

UNIVERSITY OF TORONTO



3 1761 00861786 2



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

THE
ANCIENT FRAGMENTS ;

CONTAINING

WHAT REMAINS OF THE WRITINGS OF
SANCHONIATHO, BEROSSUS, ABYDENUS,
MEGASTHENES, AND MANETHO.

ALSO

THE HERMETIC CREED, THE OLD CHRONICLE,
THE LATERCULUS OF ERATOSTHENES,
THE TYRIAN ANNALS,
THE ORACLES OF ZOROASTER,
AND THE PERIPLUS OF HANNO.

BY I. P. CORY, ESQ.

FELLOW OF CAIUS COLLEGE, CAMBRIDGE.



LONDON :
WILLIAM PICKERING.
MDCCCXXVIII.

7234
11/2/90

PREFACE.

IN presenting this collection of ANCIENT FRAGMENTS to the world, some explanation of what is comprehended under that title is not altogether 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 countries. Where then are those of Assyria and Babylon, of Persia and Egypt and Phœnicia, of Tyre and Carthage? Of the literature of all these mighty empires where are even the remains? It will, no doubt, tend to excite some reflections of a melancholy cast, to look on this small volume as an answer. That they are all contained in it, I should be unwilling to assert: yet, with some diligence and research, I have not been able to discover other fragments, which I could consider sufficiently authenticated, to increase its size.

It was my wish to have included in this collection all the fragments of the earlier Gentile world, which have reached us through the medium 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 Histiaëus, several very interesting fragments have escaped the general wreck. In the classic ages of their literature, the acquaintance of the Greek historians with antiquity is generally confined and obscure: nor was it till the publication of the Septuagint, that they turned their attention to the antiquities of their own and 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 to the exclusion of the later, would have been to omit the more valuable. To have reprinted the fragments of many authors, such as Nicolaus Damascenus, a writer of Damascus, of the Augustan age, would have introduced, with some matter worthy of attention, much of little interest. To have selected from them all, the passages relating to ancient times and foreign states, would have been a task as useless as laborious, and would have swelled the collection to a series of volumes. I have therefore excluded all native Greek historians—and every writer of the Augustan age and downwards—I have also omitted all fragments which bear about them the stamp of forgery, or are the productions of Hellenistic Jews; or of authors who have had access to the sacred Scriptures, and following the words

throw no additional light upon the subjects : under one or other of which divisions may be classed the Antediluvian books of Enoch, the large fragments of Artapanus, the Sibylline Oracles, the correspondence of Solomon and Hiram king of Tyre, the tragedy of Ezekiel in which Moses figures as the hero, with several compositions of a similar description.

The contents then of this volume are Fragments which have been translated from foreign languages into Greek ; or have been quoted or transcribed by Greeks from foreign authors ; or have been written in the Greek language by foreigners who have had access to the archives of their own respective countries. They are arranged under the following heads : the Phœnician, the Chaldæan, the Egyptian, the Tyrian, the Persian, and the Carthaginian.

In the following review of these ancient writers, I have passed from themselves into a slight examination of their works: not with a view of entering at all into the details, but merely to call the attention to some few great landmarks, which stand prominently forth amidst what might otherwise be deemed a wild, pathless and interminable. For the most ample and satisfactory explanation of the whole, I must refer to the inimitable works of Mr. Faber and Bryant.

Under the first head is contained only the Phœ-

nician Theology of Sanchoniatho, who is considered to be the most ancient writer of the heathen world. In what age he wrote is uncertain: but his history was composed in the Phœnician language, and its materials collected from the archives of the Phœnician cities. It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius. I have deviated but little from the quaint translation of Bishop Cumberland, generally so far only as to render it more consonant with the text of Stephen, or to substitute more modern expressions for phrases become now almost obsolete.

The cosmogony is one of those jargons of Theology and Physics, which were refined by the later heathens into some resemblance of the sublimest mystery of the Christian faith. As the most ancient, it is the most valuable; and as it speaks more plainly than the rest, it affords a key to their interpretation.

The generations contain many very curious passages. They are the only well authenticated heathen account of the times before the flood.

In the first generation 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 of the first line, in Taautus or Thoyth, we may perhaps recognize Athothis, the second

king of Egypt, the Hermes Trismegistus, who appears again as the adviser of Cronus. His predecessor Misor, corresponds then with Mizraïm, the first king of Egypt, the Menes and Mines of the dynasties. In the preceding generation is Amynus, Ammon, or Ham, the same with the Cronus, of what is supposed a different line. An ascent higher we find, Agrus, the husbandman, who was worshipped in Phœnicia as the greatest of the gods: he corresponds with Noah, the Ouranus of the other line, whose original name was Epigeus or Autochthon, a name of similar import with Agrus. There is also some slight appearance of identity between Hypsistus, the father of Autochthon or Ouranus, and Geïnus Autochthon, the father of Agrus.

The generations conclude with an intimation, that they contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of Thabion, the first hierophant of Phœnicia. That such is the case we are assured by Philo Byblius, in the remarks on Sanchoniatho with which he prefaces his translation of the work. The passage also informs us that the history thus disguised was handed down to Isiris, the brother of Chna, the first Phœnician. Bishop Cumberland conjectures that this Isiris is the Osiris of the Egyptian worship, and with greater probability supposes him the same with Mizraïm, the son of Ham, who was the

brother of Canaan. But he strangely wanders from the truth in his researches after the son of Thabion. If the legends were handed down to Isiris, the son of Ham, they must have been handed down by one of the predecessors of this Isiris, that is by Noah, or one of his own sons: Thabion is derived from Theba the Ark, and in the phraseology of Bryant is equivalent to the Arkite: it is a title of Noah: therefore the first hierophant of Phœnicia was a son of Noah, a predecessor of Mizraïm and Canaan, an inhabitant also of Phœnicia, in short was Ham himself. And it is some confirmation, indirect enough it must be owned, of the very prevalent belief in the apostacy of that patriarch.

This fragment is succeeded by a stricture on the propensity of the Greeks for allegory. Several of these strictures occur in the course of the extract. I have generally omitted them as they appear to be the words of Philo, the translator, and could never have been those of so early a writer as Sanchoniatho. But to exhibit the argument in the adverse light, it may be urged, that since these strictures on the Greeks occur, Sanchoniatho could not have written in such ancient times. Be that as it may, the passages have no connection with the history, and at any rate were not contained in the Phœnician records.

The last fragment, upon the mystical sacrifice of the Phœnicians, is so singular, that I cannot forbear inserting the conclusion of Bryant's disser-

tation on the subject. After having shewn that this is the only sacrifice among the ancients, which is termed *mystical*; and that Cronus, the personage who offers it was the chief deity of the Phœnicians; and moreover, that it could not relate to any previous transaction, he concludes thus:—

“ The mystical sacrifice of the Phœnicians had these requisites, that a *prince was to offer it*; and *his only son was to be the victim*: and as I have shewn that this could not relate to any thing *prior*; let us consider what is said upon the subject, as *future*, and attend to the consequence. For if the sacrifice of the *Phœnicians* was a type of *another* to come; the nature of this last will be known from the representation, by which it was prefigured. According to this, *El*, the supreme deity, whose associates were the Elohim,* was in process of time to have a son, αγαπητον well-beloved: μονογενετ, his only begotten: who was to be conceived (of ανωβρετ), as some render it, of *grace*: but according to my interpretation, of *the fountain of light*. He was to be called *Jeoud* whatever that name may relate to; and to be *offered up as a sacrifice to his father* λυτρον, by way of *satisfaction*, and *redemption*, τιμωροις δαιμοσι, *to atone for the sins of others*, and *avert the just vengeance of God*; αντι της παντων φθορας, *to prevent universal corruption*, and at the same time, *general ruin*. And it is farther remarkable; *he was to make*

* See page 11.

the grand sacrifice βασιλικῶ σχηματι κεκοσμημενος, invested with the emblems of royalty. These surely are very strong expressions: and the whole is an aggregate of circumstances highly significant, which *cannot be the result of chance.* All, that I have requested to be allowed me in the process of this recital, is this simple supposition, that *this mystical sacrifice was a type of something to come:* how truly it corresponds to that, which I imagine it alludes to, I submit to the reader's judgment. I think, it must be necessarily esteemed a most wonderful piece of history."

Sanchoniatho wrote also a history of the serpent. A single fragment of which is preserved by Eusebius.

The Chaldæan Fragments are chiefly from Berossus and Megasthenes.

Berossus, a Babylonian, flourished in the reign of Alexander, and lived some time at Athens: and according to many wrote his Chaldæan history in the Greek language. As a priest of Belus he possessed every advantage, which the records of the temple and the learning and traditions of the Chaldæans could afford; and seems to have composed his work with a serious regard for truth. He has sketched his history of the earlier times from the representations on the walls of the temples: from written records and traditionary knowledge, he learned several points too well authenticated to be called in question; and correcting the one by

the other has produced the strange history before us.

The first fragment, a catalogue of the Chaldæan Kings, has been preserved by Apollodorus; and the second, another version of the same with an epitome of the account of the deluge, by Abydenus, a disciple of Aristotle. The large extract preserved by Alexander Polyhistor, is extremely valuable; and contains a store of very curious information.

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

The instructions of the Patriarch are detailed in the next series of paintings. In the first of which, I conceive, the Chaos is portrayed by the confusion of the limbs of every kind of animal: the second represents the creation of the universe: the third

the formation of mankind : others again that of animals, and of the heavenly bodies.

The second book appears to have comprehended the history of the ante-diluvian world : and in this the two first fragments ought to have been inserted. The historian seems to have confounded the history of the world with that of Chaldæa. He finds nine persons, probably represented as kings, preceding Noah, who is here again introduced under the name of Xisuthrus, and supposes that the representation was of the first dynasty of the Chaldæan kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king : consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonassar left him to fill up the intermediate names as he could : and who are inserted, is not so easy to determine. If they are the predecessors of Noah ; who are the Annedoti that appear to them ? or can these appearances relate to any ante-diluvian transactions of the Patriarch ? If they are the successors of Nimrod, the appearances of the Annedoti may refer to visits of the Patriarch and his sons : yet every remnant of the heathen accounts, which in anywise relates to this subject, affirms the violent destruction of the tower of Babel, the dispersion of its builders, and the long subsequent desolation of the city.

There is, however, a dynasty of Chaldæan kings, handed down as some suppose by Berossus, of which the following is a list of the names.

1. Ευηχος	Evechous	6 Years.
2. Χομασβολος	Chomasbolus	7 Years.
3. Πωρος	Porus	35 Years.
4. Νεχωβης	Nechobes	43 Years.
5. Αβιος	Abius	45 Years.
6. Ονιβαλλος	Oniballus	40 Years.
7. Ζινζιρος	Zinzirus	45 Years.

These Mr. Faber conjectures to have been the immediate descendants and successors of Nimrod in Nineveh, the new seat of his empire after the catastrophe at Babylon; and that the long continuation of Assyrian monarchs are the descendants of the same patriarch but of a younger branch. Bryant fancies he recognizes among them the predecessors of Nimrod, and thinks the list altogether spurious.

There is also a dynasty of Arabian kings of Chaldæa, who seem to have taken possession of Babylon during the long period of its desolation, and to have reigned there independent of the Assyrian empire. They were six in number, five of whose names are preserved.

1. Μαρδοκεντης	Mardocentes	45 Years.
2. Σισιμαδακος	Sisimadacus	28 Years.
3. Γαβιος	Gabius	37 Years.
4. Παραννος	Parannus	40 Years.
5. Ναβονναβος	Nabonnabus	25 Years.
6.		41 Years.

They are to be found in Syncellus.

The history of the flood is very interesting, and wonderfully consonant with the Mosaic account. It mentions also the circuitous route of the human race from Armenia to the plains of Shinar.

The fragment on the Tower of Babel is generally quoted as from Abydenus. Whether it is part of his own work, the Assyrian history, or was extracted by him from Berossus, or transcribed from the Scriptures is extremely questionable: indeed it has much the air of a forgery.

The small fragment (page 32) is supposed by Eusebius, who quotes it, to relate to Abraham. Nor is this improbable: a similar passage is found in Nicolaus Damascenus, which mentions the patriarch by name, and styles him King of Damascus, a title which is given him by other writers.

The other fragments of Berossus are well authenticated history, and throw some light upon the scriptural account of the same persons and transactions. It may be observed that Belshazzar, represented in Daniel, as the son of Nebuchadnezzar, is Neriglissoor, who married the daughter, and afterwards conspired against and slew the son of that monarch; succeeded to the kingdom; and was himself taken off by violence. Nabonnedus corresponds with Darius the Mede, who afterwards took the kingdom, and was conquered by Cyrus.

The last fragment is from Megasthenes, a Persian, who wrote an Indian history a few years subsequently to Berossus. The prophecy of Nebu-

chadnezzar apparently alludes to some public notification of Daniel's interpretation of his dream. The Mede he mentions may be Nabonnedus, the Darius of the Scripture.

The singular creed, which stands first of the Egyptian fragments, was transcribed by Jamblichus, from the Hermetic books. It is an exposition of that first principle of the heathen theology, which, with its hypostases, was so largely, insisted upon by the school of Plato; and, according to them, so continually passed over in silent reverence by the earliest heathens.

I have retained the translation of Jones of Nayland, from his *Philosophical Disquisitions*; and which may be found also in his answer to the *Essay on Spirit*: and I may refer to those works for the most intelligible and satisfactory exposition of this, and of the other heathen trinities.

Previously to the dispersion at Babel, the apostates from the primitive worship were divided into two sects, whose religion Mr. Faber commonly distinguishes by the titles of Buddhism and Brahmenism. They differed not so much in the original objects of their adoration, as in their form of worship. While the latter descended to the introduction of images, and diverged with every kind of polytheistical absurdity; the former stopped content with a more simple scheme of theology; and in some countries, such as Persia, an almost pure Sabianism was jealously preserved. Both were widely

diffused and often, as in Egypt and Greece, amalgamated into one. The more elaborate and corrupted system of Brahmenism would catch the attention of the casual observer as the religion of the land; while the deeper doctrines, which involved much of the Buddhist theology, were wrapped in mystery, and communicated only to the initiated.

That the heathen trinities are often variations of the Patriarchs, the Divi of the ancient worship, who were canonized under the titles of Ouranus, Cronus, Jupiter, &c. combined with the ark and other symbols, is demonstrated by Mr. Faber and others, too clearly to admit of doubt: yet, still more frequently, when stripped of their theological dress, will they resolve themselves into some mere physical principle of nature, or its powers: of which the present collection affords other decisive instances both in Sanchoniatho and Zoroaster. Among the ancient heathens the Chaos was an object of veneration; it was looked upon as the first great principle, and usually occupies the first place, in those creeds which bear a trinitarian aspect. The other persons of the Triad are equally material: the second is frequently the Sun, or the Light, or rather Ether, the Soul of the World, or the great Patriarch himself: and the third, the Host of Heaven, the Stars, the Soul of the World, or the consecrated Dæmons. There was a foundation of Materialism, on which was raised a superstructure of Idolatry.

In the classic ages of Greece and Rome appeared a race of philosophers, who, while they submitted to superstitions which they sometimes scorned, must be allowed to have lifted up their minds to truth, as high as unassisted reason might avail. A Christian may despise, as rank idolatry, the weakness or hypocrisy, which could bow down before the images, and pray to the departed spirits of their patriarchal Divi, either as agents or intercessors; but he must admit that their aspirations towards the first great cause soared far above materialism, and were wholly directed to a sublimer object of veneration. By them the ancient creeds were made to speak a loftier language, which was foreign to their original import; and upon the promulgation of Christianity they were again remodelled and refined into a further resemblance of its mysteries. And such has probably been the fate of the Hermetic creed before us.

The old Egyptian Chronicle, preserved by Syncellus, is a valuable guide and index to the dynasties that follow.

The first fragment of Manetho, his Epistle to Ptolemy Philadelphus, king of Egypt, gives an account of the author and his work. His history was composed by order of that king in emulation of the Septuagint: and its materials collected, under the royal command, from all the records of the kingdom. All that remains is an epitome of the dynasties, and two large extracts; the first

concerning the Shepherd kings, and the other upon the Israelites.

In the dynasties I have followed the text of Africanus, as quoted by Syncellus, in preference to that of Eusebius who has sadly defaced it. The general outline is the same, though the names of the kings, and the length of their respective reigns frequently differ, as well as the collocation and numbers of the dynasties. I have availed myself of the text of Eusebius to correct grammatical errors ; but where any material difference occurs, I have inserted the variation in a parenthesis, or observed it in a note. The numerical letters or figures I have given from Africanus without noticing those of Eusebius as very little dependence can be placed on either.

The *Laterculus* or *Canon* of the Kings of Thebes was compiled from the archives of that city by Eratosthenes, the librarian to Ptolemy Philadelphus. It is to be found in Syncellus and other writers.

From these fragments, as explained by the ingenious dissertations of Bryant and Mr. Faber, we may collect an outline of the early history of Egypt. It appears then that after the dispersion from Babel the children of Mizraim went off to Egypt ; of which they continued in the undisturbed enjoyment for about two centuries and a half. The first fourteen dynasties have given rise to various hypotheses. Bryant, using the *Old Chronicle* as

an authority, lops them all off at once as spurious. There is nevertheless great reason to suppose that the first, or at least part of it, is genuine. Menes, Mines, or Mizor, the Mizraim of the Scriptures, and the planter of the nation, is naturally placed as the first sovereign of the united realm: and perhaps the dominion of Athothis was equally extensive; for his name occurs both in the *Laterculus* of the Theban Kings, and in *Sanchoniatho*. After him the country seems to have been divided into several independent monarchies; some of whose princes may perhaps be found among the thirteen dynasties that follow.

The first fragment from *Josephus*, gives an account of the invasion and expulsion of a race of foreigners, who were styled *Hycsos* or *Shepherd Kings*. They were a branch of the warlike family of the *Cuthites*, who took advantage of the divided state of Egypt, and conquered it with little difficulty. They retained possession for nearly two hundred and sixty years; when they were expelled by a combination of the native princes under *Thummosis*, king of *Thebes*. The *Shepherds* are placed as the fifteenth dynasty, and *Thummosis* and his successors, correspond accurately with *Amos* the first king and his successors of the eighteenth dynasty. Very shortly after the expulsion of the shepherds, *Joseph* and the children of *Israel*, came down into Egypt, and were settled in the land of *Goshen*, the *Avaris*, which had been evacuated by the Shep-

herds; where they seem to have lived more than a century on terms of the greatest amity with the Egyptians, till a second invasion of the Shepherds reduced them to a state of slavery. Of this invasion the second extract gives an account, and places it in the reign of Amenophis, whom the historian identifies with Amenophis the third, by making him the predecessor of Sethos his son, whom we find the first of the nineteenth dynasty, and who was named Ramesses, after Rampses the father of Amenophis. According to the fragment, the Shepherds effected the conquest in alliance with the Israelites, with whom they reigned conjointly thirteen years, during which time Amenophis, with multitudes of his subjects, retired into Ethiopia. By a comparison of the fragment with the Mosaic account, and some passages relative to the same transactions in Diodorus, Herodotus, and Tacitus, Mr. Faber has extracted the following particulars; that instead of thirteen years, one hundred and six must be allotted to the duration of the second shepherd dynasty; the five hundred and eleven years mentioned by Manetho, being the complete interval between the first invasion and final expulsion: that the native Egyptians and Israelites were equally oppressed under their sway: that the Pyramids were constructed by the joint labours of the conquered, at the command of Cheops, one of the Shepherd kings: and that the Exodus of the Israelites, and destruction of the

Shepherd's power were effected at the same time, by the passage of the Red Sea. After the power of the Shepherds was broken by that catastrophe, the native princes returned, and seem to have had some difficulty in expelling the remnant of the Shepherd tribe; which was finally effected by Sethosis, in the emigration of the Danaï to Greece.

The second invasion then must have taken place in the reign of Amenophis the second; and the return of the Egyptian kings from Ethiopia, in the person of Amenophis the third, who has been confounded with his predecessor. The kings of the second dynasty of Shepherds, seem to have been but two, Cheops and Chephren according to Herodotus, the Chemmis and Cephren of Diodorus. They correspond apparently with Suphis, and Suphis the second which are placed in the fourth of the dynasties of Manetho. The second dynasty of Shepherds, was in reality the fourth dynasty of Egypt, which is expressly stated to have been Memphites of a different race: and of these Suphis the first is said by Africanus, to be the same as Cheops. By turning also to the *Laterculus* we may observe, at the fifteenth, a change of dynasty from Theban Egyptian to Theban kings: and in Saophis and Sensaophis or rather Saophis the second, we may recognise the same persons reigning as the kings of Thebes. The Mencheres of Manetho, who follows Suphis, is probably the Mycerinus of Dio-

dorus and Herodotus, and the Moscheris of Eratosthenes; and a similarity in the names of his successors to those of the successors of Acherres* in the eighteenth, may induce us to suppose they were the same persons, the exiled princes of Egypt, the contemporaries and not the successors of the second race of Shepherd kings. If any reliance may be placed upon the numbers, another argument might be drawn from the sum of the united reigns which amounts in all the three cases to something more than a century. For a very ingenious theory, I may also refer to the Egyptian Mythology of Pritchard, in which he separates the Theban, Memphite, Thinite, Elephantine, Xoïte, and Heracleotic dynasties from each other, and looks upon them as independent and often contemporaneous dynasties.

The Tyrian Annals are fragments, which were quoted by Josephus from the now extinct histories of Dius and Menander. They agree perfectly with the scriptural accounts, and furnish some curious particulars in addition. The date of the foundation of Carthage, it may be observed is accurately fixed.

The fragments of Zoroaster are generally known

* Possibly the name was Cheres or Ares, varied by the common prefixes of Men, Ach, &c.

by the title of the Chaldaic Oracle 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. The rest were collected by Franciscus Patricius from the works of Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus, and Arnobius; and published together with the Hermetic Books at the end of his *Nova Philosophia*. Stanley in his *Lives of the Philosophers*, has given the complete collection of the oracles, with a translation into English, to which I have generally adhered.

Great doubts have been entertained respecting the authenticity of these oracles: but the variety of authors by whom they have been quoted, and throughout whose works they lie dispersed, speaks something in their favour. That they were the forgery of some Gnostic, is an opinion which Stanley thinks sufficiently refuted by the great veneration in which they were held by the Platonic school.

The oracles of Zoroaster, if not genuine extracts, at least contain the genuine doctrine of the Sabæan Theology. The writings which are extant under the title of the Hermetic books though of a far more suspicious character, and evidently the compositions of a later age, have by several eminent writers been also supposed to contain the real doctrines of the Egyptian Buddhists. Both savour per-

haps too strongly of the Platonic philosophy: but that peculiar phraseology, by which the materiality of their subject is sublimated into a spiritual form, must be attributed to the Greek translators, who had deeply imbibed the doctrines of that school.

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

The *Periplus* is prefaced by a few lines, reciting a decree of the Carthaginians relative to the voyage and its objects: and is then continued as a narrative, by the commander or one of his companions, which commences from the time the fleet had cleared the straits of Gibraltar. Mr. Bougainville has given a chart of the voyage, which may be found, together with the corresponding maps of Ptolemy and D'Anville, in Mr. Falconer's treatise. It may be sufficient however, to remark that Thy-miaterium, the first of the colonies planted by Hanno, occupies a position very nearly, perhaps precisely the same with that of the present com-

mercial 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 the Gorillæ. Vossius however supposes the Western Horn, to be Cape Verd, and the Southern, Cape Palmas, in which case the Sierra Leone will answer to the Ochema Theon the Chariot of the Gods.

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

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 authors 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 on 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 the 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 antiquity, or sketched from historical paintings or hieroglyphical records, they have been sometimes translated from the sacred, into the common language of the place, and again translated into Greek; then passed in quotation from hand to hand, and are now scattered over the works of the fathers, and the writers of the Roman empire. It is matter of surprise then,

not that they abound in error and uncertainty, but that so much has been preserved. For my own errors and inadvertencies I beg leave humbly to apologise, yet I must confess I have some reason to congratulate myself on finding in the above a cloak, under which a multitude of them may be concealed, and to which a charitable disposition may refer as many as it pleases without even recurring to the "errors of the press."

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

To Eusebius, Syncellus, and Josephus, we are principally indebted for these relics of antiquity. The authors of them are repeatedly cited in the *Stromata* of Clemens Alexandrinus, and in the works of Justin, Cedrenus, and the fathers of the lower empire: but unfortunately no extracts have been preserved. Diodorus Siculus has borrowed largely, but has incorporated the substance of his quotations in the body of his own work.

For Josephus I have followed Hudson's edition. The Cologne edition of the *Præparatio Evangelica*

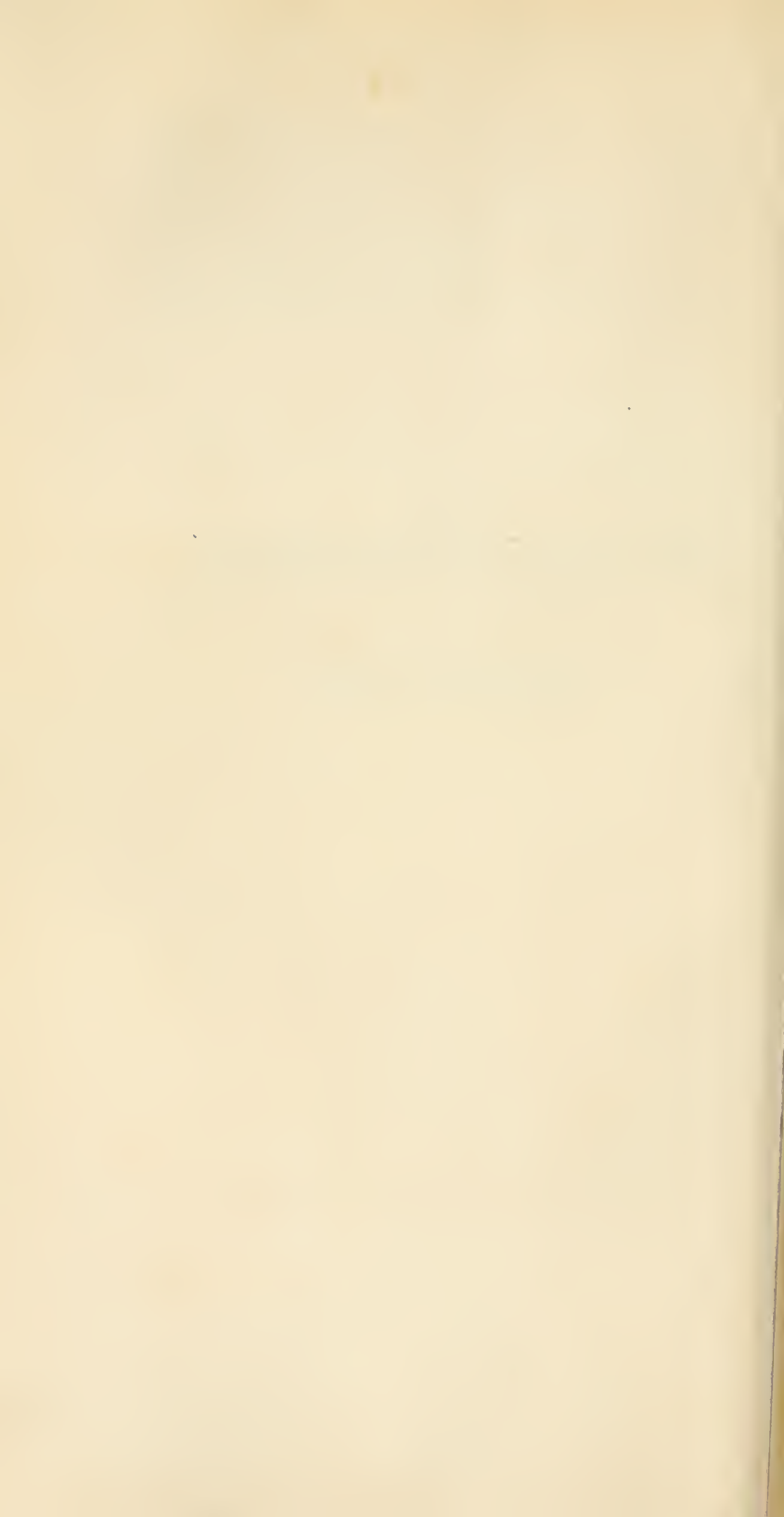
of Eusebius is often considered as the best: but upon close inspection and comparison I have been induced to prefer the text of Stephen. With the exception of a mutilated translation into Latin, Eusebius' Chronicle is lost. Under that title however Scaliger has industriously compiled a very portly folio, which, with some other Chronicles, contains a collection of all the fragments of the Greek text of Eusebius, that could be found. Syncellus has been magnificently edited at Paris under the patronage of Louis the fourteenth. By that father very copious extracts have been preserved. He professes to follow the original documents more closely than his predecessors, and as his Parisian editor makes the same pretences to fidelity, I have very generally taken his text as the groundwork. To correct all the palpable grammatical errors contained in it, would be a difficult undertaking. To effect it in some degree, I have availed myself of the emendations of the margin, and of the different readings to be found in Eusebius. But in no case have I presumed to alter without authority; and where neither the margin nor Eusebius afforded that, I have permitted the error to stand as I found it. The alteration of a single letter would sometimes correct a gross grammatical mistake: yet at the same time by retaining the letters as they stand, and making a different division of them into words, a different meaning may be elicited. This work being a mere collection of quotations,

I have not deviated from the usual method of quoting without the points. In most cases we make no use of them: in some instances, their introduction might stamp one particular signification upon certain passages, in which two, widely different, present themselves: but where so much uncertainty prevails, every person must be at liberty to accent as he pleases, or to divide the words as best may suit his purpose. To introduce the accents generally, and omit them in those sentences which may bear a double import, and in which they might assist us to determine the meaning; in short, to use them where they are of no use, and omit them where they might be turned to some account, would be an eccentricity, more needing an apology, than the course I have ventured to pursue. The matter contained in these fragments is the only merit to which they can pretend; the interpretation is all that is required; and refined criticism, bestowed on works which do not rise to elegance, is always a misplaced display of learning: and I feel myself as little competent as inclined to enter into speculations upon the words or accents. So far from presuming to intrude into the province of a commentator, I shall be well content if I have committed no great mistakes.

Such as these fragments are, I send them forth without either note or comment. 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 may be useful to have collected into one small volume, the scattered relics for which he must otherwise search so widely.

THE
THEOLOGY OF THE PHŒNICIANS;
FROM
SANCHONIATHO.



SANCHONIATHO.

THE COSMOGONY.

ΤΗΝ των όλων αρχήν ὑπο-
τίθεται Ἀερα ζοφάδῃ καὶ
πνευματάδῃ, ἢ πνοῇ αἰερος
ζοφάδου, καὶ Χάος Ἵσλερον,
ερεβῶδες. ταῦτα δὲ εἶναι
ἀπειρα, καὶ δια πολὺν αἰῶνα
μὴ εἶναι περας. ὅτε δὲ (φη-
σιν) ἠρασθῆ το πνεῦμα των
ἰδίων ἀρχῶν, καὶ ἐγενετο συγ-
κρασῖς, ἢ πλοκὴ ἐκείνη ἐκλήθη
Ποθος. αὕτη δὲ ἀρχὴ κτισεως
ἀπαντων. αὐτο δὲ οὐκ ἐγινωσκε
τὴν αὐτοῦ κτισιν, καὶ ἐκ τῆς
αὐτοῦ συμπλοκῆς τοῦ πνευμα-
τος, ἐγενετο Μωτ. τοῦτο τινες
φασιν ἰλυν. οἶδε, ὕδατωνος
μιξέως σηψιν. καὶ ἐκ ταυτῆς
ἐγενετο πασα σπορα κτισεως,
καὶ γενεσις των όλων.

Ἦν δὲ τινὰ ζῶα οὐκ ἐχοντα
αἰσθησιν, ἐξ ὧν ἐγενετο ζῶα

HE supposes that the beginning of all things was a dark and condensed windy air, or a breeze of dark air and a Chaos turbid and indistinct like Erebus: and that these things were infinite, and for a long time had no bound: but when this wind became enamoured of its own principles, and a mixture took place, that embrace was called Desire: and it was the beginning of the creation of all things. But the wind knew not its own production. And of that wind from its embrace was begotten Môt; which some call Mud, others the putrefaction of a watery mixture: and from this sprung all the seed of the creation, and the generation of the universe.

But there were certain animals which had no sense, out of which pro-

νοερα, και εκληθη Ζωφασημιν, τουτ' εστιν ουρανου κατοπται. και ανεπλασθη ὁμοιος ὡου σχηματι, και εξελαμψε Μωτ, Ἡλιος τε και Σεληνη, Αστερες τε και Αστρα μεγαλα.

Και του αερος διαιγαταν-τος, δια πυρωσιν και της θαλασσης και της γης εγενετο πνευματα, και νεφη, και ουρανιων ὕδατων μεγασται καταφοραι και χυσεις και επειδη διεκριθη, και του ιδιου τοπου διεχωρισθη δια την του ἡλιου πυρωσιν, και παντα συνητησε παλιν εν αερι ταδε τοισδε, και συνεβραξαν, βρονται τε απετελεσθησαν και αστραπαι, και προς τον καταγον των βροντων τα προγεγραμμενα νοερα ζωα εγηγηρησεν, και προς τον ηχον επτυρη, και εκινηθη εν τη γη και θαλασση αρβεν και θηλυ.

(Τουτοις ἐξῆς ὁ αὐτός συγγραφεὺς ἐπιφέρει λεγών.) ταυθ' εὔρεθη εν τη κοσμογονικῇ γεγραμμενα Τααυτου, και τοις ἐκείνου ὑπομνημασιν, εκ τε στοχασμων και τεκμηριων, ὧν ἔωρακεν αὐτου ἡ διανοια, και εὔρε, και ἡμιν εφωτισεν.

Ἐξῆς τουτοις ονοματα των ανεμων ειπων Νοτου και Βορευου και των λοιπων, επιλεγει.

ceeded intelligent animals, and they were called Zophasemin, that is, the inspectors of heaven, and they were moulded in like manner in the shape of an egg, and Môt shone forth the sun and the moon, the less and the greater stars.

And the air shining thoroughly with light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great defluxions, and torrents of the heavenly waters. And when these things, by the heat of the sun, were parted and separated from their proper places, and all met again in the air, and were dashed to pieces against each other, thunders and lightnings were the effect; and at the sound of the thunders, the before-mentioned intelligent animals were awakened, and frightened by the noise, and male and female moved upon the earth, and in the sea.

(After these things our Author proceeds to say:) These things are written in the Cosmogony of Taautus, and in his memoirs, and from the conjectures, and natural signs which his mind perceived and discovered, and where-with he has enlightened us.

Afterwards, declaring the names of the winds North, South, and the rest, he makes this epilogue:—But these

Αλλ' οὕτωγε πρώτοι αφιερωσαν τα της γης βλαστηματα, και θεους ενομισαν, και προσκυνοουν ταυτα, αφ' ὧν αυτοι τε διεγιγοντο, και οἱ επομενοι, και οἱ προ αυτων παντες, και χοας και επιθυσεις εποιουν. (και επιλεγει) αἱται δε ησαν αι επινοιαι της προσκυνησεως, ὁμοιαι τη αυτων ασθενεια και ψυχης ατολμια.

first men consecrated the plants 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 worship, agreeing with their weakness and the want of boldness of their souls.—*Euseb. Præp. Evan. lib. I. c. 10.*

THE GENERATIONS.

Ειτα (φησι) γεγενησθαι εκ του Κολπια ανεμου, και γυναικως αυτου Βααυ, τουτο δε νυκτα ἔρμηνευειν, Αιωνα και Πρωτογονου Ξητους ανδρας, οὕτω καλουμενους, εὑρειν δε τον Αιωνα την απο των δενδραν τροφην.

Of the wind Colpias, and his wife Baau, which is interpreted Night, were begotten two mortals, called Æon and Protogonus: and Æon found out food from trees.

Εκ τουτων τοις γενομενους κληθηναι Γενος και Γενεαν, και οικησαι την Φοινικην. αυχμων δε γενομενων, τας χειρας ορεγειν εις ουρανους προς τον Ἡλιον. τουτου γαρ (φησι) θεον ενομιζον μονον ουρανου Κυριον, Βεελσαμην καλουντες, ὃ εστι παρα Φοινιξι κυριος ουρανου, Ζευς δε παρ' Ἑλλησι.

Those that were begotten of these were called Genus and Genea, and they dwelt in Phœnicia: and when there were great droughts they stretched forth their hands to heaven towards the Sun; for him they thought the only lord of heaven, calling him Beelsamin, which in Phœnician is Lord of Heaven, but in the Greek Zeus.

Ἐξῆς (φησιν) απο Γενους Αιωνου και Πρωτογονου, γενη-

Afterwards by Genus, the son of Protogonus and Æon, were begotten

θηραι αυθις παιδας Ξυητους, οίς ειναι ονοματα Φως και Πυρ και Φλοξ. ούτοι (φησιν) εκ παρατριβης ξύλων εύρον πυρ, και την χρησην ειδαξαν.

Υίους δε εγενησαν ούτοι μεγεθει τε και ύπεροχη κρεισσονας. ών τα ονοματα τεις ορεισιν επετεθη ών εκρατησαν. ώς εξ αυτων κληθηται το Κασσιον, και τον Λιβανον, και τον Αντιλιβανον, και το Βραθυ.

Εκ τουτων (φησιν) εγενηθησαν Μημρουμις ο και Ύψουρανιος απο μητερων δε (φησιν,) εχρηματιζόντων τοτε γυναικων αναιδην μισγομενων οίς αν εντυχοιεν. Ειτα (φησι) τον Ύψουρανιον οικησαι Τυρον, καλυβας τε επινοησαι απο καλαμων και Ξυων, και παπυρων. στασιασαι δε προς τον αδελφον Ουσωον. ός σκεπην τφ σματι πρωτος εκ δερματων, ών ισχυσε συλλαβειν Ξηριων εύρε. Ραγδαιων δε γενομενων ομβρων και πνευματων, παρατριβεντα τα εν τη Τυρρ δενδρα, πυρ αναψαι, και την αυτοθι ύλην καταφλεξει. δενδρον δε λαβομενον τον Ουσωον και αποκλαδευσαντα, πρωτον τολημηςαι εις Ξαλασσαν εμβηναι* ανιερωσαι δε δυο στηλας πυρι τε και πνευματι, και προσκυνησαι, άμα τε σπενδειν

mortal children, whose names were Phôs, Pûr, 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 given to the mountains on which they first seized: thus from them were named Mount Cassius, and Libanus, Antilibanus, and Brathu.

Memrumus and Hypsuranius were the issue of these men having intercourse with their mothers, the women of those times, without shame, lying with any man they chanced to meet. Then Hypsuranius inhabited Tyre: and he invented the making of huts of reeds and rushes, and the papyrus. And he fell into enmity with his brother Usous, who first made clothing for the body of the skins of the wild beasts which he could catch. And when there were violent storms of rain and wind, the trees in Tyre being rubbed against each other, took fire, and the forest there was consumed. And Usous having taken a tree, and broken off its boughs, first dared to venture on the sea. And he consecrated two pillars to Fire and Wind, and worshipped them, and poured out to them the blood of the wild beasts he took in hunting: and when there was an end of these (the storm and fire?)

αυταις ἐξ ὧν ἠγρευε Ξηριων. τουτων δε τελευτησαντων, τους απολειφθεντας (φησι) βαδδους αυτοις αφιερωσαι, και τας στηλας προσκυνειν, και τουτοις ἑορτας αγειν κατ'ετος.

Χρονοις δε ὑστερον πολλοις απο της Ὑψουρανιου γενεας γενεσθαι Αγραα και Ἀλεια, τους ἀλειας και αγρας εὔρετας. ἐξ ὧν κληθηται αγρευτας και ἀλειεις.

Εξ ὧν γενεσθαι δυο ἀδελφους σιδηρου εὔρετας, και της τουτου εργασιαις. ὧν θατερον τον χρυσωρ λογους ασκησαι, και επφδας και μαντειαις. ειναι δε τουτον τον Ἡφαιστον. εὔρειν δε και αγκιστρον, και δελεαρ, και ὄρμιαν, και σχεδιαν* πρωτον τε παντων ανθρωπων πλευσαι. διο και ὡς Θεον αυτον μετα Ξανατον εσεβασθησαν. καλεισθαι δε αυτον και Διαμιχιον. οἱ δε τους ἀδελφους αυτου τοιχους φασιν επινοησαι εκ πλινθων.

Μετα ταυτ' εκ του γενους τουτου γενεσθαι νεανιδας δυο, καλεισθαι δε αυτων τον μεν Τεχνιτην* τον δε Γηῖνον Αυτοχθονα. οἱτοι επενοησαν τῷ πληφ της πλινθου συμμιγνυειν φερυτον, και τῷ ἥλιφ αυτας τερσαινειν. αλλα και στεγας εξευρον.

he consecrated to them the stumps of wood that remained, and worshipped the pillars, and held anniversary feasts unto the stumps.

And in the times after the generation of Hypsuranium, were Agraes and Halieus, the inventors of the arts of hunting and fishing, from whom huntsmen and fishermen are named.

Of these were begotten two brothers who discovered iron, and the forging thereof. One of these called Chrysor, who is the same with Hephæstus, exercised himself in words, and charms, and divinations; and he invented the hook, bait, and fishing-line, and boats slightly built; and he was the first of all men that sailed. Wherefore he was worshipped after his death as a God, and called Diamichius. And it is said his brothers invented the way of making walls of bricks.

Afterwards, from this generation were born two youths, one of whom was called Technites, the other Geinus Autochthôn. These discovered the method of mingling stubble with the loam of the bricks, and of drying them in the sun; and found out tiling.

Απο τούτων εγενοντο ἕτεροι, ὧν ὁ μὲν Ἀγρος ἐκαλεῖτο. ὁ δὲ Ἀγρουηρος ἢ Ἀγροτης. οὗ καὶ ξοανον εἶναι μάλᾳ σεβασμιον, καὶ ναον ζυγοφορουμενον ἐν Φοινικῇ. παρὰ δὲ Βιβλίοις ἐξαιρετως θεῶν ὁ μέγιστος ὀνομαζέται. ἐπινοήσαν δὲ οὗτοι αὐλας προστιθέναι τοῖς οἰκοῖς, καὶ περιβάλαια, καὶ σπηλαια. ἐκ τούτων ἀγροται καὶ κνηγοῖ. οὗτοι δὲ καὶ Ἀληται καὶ Τίτανες καλοῦνται.

Απο τούτων γενεσθαι Ἀμυνον καὶ Μαγον. οἱ κατεδείξαν κωμᾶς καὶ ποιμνας.

Απο τούτων γενεσθαι Μισωρ καὶ Συδυκ. τούτ' ἐστὶν εὐλυτον καὶ δικαίον. οὗτοι τὴν τοῦ ἄλλοις χρῆσιν εὔρον.

Απο Μισωρ Τααυτος. ὃς εὔρε τὴν τῶν πρώτων στοιχειῶν γραφὴν. ὃν Αἰγυπτίοι μὲν Θωωρ, Ἀλεξανδρεῖς δὲ Θωυθ, Ἕλληνες δ' Ἑρμῆν ἐκαλεσάν. ἐκ δὲ τοῦ Συδυκ, Διοσκουροὶ, ἢ Καβεῖροι, ἢ Κορυβάντες, ἢ Σαμοθρακες. οὗτοι (φησὶ) πρώτοι πλοῖον εὔρον.

Ἐκ τούτων γεγενῆσιν ἕτεροι, οἱ καὶ βοτανᾶς εὔρον, καὶ τὴν τῶν δακετῶν ἰασιν, καὶ ἐπὶ δασ.

Κατὰ τούτους γινεται τις Πλιον καλούμενος Ἵψιστος* καὶ Ξελεῖα λεγομένη Βηρουθ.

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

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

By these men were begotten Misor and Sydyc, that is, Well-freed and Just: and they found out the use of salt.

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

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

Contemporary with these was one Elioun, which imports Hypsistus, (the most high) and his wife called

οἱ και κατακουν περι Βυβλον. ἐξ ὧν γεναται Επιγειος η Αυτοχθων. ὃν ὕστερον εκαλεσαν Ουρανον. ὡς απ' αυτου και το ὑπερ ἡμας στοιχειον, δι' ὑπερβολην του καλλους ονομαζειν Ουρανον. γεναται δε τούτῳ ἀδελφῆ εκ των προειρημενων. ἡ δὲ εκληθη Γη. και δια το καλλος, απ' αυτης (φησιν) εκαλεσαν την ὀμωνυμον Γην.

Ὁ δε τούτων πατηρ ὁ Ὑψιστος εκ συμβολης θηριων τελευτησας αφιέρωθη. φ' και χρισας και θυσιασ οἱ παιδες ετελεσαν.

Παραλαβων δε ὁ Ουρανος την του πατρος αρχην, αγεται προς γαμον την ἀδελφην Γην, και ποικεται ἐξ αυτης παιδας δ'. Ιλον, τον και Κρονον, και Βετυλον, και Δαγων, ὃς εστι σιτων, και Ατλαντα.

Και ἐξ ἄλλων δε γαμετων ὁ Ουρανος πολλην εσχε γενεαν. διο και χαλέπαινουσα ἡ Γη, τον Ουρανον ζηλοτυπουσα εκακιζεν, ὡς και διαστηναι ἀλλήλων. ὁ δε Ουρανος αποχωρησας αυτης μετα βιας, ὅτε και εβουλετο επιων' και πλησιαζων αυτη, παλιν ἀπηλλατετο. επεχειρει δε και τους ἐξ αυτης παιδας διαφθειρειν. την δε Γην ἀμυνασθαι πάλλακις, συμμαχιαι αυτη συλλεξαμενην.

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

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

But Ouranus, taking the kingdom of his father, married his sister Ge, and had by her four sons, Ilus who is called Cronus, and Betylus, and Dagon who is Siton, and Atlas.

But by other wives Ouranus had much issue; whereat Ge, being grieved and jealous, reproached Ouranus, so that they parted from each other: but Ouranus, though he had parted from her, yet by force returned whenever he pleased, and having laid with her again departed; moreover he attempted to kill the children he had by her; Ge also often defended or avenged herself, gathering unto her auxiliary powers.

Εἰς ἀνδρας δὲ προελθὼν ὁ Κρονος, Ἐρμῆ τῷ τρισημῆστῳ συμβούλῳ καὶ βοηθῷ χρωμενος, οὗτος γὰρ ἦν αὐτοῦ γραμματεὺς, τὸν πατέρα Οὐρανὸν ἀμυνεται, τιμῶν τῆ μητρὶ. Κρονὸν δὲ γίνονται παῖδες, Περσεφονῆ καὶ Ἀθηνᾶ. ἡ μὲν οὖν πρῶτη, παρθενὸς ἐτελεύτα. τῆς δὲ Ἀθηνᾶς γυνὴ καὶ Ἐρμοῦ κατεσκευασε Κρονος ἐκ σιδήρου ἄρπην καὶ δόρυ. Ἔπειτα ὁ Ἐρμῆς τοῖς τοῦ Κρονὸν συμμαχοῖς λόγους μαγείας διαλεχθεὶς, πόθον ἐνεποίησε τοῖς κατ' Οὐρανὸν μάχης ὑπὲρ τῆς Γῆς. καὶ οὕτω Κρονος τὸν Οὐρανὸν πολεμῶ συμβαλὼν, τῆς ἀρχῆς ἤλασε, καὶ τὴν βασιλείαν διεδεξάτο. Ἐάλω δὲ ἐν τῇ μάχῃ καὶ ἡ ἑπεραστος τοῦ Οὐρανὸν συγκοίτος ἐγκυμῶν οὖσα. ἦν ἐκιδῶσιν ὁ Κρονος πρὸς γάμιν τῷ Δαγῶνι. τικτεῖ δὲ παρὰ τοῦτο ὁ κατὰ γαστροὺς ἐξ Οὐρανὸν ἐφερεν. ὁ δὲ ἐκαλεσε Δημαρῶν.

Ἐπὶ τούτοις ὁ Κρονος τειχρὸς περιβάλλει τῇ ἑαυτοῦ οἰκησεί, καὶ πρῶτην πόλιν κτίζει τὴν ἐπὶ Φοινικῆς Βυβλὸν. Μετὰ ταῦτα τὸν ἀδελφὸν τὸν ἰδίον Ἀτλάντα ὑπανοήσας ὁ Κρονος, μετὰ γυναικὸς τῆς Ἐρμοῦ εἰς βαθὸς γῆς ἐμβαλὼν κατέχευσε.

Κατὰ ταῦτον τὸν χρόνον οἱ

But when Cronus came to man's age, by the advice and assistance of Hermes Trismegistus, who was his secretary, he opposed his father Ouranus, that he might avenge his mother. And Cronus had children, Persephone and Athena; the former died a virgin; but, by the advice of Athena and Hermes, Cronus made of iron a scimitar and a spear. Then Hermes, addressing the allies of Cronus with magic words, wrought in them a keen desire to fight against Ouranus in behalf of Ge. And thus Cronus overcoming 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; Cronus gave her in marriage to Dagon, and she was delivered, and called the child Demaroon.

After these events Cronus builds a wall round about his habitation, and founds Byblus, the first city of Phœnicia. Afterwards Cronus suspecting 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

απο των Διοσκουρων σχεδιας και πλοια συνθεντες, επλευσαν. και εκριφεντες κατα το Κασσιον ορος, νουν αυτοθι αφιερωσαν.

Οι δε συμμαχοι Ιλου του Κρονου Ελωειμ επεκληθησαν, ως αν Κρονοι. οτοι ησαν οι λεγομενοι επι Κρονου. Κρονος δε νιον εχων Σαδιδου, ιδιω αυτον σιδηρω διεχρησατο, δι' υπονοιαις αυτον εσχημας· και της ψυχης, αυτοχειρ του παιδου γενομενος, εστερησεν. ωσ αυτας και θυγατρος ιδιαις την κεφαλην απετεμεν. ως παντας εκπεπληχθαι θεους την Κρονου γνωμην.

Χρονου δε προΐντος Ουρανος εν φυγη τυγχανων, θυγατερα αυτου παρθενον Αστάρτην μεθ' ετερων αυτης αδελφων δυο, Ρεας και Διωνης δαλω τον Κρονον ανελευν υποπεμπει· αις και ελθων ο Κρονος κουριδιας γαμετας αδελφαις ουσαις εποιησατο. Γνους δε ο Ουρανος, επιστρατευει κατα του Κρονου Ειμαρμενην και Ωραν μεθ' ετερων συμμαχων. και ταυτας εξαικειωσαμενος ο Κρονος, παρ' εαυτω κατεσχεν. ετι δε (φησιν) επενοησε θεος Ουρανος Βαιτυλια, λιθους εμψυχους μηχανησαμενος.

Κρονω δε εγενοντο απο

Dioscuri, having built some light and other more complete ships, put to sea; and being out over against Mount Cassius, there consecrated a temple.

But the auxiliaries of Ilus, who is Cronus, were called Eloim, (as it were) the allies of Cronus; they were so called after Cronus. And Cronus, having a son called Sadidus, dispatched him with his own sword, because he held him in suspicion, and with his own hand deprived his son of life. And in like manner he cut off the head of his own daughter, so that all the gods were amazed at the mind of Cronus.

But in process of time, Ouranus being in banishment, sent his daughter Astarte, with two other sisters, Rhea and Dione, to cut off Cronus by deceit; but Cronus took the damsels, and married them being his own sisters. Ouranus, understanding this, sent Eimarmene and Hora with other auxiliaries to make war against him: but Cronus gained the affections of these also, and kept them with himself. Moreover, the god Ouranus devised Bætulia, contriving stones that moved as having life.

And Cronus begot on Astarte seven

Αστάρτης θυγατέρες ἑπτα Τιτανίδες ἢ Ἀρτεμιδίδες. καὶ παλιν τῷ αὐτῷ γίνονται ἀπὸ Ρέας παῖδες ἑπτα, ἃν ὁ νεωτάτος ἄμα τῇ γενεσῇ ἀφιέρωθη, καὶ ἀπὸ Διώνης θηλείαι. καὶ ἀπὸ Ἀστάρτης παλιν ἀρρένες δύο, Πόθος καὶ Ἔρος.

Ὁ δὲ Δαγῶν ἐπειδὴ εὗρε σίτον καὶ ἀροτρον, ἐκλήθη Ζεὺς Ἀροτριός.

Συδυκῶ δὲ τῷ λεγομένῳ Δικαιῷ, μίᾳ τῶν Τιτανίδων συνελθούσα, γεννᾷ τὸν Ἀσκληπιόν. ἐγενήθησαν δὲ καὶ ἐν Περαιᾷ Κρόνῳ, τρεῖς παῖδες, Κρόνος ὁμώνυμος τῷ πατρὶ, καὶ Ζεὺς Βῆλος, καὶ Ἀπόλλων.

Κατὰ τοὺτους γίνονται Πόντος καὶ Τυφῶν καὶ Νηρεὺς, πατὴρ Πόντου. ἀπὸ δὲ τοῦ Πόντου γίνεται Σιδῶν ἢ καθ' ὑπερβολὴν εὐφωνίας πρώτη ἕμνον ᾠδῆς εὖρε. καὶ Ποσειδῶν.

Τῷ δὲ Δημαρῶντι γίνεται Μελικάρθως. ὁ καὶ Ἡρακλῆς.

Εἶτα παλιν Οὐρανὸς πολεμεῖ Πόντῳ. καὶ ἀποστάς, Δημαρῶντι προστιθεται. Ἐπεισὶ τε Πόντῳ ὁ Δημαρῶν, τροποῦται τε αὐτῶν ὁ Πόντος. ὁ δὲ Δημαρῶν φυγῆς θυσιᾶν ηὐξάται.

Ἐτεὶ δὲ τριακιστῷ δευτέρῳ τῆς ἑαυτοῦ κρατησεως καὶ βασιλείας, ὁ Ἴλος, ταῦτ' ἐστὶν

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

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

To Sydyc, called the just, one of the Titanides bare Asclepius : Cronus had also in Peræa three sons, Cronus bearing his father's name, and Zeus Belus, and Apollo.

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

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

Then again Ouranus makes war against Pontus, but parting from him attaches himself to Demaroon. Demaroon invades Pontus, but Pontus puts him to flight, and Demaroon vows 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

ὁ Κρονος, Ουρανον τον πατερα λοχησας εν τοπῷ τινι μεσογειῳ, και λαβων ὑποχειριον, εκτεμνει αυτου τα αιδοια, συνεγγυς πηγων τε και ποταμων. εϋθα αφιερωθη Ουρανος, και απηρτισθη αυτου το πνευμα, και απεσταξεν αυτου το αιμα των αιδοιων, εις τας πηγας, και των ποταμων τα υδατα, και μεχρι τουτου δεικνυται το χαριον.

(Παλιν δε ὁ συγγραφευς τουτοις επιφερει μεθ' ἑτερα λεγων.) Αστартη δε ἡ μεγαστη, και Ζευς Δημαρους, και Αδαδος βασιλευς Θεων, εβασιλευον της χωρας, Κρονου γνωμη. ἡ δε Αστартη επεθηκε τη ιδιᾳ κεφαλη βασιλειας παρασημον κεφαλῃν ταυρου. περιουστουσα δε την οικουμενην, εδρεν αεροπετη αστερα, ὃν και ανελομενη, εν Τυρῳ τη ἁγια νησῳ αφιερωσε. (Την δε Αστартην Φαινικες, την Αφροδιτην ειναι λεγουσι.)

Και ὁ Κρονος δε περιῖαν την οικουμενην, Αθηνα τη ἑαυτου θυγατρι διδωσι της Αττικης την βασιλειαν. λοιμου δε γενομενου και φθορας, τον ἑαυτου μονογενη υῖον, Κρονος Ουρανῳ πατρι ὀλοκαρποι, και τα αιδοια περιτεμνεται, ταυτο ποιησαι και τους ἄμ' αυτῳ συμμαχοις

father Ouranus in a certain place in the middle of the earth, and having gotten him into his hands, dismembers him near fountains and rivers. There Ouranus was consecrated, and his spirit was separated, and the blood of his parts dropt into the fountains and the waters of the rivers; and the place is shewed even to this day.

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

Cronus, also going about the habitable world, gave to his daughter Athena the kingdom of Attica: and when there happened a plague and mortality, Cronus offered up his only son as a sacrifice to his father Ouranus, and circumcised himself, and forced his allies to do the same: and not long afterwards he consecrated

καταναγκασας. και μετ' ου πολυ ετερον αυτου παιδα απο Ρεας ονομαζομενον Μουθ' αποθανοντα αφιεροι. Θανατου δε τουτον και Πλουτωνα Φοινικες ονομαζουσι.

Και επι τουτοις ο Κρονος Βυβλον μεν την πολιν Θεα Βααλτιδι, τη και Διωνη διδωσι, Βηρυτον δε Ποσειδωνι και Καβηροις αγροταις τε και αλιευσιν. οι και Ποντου λειψανα, εις την Βηρυτον αφιερωσαν.

Προ δε τουτων Θεος Τααυτος μιμησαμενος τον Ουρανον, των Θεων οφεις, Κρονου τε και Δαγωνος, και των λοιπων διεντυπωσεν τας ιερους των στοιχειων χαρακτηρας. επενοησε δε και τω Κρονω παρασημα βασιλειας, ομματα τεσσαρα εκ των εμπροσθιων και των οπισθιων μεραν' δυο δε ησυχη μουντα και επι των ωμων πτερα τεσσαρα' δυο μεν, ως ιπταμενα, δυο δε ως υφειμενα. το δε συμβολον ην, επειδη Κρονος κοιμαμενος εβλεπε, και εγρηγορας εκοιματο' και επι των πτερων ομοιως' οτι αναπαυομενος ιπτατο, και ιπταμενος ανεπαυετο. τοις δε λοιποις Θεοις, δυο εκαστω πτερωματα επι των ωμων, ως οτι δη συνιπταντο τω Κρονω. και αυτω δε παλιν επι της κεφαλης,

after his death another son, called Muth, whom he had by Rhea; him the Phœnicians call Death and Pluto.

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

But before these things the god Taautus, having represented Ouranus, made types of the countenances of the gods Cronus, and Dagon, and the sacred characters of the other 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 his wings, that whilst he rested he was flying, yet rested whilst he flew. But to the other gods there were two wings only to each upon his shoulders, to intimate that they flew under the controul of Cronus; he had also two wings upon his head, the one for

πετρα δυο. ἓν ἐπὶ τοῦ ἡγεμονικωτάτου νοῦ, καὶ ἓν ἐπὶ τῆς αἰσθησεως.

Ἐλθὼν δὲ ὁ Κρονὸς εἰς νοτοῦ χωρὰν, ἀπάσασαν τὴν Αἰγυπτὸν ἐδωκε Ξεφ Τααυτῶ, ὅπως βασιλεῖον αὐτῶ γενηται.

Ταυτὰ δὲ (φησὶ) πρῶτοι αὐτῶν ὑπεμνηματίσαντο οἱ ἑπτὰ Συδεκ παῖδες Καθηροί, καὶ οὐδοὺς αὐτῶν ἀδελφὸς Ἀσκληπιός, ὡς αὐτοῖς ἐνετείλατο ὁ θεὸς Τααυτός.

Ταυτὰ πάντα ὁ Θαβίωνος παῖς, πρῶτος τῶν ἀπ' αἰῶνος γεγενοτῶν Φοινικῶν Ἱεροφάντης ἀλληγορησας, τοῖς τε φυσικοῖς καὶ κοσμικοῖς παθεσὶν ἀναμιξίας, παρέδωκε τοῖς οὐργισί, καὶ τέλετων καταρχουσί προφηταίς. οἱ τὸν τυφὸν αὐξεῖν ἐκ παντός ἐπινοοῦντες, τοῖς αὐτῶν διαδοχοῖς παρέδωσαν καὶ τοῖς ἐπεισακτοῖς. ἂν εἰς ἣν καὶ Ἰσίρις τῶν τριῶν γραμμάτων εὐρετής, ἀδελφὸς Χνα τοῦ πρώτου μετονομασθέντος Φοινίκος.

the most governing part, the mind, and one for the sense.

And Cronus coming into 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 Sydec, and their eighth brother Asclepius, first of all set down in memoirs, as the god Taautus commanded them.

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

Phœnicians.

OF THE MYSTICAL SACRIFICE OF THE EGYPTIANS.

Ἔθος ἦν τοῖς παλαιοῖς, ἐν ταῖς μεγάλαις συμφοραῖς τῶν κινδύνων, ἀντὶ τῆς παντῶν φθοράς, τὸ ἡγαπημένον τῶν τεκνῶν, τοὺς κρατοῦντας ἢ

It was the custom among the ancients, in times of great calamity, to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved

πόλεως ἢ ἐθνους, εἰς σφαγὴν ἐπιδίδουσι λυτρὸν τοῖς τιμαρῖς δαίμοσι. κατεσφαττοῦτο δὲ οἱ δίδομενοι μυστικῶς. Κρόνος τοῖνυν, ὃν οἱ Φοινικεῖς Ἰσραήλ (Ἰλ?) προσαγορευουσι, βασιλευσάν τῆς χώρας, καὶ ὑστερον μετὰ τὴν τοῦ βίου τελευτήν εἰς τὸν τοῦ Κρόνου ἀστὲρα καθιερωθεὶς, ἐξ ἐτιχωρίας νυμφῆς Ἀνώβρετ λεγομένης, υἱὸν ἐχὼν μονογενῆ, ὃν διὰ τοῦτο Ἰεοὺδ ἐκαλοῦν, τοῦ μονογενοῦς οὕτως ἐτι καὶ νῦν καλουμένου παρὰ τοῖς Φοινίξιν, κινδυνῶν ἐκ πολέμου μεγίστων κατεὶληφὸς τὴν χώραν, βασιλικῶς κοσμησας σχηματῖ τὸν υἱὸν, βωμὸν τε κατασκευασάμενος κατέθεσεν.

of their children as the price of redemption: they who were devoted for this purpose were offered mystically. For Cronus, whom the Phœnicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called Anobret an only son, who on that account is styled Ieoud, for so the Phœnicians still call an only son: and when great danger from war beset the land he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him. —*Euseb. Præp. Evan.* lib. I. c. 10.

OF THE SERPENT.

Τὴν μὲν οὖν τοῦ δράκοντος φύσιν καὶ τῶν ὀφειῶν αὐτοῦ ἐξεθείασεν ὁ Τααυτός, καὶ μετ' αὐτὸν αὐθις Φοινικεῖς τε καὶ Αἰγυπτῖοι. πνευματικώτατον γὰρ τὸ ζῶον πάντων τῶν ἔρπετων, καὶ πυρῶδες ὑπ' αὐτοῦ παρεδόθη. παρ' ἧ καὶ ταχὺς ἀνυπερβλήτων διὰ τοῦ πνεύματος παριστήσι, χωρὶς ποδῶν τε καὶ χειρῶν, ἢ ἀλλοῦ τινος τῶν ἐξώθεν, ἐξ ὧν τὰ λοιπὰ ζῶα τὰς κινήσεις ποιεῖται. καὶ

Taautus first consecrated the basilisk, and introduced the worship of the serpent tribe; in which he was followed by the Phœnicians and Egyptians. For this animal was held by him to be the most inspirited of all the reptiles, and of a fiery nature; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external organs, by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a

ποικίλων σχημάτων τῆς πο-
 ρεῖαν ἑλικοειδῆς εχει τας ὀρμας,
 εἰς ὃ βουλεται ταχος· και
 πολυχρονιωτατον δε εστι, ου
 μονον τῷ εκδυομενον το γηρας
 νεαζειν, αλλα και αυξησιν
 επιδεχασθαι μειζονα πεφυκε.
 και επειδαν το ὄρισμενον με-
 τρον πληρωση, εις ἑαυτον ανα-
 λισκεται. ὡς εν ταις ἱεραῖς
 ὁμοίως αυτος ὁ Τααυτος κατε-
 ταξε γραφαις. διο και εν ἱεροῖς
 τουτο το ζων και εν μυστη-
 ριοῖς συμπαρειληπται.

spiral course, and at what degree of
 swiftness it pleases. And it is very
 long-lived, and has the quality not
 only of putting off its old age, and
 assuming a second youth, but it re-
 ceives a greater increase. And when
 it has fulfilled the appointed measure
 of its existence, it consumes itself:
 as Taautus has laid down in the sacred
 books, wherefore this animal is intro-
 duced in the sacred rites and myste-
 ries.—*Euseb. Præp. Evan. lib. I. c. 10.*

THE FRAGMENTS
OF
THE CHALDÆAN HISTORY:
FROM
BEROSSUS, ABYDENUS, AND
MEGASTHENES.

BEROSSUS :

FROM APOLLODORUS.

OF THE CHALDÆAN KINGS.

ΓΑΤΤΑ μιν ὁ Βηρωσσοσ ἱστο-
ρησε. Πρωτον γενεσθαι βασι-
λευα Αλωρον εκ Βαβυλωνοσ Χαλ-
δαιον. βασιλευται δε σαρουσ
δεκα. και καθεξησ Αλαπαρον
και Αμηλωνα τον εκ Παντιβιβ-
λων. ειτα Αμμενωνα τον Χαλ-
δαιον, εφ' ου (φησι) φανηται
τον μισαρον Ωαννην τον Αννη-
δωτον εκ της Ερυθρασ. (ὁπερ
Αλεξανδροσ προλαβων ειρηκε
φανηται τῳ πρωτῳ ετει. οὔτωσ
δε μετα σαρουσ τεσσαρακοντα.
ὁ δε Αβυδινοσ τον δευτερον
Αννηδωτον μετα σαρουσ εικοσι
ἕξ.) ειτα Μεγαλαρον εκ Παν-
τιβιβλων πολεωσ. βασιλευσαι
δε αυτον σαρουσ οκτωκαιδεκα.
και μετα τουτον Δαωνον ποι-
μενα εκ Παντιβιβλων βασι-
λευσαι σαρουσ δεκα. κατα
τουτον παλιν (φησι) φανηται
εκ της Ερυθρασ Αννηδωτον τε-
ταρτον την αυτην τοισ ανω

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

εχοντα διαθεσιν, και την
 ιχθυος προς ανθρωπους μιξιν.
 ειτα ηρξαι Ευεδωρεσχον εκ
 Παντιβιβλων, και βασιλευσαι
 σαρους οκτωκαιδεκα. επι του-
 του (φησιν) αλλον φανηναι εκ
 της Ερυθρας Θαλασσης ομοιον
 κατα την ιχθυος προς ανθρω-
 πον μιξιν, φ' ονομα Οδακων.
 (Τουτους δε φησι παντας τα
 υπο Παννου κεφαλαιωδως ρη-
 θεντα κατα μερος εξηγησασ-
 θαι. περι τουτων Αβυδινος
 ουδεν ειπεν.) ειτα αρξαι Αμεμ-
 ψινον Χαλδαιον εκ Λαραγχων.
 βασιλευσαι δε αυτον ογδων
 σαρους δεκα. ειτα αρξαι Ωτι-
 αρτην Χαλδαιον εκ Λαραγχων.
 βασιλευσαι δε σαρους η'. Ωτι-
 αρτου δε τελευτησαντος τον
 υιον αυτου Ξισουθρον βασιλευ-
 σαι σαρους οκτωκαιδεκα. επι
 τουτου τον μεγαν κατακλυσ-
 μον (φησι) γεγενησθαι. ως
 γινεσθαι ομου παντας βασι-
 λεις δεκα' σαρους δε εκατον
 εικοσι.

a fish blended with that of a man.
 Then reigned Euedoreschus from
 Pantibiblon, for the term of eighteen
 sari; in his days there appeared
 another personage from the Ery-
 thræan sea like the former, having
 the same complicated form between
 a fish and a man, whose name was
 Odacon. (All these, says Apollodo-
 rus, related particularly and circum-
 stantially whatever Oannes had in-
 formed them of: concerning these
 Abydenus has made no mention.)
 Then reigned Amempsinus, a Chal-
 dæan from Laranchæ; and he being
 the eighth in order reigned ten sari.
 Then reigned Otiartes, a Chaldæan,
 from Laranchæ; and he reigned
 eight sari. And upon the death of
 Otiartes, his son Xisuthrus reigned
 eighteen sari: in his time happened
 the great deluge. So that the sum
 of all the kings is ten; and the term
 which they collectively reigned an
 hundred and twenty sari.—*Syncel.
 Chron. 39. Euseb. Chron. 5.*

BEROSSUS:

FROM ABYDENUS.

OF THE CHALDÆAN KINGS AND THE DELUGE.

ΧΑΛΔΑΙΩΝ μὲν τῆς σοφίης
περὶ τούτωντα.

Βασιλευσαι δὲ τῆς χώρας
πρῶτον λέγει Ἀλωρον. τὸν δὲ
ὑπὲρ ἑαυτοῦ λόγον διαδοῦναι,
ὅτι μὴν τοῦ λέω ποιμένα ὁ Θεὸς
ἀποδείξει. βασιλευσαι δὲ σα-
ρους δεκα. σαρὸς δὲ ἐστὶ ἕξα-
κοσμία καὶ τρισχίλια ἑτα·
νηρὸς δὲ ἕξακοσμία· σῶσσοις δὲ
ἕξηκοντα.

Μετὰ δὲ τούτων Ἀλαπαρον
ἄρξει σαρὸς τρεῖς, μετ' ὃν
Ἀμιλλαρὸς ἐκ πόλεως Παντι-
βιβλίου ἐβασίλευσεν σαρὸς ἑγ-
εφ' οὗ δευτέρου Ἀνηδῶτον τὴν
θάλασσαν ἀναδύναί παρα-
πλήσιον Ὀαννῆ τὴν ἰδεάν
ἡμιδαίμονα. μετ' ὃν Ἀμμενων
ἐκ Παντιβιβλίων ἠρξε σαρὸς
ἑβ'. μετ' ὃν Μεγαλαρὸς ἐκ
Παντιβιβλίων ἠρξε σαρὸς οκ-
τωκαίδεκα. εἶτα Δαὼς ποιμὴν
ἐκ Παντιβιβλίων ἐβασίλευσεν

So much concerning the wisdom of
the Chaldæans.

It is said that the first king of the
country was Alorus, who gave out a
report that he was appointed by God
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 a
semidæmon called Annedotus, very
like to Oannes, came up a second
time from the sea : after him Am-
menon reigned twelve sari, who was
of the city of Pantibiblon : then
Megalarus of the same place eighteen
sari : then Daos, the shepherd,
governed for the space of ten sari ;
he was of Pantibiblon ; in his time

σαρους δεκα, ἐφ' οὗ ὃ διφρῆεις γην ἐκ θαλάσσης ἀνεδύσαν, ὄντα ὀνομαζα τὰυτὰ· Εὐεδώκος, Εὐενγαμος, Εὐενβούλος, Ἀνημεντος. ἐπὶ δὲ τοῦ μετα ταῦτα Εὐεδωρεσχοῦ Ἀνωδαφρος· μεθ' οὗς ἀλλοιτε ἠρξάν, καὶ Σεισιθρος ἐπὶ τούτοις. ὡς τοὺς παντὰς εἶναι βασιλεῖς δεκα· ἂν ὁ χρόνος τῆς βασιλείας συνῆρξε σαρους ἑκατον εἰκοσι. (καὶ περὶ τοῦ κατακλυσμοῦ, παρ' ὁμοία μὲν οὐκ ἀπαραλλάκτα λέγει οὕτως.) μετ' Εὐεδωρεσχοῦ ἄλλοι τινες ἠρξάν καὶ Σεισιθρος· φ' ὃν Κρονος προσημαινει μὲν εἶσεσθαι πληθὺς ὀμβρῶν Δεσιου πεμπτη ἐπὶ δεκα. κελνευει δὲ παν ὅτι γραμμάτων ἦν ἐχόμενον, ἐν ἡλίῳ πόλει τῇ ἐν Σιππαροισιν ἀποκρυψαί. Σεισιθρος δὲ ταῦτα ἐπιτέλεα ποιήσας, εὐθεὺς ἐπ' Ἀρμενίους ἀνεπλώε, καὶ παραντικά μιν κατέλαμβανε τὰ ἐκ θεοῦ. Τριτὴ δὲ ἡμέρῃ ἐπειτα ἂν ἐκοπασε, μετῆι τῶν ὀρνιθῶν πειρὴν ποιούμενος, εἰκοὺ γην ἰδοίεν τοῦ ὕδατος ἐκδύσαν. Αἱ δὲ ἐκδεχομένου σφραγὸς πελαγεὸς ἀχανεὸς, ἀπορουσαι ὀκη καθορμηγόνται, παρὰ τὸν Σεισιθρον ὀπισθὸν κομίζονται, καὶ ἐπ' αὐτῆσιν ἕτεροι. Ὡς δὲ τῆσι τριτῆσι εὐτυχεεν, ἀπικατο γὰρ ὃν πηλοῦ καταπλεοὶ τοὺς ταρ-

four double-shaped personages came out of the sea to land, whose names were Euedocus, Eneugamus, Eneuboulus, and Anementus : after these things was Anodaphus, in the time of Euedoreschus. There were afterwards 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, and commanded him to deposit all the writings whatever that he had, in the city of the Sun in Sippara. Sisithrus, when he had complied with these commands, instantly sailed to Armenia, and was immediately inspired by God. During the prevalence of the waters Sisithrus sent out birds, that he might judge if the flood had subsided. But the birds passing over an unbounded sea, and not finding any place of rest, returned again to Sisithrus. This he repeated. And when upon the third trial he succeeded, for they then returned with their feet stained with mud, the gods translated him from among men. With respect to the vessel, which yet

σους, θεοι μιν εξ ανθρωπων αφανιζουσιν. Το δε πλοιον εν Αρμενιη περιαπτα ξυλων αλεξι-
φαρμακα τοισιν επιχωριοισι
παρειχετο.

remains in Armenia, it is a custom
of the inhabitants to form bracelets
and amulets of its wood.—*Syncel.*
38. — *Euseb. Præp. Evan.* lib. 9. —
Euseb. Chron. 5. 8.

OF THE TOWER OF BABEL.

Εντι δ' οί λεγουσι τους
πρωτους εκ γης ανασχοντας,
βρυμη τε και μεγαθει χάνων-
θεντας, και δη θεων κατα-
φρονησαντας, ραμεινονας ειναι,
πυργων τυρσιν ήλιβατον αιρεινι,
ινα νυν Βαβυλων εστιν' ηδη τε
ασσον ειναι του ουρανου. και
τους ανεμους, θεοισι βωθειντας
ανατρεψαι περι αυτοισι το
μηχανημα. του δητα ερειπια
λεγεσθαι Βαβυλωνα. τεας δε
οντας όμογλωσσους εκ θεων
πολυθρα φωνην ενεικασθαι,
μετα δε Κρονω τε και Τιτηνι
συστηναι πολεμον. ό δε τοπος
εν οί πυργον οικοδομησαν, νυν
Βαβυλων καλειται, δια την
συγχυσιν του περι την διαλεκ-
τον πρωτον εναγρους. Έβραιοι
γαρ την συγχυσιν Βαβελ
καλουσι.

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, where
Babylon now stands : but when it
approached the heaven, the winds
assisted the gods, and overturned
the work upon its contrivers : and
its ruins are said to be 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 be-
tween Cronus and Titan : but 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. Præp. Evan.* lib. 9.—*Syncel.*
Chron. 44.—*Euseb. Chron.* 13.

BEROSSUS :

FROM ALEXANDER POLYHISTOR.

Οικωνας ανα

OF THE COSMOGONY ~~AND CAUSES OF~~ THE DELUGE.

ΒΗΡΩΣΣΟΣ δε εν τη πρωτη των Βαβυλωνιακων φησι, γενεσθαι μεν αυτον κατα Αλεξανδρον τον Φιλιππου την ηλικιαν. αναγραφας δε πολλων εν Βαβυλωνι φυλασσεσθαι μετα πολλης επιμελειας απο ετων που υπερ μυριαδων δεκακαιπεντε περιεχουσας χρονον περιεχειν δε τας αναγραφας ιστοριας περι του ουρανου, και θαλασσης, και πρωτογονιας, και βασιλειων, και των κατ' αυτους πραξεων.

Και πρωτον μεν την Βαβυλωνιαν γην (φησι) κεισθαι επι του Τιγριδος και Ευφρατου ποταμου μεσην. φθειν δε αυτην πυρους αγριους, και κριθας, και οχρον, και σησαμον, και τας εν τοις ελεσι φυομενας ριζας εσθιεσθον ονομαζεσθαι αυτας γογγας· ισδυναμειν δε τας ριζας

BEROSSUS, in his first book concerning the history of Babylonia, informs us that he lived in the time of Alexander the son of Philip. And he mentions that there were written accounts preserved at Babylon with the greatest care, comprehending a term of fifteen myriads of years. These writings contained a history of the heavens and the sea; of the birth of mankind; also of those who had sovereign rule; and of the actions achieved by them.

And in the first place he describes Babylonia as a country which lay between the Tigris and Euphrates. He mentions that it abounded with wheat, barley, ocrus, sesamum; and in the lakes were found the roots called gongæ, which were good to be eaten, and were in respect to nutriment like barley. There were also palm trees and apples, and most

ταυτας κριθαις. γινεσθαι δε φοινικας, και μηλα, και τα λοιπα ακροδρυα, και ιχθυας και ορνεα, χερσαια τε και λιμναια. ειναι δε αυτης τα μεν κατα Αραβιαν μερη ανυδρα τε και ακαρπα, τα δε αντικειμενα τη Αραβια, ορεινα τε και ευφωρα. εν δε τη Βαβυλωνι πολυ πληθος ανθρωπων γενεσθαι αλλοεθων κατοικησαντων την Χαλδαιαν· ζην δε αυτους αιαντως, ὡσπερ τα Ξηρια.

Εν δε τῷ πρώτῳ ἐνιαυτῷ φανῆναι ἐκ τῆς Ἐρυθρᾶς Θαλάσσης κατα τον ὁμορρύντα τοπον τη Βαβυλωνιαζῶων ἀφρενον ονοματι Ωαννην, (καθως και Απολλοδαρος ἱστορησε,) το μεν ὅλον σωμα εχον ιχθυος· ὑπο δε την κεφαλην παραπεφυκειαν ἀλλην κεφαλην ὑπο κατω της του ιχθυος κεφαλῆς, και ποδας ὁμοιως ανθρωπου, παραπεφυκοτας δε ἐκ της ουρας του ιχθυος· ειναι δε αυτῷ φανῆναι ανθρωπου, την δε εικονα αυτου ετι και νυν διαφυλασσεσθαι.

Τουτο δε (φησιν) τῷ ζῶων την μεν ἡμεραν διαίριβειν μετα των ανθρωπων, μηδεμιαν τροφην προσφερομενον· παραδιδαναι τε τοις ανθρωποις γραμματων, και μαθηματων, και τεχνων παντοδαπων ἐμπειριαν, και πολεων συνοικισμους, και ἱερων

kinds of fruits; fish too and birds; both those which are merely of flight, and those which take to the element of water. The part of Babylonia which is bordered upon Arabia, was barren, and without water; but that which lay on the other side had hills, and was fruitful. At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldea, and lived without rule and order like the beast of the field.

In the first year there made its appearance, from a part of the Erythraean sea which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. (According to the account of Apollodorus) the whole body of the animal was like that of a fish; and had under a fish's head another head, and also feet 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.

This Being in the day-time used to converse with men; but took no food at that season; and he gave them an insight into letters and sciences, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of

ιδρυσεις, και νομων εισηγησεις, και γεωμετριαν διδασκειν, και σπερματα, και καρπων συναγωγας υπαδεικνυειν, και συνολως παντα τα προς ημερωσιν ανηκοντα βιον παραδιδουσι τοις ανθρωποις. απο δε του χρονου εκεινου ουδεν αλλο περισσον ευρεθηται. του δε ηλιου δυναντος το ζων τουτου Ωαννην δυναι παλιν εις την θαλασσαν, και τας νυκτας εκει διαιτασθαι· ειναι γαρ αυτον αμφιβιον.

‘Υστερον δε φανηται και ετερα ζωα ομοια τουτων, περι αν εν τη των βασιλεων αναγραφη (φησιν) δηλωσειν.

Τον δε Ωαννην περι γενεας και πολιτειας γραψαι, και παραδουσαι τονδε τον λογον τοις ανθρωποις.

“Γενεσθαι” φησι “χρονον, εν ω το παν σκοτος και ιδωρ ειναι, και εν τουτοις ζωα τερατωδη, και ειδικυεις τας ιδεας εχοντα ζωογονεισθαι. ανθρωπους γαρ διπτερους γενηθησιν, ενιους δε και τετραπτερους, και διπροσωπους· και σωμα μεν εχοντας εν, κεφαλας δε δυο, ανδρειαν τε και γυναικειαν, και αιδοια τε διπτα, αρβεν και Ξηλυ· και ετερους ανθρωπους, τους μεν αιγων σκελη και κερατα εχοντας, τους δε ιππο-

geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect fruits; in short, he instructed them in every thing which could tend to soften manners and humanize mankind. From that time, so universal were his instructions, nothing has been added material by way of improvement. When the sun set, it was the custom of this Being to plunge again into the sea, and abide all night in the deep; for he was amphibious.

After this there appeared other animals like Oannes, of which Berossus promises to give an account when he comes to the history of the kings.

Moreover Oannes wrote concerning the generation of mankind; of their different ways of life, and of their civil polity; and the following is the purport of what he said:

“There was a time in which there was nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a two-fold principle. Men appeared with two wings, some with four and with two faces. They had one body but two heads; the one of a man, the other of a woman. They were 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: others had the limbs of a horse

ποδας, τους δε τα οπισω μεν
 μερη ιππων, τα δε εμπροσθεν
 ανθρωπων, οἷς ιπποκεντυρρους
 την ιδεαν ειναι. ζωογονηθηναι
 δε και ταυρους ανθρωπων κεφα-
 λας εχοντας* και κυνας τετρα-
 σωματους, ουρας ιχθυος εκ των
 οπισθεν μεραν εχοντας, και
 ιππους κυνοκεφαλους, και αν-
 θρωπους, και ετερα ζωα κεφα-
 λας μεν και σωματα ιππων
 εχοντα, ουρας δε ιχθυων. και
 αλλα δε ζωα παντοδαπων Ξη-
 ριων μορφας εχοντα. προς δε
 τουτοις, ιχθυας, και ερπετα, και
 οφεις, και αλλα ζωα πλειονα
 Ξανμαστα και παρηλλαγμανα
 τας οφεις αλληλων εχοντα* ὧν
 και τας εικονας εν τῷ του
 Βηλου ναφ ανακεισθαι.

“ Αρχειν δε τουτων παντων
 γυναικα ἢ ονομα Ομοροκα* ειναι
 δε τουτο Χαλδαῖστι μεν Θα-
 λατθ, Ἑλληνιστι δε μεθερ-
 μηρευεται Θαλασσα, κατα δε
 ισοψηφον σεληνη* οὔτως δε των
 ὄλων συνεστηκοτων, επανελ-
 θοντα Βηλον σχισαι την γυ-
 ναικα μεσην, και το μεν ἡμισυ
 αυτης ποιησαι γην, το δε
 αλλο ἡμισυ ουρανον, και τα
 ἐν αυτη ζωα αφανισαι. αλλη-
 γορικως δε (φησιν) τουτο μεν
 φυσιολογεισθαι. ἕργου γαρ ον-
 τος του παντος, και ζῶων εν
 αυτῷ γεγενημενων, τουτου τον

behind, but before were fashioned like
 men, resembling hippocentaurs. Bulls
 likewise bred there with the heads of
 men; and dogs with fourfold bodies,
 and the tails of fishes. Also horses
 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 crea-
 tures with the limbs of every species
 of animals. Add to these fishes,
 reptiles, serpents, with other won-
 derful animals, which assumed each
 other's shape and countenance. Of
 all these were preserved delineations
 in the temple of Belus at Babylon.

“ The person, who was supposed to
 have presided over them, was a woman
 named Omoroca; which in the Chal-
 daic language is Thalath; which the
 Greeks express Thalassa, the sea:
 but according to the most true com-
 putation, it is equivalent to Selene,
 the moon. All things being in this
 situation, Belus came, and cut the
 woman asunder: and out of one half
 of her he formed the earth, and of
 the other half the heavens; and at
 the same time destroyed the animals
 in the abyss. All this (he says) was
 an allegorical description of nature.
 For the whole universe consisting of

Θεον αφελειν την εαυτου κεφαλην, και το ρυεν αιμα τους αλλους θεους φυρασθαι τη γη, και διαπλασαι τους ανθρωπους· δια νοερους τε ειναι, και φρονησεως Ψειας μετεχειν. τον δε Βηλον, ον Δια μεθερμηνευουσι, μεσον τεμοντα το σκοτος χωρισαι γην και ουρανον απ' αλληλων, και διαταξαι τον κοσμον· τα δε ζωα ουκ ενεγκυτα την του φωτος δυναμιν φθαρηναι. ιδοντα δε τον Βηλον χωραν ερημον και καρποφορον, κελουσαι ενι των Ψεων την κεφαλην αφελοντι εαυτου τω απορρυνεντι αιματι φυρασαι την γην, και διαπλασαι ανθρωπους, και θηρια τα δυναμενα τον αερα φερειν· αποτελεσαι δε τον Βηλον, και αστρα, και ηλιον, και σεληνην, και τους πεντε πλανητας.”

(Εν δε τη δευτερα τους δεκα βασιλεις των Χαλδαιων, και τον χρονον της βασιλειας αυτων, σαρους εκατον εικοσι, ητοι ετων μυριαδας τεσσαρακοντα τρεις, και δυο χιλιαδας, εως του κατακλυσμου. λεγει γαρ ο αυτος Αλεξανδρος, ως απο της γραφης των Χαλδαιων αυθις παρακατιων απο εννατου

moisture, and animals being continually generated therein; the deity (Belus) above-mentioned cut off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence men were formed. On this account it is that they are rational, and partake of divine knowledge. This Belus, whom men call Dis, divided the darkness, and separated the Heavens from the Earth, and reduced the universe to order. But the animals so lately created, not being able to bear the prevalence of light, died. Belus upon this, seeing a vast space quite uninhabited, though by nature very fruitful, ordered one of the gods to take off his head; and when it was taken off, they were to mix the blood with the soil of the earth; and from thence to form other men and animals, which should be capable of bearing the light. Belus also formed the stars, and the sun, and the moon, together with the five planets.

(In the second book was the history of the ten kings of the Chaldeans, and the periods of each reign, which consisted collectively of an hundred and twenty sari, or four hundred and thirty-two thousand years; reaching to the time of the Deluge. For Alexander, as from the writings of the Chaldæans, enumerating the kings from the ninth Ardates to Xisuthrus,

βασιλευς Αρδατου επι τον δεκατον λεγομενον παρ' αυτοις Ξισουθρον, ούτως.)

Αρδατου δε τελευτησαντος τον υιον αυτου Ξισουθρον βασιλευσαι σαρους οκτωκαιδεκα επι τουτου μεγαν κατακλυσμον γενεσθαι. αναγραφεισθαι δε τον λογον ούτως. τον Κρονον αυτη κατα τον ύπνον επισταντα φαναι, μηνος Δαισια πεμπτη και δεκατη τους ανθρωπους υπο κατακλυσμου φθαρσεσθαι. κελυσαι ουν δια γραμματων παντων αρχας και μεσα και τελετας ορυξαντα θειναι εν πολει ήλιου Σιππαροις, και ναυπηγησαμενον σκαφος εμβηναι μετα των συγγενων και αναγκαιων φιλων ενθεσθαι δε βρωματα και ποματα, εμβυλειν δε και ζωια πτηνα και τετραποδα, και παντα ευτρεπισαμενον, πλειν. ερωτωμενον δε που πλει; φαναι, προς τους Θεους ευξαμενον ανθρωποις αγαθα γενεσθαι. τονδ ου παρακουσαντα, ναυπηγησαντα σκαφος, το μεν μηκος σταδιων πεντε, το δε πλατος ραδιων δυο τα δε συνταχθεντα παντα συνθεσθαι, και γυναικα, και τεκνα, και τους αναγκαιους φιλους εμβιβασαι. γενομενου δε του κατακλυσμου, και ευθεως ληξαντος των οργων τινα

who is called by them the tenth, proceeds in this manner:)

After the death of Ardates, his son Xisuthrus succeeded, and reigned eighteen sari. In his time happened the great Deluge; the history of which is given in this manner. The Deity, Cronus, appeared to him in a vision, and gave him notice that upon the fifteenth day of the month Dæsia there would be a flood, by which mankind would be destroyed. He therefore enjoined him to commit to writing a history of the beginning, procedure, and final conclusion of all things, down to the present term; and to bury these accounts securely in the city of the Sun at Sippara; and to build a vessel, and to take with him into it his friends and relations; and to convey on board every thing necessary to sustain life, and to take in also all species of animals, that either fly or rove upon the earth; and trust himself to the deep. Having asked the Deity, whither he was to sail? he was answered, "To the Gods:" upon which he offered up a prayer for the good of mankind. And he obeyed the divine admonition: and built a vessel five stadia in length, and in breadth two. Into this he put every thing which he had got ready; and last of all conveyed into it his wife,

τον Ξισουθρον αφιεναι. τα δε ου τροφην εύροντα ουτε τοπον όπου καθισαι, παλιν ελθειν εις το πλοιον. τον δε Ξισουθρον παλιν μετα τινας ήμερας αφιεναι τα ορνεα· ταυτα δε παλιν εις την ναυν ελθειν τους ποδας πεπηλωμενους εχοντα· το δε τριτον αφεθεντα, ουκ ετι ελθειν εις το πλοιον. τον δε Ξισουθρον εννοηθηγαι γην αναπεφηνεναι· διελοντα τε των του πλοιου ραφων μερος τι, και ιδοντα προσωκειλαν το πλοιον ορει τινι, εκβησαι μετα της γυναικος, και της θυγατρος, και του κυβερνητου· προσκνησαντα την γην, και βωμον ιδρυσαμενον, και θυσιασαντα τοις θεοις, γενεσθαι μετα των εκβαντων του πλοιου αφανητους δε υπομειναντας εν τω πλοιω, μη εισπορευομενων των περι τον Ξισουθρον, εκβαντας ζητειν αυτον επι ονοματος βοικωντας. τον δε Ξισουθρον αυτον μεν αυτοις ουκ ετι οφθηγαι· φωνην δε εκ του αερος γενεσθαι, κελευουσιν, ως δεον αυτους ειναι θεοσεβεις, και παρ αυτων δια την ευσεβειαν πορευεσθαι μετα των θεων οικησοντα. της δε αυτης τιμης και την γυναικα αυτου, και την θυγατερα, και τον κυβερνητην μετεσχηκεναι. ειπεν τε

children, and friends. After the flood had been upon the earth, and was in time abated, Xisuthrus sent out some birds from the vessel; which not finding any food, nor any place to rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he formed a judgment, that the surface of the earth was now above the waters. Having therefore made an opening in the vessel, and finding upon looking out, that the vessel was driven to the side of a mountain, he immediately quitted it, being attended by his wife, his daughter, and the pilot. Xisuthrus immediately paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods. These things being duly performed, both Xisuthrus and those who came out of the vessel with him, disappeared. They, who remained in the vessel, finding that the others did not return, came out with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to the gods; and likewise

αυτοῖς* ὅτι ελευσονται πάλιν εἰς Βαβυλῶνα, καὶ ὡς εἰμαρται αὐτοῖς, ἐκ Σιππαρῶν ἀνελομένοις τὰ γράμματα διαδουναὶ τοῖς ἀνθρώποις* καὶ ὅτι ὅπου εἰσιν, ἡ χώρα Ἀρμενίας ἐστίν* τοὺς δὲ ἀκουσαντάς αὐτὰ θύσαι τε τοῖς θεοῖς, καὶ περιξίπεσθαι εἰς Βαβυλῶνα.

Τοῦ δὲ πλοίου τούτου κατακλασθέντος ἐν τῇ Ἀρμενίᾳ ἐτι μέρος τι αὐτοῦ ἐν τοῖς Κορκυραίων ὄρεσι τῆς Ἀρμενίας διαμένειν, καί τινας ἀπο τοῦ πλοίου κομίζειν ἀποξυόντας ἀσφαλτόν, χρᾶσθαι δὲ αὐτὴν πρὸς τοὺς ἀποτροπιασμούς. ἐλθόντας οὖν τούτους εἰς Βαβυλῶνα, τότε ἐκ Σιππαρῶν γράμματα ἀνορύξαι, καὶ πόλεις πολλὰς κτιζόντας, καὶ ἱερά ἀνιδρύσαντους, πάλιν ἐπιτίσαι τὴν Βαβυλῶνα.

inform them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, with the pilot, had obtained the same honour. To this he added that he would have them make the best of their way to Babylonia, and search for the writings at Sippara, which were to be made known to all mankind: and that the place where they then were was the land of Armenia. The remainder having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyraean mountains in 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. In this manner they returned to Babylon; and having found the writings at Sippara, they set about building cities, and erecting temples: and Babylon was thus inhabited again.—*Synecel. Chron. 28.*—*Euseb. Chron. 5. 8.*

OF ABRAHAM.

Μετα τον κατακλυσμον
δεκατη γενεα, παρα Χαλδαιαις
τις ην δικαιος ανηρ, και μεγας,
και τα ουρανια εμπειρος.

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

OF NABONASAR.

Απο δε Ναβονασαρου τους
χρονους της των αστερων κινη-
σεως Χαλδαιαι ηκριβωσαν, και
απο Χαλδαιων οι παρ' Ἑλλησι
μαθηματικοι λαβοντες· πειδαν
Ναβονασαρος συναγαγων τας
πραξεις των προ αυτου βασι-
λεων, ηφανισεν, οπως απ' αυ-
του η καταριθμησις γινεται
των Χαλδαιων βασιλεων.

From the reign of Nabonasar only are the Chaldæans (from whom the Greek mathematicians copy) accurately 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 Chaldæan kings might commence with him.— *Syncel. Chron. 207.*

OF THE DESTRUCTION OF THE JEWISH TEMPLE.

Τινα τροπον πεμφας επι
την Αιγυπτον και επι την
ημετεραν γην τον υιον τον
εαυτου Ναβουχοδονοσορον μετα
πολλης δυναμειας, επειδη περ
αφεστωτας αυτοις εφυθετο,
παντων εκρατησε, και τον ναον
ενεπρησε τον εν Ἱεροσολυμοις,

He (Nabopolassar) 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

ὄλως τε πάντα τον παρ' ἡμῶν
 λαου ἀναστήσας, εἰς Βαβυλώ-
 να μετῴκισεν. συνέβη δὲ καὶ
 την πόλιν ἐρημαθῆναι χρονον
 ἑτων ἑβδομηκοντα, μεχρι Κιρρυ
 του Περσων βασιλευας. κρατη-
 σαι δε (φησι) τον Βαβυλωνιον
 Αιγυπτου, Συριας, Φοινικης,
 Αραβιας, παντας δε ὑπερβαλ-
 λόμενον ταις πράξεσι τους προ
 αυτου Χαλδαιων καὶ Βαβυλώ-
 νιων Βεβασιλευκοτας.

of their own country, and transferred
 them to Babylon, and it happened
 that our city was desolate during the
 interval of seventy years, until the
 days of Cyrus king of Persia. (He
 then says, that) this Babylonian
 king conquered Egypt, and Syria,
 and Phœnicia, and Arabia, and ex-
 ceeded in his exploits all that had
 reigned before him in Babylon and
 Chaldæa. — *Joseph. contr. Appion.*
lib. 1. c. 19.

OF NEBUCHADNEZZAR.

Ακουσας δε ὁ πατηρ αυτου
 Ναβοπολλαταρος, ὅτι ὁ τεταγ-
 μένις σατραπῆς εντε Αιγυπτῳ
 και τοις περι την Συριαν την
 Καίλην και την Φοινικην τοποις
 αποστατης γεγονεν, ου δυνα-
 μένος αυτος ετι κακοπαθειν,
 συστησας τῳ υἱῳ Ναβουχοδ-
 ονοσορῳ αντι ετι εν ἡλικια μερη
 τινα της δυναμειας, ἐξεπεμψεν
 ἐπ' αυτον. συμμιξας δε Να-
 βουχοδονοσορος τῳ αποστατη,
 και παραταξαμενος, αυτου τε
 ἐνυριευσεν, και την χωρην ἐξ
 αρχης ὑπο την αὐτου βασιλειαν
 ἐποιησεν. τῳ δε πατρι αυτου
 συνέβη Ναβοπολλασαρῳ, κατα
 τουτον τον καιρον ἀρρῶσθησαντι,
 εν τη Βαβυλωνιων πολει μεταλ-
 λαξαι τον βιον, ετη βεβασι-
 λευκοτι εικοσιν ενεκα.

When Nabopollasar his (Nabu-
 chodonosor's) father, heard that the
 governor, whom he had set over
 Egypt, and the parts of Cœlesyria
 and Phœnicia, had revolted, he was
 unable to put up with his delinquencies
 any longer, but committed certain parts
 of his army to his son Nabuchodono-
 sor, who was then but young, and sent
 him against the rebel: and Nabu-
 chodonosor fought with him, and
 conquered him, and reduced the
 country again under his dominion.
 And it happened that his father,
 Nabopollasar, fell into a distemper at
 this time, and died in the city of
 Babylon, after he had reigned twenty-
 nine years.

Λισθομενος δε μετ' ου πολυ την του πατρος τελευτην Ναβουχδονοσoros, καταστησας τα κατα την Αιγυπτον πραγματα και την λοιπην χωραν, και τους αιχμαλωτους Ιουδαιων τε και Φοινικων και Συρων και των κατα την Αιγυπτον εθνων συνταξας τισι των φιλων, μετα βαρυτατης δυναμειωσ και της λοιπης ωφελειασ ανακομιζειν εις την Βαβυλωνιαν, αυτος ορμησας ολιγοστος παρεγενετο δια της ερημου εις Βαβυλωνα. καταλαβων δε τα πραγματα διοικουμενα υπο Χαλδαιων, και διατηρουμενην την βασιλειαν υπο του βελτιστου αυτων, κυριευσας εξ ολονκληρου της πατρικης αρχης, τοις μεν αιχμαλωτοις παραγενομενος συνταξεν αυτοις απικιασ εν τοις επιτηδειοτατοις της Βαβυλωνιασ τοποις αποδειξαι· αυτος δε απο των εκ του πολεμου λαφυρων, τοτε Βηλου Ιερον και τα λοιπα κοσμησας φιλοτιμωσ, την τε υπαρχουσαν εξ αρχης πολιν, και ετεραν εξωθεν προσχαρισσαμενος και ανακαινησας, προς το μηκει δυνασθαι τουσ πολιορκουντασ τον ποταμον αναστρεφοντασ επι την πολιν κατασκευαζειν, υπερεβαλετο τρεισ μεν της ενδον πολειωσ περιβολουσ, τρεισ δε της εξω

After a short time Nabuchodonosor, receiving the intelligence of his father's death, set the affairs of Egypt and the other countries, in order, and committed the captives he had taken from the Jews, and Phœnicians, and Syrians, and of the nations belonging to Egypt, to some of his friends, that they might conduct that part of the forces that had on heavy armour, with the rest of his baggage, to Babylonia; while he went in haste, with a few followers, across the desert to Babylon; where, when he was come, he found that affairs had been well conducted by the Chaldæans, and that the principal person among them had preserved the kingdom for him: accordingly he now obtained possession of all his father's dominions. And he ordered the captives to be distributed 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 he had taken in this war. He also rebuilt the old city, and added another to it on the outside, and so far restored Babylon, that none, who should besiege it afterwards, might have it in their power to divert the river, so as to facilitate an entrance into it: and this he did by building three walls about the inner city, and three about the outer. Some of these walls he

τουτων, τους μεν εξ οπτης πλι-
 θου και ασφαλτου, τους δε εξ
 αυτης της πλιουθου. και τειχι-
 σαις αξιολογαις την πολιν, και
 τους πυλωναις κοσμησας ιερο-
 πρεπαις, προσκατεσκευακεν τοις
 πατρικοις βασιλειαυς ετερα
 βασιλεια εχομενα εκεινων,
 υπεραιροντα αναστημα και την
 πολλην πολυτελειαν. μακρη δ'
 ισως εσται εαν τις εξηγηται,
 πλην οντα γε εις υπερβολην
 ως μεγαλα και υπερηφανα,
 συνετελεσθη ημεραις δεκαπεν-
 τε. εν δε τοις βασιλειαυς του-
 τοις αναλημματα λιθιναιψηλα
 ανφοδομησας, και την οψιν
 αποδοις ομοιωσασαυ τοις ορειαις,
 καταφυτευσας δενδρεσι παν-
 τοδαποις εξειργασατο, και
 κατασκευασας τον καλουμενον
 κρεμαστον παραδεισον, δια το
 την γυναικα αυτου επιθυμειν
 της ορειαις διαθεσεως, τεθραμ-
 μενην εν τοις κατα την Μηδιαν
 τοποις.

built of burnt brick and bitumen, and
 some of brick only. When he had
 thus admirably fortified the city with
 walls, and had magnificently adorned
 the gates, he added also a new palace
 to those in which his forefathers had
 dwelt, adjoining them, but exceed-
 ing them in height, and in its great
 splendor. It would perhaps require
 too long a narration, if any one were
 to describe it: however, as prodigi-
 ously large and magnificent as it
 was, it was finished in fifteen days.
 In this palace he erected very high
 walks, supported by stone pillars;
 and by planting what was called
 a pensive paradise, and replenishing
 it with all sorts of trees, he rendered
 the prospect an exact resemblance
 of a mountainous country. This he
 did to please his queen, because she
 had been brought up in Media, and
 was fond of a mountainous situation.
 —*Joseph. contr. Appion. lib. 1. c. 19.*
 —*Syncel. Chron. 220.*—*Euseb. Præp.
 Evan. lib. 9.*

OF THE CHALDÆAN KINGS AFTER NEBUCHADNEZZAR.

Ναβουχοδονοσορ μεν αν
 μετα το αρξασθαι του πρρει-
 ρημενου τειχου, εμπεσαν εις
 αρρωστιαν, μετηλλαξατο τον
 βιον, βεβασιλευκωσ ετη τεσ-

Nabuchodonosor, after he had be-
 gun to build the abovementioned wall,
 fell sick, and departed this life, when
 he had reigned forty-three years;
 whereupon his son Evilmerodachus

σαρακοντατρια. της δε βασιλειας κυριος εγενετο ο υιος αυτου Ευειλμαραδουχος. ουτος προστας των πραγματαν ανομωσ και ασελγως, επιβουλευθεις υπο του την αδελφην εχοντος αυτου Νηριγλισσοορου ανηρθη, βασιλευσας ετη δυο.

Μετα δε το αναιρεθηναι τουτον, διαδεξαμενος την αρχην ο επιβουλευσας αυτω Νηριγλισσοορος, εβασιλευσεν ετη τεσσαρα.

Τουτου υιος Λαβοροσοαρχοδος εκυριευσεν μεν της βασιλειας παις ων μηνας εννεα επιβουλευθεις δε, δια το πολλα εμφανειν κακοθη, υπο των φιλων απετυμπανισθη.

Απολομενου δε τουτου, συνελθοντες οι επιβουλευσαντες αυτω, κοινη την βασιλειαν περιεθηκαν Ναβοννηδω τινη των εκ Βαβυλωνος, οντι εκ της αυτης επισυστασεως. επι τουτου τα περι τον ποταμον τειχη της Βαβυλωνιων πωλεως, εξοπτης πλινθου και ασφαλτου κατεκουμθηθη.

Ουσης δε της βασιλειας αυτου εν τω επτακαιδεκατω ετει, προεξεληλυθως Κυρος εκ της Περσιδος μετα δυναμειωσ πολλης, και καταστρεψαμενος την λοιπην Ασιαν πασαν, ωρ-

obtained the kingdom. He governed public affairs in an illegal and improper manner, and by means of a plot laid against him by Neriglissoorus, his sister's husband, was slain when he had reigned but two years.

After his death Neriglissoorus, who had conspired against him, succeeded him in the kingdom, and reigned four years.

His son Laborosoarchodus obtained the kingdom though he was but a child, and kept it nine months; but by reason of the evil practices he exhibited, a plot was laid against him by his friends, and he was tormented to death.

After his death, the conspirators assembled, and by common consent put the crown upon the head of Nabonnedus, a man of Babylon, and one of the leaders of that insurrection. In his reign it was that the walls of the city of Babylon were curiously built with burnt brick and bitumen.

But in the seventeenth year of his reign, Cyrus came out of Persia with a great army, and having conquered all the rest of Asia, he came hastily to Babylonia. When Nabonnedus perceived he was advancing to at-

μησεν επι της Βαβυλωνιας. αισθημενος δε Ναβοννηδος την εφοδον αυτου, απαντησας μετα της δυναμεις και παραταξμενος, ήττηθεις τη μαχη και φυγων ὀλιγοστος, συνεκλεισθη εις την Βορσιππηραν πολιν. Κυρος δε Βαβυλωνα καταλαβομενος, και συνταξας τα εξω της πολεις τειχη κατασκαψαι, δια το λιαν αυτω πραγματικην και δυσαλατον φανηραι την πολιν, ανεξευξεν επι Βορσιππον, εκπολιορηκσαν τον Ναβοννηδον. του δε Ναβοννηδου ουχ υπομειναντος την πολιορκιαν, αλλ' εγχειρησαντος αυτον, προτερον χρησαμενος Κυρος φιλανθρωπας, και δους οικητηριον αυτω Καρμανιαν, εξεπεμφεν εκ της Βαβυλωνιας. Ναβοννηδος μεν ουν, το λοιπον του χρονου διαγενομενος εν εκεινη τη χωρα, κατεστρεψε τον βιον.

tack him, he assembled his forces and opposed him, but was defeated, and fled with a few of his attendants, and was shut up in the city Borsippus. Whereupon Cyrus took Babylon, and gave orders that the outer walls should be demolished, because the city had proved very troublesome to him, and difficult to take. He then marched to Borsippus, to besiege Nabonnedus; but as Nabonnedus delivered himself into his hands without holding out the place, he was at first kindly treated by Cyrus, who gave him an habitation in Carmania, but sent him out of Babylonia. Accordingly Nabonnedus spent the remainder of his time in that country, and there died.—*Joseph. contr. App. lib. 1. c. 20* — *Enseb. Præp. Evan. lib. 10.*

OF THE FEAST OF SACEA.

Βηρωσσις δε εν πρωτω Βαβυλωνιακων, τω Λωφ, φησι, μηνη εκκαιδεκατη αγεσθαι ἑορτην Σακεας προσαγορευομενην εν Βαβυλωνι επι ἡμερας πεντε, εν αἷς εθις ειναι αρχεσθαι τους δεσποτας ὑπο των οικεταν,

Berosus, in the first book of his Babylonian history, says; That in the eleventh month, called Loos, is celebrated in Babylon the feast of Sacea for five days; in which it is the custom that the masters should obey their domestics, one of whom is led

αφηγεισθαι τε της οικιας ένα round the house, clothed in a royal
 αυτων ενδεδυκοτα σολην ὁμοιαν garment, and him they call Zoganes.
 τη βασιλικη, ὃν καλεισθαι — *Athenæus*, lib. 14.
 Ζωγανην.

MEGASTHENES :

FROM ABYDENUS.

OF NEBUCHADNEZZAR.

ΑΒΥΔΗΝΟΣ *εν τη Ασσυριων
γραφη, Μεγασθενης δε φησι.
Ναβουκοδροσορον 'Ηρακλεος
αλκιμωτερον γεγονοτα επι τε
Λιβυην και Ιβηριην στρατευ-
σαι' ταυτας δε χειρωσαμενον
αποδασμων αυτεων εις τα
δεξια του ποντου κατοικισαι
Μετα δε λεγεται προς Χαλ-
δαιων, ως αναβας επι τα βα-
σιληϊα κατασχεθειη θεω οτεω
δη. φθεγξαμενος δε ειπεν ουτως.
" Εγω Ναβουκοδροσορος, ω Βα-
βυλωνιοι, την μελλουσαν υμιν
προαγγελω συμφορην, την
ουτε Βηλος εμος προγονος, ουτε
βασιλεια Βηλτις αποτρεψαι
μοιρας πεισαι σθενουσι. ηξει
Περσης ημιανος τοισι υμετεροισι
δαιμοσι χρεωμενος συμμαχι-
σιν' επαξει δε δουλοσυνην. ου
δη συναιτιος εσται Μηδης το
Ασσυριων αυχημα. ως ειθε μιν
προσθεν, η δουναι τους πολιη-
τας, χαρυβδιν τινα η Θαλασ-*

ABYDENUS, in his history of the Assyrians, has preserved the following fragment of Megasthenes, who says: That Nabucodrosorus, having become more powerful than Hercules, invaded Libya and Iberia, and when he had rendered them tributary, he extended his conquests over the inhabitants of the shores upon the right of the sea. It is moreover related by the Chaldæans, 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 you the yoke of slavery: the author of which shall be a Mede, the foolish pride of Assyria. Before he should thus betray my sub-

σαν εισδεξαμενην αϊστωσαι
 προρριζον, η μιν αλλας οδους
 στραφεντα φερεσθαι δια της
 ερημου, ινα ουτε αστεα, ουτε
 πατος ανθρωπων, Ξηρες δε
 νομον εχουσι, και ορνιθες πλα-
 ζονται, εν τε πετρησι και χα-
 ραδρησι μονον αλωμενον' εμε
 τε πριν ες νοον βαλεσθαι ταυ-
 τα, τελεος αμεινονος κηρησαι."

Ὁ μὲν Δεσπιδας παρα-
 χρημα ηφανιστο. ὁ δὲ οἱ παις
 Ευιλμαλουρουχος εβασιλευε, τον
 δε ὁ κηδεστης αποκτεινας Νη-
 ριγλισαρης, λειπε παιδια, Λα-
 βασσοαρασκιον. τουτου δε απο-
 θανοντος βικιω μορφ, Ναβαν-
 νιδοχον αποδεικνυσι βασιλεα,
 προσηκοντα οἱ ουδεν. τῷ δε
 Κυρος ἔλων Βαβυλωνα Καρ-
 μανιης ἡγεμονιην δωρεεται.

(Και περὶ του κτιται δε τον
 Ναβουχοδονοσορ την Βαβυ-
 λωνα, ὁ αὐτος ταυτα γραφει)
 λεγεται δε παντα μεν ἐξ αρ-
 χης ἰδωρ ειναι, Θαλασσαν
 καλεομενην. Βηλον δε σφρα
 παυσαι, χωρην ἑαστῷ απονει-
 μαντα, και Βαβυλωνα τειχει
 περιβαλειν' τῷ χρονῷ δε τῷ
 κινευμενῷ αφανισθησαι. τειχι-
 σαι δε αυθις Ναβουχοδονοσορον
 το μεχρι της Μακεδονιων αρ-
 χης διαμειναν εον χαλκοκυλον.
 Και μεθ' ἑτερα ἐπιλεγει, Να-

jects, 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 hap-
 pier 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 made Naban-
 nidochus king, being no relation to the
 royal race; 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 (Thalatt?): that Belus caused
 this state of things to cease, and ap-
 pointed to each its proper place:
 and he surrounded Babylon with a
 wall: but in process of time this
 wall disappeared: and Nabuchod-
 onosor walled it in again, and it re-
 mained so with its brazen gates until
 the time of the Macedonian conquest.
 And after other things he says: Na-

βουχοδονοσορος δε διαδεξαμενος την αρχην, Βαβυλωνα μεν ετειχισε τριπλω περιβολω, εν πεντεκαιδεκα ημερησι, τον δε Αρμακαλην ποταμον εξηγαγεν, εοντα κερας Ευφρητεω, τον τε Ακρακανον. ὑπερ δε της Σιππαρηνων πολιος, λακκων ορυξ-αμενος, περιμετρον μεν τεσσαρακοντα παρασαγγελων, βαθις δ' οργυιων εικοσι, πυλας επεστησεν, τας ανοιγοντες αρδεσκον το πεδιον· καλεουσι δ' αυτας εχετογνωμονας επετειχισε δε και της Ερυθρης Θαλασσης την επικλυσιν, και Τερηδονα πολιν εκτισεν, κατα τας Αραβων εισβολας· τα τε βασιλῆια δενδροις ησκησε, κρημαστους παραδεισους ονομαστας.

buchodonosor having succeeded to the kingdom, built the walls of Babylon in a triple circuit in fifteen days ; and he turned the river Armacale, a branch of the Euphrates, and the Acracanus : and above the city of Sippara he dug a receptacle for the waters, whose perimeter was forty parasangs, and whose depth was twenty cubits ; and he placed gates at the entrance thereof, by opening which they irrigated the plains, and these they call Echetognomones (sluices :) and he constructed dykes against the irruptions of the Erythræan sea, and built the city of Teredon against the incursions of the Arabs ; and he adorned the palace with trees, calling them hanging gardens.—*Euseb. Præp. Evan.* lib. 10. —*Euseb. Chron.* 49.

THE FRAGMENTS
OF
THE EGYPTIAN HISTORIES:

CONTAINING

THE HERMETIC CREED;
THE OLD CHRONICLE;
THE REMAINS OF MANETHO;
AND
THE LATERCULUS OF ERATOSTHENES.



THE HERMETIC CREED:

ΠΡΟ των οντως οντων, και των όλων αρχων, εσι Θεος εις, πρωτος και του πρωτου Θεου και βασιλευς, ακινητος εν μονοτητι της εαυτου ενοτητας μενων, ουτε γαρ νοητον αυτω επιπλεκεται, ουτε αλλο τι. Παραδειγμα δε ιδρυται του αυτου πατρος, αυτογονου, και μονοπατρος Θεου, του οντως αγαθου. Μειζον γαρ τε και πρωτον, και πηγη των παντων, και πυθμην των νοουμενων πρωτων ειδων οντων. Απο δε του ενος τουτου, ο αυταρχης Θεος εαυτον εξελαμψε· διο και αυτοπατωρ και αυταρχης. Αρχη γαρ αυτος και Θεος Θεων. Μονας εκ του ενος, προουσιας, και Αρχη της ουσιας· απ' αυτου γαρ η ουσις και η ουσια· διο και νοηταρχης προσαγορευεται. Αυται μεν ον εισιν αρχαι πρεσβυταται

BEFORE all things that really exist, and before the beginning of all time, there is one God, prior to the first God, and ruler of the world, remaining immoveable in the solitude of his unity; for neither is intelligence im-mixed with him, nor any other thing. He is the exemplar of himself; the Father, the self-begotten God, who is the only Father, and is truly good. For he is the greatest and the first, the fountain of all things and the root of all primary intellectual forms. But out of this one, the God that is self-sufficient shone forth of himself: for which reason he is the father of himself, and all-sufficient: for he is the beginning and the God of gods. He is unity from the only one; before essence, and yet he is the beginning of essence, for from him is entity and essence; on which account he is celebrated as the prince of intelli-

παντων, ὡς Ἑρμης προ των
αιθεριων και εμπυριων Θεων
προσταττει και των επου-
ρανιων.

gence. These are the most ancient principles of all things, which Hermes places first in order, before the ethereal, empyrean, and celestial deities. —*Jamblichus.*

THE OLD EGYPTIAN CHRONICLE:

ΦΕΡΕΤΑΙ γὰρ Αἰγυπτίους πα-
λαιοντι χρονολογραφίαν περιεχόν
λ'. δυναστειῶν ἐν γενεαῖς παλιν
ρηγ'. χρόνων ἀπειρῶν, ἐν μυρια-
σι, τρισὶ, καὶ ἑφιά. πρῶτον
μὲν τῶν Αὐριτῶν, δευτέρου δὲ
τῶν Μεστραίων, τρίτου δὲ Αἰ-
γυπτίαν· οὕτω πως ἐπὶ λέξεως
ἔχον.

Ἡφαίστου χρόνος οὐκ ἐστίν·
διὰ τὸ νυκτὸς καὶ ἡμέρας
αὐτὸν φαίνειν.

Ἡλίου Ἡφαίστου ἐβασί-
λευσεν ἑτῶν μυριάδους τρεῖς.

Ἐπειτα Κρόνος (φησὶ) καὶ
οἱ λοιποὶ πάντες θεοὶ δώδεκα
ἐβασίλευσεν ἑτη, γ' ππδ'.

Ἐπειτα ἡμιθεοὶ βασιλεῖς
οκτώ ἑτη σίζ'.

Καὶ μετ' αὐτοὺς γενεαὶ ἑβ'.
Κυνικοῦ κυκλῶν ἀνεγραφήσαν
ἐν ἑτεσὶ ὑμγ'.

Ἐἶτα Τανιτῶν ἑβ'. δυνασ-
τεία, γενεῶν ἡ'. ἑτῶν ρβ'.

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

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

Helius the son of Hephæstus
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
take up 443 years.

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

Προς οἷς ιζ'. δυναστεια Μεμ- φιτων, γενεων δ'. ετων ργ'.	17th Memphites, 103 years.	4 in descent,
Μεθ' οἷς ιη'. δυναστεια Μεμ- φιτων, γενεων ιδ'. ετων τμη'.	18th Memphites, 348 years.	14 in descent,
Επειτα ιθ' δυναστεια Διοσ- πολιτων, γενεων ε'. ετων ρ4δ'.	19th Diospolites, 194 years.	5 in descent,
Ειτα εικοστη δυναστεια Διοσπολιτων, γενεων η'. ετων σκη'.	20th Diospolites, 228 years.	8 in descent,
Επειτα κα'. δυναστεια Τα- νιτων, γενεων ς'. ετων ρκα'.	21st Tanites, 121 years.	6 in descent,
Ειτα κβ'. δυναστεια Τανι- των, γενεων γ'. ετων μη'.	22nd Tanites, 48 years.	3 in descent,
κγ'. δυναστεια Διοσπολιτων, γενεων β'. ετων ιθ'.	23rd Diospolites, 19 years.	2 in descent,
Ειτα κδ'. δυναστεια Σαιτων, γενεων γ'. ετων μδ'.	24th Saïtes, 44 years.	3 in descent,
Προς οἷς κε'. δυναστεια Λι- θιοπων, γενεων γ'. ετων μδ'.	25th Ethiopians, 44 years.	3 in descent,
Μεθ' οἷς κς'. δυναστεια Μεμφιτων, γενεων ζ'. ετων ροζ'.	26th Memphites, 177 years.	7 in descent,
Και μετα τουτους κζ'. Περ- σων ε'. ετων ρκδ'.	27th Persians, 124 years.	5 in descent,
κη'.	28th	
Επειτα κθ'. δυναστεια Τα- νιτων, γενεων, ετων λθ'.	29th Tanites, 39 years.	in descent,
Και επι πασαις λ'. δυνασ- τεια Τανιτου ενος, ετων ιη'.	30th a Tanite, 18 years.	1 in descent,
Τα παντα δμου των λ'. δυναστειων ετη μυριαδας γ'. και ,ςφνε'.	In all, 30 Dynasties, and 36525 years.— <i>Syncel. Chron.</i> 51.— <i>Euseb.</i> <i>Chron.</i> 6.	

MANETHO :

THE EPISTLE OF MANETHO, THE SEBENNYTE, TO PTOLEMY PHILADELPHUS.

ΒΑΣΙΛΕΙ μεγάλη Πτολεμαίω
Φιλαδελφῶ σεβαστῶ, Μανέθω
ἀρχιερεὺς καὶ γραμματεὺς τῶν
κατ' Αἰγύπτου ἱερῶν αὐτῶν,
γενεὶ Σεβεννυτῆς ὑπαρχῶν,
Ἡλιουπολιτῆς, τῷ δεσποτῇ μου
Πτολεμαίῳ. Χαιρεῖν.

Ἡμᾶς δεῖ λογιζέσθαι, με-
γίστε βασιλεῦ, περὶ πάντων
ὧν εἰς βούλη ἡμᾶς ἐξετάσαι
πραγμάτων ἐπιζητοῦσι σοὶ
περὶ τῶν μελλόντων τῷ κόσμῳ
γιγνεσθαι καθεὸς καλεῖσας
μοὶ περιφανησεται σοὶ ἅμαθον
ἱερά βιβλία γραφέντα ὑπὸ τῶν
προπατορῶν τρισμεγίστου Ἑρ-
μου, Ἐρῶσο μοι, Δεσποτα μου
Βασιλεῦ.

To the great and august king Ptolemy
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 Ptolemy, 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
then to your inquiries concerning the
things which shall come to pass in
the world, I shall, according to your
commands, lay before you what I
have gathered from the sacred books
written by Hermes Trismegistus, our
forefather. Farewell, my prince and
sovereign. — *Syncel. Chron.* 40.—
Euseb. Chron. 6.

THE EGYPTIAN DYNASTIES.

THE DYNASTY OF THE DEMIGODS.

Αιγυπτίων α'. εβασίλευσεν 'Ηφαιστος ετη ψκδ'. ἡμισυ και τεσσαρας ἡμερας.	The 1st of the Egyptian kings was Hephæstus, who reigned 724 years and a half and 4 days.
Αιγυπτίων β'. εβασίλευσεν 'Ηλιος 'Ηφαιστου ετη πς'	The 2nd was Helius, the son of Hephæstus, 86 years.
Αιγυπτίων γ'. εβασίλευσεν Αγαθοδαιμων ετη νς'. και ἡμι- συ και δεκα ἡμερας.	3rd, Agathodæmon, who reigned 56 and a half and ten days.
Αιγυπτίων δ'. εβασίλευσεν Κρονος ετη μ'. και ημισυ.	4th, Cronus, 40 and a half years.
Αιγυπτίων ε'. εβασίλευσεν Οσιρις και Ισις ετη λε'.	5th, Osiris and Isis, 35 years.
Αιγυπτίων ς'. εβασίλευσεν ετη.	6th, years.
Αιγυπτίων ζ'. εβασίλευσεν Τυφων ετη κθ'.	7th, Typhon, 29 years.
Αιγυπτίων η'. εβασίλευσεν 'Ωρος ἡμιθεος ετη κε'.	8th, Horus, the demigod, 25 years.
Αιγυπτίων θ'. εβασίλευσεν Αρης ἡμιθεος ετη κγ'.	9th, Ares, the demigod, 23 years.
Αιγυπτίων ι'. εβασίλευσεν Ανουβις ἡμιθεος ετη ιζ'.	10th, Anubis, the demigod, 17 years.
Αιγυπτίων ια'. εβασίλευσεν 'Ηρακλης ἡμιθεος ετη ιε'.	11th, Heracles, the demigod, 15 years.
Αιγυπτίων ιβ'. εβασίλευσεν Απολλω ἡμιθεος ετη κε'	12th, Apollo, the demigod, 25 years.

Αιγυπτίων ιγ'. εβασίλευσεν Αμμων ἡμίθεος ἐτη λ'.	13th, Ammon, the demigod, 30 years.
Αιγυπτίων ιδ'. εβασίλευσεν Τιθοῦς ἡμίθεος ἐτη κζ'.	14th, Tithoes, the demigod, 27 years.
Αιγυπτίων ιε'. εβασίλευσεν Σωσος ἡμίθεος ἐτη λβ'.	15th, Sosus, the demigod, 32 years.
Αιγυπτίων ις'. εβασίλευσεν Ζεὺς ἡμίθεος ἐτη κ'.	16th, Zeus, the demigod, 20 years.— <i>Synceſ. Chron. 19.—Euseb. Chron. 7.</i>

THE EGYPTIAN DYNASTIES AFTER THE DELUGE.

THE FIRST DYNASTY.

- α'. Μετα νεκρας τους ἡμι-
θεους πρώτη βασιλεια κατα-
ριθμείται βασιλεων οκτω, ὃν
πρωτος Μηνῆς Θεεινιτης εβα-
σιλευσεν ἐτη ξβ'. ὃς ὑπο Ἴππο-
ποταμου διαπραγεις διεφθαρῃ.
- β'. Αθωθις (Αθωσθις)* υἱος
ἐτη νζ'. ὃ τα ἐν Μεμφει βασι-
λεια οἰκοδομησας οὐ φερονται
βιβλοι ανατομικαι, ιατρος γαρ
ἦν.
- γ'. Κενκενης (Κερκενης) υἱος
ἐτη λα'.
- δ'. Ουνεφης (Ουνεφρης)
υἱος ἐτη κη'. ἐφ'. οὐ λιμος
κατεσχεν τὴν Αἴγυπτον μεγας.
οὗτος παρα Κωχωμην ηγερε
πυραμιδας.
- ε'. Ουσαφαιδος (Ουσαφαης)
υἱος ἐτη κ'.
1. After the dead demigods the
first dynasty consisted of eight kings,
of whom the first was Menes the
Thinite; he reigned 62 years, and
perished by a wound received from
an hippopotamus.
2. Athothis, his son, reigned 57
years; he built the palaces at Mem-
phis, and left the anatomical books,
for he was a physician.
3. Cencenes, his son, reigned 31
years.
4. Venephes, his son, reigned 23
years. In his time a great plague
raged through Egypt. He raised the
pyramids near Cochoe.
5. Usaphædus, his son, reigned
20 years.

* The names and paragraphs contained between the parentheses are the variations which occur in Eusebius.

ζ'. Μιεβιδος (Νιεβης) υίος
ετη κς'.

ζ'. Σεμεμφις (Σεμεμφης)
υίος ετη ιη'. εφ' ού φθορα με-
γιστη κατεσχεν την Αιγυπτον.

η'. Βινααχης (Ουβιεντης)
υίος ετη κς'.

Ομου ετη συγ'.

6. Miebidus, his son, 26 years.

7. Semempsis, his son, reigned 18
years. In his reign a terrible pesti-
lence afflicted Egypt.

8. Bienaches, his son reigned 26
years.

The whole number of years amount-
ed to 253.

THE SECOND DYNASTY.

Δευτερα δυναστεια Θεινι-
των βασιλευν εννεα ὄν.

α'. Πρωτος Βοηθος (Βωχος)
ετη λη'. εφ' ού χασμα κατα
Βουβαστον εγενετο, και απωλ-
οντο πολλοι.

β'. Καιαχος (Χοος) ετη
λθ'. εφ' ού οί βοες Απισ εν
Μεμφει, και Μηνευς εν 'Ηλιου-
πολει, και ὁ Μενδησιος τραγος
ενομιθησαν ειναι θεοι.

γ'. Βινωθρις (Βιοφρις) ετη
μζ'. εφ' ού εκριθη τας γυναικας
βασιλειας γερας εχειν.

δ'. Τλας ετη ιζ'.

ε'. Σεθενης ετη μα'.

ς'. Χοιρης ετη ιζ'.

ζ'. Νεφερχερης ετη κέ'. εφ'
ού μυθευεται τον Νειλον μελιτι
κεκραμμενον ἡμερας ἑνδεκα
ῥηνηαι.

η'. Σεσωχρις ετη μη', ὅς
ὑψος ειχε πηχων ε'. πλατος γ'.

Of nine Thinite kings.

1. Boethus the first reigned 38
years. During his reign a chasm of
the earth opened near Bubastus, and
many persons perished.

2. Cæachos reigned 39 years.
Under him the bulls Apis in Mem-
phis, and Meneus in Heliopolis, and
the Mendesian goat, were appointed
to be gods.

3. Binothris reigned 47 years. In
whose time it was judged that women
might hold the imperial government.

4. Tlas reigned 17 years.

5. Sethenes reigned 41 years.

6. Chæres 17 years.

7. Nephercheres 25 years. In his
time it is said the Nile flowed with
honey during eleven days.

(8. Sesochris 48 years, whose
height was five cubits, and his breadth
three.

θ'. Χενερης ετη λ'.

Ομου ετη τβ'.)

9. Cheneres 30 years.

The whole number of years is 302.)

THE THIRD DYNASTY.

Τριτη δυναστεια Μεμφιτων
βασιλεων εννεα' ων

α'. Νεχεροφης (Νεχερωχης)
ετη κη'. εφ' ου Λιβυες απεσ-
τησαν Αιγυπτιων, και της σε-
ληνης παρα λογον αυξηθεισης,
δια θεος εαυτους παρεδοσαν.

β'. Τσοροθρος (Σεσορθος) ετη
κθ'. ουτος Ασκληπιος Αιγυπτιος
κατα την ιατρικην νενομισται,
και την δια ξεσων λιθων οικοδο-
μιαν ευρατο, αλλα και γραφης
επεμεληθη.

γ'. Τυρις ετη ζ'.

δ'. Μεσωχρις ετη ιζ'.

ε'. Σωϊφισ ετη ις'.

ς'. Τοσερτασις ετη ιθ'.

ζ'. Αχισ ετη μβ'.

η'. Σιφουρις ετη λ'.

θ'. Κερφερης ετη κς'.

Ομου εστιν σιδ'.

Of nine Memphite kings.

1. Necherophes reigned 28 years.
In his time the Libyans revolted from
the Egyptians, but on account of an
unexpected increase of the moon
they surrendered themselves for fear.

2. Tosorthrus reigned 29 years.
He is called Asclepius by the Egyp-
tians, for his medical knowledge. He
built a house of hewn stones, and
greatly patronized writing.

3. Tyrus reigned 7 years.

4. Mesochris 17 years.

5. Soïphis 16 years.

6. Tosertasis 19 years.

7. Achis 42 years.

8. Siphuris 30 years.

9. Cerperes 26 years.

Altogether 214 years.

THE FOURTH DYNASTY.

Τεταρτη δυναστεια Μεμ-
φιτων συγγενειας ετερας βασι-
λεις η'.

α'. Σωρις ετη κθ'.

β'. Σουφισ ετη ξγ'. εις την

Of eight Memphite kings of a
different race.

1. Soris reigned 29 years.

2. Suphis reigned 63 years. He

μεγιστην ηγειρε πυραμιδα, ου-
τος δε και ο Περοπτης εις θεους
εγενετο και την ιεραν συνεγραφε
βιβλον.

- γ'. Σουφισ ετη ξς' .
δ'. Μενχερης ετη ξγ' .
ε'. Ρατοισης ετη κε' .
ς'. Βιχερης ετη κβ' .
ζ'. Σεβερχερης ετη ζ' .
η'. Θαμφθις ετη θ' .
Ομου ετη σοδ' .

built the largest pyramid: he was
called also Peroptes, and was trans-
lated to the gods, and wrote the
sacred book.

3. Suphis reigned 66 years
4. Mencheres 63 years.
5. Ratœses 25 years.
6. Bicheres 22 years.
7. Sebercheres 7 years.
8. Thamphthis 9 years.
Altogether 274 years.

THE FIFTH DYNASTY.

Πεμπτη δυναστεια βασι-
λεων εξ Ελεφαντινης.

- α'. Ουσερχερισ ετη κη' .
β'. Σεφρης ετη ιγ' .
γ'. Νεφερχερης ετη κ' .
δ'. Σισιρις ετη ζ' .
ε'. Χερης ετη κ' .
ς'. Ραθουρις ετη μδ' .
ζ'. Μερχερης ετη θ' .
η'. Ταρχερης ετη μδ' .
θ'. Οβνος ετη λγ' .
Ομου ετη σμη' .

Of nine Elephantine kings.

1. Usercheris reigned 28 years.
2. Sephres 13 years.
3. Nephcheres 20 years.
4. Sisiris 7 years.
5. Cheres 20 years.
6. Rathuris 44 years.
7. Mercheres 9 years.
8. Tarcheres 44 years.
9. Obnos 33 years.
Altogether 248 years.

THE SIXTH DYNASTY.

Ἑκτη δυναστεια βασιλεων
εξ Μεμφιτων.

- α'. Οθωης, (Θωης) ὅς ὑπο
δορυτων φαρων ανηρεθη.
β'. Φιως ετη νγ' .

Of six Memphite kings.

1. Othoes, who was killed by his
guards.
2. Phius reigned 53 years.

- γ'. Μεθουσουφισ ετη ζ'.
- δ'. Φιωψ (Αφιωψ) ἑξαετης ἀρξάμενος βασιλευειν. διεγενετο μεχρις ετων ρ'.
- ε'. Μεντεσουφισ ετος έν.
- ς'. Νιτωκρις γενικωτατη, και ευμορφοτατη των κατ' αυτην γενομενη, ξανθη την χροιαν ἢ την τριτην ηγειρε πυραμιδα εβασιλευσεν ετη ιβ'.
- Ομου ετη σγ'.
3. Methusuphis 7 years.
4. Phiops who began to reign at six years of age, and reigned till he had completed his hundredth year.
5. Mentesusphis reigned one year.
6. Nitocris, who was the most handsome woman of her time, of a dark complexion; she built the third pyramid, and reigned 12 years.
- Altogether 203 years.

THE SEVENTH DYNASTY.

Ἑβδομη δυναστεια Μεμφιτων βασιλεων ο'. οἱ εβασιλευσαν ἡμερας ο'.

Of seventy Memphite kings, who reigned 70 days.

THE EIGHTH DYNASTY.

Ογδοη δυναστεια Μεμφιτων βασιλεων κζ'. οἱ εβασιλευσαν ετη ρμς'.

Of twenty-seven Memphite kings, who reigned 146 years.

THE NINTH DYNASTY.

Εννατη δυναστεια Ἑρακλεωτικων βασιλεων ιθ'. οἱ εβασιλευσαν ετη υθ'. ών

Of nineteen Heracleotic kings, who reigned 409 years.

ἌΟ πρwtos Αχθoης δεινοτατος των προ αυτου γενομενος, τοις εν παση Αιγυπτῳ κακα ειργασατο, μανια περιεπεσεν, και ὑπο κροκοδειλου διεφθαρη.

1. The first was Achthoes, the worst of all his predecessors. He did much harm to all the inhabitants of Egypt, was seized with madness, and killed by a crocodile.

THE TENTH DYNASTY.

Δεκατη δυναστεια Ἡρα- Of 19 Heracleotic kings, who
κλεωτικων βασιλεων ιθ'. οι reigned 185 years.
εβασιλευσαν ρπέ.

THE ELEVENTH DYNASTY.

Ἐνδεκατη δυναστεια Διοσ- Of sixteen Diospolites kings, who
πολιτων βασιλεων ις'. οι εβα- reigned 43 years. Among whom
σιλευσαν ετη μγ'. μεθ' οἷς Ammenemes reigned 16 years.
Αμμενεμης ετη ις'.

Ομων βασιλεις, ρηβ'. ετη, The whole number of the above-
βτη'. ἡμερας ο'. mentioned kings is 192, who reigned
during a space of 2308 years and
70 days. — *Syncel. Chron.* 54 to 59.
— *Euseb. Chron.* 14, 15.

THE SECOND BOOK OF MANETHO :

THE TWELFTH DYNASTY.

ΔΩΔΕΚΑΤΗ δυναστεία Διοσπολιτῶν βασιλέων ἑπτα.

α'. Γεσων Γωσης Αμμανεμου (Σεσογχορις Αμμενεμου) ἕως ἑτη μς'.

β'. Αμμανεμης (Αμμενεμης) ἑτη λη'. ὅς ὑπο τῶν ἰδίων ευνουχῶν ἀνῆρεθη.

γ'. Σεσωστρις ἑτη μη'. ὅς ἀπασαν ἐχειρωσατο τὴν Ἀσίαν ἐν ἐνιαυτοῖς ἐννεα, καὶ τῆς Ἑυρώπης τὰ μέχρι Θρακίης πανταχοσε μνημοσύνα ἐγείρας τῆς τῶν ἐθνῶν κατασχέσεως· ἐπὶ μὲν τοῖς γενναίοις, ἀνδρῶν· ἐπὶ δὲ τοῖς ἀγενεσι, γυναικῶν μῦρια τὰς στήλαις ἐγχάρασαν, ὅς ὑπο Αἰγυπτίων μετα Οσίριν πρῶτον νομισθῆναι.

δ'. Λαχαρης (Λαβαρις) ἑτη η'. ὅς τὸν ἐν Ἀρσενούτῃ λαβυρινθῶν ἑαυτῷ ταφῶν κατεσκεύασεν.

OF seven Diospolite kings.

1. Geson Goses the son of Ammanemes. He reigned 46 years.

2. Ammanemes reigned 38 years. He was slain by his eunuchs.

3. Sesostris 48 years. He conquered all Asia in nine years, and Europe as far as Thrace, every where erecting monuments of his conquests of those nations; of men among nations who acted bravely, but among the degenerate he erected figures of women, engraving their follies upon the pillars. By the Egyptians he is supposed to be the first after Osiris.

4. Lachares 8 years, who built the Labyrinth in Arsenoïte as a tomb for himself.

ε'. Αμμερης ετη η'.	5. Ammeres 8 years.
ς'. Αμμενεμης ετη η'.	6. Ammenemes 8 years.
ζ'. Σκεμιοφρις αδελφη ετη δ'.	7. Scemiophris, his sister, 4 years.
Ομου ετη ρξ'.	Altogether 160 years.

THE THIRTEENTH DYNASTY.

Τριςκαιδεκατη δυναστεια Διοσπολιτων βασιλεων ξ'. οι εβασιλευσαν ρπδ'. ετη.	Of 60 Diospolite kings, who reigned 184 years.
Λειπει.	The names are lost.

THE FOURTEENTH DYNASTY.

Is lost altogether.

THE FIFTEENTH DYNASTY.

Πεντεδεκατη* ποιμενων.	Of the Shepherds.
Ησαν δε Φοινικες ξενοι βα- σιλεις ς'. οι και Μεμφιν ειλον. οι και εν τω Σεθροίτη νομω πολιν εκτισαν, αφ' ης ερω- μενοι Αιγυπτιους εχειρωσαντο, ων	There were six foreign Phœnician kings: they took Memphis, and built a city in the Sethroïte nome, from whence they made an inva- sion, and conquered all Egypt; of whom
α'. Σαίτης εβασιλευσεν ετη ιβ'. αφ' ου και ο Σαίτης νομος.	1. Saïtes reigned 19 years, after whom the Saïte Nome is so called.
β'. Βων (Βων Ανων) ετη μδ'.	2. Beon reigned 44 years.
γ'. Παχναν (Αφωφισ) ετη ξα'.	3. Pachnan 61 years.
δ'. Στααν ετη ν'.	4. Staan 50 years.
ε'. Αρχλης (Αρχλης) ετη μθ'.	5. Archles 49 years.

* This is the seventeenth according to Eusebius.

ς'. Αφοβίς ετη ξα'.

6. Aphobis 61 years.

Ομού ετη σπδ'.

Altogether 284 years.

THE SIXTEENTH DYNASTY.

Ἐκκαιδεκατη δυναστεια ποι-
μενες Ἕλληνες βασιλεις λβ'.
εβασιλευσαν ετη φη'.

Of 32 Grecian shepherds, who
reigned 518 years.

THE SEVENTEENTH DYNASTY.

Ἐπτακαιδεκατη δυναστεια
ποιμενες αλλοι βασιλεις μγ'.
Και Θηβαιι Διοσπολιται μγ'.

Consisted of 43 shepherd kings
and 43 Theban Diospolites.

Ομου οί ποιμενες, και οί
Θηβαιι εβασιλευσαν ετη ρνα'.

The Shepherds and Thebans reigned
altogether 151 years.

THE EIGHTEENTH DYNASTY.

Οιτωκαιδεκατη δυναστεια
Διοσπολιταν βασιλεων ις'. ὦν
α'. Πρωτος Αμωσ (Αμωσις
ετη κε'.)

Of sixteen Diospolite kings.

β'. Χεβρωσ (Χεβρων) ετη ιγ'.

1. Amos.

γ'. Αμενωφθις (Αμμενουφος)

2. Chebros 13 years.

ετη κδ'.

3. Amenophthis 24 years.

δ'. Αμερσις (Μιφρις) ετη

4. Amersis 22 years.

κβ'.

ε'. Μισαφρις* ετη ιγ'.

5. Misaphris 13 years.

ς'. Μισφραγμαουθωσις ετη

6. Mispthagmathosis 26 years, in

* In the list of Eusebius the fifth is omitted, and the name of Χερρῆς inserted between the thirteenth and fourteenth.

κς'. εφ' οὐ ὁ ἐπὶ Δευκαλιωνος κατακλυσμος.	whose time happened the deluge of Deucalion.
ζ'. Τουθμωσις ἐτη θ'.	7. Tuthmosis 9 years.
η'. Αμενωφισ ἐτη λα'. οὗτος ἐστὶν ὁ Μεμνων εἶναι νομιζομενος, καὶ φθεγγομενος λιθος.	8. Amenophis 31 years. He is supposed to be Memnon, to whom the musical statue is erected.
θ'. Ὀρος ἐτη λζ'.	9. Horus 37 years.
ι'. Αχερρῆης (Αχερχερσης) ἐτη λβ'.	10. Acherrhes 32 years.
ια'. Ραθως (Αθωρις) ἐτη ἐξ'.	11. Rathos 6 years.
ιβ'. Χεβρης (Χενχερης) ἐτη ιβ'.	12. Chebres 12 years.
ιγ'. Αχερρῆης (Αχερρῆης) ἐτη ιβ'.	13. Acherrhes 12 years.
ιδ'. Αρμεσης (Αρμαις ὁ Δαναος) ἐτη ε'.	14. Armeses 5 years.
ιε'. Ραμμεσσης (Αμμεσης ὁ καὶ Αἴγυπτος) ἐτας ἕν.	15. Rammesses 1 year.
ισ'. Αμενωφ (Μενωφισ) ἐτη ιθ'.	16. Amenoph 19 years.
Ομοῦ ἐτη σξγ'.	Altogether 263 years.

THE NINETEENTH DYNASTY.

Ἐνεακαιδεκατη δυναστεια βασιλεων ζ'. Διοσπολιτων.	Of seven Diospolite kings.
α'. Σεθως ἐτη να'.	1. Sethos reigned 51 years.
β'. Ραψακης (ραψης) ἐτη ξα'.	2. Rapsaces 61 years.
γ'. Αμμενεφθης (Αμενωφθις) ἐτη κ'.	3. Ammenephthes 20 years.
δ'. Ραμμεσης ἐτη ξ'.	4. Rameses 60 years.
ε'. Αμμενεμνης (Αμμενεμνης) ἐτη ε'.	5. Ammenemnes 5 years.
ς'. Θουωρις, ὁ παρ' Ὀμηρω καλουμενος Πολυβους ς'.	6. Thuoris, who is called by Homer Polybus.

ζ'. Αλκάνδρος εφ' οὗ το Ἴλιον
ἔαλω ετη ζ'.

Ομοῦ ετη σθ'.

Ἐπι τοῦ αὐτοῦ δευτέρου τομ-
ου, βασιλῆες 45'. ετη 17.

7. Alcandrus 7 years, in whose
time Ilion was taken.

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.

THE THIRD BOOK OF MANETHO:

THE TWENTIETH DYNASTY.

ΕΙΚΟΣΤΗ δυναστεια βασι- Of 12 Diospolite kings, who reigned
λεων Διοσπολιταν ιβ'. οι εβα- 135 years.
σιλευσαν ετη ρλε'.

THE TWENTY-FIRST DYNASTY.

Πρωτη και εικοστη δυνασ- Of seven Tanite kings.
τεια βασιλεων Τανιτων ζ'.

α'. Σμεδης (Σμενδης) ετη κς'.	1. Smedes reigned 26 years.
β'. Ψουσενης, η Ψουεσης (Ψουσεννης) ετη μς'.	2. Psusenes, or Psuneses, 46 years.
γ'. Νεφελχερης (Νεφερχε- νης) ετη δ'.	3. Nephelcheres 4 years.
δ'. Αμενεωφθις (Αμενωφ- θις) ετη θ'.	4. Amenophthis 9 years.
ε'. Οσοχωρ (Οσοχωρ) ετη ς'.	5. Osochor 6 years.
ς'. Πιναχης (Ψιναχης) ετη θ'.	6. Pinaches 9 years.
ζ'. Σουσεννης (Ψουσεννης) ετη λ'.	7. Susenes 30 years.
Ομου ετη ρλ'.	Altogether 130 years.

THE TWENTY-SECOND DYNASTY.

Εικοστή δευτέρα δυναστεία Βουβαστιτών βασιλέων θ'.	Of nine Bubastite kings.
Πρωτος Σεσογχις (Σεσεγ- χωσις) ετη κα'.	1. Sesonchis 21 years.
β'. Οσωρωθ (Οσορθων) ετη ιε'.	2. Osoroth 15 years.
γ'. δ'. ε'. Άλλοι τρεις ετη κε'.	3, 4, 5. Three others reigned 25 years.
ς'. Τακελλωθις ετη ιγ'.	6. Tacellothis 13 years.
ζ'. η'. θ'. Άλλοι τρεις ετη μβ'.	7, 8, 9. Three others 42 years.
Ομου ετη ρε'.	Altogether reigned 120 years.

THE TWENTY-THIRD DYNASTY.

ΚΓ'. δυναστεία Τανιτών βασιλέων δ'.	Of four Tanite kings.
α'. Πετουβατης (Πετου- βαστης) ετη μ'. εφ' ου Ολυμ- πιας ηχθη πρώτη.	1. Petoubates reigned 40 years, in whose time the Olympiads began.
β'. Οσορχω (Οσορθων) ετη η'. ον Ἡρακλεα Αιγυπτιας καλουσιν.	2. Osorcho 8 years, whom the Egyptians call Hercules.
γ'. Ψαμμους ετη ι'.	3. Psammus 10 years.
δ'. Ζητ ετη λα'.	4. Zeet 31 years.
Ομου ετη πθ'.	Altogether 89 years.

THE TWENTY-FOURTH DYNASTY.

ΚΔ'. δυναστεία. Βοχχωρις (Βοκχωρις) Σαίτης	Bonchoris the Saite reigned 6
---	-------------------------------

ετη ς'. εφ' οὐ αρνιον εφθεγξατο years, in whose reign a sheep spoke.
ετη πη' . 990 years.

THE TWENTY-FIFTH DYNASTY.

ΚΕ'. δυναστεια Αιθιοπων Of three Ethiop kings.
βασιλεων τριων.
α'. Σαββακων, ος αιχμα- 1. Sabbacon, who having taken
λωτον Βοχχωριν ελων εκαυσε Bonchoris a captive, burnt him alive,
ζωντα, και εβασιλευσεν ετη η'. and reigned 8 years.
β'. Σευηχος υιος ετη ιδ'. 2. Seuechus, his son, reigned 14
years.
γ'. Ταρκος (Ταρακος) ετη 3. Tarcus 18 years.
ιη'.
Ομου ετη μ'. Altogether 40 years.

THE TWENTY-SIXTH DYNASTY.

Εκτη και εικοστη δυναστεια Σαϊτων βασιλεων εννεα. Of nine Saite kings.
α'. Στεφινατης (Στεφανα- 1. Stephinates reigned 7 years.
θις) ετη ζ'.
β'. Νερεψως (Νεχεψως) 2. Nerepsos 6 years.
ετη ς'.
γ'. Νεχαιω ετη η'. 3. Nechao 3 years.
δ'. Ψαμμιτικος (Ψαμμιτι- 4. Psammiticus 54 years.
χος) ετη ιδ'.
ε'. Νεχαιω δευτερος ετη ς'. 5. Nechao the second 6 years.
ουτος ειλε την Ίερουσαλημ, He took Jerusalem, and carried
και Ιωαχμς τον βασιλεα εις Joachas, the king, to Egypt.
Αιγυπτον απηγαγεν.
ς'. Ψαμμουθις ετερος ετη 6. Psammuthius 6 years.
εξ'.
ζ'. Οναφρις (Οναφρης) ετη 7. Vaphris 19 years, to whom the
ιθ'. φ' προσεφυγον αλουσης υπο remainder of the Jews fled when

Ασσυριων Ἱερουσαλημ οἱ των
Ιουδαιων ὑπολοιποι.

Jerusalem was taken by the Assyrians.

η'. Αμωσις ετη μδ'.

8. Amosis 44 years.

θ'. Ψαμμαχεριτης* μηνας

9. Psammacherites 6 months.

ς'.

Ομου ετη ρν'. και μηνας ς'.

Altogether 150 years and six months.

THE TWENTY-SEVENTH DYNASTY.

KZ'. βασιλεια Περσων βασιλευων η'.

Of eight Persian kings.

α'. Καμβυσης ετη ε'. της
εαυτου βασιλειας. Περσων
εβασιλευσεν Αιγυπτου ετη ς'.

1. Cambyses reigned over Persia, his own kingdom, 5 years, and over Egypt 6 years.

β'. Δαρειος Ὑστασπου ετη
λς'.

2. Darius, the son of Hystaspes, 36 years.

γ. Ξερξης ὁ μεγας ετη κα'.

3. Xerxes the Great 21 years.

δ'. Αρταβανος † μηνας ζ'.

4. Artabanus 7 months.

ε'. Αρταξερξης ετη μα'.

5. Artaxerxes 41 years.

ς'. Ξερξης μηνας δυο.

6. Xerxes 2 months.

ζ'. Σογδιανος μηνας ζ'.

7. Sogdianus 7 months.

η'. Δαρειος Ξερξου ιθ'.

8. Darius the son of Xerxes, 19 years.

Ομου ετη ρδ'. μηνας δ'.

Altogether 124 years and four months.

* Eusebius omits the last, and inserts Αμμερης at the beginning as the first.

† Eusebius omits Artabanus, and between Cambyses and Darius places the Magi, with a reign of seven months.

THE TWENTY-EIGHTH DYNASTY.

ΚΗ'. δυναστεια	
Αμυρτεως (Αμυρταως) Σαΐ- της ετη 5'.	Amyrteos, the Saïte, 6 years.

THE TWENTY-NINTH DYNASTY.

ΚΘ'. δυναστεια Μενδησιων βασιλεων 8'.	Of four Mendesian kings.
α'. Νεφεριτης (Νεφεριτης) ετη 5'.	1. Nepherites reigned 6 years.
β'. Αχωρις ετη 13'.	2. Achoris 13 years.
γ'. Ψαμμουθις ετος α'.	3. Psammuthis 1 year.
δ'. Νεφοροτης (Αναφεριτης Νεφεριτης) μηνας 8'.	4. Nephorotes 4 months.
(ε'. Μουθις ετος α').	(5. Muthis 1 year.)
Ομου ετη κ'. μηνας 8'.	Altogether 20 years and four months.

THE THIRTIETH DYNASTY.

Τριακοστη δυναστεια Σε- βεννιτων βασιλεων τριων.	Of three Sebennyte kings.
α'. Νεκτανεβης (Νεκτανε- βις) ετη 18'.	1. Nectanebes 18 years.
β'. Τεως ετη 2'.	2. Teos 2 years.
γ'. Νεκτανεβης (Νεκτανε- βος) ετη 18'.	3. Nectanebes 18 years.
Ομου ετη λη'.	Altogether 38 years.

THE THIRTY-FIRST DYNASTY.

ΛΑ'. δυναστεια Περσων βασιλεων τριων.	Of three Persian kings.
--	-------------------------

α'. Οχος εικοστώ ετει της
 έαυτου βασιλειας Περσων εβα-
 σιλευσεν Αιγυπτου ετη β'.

β'. Αρσης (Αρσης Οχου) ετη
 γ'.

γ'. Δαρειος ετη δ'.

Ομου ετη θ'.

Ομου αν'.

1. Ochus ruled Persia twenty
 years, and Egypt 2 years.

2. Arses reigned 3 years.

3. Darius 4 years.

Altogether 9 years.

And the whole 1050 years.—
*Syncel. Chron. 73 to 78. — Euseb.
 Chron. 16, 17.*

MANETHO:

OF THE SHEPHERD KINGS.

ΕΓΕΝΕΤΟ βασιλευς ἡμιν, Τιμαος ονομα, ἐπι τούτου οὐκ οἶδ' ὅπως ὁ Θεὸς ἀντεπνευσεν, καὶ παραδόξως ἐκ τῶν πρὸς ἀνατολὴν μερῶν, ἀνθρώποι το γένος ἀσημοὶ, καταθάρσησαντες ἐπὶ τὴν χώραν ἐστρατεύσαν, καὶ ῥαδίως ἀμαχητι ταύτην κατὰ κράτος εἶλον. καὶ τοὺς ἡγεμονεύσαντας ἐν αὐτῇ χεῖρωσάμενοι, τὸ λοιπὸν τὰς τε πόλεις ὠμῶς ἐνεπρήσαν, καὶ τὰ ἱερά τῶν Θεῶν κατεσκαψαν. πασι δὲ τοῖς ἐπιχωριοῖς ἐχθρότατα πῶς ἐχρησάντο, τοὺς μὲν σφάζοντες, τῶν δὲ καὶ τὰ τέκνα καὶ γυναῖκας εἰς δουλείαν ἀγοντες. περὰς δὲ καὶ βασιλεῖα ἓνα ἐξ αὐτῶν ἐποίησαν, ᾧ ὄνομα ἦν Σαλατῖς. καὶ οὗτος ἐν τῇ Μεμφίδι κατέγινετο, τὴν τε ἀνω καὶ κατωχώραν δασμολογῶν, καὶ φρουρὰν ἐν τοῖς ἐπιτηδείοτατοις

WE had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that God was displeas'd 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 liv'd at Memphis, and render'd both the upper and lower regions of Egypt tributary, and station'd garrisons in places which were best adapted for that purpose. But he directed his attention principally to the security

καταλείπων τοποις, μαλιστα
 δε και τα προς ανατολην ησ-
 φαλισατο μερη, προοραμενος
 Ασσυριων, τοτε μειζον ισχυον-
 των, εσομενην επιθυμιαν της
 αυτης βασιλειας εφιδου. εύρων
 δε εν νομφ τῷ Σαίτη πολιν
 επικαιροτατην, κειμενην μεν
 προς ανατολην του Βουβαστι-
 του ποταμου, καλουμενην δ'
 απο τινος αρχαιας Ψεολογιας
 Αναριν, ταυτην εκτισεν τε,
 και τοις τειχεσιν οχυρωτατην
 εποιησεν ενοικισας αυτη και
 πληθος ἔπλιταν εις εικοσι και
 τεσσαρας μυριαδας ανδρων προς
 φυλακην. ενθαδε κατα Ψερειαν
 ηρχετο, τα μεν σιτομετρων και
 μισθοφοριαν παρεχομενος, τα
 δε και ταις εξοπλισταις προς
 φοβον των εξωθεν επιμελως
 γυμναζων.

Αρξας δ' εννεακαιδεκα ετη
 τον βιον ετελευτησαν. Μετα
 τουτον δε ἕτερος εβασιλευσεν
 τεσσαρα και τετταρακοντα
 ετη, καλουμενος Βηων. μεθ'
 ὄν αλλος Απαχνας, εξ και τρια-
 κοντα ετη και μηνας ἑπτα.
 επειτα δε και Απωφισ ἕν και
 ἑξηκοντα, και Ιανιας πεντη-
 κοντα και μηνα ἕνα. επι πασι
 δε και Ασσις εννεα και τεσσα-
 ρακοντα και μηνας δυο. Και
 οὔτοι μεν εξ εν αυτοις εγενηθη-
 σαν πρωτοι αρχοντες, πολε-

of the eastern frontier ; for he regard-
 ed with suspicion the increasing
 power of the Assyrians, who he
 foresaw would one day undertake an
 invasion of the kingdom. And ob-
 serving in the Saïte nome, upon the
 east of the Bubastite channel, a city
 which from some ancient theological
 reference was called Avaris ; and
 finding it admirably adapted to his
 purpose, he rebuilt it, and strongly
 fortified it with walls, and garrisoned
 it with a force of two hundred and
 fifty thousand armed men. 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 Beon
 forty-four years : and he was succeeded
 by Apachnas who reigned thirty-six
 years and seven months : after him
 reigned Apophis sixty-one 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
 all the period of their dynasty, they
 made war upon the Egyptians in
 hope of exterminating the whole
 race. All this nation was styled

μοντες αει και ποθουντες μαλ-
λον της Αιγυπτου εξαραι την
ρίξαν. Εκαλειτο δε το συμ-
παν αυτων εθνος Ύκσας, τουτο
δε εστι βασιλεις ποιμενες. το
γαρ Ύκ καθ' ιεραν γλωσσαν
βασιλεια σημαινει, το δε Σας
ποιμνη εστι και ποιμενες κατα
την κοινην διαλεκτον, και ούτω
συντιθεμενον γινεται Ύκσας.
τινες δε λεγουσιν αυτους Αρα-
βας ειναι. Τουτους δε τους
προκατανομασμενους βασιλεις
τους των ποιμενων καλουμενων,
και τους εξ αυτων γενομενους,
κρατησαι της Αιγυπτου (φησιν)
ειλη προς τας πεντακοσious ένδεκα.

Μετα ταυτα δε, των εκ της
Θεβαΐδος και της αλλης Αιγυπ-
του βασιλεων γενεσθαι (φησιν)
επι τους ποιμενας επαναστασιν,
και πολεμον αυτοις συρράγηναι
μεγαν και πολυχρονιον. επι δε
βασιλεως, ὃ ονομα ειναι Αλίσ-
φραγμουθωσις, ἡτλωμενους (φη-
σι) τους ποιμενας ὑπ' αυτου,
εκ μεν της αλλης Αιγυπτου
πασης εκπεσειν, κατακλεισθη-
ναι δ' εις τοπον, αρουρων εχοντα
μυριων την περιμετρον. Αναριν
ονομα τῷ τοπῷ. Τουτον (φησιν
ὁ Μανεθαν) ἀπαντα, τειχει
τε μεγαλῶ και ισχυρῶ περι-
βαλειν τους ποιμενας, ὅπως την
τε κτησιν ἀπασαν εχουσιν εν
οχυρῶ, και την λειαν την ἑαυτων.

Hycsos, that is the Shepherd Kings ;
for the first syllable, Hyc, according
to the sacred dialect, denotes a king,
and Sos signifies a shepherd, but this
according to the vulgar tongue ; and
of these is compounded the term
Hycsos : some say they were Arabians.
This people, who were thus denomi-
nated Shepherd Kings, and their
descendants retained possession of
Egypt for the space of five hundred
and eleven years.

After these things he relates that
the kings of Thebaïs and of the other
parts of Egypt, made an insurrection
against the Shepherds, and that a
long and mighty war was carried on
between them, till the Shepherds were
subdued by a king whose name was
Alisphragmuthosis, and were by him
driven out of the rest of Egypt, and
hemmed within a place containing
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 possessions and their
prey within a hold of strength.

Τον δε Αλισφραγμουθσεως υιον Θουμμωσιν επιχειρησαι μεν αυτους δια πολιορκιας ἔλειν κατα κρατος, οκτω και τεσσαρακοντα μυριασι προσεδρευσαντα τοις τειχεσιν· επει δε της πολιορκιας απεγνω, ποιησασθαι συμβασεις, ἵνα την Αιγυπτον εκλιποντες ὅποι βουλονται παντες αβλαβεις απελθωσι. τους δε επι ταις ὁμολογιας πανοικεσια μετα των κτησεων ουκ ελαττους μυριαδων οντας εικοσι και τεσσαρων απο της Αιγυπτου την ερημον εις Συριαν ὁδοιπορησαι. φοβουμενους δε την Ασσυριων δυναστειαν, τοτε γαρ εκεινους της Ασιας κρατειν, εν τη νυν Ιουδαια καλουμενη πολιν οικοδομησαμενους τοσαυταις μυριασιν ανθρωπων αρκεσουσαν, Ἱεροσολυμα ταυτην ονομασαι.

(Ἐν ἀλλῇ δε τινι βιβλῳ των Αιγυπτιακων Μανεθων) Τουτο (φησιν) εθνος τους καλουμενους ποιμενας, αιχμαλωτους εν ταις ἱεραις αυτων βιβλοις γεγραφθαι.

Μετα το ἐξελθειν ἐξ Αιγυπτου τον λαον των ποιμενων εις Ἱεροσολυμα, ὁ εκβαλων αυτους ἐξ Αιγυπτου βασιλευς Τεθμωσις, εβασίλευσεν μετα ταυτα ετη εικοσι πεντε και μηνας τεσσαρας, και ετελευτησεν, και παρελαβε την αρχην αυτου

And Thummosis, the son of Alisphragmuthosis, 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 permitted to go out without molestation where-soever they pleased. And, according to this stipulation, they departed from Egypt with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through the desert towards Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.

(In another book of the Egyptian histories Manetho says) That this people, who are here called Shepherds, in their sacred books were also styled Captives.

After the departure of this nation of Shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died: after him his son Chebron took the government into his hands for thirteen years; after him reigned Ameno-

νίος Χεβρων ετη δεκατρια. μεθ' ὃν Αμεναφίς εικοσι και μηνας ἑπτα. του δε ἀδελφῆ Αμεσσης εικοσι ἓν και μηνας εννεα. της δε Μηφρης δωδεκα και μηνας εννεα. του δε Μηφραμουθωσις εικοσι πεντε και μηνας δεκα. του δε Θμωσις εννεα και μηνας οκτω. του δε Αμεναφίς τριακοντα και μηνας δεκα. του δε Ωρος τριακοντα ἕξ και μηνας πεντε. του δε Ψυγατηρ Ακεγχρης δωδεκα και μηνα ἓνα. της δε Ραθωτις ἀδελφος εννεα. του δε Ακεγχρης δωδεκα και μηνας πεντε. του δε Ακεγχρης ἕτερος δωδεκα και μηνας τρεις. του δε Αρμαϊς τεσσαρα και μηνα ἓνα. του δε Ραμεσσης ἓν και μηνας τεσσαρας. του δε Αρμεσσης Μιαμμου εξηκοντα ἕξ και μηνας δυο. του δε Αμεναφίς δεκα και εννεα και μηνας ἕξ. του δε Σεθωσις, και Ραμεσσης, ἵππικην και ναυτικην εχων δυναμιν.

Οὗτος τον μεν ἀδελφον Αρμαϊν επιτροπον της Αιγυπτου κατεστησεν, και πασαν μεν αυτω την αλλην βασιλικην περιεβηκεν εξουσιαν, μονον δε ενετειλατο διαδημα μη φορειν, μηδε την βασιλιδα μητερα τε των τεκνων αδικειν, απεχουσθαι δε και των αλλων βασιλικων πελλακιδων. αυτος δε επι

phis 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 eight months; after whom Amenophis thirty years and ten months: then Orus thirty-six years and five months: then his daughter Acenchres twelve years and one month: after her Rathotis nine years: then Acencheres twelve years and five months: another Acencheres twelve years and three months: after him Armaïs four years and one month: after him reigned Ramesses one year and four months: then Amesses the son of Miammous sixty-six years and two months: after him Amenophis nineteen years and six months: and he was succeeded by Sethosis who is called Ramesses, he maintained an army of cavalry and a naval force.

This king (Sethosis) appointed his brother Armaïs his viceroy over Egypt: he also invested him with all the other authority of a king, but with these restrictions; that he should not wear the diadem, nor interfere with the queen, the mother of his children, nor abuse the royal concubines. Sethosis then made an expedition against Cyprus and Phœnicia, and waged

Κυπρον και Φοινικην και παλιν
 Ασσυριους τε και Μηδους στρα-
 τευσας, ἀπαντας, τους μεν
 δορατι, τους δε αμαχητι, φοβῶ
 δε της πολλης δυναμεως, ὑπο-
 χειριους ελαβε. και μεγα
 φρονησας επι ταις ευπραγμαις,
 ετι και Παρσαλευτερον επο-
 ρευετο, τας προς ανατολας
 πολεις τε και χωρας κατα-
 στρεφομενος.

Χρονου τε ἱκανου γεγονοτας,
 Αρμαίς ὁ καταλειφθεις εν Λι-
 γυπτῳ, παντα τουμπαλιν, οἱς
 αδελφος παρηγει μη ποιειν,
 αδεως επραττεν. και γαρ την
 βασιλιδα βιατως εσχεν, και
 ταις αλλαις παλλακισιν αφει-
 δως διετελει χρωμενος. πειθο-
 μενος δε ὑπο των φιλων διαδημα
 εφορει, και αντηρε τῳ αδελφῳ.

Ὁ δε τεταγμενος επι των
 ἱερων της Αιγυπτου, γραφας
 βιβλιον επεμψε τῳ Σεθωσει,
 δηλων αυτῳ παντα, και ὅτι
 αντηρεν ὁ αδελφος αυτου Αρ-
 μαίς. παραχρημα ουν ὑπε-
 στρεψεν εις Πηλουσιον, και
 εκρατησεν της ιδιας βασιλειας.
 ἡ δε χωρα εκληθη απο του αυτου
 ονοματος Αιγυπτος. λεγει γαρ
 ὅτι ὁ μεν Σεθωσις εκαλειτο
 Αιγυπτος, Αρμαίς δε ὁ Αδελ-
 φος αυτου Δαναος.

war with the Assyrians and Medes ;
 and he subdued them all, some by
 force of arms, and others without a
 blow, by the mere terror of his power.
 And being puffed up with his success,
 he advanced still more confidently,
 and overthrew the cities, and subdued
 the countries of the East.

But Armaïs, who was left in Egypt,
 took advantage of the opportunity,
 and fearlessly committed all those acts
 which his brother had enjoined him
 not to do : he violated the queen, and
 continued an unrestrained intercourse
 with the rest, and at the persuasion
 of his friends he assumed the diadem,
 and openly opposed his brother.

But the ruler over the priests of
 Egypt sent 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 Pe-
 lusium, and recovered his kingdom.
 The country of Egypt took its name
 from Sethosis, who was called also
 Ægyptus, as was his brother Armaïs
 known by the name of Danaus.—
Joseph. contr. App. lib. I. c. 14, 15.

OF THE ISRAELITES.

Τουτον (Αμενωφιν) επιθυμησαι θεων γενεσθαι θεατην, ὡσπερ Ωρος εἰς των προ αυτου βεβασιλευκοτων* ανενεγκειν δε την επιθυμιαν ὁμωνυμῳ μεν αυτω Αμενωφει, πατρος δε Παπιος οντι, θειας δε δοκουντι μετεσχηκεναι φυσεως, κατα τε σοφιαν και προγνωσιν των εσομενων. ειπειν ουν αυτω τουτον τον ὁμωνυμον, ὅτι δυνασεται θεους ιδειν, ει καθαραν απο τε λεπρων και των αλλων μιαρων ανθρωπων την χωραν ἅπασαν ποιησειεν.

Ἦσθεντα δε τον βασιλεα, παντας τους τα σωματα λελωβημενους εκ της Αιγυπτου συναγαγειν γενεσθαι δε του πληθους μυριαδας οκτω' και τουτους εις τας λιθοτομιας τας εν τῳ προς ανατολην μερει του Νειλου εμβαλειν αυτον, ὅπως εργαζοιντο και των αλλων Αιγυπτιων οἱ εγκεχωρισμενοι. ειναι δε τινας εν αυτοις και των λογιων ἱερων (φησι,) λεπρα συγκεχυμενους. τον δε Αμενωφιν εκεινον, τον σαφον και μαντικον ανδρα, ὑποδεισθαι προς αυτον τε και τον βασιλεα χολον των θεων, ει βιασθεντες οφθησον-

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 he might behold the gods, if he would cleanse the country of all lepers and other unclean persons that were in it.

Well pleased with this information, the king gathered together out of the land of Egypt all that laboured under any defect in body, to the amount of eighty thousand, and sent them to the quarries, which are situate 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 it should appear that violence had been offered them, added this also

ται. και προσθεμενον ειπειν, οτι συμμαχησουσι τινες τοις μιαιροις, και της Αιγυπτου κρατησουσιν επ' ετη δεκατρια. μη τολμησαι μεν αυτον ειπειν ταυτα τῷ βασιλει, γραφην δε καταλιποντα περι παντων ξαυτον ανελειν. εν αθυμια δε εινας τον βασιλεα.

(Καπειτα κατα λεξιν ουτω γεγραφεν). Των δε ταις λατομιαις ἄς χρονος ικανος διηλθεν ταλαιπωρουτων, αξιωθεις ο βασιλευς, ινα προς καταλυσιν αυτοις και σκεπην απομεριση την τοτε των ποιμενων ερημαθεισαν πολιν, Αβαριν συνεχωρησεν. εστι δε η πολις κατα την θεολογiam ανωθεν Τυφωνιος.

Οι δε εις ταυτην εισελθοντες, και τον τοπον τουτον εις αποσασιν εχοντες, ηγεμονα αυτων λεγομενον τινα των Ηλιοπολιτων ιερων Οσαρσιφον εστησαντο. και τουτω πειθαρχησοντες εν πασιν ὄρκωμοτησαν· ο δε πρωτον μεν αυτοις νομον εθετο, μητε προσκυνειν θεους, μητε των μαλιστα εν Αιγυπτῳ θεμιστευομενων ιερων ζων απεχεσθαι μηδενος, παυτα τε θυειν και αναλουν· συναπτεσθαι δε μηδενι πλην των συνωμοσμενων. τοιαυτα δε

in a prophetic spirit;—that certain people would come to the assistance of these polluted wretches, and would subdue Egypt, and hold it in possession for thirteen years. These tidings however he dared not to communicate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed.

(After which he writes thus, word for word :) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left desolate by the Shepherds; and he granted them their desire: now this city, according to the theology above, is a Typhonian city.

When these men had taken possession of the city, and found it well adapted for a revolt, they appointed over themselves a ruler out of 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 abstain from any of those sacred animals which the Egyptians hold in the highest veneration, but sacrifice and slay them all, and that they should connect themselves with none but

νομοθετησας, και πλειστα
 αλλα, μαλιστα τοις Αιγυπ-
 τιοις εθισμοις εναντιομενα,
 εκελευσεν πολυχειρια τα της
 πολεως επισκεναζειν τειχη, και
 προς πολεμον ετοιμους γινεσθαι
 τον προς Αμενωφιν τον βασι-
 λεα. αυτος δε προσλαβομενος
 μεθ' εαυτου και των αλλων
 ιερεων και συμμεμισσμενων,
 επεμψε πρεσβεις προς τους υπο
 Τεθμωσειωσ απελαθεντας ποι-
 μενας, εις πολιν την καλουμενην
 'Ιεροσολυμα και τα καθ' εαυ-
 τον και τους αλλους τους συν-
 ατιμασθεντας δηλωσας, ηξιου
 συνεπιστρατευειν ομοθυμαδον
 επ' Αιγυπτον. επαξειν μεν ουν
 αυτους επηγγειλατο, πρωτον
 μεν εις Αναριν την προγονικην
 αυτων πατριδα, και τα επιτη-
 δεια τοις οχλοις παρεξειν αφ-
 θωνωσ, υπερμαχησεσθαι δε οτε
 δεοι, και ραδιωσ υποχειριον
 αυτοις την χωραν ποιησειν. οι
 δε υπερχαρεις γενομενοι παντες
 προθυμωσ εις εικοσι μυριαδας
 ανδρων συνεξωρμησαν, και μετ'
 ου πολυ ηγον εις Αναριν.

Αμενωφισ δ' ο των Αιγυπ-
 των βασιλευσ, ωσ επιθετο τα
 κατα την εκεινων εφοδον, ου

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, whilst he took into his
 confidence and counsels some others
 of the priests and unclean persons:
 and he sent ambassadors to the city
 called Jerusalem, to those Shepherds
 who had been expelled by Tethmsis,
 whereby he informed them of the
 affairs of himself and of the others
 who had been treated in the same
 ignominious manner, and requested
 they would come with one consent 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 informed them that they
 could easily reduce the country under
 dominion. The Shepherds received
 this message with the greatest joy,
 and quickly mustered to the number
 of two hundred thousand men, and
 came up to Avaris.

Now Amenophis the king of Egypt,
 when he was informed of their in-
 vasion, was in great consternation,

μετριως συνεχυθη, της παρ' Αμενωφews του Παπιος μνησθεις προδηλωσεως. και προτερον συναγαγων πληθος Αιγυπτιων, και βουλευσαμενος μετα των εν τουτοις ἡγεμονων, τα τε ιερα ζωα τα πρωτα μαλιστα εν τοις ιεροις τιμωμενα ὡς γ' ἕαυτον μετεπεμφατο, και τοις κατα μερος ιερευσιν παρηγγειλεν, ὡς ασφαλεστατα των θεων συγκρυψαι τα ξοανα. τον δε υἱον Σεθων τον και Ραμεσσην απο Ραμφews του πατρος ωνομασμενον πενταετη οντα, εξεθετο προς τον ἑαυτου φιλον. αυτος δε διαβας τοις αλλοις Αιγυπτιοις, υσιν εις τριακοντα μυριαδας ανδρων μαχιμωτατων, και τοις πολεμιοις απαντησασιν ου συνεβαλεν' αλλα μελλειν θεομαχειν νομισας, παλινδρομησας ἤκεν εις Μεμφιν. αναλαβων τε τον τε Απιν, και τα αλλα τα εκεισε μεταπεμφθεντα ιερα ζωα, ευθυς εις Αιθιοπιαν συν ἅπαντι τῷ στολῷ και πληθει των Αιγυπτιων ανηχθη. χαριτι γαρ ην αυτῷ ὑποχειριος ὁ των Αιθιοπων βασιλεις· ὄθεν ὑποδεξαμενος, και τους οχλους παντας ὑπολαβων οἷς εσχεν ἡ χωρα των προς ανθρωπινην τροφην επιτηδειων, και πολεις και κωμας προς την των πε-

remembering the prophecy of Amenothis, the son of Papis, and he assembled the armies of the Egyptians, and took counsel with the leaders, and commanded the sacred animals to be brought to him, especially those which were held in the greatest veneration in the temples, and particularly charged the priests to conceal the images of their gods with the utmost care. And his son Sethos, who was also called Ramesses from his father Rampses, being but five years old he committed to the protection of a friend. And he 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 he 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: for the king of Ethiopia was under obligations to him, wherefore he received him kindly, and took care of all the multitude that was with him, while the country supplied all that was necessary for their food. He also allotted to him cities and villages during his exile, which was to continue from its beginning during the predestined thirteen years. More-

πρωμενων τρισκαιδεκα ετων απο της αρχης αυτου εκπτωσησιν αυταρκεις, ουκ ήττον γε και στρατοπεδον Λιθιοπικον προς φυλακην επεταξε τοις παρ' Αμεναφεως του βασιλεως επι των όριων της Αιγυπτου.

Και τα μεν κατα την Αιθιοπιαν τοιαυτα. οι δε Σολυμιται κατελθοντες, συν τοις μιαιρις των Αιγυπτιων ούτως ανοσιως τοις ανθρωποις προσηνηχθησαν, ώστε την των προειρημενων κρατησιν χειριστην φαινεσθαι, τοις τοτε τα τουτων ασεβηματα θεωμενοις, και γαρ ου μονον πολεις και καμκας ενεπρησαν, ουδε ιεροσολουντες, ουδε λυμαινομενοι ξοανα θεων ηρκουντο, αλλα και τοις αυτοις οπτανιοις των σεβαστευομενων ιερων ζων χραμενοι διετελουν, και ψοτας και σφαγεις τουτων ιερεις και προφητας ηγαγκάζον γινεσθαι, και γυμνους εξεβαλον. λεγεται δ' ότι την πολιτειαν και τους νομους αυτοις καταβαλλομενος ιερευς, το γενος 'Ηλιουπολιτης, ονομα Οσαρσιφ, απο του εν 'Ηλιου πολει θεου Οσιρεως, ως μετεβη εις τουτο το γενος, μετετεθη τουνομα και προσηγορευθη Μωϋσης.

over he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to king Amenophis.

While such was the state of things in Ethiopia, the people of Jerusalem, having come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their impieties believed that their joint sway was more execrable than that which the Shepherds had formerly exercised: 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 compelled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said also that the priest, who ordained their polity and laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris the god of Heliopolis: but that when he went over to these people his name was changed, and he was called Moyses.—*Joseph. contr. App. lib. I. c. 26.*

OF THE ISRAELITES.

(Λεγει δε ὁ Μανεθων παλιν.)
 Ὅτι μετα ταυτα ἐπῆλθεν ὁ
 Ἀμενωφισ ἀπο Αἰθιοπιας μετα
 μεγαλης δυναμειως, και ὁ υἱος
 αὐτου Ραμψης και αὐτος εχων
 δυναμιν· και συμβαλοντες οἱ δυο
 τοις ποιμεσι και τοις μιαιοις,
 ἐνίκησαν αὐτους, και πολλους
 ἀποκτειναντες ἐδιώξαν αὐτους
 ἀχρι τῶν ὁρίων τῆς Συριας.

(Manetho again says :) After this
 Amenophis returned from Ethiopia
 with a great force, and Rampses also,
 his son, with other forces, and encoun-
 tering 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.

ERATOSTHENES'

CANON OF THE KINGS OF THEBES.

ΠΡΩΤΟΣ εβασίλευσεν Μινης
Θηβινιτης Θηβαιος, ὁ ἐρμηνευ-
εται Διονιος· εβασίλευσεν ετη
ξβ'. του δε κοσμου ην ετος βπ'.

Θηβαιων δευτερος εβασίλευ-
σεν Αθωθης υἱος Μινεως ετη
νθ'. οὗτος ἐρμηνευεται Ἑρμο-
γενης· ετος του κοσμου, βπξβ'.

Θηβαιων Αιγυπτιων τριτος
εβασίλευσεν Αθωθης ὁμωνυμος
ετη λβ'. του δε κοσμου ην ετος,
γγα'.

Θηβαιων εβασίλευσεν δ'.
Διαβιης υἱος Αθωσewis ετη ιθ'.
οὗτος ἐρμηνευεται Φιλεστερος·
του δε κοσμου ην ετος, γγγ'.

Θηβαιων εβασίλευσεν ε'.
Πεμφως υἱος Αθωθου ὁ εστιν
Ἑρακλειδης ετη ιη'. του δε
κοσμου ην ετος, γγοβ'.

Θηβαιων Αιγυπτιων εβασί-
λευσεν ς'. Ταιγαρ Αμαχος

THE first who reigned was Mines the
Thebinite, the Thebæan; which is
by interpretation Dionius. He reigned
sixty-two years, and lived in the year
of the world 2900.

The 2nd of the Theban kings
reigned Athothes the son of Mines,
59 years. He is called by interpre-
tation Hermogenes. In the year of
the world 2962.

The 3rd of the Theban Egyptian
kings was Athothes, of the same
name, 32 years. In the year of the
world 3021.

The 4th of the Theban kings was
Diabies the son of Athothes, 19 years.
By interpretation he is called Philes-
teros. In the year of the world 3053.

The 5th of the Theban kings was
Pempfos, the son of Athothes, who
is called Heraclides. He reigned 18
years. In the year of the world 3072.

The 6th of the Theban Egyptian
kings was Tægar Amachus Mom-

Μομχειρι Μεμφιτης ετη οθ'.
 ούτος ἐρμηνευεται της ανδρος
 περισσομελης του δε κοσμου ην
 ετος γβ'.

Θηβαιων Αιγυπτιων εβασι-
 λευσεν ζ'. Στοιχος ο υιος αυτου,
 ο εστιν Αρης αναισθητος, ετη
 ς'. του δε κοσμου ην ετος,
 γβξθ'.

Θηβαιων Αιγυπτιων εβασι-
 λευσεν ογδοος Γοσορμης, ο
 εστιν Ετησιπαντος ετη λ'. του
 δε κοσμου ην ετος γροε'.

Θηβαιων Αιγυπτιων εβασι-
 λευσεν θ'. Μαρης υιος αυτου,
 ο εστιν Ηλιοδαρος ετη κς'.
 του κοσμου ην ετος γσε'.

Θηβαιων Αιγυπτιων ι'. εβα-
 σιλευσεν Ανωϋφης, ο εστιν
 υιος επικαινος ετη κ'. του κοσ-
 μου ην ετος, γσλα'.

Θηβαιων Αιγυπτιων ια'.
 εβασιλευσεν Σιριος, ο εστιν
 κορρης, ως δε ἑτεροι Αβασκαν-
 τος ετη ιη'. του δε κοσμου ην
 ετος, γσνα'.

Θηβαιων Αιγυπτιων ιβ'.
 εβασιλευσεν Χνουβος Γνευρος,
 ο εστιν Χρυσης Χρυσου υιος
 ετη κβ'. του δε κοσμου ην ετος,
 γσξθ'.

Θηβαιων Αιγυπτιων ιγ'.
 εβασιλευσεν Ρανωσις, ο εστιν
 αρχικρατωρ ετη ιγ'. του δε
 κοσμου ην ετος, γσδα'.

Θηβαιων Αιγυπτιων ιδ'.

chiri, the Memphite, who is called
 a man redundant in his members, 79
 years and A. M. 3090.

The 7th of the Theban Egyptian
 kings, Stæchus his son, who is Ares
 the senseless, reigned 6 years. A. M.
 3169.

The 8th of the Theban Egyptian
 kings Gosormies, who is called Etesi-
 pantus, reigned 30 years, and A. M.
 3175.

The 9th of the Theban Egyptian
 kings Mares, his son, who is called
 Heliodorus, 26 years, and A. M.
 3205.

The 10th of the Theban Egyptian
 kings Anoyphes, which signifies a
 common son, reigned 20 years, and
 A. M. 3231.

The 11th of the Theban Egyptian
 kings Sirius, which signifies the son
 of the cheek, but according to others
 Abascantus reigned 18 years, and
 A. M. 3251.

The 12th of the Theban Egyptian
 kings reigned Chnubus Gneurus,
 which is Chryses the son of Chryses,
 22 years, A. M. 3269.

The 13th of the Theban Egyptian
 kings reigned Ranosis, which is Archi-
 crator, 13 years, A. M. 3291.

The 14th of the Theban Egyptian

εβασίλευσεν Βιϋρίς ετη ι'. του
δε κοσμου ην ετος γγδ'.

Θηβαιων βασιλεων ιε'. εβα-
σιλευσεν Σαωφισ Κομαστης,
κατα δε ενιους Χρηματιστης
ετη κβ'. τουδε κοσμου ην ετος
γγιδ'.

Θηβαιων ις'. εβασίλευσεν
Σενσαωφισ β'. ετη κς'. του δε
κοσμου ην ετος γγμγ'.

Θηβαιων εβασίλευσεν Μοσ-
χερις 'Ηλιοδοτος ετη λα'. του
δε κοσμου ην ετος γγτο'.

Θηβαιων ιη'. εβασίλευσεν
Μουσθις ετη λγ'. του δε κοσ-
μου ην ετος γγνα'.

Θηβαιων ιθ'. εβασίλευσεν
Παμμος Αρχονδης ετη λε'. του
δε κοσμου ην ετος γγλδ'.

Θηβαιων κ'. εβασίλευσεν
Απαππους μεγαιστος, οϋτος ως
φασιν παρα ωραν μιαν εβασι-
λευσεν ετη ρ'. του δε κοσμου
ην ετος γγξθ'.

Θηβαιων κα'. εβασίλευσεν
Αχεςκος Οκαρας ετος α'. του
δε κοσμου ην ετος γγξθ'.

Θηβαιων κβ'. εβασίλευσεν
Νιτωκρις αντι του ανδρος, ο
εστιν Αθηνα Νικηφορος, ετη
ς'. του δε κοσμου ην ετος γγφο'.

Θηβαιων κγ'. εβασίλευσεν
Μυρταιος Αμμωνοδοτος ετη κβ'.
του δε κοσμου ην ετος γγφς'.

Θηβαιων κδ'. εβασίλευσεν
Θυοσιμαρης κραταιος, ο εστιν

kings reigned Biyris, 10 years, A. M.
3304.

The 15th of the Theban kings
Saophis Comastes, or, according to
some, Chrematistes, reigned 29 years,
and A. M. 3314.

The 16th of the Theban kings
Sensaophis the second, reigned 27
years, A. M. 3343.

The 17th of the Theban kings,
Moscheris Heliodotus, reigned 31
years, A. M. 3370.

The 18th of the Theban kings,
Musthis, reigned 33 years, A. M.
3401.

The 19th of the Theban kings,
Pammus Archondes, reigned 35 years,
A. M. 3434.

The 20th of the Theban kings,
Apaphus Maximus, is said to have
reigned 100 years with the exception
of one hour, A. M. 3469.

The 21st of the Theban kings,
Achescus Ocaras, reigned one year,
A. M. 3569.

The 22nd of the Theban sovereigns
was Nitocris, instead of her husband,
she is Athena Nicephorus, and reigned
6 years, A. M. 3570.

The 23rd of the Theban kings,
Myrtæus Ammonodotus, reigned 22
years, A. M. 3576.

The 24th of the Theban kings,
Thyosimares the robust, who is called

ἡλιος, ετη ιβ'. του δε κοσμου ην ετος γφβη'.

Θηβαιων κε'. εβασιλευσεν Θινιλλος, ο εστιν αυξησας το πατριον κρατος ετη η'. του δε κοσμου ην ετος γγχι'.

Θηβαιων κς'. εβασιλευσεν Σεμφρουκρατης, ο εστιν Ἡρακλῆς Ἀρποκρατης ετη ιη'. του δε κοσμου ετος γγχιη'.

Θηβαιων κς'. εβασιλευσεν Χουθηρ Ταυρος τυραννος ετη ζ'. του δε κοσμου γγχλς'.

Θηβαιων κη'. εβασιλευσεν Μευρης Φιλοσκορος ετη ιβ'. του δε κοσμου γγχμγ'.

Θηβαιων κθ'. εβασιλευσεν Χομαεφθα κοσμος Φιλεφαιστος ετη ια'. του δε κοσμου γγχνε'.

Θηβαιων λ'. εβασιλευσεν Αγκουνιος Οχυτυραννος ετη ξ'. του δε κοσμου γγχξς'.

Θηβαιων λα'. εβασιλευσεν Πεντεαθυρις ετη μβ'. του δε κοσμου γφβκς'.

Θηβαιων λβ'. εβασιλευσεν Σταμενεμης β'. ετη κγ'. του δε κοσμου γφβξη'.

Θηβαιων λγ'. εβασιλευσεν Σιστοσιχερμης Ἡρακλεος κρατος ετη νε'. του δε κοσμου, γφβδα'.

Θηβαιων λδ'. εβασιλευσεν Μαρῖς ετη μγ'. του δε κοσμου γωμς'.

the sun, reigned 12 years, and A. M. 3598.

The 25th of the Theban kings, Thinillus, which is the augmenter of country's strength, reigned 8 years, A. M. 3610.

The 26th of the Theban kings, Semphrucrates, who is Hercules Harpocrates, reigned 18 years, A. M. 3618.

The 27th of the Theban kings, Chuther Taurus the tyrant, 7 years, A. M. 3636.

The 28th of the Theban kings, Meures Philoscorus, reigned 12 years, A. M. 3643.

The 29th of the Theban kings, Chomaephtha Cosmus Philephæstus, reigned 11 years, A. M. 3655.

The 30th of the Theban kings, Ancunius Ochytyrannus, reigned 60 years, A. M. 3666.

The 31st of the Theban kings, Penteachyris, reigned 42 years, A. M. 3726.

The 32nd of the Theban kings, Stamenemes the second, reigned 23 years, A. M. 3768.

The 33rd of the Theban kings, Sistosichermes, the strength of Hercules, reigned 55 years, A. M. 3791.

The 34th of the Theban kings, Maris, reigned 43 years, A. M. 3846.

Θηβαιων λε'. εβασιλευσεν
Σιφωας, ο και 'Ερμης υιος
'Ηφαιστου, ετη ε'. του δε κοσ-
μου, γωπθ'.

Θηβαιων λς'. εβασιλευσεν
. ετη ιδ'. του δε
κοσμου, γωηδ'.

Θηβαιων λζ'. εβασιλευσεν
Φρουρων, ητοι Νειλος, ετη ε'.
του δε κοσμου, γπηη'.

Θηβαιων λη'. εβασιλευσεν
Αμουθανταιος ετη ξγ'. του δε
κοσμου, γπιγ'.

The 35th of the Theban kings,
Siphoas, which is Hermes the son of
Hephæstus, reigned 5 years, A. M.
3889.

The 36th of the Theban kings,
. reigned 14 years, A. M.
3894.

The 37th of the Theban kings,
Phruron, which is Nilus, reigned 5
years, A. M. 3908.

The 38th of the Theban kings,
Amuthantæus, reigned 63 years, A. M.
3913.—*Syncel. Chron.* 91. 96. 101.
104. 109. 123. 147.

THE FRAGMENTS
OF
THE TYRIAN ANNALS:
FROM
DIUS AND MENANDER.

THE TYRIAN ANNALS:

FROM DIUS.

OF HIRAM.

ΑΒΙΒΑΛΟΥ τελευτησαντος, ὁ υἱὸς αὐτοῦ Εἰραμος ἐβασίλευσεν· οὗτος τὰ πρὸς ἀνατολάς μερῆ τῆς πόλεως προσεχώρησεν, καὶ μείζον τοῦ ἀστυ πεποιήκεν, καὶ τοῦ Ὀλυμπίου Διὸς τὸ ἱερόν καθ' ἑαυτὸ οὐκ ἐν νησῶν, χωρῆσας τὸν μεταξὺ τόπον, συνέψησεν τῆς πόλεως, καὶ χρυσοῖς ἀναθημάτων ἐκοσμήσεν· ἀναβὰς δὲ εἰς τὸν Λιβάνον ὕλοτομήσεν πρὸς τὴν τῶν ναῶν κατασκευὴν. τὸν δὲ τυραννοῦντα Ἱεροσόλυμων Σολομῶνα πέμψαι (φασί) πρὸς τὸν Εἰραμόν αἰνίγματα, καὶ παρ' αὐτοῦ λαβεῖν ἀξίον· τὸν δὲ μὴ δύνηθента διακρίναι, τῶν λυσάντων χρημάτων ἀποτινεῖν. ὁμολογησάντα δὲ τὸν Εἰραμόν, καὶ μὴ δύνηθента λύσαι τὰ αἰνίγματα, πολλὰ τῶν χρημάτων

UPON the death of Abibalus his son Hiromus succeeded to the kingdom. He raised the eastern parts of the city, and enlarged it; 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, king of Jerusalem, sent enigmas to Hiromus, and desired others in return, with a proposal that whichever of the two was unable to solve them, should forfeit money to the other. Hiromus agreed to the proposal, but was unable to solve the enigmas, and paid a large sum as a forfeit. And it is said that one Abdeomonus, a Tyrian, solved the enigmas, and proposed others

εις το επίσημιον αναλωσαι.
 ειτα δε Αβδημονον τινα Τυριον
 ανδρα τα προτεθεντα λυσαι
 και αυτον αλλα προλαθειν' ά
 μη λυσαντα τον Σολομωνα,
 πολλα τω Είρωμφ προσπατι-
 σαι χρηματα.

which Solomon was not able to un-
 riddle, for which he repaid the fine
 to Hiromus.—*Joseph. contr. App.*
lib. I. c. 17.—*Syncel. Chron.* 182.

THE TYRIAN ANNALS:

FROM MENANDER.

OF HIRAM.

ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Αβιβαλου, διεδεξατο τὴν βασιλειαν ὁ υἱὸς αὐτοῦ Εἰρωμος, ὃς βιωσας ἐτη πενηκοντα τρια εβασιλευσεν ἐτη τριακοντα τεσσαρα. οὗτος ἐχωσε τὸν Εὐρυχωρον, τὸν τε χρυσῶν κίονα ἐν τοῖς τοῦ Διὸς ἀνεθήκεν· ἐτι τε ὕλην ξυλων ἀπέλθων ἐκοψεν, ἀπο τοῦ λεγομένου, ὄρους Λιβανου, κεδρίνα ξυλα εἰς τὰς τῶν ἱερῶν στεγῶν· καθέλων τε τὰ ἀρχαῖα ἱερά, καινοὺς ναοὺς ἀκόδομησε, τὸ τε τοῦ Ἡρακλεους, καὶ τῆς Ἀστάρτης τεμενοὺς ἀνιέρυσεν, καὶ τὸ μὲν τοῦ Ἡρακλεους πρῶτον ἐποίησατο ἐν τῷ Περτιῷ μηνί, εἶτα τὸ τῆς Ἀστάρτης, ὅποτε Τίτυοις ἐπεστράτευσεν, μὴ ἀποδίδουσι τοὺς φόρους. οὗς καὶ ὑπίταξας

AFTER the death of Abibalus, Hiromus 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 demolished the ancient temples, he rebuilt them, and consecrated the fanes of Hercules and Astarte: he constructed 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 reduced them he returned. In his time was a certain young man named Abdemonus, who used to solve the problems which were propounded

ἑαυτῷ πικρὸν ἀνεστρέψεν. ἐπι-
 τούτου δὲ τις ἦν Ἀβδημονος
 παῖς νεώτερος, ὃς ἐνικα τὰ
 προβλήματα, ἄεπετασσε Σο-
 λομων ὁ Ἱεροσολυμων βασιλευς.

to him by Solomon king of Jerusalem.
 —*Joseph. contr. App.* lib. I. c. 18.—
Joseph. Antiq. Jud. lib. VIII. c. 5.

OF THE SUCCESSORS OF HIRAM.

Τελευτησαντος Εἰρωμου
 διεδεξατο τὴν βασιλειαν Βα-
 λεαζαρος ὁ υἱος, ὃς, βιωσας
 ετη τεσσαρακοντα τρια, εβα-
 σιλευσεν ετη ἑπτα. μετα του-
 τον Ἀβδαστρατος ὁ αὐτου υἱος,
 βιωσας ετη εικοσι εννεα, εβα-
 σιλευσεν ετη εννεα. τούτου οἱ
 τῆς τροφου αὐτου υἱοι τεσσα-
 ρες ἐπιβουλευσαντες ἀπώλεσαν,
 ὧν ὁ πρεσβυτερος εβασιλευσεν
 ετη δεκαδυο. μεθ' οὗς Ἀσταρ-
 τος ὁ Δελαιασταρτου, ὃς, βιω-
 σας ετη πενήτηκοντα τεσσαρα,
 εβασιλευσεν ετη δωδεκα. μετα
 τούτου ὁ ἀδελφος αὐτου Ἀσερ-
 μος, βιωσας ετη τεσσαρα και
 πενήτηκοντα, εβασιλευσεν ετη
 εννεα. οὗτος ἀπώλετο ὑπο του
 ἀδελφου Φελητος, ὃς λαβων
 τὴν βασιλειαν ἤρξε μηνας
 οκτω, βιωσας ετη πενήτηκοντα.
 τούτου ἀνεῖλεν Εἰθωβαλος ὁ τῆς
 Ἀσταρτης ἱερευς, ὃς, βασιλευ-
 σας ετη τριακοντα δυο, ἐβιω-
 σεν ετη ἑξηκοντα οκτω. τούτου
 διεδεξατο Βαδεζωρος υἱος, ὃς,

Upon the death of Hiromus, Balea-
 zarus his son succeeded to the king-
 dom; he lived forty-three years, and
 reigned seven: after him Abdastratus
 his son reigned nine years, having
 lived twenty-nine: against him the
 four sons of his nurse conspired, and
 slew him: of these the eldest reigned
 twelve years: after them Astartus,
 the son of Delæastartus, 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 a priest of Astarte, Itho-
 balus, who reigned thirty-two years,
 having lived sixty-eight: and he was
 succeeded by Badezorus his son, who
 reigned six years, having lived forty-
 five: his successor was Matgenus his
 son, who reigned nine years, having
 lived thirty-two: and he was succeeded
 by Phygmalion who reigned forty-seven
 years, having lived fifty-six: in the
 seventh year of his reign his sister

βιωσας ετη τεσσαρακοντα
 πεντε, εβασιλευσεν ετη εξ.
 τουτου διαδοχος γεγονε Ματ-
 γηνος ο υιος, ος, βιωσας ετη
 τριακοντα δυο, εβασιλευσεν
 ετη εννεα. τουτου διαδοχος
 γεγονε Φυγμαλιων, βιωσας δ'
 ετη πεντηκοντα εξ, εβασιλευ-
 σεν ετη τεσσαρακοντα επτα.
 εν δε τω επ' αυτου εβδωμω ετει η
 αδελφη αυτου φυγουσα, εν τη
 Λιβυη πολιν φκοδομησε Καρ-
 χηδονα.

fled from him, and founded the city
 of Carthage in Libya.—*Joseph. contr.*
App. lib. I. c. 18.

OF THE INVASION OF SALMANASAR.

Και Ελουλαιος ονομα εβασι-
 λευσεν ετη τριακοντα εξ. ουτος,
 αποσταντων °Κιτταιων, ανα-
 πλευσας, προσηγαγετο αυτους
 παλιν. επι τουτους πεμφας
 (Σαλμανασαρ) ο των Ασσυ-
 ριων βασιλευς, επηλθε Φοινικην
 πολεμων απασαν. ος τις σπει-
 σαμενος ειρηνην, μετα παντων
 ανεχωρησεν οπισω. απεστη τε
 Τυριων Σιδων και Ακη και η
 Παλαι Τυρος, και πολλαι αλλαι
 πολεις, αι τω των Ασσυριων
 εαυτας βασιλει παρεδοσαν. διο
 Τυριων ουχ υποταγενταν παλιν
 ο βασιλευς επ' αυτους υπε-
 στραψε, Φοινικων συμπληρα-
 σαντων αυτω ναυς εξηκοντα,
 και επικωπους οκτακισιους. αις
 επιπλευσαντες οι Τυριοι ναυσι

Elulæus reigned thirty-six years :
 and he fitted out a fleet against the
 Cittæans (Chittim or Cypriots) who
 had revolted, and reduced them to
 obedience. But Salmanasar, the king
 of the Assyrians, sent them assistance,
 and overran Phœnicia : and when he
 had made peace with the Phœnicians
 he returned with all his forces. And
 Sidon, and Ace (Acre), and Palæ-
 tyrus, and many other cities revolted
 from the Tyrians, and put themselves
 under the protection of the king of
 Assyria. But as the Tyrians still
 refused to submit, the king made
 another expedition against them : and
 the Phœnicians furnished him with
 sixty ships and eighty gallies : and
 the Tyrians attacked him with twelve
 ships, and dispersed the hostile fleet,

δεκαδυο, των νεων των αντι-
 παλων διασπαρεισων, λαμβανου-
 νουσιν αιχμαλωτους ανδρας εις
 πεντακοσιους. επεταθη δη παν-
 των εν Τυρω τιμη δια ταυτα.
 αναζεξας δ' ο των Ασσυριων
 βασιλευς καταστησε φυλακας
 επι του ποταμου και των ιδρα-
 γωγων, οι διακαλυσουσι Τυριους
 αρυσασθαι. και τουτο ετεσι
 πεντε γενομενον, εκαρτηρησαν
 πινοντες εκ φρεατων ορυκτων.

and took prisoners to the amount
 of five hundred men: upon which
 account the Tyrians were held in
 great respect. But the king of Assy-
 ria stationed guards upon the river,
 and aqueducts, to prevent the Tyrians
 from drawing water: and this conti-
 nued five years, during all which time
 they were obliged to drink from wells
 which they dug.—*Joseph. Antiq. Jud.*
 lib. IX. c. 14.

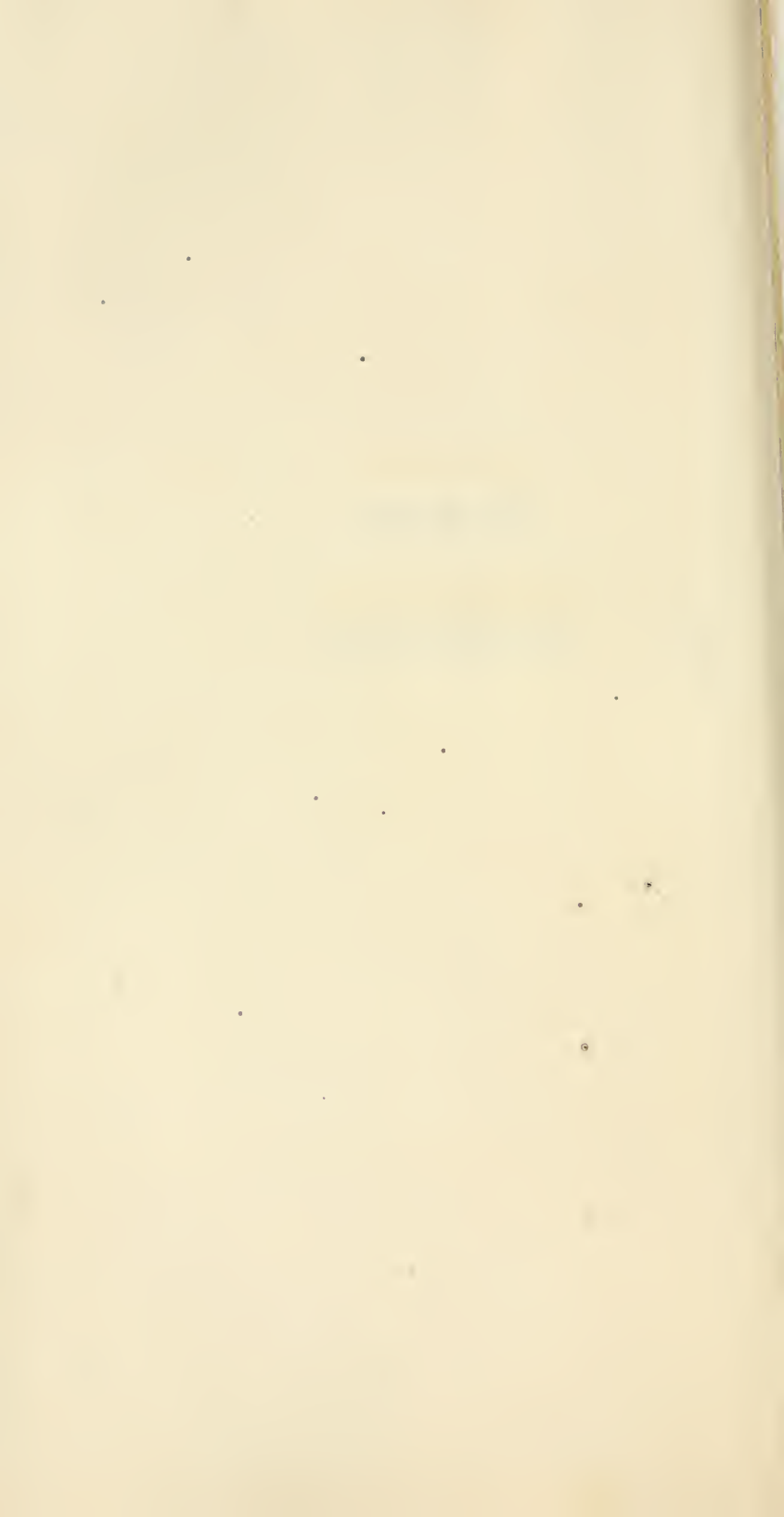
THE TYRIAN ANNALS.

OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR TO
CYRUS.

ΕΠΙ Ειθωβαλου του βασιλεως
επολιορησε Ναβουχοδονοσορος
την Τυρον επ' ετη δεκατρια μετα
τουτου εβασιλευσε Βααλ ετη
δεκα. μετα τουτου δικασται
κατεσταθησαν και εδικασαν
Εκνιβαλος Βασλαχου μηνας δυο,
Χελβης Αβδαιου μηνας δεκα,
Αββαρος αρχιερευς μηνας τρεις,
Μυτγονος και Γεραστρατος
του Αβδηλεμου δικασται ετη
εξ, αν μεταξυ εβασιλευσε
Βαλατορος ενιαντον ενα· του-
του τελευτησαντος, αποστει-
λαντες μετεπεμφαντο Μερβα-
λον εκ της Βαβυλωνος, και
εβασιλευσεν ετη τεσσαρα.
τουτου τελευτησαντος, μετε-
πεμφαντο τον αδελφον αυτου
Ειρωμον, ος εβασιλευσεν ετη
εικοσι. επι τουτου Κυρος Περ-
σων εδυναστευσεν.

IN the reign of Ithobalus, Nabuchod-
onosorus besieged Tyre for thirteen
years. After him reigned Baal ten
years. After him Judges were ap-
pointed who judged the people: Ec-
nibalus, the son of Baslachus, two
months: Chelbes, the son of Abdæus,
ten months: Abbarus, the high-priest,
three months: Mytgonus and Geras-
tratus the son of Abdelemus, six
years: after them Balatorus reigned
one year. After his death they sent
to fetch Merbalus from Babylon: and
he reigned four years: and when he
died they sent for Hiromus, his
brother, who reigned 20 years. In
his time Cyrus was king of Persia.—
Joseph. contr. App. lib. I. c. 21.

THE ORACLES
OF
ZOROASTER.



THE ORACLES
OF
ZOROASTER.

ΤΑ ΤΟΥ ΖΩΡΟΑΣΤΡΟΥ ΛΟΓΙΑ.

ΜΟΝΑΣ ΔΤΑΣ ΚΑΙ ΤΡΙΑΣ.

. ὍΠΟΥ πατρικὴ μονὰς ἐστὶ.
Ταναὴ ἐστὶ μονὰς ἢ δυὸ γεννᾶ
Δυὰς γὰρ παρὰ τῷ δε καθηταί, καὶ νοεραὶς ἀσφραπῆι τομαῖς
Καὶ τὸ κυβερνᾶν τὰ πάντα, καὶ ταπτεῖν ἕκαστον οὐ ταχθὲν.
Παντὶ γὰρ ἐν κοσμῷ λαμπεὶ τριάς, ἥς μονὰς
ἀρχεῖ.
Ἀρχὴ πάσης τμησεως ἢ δε ἢ ταξίς.
Εἰς τρία γὰρ νοὺς εἶπε πατὴρ τεμνεσθαι ἀπαντὰ,
Οὐ το θελεῖν κατενευσε, καὶ ἤδη πάντα ἐτετμητο
Εἰς τρία γὰρ εἶπε νοὺς πατὴρ αἰδίου,
Νῶ πάντα κυβερνῶν.
Καὶ ἐφάνησαν ἐν αὐτῇ ἢ τ' ἀρετῇ, καὶ ἢ σοφίᾳ.
Καὶ ἢ πολυφρῶν ἀτρεκεία.
Τῇ τῶνδε ῥεεὶ τριάδος δεμαῖς προ τῆς οὐσης,
Οὐ πρώτης, ἀλλ' οὐ τα μετρεῖται.
Ἀρχαὶς γὰρ τρισὶ ταις δε λαβοῖς δουλευεῖν ἀπαντα.
. Ἱερὸς πρώτος δρόμος, ἐν δ' ἀρα μεσσῶ.
Ἡερὸς, τρίτος ἀλλος, ὅς ἐν πυρὶ τῆν χθονα θεάλπει.
Καὶ πηγῇ πηγῶν, καὶ πηγῶν ἀπάσων.
Μῆτρα συνεχίσει τὰ πάντα.
Ἐνθεν ἀρῶν θερωσκει γενεσίς πολυποικίλου ἕλης.

THE ORACLES OF ZOROASTER.

MONAD, DUAD, AND TRIAD.

. WHERE the paternal Monad is.
The Monad is enlarged, and generates two,
For the Duad sits by him, and glitters with intellectual Sections
Both to govern all things, and to order every thing not ordered.
For in the whole world shineth the Triad, over which the Monad
rules.

This order is the beginning of all section.

For the mind of the Father said, that all things be cut into three :
Whose will assented, and then all things were divided.

For the mind of the Eternal Father said all things into three,
Governing all things by the mind.

And there appeared in it (the Triad) virtue, and wisdom,
And multiscient verity.

This way floweth the shape of the Triad, being pre-existent.

Not the first (Essence) but where they are measured.

For thou must conceive that all things serve these three principles.

The first is the sacred course but in the middle

Air, the third the other which cherisheth the earth in fire.

The fountain of fountains and of all fountains.

The matrix containing all things.

Thence abundantly springs forth the generation of multifarious
matter.

Ενθεν συρομενος πρηστηρ αμυδροιο πυρος ανθος,
 Κοσμων ενδρωσκων κοιλωμασι. Παντα γαρ ενθεν
 Αρχεται εις το κατω τεινειν ακτινας αγητας.

ΠΑΤΗΡ ΚΑΙ ΝΟΣ.

Ἐαυτον ὁ πατηρ ἤρπασεν ουδ' ἐν ἔῃ
 Δυναμει νοερα κλεισας ιδιον πυρ.
 Ου γαρ απο πατρικης αρχης ατελες τι τροχάζει.
 Παντα γαρ εξετελεσε πατηρ,
 Και νῶ παρεδωκε ευτερα,
 Ὅν πρωτον κληίζεται παν γενος ανδρων.
 Πατρογενες φαιος, πολυ γαρ μονος
 Εκ πατρος αλικης δρεψαμενος νοου ανθος.
 Εργα νοησας, γαρ πατρικος νοος αυτογενεθλος,
 Πασιν ενεσπειρε δεσμον πυριβριθη ερωτος.
 Οφρα τα παντα μενη, χρονον εις απεραντον εραντα.
 Μητε πασι τα πατρος νοερας ὑφασμενα
 φεγγει.
 Ὡς ἐν ερωτι μενη κοσμου στοιχεια μενοντα.
 Εχει τῶ νοειν πατρικον νουν ενδιδοναι
 Πασαις πηγαις τε και αρχαις.
 Εστι γαρ περας του πατρικου βαθου, και πηγη των
 νοεραν.
 Μη δε προηλθεν, αλλ' εμενει ἐν τῶ πατρικῷ βαθῷ,
 Και ἐν τῶ αδυτῷ, κατα την θεοθρεμμονα σιγην.
 Ου γαρ εις ὑλην, πυρ επεκεινα το πρωτον
 Εην δυναμιν κατακλειει εργοις, αλλα νοῶ.
 Συμβολα γαρ πατρικος νοος εσπειρε κατα κοσμον.
 Ὅς τα νοητα νοει και αφραστα καλληῖται.
 Ὅλοφυης μερισμος, και αμεριστος.
 Νῶ μεν κατεχει τα νοητα, αισθησιν δ' επαγει
 κοσμοις.
 Νῶ μεν κατεχει τα νοητα, ψυχην δ' επαγει κοσμοις.

Thence extracted a Prester the flower of glowing fire,
 Flashing into the cavities of the World: For all things from thence
 Begin to extend downward their admirable beams.

THE FATHER AND MIND.

The Father hath snatched away himself; neither
 Hath he shut up his own fire in his intellectual power.
 For nothing unfinished proceedeth from the Father's rule.
 For the Father perfected all things,
 And delivered them over to the second mind,
 Which the whole race of men call the first.
 Light begotten of the Father, for he alone
 Having croot the flower of the Mind from the Father's vigor.
 For the paternal self-begotten Mind understanding (his) work,
 Sowed in all the fiery bond of Love,
 That all things might continue loving for ever.
 Neither those things which are intellectually context in the Light
 of the Father in all things.
 That being the Elements of the World they might persist in Love.
 For by understanding he hath the power to instil the paternal mind
 Into all fountains and beginnings.
 For it is the bound of the Paternal depth and the fountain of
 the Intellectuals.
 Neither went he forth, but abode in the Paternal depth,
 And in the Adytum according to divinely-nourished Silence.
 For the fire once above, shutteth not his power
 Into matter by Actions, but by the Mind.
 For the Paternal Mind hath sowed symbols through the world.
 Which understandeth intelligibles and beautifieth ineffables.
 Wholly division and indivisible.
 By mind he contains the Intelligibles, but introduceth sense into
 the Worlds.
 By mind he contains the Intelligibles, but introduceth Soul into
 the Worlds.

ΝΟΥΣ, ΝΟΗΤΑ, ΚΑΙ ΝΟΕΡΑ.

Και του ἑνος νοῦ του νοητου.

Ου γαρ ανευ νοος εστι νοητου· ου χωρις ὑπαρχει.

Τα μεν εστι νοερα και νοητα, ὅσα νοουντα
νοειται.

Τροφη δε τῶ νοῦτι το νοητον.

Μαυθανε το νοητον, επει νοου εἶω ὑπαρχει.

Και του νοῦ, ὅς του εμπυριον κοσμον αγει.

Νου γαρ νοῦς εστιν ὁ κοσμου τεχνιτης πυριου.

Οἱ τον ὑπερκοσμον πατρικον βυθον ιστε νοουντες.

Ἐη νοητη πασης τμησεως αγει.

Εστι γαρ τι νοητον, ὁ χρη σε νοειν νοῦ
αυθει.

Ἐη γαρ επεγκλινη, ὡς αν νουν, κηκεινο νοηση,

Ἐως τι νων, ου κεινον

νησεις.

Εστι γαρ αληκης αμφιφαους δυναμις,

Νοεραις στραπτουσα τομαισι, ου δη χρη

Σφαιδροτητι νοειν το νοητον εκεινο.

Αλλα νοῦ ταναου ταναη φλογι

Παντα μετρουση, πλην το νοητον εκεινο.

Χρευ δη τουτο νοησαι· η γαρ επεγκλινης

Σον νουν, κηκεινο νησεις ουκ ακτενως.

Αλλ' ἀγνων επιστροφον ομμα,

Φεροντα σης ψυχης τειναι κενεον νοον

Εις το νοητον, οφρα μαθης το νοητον·

Επει εἶω νοου ὑπαρχει.

Τον δε νοει πας νοῦς θεον, ου γαρ

ανευ

Νοος εστι νοητου, και το νοητον ου νοῦ χωρις ὑπαρχει.

Τοις δε πυρος νοερον νοεροις πρηστησιν ἀπαντα

Εικαθε δουλευοντα, πατρος πειθημιδι βουλη.

MIND, INTELLIGIBLES, AND INTELLECTUALS.

And of the one Mind, the Intelligible (Mind).

For the Mind is not without the Intelligible; it exists not without it.

These are Intellectuals and Intelligibles which being understood understand.

For the Intelligible is the aliment of the Intelligent.

Learn the Intelligible, since it exists beyond the Mind.

And of the Mind which moves the empyreal heaven.

For the Framers of the fiery world is the Mind of the Mind.

You who know certainly the supermundane paternal depth.

The Intelligible is predominant over all section.

There is something Intelligible which it behoves thee to understand with the flower of the Mind.

For if thou inclinest thy mind, thou shalt understand this also.

Yet understanding something (of it) thou shalt not understand this wholly;

For it is a power of circumlucid strength,

Glittering with intellectual sections (rays): but it behoves not

To consider this Intelligible with vehemence of Intellection,

But with the ample flame of the ample Mind

Which measureth all things, except this Intelligible:

But it behoves to understand this; for if thou inclinest

Thy mind thou shalt understand this also, not fixedly

But having a pure turning eye (thou must)

Extend the empty mind of thy soul

Towards the Intelligible; that thou mayest learn the Intelligible;

For it exists beyond the mind.

But every mind understands this God; for the Mind is not

Without the Intelligible, neither is the Intelligible without the Mind.

To the Intellectual Presters of the intellectual fire all things

By yielding are subservient to the persuasive counsel of the Father,

Και το νοειν, αει τε μενειν ακωνω στροφαλιγγι.
 Πηγας τε και αρχας, δινειν, αει τε μενειν ακωνω
 στροφαλιγγι.
 Αλλα δ' ουνομα σεμνον ακοιμητη
 στροφαλιγγι
 Κοσμοις ενθρωσκων, κρεπηνη δια πατρος επιπην.
 'Υπο δυο νοαν η ζωογονος πηγη περιεχεται
 ψυχων.
 Και ο ποιητης, θς αυτουργων τεκτηνατο τον κοσμον.
 'Ος εκ νοου εκθωρε πρωτος.
 Εσσαμενος πυρι πυρ, συνδεσμων οφρα κεραση
 Πηγαious κρατηρας, εου πυρος ανθος επισχων.
 Νοεραις α-ραπτει τομαις, ερωτος δ' ενεπλησε τα
 παντα.
 Τα ατυπωτα τυπουσθαι.
 Σμηνησσιν εοικνιαι φερονται, ρηγγιμεναι
 Κοσμου περι σωμασι.
 'Α νους λεγει, τω νοειν δη που λεγει.
 'Η μεν γαρ δυναμις συν εκεινοις, νους δ' απ' εκεινου.

ΙΤΝΓΕΣ, ΙΔΕΑΙ ΑΡΚΑΙ.

Πολλαι μεν αιδε επεμβαινουσι φαεινοις κοσμοις.
 Εκθρωσκουσαι, και εν αις ακροτητες εασι τρεις,
 'Υποκειται αυταις αρχιος αυλων.
 Αρχας, αι πατρος εργα νοησασαι
 νοητα
 Αισθητοις εργοις, και σωμασιν αφεκαλιψεν.
 Δια παρθμιοι εστωτες φαναι τω πατρι και τη υλη.
 Και τα εμφανη μιμηματα των αφανων εργαζομενοι.
 Και τ' αφανη εις την εμφανη κοσμοποιϊαν εγγραφοντες.
 Νους πατρος ερβόιζησε, νοησας ακμαδι
 βουλη
 Παμμορφους ιδεας. πηγης δ' απο μιας αποπτασαι
 Εξεθωρον. πατροθεν γαρ εην βουλη τε τελος τε

And to understand, and always to remain in a restless whirling.
 Fountains and principles, to turn, and always to remain in a
 restless whirling.
 By insinuating into Worlds the venerable name in a sleepless
 whirling
 By reason of the terrible menace of the Father.
 Under two Minds the life-generating fountain of the Souls is
 contained.
 And the Maker who, self-operating, framed the World.
 Who sprung first out of the Mind.
 Clothing fire with fire, binding them together to mingle
 The fountainous craters, preserving the flower of his own fire.
 He glittereth with Intellectual sections, and filleth all things with
 love.
 That things unfashioned may be fashioned.
 Like swarms they are carried, being broken
 About the bodies of the world.
 What the Mind speaks, it speaks by understanding.
 Power is with them—mind is from her.

IYNGES, IDEAS, AND PRINCIPLES.

These being many ascend into the lucid Worlds,
 Springing into them, and in which are three tops.
 Beneath them lies the chief of Immaterials.
 Principles, which have understood the intelligible works of the
 Father,
 Disclosed them in sensible works as in bodies :
 Being (as it were) the ferrymen betwixt the Father and matter.
 And producing manifest images of unmanifest things :
 And inscribing the unmanifest in the manifest frame of the World.
 The Mind of the Father made a jarring noise, understanding by
 vigorous counsel
 Omniform Ideas : and flying out of one fountain
 They sprung forth : for from the Father was the counsel and end

Δι' ὧν συναπτεται τῷ πατρὶ, ἀλλήν κατ' ἀλλήν
Ζωὴν, ἀπο μερίζομενων οὐχέτων.

Ἀλλ' ἐμερεισθησαν, νοερῷ πυρὶ μοιρηθῆσαι

Εἰς ἀλλας νοερας· κοσμῷ γὰρ ἀναξ

πολυμορφῷ

Προϋθηκεν νοερον τυπον ἀφθίτοι, οὐ κατὰ κοσμον

Ἰκνος ἐπειγομενος μορφῆς καθ' ἃ κοσμος

εφανθη,

Παντοιαῖς ἰδεαῖς κεχαρισμενος, ὧν μίᾳ πηγῇ,

Ἐξ ἧς ῥοιζοῦνται μεμερισμεναι ἀλλαι,

Ἀπλατοι, ῥήγνυμεναι κοσμου περὶ σωμασι·

Αἶ περὶ κίλπους σμερδαλεους, σμηνησσιν εἰκικιας,

Φορεῦνται τραπουσαι· περὶ δ' ἀμφὶ ἀλλυδὶς ἀλλῃ.

Ἐννοιαὶ νοεραὶ πηγῆς πατρικῆς ἀπο

Πολυ δραττομεναι πυρος ἀνθος

Ἀκοιμητου χρόνου, ἀκμῇ ἀρχεγονου ἰδεας

Πρωτῇ πατρος ἐβλυσε· τας δ' αὐτοθαλῆς πηγῇ.

Νοουμεναι ἰϋγγες πατροθεν νοεουσι καὶ αὐται.

Βουλαις ἀφθεγκτοισι κινουμεναι ὥστε νοησαι.

ἙΚΑΤΗ, ΣΥΝΟΧΕΙΣ, ΚΑΙ ΤΕΛΕΑΡΧΑΙ.

Ἐξ αὐτου γὰρ παντες ἐκθρωσκουσι

Ἀμείλικτοι τε κεραῖνοι, καὶ πρηστηροδοχοὶ κολποὶ

Παμφεγγεος ἀλκῆς πατρογενους Ἑκατῆς.

Καὶ ἐπέζωκος πυρος ἀνθος, ἡ δὲ κραταιον

Πνευμα πολων, πυριων ἐπεκεινα.

Φρουρεῖν αὐ πρηστηρησιν ἕοις ἀκρατητας ἐδάκεν.

Ἐγκερασας ἀλκῆς ἰδιον μενος ἐν συνοχευσιν.

Ὡ πως εχει κοσμος νοερους ἀνοχηας ἀκιμπεις.

Ἐτι εργατις, ὅτι ἐκδοτις ἐστι πυρος

ζωηφορου.

Ἐτι καὶ τὸ ζωογονον πλῆρη τῆς Ἑκατῆς κολπον.

Καὶ ἐπιρβῆι τοῖς συνοχευσιν ἀλκῆν ζῆδαρον πυρος

Μεγα δυναμεναιο.

By which they are connected with the Father by alternate
 Life from several vehicles.
 But they were divided, being by intellectual fire distributed
 Into other Intellectuals : for the king did set before the multiform
 world
 An intellectual incorruptible pattern; the print of whose form
 He promoted through the world, according to which things the
 world appeared
 Beautified with all kinds of Ideas, of which there is one fountain ;
 Out of which come rushing forth others undistributed,
 Being broken about the bodies of the World ;
 Which through the vast recesses, like swarms,
 Are carried round about every way.
 Intellectual notions from the paternal fountain
 Cropping the flower of Fire
 In the point of sleepless time of this primigenous Idea
 The first self-budding fountain of the Father budded.
 Intelligent Iynges do (themselves) also understand from the Father :
 By unspeakable counsels being moved so as to understand.

HECATE, SYNOCHES, AND TELETARCHS.

For out of him spring all
 Implacable thunders, and the prester-receiving cavities
 Of the entirely-lucid strength of Father-begotten Hecate.
 And he who begirds (viz.) the flower of Fire and the strong
 Spirit of the poles fiery above.
 He gave to his presters that they should guard the tops.
 Mingling the power of his own strength in the Synoches.
 Oh how the world hath intellectual guides inflexible !
 Because she is the operatrix, because she is the dispensatrix of
 fire-giving life.
 Because also it fills the life-producing bosom of Hecate,
 And instils in the Synoches the enlivening strength
 Of potent fire.

But they are guardians of the works of the Father.
 For he assimilates himself, professing
 To be clothed with the print of the images.
 The Teletarchs are comprehended with the Synoches.
 To those intellectual presters of intellectual fire
 All things are subservient.
 But as many as serve the material Synoches
 Having put on the completely-armed vigour of resounding light.
 With triple strength fortifying the soul and the mind
 To put into the mind the symbol of variety.
 And not to walk dispersedly on the empyreal channels
 But firmly.
 These frame indivisibles and sensibles,
 And corporiforms and things destined to matter.

SOUL, NATURE.

The Soul being a bright fire, by the power of the Father,
 Remains immortal and is mistress of life;
 And possesseth many complexions of the cavities of the world:
 For it is an imitation of the Mind; but that which is born hath
 something of the body.
 The channels being intermixed she performs the part of incor-
 ruptible fire.
 Next the paternal conception, I, the soul dwell;
 Warmth heating all things, for he did put
 The mind in the soul, the soul in the dull body.
 Of us the father of gods and men interposed.
 Abundantly animating light, fire, ether, worlds.
 For natural works co-exist with the intellectual light
 Of the Father. For the soul which adorned the great
 Heaven, and adorning with the Father,
 But her horns are fixed above:
 But about the shoulders of the Goddess immense Nature is
 exalted.

Αρχει δ' αυ φυσις ακαματη κοσμων τε και εργων*
 Κυρανος σφρα Ξει δρομον αιδιον κατασυρων*
 Και ταχυς ηελιος περι κεντρον, οπως εθας ελθη.
 Μη φυσειωσ εμβλεψεις ειμαρμενον ονομα τησδε.

ΚΟΣΜΟΣ.

'Ο ποιητης ος αυτουργων τεκτηνατο τον κοσμον.
 Και τις πυρος ογκος εην ετερος* τα δε παντα
 Αυτουργων, ινα σωμα το κοσμικον εκτολυπειθη.
 Κοσμος ιν' εκδηλος, και μη φαινεται ιμενωδης.
 Τον ολον κοσμον εκ πυρος, και υδατος, και γης,
 Και παντοτροφου αιθρης.
 Τ'αρρητα, και τα βρητα συνθηματα του κοσμου.
 Αλλην κατ' αλλην ζωνη, απο μεριζωμενων οχετων.
 Αιαθεν διηκοντος επι το κατ' αντικρυ
 Δια του κεντρον της γης, και πεμπτον μεσον, αλλον
 Πυριοχον, ευθα κατεισι μεχρι υλαιων οχετων.
 Ζωηφορον πυρ.
 Κεντρω επισπερχων εαυτον φωτος κελαδοντος.
 Πηγαιον αλλον, ος τον εμυριον κοσμον αγει.
 Κεντρον αφ' ου πασαι μεχρις αν τυχον ισαι εασι.
 Συμβολα γαρ πατρικις νοος εσπειρε κατα κοσμον.
 Μεσον των πατερων εκαστης κεντρον φορεται.
 Νου γαρ μιμημα πελει* το δε τεχθεν εχει τι
 σωματος.

ΟΥΡΑΝΟΣ.

'Επτα γαρ εξαγκωσε πατηρ στερεωματα κοσμων*
 Τον ουρανον κυρτω σχηματι περικλεισας.
 Πηξε δε πολυν ομιλον αστερων απλανων.
 Ζωνη και πλανωμενων εφεστηκεν επταδα.
 Γην δ' εν μεσφ τιβεις, υδαρ δ' εν γαιας κολποις,

Again indefatigable Nature commands the worlds and works;
 That Heaven drawing an eternal course might run,
 And the swift sun might come about the centre as he useth.
 Look not into the fatal name of this Nature.

THE WORLD.

The Maker who operating by himself framed the World.
 And there was another bulk of fire, self-operating
 All things, that the body of the World might be perfected.
 That the World might be manifest, and not seem membranous.
 The whole World of fire, and water, and earth,
 And all-nourishing ether.
 The inexpressible and expressible watchwords of the World.
 One life with another, from the distributed channels.
 Passing from above through the opposite part
 Through the centre of the Earth; and another fifth the middle,
 Another fiery channel, where it descends to the material channels.
 Life-bringing fire.
 Stirring himself up with the goad of resounding light.
 Another fountainous, which guides the empyreal World.
 The centre from which all (lines) which way soever are equal.
 For the paternal Mind sowed symbols through the World.
 For the centre of every one is carried betwixt the Fathers.
 For it is an imitation of the Mind, but that which is born hath
 something of the Body.

HEAVEN.

For the Father congregated seven firmaments of the World,
 Circumscribing Heaven in a round figure.
 And fixed a great company of inerratic stars.
 And he constituted a septennary of erratic animals.
 Placing earth in the middle, and water in the middle of the earth,

Ἡερα δ' αναθεν τουτων.

Πηξέε δε και πολυν ὄμιλον αστερων απλανων.

Μη τασει επιπονω πονηρα

Πηξέη δε πλανην ουκ εχουση φερεσθαι.

Επηξέε δε και πολυν ὄμιλον αστερων απλανων.

Το πυρ προς το πυρ αναγκασας.

Πηξέη πλανην ουκ εχουση φερεσθαι.

Ἐξ αυτους ὑπεστησεν, ἑβδομον ἡελιου,

Μεσεμβολητας πυρ.

Το ατακτον αυτων ευτακτοις ανακρεμασας ζωναις.

Τικτει γαρ ἡ θεα, ἡελιον τε μεγαν και λαμπραν σεληνην.

Λιθηρ, ἡλιε, πνευμα σεληνης, αερος αγοι,

Ἡλιακων τε κυκλων, και μηναιων καναχισμων.

Κολπων τε ηεριαν.

Λιθρης μελος, ἡελιου τε, και μηνης οχετων, ἡ τε
 ηερος.

Και πλατυς αηρ, μηναις τε ὄραμος, και πολος ἡελιου.

Συλλεγει αυτο, λαμβανουσα αιθρης μελος,

Ἡελιου τε, σεληνης τε, και ὄσα ηερι
 σινεχονται.

Πυρ πυρος εἰσοχετευμα, και πυρος ταμιας.

Χαιται γαρ ες ὄξυ πεφυκοτι φωτι βλεπονται,

Ενθα Κρονος.

Ἡελιος παρεδρος επισκοπεων πολων αγνον.

Λιθεριος τε ὄραμος και μηνης απλετος ὄρμη,

Περιω τε ῥοαι.

Ἡελιον τε μεγαν, και λαμπραν σεληνην.

ΧΡΟΝΟΣ.

Θεον εγχοσμιοι, αιανιοι, απεραντον.

Νεον και πρεσβυτην, ἑλικσειδη.

Και πηγαιιν αλλον, ὃς τον εμπυριον κοσμον αγει.

The air above these.

He fixed a great company of inerratic stars,
To be carried not by laborious and troublesome tension,
But by a settlement which hath no error.

He fixed a great company of inerratic stars,
Forcing fire to fire.

To be carried by a settlement which hath no error.

He constituted them six, casting into the midst
The seventh fire of the sun.

Suspending their disorder in well-ordered zones.

For the goddess brings forth the great sun and the bright moon.

Oh ether, sun, spirit of the moon, guides of the air,

And of the solar circles, and of the lunar clashings

And of the aerial recesses !

The melody of the ether, and of the passages of the sun and
moon, and of the air.

And the wide air, and the lunar course, and the pole of the sun,

It collects it, receiving the melody of the ether,

And of the sun, and of the moon, and of all things that are
contained in the air.

Fire the derivation of fire, and the dispenser of fire.

His hair pointed is seen by his native light,

Hence Cronus.

The sun assessor beholding the pure pole

And the ethereal course and the vast motion of the moon,

And the aerial fluxions.

And the great sun, and the bright moon.

TIME.

The mundane god eternal, infinite.

Young and old, and of a spiral form,

And another fountainous who guides the empyreal heaven.

SOUL, BODY, MAN.

It behoves thee to hasten to the light, and the beams of the Father,
 From whence was sent to thee a Soul clothed with much Mind.
 These things the Father conceived, and so the mortal was animated.
 For the paternal Mind sowed symbols in Souls,
 Replenishing the Soul with profound love.
 For the Father of Gods and Men placed the Mind in the Soul,
 And in the Body he established you.
 For all divine things are incorporeal.
 But bodies are bound in them for your sakes :
 Incorporeals not being able to contain the bodies
 By reason of the corporeal nature in which you are concentrated.
 And they are in God, attracting strong flames.
 Descending from the Father, from which descending the Soul
 Crops of empyreal fruits the soul-nourishing flower.
 And therefore conceiving the works of the Father
 They avoid the audacious wing of fatal destiny.
 And though you see this soul manumitted,
 Yet the Father sends another to make up the number.
 Certainly these are superlatively blessed above all
 Souls; they are sent forth from heaven to earth.
 And those rich souls, which have inexpressible fates,
 As many of them (O king) as proceed from shining thee,
 Or from Jove himself, under the strong power of his thread,
 Let the immortal depth of thy Soul be predominant; but thine
 eyes
 Extend upwards.
 Stoop not down to the dark world.
 Beneath which continually lies a faithless depth and Hades
 Dark all over, squalid, delighting in images unintelligible,
 Precipitous, craggy, always involving a dark abyss,
 Always espousing an opacous, idle, breathless body.

Και ὁ μισοφανής κόσμος, και τα σκολια βείθρα
 'Υφ' ὧν πολλοὶ κατασειρονται.

Ζητησον παραδεισον.

Δίξο συ ψυχης οχετον, ὄθεν, η τινη ταξει

Σωματι τιθυσας, επι ταξιν αφ' ἧς

εῤῥυης

Αυθις αναστησεις, ἱερῶ λογω εργων ἔνωσας.

Μητε κατω νευσεις, κρημνος κατα γης ὑποκειται.

'Επταπορου συρων κατα βαθμιδος' ἦν

ὑπο

Δεινης αναγκης Ξρονος εστι.

Μη συ αυξανε την εἰμαρμενην.

Ψυχη ἡ μεροπων θεων αγχει πως εις ἑαυτην.

Ουδεν Ξνητον εχουσα, ὀλη θεοθεν μεμεθευσται.

'Αρμονιαν αυχει γαρ, ἰφ' ἡ πελε σωμα βροτειον.

Εκτεινας πυρινον νουν εργον επ' ευσεβιης,

'Ρευστον και σωμα σωσεις.

Εστι και εἰδῶλω μερις εις τοπον αμφιφανοντα.

Παντοθεν ατλαστω ψυχη πυρος ἦγια τεινον.

'Η πυριθαλπης εννοια πρωτιστην εχει ταξιν.

Τῶ πυρι γαρ βροτος εμπελασας θεοθεν φαιος ἔξει.

Δηθουνοντι γαρ βροτω κρεπνοι μακαρες τελεθουσι.

Αἱ ποιαι μεροπων αγκτειραι.

Και τα κακης ὕλης βλαστηματα χρηστα, και εσθλα.

Ελπις τρεφετω σε πυριοχος αγγελικῶ ενι χωρῶ.

Αλλ' ουκ εισδεχεται κεινης το θελειν πατρικος νους,

Μεχρις αν εξελθη ληθης, και ῥημα λαληση

Μνημην εισθεμενη πατρικου συνθηματος αγνου.

Τοις δε διδακτον φαιους εδωκε γνωρισμα λαβεσθαι.

Τους δε ὑπνωοντας ἔης ενεκαρπισεν αλκης.

Μη πνευμα μολυνης μητε βαθυνης το επιπεδον.

Μητε το της ὕλης σκυβαλον κρημνῶ καταλειψεις.

Μη εξαξης, ἵνα μη εξιουσα εχη τι.

Βιη ὅτι σωμα λιποντων ψυχαι καθαρωταται.

Ψυχης εξωστηρες αναπνοοι, ευλυται

εισι.

And the light-hating world, and the winding currents
By which many things are swallowed up.

Seek Paradise.

Seek thou the way of the Soul, whence, and by what order
Having served the body, to the same place from which thou didst
flow,

Thou mayest rise up again, joining action to sacred speech.

Stoop not down, for a precipice lies below the Earth.

Drawing through the ladder which hath seven steps; beneath
which

Is the throne of necessity.

Enlarge not thy destiny.

The Soul of men will in a manner clasp God to herself.

Having nothing mortal she is wholly inebriated from God.

For she boasts harmony, in which the mortal body exists.

If thou extend the fiery mind to the work of piety,

Thou shalt preserve the fluxible body.

There is a room for the image also in the circumlucid place.

Every way to the unfashioned soul stretch the reins of fire.

The fire-glowing cogitation hath the first rank.

For the mortal approaching to the fire shall have light from God.

For to the slow mortal the Gods are swift.

The furies are stranglers of men.

The bourgeons even of ill matter are profitable and good.

Let fiery hope nourish thee in the angelic region,

But the paternal Mind accepts not her will,

Until she go out of oblivion and pronounce a word

Inserting the remembrance of the pure paternal symbol.

To these he gave the docile character of life to be comprehended.

Those that were asleep he made fruitful by his own strength.

Defile not the spirit nor deepen a superficiality.

Leave not the dross of matter on a precipice.

Bring her not forth, lest going forth she have something.

The souls of those who quit the body violently are most pure.

The ungirders of the soul which give her breathing are easy to be
loosed.

In the side of sinister Hecate there is a fountain of virtue ;
 Which remains entire within, not omitting her virginity.
 Oh man, the machine of boldest nature !
 Subject not to thy mind the vast measures of the earth,
 For the plant of truth is not upon earth.
 Nor measure the measures of the sun, gathering together canons,
 He is moved by the eternal will of the Father not for thy sake.
 Let alone the swift course of the moon and the progression of the
 stars,
 For she runs always by the impulse of necessity.
 And the progression of the stars was not brought forth for thy sake.
 The ethereal wide flight of birds is not veracious,
 And the dissections of entrails of victims ; all these are toys,
 The supports of gainful cheats ; fly thou these
 If thou intendest to open the sacred paradise of piety ;
 Where virtue, wisdom, and equity are assembled.
 For thy vessel the beasts of the earth shall inhabit,
 And the earth bewails them even to their children.

DEMONS, RITES.

Nature persuades that there are pure Demons.
 The bourgeois even of ill matter are profitable and good.
 But these things I revolve in the recluse temples of my mind.
 Extending the like fire sparkingly into the spacious air,
 Or fire unfigured whence a voice issuing forth,
 Or light abundant ; whizzing and winding about the earth.
 But also to see a horse more glittering than light,
 Or a boy on thy shoulders riding on a horse,
 Fiery or adorned with gold, or divested,
 Or shooting, or standing on thy shoulders,
 If thou speakest often to me thou shalt see absolutely that which
 is spoken,
 For then neither appears the celestial concave bulk,
 Nor do the stars shine, the light of the moon is covered,

Χθον ουκ ἔστηκε, βλεπεται τε παντα κεραυνοις.
 Μη φυσεως καλεσης αυτοπτρον αγαλμα,
 Ου γαρ χρη κεινους σε βλεπειν πριν σωμα τελεσθη'
 'Οτε τας ψυχας Ξελγοντες αι των τελετων
 απαγουσι.

Εκ δ' αρα κολπων γαιης Ξρωσκουσι χθονιοι κυνες,
 Ου ποτ' αληθες σωμα βροτω ανδρι δεικνυντες,
 Ενεργει περι τον Ἐκατικον στροφalon.
 Ονοματα βαρβαρια μηποτ' αλλαξης,
 Εισι γαρ ονοματα παρ' ἑκαστοις Ξεσοδοτα
 Δυναμιν εν τελεταις αρρητον εχοντα.
 Ἦνικα βλεψης μορφης ατερ ευιερων πυρ,
 Λαμπομενον σκυρτηδον δλου κατα βενθεα κοσμου,
 Κλυθι πυρος φωνην.

ΘΕΟΣ.

'Ο δε θεος εστι κεφαλην εχων ἱερακος' ουτος εστιν ο πρωτος αφθαρτος,
 αιδιος, αγενητος, αμερης, ανομοιοστατος, ἡνιωχος παντος καλου, αδωροδοκητος,
 αγαθων αγαθωτατος, φρονιμων φρονιμωτατος. εστι δε και πατηρ ευνομιας
 και δικαιοσυνης, αυτοδιδακτος, φυσικος, και τελειος, και σοφος, και ἱερου
 φυσικου μονος ευρετης.

The Earth stands not still, but all things appear in thunders.
 Invoke not the self-conspicuous image of Nature,
 For thou must not behold these before thy body is initiated :
 When soothing souls they always seduce them from these
 mysteries.

Certainly out of the cavities of the Earth spring terrestrial dogs,
 Which show no true sign to mortal man.

Labour about the Hecatick Strophalus.

Never change barbarous names,

For there are names in every nation given from God,

Which have an unspeakable power in Rites.

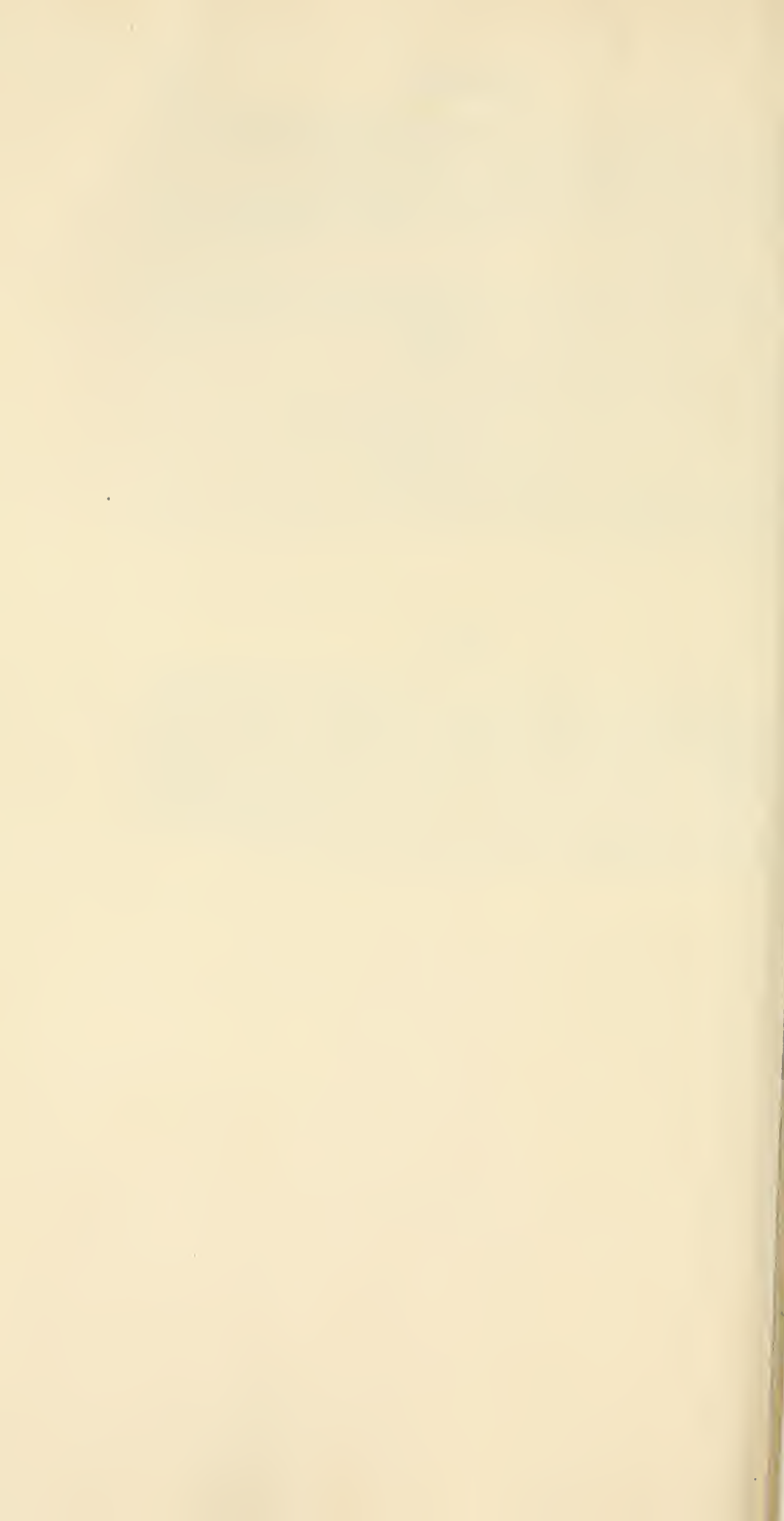
When thou seest a sacred fire without form,

Shining flashingly through the depths of the World,

Hear the voice of fire.

GOD.

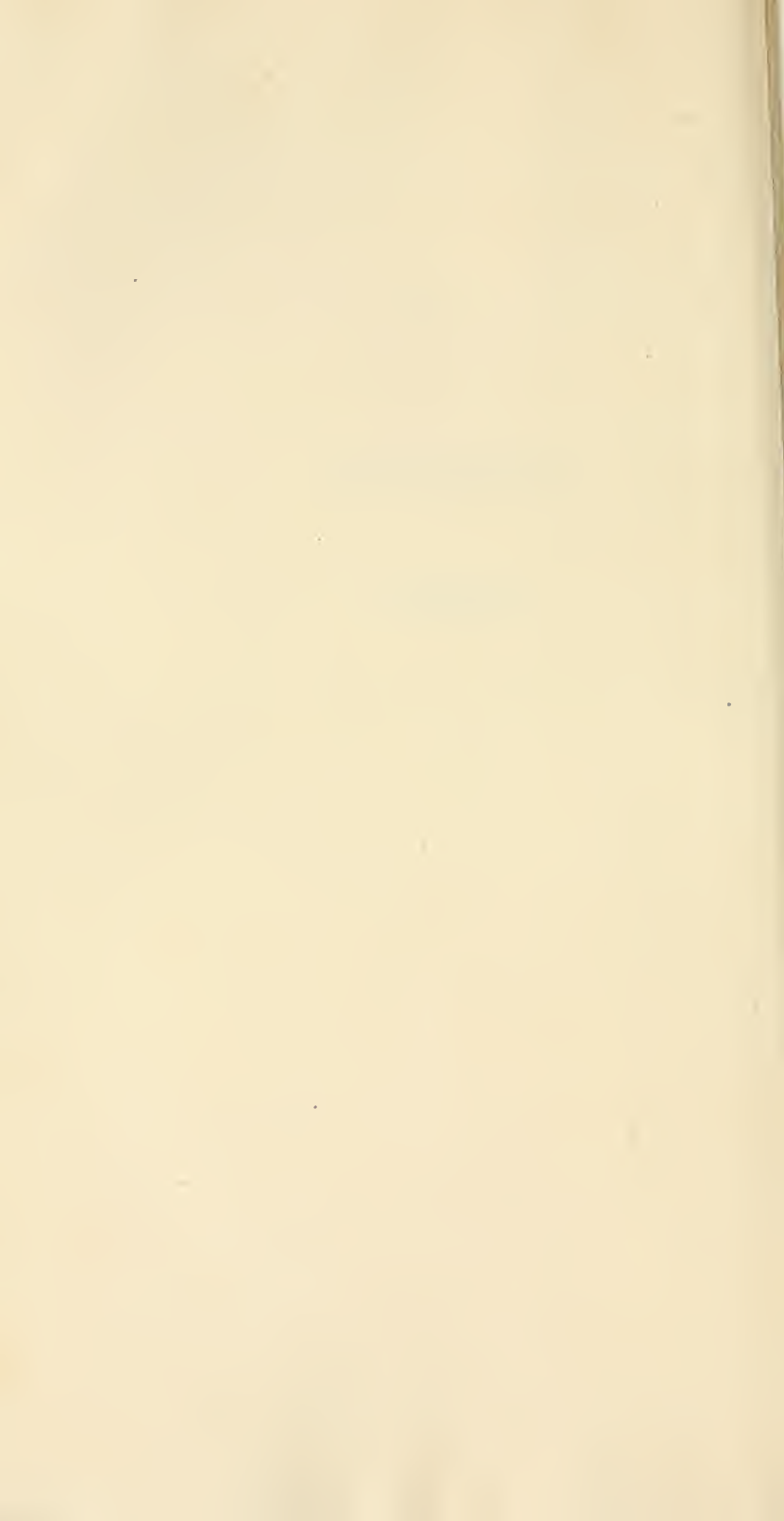
But God is he that has the head of a hawk. He is the first indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of the wise: he is the father of equity and justice, self-taught, physical, and perfect, and wise, and the only inventor of the sacred philosophy.—*Euseb. Præp. Evan.* lib. I. c. 10.



THE PERIPLUS

OF

HANNO.



THE PERIPLUS OF HANNO.

ἸΑΝΝΩΝΟΣ

ΚΑΡΧΗΔΟΝΙΩΝ ΒΑΣΙΛΕΩΣ
ΠΕΡΙΠΛΟΥΣ.

THE VOYAGE

OF HANNO, COMMANDER OF THE
CARTHAGINIANS.

ΤΩΝ ὑπερ τὰς Ἡρακλείους
στήλας Λιβυκῶν τῆς γῆς με-
ρῶν, ὃν καὶ ἀνεθήκεν ἐν τῷ τοῦ
Κρόνου τεμένει, ὀηλοῦντα ταῦτε.

Ἐδοξεν Καρχηδονίοις, Ἰάννανα
πλεῖν ἐξω στήλων Ἡρακλείων,
καὶ πόλεις κτιῖζειν Λιβυφοινι-
κῶν. καὶ ἐπλευσεν, πεντηκον-
τοροῦς ἑξήκοντα ἀγῶν, καὶ
πληθὸς ἀνδρῶν καὶ γυναικῶν,
εἰς ἀριθμὸν μυριάδων τριῶν, καὶ
σιτᾶ, καὶ τὴν ἀλλήν παρασ-
κευήν.

Ὡς δ' ἀναχθέντες, τὰς
στήλας παρημεψάμεν, καὶ
ἐξω πλοῦν δύοιν ἡμερῶν ἐπλευ-
σάμεν, ἐκτίσαμεν πρώτην
πόλιν, ἣντινα ὠνομάσαμεν
Θυμιατηρίον· πεδίοι δ' αὐτῆ με-
γαλύτην· κατεῖτα πρὸς ἑσπεραν
ἀναχθέντες, ἐπὶ Σολοεντα Λι-
βυκῶν ἀκρωτερίον, ἴασιον δέν-
δρεσι συνηλθόμεν, ἐνθα Ποσειδά-

ROUND the parts of Libya beyond
the Pillars of Hercules, which he
deposited in the temple of Saturn.

It was decreed by the Carthagi-
nians, that Hanno should undertake
a voyage beyond the Pillars of Her-
cules, and found Libyphœnician 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-
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-

νος ἱερον ἰδρυσάμενοι, πάλιν ἐπέβημεν πρὸς ἥλιον ἀνίσχοντα ἡμέρας ἡμισυ, ἀχρι ἐκομισθημεν εἰς λίμνην οὐ πορῶ τῆς θαλαττῆς κειμένην, καλαμου μεστὴν πολλοῦ καὶ μεγαλοῦ. ἐνῆσαν δὲ καὶ ἐλεφάντες, καὶ τὰλλα θηρία νεμομένα παμπόλλα.

Τὴν τε λίμνην παραλαβάντες ὅσον ἡμέρας πλουν, κατῆκυσάμεν πόλεις πρὸς τὴν θαλαττὴν καλουμένας, Καρικὸν τε τείχος, καὶ Γυττὴν, καὶ Ἀκραν, καὶ Μελίτταν, καὶ Ἀραμβύν. κεικεῖθεν δ' ἀναχθέντες, ἤλθομεν ἐπὶ μεγάλῳ ποταμῷ Λίξῳ, ἀπο τῆς Λιβυῆς ῥέοντα. παρὰ δ' αὐτοῦ, Νομάδες ἀνθρώποι Λιξίται. βοσκηματ' ἐνεμον, παρ' οἷς ἐμείναμεν ἀχρί τινος, φίλοι γενομένοι. Τούτων δὲ καθ' ἕπερθεν, Λιθιοπέες φέουσι ἀξένοι, γῆν νεμομένοι θηριῶδῃ διειλημμένην ὄρεσι μεγάλοις, ἐξ ὧν ῥεῖν φασὶ τὸν Λίξον. περὶ δὲ τὰ ὄρη, κατοικεῖν ἀνθρώπους ἀλλοιομορφοῦς Τρωγλοδυτᾶς· οὗς ταχύτερους ἵππων ἐν δρομοῖς ἐφράζον οἱ Λιξίται.

Λαβόντες δὲ παρ' αὐτῶν ἐρμηνεας, παρεπλέομεν τὴν ἐρημὴν πρὸς μεσημβρίαν, δύο ἡμέρας. ἐκεῖθεν δὲ πάλιν πρὸς ἥλιον ἀνίσχοντα, ἡμέρας δρομον. ἐνθα εὗρομεν ἐν μυχῷ τινος κόλπου,

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 Lixitæ, a shepherd tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitæ dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ described 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

νησον μικραν, κυκλον εχουσαν σταδιων πεντε' ην κατφκησαμεν, Κερνην ονομασαντες. ετεκμαιρομεθα δ' αυτην εκ του περιπλου, και ευθυ κεισθαι Καρχηδονος. εφκει γαρ ο πλους, εκ τε Καρχηδονος, επι στηλας, κακειθεν επι Κερνην.

Τούντευθεν εις λιμνην αφικομεθα, δια τινος ποταμου μεγαλου διαπλευσαντες, Χρετης. ειχεν δε νησους η λιμνη τρεις μειζους της Κερνης. αφ' ων ημερησιον πλουν κατανυσαντες, εις την μυχον της λιμνης ηλθομεν. υπερ ην ορη μεγαιστα υπερειτεινεν, μετα ανθρωπων αγριων, δερματα θηρεια ενημμενων, οι πετροις βαλλοντες, απηραξαν ημας, κωλοντες εκβηναι. εκειθεν πλεοντες, εις ετερον ηλθομεν ποταμον μεγαυ και πλατυν, γεμοντα κροκοδειλων και ιππων ποταμιων. οθεν δε παλιν αποτρεψαντες, εις Κερνην επανηλθομεν.

Εκειθεν δε επι μεσημβριας επλευσαμεν δωδεκα ημερας, την γην παραλεγομενοι ην πασαν κατφκουν Αιθιοπες, φευγοντες ημας, και ουχ υπομενοντες. ασυνετα δ' εφθεγγοντο, και τοις μεθ' ημων Λιξιταις. τη δ' ουν τελευταια ημερα, προσωρμισθημεν ορεσι μεγαλοις δασεσιν. ην δε τα των

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 returning back we came again to Cerne.

Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach but fled from us. Their language was not intelligible even to the Lixitæ, who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and varie-

δενδρων ξυλα ευωδη τε και ποι-
 κिला. περιπλευσαντες δε ταυτα
 ημερας δυο, γινομεθα εν Ξα-
 λαττης χασματι αμετρητω,
 ης επι Ξατερα προς τη γη,
 πεδιον ην, οθεν νυκτος αφεω-
 ρωμεν, πυρ αναφερομενον παν-
 ταχοθεν κατ' αποστασεις, το
 μεν πλεον, το δ' ελαττον.

Υδρευσαμενοι δ' εκειθεν, ε-
 πλεομεν εις τουμπροσθεν ημερας
 πεντε παρα γην, αχρι ηλθομεν
 εις μεγαν κολπον, ον εφασαν
 οι ερμηνεες καλεισθαι, Εσπε-
 ρου Κερας. εν δε τουτω, νησος ην
 μεγαλη, και εν τη νησφ, λιμνη
 θαλασσωδης, εν δε ταυτη
 νησος ετερα, εις ην αποβαντες,
 ημερας μεν, ουδεν αφεωρωμεν,
 οτι μη υλην νυκτος δε, πυρα
 τε πολλα καιομενα, και φωνη
 αυλων ηκουομεν, κυμβαλων τε
 και τυμπανων παταγον, και
 κραυγην μυριαν. φοβος ουν ελα-
 βεν ημας, και οι μαντεις εκε-
 λευον εκλειπειν την νησον.
 ταχυ δ' εκπλευσαντες, παρη-
 μειβομεθα χαραν διαπυρον θυ-
 μιαιματων μεστοι δ' απ' αυτης
 πυρωδεις βνακες, ενεβαλλον εις
 την θαλατταν. η γη δ' υπο
 θερμης, αβατος ην. ταχυ ονν
 κακειθεν φοβηθεντες απεπλευ-
 σαμεν τετταρας δ' ημερας
 φερομενοι, νυκτος την γην
 αφεωρωμεν, φλογος μεστην. εν

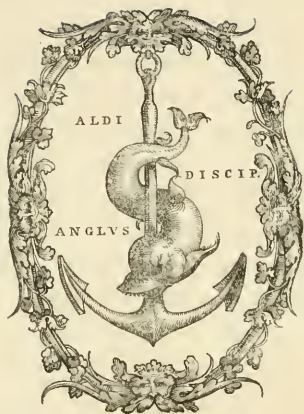
gated. Having sailed by these moun-
 tains for two days we came to an
 immense opening of the sea ; on each
 side of which, towards the continent,
 was a plain ; from which we saw by
 night fire arising at intervals in all
 directions, either more or less.

Having taken in water there, we
 sailed forwards five days near the
 land, until we came to a large bay
 which our interpreters informed us
 was called the Western Horn. In
 this was a large island, and in the
 island a salt-water lake, and in this
 another island, where, when we had
 landed, we could discover nothing in
 the day-time except trees ; but in the
 night we saw many fires burning,
 and heard the sound of pipes, cym-
 bals, drums, and confused shouts.
 We were then afraid, and our diviners
 ordered us to abandon the island.
 Sailing 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 disco-

μεσφ δ' ἦν ἠλιβατον τι πυρ, των αλλων μείζον, άπτομενον άς εδοκει των αστρων' ούτος δ' ἡμερας, ορος εφαινετο μεγιστον, Θεων οχημα καλουμενον. τριταιοι δ' εκειθεν, πυρωδεις βυακας παραπλευσαντες, αφικομεθα εις κολπον, Νοτου Κερας λεγομενον. εν δε τῷ μυχῷ, νησος ἦν, εοικυια τῇ πρώτῃ, λιμνην εχουσα' και εν ταυτῇ, νησος ἦν ἑτερα, μεστη ανθρωπων αγριων. πολυ δε πλειους ἦσαν γυναικες, δασειαι τοις σωμασιν' άς οἱ ἔρμηνες εκαλουν Γοριλλας' διωκοντες δε, ανδρας μεν, συλλαβειν ουκ ἠδυνηθημεν' αλλα παντες μεν εξεφυγον, κρημνοβαται οντες, και τοις μετριοις αμνημενοι. γυναικας δε τρεις, αι δακνουσαι τε και σπαραττουσαι τους αγοντας ουκ ἠθελον ε'πεσθαι. αποκτειναντες μεντοι αυτας, εξεδειραμεν, και τας δορας εκομισαμεν εις Καρχηδονα. ου γαρ ετι επλευσαμεν προσωτερω, των σιτων ἡμας επιλιποντων.

vered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire we arrived at a bay called the Southern Horn ; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men we could not seize any of them ; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were however taken ; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us.

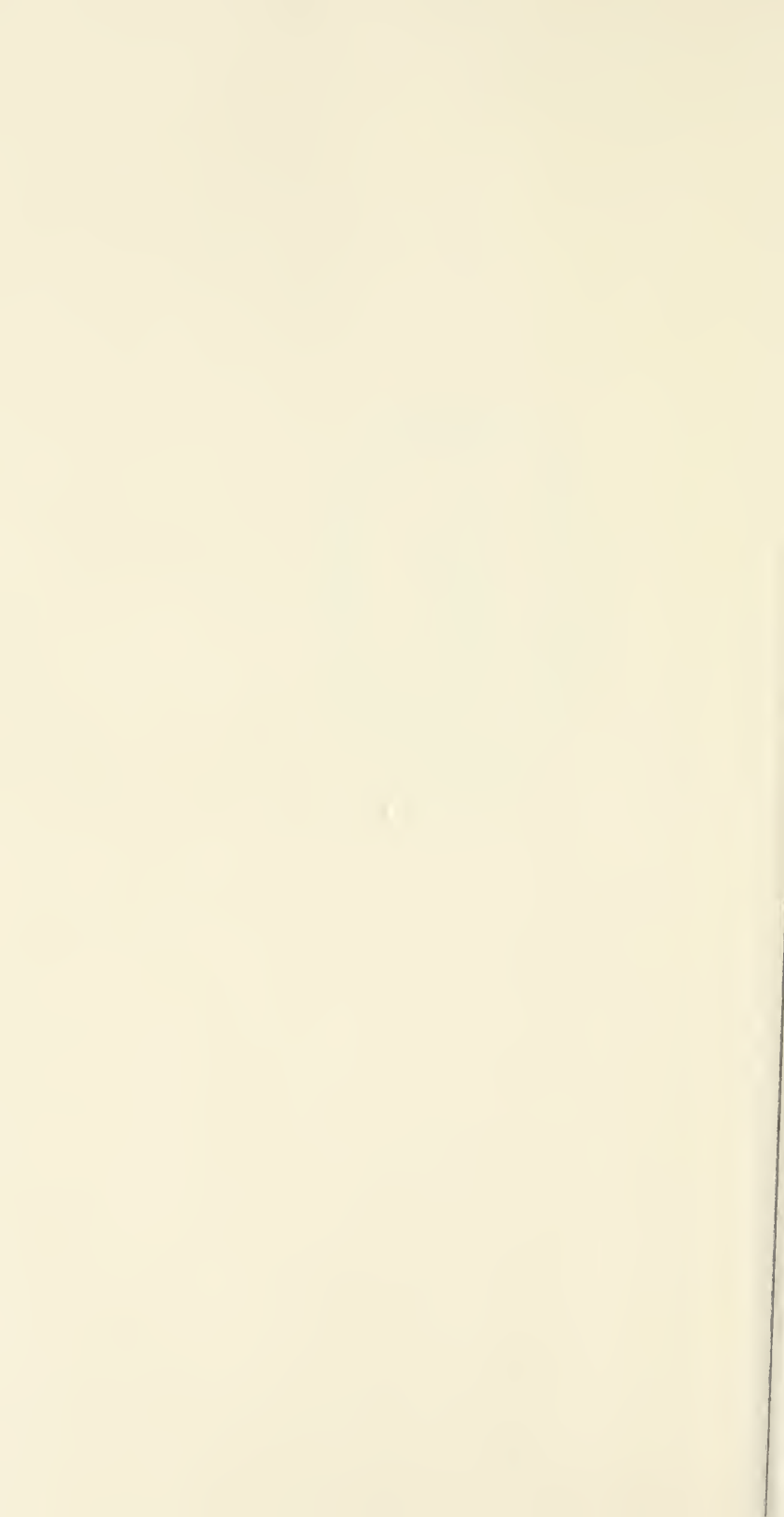
THE END.

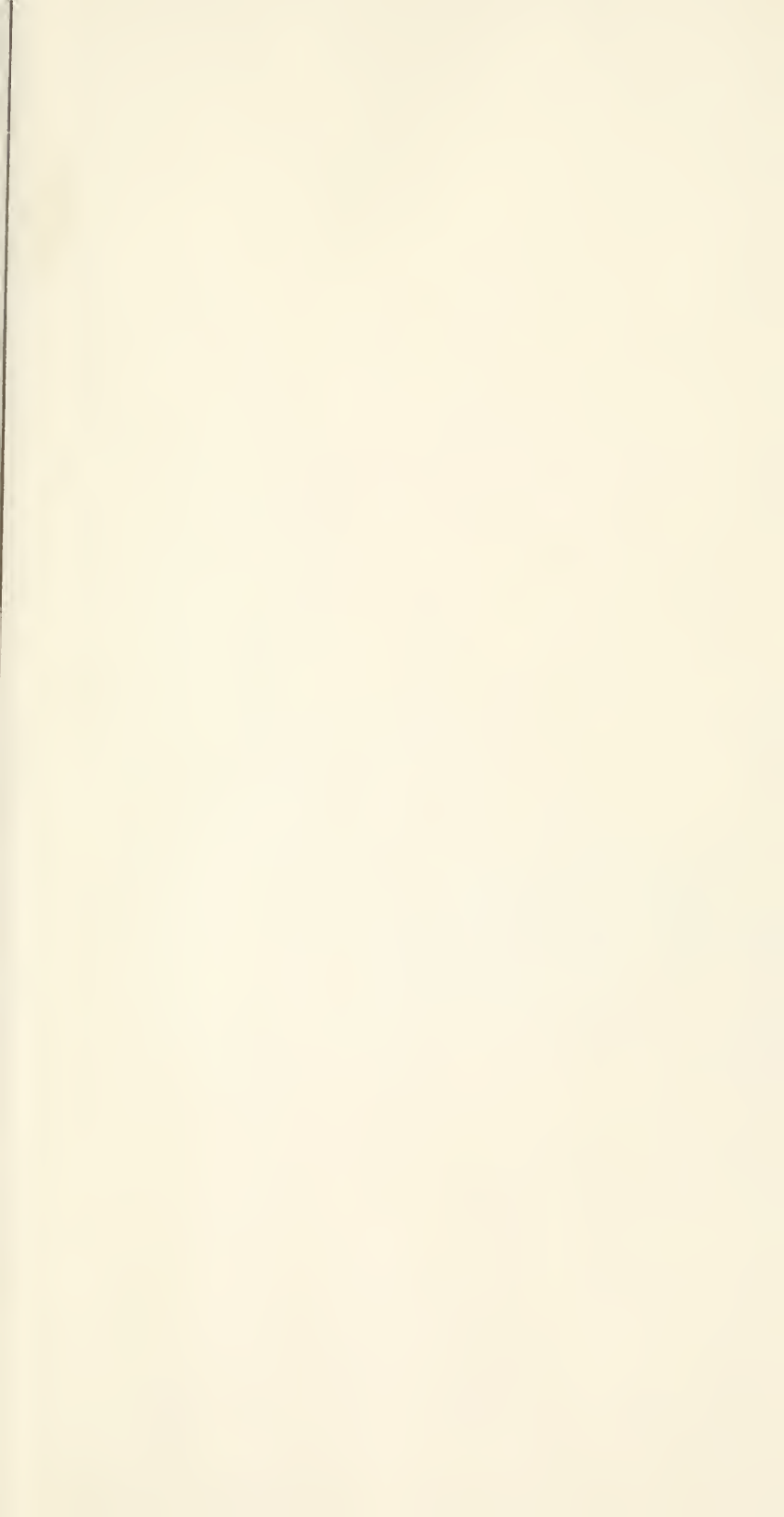


WILLIAM PICKERING,
LONDON, 1828.

Thomas White, Printer,
Johnson's Court.







PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

Cory, I. P.
The ancient fragments

