Ancient Fragments of the Phoenician, Chaldaean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and Other Writers

Isaac Preston Cory (editor/translator) (translated by Isaac Preston Cory)

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ANCIENT FRAGMENTS
OF THE
PHCENICIAN, CHALDEAN, EGYPTIAN, TYRIAN,
CARTHAGINIAN, INDIAN, PERSIAN, AND OTHER
WRITERS;
WITH AN INTRODUCTORY DISSERTATION :
AND AN INQUIRY INTO THE
PHILOSOPHY AND TRINITY OF THE ANCIENTS,

BY ISAAC PRESTON CORY, ESQ.

FELLOW OF CAIUS COLL. CAMBRIDGE,

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ANCIENT FRAGMENTS.

PuHaniciAn.
From Sanchoniatho.
CHALDEAN.
From Berossus, Abydenus, Megasthenes, Nicholaus Damascenus, Hestizeus, Alexander Polyhistor, Eupolemus, Thallus, Ctesias, Diodorus Siculus, Herodotus, Castor, Velleius Paterculus, Aimilius Sura, Plinius and Cicero.
Dynastizs of THE xKINcs or Cuatpma, Assyria, Menta, Persia, THEBES, AND Eeyrt.
From Abydenus, Africanus, Eusebius, Syncellus, Castor, Ptolemzeus, Ctesias, Eratosthenes, Manetho, Josephus, Diodorus Siculus, Herodotus, Theophilus Antiochenus, Malala, Suidas, Diogenes Laertius, Diczearchus, Artapanus, Plato, Pomponius Mela and Barhebreus.
EGyprTiAn.
From the Obelisks, Manetho, Chzeremon, Diodorus Siculus, Lysimachus, Polemo, Ptolemzeus Mendesius and Artapanus.
TYRIAN.
From Dius and Menander.
CARTHAGINIAN.
From Hanno and Hiempsal.
INDIAN.
From Megasthenes and Clitarchus.
ATLANTIC AND PancHZAN.
From Marcellus and Euemerus.
ANCIENT FRAGMENTS.

Orac es oF ZoROASTER.

Hermetic, Orruic, PyrHaGoREAN AND TYRRHENIAN.
From the ancient and modern Hermetic Books, Horapollo, Chzremon, Orpheus, Hesiodus, Aristophanes, Timotheus, Timzeus Locrus, Plato, Amelius, Onomacritus, Ion, Philoponus, Plutarchus, Ocellus, Aristoteles, Suidas and Damascius.
CHRONOLOGICAL.
From Berossus, Seneca, Censorinus and Theon Alexandrinus.

INTRODUCTORY DISSERTATION.

In presenting this collection of ANCIENT FRaGMENTs to the world, some explanation of what is comprehended under that title may not be deemed unnecessary. We are accustomed to regard the Hebrew scriptures, and the Greek and Latin writings, as the only certain records of antiquity : yet there have been other languages, in which have been written the annals and the histories of other nations. Where then are those of Assyria and Babylon, of Persia and Egypt and Pheenicia, of Tyre and Carthage? Of the literature of all these mighty empires, where are even the remains? It will, no doubt, tend to excite some reflections of a melancholy cast, to look on this small volume as an answer. ‘That all such remains are contained in it, I should be unwilling to assert: yet, with some diligence and research, | have not been able to increase its size with other fragments, which I could consider sufficiently authenticated. It was my wish to have included in this collection all the fragments of the earlier Gentile world, which have reached us through the me-
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dium of the Greek language. Of the early historians of Greece the names only of some have come down to us; whilst of others, such as Eupolemus and Histizus, several very interesting fragments have escaped the general wreck. In the classic ages of their literature, the acquaintance of the Greek historians with antiquity was

generally confined and obscure: nor was it till the publication of the Septuagint, that they turned their attention to their own antiquities, and to those of the surrounding nations: and for this reason we meet with more certain notices of ancient history in the later, than in the earlier times of Greece. To have drawn a line then; to have inserted the earlier writers in exclusion of the later, would have been to have omitted the more valuable. ‘To have reprinted the fragments of many authors, such as Nicolaus Damascenus, a writer of Damascus, of the Augustan age, would have introduced, with some matter worthy of at: tention, much of little interest: To have selected from them all, the passages relating to ancient times and foreign states, would have been a task as useless as laborious, and would have swelled the collection to a series of volumes. I have therefore, for the most part, excluded the native Greek historians—and every writer of the Augustan age and downwards—lI have also omitted all fragments which bear about them the stamp of forgery, or are the productions of Hellenistic ili

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

The contents, then, of this volume, are Fragments which have been translated from foreign languages into Greek; or have been quoted or transcribed by Greeks from foreign authors; or have been written in the Greek language by foreigners who have had access to the archives of their own countries. Yet to render the collection more useful, and as it were a manual to the Chronologist and Mythological Antiquarian, I have added by way of Supplement such fragments and

extracts as appear to have descended from more ancient sources, though they are now to be found only in the works of Greek or Latin writers. Some of these are merely illustrations of the fragments, or contain detached chronological notices, or such other curious information as may well be deemed worthy of a place. Thus I have endeavoured to comprise, in the volume, all the genuine relics of antiquity which precede the era of Grecian history ; and which lie so scattered
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among the folios, chiefly of the Fathers and the Philosophers of the lower empire, as to be inaccessible to the Antiquarian, unless in the neighbourhood of some large public library. Miscellaneous as such a collection might be - at first supposed, it will be found to resolve itself into two subjects; the early History, and the ancient Theological Systems of the world. In the following pages I have endeavoured to present a sketch of both; not with a view of entering into the details, but rather as a method of connecting the fragments with one another, to facilitate an examination of their contents, by directing the attention successively to those great landmarks which stand prominently forth amidst what might otherwise be deemed a wild, pathless and interminable ; and to enable the reader, by following the same order of perusal, to elicit something like a regular continued narrative. In the Scriptures we have a brief but authenticated account of the earliest ages: but among the heathen writers, with the exception of some few very valuable historical fragments, we have little more than a collection of allegories and legendary tales. Upon examination, however, most of these legends, notwithstanding their obscurity, will be found to contain references to those grand primeval events whose memory was retained among every people upon earth : and for the com-
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memoration of which were ordained so many of the ceremonies and mysteries of the ancients.

From such traditions, handed down for. ages before they were committed to writing, we might expect but little aid. Indeed in all the researches of the antiquarian, conjecture must very generally supply the place of science. Yet, by pursuing a proper method of investigation, we may approximate to truth, and frequently illustrate circumstances obscurely hinted at in Scripture, and even occasionally fill up the gaps of history, by supplying events which have been omitted by the sacred writers as unconnected with the immediate objects under their consideration. 4

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

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

Mr. Faber, in his admirable work on the “Pagan Idolatry, has collected and separately examined all the different systems of the Heathen | Mythology; and has shown, ‘that there is such a singular, minute, and regular accordance among - them, not only in what ‘is obvious and natural, but also in what is arbztrary and circumstantial,

both in fanciful speculations and in artzficial ob- \ servances, as to’ render untenable every other _ hypothesis than this—‘ that they niin all have _ originated from some common source.’

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

1. Either all nations agreed peaceably to borrow from one, subsequent to their several settlements. -

2. Or all nations, subsequent to their several settlements, were compelled by arms to adopt the superstition of one.

3. Or all nations were once assembled together in a single place and in a single community ; where they adopted a corrupt form of religion, which they afterwards. re-

spectively carried with them into the lands that they colonized. |

After examining at length and shewing the utter

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

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

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

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Of the transactions previous to the Deluge there are but few and faint memorials among the heathens. One of the most authentic may be found in the remains of the Pheenician History et

of Sanchoniatho, who is considered to be the most ancient writer of the heathen world. In what age he wrote is uncertain: but his history was composed in the Pheenician language, and its materials collected from the. archives of the Pheenician cities. It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius. ?
The Cosmogony* I shall have occasion to refer to hereafter: as one of the most ancient, it is extremely valuable, and as it speaks more plainly than the rest, it affords a key to their interpre- — tation.
The Generations contain many very curious passages. In the first} is an allusion to the fall: in the second Genus may be Cain: after which we lose the traces of similarity : at the fifth { there is an interruption. But taking up the thread of inquiry, at the end, in Taautus or Thoyth,§ we may recognize A thothis,| the second king of Egypt, the Hermes Trismegistus, who again{] appears as _ the adviser of Cronus. His predecessor Misor
* pds + D5. pe Few § p. 9.
|| See also Manetho, p. 94; Eratosthenes, p. 84, qi p. 10.
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then corresponds with Mizraim, the first king of Egypt, the Menes and Mines of the dynasties.* In the preceding generation is Amynus, Amon, or Ham, the same with the Cronus,t of what by the historian is supposed to bea different but contemporary line. An ascent higher we find, Agrus, the husbandman, who was worshipped in Phe-

nicia as the greatest of the gods: he corresponds with Noah, the Ouranus of the other line, whose original name was Epigeus or Autochthon.
Sanchoniatho seems to have been a very. dili- cent inquirer, and intimates at'the conclusion { that the generations contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of Thabion, the first hierophant of Pheenicia.
That such is the case, we are assured by Philo Byblius, in the remarks on Sanchoniatho with which he prefaces his translation of the work.
The passage also informs us that the history thus disguised was handed down to Isiris, the brother of Chna the first Pheenician, apparently alluding to Mizraim the brother of Canaan.
It is very remarkable that he has placed thine characters in the true order of succession, though in all the traditions of the heathens they are ge- nerally confounded with one another. It is also remarkable that Sanchoniatho is almost the only

* See pp. 8, 84, 94, 139. + pp. 8, 9. tp. 16.

heathen writer upon antiquities who makes no direct mention of the deluge, though several ob- scure allusions to it may be found in the course of the fragment. Were we assured of his silence upon the point in the parts-of his work that have been lost, the omission might still be accounted for from his avowed determination to suppress what he considered merely allegorical, for he would find the traditions of the deluge so inti- mately blended with those relating to the creation, that in endeavouring to disengage the truth from the fable he might easily be induced to suppose that they related to the same event.
For explanation of his fragment upon the mystical sacrifice of the Pheenicians,* I must - refer to the very curious dissertations by Bryant T and Mr. Faber.{ Sanchoniatho wrote also a history of the serpent, a single fragment{ of which is preserved by Eusebius.
In the fragments of Berossus again we have perhaps some few traces of the antediluvian world.

Like Sanchoniatho, Berossus seems to have com-
_ posed his work with a serious regard for truth.
’ He was a Babylonian by birth, and flourished in the reign of Alexander the Great, and resided for some years at Athens. Asa priest of Belus, he possessed every advantage which the records of
*p. 16, + Mythology vi. 323.
} Pag. Idol. Lib. II. ¢. 8. § p. 17.
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the temple and the learning and traditions of the Chaldeans could afford. He appears to have sketched his history of the earlier times from the representations upon the walls of the temple.* From written and traditionary knowledge he must have learned several points too well authenticated to be called in question; and correcting the one by the other, and at the same time blending them as usual with Mythology, he has produced the strange history before us.

The first fragment preserved by Alexander Polyhistor + is extremely valuable, and contains a store of very curious information. The first book of the history apparently opens naturally enough with a description of Babylonia. Then referring to the paintings, the author finds the first series a kind of preface to the rest. All men of every nation appear assembled in Chaldza :{ among them is introduced a personage who is represented as their instructor in the arts and sciences, and informing them of the events which —

had previously taken place. Unconscious that Noah is represented under the character of Oannes, Berossus describes him, from the hiero-glyphical delineation, as a being literally com-pounded of a fish and a man, and as passing the
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natural, instead of the diluvian night in the ocean, -

with other circumstances indicative of his cha-racter and life. —
* See pp. 22, 24) +p. 21. T p. 22.
XI

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

The second book{ appears to have comprehended the history of the ante-diluvian world : and of this the two succeeding fragments} seem to have been extracts. The historian, as usual, has appropriated the history of the world to Chaldea: He ‘finds nine persons, probably represented as kings, preceding Noah, who is again introduced under the name Xisuthrus, and he supposes that the representation was that of the first dynasty of the Chaldean kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king : consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonasar|| left him to fill up the intermediate names as he could: and who are inserted, is not easy so to determine.{]
*p. 24. fp. 25. pp. 26... § pp. 30, 32. || p. 36.

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

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

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

*p. 26. + p. 87. tp. 49.

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

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

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

*p. 34. tp. 50. fp. 50. § p. 57. \|p. 51.

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

rising to the enormous height of about two hundred and fifty feet.

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account of these deviations will be found in the extracts from Epiphanius, Cedrenus, and the Paschal chronicle.* What is mentioned under the name of Barbarism, was probably the primeval patriarchal worship. It was succeeded by a corrupted form of superstition which is known among the ancients under the name of Scuthism, or Scythism, which was most prevalent from the flood to the building of the Tower. The new corruption, at that time introduced by Nimrod, was denominated lonism,t or Hellenism: and both are still flourishing in the East under the well-known appellations of Brahmenism and Buddhism ; whose priests appear to have continued in an uninterrupted succession from the Brahmanes and Germanes, the philosophical sects of India mentioned by Megasthenes { and Clitarchus.§ By the introduction of a more degenerate superstition, Nimrod appears to have aimed at . the establishment of an universal monarchy in himself and his descendants, of which Babylon was to have been the metropolis, and the Tower, the central temple of their idolatries. All who

* pp. 53, 55, 56.

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

tp. 224. § p. 229.

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

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

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

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

* The term Scuth, which, with the prefix, is supposed to be the same as Cuth or Cush, the root of the names Chusas Chasas Cassians Cuszeans or Chruseans, Chusdim Chasdim or Chaldzeans, Cotti or Goths and many others, appears too general for a patronymic. All the northern nations were Scuthic, the Scuths of Touran. The Scuths of Iran occupied the entire Asiatic Ethiopia, containing the Iranian territories of the As- syrian Empire, extending from the Euphrates to the Indus, and from the Caspian to the Ocean. African Ethiopia or Nubia with the adjoining territories was also Cuthic. There were Indo- Scythe,

Celto-Scythe, and even Ionic-Scythe. The Belge in Gaul, the Pelasgi in Greece, the Sacas or Saxons, the Pelestim _ Philistim and Pheenicians, the Sarmans Sarmatians and Germans were Scuths. In short, the term is to be found in every corner of the earth, and may be traced in America and in Lapland, as well as in China and Japan.

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followers have borne his name; which the succeeding heresy of Nimrod could not obliterate. The Scythian nations of Touran and the North were generally addicted to the Scythic superstition ; and whenever they rolled back the tide of war upon their ancient rivals; the idols temples and cities were the objects upon which they satiated their revenge. They were esteemed excommunicated, and of the Giant race, Nephelim, Rephaim and Anakim. The Scuths of - Iran were also of the Giant race, with Nimrod as their chief. Of the Titanian war there appears _ to be a double aspect. When the Scuths of Touran are the Giants, the war between them and the Ionim is the subject of the legend ; and they are the Giants cast out into Cimmerian darkness, and buried under mountains. The other view presents both parties conjointly before the schism, as the Nephelim, Apostates or Giants, engaged in carrying on the war against Heaven itself. And in these accounts we find more frequent allusions to the Tower and its supernatural overthrow. ;

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

* pp. 50, 52.

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session of Babylon, or transferred their seat of government to Nineveh and founded the great Iranian empire, or whether that empire and city were founded by Assur and the sons of Shem, is

still a subject of dispute. We find Nimrod, however, under the well-known title of Alorus, at the head of the two Chaldean dynasties,* mentioned above: but these appear rather to refer to the antediluvian patriarchs than to the proper kings . of Chaldea. |

The first dynasty of Chaldean Kings} is placed by almost all chronologists as the first Iranian dynasty, that of Nimrod under the name of Evechius, and his immediate descendants. Evexius is also placed by Polyhistor as the first Chaldean king.4 The dynasty of the Arabian kings of Chaldza|| is placed by Eusebius, Syncellus and others, as well as by Berossus, next in the order of succession. They have likewise been supposed to be a Scythic nation, which broke in upon the empire from the Scythian settlements of Cashgar, and obtained possession either of the entire empire, or only of the city of Babylon, during the period of its desolation, with the plains of Shinar and the country round the head of the Persian gulf, from whence they were expelled, and discharged themselves upon Palestine

* pp. 30, 32. See also p. 170. + p. 67.

fp. 59. § p. 68.

xo

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

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

Arbaces,. the leader of the Median insurrec-

tion, though he succeeded in throwing off the Assyrian yoke, appears to have failed in his attempt to establish his own sovereignty : nor was the Median kingdom fully consolidated till the reign of Deioces. The catalogues of the Median kings will be found. among the Dynasties.
Under Phraortes and Cyaxares the Medes extended their dominion over great part of Asia, but under Astyages, who was defeated and captured
* p. 169. + From p. 69.

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by Cyrus, the kingdom merged in the Persian empire.
The Babylonians acquired a temporary independence at the fall of the Assyrian empire, but after two or three short reigns they were subdued by Senecherib.* Syria also became an independent kingdom, and prospered for a time, till again reduced under the Assyrian yoke. Persia at the same time arose, and alone maintained its independence against the growing power of the Medes and the new Assyrian dynasty, till the successes of Cyrus raised it above them all, and vested the empire of. the world in the Persian race. ,
The Assyrian empire revived under - Nabonasar, supposed to be the same with the Salmanasar of the Scriptures.. Of this dynasty three several catalogues} will be found, the Ecclesiastical and Astronomical canons preserved by Syncellus, and the celebrated canon of Ptolemeus, besides some ‘other notices of the successors of Nabonasar, among the supplemental Chaldean fragments. The first princes of the line appear to have fixed their residence at Nineveh, and among them: we may recognize the Tiglath Pileser, Senecherib, and Esar Haddon of the Scriptures. Their race appears to have terminated in Saracus, another Sardanapalus. _ Nabopollasar, a success-
* pp. 61, 63. T p78.

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ful rebel, began the last line of the Assyrian and , Chaldean monarchs.* He transferred the seat of empire to Babylon, and in his reign, his celebrated son, Nebuchadnezzar, extended his conquests over the bordering kingdoms of the north | and west, by the reduction of Syria, Pheenicia, Judea, Egypt, and Arabia; an accurate account of which is transmitted by Berossus.¢ On the death of his father, Nebuchadnezzar succeeded to the throne. Concerning him we have several very interesting fragments from Berossus,t and one from Megasthenes.{ In these are detailed — the splendor of his works at Babylon, its cele- — brated walls, and brazen gates ; its temples, palaces, and hanging gardens. The prophesy of Nebuchadnezzar,{ probably alludes to the public notification of Daniel's interpretation of his vision. His successors, till the overthrow of the empire by Cyrus, are given by Berossus and Megasthenes, and will be found also among the dynasties. || Among his four immediate successors we must find Belshazzar, and Darius the Mede. The latter has been generally supposed to be Nabonnedus, though some have' endeavoured to identify him with Cyaxares. The conquest of the Median, Chaldean, and Assyrian dominions by Cyrus, grandson of Astyages, and the nephew of Nebuchadnezzar, brings down the history to the

* p. 59. | + p. 37, 38. tp. 44.
§ p. 45. || pp. 40, 45, 80, 81.

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

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

The Laterculus or Canon of the Kings of Thebes,* was compiled from the archives of that city, by Eratosthenes, the librarian of Ptolemzus

Philadelphus. It is followed by the Old Egyptian Chronicle, with a Latin version of the same, from the Excerpta Barbara, and another from the Armenian Chronicle of Eusebius: they contain a summary of the dynasties of Egypt. ‘To these succeed the Egyptian dynasties of Manetho,t whose introductory letter to king Ptolemeus, given in a subsequent page,} explains the nature of his work, and the materials from whence it was compiled. I have placed the six different versions of the Dynasties of Manetho that are extant confronting each other. The Canon of the kings of Egypt from Josephus,{ I have compiled from the historical fragments of Manetho :|| and

* p. 84. + p- 94. fp. 171. § p. 136.
|| pp. 170 and 173.
re

XXIV
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I have thrown it into the form of a Canon to facilitate comparison. JI have next given a very important Canon,* the first part of which, from ‘Mestraim to the end of the seventeenth dynasty, — is preserved by Syncellus only: from the begin- ning of the eighteenth it is continued also in the fragments of Eusebius: and from hence to the con- clusion, four different versions of it will be found.

\To these are added the Canons of all the kings of Egypt, mentioned by Diodorus Siculus} and Herodotus.{ They were originally compiled by Scaliger, but 1 have corrected them and given © them with several very important additions in the original words of the authors, instead of in the words of Scaliger himself. ‘They are followed by the Canon of Theophilus Antiochenus.{ And after several very important chronological extracts|| upon the antiquities of Egypt, I have completed the Dynasties, with a Canon of the early Egyptian, Chaldean, and Assyrian Kings, from the Syriac Chronicle of Bar-hebreeus: 4 which I haye placed beside each other as they are synchonized by that author, and given them in the English letters corresponding to the Syriac, instead of adopting the Latinized names of the

translators.
I have, therefore, comprised in this part of

* p. 139. } p. 148. $154. § p. 158.
|| p. 159. qi p. 170.
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the work, no less than nineteen catalogues of the Egyptian kings, with all the various readings that occur in the different versions of the same. They have been compiled with the greatest care, and I have purposely abstained from all reference to the Hieroglyphics, that I might not be misled by any preconceived opinion.
Ata time, when indefatigable research is every day bringing to light new and interesting circumstances, it would be absurd. to attempt to give any thing but the roughest outline of Egyptian history. I shall merely observe, then, that after the dispersion from Babel, the children of Mizraim went off to Egypt, of which they appear to have continued some time in undisturbed possession. Menes Misor or Mestraim, the Mizraim of the Scriptures, and planter of the nation, is naturally placed as the first sovereign of the united realm, at the head of all the catalogues. And perhaps the dominion of Athothis was equally extensive ;. for his name occurs in the Laterculus of. Eratosthenes, and as the Thoth or Taautus of Sanchoniatho.. After him the country seems to have been divided into several independent monarchies, some of whose princes may perhaps be found among the fourteen first dynasties. That the country was so divided, and that the first dynasties were not considered successive by the ancients, we have the authority of Artapanus* and Eusebius.
*p.: 162.
e
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The first historical fragment of Manetho,* from Josephus, gives an account of the invasion and expulsion of a race of foreigners, who were styled Hycsos or Shepherd kings; whose princes — are identified with the seventeenth dynasty of all

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

*p. 171. +tp.176. tp. 182. § See also the note to p. 166.

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

The Tyrian Annals are fragments which were quoted by Josephus from the lost histories of Dius and Menander. They agree perfectly with the scriptural accounts, and furnish some particulars in addition. The correspondence of Solomon and Hiram, the foundation of Carthage, and the invasion, conquests, and repulse of Sal-

manasar; the siege of Tyre by Nebuchadnessar, and its subsequent government under judges, are historical additions of great interest and importance.

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

* p. 37. + Ezek. 29.

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

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

and 'Cape Three Points, are supposed to correspond respectively with the Western and Southern

Horns, and some island in the bight of Benin, with that of Gorille. Vossius, however, supposes the Western Horn to be Cape Verd, and the Southern, Cape Palmas, in which case the Sierra Leone will answer to the Ochema Theon the Chariot of the Gods.
The description of the Troglodyte, as men of-a different form or appearance, may imply-a change from the Moresco to the Negro race, Some passages, quoted by Falconer from Bruce's _ travels, explain the extraordinary fires and nightly merriment which alarmed the voyagers, as customs common among many of the negro tribes, and which had repeatedly fallen within the scope of his own observations. The Gorille are supposed to be: large monkeys or wild men as the NaMe éybpono &ypos May in fact import.
The Periplus is followed by a-strange account of the African settlements, from the books of Hiempsal king. of Numidia, preserved by Sallust.
Of the Indian fragments of Megasthenes, 'the most remarkable 'has already been referred to.
In the two great divisions of the Philosophical sects, into the Brahmanes and 'Germanes, we may doubtless recognize the predecessors of 'the
*p. 224.

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present Brachmans and Buddhists of Hindostan. They are likewise mentioned by Clitarchus * as the Brahmanes and Pramne. The castes of India are also described at length, | and have continued with some variations to the present day. The an-— tiquity of such a division is very great, and perhaps originated at the dispersion, as it prevailed chiefly among the Ionic nations, while the Scythic tribes prided themselves upon their independence, and the nobility of the whole race. Megasthenes is reputed to have been a Persian, and an officer in the army of Alexander in his expedition to India, and was employed upon several negociations of consequence.
I have next given two short notices of some celebrated islands in the Atlantic and Indian

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

* 9, 220. +p. 216. tp. 233.

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

As J profess not to enter into the details, but merely to provide as it were the raw materials, I shall dwell but little upon Chronology. By far the most authentic record that has come down to | us is the Canon of Ptolemeus.* It commences from the Chaldean era of Nabonasar, and is continued to the conclusion of the reign of Antoninus Pius. In calculating its chronology, however, it must be observed, that although it starts from this Chaldean era, its years are the Sothoic years of Egypt, consisting only of three hundred and sixty-five days, without any intercalation.

Among the Chronological fragments at the end of the work will be found the passage of Censorinus,f so important in determining the celebrated epochs of ancient history; and likewise an extract from Theon Alexandrinus,{ from the manuscripts of the King of France, partly cited by Larcher in his translation of Herodotus.§ For the complete extract, I beg leave to return my thanks to Mons. Champollion Figeac, and Mons. Hase librarian to the king. Several useful chronological passages will be found scattered over

*p. 83. +p. 324. tp. 329. °§ Vol. ii. p. 556.

the work: some also are collected at the end of the Dynasties.* I have added also two ‘short notices: of the Sarus and: Nerus: ofthe Chaldeans. : .

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

The first Olympiad, B.C. 777.

The foundation of Rome, B. C..753.

And the era of Nabonasar, B. €. 747.

The commencement of the reigniof Diocle-sian is determined by the observed and calculated _ eclipses to bein the year A. D.:284. The beginning of the:great Sothoic period of 1641, Sothoie or vague years, equivalent to 1640:°Julian years, is fixed about the year B..C. 1321, or 1325. During: this great embolismic period, the first day of the Egyptian year; called Thoth, from the omission of the intercalation of! the quarter of a day in eath year; recedes through’ every day of the year, till it. arrives’ atthe :pomt whence: it | originally started, and again coincides with the Heliacal rising of the Dogstar.

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

* pp. 328, 329. } p. 328.

XXXIil

From Babel, the centre of their abominations, the heathens carried off the same objects of adoration, the same superstitious observances, and the same.legendary tales, which, however varied and confused, may without difficulty be identified ‘throughout the world. Among the pastoral tribes, the Scythic doctrines almost universally prevailed ; yet in subsequent times they also fell into idolatry : while the lonic nations carried their

additions and corruptions to such a length, that the original and more simple doctrines became obliterated among the vulgar; and were retained only by the philosophers and priests, and sometimes were even re-imported from abroad. The more elaborate corruptions of Ionism appear to have prevailed originally in the Iranian territories only, and to have passed to India and to Egypt, to have spread themselves with civilization over Greece, and subsequently over the whole Roman world. By foreign conquest and other circumstances, the two systems were often amalgamated into one. The more elaborate and corrupted form of Ionism and idolatry would catch the attention of the casual observer as the religion of the land; while the deeper doctrines, which retained much of their primitive simplicity, were wrapped in mystery, and communicated only to the initiated. |

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

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

It recognizes, as the primary elements of all things, two independent principles, of the nature of male and female. And these, in mystic union as the soul and body, constitute the great Hermaphroditic deity, the One, the Universe itself, consisting still of the two separate elements of its — composition, modified, though combined in one individual, of which all things were regarded but as parts. From the two, or more frequently from the male, proceeded three sons or Hypostases ; which, when examined severally, are each one and the same with the principle from which they sprung: but when viewed conjointly, they

constitute a triad, emanating from a fourth yet older divinity, who, by a mysterious act of self-triplication, becomes three, while he yet remains but one, each member of the triad being ultimately resolvable into the monad.* With this is connected the doctrine of a succession of similar worlds. At the conclusion of each revolving period, the world is dissolved, alternately by

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

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flood and fire ; and all its varied forms and parts are absorbed into the two primeval principles, which then remain in the loveliness of their existence. After a certain interval their re-union | commences, and with it the reconstruction of another world. As before, the first production of this world is the triad, and the same heroes and persons re-appear ; and the same events are again transacted, till the time arrives for another dissolution. Such was the system in its original form ; it was a foundation of materialism, upon which was raised a superstructure of idolatry. The most remarkable feature in the heathen theology is the multiplicity of its gods. The easy temper of polytheism, as it has been called, hesitated not to adopt the divinities of the surrounding nations; while the deification, not only of heroes and kings, but of the virtues and vices, with the genii of the woods and waters, mountains and cities, contributed to introduce new and strange inmates into the Pantheon. But if we eject these modern intruders, if we restore to their original seats the imported deities, such as Pan to Arcadia, Hermes to Egypt, Osiris to Memphis, Hercules to Tyre, and Dionysus to. India ; and if we investigate the origin of each, we shall find every nation, notwithstanding the variety of names, acknowledging the same deities and the same system of theology: and, however humble any of the deities may appear in the

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Pantheons of Greece and Rome, each, who has

any claim to antiquity, will be found ultimately, if not immediately, resolvable into the original God or Goddess, into one or other of the two-primeval principles. |

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

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

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

In his immediate celestial character the God is universally held to be the Sun; but the character of the great Goddess is of a more complex description. As the companion of the man, she is the ark; which was regarded not only as his

consort, but his daughter, as the work of his own hands; and his mother, from whose womb he again emerged, as an infant, to a second life; and his preserver during the catastrophe of the deluge. As the companion of the Sun she is either the earth or moon: not that the distinctions be- © tween the human and celestial characters are accurately maintained; for they are so strangely blended together, that the adventures applicable to one are frequently, and sometimes purposely, misapplied to the other. Thus, whilst the Man _ is said to have entered into, been concealed in, and have again issued from the ark, the moon, and the earth, indifferently, the Sun is fabled to have been plunged into the ocean, to have sailed upon a lotus, to have taken refuge in a floating XXXVill

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

racter of which was Light. He was the same with the Soul of the World, and the Intelligible
* See Faber, Pag. Id. > p. 283, and following.

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

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

_ * See the Inquiry at the end.

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

The Metaphysical speculations of the ancients

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

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

Mind with its Faculties, and Matter,—the Physieal, of the Ether with its conditions, and the Chaos,—and the Human, of the Patriarch with his three sons, and the universal mother the Ark or Earth,—the last analogy is not only the most imperfect, but according to all historical accounts, Demonolatry was introduced subsequently _to the worship of nature and the elements. From the widely dispersed traditions upon the subject, it is manifest that the circumstances of the creation and the deluge were well known to all mankind previously to the dispersion. And the writings of Moses give to the chosen people, not so much a new revelation as a correct, authenticated and inspired account of circumstances, which had then become partially obscured by time and abused by superstition. The formless watery Chaos and the Etherial substance of the heavens, enfolding and passing over. its surface as a mighty wind, are the first principles both of

the sacred and profane cosmogonies; but they are reclaimed by Moses as the materials, created by the immediate agency of an Almighty power. The subsequent process of formation so completely corresponds in both systems, that if they _ were not borrowed the one from the other, (a position which cannot be maintained,) they must each have been ultimately derived from the common source of revelation. Similar considerations upon the traditions of a Trinity, so universal
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among the nations, and an examination of what that Trinity was composed, forces upon me the — conviction, that the trinitarian doctrine, as it is now believed, was one of the original and fundamental tenets of the Patriarchal religion; that the analogy between the Microcosm, as pointed out, and the then current accounts of the creation, became the stumbling block, which set mankind to refine upon the truth; that hence they fell into the errors of attributing eternity to matter, : of placing a Monad above the Trinity, with the Pantheistic opinion that the Deity was no other than the universe itself.. The doctrine of the — succession of worlds, the Metempsychosis, and Demonolatry would follow naturally enough by an extension of their system from the particular circumstances of the creation to those attendant upon the deluge. By the pride of false philosophy they forsook the truth of revelation, and sunk into materialism, into the worship of the elements, of man and beasts, and into idolatry with all its:-attendant abominations. ‘When they knew God, they glorified: him not as ‘God; neither were thankful; but became vain in their imaginations, and their foolish heart was’ darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible: God into: an: image made like ‘to corruptible man, and. to birds, and four-footed beasts, and creeping things. Wherefore, God
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gave them up to uncleanness through the lusts of their own hearts.’*

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

* Romans, i. 21.

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

knowledge of the truth was diffused far and wide
by the captivity of the Jews themselves.
The conversion of Nebuchadnezzar, and the decrees of himself and his successors, both of the Assyrian and Persian line, in favour of the truth, must have been attended with at least some tem- porary effect upon the religious and philosophical: sentiments of the East. And such an effect may. be clearly traced in the very general reformation. of the systems and superstitions which about this

period took place.

Among the Persians, themselves a Scythic.
people, this reformation appears to have re-ani-
mated their zeal and enmity against the temples.
and idolatry of their Ionian rivals. It may also
have led them to convert the two independent
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principles of Mind and. Matter. into. spiritual
agents in opposition to one another, and to have
revived the unmingled worship of the Sun and
Fire, at first but as an emblem and image of the
Supreme, though it soon again degenerated into
the Sabaism of old. The reformation may be
traced through Assyria, India, China and Egypt,
and.in those amendments and refinements: which
were shortly afterwards imported by. Pythagoras
into Greece.
A:-summary of the i aiidiseaibae doctrines. will
be found in the commencement of the celebrated.
treatise of ,Timeus Locrus.* It maybe observed,
that the Pythagorean. speculations. havea tacit
reference to the ancient classification of Causes;.as:
the Efficient, the Formal,or;Ideal,,, the. Material
and the Final. In-conformity to this division.we.
find introduced between.-the.-two.,ancient inde-,
pendent principles. of. Mind, and,, Matter, . the
world of Forms or abstract Ideas, to, which is:
attributed an eternal subsistence, if not, an. exis-;
tence independent of the Mind ; whilst-the scayaSiv
Good in the abstract; the summum. bonum, , the,
great final cause, became the subject of perpetual,
discussion. and inquiry among all succeeding -phi-,
losophers. |
The Forms and Matter were; now substituted,
for the ancient Duad.; superior, to,.which. was;
* T have given it p. 301.

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placed the Efficient Cause as the Monad, Deity, or Demiurgus. This Duad was, nevertheless, regarded as two eternal and independent principles, and by their combination the Deity formed the | Sensible world, a living animal, composed of soul and body. Subordinate to the duad is the Pythagorean Triad, occupying the same. relative situation with respect to the duad as in the more ancient systems. By this introduction of the Ideal world, and the elevation of the deity above the duad, the system lost something of the gross materialism which had hitherto obtained, but it | lost, at the same time,. all knowledge of the ancient triad, which was now replaced by such triads as were more conformable to the Pythagorean mode, and of which the persons were often subordinate to, or comprehended within each other, as genera and species.*. |
The doctrines of Plato differ only in refinement from the preceding. If we admit the Parmenides and the Timeus to embrace his complete system, God and Matter, two originally independent principles, are held to be, as it were, the extremities of that chain of being which composes the universe. Subordinate to the God, we have the Intelligible world of Ideas or the Forms, commencing, as the latter Platonists insist, with the Intelligible triad : but whether Plato regarded

* See the Pythagorean fragments, p. 301.

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this world of Ideas in the abstract as subsisting only within the mind of the Deity, or whether he attributed to it a distinct existence* without the Mind, comprehending different orders of divine super-essential beings, may well be questioned. When the Deity or Demiurgus thought proper to compose the world, he looked to this ideal world as the exemplar, in whose likeness he constructed his new work. He impressed the disordered material Chaos with the Forms, and rendered the

world a living animal, after the pattern of its ideal prototype, consisting of a soul endued with Intellect, and. of a body of which all beings comprehended in it, Gods Men Animals or' material species, are but the concrete individuals, of which the abstract ideas unalterably subsist in the intelligible world. Though still supposed to continue in existence, the Deity, as in the more ancient systems, retires as effectually from the stage as did the ancient Ether when superseded by the Phanes. And all the mundane operations are carried on as before, by the Soul of the world. While the Stoics and other schools retained the ancient doctrines, and looked not further than

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

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the world itself, it is true that the Pythagoreans _ and Plato held.a God superior to the world; but it is extremely doubtful whether they entertained a sublimer conception of their great immediate efficient cause, the Soul of the world, or indeed of Soul in general, than the gross materialism of a subtile ether. They discouraged, likewise, the tenet of the succession of worlds; though it was subsequently revived by the later Platonists, by whom. the Deity was supposed, at the predestined time, to swallow up the world, first the sensible, then the Ideal, and lastly Phanes the Intelligible | triad, and to remain in the solitude of his unity. Much as has been said upon the Platonic trinity, 1 must confess that I.can find fewer traces of that doctrine in the writings of Plato than of his less refined predecessors, the mythologists. I have given such extracts as appear to me to relate to the subject, together with a fragment of . Amelius* which expressly mentions the three kings of Plato as identical with the Orphic trinity. Dr. Morgan, in his essay upon the subject, satis- factorily refutes the notion, that Plato regarded the Logos as the second person of the trinity :f

* p. 305.

+ The celebrated passage in the Epinomis of Plato Buvamore- Ady noopov o erake Adyos 6 wdvtwv Yeratos spatdvy, usually rendered, " Perfecting the visible world, which the word, the most divine of all things, made," refers to a very different subject. The

inquiry in this part of the dialogue relates to the knowledge of number, without which it is asserted a man cannot have Aeya¢

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

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

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

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

The error which Dr. Morgan has refuted, took . its rise with the fathers of the Church in the second century. They were led into the mistake by the word Logos, used by Plato and St. John,

and made the Platonic Trinity to consist of God, the Logos, and the Soul of the world, and this in spite of all the professed followers of Plato, who, however they might vary among themselves, uniformly insisted upon placing the Mopotens omnium, sive incorporalis ratio ingentium operum artifex, sive divinus spiritus per omnia maxima minima, equali intentione diffusus, sive fatum et immutabilis causarum imter se cohzeren- tium series."+ To the observations from Dr. Morgan's work, I may venture to add that the word Logos, as used by St. John and Plato, has two very distinct significations. By the latter, Reason in general is implied, whereas St. John uses it as a trans- lation of the Hebrew pzr, the Word signifying also a thing or person revealed, and if at all in the sense of reason, which may be implied from the commentaries of the fathers, not for reason in general, but for the particular faculty so called, * p. 304. + Consol. ad Helv. c. 8.

li

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

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

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

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

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

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

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

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

* For the particulars of this philosophical transaction see Gibbon, c. xl. ates + p. 239.

separate head the Magical and Philosophical precepts and directions. ‘There can be no question but that many of these Oracles are spurious ; all those, for instance, which relate to the Intelligible and Intellectual orders, which were confessedly obtained in answers given by demons, raised for that purpose by the Theurgists ;* who, as well as all the later Platonists, made pretensions to magic, not only in its refinements, which they were pleased to designate Theurgy, but also in that debased form which we should call common witchcraft. Nevertheless, several of the - Oracles. seem to be derived from more authentic sources, and, like the spurious Hermetic books which have come down to us, probably contain much of the pure Sabiasm of Persia, and the doctrines of the Oriental philosophy. I have thus endeavoured to give I fear a very imperfect outline of ancient history and theology. But, as it is intended rather to assist the reader through such an heterogeneous heap of materials, by bringing forward the most prominent parts and connecting them with one another, I trust — its errors will be excused, as they may be cor-

rected by the readers better judgment from the .
materials themselves before him. In closing the
_ * The Theurgists were the two Julians, the father called Chaldzus, the son, Theurgus. They flourished in the reign of Marcus Antoninus, and were the first who delivered the oracles upon the Intelligible and Intellectual orders.

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subject, I beg to offer my sincerest thanks to
-Tsaac Cullimore, Esq., to whose deep and extensive chronological researches, [am indebted for references to several very important passages in the following work, which had escaped my notice.
It is needless to take notice of the numerous forgeries, which have been issued as the productions of the authors of these fragments. There is a complete set, which was composed in Latin by Annius, a monk of Viterbo. But it is a singular circumstance, and one which might be urged with great force against the genuineness of almost the whole collection, that not only the original works have perished, but those also, through whose means these relics have been handed down. With the exception of these fragments, not only have Sanchoniatho, Berossus, and the rest passed into oblivion; but the preservers of their names have followed in the same track, and to a more unusual fate. The fragments of Philo, Abydenus, Polyhistor, Dius, and others, are generally not those of their own ' works, but extracts from their predecessors.
It is necessary also to advert to the numerous errors which will be found in every sheet.
The fragments have been exposed to more than the common risks and accidents, to which all ancient writings have been subject. They have been either copied from the rude annals of anti-
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quity, or sketched from historical paintings or hieroglyphic records, they have been sometimes translated from the sacred into the common language of the place; and again translated into. Greek ; then, passed in citation from hand to hand, and lie widely scattered over the works

principally of the fathers, and the writers of the Lower empire. It is matter of surprise then, not that they abound in error and uncertainty, but . that so much of them has been preserved. Several of these fragments are to be found in .

two or three different authors, each of whom contains a different version of the same, differing, not so much in the outline, and in the general flow of words, as in those technicalities and va-Yiations of termination, which were necessary to adapt them to the author's style; and it has been a source of some little perplexity to determine which. of these: various readings to -prefer. To Eusebius, Syncellus and Josephus, we are largely indebted for these relics of antiquity. For Josephus I have followed Hudson's edition. The Cologne edition of the Preparatio Evange-' lica of Eusebius is often considered the best: but upon close inspection and comparison I have been induced to prefer the text -of Stephanus. With the exception of a mutilated translation into Latin by Hieronymus, Eusebius' Chronicle was lost.. 'Under that title, however, Scaliger .com-ere oS

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piled a very portly folio, which, with some other Chronicles, contains a collection of all the frag-ments of the Greek text of Eusebius, that could be found. 'The recovery of the Armenian trans-lation of this Chronicle is a great acquisition. It is regarded upon the Continent as perfectly au-thentic; but I am not aware that it has been ex-amined or reviewed in England. To compress as muchas possible ali unnecessary observations upon the subject of materials, editions and abbrevia-tions, I have given at the end a list of the authors -cited, which will answer at once the several pur-poses of an index to the abbreviations, and to the editions I have used or referred to, as well as to the manuscripts and other sources from which some of those editions have been formed, or which have been consulted in the compilation of the

work. I have likewise given it the. form of a Chronological index, by adding the times in which the authors referred to flourished, that the reader may judge what degree of credit may be reposed in each.

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

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

At the conclusion of this work I have added a disquisition, which was originally designed merely to explain.and illustrate what I conceive to have | been the ancient Trinity of the Gentiles : but in the progress of inquiry I found it impossible to do justice to the opinion without speaking largely upon ancient and modern science. 'To compress it, therefore, as much as_ possible, and to give it something of a connected arrangement, 1 have thrown it altogether into the form of an inquiry.

* p. 296. + p. 305.

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

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

Pea!
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OF THE PHCENICIANS;
SANCHONIATHO.
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ty
|
SANCHONIATHO.

THE COSMOGONY.

THN Tay tAwy apyny tmo~
rideras ‘hepa Copudy nal
mvevuatoon, % Tvony c&époc
Coppddovg, nal xchoc Sorepay
epeBades* tatira 8 elves
emerpar, nad ice moAdY aldvas

wn eyew wépac. “Ore 2d,
(pow) ipdoSy ro rrveda Toy
Dio apx@y, nat éyévero ovy-
“parts, 4 TAoxny exelvy exrnry
novos” abrn de dpyy utloews
amdyrwv® adro dé obu éylvworne
Thy abrod uticw" nat ex THs
QUT cuuTAoKng ToD Tvev ua
Toc eyéveto Madr. rodrd tives
pac iddy, of d€ Bdaradavg
“pikews opi. Kal ex radrng
eyeveTo maou oTope uTloews,
\ / ~ of
UAE YEVETIC THY OAWY.
He supposes that the beginning of all
things was a dark and condensed windy
air, or a breeze of thick air and a Chaos
turbid and black as‘Erebus: and that
these were unbounded, and for a long
But
when this wind became enamoured of

series of ages destitute of form.

its own first principles (the Chaos),
and an intimate union took place, that
connexion was called Pothos :* and it
was the beginning of the creation of
all things. And it (the Chaos) + knew
not its own production; but from its
embrace with the wind was generated
Mét; which some call [lus (Mud), but
others the putrefaction of a watery
mixture. And from this sprung all
the seed of the creation, and the gene-
ration of the universe.
* This union, among the Heathens, and particularly among the Pheenicians, was symbolized by an Egg enfolded by a Serpent, which disjunctively represented the Chaos and the Ether, but, when wnited, the hermaphroditic first principle of

the Universe Cupid or Pothos.
+ “ Wind knew not, &c.”
Vig. Col. Orel. Cumb. &c.

"Hy d€ twa Coa od exovrae

aicinow, && av éyevero Coa
voepar, nab enryun Lopacnrty,
ror’ ears otpavod natonta.
ual averddodn solos dod ™
oxnuats, nar ebérapabe Mor,
Ges Te nal ergy, arTepes
Te nal dotpa weydha.

Kal rod deépoo Siavyd-

‘ ~
caytos, Sie mUpwow nal TIS
Sardoons t ua THs YN”

9. J , \ :
EYEVETO TVEVULATA ual vEpN,
nah odpaviny Dodtwy meyior as
xarapopal nat xvoes. Kal
erredy Ssenpldy nat rod lov
,
tomov Siexwplody dice Thy
~ ¢
TOU NAlov TUpwow, nal mavTe
4
cuvyyrnce aaAsy ev wépr THE
toiade, nat curveppakay, Bpo-
vrai te dmetedMeodycay nat
3 P \ \ \ \
Gotpamat, xa moo Tov
7 ~ ~
TaTayoy Tay Boovray mpoyey-
Uf ~ ~
papynevac t voepce Cada eypnys-
4 ~
PNTEY, Kak Tpds Tov nXov emTUpn,
\ > / 4 ~ X
nal enindy ev Te yy nat
Sardoon § apie nat Sav.
(Tovrass Fic 6 abrdg cvyypa-
\ / ~
eds emipéper Aeywr") Tavs
/ ~
ebpéyn ev TH xoopoyoria
/
yeypaypeva Taatrov xat

Toig exelvov tmouvnuaciy, ex
TE TTONAT AY Kar TExanploy,
‘a
ay éopaney adtod 4 dickvose,
Sp € j
Und eve, Kas Huiy eporicer.
¥
¥
Bs
aod, omitted in Ed. Col.
mpoyeyouuévov, Or.
SANCHONIATHO.

And there were certain animals

without sensation, from! which intelligent animals were produced, and these were called Zophasemin, that is, the overseers of the heavens; and they were formed in the shape of an egg: and from M6ét shone forth the sun, and the moon, the less.and the greater stars. 3 i
- And when the air began to send forth light, by its fiery influence on the sea and earth, winds were pro--

duced, and clouds, and very great defluxions and torrents of the heavenly waters. And when they were thus separated, and carried out of their proper places by the heat of the sun, and all met again in the air, and were dashed against each other, thunder and lightnings were the result: and at the sound of the thunder, the beforementioned intelligent animals were aroused, and startled by the noise, and moved upon the earth and in the sea, male and female. (After this our author proceeds to say:) These things were found written in the Cosmogony of T'aautus, and in his commentaries, and were drawn from his observations and the natural signs which by his

penetration he perceived and disco-—

vered, and with which he has enlight-
ened us.
f Sardrrns. Or.
§ Sadrarry. Or.
ee eel ee

Ss. em SP
ate
— .

SANCHONIATHO. 5

(REA: rovrois Cvopata Tov
avéuwy eimdy, Nérov nat Bo-
péov nex} TivAor mi eriddyet.)
"AA obrolye mpOra adue-
paca, nab THs yng BAacry-
para, nar Seods evimicay,
ual mporexivory talta, ad'
dy aitol te dieyivevro, ual
of Emdevor, nat of mpd adroy
mavTes, “ai Kous nal emisd-
cers emotovy' (xal émréyer*
Abra: 8 joay ai enivaas rs
Tpornuyvyjcews, Sr0ies
avray dedevele nah ruying
aroAeion) |
TOY

‘THE

Eira (gyo?) yeyerio Sau ex
tov Konmia dvénov, nal yv-
vawnds avrod Béav,* retro 82
wura epnvetery, Aldva nat
TIpwréyovey Svytods dvdpac,
oir xaroupevoug, evpely Se
cw Alivat rh» amd rBy

dévOpwr Tpopyy®

Ex rovray tods syevouévous
uanrnvar Tévos vat Teveccy,

nar oinnoar thy Dowteny.
aixpdy 88 yevoudvav, tds
Keipas spéyew elo odpavods
mpog Tov GAs. robroyv yeep,

* Bochart proposes Béavr.

+ tiv Aidéve. Cumb.—Philo and Orellius prefer tiv.

to read Ainva rpwréyovov above.

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

Of the wind Colpias, and his wife
Baau, which is interpreted Night,
were begotten two mortal men, Aon
and Protogonus so called: and Aion
discovered food from trees.
The immediate descendants of these
were called Genus and Genea, and
they dwelt in Phoenicia: and when
there were great droughts they stretch-
ed forth their hands to heaven towards
the Sun; for him they supposed to be
Faber proposes also

6 SANCHONIATHO.

(qnot,) Sedv eiouiloy jravoy
ovpavod xupiov, Beehoduny
uahovyres, 0 ert map Pol-

wks xdpiog odpavod, Zedg oe
map “EAAnot
‘ELis (pyow) and Tévovg*
Aldvos nai TIpwroyovou yern-
Savas aieis raidag Syarods,
ois elves bvouata Pas nal
Tip xat bask, obrol, (pyow,)
én mapatpPng EvAwy evpoy
mip, nad thy xphow edidakar.
iods d€ eyévvncay obto
peyerer Te nal barspox7y xpelo-
covas | ay te bvonata Tois
Opecrwy Emerery, av expaTnray,
as @& attOy xAydqvar vd
Kdoowy, t nat ty AlBavoy
yar to *AvTiAlBavey, nal ro
Boawv.
"Ex todrav, (pyaly,) eyev-
varinoay Mnupodu0g xad 6§
“Yyorpcivios. ard pntépay d€,

(pyovy,) expnuativey . Tay .

Tore yuvaundy dvaldyy psoryo-
péver vic av evrdyoeyv. Bird,
(yo,) toy “Yrboupdnoy olnn-
cas Tupov, narvBag te emivay-
Ta ans narduoy na) Spvav nar
TAnVpav. aTacidoas de mpos
_ Toy Beri Ovcwor, d¢ onenny
78 obuate mpartosg ex depuc-
Tay oy loxuoe ovAAaPeiy ||

* yévoug “ of the race of Eon, &c.” Or.
} Kéovov, Plin. Jabl. Or. &c.
God, the only lord of heaven, calling
him Beelsamin, which in the Phoeni-
cian dialect signifies Lord of Heaven,
but among the Greeks is equivalent
to Zeus.
Afterwards by Genus the son of
Aion and Protogonus were begotten
mortal children, whose names were
Phés, Pur, and Phlox. These found
out the method of producing fire by

rubbing pieces of wood against each other, and taught men the use thereof. These begat sons of vast bulk and height, whose names were conferred upon the mountains which they, occupied: thus from them Cassius, and Libanus, and Antilibanus, and Brathu received their names.
Memrumus and Hypsuranius were the issue of these men by connexion with their mothers; the women of those times, without shame, having intercourse with any men whom they might chance to meet. Hypsuranius inhabited Tyre: and he invented huts constructed of reeds and rushes, and the papyrus.. And he fell into enmity with his brother Usous, who was the inventor of clothing for the body which | he made of the skins of the wild beasts which he could catch. And when
Or.
Or.
t xpelrrovas,

§ 6 xal, St. || cuAAaéw .

Snplov ebpe. ‘Parydalay de yevonévoy GuBpev xab mvevpdrov, maparpiPevra t& ey +H Tipp dédpa nip aydypas, Kal Thy adtéds VAny xatapDeas. Sévdpov be AaBorevoy toy OUcwoy nal anoxnadeicay=Ta,* mpiroy rorunoas eis Sdduccay} euByvate aneparas d¢ dvo oryjdras cupl Te nal mvevuati, vad mpoonuyiTat, aun d onevew adtrais e& ay ‘ypeve Syplwv. rovroy O€ TedevTyTdyTwv, Tos &TOhewprevtas (pyot) faBdoug abroig aqiepdoar, nal TH> oTHAas Tpornuvely, “al Tov=Tog Eoptas ayew nat ETOG.

Xpdvoig 8€ Borepoy worrois
amo tig “Tioupaviov yevetis
yevérSat Aypea nat ‘Arséa,.
Tos Ghiclag nal aypag ebpe-
ras, e& av urn Divan ay pevtces
nad ddueic.
"EE ay yevéeadau dvo aderA-
qpods, oidqpov ebpetas, nar
TIS TovTOV epyaclas’ ov Ya-
TEpov Tov Xpuowp Adyous aoxnyj~
Tas, nal exwdcrs nod waytelas*
civas 8€ todtov tiv “Hpai-
orov. evpely 8¢ val aynic-
Tpov, nab Séreap, nad dpuscy,
nal oxedlay® mparov te mdy-
Tav ayIponav wera dd

* wroxrAadedoyvra, Or.

SANCHONIATHO. 7

there were violent storms of rain and
wind, the trees about ‘'yre being rub-
bed against each other, took fire, and
all the forest in the neighbourhood
was consumed. And Usous having
taken a tree, and broken off its boughs,
was the first who dared to venture on
the sea. And he consecrated two pil-
lars to Fire and Wind, and worship-
ped them, and poured out upon them
the blood of the wild beasts he took
in hunting: and when these men were
dead, those that remained consecrated
to them rods, and worshipped the pil-
lars, and held anniversary feasts in
honour of them.
And in times long subsequent to
these ; were born of the race of Hypsu-
ranius, Agreus and Halieus, the inven-

tors of the arts of hunting and fishing,
from whom huntsmen and fishermen
derive their names.
Of these were begotten two brothers

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

8

nak we Veoy adriy peta Va~
vatoy éreBdoNycay’ xxAcio~
Sas d¢ adr val Aiapil-
yiov.™ OF 8€ Todo abcAGads
aired rolyavs party émvojras
éx TAWBwv.
Mera taira éx tov yévous
rovtou yeverdas veavidag dvo,
nareiotas 0€ adrdy tov prey
Téxviryy, tov 08 Dyivey Adtox~
Yova. Ovror énevinoay to
NAD TS TAlWSov cvApsyvoery
poputey nal TH rl adtag f
Tepralve’ ahha nal oréeyas
eEctpoy.
"Amd tovrwy éyévoyto Erepat,
ov 6 pay Aypos exadeito, 6
d€ "Aypovnpos 7 “Ayporys, ob
nas Edavov civar udha cebdo~
Kiov, “ab vay Cuyooopovjuevoy
€v Doiwlnn* mapa ot BuBai-
og t eaupérws Seby 6 pweyso~
tog bvoucleras éemevinoay de
ObTOL ADAd&S mpoorrSévas Tos
olnors, xual mepsBoraum nal
orp Aaia* &x Tovtwv cryporas
nak uvvpyol. - Obras 88 "AAA-
Tos nal Tirdvec narodvras.
’ And tovray yevér as” Auv-
vov nat Mayor, of naréderkay
KOUaS “a mokuvens,
"And tovTev yevérQas Mi-

\ \
owp nat wddx, sovrécriy
* Ala petréxiov. Mont.

SANCHONIATHO.

after his death as a God, under the name of Diamichius. And it is said that his brothers invented the art of building walls with bricks.
Afterwards, of this race were born two youths, one of whom was called Technites, and the other was. called Geinus Autochthon. . These discovered the method of mingling. stubble with the loam of bricks, and of baking them in the sun; they were also the inventors of tiling.
By these were begotten others, of whom one was named Agrus, the other Agrouerus or Agrotes, of whom in Phoenicia there was a statue held in the highest veneration, and a temple drawn by yokes. of oxen: and at Byblus he is called, by way of eminence, the greatest of the Gods. These added to the houses, courts and porticos and crypts: husbandmen, and such as hunt with dogs, derive their origin
_ from these: they are called also Aletz,
_ and Titans.
From these were descended Amynus and Magus, who taught men to construct villages and tend flocks.
By these men were begotten Misor and Sydyc, that is, Well-freed and
f+ avrodg. Or,

} BiBAlorg, Vig. Col: St.

—_— =e i

eWAvtov xa) Sivasov’ ovToL THY TOU ads Kpaow evpov-

"Amo Micap Tdavtos, ra
ebpe Thy TOY mpbTav ToIXElwy
ypacpny® a Alydarios paey
@adp,* *AreEardpeis 8 Oars,
“EAAgues 0¢ “Epuny endrecay®
ex 28 tod Svddx, Avoxoupot
% Keberpor 7 Koptbavres 7
Sapodpgnes. Odrol, (pycr,)
mparo. mraioy evpoy.
"Ex tovtay yeysvacw Ere-
pot, of uxt Bordvag edpov, nat
Thy tev danetOy tacw nal
erwdas.
Kare tovroug yivetal ts
"Eduby xarotpevosg “Tyioros,
wa Treva Aeryouer'n Bypoves”
ot wad nae novy wep) BUBAoy.
"EE ay yervairas Eniyesos ij
AdréxSwy, ty borepoy excrecay
Odpaviy’ os an’ aitod nal rd
Umep nudis oToryelov, Oi Sarep-
Boryy toe ucdddrovg dvoucew
ovpavav. Tewairar d€ tolr
aderpy ex tBy mpoeipnrévar,
quar enrndtn Tq, nad dice rd
nadrog an’ adTIs, (pyoiv,)
Cxdheray Thy Gudvuroy Vhy
‘O 8€ tovrwy marnp 6
"Cfroros én cuuPorgs Inpiov
TEheuTHTAS apreporny @ nat
Kong “ab Suolag ok waives
eT éAEr ays

* Gwe

SANCHONIATHO, 9

Just: and they found out the use of
salt.
From Misor descended Taautus, who
invented the writing of the first let-
ters: him the Egyptians called Thoor,
the Alexandrians Thoyth, and the
Greeks Hermes. But from Sydyc
descended the Dioscuri, or Cabiri, or

Corybantes, -or Samothraces: these
(he says) first built a ship complete.

From these descended others, who
were the discoverers of medicinal
herbs, and of the cure of poisons and
of charms.
Contemporary with these was one
Elioun, called Hypsistus, (the most
high); and his wife named Beruth,
and they dwelt about Byblus.
By these was begotten Epigeus or
Autochthon, whom they afterwards
called Ouranus (Heaven); so that
‘from him that element, which is over

us, by reason of its excellent beauty
is named heaven: and he had a sister
of the same parents, and she was
called Ge (Earth), and by reason of |

her beauty the earth was called by the
same name.
Hypsistus, the father of these,
having been killed in a conflict with
wild beasts, was consecrated, and his
children offered libations and sacri-
fices unto him.
Mont. Or.

10

TlaparaBay 8€ 6 Ovpavos
Thy TO mATpIG ApXNY, yet as
Tmp0¢ qydynav chy adendhy Vir,
yar moira e& adtas maidas
* \ / es
o “TAoy tov nal Kpovoy, nat
es a oo :
BérvAoy, nal Mayor, oo €or
Sitwy, nal” Arrayto.

Kat é& &Adwy 8¢ yayeray
6 Odpavds worry Eoxe ye-
vedy’ dd val yarenalvovoa

9 TH, tov Ovpavoy Cndorv-
movoa enduilev, dg nat da-
aarjrov. ‘O ve
Odpavic amoxwpyrug airing,

oTHvas

wera Blac, re nat éBovrero
émiov, ual mAanoidtoy adry
maddy aunrdrAadtreto, érexvel-
pet Be ual todo €& airing
maidas Saprelpeay. thy de
Viv dytverdar morddus,
cuupaxyiay uty ovrreka-
poevny"
Eis aydpac b€ mpocASay 6
Kpoveg ‘Epuy 7 rpiopeylore
ounBovry nab Bont® spare
vos’ (opT0¢ yap WV avTod
ypaupareds,) toy
Odpaviv aydtyetas, Tiynwpiy
7h mgtple :
Kpivov 8€ yiovran traides,
Tlepredivy nai "ASyva. ‘*H
Hey ooy apdbry mapYevog ere-
Aevta* rig dé "ADyvaze youn
nat
marépa

€ ~ v4
Epuot = xatecuevace
Kpovos éx oidypou dpwny nad
Odpu’ elra 6 ‘Epuns tog tov

SANCHONIATHO.

But Ouranus,: succeeding to the
kingdom of his father, contracted a
marriage with his sister Ge, and had
by her four sons, [lus who is called
Cronus, and Betylus, and Dagon, which
signifies (Bread-corn,) and
Atlas. -
But by other wives Ouranus had
much issue ; at which Ge, being vexed

and jealous of Ouranus, reproached
him so that they parted from each
other: nevertheless Ouranus returned
to her, again by force whenever he
Siton

thought proper, and having laid with

her, again departed: he attempted
also to kill the children whom he had
by her; but Ge often defended her-
self with the assistance of auxiliary
powers.
But when Cronus arrived at man's
estate, acting by the advice and with
_the assistance of Hermes Trismegis-

tus, who was his secretary, he opposed
himself to his father Ouranus, that he
might avenge the indignities which
had been offered to his mother.
And to Cronus were born children,

Persephone and Athena; the former

of whom died a virgin; but, by the
advice of Athena and Hermes, Cronus
made a scimitar and a spear of iron.
Then Hermes addressed the allies of
Cronus with magic words, and wrought
'

a te

ouupdyorg Aaryous
paryelag SiarexVelg mdvtoy
Kpovev

évenolnce tois* nat' Ovpa-
wut pans sep ths Tis
wah otw Kpdvog tov Otpavoy
moréuw ouuBaray tis apyns
qrace, "al tyy PBacideiay
diedébaro. Eddw d€ &y TH
payn ual n émépartos tov

Otpavd avyncrtos eyntjuov
cioa, tw ewdidwow & Kpdvoc
tig yduov TP Aaydu* trinres
Dé mape toltw, o nate yao-
tpic €& Odpawt epepev, %
nah enddece Anuapody.
*En} robo 6 Kpovog Teinyo¢
mepiparre th Eavrod cingoes,
nal mpdryy modu utiles tHy
ént Doninns BUBAov. Mere
tavra toy aderAday toy idioy
"Athayra imavonras 6 Kpévas,
peta young rot “Epuot eis
Badog ying euPardy naté-
wre.
Kara totroy tat xpo-
vov ob amd tov Asonodtpwy
oyedias nal mrota cuvBévres,
mrevoav. xual éupupévres§
nara to Kdooioy tpos vaav
adres aduépaoay.
Of 8€ otpparas “LdAov tot
Kpovov "EaAwelu || émexaydy-
cay, as ay Kpovior, obras
joay of heydpevor dd] K pévov.

Or.
} rodrov ypdvov. Or.
* TH.

SANCHONIATHO.

f Ovpavod.
§ exxpipevres. Or,
11

in them a keen desire to make war
against Ouranus in behalf of Ge. And
Cronus having thus overcome Ouranus
in battle, drove him from his kingdom,
and succeeded him in the imperial
power. In the battle was taken a well-
beloved concubine of Ouranus who was
pregnant; and Cronus bestowed her
in marriage upon Dagon, and, whilst

she was with him, she was delivered of the child which she had conceived by Ouranus, and called his name Demarous.

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

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

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

Vig. Marg. Supavid. Col. Marg.
|| "EAoesu. Or. GY éw. St.
12

Kpdvag 8€ vidy exov Ladidor,
dlp aitov odapy diexpyoaro,
8? tmovolas adtiy éoynuas,
yar tho Wuxns, abtoxerp ToD
maidds yevduevoc, earrépycer.
‘Neavrog nal Suyarpos itlac
as
maytag TERAnXNas™ Teods THY
K povov yvdunye
Xpdvov de mpotdvrog Odpavic
ey poy tuyxdvav, Svyatepa
aires mapvevoy *Aoraprny
ns c
Thy nepariy amETELEY.
pen” Exepwov ating aderpay
Ovo, ‘Péas ual Aidyns, ddr
civ Kpovov dveAciv troméumes*
aig “ar Erodv 6 Kpdvos xovpi-

diag yapmetas aderdas oous
eroncaro. Tvodg 8¢ 6 Odpa-
vig emiotparever “ata Tov
Kpovov Efuapuevyy nat “Opay
pes érépav cuupadyov. nad
TavTas
K poveg Tap eavTe KATES KEV»
"Er: 0€, hyow, emevdnce Sede
Odpavig Baut’aia, alSove
aurbdayoug unxavnodsrevoc.
Kpovp 88 éyévovto amd
"Acrapryns Suyarépes éxre
Titavides 7

Apréusdes xa}
Taw TH adt@ ylvovrar: amd
"Péas maides énta, ov 6
veiTaros Gua TH yeréou
Gprepdsy* nat dnd Ardyyg
reas vad dd "Aotdprng
mad apbeves S00, Tddoc nat
"Epws.

eLamemoduevog 6

SANCHONIATHO,

son called Sadidus, dispatched him
with his own sword, because he held
him in suspicion, and with his own

hand deprived his child of life. And
in like manner he cut off the head of
his own daughter, so that all the gods
were astonished at the disposition of
Cronus.
But in process of time, whilst
Ouranus was still in banishment, he
sent his daughter Astarte, being a |

virgin, with two other of her sisters,
Rhea and Dione, to cut off Cronus by
treachery ; but Cronus took the dam-
sels, and married them notwithstand-
ing they were his own sisters. When

Ouranus understood this, he sent Eimarmene and Hora. with other auxiliaries to make war against Cronus : but Cronus gained the affections of these also, and detained them with himself. Moreover, the god Ouranus

devised Beetulia, contriving stones that moved as having life.
And by Astarte Cronus had seven daughters called Titanides, or Artemides; by Rhea also he had seven sons, the youngest of whom was consecrated from his birth ; also by Dione he had daughters; and by Astarte again he had two other sons, Pothos and Eros.
* SKMEMAHY SOE, St.

V

*O 88 Aayady émeidy ebpe
Gitoy “al caportpoy, eeagdn
Zed *Aporpioge
Drddum 8 1H Aeyouerp
Smale, pia trav Tiravidoy
- cuerSotion yew tiv? Aondn-
mid. “Eyengtnoay dé nal
év Tlepaig™ Kpovp pets
TAL0ES) Kpoves Guwvunog TH
matph, nat Zeds Bydoc, nat
*"AmdAAwy.
Kara tovrovg yivoyras
Tlévrog nad Tipav xat Ny-
peds, waryp Uevrov and 38
tub Tdvrov yiveros Siddv. 74
wad SmepBory edpovias
mparn tuvoy @dyg ebpe, nat
Tloresdav.
TS be Anuapodyts yiveras
MeAlnapos 6 nat “Hpaxrrce
Eira add Ovpavos more-
wet Movr@, nal amortas An-
papodyts mporriveras® emect
te Tlovrp 6 Anuapods, tp0-

movtal te} adroy 6 [évtoc"
6 8€ Anuapods puyns Suciay
qukaro.
"Erer 08 tpianorrd devrépp
TIS EavTod xpaThcews vot
Pacirelac, 6 dog tobe? early
6 Kpdveg Otpaviv tov matépa
Aoxjoas év tomm tut peoo~
yelp, val rAaBov Smoxelpoy
> ‘ 2 ~ \ 6
EXTEuVEL auTOD TH aidoia
* Tlapale. Vig.

SANCHONIATHO.

13

And Dagon, after he had found out

bread-corn, and the plough, was called ~

Zeus Arotrius.

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

Contemporary with these were Pon-
tus, and Typhon, and Nereus the
father of Pontus: from Pontus de-
scended Sidon, who by the excellence
of her singing first invented the hymns
of odes or praises: and Poseidon.
But to Demarous was born Meli-
carthus, who is also called Heracles.
Ouranus then made war against
Pontus, but afterwards relinquishing

the attack he attached himself to De-
marous, when. Demarous invaded
Pontus : but Pontus put him to flight,
and Demarous vowed a sacrifice for

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

- membered him over against the foun-

Col.

14

avveyyue wyyay te nab ToTE
pov. eva aepiepiaryn 6 Ovdpa-
yoo, nad annptic&y abrod ro
nvetua, nal anéorakey adrov
«> aipa tdy aidoluv elg rec
nyyas “uh toy motapby Td
Bara, xa pwéxp: rovrov del~
uyvurar Td xwplov.
(Tldrw d€ 6 cvyypacpeds
rovroig emipéper mer” Etepa
néywv.) "Aorapty 8€ 9 per
ylorn, ual Leto Anpapods,
var "Adwdoo PBacirers Sedy
eBaclrevoy rns yep Kpovou’

quinn’ 7 de "Aordprn ére-
Syne TH idig nepany Bacr-
Aelag maphonuoy neparyy
tatpov' weportovoa dé Thy
clnovuevyy, evpev cepomrery
dare pa,® by nad dvenouery ev
Tipp ti ayia view dqrépwoe.
Tyy b¢ "Aordpryy Poivines
Thy Adpadérny civas Aéyoves.
Kal 6

thy olnouneryy TH ARgG Th

Kpévog 0 mepsiay

éavtod. Svyarpl didwor’ r79g

"Artings tyy Bacirelay.
Nolnov 8€ yevouévov ward pdo-
pag, Tov EavTod provoryern vidy
Kpévog Ovdparg marph dro-
uapnor, nab Te alddia mepi-
TEUVETOL, TAVTO Tooas nad
roids Gy ait® cvppucyovs
naravaynacas nal jer’ ob

SANCHONIATHO.

There Ouranus was
consecrated, and his spirit was sepa-
rated, and the blood of his parts
flowed into the fountains and _ the
waters of the rivers; and the place,
which was the scene of this transac-
tion, is shewed even to this day.
tains and rivers.

(Then our historian, after some
other things, goes on thus:) But _
Astarte called the greatest, and De-
‘marous named Zeus, and Adodus who

is entitled the king of gods, reigned
over the country by the consent of
Cronus: and Astarte put upon her

head, as the mark of her sovereignty,
a bull's head : and travelling about the
habitable world, she found a star fall-
ing through the air, which she took
up, and consecrated in the holy island
of Tyre: and the Phoenicians say that
Astarte is the same as Aphrodite.
Moreover, Cronus visiting the dif-
ferent regions of habitable world, gave
to his daughter Athena the kingdom
of Attica: and when there happened
a plague with a great mortality, Cro-
nus offered up his only begotten son
as a sacrifice to his father Ouranus,
and circumcised himself, and compel-

led his allies to do the same: and not
long afterwards he consecrated after
his death another of his sons, called
* acreola. Boch.

+ i eel

mord Erepoy wired maida amd
*Péac, svonalinevoy Mod
dmotavevta aprepi* Odva~
toy d€ TovTov nal Todtova
Doivines dvondlover.
Kal ent tovros 6 Kpdvos
BURA pey rhy woduy Seg *
Baaartid.,
idwor, Byputiy d€ Mocedan
tH \ vat = Asdvy
wah KaPijpors "Aypérass Te
war adhiedow, of nad Tévrov
Aehbava eis
aprepwray.
Tp) 8¢ rovray Seas Téav~
TOG puynodrcvos Tov Ovpaviv,

tiv Byputdy

tiv TeBy ders Kpdvov te nad
Aarydvog, nal TOY Aomoy B1e-
tUrarey Tos lepods TOY TTO-
xelav xapantnpas. emevdonre
8 nal +O Kooy tapdonna
Bacirelac, tupara tércapa
&% tay éumporViwy ual toy
émigSiay wepdy’ Svo be novxy
piovra, “al én toy w@uov
mrEpe réccapa’ ovo pey ce
inrdpcva, d00 0 ds Eperreva,
Td ¢ ctpBoroy jv, ered)
Kpovos norrchrevog €Brewe, nat
Cypnyopas exoraro’ nat em
Tay ETEpBY buolws, Ott ava~
mavouevog intato nab inrd-
Tos de
Aomoig Nevig Blo Exdory

pevog = aveTraveTo.

/ ‘ 5d
UTEPGUATH Ol TOY Ww, WS
SANCHONIATHO,.

* oy See.

15

Muth, whom he had by Rhea; this
(Muth) the Phoenicians esteem the
same as Death and Pluto.
After these things, Cronus gave the
city of Byblus to the goddess Baaltis,
which is Dione, and Berytus to Posei-
bandmen and fishermen: and they
consecrated the remains of Pontus at
Berytus.
But before these things the god
Taautus, having pourtrayed Ouranus,
represented also the countenances of
the gods Cronus, and Dagon, and the
sacred characters of the elements. He
contrived also for Cronus the ensign
of his royal power, having four eyes
in the parts before and in the parts
behind, two of them closing as in
sleep; and upon the shoulders four
wings, two in the act of flying, and
two reposing as at rest. And the
symbol was, that Cronus whilst he slept
was watching, and reposed whilst he
was awake. And in like manner with
respect to the wings, that he was fly-
ing whilst he rested, yet rested whilst
he flew. But for the other gods there
were two wings only to each upon his
shoulders, to intimate that they flew
under the controul of Cronus; and
Or.

16 SANCHONIATHO.

. ‘ ~ / FS

ort On Guvimravto TH Kpovp
\ ~
ya avt@ 0 mdAw én Tyg
: ~ , a ee,
neparns mrepe ovo, ev emt
~ \
TOU NYEMovinwraTov. vO, Kab
, ~ 4
ev én tH¢ alcdnoews.
/
"EARov d€ 6 Kpovos ele
; ; 4 e ‘ \
Norov xwpay, amacay THY
+ Ww ~_ /
Alyurtoy edone Sed Taavra,
or) ld
Orws Paclresoy avt® yévntat.
~ A A\. lad
Tavra d€ (pyol) aporor-
/
mavroy omenynnaticavte oF
\ w
émta Xudex maides KaBypoi,
f ~
ual Gydoog attay adeAdic
"AcnAntios, &¢ adtois évetel=
Aaro Vets Tdavros.
Tatra ndvra 6 @aPiwvos
~ ~ 3~
Taig TPHT0G TOY AT abOyvog
/
yeyovetay Dowlnwy Sepopdvrns
4 ~ ~_
ahrnyopnras Toig Te puotnois
\ v / >
Kab KOT MNOS TaNeErW aya~
/ / n~ 5 ~
pikag mapedwne tots opysace
\ ~
nab TeAeToY uaTdpyovos Tpo-
4 » \
pitas’ ot dé toy Tuo adkew
\ _ ~
€x waytos émivoodytes, Tog
~ /

avtiy diadoxos mapedoray
\ n~
ual Toig emeioduto® wv E16
3s \of ~ ~
qv nat Lorpic, tov Tpray ypap=
4 e \ > \ ~~
Pato edpetng, aderog Xue
~ 4 4
TOU TpwToV jETOVOUMaNEVTOS
Dolvixos.

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

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

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

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

OF THE MYSTICAL SACRIFICE OF THE PHGNICIANS.

ye z ~ x
Exog qv toig madasis ev
THis peyarass Tunpopais Tay

It was the custom among the an-

cients, in times of great calamity, in
SANCHONIATHO. 17

uuvdtvev, dvr? ts adyrey order to prevent the ruin of all, for the propiis, rd yyannuevoy ry téx- rulers of the city or nation to sacrifice Vor, Tods uparoiytas i moAews to the avenging deities the most be- } Edv0vs, cig cparyyy emididevae loved of their children as the price of Avr poy rots tinapois Saiueos redemption: they who were devoted narecpdrrevro 88 of duddue- for this purpose were offered mysti- vor puorinds. Kpovog rolvuy, cally. For Cronus, whom the Phe- dy of Bolvines *Iopayr * apoo- nicians call Il, and who after his death | ayopetouer, Pacirevoy +s was deified and instated in the planet xipas, nat Sorepoy were ryy Which bears his name, when king, Tov Biov redrevryy cig tv tod had by a nymph of the country called Kpivov dorépa xaSsepwvelc, Anobret an only son, who on that ac- e& emiywplag Nvydys *Avo- count is styled Ieoud, for so the Phoe- Beer} rAeyouevns, viv @xov nicians still call an only son: and povoyern, dy bic rodro *leodd when great dangers from war beset éndhovy, Tod ovoyevods oftws the land he adorned the altar, and in- ers nad viv narounévou mapa vested this son with the emblems of trois Doings, xwdtvev éx mo- royalty, and sacrificed him.—Luseb. A€uov peyleray xaredyporey Prep. Evan. lib. I. c. 10.—lib. IV. Ty xbpay, Pacing xocuy- cc. 17.

Tas oY MaTE Tov vidv, Body

Te naTaoKevardrevos naTée~

ducey.

OF THE SERPENT. .

Thy wey oby rot Apcnoyros Taautus first attributed something gicw nak. tiv bpéwv adrd¢ of the divine nature to the serpent and. ekedelacey 6 Téavros, wai the serpent tribe; in which he was per” adriv abdig Doluxes te followed by the Pheenicians and Egyp- nal Alydrrian. nvevuatid- tians. For this animal was esteemed tate yap to Caov mdévtov by him to be the most inspirited of tay cpmerdy xat mvpodes ix’ all the reptiles, and of a fiery nature ;

* IA or IAvg, Marsham. Bry. Fab.—Israel Boch. Scal. + ’AvoBpir Or.
D
18

edeed mapeDédy® waa’ O* nal
reyes avvmesBrytov dic ‘tod
mvevmcrtos waplerner, ytophs
imediiv Te nerd rrerplin, ¥ Zdrav
tide toy Borer, ef dy ta
Doviede Com tee mevjorerg movel~
wea xad conten oXNMET OY
evmovg drorenet, nal nara
why mopelav Eumoeidels eyes
tas Sprig, ep 3 Bovdreras

Tayo’ nal wodvypendratoy
dé eorw ob plow cB exdvde
prevov Te ~yipeeg vedTeiv, BAL
nal abkyow emdlyeota: pel-
Loves wépure. nat eweddy vd
Spoploen jepes ahapboy,
ig éavtiy dvadicuerai, de
& wats fepalt Suclng adedy 6
Téaveos narrate ypaxpats*
Qua nat ey fepois rodro 1d
Caov nab ey mvernpios cue
TapelAnnr ate
SANCHONIATHO.

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

FRAGMENTS

OF

CHALDAAN HISTORY,

FROM

BEROSSUS, ABYDENUS,
AND
MEGASTHENES.

on by

Se ee sh’ « tye ¥: “yy,
gs igor ce ee ae
; 4

4

©
. ie te
co
ane
SG.

ena

BEROSSUS:

FROM ALEXANDER POLYHISTOR.

OF THE COSMOGONY AND DELUGE.

BHPOSSOS be ev rH porn
sav BaBvAwnanady dys yen
véoNar pey adtiy xata
"Anebawdpoy tov Didinnov Thy
qrntay. avarypapac 8€ ToA-
Adv évy BaBvady puddocer-
Vas peta morARS emipcrelas
Gms erdy mov vmep prpiddwy
sé* mepiexovous ypdvov* me-
piéxery 88 tae dvarypapas T
iortoplag meph tov abpavod nant
Vardcons nat mpwroyoviccs
nah Pacir€oy ual tov xat
adrods mpabewy.
Kat mparoy wey tyv BaBv-
Aevbow f
emt rob Tirypidos nal Etppcrov
yn pyc neiodas

MOT GAD peony. cvery d€ adrhy

mupods ayploug nab upitecs
> er \ s
nai axpov§ nal ofoaoy ||

nah Tag ey ToIg Eres voué-

Brrossus, in the first book of his history of Babylonia, informs us that he lived in the age of Alexander the son of Philip. And he mentions that there were written accounts, preserved at Babylon with the greatest care, comprehending a period of above fifteen myriads of years : and. that these writings contained histories of the heaven and of the sea; of the birth of mankind; and of the kings, and of the memorable actions which they had achieved.
-And in the first place he describes Babylonia as a country situated between the Tigris and the Euphrates : that it abounded with wheat, and barley, and ocrus, and sesame ; and that in the lakes were produced the roots called gonge, which are fit for food,
* Sexamévre Go.—Ducentis et quindecim. Eu. Ar.

+ Go. m. inserts xa).

§ eo, Vulg.—Eu. Ar.' inserts, lentem, pulse.

t BafuAwvlay Go.
|| cfoapov Go.
22

yas pilas éodlerSas,* svo-
yoyyas
icoduvapeiy 8¢ tag plas

palerdas aitas
ravras upaic. yiverntas d€
olvinas war pha nab te

Aormee aupddpua nual iyrdas
nah open Xepraid Fe xa
Awsvaia. elves d¢ adtng Te
pay natce ryv "ApaBiay wépn
Gdpd te ual dnapta, te
d€ ayrinelueva tH “ApaBla,
Spee re nad edcpopa.'f
"Ev b¢ +H} BaBvaAdu word
ENING avSpowoyv yeverda
advedvay naromnodyTay Thy
Xaddaiavt Cav d€ abrods
ardutas BomEp Tee Apples
"Ey 8¢ 7@ apdry énieut@
pavgvar &% tig épudpag Sa-
Adaoys uae Tou buopoivre
tino 7° BaBudwia CBov
Geppevov t éxduars "Odwny,
nartos nak’ Amordmpog ge
TOpnTe, TO rey Grou Gomm
exov || ix Svoc, bed 88 rhy
ueparny napamepunviay a=
Aqy neparyy twondra ths
ToD iySvos nepartys, al
Todas Smoine GyNpenou, men
pamepunotas 8 ex Tig otpas
Tol instdoc’ elves 8 adrg
povyy cu pimou, Thy d8 cindue
GUTOR ers nah voy diadwade-
Tera.
* Sc.—éicdiecSoyv, Vulg.

§ Endowed with Bry.—Terribilem feram Eu. Ar.

BEROSSUS:

:

and in respect to nutriment similar to.
barley. That there were also palm
trees and apples, and a_ variety of
fruits ; fish also and birds, both those
which are merely of flight, and those
which frequent the lakes. He adds,
that those parts of the country which
bordered upon Arabia, were without

water, and barren; but that the parts which lay on the other side were both hilly and fertile.|
At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldzea, and lived in a lawless manner like the beasts of the field.
In the first year there appeared, from that part of the Erythrean sea which borders upon Babylonia, an animal destitute§ of reason, by name Oannes, whose whole bedy (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day.
e
t dogev dv Is. Voss.
I} ev AwEu.
+ Go.—dgpoga Vulg.

Totro 8, pycl, 7d Cov,
why yey guepay diarplBew
pete ty dvSpimov, obde-
pbecv™ epoch» mpocepepsnevor*
meeepadidivas re role dived pb tows
ypaundrov ral partnudtor
nal reyviy Tavrodanay eu~
meiplay, nat morcwy cvvemio~
pode f Kal fepdv Dpdoess, nad
vow elonyieeis nad 'yews
petplay Wddheney, nal omep~
para nel xaproy cuvaryurycd
tarodernvtvar, "ab cvvcdrwe
mdyra t&e tpd¢ Huepwow
avinovra Blovt maupadidvans
Teig cvSpbroug. and 8 rod
ypavov eneivov obdty ZAAo ae-
picky edpedfvess toh de
nrtov Bvvayteg to CBov tov~

tot Ody diver adrw eis
THY Vdraccay, nal tes wWy«
Tag ey TH medayer § Siarraic-
Sar” civas yep adth || ducpi-
Biv. torrepov 8& qraviivas
war erepa Clim Sune rovra, J]
mept ov ey tH tiv Paoiréoy
ayaypady yor dnrdcrewn
tiv d€ "Odwyy wep yevedis
wat mwordsrelas ypdabas nat}
mapadodvas tovde tiv Abyoy
Toig aysSpemosc.
Tevéoda donot ypévov, ev
@ 70 may cxbtog vad up
+
civas, uab ev tovras Cae
* pndeuiav Go.
|] «lrty Go.

BEROSSUS. 23

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

Oannes wrote concerning the genera-
tion of mankind; and of their civil
polity ; and the following is the pur-
port of what he said :
“ There was a time in which there
existed nothing but darkness and an
abyss of waters, wherein resided most
Tt Go. m—cuwxicpods Go.—cuvmxsepous A.
¥ Bly Go.—rot Bhu Sc. +
§ Goar substitutes éxe?
J rodray Go.
24

repatody, nat eldippveic™ tas
Béag eyovra t Cwoyovelosan.
yp
~ \ ‘\
yevn Sava, eviovg S€ nal Te-
/
aunt pomous Sumrépous
cpamrépoug nad Simpordmous”
\ ~ are 4 a
wat coue Mey EXovTaS EV,
v . v4
nepanas S€ dvo, aydpelay te
IN vs
nal yuvainelay, nab aldoid
ay

te Siood, | dppev nal Srv"

nar Erépovg ayIpbmrovs ods
pay aiyBy oxnéhy nab népara
exovrac, tors d¢ immérodac,
ode d¢ T& dricw per § repy
immav, te Se Eumpordey ay-
Nporav, og immoxeyravpous
chy Déav elves. Cwoyorn Saves
8 nal ravpovg dud pomwv ne-
paras exovtas nab xubyvas
TeTparwpncdrovs, obpag ix-
Svog || ee ray omodev prepay
exovras, nou immoug xovonepa~
hove, uah dydpdbmove, nak
Erepa Cia neparde pev nad

exovra, J
ovpas 8¢ inSvov. nal dara
iA : e
COUATa inmtwy
86 Coa wavrodamiy Syploy
a
Mopac exovta. mpd 0€ tov~

Tos ixsvag ual épmere nal

w \ a ~
opers nak GhAa Coa mrclova
/ countenance.

FY
%
BEROSSUS.

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

Of all which were pre-
served delineations in the temple of
Vaupnacrd nal mapn\raynéva Belus at Babylon.

a
Tas opers GAAHAwY exovTa’ dy
nah tag eluivas éy T® Tow
Byhov vad dvanetoSeu,**
*
+t
+
|| Eu.—iySéas Vulg.
Ssopueig Rich.—3:gueis Sc.—adrogpueis Mac.
Sixx, Go.—duas quoque naturas. Eu. Ar.
xa rx wiv éxfew Go, m.
T Fyovras Go.

tyovras A. **® Gvdxerro Go.

*Apyen™® d€ tovray maytoy
quaina 7 bounce ‘Omopana® >
£ Xadaiort
yey Oarats, “EAAyuoti
Be peVepuyvever tas || a-
Racca, nate de iccbnpoy J
F \ “ad
ceAjyn. obtws S€ tay Srey
bd ‘ ~
eivar d€ ToUTO
cuverTynitav emavedovta
Brho cyicas thy ywaina
Meany, nal Td wey Fusocv ad-
Tihs moras yy, Ta Oe BAAo
qustv ovpavev, ual tae év
aith (aa davicas. &ry-
yopsnids d€ pace Toto Tmepu-
ciodoynovas |] typed yep
Gyros TOD mavrdg uad Cow ev
adT® yeyennuévov, Todroyt t
tiv Sedy acedely ryy éav-
Tov §§ neauryy, nad rd prev
aia |||] rods Arve Yeods
pupiicas TH yj, nal Sianrdc-
Tat Teds avIpwrovs’ 8 6 YY
voepovs Te elvas seen) ppovnoews

Velag petéyew. tov dé BuAoy,
ov Ala weSepunvevovor, pécroy
Teuivta > oxdrog xwploat
Viv “at odpavey dn’ ddArATrwy,
wah Siardbor thy KOT oy? Te
\
d€ Cia ob eveynivta thy Tov
* deyet Go.
{t rodtw Go.
|| Sc.—peveounvederas Vulg.
** “Tn the abyss.” Bry.—“ Which had composed her empire.”

—que in ipsa erant Eu. Ar.

t+ A.—Se.—piy GucioreysioSa: Go.
|| || tue Go.
§§ adris Go. m.

BEROSSUS. 2h

The person, who presided over
them, was a woman named Omoroca;
which in the Chaldzan language is
Thalatth;§ in Greek Thalassa, the
sea; but which might equally be in-
terpreted the Moon. All things being
in this situation, Belus came, and cut
the woman asunder: and of one half
of her he formed the earth, and of the
other half the heavens; and at the
same time destroyed the animals
within her.** All this (he says) was
an allegorical description of nature.
For, the whole universe consisting of
moisture, and animals being conti-
nually generated therein, the deity
above-mentioned took off his own
head: upon which the other gods
mixed the blood, as it gushed out,
with the earth ; and from thence were
formed men. On this account it is
that they are rational, and partake of
divine knowledge. This Belus, by
whom they signify Jupiter,*** divided
the darkness, separated the

Heavens from the Earth, and reduced
the universe to order. But the ani-
mals, not being able to bear the pre-
valence of light, died. Belus upon
and

f Opmogdxa Go.—Opégxa Se.—Marcaja Eu. Ar.

§ Thalaatha Eu. Ar.
@ Eus. Ar. omits.
Fab.
+t
tt rodtwy Sc,
Tq a Go.—ss Se.

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

26

paris Btvapuv pPapinvas.
Devra 9s tov Baroy yxopay
Conuoy wad napmeapspoy xered-
ous évt roy Rei thy neparny
acpehovts Eavtod tH camop-
puevTe clmate epuparas THY
yy var’ Sianrdoa davOpd-
moug nat Iypia te duvdpevae
roy dépa pépew* aemorehéc a
8¢ roy ByAoy ual dorpa nat
GMov nad cedyyyy nab rods
névte Thavyntas. (radta dy-
ow t 6 Worviorap “Arébay-
Qpog tov Brpwoocoy ey ty
mporn pacnew.t)
"Ey d¢ tH deurepg ods
déxa Bacireis Tov Xardatoy
ual Tov xpovey THs Bactrelag
adriv, ocpoug éexatoy elnoow,
Tor ery pupiadas Tecoapa-
novta Theis nat bdo xirucdac,
€wg TOU KATAKAUT POU, § re=
yer yep 6 adrag "Ar€Eavdpac
ao ano THs ypadns Tay Xad-
Salo adrK¢ MOpPaKnatioy amd
rub || évérov Bacihéwe "Apdd-

Tov emi Tov déxaTov Aeyonevoy
map adrors Bicoustpoy obras"

"Apdcirov 0€ teAeuTycavroc]]

XN \ ~

tov viey adtod Bicovdtpo**
~ / > /
Bacihetca: cdpovs éxtoxat-

5 Teer hak , ,
EXa ent} TOUTOU peyayv
* Light Bry.
§ dvapéper Go. m.
ft Go. om. Gycw.
|| Go. om. rod
*® Sefcourpor. Reloouspov. Elosdpov. Se.
BEROSSUS.

this, seeing a vast space unoccupied,
though by nature fruitful, commanded
one of the gods to take off his head,
and to mix the blood with the earth ;
and from thence to form other men
and animals, which should be capable
of bearing the air.* Belus formed
also the stars, and the sun, and the
moon, and the five planets. (Such,
according to Polyhistor Alexander, is
the account which Berossus gives in
his first book.)
(In the second book was contained
the history of the ten kings of the
Chaldzans, and the periods of the
continuance of each reign, which con-
sisted collectively of an hundred and
twenty sari, or four hundred and
thirty-two thousand years; reaching
to the time of the Deluge. For, Alex-
ander, enumerating the kings from
the writings of the Chaldzeans, after
the ninth Ardates, proceeds to the
tenth, whois called by them Xisuthrus,
in this manner :) |

After the death of Ardates, his son
Xisuthrus reigned eighteen sari. » In
his time happened a great Deluge ;
the history of which is thus described.
t Paoxer. Go.—Sce.
@ Otiarte defuncto, Eu. Ar.
+} xo ex) Go. m.
en “elie eth

UATALNUT[AdY "YEVET NAL. GAL
yeypdepas® 88 rly Abyov
oftws* tov Kpdvoy adt@ nate
tov Umvey emotdvra paves
panes Acuciov t wéunry nal
dencdiry Teds ayIpdmoug tnd
waranhuopos Suaprapyrer-
Sat. nercdrar atv dice
ypandtoy, navTwy apycs
nah pera nal TedevTcs dpv-
Eavra§ Seivas
qrlov Sunmdpass, ||] nad vav-
TN YNTaprevoy cudpos euPyvact
PETE TOY TUYyevBY Kal dva~

/
éy moe
yuaioy iro? evtécdar de
Ppduara nad wbnara, eum
Panreiy € nal Coa arnvr
“ak terpdmoda, nal révra
etdrpemioduevoy rreiv.** eo
Tonevoy d€ ToD tre? 3 qpdvan,
mpog Tos eovs' edfcurevoy
GvOpdros ciryab& yevérbat.
tiv 0 od mapanctoayra vau-
myynravta axdcpos Td rev
pjnog otadioy mévre, Td dé
urate oTradiwy Ovo’ ta de
owrtaylérta ndyvta cuvber-
Vat, nal yaina val rénva
nah rods dvaynatovg oidrouc
EuP i Pdoate
/
Tevouevov S€ tod xaTra~
* dvayod¢ecSas Go.

I ragnoscsca Go.
BEROSSUSs 97

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

ft Aacla Go.—Asciov m.
§ rederdg dcéEavra Go.
|| Se—:emdéporg Dind.—Siparis Eu. Ar.

q Roganti autem quo navigandum ? causa, ut bona hominibus eveniant.
** Sc.—Aqv Vulg.

Responsum; ad Deos, orandi

Eu. Ar.

28

. ~ 4 4
KAVo LAD nad ebdews AAEaYTOS
7 eee
tov™ dpvéwy tive Tov Eicov-
\ 5
Spey aeprévat. Tee de od Tp0~
A e. ? A / ¢
pay eipovta ovte Tomy Omov
f. ~~ 2 \
ynarviocas Taw eANEiy €ig TO
A
d¢
many pete Tas

Eicovspay
npepang
~
TAUTA
mAoioy. Tay
Gpievas td pve"
de ada elo thy vady érdeiy
rods Todas mEemnAwAEvous
éxovra, To d¢ tpltey ade-
Vévra ote ers eANEIY Eig TO
Troi. toy d€ Eicovrpoy
Eyvonsivack yny deyamedpyvevas,
Quedovra te Tay TOD mAoiov
pacay prépog te nad ovr
mporoneibay Td wAoioy oper
tik énPivas were ths yuves~
nog nah Tho Nvyarpos nal
TOU uvBepyntov tpornyncay=
ta THY yhy nat Bopwoy dpv-
cdpevoy walk Suomouvra
Toig Neoks yever Vas pete TOY
enPdvrwy Tod wAolov apari.
Tods 0€ droyebavrag év
2 mAolw wh elomopevonevav
toy mept Tov Bicovtpoy éx-
Bdyras } Cntely adroy én
bvoatog Bodivras.f toy dé
Eiicoustpoy adtiy pev adrors
ovn ers 6privect, povyy 8 ex
TO depos yeverar neAevou-
/ z

cay wo Séev adtore elves
* tw doriwy tive Sc.
Bodwros Go.
BEROSSUS.

earth, and was in time abated, Xisu-
thrus sent out birds from the ves-
sel; which, not finding any food, nor
any place whereupon they might rest
their feet, returned to him again.
After an interval of some days, he
sent them forth a second time; and
they now returned with their feet
tinged with mud. He made a trial a
third time with these birds; but they
returned to himno more: from whence
he judged that the surface of the
earth had appeared above the waters.
He therefore made an opening in the
vessel, and upon looking out found
that it was stranded upon the side of
some mountain; upon which he im-
mediately quitted it with his wife, his
daughter, and the pilot. Xisuthrus
then paid his adoration to the earth :
and having constructed. an altar, of-
fered sacrifices to the gods, and, with
those who had come out of the vessel
with him, disappeared.
They, who remained within, find-
ing that their companions did not re-
turn, quitted the vessel with many
lamentations, and called continually
on the name of Xisuthrus. Him they
saw no more; but they could distin-
guish his voice in the air, and could
hear him admonish them to pay due
regard to religion; and likewise in-
+ éxBévrag . . . EloovSpov Sc. omin Ch. Eu.

~ Ope. *
VeorePeig vat wap’ avtoy
dic Thy edo éPeray mopeverNas
were toy Seby otnjoovTee
rig 0 airns Tynns Kab THY

yuvaina adrod wat THY Su-
yarépa nal vey xuBepyytay
pereorxynévas. ele Te avtois
ors édevoovtas méAw eis Ba-
Pudiva, nat dg eluaprasr av-
t0ig ex Lemma pwy vehonevors
TH ypapnpara Siadodvas tots
avSpimors, nab Ore dmov cioly
nxopa Apuevlag earth. rods
be dxovoavtas taltat Sical
TE TOG Veois na mepie t To~
pevdnvas eis BaBvaAdva.
Tod d€ mole tovrov nara
undévtos§ ev tH *Apuevte.
ers epog || ev tots Kopuu=
paloy pecs tho. ’Apueviag
Siaevery, nal tivas aed tod
mhatov noite amokvoyvras
Goparroy, xpaiaSas 8 adriy
mpeg Tos amorpomiac pos.
enivras oty rovroug elo Bax
Buriva ré ve én Semmdpov **
ypappnarat | dyoptEas xed
mOELs MoAACs urievras tt
nak bepe avidpvoapévous méduy
éminticas thy Babuidva.

* dgurév Go.

BEROSSUS. 29

formed them that it was upon account
of his piety that he was translated to
live with the gods; that his wife and
daughter, and the pilot, had obtained
To this he added,
that they should return to Babylonia ;
and, as it was ordained, search for the
the same honour.

writings at Sippara, which they were
to make known to all mankind : more-
over that the place, wherein they then
were, was the land of Armenia. The
rest having heard these words, offered

‘sacrifices to the gods; and taking

a circuit, journeyed towards Babylonia.
' The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyrzean {| mountains of Armenia; and the people scrape off the bitumen, with which it had been outwardly coated, and make use of it by way of an alexipharmic and amulet. And when they returned to Babylon, and had found the writings at Sippara, they built cities, and erected temples: and Babylon was thus inhabited again. —Syncel. ‘Chron. 28.—Euseb. Chron. 5. 8.
t are Go.

tT meose) Go.—pedibus Eu. Ar.—Qy. ret], wefods, or wefnxws. Ed" of

Eu. Ar.

§ Sce.—xaraxAnSévrog Go.—xaraxAacSevtoe Go. m.
I] tf abrou & Gom—rs... . 2v Sco—s by A.
§] or Cordyéan Fab.—Corduarum montibus Eu. Ar.
** Siomdpwv Din. -

++ Volumen Eu, Ar.

tI Sc. cxorsovrag Go.

BEROSSUS:

FROM APOLLODORUS.

OF THE

TAYTA pey 6 Bypwooos iotépnoe, mpatoy syeveodar Baciréa *”Adwpoy éx BaBu-Adves Xardalo'} Pactdred-car d€ acpous Sena, nal nam Sebing "Ardmapoyt nal *Auy-AwvaS tov éx Narr: BiBrwy'||

cita “Aupevova tov Xan-
dato, ep ov gyce pavagvar
toy, pauoapy “Odwyy, tov
"Awydwrov, én Tg epudpaas*
(omep AnéEavdpoc mporaBoyv
elpyne cpavgvas TP mpory
eres* obtog O€ peT& Tcpous
teccapdnovta® 6 de “ABudy-
vooG] cav** devrepoy *Awy-
Owrov rere ocepoug Ebnoow ef")
eita Meydérapw tt én Mav-
TiBIBAwy moAEws, Bucirdedoas
& adrav odpovs éxronaidena*

* Bacikiwy Go, .
§ Almelon. Eu, Ar.
** 7 Go.
+ XarA8alwy Go.

CHALDAAN KINGS.

Tus is the history which Berossus
has transmitted to us. He tells us
that the first king was Alorus of Ba-
bylon, a Chaldean: he reigned ten
sari: and afterwards. Alaparus, and
Amelon who came from Pantibiblon :
then Ammenon the Chaldean, in
whose time appeared the Musarus
Oannes the Annedotus from the Ery-
(But Alexander Poly-
histor anticipating the event, has said
thrzean sea.

that he appeared in the first year ;
but Apollodorus says that it was
after forty sari; Abydenus, however,
makes the second Annedotus appear
after twenty-six sari.) Then suc-
ceeded _Megalarus from the city of
Pantibiblon; and he reigned eighteen
sari: and after him Daonus the shep-
herd from Pantibiblon reigned ten
} ’AAdomagoy Go.
|| TloursBiBAwy A, J] ’ARudids Vulg.

+f Amegalarus.

nar perce ToToy Adwyoy moi~
peva ex Mayr BiBrwv Baor-
retour odipovg Séua. “ata
rolToy madd pact pavyvas ex
Tg epurpag Avqdwtoy TéTap~
Toy Thy adTyy Tig aiyw ExovTa
Vdrerw ual ryy ixSvog mpdc
ays porous pibsy. €iTa dipba™
Eveddpaxovt é&« TWavriBi8-
Awv, wal Baciretoas odpovs
dutanaidena. emt tovtov doy-
aly &Ahov avavars ex Tie
OyA0L0y
ware THy iySvog mpd aySpw~
epuvpaig Vardoons

moy pik, @ ovorm Oddnav.t
rovtoug dé dyer mdévTas TH
ind "Odvvev neparawdos py-
Véevra nara pepos eknynoa-
oYa. wep) tovrov “APvdyvic
obdey ermev. crt apbou Aueu~
diviv Xaddaiov ex Aapdy-
yov' Baciretoa: € adtiy
tydoov odpwg dena. cita
ipbas “Oridpryy Xardaiov
éx Aapdyxyov, Baciretras
d& ochpous yj. “Oridptov 8 te-
Aevrynocaytog toy viey adrod
Bicouspo Bacietoas ocipove
éutanaidena. ex) rovrov roy
peyay nardunvo dy nos ye-
yenrsa. &¢ yerSan suod
mévras Baucirels dena, ocpovs
de € \ 4
€ EXATOY ELK0OT be
* ioe Go.

BEROSSUS. $1

sari; in his time (he says) appeared
again from the Erythrean sea a fourth
Annedotus, having the same form

with those above, the shape of a fish
blended with that of a man. Then
reigned Euedorachus from Pantibi-
blon, for the term of eighteen sari ;
in his days there appeared another
personage from the Erythreean sea
like the former, having the same com-
plicated form between a fish and a
(All
these, says Apollodorus, related par-
ticularly and circumstantially _what-
ever Oannes had informed them of:
concerning these Abydenus has made
no mention.) Then reigned Amemp-
sinus, a Chaldean from Laranche ;
and he being the eighth in order
reigned ten
man, whose name was Odacon.

sari.. Then reigned
Otiartes, a Chaldzean, from Laranche ;
and he reigned eight sari. And upen
the death of Otiartes, his son Xisu-
thrus reigned eighteen sari: in his
time happened the great deluge. . So
that the sum of all the kings is ten;
and the term which they collectively
reigned an hundred and twenty sari.
—Syncel. Chron. 39.—Euseb. Chron,
5.
¢ Edoranchus Eu. Ar.—Eteddigeryov Go.

} 8éxw» Gos Aavywy Fab. Go. m.

BEROSSUS:

FROM ABYDENUS.

OF THE CHALDAAN KINGS AND THE DELUGE.

XAAAAION prey t7¢ coping
méps Toravra.
Baciretoas 8¢ to xopas
mparroy Aéyeras™ "Ahwpoy, Tov
O€ bmrep Ewurtad Adyoy Oracdovvacs

Ort pay Tow AeBT Towneva 6
Sets amodelar. Baciredoas
be odpovg déna. odpos dé
ert Lanter nat tpoxiae
Tea, ynpos de ébandoia,
cbaces de Ebqnovra.
Mera d€ rotiroy Addmapoy
diptar odpovs TPEiG, nen” ot
"Aulrnrapos ex mérhews Mayti-
BiBrug§ éBactrevee odépous
y's ep? oB detrepov AywAdia
toy‖ thy Sdraccay avaddvat
mapanhnowoy “OdwyG yy
Réav qudalnova. pweY ty

So much concerning the wisdom of
the Chaldeans.
It is said that the first king of the
country was Alorus, and that he gave
out a report that God had appointed
him to be the Shepherd of the people:
he reigned ten sari: now a sarus is
esteemed to be three thousand six
hundred years ; a neros six hundred;
and a sossus sixty.
After him Alaparus reigned three
sari: to him succeeded Amillarus
from the city of Pantibiblon, who
reigned thirteen sari; in his time
came up from the sea a second An-
nedotus, a semi-deemon very similar
in his form to Oannes: after Amilla-
rus reigned Ammenon twelve sari,

* Sc. Atywv A.—Aéyer Go.—aéys: Go. m.

Tt Sc. wiv rod Aswic Go.

§ Tavr:BiBaou Se.—TlavtiBiBaioc A.

q ’Qdvvny Go.

{ ov Go.
‖ "Awydoroy Sc.
*Auuevay ex UavriBiSrwy

qpke®™ acdpoug 1B. med oy
Meyddcapos F éx TlayvtiBi-
Brwy qpSe odpovs éxtwnal-
dexa* eita Aads monn ex
NayriBibrwy éBactieure od-
poug dence, ep ov a! dupveist
viv ex Vardoons avéducay,
dv tT byiuata tavta, Evé-
Swnoc, "Evevyajsos, "EvevBou-
Aog,§ "Avawevtog. ext d€ rod
pete Taira Evedopérxor ||
"Avdbdacpoge WY ew? ov** ar-
Ao tet} Hpbav nat Licov-
Rpog emt rovrois, ds Teds may-
Tag elves Baairere déxa, ov
sig xpsues THs Pacirclag owvnke
vf -
odpovs Exativ elnogte nal
~ /
mept TOU naTanrvoAoy mapa~ \,
poi [ev, on amapddranta
Reyes obtrwc* peta Evedape-
oxyov &AAos Tives jphay “ah
Licwpos, @ 99 Kavos ™poon=
poalves pey Ererdar TARTeg
ouPpwv Aeclou tt sé. §§ Ke
never 98 arétv 8 ve rypatnpcer oy
qy éxonevoy ev “Hdrsourdres ||I|
Hh ev Sinmdpuow YY anc-
uptrpate
/
EMITEAEA
LiowWpos d¢ taira

BEX nonoas evréwes

* uy dy, with acc... .

+ Meyddravog A,
|| *Asdweécyov Sc.
{| "Avi A&dGos Go.

BEROSSUS. 33

who was of the city of Pantibiblon :

then Megalarus of the same place reigned eighteen sari: then Daos, the shepherd, governed for the space of ten sari; he was of Pantibiblon; in his time four double-shaped personages came up out of the sea to land, whose names were Euedocus, Eneugamus, Eneuboulus, and Anementus : afterwards in the time of Euedoreschus appeared another Anodaphus. After these reigned other kings, and last of all Sisithrus: so that in the whole, the number amounted to ten kings, and the term of their reigns to an hundred and twenty sari, (And among other things not irrelative to the subject, he continues thus concerning the deluge :) After Euedoreschus some others reigned, and then Sisithrus. To him the deity Cronus foretold that on the fifteenth day of the month Desius' there would be a deluge of rain: and he commanded him to deposit all the writings whatever which were in his possession, in

the city of the Sun in Sippara. Sisithrus, when he. had complied with these commands, sailed immediately to Armenia, and was presently in- - %9§a Go. throughout,

§ 'Ev4Bovdog Sc,
** Jy Go.—ols Go. m,
t Sipuis Go.

tt dAdo rod 7? A—dAAos B40 re Anon, Dind, ©

Tf Aacfo Dind.
\ll| 'HAfou wéAe Go,
(] sscmdsgoew Dind.

§§ aéumrn tm) déxa Go,
¥*#* Zpy TEAca Go.
F

én *Apueving avérrwe, “at
mapavtixa pev™ nateAdu Pave
ra €% To Neo. tpirn %
quepen ered Bov} enorace,
peries Tov bpviday, welpny t
moretnevos eb mov yay toey
Tod Maroc éexdtoayv* ai dé
exdexouevov opeag meAcyeos
apcpixavers &ropéoveas § buy
uaropuicovras || mapa Toy
LiciSpov, dmisw xnouiCovras,
nat ex” adrny | erepau.*#
tg 0€ tir ++ tpityow érv-
xeev tt
ad 4 ‘
mnhov “xaTamAco Tos Tap~
aninato§$§ yap oy

cove, Seol way |||| CF avSpdmev
apavilovor, To 8 Avie ey
*"Apevly wepiamra Evrwv &re~
E / \ n~ >
upappana nab Toow émixw=
plows mapetyero.

OF THE

Evti OOYY ot Aéyoucs
Tovs mpwroug *** dvaccbyrees
foun Te nat pmeyéder yavvw-
Névtas' nad dy Seby +++
narapoyicavtas dyrelvovas
cia tUpow mMBatov del-
pen, ttt

a w %
bhp 7 vdOY BaBuady éo~
* wry A.
f mespijy A,
|| Sxeinn Sogutoovras A.—dxnxa Sopulcovrat Go.
Tt tot A.
q{ Sc.— Ev 77 8} Go.

** ET aio A.
IIll wev A.
tt Sea Go.
BEROSSUS.

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

They say that the first inhabitants of the earth, glorying in their own strength and size, and despising the gods, undertook to raise a tower whose top should reach the sky, in the place in which Babylon now stands: but when it approached the heaven, the
T éxirebwy A.—étzeita, wv Go.
§ dmoggeotcar A.
| atrzc+ Go.
Tt eruye A. §§ dmrelxato A.
*** Sc. inserts ex yi.
TTY aeleysi Go.
84

Ty Hon TE arco elves TOU

od \ ‘ Re 4
oupayev. Kak TOVG ayEmoUS

Leoios Paréovrac™ dvarpérpas
meph avtoios To punydynuc,
Tov dy te epeima yt Meyer Tar
~ ”
BaPurdva. téws 8¢ ora
Guoyhoooovs ex Ney ToAV-
Spot aviv evéynactas*§
peta, € Kpdyw nal Tirqn ||
~ I € /
oveTHvas moAEKov. 6 OE TOTES
z ~
€v @ mipyo guodounray, viv
BaBvaoyv xareitar, Da chy
ovyxvow tov wept thy did-

Aextoy mpotov évarypods. “EB-.

pater yap thy cdyxvow Baber
nanos,
* Seo) eiGotéovrag MSS.

BEROSSUS. 35

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

f Go. m.—roat3gwov Go.—mordspow See

§ A —tvdyxacas Go.—ivelnagSon Se.

BEROSSUS:

FROM JOSEPHUS,. &c.*

\
META tov xataxdvopoy de-
nary yeved, mapa Xaddalosg
z \ \ /
Tig jy Sincuog aynp, nat wée-
\ \ 4 +
yas, nal Te odpm emer
pos.

OF ABRAHAM.

ArtEr the deluge, in the tenth ge-
neration, was a certain man among the
Chaldzans renowned for his justice
and great exploits, and for his skill in
the celestial sciences.—Euseb. Prep.
Evan. lib. 9.
OF NABONASAR.

"Amd 8¢ NaPovacdpov tods
Npovous Ths Tay aorépwy Kv]
wens Xardaioe AuplBooay,
war amo Xardulov of map'
“EAAno! parnwatines aBov=
tes éreid) §=§ NaBovacrapos
cuveryoryoy THs mpabers Toy
~ /
mpo abtos Baciréwy, npavi-
From the reign of Nabonasar only
are the Chaldzans (from whom the
Greek mathematicians copy) accu-
rately acquainted with the heavenly.
motions: for Nabonasar collected all
the mementos of the kings prior to
himself, and destroyed them, that the
enumeration of the Chaldean kings
* The various readings to some of the following extracts would, if they _ were all given, exceed the text in size. I have selected those which appear

to be most material.

“tae TO, sow ¢ e
EY, OWS AT AUTO Y KATA

plaenoss yiveras tov Xar=

datwy Bacirewv.

BEROSSUS. 37

might commence with him.—Syncel.
Chron. 207.
OF THE DESTRUCTION OF THE JEWISH TEMPLE.

“Tad tpbrov mémpas ent
ry Aiyurtoy val én ry
querepay yay thy vity Toy
Eavred NaPovyedovécopay pe~
Td moAAIS Suvdpews, Ereldy~
mep aibertiras adrovs énv-
Sero mdvroy euparyce, nat
Tiy vady evempyoe tov éy “Tepo-
TOAU{A0IG, DAws Te mdyTa Tov
map nuoy Naw Ayactioas,
eis BaBvaAdva
owveRy 88 nal ryy wed épy=
potnvas xpovoy erov éBdonn-
novra, mexps Kpov ov Tep-
cay Bacio. uparnoas: oe
(pyc) rev BaBvrdyoy Alytr-
Tov, Svplas, Dowlunc, “Apa-
Blas, mévrag 8¢ SrepBarro-
pevoy™ rats mpdkert tods mpd
avr Xardaloy nat Bau»
Awvioy BeBacirevnsrarse

pet eS nicer.

He (Nabopollasar) sent his son

-Nabuchodonosor with a great army

against Egypt, and against Judea,
upon his being informed that they had
revolted from him; and by that means
he subdued them all, and set fire to
the temple that was at Jerusalem ; and
removed our people entirely out of
their own country, and transferred

them to Babylon, and our city remained in a state of desolation during the interval of seventy years, until the days of Cyrus king of Persia. (He then says, that) this Babylonian king conquered Egypt, and Syria, and Pheenicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldza. —Joseph. contr. Appion. lib. 1. c. 19.
OF NEBUCHADNEZZAR.

"Axotoas 8¢ 6 naryp ad=
Tov NaBomorrcoapoc, | ort
6
/ tA 4 Di
TETAYEVOG TATPamMNS ETE T
* imepBadrésuevov MSS.

} Hud. m.—Nefordcoapos Hud. from MSS.

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

38

Aiytarg "vat toig mept THY
Suplay ryy Koldyy ual ray
Dowinny Tomo amorrarys
yéyover, od Suvcnrevog adrog
CVeTHTAS
" $ ~
CTL YAKOTAVEIs
~~ len > or 4
7B vip NaBovyodovoropp™ ovte
ere ev qrintat mépn twee Tis

Suvdrerc, eémemrpey ex' du~

réy.|| cvuptbas d€ NaPovyo-

~ 4 > er
Sovdoopes TH AmortTaTy, nab

mapat ub cnevoc, avToD TE
exuplevoev, nar thy xopay e
apxng]] ima tyy abtod Paci-
relay éxolycev. TH OC math
aurod cuvéby NaPororra-
sappy, nat& TovToy Toy napoy
apiocncaryts, év TH BaBv-
Awvlov mores petarnrcbor tov
Blov, rn BeBacirevuite etnom
ow évea.™*
AloRouevos 8€ wer” ob Tord
TH TOU maTpos TeAeuTHy Na-
Povyadoveropes, xararrnaas
Te nara thy Avyurroy mpay~
para nab THY rommyy yeopery
“ah Tods alypwandrovg *Tov-
dalwy te nat Dowiney val
Ltpey nal Tov nat& vyy Al-
yurtoy édvay ouvrdkas tich
tiv dirov, pete PBapurd-
ancy t duvdmews nat THs Aor

BEROSSUS~

and the provinces of Ceelesyria and
Phoenicia, had revolted, he was de-
termined to punish his delinquencies,
and for that purpose entrusted part
of his army to his son Nabuchodono-
sor, who was then of mature age, +
and sent hinr forth against the rebel:
and Nabuchodonosor engaged and
overcame him, and reduced the coun-.
try again under his dominion. And
it came to pass that his father, Nabo-
pollasar, was seised with a disorder
which proved fatal, and he died in the
city of Babylon, after he had Tolga
nine and twenty years.
Nabuchodonosor, as soon as he had

received intelligence of his father’s

death, set in order’ the affairs of
Egypt and the other countries, and

committed to some of his. faithful
officers the captives. he had taken
from the Jews, and Phoenicians, and
Syrians, and the nations belonging to
Egypt, that they might conduct them
with that part of the forces which
had heavy armour, together with the
* NoBouxo8goadpy Dind.—Nafovyodovoedpw Go.—Nabucodrossorus Eu. Ar.

—NaPexodoocspu A.—B.

{ Lat.—Fab.—but a youth—Qy.

¥ Sync. omits this passage.
** % Jos. in Orig.
@ tGai9s¢. Eu.

|| avréi» Go.
++ Tis Jos. in Orig.
ans operciag avanoultew els
cy BaBvrwviay, adrds opui-
cas* Sduyoorig mapeyeveTo
dic THs epyisov eg BaPvdAdva.
harahaBor dt t& mpdypnara
Siormmovueva brd Xaddalwv,
nar Karnpouperyy thy Baci-
Relay ind tov Bedticrov ad-
tay, uuprevoug ef brhoxdrypov'
THs warping apync. Tors prev
alypararos waparyevoprevos
auvétakey dvrais aroulas év
Toig EmiTydeoTaTos THO Ba-
Buroviag roves amodetfou,
aureg 0€ dnd tov én Tod To~
henov Aadtpwv, 7d “re Bydov

\ \
jepoy ual T& rome nocpnoas:
pirotinws. Thy re indpyov-
cay € dpyis mda, nal éré-
a4 A
pay eater mporyaprcduevos

Te! / + \ \
nab Gvanawnoas , mpeg To

poqnets dvvdoSas rode modsop~
KobyTag TW moTauly dya-
orpépotag én rhy mA
naracnevdtey, tmepeRcrero
Tpeig prev Ths evoy Toews
mepsBorous, tpeig d€ tH¢ eEw
Tovtwv, Tove pev eF Emre
mre nal dopaarov, rode
b¢ € airing rng rAWSov. Kad
reixloas akiodoyag thy méALy,

o A \ nn 4
Hab TOUS TUAMYAG KOTUNTAS |
c
lepompen@c, mpornareaneva-
* Souloaug A.

J} dvayxicoas Vulg.—dvaxcivloas Dind.

BEROSSUS. 39

rest of his baggage, to Babylonia: in
the mean time with a few attendants
he hastily crossed the desert to Baby-
lon. When he arrived there he found
that his affairs had been faithfully
conducted by the Chaldeans, and that
the principal person among them had.
preserved the kingdom for him: and
he accordingly obtained possession of
all his father’s dominions. And he
distributed the captives in colonies in
the most proper places of Babylonia:
and adorned the temple of Belus,
and the other temples, in a sumptuous
and pious manner, out of the spoils
which he had taken in this war. He
also rebuilt the old city, and added
another to it on the outside, and so
far completed Babylon, that none, who
might besiege it afterwards, should
have it in their power to divert the
river, so as to facilitate an entrance
into it: and he effected this by build-
ing three walls about the inner city,

and three about the outer. Some of these walls he built of burnt brick and bitumen, and some of brick only. When he had thus admirably fortified the city, and had magnificently adorned the gates, he added also a new palace to those in which his forefathers had dwelt, adjoining them, but exceeding them in height and splendor.
f SAoxAjows Go.

40

nev Tig Tatpinols Pacsretoss
repx PBacirerm exonevee
exelvav, Umepalpta dydory-
pa ual Thy wohAY woAvTE-
Aeay. Manpiy® 8 tows
eoran ddy tig Cbyyntas, TARY
dyra ye cig} SmepBoryy cs
peyaras drepnpava,
auveTenery nirepars dexa-
mévte. ev d€ Tog Bacsrelosg
\
Kab
st
rovros dvadinpatat Aidtives
+
tibyrd dvgnodounoas, nat THY
avs amodods Guootaryy Toig
/
dpert, naracpurevoag Sérdperr
~v > 4 ‘
mavrodamois ebeipyaouro, nat
/ \ ,
KUATATKEDAaTAS TOY xnarov-
pevoy KpEeuarrtoy mapadercoy,
ice Td, THY yuvaina adtod
emivuuciv hg Gpelag Siavé-
4 n~
Tews, Ted papperyy vy Toig
nate thy Mydiav§ rémass,

BEROSSUS.

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

OF THE CHALDAAN KINGS AFTER NEBUCHADNEZZAR,

NaBovyodovdcopeg prev ov wera Fo apkdoSas rod mpoei~ pninevov Teixous, éumecay eis apiworiayv, pernrrdbare roy Blo, BeBaucikeruads ern ter- capanovtarpla. tis 8¢ Ba~ airelag xvpiog eyeveto & vlog

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

* B. Dind.—paxor Hud.—ysxorv Go.

¢ Dind. and others omit ye «is.

§ M48eov Dind.

J] avorAjuara Vulg.

aired Evenuapadabyoc.*

* “mpoards iy mparyad Tov dvbbognad adoedyas em-

PovrevSede tad rod thy ader-
phy expres adrod Noypiyhuc-
coopout dvnpedn, Le-teed
Sep decrs °°
Mera 88 73 dvapeSqvan
ToDrov, Siadekdunevos ryy ap-
xiv 6 emiBoredods aire
NyjpiyAioo'dopos, seine eg
try téoocapa.
“*'Tovtov vitg AaPBoporodp-
yodoc"f exvplevee pty ric
Bacirelas mais dy pivas
éwéa" émsBovrevders d€, dice
Td TOAAG euchaivery xananry,
ind trav ploy adreryyma-
viadn. .
*Amohovov Se Todrov, ory=
EANovreg ob emiPovrcdcayres
aitd, nowy tyy Bacirday
mepierqnay NaBowidp§ tit

tiv é« BaPuradves, oyre éx
Tg abtys emovordcews. ||
nh tovtov T& wept Toy moTa-
pov reixn Tho BaPuaAwvioy
morews, €& oaras mAlvAov nat
dopadrov natenocunry.
Otons d€ Hs PBacirelas
aurev éy tH értanadendrw
eres, mpocbeaAnruras I] Kipoc

* EvsApadodpouxos Eu.

} AaBopocdprayos Al.—XaBaeccoapiyos Eu.
§ Navovidy MS. El.—Nofofdy Eu.
BEROSSUS. 41

é- illegal and improper manner, and he
fell a victim to a conspiracy which
was formed against his life by Nerig-
lissoorus, his sister’s husband, after he
had reigned about two years. —
Upon his death Neriglissoorus, the

‘chief of the conspirators, obtained

possession of the kingston; and reigned

four years.

He was succeeded by his son La-
pborosoarchodus who was but a child,
and reigned nine months; for his
misconduct he was seized by conspi-
rators, and put to death by torture.
After his death, the conspirators

-assembled, and by common consent

placed the crown upon the head of
‘Nabonnedus, a2 man of Babylon, and
one of the leaders of the insurrection.
It was in his reign that the walls of
the city of Babylon which defend the
banks of the river were curiously built
with burnt brick and bitumen.
In the seventeenth year of the reign
of Nabonnedus, Cyrus came out of
Persia with a great army, and having
f NugtyAicépov Eu.

|| Eu. Hud.—ériorécews Vulg.

{| mooceAnAvdes Eu.—efeAnrudws Syn.

G

42

ex TIS Mepoidog mera dvvd-
feOg MAAS, Kal natraorpe-
Wdpevos Thy Aowmyy “Aciay™
mica, Bpuntey ext ths Ba~
Burwvias. alo Sdnevos dé Na-
Bowydos ryv epodoy adrod,
admavrncas peta. THS Svva-
recs
NTTNVElS TH Mayy nal puyov
GAvyorras, . cuvendciony ele
nar maparakdsrevos,

chy Bopovrmyyvay nou. Kipos
d¢ BaPurava natraraPonevog,
“at ouvtdbacg ta ebo trys
morews tein natracndrbat,
ie 7O May air® mpayyari-
uy nar Sucdrwroy pavyvas
*Avélevgey én
4 \
Bépovrmoy, extroduopuncoy roy
/
THY. WOMYs
NaPowydoyv. tot 8 NaBovvy-

dov ctx tmoncivayros Thy To-

Auopulay, Gr? eyyerpnoayros .

aitov, mporepoy xonodrevoc
Kipos quaravipdmrws, nat dadg
2 t h aed ,
olmyTnpioy avT® Kapuaviay,
eLémeuabey ex t7¢ BaBvawviac.

lj a. ¥ .
NaPovvydog nev otv, Td Aosmdy
~ /
TOU xXpovov Sicryevduevoe ey
> , led 7 /
exeiyn 77] XOpE, narerrpepe
tov Bioy.
BEROSSUS.

conquered all the rest of Asia, advanced hastily into the country of Babylonia. As soon as Nabonnedus perceived he was advancing to attack him, he assembled. his forces and opposed him, but was defeated, and fled with a few of his adherents, and was shut up in the city of Borsippus. Upon this Cyrus took Babylon, and. gave orders that the outer walls should be demolished, because the city appeared of such strength as to render a siege

almost impracticable. From thence he marched to Borsippus, to besiege Nabonnedus:. but .Nabonnedus delivered himself into his hands without holding out the place: he was therefore kindly treated by Cyrus, who provided him with an establishment in Carmania, but sent him out of Ba-~ bylonia. -Nabonnedus_. accordingly spent the remainder of his life in that country, where he died.—Joseph. contr. App. lib. 1. c. 20.—Euseb. Prep. Evan. lib. 9. st

OF THE FEAST OF SACEA.

Bipwaoos 8€ ey mpirw Ba-

Prronaniv, 73 Nog, yet,

Berossus, in the first book of his Babylonian history, says ; That in the * Bactrclay dracay-Eu.

BEROSSUS. 43

wie éxnadendry ayer%a: eleventh month, called Loos, is cele- éoptny Lanéag mpocayopevo- brated in Babylon the feast of Sacea Kevqy &yvBaBuddvs ext qu€pas for five days, in which it is the custom mevte, &v ais eae elvan &p- that the masters should obey their xerNasr tots Seondtas ind domestics, one of whom is led round tay olxérav, adyyeicSas re the house, clothed in a royal garment, ths oinlas ta adtdv évdedv- andhim they call Zoganes.—Atheneus, Kita coh suolay tH Bac lib. 14.

Aux, oy nareiodas Zoyavqy.

MEGASTHENES:

FROM ABYDENUS.

OF NEBUCHADNEZZAR.

ABYAHNOS éy th’ Accuptoy ypapi, Meyacbévys 0€ act. NaBovnodpecopov “Hpandéac * GAusynwrepov yeyovara ext re AiBuny nat *IBypiny otpateoa* ravrag S€ xeipwod-

peavey dwodacnoy adtéwy elg
ta debi Tod mévrov naroml-
wat. Mera d€ Aéyeras mec
Xardalov, ag dvaBas eat re
Baciknia naracxerein Se
érep On. Preybdevos dé
cimev oftws. “* "Eyo Na-
Bovnodpocopec, @ BaBvdsvos,
Thy neAovoray bixly mpoayyer=
Aw cuucpopyy, Tyy ate Baros
eng Tpryovec, ote Bacirerm
ByAtis pokpag
meioo oYevotor. ft Heer Tép-

aimeot pepxt

€ / ~ /
ong Hlrbovos Talow buetepact
Oalnors ypedunevog cuprjrckyor~

* “HoaxAtws Eu.
t Sc—acSevotow Eu.
AsypEeNnus, in his history of the Assyrians, has preserved the following fragment of Megasthenes, who says: That Nabucodrosorus, having become more powerful than Hercules, invaded Libya and Iberia, and when he had rendered them tributary, he extended his conquests over the inhabitants of the shores upon the right of the sea. It is moreover related by the Chaldeans, that as he went up into his palace he was possessed by some god ; and he cried out and said: ‘Oh! Babylonians, I, Nabucodrosorus, foretel unto you a calamity which must shortly come to pass, which neither Belus my ancestor, nor his queen Beltis, have power to persuade the Fates to turn away. A Persian mule shall come, and by the assistance of your gods shall impose upon
$ Sc—Seg, dre O33, Eu.

ow eadker 8 dovrcovyny. ob
8) cwalrios rras Mydys 70
"Acotpuy aiynuca. ts ive
pay mpocdtery, % Sctivas ods
moreiras, xapuPdiv twa 4
Sdraccay cadvebapevny aio

cisco wpepiiLov, 4 pay adda
dado orpaheyvta gépea Seu
ice THs Epnuov, iva ore do-
Tea, oltre ndtog avSpdmwy,
Dpes de. vouov exovor, nad
Opies mAALovTas, ev TE me~
rpyos nod yapddpnos prodvoy
arduevoy" ue ve mply ég* voov
Baréoda: tara,
cyelvovos eupmeren.”” :
O. uty Seoniocas mapa-
XpIna npdvero. 6 08 of wads
Eviduarovpavyos « €Baclreve.
tiv d€ 6 upeorns drontelvas
Nopryricdpys, deine maida
AaPaccodpacney. tovrov v¢
amotavivros Biaig popp, Na-
Bawldoyov dmodetuve. Baci-
Nea, mpooqnovra of oder. TH
d€ Kipos Eddy BaBvdava Kap-
paving nyerovlny Smpéerau.
(Kat meph tot urloas d€
tiv NaBovxodavecop tHy Ba-
Buradva, 6 adtis Tabta ypd-
pet’) heyeraus Se méyra prey
ee dpyins Pup eva, Yddhac~
Byjroy de
open Tavoal, xepny exdrtw
anovelwavta, nat BaBvrdva

. /
TAY KAAEOLEYnY,
MEGASTHENES.

TENEOS

45

you the yoke of slavery: the author of which shall be a Mede, the vain glory of Assyria. Before he should thus betray my subjects, Oh! that some sea or whirlpool might receive him, and his memory be blotted out for ever ; or that he might be cast out to wander through some desert, where there are neither cities nor the trace of men, a solitary exile among rocks and caverns where beasts and birds alone abide. »But for me,. before he shall have conceived these mischiefs in his mind, a happier end will be provided."
~When he had thus. prophesied, he expired': and-was succeeded by his son Evilmaluruchus, who was slain by his kinsman Neriglisares: and Neriglisares left Labassoarascus' his son: and when he also had suffered death by violence, they: crowned Nabannidochus, who had no connexion with the royal family; and in his reign Cyrus took Babylon, and granted him a principality in Carmania.
And concerning the rebuilding of Babylon by Nabuchodonosor, he writes thus: It is said that from the beginning all, things were water, called the sea: that Belus caused this state of things to cease, and appointed to each its proper place: and he surrounded Babylon with a wall: but in process
* ais Eu.

46

relyes mepiBaneiv® tH ypovo de
TH invevpevp ahancdnvat.
renyloas S€ adbdic NaPovxo-

Covoropay td wexpe To Mane- -

Doviay cpying diapretvav doy

xarubmvroy. Kat ped” erepa
"ariAeyety NaBovxyeBovderopos dé
DiadeEduevos tHy dpynv, Ba-
Purdva prev érelyioe TpITAD
mepiporw, éy . wevrenaidena
mepnat, tov re “Apuandany
motapay ebnyaryey, edyta xé-
pas Evppytéw, rev te "Aupa-
navoy.™

imep 0¢ TH¢ Sinta-
~ / / > /
pyvav Wodtog, Acnnoy épuéa~
PEVOG, TEPAET POY KEY TETTA-
/
pdnota mapacayyeov, Pa-
~ +f
og F dpyuiay Emoct, mvAag
enéotycey, Tas dyoiyoytes
apdeonoy Td medley’ naréover
Y duras "Exetoyvopdvas. T
> / \ ‘ vf
enetelyice € nal tho “Epu-
Vpns Vardoons ryv ewinav-
ow, nab Tepydova moduy éxti-
wey, nate Tas “Apd Boy cic-
Boras? ra te Baciknia® déy-
4
Opors noxyoe, upyuacrods ma-
padeloous bvondoas.

MEGASTHENES.

of time this, wall disappeared: and
‘~Nabuchodonosor walled it. in again,
and it remained so with its brazen
gates until the time of the Macedo-
nian conquest. And after other things
he says: Nabuchodonosor having
succeeded to the kingdom, built the
walls of Babylon in a triple circuit in
fifteen days; and he turned the river
Armacale, a branch of the Euphrates,
and the Acracanus: and above the
city of Sippara he dug a receptacle

for the waters, whose perimeter was
forty parasangs, and whose depth was
twenty cubits; and he placed’ gates
at the entrance thereof, by opening
which they irrigated the plains, and
these they call Echetognomones
(sluices): and he constructed dykes
against the irruptions of the Erythreean
sea, and built the city of Teredon
to check the incursions of the Arabs ;
and he adorned the palaces with trees,
calling. them hanging - gardens.—
Euseb. Prep. Evan. lib. 10.—Euseb.
Chron. 49.
* Eu. Ar. translates ’Axpéxavoy, puteum, joining it with the succeeding

paragraph.

t Eu. Ar. adds—quasi quandam voluntatem et affectum ex semetipsis

‘habuissent.—Self-acting sluices.

SUPPLEMENTAL

FRAGMENTS AND EXTRACTS

ILLUSTRATIVE OF THE

CHALDASAN HISTORY.

WD Ata | ‘ ~

re ; hi bee ie i , n
Das if
t UBS. i es i ita f
we ,

coh VERO aT

- eS

Th, A AVES EO EAT,

=e nah aay
ets a ¥,

bn baer te
: tw, .
BY Se cor
CHALDAAN FRAGMENTS.

OF THE ARK:

FROM NICOLAUS DAMASCENUS.*

ESTIN taép ty Mindde
peya pos xat& Thy "Appue-
yiay, Bépic T Aeryduevor® ig 0
mohAads cuapuysytas éni Tod
Katanhvo.ov oyos exer me-
piootjvas, nat tive emt Adp-
vars oxovnevoy ent Tyy axpa-
pesay onerAas,t nal t& del-
wava tov Evrwv él ord
cTovnvate yevorto Y ay abros,
éy tia wat Mavons§ dve-
ypabey 6
TNS
"Tovdaswy vouave~

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

His fragments have been republished by Orellius.

Leipzig.

+ Baris signifies a ship. Walknaer’s dissertation upon the word Baris may be found in the Preface to

Valpy’s edition of Stephans Thesaurus, p. 322. Epiphanius styles the mountain Lubar one of the mountains of Ararat; the

Zendavesta calls it Albordi.
{ oixetAas Eu.
§ Mwoi¢ Eu.

SUPPLEMENTAL

OF THE DISPERSION:

FROM HESTLEUS..

TON 9¢ lepéwy rove dracw-
Sértag ta to *Evvadlov
Aids fephuata raBovras els
Levacp tho BaBvawvlas ea-
Dei.

~ \ ed
Aomey évrevdey bd THs
Suldvavrar oy Td
an-
Aoyrwoolac* tas aaromlas
Tone cdrevor Tavrayoy’ nat
~ of
yy exact nateAduBavoy
‘ 2 A Nv. 4
Thy evtvyxdvovoay, nab Eig Hy
ieee € /
avTods jyev 0 Beds.
Tue priests who escaped took with them the implements of the worship of the Enyalian Jove, and came to Senaar in Babylonia. But they were again driven from thence by the introduction of a diversity of tongues : upon which they founded colonies in various parts, each settling in such situations as chance or the direction of God led them to occupy.—Jos. Ant. Jud. ¥. ec. 4.—Euseb. Prep. Evan. 9%.
OF THE TOWER OF BABEL:

FROM ALEXANDER POLYHISTOR.

ZIBLAAA 8€ doqoiy; dropdvev
ray mévray dyS perme, Tide
ToUTav mUpyoy dmepueyedy
> bad 4
cbnadopnoas, ows el Tov od-
Tue Sibyl says: That when all men
formerly spoke the same language ;
some among them undertook to erect
a large and lofty tower, that they
* éuoyAwoolas tag cuvoixfag Eu. which is preferred by Bryant, who tran- slates it, “ And mankind being as yet all of one language made their settlements in various parts, &c.”-—-Bochart proposes roAvyAwaelas. I see no necessity for

rejecting the original.

CHALDHAN FRAGMENTS. 51

pavy avaPaor rod d¢ Sed might climb up into heaven. ButGod* avéuoug eudroncaytes ava~ sending forth a whirlwind, confounded rphpa: adtodc, xad idfay their design, and gave to each tribe a Exdorp party Sodvas, 040 0H . particular language of its own: which BaPurdva ryy medw xAyd7- is the reason that the name of that yar. pete S¢ tiv xaraxdve- city is Babylon, After the deluge pov Titava nat Cpouytex lived Titan and Prometheus; when

yever aut. Titan undertook a war against Cro-

nus.}—Syne. 44.—Jos. Ant. Jud. I.

ce. 4.—Eus. Prep. Evan, 9.

OF THE TOWER AND TITANIAN WAR:

FPR.OM THE SIBYLLINE ORACLES.}

AAN’ éréray peydrow Seod TeAdwytar areidal,
“Ag mor’ ennméranoe Bporoic of avpyov erevéay,
Xapn ev’ Acorply judpover Y foar dravres,

Bur when the judgments of the Almighty God
Were ripe for execution; when the Tower
Rose to the skies upon Assyria’s plain,
* In the Armenian “ Deus autem omnipotens,” which agrees with the text of the Sibylline verses in the following page. Josephus and Eusebius have the plural 3eo), Gods.

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

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

f=

52 SUPPLEMENTAL

Kal Bovarovr’ avaPny ele odpavey doreptevra,
Adthia &Sdvaros (meydrny enedyner dvcynny)*™
Tyevuacw. airap ener’ dvenos péyay tors adpyov
‘PALay, nad Svytoiow em GAN{AUS epi apoay,
Totvend tor BaBvadva Bporod réAes advou’ eSevro.
Air&cp émel avpyos t erece, yhbooal t” dwSpdbnev
Tavrodanais povaios téorpepoy, aitap anaca
Taia Bporiy Aanpodro prepilouevov Bacirjov.

And all mankind one language only knew :

A dread commission from on high was given

To the fell whirlwinds, which with dire alarms
Beat on the Tower, and to its lowest base
Shook it convulsed. And now all intercourse,
By some occult and overruling power,
Ceased among men: by utterance they strove
Perplexed and anxious to disclose their mind ;
But their lip failed them; and in lieu of words
Produced a painful babbling sound: the place
Was thence called Babel; by th’ apostate crew
Named from the event. Then severed far away
They sped uncertain into realms unknown :
Thus kingdoms rose; and the glad world was filled.
She then mentions Cronus, Titan, and Japetus, as the three sons of the patriarch governing the world in the tenth generation after the deluge, thus, |

Kal tére 04 dence yeven pepiray ayIpdnoy,
"EE ovmep natandvopids ea) arporépaug yéver” daDpas,

‘ ‘ f id ~ ?
Kai Bactrevoe Kpovoc, nat Tita, lawerds te,
The triple division of the earth is afterwards mentioned, over which each of the patriarchs ruled in peace.

Tpiocas dy répides yalns natde unnpoy éudorrod,

* Omitted in Gallzus; Bryant inserts it.

CHALDHAN FRAGMENTS,

53

\ / \ /
Kal Baclrevoer exaoros exwy pepoc, adde wdxovro"
Then the death of Noah, and lastly the war between Cronus and

Titan.

Kat payécavre Kpdvog Tira te mpog adrovs.

OF SCYTHISM AND HELLENISM.

FROM EPIPHANIUS.*

TIPOTON piv ai tiv alpé-
céwy macby ponrépes Te “ab
mpwrotume xat dvonractet,
e& ay panrépes mévte ak Grau
epincay, nal cio adras mpa-
Tab Ter Tapes.
Tl porn, BapBapiopds, 4 THs
nay éauriny dott, diapyeca-
oa ap nr«piy rob Addy én?
Bena yevecec, Ews Too Noe.
BapPapicprds 0€ nexAyras, ard
TOU A) Ts ayIpomovg apyn-
yey tive exer, } lay ovpdo~
via) GAN Ors nas Tis EavTd
€orolyer, ual vouoo éavt@
AUTH Thy Tpotinnoty tov idiov
Bovanuaros eyivero.

Tue parents of all the heresies, and
the prototypes from which they de-
rive their names, and from which all

other heresies originate, are these
four primary ones.
The first is Barbarism,} which pre-
vailed without a rival from the days of
Adam through ten generations to the
time of Noah. It is called Barbarism,
because men had no rulers, nor sub-
mitted to any particular discipline -
of life; but as each thought proper
to prescribe to himself, so he was
at liberty to follow the dictates of
his own inclination.

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

Chronicle.

+ Qy. Patriarchism ?

54

Acvrépa Suvdiopas ard
roy qyepay to Noe, (me-
Th TOV KATAKAVT POV, “) [LE-
Témeita) axpr THs TU mUpyov
oinadopys xa? BaPvadvos. nal
perce Toy TOU mUpyou xpovoy
énl GAbyos Ereow, tTovrécts
Daren nat “‘Payat. OF tives
éni To Tg Edpamns “Aina ve-
veunoTes TH TIS Tuvvdiag pepes,
nah Tog abtay eters mpoce-
upldyncay, dnd thg To Onpa
nriniac, nat eméneva €& odarep
of @paines yeyovact.
Tplry, “EAAenopds ard Ty
Kpovev tod Lepody evapkdne-
vos, Oi ToL TI ElowAcraTplag,
nak Os eotolyovyto™ ryvinad=
Ta exactos uatd tia deioi-
Saioviay, eri td padroy to-
Aitimdrepoy vat ent In, nat
Vernods eDddrwyv rdrrec Sar te
THY aySpomwy yevn. Oils Tore
oraxnoavres exolowt dice
Xpaparayv ypdcboyres tyy dp-

XN, Kook caimendloyrest rods
maéhar map’ adroig reriunne-
vous, tupduveug 4 yrynudvas, }
Twas th Opdoarvras ev +H Blo,
peviqng ts Sonody &Etoy dO? dr-
~ a , ;
UNS TE, THUTOY edpwortlas.
SUPPLEMENTAL

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

originated in the days of Seruch

with the introduction of idolatry: and
as men had hitherto followed each
some demonolatrous superstition of
_ his own, they were now reduced

to a more established form of polity,
and to the rites and ceremonies of
idols. And the followers of this be-
gan with the use of painting, making
likenesses of those whom they had
formerly honoured, either kings or
chiefs, or men who in their lives had
performed actions which they deemed
worthy of record, by strength or ex~
cellence of body.
* Epiphanius divides the word thus, écroryody 73, and in the following passage places the full stop after Secuods, and a comma after yévy, introducing after sidéAwy the words pty rof ye tvap&dmeva, I have in the whole passage

followed the Paschal Chronicle.

+ Ssorofouv Ep.
{ asretxoviGorvtes Ep.

CHALDEAN FRAGMENTS.

Abybrriot de duct xal Ba-
Pvddvor, nat Dovyes nat Dol-
vines TavTys THs SIpyonelas
mpOro <onyytal yeysvacw
dyahnaronolas te nal uvo-
typlav, ap ov tae whelota
cig “EAAjvag pernvexty and
Ts Kéxpoos qantas. nad na-
debng.
7
Urtepw TOAD, Teds, mep) Kpovay
/ A
Merereita. 8¢ xa}
val “Péay, Ala te nal Andd-
Aavar, nal naretns Seads ava-
yopevoarres.

The following extract
above. ;
EMEITA % and tay ypdvev
TOU Od pp Tov matic *ABpa-
aur, wal i ayaluarov Toy
mhdvyy tg edwrorarplas el-
oHYNTaA€v01, TOG EavToY Tpo~
mocropas Ov dmemovic By TET
feqneres, nak Teds mpd adtay
TETEAEUTNKITAG TEXYNTAUEVOL.
ex nepapernns emionuns Td
MPOTOy, Erertra endorys TEXING
Paenoanrérns, obxoddrot prev Ai
Soy Ecayres, apyvpondra dt,
wa xpuooxdor, duc THs idlag
Ans texryvduevor, ofrw nat
/
TEKTOVES, ua) Of navebic.
55

The Egyptians, and Babylonians,
and Phrygians, and Phoenicians were
the first propagators of this supersti-

tion of making images, and of the mysteries : from whom it was transferred to the Greeks from the time of Cecrops downwards. But it was not till afterwards and at a considerable interval that Cronus and Rhea, Zeus and Apollo, and the rest were esteemed and honoured as gods.

is given in Epiphanius preceding the

Awnp from the times of Tharra the father of Abraham, they introduced images and all the errors of idolatry; honouring their forefathers, and their departed predecessors with effigies which they fashioned after their likeness. They first made these effigies of earthern ware, but afterwards according to their different arts they sculptured them in stone, and cast them in silver and gold, and wrought them in wood, and all kinds of different materials. 56

SUPPLEMENTAL

OF HELLENISM:

FROM CEDRENUS,

EK tis "prans cov “laced every Lepody,, oortsg TpBTOs npearo tov “EAAyucpov, nat Tov doymarog tg eldwdoha- tpelace Avtog yap, nab of oiy abt® tods médas yevoue- yous | Tone mores, y NryelAo~ yas, nai te mpdkavrag aydplas 7) aperns abo dv TH Bip rod ; See pynovever Tat, xa @S ovTas autiy mpomdropas aydpidor

ornay ériuncay, nat wg Seods
mporenvvouy avtods nal éxtv=
cialoy. OF 8¢ peta tatra
GivSpwmos ayvooytes Thy TOY
Tpoyavey yvalrnyy 6TL wg Mpo-
méropac “ab dyatay ebpe-
TG ETLUNTAY [AYA LGIG [AOVELLS,
> Necds emovpaviovg érinoy,
| *Hy
d€ 7d THs amodedrews oYAUH

nat éedvolatoy autoic.

Tovtov. “Ey taig tepatinais
Peed /
adtay BiBros erdosovto te

det had by \

QVOLATA HUTWY LETH TEMEUT HY,
‘ > FR \ \
ual nat enxeivoy Toy xaupoy
¢ \ / .
Eoptyy GUT® emeréAovy, Aéeyoy-

A ~

Teg Tag adtav yas cic Tee
~ 4 4 4 \
TOY [ALKA PwY YATOUS Levant, nar

/ / A
pynets uplver das) nalerdau
mupl.

Or the tribe of Japhet was born
Seruch, who first introduced Hel-
lenism and the worship of idols. For
he and those who concurred: with
him in opinion honoured their pre-
decessors whether warriors or leaders,
or characters renowned during their
lives for valour or virtue with co-
lumnar statues, as if they had been
their progenitors, and tendered to

them a species of religious veneration
as a kind of gods and sacrificed. But
after this their successors, overstep-
ping the intention of their ancestors
that they should honour them as their
progenitors and the inventors of
good things with monuments alone,
honoured them as heavenly gods
and sacrificed to them as such. And
the following was the form of their
canonization: they inscribed their
names after their decease in their
sacred books and established a festi-
val to each at certain seasons, saying
that their souls had departed to the
islands of the blessed and were never
condemned or burnt with fire.
CHALDEAN FRAGMENTS.

oS
~™!
OF THE TOWER OF BABEL AND ABRAHAM:

FROM EUPOLEMUS.

TIOAIN BaSvaava mporoy
wey utioNqvar dnd tov dia-
corévray en To xaraxdvo-
(0D, cvacs 98 adrode yiyartas,
cinodouely d€ tov karopodjnevoy
mupyoy. mecovtog S€ tovTou
bd ths TO Yeod evepyclac,
Tos ylyavtas Siacmapnras
“aT CAnY THY YY
Aexdrn b€ yeved. (gyow)
éy modes TH BaPvarwvias Ka-
paplyy, qv twas Aeyew modu
Odplny, elves 88 peSepunvevo-
pévgy, Xardatov wédw, ev
Tpoxadexdty yeverdar A-
Ppacn yeved, edyevela nat
copia mavrag trepBeBnudrac,
Gy by nal thy dorporcylay nas
Xardainny ebpelv, exi re thy
edoéBeray puntata ebaper~

Thvas TH Yep. Todtoy de dude
TH Tportaypata tow eov

elg Dowinny eSevtra xaromny-

‘ e
Tat, nab Tpomas nAiov ual
/ U
onknvns “al Te GAhKa TdvTA
WWdlavra Teds Dolvinas, eva-
eoTnvas TH Pacirel avtTa
perty WO Paces WY.
Tue city of Babylon owes its founda-
tion to those who were saved from
the catastrophe of the deluge: they
were the Giants, and they built the
tower which is noticed in history.
But the tower being overthrown by
the interposition of God, the Giants
were scattered over all the earth.
He says moreover that in the tenth
generation in the city Camarina of
Babylonia, which some call the city
Urie, and which signifies a city of the
Chaldzeans, the thirteenth in descent
lived Abraham, of a noble race, and
superior to all others in wisdom; of
whom they relate that he was the in-
ventor of astrology and the Chaldzean
magic, and that on account of his
eminent piety he was esteemed by
God. It is further said, that under
the directions of God he removed and
lived in Phoenicia, and there taught
the Phcenicians the motions of the
sun and moon and all other things ;
for which reason he was held in great -
reverence by their King.—Luseb.
Prep. Evan. 9.
58

‘SUPPLEMENTAL

OF ABRAHAM :

FROM NICOLAUS DAMASCENUS.

ABPAMH®* éBaciaevee Aa-
pac, emydus ody orpa-
T® capyprevos eu THS VIS THs
imtp BaPvrdves t Xaddatoy
- / PY 5 Q /
AEeyoinevyg. ET OV TOALY Xpo~

2 \ baa ,
voy ebavactag “at amd TAv=
Ts TIS Xopas oy TH oe-
Tépw Aad cig thy tore prev
Xavavalay reyouevyy, viv d€
*lovalay pet@ounoe, nal of
dm éxelvou mAnrvvayres, Tept
wy ev erépp rbyw di€berns te
ioropovueva. Tod te "ABpd~
7 \ iw > ~
frou eT nab voy ev TH Aana-
oxnvy td dvone dokdLeras,
nh noun ae adrod deluy-
tat, "ABpdmov ormnois Aeyo-
1 of
EVA. 4
* “ABoaduns Eu.—'ABpapog Vat.

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

+ BafvrAdva Eu.

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

CHALDEAN FRAGMENTS.

OF BELUS:

FROM EUPOLEMUS.

BABYAOQNIOYS yp réyew
axpiiroy yevér Iau Bday, dy ebvaxs
Kpovoy. "Ex rodrou d¢ yevér Bas
Byrov, nab Xavady todtov be
Toy Xavady yewnoas toy Ta-
répa tiv Dowinwv. Todroy de
Xodp viov yeverbar, oy tad ray
“EAAjvev AéyerOas "AcPBoroy
marépa 8é Aibioray adenpoy
d€ rod Meotpaclu, marépa
Alyurtioy. “Exdqvas dé Aéyew
tov “Athayta cipynéva: ac-
Tporoylay.

For the Babylonians say that the
first was Belus, who is the same as
Cronus.. And. from him descended
Belus and Chanaan;. and this Cha-
naan was the father of the Phoeni-
cians. Another of his sons was Chum,
who is called by the Greeks Asbolus,
the father of the Ethiopians, and the
brother of Mestraim, the father of the
Egyptians. The Greeks say, more-
over, that Atlas was the discoverer of
astrology.—Lus. Pr. Ev. lib. IX. -
FROM THALLUS,

KAI yap Bydov tay *Acov-
plav Bacihedoavros, nat Kpo-
vou TO Tittivos OdArog péeu~
wyTa, pacnwy Tov Bhrov wewo~
Aepuynévas ody toig Tirdor
mpog tov Ala, nat trode ody

GiTG Geods Aeyouévous, evOa
gow, vat 6 Tuyos énrnbets
epuyey els Taprycody.
Kara yap tiv OdAdov ic-
toplay, 6 BiAog mpoyevérrepos
evplonetas Tod IAsanod moAé-
+
fou eter: x0’ ,*
Tuatitus makes mention of Belus,
the king of the Assyrians, and Cro-
nus the Titan; and says that Belus,
with the Titans, made war against
Zeus and his compeers, who are called
Gods. He says, moreover, that Gy-
gus was smitten, and fled to Tar-
tessus.
According to the history of Thal-
lus, Belus preceded the Trojan war
322 years.—Theoph. ad Aut. 281,
282.
* y xo A’ AL

59° : SUPPLEMENTAL:

OF THE ASSYRIAN EMPIRE:

FROM CTESIAS.

TIAPATIAHSINS 8 tor» Iw like manner all the other kings ~ ‘yar of rome Bacirels, mais succeeded, the son receiving the mroepee ndrpos Uadeysuevos tyy empire from his father, being alto- dpyyv, ext yevess tpidnovre gether thirty in their generations to éBaclrevoayv, expt Lapda- Sardanapalus. In his time the em+ vandhov. Ent rovrov yap 7 pire passed to the Medes from the civ Acavploy Hyenovla veré- Assyrians, having remained with them mecev eig Mydovcg, ern tra- upwards of 1360* years, according to pelvaca melo tiv xiAlov xa the account of Ctesias the Cnidian, in tpianoclwy, ert 0 éLynovra,* his second book.—Diod. Sic. lib. IT. narddmep dyot Kryolasé Kyi- p. 77.

duog €v 7H Devrepa PiBrw.

FROM DIODORUS SICULUS.

‘“H pey ody yyeuovia tv In the manner above related, the "Acoupioy amo Nivov dvauel- empire of the Assyrians, after having vara yey rpidnovra yevedxe, continued from Ninus thirty descents, ery d€ ahelw tov y4Alov wad and more than 1400 years, was finally tetpanociwy, ind Mydov uare~ dissolved by the Medes.—Diod. Sic. Avny Tov mpoerpyinevoy rpomoyv. lib. II. p- 81. |

‘

FROM HERODOTUS,

AZEYPION apyévray ig Tus Medes were the first who began avo Aoing én’ rea eixoor xa the revolt from the Assyrians after TEVTAKS Oy mpBTO am abtiy they had maintained the dominion Mido: nplavro dmlorac tet. over Upper Asia for a period of 520 / years.—Lib. I. ¢. 95. |

* The Armenian omits the sixty years.

CHALDEAN FRAGMENTS.

OF NABOPOLASAR :

FROM ALEXANDER POLYHISTOR.*

TOYTON (NaPorordoapoy)
6 ToAviotrwp "Aréburdpos Dap-
Savdmaroy uader mémpavta
mpos Actudyny Lartparyy
Mydelas, nal thy Suyarepa
avrod Aurityy AaBdyta vwy-
yy cig tov vidy adtod Na-
Bovyodovdcop. obtog orparnyos
imo Sdpanos tod Xadrdalov
Barres OTAAElS, nara TOU
avrov Ldpanog els Nivoy émi-
orparevele ob Thy Eodoy
mronvels 6 Xdpanos éavTiy
aiv toig Bacineloss everpyrer.
nal Thy apxny Xandalov ra-
péhaBey 6 aitds NaPorord-
capes 6 To NaBovyodovecrdpov
TAT»
Nasororasar, whom Alexander Polyhistor calls Sardanapallus, sent to Astyages the Satrap of Media, and demanded his daughter Amuites in marriage for his son Nabuchodonosor. He was the commander of the army of Saracus King of the Chaldzeans, and, having been sent upon some expedition, turned his arms against Saracus and marched against the city of Ninus (Nineveh). But

Saracus confounded by his advance
set fire to his palace and burnt him-
self in it. And Nabopolasar obtained
the empire of the Chaldeans: he
was the father of Nabuchodonosor.—
Euseb. Chron. 46.

OF THE CHALDEAN AND ASSYRIAN KINGS:

FROM ALEXANDER POLYHISTOR.

Vervum hee quoque Polyhistor

lis adjiciens, scribit :

nempe post diluvium Chaldzo-
rum regionem Evexius tenebat
quod

In addition to the above Poly-
After
the deluge Evexius held pos-
histor continues thus:

session of the country of the

* This and the following fragments of Alexander Polyhistor are most pro- bably extracts from the history of Berossus.

neris quatuor. Ac post eum
filius ejus Comosbelus impe-
rium suscepit per neros qua-
tuor, et sossos quinque. A
Xisuthro vero, et a diluvii tem-
pore usque ad illud, quo Medi
_ Babylonem ceperunt, reges om-
nino txxxvi._ Polyhistor re-
censet, atque unumquemque ex
Berossi volumine nominatim
memorat :
nium eorum numero annorum

tempus vero om-

trium myriadum et tribus millibus uno et nonaginta comprehendit. Deinde vero post eos, cum ita firmiter stabiliti erant, repente Medi copias adversus Babylonem comparabant, ut caperent eam, atque ex se ipsis T'yrannos ibi constituerent.
Deinde nomina quoque Medorum tyrannorum ponit, vill. numero: quorum anni ccxxiv et rursum reges undecim, annosque...Postea Chaldzeorum reges XLIX, et annos CCCCLVIII.
Deinde Arabum 1x reges, et annos ccxLv. Post quos annos etiam ipsam Semiramidem in Assyrios dominatam esse tradit.
enumerat nomina regum XLv, adsignans illis annos DxxvI.
Atque iterum minute

SUPPLEMENTAL

Chaldeans during a period of four neri. And he was succeeded by his son Comosbelus, who held the empire four neri
But from the time of Xisuthrus and the deluge, to that at which. the Medes took possession of Babylon, there were altogether

and five sossi.

eighty-six kings. Polyhistor enumerates and mentions each of them by name from the volume of Berossus : the duration of the reigns of all which kings comprehends a period of thirty-three thousand and ninety-one

years. But when their power
was thus firmly established,
the Medes suddenly levied
forces against Babylon to sur-
prise it, and to place upon the
throne kings chosen from
among themselves.
He then gives the names of
the Median Kings, 8 in num-
ber, who reigned during the
period of 224 years: and again
11 Kings during .. . . years.
Then 49 Kings of the Chal-
deans 458 years. Then 9 Kings
of the Arabians 245 years.
After all these
periods of years he states that

successive

Semiramis reigned over the
Assyrians. And again minutely
enumerates the names of 45
CHALDZAN FRAGMENTS.

Post quos, inquit, rex Chal-
dzorum fuit, cui nomen Phu-
lus; de quo item Hebreeorum
quoque historia meminit, Phu-
lum denominans, quem in ter-
ram Judeeorum venisse aiunt.
61

Kings, assigning to them a term
After whom, he
says there was a King of the
Chaldzans, whose name was
Phulus: Of whom also the
historical writings of the He-
of 526 years.

brews make mention under the
name of Phulus (Pul) who they
say invaded the country of the
Jews.—LEu. Ar. Chron. 39.

OF SENECHERIB:

FRUM ALEXANDER POLYHISTOR,

Postauam regnasset frater
Senacharibi, et deinde post-
quam Acises in Babylonios
dominatus esset, et nec dum
triginta quidem diebus reg-
num'tenuisset, a Marodach Ba-
ladano occisus est; et Maro-
dach Baladanus per vim (reg-
num) tenuit sex mensibus:
eum vero interficiens regna-
bat quidam cui nomen Elibus.
Verum tertio regni ejus anno
Sennecheribus rex Assyrio-
rum exercitum conflabat ad-
versus Babylonios, proelioque
cum iis commisso vicit, et
captum una cum amicis, in
terram Assyriorum perduci
jussit. In Babylonios ergo

Arter the reign of the brother

_of Senecherib, Acises reigned

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

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dominatus, regem eis. filium
suum Asordanium constituit ;
ipse vero recedens terram As-
syriorum petiit.
~ Quum autem ille fama acce-
pisset Greecos in Ciliciam belli
movendi causa pervenisse, ad
eos contendit; aciem contra
aciem instruit, ac plurimis qui-
dem de suo exercitu ccesis
hostes (tamen) debellat atque
in victoriz monumentum ima-
ginem suam eo in loco erectam
reliquit, Chaldaicisque litteris
fortitudinem suam ad futuri
incidi
temporis memoriam

jussit. Et Tarsum urbem,
inquit, ipse ad similitudinem
Babylonis condidit, quam ap-
Et post
omnia facta Sinnecherimi il-

pellavit Tharsin.

lud quoque addens, ait eum
XVIII annis vixisse (in im-
perio); et per insidias quas
illi paravit filius Ardumusa-
nus, e vita excessisse.
SUPPLEMENTAL

government of the Babylonians,
he appointed his son Asordanius
their king, and he himself retired
again into Assyria.
When he received a report
that the Greeks had made a hos-
tile descent upon Cilicia, he
marched against them and fought
with them a pitched battle, in
which, though he suffered great

loss in his own army, he overthrew them, and upon the spot he erected the statue of himself as a monument of his victory ; and ordered his prowess to be inscribed upon it in the Chaldeean characters, to hand down the remembrance of it to posterity. He built also the city of Tarsus after the likeness of Babylon, which he called Tharsis. And after enumerating the various exploits of Sinnecherim, he adds that he reigned 18 years, and was cut off by a conspiracy which had been formed against his life by his son Ardumusanus.—Lu, Ar. Chron. 42,
CHALDEAN FRAGMENTS.

62.

OF SENECHERIB AND HIS SUCESSORS:

FROM ALEXANDER POLYHISTOR.

Ac post eum Senecheribum Polyhistor fuisse regem ait. p- 41,
_ (Tamen Sinecherib ipsum, et filium ejus Asordanum, ac Marodach Baladanum, Chaldzeus quoque historicus commemorat, cum illis etiam Nabuchodonosorum.) p. 42.
Regnavit Sinecherim, ut Polyhistor exponit, annis xvi. et post eum ejusdem filius annis vu. Postea vero Sammuges annis xxi. et frater ejus annis xxi. Ac deinde Nabupalsar annis xx. et post eum Nabu-
(A
Sinecherimo usque ad. Nabucodrossorus annis XLII.

codrossorum comprehenduntur anni omnino LxxxvIitt.)
p. 44.
Post Samugen vero Sardanapallus Chaldzeus regnavit annis xx1. Hic exercitum Astyagi Medo, familize Principi ac Satrapee, auxilio misit, ut Amuhean Astyagis filiam Nabucodrossoro filio suo uxorem daret. Ac deinde regnavit Nabucodrossorus annis XLII, et
Anp after him (Pul) according to Polyhistor, Senecherib was king.
(The Chaldzean historian also makes mention of Senecherib himself, and Asordanus his son, and Marodach Baladanus, as well as Nabuchodonosorus.)
And Sinecherim reigned eighteen years; and after him his son eight years. Then reigned Sammuges twenty-one years, and likewise his brother twenty-one
Then reigned Nabupalsar. twenty years, and after years.

him Nabucodrossorus forty-three years. (Therefore, from Sinecherim to Nabucodrossorus is comprehended a period altogether of eighty-eight years.)
After Samuges, Sardanapallus the Chaldzean, reigned twenty-one years. He sent an army to the assistance of Astyages the Mede, Prince and Satrap of the family, that he might give the Amuhean daughter of Astyages to his
Then reigned Nabucodrossorus son Nabucodrossorus.

63°

contractis copiis veniens captivos duxit Judzos et Phenices ac Syros.
Et post Nabucodrossorum regnavit filius ejus Amilmarudochus, annis x1....Postque illum in Chaldeos_ regnavit Neglisarus annis Iv..et postea Nabodenus annis xvi. Sub quo Cyrus Cambysis (filius) exercitum duxit in terram Babyloniorum. Cui obviam ivit Nabodenus, atque victus fugze se dedit: et regnavit Babylone Cyrus annis 1x. Deinde in campo Daas altero certamine inito mortuus est. Post quem Cambyses regnat annis vuit. ac deinde Darius annis xxxvl. -

post quem Xerxes czeteri quoque Persarum reges. p. 44.
SUPPLEMENTAL

forty-three years; and he came with a mighty army, and led the Jews, and Phoenicians, and Syrians into captivity.
And _ after Nabucodrorossus reigned his son Amilmarudochus, twelve years.... And after him Neglisarus reigned over the Chaldzeans four years ; and then Nabodenus seventeen years. In his reign Cyrus, the son of Cambyses, invaded the country of the Babylonians. Nabodenus went out to give him battle, but was defeated, and betook himself to flight : and Cyrus reigned at Babylon nine years. . He was killed, however, in another battle, which

took place in the plain of Daas.
After him reigned Cambyses
eight years; then Darius thirty-
six years; after him Xerxes and
the other kings of the Persian
line.—Lu. Ar. Chron. pp. 41,
42. 44, 45.
CHALDEAN FRAGMENTS.

63

OF SENECHERIB AND HIS SUCCESSORS :

FROM ABYDENUS.

Eoprm tempore vicessimus
quintus utique Sinecherib
ipse ex regibus vix demum
inventus est, qui Babylonem
sub ditionem redigens sube-
git, et ad litus maris Cilicize
Gracorum classem profliga-
tam depressit; condiditque
templum Athenarum, statuas
zereas erexit, litterisque sane,
inquit, suam fortitudem exa-
ravit; et Tarsum ad figuram
et similitudinem Babylonis
eedificavit; ut Tarsum Cyd-
nus flumen interflueret, Eu-
phratis nimirum more Baby-
lonem interfluentis.
Ex ordine autem post eum
Nergillus regnavit, qui a filio
Adramelo est interemptus :
et ipsum quoque frater ejus
Axerdis
non autem ex eadem matre,

ex eodem patre,
occidit; et exercitum perse-
quutus in Byzantinorum ur-
bem includit. Qui primus
mercenarios milites sibi col-
legit; quorum unus Pytha-

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

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

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Syriz inferioris in suam potestatem redegit; ex qua Sardanapallus quoque extitit. Post quem Saracus in Assyrios regnavit: et quum compertum habuisset, multitudinem barbarorum maxi-

mam e mari exisse, ut impetum faceret, Busalossorum ducem confestim Babylonem misit.
bellionis inito, Amuhean Astyagis Medi familie Principis filiam Nabuchodrossoro suo filio uxorem despondit. Ac deinde protinus discedens accelerat aggredi Ninum, id Cum
Ile autem consilio re-

est, urbem Ninive.
autem de his omnibus certior est factus Saracus Rex, concremavit regiam aulam Evoriti.{ Nabuchodrossorus vero accipiens regni imperium, valido muro Babylonem cinxit.

CHALDEAN FRAGMENTS.

and the country of Czlo-Syria, from whence came Sardanapallus.*
After him Saracus reigned over the Assyrians, and when he was informed that a very great of barbarians had
come up from the sea to attack him, he sent Busalosserus as his general in haste to Babylon. But he, having with a treasonable design obtained Amuhean, the daughter of Astyages the prince of the Medes, to be affianced to his son Nabucho-
multitude

drossorus, marched straightways to ‘surprise the city of Ninus, that is Nineveh. But when Saracus the king was apprized

of all these proceedings he burnt
the royal palace. And Nabucho-
drossorus succeeded to the em-
pire and surrounded Babylon
with a strong wall.—Hu, Ar.
Chron. 53.
* The name Sardanapallus is indiscriminately applied to various persona,

Here perhaps Saracus may be intended; but from the fragment p. 59, most probably Busalossorus, i.e. Nabopolassar. The passage then in the text may refer to the dominion (potestatem) of Axerdis, " from which Sardanapallus revolted."

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

CHALDZAN FRAGMENTS.

- 65

OF BELUS AND THE ASSYRIAN EMPIRE:

FROM CASTOR.

Bexus, inquit, rex erat: As-
'syriorum: et sub eo Cyclopes
Jovi decertanti adversus Ti-
tanos, per fulgura fulminaque
ignea opem in prelio tulerunt.
Eo autem tempore Titanorum
reges agnoscebantur; quorum
unus erat Ogygus rex. Paucis
vero interjectis, prosequitur,
dicens: Gigantes in Deos irru-
entes, perempti sunt, auxilium
Diis ferentibus Hercule et
Dionyso, qui ex Titanis erant.
Belus de quo antea diximus,
vitam finivit, quin et Deus ha-
bitus est. Post quem Ninus
imperavit Assyriis annis Lt.
Hic uxorem duxit Semirami-
dem. Post eumque Semiramis
ipsa in Assyrios regnavit annis

xtu. Deinde vero Zames, qui
etiam Ninyas. (Et continuo

singulos Assyriorum reges, qui

post eos fuerunt, in ordinem
redigens, ad Sardanapallum
usque recenset, cunctos nomi-
natim commemorando: quo-
rum etiam nos utique nomina,
Brus (says Castor) was king of
the Assyrians; and under him
the Cyclops assisted Jupiter with
thunder-bolts and lightnings in
his contest with the Titans. At
that time there were kings of the
Titans, one of whom was Ogygus.
(After a short digression he pro-
ceeds to say, that) the Giants, in
their attempted inroad upon the
Gods, were slain by the assistance
of Hercules and Dionysus, who
were themselves of the Titan
race.
Belus, whom we have men-
tioned above, after his death was
esteemed a God, After him, Ni-
nus reigned over the. Assyrians
fifty-two years. He married Se-
miramis, who, after his decease,
reigned over the Assyrians forty-
two years. Then reigned Zames,
who is Ninyas. (Then he enu-
merates each of the successive
Assyrian kings in order, and
mentions them all, down to Sar-
danapallus, by their respective
names: whose names, and the
length of their reigns, we shall
65° . SUPPLEMENTAL

regnique tempora paulo post
adponemus. :
in Canone suo his verbis de
ipsis scribit).

Primo Assyriorum reges di-
gessimus, initium a Bels fa-
cientes: quum vero ipsius reg-
ni annos vix certo traditos ha-
beamus, nomen .solummodo
commemoravimus :. sed tamen
chronologiz principium a Nino
duximus et in alterum Ninum,
qui regnum a Sardanapallo
-accepit, desinimus: utpote hoc
pacto perspicuum esset tam
universi temporis, quam sin-
gulorum regum (temporis) spa-
tium; hoc itaque modo reperi-
tur tempus annorum Mm, du-
centorum et octoginta.
Siquidem et ille

also give presently. Castor men-
tions them in his canon in the
following words.*)
We have first digested into a
canon the kings of the Assyrians,
commencing with Belus: but
since we have no certain tra-
dition respecting the: length of
his reign, we have merely set
down his name, and commenced
the chronological series from Ni-
nus; and have concluded it with
another Ninus, who obtained the
empire after Sardanapallus; that
in this manner the whole length of
the time, as well as of the reigns
of each king, might be plainly set
forth. Thus it will be found,
that the complete sum of the
years amounts to 1280.—£us.
Ar. p. 81.
‘* The passage above is thus cited by Syncellus, p. 206.

seee Wo mou xa Kdotwp tv tq xavdve dutod dno de.

Tedrous pty ody rods "Acovolous Baugtrsic nareTayamer, Thy pey Koyiy ad ByAou

merroinuévous. TH 98, rx THG Baotrslas adtod Eryn, wh magadedécdar caddis Tod pty

Grduaros pynuovelouer, Thy SF apyhy THs ypovoyoaGlas dad Nivou memoimmeda, xad xararynyouey én? Nivoy roy SiadeEduevov Thy Bacirelav magh SapdavamdAo. oe

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

Tg Kdorogt paidAov cxoroudSpoas (Etc7Br0s) ob wal paptuplay maghyaye ad "7 Pdoxovcay sods "Acouglwy Bacirsis apEas....

nal
SS
CHALDHAN FRAGMENTS.

66

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

InsEQUENTI tempore imperium Asiaticum ab Assyriis, qui id obtinuerant annis MLXxx, translatum est ad Medos ab hinc annis ferme pccctxx. Quippe Sardanapalum eorum regem mollitiis fluentem, et nimium felicem malo suo, tertio et tricessimo loco ab Nino et Semiramide, qui Babylona condiderant, natum, ita ut semper successor regni paterni foret filius, Arbaces Medus imperio vitaque privavit..... Aimilius Sura de annis populi Romani: ** Assyrii principes omnium gentium rerum potiti sunt, deinde Medi, postea Perse, Exinde duobus regibus, Philippo et Antiocho, qui a Macedonibus oriundi erant, haud multo post deinde Macedones..

Carthaginem subactam devictis summa imperii ad populum Romanum pervenit. Inter hoc

tempus, et initium Nini regis Assyriorum, qui princeps rerum potitus, intersunt anni MDCCCCXCY.”
Tue Asiatic empire was subsequently transferred from the Assyrians, who had held it 1070 years, to the Medes, from this time, for a period of 870 years. For Sardanapalus, the king of the Assyrians, a man wallowing in luxury, being the thirty-third from Ninus and Semiramis, the founders of Babylon, from whom the kingdom had © passed in a regular descent from father to son, was deprived of his empire, and put to death by Arbaces the Mede.....Aimilius Sura also, in his annals of the Roman people, says, “ That the Assyrian princes extended their empire over all nations. They were succeeded by the Medes, then by the Persians, then by the Macedonians and shortly afterwards by two kings Philip and ‘Antiochus, of Macedonian origin, who, not long after the destruction of Carthage, were conquered by the Romans, who then obtained the empire of the world. To this'time, from the beginning of the reign of Ninus, king of the Assyrians, who first obtained the empire, there has elapsed a period of 1995 years.”
—Mist. I. c. 6.
66°

CHALDEAN FRAGMENTS.

OF THE CHALDEAN OBSERVATIONS:
FROM PLINIUS.
Anticripes in Aigypto invenisse quendam nomine Menona

tradit xv annis ante Phoro-
neum antiquissimum Greecize
regem: idque monumentis ap-
7 E diverso
apud Babylonios
probare conatur.
_Epigenes
-pccxx annorum observationes
siderum coctilibus laterculis
inscriptas docet, gravis auctor
in primis: qui minimum Be-
rosus et Critodemus ccccLxxx*
annorum. Ex quo apparet+
eeternus literarum usus.
FROM

Contemnamus etiam Baby-
lonios, et eos, qui e Caucaso
ceeli signa servantes, numeris
et motibus stellarum cursus
persequuntur : condemnemus,
inquam, hos aut stultitiz, aut
vanitatis, aut impudentie, qui
ccccLxx millia annorum, ut
ipsi dicunt, monumentis com-
prehensa continent.
* Nonaginta M. and Ch.

AnticuipEs relates that they (let-
ters) were invented in Egypt by
a person whose name was Menon,
fifteen years before Phoroneus
the most ancient king of Greece:
and he endeavours to prove it by
the monuments. On the con-
trary, Epigenes, a writer of first-
rate authority, informs us, that
among the Babylonians were pre-
served observations of the stars,
inscribed upon baked tiles, ex-
tending to a period of 720 years.
Berosus and Critodemus, who are
the most moderate in their cal-
culations, nevertheless extend
the period of the observations to

480* years. Whence may be inferred the eternal use of letters among them.—Lib. VII. c. 56.

CICERO.

We must also contemn the Ba-
‘bylonians, and those who, in the
reigion of Caucasus, pretend to
‘have observed the heavens and
courses of the stars: we must
condemn them, I say, of folly, or
of vanity, or of impudence, who
assert that they have preserved |
upon monuments observations extending back during an interval
of 470,000 years.—De Divin.
{ Appareret, eternum literarum usum, Ch. -

ar.)
———_
THE
DYNASTIES OF THE KINGS
CHALDZA, ASSYRIA, MEDIA, PERSIA,
THEBES, AND EGYPT.
sv.

is

DYNASTY OF CHALDAAN KINGS.

OI Xartaito: mpiros dvinyepevcay Eavtods Barideis, av mpdog Edyyioc,* 6 map nui NeBpod,} éBacirevoe BaPvravos
¥ o-
€Ty cy. os
Xanrdaloy pl. éBacinevce
Xapde Pyros § ery ¢/_.
Xardalov x. eBactrevce
Tl pos ern Ae’.
Xardalev 8. eBactrevce
Nexov2ng|| ern yar.
Xardalwv ¢’. éBacirevce
NaBucg Gs ery por’.

Xardaiav o’. éBacirevcey
’OviBadrros ery wr’.
Xadrdatov ¢'. Bactrevoe
Lites *® ten ps’ +t
Tue Chaldeans were the first that
assumed the title of Kings.
Of these the first was Evechius
who is known to us by the name of
Nebréd (Nimrod) he reigned at Ba-
bylon 6 years and one-third.
2. Chomasbelus .. 7} years.

From the foundation 13 years.

8. Porus .. .. 35 years.

: 48 years.

4. Nechubes.. .. 43 years.

91 years.

5. Nabius .. .. 48 years.

139 years.

6. Oniballus.. .. 40 years.

179 years.
7. Zinzerus .- .. 46 years.
225 years.
Syncell. 169.
It is to be observed that some of these names occur again as

the immediate successors of Nabonasar.

* Evqyoros, A. B.—Ev4y005, Go. Sc. Eu. t+ NeuBows. Go. t yo. (g) A. B.—Sce. and Go. omit it. § XocudoBoros Vulg.—xXoopdaBnros B,—XoudcBorog Sc. Eu.

|| NeywBne Sc. Eu.
** Zivtioog Go. Se. Eu.
‘ ‘
@ Afiog Go. Sc. Eu.
tt we’. Go. Sc. Eu.
DYNASTY OF THE ARABIAN KINGS

OF CHALDAZA.
APABON Bacidéwoy tev ye~
tT Tos ¢ Xadrdalwy Baoi-
Aeis.
"Ov a’. Mapdonévrns éBa-
olhevoey ern [Ae «
"ApdBov fp.
Mapdands ern p’.
éBacirevoe

"Apa Buy y'. eBaclrevoe Li~
cipopdanos® ern x7'«
"ApdBov 8.
NaPios t ern AC.
"Apc Boy ey
Td pavvog ery pr’.
"ApdPov ¢’.
NaPovvaBoot ery ue’.
éBacthevoe
Ds
éBacineure
f
éBactrevore
* Siciudodanos Sc. Eu.—Sioiuéodanos Go.

I NaBobweBos Dind.

Arver the six first Chaldean kings

reigned, reigned the following Ara-
bian kings of Chaldzea.
1. Mardocentes .. 45 years.
From the foundation 45 years.
2. Mardacus .. .. 40 years.
85 years.
3. Sisimordacus .. 28 years.
113 years.
4. Nabius .. .. 37 years.
150 years.
5. Paramus .. 40 years.
190 years.
6. Nabonnabus_.. 29 years.

215 years.

+ TéBiog Se. Eu.

OF THE ASSYRIAN KINGS:

FROM ABYDENUS.*

“Furr, inquit, Ninus,
Arbeli (filius); qui Cha-
ali; qui Arbeli; qui Ane-
bi; qui Babii; qui Beli
regis Assyriorum.”
Ninvs (says Abydenus) was the son
of Arbelus; who was the son of
Chaalus, the son of Anebus, the son
of Babius, the son of Belus king of
the Assyrians.
* The passage above cited from Abydenus in the Armenian edition of Eusebius’s Chronicle places Ninus the sixth in descent from Belus, introducing the same names in an inverted order, that occur in the following Assyrian dynasties of Syncellus and Africanus (see p. 70) between Teutzus the twenty- eighth and Dercyllus the thirty-fourth. The Editor in a note produces some passages from Moses Choronensis and others to shew that such was the general

Opinion among the Armenians.

DYNASTY OF ASSYRIAN KINGS:

FROM AFRICANUS.

SYNCELLUS.
ASSYPION a’. éBaclrevce Or the Assyrian kings the Ist was
Bydog ery ves Belus who reigned 55 years.
B'. Nivog ery vf’. 2. Ninus.. ..... 52 years.
ys Leplpapas ery wp. 8. Semiramis.. .. 42.
Y. Nuvag,*é xed Zdéusc,f 4. Ninuas who is called Zamis
viog Nivov nal Lepipa- the son of Ninus and Semira-
pews, ETN Ay mis: hereigned 38 years.
e. "Apewg ern WV’. 5. Arius .. .. .. 380 years.

so. *Apaasos ern Ms 6. Aralius.. .. .. 40.

CG. Béping ern r'. y Puile 4 <> ° Re >

KP "Apuapudpns t ery Aq» 8. Armamithres .. 38.
9
3. Brrwyos ern Ae’. « Belachus: is) 06 3a

i. Badass ery vf’. 10. Baleous feo ae
sa’, Sédag ery rv’. § Ti, Sethos 3° .\s es coe
1’. Mapudes ery d'. 12. Mamuthos.. .. 30.
wf. “Aoxdrros || €rq xy 13. Aschalius .. .. 28.
18. Saipos ery uP'.** 14. Spherus .. .. 22.
se. Matuvrog ery 2’. 15. Mamulus .. .. 30.
is’. Smaptewg tT ery uf’. 16. Spartheos .. .. 42.

* Nhvas éty An’ Go. + Zépuns Go.
} ’Aguaugine B. § AB’. Go. || BaoyaAgos.
q «f’ Go. m. ** xy’, Go. m.
tt Tragdalws Go.—omapdéog B.

DYNASTY OF ASSYRIAN KINGS:

FROM EUSEBIUS. —

SCALIGER. | ARMENIAN,
ASSYPION é Bacineucey a’. 1. Nrnus, quem primum universe
Biss ern ve. Asie, exceptis Indis, imperasse
B’. Nhog ern vp’. dicunt annis Li.
y+ Teulpayis ern wf. 11. Semiramis .. .. ann. Xbit
8’. Nutag é nas Zane vig 11. Zames, qui Ninyas .. xxxvut

Nive nar Deuspanews

€rn df. bel,
e’. “Apeing ety X'. i: EDs SIAL OPEN. oo
s’. Apdduos ern pre v. AraliusquiAmyrus .. x.
U'. Béknng ery 2’. vi. Xerxes qui et Ba-
FORUB ote oh oth ne
ni. "Apucistpns er Aq. vite Amramithes XXXVIII
&. Birwyos ety re. vii. Belochus XXXV
i. Badaitos ern vf’. WK OMIOENE SS Ce Se iste ss MUD
wa. “AdEADas™ ery AP’. Es IA a oak eR ERT
1B’. Mapurtds ery a’, x1. Mamithus Xxx
wy» Mayydars} ern xy’. xt. Machchalaleus xxx
iY. Lpaipos ery xf’. xii. Spherus .. .. .. .s XXU
se. Mauvdos ery 2’. IV, RW se eas | KEE
is’. Saapréwg t "ry 2’. xv. Sparethus XL

* SeSws Afr. t ’Acyddsg Afr.
t Srapdéoc ern uf’. Afr.
“I

ry’.

ay.

ee
oat
DYNASTY OF ASSYRIAN KINGS.

SYNCELLUS.

. *Aoxarddys ern Ay.
. "Audytyg ern ye»
. Brroxos ern ue’.

. Badraropys* éry 2.
. Aaprpidys ery 2.
. Lwodpys ery n-"

. Aapmpans ern 2’.

Tlawag éry we -

’, Sdorapuos ery uf.

Midpaios ery xf’.

\
. Tevtapos, 6 nat Tav-
tang wapd Tict Ae-

opera, eT AP»

. Tevraios ern nd’.

. ApuPyrost ern nf’.
. Xddraog try pe
: ” AveBog ern An»

BaBiog ery At’.
. os évn A’.
Aeputirng ETH [+
» Edrduuns § ern dy)

Aaoodévns ern we.

Tleprictdng ern 2’.
"Odparaios ery xa’.
"Epexepic €r <'- ||
"Anparydyns et Uf.
@Bvos 6 Acyouevos Koy-
norepoc, “EAAnuott Sapdavd~
marrog** ern x. ++
Lapiavdmaddos Tapoty éx-

*

BaAdstéons Go.

§ Evrdxpuns Go.

7

52.

++ ie. Go.

17.
18.
19.
20.
40.
41.
Ascatades .. .. 38 years.
Amafites. ... 2. 4.
Belochus .. .. “2as
Balatores .. .. 80.
. Lamprides .. .. 30.

BOeares ss) ace. ee
Lampraes .. .. 380.
~-Pannas 60 6 ee

Sosarmus .. .. 22.

- Mithreus 27;
. Teutamus—who is called by
some ‘l'autanes : he reigned 32
years.
Teutzus .. .. 44.
Arabelus (s3°s ae

Chalaus — ..¢ 2. be:

Anebus 38,
Babies Arica. OR
Dercylus .. .. 40.
: Eupacmes. Cute (oe
. Laosthenes. .. 405.
, Pertindes oo ae
Ophrateus .. 21.
Ephecheres .. 6.4
Acraganes .. 42.
Thonus surnamed Concolerus,

by the Greeks Sardanapalus: he

reigned 20 years.
Sardanapalus built the cities of
+ ’AgaBirog B.

{ Orvaiog Sc.
|| v8’ Go. m.—Se.
** SapSavdraroc, Vulg.
AUGITAS

Thinzeus—

DYNASTY OF ASSYRIAN KINGS.

SCALIGER.

iC. "“Aonarddys ern Ay’.
if. "Audyrng ern we.
40’. Bydoyos rn xe’.
x. Badrdropos* ery 2’.
Kae Napmpidys ern 2’.
“P'. Lwodpys Er x’.
ny. Aaumpays ern 2’.
¥o., Tlavtas * ery pot
ne. Lhoapuos ery «f'.§
us’. Midpaios ery xf,
‘uC. Tedrapos 6 nai Tev-
Tayns €t Af’.
un. Tevtaiog ery pd.
unt» Orvaios || ery 2’.
nr. Aépnvidag €TH [hs

ha’, "Evrduuns 77 Ay).
Ap’. NaocSévyg ern pe’
Ay’. MupricidysY] ery 2’.
AY. "Odparaioc** ery ua.
Ae’. "Eqaxepistt ery vp’.
As’. "Axpaydyys ery up’.
AL's OBvos 6 Aeyouevos Koy~
norepos ‘EAAquot! Lapdava-
. a ,
TANG ETH Xe
Oitos, ‘eryaros yeryaveds
"Acouplay Pacireds, drepnpev
avrow
‘ A
Tous §= mp0
* Badarépns Afr.—BeAAcoméong Sc. m.

t we’. Afr.

ARMENIAN,

xvi. Ascatades
xvi. Amintas ..
xvi. Belochus
xix. Balatores
_ xx. Lamprides
xxi. Sosmares ,,
xxir. Lampares
xx. Pannias ..
XXIV.
Mithreus
Teutamus

XXV.
XXVI.
xxvu. Teutaeus..

.

.

*

>>. ann.

Sosarmus.. .. ..

xxv. Thinaeus.. .. ..

xx1x. Derusus ..

73

XL
XLV
XLV
XXX
XXXII
Vul
XXX
XLII
XIX
XXVII
XXXII
XL
XXX
XL
' xxx. Eupalmes.. XXXVI

xxx1. Laosthenes
xxxu. Peritiades
xxx. Ophrataeus
xxxiv. Ophatanes.. .. ..

xxxv. Acrazanes..

xxxvi. Sardanapalles ....

XLV

Simul universa Assyriorum Dynas-
tia juxta certos Scriptores (perdu-
ravit) annos MccxL. juxta alios autem
§ »@’. Afr.

+ Tada Afr.

|| In Scaliger’s list of Africanus, he also introduces between Teutzeus and

{| Muperiddys Afr.

uo". "AgaBnrcs ph’.
* NY. Xdraog
Aa’. "AvaBog
AB’. B&Bios
pe.
An’.
Ag’.—See p. 69.
** Ogoaréune Sc. m.

Tt ’Axpaxdoung Afr.—’Oxpatémng Sc. m.

L

74 DYNASTY OF ASSYRIAN KINGS.

‘SYNCELLUS.
tise® yal "AyxicédAnv tas Tarsus and Anchiale in one day. —
morers Ev age NEG
‘H tiv’ Accuploy Bacirela The Assyrian empire founded a.m.
cig To nator nxocumey Pxoe 3216. flourished 1460 years and was ©
&rog Anke, Ssapnécaca ern overthrown a.m. 4675.
paul! ams TOU Koopundd jyors
+
ETOUG»
* gunceyv Vulg.—axicer Sc.

DYNASTY OF ASSYRIAN KINGS. 75

SCALIGER.
Tpupy, wat parvuig. ‘Ay-
ylarko vat Tapody ev nuepg
pig edeluato. Tédrog tnd
"ApBdnov trod Mydov vinyvels
peyadyy mupay monoas Tov TE
xpuoiv, nab roy dipyvpoy aray-
Ta, Tpos d€ TovTAg Thy Baci-
Lingy éoNnta aracay ént
Tavtyy €ompevce. ual THs
marranldac, nat rods edvovyoug
ovyureloas els Tov ev rern TH
TupgG KaTETKEVATLEVOY cixoy,
aja Toros amacw éavrdy te
nar Te Pacirea naténavoer.
Eira 4 tiv ’Acouploy Bact

rela eg rods Mydous peryyvé-
x-—Lus. Chron. Se.

ARMENIAN.
annos ccc. Thonnus Concolerus, qui
Greece Sardanapallus vocatur ab
Arbace et Belesio devictus, seipsum
igni tradidit: a quo ad primam
Olympiadem (sunt) anni xt.—Eus.
Chron. Ar. p. 98.
DYNASTY OF ASSYRIAN KINGS.*

AssyrionuM primum
_scribunt Bilum, quem et ab As-
syriis et Phoenices et Persi
Deum vocaverunt. Hunc Dium
regem

Greeco nomine interpretave-
runt.
1. Bilus vero primus in As-
syrios regnavit annos LXII, et
partem Asiz.
u. Post hee regnavit Ninus
annos Lil. Iste condidit Nine-
vem civitatem Assyriorum, et
veniens in Asia vocatus est
Picus.
m1. Post quem Semiramis,
uxor ejus annos xu. Hance
Ream vocaverunt propter ejus
multam atrocitatem.
tv. Post hunc Zinas, reg-
navit annos XXXVIII.
v. Arius xxx.

Tuey write that the first king

of the Assyrians was Bilus,
whom the Assyrians, Phoeni-
cians, and Persians, call God.
In the Greek ao ae _
call him Dius.
1. Bilus,; ~who: was ‘the: first ~
king, reigned over the Assyrians

and part of Asia 62 years.
2. Afterwards reigned Ninus
52 years. He founded Nine-
veh, a city of the Assyrians,
and coming into Asia was called
Picus.
3. -After him Semiramis, his
wife, 42 years. She was called
Rea on account of her manifold
atrocities.
4. After her Zinas reigned
38 years.
5. Arius reigned 30 years.

* This Catalogue is given by Scaliger from a Chronological compilation " ab

homine barbaro, inepto, Hellenismi et Latinitatis imperitissimo." mutilated copy of Castor's Canon, as it ends with the second Ninus.

It is possibly a
See p. 65°.
DYNASTY OF THE ASSYRIAN KINGS.

vi. Aranusannos .. XL.
vu. Xerxes, qui et Balleus
XXX.
vir. Mamithrus .. xxxXvil.
1x. Bilochus .. xXxxv.
x. Balleus .. .. °° Ul.
x1. Altallus.. .. | xxxv.
xu. Mamithus .. Xxx.
xin. Itafferus .... xXx.
xiv. Mamythus .. xxxv.
xv. Spareus .. .. Xt.
xvi. Ascatagus .. XL.
xvu. Amintus lL
xvi. Actosai et Semiramis

femina XXIII.

xix. Bilochus.. .. xxv.

xx. Belleroparus xxxrv.

xxi. Lampridus.. xxxit.

xxu. Posarus .... XxX.

xxi. Lamparus .. Xxx.

xxiv. Paunius et Zeus xtv.
xxv. Sosarmus .. ..
Mithreus ..
Tautelus ..
Anno isto tricessimo se-

Xx.
XXVI. XXXV.
XXVII. XXXII.
cundo confixus est Sol
(Ilion?) ab Acheis.

77

XXVIII.

Euteus annos .. XI.

xxix. Thineus it ee:
xxx. Cercillus in ti ibe
xxx. Eupalus .. xXxXxvi.
xxx. Lausthenus .. xLv.
xxx, Peritiadus ,. Xxx.
xxxiv. Ophrateus .. xx.
xxxy. Ophratanus .. L.

xxxvi. Acrapazus .. XL.
xxxvu. Tonos Conceleros qui
vocatur Greece Sardanapalus
MOR ONG: ofa ois 6) EK
Reve NUS, |e aloie RIK
Simul reges xxxIx antiqui
Assyriorum perseverantes an-
nos mille quadringentos tri-
Ab
prima Olympiada, annos Lxvil
ginta. istis autem in
Assyriorum regnum.
Altogether these thirty-nine
ancient kings of the Assyrians

reigned 1430 years. And from
them to the first Olympiad the
kingdom of the Assyrians con-
tinued sixty-seven years.
78

‘CHALDAAN DYNASTY OF
NABONASAR.
THE ECCLESIASTICAL CANON.

TA and Tarpavacdp, nro Na-

ey \ 9
Povacdpov, ern nate THY EXKAN-
\ , tf 4
ciactinny sToNeiwo ews Kuvpov,
nad émerta *ArekayOpov rod Ma-

HEDOVOS.

a.

+

t

-

NaPovdoapos 6 nuk Dad-
payaccp™ éy rH ypapy
Aeryopevos ern ne’
Na&Piog ery 7
XiCnpos nat Tadpos erg’.

"Taovdaiog } ery €'.
Mapdoxeumados t ery if’.
? 4
Apneavas éry €'.
. "APactrevtos ern f’.

Barras § ex 7.
"Amapavadioos €rn x’.
"HpryéBacdac|| eros a’.
Meonoincpdanocl] ery d/.
Larpovackp Go.

Mapdoxeumddoxos Vulg.
Tue ecclesiastical computation of
the years from Salmanasar who is
the same as Nabonasar to Alexan-
der of Macedon.
1.. Nabonasar who is called in
Scripture Salmanasar, reigned
25 years. 25.
2., Nabius 8 « «asst: bua
3. Chinzerus and Po-
LUSD:» 6 wie see
4.. Tluleeus;5 6.5.5.5 sa 48.
5. Mardocempadus 12 55.
6. Arceanus 5 «actuate
7. Interregnum 2 .. .. 62.
8. Belslne:3) cies sion Ome
9. Aparanadisus6.. .. 71.
10. Erigebalus1 .. .. 72.
11. Mesesimordacus 4... 76.
Tt "lAAovAaiog Vulg.—irorads B.
§ B4AnAos Go.
"IpnyiBadros Go. Meorotxdpdaxos A.—Mecorcipdpsanxos Go.

NABONASAR.

THE ASTRONOMICAL CANON.

CHALDAIAN DYNASTY OF

+ tad

TA amo NaBovacdpov ery, Tov
/
nal Saruavacap,* PBacidéas

Xandaiwv, ews “AreEdvdpov rod
/ ed ‘ \ >
utiorov TEehevTAS KnaTa& Toy ao~

Tpovojsnoy naveve.

a’. NaPovacdpov ery 0.
B. NaBlov ern f’. ae
¥. Xwljpov nat Medpovt

af ,
€TH €. XG «
S. "TAovAalov €rq €. KS»

e’. Mapdoxeumddov ery

if. Ay »

ware w~ »/ , _ Ld
ce Apneavou ern e. by.
0. *ABactrevtos Eryn B. ue’.
Y. "Amapavadico § ery

S. yo’.
« "HpiyeBaaov|| eros a. ve’.
%

ia. Meonorropddnov ery

aids A yy’.

* Sadrpovacde Go.

a. ByriBout ern y... pn”

Tue Astronomical Canon of the
years from Nabonasar who is the
same as Salmanasar King of the
Chaldzans to the death of Alex-
ander the founder of the Greek
dynasty.
1. Nabonasarus .. .. 14.
©. ROOION o's ei aks ea EOS
8. Chinzerus and Porus
5. cunpmtice ae Dk
« Maletis 5.3 . breaks 26.
. Mardocempadus'12 38.
ao >

Arceanus 5.. .. .. 43.
Interregnum 2... .. 465.
- Belibus. 8 .. .v. . i); 48.
. Aparanadisus 6. .. 54.
Coan &

10. Erigebalus1 .. .. 595.
11. Mesesimordacus 4.. 59.
t Mego B. m.—MNégov A.—Tldpfou Go.

} ByABou B.—BnAlSou. Go.— BéAsjos Supra in Dind. § 'Amaganadicow B.—'Axogavad(oo Go. | “IptyeBdAou Go.

80

CHALDEAN DYNASTY

THE ECCLESIASTICAL CANON.

Pl. *"ABacirevros GAAos ery
mq!
i. *Iocpwdivos * ery ty.

iN, Taocdouxives + ery V.

sel, Kuryrddavog t ery iS.

is!, NaBorarcoapos §

nal. :

a
€T
it), NaPBovyodovdrwp|| vidc ern
BY.
wf. EverAad YJ Mapoday, ery
é.
i! NipiyAjoapos** 6

“ah

Badrdoap er 4.

ule NaBovedsog 6 nad "Artud-
yns Aapeios ++ *Acoouy=
putt nad *Apraképtns
ern iC.
12. Interregnum 8...

13. Isarindinus 13 as
14. Saosduchinus 9 ..

15. Cineladanus 14...
16. Nabopalasarus 21 ..
17. Nabuchodonosor his
BOI 4S oe Moe ts eee
18. Euilad Marodach 5
19. Niriglesarus who is
Baltasar 3.. .. .-
20. Nabonadius who is
Astyges Darius As-
suerus and Artax-
ermeg hd». caved ion

PERSIAN DYNASTY.

ual. Kipos Tlepoay . mparos
Bacireds ern ral.
“fl. KauBdons vids Kipov
ery yf.
uy, Mayor aderAqot BI Spép~

dog §§- nat TMarvtodrys

pnvas TZ.
10. Aapeiog viog “Lord amov||||
etn Act.
"Ioaxpsdyvds Vulg. |
= KunAadavic Go.
|| NaBoyotodcue B.
84.
97.
106.
120.
141.
184.
189.
192.

219.

21. Cyrus the first king ©

of Persia 31.
22. Cambyses the son of
Cyrus 8 4. 46 <%
23. The Magi two bro-

thers Smerdius and
Pausoutes 7 months.
39.

24, Darius’ the son of ~

Hystaspes 36 .. ..

FT Sadbs Aodysog Go.
§ NaBoradraccagos B. .
**® NionyAjcagos Go.—NugryAjcagos A. B.

Tt Adoctos A. B.--Adocetos Go,

§§ ’Epégdios B.

wor

GY] Evidav Bagoydd A.—EB:dav Megoday Go.

Tf ‘Acoujeo ALB.

{|| ‘fordmrov A. B.

OF NABONASAR.

THE ASTRONOMICAL CANON.

iB’. "ABactrevtos aAdag
«ern 1s Ed.
ry» “Ioapwdtyov™ ern vy’. om’.
iW. Saocdovytva tery
a 6
se’. Kuynadctrovt ern ad’. py’.
is’. NaBoraraccpov§ —
mar pos, NaPouxado-
vorwp) "rq xa,
it’. NaPoraracdpor|| rod
nad NaPBovyodavecwp
ery py. 2+... ph
in’. "lAdapovdtovr]] ern
y': se ogad po’.
WY. Nipryacohaatpov **
Gy ee. os.
x. NaBovadsov rod xat

"Aarudyous etn Ad’. oD'.
U

: pxd' 7

1 Pe ©

12.

13.
14.
15.

16.

17.

18.

19.

20.

_ Astyages 34

67.

Interregnum 8.. ..
Isarindinus 13..... 80.
Saosduchinus. 9... 89.
Cineladalus 14... ..° 103.
Nabopalasarus the.
father of Nabuchodo--
nosor QL. se? 124,
Nabopalasarus who is
Nabuchodonosor 43 . 167.
Illoarudamus 3... ... 170.
Nirigasolasarus 5... 175.
Nabonadius ° who. is
209,
PERSIAN DYNASTY.

na. Kupov éry &. oi »
4B’. KapBdoov ery 9/. ons’.
uy. Aapelov ern rs’. oP’.

xd. Bépkou ern xa’. omy.

* "Ioagindivou A.—'Ioagindjvou B.

21.
22.
238.
24,
f Zaoc8ovyfov Vulg.—Saodovy/ov B.
{ KssAadéAov Go.—Dind. proposes KsnAaddvov.
§ NoPouxcraccégov B.—Nofoumaraccégov Go.
|| NaBouyodordcop Go.

** Nionyacohagdoo B.—Nypnyacokacdeou Go.

Ceres, Fe Ps
Cambyses 8 .. ..
Darius 36 .. ..
Xerxes 21.. .. ..
J Vrcvagovdduou Go.

M

81

82 CHALDEAN DYNASTY

THE ECCLESIASTICAL CANON.
uel. Heine vidg Aapelov wy- © 25. Xerxes the son of
vag xl. ® Darius 20 months .. 77.
ust. *Apraképing Hépbov 6 26. Artaxerxes the son -
— pweenpdyerp En yl. F of Xerxes, Longima-
nus 43.0... 6s: 26 120,
ut!. Bépkns: vitg “Apraképfov . 27. Xerxes the son of Ar-
paves Bl. taxerxes 2 months.
unl. Loydiavas pinvas 28. Sogdianus 7 months 121.
uv!, Aapetog 6 Névoof{ ¢€ry 29. Darius Nothus 19... 140,
i
N. *Aprakeptns 6 Mvquov ery 30, Artaxerxes Mnemon
we 40. a's) SNR
ral. "Oxas *Apratépfov vite 31. Ochus the son of Ar-
er €’. taxerxes'5 45s.) a ee
Ap’. "Apoov ddeApad “Oyxov | 32. Arses the brother of
éry 0. Ochus'4 on. 06? 637 189,
Ay’. Aapelov oy Apoduov ern 33. Darius III. the son of

o. Arsamus 6 ©... .. 195.
AY. "AreEdydpov Maxeddvog 34, Alexander of Mace- :
€Ty ss 7 es ee és) OAS .
* %rn Go. m. ft wo. Go. m. |
J} NoSochouos Vulg.—NoSocjvou0s B.—viS0s 4 véuos librarius.
ne
pa’. Tx’.
us’. Aapelou 8’. tod xa
NéSov* ery 1’. ° TAY «
xt’. “Aprakép£ou devrépav
ern Use | T.y
un’. “Oxov ery xa’. ut.
“9. Ldpov ery P’. up.
nN. Aapelov tpirov rod
wal *Apoduov etn s’. ui’ «
Aa’. *AreEdrvOpov TOU pneyarov ery
OF NABONASAR., 83

THE ASTRONOMICAL CANON.

. *Aprakéeptav a’ ery

.. uxd ‘T

* Névou B.

25, Artaxerxes I. 41. .. 324.

26. Darius II. who is No-

CURD Ae ee pas we OND

27, Artaxerxes II. 46 .. 389.

BA Chenie Pil ceca a eek.
29. Sarus 2 pote Vere eee
30. Darius III. who is
Arsamus 6.... .. 418.

31. Alexander theGreat 6. 424.

t+ of’ Qy.

PTOLEMAUS CANON:

FROM THEON.

KINGS OF THE ASSYRIANS
AND MEDES.
ASSTPIQN KAI MHAQN.

’, NaBovacadpov ery . 1d. 1. Nabonassarus .. .. 14.
', Nadiov p’. iss 2. Nagios’? °:. 2. %¢. eee
of XivCipov nat Mapove’. ne’. 3. Chinzirus and Porus
SO eC
8’. *Touyatov €’. “Se 4, Ilugeus5 .. .. .. 26.
. Mapdoxeumddor 1B’. Ay. 5. Mardocempadus 12 38.

‘, *Apuiavd ’. fy» 6. Arcianus5 .. .. 43.
0. "ABactrevrov mparov 7. Interregnum 2 ce ees
B. pe.
', ByalBov 9’. pen» 8. Belibus 3 .. .: .. 48.
Y. *Ampwvadlov ¢’. v0. 9. Apronadius6.. .. 54,
ts PiynParov a. ve’. 10. Rigebelus1 .. .. 55.
sa’, Meceroipropdeinov 11. Mesessimordacus4 59.
y. vy.
iB. "APacirevrov y’. &%. 12. Interregnum8.. .. 67.

iW. Laoadouvyjov x’. p» 14, Saosducheus 20 .. 100.
', Xumdraddvov xB’. pxP’. 15. Chuniladanus 22 .. 122.
is’, NaBoxoraccdpov 16. Nabocolassarus21.. 143.
Kat puny’.
wy» “Aroapadiyon uy. «. 18. Assaradinus13 .. 80. —

FROM NABONASAR TO ANTONINUS.

it's NaPonokacodpov. ery
py pas.
wn. *Trcvapodd mov fp’. pra’. T

1. Nipmaccodkacca-
pov o.
x. NaPovadfov 12’.

pbR'.t
of’.
TIEPSQN BASIAEQN.

na’. Kipov &! ery. oer.
4B. KapPvoow «.§ ons’.

uy’. Aapelov a’. Ac". ofp".
wd. Hépfou xa’. opy .||
mes “Apraképtou a.
[ae » tx).
us. Aapelov B'. i’. Ty’.
ul. >Aptakeptav deurépov
use THe.
un» "Oxov xa « vi.
uv. "Apborov fp. ui’,
x. Aapelov tpfrov x’. . us’.

EAAHNOQN BASIAEON.

"AreEdwdpov wan. x’. YJ vxd'.

@idinnov Apdatov 7%. a
*AreEdydpov Aiyou 1B’. avy.
EAAHNOQN BASIA., EN
AIPTIiTa.
Trwreuaiov Ady x. Av.
Tir. Biradéragov Ay’. 0%.
* prs’ Qy.
§ 7 Qy.
17.

18.
19.
20.

21.
29.
23.
24.
"25.
26.
27.
28.
29,
30.
Nabocolassarus 43

Iluarodamus 2 Pt
Niricassolassarus 4
Nabonadius 17...

84

186.

188.
192.
209.

KINGS OF THE PERSIANS.

Oe Be Sos
Cambyses 8
DariusI. 36 ..
Xerxes 21 ..
Artaxerxes I. 41
Darius 1.19,
Artaxerxes II. 46 ..
JOR Ea a cea
Axvoates 2.6 cok
Darius III. 4 .. ..
KINGS OF THE GREEKS.

Alexander the Great 8.
Philippus Arideeus 7. 7. 431.
Alexander Aigus 12. 19. 443.
424,

GREEK KINGS OF EGYPT.

Ptolemzeus Lagus 20. 39. 463.
Pt. Philadelphus 38. 77. 501.
+ pn Qy.
|| omy Qy.
t p58’ Qy.
@ vw Qy.
Tit. Evepyérov’ xe’ pe’.
Tir. Gidomeropoc sf’. pid’,
Tit. *Emidvoug «d's pry’

Ir. Bsropyropos re. por’.
Ilr. EvepyérovP’.n. of’.
Tle. Swrypog As’. our’.
Tir. Asyicov xs". ao8'.
KAeérarpas x’. ata" .*

PQMAIQN BASIASIS.

Abyovorov py... «. TAC.
TiBepiod &B’. 4. a TN.
Pee Or) ne ee cae thy’.
KaAavdlou i. we nw TOL’.
Neépavog i, 1. as tka! .+

. C4
Ovecraciaved :. ve. he
Titov a. S35 ofits tot cae
tad / U
Aowetiaved te’. 26 oe UI.
/ veh

Népova Be 26. aha
Tpasavot wy. we VAR
"Adpiaved ua’... 2. vb’.
> / 4
Aytovivou uy. «6 oe Um.
* 758" Qy?’

_ PTOLEMEUS CANON.

Pt. Euergetes 25. 102. 526.
Pt. Philopator 17. 119. 543.
Pt. Epiphanes 24... 143. 567.
Pt. Philometor 35. 178. 602.
Pt. EuergetesII. 29. 207. 631.
Pt. Soter 36. .. 243. 667.
Pt. Dionysus 29. 272. 696.
Cleopatra 22. .. 294. 718.
KINGS OF THE ROMANS. |

Augustus 43... 337. 761.
Tiberius 22... .. 359. 783.
Gaius 4... .. 22) S0det ane
Claudius 14. .. .. 377. 801.
Nero 14... .. 3. 391. 815.
Vespasianus 10. .. 401. 825.
Titus So. a. ss 4B BRR
Dometianus 15. .. 419. 843.
Nerval... .. 2. 420. 844.
Trajanus 19... .. 439. 863.
Adrianus 21. .. 460. 884.

Antoninus 23, .. 483. 907.
Calvisius, p. 79.

t+ 75a’ Qy.

DYNASTIES OF THE MEDIAN
KINGS. |
“FROM SYNCELLUS.

MHAON a’ éBacidevoey "Ap-
Badung, 6 uatadicas THY TOY
*"Acouploy apxnv, TH xy)»
B. Mavadtuns ern x’.

Y. Vdhoapnos ery d’.

Y. "Aptvnas ery d.

e’. Aniduns® ern v®.

Ayisuns 6 Mydwv Bacireds
exticey “ExBdtava > thy ad
ueyanny nah SiaBonrov.
s+ "Adpacpryst ery va’.

a Kuadpns rn AB.

qf» “Aarudeyns Adpewos ery An «

Or the Median kings the first was
Arbaces who overthrew the empire
of the Assyrians .. .. 28 years.
2. Mandauces .. .. 20.

3. Sosarmus .. .. 30.

4. Artycas.. .. .. 80.

5. Deioces .. .. .. 54.

Deioces the king of the Medes
founded the great and celebrated
city of Ecbatana.
6. Aphraartes .. .. 51 years.

7. Cyaxares .. .. 82.

8. Astyages Darius 38.

FROM EUSEBIUS.

FROM THE CANON.
a. ’ApBanns ern x7).
B. Sdoappos ery 2d’.
y. Medldes ern pw.
8. Kapdinéag ry vy’.
€. Anidxng ern v2.
ARMENIAN.
1. Arbaces tee ee > Vette
ur. Mandauces .. .... XX.
mu Sosarmus .. <. ..-XXX.
Ive Articasics. @8so000 Se
¥. \Dejoces 6-50 oe es EIV.

* atolxns Vulg. + ’ExBaxrdo A.B. t ’AGoaddorns Sc.
g Ponca
86° DYNASTIES OF THE MEDIAN KINGS.

os Bpadprys ery 0d. vi. Phraortes .. .- «+ XXIV. G. Kuakdpys erg AB’. + vit. Ciaxares .. .. «- XXXII. q»
“Aorudeyys €ry dy). vi. Astyages .. .. «. XXXVIII.

-

FROM HERODOTUS.

a. Aniduns €t vy’. 1. Deioces .. .. 53.years.
B's Dpadprys ern xf’. 2. Phraortes: <3. <6 wees
y» Kuakdpns ern pw. 3. Cyaxares .. .. .. 40.
Y. "Aorudyns Eryn Ae. 4 Astyages .. .. .. 35.
FROM CTESIAS.*

» "ApBdung ern x7 «

a Arbaces ee ee ee 28 years.
B’. Madavunst ery v’.
Y
Maduces.... .. 50.
Sosarmus ...«. s»'.00) BOs
Prag ee es) ait take ee
1,

2.
. Sdhoapuos Evy 2. 3.
4,
€. "ApBicevns ern uP. ' §, Arbianes .. .. .. 22.
6.
7.
8.
8. "Apriact ery v.

PETGOBOE 5.5.8 aces a ae
PEL YTICG: on.’ o's gis cece ee
Artibarnas. 9% ¢ s+. uae
s. “Apoaios§ ery ps
¢. *Aprdvys ern xP’.
ne ApriPdpyag ern uy
"AoriBdpa dé rod Baci~ After the death of Astibaras king
Aéwg tay Midwy yape of the Medes of old age, reign-
TEAEUTATAYTOS, ed
Y. "Aomddas|| é vic, 6imd 9. Aspadas his son, whom the
tiv “EAAqvey "Aorudyns Greeks call Astyages.
AGAOVIAEVOG. Diod. Sic. Lib. I. p. 84.
* Jackson gives a catalogue of the Median kings composed of the four first from the list of Syncellus, and the five last from this of Ctesias.

Tt Masdodxns m. ft ’Apréxas m.

§ Diodorus, in subsequently relating the revolt of Parsodes and the war of the Caducei or Carducei with the Medes, changes the name to ’Aptasos.

|| ’Amavdas m.

DYNASTIES OF THE MEDIAN KINGS.

87°

FROM CASTOR.*

Quop vero ccLxIx annorum
Midorum obtinuerunt tempora,
sic: a principio Abbaci, qui
primus regnavit in Midia, usque
Alyatum quem Cyrus exter-
minans in Persida regnum mi-
gravit.
1. Abracus

u. Sosarmus .. Iv.

ann. XXVIII.

mi. Mamythus .. xt

iv. Cardiceus .. XXIII.

v. Diycus tae

vi. Fraortus .. XXIV.
vu. Cyaxarus XXXII.
vi. Astyacus .. XXXVIII.
Hee Midorum regna permanserunt per annos CCLXIX a quintodecimo anno Oziz. regis Jude, hoc est, Lut annorum prime Olympiade. Finiit autem quinquagesima quarta Olympiada anno trecentessimo octavo regnante Astyago, quem exterminavit Cyrus Persus in quinquagesima quarta Olympiada.
_ 1, Abracus ..

Tue times of the kingdom of the Medes continued 269 years, thus: From the beginning of the reign of Abbacus, the first king of Media to Alyatus, whom Cyrus dethroned when he transferred the empire to Persia.
- 28 years.
2. Sosarmus.. .. 4.
3. Mamythus .. 40.
. Cardiceus . 23.
54.
24.
32.
. Astyacus .. .. 38.

The kingdom of the Medes, therefore, continued 269 years,

from the 15th year of Ozias,
king of Judah, that is 53 years
before the first Olympiad, and
it ended in the 54th Olympiad,
in the 308th year, in the reign
of Astyagus, whom Cyrus the
Persian dethroned in the 54th
Olympiad.—Sc. Eu. Chron. 78.
0 PUYCURS a6. os

4,
5
6. Fraortus .. ..
7. Cyaxarus..
8
* This is from the barbarous Latin chronology mentioned, p- 76,

84

CANON OF THE KINGS OF THEBES:

FROM ERATOSTHENES.

TIPQTOS éBacirevae Mijvng*
OnBwirns OnBaios,} o¢ Epun-
veveTas Avovios* éPacidevoey
ern EB.
@nBaiwy sedrepos éPaci-
Deuce "ATHSs vidg Myvews§
ern v¥. ovTog Epunvevetau
"Epuoyerns.
@nBatay Aivyurtiov rpitos
2Baclrevoe ANOS ducvypas
ery rp’.
OnBaiwy éBacirevce 9.
AiaBing vite "ASHSews || ery
WS’. obrog Epunveveras Drré-
Taipoc. 4]
@nBaiwy éBacirevce €’.
Tleupac** vitg *ASAS€ws 8
* Mims Go.—Mius B.

Tue first who reigned was Menes the
Thebinite, the Thebzean ; which is by
interpretation Dionius. He reigned

sixty-two years. —
The 2nd of the Theban kings
reigned Athothes the son of Menes,
59 years. He is called by interpre-
tation Hermogenes.
The 3rd of the Theban Egyptian
kings was Athothes, of the same
name, 32 years.
The 4th of the Theban kings was
Diabies the son of Athothes, 19 years.
By interpretation he is called Phile-
teerus. |
The 5th of the Theban kings was”
Pemphos, the son of Athothes, who
Tt Oswitns Vulg.—Onvirns B.—Thyuites Eu.

~ aidévos Din. from Jabl.

4] Sc. Din.—¢uAérepog A. B.—iAéorepos Go.

§ Mivews Go. || 'ASacews Go.

** Seudds Jabl.

CANON OF THE KINGS OF THEBES.

OnBalov Atyuatiay éBaci-
ol. Toryapdranos™
Mopxesp? Meupirns &r ov -
Aeuoe

obras Epunveveras 776 dydpoct
TELE TOUENT Ce
@7Balav Aiyurtioy éBaci-
Aevte F. Sroixos vlog avrov,
8 éortw “Apns t avakontos,
ern ss
OnBatov Alyuntioy éBaci-
Aeuoe Gydoag Tocopins, 0 éo-
ay Ernoimavros &rn 2.
OnBatov Aiyurtiwy éBaci-

revoe S.. Metpng vidg airov, |

0 doriv “HAiddwpos ery, 25" «

@OnBalov Aiyurtiay . éBa-
cidevoey *Avwipls, § 6 éorw
e\ 9. 7 a ’
vids éminosvos || ery x.
OnBaicov

eBacirevoey Lipios, Yo éoriy

vids xdppns,**
“ABdanayras €57 17.
e \ a
wg O€ EreEpos
OnBatov Aiyurtioy 4f.
€Baclrevoe Xvod Bos vevpdc,t +
8 eer Xpvono Xptcov vids
ern «Bo,
OyBaioy Aiyuntiov 12’.
éPasireure *Patwots, 0 oti
aepxsnpdrop Tt ern sy’.
OnBatwoy Aiyvarioy 1d’,
eBacirevoce Biipnc§§ ern 1’.
~™® Totyap Auayos Go.—Toryéoapos Sc.

t dees Jabl.

|| érfewpos B. Din.—éaixouog A.
tt Xvetpos Se.
** xéons B. Din.
§§ Bedgis Go.—aidons Sc.
Aiyurtiov 1a.

85

The 6th of the Theban Egyptian
kings was Toegaramachus. Momchiri,
the Memphite, who is called a man
redundant in his members, 79 years.
The 7th of the.Theban Egyptian
kings, Stoechus his son; who is Ares
the senseless, reigned 6 years.
The 8th of the Theban, Egyptian |
kings Gosormies; who is‘ called. Etesi-
pantus, reigned 30: years.
The 9th of the Theban Egyptian
kings Mares, -his son, who-is~ ‘called

Heliodorus, 26 years...
The 10th of the. Theban Rovotish
kings Anoyphis, which', signifies a
common son, reigned 20. years.
The 11th of the Theban» Egyptian
kings Sirius, which signifies: the son
of the cheek, but according to others
Abascantus reigned 18 years.
~The 12th of the Theban Egyptian
kings. reigned Chnubus Gneurus,
which is Chryses the son of Chryses,
' 22 years.

The 13th of the Theban Egyptian
kings reigned Rauosis, which sis Ar-
chicrator, 13 years.
The 14th of the Thebah Egyptian
kings reigned Biyris, 10 years.
t Tioav8gog Sc.
§ 'Aywigns Go.
@ (eos Sc.
tt agynxpatwp B.
86 CANON OF THE KINGS OF THEBES.

OnBatov® te. €Barirevoe
Tavis Kopacrhe,} nard be
evioug Xpyuatiorys ery 20".
OnBalov. is'. éBactrevoe
Lavduct B'. ery uv'.
OnBaiwy if. éBacirevoe

— Mooxepng § 'Hasddorog ery

ra'.

OryPalov m. éBactrevoe
Motiadic || €ry Ay'.
OrnBatoy iS'. éBactrevoe
Nayns§] *Apyavdys 'ern
hese
@nBaloy x'. éBacireveer
*Aradmrmous ++ peéyioros, OvTOs
Os pact rape Spay wlav éBa-
alaevoev eT ps
OnBaiov na. éBacirevoey

"Exeonooondpas sti €T05 a’.
O7nBalwv «B'. éBacirevce
Nitoupis §§ yuh at) tod
ayvdpis, 6 oti "AS Niny-
popes, ETN o's

OnPaiwy uy’. éBaciarevce
Muptaios “Aupovddores ery
/
“pf.
OnBaiwy n¥.. ¢Baclrevore
Ovocincepys |||| xparaids, 3
eotiy Aus, Er 18.’

The 15th of the Theban kings
Saophis Comastes, or, according to
some, Chrematistes, reigned 29 years.
The 16th of the Theban kings
Saophis the second, reigned 27 years.
The 17th of the Theban kings,
Moscheres Heliodotus, reigned 31:
years.
The 18th of the Theban kings,
Musthis, reigned 33 years.
“The 19th of the Theban_ kings,
Pammes Archondes, reigned 35
years. |
The 20th of the Theban kings,
Apappus Maximus, is said to have
reigned 100 years with the exception
of one hour.
The 21st of the Theban kings,
Echescosocaras, reigned one year.
The 22nd of the Theban sovereigns
was a queen, who reigned instead of
her husband; she was named Nitocris
that is Athena the victorious, and —
reigned 6 years. |
The 23rd of the Theban kings,
Myrteus Ammonodotus, reigned 22
years.
The 24th of the Theban kings,
Thyosimares the robust, who is called
the Sun, reigned 12 years.
* Din. inserts Aiyurrfwy—Sc. inserts it throughout.—Go. inserts BactAewy.

tT Kouacrijs - Go.
§ Mocyépis Go.
@ MWéppos Go.—Tduvog Sc.

} Sevaw pig Sc.—evoawGig Go.
|| MogSis Din. B.
** py’, Sc. tt "Aranmos Sc.
FT Eyeoxds 6 napas A.—’Ayeoyds "Oxapas Go.—'Eyecxos 6 Képas Se.

§§ Nirpoxts B.

|||| Ovootuéens Din. Jabl.

CANON OF

@OnBalwv ue. eBacirevoe
Oiidrroc,* 6 eer adbqcas 73
mat piov updtos ery 1.
@nPalev us eBacidevce
Leuchpouxparns, 3 erry “Hpa~
“dns “Apmonparns ern 1m/.
OnBatoy «l'. éBactrevoe
Xourhp Tatipos f° ripayvos ern
ea
OnBalov un. ¢Bactrevee
Mevpys Pidsonopact etn 1B.
OnBaloy ut’. éPacirevce
Xapacpra § xdcpos Bidy-
paroros \| eT tas
OnBaiwoy 2’, éBactrevoe
Lomovvidcoyos J] tvparvog ery
&.
OnBaiwy ra’, éBacirevoe
Thereadupins ** ery ix’. tT
OrnBatov AB’. éBacinevce
Trappeveuns tt P’. ery ny.
§§ OnBalov ry’. éBaci-
Aevoe Dioroowxepyns |||| ‘Hpa-
“Ans uparaids TY ery ve’.
OnBaiov rX. éBacirevoe
Magic *** ern pry’.
THE KINGS OF THEBES. 87

The 25th of the Theban kings,

Thinillus, which is the-augmenter of country's strength, reigned 8 years.
The 26th of the Theban kings, Semphrucrates, who is Hercules Harpocrates, reigned 18 years.
The 27th. of the Theban kings, Chuther Taurus the tyrant, 7 years.
The 28th of the Theban kings, Meures Philoscorus, reigned 12 years.
The 29th of the Theban kings, Chomaephtha Cosmus Philephestus, reigned 11 years.
The 30th of the Theban kings, Scecuniosochus the tyrant, reigned 60 years.
The 31st of the Theban kings, Penteathyres, reigned 16 years.
The 32nd of the Theban kings, Stamenemes the second, reigned 23 years.
The 33rd of the Theban kings, Sistosichermes, Hercules the strong, reigned 55 years.
The 34th of the Theban kings, Maris, reigned 43 years.
* @bpidros Sc.—O@leiAdAos A.—SeMndos B.

+ XoveSepravpos Jabl.
§ XouaepS2 Go.
I Mepys FsAocogos Sc.
|| Salm.—irépororros Go.—pirégeoros A.
{] Dind.—Zvxotnos syurdgavves A.—Zormotuios Syutépavv0s B.—Zxoundscoyos Togas Sc.—Ayxotvios 'Ovurigavvos Go.

** Tlevrsadues Go.

tt #6'. Go. m, Tt Srauevéuns Go.

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

\lll "Egro®ryepuns Jabl.
qq A. B. Din.—HpaxAzos xparos Go, ***® Mdons B.

/

@nPalwov re’. éBactreuce The 35th. of the. Theban. kings, Lupdas, * 6 nad ‘Epuis vitc Siphoas, which is Hermes the son of

“Hoaterov, étn €'. . Hepheestus, reigned 5 years.
OnBaluv rg’. éBauclrevce The 36th of. the Theban_ kings,
ibid MOO 2005 SRS reigned 14 years.
Guna no. éBacthevre The 37th of the Theban. kings, bpatpay, nro Netrog, Er ¢.. Phruron, which ‘is paths <r 5

years.
OnBalov Ay’. éBacievoe The 88th of the Theban sins
"Apourtdyrasos } ern bo. Amuthanteeus,. reigned 63. years.—
Syne. Chron. 91.96. 101. 104, 109;
123. 147.
* Sipwacos Sc.—ZiGwas Go. t ’ApmoupSaios Se,

89

THE OLD EGYPTIAN CHRONICLE.

®EPETAI yap zap Alyur-
Thos Tahasoy Ts xpovorypaeioy,
mepreyov 2’ Swactedy ey ye-
veaig ma&Aw pry’ ypovoy ares
ps”
/ n ‘ ~ +
SPLE , TpAtov wer THY Adpi~
€v pupidos thiol nol

way, Dedrepa. d¢ tay Meo
Tpalwv, tpiroy 82 Alyurtioy,
obre moc emt réLews t exov.
@EOQN BASIAEIA
Kara 10 madasoy xpovinav.

‘Hobalorov xpoveg od ears
Rice 2d wxt0g nal nydpag ad-
tow} haiver.
“Hauos ‘Hgalorov éBaci-
Aeurev Eri eupiddac tpeic.
"Emerta Kpdvoc, goyot, nal
05 Aosmot adytes Yeot Shdexa

éBacirevoay ery wy R) 2d’.

* xe dvwy amelowy Go.

Amone the Egyptians there is a certain tablet called the Old Chronicle, contaming thirty dynasties in 113 descents, during the long period of 86525} years. The first series’ of princes was that of the Aurite; the

second was that of the Mestreans ; the third of Egyptians.
follows :
THE REIGN OF THE GODS
According to the Old Chronicle.
To Hephestus is assigned no time
It runs as

as he is apparent both by night and day.
Helius the son of Hepheestus reigned three myriads of years.
Then’ Cronus and the other twelve divinities reigned 3984.
+ This number is also mentioned by Jamblichus, in connexion with Egyptian history, as the number of the Hermaic books, perhaps allowing a book to each year.

Tas pry ody bras ‘Epuiis ev rats Sicpuglous BIBActs, ws SéAevxos cmeyodsparo qe Tals Tpiapuplats Te nod eEaxsoyiAlous xad mevTo-xoglos wad efxoor mévre, WS Maverde iorogel reréws dvddeiEe.
f Ackéwy A.

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

"Erera naideo PBacireis Next in order are the demigods, outro ern oi. in number eight, who reigned 217 es

years. :

Kai per’ adrods yeveat s€ - After these are enumerated 15 e= Kvuvinot xvndov dveypdpysay nerations of the Cynic cycle, which ey recs vay’. extend to 443 years. rahe

Elta Tamriy is’ dwac- The 16th Dynasty is of the Tanites, tela, yevedy 4, érdv pY. eight descents, which lasted 190 years. /*+°

TIpis 0ig if) Suvarrela 17th Memphites, 4: in descent,
Mepduray, yevety 0, érdv py. 103 years.
Mes’ cdg in Suvaareta Mep~ 18th Memphites, 14 in descent,
gutiy, yevedy 0, érdv tum. 348 years.
a4

ie,

"Ereitaid duvactela Avoo- 19th Diospolites, 5 in descent, MOMTOV, yevedy e, éray p?. 194 years. hk

Elra vo dvvacrela Awo- 20th Diospolites. 8 in descent, : i TONITOY, yevedy 9, erdv oxy. 228 years. it

"Erneta ua dwacrela Ta- 21st Tanites, -- 6 in descent,
VITOY, ‘yeveay >, eT@y pua’. 121 years.
Elra «uf dwacrela Tan- 22nd Tanites, .. 3% in descent, ih
ray, yevedy y , érBy an. 48 years. Me
"Eneta* uy dwacrela | 28rd Diospolites, 2 in descent, Ae
Awororitdy, yevedv 8, érdv 19 years. | na
iv,
Ehret dwarreia LTai- 24th Saites, -- 38 in descent, ae
TOY, yevedy y, eTOy ud. 44: years. |
TIpig oi¢ xe’ Swvacrela Am 25th Ethiopians, 3 in descent, ; : Sidra, yevedy y', érdy ud. 44 years. “f

Mes” cic uc’ Suvacrela 26th Memphites, 7 in descent,
Meugirav, yevedv C, érav 177 years. |
pot’.
Kab wera tag xt duvac- 27th Persians, .. 5 in descent,
telus Mepody €', ériv pxd'.+ 124 years.
“7 « t 28th

* Go. omits this.
ft adrods xv’ Suvaorsle, Tlepody yevedw Sce.—rotrovs xf’ Suvacrela Go.—ras
xo’ Bi—x?’. A. { Dind. leaves no space.
THE OLD EGYPTIAN CHRONICLE.

” ,

Ereita ud duwvactela Ta-
~ ~ ~~ . U
witdy, yevedy....eTaY AN.
al
Kal én mdécais A duvac-
7 ,
tela Tavitou évdc, €T% 09 «
~ 7
Ta névra Guod tev dr’ dv-
a ¢ ,
vactedy etn My xal cue.
~ 4
Tatra dvadrviueva, «l-
/
Toy” wepiliuere tape te
E OE yw /
javla etn Elnoos TEvTausC,
\ ’ ¢
thy Tap Alyuttios nal “EA-
Anow amonatdotacw Tod Zw~
/ ~
Siacnod puroroyouueryy dyAor,
~ % \ 2% ~ > ~
TOUT ECT! THY ATO TY adTOD
/ >» \ aN ~
zyyelov emt ro adts onueioy,
a ~ ~
0 €oTL UpHTov AenToy THs TpPd-
/ ; ~
tg wrolpas ionepsvod Cwdtov,
~ / ° ~
Kpiot Aeyouevov tap adrois,
A ASS ~ n ~
women nak ev TOs Tevinots rov
“Epcot nal ev taig Kupayviort
PiBrog elpntas.

91

29th Tanites, .. in descent,

39 years.

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

In all, 30 Dynasties, and 36525
years.
Which number of years, resolved

and divided into its constituent parts,

that is to say, 25 times 1461 years,
shows that it relates to the fabled
periodical revolution of the Zodiac
among the Egyptians and Greeks ;
that is, its revolution from a. par-
ticular point to the same again, which
point is the first minute of the first
degree of that equinoctial sign which
they call the Ram, as it is explained in
the Genesis of Hermes and in the
Cyrannian books.— Syncel. Chron. 51.
—Euseb. Chron. 6.
FROM CASTOR.

AEGYPTIORUM regnum inveni-
mus vetustissimum omnium reg-
norum: cujus initium sub Ma-
nethono dicitur memoramus
scribere.
Primum Deorum, qui ab ipsis

scribuntur faciam regna sic:

* jyoww Vulg.— ros Sc.

Or all kingdoms we find that
of the Egyptians to be the most
ancient. Of whose beginning
we purpose to write according
to the relation of Manetho.
The first dynasty was that of
the Gods, who are classed by
themselves ; and I reckon their
reigns thus:

Ft xvganjor B.

9]: THE OLD EGYPTIAN CHRONICLE.

Ifestum dicunt quidam Deum —

regnare in Aigypto annos sexcentos LXxx. |
Post hune Solem Ifesti annos LXXVI.
Post istum Osinosirim annos CCCCXX.
Post hune Oron Stoliarchum annos XXVIII.
Post hunc Typhona annos XLV.
Colliguntur Deorum regna anni mille DL. .
Deinceps Mitheorum regna sic :
Prota Anubes Amusim, qui etiam Aigyptiorum. scripturas composuit annos LXXXIil.
Post hune Apion Grammaticus, qui secundum Inaehum interpretabatur....annos LXXVII quem sub Argios initio regnaverunt.™ .
Post heee Ecyniorum+ reges interpretavit Imitheus vocans et ipsos, annos duo millia c, fortissimos vocans.
Hee finis de primo Tomo

Some say the God Ifestus reigned in Egypt 680 years.
After him the Sun, the son of Ifestus, 77 years.
After him Osinosiris, 4.20 years.
After him Oros Stoliarchus, 28 years.
After him Typhon, 45 years.

The sum of the reigns of the Gods amounts to 1550 years.
Then succeeds the kingdom of the Demi-gods, thus:
First reigned Anubes Amu-

sim, who composed the writings
of the Egyptians, 83 years.
After him Apion Gramma-
ticus, who reigned 77 years.
In his reign commenced the
kingdom of Argos, under Ina-
chus.*
Afterwards the kings of the
Ecynii,{ by whom must be un-
derstood the Demi-gods. They
reigned 2100 years.
This is the end of the first

* This and the next passage are so barbarous and obscure that the transla-

tion I have given is merely conjectural.
nexion with the following from Tatianus.
I suspect this passage has some con-
’Arlwy § ypapparinds Pyor 8 Itt nae
taonarve Thy AVagy "Apuats xatd'tv “Apyeiov yerduevos “Ivoryov.—Eus. Pr. X.

} These Ecynii are manifestly the same with véxuas of the Dynasties of Manetho and the Manes of the preceding, all which appear to be no other thana corruption of the fifteen generations of the Cynic Cycle
se’ xvvxod in the original

of the old Chronicle, p. 90.

THE OLD EGYPTIAN CHRONICLE. 92

Manethoni habens tempora an-
norum duo millia c. °
Mineus et pronepotes ipsius
septem
ccLUl.
Regnaverunt et aliorum octo
regnaverunt annos

annos CCcCcIl.

Necherocheus, et aliorum
octo annos ccxIv.
Similiter aliorum septende-
cim annos ccxiy.
Similiter aliorum _ viginti
unus annos CCLVIII.

Otho: et aliorum septem
annos ccrir.
- Similiter et aliorum quatuor-

decim annos cxt.

Similiter et aliorum viginti
annos CCCccIx.
Similiter et aliorum septem
annos cCIv.
-Potestas Diopolitanorum ann.
IX. i
Potestas Bubastanorum ann.
CLL.
Potestas

CLXXXIV.

Tanitorum ann.

Potestas Sebennitorum ann.
CCXXIV.
Potestas Memphitorum ann.
CCCXVIII.
Potestas [liopolitorum ann.
CCXXI. .
Potestas Ermupolitorum ann.
CCLX.
Usque ad septimam deci-

volume of Manetho, | which

contains a period of 2100 years.
Mineus and seven of his de-
scendants reigned 253 years.

Then reigned eight others
302 years.
' Necherocheus, and eight
others, reigned 214 years.
Likewise seventeen others,
214 years.
Likewise twenty-one others,
258 years.
Othoi and seven otliers, 203

years.
Likewise fourteen others,
140 years.
. Likewise twenty others, 409
years.
Likewise seven others, 204
years.
Dynasty of Diospolites 9
years.
Dynasty of Bubastites £53
years.
Dynasty of ‘Tanites
years. .
Dynasty of Sebennites 224
years.
Dynasty of Memphites 318
years.
Dynasty of Ihopolites 221
years,
Dynasty of Ermupolites 260

184

years.
The second volume enume-
92°

mam potestatem secundum scri-
bitur totum, ut docet, numerum
habentem annos mille quin-
gentos xx.*
Heec sunt potestates Aigypti-
orum.
THE OLD EGYPTIAN CHRONICLE.

rates to the 17th dynasty and
contains a period of 1520 years.
These are the Dynasties of »

Egypt.

FROM EUSEBIUS.

Primus homo apud Agyptios
Hephestus qui ignis inventor

ipsis fuit.
A quo Sol.

(Post quem Agathodzmon,

Post)* quem Cronus.

Post hune Osiris.

Ac .deinde Typhon _frater
Osiridis.
Post quem Orus Osiridis et
Isidis filius.
Egyptii primi hi. dominati
sunt.
Post quos per successionem
protractum est regnum usque
ad Bitem, in spatio. annorum
myriadis triumque millium. et
nonagentorum, juxta annos lu-
nares, triginta inquam dierum
numerum enim mensem unum,
illi annum vocabant.
Tue first man according to the
Egyptians was Hephestus, who
was the inventor of fire.
From him descended the Sun.
(After whom Agathodeemon.
After) whom Cronus.
Then Osiris.

And then Typhon, the bro-
ther of Osiris.
After whom was Orus, the
son of Osiris and Isis.
These were the first Egyp-
tian kings.
After them the empire de-
scended by a long succession
to Bites, through a lapse of
13,900 years, reckoned, I say,
in lunar years of thirty days
to each: for even now they call
the month a year.
* This passage in the Armenian is between parentheses, and in what we might call italics. Has it been

interpolated or omitted? I have replaced the true names from the Armenian: Aucher has given them Vulcanus, Saturnus, &c.

THE OLD EGYPTIAN CHRONICLE.

Post Deos regnavit gens
Semi-deorum annis mccty.
Atque item alii reges domi-
nati sunt annis MDCCCXVII.
Post quos alii xxx reges
Memphites annis mpccxc.
Post eos alii Thynites x reges
annis CCCL.
Ac deinde Manium et Semi-
deorum regnum annis MMMMM
DCCCXIII.
Simul omnes anni recensen-
tur, myrias (et) mille: qui
etiam lunares sunt, scilicet
menstrul.
Computantur simul omnes
anni lunares quos Aigyptii re-
ferunt fuisse Deorum et Semi-
deorum atque Manium, duce
myriades, quatuor millia et
Decce. |
93

After the Gods, a race of
Demi-gods reigned 1255 years.
Then reigned other kings
1817 years.
After them: thirty Memphite
kings, 1790.
Then ten Thynite kings, 350
years.
Then came the kingdom of
the Manes
5813.
The number of years alto-

and Demi-gods,

gether amounts to 11,000;
which also are lunar years, that

is to say, months.
All the lunar years, which
the Egyptians allow to the
reigns of the Gods, the Demi-
gods, and’ the Manes, - are
24,900.—Eu. An, 200.
94

EGYPTIAN DYNASTIES OF

eF
MANETHO. ers
DYNASTY OF THE DEMIGODS.

porn Swacrela.™

, h
Alyurtioy a. éPacidevoey
“Ppaurtos ery Wad. Tyson -

ned Téaoapag Hucpag.t
Aiyuariny B.. éBacthevoey
"Haws “Hatorov.een 3’
Aiyurttwy yy’. €Barthevoey
"Ayadodalnov rq vo. neal
jusov nat Sena nurepac. §
Alyuatloy 8. éBactrevoey
Kpovag €rn pr. nad yuor. ||
Alyurtioy €. ¢Bactrevcey
“Ooipig nach lou ern re.
Aiyuntioy ¢'. €Baclaevcey
«te See ols
Aiyurrioy ¢'. éBuctrevcey
Tudor ery nv.
Alyurtioy 4. éBaclrevcey
*Qpoc T] juideos ern xe’.
First dynasty.
The 1st of the Egyptian kings was
Hephestus, who reigned 724 years
and a half and 4 days.

The 2nd was Helius, the son of
Hephestus, 86 years.
3rd, Agathdzmon, who reigned
56 years and a half and 10 days.

4th, Cronus, 40 years and a half.
5th, Osiris and Isis, 35 years.
Gthy, se: Sacro) eee
7th, T'yphon, 29 years.

8th, Orus, the demigod, 25 years.

* A. places these words after Hephestus.

+ Go.— x3 _ 8. i. e. 724, 3-4. Din.
§ Go.—vs'__ sf'. i. e. 56 7-12. Din.
§ w'_ Din. A.

} Go.—z' -" Din. i. e. 80, 1-6.

{| Ogos Go.

FIRST DYNASTY OF THE KINGS
OF EGYPT:
FROM SYNCELLUS.

a'. Meorpatn 6 xal M7-
vas® rn re.
Alyinro B'. éBactnevce
Kovpddys} ern Ey'.
Aiyurtioy 9. éBactrevcey
"Aplorapyos ern Ad'.
Alyurtlov &. éBactrevoe
Uardvog ern As.
Aiyurtiov Bacsréoy B', &
nal o, avervypapay ern of".
Aiyurtioy ¢. éBactreucey
6 Lepamis f ern xy»
Alyurtioy n. éBacirevoe
Leodyywois ern pr'.
Aiyurtioy Y. eBacirevcey
"Auevéung ern xo".
* Mins Go.

¢ Kovgou}s Go. t

1. Mestraim who is Menes, he
reigned 35 years.
The 2d of the Egyptian kings was
Curodes, 63 years.

The 3rd of the Egyptian kings was
Aristarchus, 34 years.
The 4th of the Egyptian kings
was Spanius, 36 years.
Two others, the 5th and 6th ano-
nymous, 72 years.
The 7th of the Egyptian kings
was Serapis, 23 years. —
The 8th of. the Egyptian kings
was Sesonchosis, 49 years.
The 9th of the Egyptian kings
was Amenemes, 29 years.
wcigoms B.

THE OLD EGYPTIAN CHRONICLE.

DEPETAI yap wap’ *Aiyur-
lois madasoy Ts xpovorypacperov,
mepsexov A Svvarrermy év ye-

~ + i / » ;
YEG THAW ply Xpovoy Garer-
pov,* ey updos tpiol nab
sone’, mpitoy ev Tov Adpi-
civ, devrepo 88 Tov Meo-
tpatwy, tpiroy € Aiyurtioy,
ote Tus ent AeEcooet exo.
@EON Bacirela nard rb
Tarasov xpovindy.
“Hpatarov xpévog ode ors
Oia Td vunTdg nab yuepag ad-
tw ft daivery.
"Haios “Hpaicrov éBaci-
Aevoey Tay pupiddas Tpeig.
"Eneita Kpovos, dyol, nat
of Aowmot mdvreg Neot dbdexa
eBacirevoay "rn wy %) 10’.

"Emerta quldeon PBacirels

\ ov
outa ETN oI.
‘

Kai per’ avrodys yevead se

Kovinct: xdurov' dveypadycay
9. ,
éy ereot up’.
Eira Tautady ic’ dvuvac-

7 ~_ | ey Pe) ,
Tela, yevedy 1, eTHY ph.
* yosvwy dmsipwy Go.

Amone the Egyptians there is a certain tablet called the Old Chronicle, containing thirty dynasties in 113 descents, during the long period of 36525. years. The first series of princes was that of the Aurite ; the second was that of the Mestrzans; the third of Egyptians. It runs as follows :
Tue reign of the gods according to the Old Chronicle.
To Hepheestus is assigned no time, as he is apparent both by night and day.
Helius the son of Hephestus reigned three myriads of years.
Then Cronus and the other twelve divinities reigned 3984 years.
Next in order are the demigods, in number eight, who reigned 217 years. . |
After these are enumerated 15 generations of the Cynic circle, which extend to 443 years. |
The 16th Dynasty is of the Tanites, eight kings, which lasted 190 years.
Y avréy B.

+ AcEéwy A,

THE OLD EGYPTIAN CHRONICLE.

[Ipis aig 00’ Swvarrela
~ ~_ ~ U
Mepquray, yevedy 8’, étay py.
a U /

Mew otc in Suvacreta Meu~
nn ~ 2; me U
pity, yevedy iW, erav Tn -
of ,
Emerra iS duvacrela Asoc-
+ %
TOMTOY, yeveav, €', erav pbd’.
Eira « dvwacteia Awo-
~ ~ ~ Ul
TOMTOV, yevedy 4, ETH THY
of
Enera xa’ dvvacreia Ta-
~_ / tad ,
VITOV, YEVEWV Sy ETRY pxa.
Eira uf dwacrela Tavi-
cad ~ , ~_
TOyv, yevedy 9, étOy wy.
oy] ' :
Eneta*® xy
~ ~ / ~
Awsmonitdy, yevedy BY, eriy
i 4i2 a us. of
Eira 4 bwacreiz Sai-

duvacrela

Tov, yevedy 7’, erav pd’.

TI pic og xe Ovvactela Ai-
Mowwv, yevedy y', era pd’.
Me ots us Owacrela
Meuaqtiy, yevedy CJ, erav
pot
Kal peta tas xf! dwac-
relag Tlepray e’, eray pnd’ T
“nef

"Eneita «2! duwvacrela Ta-
viriv, yevedy .. erdv AS.
Kai én) mécais 0’ duvac-
rela Tavirov évdcy ery 19.
Ta wdyra Guod tay r dv-

oe | , '
vagtertiv ern My «ah ,ocpxe.

* Go. omits this.

17th Memphites, 4
103 years.
18th Memphites,
348 years.
14

19th Diospolites, 5

194% years,

20th Diospolites, 8
228 years.
21st Tanites, .. 6
121 -years.
22nd Tanites, .. 3
48 years.
23rd Diospolites, 2 i

19 years.

24th Saites, ea

44 years.
| 25th Ethiopians, 3
44 years.
26th Memphites, 7
177 years.
27th Persians, ee... S
124 years.
28th

29th Tanites, ..
39 years. bs
80th a Tanite, a ae
18 years.
91

in descent,
in descent,
in descent,
in descent,
in descent,
in descent,

in descent,

“in descent,

in descent,

in descent,
in descent,
in descent,

in descent,

In all, 30 Dynasties, and 36525
years.— Syncel. ‘Cheten. 51. eaneeeet
Chron. 6.

fT arous xf’ duwacrela Tepody yevedv Sc—rodrous xf’ dwarrefa Go.—-tas
} Dind, leaves no space.
xt’. Bix’. A.

DYNASTIES OF EGYPT:

FROM MANETHO.

THE FIRST DYNASTY,

Tpdry Avyacreia. *

’ ig
Alyurriay a» ¢Bactrevcey
"Hoasrrog Eryn ud. quiov

nal réooapas nuepas.

ore ata, 3 ue
Aiyuntioy B. éBactheveey -
"Hass ‘Hpatorov ern ao’. t

Aiyurtioy y. éBactreucer |

"Ayatodahnoy erg yo. nab .

qusov nar dence nurepas.§
Aiyurtiay Y. éBactrevoey
Kpévoc er x» xaud usar. ||

Alyurtloy é. éPacirevoer
"Ooipig xa "lois ern Ae’
Alyurtioy >’. éBacthevoey
leet yb a ea
Aiyuntiov J. éBactrevoey
Tvpoy €ry xt. .
Aiyurtioy 1’. €Bacinevoey
"pos |] nuideog ern xe’.
Of the demigods.

The Ist of the Egyptian kings was
Hephestus, who reigned 724 years
and a half and 4 days.
The 2nd was Helius, the son of
Hepheestus, 86 years.
. ‘8rd, Agathodzmon, who reigned

56:years and a half and ten days.

4th, Cronus, 40 and a half years.
5th, Osiris and Isis, 35 years.
pica 0 oot ale eet ss CORED,
7th, Typhon, 29 years.
8th, Horus, the demigod, 25 years.

* A, places these words after Hephestus.
t Go.—xd"_%. i.e. 724 3-4. Din. t Go.—z’ ¢’ Din. i. e. 80 1-6.
§ Go.—vs"_ if’. i. e. 56 7-12. Din.
| «’— Din. A.

{| O05 Go.

EGYPTIAN KINGS. 93.

Alyurtioy 3', éBactrevoey
*Apns qynidteos Er x7!
Aiyurtioy 1. éBacihevcey
” avouBis Hulseog ery iC).
Alyurtiay sal. ¢Baolrevoer
“Hpanans juadeeng ry se!
Alyurtioy iB’. éBaclrevcey
*Amonray ® fulSeog ern xe»
Alyuntioy sy’. ¢Bacireucey
"Aupov juideos ry r.
Aiyurtioy i. eBacirevcey

Tiong nuldeog ern xv.
Alyurtioy 1. &Baolrevoey
Ldooe juldeos ery AP’.
Aiyurtioy is’ ¢Bactrevoey

Leds nuideos ery x’.

9th, Ares, the demigod, 23 years.

10th, Anubis, the demigod, 17 years.
llth, Heracles, the demigod, 15 years.
12th, Apollo, the demigod, 25 years.
' 13th, Ammon, the demigod, 30 years.
14th, Tithoes, the demigod, 27 years.
15th, Sosus, the demigod, 32 years.

16th, Zeus, the demigod, 20 years.
—Syncel, Chron. 19.—Euseb. Chron.
a
* gmokd A—AmoAA® Go.

THE EGYPTIAN DYNASTIES OF MANETHO,
THE FIRST DYNASTY.

AFRIC. SCAL.
META véxvas ods qui- Séoug mpbrn Pacirela xaru- pidueitas Paridéwy duTo.

Arter the dead demigods the first dynasty consisted of eight kings.

al. "Ov apitos Myyng Oer- 1. The first was Menes the Thi- virng® éBactrevcey érm EB’. nite; he reigned 62 yedrs, and 65 tnt irmonordov} uapra- perished by a wound received from pels SiepIapn. an hippopotamus. |

Bl. "ASaxs vide ern v0. 6 2. Athothis, his son, reigned 57

* Sc.—Oeevirns Go. } Immorépov Go.

N. B.—The first column contains the dynasties of Manetho according to Africanus, from the text of Dindorf: the names and paragraphs included between the parentheses are the variations which occur in the

list of Scaliger. The third column contains the dynasties according to Eusebius, from the text of the Editor of the Armenian, who for the most part has followed Goar: the varia- tions are those of Scaliger. The fourth column is the Latin translation of the Armenian, with the variations from the fragments of the old Latin version of Hieronymus.

THE EGYPTIAN DYNASTIES OF MANETHO.
THE

EUSEB. SCAL.
META véxvas nauk TOUS Nim
Séovs, Tparyy dwacrelay xa-
taptpoves PBacihéay éurd.
By mpiirog eye Moons, b5
Siaonums avtBy nyjcaro. ap
ob Toads ef éxchorov “yévoug Ba-
avaryparpajrery
ay™ 9 Siadoyy todrov exes Toy

oiAevoayTas

Tporoy.
al. Mayne @ewirys, $+ nat
of tovrov cdmdyoves (s', €v GA-
Aw 8&) ¢', ov “Hpddoreg Miva
dvouacev, (Bartrevoey erecw
E'. obros tmepopoy otparelay
emornoato, nat evdotos explain,
ind [de ‘Inmomordpov § fp-
nao.
B'. "ASaodis || 6 rovrov
* dwoyeapapévwy Go.—Sc.
} Go. inserts Igmov.—A.
im... . 8
§ iretduou B.

FIRST DYNASTY.

ARMEN. HIERON.
Post Manes et Semideos, Primam
Dynastiam vil. regum_percensent.
Quorum primus fuit Memes, qui nem-
pe preefulgens inter eos, dominatio-
nem obtinuit: a quo quaslibet regum
generationes singillatim describemus :

quorum successio ita prorsus est.

1. Memes Thynites, et hujus vi.
filii, quem Herodotus Mina nuncu-
Hic vel
ultra regionis limites cum exercitu

pavit, regnavit annis XXX.

progreditur, et illustris famosusque
habetur ; atque ab hippopotamo rap-
tus. est,
u. Athotis hujus filius obtinuit

T Gevfrns Go.
iomov.—B. famov,—and Din. [frov] between
|| "ASwSs Din,

96

AFRIC. SCAL.
ri év Mewes Bactrea oino-
Sounoas? ob cépovtas BiBAo
\ a \ Se
avatoumat,™® iarpos yap jv.
Y: Kevnévys (Kevinévys)
vidg ery Aa.
8’. Ovevédns Evens) vids
ery url. ep’ ob Apes nareoxe
ryy Atyurtoy péyas. OUTS Tes
rept t Kayduany inyepe mupa-
pddaige
€. Odcapaides (Sapai-
dog) ubdgery x.
co. MueBidds vids ern uct.

C- Sencurbyst (Zeneslis)
vidg én une ed ob Nope pe-
ylotn natéoye thy Alyuntoy.
a» Bunvexing§ vidg ern us.

“Ojnod ern cVy'.

MANETHO’S DYNASTIES

years ; he built the palaces at Memphis, and left the anatomical books, for he was a physician.
3. Cencenus, his son, reigned 31 years.
4. Venephes, his son, reigned 23
In his time a great plague raged through Egypt. He raised the pyramids near Cochome.
years.

5. Usaphzedus, his son, reigned 20. years. | }
6. Miebidus, his son, 26 years,
7. Semempses, his son, reigned 18
In his reign a. terrible pestilence afflicted Egypt.
years.

8. Bienaches, his son, reigned 26 years. |
The whole number of years amounted to 253.
THE SECOND DYNASTY.

Acutépa Suvactela Oewi-

~ l4 /
Toy Baciréwy evven*
* B. in m. has iaydgou Baciréws. - f+ mage Go. omitting ra¢.
§ Binvoyhs Go.

Of nine Thinite kings.

} Seutuluc Go.

OF THE KINGS OF EGYPT.

EUSEB. SCAL.
vlog Apbev erect uf. nat ta &y Méugi + Baclrera Buodspnoer, iarpingy ve ebnoxnoer, war BiProug avaroumeas ouv~ éypanper.

y's Kemévysg & rodrov vids
ern Ad's
Y. Odevens (Ovevedpns)
ety ME ep ob Aspds natéoxe
Thy yoopay, og nah Tag mupa~
wibag rag wept Koysyvyyt
mnyerper.
e. Odcahahs ery x’. (€.)

o’. NueBes §. (NveBas) ery
“us.
gi. Bepénbys(Zenewapys)||
ern inl. ep ob MOAR wapa-
onua eyevero, val meylory
ppt
ale OdPrevIng YJ (OFBier
TN ern use *
Of 8 advres éBacthevoay
ern ovp'. (oif'.)
97

ARMEN. HIERON.
[regnum |* annis xxvii. et in Memphi
urbe regiam zedificavit ; qui et me-
-dicinam exerewit, atque de modo cor-

pora dissecandi libros conseripsit.

mt. Cencenis istius filius, annis
XXXIX.
iv. Vavenephis, annis xr. cujus
tempore fames regionen? oecupavit,
qui et pyramidas. ad Chovonem [vel,
juxta Choe villam] erexit.
y. Usaphais, annis xx.
vi. Niebais, annis xxi.
vir. Mempses, annis xvi. Sub
quo plurima facmora facta sunt,
maximeeque corruptiones.

~

vur. Vibethis, annis xxvr.

Omnes simul regnaverunt annos

ccLIl.
THE SECOND DYNASTY.

Aévrepa Swacrela Baci-

réoy FH.

Secunda dynastia regum rx.

* The words contained between crotchets [ ] are ‘so placed in the original translation: the variations of Hieron. are between parentheses ( ).

t+ Méug@er Go. m.—Sc.

Kwye@uny Din. B.—Koydvys
Xe x
or yHoenvy Ed. Arm.

§ NieBdng Din.—vsBais B.—Niebaés Lat.

q ov Bievass B.

Se.—Cho oppidum Lat. Qy. X& xduny

|| A. B. Din.
** Jackson allows only 16.
oO
98

AFRIC. SCAL.

a’. "Oy mpiitog Boyds *
ern An's ef? ob ydopa t nate
BovBacroy éyéveto, nal ano-
Aovro TOAAOl.
B'. Kaséywo t ery ad’.
ep’ ob of Bees "Amis éy Méu-
pe § xal Myebic || éy “HAsov-
more] nat 6 Mevdjoros tpd-
os evouladnoay elves Yeol.
y+ Blorpis ern vl. ep’
ob expidty Tas yuvainas Baci~
Aclas yepus exer.
o. TAd&s ery it.

e', Levevys €ty pat'e

x. Kalpns ery iC!

i. Neepyepys ern xe’.
ep’ ob puSeveras tly Nefdoy
PETE nKenpajrévoy nuéper ev=
ena punvas.
¥E (n/. Zéowypis rq par,
og thhog elye anyay €, addres
7: ,
&!. Xevepys (Kevépys) ern
nr’.
‘Opuod ern tB'.)

* Bayos Go. m.

T xob eyws A.—Kosayde Go.

|| Sc.—Myveog Go.

MANETHO’S DYNASTIES

1. Boethus the first reigned 38
years. During his reign a chasm of
the earth opened near Bubastus, and
many persons perished.
2. Ceeechos reigned 39 years.’ Un-
der him the bulls Apis in Memphis,
and Mnevis in Heliopolis, and the
Mendesian goat, were appointed to
be gods.
3. Binothris reigned 47 years. In
his time it was determined that women
might hold the imperial government.
4, Tlas reigned 17 years.

5. Sethenes reigned 41 years.

6. Cheres 17 years.

7. Nephercheres 25 years. In his
time it is said the Nile flowed with
honey during eleven days.
8. Sesochris 48 years. His height

was 5 cubits and breadth 3.++
9. Cheneres 30 years.

Altogether 302 years.

t 40° of ¢dcua Go.
§ Méugs Go.—péugs B.
{| lAsourdAes Go.
** Syncellus gives the two following as from Eusebius, but there is much reason to suppose that they properly belong to the list of Africanus. tt Three palms. Eu. Ar.—5 cubits and 3 hand breadths high. Jack.

OF THE KINGS OF EGYPT.

EUSEB. SCAL.
a’. Bayoc,* ef? ob yao-
pa uate BolBacrov'} eyé-
\ \
yETO “ak TOAAGL awbAAOYTO.
B’. Me? Gy nal (d€vrepo)
Xods, f dre xa “Ams, nad 6
Myevic § aAAX nad 6 Mevd4-
Tog Tparyos Yeoh evourladycay.

y’: Biégpng, (Bidqus) ep oy
éxpldn nal tag yuvainas Ba~
airelag yépas exer.
8. el. A. Kal were rovrovg
Gros Tpeic, ep ay oddey Ta-
pdonnoy eyévero.
C. CEmt rod ePdduov pu-
Severas NeiAoy wéauts nexpay~
févoy Hrepag EWena pugvas.
qn» MeY Gy Séowypis ery

’ a / /
Pyne OG A€yeTas yeyoyevas
thbog myyay ¢. makati 9.
Td eventos.
O. Eni 88 rode évvéc oddty
aE souvydvevtoy omnpyev.
Oi nal éBaclrevcay erect

o4¢’,||

* Tigdrov Bwyotd Go.—Sc.

99

ARMEN.
1. Bochus.
HIERON.
Sub quo ingens ter-
re hiatus in Bubastone factus est,
multique perierunt.
ir. Post quem Cechous; qui et
Apis, et Mnevis, nec non Mendesius
caper, tamquam Dii habiti sunt.
ut. Postea Biophis, sub quo lex
sancita, qua foeminis quoque regni
honor delatus fuit.
Iv. V. VI. adhuc
tres; quorum etate nullum insigne
opus factum est.

Post istos alii

vu. Sub septimo, commentores
fabularum Nilum fluvium diebus x1.
melle aqua permixto fluxisse ajunt.

vit. Post quem Sesochris, annis
XLVIII. cujus proceritas cubitis v. et
_latitudo palmis mm. fuisse dicitur.

1x. Sub nono autem nihil memoria
dignum fuit gestim.
_ Regnaruntque _ [simul }
CCXCVII.
annis

T xaroaPovBdctwy Go.—BotBarri Sc.

} Xd@oe Din. B.

_ § prveders B.

|| Sc. at the end of this dynasty places Sécurypig and Xevégns from the list of

Africanus as in the opposite page.

THE

AFRIC, SCAL.

Tpiry dwacrela Meuduitay
Racinéwy éwea.
a’. “Ov Nexepddns® CExe-
pons) ern wry’, ef? ob AiBues
anéorncay Atyurttoy nat tis
Tehpng mapa royev adénIei-
os Bice dog Eavtode mapédo-
TOY. |
B’. TeropSpos ery x0".
obtos *AcxAntids Alyurrioss
Kare Thy latpruny vevopurras,
nar thy dice Lerrav AlSwy ob-
uodoalay parr, Gdr& xed
ypacns emenernry.
y+ Tupist ery C.

B. Mécwxpis (Méaoypis)
ern iC’.
€. Sadidic t (Zdvduc) ery
a ae
s. Toréptacis ern 1.

o. “Axns§ Er UB'e

n'« Xhpovpss || (Sipovpis)
K's
SY. Keppépns ery uel.

‘Oued ery, oid’.

* veyeowpns B.
H SWigss Go.
THIRD DYNASTY.

Of nine Memphite kings,

1. Necherophes reigned 28 years.
In his time the Libyans revolted from
the Egyptians, but on account of an

unexpected increase of the moon
they submitted through fear,
2. Tosorthrus reigned 29 years.
He is called Asclepius by the Egyptians, for his medical knowledge. He built a house of hewn stones, and greatly patronized literature,
3. Tyris reigned 7 years.
4 Mesochris 17 years.
5. Soyphis 16 years.

6. Tosertasis 19 years.
7. Aches 42 years.
8. Sephuris 80 years,
9. Cerpheres 26 years.
Altogether 214 years.
t rooes B.
§ "Axis Go.
|| SPovgss Go.
OF THE KINGS OF EGYPT. ©

THE THIRD DYNASTY.

EUSEB. SCAL.

Tpiry dwacrela Menpitoy
Baciréwy 7.
ai. Nexepaxic, * eg? ob
AlBveg anéotycay Aiyvrtioy,
“ad THS CEAqvng Tapa Adyov
dubndelang dic Seog eavrtois
mapedoray.
6. MeS o Séoopdec, a
*Agnrymisg map Alyuntios
enxAniy due thy larpueqy. obtos
na tHy dic Eeotay Aidwv oino-
ony eDparo, dAAM nal ypa-
pig emenedycy.
Oi d€ Aoimod €F obdey abs0-
punacvertoy expakew.
Of ual eBacirevocer Erect
phy.
ARMEN. HIERON.
Tertia dynastia Memphitarum regum VIII.

‘1. Necherochis, sub quo Libyes
rebellarunt :
quumque Luna importune aucta fue-

adversum Aegyptios

rit, metu ducti, seipsos rursum in
servitutem dedidere.
m. Post quem Sesorthus, qui ob
medicam artem Aesculapius ab Ae-
gyptiis vocatus est. Hic etiam sectis
lapidibus zedificandi modum invenit,
atque literis exarandis curam impen-
dit. |
Sex czteri autem nihil memo-

“ratu dignum gesserunt.

Quique regnarunt annis cxcyur.

* Nayheuyis Go.

i) ,
‘ 4 4
454 J , 4

, s / ae
14
aw .
5 oF 2 ROZ..6 2 os + * MANETHO’s DYNASTIES

THE FOURTH DYNASTY.

AFRIC. SCAL.

| Terdpry Swactela Men-
pity ovyyevelag érépag Pa-
oiAeic 7 +
a’. Lopig ery uv.

B. Lovins Evy Eo’. Og Thy
peylorny nyerpe mupaprida, ‘qv
gnaw “Hpedoros bx0 Xéomos *
yeyovevat. ovtog S¢ nal dme-
pears} eig Yeods eyévero nal

Thy kepay ovveyparbe BiBroy,
iy Os méeya xpnua ev Aiytare
yevorevos exrgoduny.
y: Lovdus ern &s".

8°. Menyepys ery by/.

é. “Patolons ern ue’.

s+ Bixepic§ ern xf’.

C. LeBeprepns (LeBepyé-
pas) ern C'.
nf» Oappris ery S.

‘Oucd rn ood’. (ond.)

THE

Téurry dwarrela Baci-
Aéwy 14’ || &€& "Edepayrivys.
a. Ovcepyeone Y ern un.

Of eight Memphite kings of a
different race.
1, Soris reigned 29 years.

2. Suphis reigned 63 years. He
built the largest pyramid which He-
rodotus says was constructed by
Cheops. He was arrogant towards
the gods, and wrote the sacred book;
which is regarded by the Egyptians
as a work of great importance.
3. Suphis reigned 66 years.
4. Mencheres 63 years,
5. Rhatceses 25 years.

6. Bicheris 22 years.

7. Sebercheres 7 years.

8. Thampthis 9 years.
Altogether 284 years.
FIFTH DYNASTY.

Of nine Elephantine kings.

1. Usercheres reigned 28 years.

* ind xfortos A. B.—iroytorroy Go. t+ B.—é Negérrns Go.

} txticduny B.
| Qy. 9.
§ Begs B. Din. Go.
{| Ovcépyecis Go.
EUSEB.

OF THE KINGS OF EGYPT. 103

THE FOURTH DYNASTY.

SCAL. ARMEN. HIERON.
Quarta dynastia Memphitarum
Terdprn dSwacrtela Bac
Aéwy i. Meuqutay cvyye-
velag Erépag Bacirelas.
"Oy rpiteg Lotus, Os Thy
peylorny tupaplda eyelpuc,
qu daly “Hpddoros td Xéoros
yeyoyevat. Oo nat dmeporrys
els Seads yeyover, ds peravor-
cave avroy tyy lepdy ovy-
ypdrar BiBroy, iv bs péya
xpnea Alyvmriot mepiémovers.
TOY 8 Romy obdey absouyy-
povevroy dyeypddy, of nak
éBacirevoay Eryn ven.

regum XVII. ex alia stirpe regni.

Quorum tertius Suphis, qui mag-
nam illam pyramidem erexit, quam
a Cheope factam Herodotus dicit :
qui et superbus in Deos inventus est,
usquedum eum [hujusce rei] poeni-
tuit, et libros Sacrarii conscripsit ;
quos velut magnas opes habebant
Aegyptii. De ceteris vero nihil me-
moria dignum scriptum est. Quique

regnarunt annos ccccXLVII.
THE FIFTH DYNASTY.

Tléurry Swarrela Paci
Aewy tpicinovra. evo e& "Ene-
paytivys.
-
|
Quinta dynastia regum xxx1. Ele-
phantiniorum.
104 MANETHO’S DYNASTIES

AFRIC.
B'. Ledpye Er sy’.
y+ Nepepxépns (Nepyepé-
ps) ern x»
o. Siotpys* (Zicwyss) ery
SCAL. .

2. Sephres 13 years.
3. Nephercheres 20 years.
4, Sisires 7 years.

af

e's Xépne (Exépns) €ry x’ . Cheres 20 years.

’. ‘Paxovpyst (PéSou- 6. Rhathures 44 years.
pis) &ry pd). (cd's) .
¢’. Mevyepns (Mepxepys) 7. Mencheres 9 years.
ern Y. :
n» Tavyepns§ (Taxépys) 8. Tancheres 44 years.

On

ern pol. es,
a, “OBvos|| (Otvos) ern 9. Obnus 33 years.
Ay’
“Opad ern cpr. Altogether 248 years.

THE SIXTH DYNASTY.

"Extn duvactela Bucsrewy
2 Mepuditav.
a. "OXY (OSdys) ery

N', 0¢ bd tay dopupdpay ayy-

Of six Memphite kings.

1. Othoes, who was killed by his
guards ; reigned 30 years. 3
per.
Bl. Bide €rn vy’. (9/.) 2. Phius reigned 53 years.

y!. Merovacidc ern a 3. Methusuphis 7 years.

Y. Diep eLaérys apkdue- 4. Phiops who began to reign at vos Pacirevew Sreyevero wéxpig six years of age, and reigned till he

éray pl. had completed his hundredth year.
&. MeSecotgis** Eras 5. Menthesuphis reigned one year.
ey. |
* Sloigts Go. + PaSougls Go. t Mepyeohs Go.
§ Tagysghs Go.
¥ ‘OSes A.—OSwns Go.
|| owos B.
*® Mevregoigis Go,
OF THE KINGS OF EGYPT. 105

EUSEB. SCAL. ARMEN. HIERON,

"Oy apidrog ?OSdns. (Odys) Quorum primus Othius. Hic a
autos dnd tay dSopupepwy dvy- suis satellitibus occisus est.
ped.
0 8 Y. Bin) (Adie) Quartus Phiops, sexennis regnare
éLaerng upkduevos éBacirevce coepit; tenuitque usque ad annum.
mexpis eTay p'.
THE SIXTH DYNASTY.

“Exry dwactela, Sexta dynastia.

106 MANETHO’S DYNASTIES

AFRIC. SCAL,

sl, Nitwxpis yevvenata- 6. Nitocris, who was the most a * xa) edpoppordry ty nar’ handsome woman of her time, of a airy yevouéry, EavS) xy florid complexion; she built the third xporcev, Thy tplryy ‘Tyenpe pyramid, and reigned 12 years.

if

mupayidva® éBacideurey ery
iB.
‘Opod ern or’. Altogether 203 years.
THE SEVENTH DYNASTY.
‘EPdoun Ovvacrela Meud- Of seventy Memphite kings, who
tiv Bacthéwy o, ot éBacidev- reigned 70 days.

way nnepag 0

THE EIGHTH DYNASTY.

"Oydin dvvacrela Meudu- Of twenty-seven Memphite kings,
tiv Bacihéwv ut, ot éBact- “who reigned 146 years.
Aevoay ery pus’.
THE NINTH DYNASTY.

"Evatyn Swactela ‘Hpax- Of nineteen Heracleopolite kings,
Acomopitav | Bacidéov wX’, o¢ who reigned 409 years.
eBacirevocay ery va’.
"Oy 6 apBr0g *AySéong dervd- 1. The first was Achthoes, who Taro THY mpd adTod yevouevog was worse than all his predecessors. Toig ey maon Aiydnt» xaxe He did much injury to all the inhabi-
cipydoato, torep d€ nave tants of Egypt, and being seized with mepiémece, wat od xpoxodefAov madness, was killed by a crocodile.

dsepriapn.

* yewntixwrdry re xod B. f HoaxAewrixdy Go.

OF THE KINGS EGYPT.

EUSEB. SCAL.

Tuvn Nitonpic éBacirevce
Toy “war auTyy yermnwrary
war eduopporary, Eavinre Thy
ypiay imdpkaca, 4 xa reye~
Tan Thy Tpirny mupaila gxo-
dounuevars.

of ’
Oi nai éBacirevoay ern oy -
107

ARMEN, HIERON.

Mulier quedam Nitocris nomine
regnavit : que omnium sui temporis
virorum fortissima erat, atque om-
nium foeminarum pulcherrima, flavo
colore, et rubris genis: ipsamque
ajunt, tertiam pyramidem eedificasse ;
quze est moles erecta collis instar.
Qui regnaverunt annis ccitl.

THE SEVENTH DYNASTY.

“EPdeuyn dvvacrela Meudu-
tov Bacidéwy mevte, of €Ba-
clrevoay pas oe’.

Septima dynastia Memphitarum
regum v. qui regnaverunt annis
LXXV.
THE EIGHTH DYNASTY.

"Orden duvarreia Mentor
Paciréwv mévte, of éBacirev-
» '
Tay ETN p.
THE

"Ewarn swactela “Hpa-
vAEwrOMTOY Pacirewy Terou-
of
pov, of éBacirevoay ern p's
z ~ I ,
Oy apres” AxSog* deivd-
nn \ ~ ,
TATOG TOY Tpd AVTOU yevoueros,
tog ev mao Alvaro nance
eipydoato, borepoy pavig me-
/ ems. /
piémere, vat vad xponxodelrov
dveprapn.

Octava dynastia Memphitarum v.
regum, qui regnarunt annis c.
NINTH DYNASTY.

Nona dynastia quatuor regum He-

racleopolitarum, qui regnaverunt annis Cc,
Quorum primus Ochthovis, omnium, qui ante eum reges fuerunt, crudelissimus fuit; itaque tot, tantaque in universa Aegypto scelera ac flagitia patrayit, ut demum dementia laborans, a crocodilo bestia devoratus fuerit.
* dySdéns B.—Ochitois Lat.

THE TENTH DYNASTY.

AFRIC. SCAL.
Aendtn Swacrela “Hpa-
xrcoToMiTOY Pacirewy 1,
I. 4 U
ob €Bartrevoay ern pre -
Of 19 Heracleopolite kings, who

reigned 185 years.

THE ELEVENTH DYNASTY.

*Evdexdty duvactela Atoo-
moniToy Baciréoy is’, of éBa-
cinevcay ern pry. med ods
"Aupeveung ern isl.
Méxp. rotde tov mparoy
Touov xatarynoxe* Mavedo.
‘Oust Paciretc p96’. ery
Br!, + nucpas o'.
*

Of sixteen Diospolite kings, who reigned 43 years. Among whom — Ammenemes reigned 16 years.
The whole number of the above-mentioned kings is 192, who reigned during a space of 2300 years and 70 days.—Syncel. Chron. 54 to 59.—Euseb. Chron. 14, 15.
xaraynwys B.—xordyer 6 Xeupovesds GOo.—xarayjoyey 6 MaveSe Go, m.

T Br’ apkoo B.— Brn’ wooo A.— Brn’ ipéoas Go.

OF THE KINGS OF EGYPT. 109

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THE TENTH DYNASTY.

EUSEB. SCAL. ARMEN. HIERON.
— Aendrn Swarrela “Hpa- Decima dynastia Heracleopolita-
whewmoMirav Pacirέw 2’. of rum regum XIX. qui regnarunt annos
éBactrevoay ern pre. CLXXXV.
THE ELEVENTH DYNASTY.

‘Evdexcery dSuvacteia Awc- | Undecima dynastia Diopolitarum momrav Bacidéev ic’. of €Ba- Yegum
XVI. annis XLII. regnantium. cirevoay €rn py. My ods Post quos Ammenemes annis xvt. *Appeveung
ern 15°.

Méxp: tovde riv mpiroy r2- Huc usque primum tomum producit
pov nardyer (oxev) 6 Mave- Manethus. Simul reges cxcr. anni
SG. “Oued Bacire?g p98’. MMccc.
ern Or. (quépas ov.)
THE SECOND BOOK OF MANETHO.

THE TWELFTH DYNASTY.

AFRIC. SCAL.

AQAEKATH buvacreia Avoo-
monutoy Paciheay enrds
a. Lecoyxwois™® (Téowy
Tdonst) *“Apmare nov vids ery
ps
GB’. "Aupavemne ern Ary’, 26
ind tix Blow evvodxoy ayy~
pen.
y- Léoworpic ft ery py’,
0¢ amacay exephoato THY
*Aciay éy énavroig even nai
Tg Evpomns te néxps Opauns
TAYTAXOTE pyynoruva eyelpac
Ths Tov edvav aoxérews, emt
pay Tig yervaios avdpay, em
O€ Toig dryervéot yuvaindy mo~

pia Tag OTHAGKS Cyyapdoowy,
06 bmd Alyumtioy were” Oorpiy
TpOToy voumoNyvas,

* Leobyywors Din.—Zecdyywpis Go. m.

Or seven Diospolite kings. —

1. Geson Goses the son of Amma-
nemes. He reigned 46 years.
2. Ammanemes reigned 38 years.
He was slain by his eunuchs.
3. Sesostris 48 years. He con-
quered all Asia in nine years, and
Europe as far as Thrace, every where
erecting monuments of his conquest
of those nations: among the people
which had acted bravely he set up
cippi of a phallic nature, but among
the degenerate female emblems of a
similar description engraved upon
pillars. By the Egyptians he is sup-
posed to be the first after Osiris.
+ yecovyéors B.
} cecocrgs B.
THE SECOND BOOK OF MANETHO.

THE TWELFTH DYNASTY.

EUSEB. SCAL.
AQAEKATH duvacrela Avac-
momirav Bacthewy, f.
a. “Oy mpdtog Leaoyyw-

pig ® Aunereov vids ery just.

B. *Aupevéung T ery dr!
O¢ bd TOY Dio ebvodyay ayy-
pedty.
y» Lerworpig tf ery py.
Og Aeyeras yeyovevan myyay .
mahacrtoy ry. daxrtroy f’.
06 macay execute Tyy’ Aciay
ty enavrois ewea, vad rie
Evpomys te exp: Opguys, §

MayTaNore pnuoruva éeyelpas
THs Tov edyby natrarxerens,
ent rev Toig yevvalorc, dvdpiby,
wah emt toig dyevvect yuvau-
KBY opi Taig oTnhaus eyya-
phoowy, do nal bmd tay Alyu-
mriov were “Oorpw || vomic-
Vhvat.

ARMEN. HIERON.
Duodecima dynastia Diopolitarum
regum VII.
1. Quorum primus Sesonchosis
Ammenemis filius, annis XLvI.
i. Ammenemes, annis

XXXVIII.
qui a suis eunuchis occisus est.
m1. Sesostris, annis XLVI quem
quatuor cubitorum, et palmorum
trium, duorumque digitorum [proce-
rum | fuisse dicunt. Hic totam Asiam
annis novem subegit, Europzasque
partes usque ad Thraciam:. atque
ubique monumenta, quarumcumque
gentium potitus est, erexit; fortium
quidem virorum formas virili specie,
ignayorum vero muliebribus membris
im cippis insculpsit: adeo ut ab
Aegyptiis post Osirim habitus sit.
* ceobyyoots B.—3ecbyywors Go.—Zeodyywers Din.

Tt ’Apposuns Din.—B.
§ péyes Saddoons Sc.
7
t cécoorgs B.
|| Go. adds wgdrov in m.
112 MANETHO’S DYNASTIES

AFRIC. SCAL.
O. Aaydpns etn 4. 06 Tov 4. Lachares 8 years; he built the
éy Apoiwolry Aa Stpwdov éavrs Labyrinth in the Arsenoite nome as
tépoy narecnevace. a tomb for himself.
ed. "Aupepys * ery 7. 5. Ammeres 8 years.
ol. "Apupevéuns t ern 7 6. Ammenemes 8 years.

tl. Sneplocpic adenph ery 7. Scemiophris, his sister, 4 years,
. .
“Oped ern pb’. Altogether 160 years.
THE THIRTEENTH DYNASTY.

Tpicxadendty dwactela Of 60 Diospolite kings, who reigned |
Avuomoitay Bacireoy £, of 453 years.
- at
éBactrevoay ery vry’.t
THE FOURTEENTH DYNASTY. §

Tecoapernaidenarn duvac- Of 76 Xoite kings, who reigned
tela Boitiy Baciréwy os’, of 184 years.
a
éBacinevoay ern pro’.
THE FIFTEENTH DYNASTY.

Tlevrexavendryn dvvacrela Of the Shepherds.
TOMA EVOY«
*"Hoay d& Dolvnes Fev These were six foreign Phoenician Bacireis c!, ot xat Méupw kings; who took Memphis.

x
€LAOy.
* dusons Bz F ’Appevéwons A.—éducvéune B.
t B.—perd’ A. Go. Jack.
§ Inserted by Dind. from B.—Omitted altogether by Goar.
OF THE KINGS OF EGYPT. 113

EUSEB. ~ SCAL. ARMEN. HIERON.
Me? by AdBapis* ery Post quem Lambares, annis vin.
fi. d¢ lv ey *Apoevotry Aa- qui in Arsenoite labyrinthum sibi se-

BipwSo éavtd tape xaver- pulchrum construxit.

nevacer.
OF 88 codrov diddoyo ern Hujus successores regnaverunt
up. annis XLII.
Of mavres €Bacitcvcavérn Simul vero omnes regnarunt annis
ope. CCXLv.
THE THIRTEENTH DYNASTY.
Tpioxadendry dwacrela Decimatertia dynastia Diopolita-
Awrmomitay Baciréov §'. of rum regum Lx. qui regnaverunt annis

éBacirevoay ern vy’. CCccLill.

THE FOURTEENTH DYNASTY.

Teroapernaidexary duvac- Decimaquarta dynastia Xoitarum tela Boitav Bacidewy oc’, Yegum LXXVI.
qui regnarunt annis

of éBactreucay ‘erg vmd’. cCCCCLXXXIV.

(pxt'.)

THE FIFTEENTH DYNASTY.

Tlevrexaexdty dwacreia Decimaquinta dynastia Diopolita-
Aurmoiutiy Bacihéov, of @Ba- rum regum; qui regnaverunt annis
girevoay ern av. CCL.
* Aduagis B. Din,—Lampares Lat.

AFRIC, SCAL. |

a’. "Ov apiitog Saitrns é- 1, The first was Saites who reigned Baclrevoey ern sd!, ap? ob 19 years. The
Saite nome is so ual 6 Latrng vouds.* of xat called after him.. The shepherds ev +B Lerpotry + vos wekw
founded a city in the Sethroite nome, exticay, ap? yo épueuevos from whence they invaded and con-

Alyurtious exeiporayro. quered all Egypt.
Bl. Bydy t (Avy) ern wo. 2. Beon reigned 44 years.
y'. Tape § ery Ea’. 3. Pachnan 61 years.
Y. Trad ery v. 4, Staan 50 years.
e. "Apyans ern wy. 5. Archles 49 years.
so. "AoBis || (Adwfis) 6, Aphobis 61 years.
ern ba’,
‘Oped ery omd!. Altogether 284 years.

7
THE SIXTEENTH DYNASTY. :
‘Ekxadendry dSwacrela Of 32 Hellenic Shepherd kings,
morneves “EAAnves Y] Bacire?g who reigned 518 years.
AP’. €Baclrevcay ery ry .
a

THE SEVENTEENTH DYNASTY.

‘Exranaendry duvacrela Consisted of 43 Shepherd kings
mowneves KAA Bacinelc vy and 43 Theban Diospolites.

(Ay) xa @nBator Aroomorr-
Tal [Mey »
. “Opot of mosméves nad of The Shepherds and Thebans
OnBain Bactrecay ery reigned altogether 151 years.
pra’.
* This paragraph dy momros .. . . votds is inserted by Goar and others
after tyssgécayro,
ft cuSooirn B. t Budy Go.—Byay Go. m.
§ Azoyvas Go, m, || A®woss m, _ .¥& a&dAAovs Din. Se.
OF THE KINGS OF EGYPT. 115

EUSEB. SCAL.

ARMEN,. HIERON,.

THE SIXTEENTH DYNASTY.

‘ELnadendty dwacteia
OnBaia Bacideis <’. of nat
éBacihevoay 67 py’.

Decimasexta dynastia Thebarum
regum V. qui regnarunt annis cxc,
THE SEVENTEENTH DYNASTY.

‘Exranamdexaty dvvactela
momeves nray aderapa* Doi-
vines Eévos Bacsrets, of nat
Mépcbwy elhov.
a. ‘Qy mpirog Lairys
€Bacthevcey Erm id’. ap ob
nab 6 Lalrys vonds exagnry.
of nal &y 7H TeBpotry vous
mow exticav, ap’ no opuo-
prevas Alyurtious éxespdruyTo.
B'. Bray (Avay) ery pry’.

f+ “Adadis ern WB.

Y. Med? a “Apyans- (Ay-
xAns) én 2’.
‘Oped ern py» Kare tov-
roug Alyurriwy Bacideds (Ba-
obeis) "looyp delnvutas.
Decimaseptima dynastia Pastorum ;

qui erant. fratres Phoenices, peregrini
reges; qui Memphim etiam ceperunt.
1. Quorum primus Saites regnavit
annis XIx. a quo et Saitarum Nomus
nomen habuit. Qui in Sethroite quo-
que Nomo condiderunt urbem; ex —
qua irruptione facta Aegyptios ipsos
subegere. : |
it. Secundus Bnon, annis xt.

11. Post quem Archles, annis xxx.

tv. Apophis, annis xiv.

Summa, anni ci. Horum tem-
pore, ut imperaret Aegyptiis, Joseph
apparuit.
* Sc, omits. ~

116 MANETHO'S DYNASTIES

AFRIC, SCAL.

THE EIGHTEENTH DYNASTY.

» ,
"Oxtonaidexdty bacrela
n ‘
Awomutay Bacihéwy ic’.
a’. “Oy mpiros "Apadsy ed?
ob Mavens ebnavey eb Aiyvn-
TOV, HS Nueic Amodenvdouev.
B’. XeBpag ery vy.

y's “Aperwpris ern xd’. *

o'. *Apuepols t ern xf".

é. Micadpis (Micdpic)
eT W-
ol. MicdpaypovSwars ern
us’, ép? ob 6 ent AevnaAlwvos
KATAXAUT AIS»
C'. To’Suwors ern S.

n. “Apevdqus ern dal. ob-
706 dor & Méurwy elves vo-
piloueros nah pdeyyoueros
AsO
Y. "Opes ern av!

HW. "Axeppns ery AB’.

1a. “Parts ern €,

* xa Go. m.

Of sixteen Diospolite kings.

1. Amos, in whose time Moses
went out of Egypt as we shall de-
monstrate.
2. Chebros 13 years.
3. Amenophthis 24 years.
4. Amersis 22 years.
5. Misaphris 13 years.
6. Misphragmathosis 26 years, in
whose time happened the deluge of
Deucalion. : |
7. Tuthmosis 9 years.

8. Amenophis 31 years. He is
supposed to be Memnon, to whom
the musical statue is erected. |
9. Horus 37 years.
10. Acherrhes 32 years.
11. Rathos 6 years.

t apevols B.

OF THE KINGS OF EGYPT.

EUSEB. SCAL.

ARMEN. HIERON.

THE EIGHTEENTH DYNASTY.

"Oxtanaidenaty duwacre/a
10.

Avwomoditay
(is*-)
al. "Oy mpiros” Aumwois ern
’
NYE s
PBaciréwy

B'. XeBpdy (Bevrepos) ery
s/-
y's Appevaqic (Ajrévovdpos)
” ,
TN XA» :
8. Mudpic* ern sf’.
é. Misdpaypotducict ern
us.
o's Totdpwors ern O.

G. *"Apevodus ft Ern ral.
abrog 6 Ménywy elves voustone-
vos nak preyyonevos Aides.
n'. “Opog§ ery Ao. [ey
adAw Ay. |
a. *Axerxepons ern 8’.

i. “ASwpis ern AY.

* MiGons B. Din.

Tt MicGonymotsws B.

Decimaoctava dynastia regum xiv.
Diopolitarum.
1. Quorum primus Amoses, (Amo-
sis) annis Xxv.
u. Chebron, annis x11.

i. Amophis, annis (Amenophis)
XXI.
Iv. Memphres, (Mephres) annis
XIl.
v. Myspharmuthosis, (Misphrag-
muthosis) annis xxvi.
vi. Tuthmosis, annis rx.

vir. Amenophis, annis xxx1. Hic

est, qui Memnon existimatus fuit,
lapis loquax. :
vi. Orus, annis XXVIlI. (XxXXvVIII.)
ix. Achencheres, (Anchencherres)
annis XVI. (XxII.)
(x. Achoris vu.)
{ Amnophis Lat.

§ See Syncellus’ list infra where this and the three following are given as a dynasty of Ethiopian king's from the river Indus.

118 MANETHO’S DYNASTIES

AFRIC. SCAL.

iB’. XeBphe Er if’.

wy’> "Axeppns ery sf’.

wd. "Apuerng® (Apepons)
ern el,
se. “Papreoons T er0¢ ae

ice "Apcvopad f
pevop) éry 10’.
‘Oped ety cbr’.
CAp-

12. Chebres 12 years.
13. Acherrhes 12 years.
14. Armeses 5 years.

15. Ramesses 1 year.
16. Amenophath 19 years.
Altogether 263 years.

THE NINETEENTH DYNASTY.

*Evveanaidenaty dSuvacrteia
4 . ~
Bacsréov 0 Avoomoditay.
t Ui ‘
a. LSéIuwg ety ve.
7+ ApperépSng§ ery x,

“‘Paabduns ern Ea’.

o. ‘Papecois ||
ans) ery &.
(Pape-

* opechs A.—dousols B.
t poypecis A. B—Paypecogs Go.
§ duevepriis B.

Of seven Diospolite kings.

—

. Sethos reigned 51 years.
2. Rapsaces 61 years.
3. Ammenephthes 20 years.

4, Rameses 60 years.

J Apevip Go.
|| Pauerns Go.
«

OF THE KINGS OF EGYPT.

EUSEB. SCAL.

sa. Kevyepys ern is. Kare
tote Maiions +745 && Atyun-
tov nopelag sav *lovdalwy ny7-
TUTO.
iB’. "Axeping T Er 1’.

wy» Xeping Er se’.

10. *Apuats f 6 wat Aa-
vais ern €. wed & ern ex
ts Alytnrov éxmecdy xal
pevyay tiv adedpy Aiyurroy
cig thy “EAAdda apinveiras,
uparncas Te Tov “Apyous Ba-
cideves ’Apyetov. 7
sel. "Aupeciic, § 6 nat Ai-
yuntos, ern £7).

iss Mévadps || ern pws

‘Oped ern ty)»

"Evveanandendrn dvvactela

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ARMEN. HIERON.
(x1. Chencherres ann. xvi.) Hujus tate Moyses Judzorum ex

Aegypto egressus Dux fuit.*

x. (xu.) Acherres, annis vit.

x1. (xm). Cherres, annis xv.

xi. (xtv). Armais, qui et Davonus {lege Danaus], annis v: quibus annis exactis, Aegypto pulsus, fugitivus tendit ad fratrem suum Aegyptum; [lege, fugitivus tendit a fratre suo Aegypto] adiens Helladam, Argo capta, regnat in Argivos.
xu. Ramesses, Remesses

(xv.
LXvIu.) qui et Aegyptus, annis Lxvi1.
xiv. Amenophis, (xvi. Menophes) annis xt.
Summa, anni cccxLvItt.
THE NINETEENTH DYNASTY.
Decimanona dynastia. Diopolita-
Baciréwy e. Avomoritar.
a. LéSac ery ve’.
B’. Pealys I ern Es’.
Ys Appeveprng®*® (Auéyopayis) rn A.
rum regum v.
1. Sethos, annis Ly.
u1, Rampses, annis LXvI.
11. Amenephthis, annis vit,

* In the Armenian this paragraph immediately follows Achencheres the 9th; Achoris and Chencherres being altogether omitted.

f¢ Ancheres Lat.

§ dueco}s B—Poueccis Dind.

{] Pawlrs Din. B.

T Agués Go.
|| Méuwgis Go.—’ApévwGis Din.
, . ** ’AuueveoD¢ Din.
120 MANETHO’S DYNASTIES

AFRIC. SCAL.

e. "Aumeveurng (CAme-
veuns) ern el.
so’. @ovwpsg, 6 rap ‘Opinpo
wadov reves TiéavBos, *"AAxdy-
Spas * ayyp, ep’ ob ro "TAsoy
éddw ern C.
‘Oot érn oD’.

"En) cod adrod devrépav ro-
pov Maveta PBacireig 45°
ery Bp wa

5. Ammenemnes 5 years.

6. Thuoris, who is called by
Homer Polybus, the husband of Al-—
candra, under whose reign Lion was
taken, 7 years.
Altogether 209 years.

In this second book of Manetho
are contained 96 kings and 2121
years.—Syncel. Chron. 59 to 75.—
Euseb. Chron. 15 to 17.
* ¢. "AAxavdpos dvie éG’ Sc. is thus given by several editors.

OF THE KINGS OF EGYPT. 121

EUSEB. SCAL.

O'. "Aupeveuuns * ery uc’.

e!. Qovwpis, 6 wap’ “Ounpw
xarovprevog TloAvBoug + (efse*.)
“Adnavdpos avnp, ep ob 7d
"Thuoy édidw, ery C'.
“Omod €ry p90’.

"Ext 1d (réAos) dure f’.
toyov Mayet Baciréwy 46’.
ern apna. [lege (Bond. |
* ’Auuevéuns Din. B.

ARMEN. HIERON.
1v. Ammenemes, annis xxv1.
v. Thuoris, qui ab Homero Poly-
bus vocatur, vir immanis roboris[lege,
vir, sive maritus Alcandree,] cujus
tempore Ilium captum fuit, annis vii.
Summa, anni cxciyv.
Insimul ex secundo Manethi tomo,
XCIIl. regum, anni MMCXXI.
¢ TiéAvGos Din.

THE THIRD BOOK OF MANETHO.

THE TWENTIETH DYNASTY. |

AFRIC. SCAL.
EIKOSTH dwacrela Baci- Of 12 Diospolite kings, who reigned _
Aéov Avomodtoy 4B, 0% éBa- 135 years.
vf
cihevoay eT prc.
THE TWENTY-FIRST DYNASTY.

Tpdrn nat enoory Suvac- Of seven Tanite kings.
tela Paciréov Tauray C.*
a. Xuevdig tf (Zuepdys) 1. Smendes reigned 26 years.
érn uc.
B'. Vovoéwygt ery pst. 2. Psusenes 46 years.
(uf'.)
y's Neperyepns ern &. 3. Nephelcheres 4 years.

Y. "Apevarts § ern S. 4. Amenophthis 9 years.

el, Ocoxe || COcdywy) 5. Osochor 6 years.

ern s’.
sl. Wwayns J ern &. 6. Psinaches 9 years.
* yf. Go. f SuedHs Go.
f{ Youcévys A.—Youskyns 4 Youréons Go. § Ameverwpass Go.
|] "Ogoyog A. Go, {[Twey%¢ Go.

THE THIRD BOOK OF MANETHO.

‘THE TWENTIETH DYNASTY.*

EUSEB. SCAL. ARMEN.

EIKOSTH dwacrefa Baci- © Vicesima dynastia Diopolitarum
Aéwy Avomoditay 1B’. of €Ba- XII. regum, qui regnaverunt aunis
olrevoay eT poi. ' CLXXIL.
THE TWENTY-FIRST DYNASTY.+

Tpéry nat einorry dvvac- Vicesima prima dynastia Tanita- tela Bacihewy Tawtay émrdé, rum regum VII.

a’. Spévdic, (Zpevdyc) ery . 1. Smendis, annis xxvi.
“Ss
B'. Wovoévys, ern par. u. Psusennus, annis xxi.

y+ Neepxepys, (Nepep- ~ 111. Nephercheres, annis rv.
xevns) ern &.
Y. "Anevoprss, f ery 6’. tv. Amenophthis, annis 1x.
€ "Ocoywp, ||. ern s'. v. Osochor, annis v1.
/ , a ' . Ke
os. Vivadyys, ern 0. vi. Psinnaches, annis 1x.
* The rest of the variations of Hieronymous are given page 141. + Scaliger omits this dynasty and places its‘ kings under the 20th dynasty. { aupevwors B, || 6royae A.

AFRIC. SCAL.
C. Woveévyys® (Lovedvyys) 7. Psusennes 14 years.
ety wt
‘Opod Er7 pr’. Altogether 130 years.

THE TWENTY-SECOND DYNASTY.

Eixoory Sevrepa Swarr Of nine Bubastite kings.
BovBactitay Bacihéwy 9.
a. Lécoyyict ern ua. 1, Sesonchis 21 years.

8. *Ocopdav§ (Otcdprav) 2. Osorthon 15 years.

+ ! t
et tel,
y. 8. ed. "AAdoe tpels rn 3, 4, 5. Three others reigned 25
ne. years.
J. Tanérwdig‖ (Tanérro- 6.. Tacelothis 13 years.
Sic) Er wy.
Cl. a’. SI." AAAoL Theis ery 7, 8,9. Three others 42 years.
pp. 7
‘Opod ‘ery pu. (pus’.) Altogether reigned 120 years.

THE TWENTY-THIRD DYNASTY.

Tpitn nat elnoory dvvac- Of four Tanite kings.
tela Tavrav Bacréwy &. ;
a’. TlerovBérng (Terov- 1. Petoubates reigned 40 years; in
Bdorns) ern ps ép’ ob éAvu~ his time the Olympiads began.
Tides YI TpOTY.
B’. "Ocopyd (’Oadpyev) 2. Osorcho 8 years, whom the er 9’, “Hpaxdéa Altar Egyptians call Hercules.

UAAOVCs

* Sovcéwns Go. + Ae’. Din.—”’. Go. m.
1 céowyyss B.—Zecdbyywors Din.
§ ‘OcweSdiv A.—’Oowedd Go. || TaxéAAwSis Go.
OF THE KINGS OF EGYPT.

EUSEB. SCAL,.

Ci. Wovcévyns, ery re’.

‘Omod ery pr.

125

ARMEN. -
vir. Psosennes, annis xxxv.
Summa, anni cxxx.

THE TWENTY-SECOND DYNASTY.

,

Elnorry devrepa dwacrela

BovBactitay Bacidéwy tpidy.
a. Seréyywoig * ern na’.
B’. *Ocwp%av ?OcdpSart)
a ’
eT bE.
oy. Tanérrwris T ery ty.

“Omod €rn ub.

Vicesima secunda dynastia trium
regum Bubastitarum.
1. Sesonchusis, annis xxI.
1. Osorthos, annis xv.
wu. Tacellothis, annis x11.

Summa, anni xtiv.

THE TWENTY-THIRD DYNASTY.

Elxoory’ tpity duvacrela
‘Tavitav Baciréoy Tpidy.
a’. TerovBaéorys§ ery xe’.
(xa!)

B. Mes” Gy “Oowpddy
COcdpSav) ery 6’. dv “Hpa-
urea Aiyuarios excreray.
* ceobyywors Din.—ceowyywois B.

} TaxéAwSs, Din. B.

Vicesima tertia dynastia Tanitarum
trium regum.
1. Petubastis, annis xxv.
11. Post quem Osorthon, annis
1x. quem Herculem appellarunt
Aegyptii.
+ Din. B.
§ MerovBderss Din.
126

AFRIC. SCAL.
’ om ot ,
y- Vappoug ery v.

oY. Zyr ern Aal.*

‘Oot ern me’.

MANETHO’S DYNASTIES

3. Psammus 10 years.
4. Zeet 31 years.
Altogether 28 years.
THE TWENTY-FOURTH DYNASTY.

Terdpty xa elnoorn du-
varrela.
Boxywpis t (Boxywpig) Sat
ans ern oy eq? ob cpvioy ép-
véybaro.
Bochchoris the Saite reigned 6
years, in whose reign a sheep spoke.
THE TWENTY-FIFTH DYNASTY.

Tléunry nal einocty duvac-
tela Ainviwnwy Bacineoy Tpidy.
a’. LSaPdnwv, f %¢ alyud-
Awroy Baxxwpw § érdy enavee
Civra, nab éBactrevoey ery
7 «
B. ZeBegde|| (Zednyes)
ulig Er 1d.
oy. Tdpnos ern vy! (y’.)

“Omod er pr.

Of three Ethiop kings.

1. Sabacon,who having taken Boch-
choris captive, burnt him alive, and
reigned 8 years.
2. Sebichus, his son, reigned 14
years.
3. Tarcus 18 years.

Altogether 40 years.

THE TWENTY-SIXTH DYNASTY.

wv. \
Extn ual einooty dvvac-
, ‘ow
tela LaitavG Baciréwy év-

/
VEX.
* 28. B,
§ Béyyoow B.
T Boyyogicairns B.
|| B—ednyxos Go.
Of nine Saite kings.

} SaBBdxwy Go.
¥ Acairdy Go.
OF THE KINGS OF EGYPT. 127

EUSEB. SCAL. ARMEN.’
of» Vapuods ery t. mi. Psammus, annis x.
‘Oued ern pd’. Summa, anni XLiv.
7
THE TWENTY-FOURTH DYNASTY.

Eixocry tetdpty owac- Vicesima quarta dynastia.
Tela.
Boxwpic * (Béxxwpis) Dai- Bocchoris Saites, annis xt1v. _ Sub
Tg etn pd. ép ob apviov quo agnus locutus est.
epreybato. | suod ery yd’. |
THE TWENTY-FIFTH DYNASTY.

Einorry méunry dwacrela Vicesima’ quinta dynastia regum Aisieney Paciéoy todv. Aethiopum trium. a.
LabBduav, t 25 Béyo- 1. Sabbacon, qui captivum duxit

pw aixudrwroy édv exavre Bocchorem, et vivum combussit; reg- Cavra, nal éBacirevoey ery navitque
annis XII.

1B’.
B’. Tednyos f vide ery ofl i. Sebichos ejus filius, annis x1.
y's Tapands ery x. iu. Taracus, annis xx.
*Ouod ery pd. Summa, anni xtiv.
THE TWENTY-SIXTH DYNASTY.
"Extn xad eixoorh dwac- Vicesima sexta dynastia regum
rela Satrov Baciréwy 6. Saitarum rx.
* Boyywers Din. + SaBdxwy Din:
J 2eBryas Din. B.

a’. Srepidrng ery ag

pl. Neyebag * ery c. |

oy. Nexao t ery 7.

Y. Wauynrixos ft (Vap-
pirinos) ety vd»
€. Nexasd dedrepos ery ¢’.
obtog ele THY ‘Lepovcadna nat
"ladyat § tiv Bacidea aiypd-
Awroy || ekg Atyumroy aanyarye.

go’. Vdupovdic Crepes ery
eg.
C. Ovadprs ern 1', @ mpo~
cépuyoy arovons nog] “Acov-
ploy ‘lepovcannn of tray *Iov-
h
Sakwv trroAosros.
n’. “Auwors ern 2d’.

WM. Vappexepicncs™™ unvas
We ,
“Oped €rn pr’. nad unvas o’.
MANETHO’S DYNASTIES .

1. Stephinates reigned 7 years.
2. Nechepsos 6 years.
3. Nechao 8 years.

4. Psammeticus 54 years.

5. Nechao the second 6 years. He
took Jerusalem, and carried Joachaz,
the king, captive to Egypt.
6. Psammuthis 6 years.

7. Vaphris 19 years, to whom the
remainder of the Jews fled when
Jerusalem was taken by the Assy-

rians.
8. Amosis 44 years.

9. Psammecherites 6 months.
Altogether 150 years and six
months. |
THE TWENTY-SEVENTH DYNASTY.

“EPdoun nat enorry duvac=
rela t+ Mepody Bacidéwy 4.
* A. B.—Negelis Go.

{ Yauplrixos Go. A—Paunjruyos B.

|| Go. m.
**® Youuoyepirns Go.
Of eight Persian kings.

tT vayaw B.
§ Iwayis Go.
J an B.
tt Bacsrsla Go.
129

OF THE KINGS OF EGYPT.
EUSEB. SCAL. ARMEN.
a’. “Aupepic ('Aumepys) . 1. Ammeres Aethiops, annis xviut.
Aidio ern sf".

Bl. Srepavddis * ery v.

Y- Nexdpws ery
Y. Nexao ery yf.
. Wapmetixic t ern pel.
ot. Nexaw devrepos ern <’.
odTOs Ese THY Tepovearnu, xaut
"ladyast tiv Bacidea aix-
pddwroy eis Alyurtoy anqya-
yer
Gi. WappodSig erepos, 6
nal Vanputixos } ery i.
'. Ovadpis (Odacppns) ery
ne. @ mporépuyay adodons
tmd *Agoupioy tg “lepovoa-
Ane of Ov "lovdalay tmdro-

Tob.
a. “Auwois ern uf’.

‘Oot ern ply’.

u. Stephinathis, annis vu.
Nechepsus, annis vi.
Nechao, annis v1.
Ill.

Iv.
v. Psammetichus, annis XLiv.
vi. Nechao secundus, annis_ v1.
Hic cepit Hierusalem, et Joachaz
regem in Aegyptum duxit’ captivum.
vu. Psammuthes alter qui et Psam-
metichus, annis XVII.
vu. Vaphres, annis xxv. ad quem
confugerunt ab Assyriis: Judeeorum
reliqui ex Jerusalem.
1x. Amosis, annis XL.

Summa, anni cLxvit.

THE TWENTY-SEVENTH DYNASTY.

Eixorry éPdoun dwacrela

Vepody Bacidéwy 7.

* SreGavddns Go.—repddis Din. B.

Vicesima septima dynastia Persa-
rum regum VIII.
} ¥aupyrixos Din. B.
ft "Iwdyag Din.
130 MANETHO’S DYNASTIES

AFRIC,. SCAL. : j
- @. KapBdons Eryn € rie 1. Cambyses reigned over Persia,
éavrod Pacirelag Ieprav é- his own kingdom, 5 years, and’ over
Bactrevcey Aiydrrov ry 1. Egypt 6 years.
B'. Lapeios Lordomov ery 2. Darius, the son of Hystaspes,
Ag’. 36 years. ~
+ Fepins 6 pwéyas ery na’. 3. Xerxes the Great 21 years.

Y. *AprdéBaves (ApraBa- 4, Artabanus 7 months,
vs) aiqvas &.
e. “Apraképins ery ua. 5. Artaxerxes 41 years, |
s'. Fépbne ujvas ovo. 6. Xerxes 2 months.
C. Soydiavds piqvas C. 7. Sogdianus 7 months.
n. Mapeios Bépkov rn 1a’. 8. Darius the son of Xerxes, 19
| . years.
‘Opod ern pud', unqvas . Altogether 124 years and four
| months. -
THE TWENTY-EIGHTH DYNASTY.
Einorty bydon dvwacrela.
"Auvpreos™ (*Auptaioc) Amyrteus, the Saite, 6 years.
Latrys ery s’.
THE TWENTY-NINTH DYNASTY.

"Evarh nal enor duvac- Of four Mendesian kings.
tela. Mevdyolav Bacidéwv >
oY.
* Apiorews Go. + Mevdqcror BactAsis Din.
OF THE KINGS OF EGYPT.

EUSEB. SCAL.
a’. KapBvons ere: néun-
T® Tho auTOD Pacirclas éBa-
cihevoey Aiydrrov ery y'.
B. Maya, pivas C.
y- Aexpeioc, ry As’.

W. Bépenc 6 Aapelov, rn

UD «

e. "Aptabépins [6 Maxpo-
xeip | ern pw.
ss Hépbns 6 devrepos, wyjvas
e. |
| . Soydiavds, pvas C.
n» Aapeiog 6 Réptov, ern
‘6’.
“Opod ern px’. pyres 0.

131

ARMEN.

1. Cambyses anno regni sui. xv.
[lege v. | regnavit in Aegyptios annis
Ill.
ut. Magi, mensibus vit.
m.. Darius, annis xxxvl.
iv. Xerxes Darii| filius] annis xxr.

v. Artaxerxes, annis xL.

vi. Xerxes secundus, mensibus 1.
vu. Sogdianus, mensibus vi.
vit. Darius Xerxis ffilius] annis
XIX. !
Summa, anni cxx, et menses Iv.
THE TWENTY-EIGHTH DYNASTY.

Einoory dydun dwacrela.
"Auuptaiog* Sabrys ern,
U
o:
Vicesima octava dynastia.
Amyrteeus Saites, annis vi.
THE TWENTY-NINTH DYNASTY.

J
Elmocty ewarn duvacreia
Mevdjcio: Bacireis 0.

Vicesima nona dynastia regum rv,
Mendesiorum.
* Apuordvog Go,

AFRIC. SCAL. i ee «fi

7

a. Neepirns* (Nexepi- . Nepherites reigned 6 years.
76) ET) Ss ib] bak j
B’. "Axwpis Er 1. 2. Achoris 13 years.

ys Vdupourig} eragea’. 3. Psammuthis 1 year...

Y. Negopizys { (Negepi- 4. Nephorites 4 months.

T7s) pyvas 8. |
‘Omot ern x’, pivas d- Altogether 20 years and four

months.

THE THIRTIETH DYNASTY.

Tpranocry dwacrteia Le- Of three Sebennyte kings.
Bewuriy Bacihéay Tpsey. jum Way
a. NenravéBng ern 17). 1. Nectanebes 18 years.

B'. Téwe ern Pl. 2. Teos 2 years.

of. NexraveBdg § ern 17). 3. Nectanebes 18 years.

‘Omod ern Ay). Altogether 38 years.

THE THIRTY-FIRST DYNASTY.

TIpwry ual tpranorty dv- Of three Persian kings.
yartela leprdy Bacthéwy
TPs
a’. "Oxoc|| elnorr® ere 1. Ochus ruled Persia twenty
THs éavtod Bacirelac Teprdy years, and Egypt 2 years.
€Bactreveey Aiyiarrov ery fl. ,
(<’.)

* NeGegelrng Go. f Papourss B.
t NeGopérig A.—NeGogdrys Go.
§ NexravéBns Go. || eeyos B.
OF THE

EUSEB. SCAL.
al. Neepirys, ery ’.
B’. *Axwpig, ern 4's

oy. Vdppmovrtic, eras a’.
y. Nepepirns, * pijvas 0.
€. Mov&ic, eros al.
“Opad ern na’. nal wives 2.

KINGS OF EGYPT. 133

ARMEN.
1. Nepherites, annis v1.

u. Achoris, annis xiII.
11. Psammuthes, anno 1.
tv. Muthes, anno 1.
v. Nepherites, mensibus rv.
Summa, anni xxi, et menses Iv.
THE THIRTIETH DYNASTY.

Tpsanocry dwacreia Le-
Betray Bacidéoy tpay.
al. NextavéBne, (Nexta-
véBig T) ery V'.
B'. Téos, ery f'.

y- NexravéByc, (Nexta-
veBog f) ern x'.
"'Opot ern x'.

Tricesima dynastia regum trium
Sebennitarum.
1. Nectanebes, annis x.
u. Teos, annis u.
11. Nectanebus, annis vit.
Summa, anni xx.

THE THIRTY-FIRST DYNASTY.

Tpranorry mpory Swvacrela

Hepody | Baciréoy rpidy. |

a'. "Oxog ("Ox06§) elxoo-
T® ere the avrod Mepody Ba~
oirelag upate? to Alytmrov
> u
ETN Se
* Avedegitns Go.
§ Din.
Trigesima prima dynastia Persa-
rum.
1. Ochus, qui vicesimo regni sui
Persarum anno, obtinuit Aegyptum
annis VI.
ae } Din.
\| eects wyov A.—keonedyo B.

AFRIC. SCAL.

B'. "Aponte C Apang “Oxov) 2. Arses reigned 3 years.

ern y.

y'. Aapetos ern d. 3. Darius 4 years.

“Omad ern > rosov jal. And the whole number of the white
in the third book 1050 years.—Syne.
Chron. 73 to 78.
OF THE KINGS OF EGYPT. 135

EUSEB. SCAL. ARMEN.
B'. Mes? Gy’ Apang || "Oxot ut. Post quem Arses Ochi [filius]
ery ¥. annis Iv.
7. Me? w Aapeiog Erg ef. 111. Post quem Darius, annis vr.
“Ov *Arébardpog Maneday Quem Alexander Macedo occidit.

narelher.
Tatra rod tpirov toov Omnia hee ex tertio Manethi
Maeda. tomo.
CANON OF THE KINGS OF EGYPT:

FROM JOSEPHUS.

SEVENTEENTH DYNASTY.”

al. Sdraris ery id’. 1. Salatis 19 years.

B’. Byav ern pd’. _ 2. Beon 44 years.

o's "Amaya €Fn As’, nal 3. Apachnas 36 years and 7
pnvas C. months.
8. "Amwdus Ern Ea’. 4. Apophis 61 years.

ée. “laviag ern v', nab 5. Jamas 50 years and 1 month.
PVG @
ct. "Aco ern py, nal 6. Assis 49 years and 2 months.
pinvas Be
EIGHTEENTH DYNASTY.

a’. TE uwors ern xe, nar 1. Tethmosis 25 years and 4
pnvas 0. months.

PB’. XéBpwy ern ty’. 2, Chebron 13 years.

y- *Apevadis ern xl, nad 3. Amenophis 20 years and 7
pivas C. months.
. *Auerons ern xa!, nal 4, Amesses 21 years and 9 months.
pnvas Y.
€. Mipns ety of, val 5. Mephres 12 years and 9
vias 9. months.
* The various readings to this catalogue are given infra. See Manetho on the Shepherd Kings.
JOSEPHUS ON THE KINGS OF EGYPT.

st. MyppapotdSacs ery
ue’, wal wives s.
t'. Ousiorg ern SY, xa
wives 9 «
n~ "Apevedis €rn 0’, nauk
payaso.
MW. *Opos ern As’, nal pin-
yas €.
s. *Aneyxpys éry 18’, nat
pave Oo «
a. PéSwris ern 2.

iB’. "Axeyxipns €ty 68’,
nar pavac él.
vy’. "Aneyxipns B'. ey 18’,
wal pnvas y
. "Apuais ery 9, nal
pave al,
Ld / + ‘ \

tes Paweraons €Tog a nas
penvas 0.
is. *Apuéoons
ern Est, nar pyvas PB’.
iC. "Auévadis ern 1S’, xart
pnvas ae
in. Lédaoig ua Payér-
on™.
TeSpwoig yap fy Baci-

Miayyrov

¢ U

Aeds Ore eEneray (ol motneves).
\ ~
"Amd d€ TovTev petakd roy
/ /
Baciréov var adtdy eon
137

6. Mephramuthosis 25 years and

10 months.
7. Thmosis 9 years and 8 months.
8. Amenophis 30 years and 10

months.
9. Orus 36 years and 5 months.
10. Acenchres 12 years and 1
month.
11. Rathotis 9 years.

12. Acencheres 12 years and 5
months.
13. Acencheres II. 12 years and
3 months.
14. Armais 4 years and 1 month.

15. Ramesses 1 year and 4 months.

16. Armesses the son of Miam-
mus 66 years and 2 months.
17. Amenophis 19 years and 6
months.
18. Sethosis and Ramesses.

Jos. contr. Ap. I. 15.

Tethmosis was king when the shep-
herds went out of Egypt. From these
(the shepherd) kings there intervenes
a period of 393+ years to the two bro-
* Qy. SiSws 3 xa) Pauéoons, who is Ramesses. t+ The sum of the 17 kings of the 18th dynasty amounts only to 333

years.
page.
The reading 393 is however confirmed by the extracts in the following I am indebted to Mr. Cullimore for

the observation that the deficiency

of 60 years occurs in the 7th and 11th reigns which ought to have been each 39 years. This correction, which may be found in some of the other lists, makes the Canon completely harmonize with the Hieroglyphic dates.

T

138

rprandore evernnovtatpla ern,
péxps Tv Bio adeApay Tévo
Kal Epatov, avroy wey Sedov
Abyurtoy tov dé “Epuasoy Ad-
vaoy petovopacdqval yaw.
“Ov éuBaroy 6 Tédws eBaci-
Aevoey €ty YS, Kal ner? av-
tiv 6 mperBUrepos THY vidy
ad ro Pamalys Eo’:

JOSEPHUS ON THE KINGS OF EGYPT.

thers Sethos and Hermzeus of whom
he says Sethos was called Aegyptus,
and Hermeeus Danaus. -Sethos after
he had expelled Hermezeus reigned 59
years. After him his eldest son Ramp-
ses reigned 66 years.—Jos.. contr.
Ap: 1. 26.
In the 16th chapter Josephus has the following—

Anroy d€ éotiv én tay elpy-
/ 24 n_ /
pevay ETaY TOU xpovou TAA
¢
yicbevrog Ore of xaAovuevos
/ ¢ / \ /
Torneves, Nunerepor.de Tporyovot,
Tpiok nab évevqnovra nal Tpra-
f fi A 3 ed
norlors mporbey Ereciv, | ek THE
/
Alytarov amadhayevres, Thy
,
yopay Tatnty anounoay,' 7h

Aavaidy tg "Apryog upiner bat.

It is manifest from a computation
of the above-mentioned years, that
the Shepherds (our ancestors) were
driven out from Egypt, and left that -
country three hundred and ninety-
three years previous to the departure
of Danaus to Argos. ey
And in the 2d chapter of the second book :—

Mavebog rev yeep nares Tyy
Tebudoros Bacirelay amarra-
aval pyow é Aiydarov tods
lovdalovs, pd ery Tprono=
clay everqnovratpiay tag els
"Apyos Aavaod guyyg. “Aveta
payog SE Kate Boxywpiv roy
Pacihéa, rovréori ep) eriiy’
MeAwy
\ \ 9» \ ~
QE ual dAdo tives de adtolc
7
XiMiov entanoclay.
edoker. ‘OSE ye wdvrav mord
tates Antwy aploato thy éfo=
Cov dupiBis naire thy eBdduny
"Orvumida, nat ratrys tres
elvas mpatoy, év @ got Kap-
, 7
xXndiva Doivines Exticay.
Manetho says that the Jews (i. e.
the Shepherds) left’ Egypt in the
reign ‘of Tethmosis three hundred
and ninety-three years before the
flight of Danaus to Argos. Liysi-
machus thatit was in the reign of
Bocchoris, i.e. one thousand seven
hundred years before. Molo and
some others place it as seems good
to them. But Apion the most cor-
rect (ironically) of all, fixes it de-
cidedly at the first year of the seventh
Olympiad in which he says the Phoe-
nicians founded Carthage.

CANON OF THE KINGS OF EGYPT:

FROM SYNCELLUS.

AIPYIITOY ry¢ méka: Me- Canon of the kings of Egypt for-

pauias Paciréwy €rn. merly called Mestrzea.

a. Meorpat.* 6 xat My- 1. Mestraim who is Menes: he
vag ft ern re. ~ reigned 35 years.
Bl. Kovpddyc t ern bp). 2. Curodes 63 years.

y'. *Aplorapyos ern AB. 3. Aristarchus 34 years.

8. Sadviog ern As’. 4. Spanius 36 years.

e. s’. “Avemvypdboy ‘ery 5. 6. Anonymous 72 years.

C. 'O Sépamic§ uy’. 7. Serapis 23 years.

n» Seabyywois ern ub’. 8. Sesonchosis 49 years.

DS. "Auevéung ern xd’. 9, Amenemes 29 years.

’, "Auacic‖ ern B’. 10. Amasis 2 years.

sa’. "AnerepSpys ern 17’. 11. Acesephthres 13 years.

iB’. "Ayyxopeds J ern 9. 12. Anchoreus 9 years.

wy. "Apusvons** ery &. 13. Armiyses 4 years.

iD. Kapols ern 18’. TT 14, Chamois 12 years.

se. Micenods Tt try 15. Miamous 14 years.

is’. "Aueojors ern Eel. : 16. Amesesis 65 years.
* Mnoroaiu Sc. t Méns Go. Sc.
} Koupoddns Go.—Kobdpous Sc. § woigomls B.
‖ Azwors Go.m. Sc. J Axogeds Go.—Ayweeds Sc.
*® Auwogg Sc tt xs’. Se.
Tt} Aweclons sry En’ is substituted by Go. Sc. and A. for the 15th, while the 16th is left vacant, 14 years being assigned for the period of the reign.

i. Odans * Eryn y’.
vy'. “Payers ern “0.
1S’. ‘Papercouerns T ery
be’. .
« Otoindpys t ern Aa’.
ua. ‘Payeronoens § ery
Ky’ «
«6'. ‘Payeroapérw || ery
ny,
xy’. ‘Payeron J *louBac-
on eT) AY.
ud. ‘Papecon Ovdcdppov**
ern “a.
Ke» Koyxecpes ++ ery ett
Toro rH ett

€TEL TOD
xe’ Baciredoayros Koyydpews
tg Aiyvnrov ént t7g ic Bu-
vaotelas TOU Kuyimod Aeyouevov
nindov Tapa T® Maved@, caro
Tov mpdrov BaciAéws ual oi-
uote) Meorpain §§ ris Al-
yintov, mArnpodyta: ern W,
Baciréwy xe’.
us’. LiAlerys ern iS. mpa-
tog Tavs tHe ttl. Suvaerelac
mapa Maver.
¥0. Batwy ery ud.

un. *Araryyeis ern Ac’.

uy. "Adadig Ern Ea’.

N. TéIwsg ery v.

* Oven Go. Sc.

} ooméon B—Ovoinépns Go.

SYNCELLUS CANON

17. Uses 50 years.
18. Rhameses 29 years.

19. Rhamessomenes 15 years. —
20. Usimares 31 years.
21. Rhamesseseos 23 years.
22, Rhamessameno 19 years.
23. Rhamesse Jubasse 39 years.
24. Rhamesse the son of Vaphris_
29 years.
25. Concharis 5 years. :

In the 5th year of Concharis, the 25th king of Egypt of the 16th dynasty, which is called by Manetho the Cynic Cycle, was completed in 25 reigns a period of 700 years from Mestraim the first native king of Egypt.
26. Silites 19 years, the first of the 6 kings of the 17th dynasty according to Manetho.
27. Beon 44 years.

28. Apachnas 36 years.

29. Aphophis 61 years.

30. Sethos 50 years.

f poperouerts B.
§ Pauechoews Se.
|| Pappercaperdis Sc.—Poyecceuéw Go.
q| paupeconi ow Bacn B.—Popyeooy rod Banta Go.
** Paneconobapoos Sc.
tt s'.:Go. m.
tt xbyxagns B.—Kéyyagos Se.
§§ Meorpiu Go.
OF THE KINGS OF EGYPT. 141

Ra's Kiprog* ern xs. 31. Certos 29 years according to
yar ldonrmey, xara 8 rv Josephus, but according to Manetho
Maeda ery pd. | 44, |
AB'. °*Aoh® F ery wl. $2. Aseth 20 years.

Obros, mporedyne THY evi~ He added the 5 intercalary days to avtiv tus € émayouevac, nat the year: and under him the Egyp- én) aired, Bs pacw, éxpnud- tian year which had previously been nicev the' jycepv, 6 Alyurtia- reckoned 360 days only was increased nag enavrds te ubvov nyepv to 365. Under him also the

calf was mpo tovrov erpovjevos. “Ent deified and called Apis. adtod 6 pboxog Veoromvdels "Amis exaqyy.

FROM SYNCELLUS AND EUSEBIUS.

SYNCEL. EUSEB. ARMEN.{ HIERON.
Ay’. "Auoois 6 xal TéeSpo- 1. Amosis ann. xxv.
Cats ern “Ss” §
"Auwoig xs. Amosis xxv.
AY. XeBpdv erg w/. u. Chebron ann. xu.
XePpav wy’. Chebron xu.
rel. "Aueucpiis|| ern sel. ui. Amenophes xx1.
"Auenpigs se. Amenophis xxt.
As. "Amevoys €r7 12’. tv. Memphres xu.
*"Auevons 1a’. Mephres xu.
* Kijoros Go. t aoond B.
{ In the Armenian Canon of Eusebius, a Theban dynasty, which he calls the 16th, is placed as the first, to which is assigned a period of 190 years. This is followed by the 17th dynasty of the Shepherds which lasts 103 years. No names are given in either. The first part of Hieronymus’ old Latin version of Eusebius is lost. The lists therefore both of the Armenian Canon and of Hiero- nymus’ version commence with this the 18th dynasty of Diospolites. The names of the 32 kings given above, are merely those of Syncellus in the Greek opposite.

§ xB’ Go. || Avégns Go, Sc.—éueudis B.

142 SYNCELLLUS’ AND EUSEBIUS’

SYNCEL. EU. SC.

ARMEN. . -s HIERON.

AC’. Mioparypovtoots érjict, v. Mispharmuthosis xtvy1.

MisdpaynovOwoig 15".
An’. Mioeppns ern ny’
Miocppys ery xy’.

AY. TotSpwois ery Av!

TolOuwois x6’.

We "Apev@prig ry Ads

"Auevaphis A.

Obtos 6 *Aperapric™ eat
6 Mépyay eives vomslonevos nat
preyyauevos Ado6.
Aiviores amd “Ivdod mora
HOU avactaytes pic TH Al-
yuntn wunoay.
pal. *Opog pn’. -

EoAwpos c's
up’. ?Ayevxepys xe»
AXEpKEpnS %E «
py. “Adapts ud.
Adupis x0’.
pd. Kevyepys ue".
Kevyepys us".
pe. “Axeppist ern: gq! %
nal 2’.
Axepns 7.

uss *Apuaios 6 nad Aa~
\ I ,
yao, ETH A's
Apmails &'.
we. “Pawerons 6 uad Al-
quntoct fi’.
Paylecote by
* gupsvopdis B.

Misphragmuthosis xxv1.

evi. oTuthmosis.ix. « »

Tuthmosis. 1x.

vii. Amenophthis xxx...»

su» vAmenophis xxx1.

Hic ille Amenophthis est, qui

Memnon ipse creditus fuit, lapis lo-
quax.
yuu. Orus. xxxvii.
Orus xxxvlll.
1x. Achencheres xu.

Achencherres xu.
x. Athoris 1x.
Achoris vu.
x1. Chencheres xvi.
Chencherres xvi.
xu. Acheres vim.
Acherres vim.
xu. Cheres xy. ~ Cherres xv.
xiv. Armais qui et Danaus v.
Armais v.
xv. Aegyptus LXvVIII.)
Remesses LXVIII.
xvi. Menophis Menophes xt.
t Axspis Go.—The four above are given in both the Greek catalogues as

Ethiopians.

J Alytarrics Go.

—— sr

CANONS OF THE KINGS OF EGYPT. 143

SYNCEL. EU. Sc. ARMEN. HIERON.
XIX DYNASTIA.
1. Sethosis Sethos Ly.
1. Rampses | ««» Ramses txvi.
wn. ‘Auévodis * ery y/. 11. Amenophis xt.
Apévadis 1/. Amenophtes xt.
iv. Amenemes xxXy. |
».. Ammenemes xxv1.
pat. @ovwpis st’. v. Thuoris. vu.
Ooverpig 10. Thuoris yu.
Thuoris Aegyptiorum rex ab Ho-
mero Polybus vocatur maritus Al-
candree. De eo meminit in Odyssea.

XX DYNASTIA} ANNIS CLXXVIII.

Ye Nexepads 1S’. 50. Nechepsos 19.years.
Nexeyag int |
va’, Vajrpnovsic 19/. 51. Psammuthis 13.
Waupovdic w/.
. SR ieee ae Mes
; Sega ee ee 3

vy’. Kijprog tf is’. 53. Certus 16.
Kijpros sf’.
v'. “Paris pel. 54. Rhampsis 45.
Pdyrfig ae’.
vel, "Anevons 6 nat "Apwpe- 55. Amenses who is Ammenemes
veuns § ust. 26.
Aupévons us»
vs’. "Oxupas 10’. 56. Ochyras 14.
Oxrpeds 1d,
XXI DYNASTIA TANITARUM.
yo). "Aperding || «2. 1. Amendis xxvi.
Auedys x0’ Semendis xxvI.
* dueviong A—Apsvopis Go.

+ Neither of the Latin versions give the names of the 20th dynasty. The names substituted above are merely translations of the Greek of Syncellus opposite.

} Kjerws Din. § Apevéuns Go.—domervéuns A. || Auedgs Go, A.

14.4: SYNCELLUS’ AND EUSEBIUS’

SYNCEL. EU. SC.
yn» @ovwpic® ery v’.
Ootwpis r’.
Obres éoti 6 rap ‘Onnpp
TeavBos + "Adudvdpac t dvnp
ev *Oduacela. pepdjnovos.
yl, “Addis é nad Dovea-
vog ern unl. Ed’ ob cesopoi
nara ty Alyurroy éyévoyTo,
undéro yeyovéres ev adty mp
TOUTOU.
ASaaig 6 nat Bovowpos xy).
E', Keynévyg 0%’
Keynévys AX.
Ea’. Overvédns § ern ul.
Odewédys AT.
EB’. Sovcanelu|| Eryn rd.
Lovoanelu AiBvag xat Ai~
Nionas ual Tpwyroddras rap-
éraBe mpo tho ‘lepovoadnu.
Lovoaneln Ad.
Ey’. Wovevog xe’.
_ Zemnpavepos uel.
ef. Neéxepys os

Nedexépns 5
EY. “Aunevdquc]] ¥.
Appevadug S.
Eo’, Sairys se.
Lairnys se’.

EC. Wivdxns S'.
Vivadyns 2.
* § Sodwons A. B.
t dAxardoos A. B.
|]. Sourcaxede Go.
ARMEN. HIERON.

ul. Pseusenes X11.
Pseusennes XLI.
11. Ammenophis rx.
Amenophthis rx.
iv. Nephercheres tv.
Nepherchenes tv.
v. Osochor v1.
Osochor V1.
vi. Psinaches 1x.
Spinaches 1x.
ft TWoAdBous Vulg.
§ ovévvegus B.
Y Apuuerigus Go.
CANONS OF THE KINGS OF EGYPT.

SYNCEL.

Ey’. WerovBdorys ery nd’.
— TerovBdorys po’.
ES. "OcdpIwy 9’.
Ocdprav ¥.
0. Vaupos ¢’.
Weepnprng t'.
oa’. Koyxapis nar’.
Koyxegis xa.
OB". *OodpSwy ie.
Ocdpray te’.
oy’. Taxardduc * vy’
Taneragis vy’
od. Boxxwpis tT pd. t
Boxywpig pd.
Boxxwpis§ Alyurrioig évo-

porérer, ep’ ob Adyos apyloy
‘pbeyacbas.
oe, LaPdnwy Aidlnp || ery
ip’.
LaPdnoy sf’.
/ *
Obros tiv Béxywopy aiyucrw-
n a
Toy haBoy Cavra exavoer.
os. LePyxwyv 1f".
LePynwy 18’.
ot. Tapdnnys x’.
Tapas x.
* Taxedépng Go.—rtaxsaAwgns A.
§ Réouywons B.
tm B.

EU. SC.

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ARMEN. HIERON.
vu. Psusennes xxxyv.
Psusennes xxxv.
XXII DYNASTIA BUBASTARUM.
. Sesonchusis xxI.

–

Sesonchosis xx1.

u. Osorthon xy.

–

Osorthon xv.
ut. Tachelotis xu.
Tacellothis xm.
XXIII DYNASTIA TANITARUM.
. Petubastis xxv.

–

Petubastes xxv.
u. Osorthon 1x.

Osorthon 1x.
1. Psammus x.

Psammus x.
XXIV DYNASTIA.
1. Bocchoris x1itv.

Bocchoris Saites xLv1.

XXV DYNASTIA AETHIOPUM.
1. Sabacon Aethiops x1I.
Sabacon xt.

u. Sebichus x11.

Sevichus x1.
mi. Tarachus xx.
Taracos xx.

ft Boxyagis A.—Bényoons B.
|| aidfon) B.
U

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SYNCEL. EU. SC.
on’. *Auars ern 7»
Apuaits An»
08. Lrepianys uC.
Trepidris ut!
ni. Nexepac™ in/.
Nexewag 17’.
ma. Neyao 7.

NeyaaP 7.

np. Paypirinos t i.
Vanplrinos 0.
my’. Nexao f! bapad 3’.
NexaaP BP...
7d’. Pdppovrss f ETEpog 6
nat Vappntixos § i.
Papporrys 16).
me. Ovadpis Av.
Odcppns 0’.

ms. “Auwcig v.
Apacs vl.
"Ews tovrov tay Alyun~
tlev Bacirela Siapnécaca éy
Suvacteias 1, Paciredor de
ms’, eter, Por ito Kaupu-
cov vadypedy ent tod as’
Bacikevcavtos tHg Merrpaias

* Nanelos Go.

SYNCELLUS’ AND EUSEBIUS

ARMEN. HIERON,
XXVI DYNASTIA SAITARUM.
1. Ammeres Aethiops x1I.
Ammerres Aethiops x1.
I

a

. Stephinatis vit.
Stephinatis vit.
m1. Nechepsus vi.
Nechepsos vi.
tv. Nechao vit.
Nechao vin.
v. Psammedichus xtiv.
Psammitichus xitv.
vi. Nechao v1.
Nechao secundus vi.
vir. Psammuthes alter qui et
Psammétichus xvii.
Psammitichus alter qui et
_ Psammus x11.
vil. Vaphres xxv.

-Vaphres xxx.

ix. Amosis Xtit. ;

Amasis XL. ~

xxvit. Aegyptiorum dynastia Per-

se. Obtinet quippe Aegyptum sexto

regni sui anno (quinto) Cambyses ;

efficiuntur autem usque ad Darium
Xerxis filium ann. cxxtv. (cx1.)
The kingdom of Egypt after having continued 2211 years through a series of 10 dynasties and 86 kings, was subdued by Cambyses in the reign of Amosis the 86th king from Mestraim, who is the same as Menes,

Tt Vapplreyos Go.—paapulreyos A.—aplreryos B.

t Yappoudns A.—anoudts B.

§ Youpitindgs Vulg.—Louitixds B.

CANONS OF THE KINGS OF EGYPT.

SYNCEL. EU. SC.
nro AlyUmrov xbpas “Aua-
Tews, awd TH mpdtov adtoy
Meorpailu Tv nal Myvéws. .'.
eee eee ee Emenee 06 9 Al-
yumtos bd Téprag er: ews
Aapelov rod Eeépbov. “Eotiy
tv x0 dwacrela, naY hy
Wépoa: éxparnoay and €
etove KauPvoou.
at!. KapBvons ery 9’.

my. Mayor aderol ovo
pnvas C.
my’. Aapeios
€t7 Ast
4. Bépbns ern x’.

‘Yordomov

Sal, "AptdPavos pnvas C.

4B". *Aptaképins ern pa’.

By isin pies i

4’. Loydsavig pnvas C.

bel. Aapeiog 6 Nédog ery
‘w.
Aiyontos améory Tepoiiy

deurepp eres Nodov Adpesov.

he’. "Auuptatos Latrys.

wt /
€TN Se
*Auuptaiog Lalrys s’.

SC. Necbepirys <’.
Nepepirys ’.
147

ARMEN. HIERON.
of that part of Egypt which is called
the Mestrzean region. . . . . Egypt
remained under the dominion of the
Persians till the time of Darius the
son of Xerxes. The 27th dynasty
therefore is that during which the
Persians held Egypt in subjection
from the 5th year of Cambyses.
87. Cambyses 3 years. *
. 88. The Magi two brothers 7
months.
89. Darius the son. of Hystaspes
36 years. :
90. Xerxes 207 years.

91. Artebanus 7 months.

92. Artaxerxes 40 years.

93. Xerxes II. 2 months.

94. Sogdianus 7 months.

95. Darius Nothus 21 years.

Egypt revolted from Persia in the
second year of Darius Nothus.
XXVIII DYNASTIA. {
1. Amurtzeus Saites vi.
Amurtzeus Saites vi.
XXIX DYNASTIA MENDESIORUM.
u. Ephirites v1.
1. Nepherites v1.
* Eu. Ar. allows only 2 years to Cambyses, reckoning the 7 months of the

Magi as one year.
¢ 21 Eu. Ar. omits.
Hieron. gives him four, omitting the Magi in the Canon,

} The Armenian reckons this and the two following as the 28th dynasty.

Hieronymus divides them.

148 SYNCELLUS' AND EUSEBIUS CANONS, &c.

SYNCEL. EU. SC.
fn'. "Aywpic Er 1'.
Axwpig vy'.
4a, Vdppovdi fp'.
WVappovris B.
pe oe eo pyvag™ 9.
Myais ern &.
pa', NexravéPng 7'.
NextavéBys 4.
pR'. NexréveBos f', ern
7!
Téws B'.
py» Teas gp'.
NextravéBus 0
po'. "Oyos B'
"Onyog W.
pe. "Apans "Oxov adres
S.
Apojs 3.
ps» Aapeiog o".
-ARMEN. HIERON.

wi. Achoris x1.

u. Achoris xt.
1v. Psammuthes 1.
11. Psammuthis 1.
v. Nepherites menses ry.
tv. Nepherites menses Iv.
XXX DYNASTIA SEBENNITARUM.
vi.. Nectanebus xviu.
1. Nectanebis xvii.
vu. Teos 1.
u. Teos 1,
vir. Nectanebus xvu.
11. Nectanebos xvim.
XXXI DYNASTIA PERSARUM.
1. Ochus 1x.
Ochus x.
u. Arses Ochi 11.
Arses Ochi tv.

11. Darius vi.

Darius Arsami v1.

* Din. —Vulg. Mnv%s.—Sc. in the Canon at the end gives it Mo¥Sss eros a.”

+ im’. Se. can.

CANON OF THE KINGS OF EGYPT:

FROM DIODORUS SICULUS.

MY@OAOPOYSI® atrSytives Some of them fable that the Gods

To pev mparoy apbar tng Al-
yunrov Seovs te nal Hpwas ery
Bpayd Aelrovra tay pupioy
ual onTamoyiAloy, nab Sedy
éoyaroy Baciketoa: tov” lor-
B05 “Qpoy. “Tx? avSpdmwv d
Thy Xopay BeBacinetanas pa-
oly amd pupicidog ern Bpayd
Aclnovta tay mevtanicyAloy,
BEX pL THs ExatorrIs nad dydon-
norris "Odvumiddos. nav yy
muscis wey mapeBdrouey els Ai~
yuntov, éBacireve d¢ Irore-

prcilog, 6 véos Aravuoog ypnuc-
Titov.
Tovtay d¢ ta pev mAciora
KATATKELY THY BpXnY eyxwplous
Bacireic, tAtya d¢ Aidionas
\ , ; ,
nat Tlépras nat Manedavacs.
Aidiomas ev aby apkau

and Heroes first reigned in Egypt
during a period little less than eighteen
thousand years ; and that the last of |
the gods who reigned was Horus
They also relate
that the kingdom was governed by
the son of Isis.

men during a series of nearly fifteen
thousand years to the hundred and
eightieth Olympiad in which we have
visited Egypt which was during the
reign of Ptolemy who bears the title
of the younger Dionysus.
The kings of Egypt were for the
most part natives of the country, but
the Ethiopians, Persians and Mace-
donians acquired the empire for some
short periods.
There four

reigned altogether

150

sécoupas av nara ro ébnc,
are ex Siaorqpatos, ety
re ndvta Board relwovra tay
© nat rpicnovra.
“Téprag 88 nyjracbas
KapBuoo To Bacidéws Tois
Ordos xaractpepayévov Td
COvos, mévre mepog Tois énatoyv
ual tpidnovra erect, oly THis
tay Alyurtioy amotdcecy,
aig emornoavto, chépesy bv Owwd-

pavor THY TPAXUTNTE THs emio—
tacias, ual thy elg TOds éy-
xwploug Oéavg are Bray.
"Ecydtovs 0€ Maxedivac
Gipbat, nat todo ano Manedd-
vow ef ern mpog Toig Sianortas,
nak EBouynovta.
Tots € Aormodrs sxpovoug
dmavrag Siareréoan Barred
ovTas TIS xXepag éeyrcoplouc’
GivOpas wey ERSouquovta pds
Tog TeTpanocloss, yuvainas dE
TEVTEs
Mera ods eovs tolvey
mpatov, pact Paciretous tis
Aiydaroy Myvay. |
"ELis 0¢ apka Deéyeras Tov
Tpoerpyrevov Paciréwe
b) / > , \ n~ 4
ATOyovaus ve Tpos TOG TEVT Y=
TOUS

5 re ot
KTH TOUS ATavTas, ETH TAEIW
~ / \
TOY XiAwy nat TeTpanociwy.*
Bovoipic.

DIODORUS SICULUS’ CANON

Ethiopians, not successively but at
intervals, the length of whose reigns
collectively occupied a period of nearly
thirty-six years.
The Persians, under the command
of Cambyses their king, subdued
They
occupied the throne during a hun-
the nation by force of arms.

dred and thirty-five years, inclusive
of the insurrections, which the Egyp-
tians, unable to put up with the seve-
rity of their domination, and their
impiety towards the gods of the

country, made from time to time. __
Lastly reigned the Macedonians,
and their successors, two hundred
and seventy-six years.
All the rest of the time was filled
up with native princes, that is to say,
four hundred and seventy kings and
five queens.
After the gods, Menas was the
first king of the Egyptians.
After him it is said that two of the
descendants of the before-mentioned
king reigned, and they were suc-
ceeded by fifty who altogether reigned
during a period of more than one
thousand four hundred years.
Busiris.

* Terragdxovra m.

EROM DIODORUS SICULUS.

Kai raiv rovrov médw éx-
yiveoy burda, Tov Tedevtaioy™
éudvouoy tyra tH TpSTw,
pact uticas ryy ind yey Al-
qurtloy narovperyy Ards modu
br 0€ ray “EAAjvwv O7nBas.
Toy tovrov tod Bacihews
Gemoydvav bySoog 6 ard tot
marpos mporaryopevrbels Ovxo-
peds extioe, Tok Meéudu
enipavertaéryy tov nat” Ai-
yuntoy.
Addexa yeveat Bacihéwy.

Mdpin* *"Endyw 8 tH¢ 10-
Aews Aijavyy wpvbe.
‘Exta yeveal Racirewy.

Lertwow, paciv, émupa-
vertaras “ak meylotas Tov
mpos avrod rdbes émirede-
ceaas nal mpd. Els prev
thy "Eputtay Sdraccay anéo-

TENE oToAoy vey TeTpa-
nociav, nat Tas Te VHTOUS TS
€y Trois Témog naTexTHTATO,
ual tig qmelpov ta mapa Yd-
hattay wépn natertpeparo,
wexpe TIS *Ivdinns. Adtdg dé
peta to Suvduews melH THY
mopelay Tmomoduevos, “nateo-
tpeparo madcay tyy “Asiuy.
nseh tov Veyyyy morapcy diéBn,
nal THY Tdinny ernrAde racay

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Then eight of his descendants, of whom the last,* who bore the same name with the first, founded the city which by the Egyptians is called the city of the Sun or Diospolis, but by the Greeks Thebes.
The eighth of the descendants of this king, who bore the sirname of his father Uchoreus built the city of Memphis, the most celebrated of all the cities of Egypt.
Twelve generations of kings.

Myris, who dug the lake above the city of Memphis.
Seven generations of kings.

Sesodsis, whose exploits were the most renowned of all the kings before him. He fitted out a fleet of four hundred ships upon the Red Sea; and subdued all the islands, and all the parts of the continent bordering upon the sea as far as the
And he marched with a mighty army by land, and reduced all Asia.
Ganges and conquered all the Indies
Indies.
And he passed over the even to the ocean, and all the na-

tions of the Scythians, and most of
the islands of the Cyclades. He
then invaded Europe and overran
all Thrace: and Thrace he made
* Diodorus does not here mention the name of this king, but describes the

magnificence of Thebes, and the sepulchre of Osymandyas.

him with Uchoreus.

Scaliger confounds

Others suppose him to have been a second Busiris.

152

€wg Gueavod, ual T& Tov Duv-
Voy édvy, nal tov KuxrAcdoy
viooy Tag mrclotas. AiaPas
® els ryv Evparyy,, nat die-
Eiav dnacay thy Opduny, nat
Opia THs oT paris ToNTaLEvOG
ey tH Opaun, oTHras nater-
nevacey éy mOAAoig TémOIg THY
Thy
0¢ xdpay amacay ee CE nat

7 ~ /
auto xataxtTydévToy.
Tpicnovra wépn Siero, & “a~
Aovow Aiytrrios Nopode, émé-
orncey amar Noudpyas. ers
Be tpla mpdo roig tpidnovra
Baciretdcac ex T pocerperews
élénime tiv Blov. troduméyroy
QvToY Tay OUaTwY.
Yerdwois Oevtepag 6 Tod
Tpoetpyrevov vide.
TloAAol Baotaets pete tov-
TOY.
"Auaois, 6 naranpatnbers
ano ’Axnticcdvov AiPlomos.
’"Axtiodyys Albi).

Mévdy¢ Alyd’atios, 6 xa

Maifjoc. Tapa 8¢ adt® nara~
onevace Tov
AaBvpiwbor.
> / / ~
Avapyia wevTe yeveor.
*
> y/
OVOMAGOMEVOY
Kérya,* 6 xa} Upwrevs.
‘Peudus. :
"Emrc dsedLavro thy dp-
xn Bactreis dpyot. obdev ad-

~ +S n
TaY Epyoy ovde mpaikic iaropiag
OF THE KINGS OF EGYPT.

boundary of his military excursion.

And he set up pillars in Thrace and

in many other places, commemorating

his conquests. He also divided Egypt

into thirty parts, which the Egyptians —
call nomes, and appointed nomarchs
over each. And after a reign of 33

years he destroyed himself on account

of the failure of his eyesight.

Sesodsis the second ; the son of the
preceding.
Many kings succeeded him.
Amasis, who was conquered by
Actisanes the Ethiopian. |
Actisanes the Ethiopian.

Mendes an Egyptian, who is the
same as Marrhus. He constructed
the building which is called the La-
byrinth as a tomb for himself.
An interregnum for 5 generations.

Cetna,* who is Proteus.

Rhemphis.

Seven insignificant kings reigned
of whom no work or deed worthy of
history is handed down except of one
* Kérng Cetes. Marg.

FROM DIODORUS SICULUS.

akla napadédoras, mAyy évdc
Nesréws* ap’ od cvp,Balver toy
| morapoy avoudoda: Nei doy ro
mporod nadovjrevoy Airyumtoy. -
"Orydoog 88 Bacireds yevs-
wevos XeuBys* 6 Menirne,
pee wey ery TevThnovTA, “a-
racnelace 8& THy peylorny
tiv tpdy Tupaploov.
Tedeurjcaytos 0¢ Tod Bact
Aéwg tovrov diedéebaro thy ap-
xy 6 aderprs Kedpyy, nal
mpeev ern €£ mpc Tolg mev-
"Evo 8 gacly
oux adeAcpoy AX’ vidv Tapa=

THKOVT A.

haPety thy apxhy évouate-
jevoy Xabpviv.
Moxepivos (av tives wev Xe-
nm > / “A a ~
pivoy dvonucilovow) vidg ay rod
4 ‘\ /
Tonoavros tTyy mpotéepay IIv-
paride, adres d¢ émsParonevos
Tpityy natacnevatey, mpote-
, + ous
pov éreAevtncey ymEp TO Epyov
éaaBe ovvréreay.
Tvrépar6.}

Boxyopis 6 copic, Tvepay-

You vide.
Thoarots 8 frrepoy Xpovors
eBactrevoe tg Aiyirrov. Sa-
Bdnov, Td pev yévos av Ai-
Vio.
"Avapyla én ern dvo.

Oi dddexa nyendves ern sé.

WVappirixos 6 Latrys, eis

a ~ ee ,
ay Tay 1B ‘nyEepoveov.
* Xéuuis. Marg.

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Nileus, from whom the river is called

Nilus, having formerly borne the |

name of Aigyptus.

The eighth king was. Chembres
the Memphite. He reigned 50 years
and built the largest of the three
Pyramids.
After his death his brother Ceph-
ren received the kingdom and reigned
56 years. Some, however, say it was

not the brother, but the son of the
Chembres that succeeded him, and
that his name was Chabryis.

Mycerinus, whom others call Che-
rinus, the son of the founder of the
former pyramid. He undertook to
raise a third, but he died before the
completion of the work.
Tnephachthus.

Bocchoris the Wise, the son of
Tnephachthus.
After a long time Sabacon reigned

over Egypt, being by race an
Ethiopian.
An interregnum of two years.
Twelve chiefs 15 years.
Psammitichus, the Saite: who was’

one of the twelve chiefs.

Tt Tvegaysw. Marg.

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"Yorepoy térrapat yeveais
Anping éBactrevoey érn duet
mrelo TOY elnool” “al oTpay-
yarndels ereredrqrer.
"Auacige Baoiredoag &
ery mevTe mpog TOG MET NKOYTA,
xaréorpepe tiv Blov, nant’ ov
xpavov KapBvons 6 tay Tlep-
civ PBacrheds eotpdrevoey
én) thy Alyurtov, nara to
spiroy e@rog tho ébnnoorig
ua tpirys "Odrvumiddas, Hy
evina-.ardaesov Tlappevidns Ka~
poapsvariog.

OF THE KINGS OF EGYPT.

After four generations reigned
Apries 22 years. He was strangled.
Amasis. He died after a reign of
55 years, at the very time that Cam-
byses, king of the Persians, invaded
Egypt, in the third year of the 63d
Olympiad, in which Parmenides the
Camarinzean was the victor.—Lib. II.
CANON OF THE KINGS OF EGYPT:

FROM HERODOTUS.

TON Miva, tov mporoy Ba-
oirevoayra Aiyunrou.
Mera& d€ todrov, xaréreyoy
2 BJ

ok ipées &x BUBAov GArwy Ba-
4 / ~, Yon 4
TiAnwy TpinnoTioy TE Kat TpIN-
KOVTA obvoUATA. ey TOTAUTYCS
\ ~_
d€ yevejos ayIpomwv, dntwnal-
\ ; s /
dexa prey Aldiomes qoav, ply
er Oe
dE yury exixwopin® of Be GAAa,
/ - ~
Gvdpes Abyimtios tH Se -yu-
y 5
vant obvona ny aTI¢ éBaci~
. / ~
hevoe, Tomep 7 BaPvdwrin,
Nizoxpic.
Toy de GAN / °
wy Bacir€wy, ov
yap Eevyor obdenbny & prycoy aome~

Menzs was the first king of Egypt.

After him, the priests read out of
a book the names of 330 kings. And
among these were 18 Ethiopians and
one woman a native Egyptian: all the
rest were men and Egyptians: and
the name of the woman, who reigned
also over the country of Babylonia,
was Nitocris.
Of the other kings nothing re-
markable is in any way recorded ex-
FROM HERODOTUS.

deEw, nar” obdéy elves Acyampo-
THTOG, TAnY évdg TOD eoxaTov
avtey Mofpios. Aduyyy odbc.
Lécworpic. Tov ereyov ob
ipéeg mpBrov ev mArdioicr ra-
upoioe opundévta ex Tod °Apa-
Blov xodrmov, tod mape Thy
*Epuspyy Sddaccay naromy-
pevoug natactpeperdas. *Ev-
tevdey 8€ 6 bnisw aalnero

és Atyuntoy, otpatiny moray
AaPay hravve dice THs Hmelpov,
may intvog To eumodoy nata-
cpeponevos. *Ex tag Acing és
thy Evpomny SiaBcc, tov Te
Tuvdas xatertpepato xual
tovg Opjimac.
Depay 6 rod Tecdorpios.

“Avdpa Meir», TO nate
thy toy “EdAjvey paoras
odvoa Tpwréa elvat.
“‘Papapiviroy.

Mera d¢ todrov, . Baci-
nevcavtd opewv Xéora, és
eAdoas*
TATALY < AXGKOTYT A

he : / ee
UAT AMAYLT OYTO Yop [ALY Mey
Ta TH iph, mpita wey opeac
Tlupapida:
Pace
nn / a
Nera MEVYTNKOYTa ETEQ.
\ cad
Tov. aderdety atrod Xep-
pava® Tupaplda mornoas* nal

Suoréwy caemeptas®

wuatacnevacat’ “ah

. a
Bacirnetsar @& vad mevty-
a
novta erea, Tottovs tno
upon the Red Sea.

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cept the last Meris. He dug the
lake.
Sesostris. ‘The priests said that

he first sailed with a fleet of large
vessels from the Arabian gulph, and
conquered all the nations bordering
And that from
thence: he returned: to Egypt, and
with a mighty army he traversed
the’ continent (of Asia) subjugating
every nation that opposed him.” From
Asia he passed over into Europe and
reduced the Scythians and Thracians.
Pheron, the son of Sesostris.

A Memphite, whose name, accord-
ing to the Greek interpretation, was
Proteus.
Rampsinitus.

After’ him teigned dcischiia who
inflicted upon them every kind of
evil: he overthrew the temples, and
was ‘the’ first who put a stop to’the
sacrifices. He founded the pyramid,
and reigned 50 years.
Chephren, the brother of Cheops.
He built a pyramid, and reigned 56
years. The Egyptians, out of hatred,
decline to name these two kings, but
x

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polreos ov napTa Sénove: Ai-
varios dvonclew, GAG nal
Tig mupauldag nadgovor mo
pevog Didlrios, 05 Touroy Toy
ypovoy EvEene UTIVER UATH TAD ~
Ta tue xupla. |
Moxepivey Xéonog maida’
Tlupapida d¢ nal opto amTEe~
Almeto, mbAdoy eAdoow TOU
TOT POs.
"Acvuyiy.

"Avow tov tuprdy. °Ent
rovtov Pacidevovtos, EAdoas

én’ Alyuntoy xeipt wordy Al-
Slomds te nal LaBandy ray
AlSiéndy Baoihéa.
"Alora LaBandyv Baci-
Aevewy Alydarov én’ rea mev-
THOT.
Tar” Avow tov tupardy.

LeVav, toy ipéa rod “H~
palorov. °Ex’ Aiyurroy édqv-
vey oTpaTey weyay Lavaxd-
piBov Bucrréa *“ApaPlwy te
nat “Accupiov .... Eviatra
aminouevous, Toes evayriows
avroios émyvdévtag yunrds
bs apoupulovsg, nate pwey pam
yeely Tove papetpeavas ad-
Téov, uate 8 t% Tika, mpds
d tov domdwy te ON%CYCly
OorTe TH borepaln pevydyvtoy
chewy yuuvay brdov mecéery
, 2 \
TodAovc. Ane Tov mpdtov Ba-
OF THE KINGS OF EGYPT,

call the pyramids the work of the
shepherd Philitis, who grazed his
flocks, at this time, in that coun-
try.

Mycerinus, the son of Cheops.
He also left a pyramid much less
than that-of his father.
Asychis.

Anysis, who was blind. In his
reign the Ethiopians invaded Egypt
with a mighty army under Sabacos
their king.
Sabacos, the Ethiopian, reigned
50 years.
Anysis the blind, again. _

Sethos, the priest of Hephestus.
In his reign Sanacharibus, the king of

the Arabians and Assyrians, marched
against Egypt with a vast army. .....
And when Sethos and his attendants
arrived at Pelusium, during the night
a multitude of rats attacked their ene-
mies, and gnawed the bowstrings from
off their bows, and the thongs of their
spears; so that on the morrow, as
they fled unarmed, great numbers of
thém were slain. From the first
king to Sethos the priest of He-
pheestus, are 341 generations of men.
FROM HERODOTUS.

arréos, &¢ ToD “Hipalerov roy
ipéa rodrov tiv TehevTaioy
Baciredoayta, painy Te nab
reccapdnovta xab tpinnoolas
AyD pdmrwy yevecrs yevonevag.+.
Obra év pupiac! re nal y-
Moot, ual pds, tpinnorioct
Te ugh teccepdnavta™ éreyoy
Neiy dvIpwmoeidea ovdéva ye-
véodat. "Ey tolwy totte. 1H
xpovn Ter pcenig Erervyoy €& nréwy
Toy HAwy avatelAas evda TE
voy vatadverau, évdedrey dic
enayret nat’ nah evdey viv dva-
TeAAE evdatta de uata-
oDias.
Avéddenxa Bacirets eis bvb-
ene ep dinpnuévys THs Ai-
yunrov.
Waypyrixos ig rav dddena
éBacinevce Alyintov tércepa
“ord wevrhnovt a: eren” Tay TH
Evog Séovre TpiqnovTa »Atoroy,
TI Vuping weyaAny worw wpoo-
KATH WEVOS emoMopuec, &g Td E-
ele. |
Wapuntinov d¢ Nexos mais
eyévero, ual @Baclrevce Al-
yarov exnadena erea* Og TH
Sidpuxs emexelpyre MpATes TH
és thy “Epuvpyy Sddraccay

epovan. Kat Svporoe ely 6
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And in all these 11,340* years, they
say no God has made his appearance
in the human form. And during this
time they affirm that the Sun has.
twice risen in parts different from
what is his customary place, that is
to say, has twice risen where he now
sets, and has also twice set where he
now rises.
Twelve kings reigned over Egypt,
divided into twelve parts.
Psammetichus, one of the twelve,
reigned 54 years. And in the 29th
year of his reign he beleagued Azo-
tus (Ashdod?) a large city of Syria,
and took it by siege. —
Necos, the son of Psammetichus,
reigned 11 years. He was the first who
undertook to cut the canal through to
the RedSea. He also marched against
the Syrians and overcame them in an
engagement at Magdolus (Migdol-?)
* Herodotus, in the intermediate passage, makes this calculation from the 341 generations, allowing three generations to a century.

158 OF THE KINGS OF EGYPT,

Nexads, ousBardy &v May-
Soke eviunoe’ peter 8€ TH
paxinyy Kadutiy wea 145 2u-
ping codoay meyarny Eb
Weuusg Nexd mais ef erex.

"Anping 6 Vdujuos, meévte
Ka) ElKogs ETEG.
“Auacis Técoepa nal TEr~
wepdnovta eTEa.
Wappnutos 6 Auda
mais e& pjvas.
And after the battle he took Kadytis,*
a large city of Syria.
Psammis, the son of Neco, 6 years. —

Apries, the son of Psammis, 25

years.

Amasis, 44, years.

Psammenitus, the son of Amasis,
6 months.

CANON OF THE EIGHTEENTH DYNASTY
OF MANETHO:
FROM THEOPHILUS.

a’. "Apacs rn ue nad pin
VAG tiie atiig o.
B’. XeBpiv .. us
oy. “Apevdgig .» we %,
o. "Apéoon .. ua. @
ee Migpne. .. ols 9.
o's Myspappov-
Neots Be ct: coped! tery
C. Tort pdone an
He Mapevopig cK. te
ish WPhGH >. ord Soe, oes
6.

7.

8.
9.
Years.

Amasis ete 25.

Chebron .. 138
Amenophis .. 20
Amesse - dete
Mephres .. ‘12
Methrammuthosis 20) —

Tuthmoses °.. 9

Damphenophis 30
Ovyss 6% 23.5 + 485
Months.

ent
ee 7.
ee le
ee 9.
ee 10.
ee 8.
ee 10.
ce 10%
* This may possibly refer to Jerusalem, of which the PAGED» and I believe the Arabic name, is El Kods, from Kadesh, Holy.

TT re a ee

AND THE EGYPTIAN ERA. 159

Years. Months.

i’. Todrov 88 Svydtnp ’. y. 10. Theirdaughter 10 .. 3.

sa’. "Adwphs*
iB’. Xevyepns
ty’. Ledag Miaprcd
10°. "Apuatos
se. LEYws

is’. "Ameveapis

Oy Ada AONE ee AR ee Be
x. a. 12. Chencheres nD IR:
o. 13. Sethos Miammu_ 6
. p'. 14, Armeeus ELAN CHEN A
a’. 15. Sethos Cae A
i. o’. 16. Amenophis ...19 ... 6.

GJ. SéBng} nat ‘Panecons. 17. Sethus and Rhamesses,

p- 246.

OF THE EARLY KINGS OF EGYPT AND THE

EGYPTIAN ERA.

FROM JOSEPHUS.

TIANTES of tay Alyurrloy Aw the kings of the Egyptians, from PaciheicderdMuvalov red Méu-

Minzeus, the founder of Memphis, gw olxodounoavres, t¢ éress who lived many years before Abra-
moAnols SumporSev éyévero tov ham our ancestor, to Solomon, ex- admnev juiv “APpduov wé- tending
through an interval of more Nps Voroudves wArewvey ery than 1300 years, bore the title of

rpianoctoy uat xiMlov weratd Pharaohs.—Jos. Ant. lib. VII. c. 6.
deAnrvVirav, Dapadves exAq-
Tay.

FROM MALALA,

AIPTIITION 8 éBacitevce Tue first king of the Egyptians was mparog Bacideds Hs pvdys Pharao, of the
tribe of Ham, the son Tod Xa, vid Nde, bapaw, 6 of Noe: he is called also Naracho.— nah Napayo
narovjevos. J. Malala, lib. III.

* Méoyepns Al.

+ @oiccos xa) ‘Papéoons try *’, Al.

160 OF THE EARLY KINGS OF EGYPT

FROM SUIDAS.

H@AISTOS 6 Sede, nal nivp.
“Epuod Bacidevouytos cig Al-
quttoy nab Yavovtos, “Hpasc~
Tos ‘waparapPaver tay Bam
oirelav, nuepas axm dgyever~
bas ern téccapa piavas ¢.
mepas n. on yoeioay yap
rote Avynrtios énavtods peT=
pnoas Ana ryv meplodoy Tis
EE > a,
Npepac, EviavToy Edeyoy.
Hepuzstus, a God: also Fire.
the death of Hermes, king of Egypt,
Hepheestus obtained possession of the
empire 1680 days, which is 4 years,
7 months, and 8 days; for the ~

Egyptians in those times were not in
the habit of measuring time by the
year, but called the period of the day
a year.—Suidas v Hephestus.
FROM DIOGENES LAERTIUS.

AIFYTITIOIL prev yep Nelaov
yeverbai naita“Hpaicrov* oy
cpa pirocopias, ng Tos
mpoerrarac, lepéag elvar nat
moras. "Amd d€ rovrov el¢
*Anebadpoy tiv Maxeddva
€TOY elvan pupiddas téroapas
nal ontamoyina sxTrandor
ery eLynovrarpla. ev ols nartov
enrehbers yevér bau Tpranorlas
EPoomynoyrarperc, cedjvyg d€
> 4
oxtanoclas tpiaxovradvo,
Tue Egyptians say that Hephaestus.

was the son of Nilus, and that he invented philosophy, of which the followers were called Priests and Prophets. From him to the time of Alexander the Macedonian elapsed 48863 years, in which occurred 373 solar eclipses and 832 lunar eclipses. —Diog. Laert. Proem. p. 2.

After:

_—_ a fe

AND THE EGYPTIAN ERA.

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FROM DIC/:ARCHUS.

AIKAIAPXOS 88 & & perc
Tov Oalpidos nad Loidos "Opov
Baciréa gyal yeywevar Eécwotpw’® dore yiverdou amd
fey THs Teodor pidos Bassrelag
wexps tod NelAovertn Bp, amd
rng NelAov Bacirelas perxps
Ts @ Odvumiddos ern vac, f
ig evar te mdvta Guod ery
PBOAs’. Kat venous 08 A€yes
Aimatapyos airoy redelnevat,

pondeva éxrelmew THy Tatpday
réxvyy’ ToUTo yap @eto ap=
Kai
iro §
”AdAot
devoupé-
xy elvas marcovetlac.
mparoy d€ edpynevas
émiBalvew "Gye poroy.
d¢ tadra els “Opoy
pouge.

‘duction of avarice.

Diczarcuvs, in his first book, says, that after Orus, the son of Osiris and Isis, reigned Sesostris: and that from the reign of Sesostris to that of Nilus elapsed a period of 2500 years;} and from the reign of Nilus to the first Olympiad 436 years ;{ so that altogether the number of years amounted. to 2936. Diczearchus, moreover, says, that he established laws that no one should leave the profession of his fathers: for he believed that such a proceeding would be the intro-
He was the first
who discovered the art of riding upon horseback. Others, however, attribute these things to Orus.—Schol. in Apoll. Rhod. Arg. Lib. IV. v. 272.

FROM ARTAPANUS.

APTAITANOS 8€ you ev 77
mept “lovdalwr, "ABpad&m te-
AevTncavros wat ToD viod ad-
To Meuacbervad, suoiwg d¢
\ ~ / ~
nal TU Paciréws toy Alyur-
* Secbyywots Sc.

ARTAPANUS, in his work concerning the Jews, says, that after the death of Abraham and his son, as well as

Mempsasthenoth, the king of the
Egyptians, his son Palmanothes as-
+ Scaliger says, from the reign of Sesonchosis, or Sesostris, to the Olympiads,

} ums’ 446. Se.
was 2500.
§ frrwy Larch.

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tlov, thy dwacteiay mapa~
rakely ty uly adr Man-
pavbbyy. tovroy S€ toils “Tov-
alors patdiwg mporpéperbas.
Kal mparoy yey Thy Kerody
oluadopnoast, Td, Te em adry
fepty xabidptoacbas, elra Toy
éy ‘Hiswvmeae
oxevdcas. Totroy o¢ yevvnoas
Ouyatépa Mépiw, yy Xeveppy
TM u“ateyyujcat, tay omep
Méupy térwv Baciredoti.
moAAods yap tore Tho Aiyur-
tov Paucrrevew. tavryy Se
oteipay undpxyoucay tmroPa-
Nécbas tives tov .*lovdaloy
masdlov, tovto 0¢ Métcoy dyo-
paca tnd de ray ‘EAXjvey
auto aydpwbevra Movoaioy
mporaryopevOnvas* yeverOar de
tov Méicoy rodtov “Oppéws
Odaonaroy.

: .
YaOvV XATA-
OF THE EARLY KINGS OF EGYPT,

sumed the crown, and he carried him-
self with great severity towards the
Jews.. And he compelled them first

to build Kessa and to construct the
temple that is therein, and also the
temple in Heliopolis. He had a
daughter whose name: was Merris,

who was married to a king named Chenephres,* then reigning in Memphis; for there were at that time several kings in Egypt. And as she was barren, she brought up a child of the Jews, and named it Moyses: but when he arrived at manhood he was called, among the Greeks, Musczeus. And this is the Moyses who they

say was the instructor of Orpheus. -

‘FROM: PLATO.

THE 8€ eyidde dianoouy~
cews map nuiy ev toig bepoig
ypdppaciy éuTanioxiAloy rey
apiInos yeypantas.

Tue transactions of this our city of Sais are recorded in our sacred writings during a period of 8000 years.— Timeus, p. 23.

* By Eusebius, Clemens, the Paschal Chronicle, and Cedrenus, the name is variously written Chenophres, Nechephres, and Cheremon.

+ Eusebius, also, in the Armenian Chronicle, expresses his opinion, that many of the dynasties were contemporary, and not successive.

AND THE EGYPTIAN ERA. 163

FROM POMPONIUS MELA.

Ipst vetustissimi (ut predi- Tur Egyptians, according to

cant) hominum, trecentos et their own accounts, are the most triginta reges ante Amasin, et ancient of men, and they reckon supra tredecim millium an- in their series of annals 330

norum tates, certis annali- kings who reigned above 13,000

bus referunt: mandatumque years; and they preserve, in literis servant, dum Aigyptii written records, the memory of sunt, quater cursus suos ver- the event, that, since the com- tisse sidera, ac solem bis jam mencement of the Egyptian race,

occidisse, unde nunc oritur.

the stars have completed four
revolutions, and the sun has .
twice set where he now rises.
FROM HERODOTUS.

“AAAA tig apyaids éors Sed,
Aiyurtious “Hpanréns” ws de
abtol Aéysuos, etek eots éx-
Tamoxina nat pvpia eo” Anc-
ow Pacirevoavta, énel te ex
tiv Guto Seay oi dvddena
Seol eyévovto, tOv “Hpaxdréa
cA f
Eva voprioucT.
THERE is a very ancient God among
the Egyptians who is called Heracles :
and they assert, that from his reign to
that of Amasis, 17,000 years have
elapsed: they reckoned Heracles
among the Gods when the number
was augmented from 8 to 12.—Lib.
II. c. 43.
FROM DIODORUS SICULUS.

EINAI 0¢ €rn paclyamd’Ocl- ‘Tuey say that from Osiris and Isis

pidig nad” Toudog Ewe tho "AA-

Edydpov Bacidelag tod uticavs

to the kingdom of Alexander, who
founded the city of Alexandria in
5

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tog €y Alytar@ thy emdyupoy
GavToD woAWw, TAElw TOY. jev-
plav. ig 8 €vsos ypcpovar, Bpa-
xv. Acinovra TOY Sicprvplav nat
TpirxAbov.

OF THE EARLY KINGS OF EGYPT.

Egypt, there elapsed a period of more than 10,000 years; or as some write, of little less than 23,000.—Diod. Sic. lib. I. p. 14.

FROM DIODORUS SICULUS.

\ n ~
OI 8€ iepetg trav Aiyurtioy
\ / \ nd /
Toy xXpovey and THs “HAlov Ba-
* / U
aihelag cvAnoyi€onevor, pen
Xt Tho “ArdeEdydpov diaBa-
2 \ / \
wens els Thy “Aciay, pacly
(TEA > ~ / 4
UTAPXEL ETOY UAMITTA THs
/ ‘
dioupioy nal tpioxsAtov. Mu-
Goroyotas d€ nal tay Bedy Tade
A > vA nv
wey apyaotatovs Bacihevoa
4 ~
Bacio TOY YAlwy xa diaxo-
/ ~
Thuy érBy, Tovg d€ wetayeve-
/ ~
TTEpOUS On EAT TH TOY THA-
/ "4 4 tad
nociwy. “Anicrov 8 avrog tov
NG ~ > ~ 5 ~_
trndoug THY ero, exiyerpoder
\ 4 e
Ties Aéyery Ott TO Tarasov
#7 ~ \ \ @
ourw tg mwept Toy HAsoy xivy-
2 y; '
Tews emeyywoprevys, cvveBatve
\ \ ~ ~-% /
Kare THY TIS TEAHVNS TEpiodey
/ \
ayerOas tov énavroy.

Bur the priests of Egypt, summing up the time from the reign of the Sun to the descent of Alexander upon

Asia, calculate it to be about 23,000 years. They pretend, also, in their — fabulous legends, that the most ancient of the Gods reigned more than 1200 years; and those that came immediately after them in succession not less than 300. Some of them attempt to abate the incredibility of such a multitude of years, by asserting, that in former times, when the revolution of the sun was not accurately ascertained, the year consisted of one revolution of the moon.—Lib. I. p. 15.
FROM JOSEPHUS.

"Auévorpty

mporSelc, rpevdes Ovona, nat

yap Pacidhéa

ice Todro ypivey adrod tI7¢ Ba-

Tirelag oploas wy ToAUuncas,

He makes Amenophis king when this event (the second invasion) occurred, giving him a false name; and upon this account he presumes. not
CHALDAAN AND EGYPTIAN DYNASTIES.

nak To ye Oat Tay drwy Bagikéay aupiPag Td ery mpor~ Tels, ToT cporamre TH vag pudoroylac, emirdadonevos axedlv Gs mevranooiog Erect nad denaontd mpdeepoy iordpyne yeverdas tyy tOv Topevev ekodey cic ‘lepooorvna. TéSpocis yap qv Baciredg ore ébnecauy.

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to define the length of his reign;

though in mentioning all the other kings, he accurately gives the time of each. Here, however, he invents some fabulous relation, not remembering that he had already. stated, that the exodus of the shepherds to Jerusalem took place 518 years before; for Tethmosis was king when they went out.—Jos. Contr. Ap. I. 26.

CHALDASAN AND EGYPTIAN DYNASTIES :*
FROM BAR-HEBREUS.

CHALDEAN KINGS.
1. Nmrud 7
2. Qmbirus «.
3. Smirus .. ..
85
72
4, Bsarunus Phrthia or the Parthian
5. Arphazd ..
~~ conquered by Bilus the Assyrian.

18

years. 1. Phanuphis ..

EGYPTIAN KINGS,
-+ «+ 68 years.
2. Auphiphanus 46
3. Atanuphus Kusia or the Cuszean

4. Pharoun Brsnus+ “

_ 5, Pharoun Karimun .. 4

32
33
6. Pharoun Aphintus ..
7. Pharoun Aurunkus
* I have given these dynasties according to the Syriac orthography, and placed them beside each other, as

they are synchonized in the chronicle. + The Syriac says this king succeeded Auphiphanus, for which the Trans-

lator substitutes Atanuphus.

166 CHALDZHAN.AND EGYPTIAN. DYNASTIES...

ASSYRIAN KINGS. | 3
1. Bilus. .. .. 62 years. 8. PharounSmunus .. 20 years.
25 Nanusi:.2) ss. 752 9. Pharoun Armnis. .. 27
10. Pharndus the Theban 43

11. Pharoun Phanus

3. Smirm .. .. 46 12. Pharoun Aisqusq@ .. 21.
18. Pharoun Susunus. .. 44
4. Zmarus' .. 38 14, Pharoun Trqus 44
56: Aris: «ae 80 1. Satis the Shepherd .. 19
Q,%* #
3. % #
4, Aphphus theShepherd 14
Mohrus.:.:.) <.«. data
Fath cine sicie: aie
Amnphathis* 43
Pharoun. Phsunu. +
* Amnphathis, in the narrative, is also called Pharoun. The chronicle says that his daughter Trmuthisa, called Damris by the Hebrews, the wife of Knaphra, was the person who saved Moses.

+ Drowned in the Red Sea.

EGYPTIAN FRAGMENTS:

FROM

THE OBELISKS;
AND FROM
-MANETHO, CHEREMON, LYSIMACHUS,
AND OTHER WRITERS.

EGYPTIAN FRAGMENTS.

THE OBELISK OF HELIOPOLIS:

FROM AMMIANUS MARCELLINUS.

*"Apyny amo Tov Noriov diep-
pnveuirevee exer.
STIXOS MPQTOS TAAE,
“HAIO® Bactre? ‘Papéoty.
Acdépnual co dave naoay
oknovrevyy peta xapag Paci
Aevew. “Ov “Hadsog qudrel, nat
"AmoAdwy, Kpatepis Didadi-
Ong vbig “Hpwvos, Qeoyéverac,
Kriorng tis olnouperng, “Ov
“HaAsog mpoexpiver, Anspaos
"Apews Pacideds “Payeorns,
"OQ. aaica Smoréranta 4 Yh
peter chung nal Odproug. Ba-
oireds ‘Pauéorns ‘HAtov rag
alwve Bios.
STIXOS AETTEPOS.

"AméAAwy. xpatepis, 6 Er- |

Tao én arnbetas deonarns
Siadjatos, Thy Alyurtoy dok-
ayrao-
ua - /
mornoas “HAtou meray, nal «ri-
ous, KexTnA€vOG,

cus Thy Aamyy obnovjrevyy.

SOUTH SIDE.

The interpretation begins upon the
southern side.
' VERSE THE FIRST.
Tue Sun to King Rhamestes. I have
bestowed upon you to rule graciously
over all the world. He whom the
Sun: loves is Horus the Brave, the
Lover of truth, the Son of Heron,
born of God, the restorer of the world:
He whom the Sun has chosen, is
the King Rhamestes, valiant in battle,
To-whom all the earth is. subject by
his might and bravery. Rhamestes
the King, the immortal offspring of

the Sun.
VERSE .THE SECOND.

It is Horus the brave, who is in truth appointed the Lord of the Diadem; Who renders Egypt glorious, and possesses it; Who sheds a splendour over Heliopolis, And regenerates the rest of the world, And ho-
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xa ToAuTIMnaas Tov Ev “HAsov mores beads auidpuuevavs, “Ov “HaAuos pirct.
TPITOS STIXOS.
"ArdAAwy xpatepts, “HAlov Tats, Tappeyynss “Ov “HaAsos mpoexpivey eek “Apns aAntrog Cupyoaro. OD re dyacBs dv mayt} diapever xaupd. “Ov "Auuby ayand, wrypooras Tov veov to olunog ayabar.
*Q of Oeot Cams xpdvev édwpycavto “AmoAAwy wparre pds vids “Hpwvas, Bacireds olxovmevys "‘Pauéotns, “Og eptdakey Alquatoy, todo™ dAdoeOveis viunoas, “Ov “Hasog gure? *Q monty xpovoy Cans elwpyoavto Beot, Acomarns ofnounevys ‘Papéatns aiwvePiog.

THE OBELISK OF HELIOPOLIS.

nours the Gods that dwell in Heliopolis: Him the Sun loves.
VERSE THE THIRD.
Horus the brave, the offspring of © the Sun, all-glorious; Whom the Sun has chosen, and the valiant Ares has endowed, His goodness remains for ever, Whom Ammon loves, that fills with good the temple of the
To him the Gods have granted life: Horus the brave, the

son of Heron Rhamestes, the King of
the world, He has protected Egypt
and subdued her neighbours: Him
the Sun loves. The Gods have granted
him great length of life. He is Rha-
mestes, the Lord of the world, the
immortal.
Phoenix.

ANOTHER SIDE.

"“AAAOS STIXOS AETTEPOS.

“HAtos Beds peyas, Seone-
rng ovpayod, Acddpynurat oor Biov
caimpdonopov. “AmodAwy xpa-
Tepdcy Kupiog Siadynatos, avel-
wactos, “Oy avdpidvtag dvé-
Onuey év 78 77 Bacrelg der-
morns Atytrrov Kal exdcpy-
sev “Halov mdw, ‘Opmolws nal
airy “Haw, Sernoryy odpa-
epryov
ayavov “Ariov mais, Bac

vou, LuvereAevrycey

/
Avg alwvoBroc.
VERSE THE SECOND.

I, the Sun, the great God, the sove-
reign of heaven, Have bestowed upon
you life without satiety. Horus the
brave, Lord of the diadem, incom-
parable, The sovereign of Egypt, that
has placed the statues of (the gods)
in this palace, And has beautified
Heliopolis, In like manner as he has
honoured the Sun himself, the sove-
reign of heaven. The offspring of
the Sun, the King immortal, Has per-
formed a goodly work. |
* Gron.—rod &AAov 2Svoue Vulg.

NG

ae *-

wee

“Hass qyoynoe*™

OF THE SYRIADIC COLUMNS.

_ TPITOS STIXOS.
“Hise eds, Sermorys. ov-
paved, “Payéory Bacsre? de~
Radpnuar T uparos nab Thy
nara mdyrwy ebovolay. “Ov
"Andro, didadgrys, ver-
morns xXpovav, nad, “Apaioros
e ~ ~ QA ,
O Tidy Seiv marthp, mpoenpsvey
tig tov” Apea. Bacideds mary-

xapns, “HA mais, nat dnd

*“Halou pidovnevos.

APHAINTHS TIPQTOS STIXO>.

— ‘Oad? “Haiov mércws pé-
yas edo, evovpcvios, “Amdr-
ray uparepic “Hpwyog vidg, oy

oy of Meo
re < 4 ~
etinncay, 6 maons ys Ba~
oirevov, ov “Hrsos mpoexpivey,
6 GAnimos 01% tiv ”Apea Ba~
“Ov “Aupiy pide?
Kal 6 wayeyyns cvynpivas
aidyoy Bacihéa.
oes

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VERSE THE THIRD.

I, the Sun, the God and Lord of
Heayen, have bestowed strength and
power over all things, on King Rha-
mestes: he, whom Horus, the lover of
truth, the Lord of the seasons, and
Hephestus, the father of the Gods,
have chosen on account of his valour,
is the all-gracious King, the OEE
and beloved of the Sun.
TOWARDS THE EAST, VERSE THE
FIRST.
The great God from Heliopolis,
celestial, Horus the brave, the son of
Heron, whom the Sun begot, and
whom the gods have honoured, he is
the ruler of all the earth; he whom
the Sun hath chosen is the king,
valiant in battle. Him Ammon loves.
And him the all-glittering has chosen
his eternal king.

OF THE SIRIADIC COLUMNS:

FROM JOSEPHUS.

OTTOI wavres &yadol pivres
Yiy Te Thy adtyy aotaclacros
nat @uncay darnovicaytes"t
> ~ ” \
pondevdg adroic, axp: nal Te-
tod ‘ /
Aeutys, SvoxcAov mpormecdy-
Att these (the sons of Seth) being
naturally of a good disposition, lived
happily in the land without aposta-
tising, and free from any evils what-
soever: and they studiously turned

* Gron—jpmynosy Vulg.—Marshall has iyévneev.

AATOUKATAVTEG eLOiUdynony Vulg.
& g
®y

.172° OF THE

tos’ coplay te Tyy weph Ta
obpavia Kak Tyy TovTwy dia-
‘noopnow emevinray. “Cmep ve
“To un Siapvyeiv™ rods ay-
Spemoug re edpyuéva, py 0€
mpl elo ywaow ErdEiy prapy-
Tpoespyndtos acbayicpnov
"Adduov tay Shay ecerdan,
VL

AN Ne \ . oN So baw
Toy pev xar’ lowny mupds, Tov
4
etepoy 8¢ nat& Play nab wry-
\
Viv T Wares erprae Ovo mai-
no dprevor, Thy ty ex TAWLOv,
Thy 0€ éxépay én AiTwv, apucpo~
/ >? . 5 e
Tepass aveyparlay te evpy-
peva. Wy eb nal ovuPy thy
rAwivyy ahancdnvar ond
THs emouBplas, 4 Aidivyn yrel~
yarn Tapdoxn pwareiy Toi
/
GyIphmors te eyyeypayprevec,
Snrcioca ual tAwrivyy ta?
avtay avarednvat. Meve: &
EJ ~ Lael A Led \
ape tov Sevpo nara yay Thy
Lspidda. t

* guyeiv Al,

SIRIADIC COLUMNS.

their attention to the knowledge of
the heavenly bodies and their con-
figurations. And lest their science
should at any time be lost among
men, and what they had previously’
acquired should’ perish (inasmuch
as Adam had acquainted them that
a universal aphanism, or destruc-

‘tion of all things, would take place alternately by the force of fire and the overwhelming powers of water), they erected two columns, the one of brick and the other of stone, and engraved upon each of them their discoveries; _ so that in case the brick pillar should be dissolved by the waters, the stone one might survive to teach men the things engraved upon it, and at the same time inform them that a brick one had formerly been also erected _ by them. It remains even to the pre-

sent day in the land of Siriad.—Jos. Ant, I. ¢. 2.
ft Samb.—7rAjI0¢ Al.

* Supiddx Vulg. Al.—3/o:3x Malala, Glycas, Cedr. et Vet. Int.—Znipse Eust. Ant.—Voss. proposes Eirath.

MANETHO.

OF THE WRITINGS OF MANETHO.

TIPOKEITAI 8¢ Aone xat wep) tig tay Alyuatioy duva- orelag pnp SiadraBely ex tay Mavebd rob SeBevwrov, os émt TIrodenatov rod Bida- SeAdou apxsepeds Tay ev Al- yinry eidwrelov xpyuatioas én Tay ey 7H Uypiadiny yh nes~ pevoy"ornhoy epg gyos dia- Aeuty nat iepoypacnois ypan- part nexapaxtypicpevov ond

@26 rot mparov ‘Epuod, xat EpunvevOerray wete, Tov naTa- uruopaoy én tis iepaig Siaden- tov €ig tHv “EAAyvida cbovyy ypdupwacw bepoyupinois, xat dmorebertav ev BiBrouc im Tov “Ayabodaluoves vicd Tov SevrépoufEpucd, marpds d¢ rod

Tar é trois ddvroig tiv fepidy
Aiydrrov, mporepovyte tO
aire Diraderpy Bacsrci dev-
Trepp Irovemalp ev ry BiBAp
Ir remains, therefore, to make certain extracts concerning the dynasties of the Egyptians, from the writings of Manetho the Sebennyte, the high-priest of the idolatrous temples of Egypt in the time of Ptolemzus Phi- |

ladelphus. These, according to his —

own account, he copied from the inscriptions which were engraved in the sacred dialect and hierographic characters, upon the columns set up in the Seriadic land, by Thoth, the first Hermes; and, after the deluge, translated from the sacred dialect into the Greek tongue, in hieroglyphic characters; and committed to writing in books, and deposited by Agathodzemon, the son of the second Hermes, the father of Tat, in the penetralia of the temples of Egypt. He has addressed and explained them to Philadelphus, the second king that bore the name of Ptolemeeus, in the
1 ee

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3
i
'
}
i
169:

To Ladbeos ypdpwv emt réE-
Eews obra.
ENIZTOAH MANE®OQ TOY SE-
BENNTTOT TIPOS TfITOAE-
MAION TON SIAAAEAPON.
Bacited peydaw ItoAe-

paly Didradérxpwy ceBacrd
Maves& apyxsepeds nal ypay-
pareds tev nat” Alyurtoy fe-
pov ddvtav, yever LeBevvvrys
imapywv “Hawvmorirys, tp
Seomoty pou Ironcualo . xat-
pete
“Hydic de? Aoyiter Sau, pe-
yore. Baciked, meph advroy
av édy Bovdy judg eberdoas
mpaynarav? emilyrovyti oot
meph Tay KENT OY TH noc AM
ylyverNar nares enérevods
[on MapachaynreTal oor & Ean
Noy iepa BiBrla ypachévra tnd
Tov mpomdTopes tpiopeyiorov
“Epuov.. eppwcd ros. domord
pou BaciAred.

ns

OF THE WRITINGS OF MANETHO.

book which he has entitled Sothis.
They are as follows :
THE EPISTLE OF MANETHO, THE SEBENNYTE, TO PTOLEMAUS PHILADELPHUS.
To the great and august king Ptolemeeus Philadelphus: Manetho, the high priest and scribe of the sacred adyta in Egypt, being by birth a Sebennyte and a citizen of Heliopolis, to his sovereign Ptolemzeus, humbly greeting :
It is right for us, most mighty king, to pay due attention to all things which it is your pleasure we should take into consideration. In answer therefore to your inquiries concerning the things which shall come to pass in the world, I shail, according to your commands, lay before you what I have gathered from the sacred books written by Hermes Trismegistus, our

forefather. Farewell, my prince and
sovereign. — Syncel. Chron, 40.—
Euseb. Chron. 6. |
ih

ti

Ee a ee, aS ee

MANETHO.

OF THE SHEPHERD KINGS.

ETENETO Pacircds piv,
Tiaos * dvoux, ext rovrov od
010 Oras 6 Oeds avténvevcer,
war mapaddbag ex Tay mpdc
ayaronyy epoy, Gapwmos TO
ryévog aninor, xaTavtaprnTay-
reg em) Thy yopay errparter-
cav,f nad padlog a&prayntt

Kz \
TaUTHY Kate upaTos Eloy. Kaul
Tos Nyewovevoavtas ev adTH
/, \ \ /
XEtPWTHUEVOl, TO NoToy TAG PE
/ > ~*~ / » ame.
MOAELS BIAS EVETPNTAY, ual TH
lepee tTOv Ne@y xarécnarpay.
\
maar 3 roig emixwplas éxSpo-
Tath wes expycavtTo, Tod¢
\ ~ \
prev opalorres, Tay Oe nal Te
/ ~
Tenva “al yuvainacg eis Odov-
a”
Delay Gyovres. Tlépas 8& nal
/ oe ~
Barirea &va é& abriy éxoly-
cy 3
gay, @ wong qv Séhatic.f
uah obtog ev TH} Méuquds xare-

* Tiosos Al,

We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that God was displeased with us: and there came up from the East in a strange manner men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. And when they had our rulers in their hands, they burnt our cities, and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salatis: he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in T dvectpdrevcoy Vulg.

$ S4éAris Vet. Int.

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/ / a XQ +
yiveto, Thy TE Gyo Kab KATH
~ \
xXopay Sacrodoyay, nal cpov-
pav éy roig émirydesotaross
Pa
“aTarel@oy Toms wahicTa
\ \ ‘ bY
8€ nal T& mpg avaToAny jo-
/ , ri
paricato jrepn, Mmpoopamrevos
"Accuplay, téré®™ pet ov io-
/ 2 / é S ig
xvovTwv, erouеryy emiduriay
fh
ang abtng Bacirelas épodov.t

e \ ae ~ x he +
ebpay de év voug TH Laity |
) uA 4
TOMY ETIKAPOTAT HY, KELAEVAY
wey apis avatoryy tov Bov-
/ : pels i ,
Bacritov motapov, narovpreryy
Y and rivos dpyaias Seoroyiag »

Avapw,§ tad ryv extiséy te,
Kar Tog Telyer GyvpoTaryy
énoincey evomnicag airy nal
TAINOG SmAITOY els Elinor: nat
téccapns jurpiadag dydpay
mpic cpudanqy. evade nate
Veperay noxero, TH [ev CITO~
KETPOY nal pacropoplay ma-
pexorevoc, te d& nad eEomrru-
alas || apog piBoy rdv tatev
CTIMEADS yuuvalor.
"Apkag 9 éweandidena ery
tov Bloy érenevrycay. Mera
Touro O€ Erepeg éBactrevcer
técoapa kad rerrapdnovra
etn, uarovrevog Bydy.G pes?
by GAAoe "Atranvec, ee xal
/ 4
Tpidnovta ern nal unvas ened.
* Hud. Per.—zore Vulg.
} Selgoirm Sync.
|| rods érAizas Vet. Int.
MANETHO.

places which were best adapted for
that purpose. But he directed his
attention principally to the security
of the eastern frontier; for he re-.
garded with suspicion the increasing
power of the Assyrians, who he
foresaw would one day undertake an
invasion of the kingdom. And ob-:
serving in the Saite nome, upon the
east of the Bubastite channel, a city
which from some ancient theological
reference was called Avaris; and

finding it admirably adapted to his purpose, he rebuilt it, and strongly — fortified it with walls, and garrisoned it with a force of two hundred and fifty thousand men completely armed. To this city Salatis repaired in summer time, to collect his tribute, and pay his troops, and to exercise his soldiers in order to strike terror into foreigners.

And Salatis died after a reign of nineteen years: after him reigned another king, who was called Beon, forty-four years: and he was succeeded by Apachnas who reigned thirty-six years and seven months: after him reigned Apophis sixty-one

¢ Hud. Per. Lowth. pro egodov.
§ “ABapiy Al.
§] Bafwy Sync. “
a i

emerta Ot nal "Amodus ev Ka Ekiuovra, nat laviag * mevrinota nad rnva eva, ént macs Be nal ”Acois } even nai recCapdnovta nal uijvas Ovo. Kat obra: ev €& éy adrois eyevzIynray mpBror apyovres, TorepourTes ats ua TododyTes Madroy thg Alydnrov ébapas ty pilav. ~Enadeizo d€ 7d ctumay adtay eves “Cuods,t tote b€ ert: Pacirels roneveg. TO yoop Tx § nad” fepdy yhoccay Buciéa onuaives,

70 de Sac || wouaqy ors nad

/ \ \ ‘ /
TOneves “ata thy nowy Oia
/
Aextov, nab obtw cuvtidénevoy
7 4 \ /
yivetas “Tuows twes dé Ae-

ef
youor atrods “ApaBag civau.
Todtoug te tobs mpoxatovonac-
prevous Baciréus rods toy Tom
pevay nahovuevar, nak ods ée&
abtiy yevouevovs, xpaTnoas
ang Alytnrov (yal) éry mpds
Toig TevtTaxociog Evdena.
Meta tatita d€, tay éx THs
@cBatd«g xa ths GAdrys Al-
qintov Pacidéov yeverdar
(gnclv) eal rods rondvas
dravdoraciy, no) mOAepay adm
r0ig Y- cusfayavar péyay nal
“~ ;
morvypovioy. emt d€ Baciréws,
* "lowas Big. Hafn.

MANETHO, 171

years, and Ianias fifty years and one month. After all these reigned Assis forty-nine years and two months. These six were the first rulers amongst them, and during the whole period of their dynasty, they made war upon the Egyptians with the hope of exterminating the whole race. All this nation was styled Hycsos, that is the Shepherd Kings; for the first syllable, Hyc, in the sacred dialect, denctes a king, and Sos signifies a shepherd, but this only according to the vulgar tongue; and of these is compounded the term Hycsos: This people who were thus denominated. Shepherd Kings, and their descend-

some say they were Arabians.

ants retained possession of Egypt

during the period of five hundred and

eleven years.

After these things he relates that
the kings of Thebais and of the other
provinces of Egypt, made an insur-
rection against the Shepherds, and
that a long and mighty war was car-
ried on between them, till the Shep-
herds were overcome by a king whose
t “Aons Vet. Int.—3é2ws or “Acid Sync.— ApyAns or “AyyAns Afr. Eus.

J ‘Txoveeds Eus.
|| Odcods Eus.
§ Odecds Eus.
{| Eus. omits.
172

@ dvoue eivas "Aduopparyjrovd=
Joos, * nrrwpévovs (yo?)
Tos noperas ix’ T adted, &x
wey THg BAAns Aly’arov ma-
oN ExTETEY, naTAKAELoN AVAL
Y cis rémov, cpovpoy exavra
pruploy chy wepijnetpov. Avapty
Todrov (py-
\ e
oly 6 Mavedoy) dnavra, Tel-
yA ~ /
OVO TH TOT.
nes Te EYaAw ual lryvp> me-
~ 5 / e
piBareiy Teds morévac, Oras
nw oe cA
THY TE “uTNTW aTacTay EXwow
~ ‘
év dyupd, t nad tyy relay Thy
EQUT OY.
To d€ "Adsopayypovdo-~
,
eens vidy Oodupwow § enue
pnoar peyv adtods Sic morsop-
4 en ~ \ 4 > \
nlag|| Erciy nar& updates, dno
ual Teccapdnota pruplacs
mporedpevoayta Toig Telyerw*

\ ~
ene Se tg morsopuias]] an-
/ / S s
eye, Tmonracias cunPacers,
i /
iva thy Aiyurroy exdumoytes
¢
oxo ** Bovdovras wdvtes a-
PraBets dréANact.
2.4 ~ ¢€ ra /
€Tt Tats Gonoryiass TAVOLKETLE
Tos Oe

PET TOY uTATEWY odn EAT
, 4 /
Teus pupicdwy ovTas Elnoors ua}
/ \ ed
Tecodpwy amd tyg Alyurrov
Thy €pnov els Suplay sdormropy-

MANETHO.

name was Alisphragmuthosis, and
they were by him driven out of the
other parts of Egypt, and hemmed
up in a place containing about ten

thousand acres, which was called
Avaris. All this tract (says Manetho)
the Shepherds surrounded with a
vast and strong wall, that they might —

retain all their property and their
prey within a hold of strength.
And Thummosis, the son of Alis-
phragmuthosis, endeavoured to force
them by a siege, and beleaguered the
place with a body of four hundred
and eighty thousand men; but at
the moment when he despaired of
reducing them by siege, they agreed
to a capitulation, that they would
leave Egypt, and should be permit-
ted to go out without molestation
wheresoever they pleased. And, ac-

cording to this stipulation, they de-
parted from Egypt with all their
families and effects, in number not
less than two hundred and forty
thousand, and bent their way through
* Micdoaypotsworg Eus.—MioGgayudsworg Sync.

+ 2 Eus,

T exe.

§ Opcbswow Eus.—TouSuwors Sec. Dyn.—TéSpuwots Theop, Ant.

|| 7oAsogxfoy Eus,
** Big. Eus.—ézy Al.
J] thy woAsooxlay Eus.

cas ™ doBovnevous de Hy Ao~
crploy Swarreiav, Tote y%p
exelvoug tHG "Aciag xparely,
dv 1H viv “Iovdalg + xadov-
pen mor olnodounrapevous
Toratras pupiaow avs poTwy
dpnécovoray, ‘lepordAvpa Tav-
TY GVOUAT Ob
- CEy dang bd tim Biro
civ Alyurrianiiy Mavedov)
Todro (gyolv) Envog TOS na
Aovpévoug wornevac, aixward~
tos ev Tals iepais adtay BIB-
rors yeypapyas.
Mere 7d ebeAbeiv é& Ai-
yinrov Tov Aqiy TOY TorEevov
ele ‘epordAvua, 6 éxBardy
abrods €& Aiylrrov Bacireds
Tébuwors, | éBactrevcey rere
tavra ern eimoos wévte nat
Mayas técoapas, nat érenred-
THTEY, “ak TapéhaBe Thy ap-

Mv adrod vieg XéBpwv ery de~

narpla, mel ov} "Anevarne
etnocs || nat pnvaséard. tod
Se aderAdy *Apverons] cino-

giey xah pnvas ewea. tis
8€ Migppys** dddexa nad wi-
vag wen. rot 86 Mydpapol-
& y+ , A
WO EMmn0Tk TEVTE nat
* S:odormepioat Eus.

the desert towards Syria. But as
they stood in fear of the Assyrians,
who had then dominion over Asia,
they built a city in that country which
is now called Judea, of sufficient size
to contain this multitude of men, and
named it Jerusalem.

(In another book of the Egyptian
histories Manetho says) That this
people, who are here called Shep-
herds, in their sacred books were
also styled Captives.
After the departure of this nation
of Shepherds to Jerusalem, Tethmo-
sis, the king of Egypt who drove
them out, reigned twenty-five years
and four months, and then died:
after him his son Chebron took the
government into his hands for thir-
teen years; after him reigned Ame-
nophis for twenty years and seven
months: then his sister Amesses
twenty-one years and nine months:
she was succeeded by Mephres, who
reigned twelve years and nine months:
after him Mephramuthosis twenty-
five. years and ten months: then
Thmosis reigned nine years and
} "lov8alw» Vulg.

T @éuwore Vat. Int.—'Apuacts Philos—'Awds Afr.—'Auwors Eus. and

Sync.
§ Todrov 8 Vet. Int.
|| eixoosty Afr. Eus.

YT ’Awscots El.—’Apuegols Sync.—’Apuécon Theop.

** MyGpig El.—Mica¢els Sync.

Tt Micgaymodswois Syne.

174

pinvas Sena. Tov de Quads, *
even nat pavas éutad. Tod de
” Auévodrs t Tpidnovra «al
pnvas déna, Tod d¢ “Opoc rpice-
nota e& nal pyvas mevte.
tod d€ Svydryp ’Aneyxpns t
Bddena val pyva eva. tHe de
Pabwrig § aderqpas even. rod
de "Aneyynpns Silene nal y-
vag wevre. Tov de *Aneyxnpns
Erepog Sddena ua) rnvas TpEiS.
tov de "Apuais téooapa nat
pnve eva. Tod 0€ Papéoons ev
nah pyvas tecoapac. Tov d¢
"Apuéecons Miappod ébjnovra
e£ nat pnvas Ovo. Tod de Ané-
vorig Dena nal évéa nab pn-
vac €& tov € Lédwois, ual
Paperons, inminny nab, vavti-
“yy excov Svvaprr.
Obrog Tov ev &dercbiv” Ap=
pay enizpomoy tng Aiydarou
UATETTNTEY, Kal TaTAY peY
ait® thy dAdny Baciavely
meprernuey eLovoiay, provov dé
evereinaro dicdyua wy cpopeiy,
pnde thy Bacirldu pntepa te
Tay Texvor adineiv, dmexerbas
8é ual tov dAkwv Bacirumay
Tarraniowy, adtos be én
Kurpoy nat Dorwleny nad dru
“Accupious te nat Midavg cpa=

* TodSuwois Theop.—Sync.

MANETHO.

eight months; after whom Ameno-.
phis thirty years and tén months: then
Orus thirty six years and five months:
then his daughter Acenchres twelve
years and one month; afterwards her
brother Rathotis nine: then Acen-
cheres twelve years and five months
another Acencheres twelve years and
three months: after him Armais four
after him
reigned Ramesses one year and four
months; then Armesses the son of
Miammous sixty-six years and two
years and one month:

months: after him Amenophis nine-
teen years and six months: and he
was succeeded by Sethosis and || Ra-
messes, he maintained an army of
cavalry and a naval foree.

This king (Sethosis) appointed his -
brother Armais his viceroy over
Egypt: he also invested him with all
the other authority of a king, with
only these restrictions; that he should
not wear the diadem, nor interfere
with the queen, the mother of ‘his
children, nor abuse the royal concu-
bines. Sethosis then made an ex-
pedition against Cyprus and Pheeni-
cia, and waged war with the Assy-
rians and Medes; and he subdued
+ "Apeveddns Al.

t ’Axepprs et ‘axendoene 8 Sync.—’Ayx ayngls El.—'Aysyyépns Big.

§ Padds Al.

|| Qy. 6 xa}, who is called.

revous, dmavras, Tog pev
Spars, rode 0¢ Ananth, pb
33. THs TOAARS Suvadews, bT0-

peya
ppovicas ext tats éumparylasc,
yerpidug €AaBe. nai

ert nal Vapraredrepov éro-
pevero,* Teg pds avaTorus
morerg Te nal xOpas xaTa-
oT pepojrevos..
Xpovov te inavod yeyovores,
"Apwais 6 natarenprels év Ai-
youre, mdvta rolumady,t
Oig BdeAdog wapyver wy Tose,
adeBg emparrey. ual yap thy
Bacirida Biatos eoyev, nat
Tails dhrais madraxiow ccper-
BB¢ BieréAer ypdrevoce meive-
eves 0€ bd TAY Hidwy Uiddy-
wa eciper, nal aytqpe tH
*O 8 rerayuévos ent tay
iepav £ t¢ Aiydntou, ypabas
BiPAtov exeurpe TH TeIdoes,
Oyndy autd méyvra, xx) or
GyTIpey 6 aderes adrod “Ap-
pails. Tapa prince ou inéotpe=
Wey ig Wndovowy, nat expd-
tyrev tH ize Pacirelas 4
8¢ ydbpa enAandy dnd rod adrod
Gvonarog Alyurtos. Aéyer yap
ore 6 pey SéIaoig § exarei'ro
Aiyurtos, "Apuaig 8& é dder-
\ .
peg adrod Aavads.
* éimimogetdero Big. Hafn.
} Hud. from Vet. Int.—ispéwy Vulg:
MANETHO: 175

them all, some by force of arms, and
others without a battle, by the mere
terror of his power. And being
elated with his success, he advanced
still more confidently, and overthrew
the cities, and subdued the countries
of the East.
‘But Armais, who was left ia Egypt,
took advantage of the opportunity, and

fearlessly perpetrated all those acts which his brother had enjoined him not to commit: he violated the queen, and continued an unrestrained intercourse with the royal concubines ; and _ at the persuasion of his friends he assumed the diadem, and openly opposed his brother.

But the ruler over the priests of Egypt by letters sent an account to Sethosis, and informed him of what had happened, and how his brother had set himself up in opposition to his power. Upon this Sethosis immediately returned to Pelusium, and recovered his kingdom, The country of Egypt took its name from Sethosis, who was called also Aigyptus, as was his brother Armais known by the name of Danaus.—Joseph, conir. . App. lib, I. ce. 14, 15.

}¢ taprodw Hafn.
§ x43ws Big. —
176

MANETHO.

OF THE ISRAELITES.

4 €
Totroy (Apévoduy) émidv-
~ ~ ad ~
wnoas Tedy yeverwas Jeary,
ef : f z ~ \ >
@omep Qpoc™ cig ray mpd ad-
/ .
tov PeBucireunotwy® ayevey-
~v / Y
nelv d€ Tyy émintyalay buwvdnw
~ uA \ XN
paey atte Auevape, matpag de
\
Tdmiog} ars, Selag d€ do-
~ / /

KOVYTL PETETHNKEVAL UTES,
/ f \ /
KATA TE Coplay nak Tpoyyaoiy
Toy érouevwv. eimely oty adTD
~ \ ¢€ / e /
TOTO Toy Guwyupoy, ore OvYf-
ceTas Deods del, ef navdapcy
~ \ ad 4
amd Te hempiy ual TOY GAdAwy
~ > UA ‘ \
piapay dydpomav Thy xwpay
AEHTAY TOLTELEYs

+ /
‘“Hovévra d¢ tov Paciréa,
TAT As TOUS Te THUATA MEAW=
/
Pypévous ex tng Abytrrou cvy-
™~ \ ~ /
ayayeiv® yeversas S€ ToD TAT-
Vous pupicdac 6ute* nal rov~
> \ . 7 \ >
Tous cig TAS AiNoToulas Tas ev
~ \ > \ / ~
T® pos aAvaToAny jreper Tov
_ a
Neldov éuPareiy adtoy, omas
bad ye
epyditowro nal Toy ZrAwy. Al-

yurtioy of

3 , > en) ‘
civas 0€ tivo év adtols nal
eynexwpiorevar.

tiv doyluov ‘epéwy (qyot,)

, 4 \ \
Aémpg Tuynexyévovg. tov de
"Apuévadi exeivoy, tiv copay
\ \ ° € v
nak wavtinoy avdpa, tmodeic~
* Hud. from Vet. Int.—Qp Vulg.

This king (Amenophis) was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom, had seen them. And he communicated his desire to a priest of the same name with himself, Amenophis, the son of Papis, who seemed to partake of the divine nature, both in his wisdom and knowledge of futurity: and Amenophis returned him — answer, that it was in his power to behold the gods, if he would cleanse the whole country of the lepers and other unclean persons that abounded in it.

Well pleased with this information, the king gathered together out of Egypt all that laboured under any defect in body, to the amount of eighty thousand, and sent them to the quarries, which are situated on the east side of the Nile, that they might work in them and be separated from the rest of the Egyptians. And (he says) there were among them some learned priests who were affected with leprosy. And Amenophis the wise man and prophet, fearful lest the vengeance of the gods should fall both on himself and on the king, if

+ Hud.—Madris Al.

eT tT ill i ee hn iad tae oe

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(Ke@mera nard nek chro
yeypucper). Tay d€ raig Aaro-
palais &¢ ypaves Inavds OinAdey
tahamepolyrav, akiwrels 6
Bacsreds, iva mpds natrdrvow
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auTeig “at anenny amouepion
Thy Tore TOY Toynevov pnw
Reioay weaw, } Avapw cuve-
KOmnten. ert Ce 4 wlhus natE
Tay Teoroylay dvortey Tupa-
1406.
Of 8 aig tavern cized-
Vovres, nad rav tomov rodroy
oe) ee + €
els amurtacw) eXOvTES, NYE-
Hove witiy Aeysuerdy tive Tov
“Adsomodutay iepéov "Ordpos-
pw§ eorjcavro. ual roltrw
meOapynrovtes ev ra&aww cpxo-
iy eo & DA ~ \ ’
potncay® 6 d¢ mpatoy uty av-
~ oA

Toig vowov EteTO, ATE mpor-

nx \ c4 ~
uuvely Yeovds, pyre TOY wdhic-
* Hud.—zpodéuevoy Vulg.
| amoxatdcracy Hafn.
MANETHO. 177

it should appear that violence had
been offered. them, added this also in
a prophetic spirit ;—that certain peo-
ple would come to the assistance of
these unclean persons, and would
subdue Egypt, and hold it in posses-
sion for thirteen years. These tidings.
however he dared not to communi-

cate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed. (After which he writes thus, word for word:) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left vacant by the Shepherds ; and he granted them their desire: now this city, according to the theology above, is a Typhonian city. But when they had taken possession of the city, and found it well adapted for a revolt, they appointed for themselves a ruler from among the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient. Osarsiph then, in the first place enacted this law, that they should neither worship the gods, nor

+ Hud. from MSS. Vet. Int.—Al. omit.
§ Hud. from Vet. Int.—’Ocdpugoy Vulg.
AA

178

*d
ra éy Alydnt@ Senso tevonevay
~ / \
iepdv Cowv améyer bar rndevic,
mdvta te Sve nat avarory
A \ =X
ovuvdnterbas S€ undevt TARY
nv / . ~ DY:
Tay cvvmporuerav. Tomita 0€
TACLTT A
/ \
vouobeTAT as, “ab
Gra, padhora roig Alyur-,

~ /
tiog EOsouois™ evavtiovpreraty
| eS / X v4
enedevcey Troduxyespig Tae TIS
/ / \
moreng emionevacery Tey, nat
\ / c / A
Tpog morcuoy Erolnous yiver~
/
Sau roy mpds "Auévachiy > toy
ere. /
Baoinén. adrag S€ mpocraBe~
pevos el? Exutod ual toy
rR e / 4
Garrwy lepéwy val cvppreniac=
/ A /
wevwy, exeuabe mpécBers mpoct
\ \
Tog bro Tebudoews aredu-
/ /
Neévrag§ momévas, elo mdduy
\ /
Thy xarounerny “leporokuna
\
nat Ta ual? éavtov ual Tods
a
ahAaus Todg TuvaTimacbevTas
tA CY 0
onrdcas, Ablov oUYETIOT PO
4 ; *s
Tevew ou0bvmadsy ex* Aiyur-
og
tov. Enakey || nev oby adtode
> ik ~ \ 3
ENNYYEARTO, TpOTov jrey Els
? \ ~
Avapiy thy Tpoyounny adtoy
K
mTarpida, vat t& émrdem
~ of /
Tolg oxXAes mapetery apbavarc,
€ / \
omepuayncertar d€ Gre déu,
o te / / v
wat padlws troyér:prov adrois

‘ / 7
Thy xeopay Tolnces. of d€ imep-
~ / uA
Kapets yevouevor mdvtes mpo-
MANETHO,.

abstain from any of those sacred animals which the Egyptians hold in veneration, but sacrifice and slay them all; and that they should connect ©

themselves with none but such as were of that confederacy. When he had made such laws as these, and many others of a tendency directly in opposition to the customs. of. the Egyptians, he gave orders that they should employ the multitude of hands in rebuilding the walls about the city, and hold themselves in readiness for war with Amenophis the king. He then took into his counsels some others of the priests and unclean persons: and sent ambassadors to the city called Jerusalem, to those Shepherds who had been expelled by Tethmosis :. and he informed them of the position of their affairs, and requested them to come up unanimously to his assistance in this war against Egypt. He also promised in the first place to reinstate them in their ancient city and country Avaris, and provide a plentiful maintenance for their host, and fight for them as occasion might require ; and assured them that he would easily reduce the country under their dominion. The Shepherds received this message with

* Hud. from MSS.—éSicpévors Vulg.

+ Hud. from Vet. Int.—Mé4wow Vulg.
§ Hud. MSS.—amseaSévres Al.
+ Hud. MSS.—AI. omit it.
|| Lowth proposes ard&&etv.

BWywg eis etnoos pupladas av-
Spdv cwvebdpuncay, nab jer
od OAD juov elg Avapiy.
*Auevodis 8 6 tay Alyur-
thoy Bacireds, as eniveto tx
wore thy enelvwy epodoy, ov
petping cuvexvOn, tig Tap
"Auevopens Tod Temiog wyyo-
Nelo mpodnrdoews. nal mpote-
pov ovvayayay wrAnbog Alyur-
thov, nat Bovdevodrevog neta
Tay éy Tovtog HyEenovwy, Ta
te lep& Cia re mpdta wdic-
ta, éy Toig kepots Timmueva ws
y éavtiy peteteurpato, nal
Tog uate repos lepedow wa-
piryyeiney,* dg aoparéorara
tiv Yedy cvynptipar te Eoava.
toy d€ vity Seba t roy xal
Papécony and Pdprpews rod
Ratpos avonacpevey wevtaery
ovra, eb€bero mpic tov éavrod
pinoy. adtos 8€ SiaPas trois
Barrow Abyurtias, otow els
tplanovra jrupladasg aydpaiy

PaXpwTarov, “nab Tole moAe-

phos amavricac ob owéBa-
Rev? GAAw péeAAEsry Teomarely
vouloas, marwdpounoas jrey
elg Méucpiv. divaraBdy re tov-
we "Amy, wal ta dada re
éxeioe petaneupbevtra — fepc
Coa, edOds ig Aifioniay aby

* maphyysAAsy Big.

MANETHO, 179

the greatest. joy, and quickly mus-
tered to the number of two hundred
thousand men, and came up to Avaris.
Now Amenophis the king of Egypt,
when he was informed of their inva-

sion, was in great consternation, remembering the prophecy of Amenophis, the son of Papis. And he assembled the armies of the Egyptians,

and having consulted with the leaders, he commanded the sacred animals to be brought to him, especially those which were held in more particular veneration in the temples, and he forthwith charged the priests to conceal the images of their gods with the utmost care. Moreover he placed his son Sethos, who was also called Ramesses from his father Rampses, being then but five years old, under the protection of a faithful adherent ; and marched with the rest of the Egyptians being three hundred thousand warriors, against the enemy, who advanced to meet him: but he did not attack them, thinking it would be to wage war against the gods, but returned, and came again to Memphis, where he took Apis and the other sacred animals he had sent for, and retreated immediately into Ethiopia together with all his army, and all the multitude of the Egyptians ;
+ 28w Big.

180

~ 7
dmaytt t oroam nal wAnbes
thy Nip. ation any On. Xapirs
yap hy wre troxelpios 6 Tay
a.
Aidlorar Baciwreds’ Oey tmo-
‘ \ \ 4
deEcevos, “ut Todg aXAouG
\ Fae, €
mavTras bmoAaPay vig Eaxer 7
6 /

xopa Foy wpdg aySpomivyy
/
spodyy Emitydelwv, nal worerc®
» ~
ual ubuag mpos Tyy TOY TeE-
mpaperoy tpicnaiera eTdy
5 ES, > ~ > +.
amd ths dpyng adrod T exarw-
° ° ‘3 ,
Ti avtdpuess, ovX TTY YE
war orpatomedoy Alfsomendy
mpos pvdanny énérake ois
~ ~/
map’ Apevepews Tod Pacrréws
én} tv ploy Tg Aiyuarov.
Kal te ev nate thy Ai-
. \
Niowlay toatta. of d€ LoAv-
~ / \ ~
pitas nareAnovtes, ody Toig
~ Ld bY / 2
prccpoig tv Alyumtioy obtws
/ ~
civortug t Trois dvSpamoss mpor-
4 e/ + ~
nynxoncav, wate THY THY
/
Tpoerpnnevev uparnai xEipia-
tm § paiver bat, toig tore TH
ToUTWY dcePnuata Seapevorg.
\
Kab yop ob ovoy ores nal
aoe 4 Orn\ ¢
AWAGS EVETPNTAY, GUOE LEpo-
~ \
ToMuyTes, odde Avrouvdnevor
/ ~ ~
Evava Meiiv ‘hpnotvro, a&aAc&
\ n ~ ~
Kab TOG AUTOIG OmTaviong TOV
ceBacrevoytvay fepdy Chay
xporevor SieteAovy, ual Véras

MANETHO.

for the king of Ethiopia was under
He was there-
fore kindly received by the king,
who took care of all the multitude |
that was with him, while the country
supplied what was necessary for their
He also allotted to him
cities and villages during his exile,
which was to continue from its be-
ginning during the predestined thir-
teen years.
obligations to him.

subsistence.

Moreover he pitched a
camp for an Ethiopian army upon
the borders of Egypt, as a protection
to king Amenophis.
In the mean time, while such was
the state of things in Ethiopia, the
people of Jerusalem, who had come
down with the unclean of the Egyp-
tians, treated the inhabitants with
such barbarity, that those who wit-
nessed their impieties believed that
that their jot sway was more exe-
crable than that which the Shepherds
For
they not only set fire to the cities
and villages, but committed every
kind of sacrilege, and destroyed the
images of the gods, and roasted and
fed upon those sacred animals that
were worshipped; and having com-
had formerly exercised. alone.

* Hud. supposes some word such as magacyov to have been lost here.

+ MSS. inserts eis ry.

} Hafn. inserts x2},

§ Hud. from Lowth and Vet. Int.—ypvetv Vulg.

nal cig ToUTay lepeig nat
mpapiras qvdynatov yiverbas,
nat yyavorg ebéBarov? Néyetas
Y ore tyy woditelay nad tods
vonoug abtoig naTaBadrrduevos
iepeds, TO yévos “Hisovrodirng,

y \ ~
ovo, Ocapaip, awd tod év.
*“HAlov mores Seod "Oolpews, cs
pereBn cig TOTO Td ‘yév06,
ueteTeOn toivona ual mpoon-
yopévby Matos.

MANETHO. 181

pelled the priests and prophets to
kill and sacrifice them, they cast them
It is said
also that the priest, who ordained
their polity and laws, was by birth
of Heliopolis, and his name Osarsiph,
naked out of the country.

from Osiris the god of Heliopolis:
but that when he went over to these
people his name was changed, and
he was called Moyses.—Joseph. contr.
App. lib. I. c. 26.
OF THE SHEPHERDS AND ISRAELITES.

(Aéye: 8¢ 6 Mavebdy ra-
Aw.) “Ors peta tatra énr-
Sev 6 Apevodis airs AlPonias
peta pweydAns Suvdnrews, nak
6 vidg adrod Pdyabys nat ad-
Tog exov Btvams* nal cunPa-
Rovres of BV0 Toig moynéor nal
Toig pucapoic, evinnray adrods,
“Gh ToAAo’s amrourelvaytes
Oiokay aprods axps tay splay
Ts Suplas.

(Manetho again says:) After this
Amenophis returned from Ethiopia

with a great force, and Rampses also, his son, with other forces, and encountering the Shepherds and the unclean people, they defeated them and slew multitudes of them, and pursued them to the bounds of Syria. —Joseph. contr. App. lib. I. c. 27.

EGYPTIAN FRAGMENTS.

OF THE EXODUS:

FROM CHAREMON.

/,
META tovrtoy ekeraoas Bov-
4 \ \
owas Kaipyuova. nat yap
XN
obtog Alyurtianyy pacnwy ic-
/ / XN
Toplay cvyypapery, Kar TpET-
Yj
Sele tavts dona tov Baci-
4 \ ba
Aéws Orrep 6 Mavebac, “Anevw-
civ, “ah tov vioy avtod Pa-
, \ ¢
PETTNY, PTH, OTty
of
“© Kare& robo irvovg 1 lous
epayn tO Apeveper, jreracpo-
/ s \ 4 \e \ 5s ~
pevn AdTOY, OTs TO iepoy adT Is
cod /
éy TH TOAEUM xaTécranTas.
\
Doitipdyryy™ bé bepoypaypa-
/ ~ 3\ ~ ‘\
TEX PUVA, EaY THY TOUS [Ko-
/ ~
Ava rods exovtayv avdpay xa-
A \ a ,
Sdpn thy Atyurtoy tatecac-
\ / a 2
Sus ths wrolag} adtéy. °Em-

/ \ ~_ ~
Aébavra dé tov emicwaey jav=
pidac elnooimévte éxBareiv.

* dpiroBarny, bpitoBdyrny, Al. MSS.

Arter him (Manetho) I wish to
examine Cheremon, who professes
to have
Egypt.
does Manetho to the king Ameno-
composed a history of
He gives the same name as
phis and his son Ramesses, and says
as follows—_ on)
“Isis appeared to Amenophis in
his dreams, rebuking him that her
temple should have been overthrown
Upon which Phritiphantes
the sacred scribe told him, that if he
would cléar Egypt of all polluted
in war.

persons he would be delivered from
He therefore collected
two hundred and fifty thousand un-
clean persons, and drove them out.
these terrors.

Their leaders were two scribes called

+ aréas El.

ae

EGYPTIAN FRAGMENTS.

"Hycicbas 8 adtiy ypaypo-
Téas Matiojy te nal lorgnoy,
wal toltov lepoypaupates.
Alyiaria 8 adreig bviuara
elvan, TO pev Matoy Tiosber,
79 3é "lwonny Merecgp. Tov-
tous 8° eis [leAovcuoy eddeiy,
wal emituxely pupidar Tpia-

KOVTAONTO naTarenesne vais
ind rod "Aucervddiog as od Ve-
Aew €ig THy Atyurtoy dianous-
Ces.
Oig didiay cvvbenevovg ext
zy Alyurtoy otparetca.
Tov 8&8 “Apes ody, bro-
pewavta Thy Epodoy adtay Eig
Albionlay puyeiy xatadimovta
Thy yovaine eynvoy. hy upuT-
TOMeYyY éy Tics omnralaus Te-
uelv wai da, dvouan Meco jyyy,*
vy adpwlevta exdidbas Todg
"Tovdatoug cig tyy Lupiav, bv-
Tas Teph eixoor puprddauc, nat
toy matépa “Auevady en THs
AiSurlas vatadebacsas.”

OF

FROM

r \ ”
Kata thy Aiyunrtoy Td ma-
» Lend /
Aaiov, AosusuNng wEepioTacews
/ / ,
yevonerys, avemeumoy of ToA-
ast X\ Sb. % ~ ~ go. 4
AGL THY AlT AY TWY KAAWY ETI
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Moyses and Josephus, the latter of
whom was a sacred scribe: but their
Egyptian names were, that of Moyses
Tisithen, and that of Josephus Pete-
seph. They bent their way towards
Pelusium where they met with three
hundred and eighty thousand men left
there by Amenophis, whom he would
not suffer to come into Egypt.
With these they made a treaty and
invaded Egypt. But _Amenophis
waited not to oppose their incursion,
but fled into Ethiopia, leaving his

wife pregnant: and she concealed herself in a cavern where she brought forth a child and named him Messenes, who when he arrived at manhood drove out the Jews into Syria, being about two hundred thousand, and recalled his father Amenophis from Ethiopia.—Joseph. conir. App. - lib. I. c. 32. 7
THE EXODUS:

DIODORUS SICULUS.

There having arisen in former days a pestiferous disease in Egypt, the multitude attributed the cause of the evil to the Deity: for a very great
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/ ~ \
Sanoviey. ToAADY yap nal
~ , /
maytoanay xaromotvtev &é-
a5 / 4
vor, na Oimnharynévors eect
/ ‘ ee See \ \
ypaprevoy TEpt TO kepov nal Tag
“4 /
Suclas, nararertcbas suve-
Bawe map abroig tag mat-
ad ~ . / of >
ploug TO Seay tiyrcke. “Ome ab
~ ~ fe
THs xopas eyyevets brénaPor,
/
ay pun Tos GAAopvAove jre~
A
TATTHTovT as, uplowy ovn ETET~
Sa: tov nandv. Etsds otv
ae °
Eevydatounevay tev aAdoeS~
~ ¢ \ 2 / \
VOY, Ob Ev EmLpaveTTATOs nas
/
Spartimarare avotpapevtes

c/ /
eepiipnoay (Bs tes pai)
\
eig thy SEAAdda, nat tives
wee, / + > /
ETEPOUG TOMOUG EXOVTAG akwro~
e / Y pats ~
yous nyErovac, av nyovyte Aa~
Ages
vars “nat Kadduog TOY GAdwy
/
ETIPAvETTATOL.
\ \
*O 88 mords Aews ebérerer
/
cig thy viv nadovuervyy “Tov-
id \
Satay, ov mopiw prey nemnevyy
6 ~~ \
Tyg Alytatov, waytends de
epnoy avoay xu exelvovg
\ / > ~ \ n
TOUS Xpovoug. nyeito de THs
/
amoulas 6 mporaryopevonevos
~ 4 nN
Moos, ppovnces d€ moAAR nat
awWpela ahelotoy diaepwy.
%
Otros 8€ nataraBoneuog thy
” \ fe 4
XOpayv, aArag TE woAEg Extio€
NO ae ee > 4
wat THY YU OUTaY EnipaverTa-
TV, ovouratorevyy ‘LeporoAvuc.

EGYPTIAN FRAGMENTS.

concourse of foreigners of every na-
tion then dwelt in Egypt, who were
addicted to strange rites in their
worship and sacrifices; so that in
consequence the due honours of the
Whence the
native inhabitants of the land infer-

gods fell into disuse.

red, that, unless they removed them, there would never be an end of their distresses. ‘They immediately therefore expelled these foreigners; the most illustrious and able of whom passed over in a body (as some say) into Greece and other places under the conduct of celebrated leaders, of whom the most renowned were Danaus and Cadmus.
But a large body of the people went forth into the country which is now called Judea, situated not far distant from Egypt, being altogether
The leader of
this colony was Moses, a man very remarkable for his great wisdom and valour. When he had taken possession of the land, among other cities, he founded that which is called Jerusalem which is now the most celebrated.—Lib. xu. Kcl. 1. p. 921.
desert in those times.

N.B. The rest of the fragment gives an account of the Jewish polity, laws, &c. It was the beginning of Diodorus’ history of the Jewish war, and is pre-

served by Photius.

Tee |
- a>
EGYPTIAN FRAGMENTS. 185

OF THE EXODUS OF THE JEWS:

FROM LYSIMACHUS.

Aéyes yap’ °Ent Bonyopews
To Alyurtiov BacrA€ws, Tay
pad Trav *lovdalev Aempods ov-
Tag wat Wwpods, nal HAAa v0-
CHAT Tia ExovTas, Elo Te

lepde natapevyoytas eT artery
cpopriv. Tlaumdddwy de avape-
mov vondia mrepimecovTay,
anapriay éy tH Alyixtw ye-
véerTas. Bonxop ve, troy ray
Miyvatley Baciréx, ig ”Av~
pover™ méurpas wept Ths anap-
lag TOs wayTEvToAevovg’ Toy
@edy 88 eineiv | ra fepd na-
Rapa am aySpdrav avdyvev
enParroyra
~ n > /
abrois én tay lepwy erg ToTOUG
nat dvoreBOr,

epenovs, rods S€ wwpods nal
Aempods Budioat, as rod nAlov
Gryavanrouvros ext TH TovTwy
Coon ual ree bepu ayvicas, nat
orm Thy ny xapropopacesy.
Toy 0¢ Béxxopy rods xpnopsis
AaBovre tog te fepeis nal
emiPopnitas mpoonarerdjrcvor,
nehedoas emhoyyy Tone apre~
voug Tov dauaddptwy, Tors

* "Auuwyog MSS.

He says, That in the reign of Boc-
choris king of Egypt, the Jewish
people being infected with leprosy,
scurvy, and sundry other diseases,
took shelter in the temples where
they begged for food; and that in
consequence of the vast number of
persons who were seized with the
complaint there became a scarcity in
Egypt. Upon .this Bocchoris the
king of the Egyptians sent persons
to inquire of the Oracle of Ammon,
respecting the sterility : and the god
directed him to cleanse the temples
of all polluted and impious men and
cast them out into the desert, but to
drown those that were affected with

the leprosy and scurvy, inasmuch as their existence was displeasing to the Sun; then to purify the temples; upon which the land would recover its fertility. When Bocchoris had received the oracle, he assembled the priests and attendants of the altars, and commanded them to gather together all.the unclean persons and deliver them over to the soldiers to lead them forth into

+ ’Epelv MSS.

a

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TT paTorars TovTOVS Tapadod=
MA 2S 2 s
var natdbew adrods cic THY
4 : \
Epnirov® Toug Oe Aempods €ig pro-
v4
AvPdivove yxapras ev0jruvrac,
4 ~
ya nanoow ig TO méAayos.
/ N_ ™
BuoisSévtwy 3¢ tov rempdy
A ~n
“ai Popov, Tos KAAOUS TUVE-
4
purrévtas cig rémovg epynous
4 /
extedivar én aware’ Lv-
, \ ;
vaxNévrag S¢ Povretracrvas
\ ~
mept avtayv, ywuuTog & émiye-
/ ~ \ /, ?
YOKEVNS, TUP Kab AUXYOUS naU=
/,
cavtas uAdtréw Eavtods,
4 Nn
Thy v .emutcay wxuta yvno-
4 .
Tevoayvtasg thdouertasr Tove
\ \ ~ ~
Neovs, MEps TU THTAL avTors.

rd 2 4 ¢ / ~~
THO émoton quepa Motogy
Tiva cuuPovretoas adrtoic,
« /
mapaParrourevorg lay dy
eA a ws,
Téuvely, aXpIG ay *™ EAIwowy els
4 > / .
TOMOUS obnovjAz€voug, mapanenev=
f ~
caval te adttois, winre dv-
, ty
Spdtay til edvopoey, Lente
a
apiora curBovrevoew, &AAC
\ / e ~
TH XEipova* Jedy te vaove vad
B \ z bE] ,
wKous, 016 ay mepTiywoty,
> / 4
AYAT PETELY. LuvaiverayvTrwy
\ ~_ EUS
6 Tay Hhrwy, te doySévra
~ 8 \ Lond ». of
morovyras Cie ting epquov tro~
, ~
peverdaut, inavids d¢ byrnbev-
5 ~ 2
Tas €Adeiy €ig Thy olnounervny
, \ 4,
XOpay, nab rove Te dvd pdhmous
€ I : \ \ n_
tBpilovras, nal re lepds ovAdy-
‘\ 4 . ~
Tas ual éeumpnoayvtas, érbeiy
EGYPTIAN FRAGMENTS.

the desert ; but to wrap the lepers in
sheets of lead and cast them into the
After they had drowned those
afflicted with the leprosy and scurvy, .
they collected the rest and left them
to perish in the desert. But they
tcok counsel among themselves, and
when night came on lighted up fires

and torches to defend themselves, and fasted all the next night to propitiate the gods to save them. Upon the following day a certain man called Moyses counselled them to persevere sea.

in following one direct way till they should arrive at habitable places, and enjoined them to hold no friendly communication with men, neither to ‘follow those things which men es-

teemed good, but such as were considered evil: and to overthrow the temples and altars of the gods as often as. they should happen with When they had assented to these proposals, they continued their journey through the desert, acting them.

upon those rules, and after severe hardships they at length arrived in a habitable country, where, having inflicted every kind of injury upon the inhabitants, plundering and burning the temples, they came at length to the Jand which is now called Judea, and founded a city and settled there. This city was named Hierosyla from * ayes dv ort Big. Hafn.

EGYPTIAN FRAGMENTS. 187

eg THY viv lovdalay mporayo~

pevou.eryy, utloavtas b& moAW
T, d¢
»” lad / \
Goty rovto ‘lepiovaa® dnd
évtavda xarTotxely.

i> > 0 2 Ul . ,
tng encivey Siaber ews dvoao-

Sas" T Corepoy € adrovs exi-
upatncayras, xpove Siarrcbos
\ 2 / \ \ \ +
THY Gvonaclay mpos TO HT
/
bvevoiler Oar, “ual thy Te OAL
‘Teporcauua, nal adrovs ‘lepa-

qoAvuaus mprraryopever bas.

their disposition. But in after times when they acquired strength, to obliterate the reproach, they changed its name and called the city Hierosolyma, and themselves Hierosolymites. —Jos. contr. App. 34.

OF THE EXODUS:

FROM POLEMO.

Kat ‘EAAjvey d€ tives io-
Topovas KaT& Tog adTOS X0-
voug yeverbas Mocéa.
Tlovguay pev ev tH mpdry
tay “EdAnuindy iotopiay Aéyav
"Ent rod” Amides Tod Dopwréwe,
poipa tod Alyurtioy otparod
ebemecey Alyinrov. of ev rH
Takasorivy xarovnern Zula,

od mdppw *ApaPlas gunoay,

avrot Snrovets of peta Ma-

Tews.

Some of the Greeks also relate that Moses flourished in those times. Polemo in the first book of his Grecian histories says, that—“ In the reign of Apis the son of Phoroneus a part of the Egyptian army deserted from Egypt and took up their habitation in that part of Syria which is called Palestine not far from Arabia :”

these indeed were they who went out
with Moses.—Afric. cited Eus, Pr.
Ev. lib. 10.
* Quod. ieee cecvdgxact. Hud,—'ieporéAuna MSS.

+ @rvéuacra MSS.

t Vet. Int. Hud.—Gr. omitted 4.

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EGYPTIAN FRAGMENTS.

OF THE EXODUS:

FROM PTOLEMAZUS MENDESIUS.

\ / ;
Katécuare d€ thy Ata-
py "Apworg xarce tov *Apyeioy
yevorevos" Ivayov, ag ev ToiG
xpavors aveyparpey 6 Mevdjosas
II tonenaiog.

Amosis, who lived about the same
time with Inachus the Argive over-
threw the city Avaris; as Ptolemzeus
Mendesius has related in his chroni-
cles.— Clemens Strom. cited Eus. Pr.
Ev. lib. 10.
OF THE EXODUS OF THE JEWS:

FROM ARTABANUS.*

Tors d€ xpyrapevors mapa
aby Aiyontlov, TONAL prev
eumbuata, ode cAbyoy be fua-
Tipe, aXAny Te wapmrnby
yaouy, SiaPdivras tors Kate
cyy "ApaBlay morejrovg 'at
OiaPdryrois tkavey tomoy, én
ryy epvOpay rprralovs ane
Véhaccay.
Kal Meydirag per déyew

And they (the Jews) borrowed
of the Egyptians many vessels and
no small quantity of raiment, and
every variety of treasure; and passed
over the branches of the river to-
wards Arabia, and upon the third
day's march arrived at a convenient
station upon the Red Sea.
And

the Memphites say that

* Artabanus, evidently an Alexandrian Jew, is said to have written about acentury B.C. The fragments of his history which have been preserved follow

the Scripture with some few variations and additions.

I have inserted the above

fragment on account of the Memphite and Heliopolitan traditions of the Exodus referred to in it, Its authenticity, however, is very much to be suspected.

Sau ate

tov d€ Méuooy

EGYPTIAN FRAGMENTS.

eumerpoy oyra tov Movooy iis
Kbpeess Thy apemwrw thpncay-
ra; dia Expag zg Saddoons
To TAnO0s mapamoas.
'Hisoumorirag d€ Aéyeuy

~ /
emmatadpaely tiv Bacihen
pete MOAN dvvdnxews apn
war tog naBrepwuevors Coss
Bice th yy Bmapkw rods *Iov-
dalovs rey Alyurtion xpnoape-
vous Sianonitery. Tae Mave
Relay povyy yevéoNar ward-
bas rhy Sdraccar tH paBdw.
AKWUCAYT A,
emiBiryew TH paPdw tod Udares,

nah ote Td wey vara Kacry-
var, Tyy Be Bray dice Enpeic
S000 mopeverOar. LuveuPay-
toy be TOY Alyurttoy nat
Sieonovtay, pyol nip adrois ex
tay eumpordey éxrdpabas, Thy
d¢ Sdraccay méaw thy éddv
emimdtcat. tog d€ Alyvartious
¢. 2 ~ \ \ os
UOTE TOU TUPOG Kat TNS TAR
pupides tavrag Vapvapyvas.

Toads 8€ “Iovdatovg Biav-
U \ yd 7
yovras tov ulvduvoy, Tpianovta
y > ~ > ~ /
ety ev TH Epnud Oratphbas,
Bpéxovrog adroig tod ed
~ ¢
“ptavoy, droov EAM, YOrE
Tapanrncioy Thy Npocy. “yeyo-

* Artabanus ?
narrative of Artabanus ?
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Moyses being well acquainted with
that part of the country waited for
the ebbing of the tide, and then made
the whole multitude pass through the
shallows. of the sea.
But the Heliopolitans say that the
king pursued them with great power,
and took with him the sacred ani-
mals, in order to recover the sub-
stance which the Jews had borrowed
But that a divine
voice instructed Moyses to strike the
sea with his rod: and that when
Moyses heard this he touched the
waters with the rod, whereupon the
waves stood apart, and the host went
through along adry path. He* says
moreover that when the Egyptians
came up with them and followed after

them, the fire flashed on them from
before, and the sea again inundated
the path, and that all the Egyptians
perished either by the fire or by the
return of the waters.
of the Egyptians.

But the Jews escaped the danger
and passed thirty years in the desert,
where God rained upon them a kind
of grain like that called Panic, whose
color was like snow. He says also
that Moyses was ruddy with white

Qy. Does not Eusebius here resume his extract from the

yévas dé qbyor tiv Médvooy,
e bd \ 4
TUPPaKn, BOAMY, xAOKUYT Ys

akimuarinoy. tadra dé mpdbas
4 4 >? > 4
mept ern ata sydonnovta

éwéa.

hair and of a dignified deportment :
and that when he did these things he
was in the eighty-ninth year of his
age.—Eus. Pr. Ev. lib. 10.
Pa A po St AR, Oe Sie, Sth cs
bee ae pet ao a er
LOO pot = copa t atta Bt Rae ae
i) ” + c F; ; oe
e oy 23 ; —
Fs ee
a eh tats
®

THE FRAGMENTS Sh ice ciate

enaely OF * ome
‘ / ‘ ;

TYRIAN ANNALS:

j et
ERY Sieg!
Ses

oy
nt
a) ” i Bh aa h Boyer bee ‘2 , + e,
T “at i’ ck es hy fie te ras
7

THE TYRIAN ANNALS:

FROM DIUS.*

ABIBAAOY redeutjcavtos, 6

vids adrod Eipwpoct éBactrev-

Gey" GUTOG T& TMpdg ayaTOAKs
, ~ t + ,
AE pN TNS TOAEWS | TpoTEX woe.
\ ~ a) rd
nab pelo To aot TeTOin-
nev, § nal Tod "Onvurion Aric
. 2
o) leptv nal” éavti ov ev vqorg,||
, \ ‘\ /
yoraus tov petakd rome, cvy-
~ ~ / XN oo
me TH more, “ai yXpuooic
> / / aE.
avabnuacw exocpyncev” aya-
/
Bas d€ €fg tov AlBavoy broto-
Poe Tpds THY TOY vay naTa~
oxeviy. Tov d¢ rupavvedyta ‘Te-
~ /
porortinov Lorvadiva meuras

\
pact
ale 3 ‘ > >

aiviypara, “ai map avtov

~ e \ \
naPety akiwdv' Y ra d€ wy
/ » ~ ~ ,
duvqdtevta diaxpivat, To AV-
\ XN tog
mpog Tov Eipwoy
* Dion. Sync.

} Syne. omits 77s méAews.

|| &» Yom Syne.

OF HIRAM.

Upon the death of Abibalus his son Hiromus succeeded to the kingdom. He raised the eastern parts of the city, and enlarged the citadel; and joined to it the temple of Jupiter Olympius, which stood before upon an island, by filling up the intermediate space: and he adorned that temple with donations of gold: and he went up into Libanus to cut timber for the construction of the temples. And it is said that Solomon, who at that time reigned in Jerusalem, sent enigmas to Hiromus, and | desired others in return, with a proposal that whichsoever of the two was unable to solve them, should forfeit money to the other. Hiromus

Tt Slpu pos Sync.
§ érofnce Sync.
{| mag adrou ah» Adow AaBew El.
cc

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cayts yonwara amorivery. 6.0
A
Roynoayra 8 Tov Elpwuov, nat

pn Ouvnbevta Avoas Te abviy-
Para, TOMAG THY xXpnuaToy
> \ 3 4 > ~
€ig TO emilnpsoy avad@oas.
> / x
eita 8: "ABdqnovdy *
ploy divdpa te mpotébevra Av-

4
twa To-
BA ~
ca nal adrov GAAa TpoBareiy*
a ~
& UN Aoavra tly Loroudva,
~ /
TOAAG TH Eipduw npocanori~
TH KONAGT A

TYRIAN ANNALS.

agreed to the* proposal, but was un-
able to solve the enigmas, and paid
treasures to a large amount as a for-
And it is said that .
one Abdemonus, a Tyrian, solved the
feit to Solomon.

enigmas, and proposed others which
Solomon was not able to unriddle, for
which he repaid the fine to Hiromus.
—Joseph. contr. Ap. lib. I. ¢. 17.—
Syncel. Chron. 182.
OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR

‘Ent EidwBadarov tov Baci-

néwg emorwpnyce NaBovyodo-
voropog Ty Tupo én’ ery de~
xatplay were todrey éBaci-
Aeure Baka ern dena. pete
TovtTov Sinatra. naTecTady-
cay nat edinacay® "ExviBaros
Bachayov unvas Ovo, XeABye
"APdalov pnvag déna, “ABBa-
pos cepxsepeus unvas Tpetc, Mvr-

yovos nal Tepaorpatos Tod "AB-
Oyreuov Sinactd ern eb, av
petakd éactrevze Bahdropos
eyauroy eva" tovTov TeAevTy-
TAYTOS, AMOTTELAaYTES [ETE
mépapavro MépBaro ex ris

TO CYRUS.

In the reign of Ithobalus, Nabu-
chodonosorus besieged Tyre for thir-
teen years. After him reigned Baal
After him Judges were
appointed who judged the people:
Ecnibalus, the son of Baslachus, two
Chelbes, the son of Ab-
dzeus, ten months : Abbarus, the high-
priest, three months: Mytgonus and
Gerastratus the son of Abdelemus,
six years:
ten years.

months:

after them Balatorus
reigned one year as king: and upon
his death the Tyrians sent to fetch
Merbalus from Babylon: and he
reigned four years: and when he
died they sent for Hiromus, his bro-
* ’ABSdéuovey Go.
ft Several editions omit from Nofovyodovdcopos. *
BaBvrwvos, nal éBacirevoey
rn téccapa. tivtov TeAev-
THTaYTOG, peTeneupayto Toy
adedpiy airad Eipwoy, ¢ €Ba-
oihevoey &rn eknoow. én rov-
tov Kipog Wepoay edvvderev-
wey.
(Odnoty 6 r3umas ypdvog ern
MEVTnKovTA TeTodpa nal TpEic*
Paves mpis adroig. ‘EPdoum
wey yap wepi + tHg NaPovye-
Sovarspav Bacirelag npbaro mo-
Mopuciv Tupoyv teroapernas-

Sexdtm 8 eres tH¢ Elpduov
Kipog 6 Mépons ro updos map-
éAaBev.)
*

DIUS. 195

‘ther, who reigned twenty years. In
his time Cyrus was king of Persia.
(The whole time therefore amounts
to fifty-four years and three months.
For in the seventh year of his reign
Nabuchodonosorus began the siege
of Tyre: and in the fourteenth year
of Hiromus Cyrus the Persian as-
sumed the government of that king-
dom.)—Joseph. contr. Ap. lib. I.
c. 21.
e€ Hafn. Big.

+ x) Hafn.—J. Cappel. reads £835. pry yao nal Sexdrw eres, &c.

THE TYRIAN ANNALS:

FROM MENANDER.

a) f \
TEAETTHEANTO® be °Afi-
/ \
Bdaov, duedébaro tyy Baci-
nn 4
relay 6 viog adtov Eipwproc, 66
, 4 , /
Biwras eT) TEVTYKOYTA Tpia
% 4 4
eBacinevoey €tn * Tpicknovta
, 2 a \
TET apa. TOG EXwWoE Toy
ri /, nn
Evpvywpov, tov te xpuodvy
n~ \ /
ulova ev tog TOU Ado avédy-
.
nev" éts} re BAny EvAwy amed-
\ yf /

Nav exoper, amd Tod Aeyouevou
? /
Gpoug AiPevov, uéddpwa Evra
~ ~ /
els Tas TOY kepay oTéyus. Ka-
Vekdv te ta adpyaia lepe,
\ \ > MYA /
uawvods vaodie @ucdounoe, To
te tov “Hpandéous, ual tis
>A / / > /
TTapPTHS TEMEVOS dyLeperoEY,
\ \
nab To pev TO SHpaxdéoue
cad / ~
TPO oy énornoarot év +@ Tlep-
/ \ z \ ~ #
ITio Anh, ita tO THs’ AoTdp~
OF HIRAM.

Arter the death of Abibalus, Hiro-
mus his son succeeded him in his
kingdom, and reigned thirty-four
years, having lived fifty-three. He
laid out that part of the city which is
called Eurychoron: and consecrated
the golden column which is in the
temple of Jupiter. And he went up
into the forest on the mountain called
Libanus, to fell cedars for the roofs
of the temples: and having demo-
lished the ancient temples, he rebuilt
them, and consecrated the fanes of
Hercules and Astarte: he construct-
ed that of Hercules first, in the month
Peritius ; then that of Astarte, when
he had overcome the Tityans who
had refused to pay their tribute: and
when he had subjected them he re-
* Hud. from Sync. and Ant.—from zevrjxovta was before omitted.

+ ém) Sync.—iwera Vulg.

[pérou re thy eyeoow Tod ‘HpaxAgous trorjoaro Al.

ang, onore Titucis * erertpa-

revoer, ry arodidoves Tods
qpopous. od¢ nat tmarabas Eavts
méhw avertpeper.t ext rov-
rov dt the Fy "ABOjuoves mais
VEOTE POG, tof evina t& TpoBAn-
pata, a& énétacce Lodouoy
6 ‘Teporortnoy Bacireds.

MENANDER. 197

In his time was a certain
young man named Abdemonus, who
used to solve the problems which
were propounded to him by Solomon
king of Jerusalem.—Joseph. contr.
Ap. lib. I. c. 18.—Joseph. Antiq.
Jud. lib. VIII. c. 5.
turned.

OF THE SUCCESSORS OF HIRAM.

Tedeutjcayros Eipanov d1e-
debate tHy Pacirciay Bared-
a A
— Capoc§ 6 vide, Oc, Prdoas ery
tecsapduta tpia, éBaci-
+ € 4 B ~
Aevoey ETN ETTA. [ETH TOUTOY
’ ~
APdaerparos || 6 adrod vite,
4 yo
Bidoasg ern elnoos évvéa, éBa-
fs 4 > / ~ e
olhevoey ETN evven. ToUTOY ob
THg Tpopped adrod viol técca-
peg emiPovrcvcavres amdne-
14 7
Tay, wy 6 mpecBUTepog éPaci-
. a
hevoev ety Senadvo. ped’ ove
’
Aoraptos 6 Achasaordprov, 4]
a , 7 ;
06, Piboas etn TEvTjnovTA
, a

tTeaoapa, €Pacihevoer ern O0-
Gena. peta ToUToY 6 adeAdic
avrod "Acépuuoc, ** Pidcas

Upon the death of Hiromus, Ba-
leazarus his son succeeded to the
kingdom ; he lived forty-three years,
and reigned seven : after him Abdas-
tratus his son reigned nine years,
having lived twenty-nine: against him
the four sons of his nurse conspired,
of these the eldest
reigned twelve years:
and slew him:
after them
Astartus, the son of Delzastartus,
reigned twelve years, having lived
fifty-four: after him his brother
Aserumus reigned nine years, having
lived fifty-four : he was slain by his
brother Pheles, who governed the
kingdom eight months, having lived
fifty years : he was slain by the priest
* Tiros El.—Lowth proposes Tup/ors—Titiceeos Vet. Int.—'Iuxéors 'Hixasors

MSS.—'Hixéos Jos. in Ant.

+ Sync. omits the eleven lines from xaSeAdy re.
} Sync. and Jos. in Ant. insert %s).
§ BarBalepoe Sync.—fBaorBaveoos Dind.
|| AUddoragros Syn.—'Afddoragrog Din.

**® 'AcSagiueos Din.

@ 'EAsacrdégrov Sync.

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€tn Téccupa ual mevTjnovTa,
éBaclrevoey 'ern evvea. obt0g
ambreto trd tov adeAod bé-
Antos, * to AaBav tH» Bac
relay mpke pnvas Onto, Prdoas
ery mevtéxovta. Tovey ayver-
nev EiSdbBados ft 6 ths *Ac-

Tapting bepeds, és, Bacthévaas
ery tpicnovta ovo, éRiwrey
ern ékjnovta dutw. Tovtoy die~
déaro BadeCapoc f vids, S65
Bidcas ern Tercapdénovta
mévre, éBaclrevcey ety €.
rovtov diddoxos yeyove Mar-
ynves § 6 vids, tc, Pidous ery
spiduovra ovo, éBactrevoer
try evvéa. tovtov Oicidoyos yé-
ove Duypartey, || Prbrag &
ern mevtqnovta eb, éBactrev-
oEev ETN TETTUPAKOVTA ENTE.
év 08 +B én? adrod EBdduw ere
n Bearpy aired] prydca,
ay rH AiBin wodw Bucdounce
Kapyndéve.
(Suvdryerasr Oy wag 6 ypdvoc
ans tg Elpwpov PBacrrelas
dips Kapyndavos utloews, er
Ere} d¢ dw-
ext eres Tig Elpduou Ba-

pve pnves 4.

otrelag év “LeporoAvjxorg Gi nado~

* édAAntos Sync.

THE TYRIAN ANNALS.

of Astarte, Ithobalus, who reigned

_ thirty-two years, having lived sixty-

eight : and he was succeeded by Ba-
dezorus his son, who reigned six
years, having lived forty-five: his
successor was Matgenus his son, who
reigned nine years, having lived
thirty-two: and he was succeeded by
Phygmalion who reigned forty-seven
years, having lived fifty-six: in the
seventh year of his reign his sister
fled from him, and founded the city

of Carthage in Libya.
(Whence it appears that the sum of
the whole time from the reign of Hi-
romus to the foundation of Carthage
is 155 years and 8 months. And since
the temple in Jerusalem was built in
the twelfth year of the reign of Hiro-
t+ EiSéBados Syne.

t Badé{wpog Din.—BaAgegos Go.
§ Mériwos Din.—Myrnvos B.—Asrtivs Go.
|| Muy8aAlwv ducpavoiy Sync.—vyyadlwy Go. m.—uveipavoiy Go.
{| Sc. inserts Aide.

** Hud. from Theoph. Ant.—x' Vulg.

ee ee Ee eee

amd THs olnodounrews ToD vadd
ais Kapyndovos uticenc, érn
/
éxatly tercapduevta tpla t
paves OnT 6.)

MENANDER.

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| unin 6 vars, yéyovey obv* mus, therefore from the building of the

temple to the foundation of Carthage
the time is a hundred and forty-three
years and eight months.)—Jos. cont.
Ap. lib. I. c. 18.—Syne. 183.
OF THE INVASION OF SALMANASAR.

Kai *Edovratas f OvojAae
eBaclrevoer ery TprdnwTa ef.
obras, dmortdytwyv Kirratoy, §
avduhevous, mpornyayero ad-
Tos waAw. emt tovToVs TEK-
Wig (Sarudvacap) 6 rav'Ac-
- cuplav Bacineds, enqave Ba-

, ~ ef e

ViKnY TOAEUDY GTATAY. O¢ Th
Ye
eipyyny,
/
maytwoy avexapntey dricw.
TMELTE{AEVOG pero

\
adnéorn te Tupiav Liddy nal
—Any|| nad 4 dros Tepes, 9]

LA / a]
“al TOAACL AAAaL ToAEIC, a
T® tov “Accuploy éavtas Ba-
oiher mapedoray. ud Tupi **
ody Smorayevtay mah 6 Ba-
aiheds em adrads inéotparpe,
Dowliay cvumdnpocavrey +>
aire vais Ebquovra, oie nar
emindoug éntanoctous. ais §§
. \
enimacvcayres of TY poe vavot
* Hafn. omits.
t ’EAsAaios Fr.
|| Some have 7Agxn.
Eluleus reigned thirty-six years;
and he fitted out a fleet against the
Cittzeans § who had revolted, and re-
duced them to obedience. But Sal-
manasar, the king of the Assyrians,
sent them assistance, and overran
Phoenicia: and when he had made
peace with the Pheenicians he return-
ed with all his forces. And Sidon,
and Ace (Acre), and Paletyrus, and
many other cities revolted from the

Tyrians, and put themselves under
the protection of the king of Assyria.
But as the Tyrians still refused to
submit, the king made another expe-
dition against them: and the Phe-
nicians furnished him with sixty ships
and eight hundred rowers: and the
Tyrians attacked him with twelve

ships, and dispersed the hostile fleet,
and took prisoners to the amount of
+ &n Pay’ Theoph. Ant.—pypy’ Syne.
§ Cyprios Sc.—Usher proposes Iutratwy.
{{ Periz. thinksit should be Bypuris.
** Big. Samb. and Vat. insert ara.
tft Epiphanius reads it Phcenicibus exhibentibus.
tt 70. Epiph.

§§ ol Epiph.

denadvo, TaY vay TOY dyTI-
maddov Uiaonapecdrv, hanBa-
> / / >
vourw alyuaratoug avdpas eis
/ > Ly dy,
mevTanor lous. emeTary On Tay~
~ \
tov év Tupd tiny Oia TavTH.
dvaletbas 8 6 tay ’Acoupioy
4
Bacireds xatradoryre piranas
PS ~ ~ \ ~ ey
ET: TOV TOTAAOU KG THY VODA
yoylov, of SiaxwAdcouos Tv-
4 \
ploug apucdavas T nal Todo
4 / /
ETecs WevTE ‘yevolrevoy, Exap-
/
tépntay mivovtes én cppeatav
> ny
OpUKT oY.
five hundred men: upon which ac-
count the Tyrians were held in great
respect.* But the king of Assyria
stationed guards upon the river and
aqueducts, to prevent the Tyrians from
drawing water: and this continued
five years, during all which time they
were obliged to drink from the wells
they dug.—Joseph. Antigq. Jud. lib.
IX. ¢. 14,

* "ApdecSo: Vat.—agbecdor Fr.
{ Aucta hinc apud Tyrios rerum omnium pretia. Grot.
ai ire:

€

HAGINIAN FRAGMENTS:

. ‘
e4 R
ime 3 i, fiat ;

THE PERIPLUS OF HANNO.

ANNONO®

KAPXHAONIQN BASIAEQS
TIEPIIIIAOTS,
TON smtp ras ‘Hpaxdéovs
ornras AiBunay ths yng pen
pay, oy ual avedyney ev TO
Tov Kpovod * renéver, Syrotyta
Trade.
"Edokey Kapyndovios, “Av=
vova mreiv ew ornrdy ‘Hpax-
relay, nad mores utiCey AiBv-
4 } +
powinwy. “a emAEvoeEV, TEYT Y=
/ ers 7 ys,
novropovs EEquovta aywy, nal
ENG avpdy nal yuvasmiy,
eb apidnoy rupicdwy TpIdy, nat
citd, nal THy GAAnY Tapac-
KEUIY»
"Og 8 dvayrévtes, ras
ornhas mapnurchbayev, xat
ba wrody duoly nuepay éxdev-
4 ,
Tape, euticnney TPOTHY TI-
THE VOYAGE

OF HANNO, COMMANDER OF THE
CARTHAGINIANS,
Rovunp the’ parts of Libya which lie
beyond the Pillars of Hercules,

which he deposited in the temple of Saturn.

It was decreed by the Carthaginians that Hanno should undertake a voyage beyond the Pillars of Hercules, and found Libyphcenician cities. He sailed accordingly with sixty ships of fifty oars each, and a body of men and women to the number of thirty thousand, and provisions and other necessaries.

When we had passed the Pillars on our voyage, and had sailed beyond them for two days, we founded the first city, which we named Thymia-

~ * Junonis Plin, Solinus.

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/ -
Aw, qvtivea advonacayey Ov
| ea + Was
puartihpioy'* medley 0 avry
¥ C-.00 af 1 ea Gees
peya trnv' ugmerTa mpeg ET
2 / \ «/
mépay davaxrertes, ent Loro-
> / /
evta AiBuniv axpwrnpioy, Aa-
4 A
oioy dévdpeor covpATouey, Eva
~ 7 A
Tlocesdaveg fepay iprraueror,
/ \ A
mdaw émeBnwev mpeg GAroy
BN € / isa »
duloxovta nuepag Huiov, aXps
~/ é]
exomiodynucy €bg Alayyy od
foe Sod & MS ae /
moppo tng Sandrrns nEr€evyy,
KANG ov pertyy TOAAGD nal
ed \ \ /
peyarov. evncay O€ ual ed€-

Ie
pavres, nal TaAKa Sypla ve-
OEE TAATONAG®
ren
Tyy te Aipyyy wapadrdd-
¢ € / P ~
Eavres Oooy NEpas TACUY, Ka-
/ ; / \ ~
Tounoaey { mores mpeg TH
~ 7 / /
Vahatry narovrevacc, Kapinoy
n \ 3 \
te teyoc, nat Turryy, nas
Axpay, “nat Méditray, nat
o/ os
ApapBuy. uduciney 8 avay-
/ + , 2 / /
Sevres, nhdouey ent peyay To-
\ / > Set. ~_ 4
tapoy Alkoyv, amd ts AsBuys
péovta, mapa? attoy, Noud-
beg GvSpwros Akitas. Pooxy-
$ 4
f
par evenov, map ois exelva-
EA \ f /
HEY AY pL TIVOG, CplAgs yevorevole
Tovray d€ nad’ tmeptev, Al-
/ ” 7 ~ ,
Slowes gnovy &bevar, yiv vens-
eves Sypsddy SserAnuueéryy
yf ~
opec: weycrars, ef av pely act
CARTHAGINIAN FRAGMENTS.

terium. Below it lay an extensive —

plain. Proceeding thence towards

the west, we came to Soloeis, a pro-

montory of Libya, a place thickly »
covered with trees, where we erected
a temple to Neptune; and again pro-
ceeded for the space of half a day

towards the east, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts, were feeding. Having passed the lake about a day's sail, we founded cities near the sea, called Cariconticos, and Gytte, and Acra, and Melitta, and Arambys. 'Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixite, a shepherd tribe, were feeding flocks, amongst whom we continued some time on

Beyond the Lixite
dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains

friendly terms.

lived the Troglodyte, men of various appearances, whom the Lixite de-

* Ouusarngle St.—Ovuusatngias Scyl.
+ Gem. proposes xarwxicomer.

Ue IS ETRE TRU TS ae
y ae eT
oe a

: \ 7
"wiv 'Al€oy. mept Se T& apn, Kam
reimely avSpdmovg &ADow[Aop~
choug Tparyhoddrac* ods Taxy=
répoug tray ev Spang eppaSov
of Akira.
AaBértes 8¢ wap adtBy Ep
ponuécs mapemneopney THY €pn-
py mpds pearnuSplay, ovo
népus. eneivey 0 mceAsy mpos
fmoy avioxovta, nuépas Opd-
poy. eva eBpanev ev vy s Tivos
4 ,
KOTO, VRTOY jAmpay, xUndoy
y Bice ah

eyovtay oTadlay mévte’ ‘HY
natonnrarey,® Képygy évone-

cayres. erexraspsuerta 8 ad-

‘\ > ~ > 20%
Thy ex TO TEpl@rov, xaT’ EvOd
uelota: Kapynddvog. eqner
yup 6 mAdds, ex te Kapyyds-
. ~v /
v06, enh orjhas, ugueivey én
‘Képyyy.

TotvredSey cig Aluvgy adpi-

, / ~
KopEra, Dik TiVOG MOTAALD rE-
yarov Siamrevoartes, Xpérys.
eixev O€ vnroug Aluyy TpEis,

-uelloug ths Keépyng. ad? ay

c 4 ~ Ul
HAEpNTLOY TAY xaTayUcay-
TEs, €lg THY UXoY TIS Aluvys
+ ek 4 /
qasouev..Omep qv Opn peysota
imeperesver, pets | dvSpdmwv
wie op / , “
aryolov, Sépuata Inpea evyu-
pevov, 0 métpog Bd&ddovtes,
| ER 4 ci» 4 >
annpabay NUL, UWAVOYTES Ex=
Pavas. eneitey mdréovtes, ele
erepoy AAVouEy maTapdy Weyay

* xaiwloausey Gesn,

HANNO. 205

scribed ‘as ‘swifter in running than

horses. -

Having procured interpreters from

them we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. “Here we found in a recess of a certain bay a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars, was equal to that from the Pillars to Cerne.

We then came to a lake which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which proceeding a day’s sail, “we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river, that was large and broad, and full of crocodiles, and river ‘horses; whence

+ pecre Gesn.

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nal TAatdY, ‘yeuovTa xpono~
detAwy val immay moTapmioy.
/
ovey On ma&Awy admrorpeaytes,
cig Kepyny eravnrdouey.
/
"Exeivey b¢ én} pernuBplas
¢ /
enrettapey dbdexa nKEpas,
~ / a
THY Yy Tapanreyouevos. Hy
~ , Ih
macay vatw@novy Ainvtiomes,

pevyotes nyacic, ual ody, Dmo~
4
pévovtes’ doweta © epaey-
ovr, nad ToIg men” nndy Ark-
‘raise TH 8 oby TedevTalg
LPN / Ss /
NEP Gy TpoTwpulartnuy oper
Ss \
peydrug Sacéow. jy d€ TH
~ ‘
tay dépay Evra ebady rE nal
. \
mominn. mepimrctoavtes d€
~ /
raita nncpas dvo, ywouerdaa
éy Sararrys yaouats aue~
z ~
TPATHs 46 Ent Satesa mpas TH
Os) , sz / \
Yip wediov qv, bNev vuuTis
~_ ~ }
Gcpewpdwrev, TU) cvacpeponevoy
TAYTAXOVEY KAT amorTaoess,
f
To ev Tréov, To 8 EAaT TOY.
“Pdpevaecrevas O° exciver, é-
~/ > + EEA
mAréoprey eis Touampoobey yue-
/ A bed A a
pas TEvTE TAH YH, axXpL NA-
Souey eig peyay xoAmov, fy
Epacay ob Epanvécs nareiodat,
“Eomépou Kepas. év d¢ tovra,
n z 4 2 Ties bad
YNTOS NY [EYAAN, Kat ev TH
View, Aiuyn Saracaddys, ev
~ Ul
be tavry vnoos érepa, ele Hy
J
_amoPdyres, nepas per, odder
> ~ ee \ oo. . A
apewper rev, OTL [AN VAN YURTOS
b€, mupd Te TOAAw nasbuercr,
\ ay hed > 4
nas oryy avrAoy nutouer,

returning back we came again to
Cerne.
Thence we sailed towards the
south twelve days, coasting the shore,
the whole of which is inhabited by
Ethiopians, who would not wait our
approach but fled from us. Their
language was not intelligible even to
: To-
wards the last day we. approached
some large mountains covered with
the Lixitee, who were with us.

trees, the wood of which was sweet-
Having
sailed by these mountains for two
days we came to an immense opening
scented and variegated.

of the sea; on each side of which
towards the continent, was a plain ;
from which we saw by night fire
arising at intervals in all directions,
either more or less.
Having taken in water there, we
sailed forwards five days near the
land, until we came to a large bay
which our interpreters informed us
was called the Western Horn. In
this was a large island, and in the
island a salt-water lake, and in this
another island, where, when we had
landed, we could discover nothing in
the day-time except trees ; but in the
night we saw many fires burning, and
heard the sound of pipes, cymbals,
We
drums, and confused shouts.

wp Pdrov Te wal ToyAMaveY
mararyov, “al xpavyyy jv-
poBos eAaBev
pdis, nab of udvrers éxeAevoy

play. ovy
exArelrey tyy vycoy. Tayd o
dumdevoaytes, mapnnrcrBouneba
yopayv Sidmvpey Oumiandtoy®
pertol 8 am airing mupdders
pvanes, eveBadroy cle THY Ia-
hatrray. 4 yn 8 trd Yepune,
aBartos qv. tax ody udneibev
poPnderres
rérrapas 8 quepas pepsuevor,
wuris Thy yay apewpbpey,
phoyos peotyy. év peop ¥ Fv
MMBardy Ts nip, Tov BArwy
peitov, amrdouevoy cc eddnes

aren Acvoaprev®

tay dotpwv' obtos 8 yuepas,
Op0g epalveto préyiorov, @edy
Gyn nahovwevoy. tprraie 8°
exeiver, mupdderg plaxas ma~
pamrevoayres, ainoreOa eis
xoAmov, Norov Kepas Aeydue-
yov. €v O€ TH MYYD, vars Hy,
Eommviae TH mpory, Aluyny €xou-
ca nal dy tatry, vnoos ny
érépa, pect) avOpdmayv ay-
ploy. mord d€ amAelovg qoay
yuvaines, daceias Tolg Tb ya-
ow ae of Epunvecs excrow
~ Topiarag* Sidnoyres d€, avdpas
perv, ovrAraPely ode duv7fOy-
pay' Gre mévres wey *Eer-
yo, xpyvoBara: tyres, ual
Tog = metpiag {+ duvyduevor.

* Qy. the earth.

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were then afraid, and our diviners or-
dered us to abandon the island. Sail-
ing quickly away thence, we passed
a country burning with fires and per-

fumes ; and streams of fire supplied
- from it fell into the sea. The coun-

try* was impassable on account of the heat. We sailed quickly thence, being much terrified ; and passing on for four days, we discovered at night a country full of fire. In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came we discovered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire we arrived at a bay called the Southern Horn; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters ealied Gorilla. Though we pursued the men we could not seize any of them ; but all fled from us, escaping over the preécipices, and defending themselves with stones. Three women were however taken; but they at-
tacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them,
+ wivgore Gesn.

ee

Se See ane CARTHAGINIAN FRAGMENTS.

i

yuvaitnag BE spel, wedi’ mil brought. their skins cal rexalonapdrroveas Tis Carthage. We did 10 ayovrag om Ukedoy ErecSau on, our provisions f fail:

dmourelvavres pévror webb. er. es are
ebedelpaer,, ‘ea epee Rape es SK Ele

ere apes ig USETTES a Sh Shsap statin)
Toy obra iyi whois: TP en,
HIEMPSAL:

FROM SALLUST.

OF THE AFRICAN SETTLEMENTS.

Sep qui mortales initio
Africam habuerint, qui-
que posted accesserint,
aut quo modo inter se
permixti sint, quamquam
ab ef fama, qu pleros-
que obtinet, diversum est ;
tamen, ut ex libris Puni-
cis, qui regis Hiempsalis
dicebantur, interpretatum
nobis est: utique rem
sese habere, cultores ejus
terre putant, quam pau-
Ceete-
rum fides ejus rei penes
cissimis dicam.

auctores erit.

Africam initio habuére
Geetuli, et Libyes, asperi,
incultique, quis cibus erat
caro et ferina, atque humi
pabulum, uti pecoribus.
Bur what race of men first had pos-
session of Africa, and who afterwards
arrived, and in what manner they
have become blended with each
other; though the following differs
from the report which is commonly
_eurrent, yet I will give it as it was

interpreted to me from the Punic
books, which are called the books of
King Hiempsal, and will explain in
as few words as possible the opinion
of the inhabitants of the land itself

relative to the matter in question.
But its authenticity must rest upon
the credit of its authors.
The aboriginal possessors of Africa
were the Geetulians and Libyans, a
rough unpolished race, whose food
was flesh and venison, and the pastur-
age of the ground like cattle. They
EE
210
Hi neque moribus, neque
lege, aut imperio cujus-
quam regebantur; vagi,
palantes, quas nox coé-
gerat, sedes habebant.
Sed postquam in His-
pania Hercules, sicut Afri
putant, interiit, exercitus
ejus compositus ex gen-
tibus variis, amisso duce,
sibi
quisque imperium peten-
tibus, brevi dilabitur. Ex
eo numero Medi, Perse,
ac passim multis

et, Armenii, navibus in
Africam transvecti, proxi-
mos nostro mari locos. oc-
Sed Persze

cupavére.

intra Oceanum magis =

hique alveos navium in-
versos. pro tuguriis ha-
buére: quia, neque mate-
ria in agris, neque ab His-
panis emundi, ayt mutandi
copia, erat. Mare mag-
num, et ignara, lingua
commercia, prohibebant.
Hi paulatim, per connu-
bia, Geetulos secum Inis-

cuére ; et quia sepé ten-
tantes agros, alia, deinde
alia loca petiverant, semet
ipsi Numidas appellavére.
Ceeterum adhuc eedificia
Numidarum — agrestium,

CARTHAGINIAN FRAGMENTS.

were neither restrained by morals,
nor law, nor any man's government ;
wanderers and houseless, taking up
their abode wherever they might —
chance to be, when night came upon
them.
But when Hercules perished in
Spain, according to the opinion of
the Africans, his army, composed of ~
various nations, upon the loss of its
leader, and from the factious attempts
of many to assume the command was
quickly dispersed. From its ranks
the Medes, Persians, and Armenians,
having passed over by shipping into
Africa, occupied the parts bordering
The Persians settled.
towards the Atlantic Ocean;
formed cottages of the
upon our sea.
and
inverted:
hulls of their vessels ; for they could
neither obtain the requisite materials.
in the fields, nor had the means of
buying them or trafficing for them.
with the Spaniards: inasmuch as the
magnitude of the sea, and ignorance
of each others language, prevented all
Within
a short. time, by marriages, they:
blended themselves with the Getu-
lians, and because they frequently
changed their situations, and passed:
from one place to another, they as-
sumed the name of Numidians. And

to this day the buildings of the wild
Numidians, which they call Mapalia,
intercourse between them.

are of an oblong form, with roofs in-.

_ quze mapalia illi vocant,
oblonga, incurvis lateri-
bus tecta, quasi navium
carinze sunt.
Medis autem, et Ar-
meniis accessére Libyes.
Nam hi propiis _ mare
Africum agitabant : (Gze-
tuli sub sole magis, haud
procul ab — ardoribus :)
hique maturé oppida ha-
buére.
ab Hispania, mutare res
inter se instituerant. No-
Nam, freto divisi

men eorum paulatim Li-
byes corrupére, barbara
lingua Mauros pro Medis
appellantes. Sed res Per-
sarum brevi adolevit; ac
postea Numide nomine,
propter multitudinem, a
parentibus digressi, pos-
_sedére ea loca, que prox-
ima Carthaginem Numi-
dia appellatur. Deinde,
utrique alteris freti, fini-
timos armis, aut metu sub
imperium suum coégére ;
nomen gloriamque sibi
addidére: magis hi, qui
ad nostrum mare proces-
serant, quia Libyes, quam
Getuli, minus bellicosi:
denique Africe pars in-
ferior pleraque ab Numi-
HIEMPSAL. 911

curvated in the sides like the holds
of ships,
the
Medes and Armenians bordered upon
that of the Libyans, for they occupied
the parts nearer to the African sea,
The country occupied by

whilst the Geetulians were more to-
wards the sun, not far from the torrid
zone: and they quickly built cities 5
for, separated from Spain only by
the straits, they established a mutual
commerce. -.Their ‘name | was pre+
sently corrupted by the Libyans, who
in their, barbarous language called
them Mauri (Moors) instead of
Medes. The affairs of the Persians
ina short time became prosperous,
and a colony under the name of Nu-
midians left their original settlements
on account of their numbers, and
took possession of that part of the
country which is next to Carthage
and now called Numidia. Moreover,
by mutual assistance, they subjected
their neighbours to their dominion
either by the force or terror of their
arms, acquiring great renown and
glory; those more particularly which
border upon our seas, inasmuch as
the Libyans are less warlike than the
Geetulians, till at length chief of the
lower part of Africa was possessed
by the Numidians, and all the con-
212 CARTHAGINIAN FRAGMENTS.

dis possessa est: victi
omnes in gentem nomen-
que imperantium conces-
sere.
Postea Phoenices, alii
multitudinis domi minu-
endz gratia, pars imperii
cupidine solicitata plebe,

et aliis novarum rerum
avidis, Hipponem, Adri-
metum, Leptim, aliasque
urbes in ora maritima
condidére: eque brevi_

multiim auctze, pars ori-
ginibus suis preesidio,
alizeque decori fuére.

quered merged in the name and nation
of the conquerors.
The Phoenicians afterwards sent

forth colonies, some in order to dis-
pose of the superfluous multitude at
home, others from the ambition of
extending their empire at the solici-
tations of the people and those who
were desirous of innovation, and
founded the cities of Hippo, Adrime-
tus, Leptis, and others upon the sea
coast, which in a short time were
raised to consequence, partly for
defence to their parent states, and
partly for their honor.—Bell. Jug.
se ev

a)

pO OAST,
rou
u Sie
“>

MEGASTHENES.. |

OF THE INVASIONS OF INDIA.

SYNATIOPAINETAL 8€ tw
war Meyaodtévys TB Royd
TOUTH, KEAEVOY AmICTELY THAIS
Gpyaiais wept “Ivddv iaro-
plats.
Otre yup wap’ "Ivdav ee

orahyval more otpaticy, out
ereadeiy eLabey ual xpary-
Tat, TARY THs wed ‘Hpaxre-
ove “at Arovdcov, xal tg viv
Kai
Lécworpy peyv toy Alyvrtioy

pete Maxedévar. TOL
wal Tedpuova tov Aiviora
due Evpdans mpocrreiv. Na-
voxodpasopay be Tov mapa Xad-
Saloig eddonijnoarvta “Hpax-
Réoug paArav, nal ews Tryrov
eAdcar® pwéexpr wey On dedpo
wah Tecupwyva dainéecbai*
éxeivoy dé ual ex THs TByplac
cig tyv Opaxny, nat cov Tov-
Toy ayayely Thy oTpaTtiay.
"WddvOvprov 8€ tov LuvOny
emidpayrely. tH. ’Acias eK ps
Alyirrov. Ths 88 "dixis

MecasTHENEs also appears to be of
this opinion, informing us that no
reliance can be placed upon the an-
cient histories of the Indians.
For, says he, there never was an
army sent forth by the Indians, nor
did ever a foreign army invade and
conquer that country except the ex-
peditions of Hercules and Dionysus,
Yet
Sesostris the Egyptian, and Tearcon
the Ethiopian, extended their con-
quests as far as Europe. But Navo-
the most renowned
the Chaldzans,. exceeded
Hercules, and carried his arms as
and this of the Macedonians.

codrosorus,
among
far as the Pillars: to which also it is

said Tearcon arrived. But Navoco-

drosorus led his army from Spain to
Thrace and Pontus. Idanthursus, .
the Scythian, also, overran all Asia
But none of all
invaded India.

as far as Egypt.
these ever Semi-
ramis died before she commenced

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pndeva todtay aripacbasr. Kal
Seulpauw 8 anobavelv mpd
Tho emixerpnoews. Tlépoag
8é puoBocpspaus rev ex THs “Iv~
Suxiie peraneurpacbar “YSpa~
nas exer S€ py otpared-
Toit, GAN eyyds EATely prover,
quina Ktpog nravvey ént Mac-
Kai
\
“Hpaxdéous S€, nat Arovicon,
caver as T&% ep
MeyacSévyg ev mer’ drbyov
mote nyeitas tov S€ wArAwy
of mhelous, dy éott nad "Epa
Toovevys, amore nat wvbddn,
uabdmep uab te moupes Tos
"EAAy ob.
OF THE

@ysi dn (6 Meyxzsévys)

T) Tov "Ivdav 227005 eis

Ext, joepn OunpyrOas* nat
rods mpdrovs T prev ods dpido-
wacpoug Elvak KAT THANY,
eraxlarovg b€ nar’ apOuor"
xpnovas 8 adtoic idie pey
éxdoTw Tals Svovtas, 4 Tos
evayi€ovtac* nowy d€ todo Ba-
oihéag nates THY weyadny he=

youerny atyodov, nad gy Tov
4, of of e U
veou €TOUG amaYTES 0% diAoco-
INDIAN FRAGMENTS.

the undertaking. But the Persians sent the Hydrace to collect a tribute from India: but they never entered the country in a hostile manner, but only approached it, when Cyrus led his expedition against the Massagetee. Megasthenes, however, with some few others, gives credit to the narratives of the exploits of Hercules and Dionysus: but all other historians, among whom may be reckoned Eratosthenes, set them down as incredible and fabulous, and of the same stamp with the achievements of ~ the heroes among the Greeks.—
Strabo, lib. xv. 686.

CASTES OF INDIA.*

Megasthenes says—That the whole population of India is divided into seven castes: among which that of the Philosophers is held in estimation as the first, notwithstanding their number is the smallest.
The people

when they sacrifice and prepare the

feasts of the dead in private, each makes use of the services of one of them: but the kings publicly gather them together in an assembly which is called the great synod: at which in
par TH acide? cvverbevres éxt + the commencement of each new year

* Arrianus also gives this fragment in his Indian History, but not so fully

as Strabo.

t oerov Vulg.

Rpas, ori dy Cxaorog adray
ouwrdty tiv xpnoinwy, 4 TH
phon mpog everyplay napmay
te ual mepi Céwv, nal morr~
elas, * mpoodéeper todTo eis To
péroy o¢ 8 ay tpl épevope-
V0g GAD, vonos eoth orygiy oie
Bhou' tiv % xatopbdcavta
/
dpopoy nal areny upivover.
3 ‘
Acdrepoy S€ pépog elvan To
nx /
THY yEwpyBV, ot mAciota TE
ss ao
clot, wal emiemertato, ob ev
aaotparely nab adeig tod ép-
/ ‘\ /
yalecbas, mores n TpITiovTEs,
2 »+ / et 4
pnd arry xpelgs yen? axry-
TEL “OW” TOAAGKIG yoUY EY TH
/ ‘ / n \
adTe xpovp nal TOmH, TOG EY
/ \
maparetay das sunPatver, nook
\ \
SianivOuvevew mpos Tus TOAE~
i
prloug* of dé dpatow 4} oxdn-
/
rovsw audvvas, mpoudyoug
\ » ai
exovtes enelvoug. “Eort de 7
yopa Pacihinn macau’ bom
Sod Y adryy ent teraprass
epydlovra: ry napray.
Tpitoy do tay monevow nat
~ @ / 4
Sypevtay, cig prdvars Ebert
Iypevew nal Speuprarorpepeiy,
A / / \ ~
avid TE TUApPEXEW, “ab psc bod
Cevyn.

\ ~
*Ayti d€ Tod THY yyy
erevvepoby Syplov, nat tay

* Casaub. proposes re xed Séwy, xo mep) &e.

MEGASTHENES.

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all the philosophers assemble at the gate (court) of the king ;. that whatever each of them may have collected which may be of service, or may have observed relative to the increase of the fruits and animals and of the state, he may produce it in public. And it is a law, that if any among them be three times convicted of falsehood he shall be doomed to silence during life: but the upright they release from tax and tribute.
The second division is the caste of the Agriculturists who are the most numerous and worthy. They pursue their occupation free from military duties and fear; neither concerning themselves. with civil nor public nor any other business; and it often happens that, at the same time and place, the military class is arrayed and engaged with an enemy, whilst the agricultural, depending upon the other for protection, plough and dig withaut any kind of danger. And since the land is all held of the king, they cultivate upon hire, paying a rent of one fourth of the produce.
The third caste is that of the Shepherds and Hunters, whose sole occupation is hunting, grazing, and selling cattle, for which they give a premium and stipend: for clearing the land also of wild beasts and birds which

+ goiter xod Al.
F F
218

ace , ey
OEP OAayaY Gpvewv, jreTpovy~
~ / ~
TU Tape TO Pacirews city,
/ /
mrdynta nal onyvitny vend~
pevor Blov.*
Meta yap rods Snpevtas,
\ \ / / /
“al Tods Momrevacs, TeTApToY
z 4 \ 2
pyrw Elva wépog ToUG Epya~
/ / \
Comevous Tas TeXVAs, nab
£ 5 z \
Tos namnrmots’ nal oig amd
i at
To chuatos 4 epyaria® ay
\ \
of ey copay} redotor, nad
Acitoupylas mapéyovras tTan-
_ n \
tag. Toig & dmdrorowis nat
~n \
vaumnyors soOol, nat rpopat
/ 4
mapa Pacirews exnewras,
/ \
Povp yap éoydfovra:. Tla-
4 \ \ X ec n
pexes S€ Tae pmey GrAw Tois
Trpatidtas 6 orparopvaAad,
\ \ ~ ~ ~
Ta6 06 vats pic Dod toig wAgou=
© 4 » ‘ ~
Tivo vavapyos, “ak Tog Eu-
/
Topors.
/ ~_
Tleurtoy éot) to tay mo-
awe, San bane

Aeusatay’ vig Tov GAdov ypdvoy
Lad \ ,
ey TKXOAR, nal Tomas 6 Plog
\ n ~
éotiy éx Tov Bactrimod diai-
/ e /
TwEevors, wo Te Tag ebddouc,
4 by ? / ~
Tay ay ynEla, TANXEWS TOLEIT=
A ~
Vat, tAyy Tov copcdroy uqdey
/ / ~
» Go nonilovtas map Eavrdy.
ts vy
Extra 8 eloly of epopas
, /
tovtog 8 eromreder d€doras
4
TH Mpatronevn, nal dvory-
INDIAN FRAGMENTS.

destroy the grain, they are entitled to
a portion of corn from the king, and
lead a wandering life, living in tents.*
After the Hunters and Shepherds,

the fourth race is that of the Arti-
zans and Innholders and bodily La-
bourers of all kinds: of whom some
bring tribute, or instead of it, perform
stated service on the public works.
But the manufacturers of arms and
builders of ships are entitled to pay
and sustenance from the king: for
they work only for him, The keeper ~

of the military stores gives the arms
out to the soldiers, and the governor
of the ships lets them out for hire to
the sailors and merchants.
The fifth caste is the Military;
who, when disengaged, spend the rest
of their time at ease in stations pro-
perly provided by the king ; in order
that whenever occasion shall require

they may be ready to march forth
directly, carrying with them nothing
else than their bodies.
The sixth are the Inspectors whose
business it is to pry into all matters
that are carried on, and report them
* The narration of Megasthenes is then interrupted to introduce several particulars relative to the natural history of India.

+ $dpous - Al.

;
aoe cl ihe dali - y
yérrew AdSpa rH Pacire’”
ouvepyiis mavovjrevorg *® = reeg
éralpas, Tots wey ev TH model,
Tas év TH mores, tog de ey
oTpatonédy tag abtéb. na~
Sicravras Y of apictor, nat
UTOTOTATOL. |
"EBdouo Y of otuPovdos
nah otvedpar rod Bacirews, &&
av Ta dpyeia, nat dimarripia,
nat 9 Swolunoig TOY GAwy.
Oden tors Y cite yapely
€& GddAov yévovs, obs? enitg-
dena oir” epyaciay pweta~
Aap Pdvery arrnv e& adAns,
Ode TAcloug peTaxerplCerdas
riv adrov, mryy ef tay dido-
copay} tig €tn* ecic Bas yeep
toutoy OY aperyy.
Tay 0& apyovray of péy
clow ayopavono, ob @ dorv-
vopors ob O eal tiv orparia=
toy. “Oy ob wey trotapods
eLepydlovtan, nal dvaner podor
Thy Ynv os év Alydnro, nal
a
av ele tag bxerelas Tapsete=

Tag uAerotag didpuyacs,

tas td) wp emonoroior’

* roiuuévous Vulg.

privately to the king, for which purpose in the towns they employ women upon the town, and the camp-followers in the camp. They are chosen from the most upright and honourable men.
The seventh class are the Counsellors and Assessors of the king, by whom the government and laws and administration are conducted.
It is unlawful either to contract marriages from another caste, or to change one profession or occupation for another, or for one man to undertake more than one, unless the person so doing shall be one of the Philosophers, which is permitted on account of their dignity.
Of the Governors some preside over the rural affairs, others over ‘the civil, others again over the

military. ‘To the first class is entrusted the inspection of the rivers, and the admeasurements of the fields after the inundations, as in Egypt, and the covered aqueducts by which the water is distributed into channels
+ Arrian gives a different account of it.

Modvoy claw aveirous, co-
Qiorhy &x mavrds yevéog yevEosau
Br: od parASana Foies copiotnoty
slol TH moHymata, GAAR mévTOY
TaroumwosTara.
It is only permitted to them that a man may become a Sophist for any caste, inasmuch as the way of life of the Sophists is not agreeable but of all others the most severe.

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macw TOY
OL?
avtol, rab toy Inpevtay émi~

rag eblons™

Hdatov mapeln Kpnors.

~ \
peroryTat, nal TiANS “OL KO-
, ~
Aacéws clot xvpics Toig exa-
~ \ \
Eloss* nak popodoyoticr de, nat
\ / \ \ ted Led
Tas TéexVAS Tes Mepl THY YHY
/ *, , ,
émiPremoves, DAoTOMwy, TEXTO-
/ ~
YOVy XAAKEWY, [AETAAAEUTOY.
‘Odorotodor de, nal uate dena
/
oTddia oTHAny TINéaol, THs
2 \ \ \ Py A
extporas nat Ta OaoTHpara
onrovoas:
? / a
OF 8 aotvvopo els ef mev-
' a \ \
tddas dinpyyTas nar of prev
\ \ n €
Ta Onsoupyince oxoredory, ob
de Eevadoyodouy* nal yap naTa-
\ / A ~ /
yuyas véuourr, nat roig Biosc
Tapanorovsovar, . mapédpouc
, ® \ / XN
Sevres’ nal mporméumovow 7
> ‘ a \ 4 .
avrous, 4 Te xXphuata Toy
3 ; 4, \
amovavevTwy vyvocovytwy Te
eminenoryTas, nar amodayvdy-
Tpit &

L re. 3 A / \
€lOl, GL TAS VEVET ELS UAE
Tas artoves.

Navatoug kerdlovor, note nat
Tic, TOY Te hopwy sxcpiy, na
Oma jay ccpaveis elev ak upelr-
Tous, uar xelpovg yoval, nat
Sdvaro. Térapta oi ep
Tas namyrelac, nad pwetaBo~
Ads' oi¢ pétpwy mere, nad
Tiy dpalov Oras ans cveoy-
pou modoivra, Otn éor tf d&

* 2& igov Al.

INDIAN FRAGMENTS.

for the equal supply of all according
to their wants. The same have the
care of the Hunters with the power
of dispensing rewards and punish-.
ments according to their deserts.
They collect also the tribute and in-
spect all the arts which are exercised
upon the land, as of wrights and car-
penters and the workers of brass
and other metals. They also con-
struct the highways, and at every
ten stadia place a mile-stone to point
out the turnings and distances.
The governors of cities are divided -
into six pentads: some of whom
overlook the operative works: and
others have charge of all aliens, dis-
tributing to them an allowance; and
taking cognizance of theirlives, if they
give them habitations: else they send
them away, and take care of the goods _
of such as happen to die, or are un-
well, and bury them when dead.
The third class take registers of the
births and deaths, and how and when
they take place; and this for the
sake of the tribute, that no births

either of good or evil nor any deaths
may be unnoticed. The fourth has
the care of the tavern-keepers and
exchanges : these have charge also
of the measures and qualities of the
goods, that they may be sold accord-
ing to the proper stamps. Nor is

f Ovxérs Vulg.

’ ed nt

MEGASTHENES.

trelw tov adtoy peTaBarrer=
Sar, wayy et Oirtods taore-
Arokn * bdpous.

mpoectares tay Snusoupyovjne-

Tléumro: ob

Yay, nab MorodyTEs, Kal dryopa-
Corres tadra and cveonuon,
mopls prey Te naver, xwpls d€
Te waded tB pupives 8
Cnuia. “Extra d¢ xat boraros,
ok Teg Oenddtas exd€yovtes TAY
Torovpevov’ Udvatog d€ rH
“Aepavts To TéAast Ila pev
Kowy &
eminehodytas TOY Te iDiwy, nas

oe x

exact TavTa.
and nn \ nn ~
TOY TOAITIKOY, + Kab THS THY
Syworioy emonxevic, TIAdY TE,
\ /

Kak crysis, nah Ayrevov, nab
iepay.
\
Meta d€ rods dotumuors

tplrn éot) cwapyia 1 mept
T& oTpatiwtinn, “ual avry
n , e ~
tails mevtdow éLayn Sseopio-
re, 4 ‘\ \ \ ~
wen” ay Thy KEY peETa& TOD
vaudpxov Tattoo, riy dé

pete, Tov ent tay Boindy Cev-

ya, BV ay opyava noulCeras,
nab Tpody, avroig Te nad uTH-
YETI, KO) Tee GhAw Te KpHoILG
THs oTpatelas’ ovr de, nal
rods diaxdvovg [| rapéxoues
Tymauiatcs xwdwvocpspovg,
ect d¢ nat fmmoxduous, nal
pyxXavorrods, ual trode rovTwy
/
omnpetas. exméumovol te mds
* amoreAoly Vulg.

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any one permitted to barter more,
unless he pay a double tribute. The
fifth class presides over the manu-
-factured articles, arranging them and

separating the stamped from the com-
mon, and the old from the new, and
laying a fine upon those who mix
them. ‘The sixth and last exact the
tithe of all things sold, with the power
of inflicting death on all such as
cheat. Each therefore has his pri-
But it is the public
business of them all to controul the
private as well as civil affairs of the
nation, and to inspect the repairs of
the public works, and prices, and the
markets and the ports and tem-
ples.
vate duties.

After the civil governors there is a third college which presides over military affairs, and this in like manner is divided into six pentads, of which the first is consociated with the governor of the fleet ; the second with him who presides over the yokes of oxen by which the instruments are conveyed, and the food for themselves and the oxen, and all the other baggage of the army: they have with them, moreover, attendants who play upon drums and bells, together with grooms and smiths and their underworkmen : and they send forth their foragers to the sound of bells, recom-

¢ moAitéy Vulg. } axdvoug Al.

922 INDIAN FRAGMENTS.

KopTordyoues

wn \ f Ad To LA 0
TiAy Kab KOAMTEL TO THX0G
nidovag TOs

\ \
naracnevatouevos ual Ty
?
arpanreray.
/
Tay melav eniyredovpevor. Teé~
Tpiros d€ eos of

tapro 8 of ray Immwy. Téun-
co 8 dpudrov. “Extra
chepaytwv. Bacidmot Te
arate nab Yemos, nal Sy=
plois* Baosduniy d€ nal émdo-
gruddniov' wapadidwrr yap 6
orpariotns Thy TE anergy els
1 brdouAdnioy, nal tay tmmoy
lg tov inmiva nal to Syplov
uolws. Xpavra 9 ayarwd-
. Tog’ te 8 appara ey Tats

6d0%5 Boes EAnovew" of b¢ imma
md popBiag awyovra, TOU py
mapeumlmpaa Sou Ta OnKeAn,
pede Td mpoduyoy adray tad
toig apnacw &uPrvverras*
Ovo cialy ent To apucts
avaBdrar™ mpdg quayo’ 6
de rob erepayrog Yriayos ré-
taptos, Tpeis 8 of am’ avdrod
rokevov TEs.
Ebreneis Se xara THy Slau-
tay ob "lydol raves, uadharoy &
év Taig orpatiaic ob 0° OKA
mepitr® xalpovos dudmep ed~
KOT [OUT be

The relation of Strabo

pensing their speed with honor or
punishment, and attending to. their
safety. The third class have the

charge of the infantry. The fourth |

of the cavalry. The fifth of the
chariots. The sixth of the elephants.
Moreover there are royal stables for
the horses and beasts; and a royal
arsenal, in which the soldier de-
posits his accoutrements when he
has done with them, and gives up his
horse to the masters of the horse, and
the same with respect to his beasts.
They ride without bridles: the oxen
draw the chariots along the roads:

while the horses are led in halters,
that their legs may not be injured,
nor their spirit impaired by the
draught of the chariots. In addition
to the charioteer, each chariot con-
tains two riders: but in the equip-
ment of an elephant its conductor is
the fourth, there being three bowmen
also upon it.

The Indians are frugal in their
diet, more particularly in the camp:
and as they use no superfluities,
they generally attire themselves with
elegance. :
is continued, with an account of
the laws and customs of the Indians; containing some extracts from Megasthenes irrelative to the
antiquities.

*-mogabdra: MS.

”

_—
MEGASTHENES.

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OF THE PHILOSOPHERS.

"Eyyurépw d€ tloreds oy-

ow 6 MeyaoSévys, Ori of ro~.

narapepnrey wWyyna

/
xpurod, ual an adrov chops
Tapor

andyoto T@ Bacidei* tovro
yap nat év I Bnpig. cupPaiver.
Tlept d€ ray pidocopay Aé-
yoy, Tos wey opeorg adTaY,
x sa
pyr, tuyytas eivas ToD Aso-
waooy, dEmvvTas Texunpia’
> LA sy /
Thy dyplay dumedhov Tape jrd-
Lem ; /. \
YOIg GUTOKG puoevyy, Kal K“IT-
tov, nad Sdcpyyy, nal pupslvyy,
nat nvbov, nal ara Tov dem
~ 3
Varay, av pndey ceiver wépay
Tov Etpdrov mAjy ev mapa-

Belroig omdvia nal mete TOAq
Ans Tolonevae.
Atovverandy d€, nal 7d oido-

eminerelag

vopoperv, wat Td puitpodotas
nal uupoiodas uab Pawrecbas
GySwa, nal rods Baciréag
nwduvapopeiodat, nal TouTe~
viterSar nares ths dekddave.*
Tods d€ mediagioug tiv “Hpa-
uhew Tig.

That is much more worthy of cre-
dit which Megasthenes reports, that
the rivers roll down crystals of gold;
and that a tribute is collected from
thence for the king : for this also takes
place in Iberia. |
And speaking of the Philosophers,
he says, that those who inhabit the
mountains are votaries of Dionysus
and point out traces of him among
them, inasmuch as with them alone
‘the vine grows naturally wild as well
as the ivy, and laurel, and myrtle,
and the box, and other species of the
evergreens; of which beyond the
Euphrates there are none except
such as are kept as rarities in gar-
dens and preserved with great care.
The following are also customs of
Dionysic origin, to wear linen tunics
and turbans, and to use oils and
perfumes ; and to precede their kings
with bells and drums when he goes
forth upon a journey. The inhabi-
tants of the plain however are ad-
dicted to the worship of Hercules.—
Str. xv. 711.
* 22680us MSS.

OF THE PHILOSOPHICAL SECTS.

"AdAny dé Siaiperw moet rau
~ / ,
mepi tev Dirocdpav, bvo very
z \ n
pdoxwy, ov Tods wey Bpaxynd-

vag narel, Tors dé Teputivac.

Tods pty oy Bpaxpdivas ed-
~ \ \
Souinely, paAACY yap nat ono-
n n / eV
Aoyely ev Tots Oaypraciw" nd
/ 4
EDIYs, “al xKUOKEVOUS ENXELY
y - \ / ” 5 e
emienntas Aoylous ayvdpas
a / / \ > /
og MporLovTac, Aovyoy prev ETE
Sew Sonely ual ryy pa
ew Sonely nal THY nTepa,
ee , > > ae
nab Tov “voevoy eis evTEnviay
100 aAnves, cwppovinds Tivas
/ ‘ ¢e S97
mapaweress, “ual dmortqnas
Sidovas* tas 8 Biota aupow-
~ / z
peverg, PaAAOY EVTEKVOUS ElvaL
voller ail.
: / 3
Mera de tyy yéverw GA-
no /
hous ual aArovs diadeyerdas
* ed /
Thy emipeneiay, del THg jrEl-
¢€ / /
Covog = nAmiag §=6@XapseoTepwy
tuyxavovans Odacndrwy. Ai-
\
arpiBew de rors Dirorodoug ev
cA \ ~ f
AhoEs TPO THS TOAEwWS, Emo TE-

piBsrw ouuperpy, Autdo Cair-

tac éy otiPdot, nad dopaic, -

dmexonevorg ~ eurldyov yar}
aeppadiotav, cnpowpevovs Adyar
omovdaiwy, petaddwtas nad
Tog edéhoucs. Toy & dupod=
cA an
vevoy WwTEe Aadjoar ews,
He makes also another division of

the Philosophers, saying that there

are two races of them, one of which
he calls the Brahmanes and the Ger-
manes.
Of these the Brahmanes are the
more excellent, inasmuch as_ their
discipline is preferable : for as soon as
they are conceived they are committed
to the charge of men skilled in magic
arts, who approach under the pretence
of singing incantations for the well-
doing both of the mother and the child;
though in reality to give certain wise
directions and admonitions: and the
mothers, that willingly pay attention
to them, are supposed to be more for-
tunate in the birth.
After birth they pass from the care
of one master to that of another, as
their increasing age requires the
The Philosophers
pass their time in a grove of mo-
more superior.

derate circumference, which lies in
front of the city, living frugally and
lying upon couches of leaves and
skins: they abstain also from animal
food and intercourse with females,
intent upon serious discourses, and
communicating them to such as wish:
but it is considered improper for the

auditor either to speak or to exhibit
<8 @< ., =

— OE ee ee

oltre xpeurpacdas, arr’ obde
moa énPardrdecdas T7H¢
auvevoias THY nuepay exelyny
"Er, 8
ent& “ak tpidnovta, wTws
Cnoavte devarrgcopely lg Thy

6g dnohactalvovra.

éavrod xutiow exactoy, nal

Shy adeds ual dverprevas par-
Aav, cudovopopodyta, nak ypu-
copopotyra petping ev tais
xEprt nat trois dol, mpoocepo-
peavey cdpuac, wy tov apis
Thy xpelav ovepyav Caw,

/ aa | iad > hs
— “Opiyséwv nal dprurdy amexo-
pevov. Tapely 8 tri mrcio-
Tas Ec TOAUTEUViaY’ ex TOAAGY
yap wat tT omodaia mwrelo
yer sas’ avadovrcicl te thy
ex Téxvav, qv on exovos dov-
hous, tmnperiav, eyyutare
obray Aci deliv mapacnerd-
CePVAse ory
Taig d¢ yuaiki tals ya-
METAS [4 TuesAococpely
ods Bpaxcivac’ |b ney prox~
epak yivowro; va ph. te TOv
ob Seustav enxcpepoiey e€ig tovs
BeByrous’ ef d¢ crovdain, uy
watareimosey adrovg. Oddéva
yap noovgg wal move. xaTa-
ppovodyta, ag 8 abltwg Cons
se
nak Savarou, edérey tp ére~
. e 3 nA

p@ Elva” -Towbrov 0 elvan Toy
n 4 7 /
amrovdatov, nab Thy omovdatay,
MEGASTHENES. 995

any other sign of impatience ; for, in ease he should, he‘is cast out of the assembly for that day as one incontinent. After passing thirty-seven years in this manner they betake themselves to their own possessions where they live more freely and unrestrained, they then assume the linen tunic, and wear gold in moderation upon their hands and in their ears: they. eat also flesh except that of animals which are serviceable to mankind, but they nevertheless abstain from acids and condiments. ‘They use polygamy for the sake of large families; for they think that from many wives a larger progeny will proceed: if they have no servants their place is supplied by the service of their own children, for the more nearly any person is related to another, the more is he bound to attend to his wants,
The Brahmanes do not suffer their wives to attend their philosophical dis-, courses, lest if they should be imprudent they might divulge any of ‘their secret doctrines to the uninitiated-: and if they be of a serious turn of mind, lest they should desert them: for no one who despises pleasure and

pain even to the contempt of life and death, as a person of such sentiments as they profess eught to be, would voluntarily submit to be under the
* unxéte Al.

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~ z ,

Taclorovs 8 adroig eivas Ao-
I.
youg wept Savarov" vousCery
\ 4
pev yep on tw pev evddde
4 € BI ’ ‘ ,
Biov, os ay anuny xvoKEeray
/
elvan tov de Sdvarov yeveow
if , \ \
ele tov Gytws Ploy, nat Tov
n~ 4 e
eDdalnova toi dudoropynracs
\ ~ 3 la / pid aa
203 tH doujres wAcioty XPNT
Yas mpog TO Eroipmortavatoy *
\ \
dyadiv de 7 xandy pqdey
z ~ / >
clvas Toy cUAPasvovT@Y dy-
a ~
Dpomors’ ob yap ay Taig ad-
~ YU ‘\
Toig Tabs per axNerdas, TOS
4> 4
d€ yale, evumumders Srorn-
e ‘ \
erg Exovtas® nak Teds avTods
~ > ~~ 4 \ 4 S,
Tog adToIS ToTEe ev aXNET=
Lp oF
Vas, tote 8 ad yalpew weta~
4
Parropevovs.
Ta d€ mep prow, TH per
i
ebnrecay eucbaiver pyciv. éy
4
Epyos yap adrods upetrrous,
a ; cy
n Noyors civos Vie pidov Ta
Tepi
~~ nw dye
morray dé tots “EAAnow 6n0~
\ Mite)

TOAG TMITTOUAEVOUG.
Lr 4 A \ e /
dokeiv’ Ors yap yerytig 6 nor-
cA
Mog, ual praptos Aeyew ug-
/ \¢ ve
xelvoug, “ab OTs cpaspoesdyc
4 ~ = Sy \
G, TE O1oLKdY aUTOV, nab Toy
ef
Neds, O8 Gdrov diameolryney
sw, 2 \ de ~ \
apron’ apyat 0€ Tay wey cUK=
ce ~ \
mavToy ETEpat, THs S€ KoTKo-
e4 \ \ \ ~
moitas To Udwp* mpog d€ role
‘
métapor otaxelos, méunry
alg dort gpvoig, € Ag 6 obpardc,

INDIAN FRAGMENTS.

domination of another. They have various opinions upon the nature of death: for they regard the present life merely as the conception of persons presently to be born, and death as the birth into a life of reality and happiness to those who rightly philosophise ; upon this account they are studiously careful in preparing for death. They hold that there is neither good nor evil in the accidents which take place among men: nor would men if they rightly regarded them as mere visionary delusions either grieve or rejoice at them: they therefore neither distress themselves nor exhibit any signs of joy at their occurrence.

Their speculations upon nature, he says, are in some respects childish: that they are better philosophers in their deeds than in their words; in-

asmuch as they believe many things contained in their mythologies. However they hold several of the same doctrines which are current among the Greeks; such as that the world is generated and destructible and of a spherical figure ; .and that the God who administers and forms it, pervades it throughout its whole extent: that the principles of all things are different, water for instance is the first principle of the fabrication of

* mobs Tov erotmov Sdvatov MSS.

ual te dotpa® yi d ev per
putas Tov mavrdc’ nal rept
Woxins
CN
\ \
Rhein" mapamdréxovos dé nal
, \ ‘
onépuatos de, xal
Guam Aeyerat, ual

pudous, aomep nal MAdrov

‘ mepi te abapclas Wuyis,

\
Kat Tov nad adov uploewy,
»”
nak ahha toatra. Tlepi
\ ~ / ~n
Mey tov Boayuavoy ravta
reyes.

Tots de
pev evtipwtdtovs “TAoPious
dycly dvoudlertar, Cavtas év
~ \
Taig Vacs, amd pvddwy nal
Tepudivas, tovs

naptayv ayplov, érvntos oe
protoy devPplov, adeppodiolay

Tots de
cad ~ /
Bacikedor cuveivar dV ayyé-
xwphe, nab olvou.

Awy muvSavonevors meph tay
aitiov, nar dv éxelvav Sepa-
MeVoUTl, “al Arravevouos 7d
Neloy.
Merdé d€ tod “LAoGiove,
Devtepeverr nara Tiny ods
"Larpinods, nak dg meph tev dy=
rrococpous
wey, ay aypavrovs dé, dpdty
Kal adrdiross rpepouevorg a
Spwmoy, Asrods

/ ~
Tapexery auToig mayTa Tov
/ \
alrnvévta, ab srodebduevoy
Eevig® dtvac3as 9€ nat moArv-

MEGASTHENES. 227

the world; that after the four ele-
ments there is a certain fifth nature,
of which the heaven and stars are
composed: that the earth is situated
in the centre of the whole: they add
much of a like nature concerning
They
have also conceived many fanciful
_generation and the soul.

speculations after the manner of
Plato, in which they maintain the
immortality of the soul and the judg-
ments of Hades, and doctrines of a
similar description. Such is his ac-
count of the Brahmanes. |
Of the Germanes he says they are
considered the most honorable who
are called Hylobii, and live in the
woods upon leaves and wild fruits,

clothing themselves with the bark of trees, and abstaining from venery and wine. They hold communication by messengers with the kings who inquire of them concerning the causes of things, and by their means the kings serve and worship the Deity.

After the Hylcbii the second in estimation are the Physicians, philosophers, who are conversant with men, simple in their habits, but not exposing themselves to a life abroad, living upon rice and grain, which every one to whom they apply freely gives them and receives them into his house : they are able by the

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‘yovoug Toei, nab aphevoryavouc,
nad Inrvysvog Sie Papaanev-
cians Hy S€ larpelay dic

. . 4 A
oirelov TO wA€oY, GD Ose pape :
Toy:
pdnay eniteneiodas.
papuduoy o€ phdiora eddonu-
tod ee pa \ x
pely ta enkypicta, nal te
Pepi * oF ~s\
yatanhacuata® Taha oe
Ty s ee:
RAKOUPYIAS TOAD [ETEK EY.
~ \ ‘ 7
*"Acuely de nal TovToug xgnel-
: E /
woug napreplayv, Ty Te éy T=
YoIg, “ar THy év Tals vmoA0-
Oo grey 5 va
_ vaig® aor ep? évig oyjua-
/ a
tog auivytoy diateAécas Thy
+
Addovg 8

_ \ a
evar TOUS pev paytmors ual
nacpay Any.

Baca) ‘ ~ \ s
Emp0ads, nal TOY TEps Tod¢
/ , ‘
“AaTOMonrevoug Aoywv, nal vo
/ hh 5 ~
Mio eumelpoug, emastovyTas
,
UGE KATH nea, nal ToAEIS
\ \ ,
Tove O€ Kaprerrepovs prey Tov-

Ovd

MeN, “DSA : ~
avtorg. 0€ amexouévoug TaY
rete,
TOV “ar aoreorépoug.
wad dou Spuvrdovuévwy,
doe Sonet mpig ede éBerav nad
corryta. Suasidocapely 9
évioig nal yuvalkas, dmexo-
pevas “al autas cucppadi=
/
Thay.
* Gres cvais Al,

INDIAN FRAGMENTS.

use of medicines to render women fruitful and productive either of males or females: but they perform cures rather by attention to diet than . the use of medicines. Of medicines they approve more commonly of unguents and plasters, for all others they consider not free from deleterious effects. These and some others of this sect so exercise their patience in labours and trials, as to have attained the capability of standing in one position unmoved for a whole

day. There are others also who pretend to divination and inchantments, and are skilful in the concerns of the inhabitants and of their laws: they lead a mendicant life among the villages and towns; but the better They do not reject such of the mythological class settle in the cities.

stories concerning Hades as appear to them favourable to virtue and piety. Women are suffered ‘to philosophise with some of these: sects, though they are required to abstain from venery.—Strabo, lib. v. 712.
+ of 8yv Al.

MEGASTHENES.

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OF THE INDIAN SUICIDES.

Meyaodévys 8 ev perv rots Didoodpois cin civas Boyne dyciv éavtods eEdyew* ods dé mowtytas TovTO veavinods upverntat, Tog prey TKANpOUS Th pices qeporévous emt tAyyy 1 xpnevv, tos 8 anevoug én Putty, tog dé modvmovovg amayxonevoug, Toads de mupdderg el¢ nip d2ovpévovs dios qv wad 6 KdAavog ausaeros GySpwmoc, ual tals *AnebayOpov Tpamelaig dedov~ Anprevog.
Megasthenes in his account of the Philosophers says, There is no prescribed rule for putting an end to themselves; but that those who do it are esteemed rash. The hardy by nature cast themselves upon the sword or from a precipiece, those

who are incapable of labour into the

sea, those who are patient of hard-
ships are strangled, while those of a
fiery temperament dre thrust into the
‘fire: which last indeed was the fate

of Calanus an intemperate man, and
addicted to the pleasures of the table,
at the court of Alexander.—Str. lib.
xv. p. 718.
OF THE PHILOSOPHERS:

FROM CLITARCHUS.

‘O B€ Krelrapyos opyol, Bi-
noceois* be roig Bpaxpmaow
dytiiaspodytas Ipauyas épio-
Tinods Tias nal eAeynTinovs*
tog 3€ Bpayyativag cpuosdro-
/ n~
yiav nab dotpovoulay doneiv,
Accorp1né to the relation of Clitar-
chus, they place in opposition to the
Brahmanes, the Pramnez a conten-
tious and argumentative set of men
who deride the Brahmanes as arro-
gant and ridiculous on account of
*. Bircodgpous Al,

yerwpévors On” exeivay wg aAa-

Covacs* nai contovs. Tovtwy de
‘ ~
ToUg prev Spervorg uareioNat,
\ \ 4 \ de
tous Se yuurntas, Tovs C€ To-

AsTinovg nal mpoorycopious.

INDIAN FRAGMENTS.

their studies in physiology and as-

tronomy. They are divided into the Mountaineer, the Naked, the Citizen, and Rural sects.

OF THE INDIAN ASTRONOMY :

FROM THE PASCHAL CHRONICLE.

"EN ‘toig xpavoig THs mupyo-
oh 3 ~ / ° >
Totas, €% Tov yevoug Tov Ap=
pakad, avip ths *Ivdig aeve-
4, X\ by) / > /
ayn copes, ATT poven0c, avo~
pars AvdovBdpiog, 0¢ nal ovy=
eypdrparo mpartos *Irdois "Ac~
/
TF POvolAlaye

Azout the time of the construction of the Tower, a certain Indian of the race of Arphaxad made his appearance, a wise man, and an astronomer, whose name was Andubarius ; and it was he that first instructed the Indians in the science of Astronomy.—p. 36.

arhavhvoug Vulg.

= “
14 ’
*
' 7
* 7
fa Wo
#

ATLANTIC AND PANCHAIAN

FRAGMENTS:

7 ’
*

FROM

_ MARCELLUS AND EUEMERUS.

.

pares
Se iss
- et a
eset ore
OF THE ATLANTIC ISLAND:

FROM MARCELLUS.

OT! pev eyévero toa’rn x16 Tuat such and so great an island vijros nal ryrmavry, dnhotzi formerly existed is recorded by some

tTwesg Tay ieropodbytwy rz wept of the historians who have treated ahs ew Sadrdrrys. Elvas of the concerns of the outward sea. yap nai éy trois adrav xpdveng For they say that in their times there pey Exta& yvnrous év exeivyw 78 Were seven islands situated in that medcyes Tepoecpivne tepas, tpe?g sea which were sacred to Persephone, B GAdAas amderove, rv wey and three others of an immense mag- TlAovtByeg, thy € “Auudves, nitude one of which was consecrated peony de tovtwy AdAyv Tloce- to Pluto, another to Ammon, and v ddv0g, YAlov otadioy td weye- that which was situated between Nog. Kal rode alnodyrag év adr ~=them to Poseidon; the size of this pvipny Toy mpoyovev Siacdtew last was no less than a thousand sta- mept Ths AtAdytides wTws ye" dia. The inhabitants of this island vouevng éxel vito mapyeya- preserved a tradition handed down Reordrys, jv ent moAnze me- from their ancestors concerning the piddoug duvdereveat mdécdy existence of the Atlantic island of a toy ev "AtAaytim@ meAdyes prodigious magnitude, which had vatov, Tatra pev oy 6 really existed in those seas; and Mapuerrog év toig Alsiomsxoig which, during a long period of time, yeypapev, governed all the islands in the At- lantic ocean. Such is the relation of

Marcellus in his Ethiopian history.—

Proc. in Tim.

©

—
‘
H H

- PANCHAIAN FRAGMENTS:

FROM EUEMERUS.

EYHMEPOS pey ody, olds
yeywos Kacrodydpov Basi~
News, nak Side ToUTOY nYayKaT=
pevos Tedely Bacidinds Twas
“peas nal peyarhas amody-
plac, pyoty,

uate, Thy weonnPplay eig Toy
extomaDvas
’"Oueavey. éumrctcavta xal
avroy én Ths Evdalpovog Apa
Blas, woncacdas toy wAody
dy *Queavod’ mrelovg qurepas,
ual mporevenTnyvas vATos TE-
Aaylass’ * dy play imepeyew +
Thy dvouatonerny Uedyxasay’
ev fh Tedtedodat Tods évornody=
tag Tlayyatovs edoeBeig dia-
peptas nab tods Neods tim
POvTaS peynhonpemerrarais
ucla, “al dvartqiuacy
akvonayos apyvpois te nat
pvToig.
\ 4
lepcy VeBivy nal erepa mrelw
z \ 6,
Eivas 0€ tHy vncoy
* imdoyety.

Evemervus (the historian) was a

favourite of Cassander the king, and

being upon that .account constrained
by his master to undertake some
useful as well as extensive voyage
of discovery he says, That he tra-
velled southwards to the Ocean, and
having sailed from Arabia Felix stood

out to sea several days, and continued
his course among the islands of
that sea; one of which far exceeded
the rest in magnitude, and this was
He observes that
the Panchzans who inhabited it
were singular for their piety, honor-
called Panchzea.

ing the Gods with magnificent sacri-_

fices and superb offerings of silver

and gold. He says moreover that the
island was consecrated to the Gods,
and mentions several other remark-
able circumstances relative to its an-
tiquity and the richness of the arts
} mAayfors St.—Qy. transversely among the islands.

eT ee

Davpatineva vat& te Thy
apyauryta nah Thy TIS Ka-
TacKerns moAvtexviay. mept
av Te naTd jrépas ev Tals mpd
‘watrys Blphas, dooyeypdspa
pev. Elvan 8 ey atrh nara
tive Aacbav tryrov nar? trep-
Boryy iepov Arig Tpiprdrcton,
nabdpunevoy tm? aitod nar”
ov nap éBactrevce Tis
olnovuérys dncons, eTs uate
avOpaomous av. "Ev rodtp to
lep® orgryy eivas xpojy, ev
q toig Tlayyalus ypdupaow
imdpyer yeyparpevas tas Te
Odpard nat Kpdvou nat Ards
mpaber neparaswdac. .
Mer& tatta qyol mporoy
Ovparty Bacidéa yeyorevas,
emieiny tive avdpa nal evepye-
EN, “ab THg TOY Gotpoy xuv7~
cews emiornpova* dy nal mpa=
Toy Suolais Tywnoas Tovs ov-
pavious Seeds’ 91d nad Ovpaydy
Tiovs &
ees / 6 | A
AUT @ yEever™ at a0 yuvainos
mpocraryopevOnvat.

‘Eotias, Cava at Kpovor*
Svyatépas dé, “Péay nal Ay-
pytpay. Kpovov d¢ Bucired-
> b) \ \ 4
gat wet Ovpavoy, nab ynnarta
“Pedy yerjoa: Ala xai“Hpay
Toy d€ Af

Qiadebduevoy tyy PBacidetayv
nal Toredava.

Tov Kpovov, ynuasHpay nad
Anuntpay ual O€uw? && ay
nabdas morncacbasr, Kovpytas

EUEMERUS. 235

displayed in its institutions and services: some of which we have in part detailed in the books preceding this. He relates also that upon the brow of a certain very high mountain in it there was a temple of the Triphyleean Zeus, founded by him at the time he ruled over all the habitable world whilst he was yet resident amongst men. In this temple stood a golden column on which was inscribed in the Panchzan characters a regular history of the actions of Ouranus and Cronus and Zeus.
In a subsequent part of his work he relates that the first king was ° Ouranus, a man renowned for justice and benevolence, and well conversant with the motions of the stars : and that he was the first who honored the Heavenly Gods with sacrifices upon which account he was called Ouranus (Heaven). He had two sons by his wife Hestia who were called Pan and Cronus ; and daughters Rhea and Demetra.
after Ouranus; and he married Rhea, and had by her Zeus, and Hera, and Poseidon.
And Cronus reigned

And when Zeus succeeded to the kingdom of Cronus he married Hera, and Demetra, and Themis, by whom he had children ; by the first the Curetes ; Persephone

IP Wee eg LA
pev amo tg mpwTns, Ilepre~
\ ~ ,
povay Se ex Ths CevTEpac,
~ \ \ ~ 7
"AOnvay Se amo Ths TpiTHS.
/ A ~
"EAOivra b¢ cig BaBvadva,
enikevwOqvas Brrw* nal peta
ad 3 \ 4 ~
Tauta ebg THY Tlayyasay vycov
» ee ~ /
mpos “Queay® nemrerny twapa-
hk Odpaved rod ilov
yevorevov, Ovpavod i
mpomatopes Pano picacbas.
Keneibey dice Suplag eArbeiy
mpos Tov tore Swaoryy Kaéo-
civ’ @& ob val to Kedoouy
ef
opoge “EA@ivta de els Kidsxiay
-/
moneuw vinnoat Kidima to-
f \ 1
mapyny, nat GrAa dé trAcloTre
ld
€bvy emedOovta, map anacs
tinnoOjvas, nat New ava-
ryopevOqvat.

PANCHZAN FRAGMENTS.

by the second; and Athena by the
third. He went to Babylon where -
he was hospitably received by Belus ;
and afterwards passed over to the
island of Panchzea which lies in the
Ocean, where he erected an altar to
Ouranus his forefather. From thence
he went into Syria to Cassius who
was then the ruler of that country,
from whom Mount Cassius receives
its name. Passing thence into Cilicia

| he conquered Cilix the governor of

those parts; and having travelled
through many other nations he was
honored by all and universally ac-
knowledged as a God.—Diod. Sic.
Ecl. 681. cited by Euseb. Prep.
Evan. Il.
; a ‘ :
-.¥ 4 AE
7 fo, A tix
ORACLES OF |

ROASTER. | a

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aL ee het eag

ame:

THE CHALDA.AN ORACLES OF
ZOROASTER.
a

CAUSE
GOD, FATHER, MIND, FIRE MONAD, DUAD, TRIAD.*
Lt 0 8¢ Sess dors nepardy yay lepanos’ obrég eorw 6 mpiroc, Upbapros, didis, ayevytos, auepyc, dvouodtatos, yvloyos maroc RANG, adwpoddnytos, ayabay dyabdtatocs, qppovinwy dpovspnd~ tars. Corts be nal matnp edvoulas nat Sinauoodyys, adrodidaxtos, gpurinds, nab Téreios, nal coddc, nal iepod puosnod jrdvos ebpeTfc.

But God is he that has the head of a hawk. He is the first,

indestructible, eternal, unbegotten, indivisible, dissimilar; the

dispenser of all good ;- incorruptible; the best of the good, the wisest of the wise: he is the father of equity and justice, self- taught, physical, and perfect, and wise, and the only inventor of

the sacred philosophy.—Euseb. Prep. Evan. lib. I. c. 10.

* Mr. Taylor in his collection of the oracles (Class. Journ. No, 22.) has arranged them under the following heads. I. The oracles which he conjectures may be ascribed to Zoroaster himself. This division includes the collection of Psellus, and in this collection are marked Z. as in the 8th. II. Oracles delivered by Theurgists under the reign of Marcus Antoninus. These relate to the Intelligible and Intellectual orders: and are here distinguished by a T as in the 4th. III. Oracles delivered either by the Theurgists or by Zoroaster, here marked Z or T. as inthe 2nd. The rest he has placed together as uncertain or imperfect in their meaning ; to which he has subjoined a few from the Treatise of Lydus de Mensibus. We are also indebted to Mr, Taylor for the references to the authors from whom the collection was originally made, and for the addition of several oracles hitherto unnoticed: the latter are distinguished by the letters Tay. after the reference, as in the 2nd oracle.

+ Eusebius attributes this to the Persian Zoroaster. I have added it to
the collection.
240 THE CHALDAAN ORACLES

.* Of ye Qeovpyol Sety elval paw, nai Cuvovor mperBUrepov

UG VEOTEPOY. Kas KUKAGEALMTOY Toy Tely nal aldvov* nab yoodyTa

Ty ciumavTa Tay ev TO xicum xivovMevuv amdytay aprOuay

ual mpeg TovTOS amrepavroy ice tyy Ova nal eAimosidy pact

peta ToUTwY. . Theurgists assert that he} is a God, and celebrate him as both older and younger, as a circulating and eternal God, as un- derstanding the whole number of all things moved in the world, and moreover infinite through his power and of a spiral form.

Z or T. Proc. in Tim, 244,.—Tay.

Ill. Q@edy eyndopsoy, aldviov, amépayroy.
Néov, nal mperBurny, Edsnoeid7.
The mundane god, eternal, boundless,

Young and old, of a spiral form.

Iv. Tig yap dvendrcimrov Cébng ual rag adrpuTod.duvanéwc, nal

THs déuvov, nat& Td Adyiov, evepyelas 6 Alay (aitia). For Eternity, { according to the oracle, is the cause of never- failing life, of unwearied power, and unsluggish energy. |

i Tay.

V. Liydpevog uareirar ind tov Sedy, obtog 6 audstog Veds, aad
7B vB ouvBdew Aeyerar ual natd voy povey bmd TBy Yuxay
yonpliler bate
Hence this stable God is called by the gods silent, and is said
to consent with mind, and to be known by souls through mind
alone. fe Proc. in Theol. 321.—Tay.
VI. Of Xaddaion tiv Sely (Asdwoov) "Ido réyovow, (dvtt rod,

pis pyontiv) tT] Dowiney yrdooy, nat LaBadd d€ woddayod

* Lobeck seems to be of opinion that neither this nor the one next follow- ing have any claim to be inserted. + yeév0s Time Tay.—Qy. Kpévos. The latter Platonists continually sub-

stitute Xpdévos for Kodvos. { The Gnostics used the word AZon itself for their different celestial orders.

See also Sanchoniatho, p. 4.

SY ee

a eee” a Pee

PTC FA ee eee Pee ee ee eT ey ae ee ee ee oe

OF ZOROASTER. 241

Aéyetas, oloy 6 twep tos extra alae toutéotiy 6 dy- pesoupryece The Chaldeans call the God (Dionysus or Bacchus) Iao in the Phoenician tongue (instead of the intelligible light), and he is often called Sabaoth, signifying that he is above the. seven poles,

that is the Demiurgus. Lyd. de Mens. 83.—Tay.

Vil. § Wdyra yap ovvéyov tH éavtodt ply rHg bmapkews dnporyts,

\ / ~~ OW
“aT TH Adyiov, adtds was CLw imcipyer
_ Containing all things in the one summit of his own hyparxis,

he himself subsists wholly beyond.
Zi Proc. in Theol. 212.—Tay.
VIII. Ta ndvra petpody ual acpopilor, do TH Moye yor.
Measuring and bounding all things.
¥. _ Proc. in Pl. Th. 886.—Tay.
IX. Ov yap dd warping adpyns arenes ts tpoydler. For nothing imperfect circulates from a paternal principle.

Z. Psell. 38.—Plet.
X. Parinp ob diPov evOpdcner, telOo 8 emixees.
The father hurled not forth fear but infused persuasion.
Z. | wf Plet.
XI. . ws “Eaurdy 6 marip fpmacey
Odd ey Eq duvdrer voepg unreloces bdsoy Tv.
. . . . The Father has hastily withdrawn himself;
But has not shut up his own fire in his intellectual power.
Z. Psell. 30.—Plet. 33.
XII. “Tosodrog yep 6 ene? vats mpd evepylag évepyay, OTe

Myde mpoqrvev, AA’ Enevey ey +B ratpin® Busg,*
* Bada Fr. Pat.
II

24.2 THE CHALDEAN ORACLES

Kai év t@ advt@, nates thy Yeobpéupova ciyny. Such is the Mind which is there energizing before energy. That it has not gone forth but abode in the paternal depth, And in the adytum according to divinely-nourished silence. es Proc. in Tim. 167.

XIU. Elol mdvra wupos évdg enyeyaata.
Vldvra yap éberédere matnp, ual vp mapedwne
Acurépy, dv mpdroyv uanileras edvea } avdpav.
All things are the progeny of one fire.
The Father perfected all things, and delivered them over
To the second Mind, whom all nations of men call the first.
Z. Psell. 24.—Plet. 30.
XIv. Kal rod vob, b¢ tov Gumvpioy ndoproy ayes.
And of the Mind which conducts the empyrean world.
oe Dam. de Prin.

XV. ‘A vodg Aéyes, TB voety ON mod Aéyes.
What the Mind says, it says by understanding.
7. Psell., 35.
XVI. ‘H prev yeep dvvapus ody enelvosc, vods 8 an’ enelvov.
Power is with them, but Mind is from him. |
sh Proc. in Plat. Th. 365.
XVII. Not marpog apasois exoxodpnevos iNuyrnpoww
"Auvdunrov dorpamrovew auerlutou wupdg dAnoig.
The Mind of the Father riding on attenuated rulers
Which glitter with the furrows of inflexible and implacable Fire.
T. : Proc. in Crat.—Tay.
XVIII. we eee es Mera d& trarpincs Siavolag

+ Pletho has xy yévos: he omits the first line, which Taylor also gives by itself in another place.

= y a or > epee — * “
owe i
me , tae rst ee ae i
A ea

OF ZOROASTER. 243

Wux7 eyed vain, Oepuy Woxotoa ta wdévra,
we eeee Karévero yap
Noty ey ev Wuxi, puyyy 8 evi cbuats apyp,
*‘Hydy énarédyne matnp dv0piv te Seay re.
....+.. After the paternal conception
I the Soul reside, a heat animating all things.
. +++. For he placed
Mind in Soul and Soul in dull Body,
The Father of Gods and Men so placed them in ours.
Z. or T. _ Proc. in Tim. 124.
XIX. Lwndloraras yap ta proimd epya TB voepH peyyes
Tod marpds’ Yuyy yap xorujcaca toy weyay
Odpariy, nad nocpotoa were rod mapas.
Képata™ 8& nual adring dorgpmras dive.
Natural works coexist with the intellectual light

- Of the Father. For it is the Soul, which adorned the great

heaven
And which adorns it after the Father.
But her horns are established on high.
Z. or T. Proc. in Tim. 106.
XX. “Ors uy) wip dudes meatpde cdoa paciwidy,

"Adavdtos te péver, nal Cwing Seamotic éotl*
Kat lowes udopov ToAAd wAnpipara noArov:
The Soul, being a bright fire, by the power of the father,
Remains immortal, and is mistress of life,
And fills up many of the recesses of the world.
7. Psell. 28.—Plet. 11.
XXI. © Miyywpevar 0 ayerav, mupos aapYirov epya tehodoa, The channels being intermixed, she performs the works of in-

corruptible fire.
Z. or T. Proc. in Pl, Polit. 399.
* Lob. proposes xp&ra,

XXII. Od yap els any, wip enénewa td xpiroy
"Eny Cvvamsy narandreles epryors, AAG voq.
Not yap vets éotiy 6 xdopov texvirng mupiov.
For the Fire which is first beyond did not shut up his power
In matter by works but by mind:
For the framer of the fiery world is the Mind of Mind.
T Proc. in Theol. 333.—in Tim. 157.
XXII. “Og ex voov exdope mpatoc
"Eooapevos tup) mip, cuvdéecuav™ oppu nepaoy
IIyyatovg upatypas, €o0 mupas dyNog exioxwr.
Who first sprung from Mind
Clothing fire with fire, binding them together that he might mingle
The fountainous craters, while he preserved the flower of his
own fire. |
qT, Proc. in Parm.
XXIV. “EySev cupdmevos mpynornp avdpote mupdg ayNoc, Kicpoy evSpacnay noiroparr Tdvra yap evvev "Apyeras ekg To nado Telver autlvag dyntdgs ee - Thence a fiery whirlwind drawing the flower of glowing fire, Flashing into the cavities of the worlds ; for all things from thence Begin to extend downwards their admirable rays. © T. Proc. in Theol, Plat. 171. 172.

xxv.f ‘H povccg exe? mpdrws, Orov marpiny moras eo.
The Monad is there first where the paternal Monad subsists.
- | Proc. n Eue, 27,
* guvdecusoy Tay. " f Olov of TluSaydgeror, Sih po~ What the Pythagoreans signify by Monad, vddos, xa Sud80¢, xad ro1d80s, 7 Duad, and Triad—or Plato by Bound, Infi- § TlAdrwy 8% rod wepd&ros, xod nite, or Mixed;. or we in the former part of rod amelcov, xxi tod psxttv, 7} this work, by The One, The Many, and The mporecdy ye Hist; Sik 703 Evds xo United; that the oracles of the Gods intend Oy MoAAGY xoh TOD Avwyévouv, by Hyparxis, Power, and Energy.—Dam. de rolz0 of ypyopor Th» Sedv 8% Prin.—Tay. ris tmagéiws nor Suvapéws xan

2, AB /,
Hob EvepyElas.
a. ee

ge ee ae a —

eae aes Oe ee ee,
¢ : ;
tO a
,
.

OF ZOROASTER. 245

XXVI. Tavay éori ovis, ». 2000 H OUo yee.
The Monad is extended which generates two.
“EOrsh Proc. in Euc. 27.
XXVII. Avdg yap maps tHe nadyras, (nal voepais dotpdmrer toucls) * Kal 7d xvBepygiy re mdvra, ual tarry exacrov (od raydev.) For the Duad sits by this, and glitters with intellectual sections, To govern all things, and to order each. ‘i ; Proc. in Plat. 376.

XXVIII. Els rpia yap vis eirme matpds teuverdas arate,
Ob 1d Bérew narévevoe, ual dq mdvte erétuyro.
The Mind of the Father said that all things should be cut into three:
His will assented, and immediately all things were cut.
i eg Proc. in Parm.
XXIX. Ele tpia yup elme vids marpic dsdiov,
. N@ wayta nvBepvay.
The Mind of the eternal Father said into three,
Governing all things by Mind.
i he Proc. in Tim.
XXX. Tyo d€ yap ex Tpiddas nay mHetUa mary ex€pace.
The Father mingled every Spirit from this Triad.
| ' Lyd. de Men, 20.—Tay.
XXXI. © THs d€ yep ex tpicidog norma endpyes” amavra.

All things are governed in the bosoms of this triad.
* Lyd. de Men. 20.—Tay.
* The oracle stands in the text as given by Fr. Patricius, Standley and Taylor. Lobeck shows that the passages in parenthesis do not properly belong to it, -od ray3éy should also be od rxysév as connected with the succeeding sen-

tence in Proclus.

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246 THE CHALDEAN ORACLES

XXXIL. ldvra yap ev rpich rots 8¢ nvBepraral re nal ots.
All things are governed and subsist in these three.
he Proc. in I, Alcib.
XXXII. "Apyais yap tpio) taig 88 Ad Boss dourdvew dravra.
For you may conceive that all things serve these three principles.
ss Dam. de Prin.
XXXIV. "Ex™ riivde péer tpicdosg demas aps tHg otons,
Od mporys, GAN ob T& eT pEIT aL.
From these flows the body of the Triad, being pre-existent,
Not the first, but that by which things are measured.
Z. or T. Anon.
XXxv. Kal épdvycay év airy 4 7 aperh, nal 4 copia.
Kai 4 morvpoy &rpénera.
And there appeared in it virtue, and wisdom,
And multiscient truth.
Z. or T. Anon.
XXXVI. Ilavtl ydp év xétup Adumes tpidds, Ho move depres.
For in the whole world shineth a Triad, over which a Monad rules.
ee ; Dam. in Parm.
XXXVI. «o> fF ‘Tepdg mpitog Dpduoc, ev 8 apa peow
"Hépioc, rplrog &Aros, Og ev mup THy yNdva Ida.
The first is the sacred course ...., but in the middle
Air, the third the other which cherisheth the earth in fire.
Z. or T. Anon.
XXXVI. “Apdyy euabuyotioa pdos, tip, aidépa, noo pious.
Abundantly animating light, fire, ether, worlds.
Z, or T. Simp. in Phys. 143.
+ Jones proposes jeAfov. Hippocrates uses the same expression of Spéuog 4Alovu.
OF ZOROASTER. 247

IDEAS *

INTELLIGIBLES, INTELLECTUALS, IYNGES, SYNOCHES, TELE-
TARCHE, FOUNTAINS, PRINCIPLES, HECATE
Y | AND DASMONS.

|

XXXIX. Noise mapas eppollnce, ventas andor Bovry
Tlappoppove iddac. wyyns 8 amd midis amomraoas

* *EbeSopev. marpobev yecp envy Rovan te teAdg Te
(A? dy cuvdereras TH matpl, GRA nar? BAAgy
Zony, amd pepilonévov byeriiv.) +
"AAN’ eueplaSncay, voep@ mupt rorpyveioou
Els dda voepas’ ndopw yap aivak moruroppy
TpovSnuey voepoy timo apdirov, ob nat& xdcpoy
“Iyvog ereryduevos propping naw a t ndopos epdvSn,
Tlavrotais ewig neyapirpevos, av ula any,
"EE ng poiSotvras wenepiopévar Grr, amdryros,
“Pyyvtjucvas udorov wep chuaci, al wept xddmoug
Tpepdadréoue, outveroty eornvicacs spopeovraty
Tpanodos mep t auch mapacxedoy aAAuoIG HAAN,
"Evvoies voepal nyyns watpingns cid, moAd
Aparrirevar mupas avdtog dnosunrov xpdveus dup,
"Apyerydvoug dag morn matpds EBauoe tas de
AbtoreAys mY).
The Mind of the Father made a jarring noise, understanding by
unwearied counsel
* The whole of the following division is a system grafted upon the Platonic doctrine of Ideas. It is composed of six different orders, called Triads, or each

consisting of three Triads, which have different names in the respective theolo- gies of the Modern Platonists, and of those who assumed the title of Chaldeans. Both regarded the first Cause as the One and the Good ; from whom proceeded in succession the three first orders which were all Ineffable and Superessential.

+ Taylor omits these two lines, which Fr. Pat. and Stan insert.

} seta Tay.

248 THE CHALDZAN ORACLES

Omniform ideas: which flying out from one fountain
They sprung forth: for from the Father was the will and the
end ;
(By which they are connected with the Father

According to alternate life from several vehicles,)

But they were divided, being by intellectual fire distributed

Into other Intellectuals: For the king previously placed before
the multiform world
An intellectual, incorruptible pattern, the print of whose form

Is promoted through the world, according to which things the
world appeared
Beautified with all-various Ideas ; of which there is one fountain, .

From this the others rush forth distributed,

And separated about the bodies of the world, and are borne

Through its vast recesses like swarms

Turning themselves on all sides in every direction,

They are Intellectual conceptions from the paternal fountain,

Partaking abundantly the flower of Fire in the point of restless
time,
But the primary self-perfect fountain of the Father

Poured forth these primogenial ideas.
Z.or T. Proc. in Parm.
XL. ThoArat pév dy aide erenBaivaver pacsvois
Kéopors evSpdonovras* xual év aig duporytes aot
T pets, 7
These being many ascend flashingly into the shining worlds
And in them are contained three summits.
fhe) Dam. in Parm.
Sit ee Dpovpas ty Epywyv eit rod war pis
Kal rod éva¢ vod Tod vontod.
They are the guardians of the works of the Father
And of the one Mind, the Intelligible.
pe Proc. in Th. Plat. 205.
4 ee
oie
OF ZOROASTER. 249

XLI.* = dvta yap ears Guov ev xdouw raye. vento.
All things subsist together i in the Intelligible world.
BAA hy on Dam. de Prin.—Tay.
XLII. Toy d€ woe? még vod Sedv, od yeep aivev vo0g és) vonTov,
Kal +d. vonriv od vod xaphe dmdpyer.
But all Intellect understands the deity, for Intellect is not writiout
the Intelligible,
And the Intelligible does not subsist apart from Intellect.
Z. or T. . Dam.
XLIV. Od yap aivev vag dati voqtod* od ywpls dmdpxer.

For Intellect is not without the Intelligible : it does not subsist
apart from it.” : |
Z. or T. Proc. Th. Plat. 172.
XLV. N@ pev naréxer t& vonta, Woyyy 0 endryes noopnas.
By Intellect he contains the Intelligibles, but introduces the Soul
into the worlds. isi
XLVI. N@ peyv naréye te vont, aicOyrw O émdyesr nornoss. By Intellect he contains the Intelligibles, but introduces Sense into

the worlds... T. : Proc. in Crat.

XLVIL. LvuPora yeep matpinds voos Comeipe nate ugojroy, “Og tee vont wel, nal appara nadryitas. For the paternal Intellect, which understands Intelligibles, And adorns things ineffable, has sowed symbols through the world. Ei; _ Proce. in Crat.

LVI,’ Apyn mdons tTuqcews den Tabi.

_ This order is the beginning of all section.

re 3 7 Dam. de Prin.

* I. The first Order is the Intelligible Triad of the Platonists, but Psellus says it was venerated among the Chaldzeans as a certain Paternal Profundity, containing three triads, each consisting of Father, Power and Intellect.

K K

250 THE CHALDEAN ORACLES

XLIX. ‘H vonty mdéons tunoews apyet.™
The Intelligible is the principle of all section. |
$i | Dam. de Prin.
Le Tpocry, d€ TH vootvrs +d vontov.
The Intelligible is food to that which understands.
f iy Dam. de Prin.
LI. Tx royia wepl trav rake mpd tod Odpavod Oo apdeyuroy
evedeiEaro, nal mporédyne
Lie’ eyes purrde
The oracles concerning the orders exhibits it prior to Heaven as
ineffable, and add—
It has mystic silence. T. Proc. in Crat.—Tay.
LII. Osag tag vente aitiag Td Adyrov ucdreL, nal mporotoas amd
Tov marpig Véew ex” adrov.
The oracle calls the Intelligible causes Swift, and asserts that
proceeding from the Father, they run to him.

T. Proc. in Crat.—Tay.
Lit. ft Ta prev éori voepa. ual vonT&, Ora vootyTa voErTaL Those natures are both Intellectual and Intelligible, which, them- selves possessing intellection, are the objects of intelligence to

others. Es | Proc. Th. Plat. 179.
LIV. Nooduevar Wyyes matpover voeovos nal adral’
Bovdais apreynroics nivotuevar Bore vonras.
The intelligible Iynges themselves understand from the Father ;
By ineffable counsels being moved so as to understand.
7. Psell. 41.—Plet. 31.
* oye: Fr. Patr.

{ Il. The second order of the Platonists was the Intelligible and at the same time Intellectual Triad. Among the Chaldeans it consisted of the Iynges, Syonches and Téletarche.

~

PNAS Ai RAR Ph

tpl ellie! ane os

hn EO el ll as

=e
sas
MERE

OF ZOROASTER. 251

LV. “Ort epydrig, Ort éndoris earl mupic Ceoncpopov.
“Or: nak 13 Cworydvor mAnpot Tyg “Exarns xoArov.
Kal émippe? roig Suvoyedow arnyy Cqdwpay mupdg
/ /
Méya. duvaprévesce
Because it is the operator, because it is the giver of life-bearing
‘fire.

- Because it fills the life-producing bosom of Hecate.

And it instils into the Synoches the enlivening strength of Fire

Endued with mighty power.
w 7 Proc. in Tim. 128.
LVI. Dpoupeiy ad mpyoryporw ois auporytas dene.
*"Eynepaous axis iduoy prévog ev Svvoyevory.

He gave to his own whirlwinds to guard the summits,
Mingling the — force of his own strength i in the Synoches.
T. | Dam. de Prin.
LVII. "AAAS ual braless oa dovdcver Suvoxedor. But likewise as many as serve the material Synoches.

T:

LVI. Of Tedrerapyas cuvelrymtas toig Luvoyedor.

The Teletarchs are comprehended in the Synoches.
T. . Dam. de Prin.
LIX. “Pein Tor voepOy paxdpuy wyyh Te pon TE, Tldvray yap mpory duvdrers uchmori aepparraic
Ackaprévy, yeveny emi may mpoxees tpoxdovray. Rhea the fountain and river of the blessed Intellectuals
Having first received the powers of all things in- her ineffable

bosom

Pours forth perpetual generation upon every thing.
Zz. Proc. in Crat.—Tay.
+ Ul. The Intellectual Triad of later Platonists corresponds with the Fountains or Fontal Fathers of the Chaldzans.

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LX. "Eott yap mépasg tov matpinsd BrOod*, nal anyn toy voepdy.
For it is the bound of the paternal depth, and the fountain of the
Intellectuals. ni ial
T. Dam. de Prin.
LXI. ~ 6 6 « "Eats yeep dani
"Apdupacds Wvapss, voepais otpantovca Tomaict. fiz
. » . » For he is a power
Of circumlucid strength, glittering with Intellectual sections.
Bi boon Dam.
LXII. Noepuis arrpamte: TOUais, epwtog O evenAnce Te MavTH.
He glitters with Intellectual sections, but has filled all things
with love. , y
T. is ’ SG ig ont Dam. .

LXII. Tots 8€ aupag voepad voepors wpnstypow amavta
Eixabe dovrévovta, matpos mesOqvids. Bovag.
To the Intellectual whirlwinds of Intellectual fire all things: Are subservient, through the persuasive counsel of the Father.

1 bps Proc. nm Parm.

LXIV. QO) mg exfen. ndcjnog ‘voepors voy nas conapmeice Oh how the world has inflexible Intellectual

rulers.

LXV. Mécoy tay matépwy “Exdrng tf KEV poy cpopettas.
The centre of Hecate corresponds with that of the fathers.
fe
LXVI. “EE adrod yep nares t exOpdonavor ciucihinros Te nepavvol, Kal mpynorypoderyor xoAmos maacperyyeag axis Tlarpoyevets “Excirys’ nat trelwnds mupig a&vb0g "Hoe uparaiy nvdua ndrwy wupiov émexerva.

From him leap forth all implacable thunders,

* BaSod. Fr. P. t éxdorys. Fr. Pz { Tay..omits ¢§ and ravres.

—sy sre

OF ZOROASTER. 253

And the whirlwind receiving bosoms of the all-splendid strength
Of the Father-begotten Hecate; and he who begirds the flower
of fire
And the strong spirit of the poles, all fiery beyond.
T; Proc. in Crat.
LXVII. lyyaiov &daAoy, O¢ Tov eumdpsoy noopoy yer.
Another fontal, which leads the empyreal world.
Z. or T. : Proc. in Tim.
LXVUI. Kal anyy wyydv, nal répas mnyav dnacby. |
The fountain of fountains, and the boundary of all fountains.
T: Dam. de Prin.
LXIX. ‘“Lxd dvo vowy 4 Cwoydvos ayy mepiexetas uydy.
Under two minds the life-generating fountain of souls is com-
prehended. : 7
T. Dam, de Prin.
LXX. “Yronertas adrais dpyinds dirdy®™.
Beneath them lies the principal of the immaterials.
Z. or T. y — Dam. in Parm.
LXXI. Tlarpoyevés qpcioc, word yelp pdvoc, ex marpre ddnic Aperpaprevos voov avbog, exer TH} voety matpindy vody

"Evdideves wéoais myyais te nal apxaic,

* The last of the Intellectual Triad was the Demiurgus, from whom pro- ceeded the Effable and Essential orders including all sorts of Demons. They are according to the respective systems—

OF THE PLATONISTS. OF THE CHALDEANS.
IV. The Supermundane. IV. The Principles.

V. The Liberated. V. The Azonic.
VI. The Mundane. VI.. The: Zonic.
The Demiurgus was the fabricator of the world, and held the same relative posi- tion to the three succeeding essential orders as aid the first cause to the three preceding or superessential orders.

+. Qy. 7o.—I have so translated it.

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Kal 7d yelv, del Te pévery aouvw ot poparryyt.
Father-begotten light, for he alone having gathered from the strength of the Father
The flower of mind has the power of understanding, the ie ye mind ;
To instil into all fountains and principles the power
Of understanding, ‘and of esi remaining in a ceaseless revo- lution.
a3 Proc. in Tim. 242.
LXXIl. . . . . « « Wdoug anya te nal atpyais
Aweiy cer te weve conv orpopanyys.
All fountains and principles whirl round,
And always remain in a ceaseless revolution.
Z. or T. : Proc. in Parm.
LXXIII. "Apyags af marpic epya woyqcacas venta
* MloOytois epryais, nad cbuacw depcpenchurper.
ArancpO sor Eorares pdvar tH Tatpl xauh v9 DAY
Kal ra éuparvn, pinata tay apavoy épyalonerot.
Kai 2 dpavy eig thy eupart Kor oTolay eyypacborTec.
The Principles, which have understood the Intelligible works of the Father f
He has clothed in sensible works and bodies,
Being the intermediate links standing to communicate between the Father and Matter,
Rendering apparent the images of unapparent natures,
And inscribing the unapparent in the apparent frame of the world.
Z. or T. Dam. de Prin.

LXXIV. “Ors Taptapov nai Ing rag ovluyoveys to Ovparve 6 Tupdy, "Exidva, 6 T1vSwy, ofoy beanie Tig tplag Eqpopos THs atTax~ Tovs maons Onpsoupyias. Typhon, Echidna, and Python, being the progeny of Tartarus and Earth, which is conjoined with Heaven, form as it were a

RAMS ay

OF. ZOROASTER. 255

certain Chaldaic triad, which is the inspector of the. whole disordered fabrication.
es Olymp in Phed.—Tay.
LXXV. And tiv deploy dpydvrwy cvvplotavras of ddoyas Daipdvec, did nat Td Aoyidv Gysiv.
"Heploy ehdrypa nuviy xyNoviov te nal bypav.
Irrational deemons derive their subsistence from the aérial rulers, wherefore the oracle says, :
Being the charioteer of the aérial, terrestrial, and aquatic dogs.
z: Olymp. in Phed.—Tay.
LXXVI. Td éwdpav, Emi pev td» Velev, thy dxwpiotiy émotaciay
— SWeleuras rod Paros. 8: nad +d Aaysov BdpoBarnpas ucres Tos Veods TovTovs.
The aquatic, when applied to divine natures, signifies a government inseparable from water, and hence the oracle calls the aquatic gods water walkers.
ry: | Proc, in Tim. 270.—Tay.
Exxvu. Sunt etiam damones aquei quos Nereides vocat Orpheus, in sublimioribus exhalationibus . aque, quales sunt in hoc aere nubiloso, quorum corpora videntur quandoque acutioribus oculis, presertim in Perside et Africa ut existimat Zoroaster.
There are certain aquatic daemons whom Orpheus called Ne-

reides in the more elevated exhalations of water such as appear

in this cloudy air, whose bodies are sometimes seen, as Zoroaster thinks, by more acute eyes, especially in Persia and Africa. 7, Fie. de Im. Am. 123.—Tay.

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PARTICULAR SOULS.

SOUL, LIFE, MAN.

-LXXVIU. Tatra marnp évvdnoe, Ppotis 2 of ebiywro.
These things the Father conceived, and the mortal was animated for him. T. Proc. in Tim. 336.
LXXIX. KaréOeto yap vouy ev Wuyi, év cauate dé

‘Nudag énarébyne watyp dvdpay te Sedy te.
For the Father of gods and men placed the mind in soul,
But in body he placed you.
LXXX. Lvuboda yap warpiuds voos eomespe Taig Wuxaic.

The paternal mind,has sowed symbols in the souls.
i | Psell. 26—Plet. 6.
LXXXI. Poyaioy omwiqpa duct updoas Guovalanc
NG ual rrevpati Selo, ep’ vig tpltov dyviv epwra,
LwwWerimly wdvrav emiPyropa cemvey Etyners
Having mingled the vital spark from two according substances,
Mind and Divine Spirit, as a third to these he added
Holy Love, the venerable charioteer uniting all things.
| Lyd. de Men. 3.—Tay.
LXxxm, Thy Wuxhy dvanhjicas epwrs Babe.
Filling the soul with profound love.
Z. or T. Proc. in Pl. Theol. 4. —
LXXXIIl. Wuyy 7 ueporwy Geow dyles wis cig Eavray. Ovdey Sunray Exovex dan Vedbey reuebevetai.
“Apuoviay atxel yap, id? 4 mérc cBua Pporesov. The Soul of men will in a manner clasp God to herself.
Having nothing mortal she is wholly inebriated from God, For she glories in the harmony under which the mortal body exists. Z. Psell. 17,.—Plet. 10.

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LXXXIV. Ai mey éfjomevérrepas Wuyal dy éavray Sedvran rd ddAndeq,

nak elow ebpetindrepar “* cwlonevas 80 abtas dune? ds
prs Td royioy.
The more powerful souls perceive truth through themselves, and are of a more inventive nature. “Such souls are saved through

their own strength,” according to the oracle.

2 Proc. in I, Ale.—Tay.

LXXXV. To Adysdy qoyst Tag yrs avayonerag Thy Tata gew. The oracle says, ascending souls sing a pzan.

Z. or T. Olym. in Phed.—Tay.

EXXXVI. “H dda 3) neival ye waxdptaras hoya nackoy
Woydov mort yaiay dn? otpavobey mpoyeovras.
Keivas © tAbsal re nal od ara vipat exouoas,
“Ocoa: an aiyrnevtos, aval, céber, nde nat adrod
"Ex Autg eSeyévoyto, MéSov * upartepng bm dvaynns.
Of all souls those certainly are superlatively blessed
Which are poured forth from heaven to earth ;
_ And they are happy, and have ineffable stamina,
As many as proceed from thy splendid self, O king,
Or from Jove himself, under the strong necessity of Mithus.

4, or T. Synes de Insom. 153.
LXXXVII. Bly ors cua dundytwy yal nabapdtaras.
The souls of those who quit the body violently are most pure.
Z. Psel, 27.
LXXXVIU. Youyig ebworinpes civeimvoc, evavtor cic. The ungirders of the soul, which give her breathing, are easy to

be loosed.

a Psel. 32.—Plet. 8.

LXXXIX. Kay yap ride Wuyyy toys droxatactdcay,
"AAR aAAgy evinos marnp, evaplOusoy iva.
For tho’ you see this soul manumitted
The Father sends another, that the number may be complete.
Z. or T.
* ufrov Fr, Pat.
LL
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XC.

THE*CHALDAAN ORACLES

SEAS Nojoaras: ta epya tod marpas

Molping eiuapuévyg 1d wrepiy pevyourw dvaidec*
"Ey 8¢ Sed neivras mupoods Ernovea anprcclove,
"Ex warpibey naribyres a av yuxy nariovtey
"Europioy dpémeras napway, puxorpopoy ayboc.

. . .« « . Understanding the works of the Father
They avoid the shameless wing of fate ;
They are placed in God, drawing strong torches,

Descending from the Father, from which, as they descend, the

soul

Gathers of the empyreal fruits the soul-nourishing flower.

Z. or T.

XCI.

J n_ ad \ \ c \ \
To ye tot mvetpua TovTO Td Wuxinov, 6 nal mvevWaTIKYY
\ / e 3 / ; \ ’) A \ Bee
uxny mpornyspevoay ob eddaipnoves, nat Deog nat Satpwy
* \ rf) 4 \ 4 i > ,
MUYTOOATOS, KA ELowAoY YiveTas, nab TAG MoiVas ey TOUTH
, 4 ~ A \ n~
tives Puxn. Xpyopol re yap Gprocpdvoucs Tept AUTO, Taig
y / \ b] ~ \ ~ ~~ iA
evap paytaciass thy exeb duelayoyny THs Wuxng mporema-
Covres.

Proc in Tim. 321.

This animastic spirit, which blessed men have called the pneu-

matic soul, becomes a god, an all-various dzemon, and an image, and the soul in this suffers her punishments. The oracles, too, accord with this account: for they assimilate the employment of the soul in Hades to the delusive visions of a dream.

Z. or T.

XCII.

"AdAgy nar? GAny Cony, amd mepilapevon dyeriiy.

a” , a
Avabey Ssjnovtog én tdnar’ &yrixpy
pe ee see Ne , yo

Aid ro xévrpov THs Vis, ual™ wéumrov wérov, BARov
lA ~
Tlupsoxov, eva uceresor péxps tralay dyeray

Zonpepay mvp.

One life with another, from the distributed channels. Passing from above through the opposite part
Through the centre of the earth; and the fifth the middle,

* Taylor gives only these two last lines from Proc. in Tim. 172.

Synes. de Insom. p.. 189.—Tay.

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Another fiery channel, where the life-beaming fire descends
As far as the material channels.
Z. or T.

XCIMI. Zwyg Td bypdv ctpPorov® 01d nal core wey MuPdda nadodow abrny tig 6XIS Cwoyoviac, tore 8€ myyqy tia, nal WAdrow nal mpd MAdrwvos of Deol. Moisture is a symbol of life; hence Plato, and the gods before Plato, call it (the soul); at one time the liquid of. the, whole of vivification, and at another time'a certain fountain of it. Bis. Proc. in Tim. 318.—Tay.

XCIV. *Q. torunpais &n™ dicews, GyPpone, Texvacpra.
O man, of a daring nature, thou subtile production.
Zs. Psel. 12.—Plet. 21.
XCV. Lov yap ayyeioy Spec xovds olujoovas.
For thy vessel the beasts of the earth shall inhabit.
fy oe Psel. 36.—Plet. 7.
xcvi. Cum anima currat semper, certo temporis spatio transit omnia, quibus peractis, cogitur recurrere paulatim per omnia denuo, atque eandem in mundo telam generationis retexere, ut placuit Zoroastri, qui iisdem aliquando causis omnino redeuntibus, eosdem similiter effectuo reverti putat. Since the soul perpetually runs and passes through all things in a certain space of time, which being performed, it is presently compelled to run back again through all things and unfold the same web of generation in the world, according to Zoroaster, who thinks that as often as the same causes return, the same effects will in like manner be returned.

ya Ficin de Im, An. 129.—Tay.

xevu. Voluit Zoroaster zthereum anime indumentum in

nobis assidue volvi.

* roAunporarns Psel.—Fr. Patr.

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According to Zoroaster, in us the ethereal vestment of the soul
perpetually revolves.
Z. Ficin de Im. An. 1381.—Tay.
xcvilt. Qui autem a Deo traditi sermones fontem per se laudant. omnis anime empyreas, id est empyrealis, zetherealis, materialis: et hunc sejungunt ex tota Zoogonothea, a qua et totum fatum suspendentes duas faciunt ceipzc, id est ordines, hanc quidem ani- malem, hanc autem ut diximus popaiay, id est sortia- lem, fatalem. . Et animam ex altera trahentes, quan- doque autem fato servire, quando irrationalis facta, dominum permutaverit, pro providentia fatum. | The oracles delivered by the gods celebrate the essential foun- tain of every soul, the empyrean, the etherial, and the material. This fountain they separate from the whole vivific goddess*; from whom also suspending the whole of fate, they make two series, the one animastic, or belonging to the soul, and the other belonging to Fate. They assert that the soul is derived from the animastic series, but that sometimes it becomes subservient to Fate, when passing into an

irrational condition of re it becomes subject to fate instead of Providence.

Z.or T. Proc. de Prov. ap. Fabr. VIII. 486.—Tay.

MATTER.
MATTER, THE WORLD, AND NATURE.
/ / \ /
XCIX. Mytpa cwexovea ta TavTa,
The matrix containing all things.
fe

Cs. “‘Onopuys wepiods nal &nepiorros.
Wholly division, and indivisible.
* Rhea. Tay.

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Cl. "EvOey apdyv Sphoner yeverts worvmoimntrov Crys.

_ Thence abundantly springs forth the generation of multifarious
matter.
T. Proc. in Tim. 118.

cll. Of 8€ ta aropa, nai alcOnra Sypsoupydeor,
Kal coparoeidy, nal natatetayyéeva etg Sryy.
These frame indivisibles and sensibles,
And corporiforms and things destined to matter.
T. Dam. de Prin.
cIll. Néppas wyyatou, nat évwopia mvevuata mévta,
Kal xOovios xdrmo: Te ced népror nab Dmavyot,
Myvaios mdons émiByropes 40 exiByrar
“Tans odpaviag te nai doreplas, nat &Bvoowy.
The fontal nymphs, and all the aquatic spirits,
And the terrestrial, aerial, and glittering recesses,
Are the lunar riders and rulers of all matter,
Of the celestial, the starry, and that which lies in the abysses.
Lyd. p. 32.—Tay.
CIV. Td xanov &pevnvorepoy Tod xy OvTOg eotiv, naT& Td Adyioy. Evil, according to the oracle, is more frail than nonentity.

CV. "Eres pannronedta, Sic mavtog TOD xdcpou Thy BAny deqnesy,
og \ e
aonep ual of Seol hac.
We learn that matter pervades the whole world, as the gods
also assert.

Z. or T. . Proc. Tim. 142.
CVI. *Acwpdra mev dori Ta Mela mavra.
, ? ~ ~ of /
Laopara 8 év adrois buady eveney evdedeTas.
My dwapévas* naracyely arwpdtous TOY ToUdTor,
z
Mic thy cwpatinny eis qv evenevtploOyte, pic.
* Auvayévoug Fr. Patr.

All divine natures are incorporeal,
But, bodies are bound in them for your sakes.
Bodies not being able to contain incorporeals
By reason of the corporeal nature, in which you are concentrated.
Z. or T. Proc. in Pl. Polit. 359.
CVI. "“Epya vonoas ycp matpinds vd0g adroyeveBros,
Tlaoww évérnespe Serna rupibpib epwros,
"Opa ta mdvra mevn, xXpdvov eg and pavroy épayTa.
Mey. mdan* t& warps voepd¢ tpacueva peyyets
‘Og ey epwre mévy udcpov oroyela Yéovrat.
For the paternal. self-begotten mind’ came Reis his works
Sowed in all the fiery bond of love, .
That all things might continue loving for an infinite time.
That the connected séries* of: things might intellectually remain
in all the lightiof thé Father,
That the elements of the world might continue their course in love.
TE Proc. in Tim. 155.
CVIM. ‘O mrosnrng 0g adroupyaiv textqvaro toy xdopAor,
Kal thg mupds dynos env Crepes? Ta 0¢ mdyvta
Avroupyay, va cia Td nocpsmoy extorvmevOj.
Kéopog i? Endy roc, nat xn paivyatas dprevddyo.
The Maker who, self-operating, framed the world,
And there was another mass of fire: all these things
He produced. self-operating, that the body of the world might
be conglobed,
That the world might be manifest, and not appear membranous.
Z. or T. Proc. in Tim. 154.
cIx. "Aqbojrosol yeep Eavriv, eneivog emiryounevos
Tov troy mepibarrecbar toy eiddrwy.
For he assimilates bimself, professing

To cast around him the form of the images.

* T. — Mire veo: Fr. Patr. ¢ pbovra Fr. Patr.

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et is
Eo dials ale
OF ZOROASTER. 263

cx. Nod yap piunua wéres* rd de rex Bey exer ti cduatoc.
For it is an imitation of Mind, but that which is fabricated has
something of body. |
Z. or T. Proc. in' Tim. 87.

CXI. "ANAd O* otvona ceuviv anonto otpoparryy:
Kécpoig evOpdonwy, xparnvyy {dice matpds énmiy.
But projecting into the worlds, through the rapid menace of the
" _Father, st
The venerable name with a sleepless revolution.
Z. or T. Proc. in Crat.
CXII. "ATAGs OY ody of THY oTaXElwy abdépes excl,
The ethers of the elements therefore are there.
Z. or T. Olymp. in Phed.—Tay.
CXIU. Tod tvmovs toy xapanriipey, wal toy aAwy Seluv' pacudrov ev TH aidéps paiverdar, te royia heyouow. The oracles assert, that the impression of characters, and of other divine visions, appear in the ether. Z. or. T. Simp. in Phys. 144,—Tay.

CXIV. "Ey tor yap ta atinwra tumtcbas.
In this the things without figure are figured.
Z. or T. | Simp. in Phys. 143.
CXV. T' a&pinra, nal te pyre cwbipata tod xocpov.

The ineffable and effable impressions of the world.

CXVI. Kal é pscopavys xdopog, nal te onodsce petOpa
'Tp? dv moAdol xatacvpovras f.
And the light-hating world, and the winding currents
Under which many are drawn down.
ee Or k. Proc. in Tim. 339.
* sot Tay. t xparryy Fr. P.
+ xaraceipovras Fr. Patr.
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CXVII. Toy brov nocpov ex mupic, nal Datos, nal YI,
Kal mavrorpopov atbpys moses.
He makes the whole world of fire, and water, and earth,
And all-nourishing ether.
2.0K.
Cxvil. qv 0 év péow tibels, Bwp W ev yaias nodmosc,
"Hépa & dywbey tovrav. ,
Placing earth in the middle, but water in the cavities of the earth,
And air above these.
Ze or Vs
cxIx. be d€ nal wodby Cusdoy dorepay amhavoy.
My taéoer enimovy movnpd
Tijén 82 wAcyyy ode exovon peper bau.
To wip mpds Td mip dvayndoas.
He fixed a great multitude of inerratic stars,
Not by a laborious and evil tension, |
But with a stability void of wandering,
Forcing the fire to the fire.
Z. or T. Proc. in Tim. 280.
CXx. ‘Extra yop ebdynace maryp orepeduuta noonor"
Tov ovpaviy uuptO oxnuats Tepinrcions.
For the Father congregated the seven firmaments of the world,
Circumscribing the heaven with a convex figure.
Z. or T. Dam. in Parm.
CXXI. Zéwy nal tAavwpevov tpéeortyney Emtdda.
He constituted a septenary of erratic animals.
Z. or T.
CXXU. Td arduroy adray edtdntors dvanpeuaras Cbvass.
Suspending their disorder in well-disposed zones.
Z. or T. .
:
I
E
vad
4
{
,
:
7
>>)
Gr
OF ZOROASTER.

cxxul, “EE adtods iméorycer, Ebdouoy jeArcu

Meceuborjoas mvp.

‘He made them six in number, and for the seventh

He cast into the midst the fire of the sun.
Z. or T. Proc. in Tim. 280.
CXXIV. Kevrpoy a’ ob mécas™ wexpls ay tuxlv toa ear.
The centre from which all (lines) which way so ever are equal.
Z. or T. Proc. in Euc. 43.
CXXV. Kal tayts nédsog mept nevtpov, Onwg bas, Abn.
And that the swift sun may come as usual about the centre.
Z. or T. . Proc. in Plat. Th. 317.
CXXVI. Kévtpw émoméepywy éavtiv wrig nedadéytos.
Eagerly urging itself towards the centre of resounding light.
4 by Proc. in Tim. 236.
CXXVI. “HéAuy te wéyav, nal Aqmmpay cednvyy.
And the great sun and the bright moon.
CXXVIII. Xalras yap és abd mepunort part Prémovras.
For his hairs appear like rays of light ending in a sharp point.
Le: Proc. in Pl. Pol, 387.
CXXIX. ‘Hiidnoy te udurov, nal pnvaloy navaxiopdy.
Koray te jeplwv.
AtOpns wédag™ nertov re, nal panvyg xeTav, 4 TE Hepos.
And of the solar circles, and of the lunar clashings,
And of the aerial recesses,
The melody of the ether, and of the sun, and of the passages of
the moon, and of the air.
Z. or T. Proc. in. Tim, 257.
~ } ~/
CXXX. Of ye puotindtaro: Tov Moywy, nal Thy GAdryTa adtou Thy
* Tay. substitutes xa) mpds 6. + mepos Tay.
MM
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ev Toig Umepnocascig mapadeddinaciv. exer yap 6 nAranis norm [hog nal Td Ghov Pac, ws al Te Xaddalov pynas Aéyovos. The most mystic of discourses inform us, that the wholeness of him (the sun) is in the supermundane orders: for there a solar world and a total light subsist, as the oracles of the Chaldeans affirm. Z. or T. Proe. in Tum, 264.—Tay.

CXXXI. ‘O dAndéorepos Hi.s0g cuMpeTpEr TH Ypovw TH ma&vTa, ypEvoU xpdvog ay dtéxvac, naT& THY mEpt adTOD TOY Vedy ducyy. The more true sun measures all things by time, being truly a time of time, according to the oracle of the gods concerning it. Z. or T. Proc. in Tim, 249.—Tay.

CXXXII. ‘O disnos ext ths avdorpov Héperar, word The amravods ‘ tnrorepag. nab ovtw S€ Tay pev TAaYwnEevov odn Eber TO neo0%, tpidy S€ THY KOT UMY KATH Tas TENETTInaS

DMONETELS.

The disk (of the sun) is carried in the starless much above the

inerratic sphere: and hence he is not in the middle of the planets

but of the three worlds, according to the telestic hypotheses. : Z. or T. Jul. Orat. V. 334.—Tay.

CXxMIN, - Tltp aupos eLoxérevacc,
Kal mupos tapias.
(The sun is a)* fire, the channel of fire, and the dispenser of fire.
Z. or T. Proc. in Tim, 14).
cxxxiv. }”Evba Kpéovos.

"HéAtog mapedpas enionomeay medoy cryvoy.
Hence Cronus.
The sun assessor beholding the pure pole.
CXXXV. Albepidg Te Opduos nal panvng GmAETos Epuy,

"Hépiol re pout.

* Tay. inserts. + Taylor omits this and the two following.

OF ZOROASTER. 267

‘The ethereal course and the vast motion of the moon
And the aerial fluxes.
Z. or T. , Proc. in Tim. 257.
CXXXVI. AlOYp, GAse, mvedua TEAjrAS, depos Kyo.
‘Oh ether, sun, spirit of the moon, leaders of the air.
Z, or T. Proc. in Tim. 257.
CXXxviIl. Kal rratis dnp, pyvaies re Spoos, nad words jeAtoro. And the wide air, and the lunar course, and the pole of the sun. Z.vor-T. / Proc. in Tim. 257.

ra

CXXXVILL. Tires yep 4 Sede Heduy Te péyav nad Kaumpey wErjyyy. For the goddess brings forth the great sun and the bright moon.

CXXXIX. LvAreye: adrd, Aapbdvovoa aidpns péros*,
? 7 / wed 2/ ,
HedAiov te, ceAnvng Te, nai oom Eps TvvexovTas.
She collects it, receiving the melody of the ether,

And of the sun, and of the moon, and of whatsoever things are

contained in the air.
CXL. "Apyer Y ad gloss duapdrty uiopwy Te nal epywy’
Odpavig tppa Séer dponov atdiov natacrpor.
Kal trws dy ab cdras mepiodos mAnpdvras qAiou, cEAnYAS, w poy,

YURTOS, NIE PAG»
Unwearied nature rules over the worlds and works,
That heaven drawing downward might run an eternal course,
And that the other periods of the sun, moon, seasons, night, and
day, might be accomplished.
Z. or. T. Proc. in Tim. 4. & 323.—Tay.
CXLI. Notas Y dul Oedis pois amderog ndbpytas.

Immense nature is exalted about the shoulders of the goddess.
y Proc. in Tim, 4.
* uspog Tay.

CXLII. ‘By BaBvawvioy of Soxmoraro, nal “Oordyns, nal Zo- pacar pons, ayérAas nupids narodor Tas dorpinas opalpac. EA >¢ Pd »” a8 / / \ Hro: map’ oroy TeAeiwg AyovTas TEDL TO KEYT POY ove Tapa \ X / Pee Wats Des ad 4 ~ \ 4 TH THUaATIna MEyeOn® n and TD TUVDETMO TOG nal cUVa- qyoyas xpnuatiley Soypariterbar nap airay roy puoiniiy Noyov, ag ayéoug uate Tu adt& nuadotow ev ToIG iepots Aoyors? nat& wapeumTwow dé TU yauua, aryyéerovce Aid \ \ a \ , a Oe 2t7 > nal Tog nal Exaoryy ToVTwY ayEhoy eLdpyovras ATTEDAG, \ / ¢€ / 2 / fa ys I nak Oalnovas doloug ayyeAoug, ual apyaryyedoug mpora- yopeverOas, olmep, cioly Emre tiv apiOoy. The most celebrated of the Babylonians, together with Ostanes and Zoroaster, very properly call the starry spheres herds; whether because these alone among corporeal magnitudes, are perfectly carried about a centre, or in conformity to the oracles, because they are considered by them as in a certain respect the ‘bonds and collectors of physical reasons, which they likewise call in their sacred discourses herds, and by the insertion of a gamma, angels. Wherefore the stars which preside over each of these herds are considered demons similar to the angels, and are called archangels: and they are seven in number. Z. Anon. in Theologumenis Arithmeticis.— Tay.

cxtul. Congruitates materialium formarum ad rationes animze mundi, Zoroaster divinas illices appellavit.
) Zoroaster calls the congruities of material forms to the reasons of the soul of the world, divine allurements. Z. Fic. de vit ceel. comp. 519.—Tay.

MAGICAL AND PHILOSOPHICAL PRECEPTS.

CXLIV. My te reAdpia mérpa yalns bua ony ppeva Bairrdov
Ob yxp arybelng uray evi yBorl.
Myre wérper wétpa qrsdv navivas cvvabpoloas
"Aidio Bova pépetas marpag ody Evexey ood.
Mivng poifoy Eacov del rpeyer epyw dvaynns.

"Acrepiy mpomopenna, cébev xcepiy odn eroyevOy.
AlOpiog dpvidwy tapods mratig od mor’ AAnOYS,
Od Surly onrdyxvev te, tonal’ ta? aOUpuata wavta,
"Eumopinng anarys ornplypara® pedye od tara
MéAhwv edoebing tepdv mapddercoy civolyesy.
“Ev? cipery, copia re, nad edvopsa cuvdyovta.
Direct not thy mind to the vast measures of the earth ;

For the plant of truth is not upon ground..

Nor measure the measures of the sun, collecting rules,

For he is carried by the eternal will of the father, not for your sake. |
Dismiss the impetuous course of the moon; for she runs always by the work of necessity.
The progression of the stars was not generated for your sake.

The wide aerial flight of birds is not true,

Nor the dissections of the entrails of victims: they are all mere toys,
The basis of mercenary fraud: flee from these

If you would open the sacred paradise of piety

Where virtue, wisdom, and equity, are assembled.

Z. Psel, 4.

CXLV. a Myre sideres vevaels €ls Toy pehavavyea KOT [AOYs
*Q) Bubds aly amiotos iméotpwral tre nat “Adyg
"Aucinvedys pundwr, eldwroxapns, aivenros,
Kpnuvddys, oxorsds, topay Babes, aiéy eXicowy,
*Ael wucetor caihaves déuccg, pryoy darvevjoy.
Stoop not down to the darkly-splendid world ;
In which continually lies a faithless depth, and Hades
Cloudy, squalid, delighting in images unintelligible,
Precipitous, winding, a blind profundity always rolling,
Always espousing an opacous, idle, breathless body.
Z. or T. Synes de Insom. 140.
CXLVI. Myre udrw vetoes, upyuvis nate yng imdnerras. ‘Exranépov otpav vata Baduldds* jv bd deswys

“Avaynns Spovos éori.

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Stoop not down, for a precipice lies below the earth,

Drawing under a descent of seven steps, beneath which

Is the throne of dire necessity.

ee At Psel. 6.—Plet. 2. .

CXLVII. Myre* wt Tg tans oxdbaroy upyuve natarehfes "Eott nal yt elddarw mépis €ig rbmov aprpadyTa. Leave not the dross of matter on a precipice, For there is a portion for the image in a place ever splendid. Z. Psel, 1. 2.—Plet. 14,.—Syn. 140.

CXLVIIL. My pioeas naréons abromtpoy Gyahua.
Invoke not the self-conspicuous image of nature.
Z. Psel. 15.—Plet. 2B4
CXLIX. My pvow§ eubrdperc, elucpuevor odvona tyode.
Look not upon nature, for her name is fatal.
Z. ? Proc. in Plat. Th, 148.
CL. Od yap xpi xelvoug oe Bréwew mpiv soua TeAerby" "Ore tag Yuya SéAyorvtes del Toy TeheToY arcyouct. It becomes you not to behold them before your body is initiated, Since by always alluring, they seduce the souls of the imitiated. Z. or T. Proc. in I, Alcib.

CLI. My edins, tva wy ebsotora ergy TH.
Bring her || not forth, lest in departing she retain something.
Z.. Psel. 3.—FPlet. 15.
CLII. My wveDua morvyys wnte Pabdyys ro éminedoy.
Defile not the spirit, nor deepen a superficies.
ty Psel. 19.—FPlet. 13; ;
* Synes. unites the two, and subjoins tye y4ép tiva ev adr mepida. For it has
a portion in it. /
+ OU te Syn, } "AAAX xat Syn. § Gdcews Fr. Pat.
|| The soul.—Tay.
OF ZOROASTER. 271

CLI. My od aikave thy ciuapunéryy.

Enlarge not thy destiny.
Z. Psel. 37.—Plet. 4,
CLIV. O8d8 dmepPdSpuoy wide pintov, nat& Td Adyiov ele Thy SeoreBelay. Not hurling, according to the oracle, a transcendent foot towards piety sit

Z. or T. Dam. in vit. Isidori ap, Suid.—Tay.

CLV. "Ovipara Ba pbapa unnor’ arrdéys,
Eich yap svonara map’ éxdorog Sedodora
Avvapuy ey tedetais Upinroy exovta.
Never change barbarous names,
For there are names in every nation given from God,
Having unspeakable efficacy in the mysteries.
Z. or T. ? Psel. 7.—Niceph.
citvi. Nec exeas cum transeat lictor.
Go not out when the lictor passes by.
Z. Pic. Conel.—Tay.
CLV. “Edmls rpepéra ce ruployos dyyednd évl ydpw.
Let fiery hope nourish you in the angelic region.
Z. or T. Olym. in Phed.—Proc. in Alcib,
CLVIII. ‘H rupbarnns wom wpwrloryy exes tabi, T@ rupl yap Bpords eumerdoas O€obev dog eber, An Pivots yeep Bpot® upasmval ucuapes rereBovas, The fire-glowing conception has the first rank, For the mortal who approaches the fire shall have light from God, For to the persevering mortal, the blessed immortals are swift. Z. or T. Proc. in Tim. 65.

CLIX. Tlapanedevoyras of Neo

Noely poppyy pares mporéwercay.

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The Gods exhort us
To understand the preceding form of light.
Z. or T. Proc. in Crat.—Tay.
cox) Xpq oe omevdew wpds Td pcos ual martpds adyae, "EvOey ereupOn cor Wuxy, wordy Eroapnevn voor. It becomes you to hasten to the light and the rays of the Father, From whence was sent to you a soul endued with much mind. Zz. | Psel, 33.—Plet. 6.

CLXI. Zntycoy mapadeicoy.

Seek paradise.
Z. Psel. 20.—Plet. 12.
CLXIl. MdvOave rd vontov, émel voov ew imapyer
Learn the Intelligible, for it subsists beyond the mind.
Z. Psel, 41.—Plet. 27.
CLXUM. “Eats yap th voytdy, 6 xpn oe voely voov dvOet.
There is a certain Intelligible which it becomes you to understand
with the flower of Mind. _
Z. | Psel. 31.—Plet. 28.

CLXIV. °AAN ovx elodéxeras nelvyg Td Dérew marpinds vovs, Méxpis ay eEEAOn AgOns, nad pre Aadjon Myijuny evbenévn® rar pincd cvvOjuaros dyvod. But the paternal mind receives not her+ will Until she has gone out of oblivion, and pronounce the word,

Assuming the memory of the pure paternal symbol.
Z. Psel. 39.—Plet. 5.
CLKV. Tois 8€ didaxriv Cane pdovs yapona rnabécbas*

\ ~ - ~
Tods d¢ imvdovras eng evendpminey GAUuNS
*® sicQeuévy Fr. Pat. + The soul.—Tay.

OF ZOROASTER. 273

To these he gave the ability of receiving the knowledge of light; Those that were asleep he made fruitful from his own strength. Z. or T. | Syn. de Insom. 135.

CLXVIL, *Od 09 xp9 cqpadpryts voely +o vontdy eneivo.
"AAAG veov Tavacd Tavay proy) mayta wetpovon,
TlAyy +2 vontiy eneivo. Xpn-} oy taro woqoas"
"H yap emeynrivys cov voty, ngnelvo vonoress
Otx drevds. t AMM dyviv énlorpapoy Supe pépovts,
Lis Woxiis relvar neveoy voov ig Td vonToy,
“Odpa pcOns 7d vontav’
"Exel ef voov tmcpxer.
It is not proper to understand that Intelligible with vehemence,
But with the extended flame of an extended mind measuring all
things
Except that Intelligible. But it is requisite to understand this:
For if you incline your mind you will understand it
Not earnestly, but it becomes you to bring with you a pure and
inquiring eye,
To extend the void mind of your soul to the Intelligible,
That you may learn the Intelligible,
Because it subsists beyond mind.
fe : Dam.
CLXVII. ‘Qc ti yoav, ob ueivey vonreis.
You will not understand it, as-when understanding some par-
ticular thing.
Ti Dam.

CLXVIII. Of tov dmepnicuor-arar pinay _Bvbov tose sitalivregs
You, who understand, know the supermundane paternal depth.
Z. or T. Dam.
* Patr. joins this with the preceding. + yoew Fr. Patr.

{ axred; Fr. Patr.
NWN
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CLXIX. Od yap ory epintd t& Sela Ppsross trois coma vootow,

Kal boot yiprytes avd omevdovor mpac tres. Things divine are not attainable by mortals who understand body, But only as many as are lightly armed arrive at the summit.

Z. or T. Proc. in Crat.— Tay.

CLXX. ‘Eooapévou mévrevyoy danny pwrdg nercdoytos: "AAny TpiryAly@ voy Wuyny PY éaAloayra Tlavrotades* ovvOnua Baérnresy dpevi* and emiporrgy "Eprrupioss omopaony axetois, dAA& otibapyday. Having put on the complete-armed vigour of resounding light. With triple strength fortifying the soul and the mind, He must put into the mind the symbol of variety, and not walk Dispersedly on the empyreal channels, but collectively.

CLXxI. Kal yap d€ mavrevyos, evdmauog, eine Sen.
For being furnished with every kind of armour, and armed, he is
similar to the goddess.
T. Proc. in Pl. Th. 324,—Tay.

cLxxil. Alleo od Wuyg dxerov, Ger, 4 tid rh ker
Ldbpars Onredous, + ent rab aq He epids
AvOis dvacrjcess, bepdS Abyw epyoy evdcas.
Explore the river of the soul, whence, or in what order,

Having become a servant to body, you may again rise

To the order from which you descended, joining works to sacred
reason.
Z. | Psel. 5.—Plet. 1.

CLXXII. [dvro9ev axrdor Wyn rupic quia reivoy.
Every way to the unfashioned soul extend the reins of fire.
Z. . Psel. T1.-— Piet: 24,
* rovroov Tay. f tiSdcas Fr. Patr.

“ OF ZOROASTER. 275

CLXxIV. ‘Hyefrbw Wuyng Babes dubporov, Supara ¥ apdyy
Tidyra éxmétacoy ayo.
Let the immortal depth of your soul lead you,
But earnestly extend your eyes upwards.
yee Psel. 11.—Plet. 20.

CLXXV. Xpq d€ yarwwras Wuyyy Bpstov ovra vontiv,
“Odpa py eyndpoy ySorb dvepdpw GAA caddy.
Man, being an intelligible mortal, must bridle his soul,
That she may not incur terrestrial infelicity but be saved.
Lyd. de Men, 2.—Tay.
CLXXVI. se ee eye eee es’ Extelvag nvpwov vody
"Epyoy én’ edocbinc, pevortiv nai cua cabcess.
If you extend the fiery mind to the work of piety,
You will preserve the fluxible body.
Z. Psel. 22.—Plet. 16.
CLXXVII. “H terertiny Cwn O1e rot Oelov mupog apaviler tag ex tis yevereng Aracas unridac, dg Td Adyioy Didone, nal macay THY AANTpiOv, Hy EperAndcato Ths Wuxng Td TrEDUa, nar addoyory picr. The telestic life, through a divine fire, removes all the stains, to- gether with every foreign and irrational nature, which the spirit of the soul attracted from generation, as we are taught by the oracle to believe. Z. or T. Procl, in Tim. 331.—Tay.

CLXXVIII. T& rv Ody Noyid act, ri Vik THe ayatelas ody 4 WKY Povey, dAAc nab Te THuaTa Bonlelag MOAARS nal cwrnplag akwivras, Lelerar yap (yor) ual rd minpais Frys wepi- Banus Bporesov. of Oeol trepayvors mapaneAevonevos tay Ocovpyav narenayyeArovrat. .

The oracles of the Gods declare, that, through purifying cere-

monies, not the soul only, but bodies themselves become worthy

of receiving much assistance and health: “ for (say they) the

mortal vestment of bitter matter will, by this means, be pre- served.”’ And this, the Gods, in an exhortatory manner, announce to the most holy of Theurgists. |

Z, or T.. | Jul. Orat. V. p. 384.— Tay. °

CLXXIX. evuréoy, xat& Td Adytov,
‘b TARTOG. THY avIpamoy THY cyénndoy lovrwy.
We should flee, accorditig to the oracle,
The multitude of men going in a herd.
Z. or T. Proc. in I, Ale.—Tay.
CLXxx. Qui se cognoscit, in se omnia cognoscit.
Who knows himself knows all things in himself.
Z. 1 Pic. p. 211.—Tay.
cixxx1. Responsa szepe victoriam dant nostris electionibus,
et non soli ordini mundalium periodorum: puta
quando et dicunt: ‘‘'Te ipsum videns, verere.” Et
iterum: “Extra corpus esse te ipstm crede, ét

es.” Et guid oportet dicere, “Ubi et eegritudines
voluntarias pullulare nobis aiunt ex tali vita nostra
nascentes.” AON
The oracles often give victory to our own choice, and not to the

order alone of the mundane periods. As, for instance, when

they say, “ On beholding yourself, fear.” And, again, “ Believe

yourself to be above body, and you are.” And, still further,

when they assert “ That ovr voluntary sorrows germinate in us

as the growth of the particular life we lead.”

Z. or T. Proc. de Prov. p. 483. Tay.

CLXXXI. CAAA® Tatra év dbdros cqnete Siavolas dveditre. These things I revolve in the recluse temples of my mind.

CLEXXIIL. ‘Og yotv dined xal vd Adyiovy obdevdg Eveney Gddov dresepé- qetar Oeic dvdpa, nad véas emmduner Atpamods dg bray

* ~ / ~ t. .
ATAKT HS KA TANUAEAOS ent Te Deiata Tay Dexpnudtur,
SS Sen re ee

ers ere

OF ZOROASTER,. 277

q TOY epyov, nal Td Aeysuevey, Auvgtoig otouacw, 7 divintots worl romooucda, tyy avodev. Tay yap obtw pe- rivrav, arébeg prev ctor SiaPaoess, neval 0€ ai épual, tuphal 8 ai drpanol. As the oracle, therefore, says, “God is never so much turned away from man, and never so much sends him new paths, as when he makes ascent to the most divine of speculations, or works, in a confused or disordered manner, and, as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progressions are imperfect, the impulses are vain, and the paths are dark.” Z. or T. Procl. in Parm.—Tay.

CLXXXIV. O88 G21 mas dyatic Sede ciddtes dradrdepyo:
Y PY
Nilarte.
Not knowing that every god is good, you are fruitlessly vigilant.
Z. or T. Proe. in Pl. Pol. 355.—Tay.
CLXXXV. Od yap dq? elacipray™ adyérny aiarovdr Ocovpyol.
Theurgists fall not so as to be ranked among the herd that'are

in subjection to fate. |
Lyd. de Men.— Tay.

CLXXXVI. eiog 6 Tig evvedkdog aipsOnds ex tpidy Tpicdwy mAnpadjrevoc, xaek Teg ciupitytas Tg Oeodoylas nate thy Xardalnyy diroco- clay (as pyow 6 Mopptpios) amordlav. “That the number nine is divine, receiving its completion from three triads, and preserving the summits of theology according to the Chaldaic philosophy, as Porphyry informs. us.” Lyd. p. 12b—Tay.

CLXXXVII. Aaiyo” év Aayoow “Excdirys dpergg méde ryyi’

"Evdoy An pipvovee, 7) ma pbevev od mpoieion. In the left sides of Hecate is a fountain of virtue, Which remains entire within, not sending forth its virginity.

7. Psel. 15.—Plet. 9.

* Tay. proposes eiuxpuévyy. 3

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CLXXXVII. Adrods * d€ ySav narodvper at t es Tenvae MEX PIs,
And the earth bewails them even to their children.
Z. Psel. 21.—Plet. 3.
CLXXXIX. Al molvas prepomay Girynrerpar.
The furies are the constrainers of men.
Z. Psel. 25.—FPlet. 19.
cxc. “Iva wn Bartiareloa yNovog olotpos, nab tals THs pdoews dvaynass (@¢ dart tig tev Sed) dwdrntas

Lest being baptized in the furies of the earth, and in the ne-

cessities of nature (as some one of the gods says) it should

perish.
2:68) as Proc in Theol. 297.—Tay. !
CXCl. ‘H vais wéiBes civas trode Datpovas ciryvods
Kal ra nang tans BPractqpatra ypnota, nat écbrd.
Nature persuades us that there are pure demons,
Even the blossoms of evil matter are useful and good.
Z. Psel. 16.—Plet. 18.
CXCll. Adhuc tres dies sacrificatibis, et non ultra.

As yet three days ye shall sacrifice, and no longer.
ail Pic. Concl.— Tay.
CXCIII. Adrdg & év wparoig bepede mupds epya uvPepyov, Kiar palverSo mayep® Bapunyéos t dayne.
In the first place, the priest, who governs the works of fire, Must sprinkle with the cold water of the loud-sounding sea. Z. or T. Proc. in Crat.— Tay.

CXCIV. "Evépyes wept tov “Exatinoy orpopaadoy.

Energize about the Hecatic Strophalus. |
Z. Psel. 9.—Nicep.
* ’Ae) rodc8e Psel.—aA A tous de Tay.
f xarwederxs Psel. Tay.—xatépixros Fr. Patr.
P Bapixyeros Al.—Bapunyérov Scheef.—Bapunyeros Tay.

a eT Da | Fe ey
. ee
OF ZOROASTER. 279

CXCV. “Huixa 8 epysuevoy mpaoryesov Salus’ arpnore,
Ove AiSov MviLoupw émavddy.
When you shall see a terrestrial demon approaching
Exclaim, and sacrifice the stone Mnizurin.
Z. Psel. 40.
CXCVI. Thorrcuis qv rébys ol dOpnons wave dydvovta,* Odde yelp odpaviog uuprag Tore halveran oynos.

*Actépes od Adumover, To wnvyng Pas nexcAavara,) Xda ody, Ecryner, prcyeral} re mdvra xepavvois, If you often invoke me you shall see all things darkening, For neither does the convex bulk of heaven then appear, Nor do the stars shine, the light of the moon is hidden, The earth stands not still, but all things appear in thunders.

Z. Psel. 10.—Plet. 22.

CXCVII. cece ecccccsess Ex 0 apa noAnoy
Laing Spwonover Bovis utves, od mor” aAnbes
LVauat Bdrm dvdpi Iemdyres.
ee ceveseeeees- From the cavities
Of the earth leap forth terrestrial dogs,
Shewing no true sign to mortal man.
Z. Psel, 23.—Plet. 17.
CXCVIIL, —‘T1dp txedov oulprydoy§ ex’ yépoc ofdua|| reraivor, "H ual nip dtdrwtoy, Bev hardy mpobéovcay, J] "H pas mrovowov,** ducpiparves tt polaior, éruxber*

° ~ \ /
"AAAG ual inmoy ely pwrig TA€w aotpantovta,
* Lob.—aSpycers mévra Afovra Tay. Fr. Patr.—advry Aextéy Plet.
+ BaAérercs Fr. Patr. Tay.
Tt capo Fr. Patr.

§ oxiptytn Lob.

|| #20 Lob. ;

{| Lob proposes Gwvad mpoSéovcry.

** Gesn. and Tay. have xAjotov.

tt Tay.—éugeyidny Lob—édugi yony Herman.—audeydny Vulg,

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"H ual maida boot * vebToss emoxovjrevoy Smaov,
"Eymupoy 4; i Xpved wemnacpévor,) warvyvuyoy,
"H nal trokedovra, nal éoryar' én) vdross.
A similar fire flashingly extending itself into the waves of the air,
Or even unfigured fire, whence an antecedent voice,
Or light rich, glittering, resounding, revolved.
But when you see a horse glittering with light,
Or a boy, carried on the swift back of a:horse,
Fiery, or clothed in gold, or naked,
Or shooting with a bow, or standing upon horseback—
Z. or T. Proc. in Pl. Polit. 380.
CXCIX. 'Hyixa Prddys mopping &rep eblepor mip,
ANapmopcvoy oxiptnday Crov uatad BevOea noopnou,
KAvO: wupig poviy.
When you behold a sacred fire without form
Shining flashingly through the depths of the whole world
Hear the voice of fire.
Z. Psel. 14.—Plet. 25.
* zeois Fr. Patr.

*

TIC, ORPHIC, PYTHAGOREAN,

AND OTHER

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» as »” sins =
Ne Wy 4 ‘
. Ja Fi 7
at a = 4
.
tae Bh eee
ate
Wit cares
Beane tg Car
ea Contre 3 Cees
, el f

HERMETIC FRAGMENTS.

FROM THE ANCIENT HERMETIC BOOKS.

” v
TIPO tay tytws vrwy nal Tov
Shay apyiy, ears Qed cis, wpa-

\ ~ / ~ \
TOs Kab TOU wpwTov Oecd nas
« ,

Baciréws, auivytos év jrove-
~ we / ,
TTL TNS EGUTOD EvoTN TOG EvaY.

4

ore yap vont alta érimde-

4
KETAt, OUTE ZAM Ti" = mapd-
Seryne 8€ Wovras tov adro-
;
TATOOS, AUTOYOVOV, Kul pL0v0-

”

ma&roz0, @eov, rod oytog aya-
Got. Meio yap ts nad mpa-

Tov, “nal wyyn toy wayTwy,
nat wubuny tTaY yoownevay
mpbtoy eddy ova’ ard de
Tou évog rovrov, 6 adtcpyng
@eds éavriv eberaurwe, did
nal adromadtop nat aditdpynce
"Apxyn yap ovtos ual Oeic
civ’ provers ex Tov évds, wpo-
odors nal apxn TH ovelac®
dim adtod yap 4 odors nal
n ovola® bi nal voyrapxns

Brroreall things that essentially exist,
and before the total principles, there
is one God, prior to the first God and
King, remaining immoveable in the
solitude of his unity; for neither is
the Intelligible immixed with him,
nor any other thing. He is estab-
lished, the exemplar of the God who
is the father of himself, self-begotten,
the only father, and who is truly
good. For he is something greater,
and the first; the fountain of all things,
and the root ofall primary Intelligible
existing forms. But out of this one,
the self-ruling God made _ himself
shine forth; wherefore he is the fa-
ther of himself, and self-ruling: for
he is the first principle and God of
Gods. He is the monad from the
one; before essence, yet the first
principle of essence, for from him is
entity and essence; on which account
284

, % \
mporayopeveTate Avtar peyv
oty elaly dpyal wpecbvtatas
/ a e 4 \ ~
wavtov, ao Epuns apo tay

aibepioy nal éunuploy Ocdy
Wportatres nak “Tay énov-
paviwy.
* Xv
Kar’ aargy d€ rebiv mpage
A ~
tTatre: Yew tov Huyp,* trav
2 ? ~ c , od
erouparvioy Seay yyovpevoy’ by
pyc vovy eivas adtoy éavrov
~ ‘ \ a >
vootyta, “ual Tag vonores eis
éautoy émirtpéportas. Tovrou
\ a BA d
de To ev Gmepes, ual 0 dyer
Tpitov udyevua mpoTarres®’
a ‘ ba! Menges | Pe ToTS
ov nak Rixray emovoudtes” ev oe
\ \ wil 9 ~ x}
On ro mpatoy éor: vody, nal’ rd
~ ao: ‘
mpitov: vontov, & Oy nad’ dic
~ os \
oiynsmovnsNepamevetas. “Ent
> 3 ry
d€ tovtoss TOY eudiavov dy=
peroupyitauc aXXo mpeecrjnaciw

NyEteoveg. 6° yep’ Onpescupryinds

vote; ual tHg adyndelas mpoo~
TAINS, Kal coping, epydueva
\ ao /° VALU b)
prey em yeverly, nal THY apa-
woos , rE} EN,
vy TOY nEXpULLEVaY Dovey bv-
vaprivels pas dryer, "AudyY xa-
TH THY TOV Abyurtioy yAdo-
guy éyeras, owreray be
dibevdbs Exacta, ual texu-
KG wee? AAyElas DIA “EA-
Anves dey lg “Hqpearroy pe=
1 : ‘ : ;
takapPavouor tov PI, +h
‘

a ~w / AS r . at
TEXVIND Ovoy TpoT Baar OVTES
HERMETIC FRAGMENTS. ’

he is celebrated as the chief of the
Intelligibles. These are the most an-
cient principles of all things, which
Hermes places first in order, before
the ethereal and empyrean gods and
the celestial.
But, according to another division,
he (Hermes) places the god Emeph*
as the ruler of the celestial gods: and
says that he is Intellect understanding
himself, and converting other intel-
ligences: to: himself. And before this
he places the indivisible One, which —
he calls the first effigies, and de-
nominates him Eicton; in whom, in-
deed, is the first Intellect and the first
Intelligible: and this One is venerated’
in silence. Besides these, other rulers
are imagined to exist, which govern
the fabrication of things apparent: for
the demiurgic Intellect, which pro-
perly presides’ over truth and’ wis-
dom, when it proceeds to’ generation
and leads forth into light the inap-
parent power of the secret reasons,
is’ called’ Amon, according to the
Egyptian tongue: and when it per-
fects all things: not deceptively, but
artificially according to’truth, Phtha;
but the Greeks change the word’
Phtha into Hephestus, looking only
to the artificial: regarded as the pro-
ducer of good things, it is called’
“Generally supposed to be a mistake for Kvé¢, Cneph.

HERMETIC FRAGMENTS.

ayardy d€ morgrinds dv” Ocupes
uénAntas val arrag dv GA-
nas Suvamers Te nal évepyelas

enavvulas exer. “Eos 84 aby
war Bran tis Hyepovia map’
adroig tay meph yeverw Show
ororyelov, nal tov ey adrois
Ouvdwewy, TeTTApwy je ap~
cevndy, tertapoy d€ Sydrv-
HOV, qyTiva dmovepovor “HAiw.
Kai aray tis plows Ons TIS
Eph yeverwy apyns, qvTWwa De-
Kivy Bideac1. Kat& wéon te
SiakanPaverres Tov opayoy eic
evo polpas, 4 teTTapas, 1 d0-
Bena, 4 €& nal tpicnovta, 7
Omhacias twTev, mpotdér-
Tovot wAclovas, 4 éAaTrovac,
mao dé abtoy bmepéyovta at-
Tv, &va TpoTiNéact. “al of-
THs avwrtey aypr Ty TeAEv-
taloy 4 mept rev dpyov Al-
yurtios mpaypatela, ap’ évdc
apyeTas, nal mpociow €ig TAT=
Rog TOY morAdY atric bp’ évde
CranvPepveanevor, wel mavTo
now: Tod. doplarov. picews, éms~
“parounens timo Tivos. epro=

/ / ‘ ~~
[A€vOU, KET POV, nob THg aywTaTH
éuialag ndytov aitiog. “CRyy
dé. mapnyayer 6 Qeig amd THb
OowInTOG UnorxKselons bAC-
TyT0S, Hv mapadraBey 6 Ay-
puoupyis Cwrimyy otcav, tas
ands ual amareis opalpas
2.9 > 7 >> 4 \ \
an avtng edyusovpynce. TO de
285.

Osiris, and according to its other
powers and attributes it has different
appellations. There is also, accord-
ing to them, another certain principle
presiding over all the elements in astate
of generation, and over the powers
inherent in them, four of which are

male, and four female; and this principle they attribute to the Sun. There is yet another principle of all nature regarded as the ruler over generation, and this they assign to the Moon. They divide the heavens also into two parts, or into four, or twelve, or thirty-six, or the doubles of these ; they attribute to them leaders more or less in number; and over them they place one whom they consider superior to them all. Hence, from the highest to the last, the doctrine of the Egyptians concerning the principles, inculcates the origin of all things from One, with different gradations to the Many; which (the Many) are again held to be under the supreme government of the One: and the nature of the Boundless is considered entirely subservient to the nature of the Bounded and the supreme' Unity the eause of all things And God produced Matter from: the materiality of the separated essence, which being of a vivific nature; the Demiurgus took it, and fabricated from it the harmonious and imperturbable spheres: but the dregs of
286 HERMETIC FRAGMENTS.

eoxatoy avtIs, ekg t& yewnta it he employed in the fabrication of

ual rapt coyataé diexsc- generated and perishable bodies.—

ANTE.

Jambl. sect. viii. c. 2. 3.

FROM THE MODERN HERMETIC BOOKS.

, \

Aska mdvrwyv 6 @eic, nal

A X

Selov, nal piors Vela. *Apyn

~ Of x a 22

Tay ovtwy 6 eos, xxi 6 Node,

ey \

nal puois, “ab Tran, nat

> / \ | eee XN

évepyela, ual avayun, nas
$
Hy

yap oxdT06 Gmreipoy ev 2BUerw,

\ /
TEAOG, “AL AyAveWoIs.
nar Ddwp, nat mvetua rAewrov
voepov Ouvduer, ovra év Xdet.
"Avelyn By ads ayer, nal
enayn tp apm e& bypits ob-
/
Tlasg TTOINELA.
The glory of all things is God, and Deity, and divine Nature. The principle of all things existing is God, and the Intellect, and Nature, and Matter, and Energy, and Fate, and Conclusion, and Renovation. For there were boundless Darkness in the abyss, and water, and a subtile spirit, intellectual in power, existing in Chaos. But the holy Light broke forth, and the elements were produced from among the sand of a watery essence.—Serm. Sac. lib. iii. FROM HORAPOLLO.

~ \ a | /
Aonuel yap autos 0 xocpos

cwertayar ex TE TOU apoe-
\
"Ent de
THs “ASyvaic: tov xdvSapov,

~ \ . oO.
YVinKGU KALE Inavnov.
éni d¢ ‘Hdalertov roy yore

ypdipove.

Ociy nap’ avroigdprevornarcis

Obras yeep jrdvos

imapyovesy.

The world appears to them (the
Egyptians) to consist of a masculine
And they en-
grave a scarabeus for Athena, and a
For these
alone of all the Gods they consider as
and feminine nature.
vulture for Hephestus.
both male and female in their nature.

HERMETIC FRAGMENTS,

FROM CHAREMON.

Xauphuwy pv yap ual oi
GdaAor, 088 AAAO Ts 1pd THY
Spomevav noopuv nyodvras, év
apy Aeyov TiNeuevar ads
Alyurtiav. ob8 Grrove Deods
UAhy Tov TAavyToy reyonevor,
nal tov ocvumAnpolytay Tov
Codianty, nat oor rovTos ma-
pavarehrover, Tds te €ig
rode Sexavods Tics, nal Tos
Aeyorevous nparasods nyenovac.
Oy 7 dvomara éy Toig dAwe~
wixsanoig cpépetar, nat Yepa-
megs Tadvayv, ual dvatoral,

nal Steers, nad ueAAYTOY o7n-
peroes. “Edpa yap tobe tiv
irsov Syusoupydy apevoug, nal
ta meph tiv “Ooi nal Thy
“low wal mdvtas Todds lepati~
wos prong, 7 ele Tods dorepas
nah Tag ToUTWY pdvoes nal
nptrpers nab emitoras édut-
Toevous” 7H ig Tas THS TEAn~
yng ablncers nar pemoers* 3,
ekg thy tod nrlov mopelay Td
ye vunrepiviy Nusocparploy, 7 Td
nyepway, Tov ye moTapoy’
nal brws mdvra. cig Ta purine,
ual ovdey bg aowudrovs nal
Cdoas avolag Epunvevovras.
"Oy of wreloug nad 7d ef” qudy
ex THs Tov aotépwy aympay

Cheeremon and others believe that
nothing existed prior to the sensible
worlds, and they place among the
foremost of such opinions the senti-
ments of the Egyptians, who hold

that there are no other gods than
those which are called the planets,
and the constellations of the Zodiac,
and such as these. They say, also,
that the honours paid to the ten great
gods and those which are called
heroes, whose names appear in the
almanacks, are nothing else than
charms for the cure of evils, and ob-
servations of the risings and settings
of the stars, and prognostiéations of
future events. For it seems that they
esteem the Sun to be the demiurgus,
and hold that the legends about Osiris
and Isis, and all other their mytho-
logical fables, have reference either
to the stars, their appearances and
occultations, and the periods of their
risings, or to the increase and de-
crease of the moon, or to the cycles of

the sun, or the diurnal and nocturnal hemispheres, or to the river: in short, that every thing of the kind relates merely to physical operations, and has no connexion or reference whatever to incorporeal and living essences properly so called. Most of
288 HERMETIC FRAGMENTS.

/ > Sp)
“WNTEWS, Obn 010 Onws deon~ a
feoig AAUTOIg avaynn, hy €ipoapueyyy Aéyourl, mavTa “am on \ / ,
Tadncavtes, wal mdyvta TovTog =avexbaytes Tolg Veois.
ofrw Aurnpas tH eluapuerys
/ + e a \ 4
fovous, evre lepotcg nat Eocvorc,
ual toig GAdosg Yepamevoves.

them, also, suppose that some indissoluble connexion exists between our concerns and the motions of the stars, by a kind of necessity which they call Destiny, whereby all sublunary things are connected with

these gods, and depend upon them. Hence they serve and honour them
_ with temples and statues and the like,

as the only beings capable of influencing Destiny. —us. Pr. Evan.
ll. ¢. 4.
ORPHIC FRAGMENTS.

FROM ORPHEUS.*

Leds mpatos yeveta’ Leds botatos A pXinep uuwog,

Leds nepary Ledc péroa, Asc 0 ex advta réruuta

Lebs apony yévero’ Leds dupaditog f emAeto wiyapy” |

Leds muduny, t yaing Te uai adjavd aorepsertoc*

(Lede mvory wévtwy § Leds anaucrov wupds bpuy. 9 ‘
ZLevs névrov pila Leds rioc noe. cEdqyy")
Leis Pacideds’ Leds adrds|| amdvroy apywyevedroc. ., “Ey updiros, cic Sainay yévero, weyas apyds dmdyrwr. “Ey d¢ d€uas Bacirewy, ev @ tade mevTa nunrettat, ! Tlip, xa) Hwp, nal yaia, nad aldtnp, wh re nal jquap, Kal Matic mpatos yevérwp, wa "Epws moAvtepmig. | Tldvra yap év ueydho Lnvag rade couarte neitau. Y Tod dyrar xeparny jrty ideiv nat nahec mporwn as Odpards aiyaness, oy xptoeas acpi ESerpcs,

"AGTpav wupuapewy mEepinarrees nepedovTas.

* Eusebius and Proclus omit the fifth and sixth verses between the paren- theses. Aristotle places the fourth before the third.

+ auBporos Aristot. Stob.

ft Asphy Stob.

§ Herm. proposes aveudy.

|| &pyds Aristot.

Proc. has also Znvds 3' txt yarrépe cbpsa mePixes.

290 ORPHIC FRAGMENTS.

Tavpean 8 aucpotépore d00 ypioeiam uépata.
*Avrodln te Ovo1g TE Tedy 6d0b odpaiedvor.
“Oppara 8 qérig te, nad aytlowoca™ ceria,
Noiis b€ ye arpevdyc, Bacirniog dcpritos airy.
Zeus is the first. Zeus the thunderer, is the last.

Zeus is the head. Zeus is the middle, and by Zeus all things were fabricated.
Zeus is male, Immortal Zeus is female.

Zeus is the foundation of the earth and of the starry heaven.

Zeus is the breath of all things. Zeus is the rushing of indefatigable fire.
Zeus is the root of the sea: He is the sun and moon.

Zeus is the king; He is the author of universal life;

One Power, one Deemon, the mighty prince of all things:

One kingly frame, in which this universe revolves, .

Fire and water, earth and ether, night and day,

And Metis (Counsel) the primeval father, and all-delightful Eros (Love).
All these things are united in the vast body of Zeus.

Would you behold his head and his fair face,

It is the resplendent heaven, round which his golden locks

Of glittering stars are beautifully exalted in the air.

On each side are the two golden taurine horns,

The risings and settings, the tracks of the celestial gods ;

His eyes the sun and the opposing moon ;

His unfallacious Mind the royal incorruptible Ether.

Eus. Pr, Ev. IlI.—Proc. Tim.—Aristot. de Mund.

* Heringa proposes avtavyotca.

ORPHIC FRAGMENTS, 291

FROM ORPHEUS.

Thpdra pev apyatov Xdeos pehavnpatoy Uuvoy,
"Os exadpenbe dices, ds 1 Wpavdg eg mépag HATE
Tig 7° edpuorrépvov yéveow, mudpéva te Sahdoons
TpecBvratdy te nal adroreny modvuytiy” Epwra,
“Orca 7” &proey dravta, diéxpive 8 BAdov an’ Gdrov.
Kat Kpovov aivonérny, &s t° és Ala repminépavyoy
"Hivder davdrov waxkpov Bacidyios dpyhe
First I sung the obscurity of ancient Chaos,
How the Elements were ordered, and the Heaven reduced to bound;
And the generation of the wide-bosomed Earth, and the depth of the Sea,

And Eros (Love) the most ancient, self-perfecting, and of manifold design ;
How he generated all things, and parted them from one another.
And I have sung of Cronus so miserably undone, and how the kingdom seit |
Of the blessed Immortals descended to the thunder-loving Zeus.
Arg. 419.
FROM ORPHEUS.

"Apyalov wey mpira Xdoug dueyaptoy™® averyyiy
Kal Kpovov, tg eddyevoey drespeciacw top’ ddnois |
Aidépa, nab dipry mepioméa, xvdpiv "Epwra
Nouxtig devyvitys marepa nAutoy oy fa Ddvyra
“Omrdrepos uckreovor t Bporol, mpirrog yap eqpdvarn®
Bpipots rt” evdvvaroso yoveas, md epya didyra
Tnyevéwy, of Avypoy én” Odpaved éordbayre

* atéypogtov Al. t ameigictois bd xérmorg Al.
{ xAngover Al.
292 ORPHIC FRAGMENTS,

Lnépua yong to mpdodev, Bey yévos eLeyevovto
Ovntoy, ob UATE yalay dimelpiroy aley Each.
First (I have sung) the vast necessity of ancient Chaos,

And Cronus, who in the boundless tracts brought forth

The Ether, and the splendid and ee Eros of a two-fold nature,
The illustrious father of iaibeic existing from eternity,

Whom men call Phanes, for he first appeared.

T have sung the birth of powerful Brimo (Hecate), and the unhallowed deeds .
Of the earth-born (giants), who showered down: from heaven

Their. blood, the lamentable seed of generation, from whence sprung
The race of mortals, who inhabit the boundless earth for ever.

Arg. v.12.

FROM HESIOD,

"Hro wev mporiota Xdoc yéver', abtap ererra
Tai? etpdactepvos, mavrwv Educ dopanres aie,
CASarvdray of eyourr npn vipsevtos *OAvpmav)
Tdprapa + nepoevta pox xovdc edpvodelys,
"H® "Epos, os uddhmotos év dXavdtact Yeoios,
Avoipeans mdvtoy te Sedy. madytoy t avSpomey
Aduvaras év orqrerct voov nal éxippova Bovdyjy.
"Ex Xdeos © "E pees Te, prehaiva te NDE éyévoyro.
Nouxrag 8 ait' Aidyp re nad "Hyépn ekeyévorto,
Ods téxe xvocaméry, "EpéBer piddryti piyeioa
Tata o€ to: mpdroyv ev eyetvarro iooy batiey
Otpaviv dorepoevS', iva piv meph mdvra narvaras.
Chaos was generated first, and then
The wide-bosomed Earth, the ever stable seat of all
The Immortals that inhabit the snowy peaks of Olympus,
And the dark aerial Tartarus in the depths of the permeable
Earth,
—s te SC

ORPHIC FRAGMENTS. 293

And Eros, the fairest of the immortal Gods,
That relaxes the strength of all, both gods and men,
And subjugates the mind and the sage will in their breasts.
From Chaos were generated Erebus and black Night,
And from Night again were generated Ether and Day,
Whom she brought forth, having conceived from the embrace of
Erebus.
And Earth first produced the starry Heaven equal to herself,
That it might inclose all things around herself.
Theog. v. 116.
FROM ARISTOPHANES.

Xdog qv nal NdE "EpeBés te péhag mparov nat Taprapos evpus" 14 & odd' "Anp ob8 Odpavds jv' EpéBoug 8 év dmelpoos xoAmass Tires wpdrioroy™ sayvéusov Nd§ q wehavortepas way, "EE ob mepitehAonéves apais ERAwarev Epws 6 manesvoc, SrirBov vara wrepdyaw xpucaiv eluads dvewdners Sivas. Odros d¢ Xces mrepderts wuyedst wixig narc Taptapoy ebpdy - *Evedrtevoer yévoy cetepor, nal mpitov advayaryey éot cpiic. Ti porepoy 8" ode Hy yévog daverov, mplv" Epos Euveusbev§ dmayra® Buupuyvupevay 8 érépwy érépars yéver' Otpavic, Queues re, Kal 19, wdytoy te Sedy pandpav yévog apritor. First was Chaos and Night, and black Erebus and vast Tartarus; And there was neither Earth, nor Air, nor Heaven: but in the boundless bosoms of Erebus, Night, with her black wings, first produced an aerial egg, From which, at the completed time, sprang forth the lovely Eros, Glittering with golden wings upon his back, like the swift whirl- winds. But embracing the dark-winged Chaos in the vast Tartarus,

* mpwrov Athenzus. _ f stytels Suid.

t els Suid. § cuvémsEev Suid. Brunck.
294 ORPHIC FRAGMENTS.

He begot our race (the birds), * and first brought us to light.
The race of the Immortals was not, till Eros ae all things
together ;
But when the elements were mixed one with another, ee :
was produced, and Ocean, |
And Earth, and the imperishable race of all the blessed Goile::
Aristop. Aves. 698,—Suid. v. Chaos.
FROM ORPHEUS.

Xanet ual wéya ydopa nerdy Sa nai Ia.
' Chaos and a vast yawning chasm on every side.
Tay.

Maia Sev indty, NvE auPpore, wdc tabe pate
MSs x94 w? Bavdray dpyhy xparepipova SéoTas;
AlSép zdvra nipl apdiry a8, EP vt péoog
Ovpass
"‘ Maia, supreme of Gods, Immortal Night, tell me this,

How shall I constitute the magnanimous first principles of the
Immortals ?"
“ Surround all things with ineffable Ether, and place them

In the mid Heaven."

Proc. Tim. 63.

ORPHIC HYMN TO PROTOGONUS.

Iipetoyivey uaréu, dup, peyav, altepemnayutor,
"Doyorg, ypvokascw dyabdiper arepvyercwy,
Tavpwriy,§ yeverw waxdpey Syvytay t avBpdnwy,
* This cosmogony is delivered by the Birds in the comedy so called, and in this line they claim the priority of birth before the gods as well as men.

+ Lob. suggests Ano. ft Simplicius has Otpasé,

§ TavpoBéar Al.

Te ree ws ee

* on) eae ines *

ORPHIC FRAGMENTS. 295

Da +o ctseeaets aa vetcusrsy x

“Apinrov, uptqduoy pulgrop2, maycbats Epvec.
“Occayt ¢ to TnoTeC Cay arnnatpwras Sulyrny
Tlavry divydels wreptywy frmaic nate nooo,
Aaunpiy &yov pars dyv, ap ob ce Davyta xixhjone
"He Upignoy dvaxta, nat Avtadyqvt EXinone
"AMAL painap mordunts, woAvanope, Baive yeyn dos
"Es teAeryy dylay modumoinidey dpyropaytass.
I invoke Protogonus, of a double saat great, wandering through the ether,
Egg-born, rejoicing in thy golden wings,
Having the countenance of a bull, the procreator of the blessed gods and mortal men,
The renowned Light, the far-celebrated Ericepzus,
Ineffable, occult, impetuous, all-glittering strength ;
Who scatterest the twilight clouds of darkness from the eyes,
And roamest throughout the world upon the flight of thy wings,
Who bringest forth the pure and brilliant light, wherefore I invoke thee as Phanes,
As Priapus the king, and as dazzling fountain of splendour.
Come, then, blessed being, full of wisdom and generation, come in joy
To thy sacred, ever-varying mystery. Be present with the Priests of thy Orgies.
FROM ORPHEUS.

IIpwreyorey ye piv ovris enédpaney epradusiory
Ei wy NdE feph novvn* of Y dara ararvtes
@avpator nadopdvres ev airéps péyyos aerwtoy"
Toi dwéctpaxter xp0rs aNavatoo Dayytos.
* "Os Te rodduryrtoy, ToAvéeytoy eSonxe Tasty. Vulg.
+ “Occwy Al. T avravy, Al.
296

ORPHIC FRAGMENTS.

No one has seen Protogonus with his eyes

Except the sacred Night alone: all others Wondered when they beheld in the Ether the unexpected Light Such as the skin of the immortal Phanes shot forth.

Hermias in Pheed: 141.

FROM ORPHEUS.* ©

/ 3
"Rots € cmep ebédero ‘Op-
~ Po] ~
pers tavta. “Ors eb apxins
’ ~ / \
avedely dn 79 xpovo tT 6 Ady,
? nn lad .
ans tov @eod Syucoupyyrels
ual évreddey ugineidev’’ Tov
ne 4
Ainépos jy Xadoc, nal Nvé
Copepe | mavrac§ xareixe
nak exdaduarre te tnd toy Ai-
/ .
Vepa® onuaiver Thy vouTa Tpo~
, e 2 A 5 ~ ® ~
reve ||* eipnuos év 1 adrod
U
Cuvée, Anatarnntov tive,
OE G é 3 \
ual maytay ime pT aroycivar, nol
/ \ \ \
mpoyevertepoy Oe nat Onprsoupryov
dmavtov, nal rad Aivepos at-
tov ual Tyg Nuxtdc, ual rd-
ong THs Umd Ti Aidepa adorns

What Orpheus has asserted upon
the subject is as follows;"*.From'the
beginning ‘the Ether was manifested in
time,” evidently having been fabricated
by God: “and on:every side of ‘the
Ether was the Chaos; and gloomy
Night enveloped and obscured ‘all
things which were under the Ether.”
by attributing to Night a priority, he
intimates the explanation to be, that
there existed an incomprehensible
nature, and a being supreme above
all others, and pre-existing, the demi-
urgus of all things, as well of the

Ether itself (and of the night) as of
all the creation which existed and was

* I have given this fragment from Malala, in whose text it appears to be less

corrupted.

It was originally preserved by Timotheus, who has evidently en- deavoured to explain it upon Christian principles.

His parenthetical explanations

have been considered as part of the Orphic text, and been the cause of itsobscurity. Without tampering with the text, I have endeavoured to restore it in the transla-

tion to its original purity.

t PoBepd Suid.

It is, doubtless, the same passage from the theogony
of Orpheus, commented upon by Damascius.
t xécuw Ced.—Suid. omits it.
See infra. —

§ Qy. révra—mdvra dt txdavarte Ced.
|| rgoregetery Ced. Suid—zpwreder is proposed in Ox. Ed.
{| Omitted by Ced.

———_—) -

—

-
7
:
=f
c
;
;
;
'

4

ORPHIC FRAGMENTS. 297

nai wadvrtonerng uticews”™®*
chy de Tay elev bd tod oxd-
| eppace
d€, Ors 7d DSc, pnbay to Al-
Tous doparoy oicay*

ul A ~
Répa, epadrice tyy Thy,
z \
nal macay THy uticw® ciroy,
~ > ~ ~
exeivo eivas To Dds 7d pntay
/
tov Aivepa, Tov mpoespyuevor,
Xe Ae u s ee
Td bmeptaroy TayTwv" VW voc
6 adtig “Oppeds auotoas ex
~ ~ /
tHg paytelas ebeime wy tia t
paivar, te épinened, (Mat,
Ddvyra, ’Hpimenaioy,) rep €p-
pyvedeTar TH now} yhdoon,
Bovay, Bas, Zwodoryp. Ei-
mov éy TH avtod exdece: THs
aves Tpeig Velag ty dvoua-
toy Suvaners, ria eivas ddva-~
‘ U4 ~ /
fav nal uparos§ tod jndvov
~ a Lees com 2
Oecod, ov oddels apg, yorivos
ul * ‘ 4 ~
duvanews oddels SUvaTtar yvavas
/ x ? ~
eéay||, 4 iow. “EE atti
de 4 e \ ,
€ THs Ovvanews TH MaYTA ye-
~ 5 \ id \ >
yevrnovasr, “al apyas dow-
, of
PATOUG, Kas HArov nal ceAnyyy,
concealed under the Ether. More-
over he says, ‘‘ The Earth was in-
visible on account of the darkness:
but the Light broke through the

Ether, and illuminated the Earth and all the material of the creation :" signifying by this Light, which burst forth through the Ether, the before~ mentioned being who was supreme above all things: " and its name," which Orpheus learnt from the oracle, "is Metis, Phanes, Ericepzeus," which in the common Greek language may be translated will (or counsel), light, life-giver ; signifying, when explained, that these three powers of the three names are the one power and strength of the only God, whom no one ever beheld, and of whose power no one can have an idea or comprehend the nature. " By this power all things were produced, as well incorporeal principles as the sun and moon, and their influences, and all the stars, and the earth and the sea, and all things

* Ced. substitutes for this sentence xa) a'rod rod Aixégos xa) wavTwY TwY UF'

atey Tov Aidépa.—Suidas omits it altogether.

7 Ced. omits rv yi».

I Mitis (Sxep Epunveberos Bovdy) Bais, Zwo8orhp. Ced.—Suidas has nothing more than "Ozep dvéuace BouvAhy Hs Zwhv.—In the Oxford edition of Malala it is

translated, " Orpheus ex oraculo edoctus edixit, Neminem effari: vulgari idiomate signat nobis Consilium, Lumen, Vite datorem."

Ericepeo. quod
The correction
in the parenthesis, proposed by Bentley, is evidently the true reading. § Kal ty xodros todtwy Gedy. Ced.— Ka &y xgdtos Tod Anusovoyod mévtwy Oxoid,

Suid.

idgav, Ced.—Suidas omits this and the following sentences, and substitutes : g cone ee Qeod To mdvTa Ex Tod wh Gyros mapayaysyTos els Td selva, Shard Te xod

asoaT a,

Qa

298 . ORPHIC FRAGMENTS.

eLovolas, ual aorpa wevra ~ that are visible and invisible in them. nat yay nat Oddhaccay, te And man," says he, " was formed dpopevae ev adtois mayvra xat by this God out of the earth, and en- t&% dopata. To o€ tiv ay- dued with a reasonable soul," in like Upwmoy* ciney ix' adrod tov manner as Moses has revealed.— Qed raacSdvra ex vis xat J. Malala, p. 89.—Ced.—Suidas v. poyny ba' atitod AaBdvrat Orpheus.

oyinqv? nares Maors 6 wav-

coos bédero tadtd.

FROM ORPHEUS. ¢

Mitw omépua pépoyta Yedy xdvtiv, ovre Davyta
TIpwroyovoy packnapes ucreoy nara paxpiy "Odvunov.
Metis bearing the seed of the Gods, whom the blessed
Inhabitants of Olympus call Phanes Protogonus.
In Crat.
Kal Mijrig patos yevérwp nal" Epws moavteprigs.
And Metis, the first father, and all-delightful Eros.
| | In Tim. IT. 102.
"ABpés "Epos ual Maris atdobaros.
Soft Eros and inauspicious Metis.
Tb. 181.
Mijtis omepua péepta Sedy, xAvrov "Hpimemaioy.
Metis bearing the generation of the Gods, illustrious Ericepzeus.
| Ib.
* rév Iemma yévog. Ced. Suid. There are some other variations of less consequence.
t For AcBoyra.

} These four fragments are preserved by Proclus.

ee.

ORPHIC FRAGMENTS. 299

FROM ORPHEUS.

Toadtra ~Oppeds evdein-
ywrat, meph TU Davytog Yeo-
Doydv'? mpBrog yotv 6 Sede wap'

adt® Coov neparces cpéper ToA~
Aes neck tac, tavpiovg, dplac*
Xapomod te A€oytoc, nal mpo~
elo amd Tod mpwroyercds wov,
év @ onepuatinis +o Coa
“a
€oTh.
FROM THE

*O Seoroyog upd nal rav-
pov nab héovtog nal dpcnoyros
avT® mepitibels nepards. Kat
év avt@ wpdtw Td OnAv nat
appev.

Orpheus has the following ‘theo-
logical speculation in allusion to
Phanes. ‘Therefore the first God
bears with himself the heads of ani-
mals, many and single, of a bull, of a
serpent, and of a fierce lion, and
they sprung from the primeval egg in
which the animal is seminally con-
tained.
Proc. in Tim.

ANCIENT THEOLOGISTS.

The theologist places around him
the heads of a ram, a bull, a lion, and
a dragon, and assigns him first both
the male and female sex.
Ojrus nab yererwp upareps Bede "Hpmanaioc.
Female and Father is the mighty god Ericapzeus.
7 ~ +, ‘ ¢ ,
Abt® € nal al wrépvyes
~
TPWTOY.
To him also the wings are first
given.
Proc. in Tim,
* Lobeck supposes that the following was the original : Kgsod xod radgou 7’,

ios, Xacomwod Te AforTog.

500 ORPHIC FRAGMENTS.

FROM THE ANCIENT THEOLOGISTS.*

"Excivos yap Néuta. ey nad They, the theologists, assert that Ovparéy paci Baciredew xai Night and Heaven (Ouranus) reigned, ™po Tovrav toy ueyioroy aizv and before these their most mighty TaTEpa. father.

Toiov T Eddy duéverne Beals Ovytoics te KOC [AOy Ob mpdtos Bactrevoe mepindutos "Hpsnematoc. Who distributed the world to Gods and Mortals, Over which he first reigned, the illustrious Ericepzeus, Me oy 4 Ndé, After whom reigned Night, Lujmrpoy exous ev xepoly d&pimperes t *Hpinerulov, Having in her hands the excellent sceptre of Ericepzeus, Me® Fv 6 Odpayvd., After whom Heaven (Ouranus), ‘Og apres Bactreuoe Yedy werd pentépa Nvxta. Who first reigned over the Gods after his mother Night.

FROM THE ANCIENT THEOLOGISTS.

Postreme potentiam So- In short, that to the power of the lis ad omnium potestatem Sun is to be referred the control and summitatemque referri, supremacy of all things, is indicated by indicant theologi: qui in the theologists, who make it evident sacris hoc brevissima pre- in the mysteries by the following catione demonstrant, di- short invocation. centes.

"Hae mayronparop, xoojsov Oh, all-ruling Sun, Spirit of the mveiua, uiopov Sivas, xeo- world, Power of the world, Light of pov pas. the world.—Macrob. Sat. lib. 1. ¢. 23.

* This extract from a MS. of &yrianus is given by Lobeck, Aglaophamus I. 577, and a translation of it with the Orphic lines from a MS. of Gale, was first * given by Mr. Taylor, Class. Jour. XVII. 163.

{+ Gal.—Toy +63’ Lob, { Omitted by Gale,

PYTHAGOREAN FRAGMENTS. |

FROM

‘ Mae
Tinasos 6 Aoupig rade ea
, / 3 ~ Z
_ bvo aitiag civey TOY cUUTaY-
\ ~ /
tov Nooy wey, TOv naTe dovyov
\ ~
yiyvonevov® *Avdynay d€, Tay
Pig natras Suvdpess TOY Co~
7 / \ \ \ ~
patov. TovTewy Se, Toy prev, TAS
3 /

Tayaba* pics einer, @cdy
> 7 > tA 4
TE dvupaiver bas, apyay Te THY
rey
aplotov’ tad émouere TE nat
/ J / ; Rae 3
Tato, ig Avdrynay aycye-
\ /
cat, te d¢ Evuravra, Ddéay,
@, , ¢ ww
Tray Aicbnray Te, obey Exyovoy
, \ \ \ >
TOUTEWY. “a TO JAEY, Esprey
*. «2, / ae bey ; \
ayevaroy Te nah aulvaroy, xat
/ \ ~ o “~ ,
fAevVOY TE, HAL TAS TAaUTW du-
‘
7106, vouToy Te Ka! Tapdoerypra
~ / /
TOY yevvapnevav, nora ev rE~
Taporg evti. tosdtov yap Ts
J ‘
tay “Ideay réyer bai te nal
~ ¢,
yoeicbas. tay d Tray, éxua-
~ \ / /
yelov nal warepa, TiOdvay rE
TIMZUS LOCRUS.

Thus says Timzeus the Locrian.—
The causes of all things are two; In-
tellect, of those which are produced ac-
cording to Reason; and Necessity, of
those which necessarily exist according
to the powers of bodies. Ofthese the
first is of the nature of good, and is
called God, the principle of such
things as are most excellent. Those
which are consequent, and concauses
rather than causes, may be referred
to Necessity, and they consist of Idea
or Form, and Matter, to which may
be added the Sensible (world),. which
is as it were the offspring of these two.

The first of these is an essence ungenerated, immoveable, and stable, of the nature of Same, and the intelligible exemplar of things generated which are in a state of perpetual change: and this is called Idea
* rayodey Al.

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z ~ /

UG YEVVATINAY Eley TKS Tpi-

. / \ \

tag ovolas deLapevay yeep Te
€ / t ee \ \ 2
COLD UAT €bg EGUTAY, KE OLOY
> / > ~_™ ,
avanabarevay, amorenciv ray-

ta*

,
TH yenaduata. TavTAy
hh nh ie 5
be rey “Tray atdsoy mer ea,
EA \
od rcey Aulvarror® a&noppoy ft 8€
2al? adtay nal aoXNnUadtioroy,
\ ,
dexonevay be mboay poppday.
\ \ \ /
tay de wept Ta ChuaTa, MeE-
3 \ /
prorcey enev, ual THs Oarepw
4 4 de \
puoi. moTaryopevoyts Oe THY
\ /
"Tray, tomoy nal xydpay. Avo
> gly 3
ay aide apxak évavtias ett. ay
\ % / 4 soe F
To yey Eidos Aavyoy exes appevos

git ¢, RA
renal maroc’ oo “Tra, Onrecg
\ , f Se 3
TE KGL UaTEepos. TpiTa OE El rer,
4 / \
ta én ToTwy exyova. Tpla de
} r, Ay Bea
wwra, tpiol yrwpiterbas® tay
/ ? 5
pev dear, voy nar emortduay
> eae ~
ray 8 “Tray, Moyo .d 60, 7
payne nar’ dOveplay voeiobas,
"
GAA uat avadoylay. ta &
> 4 > b% \
amoyewapata, aicOyre nat
ddéq. ply av dpavaey yever ban,

Ady notyy Idea te nal "Tra,

; \ Vow
nub 6 Oedg Sapsoupyds To BeA-
‘ \ \
thoes. eémet be To mpexBrepay
uappoy ect TH vewrépw, nat
\ U yar eae Je
TO TETHYLEVOY TO TO aTdATH,
A
ayabds dy 6 ede, dpav re Tey
¢, U ,
Tray dexouevay ray’ Deav nat
/
GAAoOUKEVaY, TmavTolws Kev,
ardutac dé, edeir”’ bo rhb

* réad_ Al.

PYTHAGOREAN FRAGMENTS.

or Form, and is to be comprehended
only by Mind. But Matter is the
receptacle of Form, the mother and
female principle of the generation of
the third essence, for, by receiving

the likenesses upon itself, and being stamped with Form, it perfects all things, partaking of the nature of generation. And this Matter, he

says, 1s eternal, moveable, and of its

own proper nature, without form or figure, yet susceptible of receiving every form: it is divisible also about bodies, and is of the nature of Different. They also call Matter, Place and Situation. These two, therefore, are contrary principles: Idea or Form is of the nature of Male and Father ; but Matter of the nature of Female and Mother: and things which are of the third nature are the offspring of the two. Since then there are three natures, they are comprehended in three different ways; Idea, which is the object of science, by Intellect; Matter, which is not properly an object of comprehension, but only of analogy, by a spurious kind of reasoning; but things compounded of the two are the objects of sensation, and opinion or appearance. Therefore, before the heaven was made, there existed in reality Idea, and Matter, and God the demiurgus of the better nature;
+ apdopwroy Al.

Sa

PYTHAGOREAN FRAGMENTS.

abray ayer, nat e dopiorwy
7” ve U
peTaPonay, els apirpwevay na-
\
tartacas. ty dGucroya Tal
Ssanploess THY caudtov yiy-
YOLYTO, KAI LAN HAT’ adTouatoy
, >

Tpomag Seyowro. etolnrey wy
tovde tly ubouov é& andras
4 dans ¢
tas TA%6, opov atroy Katac~
~
nevdbas tae TB dvTOs paras
BA ~
Oia To mavta TaAAe ev ait@
/ o ~ /
TEPLEXEV, EVA, ovoyern, TEA-
a
civ, Eurpuxdy te nal Aoyimndy’
(uperoova yap rade didyw
‘ / /
nal adiyo erty) nat opai-
\ ~ 7 / \
pores TR Ua" TEAcOTEpoy yap
/ zs ~
TOYVAMAWY OX NUATOY AY TOTO.
, > » /
Onreonevos wy Apioroy yevvapaa
mosely, ToUToy eroler Oedy yer-
\
vatoy, ovmona pbapynodjevoy
ite » ‘ / a/ ~
tr’ GAdw altiv, €£w to abtoy
4 ~ + :
ocuvtetaypneva Oe, €6 ToKa
Onreto adtivy Siadvev. ©

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and since the nature of Elder (Continuance) is more worthy than that of Younger (Novelty,) and Order than of Disorder; God in his goodness seeing that Matter was continually receiving Form and changing in an omnifarious and disordered manner, undertook to reduce it to order and put a stop to its indefinite changes, by circumscribing it with determinate figure: that there might be corresponding distinctions of bodies, and that it might not be subject to con-

tinual variations of its own accord. Therefore he fabricated this world out of all the matter, and constituted it the boundary of essential nature, comprising all things within itself, one, only-begotten, perfect, with a Soul and Intellect (for an animal so constituted is superior to one devoid of Soul and Intellect): he gave it also a spherical body, for such of all other forms is the most perfect. Since, therefore, it was God's pleasure to render this his production most perfect, he constituted it a God, generated indeed, but indestructible by any other cause than by the God who made it, in case it should be his pleasure to dissolve it.

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\ \ /
bys yeep On nate Tov exelvov
~~ ~ Fs
Aayor dx, inaviis darodedeix bal
sand /
ToL TEpt THs TOU mpdtov pu-
' / ?
gens' partes oy co od:
Y ¢ , x
aivyyay' iy ay tr 4 deAtos
/ a Ls ~ ai)
movrov 4 yng ev BTUXais TAO,
e > \ \ ~ z \
6 auayvodsg KN yd. WE yup
3 2 + epee | , /
Ker meph Tov mayTov Paciren
' Pi ice \ ue / oA
mavt é€aoTl, uah éxeivov evena
Ul ; No w + € 4
TAVTA" KA CKELVO ALTIOY AmTay-
tay Tov narhdy. devrepey de,
meph te devrepa,™ nal tplroy
mept t& tpita. 1 ov dvOpw-
\ \
nivn wuxyn wept adra épéyeras

~ ~ a/ \ /
pabely mot” arra ett, Bre-
> \ [Pilon ~,
movoa lg TH avTHS ovyyern,
z a
ay ovdey inavis exer Tov Oy
, Ne J
Baciréws mépt uot ov elmoy,
, \ \
oddey dots TooUTO. TO On peTA
Torte WuxXy pycly,

U
Toy tay mavrwy Oedy ye-
, 54 \ ~
pova THY TE OYTWY nal TOY
FROM PLATO.

You say that, in my former dis-
course, I have not sufficiently ex-
plained to you the nature of the
First. I purposely spoke enigma-
tically, that in case the tablet should -

have happened with any accident,
either by land or sea, a person, with-
out some previous knowledge of the
subject, might not be able to under-
stand its contents. This, then is the
About the king of all
things, all things are, and all things
are on account of Him, and He is
the cause of all good things. But the
second is about things of the second
kind, and the third about things of
the third kind. Therefore the human
soul, from its earnest desire to know
what these things may be, examines
those within itself which are akin to
them, none of which it possesses in
sufficient perfection.
explanation.

Such (imper-
fection) however is not the case with

regard to the King and those natures
of which I spoke.—Plat. Ep. II. p.
312.
FROM PLATO.

Conjuring the God of all things,
the ruler of those which are, and are
_ * Serranus translates “ secundum ad secunda, *c.’’—Bekker has “ circa se- cundum secunda, &c.;” but he preserves the accentuation of the text.

—

PYTHAGOREAN FRAGMENTS.

/ ~
PEAMyT OY, TOD TE yyERdvog nal
aithov marépa xvpiov exonriy-
TAS.

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about to be, and the sovereign father
of the ruler and cause.—Plat. Ep.
VI. p. 323.
FROM AMELIUS.

* mover

U \
*"Auedsos Se Tpit Tay
\ \ \ ~ ~
tov Anrsoupyov, nak vous TpEtc,
. ~ ‘ 4
Basihéas tpeis, tov tvta, tov
w ~ _/
EXMvTe, Toy Gpavta. dsacpe-
\ \
povos O€ cipro, Oidts 6 prey
~ n e
TPDTOS VOUS, tytws értly % éo-
” \
tw. *O d€ devTepac, Erte MEY,
~ A \
Td év aiT@ vontov, exer de Td
‘ > ow \ / /

TPs AVTOV, HAL ETEXEL TAYTWS
éxelvov, xal diartovto devTEpoc.
¢ de / + \ 2.8
O Ge tpitog, Erte pmev TO EY
es ~ \ ? , ~
QUT® ual autos vontov. nas
A nn ~ nx ~
yap vous, TO cvtvyovyts vont oD,
/ 4
6 bres éotiv. exer d€ 10 ev
/ ~
tH Cevtépw, nal 6H 7d mpa-
e €
Tov. 06 yap TAElw N andoTa-
n “oR 4 ,
oi, Tort TS EXoy aprvdpd-
tepov. Totrovg oby Tous Tpers
yous. “at Onpsovpyods broti-
‘ A ~~
erat, ual Teds mapa tH
TlAdrou tpels Pacidécdts, val

Amelius makes the Demiurgus triple, and the three Intellects the three Kings—Him that exists, Him that possesses, Him that beholds. And these are different; therefore the First Intellect exists essentially But the Second exists as the Intelligible in him, but as that which exists.

possesses that which is before him, and partakes altogether of that, wherefore it is the Second. But the Third exists as the Intelligible in the Second as did the Second in the First, for every Intellect is the same with its conjoined Intelligible, and it possesses that which is in the Second, and beholds or regards that which is the First: for by how much greater the remove, by so much the less intimate is that which possesses. These three Intellects, therefore, he

* This word is generally misquoted as tg/rov, for which I can find no authority. The context of the discourse evidently requires tpsrrtv, having before treated of

the 8:r7tv double Demiurgus of Plotinus.

The first four, and last five lines, con-

tain the opinion of Amelius; the rest is the commentary of Proclus. Amelius was himself a Platonist, and the eldest disciple of Plotinus; though he wrote before the system of the modern Platonists had acquired the celebrity given it by his

master.

RR

306 PYTHAGOREAN FRAGMENTS.

rovg nap Ope? rpets, Pdvyta supposes: to: be the Dewhitirgi, the 4a Odpavey nat Kpdvov. xat same with the three kings of Plato, 6 pdmora nap aic® by- and with the three whom Orpheus puoupyes, 6 Ddvys erriv. celebrates under the names of Phanes, Ouranus, and Cronus, though, accord- ing to him, the Demiurgus is more particularly Phanes.—Proc. in Tim.

I 93.0

FROM ONOMACRITUS.

*"Ovoucupitos €v Tog “Oo- Onomacritus, in the Orphics, Says,

quxsis mip nat Owp nat yy that Fire, and Water, and Earth, were thy wdvrov &puyy elvas ede- the first principles of all things.—

yer. Sextus. Hyp. III, 4. 136.—Phys. IX,
5. 6. 620.
FROM ION.
*° Aun iy [ko TOD Adyou, This, says Ion, is the beginning of

mayra tpla nat ndréov €has- my discourse. All things are three, go Tove eAdoowy rovtTwy and nothing more or less; and the

cpibdy vag Exca rou &pety tprds, virtue of each one of these three is a

avers nat updtoc nal t¥xy. triad consisting of Intellect, Power,
and Chance.
* The emendations to this passage are very numerous. I have translated it according to Lobeck, as follows: ’Agy} 78 pot tod Adyou mdvta tpla xa wréov oddity odds EAnccor tobTwy réiv ToIdy, Erde,

Be. .

ei eee ie

PYTHAGOREAN FRAGMENTS,’ 307

FROM PHILOPONUS.

Tip pty nad yy éTlapyert- Parmenides holds Fire and Earth Ong iméero* radrd de pete “as primary principles: but Ion of Tov depos "lav 6 Xieg i tpayp- Chios, the tragedian, placed them doroitis. after Air.—Philoponus.

FROM PLUTARCHUS.

‘H dype qos apyn nat The moist nature, being the first ‘yéverig cou madvtwy e& &p- principle and origin of all things from xing Te mpdta tpla cduata the beginning made the three first ‘yiy aépa nai np éxcincer. bodies, Earth, Air,’ and Fire.—Plut.

. de Is.

FROM OCELLUS.

“Opor «ict rpeic, Téveois, There are three boundaries, Gene- "Any, Terevty. : ration, Summit, Termination.—I. 4.

FROM OCELLUS.

‘H rpiceg mporn cuvertycer, The first triad consists of Be-
"Apxny Mecoryta nai Tedev- ginning, Middle, and End.—Lyd. de
iy. | . Mens. p. 20.
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Aéyouoi tives bo TavTE
€oTl TH mpaypata yiyronevas
ual yevoneva nal yevnroprevec,
Ta pev pices, Tae de Téxyy,
\
7a de TUY7.
FYTHAGOREAN FRAGMENTS.

FROM PLATO.

Some say that all things consist of
those which are in the course of gene-
ration, those generated, and those

about to be generated; the first by
nature, the second by art, and the
third by chance.— Plat. de Leg. X.

FROM ARISTOTELES.

‘e tpla mavts ... KONA
mep yap paciw of TWusarycpero
\ ny \ / ~~
To may ual ta mdyvta Tots
tpicly dpiorras terevTy yap
\ / Sete \ \ >
Kab eTov nal apyn Toy apid=
na" ws ~ fe n_
pov exer TOU mavrds? tTadtTa
O€ Tov THs Tpicdos.

All things are three: for as the
Pythagoreans say, the Universe and
all things are bounded by three: for
the End, the Middle, and the Be-
ginning, include the enumeration of
every thing, and they fulfil the num-
ber of the triad.— Aristot. de Ceelo. I.
FROM ARISTOTELES.

/ ~
’Ayantot ye ual omovdata
ylyvovtas dice piv’ te Thin
~ ey
8€ Taira cri vais, Edoc,
Ayo 6.

The good and contemplative be-
come so through three things; and
these three are Nature, Habit, and
Reason.—Aristot. Polit. VII,
FROM DAMASCIUS.

Tpla ov ta advta, arn’
ov, “Ev, “Yarapkig Avvapis nat
? /
Evépyesa.

All things, therefore, are three,

but not one; Hyparxis, Power, and
Energy.—Damas. Quest.'c. 39.

COSMOGONY OF THE TYRRHENIANS.

‘Ioropay S€ cap adrois
oN + . 4
aynp €umerpos cuveyparpeto.
a ~
Edy yap toy Snpsovpyey toy
mavrwy Ocdy dadexa yidscdacs
euiauToY Tig TaoW avTOD
pirotipqcacia: xticpacs,
nal tavras Siateiva tors 1
A / a > \ nx \
YOMEVOIG Obn01G” nal TH rey
a xAiads Toljoas Tév odpa-
\ \ \ Ws cad ‘
vov, nal Thy yay’ TH SevTEepa
,
TowNTA TO TTEpewna TTS
' \ / /
TO cpasvourevoy, uaherag av-
NK ° Se ~. 4 ,
Tov™ odpavey® tH tpitn Ja-
Aacoay, nat re ata ta év
~ ~ , > ~ U 4
™] Yn wavta’ tH d, Tors
pocrnpas tod preydarous, NAsov
‘ ,
“as ceAGvyY’ ual Todo dorte-
pas’ tH, nmacay Woyyy we-
~ \ ~
TEWOY, “Al EpmEeTOY, nal TE-
tpdmoda yt, & ro dép, nat
~ ~ ‘\ ~ CaN e ~
€y TH YH, nat toig Boar’ tH
4 \ cA
$ to aviporo. Daivera
3 \ \ a -
aby Tas puty mpotas ef yuAsc-
8 o Ths ToD adyIpo
ag ™po Tho TOU adyNpdmov
iamhdocwg mapadrnrvdévan*
Tac dé Aomas CF yirucdas dia-

/ / ~
every TO yévog THY avNpdrrov.
ds elvat tly dvr xpivoy Tig
owterclag méxpr xiriddac t
dddexa.

* Kuster proposes aro.

A certain person among them, well
versed in these matters, wrote a his-
tory, in which he says : That God, the

demiurgus of all things, for the sake
of giving dignity to his productions,
was pleased to employ twelve thou-
sand years in their creation; and ex-
tended these years over twelve di-
In the first
thousand years he created the heaven
visions, called houses.

and the earth; in the second he made
this apparent firmament above us, and
called it heaven; in the third, the
sea and all the waters in the earth;
in the fourth, the great lights, the sun
and the moon, together with the stars;
in the fifth, every soul of birds, and
reptiles, and quadrupeds, in the air,
and in the earth, and in the waters ;
in the sixth, man. It appears, there-
fore, that the first six thousand years
were consumed before the formation
of man; and during the other six
thousand years the human race will
continue, so that the full time shall be
completed even to twelve thousand
years,—Suid. v. Tyrrhenia.
+ Kuster proposes retpaxé3wv, which I have adopted in the translation.

} Kuster proposes y:Asddwy.

THE THEOGONIES.

FROM DAMASCIUS.

* talc cpe-

pomévaig Tatras parpwdiats

"Ey wey Tolvuy

n~ / 4
"Oppinais «i eoroylia oH Th
> € \ \ \ a \
eotiv, | TEpl TO vonTOV, hy nat
. /
ok durdcopar- diepunvevovory
> 4 + tad ~ ~ Os >
Givth prev TIG seg TOY OAwY Gp-
~ / ° ‘\
xing Tov Xpovoy tidevtes, ayti
Nn / \ ,
dé rolv duct AlSépa nad Kaas,
~ 4 ~ \
avti S€ TOU OYTOG GmTABs TO
5X > y/ \ 3
OY ATOAOYISOMEVOL nab THIAOa
, 4 ~ ep Soe
TAUTHY TPOTHY ToLodyTES” Ele
/ ~ Sf \
dé thy Sevtépay TErely nroL TO
, Vrliye le SB amet
nvovuevoy “ab TO KUOY wey Tov
.) \ Led ~
Bedv, 4 rev apyntat yurdva,
,
H Ty vepeany, Ott ex TovTwy
, cA
entpaoner 6 Dayys’ aAdoTE
7 \ cae
yap GAAa wept tov jnEerov
pirocopodary.
Tovto prev ovy

* Lob. omits. uty tofu».

«

In the rhapsodies which pass under —
the name of Orphic, the theology,
if any, is that concerning the Intel-
ligible; and the philosophers thus in-
terpretit. They place Chronus (Time)
for the one principle of all things,
and for the two Ether and Chaos:
and they regard the egg as repre-
senting Being simply, and this they
look upon as the first triadt. But
to complete the second triad they
imagine as the god a conceiving and
conceived egg, or a white garment,
or a cloud, because Phanes springs

forth from these. But concerning
this middle (subsistence) different
philosophers have different opinions.
Whatever it may be they look upon
+ The intelligible triad of the later Platonists was divided in three sub- sistences, each of which was also called a triad, and composed of subsistences

bearing analogy to the whole.
} Bentley proposes payévre.
FROM DAMASCIUS.

> rs
Ny @S
88 wardpa nat

bwotoy ay Tov voor,™ dg
Ovary, aAAa
Tive mporemivoctytes cddev
tB Oppel epooquovta. Thy
de tpirny toy Mati tay *Hos-
nameiovT dg Wraps, tov
Pdvyta og matépa.
Mymore 8 nai thy peony
Tpiada Nerέw uxzt& tov tpi-
poppoy Jedv, ers xvduevoy év
TO OO" nal yap nal Td uécoy
del chayrdes* cuvapddorepay
Toy aupwy, aonep ual todro
dua nat div nal tplpropepoc
6 Nedg. Kal dpd’s ore 7d prev

Biv ear Td qvouévov, 6 dé
Tpinopcpog nad morvuoppos tH
Gyre Sede To Sianenpimévoy Tod
yontov* 7d be wécoy nate [ev
To dover quopévoy, § nard
88 roy Seay dy || Dianexpir€vay,
70 d€ doy cimely Siaxpivduevor.
roadry pey n ow4dys ’Op-
cpiny Seoroyla.
*H 8€ narce rov “lepdvunoy |

* Lob. omits ws tov vody,

311

it’ as Mind; but. for Father and
Power some of them imagine other
things which have no connexion with
And in the third triad
they substitute for it Metis, whilst
they place Ericapzeus as Power, and
Phanes as Father. {
But the middle triad is never to be
placed according to the triformed god
(Phanes) as absolutely conceived in
the egg: for the middle subsistence
always shadows out each of the ex-
Orpheus.

tremes, as should this, which must
partake at once both of the egg and
of the triformed god. And you may
perceive that the egg is the united
(subsistence) or principle of union ;
and the triformed god, who is multi-
form about being, is the separated
principle of the Intelligible; but the
middle subsistence, being united as
far as it' relates to the egg, and al-
ready separated as far as it relates to
the god, may be considered as exist-
ing altogether as in the act of sepa-
~yation: such is the common Orphic

theology.

But the theology delivered by Hie-
t+ ’Hpsxemaiov. Lob.

} Wolf. and Lob. omit ws rev vodv. Taylor places it after Miz, and translates this very obscure passage thus: “But conceiving him over and above this as

father and power, contributes nothing to Orpheus. Metis as intellect, Ericapeeus as power, and Phanes as father.”

full stop after rpocjxovre.
of the passage.
But they call the third triad
I have inserted a
Lob. does the same, though he gives no translation

§ Tay. inserts +3 to/rov, which’ he supposes to be omitted. It appears to me

to destroy the argument.
|| ees W. and Hamb.
312

cpeporevn nced “EAAcevinoy, ebrep
wn nab 6
exer. “Twp qv dow e& apyins,
nah "Cian ® & fs eraynt nV,
> _/ C4
AUTOS ETTIY, OUT WS
/
dvo. Tatras apyas trotiwe-
~ ed, A ~~
peeves mpatov, “Twp nat Tyr,
\
Tavtyy pev Os cpioes one-
dactyy, exeivo dé do tadrys
; a)
KOAANTINOY TE HAE TUVERTLKOY
cyt dé play mpd tov dvoly
f \
apintoy apinow, adts yup To
\
poyde cpdvar wept adtng éy-
) / Med ‘\ $~ Fae
ElnvUTas GUTIS Thy aTOppyTOV
, . \ \ / > \
gucw" thy Se Tpityy apxny

ny \
peta Tas Ovo yevynnvan prev
a ¢, / ‘
ex tovtay, “Tdates opyt nat
hing
Ts, Spdnovra 0€ ceiver xepa-
4
Aes exavTa mpormedunviag
-/
tTavpov nal AéovTos, ey meow
A / 4
d¢ Veo mpscwmoy, exew§ de
ee pn Ud f 2
nat ent Tay @uwv TTépa, ovO-
\ / /
paodas 0€ Xpovor|| dyqparov]
Ne ~ \ ey aa
nat “Hpauryna tov avroy’ cu-
~ \ ~
veives 0€ adt® thy Avadyyny,
yj 3 \ a
gicw woay thy adtyy xad
"Adpacreay aoduatoy diwp-
/,
quiaperyy ** ey maytl cB udo-
~ s 2 =~ 39
ey TOY TEepatov adroDr eparto~
pevny? Tavryy owas AéeyerVas

ronymus and Hellanicus is as follows :—He says that Water was from the beginning, and Matter, from which the Earth was produced, so that he supposes that the two first principles were Water and Earth ; the latter of which is of a nature liable to separation, but the former a substance serving to conglutinate and connect it: but he passes over as ineffable the one principle prior to these two, for its recondite nature is evinced, in that there is no manifestation appertaining to it. The

third principle after these two, which
is generated from them, that is from
the Water and Earth, is a Dragon
having the heads of a Bull and Lion
naturally produced, and in the middle,
between these, is the countenance of
the God: he has, moreover, wings
upon his shoulders, and is denomi-
nated incorruptible Chronus (Time)
and Hercules.
the same as Nature, is connected

Fate also, which is

with him, and Adrastia, which is in-
corporeally co-extensive with the uni-
verse, and connects its boundaries in
harmony. I am of opinion that this
* Lob. inserts (Ads) in a parenthesis. Creuzer proposes to substitute it. t éxéyes Hamb.—Wolf. proposes iaéyes,

¥ Lob. omits from radéryy.
§ eyes Hamb.
|| x%évov W. and Hamb.
q| &yfpwrov Mon.
*® Siopeywuevyny Tay.

FROM DAMASCIUS,

Thy Tplrnv apxny, nate Thy
oiciay écticay, TAY Ot1 ap-
cevodnruy attyy tmectycato.
mprg evderkiv THg mdyTwy yer-
vetinng aitias.
Kal tmrodapBave ray év
tails parpwdlais Necdoyiay a-
eizay tag dvo mpdtas apycs
Pete TH¢ pidls mpd TY dvoly
THs aiyig*® mapadodelons amd
ths Tpltns wet Tag ovo TAd-
ts evoTicaTIas THY apxny,
g mpotng pytov ts éxovorns
ual GULMAET POY Tpdg ayIpoTwy
denods. Obtog yup qv 6 ro-
Autianros év exeivn Xpoves &yf~

patos nab Aidépes nat Xdave
marnp” anérer xat nate tav-
Tyv 6 Xpovog obras 6 Opdnwy yey-
waite, Tpdyyovqy ~ Aitépa
dat voepiy nal Xdog amespor,
nah tpitoy ent rovrasrg Ee Bos
Guaxrales* tHv devtépay tav-
thy tplada avdhoyov TH mpory
mapadldoor Svvapimyy ovoay
&s éxelyqy matpqv® did var
To rpitoy adring “EpeBes oti
Guaynades, nab Td matpinay Te
wat dupov Aidyp ody ards
GrAX voepc' t 7d d€ peéooy
abrowey Xdog amespov, AnAX
pay év rovros, ws Aéyer, 6
Xpoves doy eyenycey, Tod Xpo-
vou Toon yewnug nal airy

* aig tT otyn Mon,

t tTpimAqy yovhy Mon. m.

5315

third principle is regarded as subsist-
ing according to essence, inasmuch
as it is supposed to exist in the nature
of male and female, as a type of the
generating principle of all things.
And in the rhapsodies I conceive
that the (Orphic) theology, passing
over the two first principles, toge-
ther with the one preceding those two
which is delivered in silence, estab-
lishes the third, which is properly
posterior to the other two, as the first
principle, inasmuch as it is the first
which has something effable in_ its
nature, and commensurate with hu-
man conversation. For the venerable
and incorruptible Chronus (Time)
was held in the former hypothesis to
be the father of Ether and Chaos:
but in this he is passed over, and a

Serpent substituted : and the threefold
Ether is called intellectual, and Chaos
boundless, and the dark cloudy Ere-
bus is added to them as a third. He
delivers, therefore, this second triad
as analogous to the first, this being
potential as was that paternal. Where-
fore the third subsistence of this triad
is dark Erebus, and its paternal prin-
ciple and summit Ether,. subsisting
not simply but intellectually, and the
middle derived from it is boundless
Chaos. But with these it is said
Chronus generated the egg, for this
{ voreoés Mon.

SS

514

,
n mapddoois uat ev rovToic
/ 4 ee oe” ,
TiKTOMEVOY, OTL ual Amd TOU-
/
Toy Q Tpitn wpoeroe vonTy
oS \
tpidc. Ths otv ary éots; 0
ao, 9 Svag Tay ev adte dv-
Saxe \ S / \
Gewy appevog nal Syriac nat
~_ / / 4,
THY ey METH TAYTOWY OTED Ua
6 \ / \
Tov To TARO nal Tplroy ext
/
TOUTOIG Vely ATHUATOY, TTE-
~ + /
puyas enh toy wpov exovTa
~ a 95 \ ~ /
Kprvras, OG ev ev TALG Awyoos
mpormepunviag eye Tavpwy
\ \ land .
neparas, ext Se THs neparys
Opa D 8

panovTa meAwpioy TayToda=
~ ~ / /
mais poppais Snplov ivdarro-
~ \ 3
pevov. Tovrov pev ovv ag
~ ,
vovy THs tplados brodnmréoy,
\ / /
ta Oe wer yevn TH TE TOA-
Ae
+N de \S 9 3 \ ‘\
GUTO OE TO WOY apXHY TAaTpIKnY
ual re dvo Thy Wraps,

TN Tplrys Tplados, Tavryg dé
tig Tpltng tpicdog tov tpiroy
Sedy, nad Hy F Seohoyla TIpw-
Toryovey ayvuvel nat Mia uanet
ndvrwy Siatdutopa nal Bdov
Tow ndomov, O10 nal Tava no~
AeioNa. Toratra ual airy
meph Toy vontay adpyav 1 ye~
vearoyla maplatygty.

‘H 8¢ wape +H Mepra~
TyTn® Evdyuo™ dyayeypau-
wen, as Tov "Ophéws vdca
~ \
Veohoyla may td vontiy éotd=
THE THEOGONIES,

relation makes it a procession of
Chronus, and born of these, in-
asmuch as from these proceeds the
third Intelligible triad. What, then,
is this triad? The egg, the duad of
the natures of male and female con-
tained in it, and the multitude of the
all-various seeds in the middle of it ;
and the third subsistence in addition
to these is the incorporeal god, with
golden wings upon his shoulders, who |
has the heads of bulls springing forth
from his internal parts, and upon his
head an enormous serpent, invested

with the varied forms of beasts. This, therefore, is to be taken as the Mind of the triad: but the middle processions, which are both the Many and the Two, must be regarded as Power, but the egg as the paternal principle of this third triad. But the third god of this third triad, the theology now under discussion celebrates as Protogonus (First-born), and calls him Dis, as the disposer of all things, and the whole world: upon that account Such
are the hypotheses which this gene-
he is also denominated Pan.

alogy lays down concerning the Intelligible principles.
But the cosmogony which is delivered by the Peripatetic Eudemus as being the theology of Orpheus, passes the whole Intelligible order in silence,
* eidéAws Wolf. Hamb.—34uw Mon.

FROM DAMASCIUS. 815

myoeY, Og Tavtdmacw apiy~
tiv* te nal aywwots Tpé-
mp} nate Buébodér te nat
arayyeniay® dnd oe t4¢ vux-
Tog exorncato Thy apyny, ap
7s wad 6 “Ounpos, cb nab an
oUEX TETOinTaL THY yevea-
hoylay, torycw" od yap dmo-
Bextéoyt Evdjnov Aéyartos§
Ors ard “Oueand nat. Tydvos
Gipxetas’ cpaiveras yap «idas
nad thy Nvuta peyloryy obtw
edy, Oo ual tov Ala ceBéc-
Yas|| adryy.

as altogether ineffable and unknown, and incapable of discussion or explanation.. He commences from Night, which Homer also constitutes his

first principle, if we would render his genealogy consistent. Therefore we must not put confidence in the assertion of Eudemus, that Homer makes it commence from Oceanus and Tethys ; for it is manifest that he regards Night as the greatest divinity, which is implied in the following line, where he says that she is reverenced by Jove himself—

“Atero yap uy Nuxtl Soy dmoSvusa peor. J] He feared lest he should excite the displeasure of swift Night.

"AAW “Opnpos poev nal adric
dpyértw and Nuxrés.
"Holadas 8€ pros done? mporov
yerverdan ta Xdog ioropiy Typ
auatadannroy tov vontov ual
qvoueyny Tarvteras quow ner-
Anuéves Xdog, thy dé rhyv**
mporyy eneivey mapdryey we
tive apxny Tig GAns ‘yevedis
Tay Yedy" cb py Apa Xedos
ev Tay Sevtépay tay dvoiy dp-
xav, thv™* BE nal Téprapov
\v \ . ~
nab Epwra to tpimdoty vontoy,
_ * a&psnxtov Hamb.
{ daodexréay Hamb.
J Il. xiv. 261.
§ Aéyovres Mon.
The printed copies of Homer have ég3o.

Homer, therefore, must be supposed to commence from Night.

But Hesiod, when he affirms that Chaos was the first produced, appears to me to regard Chaos as the incomprehensible and perfectly united nature of the Intelligible. From thence he deduces Earth ** as the first principle of all the generation of the gods, unless, perhaps, he may regard Chaos as the second subsistence of the two principles : in which case Earth and Tartarus, and Eros (Love), compose

t tpémoyv or tpérwv Hamb.
|| oedecSos Mon.
** The emendation of y%v for r}v is proposed by Mr. Taylor, and though I find no authority in the different texts for it, it is evidently requisite not only for the sense but to accord with Hesiod's Theogony.

316

y
tov rev Epata dvr rod rpirov,
¢ \ > \
WG UATH ETLaTpoCpyy eawpov
, ad \ ef >
peryy. Todvro yap ovtws dvo-
paler nat 6 *Oppeds ev tais
. ~ 9 \
parpwdiass* thyv dé Day avtt rod
/ ¢ , 2 ~
TPOTOV, wo mparyny év oTEpED
\ 3 7: /
Tivs "ab ovo woe: uatacTy-
pat: nayeicay' tiv de Tdép-
/ A
Tapoy aytl Tad peor, &¢ yon ™
mus eg Sidupiow Tapanenivy-
/
fevou.
'Anovolaaos de

ot

Tpotyy apynv, Oo wavtn wy-

Xdog prev
bnotiner val Sone? ty
yortov, tas de dvo weT& THY
play, "EpeBog prev thy eipievec,
thy € Inrheray Nvura, tav-
Ty [cv yt? comerpiag, exelyyy
d€ dytl mépatac' ex 08 Tovtov
dno} wixtévrav Aidépa ye~
véodas nal" Epwra xa Mativ,
Tag TpEiG tavtas vonTtas UTOo=
TACELS, THY prey Gupuy Aidépa
mov, tyy S€ peony *Epwra
UaTH Thy promyy pecoryTa

tov "Epwroc, tyy de tplrny
Marty, nar? t adrdy Hy tov
morvtixyroy yvoov. Tlaperyes
de emt tovros ex tov adtoy
nah adrdwv Seiy morw§ apid-
poy nate Thy Evoquov ioro-
play. ||

* <i 3 Wolf. Hamb.

t xal Wolf.

§ 7oAAd (1, & @oAAHy) Mon.

THE THEOGONIES,

the three-fold Intelligible, Eros being
put for the third subsistence, consi-
dered according to its convertive
nature. Orpheus also in his rhap-
sodies has adopted a very similar
disposition, for he places the Earth
for the first, being the first that was
conglomerated into a compact and
essential substance, while he places
Tartarus as the middle, as having
already, in a manner, a tendency to-
wards disunion.
But Acusilaus appears to me to.
regard Chaos as the first principle and
altogether unknown, and after this
one to place the duad, Erebus as the
male and Night as the female, the
latter being substituted for infinity,
and the former for bound; and from
a connexion between these were ge-
nerated Ether and Eros (Love), and
Metis (Counsel), these three being the
Intelligible hypostases, of which he
places Ether as the summit, Eros as
the middle in compliance with the
natural intervention of love, and
Metis as the third, inasmuch as it
is already highly-venerable Intellect.
And from these, according to the

relation of Eudemus, he deduces the
vast multitude of the other gods.
+ onus Wolf. Hamb.
|| éeropie Mon.
oat

FROM DAMASCIUS.

;

Tey 88° Emineridqy d8o wpd~
tas apyas trovérta: *Adpa
wat Nuuta, oydrov bri ony
Tinnoavta Thy lay mpd TOY
dvoiv, e& dy yervnSivar Tdp-
Tapoy obuas ryy tplryy a&pxny,
O¢ Tie pentyy™ x tadv dvoiv
ovynpareioay® && ay dvo Tides
THY VORTHY METOTHTA oTH “Ka-
hécayta, did t4 ex’ Zucbw dia-
reives TO Te ceupoy nal Td Tépac,
dy mySévtav AAAs Bly
yever San rovro €xeivo tT) voy-
toy COov dg aAndds, EF od
madi G&AAgY ‘yeveccy TpoEA-
ely.

Pepenvdyg d€ 6 Svpios Covta
pey elves ced nad XSovev'} nal
HVovicy reg tpels mpbtag ap-
KS, Thy palav yuk mps toy
Ouoiv, ual tag dVo pete thy
piay® tov 88 Xpovoy woijoas
ex Tov yovou Equrod Ildp xat
Tvetua nal "Tap, rhy rpin-
Any olzas qvow tov voyrov,
ef ay ey mévre pvyots Oinpy-
Pevav mony yeveccy cvrThvae
edy Thy wervtémpyo t xa-
hovpevyy, Tadtoy dé tows el-
~ \ / \
meiv, Thy mevtéexoruoy. Tepe
* xo) usxtov Mon.

317

Epimenides affirms that the two first principles are Air and Night : whence it is evident that he reverences in silence the one principle which is prior to the two: from which, I conceive, he holds that Tartarus is generated regarding it as a nature in a manner compounded of the two; for some, indeed, regard the principle which is derived from these two as a kind of Intelligible intermediate subsistence or mediety, properly so called, inasmuch as it extends itself to both extremities, the summit and the boundary ; for by their connexion with one another, an egg is generated which is properly the very Intelligible animal from which again proceeds another progeny.

But Pherecydes Syrius considers the three first principles to be an Ever-vital subsistence, Chronus+}, and an Earthly subsistence ; placing, as I conceive, the One: prior to the Two, and the T'wo posterior to the One: and that Chronus generated from: himself Fire, and Spirit, and Water, representing, I presume, the threefold nature of the Intelligible: from which, when they became distributed into five recesses, were constituted a numerous race of gods, called the five-times animated order, equivalent

+ Xeévev Mon. and Tay. which the following passage evidently requires.

{ mevréuvyoy Mon, mowréyov in m.

318

% / +
de TovTay BAAos tows paveiras
/ nx \ 3s \
nuarpos. Toravtat ey ory nat
/

Toralra: tavdy mapeanprya-
cay nuiv ab dic puso “EA-
~ / ~~ \
Anvinay bmroveress, TOAAY nat
+ ~n
GAdwy ovcby.
Tay d¢ Bapbdpwv éoinact
Babvadvio: pev THy palav TOY
hoy apyny ciyh mapievar ovo
d€ magiv* Tarde ual Ana-
cov, } tov pev Anacay aydpa
os t Tavve mowbytes, tTav-
ayy S€ pntépa edy Gvond-
Covres, €& ay provoyery aida
yevnvnvas tov Motiv, adtoy
clues toy vonroy ubojrov én TOY
dvoly dpxay maparyouevoy.§ *Ex
be tay adrdy &drny yevecry
mpocarely Aayyy nat Aaydy.
Eira ab tpiryy én tay adray ||
Kiccapy “on "Acowpiy, é& av
yeveartas: tpeis, "Avoy nad” TA-
Auvov xa ?Aoy* tod dé *Add
war Mavung viov yevéoRas tov
Bijhoy, ‘dv Oyuoupydy eval pa~
ow.
Mayor 8€ nal may td aiperoy
yévos, bg “ah rodTo ypapes 6
Evdnog, of wey témov, of de
Xpovov nadodor rd vontoy draw
nab 7d qywuevoy’ e£ ob dia~
upitqvas 4 Sev dyanov nat

* simasv Mon.

§ mpowyéuevov Hamb.

+ dace Mon. éracey H.

THE THEOGONIES,

to what he might call a five-fold world. |
But another opportunity may perhaps
occur for the discussion of this part

of the subject. Such and of a similar description are the hypotheses which are received by us relative to the Greek mythological fables, which are numerous and very various. |
But the Babylonians, like the rest of the Barbarians, pass over in silence the One principle of the Universe, and they constitute Two, Tauthe and Apason; making Apason the husband of Tauthe, and denominating her the mother of the gods. And from these proceeds an only-begotten. son, Moymis, which I conceive is no . other than the Intelligible world proceeding from the two principles. From them, also, another progeny is derived, Dache and Dachus; and, again, a third, Kissare and Assorus, from which last three others pro-. ceed Anus, and Illinus, and Aus. And of Aus and Dauce is born a son called Belus, who, they say, is the fabricator of the world, the. Demiurgus.
But of the Magi and all the Arion. race, according to the relation of Eudemus, some denominate the Intelligible Universe and the United,. Place, while others call it Time (Chronus): from whom separately
} dvdpav rig Mon.
||. 4seoaph Mon,
keg

FROM DAMASCIUS. 319

Saluove nandy 7 pig nal oxs-
Tos pd TovTwy ws ev0vG Aéyew. Obras Be ody nad adtol peta thy adidupitoy iow Sranpevojnevqy motes why oT Thy Tve TOY YY TOY uperT rover" THe pev nyelodas tov ’Opopeddady, THs Se Tov "Apesrcnioy.

TWddvior 06 nara tiv adroy
cvyypapéa mpd mavrwy Xpovoy
imorivevtas uxt Tee xal
*Oulydryy® TléSov 8€ nat Opi-
KAng peuyévroy ag Ovoly dpyay
*"Aépa yeveodas ual Avpay,
"Adpa pcv diupatoy Tod vontod
mapadnrovyres, Atpay dé 4d
€& adrod xivotuevoy tod vonrod
Carimay mpotvmouc. Iddu d*
ex tovtay dyupoiy “Oroy yevyy-
Svar nate * roy yody oluas
/
Tov vonToY.
"Og 8¢ CEwSev EDdjnov thy
Dowlnwy ebploxoney nate MB-
xov tT putoroylav, AlYyp jy +6
mpitoy nal Ay al dvo avras
dpyal, eb av yevvaras OvAw-
fig, 6 vontig Teds, adre olwce
0 Gupov Tod vontov’ é& ob éav-
T® cvvenbovtos yer nvad pee
\ / ~ z
Xovewpoy, averyea T pP@Tov yg ELTA
* usta Mon.

proceed a Good Divinity and an Evil
Dzemon ; or, as some assert, prior to
these, Light and Darkness. Both
the one, therefore, and the other,
after an undivided nature, hold the
twofold co-ordination of the superior
natures as separated and distinct,
over one of which they place Oro-
masdes as the ruler, and over the
other Arimanius.
The Sidonians, according to the
same writer, before all things place
Chronus, and Pothus, and Omichles,
(Time, Love, and Cloudy Darkness).
And by a connexion between Pothus
and Omichles, as the Two principles
are generated Aer and Aura (Air
and a Gentle Breeze), substituting
Air for the summit of the Intelligible,

and the Breeze arising from it for the vivifying prototype of the Intelligible. And from these two again is generated Otus (the Night Raven), representing, as I conceive, the Intelligible Mind.

But independent of the collections of Eudemus we find the mythology of the Phoenicians thus delivered according to Mochus. First was Ether and Air, which are the Two first principles; from these was produced Ulomus, the Intelligible God, and, as I conceive, the summit of the Intel-— ligible: from whom, by a connexion t piyoy Mon.

320 THE THEOGONIES,

7). . pa ee \ \
wov' TOUTOY A€y OiAces TOY VONTOY
~ / \
yoov Aéyovres, Tov de cyoryéw
Xovewpov, Thy vontyy OWvapaty
ce 4 / \
are mparyy Siaxplvazay thy
\ Yj
adidupirov cpicw, & pn apa
\ \ 4 3 \ \ \
peta tas Ovo doyas To Mey
/ 4 /
Giupoy early Gvemog 6 €ig, TO Oe
/ /
pecoy of d¥o0 dveuor Ad) te nal
Oe ~
Notes’ moves yap mug nal
\ ~
sovtous™ mpd Tod OdrAwped’ T 6
de Oo? ‘ > N\ ¢ \
€ OvtAwpos atts 6 vonrds
+
ein t yotg, 6 d€ cvoryeds Xov-
\ ¢ ‘ * \
cwpis§ 4 perce td voter ||
, . \

apotn ta&bic, To be doy 6 od-
/ / \
paves. Aéyerar yap €& avrod
/ > ov / b
paryévtos eis O00 yeréecOas od-
\ \ ed ~_
paves vat yn] tay oixoto~
Pnparov ExcTEpoye

®

/ \ Yj
Alyuatioy ** 8€ 6 nev Ev-
* . ~
Oyuog avdey axpibes icropes,
\ ~
ot Oe Aiytrtio: ual? nua opi-
/
Aacopor yeyavores ebjveynay
Fae, ‘ 25 7
avtayv Tyy aAnbeay nexpvr-
/ /
pevyny evpoytes ev Aiyumtiosg

On Tigs Adyats’ ws etn nat ad-

ec A ~

Tos fey ple TOY bho TT
> \ / av e
apxn LnaT0s ayywortoy tuvov-
4 \ ~ \ +
evn “ab TOUTO TpIg ayaw-

vouvwevoy olTws’ tag dé dvo

apyXag “Tdwp nal Vdupnov, ds

* todtotc Mon.
§ xovewpod Hamb.
|| tay vonr’y Hamb.
**® Aiyumtious Mon.
with himself, was produced Chusorus,
the first expanding principle, and then
the Egg: by the latter I imagine

they mean the Intelligible Mind ; but.

by Chousorus, the Intelligible Power, being the first nature which separates an unseparated subsistence, unless, perhaps, after the two principles the summit may be the one Wind; but the middle, the two winds Lips and Notus (south-west and south), for sometimes they place these prior to Oulomus. In which case Oulomus

himself would be the Intelligible —

Mind, and the expanding Chousorus the first order after the Intelligible, and the Egg Heaven : for it is said, that by the rupture of it into two parts heaven and earth were produced each from one of its two severed parts.

Of the Egyptian doctrines Eudemus gives us no accurate information. But the Egyptian philosophers, who are resident among us, have explained their occult truth, having obtained it from. certain Egyptian discourses. According to them, then it appears to be this. The One principle of the Universe is celebrated as Unknown Darkness, and _ this three-times pronounced as such: and the Two principles are Water and

{ «7 Mon.
q Wolf proposes ovpavby xal yh».
tt “AAwy. Mon.
t od Awpé vou H.

— =

_— ,.

“Hpdionas cg b€ 6 mperPurepos adrig "Acnrynmiadys, Vaupov nat "Tdap, eG av nal ne?

as yevvnOjvas toy mpdto Ka-
penly’ ® cira tov devrepey aid
tovrTov, elta “al amd rovrov
Tov Tplrov, ods cuperAgpody tov
GAoy vontov Sidnocpov. Obra
pev Acndrynmicdys. “O de ved-
tepog “Hpdiones tov tpitoy
dvonacbevra Kaynply and rod
\ A ~
TAT pOG ual Tov TanTOv Toy
of 3
nrioy elval dycw adtiv dy-_
\ \ / .
TOU Toy vooy Tov vontov. "AAA&
Thy wer wept rovtay duplPeay

ef éxelvov Annréov, *Loréov dt

“ah eneivo meph Tov Alyurtioy, |

ea : ~

ort Sraspetsnol clot modAAayod
~ \ a P
TOY “ata Ewow wpertdrey,

€nel ual rd vontdy Oinpyraci

elg moAAay Yedy Ridrytas, ds

at ~ : : %
ekeots pavely tote exelver
ovyypaupacw evtuyoder Tog”

Bovroprévois, Aéyw 0¢ 77 “Hpat-
onov ayvaypapy tov Aiyut-
thoy “ad” Grov Adyou' mpd¢ tay”

TIpéxrov ypapelan tiv qudd-
caper, nal rh apkapévy ypd-
peta: cunpovig td “Ac-
“Anmiddov tay Alyurtloy mpas
Tos AAdovg Oeodoyors.
FROM DAMASCIUS.

_telligible distribution.

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Sand, ‘according to Heraiscus ; but
according to Asclepiades, who is the
more ancient of the two, Sand and
Water, from whom, and next in suc-
cession after them, is generated the
first Kamephis, and from this asecond,
and from this’ again‘a ‘third, which,

they affirm, completes the whole In-
Such is the
But the
more modern Heraiscus says that

system of Asclepiades.

the third, who is named Kamephis
from his father and grandfather, is
the Sun, equivalent in this case to the
Intelligible Mind. But greater ac-
curacy upon the’ subject can only ‘be
obtained from ‘these authors them-
selves. It must be observed, how-
ever, with regard to the Egyptians,
that they are often wont to distribute
subsistences according to union, as
when they divide the Intelligible into
the individualities of a multitude of
gods, as may be learnt from their own
writings by those who will examine
them: I refer particularly to the
commentary of Heraiscus upon the
Egyptian doctrine addressed to Pro-
clus the philosopher alone, and to
the concordance of the Egyptian
writers, begun by Asclepiades and
_ addressed to the other Theologists.

Kau¢ Mon.

CHRONOLOGICAL

AND

ASTRONOMICAL FRAGMENTS.

OF THE GREAT YEAR:

FROM BEROSSUS.

Berossus qui Belum interpretatus est, ait cursu ista siderum fieri: et adeo quidem id affirmat, ut conflagrationi atque diluvio tempus assignet: arsura enim terrena contendit, quando omnia sidera, que nunc diversos agunt cursus, in Cancrum convenerint, sic sub eodem posita vestigio, ut recta linea exire per orbes omnium possit: inondationem futuram, cum eadem siderum turba in Capricornum convenerit. Illic solstitium, hic bruma conficitur.
Brrossus, who thus interprets the Babylonian tradition, says that these events take place according to the course of the stars ; and affirms it so positively, as to assign the time for the Conflagration and the Deluge. He maintains: that all terrestrial things will be consumed when the planets, which now are traversing their different courses, shall all coincide in the sign of Cancer, and be so placed. that a straight line could pass directly through all their orbs. - But the inundation will take place when the same conjunction of the planets shall occur in Capricorn. In the first is the summer, in the last the winter of the year.—Seneca Nat. Quest. III. 29. ;

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ASTRONOMICAL FRAGMENTS. $23

OF THE GREAT YEAR:

FROM CENSORINUS.

Ap Aigyptiorum vero magnum annum luna non pertinet, quem Greeci Kuyixty Latine Caniculam rem vocamus. Propterea quod initium illius summitur, cum primo die ejus mensis, quem vocant Mgyptii @35 Canicule sidus exoritur: nam eorum annus civilis solus habet dies ccclxv sine ullo intercalari, itaque quadriennium eo fit, ut anno m.ccclxi _ ad idem revolvatur principium. Hic annus etiam Heliacos a _ quibusdam dicitur: et ab aliis 6 éuavtoc est. Preeterea annus, quem Aristoteles maximum potius quam magnum appellat, quem solis et lune vagarumque quinque stellarum orbes conficiunt. Cum ad idem signum ubi quondam simul fuerunt, una referuntur. Cujus anni hyems summa est Cataclysmos, quam nostri Diluvionem vocant. Aistas autem Ecpyrosis quod est mundi incendium. Nam _ in his alternis temporibus mundus tum exignesere, tum exaquescere videtur, hunc Aristarchus putavit esse annorum vertentium duum millium ecce]xxxilij.

In the great year of the Egyptians, which the Greeks call the Cynic, and we in Latin the Canicular; the Moon is not taken into consideration : inas-

much as its commencement is
fixed when Canicula rises upon
the first day of that month
which the Egyptians call Thoth.
For their civil year has only
365 days, without any inter-
calary day; whence the qua-
drennium so adjusts itself, that
in the 1461st year the revo-
lution is completed. This year
is by some called the Helia-
cal, by others the Eniautus, or
The Year. But the year which
Aristotle calls the greatest, ra-
ther than the great, is that in
which the sun, moon and all
the their
courses, and return to the same
planets complete
sign from which they originally
started together. The Winter of
this year is the Cataclysm, which
we call the Deluge: but its
Summer is the Ecpyrosis, that is
the Conflagration of the world.
For at these alternate seasons
the world is burned and de-
324 . CHRONOLOGICAL AND

Aretes Dyrrhachinus quinque
millium dlij. Herodotus et
‘Linus x. millium dece. dierum
xiij. dececlxxxiiij. Orpheus
centum xx. Cassandrus tricies
sexies centum millium. Alii
vero infinitum esse, nec in se
unquam reverti existimaverunt.

luged. Aristarchus supposes
this periodical revolution to
consist of 2484 years; Aretes

of Dyrrhachium of 5552; He- ~

rodotus and Linus of 10,800;

wees. Of 13,984; Orpheus of 120,000; Cassandrus of 136,000. Others suppose it to be infinite in duration, and that the celestial bodies never again coincide in their original positions. —-Censorinus de Natali Die.

OF THE CHRONOLOGICAL ERAS:

FROM CENSORINUS.

Nunc vero id intervallum temporis tractabo, quod Historicon Varro appellat, hic enim tria discrimina temporum esse tradit. Primum ab hominum principio ad Cataclysmum priorem, secundum ad Olympiadem primam; quod quia in eo multa fabulosa referuntur Mythicon nominatur. Tertiam a prima Olympiade ad nos quod dicitur Historicon, quia res eo geste veris historiis continentur..

I wit now treat of that interval of time which Varro calls Historic ; for he divides the times into three parts. The first from the beginning of mankind to' the former Cataclysm. The second, which extends to the first Olympiad, is denominated Mythie, because in it the fabulous achievements are said to have happened. The third, which extends from the first Olympiad to ourselves, is called Historic, because the actions which have been performed in it are related in authentic history.

'gi eee

DP gt 1, at

Primum tempus sive habuit initium, seu semper fuit; certe quot annorum fuit, non potest comprehendi. Secundum non plane quidem scitur, sed tamen ad mille circiter et de annos esse creditur a priore scilicet Cataclysmo quem dicunt Ogygis ad Inachi regnum annis circiter ecce hinc ad Olympiadem primam paulo. plus ceec quos solos quamvis Mythici temporis postremos tamen quia a memoria scriptorum proximos quidam certius diffinire voluere, et quod Sosibius scripsit esse ecclxxxxv, Eratosthenes autem septem et ecec, T'imzeus ceecxvij, Orethres clxiiij.. Et preeterea multi diverse, quorum etiam ipsa dissentio incertum esse declarat.

De tertio autem tempore fuit aliqua inter auctores dissensio in sex septemve tantum modo annis versata. Sed hoc quodcunque caliginis Varro discussit, et pro caetera sua sagacitate nunc diversarum civitatum conferens tempora, nunc defectus eorumque intervalla retro dinu-

The first period either had some beginning, or had endured from eternity ; however that may be, it is impossible to make out what was the number of its years. Neither is the second period accurately determined, yet it is believed to contain about 1600 years; but from the former -Cataclysm, which they call that. of Ogyges to the

reign of Inachus, about 400 years, from thence to the first Olympiad, something more than 400; of which alone, inasmuch as they are the last years of the Mythic period, and next within memory, certain writers have attempted more accurately. to determine: the number. Thus Sosibius writes that they were 395; Eratosthenes, 407 ; Timeus, 417; Orethres, 164. Many others also have different opinions, the very discrepancy of which shews the uncertainty in whieh it is involved. Concerning the third interval, there was also some disagreement among different writers, though it is confined within a period of only ‘six or seven years. Varro has, however, examined the obscurity in which it is involved, and comparing with his usual sagacity the
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merans eruit verum, lucemque ostendit ;
certus non annorum modo, sed per quam numerus

et dierum perspici possit.

Secundum quam rationem ni fallor hic annus, cujus velut index et titulus quidam est UIpli et Pontiani consulatus, ab Olympiade prima m. est et xilij. ex diebus duntaxat eestiis, quibus Agon Olympiacus celebretur, a Roma autem condita dececlxxxxi. et quidem ex Palilibus, unde urbis anni numerantur. Eorum vero annorum quibus Julianis nomen est

eclxxxilj. sed ex die Kal. Jan.
unde Julius. Cesar annis a se
At

eorum qui vocantur anni Au-

constitui fecit principium.

gustani celxv perinde Kal. Jan.
et ante diem xvj Kal. Februarii
Ju. Cesar, divi filius imperator
Augustus, sententia Numatii
Planci a senatu ceterisque ci-
vibus appellatus est, se septi-
mum et M. Vipsano Agnippa
Consulibus.
CHRONOLOGICAL AND

chronicles and annals of differ-
ent states, calculating the in-
tervals wanted, or to be added
by reckoning them backwards,
has at length arrived at. the
truth, and brought it to light.
So that not only a determinate
number of years, but even of
days can be set forth.
According to which calcula-
tions, unless I am. greatly de-
ceived, the present year, whose
name and title is that of -the
consulships of Ulpius and Pon-
tianus, is from the first Olym-
piad the 1014th,
from the summer, at which
time of the year the Olympic
reckoning

games are celebrated; but from
the foundation of Rome it is the
991st; but this is from the Pa-
lilia (21st April), from which
the years, ab urbe condita, are
reckoned. But of those years,
which are called the Julian

years, it is the 283d, reckoning from the Kalends of January, from which day of the year Julius Caesar ordered the beginning of the year to be reckoned. But of those years which are called the Augustan it is the 265th, reckoning also from the Kalends of January of that year, in which, upon the 16th of the Kalends of February —— a

ASTRONOMICAL FRAGMENTS.

Sed Agyptii qui biennio ante in potestatem ditionemque Populi Romani venerunt, habent Augustorum annorum cclxviil. nam ut a nostris ita ab Akgyptiis quidam anni in litteras relati sunt, ut quos Nabonnagarii nominant, qui a primo imperii ejus anno consurgant, quorum hic dececlxxxvi est.
Item Philippi qui ab excessu Alexandri magni numerantur, et ad hucusque perducti annos dlxii consumant. Sed horum initia semper a die primo mensis ejus summuntur, cui, apud ZEgyptios nomen est Thoth, quoque hic anno fuit ante diem vij Kal. Julii cum ab hine annos centum Ulpio et Brutio presente Rome conss. iidem dies fuerunt ante diem xii Kal. August. quo tempore solet Canicula in ZEgypto facere exortum. Quare scire etiam licet anni illius mag-
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(15th), the son of Divus Julius Cesar was saluted Emperor and Augustus, on the motion of

Numatius Plancus, by the senate and the rest of the citizens in the consulship of himself for the seventh time, and M. Vipsanus Agrippa.
But the Egyptians, who two years before had been reduced under the dominion of the Roman people, reckon 268 Augustan years: for by the Egyptians, in. like. manner as_ by ourselves, certain years are recorded, and they call their era the Era of Nabonnagarius, and their years are calculated from the first year. of his reign, of which years the present is the 986th.
The Philippic years also are used. among them, and are calculated from the death of Alexander the Great, and from thence to the present time 562 years have elapsed. But the beginning of these years are always reckoned from the first day of that month, which is called by the Egyptians Thoth, which happened this year upon the 7th of the Kalends of July, (25th of June); for a hundred years ago from the present year of the consulship of Ulpius and
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ni qui ut supra dictum est solaris et canicularis et trieteris vocatur, nune agi vertentem annum centessimum.
[nitia autem istorum annorum. propterea notavi, ne quis nesciat voluntates que non minus diversee sint quam opiniones Philosophorum,: Idcirco aliis a novo sole, id est a brumali, ab

zestivo . solstitio plerisque ab
gequinoctio verno partim ab au-
tumnali 2quinoctio, quibusdam
ab ortu Vergiliarum, nonnullis
ab earum ‘occasu, multis a Canis
exortu incipere annus naturalis
videtur.
de

CHRONOLOGICAL ied

Brutius, the same fell upon the

12th of the Kalends of August

(21st July), on which day Ca-

nicula regularly rises in Egypt.
Whence we know that of this
great year which was before

mentioned under the name of
the Solar Canicular or Trieteris,
by which it is commonly called,

the present current year, must

be the 100th.

Ihave been careful in point-
ing out the commencement of all
these years lest any one should
not be aware of the customs in
this respect, which are not less
various than the opinions of the
Philosophers. Itis commenced
by some with the new Sun, that
is at the winter solstice, by
many at the summer solstice ;
others again reckon from ‘the
vernal ‘or fromthe autumnal
equinox. Some also begin the
year from the rising or setting
of Vergilia-(Pleides), but:many
from the rising of the Dogstar.

| pin ital

OF THE NERUS:

FROM JOSEPHUS.

EMEITA nat 8? aperny nat

\ > / z 2 /
THY EUXPYTTIAY, @Y €TEVOOUY,
WHEREFORE on account of their vir-
tue, as well as for the perfection of
dorponuyiag ual yeouerpiac, the arts of astronomy and geometry,

want 2 +0q

ASTRONOMICAL FRAGMENTS, 329

mréov Cav tiv ctv adroig wa- which they invented, God permitted

pacrxeiv. amep odx qv aepa~ them (the Patriarchs) a longer life:

Aas adroig mpoermeiv, ay Cy- inasmuch as.they would have been

cacw ekanocloug évavrovg* tice incapable of predicting any thing with

Tocavrov yap 6 wéyas énavtds certainty, unless they lived six hun-

TAnpovrat. dred years: for such is the period of
the completion of the ‘great year.—
Jos. Ant. lib I. c. 3.
OF THE SARUS:
FROM SUIDAS. sth il
SAPOL. pérpov nad &piSui¢ Sanus: a measure and number among mapa Randatoss, of yep px' ca- the
Chaldeans: for 120 Sari, make pat, motow énavrods PoxB'; 2222 years. Each Sarus is there- of yivovras
1’ évavtoi xa} fore equal to 18 years and 6 months. pivas €. —Suid. v. Sarus.

OF THE RISING OF THE DOGSTAR:

FROM THEON ALEXANDRINUS.

TIEPI r¢ tod uvvdg emitorys Formuta to find the rising of the
bmdderypna.™ Dogstar.
Ent tov p etous AtoxAntia= For example, if we would find the wed mepl THs TOV xvvdg emitoAns ising
of the Dogstar in the 100th bmodelypnaros evenev KawBavo- year of Diocletianus, we take the pan Te

amd Mevocppews €ws m5 years of Menophres to the end of Anbewg Adyovarov Gust rx éms- the era of Augustus. These years

* The treatise containing the demonstration of this rule, I believe is lost.

UU

330
ouvarybueva ern aye’ org emi
mporr otpey ra amd The &p~
xs Avonryriaved ern p yl

. 4 / :
voyTas Guov ety ape. Tovroy
¢

AauPdvouev 7d 9” pépos, &
dors vice’. Tovroig Tporri=
Vévreg yepug wevre, ylvovran
vAa. "Amd trovTay aerdvres
4 7 f 4
Tac Tore TeTpaeTnpldas ovoas
pP’, Aovmav naradelmovras npre-
fe
a tH" tavdrac anxdbavoo
p
ars OOS a’, didovres Exdorw

envi nuepas r’, d&g ebplnerSan
ryy enitoryy ent todo ft Aro~
xrntiaver Exit 22’. “Opoiws
moles nt Grovdjmore xpovov.

CHRONOLOGICAL FRAGMENTS.

‘summed up are 1605; to which if we

add the 100 years from the beginning’
of the reign of Diocletianus,* we have
1705. Let us take the fourth part of |
these, that is 426, and taking them
as days, add to them 5 more, and
they become 431. From these deduct
the quadrienniums, which are 102,
and there will remain 329 days. Dis-

tribute these into months of. 30 days
each, from Thoth, the first day of the
year, and it will thus be found that
the rising of the Dogstar in the 100th
year of Diocletianus, falls upon the
29th of Epiphi. Use the same rule
for any other time.—MS, Ex cod.
reg. Gall. gr. No, 2390, fol. 154.
* The era of Diocletianus was a new era, which succeeded that of Augustus. t The fourth part or number of leap years gives, of course, the number of

intercalated days, 426.
1 Qy. rod ¢’.
AN

INQUIRY
INTO THE
METHOD, OBJECTS, AND RESULT
or
ANCIENT AND MODERN PHILOSOPHY,
AND INTO
THE TRINITY OF THE GENTILES.

REN

ne

. r a R: " f el i Hi aik,
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PHILOSOPHICAL INQUIRY.

In the Introductory Dissertation I have ventured to offer some — speculations upon the Trinity and Theology of the Gentiles, which differ widely from the opinions of almost all who have written upon the subject; I would therefore lay before the reader

‘such grounds for the opinion as have induced me to adopt it. But I find it impossible to do so without instituting a short com-

parative inquiry into the method, objects and result of the an-

cient and modern systems of Philosophy; and I trust it will not

be deemed misplaced, for I conceive that in the neglected writings of the ancients there lies concealed a mine of metaphysical know- ledge of such practical utility as would amply repay the trouble of opening it again. |

If we were to ask, what was conceived to be the great engine of invention and discovery among the ancients, it is highly pro- bable we should be answered that it was Syllogism; and if we were to ask the same question relative to modern science, we should be unhesitatingly assured that it was Induction; and pos- sibly at the same time we might be told, that the method of the ancients was something worse than useless. Yet, when we come to consider, that in all ages human nature has been the same, and that such admirable productions have been ‘the result of human effort both in ancient and modern times, we shall find reason to suspect that the methods of discovery, or the tools really used in all ages, have been much alike, though their names may have been

misapplied, or they may have been used without having had any distinct appellations assigned them. By the Inductive method we are supposed to go about to

collect, by experience and observation, all the facts and circum-'

stances within our reach, relative to the subject in hand, We must examine them in every light, compare their similarities, and mark their differences ; we must reject whatever does not properly relate to the subject, and conclude upon the affirmatives that are left. By these means, from the individuals we rise to some general proposition, and we rest assured in its truth as proved experimentally.

To:take a common instance: A child that has been burnt by

_a flame naturally expects the same result from the same cause ; indeed he is said to feel sure of it from experience: and, in the expectation of the same result from similar causes, he is said to reason. by a species of Induction, though not founded on an en- _larged experience. But by trying experiments upon all objects _which have the. appearance of flame, he would learn to distinguish such..as are hurtful from such as are otherwise, and excluding those that are harmless, he arrives at the conclusion, that all such objects of a particular kind are hurtful.

Now, \in this statement of the process, it appears to me that two very different instruments are used; the first of which seems to be Analogy, avatoyia, a reasoning upwards from the known to

the unknown, the great instrument of Invention and Generaliza- . tion, which provides, as. it were, subjects for the exercise of In- duction; which Induction, éraywyy, seems to. be rather the col- lection and examination of experiments, and the drawing a con- clusion therefrom; and as this conclusion cannot be extended beyond what. is warranted by the experiments, the Induction is van Instrument of Proof.and Limitation. A person that has been burnt by a flame is positively certain that he will be burnt again if he try it; -he argues only from same to same, and is sure of it by experience ;' and it is upon this innate natural expectation that all, physical science is founded. By analogy he argues that all flames will burn him, he argues from like to like, he. generalizes

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and draws an inference; and I conceive it is by this analogical reasoning that all science is advanced. The inference which he thus draws a priori, is merely an hypothesis, indterss, a supposi- tion, probable indeed, but far from satisfactory. But when he brings it to the proof by induction, and collects experiments, he either confutes, proves, or limits this hypothesis to something not quite so general. ,

This analogical ‘reasoning, when it is extended only from in- dividual. to individual of the same species, is commonly called experience, and not analogy; and from the perfect uniformity of nature, perhaps not improperly: thus, we say, we know by ex- perience that all stones gravitate to the earth. But when we ex- tend it from species to species of the same genus, it is analogy properly so called. If from the gravitation all stones we reason to that of apples, we reason by analogy, from like to like; we obtain a probable conclusion, ' not satisfactory till experiment be directed to the point, and it be proved. Having thus included apples as well as stones, we may proceed from one species to another by the same process of analogy and proof, till all bodies upon the surface of the earth be included under the general law of gravitation, whence we may rise to more general propositions. And I am inclined to think that such has been the common pro- cess of discovery in all ages of the world.

- When Sir I. Newton, from the fall of an apple, was led. to the consideration of the moon’s gravity, he is said to have made the discovery by Induction; which is true as far as the proof of it went. But it is manifest, that at first he merely formed a pro- bable hypothesis by Analogy, and then laboriously brought it to the test of observation; and it is highly probable that: the hy- pothesis he formed was, that the moon gravitated to the earth with a’constant force, instead of a force varying inversely as the square of the distance; which most likely was the result of an- other hypothesis, after he had proceeded so far as: to ascertain that she did really gravitate, but not according to the law pre- sumed. 3

When Harvey observed the valves in the veins he is com-

monly said to have made the discovery of the circulation of the blood, by reasoning from Final causes, or by asking of nature for what purpose such valves could be intended: but perhaps he might have asked the question for ever, unless the analogy be- — tween the valve and that of a pump had suggested a plausible hypothesis, which he proved by repeated experiments directed to the point.

Analogy, so much slighted and overlooked, and to which such an inferior part in the advancement of science has been assigned, and that too with so much suspicious caution, appears to be the great instrument of generalization and invention by which hy- potheses are supplied, which are most commonly the subjects for the exercise of Induction. By Induction, as usually understood, ~ we make it a rule to exclude all hypotheses: first of all, we col- lect the experiments, and having obtained these, we are next to examine them and compare them; we reject the irrelative and negative, and conclude upon the affirmatives that are left. By this means, says Lord Bacon, we question nature, and conclude upon her answers: yet I would venture to suggest, that, ninety-nine times out of a hundred, the Analogy or comparison precedes the collection of the experiments; some resemblance is observed, some hypothesis is started, which is the subject that is brought to the test of Induction. By this the hypothesis is either proved,

or confuted, or more commonly limited to something less general. I would not be understood to assert that the common inductive method is barren, for, no doubt, discoveries are sometimes so made; but thousands and thousands of inventions are brought into play, the result merely of analogy and a few experiments, or a single experimentum crucis. By the common method proposed we take too wide a range, we embrace the whole subject at once, and require the completion of its natural history, but by the proper use of Analogy as a guide, we step cautiously but from one species to the next.

Induction has two instruments of operation; Experiment for all things within our reach, and Observation for those beyond us. And of these Observation is less efficient than Experiment, for it

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is comprehended in it. By Induction without Analogy we first

ask innumerable irrelative and impertinent questions of nature,

and then make use of Observation upon the experiments in hand; but by Induction mith Analogy we try Experiments for a spenilic purpose, and obtain specific answers to the point.

Having thus obtained a general law or fact for an entire genus, we may proceed in the same manner from this genus to the next, till the whole order be included under the same or some more general law: thus at length we may arrive at certain most general laws, beyond which it may not be within our power to proceed. And the progress of science in the ascending scale consists in rising from Individuals to Generals and Universals.

Having obtained these general laws or universals, from them we may extend discovery in what may be termed the descending scale: and here Syllogism, in its common acceptation, has its use. Thus, in the science of mixed Mathematics, having obtained certain general laws, physical facts, &c., these, with the common principles of pure mathematics, serve as data from which mathe- matical discovery may be extended downwards. Every mathe- matical demonstration by Synthesis is no.other than a chain of Syllogism. And as an instrument of invention Syllogism may in this case supply corollaries; as in the former, Induction might yield discoveries without the help of analogy. Yet a very slight con- sideration will show, that here also Analogy is the great engine of invention by which hypotheses or suppositions are supplied ; and that in the descending scale Syllogistic Demonstration, as Induction in the ascending, is the grand instrument for confuting, proving, or limiting those hypotheses.

But among the ancients Syllogism is said to be the great en- gine of discovery: and though I have not had sufficient oppor- tunities of investigating the truth of the supposition, it has often struck me, that by the Syllogistic method the ancients meant neither more nor less than this combination of Analogy and Proof; and that the method of reasoning from Individuals to Universals, was supposed to be conducted by Syllogism no less than from

Universals downwards. Aristotle expressly informs us that we
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can learn nothing but by Induction or Demonstration ; by De- monstration from universals to particulars, i. e. in the descending scale; by Induction from particulars to universals, or in the ascending scale. Hence, says he, a person who is defective in any of his senses cannot use Induction, and therefore cannot theorize to Universals, or by abstraction obtain general propositions, hence, also, his progress in the scale of Demonstration must be equally defective with his data. Now if the Syllogistic method was held to be the only method of discovery among the ancients, and this method was a process of reasoning from known to unknown, I conceive that, in this respect, the terms must have a more com- prehensive signification than is generally allowed.* Though I can find nothing to warrant the supposition, that they accurately divided their Syllogistic method into Analogy and Induction in the ascending scale, and into Analogy and Demonstration in the descending scale; yet I think they imagined, as has generally been the case in modern times, that by their method they went precisely to the point, and no further; instead of going something ‘beyond it by too extensive a generalization, as we are led by Analogy, and then retracting to the épomne determined by the Proof.

The great abuse of Analogy is resting in its hypotheses with- out bringing them to the test, and building systems upon such hypotheses ; and it is a fault of modern, as well as of ancient phi- losophers. But when we consider the Eleatic or Dialectic method of examining any proposed hypothesis or idea, explained by Plato in the beginning of the Parmenides, we shall find the rules of examination as strict, and perhaps more comprehensive, than any method that has been suggested in modern times.}

* Some papers, entitled Vindicize Antique, in the Classical Journal, throw some light upon this subject, though I cannot concur with the author of them in his opinions of the asm of ancient science, much less in his abuse of modern ‘philosophers.

+ The method is this—Rither, I., The subject zs, as it is supposed; or II., it is not. On the first supposition that i¢ is so, we must examine what happens— Ist. To i¢ with respect to itself: 2d. To it with respect to all other things: 3rd. To all other things with respect to it: 4th. To all other things wiih re-

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Another more fatal abuse of Analogy is arguing from indi- viduals to genera, or from genus to genus, when these genera are too remote ; whichis skipping to generalities instead of cautiously proceeding from species to species. But the most dangerous of all is arguing from Matter to Mind, between which there is no natural similarity. Thus, the common supposition of the Mind de- termined by motives, as a balance swayed by weights is false; for so far from arguing from like to like, from species to species, we argue not even from genus to genus in the most remote degree, but from one thing to its contrary; false, also, in as much as the motive is a final cause, and the weight an antecedent. This ob- jection, however, to the use of Analogy may be pushed too far : but of the proper use of such reasoning we have an example in one of the finest metaphysical works in the English’ language, Butler’s Analogy.

I would observe, also, the great laxity in the significations of the word Theory. ‘It is sometimes used for a general law or principle obtained by Induction, and as something almost sy- nonymous with hypothesis. In this view it might be looked upon as a proved hypothesis; in its other and more general significa- tion it implies the chain of reasoning from general laws and prin- ciples, and sometimes the result of such a

chain. _ Its real sig- . nification seems to be the Survey itself.* In the descending scale the result of the survey is termed a Theorem, Sedpyya: and in the ascending scale the general law obtained, the result of the survey, might perhaps likewise be termed a Theorem: whilst

spect to themselves. Four similar cases will result when we examine what does not happen ; and four more, when we examine what does, and at the same time does not happen. Upon the supposition that it is so, we must investigate its re- lations in all their bearings ; and we must. pursue the same method of investiga- tion upon the second supposition, that i¢ is not so. And if it were done according to certain categories, a more thorough investigation could not possibly be devised : and the method is equally applicable to Experimental philosophy as to Intellec- tual science. For a method of obtaining ideas for examination, see a description of Socrates among some hopeful pupils in one of the comedies of Aristophanes.

* See an excellent paper upon the subject in Blackwood's Magazine,
August, 1830. .

the Theory, Seapia, the Survey itself, may be taken for the whole chain, which, as it proceeds, every now and then, as it were, de- posits these theorems. From one or more general laws or data we deduce certain results or theorems, such as the different ex- pressions for the range, velocity &c. of a shot, in the theory of Projectiles: and each of these expressions would be practically, as well as theoretically true, but for the innumerable other cir- cumstances to be taken into consideration. It is therefore only an approximation to practical truth. From a certain other set of general laws we deduce a theory of Resistances, and by a combination of these two Theories we approximate still nearer to practical truth. And by adding theory to theory relative to the powder, form, texture, elasticity, &c. of the shot, climate, &c. &c. and other circumstances, we might still nearer approximate.* And all these Theories taken together might be termed the Theory of Gunnery.

An Hypothetical system differs from a Theory as does an Hypothesis from a General Jaw or Fact, and is dependant upon Hypotheses instead of Facts ; and its productions are of the same description.

* It is utterly impossible, upon the surface of this earth, by Theory, to ar- rive at practical results, even in the most simple of all practical sciences, Me- chanics ; particularly, as it sometimes happens, when the results of each Theory, instead of being Theorems, are themselves merely approximations. Of this the ancients were perfectly aware, for both in ascending and descending, they ex- cluded the individuals, as objects of sense and not of science. Much less is it possible in Politics, or any other moral or intellectual science; where not only so few general laws, universals, or data, are ascertained, but the springs of action are so manifold and various, independently of the frée-will and per - versity of the individuals, that human intellect can scarcely hope to form even a likely approximation to the truth. The speculative philosopher, as is justly observed by Stewart, possesses.a fund of knowledge, invaluable in all untried cases, which will guide him a certain way in approximation to the truth. But if he suppose that such theoretical principles are applicable to prac- tice, of course he fails in every instance, and produces nothing but confusion and mischief; of which the state of this kingdom, at this moment, is a most lament- able proof: and the probable result of persevering in such a course cannot be contemplated without the utmost alarm, the more anxiously, as many of the systems still acted on are not true theories, but are built upon false

principles and are merely hypothetical systems. 2

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Thus far I have spoken of the Method of proceeding, and I have used the terms Laws, Facts, Universals, and the like, in their common acceptation. But these terms are so confounded with each other and with Causes and Effects, that we scarcely know what we are in search of; and some of the ablest views of Bacon’s Novum Organum have become almost as much lost to the world, as have some of the very finest speculations of the ancients. I would therefore say a few words upon the Objects or Aim of science.

Causation is a subject upon which there is a strange mis- understanding between the ancients and moderns. By the word Cause the ancients appear to have understood that without the co-operation of which no sensible phenomenon could be pro~ duced :* and they divided Causes into the Efficient, the Formal, the Material, and the Final. And this division was excellent, and in perfect keeping with a system which held a Soul of the world as the prime mover of Efficient causes. The Final cause or ultimate object and end of every action, I shall dismiss without further consideration, as less properly a cause than a motive, and equally admitted in all systems in which nothing is referred to chance, and as unconnected with the Physical subject I have now in hand. |

This division of causes has been supposed to be superseded among the moderns; and, since the time of Hume, by the word Cause they seem sometimes to understand the Bond of connexion between one event and its preceding; and in this view it is as- serted that no causes of things have ever been discovered ; and that science lies not in the discovery of causes, but only in the discovery of the facts and general laws of nature ; and the same

* See the 67th epistle of Seneca, wherein he explains the common and Platonic division of causes, and unjustly arraigns both, because he conceives Space, Time, and Motion, ought to be included. Motion, however, is included in the Efficient Cause, and Space and Time are but the measures of that motion, and the Law of the Motion, when strictly limited and defined, involves conside- ration of the measure only, and of nothing else.

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assertion is likewise made, because no one can pretend to have

discovered the first of secondary causes. In another view the’ Cause is looked upon as implying nothing more than an ante-

cedent phenomenon, and that these phenomena, under the names of Cause and Effect, are continued in an endless chain of suc- cessive connexions. For example, when we hear a clock strike, if we attend to the chains of successive causes—to go no farther back—they may be traced in the stroke of the hammer, which causes the vibration of the bell, which causes the undulatory movement among the particles of the air, which causes a vibratory motion on the organs of hearing and on the brain; a certain sensa-. tion

follows, and the soul perceives that the clock has struck.

Now, for the production of this ultimate effect, we may observe

not only one, but three distinct chains of what the ancients would call Causes. -1st. The chain of the material substances whose matter is in contact with one another, and without which matter

the phenomenon could not have been produced, viz. the matter. of the hammer, of the bell, of the air, of the auditorial nerve,

of the sensorium,* and these are the successive Material causes. Again, each of these portions of matter is indued with certain

qualities, without which also the effect could not have been pro-

duced; and these depend upon what the ancients would call the

form, and they consist of the form, texture, elasticity, vibratory

and other qualities of the bell, of the air, nerve, &c. These are the Formal causes. To these must be superadded the particular accidents by which they are affected, viz., the fall of the ham- mer, the vibration of the bell, and-the others, by which motion is successively communicated: and of this chain of causes each accident is nothing else than motion, modified by the body through which it passes, and may be regarded as a proximate Efficient cause. In this phenomenon, therefore, we may trace the Material, Formal, and Efficient Causes of the ancients; all which are necessary for the production of the effect: and we may

* I use the term as Newton uses it,-and not as Leibnitz in his dispute with Clarke.

perceive that the ancient and modern doctrines upon the subject of Causation may not be inconsistent with one another: but we must carefully distinguish whether the Cause be defined as the Accident itself, or the Instrument affected with the accident— the Vibration of the bell, or the Bell in the act of vibrating. Such is a general view of this phenomenon: but we may ob- serve still something more, relating to that Bond of connexion which has been so great a stumbling-block among the moderns. When we come more narrowly to inspect this triplicated chain of Causes, between each link there is a joint, if I may so call it: for instance, the aggregate motion of the hammer is, in the bell, converted into atomic motion. Now this cannot be performed simultaneously, though the manner or law according to which it is performed, escapes the observation of our senses. This is the Latens Processus, or the latent process which Bacon is so anxious to have investigated ; and it is often noticed among the ancients, particularly by Plato in the Parmenides and Phedo. The Latens Schematismus of Bacon, the latent form or structure, refers to the latent properties of the bodies, or other unknown circumstances, through which motion is communicated.

And as grosser bodies are said to be incapable of contact, a kind of Latens Schematis- mus at every joint in the chain, becomes also an object of inquiry. The inquiry into the Efficient cause, the Matter, the latent pro- cess, and the latent structure, constitutes Physics, according to the notions of Bacon; which differs but little from the ancient doc- trine. But, if we combine the two, we shall have Physical science to consist in investigating the Nature and the Continuity of the Material, Formal, and Efficient causes, together with the Laws according to which the chain of efficient causes is propagated, and this, not only in the Links but in the Joints.* If it were done

* To this might be objected, that the common example ‘of the ancient causes, viz. of a founder casting a statue, does not quadrate with what I have advanced ; for in the example, the Efficient cause a quo is the Founder, the Material ex quo is the brass, the Formal in quo is the shape. A more attentive consideration, how- ever, will show that it is only a particular case of the more general that I have taken. The Platonists added to the above the Ideal or Exemplary cause,

through the successive links only, we should in a manner have perfected the grand outline of science, through the more delicate parts, the /Jatent processes, and forms, and substances, at the joints, which constitute the bonds of connexion, should forever — be concealed. Yet they need not be despaired of.

If it should be asked why it is thus to be presumed a priori, that this triplicated chain of causes is continued throughout na- ture, the only answer to it is this,—that in every branch of science ‘which has been investigated, and is thoroughly understood, such is the case; and as we can only reason but from what. we know, we reason by analogy, from this known to the unknown, and draw a strong presumption in its favour. It may be false, and it eannot be proved otherwise till all science is perfected; but the burden of finding and demonstrating an exception lies with its opponents, who might thus confute or limit it.

In modern experimental Philosophy it is often laid down as a maxim, that the laws of nature are the only proper objects of human inquiry: and all investigation of causes is stifled by the dogma which maintains, that human nature is incapable of in- vestigating their nature—a strange fallacy, which seems to be an ignoratio elenchi. ‘The laws of nature, or general facts, as they are called—-under which obscure expressions are often included the qualities of bodies as well.as their. matter and the accidents by which they are affected—may be sufficient for the mathema- tician, as they afford the data from which his propositions may depend. Hecanrise no higher than his data; nor is it within the compass of his science to prove any simple physical proposition.* In the brilliant discoveries of Sir Isaac Newton certain general laws and qualities of matter gathered by induction, together with the common principles of mathematics, form the data from which the propositions of the Principia depend. And the discoveries

secundum quod, according to which it. is fashioned, which commonly related to the metaphysical, and not to the physical forms. It might also be objected, that the Vacuum, Gravity &c. are at variance. I speak of them presently.

* We often meet with such attempts: all the mathematical proofs of the parallelogram of forces, for instance, are vicious, and merely augments in a circle.

deduced by mathematical operations may be pushed on by his successors to a greater degree of accuracy and approximation to |

the truth than they have been already, yet are they merely oh

ductions and links in the descending chain and calculations of

effects. But among the data themselves is where we must look—

for any great advancement of science. |

In those branches of science which have attained to any de- gree of perfection, such as Mechanics, Acoustics and some others, we are not content with the mere fact, but we attend to the suc- cessive links in the chain of accident, tracing the motion whence it is derived, and to what it is communicated; and investigating also the law according to which it is propagated : and we trace also the chain of being, in the existence and contact of its matter, and in its qualities and form, as in the example of the Bell. But, not- withstanding the mighty strides which modern science has taken in the Operative division of Philosophy, it is manifest what little

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real progress has been made in the Speculative division in the ascending scale; though every step therein opens almost a new

era of discovery.

I will now turn to the Result. That Matter or Substance, by which Qualities are supported, exists, is one of the prime articles of belief among mankind, though its existence can only be inferred from the qualities which it upholds. And it is in this branch, by the chemical resolution of compound substances into more simple substances, that science has of late years made its greatest advancement.

Chief of the Qualities of Matter were resolved by the ancients - into its Form: and by the union of Form with Matter the Sen- sible world was supposed to be produced. As I endeavour to bring forward those parts only of the ancient philosophy which may be turned to account, I omit mention of their ingenious metaphysical speculations upon the nature of Form and Matter, Bound and the Boundless, and shall merely observe that the system would naturally tend to resolve all the qualities of Matter

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into the primary ones of its Extension, Form, and the absolute

Hardness or Impenetrability of its component parts, substance, or atoms.*

Besides the obvious formal qualities of matter, there are cer- tain other qualities, which may be termed supposititious, assumed or occult,}+ inasmuch as the words Elasticity, Colour, Inertia, Gravity, and many others, are words conventionally assumed to express some unknown causes of effects which have been traced no higher, but which still remain desiderata to which the attention of science should be directed; for they may perhaps be resolved into some immediate formal cause, or into several intermediate links in the chain of accidental causes, latent processes &c. Sir Isaac Newton thus attempted to resolve the elasticity of Light, as far as it concerned Reflection, into a latent process, the at- tractions of a fluid upon the surfaces of bodies.

* Of the ancients, the Epicureans alone are supposed to have held the exist- ence of atoms: if I mistake not, the Pythagoreans did likewise, though not

such a wilful democracy of Atoms as that of Epicurus ; nor am I aware that any

of the ancients held the infinite divisibility of matter. Neither of these opinions, perhaps, can be brought to the test of proof, we can rest only in analogy; but I think the accuracy of the results and calculations upon the. Atomic Theory, plainly induce us to prefer the atomic opinion, ‘upon the same grounds that our faith in the law of Gravitation is strengthened, by the accuracy with which the Planetary movements coincide with their calculated courses, i.e. it rests upon ob- servation. The conclusion also, drawn by analogy in favour of atoms, from a substance, always dividing and compounding at the same angle, is far superior to an argument drawn from the infinite divisibility of a mathematical line ; inasmuch as it is a fair analogy between two physical propositions : the latter is only a ma- thematical illustration of a physical proposition; they are not at all of the same kind; the subject under consideration is purely material, the illustration purely ideal. The same may be said of Euler’s ingenious argument, “ All matter is endued with extension. It therefore possesses all the qualities of extension: one of which is infinite divisibility.” For it does not follow that because all matter is endued with extension in the concrete, that it has all the properties of extension in the abstract; only that it might have had, if it had pleased God to make it so. + The occult qualities of Aristotle are not the nonsense usually fathered upon him; but I prefer the word supposititious, 7. e. hypothetical, not only to

avoid offence, but in better keeping with what I have written upon theory and hypothesis.

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Again, in the phenomenon of Colour, the Metaphysical dis- tinction drawn between the Sensation and Perception by the Mind, and the Quality of the body, which was the cause of that per- ception, between the redness with which the senses are affected, and the supposititious quality of the body, which so operates upon light as to produce that sensation and: perception, cleared away several strange incumbrances. But the grand discovery, that redness or any other colour may be communicated to several bodies by the mere alteration of their superficial texture, has gone far to resolve the colouring quality into the texture or form of the superficies, and to merge the supposititious and conventional quality into a formal cause, one of the primary qualities of matter. From the perception of colours we may trace the chain of antece- dent causes of Matter and Form through the optic nerve, through the eye, to the light, to

the coloured body, and again to the light. And we may trace also the descending chain of accidents or motion from the general unmodified motions of the light, as first admitted into a chamber, before it strikes upon the body, its alteration at the body, every point of which becomes a centre from which a sphere of motion is propagated, of such a nature, as, when passed through the eye and optic nerve, to produce the perception of colour.

In England, till within the last few years, the Newtonian hy- pothesis of Light has had a very general ascendancy; but at pre- sent that of Huygens bids fair entirely to supplant it. From the similarity which obtains in nature between one fluid and another, | I would venture to suggest, that these two hypotheses may not*. be altogether and fundamentally opposed, but are capable of being . reconciled, at least in part; and that light has not only a pro-— gressive, but a vibratory motion also: that to its progressive motion are to be attributed the phenomena of brightness, il- lumination, shadow and some: instances of reflection: and that upon its vibrations depend the phenomena of colour, sight and the like; and that the vibratory motion requisite for the pro- duction of Vision, is caused by. the progressive, reflected, and impeded motion of the sunbeams, by a change from the aggre-

gate progressive motion of the rays into the atomic vibrations of the fluid.. Such an hypothesis is afforded by the analogies of air and water, in their progressive motions of wind and streams, and in their vibratory motions of sound and waves. It is a fair hy- pothesis, which, if it be confuted when brought to the test of ex- periment by Induction, may afford some results upon which something more plausible may be offered.

The most remarkable of the supposititious qualities of Matter are Inertia, Gravity, and Attraction. The conceptions of Sir Isaac Newton upon the subject of Gravity and Attraction are perfectly clear and defined. He uses the words—not for the effect itself, as Dr. Clarke in his controversy with Leibnitz affirms —not for any inherent quality with which matter may be endued —nor for any accidental motion with which it may be affected : but he uses them merely conventionally for the antecedent cause of the effect of gravitation: whether the cause be a formal cause, or whether it be motion or force communicated through an ante- cedent chain of being, or whatever it may be hereafter ascer- tained. By the universal effect of gravitation or the tendency itself, proved by Induction from Experiment and Observation upon bodies within our reach, and extended by Analogy confirmed by Observation to the celestial bodies and those which are beyond us, it is evident that such a cause exists: and the knowledge of its existence, and of the law according to which it acts, are suf- ficient for all the purposes to which in mathematics it can be applied.

Sir Isaac Newton laid down as one of the rules of philoso- phizing, that no other causes ought to be introduced than such as are true, and necessary to account for the phzenomena. And he followed his predecessors in maintaining the Inertia of Matter as exerted in the first law of motion, as an inherent, though it may be supposititious quality. But to account for the undiminished motions of the planets he was compelled to assert a Vacuum, or at least a quasi vacuum. Yet he hesitated to maintain Gravity as an innate quality of matter, as it would be inconsistent with his own ideas of causation, as expressed inhis own rule. He there-

fore left directions to succeeding philosophers to seek its catise ; and pointed out as a fit subject for speculation an hypothetical subtile ether, with which the supposed vacuum might be filled, as capable of supplying the deficient links in the chain of causa- tion. Many of his professed followers, sufficiently alive to the physical inconsistency, hesitated not to assert the absolute vacuum, and gravitation as an inherent quality of matter ; not ad- verting to the insuperable metaphysical difficulty thus introduced, that they eventually maintained two distinct and independent chains of causation, continually crossing each other and assuming each other's offices: by one of which motion was communicated, through matter in contact, by impulse and vibration, in endless succession ; and by the other through vacuum by means of occult qualities commonly so called; by either of which the same effects might be produced. Euler and most foreign philosophers, more sensible of the real difficulty of the case, rejected without a seruple such a version of Sir I. Newton's opinions, upon the ex- press grounds, that two secondary causes of motion, one from Inertia the other from Attraction, were utterly incongruous and inadmissible: and such has generally been the opinion of all Metaphysicians. Stewart, equally sensible of the same insuper- able difficulty, strangely proposes to resolve all such phenomena into attractions and repulsions, upon the principles of Boscovich. But I shall merely observe, that the experiments from which it is deduced, that the grosser bodies never come into contact, prove it only, because they prove, that there is some substance inter- vening.

If we turn our attention to the Chain of Accidents, we shall find that it consists of Motion, which implies Force, communi-

cated through different portions of the material world. And

here I would mark a distinction in the word Force or Power. Where motion is actually produced, the Force by which it is pro- duced is nothing else than the Momentum, or quantity of motion communicated from one body to another in a connected suc- cession. But there is often a Force exerted where no motion is actually produced, the Force being counteracted in its effect. It

produces, however, a continual Stress and Endeavour, and is the Cause of a continued series of such Stresses, Endeavours and Tendencies among bodies in contact, and it is only requisite that some impediment be removed, that motion may take effect.

All motion and tendencies may perhaps be ultimately traced
to the forces of Animals, Gravity, Inertia, and the Etherial
powers of nature.

The natural or common motion and pressure of Water is evidently resolvable into the forces of Air, Gravity and other causes. The natural or common motions and powers of the Air may be again resolved into those of Gravity, Elasticity and Heat. | Galvanism, Electricity and certain Chemical phenomena, might perhaps, if science were properly directed to the investigation, - with little difficulty be resolved

into a chain of varied accident or: motion of one and the same etherial fluid, of which fire is but. another form: inasmuch as chief part of the results appear to » be but the conversion of aggregate into some species of atomic » motion, and the reconversion of this atomic motion into aggre- gate. The phenomena of Magnetism might perhaps be similarly resolvéd. Now in these phenomena the great dispute among philosophers does not so much concern the chain of accident and motion, as the chain of beimg through which the accidents are. propagated; whether the motion be communicated through the. grosser particles of matter, or through some subtile fluid which pervades all nature, or through several different fluids endowed with different properties, such as the Galvanic, Electric, Mag- netic and other fluids.. From the sameness of many of their effects, and from the consideration that they all appear equally extended throughout the universe, if we should. presume that. they were but one and the same fluid, we should start an. hypothesis indeed, but an hypothesis particularly worthy of at-. tention, for unless such be the case we shall. have in nature several fluids co-extended through the universe, all of which can | perform each other's offices, that is to say, several different causes more than are necessary for the solution of the phenomena.)

Gravity, in the present state of science, is an anomaly in

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nature, to which no parallel exists; for we are acquainted only with its laws, without a trace of the antecedent proximate links in the chains of Being, and Motion or Force. I have before observed, that a Vacuum is purely an hypothesis; and it is an hypothesis, resting not upon experiment or proof, nor even upon any analogy in nature, but it is a deduction by a chain of argument from the ascertained fact of the undiminished motions of the planets, from the supposititious quality of the inertia of matter, and from the unwarranted assumption, that perpetual motion can only be sustained in vacuo; an assumption, chiefly taken from a few experiments, in what may, without much difficulty, be shewn to be the absolute plenum of an air-pump. But it is far from evident that a man could move any one of his limbs if it were placed in perfect vacuo ; whilst thousands of experiments prove, that even a perpetual motion* might be preserved by Fire, Steam, Air, Electricity and other powers of nature, but for the wear and tear of the machinery, the lack of fuel and other extrinsic circumstances: and this, in many instances, in spite of friction; but invall, an absolute plenum of one or more fluids is necessary for the production of the effect.

Of the Force of Animals, it may well be questioned whence it is derived, whether it be originally communicated by the Soul of the animal itself to the material world through its connexion with the body, or whether the soul has power only to influence and divert the motion and force with which that body may be surrounded. |

Of the Etherial powers of nature, I must observe, that wherever a Fire is lighted, a wonderful kind of motion com- mences among the elements, very different from what can be supposed to have been communicated by the agent that pro-

* When I say perpetual motion, of course, I do not allude to the frivolous attempts' often made to produce it by mechanical combinations acted upon by gravity. Ifthere were no friction of the machine or air, Gravity and Inertia would always produce a perpetual motion in pendulums, or machinery whose centre of Gravity is at rest; but it could produce nothing more. If, therefore, friction is to be superadded, it must produce something less.

duced the spark, or could have resided within the spark itself. Light issues on all sides from the fire, and an incessant draft of Air sets into it; and there ensues a motion continually aceumu- lating and increasing, and communicated to the objects around it; and instead of losing motion by such communication, the longer it continues the more violent, intense and extended it becomes, producing such a variety of movements by the descent of walls and timbers, by the overthrow of houses, trees and all obstacles within its reach, as to bid defiance to all-ordinary rules of action and re-action, cause and effect: ' and no man knoweth whence it cometh, or whither it goeth."

To the ancients who held the World to be their God, Matter its body, and the Etherial powers of the heavens its soul, little difficulty could occur in resolving the motions and forces of the elements and gravity, as well as all individual animal force into the powers of this present universal Deity. By such a solution, it is true that the ancients completed and perfected their bastard system of Physics; and reduced all causes to one simple tripli- cated chain: and the Efficient, the Formal and the Material might be successively traced from the highest intellectual opera- tion to the lowest sensible pheenomenon.

To us, however, who hold the Spiritual world perfectly dis- tinct from the Material, it must be the grand object of Philo- sophy to trace the chain of causes from matter to matter, to the first of secondary causes. When a clock has struck, the vibra- tions are conveyed along the auditorial nerves to the Sensorium; and according to other systems besides those of the Materialists, motion is communicated to the Soul itself. Yet analogy, I may say experience upon all natural bodies, would rather lead us to presume that the motion, after a momentary concentration in the sensorium, is again communicated through the brain and skull to the surrounding air, and that no part of it can be lost to the material world by being communicated to the immaterial.

The cause of Gravitation, whatever that may be, causes a strain and tendency in every body which it does not actually put

in motion. By this a stress is exerted upon water in a vessel; by which the like stress or pressure is exerted against the sides of the vessel: and if one of its sides be removed, motion instantly ensues. Now it is evident that this strain or stress, as well as the motion, must be referred to the same cause. And if future discovery should ever show that the antecedent link in the chain of being through which this strain is propagated, is an etherial fluid of the heavens, we should immediately conclude, that, ex- cept where motion was actually produced, there was a continual strain.

In the legitimate use of analogy we are entitled to start such an hypothesis: and it is the business of

Philosophy to bring it to the test of Experiment or Observation by Induction; by which it may be confuted, proved, or limited to something less general. But if on such an hypothesis we should argue that the unaccount- able effects of fire, in its wonderful motions before observed, are to be resolved into the same force or strain impressed upon the heavens—if, supposing no motion is communicated from the material to the immaterial world, as far as we and other animals are concerned, we should argue to the reverse, that no motion is communicated from the immaterial or the souls of animals. to the material,* but that living creatures are only endowed with the faculty of diverting and appropriating the force with which they are surrounded—if we should argue that, in short, all motion among material bodies may be ultimately traced to the etherial powers of nature, so adjusted as to constitute the mainspring of the machine of the universe ; that they are a fluid whose material substance pervades every thing and all space, and perfects the chain of being, endowed with no other qualities than those of form, but impressed with a continued force which is not an in- herent quality, though it can be traced no higher; from which all other force and motion amongst things are borrowed, and to

* Query. Might not the term Analogy be applied to arguments proceed- ing upon the relations of contiguity and contrast, as well as upon the relation of resemblance ?

which they are again returned; and into whose operations may be ‘resolved ‘not only the chain of accidents, but all the supposi- titious qualities of matter—or if, with the school of Hutchinson,* we should resolve this force itself, this strain upon the heavens, — into the expansion caused by the motions of the Solar triad of Fire, Light, and Spirit, three conditions of one etherial fluid; I say, we should be tacking one supposition to another; we should be weaving but an hypothetic system; we should be using analogy not in its legitimate province, but, as Lord Bacon calls it, for the purpose of anticipating nature; and we should be running into the common error of the ancients, of proceeding from one step to another without stopping to prove our progress.

That all force is dependant upon the powers of the higiene is no new hypothesis, but as old as Heathenism itself, for the Heathens resolved all forces, both of nature and animals, into the powers of the etherial Soul of the universe: and the hypothesis properly modified, may be even of still higher antiquity.

Nothing, perhaps, is more uniformly insisted on among the Heathen, than that their Trinity was a triad subordinate to a Monad ; ‘which monad ‘was clearly one of those two independent principles, which were conceived to have existed before the forma- tion of the world,and was the Etherial Intellectual principle. of the Universe ; which. was in a manner superseded by the Triad. . The Triad is likewise maintained to be Phanes or Eros, the Sun, the Soul and Ruler of the world. |

To ascertain the persons of this triad, then, I shall merely place the most ancient speculations upon the subject under one another; but at the same time I would observe, that it is one of those questions which, for want of sufficient evidence, is incapable of being brought to the test of absolute demonstration.

* The discovery of the component gasses of the Air has overturned this system in its original extent, yet I conceive that the substitution of the word Caloric for Air might suggest a modification worthy of attention: but there are a great many steps which must be proved before this part of the subject can be

even appre legitimately.

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From the different Orphic fragments we find that the Orphic
Trinity consisted of
Metis, Phanes, or Eros, Ericapzeus.
which are interpreted
Will, or Light, or Life, or

Counsel, Love, Lifegiver.
From Acusilaus,
Metis, Eros, Ether.
From Hesiod, according to Damascius,
Earth, Eros, Tartarus.
From Pherecydes Syrius,
Fire, Water, Spirit, or Air,
From the Sidonians,
Cronus, Love, _ Cloudy darkness,
From the Phoenicians,
Ulomus, Chusorus, The Egg.
From the Chaldzan and Persian Oracles of Zoroaster,
Fire, Sun, Ether.

Fire, Light, Ether,
From the later Platonists,
Power, Intellect, Father.
Power, Intellect, Soul or Spirit,
By the ancient Theologists, according to Macrobius, the Sun was
invoked in the Mysteries, as
Power of Light of | Spirit of

the world, the world, the world.
To which may perhaps be added, from Sanchoniatho, the three
sons of Genus.
Fire, Light, Flame.

_ By omitting the Earth, Water, and other materials, which, in the formation of the world, are elsewhere disposed of, and passing over the refinements of the Pythagoreans, who sometimes even deviated so far as to place the raya%éy, the final cause, as the Monad, and the three concauses as the Triad, I think we may find in the above enumeration sufficient ground for maintaining the

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opinion, that the persons of the Trinity of the Gentiles, viewed under a Physical aspect, were regarded as

the Fire, the Light, and the Spirit or Air of the Etherial fluid Substance of the heavens: _ which in a Metaphysical aspect were held to be no other than the Power or Will, the Intellect or Reason, and the Spirit.or Affections of the Soul of the World; accordingly as the prior Monad was contemplated in its Etherial or Intellectual subsistence, .

Metaphysicians have at length approximated to a truth, which, in the Metaphysics of Christianity, is laid down with as much perspicuity and decision, as is the Immortality of the Soul, or as any other of those points which have been so continually agitated among philosophers, modern as well as ancient. The distinction between the Intellect, and the Emotions or Affections, to which, simple as it may appear, such laborious approaches have been made through the mazy paths of Metaphysics, is clearly drawn; and the respective seats of them are assigned, it may be figuratively, but most naturally, to the Head and Heart.

The old division of the Mental Powers into those of the Will and the Understanding, has long been superseded by the division of the school of Reid into the Intellectual and Active Powers, But under the name of the Active Powers, the Will and some part of the Emotions have been also confounded by that school. Later writers, who have drawn the distinction between the In- tellect and the Emotions, appear generally to regard the Will as a subordinate appendage to the Emotions, connected perhaps with the material structure of the Animal.

There is an ambiguity in the word Will or Volition, which may be divided into the Wish, and into the Power to act. The Soul thinks, wishes, acts ; and the Power to act appears to me to be a mental Power, as distinct from the Wish or any of the Emotions, as it is independent of any material structure or combination, We may conceive a disembodied spirit with the Intellectual Powers, the Train of Thought only, without the Emotions; and again such a spirit, with the Intellect and Emo- tions, without the Power of action; and such a being might be susceptible of every sentiment terminating in contemplation, such

as all intellectual Tastes, Memory, Regret, and a variety of others. Stewart, in his speculations upon persons dreaming, supposes the Intellectual Powers with the Train of Thought in exercise, while the Active powers are suspended. But, of the Faculties and Powers which he confounds under that name, it is manifest that the Emotions are not suspended: and though the Power over the material frame is very generally unexercised during sleep, it is a very singular phenomenon, that when the Wish to do any particular action is notified, the Soul presently takes it for granted that the deed required is actually done, and the train of thought is influenced and diverted by some internal power, though the wish is not really gratified. And there is nothing more common in nature than to have the wish without the power to act, or the power without the wish.

I speak only of the immortal and immaterial soul: but if we look more closely into the matter we may observe, in the involun- tary motions of the body, in its animal appetites, sensations, and desires, and perhaps in its perceptions, something of a material or corporeal spirit or frame of life, acting independently, though subject to the immortal soul, and whose operations appear to be earried on solely by the powers of nature. And it is this which appears to be so continually leading men astray into Materialism. And herein Plato’s disposition is curious. He places the Intel- lect in the Head; a Soul endued with some of the passions, such as fortitude, is supposed to reside in the Chest, about the Heart :

while another soul, of which the appetites, desires, and grosser passions are its faculties, about the Stomach and Spleen. The more refined Emotions he confounds with the Intellect ; which I believe is likewise the case with Kant.

The numerous passages in the Scriptures in which the Persons of the Christian Trinity are shadowed forth by the same natural and mental powers which I suppose to constitute the original triad of the Gentiles, are too numerous to require to be speci- fically referred to.—The Father is continually typified as a Fire accepting the sacrifices, consuming and punishing the guilty, as the Lord of all power and might, to whom all prayers are com-

monly addressed ;—the Son as Light, as a Mediator and a Teacher, enlightening the understanding, addressing himself more par- ticularly to the Intellect, pointing out the distinctions between good and evil;—the Spirit, as Spirit or Air, a mighty rushing wind, operating upon the Affections, Feelings, or Emotions. We are commanded by the Christian faith to look to the Son for | knowledge, to obey his instructions, and to accept the conditions of Salvation he has offered—to the Spirit, for grace to influence us in all our feelings, wishes and intentions—and to the Father, our prayers are to be directed for the power to act.

I would not presume to lay stress upon any of the hypotheses I may have advanced or adduced in this inquiry. Man is apt to indulge his fancy in building systems which he conceives may set forth the wisdom or magnify the power of his Creator; but when he brings them to the test, and finds the truth itself, he finds it infinitely more sublime than the happiest flight of his imagina- tion. Yet as we must necessarily take all our ideas, as well as our language, from the sensible world—as we are taught that it it is a glass, in which things spiritual are purposely, but darkly, shadowed forth—and as we are assured that man is formed in the express image of his Maker; I deem that we outstep not the bounds of true philosophy, when we humbly trace, in the glorious works of the Almighty, a confirmation of his word,

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Timotheus.

Valpy, Ed. Stephani Thesaurus.
Varro.
Vat.—Vatican MSS. &c.

Velleius Paterculus, A. D, i.

Vet. Int.—Vetus Interpretatio.
Vigerius, Ed. Eusebius Prep. Ev.
Vossius, Gerrard, J. De historicis, 1677.
Vossius, Isaac.
Usher, Abp. Chronol.

Vulg.—Vulgo. -

Walknaer.
Wolfius.

Zendavesta.
Zoroaster.
ERRATA.

P. v. 1. 20, for hypothesis read hypotheses.,
1, 23, for hypothesis read hypotheses.
vi. 1. 17, for hypothesis read hypotheses.
vii. 1. 2, for hypothesis read hypotheses.
xix. note *, for 170 read 165.
xxvii. 1. 19, for Nebuchadnesser read Nebuchadnezzar.
xxxii.]. 14, for 1641 read 1461.
—,1.15, for 1640 read 1460.
xxxv. 1. 3, for loveliness read loneliness.
21, line 18, for that read and says that.
40, 1. 15, for Appion read Apion,
64, 1. 1, for Celo-Syria read Ceelo-Syria.
108, 1. 8, for Among read After.
149, 1. 10, dele have. -
172, note §, for Sec Dyn read See Dynasties.
204, note +, for Gem read Gesn.
239, note *, 1. 4, for 8th read 9th.
240, note }, for p. 4 read p. 5.
244, note +, line 3, for or Mixed read and the Mixed.
250, note f, for Syonches read Synoches.
268, l. 13, for whether read either.
295, 1. 20, for as dazzling read as the dazzling.
324, 1. 2 & 4, Heraclitus occurs in some copies instead of
Herodotus. ;
344, 1. last, for augments read arguments.
346, note *, l. 7, for induce read induces.
/, 327, for presente read Preesente.
328, 1. 1, for Brutius read Brutius Preesens.
‘/—-, 1. 26, for Vergilia read Vergiliz.
At p. 84 add the following line ;

tori ‘Hpaxrédng ern ey’. is called Heraclides. He reigned 18 years,

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