσιν ἐμαις εἰβληθς ὀνομηνη.

If this last line be not wholly vitiated, it must mean that he gave celebrity to his own works by appropriating the

¹² Sibyl. l. 3. p. 248. ἠγορη, voice, is put by this barbarous writer, when he would have said *ἰωρη*, vision or eye.

labours of the Babylonish Sibyl. Lucian of Samosata wrote an absurd book, called the True Histories, giving an account of wars between the King of the Sun and the King of the Moon, the battles of the Nephelocentaurs, etc.; wherein he ridicules certain extravagant romances then in vogue; and in the midst of this unmeaning stuff he gives an account of his interview with Homer in the islands of the blest. "I asked him from whence he came, telling him at the same time that it was a matter of great debate among us. And he said, I am very well aware that some would make me a Chian, others a Smyrnæan, and many a Colophonian; but, for all that, I am a BABYLONIAN⁵³; and among my countrymen I was not called Homer, but Tigranes. Afterwards, however, being an hostage, homeereusas, among the Hellenes, my name was so changed." This passage, than which I know not any more important in Greek literature, differs entirely in its tone and complexion from the rest of this farrago: and I am not sure whether Lucian here intends to affirm the fact and ridicule the pretensions of the Ionian cities, or to uphold those pretensions and ridicule some historian who had had the boldness to put forward this paradox. I conjecture the latter; and that either Otesias, who threw such valuable light upon the war of Ilion out of the Royal Parchments, and whose veracity Lucian elsewhere impugns, or else Æsop the author of the book upon Helena, is the person struck at. Either way it is strong, and to me convincing proof, of what we already more than suspected. It derives great force from being written by those who are ignorant of its force themselves. We, finding him a Cosmopolite, infer that he was a Babylonian; but the Greek historians, who were chiefly occupied with the revived Babylon of Nabonassar, did not regard that city as a Cosmopolis, or its kings as Cosmocrators. A notion did certainly exist that the different nations came from Ilion, being dispersed from thence by the wrath of God; but then as the

⁵³ Luc. V. H. c. 20.

Sibyll truly says, the Pseudographous Old Man had completely deceived people as to the site of Iliou. And you will scarce find a downright and explicit authority, neither Judaical nor Christian, for the union of all men under the Belide kings and the Scattering Abroad of the nations from Babel or the Land of Eer. *Ἄϊολεὺς Ὀμηρὸς*, says Herodotus⁵⁴, of which word I have often enough explained the force.

IV. Having fixed the age and country of the *Homeer*, our curiosity next requires his birth and parentage. Some said he was the son of Apollo, others of the River Melees, and others again of Maion, who was the thirteenth in lineal descent from Linus. The two former of these filiations are self-evidently mystical and not historical; and the third labours under the same suspicion. The heroic genealogies are usually of from three to six descents or thereabouts, and when they are extended to thirteen, fourteen, etc., it is by calling in either the ten or the seven antediluvian patriarchates. Such is the genealogy of Palamedes in twelve degrees⁵⁵, which has lately been published from an old Latin Grammarian. One narrative remains, which, true or false, bears the character of history; that he was the son of Telemachus⁵⁶, son of Ulysses, and of Polycasta the daughter of Nestor. The more we think of this tradition, the more clearly shall we see that it is marked with the assay of Truth.

The distinguished treatment of Ulysses in the *Iliad*, and the dedication of the whole *Odyssey* to the celebration of his character, argue some great interest taken in him by the poet; and the more when we remember that the Greeks or Pelasgians, among whom Homer established himself and put forth his epics, held Ulysses in such a degree of moral abhorrence that he became in their dramatic poems a sort of

⁵⁴ Vit. Hom. ad finem.

⁵⁵ Schol. in Virg. *Æn.* 2. l. 82. Maio. 1818.

⁵⁶ Suidas in Vitâ Homeri, in Lex.

personified Fraud and Cruelty, "the formal vice Iniquity;" in so much that Homer's works were not simply praise, but anxious and studied apology of Ulysses; and that apology, so paradoxical to their feelings and notions, that although it modified, it barely did so, their hatred of his name. The foremost charge against him was, that by lies and forgeries he murdered the incomparable Palamedes, the friend of Achilles, and the great saint and martyr of the Pelasgic religion. Does Homer commend Palamedes? does he revile him? does he name him with qualified censure? or with indifference? No: too proud to mention this man but in hostile terms; and, feeling the subject too delicate, and the audience too exasperated to admit the language of vindication, he ⁵⁷ seals his lips in obdurate silence. Although the death of Palamedes did but just precede the Action of the Iliad, and filled the minds and discourse of all people at that crisis, and although Palamedes was the master-spirit among those sectarian systems of which the Odyssey darkly treats, yet we cannot even thank Homer that

fando pervenit ad aures
Belidæ nomen Palamedis.

We could not from these volumes have collected the bare fact of such a man having ever lived. Yet we read of it elsewhere: and how? Not as a bare fact; but as a name eclipsing all the glory of antiquity, excelling in arms and in counsel, and the inventor of all human knowledge, from writing and numeration to the heights of philosophy. In the catalogue, where he could not help it, he once names Guneus, the successor of Palamedes, and a man of very great consequence; to his naked existence he reluctantly bears

⁵⁷ Ἐξαιρων ἀπαντος λογι δια τον Ὀδυσσια. Philostr. Her. p. 94. The same, in his Life of Apollonius, saith that Palamedes had for deadly enemies Ulysses and Homer, of whom the former compassed his death, and the latter refused to sing his praise. L. 3. c. 6. L. 4. c. 5. The passage in the 2d Iliad, vs. 595—600, is probably an allusion to his adventures.

witness. In the Cimmerian plains, like Tully in the Elysian, Palamedes was not forthcoming: and the ancients were fully aware of our poet's secret bitterness towards him, for they imputed the complete loss of the Poems of Palamedes⁵⁸ to his malice. Of this we may be sure that the Homeridæ, with whom the remnants of eastern literature were lodged, did nothing to preserve them. All this has no resemblance to the partiality of a mere poet for the ancient chief whom he has selected for his hero. The enemies of such an hero are placed in a somewhat odious, but a strong and formidable light, in order to enhance his merit; but here we observe the effects of unfeigned party spirit, and the strong passions of scorn and hatred, neutralized by prudence. Therefore he must have approached Ulysses in point of Time, and have been either in blood or friendship closely connected with him, or with those who were, and have entered deeply into their feuds and animosities. In all probability the poet was indebted to Ulysses for his knowledge of the facts that occurred in the course of the great Decennial War, before the time of his own birth; and so much is averred by Philostratus, although, from his ignorance of the true chronology, and that Homer had actually conversed with the Laertiad, the history has been unavoidably dressed in a fabulous garb. Homer repaired to Ithaca and evoked the ghost of its old king, with all the known formality of Hodyssæan necromancy, and received from him an exactly true account of all that had passed at Troy; for the most mendacious spirits could not utter lies before the blood and the fosse. In return for this precious information, he stipulated with the Spirit that he would never make any mention of Palamedes, either as a warrior or a sage. Hermesianax of Colophon is not to be despised, when he says that Homer was acquainted with Ithaca and personally at-

⁵⁸ Suidas in Palamede. And what is yet stronger, the rhapsodists who read and wrote so much about him in the Cyclical poems, durst not venture to interpolate an allusion to him. All manner of things might be foisted in, but the inadmissibility of *that* was *notorious*.

tached to Penelope, though he mistakes the pious veneration of a grandson for the passion of a suitor ⁵⁹.

I have before alluded to a place, in which Homer shows a strong desire to vindicate Ulysses, and also some private knowledge of the manner in which that hero had explained his conduct. When the aged Nestor was in imminent peril, Diomed summons him to the rescue in these strong if not gross expressions,

Διργογενες Λαερτιάδη πολυμηχαν' Ὀδυσσευ ⁶⁰
 Πη φευγεις, μετα νωτα βαλων, κακος ὡς, ἐν ὀμίλῳ;
 Μητις τοι φευγοντι μεταφρενω ἐν δορυ πηξῆ;
 Ἄλλα μὲν, ὄφρα γεροντος ἀπωσομεν ἀγριον ἀνδρα.
 Ὡς ἔφατ', ὄταδ' ἔσακοῦσε πολυτλανς δις Ὀδυσσευς;
 Ἄλλα παρηξεν κοιλας ἐπι νηας Ἀχαιων.

There are some other occasions in which the author betrays himself as the son of Telemachus, and where we cannot acquit him of some little inadvertency, but may solve it by reference to his filial feelings. Ulysses returned after an absence of nineteen years, *ἔεικοςφ ἐνιαυτῷ*; and at the time of his father's return, Telemachus was just emerging from puerile occupations to the concerns of manhood.

οὐδ' ἐτι σε χεῖη ⁶¹
 Νηπιαας ὀχρειν, ἐπει ἔκ ἐτι τηλικός ἐσσι.

It follows, that when Ulysses left his home to superintend the labours of the Decennial Siege, his son was in the tenderest infancy; and so indeed Helen expressly declares,

ἔλειπε νεον γεγαωτ' ἐνι ροικῷ ⁶².

Yet twice we find Ulysses, when engaged in hot altercation,

⁵⁹ Vid. Philostr. Her. in Euphorb. p. 198. Hermes. ap. Athen. L. 13. c. 71. v. 27, etc.

⁶⁰ Iliad viii. v. 93.

⁶¹ Od. L. 1. v. 196. V. L. 2. vs. 313, 4.

⁶² Od. iv. v. 144.

boasting himself as the father of this urchin ; when menacing Thersites,

Μηκετ' ἔπειτ' Ὀδυσσῆ κακῆ ὤμοισιν ἔπειθ,
 Μηδ' ἔτι Τηλεμαχοῖο πατῆρ κекλημενος εἶην,
 Εἰ μὴ, κ. τ. λ.

And when Agamemnon taxes him with a remissness in the use of his sword which he never showed, as his Majesty was pleased to observe, in using his knife and fork,

Ὅψεαι ἦν ἐθελήσθαι, καὶ αἶκεν τοὶ τα μεμῆλη⁶³
 Τηλεμαχοῖο φίλον πατέρα προμαχοῖοσι μιγέντα
 Τρώων ἵπποδαμῶν· σὺ δὲ ταυτ' ἀνεμῶλια βάζεις.

After Telemachus had closed an illustrious life, the filial piety of Homer would think it a title of honour to Ulysses to have begotten him such a father: but here it is a most violent *προληψίς*, into which none other but the son of Telemachus could have fallen.

V. These earliest and best of human productions, that time has spared, have not long since appeared in an highly regenerated form,

Ἦδ' ἀναγειρόμενα χροῦτα λαμπρῆ
 Ἄσπορος θάτος ὡς ἀστῆρες ἐν ἀλλοῖς.

Their grammar and orthography has been perhaps restored to as near its pristine purity as the remoteness of our time and scantiness of our materials permit; and a large portion of the cobwebs which filthy spiders had spun in this palace of the Muses, have been brushed away. With juster views of the nature and origin of mythology, the late editor would have been bolder in his surgical operations; nor would have left in his work the largest and most gawdy, but, in my poor judgment, the grossest corruptions of the Homeric volume.

⁶³ Iliad, L. iv. v. 353.

But what friend of ancient learning, and the liberal arts, can refuse to mourn over the yet recent grave of Richard Payne Knight? When I begun to write these pages he was living; and I had indulged the hope that he would have deigned to peruse them, and to forgive the resistance offered by a feeble opponent to some of his opinions.

Mr. Knight declared his conviction that the *Odyssey* was not written by the same Homer who composed the *Iliad*, but a century later: and although ancient tradition is wholly the other way, and the whole style and colour of the poems, as he observes himself, similar, he draws this conclusion from a supposed improvement of arts and sciences, and corruption of the pure language, to be found in the *Odyssey*. I have already observed that the greater degree of civilization, if true, should rather make the *Odyssey* a century older. But the strongest argument lies in what I have already urged, the matter of Palamedes: the heaviest proofs are needful to persuade me that twenty-three books could be written about Ulysses without naming that other worthy, *ni en bien ni en mal*, unless by a person having a strong interest or feeling upon the subject: and such a feeling would have died away in another generation. At least it would no longer show itself in the strongest of all ways, Silence.

But the critical reasons given for Mr. Knight's opinion, are, in some instances, founded on error. *'Αψορροος 'Ωκεανος*, so far from showing that the *Odyssean* poet knew the ebb and flow of the sea, hath no allusion whatever to tides; nor doth *Oceanus* in Homer mean the sea, but is expressly distinguished from it: the Reflux or Subsiding of the Deluge is spoken of. *Βυβλινος ὄπλος* does not prove any more progress of art than *σπαρτα λελυνται*⁶⁴, which implies some sown or vegetable cordage; and most likely a kind of spartum or

⁶⁴ *Iliad*, L. 2. v. 135.

broom. This plant is mentioned by Livy⁶⁵ as an important article in the marine of the Carthaginians; and they certainly cultivated it for a variety of uses⁶⁶. At Dinajpur, in Bengal, the *Crotalaria Juncea* is sown for cordage, and for making sackcloth, and is very valuable for these purposes⁶⁷. It is therefore probable that their ancestors the Phœnicians made use of the *Spartum* in like manner, and that cordage of broom fibres was made at Byblus, [the oldest of their towns, if we may trust the translator of Sanchoniathon], and thence exported for sale into Greece,

Φοινικες δ' αλον ανδρες επ' αεροειδα ποντον⁶⁸.

Were it named from the Biblus or book plant, it would have been writ *βιβλιος*, as Hesiod hath it in a line now corrupt, but which ought to stand thus:

'Ειη πετρητε σκαιη και βιβλιος φοινος⁶⁹.

Σκαιη means shady; because unless the rays be oblique to a body, and fall from the perpendicular, it gives no shade. Hesiod probably speaks of Palm Wine⁷⁰, such as was drunk in Assyria and in Syria, and which for some time after the colonization of Europe would be exported as a dainty to such as could afford it; for the leaves of palms were used to write upon, in *foliis palmarum Sibyllam scribere Varro testatur*⁷¹. This practice of committing sacred compositions to the leaves of the Palm, may help to explain what follows; "And De-

⁶⁵ L. 22. c. 10.

⁶⁶ Plin. N. H. L. xix. c. 7.; xxxi. c. 43.

⁶⁷ Carey on Dinajpur, x. A. R. 11. I believe this is a plant which I have raised from seed and flowered, and which goes by the name of the Sunn plant.

⁶⁸ Sed vide Aul. Gell. L. 17. c. 3.

⁶⁹ Op. et Di. 587.

⁷⁰ Herod. L. 1. c. 193, 194. Plin. N. H. L. xiii. c. 9.

⁷¹ Serv. in *Æn.* L. 2. l. 444.

borah a prophetess, the wife of Lapidoth, she judged Israel at that time; and she dwelt under the palm-tree of Deborah ⁷²." On the other hand, we find that Minerva and Telemachus were by no means above the use of leathern ropes,

Ἐλκον δ' ἰστία λεῦκ' ἠϋστρεπτοῖσι βουῦσιν.

In the *Odyssey* a greater variety of scenes gives room for the mention of several things that may not occur in the other. I cannot believe that in the age of the *Iliad* poet a free man never performed services for a recompense, and that such an offer as is made to Ulysses in *Od.* xviii. v. 356. could not then have been made to any man, however poor and necessitous. Surely a critic should not infer such unlikely things from the mere silence of another poem on a very different subject. The *Odyssey* makes no mention of trumpets and other things connected with war. The same remark applies to the greater magnificence of dwellings; for how are the peaceful splendours of the victorious Menelaus to be compared with the state of the Greeks encamped before Ilion and doomed for ten weary years,

Ἀπρηκτον πολεμον πολεμιζειν, ἠδε μαχεσθαι?

The bivouac of the allies before Lisle has about as much resemblance to Blenheim House. As much may be said of *λεσχῆ*. And besides we can prove any thing if we resort to the *ἀπαξ λεγόμενα*: for instance we may say, the author of the *Iliad* is the more recent of the two, for he knew the country Scandèa, the helmet *καταιτυξ*, and the bird Percnus or Morphnus. That marvellous piece of sculpture, the shield of Achilles, in which a tender voice, *λεπταλεη φωνῆ*, is graven, is none of Homer's; but I reserve my fuller remarks upon that subject for some other occasion. Whose it is soever, the song called Linus, *Ἄϊ Λινόν, Βορμύς, ἢ Μανέρος*, is I think certainly meant. My ear, at least, is convinced of it, when I compare *Λινόν δ' ὑπό κάλυν ἀείδει* with *Καλόν ἀείδοντες*

⁷² *Jud.* c. iv. vss. 4, 5.

Παινονα, and Mr. Knight's assertion that *ἀείδει*⁷³, qui ad citharam canit, *ὑπαιδεῖ* ipsa, is præcipitate and unfounded: Callimachus says of the Delians singing the hymns of Olen,

Οἱ μὲν ὑπαιδεῖσι νομιον Λυκίοιο γέροντος⁷⁴.

It is true that the passage of the Iliad, where *δελή*⁷⁵ occurs, should be rejected; but this really amounts to nothing, since we are told of Andromache's distress,

Χητεῖ τοιδ' ἀνδρος ἀμυνεῖν ΔΟΥΛΙΟΝ ἡμάρ.

On the contrary, the locus non suspectus of the Odyssey⁷⁶, where it does occur, is the most glaring interpolation, to my judgment, in the whole volume of Homer, and in direct contradiction with v. 263. of the same book. If the Iliad does not make mention of birds trained in the way of falconry, it matters nothing, but I believe it does. One sort of Eagle was trained to hunting, which circumstance entitles it to the discriminating article⁷⁷, ΤΟΥ Θηρητηῆρος, for not only all eagles, but all birds of that natural order, are of prey. To Priam and the Troës this bird was the most perfect of omens, being

⁷³ Proleg. 20.

⁷⁴ H. Del. 304.

⁷⁵ Iliad 3. v. 409. Mr. K. gives no very good reason; but what better can be desired than the monster *σχέτλη*? Cynæthus of Chios and his followers, *οἱ περὶ Κίναθον*, the first professed reciters of Homer, disfigured his works by interpolating much, *πολλὰ τῶν ἰπῶν*, of their own making, or at least not of his. Eustath. proœm. p. 99. These interpolations, I maintain, were of two sorts; long episodes, written in a cultivated and fine style, but foreign from the author's ideas and purpose; and lines, distichs, or short passages, which much humbler minstrels presumed to foist in, and which are often to the lowest degree base and barbarous. It is obvious that the former, injuring, as they do, the whole fabric of the poem, are in the eyes of a real judge the worst offenders, while the latter offer the most offensive blemishes in particular parts. It was chiefly against these latter that the old grammarians pointed their obelus.

⁷⁶ L. iv. v. 12.

⁷⁷ V. Iliad. xxi. v. 252. xxiv. v. 316. Ulysses, as John of Salisbury had read in some lost author, first invented the art of Falconry, but dissuaded his son Telemachus from indulging in that amusement. Polycrat. L. 1. c. 4. p. 13. ed. 1639.

a type of Nimrod the Mighty Hunter; or, as he was sometimes entitled, Phlegyas the lawgiver of the Cushim, wherefore the author of the Great Ee Hoiai says of Hercules his arrow,

Μορφονιο Φλεγυαο καλυπτομενον πτερυγεσσι.

If the country Messenè be not named, the city Messè is.

The arguments drawn from language are few and slight, and such as are well accounted for by the greater severity of diction wanted in the high heroic Epic, than in one of a more mixed and playful character. And even here here may be some questionable propositions. The trisyllable *γεραιος* does occur in the Odyssey as applied to the augur ⁷⁸ Halitherses and to Nestor. The disyllable *γραι*, on the contrary, is in the Iliad ⁷⁹, and so is *Γραια* as the name of a place. I incline to think that *ωνυμνος* is a different word from *ανονυμος*, *νονυμος*, or *ωνυμνος*, as it is improperly written, just as we write *νγεμνος* for

ὄτι τ' ἐπλετ' ἀνανεμνος αἰδηρ.

It is made from the negative alpha and *ονυμα*, a name: and where short vowels are made to fill the place of long ones, by the stress and impetus of pronunciation, substituting loudness for duration of sound, [which is the principle of our English metre], the proper way, if any, of marking it in writing is, by doubling the consonant, as *αννεμοεντα*, *αππονεσθαι*, *Ὀλλυμποιο*, *Ἄρρες*, *ναννεμος*, *νοννυμος*. Mr. Knight makes no alteration, but this method is rather more satisfactory to the eye, and more justly represents what is really done by the organs of speech. In consecutive vowels, I believe the strong aspirate was called in, thus,

Diha men au zosteeros eleelato daidaleio

Kai dia thoreekos polydaidalou.

⁷⁸ Od. L. 2. v. 201. L. 3. v. 373.

⁷⁹ L. 3. v. 386.

The word anonymous is at length in a place which I think has been very hastily rejected by our critic as commenta ineptissima.

'Ου μὲν γὰρ τις παμπαν ἀνοномуος ἐστ' ἀνδρωπων⁸⁰,
'Ου κακος, οὐδὲ μὲν ἐσλος, ἔπην τα κρωτα γενηται'
'Ἄλλ' ἐπι πασι τιθενται, ἔπει κε τεκωσι, τοκηες.

It relates to a practice of immemorial antiquity, and involving the most curious topics of speculation: nor do I know any thing more sweet and Homeric, and more akin to that peculiar vein, betwixt simplicity and pleasantry, which inspired other passages in this poem. Such are

'Ἄλλα και ὡς μοι ρειπε τεον γενος, ὄπποθεν ἐσσι'
'Ου γὰρ ἀπο δευος ἐσσι παλαιφατε, εἰδ' ἀπο πετρης⁸¹.

and again,

πως δε σε ναυται
- 'Ἡγαγον εἰς Ἰθακην, τινες ἐμμεναι εὐχεταοντο;
'Ου μὲν γὰρ τι σε πεζον οἶομαι ἐνθαδ' ἰκεσθαι⁸².

and where Telemachus saith to Mentès,

Μητηρ, Μεντ', ἐμε φησι τε ἐμμεναι' αὐταρ ἐγωγε⁸³
'Ουκ φοιδ', εἰ γὰρ πω τις εἶον γονον αὐτος ἀνεγγω.

On the other hand, I imagine the word Νων-Ἵμνος to be an archaism, and, as it were, a word of bardic excommunication, formed of the negative non or no, and hymnus, a Laudatory Song.

φιλον ἐστιν ὑπεριμενεῖ Κρονιωνι
Νωνυμης ἀπολεσθαι απ' Ἀργεός ἐνθαδ' Ἀχαιης.

⁸⁰ Od. viii. v. 552.

⁸¹ Od. xix. v. 162.

⁸² Od. xiv. v. 190.

⁸³ Od. i. v. 215.

“The king is low, without his Song⁸⁴.” “Fingal shall lie without his Song, the greyhaired king of Selma.” To this idea must be referred an expression which has tormented the critics, *Quis . . . ILLAUDATI nescit Busiridis aras?* Phalaris also lay without his song,

⁸⁵ Ὀυδε μιν φορμιγγες, ὑπώ-
-ροφιαὶ κοινωσιᾶν
Μαλθακᾶν, παιδῶν ὄρασισι δεχονται,

while the gentle fame of Cræsus lived *καὶ λογιῶσι καὶ αἰδοῖσι*. This was a denial of funeral rites to those who were shut out from the communion of the righteous; and we must understand that this Babylonian ritual was not a mere tribute of respect, but a *Missa* or incantation to liberate the soul from pains, *quæ animas dimittit vel Missas facit*; *πεμπει*. And these ceremonies were not confined to the time of death, but would enure to the benefit of remote progenitors, as it appears from a passage of the Orphic poems, preserved by the Platonic philosopher Olympiodorus, in his Commentary on the *Phædon*; Ὁ Διονυσὸς λυσεως ἔστιν αἰτιὸς· διο καὶ Λυσεὺς ὁ Θεὸς· καὶ Ὀρφεὺς φησιν,

ἀνθρώποι δε τελησσας ἑκατομβας⁸⁶
Πεμπῶσιν πασησιν ἐν ᾠραῖς ἀμφιετησιν
Ὀργια δ' ἐκτελεσθῶσι, λυσιν προγονῶν ἀθεμιστῶν
Μαιόμενοι· Συ δε τοισιν ἔχων κρατος, ἐς κ' ἐθελησθα
Λυσεις ἐκ τε πονῶν χαλεπῶν καὶ ἀπειρονοσ ὀϊστῶν.

To the soul of Cairbar, the Song was no idle compliment: but the bards, with their powerful voices, set him free, and he soared upon the winds of heaven. The Deity who gave effect

⁸⁴ *Temora*, l. 2.

⁸⁵ *Pind. Pyth.* 1. v. 188.

⁸⁶ *Orph.* ed. Herman. p. 509. The priests of the Lama of Thibet sing *HYMNS* in order to procure repose for the souls of the dead, to which end a part of every rich man's inheritance is devoted. Colcbrooke, *As. Res.* xii. 437.

to these emancipating hymns was *Liber*, *Λυσιος*, or *Ἐλευθεριος*. That *κιοι* is made a monosyllable in the *Odyssey*, seems to be an inference from this postulate, that a diphthong cannot be made short before the semivowel *Vau* : but I rather infer from these passages, that it may. Furthermore, the same contraction is in the *Iliad*, L. xi. v. 704, if you keep that passage : and if you reject it, then *κιοι* does not occur in the *Iliad*, and so there is an end of that topic. Upon the whole, I conclude that there are but slender grounds for rejecting both the general inward evidences and the concurring traditions of Antiquity. And the celebrated critic to whom I have opposed myself was not quite a stranger to inaccuracy. In new modelling a speech of Priam, he spins out this alarming verse :

Λυσον, ἰν' ὀφθαλμοῖσιν ἰδω, συ δε τωνδ' ἀποναιο και ἔλθεις !

And he rejects the verse 127 of the *Odyssey*, L. 3, because *ἀπυτος* is used actively for Not Hearing, although he very properly leaves these lines in the same poem :

*'Ουδ' ἄρα Πηνελοπεια πολυν χρονον ἦεν ἀπυτος
Μυθων, ἕς μνηστῆρες ἐνι φρεσι βυσσοδομευον.*

VI. How, when, and where the author of these poems died, is not to be discovered. Plutarch, in his life of Homer, says that he died at Ios, on his way to Thebes, to the feast of Saturnalia. But he has preserved an ænigmatic oracle, said to be given to Homer when asking to discover his native land, and that foretells that he should die in Crete. It is absurd to suppose that he was ignorant himself of his country, but the sham prophecy is equivalent to an assertion of the fact.

O double-fated from the first,
And blest of fortune, and accurst !
Thy country's name thy soul desires.
Over thy mother's, not thy sire's,

Widely to reign was Minos' boast,
 Not far, nor near, from Creta's coast.
 There must thou render up thy ghost,
 When thou from tongues of youthful men
 A speech shalt hear, but shalt not ken,
 Of sense occult and words oblique.
 Two Lives are thine, but much unlike ;
 This darksome, and amerced of sight,
 And That as heavenly pleasure bright,
 Alive and dead ; but past the grave,
 Old age o'er thee no power shall have.

Here there are allusions to the splendour of his condition in the Paradaical kingdom, and to the heavy reverse which befel him when expelled from thence ; and indeed the Sparti or Sporades⁸⁷ may be said to have lived TWO LIVES in one, more truly than any except Noah and his sons, or Adam and his wife. The tradition goes on to relate, that at Ios he fell in with some Young Fishermen, who, being asked by him what they had caught, answered,

Ὅσσ' ἐλόμεν λιπομεσθα· ταδ' ἐκ ἐλόμεν φερομεσθα,

We leave behind us what we've caught,
 But carry with us, what we've not ;

alluding to the lice in their heads. The poet was unable to solve the riddle ; and, according to the oracle, laid him down and died. Of this story, as given to us, no sort of sense can be made. But I apprehend that he fell a victim to the vengeance of the Naupliadæ. We have seen that Nimrod was called The Mighty Hunter, not without an allegorical meaning, as a Terrestrial Hunter subjugating mankind ; and as the Heavenly Hunter, making proselytes to his Anti-Christian imposture, he was the Eagle Phlegyas, ὁ Θηρητηγῆς, giving re-

⁸⁷ See an observation upon the Caprotine Nones, in my *Populifugia*.

ligious institutes to the Aeti-Opians. And no doubt this Huntsman King hunted with trained birds as well as hounds. We have seen Palamedes engaged in the league against the Hunter, and placed at the head of another hæresy, whereof the mysteries were aquatic, and supporting the pretensions of another son of a mysterious mother, whom that witch and her wizard priests had baptized in some infernal lake. This Palamedes was son of Nauplius; and Nauplius was the son of Neptune, out of Amydone, the daughter of Danaus; but yet Nauplius was a FISHERMAN. It stands to reason that his fishing was as mystical [if it were not wholly so], as the Hunting of Hercules-Orion, and that he said to his votaries, Follow me, and I will make you Fishers of Men. They were the Hunters of the Deep, opposed to the mighty hunter of heaven and earth. Palamedes, the son of Nauplius, died an ignominious death, upon the prosecution of Homer's grandfather, and we have noticed the sullenness of the poet regarding him. But that is not all: the reader will recollect how probable I have made it that his Margites was a cutting satire upon the character and doctrines of Palamedes. The Gods made him, says Homer, neither a Digger nor a Plougher; had we the Satire, perhaps we should find that the Gods did make him a Fisher. At least we have two lines of Homer, from this or some other poem, Against the Fishermen, corrupted by the dullness of copyists, but which really are facetious:

*Τοίων γὰρ πατέρων ἐξ αἵματος ἐκγεγάατε
 Τῶν τε βαθυκλήρων, τῶντ' ἀσπετα μέλα νεμόντων.*

The point cannot be given in English, for we do not call a Large Estate a Deep one; what follows must do:

Deep is the soil ye cultivate, I ween,
 And vast the flocks that fill your pastures green.

The Scattering of the Nations from Ilion was ascribed by some to the False Lights of Nauplius [See Semiramis, s. 15],

ever mindful of his Son's death: and that proves that the heartburnings on account of Palamedes continued quite down to the Ionic Age. I therefore incline to think, that the Young Fishermen whose presence was fatal to the life of our Poet were some of the Naupliadæ, who wreaked the wrongs of their own grandsire upon the grandson of his rival. Whatever was the mode of his death, the Chrestonathia of Proclus assures us it happened at an advanced age, *φαινεται γεραιος εκλελοιπως τον βιον*⁸⁸.

VII. Homer was a decided votary of the Hammonian Dæmonolatry, that is, he was a Pagan. And he was of the Odyssean sect or connexion: but that is shewing the unknown by the equally unknown. His real sentiments are obscure to us by length of TIME which has destroyed extrinsic testimony, by his own SILENCE, so far as express professions are concerned, and by the great difficulty to interpret his Allegories, of which we have unhappily lost the Key. There is yet another doubt, whether his REAL sentiments were just what he professed; for the Greeks or Pelasgians were those to whom he sung; and considerations of interest, if not of personal safety, would make him endeavour to sooth the feelings of that violent race of Men. Now these schismatic Cushim abhorred Ulysses, and no doubt they also abhorred divers of the tenets of Ulyssism, whatever they were.

His age, and that of which he sung, was one of dæmoniacal agency: and in it there started up various men and women pretending to be incarnations of various portions of the divine spirit; Avatars; and Avantaras. The worship of the Antediluvian Dæmon Gods had taught them to divide the Divine Essence into a variety of Energies or Virtues, according to the characters of the Cainite Theocrators: and therefore one person being the Herculean Virtue, or a God after the order of Jabal the Scenite, did by no means hinder another tabernacle of flesh from containing at the self same time the Apollinarian

⁸⁸ Bibl. Alt. Liter. Tom. i. p. 10.

Spirit as Jubal did : and so forth. In several at least of these Anti-Gods he appears to have believed. When his Grandfather is initiated to the great mysteries in Hell, and immediately after his repulse by the angry ghost of Telamonian Ajax, he meets the soul of his other acquaintance and enemy Hercules Thrasymemnon, whose more excellent nature being divine was in Heaven among the Dii Superi. The legions of the dead crowded around him, and wherever he went the rushing as of their wings was heard : He moved along in darkness, and in the guise of an archer, while the symbols that adorned his cloudy phantasm bespoke the Mighty Hunter and the Warrior combined. He remembered Ulysses and accosted him [so Homer thought fit to say] with kindness. He said that his own life had been one of labours and griefs, by reason of his having been subordinate to a man in every respect his inferior. [So in truth he was. But from these unlucky verses flowed the nauseous Heracleis handled by so many cyclics, and the fable of the hard Eurystheus.] But, added the Huntsman Ghost, Hermes and Owlshaped Athena have led me in triumph through them all. "They gave him the Valley of Trouble for a Door of Hope." With this inspiring omen Ulysses parted from his old rival, the other Πολυτλας Διφος, and returned to the warm precincts of the day. I know of nothing more sublime : but, in its present foully and impudently bedaubed condition, the admiration of the Necyia rather shews the authority of names than the good taste of people. I subjoin the genuine passage ; placing in brackets three lines of which I yet entertain strong suspicion.

ὦς ἐφαμην ὁ δὲ [Ajax] μ' ἔδεν ἀμειβετο, ἔη δὲ μετ' ἄλλας
 Ψυχὰς εἰς Ἐρεβος νεκρῶν κατατεθειωτῶν.
 Τὸν δὲ μετ' εἰσενοησα Βιην Ἡρακλεΐην
 Ἐιδῶλον αὐτὸς δὲ μετ' ἀθανάτοισι Θεοῖσι.
 Ἄμφι δὲ μιν κλαγγὴ νεκρῶν ἦν, οἴφωνων ὡς
 Παντοσ' ἀτυζομένων Ὅ δ' ἔρεμνῃ Νυκτὶ φεροίκως
 Γυμνὸν τρέξον ἔχων καὶ ἐπὶ νευρήφιν οἶσον,
 [Δεινὸν παπταίνων, αἰεὶ βαλεόντι φερούικως.

Σμερδαλεος δε δι ἀμφι περι σθηθεσσιν ἀορτηρ,]
 Χρυσος ἦν τελαμῶν ἵνα θεσκελα φεργα τετυκτο,
 Ἄρκτοι τ', ἀγροτεροι τε συες, χαροποι τε λποντες,
 Ἵσμιναι τε, μαχαι τε, φονοι τ', ἀνδροκτασiai τε.
 Ἐγγω δ' αὐτικα κεινος, ἔπει ριδεν ὀφθαλμοισιν,
 Και μ' ὄλοφυρομενος φεπτα πτεροεντα προσηυδα.

[Διρογενες Λαερτιαδη, πολυμηχαν' Ὀδυσσευ,]

'Α δειλ' ἦ τινα και συ κακον μορον ἠγηλαζεις ;
 Ὀν περ ἔγων ὄχεεσκον ὑπ' αυγας ἠελιοιο.
 Ζηνος μεν παις ἦα Κρονιονος, αυταρ οἴζυν
 Ἐιχον ἀπειρεσιην μαλα γαρ πολυ χειρονη φωτι
 Δεδμητην, ὃ δε μοι χαλεπες ἔπετελλετ' ἀεθλης.
 Ἐρμειας δ' ἐμ' ἐπωμψεν, ἶδε γλαυκωπις Ἀθηνη.

Meriones the son of Molus was adored by the Cretans as the God of War; and as Idomeneus and He really were of Egypt, not of Crete, this Cretan worship was as I conceive founded upon the writings of Homer. I should have doubted whether the word *ἀταλαντος*, equivalent, would amount to an actual recognizing of his pretensions as a Warlike Avantara: but the Cretans so understood it. Meriones was probably in the kingdom of Idomeneus what Nimrod was in that of Cush.

The violent Sarpedon is fully acknowledged for the son of Jove, and a signal portent is recorded to have marked his dying moments.

If the strongest feeling of hatred, mixed indeed with admiration, existed in the minds of the Pelasgians of Greece towards Ulysses, the same feeling in its next degree of violence was towards Helen: who, if a Goddess, was the Rhamnusia Adrastea or manifest Wrath of God; and if a woman, the most fatally perfidious, lewd, and cruel of her sex. The hatred of Helen's name appears through the Greek drama, which was the faithful mirror of their popular prejudices; but no where more strongly than in the rhetor Isocrates. It was the way of these spouting sophists to attract an audience and display

their command of the Topics, by supporting the extremest paradoxes, such as the Guilt of Palamedes, and the Innocence of Phalaris. Now Isocrates, the best of these men, has given us two pieces of this sort, the Encomium of Busiris and that of Helen. This being so, we need not wonder at finding the son of Telemachus not very explicit in his testimonies to the divinity of this extraordinary personage. She is unequivocally described as one both Sinful and penitent :

ΚΛΑΙΕ ΜΕΝ Ἀργεῖν Ἑλενη Διὸς ἐκγεγαυῖα.

She was then the Daughter of Jove: her goblet, which had once sparkled with the Wine of her Fornications, when all the kings of the earth were drunk therewith, was filled at last with the blessed balm of the oblivion of grief.

Into the cup she threw the virtuous balm
Sorrow and Ruth and Wrath able to calm.
Who drinks it, as it mantles in the bowl,
Not one salt drop shall down his visage roll,
Although his mother and his sire lay dead,
Or in his sight a son or brother bled.

And we find Proteus declaring that the possessor of Her was the son-in-law of Jupiter, and entitled to a sort of crown matrimonial in the paradise of fortunate souls. I have spoken heretofore of Canace the witch, who filled with discord the kingdom of Cambuscan, and for whom three kings contended. Spenser recites that at the close of the bloody contest which Cambal had with the brothers Priamundus, Diamundus, and Triamundus, on her account, and after he had fallen, Cambina, a witch of wonderful beauty, came in a chariot,

And drawn it was, that wonder is to tell,
By two grim lions taken from the wood.

In her right hand a rod of peace she bore,

And in her other hand a cup she held,
 The which was with Nepenthe to the brim up-fill'd.
 Nepenthe is a drink of sovereign grace
 Devized by the Gods for to assuage
 Heart's grief, and bitter gall away to chace
 Which stirs up anguish and contentious rage ;
 Instead thereof sweet peace and quiet age
 It doth establish in the troubled mind.
 Few men, but such as sober are and sage,
 Are by the Gods to drink thereof assign'd ;
 But such as drink, eternal happiness do find.

Cambina and Canace are plainly but a mythic reduplication of one person, for in this noble passage no one can miss to recognize the Car of Cybele, the physicianess of the Gods her children, the veneficous arts of Canace, and the Cratera of Helen. The priests of Egypt pretended to have the receipt for Helen's nepenthes, which they called Kyphi⁸⁹; it was made of wine, honey, resin, myrrh, bitumen, fig leaves, and other ingredients, sixteen in all; and such was its virtue, that the very fragrance of it would appease either grief or violent excitement, and give to the phantastic and dreamy faculties of the mind the polish of a faithful mirrour.

The mother of Telemachus was the chaste and impeccable tenant of the Hyper-Ovum: but Helen was one of another sort. There is nothing with which the public are better acquainted than the allegory of the mystic bride; "My Dove, my undefiled, is but ONE The daughters saw her and blest her; yea the Queens and the Concubines⁹⁰, and they praised her." The Æthiop Queen of the South is the Penelope of King Solomon's allegory. But hath not Holy Writ its Helen? Hath it not a Bride corrupt, adulterous, pœnitent, chastened, and restored? I must here advert once more to the great similitude, contrived by Providence, between the Judæan

⁸⁹ Plut. Is. et Os. ad finem, p. 383.

⁹⁰ Cant. c. vi. v. 9.

microcosm and the World in General : the Latter was in the Age of Helen divided into the Holy People or Cushim and the League of the Gentiles ; and so the former shewed one chosen people set in opposition to the whole of the Gentiles. In the days of old the Gentiles being under an whore, were punished by expulsion and dispersion for their apostacy and corruption, but yet their Restorer was to come who should re-unite them under a glorious theocratic sceptre : their dismemberment was typified by the tearing to pieces sometimes of Nimrod the Universal King, and sometimes of the Whore of Babylon the Omnigentile Queen, and this last metaphor is adopted by scripture, saying, Art not thou he that didst cut RAHAB ? But when the corruption of the Jews was complete, divine justice inflicted on the chosen people the same penalty which the Gentiles had long before undergone : and this corrupt nation, like those nations, was likened to an harlot, driven forth into exile, but ultimately recalled by divine mercy to a state of happiness and virtue. Having premised so much, I think the following place of Hosea suits well to the views which Homer must have had concerning Helen. “ She hath played the harlot⁹¹ . . . I will discover her lewdness . . . I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts . . . I will visit upon her the days of the Baalim.” But mark the conclusion : “ Therefore behold I will allure her and bring her into the WILDERNESS and speak comfortably unto her, and I will give her her vineyards from THENCE and the valley of Achor [trouble] for a door of hope. And she shall sing there as in the days of her youth and in the day when she came out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Husband, and shalt call me no more Lord.” The polypus-like members of the dissected Babylonish Rahab were cast into the WILDERNESS, and THENCE their new plantations were carved out for them. There amidst

⁹¹ Hos. c. 2. v. 5, etc.

trouble they cherished hope. And she herself at last was restored to live in the tenderest bonds of conjugal love with that offended lord, who had formerly sought and regained her at the head of the whole "world in arms." With him she dwelt in the Glorious Temple, and quaffed the healing waters of amnesty. This may serve for a rude notion of the Homeric Helen. The scriptural mystery of the One Undefined and of the Reclaimed Harlot I cannot compass. The Former is clearly personified in the Queen of South: and it will naturally be supposed that some individual or other served for a similitude of the latter. It should be a person pure and holy at first, who at some period of her youth CAME OUT OF EGYPT, who afterwards committed spiritual whoredom, was expelled, and restored: and it is also a person opposed to her of Æthiopia. The sister of Moses was a Prophetess and most holy woman, she came out of Egypt, but she revolted against the Theocrator [which is whoredom] and railed at the Æthiopian Woman, she was excluded from the THEN holy land the camp of Israel for seven days, [the well known symbol of a long period] but Israel journeyed not till she was brought in again. Her name was Miriam. It is true that she was not adored with divine honours by either Jew or Gentile, as Helen certainly was: and there the resemblance is imperfect. But let us proceed to other matters.

The case stood thus with respect to Helen, but it was far different as to Thetis, the mother of the Pelasgic Typhon. The Iliad of Homer was written to illustrate the evils of Discord and Violence, but it was also meant to cast a degree of blame upon the Act of Rebellion against the King of Men. His grandfather was the stedfast supporter of the monarchy *εἰς Κοίρανος ἔσω*, 'Εἰς βασιλεὺς: and of the claims of the Atreïd in particular, *τα γὰρ φρονεῖς ἀτ' ἐγὼ περ* said Agamemnon to him. However, he does in no passage of his work presume to say that Achilles did wrong, or in any way to favour the illustrious patron of his family at the expense of the Myrmidon: but, on the contrary, he makes the King of Men

acknowledge his fault, and the general reproach it had brought upon him, only ascribing it to an infatuation from the Gods, to Jove and Fate, and the Fury that walks in Darkness: while Achilles only deploras the existence of discord because of the misfortune it had brought upon him, and accepts the compensations made by the King as his own equitable right, *ὡς ἐπιεικεις*. In his heart the Poet was devoted to the Atreidæ, and regarded with dislike the whole Palamedean policy. But if the Quarrell of the Kings was to be the subject of an Epic, that could only be done among the Pelasgi by paying the foremost honour to Achilles: and the duty of subordination could only be hinted at by indirect ways, as in describing the loyalty of Ulysses and the modesty of Diomede. This peculiar predicament of the Poet influenced him in what relates to the Mother of Achilles and wife of Peleus. While the mysterious characters and divine pretensions of other living persons are touched discreetly with a light and allusive hand, this Lady is made to be a very positive downright goddess, and as much of the incredible is related of her as the exiles from the kingdom of Resen could desire. She dwelt, sometimes at least, in the bosom of the deep, and was attended in her movements by the Nereid Nymphs: and when her Son had lost his armour she flew upon the wings of an hawk to the olympian work-shop of her old friend Tubal Cain to get a new panoply. As all this could neither be rejected, nor yet conciliated with the homeric truth and sobriety of style, it wrought a great perplexity of mind in me, untill I saw the necessity under which the old man laboured of appeasing the jealousy and glutting the credulity of those upon whom he depended. When we are obliged to flatter on those very topics at which we most long to point our sarcasm, there is something in our temper that leads us to lay it on very thick: there is a sort of persiflage in that which comforts our own minds, as I think I have somewhere observed in speaking of Virgil's *Æneis*. This necessary deviation from the harmony of his system constitutes, in my taste, the greatest blemish in that fine poem

the Discord of the Kings, improperly called Ilias. Before dropping the subject, I should point out wherein that deviation consists: there is a very material difference upon the pagan, as well as the christian, system, between a man or woman being an incarnation of deity, and the Divine Essence which is thus humanized: and many things are true of the last, which make utter confusion when applied to the first, and the confusion of facts and dates so produced is that Chaos which we call mythology: He was not fifty years old in the first respect, who in the last is before Abraham. So the Essence of Helena had seen the days of Adam: but the Woman was not the same Woman who had stooped to gather the seductive apple of the fortunate gardens: she was but her Atalanta or Equivalent. Meriones was not the God Mars; only his Atalantus. And the Mother of Achilles, although her Essence was present in the days of the Flood, and was that of

Στυξ ἀφθίτος ὠκεανίη

and had received the living soul of Tubal Cain into the cavern of the abyss, below the deep-flowing oceanus,

Ἐν σπηι γλαφυρῷ περι δε ῥοος Ὀκεανοιο
Ἄφρω μορμυρων ῥεν ἀσπίτος,

was herself in truth but a woman of middle age. This defect of Ilias, in turning an Avatar into a Goddess Proper, so far blinded the succeeding rhapsodists and logographers, that we have scarce any HISTORICAL notices of this lady. But we are in possession of one valuable fragment of mythology which throws a strong and authentic light upon her imposture. Cheiron the Centaur⁵⁹, we are told, wishing to ennoble the house of Peleus, gave out a rumour that he was about to marry the goddess Thetis by Jove's consent, and that she would shortly make her appearance in the midst of rain and

⁵⁹ Staphylus ap. Schol. Ap. Rhod. L. iv. v. 816.

tempest ; after which, and upon the first apt occasion of tempestuous weather, Philomela the daughter of Actor the Myrmidon was brought to Peleus and passed herself off for the Queen of Ocean. From what we collect of Achilles his youth and the effete old age of Peleus, there is reason to conjecture that the fraud of Thetis and hæresy of the Stygobaptists was built upon circumstances very similar to those which marked the nativity of the Teelygete or late-engendered Nimrod ;

ὁ μὲν δὴ γηραῖ λυγρῶ
Κεῖνται ἐνὶ μεγάροις ἀρημενος.

Although the mother of Nimrod, the Bitch, did after her elevation to the supremacy adopt the Stygian Hæresy and the Superstition of the Foot, and became the Bitch or Scylla of the Sea, it would seem that she persevered to venerate the Godhead under the symbol of Fire, Aour, or Gold, rather than that of Water or Silver. Wherefore the Feet of Scylla were aorian

Τῆς ἤτοι ποδὲς ἐῖσι δωδεκά παντὲς ἄωροι,

while Thetis was the Argyropeza. Egypt being by its situation in a manner exempted from the calamities of the rest of Asia, formed a ready asylum for people of all sects and denominations at the breaking up of the Syro-Semiramid empire, and that accounts in part for the sects and superstitions being so strangely multifarious. The Tentyrites worshipped the Hawk *ἐκαζεσι δὲ τὸν Ἴερακα ΠΙΤΡΙ* the Coptites the crocodile, *ἐκαζεσι δὲ ἸΔΑΤΙ* : and these latter waged war against hawks and crucified them⁹³.

To this head belongs a great fable of the Anti-Christian fraud. Metaneira, Cothonea, Cyntinia, or Polyhymnia, the mother of Nimrod Triptolemus, fed him by day with ambrosia (that is, oil⁹⁴ from the tree of Ararat), and baked him by

⁹³ Ælian. Anim. L. x. c. 24.

⁹⁴ Sch. Ap. Arg. iv. 869.

night in fire, to exempt him from death, and make him a perfect God⁹⁵. Polymela, or Thetis, we are told, did the very same by her bantling⁹⁶ Achilles; but here accounts vary; the old author of the *Ægimius*, and Agamestor the Pharsalian, said that she put him into a cauldron; but others said, into the fire⁹⁷. The truth is, that both witches used similar means; but Nimrod's⁹⁸ mother had recourse to Fire, and the false daughter of Ocean to Water. With this difference they agreed in the method of their rival impostures. Wherefore? Because they were not ignorant of the Sacred symbols of baptism by water, and baptism by the Spiritual Fire.

VIII. Melesigenes or Tigranes, or whosoever was the bard of the Land of Eer, was never but an unwilling fabulist. Addressing himself to a race who were exasperated by their misfortunes, and especially hostile to his family, he was compelled to write his *Iliad* with substituted names of men and places, and his *Odyssey* with a much thicker veil of mystery. It was his task

ψευδεα πολλα λεγειν ετυμοισιν ομοια,

and his delight, as that of every great mind, was in the Truth. One of the great and prominent truths to be collected from his *Ilias* is the intervention of the daimones or angels of the dragon, in the heroic wars. The province of these belligerent spirits was to animate by their presence, and exhort the party which they favoured, and to suggest useful advice to its leaders: and upon occasions to rescue their votaries from impending danger by rendering them invisible:

⁹⁵ Hom. H. Cer. 239. etc. Hyg. Fab. 147.

⁹⁶ Ap. Argon. iv. 869. etc. Tz. in Lyc. v. 178.

⁹⁷ *Ægim.* etc. ap. Sch. Ap. Rh. iv. 816. Agam. ap. Tz. ubi supra.

⁹⁸ When Zoroaster was born, the evil spirits would seize upon him; but for three nights his mother kept up a blazing fire in the chamber, which prevented their approach. Sad-Der, Porta xvi. ap. Hyde.

τον δ' ἐξηπαξεν Ἀπολλων
 Ρεια μάλ', ὡς εἰ Θεός, ἐκαλυψε δ' αἶρ' ἀερί πολλῆ⁹⁹.

But they did not, or might not, attempt to use their own power in order to kill their opponents; nor do I remember that any one was slain in battle by a dæmon. This impotence or forbearance of those otherwise important auxiliars probably gave rise to the idea that they actually dreaded the smart of an human sword; certainly it gave to the heroes that boldness which animated the Celt when he met the Spirit of Loda, and plucked him by the beard.

This belief continued long after the time of Confusion, when Providence put an end to these doings, and the Locrians of Greece were wont to leave a gap in their line of battle, which they thought was filled by the unseen ghost of Oilean Ajax: we may well imagine that this gap was the strongest point upon their line. In the Church of which the Pontificate is now established at New Troy, the same idea is very well known, and Saint James of Compostella¹⁰⁰ is a good match for the Locrian Ajax.

Although the daimones, or ghosts of the hæresiarchs, only fought to encourage their votaries, not to kill their opponents, they yet were deemed the ruling powers of the fight, the spirits of the storm: and I have somewhere read, that the very ancient poet Archilochus said of the Abantes,

Ταυτῆς γὰρ κεινοὶ Δαίμονες εἶσι μάχης¹⁰¹,

and also that the word was explained to mean *δαίμονες*, acquainted with. A more barbarous etymology could not be devised: besides, the expression is too frigid for prose, even if speaking of ordinary warriors; and much more so for this illustrious poet, who

⁹⁹ Iliad, 20. v. 443. etc.

¹⁰⁰ See Geddes's Tracts, vol. 2. p. 225.

¹⁰¹ And see Hermesianax, v. 28.

Διωνυσιο καλον εξαρχαι μελος

Ὅϊδε Διθυραμβον οἶνω συγκεράυνωθεις φρενας.

Say rather, when the fierce Abantes joined the war, they were as the *dæmon* gods mingling in the battles of men.

It was common for the deified ghosts to assume, by their faculty of glamour¹⁰², the similitudes of living men, and in those shapes to give counsel to the heroes. Possibly they did so when they had not a full confidence in their own fallible judgments, and were unwilling to put in peril their false reputation of being Gods. We thus read that Apollo took the shapes of Mentès, Lycaon, Periphans, Phainops, Agenor; and Neptune those of Calchas, of an Old Man, and so forth. But at other times they manifested themselves in their own proper persons. Their disguises did not always secure them from agnition by careful observers; Minerva coming in the shape of Mentès, was suspected by Telemachus, who

Θαμβησεν κατα θυμον ὀίσσατο γαρ θεον εἶναι,

and the same deity, as Mentor, did not escape the sagacity of Nestor. These agnitions were brought about sometimes by the evanescence of the Spirit, none being able to explain how or whither the form departed. But there was yet another way: when Neptune came in the appearance of Calchas the Oilean Ajax found him out, and said to the Telamonian,

Ὅυδ' ὄγε Καλχανς ἐστὶ, θεοπροπος οἰρωνιστης·

Ἴχνια γαρ μετοπισθε ποδων ἠδε κνημαων

Πει' ἐγγων ἀπιοντος, δριγνωτοι δε θεοι περ¹⁰³.

The peculiarity of their progressive motion, or the action of their feet, betrayed them. Venus was effectually disguised as an huntress when she met Æneas, but in despite of glamour,

¹⁰² This faculty, whether exercised on yourself or on another, was in Latin *simulation*; Colchis et Ææo simulatrix litore Circe. Stat. Theb. iv. l. 551.

¹⁰³ Il. xiii. v. 70.

vera INCESSU patuit Dea.

In fact, when Dead Souls make themselves manifest, they have not a substantial body¹⁰⁴ made "of the dust of the ground," as "a Living Soul" has, which tends to the centre of the earth, or is heavy, and is also impenetrable or obstinate in the occupation of space: but merely one that is Visible or Phantastic. And they either take the phantasma of the body, dress, etc. which themselves wore when living, as ordinary ghosts do, or those of other living persons, as the gods often did. But their motion was not like ours, by using the muscles for levers, and alternately raising and setting down the legs, with labour and delay: it was, on the contrary, a simple locomotion of the spirit, of various and unassignable velocity, without raising of the feet, and without regarding the resistance or impenetrability of corporeal obstacles. The nature of ghostly or dæmoniacal progression is very well set forth in the *Cæthiops* of *Heliodorus*: τῷ βαδισματι ἐκ κατα διασησιν τοιν ποδοιν ἔδε μεταθεσιν ἀννομενω, ἀλλὰ κατα τινὰ ῥυμὴν δεξιῶν καὶ ὀρμὴν ἀπαραποδισῶν, τεμνοντων μαλλον το περιεχον. Διὸ δὴ καὶ τὰ ἀγαλματα τῶν Θεῶν Ἀιγυπτιοὶ τῷ ποδὲ ζευγνυντες καὶ ὡσπερ ἐνέντες ἴσασιν¹⁰⁵. I have the satisfaction of finding that the observation made of yore by *Ajax* the son of *Oileus*, is fully confirmed by the experience of a respectable modern. The *Rev. Mr. Ruddle*, rector of *Launceston* in *Cornwall*, relates with much detail, that, during the summer of 1665, he repeatedly met the ghost of one of his neighbours walking in a particular field, at six o'clock in the morning: and he took notice¹⁰⁶ that "her motion was not gradation, or by steps and moving of the feet, but a kind of gliding, as children upon the ice, or a boat down a swift river." Upon these truths the vulgar have founded their idea that the Devil can disguise all

¹⁰⁴ *Gen. c. 2. v. 7.*

¹⁰⁵ *Heliod. L. 3. p. 148. ed. Bourdelot.*

¹⁰⁶ *Ghost Stories, by T. M. Jarvis, Esq. p. 232.*

except his feet, but if you peep under his skirts, you behold the bestial hoof of Great Pan.

I have given this section, and the preceding one, to the illustration of Homer's notions, and towards the setting of a boundary between truth and fable. But the great secret of his opinions is locked up in the *Odyssey*, which all read, but who shall understand? Possibly our great desideratum is the lost book of the Wars of Jehovah, which is cited in Numbers, c. xxi. v. 14.

IX. In the course of this my first part of Nimrod, I have used my poor endeavours to elucidate the subject of the *Iliad*, and the lost poem Margites, and here I should perhaps have done better to stop.

Πως δ' ἄρ' ἔγωγ' αἶν' Ὀδυσσεὺς θεοῖο λαβοίμην;

I have not been able to recall to my mind any circumstance tending to show which of the two epics is the earliest production of its author. Critics have imagined that the *Odyssey* is the work of an intellect declining in vigour, and have compared its beauties to the mild radiance of the setting sun. Nor did they speak unreasonably; for they were profoundly ignorant of the meaning of that poem, and must have regarded it in no higher light than we do the legends of Orlando and Aladdin. But if the key were once recovered that could unlock the treasures of this beautifully wrought casket, we should then see, I nothing doubt, a perfect system of harmonious allegory, founded upon facts and free from tediousness. We should hear no more of the setting sun.

I approach the subject with a despairing mind, and with little hope, that my own incapacity can be supplied by the ingenuity of others, for want of that resting-place without which Archimedes himself was powerless, seeing that we possess no authoritative account of the life, actions, opinions, fortunes, and death of Ulysses, other than what the Homeric verses themselves supply. Situated as his grandson was, he

might speak of Ulysses in the Iliad with some security, but to write a whole book in his praise was a delicate undertaking; and I think it highly probable that this work was from the beginning only *φωναῖν συνετοῖσιν*, and but very obscurely to the bulk of his contemporaries.

I am quite at a loss what part of this subject I should first begin to attempt, *τινα πρῶτον, τινα δ' ὕστατον ἐξεναριξω*. I will go at once to Homer's character of Ulysses. Ulysses was nothing less than the Prince that Was to Come, the Desire of Women: and he was the husband of the Undeified Bride, in whom the great Ionian Hæresy, drawn from the androgynous nature of its false god Adam, saw no humble portion of the Divine Essence. *Πηγελοπεια*, or, as it should be spelled, *Παν-έλ-όπ-Εφα*, signifies "Eva, the geomantic oracle of Pan." Simmias terms Echo or Calliope the consort of Pan, *ἔλλοπα κουρηγν*. The Hyper-Ovum or Chalcidicum was the symbolical heaven of the temple, and banqueting house of the Gods; and it was called the Cœlestial Egg, because it represented Noah's Ark resting upon the Mount of God in the sides of the North; and that ark was in sacred poesy the Egg whereout all living creatures were hatched. The Hyperovum was the sleeping chamber of those highly favoured women, upon whom (as superstition went) the Holy Spirit came, and whom the power of the Highest overshadowed, and of whom an holy thing was born, which was called the Son of God. Of such there were not a few in these times; false Christs, and false prophets, and they showed great signs and wonders, and deceived all men. It is named but twice in the Iliad, as the place where great Mars impregnated Astyochoa with twin sons, Ascalaphus and Ialmenus, and that in which Hermes visited the womb of Polymela to beget Eudorus the Myrmidon¹⁰⁷. And when we read of Helena herself, that she was born out of an Egg, Eustathius explains to us that the Ovum or Hyper-Ovum of the temple must be understood.

¹⁰⁷ L. 2. v. 514. L. 16. v. 184.

The sojourn of Peenelopewha in this haunted chamber, the dragon-guarded bower of Brynhilda, evinces that she was not idly styled *Δια γυναικων*; and that any might have said to Telemachus, the father of Homer,

Ὀλβιος ὁς σ' ἐφύτευσε πατηρ, τε και ἡ τεκε μητηρ,
Γαστηρ ἡ σ' ἐλοχευσε μακαρτατη.

Ulysses was a King and Priest, who appears to have placed his main reliance upon the mystery of the remission of sins by blood: and it is recorded of him, that when the Auspices of the Pamphylian host were wanting at Aulis, and the intrigues of Palamedes ran high, he persuaded the King of Men that it was needful for him to show that he so loved the world as to give his own daughter Iphianassa a victim for its religion and liberties. At this cruel price the favour of the dæmons was bought by the Atreid; but when the cup of his glory was full they dashed it from his lips. A spurious mythology has softened down the story, by calling to its aid the bloodless dedication of Jephthah's daughter and Abraham's substituted victim. While the Ships, as they were called, of the other Danaan leaders, represented in their colours the Great Whale of the First Ar-Ion or Ionah, the Ark of the Raven, *Νηα Κορωνιδα*, or

Μεγα-Κητεα Νηα Μελαινην,

that was pitched within and without with pitch;—the prows of Ulysses were crimson with the blood of the mystical vintage, *μιλτοπαρηοι* and *φοινικοπαρηοι*,

*Τω δ' ἅμα νηες ἔποντο δυωδεκα μιλτοπαρηοι*¹⁰⁸.

When he returned she tried his identity, by proving whether he knew the Bed whereon Ulysses and she were wont to sleep. But what was that? It was the trunk of the Olive with Per-

¹⁰⁸ Iliad 2. v. 637. Od. xi. v. 123.

sistent Leaves, *τανυφυλλος ἐλαια*, yet rooted in the ground, from which the King had stretched a Crimson Bull's-hide for his bed, and had built around it a Bridal Chamber of Stone. "I recognise his features, said the Suspicious Queen; Bring out the Bed of the King, oh Euryclea." He answered:

Woman, a bitter saying thou hast said:
 For who by force or slight hath moved my bed?
 None but a God could move it from its place,
 No, not the strongest born of human race¹⁰⁹.

The immoveable bed of the faithful bride and returning bridegroom was the Tree of Ararat, to which the Ship of Salvation was moored; whence the double sense of the homeric word *ἐννη*, a bed, and an anchor.

When Ulysses first appeared upon the stage of politics, it was neither with a power to back him, nor arrayed in the splendour of talents; but "he was despised and rejected of men;" "he was one whom the nation abhorred, a servant of rulers;" he was called Nanus or the Dwarf, and the Brute, because his sayings were a stumbling-block to the nations, and to the wise foolishness: he was

ἀφιδρεῖ φωτι φοοικυς.

Yet did this dwarf cheat the Giant Maha Bali out of the Empire of the whole world, and suddenly grew into a giant himself,

Ἵουρανῷ ἐσηριξε καρῆ, καὶ ἐπὶ χθόνα βαινεν.

This Brute triumphed over all the wisdom of the Cushim, and hurled the Superb Tar-Quin from his throne. These passages of his life are ingeniously figured in the allegory, by the blinding of the monocular giant Polypheme, which made his whole race to exclaim,

Ποθεω στρατίας ὀφθαλμον ἔμας.

¹⁰⁹ Od. 23. v. 183.

But he came to the performance of this feat under the more than humble name of 'Ουτις, No-body; insomuch that when the Giant cried for help, saying, No-body is killing me, of course no alarm was excited. This shews how very near to Satire or Burlesque the allegorical poem was permitted to approach. And when he would escape from the rage of the Giant, it was in the disguise of a Brute, and the Stupidest of Brutes, a Sheep. The poet ascribes the sufferings of Ulysses to his conduct respecting Polypheme.

I will not here speculate upon so obscure a subject as the conduct and fortunes of Ulysses after Troy taken, and until the Populifugia; but it seems to be intimated that he maintained his own principles, in spite of seduction or intimidation.

In that awful judgment the nations acknowledged the fulfilment of prophecy; and from prophecy they were led to hope that the Holy City and Theocratic Monarchy should be one day restored again: and the several denominations of the Gentiles would expect the general restoration at the hands of their own Hæresiarch or False God; a sentiment germane to that which the Welsh bards entertained with respect to the Third Arthur, who fought against the Saxons, and to that which has inspired a sect of Portuguese with the doctrine called Sebastianismo. The kingdom of God is a spiritual essence, having no necessary dependance upon place; therefore some of the Gentiles might expect empire to be re-founded, and the City rebuilt, in a new country; others that the restoration would be at Babel; and others again, that it would be transferred for a time to a new seat, but ultimately restored to the old one. Such variances could not but occur; because the prophecies, which, in the aberrations of their false wisdom they perverted, made allusion to two very distinct Pamphylian Theocracies, one seated upon the seven hills of the West, and presiding over the Kings of the Earth, and the peoples, and multitudes, and nations, and tongues; and another to the East in Syria, whither All the Families of the Earth

should come up to Worship the King, the Lord of Hosts. Upon Seven Hills a state was founded, and received for its name a title of the Heaven-built and Spiritual City,

Roma ¹¹⁰, tuum Nomen terris Fatale regendis,

and its people were proud Anciliorum et *nominis* et togæ ; and, animated by the verses of the Babylonian Sibylla, and the consciousness of their high destinies, they steadfastly persevered in working them out with the sword. When they had conquered the world, that is, the prophetic œcumenee, then was the time, as they had been led to understand, for a Man God to sit upon the hills, and fulminate his decrees from thence ;

PRÆSENS DIVUS habebitur ¹¹¹

Augustus, adjectis Britannis

IMPERIO gravibusque Persis.

¹¹⁰ The writer of these pages is anxious not to be misinterpreted: the opinion that the Church of Rome is the Whore of Babylon, and that the Pope is the Man of Sin, appears to him so erroneous, as to reflect little credit upon some eminent men who have advanced it, and whose judgments, he fears, may have been warped by political feelings, and the malignity of their passions: however, neither the City nor the Church of Rome are wholly unconnected with the important events darkly alluded to in the prophecies. The writer wishes fully to vindicate himself from the charge of setting polemics above patriotism, or seeking, upon any pretence of Theology, to perpetuate the discord and humiliations of a neighbouring island; and if it be not permitted to his present Majesty to heal those shameful wounds in the body politic, he prays, at least, that no religious denomination of his fellow-subjects may, at any future period, be trampled under the feet of a tyrant. He also begs to disclaim any fellow-feeling with the Priesthood, or with the sanctimonious faction of the laity. A further elucidation of the affairs of Prophetic Rome does not belong to this chapter of his work.

¹¹¹ *Præsenti tibi maturos largimur honores*

Jurandasque tuum per nomen ponimus aras.

Hor. Ep. 2. l. 15. et Suet. Claud. c. 11.

Instead of *Romulus* he was called *Augustus*; sanctius et reverentius visum est nomen Augusti, ut scilicet jam tum, dum colit terras, ipso nomine et titulo consecraretur. Flor. L. 4. c. 12. Sancta vocant Augusta patres, au-

That œcumenœ included, for the four monarchies, the Asian realm enclosed by Araxes, Jaxartes, Indus, Nile, and the four seas; and all the countries to the West which the Roman Empires of Augustus and Charlemagne took in. However, it would seem that some took the Oxus as a limit rather than the Jaxartes, owing to the reduced actual boundaries of the Arsacid kingdom, as Strabo, who says the city Bactra lay beyond the œcumenœ. It was a very flattering construction of prophecy which made the momentary humiliation of the Parthian be a conquest of all Persia, to the river Oxus. Propertius thus speaks of Rome's prophetic boundaries:

Multi, Roma, tuas laudes annalibus addent,
Qui *finem imperii Bactra futura* canent.

But perhaps the event which most strictly entitled him to be acknowledged God upon Earth was the conquest of the Third Monarchy, in the person of the last Macedonian Queen, and the murder of her son and his kinsman, Cæsarion:

Ἄυταρ ἔπει Ῥωμῆ ΚΑΙ ἌΙΓΥΠΤΟΥ βασιλευσεὶ ¹¹²,
Ἔϊς ἐν, δὴθυνεσα τοτ' ἡ βασιλεῖα μεγαίσῃ
ἌΘΑΝΑΤΟΥ βασιλῆος ἐπ' ἀνθρωποῖσι φανείται.

gusta vocantur Tempia, etc. Ov. F. 1. 609. and old Ennius knew that the Sebastocracy was one day to arrive, saying,

Augusto augurio postquam inclyta condita Roma est.

Ap. Suet. Oct. c. 7.

But the strongest proof of antitheism was substituting the crime of Blasphemy [see Levit. c. 24. v. 16.] or *Læsa Majestas*, in place of the old crimes of *Seditio* and *Res Nova*. It was Majesty, si qua de Augusto *irreligiōse* dixisset. Tac. Ann. L. 2. c. 50. Majesty is a goddess who sits,

medio sublimis Olympo,

Aurea, *purpureo* conspicienda sinu;

and when Jove conquered the giants she was established for ever,

Assidet illa Jovi, Jovis est fidissima custos,

Et præstat sine vi sceptra tremenda Jovi.

The Spaniards call the Wafer su Magestad.

¹¹² Orac. Sib. L. 2. p. 218. The ruin of Rome is *thrice* repeated, because Troy was Τροισθός. I have rectified the barbarous text, but not as to the main sense; so I dwell not upon it.

And after that again, saith the Gnostic bard, shall come the Pure King, who shall reign for ever and ever, and Rome shall be thrice desolated by the Latins. So that the conquest of Egypt was the supposed signal for the up-rising of Anti-Christ, and then it was that the iniquitous mystery began to work. Yet all the while they were waiting for this consummation, and all the while they enjoyed it under the Cæsar Gods, the pious among the Romans regarded their Septimontium as a temporary retreat only of the Divine Majesty, and their then condition as merely intermediate, and, as I may say, interfortunate : for they especially revered two fortunes, the Primitive of the Land of Jove, and that of their hoped for Return Thither, *Fortuna Jovis Primigenia*, and *Fortuna Redux*. I suppose that the Sceptre and the Globe belong to Primigenian Fortune, and the Ship to *Redux Fortuna*. Their Priests pretended, falsely, as we cannot doubt, that Jove or Palladium had been actually brought from Ilion to Lauro-lavinium, and thence to Rome ; and he was the Lar or Dæmon to guide them on their way home : but in Italy or Asia, or wheresoever planted, Roma was still Roma the¹¹³ *Æterna Pergama*, and *ὄλυμπος αἰὲν ἀθραιστος*. With such observations I subjoin this remarkable inscription :

Fortunæ Reduci.

Lari Viali.

Romæ Æternæ.

Q. Axius Ælian.

Nor were these ideas proper to the Western Pelasgi, for there is an Orphic hymn to Fortune, styling her Tymbidice, or Justice in a High-Place ; but it likewise terms her the Great Wanderer, and Diana the Guide. The Romans appear to have had in their secret religions a warning not to listen too hastily to the invitations of the *Fortuna Redux* ; *quâlibet exules In parte regnanto* ; but, *ne nimium pii*

¹¹³ *Æn.* 8. l. 37. Virgil also says, in exactly the same spirit,

ILLIUM in Italiam portans victosque Penates.

Rebusque fidentes, avitæ
Tecta velint reparare Trojæ!

The Goddess Fortune, or Fortis Fortuna, is the Female Force or Power by whom they were to be restored : and their Lar Vialis is better known as the Deus Rediculus, God of the Returning. It is just possible, that the Campi Rediculi may have gotten their name quia Hannibal ex eo loco¹¹⁴ redierit perterritus quibusdam visis ; but the verb redeo is a most unlikely one for the Romans to apply to the retreat of their enemy : and I am satisfied that the casual circumstance of Hannibal's advancing no farther than the Temple of Rediculus was merely in the nature of an Omen Accepted.

The expectation of a Final Restoring is adumbrated in some other fables, which represented disappointed hope and unrewarded faithfulness. The Priestess of the TOWER which stood upon the stream of Helle [which stream flowed by the Homeric Babylon] waited in darkness for the return of her Lover, who had to swim the troubled sea, and held out a beacon light to guide him to the shore. But the storms of the World [which hated the light, and loved the darkness], extinguished the light which shone in darkness, and its raging waters closed over the head of the Bridegroom : and the faithful Hero died with him. This is exactly an inverted Odyssey.

I have explained, in Semiramis, S. 14, that Phyllis the Queen of Thrace, is a mystic name for Eva, disconsolate and kirtled with leaves, but fondly expecting him, the Desire of Women, who should restore the glories of her kingdom ; and that it is transferred to Helena, the Second or Third Magna Mater, expecting the day when the Demophaon or Light of the People should re-establish the broken and ruined empire of the world. He, the second Founder, was to be a son of Nimrod the original Founder of Metropolis. After nine

¹¹⁴ Pomp. Fest. de V. S.

periods of vain hope she despaired and killed herself. But the story endeth not here: We read in Servius upon Virgil Ecl. vi. v. 10. that she was transformed into an almond tree, but torpid, and bare of foliage, as in Winter. Demophaon came too late, and in the agony of his grief embraced the leafless trunk of his transmuted bride, when sudden it burst out into life and bloom. I have before glanced upon this subject. The blossoming of the Almond Rod was in the primæval theocracy a badge of hierarchical power, and "a token against rebels." Achilles, when swearing by his sceptre an oath which bordered upon rebellion, did, in a parenthesis, entirely disclaim the having any such token of supremacy: his rod, once severed from the parent stock, would never again germinate, but never the less it was a sceptre of the Judgment which is from Jove, and therefore it was a great oath. Long afterwards, and when Homer was a very ancient poet, the corruption so widely diffused in Abraham's time had become universal, and (if we subscribe to the very cogent reasonings of Mr. Faber in his book Upon the Three Dispensations, that the Poem of Job was written, in the spirit of the old and catholic patriarchate, by the Levitical Lawgiver himself) it would seem that the mystery of salvation was then lost or corrupted even among the children of Keturah and of Esau. It then pleased God to circumscribe the patriarchate within the limits of one family, as a vessell wherein the light of truth might be kept burning. The Twelve Tribes of this family were governed by their princes who were the heirs by primogeniture of their respective patriarchs, and the name of each prince was written on his rod or sceptre. But they were commanded to write Aaron's name on the rod of Levi, although he was not of the primogeniture of Levi, because he and his house were especially elected to the Hierarchy, "and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms"¹¹⁵, and yielded

¹¹⁵ V. Numbers, c. xvii. Heb. c. ix.

almonds." This rod was kept in the Sanctum Sanctorum, or Tabernacle of Testimony, for a token against the rebels. Therefore the blossoming of Demophaon's almond tree, is the restoration of that sort of government which offers the tokens of divine power against all that would gainsay it, that is, a theocracy on earth. Hercules was the theocrator Nimrod, "king of the earth from the rising to the setting sun," and he bore a mace or club made of the olive tree, and called Phyllites for this marvellous property, that whensoever it touched the ground it sprouted into leaf¹¹⁶. Romulus was as much famed for the spear as Hercules for the club, and his title Quir-Inus means the Son of the Spear; but when he planted his spear in the ground, its iron point struck out roots, and it branched into a tree:

Utve Palatinis hærentem collibus olim
Cum subitò vidit frondescere Romulus hastam,
Quæ radice novâ, non ferro stabat adacto.

As Ulysses was the Homeric Messiah, it follows that it was at his hands he expected the restoration of the Civitas Dei: and it would seem as if the Poet did not care to deny that he had also been the author of its ruin, *Τροίης ἱερὸν πτολιθρον ἐπέρσε*. As Paradise was lost by one Adam, and was to be restored by a second Adam, so the returning Ulysses was to reign in peace with his faithful consort over that world whose corruptions he had overthrown. Meanwhile the nations were to "abide many days without a King and without a Prince." In this interval the Long-Suffering Godlike Ulysses was to be exposed to grief and peril and seduction, and to pass through the ordeal of temptation,

Ἄρτυμενος ἦν τε ψυχῆν καὶ νοσὸν ἔταιρων :

because it was not permitted to the appointed Redeemer of Men that he should return in Glory, unless he had triumphed

¹¹⁶ Palæph. c. 37. Pausan. l. 2. c. 31. s. 13. See p. 35 of this volume, note 71.

alike ¹¹⁷ over the alluring visions of delight and the most fearful images of death.

It is my belief that the trials, temptations, and struggles of the absent hero are meant to shadow out the real transactions of his life, most of which in fact occurred previous to the *Νοσοι* or Dispersion; and I would farther surmise that the various losses he sustained of his followers are not literal but spiritual, and indicating that they were seduced and carried off from him by a variety of abominable hæresies, so as to forfeit all part in Him, and in that Kingdom to which He was to return,

ὄψε, κακῶς, ὄλεσανς ἀπο παντὰς ἑταίρους.

If the *Odyssey* had been a mere Series, and not a System, that is, had it fallen into the hands of a Cyclical narrator, its beginning would have been at the thirty-ninth verse of the ninth book, from whence I will therefore set out with my vague essay towards an analysis of it. The first Struggle mentioned is between Ulysses and the Ciconians, over whom he prevailed in the first instance, but his followers became drunk with Wine, and the enemy renewed the strife, which he maintained with success during the fore noon, but after noon fortune declared against him, and the Ciconians destroyed seventy-two of his followers. The Ciconians, whose Wine intoxicated the *remigium vitiosum Ithacensis Ulyxei*, are notoriously the Bacchanalians whose frantic women dilacerated Orpheus, or tore into pieces the Nimrodian monarchy, after the time of his Going Out towards the North,

*Spretæ Ciconum quo munere matres
Inter sacra Deûm nocturnique orgia Bacchi,
Discerptum latè juvenem sparsere per agros.*

There were two Bacchi whom Nonnus calls

Πρωτογονον Ζαγρηα και ὄψιγονον Διονυσον.

¹¹⁷ Matt. iv. v. 8. Luke xxii. v. 40, etc.

The former is Noah or Protoponus Eerikepaius, who is distinguished from his son Jove as Ζα-Γερ-Ευς, or the Old Za Eus, for Ger has the force of Antiquity. The second is a strange Androgynous sort of being, representing under a male title the Woman who was born out of the side of the Man God, who commanded an army of Women, and instituted the foulest rites and orgies that ever defiled humanity. The subtlety of this system of mysteries and orgies well suits the *πανσοφια* and *πανβρυγία* of Margites; and the entire silence of Homer upon the names Bacchus, Dionysus, and all other denominations and topics of a Bacchic nature, strengthen me in my belief that this horrible sect was set on foot by the unmentionable Palamedes, and completed by Guneus and Semiramis. These Heroes were leaders of the Dodonæans and Titaesians, and their learning was that of the Cranes: but there was another race closely allied both in doctrine and policy, and commanded by Achilles, and they were Pelasgi or Pelargi, Storks. I need not say that Cranes and Storks are but species of one kind, and that a Ciconian is synonymous with a Pelargian. The Ciconians being Schismatic Cushim, are distinguished from the Achaians. Achilles was murdered at the temple of the Tyberine Apollo, and Lycophron describes the event thus, He shall go down into the Goblet of Bacchus. It is not quite impossible that this may have a literal meaning, and he may have been plunged head foremost and drowned in a vessell of consecrated wine. Such a death may have been inflicted upon him in mockery of his creed, or at his own choice. Certainly such a fable was once in existence: and some, who thought nothing too extravagant and childish in order to vilify the House of York and flatter the grand-daughter of the usurper Tudor, most absurdly related it as happening to George Duke of Clarence.

Next he encountered the Lotophagi, men whose food was the Fruit of the Flower

ὅς Ἀρθρινὸν Ἐίδαρ ἔδυσιν.

So seductive were the habits of these people, that those who had once indulged in them lost all inclination to follow the King on his pilgrimage,

Ἄλλ' αὖτε βελοντο μετ' ἀνδρασι Λωτοφαγοῖσι
Λωτων ἐρεπτομένοι μενεμεν νοσητε λαθεσθαι,

but they seem to have been neither a violent nor a powerful sect, and Ulysses compelled all his followers to abandon Lotophagism. All fruit is from a flower, therefore the word *ἀνθινον* is put by way of Excellence. Now the Lotus flower is the holiest of all symbols among the Brahmens of India, and the same people use a vegetable diet and abhor the slaughter of animals; for which reasons I incline to think that the impious doctrines afterwards promulgated by Pythagoras and Buddha-Avatar, were only revivals of a creed which existed in Ulysses his time: and traces of which, as concerning the Lotus Flower, and also as concerning Animals, certainly existed in Egypt before either of those men [if they be not the same man] lived. Be it observed that all the rest, although they perished by their various errors, were desirous of following the King: but these had not even the wish: in truth Lotophagism was mere Deism, and under the mask of tender-heartedness towards the beasts that perish, they utterly rejected the Aspersion of Blood and the Atonement of the World, falsique *picula mundi*, nor were they willing to sail in the *ναυς μιλοπαρηος*.

Follows the blinding of Polypheme, the Shepherd King, and Anti-God.

Ἀντιθεον Πολυφημον ὄφο κρατος ἐσι μεγίσον¹¹⁸
Πᾶσιν Κυκλωπεσσιν.

This means Nimrod, whose Babelian Empire he overthrew

¹¹⁸ Od. 1. v. 70. It is worth while to compare this passage with Od. ix. 112. etc. The Cyclopes were not governed by councils of state or regular tribunals, but each was the patriarch of his own district; yet were the Cyclopes subjects of this mighty king. In all which we may recognise the free and primitive feudality of the Scythic realm.

by his consummate art. We have touched upon this already. I will only add that he prevailed over the Giant by the aid of copious draughts of the wine of the Cicones; which may allude to that great stroke of policy by which Ulysses overthrew the Cushim; namely, his bringing into the field against them their schismatic brethren under the reluctant and dissembling Achilles. Polyphemus had been warned by prophecy of the fate he was to expect at the hands of Hodyseus, but he had thought to meet a glorious and powerful rival, dignum nodo vindicem, instead of a wanderer acquainted with grief, and void of form and comeliness, and scarcely so strong as to bruise a reed or quench the smoking flax.

Ἄλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἔδεγμην
 Ἐνθαδ' ἔλευσεσθαι, μεγάλην ἐπιειμνον ἀλκην.
 Νῦν δ' ἐμ', ἔων ὀλιγὸς τε, καὶ ἔτιδανος, καὶ ἀίκικυς,
 Ὀφθαλμῶ ἀλαῶσεν, ἐπεὶ μ' ἔδαμασσατο φοινῶ.

The Giant was blinded by his own arrogance, and ineffectually warned to flee from the wrath to come. Why he is here described as the son of Neptune and the nymph Theusa, I must acknowledge myself rather at a loss to determine: it may be said that Jove was Trinal, Olympian or Heavenly, Neptunian or Maritime, and Ammonian or Cthonian; that Nimrod¹¹⁹ was the son of Dis Cron-Ion, or Trinal Jove, and that his betrayer was punished by the Neptunian principle, because, being figured as a navigator, he was peculiarly obnoxious to the wrath of that power.

The King proceeds to the floating island of Æolus, walled with brass. Æolus had Six Sons and Six Daughters, whom he caused to intermarry.

Συγατέρας πορὲν ὕασιν εἶναι ἀκοίτας.

From him he obtained a splendid reception, and a bag made of the skin of a Bull Nine Years Old, Βοῶς Ἐννεαετοροῖο,

¹¹⁹ Orion was miraculously begotten by the Triple Godhead of Jove, Neptune, and Hermes.

in which the winds and tempests were tied up with a silver chain: for Jove had made Æolus the steward of the winds. While Ulysses slept, his followers thinking it was a treasure, opened the bag, let loose the storms, and they were all driven back, but Æolus would not receive them. Aiholus, the king of the Whole Earth, was Cush, who lived in the Brazen-gated City of the floating island Theba. He had Six sons, Heads of Tribes, of whom the youngest Makar Eus was accused of incest with Canace, the Witch of the Tower. That he married his sons thus incestuously, arose not merely from the pride of that royal house which disdained foreign intermixture, but from a mistaken notion of imitating the house of Adam, whose circumstances were entirely different. After the fall of Memnon, Ulysses entered into treaty with him for a pacification, and received from him such instructions [founded upon the prophecies of the Mino-Taurus, who Ἐρνευρος βασιλευς] as were calculated to allay those gathering storms which threatened mankind. It would seem that the silver chord was loosed, and the secret [whatever it was] of Ulysses his private negotiation in Ilion divulged by the misconduct of his people. Hence flowed all the evils which ensued upon the rendering up of the city: the Agamemnonian Empire scarcely survived the Nimrodian, the Whore of Babylon was enthroned, and those tempestuous scenes began which continued until God's own whirlwind blew away the nations, nay, which have not ceased among the nations unto this day. The new Aiholus, or king of Men, Æneas, refused to harbour the counsellor of Agamemnon; and though the friendship of Helen was a safe conduct for him and his, he was finally expelled from the Brazen-walled City. It either means something like this, or I do not know what it means.

In seven days Ulysses arrived at the remote city of Lamus and the Læstrygons, where the Giant Antiphates reigned. It was a city of Giants and Shepherds, who did not encourage husbandry; and something is said, which I cannot under-

stand, about the nights being so short that a man might, only for the want of sleep, earn double wages.

Ἐξδοματῆ δ' ἰκομεσθα Λαμῶ ἀίπυ πτολιθῆρον,
 Τηλεπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμῆν¹²⁰
 Ἦπυει εἰσελαῶν, ὅδε τ' ἐξελαῶν ὑπακβει.
 Ἐνθα κ' αὔπνος ἀνήρδοις, ἐξήρατο μισθῆς,
 Τὸν μὲν βηκολεῶν, τὸνδ' ἀργυφα μῆλα νομευῶν¹²¹
 Ἐγγυς γὰρ νυκτὸς τε καὶ ἡμέματος εἰσι κελευθοί.

The people of Læstrygonia were cannibals or Ogres¹²¹ of the fiercest kind, and they destroyed eleven ships of Ulysses with their crews. He escaped with the twelfth. This obscure episode probably alludes to the settlement of the Heracleid Ninus or Scythian king at Nineveh, whose title of Lama now transferred to Thibet appears in Lamus. The theocracy which flourished for fifteen hundred years at Nineveh, was afterwards removed to Bactra, and lastly to Thibet. This is much strengthened by the fact of Lamus being by birth an

¹²⁰ There can be little preference between unintelligibles, but, for choice, I would rather have this punctuation of the words, ὅθι ποιμὴν ἀποιμῆν. The Scythian empire was feudal, and ποιμῆν and ποιματῶν are names for *king*; but in a royal fief, if the throne become vacant by want of heirs, incapacity, treason, etc. the people must repair to the King of Kings to ask for a new shepherd. The people of the Kingdom of Ashur Nineveh were of two kinds; the Royal Shepherds and Free Scythians, heroes of the Refugeum; and the posterity of Ashur, Elam, Aram, Arphaxad, etc. governed in castes by a race of Cuthæan nobles. Therefore the Heracleid ποιμῆν λαῶν whom rarely ἴπνος ἔχει γλυκίερος reigned in two capacities, as Chief of the Bulls, or presiding over the free and haughty race of Tauriform Gods, and as monarch and highest in the scale of rank and graduation among the disarmed, disfranchised, and sheepish multitude of the gentiles. The Danaan King, who blinded Polypheme, and fled from Lamian Antiphates, very naturally calls the Scythizing system the way of darkness, and the Agamemnonian or Danaan the way of light. This is all thrown into a note that the reader may take it, or leave it, as he likes.

¹²¹ The name Ogre, given to the Cannibal giants, is formed from that of Ochus or Og, a title of the Rephaim Princes; it is expressed by Nonnus, Ogyr,

Ὀγυρος ὑψικάρητος ἔχων ἰδαλμα γιγαίντων. L. 13. v. 416.

Heracleid, which makes Ovid's Deianira to complain that she was

Lydo facta noverca Lamo.

The *Λαμὸς πτολιεθρον* was opposed to the *Lamiæ Turris*; and both names, *Lamus* and *Lamia*, seem to have been associated with the idea of anthropophagous rites.

Cannibalism was an excess, from which those who like Ulysses approved of human sacrifices, must have had great difficulty to keep their followers, especially when invited to it by an example so high as that of the Scythian kings of Ashur. *Hominem immolare*¹²², saith Pliny, *paulum a mandendo abest*. Perhaps Orestes, and the family of Diomedes, whose anthropophagous horses are spoken of, were among the number of those who were lost to Ulysses upon this occasion. They remained at Nineveh, where they set on foot the wars of the Thebais and Epigonias.

Ulysses went from thence to the island Aiaia, by which I have several times explained, that Babylonia under the government of Helen is denoted; and there many of his companions were converted into swine by her voluptuous and sensual system. He was himself preserved by an antidote he bore about him, a plant with a black root and white flowers, probably the Virtue of Self-denial. He afterwards consented to share her bed, upon condition of her dismissing those whom she had seduced from him, and swearing a great oath that she would not emasculate him. A curious illustration of her character and policy. The appellation *KIRKEE*, the She Hawk, agrees with that which was borne by Helena or Faustula, the nurse of Romulus, *Acca*. *Accipiter* or *Accus Pater* is the Hawk God Mars, who was said to be his father. When two names were manifestly and closely connected, it rarely occurred to the ancients that they both meant the same person, and they would rather make them father and

¹²² H. N. l. vii. c. 2.

son, or the like, and so spin out their series of mythologies. Upon this plan the Sibyll was made to be Circe's daughter. "I come," saith the Sibyll of the Gnostics, "from Babylon, driven raving by the gadfly, a fire sent forth into Hellas. But the men of Hellas call me native of Erythra, a strumpet: they call me Sibylla, daughter of Circe and Gnostus, a maniac, and a liar. But when all things come to pass, ye shall remember me then, the prophetess of great God, who revealed to me the things past, and those of the beginning, and set in my mind the things yet to come. For when the earth was flooded, and one man only of good repute was left, sailing in his wooden house, with beasts and with birds, I was his daughter-in-law: I was born of his blood ¹³³." In short, she describes herself as the wife of Ham, but by repetition of the Adamitish mystery, that of the man-god Herm-Aphroditus, his wife was but his own self in a form feminine; and this is what I have long ago explained, how Helena came out of the water-fowl's egg, and was the sister of the Corybantic Gemini.

At her desire he sailed to the land of the Cimmerians, who lived in perpetual darkness ¹³⁴, to visit the dwelling of Hades and Proserpine, and consult the spirit of Teiresias. It must now be presumed that we lose sight of realities: the poet was aware that the Restorer of Mankind could not establish his kingdom unless he had previously descended into Hades, and visited the prisoners there: and it was also convenient to clear the character of his hero by shewing what manner of reception he met with from the mighty dead. In order to

¹³³ Lib. L. 3. ad finem.

¹³⁴ All day we sail'd beneath the genial beam,
Nor reach'd the margin of the Ocean Stream
Till Eve had stretch'd on high her shadowy cloak.
Of Cimbrians there the city and the folk
Lie darkling; ne'er on them the God of day
Sheds from his full-orb'd eye one cheerful ray,
On them, nor towering in the zenith shines
Nor when to earth his westering car declines.

revive their spirits, and enable them to converse with him, he gave them each a draught of sacrificial blood, which seems to have been the favourite mystery of Ulyssism. First he received the dark oracle of Teiresias: Next he conversed with his mother Anticlea; and all the wives and daughters of the Heroes flocked around, like nuns to a convent grate, to see if peradventure an husband or a father had made the inevitable voyage:

Νῶϊ μὲν ὡς ἔπεισιν ἀμειβομένθ'· αἱ δὲ γυναῖκες
 Ὅσσαι ἀριστῶν ἀλοχοὶ ἔσαν ἠδὲ θυγατρῆς,
 Ἄϊ δ' ἀμφ' αἶμα κελαινον ἀλλεες ἠγερθεόντο.
 Πασαὶ δ' ἐκ ἂν ἔγω μυθησομαι εἰδ' ὄνομα, γῶ,
 Πρὶν γὰρ κεν καὶ νυξ φθεῖτ' ἀμῆροτος, etc.

This passage has furnished a pretence for a long tissue of mythological trash. His host Alcinous enquires if he saw not the ghosts of any of his friends and companions at the war of Troy. Then he tells how he conversed with the soul of Agamemnon, whereby he acquits himself of all suspicion of having been a party to the murder of that king: and with Achilles, in such a manner as to shew that he enjoyed the good-will of the Pelasgian Chief. Ajax alone stood aloof: and then comes his parting scene with the spirit of Nimrod.

Returning from Hades, he passed the two Seireenes, and listened to their songs, by which I conjecture that he means certain new-fangled doctrines that sprung up among the races of Shem and Japhet, after the miracle of the confusion had made two new languages. As he passed between Scylla and Charybdis, the former, who dwelt in a cave near the top of an high rock, laid violent hands upon six of his people. This monster, combined of the Woman, the Bitch, and the Fish, may allude to the mixture of the Helenian and Stygo-baptist sects that took place after Helen's elevation to the supremacy: or perhaps to the doctrines of Glaucus, who, from being a Wolfite, adopted the aquatic mysteries, and divined by fishing; and whose mares, like the horses of his friend

Diomede, were anthropophagous. Charybdis lived in the sea under a lower rock, on which grew that well known appendage of the great mother, the Wild Fig Tree. This, I suspect, is Thetis the mother of Achilles, whose mysteries were purely aquatic.

The ship proceeded to the island of the Sun, where his followers ate the fatal oxen of the Sun, in spite of the direful portents that happened, the hides crawling, and the flesh lowing on the spit. This is cannibalism, to which his followers were always prone. Nothing was commoner than for people to be called after the sacred animals which they revered as symbols: such were the horses of Diomede, the mares of Glaucus, and the oxen of Geryon: and we have seen that those who ministered to the Panionian Neptune were called Bulls. That same Eurylochus who had so strongly opposed Ulysses his visiting Circe¹²⁵ was the author of this last fatal revolt against the commands of Teiresias, Circe, and the king himself.

To punish this crime, Jove raised up a storm, in which all but the King perished: He clung to the Fig Tree of Charybdis, till her vortex sent up some planks, upon which he escaped to the island Ogygia. Here he was entertained by the semi-goddess Calypso, whose name signifies Concealment, a venerable personage who dwelt in complete solitude, and to whom no vice or cruelty whatsoever is imputed. But she was anxious to detain him on her isle by the promise of immortality and perpetual youth, he all the while sighing for the day of his departure; nor did she furnish him the materials to build a raft until Hermes had brought her the express commands of Jove. Calypso was "the daughter of the wise Atlas, who knew the depths of all the sea, and was the possessor of the columns around which the Heavens and the Earth were delineated:" her island Ogygia was, as I appre-

¹²⁵ Solumque suis caruisse figurâ Vidimus Eurylochum: solus data pocula fugit.

hend, the far-famed Atlantis submerged in the Ogygian flood, a residence of the Nephilim or Titans, wherein he was offered an eternity of bliss if he would consent to stay ; but the King was faithful to Her who awaited him, and eager for the due completion of his irksome duties, all he had suffered notwithstanding :

μετα και τοδε τοισι γενοιτο.

Atlas was Noah, the lawful King of the Antedeluvians, in whose Ark the ancient schemes of astronomy and geography were preserved ; Him we shall soon meet again : but no doubt many of his sons and daughters, if not very many thousands of his posterity, died in the flood which happened in the six hundredth year of his life.

Neptune espied him sailing from Ogygia, and raised such a storm, that his raft became unmanageable : but Ino, a goddess of the sea, brought him an article of dress called *κηραμνον*, which Ulysses tied around his breast, and stripped himself naked, and, riding a-cockhorse upon a single plank or pole, jumped into the water. Thus did he ride upon the waves two days and nights, till he reached the isle of Phæacia.

Phæacia was the kingdom of Alcinous and Areetee, which was distinguished by Three circumstances of splendour. 1. A palace whose walls were of brass, corniced with cyanus ; and the doors of gold, with silver posts. In front of the palace stood watch dogs of gold and silver, the work of Tubal Cain. 2. An enchanted Garden, abounding with Pomegranates, Pears, Apples, Figs, and Olives, which ripened continually without being subject to the alternation of seasons. Also a Vineyard, in one part of which the vintage was treading, in others the fruit was ripening ; and, in others again, the vine yet blossomed. 3. The Divine Ship-building ; which made not vessels to be steered by rudders and the hands of men, but such as were intelligent, and knew their own way to all lands, and over all seas, and no perils could destroy or

damage. But their way was always through clouds and thick darkness, *Ἡερί και νεφελῆ κεκαλυμμεναι*. By this noble King and Queen he was kindly entertained, and sent home to Ithaca in a living ship.

Here we find him, after many toils, reposing in the Paradise of the Apple, the Fig, and the Olive, with Noah, the planter of the Vineyard, and the owner of the Ship which sailed in darkness, and was steered by no mortal pilot: and here for the first time he met with neither violence nor seduction, but an honest wish to further his good purposes, which shews that the house of Ulysses returned as near to the truth as they possibly could, without altogether renouncing the religion of Cham. I certainly have somewhere read that *Aretee* was the name of Noah's wife.

His return to Ithaca was not "as the lightning cometh out of the East, and shineth even unto the West," but on the contrary he laid aside his natural appearance, and received from *Minerva* the form of a decrepit and squallid mendicant. Thus he came to his own Hall, where the Princes of the Earth were assembled, suing to his bride, and consuming the wealth of his kingdom. "Behold, he came as a thief." They were insolent and secure, and utterly derided the idea of his return;

Του δ' ὤλετο νοστιμον ἡμᾶρ :

"Scoffers, walking after their own lusts, and saying¹²⁶, Where is the promise of his coming?" They ridiculed and insulted the old beggar, and persevered in urging *Telemachus* to select an husband for his mother; and even the portents from the Gods were lost upon their infatuated minds. They laughed the sardonic laugh, the meat became bloody in their mouths, and their eyes shed tears: and the seer *Theoclymenus* beheld the darkness of night gathering

¹²⁶ Peter, Ep. 2. c. 3.

around them, the blood spattered upon the walls and columns, the ghosts of the slain gliding away, and the Sun eclipsing in the heavens.

Ἄσπασιως λεκτροιο παλαιη δεσμον ικοντο.

Penelopé proposes that, for a settling of their pretensions, they should strive which could shoot an arrow from the bow of Ulysses through twelve battle-axes; imagining that they were, as indeed they proved, all alike incapable. The beggar asks leave to try the bow, and performs the task without difficulty: and then with the aid of Telemachus and two faithful servants he slays all the Suitors, and those of his Handmaids who had been whoring with them. The Goddess sheds beauty upon his head, and surrounds him with fine robes, and he stands victorious before the continent Penelope: nor do they long delay to seek their ancient Olive Tree.

Ἄσπασιως λεκτροιο παλαιη δεσμον ικοντο.

The learned Tzetzes informs us that this Lady, before she had her name of Peenelopewha, was called Arnæa, which means in English, She who belongs to the lamb¹²⁷.

The Winepress has been trodden by the returning feet of the *Δην οιχομενοιο φανακτος*, but all does not end here. Remains the concluding prophecy of Teiresias, profoundly dark. "Afterwards depart, taking your Oar, until you come to that people who know not the sea. Also they know not the ships which have a crimson face, neither oars which are the wings of ships. Now, I will tell you a very manifest sign, forget it not. When another wayfaring man shall meet you, and say, that you have a winnowing-fan upon your

¹²⁷ In Lyc. Cass. v. 792. Amiracis and Anarcia are other titles she is said to have borne. See Schol. Od. iv. 797. in Creuz. Op. Myth. part i. p. 49.

bright shoulders, then fix your oar in the ground, and return home, and sacrifice hecatombs to the immortal Gods of heaven, in their due order. And your death shall proceed from the sea without pain, and such as to kill you in the extreme of a pleasant old age; and your people shall be blessed around you. These things are infallible¹²⁸." It was understood by Homer, as I deem, that, although the King, long absent, was returned, and "the marriage of the Lamb was come, and his wife had made herself ready¹²⁹," he was again to leave his kingdom a prey to the enemy who should go out and deceive the nations¹³⁰. But when the world was so far enlightened from above, that even those, who knew not the ark of mercy sprinkled with blood, should own him for the Judge of all the earth, whose fan was to divide the grain from the chaff, and who was to "send into Babylon fanners that should fan her¹³¹," then he should return to be an exile no more. But in the fulness of time the Waters should terminate the human life of the King, without the bitterness of death, and amidst the blessings of his people. These waters were those of Chaos and Creation, out of which the Spirit was to call a "new heaven and a new earth. For the first Heaven and the first Earth were passed away: and there was no more sea."

Before we take leave of so much of this poem as is at all explicable, we should remark another sound principle of Ulyssism. Upon this scheme, the *Δία Γυναικων* is an wholly different character from her of whom so much hath been said, not in the matter of chastity only, but in all the relations of life. So far was she from any interference in the matters of Church or State, that she did not even assume the controul

¹²⁸ Od. xi. v. 120. etc. I have omitted three lines of no apparent moment, which seem insidious.

¹²⁹ Rev. c. 19. v. 7.

¹³⁰ Rev. c. 20. v. 7, 8.

¹³¹ Isai. 51. v. 2.

of her private household, when her son was of age to exercise it, in her husband's absence: unto him was her desire, and he ruled over her¹²⁹. She never set herself up for an author of poetry, a giver of oracles, or a propounder of doctrines; but cheerfully acquiesced in the peremptory and general prohibition, I suffer not a Woman to be a teacher¹³³, nor to usurp authority over the man, but to be in silence. So far from discovering a trace of the Huntress, the Amazon, the Sibyll, or the Sorceress, we see nothing that should lead us to believe that Penelope would have sanctioned any such character as that of an Authoress, especially an Authoress upon politics, ethics, or Theology; or that she would have suffered the matrons of Ithaca to form themselves into clubs or committees for any purposes of alleged public good; assuredly the attempt of a woman to inspect and visit the prisons of the state, and take her place by the side of the magistrate, would have amazed this sober-minded Queen. I observe, that whenever she was obliged to open her lips among the men, she did so with "power on her head,"

Ἄντα παρειῶν σχομένη λιπαρα κρηδεμνα.

She sat down under His shadow with great delight, and His fruit was sweet to her taste. His Banner over her was Love. She was not officious to do good, but content to do right, in obedience to the Divine Law:

*Morigeræ uxoris virtus cui contigit omnis;
Fama pudicitæ; lanificæque manus.*

But the Greeks were far from being unanimous in confirming the splendid testimony of Homer to his grandmother's character. The Mantineans of Arcadia, who shewed her tomb, pretended that Ulysses repudiated her in consequence

¹²⁹ Gen. c. 3. v. 16.

¹³³ Tim. Ep. 1. c. 2. v. 12.

of discovering that the suitors had been brought in at her invitation, and that she retired to Sparta, and thence to Mantinea¹⁵⁴, where she died. Penelope¹⁵⁵ was, moreover, said to be the mother of Pan: and by some she is said to have borne him to Hermes, by others to her husband Hodysseus: while others again fabled, that by a monstrous superfœtation he was engendered in the successive embraces of all the suitors. This is the obscure prediction of Lycophron's Alexandra.

Ἦξει γὰρ ἤξει ναυλοχὸν Ῥειθρο σκεπας¹⁵⁶,
 Καὶ Νηριτω πρηωνας· ὄψεται δὲ παν
 Μελαθρον ἀρδην ἐκ βαθρων ἀναστατον
¹⁵⁷ Μυκλοῖς γυναικοκλωψιν· ἣ δὲ Βασσαρα
 Σεμνωσ κασωρευσσα κοιλανεῖ δομης.

He comes, he comes to Reithrum's haven sure
 And rocks of Neeritus, and must endure
 The bitter sight; his royal house o'erthrown
 Flat from its base, by female fraud alone.
 Who filled his halls with solitude, but She,
 That Bacchanalian whoring solemnly?

Pan was one of the oldest gods in Egypt, and of the most recent in Greece. His name merely implies universality; or as Simmias has it in his riddle, 'Ουνομ' Ὀλον: and it may be taken three ways, either potentially, of Adam, Noah, or any such as had in themselves the germ of all things; or

¹⁵⁴ Paus. viii. Arc. c. 12.

¹⁵⁵ Herod. L. 2. c. 145. Cic. de N. D. L. 3. c. 22. Nonn. Dion. Natalis Comes. Part 5. c. 6. etc.

¹⁵⁶ Lyc. v. 768.

¹⁵⁷ Μοχλοῖς? or Μοκλοῖς, schemate Anacreontico? It is generally supposed that μυκλος, the neck of an ass, is put for an ass, that headstrong and salacious animal being a fit image of the suitors; and certainly that acquires somewhat more of likelihood, from Ulysses and Penelope being figured as Hippius and Hippona. If we would credit the late editor of Hermesianax, the same word μυκλοι was applied by that poet (v. 33.) to the suitors of Penelope. Vid. Hermes. ed. 1825. p. 24. falsely numbered 16. It is not quite clear to me whether Lycophron meant παν, as we have it, or Παν.

collectively, of Nimrod, Cush, or any such as governed the whole world in an united and integral form; or discreetly, of the Pagan World when broken into its various parts and members, which make by synthesis its whole. The potential Pan, or Universal Father, was the ancient God of the Ægyptians, who was of an older race than Hercules or Bacchus. The collective Pan was Nimrod¹³⁸, King of the Giants, whose ambition was bent upon unity and universality, and constructed the

Ἴσον ὄρεῦς κορυφῇ δαμον Ὀρομεδοντος :

for the Scholiast¹³⁹ teaches us that Oromedon is Pan, the God of the Mountains, or rather as he well says, of Heaven. The same person was King of the Land of the Meropes, Cos, and this was of course the Spirit of Terrour, whose Cestrus or Gadfly, and the clamour of whose præternatural shouting, brought on the Populifugia. The nations fled before the dæmon of Oromedon, the Horned Cosmocrator, Jove¹⁴⁰, their sometime King. He was an Hunter, and a Shepherd¹⁴¹, but like Theseus, Ion, Amphion, and other mythic Nimrods, his evening hours were vacant to verse and song. Behold in these lines his three peaceful vocations,

τοτε δ' ἐξ σπείος ἤλασεν δίας¹⁴²

Ἄγρης ἐξανίων, δονακῶν ὑπο μῦσαν ἀθύρων

Νηδυμῶν.

Pan was even fabled to have been enamoured of Syrinx; and of Echo, who bore him Iynx¹⁴³, or Celestial Love, and of Pan and her, Simmias says Ἄδυ μελισσοῖς Ἐλλοπι κῆρα Νηλεῦσι.

¹³⁸ The same I believe whom Apollodorus makes the son of Jupiter and Thymbris. Bibl. L. 1. c. 4.

¹³⁹ In Theocr. Id. vii. v. 45.

¹⁴⁰ V. Orph. Hym. 10. vs. 11, 12, 23. Pan was himself the Gad-Fly who expelled Lydian Omphale, Σητας Ὀϊστρι Σαιττας.

¹⁴¹ Hom. H. Pan. 13. 32.

¹⁴² Pseud-Hom. ib. 14.

¹⁴³ Tz. in Lyc. v. 309. Luc. Dial. 22. c. 4.

Nimrod was accused of a more than filial love for that great mistress of song, Helena, who was the first Lyric poetess called Sappho, and also the Sibyl Diana, or Nymph Lyrica, whom Orion wooed,

Pallidus in Lyrice sylvis errabat Orion ¹⁴⁴.

But Helen was the person who was called in mythology Echo ¹⁴⁵, which name she got by the versatility of her voice: and not improbably from the engastrimythic faculty. Valerius Flaccus ¹⁴⁶ thus finely describes the terrours of this Pan:

Ut notis adlapsa vadis, dant æthere longo
 Signa tubæ, vox et mediis emissa tenebris
 " Hostis habet portus: soliti rediere Pelasgi."
 Rupta quies. Deus ancipitem lymphaverat urbem,
 Mygdoniæ Pan jussa ferens sævissima matris,
 Pan nemorum bellique potens: quem lucis ad horas
 Antra tenent, patet ad medias per devia noctes
 Setigerum latus, et torvæ coma sibila frontis.
 Vox omnes super una tubas, quâ conus et enses
 Quâ trepidis auriga rotis nocturna que muris
 Claustra cadunt: talesque metus non Martia cassis
 Eumenidumque comæ, non tristis ab ægide Gorgon
 Sparsarit, aut tantis aciem raptaverit umbris.

Here only do I remember to have found the Panic Terrour adorned with the Hissing Hair of the Gorgon and Eumenides: but I need not remark that this Pan is the Deemo-Gorgon or Gorgon of the People who, as Pronapides said, was father of the Three Moirai or Tripartite Division of the People. These Moirai were in Latin Parcæ, Parts. Mars Martis, Mamers Mamertis, was otherwise Marcus, ci, Mamercus, ci; and so Pars, tis, was in an other ancient form Parca, cæ. But Dee-

¹⁴⁴ Ovid. de Art. Amat. L. 1. v. 731.

¹⁴⁵ Ptol. Hephæst. L. 4. ap. Phot. ed. Schott, p. 185. 1606.

¹⁴⁶ L. 3. v. 43. etc.

mogorgon also engendered an other Pan, of whom we will now speak. This is the discrete Pan, or University of the Nations, after they had been divided in language trifariously, but into a multifarious variety of states and communities: for all these were looked upon as constituent parts of the original whole, and were all animated by the spirit of that system which their founders had learned in the *Officina Gentium*. This Pan came out of the Hyperovum of Ithaca, and Penelope was his mother. His appearance dates from the very formation of the great Osirian or Bacchic league against the Empire of the Cushim, for that was the first step towards the final dismemberment. His form was bestial, his hair long and flowing, wherefore he was called Cometes

Ἴτεα Πηνελόπης κερααλκεια Πανα κομητην¹⁴⁷,

and he was himself *μυλτοπαρῆος* or *φοινικοπαρῆος*,

quem vidimus ipsi

Sanguineis ebuli baccis minioque rubentem.

Clement of Alexandria mentions Cometes as having been a Prophet. This personage was called Hanuman in Sanscrit, and by his cunning and skill mainly promoted the overthrow of the giants and the triumph of Rama, Bacchus, or Osiris; and is in truth no other than Ulysses himself, as I think I explained, in Troica.

It may be well here to shew it a little plainer. Ulysses was the counsellor of that great war against the Giants whereof Agamemnon was the commander, and which had in view the recovery of his brother's wife detained in the capital of the King of the Giants. To compass it he assumed a cunning disguise, entered the capital city of the King, penetrated to the chamber of the captive Lady, and concerted measures with her for her restoration. This done, he returned in safety, and soon after the city was delivered into his hands. Now the

¹⁴⁷ Nonn, L. 24. v. 195.

Indians told the same story thus : Ravan King of the Triple Kingdom of the Giants had carried off Sita the wife of Chandra Rama (an avatar of Vishnu), whereupon Rama, in conjunction with Hanuman King of the Apes, levied war against him. Hanuman went in several disguises into the city and palace of Ravan " to explore Sita, the wife of Rama, his sovereign and master." He conversed with her, gave her a ring which Rama had sent, and returning in safety, encouraged Rama¹⁴⁸ to attack the city. The wizard Apollonius of Tyana, in his travels in India learned that the Brahmen Philosophers of that country once had an High-Place and an exceeding strong fortress, which the Ægipanes¹⁴⁹ in vain besieged by order of Bacchus and of Hercules. The siege by order of Bacchus is that of Agamemnon and Ulysses, that by order of Hercules is that by Orestes and Telemachus with the Seven Heraclidæ ; but the Laertiad family are the Ægipanes. Cometes was shut up living in an ark, where the Muses fed him with honey ; and the scene of this happening was at the Cave of the Nymphs¹⁵⁰ under the Mount of the Bridal-Chamber ; by which means we may with much safety refer it to Ulysses, for the cave of the Nymphs at Ithaca was filled with jars of honey

Ἐν δὲ κρητῆρες τε καὶ ἀμφιφορῆς ἕασι
 Λαῖνοι· ἐνθα δ' ἐπειτα τιβαίξωσσοσι μελισσαι·

and it was under the Bridal-Chamber, for this plain reason, that above it stood the *τανυφυλλος ἔλαια*, and that tree was the lectus genialis of Ulysses and Penelope. Theocritus in another place¹⁵¹ hath shewn himself not ignorant that Cometes was Ulysses, where a goatherd named Cometes is made to say, If I strike thee not, may I become *Μελανθιος ἀντι Κοματα*. The migration of Diomedes into Apulia was ascribed

¹⁴⁸ See Maur. Hist. Hind. 2. p. 241. etc.

¹⁴⁹ Phil. Vit. Ap. L. 3. c. 3.

¹⁵⁰ Schol. Theocr. Id. vii. l. 78. et vide Diog. Laert. de Vitâ Epimenidis.

¹⁵¹ Id. v. l. ult.

to the debauching of his wife Ægialèa not only by Oiax, son of Nauplius and brother of Palamedes, but by her *counsellor* Cometes¹⁵², *πόμευθεισα ὑπο τῆ Κομητῆ τῆ συγκλητικῆ ἀυτῆς*, thus we bring Cometes to the Trojan epocha, and find him a counsellor in Diomede's court; but Diomede was the Argive Anax, as closely connected with the Agamemnon as Ulysses was himself, and these two were continually united in counsel, as poets tell, in the matter of Palamedes, in that of Rhesus, in that of Philoctetes, and in that of the Palladium. However, we find that Diomedes quarrelled with his counsellor, whence the adage *Diomedèa necessitas*, and that is said to have happened at the time of taking the Palladium, or in other words upon the capture of Troy. Then, as I conceive, the Diomedean party went with Orestes to Nineveh and began to Scythize and turn cannibals and eat the bulls of the Sun, and Ulysses and Guneus were both opposed to these proceedings. However, I believe the Atridæ, Laertiadæ, and Tydidæ were united in the unsuccessful enterprise of the first seven, and the successful one of the epigon seven. For all these reasons, and notwithstanding that any mythographer may have called Cometes the son of Sthenelus, I harbour no atom of doubt that he is Ulysses.

I do not so much think that Lycophron called him a crow in armour, *Κοραξ σὺν ὅπλοις*, by reason of his longevity, as that the Greeks compared this navigator to the evil spirit or raven in the Ark of Noah, rather than to Saint Columb or Iona. The latter had a temple at the purgatory of Patricius, whereof anon; and we hear that the chief-judge of one Gildas King of Ireland¹⁵³ was entitled the Crow of the Sea. The reader already knows that King Strophius, guardian of Orestes, is Ulysses, and that the faithful companion of his exile Pylades, is Telemachus, the son of Ulysses; now Lucian assures us that Pylades and Orestes were worshipped by the Scythians

¹⁵² Cedrenus cit. Cluver. It. Ant. p. 1217.

¹⁵³ Fieci Carmen, stanza 51, ap. O'Con. Rer. Hibern. p. 175.

as Gods, and denominated *δι Κορακες* ¹⁵⁴, the Crows. The ark of Cometes has a mystical allusion to his descent into Hades, as also to his Ship with vermilion cheeks in which he sailed to so many countries.

We learn from Suidas, that one Æsop, secretary of Mithridates, wrote a book concerning Helena, in which the God Pan was styled Haliplanctus, The Wanderer upon the Sea, and said to be a Great Fish: and so, also, Sophocles ¹⁵⁵, *Ἴω Παν, Παν Ἀλιπλαγκτε*. He entangled the giant Typhon in his nets, and caught him. It is a farther approximation to find this sea-wandering Pan concerned in the treacherous capture of Troy; but so it seems to be, for Æsop related that the Asterite stone was found in his belly; and Helenus is said to have betrayed Troy by reason of knowledge he had acquired from the Siderite stone. He performed a catharmus of ten days, and washed the stone, and nursed it like a baby, and it suggested to him the ruin of Troy ¹⁵⁶, in tones like those of an infant. *Orites globosâ specie a quibusdam et sideritis vocatur* ¹⁵⁷, saith Pliny; and adds, that it was thought to produce discord and quarrels. It is true that he forms it from *σιδηρος*; and the author of *Lithica*, who wrote at some period of the Roman empire, follows him therein; but I conceive he was in error as to the etymon of sideritis; for the *Lithica* say, that it becomes visibly animated when washed,

*Πλησιον ὀφθαλμων ὅτε κεν λωσῆς γε πελασσας
Δερκεοῦ θεσπεσιως γαρ ἀποψυχοντα νοησεις, l. 380.*

and the stone *Asteria*, if washed with an acid liquor, exhibits motions and contortions as of a living star fish imbedded in the stone. That is known as a modern experiment ¹⁵⁸, long

¹⁵⁴ Lucian. *Toxaris*. c. 7.

¹⁵⁵ *Ajax*, v. 695.

¹⁵⁶ *Orph. Lith.* 360. ets.

¹⁵⁷ *N. H.* 37. c. 65, 67.

¹⁵⁸ See *Encycl. Brit. Asteria*.

since its theurgic virtues have been consigned to just oblivion. Therefore do I suspect that Asteritis and Sideritis are synonymous. But if Pan, as a General or a Navigator, was Ulysses: the same name, as representing Paganism in its Broken Form, after the *Panic* flights, or Populifugia, was rightly filiated to him, as being the *Ἰλιόραιστος*, and the father of Ptolis-Porthus¹⁵⁹. In the reign of Tiberius Cæsar, in which the King of the World subdued all things to himself, and virtually, though not actually, abrogated the hæresy of the Gentiles, a voice was heard by some mariners crying, Great Pan is Dead; and upon their return to Italy, they were commanded to make known what they had heard. So says Plutarch, in his book on the Cessation of Oracles; and he adds, that this happened off Paxu: which isle is in the immediate neighbourhood of Ithaca. The learned at Rome decided that this was Pan the son of Hermes and Penelope. This narration, to which, as a fact, I attach no credit, sufficiently shews that the Christians of the first age understood the Paganism of the Gentiles, brought from the Universal *Officina gentium*, by the Ithacan Pan. It is hard to say why the Scattering of the Nations should be referred to Ulysses; but I can imagine two reasons to have operated. First, that looking back to the beginning, they traced the ruin of the Gentile league to its revolt against Cush, and all the deep and politic intrigues of Ulysses at that time, and with reason, for they produced the first bifarious division of Asia into the Assyrian and Syrian kingdoms; and also they produced the violent deaths of Cush and Nimrod, and all the other crimes which were regarded as the Causes of Wrath. Secondly, Because his people were deeply concerned in the horrible transactions which immediately brought on the Confusion. At that time there was a grand dedication of the Tower, with the sacrament of cannibal sacrifice, adopted as a

¹⁵⁹ Vide Pausan. I. viii. c. 12.

last resource, to save Babel from the Assyrians; and this is the sacrilegious eating of the Bulls of the Sun by Ulysses his people: for we find that Eurylochus and all those who had escaped from the bad example of the Cyclops and Læstrygones, now adopted this practice upon the plea of NECESSITY. This is what we read in Plutarch's life of Valerius Poplicola, that the sons of Lucius Junius Brutus and Vitellius sacrificed and devoured a man; for the former of these two is Ulysses. And it is one business of the Odyssey to shew that he was himself entirely guiltless of this desolating abomination: and that therefore he was alone reserved to make an acceptable dedication, and sanctify a feast. I have intimated my persuasion that Siosyphus (or the Theosophist ¹⁶⁰), a man of great genius, but extreme fraud and cunning, who descended into Hades alive, and was said to be father of Ulysses, is really his own self. I have somewhere read of this person, that he detected Jove in the embraces of Ægina or CEnone, and divulged the scandal, whereupon Jove assumed the form of a large stone, which he was condemned for ever to roll up an high hill, without being able to place it on the summit. So the stone of Sisyphus was a Stone Jupiter, and the placing it on the high place was the final dedication and completion of his Temple; but Sisyphus was for ever excluded from the accomplishment of it, because he had calumniated the king, Jove's Increment, in the matter of CEnone, Helena, or Lucretia, and so compelled him to go out; whence flowed the wars of Iliou, and all the disasters of the human race.

Ulysses had certainly, throughout Greece, the reputation of being a great villain, and a man inordinately addicted to fraud and falsehood. In the history of Pan's birth, he seems to be identified with Hermes, the God of Rhetoric, and of Fraud,

¹⁶⁰ In some dialects, σισος stood for θισος, and συφος for σσφος, whence the name [unknown to Homer] of Sisyphus. Eustath. in Iliad. vi. v. 153.

Callidus quicquid placuit jocoso
Condere furto.

He was the grandson of Autolycus, who

Alipedis de stirpe Dei versuta propago¹⁶¹
Nascitur Autolycus, furtum ingeniosus ad omne ;
Qui facere assuerat, patriæ non degener artis,
Candida de nigris et de candentibus atra.

Hermes stole the oxen of Apollo, Autolycus those of Sisyphus, Hercules those of Geryon, Cacus and Charybdis those of Hercules, and all this stealing of oxen means the politic seducing of subjects from their faith and allegiance. Hermes is the Prince of Lies and the power who deceives the world : Auto-Lycus is the Wolf Himself, and who that is I have explained. Ulysses it was said was no son of Laertes, but of Sisyphus : by which I understand the fabulists to mean that the Hermetic power engendered him miraculously of his mother, and that he sprang from the incubation of the Messenger who was *superis deorum Gratus et imis*¹⁶².

Homer by no means disguises the fraudulency of his grand-sire's disposition, but ascribes to him many acts of dissimulation and several false narrations, and even makes him boast of his astute and cunning temper, only maintaining that all his evil was essentially good :

'Εἰμ' Ὀ-Δυζ-Ἔυς, Λαερτιάδης, ὃς πᾶσι δολοισιν¹⁶³
'Ἀνθρωποῖσι μέλω, καὶ μευ κλεός ἔρανον ἵκει.

By this title it is the intention of Homer to vindicate unto God both Good and Evil alike, flowing as they do from one

¹⁶¹ Ov. Met. xi. v. 312.

¹⁶² Arjoon was an ally to Parasu Rama, an Indian form of Agamemnon, and to Crishna, an Indian form of Achilles, who, after shewing himself to be invincible, died by being shot in the heel with an arrow. I suspect this means Ulysses, and that Ἐρμηνίος is latent in the word Arjoon ; or as the Persians have it, Arjung.

¹⁶³ Od. ix. v. 19.

common author, " who by his Spirit hath garnished the Heavens, and his hand hath formed the Crooked Serpent ¹⁶⁴." Consequently, as he would argue, the spirit of the son of Anticlea was not the less divine, because his actions were apparently bad, and their consequences destructive. He did Evil that Good might come, HIS Eyes beheld not Iniquity, whatever purblind mortals might fancy they beheld: and so he was that Evil Good One, to whom the astonished Hermit said,

Lord! as in Heaven, on earth thy will be done.

Hermes is a contracted form of the Homeric Herm-Ewhas. The Strong Aspirate aitch, its compound Chi, the Soft Aspirate vau, and the Sibilant, were often interchanged in the various Pelasgian dialects: and this name is androgynous, being compounded of Hermis ¹⁶⁵, Vermis, or Whermis, the Laithly Worm, and Eva his female votary. This God bore a wand representing the Serpent upon the Tree. The Venus of Ilion was a type of Eva, and received the Apple of Discord, and of Expulsion from the fortunate Land: and she was admitted into the like bisexual mixture, as Herm-Aphroditus. There was also Herm-Athena, of whom Cicero, as I recollect, somewhere mentions that he had bought images. Now Aata was the Wrath of God, a title given by the author of Samuel to Satan as himself, and She was that divine energy which infatuates the perverse, and leads them on to that vengeance or judicial ruin which she has prepared for them. But Homer gives to Mercury this strange title ¹⁶⁶, Herm-Ewhas A-Kak-Aata, Worm-Eva, the Not Evil Wrath, in which we find so exact a copy of the title Ho Dys Eus as nearly to satisfy us that the Divine Virtue claimed for Ulysses was the Hermetic.

¹⁶⁴ Job, 26. c. 13.

¹⁶⁵ Salmasius speaking of red dies, says, Hoc est Arabicum Chermes, ex nomine Vermis corruptum. in Solin. p. 195.

¹⁶⁶ Iliad, xvi. v. 185. So Paul, speaking of Jesus, Ἀρχιμετρὸς, ὄστις, ἀκακός. Hebr. vii. v. 26.

As Homer maintains that the Old Serpent, or rather the power compounded of Him and Eve, of Ophion and Eury-nome, is Not Evil, we must set him down for an Ophite: but only thus, that he mistook the Worm for Divine Justice in its pure form, and did not know that the Dragon was the Devil or Satan: for he elsewhere recognized the existence of the Devil very properly, and without any tinge of Magian Ditheism or Manicheism: of which hereafter.

His scheme was so far right, that the Power which *Τροίης ἱερον προλιεθρον ἐπερσε*, the Hermes¹⁶⁷ who "taught new languages, and distributed the nations, and placed discord between them," was, if *Δυς* at all, *Δυς 'Ευς*. He was right to argue that the destroyer of cities, the bloody treader of the wine-press, in whose heart is the Day of Vengeance and the Year of his Redeemed, to whose banquet the wolves and vultures are bidden, is the very same whose paths are pleasantness, who gives peace on earth, and after the earth, to all his brethren, *Πατηρ δ' ὡς ἡπιος ἐστίν*: the Lion, and the Lamb. He was right to argue that Destruction is no more Evil than Creation, all things being made that should Be, and all demolished that should not, both absolutely, and when, and where, and how. Well and piously did he esteem that Justice, although her head be hidden in clouds, is Pure Good: and that even illuminated souls would merely rejoice and exult, without the infirmities of regret and pity, over that Good Thing the ruin of Troy, and exclaim, True and righteous are his judgments, for he hath judged the Great Whore! The love of Justice is implanted in our nature, and cherished by divine precept and example, although morbid sentiment and ambitious hypocrisy may be at times united to disarm her of her Sword.

But he grievously misapprehended certain phrases of sacred song, when he thought that the Moral Turpitude of the *Φωρ*

¹⁶⁷ Hygin. F. 143.

Διζως might pass for Divine Wisdom ; and that the Spirit of Truth might wear the shape of an Intriguing Liar, and a worse than worldly politician. Domestic partiality and hæreditary error made him either ignore or dissemble, that the Spirit of Truth chooses the foolish things of the world to confound the wise ; and taketh the wise in their own craftiness. Had Ulysses been such as his grandson would have us think, He would have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully : but by manifestation of the Truth. So little did Homer know the Devil, as to think that Violence was his favourite weapon, while Corruption was but a form which the Good One had wise reasons to assume ! We may in our own Scriptures discover some slender foundations upon which perversity might build the worship of Oph-Ion the Subtle and the Gentle. " Be ye Wise as SERPENTS and Harmless as DOVES ¹⁶⁸." The Serpent stands for Wisdom : but there is one Wisdom of Righteousness and another of this World, whose rival serpents waged an unequal and symbolical war in Egypt and in the Wilderness. The principle of the Odyssey is purely DIABOLICAL : the Devil himself durst alone say, Falsehood and Corruption are Good, but his ministers are always whispering, Violence is Worse. This is the lie of lies, in which the Prince of Lies peculiarly delights, and which he circulates by means of Lupa, his harlot daughter, robed in the borrowed Fleece of Humanity. This lie has always been the harbinger of ruin to every empire that listened to it.

The name Ho-Dys-Eus being apologetical, and belonging to a poem which was written among a people who were implacable foes to his memory, there is yet another of a very different character, which he bore among certain of the Graicians who settled in Italy, and by whom his memory was

¹⁶⁸ Matth. c. x. v. 16.

cherished as the Author, by pious fraud, of the Regifugium. This name was 'Ολυξης, Olyxes or Ulyxes; and it signifies Universal King. The Royal Shepherds, who conquered Egypt or Misraim, came in under the name of Hyc-Sos as Josephus, or Hyc-Cussos as Eusebius spells it; which Manethon analysed into 'Τκ, meaning king in the Sacred Language, and σως or εσσως, meaning a Shepherd in the vulgar tongue. But I think Mr. Bryant¹⁶⁹ very justly condemns this recent Egyptian priest, as being, like almost all the ancients, grossly ignorant of Etymology, in supposing that these princes used a title compounded of the Sacred language and the Egyptian; and interprets it with moral certainty 'Τκ-Χεσοι, Royal Cushim. 'Ολ-Υξ does therefore denote, in the Barbar, Sacred, or Original Pamphylian and Panæolian tongue, which Homer hath called that of the Gods, Universal King, or King of the whole world. This is Holyxes or Olyxes, in which the later Romans, according to their general fashion, introduced an u for the o. If we ask why the Romans gave to him this Honorific title, thus acknowledging to the full his high pretensions, we are led to farther ask, whither the REAL voyages of this famed navigator [wherefore-so-ever undertaken] led him. I have indicated that the Homeric voyage must be taken as an allegory, adumbrating the various transactions of his eventful Asiatic life, and writing in Hieroglyphics, now almost illegible, his doctrine, principles, and pretensions; but containing at most only some scattered hints of any real voyage. Neque serioris ævi Geographi, qui eas gentes et regiones inter freta Sicula, Tyrrhena, etc. perquirebant, aliter mihi errâsse videntur, quam siquis inter insulas Australis Oceani Gulliverianas istas Lilliput, Blefuscue, etc. perquirere successerit¹⁷⁰. But although they erred in thinking to find *EAS* gentes et regiones, yet history

¹⁶⁹ See Bryant Anal. vol. iv. p. 303. vol. vi. p. 136. ed. 8vo. Joseph. c. Apion. L. 1.

¹⁷⁰ Payne Knight Proleg. c. 49.

or sound tradition may have partly led them upon the true track of this greatest of those I call the Spartarchs, or Princes of the Dispersion.

The Romans and Tyrrhenes seem to have had a great liking to draw the origin of their settlement from Holyxes. Homer mentions that his hero lay with the person called Circe; and we have many accounts that the offspring of that union came to Italy. King Latin, from whom Virgil deduces the Roman state, was their son, and his country was the sacred recess of the Holy Islands.

Κίρκη δ' Ἡελίω θυγατὴρ Ὑπεριονίδαο
 Γείνατ' Ὀδυσσεύος θαλασιφρονος ἐν φιλοτήτι
 Ἄγγειον, ἣδε Λατίνον ἀμύμονα τε κραιπνὸν τε,
 Ὅτι δὴ τοὶ μάλα τῆλε μυχῷ νηῶν ἱεραῶν
 Πασὶν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἀνασσόν 171.

I refer this poem at latest to the time of Pisistratus, and believe this is about the first mention of Italy that we find in Greek. Italy was called Ausonia ¹⁷², from Ausonius or Auson, son of Ulysses and Calypso. Faunus, son of Circe, and Jupiter Picus, though he stands for Cush in some Italian Genealogies, was at other times identified with Pan Fatuus or Ulysses, and was a Deity established in Italy. He was the Pan Haliplanctus, to whom the Olive Tree was sacred, which was the bedstead of Ulysses, and a cheering omen to all sea-faring men,

Forte sacer Fauno foliis oleaster amaris
 Hic steterat, Nautis olim venerabile signum.

There were two distinct Fauni, being like the second and third of my Pans; and as one Faunus stood for Cush, so did

¹⁷¹ Pseud-Hesiod. Theog. v. 1011. But Pompeius Festus on the word Roma, says he was from Circe and Telemachus.

¹⁷² Serv. in Virg. Æn. L. 3. v. 171. Sch. Ap. Rh. L. 4. v. 553.

one Fauna stand for the whore of Babylon, whose history is given under her name ; but the other, who is Penelope, was deified for her continence, because when she had lost her husband she consigned herself to solitude and silence. If Italy were peopled by land, the northern part would first get inhabitants, but if by sailors coming in ships from Asia, then the south extremity would first present itself: and in fact Strabo and Stephanus tell us, upon good authority, that the Calabrias were the original Italy ; and the Greek Historian of Italy, Antiochus, treated only of those parts. Italy was therefore founded by a mariner, and that mariner was Ulysses. For there was in Bruttium a Temple of Minerva, built by him, and also a town Temesa, where one Polites or Seben, a companion of Ulysses, was worshipped with the annual sacrifice of a virgin, at his heroum, which was covered with wild olives, whence the adage Temesæus Heros for any dreadful oppressor¹⁷³. But this Hero was no doubt Ulysses himself ; so well does it agree with the notions he propounded at Aulis, and with the rites performed in honour of Lucius Junius Brutus¹⁷⁴, at whose funeral many human victims were sacrificed. To all which it must be added, that this original Italy is named after Brutus, for—although they were afterwards called the Bruttii, Servius, who used to affect antiquity of speech, usually writes it Brutii ; as do also Justin the abridger of Trogus, Appian, and Mela. Plutarch, in his life of Romulus¹⁷⁵, admits that some people thought the City itself was founded by one Romanus, a son of Ulysses and Circe. A few miles from Rome stood Tusculum, [Little Tuscany], and there dwelt Octavius Mamilius¹⁷⁶, longè princeps Latini nominis, ab Ulyxe Deaque Circe oriundus,

¹⁷³ Solin. c. 2. Strab. vi. 368. Paus. vi. c. 6. Priscian. L. vi. p. 691. ed. Putsch.

¹⁷⁴ Serv. in *Æn.* 3. v. 67.

¹⁷⁵ C. 2.

¹⁷⁶ Liv. L. 1. c. 49.

who married a daughter of Tarquin the Superb. We have many notices of the pretended son of Ulysses, who built Tusculum ;

Telegoni juga parricidæ.

Eugammon¹⁷⁷ of Cyrene wrote a cyclic poem called Telegonias, describing Hodyseus his visit to Thesprotia, his marriage with Callidice, a princess of that country ; His wars against the Bryges ; His return to Ithaca, and his death by the hands of Telegonus. Then the marriages of Telegonus and Penelope, Telemachus and Circe. Whether this be the same poem called Thesprotis¹⁷⁸, or a different one, I cannot affirm. Telegonus, searching for his father, landed unwittingly upon Ithaca, and began to plunder : Ulysses coming forth to defend his territory, was slain by his son, and with what ? With a spear made of the bone of the fish Ellops !

Κεντρῶ δυσαλθῆς ἔλλοπος Σαρδωνικῆς¹⁷⁹.

It is evident to my mind that all this is made up, merely to furnish a solution to the very dark prediction of Teiresias. This is apparent from the way in which poets speak of the Fish-bone, which Oppian says

Κίρκη Τηλεγονῶ πολυφαρμακὸς ὤπασε μητῆρ¹⁸⁰
Ἄιχμαζεῖν δῆοις ἌΛΙΟΝ ΜΟΡΟΝ :

and so Nicander, that Hodyseus

Ἐφθίτο λευγαλεῖο τυπείς ἌΛΙΟΥ ὑπὸ κεντρῶ¹⁸¹.

But the story is lame of one leg, for a Death in battle by a spear-wound is the contrary of ἀσληχρὸς : Eustathius well observes that οἱ νεώτεροι τὰ περὶ Τηλεγονοῦ ἀνεπλασαν¹⁸².

¹⁷⁷ Procli Chrestomathia.

¹⁷⁸ Vide Pausan. L. viii. c. 12.

¹⁷⁹ Lycoph. v. 796. Eugammon ap. Procl. called also Trygon. Oppian.

¹⁸⁰ 2 Hal. v. 498.

¹⁸¹ Theriacaon, v. 836.

¹⁸² In Od. xi. v. 134.

Somewhat however remains to be observed upon the name of this fish. Ellops or Hellops is the Oracle of Hell, and Hellopia means the land of Geomancy. There was a country so called in Eubœa, where Orion ¹⁸³ was said to have been nursed. But Thesprotis being the scene of the Telegoniad, we must look to that country, in which

Ἔσι τις Ἑλλοπιη πολυληγίος ἠδ' ἐυλειμων ¹⁸⁴

Ἐνθαδε Δωδωνη τις ἐπ' ἐσχατιη πεπολισται:

and for a farther proof of that, Stephanus of Byzantium ¹⁸⁵ in his Dodona cites no less than three times the tragedy or Satire of Sophocles, called Ulysses wounded with the fish bone. But this Dodona of Thesprotis was the seat of the Helli ¹⁸⁶, or [as Homer's text perhaps corruptly has it] Selli, to whose mysteries Thetis, Achilles, and Palamedes, were peculiarly affected: and the aquatic character of their ritual might seem to have some agreement with the words of Teiresias. The fable may therefore contain some insinuation concerning the death of Ulysses, not very unlike my surmise upon that of Homer, at the end of section 5. Some said that an Heron ¹⁸⁷ flying aloft dropt its dung upon Ulysses, wherein there was the spine of a Fish, which killed him. But the Heron, Erodus, or Ardea, is so closely allied to the Cranes, and also to the Ciconians or Pelargi, that I see here a slight confirmation of my idea. The Herons were the followers of Diomedes, king of Argos; and the Heron's Oak may have some sort of connexion with this Dodonæan fable. Telegonus then fled to Italy, and founded Tusculum, the Aiaii mcenia Telegoni. Dionysius of Halicarnassus ¹⁸⁸ relates that Ulysses came to Italy in order to consult the Oracle of the lake Avernus. He-

¹⁸³ Strabo, L. x. p. 649.

¹⁸⁴ Hesiod. cit. Strab. L. vii. p. 475.

¹⁸⁵ Ed. Gronov. p. 744, 5.

¹⁸⁶ Vide Strab. p. 475.

¹⁸⁷ Æsch. Fragm. vol. 3. p. 128, ed. Oxon. 1823.

¹⁸⁸ Arch. Rom. L. 12. c. 22. restit. ab A. Maio.

truria was a league of Twelve Tribes, governed by as many Lucumons or Luciuses [words of doubtless equivalency, because Tarquin the Ancient was called indifferently Lucumon and Lucius], agreeing in number with the Vermilion-cheeked ships of Ulysses the Lucius, the Er-Iounian, and the Brute. But the twelve Lucumonies were subject to a supreme head, called Laertes, as Mr. Planta assures us in his Essay on the Romansh Language, *Helv. Con.* 3, p. 417, and Livy gives to their Kings Porsenna and Tolumnius the appellation of Lartes. - I need not add that Ulysses presided over his twelve tribes as the vicegerent of an aged and effete Laertes; he also sojourned in Tuscany, of which anon.

When we reflect in how many ways we are told that the Italian, Latin, or Roman origins derive from Ulysses and his children, we must incline to think that he visited that peninsula. If we refer to the scheme of the Ilias, we shall find that Ithaca, Zacynthus, etc. being on the extreme western coasts of Greece, Ulysses ought to have joined the Danaans from the extreme west shore of the Asian realm, or that of Anatolia, where we find Miletus and Mycale flourishing in Homer's time. Therefore his voyages were from the Mediterranean, and not the Erythræan ports of Asia. His visit to Italy is therefore in due course. I find him next in the neighbourhood of Calpe or Gibraltar, a place of awful interest to the old voyager, where there stood a town called Hodyssea, and in it a temple adorned with shields, and with the prows of ships¹⁸⁹. Following the coast of the Spains, he could not miss the æstuary of Tagus, and there he consecrated the station of Hol-Yx-Hippona; *ibi oppidum Olysipone Ulyxei*¹⁹⁰ *conditum: ibi Tagus flumen.* Mela says *Ulysippo*¹⁹¹ *et Tagi ostium.* *Hol-Hyx-Hippona* signifies Hippa or Hippona¹⁹², the Mare

¹⁸⁹ Strabo, L. 3. p. 213.

¹⁹⁰ Solin. c. 23.

¹⁹¹ L. 3. c. 1.

¹⁹² Hippona was goddess of horses, Epona of mules and asses. Juvenal

Goddess of the Universal King: and resembles in its meaning the two Hippos of Africa and Hipponium¹⁹³ in Calabria. That such is the etymon is no conjecture, but certain, from what Solinus¹⁹⁴ adds; that there are wonderful mares in the neighbourhood of Lisbon who bear hyepenemian foals,

Exceptantque leveis auras; et sæpe sine ullis
Conjugiis vento gravidæ, mirabile dictû;

like the cannibal mares of Glaucus the Wolfite. This symbol is not uncommon among our obsolete superstitions. Hippa or Ceres Erinnys, who drove out mankind to wander, was herself [like the cow Iö] a wanderer without a City; hence, as I guess, the impossibility of Finding the Mare's Nest: yet there was a custom of finding Ceres Hippa, for at harvest time they drest up an image of straw, called a Corn Baby¹⁹⁵, and shouted "I have Her," "What have you?" "A mare, A mare, A mare!" A Witch signifies One who neighs¹⁹⁶ like an Horse, and an Horse-shoe was thought a preservative against her. Ominous dreams were said to come from a Night Hag, or a Night Mare: and vulgar use doth still continue to term a female of forbidding aspect, The Horse-God-Mother; Hippa, Dea Mater. Hippo was daughter of Cheiron, the son of the mare Philyra, according to St. Clement¹⁹⁷ in his Stromata, who cohabited with Æolus, and taught him physics and

says, Hipponam et facies olida ad præsepia pictas. viii. 157. but Solam Eponam is the better reading. Vid. Schol. ibid. Apuleius describes Hippona thus, Respicio pilæ mediæ quæ stabuli trabes sustinebat, in ipso ferè meditullio Hipponæ Deæ simulacrum residens ædiculæ. Metam. L. 3. versus finem. Vos tamen non negabitis et jumenta omnia et totos cantherios cum suâ Hipponâ coli a vobis. Tertull. adv. Gent. c. 16. tom. 5. p. 44. ed. Semler. She was the daughter of a fabulous person, called Fulvius Stellus, and of a mare. Plut. Parall. p. 312. Xylander.

¹⁹³ Strabo, L. vi. p. 369.

¹⁹⁴ Ibid. and Justin. L. 44. c. 3.

¹⁹⁵ Brand's Popular Antiquities, 341. 343.

¹⁹⁶ Idem, p. 353.

¹⁹⁷ V. Clem. Str. L. 1. p. 361. Potter.

all the lore of her father, and was the first Prophetess and Astrologeress, concerning whom Euripides said,

Ἡ πρῶτα μὲν τὰ θεῖα πρῆμαντευσατο
Χρησμοισιν, ἢ δι' ἀστέρων ἑπαντολας.

I need not, at this time of day, repeat to the reader who she was. But the connexion of Ulysses with the Hypeenemian or Spiritually Pregnant Hippona, is not a mere etymologic inference; for we have a mythic narration of his sojourn in Etruria, where he met with a certain sorceress, who transformed him into an Horse¹⁹⁸. Ælian, in the ninth book of his Various Histories, records that Italy was originally settled by a man named Maris, having the form of a hippocentaur, who, in all probability, was Olysippon, or Ulysses transformed into an horse. Ælian adds, that the name hath that *meaning*: a fresh proof of affinity between the Teutonic and Pelasgian tongues.

Coasting the shores of Gaul and Belgica, he reached the mouths of the Rhine, where he landed, at a place called Ἀσκιπυργιον, or Asciburgium, where an altar¹⁹⁹ was dedicated with his name, and that of Laertes, inscribed. The Tower of the Hide or Skin may allude to that famous Odyssean mystery, the Hide of the Bull of the Nine Periods, in which Æolus tied up the Winds. Perhaps it was so early as this voyage that Cassandria in Flanders, the island of Cassandra, obtained its name, and also the more illustrious haven of Ulissingen. Standing across from Holland, he made the Firth of Tay: "Eam," says Solinus, speaking of Britannia, "in Caledonicum usque angulum metiamur, in quo recessu Ulyxem Caledoniæ²⁰⁰ appulsum manifestat ara Græcis literis scripta votum." This was at a small port in Forfarshire, now called Ulysses-Haven. Sailing north about, he would seem to have

¹⁹⁸ V. Ptol. Hephæst. L. 4.

¹⁹⁹ Tacit. Germ. c. 3.

²⁰⁰ Solin. c. 22.

visited the west of Caledonia, and consecrated the isle of Iona, or Saint Colomb, agreeably to the metaphor which compared his ship to the Ark, and its guardian genius to the Dove: and from thence to have reached Port Patric. The Argo of the false Orpheus went round north by a supposed [and perhaps for some time after the flood, a real] navigation from the Euxine to the Baltic. As the Argo is the Dourean Horse; and as that was made by Ulysses, it is no wonder that the history of the Horse and of His Ship should be mixed together. The Argo sailed by Ireland, *παρ' ὃ ἀρα νησον ἀμειξεν Ἰερνίδα*²⁰¹. Orpheus had previously been in great alarm, *ἦν νησοισιν Ἐρινυσιον ἄσσον ἰκωμαι*, which Gesner has unlawfully altered to *Ἰερνισιν*. The Erinnyes are the islands Mona, which a race of Furies possess, and guarded their domains by the sanction of a dire superstition. *Fœminæ in modum Furiarum*²⁰², *veste ferali, crinibus dejectis, faces præferēbant: Druidæque circum preces diras, sublatis ad cœlum manibus, fundentes.*

Ulysses went to Ireland, where, as we are informed²⁰³, he dug a cave, in order to hold conversations with the infernals: this was in the county called Donegal or Tirconnell, and is called by the present inhabitants *Ellan na Fradatory*, or the Island of Purgatory. Also, *Fossa Sancti Patricii*²⁰⁴. *Βόθρον ὀρυξ' ὄσσον τε πυγυσιον ἐθα και ἐθα*. This happened, as Homer informs us, in the extremities of the ocean:

Ἐθα δε Κιμμεριων ἀνδρων δημοσ τε πολις τε.

There is no doubt of the Kimmers or Kymri being the Celtic race to whom these islands anciently belonged; and Diodorus of Sicily tells us, that the Brettanes of the island Iris were the ancient Cimmerians, who once over-ran Asia²⁰⁵. I am

²⁰¹ Orph. Arg. v. 1186. ed Herman.

²⁰² Tac. Ann. L. 14. c. 30.

²⁰³ Camden's Britan. vol. 3. p. 639. ed Gough.

²⁰⁴ Krantz ap. Hammer, p. 173.

²⁰⁵ Diodorus, L. v. c. 32.

persuaded that Ulysses is the person celebrated in Patricius, in like manner as Bacchus was in Saint Dionysius, and Hercules-Perseus, the liberator of Hesione, or Andromeda, and sacred husbandman Triptolemus, in the Ἄγιος Γεωργός. Hammon made Amalthea, mother of Bacchus, Queen of a Paradaisaical region [the same which Pausanias calls Διονυσία Κηπος], in which there was a mount resembling the horn of an Ox, which geographers placed among the western Æthiopians, near Cape Verd, and called the Hesperian Horn. This horn abounded with vines, and every delicious fruit, and was the true Horn of Copia. If of Copia, then of Sybaris; but if of Sybaris, then of Lamia; and indeed it was the proverbial Turrus of the Λαμία Βγλας Θυγατρὸς²⁰⁶. See Schol. Aristoph. in Pace, v. 757. Now, in Bacchus his Mount of Pleasure in his Garden, "Where Amalthea hid her florid son," I discover the *Mont-Joye Saint-Denys* invoked by the French Kings in the hour of battle. Its meaning escaped the learned industry, or alarmed the prudence of Stephen Pasquier²⁰⁷; Mons Jovius Divi Dionysi! Meru, or ἀπό Μήρου. I have no doubt that Gioia and Joye, like jovial, are derived from Jove; true pleasure being divine; and juvo and jucundus are of the same family. The reaper Perseus, armed with the sickle, and rescuing Andromeda from the monster, whose huge sandals, the Giant's Three-leagued boots, brought abundant harvests wherever they appeared, is no less assuredly the Divus Georgus; for the people of Rama, in Palestine, assured Signor Pietro de la Valle that their town was the

²⁰⁶ Tertull. adv. Valent. c. 3. p. 140.

²⁰⁷ Pasquier, Recherches. L. viii. c. 21. Some authors said it was the mount at Paris where St. Denys was buried. Du Cange Gloss. Lat. p. 607. By others the Vatican or hill of the Deus Vaticanus was termed Mons Gaudii. Plures citat. ib. And it was certainly used for artificial tumuli,

Tant y eu pierres apportées

Qu'une Montjoye y fu fondée. Poème MS. ibid.

scene of Andromeda's adventure ; but the church at Rama was dedicated to George, and is now a mosque ; and the Turks declare that it is built on the very spot²⁰⁸ where he slew the dragon. At Berytus, they gave the like assurances to Ludovicus Patritius²⁰⁹, shewing him locum vetustate exesum squalentemque ubi autumant Divum Georgium regis filiam ab immanissimo Dracone asseruisse. Others affirm that it happened in Libya, at a city called Silena²¹⁰, by the side of an inland sea, stagnum instar maris. Triptolemus, Lord of the Three Wars, or of the Third War, was the guardian Dæmon of Antioch, and many of his lineal descendants were transported to that city from Curdistan in Assyria, and there settled ; but when the dæmon gods were compelled to yield to the name of Jesus, and subsided into the rank of tutelary and mediating Saints, he was only Saint Georgos. In the war of Antioch, when Bohemond the Norman was beleaguered in that place, the Sower of the Earth was seen descending from the mountains²¹¹, with an innumerable host of white-robed saints, who turned the infidels to flight. His peculiar veneration in England arose from a superstition of King Richard I. in the ensuing Holy War. Although he found it needful to drop his title of *War*, and take up that of *Husbandry*, yet lost he not his character of God of War, and Lord of Armies ; but, as the poet Mantuanus²¹² said,

Ut Martem Latii sic nos te Dive Georgi
Nunc colimus,

²⁰⁸ P. de la Val. Lettre 13.

²⁰⁹ Lud. Patr. cit. Heylyn St. G. p. 25.

²¹⁰ Jacobus de Voragine, cit. Heylyn, p. 17.

²¹¹ Robertus Monachus, cit. Heylyn, p. 242.

²¹² Cit. Heylyn, p. 237. and see Dupleix, Hist. Franc. p. 66-7. concerning a sect whom he calls Les Georgiens, ainsi nommés de ce qu'estant belliqueux ils honorerent St. George sur tous les saints, comme le patron des gens de guerre. Robert of Flanders was called by the Turks filius Georgi, for his invincible courage. Gesta Francorum, cit. Du Cange in *Filius Georgi*. Gault. Terwan. cit. ib.

and again,

Inclyte bellorum rector quem nostra juvenus
Pro Mavorte colit.

He was styled Antesignanus, Callinicus, and Tropæophorus: and was the greatest of the *seven* Champions. The Greek Church did anciently dedicate some day in April to ²¹³ Γεωργιον, Σαββαν τε, της στρατηλατας, that is, to Hercules and Bacchus, the opposite powers of War. At the same time, when England adopted the war-cry St. George, the French kings probably took that of Sabasius or Dionysius, being incited thereto by their old veneration for Dionysius, bishop of Paris. Lydda, where George was said to be buried, was called Diospolis, a name also belonging to the Egyptian *Θηβη εκατομυυλος*: but when we read that he was killed at Diospolis in Persia, under the reign of Dacianus ²¹⁴, “qui dominabatur supra septuaginta reges,” we can understand only the real city of *Jove*, with its hundred gates of brass. The number of kings will be matter of future remark. Patricius was an high title of Divinity. The Eight Oldest Gods, as Genius, Janus, Saturnus, Pluto, Liber, Sol, Luna, Tellus, were Dii Patricii ²¹⁵: the Penates ²¹⁶ were Θεοι Πατρωοι, or Dii Patrii Indigetes. The Patricians were nobles pretending to trace their origin to the Heroes or Indigetes who founded the city with Quirinus, and as the rite of Sacrifice appertained to the Rex, so did all other pontifical functions to the Patricii. Nobis propria sunt Auspicia, said Appius Claudius, nos quoque ipsi, sine suffragio populi, auspicato Inter-Regem prodimus, et privata auspicia habemus, quæ isti ne in magistratibus quidem habent ²¹⁷. The Patricians wore a Lunar or

²¹³ Wicelius, ap. Heylyn, p. 198.

²¹⁴ Bede. Usuard. Notger. ap. Heylyn, p. 171. 179, 180.

²¹⁵ Hoffman, Lex.

²¹⁶ Hygin. cit. Macr. Sat. 3. c. 4.

²¹⁷ Liv. L. vi. c. 41.

Crescent-shaped shoe, *Calceos Patricios*²¹⁸, by which they signified their descent from the Epichthonian Dæmons, and their own future sojourn in the Moon. Whatever may be the Etymon of *Pater*²¹⁹ and *Patera*, these appear to have been known terms in the Hierarchy of the Celts, to whom St. Patric is fabled to have preached, as may be seen in a panegyric of *Attius Patera* by *Ausonius*²²⁰.

Tu Baiocassis stirpe Druidarum satus
 Si fama non fallit fidem,
 Beleni sacratum ducis a templo genus :
 Et inde vobis nomina :
 Tibi, Pateræ : sic ministros nuncupant
 Apollinares mystici.

This *Patera*'s²²¹ father and brother were named *Phœbicius*, and the family were from *Armorica* ; *Stirpe satus Druidum Gentis Aremoricæ*. The Irish²²² Etymology of *Pateric* is from *Paterah*, which signifies the Devil in their language, and certainly agrees better with the Hermetic and Hodysean characters, than with the apostolic. Its meaning must be of remote antiquity, far surpassing that of *Ausonius*'s *Pateras*, for the Devil is called *Petyarah* in Persic. The Manichees, who showed themselves about the time of the first crusade, under the name of *Publicani*, and revived the worship of the Evil Principle, were often called *Patarini*²²³ and *Paterini*.

²¹⁸ Vide *Plut. de Dæm. Socr.* p. 591. *Quæst. Rom.* p. 282. edit. *Xyland*.

²¹⁹ *Pat-Eer* and *Frat-Eer* are the Prime Source of Mankind, and the Three Prime Derivatives from it. *Pateer* is the established title of *Rivers*, *Tiberine Pater*, etc. and one in particular was called *Pad*, which is the root of the word. *Euripides* calls the Po, Ὀιδμ Πατρως. *Hipp.* v. 739. *Frat* is the name of the *Eu-Frates*.

²²⁰ P. 59. ed. *Tollii*.

²²¹ *Auson. Profess.* iv. et x.

²²² *Vallancey, Collect.* 5. p. 200. 251.

²²³ See *Dufresne Ducange, Gloss. Med. et Inf. Latinitatis. Dict. de Trevoux.* Mat. Paris, A. D. 1236. p. 362.

Paterin, softened into Patelin, has thence become a French word for a lying knave. A flat vessel like a pan, used in libations, was named Patera, also Phiala, Acatus or a ship²²⁴, Mesomphalus or the Central Navel: this last resemblance makes Solomon to say²²⁵, Thy Navel is like a round goblet which wanteth not liquor. The Roman priests²²⁶, who had care of treaties, were called Feciales, Eirenodicæ, Eirenopœi, Eirenophylakes, and, from the libations they used in making treaties, Spondophori; therefore I nothing doubt that the chief member of their college was styled Pater Pateratus, from his bearing the Patera of libation. But Ulysses was the owner of a Patera, which was dedicated in the Temple of Pallas at Circeii²²⁷.

Various circumstances led me to conclude that He was the tutelar Patrician of Ireland. Ulysses resided in the isle of Ogygia; but I remember that Plutarch in one of his essays affirms that Ogygia is an island to the west of Britain. The first name of Ulysses was Nanus; but the first name of Patric was Nannus²²⁸. This was the Nānus King of Massilia, from whom the Protiadæ boasted their descent, as Athenæus relates; and perhaps the Hermetic or Ogham Hercules of the same region. I may have erred when I confounded this Eloquent Person with the Grecian Hercules Musagetes. Ulysses, when detained at Aiaia, was king of an host of swine; and Patric²²⁹, during a six years' captivity, kept swine. Patricius was peculiarly opposed to the Pelagians²³⁰, and Ulysses to the Pelasgians. Ulysses lived at Babel, and Patricius was born at Nem-Turris²³¹, or the Ce-

²²⁴ Vid. Athen. L. xi. c. 104. Salm. in Solin. p. 897.

²²⁵ Cantic. c. vii. v. 2.

²²⁶ See Plut. Numa, c. 12. Dion. Ital. Arch. L. 1.

²²⁷ Strab. L. v. p. 331.

²²⁸ Hanmer's Chron. p. 79.

²²⁹ Id. p. 80.

²³⁰ Id. p. 86.

²³¹ Fieci Carmen, ap. O'Connor R. Hib. Script. p. 90, 98.

lestial Tower. This Irish type of Babel is Tory Island, the Isle of the Tower; and at the time of its expugnation Sru (Serug) emigrated from the East, journeying out of Scythia into Egypt. Gildas Cœman. Chron. Hib. O'Connor R. H. 1. p. 36. Rege Tutane gestum est prælium campi Turris, et expugnata est Troja Trojanorum. Ib. p. 37. These are tales of the last taking of the Pergamus by the Heraclidæ and dispersion of men; Tutanés is the greek Teutames; and in the whole we see the better learning of the bards struggling with classical ignorance and the Homeric fictions. Ulysses in the greatest probability sailed from Miletus, and he was the Prince to whom Prophecy had assigned the blessed kingdom: but Milesius²³², father of Ir, came to Ireland, owing to a prophecy given to one of his ancestors, that there his posterity should have established sovereignty. Ulysses is fabled to have made much of his voyage by swimming; and tradition relates that Patricius entered Ireland by swimming. The Ship which brought Ulysses to Ithaca, was turned into a stone, *Ναῖ ὄνη ἱελοῦ*²³³; and this Stone Ship was a Mountain, or High-Place over the city of the Phæacians; but Ireland is remarked for her Ship-Temple, of which General Vallancey has given figures in the Archæologia. And see Ledwich in Collect. 3. p. 429. Vallanc. ib. p. 199. These are not merely Naves resembling the *ARK*, as all Temples and Churches, and indeed all parallelograms do, but bonâ fide *SHIPS*, representing the hull of a vessel, with no little accuracy, and which doubtless used to have a Mast for their Steeple, and the mystic *φάρος*, *πεπλον*, or velum for a sail. The league formed by Ulysses against Troy was entitled that of the Danaans; but the people who settled in Ulster, [which name probably means Ulissis Terra] were the Tuatha de Danân²³⁴ or Danain, Noble Danaans.

²³² Wood's Origin of the Irish, p. 40.

²³³ Od. xiii. v. 156.

²³⁴ See Wood's Origin.

The Tuatha de Danaan waged war in Achaia against the Assyrians²³⁵, and prevailed against them by necromancy, the dead reviving to fight their battles (that is, being effectually supported by the Daimones), but the Assyrians having found means to deprive them of that aid, did expell them from the country, and they came to Ireland. This must be genuine ancient information, for it implies a knowledge of several things never explained before the appearance of these pages, and certainly never dreamt of by any Irish antiquity-maker. They were led by Nuadhah the Silver-handed, and their route was first to Denmark, then to the north of Scotland, and so round about to Ireland, a route very analogous to that of Ulysses. The Irish, by the common vice of all mythic systems, would differ the Milesians from the Danaans, although they are really the same, and were descended from Argus king of the Argivi. Their founder, after the building of the Tower of Babel, established an university in Mag Seanair (Sennaar of the Magi) near the city called Athens. When the languages of men were divided, as they say, into seventy-two, he made it a point to make himself master of them all, and sent out emissaries to acquire the knowledge of them; and so after the ruin of Troy πολλων ανθρωπων . . . νοον εγνω: this he did at a time when Nimrod's grandson was king²³⁶. The leaders of

²³⁵ Keating's Hist. p. 42, 43.

²³⁶ Keating, ps. 59, 60, 61. It is remarkable that the Irish should divide the languages into *seventy-two*. The Turks hold that the world was divided into *seventy-two* nations at Babel, in which number they imagine a symbol of the sects which afterwards arose in *three* religions, the Mahometan, Christian, and Jewish; being, as they say, *seventy-two* in the Mahometan, *seventy-one* in the Christian, and *seventy* in the Jewish. Rycaut, Turk. Emp. p. 118. Here there are clear allusions to the *seventy* elders of Israel, and the *seventy* disciples of Christ. But still, as the Milesian king had his *Three* teachers of *Seventy-two* languages after the Tower-building, so also does the Turkish doctrine unite the idea of a *Triad* division with the Babelian number 72. We have shewn who Georgos God of War was, and that he died at the royal city of Diospolis in Iran, where a King reigned over *seventy* kings. This is the number of nations who constituted the universal empire of Cush. The great schism of mankind is described by the

the Milesians would seem to have been of a poetic race, such

Egyptians after their manner, with an excess of mysticism, which leaves them scarcely intelligible. However, it was a contest between the Giant Typhon, Lord of the Tyrannic Tower, and Hosisir, king of all the earth. Those who united to resist the Sons of Cush, and their claims as such, affected to style themselves Noachidae, nor indeed could they style themselves aught else; as Minyæ or children of the Patriarch of Minni; *ανδρες*, or the whole human race; Argeans and Danaans, children of the Ark or Ship; and the like; now this name, Hosisir, is of the same sort. It is the Sanctity of the Rainbow, or as others did occasionally spell it, Hysiris, the Celestial Bow of the Great Rains. Some resolved it into the Egyptian words *Hos*, many, and *iri*, an eye, which is equally to our main purpose. The pupil of the Eye being the symbol of government, applied to the Typhonians in the case of Arimasps, or Cyclops, the Monoculous Charon, and to the Nations or Triphylians in that of the Triophthalmic Jove. But in truth these are different meanings, or etyma, of the self same etymology, for multitude was connected with sanctity in divers instances (no matter why), as in Sabha the Host or Multitude, and in the words *πολος*, heaven, and *πολυς*, πολλος, much, many; indeed the word *host* is of the same origin as *hosios*; and the *eye* being called *Iris*, or rainbow, is nothing peculiar to the Egyptians, for the beautiful and various-coloured arc which surrounds the pupil is, from its obvious similitude, so styled by every one. Typhon made an Ark superbly ornamented [his Tower or Theba Heptapylos], and fitted to the measure of Hosisir his body. He then offered to give it to any one whose body would fit it, and when all others had failed, Hosisir lay down in the ark, which he had no sooner done than Typhon's friends clapped down the lid, sealed it up and flung it into the sea. The Pans and Satyrs hearing of it, published it to the world, and created the Panic Fears and Confusions. Then did Isis go forth a-wandering. One Aso, Queen of the Cushim, was his accomplice, *συνεργος*, in this business; but, besides her, there were seventy-two confederates leagued by oath, *συνωμοται*. Plut. de Isid. et Osir. p. 356. This repetition of so remarkable a number induced me to count the princes arrayed on both sides in Homer's catalogue, as giving the total number of nations governed by Cush and the Towerbuilders, and to my full conviction and satisfaction I found them seventy. In fact these were so many tribes of men who enjoyed a national independence, and whose rulers depended immediately upon the King of Nations. The number of languages was, as I have before observed, a number compounded of the separate dialects of the old language, and the two new ones; and if each nation had, or only be supposed to have had, its dialect, then will that compound give us the number seventy-two; for the dealers in these sort of legends were not very accurate, and forgot that two-thirds of the nations, upon taking the new languages, lost their old ones. The number seven, which was the sacred number of the Cushim, is so often alluded to in the like spirit by Holy Writ, and the number seventy is also of such dignity in the Theological Arithmetic, being placed in the highest rank of perfection or completeness,

as were the Homerists, being *Duces et Citharistæ*²³⁷; and indeed we hear that Fenius their founder, who built the University aforesaid, had two sons, Niul the learned, born near the Tower of Babel, and Nenuall the valiant, born in Scythia: Telemachus and Telegonus; but Niul's son Gadelas (Homer) had a posterity (the Homeridæ) who were the constant patrons of philosophy, poetry, and history²³⁸. From him the Milesians were called Gadelians.

In one of the Roman appropriations of the great Eastern history, Ulysses is Lucius Iunius Brutus, but the establishment of the Britones in these islands was ascribed by the Latinizing Druids to Brutus of Ilion; a circumstance of extraordinary force; nor can it be objected that they ought to have been Brutones, because the greek name is Brettanes, and the Brutii of Calabria were also in greek Brettii.

The Isle of Ithaca may be viewed in two lights, the Iliac, and Odyssean: in the former it is a portion of the Greek microcosm, typifying some correspondent district in Asia where the counsellor of the Aga Memnon held his feudatory court: but in the latter it is something mysterious and wholly unexplained. Mr. Payne Knight well says that there is no *similitudo Homericæ cum posterorum Ithacâ*, and justly observes that Mr. Bryant's alteration is *vix tironi condonanda*²³⁹. But Ireland is indeed the westernmost of a famous insular group, and what is yet more, it is the most western isle of Europe in the extremity of the sea.; *πανυπερτατη*

that we cannot doubt but that the Kingdom of the Seventy Kings was so parceled out *ex consulto*.

The above mentioned exploit of Typhon is the establishing of his *Ἄρκος Τυρανική*. The subsequent dispersion of the People by his supposed influence was figured by the Egyptians thus: Typhon hunting by moonlight in the night time [the *νυχθη παντικλοςος ἀρκη* invented by Orion], found Osiris lying in his ark, and tore his body into fourteen parts, which he scattered in various directions. Plutarch *Is. et Os.* p. 358. I can give no account of the number fourteen.

²³⁷ O'C. R. H. 1. p. 96.

²³⁸ Keating, p. 70.

²³⁹ Proleg. c. 49. Bryant on Troy, p. 131.

ειν ἅλι κειται, which could scarce be said of any place in Greece. John Tzetzes had read that the Hesperides were some of the thirty Orkneys:

Ἐκ τῶτων τῶν Τριακοντα εἰσιν αἱ Ἑσπεριδες ²⁴⁰,
Προς μεση γὰρ Ἑσπερια κεινται τῆς Βρεττανίας.

And so late as the time of the Franks occupying Gaul, Britannia was thought to be the island of departed souls, and to be situated on the Oceanus itself. The souls of the dead were put into a boat, which sailed ²⁴¹ at night from France:

Ἡ δ' ἐς πειραδ' ἴκανε βαθυῖρον Ὠκεανοιο.
Ἐνθα δὲ Κιμμεριῶν ἀνδρῶν δῆμος τε πόλις τε,
Ἄερι καὶ νεφελῇ κεκαλυμμενοί.

The First King of Man, Mannan Mac Léar, was a wizard, and kept his island so thickly enveloped in mist and darkness, that none could ever find it. It seems to be the best opinion, that the true name of the Land of Ire is Eri: that at least derives great support from the famous schoolman John Scotus, who flourished in what Bellarmine called the *sæculum infelix*, when the Saxons had overrun Britain, but when the Erse colleges were so renowned that Irish and Learned were about synonymous, being called Erigena. This name comes so near to Erigenèa, and to our etymology of Hom-Eer, that some might fancy I would end with making Homer an Irishman. But not so: he was certainly educated in the Sacred Isle of the East, before the Chronos Ionikos, when his Grand-sire was driven out to seek the Isle of the West. That Homer may have been in Ireland, is not absolutely impossible.

It has been shewn to a demonstration, by Mr. Swift, in his tractate concerning the Several Names of Ireland, that this island is Scotia, a name afterwards imported into the Western

²⁴⁰ Chil. viii. v. 725.

²⁴¹ See the curious narrative of Tzetzes, in Lyc. v. 1204.

part, and afterwards again into the Whole, of Caledonia. But Scotia means the Land of Darkness, which at no time

Ἡελιος φαεθων ἐπιδεκταται ἀκτινεσσιν,

and has not, I believe, any thing to do with the Scythæ. What is meant by the prevalency of night in Cimmeria, and of day in Læstrygonia, I cannot affirm; but it is a fair conjecture, that the extreme East and West are meant; for, after the ruin of Babel, the Lamiaë Turris²⁴², the title of Eos [or the Divine Station in the East] would naturally be transferred to Nineveh, the Lami Turris; and the City of Morning would, in allegory, be made Luminous; while the utmost Isle of the West, lying

ἐπ' ἀριστερα τοιο ποτι ζοφον ἀεροεντα,

would in likewise be figured as situate in Darkness, and in the Shadow of Death.

The Fosse of Ulysses is rather obscurely described by Homer:

Βοθρον ὀρυξ' ὅσσον τε πυγυσιον ἐνθα και ἐνθα.

I have understood that, in the just proportions of a man, the distance of his hands extended is about equal to his height: or I rather suppose it to be somewhat greater, because they contracted the fingers to the second joint, to make the measure called Πυγυων²⁴³. That called Orgyia was from hand to hand across the breast, and extended six feet, which is the best measure that can be taken for a man's just altitude²⁴⁴; and its name has been fetched, I know not how rightly, ἀπο τῆ ὀργειν τα γυια²⁴⁵. I conceive, therefore, that the Ulys-

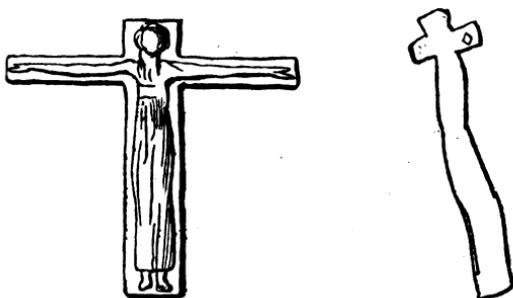
²⁴² Erasm. Apag. p. 700.

²⁴³ Jul. Poll. Onom. L. 2. c. 4.

²⁴⁴ See Poll. ib. Herod. L. 2. c. 149, and Suidas, in ὀργυια.

²⁴⁵ It may mean, the Daughter of Wrath.

séan fosse was adapted to the form of the human body, in the attitude in which Moses prevailed over the Amalekites, and measuring six feet either way: so that it would receive any one in a recumbent cruciform position. If the bothros of Ulysses were all in one line, and not forming any angles, the words *ἐνθα και ἐνθα* would have



very little meaning: and, at the same time, the singular number shows that it had a complete unity in itself. The great subterraneous gallery at New Grange is cruciform, although rudely constructed. In one of the arms of the cross, there is a laver or font, carved out of the rock. My idea of the Bothros agrees exactly with the superstition of Ireland, as described by Dr. Ledwich: Anxious to secure to a beloved chief the felicities held out by a new religion, they laid him on a cross, with each arm extended to the laver of regeneration²⁴⁶. When the Irish found the ceremonies and notions introduced by the Papists so similar to those which Patricius had originally established in the Island, it is not a wonder if they called the first missionary Patric. By digging it in this way, and aspersing it with the blood of sacrifice, he undertook to deprive the Grave of its Victory, and make the angel of the abyss subservient to his pleasure.

²⁴⁶ Ledwich, p. 47; and see Vallancey, vol. v. p. 544.

We know from the memoirs of another Anti-Christ who visited these islands in the eighteenth century after Ulysses did, and at whose infernal shrine, called the Altar of the God Yule, three hundred human victims were immolated by Octavius his nephew²⁴⁷, that Britannia was the fountain-head of Druidical or Celtic learning, than which there was none more ample and philosophical among the heathen nations. This man affirms, that whatsoever it was lawful for the Druidæ to commit to writing was written by them Græcis Literis²⁴⁸. And it is fortunate for the weight of his testimony that he was not only, like Ulysses, the darling of both Minervas, but was especially devoted to philology, and had written learned books upon the Analogy of Language, which Time has envied us, and therefore could by no means be deceived upon any such subject as that. The Greek of the Druidæ must, of course, have been of a very remote date indeed; yet it was recognized by Caius Julius as not materially different from that to which he was accustomed. But how did the tyrant become acquainted with aboriginal Greek? Only by the wonderful preservation of Homer's works, which gave him a fair specimen of the true Æolian Language. If then it was Ulysses who led the sons of Japhet into the Britains, and taught them the learning and *ἱερα γραμματα* of the language they had lost at Babel, it is not surprising that these should be found to conform to those which his gifted grandson established among the Pelasgi. There is no doubt that Ulysses was exceedingly conversant with the learning of those people, who, being the only considerable body of Pure Cushim among the Danaans, must have been highly regarded for their sacred lore, and much of his history is placed in Thesprotia; but the title and mysteries of the Druidæ are so essentially Dodonæan, that the general resemblances of Paganism will hardly suffice to account for it. Æneas and Ulysses are variously made the

²⁴⁷ Sueton. Octavius, c. 15.

²⁴⁸ Cæs. de B. G. L. vi. c. 14.

founders of Latium, and Æneas his visit to Hades, is but the Necyia under another name : but, in order to secure his difficult return from the easy descent, the hero must needs gather a golden branch, which grew upon an entirely different tree,

latet arbore apacâ
Aureus et foliis et lento vimine ramus
Junoni infernæ dictus sacer.

What is that but the branch of the yellow mistletoe upon the gloomy oak of the Selli or Druidæ, which they gathered with a golden knife? The mistletoe is beyond all doubt an allusion to that glaucous branch, which was a pledge of resurrection to Noah from his symbolical grave, the ramus felicitatis olivæ. The Celtæ had no Olive Trees, by reason of their climate, in general, which accounts for the substitution of this plant by Ulysses. The Greeks had a custom, long retained by the Athenians, of carrying each new year to their neighbour's²⁴⁹ house an olive branch surrounded with wool, and called Eires'-Ionee, the Dove's-Branch with Wool: and these yearly visits, I conceive, are nearly akin to those mentioned by Suidas in 'ΙΩ'. Now, the Celts of Britain in France have the like custom of going with mistletoe to each other's doors at the new year, crying, Au Gui l'an neuf. That the Branch with Wool relates to the Distaff of Penelope, I think probable from Homer's line,

'Αυτῆ δ' ἴσον ὑφαινοὶ ἐπ' ἡλεκτρῶν βεβανία,

and his being the only known writer of the poems called Eiresione, makes in favour of Ulysses being the author of Druidism. The poems of the Gael allude to some superstitions very similar to that of lying in the Fosse of Ulysses in Tirconnell. "The night came down: we strode in silence

²⁴⁹ Suidas in Vocc. Herod. Vit. Hom.

each to his Hill of Ghosts ; that spirits might descend in our dreams, to mark us for the field. We struck the shield of the dead, and raised the hum of songs. We thrice called the ghosts of our fathers. We laid us down in dreams. Tremor came before mine eyes, the tall form of other years. His blue hosts were behind him in half distinguished rows. [Αμφι δε μιν κλαγγη νεκυων ην, οιωων ως.] Scarce seen is their strife in mist, or their stretching forward to deaths. I listened but no sound was there ; the forms were empty wind. I started from the dream of ghosts. On a sudden blast flew my whistling hair. Low-sounding in the oak, is the departure of the dead. I took my shield from its bough. Onward came the rattling of steel. It was Oscar of Lego. *He had seen his fathers* ²⁵⁰." The vision of Tremor is very similar to the Hercules of the Necyia. I cannot be persuaded that these beautiful poems are a shameful fraud ; and though many works now bear names which do not properly belong to them, I believe that very few men of letters have acted fraudulently. But the absence of the idea of sacrifice and expiation, and indeed of Theology altogether, convinces me that they are the effusions of Christian bards, containing many vestiges of antiquity, but much fewer than they would have done had not their authors made it a duty to be silent concerning the false religion of the Celtæ. This was a religion of blood, and one of the most austere to be found among the Gentiles, as opposed to the Cushim.

Certainly there is no country of Europe which lays higher claims to Antiquity than Ireland, which is said to have been inhabited within one year of the division of tongues ²⁵¹ ; when

²⁵⁰ Cathlin of Cluna. This kind of Celtic onetromancy is recorded by Tertullian : *Nasamonas propria oracula apud parentum sepulcra mansitando captare, ut Heraclides scribit, vel Nymphodorus, vel Herodotus ; et Celtas apud virorum fortium busta eadem de causa abnoctare, ut Nicander affirmat. Tert. de Animâ, c. 57. tom. 4. p. 333. See Herod. L. iv. c. 172. Nicander of Colophon, who gave this description of the Lots of the Gaël, was a century older than Cæsar.*

²⁵¹ *Campion's Historie, c. 4. c. 7.*

it was settled by one Bastolenus [or Partholanus] of the progeny of Japhet, who wandered into Ireland, being jealous of Nemrodus Ninus, king of Assyria, but was himself accompanied by certain savage giants, of the race of Cham Zo-roaster and Nemrodus Ninus. This I conceive was Ulysses, who with certain other Chiefs and Hierarchs of the royal caste led a portion of the Celtic Iapetidæ into Ireland as soon as possible after the confusion of tongues. It may seem passing strange, that Ireland should be the first country settled from the East, and may call to mind the doubts of Martinus, whether Angels pass from one extreme to another, without going through the middle: but such remarks do not apply to the actions of men strongly influenced by the errors of superstition. The course of voyage and discovery by the Portuguese was greatly modified by their fanatical wish to find something which they called Prester John. That which they hoped to find established in the South or East, Ulysses sought to establish in the West. The Sibylline poems, and other prophecies, whether Pagan or Christian, which had fallen under the eye of this learned man, informed him that another Troy was to be established, and another Ilion built in the WEST; and he adopted the idea that the very extreme West was to be sought for that purpose;

Troja quidem tunc se mirabitur, et sibi dicet
Nos bene tam *longâ* consuluisse viâ.

The Babylonian Sibyl, whose oracles Ulysses no doubt followed, [for she was the She-Hawk, who as Homer tells us, sent him to Cimmeria] seems to have described the place in which the Tower should be rebuilt, as being an Island.

Νησῶ ἀμφιζυγῆ τότε Πυργὸν ἀναστᾶσις ἔσαι,
Ἄνδρες δ' οἰκησῶσι πολὺν τὴν πολλὰ παθεσαν²⁵².

The Isle of the East was the Red Island, or that of Eos

²⁵² Sibyll. L. xiv. v. 342. ed. Maii.

the Rhodo-Dactyl, the *Ἐρυθρα* of the Babylonian Sibyl; but the Western is the White Island, or Albiona, the name of this our country, and not unknown to the settlers of New Troy in Italy; Albiona²⁵³ *ager trans Tiberim, et lucus Albionarum, quo loco bos alba sacrificabatur*: and the ancient name of the Tiber which flowed by Albion was Albula. The notion was, that the blood-red Lamian Theocracy should be replaced in the West by one of peace and candid purity; and it was true that the King of Salem, by interpretation King of Peace, had fixed his throne right to the west of Babel, but their vain imagination made them seek the Extreme West of the earth.

These opinions were partaken by the Greeks in general, which gave rise to the fable of the Hesperides: for few I believe of them coincided with the author of Hesiod's Theogony, in thinking that Italy was Hesperia and the Holy Islands. Although Ulysses visited Italy, and founded settlements there, he seems not to have been satisfied that it was the proper Tyrsenia or Land of the Tower, and did not fix upon the Seven Hills of the Sibyl, but pursued his course westward, till he reached the islands of the Ocean, which surrounds the Orbis Terrarum, and which are therefore themselves almost beyond the limits of the world; which is the meaning of

Et penitus toto divisos orbe Britannos.

The ridicule cast upon Irish Origins is altogether unjust, and they are entitled to be investigated on the same principles as those of other countries. After the fall of the Western Empire, and after the Scythian and Sarmatic nations had overrun the continent, I apprehend there was no

²⁵³ *Fest. de V. S. in Voce.* The Argo after escaping the Fury Isles, and passing by Ireland, and the Isle of Ceres [Cassiteris, now in great measure submerged], reaches that of Circe, called *Λυκαία*, in violation of quantity, and the critics have replaced *Ἀλκία*, but reflection convinces me that *Λευκαία*, Albany, is the word.

where so much of antique learning as in the British isles: but after the unlettered Saxons had conquered all the civilized parts of this island, Eri, as it was then called, remained independent in the hands of its oldest known inhabitants, and possessed the unimpaired inheritance of a literature drawn from the traditions of its founders, and of all the Greek and Roman learning which had been brought from the neighbouring Province of Britannia.

Following the vein of my thoughts, I have endeavoured to illustrate some of the obscurities of Homer, but end where I begun, in a despair of seeing the Odyssey thoroughly well explained. I must now leave this bard of ages to abler, and I hope more fortunate hands :

Ἄνταρ ἐγὼ καὶ σείο καὶ ἀλλῆς μῆησομ' αἰοίδης.

CORRIGENDA ET ADDENDA.

P. 9. note 1. after "like impostor," add, The Vale of Siddim was an heathen paradise, or type of Eden, infamous for its orgies [Vide Gen. c. 13. v. 19.], and on the margin of the lake Asphaltites stood the ancient city of Engadda. Vid. Steph. Byz. in Voc. The vineyards of Engaddi were the garden in which Solomon placed his mystic bride, and the Essene monks had for ages, in Pliny's time, dedicated this hallowed ground to their unnatural superstition. In truth it was, or was esteemed, an unsubmerged remnant of the Paradise of Siddim. Vid. Plin. L. v. c. 15. Attila king of the Huns was wont to style himself, *Nepos magni Nembrod*, nutritus in *Engaddi*; see Nicolas Olahus bishop of Strigonium, in *Attilâ*, ap. Bonfinium de rebus Hungaricis, p. 863, et seq. But there were traditions imputing the like mysterious origin to Attila, as to Nimrod. There exists a strange poem by one Rocho degli Ariminesi, dated Vinegia, 1550. This author recites how that king Osdrobaldus confined his daughter, a libidinous woman, in a High Tower, where cum quodam cane rem habuit, and so conceived Attila. Canto 1. Attila inherited from his strange father a canine aspect, which was remarkably shocking when he laughed. Ibid. Here we find the inclusam Danaen, the Lupa of Quirinus, the Cyno of Cyrus, and the cyon and cynopis of Homer. The Huns were a mixt people, descended from Scythian exiles, and women of the low-caste race of Japhet, who were represented as devils by their proud

husbands: and in order some-wise to signify this, the name of Japhet has been inserted between those of Noah and Cham in Attila's pedigree.

P. 15. l. 28. Antioch [a remarkable imitation of Babylon] and Gaza of the Philistines, both bore the name of Ione, which was transmitted to them from that original metropolis, the scene of the miraculous dispersion or Ionic Migration. I know not if the primitive Ione be named in any book, other than the learned Elegies of Propertius,

Et quot Iona tulit vetus, et quot Achaïa formas,
Et Thebæ, et Priami diruta regna senis.

L. 2. El. 28. v. 53.

P. 16. l. 29. after *Creta*. A Bull came down from the Moon, and, lying with the Princess Pasiphaë, begot Minotaurus; but, as old Acusilaus affirmed, it was the same Bull that carried Europa; consequently it was Jupiter. The bringing of this bull out of Crete into the isle of Pelops is one of the labours of Hercules, and then it was that he established the Olympic games in honour of Jupiter Patrius, and built an altar to Pelops and the twelve Gods. See Diodorus, Apollodorus, Nemesianus. The meaning of this is, that Cush and Nimrod [Eurystheus and Hercules] built their Olympus, and established its sacred rites, in honour of Cham, who had been brought with great labour from Armenia to Shinar. The intercourse of Jupiter Taurus, the Deus Lunus, with the Lunar Princess, is the pretended impregnation of Nimrod's mother by Jove.

P. 27. lines 5 and 7. For Antonoë read Autoñoë.

P. 34. n. 71. after l. 21. Archelaus of Macedon was a bastard of the royal blood, and obtained the crown by the murder of his uncle and half-brother, and notwithstanding his great qualities as a sovereign, Plato always terms him the

Tyrannus, not the Basileus of Macedon. See Plat. in Theag.
Gorg. Alcib. 2. and Ælian. V. H. L. viii. c. 9.

P. 34. n. 71. l. 27. For, *Some nations, including most of the colonies of the dispersed*, read *Some colonies of the dispersed, including most, if not all, of the Pelasgic nations*. The sentiments in question were very nearly, though I do not suppose quite strictly, co-extensive with the sect and family above-named; and the position in the text [as often happens to hasty writers], is much too broadly taken. This being so, the reader will see the more propriety in what the next paragraph mentions, viz. the *disclaimer* of Achilles.

P. 48. l. 14. Jemsheed * king of Iran divided the people into four castes, the Kanoozeans or Priests, Nesaréans or Soldiers, Nesooodees or Husbandmen, and Anochushees or Handicraftsmen. These four are otherwise called Asurin, Aretishtar, Wasterjush, and Hutochsha. This, says Sir John Malcolm, merely implies the *natural* divisions of civilized society: but the authors whom he adduces all either affirm or imply the contrary. Malc. Hist. Pers. 1. p. 207, 8. This fabulous king, to whom the Persians refer almost all the inventions of mankind, is Nimrod, the Perseus and Perses of the Greeks; and the Tucht-i-Jemsheed is in greek Persepolis. His division of castes is to a nicety the same, as that ascribed to Ion the great-grandson of Deucalion. The belt of Jemsheed is that of Orion, Hercules, etc.: cingulum fuit Gemshidi institutum, quo omnes Dæmonas fugavit; fuit enim ex ejus cingulo et churâ [light] quod evacuata fuerint opera Dæmonum. Sad-Der. Porta X.

* He was the FOURTH of the Peishdadian line; and his Father founded Babel or Babylon, and *Niniveh*. Sir W. Jones, Introd. to Life of Nader Shah, p. 40. The last-mentioned fact is not strictly true, but always remember, that all Nimrod's acts were done in his father's lifetime.

• P. 59. after line 2. When writing this, I had not noticed that Janus [the same person as Saturn] was actually worshipped as the Khan Oul, *ὁ Κανουλος*. See Lydus de Mensibus. Bibl. Alt. Lit. vol. 3. p. 32. The thick clouds of darkness which prevailed when he descended into the ark, were called the *Κατ-Θυλας*, a gloom like that of Chaos, impenetrable to the rays of light. See the Argonautics of Apollonius.* This word means the descent of Oul, one of the most lugubrious topics of the ancient dirges; *Πλειστον 'Ουλον, 'Ουλον, ιει, 'Ιουλον ιει*. Saturnus was the first Ai-Holus or King of the Whole Earth, and Canace [the incestuous daughter of Æolus] was called in Latin Mythography, Can-Oulia. Plut. Parall. p. 312. Xylander.

P. 60. note 47. line 6. The Assassins, a genuine remnant of the old Cushim, placed their Paradise, or region of blessed Souls, in Armenia, near the lake of Van. Falconet Dissert. Part 2. An inspection of the Map of Asia will shew that Paradise must have been where that lake is; and not as the Armenians, and Philip the Carmelite, pretend, at or near Erivan. Chardin, t. 1. p. 157. Philip. cit. p. 158. Noah dwelt indeed near Erivan *after* the flood, but *before* it he dwelt near the Gate of the Garden, and sacrificed in the presence of the living cherubim. Paradise is that garden of the lower world, which the ancients called Elysium; and in its centre [as Pluto assured the maid of Henna] the Rich Tree still vegetates, having leaves of green metal, and golden apples. Claudian. R. Pros. L. 2. v. 290. ets. It is the Innis Avalon, or Macaron Neesos, where Arthur abides with Achilles and Diomed.

Those two events, the submerging of the garden of Eden, and of that of Siddim, each by an igneous and aqueous visitation, have been at times confounded; and the *peculiar* circumstances of the latter carried back to the former. Hyme-

* L. iv. v. 1695.

næus, or Jupiter Agamemnon, became enamoured of one Argynnus, whom he saw swimming in the river Cephisus. Argynnus was drowned; and his lover raised on the bank a Temple of Venus Argynnis. See Athen. Deipn. L. 13. c. 8. Propert. L. 3. El. 7. v. 22. Argynnus or Argynnis is plainly the herm-aphroditic power, from whose rites the abominations of Palæstine took their rise. But Agamemnon, in order to purify him from the foul disease of his mind, was submerged in the lake Copais. Plutarch. in Gryllo. The baptism of Cybele or Venus Naamah, to wash away her impurities, is the cosmical, and that of Agamemnon, to wash away the sin of Sodom, is the microcosmical flood. The custom cited by Arnobius as being very ancient, that of mixing *ashes* with the water, alludes to the fiery portion of the diluvial visitation. But the story of Lake Copais is also carried back to the general, or Armenian, flood; for it was there that the first Athena or Aaden [else called the Minyan Orchomenus or the Stygian Oath of the Menu at Minni] was buried in the waves, and also the first Eleus-in or temple of the *Som who was to come*. Pausan. L. ix. c. 24. s. 2. The lake of Sodom is very salt, with a mixture of sulphur, and of great specific gravity: and from that fact the ancients fabled that the Lake Arethusa, into which the *Tigris* flows, had similar qualities. Nihil in Asphaltite Judææ lacu, qui bitumen gignit, mergi potest, nec in Armeniæ majoris Arethusâ: is quidem nitrosus pisces alit. Plin. N. H. L. 2. p. 106. The Tigris [otherwise Diglito or Diglad *] flows in lacum Arethusam, nitrum nebulis exhalantem. N. H. L. 6. c. 31. But this, as respects the Armenian lake, was untrue, and merely similitudinary; the water was soft, and Athenæus †, trying to reconcile the facts, says, *μινον δε τεραμνον των αλυκων το της Αρεθουης*.

* i. e. Tiglath; whence the name of Tiglath-Pul-Ashur, the successor of Pul.

† The printed reading δ' ἀτεραμνον is absurd, because salt water in general is hard, and unfit for cookery or washing.

L. 2. c. 16. The original flowing of Euphrates and Tigris from one source was never forgotten among the postdiluvians; Sallustius auctor certissimus, saith Seneca, asserit Tigrin et Euphraten *uno fonte* manere in Armeniâ, and Boëthius,

Rupis Achæmeniaë scopulis

Tigris et Euphrates uno se fonte resolvunt.

De Cons. Phil. L. V. Metr. 1.

In my chapter, Merope, s. 9, I have cited places from the Sibylline poems, in which *Phrygia* is used homericly from *Armenia*, and in which the river Marsyas is said to flow from Mount Ararat in several streams. Let us then examine the legend of the Phrygian Marsyas, and compare it with that of the Armenian rivers. The Phrygians worshipped two rivers which flowed from *one fountain* in a single stream; but sinking under ground at the foot of a mountain which stands behind Celænaë, emerged again in two streams, Marsyas and Mæander. To these they performed sacrifice, by throwing their offerings into the parent stream, and those oblations which were devoted to Mæander or to Marsyas respectively, were sure to emerge in the stream to which they belonged. Max. Tyr. Diss. viii. c. 8. This is a lively type of the River of Eden flowing into the Garden, losing itself at the foot of Mount Paradise, and then emerging in the four channels of Phasis, Araxes, Euphrates, and Tigris, to which two last the public veneration was nearly confined; for this reason, that they not only flowed *out* of Old Paradise, but they flowed *round* New Paradise, which latter was the source of the nations and their creeds. Phasis, however, did so far keep the remembrance of being a Paradiisaic stream, that a famous class of poets [originating, as I humbly conceive, with Neoptolemus, author of the poem called the Ship-Building, or the Naupactic Epics] placed upon its banks the kingdom Aia or Cyt-Aia, and inclosed within its waves the charmed isle Ai-Aia, or Cyt-Ai-Aia, where the royal witch was said

Et sidera et amnes

Posse Cytææis ducere carminibus.

The Araxes, also, did not want its share of this primæval reminiscence, for the Orpheus of the *Argonautica* makes it the chief of a quaternion of rivers, of which the Phasis aforesaid is one; Out of Araxes, he saith, flow Thermodon, Phasis, and Tanais. Orph. Arg. 753. The gross absurdity of this geography doth but the more plainly bespeak its origin; for it shews what a want the mystic writers had of a quadruple sacred river. See chapter *Babel*, p. 69. note.

P. 63. l. 7. The same word, without the demonstrative prefix, was employed to signify a Wild Bull or Bison, as every one knows from the Commentaries of Julius Cæsar.

P. 66. l. 28. read, Columnam. This was the famous column at Babylon of the prophet Acicarus or Achaicarus, upon which Theophrastus wrote a treatise now unhappily lost. See Clem. Alex. Strom. L. 1. p. 356. Strabo. L. xvi. p. 1084.

P. 67. l. 22, and note 10. In this hasty note I have passed no unjust censure upon the attempts made to bolster up such a solœcous word as *τεταγων*, but a slight meditation has since shewn me the truth of the passage:

Ἔριψε ποδος, τεταγως ἀπο Βηλε θεσπεσιοιο,

Pede tenus [prehensum] dejecit, simul atque relegaverit [eum] a Cœlo fatidico. Ἀποταρτειν is to expell or discard; èconduire, èliminer; χωριζειν: seorsum ordinare, exauctorare; and agrees perfectly well with the words of our poet used in the like matter,

his *portion set*

Thus far removed from God and light of Heaven.

The verb being *Hapax Legomenon*, has served to lead away the Critics from so easy and manifest a solution. I have been

guilty of præcipation in the residue of my note ; this is what was meant : Ham was supposed, after his own Apotheosis and the Tartarosis of his father, to have assumed the sovereignty over the Gods of the Majores Gentes ; but he was the reviver and founder of Old-Magianism, or Scythism, and therefore one of his first acts was to expell from his council of Deities Tubal-Cain, who had founded the antediluvian Evaïsm or Hellenism, in honour of his incestuous consort Naamah, and in jealousy and hatred of his brother Jabal. He remained thus cashiered until Bacchus or Sabus triumphantly restored the Sabian Hæresy, in the days of Helena, when he was re-introduced into heaven, and made to partake of the juice of the grape. See Pausanias, L. 1. c. 20. s. 2.

P. 68. l. 24. for *χαριζον* read *χαρίζον*.

P. 70. l. 5. The Euphrates was the true Styx or Ocean, because it flowed from Paradise, where the flood broke out in its greatest fury. The Ægyptians, who affected taking every thing to themselves, were so well aware of this, as to pretend that the Nile actually was the Euphrates, which, after discharging itself into a lake or inland sea, reappeared as a river in upper Æthiopia. Pausan. L. 2. c. 5. From the lies people tell, when seeking to make out their case, we may collect what their case is.

P. 70. l. 8. The grammarian Servius, if I rightly apprehend him, saith that the Pontifices were called from the Sublician Bridge, the first that was thrown over the Thyber ; but, that others derived their name from a bridge at Athens, upon which the famous Palladium fell out of the clouds, by reason of which certain priests of that city were called *Γεφυρισται*. The Athenian Palladium was afterwards translated to Ilion, by the founders of Troy. Comm. in Virg. Æn. L. 2. v. 166.

P. 70. after l. 10. In Matthew Paris his account of the visions of the soldier Oin, in Patric's purgatory, the theology of the *Bridge* is conspicuous: he is led by spirits to a foetid, sulphurous, and flaming river, over which is a bridge so slippery, that no foot would grasp its surface, so steep that none could ascend it, and so high above the river, that it is appalling to look down. *Nomine invocato* he ascends it, and it widens beneath his feet into the form of a beaten highway, *ut viæ publicæ amplitudinem præferret*. Matt. Paris, A. D. 1153. p. 75. I need not say that the *name* invoked must be that of the supreme Pontifex, the sole Bridge-maker to the rivers of Hades.

P. 83. after line 3, read. And we are further informed by Pindar, that the Brazen Tower of Danaë, Ἄκρισις θαλαμὸς χαλκῆς, was an Hyperovum in which the Seirens were wont to sing,

χρυσεαῖδ'
'Εξ Ἵπερωσ ἀείδον
Κηληδόνες.

Pind. ap. Pausan L. 10. c. 5. Athen. Deipn. L. 6. c. 36.

P. 84. line 25. It is strange but true, that this sort of meaning belonged to the word in the middle ages, as appears from a passage in Matthew Paris, which also may serve to show how obstinately national character will resist both the eating of Time, and the most violent shocks of revolution: *Hæc verborum deliramenta Francis innatâ gargarandi superbiâ et jactantiâ reboavit*. Hist. Major. Henr. 3. A. D. 1252. Gargar or Gargoris, king of Tartessus and the Curetes, in the oldest times, first invented the use of honey. He debauched his own daughter, by whom he had a son, Habides, whom he exposed to death in various ways without success; when cast into the sea, he was preserved a quodam numine, velut nave; when exposed in the woods, he was suckled by diverse wild beasts, especially by an hind, from whose milk he acquired

such velocity, that he could outstrip the mountain stags. Thus preserved, he obtained the regal dignity at last. He was a giant in stature, and awful to behold. He gave laws to the people; he established *seven* communities, who were interdicted from all servile occupations. He taught mankind the yoking of oxen, and the use of the plough. Justin, L. 44. c. 4. We shall in few places find so complete a collection of the circumstances which characterize a mythic history of Cush, Nimrod, and the Cushim. These latter were the Seven Curetes, and the Gargaridæ. In Gargoris we recognize Aristæus Mellissus the father of Actæon; and, in Habides * his son, the stag Actæon, the hunted huntsman. In other particulars [not to mention the great matter of instituting a *noble caste*] the reader will perceive the adventures of Perseus, Cyrus, Quirinus, Hercules Buzyges, and Triptolemus.

Saltus verò Tartessorum (saith Justin), in quibus Titanas bellum adversus Deos gessisse proditur, incolere *Curetes* quorum rex vetustissimus Gargoris, etc. Vossius has, with dull pedantry and presumption, altered this word to Cunetes, for no other reason, than, because Cape St. Vincent, at the western point of the Algarves, was called Cuneus; although he does not pretend that Cape St. Vincent was near Tartessus! But, saith he, the Curetes were usually assigned to Greece, and not to Spain; pray, were the Titans usually placed in Spain? But, had he deigned to think before he interpolated, he would have remembered that the Curetes belonged to Ida, and were Idæi Dactyli, and that Gargar or Gargoris is a name of that Mount of Jove. The war of the Titans, here spoken of, is the *Decennial War* of Ilion and Mount Gargarus. See my chapter, Decennial War.

P. 86. l. 10. It is true that Barbarism flourished before the flood, in the times of Lamech; but it was not revived

* Antiquissimis Hyperboreis dictus Deus Summus HAVI. Rudbeck Ichthyol. Biblic. part. 1. p. 21.

until the Old Age of Cush, and the adolescence of his last fatal progeny.

P. 91. l. 25. For *ἀνθρωπων* read *ἀνθρώπων*.

P. 95. after line 15. This Red Olympus is that of the Lycians, which, as Maximus Tyrius says, emitted a lambent flame, and that flame was both the temple of the Deity, and the visible form of the Deity himself. Diss. 8. c. 8.

P. 98. after line 10. I have omitted a fable which completely identifies them. Medusa contended for the palm of beauty with Minerva, who in her jealousy gave to Bellerophon the sandals of Hermes, and the helmet of Aidoneus, that he might slay her. From the blood of Medusa sprung Pegasus, upon whom he essayed to ride up to Heaven; but the horse threw him, and he alighted at Tarsus [the Foot] so called either from the foot of Pegasus, or from the lameness of the fallen rider. See schol. in Dion. Perieg. v. 869. Eustath. ibid. But Tarsus was equally derived from the Foot of *Perseus*. J. Malal. p. 43. Perseus learned magic of his father Jupiter Picus, and aspired to the kingdom of *Assyria*, which he obtained, and held it for fifty-three years; its inhabitants were called *Persæ*, after him. He built a Temple, and dedicated it to "Fire the Immortal." J. Malal. p. 40. 44. Oxon. 1691. *Perses* [Perseus the God Perse, Persinus Perse the Son] was represented in Greece as a prosperous rider of Pegasus, while Bellerophon was hurled from Heaven

In hideous ruin and combustion down.

But I will show how it really fared with this magian son of Picus, the Royal Priest of Fire: Of the seven ancient Fire-Temples of the Magi, the sixth was Azur Berzin, that is to say, *Ignis Sublimis*, vel *Ignis sectæ Berzinorum*, vel *Sacerdotis Berzini*, vel *super ephippium*; quia rex Kai-Cosrou inter media fulgura et tonitrua equitando ab equo suo dejectus est,

et eodem momento fulgur in ejus ephippium cadens ephippium incendit et equum voravit nec extingui potuit. Hyde de Vet. Pers. Relig. c. 3. p. 105. The reader sees that King Cyrus or Quirinus, the nurseling of the Bitch, otherwise called the Priest Persinus, is the fulminated and falling Salmonæus, Bellerophontes, or Phosphorus, son of the Morning. Perseus was an Argive, and Bellerophontes a Corinthian legend of the same man.

P. 101. l. 16. For effected, read affected.

P. 113. line 23. After **WORLD**. The Pagan lawgiver, who lived in the age of Beroë, would seem to be the hæresiarch Jove himself, because Lycophron calls *him* the Great Quoit, ΔΙΣΚΟΣ *μεγιστὸν τὰρρόθου Κυναιθεως*. The Pæonians used to worship Apollo in the form of a quoit stuck upon a pole. Max. Tyr. D. 8. c. 8.

P. 128. after line 6. This impure notion is alluded to in a fragment preserved by Theodorus Prodromus, and falsely attributed to Anacreon,

Κυπαρίττος πεφουκοί σευ ἐνὶ κήπῳ.

To the Gods representing the male energy, trees of a particular form were most acceptable; Populus Alcidæ gratissima; the *Cypress* also to Sylvan [teneram ab radice ferens Sylvane cupressum], whom Eusebius pronounces to be Jabal, son of Lamech; but the *Cypress* was likewise planted by Hercules, in the Heracleïd of Iona, before Seleucus had planted on the same spot his famous laurel grove of Daphne, and named the city Antiochia. Johan. Malal. Chron. p. 260. When we read of a garden of delights, there is always a central rock or mount, erected in the middle; that of Lamia or Sybaris; that of Amalthea, called the hesperian horn, from whence Venus culled the famous apple, and gave it to Hippomenes; and that of Atalanta, daughter of Iasus, (whom the same

apple tempted) which arose from the midst of her Grove. These are mostly, if not all, said to be covered with vines and ivy; Bacchic Mounts. The Libyans adored Mount Atlas, the Cappadocians Mount Argæus, and the Getæ Mount Cogaionum, not as high places, but as *Gods*, and the *visible forms of Gods*, Θεον και ἀγαλμα. Max. Tyr. Diss. 8. cs. 7 and 8. Strabo, L. vii. p. 431.

P. 134. line 8. For Θεβας read Θεβας.

P. 152. line 3. after *life*. And we are told that Theseus went out because of the scandal created by his rape of Helen, said to have occurred before the Trojan war. This conduct of Theseus was resented by the Dioscuri, her brothers; but Cicero informs that the Atreidæ were the last set of Dioscuri; and Agamemnon, by all accounts, was her brother-in-law. The meaning, therefore, of this fable is, that the Atreidæ took up the charge against him, and contributed to his expulsion. See Tz. in Lycophr. v. 1324 That, however, has nothing to do with the Castor and Pollux of Homer, nor indeed had those aged patriarchs any concern in these shameful feuds. As the schemes of the patriarch Jupiter Ammon were opposed, in the first instance, by his brothers the Gemini, and as Nimrod was the Jovis Incrementum, and stood in his place, therefore the royal brothers who opposed him were regarded as Gemini or Dioscuri. Also the greater part of the forces composing the Danaän league were of the tribes Japhet and Shem; but these two patriarchs were the Gemini. There were, indeed, three tribes; but the greatest, by far, of the Ammonian families, was opposed to the Atridæ. Justin says, that Geryon, who opposed Hercules, means *three brothers who were in league against him*.

P. 156. l. 12. Servius states, that Tricipitinus, father of Lucretia, was expelled because he was a Tarquin, and succeeded by Poplicola. Serv. in Æn. vi. v. 819. By this

means her father becomes identified with her consort ; a confusion arising from the shocking circumstances of that woman's history, who was the Myrrha that bore Adonis to her father, and the Venus Meretrix who wooed her son Adonis.

P. 157. line 8. The tower of Babel, or *Κρῶνς Τυρσις*, had three shrines on its summit, of Jove, Juno, and Rhea, v. p. 112., and the Saturnian Hill of Rome was of the same fashion ; Capitulum in quo Minerva, Jupiter, Juno sunt *συνναιοι*. Serv. in *Æn.* 2. l. 225. These were Dii Magni Samothracæ ; and like them had Camillus or Mercury for their minister ; Demarati Corinthii filius, Samothraciis religionibus mysticè imbutus uno templo et sub eodem tecto conjunxit. . . Jovem, Junonem, Minervam . . . His addidit Mercurium sermonum Deum. Hos Virgilius, *Θεὸς μεγάλας, Θεὸς δυναταί, Θεὸς χρονησας*. in *Æn.* 2. l. 297. This triunal shrine was the proper delubrum ; delubrum aut quod uno tecto plura complectitur numina, aut quia uno tecto diluitur. S. in 2. 225. ; the first etymology I cannot understand ; the second seems to be quite absurd.

P. 183. line 24. For Prætides, read Præitides.

P. 186. line 35. For Caribar, read Cairbar.

P. 195. l. 8. Trajanus Babylonem et *Messenios* vicit et tenuit. Eutrop. L. viii. c. 3.

P. 197, after l. 6, and s. iv. There were three Wars in Greece called Holy. The third was carried on between the Phocians and Locrians, on one hand, and the Bœotians and Macedonians on the other ; and its events are pretty well known. The second hardly merits the name which was given to it, being a brief discussion which occurred between the Delphians and the other Phocians, in that part of the Peloponnesian war which preceded the thirty years' truce, concerning the custody of the Temple. See Thucyd. 1. c. 112.

The first requires our notice ; the Cirrhæans or Cyrrhæans and Acragallidæ appropriated to themselves the Cyrrhæan plain, and the treasures in the temple, and set the Amphictyons at defiance ; whereupon a general league was formed against them, under sanction of an oracle. The army of the league waged war against Cyrrha *ten years*, commanded, as some say, by Eurylochus, Lord of Thessaly ; and, as others, by Cleisthenes, king of Sicyon, assisted by Solon, lawgiver of Athens. Cyrrha was at last taken by artifice, by impregnating the aqueduct with Hellebore from the neighbouring town of Anticyra, which gave the garrison a dysentery. This vile stratagem is ascribed to each of the three cited names. See Æschines de Coronâ, p. 194. Lips. 1813. Strabo, L. ix. p. 607. Polyænus, L. vi. c. 13. Frontinus, L. iii. c. 7. Pausan. L. x. Phoc. c. 37. ss. 4 and 5. -This is a fable of the same class as the others ; and I deny that any such thing occurred in Greece, in Solon's age or any other. But Solon was a person assuming an old title of sanctity (belonging to Jove and Apollo), in order to effect a change in those oracles, *ἑεσμῶν*, of the Dragon by which the Pelasgi were still governed ; and with the titles, the legends too, of the old time were attached to his history, which in reality could boast of no warfare, unless it were the pettiest imaginable. Possibly some opposition offered by the Thracidæ of Delphi to his innovations may have been compared to the great Decennial Bacchic War, in which, as we find from Nonnus, his archetype, the first Lawgiver Solon flourished. The version of the story which sets up Eurylochus is an Achilleid, that of Cleisthenes of Sicyon, and his cunning counsellor Solon, is an Agamemnoniad ; and Eurylochus, whom the poet Euphorion called the second Achilles,

Ὀπλοτέρῃ Ἀχιλλῶος ἀκρωμένῃ Εὐρυλοχίῳ,

is none other than the first. This war was pretended to be for the Sacred Plain ; and so was the war of the Regifugium ; for Tarquin had taken to himself the Plain of Mars, which

was restored to the God, and consecrated by his successor Valerius Poplicola. But the strongest criterion of this history is, in what Athenæus relates, that the confederacy against Cyrrha was formed to recover Megisto, daughter of Pelagon the Phocian, whom the Cyrhæans had ravished: nay, so bent were the minds of the Greeks upon this story, they even feigned that the Locrian war (that of Amphissa in king Philip's time) was to recover Theano, whom the Phocians had ravished. Both wars, says Athenæus, were *Decennial*. The capture by stratagem, at last, agrees with the other legends; and it will be seen in my following chapters, that the fraud was concerted with the very woman, whose rape was the cause of war, and her party; and the very name of Theano, is conspicuous in that story. See p. 230. She was a great venefica, and probably intoxicated or set to sleep those Acra-Gallidæ (or guardians of the Tower), who were not in her plot. Tarpeia, in the Romish legend of it, betrayed the Tower when the guards were drunk. Prop. iv. 4. 78. This is the story of the hellebore. But that poisonous drug is introduced into the Delphian mythology, because it was the famous produce of Anticyra in that country.

Cirrha, Cyrrha, and Cyra are all one: the tripods of Delphi, before Apollo's time, appertained to Themis; but the capital of the Queen of the Amazons was Themis-Cyra. It was therefore obvious to feign that Cyrrha, if taken by drugs at all, was taken by those of Anti-Cyrrha. And indeed I believe its name had reference to its pharmacopœia. Its hellebore was said to cure madness; but the ancients did not accurately distinguish the raving of the votaries of the Moon in their orgies, and the convulsions of sibyls and dæmoniacs, from ordinary disease; the truth was, that if the extacies of the Pythonissa at Delphi became so strong and lasting as to threaten life or reason, this powerful medicine of Anti-Cyra was used as a sedative. Perhaps a small portion of it was necessary upon all such occasions, and might now be useful, for aught I know, in hysterical and epileptic affections. It

was discovered by the God Hercules, as a cure for his own madness. Ptol. Heph. L. 2.

These, I say, were mythical stories, presented under the guise of Greek history, but a sacred war concerning the Delphian temple was not unknown in pure mythology; and Ovid mentions a time as old as the Trojan war

quum templa profanus
Invia cum Phlegyis faciebat Delphica Phorbans;

now these Phlegyæ were the subjects whom the impious Theseus taught to contemn the Gods; in their country the giant Tityus exercised his violence; and Phlegyas was the religious lawgiver of the Cushim. The name relates to their fireworship, in which they were opposed to the Sabians.

P. 198. n. 1. For Plut. read Plat.

P. 204. l. 1. for *ἐυτειχος* read *ἑυτειχος*.

P. 204. l. 6. For *κειμελια* read *κειμηλια*.

P. 205. l. 6. for Hepolemus read Tlepolemus.

P. 205. n. 6. for Ava read Ara.

P. 207. l. 1. for *ιερα* read *ιερα*; l. 2. for *δνηοις* read *δινηοις*.

P. 208. n. 27. for *Æquir.* read *Æquiv.*

P. 224. l. 18. John of Antioch further mentions that Asia was named after this man, having been previously called Epitropos, or, as Cedrenus more properly writes it, Epirrhos. J. Malal. Chron. p. 138. Oxon. 1691. Cedrenus cit. in Notis. Epirrhos is equivalent to THE CENTRE, the Mesomphalous region.

P. 231. l. 7. I should not omit to notice those obscure verses of Plautus, which seem to speak of three talismans or Palladia at Ilion ;

Ilio tria fuisse audiui fața quæ illi forent exito ;
 Signum ex arce si periisset ; alterum etiam est Troili
 mors ;

Tertium quum portæ Scææ limen superum scinderetur.

Bacchides, Act iv. sc. 9. l. 29.

The first of these is the common notion of the Palladium ; it is hard to imagine that the boy Troilus of the Cyclics, however deplored by his parents and Phrygian sisters, could have been of this moment ; but no doubt the death of Memnon is meant : the third is supposed to allude to the bones of Laomedon ; and so it does ; for the wall and gate were broken through to admit the huge Dourean Horse, by means whereof those bones were taken.

P. 231. l. ult. Tithonus I believe signifies the Sun, as Deus Nutor or Nutritor, and is allied to Titan, Titaia, Tithana, and Tithassus ; assuredly it was a very suitable name for the husband of the Morning and father of Lucifer, because we find that Aurora herself was Tito. He whom John Malalas follows, probably Sisiphus Cous, brings Tithon to Troy at the head of the Indi, and Memnon at the head of the Phœnices, p. 161. ; but the authorities of John Tzetzes were better informed that these two were the same man, and that by these denominations various portions of the host, generally termed Æthiopian, are meant.

P. 250. n. 19. l. 11. Tmolus, Timolus, Tmarus, Tomarus.

P. 322. l. 20. for discit read dixit.

P. 362. The fables of Ascalon contained much that was borrowed from Babylon. Secundum antiquorum assertionem

consciorum veritatis, et famam publicam, saith Jeffery Wine-sauf, it was built by the sons of Cham, who reigned with supreme power for thirty-two generations after him. They collected people from all parts to complete the city. There was a Tower, called *Turris Sanguinum*, being built by criminals, who by that labour redeemed their blood. And to conciliate the favour of the people, and obtain an eternal name, they also built, in honour of a Girl, the *Turris Puel-larum*. Galfr. Vinis. L. 5. c. 6. Here is the Asylum, the Harlot's Tower at Babel, and the Temple of Venus Mylitta. The reader will also remember the pyramid of Rhodope, and the tomb of Halyattes.

P. 376. l. 15. Centaurus son of Lamia was slain by Piri-thous the *Eunuch*; or otherwise by Theseus. Ptol. Heph. L. 3. But Centaurus son of Lamia is Theseus; and the error of placing Theseus on the Lapithian or Bacchic side of the war, that was waged for the rape of Ischomacha, or Hip-podamia, by the *Ken-Tauri* or *Tar-Quins*, arose from his intrigues with the treacherous eunuch Pirithous or Pala-medes. After the Eunuch's death, his faction, having made their peace with the Lapithian league, did in fact slay the Lamia's son.

The name Pirithous occurs in Homer, L. 2. 741, but without reference to the Eunuch Palamedes. It has however furnished a handle for the interpolated lines, 742, 3, 4. In the chapter called *Troica*, which was very hastily written, I have unaccountably néglected to cite the remarkable circumstance, that this mighty sage, Palamedes, appeared at the siege of Troy *without a beard*. In the Delphian temple the portraits of the Heroes of Troy were delineated, and τρωτοῖς πλην Παλαμηδεῖ γενεῖα ἔσι τοῖς ἀλλοῖσι. Pausanias, L. x. c. 31. He was remarkable, above all other warriors who served in the war of Troy, for his *chastity*. Philostr. Vit. Apoll. Tyan. L. 4. c. 5.

P. 380. l. 6. Antiope was the mother of nine muses (the Pierides), whom she bore to Jupiter Pierus. Cic. de N. D., L. 3. c. 21; but as the Pierides were turned into pies, Jupiter Pierus must be Jupiter Picus; and the Pierides were Bassarides or Bacchæ, for the Pica was sacred to Bacchus as having the gift of speech, and was therefore called Bassaræa. Phurn. N. D. c. 30.

Antiope was a priestess of the Sun; and one Theobous, son of Bronto [Boanerges] sprung from Jupiter Picus, was said to have defiled her in the Temple. Johan. Malal. Chronic.

Æetes was said to be son of Antiope and the Sun. Diophanes Ponticus cit. Schol. Ap. Rhod. L. 3. l. 242. Antiope was wife of Eurytus. Schol. in eund. L. 1. l. 87.

P. 399. l. 24. The Magian book Sad-Der, or the Hundred Gates, doth in its ninth gate utter the most solemn denunciations against the Sotadic enormity, saying, that neither God nor Angels were happy when such corruptions were, practised, and that those who slew the perpetrators should incur no tax of homicide. It adds that this crime was practised by Aphrasyab, Dabhâk, and Tûr-Brâtur the murderer of Zoroaster; also by Malcus, for whose sorceries the deluge was sent, and by Saruregh [Serug], who in the time of Sâm [Sami or Semiramis] oppressed and injured the world. Sadder, Porta ix. Hyde Vet. Pers. p. 440, l. The murdered Zoroaster means Nimrod, the fourth of that title; and Aphrasyab was the opponent of Rustam, a legendary title of that person in his warlike character. The treacherous slayer of Nimrod, the Homeric Achilles, is not exempt from such imputations; nor is that history unsuspecting which relates to the sons of Agamemnon [perhaps Aphrasyab] and of Strophius. What is said of Serug and Semiramis comes close to the point; and I have before observed of a too famous Pentapolis, that its people were probably Hebrews and Seruchidæ.

P. 404. n. 139. l. 4. For which reason Lycophron styled him

Δελφίνοσημον κλωπα.

It was not lawful for him or any other noble Babylonian to be without a symbol, as of an Eagle, a Lily, or the like, on his seal. Heraldry proceeds from the officina gentium.

P. 413. l. 1. for Menæceus read Menceceus.

P. 417. l. 23. But I have certainly erred in thinking that Tydeus is not there alluded to: it cannot be doubted that he is the person meant. I apprehend, however, that we ought to read the words in this order, *φωρ διζωος Ἴλιοραϊσῆς, ἰνις τ' ἀνδροβρωτος.*

P. 493. l. 13. I have omitted observing that the Sirens were daughters of Cush, the son of Ham, or, as the Ætoliens called him, Achelous;

Vobis Acheloïdes unde

Pluma pedesque avium, cum virginis ora geratis?

Ov. Met. L. v. p. 191. Delph. L. xiv. p. 505.

Achelous was son of *Oceanus*, [whô ΠΡΩΤΟΣ καλλιρροὺς ἤρξε γαμοιο,] and of Naïs or Tethys. He committed incest with his own daughter. He was the fortunate owner of that wonderful Horn which stood in the gardens of Bacchus and Amalthea, the Tower of Babel, which however Hercules took from him.

Näides hoc ποτισ et odoro flore repletum

Sacrârunt, divesque meo bona Copia cornu est.

Ov. Met. L. ix.

The amazon Deïaneira was beloved by Achelous; and the same woman plotted the destruction of Hercules, by reason of his not requiting her passion for him.

Near Achelous's river stood the Mount of Calydon, son of Mars and Astynoma [Nimrod or Actæon], who having by accident seen Diana bathing was turned into stone. See the Book de Fluviiis, ascribed to Plutarch. The name *Achelous* was equivalent to *Water*, as early as Aristophanes. Arist. cit. Macr. Sat. L. v. c. 18. Other rivers were worshipped in their own countries, τον δε 'Αχελων μονον παντας ανθρωπους συμβεβηκεν τιμην. Ephorus, L. 2. cit. ib. This happened in obedience to the oracles of Dodona, and because Achelous was the *eldest* of the sons of Oceanus. Ephor. et Didym. citati ibidem.

THE END.



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