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PLUTARCH

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ΠΛΟΥΤΑΡΧΟΥ

ΠΕΡΙ

ΙΣΙΔΟΣ ϗ ΟΣΙΡΙΔΟΣ.

PLUTARCHI

DE

ISIDE et OSIRIDE

LIBER:

GRAECE et ANGLICE,

Graeca recenſuit, emendavit, Commentario auxit,
Verſionem Novam *Anglicanam* adjecit

SAMUEL SQUIRE A.M.
Archidiaconus *Bathonienſis*.

ACCESSERUNT

Xylandri, Baxteri, Bentleii, Marklandi
CONJECTURAE et EMENDATIONES.

CANTABRIGIAE
TYPIS ACADEMICIS.

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ECCE tibi, Lector, in manus trado Jani-

SALUTEM.

LECTORI CANDIDO

LECTORI CANDIDO

SALUTEM.

ECCE tibi, *Lector*, in manus trado laudatiſſimum illum *Plutarchi de Iſide et Oſiride* Libellum: laudatiſſimum vero dico, quia ſaepius in hoc uno memoratur Auctor quam in ceteris quibuſcunque opuſculis, egregiis licet, omnigenaeque eruditionis refertiſſimis. Sive enim *Mythologus* ſis, Fabulaſque Antiquorum mirandae ſane compoſitionis et prodigioſae explicare velis et diluere, ad Hiſtoriae veteris fidem revocare, ad Philoſophiae normam exigere, ad mores legeſque Gentium referre, ad Religionis denique inſtituta componere, hic eſt, quem quaeris, Liber aut nuſquam. Sive *Hiſtoricus* ſis, totuſque in Nationum antiquiſſimarum Migrationibus, Moribus, Legibus, Regibus et Dynaſtiis inveſtigandis, condendis, et digerendis verſeris — legas *Herodotum*, *Diodori* verba ad trutinam voces et appendas, haud tamen ſatis officio facies tuo, ni hunc *Noſtri* etiam Tractatum diligenti et curioſo oculo perlegeris. Ut verbo dicam, Religionis Aegyptiacae hic conduntur Reliquiae,

reſerato hoc Monumento pateſcunt undequaque collecta veteris Hiſtoriae fragmenta, Rituum et Ceremoniarum ſapientiſſimae Gentis disjecta membra Aromatibus quaſi et Bitumine delibuta, condita, et in ſecula ſervata.

Ne mireris igitur, *Lector*, ex ceteris *Plutarchi* Opuſculis hunc me praecipue ſelegiſſe Librum, ut novam ejus Editionem adornarem. Te enim appello, qui in hac Palaeſtra jam deſudaſti, quot quantaſque moleſtias in hoc opere perlegendo ſubiiſti? Saepe, ſcio, ex prava Interpunctione ſtomachatus es; ſaepe etiam incautum fefellit Verſio: quoties ex plurimis illis Mendis, quae ad unamquamque ferme occurrebant periodum, tibi mora injecta fuit? Quot demum locos inexplicabiles prorſus, nullaque induſtria pervincendos aegro animo relinquere coactus es? Haud igitur ingratum fore et injucundum ſpero et confido, ſi labores hoſce in poſterum tibi minuam, Librumque utiliſſimum de novo edendo parabiliorem ſimul, et intellectu faciliorem et Tibi et Omnibus praebeam.

"Optarem quidem, inquit eruditiſſimus ille *Fabricius*, (*Bibl. Graec.* Vol. 3.) "ut plura ex "praeclaris *Plutarchi* monumentis ſeparatim

"ex-

"extarent excuſa in Juvenum uſus, neque vo-
"luminum magnitudine fieret, ut Scholis om-
"nibus, et Juvenum fere Muſeis exulet" opti-
mus Philoſophus. Parere igitur tanti viri ſive conſilio ſive voto ipſe olim inſtitueram dum in Academia verſarer, dumque Res et Occaſio ſineret. Sed hic dies alios mores adfert, aliamque vitam poſtulat; terret etiam *Librorum MStorum* inopia et defectus; neque minus horret refugitque animus varia incommoda, ſub quibus laborant et obruuntur haec Studia. Quod autem potui in hoc negotio efficere publici juris jam facio, veniam facile impetraturus ſi bonarum Litterarum promovendarum ſtudium et voluntas vires nonnunquam ſuperent, ſi tantae molis impar auſis aliquando excidam.

Quod itaque a me in hoc opere edendo praeſtitum ſit, amice Lector, paucis jam accipe: *Textum* quidem *Libri* ad vulgatam *Editionem Francofurtenſem* dedi, niſi ubi menda egregia et manifeſta novam Lectionem plane efflagitarent; collatis vero utcunque Codd. antiq. impreſſis *prim. Aldin.* et *utroque Baſilienſi*, variantibuſque Lectionibus, quas ex *MSto Petavii* olim excerptas, ad calcem Editionis ſuae repoſuit *Xylander* — *Novam* ferme

In-

Interpunctionem ubique induxi: cum enim haec legendi adminicula vett. Libris MStis deeſſent prorſus, cur non mihi etiam atque primis illis Editoribus Sententiae diſtinguendae aequa poteſtas? — Emendationes demum *Xylandri*, *Baxteri*, *Bentleii* et *Marklandi* una cum propriis Conjecturis et Adnotationibus edidi, ut nihil Tibi vel ad intelligendum Auctorem, vel ad corrigendum, ſi qua opus ſit, auxilii deeſſet — *Xylandri* quidem Obſervationes ad finem Ed. Vulg. *Francof.* inveniuntur. extant *Baxteri* Correctiones ad calcem Paginae Anglicanae ſuae Verſionis: *Bentleii* Animadverſiones ex ora Libri ejus ipſe decerpſi, quem mecum, qua eſt humanitate, communicavit *Ric. Bentleius* nepos, cui ſupremae Voluntatis exequendae Operumque poſtumorum curam commiſit Patruus: Suas vero Notulas *Marklandus* ipſe, Vir optimus et χειπικώτατος, rogatus mihi ſtatim obtulit; unde inter ceteros illuſtres Scriptores *Lyſiam* puta, *Demoſthenem*, *Philonem*, et *Maximum Tyrium*, *Plutarchum* etiam ſibi in perpetuum devinxit.

Unicum porro reſtat, quod tibi dicam, *Lector*, perfeciſſe me et ad exitum perduxiſſe Adnotationes meas qualeſcunque, et Conjecturas,

prius

prius quam vel *Bentleii* vel *Marklandi* Animadverſiones inſpexeram, imo quam vel *Baxteri* Interpretationem perlegeram vel *Xylandri* Notulas. Hujus rei teſtes tibi optimos citarem, ſi opus eſſet; monere igitur ſufficiat. Vale et fruere.

Dabam e Coll. Sti *Johan. Cantabr.* 10 Cal. Julii 1744.

ERRATA.

P. 2. V. 6. ἰσχύρον, lege ἰσχυρὸν.
P. 4. 2da col. Not. lin. ult. *accuratiſſimam*, lege *accuratiſſimum*.
P. 6. Not. 5. *nunquam*, lege *nuſquam*.
P. 8. V. ult. παραλάβῃ· dele *interpunctionem*.
P. 11. Not. 5. *lanugo-netur*. lege *lanugo netur* :
P. 13. Not. 1. col. 2da. ΙΕΡΕΥΣΙ, lege ΙΕΡΕΙΣ.
P. 18. Not. 8. *ſatyrorum*, lege *ſatyrarum*.
P. 23. Not. 5. *Diaſpolitanum*, lege *Dioſpolitanum*.
P. 85. Not. 5. Quae poſt Τάδας, ex *Joſepho* obſervata, leguntur, delenda ſunt.
P. 97. V. 3. lege ἐλεγχομένην· amoto colo.
P. 117. lin. penult. Ἀρειμένιος, lege Ἀρειμάνιος.
P. 128. Not. col. 1. lin. 3. poſt *extat*, add. *Hiſt. Animal.*
P. 142. lin. antepenult. lege ποιότης· amoto colo.
P. 154. Not. 3. V. antepenult. lege *Theophraſtus Paracelſus*.
P. 168. Not. 5. ΔΕΙΞΑΙ *legas*, lege ΔΕΙΞΑΙ ΤΗΝ *legas*.
P. 176. Not. 5. *expectanda*, lege *expectandi*.

ΠΛΟΥΤΑΡΧΟΥ

[1]ΠΕΡΙ

ΙΣΙΔΟΣ ϗ ΟΣΙΡΙΔΟΣ.

α. ΠΑΝΤΑ μὲν, [2] ὦ Κλέα, δεῖ τἀγαθὰ τὰς νοῦν ἔχούσας αἰτεῖσθαι παρὰ τῶν θεῶν, μάλισα δ' ὅταν περὶ αὐτῶν ἐπισήμης, ὅσον ἐφικτόν ἐσιν ἀνθρώποις, μελιόντες, εὐχόμεθα τυγχάνειν

ADNOTATIONES & EMENDATIONES
In PLUTARCHI ISIDEM et OSIRIDEM.

[1] Titulus hujus libri, uti extat in catalogo Operum *Plutarchi*, quem in amici gratiam compoſuit *Lamprias* filius, ſic legitur, (N° 116.) ΠΕΡΙ ΤΟΥ ΚΑΤ' ΙΣΙΝ ΛΟΓΟΥ ΚΑΙ ΣΑΡΑΠΙΝ, vid. *Fabric. Biblioth. Graec.* vol. 3. pag. 339. Vnde autem oritur haec inſcribendi diverſitas ſive a Librariorum incuria, quod ſaepe fit, et quod poſtea revera factum fuiſſe videbimus in ipſis his verbis, ſive ab ipſius *Lampriae* manu, dictu eſt difficile. Scio quidem ſecundum mentem Chaeronenſis Philoſophi eundem prorſus eſſe *Sarapin* cum *Oſiride* noſtro; non eſt vero hanc ob cauſam quare a praeſenti lectione, quam omnes Edd. conſtanter exhibent, temere diſcedamus. Quum enim antiquior multo notiorque fuerit *Oſiris* quam *Sarapis* iſte; (cujus quippe imaginem, ſi *Montefaulconio* Antiq. explicat. T. 2. P. 2. c. 10. credendum eſt, apud vetuſtiſſimas aegyptiacae gentis Deorum Tabulas nunquam videre eſt .) Quumque Fabula quam explicare aggreditur auctor *de Iſide et Oſiride* tota ſit, de illo altero autem ne verbum quidem, niſi ὥσπερ ἐν παρέργῳ, proferat; nullum poſſit eſſe dubium quin praeſens ἐπιγραφὴ ad *Plutarchi* mentem quam maxime ſit accommodata. Ab *Euſebio* etiam, quod jam occurrit, (in libris de *Praep. Evang.* Ed. Paris. pagg. 91. et 186.) bis laudatur hic tractatus ſub titulo τῷ λόγῳ περὶ τῶν κατ' Ισιν, ϗ τὰς Αἰγυπτίων Θεὰς. De ratione porro ac ordine quem in hoc

παρ' αὐτῶν ἐκείνων· ὡς ἀθὲν ἀνθρώπῳ λαβεῖν μεῖζον, οὐ χαείσαδς θεῷ σεμνότερον ἀληθείας. τὰ ἄλλα μὲν γὰρ ἀνθρώποις ὁ Θεὸς ὧν δέον δίδωσιν,[3] ἀκ οἰκεῖα κεκτημένος ταῦτα κὴ χρώμενος. ἀ γὰρ ἀργύρῳ κὴ χρυσῷ μακάριον τὸ θεῖον, ἀδὲ βρονταῖς κὴ κεραυνοῖς ἰσχύον, ἀλλὰ σοφίᾳ κὴ φρονήσει. [4] κὴ τοῦτο καλλίστα πολλῶν Ὅμηρος ὧν εἶρηκε, φέρει θεῶν ἀναφθεγξάμενος,

Ἢ μὲν ἀμφοτέροισιν ὁμὸν γένος ἠδ' ἴα πάτρη,
Ἀλλὰ Ζεὺς πρότερος γεγόνει, κὴ πλείονα ἤδει,

libro compilando obſervavit *Plutarchus*, non neceſſe eſt ipſe pluribus dicam; tam apprime enim in eum conveniunt quae in ſimili argumento pertractando de ſeipſo profert *Auctor de Dea Syria*, ut nequeam a me facile impetrare quin totum locum ob lectoris oculos ſiſtam; ἱερέοντι δέ μοι —— τὴν Θεὸν αὐτοὶ ἣν τινα δοκέουσι, πολλοὶ λόγοι ἐλέγοντο, τῶν οἱ μὲν ἱροὶ, οἱ δὲ ἐμφανέες, οἱ δὲ κάρτα μυθώδεες· κὴ ἄλλοι βάρβαροι, οἱ μὲν τοῖσι Ἕλλησι ὁμολογέοντες, τὰς ἐγὼ πάντας μὲν ἐρέω, δέκομαι δὲ ὀλαμᾶ. Jure enim de *Plutarcho* obſervare licet, quod inquirenti illi de *Iſide et Oſiride*, quinam eſſent divi, multa dicebantur *quorum alia erant ſacra, alia plana et manifeſta, alia admodum fabuloſa, alia barbara, alia cum Graecis conſentientia, quae quidem omnia in hoc libro refert et recenſet auctor, quamvis omnia neutiquam adprobat.*

[2] ὦ Κλέα] Patet ex inſequentibus *Cleam* hanc illuſtriſſimam fuiſſe foeminam, Ἀρχηγὸν quippe τῶν ἐν Δελφοῖς Θυιάδων. Neque unicum hunc librum nomini ejus inſcripſit *Plutarchus*, ſed alterum quoque quem *de Mulierum virtutibus* compoſuit; ex quo *Cleam* noſtram et in librorum lectione verſatiſſimam fuiſſe, et philoſophiae deditam colligere eſt: illius adeo nomen *in Hiſtoria Mulierum philoſopharum* merito recenſet doctiſſimus *Menagius*.

[3] ἀκ οἰκεῖα] Ceterae Edd. omnes, unica excepta, οἰκεῖα praeſtant, abſque negante particula; quae tamen particula abeſſe haudquaquam poſſit ſummo fine ſententiae diſpendio. Statuit enim *Auctor*, ſicut et alii Philoſophi qui rem Ethicam tractaverint, οἰκειότητα eſſe quandam inter Deos et veritatem, (ſive ut loqui amat *Hierocles* (Ed. Lond. poſtrema pag. 218.) ἀλήθεια κὴ ἀρετὴ ἀ μόνον ἐστὶν ἐν ἀνθρώποις, ἀλλὰ κὴ ἐν θεοῖς τὰ μέγιστα,)

σεμνοτέραν ἀπέφηνε τῲ τ̃ Διὸς [5] ἡγεμονίαν ἐπιστήμης ϗ σοφίας, πρεσβυτέραν ὖσαν. οἶμαι ὃ ϗ τ̃ αἰωνίᾳ ζωῆς, ὣ ὁ Θεὸς εἴληχεν, δύδαιμον εἶναι τὸ τῇ γνώσῃ μὴ προαπολιπεῖν τὰ γινόμενα· τ̃ ὃ γινώσκειν τὰ ὄντα, ϗ φρονεῖν ἀφαιρεθέντος, ὁ βίον ἀλλὰ χρόνον εἶναι τὴν ἀθανασίαν.

β. Διὸ Θεώτης ὄρεξίς ἐστιν ἡ τ̃ ἀληθείας μάλισα ὃ τ̃ περὶ θεῶν ἔφεσις, ὥσπερ [1] ἀνάληψιν ἱερῶν τὴν μάθησιν ἔχουσα ϗ τὴν ζήτησιν, ἀγνείας τε πάσης ϗ νεωκορίας ἔργον ὁσιώτερον· ὐχ

μέγισα,) non item inter cetera vitae πρεσβ. ὖσαν.] Forsan, ἡγεμονίαν, ἐπιστήμῃ καὶ σοφίᾳ πρεσβ. ὖσαν. *Markl.* Quam quidem Viri Cl. conjecturam veriſſimam esſe arbitror. Recte igitur vertit *Xylander*, "*Majestate jovis imperium anteire ostendit*, "*quod scientia et sapientia esset anti-*"*quius*." Error quippe primum natus est ex Librarii, sive Ἀναγνώστου insciti, qui punctum istud, sive I, quod pro more, nominibus adderetur ad casum significandum, ipsius vocis inflexionis partem esse ducebat, atque adeo ex ΕΠΙΣΤΗΜΗΙ et ΣΟΦΙΑΙ, ΕΠΙΣΤΗΜΗΣ et ΣΟΦΙΑΣ peperit—Quem quidem errorem saepissime erraverint vet. codd. exscriptores.

bona, divitias puta et imperium—Quae tamen oppositio nulla omnino foret absque neg. particula; in Textum igitur eam haud haesitanter accepi, suffragantibus praesertim MS. P. et Ed. Basil. a *Xylandro* curata A.D. 1574.—Cl. autem *Marklandus*, cujus nomen in orbe litterato notius est quam ut meis praeconiis indigeat, hoc modo distinguendum putat—δίδωσιν **** οἰκεῖα κεκλημένος ταῦτα etc. desunt enim, inquit vir longe doctissimus, nonnulla.

[4] Καὶ τοῦτο κάλλισα] Forsan, ϗ τοῦτο, κάλλισον πάντων ὧν Ὅμηρος εἶρηκε περὶ Θεῶν, ἀναφθεγξάμενος, Sc. *Atque hoc, omnium quae de Diis dixit Homerus pulcherrimum, effatus,—Majestate Jovis Imperium anteire innuit* etc. Ita cum anterioribus optime conveniunt posteriora. Extant vero hi versus ap. Il. N. v. 354, 355.

[5] ἡγεμονίαν ἐπιστήμης ϗ σοφίας,

[1] Ἀνάληψιν ἱερῶν.] Per has voces non intelligit auctor *recuperationem sacrorum*, ut *Xylander*; vel *platonicam* quandam *reminiscentiam*, uti interpretatur *Baxterus*, qui anglicanam versionem adornavit, sed simpliciter *susceptionem sacrorum*: Quo quidem

ἤκισα ὃ τῇ Θεῷ ταύτῃ κεχαρισμένον, ἰὼ σὺ θεραπεύεις ἐξαιρέτως σοφὴν καὶ φιλόσοφον οὖσαν, ὡς τοιοῦτόμά τε φρονεῖν ἔοικε πάντας μᾶλλον αὐτῇ τὸ εἰδέναι καὶ τιμᾶν ἐπιχειρῆσαι. Ἑλληνικὸν γὰρ ἡ Ἶσίς ἐστι, καὶ ὁ Τυφὼν πολέμιος [2] τῇ θεῷ, καὶ δι' ἄγνοιαν καὶ ἀπάτην τετυφωμένος, καὶ διαπῶν καὶ ἀφανίζων τὸν ἱερὸν λόγον, οὗ ἡ Θεὸς σωτῆρά τε καὶ σωτίθην, καὶ παραδίδωσι τοῖς τετελεσμένοις θειώσεως, σώφρονι μὲν ἐνδελεχῶς διαίτῃ, καὶ βρωμάτων πολλῶν καὶ ἀφροδισίων ἀποχαῖς [3] κωλυόσης τὸ ἀκόλαστον καὶ φιλήδονον, ἀθρύπτους δὲ καὶ σκληρὰς ἐν ἱεροῖς λατρείας ἐθιζούσης ὑπο-

dem in ſenſu μαθημάτων ἀνάληψιν *Baſilius* (in *Epiſt.* ad *Euſtath*), et θεωρημάτων ἀνάληψιν *Philo Jud.* uſurpant.

[2] τῇ θεῷ, ☙ δι' ἄγνοιαν—] Forſan, τῇ θεῷ, Ο δι' ἄγνοιαν. *Markland.*

[3] κωλυόσης] Ita ex emendatione primus dedi. Quae enim aliae ſunt edd. omnes ΚΩΛΥΟΥΣΑΙΣ habent, conſtructionis ratione prorſus neglecta. Cum enim ad θειώσεως referatur, neceſſe eſt gignendi caſu legatur, aeque ac ΕΘΙΖΟΥΣΗΣ, quae vox ſtatim ſequitur, et ad idem nomen refertur. ΚΩΛΥΟΥΣΗΣ legunt etiam *Baxterus*, *Marklandus*.

[4] καὶ μεθ' αὐτῆς ὕλα, καὶ συνόλα] Lubentiſſime quidem iſtud ΚΑΙ, quod primum legitur, delerem, ſi modo vel MS aliquis, vel antiquae Edd. menti faviſſent. Quid enim valet niſi ad ſenſum, curſumque orationis perturbandum, qui ſine eo optime procedunt?

[5] ἐπαγγέλλεται ☙ γνῶσιν ☙ εἴδησιν.] Ecce iterum odioſa iſta particula! prorſus igitur ejicias, vel cum *Marklando* ejus loco ſubſtituas Artic. ΤΗΝ, hoc ſc. modo; ἐπαγ[.ΤΗΝ γνῶσιν ☙ εἴδ.

[6] ὡς εἰσόμενον.] Forſan, ΕΙΣΟΜΕΝΩΝ, uti etiam conjecerant *Bentleius*, *Baxterus* et *Marklandus*. Nihil vero in textu immutandum eſſe duxi, quia apud atticae elegantiae imitatores, et accuſandi caſum abſolute, ut loqui amant Grammaticorm Filii, poſitum ſaepius videre eſt. Atque ita *auctor noſter* (cap. 6.) ὡς ὃ προσῆκον ſtatim uſurpat. Conſulas vero accuratiſſimam Cl. *Taylori* indicem ad

Lyſiae

μῳύειν, ὧν τέλος ἐσὶν ἡ ϗ πρώτη ϗ κυρίη ϗ νοητὴ γνῶσις, ὃν ἡ θεὸς προσκαλεῖ ζητεῖν παρ' αὐτῇ [4] καὶ μετ' αὐτῆς ὄντα ϗ σωόντα. τὴν δὴ ἱερὸν σῶμα ϗ σαφῶς ἐπαγγέλλεται [5] ϗ γνῶσιν ϗ εἴδησιν τοῦ ὄντος. ὀνομάζεται γὰρ Ἴσιον [6] ὡς εἰσόμῳον τὸ ὄν, ἂν μὴ λόγῳ ϗ ὁσίως εἰς τὰ ἱερὰ παρέλθωμῳ τ θεοῦ.

γ. Ἐπ πολλοὶ μῳὺ [1] Ἕρμοῦ, πολλοὶ δὲ Προμηθέως ἱσορήκασιν αὐτῷ θυγατέρα· ὧν [2] τὸν μῳὺ ἕτερον, σοφίας ϗ προνοίας, Ἑρμῷ δὲ γραμματικῆς ϗ μουσικῆς εὑρετὴν νομίζοντες. διὸ ϗ [3] τῶν ἐν Ἑρμοπόλει Μουσῶν τὴν πρώτην

Lyſiae Orationes, V. *Accuſativus*. ΕΙΣΟΜΕΝΟΙ ex emend. *Xylandri* eſt.

[1] ἑρμῷ θυγατέρα.] Hic eſt *Hermes*, ſive *Mercurius* ille quem *Arnobius*, (l. 4.) uti et auctor noſter, *Litterarum Proditorem apud Aegyptum* vocat, quemque quinque *Mercuriorum*, quos omnes nominat, natu minimum fuiſſe ſtatuit.

[2] τὸν μὲν ἕτερον.] Habent *Edd. Aldin. Steph. Francof.* ΤΟ μὲν ἕτερον: Qui forſan error ex Typothetarum incuria primum natus eſt. Neque vero adhuc ſanus eſt locus; ſi enim retineatur ΩΝ, uti rectiſſime obſervat *Marklandus*, legendum eſt ΝΟΜΙΖΟΥΣΙ: [vel ΝΟΜΙΖΟΝΤΑΙ, quae vox ad antiquam lectionem propius accedit.] *Prometheus* autem Sapientiam adinveniſſe dicitur, quia ut *Suidas* (in voce) habet, τινὰς ἰδιώτας ὄντας ἐποίησεν ἐπιγινώσκειν σοφίαν. Cum vero *Providentiae* quoque idem vir auctor et inventor dicitur, ex ipſius nominis interpretatione, pro ſolenni Graecorum more, oriebatur fictio: ΠΡΟΜΗΘΕΙΑ enim apud eos per ΠΡΟΝΟΙΑΝ explicatur.

[3] τῶν ἐν Ερμοπόλει Μουσῶν.] Iſtud ΕΝ ex conjectura addidi, cum ceteris edd. male abſit. Hac quoque in Emendatione *Bent. Baxt.* et *Markland* mecum conſentientes habeo. — De his vero *ad Hermopolim Muſis* nulla alibi, quod ſcio, apud veteres facta eſt mentio. Crediderim vero, ut, quod ſentio, vel ſuſpicor potius, dicam, duas fuiſſe celeberrimas foemineas Statuas apud hanc urbem, quarum ſingula Ethicam Virtutem

[4]Ἰσιν ἅμα καὶ Δικαιοσυνίῳ καλοῦσι σοφίαν, ὡς ὅσον εἰρηται, καὶ δεικνύουσαν τὰ θεῖα τοῖς ἀληθῶς καὶ δικαίως [5]ἱεραφόροις καὶ [6]ἱεροστόλοις προσαγορ-

repraesentaret, cujuſmodi non apud Romanos Graecoſque tantum, ſed et Aegyptios etiam plurimus fuit uſus — Harum *Priorem Juſtitiae* fuiſſe Imaginem ex hoc loco conſtat, *alteram* vero *Veritati* dicatam eſſe arbitror, ex Gentis praeſertim indole et moribus conjecturam capiens. *Juſtitiam* enim et *veritatem* indiviſas eſſe comites, ſemperque inter ſe conjunctas voluerunt Aegyptii. *Veritatis* igitur Imaginem in judiciis circa collum ſemper ferebat ὁ ἀρχιδικαστὴς ſive praeſes judicum aegyptiorum. vid. *Diod. Sic.* L. 1. P. 68. et *Aelian. Var. Hiſt.* L. 14. c. 34.

[4] Ἰσιν ἅμα καὶ Δικαιοσύνην καλοῦσι.] Non hoc tantum loco *Iſis* noſtra *Juſtitia* vocatur, ſi modo *Seldenum* audiamus. Profert enim eruditiſſimus ille vir (in l. 2. de *Synedriis*) veterem Inſcriptionem, quae Venetiis viſebatur, ubi eandem rem cernere eſt. Totam vero ἐπιγραφὴν, longiuſcula licet ſit, exſcribam; quia forſan nobis ſit poſtea uſui ad ſequentia intelligenda:

ΓΑΙΟΣ ΓΑΙΟΥ ΑΧΑΡΝΕΥΣ ΙΕΡΕΥΣ ΓΕΝΟΜΕΝΟΣ
ΕΝ ΤΩΙ ΕΠΙ ΠΑΥΣΙΟΥ ΑΡΧΟΝΤΟΣ ΕΝΙΑΥΤΩΙ
ΚΑΙ ΟΙ ΜΕΛΑΝΗΦΟΡΟΙ ΚΑΙ ΟΙ ΘΕΡΑΠΕΥΤΑΙ ΥΠΕΡ
ΤΟΥ ΔΗΜΟΥ ΤΩΝ ΑΘΗΝΑΙΩΝ ΚΑΙ ΤΟΥ ΔΗΜΟΥ
ΤΩΝ ΡΩΜΑΙΩΝ ΙΣΙΔΙ ΔΙΚΑΙΟΣ
. . ΥΝΗΙ ΙΔΡΥΣΑΝΤΟ.

Poſtremas has voces *Iſidi Juſtitiae* recte interpretatum eſſe *Seldenum* ex hoc loco *Plutarchi* certiſſime conſtat. Vid. etiam Inſcriptionem hanc apud *Reineſium* I. 135. Et quid miri, *Iſidem* noſtram, quae apud aegyptios ſecundum aliam Inſcriptionem *omnia eſt*, et Juſtitiam vocari? quando praeſertim, uti jam obſervaſſet auctor, eximie ſapiens eſſet et philoſopha. Pro ΣΟΦΙΑΝ igitur, quae vox omnes edd. jam occupat, lubens cum *Bentleio* et *Marklando* ΣΟΦΗΝ legerem. nempe ut alludatur ad ea quae de *Iſide* paullo ante locutus fuerat — ΟΥΣΑΝ vero abeſſe, ſive ΣΟΦΗΝ legamus, ſive ΣΟΦΙΑΝ, vix videtur pati poſſe Graecae Linguae Indoles; quae res a *Baxtero* quoque adnotata eſt.

[5] ἱεραφόροις.] Haec omnium eſt edd. ſcriptura; nunquam vero alibi, quod ſcio, extat haec vox: ſemper enim ΙΕΡΟΦΟΡΟΙ dicuntur hi ſacerdotes.

[6] ἱεροστόλοις προσαγορευομένοις.] Multa quidem de Religione veteris Aegypti, deque iis preſertim qui ei Genti a ſacris erant, tradit Antiquitas; recenſentur quippe ΠΡΟΦΗΤΑΙ, ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ, ΩΡΟΛΟΓΟΙ, ΠΑΣΤΟΦΟΡΟΙ, ΝΕΩΚΟΡΟΙ, multitique alii deorum miniſtri. *Hierophororum* porro, *quorum erat*, ut verbis *Apuleianis* utar (*Metam. Ed. Delph.* l. 11. p. 373.) "*ferre Ciſtam Sacro-*" *rum capacem*," non infrequens alibi eſt mentio facta; de *Hieroſtolis* vero

βυσσίνοις. ἕτοι δ' εἰσὶν οἱ τὸν ἱερὸν λόγον περὶ θεῶν πάσης καθαρεύοντα δεισιδαιμονίας καὶ περιεργίας ἐν τῇ ψυχῇ φέροντες, ὥσπερ ἐν κίστῃ, [7] καὶ

vero iſtis, qui *Sacriferos* jam comitentur, hoc unico loco excepto, nihil quicquam apud idoneos auctores temere invenias. Quid igitur? Num delendam ſtatuis hanc vocem? Ita quidem, ejuſque loco reponendam eſſe cenſeo ΠΑΣΤΟΦΟΡΟΙΣ, quo quidem verbo nullum vel ſententiae auctoris, vel inſtitutis aegyptiis accommodatius facile reperire queas. "*Poſto-*
"*phori quippe dicti ſunt a* ΠΑΣΤΩΙ
"*quod erat velum linteum variega-*
"*tum plumario opere quod Foribus*
"*Thalami, vel ſacrae calybae oppan-*
"*di ſolitum:*" Verba ſunt *Salmaſii* in *Plinianis* p. 1217. Cum autem τὸ πάσσειν per τὸ ποικίλλειν optime apud *Homerum* explicet *Euſtathius*, (comm. p. 1239.) exiſtimarim potius eos olim *Paſtophoros* generatim fuiſſe dictos *qui a Veſtibus erant* Diis noſtris; ſcil. quibus ſacra Veſtimenta, tum variegata illa Iſidis, tum ſplendida et coruſcantia Oſiridis, curae demandata fuerint: (vid. infra p. 680. *Ed. Steph.*) vel ut *Firmicus Matern.* habet, *Veſtitores erant divinorum ſimulachrorum.*—Coetus igitur Paſtophororum *ſacroſancti Collegii nomen erat*, vid. *Apul.* l. 11. p. 380, (uti et *Levitae* olim inter *Hebraeorum* ſacerdotes;) quorum quidem hominum varia videntur fuiſſe officia. Alii enim ex iis ad ſacras veſtes Diis nunc induendas, nunc exuendas deſtinati erant; alii porro veli iſtius variegati, quo circumcludebantur templorum adyta, curam gerebant, alii denique *ad nigerrimam illam pallam*, de qua in Pompa Iſiaca loquitur *Apuleius*, ferendam inſtituti erant: atque hi forſan ſunt ΜΕΛΑΝΗΦΟΡΟΙ praecipue nuncupati, de quibus in inſcriptione, quam ſupra ex *Seldeno* attuli, facta eſt mentio, uti quoque in aliis duabus quae ibidem legantur. Nihil vero temere ſtatuendum eſſe arbitror in re praeſertim tam dubia et obſcura. Textum igitur minime ſollicitavi, ut ſi quibus ΙΕΡΟΣΤΟΛΟΙ iſti, ſive potius ΙΕΡΟΣΤΟΛΙΣΤΑΙ placeant; nihil haberent quod meae temeritati jure objicere poſſent. Cum vero *Hebraei* ſuam quoque Arcam haberent, in qua ſanctiſſimi faederis Tabulas reponerent, aeque ac Aegyptii ſuas ciſtas in quibus res ſanctiſſimas, ἱερὸν λόγον praeſertim, abſconderent.—Quaeri ſolet a viris doctis utrum Hebraeorum ſimiae fuerint aegyptii hoc in negotio; an vero Deus ſeſe Iſraelitis, ei rei jam in Aegypto adſuetis, adcommodarit? Nobis, haec monere tantum ſufficiat. vid. *Cleric. Com. Pentat.* Exod. 25. 10.

[7] καὶ περιστέλλοντες τὰ μὲν.] Amovi ſemicolon iſtud odioſum, quod olim viam quaſi obſtruebat inter περιστέλλουσες et ſequiorem periodi partem. Explicare enim aggreditur *auctor* quinam ſunt *Hierophori* quinam *Hieroſtoli* ſive *paſtophori*. "*Hierophoros*
"(inquit) eos volo, qui ſacram de

ϖδισέλλονΤες, τὰ μὲν, μέλανα καὶ σκιώδη, τὰ δ', φανερὰ καὶ λαμπρὰ τ ϖδὶ θεῶν ὑϖοδηλοῦντα οἰήσεως, οἵα καὶ ϖδὶ τὴν ἐσθῆτα τὴν ἱερὰν ἀποφαίνεσθαι. διὸ καὶ τὸ κοσμεῖσθαι τούτοις τοὺς ἀποθανόντας Ἰσιακοὺς, [8] σύμβολόν ἐστι τοῦτον τὸν λόγον εἶναι μετ' αὐτῶν, καὶ τοῦτον ἔχοντας, ἄλλο δὲ μηδὲν, ἐκεῖ βαδίζειν. ὅτε μὲν φιλοσόφους ϖωγωνοτροφίαι, ὦ Κλέα, καὶ τριβωνοφορεῖαι ϖοιοῦσιν, ὅτε Ἰσιακὰς [8] αἱ λινοσολίαι, καὶ ξύρησις· ἀλλὰ Ἰσιακός ἐστιν ὡς ἀληθῶς, ὁ, τὰ δεικνύμενα καὶ δρώμενα ϖδὶ τοὺς θεοὺς τούτους (9 ὅτϖ νόμῳ ϖδιαλάβῃ·)

" Diis doctrinam in animis ſuis, tan-
" quam in ciſta geſtant; *Paſtophoros*
" vero, qui deorum Statuas veſtibus
" nunc atris et umbroſis, nunc claris
" ſplendidiſque adornantes hoc mo-
" do ſubindicare videntur qualem ip-
" ſos de diis opinionem tenere doceat
" ſacra doctrina; partim ſcil. claram
" et manifeſtam, partim autem obſcu-
" ram et tenebroſam, prout ſacra ſunt
" veſtimenta." Hac igitur interpretatione admiſſa omnia clara ſunt et diſtincta, quae ſine ea neutiquam intelligi poſſint. Obſervandum porro eſt, quod viri doctiſſimi, tum *Bentl.* tum *Markl.* pro ὑποδηλοῦντα, ΥΠΟΔΗΛΟΥΝΤΕΣ ſubſtituunt — ſed correctione nihil opus eſt, cum veſtes ipſae ſint, qvae ſubindicare videntur qualem de diis opinionem *Paſtophoros* edoceat ſacra Doctrina.

[8] Σύμβολον ἐστι τοῦτον τὸν λόγον] Olim legebatur ΤΟΥΤΕ τὸν λ., mendoſe vero. ΤΟΥΤΟΝ igitur, quae eſt lectio *Edd.* antiquiſſimarum *Aldin.* et *Baſil.* ſuo loco demum reſtitui. Si vero ΤΟΥ ΤΕ obnixe retinere velis, neceſſe eſt cum *Marklando* deinceps ſcribas, καὶ ΤΟΥ τοῦτον ἔχοντας &c, quae forſan ſcriptio nonnullis optima videbitur. Nihil vero opus eſt correctione quam nobis exhibet *Baxterus*, qui ΙΕΝΑΙ pro εἶναι reponit. Totum vero locum ſic latine verterem. " *Quod autem mortui Iſiaci ſacris*
" *his deorum veſtibus*" (quas forſan veſtes cum Diis non amplius uſui eſſent inter ſe, alioſque ſuis ſacris deditos, diſpertiverint *Paſtophori*) " *a-*
" *dornantur, ſymbolo eſt ſive ſigno*
" *ſacram hanc de diis doctrinam cum*
" *iis adhuc eſſe, eamque ſolam cum*

" *iis*

λόγῳ ζητῶ, ϗ φιλοσοφῶν περὶ τῆς ἐν αὐτοῖς ἀληθείας.

δ. Επεὶ τές γε πολλὸς ϗ τὸ κοινότατον τῶτο ϗ τὸ σμικρότατον λέληθεν, ἐφ' ὅτῳ [1] τὰς πίχας οἱ ἱερεῖς ἀποτίθενται ϗ λινᾶς ἐσθῆτας [2] φορέσιν, οἱ μὲν ὀδ' ὅλως φρονπίζεσιν εἰδέναι περὶ τέτων· οἱ δ' τῶν μὲν ἐείων, ὥσπερ τῶν κρεῶν, σεβομένες τὸ περάτιον ἀπέχεσθαι λέγεσι, ξύρεσθαι δ' τὰς κεφαλὰς διὰ τὸ πένθος, φορεῖν δ' τὰ λινᾶ διὰ τὴν χρόαν ἐπὶ τὸ λῖνον ἀνθρωπῷ ἀνίησι τῇ περιεχέσῃ τὸν κόσμον αἰθερίῳ χαρπότητι περ-

"*iis inferos uſque poſſe ire comitem.*"

[8] αἱ λινοστολίαι] Imo ΑΥ λινοσ. uti eleganter admodum legit *Markland.*

[9] ὅταν νόμῳ παραλάβῃ] Harum vocum primam delendam eſſe cenſet *Xyland.* Sed non ita *Bentl.*; ejus enim loco ſubſtituit ΑΤΤ' ΑΝ: et pro παραλάβῃ habent *Codd. Aldin. et Baſil.* ΠΑΡΑΒΑΛΗΙ. Nulla vero omnino immutatione opus fuerit, ſi modo mecum hoc modo interpungas. Ι. ε. ὡς ἀληθῶς, ὁ, τὰ δεικνύμενα κ. δ. π. τ. θ. τ (ο. ν. π) λόγῳ ζητῶν. ſc. "*Sed* "*is vere eſt Iſiacus, qui poſtquam earum* "*rerum notitiam rite comparaverit,* "*quae de his diis oſtenduntur et ab his a-*" *guntur, ea omnia ad rationis normam* "*examinat* &c." Ad ſententiam vero quod attinet, uti recte monuit Cl. *Markl.*, quam eſt ſimillima iis quae habet *D. Paulus* Ep. ad Rom. c. 2. v. 28. ὁ γὰρ ὁ ἐν τῷ φανερῷ Ιουδαῖός ἐστιν κ. τ. λ.

[1] τὰς τρίχας οἱ ἱερεῖς ἀποτίθενται &c.] *Herod.* l. 2. c. 38. *Ed. Gronov.* οἱ ἱρέες τῶν θεῶν, τῇ μὲν ἄλλῃ κομέσσι, ἐν Αἰγύπτῳ δὲ ξυρῶνται. atque iterum c. 37. οἱ δὲ ἱρέες ξυρεῦνται πᾶν τὸ σῶμα διὰ τρίτης ἡμέρας, ἵνα μήτε φθεὶρ, μήτε ἄλλο μυσαρὸν μηδὲν ἐγγίνεταί σφι θεραπεύσι τὺς θεύς. ἐσθῆτα δὲ φορέσσι οἱ ἱρέες λινέην μούνην.

[2] φορῶσιν] Poſt hanc vocem colon quidem lubens adderem; proximamque ſententiam a ΚΑΙ inciperem, quod, neſcio quomodo, ob ſequens forſan ΟΙ exciderat. Deinceps, poſt εἰδέναι, ΤΙ addendum eſſe cenſeo, atque ita omnia plana eſſent et perſpicua quae nunc confuſa et mutila leguntur. Ita vero vertas, "*Vulgo uſitatiſſima illa et minima ſunt incogni-*

"*ta,*

σεοικυΐαν. ἡ ὃ ἀληθὴς αἰτία μία σᾶσῶν ἐσὶ· καθαρὸν γὰρ (3 ἢ φησιν ὁ Πλάτων) ἀ θεμιτὸν ἅπτεσθαι μὴ καθαρῷ. σῶμα ὃ τροφῆς καὶ σκύβαλον ἀδὲν ἁγνὸν ἀδὲ καθαρόν ἐσι· ἐκ ὃ σιτίων μάτων ἕλκια καὶ λάχναι, καὶ τρίχες καὶ ὄνυχες φύονται καὶ βλασάνουσι. 4 γελοῖον οὖν ἂν, τὰς μὲν αὐτῶν τρίχας ἐν ταῖς ἁγνείαις ἀποτίθεσθαι ῥυπωμένους σᾶσι ὁμαλῶς τὸ σῶμα, τὰς ὃ τῶν ἑρεμμάτων ἀμπέχεσθαι καὶ φορεῖν. καὶ γὰ τὸν Ἡσίοδον οἴεσθαι δεῖ, λέγοντα,

Μηδ' ἀπὸ σεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ
Αὖον ἀπὸ χλωροῖσι τάμνειν αἰθωνι σιδήρῳ,
διδάσκειν, ὅτι δεῖ καθαρὰς τῶν τοιάτων ὑμνῳδίας ἑορτάζειν, ἀλ' ἐν αὐταῖς ταῖς ἱερουργίαις χρῆσθαι

" *ta, cur capillos ponunt ſacerdotes, et* " *linea veſtimenta gerant: alii vero* " *ſunt* &c."

Ibid. Leg. et diſting. φορεῦσιν. οἱ μὲν ΟΥΝ (vel ΓΑΡ) ἀδ' ὅλως &c. *Markland.*

3 ἢ φησιν ὁ Πλάτων] Verba *Socratis* ſunt ap. *Platon. Phaedon.* ubi obſervandum eſt, ΕΦΑΠΤΕΣΘΑΙ legi pro ἅπτεσθαι: atque ita hic locus laudatur a *Clement. Alexand. Strom.* 5. p. 647. *Ed. Oxon.* Ad rem vero ipſam quod attinet, ſatis conſtat ex antiquiſſimis ſcriptis munditiae ſtudioſiſſimos fuiſſe Aegyptios; nam praeter abraſionem iſtam totius corporis de qua ſupra diximus, λοῦλαι δὶς τῆς ἡμέρας ἑκάστης ψυχρῷ, καὶ δὶς ἑκάστης νυκτός, ἄλλας τε θρησκείας μυρίας ἐπιτελέουσι: verba ſunt *Herod.* l. 2. c. 37. ἀ γὰρ ᾤονλο καλῶς ἔχειν ἄτε σώμασιν, ἄτε ψυχαῖς ὑπέλοις καὶ νοσώδεσι θεραπεύειν τὸ καθαρὸν ἐ ἀβλαβὲς πάντη καὶ ἀμίαντον. Vid. *infra* p. 383. B. *Ed. Francof.*

4 γελοῖον ἂν ἦν] Nonne potius legendum eſſet γελ. ἂν ΑΝ ἦν? extant autem, qui ſtatim leguntur, verſus, *Heſiod.* ἐργ. καὶ ἡμ. 741.

5 τὸ δὲ λῖνον φύεται &c.] *Plin. Nat. Hiſt.* l. 19. c. 2. Superior pars Aegypti in Arabiam vergens gignit fruticem, quem aliqui Goſſipion vocant, plures Xylon, et ideo lina inde facta,

καθάρσει καὶ ἀφαιρέσει τῶν ἀπορριμάτων. [5] τὸ δὲ λῖνον φύεται μὲν ἐξ ἀθανάτου τῆς γῆς, καὶ καρπὸν ἐδώδιμον ἀναδίδωσι, λιτὴν δὲ παρέχει καὶ καθαρὰν ἐσθῆτα, καὶ [6] τῷ σκέπωνι μὴ βαρυοῦσαν, δύαερμοσον δὲ πρὸς πᾶσαν ὥραν· ἥκιστα δὲ φθειρποιὸν, ὡς λέγουσι· πρὶ ὧν ἕτερος λόγος.

ε. Οἱ δὲ ἱερεῖς οὕτω διαχειρίζουσι τὴν τῶν ἀπορριμάτων φύσιν, ὥστε μὴ μόνον [1] ἀπαιτεῖσθαι τῶν ὀσπρίων τὰ πολλὰ, καὶ τῶν κρεῶν τὰ μήλεια καὶ ὕεια, πολλὴν ποιοῦνται ἀπορίαν, ἀλλὰ καὶ τὰς ἄλλας τῶν σιτίων ἐν ταῖς ἁγνείαις ἀφαιρεῖν· ἄλλας τε πλείονας αἰτίας ἔχοντας, καὶ πολιτικωτέρους καὶ βραχυλογωτέρους ποιεῖν [2] ἐπιθήγοντας τὴν ὄρεξιν. τὸ γὰρ, (ὡς Αἰσαγόρας ἔλε-

Xylina. Parvus eſt, ſimilemque barbatae nucis defert fructum, [τῷ δένδρῳ καρπὸς ἐπιφύεται καρύῳ μάλιστα προσεοικὼς &c. *Jul. Poll.* l. 7. c. 17.] cujus ex interiore bombyce lanugonetur. Nec ulla ſunt eis candore, mollitiave praeferenda. Veſtes inde ſacerdotibus Aegypti gratiſſimae.

[6] τῷ σκέπωνι μὴ βαρύνουσαν] Forſan, ΤΟΝ ΣΚΕΠΟΝΤΑ μὴ βαρυν. ut p. 353. A. Si retineatur τῷ σκέπωνι ſcribendum potius, ΒΑΡΕΙΑΝ ΟΥΣΑΝ, quam βαρύνουσαν. *Markland.*

[1] παραιτεῖσθαι τὰ ὀσπρίων τὰ πολλὰ] Immo ab omnibus omnino tum herbis tum leguminibus ΕΝ ΤΑΙΣ ΑΓΝΕΙΑΙΣ abſtinere ſolitos eſſe ſacerdotes Aegyptios diſertis verbis aſſerit *Porphyrius*, in lib. 4. περὶ ἀπ. p. 152. *Ed. Cantab.* ὁ δὲ χρόνος ἔτος, ὁπόλε συντελεῖν τι τῶν περὶ τὴν ἱερὰν μέλλοιεν θρησκείαν —— παντὸς μὲν ἐμψύχου ἀπείχοντο, παντὸς δὲ λαχάνου καὶ ὀσπρίου. *Fabae* vero praecipue abominationi erant ſacerdotibus Aegyptiis: Κυάμους δὲ οὔτε τι μάλα σπείρουσι αἰγύπτιοι ἐν τῇ χώρῃ, τούς τε γενομένους εἴτε τρώγουσι, εἴτε ἕψοντες πατέονται. οἱ δὲ δὴ ἱρέες, οὐδὲ ὀρέοντες ἀνέχονται, νομίζοντες οὐ καθαρόν μιν εἶναι ὄσπριον. *Herod.* l. 2. c. 37.

[2] ἐπιθήγοντας] Olim abſurde legebatur

γε) διὰ τὸ πηγυμφύοις πολλὰ τῶν μικρῶν ζώων ἐναποθνήσκειν ἁλισκόμφα, μὴ καθαρὰς λογίζεσθαι τὰς ἄλας, δύηθες ἐστ. λέγονται ὃ καὶ τὸν [5]Απιν ἐκ φρέατος ἰδίας ποτίζειν, τὸν δὲ Νείλον ποταπάσιν ἀπείργειν, [3]ὁ μιαρὸν ἡγεμφύας τὸ ὕδωρ διὰ τὸν κροκόδειλον, ὡς ἔνιοι νομίζουσιν· ([4]οὐδὲν γὰρ οὕτω τιμὴ Αἰγυπτίοις ὡς ὁ Νεῖλος) [5]ἀλλὰ ποιαίνειν δοκεῖ, ἢ μάλιστα πυλυσαρκίαν ποιεῖν τὸ Νει-

batur ΕΠΙΘΙΓΟΝΤΑΣ. Quam vero lectionem ego praetuli, eam diſtincte exhibet *prima Aldina* Ed., et *Baſil.* 1574.

[3] ὁ μιαρὸν ἡγεμένας] Leg. ΗΓΟΥΜΕΝΟΙ. *Markl.* Nihil vero immutavi, reclamantibus omnibus Edd. neque forſan correctione opus eſt, cùm ἀπείργειν, verb. mod. infinit., immediatius praecedat; quod quidem verbum, uti loqui amant Grammatici, ſequenti commate ſubintelligi poſſit: ſcil. ὁ μ. ἡγεμένας τ. ὑ. —— ἀπείργειν, ὡς ἔνιοι &c.

[4] οὐδὲν γὰρ οὕτω τιμὴ &c.] Certiſſimum eſt quod hoc loco aſſerit auctor noſter: nihil enim apud Aegyptios tanto in honore erat atque *Nilus*, *Jupiter* quippe *Aegyptius* ab iis dictus; ita certe *Parmeno Byzantius*, vetus Poeta, apud *Athenaeum* (*Deip.* l. 5.) tradit. Unde etiam eſt quod apud *Jul. Firmic. Matern.* alioſque ſcriptores, *aquam colere et venerari* dicitur haec gens: imo nigras huic fluvio ſtatuas conſecrabant, quas deinceps adorare poſſent Aegyptii. Ita *Pauſan.* in *Arcadicis*; ποιεῖται δὲ, πλὴν ὅσ αἰγυπτίς Νείλς, πολαμοῖς τοῖς ἄλλοις λευκῆ λίθς τὰ ἀγάλματα· τῷ Νείλῳ δὲ μελάνς λίθς τὰ ἀγάλματα ἐργάζεσθαι νομίζσι: his demum adjungas quae profert *Heliodorus Aethiop.* l. 9. p. 423. Θεοπλαστῶσι τὸν Νεῖλον αἰγύπτιοι, καὶ Κρειόνων τὸν μέγιστον ἄγσι. Vid. etiam p. 445. Fluvios vero in genere veteres etiam *Perſas* coluiſſe ex *Herodoto* et *Arnobio* notum eſt.

[5] ἀλλὰ ποιαίνειν] Clarior vero eſſet pleniorque conſtructio, ſi, ἀλλ' ΟΤΙ ποιαίνειν δοκεῖ, ſcriberetur, ſc. "*Non quod pollutam aquam Nili cen-*" *ſent, ſed* quod *ejus aqua pota Pin-*" *guedinem efficere videatur.*"

[6] ἰσχύοντι τῷ θυητῷ, καὶ βαρύνοντι &c.] Ad oram Cod. *Bentleii* has voces immutatas, earumque loco ΙΣΧΥΟΝΤΑ καὶ ΒΑΡΥΝΟΝΤΑ ſubſtitutas eſſe ſenſi; ad σώματα quippe ſubſtantiv. relationem habere eas cenſebat vir ille κριτικώτατος. Correctione vero neutiquam opus eſt, recte enim vertit *Xylander*, "Non volunt autem

" Apim

λῶον ὕδωρ πινόμενον. ϗ βέλτιον δὲ τὸν Ἆπιν ὄντως ἔχειν, ϗ δὲ ἑαυτούς, ἀλλὰ δυσαλῆ ϗ κοῦφα ταῖς ψυχαῖς περιεῖναι τὰ σώματα, ϗ μὴ πιέζειν μηδὲ καταβλίβειν [6] ἰσχύοντι τῷ θνητῷ, ϗ βαρυύοντι τὸ θεῖον.

5. Οἶνον δ' οἱ μὲν ἐν Ἡλίου πόλει θεραπεύοντες τὸν θεὸν οὐκ εἰσφέρουσι, ϗ προσφέρουσι εἰς τὸ ἱερόν, [1] ὡς δ' προσῆκον ἡμέρας πίνειν τοῖς κυρίοις ϗ

"Apim pinguem esse et multa carne "obesum, ut ne seipsos quidem; sed "animis volunt levia atque gracilia "circumdata esse corpora, ne divina "pars *a mortali praepotenti* prematur "atque adfligatur." Eandem vero de *Api* historiam, quam habet *auctor noster*, profert etiam *Aelianus*, *Hist. Animal.* l. 11. c. 10. eandemque prorsus causam adjungit, quare a Nilo abstineret, καὶ γὰρ γλυκὺ τοῦτο τῷ ῥεύματος, ϗ εἰς ὄγκον σαρκῶν ὄντος ἀγαθοῦ. De sacerdotum Aegyptiorum abstinentia ejusdemque ratione, iis quae jam legimus, prorsus sunt similia quae a *Clem. Alexand.* Strom. 7. p. 850. afferuntur: Διὸ ϗ αἰγύπτιοι ἐν ταῖς καθ' αὑτοὺς ἁγνείαις οὐκ ἐπιτρέπουσι τοῖς Ἱερεῦσι σιτεῖσθαι σάρκας, ὀρνιθείοις τε ὡς κουφοτάτοις χρῶνται· καὶ ἰχθύων ἔκ ἄπτονται· κατ' ὀλίγας μέν τινας μύθους, μάλιστα δὲ ὡς πλαδαρὰν τὴν σάρκα τοῖς τοιάσδε κατασκευαζούσης βρώσεως.

perpendentibus alia fuerit mens. Inquit enim auctor, "Qui Heliopoli "solem (τὸν θεὸν) colunt sacris, vi-"num nullum prorsus inferunt in "templum, quod non conveniat *in-"terdiu* bibere, domino et rege in-"spiciente; Reliqui vino utuntur, sed "modico." Quid igitur? Num noctu vino usi fuerint *Heliopolitani* sacerdotes? minime quidem; si enim ita se res haberet, non primum dixisset *Plutarchus*, οἶνον οὐκ εἰσφέρουσι τὸ παράπαν, neque postea oppositionem quandam instituisset inter eos, aliosque ejusdem gentis sacerdotes qui vino modico usi sunt. Quid si igitur pro ἡμέρας, quae vox hoc in loco certe nihili est, reponamus ΙΕΡΕΥΣΙ? quod enim certum est, ex hac correctione omnia inter se aptissime congruent et consentient. sc. "*Heliopo-"litani vino non utuntur, quia non-"conveniat sacerdotibus bibere domino "eorum et rege inspiciente* &c." Neque quidem dicendum est retineri debere ΗΜΕΡΑΣ ob ea quae sequuntur, huic voci aliquatenus respondentia

[1] ὡς δ' προσῆκον ἡμέρας πίνειν] Ut ut sincera, primo forsan intuitu, videatur haec lectio, curiosius tamen

βασιλέως ἐφοεωνίος· οἱ ϑ' ἄλλοι χεωνίαι μὲν, ὀλίγῳ δέ. πολλὰς δὲ ἀοίνους ἁγνείας ἔχουσιν, ἐν αἷς φιλοσοφοῦντες καὶ μανθάνοντες καὶ διδάσκοντες τὰ ϑεῖα διατελοῦσιν. [2] οἱ δὲ Βασιλεῖς καὶ μετρητὸν ἔπινον ἐκ τῶν ἱερῶν γραμμάτων (ὡς Ἑκαταῖος ἱστόρηκεν) ἱερεῖς ὄντες. ἤρξαντο δὲ πίνειν ἀπὸ Ψαμμητίχου· πρότερον δὲ οὐκ ἔπινον οἶνον, οὐδὲ ἔσπενδον, ὡς φίλιον ϑεοῖς, ἀλλ' ὡς αἵματων πολεμησάντων ποτὲ τοῖς ϑεοῖς, [3] ἐξ ὧν οἴονται πεσόντων καὶ τῇ γῇ συμμιγέντων ἀμπέλους γενέσϑαι· διὸ καὶ τὸ μεϑύειν [4] ἐκφέρουσι καὶ παραπλῆγας,

tia, Ϝ κυρίου κ. β. ἐφ: Templo enim ſuo ſemper aderat Deus ille de quo loquitur Auctor, et quem colebant hi ſacerdotes. Emendatio vero noſtra aliquantum roboris et firmamenti accipere videatur ex iis quae ſtatim ſequuntur. Addit enim auctor, "*Neque reges Aegyptios vinum olim potaſſe,*" (ſcil. ante *Pſammetichi* regnum.) Quare autem non biberent? Hanc ipſam cauſam aſſignat quam ſupra afferre *Heliopolitanos* volumus; quia ſcil. et ipſi *ſacerdotes erant*, ΙΕΡΕΙΣ ΟΝΤΕΣ.—Quod autem nonnulli Aegyptiorum ſacerdotum omni omnino vino abſtinere ſoliti erant, luculenter confirmari poſſit ex teſtimonio *Chaeremonis Stoici apud Porphyr.* de Abſt. l. 4. §. 6, οἶνος γὰρ οἱ μὲν ὅλως, οἱ δὲ ὀλίγιστα ἐγεύοντο. Habes jam ipſiſſimam diſtinctionem quam inter Heliopolitanos ſacerdotes, caeteroſque ejuſdem gentis fecerit *Plutarchus*. Obſervandum porro eſt, quod non apud Aegyptios tantum, ſed et alias quoque nationes, νηφάλια haec ſacrificia *Soli* inſtituta fuerint. *Phylarchus* enim apud *Athenaeum* (l. 15.) memoriae tradit, *Graecos ſoli Mel libaſſe, vinum autem aris ejus non intuliſſe*, δεῖν λέγοντες τὸν ὅλα συνέχοντα καὶ διακρατοῦντα Θεὸν, ᾧ αἰεὶ συμπολεύοντα τὸν κόσμον, ἀλλότριον εἶναι μέθης. Si quis autem obſtinatius contendat retineri poſſe et oportere ἡμέρας; tum neceſſe eſt, pro οἱ δὲ ἄλλοι, legat ἄλλως δὲ &c. Sed potior videtur, quam primam dedi, correctio.

[2] οἱ δὲ βασιλεῖς &c.] Hac vero in re *Hecataeus* ſecum conſentientem habet *Siculum Hiſtoriographum*, τροφαῖς δὲ ἔθος ἦν αὐτοῖς (ſc. regibus) ἁπλαῖς χρῆσθαι —— οἴνου δὲ ταχτόν

τι

ἄτε δὴ τῶν [5] προγόνων τὰ αἵματος ἐμπεπλημμένους. Ταῦτα μὲν οὖν [6] Εὔδοξος ἐν τῇ δευτέρᾳ τῆς Περιόδου λέγεσθαί φησιν ὑπὸ τῶν ἱερέων.

ζ. Ἰχθύων δὲ θαλαττίων, τοὺς μὲν πλείστους τῶν [1] ἀλλ' ἐνίων ἀπέχονται, καθάπερ Ὀξυρυγχῖται τῶν ἀπ' ἀγκίστρου. σεβόμενοι γὰρ τὸν ὀξύρυγχον ἰχθύν, δεδίασι μή ποτε τὸ ἄγκιστρον ὑπὸ καθαρᾶς ἐστιν ὀξυρύγχου προσπεσόντος αὐτοῖς. Συαγῖται δὲ φάγρου· δοκεῖ γὰρ ἐπόψιμα τῷ Νείλῳ σημαίνειν, καὶ τὴν αὔξησιν ὁρμήσεσι φράζειν αὐτάγγελον ὁρώμενον. [2] οἱ δ' ἱερεῖς ἀπέχονται

τὶ μέτρον πίνοντας, μὴ δυνάμενον πλησμονὴν ἄκαιρον, ἢ μέθην προσποιῆσαι.

[3] ἐξ ὧν οἵονται πεσόντων —— συμμιγέντων.—] Qu. an Codd. habeant ΕΞ ΟΥ ΠΕΣΟΝΤΟΣ —— καὶ ΣΥΜΜΙΓΕΝΤΟΣ etc, quod praeſtare opinor. *Markland.*

[4] ἔκφρονας ποιεῖ.] Scrib, inquit Cl. *Markland*, ἔκφρονας ΠΟΙΕΙΝ, ſc. ΟΙΟΝΤΑΙ. Sed immutatione haud quaquam opus erit ſi modo ſemicolon poſt γενέσθαι addas ; quam quidem interpunctionem nobis clare exhibet *Ed. prim. Aldin.*

[5] Προγόνων.] Num a Gigantibus qui bellum olim diis intuliſſent, nati erant Aegyptii? Ita ex hoc loco conſtaret! Quis vero alius unquam id dixit? Nemo quidem omnium. L. igitur ΠΗΛΟΓΟΝΩΝ —— Gigantes enim πηλογόνους, ſive e *luto natos*, diſertis verbis non tantum *Callimachus*, ſed et alii dixerunt auctores.

[6] Εὔδοξος ἐν τ. δ. τῆς περιόδου.] *Eudoxus, Cnidius* videlicet. Multa hiſtorica, atque ad gentium ritus pertinentia adſperſerat huic operi *de Terrae Ambitu* ; quod propterea, τὴν περὶ τὸν Εὔδοξον ἱστορίαν vocat *Strabo.* Fuit opus grande et quod multis libris conſtabat. Septimum citat *Stephanus*, περὶ πολ. et *Porphyrius* de vita Pythagorae. Vid. *Menag.* ad *Diog. Laert.* proem. ſ. 8.

[1] ἀλλ' ἐνίων ἀπέχονται] Immo, uti eleganter admodum et acute vidit *Markland.*, ἄλλ' ἔνιοι ἐνίων ἀπέχονται : Emendationem hanc certiſſimam eſſe oſtendunt ſequentia.

[2] Οἱ δὲ Ἱερεῖς ἀπέχονται πάντων.] Ita *Herod.* l. 2. c. 37. Ἰχθύων δὲ οἱ σφι (ſacerdotibus nim:) ἔξεστι πάσασθαι. Ita etiam *Chaeremo Stoicus* apud

πολύτων. [3] πρῶτος ὁ μινὸς ἐνάτη, τῶν ἄλλων Αἰγυπτίων ἑκάστος περὶ τῆς αὐλείας θύρας ὀπτὸν ἰχθὺν καὶ ἐδτίοντος, οἱ ἱερεῖς δὲ γδύονται μὲν, καὶ ἀκαίουσι δὲ περὶ τῶν θυρῶν τοὺς ἰχθῦς· δύο λόγους ἔχοντες, ὧν τὸν μὲν ἱερὸν καὶ κρυπτὸν αὖθις ἀναλήψομαι, συμφέροντα τοῖς περὶ Ὀσίριδος καὶ Τυφῶνος ὁσίως φιλοσοφουμένοις· ὁ δὲ ἐμφανὴς καὶ πρόχειρος, οὐκ ἀναξιόλογον δὲ πρόφασιν ὄψον [4] ἀποφαίνων τὸν ἰχθύν, Ὁμήρῳ μαρτυρεῖ, μήτε Φαίακας τοὺς ἀβροβίους, μήτε τοὺς Ἰθακησίους ἀνθρώπους νησιώτας, ἰχθύσι χρωμένους ποιοῦντι, μήτε τοὺς Ὀδυσσέως ἑταίρους ἐν πλῷ τοσούτῳ καὶ ἐν θαλάττῃ, πρὶν εἰς ἑκάτλιον ἐλ-

apud *Porphyr.* περὶ ἀπ: l. 4. f. 7. ἰχθύων ἀπείχοντο πάντων, ſacerdotes ſcil. aegyptii: Vnde evenit quod ἀθέμιτον δηλοῦντες, (verba ſunt *Hori Niliaci* ad Hierogl. 42.) ἢ καὶ μῦσος, ἰχθὺν ζωγραφοῦσι, διὰ τὸ τὴν τούτου βρῶσιν μισεῖσθαι, καὶ μεμιάνθαι ἐν τοῖς ἱεροῖς. Neque apud aegyptios tantum ſed et ad alias quoque gentes pertinebat haec religio: *Auctor de dea Syria*—ἰχθύας χρῆμα ἱερὸν νομίζουσι, (Sacerdotes Hieropolitani) καὶ ἔκοτε ἰχθύων ψαύουσι. Vnum inſuper *Plutarchum* hac de re addam; ὅθεν οὐ παρ' αἰγυπτίοις μόνον, οὐδὲ Σύροις, ἀλλὰ καὶ παρ' ἕλλησι γέγονεν ἁγνείας μέρος ἀποχὴ ἰχθύων. Sympos. lib. 8. Q. 8.

[3] πρώτου δὲ μηνὸς.] Qu. annon lateat menſis aegyptiaci nomen ſub voce πρώτου? *Markland.*

[4] ἀποφαίνων.] Caeterae edd., ad unam omnes, ΑΠΟΦΑΙΝΕΙΝ praeſtant, quae tamen vox hoc in loco, ſalva conſtructione, neutiquam ſtare poteſt. MS. P. ΑΠΟΦΑΙΝΕΙ exhibet, nihilo melius. Noſtra autem correctio *Baxter.* et *Markland.* adprobantes habet. Pro ΠΕΡΙΕΡΓΟΝ ad Oram. *Cod. Bentl.* ΑΠΕΡΙΕΡΓΟΝ adnotat. vidi.

[5] ἡγοῦνται καὶ παρωρισμένην.] Iſtud καὶ, otioſum quippe et ab ultima ſyllaba vocis praecedentis originem trahens, delendum eſſe ſtatuo.

[6] οὐδὲ μέρος.] Neceſſe eſt poſt haec verba ΤΗΣ ΓΗΣ addas, vel ſaltem mente intelligas. Quod autem Aegyptii

θεῖν ἀποείαν. ὅλως ὃ καὶ τιὼ θάλατταν ἐκ πυρὸς [5] ἠ-γεῖσθαι καὶ παρωσιμβρίην, [6] οὐδὲ μέρος, οὐδὲ στοιχεῖον, ἀλλὰ ἀλλοῖον φεῖθρα διεφθορὸς καὶ νοσώδες.

η. Οὐδὲν γὰρ ἄλογον, οὐδὲ μυθώδες, οὐδὲ ὑπὸ Δεισιδαιμονίας (ὥσπερ ἔνιοι νομίζουσιν) ἐγκατεσκευάσθω ἱερουργίας, ἀλλὰ τὰ μὲν, πιθανὰς ἔχοντα καὶ χρειώδεις αἰτίας, τὰ δὲ οὐκ ἄμοιρα κομψότητος ἱστορικῆς ἢ φυσικῆς ἐστιν. οἷον τὸ φεὶ Κρομμύου· τὸ γὰρ ἐμπεσεῖν εἰς τὸν σταφυλὸν, καὶ ἀπολέσαι τὸν τῆ Ἴσιδι πρόφιμον Δίκτυον τῶν κρομμύων ἐπιθραυσόμενον, ἐκάτερον ἀπίθανον. οἱ δὲ Ἱερεῖς ἀφοσιοῦνται [1] καὶ δυσχεραίνουσι καὶ τὸ

gyptii *neque Telluris partem mare reputarent*, neque Aquas ejus inter primaeva omnium rerum elementa ponerent, hac quidem in ſententia non ſoli ſunt, quippe inter Graecos etiam Philoſophos reperiantur, qui eidem opinioni faverent. *Empedocles* enim Mare Ἰδρῶτα ſtatuebat eſſe τῆς γῆς ἐκκαιομένης ὑπὸ τῦ ἡλίυ διὰ τὴν ἐπι πόλαιον πλύσιν (F. ΠΥΡΩΣΙΝ): *Antipho* etiam Ἰδρῶτα θέρμυ Oceanum vocat — ſed plura vid. ap. *auctor. de Placit. Phil.* lib. 3. c. 16.

[1] καὶ δυσχεραίνουσι τὸ κρόμμυον] Secundum iſtud ΚΑΙ nihili prorſus eſt, neque quidquam valet niſi ad curſum Orationis interturbandum; ocyus igitur amovendum eſſe cenſeo: ſin obſtinato animo retinere velis, neceſſe eſt cum *Marklando* reſcribas, ΠΑΡΑΦΥΛΑΤΤΟΥΣΙ. Quod vero narrat *Plutarchus* de Caepis odio et abominationi habitis apud Aegyptios, *id nequaquam* (inquit *Kircherus Oedip.* tom. 3.) *de Caepis ordinariis, quo edulio nil in aegypto tritius, ſed de Caepa Scillitica intelligendum eſſe ſcias: quam, et non ſine cauſa, oculum Typhonis appellabant.* Utut vero haec ſe res habeat, ex hoc loco certiſſime conſtat, Caepas haſce ab aegyptiis, ſuperſtitioſiſſima licet gente, pro Diis haudquaquam fuiſſe habitas —— Ab iis quidem accuratiſſime abſtinebant; ita etiam a Piſcibus, a Carne Suilla, a Vino, a Sale etc: Haeccine vero omnia pro Diis habuiſſe et coluiſſe dementem Aegyptum?

Κρόμμυον ϖροφυλάτ̃ονλες, ὅπι τ̃ Σελωύης φθινύσης, μόνον ὑπερορᾶν τ̃το κ̀ τεθηλέναι ϖέφυκεν. ἔσι δ̀ ϖερόσφορον ὅτε ἀγνεύσων ὅτε ἑορτάζουσι, τοῖς μ̀ν, ὅτι διψ̃ην, τοῖς ὃ, ὅτι δακρύειν ϖοιεῖ τὰς ϖερισφερομ̀νας. ὁμοίως δ̀ κ̀ τὸν Ἄπιν ἱερὸν ζῶον ἡγοῦνται. ὡς μάλισα γ̀ ὀχεύεσθαι δοκεῖ τ̃ης Σελωύης φθινύσης· καὶ τ̃ν τὸ γάλα ϖινόντων ἐξαιθεῖ τὰ σώματα λέπραν κ̀ ψωρικὰς ϖαχύτ̃ας. [2] τὸν ὃ λόγον, ὃν, Σύονλες ἅπαξ Ἄπιν ὃν ϖανσελωύῳ [3] καὶ ἐθίονλες, ἐπλέ-

nemo eſt, qui talia aſſerat. Ignorabant quippe exterae Gentes veras Rituum et Caeremoniarum cauſas quae ab his hominibus obſervata fuerint; hinc tanti de his rebus errores in Vulgus emanaverunt; hinc ſuum *Porrum et Caepe Nefas* deduxit Satyrorum ille ſcriptor; atque hinc eſt quod affirmat *Plinius*, Nat. Hiſt. l. 19. c. 6. *Allium Caepaſque inter Deos in Jurejurando habet Aegyptus.*

[2] τὸν δὲ λογον ὃν θύονλες ἅπαξ Ἄπιν ὃν ἐν ϖανσελήνῳ] Poſt ΑΠΙΑΞ, aliquam amplius deſiderari vocem, facile eſt videre; et praeſto eſt *Aelianus*, qui eam nobis ſuppeditabit. Ita enim Sophiſta ille, lib. x. de Animal. c. 16. Πιπισεύκασι δὲ αἰγύπλιοι τὴν Ἶν κ̀ Ἥλίῳ, κ̀ Σελήνη ἐχθίσην εἶναι. Ὅταν δὲ αἰγύπλιοι ϖανηγυρίζωσι τὴν σελήνην, θύσιν αὐτ̃ ΑΠΙΑΞ ΤΟΥ ΕΤΟΥΣ Ἶν, ἄλλοτε δὲ ὅτὲ ἐκείνῃ, ὅτὲ ἄλλῳ τ̃ῶν θεῶν τόδε τὸ ζῶον ἐθέλουσι θύειν, ὡς μυσαρόν. De hoc Feſto loquitur etiam *Herodot.* l. 2. c. 47. Ἶν δὲ αἰγύπλιοι μιαρὸν ἡγηνλαι θηρίον εἶναι . . . τοῖσι μὲν νὺν ἄλλοισι θεοῖσι θύειν ὗς ὐ δικαιεῦσι αἰγύπλιοι: Σελήνῃ δὲ κ̀ Διονύσῳ μένοισι, τ̃ αὐτ̃ χρόνῳ, τ̃ῇ αὐτ̃ϊ ϖανσελήνῳ τὰς ὗς θύσανλες, ϖατέονλαι τ̃ῶν κρεῶν. κ. τ. λ. Licet vero hoc in loco non quotannis fuiſſe hoc Sacrificium aſſerat *Herodotus*, uti ante *Aelianus*, abunde tamen oſtendit ſolenne fuiſſe Sacrificium, ſaepius occurrens. Neque quidem fas eſt exiſtimare tam odioſum animal omni Plenilunio ſacrificatum fuiſſe.—Omnino igitur *Aeliani* retinenda eſt lectio, et *Plutarcho* inſuper reſtituenda. Quod autem de hujus Beſtiae *Lacte* ſuperius attulit *Auctor noſter*, a *Manethone*, ut plurima alia, deſumptum eſſe

γεσιν, ὡς ὁ Τυφὼν ιῷ διώκων περὶς τὴν ποτ-
σέλιωον δῦρε τὴν ξυλίνιλω σορὸν, ἐν ᾗ τὸ σῶμα
τῦ Ὀσίριδ@ ἔκειτο, ϰ̀ διέῤῥιψεν, ὰ ποτὼτες ἀπο-
δέχον[ται], [4] παρακεσμάτων ὥσπερ ἄλλα πολ-
λὰ νομίζον[τ]ες. ἀλλὰ τυφλῶ γε ϰ̀ πολυτέλειαν
ϰαὶ ἡδυπάθειαν ὕτω περβάλλεως τὸς παλαιὸς
λέγεσιν, ὥσε ϰ̀ τήλιω ἔφασαν ἐν Θήβαις ἐν τῷ
ἱερῷ κεῖως κατάρας ἐγγεγραμμένας ἔχεσαν ϰ̀τ'
Μείνι@ τ' βασιλέως, ὃς πρῶτ@ Αἰγυπ[τίες τ'
ἀπλέτε ϰ̀ ἀχρημάτε ϰαὶ λιτῆς ἀπήλαξε διαί-

esse videtur. Ita enim Historicus Auctoris Menti adcommodatius a-
ille, uti hac de re ab *Aeliano* loco su- liud excogitari possit, neque quod a
pra memorato laudatur, ἀκέω δὲ ϰ̀ recepta lectione tam pauxillulum
Μανέθωνα τὸν αἰγύπλιον σοφίας εἰς ἄ- recedat.—Διότι δὲ τὲς ὗς, verba sunt
κρον ἐληλακότα ἄνδρα εἰπεῖν, ὅτι γά- *Herodot.* l. 2. c. 47., ἐν μὲν τῇσι ἄλ-
λακτ@ ὑείε γευσάμεν@ ἄλφων ὑπο- λῃσι ὑρτῇσι ἀπεσυγήκασι, ἐν δὲ
πίμπλαται ϰ̀ λέπρας. *Hieropolitani* ταύτῃ θύεσι, ἔσι μὲν λόγ@ περὶ αὐ-
porro sacerdotes σύας ἐναγέας νομί- τοῦ ὑπ' αἰγυπτίων λεγόμεν@· ἐμοὶ
ζον[τ]ες, ὅτε θύεσι, ὅτε σιτέον[τ]αι. ἄλλοι μέντοι ἐπισαμένῳ ἐϰ εὐπρεπέσερός ἐσι
δὲ ὐ σφέας ἐναγέας, ἀλλὰ ἱρὲς νομί- λέγειν. Quaeri quidem possit, num
ζεσι. *Auct. de Deo Syria*, ad 3 Vol. causa hujus celebrationis quam re-
Lucian. Ed. Nup. pag. 487. ticendam esse statuit *Historiae Parens*,
sit ipsum hoc παρακεσμάτιον, quod
in hoc loco sugillat Auctor.

Ibid. Legendum puto ἀποδέχον-
ται, ΠΑΡΑΚΟΥΣΜΑ ΤΩΝ **, ὥσ-
περ ἄλλα πολλὰ νομίζον[τ]ες. Post
ΤΩΝ deest Genetivus, ΝΕΩΤΕΡΩΝ,
vel tale quidpiam; F. ΤΩΝ ΥΣΤΕ-
ΡΟΝ, ut pag. 675. *Ed. Steph.* οἱ δὲ
ὕσερον, ἀπαιδεύτως δεχόμενοι etc.
Markland.

[3] ϰ̀ ἐθίον[τ]ες.] Hanc, quam prae-
fero, Lectionem sagacissimo *Bentleio* debet Lector. ΚΑΤΕΣΘΙΟΝΤΕΣ enim aliae Edd. exhibent. Emendat Cl. *Markland.* ΚΑΙ ΚΑΤΕΣΘΙΟΝΤΕΣ.

[4] παρακεσμάτων.] Nulla est omnino hujus vocis in hoc loco significatio. Legendum igitur arbitror, cum *Xyland. Baxt. Bentl.* ΠΑΡΑΚΟΥΣΜΑΤΙΟΝ: quo quidem verbo neque

[5] Τέχ-

της. λέγεται ὴ ⁵ Τέχναλις ὁ Βοκχόρεως πατὴρ στρατεύων ἐπ' Ἄραβας, ὑποσυλῆς βεβαιωσάμενος, ἡδέως τῷ ἀποστυχόντι σιτίῳ χησάμενος, εἶτα κοιμηθεὶς βαθὺν ὕπνον ἐπὶ σκάδος, ἀπασάσας τὴν ἀτέλειαν· ἐκ δὲ τούτου καθαρίσας τὸ ⁶ Μείνι ὴ, τῶν ἱερέων ἐπαινεσάντων, συλλιτεῦσαι τὴν κατάραν.

9. Οἱ ὴ Βασιλεῖς ἀπεδείκνυντο μὴ ἐκ τῶν Ἱε-

⁵ Τέχναλις ὁ Βοκχόρεως πατήρ.] Nomen patris *Bocchoris*, (ita enim hanc vocem effero (cum antea BAKXOP. legeretur) uti MS P. et caeteri omnes Auctores, quod scio, tam Graeci quam Latini expresse exhibent, vid. *Juv.* Sat. 5. *Diod. Sic.* lib. 1. pag. 59. *Tacit.* Histor. lib. 5. cap. 2.) Nomen, inquam, patris hujus Regis aliud reperitur apud *Athenaeum* (lib. 10. pag. 418. Ed. Lugd.) Ἀλεξις ἐν τῷ περὶ αὐταρκείας ἔφη, μελίᾳ τροφῇ κεχρῆσθαι τὸν Βόκχοριν, καὶ τὸν πατέρα αὐτῦ ΝΕΟΧΑΒΙΝ. *Diodor. Sic.* (lib. 1. p. 29. *Ed. Steph.*) ΤΝΕΦΑΧΘΟΝ, vel ΓΝΕΦΑΧΘΩ, *Plinius* autem (Nat. Hist. lib. 36. cap. 19.) eundem Virum *Nectabim* vocat. Extat porro apud *Athenaeum* aliud insigne Testimonium antiquae apud Aegyptios Frugalitatis, quod in medium proferre non pigebit: ἡ παρ' αἰγυπτίοις τὸ παλαιὸν σωφρονικῶς διεξήγετο τὸ τῶν συμποσίων γένος, καθάπερ εἴρηκεν Ἀπολλώνιος περὶ τούτων γεγραφὼς. καθήμενοι μὲν γὰρ ἐδείπνουν τροφῇ τῇ λιτοτάτῃ ἡ ὑγιεινοτάτῃ χρώμενοι, καὶ οἴνῳ τοσούτῳ ὅσος ἱκανὸς ἂν γένοιτο πρὸς εὐθυμίαν. lib. 5. pag. 191.

⁶ Μείνι.] Ita jam imprimendum esse curavi pro MEINIΩ, quod prius hoc in loco reperiebatur; quae tamen vox nunquam vel a MIN, vel MHN, vel MEINIΣ, vel MENHΣ nominibus deduci queat; uti recte viderint *Xyland. Baxt. Bentl.* —— *Minis* quippe hic primus Aegyptiorum censetur, qui ab antiqua illa vivendi feritate socios et populares suos revocaverat; quique homines, pecudum more huc illuc inerrantium, distractos et dispulsos in societatem civilem conjunxerat. Haud igitur alius videtur esse quam ipsissimus ille *Menes*, quem omnes tum Historici tum Chronographi *primum Aegyptiorum Regem* dicunt: unum vero *Herodotum* exscribam, qui lib. 2. c. 4. ait, Βασιλεῦσαι δὲ πρῶτον αἰγύπτου ἀνθρώπων ἔλεγον ΜΕΙΝΑ. Num ab *Osiri* igitur diversus fuit hic Rex? vix

ρέων ἡ τῶ Μαχίμων, ϛ̀ μὲν δι' ἀνδρίαν, ϛ̀ ὃ διὰ σοφίαν, ἡγεμὼς ἀξίωμα ϰ̀ τιμὴν ἔχοντος. ὁ ὃ ἐπ Μαχίμων ἀποδεδειγμένῳ, οὗτος ἐγίνετο τῶ Ἱερέων, ϰ̀ μετεῖχε τ̀ φιλοσοφίας ἐπικεκρυμμένης τὰ πολλὰ μύθοις ϰαὶ λόγοις ἀνδρὰς [1] ἐμφάσεις τ̀ ἀληθείας ϰ̀ διαφάσεις ἔχουσιν, ὥσπερ ἀμέλει ϰ̀ σημαδηλοῦσιν αὐτοὶ, [2] πρὸ τῶν ἱερῶν τὰς Σφίγγας ἐπικῶς ἱσάντες, ὡς αἰνιγματώδη σοφίαν τ̀ θεολο-

vix id temere affirmaveris, ſi quae ſequantur tecum animo diligentius perpenderis. Sed haec alias. *Diodorus Sicul.* hunc Regem antiquiſſimum, *Menam* vocat, *Joſephus Minaeum:* Ita enim ſcriptor ille Judaicus (Antiq. lib. 8. cap. 6.) τὸς μετὰ MINAION τὸν οἰκοδομήσανλα Μέμφιν. Vnde vero tanta haec in hoc nomine, immo in aliis pleriſque nominibus Aegyptiacis efferendis, diſcrepantia? Vix aliae debeatur cauſae quam quia, *more Hebraeorum*, ſine Punctis ſuas voces deſcripſerint antiqui Aegyptii. Hinc, prout diverſo modo Vocales inſerantur, diverſa quodammodo exierit vox. Obſervandum porro eſt, quod *Aelianus* (Hiſt. Anim. lib. 11. cap. 10.) ſacrum illum Bovem, qui ab aliis Μνεῦιν vocatur, MHNIN etiam a quibuſdam dici affirmet. A veriſimilitudine igitur haud alienum eſt, non *Solis* tantum vel *Oſiridis*, ſed hujus praeſertim Regis Symbolum fuiſſe famoſiſſimum illum Bovem. Εὐ vero et η, pro diverſis Graecae Linguae Dialectis, quam facillime inter ſe confundantur, ſic ΠΕΡΣΕΥΣ, et ΠΕΡΣΗΣ etc.

[1] Ἐμφάσεις τῆς ἀληθείας ϰαὶ διαφάσεις] De poſtrema hac voce ulterius quaerendum, neque ſine cauſa, ſtatuit ſagaciſſimus *Marklandus.*

[2] πρὸ τῶν Ἱερῶν τὰς Σφίγγας ἱσάντες.] Conſulas *Strabon.* lib. 17. ubi te plenius docebit *Princeps ille Geographorum* quo modo et ordine ad Templorum ſuorum aditus has *Sphynges* collocare ſoliti erant Aegyptii —— *Quid vero aliud*, (inquit *Kircher* in *Oedipo ſuo*) *Sphynges illae Aegyptiacae, quas in Templis ſuis ad ἀῤῥητα ϰαὶ ἀνεϰφώνητα Sacramenta demonſtranda inſculptas habent, niſi Cherubinorum corpora Arcae ſuperpoſita repraeſentare videntur?* Quod vero certum eſt, moris Aegyptiaci fuit ΠΟΛΥΜΟΡΦΑ animalia, ſive, ut Tacitus (lib. 5.) habet, *Effigies compoſitas*, in ſacris pingere et venerari. vid. *Cleric.* Com. Pentat. Ex. xxv. 18.

[3] τῆς

γίας αὐτῶν ἐχθύσης. τὸ δ' ἐν Σάει [3] τῆς Ἀθηνᾶς (ἣν καὶ [3] Ἶσιν νομίζουσιν) ἔδος Ἐπιγραφὴν εἶχε τοιαύτην, ΕΓΩ ΕΙΜΙ ΠΑΝ ΤΟ ΓΕΓΟΝΟΣ, ΚΑΙ ΟΝ, ΚΑΙ ΕΣΟΜΕΝΟΝ· ΚΑΙ ΤΟΝ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥΔΕΙΣ ΠΩ ΘΝΗΤΟΣ ΑΠΕΚΑΛΥΨΕΝ. ἐπὶ δὲ τῶν πολλῶν νομιζόντων [4] ἴδιον παρ' Αἰγυπτίοις ὄνομα τοῦ Διὸς εἶναι τὸν Ἀμοιῦ, (ὃ πρόγονες ἡμεῖς Ἄμμωνα λέγομεν) [5] Μανεθὼς μὲν ὁ Σεβεννίτης τὸ κεκρυμμένον οἴεται καὶ τὴν κρύψιν ὑπὸ ταύτης δηλοῦσθαι τῆς φωνῆς· [6] Ἑκαταῖος δ' ὁ Ἀβδηρίτης φησὶ τούτῳ καὶ πρὸς ἀλλήλους τῷ ῥήματι χρῆσθαι τοὺς Αἰγυπτίους, ὅταν τινὰ προσκα-

[3] τῆς Ἀθηνᾶς ἔδος.] Noviſſimum verbum *Statuam* interpretor, qua quidem inſignificatione a *Pauſania* etiam uſurpatur. vid. *Phavorin. Lexic.* ad vocem.

[4] Ἴδιον παρ' αἰγυπτίοις ὄνομα τοῦ Διὸς εἶναι τὸν Ἀμῶν] Apud *Jamblichum* vero AMΩN idem dicitur; ita enim Myſteriorum indagator ille curioſus, ὁ γὰρ δημιουργικὸς νοῦς, καὶ τῆς ἀληθείας προστάτης καὶ σοφίας, ἐρχόμενος ἐπὶ γένεσιν, καὶ τὴν ἀφανῆ τῶν κεκρυμμένων λόγων δύναμιν εἰς φῶς ἄγων, Ἀμῶν καλὰ τὴν τῶν αἰγυπτίων γλῶσσαν λέγεται. Sect. 8. cap. 3. pag. 159. Ed. *Gale.* Apud *Herodotum* (L. 2. c. 42.) AMMOYN legitur: AMMOYN enim (inquit Hiſtoricus) Aegyptii τὸν Δία καλέουσι. Liceat porro mihi, quae de hujus nominis ratione habet *Bochartus* (Geogr. Sacr. pag. 831.) exſcribere. Quum exponit, inquit vir ille longe doctiſſimus, "*Manetho* "AMOYN per τὸ κεκρυμμένον, et "addit *Hecataeus* προσκληϊκὴν εἶναι "τὴν φωνὴν, oſtendit ἀμὲν idem ſignificare ac Hebraicum אלמוני "i. e. O ΔΕΙΝΑ; ſic enim appellabatur homo quilibet ignotus. Nomen iſtud venit a עלם *abſcondere*, ablata Gutturali, ex quo fit "ut κρύφιος vertatur. Periit Littera L ex *Almoni*, ut in Chaldaico בניא, *Bania*, pro *Balneo*."

[5] Μανεθὼς ὁ Σεβεννίτης] Varie hujus Hiſtorici nomen effertur. Apud *Diog. Laert.* Proem. MANEΘOΣ ſcribitur; obſervat tamen doctiſſimus *Menagius*, in Not. ad locum, quòd in *Stephanica* ut et in tribus codicibus regiis MANEΘΩΣ

λωνίαι. ϖροσκληϊκὴν γὰ εἶναι τὴν φωνήν. [7] διὸ τὸν ϖρῶτον Θεὸν, (τῷ Πλωτὶ τὸν αὐτὸν νομίζουσιν) ὡς ἀφανῆ ϗ κεκρυμμένον ὄντα, ϖροσκαλέσμηνοι ϗ ϖροσκαλοῦντες ἐμφανῆ γηγέσθαι ϗ δῆλον αὐτοῖς, Ἄμουν λέγουσιν. ἡ μὲν οὖν βὐλάβεια τῆς ϖερὶ τὰ θεῖα σοφίας Αἰγυπτίων, τοσαύτη ἦν.

ι. Μαρτυροῦσι δὲ ϗ τῶν Ἑλλήνων οἱ σοφώτατοι, Σόλων, Θαλῆς, Πλάτων, Εὔδοξος, Πυθαγόρας (ὡς δ' ἔνιοί φασι ϗ Λυκοῦργος) εἰς Αἴγυπτον ἀφικόμηνοι, ϗ συγγηγόμηνοι τοῖς ἱερεῦσιν. Εὔδοξον μὲν οὖν Χνουφέως [1] φασι Μεμφίτην διακοῦσαι· Σόλωνα δ', Σόγχιος Σαΐτης·

NEΘΩΣ diſerte ſcriptum fuit. MANEΘΩΣ quoque, et MANEΘΩN apud *Aelianum*; MANEΘΩΣ ac μανεθῶς apud *Euſebium* et *Syncellum*, et MANAIΘΩΣ apud *Suidam* legitur. Cetera ad Diaſpolitanum hunc ſacerdotem, et Adytorum ſcribam ſpectantia notiora ſunt, quam quae jam deſcribam neceſſe ſit.

[6] Ἑκαταίῳ ὁ Ἀβδηρίτης] "Edd. "antiquae exhibent ΑΥΔΗΡΙΤΗΣ. "Sed male, Ἄβδηρα quippe non Αὔ"δηρα ſcribendum eſſe conſtat. An"tiqui autem litteram β ſic pinge"bant ut litterae υ non eſſet abſimilis, "ſicut etiam in Pronunciatione pau"latim aberratum fuit. Fuiſſe au"tem *Hecataeum Abderitam* ex *Stra*"*bone*, et aliis conſtat. Sicque etiam "ab *Euſebio* citatur *Lib. de Praep. Evang.* et alibi. *Xyland.* Scripſit autem inter alia *Hecataeus noſter* libros ϖερὶ τῆς Αἰγυπτίων φιλοσοφίας. Vid. *Laert. Proem.*

[7] Διὸ τὸν ϖρῶτον Θεὸν τῷ Παυλὶ] Poſt ΘΕΟΝ, ob ultimam ſyllabam uniſonam, excidiſſe videtur relativa vox, ON. Abſque ea enim aegerrime procedat ſententia. Scil. "Quaprop"ter Principem illum Deum (quem "cum uniuerſo eundem putant) ut"pote abſconditum &c." Hanc quoque correctionem ſuam fecerat et *Bentl.* et *Markl.* ſagacitas.

[1] φασι] *Aiunt*, ſcil. Haec emendatio prorſus eſt neceſſaria, niſi Auctoris alicujus nomen intercidiſſe dixeris: olim enim ΦΗΣΙ legebatur. Noſtra correctio *Xyland. Baxt. Bentl. Markland.* Fautores habet.

Πυθαγόραν δὲ, Οἰνόφεως Ἡλιοπολίτην. μάλιστα δὲ ὅτι, ὡς ἔοικε, [2] θαυμασθεὶς καὶ θαυμάσας τὸς ἄνδρας, ἀπεμιμήσατο τὸ συμβολικὸν αὐτῶν καὶ μυστικώδες, ὡαμίξας αἰνίγμασι τὰ δόγματα. τῶν γὰρ καλουμένων γραμμάτων ἱερογλυφικῶν ὅθεν ἀπολείπει τὰ πολλὰ τῶν Πυθαγορικῶν ἀπαγγελμάτων, οἷόν ἐστι τὸ, Μὴ ἐφίστασθαι ἐπὶ δίφρου, Μηδ' ἐπὶ χοίνικος καθῆσθαι, Μηδὲ φοίνικα φυτεύειν, Μηδὲ Πῦρ μαχαίρῃ σκαλδύειν ἐν οἰκίᾳ. δοκῶ δὲ ἔγωγε [3] καὶ τὸ, τὴν Μονάδα τὸς ὡῦδας ὀνομάζειν Ἀπόλλωνα, [4] καὶ

[2] θαυμάθεις, καὶ θαυμάσας τὸς ἄνδρας &c.] Quae de *Italicae Familiae Parente* hoc in loco habet *auctor noster*, similia prorsus sunt iis quae de eodem Philosopho affirmat, in ejus vita, *Iamblichus* (p. 36. Ed *Commelin.*) Θαυμαζόμενός τε καὶ σεβόμενος ὑπὸ τῶν συγγενομένων ἱερέων καὶ προφητῶν. De affinitate vero quae *Pythagorae* Philosophiam inter, et Aegyptiam erat, multi multa disputaverunt tum ex antiquis, tum recentioribus, quae quidem omnia in medium proferre et ad lancem perpendere non est hujus commentationis. Unicum vero testimonium, ad hunc locum praecipue spectans, exhibebo, quod apud *Clement. Alexand.* legitur (Strom. 5. p. 660.) Αὐτίκα τῆς βαρβάρου (Aegyptiae) φιλοσοφίας, πάνυ σφόδρα ἐπικεκρυμμένης, ἥψησθαι τὰ Πυθαγόρια σύμβολα.

[3] καὶ τὸ τὴν Μονάδα] Istud ΤΟ ex conjectura, necessarium quippe, primum addidi; quam tamen postea correctionem auctoritate *Edd. Aldin.* et *Basil.* comprobatam vidi, ubi haec vox disertis litteris extat.

[4] καὶ τὴν Δυάδα Ἄρτεμιν] Olim legebatur ΚΑΙ ΔΥΑΔΑ ΤΗΝ Ἀρτεμιν, absurde quidem, cum auctoris mens sit, "*Binarium illum numerum*, καθ' ἐξοχὴν, quod aiunt, *Dianam vocari*— atque ita paullo ante ΤΗΝ ΜΟΝΑΔΑ Ἀπόλλωνα, et non contra μον. τὸν Ἀπόλλωνα nuncupaverat; et deinceps Ἀθηνᾶν ΤΗΝ ΕΒΔΟΜΑΔ. et non τὴν ἀϑ. ἑβδομαδ. De Neptuno etiam eadem observare licet; adeo ut de emendatione nostra ne minima quidem possit restare dubitatio.

[5] τοῖς ἐπὶ τῶν ἱερῶν] Istud ΤΩΝ ex auctoritate *Ed. Aldin.* suo loco restitui. Ceteris enim Edd. abest.

[6] ὡς

τὴν Δυάδα Ἄρτεμιν, Ἀθλωσὼ δὲ τὴν Ἑβδομάδα, Ποσειδῶνα δὲ τὸν πρῶτον Κύβον, ἐοικέναι [5] τοῖς ἐπὶ τῶν ἱερῶν ἱδρυμένοις, ϰ̀ δρωμένοις νὴ Διὰ ϰ̀ γεφυρωμένοις. τὸν γὸ βασιλέα ϰαὶ κύκλον Ὄσιριν ὀφθαλμῷ ϰ̀ σκήπτρῳ γράφουσιν. (ἔνιοι δὲ ϰαὶ τοὔνομα διερμηνεύουσι ΠΟΛΥΟΦΘΑΛΜΟΝ, [6] ὡς μὲν ΟΣ, τὸ πολύ· ΙΡΙ δὲ, τὸν ὀφθαλμὸν Αἰγυπτίᾳ γλώττῃ φερόντος.) τὸν δὲ Οὐεφωὺν, ὡς ἀγήρω διὰ αἰδιότητα, Καρδίᾳ [7] θυμὸν ἐχούσας ὑποκειμένης. [8] ἐν δὲ Θήβαις εἰκόνες ἦσαν ἀνακείμεναι Δικασῶν ἄρχειρες· ἡ δὲ ΜΙ ἀρχιδικασὴ, ϰαλαμύσ-

[6] ὡς Μ μὲν Ος τὸ πολὺ —— φραζόντος] Ita, ex correctione, imprimendum esse curavi, ipsa verborum constructione necessario efflagitante; olim enim absurde extabat, ὡς ΤΟ μὲν Ος —— ΦΡΑΖΟΝΤΕΣ —at pro ΤΟ, ΤΟΥ exhibet *Ed. prima* —— Quod vero ad rationem nominis *Osiridis* attinet, quam hoc in loco assignat *Auctor*, eandem videre est apud *Euseb.* (*Praep. Evang.* lib. 1. p. 27,) aliosque scriptores.

[7] θυμὸν ἐσχάρας ὑποκειμένης] "Θυμὸν illud (inquit *Xyland.* in annot. ad locum) "vitiosum est. Legendum "existimo ΘΥΜΙΑΤΗΡΙΟΥ; et fieri "potest ut ἐσχάρας hujus, aut hoc "ἐσχάρας glossema sit, inque textum "culpa librarii insertum. *Orus Apollo*, qui circumfertur, sic scribit "(lib. 1. *Hierog.* 22.) αἴγυπτιον γράφοντες, θυμιατήριον καιόμενον ζωγραφοῦσι, ϰ̀ ἐπάνω ϰαρδίαν: atqui "constat ex *Hermetis Trismegisti Asclepio*, quem *Apuleius* transtulit in "Latinum sermonem Ed. *Aldin.* 183. "*Aegyptum coeli fuisse imaginem*; ut "mirum minime sit, Corde in foco "ardente posito utrunque fuisse re-"praesentatum."

[8] ἐν δὲ Θήβαις εἰκόνες ἦσαν] De his Imaginibus plura habet *Diod. Sic.* l. 1. p. 45. τούτους (judices scil.) δ' ἐφ' ἑνὸς τοίχων ἐγγεγλύφθαι τριάκοντα τὸν ἀριθμὸν, ϰαὶ ϰαλὰ τὸ μέσον τὸν Ἀρχιδικασὴν, ἔχοντα τὴν ἀλήθειαν ἐξηλημένην ἐϰ τραχήλου, ϰ̀ τοὺς ὀφθαλμοὺς ἐπιμύοντα, ϰαὶ βιβλίων αὐτῷ παρακείμενον πλῆθος. Ταύτας δὲ τὰς Εἰκόνας ἐνδείκνυσθ διὰ τοῦσχήματος, ὅτι τοὺς μὲ Δικαστὰς οὐδὲν δεῖ λαμβάνειν, τὸν δὲ ἀρχιδικασὴν δὲ [ΔΗ] πρὸς μόνην βλέπειν Ἀλήθειαν.

[9] τικ-

σα τοῖς ὄμμασιν, ὡς ἄδωρον ἅμα τὴν Δικαιοσωίλω καὶ ἀνέμβυκτον ὄσαν. τοῖς δὲ Μαχίμοις Κάνθαρος ἰῷ γλυφὴ σφραγῖδος· ὁ γὰρ ἐστι κάνθαρος θῆλυς, ἀλλὰ πολῖται ἄρσενες. [9] πίπτουσι δὲ, τὸν γόνον * * * ὡς σφαιροποιοῦσιν, ὁ τροφῆς μᾶλλον ὕλῃ ἢ γλυτέσεως χώραν παρακρουάζοντες.

ια. Ὅταν οὖν οἱ μυθολογοῦσιν Αἰγύπτιοι περὶ τῶν Θεῶν ἀκοάς, πλάνας καὶ διαμελισμοὺς, καὶ πολλὰ τοιαῦτα [1] παθήματα, δεῖ τῶν περιπ-

[9] πίπτουσι δὲ, τ γόνον *** ὡς σφαιρ.] Vitiosam, imo mutilam esse hanc Lectionem, licet *ceterae Edd.* non agnoscere videantur, nemo est qui non facile percipiat. Ad hunc vero modum quae manca sunt supplet acutissimus *Markland.* πίπτουσι δὲ, τὸν γόνον ΑΦΙΕΝΤΕΣ ΕΙΣ ΤΟΝ ΟΝΘΟΝ [vel ΕΙΣ ΤΟ ΤΕΛΜΑ] ΟΝ [Ο] σφαιροποιοῦσιν —Qua quidem emendatione nihil propius ad ea, quae de hoc Animali alibi traduntur, accedere potest. Ita enim ipse postea *Plutarchus* p. 678. *Ed. Steph.* τὸ δὲ καινθάρων γένος οὐκ ἔχειν θήλειαν, ἄῤῥενας δὲ πάντας ἀφιέναι τὸς γόνου εἰς τὴν σφαιροποιουμένην ὕλην κ. τ. λ. His porro consona legas, quae a *Porphyrio* sunt dicta (lib. περὶ ἀπ. uti ab *Eusebio* relata sunt *Praep. Evang.* l. 3.) κάνθαρος πᾶς ἄῤῥην, ΚΑΙ ΑΦΕΙΣ τὸν θόρον ΕΝ ΤΕΛΜΑΤΙ καὶ ποιήσας σφαιροειδῆ κ. τ. λ. *Suid.* in vocem. φασὶ γὰρ ὅτι ὁ Κανθαρος οὕτω τίκτεται· ἐπὰν εὕρῃ ὄνου κόπρον στρογγύλην, μένει κυλίων τοῖς ποσὶ κ. τ. λ. vid. etiam *Plutarch.* de *Solert. Animal.* ubi eadem historia repetitur; et *Aelian.* de *Nat. Animal.* l. 10. c. 15.

[1] παθήματα] Olim ΜΑΘΗΜΑΤΑ, nullo cum sensu. *Xyland. Baxt. Bentl.* —ΜΥΘΕΥΜΑΤΑ corrigit *Markl.* ex eo loco *Plutarchi* p. 639. *Ed. Steph.* ὅτι δ' ἐχ ἔοικε ταῦτα κομιδῇ ΜΥΘΕΥΜΑΣΙΝ ἀρχαιοῖς κ. τ. λ.

[2] ἧ φησιν ὁ Πλάτων] Quem respicit *Platonis* locum *Auctor*, extat ad finem lib. 2. *de Rep.* p. 603. *Ed. Francof.* ubi notandum est pro ΓΝΩΣΕΙ κὴ ἀγν. legi ΣΥΝΕΣΕΙ κὴ ἀγν.

[3] συνοικειοῦσιν] Ita certissima ex emendatione reposui pro ΚΥΝΙΚΥΟΥΣΙΝ, monstro vocabuli, quod olim obtinebat. *Xylander* quidem ΠΡΟΣΟΙΚΕΙΟΥΣΙΝ corrigit. Sed cum ea vox quam dedi ad veterem lectionem

μφώων μνημονδύειν, ϰ̀ μηδ' ἓν οἴεαδ τδτων λέγεαδ γεγονὸς ἄτω ϰ̀ πεπεαγμφόν. ἀ γδ τὸν Κύνα ϰυνείως Ἑρμεῖ λέγεσιν, ἀλλὰ ξ ζώε τὸ φυλαϰτιϰὸν ϰ̀ τὸ ἄγρυπνον, ϰ̀ τὸ φιλόσοφον, γνώσει ϰ̀ ἀγνοίᾳ τὸ φίλον ϰ̀ τὸ ἐχθρὸν ὁείζοντος [2] ἧ φησιν ὁ Πλάτων, τῷ λογιωτάτῳ τῶν θεῶν [3] συνοιϰειῶσιν. ἀδ' ἐ [4] τὸν Ηλιον ἐϰ λωτῦ νομίζεσι βρέφ@ ϕωΐϰειν νεογιλὸν, ἀλλ' ἄτως ἀναδολὴν ἡλίε γράφεσι, τὴν ἐξ ὑγρῶν ἡλίε γινομφίεω ἄναψιν αἰνιτόμενοι. ϰ̀ γδ τὸν ὠμόταδον Περσῶν

nem propius accedat, et *Bentleii* inſuper et *Baxteri* auctoritate ſuffragiiſque comprobata ſit, utram praeferrem non diu mecum dubitavi.

[4] τὸν ἥλιον ἐϰ λωΐῦ νομίζεσι βρέφος ἀνίσχειν νεογιλὸν] De *Harpocrate*, *Sole* quippe recentiorum Aegyptiorum, *Loto herba inſidente*, pleni ſunt omnium libri qui paullo curioſius Gemmas Tabulaſque antiquas inſpeerunt ; eorum igitur ſcrinia non expilabo. Dicam vero quod ſentiam. Quum enim ex *Porphyrii* ad *Anebon.* Epiſt. (quae extat apud *Iamb.* per *Gale edit.*) conſtet, Aegyptios olim inter ſacras eorum Picturas Solem habuiſſe ΕΞ ΙΑΥΟΣ ΑΝΑΦΑΝΕΝΤΑ, ſive ΑΝΙΣΧΟΝΤΑ deſcriptum, eique inſuper preces ſuas effudiſſe, nonnullis forſan potior videatur verborum ordo et junctura, ſi in hoc loco, pro ἐϰ ΑΩΤΟΥ, ἐξ ΙΑΥΟΣ (quae quidem correctio a praeſenti lectione haud multum abludit) reponamus ; ſcil. "*Neque reputant Solem* "*infantem recens natum ex luto* "*ſe attollere, ita vero ortum Solis de-*"*pingunt, innuentes quaſi quo is modo* "*ex humidis accendatur.*" Ita prima ultimis (quod jam non fit) optime inter ſe convenire videantur ; certiſſimumque adeo erit, quod de hac Pictura poſtea colligit et obſervat *Auctor*, ἄτως ἀναδολὴν ἡλίε γράφεσι, τὴν ΕΞ ΥΓΡΩΝ ΗΛΙΟΥ ΑΝΑΨΙΝ αἰνιττόμενοι. Quod vero ad conjecturam noſtram confirmandam unice valeat, nunquam, quod ſcio, Antiqui dixerunt, uno hoc loco excepto, Aegyptios deſcripſiſſe Solem ἐϰ λωτῦ ἀνίσχονδα, ſed ſemper, ἐπὶ λωτῷ ϰαθήμενον vel ϰαθεζόμενον. Vid. etiam *Plutarchum* ὡς δ' μὴ χρῶν &c. *Ed. Steph.* p. 711. ubi diſertis verbis ſugillantur Aegyptii, quod γηγενὲς ζῶον, hoc eſt, ἐξ ἰλύ@ βρέφ@ νεογιλὸν, ſolem

Βασιλέα καὶ φοβερώταλον ΩΧΟΝ, ἀποκτείναντα πολλὰς, τέλῳ δὲ καὶ τὸν Ἄπιν ἀποσφάξαντα καὶ καταδειπνήσαντα μετὰ τῶν φίλων, ἐκάλεσαν ΜΑΧΑΙΡΑΝ, καὶ καλοῦσι μέχρι νεωτάτου ἔτους ἐν τῷ καταλόγῳ τῶν Βασιλέων, ἃ κυρίως μὲν τὴν ἀσίαν αὐτὸ σημαίνοντες, ἀλλὰ μετὰ τρόπου τὴν σκληρότητα καὶ κακίαν ὀργάνῳ φοινικῷ παρεικάζοντες. ἔτω δὴ τὰ περὶ Θεῶν ἀκούσασα καὶ δεχομένη παρὰ τῶν ἐξηγουμένων τὸν Μῦθον ὁσίως καὶ φιλοσόφως, καὶ δρῶσα μὲν ἀεὶ καὶ διαφυλάττουσα τῶν ἱερῶν τὰ νενομισμένα, [5] τὸ δὲ ἀληθῆ δόξαν ἔχειν περὶ Θεῶν, μηδὲν οἰομένη μᾶλλον μήτε θύσειν μήτε ποιήσειν αὐτοῖς κεχαρισμένον, ἢ δὲν ἐλα-

Solem ſtatuant, et ad Ranarum patriam amandent. Nihil vero certi abſque MSS. ſtatuo; praeſertim cum ab iis (*Theophraſto* praecipue et *Plinio*) qui de Loto ſcripſerint, obſervatum eſt, gaudere eam paluſtribus praecipue regionibus, "ſub veſpera moe-"rere, ſub aquis latere, caput ob-"nubere mira induſtria, ut vix manu "demiſſa poſſit inveniri." vid. etiam *Gale* not. ad *Iamb.* p. 288.

[5] τοῦ δὲ ἀληθῆ δόξαν ἔχειν περὶ Θεῶν] Eadem prorſus eſt *Porphyrii* ſententia, uti extat περὶ ἀποχ. l. 2. §. 60., πείθεις δὲ, ὅτι τέτων χρείαν οὐκ ἔχουσιν οἱ Θεοὶ, εἰς δὲ τὸ ἦθος ἀφορᾷ λέπουσι τῶν προσιόντων, μεγίστην θυσίαν λαμβάνοντες τὴν ὀρθὴν περὶ αὐτῶν τε καὶ τῶν πραγμάτων διάληψιν, πῶς ὁσίως, καὶ ὅσιος, καὶ δίκαιός ἐστι;

[1] λέγεται δὲ ὁ Μῦθος ἕτος] Potior videtur eſſe lectio, quam ex ingenio excogitatam in verſione ſequutus eſt *Baxter.* pro noviſſimo verbo ΟΥΤΩΣ legens. Vid. quae de hac Mythologia narrat *Herod.* l. 2. c. 144.

[2] ἐκ πάντων ἡμέρας πέντε συνελθεῖν] Vltima vox neutiquam hoc in loco ſtare poteſt. "Vellem igitur (inquit *Xyland. in Not.*) "ΣΥΝΕΛΑΕΙΝ legere, "i. e. *concinnare, in unam ſummam* "*contrahere:*" quam quidem viri doctiſſimi emendationem certiſſimam cen-

τον ἀποφύξοιο κακὸν Αθεότητα & Δεισιδαιμονίαν.

ιβ. [1] Λέγεται ὁ Μῦθος εἶναι ἐν βεβαχυτάτοις ὡς ἔνεστι μάλιστα, τῶν ἀληθείων σφόδρα καὶ σεσιτισμένων. τὸν Ῥέας φασὶ κρύφα τῷ Κρόνῳ συγγενομένης, αἰθόμενον ἐκβιβάσασθαι τὸν Ἥλιον αὐτῇ, μήτε μηνὶ, μήτε ἐνιαυτῷ τεκεῖν· ἐρωνθέντα δὲ τὸν Ἑρμῆν τῆς θεοῦ, συνελθεῖν, εἶτα παίξαντα πρὸς τὴν Σελήνην, καὶ ἀφελόντα τῶν φώτων ἑκάστου τὸ ἑβδομηκοστὸν, [2] ἐκ πάντων ἡμέρας πέντε συνελθεῖν, καὶ ταῖς ἑξήκοντα καὶ τριακοσίαις ἐπάγειν, ἃς νῦν Ἐπαγομένας Αἰγύπτιοι καλοῦσι, καὶ τῶν θεῶν γενεθλίοις ἄγουσι· [3] τῇ μὲν πρώτῃ τὸν Ὄσιριν γενέσθαι, καὶ φωνὴν αὐτῷ [4] τεχθέντι

censerem, dummodo exempla essent, quae adhuc quidem non occurrunt, quibus constaret, verbum ΣΥΝΕΛΑΕΙΝ hac in significatione transitive, quod aiunt, unquam fuisse usurpatum — ΣΥΝΘΕΙΝΑΙ ex correctione praestantissimi *Marklandi* est — Dubitat porro *Xylander*, neque sine causa, utrum praepos. ΕΝ non sit inserendum ante μηνὶ et ἐνιαυτῷ.

[3] τῇ μὲν πρώτῃ] Scribendum, vel τῇ μὲν ΟΥΝ πρώτῃ, vel ΚΑΙ τῇ μὲν πρώτῃ. *Markland.* — Quae vero a *Nostro* de Deorum Natalitiis adducuntur, non in omnibus consentientia reperiantur cum iis, quae ab aliis tum Historicis tum Mythologis tradantur. *Diod. Sic.* lib. 1. p. 13. *Ed. Rhodom.* Μετὰ δὲ ταῦτα τὸν Κρόνον ἄρξαι, καὶ γήμαντα τὴν Ἀδελφὴν Ῥέαν, γεννῆσαι κατὰ μέν τινας τῶν Μυθολόγων Ὄσιριν καὶ Ἶσιν, κατὰ δὲ τοὺς πλείους, Δία τε καὶ Ἥραν —— ἐκ δὲ τούτων γενέσθαι πέντε Θεούς, καθ' ἑκάστην τῶν Ἐπαγομένων παρ' αἰγυπτίοις πενθ' ἡμερῶν ἑνὸς γεννηθέντα. Ονόματα δὲ ὑπάρξαι τοῖς τεκνωθεῖσιν Ὄσιριν καὶ Ἶσιν, ἔτι δὲ Τυφῶνα καὶ Ἀπόλλωνα, καὶ Ἀφροδίτην. Καὶ τὸν μὲν Ὄσιριν μεθερμηνευόμενον εἶναι Διόνυσον, τὴν δὲ Ἶσιν ἔγγιστά πως Δήμητραν. Plura vero hac de re quotidiana lectio facile suppeditabit.

[4] τεχθέντι] Hanc vocem ex *Ed. Aldin.* petivi: caeteri enim libri

TAX-

σωεκπεσεῖν, ὡς ΑΠΑΝΤΩΝ ΚΥΡΙΟΣ ΕΙΣ ΦΩΣ ΠΡΟΕΙΣΙΝ. ἔνιοι δὲ Παμύλιον τινὰ λέγουσιν ἐν Θήβαις [5] ὑδρευομένον ἐκ τοῦ ἱεροῦ τοῦ Διὸς φωνὴν ἀκοῦσαι, διακελευμένου ἀνειπεῖν μὴ βοῆς, ὅτι ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΕΥΕΡΓΕΤΗΣ ΟΣΙΡΙΣ ΓΕΓΟΝΕ· καὶ διὰ τοῦτο θρέψαι τὸν Ὄσιριν, ἐγχειρίσαντα αὐτῷ τοῦ Κρόνου, καὶ τὴν τῶν Παμυλίων ἑορτὴν αὐτῷ τελεῖσθαι, Φαλληφορίοις ἐοικυῖαν. τῇ δὲ δευτέρᾳ τὸν Ἀρεῖον, [6] ὃν Ἀπόλλωνα, ὃν καὶ πρεσβύτερον Ὧρον ἔνιοι καλοῦσι· τῇ τρίτῃ δὲ Τυφῶνα, μὴ χαιρῷ, μηδὲ κατὰ χώραν, ἀλλ' ἀναῤῥήξαντα πλαγῇ διὰ τῆς πλευρᾶς ἐξάλλεται· τετάρτῃ δὲ τὴν [7] Ἶσιν ἐν πανηγύρεσι θρηνεῖ· τῇ δὲ πέμπτῃ

ΤΑΧΘΕΝΤΙ praeſtant, nullo cum ſenſu.

[5] ὑδρευόμενον] Olim ΥΔΡΕΥΟΜΕΝΗΝ, ſed mendoſe, legebatur. Nullum enim dubium eſſe poſſit, ex *Pamyliis* praeſertim, quae Phallica erant Feſta, quin *Pamyles* iſte, qui *Oſirin* educavit, vir fuerit. Recte igitur in iis quae ſtatim ſequuntur ἐγχειρίσαντα ΑΥΤΩΙ legitur, et non ΑΥΤΗΙ. Vbi porro obſervandum eſt, pro ΕΓΧΕΙΡΙΣΑΝΤΟΣ, quam ego lectionem praeſtiti, caeteras quaſcunque Edd. ΕΓΧΕΙΡΗΣΑΝΤΟΣ exhibere: quae quidem vox hoc in loco nullius eſt uſus. Menda vero, quae jam eluenda eſſe curavi, viderunt etiam et correxerunt tum *Baxter.* tum *Bentl.*

[6] ὃν Ἀπόλλωνα] Haec verba uncis includit *Bentleius*, quaſi ex gloſſemate in textum primum irrepſerint; ejuſque ſententiam probabilem eſſe cenſeo. Quod vero certum eſt, ſecundum iſtud ΟΝ, quod καὶ πρεσβ. praecedit, ſi ὃν Ἀπόλλωνα retineamus, omnino ſupervacaneum eſt, et ſpongia delendum.

[7] ἐν Πανύγροις] *In Panygris* interpretatur *Xylander*. Vbi vero Terrarum ſita ſunt *Panygra* iſta, oſtenſu haud adeo facilis res erit. Imo, neque vocem quidem alibi invenias, niſi apud unicum *Galenum*; quo in au-

[8]Νέφθυν, ἣν καὶ Τελδυτὴν καὶ Ἀφροδίτην, ἔνιοι δὲ καὶ Νίκην ὀνομάζουσιν. εἶναι δὲ τὸν μὲν Ὄσιριν ἐξ Ἡλίου καὶ τὸν Ἀρούηριν, ὑπὸ δὲ Ἑρμοῦ τὴν Ἶσιν, ὑπὸ δὲ τοῦ Κρόνου τὸν Τυφῶνα καὶ τὴν Νέφθυν. διὸ καὶ τὴν τρίτην τῶν Ἐπαγομένων ἀποφράδα νομίζοντες, οἱ βασιλεῖς οὐκ ἐγεμάπτιζον, [9]ἀλλὰ ἐθεράπευον αὐτὰς μέχρι νυκτός. [10]γήμασθαι δὲ τῷ Τυφῶνι τὴν Νέφθυν. Ἶσιν δὲ καὶ Ὄσιριν ἐρῶντας ἀλλήλων, καὶ πρινὶ γεννᾶσθαι, καὶ γαστρὸς ὑπὸ σκότου συμπεσεῖν. ἔνιοι δέ φασι καὶ τὸν Ἀρούηριν ὕστερον γεγονέναι, [11]καὶ καλεῖσθαι πρεσβύτερον Ὡρον ὑπ' Αἰγυπτίων, Ἀπόλλωνα δὲ ὑπὸ Ἑλλήνων.

auctore, pro ΠΑΝΥΓΡΟΝ, ſubſtituendum eſſe cenſet, qui in eum commentatus eſt, ΠΑΡΥΓΡΟΝ. vid. *Steph. Lex.* ad vocem. Quid ſi igitur eandem emendationem hic loci reponamus, pro ΠΑΝΥΓΡΟΙΣ, ΠΑΡΥΓΡΟΙΣ legentes, et interpretemur, *in locis valde humidis, in Paludibus* ſcil. *Aegypti?*

[8] Νέφθυν] Ceterae omnes Edd. hoc in loco ΝΕΦΘΗΝ legunt; at vitioſam eſſe hanc vocem neceſſe eſt ſtatuamus, uti conſtat ex perpetua ejus notatione, tum apud alios ſcriptores, tum ipſum *Plutarchum*, niſi in paucis ſequentibus. ΝΕΦΘΥΣ recto caſu conſtanter ſcribitur.

[9] ἀλλὰ ἐθεράπευον αὐτὰς] Apud alias Edd. αὐτοὺς legere eſt, nullo cum ſenſu; quod a *Bentleio* etiam adnotatum poſtea vidi.

[10] γήμασθαι] Ita pro ΤΙΜΑΣΘΑΙ emendandum eſſe curavi; *Nepthyn* vero *Typhoni nupſiſſe*, cum ex aliis auctoribus patet, tum praecipue ex hoc ipſo libro; dicit enim *Plutarchus* pag. 652. *Ed. Steph.* ἐν μέντοι ταῖς διαδοχαῖς τῶν βασιλέων ἀναγράφουσι τὴν Νέφθυν Τυφῶνι ΓΗΜΑΜΕΝΗΝ. Hac quoque in correctione *Xyland. Baxt. Bentl. Markland.* mecum conſentientes habeo.

[11] καὶ καλεῖσθαι πρεσβύτερον Ὧρον] Imo, καὶ καλεισθαι MEN πρεσβ. ὧρον poſtulat Graecae Linguae indoles ut

cum

ιγ. [1] Βασιλεύοντα δὲ Ὄσιριν Αἰγυπτίους μὲν αὐτὸς ἀπὸ ἀγρίου βίου καὶ θηριώδους ἀπαλλάξαι, καρπούς τε δείξαντα, καὶ νόμους θέμενον αὐτοῖς, [2] καὶ θεὸς δείξαντα τιμᾶν· ὕστερον δὲ γῆν πᾶσαν ἡμερῶσαι μὲν ὅπλων δεηθέντα, πεῖσαι δὲ τοὺς πολείους καὶ λόγῳ μετ' ᾠδῆς πάσης καὶ μουσικῆς θελγομένους ἕπεσθαι· ὅθεν Ἕλλησι δόξαι [3] Διονύσῳ τὸν αὐτὸν εἶναι. Τυφῶνα δὲ, ἀπόντα μὲν ἔτι νεωτερίζειν, διὰ τὸ [4] τὴν [5] Ἶσιν οὐ μάλα φυλάττεσθαι καὶ προσέχειν ἐγκρατῶς ἔχουσαν, ἐπανελθόντι δὲ δόλον μηχανᾶσθαι, σωσώμους ἄνδρας ἑβδομήκοντα καὶ δύο πε-

cum Cl. *Marklando* reſcribamus. Sequitur enim Ἀπόλλωνα ΔΕ ὑπὸ Ἕλ.

[1] *βασιλεύοντα δὲ Ὄσιριν*] Quae de *Oſiri* jam dicuntur, quaeque de eodem, his prorſus affinia, apud *Diodorum* (lib. 1.) extant, omnia in antiquiſſimum illum Aegypti regem, *Menem* dictum, unice conveniunt; adeo ut vix ullus reſtat dubitandi locus, quin idem ſit uterque. Imo diſertis verbis tradit *Diodorus*, a nonnullis ſcriptum eſſe, quod ille vir qui a ferina vivendi ratione primus Aegyptios revocavit, eoſque ἐδωδίμων καρπῶν uſum docuit, *Menas* vocaretur. Ita enim ille, τούτων τὴν εὕρεσιν οἱ μὲν εἰς Ἶσιν [καὶ Ὄσιριν, ita enim antea dixerat p. 13. *Ed. Rhodom.*] ἀναφέρουσιν, οἱ δὲ εἴς τινα τῶν παλαιῶν βασιλέων τῶν ὀνομαζόμενον MENAN.

[2] *καὶ Θεὸς δείξαντα τιμᾶν*] Legit Cl. *Marklandus* καὶ Θεὸς ΔΙΔΑΞΑΝΤΑ τιμᾶν. Eleganter quidem et vere, nam καρπὸς ΔΕΙΞΑΝΤΑ immediatius ferme praecedit.

[3] *Διονύσῳ τὸν αὐτὸν εἶναι*] Ita *Herod.* lib. 2. c. 42. Θεοὺς γὰρ δὴ οὗτοι τοὺς αὐτοὺς ἅπαντες ὁμοίως Αἰγύπτιοι σέβονται, πλὴν Ἴσιδός τε καὶ Ὀσίριδος· τὸν δὲ Διόνυσον εἶναι λέγουσι. Et poſtea cap. 144., Ὄσιρις δέ ἐστι Διόνυσος καθ' Ἑλλάδα γλῶσσαν. Eandem quoque rem apud *Siculum Hiſtor.* reperire eſt, lib. 1. p. 10. τῶν δὲ παρ' Ἕλλησι παλαιοὶ Μυθολόγων τινες τὸν Ὄσιριν Διόνυσον προσαγορεύουσι, καὶ Σείριον παρωνύμως.

[4] τὴν

ποιημένον, καὶ σωεργὸν ἔχοντα Βασίλιασδω ἐξ Αἰθιοπίας σαρῆσαν, ἥν ὀνομάζουσιν Ἀσώ· ᾧ δὲ Ὀσίριδι ἐμμετρησάμενον λάθρα τὸ σῶμα, ϰ̀ καλασκυάσαντα σὸς τὸ μέγεθ@ λάρνακα καλὴν ϰ̀ κεκοσμημένην σαρῶς, εἰσενεγκεῖν εἰς τὸ συμπόσιον. ἡδέντων δὲ τῇ ὄψει ϰ̀ θαυμασάντων, ὑσοχέας τὸν Τυφῶνα μ᾽ σαιδιᾶς, ὃς ἂν [6]ἐγκαλακλιθεὶς ἐξισωθείη διδόναι δῶρον αὐτῷ τὴν λάρνακα. σειρωμένων δὲ σολλῶν καθ᾽ ἕνα-σον, ὡς ἐδεὶς ἐνήρμοσεν, ἐμβάλλα τὸν Ὄσιριν καλακλιθῆναι. [7]τὲς δὲ σωνόλας ἐπιδραμόλας ἐπιῤῥίψαι τὸ σῶμα, ϰ̀ τὰ μὲν γόμφοις καλα-

[4] τὴν Ἶσιν —— ἐγκρατῶς. ἔχεσαν] Forte, ἐγκρατῶς ΑΡΧΟΥΣΑΝ. *Marklaud.*

[5] τυφῶνα δὲ ἀπόλ@ μὲν ἐδὲν νεωλ.] Sapientiſſimus enim ille, ſive ΘΩΥΘ, ſive ΘΩΘ, ſive ΕΡΜΗΣ, (vid. *Philon. Bybl.* apud *Euſeb. Praep. Evang.* lib. 1. c. 9.) ſive *Mercurius, Iſidi* a Conſiliis erat. Aiunt enim, priuſquam expeditionem ſuam ſuſceperat *Oſiris*, τὰ καλὰ τὴν αἴγυπλον καλασκήσαντα, ϰ̀ τὴν τ᾽ ὅλων ἡγεμονίαν Ἰσιδι τῇ γυναικὶ σαραδόλα, ταυτῇ μὲν σαρακατασῆσαι σύμβελον τὸν Ἑρμην, διὰ τὸ φρονήσει τᾶτον διαφέρειν τ᾽ ἄλλων φίλων. *Diod. Sic.* lib. 1. p. 13.

[6] ἐγκαλακλιθεὶς] Hanc vocem, monente ſagaciſſimo *Marklando*, dedi pro ΕΓΚΑΤΑΚΛΕΙΣΘΕΙΣ, quae olim legebatur. Promittit enim *Typho* ſe dono Arcam illi daturum, qui *decumbens*, non qui *incluſus*, magnitudinem ejus exaequaret. Atque ita in ſequentibus legitur, ἐμβάλλα τὸν Ὄσιριν ΚΑΤΑΚΛΙΘΗΝΑΙ, *decubuiſſe* ſcil.

[7] τὲς δὲ συνόλας] Haud equidem inficias eo, quin ΣΥΝΟΝΤΑΣ hoc in loco ſtare poſſit; mallem tamen ΣΥΝΩΜΟΤΑΣ legere; (qua voce paullo ante de his *Typhonis* Sociis uſus erat,) ſcil. *qui conjuraverant omnes ſtatim ex pacto accurrunt.* Eadem prorſus habet *Tzetzes ad Lycophron.* Ὄσιρις, ὁ καὶ Διόνυσ@, βασιλεὺς ὑπάρχων αἰγύπλε ὑπὸ τυφῶν@ ϰ̀ ἀδελφᾶ ϰ̀ τ᾽ ΣΥΝΩΜΟΤΩΝ μεληδὸν καλετμήθη, ϰ̀ ἐξετέθη πολλαχᾶ. Hanc quoque emendationem occupavit praeſtantiſſimus *Marklandus.*

λαβόντας ἔξωθεν, τῶν δὲ θερμῷ μολίβδῳ [8] καταχεαμένους ἐπὶ τὸν πολαμὸν ἐξενεγκεῖν, καὶ μεθεῖναι διὰ τῆς Τανατικῆς στόμα τῆς εἰς τὴν θάλασσαν, ὃ διὰ τοῦτο [9] μισητὸν ἐστιν νῦν, καὶ κατάπλυσον ὀνομάζειν Αἰγυπτίους. ταῦτα δὲ πραχθῆναι λέγουσιν ἑβδόμῃ ἐπὶ δέκα μηνὸς Ἀθὺρ, ἐν ᾧ τὸν Σκορπίον ὁ Ἥλιος διέξεισιν, ὄγδοον ἔτος καὶ εἰκοστὸν [10] ἐκεῖνο βασιλεύοντος Ὁσίριδος. ἔνιοι δὲ βεβιωκέναι φασὶν αὐτὸν, καὶ βεβασιλευκέναι χρόνον τοσοῦτον.

ιδ. Πρῶτοι δὴ τῶν περὶ [1] Χέμμιν οἰκουμένων

[8] καταχεαμένους] Ita emendavi pro ΚΑΤΑΧΕΑΜΕΝΩΝ, conſtructionis ratione poſtulante, cum ad συνωμότας neceſſe eſt hoc verbum referas, aeque ac καὶ λαβόντας, quae igitur vox recte ſe habet; adeſt porro tum *Bentleii* tum *Marklandi* auctoritas. Jamque omnia ſana eſſe et integra arbitror, niſi forſan pro θέρμῳ μολίβδῳ, ΘΕΡΜΟΝ ΜΟΛΙΒΔΟΝ reponere velis?

[9] Μισητὸν ἐστι νῦν —— ὀνομάζειν] Lege, μισητὸν ΕΤΙ νῦν —uti paullo poſt, ταραχὰς καὶ πλοήσεις ΕΤΙ ΝΥΝ διὰ τοῦτο. Et pro ὀνομάζειν mallem ΝΟΜΙΖΕΙΝ. *Markland.* Pro αἰγυπτίους legit Bentleius, ΑΙΓΥΠΤΙΟΙΣ.

[10] εἰκοστὸν ἐκεῖνο] Ita cum *Xyland. Baxt. Bentl. Marklando* emendavi pro ΕΚΕΙΝΟΥ, quod caeteras Edd. turpiſſime occupat.

[1] Χέμμιν] Ita certiſſima ex correctione imprimendum eſſe volui, pro ΧΕΝΝΙΝ, quae vox olim extabat. Audias enim *Herodotum* lib. 2. c. 91. Ἔστι δὲ ΧΕΜΜΙΣ πόλις μεγάλη νόμῳ τῷ Θηβαϊκῷ, et deinceps, ἔστι οἱ ΧΕΜΜΙΤΑΙ. Vnum inſuper *Diodorum* exſcribam, non ea tantum gratia ut emendationem defendam noſtram, ſed ut accuratius noſcat lector, quinam fuit *Pan* iſte, de quo tot nobis praedicant antiqui *Mythologi*, quique etiam *Satyri*. *Diod. Sic.* lib. 1. p. 16. *Ed. Rhodom.* παραλαβεῖν δ' ἐπὶ τὴν στρατείαν (*Oſirida ſcil.*) ϵ τῶν ΠΑΝΑ, διαφερόντως ὑπὸ τῶν αἰγυπτίων τιμώμενον. Τούτῳ γὰρ τοὺς ἐγχωρίους ὄ μόνον ἀγάλματα πεποιηκέναι καὶ πᾶν ἱερὸν, ἀλλὰ καὶ πόλιν ἐπώνυμον καὶ τὴν Θεβαΐδα, καλουμένην μὲν ὑπὸ τῶν ἐγχωρίων ΧΕΜΜΙΝ, ἢ ΧΕΜΜΩ, μεθερμηνευομένην δὲ ΠΑΝΟΣ ΠΟΛΙΝ —— ὄντι δὲ αὐτῷ (i. e. *Oſiride*) περὶ τὴν Αἰθιοπίαν ἀχθῆναι λέγουσι πρὸς αὐτὸν τὸ τῶν ΣΑΤΥΡΩΝ γένος. (*Satyri* fuerunt ge-

τόπον Πϖωῶν ϰ̀ Σατύρων τὸ ϖάθος αἰθομένων, ϰ̀ [2] λόγον ἐμβαλόντων ϖερὶ τ̃ γεγονότος, τὰς μὲν αἰφνιδίους τῶν ὄχλων ταραχὰς ϰ̀ πτοήσεις ἔτι νῦν διὰ τ̃το Πϖωικὰς ϖροσαγορεύεσθ· τὴν δ'' [5] Ισιν αἰθομένην, χείρεσθ μὲν ἐνταῦθα τ̃ ϖλοκάμων ἕνα ϰ̀ ϖένθιμον ϛολὴν ἀναλαβεῖν, ὅπϖ τῇ ϖόλει μέχρι νεῶ ὄνομα [3] ΚΟΠΤΩ. ἕτεροι δὲ τοιῶμα σημαίνειν οἴονται ϛέρησιν· τὸ γὼ ἀποϛερεῖν, [4] κόπτειν λέγϵϛι. ϖλανωμένην δὲ ϖρώτη καὶ ἀποχῶϛαν, ϵ̓δ'' ἑνὰ [5] ϖροϛελθεῖν ἀϖροαιρέτως ἐδήλου, ἀλλὰ ϵ̓ϛ παιδαρίοις ϛωτυχῶϛαν, ἐρωτᾶν ϖερὶ τῆς λάρναϰ⊙. [6] τὰ δὲ

genus *Simiarum*, quas a mitiſſima natura commendat *Plinius*, quaeque ΤΙΤΥΡΟΙ vulgo, non minus quam ΣΑΤΥΡΟΙ appellabantur. De iis *Solinus*; *ſunt et quas vocant Satyros, facie admodum grata, geſticulatis motibus inquietae*) ὃς φασιν ἐπὶ τ̃ ὀσφύος ἔχειν ϰομάς. εἶναι γὰρ τὸν Ὄσιριν φιλογέλωτα — τὰς δὲ Σαλύας ϖρὸς ὄρχησιν, ϰ̀ μελῳδίαν, ϰ̀ ϖᾶσαν ἄνεσιν, ϵ̓ ϖαιδίαν ὕλας εὐθέτως ϖαραληφθῆναι πρὸς τὴν ϛρατείαν. Quae vero de origine *Panicorum Terrorum* hoc in loco affert *auctor*, ex mente ſcil. Aegyptiorum, vix ſunt ejuſmodi, ut cuiquam hominum nunc dierum perſuadeant. Quanto igitur melius ſummus ille *Bochartus*! *Ideo Pan dicitur terrores Panicos immittere, quia totidem litteris Pan Hebraice is dicitur, qui attonitus ſtupet.* פן *enim, terreri, timere ſignificat.*

[2] λόγον ἐμβαλόντων] Ita pro ΛΟΓΩΝ ſubſtitui, ſuffragantibus *Edd. antiq.*

[3] Κοπτῶ] Nomen hujus urbis, uti a *Xylandro* obſervatum eſt, apud *Strabonem* alioſque auctores ΚΟΠΤΟΣ ſcribitur; imo apud hunc ipſum librum ἐν ΚΟΠΤΩΙ poſtea reperiemus. Nihil tamen immutandum eſſe cenſeo. Vti enim et Χέμμις et Χεμμῶ recte dicta eſt ea civitas de qua paullo ante diſputavimus, ita credendum eſt, hanc quoque urbem et ΚΟΠΤΩ et ΚΟΠΤΟΣ vocari ſolitam fuiſſe, illam nimirum ad Copticam terminandi rationem, hanc ad Graecam propius accedentem.

[4] κόπτειν λέγϵϛι] Forte, κόπτειν ϶ΕΛΛΗΝΕΣ λέγϵϛι. *Markland.*

[5] ϖροσελθεῖν] Legit ϰριλικώταλ⊙ ille *Bentleius* ΠΑΡΕΛΘΕΙΝ, ſenſu quidem ad *auctoris* mentem quam maxime adcommodato.

[6] τὰ δὲ τυχεῖν ἐωρακότα] Ita cum

τυχεῖν ἐωρακότα, & φερόσαν τὸ σῶμα δι' ὃ τὸ ἀγλεῖον οἱ φίλοι τοῦ Τυφῶνος εἰς τὴν θάλασσαν ἔωσαν. ἐν τούτῳ τὰ παιδάρια μανικὴν δρώμην ἔχειν οἴεται τοὺς Αἰγυπτίους, & μάλιστα ταῖς τούτων [7] ὀπαδύεται κηλῖσι παιζόντων ἐν ἱεροῖς & φθεγγομένων ὅ, τι ἂν τύχωσι. [8] αἰσθομένῃ δὲ τῇ ἀδελφῇ ἐρῶντας συγγεγονέναι δι' ἄγνοιαν, ὡς ἑαυτῇ, τὸν Ὄσιριν, & τεκμήριον [9] ἰδοῦσαν, [10] τὸν

Baxtero et *Bentleio* reſcribere et edere auſus ſum, pro praviſſima omnium lectione, ΤΑ Δ' ΕΤΥΧΕΝ ΕΩΡΑΚΟΤΑ *καὶ φράσαι*, quae caeteras quaſcunque Edd. obſederat.

[7] *ὀπαδύεται*] Ita legitur haec vox apud *MS. Petav.* eam itaque haud haeſitanter in textum admiſi. Olim enim ΟΤΕΥΕΣΘΑΙ ferebatur, vox nihili. De more aegyptio per pueros divinandi conſulas *Aelian. de Animal.* lib. 11. c. 10.

[8] *αἰσθομένῃ δὲ τῇ ἀδελφῇ ἐρῶντας*] Mendoſa omni fine dubio eſt haec lectio, quaeque adeo, ſalva conſtructione, neutiquam ſtare poſſit. *Bentleius* igitur, uti et *Markland.* emendabat *τῇ ἀδελφῇ* ΕΡΩΝΤΑ, atque ita ipſe olim conjeceram. Vereor tamen ut haec lectio cum iis quae ſtatim ſubſequantur ſatis apte conveniat. Haud enim ex hiſtoria patet, *Oſirin* ſororem ſuam *Nepthyn*, Typhonis uxorem, unquam adamaſſe, ſed, quod prorſus eſt contrarium, *Nepthyn* fratrem *Oſirim* clam deperiiſſe; atque adeo confeſtim dicitur, *Oſirim a Nepthy* deceptum cum ea *ἀγνοίᾳ, ὡς ἑαυτῇ, per errorem, tanquam cum Iſide uxore coiiſſe.* Neque porro credibile eſt *Iſin* tam miſere *Oſirin* amaturam, tantoſque labores ejus gratia ſuſtentaturam, imo furtivum eorum partum educaturam fore, ſi modo in Sororem amores ille ſuos prius tranſtuliſſet, cumque ea lubens rem habere conſueſſet.—Si vero mecum jam emendes, et legas ΕΡΟΥΣΗΙ, omnia tibi plana erunt et inter ſe congruentia, ſcil. *Iſidem porro comperto Oſirin per errorem cum ſorore amante, tanquam ſecum, rem habuiſſe, et argumento* &c. utraque vero Ed. Baſil. ΕΡΩΝΤΑ exhibet.

[9] *ἰδοῦσαν*] Olim ΙΔΟΥΣΑ, *σολαικῶς*. Noſtram lectionem exhibent *Edd. Baſil.*

[10] *τὸν Μελιλώτινον στέφανον*] Haec lectio eſt *Cod. Baſil. ſec.* eamque a *Plutarchi* manu proveniſſe ne minima quidem poſſit eſſe dubitatio. Ita enim poſtea, cùm ſecundum quorundam Philoſophorum notionem hujus partis Fabulae explicationem aggreditur,

Μελιλώτινον στέφανον ὃν ἐκεῖνο ϖρὸς τὴν Νέφθυν κατέλιπε, τὸ ϖαιδίον ζητεῖν. ([11] ἐκθεῖναι γὰρ εὐθὺς τεκοῦσαν διὰ φόβον τοῦ Τυφῶνος) [12] εὑρεθὲν χαλεπῶς ὑϖ' μόγις κυνῶν ἐϖαγόντων, τὴν [13] Ἶσιν ἐκτραφῆναι ὑϖ' ἠρέας φύλακα ὑϖ' ὀπαδὸν αὐτῆς, [13] Ἄνουβιν ϖροσαγορευθέντα, ὑϖ' λεγόμενον τοὺς θεοὺς φερυρεῖν, ὥσπερ οἱ κύνες τοὺς ἀνθρώπους.

p. 652. *Ed. Steph.* ὅταν δὲ ϖλεονάσας ὁ Νεῖλος, ἐπέκεινα ϖλησιάσῃ τοῖς ἐσχατεύσι, τοῦτο μίξιν Ὀσίριδος ϖρὸς Νέφθυν καλοῦσιν, ὑϖὸ τῶν ἀναβλασανόντων φυτῶν ἐλεγχομένην, ὧν ϰ̀ τὸ ΜΕΛΙΑΩΤΙΝΟΝ ἓν ἐστιν, ὃ φησι μυθος ἀποῤῥυέντος, καὶ ἀπολειφθέντος αἰθησιν γενέσθαι τυφῶνι ϰ. τ. λ. Quod autem herba haec ad corollas componendas aliquando deſtinata fuerit, conſtat ex *Athenaei* lib. 15. p. 680, ubi haec leguntur, ΜΕΛΙΑΩΤΙΝΩΝ τῶν στεφάνων μνημονεύειν Ἀλεξιν. Neque quidem hunc *Meliloti* uſum intactum reliquit *Plinius*; ita enim ille, *Nat. Hiſt.* lib. 21, c. 29. "*Meliloton*, "quod Sertulam Campanam voca- "mus — coronas ex ea antiquitus "factitatas indicio eſt nomen Sertu- "lae quod occupavit, odor ejus croco "vicinus &c." Legit autem *Turnebus* hoc in loco τὸν ΜΕΝ ΛΩΤΙΝΟΝ, eundemque ad modum eum correxerunt illuſtriſſimus *Spanhemius* in *Diſſertatione de Praeſt. Numiſm.* et *Cuper.* in *Harpocrate* ſuo. Antiqua fuit lectio, ne ignores, ΤΟΝ ΜΕΝ ΛΑΤΙΝΟΝ.

[11] ἐκθεῖναι] Olim ΕΚΕΙΝΟΝ, abſurdiſſime vero, cum ad ſubſtantivum ϖαιδίον referatur neceſſe ſit. "ΕΚ- "ΘΕΙΝΑΙ igitur ex conjectura (pro "ΕΚΕΙΝΟΝ ſcil.) reſtituo, inquit "*Xylander*, cum invenerim apud "*MSS.* ΘΗΕΙΝΟΝ". Ego autem reſtitutionem hanc tam neceſſariam eſſe duxi ad mentem auctoris tum explicandam, tum implendam, ut in ipſum textum admittere non dubitaverim; quod etiam ante me fecerit qui *ſec. Baſil. Ed.* procuravit *Xylander* ipſe, ubi diſertim legitur ΕΚΘΕΙΝΑΙ γὰρ εὐθὺς τεκ.

[12] εὑρεθὲν] F. εὑρεθὲν ΔΕ.

[13] Ἄνουβιν ϖροσαγορευθέντα] *De Anubi* haec ferme ſunt quae tradit *Diod.* (lib. 1. p. 77.) in qua parte Hiſtoriae de ſacris animalibus apud Aegyptios agit. Τὸν δὲ κύνα συνθηρεύειν ἀνθρώποις, ϰ̀ φυλακικὸν εἶναι. Διόπερ τὸν θεὸν τὸν ϖαρ' αὐτοῖς καλούμενον Ἄνουβιν, κύνος ἔχειν κεφαλήν· ἐμφαίνοντες, ὅτι σωματοφύλαξ ἦν τοῦ ϖερὶ τὸν Ὄσιριν, ϰ̀ τὴν Ἶσιν. Ἔνιοι δέ φασι τῆς Ἴσιδος ϖροηγουμένους τοὺς κύνας, καθ' ὃν

ιε. Ἐκ δὲ τούτου συθέως φεὶ τῆς λάρνακος, ὡς φερὸς τὴν [1] Βύβλα χώραν ὑπὸ τ θαλάττης ἐκκυμανθεῖσαν αὐτὴν Ἐρίκῃ τινὶ μαλθακῶς ὁ κλύδων φερσέμιξεν. [2] ἡ δὲ Ἐρίκη κάλλιστον ἔρνος ὀλίγῳ χρόνῳ καὶ μέγιστον ἀναδραμοῦσα φλιέπλυξε ⸫ φλιέφυ ⸫ ἀπέκρυψεν ἐντὸς ἑαυτῆς. θαυμάσας δὲ ὁ Βασιλεὺς τὸ φυτὸν τὸ μέγεθος, καὶ φλιτεμὼν τὸν φλιέχοντα τὴν σορὸν ἐχ ὁρωμένην κόλπον, ἔρεισμα τῆς στέγης ὑπέστησε. [3] ταῦτά τε συβύματί φασι δαιμονίῳ φήμης συθομένῳ τὴν [5] Ἰσιν εἰς Βύβλον ἀφικέσθαι, ⸫ καθίσασαν ἐπὶ κρήνης ταπεινὴν καὶ δεδακρυμένην,

καιρὸν ἐζήτει τὸν Ὄσιριν, τά τε θηρία, καὶ τὸς ἀπαντῶντας ἀπείργειν. vid. *Aelian. Hiſt. Anim.* lib. 10. c. 45. Quando autem, quae de *Anubi* alio loco ſcribit *Diodorus*, ad hiſtoricam veritatem propius accedere videantur, neque ea quidem in medium proferre gravabor; extant autem ejuſdem libri pag. 15. τῷ δ' ἓν Ὀσίριδι συνστρατεῦσαι δύο λέγουσιν υἱὸς, ΑΝΟΥΒΙΝ τε καὶ ΜΑΚΕΔΟΝΑ, διαφερόντας ἀνδρείᾳ· ἀμφοτέρους δὲ χρήσασθαι τοῖς ἐπισημοτάτοις ὅπλοις ἀπό τινων ζώων, ὧν ἀνοικείων τῇ περὶ αὐτὸς εὐτολμίᾳ. Τὸν μὲ γὰρ Ἄνουβιν περιθέσθαι κυνῆν, τὸν δὲ Μακεδόνα λύκου προλομήν· ἀφ' ἧς αἰτίας ⸫ τὰ ζῶα ταῦτα τιμηθῆναι παρὰ τοῖς αἰγυπτίοις.

[1] Βύβλα χώραν] Olim ΒΥΒΛΟΝ legebatur. Emendationem vero noſtram Graece Linguae indoles efflagitat prorſus. Hanc quoque correctionem a *Bentleio* occupatam poſtea vidi.

[2] ἡ δὲ ἠρίκη κάλλιστον ἔρνος ἀναδραμοῦσα] Nihil temere immutandum eſſe duxi; nondum tamen mihi ſatis perſuaſum eſt, hunc locum ſanum integrumque eſſe. Quid enim? Num in hunc modum haec inter ſe ſint diſponenda verba, ἡ δὲ ἠρίκη, κάλλιστον καὶ μεγιστ. ἔρνος, ὀλίγῳ χ. ἀναδραμ. *Erica* ſcil., *pulcherrima maximaque Planta, brevi tempore in altum excurrens* &c.—Hanc vero conſtructionem duo ſunt quae maxime impediunt, primum quod ΕΡΝΟΣ non Plantam ſive Herbam ipſam, ſed potius *plantae germen* ſive excreſcentiam ſignificet; deinceps, quod *Ericae* ſua

ἄλλῳ μὲν μηδενὶ προσδιαλέγεσθαι, τὴν δὲ Βασιλίδος τὰς θεραπαινίδας ἀπαράξεσθαι ϰ̀ φιλοφρονεῖσθαι, τήν τε κόμην προσπλέκουσαν αὐτῶν ἐς τῷ χρωτὶ θαυμασὴν ὑάκινθον ἐπιπνέουσαν ἀφ' ἑαυτῆς. ἰδούσης δὲ τὴν Βασιλίδος τὰς θεραπαινίδας, ἵμερον ἐμπεσεῖν τῇ ξένῃ, τῷ τε τρίχῶν τῷ τε χρωτὸς ἀμβροσίαν πνέοντος. ὕστερον δὲ μεταπεμφθεῖσαν καὶ γνωρισθεῖσαν προσήκειν, [4] ποιήσασθαι τὸ παιδίον τὸν πίτθον. ὄνομα δὲ τῷ μὲν Βασιλεῖ, Μάλκανδρον εἶναί φασιν· αὐτὴν δέ, οἱ μὲν [5] Ἀσάρτην, οἱ δὲ Σάωσιν, οἱ δὲ Νεμανοῦν (ὅπερ ἂν Ἕλληνες Ἀθηναΐδα) προσειπεῖν.

ις. Τρέφειν δὲ τὴν Ἶσιν, ἀντὶ μασθὸν τὸν δάκ-

sua sit natura, inter plantas minores recenſenda, neque ad tantam proceritatem prius excucurrerit, quam arca ei inſediſſet. At dicas forſan ΚΑΛΛΙΣΤΟΝ ΕΡΝΟΣ referri debere ad ἀναδραμοῦσα. Vereor tamen, ut ſatis graece dicas ἀναδραμοῦσα κάλλ. ἔρν. ſcil. *emittens pulcherrimum germen* &c.——Si vero mecum praepoſitionem ΕΙΣ poſt ἐρίκη, quam excidiſſe arbitror, inſeras, nihil erit amplius quod te morari poſſit. ἀναδραμοῦσα enim ΕΙΣ κάλ. ἔρν. aeque apte dici queat, atque apud *Theophraſtum* dicitur, ἀναδρομὴ εἰς βλάστησιν.

[3] ταῦτά τε] Imo ΤΑΥΤΑ ΔΕ legendum eſt, ſi quid ego video. Neque enim haec verba, vel cum prioribus, vel cum poſterioribus tam immediate conjungantur, ut copulantem iſtam particulam requirant. Eandem quoque correctionem praeſtant Cl. *Marklandi* notulae; qui porro ΚΟΡΜΟΝ, (*truncum* ſcil.) ſubſtituendum putat pro ΚΟΛΠΟΝ, quam vocem paullo ante legiſti.

[4] ποιήσασθαι δὲ παιδίον τὴν τίτθην] Deeſſe videtur ΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ. Duos enim filios habuit Regina: *Natu* vero *Majoris* nutrix conſtituta fuit Iſis; vid. ſeqq. *Markland.*

[5] Ἀσάρτην] Hanc vocem ex *Edd. Baſil.* revocavi, cum apud alias ΑΣΠΑΡΤΗΝ male legeretur. De *Aſtarte* vero illa, Bybli Regina, perque totum ferme Orientem poſtea celeberrima Dea, multa habent tum Hiſtorici tum Mythographi (vid. *Auctor. de Dea Syria* ap. 3 vol. *Lucian.* p.453.) *Aſpartem* vero nuſquam alibi temere

τυλον εἰς τὸ σόμα τᾶ παιδὶς διδᾶσαν, νύκτωρ δὲ φεικαίειν τὰ ἀνηταὶ τᾶ σώμα]ϙ. αὐτὴν δὲ γλυκμύλιν Χελιδόνα τῇ κίονι φειπέτεας καὶ ἀρηνεῖν, ἄχις ἕ τὴν Βασίλιασαν φαφυλάξασαν ϛ' [1]ἐκκεραγᾶσαν, ὡς εἶδε φεικαιόμυον τὸ βρέφϙ, ἀφελέας τιν ἀθανασίαν αὐτᾶ. τὴν ϝὶ Θεσὼ φανερὰν γλυκμύλιν αἰτήσαας τὴν κίονα τᾶς σέγης· ὐφελᾶσαν δὲ ῥᾴσα φεικόψαι τὴν Ἐείκλιν, εἶτα ταύτιν μὲ ὀθόνᾳ φεικαλύψασαν, ϛ μύεν καταχεαμένιν, ἐγχειείσαι τοῖς Βασιλεῦσι, ϛ νεῶ ἔτι σέβεας Βυβλίας τὸ ξύλον ἐν ἱερῷ κείμυον Ἰσιδϙ. τᾷ δὲ σορᾷ φειπεσεῖν, καὶ κωκῦσαι τηλικᾶτον, ὥστε τᾶν παίδων τᾶ βασιλέως τὸν νεώτεραν ἐνθανεῖν· τὸν ϝὶ πρεσβύτεραν μεθ' ἑαυτᾶς

invenias. Ἀσάρτη. *Suidas*, ΑΦΡΟΔΙΤΗ. Ita *Cicero de Natura Deorum*, (l. 3.) Quarta venus Syria, Tyroque concepta, quae *Aſtarte* vocatur, quam Adonidi nupſiſſe traditum eſt.—Obſervandum porro eſt, pro ΜΑΑΚΑΝΔΡΟΝ, quod nomen eſt Regis Bybli in omnibus quae extant Edd. *Baxterum* ſubſtituiſſe ΜΑΑΚΑΡΘΟΝ vel ΜΕΛΙΚΑΡΘΟΝ: Hancque veram et genuinam hujus nominis ſcriptionem exiſtimo. Nomen enim videtur commune fuiſſe omnium Phoenicum Regum, quaſi מלך vel מלכי קרתא *Reges Civitatis* dicti. Vt nihil dicam de *Melicartho* illo, qui *Tyrius Hercules* colebatur.

ibid. οἱ μὲν Ἀσάρλην, οἱ δὲ] Hanccine etiam lectionem pro ſincera venditari? Iterum iterumque tecum perpendas, mi lector, et ni falſus omnino ſim, tandem perſpicies vel ΤΟΥΣ ΜΕΝ, ΤΟΥΣ ΔΕ reſcribi oportere, vel, quod ad eandem rem redit, pro ΠΡΟΣΕΙΠΕΙΝ legendum eſſe ΠΡΟΣΕΙΠΟΥΣΙ. At minori immutatione, inquit Cl. *Markland*. ad ſanitatem reduci poteſt locus corruptiſſimus in hunc modum; ΑΥΤΗΙ δὲ, οἱ μὲν Ἀσάρτην —— οἱ δὲ Νεμανᾶν, ὅπερ ἂν —— προσείποιεν, parentheſi amota.—Sit vero penes lectorem judicium.

[1] ἐκκεραγᾶσαν.] Olim ΕΓΚΡΑΓΟΥΣΑΝ

ἔχϐσαν, ϛ̀ τὴν σοϱὸν εἰς πλοῖον ἐνθεμένλω ϕὰαχθῆναι. τὸ δὲ Φαίδϱου ϖολαμοῦ ϖνεῦμα ϖαχύτεϱον [2] ἐκθϱέψαν]ϖ ὑϖὸ τὴν ἔω, ϑυμωθεῖσαν ἀναξηϱᾶναι τὸ ῥεῖθϱον.

ιζ. Ὅπϐ δὲ ϖϱῶτον ἐϱημίας ἔτυχεν, αὐτὴν ϰαθ' ἑαυτὴν ϕϱομένλω, ϕὰοῖξαι τὴν λάϱναϰα, ϛ̀ τῷ ϖϱοσώπῳ τὸ ϖϱόσωπον ἐπιθεῖσαν, ἀϖαάσαϕ ϛ̀ δαϰρύειν. τὸ δὲ ϖαιδίϐ σιωπῇ ϖϱοσελθόντϖ ἐϰ τῷ ὄπαθεν ϰαὶ ϰαλαμϖθάνονι]ϖ, αἰαθομένλω μελασραφῆναι ϰαὶ δεινὸν ὑϖὸ ὀϱγῆς ἐμβλέψαι· τὸ ϑ̀ ϖαιδίον οὐϰ ἀϕὰχέϕ τὸ ταῦϐος, ἀλλὰ ϕὰπθανεῖν. οἱ δὲ ϕασιν ϐχ ὕτως, ἀλλ' [1] ὃν εἰϱῆ]αι τϱόϖον ὑϖϐσεῖν εἰς τὴν ϑάλαασαν. ἔχει ϑ̀ τιμὰς διὰ τὴν Θεόν. [2] ὃν ϒὰ ᾄδϐσιν Αἰγύϖ]ιοι

ΣΑΝ extabat. In *Edd.* vero *Aldin.* et *Baſil.* ΚΕΚΡΑΓΟΥΣΑΝ ſcribitur, Litteris ſcil. Κ et Ε inter ſe mutatis. Hanc quoque mendam et ſenſit et correxit Cl. *Bentleius.*

[2] ἐκθϱέψαν]ϖ.] Haec lectio eſt *Cod. Aldin.* cumque ad mentem Auctoris multo magis ſit adcommodata, quam ΕΚΤΡΕΨΑΝΤΟΣ, quod verbum hunc locum antea obtinebat, illud pro hoc ſubſtituere non diutius moratus ſum.–F. ΕΚΠΕΜΨΑΝΤΟΣ. *Markland.*

[1] ἀλλ' ὃν εἰϱῆ]αι τϱόϖον] Ceterae Edd. pro ΟΝ, ΩΣ praeſtant, nullo vero cum ſenſu, uti optime viderint *Xyland. Baxt. Bentl. Markland.* Vbi vero hoc nobis dictum fuit, inquit vir ille praeſtantiſſimus, quem noviſſimum citavi? Nam quod narrat de *Dictye.* P. 17. aliud videtur: Ille enim in fluvium cecidit; hic, in Mare; et tamen ad eam forte hiſtoriam haec ſunt referenda.

[2] ὃν ᾄδϐσιν αἰγύϖ]ιοι — Μανέϱω]α] Audiamus vero quid de *Manerote* hoc tradit *Hiſtoriae Parens.* lib 2. c. 79. Καὶ δὴ ϰ̀ ἄεισμα ἔνεϛι Λῖνϖ, ὅσϖεϱ ἔν τε Φοινίϰῃ ἀοίδιμός ἐϛι, ϛ̀ ἐν Κύϖϱῳ ϰ̀ ἐν ἄλλῃ. ϰατὰ μένλοι ἔθνεα ὄνομα ἔχει. Ἔϛι δὲ αἰγυϖλιϛὶ ὁ Λῖνος ϰαλεύμενος ΜΑΝΕΡΩΣ. Ἔϕασαν δέμιν αἰγύϖλιοι τῷ ϖϱώτῳ βασιλεύσαν]ος αἰγύϖλϐ ϖαῖδα μϐνογενέα γενέαϛ (unde

ϖῆδὲ τὰ συμπόσια Μανέρωλα, τοῦτον εἶναι. τινὲς ὔ τὸν μὲν ϖαῖδα καλεῖδς Παλαισινὸν, ἢ Πηλέσιον, καὶ τὴν ϖόλιν [3] ἐπώνυμον ἀπ' αὐτοῦ γλυέδς, κτισθεῖσαν ὑϖὸ τῆς Θεοῦ· τὸν δὲ ἀδόμφιον Μανέρωλα, ϖρῶτον εὑρεῖν μουσικὴν ἰσορρδσιν. ἔνιοι δέ φασιν, ὄνομα μὲν ὑδενὸς εἶναι, [4] Διάλεκλον ὔ πίνουσιν ἀνθρώποις καὶ θαλειάζουσι ϖρέπουσαν,

de igitur nomen hoc aptius deduci queat, quam a *Mene* vetuſtiſſimo illo Aegyptiorum Rege?) ἀποθανόνλα δὲ αὐτὸν ἄνωρον θρήνοισι τέτοισι ὑπ' αἰγυπλίων τιμηθῆναι. καὶ ἀοιδήν τε ταυτὴν ϖρώτην καὶ μούνην σφίσι γενέσθαι. Hujuſmodi etiam Cantilenam apud *Maryandinos* in uſu olim fuiſſe, et ΒΩΡΜΟΝ vocitatam, tum ex *Heſychio* conſtat, tum ex *Nymphi*, ut ejus verba ab *Athenaeo* citantur, lib. 14. pag. 619. Ὁμοίως δὲ ☾ τῶν ᾠδῶν ἐνίας καλανοήσειεν ἄν τις, ἃς ἐκεῖνοι (*Maryandini* ſcil.) καλά τινα ἐπιχωριαζομένην ϖαρ' αὐτοῖς συνήθειαν ᾄδονλες ἀνακαλεῖσθαί τινα τῶν ἀρχαίων ϖροσαγορεύονλες Βῶκον [ΒΩΡΜΟΝ habet Heſych. ad vocem]—ζητεῖν ἔν αὐτὸν ἀφανισθέντα τὲς ἀπὸ τῆς χώρας μελά τινος μεμελωδημένης θρήνε καὶ ἀνακλήσεως, ᾧ ☾ νῦν ἔτι ϖάντες χρώμενοι διαλελῦσι, τοιούτος δὲ ἐστι Ο ΠΑΡ' ΑΙΓΥΠΤΙΟΙΣ ΚΑΛΟΥΜΕΝΟΣ ΜΑΝΕΡΩΣ.

[3] ἐπώνυμον ἀπ' αὐτοῦ.] Qu. de Graecitate? Proſaicis ſcriptoribus certe uſitatius eſt ΕΠΩΝΥΜΟΝ ΑΥΤΟΥ, ut pag. 641. *Ed. Steph.* ΟΥ φασιν ΕΠΩΝΥΜΟΝ γεγονέναι τὸν Ἀσέρα. *Markland.*

[4] Διάλεκλον δὲ ϖίνουσιν ἀνθρώποις κ. τ. λ.] "Quod ſequitur (inquit "*Xyland.* in Notulis ad Locum) διά-"λεκλον — ϖαρεῖη, et plura alia, vi-"tio ſuo conjecturam noſtram ſupe-"rant." — Quod enim certiſſimum eſt, quae jam leguntur, mendoſa prorſus ſunt et corrupta. Nil vero deſperandum eſt! Quid ſi igitur totum locum ſic mecum refingas? Μανέρωλα ——— διάλεκλον ϖίνουσιν ἀνθρώποις καὶ ΘΑΛΙΑΖΟΥΣΙ (Sic enim hoc verbum plerumque ſcriptum invenies,) ϖρέπουσαν, ΑΙΣΙΜΑ ΤΑ ΤΟΙΑΥΤΑ ΠΑΡΕΙΗ. ΤΟΥΤΟ γὰρ, ΤΟΝ ΜΑΝΕΡΩΤΑ ΦΡΑΖΟΜΕΝΟΥΣ vel φράζοντας, ἀναφωνεῖν κ. τ. λ. Quae quidem ſic latine vertas; "*ſunt enim qui* "*Manerota negant eſſe hominis no-*"*men, formulam vero loquendi eſſe* "*dicunt, quae hominibus bibentibus,* "*et Feſta celebrantibus conveniat,* "*quaſi qui optarent, ut felicia haec* "*quae jam agantur iis obveniant:* "*Hoc enim velle Aegyptios quum* "*Manerota illum inter bibendum to-*"*ties in ſe invicem iterent, et pro-*"*clament.*" Omnia jam inter ſe cohaerere vides, et amice conſpirare.

Ibid.

ΑΙΣΙΜΑ ΤΑ ΤΟΙΑΥΤΑ ΠΑΡΕΙΗ. τέτῳ γὰ τῷ Μανέρωτι φεραζόμενον ἀναφωνεῖν ἑκάστε τὰς Αἰγυπτίους· ὥσπε ἀμέλει ϰ̀ τὸ δεικνύμενον αὐτοῖς [5] εἴδωλον ἀνθρώπε τεθνηκότ@ ἐν κιβωτίῳ φερόμενον, [6] ὃκ ἔστιν ὑπόμνημα ἓ τὶ Ὀσίριδ@ πάθος, ἢ τινες ὑπολαμβάνσιν, ἀλλ' [7] οἰομένες δεῖν καλεῖν αὐτὰς χεῖρας τοῖς παρεῦσι καὶ λέγο-

Ibid. τέτῳ γὰρ τῷ Μαν.] —— In hunc modum emendat haec, et interpungit Cl. *Marklandus* —— ΤΟΥΤΟ γὰρ, τῷ Μανέρωι φεραζόμενον, ἀναφωνεῖν etc. *Hoc enim, voce* MANEPΩΣ *intellectum*, etc.

[5] Εἴδωλον ἀνθρώπε τεθνεκότος etc.—] His prorsus sunt similia quae affert *Herod.* lib. 2. cap. 78. Ἐν δὲ τῇσι συνεσίῃσι εὐδαίμοσι αὐτέων, ἐπεὰν ἀπὸ (ΕΠΙ) δείπνε γένωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῷ ξύλινον πεποιημένον, μεμιμημένον ἐς τὰ μάλιστα ϰ̀ γραφῇ ϰ̀ ἔργῳ· μέγεθος ὅσον τε πάντη πηχυαῖον, ἢ δίπηχυν. δεικνὺς δὲ ἑκάστῳ τῶν συμποτέων, λέγει, "ΕΣ ΤΟΥΤΟΝ "ΟΡΕΩΝ, ΠΙΝΕ ΤΕ ΚΑΙ ΤΕΡΠΕΥ, "ΕΣΕΑΙ ΓΑΡ ΑΠΟΘΑΝΩΝ ΤΟΙ-"ΟΥΤΟΣ." Scil. secundum Diverbium, φάγωμεν ϰ̀ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν—consulas etiam *Plutarchi Sept. Sap. Conviv.* quo in Libro, Cadaver hoc αἰγύπτιον σκελετὸν vocatur. Huc etiam spectat argentea illa *Larva*, quam inter coenandum attulerunt *Trimalchionis* servi apud *Petronium*. Sed juvat elegantissimum Locum exscribere. "Potantibus ergo, inquit *Encolpius*, et "accuratissimas nobis Lauticias mi-"rantibus, *Larvam argenteam* attu-"lit servus sic aptatam, ut Articuli "ejus Vertebraeque laxatae in om-"nem partem verterentur. Hanc "quum super Mensam semel iterum-"que abjecisset, et Catenatio mobi-"lis aliquot Figuras exprimeret, "*Trimalchio* adjicit,

"Heu! heu nos miseros quam
"totus homuncio nil est!
"Sic erimus Cuncti postquam nos
"auferet Orcus,
"Ergo vivamus dum licet esse
"bene!"

Vbi vero Larvae ejus copia non esset, uti recte observaverint viri docti ad *Petronium*, Cranium in mensam apponebant, et manibus versabant, vel e Triclinio suspendebant in eundem illum finem. *Petron. Sat.* c. 34. *Ed. Burman.*

[6] ὃκ ἔστιν ὑπόμνημα.] Scribe, ΕΙΝΑΙ—scil. φασὶ. *Markland.*

[7] ἀλλ' οἰομένες.] Eleganter admodum, et acute pro hac voce substituit Cl. *Marklandus* ΟΙΝΟΥΜΕΝΟΥΣ, *bene-potos* scil.

λαύειν, ὡς Πάμφας αὐτίκα μάλα τοιάτας ἐσομβρίας, ἃ χάειν ἐπὶ κῶμον ἐπεισάγεσι.

ιη. Τῆς δὲ Ἴσιδος πρὸς τὸν υἱὸν Ὧρον ἐν Βάτῳ περφόμβρον πορθυθείσης, τὸ δὲ ἀγγεῖον ἐκποδὼν ἀποθεμβρύης, Τυφῶνα κυνηγέσιον νύκτωρ πρὸς τὴν σελήνην ἐντυχεῖν αὐτῷ, καὶ τὸ σῶμα γνωρίσαντα διελεῖν [1] εἰς τεσσαρεσκαίδεκα μέρη, καὶ διαρρίψαι· τὴν δὲ Ἶσιν σπουδμβρίως ἀναζητεῖν [2] ἐν βαρίδι πάπυρίνη τὰ ἕλη διεκπλέουσαν· ὅθεν οὐκ ἀδικεῖας τοὺς ἐν πάπυρίνοις σκάφεσι πλέοντας ὑπὸ τῶν Κροκοδείλων, ἢ φοβουμένων ἢ σεβομένων διὰ τὴν Θεόν. ἐκ τούτου δὲ καὶ πολλοὺς τάφους Ὀσίριδος ἐν Αἰγύπτῳ λέγεσι διὰ τὸ πρόσυχάνουσαν ἑκάστῳ μέρει ταφὰς ποιεῖν. οἱ δὲ δὲ

[1] εἰς τεσσαρεσκαίδεκα μέρη.] Secundum *Diodorum* in viginti et ſex partes *Oſiridis* Corpus a *Typhone* diſcerptum fuit; lib. 1. p. 18. φασὶ νομίμως βασιλεύοντα τῆς Αἰγύπτου τὸν Ὄσιριν ὑπὸ Τυφῶνος ἀναιρεθῆναι τοῦ ἀδελφοῦ, βιαίου καὶ ἀσεβοῦς ὄντος· ὃν διελόντα τὸ σῶμα τοῦ φονευθέντος εἰς ἓξ καὶ εἴκοσι μέρη κ. τ. λ.

[2] ἐν βαρίδι πάπυρίνη τὰ ἕλη διεκπλέουσαν.] *Plin.* lib. 13. c. 22. "Ex "ipſo quidem Papyro Navigia texunt; et e Libro Vela, tegeteſque "nec non et veſtem etiam ſtragulam et Funes." De his Papyraceis Navigiis dixerunt *Theophraſtus*, *Herodotus*, et complures alii. Notandum vero eſt inter τὰ et ἕλη, ΔΕ partic. olim inſertam fuiſſe, maximo cum Conſtructionis intertrimento; amovendam igitur in poſterum duxi, praeeuntibus praeſertim *Edd. Baſil.*

[3] διδόναι καθ' ἑκάστην πόλιν] Mallem ΔΙΑΔΟΥΝΑΙ, ſi accedat MSS. auctoritas. *Markland.*

[4] ὅπως παρὰ πλείοσιν ἔχῃ τιμὰς, κἂν] Lubens quidem poſt ὅπως, illam connectendi particulam ΤΕ adderem, uti non tantum Graecae Linguae elegantia, ſed et ipſius conſtructionis vis et ratio poſtulare videtur; "*Hac* ſcil. "*gratia fecit Iſis*, tum ut *mari*-"*tus a pluribus coleretur*, tum ut *ſi* "*Typho Orum ſuperaret et verum Oſi*-"*ridis*

φασιν· ἀλλὰ εἴδωλα ποιεμθύλεω [3] διδόναι καθ' ἑκάστην πόλιν, ὡς τὸ σῶμα διδᾶσαι· [4] ὅπως πλεῖσιν ἔχῃ τιμάς, κἂν ὁ Τυφὼν ἐπικρατήσῃ τ' Ὥρου, τὸν ἀληθινὸν τάφον ζητῶν, πολλῶν λεγομθύων καὶ δεικνυμθύων, ἀπαγορύσῃ. μόνον δὲ τῶν μερῶν τᾶ Ὀσίριδ@ [5] τὴν Ἶσιν ὐχ ὑρεῖν τὸ αἰδοῖον· ὐθὺς γὰ εἰς τὸν ποταμὸν ῥιφῆαι, καὶ γεύσαθ τόν τε λεπιδωτὸν ἀιπὸ ϗ τὸν φάγρον ϗ τὸν ὀξύρυγχον, [6] ὃς μάλισα τῶ ἰχθύων ἀφοσιᾶθ. τιὰ δ' Ἶσιν αὐτ' ἐκείνᾳ μίμημα ποιησαμθύεω καθιερῶσαι τὸν Φαλλὸν, ᾧ ϗ νυῖ ἑορτάζειν τᾶς Αἰγυπτίας.

ιθ. Ἐπεὶ τῷ Ὥρῳ τὸν Ὄσιριν ἐξ ἅδᾳ φαγενόμθυον [1] διαπονεῖν ἐπὶ τὴν μάχην ϗ ἀσκεῖν.

"ridis *ſepulchrum quaereret* &c." Quam ſunt his affinia, quae tradit *Diod.* lib. 1. p. 18. τὴν δ' ἓν Ἴσιν πάντα τὰ μέρη τᾶ σώμαδ@ πλὴν τῶν αἰδοίων εὑρεῖν. Βουλομένην δὲ τὴν ΤΕ ἀνδρὸς ταφὴν ἄδηλον ποιῆσαι, ΚΑΙ τιμωμένον παρὰ πᾶσι τοῖς τὴν αἴγυπτον καλοικᾶσι, συνελέσαι τὸ δόξαν τοιύτῳ τινὶ τρόπῳ. ἑκάσῳ τῶν μερῶν πλάσαι λέγυσιν αὐτὴν τύπον ἀνθρωποειδῆ, παραπλήσιον Ὀσίριδι τὸ μέγεθ@ ἐξ ἀρωματων ϗ κήρυ κ. τ. λ.

[5] τὴν Ἶσιν ὐχ εὑρεῖν τὸ αἰδοῖον] Juvat iterum *Siculum noſtrum* exſcribere. (lib. 1. p. 16.) τὸ δὲ αἰδοῖον (*Oſiridis* ſcil.) ὑπὸ μὲν τυφῶν@ εἰς ποταμὸν ῥιφῆαι λέγυσι —— ὑπὸ δὲ τῆς Ἰσιδ@ ὐδὲν ἧτον τ' ἄλλων ἀξιωθῆναι τιμῶν ἰσοθέων. Ἔν τε γὰ τοῖς ἱεροῖς εἴδωλον αὐτᾶ καλασκευάσασαν, τιμᾶν καλαδεῖξαι, ϗ καλὰ τὰς τελετὰς ϗ τὰς θυσίας τῷ Θεῷ τύτῳ γινομένας ἐντιμότατον ποιῆσαι, ϗ πλείσ@ σεβασμᾶ τυγχάνειν. id. p. 78. καθόλ@ δὲ τὸ αἰδοῖον ὐ καθ' αἴγυπτίυς μόνον, ἄλλα ϗ τ' ἄλλων ὐκ ὀλίγυς καθιερωκέναι καλὰ τὰς τελετὰς, ὡς αἴτιον τῆς τῶν ζώων γενέσεως.

[6] ὃς μάλισα τῶν ἰχθύων] Sic dedi non tantum conjecturis obſecutus, ſed et *Codd. Baſil.* Fidei. Ceterae enim Edd. ΩΣ ΟΥΣ abſurde praeſtant.

[1] διαπονεῖν ἐπὶ τὴν μάχην ϗ ἀσκεῖν] Ita

εἶτα διερωτῆσαι, τί κάλλιστον ἡγεῖται· τὸ ὃ φήσαντος, τῷ πατρὶ καὶ τῇ μητρὶ τιμωρεῖν κακῶς πάσχουσιν· δεύτερον ἐρέσθαι, τί χρησιμώτερον οἴεται ζῶον εἰς μάχην ἵππους. τὸ δ' Ὥρου Ἵππον εἰπόντος, ἐπιθαυμάσαι καὶ διαπορῆσαι πῶς ὁ Λέοντα μᾶλλον, ἀλλ' ἵππον. εἰπεῖν οὖν τὸν Ὧρον, ὡς λέων μὲν ὠφέλιμον ἐπιδεομένῳ βοηθείας, ἵππος δὲ φεύγοντα διαπάσας καὶ κατισχνάνας τὸν πολέμιον. ἀκούσαντα οὖν ἡσθῆναι τὸν Ὄσιριν, ὡς ἱκανῶς αὐτὸν ἀμυνάσαντος τὸν Ὧρον. λέγεται δ' ὅτι πολλῶν μεταλαβόντων ἀεὶ πρὸς τὸν Ὧρον, καὶ ἡ παλλακὴ τοῦ Τυφῶνος ἀφίκετο Θούηρις. ὅφις δέ τις ἐπιδιώκων αὐτὴν ὑπὸ τῶν τοῦ Ὧρον καθεκόπη, καὶ νῦν διὰ τοῦτο [2] χοινίον τι προσβαλόντες εἰς μέσον καθακόπτουσι. τὴν μὲν οὖν μάχην ἐπὶ πολλὰς ἡμέρας γενέσθαι καὶ κρατῆσαι τὸν Ὧρον, τὸν Τυφῶνα δ' τὴν Ἶσιν δεδεμένον παραλαβεῖν, οὐκ ἀνελεῖν, ἀλλὰ καὶ λῦσαι καὶ μεθεῖ-

Ita repoſui pro ΔΙΑΠΟΜΕΝΕΙΝ, quod, hoc in loco, eſt verbum nihili. Lectionem vero noſtram exhibent *MS. Petav.* et uterque *Cod. Baſil.*

[2] σχοινίον τι προσβαλόντες] Imo ΠΡΟΒΑΛΟΝΤΕΣ, uti recte animadverterint et *Bentl.* et *Markland.*

[3] Ἐρμῆν δὲ προσθεῖναι βύκρανον αὐτῇ κράνου] Bovinum caput, ſive κράνος, cornibus diſtinctum, videtur fuiſſe olim inter regia inſignia annumeratum. Ita enim *Aſtarte*, apud *Euſeb. Praep. Evang.* lib. 1. c. 10. ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον, κεφαλὴν ταύρου. Hinc etiam fuit quod ſecundum *Herodotum* (lib. 1. c. 41.)

ναι· τὸν δὲ Ὧρον ὰ μετρίως ἐνεγκεῖν, ἀλλ' ἐπιβαλόντα τῇ μητρὶ τὰς χεῖρας ἀποσπάσαι τῆς κεφαλῆς τὸ βασίλειον· [3] Ἑρμῆν ὑ θεῖναι βέκερνον αὐτῇ κεφάλ. τὸ δὲ Τυφῶνος δίκιλλω τῷ Ὥρῳ νοθείας λαχόντος, βοηθήσαντος ὑ τὸ Ἑρμοῦ, ϰ̀ τὸν Ὧρον ὑπὸ τῶν θεῶν γνήσιον κριθῆναι, τὸν δὲ Τυφῶνα δυσὶν ἄλλαις μάχαις καταπολεμηθῆναι. τὴν δὲ Ἶσιν μ τὴν τελευτὴν ἐξ Ὀσίριδ συγγενομένην, τεκεῖν [4] ἡλιτόμενον ϰ̀ ἀσθενῆ τοῖς κάτωθεν γύοις τὸν Ἁρποκράτην.

ϰ. Ταῦτα χεδόν ἐστι τὸ Μύθου τὰ κεφάλαια, τῶν δυσφημοτάτων ἐξαιρεθέντων· οἷόν ἐστι τὸ περὶ τὸν Ὧρου διαμελισμὸν ϰ̀ τὸν Ἴσιδ ἀποκεφαλισμόν. ὅπ μὴν οὖν, εἰ ταῦτα περὶ τῆς μακαρίας ϰαὶ ἀφθάρτου φύσεως, καθ' ἣν μάλισα νοεῖται τὸ θεῖον, ὡς ἀληθῶς πραχθέντα ϰ̀ συμπεσόντα δοξάζουσι ϰ̀ λέγουσιν,

Ἀποπλύσαι δεῖ ϰ̀ καθήραι τὸ σόμα

c. 41.) τὸ τῆς Ἴσι ἄγαλμα ἐὸν γυναικήιον Βέκερων erat. Hujuſmodi autem *Iſidis* ſimulachra adhuc videre eſt apud *Montefaulconium* alioſque, qui picturas ſcalpturaſque veterum curioſius perluſtraverint.

4 Ἡλιτόμηνον] Sunt qui de hac voce miros errores erraverint. Volunt enim, *Gyraldus* ſcil. et ſubtiliſſimus ille *Kircherus*, nomen eſſe proprium viri neſcio cujus, *Helitomeni* dicti et *Harpocratis* fratris. Eſt autem revera ΗΛΙΤΟΜΕΝΟΣ, ſecundum *Euſtathii* Etymon ad Il. T. ὅτις ἥλιτε, i. e. ἀπέτυχε ϰαὶ ἥμαρτε τῶν συνήθων ϰ τοκετῶ ἐννέα μηνῶν. Vel ut *Suidas*

καὶ Αἰσχύλον, ὃ δὲν δεῖ λέγειν θεός σε. ἡ γὰρ [1] αὐτὴ δυσκολαίνεις τοῖς ὕτω θρασυνόμενος ἢ βαρβάρους δόξας περὶ θεῶν ἔχουσιν. [2] ὅπι δ' ὐκ ἔοικε ταῦτα κομιδῇ μυθεύμασιν ἀρχαίοις ἢ διακένοις πλάσμασιν, οἷα ποιηταὶ ἢ λογογράφοι, καθάπερ οἱ ἀράχναι, γλιχόμενοι ἀφ' ἑαυτῶν ἀπ' ἀρχῆς ἀνυποθέτου ὑφαίνουσι καὶ ἀποτείνουσιν, ἀλλ' ἔχει [3] τινὰς ἀποριάς ἢ παθῶν διηθήσεις αὐτὴ *· ἢ καθάπερ οἱ Μαθηματικοὶ τὴν Ἶριν ἔμφασιν εἶναι τοῦ ἡλίου λέγουσι

Suidas loquitur, ἡλιτόμηνον ἔστι, τὸ ἁμαρτάνον τῆς γεννήσεως τοῦ ἐνδεχομένου καιροῦ,

[1] αὐτὴ δυσκολαίνεις] Olim αὐτὴ male extabat. Notandum vero eſt, pro περὶ ΤΟΝ Ὦρον ΔΙΑΜΕΛΙΣΜΟΝ &c. quae verba paullo ante legiſti, ſubſtituere velle Cl. *Markland.* περὶ ΤΟΥ Ὦρου ΔΙΑΜΕΛΙΣΜΟΥ, ϛ ΤΟΥ Ἴσιδος ΑΠΟΚΕΦΑΛΙΣΜΟΥ—Quae certe conſtructio multo eſt uſitatior.

[2] ὅτι δὲ ὐκ ἔοικε ταῦτα &c.] "Hyperbaton mirificum (inquit *Xylander*) " et quod diſtingui, ita ut fieret " perſpicuum, diffidebam poſſe." Nos vero aliquid tentabimus, veniam facile impetraturi, ſi in re tam lubrica aliquid offendamus. Primum igitur, poſt ΕΧΟΥΣΙΝ, quod verbum praecedit ſententiam, de qua nunc agimus, pro ſemicol. colon interpungo. Deinceps, pro ἀπαρχὰς ἀνυποθέτους, cum *Baxtero* et *Bentleio* lego ΑΠ' ΑΡΧΗΣ ΑΝΥΠΟΘΕΤΟΥ, qua quidem emendatione nihil emendatius excogitari poſſit. Tertio loco, pro ἔχειν legendum eſt omnino ΕΧΕΙ. Denique, poſt αὐτὴ (aliquid enim deeſſe nemo tam mente caecus eſt qui non videat) ΟΡΑΣ adderem; ſicut enim antea dixerat auctor αὐτὴ δυσκολαίνεις, ita nunc habere vult, ΑΥΤΗ ΟΡΑΣ. Totum vero locum ita latine verterem, *Ipſa enim per te iis ſuccenſes, qui tam impias barbaraſque de Diis opiniones habent.* Vides *porro, quod neque ſimilia ſint haec tenuiſſimis illis Fabulis, vaniſque figmentis, quae, Aranearum inſtar, omni veritatis hiſtoricae fundamento deſtituta, ex ſeipſis gignentes pertexunt Poetae, ſed quod habent, et in ſe continent verarum quarundam miſeriarum et calamitatum narrationes.*—Ita tandem deſperatiſſimo huic loco remedium adhibui, ſi fortius, ſi violentius paullo ſit, id non Medico, ſed morbi potius indoli imputandum eſt.

[3] τινὰς ἀποριάς] Forte, τινὰς ΥΠΟΝΟΙΑΣ. Ita p. 644. *Ed. Steph.* Εἰκόνας

ϖοικιλλομένην τῇ ϖρὸς τὸ νέφος ἀναχωρήσει τῆς ὄψεως, ἅτως [4] ὁ Μῦθος ἐνταῦθα λόγε τινὸς ἔμφασίς ἐσιν ἀνακλωνίος ἐπ᾽ ἄλλα τινὰ διάνοιαν, ὡς ὑϖοδηλῶσιν αἵ τε Θυσίαι τὸ ϖένθιμον ἔχεσαι ϰ᾽ σκυθρωϖὸν ἐμφαινόμενον, αἵ τε τῶν ναῶν διαθέσεις, ϖῆ μὲν ἀνειμένων [5] εἰς ϖλεονὰ ϰ᾽ δρόμες ὑϖαιθρίες ϰαὶ καθαρᾶς, ϖῆ δ᾽ ὑϖ᾽ κρυπτὰ ϰαὶ σκότια ϰαὶ ἀγῆς ἐχόντων [6] σολισήεια Θηβαίοις ἐοικότα ϰ᾽ σπιοῖς. [7] ἐχ ἥκισα δὲ ἡ τῶν Ὀσιρείων

νας ϰ᾽ ΥΠΟΝΟΙΑΣ τῶν τότε ϖαθημάτων. Atque iterum p. 647. ταῦτα μὲν δὴ τοιαύτας ΥΠΟΝΟΙΑΣ δίδωσιν. *Markland.* De voce etiam ANAXΩPHΣEI, quae ſtatim legitur, dubitat idem Vir doctiſſimus.

[4] ὁ μῦθος ἐνταῦθα] Legendum eſſe cenſeo, Ο ΕΝΤΑΥΘΑ ΜΥΘΟΣ, *praeſens*, ſcil. *Fabula*; Fabula de qua nunc agimus.

[5] εἰς ϖλεονὰ ϰαὶ δρόμες] Conſulas *Strabon.* lib. 17. p. 805, ubi Aegyptiorum Templorum ſtructuram deſcriptam et explanatam tibi videbis.

[6] σολισήεια Θηβαίοις ἐοικότα] Haeccine diutius ut ferri poſſunt? Scribe ocyus σολισ. ΣΠΗΛΑΙΟΙΣ ἐοικότα, quam quidem correctionem certiſſimam eſſe arbitror. *Bentleius* repoſuit ΘΗΒΑΙΣ, infelici vero cum ſucceſſu. *Xylander* vertit *Cellulis ſimilia*, recte. Addit inſuper in notulis ad locum, "Θηβαίοις non puto "eſſe integrum; forte ΘΗΚΑΙΣ "ſcriptum ab auctore, aut ΘΗΛΑ-"ΚΟΙΣ, aut ΘΗΣΑΥΡΟΙΣ, quales e-"rant apud Delphos"—De his vero Aegyptiorum ſacerdotum Sacrariis, *Spelaeis* ſive Adytis ſimilibus, pleni ſunt tum veterum tum recentiorum libri. Vnicum tantum *Kircherum* deſcribam, qui mihi jam ad manus eſt. "Adyta Aegyptiorum in quibus Sa-"cerdotes ſacra operari, rituſque et "caeremonias ſuas exercere ſole-"bant, ſubterranea loca erant ſin-"gulari quodam artificio ita con-"ſtructa, ut nihil non myſterioſi in "iis occurreret. Muri ex omni parte "pleni tum Hieroglyphicis Picturis, "tum Sculpturis, in quorum medio "ara ſtat poſita &c." Vid. quae de his Antris egregia profert *Porphyr. de Ant. Nymph.* p. 254. *Ed. Cantab.*

[7] ἐχ ἥκισα δὲ ἡ τῶν Ὀσιρείων δόξα] Maxima quidem in iis, quae ſtatim ſequuntur, obſcuritas; neque prima mediis, vel media ultimis ſatis conſentire videntur: adeo ut mendoſiſſimam eſſe, quae nunc exhibetur Lectio,

δόξα, πολλαχῶ κεῖας λεγομένου τῶ σώματος. Ἄβυδον ἴσως ἡ Μέμφιν ὀνομάζειας πολίχνην λέγουσιν, ὡς μόνην τὸ ἀληθινὸν ἔχουσαν, ἔν τε Ἄβύδῳ τὰς Εὐδαίμονας τῶν Αἰγυπτίων ἢ δυνατοὺς μάλιστα θάπτειας, φιλοτιμουμένους ὁμοτάφους

ctio, affirmare nullus dubitem. Vtrum vero nos pro tenuitate ingenii aliquid melius proferre poſſimus, tuo ſit judicio, Lector erudite.—— Inter Teſtimonia quae a Plutarcho ea de cauſa afferuntur, ut aliquid veri iis ſermonibus ſubeſſe oſtendat, qui de *Oſiridis* calamitatibus infortuniiſque vulgo circumferuntur; *primum* adducit argumentum, lugubria quaedam Sacrificia, triſteſque ritus has res adumbrantes quaſi, ſive ὑποδηλοῦντες—*Deinde*, ſubterranea iſta Spelaea ſive Adyta caſus tam miſeri memoriam conſervantia adhuc et exhibentia. Tum denique *tertio loco* addit, non minimum vero harum rerum argumentum ſive indicium eſt, ἡ τῶν ΟΣΙΡΕΙΩΝ δόξα. Nempe, ut cum *Xylandro* vertamus, "*Opinio de Oſiridis templis!* vel cum *Gallico Interprete* "*Amyotto*," *Meſmement l'Opinion des Oſiriens!* Haeccine vero argumento eſſe, veras fuiſſe calamitates et miſerias, quae *Oſiri* olim obtigiſſent? minime omnium! At ſi mecum pro ΟΣΙΡΕΙΩΝ, ΤΑΦΟΣΙΡΕΙΩΝ reſcribas, omni tandem difficultati et obſcuritati ſuccures: nihil enim ad narrationem, quae de Oſiridis triſti exitu habebatur, ſtabiliendam et confirmandam plus valeret, quam *opinio*, quae mentibus hominum inſediſſet, *de variis iſtis Oſiridis ſepulchris.*— Hactenus igitur neceſſe eſt mecum agnoſcas omnia inter ſe apte ſatis et congruenter cohaerere. Vlterius igitur jam progrediendum eſt; quae enim ſubſequuntur haud minori laborant obſcuritate et corruptione. Injecta igitur ΤΑΦΟΣΙΡΕΙΩΝ mentione, pro more ſuo digreditur aliquantulum *Auctor*, ut de variis his *Oſiridis* Sepulchris aliquid inſuper adjungat. Pergit igitur hunc in modum. "Quum "vero apud multos Aegypti locos "ſepeliri dicitur *Oſiridis corpus*, inter "caeteras urbes, *Abydos* praecipue "et *Memphis* inſimulantur, quaſi quae "ſolae verum corpus haberent: *A*-"*bydi* enim humari ſolitos potentiſ-"ſimos ditiſſimoſque quoſque Ae-"gyptiorum, hoc ſcil. ſtudioſe am-"bientes, ut eodem cum *Oſiridis* "corpore potiantur ſepulchro: *Mem*-"*phi* autem Apin (animae Oſiridis "ſimulachrum) nutriri, eodem quip-"pe loco quo conditum eſt corpus." Graeca igitur ſic lego, et interpungo. ἐχ ἥκιστα δὲ ἡ τῶν ΤΑΦΟΣΙΡΕΙΩΝ δόξα. Πολλαχῶ [ΔΕ] κεῖας λεγομένου τῶ Σώματος, Ἄβυδον ἴσως ἡ Μέμφιν ὀνομάζειας (NOMIZESΘAI forte, inquit *Markland.*) πολίχνην λέγουσιν ὡς μόνην κ. τ. λ.—De *Abydo* praeterea haec habet *Strabo* (lib. 17. p. 813.)

ἔοικα

εἶναι τὸ σῶμα τὸ Ὀσίριδος· ἐν ᾗ Μέμφει τρέφεσθαι τὸν Ἆπιν (εἴδωλον ὄντα τῆς ἐκείνου ψυχῆς) ὅπου καὶ σῶμα κεῖσθαι.

κα. [1] Καὶ τὴν μὲν πόλιν οἱ μὲν Ὅρμου ἀγαθῶν ἑρμηνεύουσιν, οἱ δ' ὡς Τάφον Ὀσίριδος τὴν

ἔοικε δὲ ὑπάρξαι πολὲ ἡ Ἄβυδος πόλις μεγάλη, δευτερεύουσα καλὰ τὰς Θήβας. Deinde vero addit; ἐν δὲ τῇ Ἀβύδῳ τιμῶσι τὸν Ὄσιριν. Ἐν δὲ τῷ ἱερῷ τοῦ Ὀσίριδος ἔκ ἔξεστιν, ὅτε ᾠδὸν, ὅτε αὐλητὴν, ὅτε ψάλτην, ἀπάρχεσθαι τῷ Θεῷ. De Templo vero *Apidis*, ὅς ἐστιν ὁ αὐτὸς ὁ Ὄσιρις (ut cum eodem *Strabone*, pag. 807, loquar) apud *Memphin*, nemo ferme est qui ignoret. Vid. vero *Herod.* lib. 2. c. 153. κρατήσας δὲ αἰγύπτου πάσης ὁ Ψαμμίτιχος ἐποίησε τῷ Ἡφαίστῳ προπύλαια ἐν Μέμφι — αὐλήν τε τοῦ Ἄπι, ἐν τῇ τρέφεται ἐπεὰν φανῇ ὁ Ἆπις, οἰκοδόμησε. Quod autem *Bos Apis* εἴδωλον sit *Osiridis* Animae, cum plurima sint quae profert Antiquitas, unicum tantum *Diodorum* hac de re exscribam; τῆς δὲ τοῦ Βοὸς τούτου (*Apidis* scil.) τιμῆς αἰτίαν ἔνιοι φέρουσι, λέγοντες, ὅτι τελευτήσαντος τοῦ Ὀσίριδος, εἰς τοῦτον ἡ ψυχὴ αὐτοῦ μετέστη, καὶ διὰ ταῦτα διατελεῖ μέχρι τοῦ νῦν ἀεὶ καλὰ τὰς ἀναδείξεις αὐτοῦ μεθισαμένη πρὸς τοὺς μεταγενεστέρους.

[1] καὶ τὴν μὲν πόλιν κ. τ. λ.] Eccè tibi locum omnium corruptissimum! "Vrbem vero alii *Portum Bonorum* "interpretantur, alii *Sepulchrum O-*"*siridis*." Sed quae haec tam foeda est ταυτολογία? nonne jam dixisset, *Memphim* πολίχνην pro vero *Osiridis* Sepulchro a quibusdam haberi soli-

tam? eandemne igitur rem iisdem ferme verbis, vel proxima sententia repetere velle? absit istiusmodi inconcinnitas a *Plutarcho* nostro! Demus vero hoc impraesentiarum; unde autem pendet τὴν δὲ πρὸς πύλαις &c.? Quove vinculo connectuntur vel cum iis quae praecedunt, vel cum iis quae statim subsequuntur? Quid demum sit ΝΙΣΤΙΤΑΝΗΝ, pertentosa quidem, si quae alia, vox? Demonstrata jam praesentis Lectionis pravitate et inconsequentia, nostrum est, ex mente auctoris penitius inspecta, dispicere, si quid melius proferri possit. De *Abydo* atque *Memphi*, quae Civitates a nonnullis verum *Osiridis* corpus tenere dicebantur, hactenus locutus, ad alios enumerandos locos jam progreditur, qui tantum hunc sibi honorem vindicaverint: hunc atque in modum procedit oratio. "Atqui quidam sunt qui hanc "urbem (*Memphin* scil.) *Portum Bo-*"*norum* interpretantur, dum *Sepul-*"*chrum Osiridis* esse statuunt *apud* "*Insulam* quae *ad Philas* adjacet; "quae quidem Insula reliquo tem-"pore &c." Jam omnia inter se consentire, et amice conspirare sentis. Graeca itaque *Plutarchi* hunc ad modum sibi restitui posse arbitror. καὶ ΤΑΥΤΗΝ μὲν πόλιν οἱ (vel ἔνιοι)

δὲ πρὸς πύλαις Νισιτάνην ἄλλως μὴ ἄβατον ἅπασι καὶ ἀπροσπέλαστον εἶναι, καὶ μηδὲ ὄρνιθας ἐπ' αὐτὴν καρτερεῖν, μηδὲ ἰχθῦς προσπελάζειν, ἐνὶ ᾧ καιρῷ τὰς Ἱερεῖς διαβαίνουσας ἁγνίζειν καὶ καθαρεύειν τὸ σῶμα [2]Μηθίδης φυτῷ θειοποιοῦμενον, ὑπεραίρουσι πάσης ἐλαίας μέγεθος. [3] Εὖ-

μὲν Ὄρμον ἀγαθῶν ἑρμηνεύσει, ΩΣ ΔΕ ΤΑΦΟΝ Ὀσίριδος εἶναι ΤΗΝ ΠΡΟΣ ΦΙΛΑΙΣ ΝΗΣΟΝ, ΗΝ ἄλλως μὲν κ. τ. λ. Hanccine vero correctionem duriuſculam dicis eſſe, et a praeſenti lectione nimis alienam? vix id affirmes, ſi non verba tantum, ſed et curſum orationis tecum paullo attentius perpenderis. Quod vero ad noviſſima iſta verba attinet, ΤΗΝ ΠΡΟΣ ΦΙΛΑΙΣ ΝΗΣΟΝ, ΗΝ, quae emendavi pro prodigioſis iſtis ΤΗΝ ΔΕ ΠΡΟΣ ΠΥΛΑΙΣ ΝΙΣΤΙΤΑΝΗΝ, haec tibi ex *Strabone*, *Diodoro*, et *Servio* confirmata ſatis et ſancita dabo. *Strabo* lib. 17. p. 803. καὶ μικρὸν ταύτης ὕπερθε (urbem ſcil. Saidem) τὸ τοῦ Ὀσίριδος Ἄσυλον, ἐν ᾧ κεῖσθαι τὸν Ὀσιρίν φασιν. ἀμφισβητοῦσι δὲ τούτου πολλοὶ, καὶ μάλιστα οἱ τὰς ΦΙΛΑΣ (Φύλας olim) οἰκοῦντες, τὰς ὑπὲρ Συήνης καὶ τῆς Ἐλεφαντίνης. *Diod. Sic.* lib. 1. p. 19. Ἔνιοι δέ φασιν ΟΥΚ ΕΝ ΜΕΜΦΕΙ κεῖσθαι τὰ σώματα τούτων τῶν Θεῶν, ἀλλ' ἐπὶ τῶν ὁρῶν τῆς Αἰθιοπίας καὶ τῆς αἰγύπτου, ΚΑΤΑ ΤΗΝ ΕΝ ΤΩΙ ΝΕΙΛΩΙ ΝΗΣΟΝ κειμένην πρὸς ταῖς καλουμέναις ΦΙΛΑΙΣ, ἔχουσαν δὲ προσηγορίαν ἀπὸ τοῦ συμβεβηκότος, ἱερὸν ποιδίον. σημεῖα δὲ τούτου δεικνύουσιν ἐν τῇ νήσῳ ταύτῃ διαμένοντα τὸν τάφον τὸν καλουμενον Ὀσίριδι, κοινῇ τιμώμενον ὑπὸ τῶν καθ' αἴγυπτον ἱερέων ——διὰ ταύτην δὲ τὴν αἰτίαν καὶ τὴν νῆσον ταύτην ἄβατον εἶναι πολὺν τοῖς Ἱερεῦσι. καὶ πάντας τοὺς τὴν Θηβαΐδα καθοικοῦντας μέγιστον ὅρκον κρίνειν, ὅταν τις ΤΟΝ ΟΣΙΡΙΝ ΤΟΝ ΕΝ ΦΙΛΑΙΣ κείμενον ὀμόσῃ. Atque iterum p. 23. Ταφῆναι δὲ λέγουσι τὴν Ἶσιν ἐν Μέμφει—— ἔνιοι δέ φασι τὰ σώματα τῶν Θεῶν τούτων κεῖσθαι ΚΑΤΑ ΤΗΝ ΕΝ ΦΙΛΑΙΣ ΤΟΥ ΝΕΙΛΟΥ ΝΗΣΟΝ. Ita porro *Servius* (ex *Senecae* lib. de *Rit. et Sacris Aegyptiorum*) ad V. 154. Aen. 6. "Hic (*Seneca*) dicit circa "Sienem, extremam Aegypti partem, "eſſe locum, quem *Philas*, hoc eſt, "*Amicas* vocant: ideo quod illic eſt "placata *Iſis* ab Aegyptiis, quibus "irafcebatur, quod membra mariti "Oſiridis non inveniebat, quem Frater Typho occiderat. Quae inventa "poſtea cum ſepelire vellet, elegit "vicinae paludis tutiſſimum locum, "quem tranſitu conſtat eſſe difficilem—Vltra hanc eſt brevis Inſula "inacceſſa hominibus, unde ABATOS appellata eſt." Idem *Seneca Nat. Quaeſt.* IV. c. 2. "*Philae* Inſula eſt aſpera et undique praerupta." Sed haec hactenus.

[2] Μη-

δοξῶ δὲ, πολλῶν Ταφων ἐν Αἰγύπτῳ λεγομένων, ἐν Βυβλῳ τὸ σῶμα κεῖσθ· ϰαὶ γὰρ πατρίδα ταύτην γεγονέναι τῷ Ὀσίριδι. οὐκέτι μέντοι λόγου δεῖσθ [4]τὴν Ταφόσιριν· αὐτὸ γὰρ φράζειν τοὔνομα Ταφὴν Ὀσίριδος. [5] αἰνῶ δὲ τομὴν ξύλου, ϰ̀ χίσιν λίνου, ϰ̀ χοὰς χεομένας,

[2] Μηθίδης φυτῷ] "Quid vero Plan-
" tae (inquit *Xylander*) ſit ΜΗΘΙΔΗ
" non facile credo invenias". Quod enim certum eſt, apud *Theophraſtum*, *Dioſcoriden* vel *Plinium* nulla ejus eſt mentio facta. *MS. Petav.* habet ΜΗΔΙΘΗΣ, unde conjecit *Baxterus* legi oportere, ΜΗΔΙΚΗΣ φυτῷ. Neceſſe quidem eſt concedamus, hanc vocem ad veterem Lectionem quam proxime accedere; cum tamen *Malum Medicum* non ſit inter φυτὰ recenſendum, quae Aegypti propria ſunt, ejuſque per hujus Gentis Sacra rariſſima, vel nulla potius alibi mentio facta ſit, aegre quidem doctiſſimi Viri correctionem admittendam eſſe cenſeo. Quando vero mihi, quae de *Erica* ſupra memoraverit *Auctor*, in mentem veniunt, quod ſcil. τὴν σορὸν Ὀσίριδος apud *Byblum* olim circumſepſerit, nequeo a me impetrare quin hoc in loco, pro ΜΗΘΙΔΗΣ, ΕΡΙΚΗΣ reponendum eſſe ſtatuam. Quid enim miri, ſi ad eam retinendam vel confirmandam potius Hiſtoriolam, ſive ut antea *Plutarchus* dixerit, ϰομψότητος ἱστορικῆς ἕνεϰα, finxerint Sacerdotes, *Ericam* apud *Philas*, caeteris hominibus inacceſſam Inſulam, umbra ſua mirandum in modum jam *Sepulchrum Oſiridis* obtegere? Neque quidem jure objicias inter minores dumoſaſque Plantas *Ericam* recenſeri ſolitam; ut enim nihil dicam de admirabili iſta *Erica*, quae apud *Byblum* in tantam magnitudinem excreviſſet, ex ipſa oratione patet miranda quadam et praeter juſtam proceritate gaudere hanc, de qua nunc loquitur, Plantam. Sed non ſunt ad Naturae Ordinem Legeſque exigenda Μυθολόγων Commenta!–*Perſeae* quoque *Arboris* plurima eſt mentio facta per Aegyptiorum Sacra; Arbor quippe *Iſidi* dicata, Terrae Aegyptiacae propria, et ad uſus ſacros tota deſtinata: (vid. *Plutarch.* infra, et *Theophraſt. de Plant.* p. 72. *Ed. Heinſ.*) Vtrum vero ΜΗΔΙΚΗΣ, vel ΕΡΙΚΗΣ vel ΠΕΡΣΕΑΣ praeferas, vel omnia velis reſpuere, tui ſit judicii, Lector erudite.

[3] Εὔδοξος δὲ.] ΦΗΣΙ ſcil. Quod quidem verbum, ſi in ipſum Textum intromittere nolis, neceſſe eſt tamen mente tecum intelligas.

[4] ταφόσιριν.] Hanc urbem ſaepius memorat *Strabo* (Pagg. 799, 800.) eam vero ΤΑΠΟΣΙΡΙΝ ſemper nuncupat.

[5] αἰνῶ δὲ τομὴν ξύλου.] Ita pro ΑΙΝΩΝ reſcripſi, praeeuntibus *Edd.*

διὰ τὸ πολλὰ τῶν μυστικῶν ἀναμεμίχθαι τούτοις. [6] ὃ μόνον δὲ τοῦτο οἱ ἱερεῖς λέγουσιν, ἀλλὰ καὶ τῶν ἄλλων Θεῶν, ὅσοι μὴ ἀγήρηλοι μηδὲ ἄφθαρτοι, τὰ μὲν σώματα παρ' αὐτοῖς κεῖσθαι καμόντα καὶ θεραπεύσαντα, τὰς δὲ ψυχὰς ἐν οὐρανῷ λάμπειν Ἄστρα, καὶ καλεῖσθαι Κύνα μὲν τὴν Ἶσιδος ὑφ' Ἑλλήνων, ὑπ' Αἰγυπτίων δὲ Σῶθιν, Ὠρίωνα δὲ [7] τὴν Ὧρου, τὴν δὲ Τυφῶνος, Ἄρκτον. [8] εἰς δὲ τὰς τροφὰς τῶν τιμωμένων Ζώων, τοὺς μὲν ἄλλους σωτηριαζομένους τελεῖν, μόνους δὲ μὴ δίδοναι τοὺς Θηβαΐδα κατοι-

[1] *Antiq. Ald.* et *Basil.* Neque quidem hoc in loco adeo interpretandum est hoc verbum, ut cum laudibus quicquam commune habeat; sed, ut ipse *Auctor* alibi loquitur, (proprie an non nihil ad rem,) ἀντὶ τοῦ παραιτεῖσθαι νῦν κέχρηται. (de *Audiend. Poet.* p. 39. *Ed. Steph.*) Quasi dixisset *Plutarchus*, alia argumenta ad comprobandum veri quid subesse iis, quae de *Osiride* narrantur, adduci possunt, qualia sunt τομὴ ξύλου &c. haec vero *omitto* omnia, διὰ τὸ πολλὰ τῶν μυστικῶν ἀναμεμίχθαι τούτοις. Quando autem hae Ceremoniae σχίσις λίνου, τομὴ ξύλου &c. institutae fuisse videntur in earum rerum Memoriam, quae apud *Byblum* quondam *Isidi* accidisse supponuntur, hinc forsan nonnullis probabilior videatur Sententia nostra, quam de *Erica* supra attulimus.

ibid. αἰνῶ δὲ] Lego, ΟΚΝΩ δὲ τομὴν ξύλου, scil. λέγειν. Sic postea ΟΚΝΩ δὲ μὴ τοῦτο ἢ τὰ ἀκίνητα κινεῖν. *Markland.*

[6] ὃ μόνον δὲ τούτου οἱ ἱερεῖς] Olim ΤΟΥΤΩΝ, sed prave: cum enim de *Osiride solo* mortuo adhuc dixerit *Auctor*, satis constat, ad eum solum velle hoc in loco respicere. Correctionem nostram ex *Baxt.* et *Bentl.* suffragiis comprobatam esse demum animadverti.

[7] τὴν Ὧρου] Scil. τὴν ψυχὴν Ὧρου. Nova autem est haec lectio, quam ex conjectura dedi. Ceterae enim Edd. ΤΟΝ ΩΡΟΝ absurde praestant. Accedit *Baxt. Bentl. Markland.* auctoritas.

[8] εἰς δὲ τὰς τροφὰς τῶν τιμ. ζώων] Hanc Lectionem, elegantem certe et necessariam, *Xylandro* debes, cum prius extiterit τὰς ΓΡΑΦΑΣ: quo autem sensu videant illi, qui in antiq. libris nihil immutandum esse volunt, nisi ex *M. S.* auctoritate — Quantos vero Sumptus profuderint olim

ϰᾶνζας, ὡς ϑνητὸν Θεὸν ἑδένα νομίζονζας, ἀλλὰ ὃν ϰαλοῦσιν αὐτοὶ [9] Κνὴφ, ἀγέννητον ὄνζα ϰ̀ ἀθάνατον.

ϰβ. Πολλῶν ὧ τοιούτων λεγομένων ϰ̀ δεικνυμένων, οἱ μὲν οἰόμενοι [1] Βασιλέων ταῦτα ϰ̀ Τυφώνων (δι' ἀρετὴν ὑπερφέρουσαν ἢ δυνάμιν ἀξίωμα τῇ Δόξῃ Θεότητος ἐπιγραψαμένων, εἶτα χρησαμένων τύχαις) ἔργα ϰαὶ πάθη δεινὰ ϰ̀ μεγάλα διαμνημονεύειν, ῥᾴστην μὲν ἀποδράσει τὸν λόγον χρῶνται, ϰ̀ τὸ δύσφημον, ὡ φαύλως, ἀπὸ τῶν Θεῶν ἐπ' ἀνθρώπους μεταφέρουσι, ϰ̀ ταύτας

olim Aegyptii ad ſacras eorum Beſtias ſuſtentandas et alendas, notiora ſunt, quam ut iis proferendis diu immoremur: Vnum vero conſulas *Herod.* l. 2. c. 65. ἐοῦσα δὲ αἰγυπτίῳ ὅμορος τῇ Λιβύῃ ϑ μάλα ϑηριώδης ἐστί· τὰ δὲ ἐόντα σφι, ἅπαντα ἱρὰ νενόμισται — νόμος δὲ ἐστὶ περὶ τῶν ϑηρίων ὧδε ἔχων. Μελεδωνοὶ ἀποδεδέχαται τῆς τροφῆς χωρὶς ἑϰάστων, ϰ̀ ἔρσενες ϰ̀ ϑήλεαι τῶν αἰγυπτίων, τῶν παῖς παρὰ πατρὸς ἐϰδέϰεται τὴν τιμήν. ϰ. τ. λ. ΤΑΣ ΤΡΟΦΑΣ etiam, pro τὰς γραφὰς, praeſtant notulae praeſtantiſſimi *Marklandi*; qui porro obſervavit, *Sydus* illud quod jam ΣΩΘΙΝ ὑπ' αἰγυπτίων appellari ſcribit *Plutarchus*, alio loco ab eodem (p. 669. *Ed. Steph.*) αἰγυπτιστὶ ΣΩΘΙ dici.

[9] Κνὴφ ἀγέννητον ὄνζα] Ita cum *Xyland. Baxt. Bentl. Markland.* edendum eſſe curavi, cum olim confuſe legeretur ΚΝΗΦΑΓΕΝΗΤΟΝ. Multa de hoc Thebanorum Deo, ΚΝΗΦ dicto, habet *Euſebius* in *Libris de Praep. Evang.* Ita, lib. 1. c. 10. φοίνικες δὲ αὐτὸ ἀγαθὸν Δαίμονα ϰαλοῦσιν· ὁμοίως ϰαὶ αἰγύπτιοι ΚΝΗΦ ἐπονομάζουσι· προσιθέασι δὲ αὐτῷ ἱέραϰος ϰεφαλὴν διὰ τὸ πρανὲς τοῦ ἱέραϰος. ibid. ϰ̀ Ζοροάστρης δὲ ὁ μάγος, ἐν τῇ ἱερᾷ συναγωγῇ τῶν Περσιϰῶν, φησὶ ϰαλὰ λέξιν. ὁ δὲ Θεός ἐστι ϰεφαλὴν ἔχων ἱέραϰος. οὗτός ἐστιν ὁ πρῶτος ἄφθαρτος ἀΐδιος, ἀγέννητος, ἀμερὴς, ἀνομοιότατος, ἡνίοχος πάντων ϰαλῶν, ἀδωροδόϰητος, ἀγαθῶν ἀγαθώτατος, φρονίμων φρονιμώτατος. *Euſeb.* lib. 3. p. 115. τὸν δημιουργὸν, ὃν ΚΝΗΦ οἱ αἰγύπτιοι προσαγορεύουσιν, ἀνθρωποειδῆ, τὴν δὲ χροιὰν ἐϰ ϰυανοῦ μέλανος ἔχοντα, ϰρατοῦντα ζώνην ϰαὶ σϰῆπτρον, ἐπὶ δὲ τῆς ϰεφαλῆς πτερὸν βασίλειον φέροντα — ἐϰ δὲ τοῦ στόματος προϊέσθαί φασιν ὠὸν ϰ. τ. λ.

[1] βασιλέων ταῦτα ϰαὶ τυράννων] Quae poſt noviſſimam hanc vocem uſque τύχαις leguntur, omnia inter

ἔχουσιν ἀπὸ τῶν ἱσορυμένων βοηθείας. ἱσορυῦσι γὰ Αἰγύπλιοι [2] τὸν μὲν Ἑρμεῖ τῷ σώματι γλυφὰς γαλιάγκωνα, τὸν δ᾽ Τυφῶνα τῇ χρόᾳ πυῤῥὸν, λευκὸν δὲ τὸν Ὧρον, καὶ μελάγχροιαν τὸν Ὄσιριν, ὡς τῇ φύσει γεγονότας ἀνθρώπους. ἔτι δ᾽ καὶ Στρατηγὸν ὀνομάζουσιν Ὄσιριν, καὶ Κυβερνήτην Κυνώβου (οὗ φασιν ἐπώνυμον γεγονέναι τὸν ἀστέρα·) [3] καὶ τὸ πλοῖον ὃ καλοῦσιν Ἕλληνες Ἀργὼ, τῆς Ὀσίριδος νεὼς εἴδωλον ἐπὶ τιμῇ κατηρεισμένον, καὶ μακρὰν φέρειν τοῦ Ὠρίωνος καὶ τοῦ Κυνὸς, ὧν τὸ μὲν Ὧρου, τὸ δ᾽ Ἴσιδος ἱερὸν, Αἰγύπλιοι νομίζουσι.

Parentheſeos Cancellos includenda eſſe volui, unde haud paullo clarior et illuſtrior fiat conſtructio.

[2] τὸν μὲν Ἑρμῆν — γαλιάγκωνα] Poſtremam vocem explicat *Heſychius*, ὁ τὸν βραχίονα ἐλάτλονα ἔχων. *Feſtus* etiam *ancum* interpretatur, *qui aduncum Brachium habet, ut exporrigi non poſſit:* et Gloſſario veteri, *Ancus*, ΚΥΛΛΟΣ explicatur; et recte quidem, cum haec vox, ΧΩΛΟΣ et ΚΑΜΠΥΛΟΣ ab eodem *Heſych.* reddatur. — Hic vero locus ab *Euſebio* (*Praep. Evang.* p. 91.) laudatur, ubi invenies λευκὸν δὲ τὸν ΑΡΗΝ, pro eo quod apud *Plutarchum* legitur λευκὸν δὲ τὸν ΩΡΟΝ. Cum vero in Aegyptia Hiſtoria tota verſetur oratio, haud difficulter ſtatuendum erit, quaenam ſit amplexanda Lectio.

[3] καὶ τὸ πλοῖον] Vereor quidem nimis, ut ſeſe ſanam praeſtiterit haec Lectio diligentius perpendentibus. τῆς Ὀσίριδος νεὼς εἴδωλον ἐπὶ τιμῇ κατηρεισμένον. " Argo quippe, navis " *Oſiridis* imago, in honorem inter " ſidera relata". In cujus vero Honorem? *Oſiridis* ſcil.; at de hac re ſilent prorſus Graeca, uti ſe nunc habent. Nonne igitur leviſſima correctione reſcribere debemus, Ἀργὼ, τῆς Ὀσίριδος νεὼς εἴδωλον ΟΝ, ἐπὶ ΤΟΥΤΟΥ τιμῇ κατ. " *Argo*, nimirum, cum " *Oſiridis* navis imago eſſet, in illius " honorem inter ſydera relata fuit"? Quiſquamne vero eſt qui novam lectionem antiquae non longe antefecerat? Olim quidem pro νεὼς, conjeceram ΛΑΡΝΑΚΟΣ reſcribi oportere; *Argo ſcil. ad Imaginem Ciſtae illius*

in

κγ. [1] Ὁκνῶ δὲ μὴ τοῦτο ᾖ τὰ ἀκίνητα κινεῖν, ϗ πολεμεῖν ὑ τῷ πολλῷ χρόνῳ, κ᾽ Σιμωνίδην, μόνον, πολλοῖς δὲ ἀνθρώπων ἔθνεσι ϗ γλώσσι κατόχοις ὑπὸ τῆς πρὸς τὸς Θεοὺς τύτους ὁσιότητος, ὐδὲν ἀπολιπούσης, ἐξ ὑρανῦ μεταφέρειν ἐπὶ γλῶ ὀνόματα πλιχαῦτα, ϗ τιμὴ ϗ πίσιν (ὀλίγυ δεῖν) ἅπασιν ἐκ πρώτης γλώσσεως [2] ἐνδεδυκῦαν ἐξισάναι ϗ ἀναλύειν, μεγάλας μὲν τῷ ἀθέῳ λεῷ κλισιάδας ἀνοίγοντας ϗ [3] ἐνανθρωπίζοντι τὰ θεῖα, λαμπρὰν δὲ τοῖς [4] Εὐημέρου τοῦ Μεσσηνίυ φεναξισμοῖς παῤῥησίαν διδόντας, ὃς αὐτὸς ἀντίγραφα συνθεὶς ἄπισυ ϗ ἀνυ-

in qua jacebat Oſiridis corpus, facta fuit &c. Sed *MSS.* ope prorſus deſtitutus praeſtat ἐπέχειν.

[1] ὀκνῶ δὲ μὴ τῦτο ᾖ κ. τ. λ.] Locus quidem omni ſine dubio male ſanus, uti cuivis vel oſcitanter legenti ſtatim videbitur: eum vero ſic mecum refingas et interpungas; ϗ πολεμεῖν ΟΥ (hanc vocem pro ΕΝ, praeſenti lectione, exhibent *Edd. Aldin.* et *Baſil.*) τῷ πολλῷ χρόνῳ (καὶ Σιμωνίδην) μόνον, πολλοῖς δὲ ἀνθρώπων —— ὁσιότητι, ὐδὲν ἀπολιπούσης ΤΟΥ (quam quidem vocem ipſa Conſtructio efflagitare videtur) ἐξ ὑρανῦ κ. τ. λ. Ita vero latine vertas, *Vereor autem ne hoc ſit non-movenda movere, bellumque inferre* non *tantum longo tempori, ut Simonides habet, multis vero hominum gentibus——quum nihil ferme aliud hoc ſit,* hanc ſc. Fabulae Explicationem admittere, *quam de Coelo in Terram deducere* &c.

[2] ἐνδεδυκυῖαν] Legendum puto ΕΝΤΕΤΗΚΥΙΑΝ, *infixam*, quod multo elegantius eſt: vel ΕΜΠΕΦΥΚΥΙΑΝ, ut p. 661. 10. *Ed. Steph. Markland.*

[3] ἐνανθρωπίζοντι] Hanc vocem, quam elegantiſſimam ſimul, et veriſſimam judicabis, Lector, *Bentleii* ſagacitati debes. Olim enim ΕΞΑΝΘΡΩΠ. nimium patienter ferebatur, ſenſu quidem ad *Auctoris* mentem parum accommodo. Forte ΕΞΑΝΘΡΩΠΙΖΟΝΤΑΣ, inquit *Markland.*

[4] Εὐημέρου τοῦ Μεσσηνίου] Hujus *Euemeri*, (ſi *Euhemerus* mavis non repugno,) non profani modo Scriptores, ut *Tullius* (*prope Finem primi de Natura Deorum,*) *Macrobius*, et alii meminerunt, ſed et *Sacri*, Auguſtin.

ad

πάρεστε μυθολογίας, πᾶσαν ἀθεότητα καταπεδήσουσι τ' Οἰκουμένης, τὰς νομιζομένους Θεὰς πλύτας ὁμαλῶς [5] διαγράφων, [6] εἰς ὀνόματα στρατηγῶν καὶ ναυάρχων καὶ βασιλέων, ὡς δὴ πάλαι γεγονότων. ἐν δὲ Παγχοντι γράμμασι χρυσοῖς ἀναγεγραμμένοις, οἷς ὅτε Βάρβαρος ἐδεὶς, ὅτε Ἕλλην, ἀλλὰ μόνος Εὐήμερος, ὡς ἔοικε, πλούσας εἰς τὰς μηδαμόθι γῆς γεγονότας, μηδ' ὄντας Παγχάας καὶ Τριφύλλας, ἐπλευχήκει.

κδ. Καί τοι μεγάλαι μὲν ὑμνοῦνται πρόξεις ἐν Ἀσσυρίοις, Σεμιράμιος· μεγάλαι δ' αἱ Σεσώστριος ἐν Αἰγύπτῳ· Φρύγες δὲ μέχρι νεῶ τὰ λαμπρὰ καὶ θαυμαστὰ τῶν ἔργων, Μανικὰ καλοῦσι, διὰ τὸ Μανίν τινα τῶν πάλαι βασι-

ad *Maximum Epiſt.* 44. et de *Civitate Dei* lib. 6. c. 7.—*Lactantius* lib. 1. c. 40. Antiquus (inquit) auctor *Euhemerus*, qui fuit ex civitate *Meſſana*, res geſtas Jovis et caeterorum, qui Dii putantur, collegit: hiſtoriamque contexuit ex Titulis et Inſcriptionibus ſacris, quae in antiquiſſimis Templis habebantur, maximeque Jovis Triphyllii &c. Idem copioſius apud Euſebium. *Diodorus*, qui eum *Caſſandri* Regis familiarem perhibet, itidem, ut *Lactantius* poſt eum, *Meſſanae* natum. Meminit et *Strabo* (lib. 1. et 7.) *Euhemeri Meſſenii*, ut nugacis ſcriptoris. *Clemens Alexandrinus*, Προτρεπτικῷ, *Euhemerum* hunc, ut puto, inter ἀθέους numerans *Agrigentinum* facit, [uti etiam *Arnobius* lib. 4.] *Noſter* de *Placitis Philoſophorum*, *Tegeatam* 1. 7.—Et ΘΕΙΟΥ ΑΝΑΓΡΑΦΗ apud Athenaeum (lib. 14.) citatur *Euhemeri Coi*, quod obiter duxi adnotandum. *Xylander*.

[5] διαγράφων] Imo ΔΙΑΓΝΑΦΩΝ ſcribendum eſt. Ita poſtea p. 672. *Ed. Steph.* εἰς πνεύματα —— ΔΙΑΓΝΑΦΟΝΤΕΣ τὰ θεῖα καὶ διαλύοντες. *Markland*.

[6] εἰς ὀνόματα] Ita cum *Baxtero* et *Bentleio* dedi pro εἰς ONOMA, quod prius mendoſe legebatur. Deinde, pro

ἐν

λέων ἀγαθὸν ἄνδρα ϰ̀ δυνατὸν ϕυλάξ παρ' αὐτοῖς, [1] ὃν ἔνιοι Μάσδιν καλοῦσι. Κῦρος δὲ Πέρσας, Μακεδόνας δὲ Ἀλέξανδρος, ὀλίγα δεῖν, ἐπὶ πέρας τ̀ γῆς κεκλουῶτας ϖεϑήγαγον, ἀλλὰ ὄνομα ϰαὶ μνήμην βασιλέων ἀγαθῶν ἔχουσιν. [2] εἰ δέ τινες ἐξαρθέντες ὑπὸ μεγαλαυχίας, ὡς ϕησιν ὁ Πλάτων, ἅμα νεότητι ϰ̀ ἀγνοίᾳ ϕλεγόμενοι τῷ ψυχῷ μαθ' ὕβρεως ἐδέξαντο Θεῶν ἐπωνυμίας, ϰαὶ Ναῶν ἱδρύσεις, βεβαχχεύϑησαν ἡ δόξα χρόνου, εἶτα ϰενότητα ϰαὶ ἀλαζονείαν μ̀ ἀσεβείας ϰ̀ ϖλανομίας ϖεϑσόφλεγον τες,

Ὠκύμορόν ϖαπνοῖο δίκην ἐξϑέν τες ἀπέπταν·
ϰαὶ νεῶ, ὥσπ̀ ἀγώγιμοι Δραπέται, τῶν ἱερῶν
ϰ̀ τῶν βωμ̀ ἀποπαυϑέν τες ὤδὲν ἄλλ' ἢ τὰ μνή-

ἐν δὲ πάγχοινι γράμμασι χρυσοῖς ἀναγεγραμμένοις — quae verba et σόλοικα ſunt, nullumque omnino ſenſum prae ſe ferunt, lego ΕΝ ΔΕ ΠΑΓΧΑΙΟΙΣ ΓΡΑΜΜΑΣΙ ΑΝΑΓΕΓΡΑΜΜΕΝΩΝ, commate poſt γεγονότων prius interpuncto. Ita enim *Diod.* uti apud *Euſeb. Praep. Ev.* p. 60. extat, de ipſo *Euhemero*, ἐν τούτῳ Ἱερῷ (*Jovis* ſcil.) σήλην εἶναι χρυσῆν, ἐν ᾗ τοῖς ΠΑΓΧΑΙΟΙΣ γράμμασιν ὑπάρχειν γεγ. κ. τ. λ. Vltimo tandem loco, pro ϖαγχώους et τριφύλλους ſcribendum cenſeo ΠΑΓΧΑΙΟΥΣ et ΤΡΙΦΥΛΑΙΟΥΣ: nomen quippe Inſulae hujus ΠΑΓΧΑΙΑ ſemper perhibetur; Templumque Jovis apud *Diodorum* ΤΡΙΦΥΛΑΙΟΥ, et non ΤΡΙΦΥΛΛΟΥ legitur.

[1] ὃν ἔνιοι Μάσδην καλοῦσι] ΜΑΖΕΥΣ quippe, ſecundum Phryges, *Jupiter* erat. vid. *Heſych.* ad vocem. Vnde nonnullis forſan ſuſpicio incidat, ΜΑΖΗΝΑ hoc in loco, pro ΜΑΣΔΗΝ, reſcribi oportere. Sed non ſunt voces barbarae ad Canones graecos nimis ſubtiliter exigendae.

[2] εἰ δέ τινες ἐξαρθέντες] Ita imprimendum eſſe curavi; cum apud ceteras Edd. (*ſec. Baſil. excepta*) ΕΞΑΙΡΕΘΕΝΤΕΣ prave extaret. Eadem quoque res viſa eſt *Xyland. Baxt. Bentl.*

[1] Βέλ-

μαλα ϗ τὰς τάφρους ἔχουσιν. ὅθεν Ἀντίγονος ὁ Γέρων, Ἑρμοδότου τινὸς ἐν ποιήμασιν αὐτὸν Ἡλίου παῖδα καὶ Θεὸν ἀναγορεύοντος, "Οὐ τοιαῦτά μοι (εἶπεν) ὁ λασανοφόρος σιώιδεν". εὖ δὲ καὶ Λύσιππος ὁ πλάστης Ἀπελλῆ ἐμέμψατο τὸν ζωγράφον, ὅτι τὴν Ἀλεξάνδρου γράφων εἰκόνα, Κεραυνὸν ἐνεχείρισεν· αὐτὸς δὲ Λόγχην, ἧς τὴν δόξαν ἐδὲ εἰς ἀφαιρήσεσθαι χρόνος, ἀληθινὴν ϗ ἰδίαν οὖσαν.

κε. [1] Βέλτιον οὖν, οἱ τὰ περὶ τὸν Τυφῶνα ϗ Ὄσιριν ϗ Ἶσιν ἱστορούμενα, μήτε Θεῶν παθήματα, μήτε Ἀνθρώπων, ἀλλὰ Δαιμόνων μεγάλων εἶναι νομίζοντες, [2] ὃς καὶ Πλάτων ϗ Πυθα-

[1] Βέλτιον ἄν] Extat hic Locus ἐν αὐτοῖς ῥήμασι laudatus ab *Euſebio Praep. Ev.* lib. 5. ſect. 5. pag. 187. *Ed. Paris* 1628. Vbi primum adnotandum eſt, pro TA περὶ τὸν τυφ. quae eſt *Plutarchi* Lectio, male omitti iſtud TA, cum et ſenſus et conſtructio neceſſario id poſtulent.

[2] ὃς καὶ πλάτων.] Ita certiſſima ex correctione edidi, uti apud *Euſebium* extat. antea ΩΣ ferebatur.

[3] ἑπόμενοι τοῖς πάλαι θεολόγοις.] Iterum in edendo ſecuti ſumus *Euſebium:* Cum olim ἑπομ ΤΟΥΣ π. ΘΕΟΛΟΓΟΥΣ legeretur. Cum *Euſebio* autem conſentientes hac in re invenio *Edd. antiquas.* Deinde, cum ΕΝ συνειλημχὸς prius extaret, otioſum iſtud ΕΝ delevi, quando apud *Euſebium* nuſquam appareret.

[4] ἡδονήν τε δεχόμενον ϗ πόνον] Haec Lectio eſt *Euſebiani* Codicis; eam igitur omnino praeferendam eſſe duco ei, quae apud *Plutarchum* olim reperiebatur, ΗΔΟΝΗΝ ΔΕΧΟΜΕΝΗΝ ΚΑΙ ΠΟΝ. Ad quod enim Subſtantivum referri velis ΔΕΧΟΜΕΝΗΝ.? Neceſſe eſt vel cum ΑΙΣΘΗΣΕΙ conſtruas, et tum ΔΕΧΟΜΕΝΗΙ legi oporteret; (quae eſt Lectio *Ed. 2dae Baſil.*) Vel ad τὸ ΘΕΙΟΝ referendum eſt, quod verum eſſe arbitror — hoc ſenſu, " ejuſmodi ſcil. divinitatem (ſic enim jam " loqui liceat) *Geniis* competere, " quae cum collecta ſit quaſi, vel

" con-

γόρας καὶ Ξενοκράτης καὶ Χρύσιππος, [3] ἐπόμενοι τοῖς παλαι Θεολόγοις, ἐρρωμενέστερος μὲν ἀνθρώπων γεγονέναι λέγουσι, καὶ πολλῇ τῇ δυνάμει τὴν φύσιν ὑπερφέρειν ἡμῶν, τὸ δ' θεῖον οὐκ ἀμιγὲς, οὐδὲ ἄκρατον ἔχοντας, ἀλλὰ καὶ ψυχῆς φύσει καὶ σώματος αἰσθήσει συνειληχὸς, [4] ἡδονήν τε δεχόμενον καὶ πόνον, καὶ ὅσα ταύταις ἐγγινόμενα ταῖς μεταβολαῖς πάσχει, τὰ μὲν μᾶλλον, τὰ δὲ ἧττον ἐπιταράττει. γίνονται γὰρ ὡς ἐν ἀνθρώποις, καὶ Δαίμοσιν, ἀρετῆς διαφοραὶ καὶ κακίας. τὰ γὰρ Γιγαντικὰ καὶ Τιτανικὰ παρ' Ἕλλησιν ἀδόμενα, [5] καὶ Κρόνου τίνες ἄθεσμοι πράξεις, καὶ Πύθωνος ἀντιτάξεις πρὸς Ἀπόλλωνα, φυγαί τε Διονύ-

" conficta tum ex animae natura, " tum ex corporis ſenſu, et voluptatem et dolorem in ſe recipit, et " quaecunque alia ex horum inter " ſe commixtione fiant πάθη, quae " tamen alios magis, minus vero " alios perturbant". Vel ſi malles, priorem ſententiae partem ad hunc modum latine vertas " ejuſmodi di- " vinitatem *Geniis* competere, quae " cum et animae naturae, et corporis " ſenſus particeps ſit etc." Si vero haec tibi potior videatur verſio, tum neceſſe eſt, et Graeca quoque paullum immutes, et pro ΨΥΧΗΣ ΦΥΣΕΙ καὶ ΣΩΜΑΤΟΣ ΑΙΣΘΗΣΕΙ συνειληχὸς, reſcribas ψυχῆς ΦΥΣΙΝ vel ΦΥΣΕΩΣ, καὶ σωμ. ΑΙΣΘΗΣΙΝ vel ΑΙΣΘΗΣΕΩΣ; nunquam enim, quod ſcio, ΣΥΝΕΙΛΗΧΟΣ, ea in ſignificatione, cum dandi caſu conſtruitur. Praeſentem vero quam jam dedi Lectionem omnino retinendam eſſe arbitror, cum neque apud *Euſeb.* vel *Plutarchi* Codd. ulla cernitur his in verbis variatio.

[5] καὶ κρόνου τινὲς ἄθεσμοι πράξεις] *Euſebius* exhibet ΠΟΛΛΑΙ τινες, mendoſe; niſi quod ΤΙΝΕΣ adhuc retinet: eam igitur vocem *Plutarcho* reſtitui, cum olim ΤΙΝΟΣ apud eum prave legeretur.

[6] φυγαὶ τε Διονύσου.] Ita iterum ex *Euſebio* emendavi pro ΦΘΟΓΓΟΙ, quae vox antea ferebatur. De *Bacchi* autem *Fugis* et *Exilio* vid. quae plu-

σου, καὶ πλάναι Δήμητρος, ἃ δὲν ἀπολείπουσιν τῶν Ὀσιριακῶν καὶ Τυφωνικῶν, [7] ἄλλων τε ὧν πάσιν ἔξεσιν ἀνέδην μυθολογουμένων ἀκούειν· [8] ὅσα τε μυστικοῖς ἱεροῖς ἐπικαλυπτόμενα καὶ τελεταῖς, ἄῤῥητα διασώζεται καὶ ἀθέατα τοῖς πολλοῖς, ὅμοιον ἔχει λόγον.

κς. Ἀκούομεν δὲ καὶ Ὁμήρου, τοὺς μὲν ἀγαθοὺς διαφόρως Θεοειδέας ἑκάστοτε καὶ Ἀντιθέους, καὶ

— θεῶν ἄπο μήδε' ἔχοντας·

τῶν δὲ ἀπὸ τῶν Δαιμόνων ἐπιστρήμαλι χωομένου κοινῶς ἐπί τε χρησῶν καὶ φαύλων,

Δαιμόνιε χαλεπὸν ἐλθέ· τίη δὴ δηΐοσαι ἔτως
Ἀργείους;

Καὶ πάλιν,

Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσυτο Δαίμονι ἶσος.

Καὶ,

Δαιμονίη, τί νύ σε Πείαμος Πειαμοιό τε παῖδες,

plurima habet *Jul. Firm. Matern. de Error. Prof. Relig.* pag. 10. *Ed. Wower.* vid. et *Nonn. Dionys.*—*Diod. Sic.* lib. 1. pag. 87. Μελάμποδα δέ φασι μεμενεγκεῖν ἐξ αἰγύπτου τὰ Διονύσῳ νομιζόμενα τελεῖσθαι παρὰ τοῖς ἕλλησι, καὶ τὰ περὶ κρόνου μυθολογούμενα, καὶ τὰ περὶ τῆς τιτανομαχίας, καὶ, τὸ σύνολον, τὴν περὶ τὰ πάθη τῶν θεῶν ἱστορίαν.

[7] ἄλλων τε.] Haec verba defiderantur in Libris *Euſeb.* deinde, pro ΠΑΣΙΝ, quod apud *Plutarchum* vifitur, habet *Euſeb.* ΠΑΡΑ ΠΑΣΙΝ, et pro ΑΝΕΔΗΝ, ΑΝΑΙΔΗΝ. "Malo tamen, inquit *Xylander*, ἀνέδην, "*licenter, abunde. Euſtathius* in Iliad. β. v. 34. a verbo ἀνίημι, cum "alia multa, tum hoc adverbium "deducit, et interpretatur ἀνέτως καὶ

"ἐλευ-

Τόσα κακὰ ῥέζουσιν, ὅτ' ἀπερχὲς μῆνιν
Ἰλίῳ ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;

ὡς τῶν Δαιμόνων μικτὴν καὶ ἀνώμαλον φύσιν ἐχόντων καὶ προαίρεσιν. ὅθεν ὁ μὲν Πλάτων "Ὀλυμπίοις θεοῖς τὰ δεξιὰ καὶ πρῶτα, τὰ δ' ἀντίφωνα τούτων δαίμοσιν ἀποδίδωσιν. ὁ δὲ Ξενοκράτης "καὶ τῶν ἡμερῶν τὰς ἀποφράδας, καὶ τῶν "ἑορτῶν ὅσαι πληγάς τινας ἢ κοπετοὺς, ἢ δυσφημίας, ἢ αἰσχρολογίαν ἔχουσιν, ὅτε θεῶν τιμαῖς "ὅτε δαιμόνων οἴεται προσήκειν χρῆσθαι, [1] ἀλλὰ "εἶναι φύσεις ἐν τῷ μεταίχμιῳ μεγάλας μὲν καὶ "ἰσχυρὰς, δυστρόπους δὲ καὶ σκυθρωπὰς, αἳ χαίρουσι τοῖς τοιούτοις, καὶ τυγχάνουσαι πρὸς ἄθεν ἄλλο χεῖρον τρέπονται. τοὺς δὲ χρηστοὺς πάλιν καὶ ἀγαθοὺς ὅ, τε Ἡσίοδος "ἁγνοὺς δαίμονας, καὶ "φύλακας ἀνθρώπων προσαγορεύει,

[2] Πλουτοδότας, καὶ τοῦτο γέρας βασιλήϊον ἐχοντας.

" ἐλευθέρως. Non autem *Libertati*, " aut etiam *Licentiae* ſtatim neceſſe " eſt adeſſe *Impudentiam*".

[8] ὅσα τε μυσικοῖς ἱεροῖς κ.τ.λ.] Modo quidem longe diverſo hic locus apud *Euſebium* profertur: ὅσα τε μυσικοῖς ἱεροῖς περικαλυπτόμενα τελεταῖς ἀρρήτα διασώζεται, καὶ ἀθέατα, πρὸς τοὺς ΘΕΟΥΣ ὅμοιον ἔχει λόγον. Emendatione vero nihil opus eſt, cum quae apud *Plutarchum* legantur ad Argumentum ſuum confirmandum cumprimis valeant.

[1] ἀλλὰ εἶναι φύσεις] Poſt noviſſimam vocem, ſi TINAΣ vel Textui inferas, vel mente ſaltem intelligas plenior certe, uti et elegantior, fuerit *Xenocratis* ſententia.

[2] πλουτοδότας] Conjunctio ΚΑΙ videtur excidiſſe ante hoc verbum.

Quae

[3] ὅ, τε Πλάτων "Ἑρμηνευτικὸν τὸ τοιοῦτον ὄνο-
"μάζει γένος, καὶ Διακονικὸν ἐν μέσῳ θεῶν καὶ
"ἀνθρώπων, δύχας μὲν ἐκεῖ τῆς δεήσεις ἀνθρώ-
"πων ἀναπέμποντας, ἐκεῖθεν δὲ μαντεῖα δεδεγ τῆς
"δόσεις ἀγαθῶν φέροντας." Ἐμπεδοκλῆς δὲ,
καὶ δίκας φησὶ διδόναι τοὺς Δαίμονας [4] ὧν ἂν
ἁμαρτήσωσι τῆς πολυμελήσωσιν,

Αἰθέριον μὲν γάρ σφε μύσε πόντονδε διώκει,
Πόντος δ' ἐς χθονὸς ἔδας ἀπέπτυσε· Γαῖα δ'
[5] ἐς αὐγὰς
Ἠελίου ἀκαμαντος, ὁ δ' αἰθέρος ἔμβαλε δίναις·
Ἄλλος δ' ἐξ ἄλλου δέχεται, συγέουσι δὲ πολλοὶ·

ἀκτῖς δ' ἁλοσσεύσης ἔτω καὶ καθαρθέντες, αὖθις
τοῦ κατὰ φύσιν χώρων καὶ τάξιν ἀπολάβωσι.

κζ. [1] Τούτων δὲ καὶ τῶν τοιούτων ἀδελφὰ λέ-

Quae enim loca ex *Heſiodo* attulit *Auctor*, ea haudquaquam ſe invicem ſequuntur. vid. ἐργ. & ἡμ. v. 122.

[3] ὅ, τε πλάτων] Sententiam potius *Platonis* quam ipſa verba exſequitur *Auctor*. Conf. *Platon. Sympoſ.* pag. 1194. *Ed. Francof.*

[4] ὧν ἂν ἐξαμαρτήσωσι] Ita ex *Euſebio* reſtitui, conſtructionis ratione efflagitante, cum prius legeretur ΩΝ ΕΞΑΜΑΡΤΩΣΙ.

[5] ἐς αὐγὰς.] Habent ceterae Edd. (*unica Baſil. 2da excepta*) ΕΣ ΑΥΘΙΣ, vitioſe. Emendavi vero ex *Euſebio*, alioque *Noſtri* Libello, qui eſt *de aere alieno vitando*.

[1] τούτων δὲ.] Exhibent *Euſebiani* Codd. τούτων ΔΗ. ſed male.

[2] Ὀσίριδος ἀδελφῆ & γυνῆ] Vſitatior certe eſt loquendi modus, Ὀσίριδος ἀδελφῆ ΟΥΣΑ καὶ γυνῆ. Ita certe *Diod.* de *Iſide* dicens, lib. 1. pag. 18. τὴν δὲ Ἶσιν ΑΔΕΛΦΗΝ ΟΥΣΑΝ Ὀσίριδος ΚΑΙ ΓΥΝΑΙΚΑ κ.τ.λ.

[3] ἀμνησίαν ὑπολαβοῦσα καὶ σιωπὴν] Mancum hunc eſſe locum affirmat *Xylander*; parum vero caute, ſi quid ego video: omnia enim recte procedere

γεσθαί φασι σὲι Τυφῶνος, ὡς δεινὰ μὲν ἔπαθε φθόνε ϰ̀ δυσμ̀ενείας εἰργάσαλο· ϰ̀ πολλὰ πεφάγμαλα ταφάξας, ἐνέπλησε ϰαϰῶν γ̀ε ὁμοῦ τε πᾶσαν ϰ̀ θάλασσαν, εἶτα δίκλω ἔδωϰεν. ἡ δὲ τιμωρὸς [2] Ὀσίριδ@ ἀδελφὴ ϰ̀ γυνὴ τ̀ε Τυφῶν@ σβέσασα ϰ̀ ϰαλαπαύσασα μ̀ανίαν ϰαὶ λύασθαι, ἃ σὲι εἶδε τὰς ἄθλας ϰ̀ τὰς ἀγῶνας ἃς ἀνέτλη, ϰ̀ πλάνας αὐτῆς. ϰ̀ πολλὰ μ̀ὲν ἔργα σοφίας, πολλὰ δὲ ἀνδρίας [3] ἀμνησίαν ἔπολαβοῦσα ϰ̀ σιωπὴν, ἀλλὰ ταῖς ἀξιωτάταις ἀναμίξασα τελεταῖς, εἰϰόνας ϰ̀ ὑπονοίας [4] ϰ̀ μιμήμαλα τῶν τότε παθημάτων, δ̀υσεβείας ὁμοῦ δίδαγμα ϰ̀ πολυμύθιον ἀνδράσι ϰ̀ γυναιξὶν ἀπὸ συμφορῶν ἐχομ̀ένοις [5] ὁμοίως, ϰαθωσίωσεν. αὐτὴ δὲ ϰ̀ Ὄσιρις ἐϰ Δαιμόνων ἀγαθῶν δι' ἀρετῆς εἰς Θεὸς

dere, et inter ſe quam aptiſſime congruere ſenties ex leviſſima modo correctione. Colon igitur *primum*, quod viam nunc obſtruit inter πλάνας αὐτῆς, et ϰ̀ πολλὰ, ſtatim amoveas; *deinde* vero ante ἀμνησίαν, inſeras praepoſitionem ΕΙΣ, quae, ob ΑΣ ultimam ſyllabam vocis praecedentis, in exſcribendo excidiſſe videtur; et tum *demum* pro ΥΠΟΛΑΒΟΥΣΑ, verbo nihili hoc in loco, cum *Baxtero* ſubſtituendum eſt ΕΠΙΒΑΛΟΥΣΑ, jamque omnia ſana et integra habebis; ſcil. ἃ σὲι εἶδε Ἶσις ΕΙΣ ἀμνησίαν ϰ̀ σιωπὴν ΕΠΙΒΑΛΟΥΣΑ τὰς ἄθλας etc. *Non neglexit Iſis* in *oblivionem quaſi et ſilentium* injiciens *certamina, errores* etc. Emendat *Bentleius*, ΑΜΝΗΣΤΙΑΙ ΥΠΟΒΑΛΟΥΣΑ ϰ̀ ΣΙΩΠΗΙ.—*Markland-us*, ΑΜΝΗΣΤΙΑΝ ΥΠΟΛΑΒΟΝΤΑ.

[4] ϰ̀ μιμήμαλα.] Olim ΜΙΜΗΜΑ. Cum vero praecedant ΕΙΚΟΝΑΣ ϰ̀ ΥΠΟΝΟΙΑΣ, dubium eſſe non poſſit, quin ΜΙΜΗΜΑΤΑ ab eadem manu proveniebat. Eandem Emendationem exhibent praeſtantiſſimi *Marklandi* Notulae.

[5] ὁμοίως.] Scribe ΟΜΟΙΩΝ. *Markland.*

μεταβαλόντες (ὡς ὕστερον Ἡρακλῆς καὶ Διόνυσος) ἅμα καὶ Θεῶν καὶ Δαιμόνων, οὐκ ἀπὸ τρόπου, μεμιγμένας τιμὰς ἔχουσι, τοῦ λαχοῦ μοι, [6] ἔν τε τοῖς ὑπὲρ γῆν καὶ ὑπὸ γῆν δυνάμεσι μέγιστον. [7] ὁ γὰρ ἄλλον εἶναι Σάραπιν ἢ τὸν Πλούτωνά φασι, καὶ [5] Ἶσιν τὴν Περσέφασσαν, ὡς [8] Ἀρχέμα-

[6] ἔν τε τοῖς] Ita edidi cum *Ed. ſec. Baſil.* alias enim abſurde legitur ΕΝ ΔΕ ΤΟΥΤΟΙΣ. Hanc mendam ſuſtulerunt *Xyland. Baxt. Bentl. Markland.* Ad rem vero quod attinet, paria prorſus ſunt, quae habet *Herod.* lib. 2. c. 123. ἀρχηγετεύειν δὲ τῶν κάτω Αἰγυπτίοισι λέγουσι ΔΗΜΗΤΡΑ καὶ ΔΙΟΝΥΣΟΝ, hoc eſt, quod ſatis norint omnes, *Iſin* et *Oſirim.*

[7] ὁ γὰρ ἄλλον εἶναι Σάραπιν] Ipſum quidem Textum hoc in loco minime ſollicitavi: dicam tamen quod ſentiam, poſtremam nempe vocem in mendo eſſe, *Sarapinque* illum, hactenus inominatum, *Oſiridis* locum invaſiſſe. Ita enim argumentatur *auctor:* "in ſuperis, inferiſque rebus, "poſtquam in Coelos tranſlati e-"rant, *Oſiridi* et *Iſidi* ſumma poteſtas "data eſt." Hanc autem propoſitionem, pro more, pluribus confirmare jam aggreditur *Plutarchus.* "*Sarapin* "enim non alium eſſe dicunt quam "ipſum *Plutonem*": ſcil. Inferorum Deus eſt *Oſiris*, quia *Sarapis* eſt *Pluto!* hanccine tam foedam ratiocinandi methodum a *Philoſopho* eſſe! ſcio quidem *Oſirin* et *Sarapin* eoſdem eſſe, et ita vulgo reputari; at parum valeat ad objectionem noſtram diluendam haec Reſponſio, cum de *Sarapide* ne verbum quidem hactenus dixiſſet *auctor:* imo et infra novis quibuſdam argumentis ipſam hanc rem probare aggrediatur — Si vero ΟΣΙΡΙΝ pro ΣΑΡΑΠΙΝ legas, (et quam facillime hae inter ſe confundantur voces jam vidimus, quum de titulo hujus libri diſputavimus,) omnia ſe recte habebunt, et auctoris ratiocinatio ad hunc modum optime procedet: "*Iſi-*"*di* et *Oſiridi* ſumma Inferorum "data eſt poteſtas. Non enim alius "eſt *Oſiris* quam ipſe *Pluto*, non "alia *Iſis* quam *Proſerpina.*" Quod autem *Oſiris* ſit revera *Pluto* ulterius adſtruere jam aggreditur, ex auctoritate *Archemachi* et *Heraclidis Pontici*; quodque ad argumentum ſuum propius pertinet, ex *Coloſſo Sarapidis*, quem Alexandriam deportavit *Ptolomaeus Soter. Sarapidem* enim hunc, ſecundum mentem Aegyptiorum Philoſophorum, indubitanter *Plutonem* eſſe; at *Sarapis* et *Oſiris* idem eſt; ergo *Oſiris* non alius eſt quam *Pluto.* Si vero *Sarapin* illum primo loco ponamus, ſequens *auctoris* argumentatio ne minimum quidem ad rem ſuam valebit —— Non pigebit autem hoc in loco in medium pro-

χος εἴρηκεν ὁ Εὔδοξος, καὶ ὁ Ποντικὸς [9] Ἡρακλείδης τὸ χρηστήριον ἐν Κανώβῳ Πλούτωνος ἡγεμόνος εἶναι.

κη. Πτολεμαῖος ὁ Σωτὴρ [1] ὄναρ εἶδε τὸν [2] ἐν Σινώπῃ τοῦ Πλούτωνος κολοσσὸν, (οὐκ ἐπισταμένου, οὐδὲ ἑωρακὼς πρότερον οἷος τὴν μορ-

proferre, quae de nominibus variis tum *Isidis* tum *Osiridis* habet *Diodorus*, (lib. 1.) τὴν αὐτὴν δὲ τὰς μὲν Ἶσιν, τὰς δὲ Δήμητραν, τὰς δὲ Θεσμοφόρον, ἄλλας δὲ Σελήνην, καὶ ἄλλας Ἥραν νομίζειν· τὸν δὲ Ὄσιριν, τὰς μὲν Σάραπιν, τὰς δὲ Διόνυσον, τὰς δὲ Πλούτωνα, τὰς δὲ Ἀμμῶνα, τὰς δὲ Δία, ἑτέρας δὲ Πᾶνα νομίζειν.

[8] Ἀρχέμαχος εἴρηκεν] Mallem ΙΣΤΟΡΗΚΕΝ, ut saepius alibi. *Markland.*

[9] Ἡρακλείδης] Olim ΗΡΑΚΛΕΙΤΟΣ, vitiose. De *Pontico* enim *Heraclide* frequentissima est apud veteres mentio facta; de *Heraclito* vero, apud hanc gentem nato, si hunc locum excipias, ne verbum quidem alibi extat. *Xyland. Baxt. Bentl. Marklaud.*

[1] ὄναρ εἶδε] Ita certissima ex emendatione lego: ΑΝΕΙΑΕ enim istud, quod hunc locum olim occupaverat, nullius pretii vox est. Hac quoque in correctione mecum consentientes tandem animadverti tum *Baxterum*, tum *Bentleium*. Neque quidem quisquam de ea admittenda dubitare potest, qui modo vel quae sequuntur diligentius secum perpendat, vel quae de Historiola hac apud alios Scriptores narrantur, coram oculis sistat. Ita ipse *Ptolomaeus* ab auctore postea dicitur, narrasse ΤΗΝ ΟΨΙΝ amicis suis, quam visionem scil. *per somnium* viderat. Audias quoque *Tacitum*, (*Histor.* lib. 4. c. 83.) "Aegyptiorum "Antistites (de *Sarapide*) sic memo-"rant. *Ptolomaeo* Regi, qui Mace-"donum primus Aegypti opes firmavit, cum Alexandriae recens "conditae Moenia, Templaque, et "Religiones adderet: *oblatum per* "*quietem* decore eximio et majore "quam humana specie juvenem &c; et deinde, "*Ptolomaeus* omine et miraculo excitus ——— sacerdotibus "*nocturnos visus* aperit." Eandem etiam historiam habemus a *Clem. Alexand.* memoratam in *Cohort.* ad *Gent.* p. 43. quibusdam tamen paullo immutatis.

[2] ἐν Σινώπῃ τοῦ πλούτωνος] Si haec verba sincera esse, neque ex Adnotatoris Glossemate in Textum irrepsisse statuas; tum necesse est censeas ea προληπτικῶς, quod aiunt, dici. Nondum enim noverat *Ptolomaeus*, vel cujus esset Colossus, quem Colossum viderat, vel ubinam locorum situs esset.

φὴν) κελεύουσα κομίσαι τὴν ταχίστην [3] αὐτὸν εἰς Ἀλεξάνδρειαν. ἀγνοοῦντι δ' αὐτῷ καὶ ἀπορεῖν τε καὶ δέδοικέναι, καὶ διηγεμμένῳ τοῖς φίλοις τὴν ὄψιν, εὑρέθη πολυπλάνης ἄνθρωπος, ὄνομα Σωσίβιος, ἐν Σινώπῃ φάσμα ἑωρακέναι τοιοῦτον κολοσσὸν, οἷον ὁ Βασιλεὺς ἰδεῖν ἔδοξεν. ἔπεμψεν οὖν [4] Σωτέλῃ καὶ Διόνυσον, οἷς χρόνῳ πολλῷ καὶ μόλις, [5] οὐκ ἄνευ μέν τοι θείας προνοίας, ἤγαγον ἐκκλέψαντες. ἐπεὶ δὲ κομισθεὶς [6] ὤφθη, συμ-

[3] αὐτὸν] Ita dedi pro αὖτὸν, ex mente *Marklandi*.

[4] Σωτέλῃ] Diu eſt ex quo ſuſpicatus ſum hanc vocem corruptam eſſe, et ΣΩΣΙΒΙΟΝ ejus vice reponi debere. Quem enim Rex potius ad Coloſſum deportandum mittere vellet, quam virum illum, qui primus ſitum ejus indicaverat? *MS. Petav.* habet ΣΩΤΕΛΗΝ — Ad hanc hiſtoriolam iterum adludit *Plutarchus* in libello *de Sollert. Animal.* prope finem. Vbi nomen hoc, quodcunque demum ſit, neſcio quomodo, excidit. *Dionyſius* enim ſolus reperitur, licet orationis ſeries ſatis indicet Regem ei ſocium addidiſſe.

[5] οὐκ ἄνευ μέν τοι θείας προνοίας] "Cunctantem (Regem ſcil. qui Sino-
"penſibus tunc imperitabat) varia
"pernicies, morbique, et manifeſta
"Coeleſtium ira graviorque in dies
"fatigabat —— advocata concione
"juſſa numinis, ſuos *Ptolemaeique*
"viſus, ingruentia mala exponit.
"Vulgus adverſari Regem, invidere
"Aegypto, ſibi metuere, templum-
"que circumſidere. Major hinc fama
"tradidit, Deum ipſum adpulſas lit-
"tori naves ſponte conſcendiſſe." *Tacitus*, ut ſupra.

[6] ὤφθη] Hanc vocem pro ΩΦΘΗΝ dedi, conſtructione ita poſtulante: accedit vero auctoritas *MS. P.* et *Edd. Antiq.*

[7] πλάτωνος εἶναι ἄγαλμα] Haec lectio omnia clara et ſincera reddit, quae prius obſcura, nulloque cum ſenſu ferebantur. Quid enim eſt, πλάτωνος ON ἄγαλμα? vel quomodo cum ceteris ſententiae membris connectes? at haec Scriptio eſt, quam tibi dabunt aliae Edd.—*Baxterus* quoque, quod minime praetereundum eſt, EINAI pro ON reponit.

[8] ὅτως ὀνομαζόμενος ἦκεν] Certiſſima eſt Correctio noſtra: olim enim ΟΥΤΟΣ pro ὅτως impreſſum erat. Qua vero mente? nullumne enim nomen, dum apud *Sinopenſes* fuit, habuit,

ἐαλόντες οἱ περὶ Τιμόθεον τὸν Ἐξηγητὴν καὶ Μανέθωνα τὸν Σεβεννίτην [7] Πλούτωνα εἶναι ἄγαλμα, τῷ Κερβέρῳ τεκμαιρόμενοι καὶ τῷ Δράκοντι, πειθουσι τὸν Πτολεμαῖον, ὡς ἑτέρου Θεῶν ἀδένος, ἀλλὰ Σαράπιδός ἐστιν. ὁ γὰρ ἐκεῖθεν [8] οὕτως ὀνομαζόμενος ἦκεν, ἀλλ' εἰς Ἀλεξάνδρειαν κομισθεὶς τὸ παρ' Αἰγυπτίοις ὄνομα τοῦ Πλούτωνος ἐκτήσατο, τὸν Σάραπιν. [9] καὶ μήν τοι Ἡρακλείτου τοῦ Φυσικοῦ λέγοντος,

buit hic Coloſſus? ſine dubio nomine aliquo, ſive Jovis Ditis, ſive alius, inſignitus fuit. Vid. *Tacit.* ut ſupra. Quod autem aſſerere velit *Plutarchus* hoc eſt, "Sarapidis nomen nondum "obtinuiſſe hunc Coloſſum, donec "*Alexandriam* deportatus erat." Ad hanc rem pertinet, quae tradit *Diod. Sic.* lib. 1. p. 22. λέγουσι δέ τινες Σάραπιν εἶναι τὸν παρὰ τοῖς Ἕλλησι πλούτωνα νομιζόμενον. (F. ὀνομαζόμενον)—Cl. *Marklandus* quoque ΟΥΤΩΣ legit.

[9] Καὶ μήν τοι Ἡρακλείτου κ. τ. λ.] Multos jam locos, ſalebroſos quidem et inextricabiles ferme ſalvi tranſmiſimus; vix vero alius eſt, qui tantas mihi moleſtias dederit, atque hic de quo nunc acturi ſumus. "Mutilum videri "eſſe", aſſerit *Xylander*; eademque etiam Cl. *Marklandi* ſententia eſt. At diligentius nobis, et curioſius inſpicientibus aliter res forſan appareat. Conſideratis igitur utcunque et recte perpenſis ſcopo et argumento *Auctoris*, ita tandem ad veram ejus, et genuinam Lectionem praeſtandam facilius perveniamus—*Oſiridem* igitur *Plutonem* eſſe probare aggreſſus eſt *Auctor*; primum, ex auctoritate *Archemachi* et *Heraclidis*; deinde vero, ex Viſione *Ptolemaei*, et Interpretamentis *Manethonis* et *Timothei*, qui *Sarapidem* nomen eſſe Aegyptium dixerint iſtius Dei, qui Inferis praeſideret. Pergit porro in eodem argumento;—"Quodque etiam Hera-"clitus Phyſicus dicit, *Hades et Bac-*"*chus idem eſt, quando inſanit et de-*"*lirat uterque*, in eandem hanc du-"cere volunt ſententiam", *Oſirin* ſcil. et *Plutonem nihil inter ſe differre*. "Nam quod aiunt nonnulli, Hera-"clitum per *Hadem* hoc in loco velle "*ipſum corpus* intelligere, quia ani-"mus in eo inſaniens quaſi et ebrius "ſit, frigida nimis eſt Allegoria. "Melius igitur eſt *Heracliti Diony-*"*ſum* per *Oſirin* interpretari, uti "*Hadem* ejus per *Sarapin*; quod

" [10]Αδης ϗ Διόνυσος ωὗτὸς, [11] ὅτε οιῶ μαίνονται " ϗ ληραίνουσιν," εἰς ταύτην ἀπάγουσι τὴν δόξαν. οἱ γὰρ ἀξιοῦντες Ἄδην λέγεσθαι τὸ Σῶμα, τῆς ψυχῆς οἷον ἀπλαφρούσης ϗ μεθυούσης ἐν αὐτῷ, γλίσχρως ἀλληγορῶσι. βέλτιον ὃ τὸν Ὄσιριν εἰς ταυτὸ συνάγειν τῷ Διονύσῳ, τῷ τε Ὁσίριδι τὸν Σάραπιν, ὅτε τὴν φύσιν μετέβαλε, [12] ταύτης τυχόντι τῆ θεοσηγορίας. διὸ πᾶσι κοινὸς ὁ Σάραπίς ἐστι, [13] ὡς ὃ τὸν Ὄσιριν οἱ τῶν ἱερῶν μεταλαβόντες ἴσασιν.

" quidem nomen ſibi tum demum " obtinuit *Oſiris* poſtquam naturam " ſuam mutavit," ſcil. poſtquam ἐκ Δαίμονος ἀγαθοῦ ad Deos tranſierat. " Nomen quippe *Sarapidis* omnium " eſt commune, qui ejuſmodi muta- " tionem aliquando ſubierint; uti " norunt ii, qui *Oſiridis* Sacris initiati " fuerint." His igitur ita dictis et explanatis, ad diverſas aliorum opiniones, quae de Sarapide circumferantur refellendas, jam aggreditur *Auctor*. " Non enim par eſt Phrygiis " credere Litteris, in quibus dicitur " *Sarapin* quandam *Herculis* fuiſſe " *Filiam*, uti et Iſaaci Heraclidis *Ty-* " *phonem* filium. Contemnendus por- " ro eſt *Phylarchus*, qui ſcribit, pri- " mum ex India *Bacchum* duos ſecum " Boves adduxiſſe, quorum *Apis* alter, " alter *Oſiris* eſſet dictus: caeterum " *Sarapin* nomen eſſe ejus, qui *Uni-* " *verſum ordinet atque ornet*—Licet " vero haec *Phylarchi* abſurda eſſe " ſtatuamus, haud paullo tamen ea " ſunt abſurdiora quae dicunt alii, " *Sarapin* haud omnino Deum eſſe " reputandum, ſed *ſepulchralem Api-* " *dis Ciſtam* ita nominari: atque " adeo tolerabilior eorum eſt ſenten- " tia, qui *Sarapidis* nomen deducunt " a verbis, quae graeca lingua ſig- " nificant *rapido motu cieri univer-* " *ſum*. Plerique autem ſacerdotum " *Sarapin* compoſitam eſſe vocem " autumant, ex *Oſiride*, nim. et *Apide*, " in unam dictionem concurrentibus " &c. Hactenus igitur ſententia Auctoris fuſius latine explicata, viaque munita quaſi et coram explanata, ad ipſa Graeca corrigenda et emendanda tutius accedamus.

[10] Ἄδης ϗ Διόνυσος ωὗτος.] Cum *Heracliti* ſine dubio ſententia eſſet, *Hadem* et *Dionyſum* eundem eſſe, de hac correctione in ipſum Textum admittenda

ϰθ. Οὐ γὰ̀ ἄξιον ϖροσέχειν τοῖς Φρυγίοις γράμμασιν ἐν οἷς λέγεται [1] Χαραπώς τις, ⸀ μὴ Ἡρακλέους γενέαϛ θυγάτης, Ἰσιακῷ ϑ̀ τῷ Ἡρακλέους Τυφών· ὁ δὲ [2] Φυλάρχῳ μὴ καταφρονεῖν, γράφονϛος ὅτι ϖρῶτος εἰς Αἴγυπτον ἐξ Ἰνδῶν Διόνυσος ἤγαγε δύο Βοῦς, ὧν ἦν τῷ μὴ, Ἄπις ὄνομα, τῷ ϑ̀ Ὄσιρις· Σάραπις δὲ ὄνομα ⸀ τὸ ΠΑΝ κοσμοῦνϛός ἐϛι, ϖρὸς τὸ ΣΑΙΡΕΙΝ, [3] ὃ καλλωΐαν τινὲς ϰ̀ κοσμεῖν λέγουσιν. ἄτοπα γὰ̀ ταῦτα ⸀ Φυλάρχῳ, ϖολλῷ ϑ̀ ἀτοπώτερα [4] τὰ τῶν λεγόνϛων, ϑὸν εἶναι Θεὸν τὸν

mittenda nulla, poſſit eſſe dubitatio. vult *Charopis* haec? Quis unquam Antea ΟΥΤΟΣ. Quod autem, cum *Baxtero*, ΩΥΤΟΣ edidi et non Ο ΑΥΤΟΣ — hinc eſt, quod *Heraclitus* noſter, *Epheſo* quippe oriundus, *Ionica Dialecto* ſcribendo uſus ſit. Vid. Vit. ejus apud *Diog. Laert.*

[11] ὅτε ἓν μαίνονϛαι καὶ ληραίνουσι] Has etiam voces ipſi *Heraclito* tribuo; ex ſcriptis enim ejus deſumptas, et laudatas eſſe arbitror: quod vero recte ſe habeant, haud ego praeſtare auſus ſum.

[12] ταύτης τυχόνϛι τῆς προσηγ.] Antea ΤΥΧΟΝΤΑ legebatur manifeſto ſoloeciſmo. Cui enim *Sarapidis* nomen obtigerat? *Oſiridi* ſcil. poſtquam &c.

[13] ὡς δὲ τὸν Ὄσιριν] Praeſtat cum Cl. *Marklando* legere, ὡς ΚΑΙ τ. Ὀ.

[1] χαροπώς τις, ⸀ μὲ Ἡρακ.] Olim, ΧΑΡΑΠΩΣ ΤΟΥΣ ΜΕΝ ΤΟΥ ΗΡ. abſurde —— Quid vero hic loci ſibi vel fando de ea alibi audiverit? De *Sarapide* tota haec inſtituitur diſputatio—adeo ut dubium eſſe non poſſit quin *Sarapis* nomen fuerit dictum iſtius *Herculis* filiae, de qua canit *Phrygia Poeſis*; aliter abſurda prorſus, imo nulla potius omnino eſſet argumentatio *Auctoris*. Reſcribendum igitur ſtatuo pro χαραπώς τις, vel ΣΑΡΑΠΙΣ ΤΙΣ, vel ſaltem, cum *Marklando*, ΣΑΡΑΠΩ ΤΙΣ.

[2] φυλάρχῳ] Ita dedi pro ΦΙΛΑΡΧΟΥ, ex *Suida*, aliiſque idoneis Auctoribus.

[3] ὃ καλλύνειν τινὲς ϰ̀ κοσμεῖν] Forte, ὃ καλλ. ΕΛΛΗΝΕΣ καὶ κοσ. *Markland.*

[4] τὰ ⸀ λεγόνϛων] Articulum ΤΑ ex conjectura nunc primum addidi, neceſſarium quippe, quique a Textu, ſine conſtructionis diſpendio, abeſſe non poſſit. Inter eos vero, qui *Sara-*

Σάραπιν, ἀλλὰ τὴν ΑΠΙΔΟΣ ΣΟΡΟΝ ὅτως ὀνομάζεσθαι, [5 καὶ χαλκᾶς τινας ἐν Μέμφει πύλας. λήθης καὶ κωκυτοῦ προσαγορευομένας, ὅτου θάπτωσι τὸν Ἆπιν ἀνοίγεσθαι, βαρὺ καὶ σκληρὸν ψοφούσας. διὸ τοῦτο ἡχοδυτῷ ἡμᾶς χαλκώματῳ ἐπιλαμβάνεσθαι.] 6 μετριώτερον δὲ οἱ 7 τοῦδε τὸ ΣΕΥΕΣΘΑΙ [καὶ τὸ σοῦδε] τὴν τ' ΠΑΝΤΟΣ ἅμα κίνησιν 8 εἰρῆσθαι φάσκοντες. οἱ δὲ πλεῖστοι τῶν ἱε-

pidem Deum non esse statuebant, *Nymphodorus Amphipolites* recensendus est; qui (referente *Clemente Alex. Strom.* lib. 1. p. 383.) ἐν τρίτῳ νομίμων Ἀσίας, dicit, τὸν Ἆπιν τὸν ταῦρον τελευτήσαντα, καὶ ταριχευθέντα εἰς σόρον ἀποτίθεσθαι τῷ ναῷ τοῦ τιμωμένου Δαίμονος, κἀντεῦθεν ΣΟΡΟΑΠΙΝ κληθῆναι· καὶ ΣΑΡΑΠΙΝ, συνηθείᾳ τινὶ τῶν ἐγχωρίων, ὕστερον.

5 Καὶ χαλκᾶς τινας ἐν Μέμφει πύλας —— ἐπιλαμβάνεσθαι.] Quid sibi velint haec verba, et quanam arte cum superioribus, cum inferioribus connectantur dicere nequeo. Num a *Plutarchi* manu primum scripta hunc sibi locum obtinuerint? Si totam orationis seriem serio perpendas, id neutiquam te affirmaturum certo scio. Quisquamne enim "aereas istas a-"pud *Memphin* Portas oblivionis et "lamentationis dictas &c"; Quisquamne, inquam, est qui eas unquam *Sarapin* vocaverit? Ne dicas, quaeso; fieri enim nequit, ut ejusmodi sententiam ex Vett. libris tuearis. Quid igitur de iis statuendum est? ad oram quidem libri, unde primum desumpta fuerant, denuo amandanda esse censeo. Ex Glossemate enim, sive Adnotatoris cujusdam observatione in Textum irrepsisse nullus dubito; cum et argumentum *Auctoris* interturbent prorsus, sensumque suspendant plane, vel destruant potius, qui sine iis optimus est.—Quorum autem verborum haec esse Interpretamenta, sive Glossemata statuis? dicam tibi—cum jam scripsisset *Auctor*, "Sarapidis nomen, "uti nonnullorum ferebat opinio, "ἀπὸ σοροῦ ἄπιδος derivari," hoc est, a sepulchrali cista in qua condiebatur Apis—ad hanc quasi sententiam confirmandam et stabiliendam ad oram Codicis de proprio addit Lector quidam: "*Apim hunc ad Memphim* "*sepeliri; quando autem sepeliretur tum demum aperiri portas istas aeneas*, &c." quarum tam frequens est apud veteres mentio facta. Nam, quod certum est, *Apis* ad hanc urbem sepeliebatur, ibique revera extabat (uti ex *Diodoro* praecipue intellexi) σκοτίας Ἑκάτης ἱερὸν, ᾧ πύλαι κωκυτοῦ

κὴ

ρέων εἰς τὸ αὐτό φασι τὸν ΟΣΙΡΙΝ συμπεπλέχθαι καὶ τὸν ΑΠΙΝ, ἐξηγέμφοι ϗ διδάσκοντες ἡμᾶς ὡς δύμορφον εἰκόνα χρὴ νομίζειν τ' Ὁσίριδος ψυχῆς τὸν [5]Απιν. ἐγὼ ὖ, εἰ μὴ Αἰγύπτιόν ἐστι [9]τοὔνομα τῆς Σαραπίδος, Εὐφροσύνῃ αὐτὸ δηλοῦν οἶμαι ϗ Χαρμοσύνην, τεκμαιρόμενος ὅτι τὴν ἑορτὴν Αἰγύπτιοι τὰ Χαρμόσυνα, Σαίριν καλοῦσιν. [10] ϗ γὰρ Πλάτων τὸν Ἅιδην, ὡς αἰδοῦς ὂν τοῖς πάρ' αὐτῷ

ϗ λήθης διειλημμέναι χαλκέοις ὀχεῦσι —— His itaque intermediis inter cancellos ſuos incluſis, uti fas eſt, ad alia explicanda et emendanda jam progrediamur.

[6] μᾶλλον δὲ οἱ] Ita neceſſe eſt reſcribamus, "ob collationem diver-"ſarum ſententiam," uti obſervat *Xyland.*—olim μᾶλ. δὲ abſque noviſſima voce. *Bentl. Baxt. Markland.*

[7] παρὰ τὸ σεύεσθαι, [ἢ τὸ σῶσθαι] Poſteriora haec, quae inter uncos incluſa jam cernis, ex priorum interpretatione, ad oram Cod. ſcripta, in Textum deſcendiſſe cenſeo. Cum enim idem prorſus utraque vox et ΣΕΥΕΣΘΑΙ et ΣΟΥΣΘΑΙ ſonet, alteram ſupervacaneam eſſe neceſſe eſt mecum dicas.

[8] κίνησιν εἰρῆσθαι] Antea ΑΙΡΕΙΣΘΑΙ, vitioſe. Noſtram correctionem exhibent *Edd. Antiq.*

[9] τὄνομα τοῦ Σαράπιδος] F. ΤΟ Σαράπιδος. *Markland.*

[10] καὶ γὰρ Πλάτων τὸν Ἅιδην, ὡς αἰδοῦς υἱὸν] Extat locus *Platonis*, ad quem adludit auctor, *Cratylo*, p. 277. *Ed. Francof.* at ne verbum quidem ibi inveneris hujus rationis nominis. *Socrates* enim, qui loquitur, diſertis verbis aſſerit, ἀπὸ τοῦ πάντα τὰ καλὰ εἰδέναι, ἀπὸ τούτου Ἅιδης ἐκλήθη: ad eundem ſcopum quae praecedunt omnia, unice collimant; ad probandum ſcil. ſapientem, mitemque adeo Deum eſſe *Hadem.* Imo *Plutarchus* ipſe cum de ratione nominis hujus Dei, in *Libello de Superſtitione*, diſputat, ne verbum quidem profert, unde ſuſpicemur eum *ex verecundia natum* fuiſſe; ὃν ὁ Πλάτων φησὶ φιλάνθρωπον ὄντα ϗ σοφὸν, καὶ πλούσιον, πειθοῖ δὲ λόγῳ καθέχοντα τὰς ψύχας, Ἅιδην ὠνομάσθαι. p. 298. *Ed. Steph.* Hinc ſatis conſtat, mendoſiſſima eſſe verba *Plutarchi*, de quibus nunc agimus. At quam expedito remedio loco huic, conclamato licet, medicinam afferre poſſumus—reſcribas igitur, ϗ γὰρ Πλάτων τὸν Ἅιδην, ὡς ΑΔΟΥ υἱὸν, ΚΑΙ τοῖς παρ' ΑΥΤΩΙ γενομ. προσηνῆ θεὸν, ὢν, φησίν— ΑΔΟΣ vero interpretatur *Etymolog. Auctor* ΕΥΦΡΟΣΥΝΗ, *laetitia ſcil. et gau-*

γλυκμῴοις κ᾽ σωφροσυνῇ θεὸν, ὠνομάσθαι φησίν. καὶ παρ᾽ Αἰγυπτίοις ἄλλα τε πολλὰ τῶν ὀνομάτων [11] λόγοι εἰσὶ, κ᾽ τὸν ὑποχθόνιον τόπον εἰς ὃν οἴονται τὰς ψυχὰς ἀπέρχεσθαι μετὰ τὴν τελευτὴν, ΑΜΕΝΘΗΝ καλοῦσι, σημαίνοντος τοῦ ὀνόματος "τὸν λαμβάνοντα κ᾽ διδόντα". εἰ δ᾽ κ᾽ τοῦτο τῶν ἐκ τῆς Ἑλλάδος ἀπελθόντων πάλαι κ᾽ μεταποιηθέντων ὀνομάτων ἔν ἐστιν, ὕστερον [12] ἐπισκεψώμεθα· νῦν δ᾽ τὰ λοιπὰ τῆς ἐν χερσὶ δόξης πρόσδιέλθωμεν.

λ. Ὁ μὲν γὰρ Ὄσιρις κ᾽ ἡ Ἶσις ἐκ Δαιμόνων ἀγαθῶν εἰς Θεοὺς μετήλλαξαν, τὴν δὲ τοῦ Τυφῶνος ἠμαυρωμένην κ᾽ σωστεσιμμένην δυνά-μιν, ἔτι δ᾽ κ᾽ ψυχοπραγοῦσαν κ᾽ σφαδάζουσαν, ἔστιν αἷς παρηγορίαις θυσίαις κ᾽ πραΰνουσιν· ἔστι δ᾽ ὅτε πάλιν ἐπαπειλοῦσι κ᾽ καθυβρίζουσιν ἔν τισιν ἑορταῖς, τῶν μὲν ἀνθρώπων [1] τοὺς πυρρούς

gaudium. Hinc *Hadem* inter et *Sarapidem* ſumma datur affinitas, cum Sarapidem paullo ante interpretatus eſt *Plutarchus*, ΕΥΦΡΟΣΥΝΗΝ κ᾽ ΧΑΡΜΟΣΥΝΗΝ—παρ᾽ ΑΥΤΩΙ apud *Platonem* extat: olim vero παρ᾽ ΑΥΤΟΥ, apud noſtrum, vitioſe.

[11] λόγοι εἰσὶ] Quaſi objectanti reſpondit: "Non *Sarapis* tantum et "*Hades* tot ſignificationes habent, "juſtamque quaſi Sententiam per ſe "conficiunt, cum et plurima alia ex-"tent Aegyptia nomina, quae merae "*ſententiae ſint*," (ita enim ΛΟΓΟΙ εἰσὶ cum Cl. *Marklando* interpretor) quale eſt ΑΜΕΝΘΗΣ. Imo plurima hujus generis Interpretamenta per totum hunc Librum, alibique inveneris.

[12] ὕστερον ἐπισκεψώμεθα] F. ἐπισκεψόμεθα. *Markland.*

[1] τοὺς πυρροὺς προπηλακίζοντες] Olim τοὺς πυρ. ΚΑΙ προπηλ. odioſam vero

προπηλακίζοντες, Ὄνον ὃν καὶ καθαρμενίζοντες, ὡς Κοπτῖται, διὰ τὸ πυρρὸν γεγονέναι τὸν Τυφῶνα καὶ ὀνώδη τὴν χρόαν. Βυσιεῖται δὲ καὶ Λυκοπολῖται σάλπιγξιν ὑ χρῶνται τὸ παλάπαι, ὡς Ὄνῳ φθεγγομένῳ ἐμφερές. καὶ ὅλως τὸν Ὄνον, ὑ καθαρὸν ἀλλὰ δαιμονικὸν ἡγοῦνται ζῶον εἶναι, διὰ τοῦτο πρὸς ἐκεῖνον ὁμοιότητα. καὶ πόπανα ποιοῦντες ἐν θυσίαις τῷ τε Παϋνὶ καὶ τῷ Φαωφὶ μηνὸς, ἐπιπλάθεσι παλάσημον, Ὄνον δεδεμένον. ἐν ᾗ τῇ τῷ Ἡλίῳ θυσίᾳ [2] τοῖς σεβομένοις τὸν Θεὸν παρεγγυῶσι μὴ φορεῖν ἐπὶ τῷ σώματι χρυσία, μηδ' ὄνῳ προσφορὰ διδόναι. φαίνονται δὲ καὶ οἱ Πυθαγορικοὶ τὸν Τυφῶνα δαιμονικὴν ἡγέμονα δυνάμεων· λέγεσι γοῦν ἐν ἀρτίῳ μέτρῳ ἑπτῷ καὶ πεντηκοστῷ γεγονέναι Τυφῶνα· καὶ πάλιν τὴν μὲν τοῦ Τριγώνου Ἅδου καὶ Διονύσου καὶ Ἄρεος εἶναι· τὴν δὲ τοῦ Τετραγώνου,

vero illam particulam, quae Sententiam mimis perturbaverat, amovendam esse curavi. Accedit huic correctioni *Xylandri*, et *Markl.* auctoritas, quorum novissimus ΠΥΡΡΟΧΡΟΥΣ pro ΠΥΡΡΟΥΣ legendum esse censet. Huic loco affinia prorsus sunt, quae de *Busiritis* protulit *Plutarchus* in *septem Sap. Conviv.* p. 261. *Ed. Steph.* καὶ ὁ Νειλόξενος, ἀμέλει ταῦτα, (ἔφη) καὶ ἡμῖν τοῖς Ναυκρατίταις ἐγκαλοῦσι Βυσιρῖται. χρώμεθα γὰρ ἤδη τοῖς ὀνείοις (ossibus scil.) εἰς τὸν αὐλόν. ἐκείνοις δὲ καὶ Σάλπιγξιν ἀχθεῖν ἀθέμιτον, ὡς ὄνῳ φθεγγομένης ὅμοιον. Ὄνον δὲ ὑπ' αἰγυπτίων ἴσε δή πω διὰ τυφῶνα προπηλακιζόμενον.

[2] τοῖς σεβομένοις τὸν Θεὸν] Ita certissime emendavimus: antea enim ΕΣΟΜΕΝΟΙΣ, nullo cum sensu, legebatur. *Xyland. Baxter. Bentl. Markland.*

3 τὴν

Ῥέας, καὶ Ἀφροδίτης καὶ Δήμητρος καὶ Ἑστίας καὶ Ἥρας· τὴν δὲ τοῦ Δωδεκαγώνου, Διός· τὴν δὲ [3] Ἑκκαιπεντηκονταγωνίου, Τυφῶνος, ὡς Εὔδοξος ἱστόρηκεν.

λα. Αἰγύπτιοι δὲ πυρρόχρουν γεγονέναι τὸν Τυφῶνα νομίζοντες, καὶ [1] τῶν Βοῶν τοὺς πυρροὺς καθιερεύουσιν, ὅπως ἀκριβῶς ποιούμενοι τὴν παρατήρησιν, ὥστε κἂν μίαν ἔχῃ τρίχα μέλαιναν ἢ λευκήν, ἄθυτον ἡγεῖται. θύσιμον γὰρ ὑπὸ φίλου εἶναι θεοῖς, ἀλλὰ τοὐναντίον, [2] ὅσα ψυχὰς ἀνοσίων ἀνθρώπων καὶ ἀδίκων εἰς ἕτερα μεταμορφουμένων σώματα σωτείληφε. διὸ [3] τῇ μὲν κεφαλῇ τοῦ ἱερείου καταρασάμενοι καὶ ἀποκόψαντες, εἰς τὸν ποταμὸν ἐρρίπτουν πάλαι, νῦν δὲ τοῖς ξένοις ἀποδίδοντας.

[3] τὴν δὲ ἑκκαιπεντηκονταγωνίου] Hanc vocem rectissime exhibent Emendationes *Xyland. Baxt. Bentl.* olim enim ΟΚΤΩΚΑΙΠ. male extabat. "Nam (inquit *Xyland.* ad locum) "56 numerus paullo ante etiam fuit "assignatus *Typhoni*. Ac 58 quidem "ex iis numeris non est, quos *Pytha-*"*gorici* tractent; quippe duplicatione "primi numeri 29 procreatus, ideo-"que pariter impar, et nulli aptus "Figurae. At 56. duplus est Trigoni "28, qui numerus est perfectus. *Pro-*"*nicus* est (ut vocabulo scientiae utar) "56, et quidem ex 7 et 8 procrea-"tus, numeris longe mysticissimis. "Itaque nil hic dubii relinquitur".

[1] τῶν Βοῶν τοὺς πυρροὺς καθιερεύουσι] *Diod. Sic.* lib. 1. p. 79. τοὺς δὲ πυρροὺς βοῦς συγχωρηθῆναι θύειν, διὰ τὸ δοκεῖν τοιοῦτον τῷ χρώματι γεγονέναι Τυφῶνα, τὸν ἐπιβουλεύσαντα Ὀσίριδι. Addenda etiam sunt haec *Herodoti*, (lib. 2. c. 38.) Τρίχα ἢν δὲ μίην ἰδεῖν ἐπιοῦσαν μέλαιναν, οὐ καθαρὸν εἶναι νομίζει. δίξεσθαι δὲ ταῦτα ἐπὶ τοῦτο τελαγμένον· ἔστι τις ἱερέων —— ἢν δὲ τελέων πάντων ἢ καθαρὸς, σημαίνεται βύβλῳ περὶ τὰ κέρεα εἰλίσσων· καὶ ἔπειτα γῆν σημαντρίδα ἐπιπλάσας, ἐπιβάλλει τὸν δακτύλιον· καὶ οὕτω ἀπάγουσι. ἀσήμαντον δὲ θύσαντι θάνατον ἡ ζημία ἐπικέεται — Observandum porro est *Mares* tantum *Boves* apud Aegyptum sacrificatos

τὸν δὲ μέλλοντα θύειν βοῦν οἱ Σφραγισταὶ λεγόμενοι τῶν Ἱερέων κατεσημαίνοντο, τῆς σφενδόνης (ὡς ἱστορεῖ Κάστωρ) γλυφὴν μὲν ἐχούσης ἄνθρωπον εἰς γόνυ καθεικότα ταῖς χερσὶν ὀπίσω [4] πεπηγμέναις, ἔχοντα καὶ τῆς σφαγῆς ξίφος ἐγκείμενον. [5] Ἀπολαύειν δὲ καὶ τὸν Ὄνον, ὥσπερ εἴρηται, τῆς ὁμοιότητος, διὰ τὴν ἀμαθίαν καὶ τὴν ὕβριν ἐκ ἧττον ἢ διὰ τὴν χρόαν, οἴονται. διὸ καὶ τῶν Περσικῶν βασιλέων ἐχθραίνοντες μάλιστα τὸν Ὦχον ὡς ἀναγῆ καὶ μιαρὸν, ΟΝΟΝ ἐπωνόμασαν. καὶ Ἑκαταῖος εἰπών, ὁ μὲν τοι ΟΝΟΣ ΟΥΤΟΣ ὑμῖν κατδυωχήσεται τὸν Βοῦν, ἔθυσε τὸν Ἆπιν, ὡς Δείνων ἱστόρηκεν. οἱ δὲ λέγοντες ἐκ τῆς μάχης ἐπὶ Ὄνῳ τῷ Τυφῶνι τὴν φυγὴν [6] ἑπτὰ ἡμέραις γενέσθαι, καὶ σω-

crificatos esse — τοὺς μὲν νῦν καθαροὺς Βοῦς τοὺς ἄρσενας, καὶ τοὺς μόσχους οἱ πάντες αἰγύπτιοι θύουσι· τὰς δὲ θηλέας οὐ σφι ἔξεστι θύειν, ἀλλὰ ἱεραί εἰσι τῆς Ἴσιος. *Herod.* l. 2. c. 41.

[2] ὅσα ψυχὰς ἀνοσίων ἀνθρώπων — σώματα συνείληφε] *Herod.* lib. 2. c. 123. πρῶτοι δὲ τόνδε τὸν λόγον αἰγύπτιοί εἰσι οἱ εἰπόντες, ὡς ἀνθρώπου ψυχὴ ἀθάνατός ἐστι. Τοῦ σώματος δὲ καταφθινόντος, εἰς ἄλλο ζῶον αἰεὶ γινόμενον εἰσδύεται. ἐπεὰν δὲ περιέλθῃ πάντα τὰ χερσαῖα, καὶ τὰ θαλάσσια, καὶ τὰ πετεινὰ, αὖτις εἰς ἀνθρώπου σῶμα γινόμενον ἐσδύνειν.

[3] τῇ μὲν κεφαλῇ τοῦ Ἱερείου καλαρ.] Καλαρέονται δὲ τάδε λέγοντες τῇσι κεφαλῇσι, "εἴ τι μέλλοι ἢ σφίσι τοῖσι "θύουσι, ἢ αἰγύπτῳ τῇ συνάπασῃ κα- "κὸν γενέσθαι, ἐς κεφαλὴν ταύτην τρα- "πέσθαι". *Herod.* lib. 2. c. 39.

[4] περιηγμέναις] Olim ΕΠΙΗΓΜΕΝΑΙΣ. Noſtram vero lectionem, quippe haud paullo praeſtantiorem, exhibent *Edd. Ald. Baſil. Steph.*

[5] ἀπολαύειν δὲ] Ita imprimendum eſſe curavi pro ἀπολαύειν ΤΕ. Neutiquam enim haec copulari queant cum iis quae immediatius praecedant. Accedit *Markland.* auctoritas.

[6] ἑπτὰ ἡμέραις γενέσθαι] At longe uſitatior eſſet loquendi formula hoc in loco ἑπτὰ ΗΜΕΡΑΣ; atque ita ſcripſiſſe *Plutarchum* arbitror, licet Librarii ofci-

θένλα γλυπῆσαι παῖδας, Ἱερροσόλυμον ἢ Ἰσδαῖον αὐτόθεν εἰσὶ καταδηλοι τὰ Ἰσδαϊκὰ παρέλκοντες εἰς τὸν μυθον.

λβ. Ταῦτα μὲν οὖν τοιαύτας ὑπονοίας δίδωσιν· ἀπ' ἄλλης δ' ἀρχῆς τῶν [1] φιλοσοφώτερόν τι λέγειν δοκούντων τὰς ἁπλουστάτας σκεψώμεθα πρῶτον. ἔστι δέ εἰσιν οἱ λέγοντες, ὥσπερ Ἕλληνες Κρόνον ἀλληγοροῦσι τὸν Χρόνον, Ἥραν δ'

oſcitantia vocem jam corruperit.— Eadem eſt praeſtantiſſimi *Marklandi* correctio.

[1] φιλοσοφώτερόν τι λέγειν δοκούντων] Olim apud *Plutarchum* ΔΥΝΑΜΕΝΩΝ pro ΔΟΚΟΥΝΤΩΝ extabat. Noſtram vero Lectionem exhibent *Euſebiani Codd.* citatur enim hic locus, uti jam editur, *Praep. Evang.* lib. 3.

[2] Νεῖλον εἶναι τὸν Ὄσιριν] Poſtulare videtur Graecae linguae ratio, ut, poſt Νεῖλον, MEN particula inferatur, ob redditivum iſtud ΔΕ, quod ſtatim adjungitur. Scil. Νεῖλον MEN ——Τυφῶνα ΔΕ—Ad rem vero hanc quod attinet ſic diſputat doctiſſimus *Seldenus* noſtras, de *Diis Syris Syntag.* 1. " *Oſiris* certe non ſolum idem " Deus cum *Nilo*, verum ipſa nomina " *Nili* et *Oſiridis*, ſublato primo ele- " mento, ſunt ſynonyma. Nam Lin- " gua Prophetarum שחר, *Schichor*, " eſt *Nilus*, ut doctiſſimi interpretum " volunt, quod שחר *Shcichri* Lin- " gua Aethiopica (ita monet illuſtriſ- " ſimus *Scaliger* Fil.) prolatum, in " ΣΕΙΡΙΣ aut ΣΙΡΙΣ, graeca ſcrip- " tione, tranſmigravit. *Dionyſius Afer* de *Nilo*

Σῖρις ὑπ' αἰθιόπων κικλήσκεται· οἳ δὲ Συήνης
Ἐννάεται τρεφθέντι μετ' ὄνομα Νεῖλον ἔθεντο.

" Et *Plinius*, lib. 5. c. 9. de *Nilo*: " *etiamnum Siris nominatus per aliquot* " *millia. Sirin* vocabant Aethiopes, " Syenes autem incolis *Nilus* dictus " &c".

[3] ἐπὶ τοῦ Κρόνου γενόμενον] " ΕΠΙ " ΚΡΟΝΟΥ (inquit *Xylander*) non in- " telligo quid ſit"; imo nec ipſe *Oedipus*, ſi quid ego ſentio: abſurda enim prorſus et inconſequens eſt lectio: Sacrum ſcil. *de Saturno* habent Hymnum Aegyptii; ergo *Nilus* eſt *Oſiris*!— Neceſſe eſt igitur ΕΠΙ ΤΟΥ ΟΣΙΡΙΔΟΣ reſcribas, atque omnia tibi jam plana erunt et perſpicua. " Eorum " eſt opinio, (inquit *Plutarchus*) qui " magis philoſophice diſputare vi- " dentur, quod *Oſiris* ſit ipſe *Nilus* " dictus, uti *Typho* Mare, in quod " in-

τὸν Ἀέρα, φύσιν δὲ Ἡφαίστου, τὴν, εἰς Πῦρ, ἀέρος μεταβολήν· ὅτω παρ' Αἰγυπτίοις [2] Νεῖλον εἶναι τὸν Ὄσιριν, Ἰσιδι σωόντα τῇ γῇ· Τυφῶνα δὲ τὴν Θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπίπλων ἀφανίζεται ϗ διασπᾶται, πλὴν ὅσον ἡ γῆ μέρος ἀναλαμβάνουσα ϗ δεχομένη, γίνεται γόνιμος ὑπ' αὐτοῦ. ϗ Θρῆνός ἐστιν ἱερὸς [3] ἐπὶ τοῖς Κρόνου φυόμενος, θρηνεῖ δὲ τὸν [4] ἐν τοῖς ἀρίστερος γεν-

"incidens Nilus in partes quasi di-" vellitur et perit". Ad suam vero hanc propugnandam, confirmandamque sententiam asserunt hi Philoso-phi "sacrum esse (de *Saturno?* neutiquam!) "*de Osiride Hymnum* de-" cantatum, in quo ille deploratur, " qui in sinistris partibus nascitur, in " dextris autem perit.—Quis autem ille est de quo haec dicuntur? Num Saturnus? nemo unquam id dixerit? non alius esse possit, quam ipse *Osiris*, qui *Nilus* est secundam hanc hypoth. vide enim quam explicationem hujus rei statim adjungit auctor: φερόμενος ὖν ἐκ τῶν Νοτίων ὁ Νεῖλος &c. Addas porro, quae supra ex *Seldeno* attulimus —— Praeterea, quid Aegyptiis cum *Graeco Saturno* fuit? at iisdem antiquissimus mos erat Reges vita defunctos θρήνοις hujusmodi celebrandi, quos inter Osirim esse recensendum, nemo est qui nunc dubitet. *Diod. Sic.* lib. 1. p. 65. καὶ τὸν θρῆνον εὐρύθμως μεθ' ᾠδῆς ποιούμενοι δὶς τῆς ἡμέρης (scil. dum Reges insepulti jacent) ἐτίμων ἐγκωμίοις, ἀναπαλούμενοι τὴν ἀρετὴν τοῦ τελευτηκότος. Totam vero hanc historiam, a *Plutarcho* iterum repetitam legamus, *Sympos.* lib. 8. *prob.* 8. Quem quidem locum, quia ad ea quae sequantur illustranda valeant, exscribam totum. ἀγνοοῦντες δὲ τὸν ἄλλα φεύγουσι, ὡς μήτε ὄψον προσφέρεσθαι μηδὲν ἄλεσι θαλαττίοις μεμιγμένον. Ἄλλοι μὲν οὖν ἄλλας αἰτίας φέρουσιν, ἔστι δὲ ἀληθὴς μία, τὸ πρὸς τὴν θάλατταν ἔχθος, ὡς ἀσύμφυλον ἡμῖν, ϗ ἀλλότριον, μᾶλλον δὲ ὅλως πολέμιον τῇ φύσει τοῦ ἀνθρώπου στοιχεῖον. ὁ γὰρ τρέφων τοὺς Θεοὺς ἀπ' αὐτῆς ὥσπερ οἱ Στωϊκοὶ τοὺς ἀστέρας ὑπολαμβάνουσιν. ἀλλὰ τἀναντίον εἰς ταύτην ἀπόλυσις τὸν παλέρα ϗ σωτῆρα τῆς χώρας, ὃν Ὀσίριδος ἀποῤῥοὴν ὀνομάζουσι, ϗ θρηνοῦντες τὸν ἐν τοῖς ἀριστεροῖς μέρεσι γενόμενον (f. γεννώμενον) ἐν [δὲ] τοῖς δεξιοῖς φθειρόμενον, αἰνίττονται τὴν τοῦ Νείλου τελευτὴν καὶ φθορὰν ἐν τῇ θαλάττῃ γινομένην.

[4] ἐν τοῖς ἀριστεροῖς γεννώμενον] Novissima vox ex emendatione est: olim enim ΓΕΝΟΜΕΝΟΝ, vitiose scriptum erat.

[5] ἐν

νώμμον μέρεσιν, ἐν δὲ τοῖς δεξιοῖς φθειρόμενον. Αἰγύπτιοι γὰ οἴονται τὰ μὲν ἑῶα, τῦ Κόσμυ πρόσωπον εἶναι, τὰ δὲ πρὸς βορρᾶν, δεξιὰ, τὰ δὲ πρὸς νότον, ἀριστερά· φερόμενα οὖν ἐκ τῶν νοτίων ὁ Νεῖλος, ἐν δὲ τοῖς βορείοις ὑπὸ τῆς Θαλάσσης καταναλισκόμμος, εἰκότως λέγεται τὴν μὲν γένεσιν ἐν τοῖς ἀριστεροῖς ἔχειν, τὴν δὲ φθορὰν ἐν τοῖς δεξιοῖς. διὸ τήν τε Θάλασσαν οἱ ἱερεῖς ἀφοσιοῦνται, καὶ τὸν Ἄλα. Τυφῶνα ἀφεὸν καλοῦσιν· καὶ τῶν ἀπαγορευομμένων [5] ἓν ἐστιν αὐτοῖς, "ἐπὶ τραπέζης ἅλα μὴ προστιθέναι". καὶ κυβερνήτας δὲ προσαγορεύουσιν, ὅτι χρῶνται θαλάττῃ, καὶ τὸν βίον ἀπὸ τ θαλάττης ἔχουσιν. οὐκ ἤκουσα ἢ καὶ τὸν ἰχθυᾶ ἀπὸ ταύτης προβάλλονται τῆς αἰτίας, καὶ τὸ ΜΙΣΕΙΝ ΙΧΘΥΙ γράφουσιν. ἐν Σαΐτῃ οὖν τῷ προπύλῳ τῦ ἱεροῦ τῆς Ἀθηνᾶς ἦν γεγλυμμένον Βρέφος, Γέρων, καὶ μετὰ τοῦτο Ἱέραξ, ἐφεξῆς δὲ

[5] ἓν ἐστιν] Ita cum *Xyland. Baxt. Bentl. Markland.* edendum esse volui, cum prius ΕΝΕΣΤΙΝ confuse legeretur.

[6] ὅτι χρῶνται θαλάττῃ] Scribend. χρῶνται ΤΗΙ θαλάττῃ. *Markland.*

[7] ὧ γινόμενοι καὶ ἀπογινόμενοι *** διογέρων *** ἱέρακι] Haud erit difficile locum hunc, mutilus licet mancusque sit, supplere et corrigere — scil. ὧ γινόμενοι καὶ ἀπογινόμενοι ΘΕΟΣ ΜΙΣΕΙ ΑΝΑΙΔΕΙΑΝ. ΒΡΕΦΕΙ ΓΑΡ ΚΑΙ ΓΕΡΟΝΤΙ ΤΟΥΣ ΓΙΝΟΜΕΝΟΥΣ ΚΑΙ ΑΠΟΓΙΝΟΜΕΝΟΥΣ, ἱέρακι δὲ τὸν Θεὸν φράζουσιν κ. τ. λ. Error ex oscitantia librarii forsan ortus est, qui cum ΓΙΝΟΜΕΝΟΙ καὶ ΑΠΟΓΙΝΟΜΕΝΟΙ primum exscripserat, oculos deinde in archetypum injiciens, forte fortuna ΓΙΝΟΜ. καὶ ΑΠΟΓΙΝΟΜ. quae inferiora sunt, vidit, scripturamque inde suam continuavit,

ἰχθὺς, ἐπὶ πᾶσι δὲ ἵππος ποταμιος. ἐδήλου δὲ συμβολικῶς, [7] ὧ γινόμενοι καὶ ἀπογινόμενοι *** διογένους *** ἱέρακι δὲ τὸν Θεὸν φοβίζουσιν, ἰχθυῖ δὲ Μῖσον, ὥσπερ εἴρηται, διὰ τὴν θάλατταν· [8] ἵππῳ ποταμίῳ δὲ Ἀναίδειαν. λέγεται γὰρ ἀποκλείνας τὸν πατέρα, τῇ μητρὶ βίᾳ μίγνυσθαι. [9] δόξει δὲ καὶ τὸ ὑπὸ τῶν Πυθαγορείων λεγόμενον, ὡς ἡ Θάλαττα Κρόνου δάκρυόν ἐστιν, αἰνίττεσθαι τὸ μὴ καθαρὸν, μηδὲ σύμφυλον αὐτῆς.

λγ. Ταῦτα μὲν οὖν ἔξωθεν εἰρήσθω κοινὴν ἔχοντα τὴν ἱστορίαν. οἱ δὲ σοφώτεροι τῶν Ἱερέων, οὐ μόνον τὸν Νεῖλον Ὄσιριν καλοῦσιν, οὐδὲ Τυφῶνα τὴν θάλασσαν, ἀλλὰ Ὄσιριν μὲν ἁπλῶς ἅπασαν τὴν ὑγροποιὸν ἀρχὴν καὶ δύναμιν, αἰτίαν γονίμου φύσεως καὶ σπερματικὴν οὐσίαν νομίζοντες· Τυφῶνα δὲ πᾶν τὸ αὐχμηρὸν καὶ πυρώδες καὶ ξηραντικὸν ὅλως καὶ πολέμιον τῇ ὑγρότητι. διὸ καὶ πυρρόχρων

vit, omissis prorsus quae intermedia essent. Extant haec symbola apud *Clem. Alexand. Strom.* 5. p. 670. unde praesertim, quae in *Plutarcho* desiderantur, petenda sunt. Καὶ μὲν καὶ ἐν Διοσπόλει τῆς αἰγύπτου, ἐπὶ τοῦ ἱεροῦ καλουμένου πυλῶνος, διατετύπωται παιδίον μὲν γενέσεως σύμβολον· φθορᾶς δὲ ὁ γέρων· Θεοῦ τε αὖ, ὁ ἱέραξ· ὡς ὁ ἰχθὺς, μίσους· καὶ ἄλλο πάλιν σημαινόμενον, ὁ κροκόδειλος, ἀναιδείας. φαίνεται τοίνυν συνιθέμενον τὸ πᾶν σύμβολον, δηλωτικὸν εἶναι τοῦδε· Ω ΓΙΝΟΜΕΝΟΙ ΚΑΙ ΑΠΟΓΙΝΟΜΕΝΟΙ ΘΕΟΣ ΜΙΣΕΙ ΑΝΑΙΔΕΙΑΝ.

[8] Ἵππῳ ποταμίῳ.] Olim ΙΠΠΟΠΟΤΑΜΙΩΙ, fine vocum distinctione ferebatur; nostram vero lectionem exhibent *Edd. Basil.*

[9] δόξει δὲ] Imo, ΔΟΞΕΙΕ cum *Baxtero* et *Bentleio* legendum esse censeo.

γεγονέναι τῷ σώματι καὶ παίρωχρον νομίζοντες, ἃ παθύμως ἐντυγχάνουσιν, ἁδὲ ἡδέως ὁμιλοῦσι τοῖς τοιούτοις τὴν ὄψιν ἀνθρώποις. [1] τὸν δὲ Ὄσιριν αὖ πάλιν μελάγχρωτα γεγονέναι μυθολογοῦσιν, [2] ὅτι πᾶν ὕδωρ, καὶ γῆν καὶ ἱμάτια καὶ νέφη, μελαίνει μιγνύμενον· καὶ τῶν νεῶν ὑγρότης ἐνοῦσα παρέχει τὰς πίττας μελαίνας, ἢ ὃ πολίωσις, οἷον ὠχρίασις, ὑπὸ ξηρότητος ἐπιγίνεται τοῖς παλαιμάζουσι. καὶ τὸ μὲν Ἔαρ, θαλερὸν καὶ γόνιμον καὶ παθητικές· τὸ δὲ Φθινόπωρον, ὑγρότητος ἐνδεία, καὶ φυτοῖς πολέμιον καὶ ζώοις νοσώ-

[1] τὸν δὲ Ὄσιριν —— μελάγχρων γεγονέναι.] Iis, quae de hac re olim ex *Seldeno* diſputavi, (cap. 32. not. 2.) haec adjungas — שיחור, apud Librum *Joſhuae*, *Nilus* eſt *Fluvius*; quae quoque vox ſecundum optimos interpretes *nigrum* ſignificat. Vnde Graecis μέλας, (vid. *Auctor.* de *Fluviis*, et *Euſtath. Comm.*) Latinis vero *Melo* vocabatur *Nilus* – *Serv.* ad *Georg.* 4. ver. 291. Antea *Nilus Melo* dicebatur: et ad Aen. 1. 255. *Ennius* dicit *Nilum Melonem* vocari. Ita etiam *Feſtus*; *Melo*, alio nomine, *Nilus* vocatur. *Aegyptus* etiam antiquitus dicebatur *Nilus*, quae quidem vox apud *Plin.* lib. v. cap. 9. pro *Nigro* ſumitur.

[2] Ὅτι πᾶν ὕδωρ] Si modo ΠΑΝ hoc in loco retineri poſſe contendas, memineris tamen, quod caſu ſit quarto, ſcil. "*Omne*, quocum admixta "eſt, *Aqua* ſubnigrum reddit, Ter- "ram, Veſtes, Nubes etc". ΠΑΝΤΑ vero a *Plutarchi* manu proveniſſe arbitror, eique denuo reſtituendum eſſe cenſeo ad conſtructionem clariorem reddendam.

[3] Ὃν Μνεῦιν Καλοῦσι] Olim ΜΝΕΥΕΙΝ inveniebatur. Noſtram vero Lectionem exhibent *Edd. Baſil.* atque in hunc modum correxerint *Xyland. Baxt. Bentl. Markland.* imo omnes quotquot ſunt vel Interpretes vel Critici. Ita etiam hanc vocem profert *Diod. Sic.* τρέφεσι δὲ τὸν Ἄπιν ἐν Μέμφει, καὶ τὸν ΜΝΕΥΙΝ ἐν Ἡλίου πόλει. Item Euſeb. (ex *Porphyrio*) *Praep. Ev.* lib. 3. pag. 157. Ἀλλ' ὁ γε βοῦς Ἡλίῳ ἀνακείμενος ἐν Ἡλίου πολει, καλούμενος ΜΝΕΥΙΣ, βοῶν ἐστι μέγιστος, σφόδρα μέλας κ. τ. λ.

[4] τοῦ Ἄπιδος πατέρα.] Quae media vox legitur, eam reſtitui ex Auctoritate

δες. ὁ δὲ ἐν Ἡλιοπόλει τρεφόμϱ Βοῦς, [3] ὃν Μνεῦιν καλοῦσιν, (Ὁσίεϱδ δὲ ἱερὸν, ἔνιοι δὲ ϰ̀ [4] τῦ Ἄπιδος πατέρϱ νομίζουσι) μέλας ἐστὶ ϰ̀ δευτέρας ἔχει τιμὰς μ̄ τὸν Ἄπιν. ἔτι τὴν [5] Αἴγυπτον ἐν τοῖς μάλιστα μελάγχειον ὖσαν, ὥσπϱ τὸ μέλαν τῦ ὀφθαλμοῦ, [6] Χημίαν καλοῦσι, ϰ̀ Καρδίᾳ παρεικάζουσι. θερμὴ γὰϱ ἐστι ϰ̀ ὑγρὰ ϰ̀ τοῖς νοτίοις μέρεσι τῆς Οἰκυμένης, ὥσπϱ ἡ καρδία τοῖς ὑγρομύοις τῦ ἀνθρώπϱ, μάλιστα ἐγκέκλεισαι ϰ̀ περιεχώρηκεν.

λδ. [1] Ἥλιον δὲ ϰ̀ Σελήνην ὀχ ἅρμασιν ἀλ-

toritate *MS. P.* olim enim ΑΠΙΟΣ extabat. Nunquam vero alibi hoc verbum eum in modum inflexum reperias, quod ſcio, niſi apud unicum *Herodotum Jonicum.*

[5] Αἴγυπτον ἐν τοῖς μάλιστα μελάγγειον ὖσαν.] Nam quod ait *Virgilius Georg.* IV. 291.

Et viridem Aegyptum nigra foecundat Arena.

Hinc eſt quod ΑΕΡΙΑ primitus dicta fuit haec Terra. *Euſeb.* in *Chronico*, ſub Moſis Tempore — ἥτις πρότερον (Terra ſcil. Aegyptia) Μεσραία, παρ' Ἕλλησι δὲ ΑΕΡΙΑ, ἐλέγετο. *Theſſalia* etiam quondam apud Antiquos *Aeria*, ſive *Eeria* dicta fuit hanc ipſam ob cauſam: *Vetus* enim *Scholiaſtes* ad illud *Apollonii Rhod. Argon.* L. I.

Ἠερίη πολυλήϊος αἶα πελασγῶν,

Theſſaliam ita nuncupari ait, παρὰ τὸ, μέλαιναν εἶναι τὴν γῆν. ἔτω γὰϱ ϰ̀ τὴν Αἴγυπτον Ἠερίαν φασί. vid. *Selden. Syntag.* I. de *Diis Syris.* c. 4.

[6] Χημίαν ϰαλοῦσι, ϰ̀ Καρδίᾳ παρεικα] ΧΗΜΙΑΝ dedi ad ſoloeciſmum evitandum: nullam enim idoneam cauſam fingere potui, quare hanc vocem non inflecterem, niſi forſan contendere velis, ΧΗΜΙ reſcribi debere; quem ad modum hoc Aegypti nomen terminatum eſſe in *Lexico ſuo Copt–Arabico* ſe ſemper inveniſſe aſſerit *Kircherus*, Prodrom. lib. I.—De ſimilitudine autem quam invenire credebant ſubtiliſſimi quidam viri inter *Cor* et *Terram Aegyptiam* conſ. *Hori Nil.* lib. I. *Hierog.* 22.

[1] Ἥλιον δὲ ϵ̀ Σ. ὀ. ἀ. ἀλλὰ πλοίοις ὀχήμασιν ϰ. τ. λ.] Τὸ ΠΑΕΙΟΙΣ, quod olim pro ΠΑΟΙΟΙΣ legebatur, ex Typothetarum incuria ortum habuiſſe videtur. Neque vero *Solem*

λὰ πλοίοις ὀχήμασι χρωμένους πλεῖν ἀεί, αἰνιττόμενοι [2] τὴν ἀφ' ὑγροῦ τροφὴν αὐτῶν καὶ γένεσιν. οἴονται δὲ καὶ Ὅμηρον, ὥσπερ Θαλῆν, μαθόντα παρ' Αἰγυπτίων, ὕδωρ ἀρχὴν ἁπάντων καὶ γένεσιν τίθεσθαι. [3] τὸν γὰρ Ὠκεανὸν Ὅσιριν εἶναι, τὴν δὲ Τηθὺν Ἶσιν, ὡς τιθηνουμένην πάντα καὶ σωτηρίφουσαν. καὶ γὰρ Ἕλληνες [4] τὴν τοῦ σπέρματος πρόεσιν, ἀπουσίαν καλοῦσι, καὶ σωτηρίαν τὴν μίξιν, καὶ [5] τὸν μὲν ἀπὸ τοῦ ὕδατος καὶ ξηρὸν εἶναι,

tantum et *Lunam*, ſed, ut cum *Porphyrio* loquar, (*Antr. Nymph.* p. 256.) τοὺς Δαίμονας ἅπαντας ἐκ ἐσάναι ἐπὶ στερεοῦ, ἀλλὰ πάντας ἐπὶ πλοίου, Aegyptii dicunt. Eandem quoque rem narrant *Clem. Alex. Strom.* 5. et *Iamblich.* de *Myſt. Aegypt.*

[2] τὴν ἀφ' ὑγρᾶς τροφὴν αὐτῶν & γένεσιν] Noviſſimam hanc vocem genuinam eſſe? vix nimium confidenter id aſſeres, ſi memineris modo, quod ab *Auctore* paullo antea obſervatum fuerit, "Aegyptios quam ma-"ximè Stoicorum hypotheſin impro-"bare, qui Stellas has e mari ortas "fuiſſe ſtatuerint". Deinde, ſi modo γένεσιν rectè legatur, nonne dixiſſet potius *Plutarchus* γένεσιν αὐτῶν καὶ τροφ. quam vice verſa? — Quanto igitur melius de argumento *Auctoris* actum erit, ſi, hac voce deleta, KINHΣIN ejus vice ſubſtituamus? Ita enim per omnia aptiſſimum erit Solis Lunaeque motûs Symbolum *Navigium*; quod, licet abſurdiſſime dicas ex Aquis ortum eſſe, ſine aquarum tamen ope moveri nequeat. Quod autem Conjecturam noſtram confirmet adhuc, imo certam faciat; ipſum hoc *Symbolum* in hunc modum apud *Euſebium* explicatum invenias: (*Praep. Evang.* lib. 3. p. 115.) Ἥλιον δὲ σημαίνεσι, πολὺ μὲν δι' ἀνθρώπου ἐπιβεβηκότος πλοίου ἐπὶ Κροκοδείλου κειμένου. δηλοῖ δὲ τὸ μὲν πλοῖον, τὴν ἐν ὑγρῷ ΚΙΝΗΣΙΝ.

[3] τὸν γὰρ ὠκεανὸν Ὅσιριν εἶναι] *Diod. Sic.* lib. 1. p. 12. τὸ δὲ ὑγρὸν ὀνομάσαι λέγεσι τοὺς παλαιοὺς ΩΚΕΑΝΟΝ, ὃ μεθερμηνευόμενον μὲν εἶναι, ΤΡΟΦΗΝ ΜΗΤΕΡΑ —— περὶ ὃ καὶ τὸν Ποιητὴν λέγειν

Ὠκεανόν τε Θεῶν γένεσιν, καὶ Μητέρα Τηθύν.

atque iterum; οἱ γὰρ Αἰγύπτιοι νομίζουσιν ΩΚΕΑΝΟΝ εἶναι τὸν παρ' αὐτοῖς πολὺν Νεῖλον, πρὸς ᾧ καὶ τὰς Θεῶν γενέσεις ὑπάρξαι.

[4] τὴν τοῦ σπέρματος πρόεσιν] Certiſſima eſt emendatio haec, ideoque in Textum admittere haud recuſavi. vid. p. 656. *Ed. Steph.* Olim vero

ΠΡΟ

ϗ τὸν Διόνυσον Ὕλω, ὡς κύειν τ ὑγρᾶς φύσεως, ἐχ ἕτερον ὄντα τ Ὀσίριδ. [6] ϗ γὰ τὸν Ὄσιριν Ἑλλάνικ Ὕσιριν ἔθηκεν ἀκηκοέναι ὑπὸ τῶν ἱερέων λεγόμενον· ἔτω γὰρ ὀνομάζων διατελεῖ τὸν Θεὸν· εἰκότως, ἀπὸ τῆς φύσεως ϗ τῆς ὑρέσεως.

λε. Ὅτι μὰ σὲ ὦ ὁ αὐτός ἐσι Διονύσῳ, τίνα μᾶλλον ἢ σε γινώσκειν, ὦ Κλέα, δὴ προσῆκόν ἐσιν, [1] ἀρχιχλαμένσαν ἐν Δελφοῖς τῶν Θυά-

ΠΡΟΘΕΣΙΝ nullo cum ſenſu legebatur. Mendum hoc viderunt *Baxter. Bentl. Markland* Interpreteſque adeo omnes, et ſuſtulerunt.

[5] τὸν υἱὸν ἀπὸ τ ὕδατος ϗ τ ὑσαι] Aut alterum horum verborum alterius Gloſſema ſtatuendum eſſe arbitror, aut pro ΚΑΙ legendum eſt Η— Ὕης vero, quo nomine jam inſignitur *Dionyſius*, apud *Heſychium*, Ζεὺς ὄμβριος explicatur: apud *Suidam* etiam inter *Bacchi* cognomenta haec vox recenſetur. Ipſam quoque Semelem, Bacchi matrem, Ὕην appellari dicit *Heſych* uti et Nutrices ejus, Ὑάδας: Obſervandum porro eſt, ſecundum mentem *Joſephi*, τὰς ἐξ ὑδάτος σωθείσας ab Aegyptiis ΥΣΗΣ appellari. *Antiq Judaic.* lib. 2. c. 5.

[6] ϗ γὰρ τὸν Ὄσιριν κ. τ. λ.] Hunc locum inter vel omnium corruptiſſimos eſſe, haud multis opus eſt ad probandum: ipſa enim lectio per ſe ſatis demonſtrat, nullam eſſe omnino verborum conſequentiam aut integritatem: at quam parva, opportuna licet, Medicina ad priſtinam ſanitatem redintegrentur omnia—ſic igitur mecum diſtinguas legaſque, Ὀσίριδ. καὶ γὰρ τὸν Ὄσιριν Ἑλλάνικος Ὕσιριν ΕΙΡΗΚΕΝ [ΕΦΗΣΕΝ *Markland.*] ἀκηκοέναι ὑπὸ τῶν ἱερέων λεγόμενον· ἔτω ΚΑΙ ὀνομάζων διαλελεῖ τὸν Θεὸν· εἰκότως, ἀπὸ τῆς φύσεως ΤΗΣ ΥΓΡΑΣ; ita vero mecum in latinum ſermonem transferas, "*Ipſum enim* "*Oſirin Hellanicus Hyſirin a Sacer-*"*dotibus appellatum eſſe* dixit; et "*ita eum ipſe in libris continuo nomi-*"*nat. recte quidem*, ob humidam "*ejus naturam:* vel, ut de *Baccho* paullo ante obſervatum fuiſſet, quia *humidae naturae Dominus eſt* —ΚΑΙ ΤΗΣ ΕΥΡΕΣΕΩΣ, quae voces in Edd. jam leguntur, neque ad ſenſum quicquam, neque ad hiſtoriam valent. Pro ἀπὸ τῆς φύσεως ϗ τῆς εὑρέσεως *Qu. ex MSS.* (notat *Markland.*) an leg. ἀπὸ ΤΗΣ ΥΓΡΑΣ ΦΥΣΕΩΣ, καὶ ΤΗΣ ΥΣΕΩΣ—vel, ἀπὸ τῆς ΥΣΕΩΣ, καὶ ΤΗΣ ΥΓΡΑΣΙΑΣ.

[1] Ἀρχιχλαμένσαν] Vocem hanc ni-

δων, τοῖς δὲ Ὁσιριακοῖς καθωσιωμμένοις ἱεροῖς ἀπὸ πατρὸς καὶ μητρός; εἰ δὲ τῶν ἄλλων ἕνεκα δεῖ μαρτύρια παραθέσθαι, τὰ μὲν ἀπόῤῥητα καὶ χώραν ἐῶμεν, ἃ δ' ἐμφανῶς δρῶσι θάπτοντες τὸν [1] Ἄπιν οἱ ἱερεῖς, ὅταν παραπομπίζωσιν ἐπὶ ἁρμάτος τὸ σῶμα, [2] Βακχείας ἀδὲν ἀπέχει. καὶ γὰρ νεβρίδας περιβάπτονται, καὶ θύρσους φορέουσι, καὶ βοαῖς χρῶνται καὶ κινήσεσιν, [3] ὥσπερ οἱ κάτοχοι τοῖς περὶ τὸν Διόνυσον ὀργιασμοῖς. διὸ καὶ [4] Ταυρο-

nihili esse statim sensserunt omnes, qui hunc locum tractaverint, variaeque adeo Criticorum correctiones fuerunt. *Baxterus* legit, ΑΡΧΙΑΑΝ ΜΕΝ ΟΥΣΑΝ. *Palmerius in exercitationibus*, ΑΡΧΙΠΑΑΝΟΝ ex *Luciani Toxari*, ut ait — *Ortvinius*, vir eruditus admodum, (vid. *Cuper. Harpocr.* p. 95.) arbitrabatur rescribi debere, ΑΡΧΙΚΑΑΜΥΣΤΟΥΣΑΝ. h. e. "Principem vociferantium Baccharum "Delphicarum". Doctissimus *Marklandus* suggerit, ΑΡΧΙΦΑΑΜΕΝΙΖΟΥΣΑΝ, vel, ΑΡΧΙΦΑΑΜΙΝΙΑΝ ΟΥΣΑΝ—Liceat igitur et mihi etiam inter tot dissentientes sententias meum quoque Calculum injicere. Dico igitur legendum esse omnino, ΑΡΧΗΓΟΝ ΜΕΝ ΟΥΣΑΝ: confidentius tamen lectionem hanc lectori obtrudo, quia ipsius *Plutarchi* auctoritate confirmatam videram et sancitam. Ita enim *Philosophus*, (in libello qui inscribitur καλαγ. κεφαλ. ἑλλην. p. 523. *Ed. Steph.*) in *Quaestione*, τίς ἡ παρὰ Δελφοῖς χαρίλα;——ὁ μὲν βασιλεὺς ῥαπίζει τῷ ὑποδήματι τὸ εἴδωλον, Η δὲ ΤΩΝ ΘΥΙΑΔΩΝ ΑΡΧΗΓΟΣ ἀραμένη, κ. τ. λ. Neque parum laetatus sum, quod magni illius *Bentleii* Codicem postea nactus, emendationem nostram tanti viri suffragio confirmatam viderim.

[2] Βακχείας] Scil. "a Bacchico furore nihil distant" — puto tamen legi oportere ΒΑΚΧΕΙΩΝ, nim. "ab "iis ritibus et caeremoniis nihil "distant, quae ad *Bacchanalia* celebrantur". Βακχεῖα enim, *Festum Bacchi* explicat Hesychius.

[3] ὥσπερ οἱ κάτοχοι] F. ΑΙΣΠΕΡ, inquit Cl. *Marklandus*.

[4] ταυρόμορφον Διόνυσον] Absurda prorsus est et corrupta haec lectio; legas igitur cum *Xylandro*, ΤΑΥΡΟΜΟΡΦΟΥ ΔΙΟΝΥΣΟΥ, vel cum *Marklando*, ΤΑΥΡΟΜΟΡΦΑ ΔΙΟΝΥΣΟΥ. *Bentleius* quidem alteram sententiae partem corruptam fuisse censuit, adeoque pro ἀγάλματα πολλοὶ le-

μορφον Διόνυσον ποιῶσιν ἀγάλματα πολλοὶ τῶν Ἑλλήνων. [5] αἱ δ' Ἠλείων γυναῖκες ϲ πλησιαλῶσιν ὐχόμεναι, "ποδὶ βοείῳ τὸν Θεὸν" ἐλθεῖν πρὸς αὐτάς. Ἀργείοις δ' "βαγμὸς Διόνυσος" ἐπίκλην ἐστίν. [6] ἀναϰαλοῦνται δ' αὐτὸν ὑπὸ σαλπίγγων ἐξ ὕδατος, ἐμβάλλοντες εἰς τὴν ἄβυσσον ἄρνα [7] τῷ Πυλαόχῳ· τὰς δὲ σάλπιγγας ἐν θύρσοις ἀποϰρύπτουσιν, ὡς Σωϰράτης [8] ἐν τοῖς περὶ Ὁσίων εἴρηϰεν. [9] ὁμολογεῖ δὲ ϲ τὰ Τιτανι-

legendum esse statuit, ΑΓΑΛΜΑΤΑΠΟΙΟΙ — Nimis vero generalis forsan videatur haec lectio; non omnes enim, multi licet, Statuarii Graeci Bacchum Tauriformem scalpebant.

[5] αἱ δὲ Ἠλείων γυναῖκες] Extat Hymnus, quem precantes cantabant *Elienses Foeminae*, apud Auctorem nostrum, *Graec. Quaest.* p. 533. *Ed. Steph.* ubi notandum est, pro αἱ δὲ Ηλ. leg. αἱ δὲ ΤΩΝ Ἠλείων.

[6] ἀναϰαλεῖσθαι δὲ αὐτὸν ὑπὸ σαλπίγγων] *Plutarch. Symp.* lib. 4. prop. 5. ϰαὶ γὰρ σάλπιγξι μιϰραῖς, ὥσπερ Ἀργεῖοι τοῖς Διονυσίοις, ἀναϰαλούμενοι τὸν Θεὸν, χρῶνται. *Judaei* scil. ad Festum Tubarum.

[7] τῷ πυλαόχῳ] Quis sit *Pylaochus* iste, sive ΠΥΛΑΟΡΟΣ ampliandum. Num ipse fuit *Charo? Bacchum* enim, aeque ac *Osirim* Inferorum Praesidem fuisse opinati sunt Aegyptii; ἀρχηγελεύειν τ̃ ϰάτω Αἰγύπτιοι λέγουσι Διόνυσον: (*Herod.* lib. 2. c. 123.) atque adeo Argivi, a Danao quippe Aegyptio edocti.

[8] ἐν τοῖς περὶ ὁσίων] Vide quae de *Hosiis* plurima tradit *Auctor noster* ad *Quaestion. Graec.* p. 521. *Ed. Steph.*

[9] ὁμολογεῖ δὲ τὰ τιλανιϰὰ ϰαὶ νυϰτέλια] Postrema omnium vox ex Emendatione nostra est: ne minimum enim valet ΝΥΞ ista ΤΕΛΕΙΑ, quae locum hunc antea absurde occupaverat. ΝΥΚΤΕΛΙΑ vero sunt Sacra Nocturna *Bacchi* in Honorem celebrata; ita *Auctor noster* ad *Quaest. Rom.* ϰαὶ Νυϰτελίοις (ὧν τὰ πολλὰ διὰ σπότους δρᾶται) πάρεστι. De his etiam *Nycteliis* loquitur *Virgilius Aen.* IV.

——Qualis commotis excita sacris
Thyas, ubi audito stimulant Trieterica Baccho
Orgia, nocturnusque vocat clamore Cithaeron:

Ipse enim *Bacchus*, cui haec sacra fiebant, ΝΥΚΤΕΛΙΟΣ dictus. *Plutarch.* περὶ τ̃ εἶ—p. 692. *Ed. Steph.* Διόνυσον δὲ ϲ Ζαγρέα ϰαὶ ΝΥΚΤΕΛΙ-

καὶ, ⸗ Νυκτέλια τοῖς λεγομένοις Ὀσίριδος διασπασμοῖς, ⸗ ταῖς ἀναβιώσεσι ⸗ παλιγγενεσίαις. ὁμοίως ⸗ τὰ περὶ τὰς ταφάς· Αἰγύπτιοί τε γὰρ Ὀσίριδος πολλαχοῦ σήκας, ὥσπερ εἴρηται, δεικνύουσι, [10] καὶ Δελφοὶ τὰ τοῦ Διονύσου λείψανα [11] παρ' αὐτοῖς, ὅθεν τὸ Χρησήριον, ἀποκεῖσθαι νομίζουσι· καὶ θύουσιν οἱ Ὅσιοι θυσίαν ἀπόρρητον ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος, ὅταν αἱ Θυάδες ἐγεί-

ON, καὶ Ἰσοδαίτην αὐτὸν ὀνομάζουσι, καὶ φθοράς τινας, καὶ ἀφανισμούς, καὶ τὰς ἀποβιώσεις καὶ παλιγγενεσίας οἰκεῖα ταῖς εἰρημέναις μεταβολαῖς αἰνίγματα καὶ μυθεύματα περαίνουσι καὶ ᾄδουσι— Si dubites porro qua ratione *Nyctelia* haec cum *Titanicis* conjungantur, legas *Jul. Firm. Mat.* p. 9. ubi pluribus oſtenditur, "*Titanas* hos *Junoni* "in Baccho interimendo praecipuam "locaſſe operam—" *Cretenſes* vero, "ut furentis Tyranni ſaevitiam mi-"tigarent, feſtos Funeris (Bacchi ſcil.) "dies ſtatuunt, et annum ſa-"crum trieterica conſecratione com-"ponunt, omnia per ordinem faci-"entes, quae puer moriens aut fecit "aut paſſus eſt &c.

[10] καὶ Δελφοὶ τὰ τοῦ Διονύσου λείψανα] Hanc nobis Hiſtoriam conſervavit *Etymolog. Magni Auctor* in voc. ΔΕΛΦΟΙ—ὅτι τὰ Διονύσου μέλη σπαράξαντες οἱ Τιτᾶνες, τῷ Ἀπόλλωνι παρέθεντο ἐμβαλόντες λέβητι. ὁ δὲ παρὰ τῷ τρίποδι ἀπέθετο παρὰ τῷ ἀδελφῷ. *Tatianus* etiam ὄμφαλον eſſe τάφον Διονύσου tradit; *Delphi* quippe pro umbilico Terrae habebantur.—Nihil igitur mirandum propterea eſt, vel *Agamemnonem* in Templo Delphico ſacrum Baccho feciſſe; uti tradit *Lycophro* in *Alexandra* (ad quem locum ex *Callimacho* et *Euphorione* ſimilia obſervat *Tzetzes*;) vel *Lucanum* (lib. 5.) canere, ſacra fieri Apollini et Baccho *Delphis*, mixto numine,

Mons Phoebo Bromioque ſacer, cui numine mixto
Delphica Thebanae referunt Trieterica Bacchae.

Quae autem *de Baccho excitando* ſtatim ſequuntur apud *Auctorem noſtrum*, ea intelligenda eſſe videntur de *Excitationibus iſtis matutinis* de quibus *Arnobius* (lib. 7.) "Quid volunt ex-"citationes illae quas canitis matu-"tinae [*matutinas ſalutationes* vocat *Apuleius* l. 11.] "collatis ad tibiam "vocibus? obdormiſcunt enim ſu-"peri, remeare ut ad vigilias de-"beant?—Λιχνίτης autem, quae vox ſtatim ſequitur inter Bacchi cognomenta

ρωσι τὸν Λικνίτλω. ὅπι ᾗ ὰ μόνον τᾶ οἴνᾳ Διόνυσον, ἀλλὰ ⸢ πάσης ὑγρᾶς φύσεως Ἕλλωες ἡγοδνται κύριον ϗ ἀρχηγόν, ἀρκεῖ Πίνδαρος μάρτυς εἶναι, λέγων, "[12] Δενδρέων ᾗ νόμον Διόνυσος "πολυγαθὴς αὐξάνοι, ἀγνὸν φέγγος ὀπώρας". διὸ ϗ τοῖς τὸν Ὄσιριν σεβομένοις ἀπαγορδύεται δένδρον ἥμερον ἀπολλύναι, καὶ πηγὴν ὕδατος ἐμφράττειν.

menta saepius reperitur, ἀπὸ τ λίκνων ἐν οἷς τὰ παιδία κοιμᾶνται, secund. *Hesych.* Qui porro λίκνον exponit καλάθους, *canistrum. Suidas* autem et *Harpocratio* in genere dicunt, τὸ ΛΙΚΝΟΝ, ἐπιτήδειον εἶναι πρὸς πᾶσαν τελετὴν ϗ θυσίαν. Sed cui non nota haec *Virgilii*,

——Mystica vannus Jacchi?

ad quae *Servius*, "*mystica vannus* "*Jacchi* ideo ait, quod *Liberi Patris* "Sacra ad Purgationem animae pertinebant; et sic homines ejus mysteriis purgabantur, sic ut Vannis "frumenta purgantur. Hinc est, "quod dicitur, Osiridis membra a "Typhone dilaniata Isis cribro superposuisse. Nam idem est *Liber* "*Pater*, in cujus mysteriis *Vannus* "est, quia, ut diximus, animas purgat; unde *Liber*, ab eo quod liberet, dictus: quem Orpheus a Gigantibus dicit esse discerptum. vid. *Cuper. Harpocrat.* p. 82.

[11] παρ' αὐτοῖς] Scribe παρ' αὐτοῖς. *Markland.*

[12] Δενδρέων δὲ νόμον] De voce ΔΕΝΔΡΕΩΝ ne minima quidem possit esse dubitationis ansa; nam praeterea quod apud *Pindarum* sic legitur, ipsa Syntaxeos Ratio secundum casum necessario efflagitat. olim ΔΕΝΔΡΟΝ legebatur. Extat hic *Lyrici* locus ab Auctore iterum laudatus, in Libello, cui Tit. ἐρωτικ. pag. 1349. *Ed. Steph.* vbi notandum est δενδρέων ΤΡΟΠΟΝ exhiberi. Vox quidem prima, recte; de secunda autem jure quaeri possit, num *Plutarchus*, qui memoriae nimium quantum in vett. laudandis confidit, dederit ΤΡΟΦΗΝ—? Quae quidem vox secundum *Hesych.* per ΝΟΜΗΝ explicari possit—at ΝΟΜΟΝ ab eodem *Lexic.* ΝΟΜΗΝ explanatur; ΝΟΜΗ autem, ΤΡΟΦΗ, ΒΟΣΚΗ. Nulla igitur causa est quare cum *Xylandro* ΝΟΜΟΝ hoc in loco suspicemur, vel ΤΡΟΦΗΝ pro ΤΡΟΠΟΝ non rescribamus, in *Amatorio*.— ΔΕΝΔΡΙΤΗΣ vero inter usitatissima Bacchi cognomenta erat; nam ut ait *Auctor noster*, *Sympos.* lib. 5. prob. 3. Διονύσῳ δὲ Δενδρίτῃ πάντες (ὡς ἔπος εἰπεῖν) Ἕλληνες θύουσι.

[1] ἀλλὰ

λς. Οὐ μόνον δὲ τὸν Νεῖλον, [1] ἀλλὰ πᾶν ὑγρὸν ἁπλῶς Ὀσίριδος ἀπορροὴν καλοῦσι· καὶ τῶν ἱερῶν ἀεὶ περιπομπεύει τὸ Ὑδρεῖον ἐπὶ τιμῇ τοῦ θεοῦ· [2] καὶ Θρίῳ, Βασιλέα καὶ τὸ Νότιον Κλίμα τοῦ Κόσμου γράφουσι, καὶ μεθερμηνεύεται τὸ Θρίον πολισμὸς καὶ κίνησις πάντων, καὶ δοκεῖ γλωττικῷ μορίῳ τινὶ φύσιν ἐοικέναι. τινὲς δὲ τῶν Παμυλίων ἑορτὴν ἄγοντες, (ὥσπερ εἴρηται) φαλλικὴν ἔσαν, [3] ἄγαλμα περιτίθενται καὶ περιφέρουσιν, ὃ τὸ αἰδοῖον περιπλάσιόν ἐστιν. [4] ἀρχὴ γὰρ ὁ Θεός· ἀρχὴ δὲ πᾶσα τῷ γονίμῳ πολλαπλασιάζει τὸ

[1] ἀλλὰ πᾶν ὑγρὸν] Videtur KAI poſt ἀλλὰ excidiſſe.—*Clem. Alex. Strom.* 6. p. 758. Pompam Aegyptiacam deſcribens, haec habet, ἐπὶ πᾶσι δὲ ὁ Προφήτης ἕξεισι, προφανὲς τὸ Ὑδρεῖον ἐγκεκολπισμένον. KAI etiam poſt ἀλλὰ reponendum eſſe cenſet praeſtantiſſimus *Marklandus*.

[2] καὶ Θρίῳ Βασιλέα καὶ τὸ νότιον κλίμα] Ne, quaeſo, exiſtimes ΘΡΙΟΝ hoc, ſive *Folium Ficûs*, σημεῖον fuiſſe ſive Characters *Regis*, aut *Meridionalis Climatis Mundi* in genere; imo potius *Oſiridis* & Βασιλέως, et Aegypti in ea parte Terrarum Orbis vergentis. Ita enim procedit, invicemque connectitur *Auctoris* argumentatio: "Non autem *Nilum* tantum, ſed et "*omne humidum* ſimpliciter, *Oſiridis* "defluxum vocant: hinc eſt quod "ΘΡΙΩΙ Regem hunc, uti Aegyp- "tum pingunt et σημαίνεσι. Nam "ſecundum interpretationem eorum, "Folium Ficûs *irrigationem* et *foe-* "*tationem* omnium rerum ſignificat, "quippe quod videatur Genitali "Membro ſimillimum" Ita, quae olim obſcura et inconſequentia viſa ſunt, jam plana fiunt et perſpicua.—Sed corrigenda ſunt graeca—καὶ μεθ. τὸ θρίον πολισμὸς καὶ κίνησις — Haeccine ut ſimul ſtare poſſint? haud credo! legendum itaque cenſeo pro noviſſima voce aut ΓΕΝΕΣΙΣ, (haec enim verba a librariis inter ſe confundi olim vidimus, vid. ſupra c. 34. Not. 2.) aut ΚΥΗΣΙΣ, quae eſt et *Xylandri* et *Marklandi* emendatio: ita certiſſime omnia inter ſe optime cohaerebunt, prima mediis, media ultimis. Statim enim ad cauſam aſſignandam aggreditur *Auctor*, quare et *Irrigationis* et *Generationis*

ἐξ αὐτῆς. τὸ ὃ Πολλάκις, εἰώθαμεν καὶ Τεὶς λέγειν, ὡς τὸ Τρισμάκαρες, καὶ [5] Δεσμοὶ μὲν Τρεῖς τόσοι, ἀπείρονες. εἰ μὴ, νὴ Δία, κυρίως ἐμφαίνεται τὸ Τριπλάσιον ὑπὸ τῶν παλαιῶν. ἡ γὰρ ὑγρὰ φύσις, ἀρχὴ & γένεσις ἅπασα πάντων, ἐξ ἀρχῆς τὰ πρῶτα τέλεια σώματα, γῆν, ἀέρα, ϰ̀ πῦρ ἐποίησε. ϰ̀ γὰρ ὁ προστιθέμενος τῷ μύθῳ λόγος, ὡς τοῦ Ὀσίριδος ὁ Τυφὼν τὸ αἰδοῖον ἔρριψεν εἰς τὸν ποταμὸν, ϰ̀ δ' Ἶσις ϰ̀χ εὗρεν, ἀλλ' ἐμφερὲς ἄγαλμα θεμένη & καταπυράσασα, τιμᾶν ϰ̀ φαλληφορεῖν ἔταξεν, [6] ἐνταῦθα ὃ

Generationis Symbolum esset τὸ θρίον: ΟΤΙ (sic enim legerem pro ΚΑΙ, quae videtur particula ex repetitione nata) ὁρκεῖ ϰ. τ. λ.

[3] ἄγαλμα πρὸ. ϰαὶ περιφ. ἅ τὸ αἰδ.] Vt ut sincerus integerque hic ibi locus prima forsan facie ostentet esse, ita vero se rem habere non ego isum, qui tibi praestabo. Cujus enim statua in hac Pompa Phallica circumferebatur? num incertam prorsus hanc rem nobis reliquisset *Auctor?* ut ipsum argumentum satis demonstrat eum revera nominasse cujus esset haec Statua, *Osiridis* scil. vel τοῦ Θεοῦ, de quo jam agit. Rescribas igitur necesse est, ἀγ. πρὸ. ϰαὶ περιφέρουσι ΤΟΥ ΘΕΟΥ, ἅ τ. αἰδ. vel, si malis, ἄγαλμα π. ϰ. π. ΑΥΤΟΥ &c. Cum enim statim sequatur, ἀρχὴ γὰρ ὁ Θεὸς, hinc satis pateat vel ipsius *Osiridis* nomen praeiisse, vel τοῦ Θεοῦ, aliter enim nulla esset omnino consequentia. *Plutarch.* infra, πανταχοῦ δὲ ϰ̀ ἀνθρωπόμορφον Ὀσίριδος ἄγαλμα δεικνύουσιν, ἐξορθιάζον τῷ αἰδοίῳ ϰ.τ.λ. *Pignorius* porro in expositione *Mens. Isiac.* p. 3. antiquam gemmae scalpturam profert, in qua *Osirin* cum triplici pene ad *Pamylia* indicanda cernere est.

[4] ἀρχὴ γὰρ ὁ Θεὸς] Qu. an leg. ἀρχὴ γὰρ ΓΕΝΕΣΕΩΣ ὁ Θεὸς. ut, (p. 660. 25. *Ed. Steph.*) ἀρχὰς γενέσεως postea dicit. *Markland.*

[5] Δεσμοὶ τρεῖς τόσσοι] Lege ΤΡΙΣ τόσσοι. *idem.*

[6] ἐνταῦθα δὲ παραχωρεῖ] Istud ΔΕ abundare videtur.

[7] Απο-

ϖδαχωρεῖ, διδάσκων ὅτι τὸ γόνιμον ϗ τὸ ϖερματικὸν τοῦ θεοῦ ϖρῶτον ἔχει ὕλην τὴν ὑγρότητα, ϗ δι' ὑγρότητος ἐνεκράθη τοῖς ϖεφυκόσι μετέχειν ϕύσεως. ἄλλος δὲ λόγος ἐστὶν Αἰγυπτίων, ὡς [7]"Αποπις, Ἥλιός ὢν ἀδελφὸς, ἐπολέμει τῷ Διΐ, τὸν ὃ "Οσιριν ὁ Ζεὺς συμμαχήσαντα ϗὴ συϗαταστρεψάμενον ἀϖὸ τὸν ϖολέμιον, ϖαῖδα θέμενος, Διόνυσον ϖροσηγόρευσε. ϗ τούτου δὲ τοῦ λόγου τὸ μυθῶδές ἐστιν ἀϖοδεῖξαι [8] τῆς ϖρὸ φύσιν ἀληθείας ἀϖολόμενον. Δία μὲν γὰ Αἰγύπτιοι

[7] "Αποπις ἥλιός ὢν ἀδελφὸς] Hic Apopis idem videtur fuiſſe atque Aegyptiorum *Apis*, Graecorum *Epaphus*. *Herod.* lib. 2. c. 153. ὁ δὲ ἄπις καλὰ τὴν Ἑλλήνων γλῶσσαν ἔστιν "Επαφος. Ampliſſimus hic dicendi campus foret de conſortio inter Aegyptias graecaſque Fabulas, ſed non his jam locus.

[8] τῆς ϖαρὰ φύσιν ἀληθείας] Imo τῆς ΠΕΡΙ φύσιν ἀληθ. i. e. φυσικῆς ἀληθ. ut ſaepius dixerit. Nam, uti ait *Plutarchus* in Libro deperdito, ἡ μὲν ϖαλαιὰ φυσιολογία, ϗ ϖαρ' Ἕλλησι ϗ Βαρβάροις, λόγος ἦν φυσικὸς ἐγκεκαλυμμένος μύθοις, τὰ ϖολλὰ δι' αἰνιγμάτων ϗ ὑπονοιῶν ἐπίκρυφος, ϗ μυστηριώδης θεολογία. Extant apud *Euſeb. Praep. Ev.* lib. 3. c. 1. Eandem etiam Correctionem fecerint et *Xyland.* et *Markland.*

[9] ϗ ἐώννυσι τὰς ἀναθυμιάσεις.] Poſt hanc vocem, amoto colo, comma interpunxi, et tum demum poſt τέθηλεν colon addidi. Priore enim Argumento, quo oſtendere conatur *Auctor* eoſdem prorſus eſſe *Dionyſum* et *Oſirim*, olim peracto, novam jam orditur ad eandem rem probandam, quod ſcil. "*Hedera* utrique ſacra fuit". Hac igitur de cauſa, cum ἔτι ΤΕ τὸν ΚΙΤΤΟΝ, ΟΝ etc. ſcriptum reperiatur, maximo tamen cum diſpendio tum ſenſus tum conſtructionis, leviſſimam modo correctionem introducerem, legeremque adeo, ἔτι ΔΕ ὁ ΚΙΤΤΟΣ, ὃν Ἕλληνες καθιερῶσι etc. vel potius, "Ετι δὲ, τὸ κιτλὸν "Ελληνές τε καθ. etc. Ita omnia ſana fiant et perſpicua. *Diod. Sic.* lib. 1. pag. 15. Τῷ δὲ κιτλῷ τὴν εὕρεσιν ἀνατιθέασιν 'Οσίριδι, καὶ καθιερῶσιν αὐτὸν τούτῳ τῷ θεῷ, καθάπερ οἱ "Ελληνες τῷ Διονύσῳ. καὶ κατὰ τὴν αἰγυπτίων Διάλεκτον ὀνομάζεσθαι φασὶ τὸν κιτλὸν φυτὸν 'Οσίριδος — *Bacchus* κισσοφόρος, et φιλοκισσοφόρος

τὸ πνεῦμα καλοῦσιν, ᾧ πολέμιον τὸ αὐχμηρὸν ϰ̀ πυρῶδες· τοῦτο δ' Ἥλιος μὲν οὐκ ἔστι, πρὸς δὲ Ἥλιον ἔχει τινὰ συγγένειαν. ἡ δὲ ὑγρότης σβεννύουσα τὴν ὑπερβολὴν τῆς ξηρότητος, αὔξει ϰ̀ ῥώννυσι τὰς ἀναθυμιάσεις, ὑφ' ὧν τὸ πνεῦμα τρέφεται ϰ̀ τέθηλεν.

λζ. Ἐπὶ δὲ τὸν Κιτλὸν, ὃν Ἕλληνές τε καθιεροῦσι τῷ Διονύσῳ, ϰ̀ παρ' Αἰγυπτίοις λέγεται Χενόσιρις ὀνομάζεσθαι, σημαίνοντος τοῦ ὀνόματος (ὡς φασι) φυτὸν Ὀσίριδος. [1] Ἀείσων τοίνυν

πισσοφόρος omnibus notus eſt ex Hymnis ei ſacris.

[1] Ἀρίστων τοίνυν ϰ. τ. λ.] "Mutilum eſſe hunc locum, totumque id quod ex Epiſtola *Alexarchi* retulit *Ariſto* intercidiſſe, affirmat *Xylander*". Interpretes vero, tum Anglicus tum Gallicus, licet nihil ejuſmodi ſuſpicari videantur, inutiles tamen in iis reddendis Labores poſuiſſe, certum eſt — Inter mendoſiſſimos quidem hunc eſſe locum adnumerandum haud eo inficias, *mutilum* vero, multaque adeo deſiderari, hac quidem in re ignoſcant mihi viri eruditi, ſi me ſecum conſentientem non habeant. Sed argumentum Auctoris, mentemque totam prius perpendamus, et tum demum ad judicandum caſtigandumque inſtructiores accedemus. Conſtat igitur Auctoris ratiocinationem in hunc unicum ſcopum collimare, ut demonſtret, eoſdem prorſus eſſe *Dionyſium* et *Oſirim*. Quam quidem rem, cum ex philoſophica Mythologiae explanatione hactenus evincere conatus fuerit, ad alia jam tranſgreditur media, ad doctorum ſcil. Hominum Auctoritates, unde plenius, de quo diſputatur, negotium confici queat— "Ad *Ariſtonem* igitur primum provocat, qui, in Libro quem ſcripſit "de *Athenienſium Coloniis*, ſe inciſſe memorat in quandam *Alexarchi Epiſtolam*, qua quidem in "Epiſtola narratur, *quod Dionyſus* "*Iſidis filius fuerit*, quodque ab Aegyptiis *Aſiris* (non *Oſiris*) vocaretur, quo nomine *Fortis* ſignificatur : qua quidem in Re ſecum conſentientem habet *Hermaeum*, "qui, in lib. 1. de *Aegyptiis*, *Oſirim* "*fortem validumque* interpretatur. "Omitto vero *Mnaſeam*, qui *Oſirim* "*Dionyſum* et *Sarapin* cum Graeco

Epapho

ὁ γεγραφὼς [2] Ἀθλωαίων Ἀποικίαν, ἐπιστολῇ τινι Ἀλεξάρχῳ [3] περιπέσειε νηίδῳ. ἱστορεῖται δὲ καὶ Ἴσιδος υἱὸς εἶναι ὁ Διόνυσος, ὑπὸ Αἰγυπτίων οὐκ Ὄσιρις [4] ἀλλὰ Ἀσαφὴς (ἐν τῷ ἄλφα γράμματι) [5] λέγεσθαι, δηλοῦντος τὸ ΑΝΔΡΕΙΟΝ τὸ ὄνομα. [6] ἐμφαίνει δὲ τοῦτο καὶ ὁ Ἑρμαῖος, ἐν τῇ πρώτῃ περὶ τῶν Αἰγυπτίων· ΟΜΒΡΙΜΟΝ γάρ

" *Epapho* eoſdem eſſe aſſerit. O-
" mitto etiam *Anticlidem*, qui *Iſin*
" *Baccho* nupſiſſe affirmat ; quas e-
" nim antea retulimus Feſtorum et
" Sacrificiorum ſimilitudines, aper-
" tius quam Teſtes rei fidem faci-
" unt". —— Evicto jam eundem eſſe *Oſirim* cum *Dionyſo*, obſervandum porro eſt, quod hi Philoſophi in ſua Fabula explicanda, " Sirium Sidus,
" ſive Solem, *Oſiridis* eſſe ſtatuunt, ex eo quod *Aquam* ducit" &c. Quicquamne igitur eſt, mi Lector, quod jam deſideres vel ad hiſtoriam, vel ad ſententiam Auctoris adimplendam? His igitur ita explanatis ad Graeca expendenda noſmet jam accingamus.

[2] Ἀθηναίων ἀποικίαν] Scribe Ἀθηναίων ΑΠΟΙΚΙΑΣ, de una etenim Athenienſium Colonia tantum ſcripſiſſe *Ariſtona* hunc neutiquam probabile. De Coloniis vero, quas ad diverſas Terrarum Orbis partes miſerit haec Civitas, non hic vir tantum, ſed et complures alii ſcripſerint. ΑΠΟΙΚΙΑΣ etiam habent Notulae Cl. *Marklandi*.

[3] περιπέσειε νηίδῳ. ἱστορεῖται δὲ καὶ Ἴσιδος υἱὸς] Nihili haec eſſe, neque ſtare poſſe, non neceſſe eſt pluribus oſtendam. At quam facili remedio, huic tam depravatiſſimo loco ſuccurrere queas! Legas igitur ΠΕΡΙΠΕΣΕΙΝ ΦΗΣΙ (quod verbum in hujuſmodi narrationibus ſaepius a Librariis omiſſum eſt) ΕΝ ΗΙ ἱστορεῖται ΩΣ καὶ Ἴσιδος κ. τ. λ. ſcil. pro ΝΗΙΔΟΣ, monſtro verbi, iiſdem ferme litteris, ΕΝ Η ΩΣ.

[4] ἀλλὰ Ἀσαφὴς] Mirum eſt, errorem tam manifeſtum tanta patientia tolerari poſſe! ocyus igitur ΑΣΙΡΙΣ reſcribas ; ex ipſa enim oratione patet, nullum fuiſſe aliud diſcrimen inter *Oſirin*, nomenque illud quod apud *Alexarchi* Epiſtolam extaret, quam quod hoc cum Α, (ἐν τῷ ἄλφα γραμ.) illud cum Ο ſcriptum inveniretur.

[5] λέγεσθαι] Priorum Emendationum ratio requirit, ut ΛΕΓΕΤΑΙ, non λέγεσθαι, hoc in loco ſcribatur.

[6] ἐμφαίνει δὲ τοῦτο] Emendandum cenſeo ἐμφ. ΔΗ τοῦτο ; *porro*, ſcil.— Quod autem Dionyſus Iſidis fuit Filius, videre etiam eſt apud *Orphei* Hymnos,

Συὸς

φησι μεθερμηνεύομενον εἶναι τὸν Ὄσιριν. ἐφ' ᾧ [7] Μνασέαν τῷ Ἐπάφῳ προσπεθέντα τὸν Διόνυσον ἡ τὸν Ὄσιριν, ἡ τὸν Σάραπιν· ἐῶ καὶ Ἀντικλείδην, λέγοντα τὴν Ἶσιν Περμηθέως ὄσαν θυγατέρα, [8] Διονύσῳ συνοικεῖν. αἱ γὰ εἰρημέναι περὶ τὰς ἑορτὰς καὶ τὰς θυσίας οἰκειότητες [9] ἐναργεστέραν τῶν μαρτύρων τὴν [10] πίστιν ἔχουσι.

Σὺν σῇ μητρὶ Θεᾷ μελανηφόρῳ Ἰσιδι σεμνῇ
Αἰγύπτιε παρὰ χῦμα σὺν ἀμφιπόλοισι τιθήναις.

[7] Μνασέαν] Olim corrupte, MNASAN. Quum autem apud *Suidam*, alioſque idoneos *Auctores* ΜΝΑΣΕΑΣ ſemper dictus ſit *Colophonius* ille, nullus poſſit eſſe dubitandi locus, quin ita a *Plutarchi* manu hoc nomen ſcriptum fuerit.

[8] Διονύσῳ συνοικεῖν] Ab *Herodoto* quoque (lib. 2. c. 156.) haec res memoratur; Ἀπόλλωνα δὲ καὶ Ἄρτεμιν Διονύσου καὶ Ἴσιος λέγουσιν εἶναι παῖδας.

[9] ἐναργεστέραν τῶν μαρτύρων] F. ΠΑΝΤΩΝ μαρτυρ. *Markland.*

[10] πίστιν ἔχουσι] Poſt has voces Colon interpungo. Novam quippe Periodum jam inchoat *Auctor*. Evicto enim tandem, quod *Oſiris* non alius ſit, quam ipſe *Dionyſus*; ad Fabulam ulterius explicandam (quam rem paullo intermiſerat) de novo ſe accingit. Pergit igitur in eadem Hypotheſi enarranda, quam antea explanandam ſuſceperat, "*Oſirim* ſcil. "*totius humidae naturae Dominum* "*eſſe, Stellamque adeo Sirium, ſive* "*Solem ei ſacratum eſſe, ob potentiam* "*nim. qua eſt indutus Sirius ad hau-* "*riendas Aquas: hac etiam cauſa* "*Leonem venerantur*" &c. Pro ΙΣΙΔΟΣ igitur, quod jam ſcriptum invenitur contra mentem plane et argumentum *Auctoris*, neceſſe eſt ΟΣΙΡΙΔΟΣ reſcribamus; non enim *Iſis*, ſed *Oſiris*, *Sol* ſive *Sirius* dictus erat, uti ipſa tibi vox ſatis oſtendat. vid. vero quae a *Plutarcho* poſtea afferuntur; εἰσὶ γὰρ οἱ τὸν Ὄσιριν ἅλιον ΗΛΙΟΝ εἶναι, καὶ ὀνομάζεσθαι ΣΕΙΡΙΟΝ ὑφ' ἑλλήνων λέγοντες. Idem quoque apud *Euſeb.* invenire eſt, *Praep. Ev.* lib. 1. pag. 27. Τῶν δὲ παρ' ἕλλησι παλαιὰ μυθολόγων τινὲς τὸν ΟΣΙΡΙΝ, Διόνυσον προσαγορεύουσι, καὶ ΣΥΡΙΟΝ (Scr. ΣΕΙΡΙΟΝ) παρωνύμως. Porro, cum mox dicat *Auctor*, ὡς δὲ Νεῖλον ὁ. ἀ. ὕτως Ἰσιδος σῶμα κ. τ. λ. Hinc plane ſequitur, quae antecedant neutiquam ad *Iſidem*, ad *Oſirin* vero omnia referri debere. Alia poene infinita produci poſſent exempla, unde demonſtretur, *Sirium*, *Solem* nominari: *Solem* vero ad Iſidem referri inter om-

λη. Τῶν δὲ ἄστρων τὸν Σείριον, Ἴσιδος νομίζουσιν, ὑδραγωγὸν ὄντα· καὶ τὸν Λέοντα τιμῶσι, καὶ χάσμασι λεοντείοις τὰ τῶν ἱερῶν θυρώματα κοσμοῦσιν, ὅτι πλημμυρεῖ Νεῖλος

Ἡελίῳ ταπρῶτα συνερχομένοιο Λέοντι.

Ὡς δὲ Νεῖλον Ὀσίριδος ἀπορροὴν, ἔτως Ἴσιδος σῶμα Γῆς ἔχουσι καὶ νομίζουσιν, ὃ πᾶσαν, ἀλλ' ἧς ὁ Νεῖλος ἐπιβαίνει σπερμαίνων καὶ μιγνύμενος. ὅπ δὲ τῆς συνουσίας ταύτης γίνεται τὸν Ὧρον. ἔστι δὲ Ὧρος, ὁ πρώτα σώζουσα καὶ τρέφουσα καὶ τὸ προέχοντος Ὥρα καὶ κεφᾶσις ἀέρος, ὃν ἐν τοῖς ἕλεσι τοῖς περὶ Βούστον ὑπὸ Λητοῦς παφλᾶσθαι λέγουσιν. ὁ γὰρ ὑδατώδης καὶ διάβροχος γῆ μάλιστα τὰς σβεννυούσας καὶ χαλώσας τὴν ἐνέργειαν καὶ τὸν αὐχμὸν ἀναθυμιάσεις πιθανεῖται. Νέφθυν δὲ καλοῦσι τῆς γῆς τὰ ἔσχατα καὶ παρόρεια καὶ ψαύοντα τῆς θαλάττης. [2]διὸ καὶ Τελευτὴν ἐπονομάζουσι τὴν Νέφθυν, καὶ Τυφῶνι συνοικεῖν λέγουσιν. ὅταν ὑπερβαλὼν καὶ πλεονάσας ὁ

omnia ejus nominis interpretamenta, et ſymbola nunquam invenire eſt; adeo ut certiſſima ſit correctio noſtra. ΑΣΤΡΟΝ vero et *Solem* et *Lunam* vocabant antiqui. vid. poſt. p. 368. A *Ed. Francof.*

[1] γῆν ἔχουσι καὶ νομίζουσιν] F. καὶ ΟΝΟΜΑΖΟΥΣΙΝ *Markland.*

[2] Διὸ καὶ τελευτὴν] Noviſſima vox ex emendatione noſtra eſt; antea enim ΤΕΛΕΥΤΑΙΗΝ corrupte extabat: noſtra vero lectio ipſum *Plutarchum*

Νεῖλος, ἐπέκεινα ϖλησιάσῃ τοῖς ἐχαλβύσι, τοῦτο μίξιν Ὀσίριδος ϖρὸς Νέφθυν καλοῦσιν, ὑϖὸ ἀναβλασανόντων φυτῷ ἐλεγχομένων. ὧν ϗ τὸ Μελίλωτόν ἐσιν, ὃ, φησι μῦθος, ἀπορρυέντος, ϗ ἀπολειφθέντος αἴσθησιν ἔρωτος Τυφῶνι τῆς ϖρὸς τὸν γάμον ἀδικίας. ὅθεν ἡ μὲν [5]Ἶσις ἔτεκε [3] γνησίως τὸν [c]Ὧρον, ἡ δὲ Νέφθυς, νόθον τὸν [d]Ἄνουβιν. ἐν μέν τοι ταῖς διαδοχαῖς τῶν Βασιλέων ἀναγράφουσι τὴν Νέφθυν Τυφῶνι γημαμένην, [4]ϖρώτην ἔρωτος σεῖραν. εἰ δὲ τοῦτο μὴ ϖρὸς γυναικὸς, ἀλλὰ ϖρὸς τὸ Θεοῦ λέγουσιν, [5] αἰνίττονται τὸ παντελὲς τῆς γῆς ἄγονον ϗ ἄκαρπον ὑϖὸ σερόττος.

λθ. Ἡ δὲ Τυφῶνος ἐπιβολὴ ϗ τυραννὶς, αὐχμῷ δυνάμεις ἣν ἐπικρατήσαντος, ϗ διαφορήσαντος τήν τε γιγνομένην ὑγρότητα τοῦ Νείλου ϗ αὔξουσαν. ἡ δὲ Σωσεργὸς ἀσπὶς, Βασιλὶς Αἰθιόπων, αἴνίσσεται νοτίους ἐξ Αἰθιοπίας· ὅταν γὰρ αὗται τῶν Ἐτησίων ἐπικρατήσωσι τὰ νέφη ϖρὸς

tarchum comprobantem habet; ita enim supra p. 31. τῇ δὲ ϖέμπτῃ Νέφθυν, ἣν ϕ Τελευτὴν ϗ. τ. λ.

[3] γνησίως τὸν [c]Ὧρον] Forte ΓΝΗΣΙΟΝ τὸν [c]Ὧρ. *Markland.*

[4] ϖρώτην γενεᾶς] Scribendum est omnino ΠΡΩΤΟΝ. Quid enim? Num *Nepthys* prima mulierum sterilis fuisset? praestantissimum *Markland.* adprobantem habeo.

[5] αἰνίττονται τὸ ϖαντελὲς τῆς γῆς] Olim conjeceram pro ΠΑΝΤΕΛΕΣ re-

τὴν Αἰθιοπίαν ἐλαυνόντων, καὶ κωλύσωσι τὰς τὸν Νεῖλον αὔξοντας ὄμβρους καταῤῥαγῆναι, κατέχων ὁ Τυφὼν ἐπιφλέγει· καὶ τότε κρατήσας ὠθυτάπασι [1] τὸν Νεῖλον, εἰς ἑαυτὸν ὑπὸ ἀσθενείας συσταλέντα καὶ ῥυέντα, κοῖλον καὶ ταπεινὸν ἀπέφηνεν εἰς τὴν Θάλασσαν. ἡ γὰρ λεγομένη κάθειρξις εἰς τὴν σορὸν Ὀσίριδος, οὐδὲν ἔοικεν ἀλλ', ἢ κρύψιν ὕδατος καὶ ἀφανισμὸν αἰνίττεσθαι. διὸ μικρὸς Ἄθυρ ἀφανισθῆναι τὸν Ὄσιριν λέγουσιν, ὅτε, τῶν Ἐτησίων ἀπολειπόντων ὠθυτάπασιν, ὁ μὲν Νεῖλος ὑπονοσεῖ, γυμνοῦται δὲ ἡ χώρα· [2] μηκυνομένης δὲ τῆς νυκτὸς, αὔξεται τὸ σκότος, ἡ δὲ τοῦ φωτὸς μαραίνεται καὶ κρατεῖται δυνάμις, οἱ ἱερεῖς ἀλ-

rescribi oportere, τὸ ΠΑΡΑΘΑΛΑΣΣΙΗΣ τῆς γῆς—quippe secundum hos Philosophos, uti paullo ante observatum fuerat, *Nepthys* erat extremae Aegypti partes, *quae Mare attingerent*—at minori forsan immutatione opus est, uti optime me monuit eruditissimus ille *Markland.* rescribendo, τὸ ΠΑΝΤΕΛΩΣ τῆς γῆς ἄγονον. sc. τὸ παντελ. ἄγονον τῆς γ.

[1] τὸν Νεῖλον εἰς ἑαυτὸν] Ita certissima ex Emendatione excudendum esse jam procuravi, quum antea absurdissime legeretur ΕΙΣ ΕΝΑΝΤΙΟΝ—"Nilum scil. in diversam par-" tem fluxisse, i. e. fontes versus, ver-tente *Xylandro.* Ex nostra Correctione, quae *Bentleii* etiam in mentem venisse animadverti, omnia clara et aperta. Audias enim *Senecam*, *Quaest. Nat* IV. 2. "Si *Thaleti* cre-" dis, *Etesiae* discedenti *Nilo* resi-" stunt, et Cursus ejus acto contra " Ostia mari sustinent, ita reverbera-" tus *in se recurrit*, nec crescit, sed " exitu prohibitus resistit, et quacun-" que mox potuit inconcussus erum-" pit"—Eandem *Thaletis* sententiam repetunt *Auctor Historiae Philosophicae*, quae falso *Galeno* tribuitur, *Diodorus* et alii.

[2] μηκυνομένης δὲ τῆς νυκτὸς, αὔξεται τὸ σκότος κ. τ. λ.] Parum sunt haec integra; neque quidem restitui posse arbitror nisi ex nova voce inserta. Legas igitur μηκυνομ. δὲ τῆς νυκτὸς,

ΟΤΕ

λά τε ὁρῶσι σκυθρωπαὶ, καὶ Βοεῖ διάχρυσον ἱματίῳ μέλανι βυσσίνῳ περιβάλλοντες, ἐπὶ πένθει τῆς Θεοῦ [3] δεικνύουσι (Βοεῖ γὰρ Ὀσίριδος εἰκόνα ἔμψυχον νομίζουσιν) ἐπὶ τέσσαρας ἡμέρας (ἀπὸ τῆς ἑβδόμης ἐπὶ δέκα) ἐξῆς. καὶ γὰρ τὰ σπυθρώπασματα τέσσαρα, πρῶτον μὲν ὁ Νεῖλος ἀπολείπων καὶ ὑφιέμενος, δεύτερον δὲ τὰ βόρεια πνεύματα καταψυγόμενα κομιδῇ τῶν νοτίων ἐπικρατούντων, τρίτον δὲ τὸ τὴν ἡμέραν ἐλάττονα γίνεσθαι τῆς νυκτὸς, ἐπὶ πᾶσιν ἡ τῆς γῆς ἀπογύμνωσις ἅμα τῇ τῶν φυτῶν ψιλότητι πλησιάζοντα [4] φυλλορροούντων. τῇ δὲ ἐννάτῃ ἐπὶ δέκα νυκτὸς, ἐπὶ θάλασσαν κάτεισι. καὶ τὴν ἱερὰν κίστην οἱ Στο-

OTE αὔξεται κ. τ. λ. eodemque modo hunc locum ſupplet doctiſſimus *Markland.* *Bentleius* autem OTAN addendum cenſet; quam ſi conjecturam amplexandam eſſe cenſeas, Lector, neceſſe eſt emendes etiam ΑΥΞΗΤΑΙ, ΜΑΡΑΙΝΗΤΑΙ &c.

[3] δεικνύουσι (βοῦν γὰρ Οσ. εἰκ ἔμψυχον νομίζουσιν)] Ita dedi, et diſtinxi. Olim enim praviſſime extabat δεικνύουσι. Βοῦν γὰρ Ὀσ. εἰκ. ΚΑΙ ΓΗΝ νομίζουσιν ἐπὶ &c. —ΕΜΨΥΧΟΝ vero pro ΚΑΙ ΓΗΝ reſcripſi, monente ipſo *Auctore*; ita enim ille, p. 109. infra, τὸν δὲ ΑΠΙΝ, ΕΙΚΟΝΑ μὲν Ὀσίριδος ΕΜΨΥΧΟΝ εἶναι — emendavit Cl. *Marklandus* εἰκόνα ΑΙΣΘΗΤΗΝ. Ex hoc vero loco conjicere liceat, non ex ſolido Auro conflatum fuiſſe *Bovem* illum, quem Bovem Iſraelitarum querelis actus fecit *Aharon*, ſed *deauratum* potius: dubium enim non eſt, quin *Aharonis famoſiſſimus ille Bos aureus Bovem Aegyptium, quem magni Dei Symbolum conſtituiſſet haec gens, imitaretur.* *De Bove* porro quam " unus ex beato miniſterio hu- " meris proferebat in *Pompa Iſiaca*", conſul. *Apul.* p. 373. *Ed. Delph.*

[4] φυλλορροούντων. τῇ δὲ ἐννάτῃ ἐπὶ δέκα νυκτὸς] Colon illud poſt φυλλορ. primus interpunxi. In iis vero quae ſequuntur, nomen vel *menſis* alicujus excidiſſe, vel ſaltem alium debere eſſe diem ΤΟΥ ΑΘΥΡ certo certius eſt. Jam enim dixerat *Auctor*, Ὀσί-

λισαὶ καὶ οἱ Ἱερεῖς ἐκφέρουσι χρυσοῦν ἐντὸς ἔ-χουσαν κιβώτιον, εἰς ὃ ὠοτίμια λαβόντες ὕδα[ος εγχέουσι, καὶ [5] γίνεται κραυγὴ τῶν παρόντων, ὡς ἀνημμένου Ὀσίριδος. εἶτα [6] γῆν κάρπιμον φυρῶ-σι τῷ ὕδατι, καὶ συμμίξαντες ἀρώματα καὶ θυμιά-ματα τῶν πολυτελῶν ἀναπλάττουσι μιμουμένους ἀγαλμάτιον· καὶ τοῦτο σολίζουσι καὶ κοσμοῦσιν, ἐμ-φαίνοντες ὅτι γῆς ἀσίαν καὶ ὕδατος τὰς Θεὰς τού-τους νομίζουσι.

ριδος ἀφανισμὸν per quatuor continuos dies lugere solitos esse Sacerdotes ἀπὸ τῆς ἑβδόμης ἐπὶ δέκα, ἐξῆς, scil. a decimo septimo die ad vigesimum primum.—Si vero ponamus descendisse eos ad Mare ejusdem Mensis die decimo nono, et tunc temporis *Osirin* inveniisse, quare reliquos duos dies lugerent? Non adeo inconsulti Sacerdotes erant, ut luctus et gaudia tam inconstanter inter se admiscerent. Praeterea, secundum eorum Sententiam, de qua jam agimus, *Osiris* fuit ipse *Nilus*; Festum igitur Interitus, sive ΑΦΑΝΙΣΜΟΥ ejus, *ad* 17 mensis *Athyr*, sive 14 *Novemb.* recte celebrabant, quo quidem tempore *Nilus* jam humilis propriasque inter Ripas contractus mare versus submisse fluebat. Quid autem? Num Resurrectionis, sive Inventionis *Osiridis* Festum inter ipsos plangendi ἀφανισμὸν ejus dies celebrabant? at absurdissimum hoc; neque dici permittit vel res ipsa, vel Hypotheseos ratio. Si enim Interitus *Osiridis* Nili defectum descensumque adumbrabat; ΕΥΡΕΣΕΩΣ Festum necesse est referas ad illud tempus, quo jam *Etesiis* praevalentibus crescere incipit hic Fluvius.—— Porro ipsi Ritus et Ceremoniae admodum inter se diversae, satis ostendant, vel demonstrent potius duo haec Festa in idem tempus haudquaquam occurrere posse. Ad ΑΦΑΝΙΣΜΟΥ enim sive ΚΡΥΨ-ΕΩΣ ΥΔΑΤΟΣ Festum, per quatuor continuos dies deauratum Bovem nigro Byssino amictum ἐπὶ πύν-θει τῆς Θεοῦ ostendunt Sacerdotes; *Ad Inventionis* vero Solennia ad mare descendunt, *aureamque secum Arculam* efferunt Stolistae et Sacerdotes &c—adeo ut nullum possit esse dubium, quin in praesenti lectione mendum aliquod lateat–Si tamen pro ΝΥΚΤΟΣ, cujus vocis nulla est hoc in loco significatio, (quare enim *noctu* ad mare descenderent Sacerdotes?

Quis-

μ. Τῆς δὲ Ἴσιδος πάλιν ἀναλαμβανούσης τὸν Ὄσιριν, ϗ αὐξανούσης τὸν Ὧρον, ϗ αὐλοθυμιάσεσι ϗ ὁμίχλαις ϗ νέφεσι ῥωννύμενον, ἐκρατήθη μὲν, οὐκ ἀνηρέθη δὲ ὁ Τυφών. ὁ γὰρ εἴασεν ἡ κυρία τῆς γῆς Θεὸς ἀναιρεθῆναι πάντα πᾶσι τὴν ἀντικειμένην τῇ ὑγρότητι φύσιν, ἀλλ' ἐχάλασε ϗ ἀνῆκε, [1] βουλομένη διαμένειν τὴν κρᾶσιν. [2] ὁ γὰρ ἂν κόσμον εἶναι τέλειον, ἐκλείποντος ϗ ἀφανιζόντος τὸ πυρῶδες. [3] εἰ δὲ ταῦτα μὴ λέγεται παρ' αὐ-

Quiſquamne alius idoneus ſcriptor ita hanc ceremoniam nobis depingat?) mecum ΠΑΧΟΝΤΟΣ reſcribas, tota difficultas ſtatim evaneſcet; clara erunt et perſpicua omnia. ΠΑΧΩΝ enim nomen fuit Menſis illius apud Aegyptios, quo in menſe *Eteſiis*, ſive *Flatibus Borealibus* invaleſcentibus, *Auſtralibuſque deficientibus* Aſcenſum *Nili* annuum jam expectabant. Decimus vero nonus τῦ ΠΑΧΟΝΤΟΣ in decimum quintum *Maii Juliani* incidit—ſcil. poſt Feſtum ΑΦΑΝΙΣΜΟΥ, ſex menſibus exactis, ΕΥΡΕΣΕΩΣ Feſtum celebrabant Aegyptii Sacerdotes.

[5] γίνεται κραυγὴ τ̃ παρόντων κ. τ. λ.] Exclamabant ſcil. uti ex *Julio Firm. Mat.* conſtat, εὑρήκαμεν, συγχαίρομεν. Ad hunc etiam Ritum adludit Satyricus,

Exclamare libet populus quod clamat Oſiri
Invento ——

[6] γῆν κάρπιμον] Ita mecum emendaverint *Xyland, Baxt. Bentl.* antea enim corrupte extabat ΤΗΝ κάρπιμον.

[1] Βουλομένη διαμένειν τὴν κρᾶσιν] Ita ſecundum *Xyland. Baxt. Bentl.* correctionem excudendum eſſe procuravi. ΚΡΙΣΙΝ enim, quae vox olim hunc locum occupabat, prorſus nihili eſt.

[2] ὁ γὰρ ἂν κόσμον] Poſt ΗΝ lubens quidem ΑΝ partic. adderem, uti conſtructionis ratio efflagitare videtur, "*Fieri enim non poſſit ut mundus*" &c.

ibid. κόσμον—ἐκλείποντος] Qu. ex *MSS.* an ΤΟΝ κόσμον, et ΕΚΛΙΠΟΝΤΟΣ. *Markland.*

[3] εἰ δὲ ταῦτα μὴ κ. τ. λ.] Abſurda haec ſunt: conjectaverat adeo ſagaciſſimus *Bentleius* legi oportere pro ΠΑΡ'ΑΥΤΟΙΣ, vel ΠΑΡΑ ΤΡΟΠΟΝ, vel ΠΑΡΑ ΔΕΟΝ. At minori immutatione opus fuerit, ſi mecum ſic corrigas et diſtinguas εἰ δὲ ταῦτα ΜΕΝ

τοῖς, εἰκότως δ' ἐκεῖνον ἄν τις ἀπορρίψειε τὸν λόγον, ὡς Τυφὼν μὴ ἐπεφέτει πάλαι τῆς Ὁσίριδος μοίρας· [4] Θάλασσα γὰ ἦν ἡ Αἴγυπτος. διὸ πολλὰ μὴ ἐν τοῖς μετάλλοις ἢ τοῖς ὄρεσιν εὑίσκεται μέχρι νεῶ [5] κογχύλια ἔχειν· πᾶσαι δ' ἐπηγαὶ ἢ φρέατα πάντα, πολλῶν ὑπαρχόντων, ἁλμυρὸν ὕδωρ ἢ πικρὸν ἔχουσιν, ὡς ἂν ὑπόλειμμα τῆς πάλαι θαλάσσης ἑαλωκὸς [6] ἐνταυθοῖ συνερρυηκός. ὁ δ' Ἕρμης χρόνῳ τὸ Τυφῶνος ἐπεκράτησε, τυγχάνων, δικαιότατος ὁμολογήσας,

λ. π. αὐτοῖς εἰκότως, οὐδὲ κ. τ. λ. aliam vero viam infiftit praeftantiffimus *Markland.* locumque corruptum fic emendat—εἰ δὲ τ. μὴ λ. παρ' αὐ. ΑΠΕΙΚΟΤΩΣ, οὐδὲ κ. τ. λ.

[4] θάλασσα γὰρ ἦν ἡ αἴγυπτος] Ad haec verba vel ΠΟΤΕ vel ΠΑΛΑΙ defiderari fufpicor. Vix enim tam ambigue dixiffet auctor, *Aegyptus erat Mare*—fed potius, uti quidem vertit *Xylander*, "Aegyptus "*olim* Mari fuit tecta". Obfervandum vero eft, τὸ ΠΑΛΑΙ, quam vocem paullo ante legeris, haud effe notam *MS. P.* quid ni igitur in hunc locum amoveamus, ubi omnino neceffarium effe videtur?—*Herod.* l. 2. ἐπὶ Μείνιος, πλὴν τῆς Θηβαϊκῆς νομῆς, πᾶσαν αἴγυπτον εἶναι ἕλος κ. τ. λ. unde in fequentibus, Terram Aegyptum ἐπίκλητόν τε γῆν καὶ δῶρον τοῦ πολαμοῦ vocat idem, iifdemque prorfus argumentis ad rem probandam utitur, quibus hi philofophi, "*Conchyliis* fcil. "*quae ad montium cacumina cernuntur, Fontiumque Salfugine*". vid. *Strab.* lib. 17.—Contra vero hanc *Herodoti*, ceterorumque Sententiam ftrenue difputat *Bochartus*, (*Geogr. Sacr.* lib. 4. c. 24.) planeque evincit, uti reor, poft maximum illud omnium Diluvium, Solum Aegyptium in eodem ferme femper fuiffe ftatu.

[5] κογχύλια ἔχειν] Qu. κογχύλια ΕΚΕΙ. *Markland.*

[6] ἐνταυθοῖ συνερρυηκὸς] Sic dedi, conftructione neceffario poftulante, pro ΣΥΝΕΡΡΥΗΚΟΤΟΣ. Quando enim ΥΠΟΛΕΙΜΜΑ et ΕΩΛΟΝ praecedunt, neceffe eft ΣΥΝΕΡΡΥΗΚΟΣ, eodem omnia cafu legamus. Accedit porro *Bentleii* auctoritas et *Marklandi.*

[7] προσαγαγόντι τὴν γῆν] Num haec tibi lectio fatis fiat? Mihi certe non aeque. Paullo itaque accuratius expendamus eam. "Cernimus enim "hodie Fluvio novum aggerente

"Li-

ὁ Νεῖλος ἐξεώσας τὴν Θάλασσαν, ἀνέφηνε τὸ πεδίον ϰ̀ ἀνεπλήρωσε ταῖς προσχώσεσιν. ὃ δὴ μαρτυρῶσαν ἔχει τὴν αἴσθησιν· ὁρῶμεν γὰρ ἔτι νεῶν ἐπιφερομένῳ τῷ πολαμῷ νέαν ἰλὺν ϰ̀ [7] προσαγόντι τὴν γῆν, ϰ̀ μικρὸν ὑποχωρεῖν ὀπίσω τὸ πέλαγος, ϰ̀ τὴν θάλασσαν, ὕψος τῶν ἐν βάθει λαμβανόντων διὰ τὰς προσχώσεις, ἀπορρέουσαν, [8] τὴν δὲ Φάρον, ἣν Ὅμηρος ἤδει δρόμον ἡμέρας ἀπέχουσαν Αἰγύπτου, νῦν μέρος οὖσαν αὐτῆς, οὐκ αὐτὴν ἀναδραμοῦσαν, [9] οὐδὲ προσαναβᾶσαν, ἀλ-

" Limum, terramque adducente, " paullatim recedere Mare &c". Quid ſi autem Fluvius novum Limum Terramque ſecum trahat? Nonne in Mare etiam ſecum deportare queat? Contrarium quidem ex praeſenti lectione haud conſtat; nullum igitur auctoris argumentum eſt. Praeterea vero, quid inter eſt novum Limum et hanc Terram quam ſecum trahit Nilus? Imo Terra aquis dum commiſceatur, ipſummet novum Limum conficit. Corruptam igitur veterem eſſe lectionem affirmo, ita tamen ut certiſſimam ei medelam afferre valeas, ſi modo mecum reſcribas, ϰ̀ προσαγαγόντι ΤΗΙ ΓΗΙ — " Cernimus, " ſcil. hodie, vetus Aegypti Solum " nova quaſi incrementa quotannis " accipere ex novo Limo quem ſecum " ex Aethiopia adducit Nilus, Ter- " raeque antiquae adjicit" — Atque hinc quidem, ſecundum *Servium*, (Not. ad *Georg.* IV. ℣. 291.) *Nilus* dictus eſt, quaſi ΝΕΑΝ ΙΑΥΝ trahens. Velle vero auctorem acceſſionem quandam novam veteri Aegyptio Solo fieri ex novo Limo, plane conſtat ex iis, quae ſtatim ſubjicit, ὕψος τῶν ἐν βάθει λαμβανόντων διὰ τὰς προσχώσεις — Si tamen obſtinato animo veterem retineri poſſe lectionem contendas, neceſſe ſaltem eſt reddas ac ſi ſcriptum fuiſſet, ϰαὶ ἀγαγόντι πρὸς τὴν γῆν.

[8] τὴν δὲ φάρον] Reſcribendum eſt omnino τήν ΤΕ Φάρον. Pendent enim haec ex iis quae praecedunt; " Huic " vero rei ipſe Senſus teſtimonium " affert. Cernimus enim hodie ob no- " vum Limum veteri Terrae Solo ag- " geſtum, et Mare recedere–*Et* Pha- " rum quoque, quam" &c. Ex diſtinctione peſſime olim laborabat hic locus, ſpero tamen in praeſenti Editione hoc ſaltem malum procul eſſe amotum.

[9] οὐδὲ προσαναβᾶσαν] Lege, οὐδὲ προσαναβᾶσαν ΕΚΕΙΝΗΝ, ἀλλὰ ϰ.τ.λ. *Markland.*

λὰ τῆς μεταξὺ θαλάτης ἀναπλάτοντι τῷ ποταμῷ ϗ τεφούλι τὴν ἤπειρον ἀνασαλείσης. ἀλλὰ ταῦτα μὴ ὅμοια τοῖς ὑπὸ τῶ Στωϊκῶν θεολογυμένοις ἐστί. ϗ γὰ ἐκεῖνοι τὸ μὴ γόνιμον πνεῦμα ϗ τεφφιμον, Διόνυσον εἶναι λέγυσι· τὸ πλημμικὸν δὲ καὶ διαιρετικὸν, Ἡρακλέα· τὸ δὲ δεκτικὸν, Ἄμμωνα· Δήμητρα δὲ ϗ Κόρην, τὸ διὰ τῆς γῆς ϗ τῶν καρπῶν διῆκον· Ποσειδῶνα ὃ, τὸ διὰ τῆς θαλάτης.

μα. Οἱ δὲ τοῖσδε τοῖς Φυσικοῖς ϗ [1] τῶ ἀπ' Ἀστρολογίας Μαθηματικῶν ἔνια μιγνυύτες, Τυφῶνα μὴ οἷον) τὸν Ἡλιακὸν Κόσμον, Ὄσιριν ὃ τὸν Σεληνιακὸν λέγυσ. τὴν μὴ γὰ Σελήνην γόνιμον τὸ φῶς καὶ ὑγροποιὸν ἔχυσαν, ὑμῆν ϗ γονᾶς ζώων ϗ φυτῶν εἶναι βλαστήσεσι· τὸν ὃ

[1] τῶν ἀπ' ἀστρολογίας μαθηματικῶν] Scr. ΜΑΘΗΜΑΤΩΝ. *Markland.*

[2] Σὴθ ἀεὶ αἰγυπτ.] Haudquaquam verum eſt, "Aegyptios *Typhona Seth* "ſemper appellitaſſe". ΒΕΒΩ enim et ΣΜΥ eum aliquando vocabant, uti ex ipſo hoc Libello conſtat. Aut igitur pro ἀεὶ, ΟΙ reſcribendum eſt; aut, quae forſan ſententia praeferenda ſit, delendum prorſus eſt otioſum iſtud adverbium; natum quippe, quod ſaepius accidere ſolet, ex ΑΙ ſequentis vocis prima ſyllaba.

[3] ϗ παρὰ σοφίας] Habent *Edd. Aldin.* et *Baſil.* ΠΕΡΙ σοφίας —— nonne vero in iis quae ſtatim ſubjungit Auctor, τὸ ΕΙΝΑΙ tibi deeſſe videtur? quod vero certum eſt, neutiquam procedat Sententia niſi vel legatur, vel mente ſaltem ſubintelligatur haec vox —— Scil. "a ſapientia vero *eſſe* quae a Luna "proveniunt opera". Quando autem in Edd. mox legitur τὰ δὲ ΕΝ ἡλίᾳ—non poſſum non ſuſpicari, τὸ ΕΝ, quod verbum hoc in loco nullius eſt pretii, ἐκ τῦ ΕΙΝΑΙ noſtro, neſcio quomodo, natum eſſe, proprioque loco exturbatum. ΕΝ iſtud non agnoſcunt *Edd. Baſil.*

[4] πε-

"Ηλιον ἀϰεράτῳ πυρὶ ϰεϰληρωϰόϛα θάλπϕν τε ϰ̀ ϰαϛαυαίνϕν τὰ ϕυόμϕνα ϰ̀ τεθηλότα, ϰ̀ τὸ πολὺ μέρ@ τ̂ γῆς πωλώπασιν ὑπὸ ϕλογμῶ ποιεῖν ἀοίϰητον, ϰ̀ ϰαϛαϰραλεῖν πολλαχῆ ϰ̀ τ̂ Σελήνης. διὸ τὸν Τυφῶνα [2] Σὴθ ἀεὶ Αἰγύπτιοι ϰαλοῦσιν, ὅπερ ἐϛὶ ϰαϛάδηλον ἢ ϰαϛαβιαζόμϕνον· ϰ̀ τῷ μϕὶ Ἡλίῳ τὸν Ἡραϰλέα μυθολογοῦσιν ἐνιδρυμϕύον συμπολεῖν, τῇ ϑ̀ Σελήνῃ τὸν Ἑρμήν. λόγῳ γὰ ἔργοις ἔοιϰε [3] ϰαὶ ὧδὲ σοφίας τὰ τῆς Σελήνης, τὰ ϑ̀ Ἡλίου πληγαῖς ὑπὸ βίας ϰαὶ ῥώμης [4] περαινομένας. [5] οἱ δὲ Στωϊϰοὶ τὸν μϕὶ "Ηλιον ἐϰ θαλάττης ἀναπνοῆ, ϰ̀ τρέφεϑαί φαϲι, τῇ ϑ̀ Σελήνῃ τὰ ϰρηναῖα ϰ̀ λιμναῖα νάματα γλυϰεῖαν ἀναπέμπειν ϵ̀ μαλαϰὴν [6] ἀναθυμίαϲιν.

[4] *περαινομένας*] Olim, ΠΕΡΑΙΝΟΜΕΝΗΣ, *ϲολοιϰῶς.*

ibid. *παρὰ ϲοφίας*] Forte leg. *ἔοιϰε ϵ̀ ϲοφίας τὰ* ΠΑΡΑ *τ̂ Σελήνης, τὰ δὲ Ἡλίϖ, πληγαῖς* —— ΠΕΡΑΙΝΟΜΕΝΑΙΣ, vel, *τὰ δὲ ἡλίϖ, πληγαῖς ὑπὸ βίας* —— ΠΕΡΑΙΝΟΜΕΝΑ. *Markland.*

[5] *οἱ δὲ Στωϊϰοὶ*] Non poſſumus nimis eſſe perſpicaces in mendoſiſſimo libro evolvendo. Nonne igitur abrupta tibi nimis et cita videatur haec ab Aegyptiis ad *Stoicos* Tranſitio, nulla particula praeeunte, quae connectat quaſi et conjungat hujus Familiae Opinionem cum ea, quam ex aliis Philoſophis ſupra attuliſſet? Quid ſi igitur legamus, ΟΥΤΩ *δὲ οἱ Στωϊϰοὶ*, "*Ita* "*etiam Stoici*" vel "*huic notioni ſimilis eſt ea Stoicorum*" &c? *Porphyr.* de *Antr. Nymph.* p. 257. *τοῖς δ' ἀπὸ τῆς Στοᾶς, ἥλιον μὲν τρέφεϑαι ἐϰ τῆς ἀπὸ τῆς θαλάϲσης ἀναθυμιάϲεως ἐδόϰει. Σελήνην δὲ ἐϰ τ̂ πηγαίων ϵ̀ πολαμίων ὑδάτων· τὰ δὲ ἄϲτρα, ἀπὸ τῆς γῆς ἀναθυμιάϲεως ϰ. τ. λ.*

[6] *ἀναθυμίαϲιν*] Colon poſt hoc verbum, quod antea nullum erat, addidi. Deinde, pro *ἑβδόμῃ ἐπὶ δέϰα* imprimendum eſſe curavi *ἑβδόμῃ Δ' ἐπὶ*

μϐ. Ἑϐδόμη δ' ἀπὶ δέκα τὴν Ὁσίριδος γενέθλην τελευτὴν Αἰγύπτιοι μυθολογοῦσιν, ἐν ᾗ μάλιστα γίνεται πλημμυρὶς καὶ ἀδηλος ἡ πλωτέλειος. διὸ καὶ τὴν ἡμέραν ταύτην Ἀντίφραξιν οἱ Πυθαγόρειοι καλοῦσι, καὶ ὅλως τὸν ἀριθμὸν τοῦτον ἀφοσιοῦνται. τὸ γὰρ ἑξκαίδεκα τετραγώνου, καὶ τοῦ ὀκτωκαίδεκα ἑτερομήκους, οἷς μόνοις ἀριθμῶν ἀπέδων συμβέβηκε τὰς περιμέτρους ἴσας ἔχειν τοῖς περιεχομένοις ὑπ' αὐτῶν χωρίοις, μέσος ὁ τῶν ἑπταικαίδεκα παρεμπίπτων, ἀντιφράττει καὶ διαζεύγνυσιν ἀπ' ἀλλήλων, [1] καὶ διαιρεῖ τὸν ἐπόγδοον λόγον εἰς ἄνισα διαστήματα τερ-

ἐπὶ δεκ. Cum enim novam ordiuntur Periodum hae voces, inchoativa illa particula diutius abeſſe non poſſit.

[1] καὶ διαιρεῖ τ ἐπόγδοον λόγον] Tune is es, Lector, qui haec mihi clara et ſincera praeſtabis? Quod autem certiſſimum eſt, ΕΠΟΓΔΟΟΝ ΛΟΓΟΝ neutiquam ſtare poſſit, ſummo ſine Sententiae intertrimento: ſc. "numerus *decimo-ſeptenarius* (hic enim eſt ΕΠΟΓΔΟΟΣ ΛΟΓΟΣ) "dividit "numerum 17 in duas inaequales "partes". Haeccine vero ut diutius ferri poſſint? reſcribas igitur ΤΩΙ ΕΠΟΓΔΟΩΙ ΛΟΓΩΙ, vel Ο ΕΠΟΓΔΟΟΣ ΛΟΓΟΣ, totumque locum ſic vertas— "Numerum 17 abominan-

"tur *Pythagorei*, eumque *Antiphraxin* "vocant. Nam inter 16 et 18 "medius interveniens 17, (vel ἐπόγδοος λόγος) "obſtruit quaſi viam, "disjungit eos, inque duas inaequales "partes proſcindens dirimit et "dividit"—Numeros enim 16 et 18 quaſi in unum coalituros ſupponunt *Pythagorei*, ni intervenerit media iſta *Arithmetica Ratio* 17—Dubitas autem de eo quod dixi ΕΠΟΓΔΟΟΝ ΛΟΓΟΝ *numerum eſſe decimo-ſeptenarium?* conſulas *Martianum Capell.* de *Nupt. Philolog.* lib. 2. p. 26. *Ed. Grot.* "*Novem vero ab octo* ΕΠΟΓ-"ΔΟΟΥ *numeri efficiunt junctionem*": Eademque prorſus ratione antea dixe-

rat

σιεν, οἱ ὃ βασιλεῦσαι λέγουσιν ὀκτὼ ϰ̀ εἴκοσι. τοσαῦτα γάρ ἐστι φῶτα τ̃ Σελήνης, ϰ̀ τοσαύταις ἡμέραις [2] τὸν αὐτῆς κύκλον ἐξελίσσ. τὸ ὃ ξύλον ἐν ταῖς λεγομέναις Ὀσίριδος ταφαῖς τέμνοντες, κατασκευάζουσι λάρνακα μιμουμένην, διὰ τὸ τὴν Σελήνην, ὅταν τῷ Ἡλίῳ πλησιάζῃ, [3] μηνοειδῆ γινομένην ἀποκρύπτεσθ. τὸν ὃ εἰς δεκατέσσαρα μέρη τ̃ Ὀσίριδος διασπασμὸν αἰνίττονται τοὺς τὰς ἡμέρας ἐν αἷς φθίνει μετὰ τὸ πανσέληνον ἄχρι νουμηνίας τὸ "Ασερν· ἡμέραν ὃ ἐν ᾗ φαίνεται πρῶτον ἐκφυγοῦσα τὰς αὐγὰς ϰ̀ παρελθοῦσα τὸν "Ηλιον, ΑΤΕΛΕΣ ΑΓΑΘΟΝ προσαγορεύουσιν. ὁ γὰ "Οσιρις ἀγαθοποιός· ϰ̀ τὄνομα πολλὰ φράζει [4] ἐχ

rat idem "tres ad quatuor *Epitritus* "vocatur arithmetica ratione"—ſic, ἐπιτέταρτος erit novem &c.

[2] τὸν αὐτῆς κύκλον] Imo αὐτῆς — "tot ſcil. diebus ſuam ipſius circui- "tionem perficit Luna". Accedit Cl. *Marklandi* auctoritas.

[3] μηνοειδῆ γινομένην] Olim MONOEIΔH. Noſtram vero lectionem exhibent *MS. P.* et *Edd. vett. Ald.* et *Baſil.* "In *Iſiacis Sacris* (inquit *Mat. Firm.*) "de Pinea Arbore caeditur "Truncus, hujus Trunci media pars "ſubtiliter excavatur. Illis de Seg- "minibus [noviſſima vox ex Emendatione *Woweri* eſt; quid autem antea extabat non apparet; dubitare igitur jure poſſumus ex hoc *Plutarchi* loco conjectantes, utrum *Illa in Sectione* reponendum non fuerit] "factum idolum Oſiridis ſepelitur".

[4] ἐχ ἥκιστα δὲ κράτος ἐνεργὸν καὶ ἀγαθ.] Quo haec modo inter ſe jungantur et cohaerere poſſint? Idemne nomen *vim efficacem* in genere, *vimque etiam beneficam* ſignificet?—Cum vero ex antedictis pateat, Oſirim noſtrum μέγαν ΕΥΕΡΓΕΤΗΝ dici (vid. p. 30.) et aeſtimari apud Aegyptios, ne minima poſſit eſſe dubitandi cauſa, quin ΕΥΕΡΓΕΤΟΥΝ hic etiam loci reponendum ſit. Amovi pravam interpunctionem, qua haec olim laborabant.

Nonne

ἤκισα δὲ κρέτος ἐνεργοῦ καὶ ἀγαθοποιὸν, ὃ λέγουσι. [5] τὸ δ' ἕτερον ὄνομα τοῦ Θεοῦ, τὸν Ὄμφιν, ΕΥΕΡΓΕΤΗΝ ὁ Ἑρμαΐος φησι δηλοῦν ἑρμηνευόμενον.

μγ. Οἴονται δὲ πρὸς τὰ φῶτα τῆς Σελήνης ἔχειν τινὰ λόγον τοῦ Νείλου τὰς ἀναβάσεις. [1] ἡ μὲν γὰρ μεγίστη πρὸς τὴν Ἐλεφαντίνην, ὀκτὼ γίνεσθαι καὶ εἴκοσι πήχεων, ὅσα φῶτα καὶ μέτρα τῶν ἐμμήνων πρὸς ἐκάστης ἐστίν· [2] ἡ δὲ πρὸς Μέν-

Nonne autem graecae linguae ratio exigere videtur, ut MEN poſt τὄνομα inſeratur? vide enim quid ſtatim ſequitur, ἐχ ἤκισα ΔΕ.

[5] τὸ δ' ἕτερον ὄνομα] Si modo ΚΑΙ, vel ΓΑΡ, pro ΔΕ, hic loci ſubſtituas, omnia optime inter ſe cohaerentia cernes.

ibid. κράτῳ ἐνεργῶν] Qu. an κράτῳ ΕΥΕΡΓΕΤΟΥΝ καὶ ἀγαθοποιὸν, ὃ λέγουσι ***. τὸ δ' ἕτερον ὄνομα τοῦ Θεοῦ, ΤΟ Ὄμφιν, εὐεργέτην &c. Poſt λέγουσι deeſſe videtur Vox Aegyptiaca. *Markland.*

[1] ἡ μὲν γὰρ μεγίστη —— ὀκτὼ γίνεσθαι καὶ εἴκοσι πήχεων] Maximum quidem Errorem hac de re erraſſe *Aſtrologos* iſtos, unde opinionem hanc deſumpſit *Plutarchus*, ſi opus, facillimum eſſet oſtenſu. Nemo enim alius, quod ſcio, unquam dixit ad 28 Cubitos *Nilum* aſcendiſſe — quippe maximam ejus altitudinem 16 vel 18 Cubitorum eſſe affirmant. *Plin.* lib. 5. c. 9. "Juſtum incrementum eſt "Cubitorum xvi. Minores Aquae "non omnia rigant, ampliores deti- "nent tardius recedendo". Neque quidem hic Error, quod ſaepe fit, exſcribentium oſcitantiae jure imputandus eſt; ſed ad vanam quandam Hypotheſim ſtabiliendam a male feriatis hominibus vane excogitabatur. *Cubitus Aegyptius*, (ne ex iſtius Menſurae apud diverſas Gentes differentia natum eſſe hunc errorem ſuſpiceris) uti tradunt, qui eum in *Nilometrio* metiti ſunt, fuit 22 Vnciarum ſive Digitorum quam proxime — vulgaris *Graecorum* et *Romanorum* fuit 24 Vnciarum.

[2] ἡ δὲ —— βραχυτάτη πήχεων ἕξ.] Noviſſimam vocem improbam, corruptamque adeo eſſe ipſum oſtendit argumentum. Vult enim *Aſtrologus* iſte, cujus jam ſententia deſcribitur τινὰ λόγον eſſe inter Lunae φῶτα et Nili adſcenſum. Fingit igitur ad hanc

δητα ϰ̀ Ξόϊν βραχυτάτη πήχεων ἐξ πρὸς τὴν διχότομον· ἡ ὃ μέση πρὸς Μέμφιν, ὅταν ᾖ διχαία, δεκαπεσσάρων πηχῶν πρὸς τὴν πανσέληνον. [3] τὸν δ' Ἄπιν, εἰκόνα μὲν Ὀσίριδος ἔμψυχον εἶναι, γλιχόμενος ὃ ὅταν φῶς ἐρείσῃ γόνιμον ἀπὸ τῆς Σελήνης, ϰ̀ καθάψηται βοὸς ὀργώσης. διὸ ϰ̀ τοῖς τῆς Σελήνης σχήμασιν ἔοικε πολλὰ τῷ Ἄπιδος, [4] περιμελαινομένῳ τὰ λαμπρὰ τοῖς [5] σκιερῆς, ὅτι τῇ νουμηνίᾳ τοῦ Φαμενὼθ μηνὸς ἑορτὴν ἄγουσιν,

hanc rem illuſtrandam, maximam Aquarum altitudinem eſſe 28 Cubitorum, quot ſc. Dies ſunt, vel illuminationes Lunaris periodi: minimam autem ſtatuit idem ſex Cubitorum eſſe? ne dicas—prorſus igitur neceſſe eſt reſcribas *ſeptem* Cubitorum. adtende enim quod ſtatim ſequitur: "Hanc "quippe diſtantiam rationem quan-"dam habere ad ΔΙΧΟΤΟΜΟΝ", hoc eſt, ad *Lunae Quadraturas*; quas quidem ad *Quadraturas* neutiquam accedat haec Planet aniſi *ſeptimum ad diem* ex Noviluuio—Jamque adeo recte ſequitur, ἡ δὲ μέση πρὸς Μέμφιν δεκατεσσάρων πηχῶν πρὸς τὴν πανσ. at mehercule inter 28 et 6 non eſt medius numerus 14, hanc licet rationem obtineat inter 28 et 7. Mendum forſan ex Librarii Feſtinatione primum oriebatur, qui τ pro ζ accipiebat. Obſervandum porro eſt ΒΡΑΧΥΤΑΤΗΝ olim ſcribi. Noſtram vero genuinam eſſe lectionem oſtendunt ſatis ΜΕΓΙΣΤΗ, ΜΕΣΗ, quibuſcum eandem prorſus rationem habet haec vox. ΒΡΑΧΥΤΑΤΗ legunt *Bentl. Xyland. Baxt. Markland.*

[3] τὸν δὲ ἄπιν—γενέσθαι &c.] *Aelian. Hiſt. Animal.* lib. 11. c. 10. Θεὸς Αἰγυπτίοις ἐναργέσταλος ὁ Ἄπις εἶναι πιστεύεται· γίνεται δὲ ἐκ Βοὸς, εἰς ἣν οὐράνιον σέλας ἔμπεσον σπορᾶς αἴτιόν ἐστι.

[4] περιμελαινομένῳ] Legit *Baxterus* ΠΕΡΙΜΙΓΝΥΜΕΝΟΥ.

[5] σκιερῆς, ὅτι τῇ ν.] Ita haec mecum diſtinguas et emendes, σκιερῆς. ΕΤΙ ΔΕ τῇ ν. Novum enim Argumentum jam aggreſſi ſunt hi Philoſophi ad conficiendam, quam volunt, ſimilitudinem inter *Lunam* et *Oſirim*; adeo ut de noſtra Emendatione et interpunctione vix poſſit eſſe dubitandi cauſa: accedit autem *Bentleii* auctoritas. *Marklandus* vero haec habet, F. σκιερῆς ****ΟΤΙ &c. niſi ſcrib. σκιερῆς. ΟΘΕΝ τῇ.

[6] ἐμ-

[6] ΕΜΒΑΣΙΝ ΟΣΙΡΙΔΟΣ ΕΙΣ ΤΗΝ ΣΕΛΗΝΗΝ ὀνομάζοντες, ἔαρος ἀρχὴν ἔσαν. [7] ἔτω τὴν Ὀσίριδος δύναμιν ἐν τῇ Σελήνῃ τίθενται, τὴν [5]Ἶσιν αὖπαλ, Γένεσιν ἔσαν, σωτεῖναι λέγουσι. διὸ καὶ Μητέρα τὴν Σελήνην τοῦ Κόσμου καλοῦσι, καὶ φύσιν ἔχειν Ἀρσενόθηλυν οἷον, [8] πεπυρωμένην ὑπὸ Ἡλίου καὶ κυισωμένην, αὐτὴν ἢ πάλιν εἰς τὸν ἀέρα σπερμένην γλυκείας ἀρχὰς καὶ καταπαύειν. ὁ γὰρ ἀεὶ τὴν φθορὰν ἐπικρατεῖν τὴν Τυφῶνειον· πολλάκις ἢ κρατουμένην ὑπὸ τοῦ Γενέσεως καὶ σωζομένην, αὖθις ἀναδύεσθαι καὶ διαμάχεσθαι πρὸς τὸν [5]Ὧρον. ἔστι δ' ὅτε ὁ πρίγκιψ Κόσμος, ὅτε φθορᾶς ἀ-

[6] ἐμβασιν Ὀσίριδος] Olim ΕΜΦΑΣΙΝ, male. Qui forsan error ex Typothetarum Incuria. Ceterae enim Edd. ΕΜΒΑΣΙΝ recte praestant.

[7] ἔτω τὴν Ὀσιρίδος] Rotundior certe esset, et ad graecam scribendi rationem propior accederet haec periodus, si modo ΜΕΝ et ΔΕ particulas suis locis restitueremus, ἔτω τὴν ΜΕΝ Ὀσιρ.—τὴν ΔΕ Ἶσιν. κ. τ. λ. Adnotandum vero est pro ΤΙΘΕΝΤΑΙ, ΤΙΘΕΝΤΕΣ reponere velle Cl. *Markland.*

[8] πληρωμένην ὑπὸ Ἡλίου] Post primam vocem, ΜΕΝ inserendam esse censeo. Non enim sensus tantum particulam hanc requirere videtur, sed cum postea legatur αὐτὴν ΔΕ, argumento est validissimo ΜΕΝ praecessisse—Quod autem *Luna* apud Antiquos dubii fuerit Sexus, vel potius utriusque, facillimum probatu esset: hinc enim *Lunus* et ΜΗΝ Deus, qui tamen uterque numen erat idem atque ΣΕΛΗΝΗ, uti ex Nummis collegerunt plurimi.vid. vero *Strabon.* lib. 12. Ita quoque *Ammonius*, in lib. *Aristot.* de *Interpret.* καὶ γὰρ ἀρσενικῶς Αἰγύπτιοι τὴν Σελήνην ὀνομάζειν εἰώθασιν κ. τ. λ. Vnum porro *Ael. Spartianum*, in *Caracallo*, describam; "sciendum doctissimis quibusque id "memoriae traditum, atque ita nunc "quoque a *Carrenis* praecipue habe "ri, ut qui *Lunam* foemineo Nomi- "ne ac Sexu putaverit nuncupan- "dam, is addictus mulieribus sem- "per inserviat; at vero qui Marem "Deum

παλλακίδων τοὺς ἀνδράσιν, ὅτε γενέσεως.

μδ. [1]Ἔνιοι δὲ καὶ τῶν Ἐκλειπτικῶν αἴνιγμα ποιοῦνται τὸν μῦθον. ἐκλείπει μὲν γὰρ ἡ Σελήνη τοῦ Ἡλίου, ἐναντίαν δὲ Ἥλιόν φασιν ἔχουσαν τοῖς αὐτήν, εἰς τὴν σκιὰν ἐμπίπτουσα τῆς γῆς, ὥσπερ φασὶ τὸν Ὄσιριν εἰς τὴν σορόν. αὐτὴ δὲ πάλιν ἀποκρύπτει καὶ [2]ἀφανίζει ταῖς Τριακάσιν, ἃ μὴν ἀναιρεῖται πολλάκις τὸν Ἥλιον, ὥσπερ ἐδὲ τὸν Τυφῶνα ἡ [3]Ἶσις. [3]γυνώσης τῆς Νέφθυος τὸν Ἄνουβιν, [5]Ἶσις ὑποβάλλει. Νέφθυς γάρ ἐστι τὸ ὑπὸ γῆν καὶ ἀφανὲς, [5]Ἶσις δὲ τὸ ὑπὲρ τὴν γῆν καὶ φανερόν. [4]ὁ δὲ τούτων ὑποφαύων καὶ καλούμενος

" Deum esse crediderit, is dominetur " Vxori, neque ullas patiatur mu- " liebres insidias. Vnde, quamvis " Graeci vel Aegyptii eo genere quo " Foeminam hominem etiam Lunam " Deam dicunt, mystice tamen Deum " dicunt".—*Neque enim Sexum Idolo-* " *rum Scriptura sacra, nec prisca my-* " *steria Gentium distinguunt*, uti opti- me observavit *Selden.* de *Diis Syris Syntag.* II. c. 2.

[1] ἔνιοι δὲ καὶ τῶν ἐκλειπτικῶν αἴνιγμα] Scribendum est ΕΚΛΕΙΨΕΩΝ " Quidam scil. *per Luminarium* " *defectus* hanc Fabulam explicare " volunt"—at ΕΚΛΕΙΠΤΙΚΩΝ hoc in sensu haud alibi temere invenias.

[2] ἀφανίζει ταῖς τριακάσιν] Legendum esse arbitror, ΕΝ ταῖς τριακ. *In novilunio scil.* cum jam Planeta haec inter Terram Solemque versetur, sive ut alio loco ipse loquitur, ὅτε σελήνη καὶ ἥλιος ἐπὶ μιᾶς εὐθείας γένωνται. Sol vero numquam a Luna obscurari possit nisi ΕΝ ταῖς τριακάσι.

[3] γενώσης τῆς Νέφθυος] Videtur ΔΕ excidisse, scil. γεν. ΔΕ τῆς ΝΕΦ.

[4] ὁ δὲ τούτων ὑποφαύων] Ita pro ΤΟΥΤΩΙ dedi certissima ex Emendatione. πληθυντικῶς enim ut proferatur haec vox omnino est necessarium, cum et "ad ea quae supra Terram, et ad " ea quae infra Terram sunt, aeque " spectet". Huic porro correctioni accedit *Bentleii* suffragium.

[5] καὶ

Ὀρίζων κύκλῳ, πίκοινῳ ὢν ἀμφοῖν, Ἄνουβις κέκλη̃ται, καὶ Κρωὶ τὸ εἶδος ἐπεικάζεται. καὶ γὰρ ὁ Κύων χρῆ̃ται τῇ ὄψει νυκτός τε καὶ ἡμέρας ὁμοίως. [5] καὶ ταύτῃ ἔχειν δοκεῖ παρ' Αἰγυπτίοις τὴν δύναμιν ὁ Ἄνουβις, οἵαν ἡ Ἑκάτη παρ' Ἕλλησι, Χθονίῳ ὢν ὁμοῦ καὶ Ὄλυμπος. [6] ἐνίοις δ' δοκεῖ χρόνος ὁ Ἄνουβις εἶναι, διὸ, πάντα τίκτων ἐξ ἑαυτοῦ καὶ κύων ἐν ἑαυτῷ, τὴν τοῦ Κρωὸς ἔκτισιν ἔσχεν. [7] ἔστι δ' οὗ τοῖς σεβομένοις, τὸν Ἄνουβιν, ἀπόῤῥητόν τι, καὶ πάλαι μὲν τὰς μεγίστας ἐν Αἰγύπτῳ πομπὰς ὁ Κύων ἔσχεν· ἐπεὶ δὲ Καμβύσης τὸν Ἄπιν ἀνελόντος καὶ ῥίψαντος, οὐδὲν προσῆλθεν οὐδὲ ἐγκύσατο τοῦ σώματος ἀλλ' ἢ μόνος ὁ Κύων, ἀπώλεσε τὸ πρῶτος εἶναι καὶ μάλιστα πομπᾶσθαι

[5] καὶ ταύτην ἔχειν δοκεῖ] Scribe TOIAYTHN—cum enim jam ſtatim, in altero periodi membro vox OIAN ſequatur, hinc ſatis patet TOIAYTHN praeceſſiſſe. ſic etiam emendaverat *Bentleius*.

[6] ἐνίοις δὲ δοκεῖ χρόνος ὁ Ἄνουβις εἶναι] Olim ΚΡΟΝΟΣ, *Saturnus* nim. abſurde. Ipſa enim ratio, quam proxime aſſignat, quare hanc appellationem habeat *Anubis*, nil aliud eſt quam ipſius *Temporis* definitio, πάντα τίκτων ἐξ ἑαυτοῦ καὶ κύων ἐν ἑαυτῷ. Eandem Emendationem exhibent Notulae *Marklandi*.

[7] ἔστι δ' οὗ τοῖς σεβομένοις] Inter vel corruptiſſima haec eſſe audacter affirmo. Vnde vero ei Medelam afferamus? Silent Libri tum editi, tum *MSS.* ſilent Critici; omittunt prorſus *Xyland.* *Amyott.* interpretes—tentandum tamen eſt—inquit igitur *Auctor*, "*Anubis* hic (ſecundum quoſdam Philoſophos) "quem *Canem* eſſe ſta-"tuit vulgus, revera *Tempus* eſt et de-"ſignat, diciturque ideo ΚΥΩΝ, quia "omnia ex ſe gignit, et in ſe tanquam "praegnans mulier geſtat; unde in "Populum fluxit aequivoca illa de "*Cane* Hiſtoria, qui graece etiam "ΚΥΩΝ vocatur". His vero ita explanatis, ſeipſum jam quaſi corrigens com-

τῶν ἑτέρων ζώων. εἰσὶ δέ πνες οἱ τὸ σπίασμα τῆς γῆς, εἰς ὃ τὴν Σελήνην ὀλισθαίνεσαν ἐπλείπειν νομίζεσι, Τυφῶνα καλοῦντες.

με. Ὅθεν οὐκ ἀπέοικεν εἰπεῖν ὡς ἰδίᾳ μὲν οὐκ ὀρθῶς ἕκασος, ὁμοῦ δ' ἅπαντες ὀρθῶς λέγεσιν. οὐ γὰρ Αὔχμον, οὐδὲ Ἄνεμον, οὐδὲ Θάλατταν, οὐδὲ Σκότος, ἀλλὰ πολὺ ὅσον ἡ φύσις βλαβερὸν καὶ φθαρτικὸν ἔχει μόριον, [1] τοῦ Τυφῶνός ἐσιν. ὅτε γὰρ ἐν ἀψύχοις σώμασι τὰς ἐκ Πνευτὸς ἀρχὰς θετέον, ὡς Δημόκριτος καὶ Ἐπίκουρος, ὅτε [2] ἀποίου Δημιουργὸν ὕλης ἕνα Λόγον καὶ μίαν Πεπρομένην, ὡς οἱ Στωϊκοὶ, εἱμαρμένην ἀπάντων καὶ κρατοῦσαν. [3] ἀδιώατον γὰρ ἢ καὶ φλαῦρον ὁπῶν ὁμοῦ πάντων ἢ χρηςὸν, ὅπου μηδενὸς ὁ Θεὸς αἴ-

comprimensque Auctor, addit, "hoc "vero (haec sc. Explicatio Nominis "*Anubidis*) inter ea secreta est, quae "cum hujus Dei Cultoribus tantum "communicentur". Sic igitur legas et distinguas, ΕΣΤΙ δὲ ΤΟΥΤΟ τοῖς σεβομ. τὸν Ἄνεβιν ἀπόῤῥητόν τι—Neque enim audacem nimis et alienam hanc esse emendationem existimabit ille, qui ad Mysteriorum naturam et institutionem paullo diligentius adtendat, quorum praecipue erat, quae de Diis in vulgus palam prolatae essent Fabulae, corrigere et explanare.

ibid. ἔτι δ' οὖν] Forte, ΕΣΤΙ δ' ἢ—ἀπόῤῥητόν τι· scil. ὁ κύων ἐστί—nisi pro ΟΥΝ, leg. Ο ΚΥΩΝ. *Markland.*

[1] τοῦ τυφῶνος ἐστι] Immo ΕΙΝΑΙ, si quid ego video. Cum enim αὐχμὸν, ἄνεμον &c. praecedant, necesse est verbum infinitum post se habeant haec nomina, ad quod referantur. ΕΙΝΑΙ quoque legit *Baxt.*

[2] ὅτε ἀποίου δημιουργὸν ὕλης] Hanc Correctionem, certissimam quippe, in Textum lubens admisi. Olim enim absurde extabat ὅτε ΑΠΟΙΟΝ, ΟΥ δημ. ΑΠΟΙΟΥ vero ΥΛΗΣ frequens apud *Stoicos* mentio est. Iterum habet Auctor p. 667. *Ed. Steph.* Ita quoque conjecerant *Bentl. Baxter.*

[3] ἀδύνατον γὰρ ἢ καὶ φλαῦρον] Ain

πος ἐγλενέαζ. 4 ϖαλίντονος γὰρ Ἁρμονίη Κόσμῳ ὥσπερ λύρης ϗ τόξου, καθ' Ἡράκλειτον· ϗ καθ' Εὐριπίδην,

Οὐκ ἂν γλώσϛῳ χωρὶς ἐσθλὰ ϗ κακά,
Ἀλλ' ἔστι τις σύγκρασις, ὥς' ἔχειν καλῶς.

διὸ καὶ ϖαμπάλαι ϑ αὔτη κάτεισιν ἐκ Θεολόγων ϗ Νομοθετῶν εἰς τε Ποιητὰς ϗ Φιλοσόφους δόξα, τὴν ἀρχὴν ἀδέαϖτον ἔχουσα, τὴν ϗ πίστιν ἰσχυρὰν καὶ δυσεξάλειπτον, οὐκ ἐν λόγοις μόνον, οὐδὲ ἐν φήμαις, ἀλλὰ ἔν τε Τελεταῖς ἔν τε Θυσίαις ϗ Βαρβάροις ϗ Ἕλλησι ϖολλαχοῦ ϖεφερομένην, ὡς ἔτ' ἄνοιϖ ϗ ἄλογον ϗ ἀκυβέρνητον αἰωρεῖται ϖῷ αὐτόματῳ τὸ Πᾶν, ὅτε Εἷς ἐϛιν ὁ κρατῶν ϗ καθυθυνῶν ὥϖερ οἵαξιν ἢ ϖισὶ ϖειθηνίοις χαλινοῖς Λόγος, ἀλλὰ ϖολλὰ καὶ

vero? haeccine tibi integra videntur eſſe et ſincera? at ne intelligi quidem poſſunt, ne dum ad Grammaticae Canonas referri. Sententia igitur Auctoris primum explorata et perſpecta, ad Graeca demum corrigenda, pro more, tutius noſmet accingamus–"Fieri nequit, ait *Plutarchus*, " quod unum idemque Principium, " ſive Malum ſtatuas, ſive Bonum, " omnium rerum poſſit eſſe Cauſa et " Auctor; Deus quippe nullius mali " Artifex eſt". Nonne haec tibi optime inter ſe cohaerent, et ad auctoris mentem exprimendam (quippe qui Δυάδα ϖ Θεῶν crederet) quam maxime accommodata ſunt? Graeca igitur ſic mecum emendes, et diſtinguas, ἀδύναλον γὰρ ἢ φλαῦρον (ΚΑΙ enim recte omittit *MS. P.*) ὁτιῶν ὁμῶς ϖάντων, ἢ χρηϛὸν (ΕΠΕΙ μηδενὸς ΚΑΚΟΥ ὁ Θεὸς αἴτιος) ΑΡΧΗΝ γενέαζ. Duobus quidem verbis auctiorem feci Periodum, iis vero, uti confido, ad mentem Auctoris explicandam prorſus neceſſariis. "Non poteſt, inquit,

" χρη-

μεμιγμένα κακοῖς ϗ ἀγαθοῖς· μᾶλλον δὲ μηδὲν, ὡς ἁπλῶς εἰπεῖν, ἀφεῖναι ἐνταῦθα τῆς Φύσεως φερούσης, ἢ δυεῖν πίθων εἰς Ταμίας, ὥσπερ νάματα τὰ πράγματα καπηλικῶς διανέμων ἀναχεράννυσιν ἡμῖν, ἀλλ' ἀπὸ δυεῖν ἐναντίων Ἀρχῶν, ϗ δυεῖν ἀντιπάλων Δυνάμεων τὸ μὲν ἐπὶ τὰ δεξιὰ, ϗ κατ' εὐθεῖαν ὑφηγεμένης, τὸ δ' ἔμπαλιν ἀνασρεφούσης ⸋ ἀναπλώσης, ὅ, τε Βίος μικτὸς, ὅ, τε Κόσμος, εἰ ϗ μὴ πᾶς, ἀλλ' ὁ σελήνιος ἐστὶ ⸋ μὴ Σελήνην, ἀνώμαλος ⸋ ποικίλος γέγονε, ⸋ μεταβολὰς πάσας δεχόμενος. εἰ γὰ ἀθὲν ἀναιτίως πέφυκε γενέσθαι, αἰτίαν δὲ κακοῦ τἀγαθὸν ἐκ ἂν παράσχοι, δεῖ γένεσιν ἰδίαν ⸋ ἀρχὴν, ὥσπερ ἀγαθοῦ, ⸋ κακοῦ τὴν Φύσιν ἔχειν.

μς. Καί δοκεῖ τοῦτο τοῖς παλαιοῖς ⸋ σοφοῖς

" χρηστόν τι omnium Rerum cauſa " eſſe"—Quare vero? "ſcil. Quia " ὁ ΘΕΟΣ, bonus ille Deus *nullius* " *rei* cauſa eſt"—— at abſurdum hoc prorſus et Epicureum: dicas igitur potius, ut poſtulat Philoſophi argumentatio, " quia *nullius mali* Cauſa eſt Deus", jamque omnia proba erunt, et inter ſe congruentia. Pro ΕΓΓΕΝΕΣΘΑΙ quidem ΑΡΧΗΝ ΓΕΝΕΣΘΑΙ repoſui: poſtrema ſcil. Syllaba τοῦ ΑΡΧΗΝ, errore Scribae, ad proximam vocem adhaeſerat, hinc utriuſque nata eſt confuſio et corruptio. Explicatio noſtra, uti et Emendatio, hujus loci unice confirmatur ex iis, quae ſtatim ſequuntur, εἰ γὰρ ἀθὲν ἀναιτίως πέφυκε γενέσθαι, αἰτίαν δὲ κακῦ ταγαθὸν ἐκ ἂν παράσχοι κ. τ. λ.

[4] παλίντονος γὰρ ἁρμονίη Κόσμου] *Porphyr.* de *Antr. Nymph.* Ἀρξαμένης γὰρ τῆς Φύσεως ἀπὸ ἑτερότητος, παλλαχῦ τὸ Δίθυρον αὐτῆς πεποιῆνται σύμβολον. ἢ γὰρ διὰ νοητῦ ἡ πορεία, ἢ δι' αἰσθητῦ —— ϗ διὰ τοῦτο

τάτοις. νομίζουσι γὰρ οἱ μὲν Θεοὺς εἶναι δύο, καθάπερ ἀντιτέχνους, [1] τὸν μὲν Ἀγαθῶν, τὸν δὲ Φαύλων δημιουργόν. οἱ δὲ τὸν μὲν Ἀρείνονα, Θεὸν, τὸν δὲ Ἕτερον, Δαίμονα καλοῦσιν· ὥσπερ Ζωρόαστρης ὁ Μάγος, [2] ὃν πενταχιχιλίοις ἔτεσι τῆς Τρωϊκῶν γεγονέναι πρεσβύτερον ἱστοροῦσιν. ὅτι οὖν ἐκάλει τὸν μὲν, Ὡρομάζην, τὸν δὲ, Ἀρειμάνιον· καὶ πολλαπεφάνεται, τὸν μὲν ἐοικέναι Φωτὶ μάλιστα τῶν αἰσθητῶν, [3] τὸν δὲ ἔμπαλιν Σκότῳ καὶ Ἀγνοίᾳ. μέσον δὲ ἀμφοῖν τὸν Μίθρην εἶναι· διὸ καὶ Μίθρην Πέρσαι τὸν ΜΕΣΙΤΗΝ ὀνομάζουσιν. [4] ἐδίδαξε τῷ μὲν δικταῖα θύειν καὶ

παλίλλογος ἡ ἁρμονία ἐστοχεύει διὰ τῶν ἑαυτίων.

[1] τὸν μὲν ἀγαθῶν] Antea extabat τὸν μὲν ΓΑΡ ἀγ. Quando autem otiosa prorsus esset causativa illa Particula, et ad sensum perturbandum potius quam explicandum valeret, *Marklando* suffragante, extrudendam esse procuravi.

[2] ὃν πενταχισχιλίοις] Habere haec potuit *Plutarchus* ex *Hermodoro Platonico*. vid. *Laert. Proem.* Sect. 2.

[3] τὸν δ' ἔμπαλιν σκότῳ καὶ ἀγνοίᾳ] Num ΑΓΝΟΙΑ, aeque ac *Lux* et *Tenebrae*, inter eas res esse dici queat, quae res *sub sensibus* cadant? Haudquaquam quidem ΤΩΝ ΑΙΣΘΗΤΩΝ est *Ignorantia*. Quid sibi igitur hoc in loco vult?—Diu quidem est, ex quo suspicatus sum ex Glossemate Adnotatoris in Textum descendisse hanc vocem; ostendere enim voluit ille nescio quis, *Tenebras* has, quae de *Arimanio* jam dicuntur, easdem esse, et referri posse ad *Ignorantiam* istam, quam olim (vid. p. 4.) de *Typhone* praedicaverat Auctor. ΑΓΝΟΙΑ igitur τῆς ΣΚΟΤΟΥ quasi Interpretamentum est. Nunquam enim alibi, si recte memini, *Ignorantiae* simillimum fuisse *Arimanium* dictum invenias, *Tenebris* licet saepius.

[4] ἐδίδαξε τῷ μὲν εὐκλαῖα] Ante has voces ΚΑΙ recte reponit *Bentleius*: pro

ἀν γάρ τινα κόπτοντες ΟΜΩΜΙ καλουμένῳ ἐν ὅλμῳ, [5] τὸν Ἄιδην ἀναπαλοῦντες τὸν Σκότον· εἶτα μίξαντες αἵματι λύκου σφαγέντος, εἰς τόπον σκοτεινὸν ἐκφέρουσι καὶ ῥίπτουσι. καὶ γὰρ τῶν Φυτῶν νομίζουσι τὰ μὲν, τοῦ ἀγαθοῦ Θεοῦ, τὰ δὲ, τοῦ κακοῦ Δαίμονος εἶναι. καὶ τῶν ζώων [6] ὥσπερ Κυνᾶς καὶ Ὄρνιθας καὶ χερσαίους Ἐχίνους, τοῦ ἀγαθοῦ· τοῦ δὲ φαύλου, [7] μῦς ἐνύδρους εἶναι· διὸ καὶ τὸν πλείστους δυσαιμονίζουσιν.

μζ. Οὐ μὴν ἀλλ' ἐκεῖνοι πολλὰ μυθώδη περὶ τῶν Θεῶν λέγουσιν, οἷα καὶ ταῦτά ἐστιν. [1] ὁ μὲν Ὡρομάζης ἐκ τοῦ καθαρωτάτου Φάους, ὁ δὲ Ἀρειμάνιος ἐκ τοῦ Ζόφου γεγονὼς, πολεμοῦσιν ἀλλήλοις. καὶ

pro ΤΩΙ ΜΕΝ exhibent nuperae Edd. ΜΕΝ ΤΩΙ. Noſtra lectio eſt *Edd. Aldin.* et *Baſil.*—ἐδίδαξε ΔΕ, praeſtant Notulae *Marklandi.*

[5] τὸν ᾅδην ἀναπαλεῖσθαι] *Hades* enim, ſive *Ares*, alterum fuit illud *Arimanii* Nomen. Ita *Diog. Laert.* in *Proem.* de duobus Magorum Principiis —καὶ τῷ μὲν ὄνομα εἶναι Ζεὺς καὶ Ὡρομάσδης· τῷ δὲ Ἅιδης καὶ Ἀρειμάνιος— "*MSS. Henrici Stephani* ΑΡΗΣ, et ita "legendum. *Heſych.* praeter *Agathi-* "*am*, ΑΡΕΙΜΑΝΗΣ. ὁ ΑΙΔΗΣ "παρὰ Πέρσαις", verba ſunt *Menag.* ad loc. praedict. *Laertii.*

[6] ὥσπερ κύνας] Haec ſunt mutila vel corrupta; pro ὥσπερ videtur ſcripſiſſe Auctor ΩΣΑΥΤΩΣ vel ΟΜΟΙΩΣ, Qu. ex MSS. *Markland.*

[7] μῦς ἐνύδρους εἶναι] Ita emendavi ipſo *Plutarcho* praeeunte; olim enim corruptiſſime extabat ΤΟΥΣ ἐνύδρους. *Plutarch. Sympoſ.* lib. 4. prob. 5. τὰς δὲ ἀπὸ Ζωροάστρου μάγους, τιμᾶν ἐν τοῖς μάλιστα τὸ χερσαῖον ἐχῖνον, ἐχθαίρειν δὲ ΤΟΥΣ ΕΝΥΔΡΟΥΣ ΜΥΣ, καὶ τὸν ἀποκλείναντα πλείστους θεοφιλῆ καὶ μακάριον νομίζειν κ. τ. λ. paullo etiam poſt addit idem, οἱ μάγοι τοὺς ΜΥΣ ἀποκλείνουσι, adeo ut de Correctione noſtra, quam in Textum admiſi, nulla poſſit eſſe dubitatio.

[1] ὁ μὲν Ὡρομάζης] Vide quae ad hanc Magorum Doctrinam illuſtran-

ὁ μὲν ἐξ Θεοὺς ἐποίησε, (τὸν μὲν πρῶτον, Εὐνοίας, τὸν δὲ δεύτερον, Ἀληθείας, τὸν δὲ τρίτον, Εὐνομίας· τῶν δὲ λοιπῶν, τὸν μὲν Σοφίας, τὸν δὲ Πλούτου, τὸν ἢ τῶν ἐπὶ τοῖς καλοῖς ἡδέων δημιουργόν) ὁ δὲ τούτοις ὥσπερ ὀστράκοις ἴσους τὸν ἀριθμόν. εἶθ' ὁ μὲν Ὡρομάζης τοὺς ἑαυτὸν αὐξήσας ἀπέσησε τοῦ Ἡλίου τοσοῦτον ὅσον ὁ Ἥλιος τῆς γῆς ἀφέστηκε, καὶ τὸν οὐρανὸν ἄστρων ἐκόσμησεν· ἕνα ἢ ἀστέρα πρὸ πάντων, οἷον φύλακα καὶ προόπτην ἐγκατέστησε, [2] τὸν Σείριον. ἄλλους δὲ ποιήσας τεσσαράκοντα καὶ εἴκοσι θεοὺς, [3] εἰς ᾠὸν ἔθηκεν. οἱ δὲ ὑπὸ τοῦ Ἀρειμανίου ἐλαυνόμενοι, καὶ αὐτοὶ τοσοῦτοι, [4] διατήσαντες τὸ ᾠὸν γανωθὲν, ἀναμέ-

dam ſimul et refellendam adludit Proph. *Iſaiah* c. 45. ℣. 6. &c. egregia enim ſunt, Hominemque oſtendunt Chaldaicae Religionis Inſtitutis apprime inſtructum.

[2] τὸν Σείριον] *Solem* intelligo. Hanc enim nativam eſſe hujus vocis Interpretationem, plurimi viri docti jam ſatis oſtenderint. vid. *Heinſ.* Lect. *Heſiod.* et ſupra not. 10. pag. 95.

[3] εἰς ᾠὸν ἔθηκεν] Exprimunt etiam pinguntque Aegyptii ſupremum illum *Cneph*, ſive πάντων δημιουργόν (vid. *Euſeb. Praep. Evang.* l. 3.) *Ovum* ex ore effundentem, vel efflantem potius. *Ovum* autem illud *Mundum* interpretari ſoliti ſunt: quod et de hoc Magorum ſive Oromaſdis *Ovo* facere debemus. *Ovum* porro *Mundi* ſimulachrum eſt *Macrobio:* (*Saturnal.* lib. 7. c. 16.) et ἀρχὴ γενέσεως in Orphicis, ipſo narrante *Plutarcho*. vid. *Sympoſ.* 2. c. 3.

[4] διατήσαντες τὸ ᾠὸν γανωθὲν, ἀναμ.] "Vt maxime εὑρεσιολογῶν aliquis "(inquit ad locum *Xylander*) comminiſci ad extremum valeat aliquid, quo ᾠὸν γανωθὲν coloret et exponat: tamen aliquid deeſſe vox ἀναμ. oſtendit".—Ego vero vocem ΓΑΝΩΘΕΝ ab oſcitante Librario conflatam eſſe puto ex alterius verbi fine (cujus principium jam perit) et particula ΟΘΕΝ, unamque tibi inſuper con-

μιχθαι τὰ κακὰ τοῖς ἀγαθοῖς. ἔπεισι δὲ χρόνος εἱμαρμένος, ἐν ᾧ τὸν Ἀρειμάνιον, λοιμὸν ἐπάγοντα καὶ λιμὸν, ὑφ' ὧν ἀνάγκη φθαρῆναι πάντας καὶ ἀφανισθῆναι, τὴν γῆν ἅπασαν καὶ θάλατταν ἡμένης, ἕνα βίον καὶ μίαν πολιτείαν ἀνθρώπων μακαρίων καὶ ὁμογλώσσων ἁπάντων ῥυέντος. Θεόπομπος δέ φησι κατὰ τοὺς Μάγους, ἀνὰ μέρος τρισχίλια ἔτη τὸν μὲν κρατεῖν, τὸν δὲ κρατεῖσθαι τῶν Θεῶν, ἄλλα δὲ τρισχίλια μάχεσθαι καὶ πολεμεῖν καὶ ἀναλύειν τὰ τοῦ ἑτέρου τὸν ἕτερον. [5] τέλος δὲ ἀπολείψειν τὸν Ἅιδην, καὶ τοὺς μὲν ἀνθρώπους δαίμονας ἔσεσθαι, μήτε τροφῆς δεομένους, μήτε σκιὰν ποιουμένους· [6] τὸν δὲ ταῦ-

conjecturam dabo, unde quod mutilum ſit ſuppleri poſſe et reſtitui arbitror, quam ſi non admiſeris *MSSorum* opem tandem expectemus. reſcribas igitur, ἃ αὐτοὶ τοσοῦτοι, διατρήσαντες τὸ ᾠὸν ΗΝΟΙΓΟΝ, ΟΘΕΝ ἀναμέμιχθαι κ. τ. λ. hoc ſcil. Senſu neque abſurdo, neque a mente auctoris alieno, "at totidem numero "ab *Arimanio* facti perforantes ovum "aperuerunt; unde mala bonis per"mixta eſſent".

ibid. τὸ ᾠὸν γανωθὲν] Scr. τὸ ᾠὸν *** ΓΑΝ· ΟΘΕΝ ἀναμ. Iſtud ΓΑΝ eſt ultima ſyllaba verbi alicujus, cujus prior pars deeſt. *Markland.*

[5] τέλος δὲ ἀπολείπεσθαι τὸν ἅδην] Depravata eſt haec Lectio; mentem enim *Theopompi* haudquaquam exprimit, qui φθαρῆναι prorſus Ditem ſive Arimanium ſtatuit. ΑΠΟΛΕΣΘΑΙ igitur τῷ ΑΠΟΛΕΙΠΕΣΘΑΙ vice ſubſtituendum eſſe conjeceram, uti et *Bentleius* — at potior forſan eſt Cl. *Marklandi* Correctio, qui ΑΠΟΛΕΙΣΘΑΙ reponit, ſenſu ſc. futuro, uti ἔσεσθαι.

[6] τὸν δὲ ταῦτα μηχανησάμενον κ. τ. λ.] Mendoſiſſimam hanc eſſe Periodum ex primo patet intuitu, cum nullus inde idoneus expiſcetur ſenſus. Sic tamen mecum facili negotio emendare poſſis: τὸν δὲ ταῦτα ΜΗΧΑΝΗΣΟΜΕΝΟΝ (de futuro enim tem-

τα μηχανησάμενον Θεὸν, ἠρεμεῖν καὶ ἀναπαύεσθαι χρόνῳ, καλῶς μὲν οὐ πολὺν τῷ Θεῷ, ὥσπερ ἀνθρώπῳ κοιμωμένῳ μέτριον. ἡ μὲν οὖν Μάγων Μυθολογία τοιοῦτον ἔχει τρόπον.

μη. [1] Χαλδαῖοι δὲ τῶν Πλανητῶν τοὺς Θεοὺς γενέσθαι, οὓς καλοῦσι, δύο μὲν ἀγαθουργοὺς, δύο δὲ κακοποιοὺς, μέσους δὲ τοὺς τρεῖς ἀποφαίνουσι καὶ κοινούς. τὰ δ' Ἑλλήνων, πᾶσί που δῆλα, [2] τὴν μὲν ἀγαθὴν, Διὸς ὀλυμπίου μειρίδα, τὴν δὲ ἀποτροπαίου, Ἄδου πομπαίων. ἐκ δὲ Ἀφροδίτης καὶ Ἄρεως Ἁρμονίαν γεγονέναι μυθολογοῦσι, ὧν ὁ μὲν ἀπηνὴς καὶ φιλόνεικος, ἡ δὲ, μειλίχιος καὶ

tempore omnia haec, Vaticinii Ritu, dici, demonſtrat τὸ ἔσεσθαι quod proxime praeceſſerit) Θεὸν, ἠρεμεῖν καὶ ἀναπαύεσθαι XPONON, (quam vocem exhibet *MS. P.*) ΑΛΛΩΣ μὲν ὁ πολὺν τῷ Θεῷ, ὥσπερ ΔΕ ἀνθρώπῳ κοιμωμένῳ μέτριον. Nempe, *Deum vero, qui haec aliquando in Exitum perducturus ſit, Tempus quieſcere et ceſſare, non longum illud quidem, (praeſertim ſi ad Dei aeternitatem ſpectemus) ſed mediocre potius, qualis eſt hominis obdormientis ſomnus.* Habet *Baxterus* XPONΩI ΑΛΛΩΣ — At emendat *Bentleius*, ut ipſe conjeceram, XPONON ΑΛΛΩΣ–Exhibent Notulae *Marklandi*, ΜΗΧΑΝΗΣΟΜΕΝΟΝ— XPONON, ΑΛΛΩΣ μὲν ὁ πολὺν ΩΣ τῷ Θεῷ, ΩΣ ΔΕ ἀνθρώπω κ. τ. λ.

[1] Χαλδαῖοι δὲ τῶν Πλανητῶν] Si mendum non lateat, impeditior certe aliquanto eſt haec Conſtructio; ſc. "*Chal-*" *daei* autem ex Planetis Deos, quos " vocant, fieri affirmant, duos quidem " Beneficos, totidem Maleficos, re-" liquos tres Medios et communes."

ibid. Ita haec forte diſtinguenda ſunt, οὓς * * * καλοῦσι &c. Deeſſe videtur vox Chaldaica. *Markland.*

[2] τὴν μὲν ἀγαθὴν] Imo ΑΓΑΘΟΥ, uti tum *Baxterus* tum *Bentleius* emendaverant. Quando enim ΑΠΟΤΡΟΠΑΙΟΥ ſecundo caſu legitur, vix dubium poſſit eſſe, quin vox quae ei opponitur eodem eſſe caſu debet. Cl. *Marklandus* ΑΠΟΤΡΟΠΑΙΟΝ corrigit, ſcil. ΜΕΡΙΔΑ.

[3] Ἡράκλειτος] Hanc Opinionem ab *Empedocle* accepiſſe, quae eſt Aldobrandi ſententia, videtur Heraclitus.

Diog.

γλώθλιϑ. σκόπει δὲ τὰς Φιλοσόφους τούτοις συμφερομένας. [3] Ἡράκλειτϑ μὲν γὰρ ἀντιχρις Πόλεμον ὀνομάζει Πατέρα καὶ Βασιλέα καὶ Κύριον πάντων, ϗ τὸν μὲν Ὅμηρον, δύσχόμενον

Ἔκ τε Θεὰν Ἔριν, ἔκ τ' Ἀνθρώπων ὀπολέσθαι,

λανθάνειν φησὶ τῇ πάντων γνώσει καταρώμενον, ἐκ μάχης ϗ ἀνιπαθείας τὸν γνώσιν ἐχόντων, [4] Ἥλιον δὲ μὴ ὑπερβήσεσθαι τὰς προσήκουσας ὅρας· εἰ δὲ μὴ,

Γλώσσας μὲν δίκης ἂν πικέρας ἐξεύρήσειν.

[5] Ἐμπεδοκλῆς δὲ τὴν μὲν Ἀγαθεργὸν Ἀρχὼ,

ΜΟΙΡΑΣ μὲν δίκης &c.

Hoc ſcil. ſenſu; "*Contentionem* vero "hanc Limites ſibi poſitos nunquam "tranſgreſſuram eſſe; quod ſi foret "unquam, Fata Juſtitiae patrocinan-"tia eam inventura eſſe" et in ordinem redactura. Quaſi dixerat, licet *Bellum* et *Contentio* omnium rerum ſint Principia, minime tamen timendum eſſe ne juſtos ſibi limites appoſitos tranſiliendo, confundant omnia deſtruantque; quo enim id minus fiat, *Fata* ſive *Rerum deſtinatum Ordinem* impedire et coercere. Ipſe enim *Heraclitus* apud *Laertium* (ut ſupra) docet, τοῦτο δὲ γένεσις καθ' ΕΙΜΑΡΜΕΝΗΝ.

Diog. Laert. lib. 9. §. 8. in Vita *Heracliti*, τ δὲ ἐναντίων τὸ μὲν ἐπὶ γένεσιν ἄγον, καλεῖσθαι Πόλεμον ϗ Ἔριν· τὸ δ' ἐπὶ τὴν ἐκπύρωσιν, Ὁμολογίαν καὶ Εἰρήνην.

[4] Ἥλιον δὲ μὴ ὑπερβήσεσθαι &c.] Fias mihi Oedipus, erudite Lector, Davoque hunc locum explicatum praeſtes–Quid enim nobis eſt cum *Sole*, quid cum *Linguis?* et quaenam porro haec conſequentia eſt! De *Bello* ſive *Contentione* loqui inſtituit *Heraclitus*, currente calamo ad *Solem*, ad *Linguas* deflectat oratio? — Cogitanti vero mihi de hac re diutius vera tandem et genuina Philoſophi ſententia, ſi minus ipſae voces, ſeſe mihi oſtendere viſa eſt. reponas itaque et diſtinguas, τὴν γένεσιν ἐχόντων. ΕΡΙΝ δὲ μὴ ὑπερβήσεσθαι τὰς προσήκουσας ὅρας· εἰ δὲ μὴ,

[5] Ἐμπεδοκλῆς] *Laertius* in vita *Empedoclis*, L. 9. S. 76. ἐδόκει δὲ αὐτῷ τάδε· Στοιχεῖα μὲν εἶναι τέτταρα—— Φιλίαν τε ἢ συγκρίνεσθαι, ϗ Νεῖκος ᾧ διακ-

Φιλότητα καὶ Φιλίαν, πολλάκις δ' Ἁρμονίαν [6] καλεῖ θεμερῶπιν, τὴν δὲ Χείρωνα,

Νεῖκος ἀλάμπον καὶ δῆριν αἱματόεσσαν.

οἱ μὲν Πυθαγορικοὶ διὰ πλειόνων ὀνομάτων κατηγοροῦσι, τοῦ μὲν Ἀγαθοῦ, τὸ ἓν, [7] τὸ πεπερασμένον, τὸ μένον, τὸ δύο, τὸ φῶς, τὸ τετράγωνον, [8] τὸ ἴσον, τὸ δεξιὸν, τὸ λαμπρόν· τοῦ δὲ Κακοῦ, τὴν δυάδα, τὸ ἄπειρον, τὸ φερόμενον, τὸ καμπύλον, τὸ ἄρτιον, τὸ ἑτερόμηκες, τὸ δίωτον, τὸ ἀριστερὸν, τὸ σκοτεινόν· ὥστε ταύτας ἀρχὰς γενέσεως ὑποκειμένας. Ἀναξαγόρας δὲ Νοῦν, καὶ Ἄπειρον· Ἀριστοτέλης δὲ, τὸ μὲν Εἶδος, τὸ δὲ Στέρησιν· Πλάτων δὲ τῶν δὲ πολλαχοῦ μὲν [9] οἷον ἐπηλυγιζόμενος καὶ παραλυπτόμενος, τὴν ἐναντίων ἀρχὴν τὴν μὲν Ταυτὸν ὀνομάζει, τὴν δὲ Θάτερον. ἐν δὲ τοῖς

διακρίνεσθαι. vid. ad haec *Aldobrandin.* et *Menag.* Not. in Locum.

[6] καλεῖ θεμερῶπιν] Ita dedi ex ſententia magni illius *Bentleii*, quum olim extiterit ΚΑΛΕΙΣΘΑΙ ΜΕΡΟΠΙΙ. Sed audiamus ipſa doctiſſimi viri verba, uti extant in *Epiſt.* ad *Millium* p. 66. "Fruſtra hic *Plutarchus* per "annos ducentos criticorum auxi- "lium imploravit. Tu verte αι in ε, "et lege ἁρμονίαν καλεῖ ΘΕΜΕΡΩ- "ΠΙΝ. Poſſum excitare ipſum *Em-* "*pedoclem* teſtem hujus Correctionis, "apud *Plutarchum* περὶ εὐθυμίας,

Ἔνθ' ἦσαν Χθονίη τε, καὶ Ἠλιόπη ταναῶπις,
Δῆρις θ' αἱματόεσσα, καὶ Ἁρμονίη ἰμερῶπις.

"Scio nunc quid in animo Tute te- "cum volutes; ſed illud tibi confir- "mare poſſum, ſyllabam primam "verbi ΙΜΕΡΩΠΙΣ eſſe productam "atque longam. Primus id repoſuit "*Stephanus* ex Conjectura, quantum "ego ex re ipſa conjecturam facere "poſſum. Veteres Edd. repraeſen- "tant—Ἁρμονίη ΓΕ ΜΕΡΩΠΙΣ. "Itaque hic quoque legendum eſt, ἁρ-

Νόμοις ἤδη πρεσβύτερος ὢν, οὐ δι' αἰνιγμῶν οὐδὲ συμβολικῶς, ἀλλὰ κυρίοις ὀνόμασιν, οὐ μιᾷ Ψυχῇ φησὶ κινεῖσθαι τὸν κόσμον, ἀλλὰ πλείοσιν ἴσως, δυοῖν δὲ πάντως οὐκ ἐλάττοσιν· [10] ὅθεν τὴν μὲν, ἀγαθουργὸν εἶναι, τὴν δὲ ἐναντίαν ταύτῃ, καὶ τῶν ἐναντίων δημιουργόν, ἀπολείπει δὲ καὶ τρίτην τινὰ μεταξὺ Φύσιν, οὐκ ἄψυχον, οὐδὲ ἄλογον, οὐδὲ ἀκίνητον ὑπ' αὐτῆς, ὥσπερ ἔνιοι νομίζουσιν, ἀλλ' ἀναπεμένην ἀμφοῖν ἐκείνας, ἐφιεμένην δὲ τῆς Ἁρμονίας ἀεὶ, καὶ πορθοῦσαν, καὶ διώκουσαν, ὡς τὰ ἐπιόντα δηλώσει τοῦ λόγου, τῷ Αἰγυπτίων θεολογίαν μάλιστα ταύτῃ τῇ φιλοσοφίᾳ συνοικειοῦντος.

μθ. Μεμιγμένη γὰρ ἡ τῇδε τοῦ Κόσμου φύσις καὶ σύστασις ὑπ' ἐναντίων, οὐ μὴν ἰσοδυνάμων, Δυνάμεων,

[a] ἁρμονίη ΘΕΜΕΡΩΠΙΣ. *Hesych.* [a] ΘΕΜΕΡΩΠΙΣ. ΕΡΑΣΜΙΑ ΑΓΧΟ- [a] ΝΗ. Lege ΕΡΑΣΜΙΑ ΑΡΜΟΝΙΑ, [a] auctoritate *Empedoclis*; nisi mavis, [a] ΕΡΑΣΜΙΑ ΑΙΣΧΥΝΗ, ex *Aeschyli* [a] *Prometheo*; ἐκ δ' ἔπαληξέ μου τὴν [a] Θεμερῶπιν αἰδῶ — ΑΙΔΩΣ est ΑΙ- [a] ΣΧΥΝΗ.

[7] τὸ πεπερασμένον] Olim aberat Articulus: a *Plutarchi* vero manu fuisse satis demonstrat vox eadem toties in sequentibus repetita. *Baxt. Bentl.*

[8] τὸ ἴσον] Ceteris quibuscunque Edd. absunt hae voces. Ex conjectura igitur primus addidi. Quando enim singula singulis respondeant, ΤΟ ΑΝΙΣΟΝ in secundo Periodi Membro, nihil quocum componatur habebit, ni in primo ΤΟ ΙΣΟΝ inferatur. Ad hanc Emendationem confirmandam Testes excitantur *Xyland. Baxt. Bentl. Markland.*

[9] οἷον ἐπηλυγιζόμενον] Olim mendose ΕΠΙΑΥΓ. Nostram Emendationem exhibent Notulae *Xyland. Baxt. Bentl.* et *Ed. secunda Basil.*

[10] ὅθεν τὴν μὲν] Harum vocum primam

ἀλλὰ τῆς Βελτίονος τὸ κρέττον ἐστίν. Ἀπολέσῃς δὲ τὴν Φαύλλῳ πανταπασιν ἀδωάλον, πολλὴν μὲν ἐμπεφυκυῖαν τῷ σώματι, πολλὴν δὲ τῇ Ψυχῇ τοῦ Παντὸς, [1] ἀεὶ πρὸς τὴν Βελτίονα καὶ διαμαχομένην. ἐν μὲν οὖν τῇ Ψυχῇ, νοῦς καὶ λόγος, ὁ τῶν ἀρίστων πάντων ἡγεμὼν καὶ κύριος, [2] Ὅσιρίς ἐστιν· ἐν δὲ Γῇ καὶ Πνεύμασι καὶ Ὕδατι καὶ Οὐρανῷ καὶ [3] Ἀστροῖς τὸ τεταγμένον καὶ καθεστηκὸς καὶ ὑγιαῖνον, ὥραις καὶ κράσεσι καὶ πρόδοις, Ὀσίριδος ἀπορροὴ καὶ εἰκὼν ἐμφαινομένη· Τυφῶνα δὲ, τῆς Ψυχῆς, τὸ

mam in Mendo esse ipsa res ostendit. At si pro ea ΩΝ rescribas, omnia explicata satis et sincera habebis—"Vt "omnia sibi invicem respondeant, "inquit praestantissimus *Markland.* "hoc modo scriptum fuisse oportuit: "ἀγαθεργὸν εἶναι, ΚΑΙ ΤΩΝ ΑΓΑ- "ΘΩΝ ΑΙΤΙΟΝ· τὴν δὲ, ἐναντίαν "ταύτῃ, καὶ τ̃ κ. τ. λ.

[1] ἀεὶ πρ. τ. β. καὶ δυσμ.] Si modo statuamus ΑΕΙ et ΚΑΙ locos inter se invicem commutasse haud paullo elegantior erit, magisque perspicua *Auctoris* Sententia. Neque quidem hae voces adeò inter se discrepant, quin festinans Scriba hanc pro illa facillime praestaret. "Qu. (inquit ad lo- "cum Cl. *Markland.*) an non desit "Participium aliquod ante vel post "ἀεὶ? Si non, transponendum vide- "tur ΚΑΙ, et locandum ante ΑΕΙ".

[2] τὸ ἐπίκληρον] Cum hujus vocis Interpretatio ab hoc loco maxime sit aliena; quid ni admittamus *Xylandri* et *Bentl.* correctionem, qui ΕΠΙΚΗΡΟΝ ejus vice substituunt? Totum vero hunc locum sic emendat, legitque Cl. *Marklandus*; καὶ εἰκὼν ἐμφαινομένη, ΩΡΟΣ· Τυφῶν δὲ, τῆς ψυχῆς——καὶ ΕΚΠΛΗΚΤΟΝ· τοῦ δὲ σωματικοῦ τὸ ΕΠΙΚΗΡΟΝ καὶ νοσώδες &c.

[3] καὶ ταρακτικὸν ἀωρίαις & δυσκρασίαις] Nova est haec Lectio. Olim enim extabat, καὶ ταρακτικὸν ΑΘΡΙΑΙΣ, vel, sec. *MS. Pet.* ΑΙΘΡΙΑΙΣ, sensu quidem *Auctoris* menti prorsus alieno. Quando autem paullo ante statuerit τὸ ὑγιαῖνον ΩΡΑΙΣ *Osiridis* esse; quid promptius quam reponere, τὸ ταρακτικὸν ΑΩΡΙΑΙΣ *Typhonis* esse. Ita etiam conjecerant *Baxt. Bentl.*

[4] ἀφανισμοῖς Σελήνης, οἷον ἐκδρομαὶ καὶ ἀφανισμοὶ καὶ τυφῶνες] Improbam hanc esse Lectionem necesse est statim agnoscant omnes. Eam vero

&c

παθητικὸν ϰ̀ τἰλανικὸν ϰ̀ ἄλογον ϰ̀ ἔμπληκτον· ΓΕ δὲ Σωματικῦ, [2] τὸ ἐπίκλητον ϰ̀ νοσῶδες, [3] ϰαὶ ταραχλικὸν ἀωρίαις ϰ̀ δυσκρασίαις, ϰ̀ κρύψεσιν Ἡλίȣ ϰ̀ [4] ἀφανισμοῖς Σελωύης, οἷον ἐκδρομαὶ ϰ̀ ἀφανισμοὶ ϰ̀ Τυφῶνες. [5] ϰ̀ τοωῦομα καλῆγορεῖ τὸ Σὴθ αὖ τὸν Τυφῶνα καλοδσι· [6] φράζει μὲν τὸ καλαδυνασεῦον ϰ̀ καταβιαζόμενον, [7] φεράζει δὲ τὸ πολλάκις ἀνασροφὴν ϰ̀ πάλιν ὑπξπήδησιν. Βεβαιῶνα δέ τινὲς μὲν ἕνα τῶν τῦ Τυφῶνος ἑταίρων γεγονέναι λέγȣσι, [8] Μάνεθος αὖ τὸν Τυφῶνα,

fic corrigit et emendat *Bentleius*, οἷον ἐκδρομαὶ ϰ̀ ΕΙΚΟΝΙΣΜΑΙ τῦ τυφῶνος–ſcil. uti paullo ante obſervaverat, "Quodcunque in rebus terreſtribus "ſive coeleſtibus ordinatum eſt, aequa- "bile et ſanum, id defluxus et *Imago* "eſt *Oſiridis*; ita contra, omne quod "in rebus corporeis morbidum eſt— "ſive Aeris Intemperies, ſive Solis "Lunaeque Defectus, pro Typhonis "Excurſionibus et *imagine* eſt haben- "dum". ΤΥΦΩΝΟΣ vero exhibet *MS. P.*——ἀφανισμοῖς Σελήνης. Poſt has voces deeſſe aliquid ſuſpicatur *Markland.* Ita enim locum exhibent et emendant Notulae ejus. F. ἀφανισμοῖς Σελήνης * * * * * οἷον ἐκδρομαὶ ϵ ΑΦΗΝΙΑΣΜΟΙ ΤΟΥ ΤΥΦΩΝΟΣ.

[5] ϵ τἔνομα καλῆγορεῖ τὸ Σὴθ αὖ τὸν τυφ.] Legerem potius, ϵ τἔνομα καλῆγορεῖ ΤΟΥΤΟ, τὸ Σὴθ, ΩΙ τὸν τυφ. &c. ΤΟΥΤΟ enim ad mentem Auctoris explanandam ſimul et cum praecedentibus connectendam deſiderari videtur. ΑΥ vero pro ΩΙ facillime ſcribi primum potuit ex improba ἀναγνώστȣ Pronunciatione.

[6] φράζει μὲν τὸ καταδ.] Cauſativa particula ΓΑΡ poſt μὲν prorſus neceſſaria eſt; abſque enim ea nulla eſt Auctoris Argumentatio.

[7] φράζει δὲ τὸ πολλάκις] Haud diutius eſt iſtud ΤΟ ferendum. Amoveas igitur ſtatim, ejuſque vice vel ΚΑΙ ſubſtituas, vel ΤΗΝ potius—— Totum vero locum ſic exhibent Notulae *Marklandi*—καταηγορεῖ τὸ Σὴθ, ΩΙ τὸν τυφῶνα καλῦσι· φράζει μὲν ΓΑΡ τὸ καλαδυνασεῦον &c, φράζει δὲ ΤΗΝ πολλάκις ἀνασροφὴν &c.

[8] Μάνεθος αὖ τὸν τυφ.] Lege ΜΑΝΕΘΩΣ (uti alias haec vox ſcribitur, vid. ſupra p. 22. Not. 5.) Δ' αὖ τὸν τυφ. vel, Μαν. Δ' ΑΥΤΟΝ τὸν τυφ. Apud *Athenaeum* autem *Typhona* ΒΑΒΥΝ

ἡ Βεβῶνα καλεῖας. σημαίνει δὲ τοὔνομα Κάθεξιν ἢ Κώλυσιν, ὡς τοῖς πράγμασιν ὁδῷ βαδίζουσι καὶ πρὸς ὃ χρὴ φερομένοις, ἐνισαμένης τῆς τοῦ Τυφῶνος δυνάμεως.

ν. Διὸ καὶ τῶν μὲν ἡμέρων ζώων ἀπονέμουσιν αὐτῷ [1] τὸ ἀμαθέσταλον, Ὄνον· τῶν δὲ ἀγρίων τὰ θηλυόδεσταλα, Κροκόδειλον, καὶ τὸν Ποταμιον Ἵππον. [2] περὶ μὲν τοῦ Ὄνου προδεδηλώκαμεν. ἐν Ἑρμουπόλει δὲ Τυφῶνος ἄγαλμα δεικνύουσιν Ἵππου Ποταμίου, ἐφ' ᾧ βέβηκεν Ἥραξ, ὄφει μαχόμενος· τῷ μὲν ἵππῳ τὸν Τυφῶνα δεικνύντες, τῷ δὲ ἥρακι δυνάμιν καὶ ἀρχήν, ὡς βίᾳ κτώμενος ὁ Τυφὼν πολλάκις [3] οὐκ ἀνιᾶται παραπόμενος ὑπὸ τῆς κακίας καὶ παράπων. διὸ καὶ θύουσιν ἑβδόμῃ τοῦ Τυβὶ μηνὸς, ὡς καλοῦσιν ΑΦΙΞΙΝ ΙΣΙΔΟΣ ΕΚ ΦΟΙΝΙΚΗΣ, Ἵππαλάθυσι τοῖς ποπδώοις Ἵππου Ποτάμιον δεδεμένον. [4] ἐν ᾗ Ἀπόλλωνος πόλει

BYN vocatum invenias, l. 15. p. 680. ἐν αἰγύπτῳ φυθόμενοι βασιλεύειν τὸν Βάβυν, ὅς ἐστι Τυφῶν. Obſervandum etiam eſt, pro Βεβαιῶνα, quae vox nunc legitur apud *Plutarchum*, *MS. Petav.* exhibere Βεβῶνα — In MSS. forte invenies, ſcribit *Markland.* Μανεθὼς Δ' ΑΥΤΟΝ τὸν Τυφῶνα.

[1] τὸ ἀμαθέσταλον ὄνον] Articulus TON, qui praecedere deberet ONON, videtur excidiſſe ob praecedentis vocis noviſſimam ſyllabam uniſonam: ſic quoque Cl. *Marklando* viſum eſt, qui eandem particulam ante ΚΡΟΚΟΔΕΙΛΟΝ reponit.

[2] περὶ μὲν δὴ ὄνου] Scribe, περὶ μὲν ΟΥΝ τοῦ ὄνου. *Markland.*

[3] οὐκ ἀνιᾶται] Qu. an οὐκ ΑΝΙΕΤΑΙ. *Markland.*

[4] ἐν δ' Ἀπόλλωνος πόλει] *Aelian.* *Hiſt.*

νενομισμένον ἐπὶ Κροκοδείλου φαγεῖν σπλάτως ἕκασον· ἡμέρᾳ γὰρ μιᾷ πεφύσανται ὅσους δὴ δύνωνται καὶ κλείνδυλες, ἀπαντικρὺ τοῦ ἱεροῦ σφβάλλουσι, καὶ λέγουσιν ὡς ὁ Τυφὼν τὸν Ὧρον ἀπέδρα Κροκόδειλος γλυφόμενος, σπλάτα καὶ ζῶα καὶ φυλὰ καὶ σάρκα τὰ φαῦλα καὶ βλαβερά, Τυφῶνος ἔργα καὶ μέρη καὶ κινήματα σοιβόμενοι.

να. Τὸν γὰρ Ὄσιριν αὖ πάλιν Ὀφθαλμῷ καὶ Σκήπτρῳ γράφουσιν, ὧν τὸ μὲν τὴν σοφίαν ἐμφαίνει, τὸ γὰρ τὴν δύναμιν, ὡς Ὅμηρος τὸν ἄρχοντα καὶ βασιλεύοντα σπλάτων Ζῆν' ΥΠΑΤΟΝ καὶ ΜΗΣΤΩΡΑ καλῶν, ἔοικε τῷ μὲν Ὑπάτῳ τὸ κρατοῦν αὐτοῦ, τῷ δὲ Μήστορι τὴν εὐβουλίαν καὶ τὴν φρόνησιν σημαίνειν. γράφουσι καὶ ἱέρακι τὸν Θεὸν τοῦτον πολλάκις. εὐτονίᾳ γὰρ ὄψεως ὑπερβάλλει, καὶ πτήσεως ὀξύτητι, καὶ [1] διοικεῖν αὐτὸν ἐλάχιστα τῇ τροφῇ πέφυκε. λέγεται γὰρ καὶ [2] νεκρῶν

Hist. Anim. lib. 10. c. 21. Ἀπολλωνοπολῖται δὲ, Τενθυριτῶν μοῖραι, (potius ΜΟΙΡΑ) σαγηνεύουσι μὲν τοὺς Κροκοδείλους, καὶ τὸν Περσεῶν (φυτὰ δέ ἐστιν ἐπιχώρια) ἐξαρτήσαντες μελεώρους, μασιγοῦσι πολλαῖς—εἶτα μέντοι καλαχόπτουσιν αὐτοὺς, καὶ σιτοῦνται—οἴγε μὴν Ἀπολλωνοπολῖται μισοῦσι Κροκόδειλον, λέγοντες τὸν Τυφῶνα ὑποδῦναι τὴν τούτου μορφήν.

[1] διοικεῖν ἐλάχιστα αὐτὸν τῇ τροφῇ πέφυκε—] "διοικεῖν τῇ τροφῇ, est "cibum digerere etiam apud *Aphro-* "*diseum*, et *Aerium*, ipsumque *Ga-* "*lenum*". *Xyland.*—observandum vero, pro ΕΛΑΧΙΣΤΑ, neque sine causa, substituere velle doctissimum *Marklandum* ΤΑΧΙΣΤΑ.

[2] νεκρῶν ἀτάφων ὄμμασι] "*Pro* "*novissima voce ex Aeliano legendum* "*esse*

ἀτάφων ὄμμασι γῆν ὑπερπετόμενος ἐπιβάλλειν. ὅταν ὁ πιόμενος [3] ἐπὶ τῶν ποταμῶν καταίξει, τὸ μὲν ἕτερον ἴσπιν ὀρθὸν, πὼν δὲ κλίνει τοῦτο πάλιν· ὥ δῆλός ἐστι σεσωσμένος καὶ διαπεφευγὼς τὸν Κροκόδειλον. ἂν δὲ ἁρπασθῇ, μένει τὸ πτερὸν ὥσπερ ἔστι πεπηγός. πολλαχοῦ δὲ καὶ ἀνθρωπόμορφον Ὀσίριδος ἄγαλμα δεικνύουσιν, ἐξορκίζον τῷ αἰδοίῳ, διὰ τὸ γόνιμον καὶ τὸ τεχνῖμον. [4] ἀμπεχόνη δὲ φλογοειδὴς στέλλουσα αὐτοῦ τὰς εἰκόνας, Ἥλιον σῶμα τῆς ταγαθοῦ δυνάμεως ὡς ὁρατὸν οὐσίας νοητῆς ἡγούμενοι. διὸ καὶ καταφρονεῖν ἄξιόν ἐστι τῶν τὴν Ἡλίου Σφαῖραν Τυφῶνι περισυρομένων, ᾧ λαμπρὸν οὐδὲν οὐδὲ σωτήριον, [5] οὐδὲ τάξις, οὐδὲ γλύσις, οὐδὲ κίνησις μέτρον ἔχουσα καὶ λόγον, ἀλλὰ τἀναντία περι-

"*esse constat* ΣΩΜΑΣΙ". Locus *Aeliani*, ad quem provocat *Xylander* in in hac Adnotatione, extat lib. 2. c. 42. νεκρὸν δὲ ἄνθρωπον ἱέραξ ἰδὼν, ὡς λόγος, πάντως ἐπιβάλλει γῆς τῷ ἀτάφῳ. Immutatione vero haud opus esse videtur; *Porphyrius* enim (lib. de abstinentia) eadem prorsus de *Accipitre* tradit atque *Auctor* noster, οἰκλείρουλα (sc. *Accipitrem*) δὲ ἅ ἄνθρωπον, καὶ κωκύουλα ἐπὶ νεκρῷ κειμένῳ, γῆν τε ἐπαμώμενον εἰς τὰς ΟΦΘΑΛΜΟΥΣ.

[3] ἐπὶ τῶν ποταμῶν] Nonne ΤΟΥ ΠΟΤΑΜΟΥ reponendum sit? de Nilo enim loquitur Auctor; neque alii in Aegypto fluvii. "*Scribe* ΕΠΙ ΤΟΝ "ΠΟΤΑΜΟΝ". *Markland.*

[4] ἀμπεχόνη δὲ φλογοειδὴς στέλλουσα] Haud longa oratione opus est ad evincendam hujus Lectionis pravitatem; neque enim vel sensus vel constructio recte se habet: intricata vero omnia et perplexa! mecum autem sic corrigas et interpungas: ΑΜΠΕΧΟΝΗΙ δὲ ΦΛΟΓΟΕΙΔΕΙ ΣΤΕΛΛΟΥΣΙΝ αὐτοῦ τὰς εἰκόνας, ΩΣ ἥλιον σῶμα

ήκει. καὶ αὐχμὸν, [6] ὃς φθείρει πολλὰ τῶν ζώων καὶ βλασανόντων, ὐχ Ἡλίῳ θετέον ἔργον, ἀλλὰ τῶν ἐν γῇ καὶ ἀέρι μὴ καθ' ὥραν κεφαννυμένων πνευμάτων καὶ ὑδάτων, ὅταν ἡ τ' ἀτάκτου καὶ ἀορίστου δυνάμεως ἀρχὴ πλημμελήσασα καταστρέφῃ τὰς ἀναθυμιάσεις.

νϛ. Ἐν ᾧ τοῖς ἱεροῖς ὕμνοις τ' Ὀσίριδος ἀναπαλοιῶται τὸν ἐν ταῖς ἀγκάλαις κρυπτόμενον τ' Ἡλίου, καὶ τῇ τεσσαρακοστῇ τ' Ἐπαφὶ μηνὸς, ἑορτάζουσιν ΟΦΘΑΛΜΩΝ ΩΡΟΥ Γενέθλιον, ὅτε Σελήνη καὶ Ἥλιος ἐπὶ μιᾶς εὐθείας γεγόνασιν, ὡς ὁ μόνον τὴν Σελήνην, ἀλλὰ καὶ τὸν Ἥλιον ὄμμα τοῦ Ὥρου καὶ φῶς ἡγούμενοι. τῇ ᾗ ὀγδόῃ φθίνοντος τοῦ Φαωφὶ [1] ΒΑΚΤΗΡΙΑΣ ΗΛΙΟΥ χλωρέως, ὃν ἄγουσι μὴ φθινοπωρινὴν ἰσημερίαν, ἐμφαίνοντες οἷον ὑπερ-

σῶμα τῆς τ'αγαθοῦ δυνάμεως, ΚΑΙ ΟΡΑΜΑ οὐσίας νοητῆς ἡγούμενοι—scil. "Amiculo flammeo ejus Imagines "ornant; (vid. p. 680. *Ed. Steph.*) "*Solem* quasi corpus boni Principii "reputantes, exemplumque visibile "substantiae sola mente cernendae". Sic certe omnia inter se quam aptissime cohaerere videntur—paullo quidem aliter ad pristinam sanitatem hunc locum restituere conatur doctiss. *Markland.* ΑΜΠΕΧΟΝΗΙ ΦΛΟΓΟΕΙΔΕΙ ΣΤΕΛΛΟΥΣΙΝ αὐτοῦ τὰς εἰκόνας, ἥλιον σῶμα (Qu. ΟΜΜΑ) τῆς τ'αγαθοῦ δυνάμεως, ΦΩΣ ὁρατὸν οὐσίας νοητῆς, ἡγούμενοι—*Ita enim paullo post eandem sententiam iisdem ferme verbis exprimit,* ἀλλὰ καὶ τὸν ἥλιον ὄμμα τοῦ Ὥρου καὶ φῶς ἡγούμενοι.

[5] ὐδὲ τάξις] Opinor, ΟΥ τάξις. *Markland.*

[6] ὃς φθείρει] Ita una cum *Baxter.* et *Bentl.* reposui: olim enim ΟΙΣ φθείρει mendose extabat.

[1] βασιλείας ἡλίου γενέθλ, ὃν ἄγουσι] Haud multa sagacitate opus est ad

εἰσμαλ@ δεῖας ϰ᾽ ῥώσεως, [2] πῷ τε Θερμῷ γινόμ-
μῳρον ϰ᾽ τῷ Φωτὶ ἐνδεᾷ, ϰλινόμῳρον ϰ᾽ πλάγιον
ἀφ᾽ ἡμῶν φερόμῳρον. ἔτι δὲ τιὼ Βοιῶ ὑπὸ Τερ-
πὰς χειμερινὰς ἐπάϰις πρὸς τὸν ναὸν πρυφέρϐοι·
[3] ϰαὶ ϰαλεῖται ζήτησις Ὀσίριδ@ ἡ πρισδρομὴ τῦ
ἡλίϐ, τὸ ὕδωρ χειμῶν@ τῆς θεοῦ πωθέσης. το-
σαυτάϰις δὲ πρίεισιν, ὅπ τὴν ἀπὸ Τερπῶν χει-
μερινῶν ἐπὶ Τερπὰς θερινὰς [4] πάρδον ἑβδόμῳ
μιῳὶ συμπεραίνει. λέγεται δὲ ϰ᾽ θῦσαι τῷ Ἡλίῳ
[5] τετράδι μιῳὸς ἰσαμῴϐ πωτῶν πρῶτος [6] Ὧ-

hunc locum, vitiosum prorsus, resti-
tuendum. Vti enim jam dixerat au-
ctor, ἑορτάζϐσιν ὀφθαλμῶν Ὥρϐ ΓΕ-
ΝΕΘΛΙΟΝ—Ita jam quoque scriben-
dum esset ensco, βαϰληρίας Ἡλίϐ ΓΕ-
ΝΕΘΛΙΟΝ ἄγϐσι. Eandem porro
Correctionem exhibent tum *Bentleii*
tum *Marklandi* Notulae.

[2] τῷ τε θερμ. γιν. ἐνδεᾷ ϰ᾽ τῷ φωλὶ ἐνδεᾷ] Primum ENΔEA supervacaneum prorsus cum sit, a Textu in posterum amovendum esse arbitror: neque agnoscit hanc vocem *MS. Petav.*

[3] ϰ᾽ ϰαλεῖται ζήτησις Ὀσίριδος &c.] Ita mecum Periodum hanc distinguas et emendes; vitiosam enim esse ex ipso intuitu patet.—ϰαὶ ϰαλεῖται ζήτησις Ὀσίριδ@ ἡ πριδρομὴ, ΤΟΥ ΗΛΙΟΥ ΤΟ ΠΥΡ χειμῶν@ τῆς Θεᾶ πωθέσης.—scil. "Bovem femellam "[quae est inter *Isidis* Symbola] sub "Solstitium Hybernum septies circa Templum ducunt, vocatur-"que circuitio haec *Osiridis Inda-*"*gatio*, solis calorem sive ignem "tunc temporis, Hyeme scil. desidе-"rante Dea"—haec enim anni tempestas, uti paullo ante observaverat θερμῷ ἐνδεὴς est. legunt *Bentleius* et *Marklandus*—περιδρομὴ, ϑ Νείλϐ τὸ ὕδωρ ϰ. τ. λ.

[4] πάρδον ἑβδ. μηνὶ συμπεραίνει] Videtur post haec verba, uti conjecerat *Baxterus*, deesse vox ΗΛΙΟΣ. pro πάρδον, substituendum censet praestantissimus *Markland.* ΠΕΡΙΟΔΟΝ.

[5] τετράδι μηνὸς ἰσαμένϐ] Forte, τετράδι μηνὸς * * ἰσαμ. ut desit Nomen Mensis Aegyptiaci, qui forte lateat sub voce ΠΑΝΤΩΝ. alibi enim dicit —— ἕϰτῃ μηνὸς ΙΣΤΑΜΕΝΟΥ ΦΑΩΦΙ—*Markland.*

[6] Ὧρ@ ὁ Ἴσιδ@] Vel addendum est ΚΑΙ ΟΣΙΡΙΔΟΣ, vel novissima illa

vox

ϱος ὁ Ἶσις, ὡς ἐν τοῖς ἐπιγραφομένοις Γενεθλίοις Ὧρος γέγραπται· καὶ μὲν ἡμέρας ἑκάστης τειχὼς ἐπιθυμιῶσι τῷ Ἡλίῳ, Ῥητίνην μὲν τὰς ἀναλολὰς, Σμύρναν δὲ μεσουρανοῦντι, τὸ δὲ καλούμενον Κῦφι, ϖερὶ δυσμάς· ὧν ἕκαστον οὐ ἔχει λόγον, ὕστερον ἀφηγήσομαι· τὸν δὲ Ἥλιον ϖᾶσι τούτοις ϖροπρέπειν ϰ̀ θεραπεύειν οἴονται. καὶ τί δεῖ ϖολλὰ τοιαῦτα σωρεύειν; εἰσὶ γὰρ οἱ τὸν Ὄσιριν ἄνθρωπον Ἥλιον εἶναι, ϰ̀ ὀνομάζειν Σείριον ὑφ' Ἑλλήνων [7] λέγοντες, (εἰ ϰ̀ ϖαρ' Αἰγυπ-

vox in ΟΣΙΡΙΔΟΣ immutanda eſt. Quando autem quae jam tradit *Plutarchus* deſumpta eſſe dicuntur ex iis quae de *Ori Natalitiis* inſcripta eſſent, hinc etiam probabile eſt, non *Matris* tantum, ſed et *Patris* quoque olim relatum eſſe Nomen.

[7] λέγοντες, εἰ καὶ—] Diſtingue, λέγοντες, (εἰ καὶ ϖαρ'——ἀμφιγνοείᾳ) τὴν δὲ Ἶσιν ὐχ ἑτέραν—ἀποφαίνοντες· ΟΘΕΝ ϵ τ &c. *Markland.* Ipſe olim pro EN KAI, conjeceram EINAI, eamque poſt vocem Comma interpunxeram—Potior vero videtur eſſe, quam primam dedi, viri doctiſſimi Diſtinctio et Emendatio. *Diod. Sic.* lib. 1. p. 10. τὸς δ' ἓν καὶ' αἴγυπτον ἀνθρώπους τὸ ϖαλαιὸν γενομένους ἀναβλέψαντας εἰς τὸν Κόσμον——ὑπολαβεῖν εἶναι Θεὸς ἀϊδίους τε ϵ ϖρώτους τόν τε Ἥλιον ϵ τὴν Σελήνην, ὧν τὸν μὲν Ὄσιριν, τὴν δὲ Ἶσιν ὀνομάσαι, ἀπό τινος ἐτύμου τεθείσης ἐκαλέσας τῆς προσηγορίας. μεθερμηνευομένων γὰρ τούτων

Volunt enim ii de quibus jam loquitur *Auctor*, " Neminem eſſe alium " Oſirin in religione Aegyptia ipſum " quam Solem". Inter caetera vero hujus rei argumenta adducunt, quod " *Orus* Soli primum ſacrificare inſti- " tuit quarto quoque menſis die". Quid vero hoc ad rem pertinet? ne minimum quidem, ſi modo *Iſidis* tantum hoc in loco dicatur *Orus* Filius; plurimum vero, ſi *Oſiridis* etiam. Voluit quippe *Orus*, pro more antiquiſſimorum hominum, perſuadere ſubditis, Patris *Oſiridis* animam ad *Solem* tranſlatam fuiſſe, eique jam Stellae imperitare — Hinc ritus religioſi et ſacrificia ei inſtituta 4^to^ quoque Menſis Die.–Non ſine ratione igitur arguebant philoſophi illi " *Solem* " *et Oſirim eundem eſſe*", cum quae Sacrificia olim Soli inſtituiſſet *Orus*, ea in Patris etiam Honorem fierent,

τίοις ἡ σχέθεσις ξ ἀέρδρε τοιῶμα σεποίηκεν ἀμφιγνοείαζ) τλὼ δ' Ἶσιν ὐχ ἑτέρην τῆς Σελήνης ἀποφαίνονλες, ἔν κὴ τῷ ἀγαλμάτων αὐτῆς τὰ μὴ κεραοφόρα τᾶ μιμοειδᾶς γεγονέναι μιμήμαλα, τοῖς δὲ μελανοσόλοις [8] ἐμφαίνεσι τὰς κρύψεις κ τὰς σελισκιασμὰς, ἐν οἷς διώκει σοθᾶσα τὸν ἥλιον. διὸ κ σὸς τὰ Ἐρωλικὰ τὴν Σελήνλω ἐπικαλοῦνλαι, κὴ τὴν Ἶσιν Εὔδοξός φησι βεβούλειν τὰ Ἐρωλικά. κὴ τούτοις μὴ [9] ἄλλως γέ σως τᾶ σιθανᾶ μέτεσι· τῶν δὲ Τυφῶνα σοιοῦντων τὸν Ἥλιον, ὐδὲ ἀκύειν ἄξιον. ἀλλ' ἡμεῖς αὖθις τὸν οἰκεῖον ἀναλάβωμὴ λόγον.

νγ. Ἡ γὰ Ἶσις ἔσι μὴ τὸ τῆς Φύσεως Θῆλυ, κὴ δεκλικὸν ἁπάσης γὴς ὑσὸ τᾶ Πλάτωνος, ὑσὸ δὲ τῶν σολλῶν [1] Μυριώνυμ@ κέκλη]αι, διὰ τὸ σάσας ὑ-

εἰς τὸν Ἑλληνικὸν τῆς διαλέκλω τρόπον, εἶναι μὲν τὸν Ὄσιριν σολυόφθαλμον· εἰκότως· σάλη γὰρ ἐπιβάλλουλα τὰς ἀκλῖνας, ὥσπερ ὀφθαλμοῖς σολλοῖς βλέπειν ἅπασαν γῆν ☾ θάλασσαν — ☿ δὲ σαρ' Ἕλλησι σάλαι μυθολόγων τινὲς τὸν Ὄσιριν Διόνυσον σροσαγόρευσι, κὴ Σείριὸν σαρωνύμως —— τὴν δὲ Ἶσιν μεθερμηνευομένην εἶναι σαλαιὰν, τεθειμένης ☌ σροσηγορίας τῇ Σελήνῃ κ. τ. λ.

[8] ἐμφαίνεσι τὰς κρύψεις] Scribe, ΕΜΦΑΙΝΕΣΘΑΙ. *Markland.*

[9] ἄλλως γέ σως] Scribe, ΑΜΩΣΓΕΠΩΣ. Ita infra pag. 140. σροσκαλεῖται δὲ ☾ τὸν Πλάτων@ ΑΜΩΣΓΕΠΩΣ τὰ σράγμαλα μῦθον. *Markland.*

[1] μυριώνυμ@ κέκλη]αι] Confulas *Apul. Metam.* lib. XI. p. 362. ubi ex *Iſidis* Nominibus varia recitata legas— "Titulorum quippe varietate capi "Deos

πὸ τ῀ Λόγ῀ τρεπομ῍ην μορφὰς δέχεσ῍ϑ ϗ ἰδέας. ἔχει δὲ σύμφυτον ἔρω῍α τ῀ πρώτ῀ ϗ κυριώτ῀τον πάντων, ὃ τἀγαθῷ τα῀τόν ἐστι, κἀκεῖνο πο῀εῖ ϗ διώκει· [2] τὴν δὲ ἐκ τ῀ κακ῀ φεύγει ϗ διωθεῖται μοῖραν, ἀμφοῖν μὴ ὄ῀α χώρα ϗ ὕλη, ῥέπ῀σα δὲ ἀεὶ πρὸς τὸ Βέλτιον ἀφ' ἑαυτῆς, ϗ [3] παρέχ῀σα γην῀ν ἐκείνῳ ϗ καταπείρειν εἰς ἑαυτὴν ἀπορροίας ϗ ὁμοιότη῍ας, αἷς χαίρει ϗ γέγηθε κυισκομένη ϗ ὑποπιμπλαμ῍ήτῶν γ῍έσεων. [4] εἰκὼν γάρ ἐστιν ὐσίας ἐν ὕλῃ γ῍έσις, ϗ μίμημα τ῀ ὄντος τὸ γινόμ῍ον.

νδ. Ὅθεν ὀρθῶς ἀπὸ τρόπ῀ μυθολογ῀σι τὴν Ὀσίριδα ψυχὴν ἀίδιον εἶναι ϗ ἄφθαρ῍ον, τὸ δὲ σῶμα πολλάκις διαπ῀ῶ ϗ ἀφανίζειν τὸν Τυφῶνα· τὴν δ' Ἶσιν πλανωμ῍ένῳ [1] ϗ ζητεῖν ϗ συναρμόττειν πάλιν. τὸ γὰρ Ὂν ϗ Νοητὸν ϗ Ἀγα-

" Deos, placari, et ad vota ſuſcitari, " maximoque inde affici honore pu- " tabant, quod multiplex poteſtas " et imperium ita agnoſceretur" : verba ſunt *Seldeni* ad *Prolegom.* de *Diis Syris* — ubi multa alia ad hanc rem unice ſpectantia profert eruditiſſimus ille vir.

[2] τὴν δὲ ἐκ Ϝ κακ῀] F. τὴν δὲ τ῀ κακ῀, ſine praepoſ. *Markland.*

[3] παρέχ῀σα γεννῶν ἐκείνῳ] Noviſſima vox ex emendatione, certiſſima vero, eſt—EKEINO quippe olim nullo cum ſenſu extabat. Ita etiam correxerant *Baxt. Bentl. Markland.*

[4] εἰκὼν γάρ ἐστιν ὐσίας ἐν ὕλῃ γένεσις] Vno verbo auctiora ſunt haec facienda, nempe, εἰκ. γάρ ἐστιν ὐσίας Η ἐν ὕλῃ γένεσις—Ita quoque hunc locum exhibent obſervatiunculae *Marklandi.*

[1] ϗ ζητεῖν ϗ συναρμ.] Mallem, A-

θὸν, φθορᾶς ⟨c⟩ μεταβολῆς κρεῖττόν ἐστι· τινὰς δὲ ἀπ' αὐτοῦ τὸ Αἰσθητὸν καὶ Σωματικὸν εἰκόνας ἐκμάττεται, ⟨c⟩ λόγους ⟨c⟩ εἴδη ⟨c⟩ [2] ὁμοιότητας ἀναλαμβάνει, αἱ, καθάπερ ἐν κηρῷ σφραγῖδες, οὐκ ἀεὶ διαμένουσιν, ἀλλὰ καταλαμβάνει τὸ ἄτακτον αὐτὰς ⟨c⟩ ταραχῶδες, ἐνταῦθα τῆς ἄνω χώρας ἀπεληλαμένον ⟨c⟩ μαχόμενον πρὸς τὸν Ὧρον, ὃν ἡ Ἶσις εἰκόνα τοῦ νοητοῦ Κόσμου αἰσθητὸν ὄντα γένναι. διὸ ⟨c⟩ δίκαιον φεύγειν λέγεται νοθείας ὑπὸ Τυφῶνος, ὡς οὐκ ὢν καθαρὸς, οὐδὲ εἰλικρινὴς, οἷος ὁ πατὴρ Λόγος αὐτὸς καθ' ἑαυτὸν ἀμιγὴς καὶ ἀπαθὴς, ἀλλὰ νενοθευμένος τῇ ὕλῃ διὰ τὸ σωματικόν. [3] περιγίνεται δὲ καὶ νικᾷ τοῦ Ἑρμοῦ, τουτέστι τοῦ Λόγου, μαρτυρούντος καὶ δεικνύοντος ὅτι πρὸς τὸ Νοητὸν ἡ Φύσις μεταχηματιζομένη τὸν Κόσ-

NAZHTEIN καὶ συναγμ. ut p. 144. infra, σπαράγματα τοῦ Ὀσίριδος ANAZHTEIN καὶ σολίζειν. *Markland.*

[2] ὁμοιότητας ἀναλαμβάνει, αἱ, καθάπερ ἐν κηρῷ] τὸ AI ex Conjectura *Bentleii* primus Textui addidi, cum caeteris quibuſcunque Edd. abſit, ſummo tamen cum Sententiae Diſpendio. *Baxterus* habet ἄ, quod ad idem redit. Noſtram autem ſcriptionem veram eſſe oſtendit vox AYTAΣ, quae ſtatim ſequitur. Ex Diſtinctione peſſime olim haec laborabant, confuſionem vero inde natam ex nova interpunctione jam abſtuli— Hunc porro Locum ita emendatum et diſtinctum exhibent Notulae *Marklandi*, καὶ ΠΟΙΟΤΗΤΑΣ ἀναλαμβάνει, AI, καθάπερ ἐν κηρῷ σφραγῖδες, ἐκ ἀεὶ διαμένουσιν, ἀλλὰ——ταραχῶδες, ENTAYΘOI (*huc*) τῆς ἄνω &c.

[3] περιγίνεται δὲ ⟨c⟩ νικᾷ] Ita excudendum eſſe procuravi, cum olim vitioſe legeretur ΠΕΡΙΓΙΝΟΝΤΑΙ ΔΕ ΚΑΙ ΝΙΚΑΙ. Error quidem oriebatur ex oſcitante Librario, qui, quum ΝΙΚΑΙ olim ſcriptum inveniſſet, I iſtud, quod ſignum eſſet contractionis, pro numeri ſecundi terminatione accepit, adeoque ad hanc Conſtructionem, qua erat mira ſagacitate, ſuum ΠΕΡΙΓΙΝΟΝΤΑΙ formavit. vid. quae

ſupra

μον ἀποδίδωσιν. ἡ μὲν γὰρ, ἔτι τῶν Θεῶν ἐν γαστρὶ τῆς Ῥέας ὄντων, ἐξ Ἴσιδος καὶ Ὀσίριδος γνομένη γνῶσις Ἀπόλλωνος αἰνίττεται τὸ πρὶν ἐκφανῆ γνῶσιν τόνδε τὸν Κόσμον, [4] καὶ συντελεσθῆναι τῷ Λόγῳ, τὴν Ὕλην φύσει ἐλεγχομένην ἐπ' αὐτὴν ἀτελῆ, τὴν πρώτην γνῶσιν ἐξενεγκεῖν. διὸ καί φασι τὸν Θεὸν ἐκεῖνον ἀνάπηρον ὑπὸ σκότῳ γνῶσιν, καὶ πρεσβύτερον Ὧρον καλεῖσθαι. ἐ γὰρ ἦν Κόσμος, ἀλλ' εἴδωλόν τι τοῦ Κόσμου φάντασμα μέλλοντος.

νε. [1] Ὁ δὲ Ὧρος οὗτος, αὐτός ἐστιν ὡρισμένος καὶ τέλειος, οὐκ ἀνηρημένως τὸν Τυφῶνα πανταπασιν, ἀλλὰ τὸ δραστήριον καὶ ἰσχυρὸν ἀπὸ παρημμένος. ὅθεν ἐν Κοπτῷ τὸ ἄγαλμα τοῦ Ὧρου λέγουσιν ἐν τῇ ἑτέρᾳ χειρὶ Τυφῶνος αἰδοῖα κα-

supra de hac re dixit *Auctor* p. 47. Eandem porro Correctionem fecerant et *Baxterus* et *Marklandus*.

[4] καὶ συντελεσθῆναι τῷ λόγῳ τὴν ὕλην] Haec si intelligenda esse velis, sic mecum legas et distinguas, καὶ συντελεσθῆναι ΑΠΟ τοῦ λόγου, τὴν ὕλην—ΕΦ' ΑΥΤΗΣ &c. scil. "quod ante-"quam hic mundus conspicuus, et "*a summa Ratione* conditus esset, "ipsa Materia, a natura demum "convicta eam per se impotentem "esse et imperfectam, primum or-"tum edidit". pro τῷ λόγῳ, exhibent Notulae Cl. *Marklandi* ΤΩΙ ΛΟΓΩΙ, uti pro ἐπ' αὐτὴν, ἐφ' αὐτῆς.

[1] ὁ δὲ Ὧρος ὅστος] Quis vero *Horus?* Num Senior ille de quo jam dixerat? ita quidem postulat constructio, at impedit prorsus *Auctoris* mens et argumentum. Scribas igitur ὁ δὲ Ὧρος ΕΤΕΡΟΣ—scil. *Junior ille Horus*—distinctionem enim velle auctorem inter *Horum* de quo nunc loquitur, et illum alterum, quem imperfectum dixerat, exinde planissime appareat, quod Horum nostrum τελεῖον et ὡρισμένον vocat.—Neque porro, quae haec statim sequuntur mihi satis arridet; obscuriora enim paullo et confusa videntur. Ita vero forsan emendari possunt, ὁ δὲ Ὧρος ἕτερος,

τέχειν· καὶ τὸν Ἑρμῆν μυθολογοῦσιν, ὄξελόντα τῷ Τυφῶνος τὰ νεῦρα, χορδαῖς χρήσασθαι, διδάσκοντες ὡς τὸ Πᾶν ὁ Λόγος διαρμοσάμενος, σύμφωνον ἐξ ἀσυμφώνων μερῶν ἐποίησε, καὶ τὴν φθαρτικὴν οὐκ ἀπώλεσεν [2] ἀλλ' ἀνεπήρωσε δυνάμιν. ὅθεν ἐκείνη μὲν ἀσθενὴς καὶ [3] ἀδρανὴς, ἐνταῦθα φερομένη καὶ προσπλεκομένη τοῖς παθητικοῖς καὶ [4] μεταβολικοῖς μέλεσι, σεισμῷ μὲν ἐν γῇ καὶ τρόμοις, [5] αὐχμῶν καὶ ἔν ἀέρι, καὶ πνευμάτων ἀτόπων, αὖθις δὲ πρηστήρων καὶ κεραυνῶν δημιουργός ἐστι. Φαρμάττει δὲ καὶ λοιμοῖς ὕδατα καὶ πνεύματα, καὶ μέχει Σελήνης ἀνατρέχει καὶ ἀναχαιτίζει, [6] σπωμένη καὶ μελαίνεσα πολλάκις τὸ λαμπρὸν, ὡς Αἰγύπτιοι νομίζουσι· καὶ λέγουσιν ὅτι τῷ Ὥρου νεῶ μὲν ἐπάταξε, νεῶ δὲ ὄξελῶν κατέπιεν ὁ Τυφὼν

αὐτὸς ΜΕΝ ἐστὶν—ἀκ ἀνηρηκὼς ΔΕ κ. τ. λ. nihil vero, *MSS.* ope deſtitutus, confidentius aſſerere auſim.

[2] ἀλλ' ἀνεπήρωσε δύναμιν] Olim ΑΝΕΠΑΗΡΩΣΕ, ſenſu quidem prorſus abſurdo, totaeque Narrationis Hiſtoriae alieno. *Baxt. Bentl. Markland.*

[3] ἀδρανὴς, ἐνταῦθα φερομένη] F. ἀδρανὴς, ἐντ. ΦΕΡΟΜΕΝΗ καὶ προσπλεκομένη. *Markland.*

[4] μεταβολικοῖς μέλεσι] Lege ΜΕΡΕΣΙ, ut paullo ſupra, et p. 143. infra. *Id.*

[5] αὐχμῶν καὶ ἐν ἀέρι] Haec Lectio eſt Ed. primae, veramque adeo eſſe nemo eſt qui jure dubitare poſſit. Olim enim abſurde extabat, σεισμῶν μὲν ἐν γῇ καὶ τρόμων ΚΑΙ αὐχμῶν, ΚΑΙ ἐν ἀέρι ΔΕ—αὐχμοῖ vero non ſunt Terrae ſed Aeris affectiones, uti ſaepius antea in hoc libello vidimus.

[6] συνέχουσα] Pro hac voce, neque ſine cauſa, ſubſtituunt viri docti *Baxterus, Marklandus, Bentleius,* ΣΥΓΧΕΟΥΣΑ.

[7] πήρωσιν δὲ τὴν ἔκλειψιν] Olim ΠΛΗΡΩΣΙΝ. Vbi ſimilem errorem erraverunt Scribae, atque prius fecerant, cum ΑΝΕΠΑΗΡΩΣΕ ſcripſerint

pro

τὸν ὀφθαλμόν· εἶτα τῷ Ἡλίῳ πάλιν ἀπέδωκε· πληγὴν μὲν αἰνιττόμενοι, τὴν κϛ̄ μῆνα μείωσιν τῆς Σελήνης, [7] πήρωσιν δ', τὴν ἔκλειψιν, ἣν ὁ ἥλιος ἰᾶται [8] διαφυγέσῃ τὴν σκιὰν τῆς γῆς εὐθὺς ἀνιλάμπων.

νϛ. Ἡ δὲ κρείττων καὶ θειοτέρα Φύσις ἐν τρισὶν ἐστι, τῷ Νοητῷ, ϰ̀ τῆς Ὕλης, ϰ̀ τῷ ἐκ τούτων, ὃν Κόσμον Ἕλληνες ὀνομάζουσιν. ὁ μὲν οὖν Πλάτων, τὸ μὲν Νοητὸν, ϰ̀ ἰδέαν ϰ̀ παράδειγμα ϰ̀ πατέρα, τὴν δὲ Ὕλην, ϰ̀ μητέρα ϰ̀ τιθήνην ἕδραν τε ϰ̀ χώραν γενέσεως, τὸ δ' ἐξ ἀμφοῖν, ἔκγονον ϰ̀ γένεσιν ὀνομάζειν εἴωθεν. Αἰγυπτίους δ' ἄν τις εἰκάσειε [1] τῶν τριγώνων τὸ κάλλιστον, μάλιστα τούτῳ τὴν τοῦ Πλάτωνος φύσιν ὁμοιοῦντας, ᾧ ϰ̀ Πλάτων ἐν τῇ Πολιτείᾳ δοκεῖ [2] τούτῳ προσεχρῆσθαι, τὸ Γαμήλιον Διάγραμμα συνιστάντων.

pro ΑΝΕΠΗΡΩΣΕ. Ita quoque *Baxter. Bentl. Markland.*

[3] διαφυγέσῃ τὴν σκιὰν τῆς γῆς] Olim quidem ΔΙΑΦΥΓΟΥΣΗΣ legebatur ſenſu abſurdiſſimo, vel nullo potius. Quum enim, pro more veterum, ſcriberetur haec vox ΔΙΑΦΥΓΟΥΣΗΙ, hinc error Librarii, ut ſaepe fit, oritur, qui noviſſimam illam litteram, ad caſus diſtingendos additam, pro ipſius vocis terminatione aſſumpſit—hanc etiam Correctionem fecerant *Bentl. Markland.*

[1] τῶν τριγώνων τὸ κάλλιστον] Emendo τῶν τριγ. ΤΩΙ ΚΑΛΛΙΣΤΩΙ, uti poſtea ad Oram *Cod. Bentl.* adnotatum animadverti—*Triangulum Rectangulum*, uti ex ſequentibus patet, omnium pulcherrimum habebatur, ob praeclaros in vita quotidiana uſos — Hic loci deeſſe aliquid ſuſpicatur praeſtantiſſimus *Marklandus*, quod, ex Conjectura, in hunc modum ſupplet Vir ſagaciſſimus, τῶν τριγώνων ΤΟ ΟΡΘΟΓΩΝΙΟΝ κάλλιστον ΗΓΕΙΣΘΑΙ, μάλιστα—ΩΣ ϰ̀ Πλάτων.

[2] τούτῳ προσεχρῆσθαι] Annon potius legendum ſit Τ'ΑΥΤΩΙ?

[3] τριῶν

ἔχει δὲ ἐκεῖνο τὸ Τείγωνον, [3] τριῶν τὴν πρὸς ὀρθίαν, καὶ τεττάρων τὴν βάσιν, καὶ πέντε τὴν ὑποτείνουσαν ἴσον ταῖς πρὸ αὐτῶν δυναμένοις. εἰκαστέον οὖν [4] τὴν μὲν πρὸς ὀρθὰς, ἄῤῥενι, τὴν δὲ βάσιν, θηλείᾳ, τὴν δὲ ὑποτείνουσαν, ἀμφοῖν ἐγγόνῳ· καὶ τὸν μὲν Ὄσιριν ὡς ἀρχὴν, τὴν δὲ Ἶσιν ὡς ὑποδοχὴν, τὸν δὲ Ὧρον ὡς ἀποτέλεσμα. τὰ μὲν γὰρ τρία, πρώτου πρίσμός ἐστι καὶ τέλειος· τὰ δὲ τέτταρα, τετράγωνος ἀπὸ πλευρᾶς ἀρτίας, τῆς δυάδος· τὰ δὲ πέντε, πατὴρ μὲν τοῦ πρώτου ἀριθμοῦ, πατὴρ δὲ τῆς μητρὸς πρωτόγονος συζυγίας καὶ δυάδος. καὶ τὰ Πάντα τοῦ Πέντε γέγονε παρώνυμα, καὶ τὸ ἀριθμήσαντας πεμπάσα-

[3] τριῶν—τετλάρων] Qu. an ſcrib. ΤΡΙΑ, ΤΕΤΤΑΡΑ. *Markland.*

[4] τὴν μὲν πρὸς ὀρθὰς] Paullo ante dixerat τὴν πρὸς ΟΡΘΙΑΝ: utraque forſan Lectio defendi poſſit: cum haec ad *Angulum*, illa ad lineas quae Angulum conficiunt, referatur.

[5] χρόνον ὃν Ἄπις. τὸν μὲν ἓν] Haec antea confuſe legebantur, ΧΡΟΝΟΝ Ο ΑΠΙΣΤΟΝ. ΜΕΝ ΟΥΝ—Mendis adeo foedis in rebus per ſe ſatis perſpicuis ſcatet hic Libellus! Emendatio vero noſtra omnium, qui vel interpretati fuerint vel correxerint hunc librum, auctoritatem et firmamentum habet. Quod autem Aegyptiorum *Apis* poſt certos demum annos exactos, 25, uti ex hoc loco patet, necaretur, res notior eſt quam quae Teſtimoniis veterum indigeat.

[6] προσαγορεύουσι] F. ΠΡΟΣΑΓΟΡΕΥΕΤΑΙ. vel, ΤΗΝ δὲ ΙΣΙΝ—προσαγορεύουσι. *Markland.*

[7] τῷ μὲν πρώτῳ τῶν ὀνομάτων] Poſt ΠΡΩΤΩΙ videtur ΤΟΥΤΩΝ excidiſſe. Sic enim Graeci uſitatius ſcribunt, πρώτῳ ΤΟΥΤΩΝ τῶν ὀνομ.

[8] οἶκον Ὧρου κόσμιον] Quicunque ad ea, quae antea narrata fuerint, paullo diligentius animum attenderit, vocem ΩΡΟΥ ab hoc loco alienam eſſe et vitioſam neceſſe eſt agnoſcat. *Iſis* enim "*Oſiridis Domus eſt munda, non Hori*" —— *Iſis* quippe, uti abunde jam explicuerit, "materia dicta eſt, quae in ſe admittit Ima-

"gines,

ϑαι λέγϵσι. ϖοιεῖ δ᾽ ἐ τε᾽λεϕάγωνον ἡ Πενλὰς ἀϕ᾽ ἑαυτῆς, ὅσον τῶ γραμμάτων ϖαρ᾽ Αἰγυπ᾽λίοις τὸ ϖλῆθός ἐσι, ϰαὶ ὅσον ἐνιαυτῶν ἔζη [5]χρόνον ὁ Ὄσ. τὸν μὲν ἕν [c]Ωρον εἰώθασι ΚΑΙΜΙΝ ϖροσαγορϑύειν, ὅπ᾽ ἐσὶν ΟΡΩΜΕΝΟΝ. αἰϑητὸν γὰρ ϰ̀ ὁρατὸν ὁ κόσμος. ἡ δ᾽ [d]Ἶσις ἔσιν ὅτε ϰ̀ ΜΟΥΘ ϰαὶ ϖάλιν ΑΘΥΡΙ καὶ ΜΕΘΥΕΡ [6]ϖροσαγορϑύϵσι. σημαίνϵσι δ᾽ἐ [7]τῷ μὲν ϖρώτῳ τῶν ὀνομάτων ΜΗΤΕΡΑ· τῷ δ᾽ἐ δϵυτέρῳ, [8]ΟΙΚΟΝ ΩΡΟΥ ΚΟΣΜΙΟΝ· (ὡς ϰ̀ Πλάτων χώραν γϵνέσεως ϰ̀ δεξαμενήν) τὸ ϑ᾽ τρίτον σωϑετόν ἐσιν [9]ἔϰ τε τοῦ ΠΛΗΡΟΥΣ ϰ̀ τοῦ ΑΙΤΙΟΥ. ϖλήρης γάρ ἐσιν ἡ ὕλη τοῦ κόσμου, ϰ̀ τῷ ἀγαθῷ ϰ̀ καθαρῷ ϰ̀ κεκοσμημένῳ σωέσι.

" gines, ſive Impreſſiones ΤΟΥ ΝΟΗ-
" ΤΟΥ i. e. *Oſiridis*"; *Iſis* eſt, quod-cunque Generationem in ſe accipiat, eſt χώρα γενέσεως, in quam ſuas ἀποῤῥοίας ſpargat et immittat *Oſiris*. *Horus* autem neque hac in Narratione, neque alibi, quod ſcio, activum Principium vel dictum eſt, vel habetur. Contra vero, " *Horus* eſt quodcun-
" que generetur, ipſe eſt *Mundus*". Dictu itaque abſurdiſſimum eſt Iſin aliquando vocari *Hori*, h. e. *ipſius mundi mundanam domum*. Praeterea, fingitur in hac Hiſtoria *Oſiris* cum *Iſide* matrimonium iniiſſe, cumque ea habitaſſe, Horumque genuiſſe; non inconcinne itaque *Iſis*, ſive Materia, quaſi mundana ejus Domus habetur; ſcil. quodcunque boni eſt, rectèque diſpoſiti in Mundo Materiali, totum id Oſiridis ſive boni principii effluxibus imputandum eſt—— Veſtigia verae Lectionis apud *MS. Petav.* adhuc cernantur; nam pro ΩΡΟΥ, ΙΣΙΟΔΟΣ exhibet.

[9] ἔϰ τε τοῦ ϖλήρους ϰ̀ τοῦ αἰτίου] Improbam eſſe noviſſimam vocem, vitioſamque certo ſcio. " Tertium eſt
" nomen compoſitum ex *Plenitudine*
" et *Cauſa*" —— Audias vero quae ſtatim ſequuntur. " Quia ſcil. *Ma-*
" *teria* mundi Plenitudinem habet,
" et cum *bono*, puro, probeque com-
" poſito [quaſi cum marito] degit". At quaenam eſt haec conſequentia? et unde (quaeſo) haec inter ſe connectantur?

νζ. [1] Δόξειε δ' ἂν ἴσως καὶ Ἡσίοδος, τὰ πρῶτα πάντα Χάος καὶ Γῆν καὶ Τάρταρον καὶ Ἔρωτα ποιῶν, οὐχ ἑτέρας λαμβάνειν ἀρχὰς, ἀλλὰ ταύτας γε δὴ, τῶν ὀνομάτων, τῇ μὲν Ἴσιδι τὸ τῆς Γῆς, τῷ δὲ Ὀσίριδι τὸ τοῦ Ἔρωτος, τῷ Τυφῶνι τὸ τοῦ Ταρτάρου μεταλαμβάνοντες, ὡς ἀποδίδομεν. τὸ γὰρ Χάος δοκεῖ χώραν τινὰ καὶ τόπον τοῦ Παντὸς ὑποτίθεσθαι. προσκαλεῖται δὲ καὶ τὸν Πλάτωνος ἀμφοτέρως τὰ πρώγματα Μῦθον, ὃν Σωκράτης, ἐν Συμποσίῳ, περὶ τῆς τοῦ Ἔρωτος γενέσεως διῆλθε, τὴν Πενίαν λέγων τέκνων δεομένῳ τῷ Πόρῳ καθεύδοντι προσβληθῆναι, καὶ

nectantur? at ſi pro ΑΙΤΙΟΥ, voce quidem nihili hoc in loco, reſcribas ΑΓΑΘΟΥ, uti res ipſa poſtulat, omnia ſtatim integra, interque ſe optime cohaerentia videbis — *Marklandus* etiam ΑΓΑΘΟΥ pro ΑΙΤΙΟΥ, ſubſtituit, et ad ſequentia provocat.

[1] δόξειε δ' ἂν ἴσως] Plus ſimplici vice emendanda ſunt quae ſequuntur. Quid enim ſibi volunt ΤΑ ΠΡΩΤΑ ΠΑΝΤΑ? Num *Heſiodus* "Chaos, "Terram &c. *prima omnia* fecit"? Quid ad rem? vel quonam haec modo ſunt explicanda? ne omnino quidem. Ex *Heſiodi* vero *Coſmogonia*, quae jam extat, ſatis conſtat antiquiſſimum hunc Poetam "omnium rerum pri-"ma quaſi Elementa conſtituiſſe "*Chaos, Terram*" &c. legendum igitur eſt apud *Plutarchum* omni ſine dubio, ΤΑ ΠΡΩΤΑ ΠΑΝΤΩΝ, uti mecum emendaverant *Baxterus* et *Bentl.* — Deinde autem, ante ΟΝΟΜΑΤΩΝ particulam ΕΑΝ reponit ſagaciſſimus ille *Bentleius* — idque quidem rectiſſime; inquit enim Auctor, "Quando *Heſiodus prima om-*"*nium Rerum* ſtatuit *Chaos, Terram* "&c. haec quoque ab Aegyptiacis "non longe diverſa eſſe nonnullis vi-"deantur, *Si* quidem Iſidis nomine "terram accipimus &c". Hanc vero Lectionem viri doctiſſimi ſi amplexemur, neceſſe eſt porro ΩΣ deleamus, et ΑΠΟΔΙΔΩΜΕΝ pro ΑΠΟΔΙΔΟΜΕΝ reſcribamus — Suſpicatur etiam

Mark-

κυάσασαν ἐξ αὐτοῦ τεκεῖν τὸν Ἔρωτα, [2] φύσει μακρὸν ὄντα ϗ ποικιλοδαπὸν, ἅτε δὴ πατρὸς μὲν ἀγαθοῦ ϗ σοφοῦ ϗ πάσιν αὐτάρκους, μητρὸς δὲ ἀμηχάνου, ϗ πόρου, ϗ δι' ἔνδειαν ἀεὶ γλιχομένης ἑτέρου, ϗ περὶ ἕτερον λιπαρούσης, γεγυμνωμένον. ὁ γὰρ Πόρος οὐχ ἕτερός ἐστι [3] τοῦ πρώτου Ἔρωτος ϗ Τελείου ϗ Αὐτάρκους. Πενίαν δὲ τὴν ὕλην προσεῖπεν, ἐνδεᾶ μὲν οὖσαν αὐτὴν καθ' ἑαυτὴν τοῦ ἀγαθοῦ, πληρουμένην δὲ ὑπ' αὐτοῦ, ϗ ποθοῦσαν ἀεὶ ϗ [4] μεταλαμβάνουσαν. ὁ δὲ γινόμενος ἐκ τούτων [5] Κόσμος καὶ Ὧρος, οὐκ ἀΐδιος οὐδὲ ἀπαθὴς οὐδὲ ἄφθαρτος, ἀλλ'

Marklandus pro ΛΑΜΒΑΝΕΙΝ ſcribi oportere ΥΠΟΛΑΜΒΑΝΕΙΝ, ut ſaepe alibi.

[2] *φύσει μακρὸν ὄντα ϗ ποικιλοδαπὸν*] Quaenam eſt τοῦ ΜΑΚΡΟΝ hoc in loco ſignificatio?—Extat haec Fabula apud *Platon. Conviv.* p. 1194. *Ed. Franc.* ubi ΕΡΩΣ noſter ΑΥΧΜΗΡΟΣ vocatur. Sed neque haec vox mihi ſatis arridet. Lubenti igitur animo *Bentleii* conjecturam iterum admittendam eſſe cenſeo, qui pro *μακρὸν* ΜΙΚΤΟΝ reponit. ΜΙΚΤΟΝ enim et ΠΑΝΤΟΔΑΠΟΝ in ſequentibus bis ſimul conjuncta reperias pagg. 681, et 684. *Ed. Steph.* Ita quoque *μικτὰ καὶ ποικίλα* p. 669.—pro ΜΑΚΡΟΝ ſubſtituit Cl. *Markland.* ΜΙΑΡΟΝ.

[3] *τοῦ πρώτου ἔρατοῦ*] Lege ΕΡΑΤΟΥ. *Markland.*

[4] *μεταλαμβάνουσαν*] Eodem prorſus ſenſu ΜΕΤΑΛΑΓΧΑΝΟΥΣΑΝ infra uſurpat, p. 143. ſcil. *τοῦ πρώτου Θεοῦ* ΜΕΤΑΛΑΓΧΑΝΟΥΣΑΝ *ἀεί*. *Id.*

[5] *Κόσμος καὶ Ὧρος.*] Quid igitur? Num ex *Poro* et *Penia* natus eſt *Horus?* Nemo unquam Mythologorum hoc aſſeruit — Neque dixerat *Socrates*; Fabula enim ejus tota erat inſtituta, *περὶ τῆς τοῦ* ΕΡΩΤΟΣ *γενέσεως*. Error forſan Librarii eſt, qui Litterarum ductu captus ΩΡΟΣ pro ΕΡΩΣ ſcripſerat. Tu autem, uti ipſa Narrationis ſeries efflagitat, totam ſcriptionem ad hunc modum refingas, *ὁ δὲ γινόμενος ἐκ τούτων κόσ-*

μος

ἀειχλυὴς ὢν, μηχανᾶται [6] ταῖς τῶν παθῶν με-
ταβολαῖς ⁊ πλειόδοις ἀεὶ νέος ⁊ μηδέποτε φθα-
ρτόμενος [7] διαμένειν.

νη. Χρηστέον δὲ τοῖς μύθοις, ὐχ ὡς λόγοις
παίμπαν ὄσιν, ἀλλὰ τὸ πρόσφορον ἑκάστῳ, τα
κ᾽ τὴν ὁμοιότητα λαμβάνοντας. ὅταν οὖν Ὕλην
λέγωμεν, ὰ δεῖ περὶ ἐνίων Φιλοσόφων δόξαν
ἀποφερομένους ἄψυχόν τι σῶμα κ᾽ ἄποιον, ἀρ-
γόν τε καὶ ἀπρεπὲς ἐξ ἑαυτῆ διανοεῖσθ. κ᾽ χ᾽
Ἔλαιον Ὕλην μύρῳ καλοῦμεν, κ᾽ Χρυσὸν ἀγάλ-
ματος, ὐκ ὄντα [1] πάσης ἕρημα ποιότητος. αὖ-
τίκα τε τὴν ψυχὴν κ᾽ τὴν διάνοιαν τοῦ ἀνθρώπου
ὡς Ὕλην ἐπιτήμης κ᾽ ἀρετῆς τῷ λόγῳ κοσμεῖν

μεν, ΟΣ ΚΑΙ ΕΡΩΣ. Ita certe, neque Sententiae *Auctoris* tantum, ſed et Elegantiae etiam conſulas: ΟΣ enim ob uniſonam ſyllabam praecedentem facillime intercidere potuit.

[6] ταῖς τ᾽ παθῶν μελαβολαῖς] Qu. τῶν παθητῶν vel τῶν παθητικῶν; ut ſupra p. 136, προσπλεκομένη τοῖς ΠΑΘΗΤΙΚΟΙΣ κ᾽ μελαβολικοῖς μέλεσι. ut infra p. 144, τὰ δὲ τοῖς ΠΑΘΗΤΙΚΟΙΣ διεσπαρμένα. *Markland.*

[7] διαμένειν] Qu. an *MSS.* habeant διαμένειν ΔΟΚΕΙΝ. *Id.*

[1] πάσης ἕρημα ποιότητος] Olim ΟΜΟΙΟΤΗΤΟΣ. Cum vero paullo ante dixiſſet *Auctor*, "non eſſe cum "quibuſdam Philoſophis ſtatuen-"dum, *materiam omnium Qualita-*"*tum* expertem eſſe"; et deinde ad hanc rem confirmandam, exemplum *Olei, quod eſt Unguenti Materia*, ſtatim adducat, ipſum nos trahit Argumentum ad ΠΟΙΟΤΗΤΟΣ pro ΟΜΟΙΟΤΗΤΟΣ reſcribendum. Accedit *Xyland. Bentl. Baxt. Markland.* auctoritas.

[2] τόπον εἰδῶν] Vel ΙΔΕΩΝ, potius.

[3] ἀλλ᾽ ὥσπερ ἄνδρα νόμιμον] Interm mendoſiſſimos hunc eſſe locum, cuivis adtendenti facile conſtabit; *Auctoris* mens et argumentum hoc eſt—"In "memoria tenere debemus, Deam "hanc, ſive *Iſidem* vocemus ſive *Ma-*"*teriam*, primi Dei participem fa-"ctam, ejus bonorum amore perpe-"tuo duci et trahi, eique nunquam

"ad-

ϰ̀ ῥυθμίζειν παρέχομεν· τόν τε νεῶν ἔνιοι [2]τόπον εἰδώλων ἀπεφήναντο, ϰ̀ τῶν νοητῶν οἷον ϑησαυρεῖον. ἔνιοι δὲ ϰ̀ τὸ σπέρμα τῆς γυναικὸς, ϰ̀ δυνάμιν ϰ̀δὲ ἀρχικὴν, ὕλην δὲ ϰ̀ τροφὴν γονέσεως εἶναι δοξάζουσιν. ὧν ἐχομένους χρὴ ϰ̀ τὴν Θεὸν ταύτην οὕτω διανοεῖσθαι τὸ πρώτου Θεῷ μεταλαγχάνουσαν ἀεὶ ϰ̀ σπεύδουσαν ἔρωτι τῶν περὶ ϑεῖον ἀγαθῶν ϰ̀ καλῶν, ϰ̀χ ὑπεναντίαν· [3]ἀλλ' ὥσπερ [ἄνδρα νόμιμον ϰ̀ δίκαιον ἐρᾶν ἐν δικαιοσύνῃ, ϰαὶ] γυναῖκα χρηστὴν ἔχουσαν ἄνδρα ϰ̀ συνοῦσαν, ὅμως παθεῖν λέγομεν· οὕτως ἀεὶ γλιχομένην ϑεί-ου, ϰ̀ περὶ ϑεῖον παροῦσαν, ϰ̀ ἀναπιμπλαμένην τοῖς κυριωτάτοις μέρεσιν ϰ̀ καθαρωτάτοις.

" adverſari; contra vero, uti proba " Mulier cum viro ſuo licet uſque " degat, ejuſque conſuetudine frua- " tur, ejus tamen deſiderio ſemper " trahitur et impellitur; ita Deam " hanc, puriſſimis licet et praecipuis " Boni Principii partibus repleta fue- " rit, id ſemper tamen avere, ejuſ- " que appetentem eſſe". Omnis ergo difficultas et obſcuritas ex verbis oritur ΑΝΔΡΑ ΝΟΜΙΜΟΝ—ΕΝ ΔΙΚΑΙΟΣΥΝΗΙ, quae cum otioſa prorſus ſint et ſupervacanea, ſententiamque quam maxime interturbent, ad Oram Libri iterum amandanda eſſe cenſeo, unde prius deſumpta erant. Sunt enim quaſi *Scholion* Adnotatoris cujuſdam ad γυναῖκα χρηστὴν—ea ſcil. ΓΥΝΗ ΧΡΗΣΤΗ dicitur, quae bonum et legitimum maritum in juſtitiæ amet; ut nihil dicam de φράσει ſatis inſolenti ΕΝ ΔΙΚΑΙΟΣΥΝΗΙ ΕΡΑΝ— quae S. Litterarum *Helleniſticam* multum ſapit. Mallem porro pro παροῦσαν, uti ſupra reddidi, ΑΙΠΑΡΟΥΣΑΝ legere. Has enim voces in re prorſus ſimili non ita pridem conjunxerat.

ibid. ἐν δικαιοσύνῃ] Suſpicor haec eſſe a *Monacho*. *Markland*.

ibid. ὕτως ἀεὶ γλίχομ.] Clarius foret, ὕτως ΤΑΥΤΗΝ ἀεὶ γλιχομένην — deinde, pro παροῦσαν, lege ΑΙΠΑΡΟΥΣΑΝ. *id*.

[2] τῶν

νθ. Ὅπου δὲ ὁ Τυφὼν παρεμπίπλει τῶν ἐσχάτων ἀπλόμενος, ἐνταῦθα δοκοῦσαν ἐποκυθρωπάζειν, καὶ πενθεῖν λεγομένην, [2] καὶ λείψανα ἄπια καὶ παραγάγματα τοῦ Ὀσίριδος ἀναζητεῖν καὶ σολίζειν, ὑποδεχομένην τὰ φθειρόμενα καὶ ἀποκρύπτουσαν, [3] ὥσπερ ἀναφαίνει πάλιν τὰ γινόμενα, καὶ ἀνίησιν ἐξ ἑαυτῆς· οἱ μὲν γὰρ ἐν Ὀυρανῷ καὶ Ἄστροις λόγοι καὶ εἴδη καὶ ἀπορροαὶ τοῦ Θεοῦ μένουσι, τὰ δὲ τοῖς παθητικοῖς διεσπαρμένα, γῇ καὶ θαλάττῃ καὶ φυτοῖς καὶ ζώοις, [4] διαλεγόμενα καὶ φθειρόμενα καὶ θαπτόμενα, καὶ πολλάκις αὖθις ἐκλάμπει καὶ ἀναφαίνεται ταῖς ψυχαῖς. διὸ τὸν Τυφῶνα τῇ Νέφθυϊ συνοικεῖν φησὶν ὁ Μῦθος,

[1] τῶν ἐσχάτων ἀπλόμενος] Quaenam autem ſunt iſta ΕΣΧΑΤΑ? Praecipuae ſunt Terrarum Orbis Partes, quatenus ad caetera τοῦ ΠΑΝΤΟΣ membra, quae ſuperiora quaſi reputentur, opponantur. Omnia enim, quae infra Orbitam Lunae contineantur, ΤΑ ΕΣΧΑΤΑ dicuntur. vid. poſtea.

[2] καὶ λείψανα] Prima vox bene omitti poſſit. *Markland.*

[3] ὥσπερ ἀναφαίνει πάλιν τὰ γινόμενα] Non unico tantum mendo laborat haec Scriptura; ſic tamen mecum emendes, ΑΠΕΡ ἀναφαίνει πάλιν ΑΝΑΓΙΝΟΜΕΝΑ. "*Quae* ſcil. *naſcentia rurſum edat*".

ibid. Hic non recte ſe habet contextus; Qu. ΕΩΣ ΠΕΡ, *donec*, et ΑΝΑΓΙΝΟΜΕΝΑ, pro ΤΑ ΓΙΝΟΜΕΝΑ? *Markland.*

[4] διαλεγόμενα] Vox prava. Conjecit itaque *Xyland.* ΔΙΑΦΑΕΓΟΜΕΝΑ; potiorem vero *Baxteri* Emendationem habeo, qui ΔΙΑΛΥΟΜΕΝΑ, ſenſu quidem optimo, ſubſtituit. delendum porro eſt τὸ ΚΑΙ ante πολλάκις—Pro διαλεγόμενα, ΔΙΑΛΛΑΤΤΟΜΕΝΑ exhibent Cl. *Marklandi* conjecturae, rejiciunt eaedem, ut prorſus ſuperfluum, ΚΑΙ.

[5] ἀπολλυμένη] Praeſtant *Bentleii* animadverſiones ΑΠΟΛΛΥΜΕΝΟΝ, τὸ σπέρμα ſcil.

[6] καθόλου δὲ ἀμείνων οὗτός ἐστι] Ad quod verbum praecedens referri debere dicis τὸ ΟΥΤΟΣ? Num ad *Typhonem?*

τὸν δὲ Ὄσιριν κρύφα συγγενέσθαι. τὰ γὰρ ἔξωθεν μέρη τῆς ὕλης, ἃ Νέφθυν καὶ Τελευτὴν καλοῦσιν, ἡ φθαρτικὴ μάλιστα καθέξει δύναμις· ἡ δὲ γόνιμον καὶ σωτήριον ἀθανὲς σπέρμα καὶ ἀμαυρὸν εἰς ταῦτα διαδίδωσιν, [5] ἀπολυμαίνει τὸ τοῦ Τυφῶνος, πολλῷ ὅσον ἡ Ἶσις ὑπολαμβάνουσα, σώζει καὶ τρέφει καὶ σωίσησι. [6] καθόλου δ' ἀμείνων ἕτερός ἐστιν, ὥσπερ καὶ Πλάτων ὑπονοεῖ καὶ Ἀριστοτέλης.

ξ. Κινεῖται δ' ἡ φύσεως τὸ μὲν γόνιμον καὶ σωτήριον ἐπ' αὐτὸν, καὶ πρὸς τὸ εἶναι, τὸ δὲ ἀναιρετικὸν καὶ φθαρτικὸν, [1] ὑπ' αὐτοῦ, καὶ πρὸς τὸ μὴ εἶναι. διὸ τὸ μὲν Ἶσιν καλοῦσι, πρὸς τὸ ἴσθαι μετ' ἐπιστήμης καὶ φέρεσθαι, κίνησιν οὖσαν ἔμψυχον καὶ φρόνιμον. ὁ

phonem? Concedo quidem Conſtructionis rationem, ordinemque verborum naturalem ita prorſus flagitare, at quod multo eſt magis, impedit Hiſtoria, Argumentumque auctoris. "in univerſum autem ille, ſcil. *Typho*, "eſt praeſtantior"! Quiſquamne alius eſt, qui hoc dixerit? Num revera praeſtantius ſuperiuſque ſit in mundanis commixtionibus malum illud, perverſumque Principium? Praevalidum quidem eſſe, et pro Victoria ſummis viribus niti et contendere *Typhona*, facile demus—At καθόλου praeſtantius eſſe, victoriamque diu dubiam demum reportare *Malum Principium* non Fabula quam explicamus, non ea quae olim dicta ſunt, non res ipſa ſinat, ut concedamus. num *Plato*, num Ariſtoteles aſſeruerit unquam plus Mali quam Boni in Terra eſſe? haudquaquam! Quid ſi igitur pro ἕτερος, ΩΡΟΣ reponamus, quae certe litterarum immutatio non adeo eſt magna? hac enim Emendatione admiſſa, omnia demum clara erunt ſecumque congruentia, ſc. "poſt omnia "*Typhonis* Conamina et Conflictus, "praeſtantior demum et ſuperior "reſtat *Horus*, ſive, *id quod a bono* "*Principio natum eſt et procrea-* "*tum*".

[1] ὑπ' αὐτοῦ] Si modo priorem correctionem noſtram amplexandam eſſe ducas, tum neceſſe eſt pro ΥΠ' ΑΥ-ΤΟΥ, legas ΑΠ' ΑΥΤΟΥ.

γάρ ἐστι τοιοῦτο βαρβαρικὸν, ἀλλ' ὥσπερ τοῖς Θεοῖς πᾶσιν [2] ἀπὸ δυεῖν γραμμάτων τὸ Θεατὸν καὶ ξ Θέογλος ἐστὶν ὄνομα κοινὸν, ἕτω τιὼ Θεὸν ταύτιω ἀπὸ τῆς Ἑπιστήμης ἅμα καὶ τῆς Κινήσεως, [3] Ἴσιν μὲν ἡμεῖς, [3] Ἴσιν δ' Αἰγύπτιοι καλοῦσιν. ἕτω ἢ καὶ Πλάτων φησὶ [3] τὴν Ὀσίαν δηλοῦν τοὺς παλαιοὺς, Ἰσίαν καλοῦντας· ἕτω καὶ τὴν Νόησιν καὶ τὴν Φρόνησιν, ὡς νοῦν φορᾶν καὶ κίνησιν ἔσαν ἐμψύχ καὶ φερομένν, καὶ τὸ Σωτέναι, καὶ τ' ἀγαθὸν ὅλως, καὶ Ἀρετὴν [4] ἐπὶ τοῖς ὀρθοῖσι καὶ θεοῖσι θέσθαι. [5] καθάπερ αὖ πάλιν τοῖς ἀντιφωνοῦσιν ὀνόμασι λοιδορεῖας τοῦ κ' τὸ τὴν φύσιν ἐμποδίζον καὶ σωδέον καὶ ἴσχον καὶ κωλύον ἰέας καὶ ἰέναι, Καχίαν, Ἀποξίαν, Δειλίαν, Ἀνίαν προσαγορεύοντων.

[2] ἀπὸ δυεῖν γραμμάτων] Immo ἀπὸ δυεῖν ΡΗΜΑΤΩΝ. ΓΡΑΜΜΑ enim, quod ſcio, *vocem* haudquaquam ſignificet. Ita quoque corrigit *Markland.*

[3] τὴν ὀσίαν—ἰσίαν καλοῦντας] Extant haec apud *Platon. Cratyl.* p. 276. ὃ ἡμεῖς Οὐσίαν καλοῦμεν, εἰσὶν οἱ Ἐσίαν καλοῦσιν, οἱ δ' αὖ Ὡσίαν —et mox, ἐοίκαμεν γὰρ κ ἡμεῖς τὸ παλαιὸν Ἐσίαν καλεῖν τὴν Οὐσίαν—Vnde ſatis conſtat *Plutarcho* noſtro, pro ΟΣΙΑΝ et ΙΣΙΑΝ, reſtituenda eſſe ΟΥΣΙΑΝ et ΕΣΙΑΝ—Ex eodem quoque *Platone* in ſequentibus legendum eſſe patet, ΤΟ *συνιέναι*, pro ΤΟΥ *συνιέναι*.

[4] ἐπὶ τοῖς εὐρεῖσι κ Θεῖσι] Vitioſam hanc eſſe Lectionem ipſum oſtentat argumentum—emendes vero facillime, ſi pro ΕΥΡΟΥΣΙ, ΡΕΟΥΣΙ ſcribas. Ita enim *Plato* (p. 282. *Ed. Francof.*) de his rebus verba faciens, ΡΕΙΝ κ φέρεσθ—φερομένοις τε καὶ ΡΕΟΥΣΙ conjungit; adeo ut de Correctione noſtra ne minima poſſit eſſe dubitatio — accedit vero *Bentleii* Auctoritas.

[5] καθάπερ αὖ πάλιν &c.] Mendum aliquod graviſſimum ſub his verbis latere nullus dubito; in eo licet tollendo haud mihi ipſe ſatis placeo.

ξα. Ὁ δὲ ΟΣΙΡΙΣ ἐν τῷ ΟΣΙΟΥ καὶ ΙΕΡΟΥ τοῦτο μεμιγμένον ἔχηκε. κοινὸς γάρ ἐστι τοῦ ἐν οὐρανῷ καὶ τοῦ ἐν ᾅδου Λόγος· ὧν τὰ μὲν, Ἱερά, τὰ δὲ, Ὅσια [1] τοῖς παλαιοῖς ἦν προσαγορεύειν. ὁ δὴ ἀναφαίνων τὰ ἱερά, [2] καὶ τοῦ ἄνω φερομένων Ἄνουβις Λόγος, ἔστι δὲ, ὅτε καὶ Ἑρμάνουβις ὀνομάζεται, τὸ μὲν, ὡς τοῖς ἄνω, τὸ δὲ, ὡς τοῖς κάτω προσῆκον. [3] διὸ καὶ θύουσιν αὐτῷ τὸν μὲν λευκὸν Ἀλεκτρύονα, τὸν δὲ κροκίαν, τὰ μὲν, εἰλικρινῆ καὶ φανὰ, τὰ δὲ, μικτὰ καὶ ποικίλα νομίζοντες. ἃ δεῖ δὲ θαυμάζειν τοῦ Ὀνομάτων τὴν εἰς τὸ Ἑλληνικὸν ἀνάπλασιν. καὶ γὰρ ἄλλα μυρία τοῖς μεθιδρυμένοις ἐν τῆς Ἑλλάδος συνεκπεσόντα, μέχρι νῦν σῳζόμενα καὶ ξενιτεύει παρ' ἑτέροις, ὧν

ceo. Quid ſi legamus, λοιδορεῖσθαι ΤΟ ΚΑΙ ΤΗΝ φύσιν ἔμποδ. ϛ — ; Vti enim ΚΑΙ caetera, quae ſequuntur, adjectiva praecedit, hinc et ΕΜΠΟΔΙΖΟΝ olim praeceſſiſſe in proclivi eſt colligere; praeſertim cum τὸ ΚΑΤΑ ad interturbandam potius quam explicandam mentem *Auctoris* natum eſſe videtur. Habet *Markland.* λοιδορεῖσθαι, ΤΟ ΚΑΤΑ ΤΗΝ φύσιν ἔμποδ.

[1] τοῖς παλαιοῖς ἦν προσαγ.] Num poſt παλ. ΕΘΟΣ, aut quid hujuſmodi exciderit? *Markland.*

[2] καὶ τῶν ἄνω φερ. &c.] Mallem ſane, καὶ τῶν ἄνω φερομένων Λόγος, ΕΣΤΙΝ ΟΤΕ Ἄνουβις, ἔστι δὲ, ὅτε καὶ Ἑρμάνουβις ὀνομ. nim. *qui coeleſtia oſtendit, ſuperiorum quaſi Ratio, eſt quando Anubis, eſt quando etiam Hermanubis nominatur.*

[3] Διὸ καὶ θύουσιν αὐτῷ] Forte, θύουσιν ΑΥΤΩΙ ΜΕΝ λευκὸν—ΤΩΙ ΔΕ κροκίαν· ΤΩΙ ΜΕΝ εἰλικρινῆ ϛ φανὰ, ΤΩΙ δὲ μικτὰ καὶ ποικίλα ΠΡΟΣΗΚΕΙΝ νομίζοντες. *Markland.* Praeſens, quod certum eſt, Lectio tolerari nequeat— ϛ τί ἂν τις Αἰγυπτίους αἰτιῶτο τ᾽ τοσαύτης ἀλογίας, ὅπου ϛ τοὺς Πυθαγορικοὺς ἰσορροῦσι ϛ Ἀλεκτρυόνα λευκὸν

ἔνια τὴν ποιητικὴν ἀναπαλαιόμενον διαβάλλουσιν ὡς βαρβαρίζουσαν [4] οἱ γλώττας τὰς τοιαύτας προσαγορεύοντες. ἐν δὲ ταῖς Ἑρμοῦ λεγομέναις βίβλοις ἱερογλυφικοῖς γεγράφθαι περὶ τῶν ἱερῶν ὀνομάτων, ὅτι τὴν μὲν ἐπὶ τῆς τοῦ Ἡλίου περιφορᾶς τεταγμένην δύναμιν, [5] Ὧρον, Ἕλληνες δὲ Ἀπόλλωνα καλοῦσι· τὴν δὲ ἐπὶ τοῦ Πυθίου, οἱ μὲν Ὄσιριν, οἱ δὲ Σάραπιν, οἱ δὲ Σωθὶ Αἰγύπτιοί· σημαίνει δὲ κύησιν ἡ τὸ κύειν. διὸ καὶ Παντοπῆς γραφομένης τοῦ ὀνόματος, Ἕλληνικὴ Κύων κέκληται τὸ Ἄστρον, ὅπερ ἴδιον τῆς Ἴσιδος νομίζουσιν. ἥκιστα μὲν οὖν δεῖ φιλολογεῖν περὶ τῶν ὀνομάτων, εἰ μὴ ἀλλὰ μᾶλλον [6] ὑφείμην ἂν τοῦ Σαράπιδος Αἰγυπτίοις, [7] ἢ τοῦ Ὀσίριδος. ἐκεῖνο μὲν οὖν

σέβεσθαι, καὶ τῶν θαλαττίων μάλιστα τρίγλης καὶ ἀκαλήφης ἀπέχεσθαι; *Plutarch. Sympoſ.* lib. 4. *Prob.* 5.

[4] οἱ γλώττας τὰς τοιαύτας προσαγ.] Quanto eſt praeſtantior harum vocum Emendatio, quam dedit *Xyland.* οἱ γλώττας ΤΑ ΤΟΙΑΥΤΑ προσαγ.?

[5] Ὧρον] Neſcio quomodo, at omni procul dubio poſt hanc vocem excidit ΑΙΓΥΠΤΙΟΙ. Ita enim lego, Ὧρον μὲν αἰγύπτιοι, Ἕλληνες δὲ &c. Atque ita olim diſtinxit *Auctor* (vid. ſupra p 31.) inter Aegyptium, Graecumque *Hori* cognomentum.

[6] ὑφείμην ἄν] Hanc Lectionem in Textum admiſi, cum antea abſurde legeretur ΥΦΙΕΜΕΝΗΝ. *Baxter.* et *Xyland.* ΥΦΙΕΜΗΝ correxerant: ſed non tantum ad antiquam Scriptionem propius accedit Emendatio, quam dedi, at *Bentleii* inſuper et *Marklandi* ſuffragiis comprobata eſt.

[7] ἢ τοῦ Ὀσίριδος. ἐκεῖνο μὲν οὖν ξενικὸν] Sic mecum diſtinguas haec et emendes, ἢ τοῦ Ὀσίριδος, ἐκεῖνο μὲ ξενικὸν κ. τ. λ. ΟΥΝ enim, quae vox confundit prorſus perturbatque ſententiam, ex hoc loco procul amovendam eſſe cenſeo, uti etiam *Marklandus.*

[8] ἔοικε δὲ τούτοις καὶ τὰ αἰγ.] "Quae "de *Minerva* ſequuntur (inquit *Xy-*

"*lander*)

ξενικὸν, τοῦτο δὲ Ἑλληνικὸν, ἄμφω δὲ ἑνὸς Θεοῦ καὶ μιᾶς δυνάμεως ἡγεμονῶ.

ξβ. [1]Ἔοικε δὲ τούτοις καὶ τὰ Αἰγύπτια. τιω μὴν γὰρ [3]Ἶσιν πολλάκις τῷ τ ΑΘΗΝΑΣ ὀνόματι καλοῦσι, φοράζονται τοιοῦτον λόγον, ΗΛΘΟΝ ΑΠ' ΕΜΑΥΤΗΣ· ὅπερ ἐστὶν αὐτοχινήτου φορᾶς δηλωτικόν· [2]ὁ δὲ Τυφὼν (ὥσπερ εἴρηται) Σήθ, καὶ Βέβων, καὶ Σμὺ ὀνομάζεται, βίαιόν τινα καὶ κωλυτικὸν ἐπέχεσιν, ὑπεναντίωσιν, ἢ ἀναστροφὴν ἐμφαίνειν βουλομένων τῶν ὀνομάτων. ἔστι τὴν σιδηρῖτιν λίθον, ὀσέον Ὥρου, Τυφῶνος δὲ τὸν σίδηρον, ὡς ἱερεῖς [3]Μανεθὼς, καλοῦσιν. ὥσπερ γὰρ ὁ σίδηρος πολλάκις μὴν ἑλκομένῳ καὶ ἑπομένῳ πρὸς τὸν Λίθον ὅμοιός ἐστι, πολλάκις δὲ ἀποστρέφεται καὶ

"*lander*) reſtituere nequeo". Neque forſan tam reſtitutione opus haec habeant, quam juſta explicatione et diſtinctione. Mens igitur *Auctoris* haec videtur eſſe: "Ipſa porro No-
"mina, quae revera Aegyptia ſunt,
"noſtrae notioni, noſtriſque defini-
"tionibus ex Graeca Lingua petitis,
"quam maxime ſunt affinia; uti
"videre eſt in *Iſidis* nomine, quod
"ego a *Graecia* primum petitum
"fuiſſe contendo: *Dea* enim haec,
"Lingua Gentis vernacula *Athene*
"appellatur; quae quidem vox ean-
"dem prorſus notionem exhibet,
"atque *Iſis* ſecundum graecam no-
"ſtram explicationem: uti enim
"haec, ΑΠΟ ΤΟΥ ΙΕΣΘΑΙ ΜΕΤΑ
"ΕΠΙΣΤΗΜΗΣ, dicitur, ita *Athene*
"ſignificat, ΗΛΘΟΝ ΑΠ' ΕΜΑΥ-
"ΤΗΣ, ὅπερ ἐστὶ αὐτοχινήτου φορᾶς
"δηλωτικόν"—delendum igitur cenſeo ſemicolon illud, quod poſt ΕΜΑΥΤΗΣ jam cernitur, ejuſque loco comma repono, et tum demum poſt δηλωτικὸν colon addo.

[2] ὁ δὲ τυφὼν Σὴθ &c.] vid. ſupra, pag. 105.

[3] Μανεθὼς.] Olim ΜΑΝΕΘΟΣ, vitioſe. vid. ſupra pag. 22.

ἀποκρέλαι πρὸς τοιῶδυτίον, ὅτως ἡ σωτήρι& ἡ ἀγαθὴ ἡ λόγον ἔχουσα τῦ Κόσμυ κίνησις ἐπιστρέφελαί τε ἡ προσάγελαι ἡ μαλακώτερον ποιεῖ πάθυσα [4] τὴν σκληρίαν ἐκείνῳ ἡ τυφώνιον, εἶτ' αὖθις ἀναχεθεῖσα εἰς ἑαυτὸν ἀνέστρεψε, ἡ καλέδυσεν εἰς τὴν ἀπορίαν. ἔτι φησὶ πρὸς τῦ Διὸς ὁ Εὔδοξ& μυθολογεῖν Αἰγυπτίους, ὡς [5] τῶν σκελῶν συμπεφυκότων ἀυτῷ μὴ δυνάμ&ι βαδίζειν, ὑπ' αἰχμώης ἐρημίας διέτειθεν· ἡ δὲ [5] Ἶσις διατεμῦσα ἡ διασήσασα τὰ μέρη ταῦτα τῦ σώμαθος, ἀντίποδα τὴν πορείαν παρέχεν. αἰνίτελαι δὲ ἡ διὰ τέτων ὁ Μῦθ&, ὅτε καθ' ἑαυτὸν ὁ τῦ Θεῦ νῦς ἡ λόγ&, ἐν τῷ ἀορά͂τῳ ἡ ἀφανεῖ βεβηκώς, εἰς γῆν ὑπὸ κινήσεως πρῶλθεν.

ξγ. Ἐμφαίνει ἡ τὸ Σεῖσον, ὅτι σείεσθ δεῖ τὰ ὄντα, ἡ μηδέ πο͂ι πανύεσθαι φορᾶς, ἀλλὰ οἷον ἐξεγείρεσθ καὶ κλονεῖσθ καθαρθάνοντα ἡ μαραινόμ&α. τὸν γὰρ Τυφῶνα φασὶ τοῖς Σείσροις ἀποτρέπειν ἡ ἀπορρέσθ, δηλῦντες ὅτι τῆς φθορᾶς σπυδεύσης ἡ ἰσάσης, αὖθις ἀναλύει

[4] τὴν σκληρίαν ἐκείνην &c.] Corruptiſſima ſunt haec. lege igitur, τὴν ΣΚΛΗΡΑΝ ἐκείνην ἡ ΤΥΦΩΝΕΙΟΝ, εἶτ' αὖθις ΑΝΑΣΧΕΘΕΙΣΑ εἰς ΕΑΥΤΗΝ &c. ΣΚΛΗΡΑ vero et ΤΥΦΩΝΕΙΟΣ δύναμις opponitur τῇ σωλ. ἡ ἀγαθῇ—ΑΝΑΧΕΘΕΙΣΑ, vox eſt nihili. ΕΙΣ ΕΑΥΤΗΝ vero repoſui, quia ad ſubſtant. foeminin. neceſſe eſt referas. ΑΠΟΡΙΑΝ demum, *oppoſitionem ad motum* interpretor, uti *Auctoris* argumentum neceſſario poſtulat.

ibid. τυφώνιον] Scribe, ΤΥΦΩΝΕΙΟΝ—et forte ΣΚΛΗΡΑΝ—Scribe etiam

τὴν φύσιν ⟨c ἀνίσπσι διὰ τῆς κινήσεως ἡ Γένεσις. τῷ δὲ Σείρῳ ϖροφερὴς ἄνωθεν ὄντϖ, [1]ἡ ἄψις ϖροέχει τὰ σκόμμα τέτταρα. ⟨c γὰρ [2]ἡ γεννωμένη ⟨c φθειρομένη μοῖρα τῷ κόσμῳ, ϖροέχεται μὲν ὑϖὸ τῆς σελληνιακῆς Σφαίρας, κινεῖται δὲ ἐν αὐτῇ ϖάντα ϗ μεταβάλλεται διὰ τῶν τεττάρων στοιχείων, Πυρὸς, ⟨c Γῆς, ⟨c Ὕδατϖ, ⟨c Ἀέρος. τῇ δὲ ἀψῖδι τῷ Σείρῳ καλὰ κορυφὴν ἐνδρύουσιν Αἰλουρου ἀνθρώπῳ ϖρόσωπον ἔχοντα· κάτω δὲ ὑϖὸ τὰ σκόμμα, ϖῇ μὲν Ἴσιδϖ, ϖῇ ὃ Νέφθυϖ ϖρόσωπον, αἰνιττόμενοι τοῖς μὲν ϖροσώποις Γένεσιν ϗ Τελευτὴν, (αὗται γάρ εἰσι τῶν Στοιχείων μεταβολαὶ ⟨c κινήσεις) τῷ δὲ Αἰλούρῳ τὴν Σελήνην, διὰ τὸ ϖοικίλον ⟨c νυκτουργὸν καὶ γόνιμον τῷ θηλυ. λέγεται γὰρ ἓν τίκτειν, εἶτα δύο καὶ τρία καὶ τέσσαρα ⟨c ϖέντε· καὶ καθ' ἓν ἔτως ἄχρι τῶν ἑπτὰ ϖροσπίθησιν, ὥστε ὀκτὼ ⟨c εἴκοσι τὰ ϖάντα τίκτειν, ὅσα ⟨c τ' Σελήνης φωτά ἐστι. τοῦτο μὲν οὖν ἴσως μυθωδέστερον· αἱ δὲ ἐν τοῖς ὄμμασιν αὐτῶν κόραι ϖληρεῖς μὲν καὶ πλα-

etiam ΑΝΑΣΧΕΘΕΙΣΑ ΕΙΣ ΕΑΥΤΗΝ. *Markland.*

[5] τῶν σκελῶν συμπεφυκότων] Cum ipſi eſſent Aegyptii blaeſis, quod aiunt, Pedibus, quid miri ſi Deorum Statuas ad hunc modulum efformaverint? vid. vero de hac re *Quaereng. Epiſt.* ad *Pignor. Menſ. Iſiac.* p. 27.

[1] ἡ ἄψις ϖροέχει] Olim abſurde ΟΨΙΣ extabat. Noſtram vero Lectionem a *Plutarchi* manu fuiſſe, oſtendant ſatis quae de *Siſtri apſide* ſtatim ſequuntur. *Baxt. Bentl. Markland.*

[2] ἡ γεννωμένη ϗ φθειρομένη] Ita exhibent

τωὲς δοκῶσιν ἐν φαινσελλίῳ, λεπτύνεσθαι δὲ καὶ μαραίνεσθαι ἐν ταῖς μειώσεσι τῷ Ἄρρεν. τῷ δ' ἀνθρωπομόρφῳ τῷ Αἰλόφου τὸ νοερὸν καὶ λογικὸν ἐμφαίνεσθαι τῶν φὲὶ τὴν Σελήνην μεταβολῶν.

ξδ. Σωσελήνῳ δὲ εἰπεῖν, ὅτε Ὕδωρ, ὅτε Ἥλιον, ὅτε Γῆν, ὅτε Οὐρανὸν, Ὄσιριν ἢ Ἶσιν ὀρθῶς ἔχει νομίζειν, ὅτε Πῦρ Τυφῶνα πάλιν, ὅτ' Ἀυχμὸν, ὅτε Θάλατταν, ἀλλ' ἁπλῶς ὅσον ἐστὶν ἐν τούτοις ἄμετρον καὶ ἄτακτον ὑπερβολαῖς ἢ ἐνδείαις Τυφῶνι φερομένοις· τὸ δὲ κεκοσμημένον καὶ ἀγαθὸν καὶ ὠφέλιμον, ὡς Ἴσιδι μὲν ἔργον, εἰκόνα ὄν καὶ μίμημα καὶ λόγον Ὀσίριδος, σεβόμενοι καὶ τιμῶντες, οὐκ ἂν ἁμαρτάνοιμεν. ἀλλὰ καὶ τὸν Εὔδοξον ἀπορῶν ταύτην καὶ διαπορῶν, πῶς

hibent *Codd. Aldin. et Basil.* cum antea absurde legeretur ΓΕΝΟΜΕΝΗ.

[1] ἄρχειν δυνάμενον] Olim quidem post haec verba deesse aliquid suspicatus sum, scil. ΑΛΛ' ΟΣΙΡΙΝ — ut haberet quippe *Bacchus* cui conferretur, et quocum componeretur. Potiorem vero habeo Emendationem, quam exhibent Cl. *Marklandi* Notulae, pro ΔΥΝΑΜΕΝΟΝ, ΔΙΑΝΟΟΥΜΕΝΟΝ substituentes—scil. παύσομεν τ' Εὔδοξον διανοούμενον &c.

[2] τὴν δὲ, ὑποδεχομένην καὶ διαμένουσαν] Lege omnino, ΔΙΑΝΕΜΟΥΣΑΝ, litteris tantum transpositis; vox enim altera est absurdissima.

[1] ἀποραῖς δ' ἀρότοις] Olim ΑΡΟΤΡΟΙΣ. Lectionem nostram exhibet *MS. Petav.* eundem porro in sequentibus errorem erraverunt Librarii, quem quidem sustuli, eodem MS. praeeunte–Pro ΕΙΤΕ utroque loco legi posse ΟΙ ΤΕ, observat *Marklandus.*

[2] ὅτε κρύπτεσθαι τῇ γῇ] Olim ΤΗΣ ΓΗΣ absurde extabat. Cujusmodi errorem

ὅτε Δήμητρι τῆς τῶν Ἑρωϊκῶν ἐπιμελείας μέτεσιν, ἀλλὰ Ἴσιδι· τόν τε Διόνυσον ὁ τὸν Νεῖλον αὔξειν, ὅτε τῶν τεθνηκότων [1] ἄρχειν δυνάμιον. ἐνὶ γὰρ λόγῳ κοινῷ τὰς Θεὰς τάτας περὶ πᾶσαν ἀγαθῆ μοῖραν ἡγέμεθα τετάχθαι· καὶ πᾶν ὅσον ἔνεστι τῇ φύσει καλὸν ϗ ἀγαθὸν, διὰ τάτας ὑπάρχειν, τὸν μὲν, διδόντα τὰς ἀρχὰς, [2] τὴν δὲ, ὑποδεχομένην ϗ διαμένουσαν.

ξε. Οὕτω δὲ ϗ τοῖς πολλοῖς καὶ φορτικοῖς ἐπιχειρήσομεν, εἴτε ταῖς καθ' ὥραν μεταβολαῖς τῶν περιέχοντος, εἴτε ταῖς Καρπῶν φυέσεσι ϗ [1] σποραῖς ϗ λήτοις χαίρουσι τὰ περὶ τὰς θεὰς τάτας συμπεπλεγμένας, ϗ λέγοντες θάπτεσθαι μὲν τὸν Ὄσιριν, [2] ὅτε κρύπτεται τῇ γῇ σπειρόμενος ὁ Καρπὸς, αὖθις δὲ φανίσεσθαι ϗ ἀναφαίνεσθαι, ὅτε βλα-

rorem ſaepius antea, ut obſervatum fuit, erraverunt ſive ſcribae ſive Ἀναγνῶσαι. *Baxt. Bentl. Markland.* Inter omnes vero hujus Fabulae Interpretationes, nulla veteribus magis arriſiſſe videtur, quam quae de frugibus natis et conſumptis in vulgus ferebatur. Ita *Euſeb.* (ex *Porphyrio*) *Praep. Evang.* lib. 3. p. 115. — ὁ δὲ Ὄσιρις παρ' Αἰγυπτίοις τὴν κάρπιμον παρίστησι δύναμιν, ἣν θρήνοις ἀπομιλίσσονται, εἰς γῆν ἀφανιζομένην ἐν τῷ σπόρῳ, ϗ ἡμῶν καλαναλισκομένην εἰς τὰς τροφάς. Ita quoque *Firm. Matern. de Error Prof. Relig.* pag. 4. " Frugum " ſemina *Oſirim* dicentes eſſe, *Iſin* " terram, *Typhonem* calorem, et quia " maturatae Fruges calore ad vitam " hominis colliguntur, et a terrae " conſortio ſeparantur, et rurſus ap- " propinquante hyeme ſeminantur: " hanc volunt eſſe *mortem Oſiridis* " cum Fruges reddunt [terrae ſcil.]; " *Inventionem* vero cum Fruges ge- " nitali Terrae fomento conceptae, " nova rurſus coeperint procreatione " ge-

σήσεως ἀρχή. διὸ καὶ λέγεται, τὴν Ἶσιν αἰσθομένην ὅτι κύει, [3] θεράψαντα Φυλακτήριον, ἕκτῃ μηνὸς ἰσαμβοῦς Φαωφί. τίκτεται δὲ τὸν Ἁρποκράτην θεοῖς Τερπαῖς χειμερίναις ἀτελῆ καὶ [4] νεαρὸν, ἐν τοῖς θερμοῖς καὶ θερμοῖς. (διὸ καὶ Φακῶν ἀπὸ φυομένων ἀπαρχὰς ἐπιφέρουσι) τὰς ὑπὸ λοχείας ἡμέρας ἑορτάζειν μὴ τὴν ἐπιοῦσαν Ἰσιακήν. ταῦτα γὰρ ἀκούοντες ἀγαπῶσι, καὶ πιστεύουσιν, αὐτόθεν ἐκ τῶν θερμῶν καὶ σωμάτων τὸ πιθανὸν ἕλκοντες.

ξς. Καὶ δεινὸν ἰδεῖν ἂν πρῶτον μὲν ἡμῖν τὰς Θεοὺς φυλάττουσι κοινὰς, καὶ μὴ ποιοῦσιν Αἰγυπτίων ἰδίας, μηδὲ Νεῖλον, ὃν τε Νεῖλον ἄρδει μόνον

"generari". Plura ſuppeditabunt *Arnob. Athenag.* et alii.

[3] θεράψαντα φυλακτήριον] "*Amuleti* nomine Corpus aliquod venit "Characteribus, Imagine, et Figura "certa inſignitum, vi ſingulari ad "pellendos morbos, mala quaevis "averruncanda, alioſque effectus mirabiles edendos, praedictum". — Rides vanam Antiquorum Superſtitionem? At non deſunt inter recentioris aetatis Philoſophos, "qui *Figuris Taliſmanicis*, ſive *Amuletis* "vim quandam ſingularem tribuerent, pretiumque ejuſmodi nugis "ſtatuerent: inter quos *Cornelius Agrippa, Theophraſtus, Paracelſus*, et "*Jacobus Gaffarellus* praecipue recenſentur–Quorum noviſſimus docere conatur, "*poſſe, ſecundum Orientales, Figuras quaſdam certo coeli poſitu confici, quae naturaliter, et abſque Daemonum ope animaliae noxia depellant, ventos, flumina, et tempeſtates avertant, variis denique morbis medeantur*"—de his vero jam ſatis; ſi plura velis adeas *Buddeum de Ath. et Superſtit.* p. 543.

[4] νεαρὸν ἐν τοῖς προανθ.] Lubentiſſime quidem legerem, uti res ipſa poſtulare videtur, νεαρὸν, ΩΣ ἐν τοῖς προανθ. "quia tum praevii flores "et germina prima enaſcuntur" utii vertit *Xylander*. Quare autem *Harpocrati* Fabarum naſcentium primitias offerebant? num quia Fabae caeteris

Χώραν τοῖς ὀνόμασι τούτοις καταλαμβάνοντες, μηδ' Ἕλλη, Λωτοὺς, μὴ Θεοποιΐδῃ λέγοντες, ἀποστεροῦσι μεγάλων Θεῶν τοὺς ἄλλους ἀνθρώπους, οἷς Νεῖλος μὲν οὐκ ἔστιν, οὐδ' Βῆτος, οὐδ' Μέμφις. [1] Ἴσιν δὲ καὶ τοὺς περὶ αὐτὴν Θεοὺς ἔχουσι καὶ γινώσκουσιν ἅπαντες, ἐνίους μὲν οὐ πάλαι τοῖς παρ' Αἰγυπτίων ὀνόμασι καλεῖν μεμαθηκότες, ἑκάστου δὲ τὴν δυνάμιν ἀξιοχρῆς ἐπισάμενοι καὶ τιμῶντες. [2] δεύτερον δὲ, ὃ μεῖζόν ἐστιν, ὅπως σφόδρα προσέξουσι καὶ φοβήσονται μὴ λάθωσιν εἰς Πνεύματα, καὶ Ῥεύματα, καὶ Σπόρους, καὶ Ἀρότους, καὶ Πάθη γῆς, καὶ Μεταβολὰς ὡρῶν [3] διαγνάφοντες τὰ θεῖα καὶ διαλύοντες· ὥσπερ οἱ Διόνυσον τὸν οἶνον, [4] Ἥφαι-

teris ὀσπρίοις citius è terra proveniant, et germinare incipiſſant? Praeſtant etiam Cl. *Marklandi* Notulae, ΩΣ ἐν τοῖς προανθ.

[1] Ἴσιν δὲ —— γινώσκουσιν ἅπαντες] Non Graecis tantum, viciniſque Aegypti populis nota erat et ſacrificiis culta *Iſis* Dea, ſed et Germanis quoque. Ita *Tacit. de Morib. Germ.* c. 9. "Pars *Suevorum* et Iſidi ſacrificat. Vnde cauſa et origo peregrino ſacro, parum comperi, niſi quod ſignum ipſum, in modum *Liburnae* figuratum, docet advectam Religionem". Apud Graecos *Iſis* haec ΠΕΛΑΓΙΑ dicta. vid. *Pauſan. Corinth.*

[2] δεύτερον δὲ, ὃ μεῖζον] Iſtud ΔΕ ex Conjectura jam primus addidi. Reſpondet enim iis, quae ſupra memoraverat *Auctor*, ἂν πρῶτον MEN. Ita etiam emendaverat praeſtantiſſimus *Marklandus*.

[3] διαγνάφοντες] Exhibet *MS. Petav.* ΔΙΑΓΡΑΦΟΝΤΕΣ. Qua quidem voce in re prorſus ſimili ſupra eſt uſus *Auctor*, cum de *Euhemero* verba fecerit. vid. p. 56. Quaenam autem praeferenda ſit, penes Lectorem judicium eſto; utraque certe ferri poteſt. Pro ΩΡΩΝ, quaerit *Markland.* an *Codd.* habeant ΑΕΡΩΝ, ut *de Superſtit.* pag. 292. *Ed. Steph.* et alibi.

[4] Ἥφαιστον δὲ τὴν φλόγα] Nonne poſt noviſſimam vocem, ΚΑΛΟΥΝΤΕΣ,

σον δὲ τὴν φλόγα. Φερσεφόνην δέ φησί πε Κλεάνθης τὸ διὰ τῶν καρπῶν φερόμενον καὶ φονευόμενον σπόρον· ποιητὴς δέ τις ἐπὶ τῶν θερίζόντων,

Τῆμος ὅτ' αἰζηοὶ Δημήτερος [5] κωλοτομεῦσιν.

[6] οὐδὲν γὰρ ἕτοι διαφέρουσι τῶν ἱερὰ καὶ καλῶς ἐς ἄγκυραν ἡγεμένων Κυβερνήτην, καὶ νήματα καὶ κρόκας, Ὑφάντην, καὶ σπόνδειον ἢ μελίκρατον ἢ σπισάνην, Ἰατρόν.

ξζ. Ἀλλὰ δεινὰς καὶ ἀθέους ἐμποιοῦσι δόξας, ἀναισθήτους καὶ ἀψύχοις, καὶ φθερομέναις ἀναγκαίως ὑπ' ἀνθρώπων δεομένοις καὶ χρωμένοις φύσεσι καὶ πράγμασιν ὀνόματα Θεῶν ἐπιφέροντες. ταῦτα μὲν γὰρ αὐτὰ νοῆσαι Θεὸς οὐκ ἔστιν·

TES, aut quid hujuſmodi deſiderari videtur?

[5] κωλοτομεῦσι] "In libello de *Homero* citatur ex ipſo, et ibi eſt BΩ-"ΛΟΤΟΜΕΥΣΙ, et pro ΟΤ' legitur "ΑΡ'–et profecto nimis affectatum eſt "κωλοτομεῖν: quanquam ad inſtitu-"tum quadret optime". *Xylander.*

[6] οὐδὲν γὰρ ἕτοι διαφέρουσι —— καὶ καλῶς] Haec eſt Lectio *Editionis utriuſque Baſilienſis* — vulgatae vero longe anteferendam eſſe ipſa res oſtendit. Olim enim, ΤΟΥΤΟΥ—ΚΑΛΟΥΣ, abſurde extabant.

[1] ὃ γὰρ ἂν οὐδὲ ἄψυχον ἀνθρώποις &c.] Hic loci deeſſe aliquid ipſa per ſe lectio ſatis oſtendat; quod tamen optime ſuppleri poſſit, (uti et *Bentleio* viſum eſt) ſi modo poſt ἄψυχον, ΟΥΔΕ inſeras; "Deus ſc. neque ſine "anima eſt, *neque* manibus hominum "obnoxius".

[2] ἀπὸ τούτων δὲ τὰς χρωμένας αὐτοῖς] Falſa ſunt haec: neque enim Vino, Igne &c. utuntur Dii; idque diſertis verbis aſſerit *Auctor* ad hujus Libelli initium, vid. p. 2. Ex eo igitur loco, quam emendationem praefert ora Codicis ſui, petebat *Bentleius*; ita enim vir maximus, ἀπὸ τούτων δὲ

ΟΥΚ

(1 ϰ̀ γὰρ οὕτω ϰ̀δὲ ἄψυχον ἀνθρώποις ὁ Θεὸς ὑ-ποχείριον) 2 ἀπὸ τούτων δὲ τὰς χρωμένους αὐτοῖς ϰ̀ δωρουμένους ἡμῖν, ϰ̀ παρέχοντας ἄσυλα καὶ διαρκῆ, Θεοὺς ἐνομίσαμεν, οὐχ ἑτέρους παρ' ἑ-τέρους, οὐδὲ Βαρβάρους ϰ̀ Ἕλληνας, οὐδὲ νοτίους ϰ̀ βορείους· ἀλλ' ὥσπερ Ἥλιος ϰ̀ Σελήνη καὶ Οὐ-ρανὸς ϰ̀ Γῆ ϰ̀ Θάλασσα κοιναὶ πᾶσιν, ὀνομάζε-ται δὲ ἄλλως ὑπ' ἄλλων, οὕτως ἑνὸς Λόγου τοῦ ταῦτα κοσμοῦντος, ϰ̀ μιᾶς Προνοίας ἐπιτροπευού-σης, ϰ̀ Δυνάμεων ὑπουργῶν 3 ἐπὶ πάντας τε-ταγμένων, ἕτερα παρ' ἑτέρους ϰ̀ νόμους γε-γόνασι τιμαὶ καὶ προστηγορίαι. 4 καὶ συμβόλοις χρῶνται καθιερώμενοι μὲν ἀμυδροῖς, οἱ δὲ τελεω-τέροις, ἐπὶ τὰ θεῖα τὴν νόησιν ὁδηγοῦντες οὐκ αὐ-

ΟΥΚ ΑΥΤΟΥΣ χρωμένους, δωρουμένους ΔΕ ἡμῖν, sensu quidem haud paullo praestantiori, quam qui olim extiterit. Ego vero ita correxeram, ἀπὸ τούτων δὲ τὰς ΠΟΙΟΥΜΕΝΟΥΣ ΑΥΤΑ, Ϲ δωρουμένους ϰ. τ. λ. "*Vinum quippe,* "*Fruges* &c. *non possumus ipsa Deos re-*"*putare; neque enim est sine anima* "*Deus, neque hominum usui obnoxius*". Cuinam igitur usui potissimum inserviunt eae res? "*ex iis,* inquit Auctor, "*censemus, et colligimus veros* "*Deos* qui ea fecerint, *quique ea no-*"*bis elargiti fuerint* &c". Ita quoque infra, Fruges vocat *Auctor* τὰ τῶν Θεῶν ΔΩΡΑ καὶ ΠΟΙΗ-ΜΑΤΑ —— Atque iterum, εὔχον-ται δὲ τοῖς ΑΙΤΙΟΙΣ ΚΑΙ ΔΟ-ΤΗΡΣΙ ΘΕΟΙΣ — ἑτέρους (καρπους nim.) πάλιν νέους ποιεῖν ϰ̀ ἀναφύειν— Exhibent *Marklandi* conjecturae, ἀπὸ τούτων δὲ τὰς ΟΥ χρωμένους αὐτοῖς &c. Supplevi, inquit vir doctissimus, ex sensu, et pag. 2. Initio operis.

3 ἐπὶ πάντας] Mallem ἐπὶ ΠΑΝ-ΤΑ. Ita quoque *Marklando* visum est.

4 ϰ̀ συμβόλοις χρῶνται καθιερώμε-νοι μὲν ἀμυδροῖς] Vno verbo auctiora haec facerem, legendo καθιερώμενοι, ΟΙ μὲν ἀμυδ. &c. — Quod sequitur enim

κινδυνώδης. ἔνιοι γὰρ [5] ἀποσφαλέντες παντάπασιν εἰς Δεισιδαιμονίαν ὤλισθον· οἱ δὲ φεύγοντες, ὥσπερ ἔλος, τὴν Δεισιδαιμονίαν, ἔλαθον αὖθις, ὥσπερ εἰς κρημνὸν, ἐμπεσόντες τὴν ἀθεότητα.

ξη. Διὸ δεῖ μάλιστα πρὸς ταῦτα λόγον ἐν Φιλοσοφίας μυσαγωγὸν ἀναλαβόντας, ὁσίως διανοείᾳ τῶν λεγομένων καὶ δρωμένων ἕκαστον· ἵνα μὴ, καθάπερ Θεόδωρος εἶπε, τὸς λόγους ἀπὸ τῆ δεξιᾶ προτείνοντα, ἐνίους τῇ ἀριστερᾷ δέχεσθαι τῶν ἀκροωμένων, ἕτως ἡμεῖς ἃ καλῶς οἱ Νόμοι περὶ τὰς θυσίας καὶ τὰς ἑορτὰς ἔταξαν, [1] ἑτέρως ὑπολαμβάνοντες, ἁμαρτάνωμεν. [2] ὅτι γὰρ περὶ τὸν λόγον ἀνυσέον ἅπαντα, καὶ παρ' αὐτῷ ἐκείνων ἐστὶ λαβεῖν. τῇ μὲν γὰ ἐνάτῃ ἐπὶ δέκα [3] πρώ-

enim, OI ΔΕ, argumento eſſet optimo, ſi alia deeſſent, OI MEN praeceſſiſſe. Suffragantem habeo Cl. *Markland.*

[5] ἀποσφαλέντες παντάπασιν] Deeſſe puto ΤΗΣ ΕΥΣΕΒΕΙΑΣ ante ἀποσφαλέντες, ut in *lib. de Superſtit.* ad finem. *Markland.*

[1] ἑτέρως ὑπολαμβάνοντες] Olim ΕΤΕΡΟΥΣ abſurde. Noſtram lectionem exhibent *Codd. Baſil.* Forte ΑΠΟΛΑΜΒΑΝΟΝΤΕΣ, inquit *Markland.* qui ΕΤΕΡΩΣ etiam mecum emendaverat.

[2] ὅτι γὰρ περὶ τὸν λόγον] Legendum eſt, ὅτι ΜΕΝ γὰρ ΠΑΡΑ τὸν λόγον. Ita enim *Plato*, lib. 1. *de Rep.* dixerat, λόγον ΠΑΡΑ ΛΟΓΟΝ ἀντικαλατείνειν—atque ita proverbialiter etiam dicitur, πορφύρα ΠΑΡΑ ΠΟΡΦΥΡΑ κριτέα. Neque apud Novi Teſtamenti Scriptores ignotus eſt hic praepoſitionis ΠΑΡΑ uſus. vid. *Eraſmi* adnotat. ad Cap. 14. Ep. *Pauli ad Romanos.* Qu. inquit *Marklandus*, an ΚΑΤΑ τὸν λόγον pro ΠΕΡΙ, et, an ΜΑΘΕΙΝ pro ΛΑΒΕΙΝ ſcribendum?

[3] Θεὸν ἀτελῆ ἑνάτην] Olim ΘΕΩΝ, abſurde. Noſtram lectionem exhibent *Edd Baſil.*—*Harpocratem* vero hunc cum ſupra ἀτελῆ καὶ ΝΕΑΡΟΝ voca-

τϑ μηνὸς ἑορτάζονλες τῷ Ἑρμῇ, μέλι καὶ σῦκον ἐσθίσιν, ἐπλέγονλες, ΓΛΥΚΥ Η ΑΛΗΘΕΙΑ. τὸ δὲ τῆς Ἴσιδος Φυλακτήριον, ὃ ϖαρὰ πλείσοις μυθολογῆσιν αὐτὴν, ἑξερμηνεύεσθαι, ΦΩΝΗ ΑΛΗΘΗΣ. τὸν ϑ' Ἅρποκράτην ὅτε [3] Θεὸν ἀτελῆ καὶ νήπιον, ὅτε χεδρόπων τινα νομιςέον, ἀλλὰ τῶ ϖερὶ Θεῶν ἐν ἀνθρώποις λόγϑ νεαρῶ ϰ̀ ἀτελῶς ϰ̀ ἀδιαφθόρτου ϖροσάτην ϰ̀ σωφρονιςήν. διὸ τῷ ςόμαλι τὸν δάκτυλον ἔχει ϖροσκείμενον ἐχεμυθίας καὶ σιωπῆς σύμβολον. ἐν δὲ τῷ Μεσορὴ μηνὶ τῶν χεδρόπων ἐπφέρονλες λέγϑσιν, ΓΛΩΣΣΑ ΤΥΧΗ, ΓΛΩΣΣΑ ΔΑΙΜΩΝ. τῷ δ' ἐν Αἰγύπτῳ φυτῶν μάλιςα [4] τῇ ϑεῷ καθιερωϑαι λέγϑσι τὴν Περσέαν, ὅτι Καρδία μὲν ὁ καρπὸς αὐτῆς, Γλώττῃ δὲ τὸ φύλλον

vocaverat; et ad ipſum hoc Epitheton rurſum adludere videatur, cum ſtatim adjungat, Deum hunc λόγου ΝΕΑΡΟΥ καὶ ἀτελῆς Praeſidem eſſe, hinc ſuſpicari libet et ΝΕΑΡΟΝ pro ΝΗΠΙΟΝ hoc quoque in loco reponendum eſſe. Obſervandum porro eſt, pro ΧΕΔΡΟΠΩΝ praeſtare *MS. P.* ΧΕΔΡΟΠΙΟΝ.

[4] τῇ Θεῷ] Pro ΤΗΙ ΘΕΩΙ contendit *Cuperus* (vid. *Harpocrat.* p. 21.) legi debere ΤΩΙ ΘΕΩΙ "Arbitror "enim, inquit vir doctiſſimus, ad "*Harpocratem* hoc referri debere, "qui Linguae praeerat, eique acclamabatur, *lingua fortuna*; et quia "mox ſequitur, Perſeam ob ſimili- "tudinem Linguae illi ſacrari. Num "autem per hanc explanationem re- "ſpexerint ad Deos praeſides, vel "praeſtites homini naſcenti, ΔΑΙ- "ΜΟΝΑ, ΤΥΧΗΝ, ΕΡΩΤΑ, ΑΝΑΓ- "ΚΗΝ, memoratos *Macrobio*, uti "arbitratur *Seldenus in Lib. de Diis* "*Syris Syntag.* 1. c. 1. an vero ſigni- "ficaverint potius, ex Linguae uſu "pendere hominis Fortunam, eam- "que ΔΑΙΜΟΝΟΣ atque ΤΥΧΗΣ "locum implere, in illud alii, quibus "plus otii eſt, inquirant".

ἔοικεν. οὐδὲν γὰρ ὧν σώθρωπος ἔχειν σέφυκε, θειότερον λόγος, καὶ μάλιστα τοῦ περὶ Θεῶν, [5] οὐδὲ μείζονα ῥοπὴν ἔχει πρὸς εὐδαιμονίαν. διὸ τῷ μὴ εἰς τὸ χρησίμου ἐνταῦθα [6] καλιόνη παρεγγυῶμαι, ΟΣΙΑ ΦΡΟΝΕΙΝ, [7] ΕΥΦΗΜΑ ΛΕΓΕΙΝ. οἱ γὰ πολλοὶ γελοῖα δρῶσιν, ἐν ταῖς πομπαῖς καὶ ταῖς ἑορταῖς δύφημίαν προκηρύττοντες, εἶτα περὶ τῶν Θεῶν αὐτῶν τὰ δυσφημότατα καὶ λέγοντες καὶ διανοούμενοι.

ξθ. Πῶς οὖν χρηστέον ἐστὶ ταῖς σκυθρωπαῖς καὶ ἀγελάστοις καὶ πενθίμοις θυσίαις, εἰ μήτε παραλιπεῖν τὰ νενομισμένα καλῶς ἔχει, μήτε φύρειν

[5] οὐδὲ μείζονα] Legi poſſet, ΟΥΔ' Ο μείζονα. *Markland.*

[6] καλιόνη παρεγγυῶμαι] Habet *MS. Petav.* ΠΑΡΕΓΓΥΩΜΕΝ. Vera Lectio eſt, ΠΑΡΕΓΓΥΩΝΤΑΙ, *hortantur* ſcil. *et mandant ſacerdotes, qui oraculo praeſunt*—Huic quoque emendationi accedit *Bentleii* Auctoritas.

[7] εὔφημα λέγειν] Ita certiſſima ex correctione dedi pro ΕΥΣΧΗΜΑ, quae vox prius legebatur. Statim enim ſubjungit auctor, ad ipſum hunc locum reſpiciens, ΕΥΦΗΜΙΑΝ προκηρύττοντες — ΔΥΣΦΗΜΟΤΑΤΑ λέγοντες. Neque quidem haec emendatio, qua erant ſagacitate, vel *Bentl.* effugiebat vel *Marklandum.*

[1] καὶ παρ' Ἕλλησιν] Forte, ΚΑΙ ΤΟΙ παρ' Ἕλλησιν — *atqui. Markland.* Ipſe conjeceram Ϲ ΓΑΡ π. ε. &c.

[2] τὰ τῆς Ἀχαιᾶς μέγαρα κινῆσιν] ἈΧΑΙΑ, inquit *Heſychius*, ἐπίθετον Δήμητρας, ΑΠΟ ΤΟΥ περὶ τὴν κόρην ΑΧΟΥΣ, ὅπερ ἐποιεῖτο ἀναζητοῦσα αὐτήν. Quid vero proprie ſunt ΜΕΓΑΡΑ, optime explicat *Porphyr. de Ant. Nymph.* p. 254. ὡς γὰρ τοῖς μὲν ὀλυμπίοις Θεοῖς ναός τε καὶ ἕδη καὶ βωμοὺς ἱδρύσαντο· Χθονίοις δὲ καὶ Ἥρωσιν ἑσχάρας· ΥΠΟΧΘΟΝΙΟΙΣ δὲ Βόθρους καὶ ΜΕΓΑΡΑ· ἕτω κ. τ. λ.—Quid autem vult *Achaeae Megara movere?* Suſpicor quidem, uti inter *Oſiridis* lugubria ſacra Aegyptii olim portabant Ciſtam quandam μηνοειδῆ, quae Dei Sacra contineret; ita et *Boeotos*, dum triſtes ritus *Cereri* perfecerint, parva quaedam Fana (ſive ΝΑΟΥΣ, ſive ΣΚΗΝΑΣ, ſive ΜΕΓΑΡΑ voces) circumtuliſſe, quae *Achaeae*

τὰς περὶ Θεῶν δόξας, καὶ συναρέπειν ὑποψίαις ἀτόποις; [1] καὶ παρ' Ἕλλησιν ὅμοια πολλὰ γίνεται περὶ τὸν αὐτὸν ὁμοῦ τι χρόνον, οἷς Αἰγύπτιοι δρῶσιν ἐν τοῖς ὁσίοις. καὶ γὰρ Ἀθλεύσι νηστεύουσιν αἱ γυναῖκες ἐν Θεσμοφορίοις χαμαὶ καθήμεναι. καὶ Βοιωτοὶ [2] τὰ τῆς Ἀχαιᾶς μέγαρα κινοῦσιν, Ἐπαχθῆ τινὰ ἑορτὴν ἐπονομάζοντες, ὡς διὰ τινὰ τῆς Κόρης κάθοδον ἐν ἄχει τῆς Δήμητρος οὔσης. ἔστι δ' ὁ Μὼμος περὶ Πλειάδα πόεμος, ὃν Ἄθυρ Αἰγύπτιοι, Πυανεψιῶνα δὲ Ἀθηναῖοι, Βοιωτοὶ δ' Δαμάτριον καλοῦσι. [3] τοὺς δὲ πρὸς ἑσπέραν οἰκοῦντας ἱερεῖ Θεόπομπος ἡγεῖται καὶ κα-

Achaeae Cereris dicta eſſent. Nam ΜΕΓΑΡΑ ΚΙΝΕΙΝ eodem ſenſu dici poſſit et intelligi, atque ΑΝΑΛΑΒΕΙΝ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΟΛΟΧ, in *Actis Apoſtolicis*. In his enim adludit *primus ille Martyrum* ad haec verba Prophetae Amoſi, (cap. 5. ℣. 25.) ונשאתם את סכות מלככם ubi *neſatem* interpretantur οἱ ἑβδομήκοντα, ΑΝΕΛΑΒΕΤΕ, ſcil. *in manus ſumebatis ut portaretis*. "Ad hunc "morem (inquit *Selden. Syntag.* 1. "*de Diis Syris*, cap. 6.) referendum "illud *Strabonis*, lib. 4. de *Omano*, Nu"mine Perſico apud Cappadocas: "ΞΟΑΝΟΝ ΤΟΥ ΟΜΑΝΟΥ ΠΟΜ"ΠΕΥΕΙ, id eſt, *Simulachrum Omani* "*in Pompa vehitur*". ut Arca Teſtamenti Judaeis, ita fere hujuſmodi Fana ſeu Σκηναὶ Idololatris—vid. plura de hac re apud virum doctiſſimum, libro ſupra memorato.

[3] τὰς δὲ πρὸς ἑσπέραν κ. τ. λ.] Neſcio quomodo, ſed omnia haec de *Hyeme* et *Aeſtate* et *Vere*, de *Phrygibus* et *Paphlagonibus* &c. quae uſque φάσκουσι leguntur, neutiquam mihi ſatis placent; quippe *Auctoris* argumentum impediunt potius, quam confirmant et corroborant. Vide enim —— *Aegyptii*, immo ex Graecis nationibus multae, lugubres quoſdam triſteſque ritus et ceremonias perficiunt *Menſe Sationis, ad Vergiliarum Ortum* — Hinc arguere quidam volunt, Omnia haec Fructuum jam deficientium cauſa inſtituta primum fuiſſe: et bene quidem; eſt enim, quod in his rebus ſolet eſſe maximum, veri quaedam ſimilitudo. Ipſum

λεῖν, τὸν μὲν χειμῶνα, Κρόνον, τὸ δὲ θέρος, Ἀφροδίτην, τὸ δὲ ἔαρ, Περσεφόνην· ἐν δὲ Κρήτῃ καὶ Ἀφροδίτης γυναῖκας πρώτα. Φρύγες δὲ τὸν Θεὸν ὀιόμενοι χειμῶνος καθεύδειν, θέρος δ' ἐγρηγορέναι, τοτὲ μὲν Καλλυνασμὸς, τοτὲ δὲ Ἀνέγερσις βακχεύοντες ἀμφὶ τελεῖσι. Παφλαγόνες δὲ καθαρσίας καὶ καθείργνυας χειμῶνος, ἦρος δὲ κινήσας καὶ ἀνάλυσας φάσκουσι.

o. Καὶ δίδωσιν ὁ Καιρὸς ὑπόνοιαν ἐπὶ τῶν Καρπῶν τῇ ἀποκρύψει [1]γενέσας τὸν συνθρωπασμὸν, οὓς οἱ παλαιοὶ Θεοὺς μὲν οὐκ ἐνόμιζον, ἀλλὰ δῶρα Θεῶν ἀναγκαῖα καὶ [2]μεγάλα πρὸς τὸ μὴ ζῆν ἀγελίως καὶ θηριωδῶς· [3]καθ' ἣν δὲ ὥραν τὰς μὲν ἀπὸ δένδρων ἐώρων ἀφανιζομένας

fum enim anni tempus, quo haec aguntur, ſuſpicionem injicit ob occultationem Fructuum triſtia haec Sacra condita fuiſſe—Omnia jam inter ſe congruere et amice conſpirare ſentis—Quid ſi igitur *Occidentales* illi *Hyemem Saturnum* vocent? Quid ſi *Phryges*, ſi *Paphlagones* Deum Hyeme dormire et vinciri reputent, vigilare vero et Aeſtate movere? *Ergo ipſum Tempus ſuſpicionem injicit* lugubria haec Sacra, ob *Frugum Occultationem* inſtituta fuiſſe! Sed quaenam haec conſequentia eſt? haud certe tam inconcinne, ſive abſurde potius argumentari ſolitus eſt Philoſophus noſter. Omnia igitur, quae jam ΚΑΛΟΥΣΙ inter et ΚΑΙ ΔΙΔΩΣΙΝ cernis, vel amovenda prorſus, vel ſaltem inter uncos includenda cenſeo, quippe quae ad aliud argumentum pertinent.

[1] γενέας τὸν συνθρωπασμὸν] Ita emendavi ex *MS. Petav.* cum antea ΓΕΝΝΑΣΘΑΙ abſurde legeretur.

[2] μεγάλα] vox haec, neque ſine cauſa, acutiſſimo *Marklando* ſuſpecta eſt.

[3] καθ' ἣν δὲ ὥραν &c.] Hunc quoque locum inter vel mendoſiſſimos reputes: ſic tamen mecum refingas et interpungas; καθ' ἣν ΔΗ ὥραν τὰς μὲν

ϖάντα ἁπασι καὶ ἀπολείπονλας, ὃς δὲ καὶ αὐτοὶ καλαασειέρανλες ἔτι γλίχρως ἢ ἀπόρως διαμώμενοι ταῖς χερσὶ τὴν γῆν ἢ σφενδόνας αὖθις ἐπ' ἀδήλῳ τῷ ϖάλιν ἐπιλελεῖσθαι καὶ σωτέλειαν ἔξειν ἀποθέμενοι, ϖολλὰ θάπτεσιν ὅμοια καὶ ϖενθοῦσιν ἔϖερπον. εἶτα ὥϖερ ἡμεῖς τὸν ὠνέμενον βιβλία Πλάτωνος, ὠνεῖσθαι φαμὲν Πλάτωνα, ἢ Μένανδρον τὸν ὑποκείνεσθαι τὰ Μενάνδρε ϖοιήματα ὑποτιθέμενον, οὕτως ἐκεῖνοι τοῖς τῶν Θεῶν ὀνόμασι τὰ τῶν θεῶν δῶρα ἢ ϖοιήματα καλεῖν ὤκν ἐφείδοντο, τιμῶντες ὑπὸ χρείας ἢ σεμνύνοντες. οἱ δὲ ὕστερον, ἀπαιδεύτως δεχόμενοι ἢ ἀμαθῶς ἀναστρέφοντες ἐπὶ τοὺς Θεοὺς τὰ ϖάθη τῶν καρπῶν, [4] ἢ τὰς ϖαρασίας τῶν ἀναμὲν ἀπὸ δένδρων ἐώρων ἀφανιζομένους ϖανλαπασι ἢ ἀπολείπονλας, ὃς δὲ καὶ αὐτοὶ ΚΑΤΕΣΠΕΙΡΑΝ· ἔτι γλίχρως ἢ ἀπόρως διαμώμενοι ταῖς χερσὶ τὴν γῆν, ϑ ΣΠΕΡΜΑΤΑ αὖθις ἐπ' ἀδήλῳ ΤΟΥ ϖάλιν——ἀποθέμενοι. Hoc ſcil. ſenſu, ad *Auctoris* mentem argumentumque quam maxime accommodo,

" Quo igitur Tempore (Hyberno ſc.)
" non tantum Fructus, quos ſponte
" tulerant Arbores, ſed quos ipſi e-
" tiam *ſeminaverant* defeciſſe aboli-
" toſque eſſe cernebant; jam parce
" atque anxie Terram manibus ſcin-
" dentes, eique *ſemina* rurſum depo-
" nentes, ſpe prorſus incerta an ad
" maturitatem demum pervenirent,
" multa agitabant pro more ſepelien-
" tium et lugentium"—Si vero ſint, quibus temerariae nimis et incertae videantur noſtrae conjecturae, cogitent ii velim, in quem Librum inciderint, foediſſimis nempe maculis ubique contaminatum et corruptum, neque eum cenſura nimis propera urgeant, qui *MSS.* ope deſtitutus, ſi non certa, probabilia tamen ſe proferre ſperet—Neque reticendum eſt, καθ' ἣν ΔΗ ὥραν—et, ἐπ' ἀδήλῳ ΤΟΥ ϖάλιν &c. exhibere *Marklandi* Notulas.

[4] τὰς ϖαρασίας τ. α. α.] Omnino

καίων ἀποκρύψεις, Θεῶν ῥιζώσεις καὶ φθοερὰς οὐ προσαγορεύοντες μόνον, ἀλλὰ καὶ νομίζοντες, ἀτόπων καὶ παρανόμων καὶ τεταραγμένων δοξῶν [5] αὐτὰς ἐνέπλησαν.

οα. [1] καίτοι τῷ παραλόγῳ τὴν ἀτοπίαν ἐν ὀφθαλμοῖς ἔχοντες, ὃ μόνον Ξενοφάνης ὁ Κολοφώνιος, ἢ ἐξῆς οἱ τὰς Αἰγυπτίους εἰ Θεὰς νομίζουσι, μὴ θρηνεῖν, εἰ δὲ θρηνοῦσι, Θεὰς μὴ νομίζειν, ἀλλ' ὅπ γελοῖον ἅμα θρηνοῦντας [2] δύχεσθ, τὰς καρπὰς πάλιν ἀναφαίνειν καὶ τελειοῦν ἑαυτούς, ὅπως πάλιν ἀναλίσκωνται καὶ θρηνῶνται. τὸ δὲ ὃκ ἔστ τοιοῦτον, ἀλλὰ θρηνοῦσι μὴ τὰς Καρπὰς,

est legendum, uti res ipsa postulat, Ϲ τὰς παρασίας Ϝ ἀναγκαίων ΚΑΙ ἀποκρύψις. ΠΑΡΟΥΣΙΑΣ enim ad ΓΕΝΕΣΕΙΣ referenda sunt; ΑΠΟΚΡΥΨΕΙΣ vero ad ΦΘΟΡΑΣ.

[5] αὐτὰς ἐνέπλησαν] Olim vitiose αὐτὰς, nostram vero lectionem exhibet *Ed. Steph.*

[1] καίτοι Ϝ παραλόγῳ κ. τ. λ.] Verbum aliquod hic loci desiderari vel inspicienti tantum satis erit perspectum. Quid enim Aegyptiis aut dixit aut fecit *Xenophanes?* Hanc vero *Xenophanis* sententiam iterum laudat Auctor in libello de *Superstitione*, (ad finem) ubi legitur, Ξενοφάνης δὲ ὁ φυσικὸς τὰς αἰγυπτίους ΥΠΕΜΝΗΣΕΝ— Quae quidem vox huic etiam loco quam aptissime convenire videtur. Occurrit tertio hoc *Xenoph.* effatum, ἐξωτικ. p. 1539. *Ed. Steph.* ubi extat, Ξενοφ. ΕΚΕΛΕΥΣΕ αἰγυπτίους—Sed neque sic quidem ad pristinam integritatem restituantur haec—Quid enim Η ΕΞΗΣ ΟΙ sibi velint? legas vero minima ex litterarum immutatione, ΚΑΙ ΟΙ ΕΞΗΣ, scil. "*aliique* "*post eum, quasi discipuli ejus*". Totam denique periodum sic legas et distinguas—καίτοι Ϝ παραλόγῳ τὴν ἀτοπίαν ἐν ὀφθαλμοῖς ἔχοντες ΥΠΕΜΝΗΣΑΝ Ξενοφάνης ὁ κολοφώνιος, ΚΑΙ ΟΙ ΕΞΗΣ τὰς αἰγυπτίους—— μὴ νομίζειν· ἀλλ' ΕΤΙ γελοῖον κ. τ. λ.—Si vero ΟΥ ΜΟΝΟΝ retinere velis, ob sequens ἀλλὰ, tum legendum est, ὃ μόνον ΥΠΕΜΝΗΣΑΝ ΑΝ Ξενοφ. κ. τ. λ. Hoc scil. sensu, "*Xenophanes* "*aliique post eum non potuissent tan-*" *tum Aegyptios monere.*——*Sed quod* "*ridiculum etiam esset*" &c. Primam vero,

δύχονται δὲ τοῖς αἰτίοις ϗ δοτῆρσι Θεοῖς, ἑτέρους πάλιν νέους ποιεῖν ϗ ἀναφύειν ἀντὶ τῶν ἀπολυμμένων. ὅθεν ἄρισα λέγεται καὶ τοῖς Φιλοσόφοις, τὸ τὲς μὴ μανθάνοντας ὀρθῶς ἀκούειν ὀνομάτων, κακῶς χρῆσθ[3] ϗ τοῖς πράγμασιν, ὥσπερ Ἑλλήνων, οἱ τὰ χαλκᾶ ϗ τὰ γραπτὰ ϛ λίθινα μὴ μαθόντες μηδὲ ἐθισθέντες ἀγάλματα ϗ τιμὰς θεῶν, ἀλλὰ Θεὲς καλεῖν, εἶτα τολμῶντες λέγειν ὅτι τὴν Ἀθηνᾶν Λαχάρης ἔξέδυσε, τὸν δ' Ἀπόλλωνα χρυσᾶς βοστρύχης ἔχοντα Διονύσιος ἀπέκειρεν, ὁ δὲ Ζεὺς ὁ Καπετώλιος καὶ τὸν ἐμφύλιον πόλεμον ἐνεπρήσθη ϗ διεφθάρη. μανθάνουσιν ἓν ἐφελκόμενοι

vero, quam dedi Correctionem mallem; quia primum periodi membrum tantum a *Xenophane* dictum fuisse, non solum ex libris, *de Superstit. et Amator.* constat, sed ex aliis etiam antiquis scriptis. Vnicum *Firmic. de Error. Prof. Relig.* laudabo, (p. 14.) "Si Dii sunt quos colitis, cur eos "lugetis? si lachrymis et luctu digni "sunt, cur eos divino honore cumu"latis? unum itaque ex duobus fa"cite, aut nolite eos lugere, si Dii "sunt: aut si luctu eos dignos puta"tis ac lachrymis, Deos eos appel"lare nolite". Similia etiam hac de re proferunt *Minuc. Felix, Arnob. Athenag. Maxim. Tyrius* &c.

[2] εὔχεσθαι, τὲς καιρὲς &c.] Ad Oram Codicis *Bentleiani* sic emendata haec vidi, εὔχεσθαι ΤΟΙΣ ΚΑΡΠΟΙΣ, quam Lectionem praesenti omnino anteferendam esse censeo. Deinde vero, ΕΑΥΤΟΥΣ in Textum admisi, ipsa Constructione ita postulante, cum prius vitiose extitisset, ΕΑΥΤΟΙΣ.

[3] ϛ τοῖς πράγμασιν, ὥσπερ Ἑλλήνων, οἱ τὰ κ. τ. λ.] Iterum tertiumque legas haec quae sequuntur, neque tamen intelligi posse, uti nunc extant, audacter affirmo. Totum vero locum sic mecum emendes et distinguas: καὶ τοῖς πράγμασιν· ὥσπερ Ἕλλην. οἱ — διεφθάρη, ΛΑΝΘΑΝΟΥΣΙΝ ἐφελκόμενοι κ. τ. λ. — istud enim ΘΥΝ nescio quis addidit, qui novam periodum a voce ΜΑΝΘΑΝΟΥΣΙΝ male inchoaverat. ΛΑΝΘΑΝΟΥΣΙΝ etiam exhibent *Baxteri, Bentleii* et *Marklandi* Animadversiones.

[4] Κύων

κόμενοι ϗ παραδεχόμενοι δόξας πονηρὰς ἑπομένας τοῖς ὀνόμασι. τοῦτο γὰρ οὐχ ἥκιστα πεπόνθασιν Αἰγύπτιοι περὶ τὰ τιμώμενα τῶν ζώων. Ἕλληνες μὲν γὰρ ἔν γε τούτοις λέγουσιν ὀρθῶς ϗ νομίζουσιν, ἱερὸν Ἀφροδίτης ζῶον εἶναι τὴν Περιστεράν· ϗ τὸν Δράκοντα τῆς Ἀθηνᾶς· ϗ τὸν Κόρακα, τοῦ Ἀπόλλωνος· ϗ τὸν Κύνα, τῆς Ἀρτέμιδος. (ὡς Εὐριπίδης,

Ἑκάτης ἄγαλμα φωσφόρος [4] κύων ἔσῃ.)

Αἰγυπτίων δὲ οἱ πολλοὶ θεραπεύοντες αὐτὰ τὰ ζῶα, ϗ περιέποντες ὡς Θεοὺς, [5] οὐ γέλωτος μόνον οὐδὲ χλευασμοῦ καταπεπλήκασι τὰς ἱερουργίας· ἀλλὰ τοῦτο τῆς ἀβελτηρίας ἐλάχιστόν ἐστι κακόν· δόξα δὲ ἐμφύεται δεινὴ, τοὺς μὲν ἀσθενεῖς ϗ ἀκάκους εἰς ἄθεον ὑπείδουσα τὴν Δεισιδαιμονίαν, τοῖς δὲ θρασυτέροις ϗ θρασυτέραις [6] εἰς ἀθέους

4 Κύων ἔσῃ] "Legebatur contra "Metri legem ΕΣΣΙΝ. Ego autem "ſic emendavi, etiam hoc motus, "quod *Hecubae* aliquem ita vatici- "nari putem. Nam et apud *Euripi-* "*dem*, *Hecuba*, et apud *Lycophronem*, "eadem aliis verbis denunciatio hu- "jus μεταμορφώσεως extat. Caete- "rum ΑΓΑΛΜΑ non eſt proprie *ſi-* "*mulachrum*, ſed *quod habetur in De-* "*liciis*; *Jocale* barbaris, quo quis ſe "oblectat. Itaque pro *ſimulachrum* (in verſione vulgata ſcil.) "repone "*Delicium*. Sic *Homerus* quoque Α- "ΓΑΛΜΑ poſuit *Il.* δ. 144. et alibi, "itemque alii". *Xyland.* in Not. ad locum. ΕΣΗΙ quoque praeſtant *Marklandi* Obſervatiunculae.

5 οὐ γέλωτος μόνον] Confuſa nimis ſunt quae ſequuntur, neque ſatis perſpicua. Ita vero mecum corrigas et diſtinguas—οὐ γέλωτος ΜΕΝ μόνον—ἱερουργίας, (ΤΟΥΤΟ ΓΑΡ —— κακόν) ΑΛΛΑ δόξα δὲ ἐμφύεται κ. τ. λ. Quae quidem cum *Xylandro* ita latine vertas, "non ſannis modo et "irriſioni totam poene ſacrorum ob- "jecerunt rationem, (*hoc enim* a ſtul- "titia

ἐμπίπλσα ϰ̀ ϑηεωίδεις λοιμούς. ἢ ϰ̀ ϖρὶ τύτων τὰ εἰκότα διελθεῖν ϖϱὸϰ ἀνάϱμοσόν ἐσι.

οβ. Τὸ μὲν γὰϱ εἰς ταῦτα τὰ ζῶα τὰς Θεὰς τὸν Τυφῶνα δείσαντας μεταβαλεῖν, οἷον ἀποκρύπτοντας ἑαυτὰς σώμασιν Ἴβεων ϰ̀ Κυνῶν ϰαὶ Ἱεϱάϰων, [1] ϖᾶσαν ὑπεϱπέπαιϰε τεϱατείαν ϰ̀ μυθολογίαν· ϰ̀ τὸ ταῖς ψυχαῖς τῶν ϑανόντων ὅσαι διαμένουσιν, εἰς ταῦτα μόνα γίνεσθαι τὴν Παλιγγενεσίαν, ὁμοίως ἄπισον. τῶν δὲ βυλομένων ϖολιτιϰήν τινα λέγειν αἰτίαν, οἱ μὲν, Ὅσιϱιν ἐν τῇ μεγάλῃ ϛϱατιᾷ φασὶν εἰς μέϱη ϖολλὰ διανείμαντα τὴν δυνάμιν, (λόχους [2] ϰ̀ τάξεις Ἑλληνιϰῶς ϰαλοῦσιν) ἐπίσημα δοῦναι ϰ̀ ζωόμοϱφα ϖᾶσιν· [3] ὧν ἑϰάϛῳ γένει τῶν σωσεμηθέντων, ἱεϱὸν γενέσθαι ϰ̀ τίμιον. οἱ δὲ, τὰς ὕϛεϱον Βασιλείας, ἐν-

" titia illa malum provenit mini-
" mum) *ſed et* vehemens porro inge-
" neratur" &c. Deinde, pro ΥΠΕΡΕΙΔΟΥΣΑ, habet *Baxterus* ΕΠΕΡΕΙΔΟΥΣΑ.

[6] εἰς ἀθέως ἐμπίπλσα] Qu. utrum recte uſurpetur noviſſima haec vox tranſitive, pro ΕΜΠΙΠΤΕΙΝ ΠΟΙΟΥΣΑ, an aliud habeant *MSS. Markland.*

[1] ϖᾶσαν ὑπεϱπέπαιϰε τεϱατείαν] Imo ΥΠΕΡΒΕΒΗΚΕ reſcribendum eſt, ſi quid ego ſentio — vid. *Diod. Sic.* lib. 1. p. 77. ubi inter ceteras ratio-

nes Cultus Sacrorum Animalium apud Aegyptum hanc etiam cernere eſt, quam prodigioſum quodvis commentum tranſgredi hoc in loco affirmat auctor.

[2] τάξεις ἑλληνιϰῶς ϰαλοῦσιν] Ita cum *Ed. ſec. Baſilienſi* edendum eſſe procuravi—olim abſurde ΕΛΛΗΝΙΚΑΣ. Emendaverat *Markland.* ΕΛΛΗΝΕΣ.

[3] ὧν ἑϰάϛῳ γένει ϰ. τ. λ.] Haec mens eſt ſcopuſque *Auctoris*; quod, " quum *Oſiris* magnum ſuum Exer-
" citum in Cohortes certas Turmaſ-

πλήξεως ἕνεκα τῶν πολεμίων, ἐν ταῖς μάχαις ἐπιφαίνεσθαι θηρίων χρυσᾶς πομπὰς καὶ λέγεσθαι ἐπιθεμένους. ἄλλοι δ' τῶνδε τῶν δεινῶν τινα καὶ πολυάγγων Βασιλέων ἱστοροῦσι, τὸν Αἰγυπτίους καταμαθόντα τῇ μὲν φύσει κούφους καὶ πρὸς μεταβολὴν καὶ νεωτερισμὸν ὀξυρρόπους ὄντας, ἄμαχον δὲ καὶ διακαθεκτὸν ὑπὸ πλήθους δύναμιν [4] ἐν τῷ σωφρονεῖν καὶ κοινοπραγεῖν ἔχοντας, ἄϊδιον αὐτοῖς ἐν καταφορᾷ [5] δείξαντα Δεισιδαιμονίαν διαφορᾶς ἀπαύστου πρόφασιν. τῶν γὰρ θηρίων ἃ προστέταξεν ἄλλοις ἄλλα τιμᾶν καὶ σέβεσθαι, διαμφισβητούντων καὶ πολεμικῶς ἀλλήλοις προσφερομένων, [6] καὶ τροφὴ ἑτέροις ἑτέρους προπίνασθαι πεφυκότας, ἀμύνοντας ἀεὶ τοῖς οἰκείοις ἕκαστοι καὶ χαλεπῶς ἀδικέμενοι φέροντες, ἐλάνθανον ταῖς τῶν θηρίων ἔχθραις συνελκόμενοι καὶ συνεκπολεμούμενοι πρὸς

" que diviſiſſet, ſinguliſque Vexillum " animali aliquo inſignitum tradidiſ- " ſet, hoc deinceps Animal, ei co- " horti ſive ei tribui ſacrum eſſet fac- " tum et divino honore dignatum". dele igitur ΚΑΙ quod ζωόμορφα praecedit, et poſtea, pro ΩΝ, ſcribe Ο; ita, quae jam confuſa ſunt et male ſana, ad priſtinam integritatem reſtituas— Corrigit *Markland.* δοῦναι ζωομορφα πᾶσιν· ὧν ΕΚΑΣΤΟΝ ΤΩΙ γένει κ. τ. λ.

[4] ἐν τῷ σωφρονεῖν] Lege ΣΥΜΦΡΟΝΕΙΝ, uti egregie emendavit *Markland.*

[5] δείξαντα δεισιδαιμονίαν] Depravatam hanc et corruptam Lectionem ſic reſtituas—ſi modo pro ΔΕΙΞΑΝΤΑ, ΔΕΙΞΑΙ legas: verbum enim aliquod modi infiniti hic loci deſiderari, ipſa per ſe conſtructionis ratio ſatis evincit. Eandem quoque fecerat Emendationem Cl. *Markland.* qui porro de voce ΑΙΔΙΟΝ, neque ſine cauſa, dubitare videtur.

[6] καὶ τροφὴν &c.] Haec Lectio, vitioſiſſima

ἀλλήλους. μόνοι γὰρ ἔπι νεῶ Αἰγυπτίων Λυκοπολῖται σεβαλον ἐθίουσιν, ἐπεὶ καὶ Λύκῳ, ὃν Θεὸν νομίζουσιν· οἱ δὲ Ὀξυρυγχῖται καθ' ἡμᾶς, τῶν Κυνοπολιτῶν τὸν Ὀξύρυγχον ἰχθυᾶ ἐθιόντων, Κύνας συλλαβόντες καὶ θύσαντες, ὡς ἱερεῖον κατέφαγον. ἐκ δὲ τούτου καλασάντες εἰς πόλεμον, ἀλλήλους τε διέθηκαν κακῶς, ϗ ὕστερον ὑπὸ Ῥωμαίων κολαζόμενοι διετέθησαν.

οϛ. Πολλῶν δὲ λεγόντων εἰς ταῦτα τὰ ζῶα τυφῶνα τὸν Τυφῶνα αὐτὸ διάφορα ψυχικὰ, αἰνίττεται δόξειεν ἂν ὁ Μῦθος, ὅτι πᾶσα φύσις ἀλογος ϗ θηριώδης τῆς τοῦ κακοῦ Δαίμονος γέγονε μοίρας· κἀκεῖνον ἐκμειλιοῦνται ϗ παραγορεύοντες φθείρουσι ταῦτα ϗ διαφθείρουσιν. ἂν δὲ πολὺς ἐμπίπλῃ ϗ χαλεπὸς αὐχμὸς, ἐπάγων ὑπερβαλλόντως ἡ νόσους ὀλεθρίους ἡ συμφορὰς

tiosissima licet, sic forsan emendari possit; καὶ τροφὴν ἑτέραν ΕΤΕΡΩΝ προσίεσθαι ΠΕΦΥΚΟΤΩΝ, ΑΜΥΝΟΝΤΕΣ ἀεὶ —— ϗ χαλεπῶς ΑΔΙΚΟΥΜΕΝΩΝ φέρουσες—"Cum enim "aliis aliorum Animalium Cultum "injunxisset, quae inter se inimicitias "exercerent, quaeque ita a natura "comparata essent, ut alia alia Ci"borum genera appeterent; dum "sua singuli defenderent Anima"lia, iisque injuria petitis aegre "ferrent" &c. Emendaverat quoque *Bentleius*, ΕΤΕΡΩΝ ΠΕΦΥΚΟΤΩΝ-ΑΜΥΝΟΝΤΕΣ vero exhibent *Xylandri*, *Baxter*. *Bentl.* Animadversiones.

ibid. ☾ τροφὴν &c.] Non intelligo. Scribendum censeo — προσφερομένων, (ΑΤΕ ΔΗ τροφὴν ἑτέραν ΕΤΕΡΑ προσίεσθαι ΠΕΦΥΚΟΤΑ) ΑΜΥΝΟΝΤΕΣ. Non dubito, quin hic sit loci Sensus. Pro ΚΑΙ τροφὴν legi quoque potest, ΩΣ τροφὴν, vel ΩΣ ΚΑΙ τροφήν. Expecto quid ferant Codices. Pro ΑΔΙΚΟΥΜΕΝΟΙ, leg. ΑΔΙΚΟΥ-ΜΕΝΩΝ sc. ☾ θηρίων. *Markland.*

[1] ἐπα-

ἄλλας ἀδηλόγους καὶ ἀλλοκότους, ἔνια τῶν τιμωμένων οἱ ἱερεῖς [1] ἐπάγοντες ὑπὸ σκότους μετὰ σιωπῆς καὶ ἡσυχίας, ἀπειλοῦσι καὶ δεδίττονται τοπερῶτον, ἂν δ' ἐπιμείνῃ, καθιεροῦσι καὶ σφάττουσιν, ὡς δή τινα κολασμὸν ὄντα τοῦ Δαίμονος τοῦτον, ἢ καθαρμὸν ἄλλως μέγαν ἐπὶ μεγίστοις· καὶ γὰρ ἐν Ἰδιτύας πόλει [2] ζῶντας ἀνθρώπους καὶ ἐπίμπρασαν, ὡς [3] Μανεθὼς ἱστόρηκε, Τυφωνίους κα-

[1] ἐπάγοντες ὑπὸ σκότους.] Scribe ΑΠΑΓΟΝΤΕΣ: *abducentes* nimirum, uti recte vertit *Xyland.* Ita quoque correxerat *Marklandus.*

[2] ζῶντας ἀνθρώπους καὶ ἐπίμπρασαν.] Quae de Victimis humanis apud Aegyptios dicuntur, ea excusare aggreditur *Herodotus*, nulloque prorsus Fundamento niti asserit; τοῖσι γὰρ δὴ κτήνεα ὁσίη θύειν ἐστι, χῶρις ὑῶν καὶ ἐρσένων βοῶν, καὶ μόσχων, ὅσοι ἂν καθαροὶ ἔωσι, καὶ χηνέων, κῶς ἂν ἔτοι ἀνθρώπους θύοιεν; L. 2. C. 40. vanos vero prorsus, irritosque esse Historici conatus, ostentant Testimonia, quae ex altera parte adduci solita sunt. *Seleucus* enim, uti ab *Athenaeo* laudatur, L. 4. P. 172. Librum conscripsit, περὶ τῆς παρ' αἰγυπτίοις ΑΝΘΡΩΠΟΘΥΣΙΑΣ. Item *Porphyr. de Abstinentia*, καλέλυσε δὲ καὶ ἐν Ἡλίου πόλει τὸ αἰγύπτιον ΤΟΝ ΤΗΣ ΑΝΘΡΩΠΟΚΤΟΝΙΑΣ ΝΟΜΟΝ Ἄμωσις, ὡς μαρτυρεῖ Μανεθὼς, ἐν τῷ περὶ ἀρχαϊσμοῦ καὶ εὐσεβείας—ἐθύοντο δὲ τῇ Ἥρᾳ, καὶ ἐδοκιμάζοντο καθάπερ οἱ ζηλούμενοι καθαροὶ μόσχοι καὶ σνσφραγιζόμενοι. Unum insuper *Diodorum* adjungam, L. 1. P. 79. καὶ τῶν ἀνθρώπων δὲ τὰς ὁμωχρωματους τῷ Τυφῶνι τὸ παλαιὸν ὑπὸ τῶν βασιλέων φασὶ θύεσθαι πρὸς τῷ τάφῳ Ὀσίριδος. τῶν μὲν οὖν αἰγυπτίων ὀλίγους τινὰς εὑρίσκεσθαι πυρρούς, τῶν δὲ ξένων τοὺς πλείους. Διὸ καὶ περὶ τῆς Βυσίριδος ξενοκτονίας παρὰ τοῖς Ἕλλησιν ἐνισχύσαι τὸν μῦθον, ὑπὸ τοῦ βασιλέως ὀνομαζομένου Βυσίριδος, ἀλλὰ τοῦ Ὀσίριδος τάφου ταύτην ἔχοντος τὴν προσηγορίαν, καὶ τὴν τῶν ἐγχωρίων Διάλεκτον.

[3] Μανεθὼς.] Olim, ΜΑΝΕΘΩΝ. Pro ΤΥΦΩΝΙΟΥΣ, num legendum sit ΤΥΦΩΝΕΙΟΥΣ; — Ita enim antea ΤΥΦΩΝΙΟΝ (Pag. 150.) pro ΤΥΦΩΝΕΙΟΝ scriptum invenimus.

[4] καὶ χρόνοις ἀτάκτοις] Vti antea dixerat, ΕΝ ταῖς κυν. ἡμ. ita jam scribendum esse arbitror, καὶ ΕΝ κρόνοις ἀτακ. ——

[5] πλὴν ὅταν ταφὰς ἔχωσιν &c.] Mutilum esse hunc locum necesse est agnoscant omnes; utrum vero MSSorum ope destituti eum supplere possumus, jure dubitemus: tentandum

λοιῶτες, ϗ τὴν τέφραν αὐτῶν λικμῶντες ἠφάνιζον ⸂ διέπειρον. ἀλλὰ τοῦτο μὴ ἐφρᾶτο φανερῶς ϗ καθ' ἕνα καιρὸν ἐν ταῖς Κυνάσιν ἡμέραις· αἱ δὲ τῶν τιμωμένων Ζώων καθιερούσεις ἀπόῤῥητοι [4] ⸂ χρόνοις ἀτάκτοις πρὸς τὰ συμπίπτοντα γινόμεναι, τοὺς πολλοὺς λανθάνουσι, [5] πλὴν ὅταν ταφὰς ἔχωσι, ϗ τῶν ἄλλων ἀναδεικνύτες ἔνια πάντων παρόντων συνεμβάλωσιν, οἰόμενοι τοῦ

dum tamen eſt, auſis licet excidam. Reſcribas igitur, πλὴν ΟΤΑΝ ΤΙΝΩΝ ταφὰς ἔχωσι, καὶ ΤΟΤΕ τῶν κ. τ. λ. Hoc ſcil. Senſu; "*Devo-*
" *tiones ſacrorum Animalium*, quippe
" quae non ſtatis fiant Anni Tem-
" poribus, vulgo ſunt ignotae, niſi
" quando *Quorundam* ſepulturam ce-
" lebrant: [Publica enim apud Ae-
" gyptios Animalium Sacrorum fuiſ-
" ſe Funera ſatis omnibus notum:
" ὅταν δὲ ἀποθάνῃ τι τῶν εἰρημένων
" ζώων, σινδόνι καλύψαντες, ϗ μετ' οἰ-
" μωγῆς τὰ σήθη καταπλήξάμενοι, ἐν
" ἱεραῖς θήκαις θάπτουσι. *Diod. Sic.*]
" *Tunc* enim ex aliis ſpeciebus quaſ-
" dam producunt, omnibuſque ſpec-
" tantibus in Sepulchrum ſimul con-
" jiciunt: hoc pacto exiſtimantes ſe
" *Typhoni*, voluptatem ex hac ſepul-
" tura percipienti, moleſtiam viciſſim
" objicere, Laetitiamque ejus infrin-
" gere". Quaſi vero jam rogaverat eum aliquis; Quaenam vero ſunt Animalia illa in quibus ſepeliendis hoc faciunt Aegyptii? ſic reſpondet *Auctor*: " Apis quidem cum paucis
" aliis *Oſiridi* videtur eſſe ſacer:
" *Typhoni* vero pleraque attribuunt.
" Quae quidem obſervatio, ſi vera
" ſit, hoc facinus contigiſſe arbitror
" ad eorum ſepulturam, quae confeſ-
" ſos ab univerſa gente, communeſ-
" que honores habent; qualia ſunt
" *Ibis*, *Accipiter*, *Cynocephalus*, et ipſe
" denique *Apis*". —— Ita certe optime conſultum eſt Auctoris menti et Argumento; at diſcrepant Graeca! diſcrepant certe, imo nihil omnino volunt, uti nunc ſe habent — Si vero, pro ΣΗΜΑΙΝΕΙΝ ΤΟ ΖΗΤΟΥΜΕΝΟΝ, legere velles, ΣΥΜΒΑΙΝΕΙΝ ΤΟ ΠΟΙΟΥΜΕΝΟΝ, omnia in integrum reſtituta cerneres, et graeça cum latinis conſentientia haberes. ΚΑΙ porro inſerendum eſſe volo ante αὐτὸς ὁ Ἆπις — quae quoque particula iterum deſiderari videtur poſt ΓΑΡ, in ſequenti membro periodi — ſupplent *Xyland.* et *Baxter.* πλὴν ὅταν ΑΠΙΔΟΣ ταφὰς ἔχωσι. Nonnulla hic deeſſe exiſtimat *Marklandus*: Quaerendum porro, inquit vir doctiſſimus, ex Codd. an

ΣΥΜ-

Τυφῶνϑ ἀνιλυπεῖν καὶ κολάειν τὸ ἡδόμενον. ὁ γὰρ Ἆπις δοκεῖ μετ' ὀλίγων ἄλλων ἱερὸς εἶναι τοῦ Ὀσίριδος. ἐμείνῳ δὲ τὰ πλεῖστα προσνέμουσι. καὶν ἀληϑὴς ὁ λόγος ᾖ, σημαίνειν ἡγοῦμαι τὸ ζητούμενον ἐπὶ τῶν ὁμολογουμένων καὶ κοινὰς ἐχόντων τὰς τιμάς· οἷόν ἐστιν Ἶβις καὶ Ἱέραξ καὶ Κυνοκέφαλος, ἃ αὐτὸς ὁ Ἆπις. οὕτω δὴ γὰρ τὸν ἐν Μένδητι Τράγον καλοῦσι.

οδ. Λείπεται δὲ δὴ τὸ χρειώδες καὶ τὸ συμβολικόν, ὧν ἔνια θατέρου, πολλὰ δ' ἀμφοῖν μετέχηκε. Βοῦν μὲν οὖν καὶ Πρόβατον καὶ Ἰχνεύμονα δῆλον ὅτι χρείας ἕνεκα καὶ ὠφελείας ἐτίμησαν· ὡς Λήμνιοι Κορύδους, τὰ τῶν ἀπελάβων διώκοντας ὠὰ καὶ κόπτοντας· Θεσσαλοὶ δὲ Πελαργούς, ὅτι πολλοὺς ὄφεις τῆς γῆς ἀναδιδόσης ἐπιφανέντες ἐξώλεσαν ἅπαντας· διὸ καὶ νόμον ἔθεντο ΦΕΥΓΕΙΝ, ὅστις ἂν ἀποκτείνῃ Πελαργόν. Ἀσσίδα δὲ καὶ Γαλεῶ καὶ Κάνθαρον, εἰκόνας τινὰς [1] ἔν αὐτοῖς

ΣΥΜΒΑΙΝΕΙΝ legendum, pro ΣΗΜΑΙΝΕΙΝ. pro αὐτὸς ὁ Ἆπις, habet idem, ΑΥΤΟΣ ΤΕ ὁ ἆπ. vel, ΚΑΙ αὐτὸς ὁ Ἆπ.

[1] εἰκόνας τινὰς ἐν αὐτοῖς.] Ita dedi pro ΕΑΥΤΟΙΣ, quae vox caeteras *Edd.* occupat. Noſtram etiam Emend. exhibent Codd. *Baxt. Bentl. Markland.*

[2] ἄρῳ προσείκασαν.] Olim ἄρῳ Η προσείκασαν. otioſam vero illam et perturbatricem Particulam Η, natam quippe ex Ι Finali τῷ ΑΣΤΡΩΙ, rejeci, quando eam haud agnoſcit *Ed.* 2^da *Baſil.*

[1] ἀλλὰ μίμημα.] Olim ἀλ. ΟΥ μιμ. Negantem vero Particulam non agnoſcunt *Edd. Baſil.*

[2] καὶ

ἁμαωρὰς, ὥσπερ ἐν σαγόσιν Ἡλίῳ, τῆς τῶν Θεῶν δυνάμεως καθιδόντες. τὴν μὲν γὰρ Γαλῆν ἔτι πολλοὶ νομίζουσι ϰ̀ λέγουσι ϰ̀ τὸ ὃς ὀχευομένην, τῷ ὃ σόματι πίπτουσαν, ἔπασμα τῆς τοῦ Λόγου ψυχέσεως εἶναι· τὸ δὲ Κανθάρων γένος οὐκ ἔχειν θήλειαν, ἄῤῥενας δὲ πάντας ἀφιέναι τὸν γόνον εἰς τὴν σφαιροποιουμένην ὕλην, ἣν κυλινδοῦσιν ἀνιαρῶς ὠθοῦντες, ὥσπερ δοκεῖ τὸν ἐνιαυτὸν ὁ Ἥλιος ἐς τοὐναντίον περιφέειν, αὐτὸς ἀπὸ δυσμῶν ἐπὶ τὰς ἀνατολὰς φερόμενος. Ἀσπίδα δὲ, ὡς ἀγήρω ϰ̀ χρονιώτατον ϰινήσεσιν ἀνοργάνοις μετ' ἀπειρίας ϰ̀ ὑγρότητος, [2] ἄτρῳ περιποιήσασαν.

οε. Οὐ μὴν οὐδὲ ὁ Κροκόδειλος αἰτίας πιθανῆς ἀμοιρήσαν ἔσχηκε τιμήν, [1] ἀλλὰ μίμημα Θεοῦ λέγεται γεγονέναι, μόνος μὲν ἀγλωσσος ὤν. φωνῆς γὰρ ὁ θεῖος λόγος ἀπερισκεπής ἐστι, ϰ̀ δι' ἀψόφου βαίνων πελεύθου ϰ̀ [2] δίκης τὰ θνητὰ ἄγει

[2] ϰαὶ δίκης.] Ex veteri Poeta deſumpta eſſe haec ipſe ſtylus planiſſime indicat. Metro itaque ſuo ſic reſtituas, δι' ἀψόφου

Βαίνων πελεύθου ϰαὶ' δίκην τὰ θνητ' ἄγει.

Quid enim ſibi volunt ΚΑΙ ΔΙΚΗΣ? Senſum haud dubie et Conſtructionem ſimul perturbant prorſus et officiunt, quae fine eis optime procedunt. Hoc vero ratum fixumque ſit, ΚΑΙ ΔΙΚΗΣ, et ΚΑΤ' ΔΙΚΗΝ utrumque ſimul non poſſe conſiſtere; alterum vero ab altero, neſcio quomodo, natum eſſe arbitror.

ibid. ἄγλωσσος ὢν] Diſtingue—ἄγλωσσος ὢν, (φωνῆς γὰρ——ϵ ΣΙΓΗΣ τὰ θνητὰ ἄγει ϰαλὰ δίκην) μόνος δὲ φα-

κῆ δίκην. μόνε δέ φασιν ἐν ὑγρῷ [3] διαιτωμένε τὰς ὄψεις ὑμένα λεῖον καὶ διαφανῆ ὥσπαλύπτειν ἐκ τῶν μελώπε καλερχόμενον, ὥστε βλέπειν μὴ βλεπόμενον, [4] ὃ τῷ πρώτῳ Θεῷ συμβέβηκεν. ὅπε δ' ἂν ἡ σήλεια τῆς χώρας ἀποτέκῃ, τῦτο Νείλε πέρας ἐπίσαλαι τῆς αὐξήσεως γνόμενον. ἐν ὑγρῷ γὰρ ἐ [5] δυνάμεναι, πορρῶ δὲ φοβέμεναι τίκτειν, οὕτως ἀκριβῶς πεφαλάνονται τὸ μέλλον, ὥστε τῷ πολαμῷ περοσελθόνλι χερῶς λοχευόμεναι καὶ σάλπεσαι, τὰ δὲ ὠὰ ξηρὰ καὶ ἄβρεκλα φυλάσσειν. ἐξήκονλα δὲ τίκλεσι, καὶ τοσαύταις ἡμέραις ἐκλέπεσι, καὶ τοσῦτος ζῶσιν ἐνιαυτὸς οἱ μακρόταλον ζῶνλες, [6] ὃ τῶν μέτρων πρῶτόν ἐσι τοῖς περὶ τὰ ἀρένια πραγμαλευομένοις. ἀλλὰ μὴν τῶν

σιν &c. Iſta, ΚΑΙ ΔΙ' ΑΨΟΦΟΥ &c. ſunt ex aliquo Tragico, opinor *Sophocle*, et ad numeros ita reduci poſſunt,

——καὶ δι' ἀψόφε
Βαίνων κελεύθε καὶ δίκης τὰ θνητ' ἄγει.

καλὰ δίκην. Senſus reſpuit ΔΙΚΗΣ ΚΑΤΑ ΔΙΚΗΝ. Puto ΣΙΓΗΣ verum eſſe, et *Auctorem* proſaice haec protuliſſe, ſimul alludens ad iſtum Poëtae locum. *Markland.*

[3] διαιτωμένε] Hanc vocem *Auctori* reſtituimus ex *MS. Petav.* olim enim ΔΙΑΙΤΟΥΜΕΝΟΥ vitioſe extabat.

[4] ὃ τῷ πρώτῳ] Ceterae Edd. habent ΩΙ τῷ πρώτῳ — male vero uti res ipſa indicat. Eandem correctionem fecerant *Bentl.* et *Markland.*

[5] δυνάμεναι—φοβέμεναι] Olim ΔΥΝΑΜΕΝΟΙ et ΦΟΒΟΥΜΕΝΟΙ extabant: σολοικῶς vero, cum de *Foeminis Crocodilis* oratio ſit. recte igitur in ſequentibus ΛΟΧΕΥΟΜΕΝΑΙ, καὶ ΘΑΛΠΟΥΣΑΙ uſurpatur.

ibid. Qu. an ΕΠΙΣΤΑΝΤΑΙ, ſcil. *homines*, Aegyptii. Scrib. ἃ ΔΥΝΑΜΕΝΑΙ, et ΦΟΒΟΥΜΕΝΑΙ ſc. αἱ θήλειαι. *Markland.*

[6] ὃ τῶν μέτρων πρῶτόν ἐσι] Ad rem *Cenſorinus*, "eſt autem hic numerus (ſexagenarius ſcil.) Aſtrologis *prima Menſura*, quem TELEION Graeci, nos *perfectum* vocamus".

δι' ἀμφότερα τιμωμένων, ὅτι μὲν τὸ Κυνὸς εἴρηται πρόθεν· ἡ δὲ Ἶβις ἀποκτείνουσα μὲν τὰ θανατηφόρα τῶν ἑρπετῶν, ἐδίδαξε πρώτη χευώματος ἰατικὴν χρείαν κατιδόντας, ὕτω κλυζομένων καὶ καθαιρομένων ὑφ' ἑαυτῆς. οἱ δὲ νομιμώτατοι τῶν ἱερέων καθάρσιον ὕδωρ ἀγνιζόμενοι λαμβάνουσιν ὅθεν Ἶβις πέπωκεν. ὃ πίνει γὰρ ἢ νοσῶδες ἢ πεφαρμαγμένον, ὃ δὲ πρόσεισι· τῇ ᾗ τῶν ποδῶν διαβάσει πρὸς ἀλλήλους [7] καὶ τὸ ῥύγχος ἰσόπλευρον ποιεῖ τρίγωνον. ἔτι δὲ ἡ τῶν μελαίνων πτερῶν πρὸς τὰ λευκὰ ποικιλία καὶ μίξις ἐμφαίνει Σελήνῃ ἀμφίκυρτον.

05. Οὐ δεῖ δὲ θαυμάζειν εἰ γλίσχρας ὁμοιότητας οὕτως ἠγάπησαν [1] Αἰγύπτιοι καὶ Ἕλληνες

"camus". vid. *Aelian. Hiſt. Animal.* lib. 10. c. 21. et alibi; ubi plurima, his ſimilia, profert de *Crocodilorum* Natura, αἰγυπτίας φημάς τε καὶ πίσεις ut loquitur Sophiſtarum ille doctiſſimus et atticiſſimus. *Herod.* l. 2. c. 68. Τὸ δὲ Κροκοδείλων φύσις ἐστὶ τοιήδε—τίκτει μὲν ὠὰ ἐν γῇ καὶ ἐκλέπει—ἔχει δὲ ὀφθαλμὸς μὲν ὑός—γλῶσσαν δὲ μοῦνον θηρίων δὴ ἔφυσε—τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίῃ ὀξυδερκέστατον. *Euſeb. Praep. Ev* lib. 2. c. 1. Ex *Diodoro*: τὸν δὲ Κροκόδειλον σέβεσθαί φασι, διὰ τὸ μὴ τολμᾶν διανήχεσθαι τὸν Νεῖλον τοὺς ἀπὸ τῆς Ἀραβίας καὶ Λιβύης ληστὰς τοῦ Κροκοδείλων χάριν. *Plin. Nat. Hiſt.* lib. 8. c. 37. Parit ova (*Crocodilus*) quanta Anſeres: eaque extra eum locum ſemper incubat prae divinatione quadam, ad quem ſummo auctu eo anno acceſſurus eſt Nilus: unum hoc animal terreſtre linguae uſu caret. vid. etiam *Plutarch. de Solert. Animal.* p. 982. *Ed. Francof.*

[7] καὶ τὸ ξύγχος] Imo καὶ ΤΩΙ ΡΥΓΧΕΙ, uti recte monet *Markland.* Ita etiam *Auctor* noſter, *Sympoſ.* l. 4. *Prob.* 5. ποιεῖ δὲ Ἶβις τῇ τῶν ποδῶν ἀποβάσει πρὸς ἀλλήλους, καὶ πρὸς τὸ ξύγχος, ἰσόπλευρον τρίγωνον. vid. *Herod.* l. 2. c. 75. qui aliam porro cauſam aſſignat, quare hanc Avem colerent Aegyptii.

[1] αἰγύπτιοι. καὶ Ἕλληνες] Mutilus eſt

hic

ἐν τε γραπτοῖς ἔν τε πλαστοῖς, Εἰκάσμασι Θεῶν ἐχρήσαντο πολλοῖς τοιούτοις. οἷον ἐν Κρήτῃ Διὸς ἦν ἄγαλμα μὴ ἔχον ὦτα· τῷ γὰρ Ἀρχονλι καὶ Κυείῳ πάντων ἀδενὸς ἀκούειν προσήκει. τῷ δὲ τ' Ἀθλωᾶς, τὸν Δράκοντα Φειδίας παρέθηκε· τῷ δὲ τ' Ἀφροδίτης ἐν Ἤλιδι, τὴν Χελώνην, ὡς τὰς μὲν Παρθένους φυλακῆς δεομένας, ταῖς δὲ Γαμεταῖς οἰκουρίαν καὶ σιωπὴν πρέπουσαν. ἡ δὲ τῦ Ποσειδῶνος Τρίαινα σύμβολόν ἐστι τῆς τρίτης χώρας [ὡ] Θαλάττης καλέσει μὲν τὸν οὐρανὸν καὶ τὸν ἀέρα [2] τεταγμένην· διὸ καὶ τὴν Ἀμφιτρίτην καὶ τοὺς Τρίτωνας ἔτως ὠνόμασαν. οἱ δὲ Πυθαγόρειοι καὶ Ἀριθμοὺς, καὶ Σχήματα, Θεῶν ἐπόσμησαν προσηγορίας. τὸ

hic locus. Vnde ſupplerint et repoſuerint Critici *Xyland. Baxt. Bentl. Markland*, vel ΟΠΟΥ ΚΑΙ, vel ΚΑΙ ΓΑΡ—Ego vero conjeceram ΕΙ ΚΑΙ. ΕΙ enim, ob ſimillimam ferme ſyllabam praeeuntem, abſorptam fuiſſe duxeram.

[2] τεταγμένην] Olim quidem emendaveram ΤΕΤΑΓΜΕΝΗ, quippe quae ad θάλατται referri deberet—Immutatione vero haud opus eſſe videtur: ſic enim, ſalva praeſenti lectione, reddas, "Neptuni Tridens "ſignum eſt tertiae regionis, quam "*regionem* poſt caelum aeremque "*collocatam*—Mare occupat". ΤΕΤΑΓΜΕΝΗ vero habent *Marklandi* Correctiones.

[3] κορυφαγενῆ] Exhibent, *Ed. Aldin. Baſil.* et *Steph.* ΚΟΡΥΦΑΓΕΝΝΗ.

[4] τριτογένειαν] Aliam hujus Minervae cognominis cauſam aſſignat *Diod. Sic.* lib. 1. p. 12. τὸν δὲ ἀέρα προσαγορεῦσαι φασὶν Ἀθηνᾶν—ὠνομάσθαι δὲ αὐτὴν καὶ Τριτογένειαν, ἀπὸ τῦ τρὶς μεταβάλλειν τὴν φύσιν αὐτῆς καθ' ἑνιαυτὸν, ἔαρος, θέρους, καὶ χειμῶνος.

[5] πείθουσα προφάσει] "Locus hic, "inquit *Xylander*, videtur a librario "Arithmetices imperito corruptus". Quod enim certum eſt, uti nunc ſunt, haudquaquam explanari poſſunt. Expectanda igitur ſunt *MSS*. dicam tamen cum *Baxtero*, quod, ſi margini haec detrudas, (ΠΕΙΘΟΥΣΑ—ΜΟΝΑΔΟΣ) unde primum forſan in Textum deducta fuerint, ſententiae *Auctoris* nihil omnino officies, quae ſine eis optime procedit. Pro ΔΙΠΛΟ-

ΤΑΤΟΙΣ

μὴ γὰρ Ἰσόπλευρον Τρίγωνον, ἐπάλξεων Ἀθηνᾶν [3] κορυφαγέτιν ϗ [4] τετρακτύν, ὅπερ τρισὶ καθέτοις ἀπὸ τῶν τριῶν γωνιῶν ἀγομέναις διαιρεῖται· τὸ γὰρ Ἕν, Ἀπόλλωνα, [5] πείθουσα σοφίᾳ ϗ διπλοτάτοις μονάδι· Ἕξιν δὲ, τὴν Δυάδα ϗ Τόλμαν· Δίκην γὰρ, τὴν Τριάδα. τὸ γὰρ ἀδικεῖν καὶ ἀδικεῖας κατ' ἔλλειψιν ἐς ὑπερβολὴν ὄντος, [6] ἰσότητι δίκαιον ἐν μέσῳ γέγονεν. [7] ἡ δὲ καλουμένη Τετρακτὺς, τὰ ἓξ καὶ τριάκοντα, μέγιστος ἦν ὅρκος, ὡς τεθρύλληται, καὶ Κόσμος ὠνόμασαι, τεσσάρων μὲν ἀρτίων τῶν πρώτων, τεσσάρων δὲ

ΤΑΤΟΙΣ, habent *Edd. Aldin.* et *Basil.* ΔΙΠΛΟΤΑΤΗΣ.

[6] Ἰσότητι δίκαιον] Displicet omnino prima vox. Si vel unum Manuscriptum librum mecum consentientem invenire potuerim, darem ΙΣΩΣ ΤΟ δίκαιον. Ita enim clara omnia et perspicua essent.

[7] ἡ δὲ καλουμένη τετρακτύς.] *Selden. de Diis Syris Syntag.* 2. c. 1. "Ego "certe in hanc ita propendeo sen- "tentiam, *tetragrammatum* nimirum "*nomen* [*Dei* scil.] non absconditum "a Gentibus esse, ut et ipse *Pytha-* "*goreorum* TETPAKTYN, contra "quam Interpretum turba, *id nomi-* "*nis fuisse autumem:* ita enim illi "jusjurandum concipiebant:

Οὐ μὰ τὸν ἀμετέρᾳ ψυχᾷ παραδόντα τετρακτὺν
Παγὰν ἀενάου φύσεως ῥιζώματ' ἔχουσαν.

"Vereor ut bene Interpretes, qui "vertunt, *non per eum, qui dat animae* "*nostrae quaternarium numerum*, pri- "mum tantummodo versiculum le- "gentes. Latine foret potius dicen- "dum, *non per* TETPAKTYN, seu "*quaternarium numerum, qui animae* "*nostrae fontem dedit, in quo perennis* "*naturae*, sive *aeternitatis, funda-* "*menta sunt:* aut, *non per* TETPAK- "TYN, *qui vitae nostrae fontem de-* "*dit, in quo aeternae naturae sunt ra-* "*dices*, hoc est, *non per Universi* "*Creatorem.* Forte enim ΡΙΖΩΜΑ- "ΤΑ illa sunt *Jupiter, Juno, Pluto,* "et *Nestis* ille, seu *Aether, Aer, Ter-* "*ra* et *Aqua:* quae

— τέσσαρα τῶν πάντων ῥιζώματα

λόμου. εἴπερ οὖν οἱ δοκιμώτατοι τῶν Φιλοσόφων, καὶ ἐν ἀψύχοις καὶ ἀσωμάτοις πράγμασιν αἴνιγμα τὸ θεῖον κατιδόντες ἠξίουν ἀμελεῖν καὶ μὴ, καὶ ἀπιμάζειν, ἔτι μᾶλλον οἶμαι τὰς ἐν αἰθανομένοις, καὶ ψυχὴν ἐχούσαις, καὶ πάθει καὶ ἤθει φύσεσιν [8] ἰδιότητας κ' τὸ ἦθος.

οζ. [1] Ἀγαπητέον οὖν καὶ ταῦτα τιμῶντας, ἀλλὰ διὰ τούτων τὸ θεῖον, ὡς ἐναργεστέρων ἐστόπρων καὶ φύσει γεγονότων, ὡς ὄργανον ἢ τέχνῃ ἀεὶ ξ πάντα κοσμοῦντι Θεῷ νομίζειν καλῶς. ἄξιόν τε μηδὲν ἄψυχον ἐμψύχου, μηδὲ ἀναίσθητον αἰσθανομένου κρεῖττον εἶναι, μηδ' ἂν τὸν σύμπαντα

" vocabat *Empedocles*, ſeu quatuor " elementa &c". vid. plura apud virum eruditiſſimum.

[8] Ἰδιότητας καὶ τὸ ἦθος] Inconcinna prorſus ſunt haec et abſurda; ſcil. ἰδιότητας KATA TO HΘOΣ ἐν φύσεσιν HΘOΣ EXOΥΣAIΣ! apage tam foeda a Philoſopho noſtro! lege igitur OIKEIOTHTAΣ, qua voce ſaepius in re ſimili uſus eſt *Auctor*, et colon interpungas. Aut enim quod ſequitur, KATA TO HΘOΣ, prorſus eſt abjiciendum, quaſi adnotatoris cujuſdam Interpretamentum, qui vellet oſtendere, qua in re conſtituitur οἰκειότης praedicta, aut pro iis forſan ſubſtituendum eſt KATAΘAΥMAZEIN, aut quid ejuſmodi. Veteres vero Aegyptios, ut inter Homines Deoſque, ita inter beſtias et Deos affinitatem quandam agnoſcere, conſtat ex *Porphyr.* de *Abſtinentia*, (lib. 2. §. 26.) Αἰγύπτιοι τὰς ζώων εἰκόνας μιμήματα τ Θεῶν ἐποιοῦντο· ἔτως OIKEIA καὶ συγγενῆ ταῦτα τοῖς Θεοῖς ἐνόμιζον εἶναι—καὶ τοῖς ἀνθρώποις. Atque iterum, ἀπὸ δὲ ταύτης ὁρμώμενοι τῆς ἀσκήσεως, καὶ τῆς πρὸς τὸ θεῖον OIKEIΩΣEΩΣ, ἔγνωσαν ὡς δι' ἀνθρώπου μόνου τὸ θεῖον διῆλθεν· ὅτε ψυχὴ ἐν μόνῳ ἀνθρώπῳ ἐπὶ γῆς καλεσκένωσεν, ἀλλὰ σχεδὸν ἡ αὐτὴ διὰ πάντων ἦλθε τ ζώων.

ibid. καὶ τὸ ἦθος] Mutila et corrupta haec eſſe opinor. Sequentia quoque non recte ſe habent. Quaere an ita, ἰδιότητας KATA TO EIKOΣ ἀγαπητέον, δὲ ταῦτα τιμῶντας, ἀλλὰ &c. *Markland.*

[1] ἀγαπητέον ἓν] Suam tandem de Sacrarum Beſtiarum Cultu et Reverentia

πις χρυσὸν ὁμοῦ ϗ σμάραγδον εἰς ταυτὸ συμ-
φορήσῃ· (οὐκ ἐν χρυσαῖς γὰ, ἀλλ' ἐν χήμασιν, ἀλλ'
ἐν λιθότησιν ἐγγίνεσθαι τὸ θεῖον) ἀλλὰ [2] ἀτιμο-
τέραν ἔχειν νεκρῶν μοῖραν ὅσα μὴ μετέσχε μηδὲ
μετέχειν τῶ ζῆν πέφυκεν. ἡ δὲ ζῶσα ϗ βλέπου-
σα ϗ κινήσεως ἀρχὴν ἐξ αὐτῆς ἔχουσα, ϗ γνῶσιν
οἰκείων ϗ ἀλλοτρίων Φύσις, ἄλλως τε ἔσπαρκεν
ἀπορροὴν ϗ μοῖραν ἐν τῶ φρονοῦντος ὅπως κυ-
βερνᾶται [3] τό τε σύμπαν, καθ' Ἡράκλειτον· ὅθεν
ἀ χεῖρον [4] ἐν τούτοις εἰκάζεσθαι τὸ θεῖον ἢ χαλ-
κείοις ϗ λιθίνοις δημιουργήμασιν, εἰ φθορᾶς μὴ
ὁμοίως δέχεσθαι ϗ ἐπιχρώσεις, αἰσθήσεως δὲ πά-

rentia ſententiam interponit *Auctor*; "Haud igitur probandi ſunt ii, "qui ipſa haec animalia propter ſe "colunt, ſed ii potius probandi, qui "per Haec, veluti numinis ejus ma-"nifeſta et naturalia ſpecula, *Deum* "ipſum adorant: adeo ut reputent "ea, inſtrumenta quaſi et artificia "*Dei*, univerſa ordinantis; atque "omnino exiſtimandum eſt nihil in-"animatum animato praeſtantius "eſſe". Vti autem cum latinis *Graeca* quoque conſentientia habeas, ſic mecum corrigas et interpungas;—ὡς ὄργανον ἢ τέχνην ΑΥΤΑ τῶ πάντα κοσμοῦντι Θεῶ νομίζειν· ΚΑΙ ΟΛΩΣ ΑΞΙΩΤΕΟΝ μηδὲν ΑΨΥΧΟΝ ΕΜΨΥΧΟΥ κ. τ. λ. Vbi obſervandum eſt pro ΑΕΙ, voce nihili, ſubſtitutam eſſe ΑΥΤΑ· ΚΑΙ ΟΛΩΣ vero, pro ΚΑΛΩΣ, ſagaciſſimo *Bentleio* debet Lector. ΑΨΥΧΟΝ autem pro ΕΜΨΥΧΟΝ ipſa res poſtulat, uti recte viderint *Baxt. Bentl.* —"Iſtud vero,

Τέχνην ἀεὶ δ' πάντα κοσμοῦντος Θεοῦ,

"Senarius eſt. Vbi quaere, an pro "ΑΕΙ ΤΟΥ, ſcribendum ſit, ΑΕΙ-"ΔΟΥΣ". *Markland.* ΑΨΥΧΟΝ ΕΜ-ΨΥΧΟΥ legit quoque vir doctiſſimus.

[2] ἀτιμοτέραν ἔχειν] Olim ΕΧΕΙ, vitioſe; noſtram vero correctionem exhibet *Ed. Aldin.*

[3] τό, τε σύμπαν.] Scribe ΤΟ ΣΥΜ-ΠΑΝ. Nihil enim omnino valeat ΤΕ, niſi ad ſenſum interturbandum. Ita quoque correxerat *Bentleius.*

ibid. Lego, ΟΤΩΙ—ΤΟΥΤΟ ΤΟ σύμπαν, καθ' Ἡράκλειτον· ὅθεν —— ἢ ΧΑΛΚΟΙΣ κ. τ. λ. *Markland.*

[4] ἐν τούτοις] F. ἐν ΤΟΙΟΥΤΟΙΣ,

σης φύσει καὶ σωτέρεως ἐστέρηται. ὥστε μὴν οὐδὲ τῶν τιμωμένων ζώων ταῦτα δοκιμάζω μάλιστα τῶν λεγομένων.

οη. Στολαὶ δὲ αἱ μὲν Ἴσιδος, ποικίλαι ταῖς βαφαῖς· (ὥστε γὰρ ὕλην ἡ δύναμις αὐτῆς, πάντα γινομένην καὶ δεχομένην, φῶς, σκότος· ἡμέραν, νύκτα· πῦρ, ὕδωρ· ζωὴν, θάνατον· ἀρχὴν, τελευτήν) ἡ δὲ Ὀσίριδος οὐκ ἔχει σκιὰν, οὐδὲ ποικιλμὸν, ἀλλὰ ἐν ἁπλοῦν τὸ φωτοειδές· ἄκρατον γὰρ ἡ ἀρχὴ, καὶ ἀμιγὲς τὸ πρῶτον καὶ νοητὸν, ὅθεν [1] ἅπαξ ταῦτα ἀναλαβόντες, ἀποτίθεσθαι καὶ φυλάττεσθαι [τὸ γὰρ νοητὸν] ἀόρατον καὶ ἄψαυστον· [2] τοῖς δὲ Ἰσιακοῖς χρῆσθαι πολλάκις. ἐν χρήσει γὰρ τὰ αἰσθητὰ καὶ πεφύκεσθαι ὄντα πολλὰς ἀναπτύξεις καὶ [3] θέας ἀπῴν ἄλλοτ' ἄλλως

in rebus ſcil. *ſupra memoratis qualitatibus gaudentibus.* —" Itaque in ejuſ-
" modi rebus nihilo deterius divinae,
" naturae concipitur imago, quam
" in aereis aut lapideis operibus,
" quae corruptioni ſimul et labi ma-
" culiſque obnoxia, ſenſu interim
" omni, omnique intellectu privavit
natura".

[1] ἅπαξ ταῦτα ἀναλαβόντες] Imo ΤΑΥΤΗΝ reſcribendum eſſe affirmo: de *Stola* quippe *Oſiridis* ſola eſt oratio. " Qua de re cum veſtem hanc
" ſemel ſumpſerint, (ita etiam alibi *Plutarchus*, ἀναλαμβάνειν χλαμύδα, dixit, *Chlamydem ſumere et amicire*; ita quoque apud *Suidam* legitur, κοσμίως ἀναλαμβάνειν τὴν ἐσθῆ-
" τα) ea [remota ſc. vel exuta] haud
" amplius utuntur, ſeponunt vero,
" ſervantque, adeo ut neque cerni,
" neque tangi poteſt" — ΤΟ ΓΑΡ ΝΟΗΤΟΝ igitur, quae verba antea φυλάττεσθαι inter et ἀόρατον cernerentur ad marginem amandem; obſecutus tamen vett. *Edd. Ald.* et *Baſil.*

ἀμειβομένων δίδωσιν. ἡ δὲ τοῦ νοητοῦ καὶ εἰλικρινοῦς [4]καὶ ἁγίας νόησις, ὥσπερ ἀστραπὴ διαλάμψασα τῆς ψυχῆς ἅπαξ πολὺ διιγεῖν καὶ [5]θεσπιδεῖν προσέσχε. διὸ καὶ Πλάτων καὶ Ἀριστοτέλης Ἐποπτικὸν τοῦτο τὸ μέρος τῆς φιλοσοφίας καλοῦσιν, ὡς οἱ τὰ δοξαστὰ καὶ μικτὰ καὶ πανδαπὰ ταῦτα θαμειψάμενοι τῷ λόγῳ, πρὸς τὸ πρῶτον ἐκεῖνο καὶ ἁπλοῦν καὶ ἄὕλον ἐξάλλονται, καὶ διίγοντες ἄλλως τ θεὶ αὐτὸ καθαρᾶς ἀληθείας, οἷον [6]ἐντελῆ τέλος ἔχειν φιλοσοφίαν νομίζουσι.

οθ. Καὶ τοῦτο, ὅπερ οἱ νεῶ ἱερεῖς ἀφοσιούμενοι καὶ θαλαυπτόμενοι μετ' ὀλαβείας ἐποδηλοῦσιν, ὡς ὁ Θεὸς ἐστὶ ἀρχεῖ καὶ βασιλεύει τῶν Τεθνηκότων, οὐχ ἕτερος ὢν τοῦ καλουμένου παρ' Ἕλλησιν Ἅιδου καὶ Πλούτωνος, ἀγνοούμενον ὅπως ἀληθὲς

Baſil. quae ea haud agnoſcunt.

[2] τοῖς δὲ Ισιακοῖς] Cum ad ΣΤΟΛΑΙ, nomen foemininum, referantur haec, conſtructionis ratio poſtulat, ut ΤΑΙΣ ΙΣΙΑΚΑΙΣ reſcribamus.

ibid. Pro φωλοειδὲς, quam vocem paullo antea legeris, alibi ſcribit *Auctor*, ΦΑΟΓΟΕΙΔΕΣ. Deinde, quaerendum annon pro ΤΑΥΤΑ legendum ſit ΤΑΥΤΗΝ ἀναλαβόντες, ſc. στολὴν Ὀσίριδος — et ΤΑΙΣ ΙΣΙΑΚΑΙΣ? *Qui autem ſtolam* Oſiridis *ſemel induerunt, eam ſeponunt et cuſtodiunt: Iſiacis vero* &c. *Markland.*

[3] καὶ Θέας αὐτῶν] Forte, Θέας αὐτῶν, ſcripſit *Auctor*.

[4] καὶ ἁγίας νόησις] F. ΘΕΑΓΝΟΥ νόησις, ut paullo poſt. *Markland.*

[5] θεσπιδεῖν προσέσχε] Emendat *Bentleius* ΠΑΡΕΣΧΕ: cum *Markland* etiam ΤΗΙ ΨΥΧΗΙ, pro ΤΗΣ ΨΥΧΗΣ ſcribendum eſſe cenſeo.

[6] ἐντελῆ] F. ΕΝΤΕΛΕΙΣ. *Markland.*

ἐσι, [1] διαταράττει τὰς πολλὰς, ὑπονοουμένας ἐν γῇ καὶ ὑπὸ γῆν [2] τὸν ἱερὸν καὶ ὅσιον ὡς ἀληθῶς Ὄσιριν οἰκεῖν, ὅπου τὰ σώματα κρύπτεσθαι τῶν τέλος ἔχειν δοκούντων. ὁ δ' ἔστι μὲν αὐτὸς ἀπωτάτω τῆς γῆς ἀέρι καὶ ἀμίαντος, ἐκ καθαρᾶς οὐσίας ἁπάσης φθορᾶς δεχομένης καὶ θανάτου. ἀνθρώπων δὲ ψυχαῖς ἐνταυθοῖ μὲν ὑπὸ σωμάτων καὶ παθῶν [3] περιεχομένοις οὐκ ἔστι μετουσία τοῦ Θεοῦ, πλὴν ὅσον ὀνείρατι καὶ φαντάσματι διιγεῖν νόησει διὰ φιλοσοφίας. ὅταν δὲ ἀπολυθεῖσαι μεταστῶσιν εἰς τὸ ἀειδὲς καὶ ἀόρατον καὶ ἀπαθὲς καὶ ἁγνὸν, ὃν αὐταῖς ἡγεμὼν ἐστὶ καὶ βασιλεὺς ὁ Θεὸς, ἔξεστιν ὡς ἂν ἀπ' ἀκοῆς καὶ θεωρίας ἁπλήστως καὶ ποθέσας τὸ μὴ φατὸν μηδὲ ῥητὸν ἀνθρώποις κάλλος· ἣ τὴν [5] Ἶσιν ὁ παλαιὸς ἀποφαίνει λόγος ἐρῶσαν ἀεὶ καὶ διώκουσαν καὶ στεῖσαν, ἀναπιμπλάναι τὰ ἐνταῦθα [4] πάντων καλῶν καὶ ἀγαθῶν, ὅσα φρονήσεως μετέχηκε. ταῦτα μὲν οὖν οὕτως ἔχει τοῦ μάλιστα θεοῖς πρέποντος λόγου.

ϖ. Εἰ δὲ δεῖ καὶ περὶ τῶν θυμουμένων ἡμέρας

[1] διαταράττει] Ita excudendum esse procuravi ad Soloecismum evitandum, cum prius ederetur ΔΙΑΤΑΡΑΤΤΕΙΝ. *Baxt. Bentl. Markl.*

[2] τὸν ἱερὸν καὶ ὅσιον—Ὄσιριν] Adludit ad Etymologiam cujus supra meminerat, (p. 147.) ubi dicit ΟΣΙΡΙΝ dictum esse ab ΟΣΙΟΣ et ΙΕΡΟΣ. *Markland.*

[3] παθῶν περιεχομένοις] Qu. an ΠΕΡΙ-

ἑκάσης εἰπεῖν, ὥσπερ ὑπεχόμεν, ἐκεῖνο διανοηθείη τις πρότερον, ὡς ἀεὶ μὲν οἱ ἄνδρες ἐν πάσῃ μεγίσῃ τίθενται τὰ πρὸς ὑγείαν ἐπιτηδεύματα, [1] μάλισα δ᾽ ταῖς ἱερουργίαις ϰ̀ ταῖς ἀγνείαις ϰ̀ διαίταις ἐχ ἧπόν ἐσι τοτὶ τοῦ ὁσίου τὸ ὑγιεινόν. ὁ γὰρ ᾠόμο καλῶς ἔχειν ὅτε σώμασιν, ὅτε ψυχαῖς ὑπούλοις ϰ̀ νοσώδεσι θεραπεύειν τὸ καθαρὸν ϰ̀ ἀβλαβὲς πάντη ϰ̀ ἀμίανον. ἐπεὶ τοίνυν ὁ Ἀὴρ, ᾧ πλεῖσα χρώμεθα ϰ̀ σωίεμεν, ὐχ ἀεὶ τὴν αὐτὴν ἔχει διάθεσιν, ἀλλὰ νύκτωρ πυκνοῦται, ϰ̀ πιέζει τὸ σῶμα, ϰ̀ σωάγει τὴν ψυχὴν εἰς τὸ δύσθυμον ϰαὶ πεφοβιλικός, οἷον ἀχλυώδη γινομένου καὶ βαρεῖαν, ἀναπάλες αὖθις ἐπιθυμιῶσι Ῥητίνῃ, θεραπεύονες ϰ̀ καθαίρονες τὸν ἀέρα τῇ διαιρέσει, ϰ̀ τὸ σύμφυτον τῷ σώμαλι πνεῦμα μεμαραμένον ἀναῤῥιπίζονες, ἐχθόσης τι τ᾽ ὀσμῆς σφοδρὸν ϰαὶ ϰαλαπλητικόν. αὖθις δὲ μεσημβρίας, αἰθανόμενοι σφόδρα πολλὴν ϰ̀ βαρεῖαν ἀναθυμίασιν ὑπὸ γῆς ἕλκονα βίᾳ τὸν Ἥλιον, ϰ̀ [2] καταμιγνύονα τῷ ἀέρι, τὴν Σμύρναν ἐπ-

ΠΕΡΙΑΓΧΟΜΕΝΑΙΣ. *Markland.*

[4] τὰ ἐνταῦθα πάντων ϰαλῶν] Forte ΠΑΝΤΑ ϰαλῶν. *Id.*

[1] μάλισα δὲ ταῖς ἱερουργίαις] Scribe, ΕΝ ταῖς ἱερουργ. suffragante Cl. *Marklando.*

[2] ϰαταμιγνύονα] Olim ΚΑΤΑΜΙΓΝΥΟΝΤΕΣ, vitiose; eandem enim prorsus rationem sequitur atque ΕΛΚΟΝΤΑ, quae vox proxime praecesserat. Hanc quoque correctionem suam fecerat *Marklandus.*

θυμιῶσι. διαλύει γὰρ ἡ θερμότης καὶ σκίδνησι τὸ σωσιάμβυον ἐν τῷ Περιέχοντι θολερὸν καὶ ἰλυώδες. καὶ γὰρ οἱ ἰατροὶ πρὸς τὰ λοιμικὰ πάθη βοηθεῖν δοκοῦσι φλόγα πολλὴν ποιοῦντες, ὡς λεπτύνουσαν τὸν ἀέρα. λεπτύνει δὲ βέλτιον ἐὰν δυώδη ξύλα καίωσιν, οἷα κυπαρίττου καὶ δρυός καὶ πεύκης. Ἄκρωνα γοῦν τὸν ἰατρὸν ἐν Ἀθήναις [3] ὑπὸ τὸν μέγαν Λοιμὸν δυσκολαίνειν τοῖς νοσοῦσιν· ὥνησε γὰρ οὐκ ὀλίγους. Ἀεσοπέλης δέ φησι καὶ μύρων καὶ ἀνθέων καὶ λειμώνων δυώδεις ἀποπνοίας οὐκ ἔλαττον ἔχειν πρὸς ἡδονὴν τὸ πρὸς ὑγείαν, ψυχρὸν ὄντα φύσει καὶ παλαιώδη τὸν ἐγκέφαλον ἡρέμα τῇ θερμότητι καὶ λειότητι διαχεύσας. εἰ δὲ καὶ

[3] ὑπὸ τὸν μέγαν λοιμὸν] *Eam* ſcil. *Peſtem* indicat *Auctor*, quae Peſtis Athenas invaſit Belli Pelopon. Tempore; cujus elegantem pariter atque accuratam deſcriptionem videre eſt apud *Thucydidem*, *Lucretium*, alioſque.

[1] τὸ δὲ κῦφι] De *Cypheos* praeparatione integri olim libri ſcripti erant. Ita *Suidas*; Μανεθὼς Μένδης. ἱερὸς αἰγύπτιος. ἔγραψε δὲ τῆς ΚΑΤΑΣΚΕΥΗΣ ΚΥΦΥΩΝ [ΚΥΦΕΩΝ.] Sic etiam *Julianus Philoſophus*, ut apud eundem conſarcinatorem videre eſt. Extat etiam *Cypheos* praeſcriptio, apud *Galeni* lib. 2. ΠΕΡΙ ΑΝΤΙΔΟΤ. pag. 441. *Ed. Baſil.* ex *Damocratis* ſcriptis metricis deſumpta: ita enim Cl. ille *Medicus*,

Αἰγύπτιοι δὲ τῦτο τ' Θεῶν τισιν
Ἐπιθυμιῶσι σκευάσαντες ὡς φράσω,
Λευκὴν λαβόντες σαφίδα τὴν λιπαρωλάτην κ. τ. λ.—
—— εἶτα δὲ λεῖα
Ἄπαντα καταμίξαντες ἐν τύτῳ κύκλῳ
Βραχεῖς ποιοῦντες, Θυμιῶσι τοῖς Θεοῖς

Haud equidem per omnia conſentientes invenias *Plutarchum* et *Damocratem*, ſive *Rufum*, unde ſua habuiſſe videtur *Damocrates*. pro *Cinnamomo* enim, quod apud hujus praeſcriptum extat,

τὴν Σμύρναν παρ' Αἰγυπτίοις ΒΑΛ καλοῦσιν, ἐξερμηνευθὲν δὲ τοῦτο μάλισα φερόζει τῆς ΛΗΡΗΣΕΩΣ ΕΚΣΚΟΡΠΙΣΜΟΝ, ἔστιν ἣν ϰ̀ τοῦτο μαρτυρίαν πρὸ λόγῳ τῆς αἰτίας δίδωσιν.

πα. [1] Τὸ δὲ Κῦφι, [2] μίγμα μὲν ἐκκαίδεκα γενῶν συντιθεμένων ἐστὶ, Μέλιτος ϰ̀ Οἴνου ϰ̀ Σταφίδος ϰ̀ Κυπέρου, Ῥητίνης τε ϰ̀ Σμύρνης ϰ̀ Ἀσπαλάθου καὶ Σεσέλεως, [2] ἔτι δὲ Σχοίνου τε καὶ Ἀσφάλτου ϰ̀ Θρύου ϰ̀ Λαπάθου, πρὸς δὲ τούτοις, Ἀρκευθίδων ἀμφοῖν (ὧν τὴν μὲν, μείζονα, τὴν δ', ἐλάτινον καλοῦσι) ϰ̀ Καρδαμώμου ϰ̀ Καλάμου. συντίθεσθαι δὲ οὐχ ὅπως ἔτυχεν, ἀλλὰ γραμμάτων ἱερῶν τοῖς Μυρεψοῖς, ὅταν ταῦτα μιγνύωσιν, ἀναγινωσκομένων. [3] τὸν δὲ Ἀριθμὸν, εἰ ϰ̀ πάνυ

extat, Cardamomi ſemina habet Noſter; nam, ut ait Metricus ille,

Ἔνιοι δὲ Κινάμωμον ἐ σχόινες βαλεῖν
Μίσγεσι τ' αὐτὸ Καρδαμώμε σπερμαλέον.

Porro pro Plutarchi *Seſeli*, *Bitumine Thryo* et *Lapatho*, apud Damocratem extant *Bdellium*, *Spica Nardi*, *Crocus* et *Caſſia*: ni pro ΘΡΥΟΥ, verbo nihili, apud auctorem noſtrum reponendum ſit ΚΡΟΚΟΥ; facillime enim in re paullo obſcuriori, verbiſque haud inter ſe multum diverſis errare potuit ſive Ἀναγνώστης ſive Scriba — neque forſan opus adeo arduum ſit in ceteris etiam *Plutarchum* cum *Rufo* et *Damocrate* conciliare, ſi vel otium ſuppeditaret, vel tanti eſſet.

[1] μίγμα μὲν ἐκκαίδεκα γενῶν] "*Mixtura* ſc. *ex* 16 *rerum ſpeciebus compoſita*": totidem enim ſtatim numerando deſcribit. Olim abſurdiſſime extabat ΜΝΩΝ. Hanc quoque Emendationem a *Xylandro* et *Baxtero* occupatam demum animadverti.

[2] ἔτι δὲ σχοίνου] Legit *Bentleius* ΣΧΙΝΟΥ: deinde, pro Θρύου reponit *Xylander* ΘΡΙΟΥ, "cum, inquit ille, "*Junci* ante ſit mentio facta".

[3] τὸν δὲ ἀριθμὸν &c.] Quantis difficultatibus prematur vera hujus loci Expoſitio, ex variis ejus abſurdiſque

In-

δοκεῖ Τετράγωνος ἀπὸ Τετραγώνου, ἢ μόνος ἔχων τὸν ἴσον ἰσάκις ἀριθμὸν τῷ χωλίῳ τὴν πεντήκοντος ἐλάχιστα ῥητέον εἰς γε τοῦτο συνεργεῖν, ἀλλὰ πλεῖστα τῶν συλλαμβανομένων, ἀρωματικὰς ἔχοντα δυνάμεις, γλυκὺ πνεῦμα καὶ χρηστὴν μεθίστιν ἀναθυμιάσιν, ὑφ' ἧς ὅτε ἁπτὴς τρεπόμενος τὸ σῶμα διὰ τοῦ πνεύματος κινούμενον ὡς δεῖ, [4] καὶ πρὸς ἡμᾶς ὑπνοῦται καὶ κρᾶσιν ἐπαγωγὸν ἴσχει, καὶ τὰ λυπηρὰ καὶ σκυθρωπὰ τῶν μεθημερινῶν φαντάσεων ἀνθρώπου μέσης, οἷον ἄμματα χαλᾷ καὶ διαλύει· καὶ τὸ φανταστικὸν [5] καὶ δεκτικὸν ὀνείρων, ὥσπερ κάτοπτρον, ἀπολεαίνει καὶ ποιεῖ καθαρώτερον, ἐν ᾧ ἦπον ἢ τὰ χρέμματα τ

Interpretamentis videre eſt. Ex prava autem interpunctione praecipua oboritur obſcuritas; totam igitur Periodum ſic mecum legas et diſtinguas: τὸν δὲ ἀριθμὸν (εἰ καὶ πάνυ —— προσηκόντως) ἐλάχιστα ῥητέον εἰς γε τοῦτο συνεργεῖν, ἀλλὰ ΤΑ πλεῖστα &c. olim vero extabat ἄλλα πλεῖστα. *Marklandi* notulae eandem prorſus interpunctionem, correctionemque exhibent.

[4] καὶ πρὸς ἡμᾶς ὑπνοῦται] Nihili Lectio: reſcribas vero, quod a praeſenti litterarum ductu quam minime diſcedit, ΠΡΟΣΗΝΩΣ ΥΠΝΟΥΤΑΙ. Vix quicquam aptius ad ſententiam auctoris exprimendam dari poteſt.

"Aer quippe a ſuavi & καῦφι exha-
"halatione immutatus, corpus ſuc
"motu affectum ut oporteat, (delec
enim τὸ ΚΑΙ quod σῶμα praecedit)
"et *ad ſomnum leniter ducit*, et in
"blandam temperiem ſiſtit; relaxa
"inſuper ſolvitque moleſtiam ac ve
"hementiam diurnarum curarum"
&c. quod autem de *Somno inducend*
priora illa dicta ſunt, ex iis quae ſtatim ſequuntur colligi poteſt; quaſ
dixerat, "neque ad Somnum tantum
"alliciendum valeant hujus mixtu-
"rae exhalationes; ſed facultatem
"etiam animi imaginatricem et ſom-
"niorum capacem inſtar ſpeculi lae-
"vigat" &c. In emendatione hac

Ben

λύεται, οἷς ἐχρῶντο περὶ τῶν ὕπνων οἱ Πυθαγόρειοι, τὸ ἐμπαθὲς ϰ̀ ἄλογον τῆς ψυχῆς ἐξεπάδοντες ἵνα ϰ̀ θεραπεύοντες. τὰ γὰρ ὀσφραντὰ πολλάϰις μὲν τὴν αἴσθησιν ἀπολείπουσαν ἀναϰαλεῖται, πολλάϰις δὲ πάλιν ἀμβλυώττει ϰαὶ ϰαληρεμίζει [6] διαχεομένων ἐν τῷ σώματι τῶν ἀναλωμάτων ὑπὸ λειότητος· ὥσπερ ἔνιοι τῶν ἰατρῶν τὸν ὕπνον ἐγγίνεσθαι λέγουσιν, ὅταν ἡ τῆς τροφῆς ἀναθυμίασις, οἷον ἕρπουσα λείως περὶ τὰ σπλάγχνα ϰ̀ ψηλαφῶσα, [7] ποιεῖ τινα γαργαλισμόν. τῷ δὲ Κῦφι χρῶνται [8] ϵ̓ πόμασι ϰ̀ ϰράμασι· πινόμενον γὰρ δοκεῖ τὰ ἐντὸς ϰαθαίρειν, Κοιλίας μαλαϰτιϰόν.

ϖβ. Ἀνὰ δὲ τούτων, [1] Ῥητίνη μέν ἐστιν ἔργον

Bentleium mecum consentientem habeo. *Baxterus* legit ΠΡΟΣΗΝΩΣ ΙΚΝΟΥΤΑΙ. *Markland.* ΠΡΟΣΗΝΩΣ ΥΠΙΝΟΥΤΑΙ: qui mecum quoque omittit ΚΑΙ ante *σῶμα*.

[5] *ϰ̀ δεϰλινὸν ὀνείρων*] Vno praeterea verbo auctior est *Lib. MS. Petav.* quippe qui ΜΟΡΙΟΝ post *ὀνείρων* exhibet: quod tamen verbum, more satis usitato, omitti potest.

[6] *διαχεομένων— ἀναλωμάτων*] De novissima voce dubito: nisi velis ΑΝΑΛΩΜΑΤΑ dici *minutissimas illas corporum particulas*, quae, secundum quorundam Philosophorum opiniones, ex superficiebus eorum continuo fluitant. Forte, ΑΝΑΘΥΜΙΑΣΕΩΝ.

[7] *ποιεῖ τινα*] Lege *ποιῇ τινα*. *Markland.*

[8] *τῷ δὲ Κῦφι χρῶνται ϵ̓ πόμασι ϵ̓ ϰράμασι*] Nam, ut ait *Damocrates* ille apud *Galenum*, (ut supra)

Τινὲς δὲ ϰ̀ τοῖς ἥπαρ ἢ τὸν πνεύμονα
Ἢ ϰαί τι γ' ἕτερον σπλάγχνον ἐξηλϰωμένοις
Πίνειν διδόασιν ὡς δραχμὴν τῶν φαρμάϰων.

quod vero extat *ϰ̀ πόμασι ϰ̀ ϰράμασι*, notandum arbitror, postremas voces, ΚΑΙ ΚΡΑΜΑΤΙ, supervacaneas esse, et ex Glossemate in Textum descendisse.

[1] *ῥητίνη μέν ἐστιν ἔργον ἡλίῳ ϵ̓ σμύρναν πρὸς &c.*] Absurdissima est haec Lectio,

Ἡλίῳ καὶ σμύρναν πρὸς τὴν Σελήνην τῶν φυτῶν ἐκδακρυόντων· τῶν δὲ [2] τὸ Κῦφι συντιθέντων ἔστιν ἃ νυκτὶ χαίρει μᾶλλον, ὥσπερ ὅσα τυδύμασι ψυχροῖς καὶ σικυοῖς καὶ δρόσοις καὶ ὑγρότησι τρέφεται πέφυκεν. [3] ἐπεὶ τὸ τῆς Ἡμέρας φῶς ἓν μέν ἐστι καὶ ἁπλοῦν (καὶ τὸν Ἥλιον [4] ὁ Πίνδαρος ὀρθῶς φησὶν ἐρήμης δι' αἰθέρος) ὁ [5] δὲ νυκτερινὸς ἀὴρ [6] κρᾶμα καὶ σύμμιγμα πολλῶν γέγονε φώτων καὶ δυνάμεων, [7] οἷον σπερμάτων εἰς ἓν ὑπὸ παντὸς ἀ-

Lectio, neque diutius tolerari poteſt: quippe quae neque conſtructioni, neque argumento Auctoris ſatis faciat. *Plutarchum* vero ſic ſibi reſtituas, ἐπεὶ ἡ μέν ἐστιν ἔργον ΗΛΙΟΥ καὶ ΣΜΥΡΝΑ, πρὸς ΤΟΝ ΗΛΙΟΝ τῶν φυλῶν (vel ΤΟΥΤΩΝ τῶν φυλ.) ἐκδακρυόντων. Sc. "Praeter vero rationes ſupra memo-" ratas, *reſina et myrrha Solis ſunt* " *opus*, (*Plantis quippe his ad Solis* " *aeſtum deſudantibus*,) mane igitur " primo, et meridie has jure adolent: " earum vero quae in κῦφι compo-" nuntur Plantarum, ſunt quae nocte " magis gaudent — mixturam igitur " illam veſperi adolent" — ΣΕΛΗΝΗΝ igitur hoc in loco neutiquam ſtare poſſe, ſatis eſt manifeſtum. Quo enim jure *myrrha* ΕΡΓΟΝ ΗΛΙΟΥ dici poteſt, *ſi ad lunam exaeſtuet haec Planta?* Quaenam porro inter Myrrham, eaſque ſpecies, quae ad κῦφι compoſitionem pertinent, diſtinctio eſſet, ſi et *Myrrha* quoque Luna, nocteque magis gauderet? addit porro *Auctor* in ſequentibus, ἐκεῖνα μὲν (*Reſinam* ſcil. et *Myrrham*) ἀφ' ἡλίου γένεσιν ἔχειν, quod neutiquam feciſſet, ſi vel paullo ante dixiſſet *Myrrham* eſſe τῶν φυλῶν ΠΡΟΣ ΤΗΝ ΣΕΛΗΝΗΝ ἐκδακρυόντων. Sed haec ſatis in re manifeſta.

[2] τὸ κῦφι σύνθετον] Forte, ΕΙΣ τὸ κῦφι.

[3] ἐπεὶ] Scribendum eſt omnino ΕΠΕΙΤΑ: novum enim orditur argumentum *Auctor*.

[4] ὁ Πίνδαρος.] Olympion. I. ubi vulgo legitur ΕΡΗΜΑΣ. *Markland.*

[5] ὁ δὲ νυκτερινὸς ἀήρ.] Haec lectio eſt *Edd. Aldin.* et *Baſil.* antea ferebatur ὁ ΚΑΙ νυκτ.

[6] κρᾶμα καὶ σύμμιγμα.] Olim ΚΡΑΜΑ ΣΥΜΜΙΓΜΑ. Noſtram vero Lectionem exhibent *Edd. Aldin.* et *Baſil.*

[7] οἷον σπερμάτων.] Sc. "Quae, " *veluti ſemina*, in unum ab omni-" bus aſtris confluunt"! ain' vero? num ea ſeminum natura eſt et vis, quod

σρε καὶ ἀῤῥεόντων. εἰκότως οὖν ἐκεῖνα μὲν, ὡς ἁπλᾶ καὶ ἀφ' ἡλίου τὴν φύσιν ἔχοντα, δι' ἡμέρας, ταῦτα δὲ, ὡς μικτὰ καὶ παντοδαπὰ ταῖς τοιότησιν, ἀέρχομένης νυκτὸς ἐπθυμιῶσι.

quod in unum ſemper fluere tendant? Unde *Hordeo* atque *Tritico*, atque id genus aliis feminibus nova illa qualitas? correctione igitur omnino eſt opus; ſin reſcribas ΡΕΥΜΑΤΩΝ, omnia tibi ſana et perſpicua praeſtabo: — "Nocturnus vero aer mixtus eſt " et temperatus e variis Luminibus, " quae, *veluti rivuli*, in unum ab " omnibus ſtellis confluunt".

PLUTARCH's TREATISE

OF

ISIS and OSIRIS,

Tranſlated into *Engliſh*.

PREFACE.

THE following Sheets are a Tranſlation of the preceding Tract of *Plutarch* concerning *Iſis* and *Oſiris*. It has been already twice attempted in Engliſh; the firſt time by *Philemon Holland*, and afterwards by Mr. *Baxter*. The preſent Verſion is very different from both theſe, but whether it be preferable to them, muſt be ſubmitted to the determination of the candid Reader, who has leiſure enough to compare them, and skill ſufficient to judge of their merit—Dr. *Holland*'s character, as a Tranſlator, is too well known to imagin that it can interfere with any new undertaking of this kind. Mr. *Baxter* indeed was an excellent Scholar, and had carefully ſtudied his Author, as appears from the many well-judged Emendations he has made in the Text of the Original—but his Verſion, I fear, has neither Elegance enough nor Coherence to pleaſe the delicacy of an Engliſh Reader; like a heap of Stones and Sand without Cement, his work is little better than a mere maſs of materials rough and unpoliſhed, without beauty

or connection. Even Monſieur *Amyott*'s *French Verſion* of this celebrated Tract, however well in general this Gentleman may have deſerved of our Philoſopher, wants much of that accuracy and exactneſs, which is ſo highly, and juſtly enough, commended in other parts of his great performance. Nor would the *Latin Tranſlations* better eſcape our Cenſure, were we enclined to examin them with ſeverity, either the ſtiff, preciſe and verbal one of *Xylander*, or the more lax, gay and luxuriant Paraphraſe of *Cruſerius*—But, 'tis to be hoped, the great difficulty of comprehending our Author's meaning in ſeveral parts of this Treatiſe, owing as well to the abſtracted nature of his Subject, as to the almoſt infinite errors of Copyiſts and Tranſcribers, will the more eaſily entitle us all to the indulgence of the intelligent Reader.

To enter into another man's Soul as it were, who lived ſeveral hundred years ſince, to go along with his thoughts, to trace, purſue, and connect his ſeveral Ideas, to expreſs them with Propriety in a Language different from that they were conceived in, and laſtly to give the Copy all the Air and Spirit of an Original, is not ſo eaſy a task, as it may be perhaps deemed by thoſe, who have never made the attempt.

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The very few good Tranſlations of the *learned Authors* into our own Language will ſufficiently juſtify the truth of this Obſervation.—but if any one ſtill doubts it, let him take the firſt Section of the Book before him, and make the experiment himſelf.

It muſt be confeſſed indeed, the difficulty of tranſlating will be ever greater or leſſer, in proportion to the different Manner and Stile of the Author to be tranſlated. It will require, for example, more intention of Thought, more labour and application of mind to put an *Ariſtotle* or a *Salluſt* into an agreeable, neat, and well-fitted *Engliſh* dreſs, than it does a *Plato* or a *Livy*. In the former inſtance, the Ore lies deep, nor, when the Vein is found, is it an eaſy task to ſeparate it from that foreign mixture, which adheres ſo cloſely to it: in the latter, the ſhining Mettal lies upon the ſurface, waſhed off from the Mine by that conſtant Flow of Eloquence, which is ever running over it—*Plutarch*, give me leave to ſay in my own defenſe, muſt be reckoned in the former Claſs, amongſt thoſe Authors, who do not ſo eaſily take the Stamp of our *Engliſh* manner of Compoſing and Language. For to give a general view of his Character as a *Writer*—His *Sentiments* are, for the moſt part, eaſy,

generous, manly, acute, though ſometimes perhaps a little too refined, and abſtruſe, as influenced by the *Pythagorean* and *Platonic* Philoſophy: his *Tranſitions*, though natural and eaſy enough in the main, are ſometimes too quick, abrupt, and not always exactly agreeable to the ſtrict rules of Connection: his *Digreſſions* are frequent, ſudden, and ſometimes without warning, though always full of Learning and Entertainment—ſuch indeed as might be expected from a man of infinite reading, great vivacity of thought, and a warm fancy: his *Language*, in general, is excellently well choſen, expreſſive, nervous, conciſe, tho' ſometimes perhaps a little too intricate, and ſo comprehenſively cloſe, that it muſt be drawn out into a length, before it can be made intelligible in another Dialect. "His *Periods* there-
"fore, (to uſe the words of Mr. *Morgan* in his Preface to the *Engliſh Tranſlation* of *Plutarch*'s *Morals*) "his *Periods*, I ſay, are frequently
"to be ſupplied, Chaſms as it were to be
"filled up, nay Tranſitions are to be made
"for him, which conduct the Reader from
"Thought to Thought: the Decompounds
"eſpecially require Periphraſes; they are like
"Boxes one within another, and you muſt
"take them all out, if you would ſhew any
"thing

"thing diſtinct: but he that is ſo ſervilely "ſuperſtitious, that he will not deviate from "his Author a hair's breadth, muſt neceſſa-"rily throw him all into a huddle and con-"fuſion—Thus much it was thought proper to obſerve in vindication of the few liberties, which have been taken in the following Verſion, of adding a little in ſome places to the original Text in order to render the Connection of the whole more eaſy and obvious to the *Engliſh Reader*.

INTRODUCTION.

As a proper *Introduction* to the enſuing Treatiſe, I ſhall now venture to lay before the Reader, what I preſume to be the true *Hiſtorical Explanation* of this ſo-much-celebrated Mythology of *Iſis* and *Oſiris*—If farther proof be thought neceſſary for what ſhall be advanced, than what ariſes from the peruſal of the Work before us, this perhaps may be offered hereafter, if ever the Tranſlator ſhould meet with a proper opportunity to publiſh the obſervations he has made upon the Antiquities of *Egypt*, its ſacred and prophane Hiſtory, its Chronology and Mythology.

If the *Scripture-Account* of the general deſtruction of the world by the Deluge be true,

as all Chriſtians admit, or at leaſt ought to admit, it may eaſily be evinced, that no part of the *Antediluvian Hiſtory of Egypt* can poſſibly be now extant.

Agreeably then to the *Moſaic narration*, we may with probability conclude that this Country began to be repeopled about a hundred and thirty years after the Flood, by a Colony of *Aſiatics* under the conduct of *Ham* or *Cham* the ſon of *Noah*—Hence is *Egypt* frequently termed in Scripture *the Land of Ham* or *Cham*, and in prophane Antiquity, *Chemia*: hence, 'tis not unlikely, the Nome *Chemmis* derived its name together with the chief City of its Juriſdiction: upon this ſame foundation likewiſe it is, that the *Greek* Hiſtorians, from the information of the Egyptian Prieſts, tell us that *Helius*, or the *Sun* (that is, *Ham*, or *Chamma* in one of the moſt early, if not the original dialect of the World) firſt reigned in this land.

During the Government of *Ham* (*Ammon Ouranus* or *Helius*) the firſt Planter of the Colony, the People muſt have been but few, the lower parts of the country, from the nature of its River, very boggy, the upper full of trees and buſhes, and the Land in general, though of itſelf exceeding fertile, rough and

un-

uncultivated. What Arts and Sciences they had formerly known and practiſed in *Aſia*, the remains of the ancient World, were now little regarded by them, wholly occupied as they were in providing themſelves a ſubſiſtence in their new Settlement: their civil Polity was not as yet brought to any perfection: their religious Notions muſt have been nearly the ſame with thoſe of their great Anceſtor *Noah*.

Hiſtory makes more eſpecial mention of the five following children of *Ham*, *Typho*, *Oſiris*, *Aroueris*, *Iſis* and *Nepthys*. *Typho* according to the cuſtom of thoſe ancient times, married his ſiſter *Nepthys*, as *Oſiris*, *Meſore*, *Metzor*, *Mitzraim*, or *Menes*, (for I take all theſe names to have originally belonged to the ſame perſon) did *Iſis*.

Upon the Death of their Father, the care of the growing Colony was committed to *Oſiris*; though *Typho* (if we may believe the expreſs teſtimony of *Syneſius*) was the elder Brother. The Wiſdom, Humanity and Goodneſs of the Former being judged more proper qualifications for the government of an encreaſing and unſettled multitude, than the raſh, fierce and ſavage diſpoſition of the Latter.

Nor did the new King diſappoint the moſt ſanguine expectations of his countrymen. For,

full of the wiſdom of his great Anceſtor *Noah*, he taught and encouraged them to clear the Ground, to cultivate the Land, to ſow Corn, to make Bread, and to meliorate their ordinary Liquor by the help of Barly and the juice of the Vine: he moreover inſtructed them in the art of building Houſes of more laſting materials, he perſwaded them to live together in Towns, he regulated their Cuſtoms or Laws. He incited them to a mutual Commerce with the neighbouring Colonies as well as with one another, and in a word completed their civil Eſtabliſhment. The ancient Antediluvian year of 360 days, by the aſſiſtance of his Brother *Aroueris* (*Thoth*, *Hermes*, or *Mercury*) he reduced to a more exact conformity to the preſent courſe of the Sun's Revolution, to 365 days—His wife *Iſis* (*Athena Minerva* or *Ceres*) ſeems likewiſe to have been a woman of a more than ordinary ſtrength of mind, bravely ſeconding her Husband in all his generous undertakings for the Improvement and Good of their Country. Nor were their great merits overlooked by their grateful ſubjects, being tranſmitted by them to Poſterity, as the ſupreme benefactors of *Egypt*, as the firſt King and Queen of the land, or rather, as the Founders of their State and Nation.

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The affairs of his own Country being now fully ſettled, either by invitation or of his own ſpontaneous motion, accompanied with great multitudes of People *Oſiris* travels to the Colonies of his brethren, which were now every where ſettling in *Arabia*, *Phenicia*, *Syria*, &c, inſtructing them in all thoſe Arts and Means of eaſier and more elegant life, which he had invented for the uſe of his own ſubjects. His Expedition was wholly peaceful, and had nothing of War in it. *Iſis* was left regent of the kingdom during his abſence with the wiſe *Aroueris* or *Mercury* for her Counſellor.

But not all his illuſtrious actions were ſufficient to ſecure *Oſiris* from the treacherous attempts of the ambitious *Typho*, who, enraged at his brother's being preferred before him in the affections of the People, and envious of his ſtill-growing glory, was reſolved by any means to deſtroy him, and to raiſe himſelf upon his ruin.—Jealouſy however ſeems to have given the finiſhing ſtroke to his irreconcilable Hatred. For his wife *Nepthys*, falling in love with the King, had found means to deceive him under the appearance of *Iſis*, and to have a child by him.

Typho begins his deſtined revenge by making love to the Queen during *Oſiris*'s abſence;

and

and, if we may credit ſome late retailers of Egyptian Mythology, ſo far ſucceded in his iniquitous ſcheme, as to perſwade her to be treacherous to her Husband's bed. However, upon the Kingdom itſelf he durſt not as yet make any direct attempt: the conſtant vigilance of *Aroueris*, the affection of his ſubjects, and the forces he had with him effectually ſecuring *Oſiris* from the attacks of open violence. Upon his return into *Egypt* therefore, the King finds every thing peaceable and quiet; by this means his ſuſpicions, if he had any, are lulled aſleep—This open and eaſy temper of his Brother furniſhed the cruel *Typho* with the opportunity he wanted, he circumvents him by Fraud, murthers him, and reigns in his ſtead.

The almoſt-inacceſſible marſhes of Egypt preſerved *Orus*, the ſon of *Oſiris*, from the fury of his Uncle. Here, together with his Baſtard brother *Anubis*, the child whom *Nepthys* is ſuppoſed to have had by *Oſiris*, was he educated, and in theſe lonely regions inſpired with proper ſentiments of hatred againſt the baſe Murtherer of his Father. The ancient Friends of his Family daily reſort to him: his Mother finds an opportunity to join him from *Phenicia* (whither ſhe had fled with her husband's body,

body, as ſoon as he was ſlain:) many of his own Party deſert the Tyrant. At length it comes to an Engagement, wherein *Typho* is defeated, taken Priſoner, and committed to the cuſtody of *Iſis*. But, whether on account of their former Correſpondence, the nearneſs of their Relation, or for ſome other reaſon, ſhe permits him to make his eſcape. This unexpected act of mercy ſo extreamly irritated *Orus*, that he immediately deprived his Mother of the privilege, which ſhe ſeems hitherto to have enjoyed, of being his Partner in the kingdom: the difference however was ſoon accommodated through the interceſſion of *Hermes*.

Typho once more draws an army together, and in order to weaken his Adverſary's title to the Crown, charges him with Illegitimacy. This was an accuſation too conſiderable to be ſlightly paſſed over, the Matter is referred to the examination of their common Relations, the chief men of the Country, by whom, through the eſpecial aſſiſtance of *Aroueris* or *Mercury* the legitimacy of the Son of *Oſiris* is fully eſtabliſhed. When nothing elſe would do, the Tyrant once more has recourſe to Arms: but is again diſcomfited in two Engagements, and in the latter of them, as is moſt probable, ſlain himſelf.

Peace

Peace being now reſtored to the Kingdom, and the Crown completely ſettled in *Orus*; *Iſis*, in order perhaps to vindicate herſelf from the imputation of having been too familiar with the grand enemy of her family, and of having treacherouſly permitted him to make his eſcape, becomes extravagant in the honours ſhe pays her dead husband's memory: ſhe erects Monuments to him in ſeveral parts of the country; his Obſequies are appointed to be annually celebrated with all the marks of the utmoſt ſorrow, with Hymns and Songs proper to ſo doleful an occaſion; Feſtivals are moreover inſtituted, according to the cuſtom of thoſe early ages, commemorative of their deliverance from the Tyrant and other the moſt ſtriking parts of the above-mentioned Hiſtory. The people readily came into any propoſal, whereby they might more effectually expreſs their deteſtation of *Typho*, and manifeſt the grateful regard they paid the memory of their murthered Prince. Even the neighbouring Nations of *Syria*, *Phenicia*, &c, as they had learned the uſe of Corn from *Egypt*, ſtill carried on a Commerce with this Nation for that uſeful commodity, and had experienced the benefit of other the wiſe inſtitutions of *Oſiris*, ſeem to have joined with his own ſubjects in annually cele-

celebrating his Funeral Rites, and in other teſtimonies of their great gratitude and eſteem for his memory.

Such then appears to have been the groundwork, and original baſis as it were of the ſubſequent Mythology, cleared from all that mighty heap of rubbiſh and confuſion, which both Art and Fancy ſeem ſo induſtriouſly to have thrown upon it: *it is no other in reality than an Hiſtorical Account of the Foundation of the Egyptian State, its firſt Kings and Planters.*

What ſeems then to have yielded occaſion to all thoſe numerous, uncertain, and even contradictory additions of later Ages, to the abſurd Fictions of Mythologiſts, the wild Inventions of Poets, the frigid Gloſſes of Hiſtorians, the intereſted Explications of Prieſts, and the allegorical Refinements of Philoſophers and Speculatiſts of all ſorts, what gave occaſion, I ſay, to all that jarring and inconſiſtent chaos of Learning, which has, with ſo much oſtentation, been thrown out upon this Subject, was the manner in which this antient Hiſtory was conveyed to poſterity, that is, in *Hieroglyphical Pictures* imitative of the events above-mentioned, in Signs and Symbols rather than in thoſe more explicit Records of an

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Alphabet of Letters. — For that this was one of the firſt at leaſt, if not the moſt ancient known way of inſcribing the memory of paſt actions to poſterity, not only in *Egypt* but in moſt other the untutored Nations of the world, has, I think, been evinced with great force of reaſon and hiſtorical probability by the learned Mr. *Warburton* in the 2[d] Vol. of his *Divine Legation of Moſes*.

Thus, in the Inſtance before us, according to this imitative, or picture-manner of writing, when they intended to expreſs *Oſiris*, they would naturally attempt the *Figure* of a *Man*, adding thereto an *Eye* and *Scepter*, in order to denote his *Power* together with his great *skill and vigilance* in the art of *Government*. The exceeding uſefulneſs of the *Ox* in all the ſervices of life, rendered this animal another very expreſſive Symbol or Repreſentation of that good and benevolent Prince, to whoſe care and continual labour for the common good they owed ſo many ſingular advantages. The *Hawk* and *Serpent* would denote other his excellent Qualities, according to the notions they entertained of theſe Creatures — *Iſis*, the wife and conſtant aſſiſtant of *Oſiris* in all his undertakings, could not be better characterized than under the ſimilitude of a *Cow*: as *the watch-*

watchful Dog would ſtand for an apt Symbol of that faithful Guardian of the State, as well as royal family, *Aroueris* or *Mercury*: and again, by what other Emblems could the Stupidity, the Malice, Luſt and Cruelty of the brutal *Typho* be more fitly conveyed to poſterity, than by the *Aſs*, the *Crocodile*, and the *Sea-Horſe*? In a word, all that was good and excellent in nature, in the Earth, the Water or the Air, as far as it would fall within the compaſs of their narrow notice and obſervation, would be made ſignificative of the great and good qualities of their beloved *Oſiris*, and his other fellow labourers for the public intereſt: as on the other hand, all that was mean, contemptible, and hated by them would become ſymbolical of the deteſted *Typho* and his aſſociates — Might not a whole Hiſtory be furniſhed out upon theſe Principles? No doubt but it might, but then ſuch Hiſtory muſt ever remain of ambiguous, equivocal, and uncertain interpretation.

The *Egyptians*, nor perhaps any other Nation of the then-world, had as yet well learned to abſtract their Ideas, and to form mixt modes or combinations of different properties comprehended under the ſame general term: they had therefore no other way of expreſſing the moral intellectual Endowments as we now call them,

them, but by reſembling them to ſimilar qua lities diſcernible in thoſe Brutes and other Ob jects, both animate and inanimate, with whic they were daily converſant; their writing coul not be more perfect than their language, bu muſt in ſome ſort keep pace with it, throug all its ſeveral gradations of improvement.— But I ſhall purſue this ſubject no farther a preſent, as the ſole intention of this *Introduc tion* was to give an *Hiſtorical Explanation o the Mythology* comprehended in the following Sheets.

ERRATA in the Tranſlation.

P. 18. line 29. for *month*, read *mouth*.
P. 19. line 19. for *to*, read *do*.
P. 25. line 6. for *God's*, read *Gods*.
P. 74. laſt line, for *does always*, read *does ſhe always*.
P. 103. line 25. for *infects*, read *inſects*.

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PLUTARCH's TREATISE

OF

ISIS and OSIRIS,

Tranſlated into *Engliſh*.

INTRODUCTION.

1. THO' it be the wiſe man's duty, O CLEA, to apply to the Gods for every good thing which he hopes to enjoy; yet ought he more eſpecially to pray to them for their aſſiſtance in his ſearch after that knowledge, which more immediately regards themſelves, as far as ſuch knowledge may be attained: in as much as there is nothing, which they can beſtow, more truly beneficial to mankind, or more worthy themſelves, than truth. For whatever other good things are indulged to the wants of men, they have all, properly ſpeaking, no relation to, and are of a nature quite different from that of their divine donors. For 'tis not the abundance of their gold and ſilver, nor the command of the thunder, but wiſdom and knowledge which conſtitute the power and happineſs of thoſe heavenly beings. It is therefore well obſerved by *Homer*, and indeed with more propriety than he uſually talks of the Gods, where, ſpeaking of *Jupiter* and *Neptune*,

he tells us, that "both were deſcended from the ſame "parents, and born in the ſame region, but that *Jupiter* "was the elder and knew moſt"; plainly intimating hereby, that the empire of the former was more auguſt and honourable than that of his brother, as by means of his age he was his ſuperior and more advanced in wiſdom and ſcience: nay, 'tis my opinion, I own, that even the bleſſedneſs of that eternity which is the portion of the Deity himſelf, conſiſts in that univerſal knowledge of all nature which accompanies it: for abſtracting from this, eternity might be more properly ſtiled an endleſs duration, than an enjoyment of exiſtence.

2. To deſire therefore and covet after truth, thoſe truths more eſpecially, which reſpect the divine nature, is to aſpire to be partakers of that nature it ſelf, and to profeſs that all our ſtudies and enquiries are devoted to the acquiſition of holineſs; an employment ſurely more truly religious than any external purifications, or mere ſervice of the temple can be—But more particularly muſt ſuch a diſpoſition of mind be highly acceptable to that Goddeſs to whoſe ſervice you are dedicated; whoſe eſpecial characteriſtics are wiſdom and meditation, and whoſe name it ſelf ſeems to expreſs the peculiar relation which ſhe bears to ſcience. For *Iſis*, according to the greek interpretation of the word, ſignifies *knowledge*; as does the name of her profeſſed adverſary *Typho*, *Inſolence* and *Pride*, a name therefore extremely well adapted to one, who, full of ignorance and error, tears in pieces and conceals that *holy doctrine*, which the Goddeſs collects, compiles and deli-

delivers to thoſe, who aſpire after the moſt perfect participation of the divine nature; a *doctrine*, which by commanding a ſteady perſeverance in one uniform and temperate courſe of life, and an abſtinence from particular kinds of food, as well as from all indulgence of the carnal appetite, reſtrains the intemperate and voluptuous part within due bounds, and at the ſame time habituates her votaries to undergo thoſe auſtere and rigid ceremonies which their religion obliges them to obſerve — The end of all which is, that by theſe means they may be the better prepared for the attainment of the knowledge of the firſt and ſupreme Mind, whom the Goddeſs exhorts them to ſearch after, as dwelling near and conſtantly reſiding with her. For this reaſon is her temple, in the ſame language, called *Iſeion*; alluding to that knowledge of the eternal and ſelf-exiſtent Being, which may be there obtained, if it be properly approached, with due purity and ſanctity of manners.

3. This Goddeſs is moreover ſaid by ſome authors, to be the daughter of *Hermes*, and by others of *Prometheus*, both of them famous for their philoſophic turn of mind; the latter being ſuppoſed to have firſt taught mankind wiſdom and foreſight, as the former has the reputation of having invented letters and muſic — For this ſame reaſon likewiſe they call the former of the two *Muſes* at *Hermopolis*, *Iſis*, as well as *Juſtice*; ſhe being none other, as 'tis ſaid, than *Wiſdom* pointing out the knowledge of divine truths to her votaries, the true *Hierophori* and *Hieroſtoli* — Now by the former of theſe are meant, ſuch who carry about them locked up

in their ſouls, as in a cheſt, the *ſacred doctrine* concerning the Gods purified from all ſuch ſuperfluities, as ſuperſtition may have annexed to it; whilſt the holy habit, with which the latter of them adorn the ſtatues of theſe Deities, partly of a dark and gloomy, and partly of a more bright and ſhining colour, ſeems aptly enough to repreſent the notions, which this doctrine teaches us to entertain of the divine nature itſelf, partly clear and partly obſcure. And for as much as the Devotees of *Iſis* after their deceaſe are wrapped up in theſe ſacred veſtments, is not this intended to ſignify, that this *holy doctrine* ſtill abides with them, and that this alone accompanies them in another life. For as 'tis not the length of the beard, or the coarſeneſs of the habit which makes a philoſopher, ſo neither will thoſe frequent ſhavings, or the mere wearing a linnen veſtment conſtitute a votary of *Iſis*; but he alone is a true ſervant or follower of this Goddeſs, who after he has heard, and been made acquainted in a proper manner with the hiſtory of the actions of theſe Gods, ſearches into the hidden truths which lye concealed under them, and examines the whole by the dictates of reaſon and philoſophy.

4. Nor indeed ought ſuch an examination to be looked upon as unneceſſary, whilſt there are ſo many ignorant of the true reaſon even of the moſt ordinary rites obſerved by the Egyptian prieſts, ſuch as are their ſhavings and wearing linnen garments — Some indeed there are, who never trouble themſelves to think at all about theſe matters; whilſt others reſt ſatisfied with the moſt ſuperficial accounts of them: "They pay a

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" peculiar veneration to the *Sheep*, therefore they think " it their duty, not only to abſtain from eating their " fleſh, but likewiſe from wearing their wooll". — " They are continually mourning for their Gods, " therefore they ſhave themſelves" — " The light " azure bloſſom of the flax reſembles the clear and " bloomy colour of the ethereal ſky, therefore they " wear linnen" — whereas, the true reaſon of the inſtitution and obſervation of theſe rites is but one, and that common to all of them — the extraordinary notions they entertain of cleanlineſs; perſuaded as they are, according to the ſaying of *Plato*, that " none but " the pure ought to approach the pure" — Now no ſuperfluity of our Food, or in general, no excrementitious ſubſtance is looked upon by them as pure and clean; ſuch however are all kinds of wooll and down, our hair and our nails. It would be the higheſt abſurdity therefore for thoſe, who, whilſt they are in a courſe of Purification, are at ſo much pains to take off the hair from every part of their own bodies, at the ſame time to cloath themſelves with that of other animals — ſo when we are told by *Heſiod* " not to pare " our nails, whilſt we are preſent at the feſtivals of the " Gods", we ought ſo to underſtand him, as if he deſigned hereby to inculcate that purity, with which we ought to come prepared, before we enter upon any religious duty, that we have not to make ourſelves clean, whilſt we ought to be occupied in attending to the ſolemnity itſelf — Now with regard to flax, this ſprings up immediately out of the immortal earth itſelf; and not only produces a fruit fit for food, but moreover

furniſhes a light and neat ſort of cloathing, extremely agreeable to the wearer, adapted to all the various ſeaſons of the year, and not in the leaſt ſubject, as is ſaid, to produce or nouriſh vermin: but more of this in another place.

5. Now the prieſts are ſo exceeding ſcrupulous in labouring to avoid every thing, which may tend to the encreaſe of the abovementioned excrementitious ſubſtances, that, on this account, they abſtain not only from moſt ſorts of pulſe, from mutton and ſwines-fleſh, but likewiſe, in their more ſolemn purifications, they even exclude ſalt from all their meals — as well indeed for many other reaſons, but eſpecially, becauſe it provokes their appetites, and incites them to eat more than otherwiſe they ſhould. For that ſalt is accounted impure, becauſe, as *Ariſtagoras* tells us, many little inſects are catched in it, whilſt it is hardning, and are thereby killed, is altogether triffling and abſurd — 'Tis from theſe ſame motives likewiſe, that they give the *Apis* his water from a well particularly ſet apart for this purpoſe, reſtraining him entirely from drinking of the *Nile*; not indeed that they look upon this river as impure, and polluted by reaſon of the Crocodiles that are in it, as ſome pretend; (for there is nothing which the Egyptians have in greater veneration than the *Nile*) but becauſe its waters are obſerved to be particularly nouriſhing and fattening: but this is a habit, which they endeavour all they can to avoid as well in the *Apis* as themſelves, ſtudious as they are, that their bodies may ſit as light and eaſy about their ſouls as poſſible,

and

and that their mortal part may not oppreſs and weigh down the more divine and immortal one.

6. The prieſts of the Sun at *Heliopolis* never carry any wine into their temples, looking upon it as very indecent for thoſe who are devoted to the ſervice of any God, to indulge themſelves in drinking, whilſt they are under the immediate inſpection of their Lord and King—Thoſe indeed of the other Deities are not altogether ſo ſcrupulous in this point, making uſe of it, tho' ſparingly, unleſs at ſome of their more ſolemn purifications, when they totally abſtain from this liquor, giving themſelves up wholly to ſtudy and meditation, hearing and teaching thoſe truths which regard the divine nature. Even their Kings themſelves, as being of the order of Prieſts, have their wine miniſtred to them according to a certain meaſure preſcribed in the ſacred books, as we are told by *Hecataeus*: and it is but ſince the reign of *Pſammetichus*, that even this cuſtom has been introduced. For before that time they drank no wine at all; and if they made uſe of it at any time in their Libations to the Gods, it was not becauſe they looked upon it, as in its own nature acceptable to them; but they poured it upon their altars, as the blood of thoſe enemies who formerly had fought againſt them. For they look upon the *vine* to have firſt ſprang out of the earth, after it was fattened with the carkaſſes of thoſe, who fell in the wars againſt the Gods. And this, ſay they, is the reaſon, why drinking its juice in great quantities makes men mad and beſide themſelves, filling them as it were with the blood of their own anceſtors—Theſe things are thus related by

Eudoxus in the ſecond book of his *Geographical Hiſtory*, as he had them from the prieſts themſelves.

7. As to ſea-fiſh, the Egyptians in general do not abſtain from all kinds of them; but ſome of them from one ſort, and ſome from another. Thus, for inſtance, the inhabitants of *Oxyrynchus* will not touch any that have been taken with an angle: for as they pay an eſpecial reverence to the *Pike*, from whence they borrow their name, they are afraid, leſt perhaps the hook may be defiled, by having been ſome time or other employed in catching their favourite fiſh. The people of *Syene* in like manner abſtain from the *Phagrus*, or Sea-bream. For as this fiſh is obſerved by them to make his firſt appearance upon their coaſts juſt as the *Nile* begins to overflow, they pay an eſpecial regard to theſe voluntary meſſengers as it were of that moſt joyful news—— The prieſts indeed entirely abſtain from all ſorts in general; and therefore upon the ninth day of the firſt month, when all the reſt of the Egyptians are obliged by their religion to eat a fryed-fiſh before the door of their houſes, they only burn them, not taſting them at all—aſſigning two reaſons for this cuſtom, the firſt and moſt curious, as falling in with the ſacred philoſophy of *Oſiris* and *Typho*, will be more properly explained in another place; the ſecond, and indeed the moſt manifeſt and obvious, as that fiſh is neither a dainty, nor even a neceſſary kind of food, ſeems to be abundantly confirmed by the writings of *Homer*, who never mentions either his delicate *Pheacians*, or the people of *Ithaca*, (tho' both of them iſlanders) as ever feeding upon them; nor even *Ulyſſes*'s compa-

nions

nions themſelves, during their ſo long and tedious a voyage, till they were reduced thereto by extreme neceſſity — In ſhort, they look upon the *ſea* as forced as it were out of the earth by the power of fire, and conſequently to lye out of nature's confines, they regard it not as a part of the world or one of the elements, but as a preternatural, a corrupt and morbid excrement.

8. Thus much therefore may be depended upon, that the religious rites and ceremonies of the Egyptians were never inſtituted upon irrational grounds, never built upon mere fable and ſuperſtition, but founded with a view to promote the morality and happineſs of thoſe, who were to obſerve them, or at leaſt to preſerve the memory of ſome valuable piece of hiſtory, or to repreſent to us ſome of the Phenomena of nature. Such, for inſtance, is that abhorrence which the prieſts expreſs for *Onions* — For that this deteſtation was owing to the loſs of *Dictys*, who, whilſt he was under the guardianſhip of *Iſis*, is ſuppoſed to have fallen into the river and to have been drowned as he was reaching after ſome of them, is altogether improbable — No, the real occaſion of their abſtaining from this plant is, becauſe it is obſerved to flouriſh moſt, and to be in its greateſt vigour upon the wain of the moon; as alſo, becauſe it is entirely uſeleſs to them either in their feaſts, or in their times of abſtinence and purification; in the former inſtance forcing tears from thoſe who make uſe of them, as in the latter it tends to encreaſe their thirſt. For much the ſame reaſon likewiſe they look upon the *Swine* as an impure animal, and to be avoided, obſerving it to be moſt apt to engender upon the

the decreaſe of the moon, and that thoſe who drink its milk are more ſubject to the leproſy and ſuch-like cutaneous diſorders than others — This cuſtom however of abſtaining from ſwines-fleſh is not obſerved at all times alike; for thoſe who ſacrifice a ſow to *Typho* once a year at the full of the moon, afterwards eat its fleſh; giving this reaſon for their practiſe, that *Typho*, being in purſuit of this animal at that ſeaſon of the moon, accidentally found the wooden cheſt wherein was depoſited the body of *Oſiris*, which he immediately pulled to pieces—This ſtory however is not generally admitted, there being ſome who look upon it, as they do many other relations of the ſame kind, as founded upon ſome miſtake or miſrepreſentation — Thus much however all agree in, that ſo great was the abhorrence which the ancient Egyptians expreſſed for whatever tended to promote luxury, expence, and voluptuouſneſs, that in order to expoſe it as much as poſſible they erected a column in one of the temples at *Thebes* full of curſes againſt their king *Meinis*, who firſt drew them off from their former frugal and parſimonious courſe of life — The immediate occaſion of ſetting up this pillar is reported thus; *Technatis*, the father of *Bocchoris*, leading an army againſt the Arabians, and his baggage and proviſion not coming up to him as ſoon was expected, was hereupon obliged to eat of ſome very mean food which accidentally fell in his way, after which laying himſelf down upon the bare turf he ſlept very ſoundly; this gave him ſo great an affection to a mean and frugal diet, as induced him to curſe the memory of *Meinis*, and by the perſuaſion of the prieſts, to make

thoſe exſecrations publick by engraving them upon a pillar.

9. Now the *Kings* of *Egypt* were always taken either from amongſt the Soldiery, or the Prieſts; the former order being honoured and reſpected as noble on account of its valour, as the latter was for its wiſdom. If the choice however fell upon a ſoldier, he was immediately initiated into the order of Prieſts, and by them inſtructed in their abſtruſe and hidden philoſophy—a philoſophy for the moſt part involved in fable and allegory, and exhibiting only dark hints and obſcure reſemblances of the truth. And thus much even the prieſts themſelves inſinuate to us in many inſtances, particularly in thoſe *Sphinxes*, which they ſeem deſignedly to have placed before their temples, as types of the aenigmatical nature of their Theology. To this purpoſe likewiſe is that inſcription, which they have engraved upon the baſe of Minerva's ſtatue at Sais, whom they look upon to be the ſame as *Iſis*, "*I am every* "*thing that has been, that is, and that ſhall be: nor* "*has any mortal ever yet been able to diſcover what is* "*under my veil*". In like manner the word *Amoun*, (or as 'tis expreſſed in the greek language *Ammon*) which is generally looked upon as the proper name of the Egyptian Jupiter, is interpreted by *Manetho* the *Sebennite* to ſignify *concealment*, or *ſomething* which is *hidden*. *Hecataeus* of *Abdera* indeed tells us, that the Egyptians make uſe of this term when they *call out to one another*; and if ſo, then their invoking *Amoun*, is the ſame thing as calling upon the ſupreme being (whom they ſuppoſe *hidden* and *concealed* in the univerſal nature) to

appear

appear and manifeſt itſelf to them.—So cautious and reſerved was the Egyptian wiſdom in thoſe things which appertained to religion.

10. And this is ſtill farther evinced from thoſe voyages, which have been made into this country by the wiſeſt men amongſt the Greeks, by *Solo*, *Thales*, *Plato*, *Eudoxus*, *Pythagoras*, and, as ſome ſay, even by *Lycurgus* himſelf, on purpoſe to converſe with the prieſts.—And accordingly we are told, that *Eudoxus* was a diſciple of *Chonuphis* the *Memphite*, *Solo* of *Sonchis* the *Saite*, and *Pythagoras* of *Oinuphis* the *Heliopolite*. But none of theſe philoſophers ſeem either to have been more admired and in greater favour with the prieſts, or to have payed a more eſpecial regard to their method of philoſophiſing than this latter, who has particularly imitated their myſterious and ſymbolical manner in his own writings, and like them conveyed his doctrines to the world in a kind of riddle. For many of the *Pythagoric* precepts come nothing ſhort of the hieroglyphical repreſentations themſelves; ſuch for inſtance are theſe, "eat not in a chariot", "ſit not "upon a buſhel or choenix", "plant not a palm-tree", "ſtir not the fire within doors with a ſword".—Nay 'tis my opinion, I own, that when the *Pythagoreans* appropriate the names of ſeveral of the Gods to particular numbers, as that of *Apollo* to the *unit*, of *Diana* to the *duad*, of *Minerva* to the *ſeven*, and of *Neptune* to the *firſt cube*, 'tis my opinion, I ſay, that in this they allude to ſomething, which the founder of their Sect ſaw in the Egyptian temples, to ſome ceremonies performed in them, or to ſome ſymbols there exhibited.

Thus

Thus their great king and lord *Oſiris* is repreſented under the hieroglyphic of an *eye* and *ſcepter*, (the name itſelf ſignifying *many-eyed*, as we are told by ſome, who would derive it from the words *Os* and *Iri*, which in the Egyptian language have that import) as *a heart placed in the midſt of a flaming cenſer* is made uſe of by them to characteriſe the *heavens*, which by reaſon of their being eternal never are conſumed or wax old. Much in the ſame ſtile are thoſe ſtatues of the *Judges* at *Thebes without hands*; with their chief or preſident at their head with his eyes turned downward, ſignifying hereby that *juſtice* ought neither to be acceſſible by bribes, nor guided by favour and affection. Of a like nature is that *Beetle* which we ſee engraven upon the ſignets of the *ſoldiers*; for there are no females of this ſpecies, but all males; who propagate their kind by caſting their ſeed into thoſe round balls of dirt, which they form on purpoſe, providing thereby not only a proper nidus for the reception of their young, but nouriſhment likewiſe for them as ſoon as they are born.

11. When you hear therefore the mythological relations, which the Egyptians give of their Gods, their wanderings, their being torn in pieces, together with many other accidents of a ſimilar nature, which are ſaid to have befallen them, remember what has been juſt now obſerved, and aſſure your ſelf, that nothing of what is thus told you is really true, or ever happened in fact. For can it be imagined, that it is the *Dog* himſelf, that is thus reverenced by them under the name of *Hermes*? they are the qualities of this animal, his conſtant vigilance, and his acumen in diſtinguiſhing his friends from

his

his foes, which have rendered him, as *Plato* expreſſes it, a fit emblem of that God, who is the more immediate patron of reaſon. Nor can we ſuppoſe it their opinion, that the *Sun* like a new-born infant ſprings up every day afreſh out of the Lotus-plant.—'Tis true indeed, they do characteriſe the *riſing-ſun* in this manner, but the reaſon is, that they may hereby ſignify to us, that it is *moiſture* to which we owe the firſt kindling of this luminary. In like manner, the cruel and bloody king of *Perſia*, *Ochus*, who not only put to death abundance of their people, but likewiſe ſlew even the *Apis* himſelf, and afterwards ſerved him up in a banquet to his friends, is repreſented by them, by a *ſword*: and by this name is he ſtill to be found in the catalogue of their kings—a name therefore, not ſo much regarding his perſon, as characteriſing his baſe and cruel qualities, which were beſt figured out by this inſtrument of deſtruction—If you will therefore in this manner, *O Clea*, hear and entertain the ſtory of theſe Gods, from thoſe who know how to explain it conſiſtently with religion and philoſophy, if you will ſteddily perſiſt in the obſervance of all thoſe holy rites, which the laws require of you, and are moreover fully perſuaded, that to form true notions of the divine nature is more acceptable to them than any ſacrifice or mere external act of worſhip can be, you will by this means be entirely exempt from any danger of falling into ſuperſtition, an evil no leſs to be avoided than atheiſm itſelf.

The mythological hiſtory of Iſis *and* Oſiris.

12. Now the ſtory of *Iſis* and *Oſiris*, its moſt inſignificant and ſuperfluous parts omitted, is thus briefly related——*Rhea*, ſay they, having accompanied with *Saturn* by ſtealth, was diſcovered by the *Sun*, who hereupon denounced a curſe upon her, "*that ſhe ſhould* "*not be delivered in any month or year*"—*Mercury* however, being likewiſe in love with the ſame Goddeſs, in recompence of the favours which he had received from her, plays at tables with the Moon, and wins from her the ſeventieth part of each of her illuminations; theſe ſeveral parts, making in the whole five new days, he afterwards joined together, and added to the three hundred and ſixty, of which the year formerly conſiſted: which days therefore are even yet called by the Egyptians the *Epact* or *ſuperadded*, and obſerved by them as the birth-days of their Gods. For upon the *firſt* of them, ſay they, was *Oſiris* born, juſt at whoſe entrance into the world a voice was heard, ſaying, "*the lord of all the earth is born*". There are ſome indeed who relate this circumſtance in a different manner, as that a certain perſon named *Pamyles*, as he was fetching water from the temple of *Jupiter* at *Thebes*, heard a voice commanding him to proclaim aloud, that "*the good and great king Oſiris was then* "*born*"; and that for this reaſon *Saturn* committed the education of the child to him, and that in memory of this event the *Pamylia* were afterwards inſtituted, a feſtival much reſembling the *Phallephoria* or *Priapeia* of the Greeks. Upon the *ſecond* of theſe days was

Aroueris

Aroueris born; whom ſome call *Apollo*, and others diſtinguiſh by the name of the elder *Orus*. Upon the *third*, *Typho* came into the world, being born neither at the proper time, nor by the right place, but forcing his way through a wound which he had made in his mother's ſide. *Iſis* was born upon the *fourth* of them, in the marſhes of Egypt; as *Nepthys* was upon the *laſt*, whom ſome call *Teleute* and *Aphrodite*, and others *Nike*— Now as to the fathers of theſe children, the two firſt of them are ſaid to have been begotten by the *Sun*; *Iſis* by *Mercury*; *Typho* and *Nepthys* by *Saturn*; and accordingly, the third of theſe ſuperadded days, becauſe it was looked upon as the birth-day of *Typho*, was regarded by the Kings as inauſpicious, and conſequently they neither tranſacted any buſineſs in it, or even ſuffered themſelves to take any refreſhment until the evening. They farther add, that *Typho* married *Nepthys*; and that *Iſis* and *Oſiris*, having a mutual affection, enjoyed each other in their mother's womb before they were born, and that from this commerce ſprang *Aroueris*, whom the Egyptians likewiſe call the elder *Orus*, and the Greeks *Apollo*.

13. *Oſiris*, being now become king of *Egypt*, applied himſelf towards civilizing his countrymen, by turning them from their former indigent and barbarous courſe of life; he moreover taught them how to cultivate and improve the fruits of the earth; he gave them a body of laws to regulate their conduct by, and inſtructed them in that reverence and worſhip, which they were to pay to the Gods; with the ſame good diſpoſition he afterwards travelled over the reſt of the world,

in-

inducing the people every where to ſubmit to his diſcipline, not indeed compelling them by force of arms, but perſuading them to yield to the ſtrength of his reaſons, which were conveyed to them in the moſt agreeable manner, in hymns and ſongs accompanied with inſtruments of muſic: from which laſt circumſtance, the Greeks conclude him to have been the ſame perſon with their *Dionyſius* or *Bacchus*——During *Oſiris*'s abſence from his kingdom *Typho* had no opportunity of making any innovations in the ſtate, *Iſis* being extremely vigilant in the government and always upon her guard. After his return however, having firſt perſuaded ſeventy two other perſons to join with him in the conſpiracy, together with a certain queen of Ethiopia named *Aſo*, who chanced to be in Egypt at that time, he contrived a proper ſtratagem to execute his baſe deſigns. For having privily taken the meaſure of *Oſiris*'s body, he cauſed a cheſt to be made exactly of the ſame ſize with it, as beautiful as might be, and ſet off with all the ornaments of art. This cheſt he brought into his banqueting room; where, after it had been much admired by all who were preſent, *Typho*, as it were in jeſt, promiſed to give it to any one of them, whoſe body upon trial it might be found to fit. Upon this the whole company, one after another, go into it, but as it did not fit any of them, laſt of all *Oſiris* lays himſelf down in it, upon which the conſpirators immediately ran together, clapped the cover upon it, and then faſtened it down on the outſide with nails, pouring likewiſe melted lead over it. After this, they carried it away to the river-ſide, and conveyed it to the ſea by the Tanaïtic

mouth of the Nile; which for this reaſon is ſtill held in the utmoſt abomination by the Egyptians, and never named by them but with proper marks of deteſtation. Theſe things, ſay they, were thus executed upon the 17th day of the month Athyr, when the Sun was in Scorpio, in the 28th year of *Oſiris*'s reign; tho' there are others, who tell us that he was no more than 28 years old at this time.

14. The firſt who knew the accident which had befallen their king, were the *Pans* and *Satyrs* who inhabited the country about *Chemmis*; and they immediately acquainting the people with the news gave the firſt occaſion to the name of *Panic Terrors*, which has ever ſince been made uſe of to ſignifie any ſudden affright or amazement of a multitude. As to *Iſis*, as ſoon as the report reached her, ſhe immediately cut off one of the locks of her hair, and put on mourning apparel upon the very ſpot where ſhe then happened to be, which accordingly from this accident has ever ſince been called *Koptos*, or the *city of mourning*, though ſome are of opinion, that this word rather ſignifies *Deprivation*. After this ſhe wandered every where about the country full of diſquietude and perplexity in ſearch of the cheſt, enquiring of every perſon ſhe met with, even of ſome children whom ſhe chanced to ſee, whether they knew what was become of it. Now it ſo happened, that theſe children had ſeen what *Typho*'s accomplices had done with the body, and accordingly acquainted her by what month of the *Nile* it had been conveyed into the ſea — For this reaſon therefore the Egyptians look upon *children* as endued with a kind of

faculty

faculty of divining, and in conſequence of this notion are very curious in obſerving the accidental prattle which they have with one another whilſt they are at play, (eſpecially if it be in a ſacred place) forming omens and preſages from it — *Iſis*, during this interval, having been informed, that *Oſiris* deceived by her ſiſter *Nepthys* who was in love with him, had unwittingly enjoyed her inſtead of herſelf, as ſhe concluded from the melilot-garland, which he had left with her, made it her buſineſs likewiſe to ſearch out the child, the fruit of this unlawful commerce, (for her ſiſter, dreading the anger of her huſband *Typho*, had expoſed it as ſoon as it was born) and accordingly, after much pains and difficulty, by means of ſome dogs that conducted her to the place where it was, ſhe found it and bred it up; ſo that in proceſs of time it became her conſtant guard and attendant, and from hence obtained the name of *Anubis*, being thought to watch and guard the Gods, as dogs to mankind.

15. At length ſhe receives more particular news of the cheſt, that it had been carried by the waves of the ſea to the coaſt of Byblos, and there gently lodged in the branches of a buſh of Tamariſk, which in a ſhort time had ſhot up into a large and beautiful tree, growing round the cheſt and encloſing it on every ſide, ſo that it was not to be ſeen; and farther, that the king of the country, amazed at its unuſual ſize, had cut the tree down, and made that part of the trunk, wherein the cheſt was concealed, a pillar to ſupport the roof of his houſe. Theſe things, ſay they, being made known to *Iſis* in an extraordinary manner by the report of Demons, ſhe immediately went to Byblos;

where, ſetting herſelf down by the ſide of a fountain, ſhe refuſed to ſpeak to any body, excepting only to the queen's women who chanced to be there: theſe indeed ſhe ſaluted and careſſed in the kindeſt manner poſſible, plaiting their hair for them, and tranſmitting into them part of that wonderfully grateful odour, which iſſued from her own body. This raiſed a great deſire in the queen their miſtreſs, to ſee the ſtranger, who had this admirable faculty of transfuſing ſo fragrant a ſmell from herſelf into the hair and ſkin of other people. She therefore ſent for her to court, and after a farther acquaintance with her, made her nurſe to one of her ſons. Now the name of the king, who reigned at this time at Byblos, was *Melcarthus*, as that of his queen was *Aſtarte*, or, according to others, *Saoſis*, tho' ſome call her *Nemanoun*, which anſwers to the greek name *Athenais*.

16. *Iſis* fed the child by giving it her finger to ſuck inſtead of the breaſt; ſhe likewiſe put him every night into the fire in order to conſume his mortal part, whilſt transforming herſelf into a ſwallow ſhe hovered round the pillar and bemoaned her ſad fate. Thus continued ſhe to do for ſome time, till the queen, who ſtood watching her, obſerving the child to be all in a flame, cryed out, and thereby deprived him of that immortality, which would otherwiſe have been conferred upon him. The Goddeſs upon this, diſcovering herſelf, requeſted that the pillar, which ſupported the roof, might be given her; which ſhe accordingly took down, and then eaſily cutting it open, after ſhe had taken out what ſhe wanted, ſhe wrapped up the remainder of the trunk in fine lin-

linnen, and pouring perfumed oil upon it, delivered it again into the hands of the king and queen, (which piece of wood is to this day preſerved in the temple of *Iſis*, and worſhipped by the people of *Byblos*.) When this was done ſhe threw herſelf upon the cheſt, making at the ſame time ſuch a loud and terrible lamentation over it, as frighted the younger of the king's ſons, who heard her, out of his life. But the elder of them ſhe took with her, and ſet ſail with the cheſt for Egypt; and it being now about morning, the river Phaedrus ſending forth a rough and ſharp air, ſhe in her anger dried up its current.

17. No ſooner was ſhe arrived at a deſart place, where ſhe imagined herſelf to be alone, but ſhe preſently opened the cheſt, and laying her face upon her dead huſband's embraced his corpſe, and wept bitterly; but perceiving that the little boy had ſilently ſtolen behind her, and found out the occaſion of her grief, ſhe turned herſelf about on the ſudden, and in her anger gave him ſo fierce and ſtern a look that he immediately died of the affright. Others indeed ſay that his death did not happen in this manner, but, as was hinted above, that he fell into the ſea, and afterwards received the greateſt honours on account of the Goddeſs: for that that *Maneros*, whom the Egyptians ſo frequently call upon in their banquets, is none other than this very boy. This relation is again contradicted by ſuch as tell us, that the true name of this child was *Palaeſtinus*, or *Peluſius*, and that the city of this name was built by the Goddeſs in memory of him; adding farther, that the *Maneros* above-mentioned is thus honoured by the

Egyptians at their feaſts, becauſe he was the firſt who invented muſic. There are others again, who affirm that *Maneros* is not the name of any particular perſon, but a mere cuſtumary form, and complimental manner of greeting made uſe of by the Egyptians one towards another at their more ſolemn feaſts and banquets, meaning no more by it, than to wiſh "*that what they were* "*then about might prove fortunate and happy to them*"! for that this is the true import of the word. In like manner, ſay they, the human ſkeleton, which at theſe times of jollity is carried about in a box, and ſhewn to all the gueſts, is not deſigned, as ſome imagine, to repreſent the particular misfortunes of *Oſiris*, but rather to remind them of their mortality, and thereby to excite them freely to make uſe of and to enjoy the good things which are ſet before them, ſeeing they muſt quickly become ſuch as they there ſaw; and that this is the true reaſon of introducing it at their banquets—but to proceed in the narration.

18. *Iſis* intending a viſit to her ſon *Orus*, who was brought up at *Butus*, depoſited the cheſt in the mean while in a remote and unfrequented place: *Typho* however, as he was one night hunting by the light of the moon, accidentally met with it; and knowing the body which was encloſed in it, tore it into ſeveral pieces, 14 in all, diſperſing them up and down in different parts of the country—Upon being made acquainted with this event, *Iſis* once more ſets out in ſearch of the ſcattered fragments of her huſband's body, making uſe of a boat made of the reed Papyrus in order the more eaſily to paſs thro' the lower and fenny parts of the country—

For

For which reaſon, ſay they, the crocodile never touches any perſons, who ſail in this ſort of veſſels, as either fearing the anger of the goddeſs, or elſe reſpecting it on account of its having once carried her. To this occaſion therefore is it to be imputed, that there are ſo many different ſepulchres of *Oſiris* ſhewn in Egypt; for we are told, that wherever *Iſis* met with any of the ſcattered limbs of her huſband, ſhe there buried it. There are others however who contradict this relation, and tell us, that this variety of *Sepulchres* was owing rather to the policy of the queen, who, inſtead of the real body, as was pretended, preſented theſe ſeveral cities with the image only of her huſband; and that ſhe did this, not only to render the honours, which would by this means be paid to his memory, more extenſive, but likewiſe that ſhe might hereby elude the malicious ſearch of *Typho*; who, if he got the better of *Orus* in the war wherein they were going to be engaged, diſtracted by this multiplicity of Sepulchres, might deſpair of being able to find the true one—we are told moreover, that notwithſtanding all her ſearch, *Iſis* was never able to recover the privy-member of *Oſiris*, which having been thrown into the *Nile* immediately upon its ſeperation from the reſt of the body, had been devoured by the *Lepidotus*, the *Phagrus* and the *Oxyrynchus*, fiſh which of all others, for this reaſon, the Egyptians have in more eſpecial avoidance. In order however to make ſome amends for the loſs, *Iſis* conſecrated the Phallus made in imitation of it, and inſtituted a ſolemn feſtival to its memory, which is even to this day obſerved by the Egyptians.

19. After theſe things, *Oſiris* returning from the other world appeared to his ſon *Orus*, encouraged him to the battle, and at the ſame time inſtructed him in the exerciſe of arms. He then aſked him, "what "he thought the moſt glorious action a man could "perform"? to which *Orus* replied, "to revenge the "injuries offered to his father and mother." He then aſked him "what animal he thought moſt ſerviceable "to a ſoldier? and being anſwered "a horſe"; this raiſed the wonder of *Oſiris*, ſo that he farther queſtioned him, "why he preferred a horſe before a lion? becauſe, adds *Orus*, "tho' the lion be the more ſer-"viceable creature to one who ſtands in need of help, "yet is the horſe more uſeful in overtaking and cutting "off a flying adverſary". Theſe replies much rejoiced *Oſiris*, as they ſhewed him that his ſon was ſufficiently prepared for his enemy——We are moreover told, that amongſt the great numbers who were continually deſerting from *Typho*'s party was his concubine *Thueris*, and that a ſerpent purſuing her as ſhe was coming over to *Orus*, was ſlain by his ſoldiers — the memory of which action, ſay they, is ſtill preſerved in that cord, which is thrown into the midſt of their aſſemblies, and then chopt into pieces — Afterwards it came to a battle between them, which laſted many days; but victory at length inclined to *Orus*, *Typho* himſelf being taken priſoner. *Iſis* however, to whoſe cuſtody he was committed, was ſo far from putting him to death, that ſhe even looſed his bonds and ſet him at liberty. This action of his mother ſo extremely incenſed *Orus*, that he laid hands upon her, and pulled off the enſign of royal-

royalty which ſhe wore on her head; and inſtead thereof *Hermes* clapt on an helmet made in the ſhape of an oxe's head — After this, *Typho* publicly accuſed *Orus* of baſtardy; but by the aſſiſtance of *Hermes*, his legitimacy was fully eſtabliſhed by the judgment of the God's themſelves — After this, there were two other battles fought between them, in both which *Typho* had the worſt. Farthermore, *Iſis* is ſaid to have accompanied which *Oſiris* after his death, and in conſequence hereof to have brought forth *Harpocrates*, who came into the world before his time, and lame in his lower limbs.

20. Such then are the principal circumſtances of this famous ſtory, the more harſh and ſhocking parts of it, ſuch as the cutting in pieces of *Orus* and the beheading of *Iſis*, being omitted: and if ſuch could be ſuppoſed to be the real ſentiments of the Egyptians concerning thoſe beings, whoſe moſt diſtinguiſhing characteriſtics are happineſs and immortality, or could it be imagined that they actually believed, what they thus tell us, ever to have happened in fact, I ſhould not need to warn you, *O Clea*, who are already ſufficiently averſe to ſuch impious and abſurd notions of the *Gods*, I ſhould not need to caution you, I ſay, to teſtifie your abhorrence of them, and, as *Aeſchylus* expreſſes it "to "ſpit, and waſh your mouth" after the recital of them — But this is not the preſent caſe; nor do I queſtion but you are ſenſible of the difference between this hiſtory and thoſe ſlight and flimzy fictions, which the poets and other fabulous writers, like ſpiders, weave and ſpin out of their own imaginations, without having

any

any ſubſtantial ground or firm foundation to worl upon: there muſt have been ſome real diſtreſs, ſom real calamity at the bottom as the ground-work of th narration — For as Mathematicians aſſure us, tha the rainbow is nothing elſe but a variegated image o the ſun, thrown upon the ſight by the reflexion of hi beams from the clouds; ſo ought we to look upo the preſent ſtory as the repreſentation, or reflexion ra- ther, of ſomething real, as its true cauſe — And thi notion is ſtill farther ſuggeſted to us, as well from tha ſolemn air of grief and ſadneſs, which appears in thei ſacrifices, as from the very form and diſpoſition of thei temples, in one place extended into long avenues an fair and open iſles, and in another ſinking into dark an gloomy oratories, altogether reſembling thoſe ſubter- raneous caverns which are alotted for the reception o the dead. But more eſpecially is the real foundation o this hiſtory confirmed from that general opinion which obtains concerning the ſepulchres of *Oſiris*. For there are many places wherein his corpſe is ſaid to have been depoſited; particularly, the towns of *Abydus* and *Mem- phis* are both mentioned as being in poſſeſſion of the true body. For this reaſon, ſay they, it is, that the more rich and powerful amongſt the Egyptians are deſirous of being buried in the former of theſe cities, as being ambitious of lying as it were in the ſame grave with *Oſiris* himſelf: as to *Memphis*, its title ſeems to be founded in that the *Apis*, whom they look upon as the image of the ſoul of *Oſiris*, is kept in that city on this very account, that it may be as near his body as poſſible.

21. There

21. There are others again who tell us, that the word *Memphis*, by interpretation, ſignifies *the haven of good men*, and that the real ſepulchre of *Oſiris* lies in that little iſland which the Nile makes at Phyle; which iſland, ſay they, at all other ſeaſons is inacceſſible, ſo that neither bird can ſtay upon it, nor fiſh ſwim near it, excepting only when the prieſts paſs over into it to ſolemnize their accuſtomed rites to the dead, and to crown his tomb with flowers, which, they add, is overſhadowed with the branches of a tamariſk-tree, whoſe bigneſs exceeds that of an Olive—*Eudoxus* indeed aſſerts that, tho' there are many pretended ſepulchres of *Oſiris* in Egypt, the place where the true body lies is at *Buſiris*, where likewiſe he was born—As to *Taphoſiris*, there is no need we ſhould make particular mention of it, its very name ſufficiently declaring the claim it has to be the *burying-place of Oſiris* — There are likewiſe other circumſtances in the Egyptian ritual, which hint to us the reality upon which this hiſtory is grounded, ſuch as their cleaving the trunk of a tree, their wrapping it up in linnen which they tear in pieces for that purpoſe, and the libations of oil which they afterwards pour upon it—but theſe I do not inſiſt upon, becauſe they are intermixed with ſuch of their myſteries as may not be revealed — Nor is it *Oſiris*'s dead body only, but thoſe likewiſe of the other Gods, as many of them as had a beginning and conſequently were corruptible, which, the prieſts tell us, were after their deaths depoſited with them, and carefully preſerved, whilſt their ſouls were tranſlated to heaven, there to ſhine forth in ſo many ſtars—Thus in particular

ticular, was the ſoul of *Iſis* tranſlated into what the Greeks call the *Dog-ſtar*, and the Egyptians *Sothis*; *Orus*'s into *Orion*, and *Typho*'s into the *Bear* —— The inhabitants of *Thebais* indeed do not acknowledge thoſe to be Gods, who were once mortal; for they worſhip their God *Kneph* only, whom they look upon, as without beginning, ſo without end; and are for this reaſon alone exempt from that tax, which is levied upon all the reſt of their countrymen, towards the maintainence of the ſacred animals.

The firſt explication of the preceding mythological hiſtory.

22. Now as to thoſe, who, from the many things of this nature, which are ſome of them openly related, and others more darkly exhibited in their religious inſtitutions, would conclude that the whole ſtory is no other than a mere commemoration of the various actions of their kings and other great men, who by reaſon of their excellent vertue, and the mightineſs of their power aſſumed to their other titles the honour of the divinity, tho' they afterwards fell into many and grievous calamities; thoſe, I ſay, who would in this manner account for the various ſcenes abovementioned, muſt be owned indeed to make uſe of a very plauſible method of eluding ſuch difficulties as may ariſe upon this ſubject, and ingeniouſly enough to transfer the moſt ſhocking parts of it from the divine to the human nature: nor indeed is ſuch ſolution, muſt it be allowed, altogether deſtitute of an appearance of hiſtorical evidence for its ſupport. For

when

when the Egyptians themſelves tell us, that *Hermes* had one hand ſhorter than another, that *Typho* was of a red, *Orus* of a fair, and *Oſiris* of a black complexion; does not this evince, that they were of the human ſpecies, and ſubject to the ſame accidents as all other men are? nay they go farther, and even aſſign the particular office or employment, which each of them was engaged in whilſt alive; thus they tell us that *Oſiris* was a General, that *Canobus*, (from whom the ſtar took its name) was a Pilot — and that the ſhip which the greeks call *Argo*, being made in imitation of that of *Oſiris*, was, in honour of him, turned into a conſtellation and placed near *Orion* and the *Dog*, the former, as the Egyptians ſuppoſe, ſacred to *Orus*, the latter to *Iſis*.

23. But I am much afraid, that to give into this explication of the ſtory, will be to move things which ought not to be moved; and not only, as *Simonides* expreſſes it, "to declare war with all antiquity", but likewiſe with whole families and nations, fully poſſeſſed as they are of the divinity of theſe beings — It will be no leſs than diſpoſſeſſing theſe great names of their heaven and bringing them down to the earth; it will be to ſhake and looſen a worſhip and faith, that has been firmly ſettled in almoſt all mankind even from their infancy: It will be to open a wide door for atheiſm to enter in at, and to encourage the attempts of thoſe who would humanize the divine nature; and particularly will it give a manifeſt ſanction, and authority to the impoſtures of *Euhemerus* the *Meſſenian*; who from mere imagination, and without the leaſt appearance of truth to ſupport it, has invented a new mythology of

his

his own, aſſerting that "all thoſe in general who ar
"called and reputed Gods, are none other than th
"names of ſo many ancient Generals, Sea-captains, o
"Kings — and this, ſays he, I found expreſsly ſo ſ
"down in the *Panchaean* dialect in letters of Gold"—
tho' in what part of the globe his *Panchaeans* dwel
any more than the *Triphyllians*, whom he mentions a
the ſame time with them, he does not inform us; no
can I learn, that any other perſon either Greek or Ba
barian, except himſelf, has ever yet been ſo fortunat
as to meet with theſe imginary countries.

24. But do we indeed find in fact that people hav
been thus fond of deifying thoſe who have reigned ove
them? the *Aſſyrians* ſtill celebrate the illuſtrious acti
ons of their *Semiramis*, nor are the *Egyptians* leſs for
ward in the praiſe of *Seſoſtris*, and the *Phrygians* t
this day compliment the extraordinary power and ver
tue of their old king *Manis*, (or as others call hi
Maſdis) by denominating all great and illuſtrious ac
tions from him, *Manika* — So likewiſe, *Cyrus* led hi
Perſians, and *Alexander* his conquering *Macedonians*
well nigh to the extreme boundaries of the world, ye
are none of theſe either honoured by their country-
men, or even mentioned by them in any other term
than as great and good princes — And tho' there ma
have been others, who, "puffed up with exceſſiv
"pride, as *Plato* expreſſes it, and having their mind
"enflamed with the heat of youth and folly", hav
moſt arrogantly accepted of the title of Gods, and per-
mitted even temples to be built to them; yet has thei
glory been of very ſhort continuance, and they hav
after-

afterwards been condemned to ſuffer the reproach not only of vanity and preſumption, but likewiſe of impiety and injuſtice,

Quickly like ſmoke they vaniſh'd in the air,

dragged as it were, like run-a-way ſlaves, from their own altars and temples, where nothing now is left them but their bare graves and ſepulchres —— For which reaſon *Antigonus the elder*, when one *Hermodotus* had in his poems ſtiled him "Son of the Sun, and a "God", Nay, ſays he to him, "but the man who "empties my cloſe-ſtool is not conſcious of any ſuch "divinity in me". It was with like juſtice and propriety that *Lyſippus* the Statuary blamed *Apelles* for having placed a *Thunderbolt* in the hand of a picture, which he had juſt taken of *Alexander*; whilſt he had only given him a *Spear*, "the glory of which, ſays he, as "'tis real, as 'tis the proper and diſtinguiſhing charac-"ter of our Hero, not time it ſelf ſhall ever deprive "him of".

The ſecond method of explaining the preceding mythological hiſtory.

25. There is therefore another, and better, method, which ſome have taken of explaining this hiſtory; by aſſerting, that what is thus related of *Typho*, *Oſiris* and *Iſis*, is not to be looked upon as the afflictions either of Gods, or of mere mortals, but rather as the adventures of the *Grand Demons* or *Genii*; an order of Beings, ſay they, which ſome of the wiſeſt of the Greek Philoſophers, ſuch as *Plato*, *Pythagoras*, *Xenocrates* and *Chryſippus*, agreeably to what they had learned from the ancient

ancient Theologiſts, ſuppoſe to be much more ſtrong and powerful than mankind, and of a nature ſuperior to them; though at the ſame time inferior to the pure and unmixed nature of the Gods, as partaking of the ſenſations of the body, as well as of the perceptions of the ſoul, and conſequently liable to pain as well as pleaſure, and to all ſuch other appetites and affections as flow from the various combinations of theſe; which affections however have a greater power and influence over ſome of them, than over others, as there are different degrees of virtue and vice found in theſe *Genii* as well as in mankind — In like manner, the wars between the Giants or Titans and the Gods, which are ſo much ſpoken of by the Greeks; the deteſtable actions of *Saturn*; the combats between *Apollo* and the *Pytho*; the flights of *Bacchus*, and the wandrings of *Ceres* are exactly of the ſame nature with the adventures of *Oſiris* and *Typho*, and conſequently are all of them to be accounted for in the ſame manner, and every treatiſe of mythology will eaſily furniſh us with abundance of other ſimilar inſtances; the like may be affirmed alſo of thoſe other things, which are ſo carefully concealed from the vulgar under the cover of myſteries and initiations.

26. Now that *Homer* was of opinion that theſe *Genii* are of a mixed nature, and neither altogether good nor altogether bad, may be gathered from his works: For it may be obſerved, that he never applies the epithet of *Godlike*, nor indeed any other taken from thoſe ſupreme Beings, but to ſuch perſons only as were remarkable for their ſuperior excellence and goodneſs: whereas the word *Demon* is made uſe of by him in an indiffe-

rent ſenſe, one while as a term of blame or reproach, and then again by way of commendation. In the former ſenſe we find it applied by *Ajax* to *Hector*, and by *Jupiter* to *Juno*: in the latter, to *Achilles*. And agreeably to this notion, whatever is good and ſuper-excellent in nature, is by *Plato* attributed to the *Olympian Gods*, as its contrary is to theſe *Genii*. Thus likewiſe *Xenocrates* ſuppoſes that there are, who have their reſidence in the air, certain ſtrong and powerful Beings of gloomy and malevolent diſpoſitions, on whoſe account the diſtinction of days into lucky and unlucky was firſt introduced, and thoſe other feſtivals inſtituted, which are attended with ſcourgings of the body, with beatings of the breaſt, with faſtings, and with ſhameful and obſcene expreſſions; "rites, ſays he, which are no "ways ſuitable, either to that worſhip which ought to "be paid to the divine nature, or even to the good "*Genii*, but more eſpecially acceptable to ſuch ill-"minded Beings as will no otherways be appeaſed or "prevented from injuring mankind".—On the other hand, the good and beneficent *Genii*, as they are diſtinguiſhed by *Heſiod* with the Epithets of *holy*, *Guardians of mankind*, *beſtowers of wealth*, *royal Demons*, ſo are they ſtiled by *Plato* "a middle order of Beings be-"tween the Gods and men, interpreters of the wills of "the Gods to men, and miniſtring to their wants; "carrying the prayers and ſupplications of mortals to "heaven, and bringing down from thence in return, "oracles, and all other the bleſſings of life—It was moreover the opinion of *Empedocles*, that theſe *Genii* are obnoxious to puniſhment for whatever offences they

may commit, for whatever crimes they may be guilty of,

One while the air purſues them to the ſea,
The ſea again toſſes them upon land,
The land propels them on the ſcorching ſun,
The ſun returns them to the whirling air;
Thus are they toſs'd about, objects of common hate,

till having undergone their deſtined puniſhment, and thereby become pure, they are again placed in their primitive ſituation, in that region where nature originally deſigned them.

27. Of this ſort, ſay theſe perſons, are the adventures which are here aſcribed to *Typho*: as that, being full of malice and envy, he perpetrated the moſt horrid crimes, diſturbing every where the ordinary courſe of things, and filling both ſea and land with miſery and confuſion, till he was at length puniſhed; puniſhed by *Iſis*, in revenge for the injuries which he had done to her brother and huſband *Oſiris*——An effectual ſtop being thus put to the fury and madneſs of *Typho*, *Iſis* herſelf, ſay they, in memory of the great conteſts and difficulties which ſhe had undergone, and of the wanderings which ſhe had been expoſed to, unwilling likewiſe that ſo much wiſdom, ſo much courage and reſolution as had been ſhewn upon this occaſion ſhould be loſt in perpetual ſilence, appointed certain rites and myſteries, which were to be as images, repreſentations, or imitations rather of what was then done and ſuffered; with this farther view likewiſe, that the commemoration of theſe events might ſerve as incitements to piety

and

and as a proper conſolation to all thoſe, whether men or women, who might at any time hereafter be in like circumſtances of diſtreſs——After this, ſay they, both *Iſis* and *Oſiris*, on account of their eminent virtue, were tranſlated from the order of good *Demons* to that of *Gods*, as in after-ages were *Hercules* and *Bacchus*; and therefore the honours which are paid them are very properly of the mixed kind, ſuch as are due both to *Gods* and *Demons*, their power being very great, not only upon earth, but in thoſe regions likewiſe which are under the earth — For, ſay they, *Oſiris* is none other than *Pluto*, nor is *Iſis* different from *Proſerpine*, as *Archemachus* the *Euboean* aſſerts, and as appears likewiſe to have been the opinion of *Heraclides* of *Pontus* from his declaring the oracle at Canopus to belong to *Pluto*.

A digreſſion concerning Sarapis.

28. But the following facts will make this point ſtill more evident. *Ptolemey*, ſirnamed the *Saviour*, had a dream, wherin a certain Coloſſean ſtatue, ſuch as he had never ſeen before, appeared unto him, commanding him to remove it as ſoon as poſſible from the place where it then ſtood to *Alexandria* — upon this the king was in great perplexity, as he knew neither to whom the ſtatue belonged nor where to look for it. Upon his relating the viſion to his friends, a certain perſon named *Soſibius*, who had been a great traveller, declared that he had ſeen juſt ſuch a ſtatue as the king deſcribed at *Sinope*. *Soteles* and *Dionyſius* were hereupon

immediately diſpatched in order to bring it away with them; which they at length accompliſhed, though not without much difficulty, and the manifeſt interpoſition of providence. *Timotheus* the *Interpreter*, and *Manetho* the *Sebennite*, as ſoon as the ſtatue was ſhewn to them, from the *Cerberus* and *Dragon* that accompanied it, concluded that it was deſigned to repreſent *Pluto*, and perſuaded the king that it was in reality none other than the *Egyptian Sarapis*; for it muſt be obſerved, that the ſtatue had not this name before it was brought to *Alexandria*, it being given to it afterwards by the Egyptians, as equipollent, in their opinion, to its old one of *Pluto*——So again, when *Heraclitus* the *Phyſiologiſt* aſſerts that *Pluto and Bacchus are the ſame*, does not this directly lead to the ſame concluſion? For as to thoſe who ſay that by *Pluto* is here meant *the body*, becauſe the ſoul, whilſt it is in it, is as it were intoxicated and beſide it ſelf, and that from hence ſprings the relation between it and *Bacchus*, this is too ſubtle and fine-ſpun an allegory to deſerve our ſerious notice——*Heraclitus*'s aſſertion therefore may be much more probably accounted for, by ſuppoſing the *Bacchus* here meant to be the ſame as *Oſiris*, and *Oſiris* again the ſame as *Sarapis*, this latter appellation having been given him, upon his being tranſlated from the order of *Genii* to that of the Gods.—*Sarapis* being none other than that common name by which all thoſe are called, who have thus changed their nature, as is well known by thoſe who are initiated into the myſteries of *Oſiris*.

29. Little regard therefore is to be paid to thoſe *Phrygian Tales*, wherin mention is made of one *Sarapis*

pis as the daughter of *Hercules*, and of *Typho*, as born of *Iſaeacus* one of his ſons: nor does *Phylarchus* better deſerve our credit, when he tells us that "*Bacchus* firſt "brought two bullocks with him out of India into "Egypt, and that the name of the one was *Apis*, and "that of the other *Oſiris*", adding moreover, "that "*Sarapis*, in the proper meaning of the word, ſignifies "*him who diſpoſed the Univerſe into its preſent beautiful* "*order*". Now though this aſſertion of *Phylarchus* be weak enough, yet is it not quite ſo abſurd as that of thoſe who aſſert, that "*Sarapis* is no God at all, but "the mere denomination of the ſepulchral cheſt, "wherein the body of the *Apis* after its death is depo-"ſited": much more tolerable therefore than either of the preceding is their opinion, who would derive this name from words which in the greek language import, "*one who firſt impelled and gave motion to the univerſe*" —The prieſts indeed, at leaſt the greateſt part of them, tell us, that *Sarapis* is none other than the mere union of *Oſiris* and *Apis* into one word; declarative as it were of that opinion, which they are perpetually ex-plaining and inculcating, "that the *Apis* ought ever to "be regarded by us, as a fair and beautiful image of "the ſoul of *Oſiris*"——For my own part I cannot but think, that if this word be of Egyptian extraction, it ought to be interpreted ſo as to expreſs *joy and gladneſs*, ſeeing that feſtival, which we Grecians call *Charmoſyna*, or *the feaſt of joy*, is by the Egyptians expreſsly termed *Sarei*. Nor altogether diſagreeable to this laſt notion of *Sarapis*, is the explication which *Plato* gives of the correſponding name of *Hades* or *Pluto*, ſtiling him "the

" ſon of chearfulneſs, and a kind and gentle Deity to " all ſuch as come unto him". There are likewiſe many other words, which when interpreted into greek, become entire ſentences; ſuch particularly is *Amenthes*, or that ſubterraneous region whither they imagine the ſouls of thoſe who die to go after their deceaſe, a name which expreſsly ſignifies in their tongue, *the receiver and giver*.—But whether this likewiſe be not one of thoſe words, which were originally tranſplanted from Greece into Egypt, we will enquire in another place: but let us now return to the point in hand, and examine what ſtill remains behind of the opinion we were before conſidering.

A continuation of the former explication of the hiſtory of Iſis *and* Oſiris.

30. *Oſiris* and *Iſis* being thus removed from the order of good Demons to that of the Gods, and the power of *Typho* become much leſs formidable than it formerly was, or rather quite broken and at its laſt gaſp as it were, the ſacrifices which the Egyptians ſtill offer to him, though they may ſome of them ſeem as intended to comfort him for what he had ſuffered, and to appeaſe his diſpleaſure, yet is it evident from many other of their rites and ceremonies, that they hold him in the greateſt contempt, and do all they can to vilify and affront him. Hence their ignominious treatment of thoſe perſons, whom from the redneſs of their complexions they imagine to bear a reſemblance to him; and hence likewiſe is derived that cuſtom of the *Coptites* of throwing

ing an *Aſs* down a precipice; becauſe it is uſually of this colour. Nay the inhabitants of *Buſiris* and *Lycopolis* carry their deteſtation of this animal ſo far, as never to make any uſe of trumpets, becauſe of the ſimilitude between their ſound and the braying of the *Aſs*. In a word, this animal is in general regarded by them as unclean and impure, merely on account of the reſemblance, which they conceive it bears to *Typho*; and in conſequence of this notion, thoſe *Cakes* which they offer with their ſacrifices during the two months *Paüni* and *Phaophi*, have the impreſſion of an *Aſs bound* ſtamped upon them —— For the ſame reaſon likewiſe, when they ſacrifice to the Sun, they ſtrictly enjoyn all thoſe who approach to worſhip the God, neither to wear any gold about them, nor to give provender to any aſs——It is moreover evident, ſay they, that even the *Pythagoreans* looked upon *Typho* to have been of the rank or order of Demons, as, according to them, "he " was produced in the even number fifty ſix"—For as the power of the *Triangle* is expreſſive of the nature of *Pluto*, *Bacchus*, and *Mars*; the properties of the *Square* of *Rhea*, *Venus*, *Ceres*, *Veſta* and *Juno*; of the *Dodecagon* of *Jupiter*; ſo, as we are informed by *Eudoxus*, is the *figure of* 56 *angles* expreſſive of the nature of *Typho*: as therefore all the others abovementioned in the Pythagorean ſyſtem are looked upon as ſo many *Genii* or *Demons*, ſo in like manner muſt this latter be regarded by them.

31. 'Tis from this perſuaſion likewiſe of the red complexion of *Typho*, that the Egyptians make uſe of no other bullocks in their ſacrifices but what are of

this colour. Nay ſo extremely curious are they in this reſpect, that if there be ſo much as one black or white hair in the beaſt, 'tis ſufficient to render it improper for this ſervice. For 'tis their opinion, that Sacrifices ought not to be made of ſuch things as are in themſelves agreeable and well-pleaſing to the Gods, but, on the contrary, rather of ſuch creatures wherein the ſouls of wicked and unjuſt men have been confined during the courſe of their tranſmigration —— Hence ſprang that cuſtom, which was formerly obſerved by them, of pronouncing a ſolemn curſe upon the head of the beaſt which was to be offered in ſacrifice, and afterwards of cutting it off and throwing it into the Nile, though now they diſpoſe of it to foreigners. No bullock therefore is permitted to be offered to the Gods, which has not the ſeal of the *Sphragiſtae* firſt ſtamped upon it, an order of prieſts peculiarly ſet apart for this purpoſe, from whence likewiſe they derive their name. Their impreſs, according to *Caſtor*, is "a man upon his knees "with his hands tied behind him and a ſword pointed "at his throat".—Nor is it from his colour only that they maintain a reſemblance between the Aſs and *Typho*, but from the ſtupidity likewiſe and ſenſuality of his diſpoſition: and agreeably to this notion, having a more particular hatred to *Ochus* than to any other of the *Perſian* Monarchs who reigned over them, looking upon him as an exſecrable and abominable wretch, they gave him the nick-name of the *Aſs*, which drew the following reply from that prince, "but this aſs ſhall "dine upon your ox"— and accordingly he ſlew the Apis: this ſtory is thus related by *Dino*.——Now as to thoſe

thoſe who pretend that *Typho* eſcaped out of the battle upon an *Aſs* after a flight of ſeven days, and that, after he had got into a place of ſecurity, he begat two ſons, *Hieroſolymus* and *Judaeus*—'tis obvious from the very face of the relation, that their deſign is to give an air of fable to [what] the Jewiſh hiſtory [relates of the flight of Moſes out of Egypt, and of the ſettlement of the Jews about *Hieruſalem* and in *Judaea*.]

A third and more philoſophical explication of the mythological hiſtory of Iſis *and* Oſiris.

32. Such then are the arguments of thoſe, who endeavour to account for the abovementioned hiſtory of *Iſis* and *Oſiris*, upon a ſuppoſition that they were of the order of *Demons*: but there are others who pretend to explain it upon other principles, and in a more philoſophical manner. To begin *then* with thoſe whoſe reaſoning is the moſt ſimple and obvious—as the Greeks allegoriſe their *Saturn* into *Time*, their *Juno* into *Air*, and tell us moreover that the birth of *Vulcan* is no other than the change of air into fire: in the ſame manner, ſay theſe Philoſophers, by *Oſiris* do the Egyptians mean the *Nile*, by *Iſis* that part of the country which *Oſiris* or the *Nile* overflows, and by *Typho* the *ſea*, which by receiving the *Nile* as it runs into it, does as it were tear it into many pieces, and indeed entirely deſtroy it, excepting only ſo much of it, as is admitted into the boſom of the earth in its paſſage over it, which is thereby rendered fertile—The truth of this explanation is confirmed, ſay they, from that ſacred dirge or lamentation

tation which they make over *Oſiris*, " bewailing him " who was born on the right ſide of the world, and " who periſhed on the left"—For it muſt be obſerved, that the Egyptians look upon the eaſt as the front or face of the world, upon the north as its right ſide, and upon the ſouth as its left: as therefore the *Nile* riſes in the ſouth, and running directly northwards is at laſt ſwallowed up by the ſea; it may with propriety enough be ſaid to be born on the right, and to periſh on the left ſide—and this concluſion, ſay they, is ſtill farther ſtrengthened from that abhorrence, which the prieſts expreſs both towards the ſea, as well as ſalt; calling this latter *Typho's foam*, and amongſt their other prohibitions, forbidding it to be ever laid upon their tables—and is it not for this cauſe likewiſe, that they ſo carefully avoid ſpeaking to pilots, becauſe this order of men make ſo much uſe of the ſea, and get their livelihood by it? nor is its relation to the ſea perhaps one of their weakeſt reaſons for that great averſion which they have for fiſh, ſo as to make it even the ſymbol of *hatred*, as may be gathered from thoſe figures, which are to be ſeen in the porch of the temple of *Minerva* at *Sais*. The firſt of which is an *infant*, next to him ſtands an *old-man*, after him follows a *hawk*, then a *fiſh*, and laſt of all a *ſea-horſe* — the meaning of all which is plainly this, " O! you who are coming the world, and who " are going out of it, (that is, both young and old) " God hateth impudence"! for by the *infant* is intended, all thoſe who are coming into life; by the *old-man*, thoſe who are going out of it; by the *hawk*, God; by the *fiſh*, hatred, on account of the ſea as has been

been before obſerved; and by the *ſea-horſe*, impudence: this creature being ſaid firſt to ſlay his ſire, and afterwards to force his dam — The *Pythagoreans* likewiſe may be thought perhaps by ſome to have looked upon the *ſea* as impure, and quite different from all the reſt of nature, and that thus much is intended by them, when they call it *the tears of Saturn.*

33. What has been hitherto offered upon this head, ſay theſe men, is no more than is well known, and commonly talked of even by the vulgar — But there are ſome of the more philoſophical of the prieſts who go ſtill farther, and aſſert, that by *Oſiris* is not meant the *Nile* only, nor by *Typho* the *Sea* only, but that the former is intended to ſignify the principle and power of *moiſture* in general, (looking upon this as the cauſe of generation, and what gives being to the ſeminal ſubſtance) as the latter repreſents whatever is aduſt and fiery, every thing which is of a ſcorching quality, and deſtructive of moiſture. For which reaſon, conceiving him to have been of a reddiſh and ſallow colour, they do not care to hold any correſpondence, nor will they very willingly converſe with perſons of this complexion —— On the contrary, they imagin *Oſiris* to have been of a black colour; becauſe water gives a black caſt to every thing with which it is mixed, whether it be with the earth, our garments, or with the clouds: juſt as the great quantity of moiſture with which young perſons abound, is the occaſion of the blackneſs of their hair; as the defect of it in people of a more advanced age is the reaſon, that their hair turns grey and becomes of a paler colour.

colour. So likewiſe the chearfulneſs of the ſpring, its fruitfulneſs, and agreeableneſs to our conſtitutions, is owing to its moiſture, whilſt the autumn diveſted of this principle is both pernicious to plants, and deſtructive of the animal nature — In like manner, the *Mneuis* or *Sacred-ox* that is kept at *Heliopolis*, and dedicated to *Oſiris*, is of the ſame colour with himſelf, and honoured by the Egyptians with a reverence next to that paid to the *Apis*, whoſe Sire ſome pretend he is: and even *Egypt* it ſelf, by reaſon of the extreme blackneſs of the ſoil, is called by them *Chemia*, the very name which is given to the black part or pupil of the eye. 'Tis moreover characteriſed by them under the figure of *a human heart*; as being moiſt, and warm, and ſituated in the ſouthern parts of the world, as that particularly enclines towards the left ſide of the man.

34. In conſequence likewiſe of this notion of the great power and efficacy of humidity, the *Sun* and *Moon* are not figured by them as drawn about in chariots, but as ſailing round the world in ſhips, intimating thereby, that to this principle it is to which theſe bodies owe not only their power of moving, but even their ſupport and nouriſhment. It was from Egypt likewiſe, ſay they, that both *Homer* and *Thales* were taught, that "water was the firſt principle of all things, and the "cauſe of generation". For what, in reality, is the poet's *Ocean*, but the Egyptian *Oſiris*, or his *Tethys*, but their *Iſis*? the name it ſelf plainly importing ſome power, which is ſuppoſed *to nouriſh and cheriſh all nature*. And indeed many of thoſe words which are made uſe of by the *Greeks* to expreſs generation, or a

pro-

production into being, are derived from a root or original which ſignifies in their language *Water* or *Moiſture* — Nay *Dionyſius* or *Bacchus* himſelf, who is the ſame deity as *Oſiris*, is called by them *Hyes*, (or the *Wetter)* ſignifying thereby his being *Lord of the humid nature.* Nor muſt it be omitted, that *Hellanicus* in his hiſtory, inſtead of *Oſiris*, all along makes uſe of the term *Uſiris*, a name derived from, and excellently well according with the ſuppoſition of his being the principle of moiſture: and this name, ſays he, "I "heard given him by the prieſts themſelves".

A digreſſion of the Author's to prove that Bacchus *and* Oſiris *are the ſame.*

35. Now that *Oſiris* is really the ſame with *Bacchus*, no body can be ſuppoſed to know better than you, O *Clea*, not only as you are chief of his prieſteſſes at *Delphi*, but moreover as you are intiated, in right of both your parents, into the ſervice and religion of *Oſiris* — As others however may not be ſo well ſatisfied in this point; to omit the evidence which may be brought in proof of it from thoſe more ſecret rites which are not to be divulged, do not thoſe very ceremonies, which the prieſts perform in public, when they carry the *Apis* on a raft to his funeral, correſpond entirely with what we ſee done in the feſtivals of *Bacchus?* they hang round them the ſkins of hinds, they carry javelins in their hands crowned with ivy, make the ſame ſort of howlings, and uſe the ſame kind of geſticulations as the votaries of *Bacchus* are

wont

wont to do, whilſt they are celebrating the orgies of their God. Hence likewiſe is it, that ſo many of the Greeks, in their ſtatues of *Bacchus*, have given him *the viſage of an ox*; that the women of *Elis* in their prayers to him, call upon the *God with the oxe's feet* to come unto them; and that the people of *Argos* not only give him the appellation of *Ox-begotten*, but likewiſe invoke him, and endeavour to raiſe him from his watry dwelling by the ſound of the trumpet, throwing at the ſame time a lamb into the deep, as a kind of fee to the porter, who keeps the door of the infernal regions for letting him paſs: theſe trumpets are concealed by them under boughs of ivy, as *Socrates* relates in his treatiſe concerning the *Delphic Hoſii*—So again, the hiſtories upon which the moſt ſolemn feaſts of *Bacchus*, the *Titania* and *Nuktelia*, are founded, do they not exactly correſpond with what we are told of the cutting in pieces of *Oſiris*, of his riſing again, and of his new life? nor does what relates to his burial any way contradict this notion; for whilſt the Egyptians, as has been already obſerved, ſhow many places as the ſepulchres of their *Oſiris*, the *Delphians* pretend that the relics of *Bacchus* are depoſited with them, and that they lye near the oracle: and in conſequence of this opinion, the *Hoſii*, or prieſts appointed for that purpoſe, perform a ſecret ſacrifice in the temple of *Apollo*, whilſt at the ſame time the *Thyades*, or prieſteſſes of *Bacchus*, with their hymns endeavour to raiſe their God, whom they at that time diſtinguiſh by the name of the *Winnower*. Now that the Greeks themſelves do not look upon *Bacchus* as

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the Lord or Preſident of wine only, but of all kind of humidity in general, may be ſufficiently proved from the teſtimony of *Pindar*, where he ſays " may boun-" tiful *Bacchus*, the bright glory of the year, make " all my trees fruitful" ; thus likewiſe the votaries of *Oſiris* are expreſsly forbidden to deſtroy any fruit-tree, or to mar any ſprings of water.

A continuation of the former philoſophical interpretation of the hiſtory of Iſis *and* Oſiris.

36. But to return from whence we have digreſſed —Nor is it the *Nile* only, ſay theſe Philoſophers, but indeed all kind of *moiſture*, which the prieſts term the *efflux of Oſiris*. For which reaſon a water-pitcher is always carried firſt in thoſe ſacred proceſſions, which are made in honour of this God—ſo likewiſe amongſt their ſacred ſymbols, we find the leaf of the fig-tree repreſenting both their king *Oſiris*, as well as their native country; the reſemblance it bears to the generative parts of a man, making it a fit emblem for that benign warmth and moiſture from whence all things are produced into being. Now that *Oſiris* is none other in reality than the great principle of fecundity, ſay they, is farther evident from their manner of celebrating the *Pamylia*, (a feſtival, which has been before obſerved to bear a great reſemblance to the *Priapeïa* of the Greeks) in which they carry about in proceſſion, and expoſe to public view a ſtatue of this God with a triple-phallus —ſignifying hereby, that he is a firſt Principle, and that

every

every ſuch Principle, by means of its generative faculty, multiplies what procedes from, or is produced by it—For as to the Phallus's being *three-fold*, this is intended only, as in common ſpeech, to ſignifie any great and indefinite number in general; thus when the *Poet* ſays, *thrice happy*, his meaning is, *many-times happy*; and where in another place, he mentions *thrice as many chains*, he is to be underſtood, as if he had ſaid *a very great number of them*; unleſs we ſuppoſe indeed, that the ancients intended we ſhould underſtand this *three-fold* repreſentation in its proper and litteral meaning, as ſignifying that water was the firſt cauſe of all things, and particularly, that thoſe other *three* elementary bodies, earth, air and fire were originally cauſed by it—As to the ſtory of *Typho*'s throwing the privy-member of *Oſiris* into the *Nile*, and that *Iſis* not being able to find it again, ordered another to be made in imitation of it, which ſhe moreover commanded to be worſhipped and carried about in proceſſion—This, tho' it be ſuperadded to the original fiction, is however exactly conſonant to it, and admits of the ſame interpretation as does all the reſt; its deſign being to teach us, that water or moiſture was the firſt matter upon which the generative power of the God operated, and that principle by means of which all things capable of being were produced—There is likewiſe, they add, another ſimilar piece of hiſtory, which the Egyptians relate concerning *Apopis*. This prince, according to them, was brother to the Sun and made war upon *Jupiter*, who hereupon entered into an alliance with *Oſiris*, and by his eſpecial aſſiſtance having conquered his

his enemy, he afterwards adopted him for his ſon and called him *Bacchus*. But it is eaſy to perceive, that this ſtory likewiſe is founded upon, and deſigned to convey to us ſome phyſical truth: for by *Jupiter* in this place the Egyptians underſtand the *Air* — now as on the one hand whatever is of a drying and fiery nature (which tho' in the preſent inſtance it be not the Sun himſelf, yet is it ſuppoſed to bear a very near relation to him) is an enemy to this element, ſo, on the other, the power of moiſture, by encreaſing the number and efficacy of thoſe vapours which feed and ſupport the air, does at the ſame time temper and relax the violence of the heat.

The Author *returns to his former digreſſion concerning the ſameneſs of* Oſiris *and* Bacchus.

37. But to reſume a while our former argument concerning the identity of *Bacchus* and *Oſiris*; as a farther proof of this point, we may mention the *Ivy*, which as it is eſteemed by the Greeks ſacred to *Bacchus*, ſo is it likewiſe ſtiled by the Egyptians, in their language, *Chenoſiris*, that is, as ſome interpret it, *the plant of Oſiris*. In like manner *Ariſto*, who wrote a treatiſe of the Athenian Colonies, tells us, he ſomewhere met with an epiſtle of *Alexarchus*, wherein *Bacchus* was expreſsly ſaid to have been the ſon of *Iſis*, and to have been named by the Egyptians not *Oſiris*, but *Aſiris* with an *A*; a word, in the language of that country, ſignifying *ſtrong and mighty*: and this is farther con-

firmed by the teſtimony of *Hermaeus*, who, in his firſt book concerning the Egyptians, gives us a ſimilar explication of the name of *Oſiris* himſelf. I might now go on to produce the evidence of *Mnaſeas* in proof of the opinion I am maintaining, who makes *Bacchus*, *Oſiris*, and *Sarapis*, to have been each of them none other than *Epaphus*; as well as that of *Anticlides*, who tells us that *Iſis* was the daughter of *Prometheus*, and married to *Bacchus*—— but all this I omit, ſeeing there is no need of any other evidence than that I have formerly made uſe of, drawn from the ſimilarity, which may be obſerved, between the feſtivals and ſacred rites of theſe two Gods, a proof much more ſtrong and convincing than any authority whatever can be.

The former explication continued.

38. To proceed therefore; this ſame kind of philoſophical allegory is carried on through all the other parts of the Story: thus, ſay they, amongſt the heavenly bodies, the *Sun* in particular is conſecrated to *Oſiris*, from that peculiar property, which it has, of drawing water; and on much the ſame account likewiſe, the *Lion* is worſhipped by them, and the doors of their temples ornamented with the gaping jaws of this animal; becauſe the Nile firſt begins to flow, whilſt the Sun is in the conſtellation of this name—So again, as they call the *Nile* the *efflux of Oſiris*, in like manner do they look upon the *Earth* as the body of *Iſis*; not indeed all of it in general, but ſo much only as is rendered fertile, and as it were pregnant by the flowing of the Nile over it; from which conjunction, ſay they,

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was *Orus* born—meaning hereby, that juſt and ſeaſonable temperature of the circum-ambient air, which preſerves and nouriſhes all things. *Orus* is moreover ſuppoſed to have been brought up by *Latona* in the marſhy-country about *Butus*; becauſe a moiſt and watry ſoil is beſt adapted to produce thoſe vapours or exhalations, which ſerve to relax and quench that exceſſive drought which ariſes from heat. In like manner do they call the extreme limits of their country, their confines and ſea-ſhores, *Nepthys*, (and ſometimes *Teleute*, a name expreſsly ſignifying the *end of any thing*) whom they ſuppoſe likewiſe to be married to *Typho*.—now as the overflowings of the Nile are ſometimes very great, and extend even to the remoteſt boundaries of the land, this gave occaſion to that part of the ſtory, which regards the ſecret commerce between *Oſiris* and *Nepthys*; and as the natural conſequence of ſo great an inundation would be perceived by the ſpringing up of plants in thoſe parts of the country, which were formerly barren, hence they ſuppoſed, that *Typho* was firſt made acquainted with the injury which had been done his bed by means of a Mellilot-garland which fell from the head of *Oſiris* during his commerce with his wife, and afterwards left behind him; and thus, ſay they, may the legitimacy of *Orus* the ſon of *Iſis* be accounted for, as likewiſe the ſpuriouſneſs of *Anubis*, who was born of *Nepthys*—So again, when they tell us, that it appears from the tables of the ſucceſſions of their ancient kings, that *Nepthys* was married to *Typho*, and that ſhe was at firſt barren, if this indeed is to be underſtood, not as ſpoken of a mortal woman, but of a Goddeſs, then is

their deſign to inſinuate the utter infertility of the extreme parts of their land, occaſioned by the hardneſs of the ſoil and its ſolidity.

39. Farthermore, by the conſpiracy of *Typho* and his tyranny, is to be underſtood the force and power of drought, which conquers and diſſipates that moiſture, which gives being and encreaſe to the Nile: and as to his being aſſiſted in this enterprize by the Queen of *Ethiopia*, this muſt be interpreted of thoſe ſouthern winds which blow from this country. For when theſe are ſtrong enough to prevail over the *Eteſian*, or anniverſary northern ones, which carry the clouds towards *Ethiopia*, and by that means prevent thoſe ſhowers of rain from falling, which contribute ſo mightily to the encreaſe of the Nile—'tis then that *Typho* may be ſaid to be in poſſeſſion of his adverſary, burning and laying waſt every thing around him; whilſt the Nile, growing ſtill weaker and weaker, contracts its ſmall ſtream within its own channel, and in this low and mean condition is as it were driven, or forced by him into the ſea. For as to what they relate of the ſhutting up of *Oſiris* in a cheſt, this ſeems to have no other meaning in it, than merely to ſignify the abovementioned withdrawing, or diſappearing of the Nile within its own banks—Now this account, or explication of the ſtory, ſay they, is the more probable, in as much as this misfortune is reported to have happened to *Oſiris* in the month *Athyr*, preciſely at that ſeaſon of the year, when, upon the entire ceaſing of the *Eteſian* winds, the Nile returns to its own channel, and leaves the country every where bare and naked. And as about this ſame time likewiſe, by the

the encreaſe of the length of the nights, the power of darkneſs prevails, whilſt that of light is diminiſhed and as it were overcome, amongſt other doleful rites which the prieſts now practiſe, one is to expoſe to public view, as a proper repreſentation of the preſent grief of the Goddeſs, a gilded Ox covered with a pall of the fineſt black linnen; (for, as has been before obſerved, this animal is regarded by them as the living image of *Oſiris*) and this ceremony they perform four days ſucceſſively, beginning on the ſeventeenth of the above-mentioned month, repreſenting as it were by this inſtitution the *four* things which they at that time mourn. *Firſt*, the falling of the Nile and its return within its own channel; *2dly*, the ceaſing of the northern winds, which are now quite ſuppreſſed by the prevailing ſtrength of the ſouthern ones; *3dly*, the length of the nights and the decreaſe of the days; and *laſt of all*, the deſtitute condition in which the land now appears, naked and deſolate, its trees likewiſe deſpoiled of their leaves. And thus they commemorate, what they call, *the loſs of Oſiris*——But upon the nineteenth of the month *Pachon* they march in proceſſion towards the ſea-ſide, whither likewiſe the Prieſts and other proper officers carry the ſacred cheſt, wherin is encloſed a ſmall boat or veſſel of gold, into this they firſt pour ſome freſh water, and then all that are preſent cry out with a loud voice, *Oſiris is found.* As ſoon as this ceremony is finiſhed, they throw a little freſh moulds, together with ſome rich odours and ſpices, into this water, mixing the whole maſs together, and working it up into a little image in the ſhape of a creſcent: which image they

afterwards dreſs up and adorn with a proper habit—plainly intimating hereby, that they look upon theſe Gods in no other light, than as the eſſence or power of *Water* and *Earth*.

40. *Iſis* having now recovered the body of *Oſiris*, and brought her ſon *Orus* to maturity (whoſe ſtrength by means of exhalations, miſts, and clouds was continually encreaſing) *Typho* was in his turn conquered, though not totally deſtroyed. For the Goddeſs, whoſe is the Earth, in order to maintain a proper temperament of heat and cold, would not permit this enemy of moiſture to be quite extinguiſhed, but, on the contrary, looſed his bonds and ſet him at liberty, well knowing that it was impoſſible for the world to ſubſiſt in perfection, if the force of heat or fire was totally extinguiſhed.—Agreeable to this interpretation, ſay they, is what we are farther told, that "*Typho* was once in "poſſeſſion of the portion or province which belonged to *Oſiris*"—if therefore the other parts of the ſtory are not to be rejected as abſurd, and without a meaning, then neither ought this—its deſign being only to intimate, that Egypt was once covered by the ſea. Which opinion, ſay theſe philoſophers, is probable enough, from that great number of ſea-ſhells, which are not only dug out of their mines, but found likewiſe upon the tops of their mountains; and hence likewiſe is it, that their fountains and wells, though many in number, have all of them a brackiſh or ſaltiſh taſte with them, as containing the vapid relics of the ſea-water, which once covered their whole country. The ſon of *Oſiris* however, in proceſs of time, got the better of

Typho

Typho, that is, the *Nile*, by means of the great quantity of rain which fell in the higher countries, drove the ſea, by force as it were, within its own proper bounds, and laid open the champian country, which it afterwards raiſed to a greater height by the continual acceſſion of new ſoil. Now that this was very poſſible, is evident from the teſtimony of our ſenſes themſelves. For we ſee at this day, whilſt the lower lands are continually riſing by thoſe freſh additions of mud and ſoil, which the Nile brings along with it and leaves upon the old earth, that the ſea by little and little is forced to retreat farther off. Thus *Pharos*, which, according to *Homer*, was in his time a whole day's journey diſtant from the main-land of Egypt, is now joined to it; not becauſe the iſland has removed out of its place to meet the ſhore, but by reaſon of the continual additions which the river has made to the land, ſo that the intermediate paſſage was at laſt choaked up, and the ſea it ſelf obliged to retire—Nor is this allegorical method of interpretation in general, ſay they, much unlike what the *Stoics* make uſe of in the explications, they give us, of the ancient *Greek* Theology. For, juſt in this manner, they call that quality of the *Air*, which renders it fit for the production and nutrition of other beings, *Bacchus*; that, by which it has the contrary power of corrupting and deſtroying, *Hercules*; to that property, which makes it apt for the reception of all things, they give the name of *Ammon*; to that, by which it penetrates the receſſes of the earth, and pervades its fruits, of *Ceres* and *Proſerpine*; whilſt that which paſſes over the ſea, is called by them *Neptune*.

A fourth explication of the mythological hiſtory of Iſis *and* Oſiris *founded upon aſtronomical Principles.*

41. There are other Philoſophers however, who, not entirely ſatisfied with this phyſiological interpretation of the ſtory, add to it other explications drawn from the aſtronomical deductions of Mathematicians. According to them therefore by *Typho* is meant the orb of the Sun, and by *Oſiris* that of the Moon. For, ſay they, whilſt the light which flows from the Moon is of a moiſtening and prolific nature, and conſequently very ſuitable to the generation of animals, and to the vegetation of plants—the Sun on the other hand, flaming out with a more intenſe heat, ſcorches and dries up the young and tender plant, renders a great part of the earth uninhabitable, and frequently gets the better even of the Moon it ſelf. For which reaſon, ſay they, the Egyptians give *Typho* the name of *Seth*, meaning thereby *ſomething violent, and which has a power of forcing and compelling*. Agreeably to which notion, *Hercules* is ſuppoſed by them to be placed in the Sun, and to accompany him in his progreſs round the world, as *Mercury* does the Moon; intending hereby, that as the influence of this latter body ſeems to reſemble the works of reaſon, and to proceed from wiſdom, ſo the operations of the former are like thoſe ſtrokes, which by mere dint of ſtrength and force bear down all before them. The opinion of the *Stoics* is again produced in proof of what is here aſſerted; it being their opinion,

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ſay theſe Aſtronomers, that the Sun was at firſt kindled, and is ſtill maintained by exhalations drawn from the ſea, whilſt the Moon is fed by thoſe more ſweet and benign vapours which ariſe from fountains and lakes.

42. So again; when the Egyptians tell us that *Oſiris*'s death happened upon the ſeventeenth day of the month, the foundation of this fiction, ſay they, is, becauſe the Moon being then at full is more eſpecially viſible, and from that time is continually in the wain. The *Pythagoreans* therefore call it *the day of obſtruction*, and indeed have a particular deteſtation of the number it ſelf. For the middle number *ſeventeen* falling in between the ſquare *ſixteen*, and the paralellogram *eighteen*, (the only two plain numbers whoſe circumferences are equal to their Areas) ſtops up the way between them as it were, divides them from each other, and hinders them from uniting. In like manner, *Oſiris* is ſaid to have lived, or as others have it, to have reigned twenty-eight years, manifeſtly alluding to the different degrees of light which appear in the Moon, and to the number of days in which ſhe performs her courſe round the earth — So again, with regard to that ceremony which they perform at the funeral of *Oſiris*, the cutting down of a tree, and forming the trunk into the ſhape of a creſcent, is not this deſigned to ſignify, that the Moon as ſhe approaches nearer and nearer to a conjunction with the Sun, puts on this figure till ſhe at laſt quite diſappears? As to *Oſiris*'s being torn into *fourteen* pieces, this circumſtance is plainly intended to mark out the number of days in which the Moon is, continually decreaſing from its being full, to its change.

change. Once more, the day upon which the Moon firſt appears viſible, after ſhe has eſcaped as it were out of the rays of the Sun, is called by them *the imperfect good*; for *Oſiris* is a *good* being, the word it ſelf amongſt its various other ſignifications, importing *a benevolent and beneficent power*, as does likewiſe that other name of *Omphis*, by which he is ſometimes called, at leaſt according to *Hermæus*'s interpretation of it.

43. Nor, ſay they, does it at all contradict this opinion, the relation which is found betwixt the *Nile* and *Oſiris*, there being a kind of analogy or reſemblance between the ſeveral degrees of height to which this river riſes, and the different illuminations of the Moon. Thus, for inſtance, at *Elephantina* where is its greateſt height, it riſes to twenty eight cubits, according to the whole number of the phaſes of the Moon, and to the days wherein it performs one entire revolution. At *Mendes* again and *Xoïs*, where the water is loweſt, there it does not aſcend above ſeven cubits high, analogous to the Moon's quarters; whereas at *Memphis*, where is its middle height, when the flux has been regular, it riſes to the height of fourteen cubits, anſwering herein to the full Moon.—'Tis upon this ſame account likewiſe, the great reſemblance which they imagin they find between him and the Moon, his more bright and ſhining parts being ſhadowed and obſcured by thoſe that are of a darker hue, that they call the *Apis* the living image of *Oſiris*, and ſuppoſe him begotten by a ray of generative light, flowing from the Moon, and fixing upon his dam at a time when ſhe was ſtrongly diſpoſed for generation. And, ſay they, what fully con-

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firms all that has been hitherto offered upon this point, upon the new-moon of the month *Phamenoth*, which falls in the beginning of the ſpring, they celebrate a feſtival, which is expreſsly called by them *the entrance of* Oſiris *into the Moon.* According to theſe Philoſophers therefore, by *Oſiris* is meant the power and influence of the Moon, as by *Iſis*, whom they ſuppoſe to be married to him, they underſtand that generative faculty which reſides in it—and accordingly, they call the Moon the *mother of the world*, and hold it to be of both ſexes, *female* as it receives the influence of the Sun, and is made pregnant by him, *male*, as it ſcatters and diſperſes thro' the air, in its turn, the principles of fecundity. For, according to the ſtory it ſelf, *Typho* or the cauſe of corruption is not always predominant, but is frequently forced to give way, and yield himſelf, bound as it were, to the principle of generation: though he eſcapes from his priſon, and becomes once more able to contend with *Orus* for the victory — where by *Orus* is meant this terreſtrial ſyſtem, in which ſometimes the principle of corruption prevails, and ſometimes that of generation, though neither of them be ever able abſolutely to conquer and deſtroy the other.

A fifth explication of the hiſtory of Iſis *and* Oſiris *taken from the Phenomena of* Eclipſes.

44. There are Philoſophers again, who will have this whole ſtory to be no other than an enigmatical deſcription of the Phenomena of Eclipſes. According to

to this hypotheſis therefore, when *Oſiris* is ſaid to hav
been ſhut up in a cheſt, we are to underſtand th
Moon's falling into the ſhadow of the earth, which hap
pens when ſhe is at full, and in oppoſition to the Sun
So again, when the Moon in her turn hides or eclipſe
the Sun, which ſhe ſometimes does at the latter end o
her revolution, and when ſhe is in conjunction, this
ſay they, is figured to us by *Iſis's* not deſtroying *Typh*
when ſhe had him in her power—Much after the ſam
manner they account for what we are told concernin
Anubis, of his being born of *Nepthys*, and of *Iſis* being
nevertheleſs reputed his mother. For by *Anubis* they
underſtand the *horizontal circle*, which divides the in-
viſible part of the world, which they call *Nepthys*, from
the viſible, to which they give the name of *Iſis*; and as
this circle equally touches upon the confines of both
light and darkneſs, it may be looked upon as common
to them both—and from this circumſtance aroſe that
reſemblance, which they imagin between *Anubis* and
the *Dog*, it being obſerved of this animal, that he is
equally watchful as well by day as night. In ſhort, the
Egyptian *Anubis* ſeems to be of much the ſame power
and nature as the Grecian *Hecate*, a deity, common
both to the celeſtial and infernal regions. Others again
are of opinion that by *Anubis* is meant *Time*, and that his
denomination of *Kuon* does not ſo much allude to any
likeneſs, which he has to the *dog*, though this be the
general rendering of the word, as to that other ſignifi-
cation of the term taken from *breeding*; becauſe *Time*
begets all things out of it ſelf, bearing them within it
ſelf, as it were in a womb—but this is one of thoſe ſecret

doctrines

doctrines which are more fully made known to thoſe who are initiated into the worſhip of *Anubis*. Thus much however is certain, that in ancient times the Egyptians paid the greateſt reverence and honour to the Dog, though by reaſon of his devouring the *Apis*, after *Cambyſes* had ſlain him and thrown him out, when no other animal would taſte or ſo much as come near him, he then loſt the firſt rank amongſt the ſacred animals, which he had hitherto poſſeſſed—But before we conclude this point, we muſt not forget to take notice, that there are ſome who give the name of *Typho* to that part of the earth's ſhadow into which the Moon falls when ſhe is eclipſed.

The Author *interpoſes his own judgement upon the foregoing Explications, and proceeds to lay open and explain the* Doctrine of the two Principles.

45. From the whole then of what has been hitherto offered may be drawn this probable concluſion, that no one of theſe Hypothéſes taken ſeparately contains the true explication of the foregoing hiſtory, though all of them together do. For by *Typho* is not meant the drought only, nor the wind, nor the ſea, nor darkneſs, but, in general, *every part of nature which is hurtful and deſtructive*—For we are not to imagin, that the mere particles of inanimate matter were the firſt principles of the origin of this univerſe, as was the notion of *Democritus* and *Epicurus*; nor muſt we with the *Stoics* ſuppoſe, that it was *one* only uniform Reaſon and Providence

vidence that firſt reduced the formleſs maſs of matter into order, and that ſtill diſpoſes and governs every thing: ſeeing 'tis impoſſible that any *one* cauſe whatever, be it bad, or even good (for *God* cannot be the author of any evil) ſhould be the common principle of all things. For the harmony of the world, like that of a harp, (to uſe the expreſſion of *Heraclitus*) is made up of diſcords, and conſiſts in a mixture of good and evil, or, as *Euripides* has it, "good and evil cannot be "ſeperated from each other, though they are ſo tempered "as that beauty and order be the reſult".—From hence therefore aroſe that very ancient opinion, which has been handed down from Theologiſts and Legiſlators to the Poets and Philoſophers; an opinion, which, though it's firſt author be unknown, has nevertheleſs gained ſo firm and eſtabliſhed a credit every where, as not only to be commonly talked of by both *Greeks* and *Barbarians*, but to be even taught by them in their myſteries, and in their ſacrifices; namely, that the world is neither wholly left to it's own motions without ſome mind, ſome ſuperiour reaſon to guide and govern it, nor that it is *one* ſuch mind only or reaſon, that, as it were with a helm or bridle, ſteers and directs the whole—but as there are many things wherein the good and evil are equally blended together, or rather indeed as Nature produces nothing here below without ſuch mixture, and as it cannot be ſuppoſed that one and the ſame being is the diſpenſer of theſe contrarieties, diſtributing as it were from two different veſſels the ſeveral diſtinct portions of good and evil, like a poor Retailer mingling them and daſhing them to-

together as he pleaſes—For this reaſon, I ſay, was firſt introduced the opinion, that this mixture which is obſerved in the human life, this inequality and variety which is diſcerned in the Univerſe, and all thoſe changes which we ſee in it, at leaſt in theſe ſublunary regions, are owing to *two contrary Principles*, to two quite different and diſtinct powers, *one* of them always leading us as it were towards the right hand and in a direct line, the *other*, on the contrary, always endeavouring to turn us aſide, and to make us take a contrary direction. For if nothing can come into being without cauſe, and if that which is perfectly good cannot be the cauſe of evil, then muſt there needs be a diſtinct Principle in nature as well for the production of evil, as of that which is good

46. And indeed this ſeems to have been the opinion of the greateſt and wiſeſt part of mankind; ſome of them plainly aſſerting, that there are two Gods of two contrary crafts or trades as it were to each other; one of them, the cauſe of all that is good in the world, the other of all that is evil in it. There are others again, who call the *good principle* only, *God*, giving the name of *Demon* to the evil being, in which number is *Zoroaſter* the Magian, who is reported to have lived five thouſand years before the Trojan-war. Now this philoſopher calls the good principle *Oromazes*, and the evil one *Arimanius*; adding moreover, that as of all ſenſible beings the former bore the greateſt reſemblance to light, ſo the latter was moſt like darkneſs. Between theſe two he ſuppoſes another intermediate being, whom he calls *Mithras*, and the *Perſians* from hence,

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the *Mediator*. He moreover taught his followers, that as thoſe ſacrifices wherin they begged for future bleſſings, or returned thanks for thoſe already received, were to be all offered to the good Being, ſo were thoſe of a more ſad and gloomy nature, particularly thoſe wherin they prayed that any impending misfortune might be averted from them, to be made to the evil one.—now the manner of theſe ſacrifices was as follows, having firſt bruiſed in a mortar a certain plant which they called *Omomi*, they invoked *Arimanius*, pouring upon it the blood of a wolf that had been juſt ſlain; after this they carried the mixture out into ſome dark place, where the beams of the Sun never penetrated, and there threw it away. For they imagined that all kinds of plants, according to their different claſſes, were under the more immediate inſpection and regard of one, or the other of theſe two beings: the ſame was likewiſe their opinion with reſpect to animals; for Dogs, and Birds, and Land-Urchins they held to be eſpecial favourites of the good principle, as water-rats were of the malignant one; for which reaſon they looked upon thoſe people as particularly happy who killed the greateſt number of them.

47. But beſides theſe, there are many other mythological relations which the Magian-Philoſophers tell us concerning the two principles, ſuch are theſe that follow relating to their birth, as that *Oromazes* ſprung originally from the pureſt light, and *Arimanius* from the moſt profound darkneſs —and to the contentions, which enſued between them. Thus, ſay they, *Oromazes* made ſix gods, the firſt of them the author of benevolence,

nevolence, the ſecond of truth, the third of equity, the fourth of wiſdom, the next of riches, and the laſt of that happineſs which reſults from vertuous actions: the ſame number likewiſe did *Arimanius* make of quite contrary natures and operations to oppoſe them. After this *Oromazes*, having firſt enlarged his own bulk to three times its former magnitude, and removed to a greater diſtance from the Sun, (as far as that body is diſtant from the earth) he then proceded to adorn the heaven with ſtars, placing the *Sun* in particular in the front of all the reſt, for a guard as it were, or inſpector of this lower world — laſtly, he created four and twenty other Gods, placing them all within an egg he had likewiſe made; but *Arimanius* alſo, having in his turn formed the ſame number, theſe adverſary Gods bored a hole in the ſhell of the egg, and got within it, thus the evil became mixed or blended with the good. There is however, ſay they, a time fixed by the Fates, nor is it indeed very far off, when the power of *Arimanius* ſhall be utterly done away, and he himſelf deſtroyed by thoſe very evils, which he firſt introduced into the univerſe, by famine and peſtilence: after which the earth ſhall become plane and level, all mankind ſhall live under the ſame laws and government, they ſhall all ſpeak the ſame language, and all enjoy one uniform happineſs. We are moreover told by *Theopompus*, that, according to the opinion of the Magi, each of theſe Gods is to conquer and be conquered in his turn for the ſpace of three thouſand years, and that for other three thouſand years they are to contend with each other for the preheminence, each deſtroying, as far as poſſible,

the works of the other; but that, at the end of this time, *Arimanius* ſhould be entirely cut off, and mankind for the future ſhould live in perfect happineſs, cloathed with ſuch bodies as ſhould not ſtand in need of food for their ſupport, and whoſe matter ſhould be ſo extremely ſubtle as not to project any ſhadow; that the God who is to contrive and execute all this, does indeed ſleep for a time, but that this time ought not to be looked upon as long, when compared with the eternity of the divine nature, nor longer in proportion than is the moderate ſleep of a mere mortal—ſuch then is the mythology of the *Magi*.

48. Nor is that of the *Chaldeans* much different from it; for amongſt their *planetary Gods*, as they call them, they hold two to be wholly of the beneficent kind, two of quite contrary diſpoſitions, and the other three of a middle nature partaking of both good and evil. So likewiſe with regard to the *Greeks*, their notion as to this matter is very clearly expreſſed by their allotting, as they do, one portion of the world to the good Deity, whom they call the *Olympian Jupiter*, and the other, to the hateful or evil one, to whom they give the name of *Hades* or *Pluto*—ſo again, in conſequence of this ſame notion, we find them in their mythology making *Harmony* to be the offſpring of *Mars* and *Venus*, the former a cruel and contentious Being, the latter mild gentle and loving. Nor are indeed the ſentiments of the *Philoſophers* themſelves different herefrom. Thus *Heraclitus* openly, and in plain terms, calls *War*, *the father, king, and lord of all things*: nor, ſays he, did *Homer* perceive that he was curſing the origin of the uni-

univerſe, that principle to which all things owe their being, when he prayed, that *diſcord might be cut off from amongſt Gods and Men*——nor is there any fear, ſays he, leſt *Diſcord* exceed the proper bounds allotted it; for, ſhould this ever happen to be the caſe, *the Fates, avengers of what is right, would find it out*. In the writings of *Empedocles*, the good principle is ſometimes defined by the name of *Love* and *Friendſhip*, and oftentimes again, by that of *ſweet-looked Harmony*, whilſt the evil one is ſtiled by him *pernicious Enmity, and bloody Strife*. The *Pythagoreans* likewiſe have a great number of terms, which they make uſe of to expreſs the contrary natures of theſe two principles, thus the *good one* is called by them, "the unit, the definite, the "fixed, the ſtrait, the odd, the ſquare, the equal, the "dextrous, and the lucid"; whilſt to the *evil one*, on the contrary, they give the appellation of "the duad, "the indefinite, the moveable, the crooked, the even, "the oblong, the unequal, the ſiniſtrous, and the dark". *Anaxagoras* calls them, the One, *Intelligence*, the Other, *Infinity*; and *Ariſtotle* deſcribes them by the names of *Form* and *Privation*. *Plato* indeed, as if he had a mind to cover over and conceal his notion of the two principles, oftentimes deſigns them by theſe general terms, the *One*, and the *Other*. However *in his books of Laws*, which he wrote when he was of a more advanced age, he ſpeaks his mind with greater freedom, and in plain terms aſſerts, without the leaſt riddle or diſguiſe, that "this world is not moved by one Soul "only, but, perhaps, by many, certainly by not fewer "than two: One of whom is of a benevolent diſpoſi-

" tion, and the author of every thing that is good, " whilſt the other is of a quite contrary turn of mind, " and the author of every thing that is evil". But beſides theſe, this ſame philoſopher has likewiſe left behind him the notion of a *third* Principle, not indeed a ſenſeleſs one, deſtitute of reaſon and ſelf-motion as ſome would ſuppoſe, but of an intermediate nature partaking of both the extremes, in ſuch a manner however, as always to affect, to deſire, and to purſue after the better of them—but this will be explained more fully in the enſuing part of this diſcourſe, wherin we ſhall particularly endeavour to accommodate the Egyptian Theology to this Philoſophy.

The mythological hiſtory of Iſis *and* Oſiris *compared with, and explained by the foregoing doctrine of the two principles.*

49. This world, 'tis certain then, even in its original frame and conſtitution, is made up of contrary powers, not indeed of equal ſtrength, but ſo tempered together, as that upon the whole the *good* ſhould be predominant. Nevertheleſs it is not poſſible that the malignant principle ſhould be ever wholly deſtroyed, ſo throughly is it united with the material parts, ſo intimately does it adhere to the ſoul of the univerſe, and ſo vigorous an oppoſition is it always making to the better power. By *Oſiris* therefore are we to underſtand thoſe faculties of the univerſal *Soul*, ſuch as intelligence and reaſon, which are, as it were, the ſupreme lords and directors of all that is good; as in *the*

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general ſyſtem of Matter, whatever either in the earth or atmoſphere, in the waters, or in the heavens and in the ſtars, is regular, permanent, and ſalutary, ſuch as are orderly ſeaſons, a due temperament of the air, and the ſtated revolutions of the heavenly bodies, all this may be ſtiled the efflux and expreſs image of *Oſiris*. On the contrary, thoſe powers of the univerſal *Soul*, which are ſubject to the influence of paſſions, the boiſterous, the irrational, and the unruly part of it, may be called *Typho*: as in the *material* ſyſtem, whatever is noxious, unwholſome and diſorderly, ſuch as are irregular ſeaſons, a diſtempered ſtate of the air, eclipſes of the ſun and moon, may be all properly enough denominated the outrages of *Typho*, and repreſentations of him. And indeed this notion ſeems to be even included in the name *Seth*, which they ſometimes give him, by which they mean *the tyrannical and overbearing Power*, or, as the word frequently ſignifies, *the Power that overturns all things* and *that overleaps all bounds*. So again, that *Bebo*, whom ſome authors make to be one of his companions, *Manetho* aſſerts to be none other than *Typho* himſelf, who was called after this name—and indeed, as the proper import of this word is *reſtraint* and *hindrance*, no name can be imagined more ſuitable than this to that malignant being, whoſe power puts a ſtop to the natural courſe of things, and turns them from that right and good way in which they would otherwiſe proceed.

50. 'Tis upon theſe principles therefore that of all tame beaſts, the moſt ſenſeleſs and ſtupid are devoted to him, ſuch as is the *Aſs*; and of the wilder kind, the

moſt fierce and untameable, ſuch as are the Crocodile, and the River-Horſe. But of the Aſs enough has been already ſaid in the preceding part of this diſcourſe—At *Hermopolis* there is ſhewn (what they call) a ſtatue of *Typho*, which is no other than a *River-Horſe*, with a hawk upon his back fighting with a ſerpent. Where by the *River-Horſe* is meant *Typho*, and by the Hawk that power and ſovereignty which he frequently gets into his hands by violence, and then employs in works of miſchief, as well to his own annoyance as to the prejudice of others—So again, thoſe ſacred cakes which they offer with their ſacrifices upon the ſeventh day of the month Tybi, at what time they celebrate the feſtival of the return of *Iſis* from Phenicia, have the impreſſion of a *River-Horſe-bound* ſtamped upon them. Farthermore, in the city of *Apollo* 'tis an eſtabliſhed cuſtom, that every one muſt eat of a Crocodile. They have likewiſe a ſolemn hunting of this animal upon a particular day ſet apart for that purpoſe, at which time they kill as many of them as they can, and afterwards throw their dead bodies before the temple of their God; aſſigning this reaſon for their practiſe, that it was in the ſhape of the Crocodile that *Typho* eluded the purſuit of *Orus* —In ſhort, every thing that is of an evil and malignant nature, either in the animal, the vegetable, or intellectual world, is looked upon, in general, as the operation of *Typho*, as part of him, or as the effect of his influence.

51. *Oſiris*, on the other hand, is deſigned by them under the hieroglyphic of *an eye and ſcepter*; the former denoting his providential wiſdom, as the latter does

does his power; wiſdom and power being the two moſt diſtinguiſhing characteriſtics of the Deity; as ſeems alſo to be particularly intended by *Homer*, when he calls Jupiter the king and governour of the univerſe, *Supreme* and *Counſellour*. The figure of a *Hawk* likewiſe is frequently made uſe of by them as a ſymbol of this God, on account of the piercingneſs of its ſight, the ſwiftneſs of its wing, and that celerity wherwith it digeſts its food. 'Tis remarked alſo, as another property of this bird, that as it hovers over the bodies of dead men which lie unburied, it ſcatters earth upon their eyes—it is farther obſerved of it, that whenever it alights upon the banks of the Nile to drink, it ſets its feathers upright, and after it has done lets them drop again, ſignifying hereby, that it has eſcaped the danger of the Crocodile; for had it been ſeized by this creature, its feathers would have ſtill remained in their erect poſture —— Nor is it under mere ſymbols only that *Oſiris* is repreſented to us; for we frequently meet with *ſtatues* of him in the human ſhape, with his privy-member erect; denoting hereby the mighty influence, which this God has in the production and ſupport of all other beings. Theſe ſtatues are moreover adorned with a flame-coloured robe in imitation of the *Sun*, which they look upon as the very body as it were of the good principle, and the beſt viſible repreſentation of the intellectual ſubſtance. We cannot therefore but utterly reject their hypotheſis, who imagine that by *Typho* is meant the *Sun's orb*; ſeeing nothing ought to be attributed to this malignant principle, which is bright and ſhining, nothing which is of a ſalutiferous

nature, nothing which promotes order and generation, in a word, nothing wherin the motion is regular and rational; but all things juſt the reverſe—that parching drought therefore, which is ſometimes found ſo extremely pernicious both to plants and animals, is not to be looked upon as the effect of the *Sun's* heat, but as owing rather to an undue mixture or temperature of the air and water, at what time the power of the irregular and diſorderly principle is ſo far predominant, as to be able to extinguiſh thoſe refreſhng vapours which would otherwiſe ariſe.

52. But the relation, which *Oſiris* bears the *Sun*, is ſtill farther evinced from thoſe ſacred hymns which are inſcribed to him, wherin he is expreſsly invoked under the denomination of one *who lies concealed in the arms of the Sun*—The ſame thing is evident likewiſe from that feſtival, which they call *the birth-day of Orus's eyes*, and which they celebrate upon the thirtieth day of the month *Epiphi*, at what time the Sun and Moon are ſuppoſed to be in the ſame right line with the earth, looking upon both theſe bodies, the former as well as the latter equally, as the eyes and light of *Orus*—There is likewiſe another feſtival founded upon much the ſame principles, which they ſolemniſe upon the twenty-ſecond day of the month *Phaophi* after the autumnal equinox, to which they give the name of *the nativity of the ſtaves of the Sun*, intimating therby, that as this luminary is now removing from us, and in a more oblique ſituation, his heat and light begin to grow weaker and weaker, and conſequently that he ſtands in need of a *Staff* as it were, or ſomething to ſtrengthen

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and ſupport him. In reference to this ſame notion likewiſe, about the time of the winter-ſolſtice, they lead the ſacred cow in proceſſion ſeven times round her temple; which proceſſion they call in expreſs terms *the ſearching after Oſiris*; that ſeaſon of the year ſtanding moſt in need of the Sun's warmth — As to the particular number of *ſeven* rounds, which is obſerved by them in this ceremony, this is intended to ſignifiy, that 'tis not till the ſeventh month after, that the *Sun* finiſhes his courſe from the winter to the ſummer Tropic — So again, *Orus* the ſon of *Iſis* and *Oſiris* is ſaid to have been the firſt, who inſtituted that ſacrifice to the *Sun*, which is celebrated upon the fourth day of every month, as is related in the books of the genealogy of *Orus* — And indeed ſo great is the veneration which they pay this luminary, and ſo willing are they to render him kind and propitious to them, that three times every day do they burn incenſe to him, *Reſin* at his firſt riſing, *Myrrh* when he is in the meridian, and a mixture called *Kuphi* at the time of his ſetting; as to the particular reaſons, which are aſſigned for this practiſe, theſe I ſhall leave to be farther explained hereafter — But why ſhould we trouble our ſelves to collect more inſtances in proof of the point before us? ſeeing there are ſome authors who in plain terms aſſert, that *Oſiris* is the ſame with the *Sun*, and that he was called *Seirius* by the Greeks; adding moreover, that the Egyptians, by joining the article to the original name, have been the occaſion of all that darkneſs and confuſion which has been thrown upon this ſubject — And as by *Oſiris* is meant the *Sun*, ſo likewiſe, ſay they, does *Iſis*

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repreſent the *Moon*; thoſe ſtatues, in which ſhe is figured with horns, being made in imitation of the creſcent, as that black habit, in which ſhe ſtands attired, is deſigned to denote thoſe occultations and deprivations of light into which ſhe falls in her perſuit of the *Sun*. So again, the ſame influence which the *Moon* is thought to have in all affairs of Love, being generally invoked as the arbitreſs of them, is by *Eudoxus* aſcribed to *Iſis* — Nor indeed, muſt it be owned, are the arguments which they bring in ſupport of this opinion deſtitute of all probability; but as to thoſe, who would make *Typho* to be the Sun, their hypotheſis does not deſerve our leaſt attention — but 'tis now time that we return to our own explication of the fable

53. *Iſis* therefore, according to our ſyſtem, is the feminine part of nature, or that property of nature which renders her a fit ſubject for the production of all other beings: for which reaſon it is that *Plato* calls her the *Nurſe*, and *all-receiver*, and that ſhe is vulgarly termed *Myrionymus*, or the Goddeſs *with ten thouſand Names*; denoting hereby that capability, with which ſhe is endued, of receiving, and of being converted into all manner of forms and ſpecieſes, which it ſhall pleaſe the ſupreme Reaſon to impreſs upon her. She has moreover an inbred love towards the firſt and ſupreme cauſe of all things, that is, towards the *good Principle*, which ſhe perpetually longs after, and is in purſuit of; as on the other hand, ſhe ſhuns and rejects as much as poſſible all commerce with the *evil one*. For though ſhe be the receptacle, or common matter for both theſe to operate upon, yet of her ſelf does always incline to the Better

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of them, freely offering her ſelf as it were to his embraces, and permitting him to generate his likeneſs upon her—being ever moſt pleaſed and rejoiced when ſhe is made pregnant by him, and can bring forth other Beings like him. For material productions are all of them images of the Subſtance producing, and that which is begotten is but the reſemblance, or picture as it were, of that which begets it.

54. 'Tis not without propriety therefore, what they tell us concerning the ſoul of *Oſiris*, that it is eternal and incorruptible, though his body be often torn in pieces and hidden by *Typho*, and as often ſearched after, found again, and joined together by the wandring *Iſis*. For that Being of whoſe eſſence it is to exiſt, to be intelligent, and to be good, is ſo far from being corruptible, that he is not obnoxious to the leaſt degree of mutability; though at the ſame time, thoſe images, thoſe delineations, forms, and likeneſſes, which the material and paſſive part of nature hath taken off as it were from him, and received upon her ſelf, thoſe it muſt be owned, like the impreſſions of a ſeal upon wax, are not permanent and everlaſting, but liable to the attacks of that unruly and turbulent Power, who was driven hither from above, and who makes conſtant war upon *Orus*, or that viſible image of the intellectual world which was born of *Iſis*—for which reaſon it is, that *Orus* is ſaid to have been publicly accuſed by *Typho* of illegitimacy, as not being, like his father the ſupreme Reaſon, in his own nature pure, undefiled, and free from all kind of heterogeneous mixture and foreign action, but baſtardized as it were, on account of his

his corporeity and relation to matter. He gets the better however of his adverſary in this cauſe; *Hermes*, that is, *Reaſon* bearing witneſs and evincing that the world, as it at preſent exiſts, was produced into being by nature, firſt transformed as far as poſſible into the likeneſs of the prime intellectual Subſtance. For as to that part of the ſtory wherin we are told, that *Apollo* was begotten by *Iſis* and *Oſiris*, whilſt they were yet in their mother *Rhea's* womb, this ſeems to have been feigned in order to hint to us, that before this material world was thus compleatly finiſhed by the ſupreme Reaſon, nature her ſelf, not as yet convinced of her own imperfection, brought forth the firſt production—on which account it is, that this God, whom they likewiſe call the *elder Orus*, is ſuppoſed by them to have been maimed in his limbs, and to have been begotten in the dark, as not being the *World* it ſelf, but the image rather or picture of that *World*, which was to be made hereafter.

55. For as to the other, or the *younger Orus*, he on the contrary is ſuppoſed to be complete and perfect in his kind, and tho' he be not able entirely to demoliſh *Typho*, yet has he much diminiſhed his activity and power of doing miſchief: which gave occaſion perhaps to that ſtatute of him, which is to be ſeen at *Coptos*, where he is repreſented holding in one of his hands the generative parts of *Typho*—agreeably likewiſe to this ſame notion, *Hermes* is ſuppoſed by them to have deprived *Typho* of his ſinews, and to have made uſe of them in ſtringing his harp, teaching us thereby, that when the ſupreme Reaſon compoſed this univerſe, he made

made one harmonious ſyſtem even out of the moſt diſcordant principles, and that he did not utterly deſtroy, tho' he greatly maimed, the power of the evil being—ſo that being by this means reduced to a weak and languid condition, in the preſent ſtate of things it blends and mixes it ſelf with thoſe parts of the world, which are moſt liable to viciſſitude, and ſo becomes the cauſe of thoſe tremblings and ſhakings which we ſometimes feel in the earth, of thoſe great droughts and noxious winds in the air, as alſo of hurricanes and thunders: it moreover infects the winds and the waters with peſtilential diſeaſes, and extends its baneful influence even as high as the orb of the moon it ſelf, whoſe light is ſometimes confounded, and ſometimes quite darkned by it—this at leaſt ſeems to be the ſentiment of the Egyptians, when they tell us one while that *Typho* wounded the eye of *Orus*, and then again that he ſtruck it quite out and ſwallowed it up, though he afterwards returned it to the ſun. Where 'tis evident, that by the firſt ſtroke they mean no more than the common monthly wainings of the moon, and by the total deprivation of the eye an eclipſe of that body, which the ſun accordingly remedies by ſhining upon it again, as ſoon as it has paſſed the earth's ſhadow.

56. Now *univerſal nature*, in its utmoſt and moſt perfect extent, may be conſidered as made up of theſe three things, of *Intelligence*, of *Matter*, and of that which is the reſult of both theſe, in the Greek language, called *Koſmos*, a word which equally ſignifies either *beauty* and *order* or the *world* it ſelf—the *firſt* of theſe is the ſame with what *Plato* is wont to call the *Idea*, the

the *Exemplar*, and *the Father*; to the *ſecond* of them he has given the name of the *Mother*, the *Nurſe*, and the *Place* and *Receptacle of generation*; and to the *latter* of them, that of the *Off-ſpring*, and the *Production* —ſo again with regard to the Egyptians, there is good reaſon to conclude, that they were wont to liken this *univerſal Nature* to, what they called, the moſt beautiful and perfect *Triangle*; the ſame as does *Plato* himſelf in that *nuptial diagram*, as 'tis termed, which he has introduced into his *Common-weaalth*—Now in this *Triangle*, which is rectangular, the perpendicular ſide is imagined equal to three, the baſe to four, and the hypothenuſe, which is equal to the other two containing ſides, to five. In this ſcheme therefore we muſt ſuppoſe, that the Perpendicular is deſigned by them to repreſent the maſculine nature, the Baſe the feminine, and that the Hypothenuſe is to be looked upon as the off-ſpring of both: and accordingly, the *firſt* of them will aptly enough repreſent *Oſiris* or the prime cauſe, the ſecond *Iſis* or the receptive power, the laſt *Orus* or the common effect of the other two. For *three* is the firſt number which is compoſed of both even and odd; and *four* is a ſquare whoſe ſide is equal to the even number two; but *five*, being generated as it were out of both the preceding numbers two and three, may be ſaid to have an equal relation to both of them, as to its common parents. So again, the ſame word which ſignifyes the univerſe of beings, is of a ſimilar ſound (in the greek tongue) with this number; as *to count five*, in the ſame language, is ſometimes made uſe of for *counting* in general — But this number is ſtill more re-

regarded by the Egyptians, becauſe, when multiplied into it ſelf, it exactly equals the number of their letters, as well as makes up the ſumme of the years which the *Apis* lives—They are moreover wont to give *Orus* the name of *Kaimis*, by which word they mean *ſomething which may be ſeen*; for this *World* is perceptible to the ſenſes and viſible. As to *Iſis*, ſhe is ſometimes called by them *Muth*, ſometimes *Athyri*, and at other times *Methuer*. Now the firſt of theſe names ſignifies *Mother*, the ſecond, *Oſiris*'s *mundan habitation*, (or as *Plato* expreſſes it, the *place and receptacle of generation*) and the third is compounded of two other words, one of which imports *fullneſs*, and the other *goodneſs*; denoting hereby not only the fullneſs of the matter of which the world conſiſts, but its intimate conjunction likewiſe with the good, the pure, and the well-ordered principle.

57. Nor will it perhaps be thought improbable, that *Heſiod* might have theſe ſame principles in view, when he ſuppoſes Chaos, and Earth, and Tartarus, and Love to be the origin, or firſt elements of all things—if we only apply theſe names according to what has been already laid down by us, that is, if we ſubſtitute *Iſis* in the place of the *Earth*, *Oſiris* in the room of *Love*, and *Typho* inſtead of *Tartarus*; for as to *Chaos*, this the Poet ſeems to introduce only as the region or place of the Univerſe. And here our ſubject it ſelf ſeems, in a manner, to call for that tale of *Plato*'s concerning the birth of *Eros*, or *Love*, which *Socrates* relates in the *Sympoſion*—"*Penia*, or *Poverty*, ſays he, "being very deſirous of having children, took the op-

"portunity

" portunity, whilſt *Porus*, or *Plenty*, ſlept, to lay her ſelf " down by his ſide; and conceiving by him, brought " forth *Eros*, or *Love*, an infant, of a diſpoſition made " up of the moſt different qualities, and capable of all " ſorts of impreſſions, ſuch however as might be ex- " pected from one born of a father who was good, and " wiſe, and abounding in all things, but of a mother, " on the contrary, unable to help her ſelf, indigent, " and who, on account of her neceſſities, was always " craving after aſſiſtance, and deſirous of aſſociating " her ſelf with ſome other"—For by *Porus* we are here to underſtand *the firſt-amiable, deſirable, perfect* and *ſelf-ſufficient Being*; as by *Penia* is meant *matter in general*, which, as it is in its own nature in continual want of the good Principle, even when impregnated by it is nevertheleſs ſtill craving after, and ſtill partaking of it. But *Eros*, that is the *World*, which is produced by theſe two, being neither eternal, nor unchangeable, nor incorruptible, but always in a ſtate of renovation as it were, is endeavouring by means of a perpetual circuit, or ſucceſſion of changes in its properties, to appear ever-young, and exempt from corruption ——We are not indeed to make uſe of ſuch tales as theſe, as if they carried with them the full force and weight of reaſon, but only ſo far forth, as they bear a pertinent likeneſs, and ſerve to illuſtrate the point in hand.

58. Whenever therefore, in this diſcourſe, we talk of *Matter* in general, we would not be underſtood as if we were of the opinion of thoſe Philoſophers, who define it to be ſomething of it ſelf wholly inanimate, with-

without qualities, altogether motionleſs and unactive. For we call *Oyl* the *Matter* of an ointment, and *Gold* the *Matter* of a ſtatue, though 'tis evident that neither the one nor the other are deſtitute of *qualities*. In like manner, the *ſouls* and *minds* of men are looked upon as the *Matter* of knowledge and vertue, and as ſuch are delivered up to Reaſon to be poliſhed, and modelled by it into their due form and ſhape; thus, ſome philoſophers have even called the *mind* the place of our ideas, and the work-ſhop as it were, wherein all our notions are impreſſed and formed; ſo likewiſe, there are others again, who look upon the *female ſperm* as not being indued with any active power or principle of fecundity, but rather as the mere *Matter* upon which the generative power of the male operates, and as that which affords nouriſhment to what is begotten. According then to this notion of *Matter*, as not naturally deſtitute of all properties or qualities, which we muſt ever carry about us in our minds, we ought to conſider this Goddeſs as one, who through love of thoſe excellencies and perfections which ſhe ſees in him, always participates of the ſupreme God, is ever in conjunction with him, and never oppoſite or contrary to him: ſo that what is ſaid of a good wife, that though ſhe conſtantly enjoys the company of her huſband, nevertheleſs that ſhe always has a longing deſire towards him, the ſame may juſtly be applied here, that this Goddeſs, though ſhe be impregnated by his choiceſt and moſt pure parts, yet has ſhe a perpetual deſire, and an earneſt appetite after him.

59. *Typho* however ſometimes falls upon her, ſeizing her extreme parts, and 'tis then that ſhe appears to put on a ſorrowful countenance and to mourn; 'tis then likewiſe that ſhe is ſaid ſo anxiouſly to ſearch for, and ſo induſtriouſly to wrap up the diſſipated fragments of *Oſiris*, receiving them indeed and hiding them from her enemy in a corrupted ſtate as they are, though ſhe afterwards produces them into being again, and raiſes them up anew as it were from her ſelf——For as to thoſe delineations, forms, and emanations of the Deity, which are diffuſed throughout the heavenly bodies, theſe remain always the ſame, whilſt thoſe which are ſcattered through the earth, in the ſea, in plants and animals, and in other bodies obnoxious to change, theſe, on the contrary, as they fall to pieces periſh and are buried, ſo do they oftentimes ſhine forth again, and appear in new productions—— when the Egyptian mythology therefore ſuppoſes that *Typho* was married to *Nepthys*, but nevertheleſs that *Oſiris* accompanied with her by ſtealth — does it not intend hereby to ſignify, that the deſtroying or malignant Principle has more eſpecial influence over this lower world, or the extreme parts of matter, which they deſign by the names of *Nepthys* and *Teleute*: and that the genial and good Being diſpenſes his generative power but weakly and ſparingly in theſe parts; and that even theſe ſmall effects of his goodneſs would be all deſtroyed by *Typho*, were it not for thoſe parts of it which *Iſis* preſerves, cheriſhes, and brings to maturity?— upon the whole however, *Oſiris*, or the *good Principle*, has the ſuperiority, as ſeems like-

likewiſe to have been the ſentiment of both *Plato* and *Ariſtotle*.

60. The generative and ſalutary part of nature therefore always moves towards the good Principle, and is ever deſirous of new productions, whilſt the deſtroying and corrupting part, on the other hand, moves from him with a direct contrary tendency. *Iſis* therefore, by whom they underſtand this genial and as it were animated motion of Nature guided by knowledge, has her name given her from this very circumſtance, that is, *from her moving, or being carried agreeably to the dictates of wiſdom*. For this word is not of barbaric extraction; but as the *Gods*, in general, have their common appellation of *Theoi* (in the greek language) derived to them from two words, which ſignify *ſeeing* and *running*, ſo likewiſe was this Goddeſs called *Iſis* by both Greeks and Egyptians, a name which has an equal relation both to *Science* and *Motion*. In like manner *Plato* aſſerts, that the old name by which the Ancients expreſſed *the eſſence of things*, was derived from a word of the ſame import with this of *Iſis*; and farther, that *knowledge*, *wiſdom*, *underſtanding*, *the chief-good*, and even *vertue* it ſelf, had their names, in the *Greek language*, originally taken from this ſame, or a root of ſimilar ſignification: as on the other hand, they uſed terms oppoſite to motion by way of ignominy and reproach; as they called *whatever hindered*, *clogged*, *retarded*, and *prevented the regular courſe of things*, *baſeneſs*, *difficulty*, *fearfulneſs* and *ſorrow*, all of which, in the *Greek Language*, have their appellation either from a negation of motion, or from the ill uſe of it.

61. Now as to *Oſiris*, this likewiſe is a compounded name, being derived from *Oſion* and *Hieron*; for as he is ſuppoſed to be that common Reaſon, which pervades both the ſuperior and inferior regions of the univerſe; by the latter of theſe terms the Ancients would denote him in his celeſtial capacity, as by the former of them they would expreſs his terreſtrial and infernal influence. This univerſal Reaſon is moreover called by them *Anubis*, and ſometimes likewiſe *Hermanubis*; the firſt of theſe names expreſſing the relation it has to the ſuperior, as the latter, to the inferior world. And for this reaſon it is, they ſacrifice to him two *Cocks*, the one white, as a proper emblem of the purity and brightneſs of things above, the other of a ſaffron-colour, expreſſive of that mixture and variety, which is to be found in theſe lower regions—— Nor ought it to be wondered at, that we thus endeavour to deduce the ſignification of theſe names from the *Greek Tongue*; for there are ten thouſand other words of that language yet preſerved in foreign countries, which were originally carried thither by thoſe, who from time to time removed out of *Greece*. Some of theſe indeed the Poets have attempted to recal home again, and for this reaſon have been accuſed of corrupting and barbariſing their language by ſuch as call any new expreſſions of this kind, Gloſſes — In the account which is given of theſe ſacred names in the books which are aſcribed to *Hermes*, that Power, which preſides over and regulates the motion of the Sun, is there ſaid to be called by the Egyptians *Orus*, and by the Greeks *Apollo*; and that Power, whoſe peculiar office it is to

ſuper-

ſuperintend the Air, to be by ſome named *Oſiris* and *Sarapis*, and in the Egyptian language, *Sothis*—a word, which, in its original import, ſignifies *breeding*, and is accordingly tranſlated by the Greeks into their language by the term *Kuon*, which name (ſignifying both a *Dog* as well as a *Breeder*) was given by them to that *Star* which they appropriated to *Iſis*—Now tho' one ought not to be over-contentious about mere terms, yet can I much more eaſily allow the word *Sarapis* to be of Egyptian extraction, than I can that *Oſiris* is; being of opinion, as I am, that the former of theſe has no relation to the Greek tongue, and that the latter has; but however, that both of them are no other than different denominations of one and the ſame Power or Deity.

62. Nor will what the Egyptians themſelves relate concerning the names of theſe Gods, be found very different from what has been juſt now obſerved of them. Thus *Iſis* is frequently called by them *Athena*, ſignifying in their language, *I proceeded from my ſelf*; intending hereby to expreſs that *ſelf-motion*, with which this Goddeſs is endued. In like manner, they give *Typho* (as has been already taken notice of) the names of *Seth*, and *Bebo*, and *Smy*, all of them words of one common import, and expreſſing a certain *violent* and *forcible reſtraint* and *withholding*, as likewiſe *contrariety* and *ſubverſion* — we are moreover informed by *Manetho*, that the *Load-ſtone* is by the Egyptians called the *bone of Orus*, as *Iron* is, the *bone of Typho*. For as this metal is ſometimes attracted by the Load-ſtone, and ſeems to follow it, and at other times again appears to recede, and as it were to fly from it; ſo in like manner

does the ſalutary, the beneficent, and the orderly motion of the univerſe ſometimes, as it were by perſuaſion, convert, draw over to it ſelf, and ſoften the more diſorderly and *Typhonic* one; which however ſoon returns to it ſelf again, and falls into its former oppoſition and contrariety to ſuch motions as are good and generally benficial —— But there is ſtill another piece of Egyptian mythology related by *Eudoxus* concerning *Jupiter*—as that his legs originally grew together, ſo that he was not able to go abroad, but lived altogether in ſolitude at home aſhamed of himſelf as it were; till at length *Iſis*, cutting them aſunder, reſtored him to the due uſe of theſe limbs by enabling him to walk upright—but this is of exactly the ſame import with the other parts of the ſtory, and deſigned to repreſent to us, that the mind and reaſon of the ſupreme God, which in its own nature is inviſible to us, and dwelling in obſcurity, by putting it ſelf into motion proceeds to the production of other Beings.

63. In like manner, the *Siſtrum* is deſigned by them to repreſent to us, that every thing muſt be kept in continual agitation, and never ceaſe from motion; that they ought to be rowzed and well-ſhaken, whenever they begin to grow drowzy as it were, and to droop in their motion. For, ſay they, the ſound of theſe *Siſtra* averts and drives away *Typho*; meaning hereby, that as corruption clogs and puts a ſtop to the regular courſe of nature; ſo generation, by the means of motion, looſens it again, and reſtores it to its former vigour. Now the outer ſurface of this inſtrument is of a convex figure, as within its circumference are contained thoſe four

four chords or bars, which make ſuch a rattling when they are ſhaken—nor is this without its meaning; for that part of the univerſe which is ſubject to generation and corruption is contained within the ſphere of the moon; and whatever motions or changes may happen therein, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—moreover, upon the upper part of the convex ſurface of the Siſtrum is carved the effigies of a Cat with a human viſage, as on the lower edge of it, under thoſe moving chords, is engraved on the one ſide the face of *Iſis*, and on the other that of *Nepthys*—by theſe faces ſymbolically repreſenting Generation and Corruption (which, as has been already obſerved, is nothing but the motion and alteration of the four elements one amongſt another) as by the Cat, they would denote the moon; its variety of colours, its activity in the night, and the peculiar circumſtances which attend its fecundity making it a proper emblem of that body. For it is reported of this creature, that it at firſt brings forth one, then two, afterwards three, and ſo goes on adding one to each former birth till it comes to ſeven; ſo that ſhe brings forth twenty-eight in all, correſponding as it were to the ſeveral degrees of light, which appear during one of the moon's revolutions. But though this perhaps may appear to carry the air of fiction with it, yet may it be depended upon, that the pupills of her eyes ſeem to fill up and to grow larger upon the full of the moon, and to decreaſe again and diminiſh in their brightneſs upon its waining—as to the human countenance with which this Cat is carved, this

is designed to denote, that the changes of the moon are regulated by understanding and wisdom.

64. To summe up all then in a few words; would we think reasonably and justly of these matters? we must not look upon the Water, nor the Sun, nor the Earth, nor the Heavens simply as *Osiris* or *Isis*: nor must we by *Typho* understand either the Fire, or Drought, or the Sea — but in general, whatever in any of these bodies is irregular and disorderly, whatever offends either through excess or defect, all this is to be attributed to *Typho*: as on the contrary, whatever is well-ordered, whatever in all nature is good and salutary, if we will pay a due honour and reverence to this, estiming it as the operation of *Isis*, and as the image representation and delineation of *Osiris*, we shall not do amiss — we shall be able likewise to answer the scruples of *Eudoxus*, and to remove his perplexity upon this subject, questioning as he does, "why the care of love "affairs should be committed to *Isis* rather than to "*Ceres*"? "and why, neither the encrease of the Nile, "nor the government of the infernal regions should be "entrusted to *Bacchus*"? for, in a word, we look upon these two Deities as actuated by one and the same common reason, as presiding over all that is good and salutary in nature, and that every thing, which has any beauty or excellence in it, was so made by them; *Osiris* furnishing the principles of it, and *Isis* receiving them from him and disperfing them around her.

65. By this means likewise we shall be able to overturn the credit of those more common explications of this fable, which are urged with so much assurance by the

the vulgar, whether they are beſt pleaſed to aſſimilate the hiſtory of theſe Gods to thoſe various changes which happen in the circum-ambient air throughout the ſeveral ſeaſons of the year, or to thoſe accidents rather which are obſerved in the production of corn, in its ſowing and ripening—"For, ſay they, what can "the burial of *Oſiris* more aptly ſignify, than the firſt "covering the ſeed in the ground after 'tis ſowen; or "his reviving and re-appearing, than its firſt beginning "to ſhoot up? and why is *Iſis* ſaid, upon perceiving her "ſelf to be with child, to have hung an amulet about "her upon the ſixth of the month *Phaophi*, ſoon after "ſowing-time, but in alluſion to this allegory? and "who is that *Harpocrates*, whom, they tell us, ſhe "brought forth about the time of the winter-tropic, "but thoſe weak and tender ſhootings of the corn, "which are as yet feeble and imperfect? for which "reaſon it is, that the firſt-fruits of their lentils are "dedicated to this God, and that they celebrate the feaſt "of his mother's delivery juſt after the Vernal-Equinox"—? Now when ſuch arguments as theſe are ſpread amongſt the vulgar; no wonder they reſt well-ſatisfyed and yield an eaſy aſſent to them, the obviouſneſs and familiarity of the ſubject perſuading them of its probability.

66. Nor would there indeed be any great harm in all this, was due care taken, in the *firſt* place, to preſerve theſe Gods in common, and not to confine them to Egypt only by appropriating their names to the Nile, and to that particular ſpot of land which is watered by this river, and by making the Fens and Lotus's of this coun-

country the only ſubject of the Mythology, depriving therby the reſt of mankind, who have no Nile, no Butus, nor Memphis, of all claim to theſe great Gods — whereas the divinity of *Iſis* is every where acknowledged, as well as that of thoſe other Deities, who uſually accompany her: and though it was not till lately perhaps, that ſome of them began to be called by their Egyptian names, yet was the influence of each of them, even from the beginning, confeſſed and revered — But there is a *ſecond* point of greater conſequence, which ought more eſpecially to be dreaded and guarded againſt by thoſe who give into theſe explications, that they do not hereby inſenſibly, and before they are well aware of it, explain away the very nature of the Gods, by reſolving it as it were into mere blaſts of wind, or ſtreams of rivers, into the ſowing and earing of corn, or into the changes of the earth and ſeaſons, as thoſe perſons have actually done, who make *Bacchus* to be *Wine*, and *Vulcan Fire*. Juſt as *Cleanthes* ſomewhere tells us, that by *Proſerpine* nothing elſe is meant, but *that air which pervading the the fruits of the earth, is thereby deſtroyed* as it were, being deprived of its nutritive ſpirit; and as a certain poet, ſpeaking of reaping corn, ſays,

Then when the vigorous youth ſhall *Ceres* cut.

For thoſe, who indulge themſelves in this manner of expreſſion, act juſt as wiſely as they would do, who ſhould call the ſails, the cables, and the anchors of the ſhip, the *Pilot*; or the yarn and webb, the *Weaver*; or the emulſion, the eaſing-draught, and ptiſanne, the *Phyſician*.

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67. Nor is this all; for by thus transferring the names of the Gods to ſuch ſenſeleſs and inanimate beings, as are made ſubſervient to the wants of mankind, and are conſumed in their ſervice, impious and atheiſtical notions are raiſed and encouraged.—For 'tis not poſſible that theſe things ſhould ever be regarded as Gods: for can that be eternal and ſelf-exiſtent, which is inanimate, and ſubject to the uſe of man? 'Tis from theſe things indeed that we arrive at the knowledge of the Gods, that is, of thoſe who made them, who ſo plentifully furniſhed us with them, and who eſtabliſhed them for our uſe for ever and ever; 'tis from theſe things, I ſay, that we learn the true nature of the Gods, that they are not different amongſt different people, that they are not ſome of them peculiar to the Greeks, and others to the Barbarians, ſome of them Northern, and others Southern Deities: but that as the ſun, and the moon, and the heavens, and the earth, and the ſea, though common to all mankind, have different names given them by different people; ſo may the ſame be affirmed likewiſe of that one ſupreme Reaſon, who framed this world, and of that one Providence which governs and watches over the whole, and of thoſe ſubordinate miniſtring Powers that are ſet over the Univerſe, that they are the very ſame every where, though the honours which are paid them, as well as the appellations which are given them, are different in different places according to the laws of each country—as are likewiſe thoſe ſymbols, under which the Myſtics endeavour to lead their votaries to the knowledge of divine truths: and though ſome of theſe are more clear

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and explicit than others, yet are they not any of them without hazard; for whilſt ſome perſons, by wholly miſtaking their meaning and application, have thereby plunged themſelves into *Superſtition*, others, that they might avoid ſo fatal a quagmire, have unawares daſhed themſelves upon the rock of *Atheiſm*.

68. In all matters of this nature therefore 'tis our duty to take reaſon, as improved by philoſophy, for our guide and conductreſs, that ſo we may be taught to think piouſly of ſuch things as may be told or repreſented to us: leſt, as *Theodorus* uſed to ſay of ſome of his audience, "when he reached forth his diſcourſes "to them with his right hand, they took them with "their left", ſo we by taking in a wrong ſenſe what the laws have wiſely ordained concerning the Sacrifices and Feſtivals of the Gods, by that means fall into the groſſeſt errors——Now that whatever concerns the religion of Egypt is intended to be thus tried and examined by right reaſon, may be gathered from many of the rites themſelves. Thus upon the nineteenth day of the firſt month, upon the feaſt of *Hermes*, they eat *honey* and *figgs*, ſaying to each other at the ſame time *how ſweet a thing is truth!* ſo again, that *Amulet*, which *Iſis* is ſaid to have worn about her during the time of her geſtation, is interpreted to mean, *ſpeaking the truth*——Nor muſt we look upon *Harpocrates* as an infant and imperfect Deity, or as the young and tender ſhoots of the growing pulſe; but rather ought we to regard him as the governour and rectifyer of thoſe weak, incomplete and confuſed notions, which we are wont to form concerning the divine nature; for which reaſon

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'tis, we ſee him deſcribed with his *finger pointing to his mouth*, a proper emblem of that modeſt and cautious ſilence with which we ought to behave in theſe matters. So when they offer him the firſt fruits of their lentils in the month *Meſori*, they at the ſame time cry out, *the tongue is Fortune, the tongue is God*—And hence it is, that of all the Egyptian plants the *Peach-Tree* is looked upon in particular as ſacred to *Harpocrates*; becauſe of that reſemblance which is obſerved between its fruit and the heart, between its leaves and the human tongue—And indeed of all things which a man enjoys, there is nothing by which he approaches nearer the Divinity than by right reaſon, eſpecially when employed in religious matters, nor any thing which is of greater moment to his happineſs—wherefore it is, that every one who intends to conſult the oracle, is ſtrictly charged upon the ſpot, that he takes care "to have pious "thoughts in his heart, and ſeemly and decent words "in his mouth"—How ridiculous therefore is the general practiſe of the world, who, notwithſtanding that ſolemn proclamation which precedes all their proceſſions and feſtivals, commanding them to abſtain from unfitting and indecent expreſſions, go on nevertheleſs as well to ſpeak as think the moſt abſurd and ſhocking things of the Gods themſelves.

69. But, may it be aſked, how then are we to behave, and in what light are we to conſider thoſe ſad and gloomy *Sacrifices* from whence all joy and mirth are totally baniſhed, if on the one hand we muſt not omit the obſervance of any of thoſe religious rites, which are preſcribed us by the public laws; and, on the other,

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are forbid to entertain any unbecoming opinions of the divine nature, and to confound our purer ſentiments on this ſubject with abſurd and vain ſurmiſes? for 'tis not to *Egypt* only that theſe tetrical rites are confined, but there are many of them eſtabliſhed likewiſe amongſt other nations, even amongſt the *Greeks* themſelves, and all of them probably of the ſame original, as they are all obſerved about the ſame ſeaſon of the year — Of this nature is the *Theſmophoria* of the *Athenians* (during which ſolemnity the women are obliged to faſt ſitting upon the bare ground all the while) and the *Epacthae* of the *Beotians* (ſo denominated from that affliction which they imagined *Ceres* to have laboured under for the loſs of her daughter) when the ſhrines of the Goddeſs are carried up and down in proceſſion. Now the common time of the ſolemnization of all theſe feaſts falls within that month, wherin the *Pleiades* appear, and the huſbandmen begin to ſow their corn, and conſequently anſwers to the Egyptian *Athyr*, the Athenian *Pyanepſion*, and the Beotian *Damatrius*. [In like manner we are informed by *Theopompus*, that thoſe nations which live weſtward, towards the Atlantic Ocean, call the winter *Saturn*, the ſummer *Venus*, and the ſpring *Proſerpine*; aſſerting moreover, that all things were begotten of *Saturn* and *Venus*. The *Phrygians* likewiſe imagin their God, the *Sun*, to lye ſleeping all the winter, and to awake only in the ſummer, and therefore in the former of theſe ſeaſons their feſtivals are all of them of ſuch a nature as may ſeem to promote reſt, as in the latter of them they are of a more bacchanalian kind, deſigned as it were to rowze the ſleeping God: it was

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the notion of the *Paphlagonians* alſo, that the God was bound and kept in hold all the *Winter*, but that he was ſet at liberty and came abroad again in the *Summer*]

70. Does not therefore the Seaſon of the year it ſelf, when theſe mournful rites are exhibited, give ſome room to ſuſpect, that the firſt occaſion of their inſtitution was owing to the *Fruits* of the earth, which are all at this time hidden and buried as it were under ground? (not indeed that the ancients looked upon theſe *Fruits* themſelves as Gods, but rather as great and indeed neceſſary gifts beſtowed upon mankind by thoſe Beings, to diſtinguiſh the human from the brutal and ſavage life.) For at what time they ſaw, not only the trees and plants totally ſtripped of their ſpontaneous fruits, but even the product of what themſelves had ſown now almoſt all conſumed, to expreſs their concern, they acted many things which reſembled people, who were burying and mourning for the dead, they carefully and anxiouſly raked the earth together with their hands, and covered their new-ſown ſeed with it, committing it in this manner once more to the earth, full of doubts and uncertainties of its ever ſpringing up again and arriving at perfection—Now, as we are wont to ſay of a perſon who has bought the works of *Plato*, that he has bought *Plato*; and of one who profeſſes to act the plays of *Menander*, that he acts *Menander*; juſt ſo the Ancients, out of that great reverence and regard, which they payed to all the works of the Gods, and to thoſe bleſſings which they had beſtowed upon mankind, did not ſcruple to attribute to the gifts themſelves the very names of their Donors — whilſt their

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poſterity in after-ages not rightly apprehending their meaning in this reſpect, weakly and abſurdly transferred to the Gods themſelves thoſe very accidents of generation and corruption, which their anceſtors commemorated in the diſappearing of the fruits of the earth ſoon after their being committed to the ground, and their ſpringing up again to new life as it were afterwards —Nor was ſuch the language of the times only, but it appears to have been in fact the real ſentiments of the ſpeakers, and conſequently muſt have given occaſion to many abſurd, impious, and diſtempered notions.

71. Struck therefore with the manifeſt abſurdity of ſuch ſentiments, *Xenophanes* the *Colophonian*, and thoſe other Philoſophers who have ſince followed his ſteps, might not only have ſuggeſted to the Egyptians "if "ye believe theſe things to be really Gods, why do ye "yet lament them; if they deſerve your lamentations, "why do ye yet repute them Gods"—but might have added moreover, that it was ſtill more ridiculous to weep for the *fruits* of the earth, and at the ſame time to pray to them, that they would appear again and bring themſelves to maturity, that they might be again conſumed and again lamented—But how different was the practiſe of their Anceſtors? they grieved, 'tis true, for the loſs of the fruits, but it was to the Gods they prayed, to the firſt givers of them, that they would cauſe freſh ones to ſpring up and come to perfection in the room of thoſe which were conſumed—It has been therefore excellently well obſerved by ſome Philoſophers, that "thoſe who have not learned to make "uſe of words in their true ſenſe, will be apt to miſ-

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" take likewiſe in things themſelves". Juſt as we ſee in thoſe *Greeks* who not being taught, or rather not accuſtoming themſelves to call the braſs, the colouring, or the ſtone, the *ſtatue or picture of the God*, but to give it the name of the *God* ſimply, have in conſequence hereof preſumed to ſay, that *Lachares* robbed *Minerva* of her habit, that *Dionyſius* cut off *Apollo*'s golden locks, and that *Jupiter Capitolinus* was burnt at Rome during the civil wars, and hereby fallen unawares into the moſt impious notions, their very expreſſions dragging them as it were into them, even whether they would or no——Now this is preciſely the caſe of the Egyptians, with regard to their *ſacred Animals*. For as to the Greeks, they both think and ſpeak juſtly enough upon this matter, looking upon the Dove as ſacred to *Venus*, the Serpent to *Minerva*, the Crow to *Apollo*, and the Dog to *Diana*, as *Euripides* ſays of *Hecuba*, " thou " ſhalt be transformed into a *Bitch*, and become the " delight of ſhining *Hecate*"—whereas the Egyptians, at leaſt the greater part of them, by adoring the *Animals* themſelves, and reverencing them as Gods, have not only filled their religious worſhip with many contemptible and ridiculous Rites (for this is the leaſt miſchief which attends their egregious folly) but have hereby likewiſe given occaſion to notions of the moſt dangerous conſequence, driving the weaker and more ſimple-minded into all the extravagance of ſuperſtition, whilſt the more ſubtle and daring ſpirit is hereby encouraged, and confirmed in his profane and atheiſtical ſentiments.

Of the ſacred Animals of the Egyptians, *and the reaſons which are aſſigned for worſhiping them.*

72. On this account therefore it may not perhaps be deemed unſuitable to the original deſign of this diſcourſe, to recount what has been offered with the beſt ſhow of probability upon this ſubject. For that the Gods, thro' a dread of *Typho*, metamorphoſed themſelves into theſe animals, concealing themſelves as it were from his purſuit in the bodies of Ibis's, Dogs and Hawks, is more prodigious than the moſt extravagant fiction of fable it ſelf—nor indeed is it more credible, that through thoſe creatures only which the Egyptians worſhip, the ſouls of thoſe men, which ſtill ſurvive their bodies, ſhall return into life again—Others therefore have been willing to have recourſe to political reaſons on this occaſion, and of theſe, ſome aſſert that *Oſiris* having divided his great army into many leſſer bands or diviſions, ſuch as the Greeks call *Lochi* and *Taxeis*, aſſigned to each of them a ſeveral ſtandard, diſtinguiſhed by the figure of ſome animal, and that this animal came afterwards to be looked upon as ſacred, and to be worſhipped by that band to whom it was firſt given: whilſt others maintain, that ſome of the later Kings, in order to ſtrike a terror into their enemies, ſet themſelves off in the day of battle with the heads and other ſpoils of theſe creatures adorned with gold and ſilver, and that this gave occaſion to the great honour which was afterwards paid them. There are others again, who refer the whole to the crafty invention of one of thoſe

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wiſe and ſubtle Princes who formerly governed this land: for perceiving, ſay they, that the Egyptians were naturally of a light diſpoſition, apt to change and fond of every novelty, and that the greatneſs of their numbers rendered them invincible, whilſt they were guided by ſober counſels, and acted in mutual concert—he hereupon deviſed this ſort of Superſtition, whilſt they were yet diſperſed up and down in their ſeveral habitations, as a certain means of propagating eternal diſcord and quarrels amongſt them. For as amongſt the different ſpecies of animals, which he enjoined them to reverence and worſhip, there were ſome that were naturally at enmity with one another, and ſome of them again that were food to one part of the nation, as others were to other parts of it—he eaſily foreſaw, that as each party would ſtand up in defenſe of its own favourite animals, and reſent whatever injuries might be offered to them, this muſt neceſſarily, and even without their perceiving it, draw them into mutual enmities and hoſtilities with one another. For even at this day, none of the inhabitants of Egypt, but the *Lycopolites* only, eat ſheep, and that becauſe the wolf does, whom they revere as a God. And within our own memory, the *Oxyrynchites*, becauſe the people of *Kynopolis* preſumed to eat of their favourite fiſh, the *Pike*, in revenge ſeized upon all the dogs, or ſacred animals of their enemies that came in their way, offering them in ſacrifice, and eating their fleſh in like manner as they did that of their other victims; this drew on a civil war between the two cities, wherein both ſides, after doing each other a great deal of miſchief, were at laſt ſeverely puniſhed by the Romans.

73. Now as to that notion, which we find aſſerted by many *Authors*, "that the ſoul of *Typho* himſelf was "ſplit, or divided as it were, amongſt theſe animals"—this ſtory, 'tis not difficult to perceive, was formed on purpoſe to inſinuate, that the irrational and brutal nature proceeds from, and falls under the dominion of the evil Principle; and conſequently, that all the regard and reverence which is paid theſe creatures, is with a deſign to pacify and mollify him. For agreeably to this ſentiment, whenever any great and exceſſive drought happens attended with peſtilential diſeaſes, or any other ſtrange and extraordinary calamity, 'tis cuſtomary for the prieſts to ſelect ſome of theſe ſacred animals, and conducting them with all imaginable ſilence and ſecrecy into ſome dark place, there firſt to terrify them with threats, and afterwards, if the diſorder ſtill continues, to devote them to death it ſelf—whether they look upon this procedure as a kind of puniſhment inflicted upon the evil Being, or regard it rather, as the higheſt expiatory ſacrifice they can offer, in order to avert the greateſt of afflictions. For upon theſe ſame principles, as we are informed by *Manetho*, were they formerly wont in the city of *Idithya* to burn even Men alive, giving them the name of *Typhos*, and winnowing their aſhes through a ſieve, to ſcatter and diſperſe them in the air——Now as to theſe human ſacrifices, they, 'tis true, were performed in public and at one ſtated ſeaſon of the year, in the Dog-days; whereas the devoting theſe ſacred animals to death in the afore-mentioned manner, as it was always performed in ſecret, and at no fixed time of the year, but as occaſion required, was wholly unknown to the generality of the people—excepting

cepting only at what time they celebrate the funeral of ſome particular Specieſes of them; for on that occaſion, openly and in ſight of all who are preſent, they exhibit ſome of the other kinds, and throw them into the grave to be buried alive with the animals whoſe obſequies they are performing, imagining that by this means they ſhall vex *Typho*, and cut off the pleaſure, which they ſuppoſe he enjoys from the ſad event before them. For though the greateſt part of theſe creatures are aſſigned by them to *Typho*; yet do they look upon the *Apis* in particular, with ſome few others, as ſacred to *Oſiris*—Now, if this account be true, it will not be very difficult to diſtinguiſh the animals at whoſe funeral the above-mentioned rite is practiſed, it muſt be at the burial of thoſe, that are confeſſedly honoured and worſhipped by the whole nation in general; ſuch as are the *Ibis*, the *Hawk*, the *Cynocephalus*, and the *Apis* himſelf; by which name likewiſe the *Mendeſian Goat* is called.

74. The laſt cauſe aſſigned for the reverence, which is paid theſe creatures, is either their utility in general, or ſome myſtical reſemblance, which they are thought to bear to the ſuperiour nature; ſome of them for one of theſe reaſons, and others for both of them. Thus for inſtance, the *Ox*, the *Sheep* and the *Ichneumon*, 'tis evident, are worſhipped on account of their ſerviceableneſs to mankind; in like manner as the people of *Lemnos* have a particular veneration for the *Lark*, becauſe it finds out the eggs of the Caterpillar and breaks them; and the *Theſſalians* for the *Stork*, becauſe upon its firſt appearance in their country it deſtroyed all that multitude of ſerpents with which it was then infeſted,

making it a law moreover, that whoever killed one of of theſe birds ſhould ſuffer baniſhment — The *Aſpic*, the *Weaſel*, and the *Beetle* are, on the other hand, worſhipped by them on account of ſuch reſemblances, obſcure as they are, which they imagin they perceive in theſe creatures to the operations of the divine power, like thoſe of the Sun ſeen in drops of rain. For there are many people, even at this day, who both think, and are ready to aſſert, that the *Weaſel* engenders at the ear, and brings forth her young at the mouth, and conſequently look upon this animal as a juſt ſymbol or reſemblance of the divine Reaſon. So again the *Beetle*, as this ſpecies is ſuppoſed to be all males, and to propagate their kind by caſting their ſperm into round balls of earth, which they roll back-ward with their hinder feet, whilſt they themſelves are looking forward, is regarded as a proper image of the *Sun*, who whilſt he moves from weſt to eaſt, ſeems to turn about the heavens in a contrary direction. In like manner the *Aſpic*, ſtanding in no fear of old-age, and moving with great facility and glibneſs, though it does not ſeem to enjoy the proper organs for motion, is looked upon as a proper ſymbol of the *Stars*.

75. Nor indeed has the *Crocodile* it ſelf thoſe great honours paid it, without ſome probable ſhow of reaſon for ſo doing. For as this animal alone has no tongue, it has on that account been eſteemed as the image as it were of the Deity himſelf. For the divine reaſon ſtands not in need of ſpeech, but

> Marching through ſtill and ſilent paths
> The world adminiſters with Juſtice.

'tis obſerved likewiſe, as another peculiar property of this

this animal, that though, whilſt it is in the water, its eyes are covered by a thin pellucid membrane which comes down from its forehead, yet is it able to ſee, when it cannot be perceived that it ſees, ſo that in this reſpect likewiſe it bears ſome reſemblance to the firſt God. It is farther remarked, that in whatever part of the country the She-Crocodile lays her eggs, ſo far will be the extent of the riſe of the Nile for that ſeaſon. For not being able to lay them in the water it ſelf, and being afraid to remove them to too great a diſtance from it, they are indued with ſo accurate a knowledge of what will come to paſs, as both to enjoy the approaching ſtream, while they are laying their eggs, and during their hatching them, and at the ſame time to preſerve them dry and untouched by the water—moreover, the eggs they lay are ſixty in number, as are alſo the days in which they are hatching them, and the years of the lives of thoſe who live longeſt of them; a number this of prime uſe and account to ſuch who employ themſelves in aſtronomical matters—The *Dog* likewiſe is one of thoſe animals that are worſhipped by the Egyptians for both the above-mentioned reaſons, but of this creature enough has been already ſaid — as to the *Ibis*, it not only deſtroys great numbers of venemous infects, but moreover firſt taught mankind the medicinal uſe of the Clyſter, this being the very method which it takes to cleanſe and purge it ſelf. Thoſe prieſts alſo, who are moſt punctual in the performance of their ſacred rites, fetch the water they make uſe of in their purifications, from ſome place where the *Ibis* has been ſeen to drink; it being obſerved of this Bird, that it never goes near any unwholſome and cor-

rupted water — ſo again, the ſpace between its legs, when parted aſunder as it walks, together with its beak, make an equilateral triangle; and laſtly, the feathers of this bird are ſo mixed and blended together, the black with the white, as to form a repreſentation of the moon's gibboſity.

76. Nor ought it to be wondered at, that the Egyptians ſhould reſt ſatisfyed with ſuch ſlight and obſcure reſemblances, when even the Greeks themſelves have made many ſuch-like ſymbolical alluſions both in their Statues, as well as in their Paintings of the Gods — thus, for inſtance, was there a *ſtatue* of *Jupiter*, to be ſeen in Crete, *without ears*; intimating hereby, that he who was the common and ſupreme Lord and Governour of the Univerſe ought not to lend an *ear* to any one in particular: in like manner *Phidias* placed a *Dragon* by that of *Minerva*, and a *Tortoiſe* by that of *Venus* at *Elis*; intimating by theſe ſymbols, that Virgins ſtand in need of the moſt vigilant watch over them, and that ſilence and ſtaying at home were moſt becoming married women — ſo the *Trident* of *Neptune* is deſigned to repreſent that *third* region of the world which the Sea poſſeſſes, with regard to its ſituation after the heavens and the air; and from hence it is, that both *Amphitrite* and the *Tritons* have taken their appellations. The *Pythagoreans* indeed go farther than this, and honour even Numbers and Geometrical-diagrams with the names and titles of the Gods. Thus they call *the equilateral Triangle*, *head-born Minerva* and *Tritogenia*; becauſe it may be equally divided by three perpendiculars drawn from each of the angles. So the *Unit* they term *Apollo*, as to the number *Two* they have affixed

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the name of *ſtrife* and *audacioufneſs*, and to that of *Three*, *juſtice*. For as doing an injury is an extreme on the one ſide, and ſuffering one is an extreme on the other, *juſtice* properly takes place in the middle between them. In like manner the number *thirty-ſix*, their *Tetraktys* or *ſacred Quaternion*, being compoſed of the four firſt odd numbers added to the four firſt even ones, as is commonly reported, is looked upon by them as the moſt ſolemn oath they can take, and called *Koſmus* [or the world]—If therefore the moſt approved Philoſophers did not think meet to overlook and contemn ſuch expreſſive ſymbols of the Divinity, which they might obſerve even in thoſe things which had neither ſoul nor life, much rather would they, I think, pay a regard to ſuch reſemblances of the divine nature, as are to be found in beings endued with ſenſe and ſoul, and ſuſceptible of paſſions and moral affections.

77. Upon the whole then, their conduct we ought to approve, not who reverence theſe creatures for their own ſakes, but who looking upon them as the moſt lively and natural mirrors wherin to behold the divine perfections, and who, eſteeming them as his inſtruments and workmanſhip, are from them led to pay their worſhip and adoration to that God, who orders and directs all things—concluding however upon the whole, that whatever is endued with ſoul and ſenſation is naturally more excellent than that which does not enjoy theſe perfections, even than all the gold and precious ſtones in the univerſe though collected into one maſs. For 'tis not in the beauty of a colour, in the elegance of a ſhape, or in the neatneſs of a poliſhed ſurface that the

Divi-

Divinity reſides; ſo far from it, that thoſe things which never had any life, nor are indeed capable of it, are in a much lower degree of eſtimation, than thoſe that once enjoyed exiſtence though they may have ſince loſt it. For whatever Beings are endued with life, with the faculty of ſeeing, that have a principle of voluntary motion in them, and that are able to diſtinguiſh what belongs to, and is proper for them, and what not (according to *Heraclitus*'s expreſſion) all theſe are to be regarded as the effluxes as it were, or as ſo many portions taken off from that ſupreme providential Wiſdom, that governs the univerſe—ſo that at leaſt the Deity is not worſe repreſented in theſe animals, than it is in thoſe curious images of metal and ſtone, which are made by the art of man. They are both of them, 'tis true, equally liable to corruption and decays, but then the latter are by nature entirely incapable of all ſenſe or perception—theſe then are, in my opinion, the beſt reaſons they offer for the worſhip which they pay their ſacred animals.

Of the ſacred Veſtments of Iſis *and* Oſiris.

78. Now as to the *ſacred robes*, with which the ſtatues of theſe Deities are adorned, thoſe of *Iſis* are dyed with a great variety of colours, her power being wholly converſant about *Matter*, which becomes all things and admits all things, light and darkneſs, day and night, fire and water, life and death, beginning and end: wheras *thoſe* of *Oſiris* are of one uniform ſhining colour, without the leaſt ſhade or variety in them. For as he is a firſt Principle, prior to all other Beings, and purely intelligent, he muſt ever remain unmixed, and undefiled; for this

reaſon

reaſon therefore his veſtments, after having been once taken off his ſtatues, are ever afterwards layed by, and carefully preſerved untouched: whereas thoſe of *Iſis* are frequently made uſe of—for the material world, being the immediate object of our uſe, and ever before our eyes, is continually furniſhing us with inſtances of that mutability to which it is obnoxious; the ſelf ſame accidents oftentimes appearing and diſappearing to us: on the contrary, the perception of that which is perfectly intelligent, unmixed and holy, like flaſhes of lightning ſtrike upon the ſoul, juſt ſuffering it ſelf to be once ſeen and then paſſing away—wherefore both *Plato* and *Ariſtotle* call this part of philoſophy, the *Epoptic* or viſionary; intimating, that thoſe perſons, who by the due uſe of their reaſon are able to get beyond the boundaries of ſenſe, where fancy governs and where all things are full of mixture and variety, may afterwards expect to mount aloft to that firſt-ſimple and immaterial Being, whom truly to know, and to be able to approach with purity, is, according to them, the higheſt pitch of perfection which philoſophy can arrive at.

79. Now as to that circumſtance of their mythology, which the prieſts of the preſent age ſeem to have in ſo much abhorrence, and of which they never ſpeak but with the utmoſt caution and reſerve, *that Oſiris rules over the Dead, and is in reality none other than the Hades or Pluto of the Greeks*—'tis the not rightly apprehending in what manner this is true, which has given occaſion to all the diſturbance, which has been raiſed upon this point; filling the minds of the vulgar with doubts and ſuſpicions, unable as they are to conceive, how the

moſt

moſt pure and truly-holy *Oſiris* ſhould have his dwelling under the earth, amongſt the bodies of thoſe who appear to be dead—And indeed, this God is removed as far as poſſible from the earth, being not ſuſceptible of the leaſt ſtain or pollution whatever, and pure from all communication with ſuch Beings as are liable to corruption and death. As therefore the ſouls of men are not able to participate of the divine nature, whilſt they are thus encompaſſed about with bodies and paſſions, any farther than by thoſe obſcure glimmerings, which they may be able to attain unto, as it were in a confuſed dream, through means of philoſophy—ſo when they are freed from theſe impediments, and remove into thoſe purer and unſeen regions, which are neither diſcernible by our preſent ſenſes nor liable to accidents of any kind, 'tis then that this God becomes their leader and their king; upon him they wholly depend, ſtill beholding without ſatiety, and ſtill ardently longing after that beauty, which 'tis not poſſible for man to expreſs or think, that beauty, which according to their old mythology, *Iſis* has ſo great an affection for, which ſhe is in perpetual purſuit of, and from whoſe enjoyment all that variety of good things with which the univerſe is repleniſhed, were propagated—ſuch then is the account of theſe things which we find moſt ſuitable to the divine nature.

Of the Incenſe *of the Egyptians.*

80. Nothing now remains but that, according to my promiſe, I proceed to add ſomething concerning their daily *Incenſe*; previouſly obſerving however, that this people always payed a more eſpecial regard to whatever

ever might relate to their health; ſo that even their religious rites, their purifications, and the rules which they are obliged to go by in their ordinary method of living, are not more adapted to promote devotion, than they are to preſerve the conſtitution ſound and healthy. For they always looked upon it as a very unſeemly thing, to approach to worſhip that Being, who is purity it ſelf, and in whom there is not the leaſt ſtain or blemiſh, either with ſouls or even with bodies ſick and diſtempered —as therefore the *Air*, which we find ſo neceſſary to all our uſes, and in which we live, has not always the ſame diſpoſition and temperament, but by becoming in the night more foggy and denſe, compreſſes and weighs down the body, and reduces the ſoul it ſelf, by that means rendered cloudy as it were and heavy, into a languid and melancholly ſtate—for this reaſon, as ſoon as they riſe in the *morning*, they offer *Reſin* for incenſe, intending by the ſubtlety of its vapour to rarify and refine the air, and thereby to rouſe the drooping ſpirits, now depreſſed and ſunk as it were into the body; for this ſort of ſcent is obſerved to be of great force, and very penetrating——So again at *Noon*, at what time the force of the Sun has filled the air with a great quantity of groſs exhalations drawn up from the earth, they burn *Myrrh* for incenſe; the heat of which is deſigned to deſtroy and diſſipate that thick and muddy vapour, which is collected in the circum-ambient element: for even Phyſicians preſcribe it, as of excellent uſe in peſtilential diſeaſes, the making large fires in order to thin and rarify the air; (but this may be done ſtill more effectually, if theſe fires are made of ſome of the ſtrong-ſcented woods, ſuch as are the *Cy-*

preſs,

preſs, the *Juniper* and the *Pine*) and accordingly, *Acro*, the Athenian Phyſician, is ſaid to have gained much credit, during the time of the great plague in that city, by commanding fires to be kindled as near as might be to his patients; for not a few of them were relieved by this means—It is moreover an obſervation of *Ariſtotle*'s, "that thoſe fragrant exhalations, which ariſe "from ointments, from flowers, and from meadows, "are not more conducive to our pleaſure, than they are "to our health it ſelf; their warmth, and the extreme "ſmoothneſs of the particles of which they conſiſt, "gently moving and relaxing the brain, which in its "own nature is of a cold and clammy conſtitution". Farthermore, if it be true, that the Egyptians in their language give the name of *Bal* to *Myrrh*, and the meaning of this word be, as 'tis interpreted, the *diſſipation of melancholly*, this yields us a farther evidence, that the real occaſion of their burning it, is for the reaſon that has been juſt now aſſigned.

81. Now as to the incenſe which they offer in the *Evening*, this they call *Kuphi*, and is a mixture compoſed of the ſixteen following ingredients, of *Honey*, *Wine*, *Raiſins*, *Cyperus*, *Reſin*, *Myrrh*, *Aſpalathus*, *Seſelis*, *Schoenanthus*, *Bitumen*, *Saffron*, *Dock*, *the greater and leſſer Juniper*, *Cardamoms*, and *the Aromatic-Reed*: not indeed, that theſe ſeveral things are thrown together confuſedly, and at random, but each in its due proportion, ſuch as is preſcribed in their ſacred books, which are accordingly read to thoſe whoſe buſineſs it is to mix and compound them together—Now though *ſixteen*, the number of the ingredients of which this compoſition is made, be the ſquare of a ſquare, and the only

only number, which, having all its ſides equal the one to another, makes its perimeter equal to its Area, yet ſhall I not venture to ſay, that this is of the leaſt advantage to it, its efficacy being chiefly owing to the aromatic ingredients of which it conſiſts. For, by emitting an agreeable vapour, a grateful and pleaſant exhalation they change the craſis of the air, and thereby bring the body it ſelf into a right order and due temperament, gently inviting it to ſleep, and at the ſame time (without the ill effects of drunkenneſs) looſening and untying as it were thoſe knots or obſtructions, which variety of cares, and intenſeneſs of application may in the day-time have contracted—nor is this all; for it purifies likewiſe the imaginative part of the ſoul, and that which is the ſeat of dreams, cleanſing it as it were a mirrour, and rendering it ſtill more clear and pure, with no leſs efficacy than thoſe tunes upon the lyre, which the *Pythagoreans* are wont to have played to them before they go to ſleep, in order to ſooth and charm the diſtempered and irrational part of the mind. For ſtrong ſcents, though frequently made uſe of to rouſe the languid and fainting ſpirits, yet are they ſometimes experienced likewiſe to blunt and deaden the ſenſes; their more volatile parts, by reaſon of their extreme fineneſs, continually flying off, and finding an eaſy paſſage through all parts of the body—juſt as ſome Phyſicians account for the production of ſleep, by the fumes of our digeſted food gently diffuſing themſelves over all the inteſtines, ſoftly ſtriking upon them, and exciting a pleaſing vibration in them—This *Kuphi* is moreover made uſe of by them as a medicinal potion; its

its emollient quality rendering it efficacious in cleanſing the bowels.

82. But ſetting aſide theſe conſiderations; both *Reſin* as well as *Myrrh* may be looked upon as the workmanſhip of the *Sun* himſelf; the trees, from whence each of them is gathered, weeping it out by the heat of his beams—whereas many of the ingredients, which compoſe the *Kuphi*, may properly be ſtiled plants of the Night, being found to thrive moſt in cold winds, in the ſhade, in dews and in moiſture. So again, the light of the day is one and ſimple; for, as *Pindar* expreſſes it,

Thro' the pure Ether is the Sun beheld;

wheras the air of the night is a kind of mixture and compoſition, made up of many different lights and qualities, which like ſo many ſtreams are continually flowing together from every ſtar.——'Tis not therefore without propriety that they offer *Reſin* and *Myrrh* for their incenſe by day, as being each of them ſimple ſubſtances and owing their very birth to the Sun; whilſt the *Kuphi*, compoſed as it is of ſo many ingredients, and made up of ſo many different qualities, is reſerved by them for the evening.

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