Nimrod
Algernon Herbert
HISTORY AND FABLE.

DISCOURSE ON CERTAIN PASSAGES

OF

HISTORY AND FABLE.

VOLUME THE FIRST.

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ERRATA.

Page 64, line 6, for 'Ogas, read 'Oggs.
72, note 183, for Hippol., read CE dip.
90, line 3, for it was that, read that it was.
104, 19, for S. IV., read S. V.
108, 28, for S. V., read S. VI.
110, note 326, for Theat., read Theag.
126, line 23, for VI., read VII.
168, 3, for rights, read rites.
185, 8, for day, read icy.
195, 6, for χμεγιξαν, read χμεγιξαν.
217, 19, for of Curetes, read of the Curetes.
226, 3, for ιτανος, read ιτανος.
283, 11, dele comma after Ίτανος.
311, 4, for φυλλας, read φυλλας.
366, 1, dele stop after ιτανος.
472, 1, for dico, read diro.
500, 23, for Corybus, read Corybas.
509, 13, for ιτανος, read ιτανος τι.
ADVERTISEMENT.

Besides the incapacities of nature, the composition of these volumes has been impeded by several disadvantages of circumstance. But it is to be hoped they may not be found entirely wanting in the method and good order which are requisite for their fair comprehension.

They were taken in hand under an impression that the labours of the learned have been somewhat misdirected towards an analysis of the doctrines and opinions of antiquity, with very little attention to the history, characters, and motives of those persons in whose eventful times, by whose instrumentality, and for whose extraordinary and sinister ends, those systems were brought into existence. Nay, the slight degree of regard which the learned of one class had been pleased to show for that branch of ancient research, emboldened the critics of another class to deny the very existence of those whose names have descended to us from of old, and to resolve whatever seems historical in the origins of the world into silly and insipid allegories, in which the names and actions of men were ascribed to the heavenly bodies in their relative motions, or to the chemical combinations of nature's elements.
The brevity of Genesis makes it insufficient for the true comprehension of the world's origins, and although it's brief narrations are invaluable as an Archimedean standing-place, it is only by other and complicated means that we can learn (with a precision sufficient to satisfy reasonable curiosity) what manner of men and things those were of which it certifies to us the existence. It is in vain we know that Nimrod became mighty even to a proverb, if the nature and means of his elevation cannot be understood; or, that Babylon was the beginning of his kingdom, unless we can find the means of learning for what purposes and upon what principles that city was established, which in after times was so conspicuous in the history of the world, and especially in that of God's people. And when we farther learn that the language of men was diversified, and their original union dissolved and scattered into a variety of fragments, at and from that place, a subject of no small interest in itself invites our consideration, and by illustrating those events we may perhaps counteract at least one great and growing evil, the positive disbelief of them.

But there is another considerable object which may perhaps be effected by such arguments as are in this work somewhat rudely and inadequately mooted. The study of Scriptural prophecy has not only obtained a larger share of derision than the rest of theology from the enemies of that science in general, but also it's most profound and famous professors have either avoided a topic which appeared to them vague and unprofitable, and abandoned the illustration of it to such empirical or fanatic minds as delighted in it from it's very darkness and uncertainty; or if they were
pleased to handle it, they did so with little felicity, and were too often tempted to apply the praises and vituperations, of which prophetic language has left the true owners doubtful, to their own partisans and opponents respectively.

If it should be made to appear that the more important predictions of Holy Writ have foretold the recurrence of events or characters so similar to certain others, which existed in the most ancient times, as to be worthy of bearing in some instances the same names, and if we should be able to show of what nature and spirit those ancient ones essentially were, and so to hold up the future as a mirror to the past, the word of prophecy would acquire something like a certainty as to its general drift or its quiddity, although the particulars of modes, times, and places, are and must for some time continue beyond the reach of reasonable conjecture. The thing which hath been, it is that which shall be again, and there is nothing new under the sun. Usurpers and impostours in the time future will work with tools analogous to those which were employed by their fore-runners of old, and human nature will follow the like errors and indulge in the like vices. Such a mode of interpretation may therefore be found reasonable and consistent with the dignity of the Sacred Writings; even if we do not find (as ere we make an end, we may find) that the resemblance of the world’s prophetic futurity to its beginnings arises from the remembrance and studied imitation of the latter. Those suggestions may perhaps redound to the benefit of one important branch of criticism, but it is not pretended that any thing of the sort has been consummated in these vo-
volumes. If they be not found wholly unprofitable, it is more than enough for him who threw them together.

A variety of errors will no doubt be found in them. One remarkable lapse of memory with respect to the number of the kings of Ægypt should be observed here. Vol. 1. p. 290. p. 292. But it is one of no other importance, than as showing the danger of trusting to recollection. The Ægyptians extended the chronology of their monarchy through 833330 years. See Manetho in Euseb. Chron. L. 1. c. 20. p. 93. ed. Milan. 1818. And the Chaldees had 470000 millia annorum, ut ipsi dicunt, monumentis comprehensa. Cicero de Divin. L. 1. c. 18. What is said concerning the founder of Prænestë in vol. 1. p. 322, is also a slip of the memory for Tusculum, as the readers (should there be such people) of the second volume will perceive.
S. I. **The** elder Greek writers, being ignorant themselves of the real meaning of their Theogonies, Heroogonies, and pretended ancient Histories, were of course unable to furnish us with any sufficient explanation of them. But in later times of what still must be called antiquity, when the united empire of the Greeks and Latins extended from the Rhine and Danube to Euphrates and the 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, fathers of the church, and various others, immeasurably as they may fall short of antique genius and acumen, became in many things, by reason of the increase of positive knowledge, more useful authorities than even the greatest of the writers who went before them: not to say, that their works comprehend, either avowedly, or by necessary inference, the contents of many truly ancient works, to which we have no access. The literature of the Greeks began to enlarge its field, and to rifle the unexplored treasures of the original East, under the Macedonian dynasties; and the like investigation, carried on under the Roman governments, has not yet nearly arrived at its completion. And so far from deserving rebuke, we do but follow the light of human learning as it opens to our view, when we at times consult omnia omnium 1. hominum et temporum commenta, and endeavour from such sources to improve and enlarge the circumscribed views of the mighty dead,

1 V. Payne Knight Proleg. s. 53.
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 learn-
ing and cleverness, however little we may respect some of his
reasonings, and his general use of that formidable engine,
which he misnames etymology. A living divine has pursued
the same path with more caution, and has added to the results
obtained by Mr. Bryant such confirmation, as must for ever
prevent the history of the Gentiles from relapsing into com-
plete obscurity. 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; 

'O s' ἐπιείκεία μετ' Ἴνων ταῖν Θεόν.

But it has appeared to me, in reflecting upon these subjects
from time to time, that the writers who have handled them,
have left their task incomplete, and in some instances taken
up erroneous judgments, by confining their research too much
to the analysis and interpretation of symbols, being (if I may
so say) the causa materialis of Paganism, while they have but
imperfectly examined and discovered the efficient and the final
causes of the same, that is to say, the human motives and
actions, by which the most ancient transactions on record were
brought about.

In giving to the public these observations of my own, I
build upon the foundations which others have laid, as far as I
believe in their soundness; but, knowing well the paralysing
effects of a mass of ready prepared materials upon an indolent
temper of mind, once indulged, and the inaccurate mode in
which even respectable authors make their references and
quotations, I have in most instances withheld myself from

the use of former compilations, and offer little or nothing but what I have been at the pains of fetching with my own hands from the fountain head.

S. II. What passed before the flood is so little known from historical sources, and so much the smaller portion of the mythological narratives relate to it, that whatever is to be said concerning it, will better come in by way of inference from other things of more recent date, and in subsequent parts of my Essay. The apostates after the deluge, and Nimrod especially, appear to have furnished the materials of most of the legends and fables, which exist among the various nations. Of this man, and of certain other persons, there are nearly as many names and titles, as there are mythi or ancient romances in existence.

Orion is almost the only one of these names whereof the application to him is matter of tradition and fact, and not of inductive comparison. Scripture relates that he was the son of Cush son of Ham; with which the Paschal or Alexandrine Chronicle agrees, saying that, "Chus Æthiops was son of Cham, and that from him came Nembrod the Huntsman and Giant, the Æthiopian, from whom were the Mysians... He taught the Assyrians to worship fire." But this work is in several places contradictory, and must have been interpolated long after its original composition; presently afterwards it says, "Chus Æthiops of the tribe of Shem, begot Nembrod the giant, who founded Babylonia, who, as the Persians say, was deified and became that star in the heavens which they call Orion. This Nembrod first taught people how to hunt wild animals for food, and was the first great man among the Persians." There may be reason to think that the error here is not accidental, but arises from a wish to conciliate to this great apostate the prophecy of Noah in favour

4 p. 36.
of Shem. There is a book to be found in some libraries, called the Revelations of Methodius, bishop of Tyre. The author of which hath the impudence to deliver the following statement. "In the year of the world 2100, there was born unto Noah in his own likeness a fourth son, Ionithus; and in 2300 Noah gave him his portion and sent him into the land of Ethan. In 2690 Noah died; and then the people began building the Tower in the plain of Sennaar, and the confusion and dispersion came to pass. But Ionithus held the entering-in of Ethan, to the sea, which region is called Heliochora, because the sun riseth there. He received wisdom from God and invented astronomy; and Nemroth the giant, a man instructed in many things by God, went to Ionithus, and learned from him under what influences of the stars he was to begin his reign. He was son of Chus, son of Cham." In this story Nimrod is made out to be a man inspired by God himself, and instructed in his ambitious counsels by another prophet of the Lord, Ionithus, whose name is however formed from Ion, the second part of this very name Or-Ion. However, in another Chronicle⁴, we read, from Heber the Shemite came Rehu, Peleg, and Irari the father of Nimrod, who learned astrology from Ionitus son of Noah, and sought to have obtained the sovereignty of the house of Shem, and upon their refusal went over to the children of Cham, and, being accepted by them, began the building of Babel. Peter Comestor⁵ had, again, read a different text of Methodius, and cites from him, that Nimrod was son of Hiron, son of Shem, and derived his instruction from the prophecies of Ionithus son of Noah. This is an attempt to make it appear, as if the "God of Shem" was Nimrod's god; and also to dissemble the name of the infamous man from whom he really derived his lore, by inventing a new son for Noah, or else a new title for Cham. It is to be observed, that no such name as Ionithus

⁴ Gothofred. Viterb. part 3. p. 86. 87.
⁵ Hist. Scholast. xv. a.
appears in the Greek copy of the Revelations; but Shem is said to have made a prophecy to Nimrod; and the Greek copy is also deficient in several other curious passages that are in the Latin. Both, however, were written subsequent to the establishment of the German empire of Rome. I cannot believe that the Revelations were the work of Methodius, who was patriarch of Constantinople from 842 to 847, or of any known or respectable person; but that they are the vile effusion of some Manichees, intended to promote the work of deception among their followers, and decorated with the name of that venerable father, Methodius, Bishop of Tyre, because he was also bishop of the Lycian Olympus, a remarkable seat of the Magian superstition to which they were addicted, and of Patara in Lycia; but the Manichees were known in the eleventh and twelfth centuries by the name of Patarini; so that episcopus Patarensis or Patareus was a good equivocation for High-priest of the Manichees. I think I may fasten this foolish and wicked production, of which I see (but will not here tarry to explain) the real drift and intention, upon the Manichæans of Thoulouse, the noted Albigenses, by this token, that it calls Tubal-Cain the last of the Cainites, Thoulousi μιχα Θουλουσιηλ. It is hard to imagine a more positive proof, from internal evidence.

Nebrod, son of Chus Æthiops, of the line of Cham, invented hunting, magic, and the astrological and genethliac arts, for the people called Magog or Persians, who affirm that he is now a God and the star Orion; so saith the nameless chronographer prefixed to John Malalas. The modern Chaldee name of that constellation is Niphla, and the Syriac, Gavoro, quæ gigantem ac strenuum significant; and the Arabic, al Gjobbar, is of the same signification. Niphla is clearly

the same as the Hebrew Nephil, translated Giant, but said rather to mean Apostate. The same constellation is called, in Armenian, *Haic*\(^{10}\), being the name of one of those immense and arrogant giants who undertook to build the Tower of Babel. The Egyptians said that the Argo was constellated in honour of the Ship of Osiris, the Dog-star of Isis, and Orion\(^{11}\) of Orus.

Orion, said by some to be son of\(^{18}\) Neptune, and Euryale, or Hyelus, 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 Boeotia.

\[\text{From this circumstance, and from the Greek verb } \textit{ourein}, \text{ he was said to be called Ourion, and by corruption Orion, after that}\]

\[\textit{Perdidit antiquum litera prima sonum.}\]

Had it merely been intended to say that Orion was wonderfully begotten, having the earth or the *bœin* in place of a mother, the same would have been said, as in the fable of Erich-Chthonius; but it is clearly meant that we should

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\(^{10}\) Moses Chorenensis L. 1. p. 24. and Whiston, note on p. 25.

\(^{11}\) Plutarch. de Is. et Os. p. 367. Xyland.


\(^{13}\) Nonn. Dion. l. xiii. v. 26. Ovid. Fast. v. v. 535. The words addressed by the Host to Dr. Cains, “Thou art a Castalian king urinal! Hector of Greece, my boy!” (first edit. or according to the Oxford edit. Cardallion) have greatly the air of being written in allusion to some romance or fustian poem, founded on the fable of Orion. Merry Wives of Windsor, Act II. scene 3. first edition folio.
understand, that he succeeded the flood, and was the offspring of Jupiter Nephelegeretas, or Pluvius, being himself the chief of the Heliadæ, whom the sun generated by shedding his beams on the wet mud, of the *

svo mortalia primo

Corpora . . . . pluvialibus edita fungi,

and of the

sati largo Curetes ab imbré.

But the Bull's-Hide has another and peculiar meaning. Ulysses received from Æolus, who lived in an island surrounded with brazen walls, the ἁσκηνι-Πυργίων or Tower of the Bull's-Hide. Dido built a citadel in Africa called Byrsa or the Bull's-Hide, of which idea (in my second part, and when I treat of her) I will shew several other examples. It suffices to say now, that the begetting of Orion in the byrsa, signifies that he was generated (no matter how) in the Tower of Babel. As the son of three gods, Orion was styled the Tripator; and it is sorry work of Mr. Bryant to talk of Tor Patar, [or some such words] the Oracle of the Tower. But it may be a question, why he was made a Tripator. I believe he was so in two senses. The first is natural, from having three fathers, i.e. ancestours, being the fourth in order from Noah, with whom this present cycle, or system, of the world commenced, in which I am confirmed by the names of certain demons¹⁴ venerated at Athens,

¹⁴ As this word, Demons, 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. There may be reasons for thinking, that its etymon is 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 portion of divine nature incarnate, were thought to be translated to the Spheres, and especially to the Moon. See Plutarch de Gen. Socr. p. 591; hence the fathers thought that Paradise was in or
and presiding over the generation of children and over the winds, the Triptolemos, because this cannot be having three,

near the Moon, and Enoch and Elias were like the daemon heroes. 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 Δαιμονίοι, as Hesiod informs us, ἐσκλημα, ἵππηλον, φαλακρὸς ἵππηλος ἰμβρων, 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 the plural, Homer uses it as equivalent to Gods, [Vide Iliad. i. verse 222] but in the singular for Fate or Fortune. The word Δαιμονίοι, 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, κοσμίαδει; or νυμφοληστής.

But if the Daimones are, by way of excellence, the Spirits of the Men-Gods, it has a general sense of departed souls. Ἀκας sat as a judge in Hell, and to judge whom? Certainly not the Gods, but dead men. But Pindar [who styles him καὶ ἵππηλον] adds ἀ καὶ Δαιμονίοι ἵππηλοι Δαιμονίωσι. Homer uses it as equivalent to Gods, [Vide Iliad. i. verse 222] but in the plural for Fate or Fortune. The word Δαιμονίοι, 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, κοσμίαδει; or νυμφοληστής.

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but being the third, fathers. Cush is a third father, and the Tripat... are likely to get their children in the Bull's-Hide of Æolus. The appellation of Pallas, Trito-Genea, is equivalent to Tritopator, meaning the third in succession. Most of the Heroic genealogies are of three or four descents, a circumstance of great weight, if we would search out the times and circumstances to which the Heroic legends relate. The second sense is superstitious, and relates to the legend of his miraculous conception, implying that the fulness of the Triunal Deity\(^\text{15}\) was incorporated in him; the same, if I mistake not, had, in the abominations of the Nephilim, been distributed among the three sons of Lamech the Cainite murderer, and all their three spirits were re-united in him, that he alone might re-establish

\begin{quote}
but the sick man is silent, but the Daemon, in the language of 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 Daemon.\p.\- 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 Magus and his followers. All this will go far towards a demonstration, that the Daemons 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; but the Daimones, or wicked ghosts, are his angels. The Angels of Prince Michael or Messiah are the spirits of the righteous, as may be made to appear from the vision of Daniel and various other Scriptures. Daimon, therefore, must usually be understood of the spirit of a man, and of a God, only in as much as the heathen Gods were once men: to which purpose, there cannot be more explicit words, than those of the Cumæan Sibyl, speaking of the heathen gods, and calling them Daimon, Daimon, Daimon. Sib. cit. Lactant. Inst. L. i. c. 11. p. 66. ed. Gall. and see Max. Tyr. Dias. XV. c. 6. In theosophy, which is a mixture of theology with a sort of transcendental philosophy, and of both, with the errors of magic and cabalism, the word has other meanings or no-meanings. But this is not the proper occasion for us to dally with Plato or Iambichus.

\footnote{\text{15} The incarnation of the entire Triad, is not unknown in the Pagan fables. It occurs in the triplicity of Apollo and Diana; and all the Seven who sailed with Noah to the Arctic Mountain were called Septem Tri-Ones, the Seven Triunals.}\end{quote}
on earth their witchcrafts and impiety, which the great rains had washed away.

The Greek etymology, ludicrous and unseemly as it is, is so far true, that Ourion is the older and better spelling. It is compounded of a word, [immeasurably ancient, and regarded as an Hebrew word, by those who maintain that Hebrew is the mother of languages] Aour, Our, Ur, meaning Light, or Fire, [the Urim of the Lord, the ἄφανς of the Greeks, and urere of the Latins] or, if you will, that higher principle to which they both may belong; and Ion, a dove. Not only both of these Things, but both of these Words, are so much concerned in the Mysteries of true religion from the days of Adam, and of Noah, to those of Christ, as to induce, at the very first sight, a belief, that Paganism was rather, in its origin, Heretical, than quite new or distinct.

The appearance of Fire, and of Solar Light, is like that of Gold, which metal did therefore, by its colour and brightness, obtain the same name, Aour; the or of France, oro of Spain, aurum and auro of ancient and modern Italy, and the ἄυρον of the Greeks. The last is a word of extraordinary rarity, but is supposed to have been used by Dosiades [who affected rare expressions] in his First Altar,

\[\text{μητε γ′ αυρόν} \]
\[\text{Πλινθοῖς, μητρὶ Ἀλβῆς παγετα βυλοῖς,} \]

\[16 \text{It is well to explain this word also, upon first using it. A mystery is a religious metaphor whereby spiritual things are likened to temporal, or one temporal thing to another; as where moral purification is likened to ablution with water, or Rome to Babylon. Where a mystery is coupled with something that is of duty to be done, we term it a Sacrament; and as matrimony is ordained, and is also a great Mystery, it is a hard saying to maintain that it is no Sacrament, unless for this reason, that celibacy is lawful to individuals, though marriage be ordained to the world at large. Every Mystery is a Similitude, Type, or Symbol; and such similitudes, being often-times obscure, and wanting interpretation to the vulgar, and, in cases of prophecy, being often susceptible of no interpretation, till the lapse of many ages, and a fulfilment either partial or complete, should have explained them, the word came to be misapplied to any thing obscure.}\]
and certainly occurs in composition, in \( \theta \gamma \sigma \alpha \upsilon \rho \sigma \). Hence flowed the dreams and illusions of Rosicrucian chemistry, that gold was made of sun-beams, and that it would yield an elixir of immortality. Aura, which is sometimes used for the air, is strictly the light which pervades it; the humid principle of the atmosphere being properly air or awher, that is to say, darkness. Aurora is a compound word, signifying the Golden or Luminous Hour; and the Cyprians used to call the Morning Star, \( \Lambda \gamma \chi \alpha \upomicron \omicron \omicron \omicron \) the Messenger of Light, the first syllable being the root of the word \( \alpha \gamma \gamma \epsilon \lambda \lambda \omega \). To that root, I suppose, Ancus Martius must be referred. Virgil intimates the golden and luminous nature of aura, in a remarkable line,

\[ \text{Discolor unde auri per ramos aura refulsit.} \]

Mr. Bryant never shewed a more infelicitous rashness, than in trying to persuade us that Chrys, \([\chi \rho \upsilon \omega \varsigma]\), which occurs several times in the formation of mythic names, is a mistake for Chus the name of Ham's eldest son. Ancient fable is full of gold. The Age of paradise was golden, the Fruit in the fortunate gardens of Medusa was golden; and Chrys-Aor, the golden sword, [a title of Apollo, and the name of a giant who sprung up from the blood of the Gorgon Medusa] probably alludes to the ensiform fire which stood between the Cherubim, at the eastern gate of Paradise. The fiery sword had a rotatory motion, in order that none might slip by it, \( \zeta \rho \varepsilon \phi \circ \mu \varepsilon \eta \phi \upsilon \lambda \sigma \sigma \varepsilon \iota \nu \tau \circ \xi \lambda \zeta \varsigma \varsigma \varsigma \), and it was therefore called \( \chi \phi \lambda \gamma \nu \nu \phi \circ \mu \phi \alpha \iota \alpha \), the romphsea being a sword or spear used with a wheeling motion of the arm. But Orion was called by the poet Euphion, Cand-

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17 Hesychius.
18 Æn. vi. 204. Hor. C. 1. 28. 8. Lactant. Phœnix. v. 44.
20 Auctor Theogonim, v. 281, etc.
21 See Facciolati in Romphsea.
aor, which may be translated the wheeling-sword, for cand or canth is (in Greek) the rolling of the eye,

Γλαυκοις ἄμφι ὀπίσσιν ἀναίδεα ἃν θο ν ἵλισσων,

and in Latin, it is a wheel. It seems therefore that aor is not properly a sword, but a flame of celestial fire; and a sword, only in the second intention; and that the other form of Orion's name, Oarion,

Proximus Hydrochoi fulgeret Oarion,

would be more correctly spelt Aorion. When, therefore, the prophet Jeremiah calls the military power of the Babylonians, Medes and Persians, the "sword of the Dove," although it sounds like a very harsh metaphor, he does little more than translate the name Orion or Oarion. If that name means both sword and dove, ὁ Ρουμανιοπέφητος, one is tempted to enquire, in what manner such diverse things were united in one symbol, and I think that the form of Dulfakar, the sword of Ali, six feet and an half in length, which the Persians, by a curious remnant of Magian superstition, to this day venerate, will explain it. I copied it out of Niebuhr's Description d'Arabie. It's form evidently does not permit of it's being drawn from a sheath, and Ammianus specifies that the Sword-god had the form of gladius nudus.

This, as I believe, is a weapon representing the shape of a fiery serpent with a forked or flammiform tail, and bearing in his mouth a stolen branch and apple from the tree of know-

23 Orph. Arg. 931.
ledge. But this was an Assyrian emblem of the god Areimanius, unto whom, as I conceive, the Ninevite dynasty, and afterwards the Parthians, paid especial homage, rather than the sword of the Mede and Medo-Persian kings, in whose minds the miraculous downfall of Sennacherib, their oppressor, had wrought a change, which afterwards shewed itself more openly, under Darius Hystaspes. To the latter dynasty, as well as to the Babylonians of Nebuchadnezzar, this phrase is applied, and therefore the Septuagint improperly renders it, 'ἀπὸ πέσσων ἔρμα Ελληνίκης, because although the word 'Ελληνικής (as applied to a sect in religion) is equivalent to 'Ἰσραήλ, neither the one nor the other can be correctly applied to the army of Cyrus. But it was easy to form a dove-like rhomphaea, substituting wings, for those sort of lizards' legs, which Dulfakar has got by way of a guard, and the branch of olive for the fatal apple.

Perhaps, however, I have been deceived by the appearance of an apple, and other minute particulars, in the Persian sword, and that colossal weapon may be the same which appalled the nations, when they fled a facie gladii columbae. Let more competent antiquarians decide.

As there is no reason for thinking that the word aour could
ever be reduced into a short syllable, we must seek some other etymology for the word Orion with its first syllable short; and it is easy to see that it means the Mountain Dove. Hesychius explains Semiramis to mean that; and the Indian goddess (whose form was that of a dove) was Parvati, or belonging to the Mountains; and Pindar saith,

\[
\text{'O } \text{ ει } \text{ αν } \text{ γε Πελειαδων}
\]

\[
\text{Μη } \text{ τηλθεθε } \text{'Ωμωμα νειοθαι.}
\]

The orientals generally agree, in what we have already mentioned, that Nimrod was the founder of the sect of Magi or worshippers of fire; and although this be false, as touching the first origin of the Magian Heresy, it is true that by Him was that Apostacy 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.

There is mention in Propertius, of a giant, whose name the commentators tell us does not occur elsewhere, and which signifies the King of Fire,

\[
\text{Τε δυσε vel Jovis arma canam, cæloque minacem}
\]

\[
\text{Cœum, et Phlegreis Oro-Medonta jugis;}
\]

but they are deceived in supposing that he is not mentioned in any other place, for Theocritus abominates the presumption of that architect, who would attempt to complete the house of Oromedon equal in height to the summit of a mountain; or the bard who would rival Homer in song:

\[
\text{′Ωμῳ μοι καὶ τεκτων μηγ' απεχθεται, ὡσις ερευνη}
\]

\[
\text{'Ισον ουες κορυφη τελεσαι δομον 'Ορομεδοντος,}
\]

\[
\text{Και Μοισαιν οφνιχες, δοσι, ποτι Χιων αοιδον}
\]

\[
\text{'Αντια κοκκυσδοντες, ετωσια μοτισδοντι.}
\]

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\]

\[27 \text{ L. 3. El. 9. v. 48.}
\]

\[28 \text{ Id. vii. v. 45. et Schol.}
\]
A most direct allusion to the Tower of Babel; and the scholiast says that Oromedon is the god Pan.

S. III. But the parentage of Orion is described again in other ways, by authorities to which I should be glad to obtain a more direct access. The Genealogia of Boccacio professes to be founded in great measure upon the writings of one Theodontius; but he does not inform us of the title of that author's work, nor where he had met with it, nor of what date it was, only saying, (upon the latter topic) Theodontio, come penso, huomo non nuovo: and if subsequent writers have ever discovered any thing concerning this authour, it is unknown to me. However, this writer would have it, that Orion was not the son of the three gods, but of Jove alone; which is indeed the better opinion, and more in conformity with the various coinciding traditions of the same imposture.

The same Theodontius treated largely of the gloomy being called Demogorgon, the spirit of the earth, and he maintained, with the full approbation of Boccacio, that he was the father and origin of all the gentile gods; but, in so doing, he makes no mention of Orion. Hesselius, however, who wrote a learned commentary upon the fragments of Ennius, informs us that Orion was son of Demogorgon, where, speaking of Crete, he saith, in ea Cres, Orionis filius, Demogorgonis nepos, regnasse furtur, eamque de suo nomine Cretam appellantisse. I find it stated elsewhere that Cres was the eldest son of Nimrod; but where that is to be read, about Orion and Demogorgon, I have not discovered. But it is not unimportant, in as much as Demogorgon means the Devil, and the whole story tends to connect Nimrod with the first origin of that postdiluvian paganism called the reign

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*Idem ibid. p. 6. b.
*Hess. in Enn. p. 324.
of Jupiter, and also with the last endeavours which that corrupt system made to maintain itself, by entering the Christian camp under false colours. For, we may find in Prudentius, that the heretic Marcion of Pontus taught the worship of an evil spirit called Charon, Lord of the sublunary world, and that his form and symbol was the gorgon or anguiferum caput,

Hirsutos juba densa humeros errantibus hydris
Obtegit, et virides adlambunt ora cerastæ;

and then he adds these remarkable words,

Hie ille est venator atroc, qui sæde frequenti
Incautas animas non cessat plectere Nebroth.

Therefore we must take it that Nimrod was the daemon, whose gorgon terrors these Asiatic infidels even then adored. The birth of Orion from the earth is a story closely connected with the black art of Geomancy, and the land in which he was nursed was therefore called Hellopia, *a voice from hell* 34. Tityus, whose story is the very same, was the son of Jove, who impregnated Elara, the daughter of Orchomenus, and buried her in the earth while pregnant, but in due time the Earth 35 rendered up the sacred embryo, and Tityus was called her son, Γαυς ἐξικυδεος υἱός.

The putative father of Orion, in whose house he was miraculously engendered, is commonly called Hyrieus, a name derived from the Greek verb for *raining*, and not unsuitable to the tale of the Byrsa; but the same old man is otherwise designated 'Ωριεὺς 36, which is a title of *fire*. He is also Óeneus king of Bœotia, in the scholiast of Homer published by Creusser, in the first volume of his Meletemata.

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35 Apollod. l. 1. p. 21.
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 a star represented on the shield of the person called Achilles, in Nimrod's lifetime; and was probably dedicated to the first or third of the three sons of Lamech; or else to Enoch.

We shall hereafter have occasion to speak of Homer and the subjects upon which he has written; and it will then appear, that the action of his Iliad is a circumstance, which occurred before the death of Nimrod.
I. How and under what circumstances he usurped the Kingly and Sacerdotal power is not recorded in Holy Writ; but it seems more than probable 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 Israelitish 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, and delivered by him as predictions of events still future; a fact which proves that the patriarchal, like the Israelitish, prophecies were at times of double application. Some people are apt to argue as if they took for granted that there never were any Holy Scriptures in the world, before Moses wrote his for the use of a single people, and as if the patriarchs had neither any sacred histories of the wars of Jehovah, nor any prophecies or inspired poems concerning their religion, which is a false assumption; it implies an erroneous
notion of the purpose of the Levitical dispensation, and may be refuted by the evidence of Scripture itself. It is therefore unlikely that the immediate posterity of Enoch, Noah, and Shem, should have been ignorant of the Kingly and Priestly and Divine character of the promised 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 Alexander 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 Persian or Assyrio-Persian line, and in conformity with the national superstitions of Iran; from the similar part acted by Tamuzin, or Zingis Khan, the Mighty Hunter of the thirteenth century, and a character closely resembling Nimrod, whose descent, from three miraculously engendered Sons of Heaven, presents the notion of the Tripart, and unto whom a prophet called the Image of God, having ridden up to heaven on a white horse, brought down from heaven the title of Zin-gis, the Most Great; 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.

Attila, king of the Huns, added to his titles that of “Nepos magni Nembrod, nutritus in Engaddi,” which means that he had been prompted to represent himself as that “man child, who was to rule all nations with a rod of iron,” and

who had been nursed "in the wilderness, in a place prepared of God." His mother was the woman clothed with the Sun, and standing upon the Moon, and crowned with the twelve stars of Israel, and the effect was, that he offered himself to Christendom as a new Messiah. It seems that he assumed this honour after the treaty which he imposed upon Theodosius II. in the year 446, and before the battle of Chalons, because it was in that interval that some strange superstitions seem to have existed concerning him; but the idea was not new to him, for the Hunnish sovereigns from of old time were styled Tanjou, meaning, as Mons. de Guignes saith, Son of Heaven; nor was the name of Nembrod, associated to his own, unconnected therewith. 3. From the very statements of ancient Mythology, that he did not pass for his own father's son, but for the son of a certain God or Gods; which statements are strongly corroborated, by the contradiction given to his false pretences in Scripture, in the form of a distinct and special averment, that he was the son of a natural father. 4. But chiefly and most conclusively, in the opinion of some critics, from the meaning of his name. This name, according to Greek and Assyrian writers, was Nin; and a city which sacred and profane history refer to him, as its founder, was also called Nin. Primus omnium Ninus, rex Assyriorum, veterem et

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3 After that treaty, and before the battle of Chalons, the Devil appeared in the form of Moses, and invited the Jews to assemble in Crete, promising to lead them dry-shod through the sea, and re-establish them in that island; and they followed him a little way, until the waters closed and destroyed them like the host of Pharaoh. Goth. Viterb. part. xvi. p. 425. Postellus, de Orbis Concordiâ. L. 2. p. 201. L. 4. p. 418.

4 Justin. L. 1. c. 1. Fabius Pictor (as published by Annius) hath very similar words: Circa finem aurei sæculi, primus olim Ninus etc. p. 413. Antw. 1552. I cannot tell when, why, or by whom, this little bundle of forgeries was put together; but the identity of Ninus and Nimrod, here implied, is contrary to the idle notions of Annius of Viterbo; see p. 10. p. 242; and Postel mentions that parts of the pseudo-Berosus were extant in France and Germany, before ever they were known to Annius. De Etruris Originibus, p. 20.
quasi avitum gentium morem novâ imperii cupiditate mutavit, 
et primus intulit bella finitimis, et rudes adhuc ad resistendum 
populos usque terminos Libys perdomuit. This word [pre-
served in the Chaldee, to whatever language it may have ori-
ginally belonged] signifies Filius, the son. Nino, in the 
Spanish language, is a male child, and Nina a daughter, and 
'Iνς' (which seems to be the root of Ninus) is a rare Greek 
word for a son. Hesychius also quotes 'Iννες, a son, 'Iννη, a 
daughter; and the Latin derivative inus, as Quirinus, Sa-
binus, contains the same root. Ion, as well as Ninus, was, as 
we have seen, a Nimrodian title, and it has likewise the force 
of son when added to a proper name, as Cron-ion, Atre-ion,
Pele-ion, son of Cronus, Atreus, or Peleus. The residue of 
the name Nimrod, that is, rod is said to have been a term of 
reproach, and to mean 7 a rebel; it certainly seems to agree 
with some words expressive of a lawless character, such as 
raid and marauder. Nimrod, saith 8 Hyde, a profanis scrip-
toribus vocatur Ninus. Nomen rebellem et contumacem 
notat.

It is true that some writers, while they ascribe unto Ninus 
those circumstances, which we know from holy writ appertain 
to Nim-rod alone, describe him as a king of later date than 
him: and in this great historical error there is a basis of 
verbal accuracy; for as the Hunns were each in succession 
Tanjou, and the theo-sacerdotal kings of Thibet, all Lamas, 
so the Nimrodian kings of Niniveh were all Nini, but with 
this distinction, that their founder alone was, and alone was 
called, the Rebel or Apostate, and the first, therefore, who 
was called simply, and without more, Ninus, was the suc-
cessor of Nim-rod in his kingdom of Ashur. The species of 
Parody which was practised upon his Name, was also prac-
tised upon that of his City, which having been named bel

6 Æsch. Suppl. v. 265. Lycoph. v. 570.
7 Faber O. P. I. iii. p. 378.
8 Hyde de Pers. Rel. p. 27.
which is a sacred term, and signifies either the Deity himself, or the Heaven or Olympus wherein he dwells] was changed into BA-BEL, said to denote confusion. Nor was this proper to the Asiatic tongues, but obtained in Greece also, where Βηλός signified Heaven or Mount Olympus, and was used adjectively for aught that was Good, as in Βελτερος, Βελτιων, etc.; but Βε-Βηλός did, contrariwise, signify any thing profane and abominated, a Place unholy, or a Person unworthy to enter a holy place; Βεζηλός δ ῥηος τοπος, α'πο ζηλος.

As Nim-Rod was the King and Conqueror, whose beginnings were in Babel, I am led to speak of that person who shall arise in the last days of the Second Babel, styled 'Αντιχριστος, and denying both the Father and the Son, concerning which denial, the very next verse implies, that the denial of the Father consists (by the natural force of correlative) in denying the Son. What manner of person, then, is this 'Αντι-χριστος, who denies that the Son is the son, and who [for that reason] hath not the Father? 'Αντι commonly means likeness, or substitution, 'Αντιθεος, 'Αντιανειρα, 'Αντιαν-θεος; 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 Salomeus. It is morally impossible that the Power occupying the seven hills of Rome should give the management of its last crusade to a person denying, absolutely, both the Father and the Son, that is, to a profest atheist; but it must be to a person denying them secundum quid. Therefore it must be a false Christ, a man "shewing himself, that he is God," and denying the filiality of Jesus only in order to assert his own. As in the last days [meaning the last period of the times of the Gentiles]

9 V. Etym. M. in Voce. Βηλος, οφρυας...Κατα Δρυσας, Ολομας.
10 Etym. M. in Voce.
11 i John, ii. v. 22. 23.
12 Lucian. Cataplus. c. 10.
there should come the Anti-Christ; "so even now are there many Anti-Christs," saith St. John, "whereby we know it is the last time," meaning the last days of Jerusalem. And at that time, in fact, there were several false Messiahs; but if mere opponents of Christianity may be understood, blasphemers, or persecutors, all times might be so proved to be the last, those of Diocletian, or those of Mahomet. Which is absurd. And the result is that, the signification of the name Nimrod, the Pseudo-filial Rebel, was the abomination of the ancient Babylon, as it will be hereafter of the apocalyptic Babylon, or, in the phraseology of profest divines, that Nimrod is the type of Antichrist.

II. The Migration from Armenia is fixed by Mr. Faber as not happening earlier than 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 of his younger brother; it being assumed, as the ground of argument, that an enterprise so averse, in the mode of conducting it, to God's counsels, would not have been attempted, were any one of those pious men alive. But this argument rests upon the monstrous paradox, which he has been pleased to uphold, of Ham's being a righteous and un forgiven person, in which he revolts against the general belief of the Hebrew and Christian churches, and against that truth, of which his extensive knowledge of heathen mythology ought to have informed him. However there are some reasons 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 lay out of the question.

13 John, ib. v. 18. Gonos is Greek for the Son, Ochus or Og is one of his Pagan titles. Anti-Gonus and Anti-Ochus are names nearly equivalent to Anti-Christus.
14 Vol. iii. p. 416.
But the oddest part of the whole is, that no distinction is made, in this calculation, between the departure from Armenia, and the arrival in the isle of 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 febrium

Terris incubuit cohors,

and the increase of their numbers 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 children of Jacob 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, according to the language of Scripture and the general tradition, a multiplicity of tribes, and no small proportion of the entire human race, set forth upon this astonishing migration; 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 rank and luxuriant wilderness, and without the gift of 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. These were the necessary, and indeed the only possible means of bringing
about such a transmigration of the people; and, moreover, these means were in exact harmony with the ends, which we know the nations and their leaders to have had in view. 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 can it be supposed that this was done in one year, or in ten? Little less than a century may have elapsed before they set foot in Shinar, or baked a single brick of Babel; not to speak of the erection of works which have always been the wonder of mankind; but Mr. Faber, in his Chronological view, allows thirty-one years for the journey of a mighty nation, for 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 worse than the adage, Rome in a day.

I have arrived at the belief, of which many illustrations will hereafter occur, that Cush or Cuth was a man of vast longevity, and blessed with a family exceedingly numerous, of a mild, if not feeble, character, and governed by his family; and that by and under him the Exodus was made. And it probably is true, that 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 Cuthbert, Cush the Bright or Illustrious. In that legend he is represented as a dead man, but yet to all intents alive, and ordering every thing with respect to the journey. The monkish romances fell into a slight confusion; the mortal remains, which the people carried with them in an ark or coffin, were those of Ham. However, he was merely a Bæsλης or Patriarchal Judge, and the first Tyr-Annis the postdiluvian world saw, was that of his Son; a change somewhat analogous to that

15 V. Fab. O. P. I. iii. p. 337.
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 Democ
oncracy, the Oracle, and the Magian Fire of Ham. These were indeed essential instruments of government; and where
ver such means exist, mere civil polity must always be an inferior consideration. From them, and the rivalry for pos
sessing and using them, arose the great wars in Asia after the flood.

In his old Age, but yet I believe 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 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 Life, was after the flood, or at least after the death of Noah, transferred to the Tabernacle of Shem, and with it of course the Patriarchal Supremacy; the younger being thus preferred before Japhet the elder, as in the cases of Jacob and Esau, Judah 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 worlds, it is highly probable that, by

16 Gen. iii. v. 24.
17 Ps. 78. vss. 67, 68.
18 The ante and post-diluvian. "And spared not the Old World," etc.
2 Pet. 1. v. 5.
the time of Cush coming into power, the pestilence might have pretty completely invaded the two other tribes, and led them to depart from the tents of Shem to adore the spurious Shechinah and Salmonéan 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 dēxιυη or complete adolescence.

I have not sifted out the question, but it is not the inclination of my belief, that, in the ages of great longevity, the father retained the burthen of his kingly and judicial functions, or that the heir was kept in expectation of a share in them, until his death. But that, on the contrary, at a suitable time, the son was admitted into a partnership in the Basilea, and to the whole enjoyment and burthen of real power, leaving to his aged parent the sweets of a venerable repose, and the duty of presiding over the religion of the state. Of such a practice we find very early traces; not only did the Roman emperors use to strengthen the authority of their declining age, by admitting their successors into power, but we read of Nebuchadnezzar the first, or Nebupolassar, admitting to an equality of empire, but to the sole management of affairs, his illustrious son, and, ascending vastly higher in the scale of time, we meet with Laertes the patriarch of Ithaca, living in complete retirement, while his son was king, and his grandson was contending against the suitors. How primitive an antiquity that was, in which the son of Laertes lived, we shall presently explain.

To whatever precise period the significance of the patriarchal names may have related, I conceive that, Salah flourishing, the people were Sent Forth, that is, the Expedition of Cush commenced; Heber flourishing, they Crossed or Trans-

19 The Golden Age commenced under Ogyges two hundred and fifty years before Ninus. Fab. Pict. de Aur. Sac. p. 412. If this be so, Nim-
gressed the Mighty River, in order to enter Mesopotamia, either Euphrates or Tigris, according as you suppose them to have come round by West or East; Peleg flourishing, mankind were Split by the great Schism; Rehu flourishing, the Patriarchal Unity was Broken Asunder, and the kingdom of Iona, or Babel of Semiramis, erected in opposition to that of Ninus; and lastly Serug flourishing, the confusion of tongues and colonization of Europe and Africa 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, 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 one reason for the Hæresiarch 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 rod was born a few years before Heber, according to the Samaritan Chronology; but the author labours under the mistake of supposing that Nimrod founded Babel; in which case he would be nearly right. But Nimrod was born long afterwards (probably somewhat later than Peleg) in the city of Bel or Babel. The general opinion is true, no doubt, that Heberi tempore consilium inierunt homines turria estraundae. Chron. Anon. ap. J. Malal. Oxon. 1691. Albert. Stat. p. 3. b.

19 Et quot Iona tuit vetus, et quot Achaia formas,
Et Thebes, et Priami diruta regna sensis.

Prop. L. 2. cleg. 28. v. 53.

his brother Shem; and that he did so, and moreover by some means whereof his disciples laid the blame upon his two brethren, I believe. The first schism, namely, that between the Christians and Magians, coupled probably 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 they went away, bearing before them the Body of their God and Martyr, the Enwhalian Jove. This is the fable ascribed to the Phrygian Poet Thymoetes, son of Laomedon, that Ammon was expelled by Cronus, and took refuge in the Idsean Island, which he named Creta. And it is likewise the key to an other obscure tale, that Jove, having discovered from Thetis that the other Olympians were conspiring against him, sent out Neptune and Apollo upon an expedition to build that fatal city of the Gods, Ilion. Jupiter Taurus, the Deus Lunus, a fire-breathing, that is, a Magian or Pyrolatrous Bull, was in Crete,

Taurus medio nam sidere Lunae
Progenitus Dictea Jovis possederat arva;

and one of the twelve labours of Hercules was the removing of this bull out of Crete into Apia or the Isle of Pelops, where he afterwards instituted the Olympic games in honour of Jupiter Patrius, and built an altar to Pelops and to the twelve Gods.

Phercydes, said by some to be a Syrian, by others an Assyrian, or a Babylonian, wrote certain books upon the theology of Ophioneus; concerning the birth of Ophioneus, the War of the Gods, the Winged Tree, and the Veil; by which two latter we must understand one or other of the Trees of Para-

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21 V. Histium apud Joseph. I. 1.
22 Diod. Sic. 3. c. 70.
23 Tz. in Lycophr. 34.
24 Nemesian. Laud. Herc. 120.
dise, and the figleaf apron of primeval modesty; and this his Ophionian Theology was derived, if we may credit Isidorus, son of Basilides the Gnostic, ἀπὸ τῆς τοῦ Χαμ προφητειᾶς. The song of Orpheus to those who sailed in the Argo began as follows: "how heaven and earth, and the sea, were separated out of chaos, and the Sun and Moon and Stars created, and all living things. Next, he sung, how Ophion and Eurynome the daughter of Oceanus usurped the rule of Olympus, and how they were driven out from thence by Saturn and Rhea." Ophion, therefore, was the serpent in Paradise. But Orpheus hath hymns to the three Corybantes, by whom the three sons of Noah are generally understood, thus divided, one hymn to the two Corybantes, and another a person called Corybas, by excellence. This person is described as king of the earth, god of war, and of night, a wanderer through solitudes, and assuming (by the advice of the Earth his Mother) the form of a bestial snake,

Θηροτυπιον θελανος μορφην δοροφειον δρακοντος,

in which we find a most exact agreement with the behaviour of Cadmus, who himself prayed that he might be turned into a Serpent,

Ipse precor, serpens in longam porrigrar alvum.

He was also the God Διφυς, a name peculiar to Cecrops, the semi-serpent, the Egyptian king of Athens, and daemon of the Necromancers. But in a future part of this work I shall

27 Apoll. Rhod. L. 1. v. 496. etc.
28 Οv. Met. iv. 574. By δηροτυπιον understand, not reptile, but bestial, and provided with legs and wings, as he is represented in so many traditions. For such was his condition, before he became Σύργαργος and incurred the curse of going upon his belly. See Dosiad. Art. 2. v. 13. Inscript. Diis Paternis, Surgastro Magno, in Salmassii Duarun Inscriptionum, etc. p. 155. Lutet. 1619.
29 Tradunt Graeci aliquot auctores Cecropis animam, quam in leonis speciem conversam fuisse autemabant, ex Αγγυπτiorum, Chaldæorumque necro-
shew that both Cadmus and Cecrops are names of Cham, and that their coming into Greece is the fulfilment of that curse of Cham, which was delivered in the form of a prophecy concerning the then unborn Canaan. But the same Orphic hymn describes this man as being slain by his two brothers,

Φοινος, αἰμαχθεντα κασιγνητων ὑπὸ δισσων.

It cannot be doubted under these circumstances, that he is the person who, in the years succeeding the flood, was that which Cain had been in the beginning of the world, the high-priest of the Serpent, and that his spirit was that unto which Hector was peculiarly devoted,

ἀνακτὶ των βρονων Ὁφιονος 30.

Nonnus mentions the seven books of Ophion containing, as he saith, all the oracles of the destiny of the world; and the tradition is general that Cham left behind him memorialsof the seven sciences; the books of Ophion are therefore the τε Χαμ προφητεια of the gnostics.

Now, as Cham was notoriously at variance with his brethren, and held in a pious abhorrence by them, it is not surprising that we should find his death ascribed to them. But if this had been done in a view of preserving similitude in the cycles of the world, they would have preserved the unity of their system by making one of three brothers fall by the hand of one other, (like Osiris by the hand of his brother Typhon) and have furthermore made him the Slayer rather than the Slain, had not the reality of the Fact been otherwise. For, of course, the systematic similitudes of fable are more perfect than the similitudes which occur in real life. It is therefore not wholly improbable that the third son of Noah may have

mantia, immolatis gallis, quibusdam signis figurisque impressis, quas Graci χαρακτηρας appellant, esse evocatam; seque illis prebuisse conspicuam. Hesselius in Enni Fragm. p. 309.

30 Lyco. p. 1192.
fallen 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 but one, or else no children, and he lived to be the father of several. But if, in the subsequent struggles between the Church of God and that of the Serpent, that apostate perished, it would in the language of the mystical religion, as employed by his execrable disciples, be a slaying of him by his brethren; and equally so, if he died (as Antiochus Epiphanes and Herod are supposed to have done) by an interposition and manifest visitation of Him, of whom it is said, "Blessed is Jehovah, the God of Shem." It indeed appears, that the tribes of the human race descended from Japhet and Shem are intended, rather than the two men themselves, from what Eusebius relates upon the subject, that "the two Corybants having slain the third, folded up his head in a cloth dyed with Tyrian purple, and crowned it with a brazen shield, and carried it with them to the foot of Mount Olympus, and there buried it." For this is, again, the removal of the relics of Ham by the people, at the time of the grand emigration, and the burial of them in the base of that stupendous edifice, which (as we shall see) was an Olympus.

The descent of Ham from Noah, and of Nimrod from Ham Ophion, (his dragon father, as it was pretended) is certainly the solution of that verse, which was sung in the mysteries,

\[\text{ταυρός ἄρακντος καὶ ἄρακνων ταυροῦ πατήρ.}\]

Nimrod being ultimately regarded as the cause of the Confusion of the United Nations, and the Alastor or Spirit of Cursing, whose wrath engendered that calamity, was looked upon

by those upon whom it fell, as a revival of that Typhonian power which produced the flood. But Noah or Saturn, was, in the superstition of the gentiles, a wrathful deity destroying his own children. The heathens, who regarded the early patriarchs, as the incarnations of good and evil deities, so esteemed; and, borrowing from them, the Mahometan Tartars ascribe the deluge (under God) to Noah. Nui\textsuperscript{33} cried to heaven to exterminate the generation of men, and the angel Sabrail informed him that his prayer was granted, and ordered him to build the ark. Saturnus, though usually said, in the style of allegory, to have swallowed up his own children, Τυρμος γεγυς Κενταυρος αμοφορων σπορας, was differently spoken of by Pherecydes. That\textsuperscript{34} author described two hostile armies, the one commanded by Saturn, and the other by Ophioneus, their mutual defiances, and combats, and an agreement made between them, that whichever party should fall into Oceanus, should be accounted beaten, and that those who had thus expelled them should remain possessours of heaven. The result is not stated by Origen, from whom I copy this, but of course the ordeal of water was fatal to the Ophionides or Cainites.

III. Nimrod "was a Mighty Hunter (γεγυς κυνιγυς) before the Lord, wherefore\textsuperscript{35} it is said, Even as Nimrod the mighty hunter before the Lord." This is a curious passage in the laconic books of Moses; and we cannot but ask, by whom was it said, and wherefore? It is a proverb, and it was said by the διιματαις, "them that speak\textsuperscript{36} in proverbs." Proverbium, is a phrase substituted for another phrase, and adagio seems to signify the approximation of two different things by comparison, or if you read it abagio\textsuperscript{37}, the deflexion

\textsuperscript{33} Abul Gasi Khan Hist. Tatar. p. 18. Leyd. 1726.
\textsuperscript{34} Cit. Origen. contr. Cels. L. vi. c. 42. p. 664. ed. La Rue.
\textsuperscript{35} Gen. x. v. 9.
\textsuperscript{36} Numb. xxi. v. 28.
\textsuperscript{37} See Varto Ling. Lat. vi. p. 87. Bipont.
of your language from the direct and proper to the oblique and symbolical, whence the name *Loxias*, the phrase *σὺ τὸ λογος* *λογοι*, etc. As, when you say *Auribus lupum teneo*, or, I have caught a Tartar, which you say is simply false, there being neither any wolf nor any Tartar; but it is true that your actual circumstances do bear a certain similitude to those, which are supposed in the fable of the Wolf or of the Tartar. Therefore, by substitution or adaction, that which you say is true. Discourse being compared to a path along which the mind is travelling,

'Εστι μοι Θεων ἐκατε
Μυρια παντα ἔλευθος;

it followed, that such discourses as were different from the direct and beaten track, but leading towards the same goal, were *by-paths*, *παροιμιαι*, by which name the first of Solomon's scriptures is called, or *παροιμία*. From the idea of motion in such an indirect and oblique line, the same were called *παραβολαι*, by which appellation the illustrations by way of similitude, in the new testament, are mostly called. *Ænigma*, though now most commonly applied to similitudes hard of discovery and made in jest, was the peculiar name for those oracles, which the fierce and overweening Sibyl of Thebes used to deliver. Therefore, if Nimrod was called "a Hunter before God" pro-verbially, par-emiacally, or para-bolically, that is as much to say, as, that those who called him so did not mean the sport or business of hunting, but meant something else beside that, but similar to it.

It is not usual in Holy Writ to cite authorities in confirmation of the fact asserted, for this reason, that the scriptures of the Israelites did not repose upon the authority of their traditions, but were particularly distinguished from them, and rested upon an inherent and self-sufficing authority. But although citations from profane or even sacred sources are seldom, if ever, used to confirm the allegations of the text, they
are habitually brought forward, in order to their own confirmation or rather elucidation; that is to say, either to point out the fulfilment of a plain prophecy, or to explain the drift of an oblique and paroemiacal prediction. There are several such quotations in the Old Testament, in which the sacred writings of the Church of God, anterior to the imposing of the fetters of the law, the Church of Shem, and of Abraham, are cited in evidence of their own fulfilment. One of these volumes called the Book of Jasher, is quoted in that of Joshua, "Is not this written in the book of Jasher? So the Sun stood still in the midst of Heaven, and hastened not to go down about a whole day." And the following occurs in Samuel, "And David lamented with this lamentation over Saul and over Jonathan his son; also he bade them teach it to the children of Judah, behold it is written in the book of Jasher." So say the Greek interpreters, and the context demands that meaning; but our version hath teach the use of the bow, which is absurd in its literal sense, but arises, as I suppose, out of some metaphor of the ancient seer, similar to that of Pindar:

Πολλὰ μὲν ἄφτιες
Γλωστὰ μοι τοξευματ ἐχει πεςι κεινων
Κελαθήναι.

And people have not observed that these are illustrations of prophecy, owing to the words being in the past tense, and forgetting that the visions of prophecy are often delivered in that tense, and in the likeness of a man living in the time of their real occurrence. "He hath passed over the river, he hath laid up his carriages at Micmas, Rama is afraid, Gibeah of Saul hath fled."

38 1 Kings, xv. 29. 2 Kings, xv. 12.
40 C. x. 13.
41 L. 2. c. I. v. 18.
42 Isth. v. v. 58. and see Olymp. 11. v. 150. 163. ix. v. 8. 17. Eurip. Troad. 446. Ion. 256.
The epistle of St. Jude contains a prophecy of the antediluvian patriarch Enoch, “Behold the Lord cometh with ten thousand of his saints,” etc. From which it has been supposed that the author of that epistle received and cited, as a holy scripture, that which is called the Book of Enoch, being an ignorant and ridiculous effusion concerning the supposed intermarriage of men with the angels of heaven. But that supposition (which goes to the rejection of Jude’s epistle) is answerable in two ways. 1. The book in question is so monstrously absurd, that no person citing it, or supposed to cite it, for scripture, could have obtained credit with Tertullian, and so many other shrewd and judicious men, as did in early times pin their faith upon that epistle. 2. A man so profoundly ignorant of criticism, as to receive the said book for a divine revelation, and so nearly allied to the errors of gnosticism, as to believe in its contents, would never have been able or willing to write an epistle so evangelical and free from the taint of heresy, as that of Jude. The solution, which derives this passage from the false Enoch, doth [as people say] prove too much. The just inference is, that St. Jude hath cited a genuine fragment of the earliest patriarchal scriptures, probably not from the entire prophecies of Enoch, but more likely from sacred books of a later date than his, in which those words were preserved; and that Jude’s epistle furnished a handle for a subsequent fabrication of the grossest kind. And it shews, that the style, and application, of prophecy, in Enoch’s time, was the same as under the circumscribed church of Israel. “Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of the holy prophets, which have been since the world

43 In like manner, the Libellus de Ascensione Mosis must have been fabricated upon the ninth verse of Jude, in which the body of the Mosaic church is figuratively called the body of Moses. See Origen. de Principiis, L. 3. c. 2. p. 138. Paris, 1733.
44 Luke c. 1. v. 70. see Gen. iv. 23. v. 29.
began." These words are very correctly translated, and it would be poor sort of quibbling to try to account for them, by a single stanza sung by Lamech the Cainite, and by one solitary prophecy of Lamech the Sethite concerning his son Noah.

Another work, long since forgotten, is the Book of the Wars of Jehovah, the possession of which might perhaps have rendered superfluous many of the conjectures in this volume. Moses quotes from thence the following words, "What he did in the Red-Sea, and in the brooks of Arnon, and at the stream of the brooks, that goeth down to the dwelling of Ar, and lieth upon the border of Moab." But the poems most immediately to our purpose, are those which are cited as "they who speak in proverbs," and from whom Moses hath quoted, and Jeremiah hath partly borrowed, these words, "Come into Heshbon, and let the city of Sihon be built and prepared. For there is a fire gone out of Heshbon, a flame from the city of Sihon. It hath consumed Ar of Moab, the lords of the high-places of Arnon. Woe to thee Moab! thou art undone, O people of Chemosh. He hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites. We have shot at them. Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medebah." This, which is called a proverb, is the effusion of a poet filled with the spirit of prophecy. And from those poems probably, or from some other of the same sort, those words are borrowed, "Even as Nimrod the Mighty Hunter before Jehovah," which the Greek version calls an enigma.

Considering the symbolical nature of all prophetic compo-

45 However, this obvious opportunity for forgery and blasphemy was laid hold of, by some of those societies who take and administer secret oaths. Their Book of the Wars related to the achievements of certain Heroes, sons of Incubi and of Succubae. Nous en avons les Histoires par devers nous, dans le livre des Guerres du Seigneur, cité au vingt-troisième chapitre des Nombres. Comte de Gabalis, p. 140. ed. Amst. 1671.


47 Ib. v. 27.
sitions, and that the hunting of a wild animal is an action devoid of all moral or religious importance, we must suppose that some other thing, of which hunting may furnish a similitude, is really meant; or perhaps, several other things are meant, for the more similitudes coincide in one assimilation, the more admirable is the choice of the symbol, and the more pregnant with truth is the prophecy. The prophecy of Enoch relates to the latter days, and so, as I conjecture, does this of the Enigmatists, foreshadowing the life and actions of another Mighty Hunter of the bodies and souls of men. This interpretation is adopted by the poet Prudentius, who treats of Nimrod, as of a type of Satan or Demogorgon, seeking whom he may devour,

 Ars olli captare feras, animalia bruta
Irretire plagis, retinacula denique cæcis
Indeprensa locis erranti opponere prædæ.
Hic ille est venator atrox, qui cæde frequenti
Incautas animas non cessat plectere Nebroth;
Qui mundum, curvis amfrectibus et sylvosis
Horrentem scopulis, versuto circuit astu.

When Christ met the fishermen, Simon and Andrew, he said, Follow me, and I will make you fishers of men. They were Mighty Fishers before Jehovah. And Jeremiah says of the reassembling of the scattered tribes of Israel, "Behold, I will send for many fishers, and they shall fish them; and after I will send for many hunters, and they shall hunt them, from every mountain and from every hill, and out of the holes of the rocks." Nimrod hunted with fierce dogs of war, by whose violence he set up a spiritual imposture and, it's consequence, a theocratic tyranny, but Peter's fishing was widely different, and he filled his nets with men, neither by eloquence, nor by violence, but by a miraculous draught.

IV. The Mighty Hunter was an awful and well-known

46 Jer. c. xvi. v. 16.
personage among the legendary Dæmons and Heroes of the gentiles, and appears under a variety of names.

No. 1. Foremost stands Orion, armed with a brazen club, as he is described in the descent of Ulysses to Hell; not, however, in the authentic part of that narrative.

Τὸν δὲ μὲν Ὄμισον Πελ-Ορίον εἰπενοσάν
Θηρας ὅμου εἰλευντα κατ' ἄσφαλέον λειμώναν.

49 Pseud-Homer. Od. xi. v. 571.

Naπιοι, ὃς ἥνειν δέν πάλιν ἵμασιν πιέτοις,
'Ουδ' ἄτον ἐν Μαλαγχην καὶ ἄσφαλελων μεί' ὅτις,

saith old Hesiod; and he is generally understood to recommend mallows and asphodel for a man's diet. Which I will not here tarry 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. 1. 3. And Gigon, according to Stephen of Byzantium, was the king of the Æthiopæs 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 shall elsewhere shew) was Nimrod. The name As-Phod-El is formed upon that of the 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. The Campus Buddhicus where Orion hunts is the same as the πεδιον ἄλησιν, or untilled plain, of Bellerophonites; and agrees with the Cyrrhean plain of Delphi, the Martial Plains of the Colchic Æetes and of the Romans, the Elysian plain of Rhodes, Ἡλειας, ἵππος πεδιον περί Ρέθσιν, Etym. M., the καθημοριστὸν παιον of the island Panchaia, Diod. v. c. 44, and the Orgas of Eleusin. Paus. 1. 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 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. vss. 7, 8, 9. Ps. cv. v. 11. cviii. vss. 7, 8, etc. The real demesne was usurped by the house of Canaan, by some tribes of Cushim or Rehaim, 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 descend-ants the European Goths.—See Plutarch Val. Publ. c. 13, 14. The name
This is one of the mythic interpolations, for which the descent of Ulysses afforded the fabulous minstrels such a famous opportunity. And the Archer Hercules of the Odyssey, with his baldric 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,

"Αμφι  δε  μιν  κλαγγη  νεκυων  ἦν, (διωνων  ὡς 50
Παντον*  ατυχθησεν)  ο  ἐφεμην  νυντι  Εθεινους,
Γυμνον  τοξον  ἔχον,  και  ἐπι  νεφριν  δίσυν,
Δειον  παπταιον,  αἰεὶ  Εαλεοντι  Εθεινους.
Σμεράδεος  δε  οι  άμφι  περι  γηθεσιν  ἄρτηρι
Χρυσος  ἦν  τελαιων,  ἵνα  Θεσκελα  θεργα  τευκτο,
Αρχοι  τ',  άγεστεοι  τε  συς,  χαροι  τε  λεοντες,
'Tσιμαι  τε,  μαcisai  τε,  φοσοι  τ',  άνθροκταιαί  τε.

---

Black he stood as night,
His bow uncased, 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, the tawny lion’s pride,
Battles, and death, and various homicide.

Here we observe, that the Person, so pre-eminent in the

Paradise was extended even to these howling wildernesses. Philostr. Ap.
Tyan. L. 41. c. 38. p. 46.

50 The Parthian kings performed sacrifice to Hercules the Huntsman upon
Mount Sambulos in Assyria, who, at stated times, used to appear to his
priests in the night, and order them to saddle his horses for the chase. The
horses, being equipped, and furnished with quivers full of arrows, would run
wild into the forests, and return home weary at night, with their quivers empty.
Then the God used to appear a second time, and declare what tract
of forest he had visited; and throughout that tract the wild beasts were found
Chase, was equally so in War. The Chase not only is a school of hardihood calculated to form warriors, but it in fact was the school out of which war originally 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 golden telamon of Hercules is no other than the belt of Orion, so celebrated in the Sphere, concerning which Aratus says,

\[\text{\'ΑΛΛ' εὖ μὲν ἤοις ἔδει \ψυγότερον \παῖνον}\\\text{\'Ωμοίς, Ὄμοιω, ἔριδόν \γέ μὲν ἰῳ πεποίηνος,}\\\text{Πάντα φέουν ροτάμον}.\]

This Telamon or Belt grew into a person, and forms in mythology the hero Telamon father of Ajax. The said Hero did little or nothing on his own account, but was the sole companion and partner of Hercules in three notable enterprises, the liberation of Hesione and seizure of the city Ilion; the destruction of the Meropes; and lastly (and most to our purpose) the capture of the Talismanic Belt from the Queen of the Amazons, to obtain which, they made an expedition into Scythia. Telamon is therefore the telamon of Hercules; but if the Homeric Τελαμωνιαῖος be a patronymic from a real man's name, and be not rather expressive of some superstitious idea respecting the birth of Ajax, we must then understand that some favourite and confidential friend of Nimrod, was represented as standing him in the same stead, which was mystically denoted by the Belt, whatever that was.

The Belt is perhaps assigned to him as representing, in small, the Zodiacal Belt of the Heavens, an ornament which seems to confirm the arrogant pretensions ascribed to Nimrod 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.

\[51 \text{Phæn. 587.}\]
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 false notion of the Five Terrestrial Zones was only a perseverance in believing that which once had been, or 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 adjust 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

55 Orpheus H.47.
inter mediamque lay those fortunate regions in which a temperate summer always reigned, and which peradventure were 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.

Unity of Empire was the watchword of the House of Cush, and the declared object of the establishment at Babel; and the Belt was no doubt regarded in another light, as the Band of Union, by which mankind were kept in subjection to it's wearer. The Scythes are named after the man from whom they descend, Cuth son of Ham, the σ being added, as it has been to the words Κεδίω, Καμανόρας, Μυρία, and others; but in some instances it is not prefixed, as in the Αία or Αϊ-Αία of the Colchic Scythes, which is Κυτ-Αία. The Scythes, saith Diodorus, are descended from Scythes, son of Jove, and of a giantess, the daughter of the earth, whose upper parts were those of a woman, but her lower parts were those of the serpent Echidna. This statement gives the name of Cuth, but the legend of Nimrod's birth, and therefore applies properly to those Scythes who were descended from the latter. Of these we read somewhat in Herodotus, much to our purpose. Jove and the daughter of the river Borysthenes, had a son Targitaus, and three grandsons, Lipoxais, Arpoxais, and Colaxais, who were kings of Scythia; and in their time there fell from heaven certain utensils made of burning gold, a plough, a yoke, a battle axe, and a phial, which the elders could not touch for

53 Bibl. L. 2. c. 43.
54 L. 4. c. 5. et seq.
55 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
their heat; but Colaxais (the youngest) handled them with impunity. The Royal Scythians were descended from him; and three kingdoms were formed for the three sons of Colax—

Heaven-descended Ampulla came out of his own Scythian belt. The Christian religion was then a compound into which the Spirit of Paganism was unavoidably admitted, 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 Herculean 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 ceelo missa, Scutum Liliatum, Phiala odorata, et Vexillum splendidum purpuram aetheriam 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 Lilies are an obscure matter: some say they are a corrupt representation of the Bee; they may also be regarded as the heads of spears. And this I take to be the fact. The Asphodelus of Epimenides (of which mention has already been made) belongs to the tribe of lilies, and was called the Spear of the King, and when we read that kings in the time of Quirinus (whose name is from Quiris, a spear) wore “hastas pro diademate,” we can only understand the heads of spears, or fleurs de lys, placed in a circle. Justin. L. xiii. c. 3. It is more extraordinary, that the Lily should bear the same name that was given of old to the prophetic voice of the Muses, θείω και ΑΕΙΦΟΙΕΙΣΙ. Theogon. v. 41. Iliad. iii. v. 152. But this difficulty will nearly vanish when we recollect, that “the ancients, from the first origin of human affairs, pro Diis immortalibus hastas coluerunt.” Justin ubi sup. Although language could not, literally, be spoken by means of lilies or spear-heads, it might be, and it was, so written. The arrow or javelin-head writing found in Assyria and Babylonia, is, I suppose, an imitation of the spear-head or liliaceous writing of the primitive Assyrians, if it be not the same. Litteras semper arbitrator Assyrias fuisset, saith Pliny. L. vii. c. 57. If language was called, and when committed to writing actually was, a flight of arrows, we have found the origin of the metaphor used in the book of Jasher, and afterwards so much employed by Pindar, and also of Homer’s remarkable phrase, ἵσσις πετάεται ἐν ἄλοιπα. Athenæus says that Suson was a Greek word for a Lily, and that the name of the city Susa, meant the Lilies. But if the city of Shu-shan was called the Lilies, in like manner might the language of Cush, or of the Gods, be called the Susan or liliaceous voice, ὁ λιαρισσεος. 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 Lilies for their device. V. Athen. l. 12. s. 8. I have said that the Salians, who, like the Saliare of Numa, possessed the ancilia, were a family of Nimrodians, or Heraclids, 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, Στυλων Κατοικηματος Φεγγαρα Απομειξατο. L. 3. p. 147. Oxon. 1697.
ais, in the principal of which the Celestial Gold was kept. On this, again, we must observe, that the gold which burned is the same Aour, from which, owing to its colour and splendour, the metal has taken its name, Aur or Or. The above is the Scythian tradition; but he gives another, upon the authority of the Greeks, who were settled upon the shores of the Euxine. Hercules (that is, Herculcan Jove, the father, not the magnum incrementum, of which difference hereafter) founded the Scythian empire, and begot three sons of the serpent-nymph Echidna, of whom Scythes (the youngest) reigned in Scythia, and all the kings of the Scythians are from Scythes son of Hercules. This Hercules left a bow and a belt in the hands of Echidna, and said to her, "When your three sons came to manhood, give this land to him, who can bend the bow, as I bend it, and gird himself with the belt, as I gird myself." The belt is therefore the symbol of the kingdom of Hercules; and Hercules, saith Dion Chrysostom, "was king over all the earth from the rising to the setting sun." He had formed a resolution, that he would suffer no portion of the human race to be subject to female domination, γυναικερατεμενον, and therefore he made war upon the Gorgons and Amazons; which brings us to the same point, his contest with the Amazons for the belt, being a contest for sovereign power.

Pomponius Mela saith, Mars omnium [Scytharum] Deus; ei pro simulachris Enses et cinctoria dedicant, hominesque pro victimis feriunt. Here we have the dire telamon, with its φως and δύροκτασις, representing not an hero merely but their supreme God.

The Bow (which, with the Belt, formed the regalia of Scythia) is the weapon of Homer's Hercules. The club, which arms the Orion of the Homeriæ, and the Hercules of all
other writers, was itself either a god, or at least (as Mela hath it) a simulachrum, and it was a weapon corresponding to the Sword of the Dove, being made from an Olive Tree, so imperishable, that whenever he rested it against the earth, it sprouted forth into leaf, from whence this club obtained the name of Phyllites. After the fall of the Assyrian empire, and under Xerxes, the Assyrians, properly so called, were distinguished in his army by the extraordinary fashion of their brazen helmets, and by their clubs or maces, \( \sigma \omega \alpha \lambda \alpha \varsigma \nu \lambda \omicron \nu \), \( \tau \rho \upsilon \lambda \omega \mu \nu \alpha \sigma \iota \delta \rho \omicron \nu \). In the Asiatic Researches we have an Indian drawing of the Mino-taur or bull-headed giant Asura fighting the goddess Cali, with a towery tiara upon his head, and a club in his hand,

being an exact illustration of the fabled Hercules Orion, and of the Assyrian or Curdian troops of Xerxes. The posterity of these latter are described by Geoffrey Winesauf, as they appeared in a desperate attack upon the lines of contravallation before St. John d’Acre. Gens quaedam larvalis . . . nigriore colore, enormi staturâ, feritate immanes, pro galeis habentes in capite rubra tegmenta, ferreis hirsutis dentibus clavas gestantes in manibus, quarum ictibus quassanda nec cassis resisteret nec lorica. I know not whether this tribe of Nimrodians be yet in existence.

Hercules is seldom described as a sword-bearer, but the other is continually alluded to as Ensifer Orion. But among the various passages of antiquity in which that hero’s actions

60 Herod. viii. c. 63.
61 Vol. viii. p. 76.
63 Pseud.-Hesiod. Scut. v. 128.
are commemorated, I can remember none that alludes to his sword; it is always the Orion of the spheres, the constellation, to whom the sword is ascribed. It is true that Lycophron saith of Diomede, about to sacrifice Iphigenia,

οἰκονομίζων Ἰάσιος Καντασὺς 64;

in conformity with Mela’s observation that men were sacrificed to the Ensæ Simulachra. In such case the Ensiform idol was both the Deity to whom, and the Rex Sacrificus or Popa by whom, the bloody rites were performed; he was God, King, and High-Priest; and as much may be said of the Club, for Ropalus, 65 son of Hercules, on the same day held obsequies to his father as a Hero, and did sacrifice to him as a God. If we render φασγανψ "with the sword," it is, therefore, true, because the swords were similitudes of Orion Tripator; but I believe that φασγανψ is in the dative, and that the words of Lycophron are equivalent to Lucian’s 66 Σκυβα διέλευθεν ἰμαν τοὶ Τριπάτορ. “The ancients,” saith Justin, “worshipped Spears, as, and for, the Immortal Gods;” and Suidas mentions that Acinaces among the Persians meant a Spear. But it was also 67 a sword, the form whereof in sacred mysteries is indicated by that of Dulfakar, but for the purposes of war it was a weapon of that curved form which we call a scimitar, the talismanic sickle of the bloody reaper Perseus,

Σην δὲ εἶπεν Ἄιν ην κουφις ισα αὐτοὶ ν οἶνος;

Mars Acinaces 69, and the Wind, were the gods of the Scy-
thians, and the idol of the former was an iron Sword erected upon a knoll of earth; he was their oath, μα τον 'Ακινάκην, and in their solemn treaties they used to immerse him in their own blood. This weapon was not only held in honour by the Parthians, or Scytho-Persians, and worn on the right side by them, as we may learn from Valerius, describing Myraces the Parthian,

Subligat extremâ patrium cervice tiaram,
Insignis manicus, insignis acinace dextro,

but it was, even under the Medo-Persian dynasty and Hystaspean creed, so far a talisman of the Asian Empire, that when Codomannus, in the exercise of his military experience, assimilated its form to that of the Grecian sword, the Chaldees declared that the empire would pass from his hands into those of the Greeks. The worship of Acinaces, which even now subsists in Persia, under the modified title of the Sword of Ali, is one of the strongest marks of an original identity, subsisting between Magianism and Scythism. The Αγαλμα or Simulachrum was usually made by the hands of men, and consecrated by all such magic rites as could infuse into it the Divine Principle, like magnetic power into the steel; even as Tirfing, the demon sword of Gothic tradition, was wrought in the caverns of the North,

71 Sage Dualin wrought the precious blade,
It's edge on charmed anvil laid,
And as each stroke portentous rung,
The magic strain old Durin sung,
And Thorin and Nyrader wise
Swell'd the fell chorus to the skies.

70 Herod. iv. 70.
71 Helga, B. l. v. 1376.
This is, in the literal sense of the word, an enchanted or incantated sword. But at times it happened (so men believed) that the god descended, ensiform, from Heaven, or ascended from Hell, ἀχμιστοιητός, or at least from no human smithy; but forged, if at all, upon the anvil of Acmon, the father of Uranus, or of Acmon, the proudest of the Corybants, who discovered

This was more than even a virtuous or talismanic idol, it was the god himself, not indeed essentially, but in the form which he preferred to assume for making manifest his presence. Such an event was perhaps an usual precursor of great revolutions in Scythia; and in one instance it certainly was, I mean, that of Attila's attempt to subjugate the world. I have observed once already that Attila was a great spiritual impostor, if he did not himself labour under a terrific delusion. One of his herdsmen, tracking the blood of a wounded heifer, found a sword sticking in the earth, and upon which she had trodden, and brought it to Attila, and Jornandes informs us of the vast inferences he drew from this event. "Quo ille munere gratulatus, ut erat magnanimus, arbitratur se totius mundi principem constitutum, et per Martis gladium potestatem sibi concessam esse bellorum." It may be wondered, why so ordinary a thing, as an old sword being found among the pastures of a warlike nation, should have been in the king's eyes a manifestation of Acinaces. The answer is, that those who were led to any place by following the steps of a bull or a cow, were supposed to be led thither by the guidance of Divine Providence, as I shall hereafter have to explain more fully.

To the Swords, Oarion, Acinaces, Dulfakar, and Tirfing,
should be added, \textit{Chalyb}, or \textit{Ascalon}, the sword of Comana, which armed the Cappadocian demon Georgius, \textit{Chrysaor} the sword of Artegal, son of Gorloes,

Which steely brand, to make him dreaded more,  
Astrea gave him, gotten by her slight,  
And earnest search, where it was kept in store  
In Jove's eternal house, unwist of wight,  
Since He himself it used, in that great fight  
Against the Titans, that whileome rebelled  
'Gainst highest heaven; Chrysaor it was hight,  
Chrysaor, that all other swords excelled,  
Well proved in that same day when Jove the giants quelled,

and \textit{Excalibar}, the sword of Arthur, whose spirit was so interwoven with the life of that wizard king, that he could not depart from the field of slaughter, where he lay wounded, to his enchanted garden, until Excalibar was cast into water; but that was no sooner done, than Arthur vanished through the air, in the shape of a phantom sword. But the identity of these three goblin warriors of romance \textit{is} not to be doubted. The following passage from the Preiddeu Annwn \textit{(the Spoils of the Deep)} of Taliessin, darkly as it is worded, shews that the sword of Arthur is that of the fiery Cherubim at the gate.

\textit{Is it not the cauldron from the Chief of Annwn?}  
In it's fashion, a ridge round its edge of pearls?  
It will not boil the food of a coward \textit{not sworn}.  
A sword bright flashing to him was brought,  
And in the hand of Llaminawg was left;  
Before the passage of the gate of Uffern  
The Horns of Light are burning.

\textit{74} See Spener. F. Q. I. x. 65. and 111. iii. 26, 27.  
And when we went with Arthur, in his labours like lightning,
Excepting seven, none returned from Caer Vedivid.

This poem shews that the Christianity of the Britons did not escape the wide-spreading infection of Gnosticism, in its worst form, and with it the infamous practice of administering secret oaths. Annwn is Styx, the chaotic or abyssine waters, and Uffern is said to mean Hell, in allusion (as I suppose) to the subterraneous paradise called Elysium. Arthur built a wall round the lake Lumonoz, in which there were sixty islands, and upon each island was a rock, and upon each rock was an eagle's nest, and the sixty eagles used to assemble yearly, and, screaming aloud, proclaim the fates and fortunes of the year. Into Lumonoz flowed sixty rivers, but one only flowed out of it into the sea. This walled lake (if I be not deceived) is the enridged cauldron of Annwn, and Lumonoz, in Gervas, must be taken from the name Llaminawg, given (I know not why) to it's Raven chief. To this topic we must also refer the Geomantic Sword (Ensis Hellepion) of Theseus, which he took from under a ponderous rock, and thereby established his birthright and sovereignty, the magic sword, no doubt, of Orion the Hellenian; that which Arthur drew from the cleft of a rock at Winchester, and that which was wedged in the enchanted rock of Ormandine, but yielded to the hand of George "as though it had been hung by a thread of untwisted silk."

On the words of Aratus, Παντα φεων ποταμον, it may be observed, that as an incarnation of the great demon of the Flood, he is depicted in the Sphere as pouring out of his left foot the ποταμον μεγα σθενος Ωκεανοι. The river proceed-

76 Gervas. Tilb. de Regno Britonum. p. 44. Helmstadt. 1573.
77 Mr. Davies, in his work upon the Rites of the Druids, translates Llaninawg, the Sword-bearer, and supposes Loch Lomond to be the site of the other legend.
ing from Orion is vulgarly called Eridanus, but Eratosthenes maintains that it is the Nile. This latter is the river Oceanus of the Egyptians. "Some," saith Herodotus, "account for the swelling of the Nile, by saying that it flows from the Oceanus, but the Oceanus flows around the whole earth." Diodorus adds, that this was the doctrine of the priests, and that the Gods were born upon the banks of the Oceanus. Homer accordingly describes the feast of Jove at Diospolis in Ethiopia (afterwards Upper Egypt) in these terms,

\[ Zωνς γαρ ἐσ ’Ω κατ’ ἄμυμωνας Ἀδισινύς \]
\[ Χώδες ἤθη μετὰ δαίμονα, θεοὶ ἄμα παντες ἐπνοτο : \]

by which is meant the outlet of the subterranean diluvial waters, of which Penelope speaks in her grief,

\[ άναφαιξας Δυσελλά \]
\[ Οἰκεντο προφεροῦσα κατ’ ἀρχοντα κελέυθα \]
\[ Εν προχοχάς δὲ ζαλοὶ ἄψαθον ἰπκανίνον \]

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

\[ Τοσσον ἀνευόθ, ὅσον γε πανημειη γλαφυρη γνυς \]
\[ Ἡμυσθ, ή λυγυς ἐρος ἐπιπνείηνον ὕπτεσσ, \]

a mystic legend which has given scope for the monstrous credulity of geographers in supposing that Alexandria was once as far from Egypt, as a ship could sail in one day with the wind in her poop. In the newly published fragments of the Phaethon of Euripides we find that Aurora, the city of Merope and Clymena his parents, was situated on the plains through which the river Oceanus flowed,

\[ Ἡπκανίνον πεδινοι δικτορεσ, \]

and the Egyptian account of the Nile is more particularly

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79 Catast. 37.
81 Od. xx. v. 65.
given by Pausanias, namely, that the Nile actually was the river Euphrates, which, after discharging itself into a lake or inland sea, reappeared under that name in Upper Æthiopia. Nor had that fable ceased to obtain, even unto the thirteenth century, when Sir J. Mandeville was informed upon the spot, that "this ryver cometh rennynge from Paradys Terrestre, between the deserts of Ynde, and aßtre, it smytt into londe and rennethe longe tyme many grete contrees undre erthe. And aßtre, it gothe out undre an highe hille, that men clepen Alothe, that is betwene Ynde and Ethiope, the distance of five moneths journeyes fro the entree of Ethiope." The river Oceanus is therefore the fountain of the Great Deep bursting out at the sources of the Euphrates in Paradise, where also the principal eruption of the deluge took place. When all waters were but branches of the great reservoir, it is difficult to explain on any other principle, why the fount of the four streams was considered to be, emphatically, and by way of excellence, the mouth of the great deep, as it certainly was. Fons sive fluvius egrediebatur ad irrigandum Paradisum. Hic est lingua Paradisi. Fons iste matrix fuit omnium aquarum, quasi abyssus. It waters the whole earth by trachones, those are, subterraneous conduits, from the four principal of which flow the Ganges, Nile, Euphrates, and Tigris. And whenever a river was particularly distinguished, as Σπυγος δρομωξ, like the Titaresius in Thessaly, and the Inopus in Delos, they were probably such as flowed from an a-bys or pool which refused the plummet, as Wast-water in Cumberland is reported to do. Homer does in no part of his works confound the Sea, with the Oceanic Stream,

The real flux and reflux of the ancient Oceanus (producing

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82 L. 2. c. 5. a. 2.
85 II. xxii. v. 196; and see Od. xii. vss. 1 and 2.
the phenomenon of tides) must be sought for at the poles of the earth, and they are the rivers mentioned by Virgil,

Pleias et Oceani spretos pede repullit amnes,
because (as Servius saith) in morem fluminis ejus fluenta reditura prorumpunt. But all the streams, and rivers, and the sea itself, were but ἀπὸ ὄρφωνες or branches of Oceanus, whose main reservoirs (of which Styx was the most famous) could not appear upon the surface of the earth without working such portentous ruin, as when Jove fulminated and Styx absorbed the Nephilim or Titans,

'Ἡλθέ δ' ἄρα πρωτη Στυξ ἀφιτοι 'Ουλυμπονδέ.87.

Indeed, the Stygian oath, sworn by Jove and attested by Iris the daughter of Thaumas, forbade that he should ever be again roused from his infernal bed,

νοσφῖν δ' Ἡθὼν κλυτα δυματα ναιεῖ.88
Μακροσι πετροσι κατηρεφέ, ἀμφὶ δὲ παντὶ
Κίοσι ἄγγιζοι πρὸς θυρανον ἐς-ηρικτα.

Therefore, when Jove summoned all the demons and spirits of the world, including even the nymphs of the fountains and meadows, he alone was absent,

'Ουτε τις ὴν ὠν π ο τ α μ ω ν ἀπεπη, πλην Ὀμυκανοι.89

The river flowing from Orion's foot graphically illustrates Homer's Διώνεας Ποταμοῖο, 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;

86 In Geo. iv. 233.
87 Theogonia. v. 397.
88 Theogonia. 777.
89 Iliad. xx. v. 7.
Eridanus was the name of a pretended northern river [Vis-
tula or Niemen] from which amber 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 an opinion which may be collected from Greek and Indian story, and may fairly be credited, in as much as such violent changes, as to heat, moisture, and motion, could hardly fail to produce some new chemical combinations. Mr. Bryant idly feigned a derivation of Eridanus from Ur and Adon, but it is a compounded form of a word applied to Rivers, the Danau of Germany, Tanais of Scythia, Iar-danu, Api-danu, not to mention the hero Dar-danu, Tanaus king of Scythia, and Danaus king of Egypt and Greece. The Danavas or children of Danu came into Egypt from a country west of India, at the time of the building the Padma-Mandra, [as the Indians call the Tower of Babel], on the banks 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 Ποραμος of the sphere, as it is also called, by way of excellence, the River, in Scripture. At the sources of the Ganges stood the paradise of the Sun and Moon, with the Trees of Knowledge as high as heaven, and the Apples of Life, in Evilath or Dimiricum the country of the Trans-Indi, and there the prophet Enoch was said to reside. But the river Ganges bore the same name (being that of the god Buddha or Batta) as the Eridanus of Italy, Ganges qui et Padus dicitur; and as the Nile was fabled to be the Euphrates, renascent in Ἐθίοπια, so, again it was pretended, that the Euphrates and Tigris did not really rise from their apparent source in Ar-

90 Herod. 1. 3. c. 115.
91 Wilford on the Nile. As. Res. 3. p. 313. p. 357.
93 Solinus. c. 52.
menia, but after travelling 1000 miles from the east; juxta Armenie montes manifestantur, or in other words, that, as Paradise was at the source of the Indian river, by fabulous tradition, and of the Euphrates, by Scripture authority, the Euphrates must be the Ganges Eridanus prolonged. The word Ganges or Gangha means Paradise, if I mistake not; and is the name both of the river, and of the giant king of the Cushim, who directed it's course into the sea and prevented it from making a deluge, and who defended Ethiopia by means of the seven adamantine swords which he planted in the earth. The stupendous giant Ganymedes from whose feet the swelling of the Nile proceeded, derives his name from Ἄνοσς, παραδείσος, and the fable is the same as that of the constellation Orion. The dog and the hare, dependent upon the same constellation, are obvious symbols of hunting.

Orion is described by Palesphatus as hunting in company with Diana; and a tradition is extant of his engaging with Oenopion, the inventour of wine, and king of Chios [then called Ophiusa], whose daughter he wooed, to clear that island of reptiles; but having offended her father, he was deprived of sight and banished. He came from Boiotia, the land of the Hero Boioms or Buddh, [concerning which Jove is made to say to Cadmus, Μενία fac condas, Bacotiaque illa vocate] for that purpose, ἄβισος ὃν κυνηγός, ἐκὼν ἐν συν ἀντί την Ἀρτέμιν, κυνηγετουσαν. Parthenius in his Erotics says of wild beasts, Ἴγειων, not ἰεπετων, of reptiles, which difference comes from the confusion of two characters, both appertaining to Orion, but entirely distinct. The literal hero

98 See the Scholiast in Aratus. v. 282.
99 Ov. Met. iii. v. 13.
100 Sch. Arat. Phæn. 636.
101 Parth. c. 20.
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
Ophiussa,"

which later name was given to Cyprus\textsuperscript{108}, Rhodes, Tenos\textsuperscript{103}, One of the Balearic Isles\textsuperscript{104}, and diverse other places, as well as to Chios; and a legend not unlike that of Orion, is told of one Phorbas\textsuperscript{105}, 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 Snakes\textsuperscript{106}.

Sicily was, by other accounts, the scene of his hunting, and of his transactions with king \textsuperscript{107} Enopion; and he built, for the king of that island, an enormous mound called Pelorus,\textsuperscript{108} with a Temple of Neptune upon it's summit. He built it in the sea, upon occasion of the great flood which separated Sicily from Italy, and that labour of his, must have furnished to Gratius Faliscus the following lines of his poem on the Chase.

\begin{quote}
Nonne vides, veterum quos prodit fabula rerum,
Semideos? ceulum aggeribus tentare superbis,
Ire freta, et matres ausi tractare Deorum,
Quam magnâ mercede meo sine munere sylvas
Impulerint.
\end{quote}

\textit{Ire freta} is the monstrous legend of Orion's stature,

\begin{quote}
quam magnus Orion,
Quum pedes incedit mediì per maxima Nerei
Stagna viam scindens, humero supereminet undas,
\end{quote}

\textsuperscript{102} Parth. c. xi.
\textsuperscript{103} Plin. iv. c. 22.
\textsuperscript{104} Plin. iii. c. 11.
\textsuperscript{105} Diod. Sic. v. c. 58.
\textsuperscript{106} As. Res. vi. p. 515.
\textsuperscript{108} Diod. Sic. L. iv. c. 25.
and the like is told by Rabbins, of Og, the last of Nimrod's posterity who reigned in Ashtoreth Carnaim. Og king of Basan lived before the deluge, but was tall enough to walk through the waters unhurt; he lifted up a mountain in his hands to crush the Israelites, but Moses took that opportunity to wound him in the HEE L and so killed him. It was the constant fable among the heathens that their sacred mountain (by whatever name it was called) stood supereminent above the deluge, and was never covered with the waters; and it is plain that Orion (whose name, with a short O, is formed from ὄρος) is in these stories confounded with the mount of God itself. Og, also, (whose name signifies water) is strangely mixt up with the idolatrous mount of Bashan, one of the pagan types of Ararat; "as the hill of Bashan, so is God's hill, even an high hill, as the hill of Bashan. Why exult ye so, ye high hills?" This confusion is not a mere blunder committed by authours, but a notion existing in the minds of several heathen nations, who [like the Cappadocians] regarded their sacred mountain as a visible form and manifestation of the Deity himself.

The adventures of Hercules are too notorious to admit of recital here, and they equally present to view the huntsman and the mystic dragon-slayer. The land-crab, who stung him in the heel, is the scorpion of Orion, and the idol of the Homeric archer Hercules cannot be distinguished from the pseud-homeric shade of Orion. But Hercules was neither the proper nor the original name of the Huntsman Son of Alcme- na, but rather that of Jove his father; and it is affixed to the legends of some atchievements that do not belong to Nimrod, or to his party.

Tityus, the earth-born giant, ousανρ καὶ παρανομός, was travelling through Panope 110 on his way to Delphi (or, as

others say, he was king of Panope), and attempting to violate Latona he was shot by an arrow from the bow of Diana. Here we have the crime of Orion and one account (at least) of his punishment. I must now cite a passage in Ovid, alluding to the downfall of Orion, as well because Latona is there also introduced as the Huntress, and also because, as it is now read, it stands at open variance with itself and with all mythological history.


When a very ill written passage of a fine authour, being removed, leaves the context as good or better, it raises a suspicion against it's being genuine. But whoever wrote this, either used the first i of Orioni as a y, or else made it short, as Euripides does, 'O τε ξιφηνς 'Ωμην, 'υπερ δε, etc, for, the vulgar reading, Obst titit Orion, is the most absurd inconsistency. Panopeus the hunter, a slayer of lions and panthers was stung in the foot by a scorpion, and killed. Genealogical reasoning will also reunite Orion and Tityus into the substance of one real man. Euphemus the Argonaut was the son, saith Pindar, of Europa the daughter of Tityus, and another Boeotian of about the same date, the Author of the Great 'H 'Oiau, calls his mother Hyriean Mecionica,
But Meconica of Hyrie was the daughter of Orion, and granddaughter of Hyrieus, (the same who is called Metiocha by Antoninus, and who, with her sister Menippa, was worshipped as the Raven Virgin), and her son Euphemus was a giant who walked through the sea as his grandfather Orion used to do.

For these three then, Orion, Tityus, Hercules, let this at present suffice.

No. 2. Pan was the most ancient of Gods among the Egyptians, but one of the latest among the Greeks, and with them he was the presiding power over Huntsmen, according to the Scholiast of Theocritus, who also saith, that he is the same giant, Oromedon, whose edifice can never be completed. In the Homeric hymn, he is a swift-footed mountain hunter, destroying wild beasts. Pan also was the son of Demogorgon, and made war against Love.

No. 3. Python was the son of Demogorgon, and his name is applicable to the same person as that of Typhon. Python was an overbearing man, and was surnamed the Dragon; Typhon was described to be a Dragon, and a fire-

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116 Cit. schol. Pyth. iv. 35.
117 Tzetz. Chil. L. 2. Hist. 43. v. 615.
118 Anton. Lib. Met. c. 25.
119 Ibid. v. 620.
120 Schol. Idyl. vii. 45. 106.
121 Hym. Pan. v. 12.
125 Strab. ix. p. 612.
126 Strab. xvi. p. 1067.
breathing (that is, a Magian) giant, with an hundred heads. But Typhon was a cruel huntsman, who pursued the chase through the hours of night, and he gave his name to that edifice which Dion Chrysostomus entitles the Tyrannic Tower, 'Αξων Τυραννίκη, Τυφωνὸς ἐπωνυμος, the same of which the learned John of Salisbury speaks, as Fastigium Tyrannidis, in contumeliam Creatoris a venatore incipiens.

No. 4. Gratius Faliscus ascribes the invention of the art of Hunting, in several of its most important particulars, to one Dercylus an ancient Arcadian;

Arcadium stat fames senem, quem Mænalius altor
Et Lacedæmoniae primum vidistis Amyclæ,
Per non assuetas metanem retia valles,
Dercylon. Haud illo quisquam se justior egit,
Aut fuit in terris Divum observantior alter.
Ergo illum primis nemorum Dea finxit in annis,
Auctoremque operi dignata subscribere magno
Jussit adire suas et pandere gentibus artes.
Ille etiam valido primus venabula dente Induit.

Mythology hath not a more obscure name; and the only other place, in which I have ever seen it, is in the catalogue of the Ninevite kings of Assyria; but when I combine three circumstances, that Demogorgon, Spirit of the earth, was an Arcadian deity, that Mænalius senex are words customarily applied to Pan, and that Pan's great skill in hunting came from his sharpness of sight,

Πολλακι δ' ἐν κυμωσι διηλατε θηρας ἑνανων
'Οξον δὲ ρομενον ὅφελεν

159 Polycratic. L. 1. p. 15. ed. 1639.
160 Grat. Cyneq. 100, etc.
I conclude that Dercylus is a name for Pan, whose intimacy with Diana, and triumph over her boasted chastity, was a topic of scandal in Arcadia. His extreme justice and piety need not surprise us, as the founder of every religion is extolled by its followers; and in the same manner the poet Corinnus described Orion, as a man of remarkable sanctity, who went about to pacify various countries and clear them of wild beasts.

No. 5. Tiresias of Thebes when pursuing the chase in solitude, μονός ἀμαί νυσίν, unfortunately met with Minerva bathing and

Εἶδεν Ἀθηναὶς σὺθέα καὶ λαγόνας,

for which she struck him blind. Tiresias is no where else described as a Hunter, nor is his name usually employed to describe Nimrod; but in this fable we recognize the daughter of Οἰνόπιος, and the blindness of Orion, and, yet more distinctly, the misfortune of Actaeon.

No. 6. Actæon was the son of Aristæus, and the grandson of Cadmus. But his parentage is involved in a difficulty often created, in mythology, by the distinction between his natural father, and the superior power supposed to have engendered him. Cadmus was the Dragon from the land of Cham, and Aristæus was no other person; he was both Jove and Apollo, the Arcadian god of Huntsmen and of Shepherds. The Arcadians revered him as Jove, and the Chians, τον αὐτὸν καὶ Δίκα καὶ Ἀπόλλων νομιζότες. However, the emblem of Aristæus was not a Serpent, but a Bee, and he was sometimes called Melissus. The Bee is well known to denote a priestly character, but it signifies more in this instance.

133 Virg. Geo. 3. 392.
135 Callim. Lavacr. Pallad. 88.
136 Pind. Pyth. ix. 112.
137 Servius in Geo. 1. 14.
Aristæus was the inventour of honey-mead, and Bacchus of wine, upon which subject there was no small animosity between them. The gods gave a fair trial to the two liquors, as may be read at large in 139 Nonnus, but decided in favour of wine, having found that it was impossible to drink more than three goblets of honey-mead at a sitting, and that so small a quantity would not intoxicate them. The meaning is that, in all the orgies of the antediluvians, the idolothytæ were washed down with cups of meathelin, for which the great Vitis satur substituted the produce of the vine. Why this change was made, cannot now be affirmed, but it was perhaps one of the causes employed to curtail the dangerous longevity of the human race, and to sow in their bodily constitutions the seeds of an earlier decay. But his son, wedded to the dogmas of the Nephilim, and having obtained his admission into the ark by hypocrisy and stratagem, adhered, as it seems, to the ancient beverage; and this appears also in another fable, describing the intoxication of Noah in his tent, as if it had been produced by honey-mead administered by his son; περι δε των 'Ορφει λόγοι 140 μελιτος υπο Διων ενδεδευται. πληθυς γαρ μελιτος μεθυει, και σκοτυται ως υπο διον, και υπνησαι . . . επω γαρ διον ἡν. Φησι γαρ παρ' 'Ορφει ἡ Νυξ τιν Διων, υποτήθενεν τον δια μελιτος δολον.

'Εντ' ἂν δὴ μιν ἱδης ὑπὸ δρυσιν ψυχικομοιιν
'Εργοισιν μεθύοντα μελισσαν εἰζειθομεν,
Δήσων μιν . . . .

Ὁ καὶ πατηχεῖ ὁ Κρόνος καὶ δεδεῖς ἑκτεῖνεται.

Actæon, son of Aristæus Melissus, was a giant 141 of surpassing beauty and devoted to the chase, and (another Orion) he was the companion of Diana, μεγαλης 142 συνδρομας Ἀρτε-μιδος. And his fate corresponds, even in the variety of causes

139 Dionys. xiii. 253 . . . . 274.
141 Parthen. Erotik. xiv.
142 Callim. Lav. Pall. v. 110.
assigned for it, with that of Orion; for, as some will have it, he offended the chastity of that very demure and feminine personage; and according to others he called down her wrath, by his arrogant boasting as a Huntsman.

"Ορας τον Ἀκταιωνος ἄδειλον μοσον
Ουν ὥμοιουτοι σκουλακες, ἄς ἐξεφατω 143,
Διεσπασαντο, κρεισσου' ἐν κυνηγαις
'Ἀρτεμιδος εἶναι κομπασαντ' ἐν ὀργασιν.

While a third tradition represented Semele the mother of Bacchus, to be the personage, against whom he had offended. His own dogs, as everybody knows, hunted him and tore him to pieces. And here we shall find the strongest possible confirmation of what has already been shown, that the Hunting of Nimrod was spoken of in a parabolical sense, for the dogs of Actæon were men. Actæon was dilacerated, διασπασθαις, by the Bacchiades 144, descendants of Bacchus, his honey-brewing father's antagonist; his lot was that of Orpheus and Pentheus.

But this ill-fated and heroic hunter was venerated as a god or demigod, and in Lucian’s Council of the Gods Momus is made to complain that Actæon, with Pentheus and Learchus 145, were admitted into heaven as cousins of Bacchus. The dogs who had torn him to pieces, were so shocked when they came to their senses, that they fled across 146 the Euphrates into India, and digging the earth in search of him, they penetrated into the cave of Cheiron the centaur, nor would they be consoled or pacified until he had raised up for them 147 the ghost or spectre of Actæon. His ghost used to sit upon a rock, and was a great nuisance and terror to the people of the country in which it appeared, but he was at last appeased and laid in his grave, by erecting to him a brazen statue upon the rock,

147 Apollod. L. 3. c. 4. s. 4.
and holding an annual festival of expiation. The Phœnician or Pelasgic letters, the most ancient that were used in Greece, were, as it is said, the invention of Phoenice the daughter of Actæon; then, was not Actæon that Thracian Bard, whom the Bacchiads

Inter sacra Deum nocturnique orgia Bacchi
Disceptum latè juvenem sparsere per agros?

No. 7. Calydon son of Mars who bequeathed his name to the Calydonian Mount, was turned into a stone, as a punishment for having seen Diana bathing; and this tradition of the Ætolians indicates that, another huntsman whose ruin Diana effected, I mean Meleager of Calydon, son of Mars and Althaea, is but a duplicate of Actæon.

Meleager, the putative son of the aged Æneus, was really engendered by One of the Gods of War (for we shall, in the course of these enquiries, discover that there were two) upon the wife of Æneus. His birth was of such awful importance, that the Three Fates attended at his birth, and with dire incantations placed a brand upon the fire, and

Tempora, dixerunt, eadem, lignoque tibique
Oh modo nate! damus.

The Hunting, in which he obtained all his fame and all his misfortunes, was that of a monster called the Calydonian boar, and it furnishes another proof, that Nimrod's hunting was an allegory concerning human affairs. Æneus, the planter of the vine, offended Diana by neglecting her worship, when he sacrificed to all the other gods; in revenge whereof she sent an enormous boar into the country, in the chase of which all the heroes of the age were engaged. And this chase brought ruin upon Calydonia, upon the grey hairs of Æneus,

144 Pausan. L. ix. c. 38. s. 4.
145 Suidas in Φοινίκη Γραμματα.
146 Plutarch. de Flum. 22. s. 5.
147 Apollod. L. 1. c. 8. s. 1.
and upon Meleager. But the hunting was only the prelude and the cause of a bloody war, called the war of the Curetes (dæmons who nursed the infant Jove and danced the Pyrrhic wardance around his cradle) and the Ætoli, and the boar was a portent or diabolical illusion into whose mouth Callimachus puts these words,

'Ειμι τερας Καλυδωνος, ἀγὼ δ' Αιτωλος Αετη 153:

The actions of Meleager, and the transactions of the family of Æneus, are among the most confused and insusceptible of strict analysis, that we meet with among the mythologists. The principal reason is, that the great war which tore in pieces the Babel empire is here allegorised as a hunting-match, in which all the warriors of the heroic age took part, and we have not one Mighty hunter upon the stage, but fifty; yet many of these hunters thus assembled together, really differ in name only, being appellations by which Nimrod was celebrated in the minstrelsy of different countries. I will only observe further, that as Orion was ruined by Oinopion Dionysus, and Actæon torn in pieces by the Bacchiadæ, so did Meleager perish in the halls of Æneus the Vitisator by the treachery of his own mother. The Bacchic faction is always instrumental in destroying the mighty hunter, and the Bacchic religion was that which the Scythians always most abhorred and abominated.

No. 8. Among those who hunted the Calydonian boar, Theseus154 stands conspicuous. His birth was miraculous, and his life, although it assumes a semblance of history, in it's details is fabulous and Herculean. Even he appears in one instance as the rival of Bacchus. He was a king, a lawgiver, a warrior, a huntsman, and a knight-errant who expended his time in killing impious giants and terrible wild beasts. His legend is filled with stories of Bulls, of men with the heads of Bulls, and men who were called Bulls, and the Bull

154 Plut. Theæ. c. 28.
was his crest or symbol. The god who begot him was the Δρακων Ταυρον Πατερ. But more will be said of Theseus presently.

No. 9. Ion was either a Hunter of the Calydonian Boar, or of some other Boar so formidable, that the Nymphs wove garlands to adorn his triumph, and received him (unwearied, it would seem, by his chase) to their bowers that night

"Ασσα τ’ Ιωνιαδες Νυμφαι σεφος ἁγνον Ἰώνι. 155
Πισταίοις πόθεσασι ενι χληροιν ὀρεξαν.
'Ἡνυς γαρ χλωνην τε μετεσυμνος σκυλακσιν, 156
'Αλφειν και λυβρον ἐμν ἀπελυσατο γυναιν
'Εσπεριος, Νυμφαισιν Ιασώδεσσι μυχεσιν."

Ion was raised, upon the credit of his miraculous birth, to fill the vacant throne of Erechtheus, but Erechtheus was Neptune king of Assyria. Ion was also a warriour, engaged in the fabulous contests between Athens and Eleusin, in the time of Eumolpus; and his other actions at Athens are so precisely the same with those of Theseus, as to make it evident that one person is called by two names.

No. 10. Hippolytus was an youth of extraordinary beauty, and hunted (as Orion and Acteon did) with Diana,

Χλωραν δ’ αν’ ὑλην Παρθενις ξωνων δει
Κυσιν τραχειας θηρας ἐξαεις χονος,

but his hunting, also, turned to bad account, and brought female vengeance upon his head. He is said to be the son of Theseus and an Amazon, but he is really the same person as Theseus; like Theseus, he descended into Hades, but was liberated and restored to life, and worshipped as a hero. His Diana was the bloody goddess Taurica, or Tauropolus, and their altars at Aricia in Latium were honoured with human

156 Lyc. Cass. v. 158.
158 Pausan. L. l. c. 31. s. 2.
sacrifice. The inventions to which Gratius assigns Dercylus for their author, are given by the Greek author of Cynegetic to this sanguinary demon

\[ \text{Ἀρχαὶ ἄνεοι, βροχῆς τε, καὶ ὄργυλα δίκτυα, πρωτής, ἦπην.} \]

No. 11. Adonis or 160 Aous, the son of Myrrha, Smyrna, Venus Meretrix, or Aoë, was incestuously begotten by Cinyras the aged king 161 of Assyria, unless we will credit the tale of his being engendered 162 without a mother's womb, by Jove alone. Devoted to the chase, he was attended by Venus in the guise of Diana,

Per juga, per sylvas, dumosaque saxa vagatur,
Nuda genu, vestem ritus succincta Diana,
Hortaturque canes.

It was his misfortune to encounter a famous boar, and his fate was not, as in the case of Meleager Calydon, a secondary consequence of the Boar-Hunt, but he was gored and slain by the tusks of the monster. But, neither was this a real boar; it was the god Mars 163 in disguise, or (as others say) it was Apollo revenging the death of Erymanthus 164, of which Adonis had been the innocent cause.

Adonis therefore fell in the pursuit of the Erymanthian Boar. But, as the war of the Curetes and Ætolia arose out of the Calydonian boar-hunt, so did the more famous war of the Centauri and Lapithae form an episode in the course of the Erymanthian boar-hunt. So that the hunting of Adonis, again, was ambitious warfare. He was one of the greatest of the Demigods, and is not distinguishable from Memnon.

No. 12. Cephalus lived at the same time as Hercules and

159 Pseud-Oppian. Cyneg. 2. 24.
160 Etym. Mag. in. Ἀοὰρ.
163 Serv. in Ecl. x. v. 18. Nonnus, xxix. 135. xli. 209.
Telamón, and devoted himself entirely to hunting, which he carried on by means of a magic spear which never missed its aim, and returned of its own accord, and Lælaps a brazen dog, originally made by Vulcan for Jove, and given by Minos to Procris the wife of Cephalus, which never could fail to catch its prey. His great chase was that of the Teumessian fox; but as it was decreed by the fates, that Lælaps should never fail to catch, and that the Fox should never be caught, Jupiter, to solve the dilemma, turned them both into stone. Cephalus was accompanied in his hunting expeditions by Procris his wife. He was a man of such extraordinary beauty that Aurora became enamoured of him and carried him off by force,

\[ \Omega \epsilon \sigma \tau \tau \vdash \Omega \varphi \tau \omega \nu \varepsilon \lambda \tau \tau \rho \omicron \delta \sigma \xi \kappa \gamma \tau \upsilon \omicron \lambda \sigma \nu \varepsilon \else \varepsilon \nu \sigma \varepsilon \]  

Orion, or Talos Tripatore, was himself fabled to be a man with a brazen body wrought by Vulcan, and others said that he was accompanied and guided (during his blindness) by a man of brass.

No. 13. Perdicas was in his early years a vagabond Huntsman in wild and solitary places. But becoming weary of that savage life, he afterwards betook himself to the cultivation of the earth. He was greatly skilled in the mechanical arts, and invented the saw and compass. He was otherwise called Talos, Calos, and Perdix. This remarkable person was the reputed founder of the Herculean dynasty of the kings of Macedon. Being dismissed from the service of the prior king, he demanded his wages, and the king [infatuated, as it seems] pointed to the rays of the sun which were shining in from the roof, and said "take those for your recompence." Young

165 Jul. Pollux, L. 4. c. 5. s. 39.
166 Antonin. Liber. c. 41. Apollod. L. 2. c. 4.
167 Pausan. L. 1. c. 3. s. 1.
169 Dosiad. Ams. 1. v. ult.
170 Fulgentius, L. 3. c. 2.
171 Herod. viii. c. 137, 8, 9.
Perdiccas accepted the omen and, having three times received the rays into his bosom, departed. But he soon returned in triumph, and took possession of the throne, to which divers miracles had portended his accession.

No. 14. The names Iasius and Iasion are indifferently used, and they both mean the same, namely, the son of Iasus. The huntress Atalanta, daughter of Iasus and Clymena, was by the same rule Iasione. I have before observed that Ion is a filiating termination, and Ione is so likewise with respect to women; Virgil says of Danaë, daughter of Acrisius,

Regia non Semele, non Inachis Acrisione.

The daughter of Iasus was otherwise called Io Selene, and Iasus was none other than Jupiter Picus by whom Io was defiled. There was an altar to Iasus at Olympia, and the whole of that great confederacy, whereof Agamemnon was the lord paramount, is called after him in one passage of Homer;

"Εἰ πάντες σε ήδονέν ἄν Ἰασον Ἀργος Ἀχαιοί."

Æthiopia and Cushan, Æthiopes and Cushim, were considered synonymous terms, as early as the first translation of the bible into Greek, and Cepheus their earliest recorded king was Cush the son of Belus or Babylonian Jove, or of Iasus,

"Οὗτος ἀρχηγὸς μοχλερὸν γενὸς Ἰαςον Ἀργος Ἀχαιοί."

172 Apollod. 1. c. 2. s. 3. Pausan. L. 2. c. 16. s. 1.
175 Od. xiii. 245.
176 Aratus Phenom. 179. see Apollod. I would not be sure that the title of Yazedias, Yasidias, Yezidis, or Jezidis, belonging to the nation of Assyrians who worship Satan, is not the corruption of this word Isaides. Jezd or Yezd, from which their name is said to come, is explained to mean in Persian either Dieu tout puissant, or the Evil Principle. See Herbelot in Jezd. Encycl. Metrop. in Curdistan. Buckingham's Babylonia, p. 207.
Iasius was one of the Idæan Dactyls, and fabled by some to be the son of Jupiter and Electra, and by others, of Minos and Phronia, or Cratos and Phronia.

He was distinguished by his unerring skill in the pursuit of wild beasts, and in the course of his hunting attracted, by his beauty and agility, the impure desires of Ceres.

Viderat Iasium Creteâ diva sub Idâ
Figentem certâ terga ferina manu.
Vidit, et ut tenere flammam rapiere medullæ;
Hinc pudor, ex alià parte trahebat amor.

But he seems to have done the same thing, of which we have read in Perdiccas, namely to have exchanged these savage sports for the cultivation of land; and he was the first person after the deluge who sowed fields of corn, and thus, obtaining wealth, was said to be father of Plutus.

Amphion, son of Antiope by Jove, is called by the poet who so largely interpolated the eleventh Odyssey, Iasides,

'Oπλοτατήν κυρὶν 'Αμφιόνος 'Ιασίδαο.

His youth was spent in a wild life upon mount Cithæron, though he afterwards lived in cities and built a wonderful tower by his incantations. Cithæron was the favourite haunt of huntsmen,

(vocat ingenti clamore Cithæron)

but I have not read of his skill or celebrity in that pursuit. However he was one of the goblin hunters, and his dogs are said to have pursued Dirce,

177 Pausan. L. v. c. 7. s. 4.
179 Schol. Theocr. iii. 50.
Bis turbatam sanguine Dircen $^{185}$,  
Nocte silenti Amphionios  
Ululasse canes,

from which we may trace the horrible romance of Guido Cavalcanti; of whom anon.

To the notice of Iasion, I had better also subjoin that of the huntsman Milanion, who wandered in the forests, smitten with the love of the huntress Atalanta, daughter of Iasus.

Milanion nullos fugiendo, Tulle, labores $^{184}$  
Sævitiam dure contudit Iasidos.  
Nam modo Partheniis amens errabat in antris  
Ibat et hirsutas ille videre feras.

A scandalous transaction, which embittered the life of Nimrod, is sometimes given, as the tale of a woman lusting after an huntsman, and sometimes, as here, the converse is described.

No. 15. "Cyanippus, son of Pharax, married Leucone in Thessaly, and is said to have delighted in $^{185}$ Hunting; in the day time he went after lions and bears, and at night returned so weary, that he would fall into deep sleep, without so much as speaking to the damsel. But she being much grieved, and at a loss what to do, endeavour'd to watch Cyanippus, to discover what was his so great delight in the mountain, and, being girded up to her knees, went without the knowledge of her attendants into the forest. Now, the dogs of Cyanippus were hunting a stag; and, not being very gentle, from the wild life they had long led, as soon as they smelt the damsel, set upon her and tore her all to pieces." The writer adds that Cyanippus sacrificed his dogs at her tomb, and then killed himself.

This fable is the converse of Actaeon's, and represents the Heroine hunted to death by the dogs of the Hero. And

$^{185}$ Senec. Hippol. 178.  
$^{185}$ Parthenius, c. 10.
although the legend acquires him of a hostile intention, it is founded upon the dreadful retaliation, inflicted by Nimrod's hounds, upon the infamous woman who ruined and hunted down their master. *Cygn-Hippus* is in English the Black-Horse, the sacred animal, under whose form the Scythians and Magi symbolized the Deity, as Lord of Hosts and Battles, and the colour, appropriated to infernal terrors. *Cyanippus* is *Cavalcanti* on his black horse.

Not far behind a knight of swarthy face, High on a coal-black steed pursued the chase. With flashing flames his ardent eyes were filled, And in his hand a naked sword he held. He cheer'd the dogs to follow her who fled, And vow'd revenge on her devoted head.

I have literally translated the account of Cyanippus his bloody chase, but the same thing is recorded in mythology of *Æmilius* of Sybaris, and when things which could not have happened to two different people, in different places, and which in their literal acceptation never happened to any one, are thus reiterated, it is a strong sign of their being borrowed from the common fountain head of the gentile traditions. *Æmilius* was a tyrant who had a brazen horse, in which he used to burn men alive, and first of all he burned the artificer who made it; and, Plutarch tells us, that in memory of this cruel man, all violent and tyrannical kings were called *Æmilians*. We have here some inkling of the subterranean brazen horse in the body of which Gyges found a giant, and took from his finger the ring of invisibility, and of him

Who owned the virtuous ring, and glass,
And of the wonderous Horse of Brass
On which the Tartar king did ride.

186 Dryden, Theod. and Hon. 119.
188 Plut. ibid. c. 39.
And we cannot fail to recognize Phalaris, of whom the Sicilians told idle tales, but who, as Pliny informs us in his Natural History, was the first tyrant who ever reigned among men.

But Cyanippus was (in his own proper name) the owner of the magic ring, and he was the anti-Bacchic hunter. He worshipped all the other deities, and refused his homage to Bacchus alone, in punishment whereof the God so inflamed him with drunkenness, that he deflowered his own virgin daughter Cyane. She discovered who he was, by taking the ring from his finger. And when Apollo, being consulted upon a pestilence, which presently afterwards ensued, demanded the sacrifice of "the incestuous man," Cyane, well knowing unto whom the oracle applied, dragged her father to the altar and sacrificed him first, and afterwards herself.

No. 16. Æsculapius son of Apollo was accustomed to hunt in the forests, and an amorous goddess attended him in his wanderings. This personage died, and was raised up from the dead to be a God. He also raised others from the dead, and indeed it was for so doing that he incurred the penalty of death himself. Among the number of those whom he is said to have resuscitated, we meet with some names, plainly signifying his own self, such as Orion, and Hippolytus. These notions are such as we cannot misunderstand, but I very much doubt whether the legend of Æsculapius had obtained the precise form it now hath, at a time previous to the life and apotheosis of Elijah.

No. 17. Perseus, engendered by Jove in a Brazen Tower, was the first among men who practised hunting, although certain ambiguous creatures, called Centaurs, had formerly done so:

'Εν μεροπεσον δε πέωτος ὃ Γοργονος αὖχεν ἀμερος. Ζηνος χρυσειοιο παῖς κλυτὸς Εὐρατο Πέρσεως.

191 L. vii. c. 57.
192 Plut. Parall. c. 19.
194 Pseud-Oppian. Cyng. L. 2. r. 8. etc.
The history of this man doth so connect itself at every point with the history of Nimrod, with that of the East, with that of the apostacy of mankind from the worship of God, and with the abominable practices of sorcerers and worshippers of Satan in all times, that any one, whose enquiry embraced all those topics, would naturally repose upon him, as upon a sure footing-place from which to set his argument in motion.

Perseus was a man of Assyria, and king of that country, whose inhabitants he caused to be called Persians; nay, the Persians proper, or people of Farsistan, traced their lineal descent from him and one of his sons whom they called Perses. He was Achæmenes, whom the eagle nursed. No man would deserve much credit, in pretending to affirm positively the primary meaning of so ancient a name as Pers or Pars; but, if allied to the Pelasgic languages, is seems to imply devastation and partition. The Georgians, to the North of Armenia, worship, above all other created beings, one called St. George, of whom hereafter; but they say, that the first king, who ever reigned in their country, was Parsman. A god, demigod, or hero, was frequently honoured with the terminations ὑπ and ων, which latter the Dorian tribes used to increase into ωνδας, as Charon, Charondas. And thus is formed the name of the hero Parsondas, a Persian who distinguished himself in the kingdom of Assyria, "by hunting wild beasts, and by his prowess in fighting, both on foot, on horseback, and in chariots."

195 Herod. vi. c. 54.
197 Herod. vii. c. 52. c. 150.
Nimrod, say the eastern chronicles, invented magic and astrology, and governed the Persians, ἐκρετευς Περσῶν, and he taught the Assyrians to worship Fire. But Perseus was instructed by his father 300 Jupiter, otherwise called Picus, a person addicted to every practice the most blasphemous in magic or sorcery, the most sanguinary and cruel, and the most shockingly obscene and libidinous. And those mysteries of iniquity, which he had learned from Jupiter Picus, he put in use in order to gain to himself the Assyrian monarchy, which having effected, he dedicated a temple to Fire the Immortal, and instituted a college of wise men whom he called the Magicians or Magi. He was 301 also the warrior, who commanded the Scythians in their war against the Argonauts.

Perseus had a winged horse, an adamantine sword in the shape of a reaping sickle, a magic mirror, and the helmet of invisibility, and with these he slew the Gorgon Medusa, and waged war against Bacchus. Like most of the Mighty Hunters, whom we read of, he opposed the new orgies of the Bacchic sect, and his subjects maintained that He, and not Bacchus, was the true son of Jove,

'Αργός ἐχει Περσήα, καὶ στατείι Διόνυσος 302.
'Αλλον ἐχω Διος ὑιόν, καὶ Ἡακχιο χατιζω.

The helmet of Hades, which renders the wearer invisible, is equivalent to the Gygèan ring, the χατστρός of Perseus is the glass, and Pegasus, the hippogriffin or winged horse, is the "wonderous horse of brass." Pegasus was the Horse of Aurora 303, who alone of the goddesses used to mount on horseback, instead of driving her car, wherefore Euripides styles her μονωπωλων ἀω. But Perseus himself, and the horse Pegasus, on which he rode, are one and the same, the horse in brazen armour being the symbol of the Deity in Persia,

302 Nonnus, xlvii. v. 499.
Which further appears, from Perseus being winged himself, and not only borne upon the wings of Pegasus. The Lion was the animal symbolic of the Sun, and the Griffins or Winged Lions were likewise sacred to him, and gold, which I have explained to mean aur or solar flame, by which Perseus was begotten, was in their keeping. They were generally deemed hostile both to Horses, and to the Scythian Arimasps or Cyclopes, as Virgil intimates,

Jungentur jam gryphes equis, aequo sequenti
Cum canibus timide venient ad pocula damae.

However Euripides calls Perseus the Winged Lion,

When Perseus cut off Medusa's head with his sickle of adamant, there came out of her throat, the horse Pegasus, and the man Chrysaor, with whom Neptune had previously gotten her. What is this but to say, that the hero of the magic sword was the son of that woman, with whom he was at such deadly variance? And so he really was. The head of the Gorgon was a favourite symbol among the most wicked of the Manichees, and other sects, whose adoration was directed to the powers of darkness; and when Nimrod is said to be the son of Gorgon or Demo-Gorgon, that is the same as saying that Perseus was the son of Medusa. From the strumpet of Babel came one man, and through him two things, firstly, false doctrine from Pirene's lying fountain; and secondly, war. Perseus, the ἐνοπλος ἰπτός, is Pegasus the steed of Aurora, when considered as a deity clothed with the glory

305 Serv. in Eel. viii. 26.
307 Apollod. L. 2. c. 4. s. 3.
of light, but when viewed as a gloomy terrou dispersing his Bacchic antagonists, he is the horrible Cyanippus or Caval-canti. From Perseus, Parseus, or Farseus, both Greeks and Persians were agreed that the latter derived their name; but the countries between the Indus and the Euphrates were called by the Greeks Eastern Æthiopia, 

_Eoaœque acies et nigri Memnonis arma_,

in opposition to Nilotic Æthiopia, and by the Indians Cusha-duvip Within, in opposition to the same, and from the name of Chus or Cush, Nimrod's father, ὁ Χέσ 'Αδηλψ, which same appellation the Persians make into Chusi-stan. Now, Chusi-stan is threefold; Firstly, the Elymais of the Greeks, and Elam or Shushan of Scripture, which is Chusti-Chorasan; secondly, the ancient Aria, which is also called Chusti-Choras-an, and has latterly appropriated to itself the name Choras-an; and thirdly, Persia, which is Chusti-Nemroz, Chusi-stan of Nimrod. Cyrus or Chores is a title formed from a Persian name of the sun, and under this name the Babylonians described to Herodotus a person who was slain by a bloody-minded woman, and whose head was made the subject of frightful derision. Pentheus king of Thebes, who opposed himself to the Bacchic orgies, and to certain women who up-held those orgies, was not perhaps a huntsman, but he had Acteon's share of the chase; he was transformed by prestige into a lion or a wild bull, and hunted down by cruel huntresses. His head, torn from his body, was the object, first of barbarous triumph, and afterwards of terrou, to his own mother,

_Questa quod hoc solum nato rapuisset Agave._

The virtue of the Gorgon was to _ave_ or wither up the spectator, and reduce him to an inanimate substance, (as when the wife of Lot saw Jehovah in his hour of wrath)

and the Homeric adjective ἀγαυός means "very terrific to his enemies," ἀπὸ τα ἄγα ἀνειν, and occurs only in one instance as the epithet of a woman, ἄγαυη Περσεφόνεια, and is used as the name proper of a Nymph in the spurious catalogue of Nereids. But I am by no means satisfied which is the noun and which the epithet in the first-mentioned passage, or that

Μὴ μοι Γογγειν κεφαλην δεινοι πελαφι
‘Εξ’ Αιδος πεμψειν Ἀγαυη Περσεφονεια,

would be falsely rendered thus,

Ne mi interfectrix Persei, crudelis Agave,
Gorgēum caput ex Herebo submittat opaco.

However, if it be an epithet, it is one proper and exclusive to Persephonea, (that is, the killer of Perseus), and it is the name of her who had the terrific head of Pentheus. The killing of the anti-Bacchic kings Perseus and Pentheus, and of Cyrus by the Amazon, are all one event; and Prudentius, indeed, expressly says, that the male gorgonean head is the head of Nimrod the Huntsman; the heads of the witch Medusa, the tyrant Pentheus, and that of Mimer the Giant, are gorgons, that is to say, teraphim, the favourite engines of Demogorgon the spirit of the earth, and one of the most filthy, cruel, and vindictive contrivances in the real or pretended art of witchcraft.

The actions of Perseus are so precisely the same (in some respects) with those of Hercules, as to amount to a proof of identity. Neptune, being offended with Laomedon king of Troy, sent from the sea an amphibious monster called Ceto, who ravaged the country, and the oracle of Hammon in Libya declared, [hoc corniger imperat Hammon] that he could

209 Iliad. xvi. 42.
be pacified by no other offering than Hesione, daughter of the king, and she was already chained to the rock, and about to be devoured by the monster, when Hercules arrived and killed him. Cassiope, wife of Cepheus king of Æthiopia, offended Neptune by her arrogance, and he sent the sea-monster Cetus, and Jupiter Ammon responded, that Andromeda the king’s daughter must be given up to him.

Illic immeritam maternae pendere linguæ
Andromedam pænas immitis jusserat Ammon.

She was already bound to a rock, and the Cetus about to swallow her, when Perseus providentially came to the spot and destroyed the beast. The narrations are so identical, that I am forced to take pains in finding synonymous words, in order to vary the two sentences. But the destruction of the Cetus was not a simple act of the huntsman, any more than was that of the boar of Calydon or Erymanth, it was a war-like struggle of the first and greatest of warliours. Hercules, when he attacked the Ceto, stipulated, for the reward of his enterprise, that he should possess certain pledges of Magian Theocracy, called (in the symbolical phrase of that church) the Horses of Jove, and being denied his due, he made war against Ilion in conjunction with his friend, or belt, (whichever it is) Telamon, and took that famous city. Perseus, on the like occasion, had contracted for Andromeda herself in marriage, and, upon a like attempt to deceive him, he maintained a bloody contest with the various chiefs who were assembled at the court of the Æthiop king of kings, chiefs of Gangetic India, Bactria, Assyria, Babylonia, Palestine, Mar- marica, and Libya, as any one may read in Ovid; and he was himself a commander over many kings:

quotque ante secuti
Inde nec audacem Bacchum, nec Perseae reges.

The sickle-shaped sword which distinguishes Perseus was also

211 Apollod. L. 2. c. 4. s. 3.
213 Val. Flacc. L. 5. 496.
used by Hercules, and by no other, that I know of, unless it be the goddess Nemesis.

The particulars of the destruction of the sea-beasts coincide with equal minuteness. The Ceto opened his mouth wide, and Hercules jumped down his throat, and sojourned in it's belly three days, cutting it's intestines to pieces, and came out when he had killed it; and, from this sojourn of three days, he was called the trihesperous lion. But the same occurred to Perseus, when he rescued Andromeda, "and the hungry sea-monster seized in his jaws the black eagle, whose father was Gold, the man with winged feet who should cut up his entrails, instead of the woman." This is the sign of Jonas the prophet; and the remains of the portentious animal, which God prepared in order to swallow him, were shewn at Jaffa in Palestine, as those of the Cetus which Perseus killed, and were afterwards brought to Rome and exhibited there.

Hercules, in one of the wars in which he is said to have engaged, had Cepheus king of the Arcadians for his ally; that is to say, king of Assyria Curdistan, for the Curds are called in their own language Arcadians. And he gave to Sterope the daughter of Cepheus, a brazen ringlet of Medusa's snaky hair, to defend his capital during his absence. This Hercules assuredly cannot be distinguished from Perseus.

Triptolemus was a demon, whose posterity were established from of old in Gordiæa or Curdistan, and that country took its name from his son Gordys. He was himself the son of a mother bearing many names, as, Metaneira, Hyoma, Cothonea, and Cyntinia, and that (more famous) of the Muse Polyhymnia. He was the guardian spirit of the mysteries of

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\[213\] Eurip. Ion. 192.
\[214\] Tz. in Lyc. 34.
\[215\] Lycophr. 636. 9.
\[216\] Apollod. L. 2. c. 7. s. 3.
\[218\] Tzetz. in Hesiod. O. et D. v. 1.
Eleusis, and of those of the Epidaphnian Antioch, to say nothing of the Assyrian mountains. In his infancy he was fed with ambrosia by day, and baked in a preternatural fire by night, that he might obtain immortality, but the fates and the fatal interference of his own mother would have it otherwise, and he was stung to death by a serpent at Eleusis. However, he was afterwards a god, and as his name denotes, a god of war, driving through the air a team of dragons, and followed by phantom warriours with a terrific crash of arms. The same is told of him, as of Iasion, that he first sowed the earth with grain, and he is expressly declared to be the same person as Hercules Buzyges, that is, the first yoker of oxen to the plough;

Prior colère quam Ceres,
Triptolemon olim, sive Epimenidem vocant,
Aut Bulianum Buzygen.

This personage comes closely home to Perseus, the Assyrian wizard, the Hippogrif of Curdistan. Perseus was an husbandman, for the very havoc he made in war was the reaping of the mystic harvest, and the sickle was his weapon; nor can it be said of him, that he reaped without sowing, for wheresoever he planted the vestige of his gigantic sandals in Ægypt, the earth yielded an abundant increase.

Triptolemus was the Hero to whom Antioch was dedicated, his worship was annually solemnized upon Cassius, the mount of Jupiter, and his lineal posterity, fetched from Curdistan by King Seleucus, were the hereditary priesthood of the city. Christianity was afterwards established in that den of infamy,
and from the days of Julian to those of the crusades, there is not much to say concerning it. But in the eleventh century the eyes of all the world were fixed upon it, and all nations may be said to have been congregated beneath its walls. The Turkish governour from whom it was taken, was styled Cæs-\nrianus; and, shortly after, when Bohemond the Norman was in his turn beleaguered in Antioch, and made a brave sortie upon Corbaguat or Corbarannus the Saracen general, a per-
sonage called Divus Georgius, the sacred Husbandman, or, "Man of Earth," made his appearance riding upon a white horse, and put the infidels to flight;

Albenti sublimis equo, cui Thracia mater,
Et pater Astur erat.

He was said to come from Cappadocia, a country which had become a proverb for the horrible character of its people, which was remarkable for the pyrèa or fire-temples of the Magi, and for its exclusive devotion to the powers who pre-
side over War, and especially Bellona; and which, according to its own traditions, was originally a kingdom established to reward a valiant huntsman. And Mantuanus informs us, that Georgius, however purified into a Christian saint, was in truth but a substitute for those heathen fiends, Mars and Bellona;

His quoque præclaris satus est natalibus author
Militiæ, qui Mavortis successor in armis
Bellonæque fuit Georgius, ista parentes
Nomina fecerunt inter cunabula nato,
Ac mansere, nefas, postquam fluvialibus undis
Diluerat primâ natas ab origine sordes.

986 Faerie Queen, 1. x. 52.
He excelled all others in the use of the spear, the bis-acutus ensis, (Ascalon, or Chalyb, forged on the Cyclopean anvils) the disc, the bow and arrow, the sling, and the palæstra; and he could spring from his horse, when at full speed, and outstrip him by the velocity of his own feet. Yet was it no horse of mortal breed, but the Winged Horse of the Morning from whom the fountain of Pirene flowed. This pretended saint of Christendom then was, and is, as much revered by Turks as by Christians. They aver, that he was a warriour of their sect, and call him Deseleth-Tozatæl, that is, the Warriour of the White Horse, and hold him in the highest honour. At Larnica in Cyprus, when they destroyed every image of the saints, they respected the statue of George on horseback; and in a mountain close to the walls of Antioch they have a cavern, spelunca Georgii, which they will not permit a Christian to enter. They also style him Chederles, and they relate of him, that he traversed the world on horseback, and discovered the waters of immortality, of which both he and his horse drank, and from thenceforth they became invisible to human eyes. But nevertheless he rides to and fro upon his immortal charger, delighting in battles, and lending his aid to the righteous cause. Near Amasia there is a sacred fountain which sprung from the staling of his horse; in whom a Græcian poet might recognise his Pegasus, and an Arabian, his Winged Horse of Curdistan. The Turks farther relate that Georgius attended upon Alexander when he conquered the East, and that upon such occasions he brings with him a troop of warlike spirits called Cheders or Gaiberenleis. From the time of the first crusade he became recognised as god of war, and his poet, Mantuan, constantly speaks of him so,

Idem, ibid. p. 497, 8.
Ut Martem Latii, sic nos te, Dive Georgi,
Nunc colimus,

and,

234 Qui pro Marte regit nunc bella Georgius, etc.

Dupleix235, in his History of France, mentions a sect called the Georgians, who used to worship that saint with military pomp, as being the patron of warriours; and we read that Robert of Flanders was named by the Turks, Filius Georgi236, for his invincible courage. As a martyr of the Church, Georgius his fate was that of Pentheus or Perseus, his head was severed from his body, and preserved, as it were, for teraphim. It was sent to Rome 237 by the Empress Helen, discovered in a chest by Pope Zachary in 751, and was enclosed in a silver head by John Bishop of Ferrara, and removed to that city, in 1600, where it is worshipped. But as an hero of mythology, his fate was that of the warlike husbandman Triptolemus, he was stung to death by a dragon238.

But we have yet to shew his identity with that other Georgical hero, Perseus or Hercules the liberator of Hesione-Andromeda, and that appears from his being engaged in a third transaction, almost in terms corresponding with that of the Cetus. In his travels he visited a city, called Silena, in Libya, situated on the shores of an inland sea, in which lake there dwelt a pestilential dragon, who had repeatedly put to flight the whole armed force of the country, and penetrated to the very walls of the capital, spreading disease by the corruption of his breath. Two sheep were given daily to appease him, but when the flocks fell short, a human victim was substituted by lot, and the lot fell upon Sabra the king's daughter. She

235 P. 66, 67.
236 Du Cange in Filius Georgi.
238 Johnson's Seven Champions, L. 2. c. 21.
was already exposed upon the shores of the great lake, and in instant peril of death when the opportune arrival of George set her free and destroyed the monster. The fables are all three so indistinguishable, that Mantuanus, in his elegant poem, has been forced to own that it is the old story over again.

In Libyam missus *renovavit Persea*, quando,
Regià ab interitu servatâ virgine, monstrum
Sustulit ad trepidae stagnum lugubre Silene.

By other accounts this happened at Berytus in Phoenicia; but the circumstance from which we may learn with the greatest certainty the origin of St. George’s history, is that which follows: the church at Rama in Palestine was formerly dedicated to George, and is now a mosque, which the Turks hold in high respect, because it is built upon the very spot where he slew the dragon; but the inhabitants of Rama assured Signor Pietro de la Valle that their town was the place in which Perseus rescued Andromeda from the monster. He was called Georgius of Cappadocia, and was worshipped in the Christian church, as the chief of those saints who preside over war and armies, and who are called Callinici, Aniceti, Antesignani, and Tropœoferi. These are the Cheders or spirits of war, with whom the Turks, and the six champions, with whom the Romancers associate him; but in the church, St. Sabas, or Sabbas, is the more famous of them,

Γεωργιος, Σαββαν τε, τῆς σφαγιατάς.

He was a warlike Goth, but suffered his martyrdom in Cappadocia. Sabus and Sabasius are well-known appellations of

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239 Jac. de Vorag. Legend. Sanct. fol. 63. 64. edit. 1483.
the god Bacchus, whose wars against the mighty Hunter, and the Magian religion, in support of the Sabian, are the perpetual theme of mythologians. To him may be added St. Mercury of Cappadocia, who, at the call of St. Basil the Great, arose from his grave, in complete armour, and mounted on a war-horse, and slew Julian the Apostate with his spear; and St. Demetrius or San Dimitri, a warriour Saint, whose province it was to guard the Roman frontiers against the Scythians: this last is said to have been martyred in Italy, but the church honours him on the same day as St. Blaise the Cappadocian saint of Mount Argeus. Demetrius and Dimitrius are both ancient names of the God Mars. Orderic Vitalis describes in these words the miracle of Antioch, Ecce, Deo gratias! ab ipsis montanis visus est exire exercitus innumerabilis, albis equis insidentes, et in manibus candida vexilla proferentes. Hoc multi viderunt Christianorum et (sicut putant) Gentilium, et hesitantes mirabantur quidnam esset. Tandem utrique cognoverunt signum de celo factum, et duces illius agminis, sanctos martyres Georgium, Demetrium, et Mercurium, sua signa ferentes præcedere cognoverunt. Cappadocia was a land of war, in which the Comani, a college of six thousand priests, used to sacrifice to Bellona or Taurica Diana with the bloody sword of Iphigenia, to whose legend there is some allusion in the fables of Hesione, Andromeda, and Sabra; and, as that infidel ruffian, George the Cilician, resided for some time in Cappadocia, the Catholics thus got an opportunity to fix him with the name of Cappadoc, which as early as Cicero's time was synonymous to rascal;
and the followers of Arius, affecting to honour him as an holy martyr, dressed him up in such colours as suited their heathenish propensities, namely, those of the daemon warrior, huntsman, and husbandman, of Curdistan and Antioch, and represented him contending successfully against the wizard Athanasius. The veneration of the war-god Georgius was introduced into Europe at the time of the war of Antioch, but the peculiar veneration of him in the kingdom of England arose from a superstition of king Richard the First in the ensuing Holy War.

In addition to Hercules the yoker of oxen, Iasion the sower, Triptolemus the sower, Georgos or the Husbandman, and Perseus the Reaper, I must mention the Phrygian tyrant Lityereses, whose legend was the favourite song of reapers at their harvest-home, in Greece and in Asia. King Midas was the son of Cybele, and possessed the garden of roses in which the royal huntsman, Perdiccas, sojourned, and he learned the secrets of religion and philosophy from Silenus and Orpheus; among others, he sought for, and, as the fable goes, actually obtained the great arcanum of Rosicrucian chemistry. Lityereses was the son of Midas, and his delight was in reaping harvests of corn; he used to feast his visitours abundantly, and after dinner used to invite them to reap with him in his fields, and took the first opportunity of mowing their heads off with his sickle and then laughing at them;

This is the very same personage, but described in the spirit of the satirical drama, in which the most horrible tales of my-

449 Acta Sanctorum, April. tom. 3. p. 113. a.
451 Sosib. in Bibl. der Alten Liter. vol. 3. p. 10.
thology were represented in a ridiculous light. The allegory of the reaper and his bloody harvest is presented to us again, more seriously, in the sowing of the dragon's teeth by Cadmus, and the crop of armed warriors who sprung up.

To return to Perseus, for we have not yet done with him, he was a fortunate and victorious hero, but he is also described, under the name of Bellerophon, as a man of criminal ambition and signally unfortunate. Medusa presumed to contend with Minerva for the palm of beauty, and Minerva gave to Bellerophon the sandals of Mercury, and the helmet of Pluto, in order that he might kill Medusa, which he did; and from her blood sprung Pegasus, upon whose back he endeavoured to ride up to Heaven; but the horse threw him, and he alighted at Tarsus, so called either from the foot of Pegasus, or else from the lameness of the fallen rider. But Tarsus, which was built upon the two banks of a river, and studiously constructed on the exact model of Babylon, was also said to derive its name from the foot of Perseus, and it was founded by Triptolemus. In reading that Berzinus, Cosrou, or Guhtasp, priest of Fire, and the founder of the sect of the Berzini, inter medium fulgura et tonitura equitando ab equo suo dejectus est, et eodem momento fulgur, in ejus ephippium cadens, ephippium incendit, et equum voravit, nec exstinguipotuit, I cannot but recognise the name of Perseus and the story of Belle-

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89a Scholiast. in Dion. Perg. 869. Eustath. ib.
815 Strabo, xvi. p. 1066. Ammianus mentions Sandan the Ethiopian as founder of Tarsus, xiv. c. 8. s. 3; others, Sardanapalus, Arrian. L. 2. c. 5; and others, again, Sennacherib, Abyden. ubi supra. I conceive it was really founded considerably after Nimrod's death, and that it is only ascribed in fable to Triptolemus, Perseus, or Bellerophon, and called the first-built of cities, Ταρσος αειθαιρή πρωτοπόλης, (Nonnus, xii. 356.) as having been a type and copy of Babylon.
rophontes. The Horse upon which he rode was no real horse, but it was the Goschasp, that is, the Magian Fire which presides over warriours, and we are told it was that furnished with legs by the magic of Zoroaster; but the Berzin Fire by which he was consumed, is that which presides over agriculture. The gorgon, which Perseus obtained from the shoulders of Medusa, was called Ægis or the She-goat, which is equivalent to She-Devil, the evil spirit (or spirit of the earth) being the goat Ægipan or Azazel, and Chimæra, the triple monster which Bellerophontes slew, means likewise a She-goat.

The presumption of Bellerophontes lay in attempting to storm Olympus, or the Brazen Heaven of Jupiter, mounted on the back of Pegasus. He was the Son of the Morning riding on the Horse of Aurora. But the hippogriff hurled him down, terrenum equitem gravatus. Pindar has a good passage upon the subject:

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Θνασκομεν γαρ ὅμως ἀπαντες,
Δαιμων ὃ αἵσεος. Τα μακρα δ' ἐι τις
Παπταινει, βραχυς ἐξισεο-
-θαι χαλκοπέδων βεων
'Εδραν, ὥτε πτερονς
'Ἐφίψε Παγασος
Δεσποταιν ἑδελατ' ἐς ἑραντ γαθμως
'Ελθειν μεθ' ὁμηγωριν Βελλεροφοταν
Ζηνος. Το δε παρ' δικαν
Γλυκυ πικροτατα μενει τελευτα.
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Due are we all unto the grave
And 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-throned Gods to brave. ·
High rode, I ween, that Horseman king
Who clombe the council-seat of Jove
'Stablish'd in heav'n above,
With Pegasean wing,
Bellerophontes. But how soon
To earth with ruin down
Him did his wonderous charger fling,
Of stolen sweets to learn the bitter sting!

By him 257 the art of riding upon horses was first invented; and he danced the Enoplian, or Pyrrhic War-dance, upon the back of Pegasus,

\[ \text{ἀναβας ὄ' }'\text{Ευβος ἐνοπλια χαλκωθεις ἐπαιξεν}. \]

It should be remarked, that the Pyrrhic dance is distinguished by Pliny 258 from the Curetic, and also by Solinus, who informs us that the former was properly equestrian. Crete, he says 259, Pyrrho repertore, equestres turmas prima docuit lascivas vertigines implicare; and the inventour of these orgies 260 was otherwise called Enyalus, God of War, conqueror of Africa, son of Neptune, and son-in-law of Jupiter Picus. But Jupiter Picus was the instructor of Perseus. This dancing consisted in rhythmical manoeuvres of cavalry, made to martial music, and not in performances like those of Astley's theatre; and it constituted, as I suppose, the Gyri of the Pelethronians,

Frena Pelethronii Lapithæ gyroque dederunt,
because all sacred dancing was circular, or, at least, elliptical.

258 Pind. Ol. xiii. 123.
260 Polyhist. c. 11.
The Pyrrhic proper was that which the Romans called Troja or Trojæ ludus, which the hero Iul, or As-Can, (the Khan of the Asi,) was said to have established among the Latins at long Alba; and it was afterwards transferred to Rome,

Trojaque nunc pueri, Trojanum dicitur agmen.

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

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

It is easy to recognize in this play the three Romulean centuries of Noble Knights, the Ramnenses, Titienses, and Luceres, which three, taken together [as I humbly conceive], were the three hundred Celeres. Numa, the type of a different sect that prevailed in Babylon after Nimrod's overthrow, was said to have abolished these Celeres. They cast a shadow behind them in the Trojan game. At one of Cæsar's triumphs, Trojam lusit turma duplex; these perhaps correspond with the Quint-Ilians and Fabians of Romulus and Remus, a ludicrous contest between whom is mentioned in Ovid's calendar.

The war-dance was always supposed to be danced round a person called Prylis. Round Prylis the Amazons danced,

'Aυται δ' Ὅυτι αὖσατα, περι Πευλιν ώριςχιαντο.
Round Prylis did the Curetes dance the Oul, Ioul, or Yule-dance, but the infant Jove is declared to be their Prylis,

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\text{'ΟΥΛΑ δὲ Κουρητες ΣΕ περὶ Πρυλιν ὃφυςαντοτο}^{269} \\
\text{Τευκρεα πεπληγοντες, ίνα Κρονος ἀσιν ἥξην} \\
\text{Ἄσπιδος εἰσαίοι, καὶ μη σο κουρίζουντο.}
\]

The male principle was worshipped in the form of the Prylis, whereby the Demiurgic power was represented in the moment of its energy. On the kalends of May, and at the games of Flora, the people used, and in some places still use, to dance περὶ Πρυλιν, called by some the May Pole, and by others the Mast of Cockayne. Prylis means a foot-soldier armed cap-a-pie, and, in the war-dance, the mast of cockayne used to represent an armed man, and was exactly that which we call a trophy, being a sort of warlike idol by the virtue of which the enemy might be turned to flight. Minerva's helmet is described to us, ἵκατον πολεων πρυλευσον ἄραυια, which may signify that each city in it's central square had a prylis, and that Minerva's helmet was adorned with an hundred such, being a military crown nearly allied to the "hastæ pro diademate." The verse is open to some degree of suspicion, but even an interpolatour would be scarcely capable of imagining a giantess, whose helmet was large enough to cover the infantry of an hundred cities, or at least 100,000 men. Prylis the Lesbian is mentioned by Zenodotus in his proverbs, and by Lycophron, who describes him as being as a betrayer of his own kinsfolk, who guided the army of the Greeks in their expedition against Troy,

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^{269} \text{Callim. Jov. 52.} \\
^{270} \text{Iliad. 5. v. 744.}
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and this story he must have borrowed from the Cyprian Epics, which represented (no matter how erroneously) Telephus, son of Hercules, as the guide of the Grecian army. Telephus therefore was the earliest Prylis of the Curetic dancers, as instituted by Nimrod, and he was an hero scarcely inferior to his father, had he lived, and from him the Goths were proud to trace their descent; but he was cut off in the beginning of the great war called of Troy, and his father, in the violent excess of his grief, erected an idol of him, into which by his magic art he inspired a sort of animation, and used to converse with it, as with a talisman or teraphim; and this idol was the Prylis and consisted of the armour of Telephus erected upon a spear, (the miraculous spear of Chiron) and presenting the likeness of a warrior in arms. Thus did Telephus obtain a second life by the witcheries of the Centaur's spear. The following narration is a pretty distinct shadow of the truth.

Nam cum patri unica proles

Spem generis letho secum traxisset acerbo,
Infelix Nimroth lacrymas noctesque diesque
Continuans, hebetique trahens clangore querelas,
Dum fuit, et raptum querit per singula natum,
Effectâ maestum solatur imagine luctum,
Et Pario effectam fili de marmore formam
Credidit infelix incluso vivere sensu,
Et questus audire suos, mox inde dicatis
Erectisque aris divinos addit honores
Inque loco jubet esse Dei.

In the Colchic or Argonautic legend of the same great war, Hercules is represented as being distracted, in it's very outset,

971 Lyce. v. 218.
by a similar grief, but the source of it is there depicted as being much less pure than parental love,

Cui non notus Hylas puer?

And to this version of the story the valuable authour of the Pseudo-Clementine\textsuperscript{274} Recognitions alludeth, saying, \textit{Vicesimâ generatione ob incesti crimen} primus morte propriâ filius ante patrem defunctus est. In the times of health and protracted life, and before Enyalius (our hero), sevos primus qui protulit enses, had filled the patriarchate with tyranny and war, the father was not accustomed to close the eyes of his own children, or to weep over their bloody bier,

\textit{Impositosque rogis juvenes ante ora parentum;} and the first instance of such a sad inversion of natural order, when young Telephus died, was regarded as an awful judgment. Of Nimrod it is hard to say, whether he sinned more, or was most sinned against; but I believe he was a pure and heroic character, in comparison of the she-wolf whose milk he sucked in his infancy, and the wine of whose fornication he drank in his manhood, and by whose calumnies and infernal artifices his life was filled with bitterness. Nor do I credit much the horrible imputations in question; but there were other, and more appropriate grounds, for this judgment upon him, and it was meet that he who first slew men with the sword (\textit{Belus gladio belligeratus est, unde bellum est dic tum}), should fall by the edge of the sword, both he and his children; and Nimrod himself fell in the same war, patrimus et matrimus. The authouress of one slander is capable of inventing many, and we must not be unjust towards him, whose blasphemous ambition and pious chastity have been handed down together, nimis

\textsuperscript{274} Clem. Recog. L. 1. p. 494. \\
\textsuperscript{275} Hygin. Fab. 274.
To the Curetic war-dance, as distinguished from the equestrian or pyrrhic which Bellerophon danced upon Pegasus, belong the Roman Salii or Agonales, whom Dionysius identifies with the Curetes. Their garments were of purple, and their temple was on the Κολλυβος Αόρος or Agonal Hill. They used to dance, and sing hymns to the Enoplian Gods, armed with the spear, the sword, and the Thracian shield. One of their shields fell from heaven, or (as Livy says) several weapons, which were called Ancilia. My reader will not fail to recollect the Scythian utensils, which fell from heaven, and some of which I traced into the hands of Clovis the Salique. The Royal tribe among the Franks were called the Salians, and we may infer from a line of Sidonius Apollinaris, a poet who was contemporary with the Merovingian kings, that they were so called from dancing,

vincitur illic

Cursu Herulus, Chunus jaculis, Francusque natatu,
Sauromates clypeo, Salius pede, falce Gelonus.

Dancing was a matter of no small consequence in the religious mysteries: Orpheus and Museus ordered people νυμη και ὀρχησει μυσθαι. Those who were guilty of divulging the mysteries were said to Dance them Out, or to Dance Without, ἕξωφρησαί. Suidas says, τα μυσηρα ἑξωφρησατο, ἀντι τα ἑξεμυσησαν, ἐκπυσα ἑποιησαν. 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; τες ἐξαγορευοντας τα μυσηρα, ἑξωρχειοθαι λεγουσι δι τολλωι and again, ἑξωρχησαμενος, ἀντι τα

976 Arch. L. 2. c. 70.
977 Liv. L. 1. c. 20.
978 Sidon. carm. vii. 235.
979 Lucian. Salu. c. 15.
980 Suidas in voc.
so likewise a banished man is, in Latin, Ex-Sul, One who Dances Out. The chief of the Salii was Præ-Sul, the inferior ones Sali-sub-Suli; and I infer from a ludicrous poem of Catullus, that the Pontifices or Bridgemakers were used to dance upon the bridges at the time of dedicating them. The word pontifex was derived by some from the Sublician bridge, the first that was thrown over the Thyber; while others said, it came from a bridge at Athens upon which the famous Palladium fell from heaven, and by reason of which certain priests of that city were called Περιφαται. The Phœnicians who brought learning and letters into Greece, were called δι τεφιλαι. But, in truth, all salvation was, in the allegory of the mysteries, a bridge over the waters of wrath, nay the preserving Deity was himself a bridge, in like manner as Christ says Ἡγιω ημεί τέ δ σ. Matthew Paris gives an account of the visions of Olin the soldier, in St. Patrick's Purgatory, in which the theology of the bridge is conspicuous; he is led by spirits to a fetid, 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 to look down was giddiness. Nomine invocato he ascends it, and it widens beneath his feet into the form of a beaten high-way. The arch of the rain-bow, thrown across the diluvial waters, gave the first idea of the mystic bridge. Bilrost or Bifrost, the rain-bow, is the bridge of the Asi, the most ancient of all bridges, (saith the Sæmundar Edda) and, when the last judgment is pronounced under the shade of the Yggdrasil tree, the bridge of the Asi will be burned with fire. I firmly believe in Mr. Bryant's sugge-

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φυγὼν καὶ ἀποδρας. Δημοσθένης ἐν τῷ κατ' Ἀνδροκιννα. And so likewise a banished man is, in Latin, Ex-Sul, One who Dances Out. The chief of the Salii was Præ-Sul, the inferior ones Sali-sub-Suli; and I infer from a ludicrous poem of Catullus, that the Pontifices or Bridgemakers were used to dance upon the bridges at the time of dedicating them. The word pontifex was derived by some from the Sublician bridge, the first that was thrown over the Thyber; while others said, it came from a bridge at Athens upon which the famous Palladium fell from heaven, and by reason of which certain priests of that city were called Περιφαται. The Phœnicians who brought learning and letters into Greece, were called δι τεφιλαι. But, in truth, all salvation was, in the allegory of the mysteries, a bridge over the waters of wrath, nay the preserving Deity was himself a bridge, in like manner as Christ says Ἡγιω ημεί τέ δ σ. Matthew Paris gives an account of the visions of Olin the soldier, in St. Patrick's Purgatory, in which the theology of the bridge is conspicuous; he is led by spirits to a fetid, 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 to look down was giddiness. Nomine invocato he ascends it, and it widens beneath his feet into the form of a beaten high-way. The arch of the rain-bow, thrown across the diluvial waters, gave the first idea of the mystic bridge. Bilrost or Bifrost, the rain-bow, is the bridge of the Asi, the most ancient of all bridges, (saith the Sæmundar Edda) and, when the last judgment is pronounced under the shade of the Yggdrasil tree, the bridge of the Asi will be burned with fire. I firmly believe in Mr. Bryant's sugge-
tion, that φοντής, in Greek terminations, is allied to Pontifex; nay, that it is the same word as ponts, pontis, a bridge, and that άΡχει-φοντής is a Bridge-by-means-of-the-Ark, and άνδρει-φοντής a Bridge-by-means-of-a-Man.

The Curetes Corybantes 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 286 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 trumpet." The Ark of the Levitical shrine was significant of that of Noah, and it was in memory of the covenant with him, that 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 Poesy, 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 or Scythian using it to kindle up the χαράμη, or joy of battle, while the baser multitude of the Gentiles

Motus docerigaudet Iōnicos.

In the name of the hero Bellerophon, who, like Perseus, rode Pegasus and slew Medusa, like Hercules and Theseus, conquered the Amazons, and like Memnon, fought the Solymi, we recognize "the fable of Bellerus old," but the story of his committing fratricide, and killing his brother Bellerus or Piren, may be set down for a mere grammatical fiction of etymologists, who erroneously thought that Βελλεροφοντής was

286 2 Sam. vi. 14, 16.
equivalent to Βελλεροφόνος. Having thus largely treated of Perseus the first hunter, and of those others so closely and minutely identified with him and with each other, Hercules, Triptolemus, Georgius, and Bellerophon, I will pass on.

No. 16. "Are we mistaken or not (asks Mr. W. Owen 287) in recognizing Arthur as Nimrod, the mighty hunter before the Lord, the presumptuous Belus?" Certainly not. But strange to say, this authour has not even hinted at a single reason, which could induce him to form such an opinion, nor has he taken any notice of the facts which really tend to evince it.

Arthur was engendered by sorcery in the tower of Tintagel by a personage called Uthyr Pendragon, that is to say, A portent, the Head of the Serpent; and was revered as a deity by the Britons, whose chiefs 288 were used to assume his name, and those of other fabulous heroes, upon the commencement of any great undertaking. A flaming sword was given to him, and he was himself the God Acinaces, his life hung upon the charmed blade, and the aphanism of the sword was that of the hero. Nor was the superstitious veneration of Arthur confined to the Celtas of this island. We have said that Richard I. surnamed Cœur de Lion, introduced the worship of Georgius, and indeed the name of that daemon's sword, Ascalon, is a very striking confirmation of the truth of that statement. But Richard, although he is recorded to have once spoken sarcastically of the execrable gang called Knights Templars, was himself tinctured with the evil doctrines and practices of his day, and having opposed the strong claims of the Marquis of Tyre to the crown of Jerusalem, he was accused before all Europe of having slain him by the intervention of that dark professour of the Nimrodian secrets, the Imaum of the Assassins. The charge was perhaps a false one, for there were others worse than him in Palestine, but

the pretended letter of the Senex de Montibus is a document open to the strongest suspicion, and may be thought to reflect a little of that suspicion upon those who had recourse to such means of exculpation. However, we have the undoubted testimony, not of an enemy, but a panegyrist, and a cotemporary, as to the banners under which this soldier of Christ undertook his voyage; and we shall perceive that George was but a new Syrian name given by king Richard to the person whom he had previously adored as Arthur. Gervas of Tilbury writes to Otho IV. emperor of the Romans, "Pen-
"dragon . . . sonat Caput Draconis. Hine proditi regnum 
"illud apud Anglos, vexillum draconis habens cum capite aureo, 
"quod vicinis expertum et paganis sub avunculo tuo, illustri 
"rege Ricardo, in ultramarinis partibus terribile fuit, Princeps 
"Christianissime." Ætna in Sicily was the infernal dwelling-place of Typhon, the giant, and fierce nocturnal huntsman; and Messina, in its neighbourhood, was for many months the scene of king Richard's violent and almost insane proceedings. But we are informed, by the same Gervas, that in his time, " nostris temporibus," Arthur had appeared in the desert of Mongibel; and he even pretends that a man, seeking for a horse which he had lost, penetrated through the steep and precipitous clefts of the mountain, into a valley of delights, in which there stood a palace of gorgeous workmanship, wherein Arthur was seen reclining in kingly state. But the Typhon of Mongibello was also the goblin hunter of our forests, and "the guardians of the woods in England," who "are commonly called foresters, relate, that at noon-day upon "every alternate day, and at the first stillness of the night when "it is full moon, they are used to see a band of warriors hunt-
"ing, with a great noise of dogs and horns, who, if questioned "who they be, make answer, that they are the comrades and

289 De Regno Britonum, p. 43. Helmstadt. 1573.
290 Ot. Imperial. L. 2. c. 12.
291 Idem, ibid.
"family of Arthur." He himself, it seems, was not visible; and well he might not, for like another Perseus or Cyanippus, he possessed the ring of invisibility. We read, in the same author, some other fables which equally belong to this Mighty Hunter before the Lord. In the forest of Caerleon a præternatural chime of bells is heard at one o'clock in the day, and an innumerable multitude of wild beasts is often seen there, but if you endeavour to take them you will find none at all, although you have so invested the forest as to leave them neither egress nor regress. A knight of Pendred was hunting in that forest alone, when a dreadful storm arose, and an enormous bitch vomiting flames rushed by him in the tempest. In that moment of terror, a warrior suddenly appeared before him carrying a hunting horn, and said, I am Saint Simeon upon whom you called in your terror. I give this horn as a perpetual muniment to you and to yours, that whosoever you are in fear of thunder and lightning you may intone the horn, and there shall be no storm intra terminos cornualis exauditionis. The fiery canine meteor (canicula) that day destroyed the house of an incestuous family in Pendred. We must not mistake this warrior, with the blasphemous Salmonian horn, which could out-thunder Heaven, for the venerable husband of Anna; St. Simeon the Stylite is the person spoken of. His bones were the palladium of Antioch, and I believe that when it became necessary to suppress the orgies of Triptolemus, and before that deity was restored to his honours under the title of Εὐρυγύς, the Stylite was made a stalking-horse for the secret abominations of the Antiochenes; and that, in legends such as the above, St. Simeon the warlike huntsman may be regarded as the same person as St. George, the pillar serving for a type of the tower concerning which Nimrod said, "I will sit upon the mount of the congregation." Pococke mentions two very lofty Corinthian pillars at Edessa, and a

292 Roberts, Pop. Ant. p. 60.
tradition that the throne of Nimrod used to stand upon their summit. How the statue of St. George was placed upon the summit of a high pillar at Diospolis in Syria, what miracles were wrought by him and by his pillar, and how he obtained a war-horse, may be read in the travels of Adamannus Abbot of Iona. What is called the pillar of Simeon Stylites was in truth a tower, nearly resembling those which in Ireland are called Pillar-Towers, and erected upon the Mons Mirabilis close to Antioch. The seven tribes of Mossyneecian Chalybes, who built their habitations in the shape of towers,

were a race of Magians animated with the same turric superstition. I believe that the life of this man is an impossibility, and that his pillar-tower had a winding staircase by which he could descend into subterraneous chambers, and that others might ascend to relieve him, without it being possible to detect the difference at the height of sixty feet. This imposture was of great advantage to the city of Antioch, for the Stylite, independent of the general resort to him, enjoyed influence at Court. Another, and again a third, were not wanting to supply his place, bearing the same name of Simeon. The parts of Kurdistan situate between the lakes of Oroomea and Van contain a singularly ferocious people, amounting to 11,800 families, and calling themselves Nestorians, who are governed by a prelatical chief, or prince bishop, who is vowed to celibacy; and this prelate is always called Schemau, that is, Simeon. Mr. Fraser took Marchimoon for a proper name, but it is Mar Schimoon, the Bishop Simeon. I believe the Nestorians, (as they were originally called) or pretended Christians under the Patriarch of Nineveh, have long since been Manichees. The magic horn, in Gervas, is Arthur's

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297 Eutychii Annal. vol. 2. p. 100.
horn of lustration so highly extolled by Taliessin "according to the lore of the society," and of which he says, "manifest is truth when it shines, more manifest when it speaks; and "loud it spoke, when it came forth from the cauldron of Awen "the ardent goddess."

The name Arthur (that is, the Great Bear) belonged to at least three distinguished persons; to a patriarch who sailed in the ship Prydwen upon the waters of Annwn or the Abyss, and was preserved with only seven companions, the septem triones; to a magician, warrior and huntsman, into whom the spirit of the flood was supposed to have passed, whose sword was the image of that "whose horns of light were burning" at the gate of Paradise, until the flood; and upon the front of whose shield there was "a prevalent form, "a form irresistible," being the image of Prydwen the sacred ship; and lastly, to a Prince of Wales, whom the Druids raised up, and invested with the character and titles of the War-God, in the vain hope of expelling the English invaders from their island. In the second of these personages the Giant of Babel stands revealed. He expended his early youth in the pursuits of hunting, and, when dead, he alarmed the country with the blasts of his horn and the baying of his hell-dogs. Another circumstance serves to fix him, I mean the enjoyment of almost universal empire. Al-Gothus was a sage lawgiver, who waged a fabulous war against the Mem-

301 See the Preidden Annwn.
302 Marwnad Aeddon o Vôn. Davies, p. 555.
303 Roberts, Pop. Ant. p. 89. The shield of Arthur was closely covered, and no mortal eye might gaze upon it; nor did he ever disclose it, unless

When monsters huge he would dismay,
Or daunt unequal armies of his foes,
Or when the flying heavens he would affray,
and then the sun was eclipsed in the heavens, and the moon grew pale,

As when her face is stained with magic art's constraint. 

Faerie Queen, 1. vii. 34.

304 Roberts, p. 93.
nings or Satyrs, and lived to an extreme age; and Arthur his son reigned from the banks of the 305 Tanais to those of the Elbe. He not only conquered Ireland, Denmark, Norway, Iceland, Sweden, and France, but he also overcame Lucius emperour of Rome;

Then came I to Rome, where I was met 306
Right as a conquerour,
And by all the Cardinals solemnly
Crowned—as an emperour.

The fiction of his conquering Rome, the supposed capital of the world, and head of the fourth prophetic monarchy, indicates in some measure what was brewing in the minds of the Crusaders, when they took Arthur for a patron. The emperour Lucius was very successful in the war which he waged, but his antagonist was the Assyrian or Curdish king of Persia. Arthur, in the fraud of his birth, is Hercules, in his death (if death it be) and annually bleeding wound, he is Adonis or Memnon, the Son of the Morning.

IV. I have followed the track of the γιγας χυτηγός throu' several of the devious paths of ancient history and fable, and will not tarry to glean up what may remain of less notorious legends. In these we may clearly discern the style of those "who speak in proverbs," and we find our Hunter a Demigod, a companion of goddesses, a tyrant, and a wizard, a hunter of men, and hunted by men; and we observe three leading particularities, firstly, that his signal fortunes were attended with no less of adversity and sorrows; secondly, that he was placed in opposition to Bacchus and to those who supported the Bacchic scheme; and thirdly, that his misfortunes arose from the conduct of some woman towards him. And other more minute coincidences serve to shew that, under different

names, and with different degrees of affection or of dread, one Hero of the Chase was worshipped by the nations, and, taken all together, they fully entitle us to say,

There was the signe of antique Babylon ....
There also was the name of Nimrod strong!

That Nimrod was not only an Hunter of the bodies of men to make them subjects, as tyrant, but of their souls, in order that they might worship him as God, is very apparent from all that tradition has preserved concerning him. "Nimrod (saith Josephus) persuaded mankind not to ascribe their happiness unto God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power." "Nimrod, says Jonathan ben Uzziel, was a powerful rebel before God, wherefore it is said, Since the Day in which the world was created, there hath been no such man as Nimrod, powerful in his hunting, and a rebel before God. And the beginning of his kingdom was Babel the Great." The words of the Jerusalem Targum, upon the same verse, are these, "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men in their language, and he said to them, Depart from the judgment of the Lord, and adhere to the judgment of Nimrod! Therefore is it said, As Nimrod the strong, strong in hunting and in wickedness before the Lord;" and these, are those of the Chaldee paraphrase of 310 Chronicles, "Arab begot Nimrod, who began to prevail in wickedness, for he shed innocent blood and rebelled against Jehovah." The author of the Clementine Books 311 gives this curious narrative: "Nimrod, a giant, and a magi-

308 In Genes. x. v. 9.
309 In Walton, Polygl. tom. iv. p. 18.
311 Hom. ix. p. 680.
cian, Zoroaster, by his arts compelled the star of that Evil Power, who presides over this world, to give him the sovereignty thereof. But the Star of Evil, becoming impatient of the sorcerer's tyranny, poured out upon him the fire of the sovereignty of the world, and so the magician Nimrod was carried off, amidst lightning from heaven. And foolish men believed that he had been taken, because of his great love for God, and the Persians built a temple unto his remains, and worshipped him as a God.” In these various statements it is impossible not to discern the character of an Anti-God or Anti-Christ, and that his tyranny was a pretended theocracy. From him all the diverse et erratie superstitutiones were (somewhat unjustly) said to take their beginning, and Claudius Marius Victor, a metrical commentator on Genesis, describes him as the immediate instrument of Satan in diverting men from the worship of God to that of the accursed spirit.


Nor is this only said of him in the spirit of vituperation, but those who hated the Light, and loved the Darkness, worshipped him as the first and greatest confederate of the Evil Spirit.

312 C. M. Vict. in Gen. L. 3. v. 115...127.
The Marcionites, we have seen, had a snaky-headed gorgon which they called Charon, and which was intended for an effigy of Nimrod; and the Manichæans who honoured Satan as the demiurge, or creatour of the visible world, held this doctrine, that Saclas Lord of Matter (otherwise styled, the Prince of Fornication) created man, and that afterwards the woman Eve was created by the joint energies of Saclas, and of Nimrod, that is to say, of the man: for Nimrod is here represented as the first-created man, reappearing by Metempsychosis, according to the doctrines of India, Assyria, and most pagan countries. Bergelmer, the Old Man of the Mountain, was created, according to the Goths, even before the earth.

It appears from tradition, that the revival of fire-worship by our hero, was not unaccompanied with those loathsome pollutions, which have in all ages attended upon the deliberate worship of Satan; it being reasonably imagined, that if purity of life be the most grateful offering to God, filth and cruelty must be the sacraments, wherewith to win favour of the evil one. "Nimrod beheld a fire rising out of the earth, and he worshipped it, and from that time forth the Magi worshipped fire. And he appointed a man, by name Andeshan, to be the priest and servant of the Fire. The Devil, shortly after, spoke to Andeshan out of the midst of the fire, saying, No man can serve the fire, or learn my religion, nisi prius cum matre sua, sororeque, et filiâ, rem habuerit. He did as he was commanded, and from that time the priests of the Magians practised incest; but Andeshan was the first insti-tutour of that doctrine." The tyrant Zoroaster Zohauk, or Dhoak, of the line of Cham, was one of the founders of the Tower of Babel; and the Persians say that it is a name

317 Eutych. Anirl. p. 64.
318 Herbelot, in Zohauk and Zerdusht.
for Nimrod. He was otherwise named Azdahak Byrasp, but Moses of Chorene says that his right appellation was Prydes the Centaur, and that he was born in the times of Nebrothes the Great; and he relates a strangely grotesque history of him. He studied astrology and had a yearning to make himself master of all wickedness and maleficious arts, but, as he spent his whole life in public, and had no hours of privacy, even in the night, he was obliged to manage it thus: he pretended to have violent pains in his belly, which he could only assuage by means of invoking a certain horrible name, which no man could hear with impunity. By these means he obtained secure and unsuspected interviews with the machinator of all evil, both at home and abroad. His instructour used to repose his head upon the shoulders of Byrasp, and whisper into his ear, in consequence of which two serpents sprouted from his shoulders, or, as others said, he was himself turned into a dragon. He pretended to confer benefits upon mankind, but they were benefacta malefica, and one of them was, the substituting of a community of goods in lieu of private property. He sacrificed innumerable human victims to the Demons, but at last he was taken himself, and thrown into a pit of burning sulphur.

It is therefore, as I said in the outset of this section, very apparent, that Nimrod was employed, during some part of his career at least, in hunting the souls of men to their destruction; and that he was mainly instrumental in the establishment of errors and enormities not yet eradicated.

V. "Nimrod began to be a mighty one upon the earth, he was a mighty hunter before the Lord;" and with all that Superstition could do for him, we may be sure that something both of Force and of Policy was wanting to give him an ascendancy over his five elder brothers, sons of Cush, and to enable him to change the patriarchal system, and substitute

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in its place that, which is called being mighty upon the earth.

When the People in the time, as I suppose, of Heber, passed over the Euphrates or Tigris, they consisted of three Nations, the descendants of Japhet, Shem, and Ham, 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 independance, subject however to a sort of spiritual federation, and Dependance upon Cush, the Mediating High-Priest, Chief Judge or Basileus, and Steward of the Oracle of Ham. The 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, dedicated to the worship of Noah and Cham, according to the doctrines of that heresiarch, was commenced by the People under his auspices soon after their arrival in Mesopotamia, by way of a centre of government where the vicar of the immortal gods might preserve mankind in unity and prevent any divisions either of faith or civil empire; the engines of government being divine right and the oracles obtained by magic from impure spirits; even supposing that Cush did not himself "sit in the Temple of God shewing himself that he was God;" but that he did so, is matter of little doubt.

The title Basileus 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 seem to have thought this form less intrinsically just and proper than their own. Crusades were often set a-foot καταλυειν τας Τυραννιδας, but never καταλυειν τας Βασιλειας. And this reverence, in which Basilies (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 Physcon. 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. 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 termed him the Tyrannus, and not the Basileus, of Macedon. This mode of proceeding, called Tyrannis, is the very action or drama of Nimrod’s life, and Phal-Aris or Æmylius, the first tyrant, is, as we have seen, Cyæhippus the Huntsman.

Some colonies of the dispersed, including most, if not all, of the Pelasgic nations, 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 Basilèa in forms more or less vitiated by the Huntsman Tyrant. Despotism is a term so often applied by factious declaimers to the respectable governments of Christendom, that we lose sight of it’s real meaning, which is the controul of a God over men, in

which no question of right or wrong can arise between the parties. The Queens of Æthiopia, and the Assassin Princes, whose subjects would commit suicide, when desired to do so, were perfect Despots. And in many countries where Theocracy is not, as it is in India, dogmatically inculcated, ancient custom has kept up a relation between kings and subjects, different from that which exists between man and man. The invisibility of kings is a remnant of theanthropic rule. The son of Semiramis was the first invisible king;

Sub lare regali jubet hunc regina serari 321,  
Ejus et ignotum vultum celebër venerari,  
Atque per ocarios regia jussa dari.  
*   *   *   *   *  
Illeque nunc aliis regibus usus erit.  
Hâc solet arte coli rex (ut legimus) Babylonis.  
Nescit turba foris, quis sit labor interioris;

and this happened, we are told, at a time when there was no other kingdom in the world besides that of Babylon. But even now the Tartar kings of China affect, in a laughable manner, the paternal form of government. Republicanism owes it's origin to the rebellion of certain tribes against Nimrod, and their posterity laboured to uphold that very difficult mode of polity.

The ancient rank of king seems to be divided by Homer, who was not a friend to democracy, into Coiran and Basileus, the former probably a title belonging to him as Hierarch or Rex Sacrificus, 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. And Coiranus may be better derived from the coirila coli, heaven, than from quiris, a spear. However, the badge of office from the beginning was a rod, wand, or sceptre, such as that which was transmitted from Jove to Agamemnon. It was perhaps an Her-

metic 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 so also was Aäron. Here we have the hereditary Coiran; and an elective Basileus or Judge, who was succeeded, not by his own posterity, but by the Joshuas, Othniels, Samsons, etc. \textsuperscript{322} Aaron was elected to the Hierarchy by the vegetation of his rod, which put forth both blossom and fruit. 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 Noachid 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 \textsuperscript{323} sceptre, not the budding rod of sovereignty. Yet by that sceptre I swear,

\begin{quote}
\H\textit{μαλ' ᾿Αχιλλης πόδος ἵςεται ὁια `Αχαιων."
\end{quote}

Achilles had the command of those tribes who afterwards showed themselves so averse to hereditary monarchy, and something of the kind seems to be insinuated in his disclaimer. Besides the Coiran or Priest-King, and the Basileus or Civil King, there was the Whanax, which may perhaps mean the War-King or commander of armies. All these powers Agamemnon enjoyed among the confederates.

When Ninus undertook veteran et quasi avitum gentium morem novâ imperii cupiditate mutare, and to begin to be a

\textsuperscript{322} Numbers, c. xvii.
Mighty One, it seems to have been his policy to convert the priestly establishment at Bel (afterward Babel) into a fourth city, or a 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, in despite of primogeniture, in his own, upon principles more like to those of a warlike adventurer, than to those of his father's patriarchate, who

Πατὴρ ὡς γῆς ἤπιος ἤν,  

and was revered by the Persians with divine honour, not only for the sanctity of his life, but for his gentle and benign character. 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, and but one sovereign power 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; not to fill the pot or to divert idle hours, but of the Herculean kind, and to purge the earth of savage and dangerous brutes. And in Nimrod's time there were beasts upon the earth, so enormous and so fierce, that it might well be a labour of giants and heroes to cope with them. I especially allude to the monster called Mammoth, of which kind it is at least very doubtful if any be now in existence. But the fable of the Erymanthian or Calydonian boar, even considered in it's allegorical sense, should seem to allude to some chase more formidable than that of the ordi-
inary wild hog, or else there would be little propriety in the symbolic language made use of; and, independently of such general reasons, Procopius 395 mentions that the tusks of the Calydonian boar were preserved as a sort of talisman in one of the towns of Italy, and were three spans in circumference. The fabulous history of Alexander the Great has an obvious tendency to incorporate with itself the traditions of Nimrod, whose blasphemous imposture he was practising over again in the same country; and we read, in the pretended letter of that king to Aristotle, that he and his followers had a terrible contest with the 396 Odontotyrannus or Tusk-tyrant, a beast with the figure of an elephant, but far surpassing the elephant in magnitude, and in the ferocity of its nature. The Tusk-tyrant killed twenty-six men, but was at length surrounded and brought to the ground by fire, ignibus circumvallatur et sternitur; however he broke away once more, and ran wounded into the water, where he died, and it was the labour of three hundred men to draw him out. The Mammoth is here described, as accurately as words can speak; and the details have a wonderful resemblance to the story told by the Ohio Americans, that the Mammoths in ancient times used to destroy the animals which were created for the use of man, and that God therefore determined to kill them, and sitting upon a rock destroyed them all with his lightning, except the big bull, who, presenting his head to the bolts of lightning, shook them off as they fell, but at length, missing his guard, was wounded in the side and fled over the western rivers. If such were the wild beasts which used to infest the plains of Asia, 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.

To this part of Nim-Rod's policy belongs, what Diodorus hath preserved concerning Ninus, that "νεών καθώστε τούς κράτισσας, γυμνασάς δ' αυτώς πλειονα χρόνον, συνηθείς εκώης πασχακοπάθεια και τολμήματι κυνήγους." 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, which is perhaps a confusion, arising out of the history of the later Assyrian dynasties. But Arabia being contiguous to the 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; nor in what family of languages it should be sought. Julius Solinus says, Arabia appellatur, id est, sacra; hoc enim significari interpretantur. It is probably a very ancient name, and long anterior to the settlement of the sons of Ishmael and Esau in that country. Its earliest inhabitants seem to have been theHorim, or posterity of Seir, who were an established people in the time of Abraham, in league with the Rephaim or giants, and were perhaps of the same race as the famous dynasty of the Homerites. I conjecture, that, under the Arsacids, 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 Arabia as a portion of Iran or Persis, where he says of Egypt,

Quâque pharetrate vicinia Persidis urget,

\[327\] C. 33. p. 45. ed. Salmas.
\[328\] Gen. xiv. v. 6. xxxvi. v. 20.
because the quiver-bearing Persians, who are the Parthians, did not press upon the confines of Egypt, but were separated from it by the Roman province of Syria, and by the flourishing kingdom of Herod. I can therefore only understand, that the people of Northern Arabia were united in some bands of alliance, or of feudal dependency, with the dynasty which then reigned in Persia, or rather with the fierce nation of Scythians who then domineered over the Median and Persian nations.

Pliny \(^{390}\) divides the course of the Euphrates into several parts or regions, Omyras, Euphrates, and Arabia, and, on the left bank of the part called Arabia, was the land of the Oreans; and elsewhere, speaking \(^{390}\) of the same region, he says Quod iter est ibi, tenent Arabes Orei. There was an Oreum, and a people Orites, in Euboea, and there Orion was said to have been brought up\(^{391}\). But, what is most singular, there was another Arabia in India, between the river Indus and the river Arabs, which latter separated India from Persia, and on that river, again, there was a people called \(^{392}\) the 'Oresitzi. I therefore imagine that originally the Arabians were the same as the Horim, Omirites, or Homerites. But the Homerites were the Æthiopes or Cushim of that celebrated clan who were called the Macrobianis, or the Immortals; a Byzantine historian mentions king Sanaturk and his family\(^{393}\) παλιμεν Μακροβίας, νυ πε Ομιρίτας καλουμένης. The first inventor of medicine is said by Pliny to have been Arabus \(^{394}\) son of Apollo and Babylon, and Lycurgus the Anti-Bacchic king (who is commonly placed among the Thracian Scythe) is,
with Nonnus, an Arab, and king of Arabia. Johannes Tzetzes in his Post-Homerica repeatedly calls Memnon and his army Arabians. In the first chapter of Chronicles, where it is written, “the sons of Ham, Cush, and Misraim, Put, and Canaan,” the Chaldee paraphrat does not scruple to say, Filii Cham erant Arabs, Mizraim, Alihrok, et Canaan, and presently afterwards, for “and Cush begat Nimrod,” “et Arab genuit Nimrodum.” So, that some people did certainly esteem the words Arabs and Arabes, as being equivalent to Cush and Cushim. Eusebius mentions a dynasty of nine Arab kings as having reigned in Babylon, at some period anterior to that of Pul and Sennacherib, but when, it is not easy to comprehend. Kings of Asia can hardly, I think, be meant, but only kings of Shinar, which country now bears the name of Irac Arabi, and the descendants of Amraphel king of Shinar, are probably the persons signified. After the publication of the Koran, the people of Arabia wished to refer every thing to the line of Shem; and they derive the name of their country from one Yaarab, who, they say, was a son of Joktan the Hebrew, meaning, as I suppose, the same person whom we call Jerah. But I give little credit to what the Mahometans say about it; nor do I place much more reliance in what they pretend of the Saraceni being the descendants of Abraham and Ishmael. Another of their stories is, “Kahtan Eberi filius, Arabum pater,” a fiction made in the same spirit. Mr. Price in his history of Arabia, mentions that the Mahometan Persians consider themselves descendants of Isaac; and his opinion of the ancient histories of the Arabs is, that they contain little of au-

335 Dionys. L. xx. v. 21.
336 Post-Hom. 232. 258. 276. etc.
340 p. 67.
thetic matter. In this respect they resemble the other pretended Oriental records, but they are rich in valuable mythology.

Horus or Orus was son of Isis and Osiris, and king of Assyria, but he was a god (and fabulously a king) in Egypt; and he was succeeded by Sesostris otherwise called Thulis. Strange to say, his father’s name is nowhere, within my reading, distinctly mentioned, and I cannot be certain whether Ausonius in saying,

Quique Magos docuit mysteria vana Necepos,

Et qui regnavit sine nomine, mox Sesostris,

means, that he first reigned without a name, and was afterwards called Sesostris, or, that the Archimage was succeeded by an anonymous king, who preceded Sesostris. This latter is probably the best interpretation. Mr. Roger O’Connor, in his introduction to his Chronicles of Eri, states that Sesostris was the son of Jupiter Ammon, upon what authority I have not discovered. But I think it must be upon some authority, because Æsopus, the mythic historian of Alexander the Great, whose book is full of the birth of that king from Jupiter Ammon, mentions that the Egyptians hailed him as Vulcan and the Second Sesostris. This king invented the art of riding a horse-back, he conquered all the earth unto the shores of the Oceanus, and his style was “King of Kings and Despot of Despots;” and his arrogance ran so high, that on his return through Africa he entered the sanctuary of the oracle

341 Plin. N. H. L. 30. s. 51.
344 Epist. xix. v. 18.
en υπερφανια, saying, "Tell me, O thou strong in Fire, who before me could subjugate all things? and who shall after me?" But the oracle rebuked him, saying, "First, God, then, the Word, and with them, the Spirit. Go, mortal, and accomplish thine unknown destinies." He went forth from the Temple, and was presently slain by his own people. This tale Manetho told as of Egypt, but John Tzetzes, whose learning was as extensive as his style was barbarous, had from some sources, and probably from Ctesias whom he mentions, much better information. He knew, that he was King of the whole World, and, if of any one people in particular, then of the Assyrians, and that he caused himself to be worshipped as God;

'Tων Ἀσσυρίων βασιλεὺς ὁ Σεσοσρίς ἐκεῖνος
Των Ἀσσυρίων μοναρχῶν ἦρξε τής γῆς ἁκασίας,
Σενγνων ἐν τῷ ἀξιματι τοιοῦ τῆς βασιλείας,
Καὶ ὑπὸ δύτων συρημένων, ὁπεδρέφ γὰρ ἑπτὼν ἄλλοι,
Καὶ Κοσμοκρατώρ καὶ Θεὸς ἐκεῖνο τοῖς τοῖς

and again, in another book, he says, that Sesostris prided himself

Τῷ Κοσμοκρατῷ τελεσθαι Θεὸς τοῖς Ἀσσυρίσις.

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 upon the same day as him, 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 [συντρόφοι] he devoted himself to hunting, and conquered Arabia. He

349 Tz. Chil. 3. 83.
350 Chil. 4. 556.
afterwards undertook to subjugate the whole Οἰκουμένη, or then peopled world. This is in substance the same story, and the συντροφοί of Sesostris are the συντροφοί of Ninus. It were an absurdity to suppose two Assyrian kings obtaining universal empire in the same way, and that such an extraordinary way.

Numitor, an aged and mild-tempered man, is fabled to have reigned in Italy, and his government was patriarchal, permitting the people to be governed by their own magistrates, and to take a share in the management of affairs, and the great were not permitted to oppress them. The sophist Plutarch describes his government in the language of Grecian democracy, but the peaceful dignity of patriarchal manners is what he should have delineated. This form of government was called Basilical, but a wonderful personage called Romulus, who succeeded him, became τυσινικός, and dressed himself in purple, and transacted business upon a couch or recumbent throne, by which means he became odious to his subjects, and was made away with. Yet did they never cease to worship him as the God of War. This change he is said to have effected by associating to his own person a body of warlike retainers called Celeres and Quinctillii, who used to partake with him in all the hardy exercises of the fields or the Palaestra, and were ready to execute all his orders. When Romulus was worshipped as a God, these his satellites were also commemorated in the Luperci, who ran naked through the streets. This is the same tale a third time told; and I will now observe, that as Nimrod was accounted a Cosmocrator God (or, as St. Paul terms it, a Cosmocrator of the darkness of this world) his chosen disciples would cheerfully obey him.

351 Diod. L. 1. c. 53.
353 Appian. de Bel. Civil. L. 2. c. 114.
354 Plut. Rom. c. 25.
in all he desired; for we may be assured that, when they en-
quired which should be first and which last in his kingdom of
witchcrafts, he did not rebuke them, nor say, "if any man de-
sire 356 to be first, the same shall be last of all;" he was not a
fisher of men opening his nets to receive a miraculous draught,
but a bloody hunter of men, setting snares and pitfalls to
surprise their natural concupiscence. His comrades were deaf
to the suggestions of conscience by reason of their leader's
divine authority, and to those of fear, by reason of their imme-
diate and rich reward, the Valhalla of Odin, and the bloody
paradise of the Senex de Montibus, of either of whom it
may justly be said,

Hic ille est venator atroc, qui cæde frequenti
Incultas animas non cessat plectere Nebroth.

A real contempt of death, like that of the heathen Danes, can
only be generated by some such means.

The Tartarians deduce their origin from Cara-Khan (the
black king) whose son Oghuz 357 was born with a refulgent
visage, and declared his own name when but one year old, and
in his manhood he took to hunting. His father sought to
destroy him in consequence of the denunciations made against
him by his wife, but Oghuz had attached to himself a band
of companions called Uigurs, that is, the Auxiliaries, and by
that means he triumphed over his father, and founded a vast
empire in Asia.

I need scarcely add that these conjurati of the huntsman,
are the Cheders or spirits of war who accompany Triptolemus
and St. George in their phantom warfare, and the comrades
of Arthur, with whose hounds and horns our forests used to
ring. Of the latter, twelve, called Knights of the Round
Table, or, (when we talk in the same mystical way of a
French prince) Palatines, were conspicuous. I have already
surmised that the Zoster or Telamon of Hercules-Orion, was

356 Mark, ix. 35.
357 Abul Gazi Khan. pt. 1. p. 33, 34. 36. 38, 39. etc.
a sign of Cosmocracy, in as much as it represented the Zodiac or Ecliptic, and as the Celeres or Quinctillii were 300 in number, I am induced to form the following surmise; that Nimrod and his satellites or ames damnées were in the following number, 1 + 12 + 52 + 300 = 365, the first day of each year (which was anciently the first day of the month of Mars) being his own day, the first of each month being the days of the twelve paladins, those of each week appertaining to the fifty-two, and the other three hundred being the residue of the days. This would furnish us with an origin for the gnostic and Neoplatonic nonsense, by which Æons, or periods of time, were spoken of and worshipped as persons; and would present us with the first instance of a band of people, united together by a clandestine compact, and divided into several ranks or degrees, in order to be admitted as depositaries of greater and more nefarious secrets, in proportion to their place in the mystic scale. It would also exhibit the source of Superstitious Calendars and of Saints' Days. The Ægyptians held every month, and every day, sacred to some God. The legend of the birth of that bloody Cyrus (he of the gorgon head) concerning whom the Babylonians informed Herodotus, is, though a strange and complicated one, precisely the same as that of Romulus, and they are but one man. But this Persian king is said (mystically, I believe, and not literally) to have celebrated the orgies of the White Horse by dividing a river into 360 streams, being the number of days in the civil year of the Chaldseans. The white horse of Persia is, as we know, either the Sun or the energy which puts him in motion; and the tradition strongly confirms my supposition. Hellopia in Eubea was the place where (as the story went) Orion spent his early youth, and the Hellopian warriors were a race united in sentiment as one man, worshipping the twelve winds of heaven, and the twelve signs of the zodiacal belt:

358 Herod. L. 2. c. 82.
If it be true that the Belt symbolizes the twelve Zodiacal Mansions, we shall then understand the meaning of the three wars which Hercules waged with his Telamon. They were waged in conjunction with his twelve paladins or knights of the round table, or, if one man be especially designated, as it would seem, it is the favourite hero, to whom his own, the Martial, month was assigned. The first usurpation of power by Nimrod and his formidable sodalitium is shadowed in mythology, under the image of Hercules, and Telamon, claiming the Horses of Jove from Laomedon, as their reward for killing the sea-beast; and taking forcible possession of the city of Ilion.

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,

\[ \text{Νυκτερίους δὲ δολοὺς, νυχτὸν πανεπικλέον αγών} \]
\[ \text{"Ωριων πρωτίσσος ἐμηστὸ κεφαλεόφυς,} \]

and Plutarch also had learned from the Egyptians, that Typhon the Giant, when he slew Osiris, was hunting at night-time and by the light of the moon. From this 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.

VI. When these machinations had obtained sufficient ripe-

359 Nonnus, xiii. 168.
360 Pseud-Opian, Cyn. L. 2. v. 28.
ness, and his Tyrannis or, as scripture hath it, the Beginning of his Kingdom, had been founded at Babel upon the ruins of the Basilea, or Patriarchate, he seems to have further swelled his force, and increased the number of followers devoted to him, and apostate from the Noetic 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 the Phlegyan or fire-worshipping giant, Theseus, collected into One City the Tribes of the People, who were previously σποζαδες 361, και δυσακλητοι προς το κοιον παντων συμφερον, and to promote this end he invited settlers to his new Metropolis by public proclamation, Δευτις παντες λεω. This was said to be his old form of invitation when he set up the Παν-Δημια 362; and the process was called συνοικια or μετοικια 363, 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 364. 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, THREE; Csuth, or Cuth, the Grandson of Deucalion, established in Athens a tetropolis, Οενοε, 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. Οενοε and Marathon are well known, and Pliny 365 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

361 Plut. Thes. c. 23.
362 Ib. c. 24.
363 Thuc. L. 2. c. 15. Plut. c. 23.
365 L. iv. c. 11.
Tricorythus or Tricorynthus. It properly means the Acropolis, which we learn from Thucydides was in existence before the Synoecia or Pandemia took place; that is to say, the High-Place of Bel was established for central worship, and is a seat for the head patriarch, before the great political change effected by Nimrod. Theseus, after all, was hated as a tyrant, and expelled from the city, to which he bequeathed his curse. He, with his Asylian bands, is the Phorbans of whom Ovid speaks,

*cum templo profanon*

*Invia cum Phlegyis faciebat Delphica Phorbans,*

and his violent acts of impiety were the source of that tardy repentance which Virgil describes,

*sedet eternumque sedebit*

*Infelix Theseus, Phlegyasque miserrimus omnes*  
*Admonet, et magnâ testatur voce per umbras,*  
*Discite justitiam moniti et non temnere Divos!*

An other, and a 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 he gave harbour to fugitive servants, slaves, and even homicides, under the specious pretext that it was done in honour of a certain deity, and pretended that the Asylum was sanctioned by an Oracle of Pythion.

Allied to the Metoikia 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 to the Asylum of the second Minos, which

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second was grandson of Corybas 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, which was symbolical of the Ark, a place of refuge, well observe the plan of mystic similitudes. Here, I should notice the εκνυμος λαφος of the proto-tyrant Phalaris, upon which he kept his bull. A place so called was between Agrigent and Gela, and it's etymon is said to be illegal, cruel; but this is a wretched explanation, and, although the high-places of Saturn, or of Tauriform Jove, were indeed as bloody as this is described to have been, they were not illegal, and the true meaning is, the Asylum or Sanctuary within whose pale the law does not extend, and which is without the law. An high-place of sanctuary cannot be more perfectly defined than by those words, Economus Lophus. This invention was so far sanctioned 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 the Asylum of Babel, and the rights derived therefrom to all other temples, and even to Christian churches, are of a widely different character.

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 before its dismemberment from the Indus to the Nile, and the Don. This was the realm of the Asi, or Daemon Gods revered by the Goths or Cuthim, and afterwards when the race of men was resolved again into it's three elementary parts by a triple confusion of tongues, and the earth was, in

367 Diod. Sic. iv. c. 60.
368 Idem, Sic. xix. c. 108.
370 Herod. iv. c. 45.
conformity with that number and with its own geography, divided into three grand portions, that portion which comprehended the old universal kingdom was honoured with the name of Asia. This Asia was the ancient Peishdadian empire of Iran, against the government and first capital of which the famous Iliac war was undertaken by the confederate Hellenists; and that empire the Achemenid kings of Iran not unjustly identified with their own. So, we are told by Herodotus, τὴν ἈΣΙΗΝ πασαν ἐνοῦντων νομίζοντι εἶναι ΠΕΡΣΑΙ καὶ τῇ αἰεὶ ΕΑΣΙΛΕΟΝΤΟΣ. Concerning the naming of the Three parts of the earth, Asia, Libya, Europe, the same historian has a curious passage, shewing the obscurity in which those ancient titles are involved; but from which we learn that Asia was called after Asias or Asius, the son of Cotys (or Cuth), the son of Manes (or Ham). The Phrygians used to denominate any wonderful and brilliant actions mania, because Manis one of their ancient kings excelled all others in virtue and power, and he was otherwise called Masdes; this is clearly the same title as that of Oro-Masdes the god of the Magi. And the heretic who at a late period revived, with deplorable success, the old blasphemy of Magianism, and taught that Satan and Nimrod were the creators of the human race, took the name of Manes, while he gave others equally significant to his apostles. Asius, the grandson of Manes, and son of Cotys, from whom Asia was named, was an astrologer, and teacher of mysteries, by whose witchcraft the city of Troy was rendered impregnable. 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 an opinion, it was a fact. Egypt was a portion of the

371 See Herod. L. i. c. 4.
372 Herod. ix. c. 116.
373 L. iv. c. 45.
374 Plutarch. de Is. et Os. p. 360.
Asian realm; and is specified among the dominions of Ninus, who conquered τὴν Ἀσίαν ἀπασαν τὴν εντὸς Ταναιδος καὶ Νειλοῦ. The kingdom of the Pharaohs was not a colony of the Dispersed, as Europa 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 Nine-vite 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 war the My-sians and Teurcians had extended their empire to the banks of the Penèus, which would therefore seem to have been the limit of the Nimrodian kingdom. There is a curious passage in the Panegyric of Isocrates, saying, that Thrace was at one time a kingdom bordering upon Attica, and that the interme-diate states had grown up into independence, since the over-throw of Eumolpus son of Neptune, in his attack upon Athens. But the accounts should not I think be too hastily adopted: they may flow 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; and as for the war between Athens and Eleusis, and the expedition of Eumolpus, that is no history of Athens, but a mythology connected with the religion of Triptolemus. It seems as if some people had held an intermediate opinion, by which this debateable country was erected into a fourth part

376 Diod. Sic. L. 2. c. 2.
377 Herod. vii. c. 20.
of the world, for Andron of Halicarnassus said, that Asia, Libya, Europa, and Thracia, were the four grand-daughters of the Ocean.

The limits of the ancient catholic realm seem to have been held in some veneration by the Gentiles; for the Indians hold it, unto this day, 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 said to have respected those of the Babylonian queen Semiramis. And Asia, considered in this light, as the kingdom of the Asi, and not as an indefinite portion of the earth, bounded by the Eastern and Hyperborean oceans, did not extend to the east of the Indus. Ninus, quem primum aiunt universae Asie, demptis Indis, imperavisse annis LII. Nor do I conceive it's limits, north by east, to have overpassed the river Jaxartes. Something may also be remarked upon the limits of the Prophetic Monarchies. When Cambyses, having completed the restoration of Iran in it's due limits, by the conquest of Egypt, attempted to push onwards into Cush, and the isles of the sandy 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 latter case, by no seemingly adequate human means. On the other hand, the attempts of the Ionians, to establish their heretical creed and republican polity on the shores of the Magian Empire, met with no favour from what is called Fortune. When Alexander, having taken in the whole realm of the Μεγας Βασιλευς from Nile to Indus, desired to push over that river and its tributaries, into regions which neither Nimrod nor Darius had ever ruled, his subjects

379 Cit. Tz. in Lyc. 1283.
380 Diod. L. 2. c. 19.
revolted, and a disastrous retreat led him back to the primeval city, where the mystic goblet awaited him which Hercules gave to Bacchus; of him it might be said as of Achilles,

Κρατεῖα Βασίου δυστατική.

To Rome it was not given to overpass the Euphrates for the purpose of permanent conquest, which Octavius probably knew from the Sibylline books and other prophecies, when he prescribed by his will, coercendum intra terminos imperium. Others say that the site of Ctesiphon, that is, the eastern shore of the Tigris, was the oracular boundary prescribed to the Roman arms; while, in the days of the commonwealth, the Tauric mountains were considered as the fatales termini of the Sibylline poems. But this was probably a limitation of policy, rather than of real prophecy. When Crassus, the conqueror of Spartacus, an accomplished man, whom Cicero's jealous spleen, and afterwards the flatteries of the Cæsareans, have caused men to undervalue, attempted the conquest of Persia, he perished miserably with his army; and the Sassanidæ in like manner chastised the presumption of Julian. Recent interpreters of prophecy have shewn, or endeavoured to shew, that when the Seventh Head of the Beast collected all his force, in order to transgress the limits of the Fourth Monarchy, or Holy Roman Empire, and spread himself over the large realms of Japhet, his power was taken away and all his counsels confounded.

VIII. That all nations are but fragments of one Universal

383 Lycophron. Pseud-Homer. Od. xxiv. v. 74, etc.
388 Tac. 'Ann. 1. c. xi.
385 Liv. xxxviii. c. 45.
386 Vid. Apoc. c. xiv. I cannot but subscribe to the great probability of these arguments, by which it is contended, that the Seventh Dynasty to "continue a short space" was that which rose and fell with Napoleon. But I cannot by any means admit the reasoning, that this seventh head "is the
State is a truth carefully preserved in the name of one Asiatic people, the PAM-PHYLlANS. And in this sense does Plato, in the Tenth of his Commonwealth, give to one Eer, the son of Armenius, the epithet of Pamphylian; meaning thereby, the ruler of the Universal Nation before the Division. Who or what the people called Pamphylians were I do not make out. From Troy, they wandered about with the Prophet Calchas387, as Pausanias relates; and I find in the poet Quintus a fuller account, that Amphi-Araus, the prophet son of Amphi-Lochus, the prophet, refused to set out upon the Nors, foreseeing the dispersion which would take place, and being destined to settle in the land of the Pam-phylans and Cilicians,

\[ \text{τοις γας γεσ588,} \\
\text{Ἀσιμίον ἀμφιτερισῖν, ἐν ἀπὸ γελοῦσι γαῖς,} \\
\text{Παμφυλοῦν Κίλικων τε ποτι πτολεμάρα νεωθαί.} \]

This tradition may relate to some attempt by Calchas, or some other pretender to supernatural powers, to establish, by a collection of colonists from all the tribes, a new metropolis or centre of unity, soon after the miraculous dissolution of the Babylonian empire; not, as I should suppose, in the hopes of reestablishing all countries under one government, but of retaining them under one influence of spiritual control, that is, a Papacy, not a Cæsarean empire. And is not this the very 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 another springs up; and when the Seventh falls, the Beast lies, for a short space, a lifeless and a cephalous 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. Between these two the Scripture affords us no means of forming a choice. It is a matter of vague and idle conjecture.

event of which we have spoken? the founding of Tarsus in Cilicia, in an age remotely fabulous, but upon the exact model of Babylon. This way of accounting for the name Pamphylia is the more likely, because the other portion of the Calchantean settlement, the Cilicians, were in early times entitled the Hyp-Achaians, lesser or inferior Achaians; but the Achaians, as we shall see hereafter, were the entire league of the nations of Noachide, before their dismemberment. The Sibyl, prophecying to the people of Troy the great confederacy against them, is made to express herself thus,

Π αυ τυ ἐπέκειν δαμονας ἄναγκας.

As the unity of mankind was noted in this, so was their division into three families in the name of Triphylians; and the Triphylian Jove presided over them. The island of Triphylian Jove was called Pan-Gaia or the Whole Earth; in Thrace, too, was the Pangean Hill, or Mount of the Whole Earth; and near Amphipolis of the same country dwelt the Pan-Aians or Omniperraneans. Indeed Euhemerus called his Panchaia after the Thracian Pangaia, those being, as it seems, interchangeable names. Auri metalla et conflaturam invenit Cadmus Phœnix ad Pangeum montem, ut alii Thoas et Eaclis in Panchaid, aut Sol Oceani filius, saith Pliny. Also Hyginus, Sacus Jovis filius in Panchaiæ, in monte Thaso aurum primus invenit; but Thasus is an island of Thrace lying at the foot of Mount Pangeus. Pangeus itself, ἄντω τὸ Παγγαίον ὄρος, contained mines of gold and silver, of which the Thasii were the adventurers. Euhemerus,
therefore, made use of Thracian names in his mystery. There was yet another inventour of gold, Midas son of Gordius and Cybele, who had a Gulistan, or Paradise of the Roses, called cent-feuilles, at the gold mines of Mount Bermius, where he learned the secrets of the world from the demigod Silenus. But the seat more anciently ascribed to this garden was Mount Pangæus; because Orpheus, the teacher of Midas, lived there,

\[ \text{flerunt Rhodopeæ arces} \]

\[ \text{Altaque Pangæa,} \]

and because Theophrastus in his sixth book on Plants, celebrates the cent-feuille rose of Pangæus, and not of Bermius. So much will suffice at present concerning the Ommiterranean Mount; and Ai-Olia doth also signify the Whole Earth. All Kings are but shadows and imitations of the King of the Whole World; which is clearly evinced by the use of the Globe as a regal insigné, by Princes in whose countries universal empire was never thought of. Nim-Rod was the first man 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 "Nimrod, the giant of Babel, beheld in the skyes the form of a crown" (probably that rare phænomenon, the sun's iridescent corona) "and sending for the artificers, he commanded a similar one to be made for his wearing, which gave rise to people saying, that a crown had descended upon him from heaven." 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 Diadema, Mitre, or Tiara, was Hierarchic, and proclaimed to all beholders the King of Heaven or his Vicar.

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306 Herod. viii. 138.
307 Justin. Epit. xi. 7.
309 Sueton. Titus, c. 5.
When Typhon the huntsman erected the tower of tyranny, in opposition to the kingly citadel of Jupiter Basileus, he not only changed the mode and the degree in which one man might be allowed to exercise power, but he introduced another new thing, which may be called City-empire. His tyranny both civil and spiritual would have been incomplete had the countries over which he ruled been regarded as constituent parts of the state. They would necessarily have carried a weight in public affairs proportioned to their greatness. But his policy was to establish a capital which should be the state, and the citizenship of which should be the sole title to a participation in the Government. Babel was the beginning of his kingdom, and Babylonia was no more thought of in a political sense, than Attica was, or Italy; for the Pelasgi of those states adopted the system of City-empire; nor did Rome in any particular more strongly resemble the Babylon of Nimrod, to which Holy Writ has compared her, than in this, that the city was not the head of the empire, but was the empire. The Lycians and the Latins were allies of that empire, the Gauls and the Cretans were its subjects, and a Lycian or a Gaul might vote in the affairs of the state if made a citizen, but a Latin of Alba or Aricia had no more right than a Belgian or a Spaniard, except inasmuch as he possessed the freedom of the town of Rome. If it were asked, unto what country are so many allies associated, and so many provinces subjected, from Parthia to Britannia, the only possible answer was by pointing to the narrow spot of ground within the pomerium. The desperate people who flocked to Nimrod's asylum did therefore obtain more than immunity and protection, they became, as it were, a great corporation of sovereign usurpers, and the pretensions of the Imperial City being founded upon Theocracy, for a time dazzled mankind by their splendour and audacity; for Babel was not only an empire in itself, but it was as we shall see, in some sense, a universe in itself.

See Dion. Chrysost. p. 12,
CASTES.

I. There is nothing more curious, or 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 chapters of his book, where he has evinced that this division was effected in the primitive 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.

These observations are most highly interesting, but I do not perceive, that the learned author of them has so far completed, either the proofs, or the elucidation, of this topic, as to dispense with my adding any of the remarks which follow in this chapter.

II. I have, before this, intimated my persuasion, that the spirits of the sons of Lamech, daemon gods 1, were supposed to reappear united in the person of Nimrod, in order that he might re-establish, in the postdiluvian world, the splendid impieties of their system. And the principal facts which we find recorded in the book of Genesis, concerning the three Lamechidae, are, that they did each establish, in his own

1 Ante, p. 9.
family, a distinct hereditary occupation and mode of life. Jabal was "the father of all such as dwell among tents and "cattle;" and "Jubal was the father of all such as handle the "harp and organ." In the former of these families we observe the beginning of the Nomades, or of that profession in which the pure and unmixed Scythians delighted; and of the two great distinctions in the education of men, of which Plato treats, the μυνασιγα, and the ματινιγα. The third son of Lamech was Tubal-Cain "an instructour of every artificer in brass and iron," but he is not said to have been their father. When we consider the appellation in which those Scythians prided themselves, who built the pyramids in Egypt, namely, the Shepherd Kings, the intimate connexion between the bard and the priest, and between the inspirations of prophecy and those of poetry, in the earliest traditions of history, as well as in the earliest remnants of language, and all the legends of the Vulcanian forges, diffused among the nations, from the gnomes of Norway, and the Riphaean Arimaspi, to the caves of Lemnos and Lipari, we cannot entertain a doubt that the errours' and impostures of the great apostacy, and not a mere orderly arrangement of civil affairs, were in the view of those who established Castes. And the like inference may be drawn, from a comparison of the laws of Jehonadab the son of Rechab, "a father of all such as dwelt in tents," and lived upon the produce of their flocks and herds, having "neither vineyard, "nor field, nor seed," with those of Jabal son of Lamech. It appears, pretty clearly, that the law of Jehonadab was a religious one, indicating in a double sense, and with respect both to the land of Palestine, and to the whole of this transitory world, that they were only sojourners in a strange land, and that it behoved them to live, expedite, and unincumbered with *luxurious habits and immovable possessions, girded, and shod, and with the walking staff in their hands. And in the days of Jehoiaikim, when the decree of the cap-

2 Jerem. xxxv. v. 6. etc.
tivity had gone forth, the remembrance of the children of Jehonadab, who had eaten their passover in watchfulness, while Judah was rioting in security, came before the Lord; and "therefore thus said the Lord of hosts, the God of Israel, "Jehonadab the son of Rechab shall not want a man to stand "before me for ever."

But it is more obvious to say, that the three castes of the Lamechidae were a part of the mystery of iniquity, than to explain specifically what part thereof they were. My own opinion is, that they appertained to the mystery of the three worlds, and that Jabal (the first Pan or Sylvanus) was the prince of the earth, and his occupations earthly; that Jubal (the first Apollo, of the heathens) was king of heaven and cultivated celestial arts, the harmony of the spheres, the art of healing, and the other liberal pursuits which the comprehensive word Music used to include; and that Tubal (the accursed Vulcan, hurled from heaven) presided over hell, and practised in his smoky caverns those orgies, which "Cain, "who was of that wicked One, and slew his brother," first introduced among men. He therefore was, as it were, Cain, and was honoured with that appellation. When the last-mentioned of these heresiarchs had attained such pre-eminence, that the seductions of Satan were no longer requisite for leading the world astray, by disguising the Evil under the name and appearance of the Good, but he was worshipped in his own undisguised deformity, and the sin against the Holy Ghost openly practised among mankind, then it was, as I conceive, that the "end of all flesh came before God."

III. That the revival of this system or, at least, the founding of a system in manifest imitation of it, was the work of Nimrod, may, I think, be inferred from the comparison of a variety of traditions and testimonies.

1. At the commencement of the fourth age of the world,
the son of the fourteenth Menu became a king over all mankind, instructed them in morals and religion, arranged their various duties, and allotted to them their several means of subsistence, namely, the Sword, Learning, Agriculture, Commerce, and Cattle-feeding. And, in conformity with this distribution, he established four classes of Brahmens, Cshatrises, Vaisyas, and Sudras. Taking agriculture, and commerce, (though not practised by Jabal) to be concerns of the earthly world, we shall find the five pursuits, which the son of Menu recommended to mankind, perfectly agreeable to the divisions introduced by the sons of Lamech, the Bards, the Nomades, and the bloody votaries of the Cyclopean anvils. But, among the Buddhists or professours of the religion called Scythismus, the caste of the bloody demon, Areimanes, or Acinaces, is the most highly esteemed, and it is worthy of remark, that the followers of that profession are called in the sacred books of the Jains, the Asi. This is the name of the Gothic gods, the retinue of Odin or Woden god of war, who drinks out of human skulls, in the banqueting-halls of hell, and in the company of those who have run a-muck through this world, and whose Ψυχή Αρείμανος, as Plutarch terms it, had inspired them with the "contempt of death" and of humanity. The Asians bear, likewise, that name, which Asia received from the astrologer, (son of king Cotys) who founded Ilion. Ought I not to recognize the mystery of the Lamechide and their three worlds, in the three classes of beings whom the Scandinavian poets acknowledge, the Asi, the Alfi, and the Vani, the first being, (as I have said) from the smithy of Hell; in which Tirfing and the other enchanted swords were forged; the second, being spirits of the frugiferous earth, (δάφνεα, ἀλφης, ἄλφηςβίων) and, as the terrestrial demons

4 Cit. As. Res. ibid.
5 Erot. p. 788. Xylander.
were usually and for obvious reasons considered, spirits of subordinate power and dignity; and the third, being the depositories of wisdom and learning, and the rivals of the Asi, inferior however to the Sword's all-prevailing power? Those, whom the Jains call Asi, the Brahmen call Cshatri, which word appears to be Cush-Atri, and to contain the name of Cush their progenitor, coupled with another word upon which I will not here observe. They are also called Raja-Pootras, that is, Sons of the King.

The founder of castes was the son of the fourteenth Menu. Paganism in the East has (owing to its surviving so many ages later, and to other causes) run into such extravagance, and so far outlived the daring mendacity of Greece, that (however precious the facts) the numbers, distances, dates, and successions, are in general little worth scrutinizing, and will but poorly repay the labour. But this tradition is not vastly removed from the truth, for Nimrod was the son of Cush the twelfth patriarch; and if this will not satisfy us, it may be urged that Noah, having reigned two reigns, one in the old, and one in the new world, stood for two kings in the catalogues of theocracy, and also that, the Buddhists, and others of the church of Demogorgon, imagined a king of the world older than Uranus himself. Uranus was the deity, anthropomorphous in Adam, as Cronus or Saturnus was the same in Noah. But it was a secret, known to some even of the Greeks, that He and all things proceeded from a being called the Anvil, and meaning the Evil Spirit to whom "the artificers in brass and iron" were subservient,

"Ουρανός Ἀρχύμενος Κρονός Αντιτευχτός.

We might thus arrive at the very number, fourteen, if we thought such accuracy worth obtaining. And it certainly appears that Nimrod, although he was only the thirteenth

ruler of the world, was accounted to be either the fourteenth or the fifteenth, according as you understand inclusively or exclusively the calculation of Dicæarchus, who said that, a king of Assyria, by name Chaldaeus and the fourteenth in succession from Ninus, collected together the people since called Chaldaeans, and founded Babylon upon the Euphrates. Thus much is plain, that no other man "became king over all mankind," besides Nimrod, who "began to be mighty upon the earth;" and as the Menus were themselves supreme over mankind, yet their son became king, but is not said to have been a Menu himself, it follows that we have here a description of that new thing, which Nimrod was, namely, the Tyrant, who succeeded and superseded the Patriarchs, but was not a Patriarch.

2. Gemscheed or Giam-Schid was a king of Persia whose name means the Goblet, or the Mirror, of the Sun, the former of which was the ship of Hercules, and the latter was the magical κατοπτρον of Perseus; and both unite in the flaming Prydwen, the ship-shield of Arthur. That was the seven-fold shield of Gian ben Gian, (a Goblet or Mirror, the son of the same) king of the Genii. And those, who professed the Scythian war creed, certainly did, in their sorceries, identify the concavity of the shield with the cratera or cauldron of witchcraft,

\[\begin{align*}
\text{Ανδρες γαρ ἐπτα θεριοι λυχαγεται} \\
\text{Ταυροσφαγεπτες ἐς μελανδετον σακος} \\
\text{Και θυγγανοτες χερι ταυρεις φοιν} \\
\text{Ἀρην, Ἑνυ, και φιλαιματον Φοβον,} \\
\text{Ορκυμοτησαν.}
\end{align*}\]

The mirror of Perseus, also, was his shield, scutum speculisci candore pellucidum, in the use of which Minerva had instructed him.

7 Cit. Steph. Byz. in Χαλδαιοι.  
9b Serv. in Αἰνειδ. vi. 280.
The Belt of Gemscheed is clearly the same with that of Orion or Hercules, and was a magical or astrological device invented by him, that he might have power over the demons, cingulum fuit Gemschidi institutum, quo omnes daemonas fugavit; fuit enim ex ejus cingulo et chirâ, quod evacuata fuerint operâ daemonum. He was a Typhon, or spirit of the deluge, which the Arabs call el typhoon, and we read that "water made Gemscheed the chief over many people, and gave him immense glory, and 100 horses, 1000 oxen, and 10,000 hares." He was, therefore, the great huntsman and warrener of the East, possessing in abundance that beast of chase, which Procyon, the dog of Orion, is represented pursuing in the spheres. He was (as we shall hereafter have occasion to notice) a most wonderful architect; and the city, which in greek is called Perse-polis, is called after him, in Persian, the Tucht-i-Gemsheed; from which, again, we may infer, that this fabulous king, unto whom the Persians attribute almost all the inventions of mankind, is the Perseus of the Greeks.

Gemscheed was the fourth king of the Peishdadian, or Assyrian, line of the kings of Iran, but, as, in consequence of Cham's apostacy, "Scythism" is justly said to "have flourished from the flood to the days of Serug," that line is counted from the flood; and Nimrod is the fourth from Noah inclusively. The Mahabadian line is nothing but the succession of antediluvian patriarchs. It is farther recorded in Persia, that the father of Gemscheed founded the cities of Babel or Babylon, and Niniveh; and, although the last mentioned assertion be not accurate, it is so far true, that all Nimrod's acts were done in his father's lifetime.

Of Gemscheed it is not only said, that he divided men "en plusieurs etats et professions, mais qu'il les ait encore

9 Sad-Der, Porta x. ed. Hyde.  
13 Saadi cit. Herbelot in Giam Schid.
"distingue par des habits et des coiffures differentes." The castes into which he divided them were four, the Kanooseans or priests, the Nesareans or Soldiers, the Nesoodees or Husbandmen, and Anochushees or Handicraftsmen. These four are otherwise named Asurin, Aretishtar, Wasterjush, and Hutochsha. The division by Gemscheed, again, is resolvable into the notion of the three worlds, and the word Asurin appears to be the same as that, azure, by which we call the firmament of heaven, and by which the Magians call their Seven Fires of the World. This, says Sir John Malcolm, merely implies the natural divisions of civilized society; but the authours, whom he adduces, all either affirm or imply the contrary.

3. Theseus, fabulous king of Athens, stands eighth in our catalogue of the Mighty Hunters, in whose legends the life of Nimrod is shadowed out. This hero did, as we have seen, establish the empire of the city of Athens, by collecting all the Atticans together into what he termed a pandemia, and abolishing all mention of the country or its inhabitants, in order to resolve every thing into the city and its free-men. That system actually prevailed in many of the Pelasgian communities, but it derives its origin from Nimrod, whose city, "the beginning of his kingdom," and whose asylum, are described in the story of Theseus, the rival of Bacchus, and ransacker of Venus Ariadne. Theseus, it is pretended, divided his subjects into these three hereditary orders, the Eupatridæ or Nobles, the Geomori or landholders, and the demiurgi or handicraftsmen, the first of which three classes had cognizance of things sacred, and furnished the state with magistrates, and expounded law and religion to the other citizens.

15 Ante, p. 66.
16 Plutarch, Thes. c. xix. s. 4.
17 Plut. ib. c. xxiv.
It would be nauseous to repeat the comparison of these three castes, with those of the three Lamechidae.

4. Ion was the 18 ninth of our mystic Hunters, the son of Xuth or Cuth, and great-grandson of Deucalion. He founded the Athenian state, in the form of a tetrapolis, "and the beginning of his kingdom was Babel, and Erech, and Accad, "and Calneh." He is identified (as we shall hereafter see) with Theseus, by circumstances of extraordinary minuteness. Ion, the lawgiver of Athens, separated 19 the people into four castes, γεωργοι, δημιουργοι, ερημοποιοι, φυλακες, husbandmen, artificers, priests, and soldiers; which is, without any variation, the institute of Gemscheed.

5. Romulus, between whom and Theseus Plutarch drew a parallel, but whom it would be difficult to distinguish either from Theseus, or from the Cyrus of Herodotus, founded the empire of the City Roma by means of the Asylum; and he established in it 20 an order of patricians, another of knights, and the residue were common people.

6. Two persons were known under the name of Minos and the mythic title of Minotaurus, the former of whom is the Ταυρος Δακωνος Πατης, and is said to have reigned for nine centuries in conversation with God,

Εννεωρος βασιλευς Διος μεγαλε θαριας,
in remembrance that "all the days of Noah were nine hundred and fifty years." But there was a second Minos, grandson of Corybas, by which latter name we have shewn that Ham is distinguished. This, no doubt, was the Minos, who established an hereditary distinction between the husbandman and the soldier, and ordered διηγοθαι χωρις κατα 21 γανη την πολην, και το μαχουν ετερον ειναι, και το γεωργον.

18 Antè, p. 67.
19 Strabo, viii. p. 556.
20 See Livy, L. 1. etc.
21 Aristot. Polit. vii. c. 10.
7. Sesostris\textsuperscript{22}, of whom I have already treated, is said to have instituted the like; forbidding any man to relinquish the trade which his father had carried on, because he thought that such changes, if permitted, would open a door to (\textgamma\lambda\varepsilon\omega\epsilon\zeta\iota\alpha)\textsuperscript{23} presumptuous designs. Who he was, it is needless to repeat.

8. Soon after the establishment of the Macedonian dynasty in Asia, when a new source of information concerning the origins of human affairs was made accessible to the Greeks, Euhemerus published his account of Panchaia or Pangaia, meaning, (as I before said) the Island of the Whole Earth. It was an allegorical or mystical work intended to describe the Nimrodian kingdom of Babel, in the interamnian isle of Sennaar, and to unfold the origin of pagan idolatry, by showing that the gods were, in reality, men, who had obtained divine honours. Jupiter was, as he said, a king and a lawgiver, and was worshipped by the Panchaians as their chief god, under the name of Jupiter Triphylius, that is, Jupiter of the Three Tribes. In this country, we are told, the people were classed into three distinct orders\textsuperscript{24}, the Priests, the Husbandmen, and the Soldiers. And, although there were two other professions, the triad was not broken in upon, but was religiously observed, for the handicraftsmen were dependent upon the order of priests, and the shepherds upon that of soldiers.

From these considerations I think it will result, that the system of castes was an artifice borrowed by Nimrod from the antediluvian learning of the Nephilim, (which his detestable grandfather preserved) for the purpose of riveting the bonds of his theocratic tyranny, and promoting the superstitious

\textsuperscript{22} Arist. Polit. vii. c. 10.

\textsuperscript{23} These words are taken accurately, but from whence I have entirely forgotten.

\textsuperscript{24} Diod. Sic. L. 5. c. 45.
illusions upon which it was founded. Conspicuous, in this division of men, is the order of soldiers, a creature of the tyrannis and unknown under the basilical sceptres. What may now be said in behalf of the necessary and honorable profession of arms, does not apply to the time of which we were speaking, because all wars were civil ones before the separation of the families and tribes of men; and the oppression of the people, which is now a days but an occasional abuse of a power embodied for their defence, was the only real purpose of incorporating, from father to son, the race of the men of blood.

IV. That the Cushim constituted the higher or governing class of mankind has been shewn in various ways; but principally from its appearing that the nations of the pure Scythian stock were those which had no positive castes or degrees, but were noble all alike. Of this line are all the Goths, Teutones, or Germanas, the Chinese, and most, if not all, of the Orientals professing Buddhism, and, above all, the Free Scythians, or those commonly so called. Mr. Faber makes out the Free Scythians (as distinguished from the nobility of the mixed nations) to be the same as the Royal Scythians; but this is a somewhat gross error. For the Royal Scythians were but a single tribe of the Free, or Proper, Scythians, sprung from the youngest son of Targitaus son of Jove; which youngest son was by name Colaxais or Scytha. The river Gerrhus separated the Scythe Nomades from the Royal Scythe, who were the lineal posterity of Nimrod the youngest son of Cush.

It has been observed, that 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. The supremacy of his family, and of his son Nimrod, at the time

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25 Herodotus iv. c. 5. c. 10.
26 Faber O. P. I. vol. 3. p. 495.
of the first founding of the Babylonian kingdom, appears to me to be indicated in a passage of Isaiah, alluding to the destruction of Sidon by the Chaldees, or Shemite Nahorides, with whom the Scythians are contrasted as "inhabitants of the desert" by reason of their habits of war, hunting, and pasturage. "Behold the land of the Chaldees! This people "were of no account. The Assyrian founded it for the in-"habitants of the desert; they raised the watch towers, they "set up the palaces thereof. This people" (the Chaldees) "has reduced her (Sidon) to a ruin." These Chaldees were the chief population of Babylonia Proper after the confusion of Babel, and were the most favoured subjects of the great Nebuchadnezzar. They were the posterity of Chessed the son of Nahor, and descendant of Heber, originally settled in a town of unknown situation called from them Ur of the Chaldees; and their dialect of Hebrew is used by Daniel and other canonical writers. The Chaldees are meant, as I believe by Pausanias when he says, that the Babylonian Si-"bylla resided "among those Hebrews who are above (that is, beyond) Palestine."

Cham, Cush, and Nimrod, were celebrated by the eastern worshippers of fire, under the name of Zoroaster. And I think I can scarcely err in referring to this topic, what I find in their religious book, the Hundred Gates. Zerduscht a Deo quiesivit; Docendo aliquem τύρν Πεχλαβί, quomodo erit, et cuinam laxabo habenas? Quem libet de sobole tuā doceas, at si sapiens docuerit alium, ei peccatum imputabitur maximu-

It should however be observed, that some modification of the system in question prevailed even among Scythian peoples. Among those who had similar distinctions, Herodotus mentions

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27 Lowth's Isaiah, c. xxiii. v. 13. p. 57.
28 Phoc. L. x. c. 12.
29 Sad-der. Porta 100. ed. Hyde.
Gprjixa; xat2xu9aj, which latter word, in the Greek of his day, exclusively means the Free Scythians. And we find the forms of it, likewise, among the Romans, who were a nation compounded of two races of Cushim, the Aborigins and the Pelasgi, and among the Greeks, who were Pelasgi by origin, mixed afterwards with other families of the line of Cham, from Canaan and Ægypt. The party by whose means the tyrannis was erected did not only consist 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 superstition, these would not readily be admitted to an equality with those, whose divine birth gave them, as we shall see, the titles of Heliadæ and of Gods. 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 conferred upon the refugees. Certain similitudes or methods of conformity were, also, delightful to the minds of men in those days, and were connected with their religion, which was itself a similitude or mystery. Nimrod, when he was compelled to go out from Babylonia, founded another Tetrapolis, that is, a triad of cities, depending upon one vast metropolis, in a form precisely answering to the original establishment in the plain of Shinar; although the principal circumstances, which gave rise to the first Tetrapolis, were, as it will be seen, no longer applicable. In like manner did he introduce, among the body of his own peculiar people, a system of degrees formally similar, though distinct in its essence from that of the mixed tribes. These higher orders, not unlike those of our own country, were variable; and persons of inferior degree were elevated to them as occasion might require, without the existence of any incapacity or lasting disparagement. It is, rather, and to speak more truly, the same system as our own and that of all Europe within the ancient limits of the Carlovingian empire, or wheresoever the Gothic conquests extended themselves. For
the distinctions which Herodotus mentions among the Scythæ, are but that famous system called Feudal, which, under divers modifications, has flourished at all times among the Teutonic nations. The Grecian historians, when they naturalized the legends of the East in their own country, under the name of Theseus (which signifies Deus Constitutor), could not but feel that what they related, concerning the institution of positive castes, had no real existence in Attica. And therefore they explained it, by adding that, when he divided the Athenians into eupatridæ, geomori, and demiurgi, he established them "quasi equal, the first however exceeding in dignity, "the second in usefulness, and the last in number." So, likewise the Romans referred their three bodies, of Senators or Patricii, Equites, and Plebs, to the laws of their fabulous founder. But whenever 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 in that respect with the geomori of Theseus.

In the history of Romulus, we perceive that the people is divided by him, not only into three orders of noble, equestrian, and plebian, but also into three tribes, Ramnenses, Titienses, and Lueeres; and we have seen that the three castes of the Panchaians were sacred to Jupiter of the three tribes; and we have carried back the origin of the whole matter to the families of the three brothers, Jabal, Jubal, and Tubal. It is therefore impossible to doubt, that the revival of this form of society, under Nimrod, had some relation to the three great families of men, descended from the three sons of Noah. The three sons of Zoroaster were respectively the chiefs and patrons of three classes of men, the Athornès, or priests of Hormuzd, the husbandmen, and the soldiers; a statement, which is perfectly irrelevant to the

30 See Pinkerton upon the Goths.
history of the fifth Zoroaster, who is vulgarly so called by way of excellence, and lived at the same time as Darius, and was, perhaps, his father Hystaspes, but clearly points to the institutions of Nimrod, the fourth of those Magian Fire-kings. The Abbot of Stadt declares, that, in the lifetime of Shem, mankind were divided into three classes, in liberos, in milites, in servos, liberos de Sem, milites de Japhet, servos 32 de Cham. This story is vastly perverted in its details, from a desire to adapt it to Noah's prophecy about Shem, Japhet, and Canaan. However, it is taken from authentic traditions of the same truth, which this chapter is intended to illustrate and confirm.

In what degree the division of castes was coextensive with that of tribes, or what sort of analogy it was, that subsisted between the natural and the factitious triad, is not easy to conjecture. But the superior dignity of the tribe of Cham was a principle of the great apostacy, and the preeminence of the tribe of Cush over all the other Hammonides was the doctrine, by means of which Nimrod's tyrannical imposture was superadded to the original defection of the nations, who emigrated from Armenia. And thus much I think we may rely upon, that the dignity of king, or chief ruler, in each distinct part of the great union, was allotted to a family of the dominant tribe of Cush, 'Avaxters, Anakim, or Rephaim, "giants, "the sons of Anak, of the giants."

V. By taking notice of the difference, between the politic distinctions established in the free and noble communities, and the essential castes established in those, which Nimrod's usurpation had degraded, we are enabled to rid ourselves of the notion that Greece was anciently peopled by the sons of Japhet, who spoke a different language from that of their rulers. But this absurd notion is in effect contradicted by the very author of the Origin of Pagan Idolatry, who maintains 32 Albertus Abbas. Chron. p. 3. b. Wittemberg. 1608.
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, would have continued to speak in the language of the Hammonidae. But we have no record of any other language having ever been written or spoken in Greece, and the old dialect of the Hammonian tongue remains in the country to this day, less corrupted than the Latin dialect is in Italy. I say, we have no record of any other. For the words ascribed by Homer to the Gods, are words of the same language, and relate to certain phrases in the most ancient, and probably antediluvian, dialect thereof, which the Cushim (the sole depositaries of religious and magical secrets) made use of. Those words are either the names of persons recorded in sacred histories, or of things made use of in augury and magic, such as are, Myrina, Briareus, Xanthus, Cymindis, and Moly. Moly was a plant employed for purposes of enchantment, which the priests used to deter the rest of the people from attempting to gather. The same remark will apply to the name by which the Gods called the Moon,

\[ \eta \nu \tau e \ \Sigma \varepsilon \lambda \eta \nu \nu \nu \nu^{33} \]

Aβανατοι κληζον, επιχθενιοι δε η \( \tau e \ \) Μ \( \eta \eta \nu \nu \nu \).  

How can it be true that Greece was peopled with Iapetidae, 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 son of Japhet was called Javan, and a certain portion or sect of the Grecian people were called Iaones.

VI. If castes were introduced among a race who had for-

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merly 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 com-
memoration 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 Saturnus was a title of Noah,
and his Golden Age was the period between the flood and
the great schisms brought about by the sons of Ham, when
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Saturnalibus bellum sumere nefas habitum. Cum Latiar, hoc est Latinarum solemnne, concipitur, item diebus Saturnali-
orum, sed et cum Mundus patet, nefas est prælium sumere; quia, nec Latinarum tempore, quo publicè quondam inducè inter populum Romanum Latinosque firmatae sunt, inchoari bellum decebat, nec Saturni festo, qui sine ullo tumultù bellico creditur imperasse, etc. This notion was adopted into the Church, which proclaimed from time to time what was called the Peace of God, and a similar superstition had nearly crushed 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 distance, in the clefts of the rock and in the secret places of the stairs. After the re-establishment of Theocracy, "Nation shall not lift up the sword against nation; neither shall they learn war any more."

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

Maxuma pars Græiōm Saturno, et maxumè Athene, Conficiunt sacra, que Cronia esse iterantur ab illis; and the poet adds that, there also, the master and slaves supped together, nay, that the masters waited on their slaves. Baton of Sinope is reported to have said, that the Saturnalia were πολιτεία Ελληνικά and were called in Thessaly the Pelorian feast. The like solemnities were had at Træzen, and in Crete,

39 Macr. c. 10.
40 Ib. c. 16.
41 V. 1. Macr. c. 2.
42 Ps. 56.
43 Cant. c. 2. v. 14.
45 Cit. Athen. L. xiv. c. 45.
and they are traced even to 46 Babylon herself, where they were called Sacæa, that is, the feast of freedom.

The Grecian 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; ἐπτὰ 47 μν ἑλευρον ἡ πασα εἰα νεία. Julius Cæsar 48 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 49 and plaister 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 intimate connexion with Octavius Cæsar, and his share in bringing about the usurpation, must have had access to the archives of state) soon after the completion of the seventh century ab urbe condita, wrote as follows,

Ultima Cumæi venit jam carminis etas—
Jam redit et Virgo, redeunt SATURNA 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 days or periods of the Creation, probably the septem Saturnalia of the Romans have had the same import. For certainly the Romans, faithful to the theory of cyclic recurrence, gave to the Golden Age of Noah or Saturn certain attributes which be-

46 Athen. L. xiv. c. 44.
47 Lucian. Saturnal. c. 2.
48 Macrob. 1. c. 10.
49 Arte fictili. This seems to be the origin of the pellets of plaister which the modern Romans throw to each other, during the carnival.
longed only to that of Adam or Uranus, especially, the living upon spontaneous fruits without labour. The Seventh Year was given to Israel as a sabbath, 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 free. But, on the completion of seven times seven years, that which ensued was set apart for general rejoicing and repose, and to proclaim liberty 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 on the 17th, and ending after the 23d, of December, seem nearly to coincide with the sports of Yule, in the course of which it was found expedient by the church to celebrate the Nativity of our Saviour; an event, the expectation of which, as we may infer 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 δαμα of the Greeks are our Christmas presents; and the Yule-dough, or little human images of paste, which our ancestors were wont to distribute on that occasion, are the same as the Oscilla, or Sigilla, after which the Saturnals were named Sigillaria, and which were symbols of Piaicular Human Sacrifice. The God Yule or Ioul, or, at least, one of the first who bore that title, was Saturnus or Sat-uranus, the Sower from Heaven, in allusion to the tillage of the earth after Adam's departure from Paradise, and to that which took place in Noah's time after the whole earth had been laid waste by the flood; and also in allusion to the promised Seed of the

50 Ex. xxvi. v. 2.  
51 Lev. xxv. v. 10.  
52 Lucian. Cronosol. c. 15, 16.  
54 Macrobi. I. c. xi.
woman. To fetch his name from *Sowing*, in husbandry, might seem absurd, when the peculiar boast of his reign, as given to us by the poets, was the absence of that labour. It may be said that men lived either upon fruits and *ἀψίδευσι*, or upon spontaneous crops, in his time;

Arkuteos fructus montanaque fraga legebant
Cornaque, et in duris harentia mora rubetis,
Et, que deciderant patulâ Jovis arbore, glandes;
Mox etiam fruges tellus inarata ferebat;

But that,

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

That is to say, when the patriarch of the golden age was expelled, and Cain was born, the labours of tillage began, and the sweat of men became the price of their food. But Adam, we must remember, lived both in paradise and out of it; and he was certainly the first husbandman; as Noah was after the flood. The other meaning of *Saturnus* appears in the etymology preserved by Macrobius, and worded in the spirit of the ithyphallic apostacy in the tent, παρα την Σαθν, que membrum virile declarat. The title *Satyrus* was common enough in mythology, and corresponded with the notion upon which all the Gods or Demigods, Avatars, or Avantaras, were formed. The Satyrs were compounded of the human form and that of the obscene Ammonian Goat. We read in a curious tract of uncertain age, Saturni

56 Ib. v. 123, etc.
57 Macrobt. L. 1. c. 8.
dicuntur familiarum nobilium regum qui urbes condiderunt senissimi. And this agrees well with the doctrine, that there were three Ninusses at the head of the three Assyrian dynasties. Indeed, it may be doubted if the latter title did not belong to every Scythian king of Assyria at 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 Phænix of Colophon,

'Αννος Νινος τις ἑγενε' ὄς ἑγὼ κλω.\textsuperscript{59}

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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 of Ηλιος, Whilus, or Ilus,

IIus 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 August, and Lamb-Mass; which is equivalent to Christmas.

\textsuperscript{59} O. P. I. vol. iii. L. vii c. 2.

\textsuperscript{60} Ap. Athen. L. 12. c. 40.

Janus who looked backwards and forwards, upon two cycles of time, and from whom the heathen gods were descended,

Jane pater, Jane tuens, Dive biceps, biformis,
O cate rerum sator, O principium Deorum!

is either a different name of Saturn, or it is a name of Uranus the patriarch of the first and true golden age. This ancient deity was worshipped as the King or Priest Yule, δ Καυ-Ουλος 68, and Canace daughter of Aholus or Αεωλος (i.e. Lord of the Whole Earth) was η Καυ-Ουλια. The incestuous witch Canace, was the goddess Ceres Iulo, in whose honour the hymns called Uli, Iuli, and Calliuli, were sung.

Πλειστόν 'Ουλον, 'Ουλον iει, 'Ιουλον iει 64.

'Oυλος 65 and its cognate words have at least four significations, deadly or otherwise pernicious, dark or gloomy, soft, and the unknown significature; but I believe that death, or the state of the human spirit in Hades, is the radical idea of this word. The song above mentioned is the dirge of Proserpine, commemorating how the mother of mankind was removed by 'the king of terrours from the garden where she was “gathering flowers, herself a fairer flower,” and became subject, she and all her progeny, to the toils of agriculture, and afterwards to the penalty of death. The thick clouds of darkness that prevailed from the time of Noah's descent into the ark, which was not unreasonably regarded as a symbol of the descent into Hades, were called the Καυ-Ουλας 66, or Descent of Yule, and described to be a gloom like that of chaos, impenetrable to the rays of light. Through this palpable darkness the mystic ship Argo found her way.

62 Lydus de Mensibus, Bibl. Alt. Lit. vol. 3. p. 32.
63 Plutarch Parall. p. 312. Xylander.
65 See Tzetz. Chiliad. xii. Hist. 444. v. 797, etc.
66 Apoll. Rhod. iv. v. 1694.
The heathens celebrated the Yule or Cronia 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 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 Noetic 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.

VII. The highest castes, the military and sacerdotal, seem to have been reserved to the tribe in whom, as it was pretended, a divine right resided. 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 68, as I suppose, of the line of Joktan), who seem


68 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." Ex. 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
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. And this, at least, is certain, that they were not Canaanites, for "the border of "Canaan was as thou goest unto Sodom and Gomorrah." They were in the 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 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 Phoenicum antiquior terrarum inundatione; and the Vale of Sodom is a type of the Garden of the Lord, Gen. c. xiii. v. 10. But Paradise shall be restored in the new earth after the millenium, Rev. c. xxii. v. 2: and so likewise, before that time, 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 the Flood, the people of the four cities of Sodom, and the congregation of Corah, seem to be the body of those 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.

Gen. c. x. v. 19.
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 sacerdotal 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 to that people, "a kingdom of Priests, 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 scattered or disseminated condition; "Ye shall be named the "priests of the Lord; 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 por-
"tion. Therefore in their land ye shall possess the double.
"Everlasting joy shall be unto you." And again, "Ye are "a chosen generation, a royal priesthood, 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.

* Exod. c. xix. v. 6.
* Isai. lix. vss. 6, 7. Lowth.
* 1 Peter, c. ii. v. 9.
VIII. To those who filled the sacerdotal office among the Israelites there appertained, as was most necessary, not only dignity, but emolument. "I have given the children of Levi all the tenth in Israel for an inheritance." And such was (in a theocracy) the best way of arranging that matter, because it was needful that they should enjoy a provision suitable to their office and profession, and yet that they should not be wedded to the earth and its concerns, by the administration of private property. "Thou shalt have no inheritance in their land, neither shalt thou have any part among them. "I am thy part and thine inheritance among the children of Israel." This was a part of the Mosaic law, but, like very many, as I believe, of the institutions of the Israelites, it was a custom not unknown to the patriarchs; indeed, it is my conviction that the patriarchal church (that of God I mean, not the apostate patriarchs) was the same as the church of Israel, except only in so much as the latter was strictly circumscribed to one family, and as far as new regulations were introduced with a view to that separation. When Abraham had vanquished, by means evidently preternatural, the invaders of Palestine, he received the eucharistic elements from the hands of a king and priest, (whose nature we need not here discuss) "and Abraham gave him tithes of all," that is to say, of all the spoils he had taken from the enemy.

The traditions of the apostacy shew, that the system of paying a tenth for religious purposes, was not overlooked by it's wicked authors. The temple of Apollo at Delos used to receive tithe of the fruits of the soil, as Callimachus intimates,

"Αλλα τοι διαφεσὶς δεκατηφοιδείν δίπασχαι.
Πεμπτονται.

And the tithe of Melchisedeck, that from the spoils of war,

73 Numb. xviii. v. 21.
74 Gen. xiv. v. 20.
75 Hym. Del. v. 272.
was offered upon great occasions. The golden tripod dedicated to Apollo at Delphi, after the battle of Plataea, was by ἐν τοῖς λατρευμένοις δεκατία. And the fabulous Camillus, after the alleged capture of the pretended city of Veii, is said to have consecrated one tenth to Apollo Pythius. This fable relates to the original wars, which took place at Babel, and the tribute paid by the Hyperborean virgins, at the shrine of Delos, is a legend of at least equal antiquity. Olen, in whose hymns those virgins were invoked, is represented to have been an Hyperborean, and the oldest of the poets who wrote in Greek, the first prophet of Apollo, and the inventor of hexameter verse; and as to the Hyperboreans, Herodotus very justly doubts "if there be really any such people as the Hyperboreans." These "golden-haired Arimaspians," as Callimachus terms them, lived each a thousand years, in an ideal paradise of everlasting peace, situated beyond the Riphean mountains and underneath the luminous palace of Boreas their progenitor. They had ten monoculous kings, who are meant to signify the succession of antediluvian patriarchs, and their fortunate region, at the northern pole, is the garden of the Lord removed from sight, and (as it was imagined) either taken up to heaven, or carried down into Hades.

The principle of decimation being thus ancient, it is unlikely that Nimrod, in constituting a priestly and a military caste, both composed of families permanently excluded from productive occupations, should not have made use of this engine to enrich his followers. It may indeed be conjectured, that the tithe, or tax whatever it was, for supporting the men at arms, who in their turn supported his tyranny, was one great cause of the hatred which he incurred, and which ulti-

76 Diod. Sic. xi. c. 33.  
77 Liv. v. c. 21. 23.  
78 Paus. ix. c. 27. s. 2. x. c. 5. s. 4.  
79 L. iv. c. 38.  
80 See Phereicus ap. schol. Pindar. Olymp. 3. v. 28. etc.
mately deprived him of "Babel the beginning of his king-
dom." I have taken notice already, that Zoroaster Zohauk was inspired by the devil, in the days of the tower of Babel, and introduced among men several pernicious inventions, which he passed off upon them for improvements; but, especially, he introduced the community of goods. But we must not suppose that he enacted a general equality, which should abolish the very names of rich and poor, setting them to eat like brethren from the same platter and drink from the same cup. The community in question was rather a privilege for himself and his retainers, to share in the produce of every man's land. For this reason, I suppose, that the seven Cyclopes were called Gasterocheires and Encheiro-gasteres, in as much as they filled their bellies by force with the substance of their neighbours.

In several of the states, or colonies, of Greece, we meet with hereditary families of the descendants of Nimrod, entrusted with the highest mysteries of religion. In the Pelasgian colony called Rome, (to which a future volume is, in great measure, devoted) the rites of Hercules belonged to the Pinarii,

Domus Herculei custos Pinaria sacri.

At Antioch in Syria the Macedonian kings established the lineal descendants of Triptolemus, whom they brought from the mountains of Curdistan in Assyria, as priests and mystagogues in the worship of their ancestour. At Eleusin in Attica the mysteries were in the hands of the Eumolpids, descendants of the hero Eumolpus, who was born in Thrace, and bred in Æthiopia, and at last became king of Thrace; but these also were Triptolemidæ, Triptolemus being the

81 P. 108, above.
82 Strabo, viii. p. 540.
grandfather of Eumolpus. The oracle of the Pythian Apollo, at Delphi, was in the immediate keeping of a family called the Thracidæ, that is to say, the descendants of Thrax, or of the Thracian. Odrysus, the founder of the Thracian nation, was certainly a God of some celebrity, though we are very slantly provided with information respecting him. Epiphanius, speaking of the time immediately following that of the patriarch Serug, in which Hellenism and its various denominations were introduced at Babel, and the ancient Scythianus broken up, expresses himself thus: ἐπειτὰ δὲ Ἀκινακὴν σεβοντες οὶ τῶν Σκυθῶν Σαυροματαῖοι, Ὅδεισθον τε τῶν Ὁρακῶν προπατοτε, ἐκ οὗ τὸ γένος καταγενέται Φρυγον. Ὅθεν καὶ Ὁρακῆς ἄτο τῷ Ἡθα ἐπικλην, τῷ τῇ πυγιστίᾳ γεγενημένῳ, καλοῦνται. I presume we ought to read Ἡθας,

(Τυφώνα θῃς, δὲ πασιν ἄντες θεοῖς)

and it is clear, that Nimrod must be meant, by the Wild Beast who was born during the Tower-building. Orion constructed, in Sicily, the mole and temple of Pelorus, and Ulysses terms him Π ι λ ρ ο ν ὁ Ὅμιονα. And I collect from a place in Theocritus, that the religious concerns of the Syracusans were managed by a college of people called the Pelorians:

'Ω Βαχσ, χαλκεων μιν ἄντι διάβινθ 88
Τιν ὡδ άνεβηκαν
Τοι Συρακοσσαί ἐνιδρυνται Πελώρεις τῷ πολεί.

The Oracle of Hammon was in the country of the Marmaridæ, and that name, being patronymic, seems to imply a

85 Schol. in ÒEdip. Colon. 1051.
88 Theocr. Epigr. 17. v. 3.
lineal descent from Marmarus, who first invented sorcery \(^89\)
at Babylon. The priests of Venus at Paphos were Cinyradae\(^90\),
descended from the father of Adonis.

IX. It remains to show by what means the brethren of
Nimrod, although descended from the youngest of the three
sons of Noah, became possessed of the highest dignity and
upon what principles they were entitled to it. It was by a
sort of primogeniture, their race or family being in a manner
older than the world itself.

The \(\text{Æthiopes}\)\(^91\) or Cushim relate, saith Diodorus of Sicily,
that they are the first, in order of time, of all men; the first
inventours, and the most acceptable celebratours, of religion
and sacred rites. And they farther account for their origin,
by supposing that the sun called them into life, by impregnating
the moist earth. This cannot but remind us of the
primæval men of Corinth, of whom Ovid sings,

\[ \text{Tandem vipereis Ephyren Pirenida pennis} \\
\text{Contigit. Hic ævo veteres mortalia primo} \\
\text{Corpora vulgàrunt pluvialibus edita fungis} \;^{92}\; ; \]

and yet more strongly of the Curetes,

\[ \text{Te quoque, nunc adamas, quondam fidissime parvo} \;^{93}\; ,} \\
\text{Celmi, Jovi, largoque satos Curetas ab imbre.} \]

But these Curetes, seven in number, are the same as the
seven Heliadæ or sons of the Sun. The Sun, after a deluge
of rain, generated the Heliadæ \(^94\) out of the wet mud. They
invented \textit{astrology}, the division of times and seasons, and the
art of navigation; and the \(\text{Ægyptians} \) were indebted to them
for all their astrological knowledge. Something has been

\(^89\) Plin. Nat. Hist. L. xxx. c. 2. \\
\(^90\) Tacit. Hist. 2. c. 3. \\
\(^91\) Diod. Sic. 3. c. 2. \\
\(^92\) Ov. Met. vii. 391. \\
\(^93\) Ibid. iv. 281. \\
\(^94\) Diod. Sic. v. c. 56. 57.
said of the twelve paladins of the year, and of other heroes to whom the days and weeks were dedicated; but the number seven, into which the house of Cush was divided, has relation to the division of space, not of time, in the world, and to the seven heavens or planetary spheres, of which the Solar is the most illustrious. Those sons of Cush, to whom the honour of founding separate nations or tribes was in the first instance conceded, were only six—"The sons of Cush, Seba, and Havila, and Sabtah, and Raamah, and Sabtechah... And Cush begat Nimrod." But these six were amplified into seven, by dividing the great tribe of Raamah into two parts, as that of Joseph was divided into Ephraim and Manasseh; wherefore it is said, "and the sons of Raamah, Sheba, and Dedan." As it may be thought that the division of Raamah was casual, and unconnected with any such purpose as I speak of, I will demonstrate that it was intentional, and related to the number seven. Keturah the second wife of Abraham had, like Cush, six sons who were heads of tribes, "she bare Zimran, and Jokshan; and Medan, and Midian, and Ishbak, and Shuah," and, strange to say, her children are also multiplied into seven, by dividing one of them, according to the names of two of his sons; but, strangest of all, their names also are Sheba and Dedan, "and the sons of Jokshan, Sheba, and Dedan!" If these particulars are to be deemed fortuitous, intention can never again be inferred from the coincidence of circumstances. The truth is, that Keturah, a pagan, imitated the greatest of human families, and made a septimal division of her own; and in so doing she borrowed the very same names. Midian was so famous a name in Cush's family, that it is almost equivalent to Ethiopia or Cushan, "I saw the tents of Cushan in affliction, the curtains of the land of Midian did tremble;" and that name Keturah selected for one of her

95 Gen. c. x. v. 7.
96 1 Chron. c. 1. v. 32.
97 Habak. c. 3. v. 7. and see Exod. c. 2. v. 15. Numb. c. 12. v. 1.
sons, the ancestour, I presume, of those people whom Gideon subdued. Boasting of her seven sons, she compared them in this pointed way to the family who were called the Gods, who had been the rulers and nobles of the whole earth, and who to that day were worshipped among the nations. In treating of Castes, I have already observed that the honours assumed to themselves by the Cushim, or at least the sacerdotal part of them, are promised to the Abrahamidae; and it was the knowledge of this, that raised the mistaken pride of Abraham's wife. One of her neighbours and cotemporaries was turned into a rock, while she was bewailing the fate of her friends in Sodom, and certainly it is not impossible, that these events, distinct in themselves, but nearly agreeing in time and place, may have coalesced into the fable of the vain-glorious Niobe and her seven sons.

It is said that Cham lay with his wife in the ark, contrary to the rule of abstinence prescribed by Noah to his family, during that time of mourning, and that she brought forth Canaan during the flood. But this narrative, which is not devoid of foundation, is totally absurd, as it has been related by some, of Canaan, the youngest of the sons of Cham, and cannot, by possibility, relate to any other than Cush his eldest son. And the learned Postel has well explained both the fact, and the moral and political bearings of it, in his treatise upon the new star which was discovered in 1572, in Cassiopeia's chair. "Impius Chamus, et patris et fratrum et Dei contemptor, intra archam diluvii cum uxore rem ha-bisse proditur a secretoris theologiae scriptoribus, ut hac fraude primogeniture jus quoad sacerdotium et regnum filio suo ex nefario illo concubitu nascituro astrueret." The Orphic poems described Oceanus the Titan, deliberating whether he should expose the nakedness of his own father,

98 Gen. c. 25. v. 2. Judg. c. 8. v. 28.
100 De novâ stellâ, p. 1.
and quarrelling with his brothers; and the same poems spoke
of him, as the first person who ever celebrated the nuptial
rights,

'Ωκεανος πρώτος καλλίστης ἤρξε γάμοιο 102,
'Ος ῥα κατιγγατήν ὄμοισησα τηθυν ὅπινεν.

The same allusion is contained in the hymeneal cry of the
Romans, Thalassio! Thalassio! Homer informs us that the
Gods were the issue of the wedding of Oceanus,

'Ωκεανον τε Θ ε ὠ ν 103 γ ἐ ν ε σ ι ν και μητέρα Τηθυν.

Propertius, insisting upon the uninterrupted practice of for-
nication, divides time into three periods, the reign of Saturn,
the universal flood, and the time after the flood, and expressly
avers that this sin was committed even during the flood;

Hic mos Saturno regna tenente fuit 104,
Et quum Deucalionis aquae fluxere per orbem,
Et post antiquas Deucalionis aquas.

But, as we read in Lucian's Dea Syria, that Deucalion was
a Scythian, in whose time all the human race were drowned,
except himself and his family, who were saved in a great
ark 102, λαρνάκι μεγαλη, την αὕτως ἔχε, it follows, that the for-
nication in question must have been committed in his ark;
and the testimony of Propertius becomes specific to our pur-
pose. Deucalion (I say) was a Scythian, and Scythism (which
derives it's name from Cuth the son of Cham) is said to have
flourished from the time of the flood to that of the tower-
building; which are additional circumstances indicating that
the birth of that patriarch bears date from the deluge, and
confirming what Postels says, that the apostacy of Cham
(afterwards called Scythism) was materially connected with

104 Prop. 2. El. 32. v. 52.
the circumstance of his birth. But of the Scythians we read the same thing, as we do of the Ethiopians, that they were the first of men who emerged from the chaotic elements of fire and water, and although the people of Egypt did, at one time, affect to dispute it with them, superatis Egyptiis, antiquiores semper Scythe visi. Cush, therefore, being engendered in the midst of the waters of the abyss, in that wonderful period of gloom and terour intervening between the antediluvian world and the present system of human affairs, might well be esteemed to be as old or older than the world, the first of men, or rather the last of the Titanes. But though he was begotten in the ark, and was alive in his mother’s womb before the family of Noah had emerged from that receptacle, it would seem to be untrue, that he was born in it; because it is written that “Noah the eighth person” was preserved in the ark, whereas he would have been the ninth, had his grandson been born.

The deluge was a period of profound darkness, the Catoulas, during which the Lord “made darkness his secret place, and his pavilion round about him was dark waters and thick clouds of the skies,” and which was only illumined by his lightnings and coals of fire; but the Sun was, for one entire year, obscured in the heavens, and indeed was fabled to have descended from heaven, in order to sail in a magic vessel through the Ocean, into the abyss of Night;

\[ \text{Αλίος δ'? Τεφειονίδας δετας ἐγκατεβαίνε χρυσευν} \]
\[ \text{'Οφρα δι' 'Ωκεανοιο περασας} \]
\[ \text{'Αφικηθ' ιερας ποτι βενθα Νυκτος έρεμας.} \]

This is an account of the great voyage of the Argo or Ark through thick darkness, and the sun is described as sailing towards the darkness; but in his natural alternation of day and night, the goblet was the vessel in which he slept, and

106 Justin. L. 2. c. 1.
107 Psalm xviii. v. 11.
reposed himself from the labours of the day, plying eastward through the ocean, from the Hesperides, towards Ethiopia and the Land of the Morning; where he found his flaming chariot ready for the next day's toil;

_Τον μεν γαρ δια κυμα φερει· πολυηρατος ευνη_ 109
_Κολνη . . . δρπ' Ἡνως Ἡριγενεσια μολη._
_Ἐνθ' ἐπεβη ἐτερων ὁχεων ῥπεριων ὄνωσ._

Sol Oceani filius, saith Pliny; and Moses of Chorene speaks of the three gods, Vulcanum, Solem, ac Saturnum, qui sunt Chamus, Cusus, ac Nebrothus.

Cush was called the Sun, and his posterity the Heliadæ, because his birth took place at the time of the Sun's reappearing, and irradiating the prismatic spectre in the skies, presently after the egression of Noah from the ark. The name of Hyper-Ion, his father, has been vulgarly derived from ὑψος and ἐιμι, going on high, but to this, there seem to me to be at least three insuperable objections. It would increase in the genitive as other nouns of the participle form do, Creon, Creontis, Eurymedon, Eurymedontis; and having a short vowel produced, it would only be used in the oblique and increasing cases, (as we find ἀνεμοειτα, ἀμαθονειτα, ἀπονεεοθαι, but never ἀνεμοεις, ἀμαθοεις, ἀπονεειν,) whereas the Homeric poets used to end their lines ἐλεκτωρ Ἡρειων: and lastly, Hyperion is as often used as a name for the father of the Sun, as for the Sun himself, whereas the signification _revolving on high_ is applicable only to the Sun himself. But Hyper-Ion is the Cæstial-Dove, whose return with the olive branch took place immediately before the landing of the patriarchs, and announced both the blessed reappearance of the Sun in heaven, and the birth of the father of the Ethiopians and king of the earth. The dove Pleione, mother of the seven

109 Mimnermus, cit. Athen. xi. c. 5. s. 39.
110 L. vii. c. 57.
111 Hist. Armen. i. c. 6. p. 15.
doves called Peleiades, was the offspring of the famous marriage of Oceanus and Tethys;

Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, quà patet, ambit aquis.
Hinc sata, Pleione cum cœlifero Atlante
Jungitur, ut fama est, Pleiadasque parit.

The restoration of light to the sons of Noah was unlike the creation of the world, when "the evening and the morning " were the fourth day," and the light of the moon was seen before that of the sun; but the orb of day shone forth upon the earth and upon the rainbow. On that day Cush was born; and therefore it was not idly, nor without a meaning, that the Assyrian Curds, or Arcades, of the Peloponnesus, the companions of Hercules in all his wars, δι αἰ̂ει συξρατευοντες, boasted themselves to be προσεληνοι, a people older than the moon and the stars;

Arcades huic veteres, astra lundque priores,
Agmina fida datis.

Because their progenitour was really born, several hours before the moon or the stars had begun to shine.

The proseleni were called after one Arcas their founder,

Orta prior Lunâ (de se si creditur ipsi)
A magno tellus Arcade nomen habet;

but Arcas was the son of the personage called Jupiter, and of Callisto or the Great Bear, who is the vessel in which Noah sailed with his seven companions the Triones, and which alone was unsubmerged in the Oceanus,

"Ονη δ’ ἀμμορος ἐξι λοστρων Οκεανοι.

113 Ovid. Fast. 5. v. 81.
114 Diod. Sic. iv. c. 36.
116 Ovid. Fast. 1. 469.
There are many instances of Cush being either identified with the Sun, or described as the son of the Sun. Orus Apollo was king of Aegypt, or, as Pliny more justly saith, of Assyria, and he was the predecessor of the great conqueror and tyrant Sesostris; but the Platonist Damascius relates in his Origins, from out of some Phoenician books, that in the beginning there existed light and darkness, and that afterwards there was a mixture of the two confounded together, and called ulomus, which was first opened and cleared up by "the opener Chus-Orus." Old Æetes, who was king of the Scythians in the days of the Argonauts, had the Sun for his father, and was crowned with rays of fire,

'Αμφι δὲ δι’ γεφανη κεφαλην ἐχεθυσσανοσσα.  
'Ακτισι φλογεαις.

The illfated Phaethon was the son of a Titan, who was king of eastern Æthiopia, and resided at a place called Aurora or the City of the Morning. But he was reputed to be the son of the Sun, and having taken into his own hands the reins of his father's celestial government, he ruined both himself and the world. The chariot of the Sun, driven with mad precipitation by the young prince of the Cushim, is the tyranny of Nimrod, succeeding to the sober government of Cush.

Perdiccas the huntsman, of whom we have said somewhat already, and must say more hereafter, usurped the crown, or rather claimed it for his own, in right of the rays of the Sun which the preceding king had given to him. It seems, therefore, that they were his to give.

Tithonus, of immense longevity, was king of Assyria at the time of the Trojan war, and the husband of Aurora, who bore to him that hero, giant, and God, who led the Cushim or

118 Orph. Arg. 816.  
Æthiopes into battle, and whose image was vocal to the rays of the rising Sun. The name of Tithonus or Tithon, is closely connected with that of his consort Tito,

Τοφια δ' ἀνιχνειᾳ Βοσσον λοφον ἐγερεῖν Τιτων,  

and is radically the same as Titan, a name peculiarly applied to the Sun. And that peculiar application arises from Cush being the last of the Titanes or antediluvian giants, or rather from his being improperly numbered with them, having received his existence, and his life in the womb, after the old race of men had been swallowed up

ἐς Ἡκεανον τε καὶ ἐς Τιτηνιδα Τιθων,

but before "the tops of the mountains were seen." If Nimrod be in some instances termed "the latest of the Titans," it is upon another principle, and as being the magnum Jovis incrementum and the identical same person as Jove or Cham, (who was the last or youngest of the real Titanes,) reappearing in another body or temple of the flesh. This is the secret of the Curdesh satanists, who venerate the two Chams, Cham ibn Noah and Cham ibn Cusch, and the meaning of Bacchus, in his supplication to Proserpine for assistance against the anti-bacchic tyrant,

πασον απειλην  
Γηγένεος Πενθός, ἐπει δευμεχανος Ἡνη  
Ὁψιγονον Τιτηνια νεφ θυρφρυς Λυαιφ.

Cinyras was king of Assyria, in the time of the Trojan war, and his old age was so great as could only be compared with that of Tithonus, and Aoa or the goddess of the

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181 Callim. Fr. cvii. Ernesti, p. 517.  
183 See above, p. 68. n. 159.  
184 Homeri Interpolator. Iliad. xi. v. 20.  
185 Suidas in vocabulo.
Morning produced, from his embraces, the hunter Aous, which means the Son of the Morning. But Cinyras was by one account the son of Apollo, and by others his rival.

Cush fuit rex territorii Babel, et residebat in Erech, saith Tabari the Persian historian. And he was also a God and worshipped by the name of Belus; Cush Belus dictus (apud Persas) propter pietatem, benignitatem, et sanctitatem, quasi Deus. Persae eum in numerum Deorum, retulerunt. The same title belonged also to Noah or Saturn, his grandfather, and to the greatest of the false deities, to his father Jove, whose temple and tower he erected in defiance of God; and it was also applied to Nimrod his son; multi Nebrothen, qui est Belus, Ἁθιοπεμ fuisse scripserunt. And there is yet another title, supremely venerated by the children of the first apostacy, which was shared by old Cush with his more illustrious father and son, and which caused (as the reader will see) some of the adventures of both these latter to be mixed up with his own. "Primogenitus verù Cham, Chus. "Hic fuit totius artis magicae, imbente diabolo, et primus idololatriae adinventor. Hic primus statunculam adorandam "diaboli instigatione constituit, qui et stellas, et ignem, de "celeo cadere, falsà virtute hominibus ostendebat. Hic ad "Persas transiit. Hunc Persæ vocitavere Zoroastrem, id "est, viventem stellam. Ab hoc etiam ignem adorare con- "sueti, ipsum divinitus igne consumptum ut Deum colunt."

The name of Cush or Chus signifies (if I am not misinformed) a substance essentially igneous and luminous, but smouldering and by some means obscured; and that will account for its having these two interpretations, heat and blackness.

196 Hesychius in vocab.
197 Suidas, ibid.
199 Tabari, ibid.
202 Oliver Script. Lex. in vocabulo.
Moses of Chorene 133 expressly says that Chus means the Sun, while Origen 134 assures us, that Χοῦς . . . . σμαίνει σύ κοτώσιν, that is, obscuration. Eupolemus 135, a Greek historian, who wrote concerning the Assyrians and the Jews, related, that Belus Cronus begot Belus Cham, of whom Chanaan was the son, τετέθει καὶ Χούν ὦν γένεσθαι, ἀν ὑπὸ των Ἑλλήνων λέγεσθαι 'Α σ β ο λ ο ν, πατέρα ἐς Ἀσίωνων. But adbolus is a greek word for a fire that smoulders, and emits smoke instead of flame. The meaning of all this is, that when the Sun no longer shone in the heavens, and "became 136 black as "sackcloth of hair," he was supposed to have descended into the womb of the mother of Cush, and, when the period of darkness was complete, to have reappeared in the double form of the infant son of Cham and of the glorious luminary on high. But it was well and justly distinguished, that, although there was darkness on the face of the deep, it was not like the darkness in the beginning, but one of intense heat, and illumined from time to time with lurid fires proceeding from ignited matter, and lightnings. For, at the time "when the "channels 137 of waters were seen, and the foundations of the "world were discovered, at the rebuke of the Lord," at that time, I say, "there went up a smoke out of his nostrils, and "fire out of his mouth devoured; coals were kindled by it." He "touched the mountains and they smoked," and although the elements did not "melt with the fervent heat," as in the last ecpyrosis, many compound substances were transfigured by it's intensity. The deep blackness of complexion, which a great and celebrated portion of the Cushim, those of Meroe, contracted, under the influence of an African climate, served to keep alive in people's imaginations the complex idea,

134 Orig. in Genes. vol. 2. p. 28. Paris. 1733.
136 Rev. vi. v. 12.
137 Psalm. xviii. v. 8. v. 15.
which is contained in the names of Chus and Asbolus; and led the poets of ages comparatively recent, to obscure in like manner the tint of the beautiful Orientals, and to paint the Son of the Morning in colours befitting a Son of Night,

Eoas acies et nigri Memnonis arma.

The Titanes, or people before the flood, over whom Saturn and his wife reigned, while Jupiter was still a youth,

"Oi de teos μαρμαρος θεοι Τιτινος αναστον 138,
and from some of whom we are all of us, in the last resort, descended,

Τιτινος, Γανης και Ουρανος ἀγλαα τεκνα 139,
'Hμετερων προγονων πατερων,

were Sons of the Earth. This was said in two ways. They were the Adamides, and Adam was literally a son of the Earth; he had no mother save "the 140 dust of the ground." When God had resolved upon creating him 141, He sent the angel Sabrail to bring him some clay, but the Earth, discovering his purpose, piteously implored him not to take it, because she foresaw that the multitude of Adam's children, and their crimes, and God's judgments upon them, would occasion her much suffering. Sabrail, relenting, returned with this answer. God sent Michael and Asraphil upon the same errand, but they also took pity and yielded to the prayers of the universal mother. Then Azrail declared, that he would regard nothing but the commandment of God, and he brought the clay from Mecca, from the very spot where the house of God now stands. The Titanes were also Sons of the Earth, by reason of their devotion to the abominations of

138 Apoll. Rhod. 1. 507.
139 Orph. Hym. Titan. v. 1, 2.
140 Genes. 2. v. 7.
Cain, "a servant of the earth," and of the Evil Spirit, who was "a murderer from the beginning." Their hearts were set upon the "Prince of this world," and upon the kingdom of this world, which passes away; although to them, it was slow in passing, and their great length of days set at a distance the fear of retribution, and even encouraged in their minds the hope of immortality. They accordingly tilled the earth, and built cities, and accumulated possessions, which the indignation of Heaven at last swept away. But it seems that Abel, and the children of Seth (in their uncorrupted state) were contented, like the Rechabites, with such occupations as would yield a subsistence, and yet were consistent with the condition of pilgrims and mere sojourners in the land. The pursuits of Horticulture, the pruning knife and the spade, were the amount of patriarchal husbandry, in those righteous communities, wherein every man dwelt under his own vine and his own fig tree. The priest and Levite had his vine and his fig, but he had no inheritance in the land. The plough, by means of which a single rich man raises the food of many, and sells it again for money, belongs to Cain, and, in fable, to Iasion, to Habides, and the bloody Triptolemus, and to the horrible mysteries of Ceres, and of Proserpine the devil's bride; and not to the earliest and happiest days of theocracy.

Those who, after the flood, descended from Cham and Cush, the last remnants of the Titanes, were also Gegenees, that is to say, Sons of the Earth; not in the same literal sense, because the father of the renovated world was not made out of clay, but naturally begotten. They were, however, in the metaphorical sense, earth-born, by reason of their relapsing into the sins of the Cainites, and apostatising from God, and descending, under the conduct of Cush, from the vineyards of the great father, into the arable plains of Sennaar, and amassing wealth, and building a city, and a tower, and uniting themselves in defiance of their maker.

But where the likenesses of things were imperfect in themselves, the heathens affected to make them complete, in pur-
suance of their false doctrine of the eternity of the world, and its destruction and reproduction in similar and corresponding cycles. And the Cushim being sprung from a man, who issued from his mother's womb, shortly after the earth had emerged from the ocean, did on that account style themselves Sons of the Earth, engendered by the rays of the sun out of the wet ground. This was expressed by the word *duroxhones*, which is applied to the 142 Ethiopia of Africa, to the 143 Indi, by which name the ancients generally understood an Ethiopian people, to the 144 Sicani, and to the 145 Pelasgi of Athens. The word came in process of time to be understood, for people who never migrated, and sprang originally from the soil which they inhabited, but its real meaning is, that they came of the earth-born or giant brood. This idea was represented under the form of animals, which nestle in the earth, and seem to spring from it. The grasshopper or locust is such a creature. Tithonus, the father of Memnon, was symbolized as 146 a grasshopper; and the Athenian Autochthones, who came of his race, used to wear golden grass-hoppers 147 in their hair, for a badge of their terrene extraction, and sometimes even denominated themselves *Tettiges*, that is, grasshoppers. Indeed the Pelasgi in general, at a period older than any prosaic history, were distinguished by the poet Homer from all their confederates, by the title of divine or god-like, *δίος Πελασγῶν*. And mythology relates concerning them, that the subjects of *Æacus*, or of 148 Peleus his son, having all perished by a dreadful plague, during a period of 149 prater-
natural darkness, and the hero being left in solitude, Jupiter transformed a nest of ants into men, and they became his new subjects, the ferocious Myrmidones or ant-like men. Here, again, we have the Gegenes and Autochthones. We read that one Teucer, son of Scamander, was ordered by an oracle to settle in that country, in which the sons of the earth should attack him, οἷς ἀνδρὶς ἐν τῷ κινδύνῳ, and when he landed in Troas a number of mice invaded his camp and gnawed the thongs of his men's shields and their bow-strings, in observance whereof he established himself in that country, and founded Sminthium and the temple of Apollo Smintheus; sminthus signifying a mouse. The mice in that country were sacred to Apollo, and his statue had a mouse engraved at it's feet. This allegory is as ancient as Callinus, the first poet who ever wrote pentameter verse. And what is it, but a plain intimation, that the Τύρκοι, or Teucrians, (which I take for the same Scythian name that we now call Turks) whose constant protector Apollo was, were of the overweening race of the earth-born giants? Nor could we, indeed, suppose it otherwise, seeing that Tithonus the Assyrian was father of the grasshoppers or autochthones, and was also himself the son of Laomedon king of Troy. As the autochthones were erroneously supposed to spring from the earth in their own respective countries, so do I conceive, that the nation of Cushim, called by Herodotus the Macrobiì Æthiopes, were falsely supposed, by those from whom he got his information, to be named on account of their living 120 years; though such an age was probably not uncommon among people of their simple manners and diet. The epithet is equivalent to divine, or descended from the Dii Titanes, to whom immense longevity was sometimes attributed, in stead of immortality, as for instance by Æschylus,
I may prove that such is the meaning of the name, by the following passage which Atheneus cites, concerning the same people as Herodotus his Macrobians, and even concerning the same custom of theirs which Herodotus describes. "Many nations have been used to select the handsomest men to be their kings; and, even to this day, those Ethiopians, who are called the Immortals, οἱ Ἀθανασίαν καλεῖσαν, do the same, as 153 Bion testifies in his Ἑθι- οπίκες." The noblest by birth, and most virtuous, of the Thracian tribes, saith Herodotus, were the Goths, or Immortalists, οἱ Ἀθανασίαν καλεῖσαν. They were however, in spite of their many virtues, a most bloody and audacious race. They despised all gods, but their own god, Zamolxis, or Zalmoxis, otherwise called Gebeleizis. The great historian justly 155 discredits that idle tale, of Zamolxis being a Greek slave from Samos. Zamolxis and Acinaces are mentioned together by Anacharsis, in Lucian's 156 Scythia, as the πατρων θεοὶ of the Scythians. But he seems to me to be the same deity, whom the Scythic nations used to worship under the name of Acinaces, and in the form sometimes of a scimitar, and sometimes of a spear. The Getæ were in the habit of sending, every fifth year, a messenger to Zamolxis, concerning their affairs, which they did in this way; they planted three spears in the ground, and, raising their embassadour aloft, they flung him down with force upon the points of them. If he was transfixed with a mortal wound, the embassy was thought to be acceptable to Zamolxis; but if not, the messenger was supposed to be an unworthy one, and a

150 Sept. adv. Theb. 526.
153 Cit. Athen. xiii. c. 2. s. 20. vol. 5. p. 44. Schweigh.
154 Herod. iv. c. 93.
155 Ibid. c. 96.
156 Scythia, seu Hospes, c. 4. vol. iv. p. 150. Bipont.
better one was dispatched to the God, having been previously instructed as to the subject of his mission. The same Immortalists, of whom we are speaking, used in case of thunder and lightning to shoot their arrows towards heaven, in manifest defiance. This blasphemous proceeding is clearly allied to the antitheism of Heracles, from whom, and from Echidna the she-serpent of hell, the Scythians affected to descend, and whose bow was one of their sacred insignia. When Heracles, marching against Geryon, was annoyed by the heat, he shot an arrow against the Sun himself, with so powerful an aim that it struck the sky,

Τω περιδίνην Ἄχιον ἔβαλεν,

and the Sun was not sorry to make peace with him, by lending him his golden goblet to sail in.

The kings of Persia had a chosen guard of 10,000 men, called The Immortals, and it is not in the least to be credited that they were so called because their number was kept constantly full. From the 10,000 Immortals there were again selected 1000, for services of higher trust and dignity. These were all of them true Persians, and next in rank to the king's immediate relations; and were distinguished as the Apple-bearing Immortals, an emblem which seems to allude to the apples of the tree of Life. There can be no doubt of the whole of this corps being a noble guard, and perhaps they were all Achemenide, that is to say, members of that family of Nimrod's lineal descendants, who were settled in Persia Proper.

Having said thus much of the ancient superiority of the Cushim, in Nimrod's complicated scheme of government, both

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157 Herod. iv. c. 94.
158 Phericydes ap. Athen. xi. c. 6. s. 39. vol. 4. p. 239.
159 Herod. vii. c. 83.
160 Heraclid. Persic. cit. Athen. xii. c. 2. s. 8.
161 Arrian. Exp. Alex. iii. c. 11. s. 6.
as a fact, and with respect to the principles upon which, and the means and pretexts by which, it was established, I will only notice one of its consequences. The other families of mankind, seeking to emancipate themselves, were compelled to look back to the fountain of their common birth, to Noah; and though they adhered to the apostacy of Cham, only vitiating it by falsehoods and impurities, if possible, still greater, they presented their claims under the common denomination of Noachidae. And the disgusting combination of vice and folly, called the Bacchic religion, was set up in opposition to Cush and his sons, in honour of the memory of the great Vitisator, who planted the grape in Armenia; from the intoxicating juice of which, his recreant son, the father of Canaan, filled a "cup of fornication" and a "cup of trembling" for all nations. But I have reserved this topic for a later portion of my essay.
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 enquiring whether a Bull is 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, Aour, The Sacred Fire, with a demonstrative prefix. The same word without the prefix, was employed to signify the bison or wild bull. The Bull, Cherub, or Corybas, was the graven symbol of God, whose manifest and real presence consisted in the Glory of Light and the Cloud of Darkness which filled the sanctuary. And the Tower, was the Hill of God upon which the glory used to shine, or the fabric, imitative thereof, whereupon the people kept alive and worshipped the vestal fire;

erat ardua Turris¹,
Arce Focus summâ.

Orion constructed an enormous mole in the sea, which was called the promontory of Pelorus, and he placed upon it a temple to Neptune. And Pel-Orus, as Mr. Bryant observes, means a Tower or Tor. But he furnishes the etymon only, without the etymology. It means a pyrēum, or place of

¹ Ovid. Met. L. xi. 392.
magian worship, pel-aour. The first part expresses the primary attribute of God, Underived Essence, from whence is the Homeric verb πελώ, I am; and it may with reason be said, that the strict etymon of πελ-αφ is the self-existing fire. Vulcan, the god of fire, is styled by Homer, in the neutral gender, a Pelore, in conjunction with an epithet of quite unknown meaning.

'Ἡ, καὶ ἀπ' ἥμουθοιο πελὼρ δὶ χρὸν ἄνεςγα.

And it seems to be occasionally used for monstrum or ostentum, any awful manifestation, as when the Cyclops Polyphemus is so called. The Earth is sometimes called Pelore,

γάς δέ ενφός σοναχίζετο γαίας πελώρη,

in which case the word is used in its proper sense. Earth and Hearth are the same word, in which the aspiration has been improperly disused, and the Greek name of the goddess Vesta, Ἄγα, means a fire-hearth; but Vesta is the Earth,

Vesta eadem est quae Terra, subest vigil ignis utrique.

The word πυργός is likewise a compound, (how formed I can neither positively pronounce, nor tarry to investigate) from πυρ, fire.

II. "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."

The nature and drift of this extraordinary project has been for a great length of time ill understood by the learned; and
in great measure, I believe, from not giving a correct sense to the word Heavenly. "In the beginning," saith the first book of Moses, "Elohim made the essence of the earth and the "essence of the two heavens." There were two heavens, the invisible and spiritual, which the eye hath never seen, and which the heart of a man cannot conceive, and the visible consisting of the planetary spheres, the empyrèum, or elastic firmament, and the day or Crystalline sphere, where the waters above the firmament, and beyond the solar heat, are suspended in radiant globes; or consisting, at least, of that which we all see and admire, but which we cannot approach or measure, and concerning the structure whereof Holy Writ has afforded us very little information. The invisible heaven is very near akin to that awful being which we call Space, which Moses describes as the fluid and void essence of creation, and which the gentiles regarded as the great mother of all things. This same, is no other than the capacious and all-comprehending attribute of Him, by whom and in whom are all things.

But in addition to these two, there 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 fiery presence; and to the eastern gate whereof the Presence was afterwards removed, and placed before the cherubim. This garden has been taken away from the earth ever since the time of the great flood, but the Lord has promised to bring it back again as a dwelling-place for the just. Hence, the popular expression of "going to heaven," that is, to an appointed place of blissful sojourn, and all the confusion of ideas that has arisen from it. That Garden or Elysium is

7 Genes. c. 1. v. 1. Schimmelpenninck Bibl. Fr. 1. p. 10.
8 See Revel. c. xxii. v. 2.
now in Hades, and it has been there ever since the flood, and we know that it was visited by Jesus and the penitent thief: "This day," said the Lord, "thou shalt be with me, ἐν τῷ "Παραδείσῳ, in the Pleasure-Garden."

The last-mentioned Heaven was the Olympus of heathendom, which Homer has consecrated with imperishable verse,

"Ολυμπὸν ὡσι φασί Θεων ἔδος ἀσφαλεῖς δίειν
Ἐμμεναι ὡτ' ἀνεμοίωι τινασσεται, ὡτ' πον' ὁμέρῳ
Δενται ὥτ' χιων ἐπιπλινυται ἅλλα μαλ' αἰθή
Πεπταται ἀνεφέλος, λευκὴ ὑπεδεδερμεν ἄγνη.
Τῷ ἐνὶ τευτονται μακάρες Θεοὶ ἡματα παντα."

and such, precisely, is the Elysian plain promised to Menelaus ¹⁰ and Helen.

It is now most amply ascertained that the sacred hills of the heathens, and the pyramids of Babel, Memphis, and other places, were imitations of this hill of heaven. The site of the latter had indeed 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 to each other. 1st, Both belonged to a common father of mankind, at the beginning, or apparent beginning, of a world. 2dly, Both were Mounts of Salvation or Divine favour. 3dly, Both were hills of the sacred tree; the one of the real tree of Life; the other of its symbol, 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, or in the tabernacle of Shem. I believe these reasons have not hitherto been taken notice of. When the people, in a spirit of rebellion, took their departure from the Second Mount of the Lord, and from Jehovah of

⁹ Od. vi. v. 41, etc.
¹⁰ Od. iv. v. 566, etc.
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 it was their system to consecrate 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 upon the plain. They piled rock upon rock, lifting up the hugest masses of granite, until the summit of their structure was a fit heaven for the indwelling of their Gods.

They proposed that the top should be "unto heaven," that is, that it should be of a sufficing height to serve for an heaven or sanctuary. They did not mean that the top of it should reach up to the firmament; nor did they even mean that it should surmount the highwater mark of the deluge. For they were men of a vast sagacity and genius, who aspired to a knowledge much more extensive than their Maker had vouch'd safe to them, and who, even if they did not succeed in obtaining it from interdicted sources, have at least given solid proof in their performances, that they were not much to seek in any thing which concerns the arts and sciences. But had they meant any of these meanings, they must have been a much sillier set of people than those, who, in after times, and with great solemnity of dogma, or with a great parade of learning, have undertaken to comment upon their history and actions; much sillier, I say, because such men, although capable of imputing this sort of things to other people, would be quite incapable of doing any thing so very childish and ridiculous themselves. And they would see the intrinsical impossibility of building a superdiluvian tower, even upon the summit of any mountain, unless it were upon such as are too high for an architect to ascend with all his tackle, and not easy to be climbed even by an expedite man; much more, in
the low irriguous plain of Shinar. No idea could exist of building a pyramid up to the skies, where it was ridiculous to think of building one, even nearly equal to the height of those projections which are upon the surface of the earth. The waters of the flood (against which this structure was, forsooth, erected) did not only overwhelm the inhabitable parts of the earth, but also “all the high hills, which were under the whole heaven were covered; fifteen cubits upward did the waters prevail, and the mountains were covered.” The author of the ancient poem entitled Phoenix, in describing the grove of the sun, which, as he says, “overthrew the Deucalionian waters, when the inundation had submerged the world,” places it too low by three cubits.

Sed nostros montes, quorum juga celsa putantur, 11
Per bis sex ulnas eminet ille locus.

The chimerical notion, which I have condemned, is not of recent date, and may be found in the Sacred History 12 of Sulpicius Severus, “turrim facere aggressi, quse ceelo accedent,” but it has been honoured with the 13 sanction of many eminent moderns. Nor do the legends of Mahometan nations seem to be exempt from the same error, enormous as its absurdity may seem to be. The Arabians relate that 14 Cai Caous (which is one way of spelling Cush or Chus) builded a city and a palace, which were of inconceivable splendour, and were garrisoned by the Genii, and ultimately destroyed by the angel of God; but Persian historians say, of Caous, that he endeavoured to take the 15 Heavens by escalade. The same people affirm, concerning Nimrod, (whom they sometimes

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13 Peter Comester Hist. Scholast. fol. ccii. b. Verstegen Origin of Nations, p. 4. etc.
15 Mirkhond, cit. Herbelot in Nimrod.
confound with Caous,) that he formed the extravagant project of being carried up to 16 Heaven, in an ark or coffer, by four immense birds denominated Kerkes; while others pretend, that it was 17 Caous himself who was thus carried up towards Heaven by a black eagle, who, having raised himself to a great height, let him go, and dropped him into the sea. The *Prayers to Water*, which are offered up by the Parsees, (relicues of the Hystaspean, or perhaps only of the Manichee, Magi) have some dark allusion to the supposed purpose of the Tower-building, videlicet, the avoiding of future floods. "I do homage to the water. The great and enterprising "Caous 18 made a wonderful work upon the mountain.” The same spirit dictated the story, which is preserved by Albertus 19, abbot of Stadt, of the tower's being five miles and one hundred and seventy-four yards in height! the odd 174 yards being only twelve yards less than it's actual height.

Such were the dreams that were entertained upon this curious subject, some time back, but criticism is not likely to relapse into such a state of imbecility. However, the connexion of ideas between the Mount of Paradise and Mount Ararat on the one hand, and the Tower of Babel on the other, the existence of which the books discovered in the Sans-creet language have placed beyond all reasonable doubt, will appear in the mountain, that overlooks the lake of Van, and from whose base the Euphrates flows, being called 20 *Mount Nimrod*, and in the fabulous tale which has been handed down of Noah's having entered into the ark at Cufa 21 near Babylon. Pindar's Paradise, or place of retribution to the righteous, was the Armenian Mount, which pagan tradition

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16 Malem. cit. Herb. ibid.
17 Zendavesta, tom. 3. p. 422.
18 Zendavesta, tom. 3. p. 170.
20 Kinneir's Journey through Asia, p. 382.
21 Herbelot in *Nouh.*
gave out to have remained unsubmerged, and in an insular form, during the flood, in which false opinion they had some bottom of fact to rest upon, because, as the waters subsided, the mountains successively, and in order of their altitude, assumed the form of islands, and the high grounds of Ararat, at the time when Noah came out of the ark, and when some transactions of importance took place, were in fact an island. Pindar describes it as an island, in which the trees bore a golden fruit, and continually fann'd by the breezes of Oceanus or the Great Abyssine Waters, following Homer, who says of his Elysium,

'Αλλ' αἱ Ζεύγυροι λυγυρειοντας ἀγίας 22
'Ωκεανος ἀνήριν ἀναψυχεῖν ἀνθρώποις.

But yet, strange to say, Pindar in the very same sentence denominates this place of happiness, the Tower of Saturn, a Tower, to which the just are entitled, after three several probations, to ascend:

'Οσιοί δ' ἐτολμασαν, ἢς τεις 23
'Επατερωθε μείναντες,
'Απο παμπαν αδίκων ἡχειν
Ψυχαν, ἐτειλαν Διος ὁδον
Παρα ΚΡΟΝΟΤ ΤΥΡΣΙΝ.

And for a further indication that the Tower of Babel is alluded to, when that of Saturn is mentioned, I may observe, that the Capitolium of Rome, which city is the famous type of Babylon in Scripture, was called the Κρονιός Λοφος or Saturnian 24 Mount.

22 Od. iv. v. 567.
23 Pindar. Olymp. 2. v. 128.
The Latin author called Xenophon speaks of the column erected by Semiramis, at the temple of Jupiter Belus in Niniveh, which is certainly an error, as that woman never had any thing to do with Niniveh; and at any rate, the temple of Jupiter Belus was not there, but at Babylon. But he probably speaks of the Tomb of Ninus which Ovid, in his Pyramus and Thisbe, describes as being situate at Babylon.

Conveniunt ad busta Nini.

Ninus, we have seen, was an Assyrian title, meaning the Son; and by consequence might be used as an equivalent to Jupiter, who was the Son of Saturn, "Ninus, id est Jovem lingua Assyriā." And we shall presently see, that the Tower at Babel was really the Tomb in which Jupiter lay buried. I conceive that the mistake of η Νίνου, the city Nineveh, for the Busta Nini, is what led Diodorus Siculus into the strange notion of Niniveh being upon the river Euphrates. The Pseudo-Xenophon, I say, mentions this inscription made by Semiramis upon a column, Columnam, Templum, Statuam, Jovi Belo socero, in hoc Olympo Semiramis dicavi. So, we have arrived at this point, that the place in which Semiramis founded the Temple of Jupiter Belus, and the very same place, as it can hardly be doubted, in which the people built "a tower which should be unto heaven," was an Olympus. The central seat of the worship of Jupiter, in Greece, was also an Olympus or Olympia, and what do we read concerning it in the same Pindar, it's own peculiar poet? that it was the High-place of Saturn,

'Αλκιμεδώντα δε παρ' Κρόνες λοφών 87
Θηρεν 'Ολυμπιονικάν

85 Xenophon de Æquivocis. p. 16.
86 Ibid. p. 12.
87 Olymp. viii. 22. x. 60. Nem. xi. 31.
and that the sacred olive tree was brought thither by Hercules from the North or country of the Hyperboreans, as an ornament to the Grove of Jupiter; in other words, it was a symbol of Ararat, upon which were planted offsets of the famous Tree of the Dove. The Acropolis of Athens was a similar symbol, from which the Raven was excluded as a bird unclean and hateful to the goddess Palladium, or Minerva Poliuchus, as it was (according to Pliny) from almost all the Temples of Minerva; and in which the Olive Tree was preserved as a monument of Minerva's victory over Neptune, and as a pledge or talisman for the defence of the city and the confusion of its enemies. When the Persians "burned the whole Acropolis" in their ill-omened expedition under Xerxes, it seems that they did not destroy this tree, which they would certainly have extirpated, root and branch, had any man called their attention to it, or intimated to them, that the fates and fortunes of Athens in any way hung upon it's preservation. If it was at all blasted by the flames which consumed the Acropolis, it broke out anew, like Athens herself, and flourished with a green and leafy head; and merited, for a second time, the epithet which Homer gave it, by reason of its having preserved an unimpaired life and power of vegetation, for 150 days, under the waters of the deluge, \( \tau \alpha \nu \nu - \phi \upsilon \lambda \sigma \varepsilon \lambda \alpha \alpha \), the olive with persistent leaves. I dwell upon this point, in the view of explaining and, as to one letter, correcting a memorable passage of Sophocles concerning the Palladian olive tree; in which he says, that it is a plant, preserved by Jove and Athena, in order to confound the enemies of Athens, and adds "that no man, 

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28 Olymp. iii. 28.
31 Herod. viii. c. 53.
"young or old, (i.e. now or ever,) shall render it vain and
of none effect, by pointing it out with his finger to the
"Persians."

Φυτεύμ' ἀχειρωτων, αὐτοποιον,
'Εγχεων φαβημα δαιων,
'Ο ταδε βαλλει μεγίστα χαρα
Γλαυκας ταιδυτροφα φυλλων ἐλαιας:
Το μεν τις ουτε νεος, ουτε γηρα,
Σημαιων α ιωσει χερι περαι 33 Περαις.
'Ο γαρ ἐσαιεν δρων κυκλος
Λευστει νιν Μοριον Διος
Χ' α γλαυκωτις Αθην.

It is true that the Persians were not thought of at the time
when ΟEdipus was at Athens; but the choral odes were de-
livered for the gratification of the audience, and not with a
close regard to the action of the tragedy.

To return to the Saturnian hill Olympia, the hero who
brought the olive thither was particularly distinguished as 34
Hercules the Idaean, from which we may safely conjecture
that the olive was from Ida, the Olympus of the Gothic Asi,

See the gods on lofty Ida35

All convened in council bright!
There, dark Sleipner's warlike rider,
There each blissful son of light!—

from Ida, the mount of Jupiter, where his infancy was reared
in despite of Saturn, and the Mount where he had both his
altar, and temple, and his own personal dwelling place, over-
looking Ilium, that great city. Rome was founded with much
ceremony of religion, and the enclosure, within which it was
to be built, was called Mundus, which Plutarch informs us was

33 ΟEdip. Colon. v. 703. vulgo περαι.
34 Pausan. Eliac. L. 5. c. 7. s. 4. c. 13. s. 5.
35 Ancient Song of Vala, v. 33. in Herbert's Helga, p. 221. in 2d edit.
equivalent to calling it 36 Olympus. Therefore if we recapitulate, we shall find these results, that Olympus is the Homeric mount of Heaven; that the Pindaric mount of Paradise is the Tower of Saturn; that the Pindaric Olympus, of Elis in Greece, is the Hill of Saturn; that the Capitolium of Rome is the Hill of Saturn; that the same Capitolium stood in an Olympus; and that the temple of Jupiter Belus at Babylon was an Olympus. To these coincidences may yet be added, that the Capitolium was the Temple of Jupiter in conjunction with Juno and Minerva, and that the Temple of Belus was dedicated to him conjointly with Juno 37 and Rhea; and, what is much more important, that the Capitoline Hill was, according to Roman mythology, an artificial Tower, σκοπέλος . . . αναλημμασί και 38 χωμασί μεγάλοις ἐξεργασμένος.

We have just spoken of the Temple of Jupiter Belus, and what is Belus? It is, as we have seen, a title of deity, appertaining to Saturn or Noah, to Jupiter or Cham, to Cush, and to Nimrod; but it is also the name of a place, which was called Bel, but which, after the judgments of God against it, was called in derision Ba-Bel, that is to say, Confusion. We must enquire, therefore, what is the meaning of a place being called Belus. It means, saith the Etymologicum 39 Magnum, Heaven, and the author adds, that the Dryopians, a people of Thessaly, used to call Mount Olympus, Belus. And, by an analogy to the formation of Ba-Bel, profaneness was expressed in Greek by the word βε-βηλος, which is a negative, like βε-βαιος, not weak, and is literally, not heaven. Homer, in alluding to the downfall of Tubalcaín, who was swallowed up by the flood, at the same time when the Mount of the Lord in Paradise was removed, says that he was hurled from "the fatidical or oracular Belus,"

37 Diod. Sic. L. 2. c. 9.
39 In voc. Βηλος.
After having been some time suspended upon this crux criticorum, I think I have made out the truth, regarding this line, which should be rendered, Pede tenus prehensum, dejectit, simul atque relegaverit, eum a Belo fatidico. Tetaγως is the regular perfect participle of τασσω, and ἀποταττεῖν is κωπίζειν, seorsum ordinare, eliminer, or, according to our metaphor from the game of piquette, to discard. The word has a remarkable agreement with those, which our poet has made use of in the like matter,

and his portion set

Thus far removed from God and light of Heaven.

And being one of the hapax legomena it was, on that account, more liable to be misunderstood, than it would otherwise have been. As Mount Belus was a place of sacrifice, and a type of heaven, so Quintus Calaber or Smyrnæus does, by a most daring inversion of ideas, term the firmament itself the "starry sacrificial Belus."

Ἀρχεῖοι δ' ἀνα δὲν κυδομεῖον, ἡμ' ἄχται
Λαξάροι ἀπειμονα ποντον δεινομεναι κλονεισιν,
'Οππον' ἀρ ἀντιπερτίζε δύσαεος 'Αρκτιεροι
Βηλον ἐς ἀσεφεια θυτηριον ἀντελειςι.

III. The Belus, Olympus, or Tower of Saturn, is called by Pindar, in another place, the Brazen Heaven, and the term is made use of by him, in speaking of Olympia in Elis, and of the games there; which same he also compares 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 Hercules brought the Olive to the Κρονος λοφος. He saith, of the victors in the Pythian games, and of Hippocrates in particular,

'Ο χαλκεος εφανος ὑπω αμετατο αυτοις. 42
'Οσαι δε ἄροτον ἄνος
Ἀγαλαίαις ἀπομεσθα,
Πεινων προς ἐσχατον
Πλων' ναυσι δ', ἐτε πεζος ἰων,
'Εφοις αν' ε'ς 'Ταπερδομων ἄγω-

The same author 43 says, that Bellerophontes was thrown by his winged horse, when he was endeavouring to reach the "station of heaven," the "brazen seat of the Gods."

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

σιδηρειος δ' ὀξυμαγδος
Χαλκεον ουφανον ἴνε δι' ἄδερος ἀτρυγετοιν.

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 greater resemblance to tempered steel, than it has to brass. But the sense is, that the shrine on the summit of the Pergamus, the lofty brazen palace of the gods, rang with the turmoil that resounded below. It is true that Homer gives the Gods another residence, not in the Divom 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 τον' ἐπείτα τοι εἰμι Διος στοι χαλκοκατες δω 44.

42 Pind. Pyth. x. v. 42.
43 Cited before, p. 90.
44 Iliad. L. 1. v. 426. and see L. xviii. v. 369. etc.
These epithets were founded upon the real fact, even admitting that fact to have had a religious and mystic sense; for brass was the metal, with which both the City and Temple of Bel were principally adorned. Πυλαι περὶ τὸν τεῖχος ἱκατον, ΧΑΛΚΕΑΙ πασαί, saith 45 Herodotus. The brazen gates were of so much celebrity as to serve the prophet Isaiah for a description of Babylon, as the seven hills served St. John to describe Rome: “thus saith the Lord to his anointed, to Cyrus, “I will go before thee, and make the “crooked places straight. I will break in pieces the gates of “brass, and cut in sunder the bars of iron.”

And the number of them was a mystery, of some kind or other, which was kept in remembrance by the Cushim in all their most extraordinary undertakings. Diospolis, situated within the limits of the subsequent kingdom of Egypt, but originally belonging to the Ethiopians, either to those of Meroe or to the Macroians, was named from its hundred gates, Theba Hecatontapylos and Hecatompylos; the western Ethiopians who, previously to the conquest of Canaan by the Israelites, had a splendid empire in Barbary, called their capital city Hecatompylos; and the Parthians or Arsacide, although they were a restless and half-nomad dynasty, who decamped with their court at the different seasons of the year, to Ctesiphon, and Rhage, and Egbatana, had the capital of their monarchy at Hecatompylos, in the centre thereof, and about half way between the Euphrates and the Indus; and the sacred book of the Magian religion, published in Latin by Doctor Hyde, is entitled Sad-der, the Hundred Gates, and consists of the same number of chapters, each of them being a gate. These extraordinary circumstances are sufficient to shew, that 100 was, in the building of this city, made use of as a cabalistic

45 L. 1. c. 181.
46 Isai. c. 45. v. 2.
number (though I cannot penetrate the mystery thereof), and that the numerical word hecaton is nearly related to the demons Apollo Hecatus and Diana Hecate. The city being so constructed, in that respect, the Temple of Jupiter Belus was also designated by it's gates of brass, Διός Βηλε ἱερὸν 47 χά λ-κοτύ λον. This word, Chalcopylum, was somewhat more than an epithet, and grew into an appellation, and the temple at which the famous Helena resided with Menelaus, before she went to the Pergamus of Troy, was so called; "never, (sang the Trojan women,)" may she return home,

"μήδε γαίαν
"Ποτ ώδε Λακαίαν
"Πατρων οι θαλαμον ἥσιας,
"Μήδε πολιν Πιτανας,
"Χαλκοπυλον 48 τε θεας."

However she did return thither, (or rather is feigned to have done so, in the allegory called the Odyssey), and Homer tells us, that their dwelling place was adorned within, with gold, and electrum, and silver, and ivory, and that it was similar to the hall of Jupiter Olympius,

Ζηνος που τοιδε γ' 'Ολυμπιας ἐνδοθεν φυλη.49.

Perseus, upon whom, as a huntsman, a magician, and the founder of the Assyrian monarchy, and the Magian religion, I have already 50 descanted at some length, was miraculously begotten of Danae in a Tower of Brass, which was removed into Greece by the same fabling bards, who removed thither the fire-king of Nineveh, and his winged horse;

47 Herod. L. 1. c. 179.
48 Eurip. Troad. v. 1113.
49 Od. iv. v. 74.
50 Above, p. 74... 90.
Inclusam Danaen turris Ahenea,
Robustaque fores, et vigilum canum
Tristes excubiae, munierant satis
Nocturnis ab adulteris.

And this tower of the witch, the giant's mother, was the prototype of the Chalcopylum, or temple of Minerva Chalci-Œcus, at Sparta, (Chalciœcos Minerva 51 est templum æneum) and of the Chalcean feast of that goddess at Athens; \( \chi\alpha\lambda\varepsilon\iota\alpha \varepsilon\iota\gamma \eta \kappa\alpha\iota \'\A\theta\nu\alpha\iota\alpha \). It was however sacred to her, jointly with Vulcan, \( \chi\alpha\lambda\varepsilon\iota\alpha \varepsilon\iota\gamma \eta \varepsilon\nu \tau\gamma \'\A\tau\tau\iota\kappa\gamma \), 53 \'\H\rho\alpha\iota\sigma\nu \iota\varepsilon\rho\alpha \). In later times, and among the Romans, any one of those temples, which the gods were supposed to frequent personally, and where they used to recline upon their couches and feast, whenever

Saliaribus

Ornare pulvinar Deorum

Tempus erat dapibus,

were called chalcidica, no matter of what materials they were built. This is in all essentials the same, as the well-known juggles of the Babylonish priests of Bel and the Dragon; and has some affinity to the Table of the Sun, in the Macrobian Ethiopia, which was covered during the night with all sorts of viands\(^54\), and in the morning it was pretended that they had come there spontaneously or by miracle. The Christian father, Arnobius, gives this account of the chalicidica; scribuntur Dii vestri in triclinii cælestibus, atque in chalcidicis \(^55\) aureis cœnitare, potare, et ad ultimum fidibus et vocum modulatione mulcerci. That the chalicidicum was that which Ho-

\(^{51}\) Liv. xxxv. c. 36.
\(^{52}\) Suidas in vocabulo.
\(^{54}\) Herod. L. 3. c. 18.
mer calls the 'Τπερω-Ων, in which Penelope resided secure
from the outrages of the suitors, may be proved by the au-
thority of Ausonius, who renders the line

Γραμ 8' εις υπερφ' ἀνεβησατο καγχαλασυν,

in this manner,

Chalcidicum 56 nutrix gressu superabat anili.

The Hyperovium is the place, in which the sorceresses usu-
ally pretended that some one of the gods had miraculously
gotten them with child; Ascalaphus and Ialmenus were be-
gotten by Mars 57 in the 'Τπερω-Ων, and Eustathius interprets
the legend of Helena's being born out of an egg to mean, that
she was born in a hyperovium. If it be objected to us that,
although chalcidicum be the latin for υπερφων, it may still, in
it's etymology, have nothing to do with brass, but may signify,
of, or belonging to, the city of 58 Chalcis in Euboea, we are
prepared with this answer; that there was a tradition in Pho-
cis, that the temple of Apollo at Delphi had, in ancient times,
been constructed of brass, by the hands of Vulcan, in a manner
(saith Pausanias) similar to the ταλάνσ χαλκούς of Danae
or the temple of Minerva Chalciceus, and that Pindar, speak-
ing of the uppermost chamber of this fabulous temple, and of
the sirens who used to sing there, denominates it a hyper-
ovium,

χρυσεαρ 59
κ' εις υπερφων αειδον
Κηληθονες.

The meaning of the word, which is thus applied to the brazen
temple, is the Sublime Egg, and this etymon will bring us

57 Iliad. L. 2. v. 514.
58 See Pomp. Fest. de V. S. in vocabulo.
59 Pind. ap. Paus. Phoc. x. c. 5. s. 5.
back to our old text, "let us build a tower, whose top may "be unto Heaven;" because the Sublime Egg can only mean heaven. It was an allegory of the profane cosmogonists, that Chaos or Darkness produced an egg,

\textit{\textit{\textit{\textit{\textit{T}i\textit{\nu}t\textit{\nu} x\textit{\e}l\textit{\a}i\nu}\nu}n \\textit{\textit{\u}p\textit{\t}\textit{\eta}\textit{\v}e\textit{\m}\nu}n\nu} N\nu\nu \textit{\textit{\textit{\textit{\textit{\u}t}e}l\textit{\a}n\nu\textit{\o}p\textit{\t}e\textit{r}\nu}s \\textit{\w}\nu\nu}n,}

and presently afterwards the egg was broken into two parts, Heaven, and Earth. Of these two ovia, or portions of an egg, Heaven of course was the uppermost one, or the hyperovium. The chalcopylum of Helen was formed, as we have noticed, in the likeness of the Olympian palace of Jove; and how, then, was the latter constructed? Not, indeed, with an altitude surpassing the height of mountains, and aspiring up to heaven, but in the form and similitude of heaven,

\textit{\textit{N}e\textit{c} J\textit{\e}vi\textit{s} E\textit{\e}l\textit{\i} c\textit{\e}\textit{l}u\textit{m} im\textit{\i}t\textit{\a}t\textit{\a} \textit{\d}o\textit{m}u\textit{s} 61,}
\textit{Nec Mausolei di\textit{\v}nes for\textit{\u}t\textit{\a} \textit{\s}e\textit{p}u\textit{l}u\textit{c}r\textit{i},}
\textit{Mortis ab extrem\textit{\a} \textit{\c}o\textit{\d}i\textit{\t}i\textit{\o}n\textit{e} \textit{\v}a\textit{c}\textit{t}a.}

The device in question is one borrowed by the nations from the original model in the city of Cush, where the palace of Semiramis stood, and is described according to the traditions of the East, by Æsopus the historian of Alexander. In it, flammea videbantur quasi coelitus septem astra discurrere; stellasque omni studio, et sereno sub tempore, cælestem chorum agere mirere; and the inmost recess of this dwelling was the House of the Gods, into which Alexander penetrated, and held an interview with Sesostris. With respect to the golden celedones, or birds of celestial song, whom fable had placed in the brazen hyperovium of Apollo Pythius, they

\begin{itemize}
  \item[61] Propert. L. 3. Eleg. 2. v. 18.
  \item[63] Ibid. c. 59.
  \item[64] Ibid. c. 66. 68.
\end{itemize}
likewise are borrowed from Babylon the great. Philostratus
relates that the king's house in Babylon had a roof of brass,
which shone like lightning, and that in that house there was
a chamber, whose ceiling was a thole (that is, a concave he-
imisphere) made in imitation of some system of the heavens,
and with sapphire-coloured stones, ετν όροφον ἐς θόλῳ ἀνωθεὶς
σχῆμα, δυρανὺς τιν χαιρεθέν, and from the thole were sus-
pended four golden doves, or iynges, who were called the
Tongues of the Gods. It follows that either Nimrod, or Ne-
buchadnezzar, when he mounted to the summit of the tower,
above the orrery of the chalcidicum, might literally have said
those words, which Isaiah poetically imputes to him, "I will
"ascend into heaven, I will exalt my throne above the stars
"of God." It is certain from all that we have detailed, that
the brazen heaven of Pindar does not bear date from the age
of Nebuchadnezzar, but from that of Nimrod and Semiramis,
whose institutes, and especially those of the latter, the son of
Nebupolassar made it his pride to regenerate. And we fur-
thermore read concerning Cush or Key Cawuss, (otherwise
Cai Caous) that he founded a city with an exterior wall of brass
and another of copper, and a third again of copper, and
a fourth or innermost wall of gold, and he called his city Key
Guerd, that is, the Great King, and entrusted the defence of
it to the demons or Jinni. The more ancient generations of
men could have had no more apprehension of the sky falling,
than the cotemporaries of old Theognis had, but the citizens of
Nimrod's Asylum had a misgiving, that the wrath of Jehovah
might fetch their Brazen Heaven about their ears; and that
sentiment is what Theognis expresses in his verses,

Εν μοι ἐπεμέτα πέσοι μέγας; Οὐ ρανός ἐυρυς ὑπέθεν
Χαλκεός, αὐθρωπών δείμα παλαιγενεων.

66 Isa. xiv. 13.
68 Theogn. v. 867.
Brass was a metal held in a great, and evidently superstitious, estimation, in the time of the great apostacy, which disturbed the patriarchate of Noah. After the silver age, or that in which the purity of patriarchal manners struggled against the corruptions of Cham, there was born a third generation who were said to proceed from ash trees, and who were the same as the Asi gods, whose judgment seat is under the shade of the ash Yggdrasil, the Eummelians or λαος Ἐὖ μ. ὠ Πριαμοῦ. This generation was the brazen age, or that of the sons of Cush, who filled the earth with war and bloodshed.

Zeus de πατηρ τριτον ἀλλο γενος μεροπιν ώθρων
Χαλκειν ποιησ', όν' ἀργυρον ὡθεν ὑμιουν ἥν,
'Εκ μελιαν, δεινον τε καὶ ὑμμυρίον' δισιν 'Αρηος
'Εργ' ἐμελε σονεντα καὶ ὑμμυρια.

Presently follow two other lines,

Τοις ὡν χαλκεα μεν τευχη, χαλκεοι δε τε δικοι ἥν,
Χαλκω δ' ἐργαζοντο' μελας δ' ουκ ἐπε σιδηρος,

which may be reckoned among the interpolations which disfigure that much abused poem, the Works and Days. It is notorious from Homer, with whom the author of that poem was cotemporary, that iron was in common use at the siege of Ilion, and we know, from higher authority, that there were famous ironworks under Tubal-Cain, before the flood. More recent authors, such as the author of Phoronis, and those from whom Lucan and the interpolator of Hesiod borrowed, were led to imagine that the age in question was therefore called brazen, because it had no iron in use; and setting out with that error, they proceeded to ascribe the invention of iron to some persons of a later age than the deluge. Although the people, of whom Hesiod speaks, were famous for

70 Observe τευχη contracted.
their brazen Ædifices, and though no doubt he was well pleased with the double propriety of the term, the interpolatour is quite mistaken in thinking that such was Hesiod’s primary idea. In the vision of the Four Monarchies, the Chaldaean is golden, the Persian silver, the Macedonian brazen, and the Roman iron. But did the Macedonian 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 marks the character of the Macedonian kings, gaudy and ostentatious, but without dignity or greatness, and wanting the rough and useful energies of their iron successors. And such (but with a somewhat different interpretation of the word iron) was the earlier quaternion of human affairs, which Hesiod describes; golden in the patriarchate of Noah, silver, in the early days of the defection, when justice and moderation still continued among men, although, being already led astray to the worship of the Daimones,

τιμας

'Ovν ἐδίδην μακαρεσσὶ Θεοις, δὶ Ὁλυμπὸν ἐχαστι,

brazen, in the days of the Nimrodian and Semiramian tyrannies, when justice and humanity were banished, but the glare of splendour abounded, and iron, in the early part of "the "times of the gentiles" that followed the confusion of Babel, when want, and misery, and danger, were alternately the causes and consequences of war, and rapine, and civil discord.

The word cuprum is of such rare use, that we must understand as and chalcus to signify as well the pure metal, as that which is made with the admixture of zinc. But in ornamental work the latter must be understood of preference. In one passage Homer speaks of red chalcus, by which it is probable that he means native copper, Ἀλλὸν δ’ ἐνβενδὲ χρυσὸν,

71 The ore of this metal was called Cadnus Lapis, with reference to Cham and the beginnings of the brazen age.
The metallurgy of Babel is an obscure topic, and contains not only the origin and beginning of all such arts among us the Noachidæ, but likewise 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: 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 to make the ear-rings of Venus,

εν δε τητοις λόγοις
'Ανθεμί' ὁρείχαλκη χρυσοῖο τε τιμηντος

Some writers pretend that it was a white metal, but others of grave authority have even doubted if there were such a thing in the world. The following is from the Scholiast of Apollonius Rhodius; "Oreichalc is a sort of brass, named from one Oreius its inventor. But Aristotle, in his book upon Sacred Rites, says there is not, really and truly,

72 Hom. Iliad. ix. 365.
73 The patriarchal age of Noah, which is the golden of the poets, was assuredly not one of mining, either to supply coin, or warlike armour; or metallic utensils even, in any profusion. But the fabulous origins do, by a great consent, agree in referring the beginnings of mining to Cham, to Cush, or to Nimrod, which means, to the time between the apostacy of the first, and the aggrandisement of Babel into a tyranny or empire by the last. Cadmus, Sol son of Oceanus, Midas son of Cybele, Faunus son of Jupiter Picus, Ionos, and Sacus son of Jove, are they who have credit for producing gold: Indus king of Scythia, Erichthonius, Ionos, and Eacus, for silver: the Idaean Daetyls, and Ionos, for iron: Midas, for lead: Cadmus, Cinyras, Scythes, Combe mother of the seven Curetes, Ionos, the Cyclopes, and the Chalybes, for brass. See Pliny, L. vii. c. 57. Hygin. fab. 274. Schol. Ap. Rhod. i. v. 1129. Lucan. vi. v. 402. etc. Suidas in Φιλοσοφάω.
74 Hom. Od. iv. 73.
75 Hom. H. Ven. 2. v. 8.
77 In Argon. L. iv. v. 973.
any such name, and still less any such kind of metal. But some, he says, think that Oreichalc is really spoken of, as the name of a metal, but hath no existence. This, however, 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, that it is merely the proper name of a sculptor, such as Socrates, or Theopom-" Aristotele, in denying even the name, goes a step farther than his master, who says of it, καὶ τὸ νῦν ὄνομαζο-μενον, τὸ θε (in Atlantis before the flood) παισον ὄνομαζον ἤν το γενος, ἐκ γῆς ὄνομαζον κατὰ τοπος πόλες τῆς νησι, πλην χρυσα τιμιωτᾶτον ἐν τοῖς τοῦ ὀν. And John Philoponus agrees, that it is a metal ἤ νῦν ἐκ ἄνθρωπων. After all this, we can find no difficulty in disposing of Strabo's story, that Oreichalc was manufactured at Andeira, in Phrygia. This is merely a legend of the place; that ancient city had caverns excavated underneath itself, which extended a distance of thirty stadia, and contained a subterraneous temple of the mother of the gods; and these, no doubt, were also reputed to contain a Chalcum of Vulcan, like those of which we read in Lemnos, in Chios, and in some of the Volcanic mountains, and that which Homer describes as being at Olympus, by which, I presume we must understand under Olympus. Nor is the Periplus of the Erythrean Sea entitled to much more regard, in reckoning Oreichalc among the exports from the harbours of African Æthiopia. Plato's account, obtained from Egypt, is the most likely, as well as the most authoritative, that it was a portion of antediluvian

80 Geogr. xiii. p. 876.
81 Ibid. p. 882.
83 Iliad. xviii. 146. 369.
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 by any of the eight who were preserved, their posterity could only have so much of it, as might perchance be picked up among the ruins of the obliterated generations of men.

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 called from the original Acrocorinthus of Bellerophon, or Διος Κορινθίος. 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! A reader, far from believing the fact himself, would not readily believe that others had done so until he read it in so many words. "Incendio permixtis," says Florus, "plurimis statuis atque simulacris, æris auri argentique vena in commune fluxere!" Pliny gravely argues from thence, that they cannot be very valuable, because there were no good sculptors after the date of Mummius. 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 is written to make fun of the antiquarians, shows that there was no age too remote or fabulous for them to assign 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.

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84 Florus. L. 2. c. 16.
There is in the Iliad a very odd account of an unequal exchange of golden armour for brazen,

Χρυσα χαλκεων, ἐκατομβων ἐννεακοινον

which deserves a little attention. It would seem, at first sight, as if the worth of gold, compared with brass, was about eleven to one, instead of about five hundred to one, as it is now a days. And the difficulty cannot be removed by supposing that Diomede's armour was merely ornamented with gold, for, if that of Glaucus were merely decorated with brass ornaments, of what are we to suppose it was made? and the two words are evidently used in the same sense. But if the brass here spoken of be the Corinthian, the value of that, with respect to the materials, and to the great skill displayed in the fusion of them, might approach thus near to that of gold. Some of the moderns have been pleased to imagine, that in the times which Homer describes, there was no medium of exchange, and that armour was valued against so many head of oxen. They have read of Babel, of Nineveh, of the mysterious Ilion itself, with an hundred thousand men employed for ten years in the siege of it, and yet they are willing to believe, that these mighty societies had made no advances beyond the rudest form of barter: an absurd opinion, in which they cannot justify themselves by an appeal to the seventh \textsuperscript{87} book of the Iliad, firstly, because what is there said is very reasonable, and when strong liquors are brought into a camp, in which plunder is a recognized system, cattle, furniture, and (in those days) slaves, will be swapp'd or given in exchange for them, as it is described, and secondly, because it is an interpolation foisted in by one of the vagabond rhapsodists, who recited Homer's poems among the little townships of Greece, who perhaps did not often see the colour of money, and who knew little or nothing of the glorious age and countries, which Homer de-

\textsuperscript{86} Iliad. vi. 236.

\textsuperscript{87} Iliad. vii. v. 467 to 475.
scribed well knowing. That passage is founded upon the Ar-
gonautic fable of Jason and Hypsipyle, but Homer knew no-
thing of Argonautics, or, at least, he did not touch upon them; 
and the reasons will appear, bye and bye, why he could not do
so. The goldsmith of the demigod called Diomede would
have been as much surprised, as any in London or Paris, to
hear,

A hundred oxen in his lobby roar.

The truth is that Nimrod had a great coinage of money,
which is said to have been situated at a place called Tacharat,
or Tacharan-Sän. Theseus, whom modern credulity has left
in the undisputed possession of the kingdom of Athens, is ma-
ifestly no other person than Nimrod, and he issued coin bear-
ing the effigy of a Bull, his favourite device, and the symbol
of all the Zoroasters, ἐκοψε δε νομισμα, BOTN ἐγχαραξας,
ἡ διά τον Μαραθωνιον ταυρον, ἡ διά τον Μίνω στατηγον, ἡ πρὸς
γεωργιαν τοὺς πολιτας παρακαλω. This was the oldest money
on record, and those most ancient laws of Athens, which were
called the Oracles of Draco, calculated all money payments
by the Bull, and it was a proverb for a man's taking hush
money, to say, "he has a Bull upon his tongue." It may be
farther remarked, that this Draco, was no man of Athens, but
the old Serpent who engendered the Bull, and whose praise
was the burden to the mystic hymns of Eleusin,

Ταυρος Δρακοντος και Δρακων Ταυρε πατηρ.

There can be no doubt that Julius Pollux has correctly ob-
served, that ἐκατομβοιον means "worth an hundred Bulls of
money."

91 Ibid. s. 60.
There is no reason to look upon these lines as fictitious; it was not the vein of Homer's genius to keep his style perpetually inflated, and if among the facts, upon which his poem is founded, there was one which, without descending into buffoonery, might raise a gentle smile, he rightly thought that a good taste did not demand its exclusion. Nor is there any reason for doubting that this fact occurred; and it is one which agrees very well with the characters, which the Indian mythologists give of the Giants or Assuras, and of the Gods of the Nations, (to whose party Diomede belonged, and of whom he was one himself) respectively, the former being very strong, but generally without much guile, and the latter comparatively weak, but full of cunning, and very crafty. Besides, the topic is peculiarly in place. The Lycian, being interrogated in a vaunting strain, begins his reply by deprecating the pride of birth, as becomes the mortal offspring of an ephemeral line, and sweetly rebukes the Greek, of whose arrogance it may be said, in the words of an ancient poet,

εἰς ἑαυτὸν ἡμαῖαν
Ποσὺν ἐπίσειες Σινητοὶ δὲ ὅ ἐστι τοιχεῖ.

And then, having made this acknowledgement of humanity, he goes on, to set the pride of birth upon it's only true and honourable foundation,

Μὴ δὲ γενὸς πατέρων αἰσχυνετε, ὅ μεγ' ἀρίστοι.

The residue of the story, in which the overweening boaster is the first to bring on a pacification, and in so doing makes an extravagantly advantageous bargain, is a fine moral satire upon human nature, and, in effect, upon the individual, although, as no part of the style or diction is satirical, it remains within the just limits of heroic poetry. To Diomede, an ample tribute is paid by the poet, and his glories are set forth

by him, not reluctantly, but with a liberal hand; but there was no reason which should induce him to omit a real and characteristic event, out of tenderness and favour towards Diomede. On the contrary there are good reasons, why he should not overlook this business. Homer, as must be evident to any reader, writes in the interests of Ulysses, upon whom his thoughts seem to be especially fixed, and whom it was the labour of his life to magnify. And both Ulysses, and the poet himself, betray their hatred of a Grecian senator, called Thersites; whose nephew, or great-nephew, tradition said that Diomede was. And the violent indignation \(^93\) of Diomede, when this old man was slain, indicates that he had some degree of personal attachment to him. Diomede was closely connected in politics with Ulysses. The latter was chief counsellor, and 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 Mycenae; and his father had several years before been sent as ambassador to Ilion from the whole Achaian league. Homer associates them together in the great enterprise of the Thracian camp, and ancient legend has also made them partners, or accomplices, in the death of \(^94\) Iphigenia, in that of \(^95\) Palamedes, in the taking of the Palladium, in the bringing of \(^96\) Neoptolemus from Scyros, and in the bringing of \(^97\) Philoctetes from Lemnos. They were brethren in arms and in council. But there was certainly a strong impression, of old, that the friendship of Diomede and Ulysses had been interrupted by a quarrel, of which the Palladium was fabled to be \(^98\) the subject, and the circumstances of which gave rise to the

\(^93\) Quint. Smyrn. L. 1. v. 764. et seq.  
\(^94\) Lycophron. 327. Tz. ibid.  
\(^95\) Pausan. Phoc. L. x. c. 23.  
\(^96\) Quint. Calab. vi. 97.  
\(^98\) See Conon. Narr. 34. and a Gem in the Florentine Museum.
adage, *Diomedèa necessitas*. Diomede appears upon one occasion to have accused Ulysses of running away, and not assisting the aged king of Pylus, when summoned by him to do so, for which Homer offers an excuse, which perhaps was true, that he did not hear him,

\[ \delta' \varepsilon \alpha \chi \varepsilon \varepsilon \pi \lambda \tau \lambda \varsigma \delta \iota \sigma \varepsilon \mu \nu \varepsilon \nu \od\nu \sigma \varepsilon \nu s^{99}, \]

to which adventure the Ajax of Ovid alludes, non hæc mihi crimina fingi *Scit bene Tydides*, qui nomine sæpe vocatum Corripuit, trepidoque fugam exprobravit amico. 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,

\[
\text{κεχωλωμενη νεκα νικης}
\]

\[ Την \muιν \εγω \νικησα, \deltaικαζομενον παρα \etaμοι \]

\[ Τευξεσιν \αμο\ Αχιλη\ς. \]

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 the character of his illustrious kinsman, that Homer chose to inform us, that Diomede (probably one of the authors of them) did himself once drive a sharp bargain for a suit of armour, instead of winning it with his sword.

The dialogue of Glaucus and Diomede has been swelled

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99 Iliad. viii. v. 97. Aristarchus construed the *non exaudivit*, *he did not comply, he paid no attention*. In which that accurate grammarian displayed his profound ignorance of the general drift of Homer's works. Homer was throughout the apologist of Ulysses, whom other people described as the very incarnation of all that was diabolical. I question, if any one of his works was composed with any other object in view. But this gloss upon the plain word *levvvoi*, goes to brand him with cowardice and treason, in betraying the grey hairs of his friend. And how ridiculous doth it not make the epithets, *patient and godlike*? 
out to a great length, and in a most vicious taste, by minstrels
who had a certain faculty of composing, but neither knew the
Homer subjects from the mythologies with which Homer
had no concern, nor could at all discover wherein the excel-
ence of his writings lay. Glaucus, after his rebuke to Dio-
mede, is, by a flagrant inconsistency, made to deliver his pe-
digree from Æolus, with the utmost garrulity and verbiage,
including a tissue of trash concerning his grandfather's adven-
tures. It may be worth while to subjoin this beautiful epi-
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sode in a purified form.
From what circumstances, or from the observation of what similitudes, the metal brass became held in such mystical reverence, as not only to be used in Scripture as a symbol of the vileness of the Macedonians, but also to be esteemed in the highest degree by the authors of the heathen rebellion against God, and to be made the epithet and the supposed (and, as I have shewn, the real) material of their heaven or Olympus, I am quite at a loss to explain or even to conjecture. But many and various ideas were at one time associated with this metal. The Hebrew word for brass, nechash, is also the word for steel, for a serpent, (and especially the old Serpent in Paradise) for a crocodile, a hippopotamus, a chain or fetters, fornication, and a conjuror. In most of these the idea of evil, the bondage of sin, or the illusions of Satan, may be traced. The serpents called fiery in Numbers, c. 21. v. 6. are hanechashin haseraphim, and the serpent of brass (ibid. v. 9.) is Nechash Nechoshet.

IV. Having in after times restored and completed the Tower of Babel, once the universal temple of mankind, the great Nebuchadnezzar was elated beyond measure, and thus

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100 Hom. Iliad. vi. v. 123. et. al.
101 See Adam Clarke on Genes. c. 3. v. i.
did he say in his heart, "I will ascend into heaven. I will "exalt my throne above the stars of God. I will sit also "upon the mount of the 108 Congregation in the sides of the "North." Nimrod's rebellion was anti-Christian, he was an ἀντι-κυρίος, and his proceedings were not unconnected with the prophecies of true religion; and the unity of all nations under one theocracy, which he sought to effect, was in fact claiming to himself an honour, which is reserved "until "Shiloh come; and unto him shall the gathering 103 of the "peoples be." The gathering and the congregation are all one. But of Nebuchadnezzar, or, I should rather say, of his impenitent successor Belteshazzar, these words are written, in so much as in his actions, and in the theatre of them, he resembled the Mighty Hunter, the beginning of whose kingdom was Babel, τὸν Ἀ ους παῖς Λυθίον "How “art thou fallen from heaven, Lucifer, Son of the Morn-“ing!

When it is expressed that one thing doth, in any respect, resemble another, the rhetoricians call it a simile, and if without comparison the one be simply named, as and for the other, they call that a metaphor; but when any action is performed, or any thing is constructed, in order to resemble some other event, or some other thing, as when the prophet Ezekiel shaved his head and beard, or as when God prepared a great fish to resemble the grave in which the Lord lay for a part of three days, that is somewhat more than a metaphor, and is often called a symbol or type. But the latter are continually made use of in the same way as mere metaphors are, by putting the sign for the thing signified. And when the kings of Babel had constructed 103 an artificial mount upon the plain, to be a memorial, and a likeness, of the Mount


103 Peoples—in the plural—Genes. xlix. v. 10. See Horsey's Sermons.

103 "Sais in Ἄιγυπτ was said in the hieratic writings to be situate under "the north pole; not that it really was so situated, nor because it's climate "was cold, but because it partook of a certain peculiar ἀπερρονικτης δια του "Θεου." Procl. in Plat. Tim. p. 30. Basil. 1534.
of the gods in Armenia, lying north of Babylonia, and to be for all purposes of religion, and for the presence and actual sojourn of their gods, a substitute for it, it was perfectly agreeable to the spirit of such assimilations to call it simply the Northern Mountain.

The mountain in question was the olive-crowned Hyperborean hill of Pindar's Hercules Idaeus, and the passage of Isaiah might, as I conceive, be thus rendered in Greek, agreeably to the spirit of the authour and the heathenish fancies which he is deriding, "Kaθισω εν τω Γαργαρω των Ταξεβορεων. Ida, from which the fountains of the rivers flowed, and whence "every beast and every creeping thing and every fowl went "forth," was surnamed Gargar, and on it's summit stood the temple and altar of Jove;

"Ιδν λιανον πολυ πιδακα, μετερα θηρων,
Γαργαρων τε αν θεουν της της τουτων"

But we learn from a curious chapter of Macrobius that, among writers of great antiquity, that word denoted a multitude or congregation;

"Οφυ δ' ανωθεν Γαργαρων ινθερητων κυκλων."
"Ενδον γαρ εσιν ημιν ανθρωπων Γαργαρα."
"Λδ' ιαθυνθην, ψημμωσιογαγαρα."

Terentius Varro mentions that gregarious animals were called by some of the greeks, gerger; Graculi quod gregatim, ut quidam Greeci ta γεργεζα. Mount Meru of the Hindoos, in imitation of which they affirm that the Padma Mandira upon the Euphrates and all other pyramids were built, had among other names that of Sabha, or the Congregation; on the Mount of Congregation is the holy city, Brahma-puri, in

104 Iliad. viii. 47. Lucret. 2. v. 599. 612.
106 Aristomenes cit. ibid.
107 Aristoph. Acharn. cit. ibid.
which Brahma resides with his court in the "most pure and holy land of Ila-vratta." Three words, or variations of one word, polys, polos, and polis, respectively signify multitude, heaven, and a city. There may be some reason to think that γαργάρα means the Congregation with reference to the noise and discord occasioned by the plague of jarring tongues, so that Gargaron would be the Mount of the Dissonant Multitude. Γαργαρίζειν is to make an inarticulate guttural noise. And Suidas refers to the same root, gargara, that Homeric verb, which we find in one passage of the Iliad,

καὶ πᾶς ἐς γάραὶ πολέσσιν

"Ofnumenous armis,
in which the ideas of noise and number go hand in hand. The barking of dogs is expressed by a similar epithet, in Lycoophron, and in Lucian, καρκαζος κυων. It is strange, but true, that this sort of meaning belonged to the word in the middle ages, as appears from the following words of Matthew Paris, "Hec verborum deliramenta Francis innata gargarandi e superbia et jactantiæ reboavit." Gargoris king of Curetes, rex vetustissimus, reigned in the forests of Tartessus, the same in which the Titans waged war against Jove, and invented the use of honey. He debauched his own daughter, by whom he had a son, Habides, whom he exposed to various kinds of death without success, when cast into the sea, he was preserved a quodam numine, velut nave, and when exposed in the woods, he was suckled by divers wild beasts, and in particular by a 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, and established seven communities who were inter-
dicted from all servile occupations. And he taught mankind
the yoking of oxen and the use of the plough. We shall in
few places meet with so full an assemblage of the circum-
stances which characterize a mythic history of Cush, Nimrod,
and the Cushim. These latter were the seven Curetes, and
the seven noble communities of Gargaride. In Gargaris we
recognise Aristæus Melissus 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 institut-
ing a noble caste) the reader will perceive the adventures of
Perseus, Cyrus, Quirinus, Hercules, Buzyges, and Triptole-
lemus.

The words Barbar and Berber would seem to be in some
way allied to Gargar and Gerger; and they too have some-
ting to do with language or articulation, because Homer only
uses them in the compound form, βαξβαροφωνος. The God
of war was worshipped by the earliest Romans as Berber.
The Western, or Hesperian, Æthiopes dwelt in the region of
Mount Atlas, where they still retain a large share of inde-
pendence, 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 in-
vaders of their country, they continue to hold the mountains,
paying a precarious homage to the Moor. Mr. Bruce declares that Ber-Ber means a Shepherd in the Ἱθυπικ 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.

In the seventh Avatar of Vishnu, we read of the daemon Sani (that is, Saturn, whose planet and whose day of the week, were sacred to Sani) being driven from the lunar station of Critica (the Pleiades) by the father of Rama Chandra, and taking refuge in the land of Barbara. And there is another account, not worded, like the former, in astrological language, of a great feud between the partizans of Gautam and Wiswa-Mitra, in which the Barbareas (together with the Chshatriyas, Sacas, Sacasenas, Parasicas, and all the other kings of Cusha-dwip) sided with the former; and the contest was carried on in a country called Yudha Bhum, or the Land of War. Gautam is the name under which Buddha is worshipped in Ava, Assam, and Ceylon. The first of these legends relates to the expulsion of Nimrod from Babylonia, by Semiramis or Pleias, the She-Dove; and the second, to the war waged in Shinar by Nimrod and the Cushim against the other tribes of men. In the Brahminical map of Egypt, the Nilotic Cush or Ethiopia is called Barbara-sthan, and its inhabitants are said to be descended from Tamas, interpreted to mean Darkness, (Thaumas, or Thammuz) and from the tyrant Rahu, who was a Dragon or Crocodile, and is worshipped as the evil spirit.

Stephanus of Byzantium mentions a country called Barbarea, and situated upon the Red Sea, which was therefore sometimes called the Barbaric Sea; it's capital was Rhaptae,
and it is supposed to be the same Æthiopia likewise, of which the capital is called Rhaptæ. Rhaptæ means the city of Rhaphaim or giants. The testimony of that respectable prince, Mahomet Bello, Sultan of Hoossa, comes to our aid from the inmost recesses of Nigritia. By him we are told that the Barbars are, at this time, a considerable people in his kingdom of Takroor, and were anciently brought out of Syria by Africus king of Arabia. Like the Saracens and most other Mahometizing tribes, they affect to rank themselves among the Abrahamide, but that deception has not extinguished the pagan tradition of their origin, in either of its forms, the anti-Christian, or the natural; for they are said either to be sprung from women impregnated by the Jinn, that is to say, the Great Genius or Dæmon, or otherwise to be the descendants of Farek grandson of Ham. An indistinct notion seems always to have prevailed, that this word was connected with something remarkable in language. The inhabitants of Barbary, says Leo Africanus, are called from Barbara, which in their language, as in ours, means to murmur, because they speak inarticulately, as brute creatures do. The birds which the more learned Romans called, from the greek, Meropes, dividers of voice, or divided in voice, were in the vernacular latin, Barbari. Others of Sultan Bello's subjects, the Yarbans, are also described by him as "remnants of the tribe "of Nimrod," from whom all the mountaineers in Soodan are supposed to be derived. So that we find by a concurrence of Sanscreet, Nigritian, and Mauritanian authorities, that the Barbar name and nation was sometime predominant in Africa.

119 Steph. in Rhaptæ, and see Berkel, note, ibid.
120 Denham's Travels, App. p. 159.
121 Ibid. p. 161.
124 Denham, ibid. p. 165.
Cush the brother of Zohawk, saith Herbelot from the Persian writers, was king of the Berbers and worshipped by them as a god. Enyalius the conqueror of Africa was worshipped also by the Romans as Berber, and in the form of a spear or quiris, whence his popular name of Quirinus, and the Persians also revered him under the symbol of the spear Acinaces. Sta Berber! is the famous song of the Roman Arvales, of which, in process of time, we shall have a good deal to say.

The Carians, allies of Troy, are called by Homer Baro-phini, probably because (like the Oschi 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 Grecian term of reproach, or even of mere negation, that would be over absurd. And how much more so, that the Brahmens and Hoossans should adopt it in their history and geography! The Chorus of Phœnician matrons seem to refer to some time anterior to the division of Hellenism and Barbarism,

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

\[
\text{T}ι\' \text{Ελλας, ί Βαρσαφος,}
\text{Η ΤΩΝ ΠΑΡΟΙΘΕΝ 'ΕΤΓΕΝΕΤΑ'Ν,}
\text{'Επλα κακων τοσων',}
\text{'Αμιατος αμειου.}
\]

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

125 In voc. Berber.
127 Suidas in Acinaces.
128 See vol. 3. p. 240. etc.
129 Iliad. 2. 867.
130 Eurip. Phcen. v. 1512.
This man forsooth, once a Getic slave, and swathed in the Scythian braca\textsuperscript{132}, 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, to tum bracci corpus\textsuperscript{133}, et, nisi quæ 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,

\begin{quote}
\textit{Βαρσαρίκον καὶ Κέλτον ἀνασφάσαντες Ἀρην} \textsuperscript{134}
\textit{᾿Οφιγονοι Τιτηνες, etc.}
\end{quote}

This army, which was preternaturally 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 Barbaris. For if any one supposed that Callimachus meant the self-same thing by the \textit{βαρσαρίκος Ἀρης}, as he did by the \textit{Κέλτος Ἀρης}, he would impute to him a style of writing\textsuperscript{135} which none but slovenly writers even of the lower empire made use of. Such a line as,

\begin{quote}
\textit{᾿Αρης, ᾿Αρης, ἡτοιμολόγησας, μιαίφως, ΚΑΙ πτολιποθέ,}
\end{quote}

connecting the epithets of one noun by a conjunction, would scarcely (if at all) be admitted by Nonnus. The truth was,

\begin{itemize}
\item \textsuperscript{131} Apud Athen. Deipn. L. 12. c. 9. s. 46.
\item \textsuperscript{132} Vid. Ov. Tr. El. x. v. 29 ad 34. Prop. 3. El. 4. v. 17.
\item \textsuperscript{133} Mela. L. 2. c. 1.
\item \textsuperscript{134} Callim. H. Del. v. 170.
\item \textsuperscript{135} See Herman's Dissertation upon Orpheus, p. 739. and his note upon the Lithiea of Orpheus, v. 81.
\end{itemize}
that at that time a grand coalition existed between certain Teuton or Barbar tribes, and their neighbours the Kimri or Celts; and a storm, exactly similar to this which Callimachus 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 Βαρσαζίως και Κέλτος Ἀρσ. And they are said to have been distinguished in their dress; the Galate affording the richest spoils. This construction will, I think, be brought to a certainty by Plutarch, who says, in his life of Marius, that the joint force of the invaders was usually called by the compound title Κέλτο-Σκύθᾳ, Κοινὴ Κέλτουσκυθας τον πρατον ὄνομαζον. In which instance we also find, that Scytha, Teuton, and Barbar, are equivalent terms; and if a people so wild and savage, and so unconnected with the Greeks and Romans, as the Cimbri, are not only not Barbars, but set in pointed contradistinction to them, what standing-place can remain for those, who merely understand by Barbar, savage, outlandish, not Greek, nor Roman?

The same distinction of names is observed by an historian, who lived seven hundred years later than Callimachus, and opposes the Βαρσαζοί, those are, the Francs or Salics, to the Κέλπαι, Γαλαται, and Ἀμφριξοί.

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 ᾿Εθιοπ 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 the word by way of negation,

Romanus, Graiusque, et Barbarus,

but their conceit was a very unlucky one, for in truth the original ancestors of both Greeks and Romans were Barbar of the Pelasgic family. The founders of their race were Indo-Scytha, for that seems rather the best explanation of the obscure phrase Dii Patrii Indi-Getes; the Indi-Getes were Men who were afterwards revered as Gods, and Æneas was by way of excellence entitled Jupiter Indi-Ges. These persons, not being Gods at first, owed that rank in some measure to their virtues and sufferings, or, as the Brahmins say, their Tapasya, which Silius calls a voluntary godhead,

Indigetesque Dei sponte inter numina nostra.

The most remarkable kind of tapasya is the sacrifice of an hundred noble victims. Whoever sacrificed, for the hundredth time, the Aswamedha or consecrated horse, became equal to Indra, who is Jupiter Tonans, and for that reason Indra always tried to prevent the sacrifice of the aspirant by carrying off the sacred animal. However he could not prevail against Beli (Belus Nembrodes) who completed his sacrifice, and "put the supremacy of the Devas" (Gods) "to proof, at the "time when the Padma-Mandira was built upon the banks of "the Cumudvati" or Euphrates. But the sacrifice of horses is merely an euphemia, and we shall see, ere we have done, that bulls and horses were sometimes named instead of men, in the orgies of the anthropothysia. The Aswamedha horse was avowedly an emblem of Viraj, or the primeval and

139 Ibid. x. 436.
140 Wilford on Egypt. As. Res. 3. p. 429.
141 Colebrook on the Vedas. As. Res. 3. p. 438.
The Hecatomphoria which subsisted among the Messenians from the earliest time, \( \kappa \theta \varepsilon \gamma \kappa \varepsilon \iota \mu \varepsilon \nu \varepsilon \pi \alpha \lambda \alpha \iota \sigma \tau \alpha \varepsilon \), is a sort of feast of Aswamedhas. It was a sacrifice to Jupiter of Ithomé, which no man could offer until he had slain an hundred enemies with his own hand; but Aristomenes was enabled to offer it twice in his life. The original meaning of tapasya, or being sponte inter numina, is that, when the influence of the Evil Spirit was manifest among men, the preternatural powers necessary to obtain for a man the honours of the supreme apotheosis, or those of antichrist, could not be obtained by him, till he had waded deep in blood, and by a long course of wickedness renounced his Maker beyond redemption.

Having seen that Barbar is the name of a person revered as God of war, by the nations of Cuthic or Æthiopic extraction, and that Barbari is a positive and proper appellation of those nations, we have yet to observe that Barbarism is the name for a great era, or rather for the institutes of religion which prevailed during that era. Terentius Varro divided the duration of the world into three times, the Unknown, which lasted from the beginning of mankind to the original cataclysm, the Mythic, which extended from the cataclysm to the first Olympiad, and the Historic, from thence forward. And in conformity, as it would seem, with this division, the Christian chronologers divided the religion of the world into three eras; into three, I say, for Judaism was only the religion of one small state, and contemporaneous with the prevalence of one of the other three. "The foremost and the most renowned of the heresies, and the mothers indeed of all others, are these, Barbarism, Scythism, Hellenism, Judaism. "From these mothers all the other heresies sprung. Now,
"Barbarism 144 is that which existed by itself, during ten generations from Adam until the cataclysm of Noah." Barbarism therefore corresponds definitely with the κρονος ἀδηλος of Varro; and as that great man justly denominated it a time unknown, they assigned to it a term of which they did not very well know the meaning, as will appear from the attempt to explain it, which immediately follows the passage above cited.

"Barbarism is called from the circumstance of men having no chief ruler, nor any one agreement among themselves, but each going his own way, and making the conclusions of his own opinion his law." There is no reason to believe that such a state of things existed from the fall of man to the deluge: but Barbarismus is not in its essentials different from Scythismus, which prevailed without interruption (Σκυθικὴ διάδοχα 145 καὶ ἑπικλήσις) from the flood till the days of Serug, as Epiphanius hath it, or as the Paschal Chronicle says, with much greater propriety, "Scythismus lasted from the days of Noah after the deluge, till the building of the Tower and of Babylon, and for some years after the building of the Tower, that is to say, till the days 146 of Reu." If there be any difference, and if any thing may be collected from the above explanation of Barbarismus, it is this; that Scythismus was the religion of Nimrod existing under his belt of union and the complicated policy of his kingdom, and that Barbarismus is the same, existing in many independent and fierce communities, after the dismemberment of the Assyrian empire, and without literature or any of the refinements of urban life, in a word, that it is the Scythismus of the Free Scythians. In the absence of any sacred history of the antediluvian monarchies,

146 Chron. Pasch. p. 49.
these chroniclers, knowing that the Scythistic apostacy was a revival of the Cainite heresy, and exercising but little judgment in any thing they wrote, might be led to suppose that the Barbaristic Scythism was the mode of life and of religion among the Nephilim. But it is not, I think, a very clear point, that this quaternion of the fathers, Barbarism, Scythism, Hellenism, Judaism, has not been formed upon the words of St. Paul 147 to the Colossians where he tells them, that in the heart of a regenerated man there will be no jarring of opposite sects, "neither Hellene, nor Jew, nor Barbar, nor "Scythe, but Christ shall be all in all;" in which case, it would be more than ever doubtful whether βαρβαρος and Σωβης ought to be understood in two different significations. There can, however, be no doubt of the words Scythe and Hellene being used to denote two different religions, and not the inhabitants of two countries merely; in the same way as Justin Martyr 148 says, that God δειλεν Ἰεραισιμον και Ἐλληνισμον.

To recall the thread of my subject, from this long excursion, Gargaron was, I say, Mount Ida, and it's meaning is the Mount of the Congregation; and Barbar is a word, which has the appearance of being formed in some analogy, and perhaps in opposition, to it; the dissonance of the nations might be γαργασον, καρκασον, and the like, and the Gods in the unity of their language, that is to say, the Cushim, in the sacred phraseology they retained from the oldest times of the world, may have been βαρβαρος-φωνει. It was pretended by theurgic writers, that there was a stone, or rock, upon the banks of the Euphrates, called the Barbar Stone, to which people must do sacrifice in order to obtain an ample vintage,

Συμμετμενος κελαδειν
Τιδαιν Ἐυφρητας 140 διαινομενον ζαθεισιν,

147 C. iii. v. xi.
148 Quest. ad Orth. Respons. 1.
149 Orph. Lith. 259.
and this, I think, could only be Mount Babel at whose feet the Euphrates flowed, and which was constructed in honour of the Armenian mountain and the vineyards of Noah.

V. Babylon was built, saith Herodotus, in a quadrangular form with equal sides, which is to say, in the form of a square, on both sides of the Euphrates, which flows out of Eden in Armenia, into the Persian gulf of the great Erythraean sea. This shape, which is the plane of the cube or Magna Mater, (for the Magna Mater was a cube) was not accidental, but mystical and superstitious. Perseus, Bellerophon, or Triptolemus, or according to others, Sennacherib, (perhaps we should say, Calchas) founded Tarsus in careful imitation of the shape of Babylon, with the river Cydnus intersecting it in the middle, just as the Euphrates divides Babylon, and this was a city held so sacred, that its name is referred to the most remarkable mysteries in the history of Perseus and Bellerophon; which, by the way, is a fresh proof of these heroic names belonging to the king of Babel. And Babylon could not have received this its peculiar form from Nebuchadnezzar or his father, because Sennacherib (the latest of the supposed founders of Tarsus) reigned two generations before the revolt of Nebupolassar. St. John saw a woman sitting upon a beast with seven heads which are seven mountains, and the woman was a great city, and upon her forehead was written a mystery, Babylon the great. For the reasons which appear on the face of these words, and for others equally strong, no man having both reason and impartiality, can doubt, that the Septimontium of Rome is here called Babylon. But we are told, that when first Romulus founded his Asylum at Rome, he gave it the name of Quadrata, the Square City, and notwithstanding the real irregularity of its shape, it was


sometimes called by that epithet; and Ennius said in his Annals,

Et qui se sperat Romae regnare Quadratae.

This is a still stronger case, than that of Tarsus, for showing the mystic importance of that shape. The city of Brahma, or Brahma-pur upon the Mount of the Congregation, is represented as a 152 perfect square. And Gemscheed or Giamschid, that wonderful king of Iran, of whom we have spoken in the preceding chapter, built a place of enormous extent, in the form 153 of a square, and within it was a Tower or Castle, and also a conspicuous Palace. I believe the mystical reason why the square figure was preferred in constructing this place, to the circular, was the desire of imitating the ark. The Asylum, Cresfugeton, Ecnomian Hill, or city of refuge, of the tyrant was a type of the Ark, which was the asylum of all the living creatures that escaped. And the Ark was an oblong rectangular parallelogram. They were, therefore, precluded from adopting the circular form, which was different in genere, but held themselves free to make use of such a parallelogram, as was most perfect and equal in its parts, being different only in specie. Cybele, (whose form was that of a cube, and who was called 154 Ἐκυβελή) was so named, according to the most learned 155 of the cabalists, William Postel, a receptaculo totius naturæ; but the receptacle of nature presented within it's quadrangular enclosure four pairs of men, being eight in number, from which circumstance the Egyptians took their eight elder Gods, and the Romans their eight Dii Patricii, and the number eight became so great a cabala, as to be called in Greek 'Οὐ Δω, the House of 156 Og. This House, I say, was a solid parallelogram, and it was esteemed by the mystics that eight

152 See figure As. Res. 8. 376, and above, p. 215, 7. of this chapter.
153 Zend-a-Vesta, tom. 2. p. 275, 6, 7.
154 Strabo. L. x. p. 685.
155 Postellus de Etruriae Originibus, p. 184.
156 The name Og, a favourite title among the Scythian kings, especially those of Bashau in Syria, and those of Persia, is one nearly equivalent to
was the first number equivalent to a solid figure; bis bini, qui sunt quattuor, superficiem fingunt; bis bina bis, que sunt octo, corpus solidum fingunt. But the solid figure it represents is a cube, because eight is the cube of two; octonarius numerus primus cubus est. For these reasons the area of the great city was an exact square. In this particular, however, as in divers others, the anti-theists or rebels did but adopt to themselves, and pervert to their own views, the forms and outward signs employed by Providence to shadow out and signify divine things. In the Revelation, where we read of "that great city, the holy Jerusalem, descending out of heaven "from God," and have a detailed account of it, it is said

Typhon, for it means the deluge. But the latter relates to the heat and igneous portents of that convulsion, whereas Og is the water of the abyss. Ogha is the water of the Ocean. Vayu Purana, cit. As. Res. viii. p. 326. and the names 'Ogh, and 'Og, are derived from it. Colonel Vallancey explained the Ogham characters by the Chaldaic word Ocham, which means an ark, such as great men kept their writings in. Archeologia, vol. vii. p. 284. Aben Ezra and Rabbi Solomon. cit. ibid. To the circumstance of the Scythian Giants or Rephaim affecting this name, we are indebted for the authentic narratives of Og the king of Bashan lying at his full length upon Noah's Ark, and serving as a top to it, inequitaverat arcc, et fuit operimenti in capite ejus; Jonathan ben Uzziel in Genes. xiv. 13. cit. Fabric. Cod. Pseud. Vet. Test. 2. 800; or of his wading through the flood with his head inside the ark and his feet upon the earth, and, at the end of the deluge, closing the abyss with his foot, and the window of heaven with his hand. Liber vetustissimus, Beresith Rabba, cit. Morini Exercitationes Biblicae, p. 342. Paris. 1633. From the same source our nurserymen derive their Ogres, the romancers their Oger of Denmark, and Nonnus his Ogyr,

The word δειπναιος may be rendered having a goat or goat's-skin, but the name of 'Αντο-Ογος son of Hercules can only be explained by giving an absolute sense to 'Ογος. The name is nearly equivalent to δειπναιος. See Diod. Sic. iv. c. 37. Homer's δειπνος, never used but to enhance the superlative of good, is not unconnected with Pindar's remarkable commencement, διειπνος μωσεως.

When Noah came out of the ark, he built a city, and called it Thamanim, that is to say, nos octo sumus. Eutych. Annal. p. 43.

"and the city lieth four-square, and the length is as large as the breadth."

VI. Babylon being divided in the middle by the river Euphrates, had on each side of the river an extraordinary structure. On one side of the river stood the regal palace or seraglio, vast and strong, and on the other, the temple of Jupiter Belus, 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. I need scarcely repeat, that this nave or shrine was the hyperovium and chalcidicum. 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 there stood two altars; one of gold; and another; of great size, on which victims were slaughtered; for, on the golden one, none but sucking creatures might be killed. The height of the tower was equal to the side of the base, not including, I presume, the Nave or Ship-Shrine at top.

We have here the account of an eye-witness, who wrote

159 Rev. xxi. v. 16.
161 Herod. L. 1. c. 180, 1 2, 3.
either 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 Herodotus went there, 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 Rhea. True it is, that in the time of Herodotus there were none. But whether or not there were any in the time of Nimrod, (who was not an Hellenist, or a Sabian,) Semiramis, into whose hands the completing of the old Babel devolved, would not have failed to set up the idolatries of Ionism. 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 Nineveh 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 it. His successors abandoned the city, and built Seleucia out of its materials.

The temple of Jupiter Belus was in the middle of the town, and by consequence near the river Euphrates, and opposite to it stood the Palace. Herodotus, an eye witness of what Babylon contained, about four centuries before Diodorus

165 Diod. Sic. 2. c. 9.
Siculus was born, knew nothing of any other palace existing or having existed. But Diodorus mentions two palaces built by Semiramis on the two opposite sides of the river, and at the two extremities of the bridge, of which the one upon the western bank had an entire circumference of sixty stadia or 12500 yards, and two interior enclosures; and the other, upon the eastern bank, was of thirty stadia or 6250 yards in total circumference. "And then," (he adds) "meta tauta, there was in the middle of the city the temple of Jupiter whom the Babylonians call Belus. But as historians differ concerning this, and as it is now fallen down by time, I can say nothing accurate concerning it. It is agreed, however, that it was of excessive height, and was used by the Chaldees to watch the stars." Now, as it is an impossible thing for Herodotus to have overlooked this enormous palace, right over against the still greater one, and as its situation agrees with that of the Temple of Belus, as described by Herodotus who saw it standing, and as Diodorus declares his own ignorance of what concerns the said temple, and says that it was then no longer standing, it seems to me as certain, as any thing of the sort can possibly be, that the eastern palace mentioned by Diodorus is the Temple of Jupiter Belus; or, to speak with equal correctness, and more conformably with his language on the subject, that the king had two palaces, the one for purposes of civil state, and to lodge his retinue, and the other as hierarch of the world, of which the courts and chambers were dedicated to the uses of religion and it's ministers, and the penetralia or central part whereof was, properly, the Temple of Jove;

Apparet domus intus, et atria longa patescunt,
Apparent Priami et veterum penetralia regum . . .

166 Diod. Sic. L. 2. c. 8.
Ædibus in mediis, nudoque sub aetheris ara.
Ingens ara fuit, juxtaque veterrima laurus
Incumbens ara, atque umbrâ complexa Penates.

These lines describe the altar of Jupiter Hercèus at the Pergamhus of a city called Ilion, and in the middle of a palace belonging to the old king of it. The royal residence of Pélops corresponds exactly with that of Priam. In the Acropolis, in arce summâ, there was a vast palace, immane tectum, adorned with gold and various marbles, and divided into many passages and chambers, and in the centre of that palace there was the penetrateregni, containing a sacred tree, a fountain, and a geomantic oracle. I shall presently have occasion to cite the whole description of that place. Diodorus himself observes that the principal difference between the palace on the east of the Euphrates, and that on the west, was, that the former had "a brazen statue of Jove whom the Babylonians call Belus." In observing upon a passage in the romancing history of Alexander, by Esopus, we have already taken notice that the "Deorum domus," into which Alexander penetrated and where he conversed with the spirit of Nimrod, was a part of the "Samiramidos regia;" and so also was the chalcidicum representing Heaven. The square city of Gomscheed is described, in eastern tradition, as having two conspicuous structures, the tower, and one other, called a palace; not three.

This being so, the Seraglio Palace and the Temple Palace were united together in two ways, the one apparent, and the other occult, but constituting together a somewhat stupendous work. The first, was a bridge thrown across the river Euphrates to connect them, supported by stone piers, which were only twelve feet apart and made in a sort of oval shape,

168 Senec. Thyest. act. 4. 642 . . . 680.
169 c. 8. p. 31.
170 Cit. ante n. 61.
and covered with planks of cedar, cypress, and palm; and the entire length of this bridge (if we may believe it) was five stadia. Strabo fixes the river's breadth at one stadium, and four more seems to be a very liberal allowance for its overflowings. The second was of a more surprising nature, and consisted of an arched tunnel of brick-work, fifteen feet wide, and twelve high, carried along the bottom of the river, the waters of which had been previously diverted from their bed. This is what Philostratus calls the *ineffable bridge* of the Euphrates, ὁν ἀπορρήτος ὑπὸδειχθεὶς γεφυρά, τὰ βασιλεία τὰ κατα τὸς ὀχθαν ἀφανὸς ἐμπνείον.

Mr. Claudius Rich endeavoured to throw contempt upon this statement, saying, "we have only the very questionable authority of Ctesias for the wonderful tunnel under the river," but he was bound to take notice, that Herodotus records the diverting of the course of the river, in order to make the bridge, nearly in the same terms as Ctesias does; and when once that enormous labour was achieved, there remained no difficulty, and no insuperable amount of labour, to construct a covered way across it's dry bed. If that was wonderful in Mr. Rich's estimation, his sense of admiration was strangely acute; but if he meant, that the really wonderful exertion, the getting at the dry bed of the Euphrates, rested upon the word of Ctesias alone, it is quite an unfounded assertion. Ctesias, I should add, by way of explanation, is the author from whom Diodorus seems to have obtained his information upon this subject.

VII. The plan which Nimrod laid out for the city which was the beginning of his kingdom, and which the woman, (spiritually called Semiramis or the Dove of the Mountain,)
continued after his departure, was not compleated in those very ancient times, because the Lord interposed to dissolve the bands which united mankind in one confederacy, and "scattered them abroad upon the face of all the earth, and they left off " to build the city." But, as far as we can judge from history, the design of the founders was accomplished under Nebuchadnezzar the Great.

The plan of the city was, as I believe, that of a Labyrinthus, (in which word we may observe the first half of the name, by which Nebuchadnezzar and Belteshazzar were known to the Greeks, Laby-netus) which consists of a sevenfold or eightfold enclosure, having in it's centre the mansion of the Man-Bull or anthropomorphous god. It represents the concentric spheres of the Heavens, and the central Earth, with the Olympus or Mount of the Terrestrial Heaven rising out of it; which is the dwelling of the God, unapproachable to such as have not obtained the clue from the mystagogue. The Cretan Labyrinth had seven enclosures round about the mansion, which are the seven moveable or planetary spheres. And it is very remarkable, as applied to my argument concerning the plan of the Square City, that some of the antiques on which the Cretan Labyrinth is delineated, represent it in the form of that city, an exact square, while others give it an elliptic form. But the world had, beside it's seven spheres, another enclosure, being that of the Cronian or Saturnian Sea, the Chrystalline sphere, or Milky circle, called by the Brahmens the Sea of Milk, and, by a far more ancient and genuine authority than them, Νυκτός Α.μ.ο.λ.γ.os, the Milk-pail of the Night. The eighth sphere, containing the innumerable multitudes of the host of heaven, was said to consist of the incomprehensible and all-comprehending nature of God, which some logicians esteemed to be ὑπερθερμος, and super-substantial, or forming one category by itself superior

178 Iliad. xxii. v. 28. v. 317.
even to the category of substance. That is explained by Cicero, who however makes the number out to be *nine*, by including the earth itself as one. *Novem tibi orbibus, vel potius globis, connexa sunt omnia*; *quorum unus est caelestis, extimus*, qui reliquos omnes complectitur, *summus ipse Deus* 177 arcens et continens ceteros; in quo infixi sunt illi, qui volvuntur, stellarum cursus sempiterni; cui subjecti sunt septem qui versantur retro contrario motu, atque caelum; ex quibus unum globum possessit illa, quam in terris Saturniam nominant, etc. etc. nam ea que est media, *et nona*, Tellus, neque movetur, et infima est, et in eam feruntur omnia suo nutu pondera. These are the concentric spheres described by Eer the Armenian, (in Plato's Republic) which constitute the 178 eight whirls of the adamantine distaff of Necessity, of which seven revolve in the same direction, while the eighth revolves more rapidly in the contrary direction; but the eight sirens sing in perfect concord from their respective spheres, while the adamantine distaff spins the thread of fate. It was, therefore, a very ancient opinion that the sphere of the stars called *fixed* (that is, keeping the same relative position to each other) doth in fact revolve with a velocity analogous to that of the planetary spheres, that is, greater in proportion to the orbit; and in the opposite direction, that is, from east to west, because otherwise the fixed stars would keep the same relative position to the planets, as well as to each other. I before observed that the circumstance, of the words paradise and heaven being applied both to the Elysium which God planted for the blissful inhabitation of men, and also to the system of the planets and other lights in the sky, had created some confusion of ideas.

with respect to the reward that is in reservation for virtuous men; and especially among those who were ignorant of the resurrection of the body. Cicero represents the just and pious as residing in the Lacteal Circle, among the fixed stars, which is presently afterwards explained to be in God himself; but it is more extraordinary that the learned Christian, Ausonius of Bourdeaux, should fly off upon such a fancy,

Pande viam, quæ me post vincula corporis egri
In sublime ferat, puri quà lactea cæli
Semita ventose superat vaga nubila Lune,
Qua proceres abiere piii, quâque integer olim
Raptus quadrijugo penetrat super æthera curru
Helias, et salido cum corpore previous Enoch.

Oceanus, as I have explained at some length, is not the sea, nor any other body of waters, whereof we have at present any cognizance, but it is the reservoir of those waters which, in the days of Noah, were poured out upon the earth and over the tops of the mountains; and if the ancients dignified a river with that appellation, it was because that river was supposed to flow directly out of the great abyss; and if they called the Euxine and Mediterranean and other waters seas, but called the water beyond the pillars of Hercules the Ocean, that distinction, I say, (which, with us, is mere slipslop) was with them a correct distinction of words, founded upon an erroneous notion, which regarded the western shores of Europe as the end of the earth, the islands beyond them as "penitus toto " divisos orbe," and the Atlantic sea as the vast and dreary abyss. But there were two different reservoirs (by means of which Saturn was enabled to swallow up both his own

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179 Somn. Scip. p. 300.
181 See above, p. 51...56.
182 See above, p. 33.
children, and the posterity of Ophion) the fountains of 185 the
great deep, which were broken up, and the waters 184 above the
firmament, for which "the windows of heaven were opened."
There were consequently two Cronian or Saturnian seas,
that which was at the poles of the Earth, called Amalchius
or the Frozen 185 and Morimarnsa or the Dead Sea; and the
Nuxro\'ps Ayojb beyond the sphere of the planet Saturn;
and two Oceani, that which is underneath the earth, and
which by means of the seas, its branches, environs every part
of the earth, and that which surrounds the planetary system
of the world, being likewise, in all probability, amalchian or
frozen. The last of these Oceani is that of the shield of
Achilles, surrounding the earth, and the heaven, the sun, and
moon, and planets, and fixed stars,

'Εν δὲ ἐτίθη ποταμοῖο μεγά σένεος 'Ωκεανοίο
'Αντύγα παρ' πυματην σακερ σικα ποιητοίο.

The seven enclosures of the Great City, which surrounded the
Βασιλεία, being made by seven concentrical squares of build-
ing, or twenty-eight principal streets respectively perpendicular
or parallel to one another, the eighth, that is, the ocean of
night, or supercelestial waters, was pourtrayed by the stupen-
dous wet foss, or moat, that washed the base of the walls.

183 Genesis. vii. v. 11.
184 Ibid. i. v. 7. ii. Esdras, c. vi. v. 41.
Tyre of the Phœnicians (a nation of Cushim of the same race as those who built the Pyramids of Egypt) did, in its own name, signify the Tower, and Nonnus in conformity with that circumstance, which marks it for a type of Babel, chooses it for the scene of the actions of Bacchus and Hercules, and especially of Bacchus giving to Hercules his goblet, which goblet every body knows was at Babylon, and was reputed the immediate cause of Alexander the Great's death. Indeed I question, but that Nonnus, who lays no part of his scene at Babylon, and who (I believe) never once mentions either that place or Nineveh, although in one passage, where a discussion is raised as to which was the oldest city in the world, the mention of them seems almost unavoidable, made use of this name as a symbol, a name φωναίνειν συνεργειον, to signify Babel. He calls Tyre "the city which concerns all "men," an appellation which cannot belong properly to a free town of Syria, however large and commercial, but which exclusively belongs to the city of the whole world in the united kingdom of the tri-phylians and pam-phylians; and that epithet was never given (within my knowledge) to any other city, except Noah's wooden city of refuge, from which all living creatures proceed,

This city, I say, Tyrus of Phœnice, is described by Nonnus as "a type of the earth, and an effigy of heaven."

Ω πολι παγιμελεσα, ΤΥΠΟΣ ΧΘΟΝΟΣ, ΑΙΘΕΡΟΣ ΕΙΚΩΝ.

186 This position, which has already been rendered highly probable, will hereafter be supported by me with some additional arguments, in a chapter entitled Roma. vol. 3. p. 122. n. 325. p. 134. etc.
187 See his fortieth book.
188 Pseud.-Homer. in Odyss. xii. v. 70.
189 Nonn. Dion. L. 40. v. 355.
I have now to advert to a very curious fact. Among the many traditions of Wales, there is one of a *Labyrinth*, which the shepherds of that country often cut out of the turf, and which boys make use of as a play. It consists of a citadel or strong hold, surrounded by *seven concentric enclosures*, and called by them *the City Troy*. I have taken the liberty of copying the figure out of Mr. Peter Roberts's agreeable volume of Welsh Antiquities.

The tradition, coupled with this popular device, is, that the city of Troy was defended by seven walls, represented by the seven exterior lines, and the entrance from B is made so intricate for its greater security, because the enemy is supposed to have been under the necessity of going through the whole labyrinth, before he could penetrate to the citadel A. Mr. Roberts endeavours to make out, that the whole story about Troy, is founded upon the corruption of another Welsh word,
but I give more credit to the tradition of the people, than to the learning of their antiquarian, not only for the reasons which have gone before, and of which many more will follow, but also because I have noticed that Mr. Lwydd, in his Archæologia Britannica, has a glossary of the now dead Armorican or Cornish tongue, in which you will find "Troy, the city Troy," and the other contents of the glossary have no sort of analogy to this. Therefore the Celtic tribes had some mystery among them, which related to the city Troy, whatever that city really was. Nor can I dismiss from my mind, that Geoffry of Mommouth found, among the reliques of Welsh literature, his tale of Brutus of Troy.

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

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

The numbers within the æœlestial boundary amounted to seven, as we know from Ausonius and others,

Phosphore, clamosi spatiosa per æquora Circi
Septenas solitus victor obire vias.¹⁹¹

The circuits were seven in number, saith Laurentius Lydus, because the heavens of the planets are so many, and they were called Euripi, and in the centre of them stood what was

called the **Pyramid**, and on the Pyramid stood three altars, of Saturn, Jove, and Mars; below it, three others, of Venus, Hermes, and Luna. It seems that the Circus was not made, like the Labyrinths, perplexis partiibus, 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, guided by the eye and by the memory. These posts were composed of two well known symbols, the Egg of Leda and the Dolphin. Ova honori Castorum ascribunt. Delphinos Neptune vovent. If the eggs were not the same as the phalæ with which Juvenal couples the Dolphins, it is not easy to say what these latter were;

**Consulit ante phalas delphinorumque columnas.**

An Euripus was a narrow channel of water; ductus aquarum quos illi Nilos et Euripos vocant; but it was either applicable to any narrow passage, or the name must have inured to the Seven Ways of the Circus, from an idea that a stream of some sort flowed between the spheres of heaven and divided them by its channels. "The water of the Ocean, coming from Heaven upon mount Meru, is like Amrita (amber or ambrosia), and from it arises a river which through seven channels encircles Meru." The "Pyramid with three altars" in the centre is almost a convincing proof that the Circus was made with reference to Babylon, or, at least, to the Capitolium of Rome, which had three shrines upon it's summit, to three gods called "**Συνναοι**" or the **Dwellers Together**.

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192 Lydus de Mensibus. c. iv. p. 4. ed. Schow.
193 Serv. in Æn. 5. v. 588.
194 Tertull. de Spectaculis. c. 8. vol. 4. p. 117. Semler.
195 Juvenal. Sat. vi. v. 590.
196 Cicerone Legibus. L. 2. c. 1.
197 As. Res. viii. p. 357. and see p. 322, 323.
198 Serv. in Æn. L. 2. v. 225.
ther, for these three were the Dii Magni Samothraces, Θεοὶ μεγαλοὶ, Θεοὶ δυνατοὶ, Θεοὶ χρηστοὶ, and Tertullian says that the three altars in the Circus were sacred trinis Diis, magnis, potentibus, valentibus; eosdem Samothracas existimant. The Pergamus of the sevenfold labyrinthine city of Troy, in which the fanatic Cassandra was kept, was in the shape of a Pyramid, and it was an "immeasurably great high-place" with three shrines and altars, of Jove, Apollo, and Minerva,


But the Capitolium of Rome, and all her other sacred things, were avowedly but revivals of the religion of Troy, and her founder arrived in Latium,

Ilium in Italian portans, victosque Penates.

The seven tracks, or channels of the sky, through which the planets move, are called in the Homeric greek τείρεα,

Ares ὑπερμενετα ... πυραυγεα κυκλον έλσσων
Aithers επταπογος ἐν τείρεαι σιν,

a word which has nothing in the world to do with τερας, a portent, but implies merely the common idea of terere tier, and of τείρεα, via trita, or, as the Brahmens say, "the paths of the planets." With the teirea agree the euripio of the Circus,

199 Serv. in Æn. L. 2. v. 297.
200 Tertull. ubi supra.
203 Hom. Hym. Mart. v. 6, 7.
204 As. Res. xi. p. 102. These paths were round the summit of the Localoca mountains.
and the seven main streets which (taking the square as a round) go round the sevenfold city. These latter are called it's ἀγυιαί, and Apollo Ergates, the architect god who built Troy walls, was therefore called, Ἀγυεύς, and because he traced the walls of the great seven-streeted city or πόλις ἑπταγυια in the shape of an exact square, or superficies of a cube, the idol or sculptured form of the god Aguiues was a Cube, σχήμα. The fables of the Phocians recorded, that the oracle of Delphi was originally founded of brass, and with an hyperovium, by emigrants from the Hyperboreans, in whose names we discover again the intimate connexion between the two Pasimelusas, the Pagasean ship Argo, and the city of the broad ἀγυιαί,

Ἐνθὰ τοι ἐμμὴσον χριστηριον ἐκτελεσαντο
Τις ἤτεροι Ποιητειαν, Π αγας τος, και διος Ἀγυεύς.

Probably the word ἀγυιαί was not confined to the ἀθερησ ἑκων and her streets, but was also applied to the teirea or broad paths 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,

Δυσατο δ' Ἡλίος σκιαοντο δε παται ἀγυιαί.

It was not unknown to John Tzetzes, that Ilion was the City of the eight concentric enclosures, 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 Au-" rora the leader of the beautiful dance,"

905 Pausan. L. viii. c. 32. s. 3.
906 Baco poetria, cit. Pausan. L. x. c. 5. s. 4.
Kαλλιχρος 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, nor with any regular regard to the accents, but in a very defective sort of hexameter rhythm; for he is clearly describing the city

Όικια, καὶ ΧΟΡΟΙ εἶσι, καὶ ἄντωλα Ἡλιοί.

All sacred dancing around the 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, on that account perhaps they imagined there was a music in the Spheres to which the stars kept time. The seven concentric aguiai (between the οἰκία) are the χοροί, and give the figure of the planetary dance. Hence Ἐυρυχρος ᾿Οης, and Ἐυρυχρος Ῥυπερία, which are equivalent to Πόλις Ἐυφαγυια. And some such explanation is necessary, in order to make any sense of a “city with a broad dance,” which Eustathius has entirely failed to do. And I can shew the same thing more demonstratively. The Houses, and Dances, of Aurora mentioned in Homer’s mystical romance of Ulysses, are called by him Αἰαία and the isle of Circe. But Αἰαία is famous in another class of poets, the argonautics, as the island of Αἰετες, brother of Circe, and son of the Sun; and one of the most remarkable of those poets, the false Orpheus, describes

208 See Ant. v. 64, 87, 89, 156. Post. 358, 361, 424, 565. etc. etc.
209 Hom. Odys. xii. v. 3.
210 Eust. in Od. vi. v. 4.
the city of Aiaia as consisting of seven circles of walls and
towers, one within another,

"Επτα περὶ 211 σεφανοὶ κυκλῆμενον.

Nothing is more true than what fable relates, that the hero
Theseus, the rival of Bacchus, obtained the clue of the Mi-
noan labyrinth, and his initiation into all the mysteries of
perdition, from the hands of the goddess, or deified whore and
heroine, Venus Ariadne. And my remarks upon the Chorus
of Erigenēa are confirmed by a passage not indeed of, but in
Homer, where the word χαος is used as a simple synonyme
for labyrinthus,

"Εν δὲ χαοὶ ν ποικίλλε περίκλωτος Ἀμφίγυησις,212
Τῷ ἱκέλον, διὸν ποτ’ ἐνι Κνωσσό ς ἐν ρεῖ γ
Δαιδάλος ἤσκητεν καλλιπλοκαμῷ. Αρρα δν γ.

Cnossus was 213 the alleged site of the Minoan labyrinth, of
which Ariadne possessed the clue. It would be a neglect not
here to mention Egbatana214, the capital of the Median kings,
constructed by the first of them, Deiōces, or as Hyginus215,
Lucius Ampelius, and Vibius Sequester maintain, by Memnon,
son of the morning. It consisted of seven enclosures of walls,
built one within another, and all of them round about the

211 Orph. Arg. v. 900. Herman.
212 Iliad. xviii. v. 590. The ancients, who did not understand this, had
many strange conceits about it. The Cnossians shewed Pausanias a statue of
white marble, which they said was the chorus, and made by Daedalus! Pau-
san. L. ix. c. 40. s. 2. Others explain it, that he taught Theseus, Ariadne,
and many other people, how to dance; and others again maintained, that the
chorus was a sort of ball-room, or place to dance in. Schol. in. Hom. ibid. p.
213 Pausan. L. 1. c. 27. s. 9.
214 Herod. L. 1. c. 98.
palace and treasury of the king; and they were so graduated in their heights, that each wall surmounted it's exterior neighbour by the height of it's own battlements, and no more. So far the fortress of Egbatan (for there was also a great suburban city, without any walls or regular dimensions) agrees fully with the foregoing principles. But the Medians (who, saith Strabo, "are as similar in manners, as they are contiguous to the Armenians") selected of preference, for the sevenfold barrier of their royal mansion, that other celestial hebdomad, the rainbow or prismatic spectre, which made it's first appearance upon the neighbouring mountains as a sign from God. The tiers of battlements were diversified with seven colours, the first white, the second black, the third crimson, the fourth azure, the fifth scarlet, the sixth silver, and the seventh golden, all together presenting to view, under the bright sun of Asia, an iridescent crown equal to the whole circumference of Athens. Under the Roman emperours, it was still a living superstition, that the walls of Egbatan were the dwelling-place of the Gods, Θεών.

The division of Babylon into streets was as regular as the rest of it's plan, for they were drawn in perfectly strait lines, some of them parallel with the river, and consequently extending the whole length of the place, and an equal number transverse, and at right angles to them and to the river, which were of course divided in half by the river. The effect of a system of streets intersecting one another at right angles, was to form square masses of detached building; surrounded on each of their four sides by a street; that is by a space forming part of one of the long rectangular streets; with the exception of those which had one side abutting on the river.

218 Herod. L. 1. c. 180.
These were called in Latin insulae, from their detachment, and vici, and, in the old Latin and Greek glossaries, συνοίκια, from containing the houses of several families; and, from their being thus insulated by the streets, St. Epiphanius calls them ὄψοσσις. In the description of Babylon by Herodotus they are called Λαυνεα, and he mentions that each of those, which were upon the river, was provided with a brazen sally-port leading down to the river, through the strong breastwork, which ran along the whole bank as a security against floods. The derivation of this word is unascertained. From what we read of the bay tree in old Priam's penetralia, at the altar of Jove, (that same old laurel which was transplanted to Rome or New Ilion, Vesta's

ab Iliacis laurea cana focis,)

it may be supposed that the penates or domestic sacra of each square, or island, had a bay tree; the squares no doubt being hollow and built round a spacious court.

In Homer's description of the palace of Ulysses it seems as if the court or interior square, as distinguished from the building round it, was the Laura. I need not say a wealthy man might occupy an entire insula or laura; the palaces of kings would often cover the area of several common insulae. But Laura, from whatsoever derived, was a sacred term, and was used to signify a sanctified or paradisaical spot. When Polycrates of Samos established a garden of delights, similar in its nature to the notorious Daphne of Antioch, being filled with all manner of flowers, and constantly provided with dainty viands, and such other fruit, as is said by Mahomet to

919 Facciolati. in Insula & Vicus. Casaub. ad Athen. 12. c. 10. a. 57.
920 Gloss. cit. Facciolat. in Insula.
921 Epiph. cit. Casaub. ubi supra.
922 Herod. 1. 180.
923 Od. xxii. 137.
grow in paradise, it was called the Laura of the Samians, and Laura Samiorum became a proverb equivalent to pays de Cocagne. And there was another place, equally luxurious, at Alexandria, called the Laura of the Blessed. Afterwards the Christian cenobites adopted the same word to sanctify their own συναγια, especially those of St. Chariton, St. Sabas, and Mount Athos. It was sometimes, as in Epiphanius, written Labra for Laura, which is a proof of great antiquity, that pronunciation being the remains of the aspiration called digamma, which originally filled the place in that word now occupied by the υpsilon. I mentioned the Daphne, (that is, literally, Bay-Tree,) of Antioch, and if that paradise of sensual delight (as well as another place at Pelusium) was so called, it is a strong indication that the others were also; although the more rustic Pelasgian name of that tree had become disused among the Hellenes. The enclosure, within which the pillar of Simeon the saint of Antioch stood, was called his laura and his mandra.

Herodotus does not expressly say that the course of the river through the city was reduced to a straight line, as I have represented it in the little plan, above; but the symmetry, which he describes, would evidently be much impaired, if the course of the stream was winding, and it is not to be credited, that those who were at the pains of carrying the great river out of its course three times round the single borough of Ardericca, and who drained it off into a reservoir, in order to build the bridge and tunnell, and who fenced it in with a powerful breastwork and gates of brass, would omit to guide it through the centre of the square city in a

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224 Athen. L. 12. c. 10. s. 57.
226 Athen. ibid.
227 Casaubon. in Athen. ibid.
229 Herod. 1. c. 185.
right line. It may be taken as a corollary to all the rest of what we read, concerning the ground plan of Babylon.

However, there are some understandings which can swallow a whole caravan of camels, and are choked at last by a mosquito, and such was the mind of the late Mr. Rich of Bagdad, whose statements are as commendable for their modesty and conciseness, as his reasonings are confused and unsatisfactory. "After all, (he says) I find a difficulty in believing that the whole area of Babylon was divided into regular compartments by the intersection of houses at right angles, like the surface of a chessboard. This savours strongly of an imaginary arrangement." After surveying the vast and unaccountable relics of the plain of Shinar, and admitting that a city of four hundred and eighty stadia in circumference was laid down in the quadrature form, he is unable to believe that the lares, villages, or islands, containing the inhabitants, were placed in an analogous order, and as Frenchmen call it tîres à cordon. Any people beginning to lay down a city upon an open plain, if they had a master of their works, to direct them, would do so. But, setting out with this position, that the whole was studiously traced out in a square, then, I say, if history had recorded that the parts were built with no corresponding regularity, Mr. Rich might fairly have said "that is almost incredible." Did Mr. Rich believe in the existence of Cape Francoïs in St. Domingo? or in that of the city of Santiago de Chili, which is not only drawn to the perpendicular, but precisely to the four cardinal points of the compass? I greatly suspect, that there is a latent infelicity even in his remark upon the chessboard, and that the said chequer, consisting of a square divided into squares, was designed to represent the city in which kings and warriors and statesmen first contended for mastery over each other and their

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fellow creatures. It is worthy to be observed that the Chinese chessboard is divided into two equal parallelograms by the River\textsuperscript{232}, which runs in a strait channell through the centre of it.

The Scripture speaks of the design of the people in the days of Nimrod as a systematic one, in the execution of which they had proceeded so far forth, as to make Babel the head of a great tetrapolis, and the beginning of a mighty kingdom upon the earth, but left it incomplete by reason of the miraculous interruption that took place. Berosus, the Chaldee astronomer, and priest of Belus, an author to whom some respect is due, notwithstanding his partiality to his own nation the Chaldees, says that Nebuchadnezzar raised three circuits or enclosures\textsuperscript{233} περίβολαις, of the inner town, and three of the outer; and as there is nothing in this phraseology to convince me that the latter triad was inclusive of the wonderful walls which defended the whole system, I conclude that it was not so, by which means I obtain from the historians of Babylon themselves my Labyrinthus and Caer Droia, my circus and pyramid and seven euripi, my ἐπτὰ σεφανοί, and ἐπταδὲς ὀκταπόροι.

It is not improbable that the three partitions called the outer town, may have been the portion which was newly settled by Nebuchadnezzar, and that the three inner divisions were the part which had been inhabited of old by the subjects of Cush or Æthiops. Most writers have treated the subject in a temper of exalting the Chaldees and their dynasty, and of extenuating the resources, knowledge, and achievements, of the early generations of the Noachidae; in which temper they are greatly encouraged by the remains of Berosus, who endeavours to suppress all memory of those people, who have filled the whole world and all it's nations with the traditions of their

\textsuperscript{232} Hiram Cox on the Burmha Game. As. Res. vii. p. 487.
glory and their crimes; and to magnify exclusively the Chal-dean kings Nebupolassar and Nebuchadnezzar, who revolted from the great kingdom of Asia at Niniveh, just before it's final downfall. But, until then, the Chaldees had been, as Isaiah calls them, "a people of no account," a people whose forefathers Job "would have disdained to have set with the "dogs of his flock." But I have heard no good reason to believe, that either time or energies were wanting for the completion of the plans of the Cushim, between the period of the emigration from Armenia and that of the dispersion of the Gentiles; nor do I believe, that the concurring histories which ascribed to the reign of the whore of Babylon, Semiramis, the original construction of the far famed walls, are untrue. The building of the City which was left off, was the building of the lauræ or habitations. The genius and audacity of Nimrod and his mother, favoured by circumstances, and perhaps by the "powers and principalities, and cosmocrators "of the darkness of this world," were sufficient to bring all mankind into a subserviency to their views, a fanatical belief in their deceptions, and a zealous cooperation in the expensive and laborious works of Babel; but it was not so easy to change patriarchal manners, as it was to abolish the religious and political doctrines of the patriarchate, and scarcely any Power, except the creator of the first nature, is able at a short notice to destroy the second nature, which is custom. Therefore it was necessary in order to the peopling of the city of Babel, for Cush and his children to rely mainly upon themselves, and upon the refugees of the Asylum, because it would by no means suit the inclination of the inhabitants of Asia, generally speaking, to leave their own herds and fields, in order to settle within the fortifications, and become subject to the police, of the Tyrannic Tower. And the precarious tenure of a govern-

234 See Job. 1. v. 17, xxx. v. 1.
ment, built upon such a complicated system of superstition and fraud, rendered great caution indispensable, both as to the materials employed in peopling the metropolis, and the distribution of them. But matters were in no respect similar in Nebuchadnezzar's time. He was not a Tyrant, but a Basileus, nor did he reign over all mankind by means of a fraud, but he reigned over a particular nation, the posterity of Chessed son of Nachor, and whoever else had become naturalized in Babylon, and by the resources of that nation and his own transcendant abilities conquered a variety of foreign states in the same way as the kings of Macedonia, France, England, and numberless others, have done at divers times. But there was one custom which prevailed in his time, and supplied the place of the Asylum, which afforded the easy means of peopling any spot (where provisions enough were to be had) to any extent. This was, the transplantation of whole communities, from conquered countries, into any part of the conqueror's dominions, in which it was most convenient to settle them; as the Eretrians were removed by Darius into Susiana, the Singarians by Sapor into the east of Persia, the Israelites into Media by Shalmanazar, and the Jews to Babylon by Nebuchadnezzar himself. And, besides the Jews, he could bring as many people as he pleased from Niniveh, Tyre, Ægypt, Africa, and all the various countries which he conquered. On the contrary, the Asylum, though it would furnish more formidable citizens, being united to their chief by fanaticism or by desperation, would yield them in comparatively small numbers, and for the most part of one sex. The city, of which we treat, was, in the latter part of the long period, during which Cush fuit rex territorii Babel, surrounded with lines beyond the limits of the inhabited city, and we shall have occasion to observe in some other place that the exterior gates of Babel were very considerably removed from the inhabited quarters; a circumstance of great importance in resisting a protracted blockade.

The city of the hundred gates was called from it's connexion
with the mysteries of the Ark, Theba Hecatompyles or Hecatontapyllos, and sometimes Thebæ Hecatompylis; thebah being an ancient name for the ark of Noah among the Israelites, and Egyptians, and, as it is said, the Indians, who name the high lands of Thebeth, or Thibet, from the Ark. From Babel, the city of Jupiter Belus, Diospolis, the city of Jupiter Ammon in Egypt, was imitated, with its hundred gates. A city of Boeotia in Greece was founded under the name of Theba Heptapyllos; but this place did not grow into any sort of importance, until after the great emigration from Egypt and Phœnicia into Greece, called the arrival of Cadmus or of Cecrops, and was only known to Homer by the name of Hypothebea, and fills but the twenty-fourth place in his enumeration of the Boeotian towns. There is not a single genuine passage in Homer in which the Boeotian Thebes, the Cadmeï, or the Cadmeioness, are mentioned, and the last-mentioned word is used by the interpolating minstrels to mean the countrymen, or subjects, or, at best, the remote descendants of Cadmus, whereas the termination ion denotes a son only, as in Atre-ion, Pele-ion, Tala-ion, Elat-ion, Ias-ion. The war of Thebes, moreover, is a strange and not very admirable fiction of the Thebans, savouring of the ἀρχαίον, ὑπαίδος Βοιωτιαν ἄνδρα, and to allude to which is quite at variance with Homer's ideas and purpose, if indeed he ever heard of such a thing. But the notion of a Theba with seven gates may have arisen thus. The Ark was not the city of Babel, but the tower or artificial mount, or, to speak more correctly, the navel or oblong shrine upon the summit of the tower, which being divided into three partitions, in honour of three deities, gave rise to the plural use of the word Theba. A citadel, or palace, and the palace of the kings of Persia, in particular, is, to this day, called the Ark, and, when Xenophon was in

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Persia, it was called τα Ἀφρασιά, or at least by some phrase which he has thus transformed into Greek. Now, the Ark or ark in the centre of the city, τα βασιλεία, which was certainly provided with some means of defence, had very probably seven gates; or, being only accessible through the walls of the city and it's six interior περιβολοι, that is, through seven gates in succession, it might on that account be Theba Heptapylos. Amphion, the midnight hunter, son of Iasus or of Jove, is said to have built a city, so called, and a tower, by his magical incantations,

Τας Ἀλφιώνας τε λυρας ὑπὸ πυργος ἀνεγητίκου
Δίδυμων ποταμών.

It seems that, in this Boeotian legend, the idea of the Tower being placed in a Mesopotamia or interramnian island was studiously preserved.

VIII. "In the sides of the North," that is, at the North Pole according to the fictions of Indian mythology, is the pure and holy land called Ilavvatta, and in the centre of that land stands Brahma-puri, the City of the Gods, and in the centre of Brahma-puri rises Mount Meru, their Olympus. The forms, which have been the subject of our discussion, have been curiously combined on this occasion. The land of Ilavvatta is a perfect circle, but the city Brahma-puri is a perfect square, and instead of right concentric lines fencing in the central sanctuary, eight circular towers are placed round the wall.

938 Xen. Cyrop. L. 1. c. 2. s. 4.
939 Eurip. Phæn. v. 831.
940 Wilford As. Res. viii. 285. etc. x. 128.
941 As. Res. viii. p. 376. no. 4. but the seven, or eight, dwipas, or regions, encircling Mount Meru, (which have given rise to the extravagant geography of the Indians), are really the seven, or eight lines of Babel, representing not the divisions of the earth, but of the world. See ibid. p. 289.
Here we have a remarkable feature of Paradise, or the Garden of Eden, united with the plan of the square city, that is, of Babel, I mean the river which at the eastern gate of Brahma's city branches into four rivers, which flow in the directions of the four points of the compass. "A river went "out of Eden to water the garden, and from thence it was "parted, and became into four heads," viz. the Phison, Gihon, Hiddekel or Tigris, and Euphrates. The original flowing of the Tigris and Euphrates from one source was never forgotten among the postdiluvians; Sallustius auctor certissimus, saith Seneca, asserit Tigrin et Euphraten uno fonte manare in Armeniâ, and Boethius in like manner,

Rupis Achæmenis scopulis . . .
Tigris et Euphrates uno se fonte resolvunt.

But the convulsions which agitated that part of the earth, when the deluge broke forth, has separated the sources of
these rivers, and left the topic of the paradisaical streams in some obscurity. The two great rivers of Assyria arise not far apart, and near the base of Mount Nimrod, which overlooks the lake of Van, and Mount Nimrod is certainly the rupes Achæmenia of Boethius. Xenophon makes no mention of Achæmenes or the Achæmenides, but he says that Cyrus, and Cambyses his father, were called Perseidæ from Perseus their progenitour, and Achæmenes (who was miraculously reared, in his infancy, by an eagle,) is another appellation of the wizard king who invented fire-worship. The garden of Eden could not, therefore, have been situated as the Armenians, confounding it with Mount Ararat, pretend, at or near Erivan; but it was situated where the lake of Van now is, that lake having burst it's banks and swallowed up the surrounding paradise, in the same way as the lake of Siddim absorbed the country which flourished round it's banks "even as the garden of the Lord." Of this truth some remembrances appear to have been preserved by the mystics in the East, as well by the Christians, as by the synagogues of Satan. The masonic sect called Assassini, held out to their followers the prompt enjoyment of a laura Samiorum or paradise of debauchery, the site whereof was, as they said, in Armenia close to the lake of Van, and Monsr. Jaubert describes that lake in a strain, which shews that some ideas of the same sort had been communicated to his mind, by the holy fathers who sojourn there. He extols "the blue waters and unruffled tranquility of the lake, comme une mer sans orages, surrounded by poplars, tamarinds, myrtles, and oleanders, and filled with a multitude of verdant islets, which are inhabited by peaceful anachorets." The word Van signifies the Habitation, the Strong-place, or the Convent; and it may have

244 Cyrop. L. 1. c. 2. s. 1.
246 Genes. xiii. v. 10.
247 Falconet Dissert. on the Assassins. part 2.
249 Id. p. 136.
supplied the Goths of Norway with the name of the Vani, their nation of wise men; Niorder, one of their principal sages, resided at Noah-town, Noatuna.

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. Hymenæus, or Agamemnon, (that is to say, 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. Argynnus or Argynnis is plainly the herm-aphroditic power, from whose rites the abominations of Palestine took their rise. But Agamemnon, in order to purify him from the foul disease of his mind, was himself submerged in the lake Copais. 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 (otherwise called the Minyan Orchomenus) was buried in the waves, and also the first Eleusinis or temple entitled the Son shall come.

The most probable opinion with respect to the four rivers which flowed out of the Garden of the Lord is, that they were the Phasis, Araxes, Euphrates, and Tigris.

Dionysius the geographer mentions just four rivers, as flowing from, what he terms, the Armenian Mount; the Euphrates; the Phasis; the Halys, and fourthly, the Thermodon,

7. 259

Athen. L. xiii. c. 8. a. 80. Propert. 3. 7. 22.
251 Plutarch in Grylló.
252 Pausan. L. ix. a. 24. s. 2.
254 Dion. Perieg. v. 978.
255 Ibid. v. 694.
256 Ibid. v. 786.
This Mount of God in Armenia is the 'Ida Poluvidakes of Jove, and the true mount of Meru, from which "four large rivers issue, and flow towards the four cardinal points" of the world." But as the same rivers flow from the central tower of the square city of Brahma-Puri, it appears that the artificial mount, erected between the rivers Euphrates and Tigris, was identified with that from which those rivers originally flowed. The remembrance of the Phasis being one of the Paradisaical streams, induced a famous class of poets (originating, as I conceive, with Neoptolemus, author of the poem called the Ship-Building, or the Naupactic Epics) to place upon its banks the kingdom of Aia or Cyt-Aia, and to inclose within its waves the charmed isle Ai-Aia, or Cyt-Ai-Aia, where the royal witch was said, et sidera et amnes

Posse Cytæcis 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 afore-said is one; "Out of Araxes, he saith, flow Thermodon, Phasis, and Tanais." The gross absurdity of this geography doth but the more plainly bespeak its origin; for it shews, how bent and determined the mystical writers were upon procuring, at any expence, a quadruple sacred river, that being, in the mysteries of heathendom, one of the most ancient and venerable similitudes. There are four vast rocks, say the mythologists of Thibet, from which as many sacred rivers derive their several streams, close to which there grows a

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257 Dion. Perieg. v. 773.
259 Orph. Argon. v. 753.
celestial tree, of which the fruit is Amrita, that is to say, Immortality. Because the flood broke out at Paradise in Armenia, and the fulmination of the Titanes or Nephilim with lightning and coals of fire took place there, at the moment when they were assailing the Terrestrial Heaven, and because the Garden which contained the source of the four rivers then disappeared and was supposed to have subsided into the inferior kingdom, it was said that there were four rivers in Hades, all of them sorrowful and abhorred streams, and one of them a stream of liquid fire. And these all flowed from a common source, the pool of Styx; for, although it be only stated that Styx, Acheron, and Cocytus do so, it is evident that they were prevented from completing the resemblance, by the opposite element of which their imaginary Phlegethon was composed. The Persian fire-worshippers relate, that after the Kharfesters had been destroyed by rain, the waters subsided into the caverns of the earth, and formed the zarè (sea or lake) of Ferakhand in the midst of which stands the tree Gogard, which will reappear at the resurrection of mankind, and prevent the recurrence of either want or old age; but Ferakhand is certainly an appellation, likewise, of one or other of the two rivers of Mesopotamia. In which the reader will perceive an exact conformity with the fable of the abyss Oceanus and the river Euphrates Oceanus; and with the pool of Styx and the rivers Nile, Inopus, Titaresius, and others, Ἔτυγος ἀποβρώγες. The plains of Elysium are the Garden of Eden taken down into Hades, and Pluto assures the maid of Henna that Elysium was, for a short space, the sojourn of men upon earth, but that is now the permanent habitation of the blessed; and he also mentions to her the wonderful tree that grows in it;

illic pretiosior ætas,

Aurea progenies, habitant, semperque tenemus

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*261* Serv. in *En. vi. v. 385.

*262* Zendavesta. tom. 3. p. 359. 363. 384. Ferak, hell, or purgatory; gehenna; Arabic.

Quod superi meruere semel. Nec mollia desunt
Prata tibi. Zephyris illic melioribus halant
Perpetui flores, quos nec tua protulit Henna.
Est etiam lucis arbor predives opacis
Fulgentes viridi ramos curvatos metallo.
Hec tibi sacra datur, fortunatumque tenebis
Autumnnum, et fulvis semper ditabere pomis.

To the same system of opinions we must refer the Limbus infantium, Limbus patrum, and terra sancti Martini, of which there was a talk in the middle ages.

The substantial correctness of this widely diffused notion may be nearly demonstrated. For, the Soul of the Lord after his crucifixion was in Hades, and his time was employed in preaching to certain spirits there imprisoned, and in the very hour of his departure into Hades he addressed his fellow-sufferer in these words, (to my judgment,) unequivalent, οὐχ ἐμέ ἐσομαι ἐν τῷ ἀδὲσι σοῦ.

But Elysium is a plain, and the Mount of the Lord is not commemorated among the great things of the inferior world. Vestiges may be discovered of a belief, that the Mount of God was taken up into the air. The notion, that Paradise was exempted from the deluge, because it was elevated as high above the surface of the rest of the earth, as to reach the moon, is so monstrous, that it must be founded upon a misconstruction. Whatever conjecture may be formed upon the distance of an object revolving in the fields of air, and whether it be computed by the hundreds of miles, or by the thousands, it is sufficiently evident that the celestial intermundia are of greater width than can be commensurable with the height of any mountain of Armenia. In fact, the idea, however general it may have been, is nonsense. But if it be meant, that

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964 S. Bridgtte Revel. L. 2. c. x. fol. 34. b. Gul. Neubrig. L. 1. c. 27.
965 Act. Apost. 2. v. 27.
966 1 Peter. iii. v. 19.
967 Luke. xxiii. v. 43.
968 See Peter Comestor. fol. vi. a.
Mt. Paradise was unsubmerged by the flood, owing to its having, at that crisis, been elevated or taken up into the lunar sphere, or to some other considerable distance, the confusion of words is in that way naturally accounted for. The Brahmins' fable that when the Gods and Giants stirred up the Ocean from its foundation, the Moon, composed of the purest particles of matter, sprung out of the Ocean and instantly flew up to heaven. The Orphic theosophists called the Moon γη αἰθήρεια, and ἀντιχών, the earth's counterpart, maintaining that there were mansions and cities in it,

...and the scholiast of Statius, Lactantius Placidus, explains, that it was considered as an exterior portion of the earth itself, philosophi esse terram dicunt que circa nostrum hoc solum circulo altiore suspensa est. It was, saith Plutarch, one of the portions and climates of the earth, γῆ μοῖρα καὶ ώρα προσκαλεσται, and an island which the waves of Styx vainly endeavoured to submerge. All this has no manner of meaning as applied to the lesser luminary, which was formed at the creation, for the purpose of giving light by night; but will become very intelligible, if we suppose that the immediate seat of God's presence in the garden of Eden was taken up into the skies, and was supposed, being no longer seen in a separate form, to have been united to the Moon. The Greeks and Romans spoke of Olympus, as heaven, and as a paradise of delights containing the gorgeous palaces of the

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271 In Theb. L. 2. v. 58.
273 De Gen. Socrat. p. 591. Henry More describes the Moon as being full of hills, valleys, towns, towers, and such like, and then subjoins these remarkable words,

And oft PANGAION, as it turned, I read
In mighty characters decyphered.
gods, and at the same time they treated of it as of a mountain having it's roots in the earth and being actually a part and parcel of the earth. But every hunter or shepherd of Thessaly could see with his own eyes, that the summits of Olympus were savage and desert rocks. The solution of this seeming absurdity is, that Jove's Olympus, the paradise in heaven, is really a mountain of and belonging to this terrestrial globe, but at present separated therefrom, and rendered both invisible and inaccessible. Saturn (it is said) occupied the Uranian Olympus, and was enthroned there as king of the Titanes; and Oceanus came and occupied the ἄντρον ἡμῶν ἔρειβα which were under the Olympus, and they surrounded the heaven which was there, but not the highest part thereof, (τὸν ἐκεῖ ἐφανον, ἀλλ' ἐν τον ἀκροτατον,) that is to say, Paradise, but not Mount Paradise.

The Jews were acquainted with the circumstance in question, and understood or affected to understand it of their own Holy Land in Canaan. "Adduxi aquam diluvii et non exterminavi illam, sed conservavi illam. Non enim disrupti sunt in illà fontes iræ meæ, neque descendit in eam ira con-
summationis meæ."

Satan carried up our Saviour in the Spirit (that is existentially, and without the body) εἰς ὄρος ψηλὸν λιαν, from which he could descry all the kingdoms of the world. Although no substances be opaque or impenetrable to the ken of the Divine Spirit, it is most probable that the world here means the Ἐκυμνενή, or the countries of the four prophetic monarchies, within which certain awful scenes, upon which the fates of the world hang, are, as it seems, to be acted; because, the elevation of the mountain is most indisputably mentioned as a means of obtaining a greater range of sight, as with a bird's eye. But in order for a mountain by it's elevation to display the kingdoms of the Roman and Persian empires, it must have been considerably removed from the earth. Some years afterwards John was also taken in the spirit by one of the messen-

976 Matthew. iv. v. 8.
gers of God, who carried him up to a **great and high mountain**, and shewed him the great city, the holy Jerusalem, descending out of heaven from God; and out of it flowed the river of the water of life, and upon the banks of that river grew the *Tree of Life*, whose fruits ripened every month for nourishment, and it's leaves were a panacea for healing all infirmities. It would seem, therefore, that the pagans and the mystics, ever wrestling and perverting the truth to evil purposes, had again in this instance a basis upon which to build their airy castles, and that Mount Paradise was taken up by the Lord and hidden from view for a season, in order that it may descend again in due time, and become the capital seat of a blessed theocracy, according to the beneficent purposes for which the Terrestrial Heaven was originally planted by Him. The obtaining possession of this mount, and bringing it back before it's time, was one of the impious dreams of the congregations of Satan,

*Carmina vel caelo possunt deducere Lunam.*

I will now return from this somewhat long excursion upon the subject of the Four Rivers, to enquire whether or not the Tower-builders who constructed Bel or Babel to be an imitative Olympus, did contrive to obtain that indispensable adjunct of a mystic paradise the *one River divided into four*. It seems that they did. " Cuth, says Tabari the Persian, 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." But Sapphioddin, the Arabian geographer, gives this account, "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

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**Revel. c. xxi. v. 10. xxi. v. 1. 2.** A dwelling-place was sent down from heaven for Adam to inhabit, but at the time of the deluge it was taken up again into heaven, where it is now kept. *Zamach.* in Alcoran. sur. 2. cit. Pococke Hist. Arab. p. 118.


**Lex Geogr. Arab cit. Hyde. c. 2. p. 39.**
Sources was destroyed in the igneous eruption of the flood, (therefore said to have burst forth from the oven of the Woman Eve or Zala-Cupha, near to Noah's Mons Illustris 280 or Glorious Mountain,) and Cush, king of Babel in Shinar, made other four in place of them. Others ascribed this work to the son of Cush, but still to his reign, for Nimrod did not survive his father; "It was Nimrod the Giant 281 who dug certain "rivers in al Irac, which he conducted out of Euphrates; "and the Cutha which is on the way to Cupha, is said to be "one of them." 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 the lower Mesopotamia enclosed: and people have wantonly transferred this arrangement of rivers to Paradise, in defiance of the words of Scripture, and assigned the country about Babylon for the site of the garden of Eden. I suppose that the Pasitigris or Chat el Arab 282, is the Cutha mentioned above by ibn Jusuf as being the way to Cufa, which was near Balsora. The Arabian story given by Saphioddin corresponds with one of the traditions of the Argives. The Gods dried up all the rivers and fountains in the country of Argos,

Θεός θέσαν Ἀργος αὖδρον 283,

but king Danaus (who, as I shall bye and bye have occasion to shew, was Cush,) invented hydraulics, and supplied them with fresh streams,

Ἀργος ἀὖδρον ἐὼν Δαναὸς ποιησεν ἐὖδρον.

Bhagiratha 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.

The result of these observations is, that, although the doctrine of Paradise having been in Mesopotamia is a flagrant error, or rather an audacious violence offered to the unequivocal testimony of Scripture, it is not a gratuitous or casual perversion of the truth, but one derived from the great and common source of the errors of the Gentiles.

IX. The tower of Babel was a pyramid erected in the middle of the temple of Bel, of which the base was the square of a stadium, and the altitude was also a stadium, so that with a pyramidal form it united the essentials of the cube. Upon its summit was a threefold shrine or (as it was styled from its oblong and naviform shape) νησίς, naves; and in the lower part of the same edifice there was another shrine, or a crypt, ἀλλος κάτω νησίς. The upper nave was, if I may so say, templar, and was an imitation of the Ark of the Covenant reposing upon the summit of the terrestrial heaven; the mons illustris of Noah before the flood, and the neighbouring Olympus of his postdiluvian reign, being, upon the theory of similar worlds and recurring cycles, esteemed equivalent terms; but the lower nave was sepulchral, and a type of Hades. The Tower of Babel was sometimes called the temple, and sometimes the tomb, of Jupiter Belus. Strabo describes it in these words; Βηλη ταφός ἂν δὲ πύραμις τετραγωνος, ἐξ ὑπνης πλυνθε, σαδίαιον το ύψος, and Ἑlian calls it Βηλη μνημα, but Arrian, in relating the very same historical fact, of which they were speaking, uses the terms Βηλη νευς and ιετον. The tomb of Jove in Crete was said to be that of Olympus; Olympus, say the fabulists, was the preceptor of Jove, and instructed him in so wonderful a manner, that Jove was called after his teacher's name the Olympian; but he entered into

884 As. Res. viii. p. 296.
886 Var. Hist. L. 13. c. 3.
887 Arrian Exp. Alex. L. 3. c. 16. L. 7. c. 17.
some cabals with the Giants against his pupil, who struck him dead with lightning. But Jupiter, when it was too late, relented, and as a posthumous tribute of veneration for Olympus, made him a tomb, and ordered it to be called by his own (Jupiter's) name. And accordingly the Olympian hill at Pisa, where the games were had, (Pindar's brazen heaven, and hill or tower of Saturn) was called by Homer, in one of the fragments given in the little book called the Contest of Homer and Hesiod, the Tomb of Jove,

'Oū̱depest' ἀμφι ΔΙΟΣ ΤΥΜΒΩΙ καναχηποδες ἵππωι
'Αρματα συντριψιοιν ἐξιζώτες πεῖς νικῆς.

The word tymbos occurs (I believe) just 20 times in Homer's works, and invariably means a place of sepulture. The stupid mythologies which I have just quoted, were invented, after the pagans had lost sight of the real origin of their religious system, and had begun to engraft upon the old traditional names and narratives, a sort of natural theism, bolstered up by allegorical explanations; because they were then unwilling to admit as a fact, that their supreme Deity had ever lived as a man, and died, and been buried, and were exceedingly angry with the Cretans for their story about Jove's tomb, Διος ψευδημονίς τυμβος, and when Euhemerus attempted to unfold some glimmerings of the truth, which he had discovered among the Asiatics, they raised a great outcry against him. But the Cretans told no more than the truth, in saying that Mount Ida, the hill of Jove, and his temple, was also his sepulchre, except in as far as they followed the example of all the other nations, and appropriated to the country, in which they themselves then lived, the events which happened in the country from which most of the different peoples originally came. And the imaginary dead man, Olympus, is the tomb, and not the person intumulated. Boccaccio (from the ambiguous and questionable sources to which he resorted) gave these

290 Nonnus, viii. v. 117.
accounts of the man Jupiter. He was a noble *Arcadian*, by name Lysanias, who emigrated to Athens, and there promulgated the first institutions of law, matrimony, and religion, and established altars, festivals, and priests, and was thought to be God himself, and was therefore called Jove. But others maintained that there had been a prior man so called who conquered and dethroned Lycaon the cruel king of Arcadia, who used to serve up human flesh at his table. I need not say, that Lycaon perished in the deluge, which was occasioned by the horrid practices that prevailed in his kingdom. But it appears from these dark intimations, that the fact of Jupiter (the great god of the Hellenismus) having been a man, who introduced the pagan doctrines, was well known among a certain stamp of people.

It is a great error, to suppose that the Tomb of Jove is merely a mystery, whereby the *ark* is made to be the symbolical coffin of it's inmates. The descent into the ark is a type of the grave, and a sign, equivalent to the sign of Jonas the prophet. But, in addition to that, Jupiter Bel was really buried in the pyramid called of Bel or Ba-Bel, and his bustum it really was. A Greek author who is quoted by Josephus, gave some account of the dispersion of the people from Babel, των δε ἰσραηλ της διασωθηται, τα τη Ἐνυαλις Διος ἰσραηλ καβαντα, εις Σενναρ της Βαβυλωνιας ἐλθειν. This passage is unintelligible, because Shinar of Babylonia is the very place in which they, and their sacred things, were at the time in question, and from whence they were then sent forth over the face of the whole earth. But the Jewish historian is not to blame for citing such confirmations of his own history as the profane authours would furnish, nor is such a blunder to be at all wondered at in this obscure Greek historian, the best of them being grossly ignorant upon such matters. But this same Hestieus was correct in stating, that the priests of Enyalian Jove did upon one occasion (and upon only one) take

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291 See above, p. 61. vol. 3. p. 72.  
their departure, with all that they held sacred, in order to go from their former habitations to Shinar of Babylonia. This happened when "the people journeyed, and found a plain in "the land of Shinar, and dwelt there, and said to one another "... Go to, let us build a city and a tower." 'I ε ὁ μ. α τ. α, 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, in itself, may seem a matter too insignificant, to be recorded from such vast antiquity, and I hold it to be rightly interpreted the mortal remains or, in the language of more modern superstition, the reliques of Jove. And so sings a learned poet:

Callimachi Manes et Coi sacra Philoae
In vestrum, queso, 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.

The dwelling-place of Vishnu, in the holy city Narayans-pura, is called 297 Cham or Heaven, in which the real name of the patriarch Jupiter may perhaps be sought by etymologists. But we have better and more positive memorials concerning the burial of that patriarch at Babel. When Xerxes rifled and partly demolished the Temple of Bel, he also forced his way into the Tomb, and he found in it a 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."

295 It is so understood, by one of the English translatours.
296 Propert. L. 3. el. 1. v. 1.
297 As. Res. xi. p. 103.
From which it appears, that 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 son. This latter part is a gross fiction of the Chaldean clergy. Those fellows hated the noble son of Darius, by whom, and by whose father, such heavy humiliations had been laid 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 relics of his divine progenitor, the ΞΤΝΟΣ 'Ενυαλος 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 more like to have been used in Armenia for the remains of Ham, than the juice of the miraculous tree which flourished there, and which had been the pledge of his preservation and resurrection when he was buried before, alive in his floating coffin. The olive is not an Armenian tree; nor if it had been so, could it have been τανυφυλλος (as Homer supposed) by any natural means. The transaction is a miracle, (that is, a thing in which the divine power is not only exercised unaccountably, as it is in all things, but conspicuously, and for a particular purpose, and that purpose an apparent one) and I surmise that it may have been a miracle of creation, producing a new thing such as the rain-bow was, and which had not existed before. It was a tree of peace and reconciliation, and a pledge that the tree of life should one day be restored. It was probably removed to Babel, and from thence propagated over the world. Whether plants sprung up, after the flood, from seeds that were preserved in the mud, or by an original creation, is unknown. The ambrosia of the Gods, or elixir of immortality, was, according to one ancient opinion, the oil of olives. Thetis anointed Achilles every day with ambrosia, and exposed his body to the action of fire by night, that he might become immortal and exempt from old age,
which the scholiast of Apollonius explains by these words, ἡματα δ' αὐτε. If this does not mean the oil of olives, it at least alludes to the sanctity of that ointment. The Babylonians of Herodotus his time kept their dead in honey. I have some doubt whether the column mentioned by Aelian be different from the crystal sarcophagus, although he describes it so. The Macrobian or Immortal Ethiopians, used to enclose their great men in columns of crystal, being first duly embalmed, and by that means the body stood upright, and perfectly conspicuous without any offensive odour; and every year offerings and sacred rites were administered to the columns of the dead. The Egyptians had the like custom of placing the body upon its feet, in a case fitted to the human shape; but they could not follow the beautiful method of the Ethiopes, because they had not the same abundance of crystal in their country; and melted stone (that is, glass) appears to have been a costly article among them in the days of Herodotus. The word πυτελος, which I have rendered by the general term sarcophagus, is very difficult to set any positive meaning to. It is thought by Perizonius to mean solium balneare, the seat upon which people used to sit in the bath, but Eustathius says that it’s proper meaning is a vessel to hold milk. The receptacle of the body of Jove may even have been of pyramidal shape, for the pyramid comes within the generic term column. Semiramis is said to have inscribed upon her imitative Olympus, these words, Columnam, templum, Statuam, Jovi Belo socero, et Matri Rhee, in hoc

300 L. 1. c. 198.
301 Herod. L. 3. c. 24.
302 Herod. L. 2. c. 86.
304 In Aelian. loc. cit.
305 In Hom. Od. xix. 553.
306 See above, p. 101. 102.
Olympos Semiramis dicavi. Now, that column may either be the Tower, which stood in the middle of the temple, or it may be the crystal receptacle of Cham himself. There are many traditions of learned secrets having been inscribed upon a number of columns, but there was at Babylon one column called the pillar of Acicharus, with some sentences inscribed on it in the sacred character, upon the meaning of which Democritus, and afterwards Theophrastus, wrote discourses. Acicharus seems to have been worshipped as a prophet and demigod by the people of the Cimmerian Bosphorus.

In the temple of Jupiter Triphylius, in the fabulous isle of Panchaia, there was the golden bed of Jupiter six cubits in length and four in breadth, upon which there stood a golden column; and a chronicle of the actions of Uranus, Saturn, and Jove, was inscribed upon the column in Panchaian letters, or, as Diodorus says in another passage, in the sacred Egyptian letters. As the whole drift of the book of Euhemerus, from which this is taken, was to prove that Jupiter was a mortal king and lawgiver, (although he seems to have avoided any express mention of his death) it is the more probable that the bed was a bier, and the pillar an Ethiopian sarcophagus.

Whatever may have been the form of his sarcophagus, and whether his remains were erect or recumbent, it appears that the old wizard was really enshrined in the Pyramid of Babel, and remained there as long as we have any certain knowledge with respect to the fate of that edifice. We may now comprehend why the Persian iconoclast, king Xerxes, spared the Statue which was in the lower or sepulchral νηστευτή, when he removed the idols of Jupiter, Juno, and Rhea, which were in the templar νηστευτή. The former was not an idol, it was only a monument, and although the proper Persian kings, such as the Achaemenidae, and Sassanidae, did not approve of idolatry, they did not, like the Mahometans, reprobate all graven effigies.

Quintus Curtius mentions in his history that the princes of the first of those dynasties used to adorn their chariots with small statues of Belus and Ninus. Whether the Assyrio-Persian dynasties, the Peishdadians, and Arsacidae, were as scrupulous in that respect may be doubted. At least they must have had teraphim or images for purposes of sorcery, for these were a part of the magic of Nimrod, the tradition of which was fresh in the East, when Sir John Mandeville travelled there. " That Tour founded kynge Nembrothe that was kynge of that contree, and he was firste kynge of the world. And he let make an image in the likenesse of his fadre, and constreined alle his subgettes for to worshipe it. . . . " and so begonnen the idols and the symulachres " first." But this is certain, that the general introduction of imageworship came in with that of Sabianism, and is an incident connected with the breaking up of that Scythism, which lasted from the flood till some years after the Towerbuilding.

Many farther proofs of the proposition now in hand may be brought forward. Democritus, who travelled into Babylon, and there studied the inscriptions on the column of Acicharus, learned magic from the books of Dardanus, it's first inventour, which were deposited in his tomb. Columella affords us some means of judging of the filth contained in them, (which was however exceeded by the villainy and madness of the Gnostical hæresies, derived from similar sources,)

At si nulla valet medicina repellere pestem,
Dardanæ veniant artes, nudataque plantas
Fœmina, quæ justis tum demum operata juventæ
Legibus obsceno manat pudibunda cruore,
Sed resoluta sinus, resulato mæsta capillo,
Ter circum areolas et sepem ducitur horti.

310 L. 3. c. 3.
311 Mandeville, p. 48.
312 Plin. N. H. L. 30. c. 1. Martinus Polonus says, that Cham son of Noah made compertam magicæ artis tradidit disciplinam; and that the people erected a sepulchre to him. L. 1. p. 20.
313 Colum. L. x. v. 357.
Pythagoras, another pretended philosopher, who travelled in order to search out the hidden secrets of the gentiles, and was completely intoxicated with folly and superstition, visited some part of the temple of Delphi, which was called the tomb of Apollo, and he there wrote an inscription to this purpose, that Apollo was the son of Silenus, and was slain by Python and buried in that spot. But the demi-god Silenus is the Noah of the satirical drama, so represented with reference to his state of drunkenness. Therefore the inscription of Pythagoras (only setting the Delphian temple for its prototype) was not incorrect, and it agrees with the assertion of Nonnus, that the same person, who "upon the Euphrates was Belus" was 

\[ \text{Haud procul Herculei tollunt se littore muri}, \]
\[ \text{Clementer crescente jugo, queis nobile nomen} \]
\[ \text{Conditus excelsa sacravit colle Zacynthus.} \]

The tomb of Archemorus, in whose honour the Nemean games were held, was a temple,

\[ \text{Mirum opus accelerasse manu, stat saxe moles} \]
\[ \text{Templum ingens cineri,} \]

and we learn from Pliny that the Labyrinth of Egypt was esteemed by some a Palace, by others, a Tomb, and by

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315 L. 40. v. 406. 
316 Sil. Ital. l. 273. 
others again a Temple; and all those three opinions had a foundation of truth. St. Clement of Alexandria was informed that the principal object of adoration to the Indian Semni or Gymnosophists was a pyramid, under which the bones of a certain God were buried. Cham was the third and most renowned of the three brothers Corybantes, called by way of distinction, the Corybant, and sometimes the Satrap, and when this person was dead, his head was brought with great pomp to the base of Mount Olympus, and buried there. The head is particularly mentioned, as I conceive, in allusion to the Tower of Belus being the Head or Capitolium of the city. The Capitolium of Rome was the tomb of Olus, Summanus, or Pluto, whose head was found there. Regnatoris in populi Capitolio quis est hominum, qui ignoret, Oli esse sepulchrum Vulcentani? And to wind up the argument, that other temple of Jove with the three shrines, the Pergamus of Ilion, was the tomb of the Trojan Jupiter, surnamed Hercius, Agamemnon, and Lapersius.

No little contradiction exists as to the fate of the Tower, when Xerxes ravaged Babylon, but I think we may remove it. It was not either in shape or substance a perishable building, and even deliberate malice would have met with some trouble in effecting its sudden destruction. Herodotus was there about fifty years after Xerxes, and saw it in good order. Pliny, who flourished under Vespasian, saith durat adhuc Jovus Beli templum. Pausanias, in the time of Antoninus Pius, avers that the temple of Belus was then standing; as also were the walls or some part of them, but empty of dwellings, like those of Tiryns. While Diodorus, in the Augustan age, avers that the work had already fallen to pieces by time; and Strabo, who was nearly cotemporary with Dio-

319 Clem. Alex. Strom. 3. p. 539. Potter.
320 Pausan. vi. c. 25. 5.
321 Euseb. cit. ante, p. 32. n. 32.
323 Lycophron. 335. 1124. 1370.
324 Hist. Nat. vi. c. 30.
X. I must now, therefore, 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; nor, if we may trust of Diodorus, of Semiramis, but of 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 lapping or pro-

jecting, as they ascend, a little over the inferior one, so as to be supported by it. 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.

The defence of Babel consisted in the stupendous thickness of its walls and towers, in the neighbouring marshes, and in the river Euphrates, which flowed into its fosse. I know not what it was, which they call the Arx or Acropolis of Babylon, but I believe that the central part containing the Tower or Pyramid is meant by that word, and that Arx means properly the Ark, which was represented by the shrine on the top of that artificial mount. In which opinion I am sanctioned by Dionysius the Geographer,

\[ \text{\textit{Προς δε νοτον Βαβυλων, ἔγινο μάρα τε ἠπασαν}} \]
\[ \text{\textit{Τειχεῖσιν ἀβαγεῖσοι Σεμίραμις ἐγερακείσαν}} \]
\[ \text{\textit{'Αυταρ ἐν’ Ἀκ ροπολ η ἐμεγαν δομαν ἐστατ Βηλω,}} \]
\[ \text{\textit{Χρυσω τ’ ἦδ’ ἐλεφαντι και ἄργυρωι ἀσκηπασα.}} \]

It is true that in many of the Colonies from Babel, the Pergamus, Capitolium, Arx, or Acropolis, was a citadel of defence as well as a high place of sanctity; but they were such towns as required that mode of defence. We are told

377 Diod. Sic. L. 2. c. 10.
378 Diod. Sic. c. 7. ad finem.
379 Dion. Geogr. v. 1005.
the Hanging Garden was near the Acropolis; and the Latin geographer Vibius Sequester mentions pensiles hortos super arcem ipsius urbis æquantes altitudinem muri. These last cited passages, though vague, or inaccurate, shew that the Garden was connected with the Arx. Berosus said that it was εν τοις Βασιλείοις, a term comprehending the Temple and the Palace, which were subterraneoously united with each other.

We farther learn the very important fact that the Hanging Garden was square, ἐν τετραγωνῳ σχήματι; and Strabo, who mentions this, gives a like description to that of Diodorus, and assigns 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 ducentos et quadraginta longitudinis pedes esse, dimidioque in latitudinem patere non fere quisquam est qui ignorant. But here we have the jugerum or pelethrum given us for measure of length merely, four pelethra being the length of each side of the pensile garden; 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

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330 Diod. Sic. c. 10.
333 Strab. xvi. p. 1048.
334 Quincilian. L. 1. c. 10. s. 42. Varro de Re Rust. 1. c. 10. s. 1. s. 2. Columel. 5. c. 1. s. 5. ed. Gesner. tom. 1. p. 159. p. 590.
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 predicated 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, as we are told, erected by Semiramis; although, as to it's first and original construction, it may be questioned if that negative be correct. Pliny the elder mentions hortos pensiles, sive illos Semiramis, sive Assyriæ rex Cyrus fecit, de quorum opere alio volumine dicemus, but it appears that the sudden and violent death of that great man prevented him from fulfilling his promise; by which means we are left more in the dark than we should otherwise have been, being dependent upon Diodorus, who never pretends to influence our judgment, and, in truth, is not an author, but has only published his historical adversaria, from authours of very various merit, and upon Berosus, who (as well as Manetho) is constantly open to suspicion, as belonging to a society systematically deceitful. That Cyrus king of Assyria did not construct these Gardens may readily be conceded, and it is stated in Diodorus that Semiramis (the Dea Syria, who succeeded that king in the kingdom of Babylon) did not, but a Syrian king of a later age did. And Berosus asserts that

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it was Nebuchadnezzar the great. The word Syrian is sometimes confounded 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, 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, the alba Palæstino sancta columba Syro. It was the softest and lewdest of lands, and its Grecian dynasties the most infamous that ever defiled the earth. At those periods when Babylonia (or the territories of the Chaldee kingdom) was erected independent upon 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 Belesys or Nabonassar; and lastly after the death of Esarhaddon, when the father of Nebuchadnezzar restored the kingdom, this country, Syria, inhabited by the descendants of Aram son of Shem, those of Canaan son of Ham, and some other tribes, was a main portion of it, and sometimes gave its name to the whole. The people of Syria were sometimes called the Iones, and the Ionite. "The land is called Syrian, from Phoenicia as far as to Baby- "lon." The name Syrian (like Ionic, Hellenic, Scythic, Barbaric, Judaic, etc.) was as much a sectarian as a national appellation, and in that sense was opposed to As-Syrian, or the system of the Ninevite Scythians.

The meaning of the word Assyrian has yet (I believe) to be explained. It's derivation from the name of Ashur son of Shem is an error founded upon the false interpretation of a single text in Scripture, in opposition to the best interpreters, and to the testimonies of history. The kingdom of Assyria was founded by Ninus or Nim-rod, and it was for ages the

338 Hesychius.
supreme seat of the fire-worshipping religion. The Magians were a college instituted by that king of Assyria, whom Danae brought forth in the brazen tower, having been impregnated by the demon Jupiter; and he founded the first temple to Fire the Immortal, and erected it's priesthood into a separate caste denominated the Asurin. But he was not the original founder of that heresy, which is as old as the world. Cain was bribed by Eblis with a promise of the sovereignty of the world and established fire-worship at his suggestion. Hippolatry and Pyrolatry are the same sect; the fire Goschasp or Gushtasp was a war-horse to which Zoroaster gave legs, and Darius elected by the horse was really understood to be chosen by the great fire Oromasdes; this is signified, by saying that Cain's posterity neighed like horses. Now, the wife of Cain was Azura the daughter of Adam. The angel of death is called in the Codex Nasareus Asurmejal, that is, igni-vomus. The great spirits of Good and Evil were Fires, but of a purer essence than the fire which we are enabled to kindle, and more akin to the substance which was called ether. The Fire which thus constituted the bodily, or visible and manifest, part, of those incomprehensible natures, is called in Persian azur, and the fire-temples or pyrèa are called by the same name. Some time after the ruin of Niniveh, the centre of the Magic or Buddhic religion was established at Boot-Bamian, the Bactra of the Greeks, and the immediate seat of worship was the Azur Gushtasp or Fire of Hystaspes. The power which keeps the world distended in its present form, and prevents the heavenly bodies from collapsing towards their common centre, (a tendency which they are supposed, somewhat arbitrarily, to possess, because small bodies in the neighbourhood of the earth have an affection towards it's centre) was supposed to be an elastic fire of the purest element, and the same, from its fixing, supporting, or stabiliting

339 See above, p. 142.
341 Eutychius or Ebn Batrick. p. 24.
342 Norberg Onomast. in Cod. Nas. in vocabulo.
energies, is called the *firmament*, and we call the same *azure*, vulgarly mistaking for a word descriptive of its colour, that which really is declaratory of its essence. *Sublime et immobile corpus sapientes* 343 theologorum empyrium vocant. The planets themselves are but round balls, bearing in their size an insignificant proportion to their orbits; and an orbit is only the direction of an actual or possible motion; that is to say, it is nothing in itself, and a mere accident of the planet. The famous spheres of heaven, of whose revolutions and music so much has been imagined, would therefore be in danger of becoming evanescent creatures; and no idea can be formed of their quiddity, unless as being concentric strata, or concave orbs, of the elastic fluid which stabilizes the heavens. *Septem firmamenta creavit Sanctus Benedictus* 344, saith Rabbi Elieser. And such they are, according to the Greek philosophers, who called them *σεισμομετα*, the firmaments, and according to the Magi, who called them the seven *Azurs* or *Fires of the World*. These were entitled 345, *Azur Mihr, Azur Nush, Azur Beh-Ram, Azur Ayin, Azur Cherin or Churdad, Azur Berzin, and Azur Zerdusht*. *Origen* 346 seems to me certainly to have had in view the word *azur, firmament*, when he wrote this interpretation of the name Assyrians, "Ασσυριοι, ἡ κατευθυντές, that is, Assyrii, firmi, sive dirigentes*. The alchemists and dabbler in natural magic went upon the notion of pure celestial natures becoming fixed in matter and united with it, and gold was solar light fixed in earth, and the diamond was a similar absorption of the dew or essential moisture of the sky; and in the Manichee book, *Methodii Revelationes*, we read of a substance called *Assurim* 347, so hard that it cannot be cut through, and in its nature insoluble by fire. It is evidently proof against the action of fire, because it is made of fire, and no essence hath energy

344 Liber Pirke. p. 41.
against itself; and as Assurim is in the plural, we may infer that it is the azur Beh-ram, or of Mars, which consists, as the Magians hold, of a mixture of all the seven azurs of the world. The Greek copies of Methodius, which are much less ample than the Latin ones, entitle this substance\footnote{Method. p. 95. Ed. Gr. ap. Gryn. Orthodox. tom. i. p 93. Basil. 1669.} \textit{δοὺχχυτον}. The gates within which Alexander enclosed Gog and Magog, and the twenty-two nations, were of brass overlaid with the assurim. In the azur Beh-ram we ought perhaps to seek for the meaning of tunica Mars \textit{adamantinā}, for it can hardly be thought that the precious stone, called a diamond, is meant, whenever we meet with this expression. Upon the whole, we shall be led to this conclusion, that when Nimrod removed northward towards the banks of the Tigris, and there founded a new kingdom, city, and tetrapolis, under the auspices of his Magian theocracy, and established there his pyrēa, he called his kingdom Azur or Assur, the empyrēum; in which particular the later Magi agree with him, calling (as we have observed) their igniform deities, and the places in which they were worshipped, by that same word.

The doctrines of religion were divided in Nimrod's life-time between the partisans of the Magian, Scythic, or Buddhic method, and those of the Sabian, Hellenic, or Vishnavan, fuit magnum inter idololatras et ignicolās\footnote{Hyde de Vet. Pers. c. 3. p. 105.} dissidium, et quisque, qui super alterum prāvaluit, eas semper mutavit in cseremonialiis religionis sue . . . donec idola ejetit Hystaspes magismum amplectens. And to the distinctive names above enumerated we may add those of Assyrian and Syrian, Assoora and Sura. The word Assoor or Asura is used by Brahmen writers, in their Puranas or fabulous cosmogonies, in opposition to the Suras or Devatas, and always I believe as a sectarian, and not as a national, name. The Assoors were evil dæmons in alliance with the Giants, who contended against Parasu Rama, Crishna, and the other Vishnavan incarnations, and were also named Dityas, the servants of Dis, Yama, or Pluto.
These appellations are frequently both of them subjoined to the proper name of the demon, as Pekh Assoor Ditya. 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 firmament." Of this infernal and antarctic race was Deeruj, the antagonist of Parasu Rama, in whom I suppose we have the Deeriades of Nonnus. Sir William Jones says, "the orb of the Sun personified is adored as the god Surya, whence the sect who pay him particular adoration are called Sauras." But another oriental critic discovered, "that Sura means 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 that of Asuras, from not having received it." The sense of wealth resolves itself into the doctrine of gold being aur or solar light, and the connexion of the true wealth with wine belongs to the mystery of the Vedas being wine. By this interpretation we should suppose, that the name Asuras is used upon the principle of the alpha negativum, for those who reside in darkness, ultra anni solisque vias; but perhaps it is entitled to no very great respect. Homer mentions Syria once only, as a paradisaical island, in which the father of the godlike Swineherd, Eumæus, reigned, and in which disease and poverty were unknown; and he adds that it was situated under one of the tropics, 

\[ \text{Νῦνος τις Συριη κικλησχεται, ἐπιθ ἀκείς,} \\
\text{Ορηνυγίς καθυπερζεν, δῦι τροπαὶ ἤλειοι,} \]

which the scholiast explains by calling it ἕλιον σημαλίων. Of that, we will speak at some other time. The giant Mahish Asura fighting the goddess Cali, with his massy club, is Her-

350 As. Res. 3. p 299.
351 As. Res. 1. p. 262.
352 Paterson, As. Res. viii. p. 50.
cules measuring his strength with the Amazon queen, against the doctrine of gynæocracy. Thus much may be taken for certain, that the name is not in itself vituperative, whatever use the Brahmens may have turned it to, and that it was employed by the people of the Nimrodian kingdom of Niniveh to describe their own country, and by the fire-priests to describe the objects of their own adoration. The word Assyria being applied to an extensive region, the district more particularly round about Niniveh was known to the Græcan geographers by the name of 353 Aturia, which is the same word as pronounced by the people of the country, who generally preferred the t or th to the s or sh. Of Niniveh there nothing remains, excepting green ridges or inequalities in the surface of the plain, right against Mosul; but the old city has bequeathed to the new one the significant name of 354 Asour. Rabbi Benjamin of Tudela styles it indifferently Niniveh 355 and Asschoure, and the Jews in general say that it's old name 356 was Atur. By the same preference of the dental to the sibilant, the name of Cush was pronounced Cuth, and that which was borne by the inhabitants of Persia proper, 357 Parsians, was transformed in the mouths of the Assyrians into Parthians.

Therefore when we read that the hanging Paradise of Babylon was a Syrian work, we must understand that it was not an Assyrian work, nor arising out of the Συνβίκη διάδοχη και ιππαλήσις, but one of a Sabian prince devoted to the worship of the Mother of Gods and Men; and in truth it is a work mainly relating to the history of Eva, the heroine of the Bacchic orgies, and original Magna Mater. And supposing the paradise to be of later invention, than the Semiramian or first Ionian age, the idea was not altogether new, for in Homer's time the trees of the Garden of Eden and of

353 Strabo, xvi. p. 1045.
354 Thevenot's Travels, pxt 2. p. 50.
Ararat, the sacred Fig and Olive, were much thought of. The 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 Darius, or Xerxes, or some other zealous Magian, had utterly abolished it before his time, and from its demolition by the Achæmenideæ, it again follows that it was no work of Magian origin. The most famous works of the same kind belong to the ionite, or semi-ramian scheme, or, as it was otherwise called, the Hellenistic. Such were the angeon of the Lydians, the lauras of the Samians and Egyptians, and more especially the daphne of Antioch or Iona in Syria. That city, as well as Gaza in Syria, was styled Iona, and it was in some respects a studied imitation of Babel, which I suppose to have been the old Iona,

Et quot Iona tulit vetus, et quot Achaia formas.

It was the chief place of a tetrapolis consisting, with itself, of Seleucia-Pieria, Apamæa-Pella, and Laodicea, and its daphne was an asylum. And the great leader of its religious innovations and enormities, Antiochus Epiphanes, is made use of by the prophet Daniel as a similitude, by which to foreshow, in some measure, the times of the last Anti-christ, which are those of St. John’s whore of Babylon. This subject will be more fully treated of in a chapter entitled, Anti-Christ. But the very name, daphne, (which is that of the Sibylla’s Tree of Knowledge, sacred to the hellenistic deity, Apollo,

Ταί δὲ μελαμφυλλοί δάφναι τιν, Πυθε Παιαν,) not only signifies Ἐλυσίων, that is, paradise taken down into Hades, the δαφναίοι κατασκευας 360 αλσ ρι in the abyss of Night, beyond the Oceanus, and the

358 Steph. Byzant. in τιον.  
359 Steph. in Γαζ.  
360 Stesich. cit. Athen. xi. c. 5. s. 38.
odoratum lauri nemus, unde supernè
Plurimus Eridani per sylvam volvitur amnis,

but it is a name peculiarly belonging to the Bacchic sect, that is, to the loathsome orgies of Evan, ὁ ἡλυκρόφος, and the Evantes, set up in opposition to Nimrod, and in the abused name of the Armenian vitisator,

Daphnis et Armenios currus subjungere tigres
Instituit, Daphnis thiasos inducere Bacchi
Et foliis lentas intexere mollibus hastas.

Daphnis, who, in the Armenian hills afar,
Lured savage beasts into his mystic car,
First taught the grape’s surprising juice to brew
And with the thyrsus arm’d the wild fanatic crew.

The reason given by Berosus, Diodorus, and in the book bearing the name of Quintus Curtius, for building these Gardens, seems paltry, and neither probable in itself, nor worthy of the great man to whom it is imputed, namely, to please his Median queen Amyittis, 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. But I have a much stronger argument, and one as conclusive as general reasonings can be. Had these works been made for an indifferent purpose, and such as could clash with no feelings of religion, of morals, or of party, who would have been at the pains of demolishing them, so as to obliterate every trace of them, in the moderate interval, between Nebuchadnezzar and Herodotus? But, in truth, the flatness of Shinar rendered it necessary for every sort of High-Place to be altogether artificial, and the queen who is really meant, the Queen of Heaven and mystic bride of the Memnonian king, could in

281 Virg. Eclog. 5. 29.
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.

In addition to all this, I labour under other historic doubts of the strongest nature. Semiramis, the amazon queen, and the wonderful architect of walls and towers, was herself, as her name signifies, the *Dove of the Mountains* or High-Places, the *Dea Syria*, the sancta *columba Syro*, and the *Iona of Babel, Antioch, and Gaza*; and she was metamorphosed into a Dove. The great temple of the *Dea Syria* at Hierapolis was a temple *to her*, and contained her idol, with the dove sitting on her head, but it was also said to have been built *by her*. All which is reasonable, and involves no difficulty, to those who bear in mind that the avatars and antitheoi were both the heroes who executed the wonderful works in the old time, and also the false deities in whose honour they were erected. What Nimrod did in honour of Cham he did, as being himself the great increment of Jove, the Jovial spirit manifest once more in the flesh; and so what the whore of Babylon did in honour of her whose spiritual fornication brought death into the world, was done by her, as being another apparition of the Magna Mater. But the Magna Mater is Isis "with the myriad of names." Now, Belteshazzar, or Labynetus the second, is stated by Herodotus to have had a mother by name Nitocris, who was superior in genius to Semiramis herself, and who diverted the course of the Euphrates and constructed its prodigious embankment and the bridge across it; achievements which Diodorus, on the authority I believe of Ctesias, ascribes to Semiramis. This woman must have been either the wife of Nebuchadnezzar the great, or of his son; for either the mother or the grandmother of Belteshazzar might, according to the custom of those days, be called his mother. And as

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363 See Lucian de Dea Syr. c. 33. c. 14.
364 Herod. L. 1. c. 188.
365 Ibid. c. 185, 6, 7.
366 See Jerem. c. xxvii. v. 7.
the Hanging Gardens are imputed to the pride and splendour of Nebuchadnezzar's wife, it would be the more reasonable conjecture that Nitocris was his consort. But I absolutely disbelieve the existence of any such person, as that who is described under her name. If a woman had existed in Babylon in the time of Nebuchadnezzar or of his son, so active and so powerful, it is by no means likely that the scriptures, and those of Daniel especially, should be entirely silent concerning her, seeing the great importance she must have had either as the patroness or persecutrix of the Jewish captives. But on the contrary we cannot collect from the words of the Bible, that either Nebuchadnezzar or Evilmerodach ever had wives; unless so far as it may be inferred from their having children. That silence throws a suspicion upon the story of Nitocris. But we find, from another passage of Herodotus, that he had heard also in Egypt of a queen, (the only female sovereign of that country) and her name was Nitocris. This information he received from the same immeasurably impudent body of men, who recited to him the names of 330,000 kings of Egypt! and Manetho, a member of that body, mentioned her in his Egyptian dynasties; and he quaintly described her as "the most beautiful woman and the bravest man of her time," and adds that she built "a pyramid in imitation of the form of a mountain." Were there, then, two queens, in Babylon and in Egypt, both builders of pyramids in imitation of mountains, both matchless in beauty and invincible in war, Semiramis and Nitocris? Were there two queens, in these two countries, both famous for their genius and their wonderful works of architecture, and both of them bearing the same name, Nitocris? Let him who will, believe these things! But a curious and specific proof of their identity may be adduced. Nitocris of Babylon drained the Euphrates into a reservoir in order to make the famous bridge, but this is undoubtedly the same draining of the river, upon occasion of which the tunnel was made under the

water; and both works are in fact ascribed to one person.

Now, it is said of the Egyptian Nitocris, that she invited a multitude of her enemies to a banquet in a subterraneous chamber of extreme longitude, περιμακής, and while they were feasting in security, let the river in upon them by a secret canal. He must be blind indeed, who does not see, that this Nitocris is the woman who made the tunnell or " ineffable " bridge," or in other words that she is the Babylonian Nitocris of Herodotus and the Semiramis of Ctesias. Let us see after what fashion the priests of Egypt claim her for their own. They say, that she was a woman of a rosy complexion, with yellow or golden hair; that is, she was not an Egyptian; for they were people of so dark a colour, and such crisp black hair, as to be called (generally, and in opposition to white people) blacks: and her pretended date is anterior to the reign of Sesostris, or anterior to the existence of Egypt as an independent kingdom, Sesostris being Nimrod, king of kings, from the Indus to the Nile, who divided mankind into castes, the God of the Assyrians. It is an absurdity to suppose that the priests of Egypt had introduced into the mythic catalogue of their most ancient kings the wife or daughter in law of Nebuchadnezzar, who had been dead but from 150 to 120 years, and whom the fathers of old men still living could perhaps remember; and it follows, that the personage in question is she whose fame and infamy have filled mythology under thousands of names. It may be asked, would the priestly colleges of Chaldea and Egypt have deceived Herodotus? Certainly they would, and did. Deception was the air they breathed; and falsehood was not, as among us, an accident of times and circumstances acting upon human peccability, but it was the essence of their nature, and I look with less admiration upon the works they constructed, than upon the lies they told. The

367 Diod. Sic. 2. c. 8.
368 Herod 2. c. 100.
370 Æsch. Suppl. 733. 759. Lucian, Navig. c. 2. c. 3.
Chaldean priests told Herodotus, that beautiful young women were introduced by night into the temple of Belus, for the God to lie with them, and we know from the book of Bel and the Dragon, that the God seldom went to bed without a good supper. The former statement fully justifies the Rabbinical author, and removes any doubt of the fairness of his attack upon that college. They mentioned to Herodotus that estimable prince, Darius the Median, who under Providence conquered their city, under the odious name of Asdahak or Zohauk, and described him killing a child, dressing it for dinner, and making it's own father eat it up! This is indeed

privatis et prope socco
Dignis carminibus narrari cena Thyestæ.

For Cyrus, the commander of his forces, and afterwards king of Asia, the admired of sages, and the chosen of God, they gave him a tissue of the most disgusting romances concerning Nimrod, exposed in the wilderness, suckled by a bitch, dividing a river like a madman, and falling the ignominious victim of a bloody amazon. Of the mode in which Darius Hystaspes retook their city, they revived, in order to save their own credit, another tale of an antiquity no less remote. But of other matters that wounded their national pride, they were discreet enough to say nothing; nothing of the miracle in the banqueting hall of the last Labynetus, or of the destruction of their Gardens by Xerxes. In Egypt, besides the kings Orus-Orion and Sesostris, and the 329,998 other kings, we have the artificial formation of the lake of Moeris; and a silence and suppression of truth, that stamps them for knaves. Not only did they never breathe a syllable of the plagues of Ægypt, and the catastrophe of the Red sea, but they contrived so to mislead Herodotus, that he never found out the comparatively recent conquest of Ægypt by Nebuchadnezzar. They spoke to him, indeed, of the conquest by Cambyses; and why? Because he knew the fact as well as they did.

371 See above, p. 6. p. 118.
Having shown that the two Nitocrides are but the legendary names of the old Mother of Abominations, I have to add the inference from thence, as it concerns the Paradise erected by Nebuchadnezzar; which is, either that he restored a great work, originally devised and executed by the primeval Semiramis, or that, when he is said to have made it for the Queen of Babylon, he made it as a temple and grove to that deified mortal. It is my persuasion, that both of these propositions are equally true. When the reader calls to his recollection what the great historian witnessed at the temple of Venus Mylitta, the whore of Babylon, he will respect instead of blaming the zeal of Xerxes in rooting up these gardens of debauchery.

From the middle of the Temple of Bel rose the Tower; therefore Temple is the larger term. It is a modern prejudice and error to understand a sort of church, by the word, temple. We know from Varro\textsuperscript{372} that templum is equivalent to coelum, and that any space of ground set apart for the contemplation of the sky, that is, for the division of it into compartments by the lituus of the Augur, was also a temple. And the name was transferred to public places of worship, in as much as they were symbols of heaven. But the mount of Babel typified, as we have observed, only the heaven upon earth, or seat of the Divine Presence; the "stars of God" being only represented in what was called the Hyperovium. And there can be no doubt of there having been such a mountain in Paradise, as that of which we speak. One of the prophets expresses himself concerning Mount Sion in the same mysterious language, that is put into the mouth of the king of Babylon, and in that manner virtually declares, that the high-place of the Lord in Jerusalem is a symbol and similitude of the same glorious mountain, in imitation of which the tower of Babel was erected. "Beautiful for situation, "the joy of the whole earth, is Mount Zion, on the sides of

\textsuperscript{372} Ling. Lat. L. vi. p. 81.
"the north 373, the city of the great King." And in another of them we read, that, "in the last days 374, the Mountain of the House of the Lord shall be established on 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, and the congregation. If we ask, what Mount? St. John will furnish the answer, that he saw an exceeding high mountain, and a glorious city descending, and the garden and river of the Tree of Life, and that "the throne of God 375 and the Lamb shall be in it." Thus it appears, that there really was a mountain of the Lord in Eden; but a mountain alone would not be a pleasant dwelling; and besides, a river flowed into Paradise, and four rivers flowed out of it, which implies that 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! It may be farther observed, that there is much evidence of Xerxes having destroyed the Temple, and we have pretty well ascertained that he did destroy these Gardens, and did not destroy the pyramid; from which it follows that the Gardens were that which was called the Temple.

It is a strong proof, that the paradise was made round about the High-place, that this very same thing was done elsewhere. Semiramis is said to have visited a mount called Bagistan 376, 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, or Chaon, the capital of Chaonitis, in

373 Psalm 49. v. 2.  
374 Micah. c. 4. v. 1.  
375 Revel. c. 22. v. 3.  
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 sumptuous building, from which she could survey the whole Garden. She also built Egbatan. Chaou is a name in some way or other appertaining to the sami-ramis or celestial dove, Chaonie columba. Mr. Bryant mentions, that Chaounim is the word for those cakes, which Jeremy says were made to the Queen of Heaven. But, in the margin of the Bible, for “Queen” is put “frame,” or “workmanship.” So that, as it seems, these cakes were a sort of pyramids, representing the fabric of heaven, and displayed in paste that which the Median Chaoun really was. St. Epiphanius, giving an account of the Antidicomarianites, mentions another sect who ran into a worse extreme, and worshipped Jesus’s mother, with a frenzy not unlike the orgies of the Magna Mater, and offered to her a sort of cakes, called collyrides, which, in my judgment, are clearly the chaounim. There was a cake or placenta called pyramus, which used to be given to the victors in public games. Achilles is thus described in the Iliad placing a quoit or disc, as a prize for such heroes, as excelled in that exercise, to contend for,

"Αυταε Πηλειθης θηνευ σολιν d u το χοωνον,

a hapax legomenon which is explained to mean “simply fused,” “all of one metal,” from χωνος, a crucible or melting pot, contracted into χωνος, and enlarged again (poetic as they term it) into χουνος. But, supposing the word,

377 Diod. ibid.
379 Jerem. c. vii. v. 18.
381 Hoffman Lex. in voc. The Latin name Caius is equivalent to Tellumon, or deus terrus, which explains the mysterious language of Roman marriages mentioned in Plutarch, διν ευ Γαυς εγω Γαμος. And I think the cakes called Caioli, Molles caioli lagunculique, were probably chaounim, or rather pyrami, representing the mons pan-gaius. See Stat. Sylv. L. 1. vi. 17.
382 Hom. Iliad. xxiii. 826.
so formed, would bear the alleged signification, it is by far the better opinion that Homer was acquainted with no such license as that which is called *poetical*, and that those sort of monstrous words have been created by reciters ignorant either of the digamma, or of the uncontracted form of such vowels, as in their own time, were usually contracted into one. The proper reading is *άυτοξαννος*, meaning that it was one of those ornamented discs which were *Chauunim*; and perhaps bore a sort of resemblance to the Welsh labyrinth or city-Troy. The oblong disc was supposed to have a rough likeness to the bottom of the human foot, from which the latter is called *solum* in Latin; and the human foot was a great mystery, by reason of the prophecy given to Eve, that the serpent's seed should bruise the heel of her seed. Apollo was worshipped by the Peonians in the form of a quoit 383 stuck upon a long pole; and Jupiter is called, by *Lycoiphron*, the Great Quoit,

*Δίος τε μαγισταρός Κυναιθεος*

The same implement occurs in several mysterious legends of Nimrod and his cotemporaries. *Orion* 385 was slain by Diana because he rivalled her in playing at quoits. *Acrisius* 386, the father of Danae, and builder of the brazen tower, was accidentally struck in the foot, and killed with a quoit by Perseus, who had just invented it, and was shewing every body the use of it.

*Hyacinthus* was killed by Apollo with a quoit. *Solon* (the Quoit-God) was the name under which certain laws were promulgated at Athens and was certainly assumed by the man who published them; but *Nonnus* 387 assures us that the true Solon was a lawgiver, as ancient as the time when Venus brought forth Beroë and founded Berytus in Phœnice; and Berytus was, as he pretends, coeval with the world itself.

383 Max. Tyr. diss. 8. c. 8.
384 Cass. v. 400.
386 Ibid. L. 2. c. 4. p. 145.
387 L. 41. v. 165. 278.
Several towns and places were called Soli, the Discs; and the city, built by Perseus the inventor of the disc, upon the exact model of Babylon, was called Tarsus from the human foot. I cannot refrain from suspecting, that any absurd or repugnant mode of speaking was called sol-oicous from the house of the Σολος 'Αντωχανως, where the discord of tongues arose by a divine judgment.

Among the Gardens which ancient fable celebrated, partly as scenes of sensual delight, and partly in a superstitious sense, few were more renowned than those of Adonis; antiquitas nihil prius mirata est, quam Hesperidum hortos, ac regum Adonis et Alcinoi. I never have read a description of them, or any legend as to where they were situated, but Suidas declares them to have been Hanging Gardens, which sufficiently shews to what they allude; Adonveioi κηποι, δι μετεωροι κηποι. It was customary to fill shells, or small vessels of some sort, with earth, and sow various kinds of plants therein, which were called Gardens of Adonis; of which kind the most beautiful on record are those which Arsinoë queen of Egypt, herself a namesake of Venus, dedicated to Adonis,

'It is obvious to see that the καποι of Arsinoë and others bear the same relation to the real Paradise of Adonis, which the

390 Theocr. Idyl. 15. 110.
Chaounim of the Hierosolymites do to the Chaoun of Semiramis. If it be not a certainty, it is by far the more probable supposition, that the Gardens described by Berosus and Diodorus, although they were constructed by Nebuchadnezzar, were made in imitation of others which that queen had formed upwards of 1000 years before, and of which time and the Ninevites had destroyed every thing but the famous recollection. I have already observed that the mythologies of Adonis and Memnon are one and the same, and the great palace at Susa was called the Memnonium; but still I am inclined to think that Dion Chrysostom's memory deceived him when he wrote these words, τον ἐν Σουντοις παραδεισον ἦν, οἷς φασί, μεταωρὸς ἀπασ.

The tomb of Cyrus, as given by Arrian, was placed in a royal paradisus, and around it was a grove of all manner of various trees, irrigated with water, and luxuriant in its herbage, and the tomb itself was a quadrangular building made with square stones; and on the summit thereof was a shrine or chamber (ἄικημα) accessible by a trap-door so narrow that it would scarcely admit a man. It was constantly watched by an hereditary guard of Magi. This description is strikingly conformable to the scheme which I propose.

We may now take up another strong argument to shew that the Tower arose out of the middle of the Garden. The Temple of Babel by the 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-Mandira. 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 Mount Meru, the erect flower arising out of it, is the Mast thereof; the one

391 Above, p. 69.
393 Exp. Alex. vi. c. 29.
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 Samosata as they were 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 our present scheme, and the Chauon of Semiramis, exhibit the form and arrangement of perfect Lotuses. It may be added that, as the Ship and Mast, Calyx and Flower, signified somewhat more than met the ear, so also, the Tower and Garden were somewhat more than sacred to the God and Goddess; the ΚΗΠΟΣ or hortus muliebris was the Female Principle herself, under a venerated symbol; in the Tower, on the other hand

394 See Tacit. Germ. c. 9.
395 See Lucian Ver. Hist. 2. c. 45.
396 Columella, L. 10. v. 32.
Arboris antiquae numen venerare Ithyphalli,
the god of Lampsacus, and the vigilant and appropriate
guardian of the κηρος. This impure notion is alluded to in a
fragment preserved by Theodorus Prodromus, and falsely
attributed to Anacreon,

Κυπαρισσιος πέπυκοι σευ ἐνι κηρῳ. 397.

To the Gods representing the male energy, trees of a par-
ticular form were most acceptable, Populus Alcidae gratissima,
the Cypress also to Sylvan (teneram ab radice ferens Sylvane
cupressum); whom Eusebius pronounces to be Jabal, son of
Lamech; but a grove of 398 Cypress was likewise planted by
Hercules, in the Heracleis of Iona, on the same spot where
Seleucus afterwards planted his famous laurel grove of Daphne,
and named the city Antiochia. Hence the daemon of Antioch,
Georgius, is invoked as the “Holy Megalomartyr in the Cy-
parissium” 399. “The pyramids of Αἰγυπτίος,” says Mr. 400
Burrow, “as well as those lately discovered in Ireland, and
“probably too the tower of Babel, seem to have been intended
“for nothing more than images of Mahadeo.” Mahadeo is
Ithyphallus, and, with the omission of the words nothing more
than, the observation would be very just.

Ai-Aia, the Land of Lands, and fabulous capital of king
Εἰθης, of Medea, of Circe, and of Aurora, affords almost a
demonstrative confirmation of this plan, as well regarding the
general structure of Babel and the situation of the Hanging
Gardens in particular, as also with regard to the mystery of
the Central Tree. If the Tree was an ithyphallic symbol, we
may learn that the central pyramid in the Circus, or rather
that any pyramid, was likewise a sign of the divine virility,
from the inverse figure of speech made use of in one of the
Carmina Priapeia,

399 Menologia Græca, May ix.
Libidinoso tenta pyramis nervo

But the Orphic Argonautica (a poem in all probability written by Quintus the Calabrian, sometimes but erroneously called the Smyrnsean) describe the Aiaian paradise after this fashion. In front of the palace of king Æetes, and of the river, there was a sevenfold enclosure, fifty four feet in height,

\[\text{V.914...916.} \]

and the innermost of these enclosures was a Grove or Garden, stored with all manner of veneficous plants and trees, and especially the daphne or bay tree of Priam's penetralia;

\[\text{V.927...931.} \]

But the central point of all was the *arbor antiqua*, with the Colchic palladium, and the dragon who guarded it;

\[\text{V.765. and see Nicander Theriac. vss. 13. 778.} \]

The central tree, though afterwards converted into a phallic symbol, was the fatal Tree of Knowledge and itself the deadliest in this grove of Colchic poisons,

\[\text{V.765. and see Nicander Theriac. vss. 13. 778.} \]
The like notion was found among the Arabs by our learned poet and historian of poetry, Mr. Warton,

Astaroth, and Termagaunt⁴⁰⁶,
With many a demon, pale of hue,
And doomed to drink the bitter dew
That drops from Macon's sooty tree
Mid the dread grove of ebony;

and it certainly existed in Java where the fable of the tree Upas deluded the most intelligent Europeans,

Fierce in dread silence on the blasted heath
Fell Upas sits, the Hydra-tree of death⁴⁰⁷.

Postel informs us that in Mahomet's hell, there is the tree of death⁴⁰⁸, l'arbre puant, qui porte des fruits puants, amers, pleins de venin, que mangeront les damnés qui n'auront voulu croire au prophète de Dieu; and in another of his works he says, Eden est hortus . . . in ejus medio ⁴⁰⁹ est arbor vitae. This cabala of the perverted and ethnicizing Israelites is not more recent than the date of ⁴¹⁰ Isaiah, by whose mouth the Lord reviles them, for "sanctifying themselves in the Gardens behind one tree in the midst."

The palladium or precious talisman deposited in the grove of Aiaia, for the possession of which so great a war was waged by the Argôan league against the Scythe, was a ram with a golden fleece. But a ram with a golden fleece was likewise the pledge of imperial right in the family of Pelops king of Phrygia and of Greece, and was the occasion of shocking crimes and calamities among his posterity. We are consequently induced to compare the penetralia of Pelops as they are elaborately described by Seneca, with the Orphic Aiaia.

⁴⁰⁶ The Crusade, an Ode, v. 78.
⁴¹⁰ C. 66. v. 17. and see 65. v. 3. and 1. v. 29.
And we shall find the palace, and the garden of witchcrafts in the centre of the palace, and the great tree in the centre of the garden, too faithfully delineated to leave us in doubt as to the identity of the Pelopeian ram with the Phrixéan, by which all the children of the Hellenismus were raised in arms against the Scythismus.

In arce summâ Pelopeæ pars est domùs
Conversa ad Austros, cujus extremum latus
Æquale monti crescit, atque urbem premit,
Et contumacem regibus populum suis
Habet sub ictu. Fulget hic turbae capax
Immane tectum, cujus auratas trabes
Variis columnæ nobiles maculis ferunt.
Post ista vulgo nota, quæ populi colunt,
In multa dives spatia discedit domus.
Arcana in imo regia secessu patet,
Altà vetustum valle compescens nemus,
Penetrale regni; nulla quà letos solet
Præbere ramos arbor, aut ferro coli,
Sed taxus, et cupressus, et nigrâ ilice
Obscura nutat sylva, quam supra eminens
Despectat altè quercus et vincit nemus.
Hinc auspicari regna Tantalidæ solent,
Hinc petere lapsis rebus et dubiis opem.
Affixa inhaerent dona, vocales tubæ,
Fractique currus, spolia Myrtoi maris,
Vinctæque falsis axibus pendent roæ,
Et omne gentis facinus. Hoc Phrygius loco
Fixus tiaras Pelopis, hic præda hostium,
Et de triumpho picta barbarico chlamys.
Fons stat sub umbrâ tristis, et nigrâ piger
Hæret palude; talis est diræ Stygis
Deformis unda quæ facit cælo fidem.
Hic nocte totâ gemere ferales Deos
Fama est, catenis lucus excussis sonat,

411 Senec. Thyest. 652 to 683.
Ululantque Manes. Quidquid audire est metus,  
Illic videtur. Errat antiquis vetus  
Emissa bustis turba, et insultant loco  
Majora notis monstra. Quin tota sole
t Micare flammâ sylva, et excelsae trabes  
Ardent sine igni; sœpe latratu nemus  
Trino remugit; sœpe simulacris domus  
Attonita magnis. Nec dies sedat metum.  
Nox propria luco est, et superstitione infernum  
In luce media regnat. Hinc orantibus  
Responsa dantur certa, cum ingenti sono  
Laxantur adyto fata et immugit specus  
Vocem Deo solvente.

Before I leave the subject of the Colchic gardens of king Æetes, I must call to the reader's notice a curious allegory preserved by the sophist Maximus of Tyre; having first reminded him that the palaces of the kings of Asia were, and still are, called the Ark, and that the capital of Colchis was the destination of the ship Argo's famous voyage. Æetes, "king of the Barbarians who are above Phoenicia, who have "no communication with the sea, and who do not revere "Jupiter Ægiochus and the blessed gods, undertook a voyage "from Ægypt to Troy. And this atheistical and in-land king "prepared a great and spacious ship, that all his luxuries "might sail with him. It contained a magnificent palace, and "chambers, and sleeping places, and race-grounds (δρομοί)

"And round the palace gates a garden lay\\n"Quadrangular and great,
"and there were trees in it, pomegranates, pears, apples, and vines. And in the same vessel was a bath, and a gymnasium, and kitchens, and chambers for the concubines, and a banqueting hall, and all other appurtenances of a luxurious city. And the ship was adorned with various gay colours, and with gold, and silver, and shewed like a coward equipped in splendid armour. The Egyptians admired the ship, and envied the king who sailed in it, and every man wished to be one of the crew on board of her. And in due time this great and rich vessel set sail, like a floating island. Other private ships of burden sailed at the same time, fitted out in the usual manner. And so long as the wind was mild, the royal ship had the advantage, and was full of pleasure and feasting,

"With dance, and music, and the festive throng;
but when of a sudden the sky was overcast, and it blew a heavy gale, the advantage of skill over luxury became apparent. For the other ships by furling their sails made head against the storm, and weathered the evil time; but that ill-fated vessel reeled to and fro like a drunken man, and the pilots' art availed nothing, and the cowardly effeminate sailors lay terror-struck and groaning. The storm dissipated all her splendid apparatus, her palaces, and baths, and chambers, and they were drifted to the shore like the fragments of an entire city; and her crew

"Floated like sea-fowl round the mighty wreck.

"This was the end of a foolish navigator, and an useless ship, and an unseasonable luxury." The curious fable of Aetes, and his ship with the palace and quadrangular gardens, is apparently given as received from the Egyptians, of whose religion the family of Cush were the enemies, and the Scythian king is accordingly depicted as an impious man despising the Gods; but the country above Phœncia means Babylonias,
which borders upon the north of Syria, and the phrase is the same as Pausanias employs when he calls the Chaldean Sibyl, the Sibyl of the Hebrews above Palestine. The Egyptians, who never related any thing disgraceful or unfortunate as happening in their own country, boasted of the great mystic ship, as one of the works of their pretended king Sesostris. Sesostris 415, king of the world, constructed, at the city called Thebah or the Ark, a ship of cedar wood covered with gold on the out side, and with silver on the in; and it's length was 280 cubits, being only 20 less than the ark of Noah. In the early part of this chapter we exposed the childish absurdity of supposing, that the Tower of Babel was built in order to obtain a security from any future deluge by it's great height; but were I asked whether they had in their view any means of escape from floods, I would rather conjecture that they had such an object among others, and to be effected in one of two ways, either by rendering the entire ship of king Æetes, that is the palace, hanging gardens, and tower, indestructible and proof against all the rage of the elements by magic and the cooperation of the demons, or else by forming the great quadrangular shrine on the summit of the tower in such a manner and with such materials that upon the rising of the waters it's fastenings might be cut away, and that it would float upon the deluge like that of Noah.

When we read of a garden of delights we almost always find a rock or mountain planted in the midst of it and clothed with vines and ivy bushes, the insignia of Bacchus. Jupiter Ammon gave to Amalthea or Ino a district abounding with vines and other fruit trees, in which there was a mount called the Hesperian 414 Horn. Her paradise is sometimes styled the Garden 413 of Bacchus, and sometimes the Garden of the Hesperides. The garden of the Hesperides was by some

413 Diod. Sic. 1. c. 57.
414 Diod. Sic. 3. c. 67. Plin. vi. c. 35. Franz.
415 Pausanias, 3. c. 24. s. 3.
accounts at the west of Africa, and by others in the land of the Hyperboreans, or "sides of the North," but Martianus Capella affirms, that it was in B. Alyonía; and it's female owners the Gorgones or Hesperides were the enemies of Hercules and Perseus. Lamia was a queen of extraordinary beauty and cruelty, and she occupied a charming valley with a smooth stone rising out of it's centre to a vast height. Her cave was overshadowed with yews and ivy; and she was a nurse of Bacchus, whom Jove

'Ωπας τυγατερεσσι Λ α μον ροταμησι νυμφαίσ.

In a caveat the foot of mount Parthenius the huntress Atalanta, daughter of Iasus, was suckled by a she bear, and her valley was filled with vines, and ivy, and bay-trees, and saffron, and irrigated with many streams. In this paradise she combated and vanquished the Centauri. But at last she was conquered by the huntsman Milanion (otherwise called Hippomenes) by means of golden apples from the garden of the Hesperides, and they went a hunting together, and committed a certain sacrilege in the temple of Jove.

The temple of Jupiter Triphylius in the island of Panchaia is surrounded by a sacred plain full of all manner of trees, both for fruit and ornament, especially the cypress, the plane, the bay-tree, and the myrtle, and irrigated by running streams, brought in rivulets from a navigable river which rises near the sacred grove; and the whole place was so stored with herbs, and flowers, and all sorts of birds, that the sight of them was calculated to give pleasure even to the Gods who resided there. In the midst of this fortunate plain stood a high hill called Chariot of the Gods and Triphylian Olympus.

416 Apollod. L. 2. c. 5. p. 192.
417 Diod. Sic. 20. c. 41.
419 Apollod. 2. c. 9. p. 308.
420 Schol. in Theocr. 3. 40.
421 Diod. Sic. 5. c. 43. 44.
The great river Euphrates flows, saith Strabo, through the centre of Babylon, "ἐνὶ δὲ τῷ ποταμῷ ὑμῶν ᾠΚέρατος.

The shepherd, Philistine, or Phœnician kings of the Land of Cham constructed pyramids at Memphis in imitation of that of Jupiter Belus, but they were erected merely as shrines of Cham, symbolical of his tomb, and of the virility of his aged and slumbering father, and they were not furnished with the addition of any voluptuous groves and gardens; because those Scythian shepherds adhered to the institutes of the house of Cush.

The Hanging Gardens were numbered among the Seven Admirable Things of the World. It seems truly strange that this catalogue, comprehending even the tomb of the Carian prince Mausolus, should omit the Temple of Bel, in itself 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, for the Hanging Garden was that Temple.

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489 L. xvi. p. 1049.
490 See Philo. Byzant. de septem orbis spect. p. 4 ... 8. Lips. 1816
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 side of the tower which was placed in the middle, was, at its base, one stadium, being, as far as I know, 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 was, therefore, not the Tower merely, but the whole of this Compound Structure, or Συγγεμα. There was the Mount, or Λόφος, the Βωμός, and, encircling the whole, the Τεμένος; and such was the seat of Idean Jove, upon the Mount of the congregation,

Γαρ γαρ οὖν, εἰς τα ὅι τε μενος, βωμος τε θυεσ υμεις.

A Temenos is holy ground, hedged in by a grove, or 'Αλσος, either of growing trees, of Cyclopean rocks erected in a circle or oblong, or, lastly, of Dorian or Iōnian shafts. The area of the Babylonish Gardens, four times that of the Tower's base, is the Temenos of Jupiter Belus, and all around it

The verdurous wall of Paradise upspring ....
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 only three in number, for their total height, fifty feet, would not admit of the other sacred numbers, seven or eight. 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 nearly enough to allow for such

an artificial culture, the Tower would, to the gazer from without, overtop the lofty shade, ("insuperable" from within) by no less than 500 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?

XI. It is agreed that the Roman noun urbs, is the same word as orbis, which means a circle, and especially that which includes the heavens and earth, the world; terram unde exsulpserant, fossam vocabant, et introrsum factum, murum; postea, quod fiebat orbis, urbs. And I am of opinion, that the city of Babel was a more complete microcosm than we have yet described it to be.

The innermost system of buildings called the Acropolis or Basilisca was a symbol of the Earth, in as much as the Earth was the centre and the great palace of the universe, around which, and in relation to which, the world was constructed; and in the Basilæa or symbolical earth, was placed the garden, which was the symbol of God's own earth, that is to say, of that peculiar portion of the Earth, which He had planted and prepared for the earliest sojourn of the human race, therefore called, Ai-aia, Earth of the Earth, or Land of Lands; and in the Garden or symbolical paradise, was placed the Tower, or symbol of the Mount of God, called, by reason of it's being the seat of Universal Theocracy, the Mount of the Whole Earth, Pan-gaius. Coluthus, if I rightly understand the mythology of Demophoon and Phyllis, describes Mount Pan-gaius, as being a lofty mount in the midst of nine concentric enclosures, the tumulus or high-place around which the Woman-of-Leaves, cinetured with the foliage of the wild fig-tree, bewailed her husband's fall.


429 The interdix interregnæ are composed of the seven planetary spheres, and the oceanus of the fixed stars, encircling the Earth; but if we take the Earth itself, improperly, for another circle, we shall thus obtain an ennead, as Coluthus has done.
I have already explained the seven and eight χαροὶ of Aurora's Ai-aia, and the seven σεφανοὶ of the Ai-aia of Αἰέτες, in the same way as I here explain δρομοῖ, and I think we should here add to our remarks upon the wonderful ship of king Αἰέτες, that the δρομοὶ of his ship have the same meaning as the χαροὶ of the Homeric Ai-aia. The pyramid of Jupiter Belus, being the Mount of Universal Theocracy, was a tower of eight towers, or of seven towers erected upon one, by which we may understand that the government of the whole earth was to be parcelled out into seven divisions, all dependent upon Babel and upon Cush 'it's high-priests and king, and of equal number with the rulers of his family; and from which we may trace the Brahmenical fable of Mount Meru and the seven dwipas or climates of the earth. Those ignorant and barbarous writers have converted into a doctrine of cosmogony, that which was merely intended as a religious and political division, and have overlooked the doctrine of the five zones, which was a real and authentic division of the earth. Upon the Mount of the Whole Earth was placed the tripartite nave or ship-shrine, being that which, in our vulgar use of the word, we should call the temple, to which, in memory of the preserving ark, and for certain other purposes besides mere commemoration, (which we have already alluded to) the form of an ark was given; and above the ark, by way of a vaulted roof thereto, was the hyperorium, representing the heavens and their stars. It may seem strange that, in that compartment of the microcosmical city, which appertains to the earth, we should meet with the heavens;

*Rapt. Helen. v. 208.*

*Rapt. Helen. v. 208.*

*See above, p. 42, 43.*
and therefore I must remind my reader that Mount Paradise was taken up from the earth into the ætherial regions. For that reason the tower-building mystics inserted the summit of their Olympian hill into the stars of heaven, and that observation will lend us a key to the extraordinary mistake committed by several of the fathers and schoolmen, in supposing that the Mount of the Lord had its roots in the earth, but was extended in its altitude into the Lunar sphere, by shewing us that they had only transferred to the Olympus of God a description, which might really and truly be given of the Olympus of Semiramis and Jupiter Belus.

The Mount, the Garden, and the Earth, are surrounded in their turn by the seven convolving heavens, and the eighth heaven either stationary or countervolving, as they are represented in the seven hollow squares of the city, and in the great fosse.

But we have still to account for the third, or infernal, portion of the great universal world. We have already referred the separate professions of the three sons of Lamech to the mystery of the three worlds, and the same idea was revived by the apostates after the flood. Constat, secundum Porphyrii librum quem Solem 429 appellavit, tripli esse Apollinis potestatem, et eundem esse Solem apud superos, Liberum patrem in terris, Apollinem apud inferos. The last of these three was Homer's destructive and perfidious demon Apollo Hecatus, and he corresponds with Hecate, who, with the terrestrial huntress Diana, and the planet Luna, makes up the tria virginis ora Diane. The celestial Apollo (Jubal) is distinguished 430 by the lyre; the terrestrial by the attendant gryps or lion-eagle; and the infernal by his arrows, ἄργαρατης, whose motion was compared to that of a deadly flying 431 serpent. Temples (saith Varro) were in the same.

429 Porph. jit Serv. in Virg. Ecl. 5. v. 66.
430 Porph. ibid.
sense threefold, celestial or the magna templacoeli, terrestrial like the "scrupea saxa Bacchi templas," and lastly infernal,

Acherusia templas, alta Orci salvete infera!

and, corresponding with the three kinds of temple, there were three kinds of altar, the altare raised on high, the ara, a flat slab level with the ground, and the focus, which was sunk under the earth. Varro Diis superis altaria, terrestribus aras, inferis focos dicari affirmat. And the word Olympus seems to have been susceptible of the like threefold signification; it was used for heaven continually; the Athenians had a temple to Earth the Olympian, to της Ὠλυμπίας and the fosse which was dug in the Earth, for a type of her infernal caverns, round the walls of Rome, was called Mundus in Latin, and by Plutarch Olympus. Three times in the year there was a solemn opening of this fosse, which ceremony was called the Patency of the World; Mundus cum patet, Deorum tristium et infernorum quasi janua patet. The cavern in Sicily near the fountain of Cyane, through which Pluto descended with the ravished bride of Henna, was called Mundus, specus per quem descenderat Mundus est appellatus; by which we must understand the mundus patens.

The three worlds being Heaven, Earth, and Hades, there may be some difficulty in interpreting the division of them which Neptune describes.

438 Ἡτοι ἐγών ἐλαχις πολιην ἀλα ναιεμεν διει
Παλλομενων, 'Αϊδης δ' ἐλαχις ζοφον αεροεντα,
Ζευς δ' ἐλαχις ἐγαυον ευθυν ἐν αἰθει και νεφελης.

432 Varro Ling. Lat. iv. p. 81.
433 Varro cit. Serv. in Ecl. 5. 66.
435 Plut. Rom. c. 10.
436 Varro ap. Macrobr. Sat. 1. c. 16. see Hon. Od. xi. 25.
438 Iliad. xv. 190.
But we must remember that Neptune and Oceanus are entirely distinct persons, and that Homer never speaks of the sea as if it were the same as the ocean,

'Εξ ὀπερ πάντες ποταμοί καὶ πᾶσα χαλασα.'

The Earth is the superficial part or shell of this globe, dividing the two other kingdoms, as a ceiling does two rooms, and by the word of God the earth was made standing "out of the water" and in the water;" but the part thereof which is in the water is by far greater than that which standeth out of it, and for that reason Neptune, who is the God of the sea, that is, of the waters above the earth, is god of the earth, and γὰρ ἐστὶν Θάλασσα, possessor of the earth. Oceanus (or the "waters under the earth") appertains to the Plutonian kingdom. Neptune, therefore, is the ruler of the second or middle world, and has exclusive dominion over that major portion thereof which is covered with water; but he does not claim any superiority over his brothers in those high lands which are dry and habitable, and reserved to be the dwelling-place of mankind,

Γαῖα δ' ἐν Ἑνη παντών καὶ μάχρον Ὁλύμπος.

The scheme of the great city and tower which the people built has furnished us with similitudes of heaven above and of the earth beneath, τοῦτος χρόνος, διότι ἐκς, but, I say, we have not as yet detected them in the third abomination, of imitating the things ἐν τοῖς ὑδασίν ὑποκατῶν τῆς γῆς.

The shape of the mysterious edifice called Labyrinthus agrees with the scheme of Babel, being either composed of concentric squares according to the actual shape of that city, or of concentric ellipses according to the spirit and meaning of it's founders. But the weight of testimony goes to evince that the inextricable maze, so called, was a subterranean structure. The place called a Labyrinth in Egypt was a palace with

439 See above, p. 53.
440 2 Peter, c. 3. v. 5.
441 Above, p. 51.
1500 chambers through which Herodotus walked, but he was assured there was a corresponding number of infernal cells, which he was not allowed to see, because, as they said, they were the sepulchres of kings and crocodiles. It was, saith Pliny, by divers accounts, either a temple, a palace, or a tomb; but in my belief it was all those three, and so a symbol of the three worlds; it had several pyramids 400 cubits in height, chambers and porticoes innumerable, and "perfossis caniculis subterraneas domus." There was, or there was said to be, a Labyrinth in Crete, which is thus described by Isidore of Seville in his work entitled Origines; descendentur Labyrinthus centenis 443 ultra gradibus; intus simulacra et monstriferse effigies; in partes diversi transitus innumeris per tenebras, et eetera ad erorem ingredientium facta, ita ut de tenebris ejus ad lucem venire impossibile esse videatur. Cotovic mentions that in the vale of Messarea, near the ruins of the ancient Gortyna, there is a system of caverns excavated in the side of Mount Ida, and said to be Minos's labyrinth; but, he adds 444, they are more likely the quarries out of which Gortyna was built. Peter Martyr 445 asserts that he made a minute enquiry into the matter, and speaks confidently of its existence; de Minoio vero labyrinths, de quo poetae tam multa fabulantur, eximus ipsum percontatus extern illam reperti, esseque subterraneum specum cavitum intramontem, 25 passuum millibus in internis insulae ab urbe Candida distantem. Sed majori ex parte vetustate collapsum, pluribusque in locis dirutam asserunt: ex industria etiam aditus clausos, et lige cautum, aiunt, ne quis introeat. It is probable this traveller may, as the common saying is, have found a mare's nest, for several reasons occur to my mind for doubting whether the Minoian labyrinth ever existed in Crete, and whether it was anything more than the

tradition of the old kingdom of Asia appropriated to that island, after the fashion of its inhabitants, who from their excessive indulgence in that very general practice excited the resentment of all their neighbours, and were consequently styled Ḳενὴς ΄αι ψυγαί or, at most, applied by them to some cavern or underground temple of no very great moment. Pliny, who wrote not quite a century and a half after the subjugation of Crete by the Romans, positively says in speaking of various labyrinths, "Cretici Italicique nulla vestigia extant;" and the ancient coins and sculptures, which profess to represent it, vary as to its shape, some making it an exact square, and others giving it a rounded form, which discrepancy seems hardly consistent with the supposition of its real existence. The Romancers of our own country in an age full of credulity and mysticism (being that of the great crusades) grafted upon the adventures of a royal harlot in England the fable of Ariadne or Venus, of the tower, the labyrinth, and the clue. "Rosamond's labyrinth (whose ruins, together with her well, being paved with square stones in the bottom, and also her tower from which the labyrinth did run, are yet remaining) was altogether under ground, being vaults arched and walled with stone and brick almost inextricably wound within one another; by which, if at any time her lodging were laid about by the Queen, she might easily avoid peril imminent, and, if need be, by secret issues take the air abroad many furlongs round about Woodstock in Oxfordshire, wherein it was situated." This part of our national mythology is thus illustrated by an old poet:

Most cunningly that bower was built
Of stone and timber strong,
An hundreded and fifty doors
Did to this bower belong;

446 Nat. Hist. 36. c. 19. s. 3.
448 Percy's Reliques. vol. 3. p. 146.
And they so cunningly contrived
With turnings round about,
That none but with a clue of thread
Could enter in or out.

Tubalcain was the patron of the third world, and to him appertains the labyrinth of Lemnos, which was similar in it's plan to that in Ægypt, and the pretended one in Crete, but was remarkable for having 150 columns which were revolving cylinders, so moveable that a child could spin them round. When Orion the huntsman marched against Ænepion king of Chios in order to destroy him, that king was concealed by his subjects under-ground, in a subterranean house which Vulcan had built for him at the request of Neptune; and Ænepion, let us remember, was called by fabulists the son of Ariadne, and his infernal palace was, no doubt,

Τω ἵκελον, διὸν πέρ ἐνι Κηωσίῳ ἐφειτ
Δαίδαλος ἄσκησεν καλλιπλοκαμῳ Ἀριαδνη.

Andeira in Phrygia was an ancient town sacred, like Lemnos, to Vulcan, and we are even told that the oreehthalch of the antediluvian Atlantidæ was smelted in the Andeirene furnaces; and underneath Andeira there was a temple of the Magna Mater stretching through subterranean caves for 120 stadia, as far as to the town of Palsea.

That Semiramis was in possession of Van in Armenia, and made any wonderful works at that place, I think very improbable, because that part of Asia must have been dependent upon Niniveh and not upon Babylon. Van is called Semiramocerta, or the City of the Mountain Dove, from it's neighbourhood to the site of Paradise and to Mount Ararat,

449 Plin. L. 36. c. 19. s. 3.
450 Eratosth. Catust. c. 92. Apollod. L. 1. c. 4. p. 23. It is manifest from the words of Eratosthenes that Ποσειδων and not Ποσειδων must be read in the text of Apollodorus.
451 Schol. in Arat. Phænom. 636. Theon. in eundem.
452 Strabo, xiii. p. 876. 882.
and Semiramis herself was named after the Dove of Noah; nor can we form any safer judgment concerning what Moses of Chorene describes, than by supposing that her extraordinary works at Babylon (typical of Paradise, which was at the lake of Van) are there described. Semiramis, he says, built Van or Semiramocerta with strong walls and brazen gates, with broad streets, baths, and a river through the city, from which canals were derived for all manner of uses, et ad irrigandos hortos viridariaque, etc. Interiorem vero urbis partem et quicquid ibi mirè fabricatum est, quod pauci cognitum habent, enarrare non possumus; namque cum editissimum ejus locum munitionibus firmasset, regalia quaedam ædificia ibi extruuit, quae arduos aditus nec minus difficiles exitus haberent, horribilesque quasdam latebras. Quæ cum quemadmodum fuerint constructa, nulla certa fama ad aures nostras pervenit, neque in his historis exponere possimus, id unum indicabimus omnium operum regiorum primum id atque summum haberit. 

That any such things ever took place at Van, it were childish to believe; especially when Moses avows, that no certain fame had ever reached his ears concerning either the method or the purpose of them, and when it is not pretended by him that there was any vestige of them remaining. But this interesting tradition shews very distinctly, that the mystery of the infernal labyrinthus appertains to the harlot queen of Babylon, who built the brazen gates, and made the gardens, and guided the river's course, and

Persarum statuit Babylona Semiramis urbem.

The labyrinth, " which is sometimes out out in the turf

"by shepherd boys" in Wales, is called the City Troy, and we must conclude that, that rustic sport is as ancient as the time when the Romans occupied Britannia, because Pliny mentions it, and his description of it agrees with the Welsh plan of the City Troy; non, ut in pavimentis puerorum laudicris campestribus videmus brevi laciniā millia passuum plura ambulationis continentem, sed etc. etc. And in other respects it savours much of the Romans, who used to train up a number of noble youths to the Pyrrhic wardance, and called them, the very boys themselves, by this same appellation of the City Troy,

Trojaque nunc pueri, Trojanum dicitur agmen,
doubtless because Troy was the city where δικαία παιδία ροδίτως etc. Besides the labyrinths of Egypt and Lemnos, and the fabled one of Crete, there was a fourth fabulous, and of which the indefatigable Pliny could discover no remaining trace, that of Hetruria. "It was made by Porsena king of Hetruria as a sepulchre for himself, and in order that the ostentation of foreign kings might be outdone by those of Italy. But as it is fabulous beyond all bounds, let us relate it in the words of Marcus Varro himself. Porsena was buried, saith he, under the city of Clusium, and over the spot he left a monument in the form of a square stone, of which each side was 300 feet in breadth and 500 in height. And within, in the square base thereof, he made an inextricable labyrinth, which if any one should imprudently enter without a ball of string, he could never come out. Above that square stone there are five pyramids, four in the corners, and one in the middle, each of which was 70 feet wide at the base and 500 feet high; and the summits of them are contrived so as to support a globe of brass, and a cupola which covered them all, and from which bells were hung, which resounded far and wide whenever the wind

456 See above, page 241.
458 Plin. 36. c. 19. s. 2.
457 Plin. 36. c. 19. s. 4.
"blew, like the cauldron at Dodona. And above the brazen
globe there were four pyramids, one over the other, and
each a hundred feet high; and above them again there
were five pyramids, all upon the same floor, but Varro was
ashamed to tell us how high they were. The Hetruscan
fables say they were as high as all the rest of the work put
together." Hetruria had a regular college of priests, like
those of Chaldæa and Ægypt, and this minaret exceeding 2800
feet in height by 300 in width is some of their precious handy-
work. But perhaps we may be able to form at least a con-
jecture, concerning the labyrinth under the Hetrurian city.
Porsena was a king of Hetruria who figures in that portion of
the Roman history which, as I shall hereafter shew, is alto-
gether mythical, and a collection and repetition of eastern
legends. But Rome herself was supposed by many authours 458
to have been a city of the Hetrurians, during the time anteriour
to its foundation in the year B. C. 752, and subsequent to it's
abandonment by the ancient Aborigines; and the site of Rome
had been excavated by certain subterranean passages 459 of
extraordinary size and solidity, the cloacæ, or rather cluacæ,
maxime; operum omnium dictu maximum suffossim montibus,
atque urbe pensili 460, subterque navigatâ. This work is
ascribed by some to the imaginary king, Tarquin the Ancient;
but so inconsistent is Roman mythology, that we find them
existing as buildings of indefinite antiquity in Romulus's time,
when the image of Venus Cluacina (the expurgatrix, the
warriouress, or the illustrious, for the sense is doubtful) was
discovered in these gloomy canals. They were not adapted 461
to the shape and ground-plan of Rome, but probably were
conformable to that of some older city. Fabretti 462 observes
that there are several very ancient watercourses at Rome
entirely subterranean, one of which is situated between the

459 See vol. 3. p. 75, 76.
461 Liv. 5. c. 55.
462 De Aquis Rome Diss. 3. p. 190. Rom. 1680.
Church of St. Anastasia and that of St. George, and leads
directly into the caverns of Cloaca Maxima. They were
large enough for a *463 waggon loaded with hay to pass, and
upon one occasion, after they had been neglected, the cleansing
of them *464 was contracted for at 3000 talents. It has been
justly and sagaciously observed by Dr. Ferguson that works
of convenience or cleanliness were rarely undertaken in times
of remote antiquity, and, if these were made with such an
intent, they stand alone among those wonderful monuments,
whose having existed is only credible because they still exist
and are visible, and which were all subservient to the uses of
ambition or fanaticism. And we may infer in a more parti-
cular manner that the works in question were directed to one
or both of these objects, from the example of the Ægyptian
Theba Hecatompylos *465, which was excavated with navigable
canals, through which the kings used to lead forth their
armies, under the city, and unobserved by its inhabitants.
M. Vipsanius Agrippa *466, in like manner, went into the cloacæ
with his barge, and sailed through them into the Thyber. It
is my belief, or, at least, my strong conjecture, that the ex-
traordinary work of the Aborigines, entitled Cloææ Maximeæ,
is the fabled Hetrurian Labyrinthus. The Cushim of West-
ern Africa, or Berbers, founded, at a period unassignably
remote, a city called *467 Hecatompylos, of which I believe the
site is unknown. Chaus (i.e. Caous or Chus) is the seventh
region of the kingdom of Fez, and there is in that province
a mountain which Leo *468 Africanus calls Cento-pozzi, *the
Hundred Wells; you descend a well *in which there are
several stages or platforms, and at the lowest there is a cave
surrounded with walls, through which walls there are four
narrow passages which open into other chambers, where

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463 Strabo. 5. p. 336.
464 Dion. Hal. L. 3. c. 87.
465 Plin. 36. c. 20 (or 14.) p. 688. Franz.
466 Dion Cassius. xlix. c. 43.
467 See vol. 3. p. 83.
again there are many wells." Nobody has ever been able to explore it fully, although it has often been attempted in the hopes of finding treasure. One man, a friend of Leo's, went down with two others and lost his way among the intricacies of the place; but he ultimately escaped by means of following the track of a she dabah (an animal somewhat larger than a wolf) and creeping out through her hole. In the kingdom of Marocco there is also a city called Cento-pozzi, because of a hill close by, the interior of which is excavated; and the tradition is, that the excavations are ancient granaries. I regard these extraordinary works as Labyrinths, and the former one is in all probability the old Aethiopian Hecatompylos. It seems, therefore, a very likely supposition, that the great system of underground canals, over which the Aborigin Rome was built, was it's infernal Mundus or Olympus, and that some of it's secret avenues were opened annually, at the Patency of the World, when homage was done to the powers of hell. The fabulous Tarquinius Priscus is said to have been king of all Hetruria, and the priests of that nation, not caring to minister to the pride of their great rival, afterwards transferred the glories of the great labyrinth to one of their own cities, but in such a ridiculous shape as to account satisfactorily for it's entire disappearance.

Aiaia was the island of the χροποι of Circe and Aurora, and of the Garden of Αέτες ο περι φανοι κυλαμνου, but there was a city and famous oracle in Latium founded, as the story went, by Telegonus son of Circe, Prænesta.

(Quid petis Aiaii mania Telegoni ?)

of which, as Strabo says, the ancient name was Πολυεφανός. It was built upon a hill which, besides being extraordinarily fortified, was perforated in every direction with a multitude of tunnels, some of which were channels of water, and

469 Ibid. L. 2. p. 87.
470 See Florus. 1. c. 5. Dion. Hal. 3. c. 61.
471 Géogr. 5. p. 341.
others were secret modes of escape from the place. As Rome was a new Caer-Droia, so was Preneste a second Aiaia, cities of Heaven, Earth, and Hades. The legends of the Gentiles are chiefly of two sorts, so far as I am able to analyse them. They are either narrations of things which really existed or took place in their respective countries, and which were attempts to imitate the performances and revive the customs of the kingdom of Babel, which God had confounded and dismembered of old; or they were reminiscences of what had, indeed, really happened to, or been really performed by, the ancestors of the various nations in their original empire, and when they were all fellow subjects of Cush, but which had never existed at all in the new countries over which mankind were subsequently spread, or in the several dismembered fragments of ancient Iran. I know not to which head I should refer the "prison of Secunder" at Yezd, which was an hillock of earth in which there was an opening leading to numerous subterranean passages, from which some who entered in search of treasure never returned. To prevent such accidents it was ordered by the government of the country to be closed up.

I cannot entirely unravel the dark and suspicious history of the stylite Simeons who flourished in the city of Antiochus Epiphanes and of the Nicolaitans. But it appears to me that they were initiated in the trimundane mysteries. The ascetic life of Simeon I. or Simeon in the Mandra, was threefold; he first retired into a monastery; next he went down into a well which was full of unclean spirits, and sojourned there for seven days; lastly he ascended his pillar-tower and stood upon the Mount of the Congregation. It is acknowledged and boasted of by his biographers, that many Saracens, Persians, and Armenians, who had rejected all the preachings of the

472 Fraser's Khorasan. Appx. p. 22.
473 See above, p. 101, 2.
Gospel, were converted when they beheld "his 475 columnar " station;" by which I understand this, that they began to lend an ear to him, so soon as they found, that he had conformed to their mysteries. The language used by St. Germain 476 concerning Simeon 2, or Simeon ὅ ἐν τῷ βαυμάσῳ ὅ ἐν, justifies my belief, that the ascending of the pillar was the living apotheosis of a mystical aspirant, who foolishly and impiously imagined that, by being mystified in the great mysteries, he had trodden death, and hell, and purgatory under foot. "He ascended the high and symbolically won- " derful mountain, the sacred kibotus, and as it were, the " shrine." The well of demons, into which Simeon in Manndā descended, is so plainly and unequivocally an initiation into Hades, that it can in no way be distinguished from the purgatory of living souls called that of Sanctus Patricius.

From all the variety of circumstances to which I have adverted, it sufficiently appears, that a subterraneous maze was a part of that original model from which the Holy Cities of the Gentiles were copied, and a part of the original traditions from which all their popular superstitions are but so many derivative streams.

If it seem odd that the labyrinth, while it represents the underground plan of Babel, should correspond in it's sevenfold division with the ground plan of that city, it will be explained by remarking, that the ancient mystics supposed hell to be divided into as many concentric spheres as heaven, namely into seven, all enclosed within the sphere of the earth, as the others were within the Crystalline Sphere. The second world, Earth, is a superficial one, and consists only of a thin partition between the other two, media, et rursus mundo subcincta latenti. In some one of the Sanscrit writings, which have been translated, but I cannot call to mind in which, a deity is invoked as Lord of the fourteen worlds;

and among the manuscript treatises in the library of John Picus of Mirandola 477 there was one entitled, De septem coelis et septem terris; and another, De septem inferorum locis; so that the three worlds were so many hebdomads of heavens, dwipas or regions, and hells. Chaos was the first creature, and these were all formed out of it by the Creator, and are preserved in their several stations by His power, so as to counteract their natural tendency to relapse into the amorphous state, which is Lucan's meaning, where he makes the witch Erichtho invoke the Furies, and Styx,

Et Chaos innumerous avidum confundere mundos 478.

That the mansions of the dead should be several, and various, is almost a necessary inference from the doctrines of probation and retribution, for we could not have supposed, that Abraham, and Lazarus, and the penitent thief, were dwelling among the reprobate or corrupt spirits who are in Hades, even were we not informed that an impassable gulf divided them from one of the dwelling places of the dead. And where the doctrine of Purgatory prevailed, as it did among the heathens, and does among the majority of Christians, a still more complicated scheme of Hell was required. The septem inferorum loca of the Cabala are analogous to the limbos of the schoolmen. The lowest of them is Tartarus, within whose brazen walls the Titanes are confined, not dead, but having gone down like Corah, Dathan, and Abiram, "alive into the pit." The centre of this was the centre of the world or, as the author of the Theogonia is pleased to express it, "the limit and first beginning of all these in succession, of dark earth, and gloomy Tartarus, of the humid sea, and the starry heavens." Not having circumnavigated the earth, they were uncertain as to it's form, and entirely ignorant of it's diameter, but it was an opinion, founded either upon the love of uniform divisions, or handed down from the earliest know-

478 Phars. vi. 696.
ledge imparted to mankind, that the space from the centre of the world to the inhabited earth was equal to that, which separates the latter from the circumference of the world;

Τὸς σον ἐνερ' ὑπὸ γῆς, ὡς οὖν ὕπαινος ἐς ἀπὸ γαίης.\textsuperscript{479}

'It is far from the earth, which Tartarion defended.'

It must always be very difficult for men to decide as to the exact measure of truth contained in these opinions of ancient times, the world being too great and too indistinctly presented to their view, for them to ascertain its order and dimensions, and the vanity of every age being to hold in contempt and derision the notions of those which went before it, and to consider the fluctuation of human conjectures and imaginations as the progression of knowledge.

The etymology of the word Labyrinthus would be very acceptable, if it could be discovered. One of the names under which Nebuchadnezzar and Belteshazzar were known is Laby-netus, a word which must stand in some relation or other to Laby-rinthus; and the last-mentioned of those kings is otherwise called Labo-sorachus\textsuperscript{480} or Laboro-soarchadus. The La-byrinth of Egypt was supposed by some to be the tomb of king\textsuperscript{481} Labaris built by himself. The ensign employed by Constantine (who, with his mother Helen, professed to embrace the Christian religion, and is spoken of in history as a Christian) was called Labarum. This form of the word, used in esoterical discourse, must have been sought in some mysterious and secret language of the heathen priesthood. It was used to denote a pole made cruciform by a transverse yard, (not, as formerly, by the eagles' wings) and a purple veil or pall hanging from the latter. The books of the Theology of Ophioneus, published by Pherceydes, related to the secrets of "the winged tree\textsuperscript{482} and the veil." In the mysteries of the

\textsuperscript{479} Pseud.-Hesiod. Theog. 720, 1. see Orph. fragm. Herman. p. 473.

\textsuperscript{480} Euseb. Chron. p. 28. 33. Milan. 1818.

\textsuperscript{481} Manetho ap. Euseb. ib. p. 99.

\textsuperscript{482} See above, p. 29.
great Mother, Isis, the veil of the goddess was of the highest importance, and bore this inscription, Ἐγὼ ἐμί το γεγονός, καὶ ἐν, καὶ ἐσομαινον καὶ τον ἐμον πεπλον δυδεις πτω θνητος απεκ- αλυψε. It gave rise to the flammum worn by brides. The garb of Bacchus or Osiris was a purple pall embroidered flame-colour, and the like was said to have been received from heaven by Clovis king of the Franks when he embraced Christianity; the standard auriflamma is a second labarum. The word labarum (contracted in vulgar speech by dropping, as usual, the short vowel between the mute and liquid) signifies a lip or edge, a cauldron, a wine vat, a bath, and a fosse or trench. And the expression, as applied to the cross in the heavens, or to that on the standard, must be taken to proceed from the witchcraft of the Mysteries. The Lauras of which I have already spoken were otherwise called Labra or Labara. Epiphanius says that the mountain upon which Noah’s ark rested, was Mt. Lubar. Upon the whole I do not feel myself competent to offer any positive suggestion, concerning the etymon of Labyrinthus.

The design of the City of the Three Worlds was that of the mysteries, so celebrated at the temple of Eleusis, (Eleus-Inis, the Son shall come) and elsewhere. And when we consider the nature of that design, we shall admire the audacity of those disciples of the evil spirit, who founded the city and the tower. Their doctrine was, that life was a state of probation, and that death was a state of expurgation in which the corruptions of the flesh were done away by terrific and highly penal means from all those spirits, whom the Deity esteemed worthy of restoration,

Donec longa dies, perfecto temporis orbe, 
Concretam exemit labem.

485 Above, p. 250.
Upon these doctrines, the falsehood of which it would not be easy to establish, they built this astonishing superstructure. They taught, that those whom the God and his priests admitted to especial favour,

\[ \text{pauci quos aequus amavit} \]

Jupiter, aut ardens evexit ad aetheria virtus,

might descend alive into a symbolical purgatory, be made partakers (as far as flesh and blood could bear them) of the terrors of Hades, and then retrace their steps, purified and enlightened, to the symbolical heaven, into which they were admitted in earnest of a salvation actually atchieved. They had confronted the three worlds face to face, and by endurance had conquered them all unto themselves. The same description will apply to the character of that place in Ireland called the Fosse of St. Patric, in which living souls could suffer expurgation aforehand, and complete their restoration from a corrupt to a purified state in the space of a few hours. It was a place of the heathen mysteries, and was adopted by the Church in a moment of indiscretion, of which she afterwards repented. I have some curious observations in reserve, concerning this saint and his artificial hell. That the labyrinths (in particular) were used for such purposes, we may safely infer from Pliny's account of that in Ægypt, that it's passages were either through darkness, or through the midst of monstrous forms

\[ (\text{Gorgones, Harpyiaeque, et forma tricorporis umbrae,}) \]

and that the opening and closing of it's various doors represented the roaring of thunder. From the probation of the three mystical worlds, (and especially that of the Mundus Patens) Pindar derives his notion, that the Tower of Saturn could only be reached by the way of Jove; and that way was an abstinence from unrighteousness in three several states,

\[ 487 \text{ Plin. 36. c. 19. s. 2.} \]
Three trials were the just measure; but Tantalus for his impiety underwent a fourth,

\[ \text{\'Εξει δ' ἀπαλαμον ἔιον} \]
\[ \text{Tατων επαιδευμοχTHON}, \]
\[ \text{Μετὰ ΤΡΙΩΝ ΤΕΤΑΡΤΩΝ}^{488} \]
\[ \text{Πονοiv.} \]

The Tower of Saturn, the Brazen Heaven of Jove, and the Hill of the Olympian games are, as I have shewn already, equivalent terms in Pindar; and the truth with respect to those games, is, that the contending for them was a symbol of this life's probation, and one of the \text{τρεις πονοι}. The gaining of the prize made men absolutely blessed, the lords of the earth, and second only to the Gods.

\[ \text{Sunt quos curriculo pulverēm Olympium} \]
\[ \text{Collegisse juvat metaque fervidis} \]
\[ \text{Evitata rotis; palmaque nobilis} \]
\[ \text{Terrarum dominos evehit ad Deos.} \]

Plato makes allusion to this hidden meaning of the games in his Phædrus, saying \text{τελευτήσατες δὲ δὴ, ὑποπτεροὶ καὶ ἐλαφροὶ γεγονότες}^{489}, \text{των ΤΡΙΩΝ παλαισματων των ὧς ἀληθῶς ΟΛΤΜΙΠΙΟΝΙΚΩΝ ἐν νενικηκασι.} \text{Ὅς μείζων ἀγαθὸν ἢτε σωφρόσυνη ἀνθρωπίνη, ἢτε θεία μανια πορισαι δυνατὴ ἀνθρωπω.} And nothing else will account for the superstitious value set upon victories, which in themselves were but trials of strength or jockeyship; for those who had been victorious in the greatest and most patriotic wars, a Themistocles, or a Pausanias, were not beatified in Greece as the Olympionici were. The \text{Δίος δῆος} to the Olympian Tower, being threefold, gave to Diana her name of Trivia, and, by a second

\[ ^{488} \text{Pind. Olymp. I. v. 97.} \]
\[ ^{489} \text{Vol. x. p. 341. Bipont.} \]
triplication, that of Ennodia or Einodia, the nine ways. The three Charites, the three Parcae, and the three Erinnyes, were, as I suppose, nine priestesses who respectively administered the orgies of the three worlds in the capital of Semiramis, and were collectively the nine Muses; the depositories of all the sacred lore of heaven, earth, and hell. Job, speaking of his death as a period of gestation, during which the earth should detain him in her womb, in order to bring him forth into light and life, when her hour of travail is come, expresses himself thus, “Naked came I out of my mother’s womb and naked shall I return thither;” and the same allegory was applied to those who came back from the labyrinth of Hades, white-washed of human infirmity, and initiated in the great arcana of the world, as we read that Hercules, Eer the Pamphylian, and Thespuesius were. These were they whom the Brahmens call the Twice born; and such was old Hesiod himself, if we may credit his fellow-countryman, Pindar;

Χαίρε ΔΡ ἡγίσας καὶ ΔΡ ταφέ ἀντιβολήσας
'Ἡσιόδ', ἀνθρώπως μετρον ἐκών σοφώς 491.

The rejuvenescence of Αeson and Jason in the cauldron, the fire in which Triptolemus was baked, the oil of ambrosia with which the limbs of Achilles were anointed and the Stygian pool in which he was bathed, do all appertain to the blasphemous mysteries of iniquity. It is impossible to conceive the enormities which must have been committed in the pursuance of this system of sorcery, or under the pretext of it; and it is needless to name the Being in whose honour they were committed, the

triplicis mundi summum, quem scire nefatum est.

Having trespassed thus long upon my reader’s patience, I will pass on; only observing that if Babel, the τυπὸς χθόνος, aἰθήρας ἐκὼν, was not indeed, as I suppose it to have been, a

491 Pindar. apud Suidam in Hesiodus.
symbol of all the three worlds, I know not where else we are to look for the City of the Three Worlds in the Beginning, of which mention is made in a Sanscrit address to Maha-Deva. "Adored be the god Sambhu upon whom the City of the Three Worlds rested in the Beginning, as upon its main pillar."

Nimrod took the model of his crown from a vision he had seen in the heavens; and it was a tower, like that of Babel, or the citadel of Egbatana. The minotaur Mahish Asura who overcame all things with his club, but was at length overcome by the goddess Cali or Parvati and the dwarfs, wears on his head a tiara of eight tiers.
This is the well known head-dress called a turban, that is, a tower-band; and by the converse of that metaphor, Homer calls the high places, or acropoles, of cities their holy head-bands, ἵερα καταξίωσινα, and, in like manner, crowned his rival, the Berecynthian mother,

Invexitur curru Phrygias turrita per urbes.

The ark, which is the shrine of the Raven, was on the summit of the tower, and that is the etymology of the word corona. From the Persian name of the goddess, Mitra, it was called a mitre, and from the Cyrbantes, who were the same as the Corybantes, the turbands or conical caps of the Persian soldiers were called cyrbasia. The Corybantes were three, and therefore the cyrbasia had probably only three gradations and resembled in form the three upper tiers of Asura’s tower, which are marked with lines, apparently in order to shew that they form a system of themselves. The tiara of the Minotaur was, as I believe, the cidaris; cidarim Persse regium capitis vocabant insigne; hoc cœrulea fascia, albo distincta, circumibat; and it was confined to the kings of Persia and those whom they delighted to honour. It was the sacer tiaras of old Priam. It seems as though the three worlds had been designated by three different coverings of the head, the celestial diadem, circled (as Eetes wore it) with the rays of the sun, the omniterranean helmet ascribed to Perseus,

Ὁμανης βλαστημα γονης, κορυθ-αι-δλας Περσευ, and the helmet of Hades which was sometimes worn by him, and sometimes by Minerva; δυν’ Ἀιδος κυνην.

Upon the whole subject of the Tri-mundane City I would further observe, that when the mystics had determined to

494 Herod. 1. c. 131.
496 Herod. L. 5. c. 49.
497 Quint. Curt. L. 3. c. 3. s. 19.
498 Ammian. xviii. c. 5. s. 6.
499 Virg. Æn. vii. 246.
500 Melampus loquitur, Nonn. xivii. v. 537.
consider the ark as a symbol of the universe, they did not omit to notice that God had commanded Noah to build it “with lower, second, and third stories.”

XII. 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, 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 expence and labour was kept alive. Music was a suitable engine for exciting piety and virtue in the congregations of David’s temple where religion and doctrine were unalterably fixed by means of the superintending theocracy, but in churches which are not theocratic, and which are infested with jarring and erroneous opinions, the use of music is very dangerous, and affords a great opportunity to knavish or fanatic hæresiarchs of subjugating the opinions of men by means of their passions. To the Mighty Hunter of souls these truths were not unknown.

Amph-Ion and Zethus, sons of Antiope, (daughter of Nyc-teus,) by Jove, were born in the house of Epopeüs, king of Sicyon. This Epopeüs was an impious man who made war against the Gods (those of the Greeks) and destroyed their altars and temples, and is meant for Cush. Their mother exposed them in Citheron, but a shepherd reared them; and by order of the god Hermes, king Lycus, or the Wolf, (the

501 Gen. vii. v. 16.
same person, no doubt, as Epopèus) resigned the kingdom to them. But others said they were false pretenders and no real sons of Jove, but of king Lycus; according to the scriptural averment, that "Cush did beget Nimrod;" and of this fact

Testis erit Dirce, tam vero crimine sæva
Nycteos Antiopen accubuisse Lyco 504.

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 σκαραγμος, dilaceration and dispersion,

in MULTIS mortem habitura LOCIS 575.

Amphion and Zeth excelled, that in Music and Poesy, this in Gymnastics, and by various means conjointly built the walls of Ark or Theba, and the Mesopotamian Tower. Zeth piled up the ὧμερος Ἰλίστατοι καγγι 508, by main force, but with better and more potent effect

Movit Amphion lapides canendo.

The key to all this may be furnished, with no great difficulty. 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; and a Berber, or Royal Shepherd, did preserve him. When he became adult,

504 Prop. L. 3. El. 15. v. 13; or with Iasus, according to some lines in the Odyssey, xi. v. 282. See above, p. 71. 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, 621 to 624 inclusive, and 627 to 631 inclusive.

575 Prop. ib. v. 42.

506 Apoll. Rhod. 1. v. 739.
an oracle of Hermes sanctioned his false pretences to a divine birth. This oracle was that of his mother, who was a prophetess; as the strict etymon of Anti-Christ is a Personator of the Anointed, so Anti-Ope is a Personatrix 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, presents Divus habebitur; and the powers still nominally held by the Father, virtually passed into the hands of the warlike 'AvaΩ and his huntsmen. Dirce of Ascalon was mother of Semiramis; and her name, whatever it may signify, stands, in this fable, as an equivalent to that of Semiramis, it stands for the whole ionizing confederacy which opposed the supremacy of Nimrod; but they of course denied his divine conception. This party, triumphant for a time, was finally confounded and broken to pieces by God; and the Gentiles ascribed that visitation to the avenging spirit of Nimrod. At the time of the dispersion Europa was colonized, and (as it was allegorically said) she was brought over by Tauriform Jove; but Dirce's bull, likewise, was Jupiter himself; Antiope cognosce Jovem! The architect hero was called Zeth and Amph-Ion, the former of which means Typhon 507, (and is a name derived from Seth son of Adam), and the latter, the Dove of Inspiration. These titles have been split into two persons; but the meaning is only, that this extraordinary 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 word Μεσιμη. To them, it might fairly be said, his architectural works were indebted for their strength and beauty. We may find several instances of our hero being thus multiplied into two persons, twin brethren, of very unequal merit; which signifies the union of divinity and humanity in one person. The twins, Hercules son of god and Iphiclus son of man, are familiar to all readers. Aurora 508 brought forth

508 Hesiod. Theog. 984.
at one birth Memnon the god of the Æthiopians, and the man Amathion. The wife of king Erginus produced twins, Trophonius and Agamedes, but the former was the son of Apollo and was worshipped as a deity, and gave oracles; they were the most wonderful men that ever lived, for building temples and palaces.

The union of the Musical and Gymnastical 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, *iv γονασιν*. Anacreon says, in a fragment preserved by Hyginus,

\[
\text{'Λγχω δ' άιει τη Θησεος ἐς 1 λυρ,}
\]

and Ovid speaks of his universal knowledge

\[
\text{qui noverat omnia.}
\]

King Arthur was Theseus, and his disputed birthright recognised by the self-same means. "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, Arthur's harp. His character was split into two, like those of Zeth and Amphion; there were at the same time Arthur the Warrior and Merlin the Bard. "Arthur was the son of Iōgernè, wife of Gorloès, but miraculously gotten with child by Pen-Dragon; "Merlin was reputed to be the "son of a Nun and a Demon. He was an illegitimate child,

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509 Pausan. ix. c. 37.
510 Poet. Astron. c. vi.
511 Epist. xvi. 147.
512 Roberts Pop. Ant. Wales. p. 87.
513 Ellis English Romances. vol. 1. p. 98.
whose mother fearing that, if she acknowledged an illicit connexion, the king would put her to death, made oath that he had no father. 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-Henge. Something more is clearly implied in these histories than a mere display of art; daemoniacal agency procured by incantation is distinctly avowed.

It is so long a time since the last discontinuance of the dispensations called miraculous, that is to say, since Providence has desisted from interposing in the affairs of men, visibly, and so as to fill their senses with admiration, and, consequently, since Satan and the Daemon gods have been permitted to use a countervailing influence of the like perceptible kind; and the scriptures of the Levitical and Christian dispensations give so little detail of daemoniacal operations; that we are not able to ascertain many facts regarding their extent and nature, and can only collect with certainty that they were employed to deliver prophecies and work miracles. The Patriarchal scriptures would have perhaps furnished more ample information upon those subjects. The perseverance of the sworn societies during so many ages evinces the confident hopes with which they look for Evil to come, and if all their knowledge were brought forward, it would under a sagacious analysis throw much light upon these matters. To return to the constellation Lyra, it was otherwise said to be the lyre of Orpheus, which resounded upon the Mount Pangaius, in the ship

514 Nennius cit. Roberts. p. 60.
515 Roberts. p. 72.
Argo, and in Hades. Orph-eus (deus tenebricosus) is a name divided between both the Jupiters, the elder, who brought into the ark the accursed learning of the Nephilim, and soothed with his minstrelsy the birds and beasts (præternaturally tamed) who sailed with him in that ship, and the younger, who wandered in savage solitudes, and fell by the hands of the bloody Bacchic sorceresses, and spoke after death with his teraphim head. Others, again, maintained that the hero En-gonasin was Hercules kneeling to his father Jove; for Hercules himself was no stranger to the lyre, which he studied under Linus; he was adored as Musagetes (the Leader of the Muses), and contended with Apollo for the possession of the Delphian tripod. Boccacio mentions upon the authority of Venetus bishop of Puzzuoli, (an authour whom I have never seen) that Nimrod first invented poetry and religious music.

Amphion was a tyrant, and his subjects, who were the Sparti or men sprung from the dragon's teeth, revolted against him, and lay wait for him privily and destroyed him, as Lycomedes did Theseus, and as Achilles did Memnon. He was a malignant wizard, and made, at the suggestion of Pelops, the taraippus, a talisman of some sort which, if buried in the ground, will drive mad the horses that pass by it; and the stillness of the night was sometimes disturbed by far other music than charmed the stones at Thebes, by the yelling of Amphion's hounds. Dirce, whom Jupiter Taurus and Amphion tore in pieces, was entirely devoted to the worship of Bacchus, and was the favourite of that god; and Amphion may on that account be numbered among the Anti-Bacchic huntsmen, tyrants, and sorcerers, who are perpetually recurring to our observation.

The construction of ancient cities by magical song is not an idea confined to Amphion and the seven-gated Thebes.


Timaeoras cit. Schol. in Eurip. Phoen. v. 162.

Pausan. vi. c. 20. s. 8.

Ibid. ix. c. 17. s. 4.
Megara, the city of the perfidious strumpet and sea-goddess Scylla, had the like fame;

Regia turris erat vocalibus addita muris
In quibus auratam proles Latona fertur
Deposuisset lyram; saxo sonus ejus inhæsit.

Apollo Aguius, the builder of Ilion with the broad aguiai, was a Royal Shepherd, and a famous archer; but he was also lord of the golden lyre, and by it's music (like Amphion) he built the city of Troy.

Ilion adspicies firmataque turribus altis
Mœnia, Phebeœ structa capore lyrae.

The Temple and Tower of Belus, which began in harmony, ended in discord, and I suppose that the silence which attended the building of Solomon's Temple had allusion to those 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." Upon the evening of the seventh day, say the unblushing Cabalists, God created the worm Schamir, by means of which king Solomon divided the stones, for building the temple, without noise. That work was constructed without any parade, or any outward circumstance 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 upon the slumbering world without noise or ostentation. Jerusalem has a remarkable relation to Babel, partly of resemblance, and partly of opposition; and such a relation necessarily subsists between the truth, and a simulation thereof, between Christ and Anti-Christ. Jerusalem is the appointed

591 Ovid. Met. viii. 15. Virgil. Cir. 105.
592 Ovid. Epist. xvi. 180.
593 Gaffarel Curiosités Inouies sur la Sculpture Talismanique, p. 33.
seat of Universal Hierarchical Government, under one man who is God, and King, and Priest. Jerusalem is a type of the whole earth, for the end of that city is in a manner identified, in the prophecies of the New Testament, with the end of the world; and a type of Paradise, which is called the New Jerusalem. 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 dissomant nations. Babel was the beginning of War, which has since never ceased to rage among the nations, but in this place, saith the Lord, concerning Jerusalem, "I will give peace." The old Jerusalem had to struggle with the old Babylon, the new has yet to contend with the accursed powers, which are hereafter to arise in the Septimontium.

It remains for me to say a word of Amphion considered as a name of Cush. That old man was often confounded with his son, being contemporaries, and engaged together in the formation of the Babelian empire; and he was that husband of Niobe, who had the presumption of preferring his own offspring above the immortal gods. Amphion had seven sons and seven daughters, a number concerning which I have spoken sufficiently in other places;

illa (Latona) duobus

Facta parens; uteripars hæc est septima nostri;

and the world had to endure by turns the supremacy of his bloody sons, under the ascendancy of Nimrod, and of his harlot daughters under that of Semiramis. But they were successively overthrown, both the one and the other, by a superior power. Ilion-eus (which means the God of Ilion) was the youngest of his hebdomad of sons, and Amphion had cherished a hope that he at least would survive him, but even him the gods did not spare. His violent death was one of

54 Ovid Met. vi. 192.
the last drops in the old man's cup of bitterness, who lost him by the contrivance of that hero.

ος ου πόλεις τε και θόλυς
'Theas ἔξενασις.—

XIII. The Scythian Archers, addicted to the Chase and to Arms, and dwelling in tents, were the peculiar delight of the man whom Homer hath called "an Heraclèan Virtue." But we have seen other forms in which, to believing eyes, his celestial nature must have seemed conspicuous; other and different particles divine auras. As Amphion, or the lyric Theseus, he was a Phoebèan Virtue; and a Vulcanian Virtue, as the architect of the Brazen Heaven. In these three lights this wonderful man was chiefly regarded, and in him, to whom the spirit was given without measure, a sort of trinity of divine essences seemed to unite. 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, whose names are all compounds of the word Baal, Bel, or Bali, signifying god or lord. Jehubal is the Lord Jehu or Jehovah, and if we could analyse the names of Jabal and Thubal, we should probably find the confirmation of our old surmise concerning the Lordships of the Three Worlds. The elder of these was the institutour of such as 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 proof that the institutes of Babel were but imitative and restorative of more ancient splendours. The three sons of Lamech (who in his song obscurely predicts their fate, and his own share in it,) 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
kingly 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 apostate 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 heresiarch must have had of their influence. But why did they pursue a long and difficult course till they reached Babylonia, and there stop? It may 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, supposing it to have been so, why did Ham by his oracle point out the plain of Shinar? As restoration and revival were the object of that Titan, who carried into the Ark an attachment to the antediluvian mysteries and an intimate acquaintance with them, I cannot divest myself of the belief that his son conducted the people to the site of the greatest of 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, it must be taken that Enoch 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 apostacy of Cain, began to despair of the promised 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 the probable fact is that Cain, asserting, like the house of Ephraim under Jeroboam, the right of primogeniture, called his son by the same appellation, as Seth did his, but that a parody has been made upon it, as upon the words Bel and Ba-bel. *Enos* means the Man; and in Enoch we

may detect the root ocha, the oceanic waters, which were brought upon the earth by the enormities of the Cainites and swept away their city. Enoch warned mankind of the approaching flood, and Gany-Medes (the Rejoicer in Wisdom) who was most acceptable to Jove, and whom the Cherubic bird bore up to heaven, so that he never saw death,

(A ποτ' αναιδεα Γανυμηδει
tov potmou alalke)

was spoken of by fabulists as the sign Aquarius showersing water down from heaven, and as a giant from under the stamping of whose feet the waters of the river Oceanus are poured forth. If Enoch signify the source of the waters, the son and city of Cain are so called in very bitter derision, and we may partly understand why Nod, the residence of Cain, is called in Greek Nais or the Water Nymph; Berosus and Abydenus, Chaldee historians, relate that one Alorus a Chaldee reigned in Babylonia ten generations before the flood. He was the first king of that country, and his subjects were "the Angels or Giants, "sons of God." He reigned 306000 years! slender as is the respect due to such men as the Chaldee priests and genealogists, we may infer thus much from the above, that a tradition existed among them of Cain having reigned in Babylonia; which they always affected to call Chaldea. Abul Gazi Bayadur, the Khan of Khaurezm, declares that Mahalaleel (father of the patriarch who is called Idris in the Arabic language, and Ahnuch in the Iunan) built the first town in the land of Babel and called it Suss.

It is true that 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, and the twenty fourth of the third chapter, that the

596 See vol. 3. p. 22...25.
same word denotes opposite, from to, e regione Eden; a
duplicity of meaning which may arise, from religious cere-
monies being performed with the East in front and the West
behind. In those two verses, the seventy have ἀπέναντι and
κατέναντι, and Philo Judæus actually renders the passage in
question by these words, κατῳδότησιν ἐν γῇ Ναὶδ 530 κατενα-
anτι τ Ἄδημ. The authour of the Leptogenesis related that
the Sons of God were the Egregori (Watchers), descended
from Seth, who τὴν ἡ ψηλατέραν ὁ γῆ γῆν τῆς Ἄδημ,
πλησίον τῆς Παράδεισος, κατῳδότην, and they were bound in
an obligation, which they had sworn by the blood of Abel;
not to 531 descend into the plains of the Cainites. How-
ever 100 of them violated that oath, and went down,
and became fathers of the giants. Peter Comestor 532 thus
describes the respective habitations of Seth and Cain; habi-
tavit Seth in Cordan, in quodam monte proximo Paradiso,
Cain habitavit in campo ubi fratrem occiderat. There is
therefore no geographical reason, that I know of, for denying
that Cain settled in the rich plains of the Euphrates. The
ruins of his submerged settlements were most probably the
mines from whence the Babelians obtained their oreichalch, if
not also their Corinthian brass; and of this nature, I suppose,
were those reliques of the Ocean, which were dedicated to
Neptune at Berytus.

XIV. It is barely worth observing, that Herman von der
Hardt, a professour of eastern languages at Helmstadt, wrote
a treatise entitled Historia 533 regni Babylonici per Cyrum
eversi, in which he endeavours to persuade his readers, that
Babylon was founded by a person called indifferently Nimrod

530 De Legis Alleg. p. 84. ed. Turneb. 1613.
531 Hist. Scholast. fol. xii. a.
533 See, Tomus 1. in Jobum, Historiam Populi Israelis in Assyriaco Exilio
eetc. Helmstadt. 1728.
and Semiramis, a prince of Gindara in Syria, 200 years after the Exodus of Moses. But, that the account of the fortunes of that place in Genes. c. xi. v. 1. to 9. describes the reconstruction of Babylon by Nebuchadnezzar, and his successors, its capture by Cyrus, and its ruin by Darius of Hystaspes. In the same volume he contends that Noah was prince of Iconium, and a descendant from Adam king of Miletus; and that a great invasion of Scythians, metaphorically called a deluge, took place in his reign. The book of Genesis was written at Babylon by the High-priest Joshua or by Ezra. Von der Hardt enjoyed some reputation in his day, but, from all that I have seen of his works, I judge him to have been a raving madman, nor do I remember meeting with a lucid interval in any of his pages. The volume, in which this theory is published, contains no allusion to the principal topics enumerated in its long title page, which in itself is some indication of a disordered understanding.
It is difficult to form a clear notion of the succession of events in the life of Nimrod. The testimonies of revelation concerning him are scanty indeed, and what is added by Hebrew or Mahometan writers is chiefly intended to illustrate those few particulars, which are given in Genesis. To obtain any tolerable view of his history and adventures, it is necessary to sift and examine the traditions with which his extraordinary fame has filled the mythology of all the nations, and to see wherein they agree with each other. But in this undertaking we are thwarted by many impediments. Being born at an unusually advanced period of his father’s life, he was cotemporary with various individuals whose principal actions were nevertheless anterior to the time of his birth, and he was liable to be supposed cotemporary with those who were really dead before his birth; and being invested with tyrannic power during the lifetime of his own father, who continued in his old age to wear the regal dignity, he is upon many occasions imperfectly distinguished from his father. Being supposed by his admirers and worshippers to be a man miraculously begotten and conceived, and especially to be a reappearance of Jupiter in a second human shape, he was likely to be sometimes identified with Cham his grand-father, in whom great Jove had formerly been embodied, but who had been dead long before the birth of Nimrod. Being accounted a deity as well as a man, it was natural that spiritual doctrines should
sometimes be presented to us in the shape of narrations, or in other words that the bards of the gentiles should write about Nimrod allegorically. And as he was a leader of religious and political parties and the original founder of one exceedingly great and lasting empire, his name was likely to be used for the whole sect, party, or empire, long after he was dead; so that we should sometimes err as grossly, if we supposed the man to be really described where he is named, as if we were to suppose that Judah son of Jacob reigned over the Israelites till the coming of Shiloh, or that Satan contended with Michael concerning the corpse of the prophet Moses. If, for the reasons alleged, he was mistaken for Cham and for Cush, he was ultimately regarded with terror by the guilty nations, who ascribed the vengeance of offended heaven to the pursuing ghost of their own murdered prince; and hence arose the confusion, which we observe occasionally between Noah, the flood-king and angel of destruction, and Nimrod. But the most serious of our difficulties is still behind. When mankind were broken up into a number of tongues and nations, they formed themselves for the most part into small communities, having each their own priests and minstrels, of which the geography and history of ancient Germany, Italy, Greece, and the lesser Asia, offer abundant proof, and from which Egypt and Babylonia were almost the only considerable exceptions; and they relied upon that exception as a voucher for the truth of their sacerdotal records, when it was really the main cause of their enormous and unparalleled falsehood. But in each of the little communities of men, their bards established a peculiar nomenclature, and calling the great men and women of eastern antiquity by innumerable titles, expressive of mental qualities, or of bodily, of office and dignity, of good or evil fortune, or even of such animals and inanimate things as were used for types and symbols, they severally affected different appellations. And they selected for their favourite topics, different points of the same man's character, and different scenes of his life. The consequence
was, that in the course of their mutual intercourse, and when they came to compare their respective legends, the same persons appeared under various denominations, and described in a variety of predicaments, but with an agreement of dates and circumstances sufficient to shew that the two histories were intimately connected together. In this case, it was the continual practice of the mythologists to interpret the several names of one person, as a plurality of persons standing in some certain relation to each other, as father and son, as brothers, as master and servant, as sworn friends, and sometimes even as rivals and enemies to each other. In the false philosophy of the house of Cham collateral incest was permitted, upon the authority of nature and the precedent of the house of Adam, and in defiance of the commandments of God, and incest in the direct ascending and descending line, though doubtless unsanctioned by any good precedent, was not unknown among those children of perdition. And that cause cooperated strongly with the one above-mentioned, to render the identity of mythical characters doubtful, and to draw their ties of consanguinity into a hard knot,

Πατέρας, ἀδελφός, παῖς, ἀἱμ ἐρφολυν,
Νυμφας, γυναῖκας, μητέρας τε, χάρισα
'Ἄισχυς' ἐν ανθρωποισιν ἐργα γίνεται.

The last source of confusion and embarrassment, which I have to point out, is that the little states to whose active genius we are indebted for the amusing tales of Mythology, were desirous to fill up the long series of years in their annals with some interesting and marvellous events. But the events of their own history consisted, either of the most minute concerns of internal economy, or of petty feuds and skirmishes with their neighbours, one monotonous strain of obscure barbarism; therefore they appropriated to their own countries, and ascribed to certain years in their own annals, divers traditions of that old kingdom out of the bosom of which they all came. And as they were unrestrained in the exercise of this sort of fiction,
and as the annals, which they had to supply with glorious or terrible adventures, did greatly exceed in their length of duration the period in which those adventures were to be sought for, it came to pass that the Athenians, Romans, Hindoos, or whoever it might be, used to relate a famous anecdote of Nimrod, or of some other ancient Omnigentile hero, as belonging to some given year or generation in their chronicles, and afterwards, in a totally different period of their history, to reproduce the same persons, disguised under others of their numberless titles or epithets, in order to narrate some other passage of their too eventful lives. By this means we are often led to understand as of many people and generations, what is true only of one, and we are bewildered by those indeterminate genealogies, whereof St. Paul complains.

II. The apostate patriarch, Cush, had founded the kingdom of the three tribes, at Erech, Accad, and Calneb, places of which the exact situation is of no moment to us, and his own supreme authority at the temple of Belus or Tri-phylian Jupiter, before Nimrod was born. Nimrod was incestuously begotten by that old king, upon the body of one of his own lineal offspring, in the temple of Belus, wherein she resided for purposes that will hereafter appear.

The pregnancy of this woman was an event either scandalous, or portentous, according to the opinions formed concerning it. The ages of the patriarchate were ages of prophecy, and it appears that the names of illustrious children were imposed with reference to their future lives and fortunes, or to the fortunes of the world during their time. And prophecies were not wanting to make the birth of Nimrod a just object of terour to his father. Of Hercules it was foretold by Jove that he should reign, but Juno evaded the prediction by putting off his birth 1, and bringing forth Eurystheus, an older claimant to the throne, to whom Hercules was subservient. But Hercules evinced that

1 Iliad. xix. 119. etc.
and he became "king of the earth from the rising to the "setting sun," or as Rabbi Elieser \(^2\) saith, Nimrod imperavit ab uno extremo mundi ad aliud. And it was furthermore predicted of him that he should rebel against Jupiter, and dethrone him, and unchain \(^3\) the titan Prometheus. An oracle declared that the mother \(^4\) of Perseus should bring forth a winged lion, who should slay his father, and be king in his place. And the like fates hung over the birth of OEdipus. It is fabled that there once reigned in Asia a horrible wretch called Astyages (or in the Persian dialects, Az-dahak, Dhohak, and Zohauk) who roasted children and served them up for dinner to their own parents. His daughter became pregnant, and he dreamed that a deluge issued from her womb and inundated all Asia, and, another night, that a tree sprung from it and overshadowed Asia. Upon which signs, the interpreters pronounced that the child about to be born would possess the kingdom and dethrone him. The child, who was called Cores or Cyrus, lived to dethrone his mother's father, but did not take away his life. The prophecies which reached the ears of Cush made him determine upon destroying the child, which purpose was carried into effect by means of exposure, a mode which was often adopted in order to avoid the direct commission of murder. Acrisius directed Perseus and his mother to be shut up in an ark and set afloat upon the sea, and they were picked up and preserved. Laius ordered the infant OEdipus to be exposed upon Mount Cithæron with no better success; and here we should mention the slightly varied legend of \(^5\) Amphion, whose mother was driven in her pregnancy into the wilds of Cithæron where she brought him forth, and he was reared, as OEdipus was, by the compassion

\(^{2}\) Liber Pirke. p. 25. \\
\(^{3}\) Æsch. Prom. 766...880. \\
\(^{4}\) Eurip. Danae. 14. 41. Apollod. 2. c. 4. s. 1. \\
of a shepherd. Hercules was laid by his mother in a shield, in which he was assailed by two dragons, whom the power of the godlike child was able to destroy, and Ion was exposed by his mother in an ark with two golden dragons, but preserved from perishing by Mercury, at the request of Apollo. Erichthonius, when an infant, was enclosed in an ark with two living serpents. When king Astyages heard the future fortunes of the young Cyrus expounded by the Magi, he would have him be put to death, and the minister to whom the tyrant entrusted that charge gave him to a shepherd to be exposed in the mountains; but the shepherd had pity of him, and he was reared by the shepherd's wife, "whose name was Spaco " in Medish, and Cyno in Greek, for Spaco means a bitch." This topic must be dwelt upon for a few moments, as it furnishes most important approximations. Habides, the giant huntsman, was incestuously begotten by his father the king of the Curetes, in the land of the Titans. His father sought to destroy him by all sorts of exposure. When he cast him into the sea, the waves harmed him not, and when exposed in the woods he was suckled by every beast that found him, and lastly by a hind, from whose milk he imbibed such velocity that he could outstrip the mountain stags. This wild man was caught at last, and brought to his father, who owned him, and made him his successor. Habides became a founder of cities, a mighty lawgiver, and an inventour of the most useful arts and sciences. Hujus casus fabulosi viderentur, nisi et Romanorum conitores lupâ nutriti, et Cyrus rex Persarum cane alitus videretur. The reports concerning the birth of Romulus alarmed the tyrant of Alba Longa, who had him exposed upon the river Thyber in an ark; but a shepherd picked him up, and took him to his wife who suckled him; her name was Lupa; but others maintained that a she-wolf

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6 Eurip. Ion. 18...34.
7 Herod. L. 1. c. 110.
8 Justin. 44. c. 4.
found him in the wilderness and gave him suck. He was bred up in the woods, a huntsman, and the leader of a band of marauders, with whose aid he overthrew and slew Amulius, and became a founder of cities, and a giver of wise laws; and emerging from the wilderness, the cub of a she-wolf, he raised his people to the height of civilization. Mr. Gibbon asserts (without citing any authority, but perhaps from some part of Mr. de Guignes' work) that the founder of the Turks, "like Romulus... was suckled by a she-wolf, who afterwards made him the father of a numerous progeny." When Attila stood up to conquer the world with all the indications of a blasphemous imposture, and styled himself "the grandson of great Nimrod, nursed in Engaddi," there were (it would seem) traditions assigning to him the same bestial education, as to Romulus, to the bloody or Herodotian Cyrus, and to the Turk. There exists a strange poem, entitled Attila, by one Rocho degli Ariminesi, who recites how king Osdro baldus confined his daughter, a libidinous woman, in a high tower, in which cum quodam cane rem habuit and so conceived Attila. Attila inherited from his strange father a canine aspect, which was remarkably shocking when he laughed and displayed the rictus of his teeth.

The story of the exposure of Romulus differs in some slight minutiae from that of Cyrus, but is exactly similar to that which the Persians tell of Darius Ochus. His mother Homai (the Eagle, or the Bird of Paradise) became pregnant by her own father, king Ardashir Bahaman, and brought forth Darab. She gave him to a nurse to be exposed in an ark upon the river Gihon, from whence he was taken by a poor man, a dier, who brought him up. The youth attained to such glory in war, and displayed such extraordinary qualities,
that his mother at last acknowledged him and raised him to the throne. In all these narratives some one event is reiterated, and that event being by consequence untrue in all the cases (or certainly in all the cases but one) in which it is recorded, must be looked for as high up in the scale of time, as the point from which the gentiles and their traditions diverge. But in this instance we are assisted to our conclusion by the positive traditions of the East, which designate Homai, as the architect of wonderful cities and palaces, under the name of Simrah, Semirah, Semirem, or Semrem, and represent her as the same princess whom the Greeks called Semiramis.

It is easy to discern through this variety of fables, that "the child of whoredoms" was secretly preserved by his own mother and nursed by her in some secret place of the temple or tower of Jove, less, as I suppose, from natural tenderness, than from ambition and "spiritual iniquity in the High-place," and she was assisted in her scheme by the priests and sorcerers of the house of Cush, who enjoyed together with her the guardianship of the universal temple. This is the fable of the Curetes or Salii dancing around the cradle of the new-born Jove and clashing their brazen arms, that his cruel father, who sought to destroy him, might not hear his wailing. He, meanwhile, lay hidden in a cell beneath the Idaean Mount, sucking the dugs of the she-goat with many names, Amalthea, Olenia, Neda, Anna Perenna, Melissa, Ida, or Nemesis. While the Curete Corybantes watched over his preservation, those royal witches, the Nymphs of the Ash-tree, ministered to the wants and pleasures of the innocent being upon whose perversion they had set their hearts, and

15 See vol. 3. p. 50.
17 Apollod. 1. c. 1. s. 6, 7.
18 Apollod. ibid. Apoll. Rhod. 3. v. 133.
the secret education of the prince of the Eumelian Asi was one of the unimaginable 19 labours of the ash Yggdrasil.

Children, when exposed by their parents, were usually placed in a basket or cradle, and we find, in the arks of Perseus, Erichthonius, Ion, Romulus, and Ochus, that idea, blended with that of the Tower in which, or in the purlieus of which, young Nimrod was nursed; for that was the ark of the first kings of Iran, and the mystic ship of Æetes. Engendered in the hyperovium of the Brazen Tower, or in the citadel Byrsa, he was carried out from thence to die, and privately reconveyed thither by his mother to be nursed, so that it might well enough be termed his cradle. I will only just tarry, to observe a minute but striking resemblance between the infants Jove and Quirinus. The former was nursed by Neda 21, the nymph of the river Nedus in Messenia, upon the banks of which there stood a wild fig-tree, the palladium or talisman of the Messenian state, and that fig was called by the Messenians the Goat; and the ark of Romulus was carried down the Thyber to a place called the Germanum, where a 22 wild fig-tree, called in Latin a goat's fig-tree, grew. Here he was suckled by a she-wolf and fed by a mag-pie (that is, by the Inventour of Magic, Jupiter 23 Picus), and a goddess called Rumilia presided over his nurture. That fig-tree was also called the Ficus Ruminalis, and both names are derived from Ruma, a mother's breast. The juice which exudes from the

19 See vol. 3. p. 272.
21 Pausan. Mess. c. 33. s. 2. c. 20. s. 1.
22 Plutarch. Rom. c. 3. c. 4.
23 See p. 76. and vol. 3. p. 6, 7.
young shoots of a fig-tree is milk, which is one explanation of the allegory; but the leaves of the caprificus had been for other reasons, and from the first beginnings of human affairs, symbolical of "concealment. Ilion, the capital of the Eumelian king, built by the daemon gods, and defended by the astrologer Asius, was distinguished by its Erineus or wild fig; and the name of Olynthus, a city immortalized by Athenian eloquence, means simply the wild fig-tree.

The wolf and the goat are the most celebrated types of the Evil Spirit (for the Serpent is more than a mere symbol), and they represent the two great classes of human actions which are acceptable in his sight, and which have always been sacramental in the mysteries of his religion, cruelty, and lewdness, or as Moses describes the two moral causes of the flood, "violence and corruption." Of these two symbolical animals, the goat has in modern times been the more famous, and the figure of a goat used to preside in the solemnities called the Sabbaths of Satan; and the reason is sufficiently evident. Under the laws of Christendom, and the superintendence of coroners and other magistrates, the sacraments of the Wolf could not be held with any degree of safety, and they would expose not only the individuals to punishment, but the secrets of ages to an open detection. Public abhorrence would (at this present time) demolish the masonry of any tower, that was cemented with human blood. Satan therefore, indulgent to his faithful votaries, would be contented with such rare and scanty tributes to his wolfish nature, as might be had, and perhaps a little of their own blood mixed in wine might suffice to wash down the oaths of blaspheming conspirators against heaven. Meanwhile, as we possess the means of shewing, the orgies of the Goat were celebrated with horrible zeal, and all manner of bargains were sold to him in private, from the western gate of London to the mountains

24 See vol. 3. p. 179...181.
25 Pausan. L. iv. c. 20. s. 1.
of Curdistan. It is possible that villainy may even yet obtain such triumphs, as it has never had since the time of her who gave suck to Nimrod, but the days of it’s concealment (if it can yet be called a secret) cannot now be many. When the first anti-christ, I say, was nursed by his mother in Babel, the condition of society was favourable to all the enormities which sorcerers could devise, and he was suckled with the milk of the wolf and with the milk of the goat. This doth not only mean that he was instructed and made, from his tender years, a proficient in all the egregious mysteries of human wisdom deceived; but it signifies, that all the means of witchcraft were put in use to give him an invulnerable body, a charmed life, and such other preternatural endowments as were requisite for a rebel against God and a competitor of the Son of God. All the reasonings and reflexions I have been able to make have left no doubt in my mind, that, in all ages in which any direct communication used to be carried on between God and men, the operations of sorcery, which are a communication of men with Satan, and with the daimonia, or spirits of those reprobate mortals, who had died in his faith, were also real and (to a limited extent) effectual for the purposes of bad men. For such purposes St. George Triptolemus, the god of war, whose posterity inhabited Curdistan and Antioch, was nursed in witchcraft by his mother with many names. In the day-time he was anointed with ambrosia, and at night he was cast, like a torch, into the fire,

in order that he might be exempted from old age and death, and become a perfect god. The ambrosia with which Achilles was anointed is called θειοτάτων ἐλαιόν, but it is reasonable to suspect, that the “most sacred of oils” employed in this dark transaction was some thing or other widely different from

26 See above, p. 81...88.
that of the tree of peace, with which high-priests and kings were consecrated in Israel. The spell is said to have been broken by female curiosity; and in telling that, the mythologists have made an untenable distinction between his nurse Ceres, and his mother Cothonèa (She of the Cauldron), Cynthia, or Polyhymnia. It was a favourite notion among those who professed the black art, that a part of their proceedings should be a secret even to themselves, and that the fiends would not endure to be watched with a prying eye, like that of Orpheus the necromancer;

ibī omnīs

Effusus labor, atque immitis rupta tyranni
Fœdera;

and we may here find the failure of that dreadful woman's endeavours (which really proceeded from the want of power in her and in those upon whom she relied) imputed to her own rash curiosity. Minerva enclosed the infant Erichthonius in an ark without the knowledge of the other gods, in the hopes of making him immortal, and entrusted it to the keeping of Aglauros or Aegaulos, and Pandrosos or Pandora, the daughters of Cecrops. But these ladies, or, as most authorities say, only Aglauros, had the curiosity to open the ark, and they beheld the child enclosed in the folds of two serpents,

Viderat Aglauros flave secreta Minervae.

Minerva continued to educate Erichthonius in her temple, but the enchantment was frustrated and, in due time, he died. In this version of the story a similar duplication of one person has taken place, and we should pity Minerva's disappointment, if we did not know from Harpocration, a writer of high authority, that Aglauros, daughter of Cecrops the Egyptian, is Minerva herself. The black stone into which she was transformed is the Egyptian idol called Palladium. As soon

30 See vol. 3. p. 127.
31 Ovid. Met. 2. v. 832. and see vol. 3. p. 150. 151.
as Zoroaster was born (so the Persians have it) malignant spirits endeavoured to seize upon him, but his mother frustrated their design by watching three nights in his chamber, by the side of a blazing fire.

III. As the child began to increase in years, the difficulty of his concealment would increase, and it would of course become necessary to use some more complicated system concerning him. And I believe an investigation, of what remains of such ancient tradition, would lead us towards a belief, that he was kept in the temple as an effeminate boy, ministering to the priestesses of that place, or rather that he was kept there in the disguise of a girl, which the admirable beauty of his person would for several years make an easy deception. In the history of Achilles we find an absurd and improbable story, of his spending his boyhood in such disguise, and being at last detected by the cunning of Ulysses and the ardour of his own temperament; but this tale is borrowed from the concealment of young Nimrod under the appearance of a royal virgin. Hercules for a certain period of his life wore the dress of a woman, and was employed in feminine occupations, and in such fanatic orgies as belonged to the priestesses of Cybele, under the orders of the she-tyrant Omphale, daughter of Iardanus, and wife to Midas the son of the Magna Mater, or as others say to Timolus;

Fortem vocamus, cujus torrentes comae
Maduere nardo? laude qui notas manus
Ad non virilem tympani movit sonum
Mitrà ferocem barbarà frontem premens?

Thor, the son of Odin and of the Earth, who built the city

33 Apollod. L. 2. c. 6.
31 Athen. L. 12. c. 3. p. 147. Argent.
35 Hygin. Fab. 191.
of Troy, did not escape the same stigma, and it was remembered in the north, that in order to obtain for him the talisman of universal empire, they were forced to disguise him as a young virgin,

And a maiden kirtle hang to his knees 37
And on his bosom jewels rare;
And high and quaintly braided his hair.

Ion, of whom we have several times 38 made mention, was reared as an orphan boy (of unknown parents) in the temple of Apollo 39, and employed by the Pythonissa in menial offices appertaining to the priesthood. All these reminiscences have their origin in a single fact, and if we desire to learn the place in which it really happened, we may find it in the legend of Parsondas, which, as I have before said, is a Doric form of the name Perseus. He was unrivalled in the points of valour, fortitude, wisdom, and beauty 40, and was celebrated in the chase of wild beasts, and in every sort of warfare. One day upon a hunting excursion he penetrated into the plains which surround Babylon, and sending his attendants into a forest drove out the wild animals, and slaughtered a multitude of wild boars, and stags, but he was led away himself in the pursuit of a wild ass, till he arrived at a place where the king of Babylon's purveyours were assembled, and fell into their power. The king, who was an enemy to Parsondas, caused him to be dressed and adorned in the fashion of a Babylonish woman, and instructed in the arts of singing and dancing; in so much that seven years were spent by the hero Parsondas in the extreme of effeminacy. But the secret was at last betrayed, and he made his escape, and became the founder 41 of the Cadusians, a warlike nation lying to the

37 Song of Thrym, Herbert's Iceland. Poet. 1. p. 5.
39 Eurip. Ion. v. 42. ets. 102. ets.
41 Diod. Sic. L. 2. c. 33.
north of Media. In this fable, which seems to have been borrowed from Ctesias, we probably have the traditionary legend of the Cadusii concerning their own original foundation, descriptive of the same times and persons as were described in the Origins of the other Gentiles, and of which he, by the common error of ancient historians, has endeavoured to rob the fabulous age in order to enrich the historical, by foisting it into some vacant niche in the chronology of Media and Assyria. It presents to us Perseus in the same situation, as that which Hercules filled in the halls of Omphale, and it appears to confound his departure from Babylon upon the occasion of his assuming the virile garb, with his final abandonment of that city.

In all of these legends the actual disguise of the hero before he had entered upon his career of labours, has been identified with other circumstances which happened in the very midst of his greatness, and in which his reputation suffered by the vices of his mother.

IV. When the disguise of Nimrod could no longer be maintained either from the suspicion of others, or his own impatience of it, or when his mother thought it was due time to commence a second act of the great tragedy, he went forth into the country, to inure himself to deeds of hardihood and to prepare, among the companions of his labours, those schemes of ambition with which his mother and others of his kinsfolk had inspired him. If he had not, by means of the subterranean galleries, found means of escaping from his confinement and fictitious garb, and practising the sports of the field, while yet a girl in the temple (which may have been a part of Orion's *nocturnal hunting*), his magnanimity soon shook off the softness of his education. And he now entered upon that career of active and perilous exertions which are known by the name of the *Labours of Hercules*, but of which little or

*See p. 123.*
nothing is to be learned from the farrago composing the cyclical Heracleis. The innocent and even laudable pretext of his sylvan life was to rid the country of the lions, tygers, elephants, mastodons, boas, and all such terrific beasts and reptiles as had multiplied since the flood, and domineered over the vacant and uninhabited earth, to the grievous annoyance of the patriarchal shepherds and husbandmen. But in this pursuit, which required nothing less than an army, in order to drive the forests and mountains of Asia, and slaughter the abundance of game they contained, it was his study to instil into his followers those fanatical opinions concerning religion, and his own nativity, with which his mother had early inoculated his own mind. Nor was he, as I believe with some confidence, at this time separated from the counsels and influence of that terrible woman, but on the contrary it is in this period of his life, that I place the years of his famous hunting in the company of that respectable personage (goddess or heroine) called Diana, Ceres, Venus, Atalanta, and Procris. It was not more easy for the Mighty Hunter before Jehovah to shake off his unnatural womanhood, than it was for the Mother of the harlots and abominations to gird herself for the chase and contend against lions and wild boars. As the Mighty Hunting has been shown to signify, in the way of allegory, a series of political machinations, and a spiritual imposture, it follows that, when we read that the goddess became jealous of his superior skill in hunting, and therefore wrought his destruction, we must understand that in process of time they did of accomplices become rivals in their scheme of tyranny and blasphemy.

We cannot exactly say in what stage of these proceedings the mother of Nimrod publicly gave out that he was engendered upon her body by the daemon Jupiter, and not by any human father; but that such was the basis of the Nimrodian

43 See p. 121, 2, 3.
44 See p. 56. p. 63, 4. p. 68. etc.
imposture we may safely affirm. The Chaldean priests at the
temple of Jupiter Belus informed Herodotus, that no person
ever slept in that temple, excepting only some woman of the
country, whom the God should have 45 selected from the
whole number of women. The nature of this proceeding
may be clearly understood by comparing it with that of the
banquets which (as we are told) were nightly set out in the
same temple anddevoured by Jupiter Belus, to the amount
of twelve 46 measures of flour and forty sheep, and six measures
of wine. From the former, still more than from the latter,
of these frauds, we may judge of the extreme fraudulency and
corruption of the Chaldee college, who had probably dege-
gerated into mere jugglers and unbelievers in the time of He-
rodotus. But this superstition bears date from the birth of
Nimrod, from which time forth fornication had been a sacra-
mental rite among the Babylonians. The Turks, whose first
ancestorour was suckled by a she-wolf, have an opinion that,
from time to time, children are born of women without any
father, and they call them 47 Nefes Oglu, that is, children of
the spirit. The real fact, and the superstition arising out of
it, are both commemorated in this passage of Sir John 48 Man-
deville; " the great Chan of Cathay was called for this reason.
" Noe had three sons Sem, Cham, and Japhet. Cham was
" the greatest and most mighty, and of him comen no gene-
rations than of the othere; and of his son Chuse was
" engendered Nembrothe the geaunt, that was the first king
" that ever was in the world; and he began the foundation of
" the Tower of Babyloyne. And at that tyme the fendes of
" Helle came many tymes and lyen with the women of his
" generation, and engendered on them dyverse folk." Upon
the promulgation of such a doctrine as this, three different

45 Herod. 1. c. 181.
46 Bel and the Dragon. v. 3.
48 F. 266, 7.
opinions would naturally be formed upon the subject, the first, in favour of the divine pretensions, the second, representing the matter as it really happened, and the third, supposing that neither the god Jove, nor the incestuous old king, had begotten the child, but that he was the fruit of some low intrigue and palmed upon the king and kingdom by the impudence of the whore of Babylon.

The mysterious birth, either incestuous, supposititious, or divine, comes in our way at every step we take.

Vulcan was born of a goddess without father, and Mars also without father; Orion, Erichthonius, and Adonis, were begotten without a mother.

But of Adonis it was more commonly reported that his father, an Assyrian and Cyprian king, incestuously defiled his own daughter, and erected in her honour a temple of Venus the Harlot. And the same ideas seem to pervade the mythology of the Mighty Hunter. Perseus was begotten in the Brazen Tower by Jupiter in the form of the aour, or essential gold, of the heavens. Theseus was sprung from Neptune and Æthra or the light of heaven. Bellerophon from Neptune and Eurynoma. Ion, from Apollo, and Creusa the wife of Xuthus, son of Hellen, and grandson of Deucalion. Phaethon, from Apollo, and Clymena the wife of the Titan Merops, king of the Æthiopians or Cushim in Asia. Calydon, from Mars and Astynoma, and Meleager, from Mars and Althæa. Hercules was engendered by Jupiter, who approached Alcumena under the simulated form of her husband Amphitryon, and Arthur (the Great Bear), or Artegal (the Celtic Bear) by Pen-dragon, who in the same way put on the dress and features of her husband Gorlois and so deceived Iogerne;

gravida Arturo fatali fraude Iogerne
Mendaces vultus adsumptaque Gorlois arma.

So said his worshippers; while others maintained,
That soothe he is the son of Gorlois\textsuperscript{49},
And brother unto Cador, Cornish king,
but that he was carried off in his infancy by a fairy, and bred up in the false persuasion, that he was her child by an Elf. Amphion (who was reviled as a child of fornication, under the popular scandal which reported,

\textit{Nycteos Antiopen accubuisse Lyco})

was recognized at length to be the son of Jove; and a Nun in the embraces of a daemon conceived Merlin, the Amphion of Stonehenge, of whom it is said that \textsuperscript{50} "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 father."

Latinus king of the Aborigines\textsuperscript{51} was a son of Palanto daughter of Hyperboreus, who slept in the Palatium, and the god Hercules came and lay with her; but other accounts would make him out to be the son of king Faunus\textsuperscript{52}, who is said \textit{transfigurâsse se in serpentin et coisse cum filiâ}. Romulus was nursed by Acca Larentia\textsuperscript{53}, the most illustrious harlot of her day, who was enclosed in the temple of Hercules in pursuance of a vow of the priest, that he would treat the god to a supper and a concubine. She bequeathed her territorial possessions to the Roman people. The same Romulus was son of Mars or Picus and of \textit{Rhea Sylvia}, a title of the great mother Cybele.

Fo, or Buddha, was brought forth not from the matrix, but from the right side, of a virgin, whom \textsuperscript{54} a ray of light had made pregnant, and he was washed by nine dragons who

\textsuperscript{49} \textit{Faerie Queene.} L. 3. c. 3. st. 26. 27. See p. 50.
\textsuperscript{50} \textit{Nennius} c. 42. Roberts Pop. Ant. p. 60.
\textsuperscript{51} \textit{Pomp. Fest. in Palatium.}
\textsuperscript{52} \textit{Macrob. Sat.} 1. c. xii.
\textsuperscript{53} \textit{Macrob. Sat.} 1. c. xi.
\textsuperscript{54} De Guignes, Hist. des Huns. tom. 1. part. 2. p. 224.
descended from heaven. He founded the Samanean religion; that is to say, the Magian church of Bactra or Boot-Bamian.

In the mystery of antichrist the serpent or dragon plays (as he is well entitled to do) a distinguished part. In the temple of Belus there was a dragon of brass, but inspired, as it was pretended, with life and animation. The mother of St. Georgius dreamt that she had conceived a dragon, and he was taken from her womb with the lively image of a dragon pictured upon his breast, and was carried off by the fell enchantress Kalyb, who nursed him for seven years in the woods, and clothed him from head to foot in magic armour. But the most memorable and important circumstance connected with this subject, is the imposture of Alexander, who, before he undertook the conquest of Iran or the kingdom of Asia, and the restoration of Babylon as the capital of the world, procured an oracle to declare, that he was miraculously begotten by Jupiter Hammon in the disguise of a dragon. This deception was not practised without sufficient reasons, and it cannot be denied that the policy of the Macedonian (whom St. George accompanied in all his wars) throws back a strong light upon the first origins of the Babylonish tyranny.

To the catalogue of births rendered mysterious by imposture, I may add the Phrygian reaper Lytierses, who was wont to feast people abundantly, and then, inviting them to reap with him in his corn fields, mow their heads off, a fable which, I suppose, has a common origin with that of Tarquin and the poppy heads. This Lytierses was (nominally at least) the son of king Midas, so renowned for his wealth and folly, but he is termed, by the ancient satirist Sosibius, a supposititious bastard, and the son of a mother, so extraordinary, that she is alone capable of comprehending her own nature,

55 Bel and the Dragon. r. 24.
56 Johnson's Champions. L. 1. c. 1.
57 Above, p. 84.
58 See vol. 3. p. 36, and note 100.
By means such as these the mother of Nimrod stimulated him to attempt obtaining the sovereignty over mankind, and prepared numbers of people to receive him favourably, while his exertions in the field of mimic warfare enabled him to organize a force equally brave and fanatical. And in due season he returned from the wilderesses, where he had been a hunter of beasts, to be "a hunter before Jehovah," and seized by violence and in spite of a vigorous resistance the city and tower of Babel, which thus became "the beginning of his kingdom." I believe this enterprise (the first war that had been waged upon the earth since the flood) is described in the fables of Hercules and Perseus. Hercules liberated Hesiona, and Perseus Andromeda, from the sea monster, and the former claimed for his reward (as of right) the Horses of Laomedon, and the latter claimed Andromeda herself; and, upon the refusal of his pretensions by the king of the Cushim, the hero took possession of that which he demanded, by force of arms. The circumstances of this fable cannot be understood in their literal sense, and the allegory of them should be thus explained. The heroine signifies the earth which Nimrod by a series of extraordinary labours had purged of the savage beasts who threatened to devour her, and the monster is significant of those beasts; but to this signification must be added one more occult, and differing from the former as the mystical does from the literal Huntsman, namely, that by his divine generation, birth, and initiation in the great mysteries, he was able to emancipate the world from the bondage of Evil, which is also the scriptural sea-monster Leviathan.

60 Above, p. 80. 81.
Upon these grounds the Mighty Hunter presented himself before the City of the Three Worlds, as conqueror of the world, (maximus ultor, Alcides,) and boldly demanded the whole earth for his own. The celestial horses, which Jupiter gave to Laomedon, signify (as I shall have an other occasion for explaining) the shrines of the tower of Babel, dedicated (as they were under Cush and Nimrod) to the purposes of the Scythistic heresy. Thus did the huntsman establish himself upon the throne of old Cepheus or Tithonus the Æthlop.

The usurpation of the kingdom by Nimrod, as the recompense due to his performances, is not only commemorated in the first or Herculean siege of Troy, but also in another poetical allegory, the siege of Æchalia. Æchalia (the House of the Sea) was the capital of king Eurytus, by whom Hercules was instructed in archery. He challenged all men to contend with him and with his sons in the use of the bow, and offered his daughter Iole as the prize of the victor. Hercules was successful and became entitled to the prize, but was deprived of the enjoyment of it by the bad faith of Eurytus. Accordingly he besieged and took Æchalia, and forcibly put himself in possession of Iole, whose name appears to me to signify Una-universa. All this he did presently after his female disguise at the court of Omphale. The shooting-match is, like the slaying of the cetus, a poetical similitude, of the labours and merits of Hercules, and in all that ensues the histories of Hesione and Iole are the same. We have none but scattered notices of either of these transactions, nor do we even know with certainty whether the poët Creophylus laid the scene of his Æchalaïc Halosis in Eubœa, Messenia, or Thessaly. Proclus in his Chrestomathia has

61 Apollod. L. 2. c. 6.
62 Hercules is sometimes accompanied by Telamon, the Belt of union, and sometimes by Io-laus, One People, a name indicating the unity of mankind in their Babel confederation.
63 Soph. Trachin. 248 etc.
omitted to give any account of the action of that poem, the loss of which is exceedingly grievous.

The athletic or laborious period of the life of Hercules may be compared with the boyhood of the famous Mithridates, and his venandi studium, quo per septem annos neque urbis neque ruris tecto usus est; sed per sylvas vagatus diversis montium regionibus pernoctabat, ignaris omnibus, quibus esset locis, assuetus feras cursu aut fugere aut persequi, cum quibusdam etiam viribus congredi. It is said to have commenced in his sixteenth or eighteenth year, (but rather in the eighteenth, because that year of his life was a great epoch in mythical chronology), and to have lasted eight years and one month. He was therefore in his 26th year when he began to reign in Babel.

V. The reign of Nimrod in Babel lasted for a certain number of years, which, I suppose, it would now be impossible to define, and those years were expended upon the various legislative and architectural performances to which we have already alluded. The tyrannis was established, by which a single man laid claim to an authority paramount to all the customs of the patriarchate, and founded not (as the latter were) upon a claim of divine right merely, but upon a claim of actual divinity. The very mention of liberty became blasphemy, seeing it was a theocracy; and the whole empire of the world became centered in one city, "unto which was the "gathering of the peoples," and in which a deity reigned manifestly. The institution of castes was published, in furtherance of the tri-mundane superstition or that of the great mysteries, and the military caste was, in particular, established with great care and high prerogatives. The buildings and fortifications of the city were also continued with an energy

64 Justin. xxxvii. c. 2.
66 Apollod. 2. c. 4. s. 9.
68 Scholiast. Hom'. Iliad. viii. 368. Apollod. 2. c. 5. s. 11. Tz. Chil. 2. 36. v. 354.
and genius, which seemed to reviye the glories of the antediluvian Vulcan, and were esteemed so acceptable to the Evil Spirit, that the tools of architecture became the distinguishing symbols of an entire devotion to his worship. The lauras of the city were peopled with the family of the old king, Nimrod's father, and with the desperate people who resorted to the asylum; and the subterranean world was excavated in a labyrinthine maze, of which the Tower of Babel was the beginning and end, and the clue of which was held by those who administered to the mysteries of that temple. Nor was Babel the only scene of his city-building. An enemy to rural life, because an enemy to liberty and to the patriarchate, he covered the territories, over which he reigned, with fortified cities. And especially he aggrandised the three cities, where the triphylian patriarchate had used to flourish, Erech, Accad, and Calneh, and placed them in the hands of his father's family. He has left behind him such a memory of his zeal for the construction of towns and cities, that it is the common account for Asiatics to give of the origin of any place, that it was built by Nimrod.

One thing, however, was not done by Nimrod, which is nevertheless continually imputed to him. He did not build the Tower of Babel. The great emigration of Cush and the Noachideæ was undertaken, in obedience to the prophecies of Cham, in order to reestablish the religion of the Cainite apostacy in the same plains, wherein the Ophionideæ had reigned before the deluge. And the first business of the eldest son of Cham, upon his arrival, was to erect in these plains the high place, which was to be the band of a spiritual unity to all the tribes. But the government of Cush, though founded upon the impious pretext of his general primogeniture, was in its form and character patriarchal, and his authority was sacerdotal and feudal, that is to say, he presided over the rites of the Magian religion, and had the civil power in the last resort, in order that the independence of the younger patriarchs might not become inconsistent with the
peace of mankind; but not, in order that he should command
over mankind either as soldiers or as slaves. His capital was
the catholic seat of worship, but it is probable that it was by no
means greater than those of the Three Tribes, and that none
of them were great, in as much as the simple and independent
habits of life, which men always prefer, when they have an
abundance of territory, and are not corrupted by idleness and
the want of a vicious stimulation, are adverse to the existence
of great cities. The main spring of the Nimrodian usurpation
was the concentration of power in the Tetrapolis, so far as to
over-awe and keep in subjection the provinces, but ultimately
and essentially in the Great City. As we read, in the legends
of Theseus (or, if you will, of Ion) that the Acropolis, or
Highplace of the Olive-tree, existed before his time, but that
he first collected the people of all the towns and villages into
one city, and ordained that city to be the commonwealth.
The erection of the Belus or Acropolis, which was the arti-
ficial mount of the religion of Cham, and the tomb of his
mortal remains, was the first care of the people when they
came into Babylonia, and so far was it from having been con-
structed by Nimrod, that it was the Tower of Danae's Hyper-
ovium and the Byrsa of the Earth in which Orion was be-
gotten by the gods. And when the people first said "let us
"build us a Tower and a City," they meant to construct such
a centre of religious and civil unity as Rome and Aix la
Chapelle were, respectively, to the Carolingian empire, but
it was far from their thoughts, at that time, to erect a Le-
viathan, which should absorb the whole state and body politic
of mankind, and be an instrument of tyranny in the hands
of all manner of libertines and impostours, as Rome was by
law to the Roman empire, and as Paris by the concentration
of numbers, wealth, and depravity, is in fact to the great
monarchy of France.

Nimrod reigned long enough, and with so much celebrity,
in Babel, as to be afterwards taken for its first constructor,
although both he and (if I mistake not) his mother before
him, were born in that place. And the errour, so far as he is concerned, has become inveterate from the misconception of the words "and Babel was the beginning of his kingdom," which are understood as if they said, that he originally founded Babel, although they neither express nor imply anything of the sort. It is true of a warlike adventurer of our time, Joachim Murat, that "the beginning of his kingdom was Cleves," and also, that "he went forth into Naples" and reigned there. But do those words convey to any man in his senses, the meaning that Joachim Murat laid the original foundation of the town of Cleves?

VI. The migration of the tribes of Noah, the founding of the Babylonish first, and then of the Ninevite empire, and the Confusion and Scattering of mankind, are events of awful magnitude and very long duration, but they are recorded in two passages of Holy Writ with a more than Spartan brevity. And if more was to be found concerning them in the Book of the wars of Jehovah, or in any other scriptures of the Patriarchs, we have not been allowed access to them.

Of these two passages, the one is genealogical, and relates to the descent of families and the names of men and tribes, and, in course of such enumeration, it alludes to these events, in so much only as they relate to the man in question, to Nimrod. The other is historical, and relates to the people, that is, to the descendants of Noah, and makes no allusion to any individual person whatsoever.

Of these the 69 first says; "and Cush begat Nimrod. He began to be a mighty one upon the earth. He was a mighty hunter before the Lord, wherefore it is said, even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Niniveh, and the city Rehoboth, and

69 Gen. c. x. v. 8...12.
Calah, and Resen between Niniveh and Calah, the same is a great city." This is all that is said of Nimrod, and may be understood as comprehending in few words his whole life, which was certainly not a long one, in as much as we always read of the Mighty Hunter, and the various other mythological names of Nimrod, as being cut off in the bloom and vigour of life.

The second is as follows; " and the whole earth was of one language and of one speech. And it came to pass, as they journeyed from the east (or eastward), " that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make bricks and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top unto heaven; and let us make us a name, (rallying word) lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see (to visit) the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth." This is all that is said of the people; and it gives a short laconic account of their apostacy, and their machinations under a variety of leaders, during the whole of the period which I mentioned in the beginning of this section. And any person who reads the short memoir of Nimrod's life...

Genes. c. xi. v. 1. 9.
and then the short history "of the sons of Noah after their "generations in their nations," will see how utterly gra-
tuitous a notion it is, and how utterly void of either verbal
authority or general likelihood, which would suppose the life
of Nimrod, described in the former, to be coextensive with the
history of mankind described in the latter, and all the fortunes
and vicissitudes of human affairs, alluded to in the latter, to be
either the actions or the sufferings of Nimrod.

It has been usually supposed that Nimrod established the
great city of Babel from it's earliest foundations, and reigned
in it during the whole duration of it's greatness, and quitted
it only by an overruling necessity at the time of the confusion
of tongues and dispersion of the human race; and that hy-
pothesis has been retained even by those who admit that
Nimrod was the goer-forth and builder of Niniveh. Where the
text is so concise, it is natural that we should feel a desire to
supply that which is not exprest. But we should be careful
not to superadd to the written word such things as are in
themselves utterly 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
fulness of power; under the apprehension, perhaps, of some
calamities, or other, but before the ruin had broken upon his
head. Nor is the positive declaration of Rabbi Jonathan ben
Uzziel to be slighted, who tells us that his going out was vo-
luntary, arising from no divine judgment, but from his own
quarrels with the Babylonians.

VII. The English version of the Bible, following the
Septuagint, says "out of that land went forth Ashur, and
" builted Niniveh," and the margin has "he went out into
" Assyria." But the merits of these two versions cannot
either upon general principle, or express interpretation, be at
all doubtful.
Ninus was the first king of Assyria and built Niniveh, and called it by his own name. But Ninus is a name of Nimrod, quem et ipsum Græci Ninum vocaverunt, ex cuius nomine Ninive civitas vocabulum sumsit, or as the Paschal chronicle says, αὐτὸν Νινυν τὸν Νεβρῶ οἱ Ασσυροὶ προσαγωγεῖσαν, or rather, Nim is the very identical word Nin softened in composition with another consonant. And the main fact related of Ninus, is that which is revealed to us concerning Nimrod, and which could happen to one man only, I mean, the beginning to be a mighty one upon the earth. "Ninus king of "Assyria," saith Diodorus, "is the first man, of whom "the history and remembrance have been handed down to us, "who did great things," and Justin explains, that he "was "the first of all men to change the ancient customs of the "nations by a new sort of ambition. He first made was "upon his neighbours, and subdued them, at a time when "they were inexperienced in the art of resistance." It is thus evinced beyond doubt that Nimrod, and not Ashur, son of Shem, founded Niniveh; and the Persians, furthermore, declare it's founder to have been Thahamurath Div-bend, or Conquerour of the Evil Spirits, who held converse with the Pre-Adamite Dragon, and was armed with the shield of Gian ben Gian, king of the Genii, things which poor Ashur, the Shemite, probably never dreamt of. I have shown already that the etymology of Assyria is Nimrodian and means the Land of Magian Fire-worship.

There is equally strong testimony to the fact of his departure from Babylonia into Assyria. Septem-decimâ gene-

73 P. 29.
74 L. 2. c. 1.
75 Epit. L. 1. c. 1.
76 See above, p. 140. vol. 3. p. 12. n. 22. and Herbelot in Niniveh, and Thahamurath.
77 Above, p. 282, 3, 4.
ratione apud Babyloniam Nemrod primus regnavit, urbemque
construxit, et inde 73 migravit ad Persas eosque ignem colere
docuit. The Targum of Onkelos (who was a pupil of the
famous Gamaliel) is undoubtedly one of the most ancient of
the Rabbinical writings, and the least disfigured with ab-
surdity, and that commentary 79 says of Nimrod, de terrâ illâ
egressus est in Assyriam et ædificavit Niniven, et Rooboth
civitatem, etc. That of Rabbi Jonathan is more ample, and
says, ex terrâ illâ egressus est 80 Nimrod et regnavit in
Assyriâ, quia noluit interesse consilio ætatis divisionis, et
reliquit quatuor civitates has, et dedit illi Dominus proptcrea-
locum, et condidit quatuor civitates alias, Niniven, etc. The
Jerusalem Targum 81 makes use of an intermediate phrase,
e regione illâ exivit Assyrius et Niniven ædificavit. But,
what man or tribe of men does this commentatour understand
by the Assyrian? The same people, no doubt, whom 83 Isaiah
calls the Assyrian, and to whom (and not to the Chaldees) he
ascribes the foundation of Babylon; in which construction we
are confirmed by Micah, saying, "and they shall eat up the
" land of Assyria with the sword, and the land of Nimrod 81
" with her own naked swords." These words are 84 ascribed
to Berosus the Chaldean, "regnavit Nimrod super Niniveh,
deque illo dictum est et construxit Niniveh," but I make no
doubt the work from which they are quoted is Rabbinical, and
not composed by Berosus.

80 Jonath in Gen. c. x. v. 9.
82 Isa. xxiii. 13. see above, p. 146.
83 Micah. c. v. v. 6. The Æthiopia of Memnon, falsely imagined to be in
Africa, was the kingdom of Assyria; where Ganges the giant erected seven
adamantine swords, as the preserving talismans of his empire. See Philostr.
Vit. Apoll. 3. c. 20. And the prophet Micah derides that superstition of the
Scythistic church, then still established at Niniveh. See above, p. 12, 13.
p. 47...51.
84 Meor Enajim, liber Berosi Chaldaei, cit. Rabbi David Ganz. German
Mr. Bryant asks, "is it credible that a person would traverse a desert, and travel into a foreign country to found cities, before he had completed the capital of his own kingdom?" It is so credible, that the question is no proof of Mr. Bryant's discretion. A powerful man, obnoxious to many, may find it convenient, or even necessary, to emigrate, saying ingrata patria ne ossa quidem habebis; and no manners are so suitable to an action of that sort, as are those of Asia, and no character, as that of a Mighty Hunter. The motives which induced Nimrod to abandon his wonderful undertakings at Babel, just when they were arriving at maturity, must have been very powerful ones. And if we compare together a variety of fabulous traditions, we shall not fail to discover the sources of his disgust. His own mother cast an eye of desire upon his extraordinary beauty, and solicited him to the commission of incest, but he, being now matured in judgment, although educated in vice and blasphemy, was no longer willing to plunge into all the enormities which that monster chose to suggest. He rejected her shocking proposals, and the consequence followed, which probably never failed, or will fail, to follow in such circumstances; her impious love was converted into fear and into the most deadly hatred. And from that time all her machinations were directed to his ruin, and to the overturning of the idol which she had herself set up. She began hostilities by accusing her son of the same solicitations, which she had made herself, and which he had rejected; that being almost the only step which remains for an abandoned woman to take, who has placed herself in such a desperate predicament.

The wickedness of the Babylonian harlot, the jealousy of old Cush, and the outgoing of Nimrod, are recorded in many traditions, and in two of them under their own proper names.

No. 1. Ninus, we are told, Semiramidis ubi impudicitiam

85 Analysis. 4. p. 85. 8vo.
et mores flagitiosos perspexerit, relictō regno in Cretam confugit.

No. 2. The history is given more fully in the Persian accounts of King Cush, or Cai Caus or Caous, as it is written in their language. Saubadah, the Consort of Caous, was a woman of much beauty, and the possession of her was the subject of a great war between Rostan and the King of Arabia. And this anecdote is told concerning her. She fell in love with Siavesch the son of Caous, by reason of his extraordinary beauty, and solicited him to the violation of his own father's bed: "Le prince bien loin de l'écouter, lui "temoigna un grand dédain et un extrême dépit," and she immediately went to Caous and accused the young man of having attempted to commit a rape upon her. He fully justified himself from this charge, by means of the ordeal of fire, and the guilty queen (it is said) was only pardoned in consequence of his interposition in her behalf. After this occurrence Siavesch took the command of his father's armies, and was engaged in the fabulous wars against Afrasiab.

No. 3. Orion, after clearing king Ónopion's territories of the wild beasts and reptiles that infested them, was accused of breaking into the chamber, where the king's daughter Hēro or Merope lay, and endeavouring to defile her. But he was frustrated in that attempt and his eyes were burned out by king Ónopion. Orion then procured from Vulcan a brazen talismanic image, and, under the guidance of that, he directed his course eastward till he arrived at the palace of the Sun, who restored him to the enjoyment of his eyesight.

The reader will readily understand that theocratic power is denoted by the allegory of sight, and deprivation thereof by that of blindness, so that Nimrod being obliged to depart from Babel "the beginning of his kingdom," was blinded, and

87 Khondemir cit. Herbelot in Cai Kaus. Another tradition says that Caous slew his son. Tarikh Montekheb cit. ib. The murder of Nimrod, more than twenty years afterwards, is in this, as in many similar legends, anticipated. His death was indeed hoc fonte derivata clades.

when he had travelled north east into Assyria of Niniveh he opened his eyes again, upon a kingdom no way inferior to that which he had left. Upon this principle, Jupiter (whom Euhemerus called Triphylius) was worshipped as Triophthalmus, and Adrastus deplored the loss of Amphiaraus in these words 89,

\[ \text{Ποδεως ερατιας} \]
\[ \text{'Ο φθαλμος εμας}. \]

I have said so something, before, upon the etymology of the word Ninus, supposed to mean the Son; and I may here observe upon a very singular circumstance. Nina, a daughter, signifies the apple of the eye in Spanish, nina, a daughter, in Greek, and pupilla, which is equivalent to daughter, in Latin.

The tale related by Theodontius fully confirms that explanation. Orion the son of CEnopion king of Sicily, was a man of surprising strength, and a great huntsman. After hunting he fell asleep, and Venus suggested to him in a dream to desire to lie with the first woman he met. And the first, whom he met, was his own sister Candiope, who was also out a hunting, and he took her into a cave and deflowered her. CEnopion 91. when he heard of this drove him into banishment. But Orion, being deprived of all hope of reigning, consulted an Oracle, which told him that, if he would journey to the East, he would there recover his kingly splendour. He accordingly departed into Thrace, which by his own valour, and the favour of heaven, he conquered, and was there called the Son of Neptune.

The fable of his hunting in company with Diana, and soliciting the boasted chastity of that virago, is more notorious, integræ

**Tentator Orion Dianae,**

90 P. 21.
but it seems that the testimony of Diana upon this subject was not credited by all, and especially by Neptune, who says,

\[
\text{injusta } \text{ mihi virginis armis}
\]

Concidit infelix;

and her conduct was imputed to jealousy of his talents and differences of opinion between them. Germanicus Caesar in his scholia upon Aratus, cites a story out of Nigidius Figulus "that the scorpion sprung up in Chios upon mount Chelippius, by the will and power of Diana, and in order to destroy Orion, because, while he was hunting upon mount Celsionius, he ridiculed and despised ejus opera quae in monte constituebat." Hister of Alexandria in a legend, the sequel of which is most unfortunately lost, openly avows the violence of her passion for the youth. "Hister saith "that Orion was loved by Diana, to such a pass, that she was very near marrying him. Apollo disapproved of it, and, finding that remonstrances were of no avail, he used this contrivance. Seeing at a distance the head of Orion, who was bathing, he laid Diana a wager, that she would not hit with an arrow that black thing in the sea. But she, in order to display her skill, let fly an arrow and transfixed the head of Orion. When the waves brought his dead body to the shore, Diana greatly deplored what she had done, and exalted Orion to the stars. But the things which Diana did after his death will be related in her history."

Orion was, according to the ancient interpolators of Homer, the most beautiful youth that ever lived upon earth.

No. 4. The constellation Orion is called, in Armenian, that of Haic. Haic was one of those arrogant giants who were concerned in building the Tower of Babel, and was remarkably skilled in the use of the javelin and the bow and

\[92 \text{ Val. Flacc. iv. v. 122.} \]
\[93 \text{ In Arat. Phoen. 327.} \]
\[94 \text{ Noewhere extant. Hister cit. Hygin. Poet. Astr. c. 34.} \]
\[95 \text{ Mos. Choren. L. 1. c. 8. p. 24. c. 9. p. 25. note, ibid.} \]
arrow. He was tall, and beautiful, with a splendid head of hair, brilliant eyes, and robust limbs, and vastly excelled all the other giants. He opposed himself to those who sought to obtain power over all the other giants and descendants of the Gods, and refused to obey king Belus. In order to avoid doing so, he departed from Babylon to the land of Ararat, with a family of 300 sons, daughters, and grandchildren, and fixed his residence at the base of a certain mountain situated in a plain.

No. 5. 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 autochthones who settled in Attica; but there remains a darker page of his history. He afterwards sought ἀφείναι καὶ καθηγεῖσαι το πολιτεύματος, and so ἐῖς ταῖς ἐνεποτε καὶ ταξιχασ. These enmities he vainly endeavoured to compose and pacify; and then renouncing the whole concern, ἀπογνώς τὰ παχύματα, he uttered a solemn curse against the people, at Gargetthus, which was afterwards called Ἀζιτῆσιον, a place of Cursing; and departed with his family, never to return.

Plutarch does not specify the causes of the turmoil which drove him out of Athens. But J. Tzetzes informs us, that he was said to have ravished one Helen, (a modest and coy damsel of whom we shall speak hereafter) and that he fled from Athens in consequence of the resentment of her friends.

Theseus is described by Virgil preaching to the Phlegyans, a people who were odious for their tyranny in matters of religion. But we read of the Æthiopians, that they first enjoyed the benefits of religion and laws, and were instructed in those matters by Phlegyas.

No. 6. Between Ion and Theseus there is scarcely the

96 Plut. Thes. c. 34.
97 Tz. in Lycoth. v. 1324.
98 Ovid. Met. xi. 414.
99 Steph. Byzant. in Æthiopes.
difference, which usually exists between mythic titles of the same person. Ion collected the people of Attica into the great city of Athens, and divided them into castes. But instead of remaining, to govern the state which he had formed, he also went forth. And from whence? He also took his departure from Garretteus, the place of cursing.

No. 7. Bellerophontes was eminently beautiful. He visited the court of Prætus, (a king cotemporary with Acrisius, who kept Danae in the Brazen Tower) and had the misfortune to excite the desires of Anthèa or Sthenobœa his wife, and be solicited by her;

\[ \text{ἄλλα τον ὄντι} \]

Πσιβ' ἄγαθα φρονεστα δαιφρονα Βελλεροφοντηρ.\textsuperscript{101}

Upon his refusal she went to Prætus and said, "Mayest thou die thyself O king! if thou slayest not Bellerophontes, who sought to be united with me in love against my will." Prætus "drove him out of the country," and laid an insidious plot against his life, but Bellerophontes went forth and triumphed over all dangers and difficulties. And, in the very quarter where Prætus thought he would meet his destruction, he obtained a kingdom."

His expulsion by Prætus is allegorically called his fall from the Winged Horse, and his blindness after his fall is (like Orion's blindness) the loss of theocratic empire.

Anthèa wife of Prætus had a daughter Meranè, who was devoted to hunting in the woods, and one day that she was hunting she assumed the disguise of Diana and lay with Jove. I need hardly say, that this pretended Meranè is but a reduplication of the harlot in question.

\textsuperscript{100} Pausan. vi. c. 22. s. 4.
\textsuperscript{101} Hom. Iliad. vi. 162. see above, p. 95.
\textsuperscript{102} Iliad. vi. 158.
\textsuperscript{103} Apollod. 2. c. 3. s. 1. s. 2. see Nicol. Damasc. p. 92. ed. Orelli.
\textsuperscript{104} Schol. Pindar. Ol. xiii. 130.
\textsuperscript{105} Leontius cit. Boccac. Geneal. p. 32. b.
No. 8. Actæon was a man of unusual stature and personal beauty, instructed in the art of hunting by Cheiron the centaur, and he used to wander in the woods accompanied by Diana. One day, however, that person expressed great indignation, at his having (as she said) indiscreetly intruded upon her when she was undressed; and upon that pretense she stimulated a number of those who had hunted under his orders, like hounds, and especially the Bacchiade, to rise against their master; and they pursued him with unrelenting fury even to death. Acusilautus of Argos (one of the oldest writers in prose) varied the story, by saying, that Jove excited his own dogs against him, out of jealousy that he had paid amorous addresses to Semele the mother of Bacchus.

Pentheus tyrant of Thebes was transformed by Bacchus into the likeness of a wild bull, and the Bacchanalian women were also turned into panthers, in which form they hunted him down and killed him. Of these cruel women, Autonoe was the leader; and we may safely pronounce that the fables of Actæon and Pentheus are but the same tale, twice told.

No. 9. Antheus, son to the king of Assesus in Ionia, was compared to Actæon for size and beauty, and, while he resided at the court of Phobius king of Miletus, his personal charms inflamed the lust of Cleoboea (otherwise called Philaichma) wife of Phobius, but Antheus from his reverence for the laws of hospitality, rejected her words as a foul pollution, and purified himself with spring water. Cleoboea, to revenge herself upon him, pretended that she had dropped a golden urn into a well and prevailed upon him to go down after it, which he had no sooner done than she threw a mill-stone upon his head and killed him.

106 See Apollod. 3. c. 4. s. 4. etc.
107 Cit. Apollod. ibid.
It is otherwise said, that she told him she had dropped a tame partridge\textsuperscript{110}, περδίκα.

No. 10. Perdiccas\textsuperscript{111} was a huntsman, and companion of Adonis, Hippolytus, and Actæon, who conceived a violent passion for his own mother Polycasta, and pined to death by the struggle in his mind between lust and modesty. Fenestella said\textsuperscript{112} he gave up hunting, and devoted his latter years to the cultivation of the earth, the mother of all things, and was thus allegorically said to be enamoured of his own mother.

He is called Perdix as well as Perdiccas, (Perdix nefandus\textsuperscript{113} fuit venator) and he is evidently the bird perdix, whom Cleobœa precipitated into the well. He excelled in mechanical arts, and invented many of the principal masonic tools, among others the saw and compasses, by which he excited so much jealousy in the mind of his uncle Dædalus, that he threw him down from the top of the Acropolis.

Perdix, by reason of his works in architecture and mechanics, was compared and even identified with Vulcan, cylopod-ion, the lame butler of the Gods. Hence the tradition of the lame butler Perdix, and the proverb Περδίκας\textsuperscript{114} σκαλός. Hence also, the vulgar error of the partridge shamming to be lame\textsuperscript{115}, and so alluring the fowler to a distance from it's young, and then taking wing and flying away; et sic decipitur venator et nec perdicem nec pullos habet. An epithalamium ascribed to Anacreon\textsuperscript{116} calls upon the bridegroom in these words,

'Εγρέω, μη σε φωγῇ περδίκας αὐγα.\textsuperscript{117}

\textsuperscript{110} Parthen. c. 14.
\textsuperscript{111} Above, p. 69. Fulg. Myth. 3. c. 2.
\textsuperscript{112} Fenest. in Archaic. cit. ibid.
\textsuperscript{113} Blondus de Canibus fol. xxv. b. Rom. 1544.
\textsuperscript{114} Prov. Vatic. L. S. 38. 66. Athenæus. L. i. c. 4. ε. 6.
\textsuperscript{116} Anac. od. 62. ν. 8. Ed. 3. Fischer.
\textsuperscript{117} Gesta Romanorum. c. xxxvi.
I have said a good deal about Perdicas or Perdix in my third volume, and have shown that he was also called De- dalion, Talos, Calos, and Orion.

No. 11. Hippolytus used to hunt with Diana, and offended Venus by his chastity. The goddess, to punish him, inspired his step-mother Pheidra with a desire for his person, which he indignantly refused to gratify. Pheidra accused him to her husband Theseus of having violated her person, and Theseus cursed him and sent him into banishment, where he perished by the contrivance of Neptune and in compliance with his father's curse.

No. 12. Æsculapius was a huntsman of marvellous beauty, and was accompanied on his hunting parties by Astronoe, the mother of the Gods. The goddess became enamoured of him, but Æsculapius was chaste and fled from her pursuit, but, finding himself unable to escape from her, he deprived himself of his virility. This, however, he soon afterwards recovered again.

No. 13. Phoenix son of Amyntor was falsely accused by his father's concubine Amnesteutos of having defiled her. Amyntor, deceived by her calumnies, blinded him and drove him out of the country. But Cheiron the centaur restored to him his eyesight, and he became king of the Dolopes.

No. 14. A certain aged man had cut down the sacred grove of a demon called Anagyrasius; and the demon set the old man's concubine mad (ἐπιμυρία) after his son, but the woman was unsuccessful in her attempts to debauch the young man's mind, and revenged herself by going to his father, and saying, that he was continually importuning her to commit for-

117 From p. 269 to 273.
118 Above, p. 67.
120 Apollod. 3. c. 13. s. 8.
121 Apollod. ibid.
122 Pseud Homer. Illiad. ix. 447.
His father threw him headlong from the top of the house.

No. 15. Parsondas, as I have said, was detained in Babylon under the disguise of a woman, but made his escape, and demanded justice at the hands of the king of Media for the injury done him by the Babylonian, but the latter managed to compromise the affair. Parsondas, offended at full justice being denied him, took his departure from Media with 3000 men on foot, and 1000 horsemen into the country of the Cadusians, who made him their chief. The land of the Cadusians is enumerated among the provinces forming the original Assyrian kingdom of Ninus.

No. 16. St. George had been fourteen years in the keeping of Kalyb the sorceress, when she began "to lust after his beauty. But he, seeking glory from martial discipline and knightly achievements, utterly refused her proffered embraces, and highly disdained so wicked a creature." But he dissembled with her, and learned from her that there were six other champions, and that he was "born to be the seventh." He then got from her the sword Ascalon made by the Cyclopes, and she "clothed him in richer armour than Ninus the first monarch of the world." And having shut her up in her own cave, he liberated the six champions, and they all took their journey from the enchanted grove, to return no more.

This is clearly the youngest of the hebdomad of Cushim departing from Babel, at the head of the seven warlike tribes of his father's family.

No. 17. The Roman History exhibits a chaos of the pamphylion or omni-gentile mythologies mixed together, with various inconsistencies and repetitions. It may reasonably be questioned if any thing, from the voyage of Aeneas to the war of Camillus and the Galli inclusive, be purely historical.

Diod. Sic. 2. c. 33.
Ibid. c. 2.
Johnson's Seven Champions, L. 1. c. 1.
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 up with their own small and paltry transactions, but with the glorious records of the old time. 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 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 those 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 Lucumon, or Tar-Quin the Old, the son of one Deem-Aratus of Corinth. Mr. Bryant shows the name Tar-Quin to be the same as that of Tar-Chon by whom the state of Hetruria in general, and in particular the city Tarquinii was originally founded; and its etymology may be safely sought for in the roots (or rather derivatives from certain old and common roots) which that author mentions, Tar, Tor, Tyr, Tur, or Taour, sometimes understood for a tower and sometimes for a bull, but having a third signification prior to either, and Cahen, Cohen, Con, Cun, Quin, etc. signifying (inter alia) a Priest or Hierarch. 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

197 See vol. 3. cap. Roma. s. ii. to viii. inclusive.
198 Anal. vol. 2. p. 111. 117. 8vo.
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 only. 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 at the mysteries of Bacchus and Prometheus, and at the sacrifice of victims. Another Greek republic, the Ephesians, had also their rex sacrificulus, who was hestiator or sacrificer of victims at the temple of Diana of Ephesus, and was called Essen, which in their dialect was equivalent to Basileus. 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 particular things could not have happened in several places. The truth is, that the Pelasgi having renounced monarchy, at the first dispersion of mankind, yet durst not wholly abandon the hierarchical part of kingship.

Lucumon, the other name of the Elder Tarquin, is equivalent to Lux Lunæ or Deus Noctilucus, and Joseph Scaliger, in his translation of the Orphic hymn to Corybas, entitles him nocturnum lucumonem. But this personage, the third and greatest of the three Corybantes, is undoubtedly Ham the son of Noah. Lucumon meant a king in Thascan, but only (I believe) such a king as the Pelasgian system admitted of. Tuscia duodecim lucumones habuit, id est reges. Deemaratus, accursed of the people, is a name given to the father of Ham, by reason of the odium he had fallen into among the apostate people, by opposing the revival of hæresy.

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. But Cush Æthiops was the king of kings, the earthborn locust who begot the autochthones, and the fountain of nobility to all the earth. How then was he, of all men, Servius? Cush was the father of Nimrod, of the prince Amphitryoniades. But that Herculean birth was a thing much disputed. And those, who neither believed that Nimrod was a God the son of God, nor that he was (as he really was) the son of Cush, an imputation which the incestuous king's great age rendered improbable, maintained that he was in truth the offspring of some base and low amour; a supposition which was no wise improbable, although it was untrue. The division of opinions concerning Nimrod's birth gives a double character to his father; the successour of Ham, counting downwards, was indeed the noble Cush, but the father of Nimrod was said (in one legend) to be Tully the Servile. And (in another Roman legend) his mother was called not only Ilia, and Rhea, but Servia. An interesting passage in the Sibylline books foretels the rise of the second Babylon, and threatens her with visitations exactly similar to those of the first. The allusions to the birth of Antichrist seem to agree with the foregoing explanation.

Old Asia's burthen Macedon shall bring;
But in Europa the chief woe shall spring,
Bastard of Jove, of servile father born.
He shall another Babylon adorn,
Mistress of earth, queen universal hight
Whatever clime enjoys the genial light.
But her the Avenger shall abolish quite;
Scatter'd her latest sons shall be, and they
No more her abrogated laws obey.

The Sibylline poems are a gnostical book, and this passage alludes to Rome, and is borrowed from the Apocalypse; but

133 Ælian Var. Hist. vii. c. 16.
it has no allusion to the Church of Christ there established, whatever the indignation of the seceders from that establishment may have led them to imagine. Hercules himself was reputed to be a bastard, and therefore one of his temples at Athens was set apart to be the gymnasium of bastards, and was called Cynos-Arges, the Ark of the Bitch.

Servius Tullius, like most of those who represent Cush, is described as a mild and venerable person, and was succeeded by the second or superb Tar-Quin, the warlike Lucumon or Lucumonius of Propertius, who was Nimrod, and changed the government of the αἰδώσ βασιλεύς into a proud tyrannis. The Romans commit the same error, as those did who framed the fable of Hippolytus son of Theseus, and imagine a son of the younger Tarquin to whose incontinence they ascribe the fall of the monarchy.

This young man was accused of offering violence to the chastity of a lady called Lucretia or Luceretia (which means the she-lucumon, for the Lucrees were derived a Lucumone vel Lucero), who was the daughter of Tricipitinus (the Trinity or tricephalous deity) and the wife of another Tar-Quin son of Egerius (the Resurrection), and surnamed the Collatin, from a citadel so called; of which Virgil speaks,

Et Collatinas imponit montibus arces.

Servius states that Tricipitinus, father of Lucretia, was expelled from Rome because he was a Tarquin, and was succeeded by Poplicola. This is the well known history of Collatinus, and we here meet with one of the confusions arising out of an incestuous life, the father and the consort coalescing into one.

Upon the pretence of this woman's allegations, a strange mercurial character, called Iunius the Brute, stirred up a re-

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135 Suidas in Vocabulo.
136 Prop. iv. Eleg. 1. 29. Eleg. 2. 51.
137 Liv. L. 1.
138 In Æneid. vi. 849.
bellion against Tarquinius Superbus, and he went forth from Rome with all his family, and settled in another city bearing his own name, Tarquinii.

It is said that, 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 undertakings. He completed the Cloacæ, and the Hippodromus, or Great Circus, works whereof we have formerly spoken. His grand-father, TarQuin the Old, had planned a triple temple to Jove, Juno, and 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 a factitious one, and built with hands; though he adapts the story of it to the Capitoline hill at Rome. The Elder lived only to prepare the lophos; the Younger built the temple, consisting of three shrines in one, κοινας ἔχουσιν πλευρας, 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 him.

The Romans in truth made out but a poor story for the origin of their commonwealth, although they had the full licence of fable at their command. A hot youth, the king's son, did a violent act in which the king had no participation, and a pretended maniac, but really a designing counterfeit (sapiens imitator), kindled up a rebellion upon that pretext. As soon as he had succeeded, he flung overboard the Collatin, of whom he had made a tool, and who had played the cuckold for his convenience. Such are the merits of the tale, of which both ancient and modern ages have been the dupes; but of

139 Dion. Hal. 3. c. 69.
149 Liv. iv. c. 61.
which the moral inferences are all against the revolutionists, even supposing that such things had ever happened in Italy.

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 the Flight of the King.

Nec Regifugium pulsis ex urbe tyrannis
Laetum Romanis fas reticere diem 141.

And on the twenty-fourth (or, by Ovid, the 23d) of May, a sort of mystery or play-acting of the same affair, named Regis Fuga, was had.

Quatuor inde notis locus est: quibus ordine lectis
Vel mos sacrorum, vel fuga Regis, inest 142.

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 precipitate flight; κατὰ ταχῶς ἀπειτή βευγνυν ἦν ἀγορᾶς 143. Here are sufficient traces of the Egression of Nimrod from Babel into Ashur, unless any be credulous enough to think that all these matters really happened in the Roma of Tuscany, and not rather

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

Having spoken of the Regifugium, as celebrating an event, mentioned 144 in the tenth chapter of Genesis, which gives the summary of Nimrod's life, I will here add, that the catastrophe of the history of the People, given in the eleventh chapter, was in like fashion commemorated at the Roman feast of Populifugia.

144 See above, p. 371.
VIII. The country into which Nimrod went, and in which he founded Niniveh, was called Assyria or Aturia; which has been explained to mean the land of fire or of the Magian Religion, because Nimrod was the champion of that religion and Niniveh was for ages the capital seat thereof. That which he effected, in the country to which he went, suffices to show in what strength he must have taken his departure, and it is probable that the principal body of the war caste went out with him, and established the great kingdom of the Cushim or Scythes, which lasted according to Justin 1300 years from its original foundation.

It is hardly in the nature of things, that such a system as Nimrod’s, thus abandoned by its author, should not be shaken by the jealousy of the other tribes, who had been degraded in order to exalt the house of Cham, and more especially that of Cush his eldest son. Mankind, in forming a coalition to resist the ambition of Nimrod’s military followers, would naturally look around them, and begin to enquire who they were. And it was apparent that they were, one and all, the grandchildren of Noah, and under that denomination the artful harlot and her counsellors thought fit to league them together. The distance of time and inveteracy of the most corrupt superstitions had nearly obliterated the memory of Noah’s virtues, and of the worship of the Lord. And it was no matter of difficulty to forge a new fanaticism, in the workshop of whoredoms and idolatries, which should counter-vail that of the Nimrodians, and be at the same time more convenient to the Babylonish woman’s plans of ambition and debauchery. Of Noah it was remembered that he first invented, and used in the mysteries of religion, that sacred liquor, which the nations had adopted into their own errors, and learned to abuse for purposes of sensuality, and it was also remembered that he gave the first example of its intoxi-
eating powers. This example was not given under casual and unimportant circumstances, but under such as were suited to make an impression upon all minds, and a most pernicious one upon such manner of people as were in Babylon and it's empire at the time of the Regifugium. For it was upon that occasion that the chief of the postdiluvian apostates showed the first signs of an open defection from the purity of righteousness into the shameful mysteries of the Cainites, and invited his brethren to bow the knee to the great father Ithyphallus. Such a proceeding offers to our judgments the last excess of beastliness and folly, yet (strange and horrible to say) the greatest and most splendid empires of the world have counted it for the perfection of wisdom, and outward professours of Christianity have cherished it in private as a great arcanum. The defection, of which I speak, called forth the famous prophetic song of Noah, which foreshowed the glories of the temple of Shem, and the triumphs of his chosen posterity over the children of the apostate. To the same time and occasion the prophecy of Cham, which was studied first by Pherecydes, and afterwards by the gnostics, may with probability be referred. From these circumstances Noah was available to the whore of Babylon, for setting up a new abomination, in three respects, as Bacchus the vitisator, as Silenus the μεθυστατης, and as the king Protagonus Priapus. In all this we find no approach towards a purer creed, and no signs of a departure from the wretch, whose bones they had buried in the tower, in order to return to the Lord. It was still Διος δος παρα Κρων τυρων. Bacchus, I believe, as well as Bacis, is a name signifying speech, that is, inspired or prophetic speech. Dionysus is god of the holy mountain, Nysa being used as a name of that mountain in the orgies; it has been said with great confidence (I know not how well founded) to be derived from Nah, which is the old pronunciation of Noah. Sabus is a title of the same god, which is understood to mean, Host, Congregation, or Multitude, as Sabha likewise means the Congregation in Sanscreet, and

Orph. Hym. 5. v. 9.
Sabaoth is used for Hosts in the Hebrew prophecies. There
is no name of the God of Wine more important to our pur-
pose, because the Sabian religion, which is continually set in
opposition to the Magian by oriental writers, is called after it.
Considered in that general light, Sabianism is the same system,
as that which the Jews and early Christians called Hellen-
ismus, and as that of the Babylonian Chaldees and the Canaanites; although the particular ceremonies which formed
a part of that great system, and which were afterwards di-
stinguished as the Bacchic orgies, might be so termed in a
narrower sense, and by that means the Arabians, who (though
of the same great religion) had a preference for the Bacchic rites, as the Phrygians had for the Cybeleian, and the Athen-
ians for the Cerealian, got the title of Sabseans. The Sa-
bines near Rome were likewise called from the worship of
pater Sabinus Vitisator. The name was variously modified,
Sabus, Subbus, Sabinus, Sabus-Cuteles, Sab-Ardalech, etc.
Σαββες γαρ γιν ἐν τοι πολλοὶ τοῖς Βαχεῖς καλουμι, saith
Plutarch in his Symposiaca.

The plan set on foot by the Sabians had for it's object
(on the part of the nations) an abolition of the arbitrary power
which the family of Cush had set up, and the restoration of
a state of things more like to that which had preceded the
tyrannies of his youngest son, I mean a free and equitable de-
dpendence upon the basilical power. Cush reigned by reason
of his special primogeniture in the house of Cham, and of his
general primogeniture, in as much as he was begotten before
the new world, and born with it. And it naturally followed,
that, in overthrowing the usurpation of his youngest son, they
would assert the right of government, which his great age,
and (I believe) patriarchal custom, required one of his chil-

150 Ibid. p. 54.
p. 104.
152 Virg. Æneid. vii. 178.
153 Plutarch. Symp. iv.
dren to wield for him, to his eldest son or to his issue. But Saba was the eldest son of Cush; and the professors of the Sabean religion are recorded to have been called after Saba son of Cush. And the meaning of his name, which was not given him without some such intention, was admirably suited to the design of confederating the nations under the banner of his family; "unto him shall be the congregating of the peoples." When the Sabians had established an unlimited polytheism, in the place of the Magian ditheism or tritheism, and had substituted, for the worship of fire in its seven Azurim, that of the stars or "all the host of heaven," the same appellation became applicable in those senses.

The Magianism of Cain revived by Cham was in its revival, and most likely in its origin, Ithyphallic. It's principle was, to maintain, that as all humanity was cast in the model of Divinity, so the male nature of man or that which remained in Adam, and not that which was separated in Eve, was the express and perfect image of the Supreme Being. Consequently, that the anthropomorphous Deity could appear only in the form of a man, and could only be worshipped under one certain symbol, and not under a certain other symbol. But when her own misconduct had compelled Semiramis to declare open hostility against the Magian prince, and his institutions, and the confusion of affairs and her extraordinary faculties had opened an unlimited prospect to her ambition, she set about to controvert that doctrine, although it was grounded in reason and truth. Woman (they pretended) was made in the similitude of the great mother Earth, whose essential nature is all-capacious, as we read of it in the second verse of the Bible, the Mother, Mater, or Materia of all things, the flux Ἰλη or Rhea Sylvia, upon which the Creator Spirit moved, like a fecundating husband.

But the fact of the elements having been made by God in the first instance, and afterwards divided and combined into organic forms, was anxiously denied by the children of the apostacy, who maintained the eternity of their idol the world, which did, as they fabled, return from time to time into its first elements without form, when its soul (as they blasphemously called their maker) was either asleep, or enjoying relaxation from the labours of creation and absorbed in quiet meditation upon its own perfections, but which never began nor shall ever cease to exist. Moses was sent by God for no purpose of gratifying idle curiosity among the learned, and where he reveals things which it may seem quite unnecessary for a man to learn, it will always be found that he does so, because it was necessary for him to learn the contrary, and that there should be furnished to those, who were willing to be taught, some antidotes against the wisdom of the Hellenismus, as it was taught in Egypt and Syria. The cosmogony of Scripture was given to the Jews first, and afterwards to the Christian world, in order that people's understandings might have some place of refuge from the din and turmoil with which cosmogonists, astronomers, and metaphysicians, would never cease to bewilder them, and from the horrible consequences both moral and religious which otherwise would not fail to ensue, and in order that none might fall into the pit laid for them by such pretenders, except those who should deliberately and willfully prefer the opinions of men to the declarations of God, upon subjects which must be known to the latter, and never can by any possibility be discovered by the former. Woman was not only a similitude of the great mother, but the followers of Sabianism as firmly believed the latter to have been incarnate in the person of Eve, and in Naama, the sister of Tubal-cain, and to have been incorporated in certain other visible forms, as the Magians or Scythists did in the incarnation of the Demiurge. The lady to whom Nimrod owed his ambiguous birth, and who palmed him upon the nations for a present God, did herself personate the
magna mater. Her genius and beauty were unrivalled, and
the influence of the former greatly enhanced by her notorious
commerce with the powers of the abyss. And from this time
she began to maintain the superiority of the pretended fæ-
minine principle of the Deity over God, to maintain which
paradox it was necessary to weave a new tissue of deception.
We have explained that the tower of Babel was built as a
place of universal worship, under an idea that hills or high-
places were the places at which the Deity prefers to reside
and receive the homage of his worshippers, and from which
his oracles were to be obtained. This idea was derived from
the Presence of the Lord having sojourned upon the Moun-
tain in Paradise. But since that time another mountain had
been consecrated by the salvation of Noah and through him
of all the Noachide, and the plan of the tower was to unite
in it's great mystery the attributes of both those mountains.
Nor is the general tradition and belief, of that pyramid having
been built as a security against another flood, a false or un-
founded one, although (as I have 155 shown) the sense in
which that truth has been accepted is foolish even to imbe-
cillity. The promises of the Lord, however solemnly made,
and by whatsoever celestial signs attested, were of no sure
efficacy in the minds of those whom Cham had seduced into
the apotheosis of Satan. The promises and good intentions
of a benevolent being could not be depended upon, so long as
there was another fully equal in power and godhead, and in-
variably thwarting his designs; but such was the leading
dogma of the Magi. What then remained for the unhappy
subjects of a divided heaven? Nothing, as they said, but the
secrets of their ineffable wisdom, called after them Magic.
They knew that the world had a great mystery by which the
philanthropic spirit could protect his creatures from Evil and
take away it's sting. But their creed did not allow that
Satan was a rebellious creature, but held him up for a God,

155 P. 187, 8. and see p. 306.
and the immunities to be obtained from evil could not be conquered for us by our protectour, but could only be purchased by ourselves, and from that idea all the foul and incredible enormities of the religion called Magian and the art called Magical flow, naturally as a stream from it's source. By the secrets of this wisdom the Mount of Babel was made as secure against another deluge as Mount Paradise had been against the first, and the great ship Argo upon it's summit was enabled to sail upon the chaotic waters, should occasion require, as securely as Noah's ark had done before. This was the Arkite superstition of the tower-builders, which (false as it was) was literal and not only mystical in it's import. The nations had now to learn a new thing. When the destroying power had resolved upon reducing all things into Chaos again (for of such a nature did they, in honour of the world's eternity and cyclical renovation, pretend that Noah's deluge had been), the great mother, from whose unoriginal womb all the forms of creation and all the races of living creatures are derived, resolved to preserve a remnant of her children. Her body being resolved into the Rhea Sylvia, nothing organic remained of her, except the indestructible essence of a maternal nature, the womb, and that was displayed in the form of the Ark, in which all the kinds of living creatures were kept, during an appointed period of gestation, as in the womb. The Ark was the great mother Isis, Semiramis, Parvati, or Cybele, not indeed incarnate, but as literally, truly, and fully incorporate, as she had ever been in any of her incarnations. She floated upon the abyss, the pregnant womb of the mother of gods and men; but when the time of her weary peregrination was over, her spirit departed from its naviform shrine in the form of a Dove, having first offered the olive branch to the human race as a pledge of peace. The upshot of this ingenious falsehood is, that the great mother was the beneficent parent who loved her children, and suffered inconceivable toil and tribulation to preserve them, when another power was striving to destroy all nature, and in as much as
the preserving mother had succeeded in her endeavours, and the destroying spirit had failed (of which result she might call the numerous and flourishing race of men, the animals of all kinds who stocked the earth, and the smiling face of all nature, for undeniable witnesses), she was the greatest, the most powerful, and the supreme of beings. And though Bacchus was a man, the inexhaustible sophistry of people bent upon their own delusion found out, that his nature was essentially feminine, and they called him τὸν βασιλεὺς ἰδρυτόν, and related as of his birth the story of Eve's creation, or miraculous birth out of the loins of Adam. A story in the Koran, though otherwise fabulous, sufficiently indicates the place at which Bacchism was first introduced, and both the sex, the whoredom, and the apotheosis, of the person, to whom the world was indebted for that superstition. "God sent two angels 157 "Aruth and Meruth to restore justice upon earth" (i.e. to "overturn the tyrannis of Nimrod), "and a fair lady entertained them with wine, and afterwards bargained with them "for her person, if they would take her up to heaven. They "did so, and God consented to receive the woman, but he "condemned the lewd angels, who had got drunk with wine, "to be hanged by their feet in a well at Babylon till the day "of judgment." The god Bacchus, and the woman in question, whom they called Cabar, Cubar, or Venus Urania, were the two peculiar objects of veneration among the Arabs; and we must regard Mahomet's prohibition of wine as a precaution against the sacraments of Bacchism as well as those of Christianity. Yet we may here observe him truckling to the Sabian heresy, and not venturing altogether to reprobate that old witch of Babel, whose Brachtan 158 stone or lapis benediction he had not dared to remove out of her temple of Caaba.

The quarrell between the Mighty Hunter and the goddess or heroine with whom he had been associated, and his de-

156 Eurip. Bacch. v. 353.
parture or Regifugium, are almost always connected with the rise and origin of the religion called Bacchic. Orion was expelled by Oinopion (Dove with the Voice of Wine) king of Chios, and we read that "the Chians learned the cultivation of the vine from Oinopion 159, which same is Dionysus." Meleager was slain by the malice of his own mother in the palace of king Oineus (God of wine) "who first received the vine plant 160 as a gift from Bacchus." Actaeon offended the mother of Bacchus, and perished by the hands of the Bacchiadæ. When Theseus departed and abandoned Ariadna, the harlot of the labyrinthus, she immediately connected herself with Bacchus, and obtained divine worship by the names of Venus and Maia; she bore two sons to Bacchus, one called Oinopion, and the other Staphylus, the Bunch of Grapes. Perseus was successful in all his wars except that against Bacchus 161, the establishment of whose mysteries in Argos he was unable to prevent. The tyrant and huntsman Cyanippus refused to worship the god Bacchus, and he consequently perished under a charge of incest. Orpheus, who had been the lawgiver and expounder of mysteries in the court of Midas and Cybele, went forth into the Hyperborean solitudes, where he was assailed and torn to pieces by the fanatical priestesses of Bacchus. Pentheus king of Thebes, having opposed the Bacchic orgies, was hunted down by his own mother and the women her associates; and upon him I must make a farther observation. The Jove of the confederated nations was Jupiter Triphylius, and the political object of their cabals with the harlot was, to recover patriarchal rights and liberties for the three tribes, descended from the three brothers. Now the Bacchic party pursuing Pentheus, and described (in reference to their great religious tenet) as consisting of women, was composed of three bodies of people, commanded by three sisters, Agave, Autonoe, and Ino:

159 Theopomp. cit. Athen. L. 1. c. 20. s. 47.  
160 Apollod. 1. c. 8. s. 1.  
161 See the 47th book of Nonnus.
Hercules towards the close of his labours was engaged in war with Geryon for the possession of a herd of red oxen called the Oxen of the Sun, (the meaning of which allegory is the same, as that of the Horses of Jove, which he took from Laomedon) and Geryon is said to have been a man with three bodies. But Laurentius Lydus informs us that Geryon was surnamed the Tricorporal, because there were three islands in the Ocean which made war in alliance with him. These are the patriarchal kingdoms of the three tribes; and Justin farther relates, that his three bodies were three brothers united together in such a strict confederacy, that they seemed to be animated by one mind, and they did not desire to make war with Hercules, but, when they found that he had carried off their oxen, they only sought to recover their own. It may well be wondered, that men of any sagacity should have supposed, that Nimrod was Bacchus and invented the Bacchic orgies, than which names and doctrines there was nothing more hateful to him and to all his posterity. "The Scythians revile the Hellenes for being Bacchanalians, and say that it was not right to invent a god, whose business is to drive people mad." The error arose long since out of that abundant source of mistakes, frivolous etymology, because by changing $m$ into $b$ they could make his name Nebrod, and the name so disguised was similar to nebros a fawn, and nebris a fawn's skin, which was the raiment of Bacchus. But the skin of the spotted fawn was a symbol of the Sabian astrolatry, representing the sky commaculated with innumerable stars; as

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163 Propert. 3. eleg. 17. v. 24.
162 De Mensibus. c. 3. p. 4.
164 Epit. L. 44. c. 4.
165 Herod. iv. c. 79.
did also the banner auriflamma of Saint Dionysus. The bringing together of these two words, Nimrod and nebros, is (with due deference to all whom it may concern) wretchedly foolish. It is by such means as those, that etymology has become the worst enemy of truth, and an object of very general derision.

Under these circumstances grew up what then was a new religion, "a sect," says Maimonides, "which filled the whole earth, a most ancient religion, and it occupied almost the whole world." And, in memory of the circumstances under which it arose, the Arabs use the name Sabian, to denote those, who "pass from one religion to another." It was the worship of the Magna Mater in all her forms, but especially in the form of the Great Ship. But although it was the obvious tendency of that system to invert the natural order of the sexes, and introduce gynaeocracy, it was long before it arrived at that pass. On the contrary, a solemn treaty was made between the Cushim, who held the Imperial City and the other fastnesses, on the one hand, and the representatives of the primogeniture of Saba, on the other, with a view to prevent the recurrence of such calamities as the whore of Babylon had already occasioned. But they neither sought to aggrandize her power, nor even to wrest the great city out of the hands of the Nimrodian Cushim. The violation of that treaty by her afterwards kindled up such a war, as had never before been seen upon the earth. In process of time, and by means of the ruin and confusion of which she was the cause, she arrived at the completion of her monstrous and almost incredible designs.

IX. Meanwhile, Nimrod has gone forth into Assur, and is engaged in founding the kingdom and tetrapolis of Niniveh. We are ignorant by what tribes of men those regions were at

the time inhabited, and what extent of country was taken in
by him, in the formation of his new empire. But his Assy-
rian monarchy is so generally connected in tradition with his
name of Perseus and with the first origins of the kingdom of
Persia, that it is reasonable to suppose that his power in the
course of a few years extended over Susiana or Chusistan, and
over Persia to the Oxus or the Jaxartes, and to the Indus.
Asia, from the Euphrates westward to the sea and to the river
Nile, would remain in dependence upon Cush and such of his
offspring as held the reins of power in Babylon.

It seems certain that he set up at Niniveh the same system
to which he had always been attached, that of fire-worship.
But it does not appear to me so undoubted a fact, that he
persevered through the whole remainder of his life in the
same sentiments. The remainder of his life, and the closing
scene of it, are involved in the greatest obscurity. One im-
portant circumstance in his character ought to be pointed out,
his original innocence. It was not his fault to be begotten in
incest; nor was it his fault to be nurtured by sorcerers and
raving fanatics, and trained up in a terrible delusion, amidst
such scenes and practices as must have nearly excluded the
light of truth from his eyes. And if he persevered in a creed,
of which the veneration of evil was an avowed portion, the
criminality of such perseverance seems to be almost outweighted
by the overbearing force of the circumstances. His infancy
was indeed (as it is said of Erichthonius) so closely swathed
in the serpent's folds, that he could not move a limb. No
circumstances can be imagined, from which it was so im-
possible for a youthful mind to escape immaculate. But also
there can be none imagined so likely to raise an unqualified
loathing and abhorrence of the person and her doctrines, if the
mind so practised upon should at any time become aware of
the illusion. In the athletic period of his life some notions of
honour and truth might find their way to his understanding,
and in his laborious wanderings through the provinces of
Asia, what remained of patriarchal usages and manners would
meet his observation. The fierce and tyrannical spirit still remained in his nature, but corruptions of vice would be in a great measure purged away during a period of constant hardihood. And accordingly, when he was invited to the embraces of his own mother, to defile the womb which bore him, and unnaturally to drive up the stream of consanguinity towards its fountain, we find that a part of the film had dropped from his eyes, and that he recognized vice when she stood before him in such a shape, and abhorred her. No sooner had he rebuked the lewdness of the goat, than he beheld her transformed into the bloody wolf seeking to devour him. And he escaped from her den under feelings of hatred and abhorrence so deadly, and so just, as probably no human being ever felt for another. When paganism was beginning to divide itself into two opposite sects, these feelings may possibly have been turned only into a hatred for her doctrines, and an increased fervour of Magian fanaticism. But it is also not unlikely that his mind may have at times taken a wider range, and have become disgusted with the whole of that wisdom of perdition in all its various shapes, which he had received in his early youth from such a monster. Some expressions, seemingly favourable to him, may be found both in the sacred and profane writings of the Hebrews, but it is first necessary to make a digression concerning Peleg and certain other patriarchs of the Shemites.

The name of Peleg (division) was given to him, because "in his days was the earth divided." This division has been commonly understood to be the "scattering of the people" at the time of the confusion of tongues. And it might plausibly be interpreted to signify that, because division in general may apply to any division in particular. That is all the groundwork upon which that interpretation had to rest. But now that we have proved the fact of Nimrod's outgoing from Babylon, together with the disgusting intrigue that occasioned it, and have farther demonstrated the coincidence of that event with the rise and growth of the heresy of Bacchus or
Sabus, which spread itself throughout the Gentiles, (for in speaking of these times we must oppose the one nation of the Scythe to the Gentiles, as Jew and Gentile are subsequently opposed) the traces are clearly shown of a great schisma or separation, geographical, political, and religious, which broke out long before the confusion of Babel; and which began to divide the earth in the days of Peleg, and continues to divide it now as much as then, except in those countries wherein the memory of that schism has been absorbed in a holy communication, which hath no divisions of "Hellene, or Barbar, or "Scythe." Every where else Peleg divides the earth and it's inhabitants. In the days (whatever are meant by his days) of Rehu, the dreadful and bloody war, which arose out of the aforesaid schism, ended fatally for the empire of Cush and the Nimrodians in Babylonia, and therefore the author of the Paschal Chronicle very truly asserts, that Scythismus prevailed from the deluge (during which Cush was begotten) till the days of Rehu, after the tower building. The rupture between the Cushim of Babel and the nations subject to that city was the striking feature of that eventful period, during which Peleg enjoyed the Shemite patriarchate, and the downfall of the former was the great event of Rehu's time. I believe that he obtained his Arabian name of Argu from the complete establishment of the mysteries of Isis or the ship Argo, and he saw the world γυναικευματουμενον. Diebus Argu multos annos occupavit fœmina regnum Sabæ. Although Nimrod was only the fourth in descent from Noah inclusive, and though it is not insinuated that he was ever an old man, and although Abraham was the eleventh in descent from Noah, the Jews have harboured the strange notion of their having been cotemporaries, and describe victories of

168 If some Saracen marauder may have received from an apostate monk a medley of Judaism and Christianity, and propagated it by the sword, it is all the same thing. The obliteration of the two pagan sects proceeds from the heresy, and the heresy comes out of the Church. And so it is of all heresies.

Abraham over Nimrod, and persecutions of him by the same tyrant. I will endeavour to explain the reasons (which are several) of this error, upon which the Turks have founded their moral adage, Be not Nimrod, be Abraham. In the days of Abraham a variety of tribes of Cushim, in concert with the cities of the Sodomitish pentapolis, revolted against the great king of Asia, the seat of whose government was at Niniveh, and to whom there is reason for thinking the name of Ninus belonged by virtue of his station. Various opinions have been suggested in order to explain the difficulties in this passage of history; my own is, that Tidal king of Nations was the Ninus or supreme sovereign of Ashur Niniveh; and that Chedorlaomir king of Elymais or Shushan was the principal feudatory of the Assyrian crown, who so far exceeded his sovereign in power and real consequence, that he is named as the conductour of the war which was undertaken against the Syrian revolters. The title king of Nations is proper to the Scythian kings of Asia, who were not immediate monarchs of that ancient realm, but feudal paramounts, who Asiam perdomitam vectigalém fecere, modico tributo, magis in nomen imperii, quam in victorie premium imposito. In such a government when the emperour was weak, and certain feudatories had overgrown the due limits of subordination, the king of Asia would, in fact, be little more than sovereign of his own capital and the province belonging to it. In the version of Symmachus Σκυθων is put for Θαλαμ or Chusistan; and Παμφυλιας for θύνων, by which however we must not suppose, that he alludes to the colony of Chalchas between Lycia and Cilicia, which had no manner of concern in the affairs of Bashan and Sodom; but he means the university of tribes. Now it so happens that Abraham was cotemporary with Tidal king of Nations, and made war against him in

171 Vossius in Maimon. de Idol. c. vii. p. 15.
172 Justin. L. 2. c. 3. p. 69. Gronov.
defence of the pentapolis, and obtained a signal and miraculous victory over him; which is the only battle he ever fought, and is the same in which he is feigned to have beaten Nimrod. The Rephaim of Ašhtaroth Carnaim in Bashan were also on the same side, to which Abraham lent his assistance, and those Rephaim who had escaped from their disastrous battle against the four kings, owed their preservation to his success. When Moses came out of Ἑγγυτ "only Og remained of the remnant of the Rephaim," and the Rabbis would needs persuade us, that Og was the one survivor of those identical Rephaim, who were concerned with Abraham four hundred years before. Upon this basis, of the Rephaim having been ranged with Abraham in opposition to their natural sovereign of Niniveh, they have erected the fable of Og being given by Nimrod to Abraham to be his servant, and taking the name of Eliezer; or of Nimrod giving Abraham one of king Og's teeth, out of which he formed himself an ivory throne. Those fables are a strong confirmation of my proposition, that Tidal, coming to enforce his tribute upon the refractory Syrians, is Abraham's Nimrod. Rabbi Salomon pretended that Nimrod was described under the title of Amraphel king of Shinar; but it is quite contrary to the practice of Scripture, in the historical parts, to call the same man by one name, in one chapter of the same book, and by another, in another. And Rabbi Salomon knew that very well. If, then, Tidal king of Niniveh is meant, why is he mistaken for Nimrod founder of that empire? Because the nations round about Israel, and even the Israelites themselves, knew very little about Heber, (the great-grandson of Shem, who was "father of all the sons of Heber") from whom they got the name Hebrews, but all their own veneration, and all the notice they excited among foreigners, was directed towards Abraham

174 Deut. 3. v. 11.
175 See Genes. xv. v. 2.
the real founder of their nation. And the names of Heber and Abraham were so similar in the consonants (which are the substance of a Hebrew word) that those who knew Abraham's name never thought of looking farther back for an etymology. "The Hebrews," saith 178 Artapanus, "were called after Ha-
"braam, who was computed to be fourth in descent from "the Man of Armenia, who was saved out of the deluge."
1. Shem. 2. Arphaxad. 3. Selah. 4. Heber. But Heber was the Shemite patriarch, according to general and probable tradition, who witnessed the building of the tower of Babel; and as he was chosen, in preference over all the others from Shem to Abraham, to give a name to God's people, the Arabs are probably not 179 wrong in relating that he was a great prophet of the Lord, and that he rebuked the Giants, saying; "Will ye build a wonder upon every high-place on the "earth? Will ye construct ædifices? Peradventure ye think "that ye shall always remain; and when ye rage, ye rage "fiercely and proudly." It was probably in some period of Heber's lifetime, that Nimrod was born.

I will now retrace my steps from this digression to observe upon the targum of Jonathan ben Uzziel, a work to the antiquity of which some respect is due, although the monstruosities of Rabbinism are already apparent in some of its pages. He states (as all others do) that Nimrod was "a rebel against God;" and afterwards he adds, that Nimrod left Babylon, quia noluit interesse consilio ætatis divisionis. He had no dislike to the audacious and wicked designs of the tower-builders, he had no scruple of rebelling against God, but as for that new thing, that consilium, which sprung up in the age of the patriarch named Peleg or Schism, and which produced the schism by reason of which the patriarch was so named, to that, I say, Nimrod would never give his consent. So far nothing appears in his favour, for his rejecting Sabianism is

consistent with a zeal for the atrocities of the old Magianism. But Jonathan farther subjoins, that because he did not join in that consilium, God gave him another place to inhabit. And I cannot account for this idea, unless it was supposed that Nimrod in some period of his life, subsequent to the Regifugium, had merited and found favour in his Maker's eyes.

The hunting of the mythical Hunter is threefold; first, the real hunting of beasts; secondly, the allegorical hunting of men; and thirdly, the goblin hunting, which was an object of terror to that great man's enemies, in the times which succeeded his murder, and upon occasion (as I shall hereafter observe) of the great confusion at Babel. It may be thought, that where an indifferent action is said to be performed before the Lord, it should be understood as of somewhat acceptable in the sight of the Lord, although persons are said to be wicked before the Lord, as well as righteous before the Lord. But hunting is an action indifferent as to good or evil, being laudable in its literal sense, of destroying wild animals, and being in its mystical sense as capable of a good interpretation, as St. Peter's mystical fishing was. Therefore, it might be said, a mighty hunter before the Lord ought to be one, who hunts down the Lord's enemies, and executes his judgments upon them. And the terrors of the murdered king, driving the subjects of the whore of Babylon into exile, may be alluded to in the Proverb which Moses quotes.

That king, who was a second Nimrod to Babylon and to Asia, and to the eastern Æthiopians a second Lucifer, Son of the Morning, begun life as a mighty hunter, driving the people of the Lord into captivity, razing his temple to the ground, and persecuting the faithful in order that they might bow the knee to a false God, which God was himself. But it pleased the Lord to enlighten the soul of that hero, who was bred up in error, but was found worthy of that,

180 In the chapter entitled Populifugia.
181 See vol. 3. p. 364.
which was not conceded to Balaam, that "he should die the "death of the righteous." This favour was not extended to
him until he had passed through a period of chastisement and
humiliation, which may be called a living purgatory. His
*reason* departed from him, and his dwelling and his diet were
with the beasts of the field. Little is known (because little
said) of the nature of this judgment, but although it was such
as to incapacitate him for society, I think it most probable that
he was conscious of his situation, and felt in his soul, that
after having aspired to be more than God, he was become less
than man.

I perceive no slight reasons for supposing that Nimrod un-
derwent a somewhat similar visitation, in the course of the
years which followed his departure from Babel; but whether
it was a providential dispensation intended to wean this un-
fortunate man from his errors, or whether it was the result
of his wrongs and misfortunes, and the violent passions of his
mind, does not appear. Lucian 162 enumerates a series of
mythologies, arranged in order of time, for the pantomime to
act, and among others that of Amphion, προς λυσαν τειχισις,
and straightway he adds και μανια τη τειχισωθι. The
chaste Bellerophontes performed many labours, and triumphed
in all his undertakings, "but, when he had become an object
"of hatred to all the gods, he wandered in solitude over the
"uncultivated plains, eating his own heart 183, and avoiding
"the footsteps of men." After Orpheus had descended into
Hades, he went distracted at a wrong he had suffered from
the father of Actaeon, he shunned the commerce of women,
and wandered in solitude among the Hyperborean snows and
along the banks of Tanais, until the Bacchanalian women
killed him for despising their orgies. Orion wandered in like
manner, not, as the poet says, for love, but in the misery that
the impious passions of another had inflicted upon him,

162 Salt. c. 41.
183 Iliad. vi. 200.
Pallidus in Lyric sylvis errabat Orion 184.

After Hercules had completed his labours, and had returned from his descent to Hades, Juno in her unrelenting malice sent a raving madness upon him, in the course of which he mistook his own wife and children for those of his worst enemy, king Lycus or the wolf, and slew them. The misfortunes of Hercules Mad have been celebrated in verse by Euripides and by Seneca. And we may distinctly trace the same history in the raving grief of Nimrod for the loss of his son, as described by Marius Victor 185,

Infelix Nimroth lacrymas noctesque diesque
Continuans, hebetique trahens clangore querelas,
Dum furit, et raptum querit per singula natum,

for that certainly is a description of a mind totally alienated.

In the great war, which broke out some years after the Regifugium, he took no part, until shortly before it's termination, but was prevented by a distraction into which grief had thrown him, and in lieu of attending to politics, he roamed about, believing forth the name of a youth whom he had lost,

et littus Hyla, Hyla, omne sonabat.

The same foundation belongs to his supposed seduction of Pyrene daughter of Bebryx or Achelous, (who brought forth a serpent, and was devoured by wild beasts) and his subsequent raving;

At voce Herculea percussa 186 cacumina montis
Intremuere jugis, maesto clangore ciebat
Pyreen, scopulique omnes et lustra ferarum
Pyreen resonant.

The famous Merddin or Merlin having slain 187 his sister's son,
or, by an other account having lost his sister, became so distracted as to avoid the habitations of men and seclude himself in the wilds of Celyddon, from which he got the appellation of Merddin the wild. Sir Tristram of Lionesse, a descendant of the kings of Babylon, was a cotemporary with Merlin and Arthur, a diadem'd prince, and one of the three mighty swineherds. Marcus king of Lionesse laid a plot against his life, and Sir Tristram having timely notice of it departed from the royal residence, Tintagel tower, and went into exile, but presently became raving mad for the love of la belle Yseult, and continued so for twelve months;

Far from society exiled
In woods he wander'd, naked, wild,
Field plants and berries ate, etc.

When he recovered his reason, he returned to Tintagel and was there murdered. The same Sir Tristram in the course of his peregrinations met with king Arthur deprived of his reason and memory.

All that we are enabled to pronounce with any confidence, is, that the interval between the departure of Nimrod from Babylon, and his mysterious death, which took place at that city, was partly expended in the active labour of founding the Ninevite empire, and partly in grievous affliction and infirmity of mind. And in that obscurity we must leave his transactions, while we endeavour to trace out the remainder of the diversified fortunes of Babel. Only observing, that the supposition of his having abandoned heathenism, and returned to the worship of God, if it were entertained at all, would not be invalidated by the perseverance of all his Assyrian successors (even to this day) in the blasphemy of his original
imposture; for he would have been no more able to reclaim the nation, whom he had himself led astray and intoxicated with pride, than Nebuchadnezzar was able by his example to banish the delusion of the Chaldees, or to dissuade his grandson Belteshazzar from the fatal career he was about to run.
DECENNIAL WAR.

I. The colonies, or hordes of emigrants, from Asia, in the rude and infant days of Europe had no conflicts with one another, except they were piratical cruisings or sheep-stealing raids. Wars there were none, nor confederacies, that were worthy of being recorded, or that could excite an interest in succeeding generations. The mountain fortress was, in its own nature, as completely unassailable, as the plain was untenable in any security. Such is the faithful picture of things given by Thucydides; and it was a state, which equally precluded the enjoyment of peace, and the performance of any thing memorable in war. Yet in all these countries the bards were wont to tell of mighty leagues and of long-protracted wars, of armies and fleets innumerable, and of 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 Βηρας 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 forisfamiliiated citizens of the East, setting up an high place for themselves, became Col-Oni. The Etymologicum Magnum, in the word Κολονία, says that the name Coloni was first conferred, upon those who went out a wandering
with Bacchus. The heroic wars of the first chiefs (their Gods) were often, by a natural mistake, often by priestcraft and vanity, and as often by the poet's art, to exercise his wit, and excite in his hearers a factitious interest, transferred from the original place of their occurrence to the mimic seats of the Gentes. Hence the wars of the Sabine Tatius, of Lucumon, Porsena, and Tarquin; the Danaans or Argei leagued against Ilion; and the Minyans or Argoans against Scythia; the heroic deeds of Cairbar and Cathmon, and the Galli, in the land of the Tuatha de Danaan, or Lords of the Danaans; those of Aurelius Ambrosius, Arthur, or Merlin, against the Saxons; or of Rama and Hanuman against the giants. These legends, with all their variety, retained a family likeness to each other. After the breaking up of the monarchical 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 had acquired any 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, reli-gendi, 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 compilations. The Romans would suffer nothing that tended to Dissolve their Re-Collections, as they evinced in the matter of the Bacchanals and the books of Numa Pompilius. The Athenians were equally jealous of Socrates, and of Paul, for preaching New Gods. As the Romans applied the verb religo to their doctrines, so they did 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, those are, the ghosts or daimones of the dead, a distinction of words which is adopted into our language, without respect to their original and proper significations.

In the process of relection, or forming a religio, many traditions of fact were recovered, as well as doctrines of theosophy; nor could it be otherwise, where the deities (or at least manifestations of the deity) whom they were to worship, were men and women who, in their lifetimes, had made the earth ring with their great and atrocious deeds.

Amongst other things, the memory of a Decennial War was rife among the nations. And that war was commonly in the nature of a siege, or at least an attack directed against some strong place, either on earth, or in heaven. Nor is the latter distinction of any moment, for by heaven an olympus or terrestrial heaven is to be understood. It was also, in some sense or other, an holy war, and connected with religion.

II. The Titanes made war against the Gods, fourteen years, without intermission,

'Oi ἐπὶ τοῖς ἀλληλοις μαχήν ἡμαλγές ἔχοντες
Συνεχεῖς ἐμαχοντο δέκα πλεῖς ἐνιαυτος 1,

and when the ten years were complete, the Earth interposed and awarded the victory to the Gods. 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 little 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 powerful vassal, Chedor-Laomir, King of Elymais, Susiana, or Cushan, a province whose kings seem to have exercised great power and ascendency in the decline of the first and under the second dynasty of Ashur-Niniveh, and had in the time of the Judges added

1 Hesiod. Theog. 635.
2 Apollod. 1. c. 2. s. 1.
Mesopotamia to their sway. Mr. Bryant has sought to identify the wars of Jove and the Titans with that irruption; and, lest this should not be enough, certain doubts entertained by the Titan Oceanus whether he should mutilate his father, were the doubts of the King of Ægypt whether he should join the revolted Syrians, or not. This is downright extravagance. Others yet living have run off in the opposite direction, and would refer the whole of these wars, Ilion, Thebes, and all, to the affairs of Noah and the flood. But in truth, the two subjects are quite distinct, although certain resemblances have caused them to be often mixed up together by the ancients.

The Titanes 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 served the Spirit of the Earth in preference to the Spirit of Heaven; and Saturn or Noah was the last of them, νεωτατος ἀπαντων, but yet not quite the last, for there was a triad of Titans (his sons) by whose aid the Gods conquered the rebellious Titans,

Κοττος τε, Βραχεν τε, Γυνης τ' Άτος πολεμοιο 6,

and these three (otherwise Æacus, Minos, and Rhadamanth) are appointed to detain them in chains of darkness to be re-served unto judgment within the brazen walls and gates of Hades, in the dark extremities of the Earth, below the roots of the sea, where is the beginning and the end of earth, and ocean, and heaven, and hell. 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,

'Ἡλε δ' ἀπα τρωγν Στυξ ἀφιτος 'Ολυμπονδε 8,

4 Schimmelpenninck Bibl. Fragm. 2. p. 68. n.
5 Apollod. 1. c. 1. s. 3.
6 Theogon. v. 714.
7 Ibid. v. 726.
8 Ibid. 397.
and then it was, that Jove first swore his oath by Styx, and whenever after he did so, it was by the intervention of Iris or the Rainbow. It is therefore amply manifest to what age, and race of men, the Titanes did belong. But after their submersion, the earth produced Typhoëus with an hundred heads speaking blasphemy with all manner of tongues,

Φωναὶ δὲ ἐν πασχοιν ἔσαν δείνης κεφαλοίν
Παντοῦ ην ὡς ἤεισαι αἴδεοφατον.

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

Ἐξ δὲ Τυφῶεος ἐστὶν ἄνεμοις μενος ὕγρον δεντων,

but not the steady, mild, or propitious winds,

Αἰ δὲ αὐτο ν πατὰ γαῖαν αἰνειτον ἀνθεμάμοσαν
Εὐρύ ἑσατα φίλερει χαμαγγευειν ἀνέραταν
Πημπλήσαι κονιος τε και ἄργαλευ κολοσυφε 

When the Kingdom, which had attempted to keep in one body so many heads and so many tongues, was broken up, then arose the wild blasts of the 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 utterly dissipated all the vain imaginations of men.

Having quoted liberally from Onomacritus, or whoever may be conjectured as the probable fabricant of the Hesiodian theogony, let us now analyse the chronology of that noble relic 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, ζεὺς Κρονίδης ἐκρυψε. Then followed the Age of Brass, one age but divided into two Parts, of which the first was that immediately postdiluvian, born out of the Ark or

9 Ibid. 784.
10 Ibid. 829, 30.
11 Ibid. v. 878. etc.
12 O. et D. 137.
mystic Ash-Tree, who were rebellious and overweening, ἔδε τοῖς ΣΙΤΟΝ Ἡρώιοι, but "every moving thing that lived was meat for them," and the second was composed

of that Heroic race

Who fought at Thebes and Ilion, on each side

Mix'd with auxiliar Gods.

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 age Hesiod lived; and in the mitigated days of which we live; and which will not end until a Priest shall stand up with Urim and Thummim, and (like Ulysses) 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,

Μηκέτ' ἔτειν' ὕψιλον ἑγὼ πεμπτοιοι μετειναι.  
Νυν γὰρ δὴ γενὸς ἔσι σιδήρωτον, ἔδε ποτὶ ἡμαρ.  
Παυσοῦνται καμάτω καὶ δίζουσ τῦ τι νυκτῶρ.  
Φθειρομενοι καλέπας δὲ Σωι δισθοτοι μερίμνας.

Then, says Hesiod, with misery came in strife and discord, and the contempt both of civil and domestic law, and Shame and Justice departed from the earth, leaving only 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 coelo,

and it was then that Deucalion sailed in his ship to Mount Parnassus, nam cetera texerat æquor. But Lycaon, son of

13 Genes. ix. v. 8.  
14 Nehem. vii. v. 65.  
15 O. et D. 172, 4, 5, 6. 173 is an interpolation.  
16 Ovid. Met. 5. v. 260. v. 318.
Pelagius, son of Jove, was father of fifty sons (of whom Titan was one) whom Jove destroyed with his thunder for their proud impiety. There is here a confusion of two races of men; the first are the Titanes or Nephilim of the Flood, the second are the Rephaim of Cush.

Lucian, in his 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 the Cushim and of Nimrod.

Noah was the first Bacchus (Zagreus) who contended with the Titans, and whose history was, sung by the poet Pronapides, but the leader of that party, which expelled Nimrod from Babel, and overthrew the throne of the giants, was also BACCHUS,

Πέμπτογυνος Ζαγρης, και ὄψις ὑπὸ Διόνυσον.

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 Ἀκρα Τυραννικη, Tyrant's Tower, appertained. The religious heresies 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 raised up, as Nonnus says, with almost prosaical accuracy of distinction,

17 Apollod. 3. c. 8. s. 1.
18 Lucian de Salt. c. 37.
The same man calls Pentheus, ὀπλοτέρως Τιτάνας, and, what is more remarkable, Callimachus describes the Teutones as ὀψιγόνοι Τιτάνες, which is as much as saying they were of the ancient race of the Giants, or descendants of Cush, who was accounted the last of the Titanes.

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. Their scriptural designation is Nephilim, apostates, from nephel, cado, deficio. 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 by Moses, nor does he give them any particular title; but Rephaím or Raphaim, 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 Seventy Interpreters, the Giants. To both Titans and Giants an huge stature was imputed; and they were both called Sons of the Earth. This last idea is expressed by Γηγενῆς, 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 against Bacchus, that is, he was Nimrod. I would render Gig-As or Gig-On, The Asian, or the God, The Begotten, alluding to the peculiar circumstances of Cham's begetting Cush, upon which the pretensions of the latter and his family were founded. However, those who believe the great longevity of the ancients, need not be very

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20 Nonn. xlviii. v. 29.
21 See above, p. 173, 9.
22 Drusius in Gen. c. vi. v. 4.
23 Steph. Byzant. in Gigonus.
sceptical as to their superior size, seeing that physical degeneracy impairs the bulk and stature, as well as it shortens the lives, of animals. When Moses entered Syria, there remained only Og of the remnant of the Rephaim or Giant kings, who had suffered so severely from the arms of Chedorlaomir. His bed was twelve feet long and six wide. Mr. Bellamy has thought fit to print (in his pretended translation) "only Og " remained of the 24 race of the apostates." A very strange thing, when we consider that the whole country, nay the whole world, were at that time apostates. But Mr. Bellamy is unlucky, for he has written in his own introduction (p. 26.) that Og and Goliath were men of "great stature, but they " were NOT called nephilim, APOSTATES." He says very true, but he must have forgotten that he had said it, when he foisted the word into the text of Deuteronomy.

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 him to wage 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 the fiery rumphea; and 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 Mesopotamian 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.

III. The Dorians, who conquered the best part of Pe-
loponnesus, 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 little place, strange to say, was besieged for ten years,
and only taken in the eleventh!

'Ουτεσος Αργεννοιο περι τυχας ἐνετωυντο
Χειματα τε ποιας τε δυω και εικοσι πανας.

Thus it appears that the ten years beleaguered city was the
Mount Argennus; there was another Mount so called, in
the Asiatic Æolia, opposite the famous isle of Arginusa;
and it was a place of worship, being the same name as
that given to their priests by the Tyrrhene Pelasgi, Er-
gennas.

Eira was quite impregnable, and only taken at last by the
treachery of a jealous husband. The fates had doomed it to
fall in the eleventh year, ἐνδεκατω ἐπετρωτο ἁλωναί, when the
Goat should drink of the river Neda. Now, there was
near Eira, as also near Ilion, a sacred Wild-Fig, and this (the
Capri-Ficus of the Latins) was called by them Τραγος. The
Tragos fell into the stream, and the oracle was fulfilled.
Messenè had an ineffable palladium, τι ἐν ἀπορρητω, and if that
was lost, Messenè (it was prophesied) would be buried in ob-
livion for ever; but if it was preserved, in that case the oracle
of Lycus (the Wolf) the son of Pand-Iön, promised that the
Messenians should one day return from the long exile, to which
they were destined. 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:

28 See above, p. 354.
else. But Messenè or Messania signifies, in it's etymology, Mesopotamia ²⁹; and Pliny says that the country about Seleucia and Babylon was so called ³⁰. Stephen of Byzantium mentions a place called Messenè ³¹ 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. Trajanus, says ³² Eutropius, Babylonem et Messenios vicit et tenuit. It was a custom among the Alexandrian critics to deliver the fruits of their research in a form quite enigmatical, 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 from mere pedantry, and the decline of good taste, or whether it had some prudential motives. But I strongly suspect, that the sophist Euhemerus alluded to this country when he called himself The Messenian, for the eastern Messenia was certainly the Pancha of Triphylian Jove, concerning which he treats. By using these disguises he obtained unjustly the reputation of a liar, in a matter which rather involved a question of meaning, than of moral veracity. Tegea in Arcadia is said to have been his native country.

IV. The attack upon the Theba Heptapylos by the Epigons was ten years after the first by the Seven, μετὰ ἱππὸ δέκα; 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 Theba ³³. It is true, that these dates are of little or no authority; but they show the hankering after a decennial attack upon some ancient city.

V. The Romans pretend to have taken in ten years a

³⁰ Hist. Nat. vi. c. 31.
³¹ In voc. Apamea.
³² Eutrop. viii. c. 3.
³³ Apollod. Bibl. 3. c. 7. s. 2.
powerful town, called Veii by them, and Boioi by Diodorus, decem estates hieentesque continuas circumssessam. 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, (as it is said) Cadmala. It was not confined to the Male Fury, but belonged also to Medea, the Persæid Hecate or Fury of Colchis, whom Ennius or Pacuvius thus addresses,

Coelitum Camilla expectata adveni.

Furius Camillus 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 extinguis. Having thus fulfilled the oracle, he took the place at last by a cuniculus in arcem hostium actus. Cuniculo et subterraneis dolis peractum urbis excidium, and so the city operibus non vi expugnata est.

Veientium quanta res fuerit, indicat Decennis Obsidio. Ea denique visa est prædæ magnitudo, cujus decime 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 reliquæ? Quod vestigium? Laborat annalium fides ut Veios fuisse credamus.

Veii had her Palladium, or Statue of Juno, who declared vivâ voce her readiness to depart. The Romans were bound

34 Liv. 5. c. 22.
35 Liv. ibid. c. 16.
36 Florus. c. 12.
37 Liv. c. 19.
38 Ibid. c. 22.
39 Florus. ibid.
40 Liv. c. 22.
VI. There were three Wars in Greece called Holy. The third was carried on between the Phocians and Locrians, on one hand, and the Boeotians 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 early part of the Peloponnesian war, which preceded the thirty years' truce, concerning the custody of the Temple.

The first requires our notice; the Cirrhseans or Cyrrheans and Acragallids appropriated to themselves the Cyrrhean plain, and the treasures in the temple, and set the Amphictyons at defiance; whereupon a general league was formed against them, under the sanction of an oracle. The army of the league waged war against Cyrrha for ten years, commanded, as some say, by Eurylochus, Lord of Thessaly; and, as others, by Cleisthenes, king of Sicyon, assisted by Solon, the 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. The invention of that vile stratagem is ascribed to each of the three above cited names. This is a fable of the same class as the others; and I deny that any such thing occurred in Solon's age, or (in Greece) in any other. But Solon was a person assuming a title of sanctity (primævally ancient and belonging to Jove and Apollo), in order to effect a change in those oracles, Seρμ, 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

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41 Florus, ibid.
42 See Thucyd. 1. c. 112.
44 See above p. 296. and Nonnus cit. ibid.
in reality could boast of no warfare, unless it were the pettiest imaginable. It is just possible, some opposition, offered by the Thracidæ of Delphi to his innovations, may have been compared to the great decennial Bacchic war, in the time of which, as we collect from Nonnus, his archetype, the first lawgiver Solon, flourished. That version of the story, which sets up Eurylochus, is an Achilleid, that of Cleisthenes of Sicyon, and his cunning nefarious counsellor Solon, is an Agamemnoniad; and Eurylochus, whom the poet Euphorion called the second Achilles,

(Ὅπλοτερὰ Ἀχιλλεος σιχωμεν Ἑυρυλοχοι,) is none other that the first. The holy war was pretended to be for the Sacred Plain; and so (in some sense) was the war of the Regifugium; for Tarquin had taken to himself the Plain of Mars, which was given back again to the God, and re-consecrated by his successor Valerius Poplicola. But the strongest criterion of this history is in what 45 Athenæus relates, that the confederacy against Cyrrha was formed to recover Megisto, daughter of Pelagon the Phocian, whom the Cyrrheans had ravished: nay, so inveterately were the minds of the Greeks bent upon this story, they even feigned that the third or Locrian war (that of Amphissa in king Philip's time) was to recover Theano, whom the Phocians had ravished! Both of those wars, says Athenæus, were Decennial. The capture by stratagem, at last, agrees with the other legends; and it will be seen in the sequel that the fraud was concerted with the very woman, whose rape was the cause of war, and with her party; and the very name of Theano is conspicuous in that story. The woman I speak of was a great venefica, and probably intoxicated or set to sleep those Acra-Gallide (or guardians of the Tower), who were not in her plot. Tarpeia (in the Romish legend) took occasion to betray the Tower 46 when the guards were drunk. This is the story of

45 Duris cit. Athen. xiii. c. 1. s. 10. Callisth. cit. ibid.
46 Propert. iv. 4. 78.
the hellebore. But the reason of that poisonous drug being introduced into the Delphian mythology, is, that it was the famous produce of Anti-Cyra in that country.

Cirrha, Cyrrha, and Cyra are all one word: 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 an obvious fiction that Cyrrha, if taken by means of drugs at all, was taken by those of Anti-Cyrrha. And indeed I believe that place's name had reference to its pharmacopoeia. Its hellebore was said to cure madness; but the ancients did not accurately distinguish the raving of the votaries of the Great Mother and the Moon in their orgies, and the convulsions of sibyls and demoniacs, from ordinary disease. The truth was, that if the extasies 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 one Anticyreus 47 as a cure for the madness of the god Hercules.

VII. It only remains to us, to allude (more directly) to 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 nations confederated against her;

Τῷ δὲ καὶ τῷ δὲ πολυν ἀγίαραμεν ἐυφυραγυιαν.

Her fortifications were a wonder; they were not ascribed to human workmanship; and they were such as art and stratagem, not without treachery, could alone subdue,

Non anni domuerentem, non mille carinæ.

But where (as, in the like matter, Florus hath said) are the reliques? where the vestiges? Laborat, graviter laborat annuum fides.

VIII. So have I endeavoured to show, from sundry instances, that a variety of tribes and countries retained the memory of a decennial siege, although quite incapable of carrying on any such work themselves. And, that the memorials, which they retained thereof, are too similar in divers particulars, to be entitled to any belief, separately, and as local histories, even if they had been capable.
ILION.

I. It was said by the late accomplished Dr. Clarke, that "whatever opinion a man may form in his closet on the side of old Jacob (Mr. Bryant) will be annihilated by the evidence the country offers." So perfectly does the country correspond with the description of it, and so accurately has Homer depicted the theatre of action, that there remains no fault to find with him. Presently he goes on, in the following unmeasured language, "the nonsense of Bryantism becomes so ridiculous, that his warmest partisans would be ashamed to acknowledge, that they had ever assented for an instant to such contemptible blasphemy on the most sacred records of history." 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 language of the Homeric poems describes the islands and districts of that country since called Hellas, and the shores of the lesser Phrygia? Or did any man ever doubt that? Undoubtedly it does so, and it is not to be wondered at, that so admirable an author, residing in the neighbourhood of those parts, should have been well acquainted with the theatre of his drama, and have described the same with no little accuracy. It is an ill sign when such wholly

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1 Remains of Dr. E. Clarke. p. 457.
2 Ibid.
irrelevant topics are relied upon. The question is, whether the real events upon which Homer's Iliad is founded, were really transacted in the countries and by the nations whom he undoubtedly describes, or whether they happened in some very different place, but under circumstances which he has adapted to Greece and to the nearest Asiatic state; whether the Decennial War, upon which I have written a short chapter, was waged in Troas really, and was copied from thence by the Thessalians, Messenians, Thobans, Locrians, Phocians, and Thuscans, or whether it took place in some other country, from whence it's memory was transplanted by bardic ingenuity to the Hellespont, as well as to those other countries.

That the ten years' war of Homer had no reference at all to the shores of Troas, were as false a tenet, as it would be to maintain, that it primarily and truly referred either to that country or to Aegypt. 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 of the holy places in Armenia, (which were established in the Primary Kingdom,) were again, in their turn, represented by secondary symbols, and they each had their own High-Place, their own sacred rivers, and their own borrowed and self-appropriated legends of the Heroes and the incarnate Gods or Antithei;

et parvam Trojam simulataque magnis
Pergama, et arenem Xantai cognomine rivum.

It has been unjustly said, that the authorities against the reality of the war in Phrygia or Aelis are all of a recent date. Greece had few posthomerics of earlier date than Ste-sichorus, and none of such grave authority. The subject, upon which his greatest work was composed, was Homer's subject, the War of Ilion, which

'Ομηρος ηδε Στηριχος αέιτε λαοις,
and that consummate judge, Quinctilian, pronounces him to have been the most powerful competitor of Homer's genius. Stesichorus, after expending all his talents upon the adornment of the tale of Troy, recanted it all in the latter days of his life in the poem called *Palinodia*. It is idly fabled that Helen struck him blind for speaking thus lightly of her, and that he therefore recanted, and averred that the whole was a fable, and so regained his sight. Setting aside this absurd story (which is unfounded, for he never was blind), it remains as a fact, that he did, either from better information, or from a moral scruple as to the lawfulness of so much fiction, or for some other motive, publish a total denial of the truth of that Greek and Phrygian history; and thus he began,

"Ουδ' ἦσ' ἐτυμὸς ὁ λόγος δυτος' ωδ' ἐξας ἐν 4
Ναυσιν ἕυσελμοις, ἅδ' ἴκεο Περγαμα Τροιας."

That the remains of that city should have been 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 history presents us with the dawn of civilization in that country, is a thing 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 ten years' siege by more than one hundred thousand men, and above all to the artful and cultivated writings of Homer. Barbarous they were by all their own 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 in the next; and in the next again, oh won-

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4 Stesich. cit. a Platon. in Phaedro. vol. x. p. 313. Bipont.
derful! their very sepulchres demolished, and not the ruin of a ruin to mark to posterity that they had ever been.

Circuit exustae nomen memorabile Trojae.  
Magnaque Phoebei querit vestigia muri.  
Jam sylvae steriles et putres robore trunci  
Assaraci pressere domos, et templam Deorum  
Jam lassâ radice tenent, ac tota teguntur  
Pergama dumetis; etiam periere ruinae.

Homer's writings cannot be excepted, for they are a part of the question. He had certainly learned the nicest perfection of language and prosody, and the laws of the epopeia, in some schools of far advanced civilization and of a severe and delicate refinement. He had witnessed some nobler and more instructive scenes, than the rustic warfare of little Greek townships, but the true site thereof, and the true actors therein, make the theorem of our inquiry.

II. It is a great difficulty to understand, how the siege of any particular town, be it where it would, could fill so large a space in history, could interest mankind so extensively, and could even connect its history at every point with that of the Gods and Goddesses of heathendom.

Quae tellus nostri non plena laboris?

asks the Trojan, with the coolness of a man uttering a known and undeniable fact. I rejoin, "When communications by "sea and land were so rare and difficult, as in your time they "were, how should any land but your own, or your near "neighbour's, know or care any thing about you?" Ilion was built upon 'Λης 6 Ανπογ, the Hill of the Divine Wrath, and round about the altar of the Panomphaean or Omnilinguar Jove. Ilion 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. The latter indeed tri-

5 Lucan. ix. 954.  
6 Apollod. S. c. 12. s. 3.
umphed over their opponents, but Providence had it's judgments in store even for them, Θεός ὁ ἐκδικῶν Ἀχαίος. And the inhabitants of the city Ilium are said 7, Exsilia errantes totum quæsisse per orbem, which words are exactly equivalent to these, "the Lord scattered them abroad from thence upon the face of all the earth." The dispersion of these people from Asia was nearly coextensive with the then known world; it was (as I have observed in various ancient writers) to Epirus, Thessprotia, Macedonia, Cyprus, Crete, Venice, Rome, Daunia, Calabria, Sicily, Lisbon, the Asturias, Scotland, Holland, Auvergne, Sardinia, Cilicia, Pamphylia, Arabia, and Libya. Did you but mention Troy to a people, they would cry out, "Oh! that is where we come from!" So Lucan 8 says of a Gallic people,

Arvernique ausi Latio se fingere fratres
Sanguine ab Iliaco populi.

The history of the Teutonic and Celtic nations has, in an equally remarkable manner, been mixed up with the famous departure of tribes and their chieftains from Troy. Ancient manuscripts in the Welsh tongue recorded a tradition that Britannia was peopled by Brutus a fugitive from Troy; and we have seen that the labyrinthus of the Welsh is called the City Troy. Paris son of Priam and Sicamb son of Hector are spoken of as the founders of Lutetia Parisiorum. Nor do the Franks, who conquered Gaul, claim for themselves a different origin; "Francus de Trojâ veniens 9 Trojam juxta "Rhenum condidit et terram Franciam cognominavit." Brabant was originally peopled by Francion 10 son of Hector. Bavon, nephew of Laomedon 11, having learned before-hand the issue of the Trojan war, by means of astrology, magic lots, and oracles, emigrated into Haynault, settled in that duchy,

7 Sil. Ital. 3. v. 568.
8 Phars. 1. v. 427.
9 Honorius de Imag. Mundi tit. de Europâ. pages not numbered.
10 Rosier Historial. fol. vvv. b.
and founded Bavais. The first Odin who came into Sweden \(^{18}\), accompanied by his companions called the \textit{Diarii}, was descended from Saturn through the kings of Troy. He established, in the city of Sigtune, a form of government \textit{imitated from that of Troy} \(^{13}\), and vested in the hands of twelve princes, who were to act as conservators of the laws, and to give judgment according to the custom of the Turks. I have already intimated my belief (which this confirms) of Turk and Teurian being one name; and it also appears that the twelve lunar knights of the round table, by whom I have shown that Nimrod was supposed to be attended, are of Trojan origin. Asgard (\textit{the abode of the Asi}) is called Troy in the \(^{14}\) Edda. "At the same time," saith \(^{15}\) Olaus Magnus, "as the war between the Phrygians and the 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." Sigtune was slain by Gram by means of a golden knob upon his club, an oracle having said nisi \textit{auro} \(^{16}\) Sictrugum superari non posse. This seems to be a metaphor implying treachery or betrayal. Snorro \(^{17}\), in the preface to his Edda, declares that the God Thor was the founder of Troy. Why not of Memphis, Rome, or Carthage? It is always Troy. At Segesta in Sicily the fall of Troy \(^{18}\) was commemorated by a solemn (I suppose annual) mourning, the people going forth in black raiment, with dishevelled hair, and the usual lamentations of an ancient funeral. All this is passing strange. If we must believe that Troy was a town upon the Hellespont, and was besieged for ten years by a jealous Greek prince, and his friends, in order to get back a strumpet not worth his pains


\(^{13}\) Edda, antiquissimum monumentum. cit. ib. p. 235. 237.

\(^{14}\) Fab. vii. cit. ib. p. 270.

\(^{15}\) De Gent. Sept. L. 1. c. 30.


\(^{17}\) Cit. Pinkerton on the Goths. p. 182.

\(^{18}\) Lycophron. Cass. v. 970, etc.
—why, let that be even so. But still, did every body come from thence? Was a fortress of the maritime Phrygia the hive from which we all swarmed, the centre from which we all radiated? The Sirens sang of Troy, and their song was a fatal allurement, seducing even unto death. Dido's pictures told of Troy. Troy was every thing to every body. Certainly there must be somewhat more than the mere celebrity which Troy obtained, from being the subject of a beautiful poem, to make all nations busy themselves about her, and refer to her the origin of their blood, their laws, and false religions.

We learn from Homer himself that Æneas, his children, his grandchildren, and their offspring again, reigned successively in Ilion, after it's capture by the Danaans. It is extraordinary that the Greeks should have been completely ignorant of the history of their great rival under her Ænean dynasty, had that dynasty really reigned upon the Hellespont.

III. But if all these things are disallowed to the scene wherein the great mystic, Homer, hath given them their local habitation, why shall we adjudge them to Egypt, as Mr. Bryant would do? He says that there was a Troy in Egypt, and none in Phrygia. But then, it may be rejoined, 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 Venice. By this sort of reasoning, therefore, we are at full liberty to place the scene of action, if we will, 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 for a time within her limits, but she never pretended that her cities had been the scene of heroic warfare. This alone is nearly fatal to a theory, which is thus left to support itself, on the ground of all memory and tradition of the great war having been lost in
Ægypt, where it took place, and preserved only in some foreign countries; notwithstanding, that Ægypt had a memory capable of recollecting a great deal more than ever happened, when the object was to magnify and adorn her own annals. This most improbable hypothesis got its chief colour from the circumstance of Æthiopia being near Ægypt, because Troy was connected with Æthiopia. The land of Sheba or Meroe in later times almost engrossed the title Aeti-Opia, the remainder of the Cushim having come to be called by other names, such as are Scythæ or Cuthim, Barbars or Berbers, and Pelasgi or Tyrseni. But this argument, however colourful, is wholly false. Memnon came from the Oriental Cush, which is the kingdom of Assur; as Virgil, who took it 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 Achæmenide,

Memnoniis deducens agmina regnis

Cyrus.

The Phrygian Iliad (from which, as we shall presently show, Joseph Iscanus formed his poem) called the followers of Memnon Persians,

Fit fuga Persarum fusoduce,

and Lucius Ampelius records that the walls of Babylon were built by Memnon. Several authors say the like of Egbatana. The Persian kingdom was indeed as full of Memnonian reminiscences as Ægypt, or more so. The capital of the Kings at Susa was the Memnonium, and the high road from Lydia

19 Memor. c. 8.
20 See p. 247.
to Susiana was the Memnonian way. Ægypt 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 rival those of Mesopotamia, affected to dispute the honours of antiquity even with the Scythians themselves, but without (as Justin saith) 21 being able to convince other people of the justice of their pretensions. This scheme of national vanity stedfastly pursued by their priests has caused, that less of true primitive history can be gleaned from Ægyptian legends than from the traditional memorials of the rudest tribes. They had also 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 Semiramian kingdoms; concerning which Nebuchadnezzar and Cambyses did a little jog their memories. They had even the assurance to tell Diodorus 22 that Babylon was originally founded by a colony of Ægyptians under Belus, who imitated the laws and customs of Ægypt, and this Mr. Bellamy, the regenerator of Scripture, receives with the tamest acquiescence.

Having shown that there is no ground for removing Ilion into Ægypt, I will also correct the same 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. Ilion, a noun feminine, is invariably used for the City in Homer, but Troy only for the kingdom in which it was situated. The Greek chiefs in their camp frequently speak of themselves as being "in Troy." Achilles boasts of having destroyed twenty-three cities 23 "in Troy." It is true, that Τροίη ἐπυργος, ἐπειχεος, ὑψιυλος do occur; but the answer is that Τροίη is essentially an adjective, and that in all those places the word πολις is implied, as in one place at least

21 Justin. L. 2. c. 1.
22 Diod. Sic. i. c. 28. Bellamy Hist. of All Rel. p. 38.
23 Iliad. ix. 328.
it is expressed, πολιν Τρόιην ἑυτειχεῖν. Lest any one should still doubt, I can bring a line where it's adjective character is yet plainer,

Πολλα μεν ἐκ Τροιῆς ἀνεται κειμηλια καλα
Ληδος,

which agrees with

Senatu virōm galeæque et Troia gaea per undas.

Troia was the private or demesne kingdom (like the Isle of France or Duchy of Austria) surrounding the imperial capital, which alone remained to the lord of so many kingdoms. But this is merely a critical observation upon the text of Homer, and I shall not be at the pains of debarring myself at all times from the popular use of the word Troy.

IV. There were two genealogies of Troy. The one, Samothracian of the mysteries, and derived from the ark-borned wizard Dardanus, son of the nebulous or cloud-collecting Jove. And the other, which is the common one, from Whilus; his name (which signifies the beginning of time, while, whilome) is the etymology of the city's old name, Whilios. Whilus is Noah, Laomedon is Cham, Priamustithonus, god of the sun, husband of the morning, and father of the earth-born locusts, is Cush, and Memnon, son of the morning, and stratarch of the Cushim, is Nimrod. Laomedon is described as the founder of Whilios or Ilion, although he did not build it himself. The Gods were ordered to build it for him in a plain sacred to Jupiter Panomphæus Tonans 44, (the God of all languages, or else of the universal Language) and upon which,

Dextera Sigei, Rhaetei læva profundi,
Ara Panomphæo vetus est sacrata Tonanti.

44 Ovid. Metam. xi. 197; Iliad. viii. 250. See above, p. 29.
Dardanus was the Samothracian name of Cham, the inventor of magic, and (as Eusebius says) ὁ μῦθος Ὑπων καταδίδας, τὰ μυστήρια. He, as we read, was deterred by an Oracle from going to the Ἀγία Λαοφός himself, but he built Dardania near mount Ida, that is, mount Ararat. An old rhapsodist speaks of this in some memorable verses, which I can never read without thinking of the great migration from the mountains of Armenia to the plains of Shinar. "Jupiter", who gathered the clouds together, begot Dardanus, the first Trojan king. And Dardanus founded Dardania. For not yet was holy Ilios built in the plain, a city of men divided in their speech. But they still continued to dwell around the foot of Ida having many sources of rivers." And these are verses of remote antiquity, although they are interpolated.

The City was called Ἰλίος η, and although the cause of the war, as vulgarly misunderstood, was a profane one, the city itself, or at least that part thereof, which was the dwelling-place of its aged ruler, was regarded as a vast Temple. The whole place was even said to be, in its inception, a Temple raised for the Palladium. And it was called the House of the Gods,

O patria, O Divòm domus Ilium!

The Andromache of Ennius exclaims,

O Pater, O Patria, O Priami domus,

Septum altisono cardine templum,

Tectis cælatis, laqueatis,

Auro, ebore instructum regificè!

The high-resounding axle is probably the sevenfold enclosure of the mimic heaven, ἀθεοτοκὸς ἐκκυνων, which fenced in the temple. As the war was a religious one, and as the temple and the contents of the temple, Helena, and the Palladium,
were the objects of contention, it became an usual errour to confound the city with the temple, and to use Pergamus or Pergama as synonymous to Ilion. *Pyrg*, a tower, is the word *fire* with a final consonant, being probably that of the word *Og* or *Ag*, oceanic water, from which the Plain of the Tower of Babel was called the Plain of the Ocean,

'Ωξεανα 86 πεδιων ὀικητοφες.'

*Perg* is perhaps only a variation of the same. It is in Homer a noun feminine, with the epithets, *ἰερη*, and *ἄρρη*, and it was the seat of Apollo

ἔδηλ ὃν 90 νησοῦ ἐπτυκτο.

It was also the residence of Helena, from whence Paris descended,

κατὰ Περγάμου ἅρρης

Τευχεὶς παμφαίνεις, ως ἡλεκτρι ἔσθηκε

Καγχαλανων 30,

39 Iliad. 5. v. 446.
30 Ibid. 6. v. 512. We may here observe how an image becomes vernacular from it's beauty and aptitude, and then again loses it's beauty (in our eyes) by being vernacular. This passage ought to have shown Mr. Payne Knight that the Indian or Persian fowl (gallus gallinaeus) was known to Homer; see P. Knight proleg. c. vi. s. 1; and also, that Alector doth not mean the Sun simply, but the Sun under his type of the watchful and matutine bird, as Æschylus long ago explained it, saying,

Καὶ Ζηνὸς ὄρος ὀφθαλμὸν κυκλησάτε. Suppl. 227.

The cock is not the last among sacred birds. The Galli bear it's name, and Paris (the Homeric antitype of the cock) gave his name to one of their tribes, and (ultimately) to their capital city; in which circumstance there is, perhaps, a latent secret of etymology. The strange treatise, called Xenophon de Εquivocis, assures us that the Babylonians called the grandfather of Ninus, *Gallus*, because he was preserved in the flood and preserved others; and that, on that account, the Scythian Sagen, in whose country his preservation in the ship took place, call a ship *galleris*, quod undis servet, p. 16. In like manner we call a certain small vessel a cock-boat. Κηλς in greek is a boat, and from this root the Celets or Celts appear to fetch their name, otherwise spelt, Galat, Gaul, Gael, Gall, and Wall. A small part of the Teutones had embraced the
in burnish'd arms
Resplendent, from the high Pergamean rock
Came down exulting, like a crowing cock.

And it resembled the Tower of Babel, the Capitolium of
superstition of the Ship, pars Suevorum et Isidi sacrificat. Unde causa et origo
peregrino sacro parum comperi, nisi quod signum in modum liburnae figuratum
docet adventam religionem. Tacit. Germ. c. 9. Whence should they borrow
it, but from their neighbours and, in Marius's time, their allies, the Galatæ?
Call is the Sanscrit name for Styx or the Destroying waters: the British
worshipped a fury or Nemesis called Ceridwen, under the forms of a boat and
of the bird gallina; see Davies Myth. Druids. p. 257; and our sailors even
now call the puffins, Mother Cary's chickens. A helm is either a covering
for a warrior's head or the steerage of a boat; but the former is galea in latín
and its ornament is crista, the cock's-comb. The crest was a conical erection
upon the helmet, ῥαφὸς, χαλκὸς, τυραμίον, and a phallic emblem; for which
reasons, the pyrīl or may-pole is called the Mast of Cockayne, and the virile
member is also called by the same name (in vulgar English) as the bird gallus
gallinaceus. Also, certain ornaments, which adorned the towery tiara of Nim-
rod, have been introduced among us by the name of cockades. See above,
p. 331. This bird was not, however, more sacred in the rites of the Mas-
culine God, Aetcrtor Hyperion, than in those of the Great Mother. The
wretched fanatics, who abjured their sex in the fanatical worship of Cybele,
were Galli, not as a name of nation, but a name of sect; and, as the Great
Mother KviSi was the great cubical or quadrangular galleys, we need be at no
loss to answer Ovid's question,

Cur igitur Gallos, qui se excidere, vocamus
Cum tantum Phrygia Gallicadistethumus?

The word gallant, which implies lewdness, is derived from the lascivious na-
ture of Cybele's orgies; it is of the same analogy as Bacchanté, and we have
probably got it from the Italian. Video, said Varro, Gallorum frequentiam
in templon Deam gallantes variaretinebant studio; and again.

Nam quæ venutas hic adest gallantibus.


If we inquire why the Cock was so venerated a symbol, the answer is, be-
cause he rises with the Sun, and doth, that which the Sun may fail to do,
wakes up the sleepers. He is therefore the symbol of resurrection and life.
In the song of Vala, supposed to be the most ancient relic of the Scandi-
navian bards, that is emphatically signified;

Hark, his crest with gold adorning
Chanticleer on Odin calls!
Hark, another bird of morning
Claps his wings in Hela's halls!

In Herbert's Helga. p. 222. 2d edit.
Rome, and the Circus, in having 31 three shrines upon it's
summit.

It is usual to judge somewhat unfairly of testimonies fur-
nished by writers, who lived in the ages intermediate between
the fall of the western empire and the invention of printing.
Those authours had access to an immense store of old Greek
and Latin authours now entirely lost. It is evident from the
reason of the thing, that the mass of ancient books were lost
from people leaving off to transcribe them, and that a certain
number were kept in use and copies of them occasionally made.
But those that were transcribed at all were preserved entire, as
we may learn from Photius's catalogue of his own library. We
may therefore safely infer, from our possessing mutilated copies
of Polybius, Apollodorus, Diodorus, Dionysius, Dion Cassius,
Appian, Cicero, Livy, Tacitus, Valerius Flaccus, Petronius Ar-
biter, etc. that entire copies of them all existed at different
times of the Ages called Middle. And the mass of ancient
literature comprehended under this head is very great. But
we know likewise, that between the 9th and 15th centuries
many important works existed, of which no portion (I speak
not of quotations or excerpta) is now extant, such as were
those of Theopompus, and of Ctesias, the Bithyniaca of
Arrian, and the Historie of Sallust; and a multitude of
less illustrious productions. And, concerning Troy espe-
cially, these works were extant between the centuries above
mentioned, the Troica ascribed to Cephalon Gergithius, those
ascribed to Sisyphus Cous, the Greek Ephemerides of Dic-
tys Cretensis, and those of Dares Phrygius from which our

The parting words of Socrates were, ω Κρίτων, του 'Ἀκληπτην ἐξιλομεν ἄλλα ἐποδετε, και μη δεμιουργητε. Retiring to rest, he invoked
the bird of resurrection, and the heathen appellation for that Divine Power,
which raises the dead, and was doomed to die. See vol. 3. p. 288. 298, 9.

I suppose Nestor is called by Propertius a Gallic soldier because the con-
federacy against Ilium was made in the name of the holy ship or galley;

Si tam longaeae minuisset fata senectae
Gallicus Iliacis miles in aggeribus,
Non ille Antilochi vidisset corpus humati.

meagre latin epitome is made. I make these remarks, lest I should be thought to overrate the value (really not inconsiderable) of such authors as Martin of Poland and Gobelinus Persona. Their accounts of Troy city nearly correspond. Its length was equal to its breadth (in other words, it was square), and it was three days' journey in either direction, nor was there ever such a city in the world either before or since. Its walls were 200 cubits in height, adorned with various-coloured marbles. There was wall erected within wall, and the whole was defended by deep fosses. King Priam commanded whole nations of the surrounding country to settle in Troy. Many remarkable inventions were first hatched within Troy walls, the games of chess, dice, and backgammon, tragedy, comedy, and the Circensian, Ceronesian, and many other games. At the highest point of the square enclosure Priam constructed pro suo habitationis hospitio famosum habitaculum, quod Ilion seu Ilium (he should say, Pergamum seu Pergama) nominavit.

Ilion was composed of "the hebdomad with eight ways of "the beautifully dancing Aurora," and it was fortified with seven enclosures of walls, the one within the other, and the citadel stood in the centre. Aiaia of the Scythians was the station of Aurora,

\[ \delta \theta i \tau \; \text{Hos} \; \text{Hrigeveita} \]

'Oikia kai xorpé éisi,

and it was "crowned with seven circles round about," in the middle of which the gardens of witchcraft were planted. Euripides gives some little explanation of this idea concerning Aurora, saying that the most eastern boundary and sacred Therapna of the rising Sun was at Troy,

\[ \Pi rgaamov ieran \]

'Idia ta 'Idia kissofora vappη,
There was a strange notion concerning Mount Ida in Troas, (the Gargarum of the Congregation) that "the sun\textsuperscript{36} was visible there before sunrise, not however in his orbicular form, but with a multitude of scattered flames, which seemed to embrace the whole horizon, and presently afterwards were conglomerated into one mass, extending for a distance of three plethra; and lastly, when it was daybreak, the sun assumed his usual apparent magnitude." The Rosycrucian and Mystic, Henry More, who is not the worst of our poets, must assuredly have obtained in secret places some authentic intelligence concerning the Ida of Jupiter Panomphæus, before he wrote the episode in his \textit{Psychozoia}\textsuperscript{37};

\begin{verbatim}
On Ida hill there stands a castle strong,
They, that it built, call it Pantheothen.
Hither resort a rascal rabble throng
Of miscreant wights. But if that wiser men
May name that fort, Pandæmoniathan
They would it clepe. It is the strongest delusion
That ever \textit{Daemon} wrought, the safest pen
That e'er held silly sheep for their confusion,
Ill life, and want of love. Hence springs each false conclusion.
That rabble rout that in this castle won,
Is irreful ignorance, unseemly zeal, etc.

These and such like be that rude regiment
That from the glittering sword of Michael fly;
They fly his outstretch'd arm. Else were they shent
\end{verbatim}

\textsuperscript{35} Eurip. \textit{Troad}. 1068.
\textsuperscript{37} Canto 3. st. 12. 13. 16. 17. \textit{Daemon} is used as a proper name, homonymous with \textit{Satan}. 
If they unto this castle did not hie,
Strongly within it's walls to fortify
Themselves. Great Daemon hath no stronger hold
Than this high Tower. When the Good Majesty
Shines forth in love and light, a vapour cold
And a black hellish smoke from hence doth all infold;
And all that love, and light, and offered might,
Is thus choked up in that foul Stygian steam.
If hell's dark jaws should open in despight
And breathe it's inmost breath, which foul'st I deem,
Yet this more deadly foul I do esteem
And more contagious, which this charmed Tower
Ever spues forth.

From whence soever he took his allegory, he says no more
than is just and true concerning the Hill of Atè. But if we
seek to learn the real site of that fable, apparently so little
applicable to the Hellespontine Troy, Euripides will assist us
in that also. The country in question was the 38 eastern
Æthiopia, otherwise named Aurora, in which Merops the 39
Titan reigned, and in which the aspiring Phaethon (son to
Clymena the consort of Merops, as some thought by himself,
and according to others by the god Apollo) drove the chariot
of the Sun and "fell from heaven;"

for Clymena
Wedded with Merops, monarch of this land,
On which Sol's indefatigable steeds
First rising shed the golden beams of light,
And which the swarthy folk, who dwell around,
Call Eos bright, the stables of the sun.

Nonnus 40 gives to some city, or other, the appellation of πολις
'Hous, and inquires whether or not it was the most ancient
city in the world. In the allegory called the Odyssey,

39 Eurip. Helen. v. 388.
40 Dion. xli. 354.
Eumæus, the godlike swineherd, is son to the king of the Syrian island, a paradise where there are the turnings of the Sun, δυτὶ τροπαὶ Ἡλιοῦ.

Not over great, but rich in sheep, and kine,
And yellow harvests, and the gift of wine:
Nor hunger there intruding, nor fell pest,
With fear and sorrow mar the people's rest.
But soon as years have bowed the old man's head
A God's unjoyful arrows strike him dead.

And here also there were two cities, utterly discrepant in every respect,

διὰ δὲ σφιζὶ παντα δεδασάι.

The Meropis of Theopompus was a country of which Silenus revealed the mysteries to Midas. It contained two rivers and two cities, the one of which was a place of voluptuous luxury and peace, called Eusebes, and the other was a city of violent warriors, and called Machimos. I have no doubt that his Meropis is Homer's isle of Syria, and the Eos of the titan Merops, and that both Meropis and Syria are meant to indicate Mesopotamia and it's two cities, Babylon of Semiramis, and Niniveh of Nimrod. The Scholiast explains the "turnings of the Sun" to mean the cavern of the Sun. It seems to follow that Homer does not speak of the tropics or turnings of the year, that is of the extremities of the ecliptic, but of the turnings of the day, which separate day from night. That is what was meant in Euripides by the sun's ἵπποςαρις in Oriental Cush, and by Mimnermus, describing the sun's voyage,

Γαῖαν ἐς 'Αἰδιωπῶν, ἵνα δὲ θεοῦ ἀρμα καὶ ἵπποι Ἔγαρι, δὴρ ὡς ἤργυσεν ημολ.

41 Od. xv. 403.
43 Apud Athen. xi. c. 5. s. 39.
If we suppose the sun to revolve around the spherical earth, he can never turn his horses, but must keep their heads straight in one and the same gyrus, but, on the other hand, if the earth be a plain bounded on all sides by the Ocean, the Sun, having traversed it, must return. Such may have been the opinion of Homer. The ancient fabulists seem to have placed their paradise, or Fortunate Isle, almost indifferently in the East and in the West; which indifferency would arise naturally out of the opinion of the earth being spherical. For if two birds started from the same place, the one to fly to the extreme East, and the other to the extreme West, they must both return to that place; so that one and the same point is both Eos and Hesperia, the garden of Aurora and that of the Hesperides, there the horses of the Sun are stabled at night, and from thence they start refreshed at the dawn of day. The author called Pherecydes seems to have been acquainted with Homer's allegory, and to have styled himself a native of the island Syros or Syria in the Archipelago, meaning Babylon; Συρίαν, Η εξεχωνής ἡ Ἀβαν, are the words of Eustathius in his commentary upon the Odyssey.

Merops, the Titan abovementioned, was the husband of Clymena, who being comprost by Apollo brought forth Phaëthon, whose history argues him to have been a bold but unfortunate usurper. His people were the Αἰθιοπες or Cushim, and their seat of government was near to the palace of the Sun;

Æthiopasque suos, positosque sub ignibus Indos
Sidereis, transit, patriosque adit impiger ortus.
Regia Solis erat sublimibus alta columnis,
Clara micante auro, flammasque imitante pyropo,
Cujus ebur nitidum fastigia summa tenebat.

In this palace Vulcan had delineated the Heavens, the Earth, and the Sea, and it was indeed the των χθόνος, ἄθερος έκχων.

The Arabs remembering the tradition of this palace, whereof, as they said, the materials were rubies, ascribed, according to their fashion, it's construction to Adam, and called it Beyt ul Mammour, the House of Frequentation, or rather the house of Mamor or Mamuris, who is Vulcan. The Hanging Gardens of Adonis were, as we have signified, the Temple of Babel; but that huntsman king, and god, was entitled 'Aως, the Morning, and 'Aως, the Son of the Morning, and his mother was Aoa or Aurora; whereby he is made absolutely one with Memnon, and a type of Nebuchadnezzar, and at least it is proved the mythological city of the Morning is that same city in which the hanging gardens were situated. Memnon who fell in the defence of Troy was (mythically speaking) son of the celestial Aurora, but he was really the son of Semiramis, as we may collect from Lucius Ampelius, who says, "murus intus, medio Babylonie, quem Memnon sedificavit lapide cocto, id est, calce et sulfure, ferro intermixtus ut sunt juncture. Latitudo ejus cubitis 30; altus cubitis, 130; cingitur millia passuum 30. Hunc cepit Semiramis, perfect filius." And Semiramis, be it remember'd, ἐκτραχὴ ὑπὸ Σιμώνος, ἕπηρεν τὸ βασιλεῖος ἴῳ. When the sun was first created, and the evening and the morning were the fourth day, that luminary must have been in the first instance vertical to some part of the earth, and he must have commenced his course from some point of the ecliptic, or perhaps of the equinoctium. Because, although a circle has no beginning or end of it's figure, rotation must never the less have a beginning of it's motion. So when the Sun became reapparent, and began again to "rule the day," after the darkness of the catoulas, he must have been first

46 Etym. Magn. in 'Αως.
47 Liber Memor. c. viii.
visible in some given point of the heavens. Upon these principles a particular country may be asserted, not mystically or metaphorically, but as a matter of fact, to be the place of the Morning or Sun-Rising. Whether this was true either of Babylon, or of the country whereof the Babylonian establishment was symbolical, I cannot say; but the latter supposition is not improbable. And there is a second circumstance (perhaps arising out of the former) which may have perpetuated the idea of a positive East, I mean, the fixing of a given place in Asia for a longitudinal point, from which all the places in Europe and Africa were more or less West, or West either by North or by South. It appears that Babylon was made use of for that purpose by the geographers Eratosthenes and Hipparchus.

V. The war of Troy was waged in order to reduce into the possession of the assailants a person called Helena.

If that mysterious person, the object of such dire contention, was really (as I suppose that she was) the Aurora Semiramis, who brought forth and nurtured the Son of the Morning, and afterwards set up the Sabian heresy and vended herself for the spirit of Pleiades or the sevenfold celestial Dove, and of the Holy Ship, and for the great mother of all nature, we should expect to find her described as a goddess, or a demon, or some power more than human; but if a mere woman, the wife of a Greek chief, and distinguished by nothing but her lewdness and her 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; there is no reason why it should. And this reasoning, which some affect to despise, gets double force from the silence of Homer; instead of being thereby invalidated.

49 See Strabo. L. 1. p. 122...127.
He was the written source from whom the Greek tribes mainly took their information. And He (no matter why) is sparing of such compliments to the heroes and heroines, and so I believe were the Cyclics and Homeridae. The learned researches of the Alexandrians and others, in what may be termed the Critical Age, brought these matters to light by investigating the religions and immemorial legends of the various tribes of mankind. These things, therefore, were not inventions of the Poets, but were traditions and original errors, bequeathed to all men from their common ancestors. 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 Homeridae, Cyclics, and other bards. It is couched in the language of a riddle, and part of it's hidden drift is to shew that the real import of the things averred respecting the ancient Gods and Heroes of different places, was different from their literal construction. What other drift it had, can only be understood by us, when we have formed some idea, of what the concluding part of the prophecy is about; and I have not as yet been able to form any.

Lycophron terms Helena the Dove, which is a translation of the word Pleias and of the word Semiramis; and in the same breath he calls her the Bitch:

I see the Fire-brand cross the water
To seize the Dove, the Bitch of slaughter,
Child of that Hawk, who passed the swell
Of Ocean in the oval shell.

This imports that the lewd and bloody Helen had a spiritual symbol quite opposite to her own character. The latter is described by a symbol which Homer applies to her, cyon, the bitch, or cynopis, having the countenance, or else the form,

50 Lycophron. v. 86.
of a bitch. I rather think that the words *loopis, glaucopis,*
and *cynopis,* respectively mean vacciform or cowshaped, owl-
shaped, and dogshaped, and relate to the animal forms under
which certain divine virtues, or divine hypostasies, were wor-
shipped. The Egyptians inscribed 51 on the column of Isis,
"I am she who rise in the dog-star." It might only mean
that Helen was impudent; but I am fixed in the other
opinion, by remembering the legend of Cyrus, who was
nursed by *Cyno,* a bitch, and that of Romulus, that he was
nursed by the wife of Faustulus, an harlot, whose name was
Lupa, and who was constantly represented under the graven
image of a she-wolf, and by observing, in another account of
the same transaction, that Romulus was nursed by one Faus-
tulus, the father of HELENA 52. And Romulus, as all know,
was the son of ILIA, ab Iæo Laomedonte genus. The
Furies are termed by Euripides, *ai 55 κυνιμαιδες θεαι.* But
Helen was regularly worshipped as the goddess of divine
vengeance, Adrastea, Rhamnusia, or Nemesis; *δ μεν Ἰλεινς
θεον Ἐκτὸρα λέγει, καὶ Ἑλενα, Ἀδραστειαν 54 ἐπισαμενος,
προσκυνει.* Agamemnon dedicated his rudder to Diana,

Τεικέων ἵνα κις Ἀχαϊδες ἄγει κυδείν 55
Ἐνεδειν, ἀμφ' Ἑλενη ῆρμον ἃ μυροθεισαι.

Adrastea was the nurse of the infant Jove, whom the warlike
Curetes preserved from death. Another account was, that
Nemesis 56 assumed the form of a goose, and laid an egg, out
of which Helen was born. The *Pyramid* in the middle of
the Great Circus was sacred to Nemesis, ἡ πυραμις 57 . . .
Νεμεσως ἐναι νομιζοι. Helena was indeed the fatal
source of discord. Her incontinency was the cause of deadly

51 Diod. Sic. 1. c. 27.
53 Orest. v. 260.
56 Tz. in Lyc. v. 88.
57 Lydus de Mensibus. p. 5. ed. Schow.
warfare, and her prophetic inspirations gave new life to the heresy of the Magna Mater; and in allusion to the history of that famous woman, and the misfortunes she brought upon mankind, she was figuratively said to have received the apple which the fury Discord gathered in the fortunate gardens. A certain plant (elicampane) was named after her heleneium, and it was fabled to excite discord among those who ate of it. It was the duty of whosoever found that plant, to present it as an offering to Nemesis and the Furies, the einodian gods. Those, who revered her as Nemesis, fell into the error of supposing that she was not a wicked and abominable being in the eyes of heaven, because she was used instrumentally by Providence as an Ate or Nemesis, a wrath poured out upon the world. She was a judgment of the Gods to ease, or, as Euripides hath it, to pump the world of the 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 Hercules.

Non tibi Tyndaridis facies invisa Lacæna,
Culpatusve Paris. Divôm inclementia, Divôm,
Has evertit opes sternitque a culmine Trojam.

That dangerous error is exposed and refuted in the prophecies delivered through Isaiah concerning Salmanassar; "Woe to the Assyrian, the rod of mine anger! the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath . . . . .

"Howbeit he meaneth it not so, neither doth his heart think so."

Much was said by the Greek tragedians of a fanatical prophetess called Cassandra, a daughter of Priam. But nothing of the sort appears to have been known to Homer. He only notices Cassandra as a beautiful girl, who was about to be

60 Orest. v. 1640, 1684, etc.
61 Iliad. xiii. 365. xxiv. 700. The lines 420, 421, of Od. L. xi. are among the most evident interpolations in that book.
married to one Othryoneus, and who climbed up to the top of the Pergamus, in order to descry king Priam returning with the body of Hector. The circumstance of her being on the Pergamus, upon that occasion, contributed to her being confounded with the Sibyl of that temple. Lycophron fell into the same error; but he so far shows himself a more learned man than Aeschylus or Euripides, that he never calls the prophetess Cassandra, but always Alexandra. And Alexandra is a name for Helena, given to that woman because of her close and fatal connexion with the firebrand of Ilion, Alexander Paris. Troy had a prophet as well as a prophetess, and they were both concerned together in betraying the city to its besiegers; but the prophet was Helenus, and he was (as we are told) the twin brother of Cassandra, and they were both inspired with the spirit of prophecy by dragons in the temple of Apollo. But it should seem that, if Helenus was any body's twin, he was the twin of Helena. It is further said of the prophetess Alexandra, that by reason of her prophetic fury king Priam shut her up in a PYRAMID. The error, of confounding Homer's Cassandra with Helen, arose from cassa signifying, in some dialects at least, an harlot. Lycophron terms Helen, Cassa Peleias, the Harlot Dove. The identity of Alexandra and Helena is betrayed in a fable preserved by Ptolemy son of Hephaestion; Helena bore a daughter to Alexander, and they disputed whether she should be called Alexandra or Helena, and they drew lots, and Helena won, and so the child obtained the name of Helena. The first Sibylla was the reputed inventor of the hexameter verse, in which the oracles were delivered. But Helena was herself an heroic poetess, and Homer imitated

63 Tzetz. in Lycophr. v. 350.
64 Cass. v. 131.
66 See Plin. vii. p. 57. Pausan. x. c. 5. s. 1.
67 Ptol. Heph. ubi supra.
his works, from those which she had composed upon the Iliac war; now, the poems extant under the name of the Sibyl distinctly charge Homer with having borrowed his works from her's. Astyanassa was a poetess infamous for the obscenity of her writings, and she is said to have worn the cestus which Venus gave to Juno, and Juno to Helena, whose handmaid she was; her age is unknown, and her existence called into doubt, but she is merely Helena under another name. Two names of one person, divided into mistress and servant. To the intellectual powers of that woman Theocritus bears testimony,

Ταν πινυταν Ἐλενας ἡπίασε βωκόλος.

The first Sibyl was of Babylon or Iran. Pausanias calls her Sabba, and says that she resided among the Hebrews above Palestine, (those are, the Chessedim or Chaldees, descendants of Heber, in whose country Abraham was born) and he adds, ἕν καὶ Βαβυλωνικὸν καλαίνην. The Erythrean Sibylla in the extant books is made to say, that "she left the long walls of Babylon, driven out by the gad-fly, a fire sent forth into Hellas." Phocylides is said to have purloined his poems from those of the Sibyl; and I have noticed a curious confirmation of that assertion. Dion Chrysostomus gives this quotation out of his works,

Καὶ τόδε Φωκυλίδου πολεὺς ἐν σκοτειῶν κατὰ κόσμον
Ὁικούσα σμικρη, κεφεῖσαι Νινέ αὖρανθένης.

Now, Phocylides had nothing to say to Niniveh; but this is a remnant of the old harlot's animosity towards the heroes of

70 Ptol. Heph. ubi supra.
71 See above, p. 348. 1. 10.
72 Paus. L. x. c. 12.
74 Suidas in voc. Phocylides.
the Regifugium. Sabba is a name indicating the origin of Sabianism, and some Jewish Rabbi cited by Mr. Bryant, in his Analysis, informs us that Sabianism was first set up by Hellen-Iuna (the Dove Hellen) in the age of the Tower-building. This Hellen-iuna is Helena, who in reality did invent 76 Sabianism or Bacchism. Suidas, in mentioning the Babylonian Sibylla, says, ἡ καὶ Περσίς, and Varro 77, naming ten Sibyls, affirms primam fuisse de Persis. The same person (as I nothing doubt) was the Phrygian Sibyl, whom Suidas calls by the names of Cassandra and Sarysis, and whom both he and St. Clement of Alexandria 78 call by that of Taraxandra, the Confusion of Men. Justin Martyr, in his Cohortation, says that the Cumæan Sibyl was a Babylonian. And the date of that infernal fanatic is correctly given by Alber- tus 79 Statensis, "Sibylla Erythrea vel Babylonia claret, Agamemnon Mycenis imperat, Troja capitur." There is reason to think, that the Phrygian Sibyl is the same ingeneous but sanguinary woman, who is celebrated as the Theban Sphinx, because in the antique figures 80 of her that monster is placed by her side. The Delphian 81 Sibylla was the goddess Artemis, Diana, or Daphne, who lived before the Trojan war, and foretold it in her prophecies; and it was Diana, we remember, who calumniated and destroyed Orion. The tripod is the well-known implement of Sibylline vaticination, and by means of that we may prove that Helen, and not Cassandra, was the Pythoness of the tower. Vulcan made a golden tripod 82, of which the owner should know all things present, and future, and past, and gave it to Pelops, from whom it came into the hands of Menelaus, and was taken away from him by Paris at the same time when he

76 See above, p. 399, 400.
78 Strom. L. 1. p. 399.
79 Chronic. p. 7. a.
80 See the second volume of Grævius's Greek Thesaurus.
82 Diog. Laert. vit. Thal. c. vii.
carried off Helen. Helen prophecied the discord that would arise among men by reason of that tripod. And what is that, but the Sibyl Diana or Alexandra prophecying the Trojan war?

We read of Diana and Venus hunting with the Mighty Hunter, and of Semiramis adorning her palace with paintings and sculptures of hunting, and herself leading armies to battle. The poets describe Helena engaging, like a man, in the palestra,

⟨Χρισάμενην άνδέξις παρ' 'Ευρώπαο βεθροίς⟩

and fighting in the lists with the hardyhood of an amazon,

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.

There is a story of one Helena who fought a battle with Achilles, and wounded him in the head, but was killed by him. This story, false as it is, shews that Helena was regarded as a warlike woman; for Achilles was never at any war save that of Troy, and no Helena but the Trojan can be signified.

Helena was hunting upon mount Parthenius in Arcadia at the time when Paris visited her, and thinking he was a god, she consented to accompany him.

Parthenius was the region in which the huntress and warriouress Atalanta, the daughter of Iasus, resided, at a sort of Bacchic paradise, and where she hunted in company with

83 Diod. Sic. 2. c. 8.
84 Theocr. Idyl. 18. v. 23.
87 Ptol. Hep. Ibid.
88 See above, p. 307.
the mighty hunter Milanion or Hippomenes, and waged war against the centaurs. The loves of Atalanta and Milanion having turned into rivalship, she fell, and was beaten in the race, by the seduction of a golden apple from the gardens of the Hesperides. Therefore, however it may be fabled that Paris gave the apple to Venus, it is evident that Helena is the person meant. And indeed Helena is Venus, the horrible Mylitta or Salambo of Babylon. The river Nile served the Egyptian priests for a symbol of Oceanus or Styx, and Pharos, being an isle at the mouth of that river, was supposed to be the dwelling place of Proteus (the deus pantheus of their mysteries) and his wife. There was in Pharos a grove and temple of "the strange Venus," η ευς Αφροδιτης, and Herodotus says that she was the Helena of Troy. Venus Helena was worshipped at Epidamnus in Illyricum. There was a temple, likewise, at Sparta, sacred to Helen and Hercules. Audio, saith Julius Firmicus, Cinyram Cyprium amice meretrici templum donasse; ei erat Venus nomen. In other words, Venus was that incestuous Myrrha, Smyrna, or Aurora, who bore the demigod Adonis to the aged king of the Assyrians, and afterwards followed her son to the chase, and sought the complicated incest of his embraces. Ptolemy informs us, that Helena acted as the handmaid or proc uress of Venus in her intrigue with Adonis; and here again we have, most manifestly, two names made into two persons, as mistress and servant. It is sufficiently proved, that the Venus to whom Paris gave the Apple of Discord, is Helen, whom he seduced by flatteries, and so kindled up war and hatred among mankind.

90 Schol. in Theocr. 3. v. 40.
92 See above, p. 52.
93 Herod. vi. c. 61. Pausan. iii. c. 19.
95 Fausan. iii. c. 15.
Helena was, then, a goddess, a sibyl, and an amazon huntress. But she was also a great proficient in the vile trade of witchcraft and sorcery, and in all the black lore of the γνωσις 97 who had familiar serpents. Venus 98 (as we read in Cedrenus) was a woman skilled in logic and a variety of arts, λογικη και ποιησις, and married Adonis the son of the wise man Cinyras, with whom she spent her life in the unremitting study of philosophy. Helen possessed a portent which may be connected either with the oracle, or with sorcery in general, the lamb 99 with two tongues. She also invented a sort of divination by lots, τον 100 δια δακτυλων κληρων.

Among the various corruptions which Homer's language suffered after his time, there is none more offensive and barbarous than the use of the 101 words ά & σφιν as mere expletives. It is something like our vulgar expletive for you; "there's a fine gentleman for you!" This shocking barbarism is to be found in a line of that beautiful passage, in which Proteus (the god of Venus Helena's island) unfolds to Menelaus his future high destinies,

in consequence of which the concluding line, in which is really the whole force of the Protean oracle, has been rejected both

97 Βασιλείου A. c. xxviii. v. 3.
98 Cedren. in Hist. Byzant. tom. vi. p. 16.
100 Ptol. Heph. ibid.
101 See Herman de axtate scriptoris Argonauticorum, p. 796, etc.
102 Od. iv. 563, etc.
by ancient and modern critics. Yet the remedy, which it requires, is the mildest possible, being only the alteration of one letter for it's similar, σ for ο. The line is

"Ο:νέκ ἐχεῖς Ἐλενὴν καὶ ὁφυν, γαμβρὸς Δίος ἔσσι.

"Although thou art not, like Hercules, the begotten son of ""Jove, thou art his son by marriage with his daughter, Ἐλενὴ ""Δίος ἐνυγγανώα, of whose divine generation the possession of ""the fatidical serpent is a sure pledge and signification."

From all that we read in the cognate romances of ancient mythology and of the middle ages upon the subject of guardian dragons, compared with the apocryphal chapters of Daniel, it appears that a serpent was kept in the temple of Jupiter Belus. And from the history of Medea, from the imposture of Alexander the Great, and from the conduct of his namesake the Paphlagonian, it should seem that the Pythonissa did (as her name indicates) obtain her revelations from Jupiter Hammon in the form of her familiar serpent (from the third Corybant of the ark,

Θηροτυπον ἡμενος μορφὴν δυνατοῦ δρακόντος),

and referred the conception of her son Nimrod to the preternatural incubation of him the δρακον ταυρο πατρι. Alexander the Paphlagonian pretended to be a descendant of Perseus (in imitation of whom he wore a sickle) and the begotten son of the hero Podalirius. He tamed a young serpent, to whom he affixed an artificial human head, and styled him ""Glycon, the third son of Jove, a light unto men." By means of this beast he delivered oracles, which obtained a degree of credit even with the Roman government; such as, upon less satisfactory testimony, we should hardly believe. It is not improbable that he assumed the title of Alexander, and that his three sons of Jove were, Perseus, Alexander the Great, and himself inspired by the Serpent. He certainly called his own place of residence, Τυρος, the Tower, and af-

103 See Lucian's Alexander seu Pseudoimantis. c. xi. etc.
fected to change the name of his native town, Aboni-teichos, into Ionopolis, the City of Ion.

It was Proteus the Egyptian who delivered the oracle concerning Helena and the serpent, and we find it recorded (no doubt from similar legends of that country) that she landed on the shores of Egypt, and there practised the witchcraft of the serpent. Canopus, the pilot of the ship in which she came, was stung to death by a venomous female snake called Hæmorrhhois, and "the terrible Helen," ἀν Ἑλέαν 104, slew that serpent, and extracted the poison from her spine, in order to apply it to some mysterious purpose, ἐς τινα δὲ Ἑλέαν (saith 105 Ἁelian) δέκαδα. The herb of discord, heleneium 106, sprung up from the tears which Helen shed for the death of Canopus. She invented two elixirs or charmed potions, that of the oblivion of griefs, Nepenthes, and another which could allay the passions of anger, called Acholon; and she mixed 107 them together in her goblet.

Into the cup she threw the virtuous balm
Sorrow and ruth and wrath able to calm.
Who drank it, as it mantled in the bowl,
Not one salt drop should down his visage roll,
Although his mother or his sire lay dead
Or in his sight a son or brother bled.

The 108 Cratera of Helen, her goblet or cauldron, may be regarded as the origin of those vessels with which every witch is provided. It is represented in the heavens, supported by the water-serpent, upon whose back a raven stands; and is a type of the infernal Magna Mater, the ark of the raven; ὁ Κρατης 109 ὅπερ τῇ Γη. Spenser recites 110 that at the

104 Nicander Theriac. v. 310.
106 Etym. Mag. in vocabulo.
107 Od. iv. 320, etc.
109 Schol. in Arat. Phænom. v. 448.
110 Faerie Queene, iv. 3. st. 39. etc.
close of the bloody contest which Cambal had with the brothers Priamundus, Diamundus, and Triamundus, on account of the sorceress Canace, and after he had fallen in that contest, 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,
About the which two serpents weren wound,

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 quietage
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 passage no one can omit to recognize the chariot of Cybele, the chief physician and incantatrix to 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 Kyphi; 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

111 Diogenes ap. Athen. L. xiv. s. 38.
112 Plutarch de Is. et Os. ad finem, p. 383.
grief or violent excitement, and give to the phantastic and dreamy faculties of the mind the polish of a faithful mirrour.

The crater a is, in fact, a symbol of the essential nature of the Great Mother herself. It was believed, that wizards used to assume, at stated periods, the form of the were-wolfe or lycanthropus, but that the bloody sorceresses called Lamiae affected three shapes, in their transformations, those of serpents, rings, and goblets. With respect to the second of these, we need not tarry to interpret the dreams of Hans Carvel, and the third is that whereof we are speaking. It is the unimaginable womb of Rhea Sylvia, the natural mother of all things that be, and, in her human avatar, the mother of the god Quirinus; when the Demiurge had created the elements he threw them $\delta\iota\xi\tau\omicron\nu\nu\chi\varepsilon\tau\nu\gamma\gamma$ in order to mix them. How doth scripture describe the whore of Babylon? "having a golden cup in her hand full of abominations and filthiness of her fornications."—And those who cherished an ineffable wisdom in their subterraneous crypts, and handed it from cavern to cavern, while they held out to the world a new sort of literature, called romance, in which they combined the monstrous imaginations of pagans, gnostics, and sorcerers, with an outward shew of veneration for the bloody, or, as they would have it, the Rosy Cross, especially venerated one goblet the Sanctgréal or Saint Gréal. The eldest of the twelve sons of Bron made a vow of celibacy, in order that he might ever watch over the preservation of the Saint Gréal, which was (as they persuaded the unsuspecting) the goblet, in which Our Saviour offered to his disciples the blood of the new covenant. It was brought into Britannia by St. Joseph of Arimathea and bequeathed by him to

114 Gervas. ibid.
115 Gervas. ibid. 3. c. 88. p. 987.
117 Tristán de Léonois. p. 2.
his brother Bron. Mr. Roquefort Flamicourt 118 has proved that gréal meant a goblet or patera in the Romansh tongue, and derives it from cratera; but I have no doubt the inventours of the legend, who were constantly resorting to verbal equivocations, understood by Sangréal, le sang réal 119, the real blood, which is doubly applicable to the chalice of transubstantiation, and to the beastly sacraments of the Manichees. Indeed, this vessell, by one account of it, did not hold the eucharistic wine of the Lord's supper, but the blood which flowed out 190 of his side and other wounds; this verily is sang réal, and it is one step towards disclosing the true nature of the vessell. Merlin 121 made the round table in imitation of the round world, and around it he made many seats, and one which was the siege perilous. Upon that seat no man sate, but it was written thereon, "four hundred and four and fifty winters 122 accomplished after the birth of our Lord Jesus Christ ought the siege to be fulfilled," and the writing was covered with a silken veil. In process of time there appeared a stone floating on the river, and a sword wedged therein, which no man could draw out, and Sir Launcelot of the Stygian pool thereupon declared, "this same day will the adventures of the Sangréal begin." Then came Galahad "of the kindred "of Joseph of Arimathy," who had been nurtured in his infancy with the viands of the Sangréal, and in honour of him they raised the veil of the siege perilous, and the other words were gone and these were found written in their place, "this is the siege of Sir Galahad;" and he seated himself therein, and drew the sword with ease. That day did king Arthur and all his knights vow and consecrate their lives to the

118 Glossaire Romaine in Graal.
119 That réal, not réel, is the true word, appears from the derivatives, réalité and réaliser.
120 Roman du S. Graal cit. ibid. p. 704.
121 Malory's Prince Arthur, part 3. c. 50.
122 Ibid. c. 50.
"quest of the Sancgréal." Galahad performed 193 the quest and (as it is called) achieved the Sancgréal, that is, he saw it unveiled; but "sithence was there never no man so hardy "for to say that he had seen the Sancgréal." Arthur's great joy was presently turned into trouble, civil discords arose, his knights were slain, and himself wounded "tho' the hel- "met and the brain-pan." Then the sword Excalibur va-
nished from the earth, and Arthur said, "in me is no trust "for to trust in, for I will into the vale of Avilion 194 for to "heal me of my grievous wound." The year 454 was that in which Attila the owner of the sword of Mars (had not his heart failed him) ought to have seated himself on the siege perilous of the seven mountains, "sitting in the temple of "God and shewing himself that he was God," having pre-
viously assembled together the scattered Israelites in Crete ; and to have achieved the St. Gréal by filling "the golden "cup full of abominations and filthiness." However Attila, a short moment of triumph notwithstanding, departed this life re infectà, and the head of the Beast was "as it were, "wounded to death." But he was (so thought they) re-
moved into Innis Avalon of the Druids or Engaddi of the Sodomites to heal him of his grievous wound; "and his "deadly wound was healed, and all the world wondered "after the Beast." The Arthur-Nimrod 195 of the sorcerers Talissin and Merdhin was (as I am persuaded, but will not here tarry to evince by argument) king Attila the Hun, nepos magni Nembrod, nutritus in Engaddi, whose wizard impostures quite as much as his arms had subjugated the heathen world and seduced a part of the Christian. He was "the sword-bearer," the "chief of Annoon," who sent them their St. Gréal, "the cauldron of Awen." When those knights, who covered Europe with round temples, invented the legend of the round or mundane table, with it's knights,

193 Malory's Prince Arthur, part 3, c. 103.
194 Ibid. c. 168.
195 See above, p. 97. ets.
it's siege perilous, and the man of the sword who should sit therein, and achieve the holy cup, they commemorated Attila and that year of awful but frustrated expectations, A. D. 454. But who is Galahad the real sword-bearer, perilous sitter, and achiever? It was their policy to make use of disfigured words, which insinuated their meaning to those who had some knowledge, but conveyed none to the vulgar. Galahad is the Emir Salahaddin. The famous Joachim of

126 I have already observed this. Another instance occurs to me. The coins of the early British kings, Cassivelaun, Caractacus, Boadicea, etc. if there be any, are of extreme rarity; and I believe there are none; but the country is full of the coins of Cuno-Belinus rex. These are talismanic medals, (such as I think the Chevalier Hammer has proved to have been frequently struck off in the preceptories of the Temple and other secret fraternities,) and they signify (as I understand them) the symbol of the Magna Mater and the name of Belenus the druidical Apollo; or, in Romance language, Termagant or Tervagna and Apolin. If not, how happens it, I ask, that king Cunobeline is sometimes a gentleman, sometimes a lady, and sometimes a Janus-like figure with two heads upon one neck? But there is a name on the reverse of these coins, which has baffled all investigation of British antiquarians, Tacio, Tascio, or Tascia. I suspect that it designates Taciddin al-malich al-medaffir the beloved nephew of Saladin and the bravest of his comrades; and that those which have Tascio. Fanit: allude to his premature death, which caused such bitter affliction to Saladin. See Bohadin vit. Saladin, ab A. Schultes, p. 10. p. 19. p. 21. That name is variously attached to a human head, an armed man, a centaur, a horse, and a sphinx. And why, of the name Taciddin, are the letters Tacio only kept? because they signify taceo, I am silent, γινεται κυριος: ις κυνοσβιλαν. The letters Camu., which are upon several of these medals, serve either for Camulodunum the capital of king Cunobeline, or for the druidical deity Mars Camulus who was worshipped in the same orgies as the androgynous being Cuno-Belenus. It is a matter of serious doubt whether the British kings of Cunobeline's time coined any money at all, and it is rather the better opinion that they did not. See Pegge on the coins of Cunobeline. London. 1765. As the question proposed is, whether the numismatic Cunobeline belongs to the age of Caligula, or to the romance age, it is no light circumstance, that we find him figuring away as a hero of romance, and father of Imorgen or Imogen, the princess of the Morning, whose wild adventures Shakespeare has preserved to us. See vol. 3. p. 70. Imorgen is the witch Morgana, by whom Arthur's grievous wound was healed in Innis Avalon. The coins of Attila had a head with the legend Athili, and, on the reverse, a horse. But there are three medals extant (one of which was found in Herefordshire) representing a human head and shoulders, provided with two wings, and the legend Atelul, and on the reverse a rampant horse, under whom is a pentagon figure formed by several triangles intersecting one another, and evi-
Calabria informed Richard the First that Saladin was the last head of the Beast, and the immediate forerunner of Anti-christ; and it is asserted that the Jews of that time considered the prophecies of rabbi David Kimchi concerning the approaching advent of their Messiah, as being fulfilled in the person of that Assyrian warrior. Many would have joined him, of those who fought against him, had he been foolish enough to enter into their monstrous dreams. The goblet had a variety of sensual virtues, it furnished all manner of luxurious viands and fragrant perfumes, and when it passed invisible through the hall of Arthur "every knight " had such meat and drink as he best loved in this world;" likewise whosoever approached it was healed of any wounds or diseases he might have. The connexion of the cup with the city of Babylon is an idea much older than the Revelations of John and it is one handed down from the days of Semiramis; "Babylon a golden cup in the Lord's hand, " that made all the earth drunk; the nations have drunken " of her wine; therefore are the nations mad." So much, as concerning the craters of Helen.

The egg laid by Nemesis, the Divine Wrath, or by Ledê, Leto, Lethô, Lethè, Letum, or Lethum, that is by the Waters of Chaos, of Oblivion, and of Death, out of which she was hatched, is the ark of renovation floating upon the waters of intermundane darkness. The Corybantes, gods of navigation, and preservers from shipwreck, are the Noachidæ. The two Anactores, Gemini, and Διδυμοι Κορυβαντες, were the two dently masonic, and also a lunar crescent, with the legend Ulatos. All three are somewhat different, and in one of them the head has no beard. See Banduri Numismata, tom. 2. p. 577. Camd. Britan. vol. 1. p. lxvii. p. lxviii. vol. 3. p. 754. ed. Gough. These are disguised memorials of Arthur or Attila, the words really intended being (as I apprehend) Attila Alatus. The change of Attila into Ateula seems less violent, when we consider that the ambassadour Priscus always writes it 'Attila Alatus.'

128 See Noel Dict. de la Fable in Messic.
129 Jerem. c. 51. v. 7.
130 See above, p. 90. and vol. 3. p. 257.
elder of them, worshipped as heroes only, although they were
more highly respected than the generality of hero gods were.
The third Corybant, called simply the Corybant, and the
Satrap, was the great deity of the pagan religion, the in-
carnate "seed of the serpent," the second Ophion, the Cain
of the new mundane cycle, Ham the youngest son of Noah.
How, therefore, did it come to pass, that, when the egg of
Leda or Lethe was opened, there issued from it the Gemini
Corybantes, Castor and Polydeuces, and then, that the third
who was born was not the Corybant, but Helena?

It was so said, upon the principle of Sabianism or Gyneco-
theism which that woman established; that, although the
deity assumed all manner of visible forms, and among others
the human forms both masculine and feminine, the feminine
form represented the essential nature of the supreme being.
Helena was the third Corybant, the godhead of Jove, ap-
ppearing in it's more perfect, honourable, and sanctified form,
to reveal better laws and a more perfect wisdom to the nations.
The Grecians, after they had (for the most part) abandoned
the peculiar institutes called Pelasgic, and had received others
from Egypt and Syria, were called Hellenes. They were so
called from Hellen, the son of Deucalion who built the great
ship and sailed upon the flood, and the father of Cuthus, Cu-
thus, or Cush, and the grandfather of Ion the huntsman and
lawgiver. The third son of Noah cannot possibly be de-
scribed with greater minuteness; and the Hellenes, saith
Hesychius, were named after Jupiter who was Hellen. But
it seems as if the appellation Hellenes was rather sectarian
than gentile. Because the Grecians say but little concerning
their lineal descent from the blood of Hellen, although that
little was said with perfect truth; and Hellenismus, on the
other hand, is the name of that great sect in religion, which
flourished not only in Greece, but in most of the countries
west of Iran, and in Hindostan to the east thereof. And
Hesychius intimates to us, that his countrymen were Hellenes
in respect of certain wisdom (that is, certain doctrines) which
they possessed. Ἐλληνες, δι’ ἀπὸ τοῦ Διός, τοῦ Ἐλληνος ἡ
In like manner we hear nothing of the exploits of Hellen, but only of his profound and remotely ancient cabalism, "Hellen the founder of the Greeks," says Cassiodorus, "delivered many excellent things concerning the alphabet, describing its composition and virtues in an exceedingly subtle narration; in so much that the great importance may be traced to the very beginning of things." The use of that name is confined (I believe) to the Hellenistic sect, and to that of the Pelasgi which was in some degree different from either Magianism or Hellenism. The Pelasgic priests of Jove were called Selli and Helli, and the place of his Oracle was Hellopia. The education of Orion was in Hellopia, and Hellopia is geomancy or literally the Voice of Hell. Now, Helena is merely the feminine form of the name Hellen, and they both serve to denote the bisexual, but of preference feminine deity;

So, Pallas, is either a giant the father of the Moon, or a virgin goddess; and the same allegory prevails in the bearded or masculine Venus of Amathuns, and in the bisexual god Friggon or Frigga. And it is therefore perfectly true, supposing Ham to have been that which all the apostates maintained he was, and supposing Helena to have been that which the Bacchic Hellenists maintained she was, that Helena came out of the egg of Nemesis together with the Gemini. In this instance the mysteries of Helen again coincide with those of the Babylonian Sibylla; for the Sibyl, as now extant, declares herself to be the daughter of Gnostus and Circe, and to have sailed in the ark with Noah. The relation which Helena bore to her mystic brothers, who presided over prosperous

132 Orph. Hym. 42. v. 3, 4.
133 See Olaus Wormius de Rebus Danicis.
134 See vol. 3. p. 258.
navigation, and were beloved by all those who sailed in ships, the

fratres Helæ lucida sidera,

was that of an Ate or Nemesis overpowering their beneficent influences. The meteors called Castor and Pollux are signs of an happy voyage, but if the meteor called Helena approaches the ship, she is irrevocably doomed to perish; and then, says Statius, "the brothers of the Therapna desert the "sails, which their sister's flame has condemned to destruction."

Some observation has been made upon the Homeric Helena knowing so little about her own brothers, and being uncertain whether they had joined the league against Troy, or not, or even whether they were alive or dead. But that is the less wonderful, seeing she had nothing to do with them, being born after the emigration into Shinar, and being known to Shem and Japhet only by report, as one among the moral monsters engendered by the apostasy. Homer solves the doubt, by affirming that both were dead in the beginning of the tenth year of the Iliac war;

"Ως φατο' τους δ' Ἦδη κατεχεν φυσίκος ἀια.

That being so, the said year must have been (at the earliest) the five hundred and third year after the flood, for Shem lived 502 years after that visitation. Nor is it improbable that God may have taken that patriarch to himself a few months before the deaths of Cush and Nimrod, that his eyes might not see the loathsome reign of Semiramis.

In this section I have repeatedly cited the fourth book of the Nova Historiae of Ptolemaeus the son of Hephæstion, a grammarian of the middle or latter part of the second century. There only remains such an epitome of it, as Photius has thought fit to give in his Bibliotheca. I think it probable that Ptolemy borrowed most of his matter from the work,
which was written expressly on the subject of Helen, by \( \Phi \)Esop the secretary of Mithridates the great, king of Pontus, and probably at the command of that prince; a man of such vast erudition, that he would not have been satisfied with a slovenly performance. We have therefore great reason to deplore the loss of such a treasure of mythology, as was the work of \( \Phi \)Esop; and the more so, as it seems to have been extant at the period (unknown, but surely not very remote) when the Lexicon of Suidas was compiled.

VI. Besides the Helena of Homer, not less than eighteen other Helens were celebrated in fable. In other words, there scarcely was any country, that did not feel interested in the history of this too famous woman, the beauty, the harlot, the poetess, the prophetess, the witch, the amazon. But those which were told of her under that name, were not a tithe of the legends concerning her which resounded thro' the world; the bitch of the dog-star was \( \mu \rho \zeta i \iota \nu o \xi o \mu o \nu o \mu o s \).

The same combination of attributes is preserved in Athyris the daughter (we should say, the mother) of Sesostris the God of Assyria, the Cosmocrator. It was by the instigation of this woman, that he was goaded on to declare himself an 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 astrology. This is clearly one of Isis's myriad of names. Isis was called Athyri, which Plutarch explains to mean the Cosmical House of Orus; others interpret it to signify Hecate Tenebrosa. The Pleiades or stars of Semiramis rise in the month of Athyr. The Athyrs were a tribe of Africans who had familiar serpents by which they practised divination;

137 De Isid. et Osir. p. 374. Xylander.
138 Noël Dict. de la Fable, in Athyr.
139 Plutarch ibid. p. 378.
Nec non serpentem dico exarmare veneno
Doctus Athyr, tactuque graves sopire chelydros,
Ac dubiam admoto sobolem explorare ceraste.

All the qualities of Nimrod's mother are found united in the renowned Hilda or Brynhilda, who was the cause of a discord so famous, that war was called among the northern bards the Sport of Hilda. The name Bryn-Hilda is translated Loricata Bellona. Her obscure and perplexed history has been introduced to the public in the poems 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 Grana (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 away his affections, and he consented to assist her brother Gunnar in passing the flames, entering the tower, and winning the bride. For that purpose Sigurd lent him his horse; but Grana made short work of Gunnar, and tumbled him (another Bellerophon) headlong upon the plain. Sigurd then, mounting the steed himself, entered the bower, personated Gunnar, lay by her side, and received her plighted faith in his name. 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; but I must observe, that the contest, thus allegorically figured as a single combat, was in reality the

140 Sil. Ital. l. v. 411.
142 See Herbert's Hedin or Spectre of the Tomb.
greatest of the wars, which are recorded among the Northern mythologists, that between 143 Hunnus king of the Huns and Olimar 144 king of the Orientals of the one part, and Frode or Frotho king of the Danes and Eric the Swede of the other, in the course of which war a battle was fought of seven days continual duration. That war was waged in the interval between Hedin's fatal espousals with Hilda and his death; and from the date of it being thus described, we may infer that it was connected with those espousals, and that she was the tettima causa. In fact, I regard the imputation cast upon Hedin as the great calumny of the Regifugium. Another version of this story is, that Gerda 145, daughter of king Gymur, was in like manner guarded by flames, and in the keeping of a shepherd; and she was beloved by Freyr, son of Niorder, who lent to his servant Skirner his "horse of wondrous breed;" Skirner rode through the flames, and by threats and curses, joined to a bribe of golden apples, obtained a promise of marriage from Gerda in favour of Freyr. The androgynous Frigga, daughter of Niorder, who dwelt in Noatuna or Noah-town, will readily be identified with his daughter-in-law Gerda. Bryn-Hilda, daughter of Budela or Budlus, was a woman endowed with preternatural gifts,

On the wonders of nature, the stories of eld 146,

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." Sigurd 147 learned from her the secret of his own birth and parentage, of which he had been ignorant, and received from her the horse Grana, which no other man could ride upon. She was an

144 This man must be Walamir king of the Ostrogoths, a famous lieutenant of Attila.
146 Herbert's Brynhilda. v. 70. in Helga, 2d edit. p. 238.
147 Wilkina Saga. c. 148. p. 231.
heroine invincible in war, and inured to bloody deeds, the
Scaldic Tomyris or Penthesilea;

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.

And after her death she was numbered among those furies of
war, or Fatal Sisters, the Valkyriur. Who will not recognize
ταν πτωταν' Ελεαν, the bane of mortals? It is remarkable that
in both cases, the object of contention proved alike destructive
to both the contending parties;

Trojœ et patriæ communis Erinnyœ.

Brynhilda by universal consent is said to have been cotem-
porary with Attila king of the Huns, and it may be collected
from the Edda, that she was sister to that monarch. Gram
the sword of Sigurd was forged by Mimer a wizard of Hunna-
land, from the dripping blood of whose amputated head the god
Odin obtained his great wisdom; that head was even said
to have been the first of oracles. Odin embalmed it, and
enchanted it with magic songs, so that it conversed with
him and revealed to him many secrets. The wonderful horse
Grana was given to Attila as a wedding present, at his
marriage with Crymhildis the widow of Gunnar. Attila, the
owner of the sword-god Acinaces, was, as I have intimated,
a great impostour, and a pretended incarnation of the god of
war, who sought to unite in himself the devotions of the
Scythian and Teutonic Buddhists, and the wicked desires
and expectations of the Jews, and Hæretics, who were waiting

148 Herbert's Icelandic Poetry, part 2. p. 15.
151 Song of Brynhilda, st. xiii. in Szem. Edda, 2. p. 199.
152 Ibid.
154 Wilkina Saga, c. 333. p. 452.
155 See above, p. 19, 20, and note 3. p. 49.
for the establishment of the kingdom of Satan under the ban-
ners of the predicted Anti-Christ. For these reasons did he
style himself "the grandchild of Nimrod," and pretended to
have been reared and educated at Engaddi, an enchanted spot
in Palestine upon the shores of the sea of Sodom. And he
called his capital city Buda or Buddha, Babylonia, and Susa. Those machinations gave birth to a race of German
and Scandinavian bards, who under divers names celebrated
Nimrod and the whore of Babel. Theodoric the Ostrogoth
was born and bred in the camp of Attila, and during his
reign Damascius wrote his life of Isidore, in which he
makes a superstitious narrative concerning the wars of
Attila, so nearly resembling the Sport of Hilda, as described
in the above cited poem of Hedin, or the Spectre of the Tomb,
and by which to demonstrate, that the intimate connexion of the Scaldic
mythology with that Hunnish conqueror is no modern fig-
ment, but formed part of a terrible fanaticism which existed
in Attila's own court. I surmise, that Attila was the sorcerer
Odin, by whom, according to these bards, the Asi were led
from the banks of the Palus Maeotis to Scandinavia; and that
the names, thus variously spelt by northern historians, Hithin,
Hedin, Othin, and Odin, are but one name in reality. Since
it appears that Greek and Roman literature were not un-
known at the Court of Attila, and as there is reason to think
that the last of the Homeridae was there patronized, it is
possible that some of his bards may have been better ac-
quainted, than we are, with the meaning and etymology of
the phrase γεωργιον Ναυαρ, when they composed
the legend of the horse Grana; and the rather, as it is re-
corded of Attila, that he died in his 124th year, almost a

156 Wilkina Saga, c. 374. p. 505.
159 Damasc. ib. p. 339.
160 See vol. 3. p. 113.
161 See the arguments of Nicolas Olahus, bishop of Strigonium, in Bonfin. Hungar. p. 888.
Nestorean age, and that his sudden death was immediately preceded by that of his famous war-horse.

Lyttusa was, according to Hellanicus, the daughter of Ariaspes. Her name, \( \Delta u t t o u s a \), signifies a person possessed by a preternatural phrenzy. She was bred up in the dress of a man, and became a sovereign queen; and was exceedingly masculine and warlike. She was the first woman who ever wore a diadem or breeches. She invented the practice of rendering responses by means of books, which I understand to be the same kind of divination, that we call sortes Virgiliane. The dress which she is said to have invented, the braccae or femoralia, are the well known invention of Semiramis; and there is also a vile invention ascribed to Lyttusa, which stamps her identity with that queen of Babel, and with the great mother Cybele, the emasculation of eunuchs.

Megara resembled Ilion in one of its traditions; its walls were built by no human hands, but Apollo raised them up by the enchantments of his lyre,

\[ \text{'Αλκάθως Πελοπος παιδὶ χαρίζωμενος} \]

Upon Pelops we must presently make important remarks. Megara was besieged by Minos with an armament of ships, and it was betrayed to him by the daughter of the king, a perfidious harlot, who placed in his hands the palladium (if I may so term it) or pledge upon which the impregnable of the place depended; it is said to have been the hair of Nisus. Her name was Scylla, the Bitch, and she was the daughter of Nisus by Lamia, Crataeis, or Nocturnal Hecate.

But the most memorable and awful of the homonyms of Helena is Medea. This monster, the daughter of old king

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162 Nic. Ol. ibid.
164 Theogn. v. 771.
167 Hom. Od. xii. 124.
Æetes, occupied a magical garden in the centre of a Scythian city, whose construction I have shewn to be the same as that of Ilion, and to be (in fact) that of Babel. There she kept a familiar serpent, the guardian of her enchanted paradise.

Multifidas regis quem filia linguas 168
Vibrantem ex adytis cantu dapibusque vocabat,
Et dabat hesterno liventia mella veneno.

She stewed an old ram 169 in her cauldron and produced by glamour the appearance of a young lamb; and thus she persuaded the daughters of Pelias king of Iolcus to murder their aged father, in the hopes of obtaining his rejuvenescence. She chopped in pieces the bodies of Jason 170 her lover and Æson his father and stewed them in like manner, to make the former invulnerable, and the latter young. And, upon a larger scale of cookery, she hashed up all the nurses of the 171 god Bacchus, together with their husbands, and made them all young again. These narrations relate to some horrible orgies, and, such as they are, they are the peculiar and recorded invention of Semiramis 172 queen of Babel. Medea slew her own brother and tore his body in pieces. She destroyed Creon, and his daughter Creusa, her rival, by a present of garments medicated with every sort of poison; and she slaughtered with her own hands all the offspring of her own womb. This unnatural atrocity was that of 173 Semiramis, and of no other woman upon record. She killed the hero 174 Talos or Orion by magical fascinations, and her lover Jason by a subtle artifice, which caused him to be buried 175

169 Diod. Sic. iv. c. 52. Tz. in Lyc. v. 175.
170 Lycophron. v. 1315.
174 Apoll. Rhod. iv. 1634...1687.
under the ruins of the ship Argo. She flew through the air in a chariot drawn by dragons and visited Athens, where she plotted the murder of Theseus by poison, to be administered to him by his own father. During the time when she occupied the island and poisonous groves of Aiaia in Colchis, that sanctuary, and her father's capital, were attacked by a great confederacy marching under the symbol of the ship Argo, or Magna Mater, and described in the figure of Argo-nautic poetry as an attack upon Colchis by that ship, and she betrayed the city and its palladium to the assailants, wherein we observe again the treason of Helena and that of the Bitch of Megara. But with all that is said of Medea in various other places, of her reigning successively in Colchis, Corinth, and Athens, the maze of her history terminates among the great kingdoms of Iran. Media, of which the name was otherwise Aria, is called from Medea, and from her son Medus who founded Egbatana and was slain in battle with the Indians. But every part of Media was filled with the remembrance of Semiramis, who also adorned it's capital, Egbatana, with extraordinary works; and her last disastrous war was waged against the king of the Indians. The very circumstance of their coming into collision with the Indi shews that the whole Semiramian empire, of which the Indus was the eastern boundary, is meant by the Median empire of Medea and her son. Some people maintained that Babylon was founded by him. If the murder of Mermerus or Marmarus, the Parthian or Sacan, by Zarinea, be the same event as the murder of Mermerus son of Jason by Medea, (and I suppose it is) then Medea is of course identi-

176 Plutarch. Thes. c. xii.
177 Herod. vii. c. 62. Diod. Sic. iv. c. 55. 56.
178 Tz. in Lycophron. v. 175.
179 Hygin Fab. 275.
180 See Diod. Sic. 2. c. 13.
181 Steph. Byzant. in Babylon.
183 Apollodorus, L. 1. c. 9. p. 102.
fied with that warlike and amazonian queen of the Scythians in whose honour a quadrangular pyramid of incredible dimensions was erected. I suppose that pyramid is the same, which Sir R. Ker Porter describes as the tomb of Mandane, the Madre i Suleiman, which in Persian is equivalent to the Mother of the King of the whole world. It consists of seven tiers or stories, with an ark shrine, in the form of an oblong parallelogram on its summit, being a close imitation of the Tower of Babel. Medea was understood to have lived in a tower; post promontorium Ancyrenum est pyrgos Medea Colchidis, petra rotunda, in directum tumulum elata. She also constructed a tower called Hippaton, in Epirus, where there was a temple of Jupiter Typhon thro' which people descended to hell for purposes of divination. Two only (Hercules and Bacchus?) of all those who have descended thither, have seen the infernal Jove himself. And the Pergamus of Ilion was designated by the same word pyrgos.

Medea, I say, was probably that Scythian amazon; but at all events she did, upon setting up her Median kingdom, contrive that very alteration of dress, which we have seen ascribed to Lyttusa, and which notoriously belongs to Semiramis, for which reason Dosiades styles her ημαρσον γυνα, the woman with masculine raiment. Some people worshipped Medea as a goddess; and the professours of the Magian religion invoked her as Hecate, which is all one with invoking Helena as

185 Diod. Sic. ibid.
186 Travels in Georgia, Persia, etc. vol. 1. p. 499.
188 Lucii Ampelii Liber Memor. c. viii.
Nemesis. Another circumstance points out the identity of Helen with Medea; the latter was destined after her death, and in the fortunate islands, to become the wife of the hero Achilles,

\[\text{\textit{Τον μελλονυμφὸν ἐνατὴν Κυναίκης}}^{101}
\text{\textit{Τῆς Ζεινοβακχῆς}},\]

but we learn from \[109\] Pausanias that Achilles was married to Helena in the same blissful region. Medea, by some means or other, found her way into the legends of the church, as queen \textit{Lupa}. When Johannes Beleth and his companions \[108\] brought the body of St. James the great to Gallicia in a charmed ship, \textit{navis sine remige}, Lupa was queen of that country, and, in the hopes of destroying them, told them to ascend a certain mountain and yoke her oxen to the waggon; but it proved that the mountain was guarded by a fiery dragon, and that the oxen were \textit{boves tauri indomiti}, who used to destroy whatsoever approached them. However, the cross of Christ slew the dragon and tamed the bulls of Lupa.

The stratagem by which Medea destroyed Creon and his daughter is the very same by which Hercules perished, having received from the Bacchic virago, Deianira daughter of \textit{Oineus} the vitisator, a medicated garment. Deianira was the fatal object of contention, upon occasion of whose rape \[104\] the Lapithæ were raised up in arms against the Centauri, to the ultimate ruin of both parties; and Deianira was likewise a chief of the amazon \[105\] women, who fought against Hercules for the possession of \textit{the Belt}.

Lamia was daughter \[106\] of Belus, and she was so famous for residing in a tower, and committing therein all sort of

\[101\] Lycoph. v. 174.
\[102\] 3. c. 19. s. 11.
\[103\] Jac. de Voragine. Leg. Sanct. fol. cxvi.
\[104\] Lactant. in Stat. Theb. 5. v. 263.
\[105\] Diod. Sic. L. iv. c. 16.
\[106\] Schol. in Aristoph. Fæc. v. 757.
enormities, that the Tower of Lamia was a proverbial bugbear. She and her sisters were the nurses of Bacchus, and were infamous for their bloody fanaticism. She was said to be the mother of Scylla, but she is in reality the same person; and the superstitious believed in her appearing from time to time as a succuba and vampire, to suck the blood of young men or to devour children. She was a queen of incomparable beauty, who inhabited a valley full of ivy and yew trees, with an erect mount in the centre, but she was said to have been transformed into a brute, by reason of her shocking cruelty. According to Euripides she was herself a Sibyl, but Pausanias says that Herophile her daughter was the first Sibyl who ever delivered oracles. Jeremiah speaks of some beings by the name of Thanim, and Isaiah of the same or others by that of Lilith, which are both rendered Lamiae in the Vulgate, Lamie nudaverunt mammas, etc. and ibi cubavit Lamia, etc. The Jews understand a Fury, or a Fate, by Lilith. Archangelus Minorita says, "Lilit, "Lamia, Furia," and derives it from Laiela, night; which is not unlikely, in as much as Apollonius calls the same personage

198 Nonn. Dion. L. ix. v. 28.
199 Ibid. et vers. sequent.
202 Diod. Sic. xx. c. 41. and see Dion. Chrys. orat. 5. p. 85, 6.
203 See above, p. 307.
205 L. x. c. 12. a. 1.
206 Jerem. Lament. 4. v. 3.
207 Isai. 34. v. 14.
209 Cab. Dogm. p. 798. ed. Basil. 1587. Among other fables it is said that Lilith, Naama, and two others were the mothers of the demons. Lilith was the wife of Adam, who refused to obey him, and whose fate it was to kill all her children, and those of her posterity, excepting such as were saved by the name and sign of three good angels. Bochart. Hieroz. L. vi.-c. 10. p. 831, 2.
210 Argonaut. iv. 828. et schol. ibid.
Hecate the Nocturnal, whom Stesichorus called Lamia. “Aurdivi,” says Vincent of Beauvais, “quod Lamie bestiae sunt in Oriente, circa partes illas quae attinent Turri Babel in campo Sennaar;” which may be considered as the same statement, in substance, with that of Martianus Capella, who says that the isles of the Gorgons, and the Hesperian Horn of Amalthea, were situated in Babylonia. Lilith the Lamia would seem to have been a warriour queen of the Sabian or Sabaean sect, for Rabbi Aben Ezra paraphrases Job, c. 1. v. 15. “and the S- beans fell upon them and took them away,” by these words, “irruit subito Lilith regina Zamaracand et abduxit eos.” Samarcand, we must remember, is situated in the mythical kingdom of Tomyris the amazon, who had the head of Nimrod in her bloody cauldron.

Anti-opé is a name signifying the simulation or personation of a voice, and the drift of that appellation is to denote a sibylla, or a woman in whom He “who spake by the prophets” resides bodily. Antiope was daughter of Nycteus, and was honoured with the embraces of Jupiter, to whom she bore the famous Amphion, of whom we have several times spoken. But a very different story is preserved by Lactantius Placidus. Nycteus was king of Æthiopia, felix si nunquam pater fuisset, and excited the desires of his own daughter, who, by the fraud of her nurse, was introduced as a stranger to her father’s bed. In fact, it is the fable of Venus Myrrha without any variation. She was a prophetess who delivered oracles from the tripod, and was the concubine of Museus; and, as we farther learn from the poet Hermesianax, she was the goddess, who was worshipped as Ceres in Heaven, and by another name in Hades;

'Ου μην ἀδίκως Μηνίς ἀγερασον ἵθησεν Αντιοπή.

Μεσσαίος Χαρίτων ἤραν Α' Άντιοπήν.

211 Vincent. ubi supra.
212 L. vi. p. 226.
214 See Herod. 1. c. 214.
The author of the Orphic hymn to Ceres Eleusinia agrees in the like account of her tripod, or prophetic throne, and her 

\[ \text{Orph. in Cer. Eleus. Hym. 39. v. 15.} \]

Antiopewas the consort of Jupiter Pierus or Picus, and in consequence became the mother of the nine Pierides or Picas. But she was equally well known in the annals of war and bloodshed, and fought against Theseus as queen of the Amazons.

Canace or Canoulia was daughter of king Ai-holus, who had also six sons, one of whom surpassing the others in fame was called Macar or Macar-eus, the blessed God, and Ai-holion, son of the king of the whole earth,

\[ \text{Cic. de N. D. L. 3. c. 21. Ovid. Met. L. 5. v. 676.} \]

Canace was reported to have cherished an incestuous passion for her brother Macareus, and that is what, in the extant remains of antiquity, is chiefly known concerning her. But in those sources no longer extant, but to which the poets of romance had access, many other things were to be found concerning her. She was the daughter of Cambuskhan, or king Cambus (which is the same name as Cambyses), king of Tartary; and was the subject of a war, in which Camballo contended against two, or, according to Spenser, three brothers for the possession of her, and which would seem to have been partly a religious war, from what we read of Cambuscus's zealous devotion to a certain sect, whereunto he had sworne fidelity. She was a witch who had obtained a ring by which
she could understand the language of birds, and discover the rare virtues of every herb that grows, so that she could heal every man's ailments.

All be his wounds never so deep and wide;
also, a mirror in which she could read the future destinies of herself and of the whole kingdom, the friendly or hostile dispositions of her neighbours, and the sincerity of lovers; and a sword of such virtue, that it would cut through the thickest armour with its edge, while the flat side thereof would heal again whatsoever wounds it had made. These enchanted implements were kept at Sarra in "the highe tower." And there was yet another, the wondrous artificial horse, by the intervention whereof an injured husband was successful in a war, undertaken on account of his wife;

And after wol I speke of Algarsife
How that he wan Theudora to his wife,
For whom ful oft in peril grete he was,
Ne had he ben holpen by the Hors of Bras.

I will not digress any further into ancient mythology for the purpose of displaying this woman (who was indeed, in one sense, what she pretended to be in another, a second Eve) under more of her various names. These few will suffice for the present time. And we will return to that of Helena Venus, who received the apple of discord. It was supposed by some that she was a woman only in appearance, and that Paris was deceived by a mere præstige or phantasma of Juno,

\[ \text{Τερας, ι' Τερας, αλλ' }^{220} \text{ Eριν Δαναων, ν ε φ ε λ α σ} \]
\[ \text{'Επι ναυσιν ογων} \]
\[ \text{'Ειδωλον ιερον Ἡρ ι' α σ,} \]

and that opinion is sufficient to indicate, that the real Helena was a being of a very different kind, and one whose humanity

\[^{220}\text{ Eurip. Helen. 1147.}\]
was merely an outward form. The like opinion was main-
tained concerning the humanity of Jesus Christ, by most of
the heretical sects, who flourished in the first and second cen-
turies. But the man from whose preaching they all derived
their doctrines, Simon Magus, had a woman in his com-
pany, by name Helena, who lived in a high tower, and worked
or pretended to work miracles. He affirmed that he himself
was God, and that she was Luna, Selene, Minerva, the Uni-
versal Mother, and the Substance of all things, his "first"
"intelligence," by whom he created the world of spirits, and
who had previously been incarnate in the person of Helena
wife of Menelaus, on whose account the Trojan war was waged.
Other Simoniacs thought that a mere phantom of her had been
in Troy, and that she herself resided with the supreme god.
When we reflect that Rome was called New Troy, and was
founded as a place of refuge for the wandering dii penates,
who had been expelled from the Divom domus Ilium, and that,
a short time after the spiritual identity of Rome and Troy had
been blazoned to the world by the usurpation of Octavius,
calling himself one of the Æneadæ,

\[ \text{(tibi quem promiti sepibus audis) } \\
\text{Augustus Cæsar, divom genus) } \]

and by the splendid flattery of his parasitical poets, the spi-
ritual identity of the Septimontium and of Babylon was pro-
claimed by the Evangelist; when we reflect, I say, that New
Ilion is New Babel, it is difficult not to believe that the old
Ilion is the old Babel. But when we remember, that the mystery of iniquity called Babylon had actually begun to work,
at the time when Simon and the heresiarchs his followers
were pursuing their career, and that they did so in the name
of Helen wife of Menelaus, it becomes plain to our appre-
hension, that the Tower of Babel was the Pergamus of that

See vol. 3. p. 412, 3.
celebrated strumpet. And this, let us further observe, is no trifling of poets or mythologians, but it is the *gnosis* or dark recondite wisdom of men who pretended to know all the most ancient arcana of the world, and to whom had indeed been handed down many of the earliest and foulest figments of the great *Prince of Lies*. Simon the consort of Helena Minerva, was a Samaritan; but the Samaritans and other gentiles situated between Antiochene and Judea had previously overrun the latter country, I mean in the days of Antiochus Epiphanes, in a furious crusade against the worship of God. Upon that occasion two apostate Jews were successively appointed high-priests, in order that they might profane the sanctuary with the worship of Jupiter Olympius and other evil spirits, and they received new names upon assuming Satan's pontificate, the former being called Jason, after the lover of Medea, and the latter *Menelaus*. Therefore it appears, that the learning of the Daphne of Antioch had been handed down to Simon Magus.

We find Helen, Medea, Lamia, Canace, and Helena of Simon, all in *towers*. It is worthy to be observed, that Psyche, (the human soul) when she was desirous of descending into hell, thought the only way thither was from the summit of a tower, and, when she received oracles of the most occult necromancy, they were delivered to her by the voice of a high tower. *Nec cunctata diutius pergit ad quampil turrim prealtam, indidem se daturum precipitatem. Sic enim rebatur vel ad Inferos recte atque pulcerrimè se posse descendere. Sed turris prorupit in vocem subitam. ... Sic turris illa prospicua vaticinationis munus explicuit.*

VII. As Helena was the cause of war, so also *Palladium* was a great hinge upon which it was thought to turn. The palladium is considered by those writers who mention it (of whom Homer is not one) as an inanimate substance, but

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one in which so strange a virtue resided, that whosoever pos-
sessed it must become master of the city of Ilion, and that
those who retained possession of the palladium could never
lose the aforesaid city.

Pallas was an Arcadian giant, son of the flood-king Lycaon,
or Megamedes, and father of the Moon,

δια Σελήνης
Παλλαντὸς θυγατρὶς Μεγαμηδίδιος ἄνακτος,

but the name was also used, and far more celebrated, in the
feminine. The mystery is the same we have lately men-
tioned, and Pallas ὡς ξε; is the same as Hellen-Helena the
androgy nous child of Deucalion. The male Pallas is Jove,
for he was the parturient god out of whom the goddess
Pallas came;

— great Vulcan struck the blow,
And, sudden from her sire’s immortal brow
Starting, she raised the war-cry loud and long,
And Heaven and mother Earth abhorred the song.

One fable is, that Minerva having slain Pallas the daughter
of Triton, made an image of her, and clothed it in the Αἰγὶς
or goat’s-skin, and deposited the same in the hands of Jove.
And, some time afterwards, the Pleiad Electra, having been
violated, did, in resentment thereof, and in concert with Atē
or divine wrath, throw it into the land of Ilion. King Ilus,
following the footsteps of a cow (that is of the ark, or cow
Theba, which was carried before the people), was led by her
to the Mount of God’s Wrath, the Ἀργα θεόφως, and there he
built Ιλίων as a temple for the Παλλαδίου.

Another is, that Chryse daughter of king Pallas, when
she married Dardanus, received from Minerva the palladia,
and the relics (ἰσθα) of the Great Gods. They were
taken by him to Troy, in compliance with an oracle, which

283 Apollod. 3. c. 12. s. 3. Lycophr. v. 29.
285 Apollod. ibid.
declared that the city they were about to found would last \( \alpha\pi\sigma\theta\eta\gamma\tau\sigma\varsigma \), as long as they preserved and worshipped \( \theta\upsilon\sigma\iota\varsigma\iota\varsigma\tau\epsilon\sigma\varsigma \) to those gifts of the daughter of Jove. The Romans indeed feigned, that Troy had two palladia, one which was stolen by Diomed and Ulysses, and another which Æneas brought to Italy. But Arctinus, the most ancient poet, (\( \pi\alpha\lambda\iota\sigma\iota\sigma\tau\alpha\tau\omicron\sigma\varsigma \), \( \omega\nu\ \eta\mu\iota\sigma\iota\varsigma \ \iota\sigma\mu\epsilon\nu \), \( \pi\omicron\nu\iota\eta\tau\gamma\zeta \)) by whom the Palladium was mentioned at all, declared that there was only one, the gift of Jove, which was kept in Ilion, \( \kappa\iota\kappa\rho\mu\mu\mu\mu\nu\omicron\nu\ \iota\nu \ \delta\beta\alpha\tau\gamma\varsigma \), and that the Greeks only carried away a sham one, made \( \delta\gamma\alpha\tau\gamma\varsigma \ \iota\eta\varepsilon\varsigma \).

Another again is, that Minerva was the daughter of Pallas and Tritonis, who murdered her father, and clothed herself in his skin which she had flayed from his body, and on that account was generally called by the same name as him, Pallas. He was a man with wings to his feet, and had attempted to violate her person, which was the reason of her killing him, and she wore his skin with the wings to it, as a goat's skin or \( \omicron\gamma\iota \delta\gamma\nu\iota\varsigma \). Here we see that the Goat's skin which covered the Palladium was Pallas's own skin, and that confirms what I have elsewhere suggested, that the ram's skin of Phrixus was his own skin.

John of Antioch relates that the astrologer Asius, from whom one part of the world, formerly called Epitropos, took the name of Asia, made the palladium by the rules of his art, as a talisman for the defence of the city, and gave it to king Tros.

But Arnobius and St. Clement of Alexandria give a
plainer account of what it was, saying, that the palladium was
the bones of Pelops; and Julius Firmicus adds, that it was
made out of those bones by one Scytha (Cuth), an avaricious
man, who sold it 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’ Ἀιακείαις χερσί, τοῖς τε Ταντάλι
Λαισιναὶν ὑκρατοὶ λειψανοῖς πυροῖς
Παιὸς καταβροχθόντος αἰθαλῷ δεμαῖ,

and Pausanias, that the shoulder bone of Pelops was
brought from Pisa in Elis in order to take Troy; that on
the return of the Greeks from Troy, it was sunk in the
sea; and that, ultimately, it was fished up again by one
Damarmenus of Eretria, of whom the Eleians bought it,
and made him and his posterity the hereditary keepers of
the bones of Pelops. But in his time, he says, the said shoul-
der was not forthcoming at Elis. These narratives are just
the converse of those which make the bones a talisman of de-
fence for Troy, but nevertheless they agree in the substantial
point, that upon the possession of them hung the fate of Ilion.

It therefore 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 gentiles were aware that Violence and Corruption
occasioned the flood, and also that that violence mainly con-
sisted in those two kindred abominations, anthropothysia, and
anthropophagia; and although Lycaon (who is Lamech) was
justly distinguished from Deucalion or Noah, yet they some-
times fell into the error of implicating the latter in the
crimes of that generation, in which he lived. Of this Saturn
is one instance, and Tantalus is another. He sacrificed his

235 V. 53.
236 L. 5. c. 13.
own son Pelops and stewed him in a cauldron, from which he arose with renovated limbs,

\textit{Επεὶ νῦν καθαροῦ λεβητος ἠξέλας 297}
\textit{Κλωθὼν ἐλαφαττὶ φαδιμὼν}
\textit{Όμοιο ξεκαθάμενον.}

The same Tantalus, who is said to have been "preeminently honoured by the 298 watchers of Olympus," cut up the limbs of his son, and set them before the Gods, who came to feast at his table. Ceres ate the shoulder of Pelops; and Tantalus was condemned to an appropriate punishment in Hell. His son Pelops was carried up to the house of Jove; but he seems to have been in some danger from the waters, for Neptune 299 gave him a golden chariot drawn by winged horses, and taught him to drive it over the waves, skimming the surface of the deep;

\textit{Ριμφα μαλ', ὅπερ ὑπενερφ' ἑδιαιντο καλχεος αξεω.}

\textit{Tantalus (I say) was a name of Noah, which means the Long-Suffering.} He was surrounded by judicial waters, and by food of which he was not permitted to taste. The heathens regarded him as an odious personage, and devouring, or causing to be devoured, his own children. But they could not deny, that he was admitted to the 340 counsels of the Gods and received immortality from them;

\textit{Occidit et Pelopis genitor, conviva Deorum.}

However, they imputed his humiliation to a circumstance, which was indeed a source of grief to him and of apostacy and lasting calamity to his descendants. Having planted vines, and from them

298 Ibid. v. 86.
340 Hygin. Fab. 82. p. 158. qto.
Crush'd the sweet poison of misused wine,
he imparted to mankind the drink of the gods in heaven and cup of immortality;

\[ \text{ἀθανάτων ὑπὲρ κλεψιαν} \]

'Αλικεσσι συμποταῖς
Νεκταρ ἐμβροσῖαν τε
Δωκεῖν, δίσιν ἀφεῖτον
Θεσσαν.

Apollonius of Tyana beheld in India a statue of him holding a bottle of imperishable liquor, of which he and the philosopher Iarchas drank. Others represented him as being punished for his blasphemous language concerning the sacred things of paganism, and especially for maintaining that the sun was nothing but a mass of red-hot matter. A counterpart of Atlas, he was fabled πανεκαπαμενα ἥρεσι φεβεῖν τὸν ὄρανον. He was the father of Cyclops and grandfather of Nilus the river-god of Egypt. He was ripped from the womb of the Oceanid Nymph Pluto (the wealthy) or Plotis (the Navigatress) otherwise Plotè,

\[ \Piλεντας \alphaὐτοκεα Βερεκυντίδος, \ ής \ απὸ \ λεκτρον \]

Τανταλος ἐβλασχησεν.

This Nymph was undoubtedly the Ark, the quadrangular goddess Cuba, Cubebè, Berecynthia, or Rhea, wife of Saturn, and not the less his wife for being his mother also. The ark was his mystical mother, because he was himself born out

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\[ 491 \]

See Matthew, c. xxvi. v. 28, 29.
248 Pind. Ol. 1. v. 28.
249 Philostr. L. S. c. 25. c. 32.
251 Schol. Eurip. Orest. v. 985.
255 This is the complicated incest of the mysteries, invented by people whose delight was in wicked imaginations; and hence, or from similar sources, comes the riddle of Antigonus to Pericles Prince of Tyre,
of it's womb; his wife, because it was the mother, as he was the father, of all men; and his daughter because it was made by him.

The tomb of Pelops at Olympia was an oracular heaven, as I understand the epithet applied to it,

\[\text{Tum\betaon} \ \alpha\mu\phi\iota\pi\omicron\omega\ \lambda\omicron\nu \ \delta\chi\omega\nu\]

\[\Pi\omicron\upsilon\upsilon\xi\epsilon\nu\nu\tau\alpha\upsilon\pi\ \pi\alpha\ \beta\omicron\nu\omicron\upsilon\]

and it is the same which Homer called\[\Delta\sigma\varsigma\ \tau\mu\beta\omicron\nu\]. The Throne\[251\] of Pelops was upon Mount Sipylos, which name (I believe) signifies the gate of the Gods, near to the lake and tomb of Tantalus; and at Heraclea of Pontus, by the Euxine sea, there was a grove or temple\[252\] of Pelops. The sword of Pelops\[253\] was preserved in a place called the Altis, at Olympia, and the sword which Theseus found underneath a rock, and by virtue of which he asserted his birthright, was the Pelopian\[254\] sword. Mercury received from Jupiter a sceptre,

\[\text{Εγέμειας} \ \text{δε} \ \text{ταναξ} \ \text{δωκε} \ \text{Πελοπι} \ \text{πληξιπως},\]

and from the family of Pelops it passed into the hands of the Chæronæans, who worshipped it in preference to all other Gods. Hercules founded the quinquennial games of Olympia

He's father, son, and husband mild,
I mother, wife, and yet his child.

Antigonus seems to unite the characters of the Sphinx, of Cænonaus the father in law of Pelops, and of Cinyras; but the enigma has no meaning in the play, because, alho' he is his daughter's father, and husband, he is not her son in any sense however strange or captious. That is a proof that Shakespeare worked upon some ancient materials in this instance, for, though he might make nonsense of them, by misapplication, he can not be supposed to have invented pure and absolute nonsense, that being a practice of much later date than his. Besides, the origin of Antigonus and his riddle may be found in the romance of Sir Tristram of Lionesse. See Tristan de Léonois, p. 15, 6, 7.

\[250\] See above, p. 268.  
\[251\] Pausan. L. 5. c. 13.  
\[252\] Ibid. c. 26. ad finem.  
\[253\] Pausan. L. 6. c. 19.  
\[255\] Pausan. L. 9. c. 40.
in the valley of Pelops the Saturnian, and thither he brought the olive tree from the sides of the North;

'Αλλ' ο' καλα δενδρε ἰθαλλευν 235
Χωρος ἐν βασναισ Κρονιβ Πελοπως.

The Hyperborean Olive was impressed upon the shoulder of Pelops and all his posterity; non agnovit Orestem Iphigenia ante quam signum Pelopei generis 257 oleam in dextro humero vidit. Upon occasion of establishing those games, Hercules raised an altar to Pelops, and afterwards he raised altars to the twelve other Gods; ἐθηκε δε και τον Ολυμπιακον ἀγωνα 258, Πελοπος δε βωμον ἱδρυσατο, και Θεων δωδεκα βωμας ἕξ ης ἱδρυσατο. And the altar appears to have been his sepulchre; ἀγωνα . . . ἀρχαιψ σαματι 259 παρ Πελοπος ἐκτισσατο, whereupon the Scholiast says ἐν και το αὐτον ἐςι σημα και βωμος. The nuptial chamber 260 of Pelops, in which he wedded Hippodamia, was a purple wave of the sea, which curled like a canopy over his bed. In this we cannot but recognize the watery wedding of Cham, who lay with his wife 261 in the ark, and in that gloomy chamber engendered his son Cush. His bones were deposited in a brazen ark 262 or kibotus. The Latin poet Ausonius seems to have regarded Pelops as being the same person with Jupiter, for, in the first of two epigrams on the Olympic games, he writes,

Prima Jovi magno celebrantur Olympia Pise.

and in the second,

Tantalidae Pelopi mestum dicat Elis honorem.

Behold the upshot of all this. Jupiter Pelops was the son

235 Pind. Ol. 3. v. 41.
238 Apollod. L. 2. c. 7. s. 3.
241 See above, p. 167.
242 Pausan. L. 6. c. 22.
of Noah, rode in the ark, and came out therefrom, succeeded him in power, and died; and when considered as the supreme Deity, was worshipped with divine honours, as Jove, and when considered as a man, with heroic honours, as Pelops. So, Noah his father had apotheosis as Saturn, and heroism as Tantalus. The name Pel-ops means the self-existing voice, and could belong to no man in whom a divine nature was not thought to reside. Nimrod assisted in consecrating to him an Olympus and temple-tomb, there planted the Armenian olive-tree, and instituted a quinquennial feast in his honour.

His bones were sacred relics to which miraculous properties were ascribed. Not only the spirit of Python gave oracles from the kibotus where he lay, but it was believed, that so long as his remains were preserved, the city and the kingdom would stand; and that the party possessing them was sure of victory.

I have cited a story, that one of his bones, namely his shoulder, was missing, and that loss was supplied by an ivory one, whence he was humero . . . . Pelops insignis eburno; but it appears from Pliny that it was also said to be his rib, in Elide Pelopis costa eburnea ostendi solebat. The androgynous character of Adam was ascribed to Cham, or Jupiter Hellen, and therefore it is 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 the feminine Cham, the renascent Eve, and the Sibyline oracle was delivered thro' her mouth. She was herself the Rib, and, together with the skeleton minus the rib, she made up the sum total of the palladium. Thus it was that, altho' the bones of Pelops in general were the Palladium of Troy, one bone was of such primary importance, as Pausanias describes it to have been. I have mentioned that Helen had a tripod which was cast into the sea, and from what is cited above, concerning Damarmenus the Eretrian, it may be surmised that the tripod in question means the oracular

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\[L. 28. c. 6.\]
shoulder of Pelops; but that will be brought almost to a certainty, by considering the occasion upon which this tripod first made it’s appearance. "Some," saith Diogenes," relate that it was of Vulcianian fabric, and given by the god to Pelops at the time of his being married, and that it afterwards 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 become a subject of contention." Of the two Pelopides, Agamemnon, and Menelaus, one enjoyed the sceptre and the other the rib of Pelops. The testimony of those who say, that Pelops was the palladium of Troy, and the foregoing explanation of who Pelops was, derive the strongest confirmation from Lycophron, who says that the Pergamus of Ilion was the tomb of Jupiter Agamemnon.

We have carried this matter thus far, that the heaven-built city of Helen was the place in which the mortal remains of the patriarch Jupiter were deposited; and in so doing we have nearly brought it home. Because we have previously shewn that they were carried to Shinar of Babylonia, and there interred by his own son in the temple-tomb of Jupiter Belus at Babel. The fate of those relics hath been variously accounted for; but it appears that in truth they remained inviolate and unremoved in the days of Xerxes and of Alexander. However, the priests of the various nations pretended to have portions of these remains, in the same way as various Christian churches have pretended to possess the True Cross, and other palladia connected with their doctrines. As Rome was the predicted New Troy, the palladium was especially said to have been transferred thither by Æneas. But the Argives maintained that they had it in their

504 De vit. Thal. c. 7.
506 Pausan. L. 2. c. 23. s. 5.
507 Id. Ibid.
town. It was also said to be at Athens, where Agamemnon had left it in the hands of Demophoon, son of Theseus. But, with respect to the mode of its removal from Ilion, Ulysses and Diomede are generally said to have taken it out of the Pergamus in the last months of the siege,

cæsis summae custodibus arcis.

The keeper of the arx is called Alcathous by Quintus Calaber, who says, that Helenus being jealous of Deiphobus, the new husband of Helena, suggested this enterprise, which

'Αλκάθους γὰρ οὖσιν μετέλλαξεν ὀλέθρον,

but Alcathous was the son of Pelops, for whom Apollo constructed, with his lyre, a magic wall and tower;

Φοιβε πατέρ, αὐτός μὲν ἐπιζυγισάς πολιν ἄκην
'Αλκάθους Πελοποῦ παιὰ καριζίμενος.

He was Cush, the aged son of Ham, who was slaughtered at his father’s tomb, or at the altar of Jupiter Agamemnon, when the tower was taken. John Tzetzes states that Antenor gave it up to them,

Καὶ γὰρ Ὅδυσσεος νῦν τῷ μετέλλαξεν Πυθὸς
'Αυτούνυξι κομίσας Ἀντήνορος ὧν λαβόντες,
Τοῖς γὰρ ἐν ἄνθρῳ ἰένας ἥπερ δαμάρ ἱερεῖα θεοῦ.

Theano wife of Antenor was then priestess of Minerva, and it follows that, in order to make any sense, we must read, τῷ γὰρ ἰσαν ϕιλοί. Dictys pretends, that, after the fall of Ilion, Ulysses, Ajax, and Diomede, contended for the Palladium, and that, upon it’s being adjudged to Ulysses, Ajax slew himself. But these are idle tales, and the cause of the

268 Polysex. Strat. L. 1. c. 5.
269 Æneid. 2. v. 126.
270 Quint. x. v. 352.
271 Tz. Methomerica. v. 517.
272 Tz. in Lyc. v. 658.
273 Dict. L. 5. c. 14, 15.
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 removal of it from its soros or sarcophagus in the pyramid would be a laborious job, and the idea of it's being furtively effected is absurd. Indeed, if these post-Homeric fablers had known what the palladium really was, they would never have invented such a sacrilegious tale. The Ægyptians of Sais worshipped a small statue of Minerva, to which they ascribed a talismanic virtue, and when colonies from that Ægyptian city removed into Athens and Rome 274 they brought with them the like images of that goddess, from which circumstance the poets who flourished after the great emigration from Ægypt into Greece invented, probably, the word palladium, but, more indisputably, the legend of Ilion being defended by a small statue of Minerva; a legend, which is rendered absurd by the writings of Homer, in whom we find that daemon, or divine energy, who is so called, to be esteemed the unrelenting enemy of Troy and of those to whom Troy appertained. It is true that the besiegers did by stratagem obtain possession of the Tower, and, by consequence thereof, of the palladium and of every thing else that the tower contained, which is a very different way of telling the story. And of that hereafter.

Ilion was built by the gods in honour of Laomedon, unto whom also Jupiter had given horses of a celestial breed, qui super aquas et aristas 275 ambulabant. That man has left a reputation similar to that of Pelops, a reputation of unrivalled greatness, but of wickedness so hateful in the eyes of heaven, as to be visited upon his latest posterity. His was another heroic name of the man who was sometimes called Pelops. His bones were the palladium of Ilion, if we judge by the care with which they were deposited (as it is said) over the Scaian

274 See vol. 3, p. 150, 1. and 160, 1.
275 Hygin. fab. 89.
gate, and by the pains which Ulysses took to steal them away from thence. Plautus says, that he had heard of three charms or talismans upon which the fates of Troy depended, and the third of them is the bones of Laomedon;

Ilio tria fuisse audivi fata que illi forent exitio; Signum ex arce si periisset; alteram etiam est Troili mors; Tertium, quum portæ Scææ limen superum scinderetur.

The language of Servius, indeed, amounts to an absolute declaration of Laomedon's being the palladium, novimus integro sepulchro Laomedontis, quod super portam Scæam fuerat, tuta fuisse fata. Were there, then, two human skeletons, preservative of Ilion, that of Pelops, and that of Laomedon? It is possible, however unlikely. But did the same man, Ulysses, twice enter Ilion by stealth, twice penetrate into it's 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? Such an idea is absurd. One and the same transaction is alluded to and misstated in both these legends, and we establish this momentous fact, that Laomedon the ancestor of Memnon is the same person as Jupiter Pelops Aga-Memnon the ancestor of king Aga-Memnon.

When I say, that the remains of Cham, brought from Armenia into Shinar of Babylonia, and intumulated in the tower of Babel, are the palladium which was kept in the pergamus of Hercèan Jove at Ilion, I do not want for other memorials historical or mythical by which to support that proposition. Cham was the first or second Zoroaster of

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977 Bacchides, act. iv. sc. 9. v. 29. The first of these three is the vulgar notion of the statue. The second, to be intelligible in the ears of Homer's cotemporaries, should be expressed Memnonis mors, for the fables concerning Troilus are of later invention.
978 Serv. in Æn. L. 2. v. 241.
979 Above, p. 270. n. 298.
the Magi, and we are told by Suidas and Cedrenus that Zoroaster enjoined the Persians to preserve his ashes for ever, as a sure pledge and muniment of their empire. Their banner was a ram, and that animal is, in Scripture, the type of Persia. Aliaia, so often mentioned already, was attacked by a confederacy of Grecian heroes, who carried off from thence the too famous Medea, and also a relique which was guarded by magical spells in the grove of Mars, the golden fleece of a ram. The story is, however, in one respect, the converse of the Trojan one; because in that story we read that the woman was the object sought by the besiegers, and the palladium was only the means of reducing her into their possession; whereas, in the Argonautica, the sole object of the assailants was to obtain the ram's fleece, and the lewdness and perfidy of Medea served them as a means of obtaining it. But understanding, as we do, that this was a religious war, and that the possession of that sorceress and sibyl was intimately connected with the possession of the Tower, the Oracle, and the Bones of Cham, we cannot but see that there is no real variance between the two. Had king Priam asked the Danaans for the reason of their coming, their true and full answer would have been, in the words of Proteus,

'Oυνεκ' ἵχεις Ἑληνη καὶ Ὁ φίν.

Besides Hellen Jove, and the great mother Idean Helena, we have a third name of that family, Helle, and that name belongs to the history of the schismatic war in it's Argonautical form. Athamas (or Thaumas, Chaotic Darkness) married Nephele (the Clouds) and was a cruel father, seeking to destroy his own offspring (a Tantalus or Saturn), from whom Phrixus and his sister Helle fled, and were ferried over certain waters called the Sea of Helle upon the back of a golden-fleeced ram. And the skin of that ram was the Colchic palladium. Now, who or what was this portentous being, who passed over the waters in the days of Darkness and of Clouds, and whose mortal reliques were the object of such immense
veneration and such dire controversy? It was Jupiter Ham-
mon in the form of a ram. We have already shewn, how
that a golden ram was the pledge of supreme power in the
house of Pelops, and, that it's circumstances strikingly coincide
with those of the Colchic ram; we have pronounced the Pe-
lopeian and Phrixèan rams to be one and the same ram.
But, as the bones of Pelops are the palladium of Troy, we
cannot resist the conclusion, that the Pelopeian ram is Pelops
himself, and consequently that the man Pelops is the god Ju-
piter Hammon. But if the Pelopeian ram is Pelops, analogy
will suggest that the Phrixèan ram is Phrixus. And I shall
hereafter shew to you in Phrixus, Cham, the founder of the
Phrygian name and nation,

'Αρχαίον όντα Πέλοπα, βασίλειον Φρυγα.

Pherecydes is reputed to have been the first man who ever
wrote in prose, and has been variously called a Syrian of Syra,
a Syrian of Syria, an Assyrian, and a Babylonian. He
is named by Isidore of Seville as the first inventour of Hexa-
meter verse, and anterioir to Homer, and Origen couples
his books with those of Linus, Museus, and Orpheus. He
was a prophet and a worker of miracles; and his learning
was derived from the φοινικών ἄποκρυφα βιβλία, or, as Isi-
dore the gnostic more plainly expressed it, from the prophecies
of Cham, λαβών ἀπὸ τῆς τω Χαμ. κροφητειας την ὑπόθεσιν.
He first taught the immortality of the soul, and promul-

c. 2. de 12 signis.
80 Above, p. 303.
80 Eustath. in Hom. Od. xv. v. 403.
80 Isidor. Hisp. Orig. L. 1. c. 38.
Teucher.
807 Suidas in nomine.
809 Cicero, Tusculan. L. 1. c. 16.
gated the theology of the serpent Ophioneus; or in other words he invented the mysteries of paganism. Tertullian, in his treatise of the soul, relates that Pherecydes was regarded as a demigod or apotheosis, if not indeed as a complete god; Pherecydem, etc. Deos existimavit antiquitas, nedum Divos. His remains had the virtue of a palladium. The Ionians of Ephesus obtained a victory by having his body in their possession, and buried him with much splendour; yet we read, that the kings of Lacedæmon preserved his skin in obedience to an oracle. In fact, very little is known with certainty concerning the man, who wrote certain Greek books under the name of Pherecydes. His history is a tissue of inconsistencies which the ancient writers endeavoured to reconcile by one of their never-failing resources, making two Pherecydae, one ancient, and one modern. And they were not far wrong. For most of the extraordinary traditions about Pherecydes are to be understood of the false prophet Cham. And so I understand the accounts which have come down to us of Pherecydes dying a horrible death, being devoured by insects, either lice, or serpents, i.e. worms. He would let no man see him, only thrusting one finger through the door. Early in this volume I ventured a surmise, that the slaying of the serpent Corybus by his two brothers the Dioscuri, did not relate to any homicide actually committed by them upon their brother Cham, but to his destruction by means of some awful visitation of the god of Shem and Japhet, and the truth of that matter is preserved (as I imagine) in the legends of the death of Pherecydes. The two brothers, Castor and Pollux, are said by Lycophron to have sealed Attica "with a worm-eaten seal" (ζυξωρατος αφραγις), "a great

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592 Diog. Laert. u. s. in s. v. et viii.
594 P. 32.
595 Lyc. ν. 508.
wonder to the people," which has been explained, in despair of making any better sense, to mean ancient, but very improperly, because all things appertaining to the gods were conceived to be as imperishable as they were ancient. The expression really relates to a very remarkable fact, that the mummy of Cham (which was the true original palladium) was completely honey-combed by the unclean reptiles who were the causes of his death; and it is used with regard to Attica, because that country considered itself under the tutelage of the palladium, and it's antiquarians had even the assurance to pretend, that the palladium of Ilion was originally conveyed to that city from Attica. The malady of Pherecydes was not casual, but a judgment inflicted upon him by the Gods for having declared, that a man might live as happily and securely, although he did not offer up sacrifice to any God, and for many other things which he said, boasting of his own wisdom. The theosophy vended by Pythagoras was, by general consent, the Pherecydæan, and it is curious to observe, among the fanciful and superstitious prohibitions of that impostour, the following:  

\[ \phi \theta \epsilon \rho \omega \ \mu \gamma \ \kappa \tau \epsilon \iota \nu \epsilon \nu. \]  
He venerated the loathsome Pherecydæan metempsychosis. The blasphemy, for which Pherecydes suffered, is that of Pythagoras, denying the atonement of the world by sacrifice:

\[ O \ \text{genus attonitum gelidæ formidine mortis,} \]  
\[ \text{Quid Styga, quid tenebras, quid numina vana timetis,} \]  
\[ \text{Materiem vatum, falsique piacula mundi!} \]

It is recorded in Scripture that king Herod Agrippa was eaten by worms as a judgment from God; and history relates something similar concerning the last sufferings of Herod the Great, a part of whose body was consumed by worms and

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296 Serv. in Æn. 2. v. 166.
299 Acts, xii. v. 23.
300 Josephus cit. Prideaux Conn. vol. 3. p. 656.
lice. But the idea, of such a death being a divine judgment upon people of singular impiety and wickedness, cannot be derived from the death of either Herod, being as old as the histories of Pheretima queen of Cyrene, Antiochus Epiphanes, and the dictator Sylla, who were all destroyed either by worms or lice, and (as the general opinion went) because of their atrocious misdeeds. Claudius Lucius Hermimnanus, a cruel persecutour of the primitive Christians, vivus vermibus ebuluit, and endeavoured to conceal his malady, saying, nemo sciat, ne gaudeant Christiani. The emperour Galerius is said to have perished in the same way as Herod the Great, in the midst of his persecution of the Christians. Alexander the Paphlagonian ended his career σκουληκιων ζεσας. I know not whether St. Mark alludes to this subject, in saying, γενναν . . . . ὅπερ δ' 307 σκουληκιων ζεσας τελευτᾷ, καὶ τὸ νυφὶ σφυνονται. The same phrases had been used before his time by Jesus Siracides. But if I were asked, what is the fountain-head of this notion, of pedicular and vermicular affections being eminently judicial, I should say that it flowed out of the circumstances of Cham's death. As to the author who lived about Solon's time, and was called Pherecydes, it is supposed that we have in the works of Hippocrates a minute journal of his last illness, which seems to have been a bilious fever, and was attended by no great sufferings or extraordinary circumstances. However, I must acknowledge my ignorance of any reasons which should lead us to suppose, that the Pherecydes, whose case is described by Hippocrates, is the famous Ophite philosopher.

201 Herod. iv. c. 205.
202 2 Macc. c. ix. v. 9.
203 Pausanias, L. ix. Bœot. c. 33. s. 4.
204 Tertullian, ad Scap. c. 3. vol. 3. p. 205.
205 Lactant. de Mortibus Persecutorum, c. 33. p. 228. du Fresnoy.
206 Luciani Alex. c. 59.
207 Marc. ix. v. 46.
208 Eccles. vii. v. 17.
VIII. That Ilion or the Hill of Ate belonged to the kingdom of Ashur-Niniveh, and was supported against the formidable league of it's assailants by that power, we learn from two interesting remnants of antiquity. Ctesias of Cnidus says that Teutamus was king of Assyria, at the time when Agamemnon and the Hellenes went against Troy. The great king sent Memnon son of Tithonus to it's relief with 20,000 Æthiopes, as many Susians, and 200 chariots. Tithonus was at that time the most celebrated general in Persia; and Memnon his son was in the prime of life and heroism, and was the founder of the Memnonian palace at Susa, and of the high road called the Memnonium. He was slain at last by an ambuscade which the Thessalians laid for him; but the Æthiopians recovered his body, and carried his bones home to Tithonus. These things the Persians said were contained in their royal archives. Plato, in his treatise of Laws, mentions that the people of Ilion challenged and provoked the war against them, 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 of that time fear the "said 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 a part of their empire." Pausanias declares, upon the authority of information he had obtained at the temple of Delphi, that Memnon did not come from Æthiopia in Africa, but from the Persic Susa and the Choaspes. It appears clearly, from the language of Ctesias, that Assyria, Æthiopia, and Persia, are all intended to denote the same empire, which in the East hath under various dynasties kept the general name of Iran; thus dissipating at a breath the thin mist of Memphian vanity and priestcraft.

Where are we to find a city built by the gods, supported

310 Apud Diod. Sic. 2. c. 22.
312 L. x. c. 31. s. 2.
by the strength of the Assyrian house of Cush, conquered by a great confederacy, and from whence both the citizens and their conquerors were scattered in confusion over all lands, and to which all the colonies of men affected to retrace their beginnings? unless in Babylonia. And it is a fact that Babylon was Troy, in Egypt at least. Soon after the confusion at Babel, certain exiles from Babylonia built a town called Babylon, nearly opposite to Memphis. It is supposed to be the modern Cairo, Babylonia in Egypt Cayra vocatur; but in the middle ages the whole kingdom of Egypt was called Babylon, as in Sultan Salahaddin's letter to the emperor Frederic, Christianae legis adunitio venit super nos in Babylone, unâ vice apud Damiatam, et alterâ apud Alexandriam. Josephus pretending that it was founded by Cambyses son of Cyrus during his invasion, but his assertion has not the least probability. Diodorus speaks more to the purpose, concerning the Nilotic Babylon, saying, that it was founded by Babylonians who had revolted against Sesostris or (according to Ctesias) who had come into the country with Semiramis. Close to that city stood the Egyptian Troy, founded by some Trojans, who had revolted from Menelaus, under whose command they were. "It was the same as Babylon (says Mr. Bryant in his book on Troy) Βασιλαών, a strongly situated garrison, although 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 the city named Troy." It is remarkable, that not only Babylon, but Troy likewise (although so obscure, and rarely mentioned, in ancient times) was flourishing in the middle ages; Mr. Wesseling, the commentator upon Diodorus, cites these words from a monkish work called Patrum Apophthegmata, Τρων γινάντα Βασιλαών κατεναντα.

313 Sprott Chron. p. 8.
316 Diod. Sic. 1. c. 78.
Mερφέως. Rome, therefore, is not a solitary instance of a New Troy being equally famous as a new Babylon; the same thing had happened in Egypt before the foundations of Rome were laid. Mr. Bryant had the very words in his mouth, Troy was the same as Babylon, and yet he could not see the truth; it is indeed the Chalcedon of the critics, a city of blind men.

Where, unless upon the rivers of Mesopotamia, may we hope to find the wizard Asius, giving his name to the capital of the great realm of Asia, and a king like Priam reigning over it's dependent nations and provinces,

tot populis terrisque superbum
Regnatorem Asiae,

or, as Dion 317 Chrysostom saith, σχεδών τι βασιλέωντα τῆς Ἀσίης ἀπαντῆς? That kingdom, it's immensity, and the splendour of it's civil and religious works, are described by Ovid in his epistle of Paris,

Sceptra pares Asiae, quà nulla beatior ora est,
Finibus immensis vix obunda tenet.
Innumeris urbis atque aurea tecta videbis
Quæque suos dicas templæ decere Deos.

But we shall hardly believe, that there ever was a time, when the supremacy of Asia was removed from the neighbourhood of Babylon, Niniveh, Susa, Seleucia, and Bagdad, in order to be perched upon the banks of the Dardanelles.

IX. If we suppose Homer to describe events which happened at an advanced period of the postdiluvian world, it is unaccountable that the genealogies of his heroes should have so few generations. Because names and pedigrees usually survive, even when the authentic detail of facts is lost. It has always been the especial business of bards, such as Homer was, to preserve them to a distant age;

317 De Ilio non capto, p. 164. Casaub.
fortes animas belloque peremptas
Laudibus in longum vates demittitís ævum.

Long after the introduction of Christianity the ἡραλδοὶ were the heralds and genealogists of Wales and Ireland. When records and traditions failed them, of course they prayed in aid the poet’s privilege of fiction; but where the preservation of names and descents is a serious business, and intrusted to a learned body of men, it were idle to deny them a considerable share of credit. The bards of Arabia claim rather too much in tracing the pedigrees of their chieftains for thirty 318 descents before Mahomet. But Horace is in the wrong, in supposing that,

Vixere fortés ante Agamemnona
Multi,

and that,

fuit ante Helenam teterrima belli
Causa,

but that the early wars and their heroes had vanished into oblivion for the want of bards to sing them. That is the one thing, which the rudest nation of warriours is sure not to want. How much better doth the Epicurean ask;

Say why, ere Thebes oppugned or Troy divine519
No elder chiefs in tuneful story shine?
Whither are fled their deeds heroic? Why
To them no monuments which time defy?
In truth, I deem, the Sum of Things is young
And recent Nature from her cradle sprung.

Before the Tale of Troy (whether first sung by Helen, or by Homer) there were no doubt religious or even heroic poems concerning the flood, and such other transactions of the new world, as preceded the great schism between the Scythistic

319 Lucr. 5. v. 327.
magi and the Sabians; but Homer sung of the first regular wars that were waged in the new world. Beyond that he did not carry back his genealogies, nor did his Muse attempt to swim the intermundane waters. There is an obvious reason for this; the ancestors of Noah were not the ancestors of one man any more than of another, and, when the short branches of the young heraldic tree had been traced, the common trunk remained alike to all.

The prominent leaders in the war of Troy are seldom brought down lower than four generations from the beginning, or sometimes five; and even so it must be understood that many of them were advanced in life. 1. Noah. 2. Shem. 3. Arphaxad. 4. Selah. 5. Heber. 6. Peleg or the Schism. I will subjoin a few genealogies as given by Homer, or as given to Homer's heroes by general consent.


"Ουνεξα δὴ γενεψις νεωτατος εϊμι μεθ' ύμιν"

as a gloss upon Agamemnon's words ἄ νεος ἤ τε ναλαίος. If some individuals were given out for sons of the gods, they were the miraculous conceptions or antigods, children of imposture, like the ἀντίδεον Σαρπηδόνα.

Therefore it appears, that the war of which Homer treats is one of the oldest date; and he was himself but a few degrees removed from the time of which he treats, for he does not make allusion to any thing more recent than the great-grand-children of Αeneas. But the interval between Homer and his heroes, though short, is marked by one characteristic
circumstance, the rapid and perceptible decline of mankind from their pristine stature and longevity, which Juvenal has taken notice of, saying,

Nam genus hoc vivo jam decrescebat Homero.

Diomede lifted up a fragment of a rock ὅ γὰρ δυσ ἄνδρε φέροιεν (saith Homer)

'O i o i νυν βροτος εἰσ', ὅ δὲ μεν ἧξα πάλλε καὶ οίος.

And an equally strong indication may be found in a passage of the Odyssey, which is now in some measure interpolated, but which should be read thus,

Τῆλεμαχ' ὥδ' ὀπίθεν κακὸς ἑσσει, ὥδ' ἀνοημ.ν. 931
'Eι δὴ τοι σου πατρὸς ἐνεκακταὶ μενὸς ἢν
'Οἰος ἐκεῖνος ἡν τελεσαὶ θεργον τετοσ τε,
'Ον τοι ἐπειθ' ἀλὴ ὁδὸς ἑσσενταὶ, ὥδ' ἀτελεσος'
Παυροὶ γαρ τοι παῖδες ὅμοιοι πατρὶ πελονται,
'Οι ἰλεονες κακιες, παυροὶ δὲ τε πατρος αἰείων.
Τω νυν μῆτηον, etc.

Son of Ulysses, never to thy name
Shall want of courage or of sense bring shame.
For if the spirit of thy sire is dwelling
Within thy breast, in words and works excelling,
Not vain thy destined voyage o'er the sea
Nor ineffectual shall thy purpose be;
And few the sons that match their sires, alas!
Most fall away, and few indeed surpass.

That which is here said is so devoid of all truth and of all verisimilitude, if applied to later times, after man had settled down upon his threescore years and ten, that it can only relate to those times, in which the reduction of the human race was in active progress.

300 Iliad. 5. v. 304.
301 Od. 2. v. 270. and see Od. viii. v. 222, 3.
The beginning of a new cycle of the world is thus described, in a poem borrowed from the inmost crypt of pagan religion and cosmogony. "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 be again sent to "Troy." The mystics were well aware that the Creation produced a fluid and opaque chaos, 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 over all the earth, as a return of the world into chaos. And from this errour they were led to assume, that the world was, at certain recurring times, and at the end of determinate periods, resolved into it's amorphous element,

Till o'er the wreck, emerging from the storm,
Immortal Nature lifts her changeful form,
Mounts from her funeral pyre on wings of flame,
And soars and shines, another and the same;

a doctrine inimitably well calculated for refuting the moral and intellectual attributes of God, and for abolishing the worship of Him, and therefore most diligently inculcated at this present time by the infidel votaries of Immortal Nature. The cyclical doctrine is described by Plato 392 in remarkable language; "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 it's 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 seat of circumspection, and the world

392 Plat. Polit. p. 37. Bipont. and see Crit. p. 45. 1. 16. The Indian Puranas are all cosmogonies and (whatever may be the peculiar topic of each) they all begin at the beginning of things. The cyclical poets were those who mythically related the events of the new cycle from the flood to the dispersion,

ut scriptor cyclicus olim
Ledae bellum Trojanum orditus ab ovo.
"is turned back by fate and its own innate concupiscence.

At that time also, the Gods, who act in particular places as colleagues of the supreme Dæmon, being aware of that which is coming to pass, 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 set free from tumult, and confusion, and concussion, and obtaineth a calm, and then, being set in order, returneth into its pristine course," etc. The same idea is adopted by the rabbinical author of Esdras; and the world shall be turned into the old silence seven days, like as in the 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 an identity of form in successive worlds, because the waters of the flood, when they subsided, disclosed the 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 that respectively marked the histories of Adam and Noah and of their families, superadded the belief of similar persons and events recurring. The quae vehat Argo delectos heros must recur, of course, each time, for the preservation of men and animals. But, as we farther learn from Virgil, that the next renovation of the world will be followed by the Trojan war,

Atque iterum ad Trojam magnus mittetur Achilles,

we must of necessity infer that the last one was; and this we are told not as a mere popular notion, but as the revelation of an esoterical truth contained in the Sibylline books.

I do not think that more words are necessary in order to evince that the Ilion of Homer is the Babel of Moses.

333 L. 2. c. 7. v. 30.
NOTE TO PAGE 309, LINE 1.

Mr. Beechey found near Bengazi (supposed to be Berenice) certain sunk areas, (or theatres excavated from the ground), covered with brushwood, having perpendicular sides, and agreeing in description though less in extent than the garden of the Hesperides described by Scylax. The latter was a sunk place, eighteen orguies in depth, perpendicular, and having no descent into it; it was an exact square of two stadia. Scylax Peripl. in Huds. G. M. tom. 1. p. 46. From which it appears that the area of the Hesperian garden was an exact copy of the Babylonian. Mr. Beechey found also caverns containing channels of water, which the natives had explored in boats, until fear induced them to return, and without approaching to the termination of them. Beechey MS. cit. Literary Gazette, June 30, 1827. These were sacred to the Cloacine Venus, and served as a part of the mystic hell. See above, p. 320—322.

NOTE TO PAGE 371, 2.

There is here cited a passage of Scripture giving (as I have said) a brief summary of the life of Nimrod; but perhaps it is due to the wisdom of an age so rarely illuminated as the present, to mention what has been discovered concerning Moses by a French gentleman, Monsieur Fabre D'Olivet. The language in which he wrote was the Egyptian, it being quite impossible that the Israelites should reside so long in that country without embracing it’s language; but that Egyptian language was lost during the captivity, and the true meaning of the Book (or Sepher) of Moses was alike unknown to the hellenists, the rabbis, and the fathers. I need hardly say that it follows, as a sort of corollary, that Jesus Christ, who appeared in the time of the hellenists and the rabbis, and understood the text of the Bible in the same way as they did, erected an imposture upon the basis of writings the very meaning of which was unknown to him; and it would also seem to follow, that the ordinance of marriage, (see Gen. c. 2. vs. 21, 2. and Monsieur Fabre’s note on v. 23.) and our prohibitions of incest, of fornication, and of the Satanic and bestial vices, rest upon a false and ideal basis, in so far as they rest upon those interpretations of the Mosaic text which were received by the apostles of Christ as well as by ourselves. But the work in question is written in defiance of consequences, and it’s language is governed neither by reverence nor discretion, but is an unmeasured invective against the greater part of the sacred writings. See Dissert. Introd. à la Langue Hebraïque Résituée, part. 1. p. xxx. We have been led to suppose that Moses was commissioned to separate the people of Israel from the abominations of the Gentiles, and that having fully learned the mysteries and pretended wisdom of Egypt, he published by the command of God a revelation of truth to be deposited in the hands of a
chosen people, exempt from the religious, ethical, and philosophical errors of the worshippers of false gods; that he published (as did afterwards He "of whom Moses in the law did write") a rebuke to the wisdom of the Greeks or of those to whom the Greeks were indebted. But no: his philosophy was learned in the mysteries of Egypt and borrowed from the priests of that country, and he did but "walk in the footsteps" of Thoth or Hermes Trismegistus. Dissert. Introd. xxvi, vii, viii. Compare Giordano Bruno, Spaccio. p. 215. 6. p. 220. His true meaning was intelligible only to a few of the Essenians, (see ibid. p. xiii. Disc. Prelim. to part 2. p. 6.) which same Essenians were pagan mystics concealed under a mask of Judaism. But the French critic, by dint of examining the oriental languages, and discovering the true meaning first of letters, then of syllables, and lastly of words, has been enabled to translate the ten first chapters of Moses into French and English, in such a manner, "that they shall "no longer be a rock for reason to split upon and a terror to the natural "sciences; and that we shall no longer see in his Cosmogony those shocking "contradictions, incoherencies, and ridiculous images, which furnish such ter-
"rible arms to its enemies." Disc. Prelim. p. 20. It is right (I say) that the reader should not be left in ignorance of the true Essene version of that part of the Books of Hermes Trismegistus, which I have cited, and which begins, And Cush begat Ninrood—" And the igneous power begat self-ruling "arbitrary sway, a pregnant cause of revolt, anarchy, despotism, and of any "power prone to follow it's own violent self-impulse; he who strove for "being the high lord on the earth. He who was a most lordly oppugner be-
fore the face of Ihoah; wherefore it was said, even as self-ruling will, a "most lordly oppugner before the face of Ihoah. And such was the rise of "the kingly power his own; empty pride, and slackness, and selfishness, and "all-engrossing desire, in the earth of civil revolution. From that earth "itself issued right and lawful sway, source of happiness and grandeur, which "founded the self-sameness of the growing strong youth breeding out, and "what relates to public establishments at home, and what relates to the grow-
"ing wise, old men ruling within, and what relates to the state's holding reins "between youth breeding out and old men ruling in; and it was a civil safe-
"guard most great!" c. x. v. 8...12. p. 281...5. As for the apparent proper names of people or places, they are only used in this chapter as hieroglyphical ex-
pressions, to denote revolutions and systems of government. See p. 283. n.
on v. 11. It seems that instead of Solomon's Temple, and the Red or Dewy Cross and it's brothers, we are now to have Pythagoras and the Essenians. "If the reader (says Monr. Fabre) upon contemplating my version, is alarmed "at the profundity into which the hieroglyphical writer" (Moses) is drawing "him, he will feel why the Essenians, instructed in these mysteries, took so "much pains to dissemble them." See note in v. 11. p. 282. As far as I can discern the drift of this stuff, which is so confidently fathered upon God's law-
giver, I do not wonder that the sworn sodality (such as were, among others, the Essenians) should have dissembled and continue to do so. The authour deserves praise for his complete mastery of a language so difficult to strangers as the English is.
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