





A
NEW SYSTEM
OF
MYTHOLOGY,

IN THREE VOLUMES;
GIVING A FULL ACCOUNT OF
THE IDOLATRY OF THE PAGAN WORLD:

ILLUSTRATED BY
Analytical Tables, and 50 elegant Copperplate Engravings,

Representing more than 200 subjects,
In a fourth volume, particularly adapted to the capacity of
Junior Students,

COMPILED, DIGESTED, AND ARRANGED,

BY ROBERT MAYO, M.D.

Author of a View of Ancient Geography, &c.

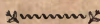
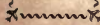
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A
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VOL. II.

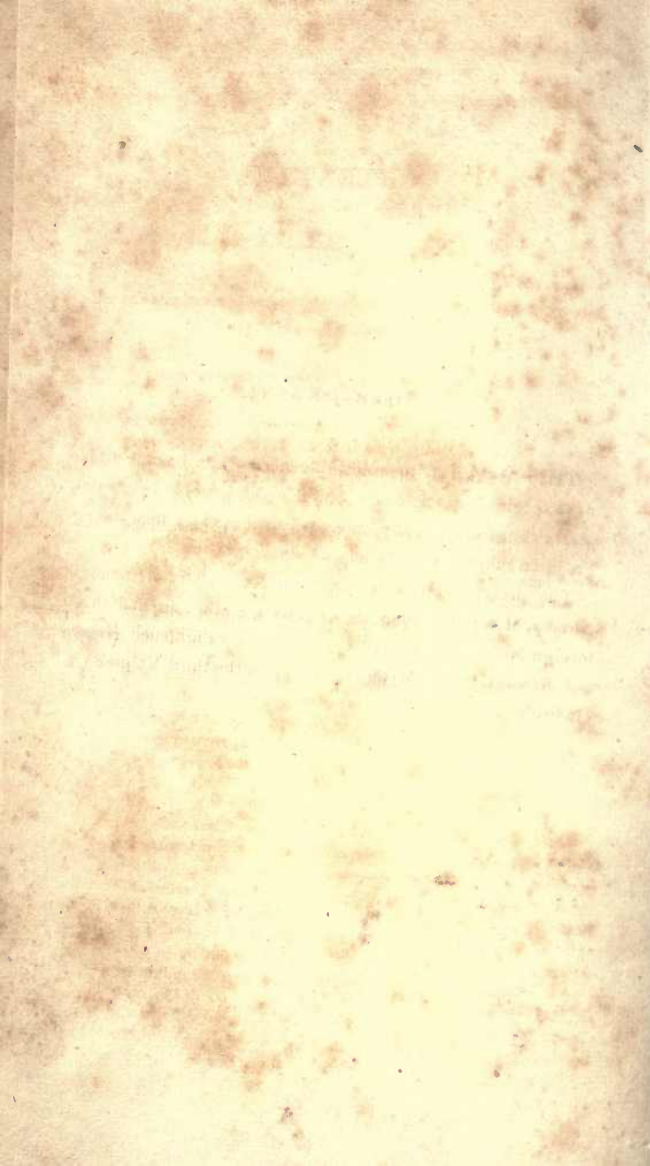
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ADVERTISEMENT.

THIS Work has unavoidably exceeded the bounds which were originally prescribed to it; for which it would be not only useless but impertinent to offer any other apology than the aggregated subjects which compose it.

The present Volume is confined to the Idolatry of the *Barbarians*, if we may adopt the degrading epithet applied to all foreign Nations by the more refined and enlightened *Greeks* and *Romans*, whose Mythology occupies the third Volume exclusively.



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and of great duration, in the forest of *Arduenna*. 6. *LUNA* or the *Moon*:—distinguished from *Diana*, was worshipped throughout *Gaul*;—and particularly in the island of *Sain*, where she had an oracle, served by young virgins, who were celebrated for sorcery, &c. 7. *ISIS*:—surnamed *Medica*,—many proofs of her having been worshipped in *Gaul* and the neighbouring countries.

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PLUTO, PROSERPINE, AND OTHER INFERNAL GODS. 279

1. *PLUTO*:—few proofs of his having been worshipped by the *Gauls*.
2. *PROSERPINE*. 3. *EREBUS* and the *PARCE*. 4. *VENUS, MARS, and MERCURY*.

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1. *THE Fauns, the Satyrs, the Genii or Dusii*:—they frequent houses, and court the company of women. 2. A monument at Clermont, represents neither *Medusa*, *Venus Celestis*, nor *Belenus*, but the *Sun*.
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DEIFIED CITIES.

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2. *Vasio*, now *Vaison*, was a deified City; besides many others.
3. *Burdigalla*, now *Bordeaux*, had a guardian Goddess called *Tutela*,—her temple. The *Gauls* had also tutelar *Genii* for their Provinces or Cantons.

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IDOLATRY OF THE BRITONS.

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286

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IDOLATRY OF THE IBERIANS OR SPANIARDS.

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LITTLE is known of this religion, which probably originated from the *Phenicians* and *Carthaginians*, the monuments being chiefly defaced. *Hercules*;—the fact is certain as to his origin from *Phenicia*. *Endovellicus* is a name that occurs on monuments; but it is uncertain what God he was. *Pluto* or *Mouth*, was here worshipped as among the *Phenicians*. *Mercury* or *Teutates*;—the origin of his worship;—his human sacrifices. *Mars* or *Neton*, to whom captives were sacrificed, was represented as the *Sun*. The *unknown* God of the *Celtiberians*. Though the religion of the *Spaniards* had some affinity to that of the *Gauls*, they had no *Druids*.

CHAPTER X.

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SECTION I.

THEIR RELIGION IN GENERAL.

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THE origin of the *Germans* being the same with that of the *Gauls*, their respective religions are very similar. Nevertheless there are some points of difference between them. What *CÆSAR* says of the religion of the *Germans*. The same according to *TACITUS*, under several heads, viz.—1st. The origin of the *Germans* from their God *Tuiston*. 2d. *Mars*, *Mercury*, *Hercules*, *Cybele*, *Alcis*, *Isis*, principal Divinities of several *German* nations. 3d. Their religious custom in honor of *Cybele*:—their observance of the *auspices*, *lots*, &c.:—their human sacrifices. Recapitulation of the principles of their religion.

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SUPERSTITIONS OF THE ANCIENT GERMANS. 302

1. RESPECTING the *Ahrumæ*, which were six inch figures, with imaginary powers over the lives and fortunes of men;—the origin of the plant from which they are formed, and the ceremony of plucking it:—the

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possession of them supposed to confer all sorts of blessings:—they were objects of traffic; and were scrupulously nursed as children are:—this ancient superstition is of uncertain original, but of long duration. 2. Respecting visits of the Gods to men, and festivals prepared for them. 3. Their bond of friendship. 4. Respecting divination, of which women made public profession, and were deified after death. 5. Respecting the immortality of souls, provision for them after death, and letters addressed to the dead.

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IRMINSUL.

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His temple destroyed by Charlemagne: his statue, symbols, and other endowments of the temple. The above account as it regards the statue, erroneously disputed. Various opinions about *Irminsul*, who was probably their God of war, whether *Mars*, or their general *Arminius*. His festival accompanied with military parade, and court martial, in which the Priests preside and punish.

SECTION IV.

NEHALENNIA.

310

SEVERAL statues of this Goddess found near *Zeland*, in 1646;—their general characteristics and symbols. She was also known in *Britain* and other places, as is proven by inscriptions. She was probably one of the *Mother-Goddesses*;—she was invoked for navigation.

SECTION V.

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HER worship very extensive under various names, but how the *Suevi* came by it is uncertain. They represented her under the figure of a ship, but for what reason is also uncertain, as is the nature of her sacrifices.

SECTION VI.

TUISTON AND MANNUS.

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SECTION VII.

SOME OTHER GERMAN DEITIES.

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REMARKS upon the singular figures which represent the following Deities, viz. 1. *CHRONO*;—his statue and symbols;—supposed to be *Saturn*. 2. *PRONO*;—his statue and symbols;—supposed to be a God of justice. 3. *TRIGLA*;—supposed to be *Diana Trivia*. 4. *POREVITH*;—his statue and symbols;—supposed to be a God of war. 5. *SVANTOVITH*;—who possibly was the *Sun*, *Apollo*, or *Mars*. 6. *RADIGAST*; his statue and symbols. 7. *SIWA*;—her statue and symbols;—was probably *Pomona*, but supposed to be *Venus*. 8. *FLIAS*;—his three statues and symbols in many respects differ. 9. *LATOBIVS*;—the *Esculapius* of the *Carinthians*.

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THEIR CONSECRATED CITIES.

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SECTION X.

THE MOTHER GODDESSES.

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DISPOSITION of the subject under four heads, viz:—1st. The *Mother-Goddesses*, who were originally THREE, were possibly the *PARVA*.—but several countries conferred the same honor upon several heroines. 2. They were worshipped in many countries besides *Germany*, *Gaul*, *Spain*, and *Britain*. 3. They originated from *Phœnicia*. 4. They were worshipped as rural Goddesses, and a Goddess of health. Recapitulation of the foregoing conjectures.

CHAPTER XI.

IDOLATRY OF THE NORTHERN BARBARIANS.

SECTION I.

THEIR SUPERSTITIONS IN GENERAL.

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1st. THE inhabitants of the coasts of *Norway*;—their pretended influence over the *winds*. 2d. The *Laplanders* and *Siberians*;—their superstition respecting *evil Genii*. 3d. The *Tartars*;—their gross idolatry, and the fantastical figures of their Idols. Several authors who may be consulted upon the northern Antiquities.

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IDOLATRY OF SEVERAL NATIONS OF AFRICA.

SECTION I.

CARTHAGINIAN DEITIES AND RELIGION.

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THE Gods of the *Carthaginians* were the same as those of their mother country *Phenicia*; but the knowledge of them is handed to us by *Greeks* and *Romans*, who confound them with their own. Their *Saturn* was the same as *Moloch*, to whom they annually offered human sacrifices, which was with much difficulty abolished. They worshipped *Neptune* and *Apollo*. *Juno* and *Venus* were their principal Deities. They worshipped *Mars* and *Mercury*, *Ceres* and *Proserpine*. They worshipped the *Tyrian Hercules*. They worshipped *Pluto* and *Esculapius*. They also paid divine honors to the *manes* of their *great men*.

SECTION II.

DEITIES OF THE LIBYANS.

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Ammon and *Neptune*, the principal Deities of the *Libyans*.

SECTION III.

GOD OF THE CYRENIANS.

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342THE God of the *Cyrenians*, was *Battus*, their founder.

SECTION IV.

DEITIES OF AFRICA PROPER.

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THE Gods of *Africa proper* were *Mopsus* and the emperor *Severus*.

SECTION V.

DEITIES OF THE AUGILITES, &c.

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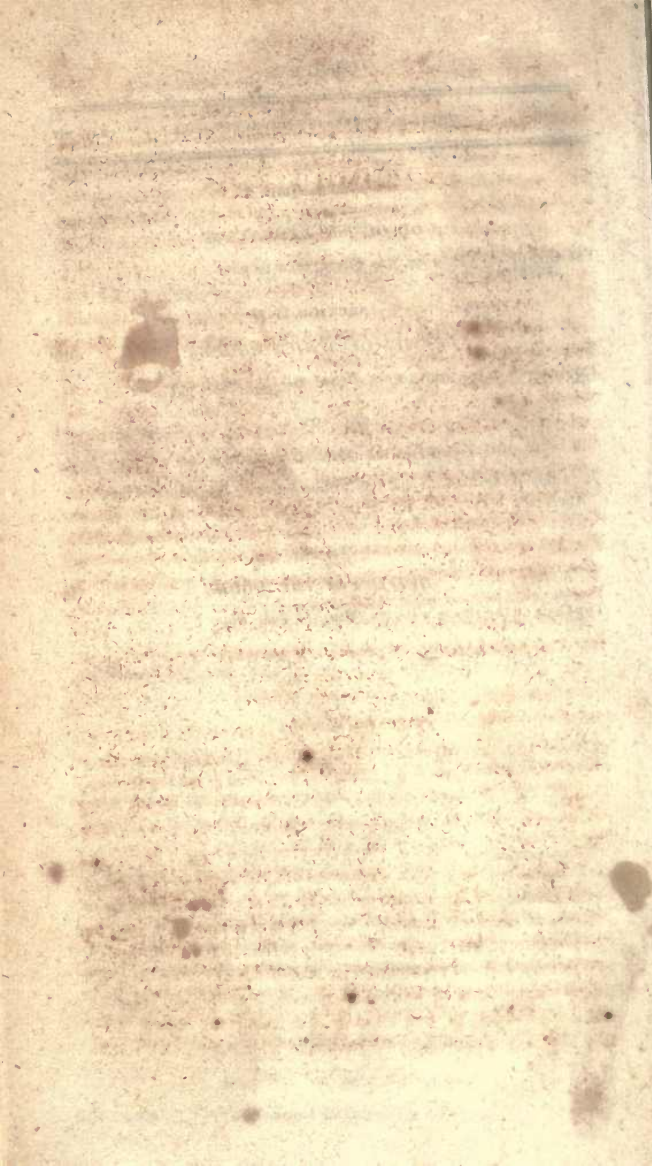
THE Gods of the *Augilites* and the *Nasamones*, were the *Manes* of their Ancestors.

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DEITIES OF THE MOORS

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THE Gods of the *Moors* were the *Manes* of their Kings.



INTRODUCTION.

OF THE DEITY;—THE PAGAN GODS;—THE DEMONS;—THE
CLASSIFICATION OF THE GODS;—THEIR PROGENY.

AS nothing can be more appropriate to a treatise upon the Gods and Fables of the ancient nations, than an introductory account of the sentiments entertained by the ancient Philosophers respecting the DEITY; of the nature of the *Pagan Gods*; of the nature of their *Demons*; of the arrangement of the *Pagan Gods* under several classes; and of their Progeny or offspring—we therefore, here give a concise view of those subjects.

1st. The sentiments of the ancient Philosophers about the nature of the DEITY.

The opinions of these Philosophers divisible into three classes, to which EPICURUS, ZENO, & PLATO, were fathers.

THERE is nothing in the world about which the ancient Philosophers reasoned so much as about the nature of the DEITY; but we are very imperfectly acquainted with their systems; and had it not been for DIOGENES LAERTIUS and CICERO, who have preserved to us a history of their opinions, the one in *the lives of the Philosophers*, the other in his treatises of *the nature of the Gods*, we should have been entirely in the dark about them.—These Philosophers may be divided into three classes. The *first* is that of the *Materialists*, as EPICURUS, STRATO, and others, who believed that mere inanimate matter, void of sense and reason, was infinite, eternal, and self-existent; or was capable of forming the world, whether that one of the elements produced all the rest, as THALES

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asserted of *water*; or that matter being divided into an infinity of *atoms*, these, by dancing fortuitously through the infinity of space, at length, by a happy concourse, arranged themselves into regular forms, as *EPICURUS* dreamt. The *second* were those more enlightened Philosophers, as *ZENO* and his disciples the *Stoics*, who rose to more sublime conceptions, and from the beautiful order of the universe, inferred, that it must be the effect of an *Intelligent Cause*, but also *material*; not being able to comprehend the idea of *Intelligence* distinct from *matter*: and this perfection or intelligence they attribute to the *ætherial Fire*, or the *Fire* of the more subtilized and more agitated matter. The *third* class, is that of those Philosophers, as *ANAXAGORAS* and *PLATO*, who, finding that this *Intelligence* could not be material, maintained that this divine principle is absolutely distinct from all bodily or material form: but at the same time they believed that *matter* existed independent of this *Intelligence*, whose power was necessary to animate and arrange it in order.—Those of the two former classes were undeniably *atheists*; those of the third more enlightened and more rational, erred to be sure in not believing a *creation*; allowing *matter* to be independent and eternal, as well as the *Intelligence* who thereof formed the world.

Their absurdity, which is frequently worse than *Polytheism* itself, exposed,

We see plainly that it is not in the systems of these ancient Philosophers, we are to look for a just idea of the *DEITY*; and if ever they wandered in vain speculations, as the Apostle reproaches them, it is especially when they attempted to speak of *Divinity*. They even shook off the gross idolatry of *Greece* and *Rome*, only to take up with vain subtilties in its room; for the systems they devised were frequently even worse than *Polytheism* itself. Indeed, let us run over the whole of *CICERO*'s work; let us examine the sentiments of these Philosophers which he had recited with so much learning, and we shall find that they who are the most orthodox, that is, who suppose a *BEING* independent of *matter*, an infinite and eternal *INTELLIGENCE*, a first mover who gave the world its present conspicious order; sup-

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pose at the same time, *the eternity of that matter*; and that none of them comprehended or admitted a *creation*:—and this, upon impartial enquiry, will be found to be the intrinsic amount of the opinions of all the Philosophers. We must further observe, that the Philosophers studied the nature of the DEITY only with a reference to *objects of sense*, the origin and formation whereof, they were curious enough to know; and instead of subjecting *Physics* to *Divinity*, they only founded their *Divinity* upon *Physics*: thus the different ways in which they conceived of the arrangement of the universe, made up their different creeds about the DEITY. For, let it be said with THALES, “that *water* is the principle of all things, and that GOD is the *Intelligence* by whom the universe was formed of *water*,” it will be replied to him, that this *Intelligence* did not form the *water* which it made use of. If one alledged with ANAXIMANDER, “that the Gods had a communicated existence, that they are born, and die after long intervals, and that these are so many numberless worlds;” might it not be justly rejoined with CICERO, how can he be admitted to be GOD who is not eternal? —Let a disciple of ANAXIMENES pretend, “that the *air* is GOD, that he is produced, that he is immense and infinite, that he is always in motion;” and I would ask who will not perceive the inconsistency of these allegations? besides, to say that he is produced, is it not to say that he is perishable? ANAXAGORAS, a pupil of ANAXIMENES, was no doubt nearer the truth, since he maintained, “that the system and disposition of the Universe were the effect of the power and wisdom of an infinite BEING;” but then, he held, “that that wise and powerful BEING had not made that universe which he disposed in such a beautiful order.” If PYTHAGORAS, as CICERO reports, believed, “that GOD was the *soul* diffused through all the bounds of nature, and he from whom *human souls* were derived;” besides, that this system is nothing but the pure *materialism* of STRATO and some others, how easy would it be to triumph with CICERO, in objecting to him, that if this were the case, GOD must necessarily suffer pain, be torn and rent in pieces, when those *souls* are detached from him? But GOD is inca-

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pable of suffering; and besides, why is the mind of man ignorant of any thing, if it partakes of the DEITY?—If PARMENIDES enters the lists to prove, “that God is like unto a crown, a luminous uninterrupted circle, which encompasses the Heavens;” he will be asked, with CICERO, where he finds the Divine figure in that circle, and how thought can possibly be there? If the same Philosopher deifies war, discord, concupiscence, and a thousand other things; which instead of being immortal, sickness, or sleep, oblivion, or time alone will destroy; may not such hypotheses as these be justly treated as visions and mere chimæras.—If DEMOCRITUS gives the title of God, both to the images of objects which affect our senses, and to nature, which furnishes and conveys those images, and to the ideas which they impress our minds with; when after this he asserts that nothing is eternal, because nothing continues eternally in the same state: is not all this, to use CICERO’s words, at once to destroy all the opinions which establish the idea of the DEITY?—As for PLATO, says CICERO, it would require a long discourse to shew how he varies upon this subject. In his *Timæus*, he says, “the FATHER of this universe cannot be named:” and in his books of the laws, “that we ought not curiously to inquire what God is.” When he holds that God is incorporeal, it is to make way for his conclusion, “that God is a being absolutely incomprehensible, neither capable of sensation, nor wisdom, nor pleasure;” attributes essential to the DEITY. He likewise says, both in the *Timæus*, and in his treatise of the laws, “that the world, the heavens, the stars, the earth, the souls of men, the Divinities who teach us the religion of our fathers, all these are God:” opinions which, continues CICERO, considered separately, are evidently false, and taken all together, are prodigiously inconsistent.—Again, says CICERO, XENOCRATES, whose master was PLATO, reasons no better than he upon this subject, since he admits eight Gods, whereof the planets make five.—The Stoics also, as well as some of the Platonists, added illustrious men to the number of the Gods, as will be presently seen.—I shall only add here that the ancient Egyptian Philosophers comprehended under the name of *Cnefh*,

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the God of *Thebais*, the idea of an *eternal Being* from whose mouth proceeded the primitive egg whence all nature sprung.* —And had not the Philosophers, then, more consistent notions of the *Deity*? It is certain that the most of them were *atheists*, or acknowledged no other God but *Nature*. All of them believed that *matter* was uncreated, and they allowed that God had no other part in the formation of the world, but to disentangle the *Chaos*: nor do they even decide, whether it was God who presided over that operation, or *Nature* herself.

 2d, Of the Nature of the Pagan Gods.

The Pagan Deities were of two kinds, viz. 1st, NATURAL GODS; as the *Sun*, *Moon*, *Stars*, and *Elements*, &c.

But it was not upon the foregoing speculations, that the Pagan theology was formed at first. On the contrary, it was only to polish and refine that gross system, which actuated the Philosophers to devise so many different ones of their own. Let us reflect on what was said upon the origin and progress of Idolatry in the beginning of the former volume. It has already there been made to appear, that Idolatry at first, was far from being so monstrous, as it came to be in after days; that the pure idea of the first BEING, the CREATOR of the Universe, having been insensibly effaced from the minds of men, they in the like gradual manner, first affixed a notion of the DEITY to *sensible objects*; that the heavenly bodies, such as the *Sun* and *Moon*, whose resplendent beauty made a more lively impression upon their minds, and whose influence seemed to act more immediately upon them, had attracted the first Idolatrous homage, as Deities; that from the adoration of the *Stars*, they had passed on to the worship of the

* Those who wish to be more fully instructed in the opinions of the Philosophers, as to the DIVINITY, may consult, besides *Diogenes Laertius* and *Cicero*, *Enfield's History of Philosophy*, the *History of Philosophy* by *Stanley*, and *Cudworth's Intellectual System*.

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elements, the *rivers*, the *fountains*, in a word, to the worship of universal nature. This was the opinion of most of the Philosophers; and CICERO, giving the opinion of CHRYSIPPUS, says, he maintained that the *air* was *Jupiter*, that the *sea* was *Neptune*, the *earth* was *Ceres*, &c. ZENO, according to DIOGENES LAERTIUS, had much the same notions, since, according to that chief of the *Stoics*, it was the universal soul of the world, who assumed different names, according to the different relations of his power: that it was called *Dios* because it was the spring of all operations; *Athene*, because its empire was in the *Heavens*; *Hera*, because it was the mistress of the *Universe*; *Vulcan*, as presiding over the *Fire*; and *Posiedon*, to express its power over the *Waters*.

2d, ANIMATED
Gods; or such as
had been men;—
according to the
Greeks,—

There were also considerable sects of Philosophers who embraced the opinion of deified *Men*; as the *Stoics* and the *Platonists* of the later times. CICERO, who in his second book of *the Nature of the Gods*, displays so ingeniously the opinions of the former, says they allowed an universal *Soul*, a *Fire*, active, vital, intelligent, which animated all nature; and that every being wherein any singular virtue was to be seen, or wherein this active principle seemed to manifest itself more conspicuously, deserved the name of Divinity; and by consequence, this title ought to be conferred upon great men, in whose souls that divine *Fire* shone forth with a brighter lustre. JAMBlichus, who laboured so much to refine the prevailing system of Paganism, could not, however, but admit a class of animated Gods, or deified men.—Indeed the *Greeks*, according to the historians and poets, had hardly any other Gods but deified men. HERODOTUS, speaking of the *Persians*, says, “They have neither statues, nor temples, nor altars; and those who have them, they tax with folly. What I take to be their reason, continues he, is, they do not believe, like the *Greeks*, that the Gods are of the *human race*.” HERODOTUS therefore supposes that the *Greeks* believed the Gods derived their origin from men, or that they had been men. DIODORUS SICULUS, throughout the first books of his history, supposes the Gods to

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have been men. It cannot be denied that he has considered *Saturn, Atlas, Jupiter, Apollo, Bacchus, &c.* as the primary Gods of Paganism, yet he speaks of them as of illustrious men, enters into the detail of their actions and conquests, and forgets not the history of their birth and of their death. In a word, all the historians, mythologists, and poets, have delivered the same sentiments with DIODORUS, upon this subject. No body will doubt but that *Jupiter* was the greatest Deity of the *Greeks* and *Romans*; and yet we are told the history of his birth, and the stratagem which *Rhea*, his mother, made use of to rescue him from the cruelty of *Saturn*. They tell us of his education, his conquests, his amours, his offspring: in fine, of his death, and the place where his tomb was erected. And similar to this, are their accounts of the other gods.—It may be objected that the poets, at least such as HESIOD and HOMER, ought not to be taken into the number of those whom we cite for proof of this truth; but as they did not invent what they say of the Gods, having only followed the established notions of the times, they are to be looked upon as the first and most ancient witnesses to this tradition, that *the Pagan Gods had been men.*

—according to the *Latins*,— If from the testimonies of the *Greeks*, we pass to those of the *Latin* authors, we shall find this matter still more clearly established by their authority. VARRO, as St. AUGUSTIN has it, went a little too far, in asserting that one would be at a loss to find, in the writings of the Ancients, Gods who had not been men.—CICERO in like manner says, that in every period of time, it had been a custom to rank among the Gods, those who had taught men the use of proper food and other necessities for the preservation of life. The books of LABEO, which SERVIUS speaks of, were they extant, would also prove this proposition. That work was entitled, *De Diis quibus Origo animalis est; of the animated Gods*, and consequently supposed the distinction mentioned above, between *Natural Gods*, such as the *Stars*, and *animated Gods*, such as *Men*, whom a kind of consecration had raised to the order of Gods.

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But it was not only the *Greeks* and the *Romans* who had these sentiments about the Gods; the *Phenicians* and *Egyptians* entertained the same idea of them. SANCHONIATHON had in his work composed the history of the ancient Princes whose merit had raised them to divine honors; and who are thought by very learned men to be the ancient *Patriarchs* themselves.—PHILO of *Byblos*, his translator, observes that THAAUTUS had in like manner written the history of the ancient gods, which authors in succeeding ages had turned into allegory. Then he lays down a distinction which sufficiently proves the proposition we are endeavouring to establish. “The Ancients, says he, had two sorts of Gods; the one were immortal, as the *Sun*, the *Moon*, the *Stars*, and the *Elements*; the others were mortal, that is to say, the *great men* who by the merit of their glorious actions, or by the services they had done to mankind, had been advanced to divine honors, and had as well as they who were by nature immortal, temples, columns, a religious worship, &c.”

The same truth may be demonstrated from the *Sacred Books*, which, by informing us that the sacrifices of the Pagans were only sacrifices to the dead, suppose at the same time that they to whom such sacrifices were offered, had been men. I might subjoin the passage of the book of *Wisdom*, wherein mention is made of a *father*, who caused a figure to be made, representing a *son* whom he had lost, whom he honoured as a God, and who became afterwards, a public Divinity.—In fine, we may oppose to those who stand out against all of these proofs, the authority of the primitive fathers of the Church, and of the apologists for the Christian religion; persons of learning, who have combated the Pagan system with so much advantage, and, to be sure, were better informed in the nature of it than we, who are too remote from the time when it was the predominant religion, to be able to judge of it so well as they. The strongest objection which the Philosophers made to them, was, that the accounts which their Poets had given of the Gods, were only to be looked upon as fictions created in their own brain; and that

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in truth, the public worship was ultimately directed to the *immortal Beings*, and *superior Intelligences*, who presided over and governed the world: as a proof whereof, said they, EUMERUS was universally reputed an *atheist*, for having alledged that all the Gods had been mortal men. But our Apologists did not allow themselves to be dazzled with this specious reply: they proved to those Philosophers, that allegory had come too late; that it was a figure of their own invention, which they employed only to refine a system equally monstrous and absurd. They shewed them by an uninterrupted and generally received tradition, that the first race of men who were rude and illiterate, were far from having made such refinements in religion, but had, in the sincerity of their hearts, paid divine homage to those, who had taught them the necessary arts of life, or done them some other important service: and to prove it with more success, they had recourse to the testimonies of VARRO, CICERO, and others; for this article of the Pagan system is what they have most enlarged upon, and proved with most solidity. It is then evident according to these different authorities, that among the Pagan Gods, there were some who had been men.

What description of men were deified.

But should I now be asked, what description of men those were whom the ancients placed in the number of the Gods? the answer is, that they were the five following: viz. 1st, *They were the ancient kings*; and as, according to LACTANTIUS, they had no knowledge of any before *Uranus* and *Saturn*, this is the reason why they were looked upon as the most ancient Deities. 2nd, *They who had done considerable services to the world*; whether by the invention of some art necessary to the comforts of human life, or by their victories, conquests, &c. 3d, *The ancient founders of Cities*. 4th, *Those who had discovered some country, or had conducted colonies thither*. 5th, *Those whom flattery promoted to that rank*; and of this number, were the *Roman* emperors, whose apotheosis was ordered by the Senate. In fine, whoever became the object of public gratitude.—But though I contend, that the Gods not only of the *Greeks*, but of the nations from whom they received them, as the *Phenicians* and *Egyptians*, were all ^{re-} _{ten} ⁱⁿ, except the *Stars*

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and other parts of the universe which were deified; yet I am far from giving into the notion of a learned *Italian* prelate, who says, that by the several Gods of HOMER for example, we are to understand the kings of each particular country, or the country itself where they reigned: that *Jupiter* was Sesostris and his successors; *Juno*, Syria; *Neptune*, Asia Minor; *Apollo*, Babylon; *Diana*, the Amazons; *Mars*, Armenia; *Mercury*, Phenicia; *Venus*, the island of Cyprus; *Mynerva*, Egypt, &c. Upon this PERIZONIUS may be consulted, who finds it no difficult matter to refute that learned author.

3d, Of the Nature of the Demons.

Origin and functions of the Demons.

The opinion of the existence of *Demons* is more ancient than PLATO, and it would be difficult to trace its original. Perhaps it was brought from the same source whence the author of the book of *Enoch* had taken what he relates of the *Angels*; that is, from the tradition, (though corrupted and altered) of the rebellion of these *Angels*. Certain it is, there was a generally received opinion, that there were multitudes of these spirits, inferior indeed to the supreme BEING, to whom they were a kind of ministers and mediators, but superior to man, whose *guardians* they were.—The Gods, say some of the Philosophers, are removed at too great a distance from men, to be capable of holding a correspondence or union with them; and it is only through the intervention of those powers, which are of a middle nature between Gods and men, that this correspondence and union can be established. It is they who present our prayers to the Gods, who lay our vows before them, and who at the same time communicate to men the blessings which the Gods vouchsafe to dispense unto them.—But how ridiculous is it to imagine beings of a middle nature, as mediators between the Gods and men; which supposes recluse Deities, who, being shut up in the heavens, were not every where present themselves by their immensity, but had need of the ministration of other powers, to know and relieve our exigencies.

THE NATURE OF THE DEMONS.

PLATO's opinion
about them.

APULEIUS, in the work which he composed upon the *Demon* of SOCRATES, after having told us, that *Demons* were *Spirits* who had never been united to any body, thus lays open the opinion of PLATO upon this subject. "Of these *Demons*, says he, PLATO reckons that every man has his own, who is his *guardian*, and the witness not only of his actions, but of his very thoughts: that at death, the *Demon* delivers up to judgment, the person who had been committed to his charge; and if, when the person is interrogated by the Judge, his answer is found to vary from the truth, the *Genius* reprimands him very severely; as on the other hand, he pronounces an encomium upon him when he adheres to the truth; and it is upon the approbation of the *Genius* that his doom is pronounced; for he knows whatever passes in the man, even his most secret thoughts."

PORPHYRY's letter
to ANEBO on
that, and other
questions;

The *Platonic* Philosophers, in the latter ages of Paganism, being attached to the *theurgic* magic, which, according to them, raised the soul to the most sublime speculations, and enabled it to contemplate the DEITY himself, with whom it brought man into the most intimate union; propagated the doctrine of *Demons*, whose power they imagined to extend over the concerns of this lower world, particularly over human affairs; whereof those which appertained to men were called *Genii*, and those which belonged to the women were called *Junones*. PORPHYRY, the most celebrated of these philosophers, wrote a long letter to ANEBO, the *Egyptian* priest, requiring he would give him light upon many of the most important subjects of religion, and particularly as to that of the *Demons*. JAMBLICHUS his disciple, under the name of ABAMON, another *Egyptian* priest and master of ANEBO, answered this letter; and this answer is the subject of that author's book of mysteries. As PORPHYRY's letter is nothing but a consultation, that Philosopher does not always discover in it what are his own sentiments; for, having a mind to deal tenderly with the scrupulous conscience of ANEBO, who looked upon all the questions proposed to him as so many mysteries of religion, seems to lay them before him, only as doubts which he wished to have re-

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solved. At present we have occasion only for what relates to the *Demons*; thus, passing over the other subjects treated of in that letter, we observe that PORPHYRY, though he has delivered himself with reserve, has yet informed us in many particulars about the nature of those *Spirits*, and the effects that are attributed to them. *First*, says he, we are not to settle their residence in the *æther*, or that pure air which the Gods inhabit; but in an air more gross, or even in our earthly globe. He dares not even ascribe to the *Demons*, all the impostures and bad actions, which are laid to their charge, and with which that Philosopher is justly shocked; but being unwilling to speak his sentiments openly against a received opinion, he owns that there are good *Demons*, though in general, they have all of them a share of impudence and folly. *Secondly*, having made this distinction between the *Demons* and the Gods, adding that those have bodies, whereas these have none, he interrogates ANERO, whether the men who predict future events, or who produce some other wonderful and extraordinary effect, ought to ascribe the cause thereof to their own souls, or to those intelligences: but he himself seems to decide the question, and to be persuaded that such effects are to be attributed to the *Demons*; which makes him say, that some persons believe there is a certain order of them who hear our prayers, but who after all, are capable only of carrying on imposture and delusion; that these *Spirits* assume all sorts of forms; imitating the Gods themselves, and the souls departed: that these *Spirits* are they who work all manner of wickedness without producing any good; that they give bad counsels, set themselves in opposition with all their power against good actions, and bear a remarkable hatred to virtuous persons; that they love the scent of flesh, and of the blood of animals, and that they delight in being flattered. *Finally*, he mentions all the impostures of these malignant *Spirits* who delude mankind, whether they be asleep or awake.—This letter is artfully written, and there can be no doubt, but PORPHYRY therein declares against the existence and power of these *Demons*: yet it would seem in some places, that he admits them, and that he is not always representing the

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sentiments of others, but often his own, at St. AUGUSTIN observes, who has examined the contents of it.

Be that as it will, JAMBlichus answered his letter, article by article, and speaking in the ninth section, of what regards the *Demons*, he seems equally persuaded of their existence and power. He introduces himself with an acknowledgement, that the subject is very perplexed, and embarrassed with great difficulties. For, says he, it is believed that every man may have his *Genius*, and every woman her *Junone*, either by the influence and aspect of the Stars which preside over their births, or are associated to them by *theurgic magic*. He adds, that the first of these means has nothing in it but what is natural; but that the second depends upon causes supernatural: and he severely censures the author of the letter, though he does not name him, for having mentioned only the first of those means, on which he makes all his difficulties to turn, without ever touching upon that which is the only true one. Then having proved the uncertainty of what is called *horoscope*, and all the other arts of *Astrology*, he endeavours to shew, that *theurgy*, and nothing else, can lead to any certain knowledge. "It is not, then, concludes he, from the position of the Stars at the time of our birth, that we have the *Genius* or *Junone* sent to us, who is to preside over our lives; it had an existence before us, and it is that which, at the moment of conception, makes itself master of the soul, and unites it to the body. All our thoughts proceed from it, and we only act conformably to the ideas which it gives us. In fine, he governs us entirely, till the soul, trained up to perfection by the speculations of *theurgy*, or that divine magic which unites us with God, is released from the bondage of this *Demon*, who then either abandons, or becomes a slave to the soul in its turn. This *Demon*, continues JAMBlichus, is not ourselves; it is a being independent upon us, of an order superior to our soul, and not a part of it, as PORPHYRY seemed to think. As it is not sent to us from any part of the universe, such as the Stars, but by the universality of nature, it presides over all our thoughts, all our actions, all our affections: thus there is no occasion, as the author of the letter insinuates, for

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our having several of them, one for health, another for beauty, &c.; one alone suffices, and it is ridiculous to admit one for the soul, and another for the body. In vain therefore it is, that some persons have instituted different forms of prayers for their *Demons*; there is no need of any more than one, since God who sends to each of us our *Genius* or *Junone*, is one in his nature.” —Thus reasoned JAMBlichus against his master PORPHYRY, who did not seem so fully persuaded as he, of the existence of those *Demons*.

Two sort of Demons, *good* and *evil*, preside over each person:—The *genius* of SOCRATES.

Though PLATO and JAMBlichus were of opinion, that every individual had but one of those *Genii* to conduct him, and preside over all his actions; other Philosophers however, of the same school, were persuaded that each person had two, the one *good* and the other *evil*; and this is what we learn from SERVIUS. That learned commentator, upon this passage of VIRGIL, *quisque suos patimur manes*, says, “They will have it that every one has two *Genii*, the one *good*, and the other *evil*; that is *reason* which always excites men to good deeds, and *lust* which always excites them to evil ones: the former is what they call *Lar* or good *Genius*; the latter *Larva* or evil *Genius*.”—Every man therefore, according to the principles of this theology, had his particular *Genius*, or even two of them; and this is what makes PLINY say, that the number of the Gods, for he expressly takes the *Genii* and *Junones* into the number, was so great that it exceeded the number of the human race.—Of the number of *good Demons* was the *Genius* of SOCRATES, upon which PLUTARCH and APULEIUS have each composed a particular treatise; a *Genius* who, as he himself said, forewarned him when his friends were going to engage in any bad enterprize, who stopped him, hindered him from action, but never instigated him to it. But after all the reasoning about this pretended *Demon*, I adopt the opinion of the Abbé FRAGUIER, who ascribes all that has been said about it, to the wisdom and prudence of that Philosopher, which made him foresee many things which a man of less discernment than he would never have thought of; for, *prudence*, says CICERO, is a kind of *divination*. “It is very probable, concludes the learn-

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ed Abbé FRAGUIER, that the *Demon* of SOCRATES, a *Demon* of which so many various accounts have been given, as even to make it a question whether it was a *good* or a *bad Angel*, meant nothing, after all, but the prudence and wisdom of that Philosopher in piercing into futurity; which he, according to his ironical turn of mind, reduced to *pure instinct*, as, in the Poets and Rhapsodists, it is *poetical fury*, and in the Divines, it is *prophetic fury*; which filling both the one and the other with an illumination, the mean between knowledge and ignorance, sometimes enables them to hit aright."

They were ultimately worshipped as Deities—and subverted by the Fathers.

It must be allowed, however, from all appearances, that those Philosophers did not believe the *Demons* were Gods; but, as Idolatry set no bounds to superstition, those very *Demons* were afterwards looked upon as *Divinities*, and had their share in the worship that was paid to the Gods. Hence the temples, chapels, and altars, which antiquity informs us, were consecrated to them: hence too, those inscriptions so common, as, *Genio loci*; *Genio Augusti*; *Junonibus*, &c. It is true, those *Demons* were reckoned in the lowest class of Gods, and among what OVID calls the *Plebian Gods*; but nevertheless they had divine honors. And the very reason which was given for worshipping them, was founded upon the refinement of some Philosophers, who advanced, "that God, being supremely happy, was incapable of any degree of resentment; but that those intermediate beings between God and man were often peevish and out of humour, wherefore it was necessary to offer incense and victims to appease them."—To conclude; as this mysterious philosophy concerning *Demons*, drawn from PLATO's school, and supported by some doctrines of the Christian religion ill understood, made considerable progress in the two first ages of the Church, the primitive Fathers applied themselves to combat it, and found it no hard matter to triumph over the vain reasonings of the sophists who maintained it.

 CLASSIFICATION OF THE PAGAN GODS.

4th. Of the Classification of the Pagan Gods.

The Pagan Gods though numberless and an ill-matched whole, are thrown into classes.

Though the number of the Pagan Gods, was almost infinite; and, taken in the aggregate sense, they constitute an *ill-matched whole*, which was never a work of meditation, invented by the same persons, at the same time, or in one country, with any view to consistency; yet Mythologists have thought, that in order to speak of them with any clearness and precision, they must be arranged into several classes; accordingly, this is what has been very variously done by those writers, both ancient and modern, in their indefatigable endeavours to reduce to system, the very monstrous subject of the Pagan Theology. But we shall conform to none of these in this treatise, except in the analytical Tables with annotations which will accompany the Plates in a distinct volume; where we shall endeavour to do them ample justice.

The three classes of HERODOTUS, after the *Egyptians*.

HERODOTUS, after the *Egyptians*, distributes the Gods into three classes. To the *first* class he gives eight; to the *second* twelve, and to the *third* he assigns all the rest, whom he considers as the progeny of the former. Thus it is he expresses himself in relation to *Hercules*. "Among the *Greeks*, says he, *Hercules* and *Pan* are the last of the Gods. But among the *Egyptians*, *Pan* is a very ancient God, and of the number of the eight, who are the first of all: *Hercules* is in the second class, who are twelve in number: And *Bacchus* is in the third class, consisting of those who are the offspring of the great Gods."—It is to be regretted, that this author had not given us the names of the Gods who composed these three classes; as we should then have had a better insight into the *Egyptian* Mythology.

Three other classes generally received among the *Greeks* and *Romans*.

Certainly in a great measure corresponding to and probably constructed upon the foregoing division, are the following three classes so much referred to by the *Greeks* and *Romans*. The *first*, is called *Dii Majorum Gentium*, or Gods

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of greater nations: they were also called *Dii Selecti*, or select Gods. These were the great Gods acknowledged especially in *Greece* and *Italy*, but not in equal numbers; the *Greeks* claiming only twelve, whose names ENNIUS has preserved to us, as follows, *Juno*, *Vesta*, *Minerva*, *Ceres*, *Diana*, and *Venus*; *Mars*, *Mercury*, *Jupiter*, *Neptune*, *Vulcan*, and *Apollo*. These twelve Gods were supposed to preside over the twelve months of the year; to each of whom one was allotted, thus: *Juno* presided over January, *Neptune* over February, *Minerva* over March, *Venus* over April, *Apollo* over May, *Mercury* over June, *Jupiter* over July, *Ceres* over August, *Vulcan* over September, *Mars* over October, *Diana* over November, and *Vesta* over December: or, in other words, they presided over the twelve signs of the Zodiac. One of the whimsies of Alexander, was, a wish to be admitted into the number of the great Gods, and be ranked the thirteenth. To these twelve great Gods the *Romans* added eight others; as *Janus*, *Saturnus*, *Genius*, *Sol*, *Bacchus*, *Tellus*, and *Luna*; making twenty Gods of this class. These Gods had the exclusive privilege to be represented in gold, in silver, and in ivory: but this is to be understood only of the later times; as in the beginning, they used nothing in the figures of the Gods, but timber and shapeless stones.—The second class is called *Dii Minorum Gentium*, or Gods of lesser nations. These were Gods of a lower order, because they shone with a less degree of glory; but have been placed among the Gods by their own merits, whence they were called also *Adscriptitii Dii*. These Gods were peculiar to certain people; whence, likewise, they were called *Indigetes*: such was the *Quirinus* of the *Romans*, the *Semo-Sancus* of the *Etrurians*, &c. &c.—The third class according to this arrangement of the Gods, was called *Semones*, or *Semi-homines*, or *Semi-Dii*, who were not esteemed of sufficient dignity, to be inhabitants of Heaven, though they deserved a better place than the Earth; as *Priapus*, *Hippona*, *Vertumnus*, and all the *Heroes*.

Three classes according to CICERO. CICERO distributes all the Gods into three classes. The first, is that of the *Celestial Gods*; who may likewise be called *Majorum Gentium Dii*. The second, is that of those who had been raised to that dignity by their merit; who may

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therefore be called the *Semones*, and *Indigetes*. The *third*, is that of the *Virtues*, which exalt us to Heaven, and have themselves been deified.

Three classes according to TRISMEGISTUS.

Some will have it that TRISMEGISTUS allowed three classes of Gods. In the *first*, were those whom he called *Celestial Gods*. In the *second*, were his *Emphyrial Gods*. And the *third* consisted of the *Ætherial Gods*. That celebrated author, it is said, had composed a thousand volumes upon the Gods of the *first* class, and a hundred volumes upon each of the other two.

Other three classes according to other authors.

There are authors who divide the Gods still into other three classes. The *first*, is composed of those whom the Poets have invented; the *second*, consists of those of the Philosophers; and in the *third*, are placed those of the Legislators and Politicians.

Seven classes according to CLEMENS of Alexandria.

CLEMENS of *Alexandria*, thought all the Pagan Gods might be reduced to seven classes. In the *first*, he reckons the *Planets*, or those Gods who are their symbols. In the *second*, he places the *Irruits* of the earth, or the Gods who presided over them, as *Ceres*, *Pomona*, *Vertumnus*, *Bacchus*, &c. The *third*, includes the Gods of punishment and correction, as the *Furies*, the *Harpies*, and others. In the *fourth*, he places the Gods of the passions, and affections, such as *Love*, *Shame*, &c. The *fifth*, is composed of the Gods of virtues, as *Concord*, *Peace*, &c. The *sixth*, only, is occupied by the great Gods, or *Dii Majorum Gentium*. Lastly, the salutary Gods, as *Æsculapius*, *Hygieia*, *Telesphorus*, and some others, constituted the *seventh* class.

Eight classes according to JAMBlichus.

JAMBlichus, the *Platonic* Philosopher, divided the Gods into eight classes. In the *first*, he reckoned the great Gods, who though invisible in their nature, are present in all the parts of the universe; meaning, no doubt, the *universal Spirit*, of whom we have already spoken. In the *second*, he placed superior Spirits, whom he called *Archangels*. To the *third*, he

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gave other Spirits of an inferior order, the *Angels*. In the *fourth*, he disposed the *Demons*. In the *fifth*, were they whom he calls greater *Archons*, that is, the *Demons* who presided over the sublunary world, and over the elements. The *seventh*, was occupied by the *Heroes*: and lastly, the souls of men ranked among the Gods, were in the *eighth* class.

Other Philosophers of the same sect comprehended all the Gods of the Pagan world, or if you will, all the *Genii* under two classes. Those whom they designated as *Immaterial* and *Material*, occupied the *first* class: and those whom they called *Mundane* and *Supramundane*, occupied the *second* class.

Two other classes, viz: *public* and *private* Gods. The Gods were also divided into *public* and *private*. The *first* were those whose worship was authorised and established by the laws.

The *second*, were they whom every one chose to be the objects of their own private worship: such were the Gods *Lares*, the *Penates*, and the *Souls* of one's ancestors, whom every private man was allowed to worship, in whatever way he thought proper.

Two other classes, viz. *known* & *unknown* Gods. VARRO maintained that there were *Gods known* and *Gods unknown*; and to these two classes he reduced all the Gods of the *Gentiles*.

In the *first*, were those whose names, functions, &c, were known; as the *Sun*, the *Moon*, *Jupiter*, *Apollo*, and the rest. In the *second*, were placed those, concerning whom nothing certain was known, and to whom, nevertheless, altars were raised and sacrifices offered.—PAUSANIAS, CICERO, and HESYCHIUS, with several others, speak of altars raised to *unknown Gods*: and we see in the *Acts of the Apostles*, that St. PAUL says to the *Athenians*, “As I passed by and beheld your devotions, I found an altar with this inscription, *To the unknown Gods*. Whom, therefore, you ignorantly worship, him declare I unto you.” EPIMENIDES, that great prophet of the *Cretians*, was he who founded this superstition. Being consulted by the *Athenians* how they might appease the Gods, and put a stop to the plague which was laying their country waste; he answered,

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that they should let go into the fields, black sheep, and cause the Priests to go behind them and mark where they stopped, and there offer them up in sacrifice. Thence forward, as DIOGENES LAERTIUS remarks, several altars were to be seen in the fields, erected to *unknown Gods*; that is to say, from the 27th *Olympiad* according to that author; or if we believe SURDAS, from the 42nd *Olympiad*.

Two other classes, viz. *natural & animated Gods*.

The most general distribution of the Gods is into *Natural* and *Animated*. By the former are understood, the *Stars* and other *physical* objects: by the latter, are intended the *Souls* of men departed, who, by their heroism and other virtues, won divine honours.

Three classes, *Celestial, Terrestrial, and Infernal*.

In fine, that division which is most generally adopted, and seems most consistent with method, particularly in regard to the Deities of the *Greeks* and *Romans*, distributes the Gods of those ancient people into three classes, viz. *Celestial, Terrestrial* and *Infernal*: and of the *Terrestrial* in particular, there are several subdivisions, such as the *Rural* Deities, *Sea* Deities, *Nymphs*, &c.

Other partial associations of Deities, as the *Cabiri*, &c.

Besides the foregoing classifications of the Gods, which respect the whole of them; there are several classes which respect only partial associations of Deities, in which joint capacity they will be treated of in the sequel. Of this description were the Gods denominated *Cabiri*, as if to say *associated*; who were also erroneously called *Corybantes*, *Curetes*, and *Idæi Dactyli*; these names being in truth, proper to their priests. The *Dii Palici*, whose worship was famous in *Sicily*, are likewise of this description. So are the *Pataici*, whose figures served for ornaments to the prows of ships, whereof they were the Patrons.

THE PROGENY OF THE GODS.

5th. *Of the Progeny of the Gods.*

There is nothing more obscure in fabulous history, than what concerns the offspring of the Gods. HERODOTUS, who distinguishes the Gods, according to the tradition of the *Egyptians*, into three classes, having assigned eight to the *first*, and twelve to the *second*, says, those of the *third*, as *Bacchus*, &c, were the offspring of the other two. Thus, according to this distinction, it is plain that the *Egyptians* regarded as the Progeny of the Gods, all those who were neither of the *first* nor *second* class.—For the Progeny of the Gods according to the *Greeks*, we refer the reader to the *theogony* of HESIOD, noticed in the Introduction to the first volume of this work, page 27th.

Also several classes of the human race descended of the Gods, viz.

1st. Kings and Princes.

2d. The offspring of the stolen embraces of Princes and Princesses.

It remains now to enumerate several classes of avowedly human personages, who were distinguished by a place among the Progeny of the Gods.

1st. Most of the Princes who were ranked among the Gods, claimed some one or other of them for their fathers or ancestors.

2nd. When any Prince was concerned to conceal a scandalous intrigue, flatterers were sure to father the offspring upon some God. Thus *Prætus*, having got into the tower where *Acrisius* king of *Argos*, affrighted with the prediction of an oracle, had shut up his daughter *Danae*; they fabled that *Jupiter* had transformed himself into a shower of gold, to seduce that Princess, and *Perseus* pressed for the son of that God.—Just so *Amulius* having found a way to convey himself secretly into the prison where *Numitor* had confined his daughter *Rhea Sylvia*, *Romulus* and *Remus*, who sprung from the embraces of that Prince with his niece, were passed upon the world for the sons of *Mars*.—The secret gallant of *Alcmena* was taken for *Jupiter*, and *Hercules* was always looked upon as the son of that God.—*Aeneas* owed his title of son of *Venus*, upon which the

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Romans so much valued themselves, to the report which his father *Anchises* industriously spread abroad, of his having had a son by that Goddess in the forest of mount *Ida*.—The same sentiments we are to entertain of *Castor* and *Pollux*, *Leda's* twins, as well as of a world of others whom it would be tedious to mention.—*Olympias* exerted all her efforts to make the world believe, that *Jupiter* was the father of her son *Alexander*; but so long as that Princess lived, people were not so credulous; nor did that sham story stop the mouths of evil speakers.

3d, The offspring of the stolen embraces of Priests.

2d, They who were the offspring of the stolen embraces of Priests, with the women whom they seduced in the temples, were fathered upon the Gods. The temple of *Belus* at *Babylon*, which *HERODOTUS* mentions, is not the only one where it was a custom with the Priests to introduce every night, one of the most charming women of the city. The same game was played, according to the same historian, at *Thebes* in *Egypt*, at *Patera* in *Lycia*, and no doubt in several other places. Thus wicked Priests imposed upon the credulity of the ignorant people, making the children which sprang from their villanous commerce, to pass for the offspring of the Gods.

4th, Those whose character resembled some God.

4th, He whose character resembled that of some God, passed for his son. Did one excel in the healing art; or was he a skilful musician? he had *Apollo* for his father, as *Æsculapius*; *Orpheus*, and *Linus*.—Was he eloquent? was he subtle or designing? in the former case he would likewise have *Apollo* for his father, and in the latter *Mercury*: thus it was fabled, that *Chione*, the daughter of *Dedalion*, had been mistress to *Apollo* and *Mercury*, because she had two sons, the one of whom, *Philamon*, excelled in eloquence; and the other, called *Antolicus*, was a dexterous thief.—In like manner, they who were brave, claimed *Mars* for their father; as *Oenomaus*, *Tereus*, *Romulus*, &c.—Much the same account may be given of those who are said by the Poets to be the Progeny either of the Rivers, or of the Mountains; as *Daphne*, the daughter of the river *Peneus*; *Oenone* of the river *Cebrenus*; also *Aventinus*, *Tyberinus*, *Inachus*, and numbers of others, by whom

 THE PROGENY OF THE GODS.

we are to understand, as LACTANTIUS explains it, the children of those who bore the names of those Rivers or Mountains.

5th, Most of the heroes of antiquity.

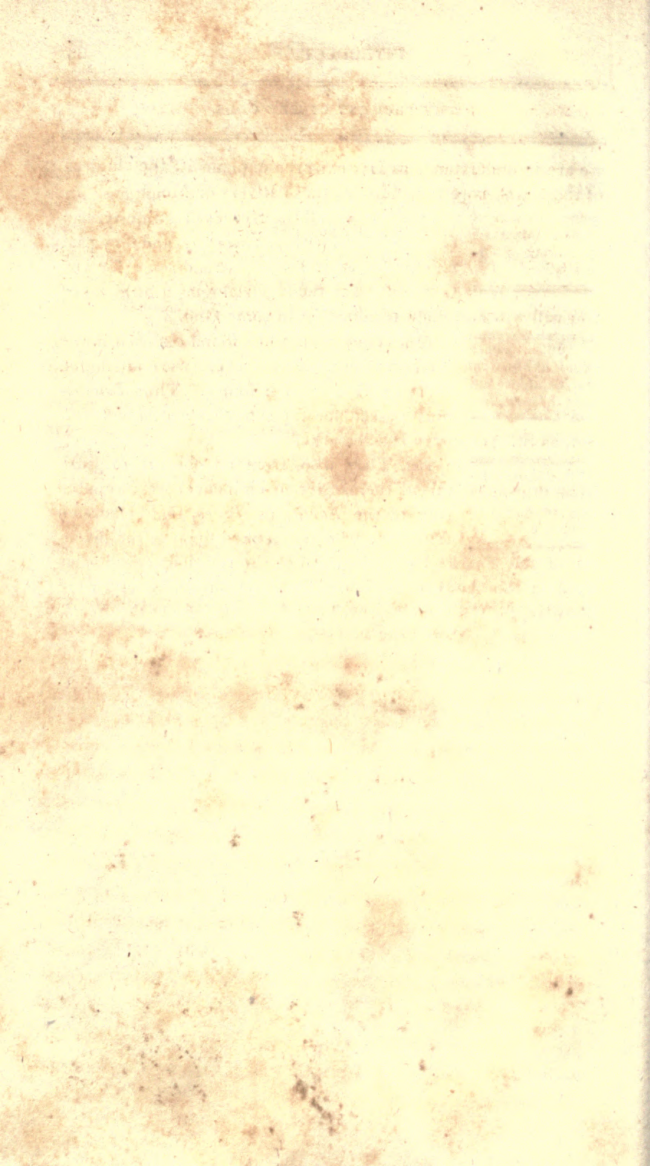
5th, Almost all the Heroes of antiquity, had Gods at least for their ancestors, and they past chiefly for their sons or grand-sons; for you need but trace their genealogies a little, when you will find them terminating in some God.

6th, Those found exposed in the Temples and Sacred Groves.

6th, They who were found exposed in the Temples and Sacred Groves, were attributed to some God as their father. Thus *Erichthonius* passed for the son of *Minerva* and *Vulcan*, as St. AUGUSTIN has remarked.

7th, Those who raised themselves from obscurity to eminence.

7th, They who, from an obscure original, raised themselves to eminence, were reputed sons of the *Earth*; as *Tages*, that celebrated *Etrurian*, who was looked upon as the inventor of the *Tuscan* Divination, and of the religious ceremonies used in the Auguries.—The *Giants* in fabulous history, were likewise, for the same reason, looked upon as sons of the *Earth*.



A
NEW SYSTEM
OF
MYTHOLOGY.

CHAPTER I.
EGYPTIAN IDOLATRY.

SECTION FIRST.

THE EGYPTIAN RELIGION IN GENERAL.

The beginning of Idolatry, after the Flood, was in Egypt.

WE have seen in the commencement of the first volume of this work, that Idolatry, having existed in *Cain's* family before the flood, very early after that memorable period resumed its influence over the hearts of men in *Egypt*, in the family of *Ham*, from whose son this country took its Scripture name of *Mitzrain*. We have also there seen, that the germ of this Idolatry was simply *Sabism*, or the worship of the heavenly bodies, to which the *Chaldeans* joined the worship of fire. But it was not long before *Sabism* gave rise gradually to a more corrupt Idolatry, by the institution of human figures as symbols of those luminaries, as was that of their first king *Menes* or *Osiris*, the symbol of the *Sun*.

Moses speaks but little, and in general terms, of the *Egyptian* Deities.

We might expect to have the history of the *Egyptian* religion delivered in the books of *Moses*, as the *Hebrews* dwelt a long time in *Egypt*, where they sometimes suffered themselves to be drawn away by the superstitions

 THE EGYPTIAN RELIGION IN GENERAL. SECT. I.

of that idolatrous people, with which the prophet EZEKIEL upbraids them, and as appears from the *golden Calf* which they worshipped in the wilderness: and, though the *Pentateuch* seems principally written for the extirpation of Idolatry; though the author of this book is every now and then using exhortations, prayers, and threatenings; though he therein names with indignation, the Gods of the nations whom the *Israelites* were to conquer; yet MOSES enters not into any particular account of the *Egyptian* Deities: only pointing at them in general terms, and enveloping the whole history of the idolatry of that ancient people in the general name of the *Abominations of Egypt*, he contents himself with the precepts which he prescribed to the *Jews*, to fill them with all the abhorrence for those false Divinities, which they deserved. Perhaps he declined to revive so unhappy a remembrance, knowing how dangerous it might have been with respect to the fickle and inconstant nation he had to govern.—From what he says, however, of those Gods in a general way, SELDEN has been able to trace an affinity between the words of MOSES, and what antiquity informs us of the *Egyptian* Deities. Accordingly, when the sacred legislator tells the *Jews*, that they had seen no figure, and no image, when God spake to them in Horeb, lest being corrupted thereby, they should make to themselves representations of man or woman, it would seem that this alludes to the figures of the Gods which were represented by the *Egyptians* under a human form. When he subjoins, nor the similitude of any animal that is upon the earth, he seems to bear in mind the oxen *Apis* and *Mnevis*, the Goat worshipped at *Mendes*, the *Cats* and *Dogs* which represented the Goddess *Bubastis* and the God *Anubis*. And when he further adds, nor of birds which fly in the airy regions, it is obvious he is alluding to the birds worshipped in the same country, such as the *Ibis*, the *Ichneumon*, and some others. As also by these words, or of reptiles which crawl upon the

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earth, or of fishes which are in the waters, he means the Oxyrinchus, the Crocodile, in a word, all the Fishes and Insects which were objects of worship to that superstitious people. In fine, when he says to his people, lest thou lift up thine eyes unto heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the host of heaven, thou shouldst be enticed to worship them, and serve creatures which God hath created to be beneficial to all the nations under heaven, it would seem that he had a mind to point out Sabism, and guard the Jews against that sort of Idolatry, which he mentions last, though probably it was the first religion of the Egyptians, who, as has been remarked with respect to them in particular, as well as all the idolatrous nations of the east, offered adoration to the heavenly bodies, before they began to worship other parts of nature, and at last to deify men and beasts, &c.

What HERODOTUS says of the Egyptian Deities and ceremonies of their worship;

The most ancient of the *Profane* historians however, and he who speaks in the most learned manner of the religion of the *Egyptians*, is HERODOTUS. The *Egyptians*, according to him, are the first people in the world who knew the names of the twelve great Gods, and from them the *Greeks* had learnt them. They too are the first who erected altars to the Gods, made representations of them, raised temples to them, and had Priests for their service, excluding wholly the other sex from the priesthood. Never was any people, continues he, more religious. They even had two sorts of writing, the one *common*, and the other *sacred*; and this last is set apart solely for the mysteries of religion. Their priests shave their whole body every third day. Clothed in linen, with sandals made of the plant *papyrus*, they are not allowed to wear other apparel, nor other covering for their feet. They are obliged to bathe themselves in cold water twice a day, and as often by night. So scrupulously exact must the Priests be in the choice

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of the victims which they are to offer to their Gods, that they are punished with death if they offer up any which have not the qualities requisite. The victim being led to the altar, they kindle a pile, and after having offered a libation of wine, they kill the sacrifice, cut off its head, and flay the rest of the body: as for the head, after having loaded it with curses, they carry it to the market to sell it to the *Greek* merchants; and when none of that nation are to be found there, they throw it into the river. The curse which they vent upon this part of the victim, is to this purpose: *If there be any evil to come upon any part of Egypt, may it light upon this head.* Thus it is, continues HERODOTUS, that they sacrifice through the whole kingdom, and hold the heads of victims in such detestation, that they even abstain from eating that of any animal. The victim being flayed, and the Priests having put up some prayers, they take out the intestines and kidneys, leaving the rest of the viscera with the fat, cut off the legs of the beast, and his shoulders; they then stuff its body with pure loaves, honey, raisins, figs, incense, myrrh, and other odours; and after having poured oil thereon, they distribute the victim for the feast. The priests always offer sacrifices fasting, and all the victims must be males, the females being consecrated to *Isis*.—The same historian adds several other circumstances respecting the religion of the *Egyptians*, their festivals, and their sacrifices, which will be noticed in their proper places.

which were less numerous, and more simple in earlier times;

I am fully persuaded, as has been said in the first volume, that Idolatry was not so encumbered with ceremonies in the beginning as it was afterwards; and that the *Egyptians* admitted at first but a small number of Gods, such as the principal *Stars* and *Elements*. And if we credit PLUTARCH, we must not confound, with the rest of *Egypt*, the Deities and ceremonies of *Thebais*, whose religion was much purer than that of the other *Egyptians*. The inhabitants of *Thebais*, says this author, ac-

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cording to the correction of Vossius, are exempt from those superstitions, since they acknowledge not any mortal God, admitting for the first principle, only the God *Cnefh*, who has no beginning, and is not subject to death.

the monstrous figures of their Deities, especially, arose afterwards from priestcraft, the doctrine of metempsychosis, &c. &c.

It is even certain, that so many monstrous figures under which the *Egyptians* afterwards represented their Gods, were either the effect of Priestcraft, or owing to the reveries of those of their Philosophers who believed the transmigration of souls, or the product of the imagination of Painters and Sculptors. CicerO says of the *Roman* Gods, that they exhibit such figures as the Painters and Sculptors have been pleased to give them. This licence, however, does not respect the earlier times, when perhaps the *Egyptians* themselves had not so much as dreamed of representing their Gods under the figures of men and animals. This last mode of representation, owes its origin chiefly to the doctrine of *metempsychosis*, which taught that the soul passed after death, into the body of animals. Hence those monstrous figures of so many *Egyptian* Divinities, whereof some of them appeared with the head of a Cat, others with that of an Ape, a Hawk, an Ibis, a Dog, &c, &c, which will be more fully explained in a future section, upon their worship of Animals.

The Great Gods and other Deities of Egypt.

HERODOTUS speaks frequently of the great Gods of *Egypt*, which he sometimes accounts to be eight, and sometimes twelve in number; but he does not name them exactly. Perhaps his indifference as to their number is owing to the term *great* being applicable to both the first and second classes, which have these numbers, as we have seen in the foregoing Introduction. Though *Isis* and *Osiris*, according to this author, and all the Ancients, were the most revered Gods of *Egypt*, and were honored throughout the country, whereas the others were worshipped only in parti-

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cular *Nomes* or districts; yet it seems that they were neither the chief, nor the most ancient ones, for they are not mentioned in the list of the twelve great Gods of *Egypt*, but are placed at the head of the *third* class. But perhaps this is an inconsistency which the veneration of the *Egyptians* for *Osiris* and *Isis* would not justify; at which we will be less surprised too, when we notice that *Cneph*, the God of *Thebais*, is likewise omitted; a Being whom the people of that district considered eternal and immortal; and whom they regarded as the author of all things, being represented at *Diospolis* under the figure of a man, with a plume of feathers upon his head, a scepter and girdle in his hand, and out of his mouth proceeding an egg from which sprung forth the world. At least, *Osiris* must have been more ancient than any of the twelve great Gods, if they were created to perpetuate the memory of renowned human personages, as he was evidently *Ham* or *Menes*, the first king of *Egypt*, to whom these must have been posterior. Here follows the order in which these two classes of *Egyptian* Deities are put by Mythologists, (which should seem to be the second and third, according to the arrangement of *HERODOTUS* above referred to) viz. *Vulcan*, *Vesta*, *Saturn*, *Rhea*, *Ceres*, *Neith* or *Minerva*, the *Nile* or *Ocean*, *Jupiter*, *Juno*, *Mars*, *Hammon* or *Jupiter Hammon*, and a third *Jupiter* surnamed *Uranus* or the Celestial.

I am informed, says *HERODOTUS*, that the *Egyptians* took their *Hercules* into the number of their twelve great Gods; for as to the *Greek Hercules*, adds he, I have been able to learn nothing of him in the country. From this we may conclude that it was not from the *Greeks* that the *Egyptians* received the name of that God: but on the contrary, that the former had learnt it from the latter; as also that *Amphitryon* and *Alcmena*, whom the *Greeks* state to be the father and mother of *Hercules*, were natives of *Egypt*.—After these twelve great Gods, the other list follows in this order viz. *Osiris*, *Isis*, *Typhon*, *Nephthe* his wife

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Venus, Orus, Arueris, Canopus, Bubastis or Diana, Harpocrates, Anubis,† Macedo, Pan or Mendes, Maro, Triptolemus, Hercules, Mercury Trismegistus, Antæus, Busiris, Prometheus, and lastly Serapis, whom some authors confound with Osiris.*—The great chronicle cited by M. FOURMONT, gives quite a different list, and seems to confine the number of the *Egyptian* Gods to eight, and their Demi-Gods to nine. The former are, *Memnon, Vulcan, the Sun, Agathodæmon, Chronos, Isis, Osiris, and Typhon.* The Demi-Gods are *Orus, Mars, Anubis, Hercules, Apollo, Ammon, Tithois, Sosus, and Jupiter.* But it must be remarked *first*, that this chronicle cannot be of primitive antiquity; for HERODOTUS, speaking of the Gods adored in *Egypt*, makes no mention of their Demi-Gods: on the contrary he even positively says, that the *Egyptians* were not acquainted with any Hero, that is, with any Demi-Gods. *Secondly*, that this chronicle contradicts the soundest antiquity, since it ranks among the Demi-Gods *Jupiter* and *Apollo*, who certainly were of the number of the great Gods among the *Egyptians*. But, *thirdly*, it is necessary, in order to understand the history of all the religions which were the offspring of Paganism, to observe that they underwent many changes; that new Gods were added to them; and that the worship of the Ancients was sometimes entirely abolished. Thus it is not surprising to find the lists which are given of the Gods of some nations, and the rank which they hold therein, to be so different.

Other Deities
not enumerated—
The account of
the great Gods
deferred.

Besides these two lists, we might add an infinite number of other Gods, whom every one chose according to his own humour, to be the objects of his worship; or those whom the doctrine of the *metempsychosis* had given rise to,

* The model of the *Apollo* of the Greeks.

† The model of the Greek *Mercury*.

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by teaching that the souls of great men passed into the *Stars*, into *Animals*, or into simple *Plants*. It was upon this foundation they fabled that the soul of *Isis* dwelt in the Dog-star, which they named *Sothis*; that of *Orus* in *Orion*; that of *Osiris* in *Apis* and *Mnevis*; that of *Typhon* in the constellation of the *Bear*; those of *Mercury*, *Diana*, *Apollo*, *Venus*, and *Saturn* or *Chronos*, &c, in the planets which bear their name. But there would be no utility in pursuing the subject through its minutest ramifications. With this general view then of the religion of the ancient *Egyptians* we will be content for the present, except as it relates to the principal of their Deities whose worship was always confined to *Egypt*, or which was not admitted till very late into *Greece* and *Italy*; of these we shall here proceed to give a particular account. The history of their twelve great Gods and such others whose worship was early introduced into *Greece* by the ancient Colonies, who new modelled the religion of that people, shall be given when they are treated of as Deities of *Greece*, where care shall be taken to mark the time of their transportation.

I must take notice however, before we close this head, that there have been, and yet continue to be discovered, by opening the pits of the *Egyptian Mummies*, a world of Idols, which represent their Gods. Some of those Idols have the head of a dog, some that of a lion, and others that of a wolf, or a cat; which it is easy to perceive represented their *Anubis*, *Diana Bubastis*, &c: but then they sometimes present figures so odd, and very fantastical, that they appear to be rather monsters than Gods, as are to be seen in the representations of Antiquaries. Father KIRCHER who has discoursed of those Idols, in his *Œdipus*, says, they were interred with the dead to preserve and protect them against the *bad Demons*, who were believed to disturb the *Manes* of the dead; which seems to be

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interred Idols
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—Their Oracles.

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the most probable account that can be given.—We have seen, when speaking of *Oracles*, that the *Egyptians* had several of them, which they consulted upon all occasions. HERODOTUS speaks of those of *Jupiter*, *Minerva*, *Latona*, *Apollo*, *Diana*, *Mars*, and *Hercules*: other authors mention those of *Aphis*, of the *Lion*, the *Goat*, and the *Crocodile*.

A remark upon the *Oriental Mythology* in general.

We now proceed to treat of the *Egyptian* Gods in particular. But we should first remove a seeming inconsistency, which might otherwise obscure, from the threshold, the subject of the *Oriental Mythology* in general, by remarking, that *the same Gods were frequently worshipped by different people, under different names, and with different ceremonies*: as, for example, the *Oriental* nations, generally speaking, had scarcely any other Gods but the *Sun*, the *Moon*, and the *Planets*, whom they worshipped under names and ceremonies peculiar to each of them. Indeed we shall see that nearly all the *Eastern* nations directed their worship to the two principal luminaries. 1st. The *SUN* was the *Osiris* of the *Egyptians*, the *Hammon* of the *Libyans*, the *Saturn* of the *Carthaginians*, the *Adonis* of the *Phenicians*, the *Baal* or *Belus* of the *Assyrians*, the *Moloch* of the *Ammonites*, the *Dionysius* or *Urotal* of the *Arabians*, the *Assabinus* of the *Ethiopians*, the *Mithras* of the *Persians*, &c, &c. 2nd. Just so the *MOON* was the *Isis* of the *Egyptians*, the *Astarte* of the *Phenicians*, the *Alilat* of the *Arabians*, the *Mylitta* of the *Persians*, &c, &c. Indeed these luminaries were the Divinities of almost every nation both in the old and new world. MACROBIUS goes yet further, since he contends that all the Gods whom *Paganism* adored, owed their origin to the *SUN* and the *MOON*.

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SECTION SECOND.

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Order of the
subject. 1st.
What *Osiris* and
Isis were esteem-
ed to be.

To give some light to a subject so perplex-
ed as that of *Osiris* and *Isis*, we will 1st, an-
nounce what they were esteemed to be in
general; 2d, inquire what there may be *his-*
torical concerning them; 3d, recite the *Egypt-*
ian Mythology concerning them; 4th, explain the *fables* which
the *Greeks* have intermixed with it; 5th, speak of the *worship*
which the *Egyptians* paid to those Divinities.—1st. According
to HERODOTUS and all the Ancients, *Osiris* and *Isis* were the
two great Divinities of *Egypt*, and the most generally worship-
ped in all the country; and almost the whole Mythology of this
ancient people is included in what their priests fabled about
them. Sometimes they considered *Osiris* as the *Sun*, and *Isis*
as the *Moon*, the first objects of their Idolatry: sometimes as
persons who had formerly governed *Egypt* with a great deal of
wisdom and prudence; at other times as *immortal beings* who
had framed the world, and arranged matter in the form which
it retains at this day.—They who make *Osiris* and *Isis* to have
been human persons, are all agreed, that they were brother and
sister: but they differ about their parents. The most common
opinion is that which DIODORUS SICULUS reports. The *Sun*,
according to this historian, was the first who reigned in *Egypt*;
to whom succeeded *Vulcan*; and then *Saturn*, who having mar-
ried *Rhea* his sister, had by her *Isis* and *Osiris*.

2d, What there
is historical con-
cerning them.

2nd, To determine now who this *Osiris*
was: and in what time he lived, is a matter of
some difficulty. Some authors alledge that he
is *Joseph*, that ancient Patriarch so famous in
Egypt for having saved it from a famine; and for governing it

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with so much wisdom.—Others will have him to be *Moses*: but how beautiful soever the parallels are, which have been made between these two great men and *Osiris*, it suffices to take notice, that this king of *Egypt* was more ancient than they, and that his worship was established in their time through all *Egypt*; since the *Israelites* imitated the ceremonies thereof in the adoration of the *golden Calf*.—Another opinion states that *Osiris* is the same with *Mizraim* the son of *Ham*, who peopled *Egypt* some time after the deluge, and who after his death, was taken into the number of the Gods, from which might have originated the custom of raising to that dignity those who founded empires; and that the reason why the ancients sometimes called him the son of *Jupiter*, is, that he was the son of *Ham* or *Hammon*, afterwards called *Jupiter Hammon*, whom himself acknowledged as a God.—MARSHAM takes *Osiris* to be *Ham* himself, known under the name of *Menes* or *Mnevis*, at the head of the dynasties, who succeeded to the Gods and Demi-Gods; and he confirms his opinion, by the remark which AFRICANUS had drawn from MANETHO, concerning the first king of *Egypt*, whom a *Crocodile* had devoured; which agrees perfectly to *Osiris* slain by *Typhon*, who was represented under the figure of that cruel animal. The *Egyptians* themselves, who believed that the Gods first, and then the Demi-Gods, had reigned among them for several ages, are all agreed that men succeeded the Demi-Gods in the kingdom, and that he whom they put at the head of the dynasties of men was called *Menes*, or *Mnevis*. The name of *Osiris* however, does not occur in those dynasties: but DIODORUS SICULUS, who has transmitted down to us with great care the most ancient traditions of the *Egyptians*, asserts that this prince is the same with *Menes*, the first king of *Egypt*. And the Ox *Mnevis*, consecrated to *Osiris*, or the *Sun*, whereof *Osiris* was the symbol, seems to carry an allusion to the name of that ancient king called either

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Menes, Menas, or Meneus: *ÆLIAN* even names this Ox, *Menes*, which leaves no room to doubt of its having been called after the name of the king to whom it was consecrated; and this king being *Osiris*, as all are agreed, it is evident that *Osiris* and *Menes* are but one and the same person. The *Egyptians*, according to *DIODORUS SIOULUS* and *PLUTARCH*, assert that the princess *Isis* was born in their country; that she matched with *Osiris*, that they lived together in perfect harmony; and that both of them made it their business to polish and civilize their subjects, to teach them agriculture, and several other necessary arts of life. *DIODORUS* adds that *Osiris* having formed a design of making an expedition to the Indies, to conquer them, not so much by force of arms as by gentle means, raised an army made up of men and women; and after having appointed *Isis* regent of his kingdom, and left about her *Mercury* and *Hercules*, the former to be her chief councillor, and the other the lieutenant of his provinces, he set out upon his expedition, wherein he was so successful, that all the countries whither he came, submitted themselves to his empire: his journey was a perpetual triumph. The same author says, he first overran *Ethiopia*, where he raised dykes against the inundations of the Nile; that from thence he traversed *Arabia*, the *Indies*, and came next into *Europe*, invaded *Thrace* and the neighbouring countries, left every where marks of his beneficence, reduced men entirely savage, to the sweets of civil society, taught them agriculture, to build cities, and returned crowned with glory, after having caused columns and other monuments to be erected in the places he had passed, upon which his exploits were engraved.*—This prince having returned to *Egypt*, found that his brother *Typhon* had formed a party against the government,

* Here, by the by, are the conquests so much celebrated by the poets, of the famous *Dionysius* or *Bacchus*, as shall be proven elsewhere.

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and made himself quite formidable; and JULIUS FIRMICUS adds that he had even debauched his sister-in-law *Isis*. *Osiris*, who was a pacific prince, attempted to calm the ambitious spirit of *Typhon*; but instead of submitting to his brother, *Typhon* thought of nothing but persecuting him, and laying in ambuscades for him. PLUTARCH informs us in what manner he at last took away his life. *Typhon*, says he, having invited him to a sumptuous entertainment, proposed to the guests after the repast, that they would measure themselves in a chest of exquisite workmanship, promising to give it to him who was of the same length; *Osiris* having entered into it in his turn, the conspirators shut the chest and threw it into the Nile. *Isis* informed of her husband's tragical end, went about in search of his corpse; and being informed that it was in *Phenicia*, hid under a tamarind tree, where the waves had thrown it out from the sea, she went to the court of *Byblos*, where she entered into the service of *Astarte*, to have the better opportunity of discovering it. At length, after infinite pains, she found it, and made such heavy lamentations, that the king of *Byblos's* son died through grief for her; which affected the king to such a degree, that he allowed *Isis* to carry off the body and return to *Egypt*. *Typhon*, informed of the mourning of his sister-in-law, opened the chest, divided the body of *Osiris* in pieces, and caused the several members to be carried into different places of *Egypt*. *Isis* carefully re-collected his dissipated members, inclosed them in a coffin, and consecrated a representation of the privities, which she could not find: hence the use of the *Phallus* so celebrated in all the religious ceremonies of the *Egyptians*. In fine, after having shed a flood of tears, she caused him to be interred at *Abydos*, a town situated west of the Nile. The Ancients however, assign other places for the tomb of *Osiris*, which is owing to *Isis* having caused one to be erected for every part of her husband's body, in the very place where she had found

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it.—In the mean time *Typhon* was contriving how to secure his new empire, but *Isis* being recovered somewhat from her distress, drew her troops together in haste, and putting them under the conduct of her son *Orus*, the young prince pursued the tyrant, and vanquished him in two pitched battles.

3d. The *Egyptians* seeing *good* and *evil* equally prevalent in the world, and not being able to conceive a being essentially *good* to be capable of permitting *evil*, far less to be the author thereof, were the first who invented these two principles, and introduced this error, which has since made such progress. They represented the *good principle* under the name of *Osiris*, and the *evil principle* under that of *Typhon*; having reference to the wars and persecutions of the latter against the former, whom he at length deprived of his life. As they attributed all the *evil* that reigned in the world to *Typhon*, so they considered *Osiris* as the author of all *good*. The creation of the world by the *good principle* was for a long time disputed and retarded by the machinations of the *evil principle*. Its final accomplishment together with the order and harmony which afterwards prevailed on the one hand, were the work of *Osiris*; while the troubles, the horrors, the wars, and in a word, all the evils that ravaged the universe on the other hand, proceeded from *Typhon*. —PLUTARCH, who in his treatise of *Isis* and *Osiris*, has preserved to us ancient traditions which are no where else to be found, says, three qualities were acknowledged in the *good principle*, of which one performed the office of *father*, and this alluded to *Osiris*; another performed the office of *mother*, which refers to *Isis*; while the third discharged the duties of *son*, and this was represented by their *Orus*, the first production of the father and mother. The *Egyptians* invented, according to the same author, a thousand other fables upon the same subject which may be seen in the treatise just quoted; but the most extravagant of all,

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in my opinion, is that notion of *Isis* and *Osiris* having been conceived at the same time in the same womb, and there married; by which marriage, *Isis* at her very birth was pregnant with *Arueria*. Their priests related, in a thousand different ways, the wars and persecutions of *Typhon* against his brother and sister-in-law; and my suppressing a particular account thereof, is only to save the reader the trouble of surveying things contradictory, or an extremely gross system of physics.—All the *Egyptian* theology was concealed under the symbols of those two Deities. *Osiris*, among them was the *Sun*, the first object of their Idolatry; and *Isis* was the *Moon*. Their very names too, have a reference to these planets, since in the *Egyptian* language, *Osiris* denotes, *one who sees clear*, which is applicable to the *Sun*; and *Isis* denotes *the ancient*, an expression which among them signified the *Moon*. All the learned agree, that the oxen *Apis* and *Mnevis* consecrated to *Osiris* and *Isis* after their apotheosis, were the symbols of the *Sun* and *Moon*. Thus, whether it was that the *Egyptian* priests, to cover the history of this prince from the eyes of the people, gave out that he was really the *Sun*; or whether, acknowledging *Osiris* to have been a mortal man who had governed *Egypt*, and conferred many blessings upon it, they were willing to pass it upon the rest of the world, that his soul was gone to reside in that orb: it is at least certain, they agreed that he had become that radiant luminary, who by the benign influences of his beams, diffuses fertility and plenty over all things; and that to him, *vows*, *prayers*, and *sacrifices*, were to be addressed; whereby was the worship of *Osiris* confounded with that of the *Sun*, and that of *Isis* with what was paid to the *Moon*. Thus they had the art of making Idolatry not so gross, by saying it was not a *mortal man*, but an *eternal luminary* which was the object of public adoration. The *Greek* and *Latin* authors extended still further the *Egyptian* Mythology concerning *Isis* and *Osiris*, since according to them, they com-

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prehended all Nature, all the Gods of that ancient people. There is in the hands of the Antiquaries, a monument which had been raised by Arrius Balbinus, where this inscription is to be seen: *Goddess Isis, who art one and all things.* PLUTARCH says, that at Sais, in the temple of *Minerva*, whom he takes to be the same with *Isis*, there was one to this effect: *I am whatever has been, is, and shall be; and none among mortals has ever taken off my veil.* APULEIUS puts these words in the mouth of that Goddess: *I am nature, the mother of all things, the mistress of the elements, the beginning of ages, the sovereign of the Gods, the queen of the Manes. My Divinity, uniform in itself, is worshipped under different names, and by different ceremonies: the Phrygians name me Pessinuntian, mother of the Gods; the Athenians name me Ceropian Minerva; the people of Cyprus call me Venus; those of Crete, Diana Dictynna; the Sicilians, Proserpine; the Eleusinians, the ancient Ceres; some others, Juno, Bellona, Hecate, Rhamnusia; lastly, the Egyptians and their neighbours call me Isis, which is my true name.* According to HERODOTUS, the Egyptians took *Isis* for *Ceres*, and believed that *Apollo* and *Diana*, were her children; and that *Latona* had only been their nurse, contrary to the opinion of the Greeks, who looked upon her as their mother. According to the same author, *Apollo* and *Orus*, *Diana*, and *Bubastis*, *Ceres* and *Isis*, are reciprocal or the same; hence it is, continues he, that ÆSCHYLUS makes *Diana* the daughter of *Ceres*. In fine, the Mythologists assert that *Isis* and *Osiris* included under different names, almost all the Gods of Paganism, since according to them, *Isis* is the *Moon*, *Terra*, *Ceres*, *Juno*, *Minerva*, *Cybele*, *Venus*, *Diana*, and in one word, *all nature*; and this they give for the reason why that Goddess was called *Myrionyma*, that is, who has a thousand names. Just so in their opinion, *Osiris* is *Bacchus* or *Dionysius*, the *Sun*, *Serapis*, *Pluto*, *Ammon*, *Pan*, *Apis*, *Adonis*, &c. But it is time to come to the fables which the Greeks intermixed with this ancient Mythology of the Egyptians.

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4th. The fables which the *Greeks* intermixed with their history.

4th. As the *Greeks* would reduce all antiquity to their history, they have not been wanting to assert that the fable of *Isis* was originally from *Greece*, and therefore have confounded that Goddess with *Io*, the daughter of *Inachus* king of *Argos*. *OVID*, who had collected in his *metamorphoses*, most of the ancient traditions of the *Greeks*, thus recites this fable: "*Jupiter* fell in love with *Io*, and to escape the fury of *Juno*, who was jealous of this intrigue, he changed her into a heifer. *Juno*, who affected to be touched with the beauty of this fair heifer, asked her of him, and *Jupiter*, not daring to refuse her, for fear of increasing her suspicions, she gave her to the custody of *Argus*, who had an hundred eyes, enjoining him to use all his endeavours that she might not be stolen from him. But *Jupiter* dispatched *Mercury*, who having laid the vigilant keeper fast asleep by the soft music of his flute, cut off his head, and set *Io* at liberty. *Juno* incensed, sent a *Fury* to persecute that unhappy princess, who was so tormented with her stings, that nowhere could she be at rest: she wandered from place to place; crossed over the sea; came first to *Illyricum*, passed mount *Hæmus*, arrived in *Scythia*, and in the country of the *Cimmerians*; and after having wandered through several other countries, she stopped at last in *Egypt* on the banks of the Nile; when *Jupiter*, having appeased *Juno*, restored her former figure. Here it was that she brought forth *Epaphus*; and having died some time after, the *Egyptians* worshipped her under the name of *Isis*."—It is easy to see that this is a true history distorted by fictions intermixed with it; but to come to a full discovery of its truth, is exceedingly difficult. We grant there was in *Greece* a princess named *Io*, whether she was the daughter of *Inachus* or of *Iasus*, that she was beloved by a prince who bore the name of *Jupiter*, and that he is the same with *Jupiter* of *Argos*, so called by the ancient Mythologists. We even allow what

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HERODOTUS says in the beginning of his history, that this princess was carried off by *Phenician* merchants, in reprisal for the rape of *Europa* the daughter of *Argos*, king of *Phenicia*: but she never passed into *Egypt*, and cannot be confounded with *Isis*, who is more ancient than she by several ages, without overthrowing all the traditions of the *Egyptians*. *Io* was persecuted by *Juno* in such a manner as made her wander over the whole face of the earth; but *Isis*, who met with the same treatment from her brother-in-law *Typhon*, never came out of *Egypt*. The one, after having been mistress to a king of *Argos*, was carried off by strangers; the other was married to her brother *Osiris* and lived with him in great concord and harmony. *Isis* taught the *Egyptians* several useful arts of life; we have no such account given of *Io*. What then could have given the *Greeks* a handle to confound these two persons? I answer, it was the introduction of the worship of *Isis* into *Greece*, especially into the city of *Argos*. For, as HERODOTUS judiciously remarks, the introduction of the worship of some God into a foreign country, was considered as the birth of that same God, in the place where that worship was established. *Inachus* taught the *Greeks* to pay honor to *Isis*, and the *Greeks* looked upon her as his daughter. *Cecrops* afterwards brought into *Attica* the worship of *Minerva*, who was the Goddess of *Sais* his native town in *Egypt*; and this in like manner gave rise to the fable, that the Goddess whom the *Greeks* named *Athene*, was that prince's daughter. Hence we see how just the above reflection of HERODOTUS is, and at the same time, that we need seek for no other origin of this fable. As for the persecutions of *Juno*, which OVID so particularly describes, we may say with a great deal of probability, that the poet alludes to the jealousy of *Inachus's* wife, who perhaps caused her rival to suffer many severities; and if the husband was called *Jupiter*, the wife might very well have passed under the name of *Juno*.

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5th. The worship the *Egyptians* paid them.

5th. *Isis* having died sometime after her son's victory over *Typhon*, the *Egyptians* paid adoration to her, with her husband *Osiris*, as to Divinities: and because they had applied themselves, during their reign, to teach agriculture, the Ox and the Cow became their symbols. The Ox which represented *Osiris* at *Memphis* was called *Apis*.* Besides him, there was another at *Heliopolis*, called *Mnevis*, which was likewise worshipped as the symbol of *Osiris*, if we credit *Diodorus*; though several authors will have it, that the former was consecrated to *Osiris*, and the latter to *Isis*. This much is certain, that the superstitions of the *Egyptians* in relation to the Ox *Apis*, were carried to the greatest excess. They honored him as a God, and consulted him as an Oracle: for when he took what food was offered to him, it was a favourable response, and his refusing it, was looked upon as a bad presage. *Pliny* observes, that he had declined to eat what the unfortunate *Germanicus* offered to him; and this prince actually died very soon after, of poison administered by the command of his uncle *Tiberius*, instigated by a jealousy of his rising fame. In like manner as to the two lodges or stalls that were built for *Apis*; when he entered one, it was an auspicious omen for all *Egypt*, and unlucky when fancy led him into the other: to such extremity did that people, so famed for politeness, carry their superstition. *Pausanias* says, that they who were to consult him, burnt incense beforehand, upon an altar filled with oil of the lamps that were lighted on the occasion, and laid upon the altar a piece of money at the right side of *Apis*' statue. Then having applied their ear to the mouth of the God, to interrogate him, they withdrew, stopped both

* For the whimsical motives which determined the choice of the Ox that was to receive divine honors, and the ceremonies of his deification, the reader is referred to the festival of *Osiris*, page 299, of the preceding volume.

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their cars till they got without the bounds of the temple, and then whatever they heard first, they took for the response of the God.—This Bull was almost always confined to one of his lodges, and came but seldom abroad, except into a meadow, which was also inclosed, where he was left for some time; and there it was that strangers came to see him. When, upon special occasions, he was led through the town, he had officers to guard him, who kept off the crowd, while children went before singing hymns to his praise. We have seen, when treating of the festival of *Osiris*; in the first volume, in what manner the priests drowned his symbol *Apis*, in the Nile, when they judged he ought not to live any longer, with the ceremony of substituting another in his place; but when he died a natural death, they gave him magnificent obsequies, where they were so lavish in their expense, that they who were appointed for his retinue, ruined their fortunes by it. It once happened in the time of Ptolemy, the son of Lagus, that fifty talents were borrowed to defray the charges of his funeral rites.—Such, according to ancient tradition, is the history of *Osiris* and *Isis*, and the ceremonies of their worship; which the *Greeks* long afterwards adopted into the history of their *Bacchus*, who was only a copy of these ancient *Egyptian* Deities, which will be more fully shown on another occasion.

SECTION THIRD.

TYPHON.

Various conjectures about *Typhon*, who he was in reality.

Modern authors have offered conjectures upon the history of *Typhon*, which do not appear to agree with the true tradition. Some, among whom is GERARD VOSSIUS, are of opi-

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nion that he was the same with *Og*, king of *Bashan*, a country which the Scripture calls the Land of Giants. *Og*, their king, of whom it is said, that he, who alone remained of the race of Giants, was so bulky, as to have a bed of nine cubits in length, and four in breadth. The *Rabbins* have given such extravagant accounts of the stature of this Giant, as are too ridiculous to repeat here.—BOCHART imagines that *Typhon* was the same with *Enceladus*, relying upon this, that the Poets name the one indifferently for the other, and make them perish in the same manner in the island of *Sicily*: but it still remains a question who this *Enceladus* was. There are authors who will have it that *Typhon* was a king of *Sicily*; for which the reader may consult BOCCACE on the genealogy of the Gods, who quotes for this opinion, THEODONTIUS, whose writings are lost. There are likewise some who take him to be the same as *Esau*, and they have been at pains to find out a conformity between them.—HÜETIUS, who cannot help thinking that *Moses* was the sole object of all the poetical fables, insists at very great length, to prove that *Typhon* was the legislator of the *Hebrews*, grown extremely odious to the *Egyptians*, by the destruction of their first-born; but without entering into the consideration of a parallel, in which most of the heads seem not very natural, I shall only make one remark, namely, that *Typhon* and *Osiris*, were much more ancient than *Moses*, and that the idolatrous worship of the Oxen *Apis* and *Mnevis*, consecrated to *Osiris*, was spread throughout *Egypt* before the *exodus*, since it was upon this model, that *Aaron* made the golden Calf which the *Jews* worshipped in the wilderness.—It is certain, from the most unquestionable testimonies we have now remaining of profane authors, especially from DIODORUS and PLUTARCH, that *Typhon* was an *Egyptian*, and the brother of *Osiris*. PLUTARCH, on the authority of MANETHO, calls him *Sebon*. This prince, dissatisfied with his brother *Osiris*, who had confined him in the Lower

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Egypt in the neighbourhood of *Pelusium* towards the extremity of the *Delta*, conceived a hatred against him, which wrought in his breast till he had taken away his life, as we have related.

 His death

We are not very certain as to the circumstances of *Typhon's* death; but whether he was drowned in the marshes of the lake *Serbonis*, where *HERODOTUS* says the *Egyptians* had a story among them, that he lay concealed; or whether he died in the battle which he fought with his nephew *Orus*, as is much the most probable, the *Egyptian* priests made the people in after times, believe that the Gods had interested themselves remarkably in avenging *Osiris*, and had destroyed with a thunder-bolt his cruel persecutor. *STEPHANUS* gives this for the reason why the city of *Hieropolis* near the lake *Serbonis*, was called the city of blood, because there it was that the tyrant had been thunderstruck: hence the mysterious fable of *Typhon* having been swallowed up in a whirl of fire. It is very probable that *Typhon* was only a surname of this prince, given him after his death, in allusion to the tradition of his having been consumed by fire. And here we may see whence came the opinion of the ancient Poets, that thunder was the most formidable instrument of Divine vengeance, and that those were impious persons who were struck with it; wherefore the *Egyptians* had reported, in order to render *Typhon* the more odious, that this was the manner in which the Gods had punished him; though the better opinion is, that he had lost his life in his last battle with his nephew *Orus*.—Thus perished the cruel tyrant of *Egypt*. By his death he left the kingdom to young *Orus* under the regency of his mother *Isis*.

The Greek fables concerning him.

The fable of *Typhon* is one of the darkest mysteries of Mythology. The *Greeks* and *Latins*, who were not entirely ignorant of the tradition of the *Egyptians* upon this subject, have

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only darkened it the more by endeavouring according to their custom, to bring it over to their history; for it is evident that all the fables they have delivered about their *Typhon* and *Python*, are to be referred to this tradition. Thus they made of *Typhon* a monster equally horrid and fantastical, whom the jealous *Juno*, say they, had produced from the earth, to be avenged of *Latona* her rival.—According to a Hymn which is commonly ascribed to HOMER, that Goddess, provoked that *Jupiter* should have become father of *Minerva* without her, resolved that she would in turn be a mother without the assistance of her husband. To bring this about, she went to the assembly of the Gods and complained that while she alone was deemed worthy to share *Jupiter's* bed, this God had slighted her so far as to bring into the world, without her concurrence; the fairest and wisest Goddess of *Olympus*, while during the whole time of their conjugal state, they had only had a God so ugly, that they were obliged to banish him from heaven. After this speech she came down to the earth, whence she caused vapours to arise, which formed the tremendous *Python*.—HESIOD, without having recourse to *Juno's* resentment, says only that this Giant was the son of *Tartarus* and *Terra*.—OVID makes the serpent *Python* spring from the steams of the mud which the deluge had left upon the earth; and in this, he is plainly making an allusion to *Typhon*, whose name is the same by a simple transposition, and who, we shall presently see, was represented with serpents entwined about him. In making *Python* spring from the slime of the deluge, does not the Poet point out thereby the noxious steams which rise in *Egypt* after the waters of the Nile have subsided? In fine, when he says that *Apollo* slew him with his arrows, does he not conceal under this emblem, the victory of *Orus* over *Typhon*, or at least the triumph of the sun-beams over the vapours of the Nile?—APOLLODORUS makes *Typhon* the most terrible of all monsters.

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He had, says our author, an hundred heads, and from his hundred mouths issued devouring flames, and howlings so dreadful that he equally terrified Gods and men. His body, whose upper part was covered with feathers, and the lower entwined with serpents, was so vast that he touched the skies with his head. He had to wife, *Echidna*, and his offspring were, the *Gorgons*, *Geryon*, *Cerberus*, the *Hydra of Lerna*, the *Spinx*, and the *Eagle* which preyed upon the liver of the unfortunate *Prometheus*; in a word all the monsters that were produced in the country of fables.—*HESIOD*, who in his theogony distinguishes *Typhoe* from *Typhon*, paints the former much in the same way, and says, that from him sprung the boisterous winds: then speaking of *Typhon*, he says, that he was married to *Echidna*, in the dens of *Syria*, and had by her the children just mentioned.—*Typhon*, adds *HYGINUS*, no sooner sprung from the earth, than he resolved to declare war against the Gods, and to revenge the overthrow of the Giants. Wherefore he advanced against heaven, and so affrighted the Gods by his dreadful figure, that they all fled. *Egypt*, whither they took refuge, seemed a proper place to screen them from the attacks of this formidable enemy; but, as he gave them no respite, they were obliged to assume the figure of different animals. *Jupiter* transformed himself into a *ram*; *Apollo* into a *raven*; *Bacchus* into a *goat*; *Diana* into a *cat*; *Juno* into a *cow*; *Venus* into a *fish*; and *Mercury* into a *swan*. But *Jupiter*, having resumed his courage, darted a thunder-bolt against *Typhon*, and with an adamant scythe which he had in his hand, so terrified him, that he obliged him to give way. The God pursued him as far as mount *Casius*, in the extremity of *Syria*; but *Typhon* having seized him by the middle of the body, wrested from him the scythe; and having cut off his legs and arms therewith, carried him to *Cilicia*, there shut him up in a cave, and put him under the custody of a monster, half woman and half serpent. *Mercury* and

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Pan having found means to surprise the vigilance of this keeper, restored to *Jupiter* his legs and arms, who mounting a chariot drawn by winged horses, pursued *Typhon* with thunderbolts to the very inmost recesses of *Arabia*. Thence he brought him back to *Thrace*, where that Giant having plucked up a mountain by the roots, darted it at *Jupiter*, who drove it back upon him with a thunderbolt; and the blood with which it was covered, occasioned it to be called mount *Hemus*. *Typhon* having at last retired into *Sicily* was there buried under mount *Ætna*.

But if the *Greek* poets set *Typhon* at the head of the Giants in their war with the Gods, do they not manifestly allude to the persecutions of that prince against his brother, who has always been looked upon as the great Divinity of *Egypt*? If they make all the Gods to fly into this kingdom, where, to shelter themselves from the pursuits of that monstrous Giant, they are obliged to lay concealed under the figures of several animals; is not this the ground of their fiction, that the Grandees and Satraps of *Egypt*, who were of *Osiris's* party, upon the death of that prince, hid themselves in the most remote caves, and perished most of them by the arms of the conspirators? The figures which the Poets make them assume perhaps denote that *Osiris* having divided his army into different corps, had given them for ensigns, the figures of those animals, as we learn from *PLUTARCH*. What other meaning has *APOLLODORUS*, when he relates so mysteriously that *Mercury* and *Pan* restored to *Jupiter* his legs and arms, which *Typhon* had cut off; but that these two princes, whom *DIODORUS* acknowledges to have lived under the reign of *Osiris*, and whom he speaks of as persons exceedingly wise, by their prudent management recovered his affairs which were in a very bad situation, regained his troops which his brother had debauched from him, and by sup-

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plying him with money, which constitute the sinews of war, fortified his declining party?—Although the *Greek* poets and historians make *Typhon* perish in different places out of *Egypt*, where is certain he died, yet we see by the circumstances which they join to his fable, that they follow the traditions of that people, which informed us that he was killed by lightning, or which comes to the same thing, that he was swallowed up in a fiery whirlwind. STRABO says that *Typhon* was thunder-struck near *Antioch*, and that his being there buried in the earth, was the cause of the river *Orontes* springing from thence, which in former times bore the name of this monster. The other Poets are not agreed as to the place where *Typhon* perished, but they all allude to his sad catastrophe. Accordingly, PINDAR informs us that *Jupiter* kept him imprisoned in the caverns of mount *Ætna*, where, according to OVID, he vomitted those torrents of flames which rise from the cavities of that mountain. SILIUS ITALICUS even gives mount *Ætna* the very name of *Typhon*. And what the poets, such as VIRGIL, STATIUS, CLAUDIAN, CORNELIUS SEVERUS, &c, say of *Enceladus*, is to be understood of *Typhon*, since, according to PHILOSTRATUS and the more learned Mythologists, *Typhon* and *Enceladus* denote the same person.—Those of the ancients who have not looked upon *Sicily* and mount *Ætna* as the tomb of *Typhon*, depart not far at least from the same tradition, since they have always chosen for that object, places of a sulphureous quality, distinguished by subterraneous fires and earthquakes, as in *Campania*, or rather near mount *Vesuvius*, as DIODORUS alledges; or in the *Phlegrean plain*, as STRABO relates; or in a place in *Asia*, whence there springs out of the earth, sometimes water, and at other times fire, as PAUSANIAS has it. In a word, in all the mountains, and in every other place which was remarkable for exhalations or eruptions, as is well remarked by the ancient scholiast upon PINDAR, after the historian ARTEMON, who says, *every moun-*

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tain that throws out fire, buries under it the unhappy *TYPHON*, who is there devoured by the flames; circumstances which, carrying an allusion to the name of *Typhon*, and to the account which the *Egyptians* gave of the manner of his death, and to the allegories which they draw from it, inform us, that the poets and historians, both *Greek* and *Latin*, have, amidst their most absurd fables, transmitted to us the traditions of that ancient people.

As *Typhon* had persecuted *Osiris*, whose reign had made the fine arts flourish, and was a model of justice, and mild administration, whereas that of *Typhon* had been nothing but a series of crimes and cruelties; the *Egyptians* took a great deal of pains to bring an odium upon the memory of the latter, whom they represented as a *monster*. But in vain have they darkened their ancient tradition; truth finds its way through the fables which they have intermixed with it. In fact, by the hundred heads with which they represented him, we learn in what manner he had carried on his pernicious designs, and how many persons of power and interest he had actually drawn into his party, while the number of hands they gave him, denote his strength and that of his troops. The serpents they feigned were wreathed around his extremities, represented his cunning and address; while the scales and feathers they represented upon his body, equally denoted the rapidity of his conquests, and his invincible force; to which the enormity of his stature, and the length of his arms, which were said to reach the extremities of the world, were of similar import. By the clouds they feigned to encompass his head, they would represent that the whole business of his life had been to embroil the state; and by the fire they represented as issuing from his mouth, that he carried devastation wherever he went. For the same reason he was represented at *Cynopolis*, under the figure of a wolf; and though

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—his worship, &c.

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STRABO, who takes notice of the worship which that city paid to that animal, does not assign the reason, it is probable however, that it was in order to appease *Typhon*, who is said by PLUTARCH to have been transformed into a *wolf*: but he was more frequently represented under the figure of a *Crocodile*, on account of his resemblance to that animal, equally formidable for his wiles and cruelties: or under the figure of a *Hippopotamus*; which makes PLUTARCH say that the *Egyptians* consecrated to *Typhon* the most stupid of animals, namely, the *Ass*; and two of the greatest fierceness, the *Crocodile* and the *Hippopotamus*.—Indeed *Typhon* was become so odious to the *Egyptians*, that they even had an abhorrence to every thing that bore any resemblance to him; for which reason they had an annual custom of throwing over a rook, all the red *Asses*, because they resembled that tyrant, who had red hair. The sea was likewise an abomination to them, because they believed it was *Typhon*.

SECTION FOURTH.

ORUS.

Who was *Orus*;
—his death, res-
toration, and glo-
rious deeds.

Orus, according to HERODOTUS, was the son of *Osiris* and *Isis*, and the last of the Gods who reigned in *Egypt*. After he had put *Typhon* to death, he mounted the throne. DIODORUS, who so far follows HERODOTUS, subjoins that the *Titans* having put him to death, his mother, who possessed the most rare secrets of medicine, even that of giving immortality, searched for, and found his body in the Nile, whither it had been thrown by the *Titans*, restored life to it, and rendered him immortal. After this she taught him medicine, and the art of divination. With these talents, continues DIODORUS, *Orus* rendered him-

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ORUS.

self famous, and multiplied his blessings upon the world.—We have already given an account in the history of *Typhon*, in what manner *Orus*, by the advice of *Isis*, revenged the death of his father, by taking away the tyrant's life, whom he destroyed in the Lower *Egypt*.

He was a symbol of the *Sun*. The *Greeks*, as *Diodorus* has it, pretended that their *Apollo* was the same as the *Orus* of the *Egyptians*. *Apollo* was in reality like *Orus* expert in medicine, and in the art of prediction; and this God among them was the *Sun*, as *Orus* was in *Egypt*. Accordingly, we find him often called by the ancients, *Orus Apollo*. It would be to no purpose to object, that it was *Osiris*, who in *Egypt* represented the *Sun*, since the answer is easy, that this luminary, the first and greatest of the Gods, had several names, not only in the different countries where he was worshipped, but frequently in the same. It would also be in vain to object, that the symbols of *Osiris* were different from those of *Orus*; for it is known that the *Egyptian* mythology confounds Gods who are very different from one another, and that sometimes it distinguishes the same by particular attributes. It is certain, for instance, as the most learned antiquaries hold, that *Harpoocrates* represented the *Sun* among the *Egyptians*, as well as *Osiris* and *Orus*, though the figures under which these Gods were represented, had no manner of resemblance to one another.

How was he represented. Let that be as it will, *Orus* occurs in the *Isiack Table*, under the figure of an infant swathed about, and covered from head to foot in an odd kind of habit figured with lozenges. He holds, with both hands, a staff terminating in a bird's head; and another smaller one, which probably is designed for a whip, resembling that which is to be seen on some figures of *Osiris*. In a manuscript of M. de PEIRESC, preserved in the library of S. Victor,

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the same *Orus* is seen in a group, between *Isis* and *Osiris*: there he is represented as a young child, habited in a tunic. Though the head of *Osiris* is wanting, that of *Isis* is there, discernible by her head-dress, upon which is the *lotus-leaf* in form of a crescent. We may observe, before we finish this article, that in all the figures of *Orus* we have now remaining, he is always represented as a child, doubtless, to point out to us that he was but very young when *Typhon* put his father to death, and that *Isis* his mother was obliged to defer the punishment of the tyrant, till her son was in a capacity to be the instrument of her revenge.

SECTION FIFTH.

HARPOCRATES.

Harpocrates was
the God of si-
lence.

By surveying the figures of *Harpocrates*, whereof we have a sufficient quantity remaining, it is easy to judge that he was the God of silence, since in all of them he is represented in an attitude, holding a finger upon his lips; the *Egyptians*, whose mythology was exceedingly mysterious, intending thereby to denote, that the Gods were to be adored with respectful silence; or, as *PLUTARCH* has it, that they who knew those Gods were not to speak of them rashly. There was even a law, according to *VARRO*, which forbid under pain of death, to say that *Scrapis* had been a mortal man: and, as in the temples of *Isis* there was an idol, that is, an *Harpocrates* putting the finger to his mouth, the same *VARRO* was of opinion, that he was there to recommend silence as to that article.

SECT. V.

HARPOCRATES.

His history, representation, and symbols, prove him to be *Orus*.

The ancients agree that *Harpocrates* was the son of *Isis*, and that his mother having lost him when he was very young, she formed a resolution to search for him over sea and land until she should find him. They tell us that it was upon this occasion she invented sails and ships, instead of the oars that were used before; this is what we learn from *HYGINUS*. *CASSIODORUS* says the same thing, and seems to have copied *HYGINUS*; with this difference, that in place of *Harpocrates* he puts *Harpocras*: and this, to mention it by the by, is what gave that Goddess the epithet of *Pelagia*, which is to be seen in an ancient inscription quoted by *GRUTERUS*.—This circumstance of searching for *Harpocrates* bears too great a resemblance to what we have reported of *Orus*, from *DIODORUS SICULUS*, not to make us believe that *Orus* and *Harpocrates* were the same person; and this is the opinion of the most knowing mythologists. In *DIODORUS*, it is true, *Orus* is slain by the *Titans*, and *Isis* restored him to life; whereas, according to *HYGINUS*, *Harpocrates* had only wandered; but considering what surprizing diversity there is among authors, in relation to those ancient pieces of history, there is nothing strange in *Diodorus's* saying that *Orus* had been slain, and that his mother finding his dead body, had restored him to life, though in reality he had only wandered. And the illustrious *M. CUPER*, who has composed a treatise upon *Harpocrates*, full of learned researches, doubts not but this was the same adventure, differently related by the ancients; and makes but one person of *Orus* and *Harpocrates*: and as the first was among the *Egyptians* the symbol of the *Sun*, he concludes, that the second represented the same luminary too. Accordingly you see him upon some antiques, under the figure of a child, rising out of the flower of *lotus*, his head encompassed with rays, and a whip in his hand, to denote the *rising Sun*. And though this proof were not suffi-

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ciently convincing, yet this luminary and the *Moon* which are drawn in the same antique, would leave no room to doubt of it; the attitude of the finger upon the mouth, evidently proves that it is a *Harpocrates*. This God is represented in much the same way in the flower of *lotus*, upon the medal of Antoninus. Though those two monuments, whereof the one is an *Abraxas* of the *Basilidians*, the other is a medal of the emperor just mentioned, are not of sufficient antiquity to prove, that they were an expression of the sentiments of the *Egyptians*, yet PLUTARCH asserts, that he was thus represented in *Egypt*; not that they believed he had been born of the flower of *lotus*, as TRISTAN thought, but to inform us that the *Sun* was nourished by vapours. The finger which this God holds to his mouth, in both those figures, was always an indication that the mysteries of religion and philosophy were to be concealed from the people.—The same author adds a world of other reasons to prove, that *Harpocrates* was the *Sun*, which the reader may see in his work itself. I would only observe, before I have done, that there are figures of this God truly *Egyptian*, where he appears to have his head covered with rays or with horns; some, where he has wings; others, where he holds a whip in his hand; others, in short, where he carries a cornucopia: symbols, which all denote that he was taken for the *Sun*, and that he was the same as *Orus* or *Apollo*. The owl too which accompanies him in some of those attributes, and which is behind the figure, signifies, according to M. CUPER, that the *Sun* turns his back upon night, represented by that fowl. The poppy which sometimes accompanies him, was, according to PORPHYRY, the symbol of fertility, which the *Sun* produces. The cornucopia has the same signification: his quiver and arrows represent the rays of the *Sun*; and the serpent, which winds his crooked folds around a pillar at the foot of some of those figures, images the obliquity of the ecliptic. All the monuments that we have re-

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MACEDO AND ANUBIS.

maining of this God, may be seen in the work of M. CUPER, and in the second volume of MONTFAUCON'S *Antiquities Explained*.

SECTION SIXTH.

MACEDO AND ANUBIS.

Who was Macedo? *Osiris*, in his expedition to the *Indies*, had taken with him persons of the greatest distinction in *Egypt*, and left others to be *Isis's* privy council during her regency. DIODORUS SICULUS, who instructs us in this part of *Osiris's* history, says, that *Macedo*, *Anubis*, and *Pan*, accompanied him in his expedition. The same author adds, that he appointed *Busiris* governor of the provinces that were upon the side of *Phenicia*, and *Antæus* governor of those that lay towards *Æthiopia* and *Libya*. There are authors who alledge that *Macedo* was the son of *Osiris*; but DIODORUS SICULUS says that he was one of his generals, and that he wore for his warlike attire a wolf's skin, and *Anubis* that of a dog; and this he gives for the reason why the *Egyptians* had so great a veneration for those animals. This is all that we know of *Macedo*; but mythology informs us in several particulars with regard to *Anubis*, which are not to be omitted.

The Greeks and Romans confound *Anubis* with *Trismegistus*. This God, whose worship was propagated to *Greece*, *Italy*, and even through the whole *Roman* empire, was in those different countries taken to be the same as *Mercury*, that is *Hermes* or *Trismegistus*; and accordingly you see him with his *caduceus* in his hand, in one of the figures of him which BOISSARD has preserved to us. PLUTARCH is of the same mind, when he says, he was called *Herm-Anubis*, that is to say, *Mer*

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cury-Anubis. SERVIVS, interpreting the verses where VIRGIL terms this God *Latrator-Anubis*, tells us, that that prince was so named, because he is represented with the head of a dog; and that he was taken for *Mercury*, because of all animals the dog has most sagacity. APULEIVS calls *Anubis*, "the interpreter of the Gods of heaven, and of hell. His face, continues that author, is sometimes swarthy, sometimes of a golden complexion. He lifts on his large dog's head, carrying in his left hand a *caduceus*, and in the right brandishes a green branch of the palm-tree."—Thus it is that the *Greek* mythology has often confounded every thing. *Anubis*, the first *Egyptian Mercury*, never was the famous *Trismegistus*, who was their second *Mercury*, so celebrated in the history of that country for his glorious discoveries, for the invention of characters, and for the prodigious number of books which he composed upon all sciences. We ought not to lay much stress upon the figures of this God which carry the *caduceus*; they are incontestably *Greek* or *Roman*, as well as the medals of GORLAY, where *Anubis* appears with the symbol of the *Greek Mercury*; the other representations which are *Egyptian*, give him no such thing. In truth, if *Anubis* is always imaged with the dog's head, it is either because he wore the skin of that animal in the expedition to the *Indies*, or to represent by the symbol of that animal, that having been captain of *Isis* and *Osiris's* guards, as DIODORUS has it, he had discharged that office with remarkable fidelity. Moreover, a circumstance which places the distinction between them beyond controversy, is, that *Anubis* accompanied the expedition to *India*, while *Osiris* placed *Trismegistus* at the head of *Isis's* council during his absence.

He was the brother or the son of *Osiris*.

PLUTARCH, who has handed down to us, ancient traditions about the family of *Osiris*, tells us, that *Anubis* was believed to be the son of *Nephthe*, who was delivered of him before her

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CANOPUS.

time, by the fright which she got from her husband *Typhon*, and that it was he, though yet very young, who first informed *Isis*, his aunt, of the news of *Osiris's* death. But whatever be in that, *Anubis* was in the number of the great Gods of *Egypt*; this is the idea of him which *ISIAS* had, who dedicated to him the fine statue which we have said is in *BOISSARD*. *ISIAS*, it would seem, was not of *PLUTARCH's* opinion, since he took *Anubis* for *Osiris's* brother. Accordingly we read in the inscription which is over that statue, *the brother Gods*; and you see that of *Osiris* on the left of *Anubis*, who has the head of a dog; and upon his right, that of the bull *Apis* with its horns, both of them with the *calathus* of *Serapis*: these then are the three brother-Gods, *Serapis*, or perhaps *Osiris*, *Apis* and *Anubis*. The inscription which is below his figure, with the name of the high-priest *ISIAS*, calls these Gods, the *synthronian* Gods of *Egypt*; that is, who shared the same throne, or the same honours.—We may take notice by the by, that some mythologists take for *Anubis's*, all the figures *cynocephali*, that is, with dog's heads; wherein they are mistaken; for the *cynocephalus*, of which *HERODOTUS* and some naturalists make mention, was a kind of savage animal, which was believed to have eyes upon the breast.

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CANOPUS.

Canopus was the God of the waters, or of the Nile:

Canopus had been the pilot, or rather admiral of *Osiris's* fleet, in the time of his *Indian* expedition; and upon his death, having been ranked among the Gods, they gave out, as *PLUTARCH* has it, that his soul was removed into the star which

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bears his name. Mythologists are persuaded, that *Canopus* was, in Egypt, the God of the waters, at least of the waters of the Nile; and the bare figures of this God are enough to prove it. For he is always represented in the *Egyptian* monuments that now remain, under the form of those vases wherein the *Egyptians* kept the water of that river till it refined. From these vases, whose surface is full of hieroglyphical figures, comes out the head of a man or woman, sometimes with two hands, and frequently with no visible member but the head. Such are the representations which we have of *Canopus*, as may be seen in BOISSARD, and in the cabinet of M. DE LA CHAUSSE.

proven by an anecdote related by RUFINUS. RUFINUS, in his Ecclesiastical History, relates that the *Chaldeans*, who adored fire, carried their God into several countries, to try his power over the Gods of other nations. He baffled the images of brass, gold, silver, wood, or whatever other materials they were of, by reducing them to dust; and thus his worship was almost every where established: but the priest of *Canopus* bethought himself of a stratagem, which made the God whom he served, superior to that of the *Chaldeans*. The pitchers, in which the *Egyptians* used to refine the waters of the Nile, having been perforated on all sides with small imperceptible holes, he took one of them, and stopped all those small holes with wax, painted it of different colours, and having filled it with water, he fitted to the mouth of it the head of an idol. The *Chaldeans* having arrived in Egypt, kindled fire near the vase, whose heat having melted the wax, made way for the water to run out, which extinguished the fire. Thus *Canopus* vanquished the God of the *Chaldeans*. Among the *Abraxas*, which CHIFFLET gives account of, we find a vase bored with several holes, through which the water that is poured into it runs out: this is a *Canopus* whose head and feet

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PAN.

rise out of the two extremities of the vase; which might confirm the story we have now related. That the *Egyptians* paid a religious worship to *water* in general, or at least to that of the Nile, is what appears to be out of doubt. In their Philosophy, *water* was the principle of all beings, as they taught *THALES*, who made this the foundation of his system. We shall examine this subject in the history of the Sea-Gods.

SECTION EIGHTH.

PAN.

Pan, a very ancient Deity, was the God of nature and fertility.

The *Egyptians*, after having adored the *Sun*, under the names of *Osiris*, *Orus*, and *Harpocrates*; and the *Moon* under that of *Isis*; and *Water*, under that of *Canopus*; made all nature the object of their adoration under the symbol of *Pan*, who is to be considered as one of the most ancient Divinities of the Pagan world. We find him in *Egypt* at the time when the Gods, attacked by the *Giants*, fled thither for refuge; and, according to *PLUTARCH*, the *Pans* and *Satyrs* were the first who deplored the death of *Osiris*. *DIONORUS* adds, that *Pan* accompanied *Bacchus* in his conquest of the *Indies*: now the *Bacchus* who made that conquest was an *Egyptian*, since it was *Osiris* himself.—It is not to be doubted, therefore, whatever the *Greeks* may say of him, but that the *Egyptian Pan* is the most ancient of all, and that it was by their colonies they received the knowledge of him and his worship.

The Greek fables concerning him.

They fabled however, that *Pan* was the son of *Mercury* by *Penelope*, for whom that God transformed himself into a goat upon mount *Taygetus*, where this nymph was keeping the flocks

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of her father *Icarius*. Thus, of a God who originally represented *nature* and *fertility*, they made a God of *woods* and *fields*, solely taken up about the pleasures of a country life, dancing continually with the *fauns* and *satyrs*, and running after the *nymphs*, to whom he was a terror.—It was he, according to them, who invented the flute with the seven pipes; and upon this occasion they delivered the fable, which I am going to relate. That God one day pursuing a nymph named *Syrinx*, the daughter of the river *Ladon*, with whom he was in love, the nymphs of that river transformed her into reeds. *Pan* heaved many a deep sigh near those reeds, and they, gently moving by the zephyrs, repeated his complaints; which suggested to him the thought of pulling some of them, whereof he made the flute with the seven pipes; which was called after the name of that nymph. But this is a mere fable invented by the *Greeks*; which may import, that some one of those to whom they gave the name of *Pan*, had employed the reeds of the river *Ladon*, to make that sort of flute: I say, of those to whom they gave the name of *Pan*, for in reality there were several of them; *NONNUS* reckons up no less than twelve.—The *Greeks* also attributed to the God *Pan*, the original of that sort of sudden consternation which seizes upon people, without knowing whence it proceeds. It was by such an unaccountable terror, that the army of *Brennus*, the leader of the *Gauls*, was put to flight; but *PLUTARCH* and *POLYENUS* refer the source of it to the God *Pan* of the *Egyptians*. The first of these authors says, the *Pans* and *Satyrs* affrighted with the death of *Osiris*, whom *Typhon* had inhumanly murdered, made the banks of the Nile resound with their howlings and lamentations; and ever since, they have called that vain fear which surprises people unawares, by the name of *panic* terror. *POLYENUS* ascribes the origin of those terrors to the stratagem which *Pan*, *Osiris's* Lieutenant General, made use of to extricate the army of that prince, when it was surprised in

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the night by the barbarians in a valley; he ordered them to raise shrieks and terrible howlings, which put the enemy into such a consternation that they fled. BOCHART pretends indeed that there is no other reason for making *Pan* the author of those terrors, than that the *Hebrew* word *Pan* or *Phan*, denotes a man under consternation.—It will not be out of place here to notice that extraordinary voice, which, according to PLUTARCH, was heard towards the *Echinades* islands, in the *Ionian Sea*, and which pronounced these words, *The Great Pan is dead*. The Astrologers of that time, consulted by Tiberius, upon the credit of a pilot named Thamus, who avered that he had heard it, told that prince that it meant *Pan, the son of Penelope*. It is probable that Thamus had been suborned to terrify the emperor; unless we would rather choose to say with EUSEBIUS, that this voice was supernatural, and that God was pleased by it to intimate to the world the death of the *Messiah*, which happened under the reign of that emperor.

He was represented under the figure of a *Goat*; on what account.

The *Egyptians*, says HERODOTUS, sacrifice neither *he-goats*, nor *she-goats*, because they represented the God *Pan*; and they paint him with the face and legs of a *Goat*; wherein the *Greeks* have imitated them: not that it was believed in *Egypt*, that he bore any resemblance to *Goats*, but for reasons which it would not be agreeable to repeat. Those of *Mendes*, continues the same historian, hold the *he* and the *she-goat*, especially the former, in singular veneration, as likewise the *goat-herds* who keep them; among whom there is one, who is more honored than the rest; and his death causes great mourning through all the country. *Pan* and the *he-goat*, in the *Egyptian* language, are called *Mendes*.—DIODORUS SICULUS says that *Pan* was so much honored by the *Egyptians*, that his statues were to be seen in all the temples; and that to his honor they had built in *Abaïs* the city of *Chemmis*, that is to say, the city of *Pan*.

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This author, who takes no notice of *Mendes* in Lower *Egypt*, where that God was in high veneration, adds, that he had accompanied *Osiris* in his expedition to the *Indies*, together with *Anubis* and *Macedo*, which *HERODOTUS* says nothing of.— Though *HERODOTUS* durst not tell why the *Egyptians* represented the God *Pan* under the figure of a *Goat*, yet ancient Mythologists assure us, that what induced them to it, was, that *Pan* having found the Gods in *Egypt*, whither they had fled from the *Giants*; advised them, as a means to prevent their discovery, to disguise themselves with the figures of different animals; and as an example, he himself assumed that of a *Goat*. They also tell us, that he even fought very resolutely in their behalf against *Typhon*; and for his reward, the Gods whom he had so stoutly defended, gave him a place in Heaven, where he forms the sign of *Capricorn*.

Improperly confounded with *Sylvanus* and *Faunus*.— Sometimes regarded as a symbol of the *Sun*, &c.

Here it is proper to remark, by the by, that several learned men confound *Pan* with *Faunus* or *Sylvanus*, and believe they were but one and the same Divinity, worshipped under these different names. Father *THOMASSIN* proves it by several ancient authorities; to which he might have joined that of *PROBUS* in his commentaries upon *VIRGIL*, of *FENESTELLA* and several others. The *Lupercalia* were equally celebrated in honor of those three Divinities, who were indeed different in their original, though in time they came to be confounded.—It must be owned however, that the fable of *Pan* came to be greatly allegorized, and that this God was looked upon by the *Egyptians*, as the symbol of Nature. And his name even in *Greek* signifies *all*; accordingly he was imaged with horns on his head, to represent, say Mythologists, the rays of the *Sun*, as the vivacity and ruddiness of his complexion mark the brightness of the heavens: the star which he wears upon his breast, is the symbol of the firmament; and I

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SERAPIS.

feet and legs overgrown with hair, denote the inferior part of the world, the earth, the trees, and plants.

SECTION NINTH.

SERAPIS.

Was *Serapis* a foreign God? The learned are much divided with respect to *Serapis* or *Sarapis*, for his name is written either way. Some take him for a *foreign God*, whose worship was unknown in *Egypt* till the time of Ptolemy the son of Lagus; others, among whom is M. CUPER, will have it, that he had been known and worshipped in *Egypt* from the earliest periods of time; that the *Egyptians* looked upon him as one of their greatest Gods, and that he was the same with *Osiris*. A short display of the reasons of both, will enable the reader to determine for himself.

1st. Those of the former appear very plausible. *First*, HERODOTUS, who is so full upon the *Egyptian* Gods, makes no mention of *Serapis*: would he have forgot him, had he been, as some learned men pretend, one of the great Divinities of that people? *Secondly*, The *Isiack Table*, upon which many figures of *Egyptian* Deities appear, presents us with nothing that resembles *Serapis*. *Thirdly*, There are preserved in the cabinets of the curious, and in books of the antiquaries, several figures of *Osiris* and *Serapis*: and it is easy to see that those of the former are as different from those of the latter, as their names. *In fine*, what TACITUS relates, as it would seem, ought entirely to decide the question. *Serapis*, says that historian, appeared in a dream to Ptolemy, under the figure of a young man exquisitely beautiful, and ordered him to send two of his most faithful friends to *Sinope*, a

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city of *Pontus*, where he was worshipped, and to bring his statue from thence. Ptolemy having communicated this vision, deputed a select embassy to *Sinope*, and from thence was the statue of that God brought: whence it is easy to conclude, that he was unknown in *Egypt* before this event.

2nd. On the other hand, the illustrious M. CUPER does not yield to these arguments, but advances others perhaps more solid, to maintain that *Serapis* was one of the great Gods of *Egypt*, where he had been worshipped long before the time of the Ptolemys. Besides that the proofs of his antagonists have not shaken his opinion, that which they bring from TACITUS, in the *first* place, he considers weak: for, before it can have any force, it must be proved, that *Serapis* was the God whom they worshipped at *Sinope*, which he says, can never be made to appear; as, though the God to whom that city paid adoration, was *Pluto*, the name of *Serapis* was not given him till his statue was brought into *Egypt*. Secondly, when that God came into *Egypt*, continues he, Timotheus, master of the ceremonies, and Manethon, the *Sebennite*, seeing his statue, and observing there the *cerberus* and a dragon, judged him to be *Dis* or *Pluto*, and persuaded Ptolemy that it was the same with *Serapis*; who was indeed the *Egyptian Pluto*. In addition to this, PLUTARCH gives a similar account; as when speaking of that God, he says he had not the name of *Serapis* when he came into *Egypt*; but upon his arrival at *Alexandria*, he took that name, which the *Egyptians* gave to *Pluto*. Thirdly, when PAUSANIAS relates that the *Alexandrians* received from Ptolemy the worship of *Serapis*, he says at the same time, that there was already at *Alexandria* a magnificent temple of that God; and another not so grand, but of very great antiquity, in the city of *Memphis*. And TACITUS himself, when he says that Ptolemy, after *Serapis* was brought to *Egypt*, built a stately temple to him in a place named *Racotis*, asserts also,

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that there was another lesser one, consecrated to the same God, and to *Isis*; which proves, not that *Serapis* was not worshipped in *Egypt* till the time of the embassy to *Sinope*, but only, that the worship of that God, perhaps neglected for a long time, was re-established there with solemnity.—As M. CUPER takes no notice of two objections, the one drawn from the *silence* of HERODOTUS, and the other from that of the *Isiack Table*, I shall answer them for him. 1st. Though it is true that that historian set apart his second book for the history of the *Egyptian* religion, yet we cannot be sure that he has omitted none of their Gods. Besides, having spoken fully of *Osiris*, who was perhaps the same with *Serapis*, he considered it unnecessary to say any thing particularly of the latter. 2nd. The same thing may be said as to the *Isiack Table*; though a great number of figures of *Egyptian* Gods are there to be found, yet it cannot be affirmed that they are all there, far less that they can all be distinguished by their particular symbols.—The proof which is drawn from the diversity of representations, is yet less conclusive. The *Egyptians* varied exceedingly with respect to the figures of their Gods, and the symbols which they joined to them. Their figures frequently bore a vast number of attributes, which could not agree to a single Divinity; these were what were called the *Panthean* figures, which represented several Deities, as one may be convinced by viewing some of those of *Isis*, of *Harpoocrates*, and others.—M. CUPER next refutes the opinion of MACROBIUS, who says that the *Egyptians* were compelled by the Ptolemys to embrace the worship of *Serapis* brought from *Sinope*; for he ought to have proved that this was the name of the God worshipped in that city of *Pontus*, which was not the fact.

It is then very probable, whatever several

Who he was; learned antiquaries say to the contrary, that and how represented. *Serapis* was an *Egyptian* God, known and wor-

shipped by that people long before the Ptole-

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mys; and that he was the same with *Pluto*; for though the testimonies of *TACITUS* and *PLUTARCH* were less conclusive as to this point, than they are, yet one of the finest statues of that God, given by *Tabretti* to *M. CUHER*, at whose feet we see the three-headed *cerberus*, leaves no room to doubt it.—We have in the antiquaries several other figures, which are always known to be those of *Serapis* by the *calathus*, a kind of bonnet, which he wore upon his head. Sometimes he is joined by *Isis* and represented like a young man, when he is taken for *Osiris* or the *Sun*. Frequently he is represented as a bearded old man, very much resembling *Jupiter*, whose name he also bore; at least from the time that the *Greeks* were masters of *Egypt*.

SECTION TENTH.

THEIR DEIFIED ANIMALS.

That the *Egyptians* worshipped *Animals*, is attested by grave as well as satirical authors, who reproach them severely.

Though the Idolatry of the *Egyptians* commenced with the worship of the *Planets*, and the *Manes* of great men, yet they very early, and very extensively introduced *Animal* figures of every description as types or symbols of their Deities; and in process of time, they bestowed upon them divine honors and public worship to such extent, as to have their temples crowded with the images of nearly all the *Animals* their country produced. The fact of this worship, which was of a public nature authorised by the laws, cannot be called in question: and the *Egyptians* have been so reproached with it, that the satire which they have suffered upon that account from the *Greeks* and *Romans*, is known to all the world. *JUVENAL* rallies them upon this occasion, and reproaches them with not daring even to eat either leeks or onions: and

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LUCIAN, in his *Dialogues*, often ridicules this foolish superstition. Yet, were it only Poets and Satirists who rally them upon this account, it might be thought that these had not so much consulted truth, as their own satirical or poetic humour; but the gravest and most judicious Historians have loaded them with the same reproaches. HERODOTUS, DIODORUS SICULUS, and several others, speak of the different Animals which that ancient people worshipped. ÆLIAN gives some particular instances of it, with no other view than to expose so foolish a superstition. PLUTARCH, who has endeavoured to excuse the *Egyptians*, allows however, that a worship which has mere Animals for its object, appears at first sight to be quite absurd and ridiculous. Indeed, what can we think of a people whose temples were filled, as just remarked, with nearly all the Animals which their country produced? What other notion could one have, but that those Animals were the objects of a *truly religious worship*, which he saw nourished and lodged with such particular care, as were the Ox at *Memphis*, the Crocodile at *Arsinoe*, the Cat at *Bubastis*, the Goat at *Mendes*, &c, &c. And when we add to this, that the sacred Birds and Animals were embalmed after their death, in order to be deposited in the catacombs which were set apart for them; we shall be constrained to say with CICERO, that the *Egyptians* had more respect and veneration for Animals, than the *Romans* had for the temples and statues of their Gods.—In fine, when we know that they punished, with death, those who killed any of the sacred Animals, who can help believing that they carried this superstition to the greatest excess? That they did inflict this punishment is a certain matter of fact; and though we had not the authority of DIODORUS SICULUS to depend upon; who tells the story of a *Roman* soldier, who, for slaying a Cat, was torn in pieces by the furious mob, in spite of all that Ptolemy could do to rescue him, as he was inclined to have done, knowing how much it was his interest to cultivate good terms

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with the Senate: though we had not this authority, I say, yet the testimony of *MOSES* would be sufficient to prove it beyond a scruple. That sacred legislator, asking *Pharoah's* permission to go and sacrifice in the wilderness, tells him, that if he sacrificed in *Egypt* the Animals which were worshipped there; he would be stoned by the populace. Thus *JOSEPHUS* too, disputing against *APION*, had good reason to say to him, that if the world had embraced the *Egyptian* religion, it would soon have become destitute of human inhabitants, and be wholly peopled by Animals.—But in order to set this article of the *Egyptian* theology in a better light, we will descend to a few particulars.

Among other animals, they worshipped the Ox, the Goat, the Dog, the Crocodile,—
 We have already seen in what manner the *Egyptians* worshipped the Oxen *Apis* and *Mnevis*, symbols of their *Osiris* and *Isis*; their God *Pan* under the figure of a Goat; and *Anubis* under that of the Dog, at least with the head of that animal: indeed their veneration for the Dog was carried to such length, that when one died, all the members of the family where this accident hapened, shaved their heads and the whole body.—It is likewise known, that at *Arsinoe*, otherwise called *Crocodylopolis*, a town situated near the lake *Mæris*, they had a great veneration for the *Crocodiles*, nourished them with particular care, embalmed them after their death, and interred them in the subterraneous cells of the Labyrinth. The Priests had always a tame Crocodile which they named *Suchus*. They adorned him with gold and jewels; and they who came to see him, made him an offering of bread and wine.

At *Bubastis* in lower *Egypt*, the Cats were—the Cat,—
 held in such veneration, that it was forbidden, under pain of death, to kill them. *HERODOTUS* remarks upon this occasion, that when a fire happens in the city, the Cats

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are actuated by a divine commotion, and that those who are entrusted with the keeping of them, neglect the fire to observe the movements with which those animals are then inspired; and he subjoins, that in spite of all their efforts to hold them, impelled by a strange fury, they get away, and throw themselves into the fire: then, continues that author, the *Egyptians* put on mourning, and deplore the loss they have sustained. The same historian further remarks, that when a *Cat* dies a natural death, the people of the house shave their eye-brows in token of grief. When the days of mourning are over, they embalm the *Cats* and attend them to their place of interment at *Bubastis*.—*Diana Bubastis* and *Ælurus* were Deities whom they worshipped under the form of a *Cat*, whereof several representations are to be found in the Antiquaries; though they are more frequently to be found in the human figure with a *Cat's* head.

—the *Lion*, the *Ichneumon*, the *Hawk*, the *Wolf*, the *Monkey*, and other Animals, were equally the objects of religious worship with the *Egyptians*; which makes *HERODOTUS* say, that they looked upon all the Animals as sacred, that their country brought forth; the number whereof however was not very considerable, though in the neighbourhood of *Libya*, which abounded with them to excess. Hence so many monstrous figures of *Egyptian* Deities which we meet with in the Antiquaries, with the head of a *Cat*, a *Dog*, a *Wolf*, a *Lion*, a *Monkey*, &c. &c.

Several Cities and Nomes were called after these sacred animals. One very infallible proof of the respect and veneration which the *Egyptians* had for those Animals, is that the towns which honored them, were called by their names; such as *Bubastis*, *Mendes*, *Crocodilopolis*, *Leontopolis*, and several others, which were so denominated, from their singular adoration for the *Cats*, the *Goats*, the *Crocodiles*, the *Lions*, &c. Several

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Nomes also, in the same country, were distinguished by the names of the Animals that were worshipped therein: the *Oxyrinchian* was so called upon account of the fish *Oxyrinchus*; the *Lycopolitan*, from the Wolf; the *Cynocephalus*, from the Dog; &c.

but those Animals worshipped in the one, were offered in sacrifice by the other.

I would not dwell longer upon this part of the subject, which is so well known; but I cannot forbear remarking with *HERODOTUS*, that while one city ranked certain Animals among their Gods, another held them in abomination.

Thus, the inhabitants of *Mendes*, who worshipped the Goat, sacrificed to him the Sheep, which were the objects of veneration to those of *Sais*, who in their turn offered the Goats in sacrifice to their *Jupiter Hammon*. Just so, the Crocodiles, so highly honored at *Crocodilopolis*, were looked upon with horror and detestation throughout the rest of *Egypt*, where they believed the soul of *Typhon* had passed into that amphibious Animal. Hence those religious wars mentioned by *PLUTARCH*, of one province against another, which originated at first, from a political contrivance of one of their kings; who, as we learn from *DIONORUS SICULUS*, seeing his people somewhat intractable and inclined to revolt, distributed them into different prefectures or *Nomes*, in each of which he established the worship of some Animal, and forbid the use of it for food; in order that each of those provinces, bigotted to its own worship, might condemn that of its neighbours, and, with the mutual hatred thereby engendered, prove an insuperable barrier to their acting in concert against his government.

Their great care of the sacred Animals, both while living and after death.

The *Egyptians* could not possibly take more care than they did of the sacred Animals. They had public parks, where they were maintained at vast expense under the superintendence of keepers appointed for that purpose;

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who fed them with fine paste diluted in milk and honey, with duck's flesh well dressed, or with other nourishment scrupulously chosen: and their bodies were purified with bathing and perfumes. The apartments to which they retired were both commodious and adorned. Upon the death of one of those Animals, after the mourning which the law prescribed, they were embalmed and then interred in the catacombs. It even frequently happened, that the funerals of those Animals were so expensive, as to exceed the ability of those whose office it was to solemnize them. DIODORUS SICULUS observes, that they who had this charge, expended a hundred talents in one year. Further, those guardians of the sacred Animals were held in great respect, and well received every where; and, so far from being ashamed of their employment, they wore characteristic marks to distinguish the several sorts of Animals that were committed to their trust: sometimes they even fell down upon their knees to them, when passing by them.—They who were engaged in a foreign war, even brought back with them upon their return, the Cats and other Animals which had died, in order to bestow upon them an honorable burial.—Allowing all this extravagance its full force, we will not be struck with admiration at being informed, that when *Egypt* was extremely distressed with famine, so as to reduce the people even to the hard necessity of eating human flesh, nobody durst touch that of the sacred Animals.

But what was the true nature and end of this worship?

But is it possible that a people so enlightened and refined as the *Egyptians* were, whom the most learned men of *Greece* visited in order to be instructed in philosophy and matters of religion, whose laws were so wise and so well observed; that such a people, I say, carried superstition so far as to worship *Animals*, *Insects*, and the very *Plants* of their gardens? Ought we not rather to disbelieve the authors who have

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insulted them upon this account? Are strangers fit persons to inform us of the religion of a country where the priests were so solicitous to keep its mysteries concealed? If the *Egyptians* have met with critics, who turned their religion to ridicule, have they not also found patrons to defend them? Let us examine this matter thoroughly: let us see what was the true nature of that worship which the *Egyptians* paid to Animals, and weigh the reasons why they were induced to pay them divine honors. And, though it is not my design to defend them, yet we shall see that their superstition was not so extravagant in this respect as we are apt to believe; that it was a natural consequence of their principles; and that their blindness in this matter ought rather to be an object of our compassion, than a subject of our raillery.

Their motives to that worship, according to some, were gratitude and fear;—

DIODORUS SICULUS, who is not satisfied with giving the history of so singular a worship, has endeavoured to assign several reasons for it; one of them is, *the benefit that accrues from those Animals.* This, HERODOTUS had touched upon before him; who, speaking of the veneration which the *Egyptians* had for the *Ibis*, says, the cause of it was, that in the spring season, there came from *Arabia* swarms of *flying-serpents*, which overspread *Egypt*, and would have done infinite execution there, had it not been for those birds, which banished or entirely destroyed them. CICERO is of the same opinion with HERODOTUS. “The *Egyptians*, says he, whom we are apt to ridicule so much, conferred honors however upon Animals, only in proportion to the advantage which they derived from them; thus their reason for worshipping the *Ibis*, was because it destroyed the *serpents*. I might take notice, continues he, of the advantages they reaped from the *Ichneumon*, from the *Crocodile*, and the *Cat*; but I have no mind to be tedious.”—We readily grant, that the progress which the wor-

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ship of Animals made in *Egypt* was owing to this consideration; but I do not believe that it was the foundation of it. We know indeed that *gratitude* and *fear* introduced Idolatry into the world; and we are far from disowning the great advantages that are derived from several animals; we are also aware of what Vossius, in his excellent treatise on Idolatry, says upon this subject; but would this single consideration have been sufficient to raise *monsters* and *insects* to Divinities? Let us not rely too much upon *Greek* and *Latin* authors, who are not always well instructed in the *Egyptian* mysteries, which the priests concealed from them as from profane persons who came into their country out of mere curiosity. They are not perhaps to be more believed upon this subject, than as to the calumnies with which they loaded the *Jews*, accusing them of having worshipped *swine*, from whose flesh they abstained; and of paying devotion to an *Ass*, whose figure, according to them, was preserved in massy gold, in the temple of *Jerusalem*.

Let us endeavour to unfold the *Egyptian* mysteries, and see if the odd figures of their Divinities, which provoked the *sallery* and contempt of *Cambyses*, will not help us to find out the true reasons of the worship which they paid to them. We take the worship which the *Egyptian* Priests ascribed to Animals, to have been purely relative, and that it was ultimately directed to the Divinities, of whom they were the symbols. But to shew that we are not advancing this proposition without foundation, we shall prove it by unquestionable testimonies. We know, that the Ox *Apis* was, among the *Egyptians*, the symbol of *Osiris*, and that *Osiris* himself was the *Sun*. Hence the adoration of *Apis* and *Mnevis*; the first of them consecrated to the *Sun*, and the other to the *Moon*, who were the great Divinities of that country. *HERODOTUS*, enquiring into the reason why the *Egyptians* represented *Jupiter*, with a *ram's head*, al

but in reality, as appropriate symbols of their Deities.

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ledges, it was owing to that God having appeared under that form to HERCULES, who was desirous to see him. The same author, speaking of the worship which the inhabitants of *Mendes* paid to *Pan*, says, they represented him under the figure of a *Goat*, for mysterious reasons, though they well knew that he resembled the other Gods. DIODORUS SICULUS discovers this mystery, which HERODOTUS probably had no mind to unfold: that under the symbol of that animal, the people adored the *prolific principle of universal nature*, which was represented by the God *Pan*. We see then it was *Osiris* and *Isis*, *Jupiter* and *Pan*, and by no means the *Ox* and the *Cow*, the *Ram* and the *Goat*, that were the true objects of worship to the inhabitants of *Memphis*, *Heliopolis*, *Thebes*, and *Mendes*. PLUTARCH judiciously remarks, that vigilance, a quality common in the *Dog*, led the *Egyptians* to consecrate that animal to the most cunning and vigilant of all the Gods; or, in other words, the only reason why they imaged *Mercury* with a *dog's head*, was, as SERVIUS has it, because this is one of the most vigilant of Animals.—We see from these examples the true reason of the doctrine of the consecration of Animals, and that this sort of religious worship *terminated not in them, but in the Gods they represented*. HERODOTUS decides the question, when he says, “The *Egyptians* offered their vows to those Animals, when they addressed their prayers to the Gods to whom they were consecrated.” And if we would know what were those vows which were addressed to Animals, this judicious author informs us, that they consisted in an *offering of money*, which was given them for their maintenance. DIODORUS SICULUS says the same thing, and explains this mystery more clearly: “the *Egyptians*, says he, offered to the Gods vows for the cure of their sick children; and when they were out of danger, they conducted them to the temple; and having cut off their hair, they put it into a balance with a sum of

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money of the same weight, which they gave to those who had the care of feeding the sacred Animals." LUCIAN, after having rallied the *Egyptians* for serving up several of their Gods upon Cæsar's table, subjoins, however, that the priests being interrogated by that prince about the worship which they paid to those Animals, gave him to understand, that in them they worshipped the Divinity of whom they were the symbols.

Why Animals preferred as symbols—PLUTARCH'S opinion.

But why make choice of Animals in order to represent the Gods? For what reasons were some Animals preferred to others? PLUTARCH answers in general, "It is upon account of the affinity which those Animals have with the Gods whom they represent. For, (to make use of his comparison) the image of God shines forth in some of them, as that of the Sun is reflected in the drops of water which are struck with his beams: thus, the *Crocodile* having no tongue, is considered as the symbol of the Divinity, who, by his silent influence, imprints the laws of equity and wisdom on our minds. And indeed, adds this learned author, if numbers, which have neither body nor soul, were thought by the *Pythagoreans* to be proper types of the Deity, is it not more reasonable that beings which are endued with both, should be considered as images wherein he has been pleased to make himself visible to our eyes? And if nature itself be but a mirror, in which the Divinity, *that glorious Sun*, paints himself with his various attributes, does not this still hold truer of the Animate creatures; and what statue, even of the most exquisite workmanship, was ever capable of representing the supreme BEING to better advantage than the smallest organized body."

Three other reasons—1st. drawn from their *Astrology*.

To this excellent reason of PLUTARCH, we shall subjoin three others, which are drawn, 1st. from the *Astrology* of the *Egyptians*; 2nd from their *History*; and 3rd from their *Theol-*

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ogy.—1st. LUCIAN, after having said that the *Egyptians* had calculated the course of every *Star*; and divided the year into months and seasons, regulating the one by the course of the *Sun*, and the other by that of the *Moon*; subjoins, that having divided the heavens into twelve parts; they represented each constellation by the figure of some *Animal*." Here then, in the first place, we have the *twelve signs* of the zodiac, represented by so many *Animals*, substituted in the place of the *Stars*, which latter are, as I have said, the first Divinities of the idolatrous world. The same author after this, adds, "that the *Egyptians* revered the Ox *Apis*, in memory of the celestial Bull. &c." It is true, the Vulgar did not always carry their views *heaven-ward*, there to adore those primary Gods, but frequently terminated their worship in the symbols themselves; but the question is not about the religion of the Vulgar, but about that of the Priests and *Egyptian* Sages: and I do not believe there ever was a religion in the world that was exempt from reproach, if regard was had only to popular usages, which are frequently nothing but the grossest superstition, though sometimes a little more enlightened.

2d. The ancient history of *Egypt* informs us, that the Gods having been once pursued by *Typhon*, had concealed themselves under the figures of different Animals, as we read in OVID, in MANILIUS, and in DIODORUS SICULUS. Nothing was more proper to found the worship we are speaking of, than this history: for, whether the *Egyptians* believed that in reality the grandees and princes of *Osiris's* parts, whom his brother *Typhon* persecuted, had been in after-times deified—or rather, that this mysterious transmigration of the Gods into the bodies of Animals, was an ingenious allegory, holding forth that the celestial Gods came down sometimes to dwell in those symbols which represented them; still they were obliged to have a high

2d. Drawn from their *History*.

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reverence for the Animals, and a dread of violating the sacred shrine of the Divinity itself.—The only reasonable objection that lies against this conjecture, is, that the fable is originally *Greek*, and that we have it only from *Greek* and *Latin* authors: but not to insist here, that most of the fables of both these people came from *Egypt*, it is certain that of the combat of the *Giants* in particular, is nothing but a distorted tradition of the history of *Typhon* and *Osiris*.

3rd. Drawn
from their *Theo-*
gony.

3rd. The doctrine of the *metempsychosis*, or of the eternal circulation of souls into different bodies, originated in *Egypt*. PYTHAGORAS taught it in *Greece* and *Italy*, towards the *Olympiad* LXI; but whether he inculcated it in the natural sense, or, as M. DACIER ingeniously thinks, in a moral and allegorical sense, it is certain that he was not the inventor of it. He himself had learned it from the *Egyptian* priests, among whom, if we credit DIOGENES LAERTIUS, he resided a long time, in order to be instructed in their mysteries, into which he was initiated. HERODOTUS leaves no room to doubt of what we have advanced. “The *Egyptians*, says he, are the first who maintain that the *soul of man is immortal*; that after death it passes successively into the bodies of *Animals*, terrestrial, aquatic, and aerial, whence it returns to animate the body of a *man*, and finishes this circuit in three thousand years. There are *Greeks*, says he, who have delivered the same doctrine, some sooner, some later, as if it had been theirs originally.” Hence undoubtedly, their care to embalm the bodies after death, and to appropriate to them lasting monuments for burial. It is therefore certain, that this doctrine was originally from *Egypt*; and it was certainly attended with these two great effects. *First*, it served as a foundation for the doctrine of the *immortality of the soul*; and by teaching that souls passed into other bodies, noble or ignominious, according to the merit of their actions, it ren-

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dered *vice* odious, and *virtue* amiable. Secondly, and which is to our point, it naturally led to the worship and veneration which was afterwards paid to Animals, since it taught to consider them as the *receptacles* not only of *great men*, but of the *Gods themselves*. Accordingly, DIODORUS SICULUS asserts that they were persuaded in *Egypt* that the soul of *Osiris* had passed into that of an *Ox*; and we learn from ÆLIAN, that the aversion which the inhabitants of *Heliopolis* had to the *Crocodile*, was founded upon their belief that *Typhon* had put on the figure of that animal.

When this worship began is uncertain.

After having laid open the reasons which induced the *Egyptians* to pay to Animals a religious worship, this would be the proper place to examine at what time this sort of idolatry began; but all I can say, is, that it was in vogue through all *Egypt* in the time of MOSES, as is proved, 1st, from the permission which he asked to go to sacrifice in the wilderness, lest his offering up *victims for which the Egyptians had a veneration, should have caused them to stone him*. 2nd. From the idolatry of the *golden Calf*, which was an imitation of that of the *Ox Apis*. What happened before the sojourning of the *Israelites* in *Egypt*, is so little known, that it would be needless to inquire further upon this subject.

SECTION ELEVENTH.

THE ISIACK TABLE.

This Table represents the *Egyptian* Gods, their symbols, &c.—its materials;—its plan;—its discovery and loss.

Though this monument belongs more properly to Antiquaries than to the Mythologists, yet it will be of use to give a short account of it here, because therein are represented *Isis*, and *Osiris*, with a vast number of other Gods of *Egypt*, with their symbols, which will conduce

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to a further illustration of what has been said of those Deities. —It was a plate of copper or brass ground, overlaid with black enamel artificially intermixed with small plates of silver.—It was divided into three horizontal Compartments or Partitions, of which the middle was a third part broader than either of the others, which were equal. In each of these Compartments were contained different Scenes or Actions; of which in the first there are *four*; in the second *three*; and in the third *four*; making, as it were, eleven scenes of one Act; whose principal personages are repetitions of *Isis* and *Osiris* or their son *Orus*. The former being represented, in one instance, in a manner paramount to the rest, seated upon a throne in the center of the middle compartment, gave occasion to apply the term *Isiack* to this *Table*. These compartments are distinguished, not by single lines, but by two very broad *fascia* or bands, which are full of *hieroglyphicks*; that mysterious writing, consecrated by the ancient *Egyptian* priests to the mysteries of their religion. The four sides of the plate are enclosed by a very wide Border, which is filled up with a multitude of figures of the *Egyptian* Gods and a great number of *hieroglyphicks*.—When, in the year 1525, the constable of *Bourbon* took the city of *Rome*, a locksmith bought this monument from a soldier, and then sold it to cardinal Bembo, after whose death it came into the hands of the duke of *Mantua*, and was kept in that family till it was lost at the taking of that city by the Imperialists in the year 1630: nor has it been ever heard of since. By good luck, however, it had been engraved in its full proportion, and with all possible exactness, by *Æneas Vico* of *Parma*.

The figures of this Table is explained by several Antiquaries, under several heads, viz.—

It is a question not easy to determine, whether this Table only represents the mysteries of *Isis*, whose figure is so often repeated in the ground, whereof, one occupies in a most conspicuous manner the centre; or if it contains

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the principal points of the whole *Egyptian* theology, which is most probable, since a great number of their Gods and *hieroglyphicks* are likewise represented in the *fasciæ* or bands between the compartments, and in the spacious border which incloses the whole Table. Indeed every thing about it bears a mysterious and enigmatical appearance.—Several learned authors have attempted to explain this mysterious Table; and among those who have best succeeded, is PIGNORIUS, who, being entreated by his friends to undertake that arduous task, yielded even against his own inclination, to their importunate solicitations: accordingly, there is always to be seen an air of diffidence in all the conjectures which he offers in his work upon this subject, entitled *Mensa Isiaca*. Father KIRCHER, after PIGNORIUS, explained the whole in his *Œdipus*, with that air of assurance wherewith he was inspired by the superiority of his genius, and that profound knowledge he possessed of the religion of the *Egyptians*. Lastly, CHIFFLET added new conjectures to those of the learned Jesuit.—A short sketch of what has been delivered in relation to this monument, by those three learned Antiquaries, will serve as a supplement to what has here been said of the Gods of *Egypt*, and shew their symbols more particularly. We shall commence with a description of the Scenes of the middle Compartment, which is evidently the principal one; next describe those of the lower; then those of the upper; and conclude with a brief account of the objects in the Border: passing, in each instance, the impenetrable *hieroglyphicks*, which are so abundant in every part of the monument.

1st. The figures of the middle Compartment,—with their symbols.

1st. The middle Compartment, which contains fifteen personages, is divided perpendicularly into three Scenes by two *fasciæ*, which are not so broad as those which divide the Table horizontally, but like them, are filled with *hieroglyphicks*.—First, the middle Scene consists of seven

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figures, whereof the principal one is that of *Isis*, in the center, seated upon a throne, whose cornice is supported by two columns. The Goddess holds in her right hand, a scepter terminating at the upper extremity of the flower of *lotus*, which was her ordinary symbol; and the left hand she elevates, as one jesticulates when speaking. She wears a singular ornament upon her head which is a bird couchant, whose wings displayed, reach as far as her shoulders. This bird, which appears all speckled, is, according to PIGNORIUS, the *Numidian* hen, called by MARTIAL the *Numidia guttata*. Above the bird, upon its back as it were, are two stalks, probably of the *lotus*, which, instead of flowers, have as yet only buds; and the whole is surmounted by two great horns, closed by a line, with a *discus* in the space inclosed between them. The ornaments of the head, which the Goddess wears in the statues we have of her, are always very high, and of an extraordinary nature: for she appears sometimes even with an Ox's head, with large horns; but more frequently with the flower of *lotus* forming a crescent, with a globe in the middle. As she represented the *Moon*, it is easy to see that both the horns of the Ox, and the stalks of the *lotus*, placed as we have just said, were intended to image the crescent of that planet, as the globe was intended to represent the earth around which it revolves. At the base of the throne is a *Canopus*, with a crescent upon his head embracing a globe; also a *Griffin* couchant, who has upon his head a crescent encompassing a radiant *Sun*, of which that fictitious animal was a symbol. The other six figures of this Scene are distributed into two parties of three on either side of the throne, with their faces turned towards the Goddess. The two who are standing nearest the throne may be reckoned as her life-guards, from the great spears they hold in their hands. The one who stands on the left of the throne is a man; but the one on the right is a woman. Their head dresses are, as in all succeeding instances, exceedingly lofty and mysterious: nor

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need more be said of them. Between these two body-guards and the throne, one on either side of it, are two serpents, one entwined and the other springing, upon a sort of columns. The two figures next beyond the foregoing, who are sitting, are two *Osirises*, each with the ordinary plume or head dress, but the one on the left has the head of an *Ibis*. Each of them have in one hand a ring, attached to which appears a well formed cross;* and in the other, a staff, of which one terminates in the head of a sparrow-hawk, a bird sacred to *Isis*, while the other, held by the *Ibis* headed *Osiris*, terminates in a human head. Under the seat of this latter *Osiris*, are two crocodiles; and corresponding to these, under the seat of the *Osiris* on the right, is a lion with several hieroglyphicks. Above the staffs held by these two *Osirises*, are two birds, with wings expanded; the one on the left, which is a sparrow-hawk, holds some hieroglyphick in its talons; and that on the right, which is the *Numidian* hen, holds in like manner, the ring and cross which so frequently occur, together with a small staff, resembling a shepherd's crook. The two figures which stand at the extremes of this Scene, are pretty singular: they are women, supposed by *PIGNORIUS* to be *Isises*, who entirely resemble each other, both in their apparel and in the symbols which they bear. Their head attire is composed of a great plume, with large horns inclosing a *discus* whereon are represented the marks of that operation by which *Osiris* was made an eunuch. They have a profusion of hair, and prodigious wings upon their haunches, which extend considerably forward, reaching nearly to the base whereon they stand. Each of them have one hand raised in the attitude of jesture; while they hold in the other, a sort of sabre, brandished towards

* That the Cross is to be found among the symbols of the *Egyptian* Deities is evident, whatever *JUSTUS LIPSIUS* may say to the contrary, not only from the figures we have remaining, but from obelisks which time has preserved to us.

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two vases, which are upon two little pillars, and seem to be offering a sacrifice to *Isis*: and this makes it probable that they are two priestesses, instead of the Goddess herself, as PIGNORIUS supposed. Above her who is on the right of the throne, is a sparrow-hawk, isolated and without action. Above her who is on the left, is another bird having the visage of a woman, and horns upon its head. This bird is taken by PIGNORIUS for a *Siren*; and it sufficiently resembles the figures given of the *Sirens* and *Harpies* by Antiquaries, for them to have been borrowed from this, which is more ancient.—*Secondly* and *Thirdly*, at the two extremities of this Compartment, are two other Scenes, separated likewise into two, which bear a very exact similitude to one another. In the upper division of either is the Ox *Apis*, with two priests to each, who have their eyes attentively fixed upon him. PIGNORIUS will have it, that they are observing if he has the proper marks that were required in the representative of *Osiris*; but as the priest who is before the Ox, holds in the one hand a vase, and in the other food which he presents to him, it is evident that they are observing with all possible concern if he takes what is offered him to eat; for, as has been said, they drew a good omen from his eating, and a bad one from his rejecting the food offered him: therefore I am surprised, that PIGNORIUS, and after him very able Antiquaries could mistake as to this article. Before each of these bulls, which are of different colours, and before others that occur in the border of the Table, is a stand not unlike a trough; but what it is in reality, and for what purpose designed, is not easy to resolve. We must not omit to remark, that the bull on the left is considerably marked with black, while the other is mostly white; which makes some regard the former as *Apis*, and the latter as *Mnevis*, but with what propriety we cannot determine. The lower part of each of these Scenes represent two Priestesses who are offering to *Isis* a sacrifice.

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2nd. The figures of the lower Compartment, with their symbols.

2nd. The lower Compartment contains fourteen personages, and is divided perpendicularly by imaginary lines into four Scenes. The *first*, beginning on the left, consists of three figures, whereof the middle one is an *Orus*, swathed, yet so as to have both his hands disengaged, holding an augural staff, and another instrument which may be a whip badly represented, together with a long staff exactly resembling that of *Osirus*, terminating in a hawk's head, below which it is traversed by a short bar forming a cross. This God, as well as his father, represented the *Sun* as we have said in its proper place; accordingly he has the symbols of that luminary, who in his car animates his horses with a whip. On each side of *Orus* are two figures, which some have taken for two *Isises*; but it is more probable they are two priestesses in the habit of that Goddess offering a sacrifice: accordingly one of them presents with one hand a goblet to the young God, and the other presents him a small tablet supported by both hands, on which are five vases. The former, who stands behind *Orus*, holds in the other hand the staff of *Isis* terminated by the flower of *lotus*; and the latter, standing in front of the God, has her head perched upon by a sparrow-hawk.—The *second* Scene represents *Isis* sitting between two figures of *Osiris*, one of them presenting to *Isis* a bird, while the other, and in like manner *Isis*, hold their ordinary symbols, that is their respective scepters, with the ring and cross appendant.—The *third* Scene exhibits an *Osiris* with a hawk's head sitting between two *Isises*, whereof one appears to be offering *Osiris* a vase and a plume of some bird, while the other, and in like manner *Osiris*, holds their ordinary symbols, as in the former scene, except the ring and cross in respect to *Osiris*, who elevates an empty hand to the Goddess that offers him the vase and plume. This latter *Isis* has an ornament upon her head quite peculiar; it is an

SECT. XI.

THE ISIACK TABLE.

ill formed head of a cat, adorned with flowers and buds of the *lotus* displayed on each side of it as so many rays. The other *Isis* has for her head dress the *Numidian* hen couchant, as in a former case, with two large horns resting upon its back, and embracing a radiant Sun.—The *fourth* Scene contains five figures, whereof the principal is an *Isis* with a lion's head. Hard by her is an *Anubis*, with the head of a dog and figure of a man; and beyond him is an *Osiris*, who holds a large lance in one hand, and in the other the marks of his emasculation. Behind *Osirus* is another *Orus*, swathed; and above him is a cat or the God *Ælurus*, springing a *sistrum* or timbrel upon end by the pressure of his foot. Lastly, you see another *Osiris*, at the other extremity of the Scene, behind the lion-headed *Isis*, holding a staff terminating in the form of a crosier; and having upon his head a serpent surmounted with a Sun, which no doubt denotes the seemingly oblique course of that luminary.

3rd. The figures of the upper Compartment, with their symbols.

3rd. The upper Compartment contains twelve personages, and is divided perpendicularly by imaginary lines, into four Scenes.

The *first*, beginning on the left, consists of three figures, whereof the first is that of *Osiris* holding his usual symbols, that is the ring with the cross attached, and the hawk headed scepter. After this you see a Priest sacrificing a roc-buck upon an altar, to *Isis*, who stands opposite to him beyond the altar; whilst he regards her with a steadfast look, which she returns. *Isis* is there represented holding in one hand a ring with the cross appendant like that of *Osiris*, and in the other her scepter terminating in the flower of *lotus*. The ornament of her head is somewhat different from what she wears in other figures.—The *second* Scene consists of three figures, of which the first is an *Osiris*, holding a lance in one hand, while with the other he presents a bird to an *Isis*; who, in her turn, presents him with a vase in the form of a goblet.

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Behind the Goddess is the figure of a man who holds in one hand a vase like that which *Isis* has in hers, and in the other hand a crooked knife not unlike a lopping-knife. Between *Isis* and *Osiris*, in the upper part of the Scene; is a he-goat, worshipped under the name of *Mendes*, which he communicated to the city which conferred on him divine honors; and in the lower part, is a kind of ape called *Circopithecus*, to whom divine honors were also paid.—The *third* Scene consists likewise of three figures, of which an *Isis* is the first. Upon her head is a serpent with a bird's head; in one hand she holds a branch, and in the other a staff crooked at the upper end in the form of a crosier. *Osiris*, with the symbols he wears in the other figures, occurs next, and is looking steadfastly upon another *Isis*, who holds a flower in her hand, while the Griffin, consecrated to the Sun, is between them:—The *fourth* Scene, which terminates the Compartment, has likewise three figures, of whom one is also an *Osiris*, another an *Isis*, and the third, who is between the former, and regarding *Osiris*, is a Priest, holding a staff in one hand, and some kind of offering in the other, which we cannot distinguish. *Osiris* and *Isis* in this Scene have their ordinary symbols.

The figures and monsters contained in the Border of this Table, viz. —1st, those contained in the upper margin;—

The Border which incloses the *Isiack Table* is also very mysterious. In the four corners of this Border, are four roses which separate the four sides of the Border. The side above the Table, reckoning from the left, commences with the God *Ælurus* in the figure of a cat; then succeeds a bird with the human visage; a lion; a priest upon his knees, before the marks of *Osiris's* emasculation; a serpent with the head and wings of a sparrow-hawk; a frog upon a table or altar; a winged sphinx; a man half kneeling, with a crescent upon his head, and holding a plume of some bird, which so frequently occurs. Here a boat occupies the middle of this mar-

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gin, in one extremity of which, we see a man impelling it with an oar; the bull *Apis* before a kind of stand above mentioned, is in the center; and another human figure is seen in the other extremity of the boat, with a crescent upon his head, and a plume in his hand. After these, are a man kneeling before a flower of *lotus*; a sparrow-hawk; the head of a goat upon an altar; a man kneeling, who holds in one hand a goblet, and in the other a kind of obelisk; a ram, which, beneath its proper horns, has also those of a goat; the *Ceropithecus* or ape, sitting, with a crescent upon his head, and holding a goblet; a Priest before an altar charged with several things in a pile, among which are discernible two goblets, and the whole surmounted by a well formed cross: after this, is a *Canopus*; then a Sphinx with a bird's head, upon which she has a crescent and a *discus*, after the manner of the *Egyptain* Deities: so ends the upper band.

The margin next in succession, upon the right, commences with the figure of a Sphinx with the head of a bird, after the manner of the last; then succeeds an altar which has an erect point in the center, in the form of an obelisk, and on either side of this, a goblet containing a branch or plant; a priest kneeling before this altar, holds a branch in one hand, and elevates the other; next is a lion couchant, with a crescent upon his head, and a goblet before him; a frog upon an altar; a bird with human visage and a vase upon its head, expands a pair of large wings, while others are folded upon its body; a priest kneeling before a *lotus*, has upon his head the horns of a goat, in one hand a goblet, and elevates the other towards the *lotus*: next we see a sphinx, with the head and wings of a sparrow-hawk; an Ibis; a winged serpent with a woman's head; an altar upon which is a tall vase surmounted with a cross, and from a spout on each side of it runs a liquor into two goblets; another bird

2nd. The figures contained in the right hand margin;—

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which PIGNORIUS takes to be the *Numidian* hen, finishes this band.

3rd. The figures
contained in the
lower margin;—

The third side of the Border, which is at the bottom of the Plate, commences with the figure of a man kneeling, who resembles an *Osiris*, having a staff like a shepherd's crook in the right hand, while he extends the other towards a *lotus* springing in a vase; then we see a dragon or serpent with the head of a woman, and expanded wings: now occurs a kind of monster, with the human head, extended upon a bed supported by four legs like those of a lion, with a head of the same animal; under this bed are three *Canopus*'s, one with the head of a dog, another with that of a sparrow-hawk, the third with that of a man and horns of a goat: next we recognise a frog upon an altar; a man sitting upon his heels, who has the horns of a goat, and supports upon one hand the figure of an obelisk; an *Aps*, having upon his back the *Numidian* hen couchant, with its wings hanging over his sides like the skirts of a saddle; a large vase placed upon an altar, terminate above in a cross, and has on each side, a goblet containing a plant; a man sitting upon his heels, holds in his left hand a goblet, and in his right a vase, from which runs a liquor into another goblet; a bird with the head of a man; then a winged sphinx. Now succeeds a boat corresponding to that in the upper margin, in which is a man sitting upon his heels, while he impels it with an oar; and a ram with two heads, upon which are the horns of a goat. After which, we see a sphinx; a head of a goat upon an altar; a man, with the horns of a goat, sitting upon his heels, has upon one hand the miniature of an obelisk; a goose or swan, bearing a crescent upon its head; an *Anubis*, sitting upon his heels, has the right hand raised, as if to strike a lion which is next before him, humbling his head towards a goblet; an altar, upon which is a luxuriant *lotus*; a man sitting upon his heels, ex-

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tends his hands towards a betle, which has the head of a man, with a crescent upon it. The next figure which closes this margin, is that of a dog, supposed by PIGNORIUS to be the same which *Isis* employed in searching for her husband *Osiris*.

The fourth margin, or that which is on the left hand, commences with the figure of a man, who has the horns of a goat, and holds a flower of *lotus*: then succeeds a serpent, which, as often as it has occurred in the *Isiack Table*, has its thorax or chest laid open. The figures which follow, are, a bird with the human head, and horns of a goat, two large wings expanded and two folded on its body; an *Osiris* with the head of a sparrow-hawk supporting a crescent, who brandishes a sort of sword; an *Apis* like that in the lower margin; a man sitting upon his heels, who holds a goblet before a *lotus*; a bird somewhat resembling a turkey; an *Anubis* grasping the stalk of a plant; a crab with the head and arms of a man; a winged sphinx; an *Osiris* who has pierced a Hippopotamus, which concludes the margin. This animal, which was taken for *Typhon* or the evil principle in some parts of *Egypt*, was nevertheless, honored as a Deity in the *Nome* or district of *Parphremis*.—We hope the reader will derive some compensation, for perusing so dry a description as we have given of the *Isiack Table*, from the illustration which that singular piece of antiquity affords to the *Egyptian* theology in general.

CHAPTER II.

ETHIOPIAN IDOLATRY.

SECTION FIRST.

HERCULES, PAN, ISIS, AND ASSABINUS.

IT would seem, that the subject of the *Ethi-*
Gods immortal
and mortal, or
natural and ani-
mated.
mated. *opian* Deities is hardly worthy of a distinct ar-
ticle. Indeed, all that can be said of them
may be expressed in a few words, which is de-
rived chiefly from STRABO. "The *Ethiopians*, says that learn-
ed geographer, acknowledge an *immortal God*, who is the prin-
ciple of all things, and a *mortal God*, who has no name: but com-
monly they look upon their *benefactors*, and those who are dis-
tinguished by their birth, as *Gods*. Among those who inhabit
the torrid zone, there are some who pass for atheists, because
they actually hate the *Sun*; whom they curse at his rising, be-
cause he scorches them with his heat to such a degree that they
are forced to shelter themselves in moist and marshy places.
The Inhabitants of *Meroe* adore *Hercules*, *Pan*, and *Isis*, with
another foreign God. Some among them throw their dead into
the river, while others keep them in their houses in large glass
vessels; others in short, put them into coffins of baked earth,
and inter them about their temples."—We see from this pas-
sage, that the *Ethiopians*, after the example of other nations,
had Gods *natural* and Gods *animated*: that they took the latter

SECT. I. HERCULES, PAN, ISIS, AND ASSABINUS.

from among their great men, whom they deified; and that they had borrowed the former probably, from the *Egyptians* their neighbours, since like them, they worshipped the *Moon* under the name of *Isis*, and universal *Nature* under the name of *Pan*. As for the *Sun*, they adored him so highly, as to repute them to be atheists who did not acknowledge him for a God, as has been said by STRABO. However, they did not stile him *Osir*, as the *Egyptians*, but *Assabinus*: and because he was their great Divinity, the *Greeks* and *Romans* gave him the name of *Ethiopian Jupiter*; and with so much the more reason, remarks the learned VOSSIUS, because in all the East, and among the nations of *Africa*, *Jupiter* not only represented the *Heavens*, but also the *Sun* in particular.

Their consecration of the cinnamon-tree to the *Sun*.

The *Ethiopians* consecrated to the *Sun*, the cinnamon-tree, an odoriferous shrub which grew in their country. The singular manner in which they gathered it, is told, though with some variation, by THEOPHRASTUS, PLINY, and SOLINUS; it amounts to this: the Priests, and none but they were allowed to gather that harvest, which was always ushered in with sacrifices; and they were not to begin this work till after the *Sun's* rising, and it was to be finished before his setting. The crop being gathered, they divided it into three parts, with a spear, which was never used but upon that occasion. They carried away two portions of it, and left on the spot where they had made the division, that portion which fell to the *Sun*; and forthwith, they say, if the division had been made with equity, the *Sun's* portion took fire of itself, and was consumed. THEOPHRASTUS considers this last circumstance to be a fable; but PLINY and SOLINUS subjoin no reflection to their recital. For my part, it seems probable, that the Priests secretly conveyed some combustibles under the heap that was allotted to the *Sun*, which might be so contrived as to take fire about the moment of their retiring.—This is all that

HERCULES, PAN, ISIS, AND ASSABINUS.

SECT. I.

we know from the Ancients, of the religion of the *Ethiopians*. And as they were unacquainted with the interior of *Africa*, we can say nothing of the Idolatry of those nations. The case was quite otherwise, however, as to the maritime parts of that continent, that is, such as skirt the Mediterranean sea west of *Egypt*: these were very well known to the Ancients, who make frequent mention of the religion of the inhabitants, which shall be noticed after that of the northern *Barbarians*.

CHAPTER III.

ARABIAN IDOLATRY.

SECTION FIRST.

DIONYSIUS, AND URANIA, &c.

Sabism was probably their first step in Idolatry. THE *Arabians*, whose mode of life was always rambling and unsettled, frequently changed their state and religion. As they were descended from *Ishmael*, the son of *Abraham*, it is reasonable to believe that at first they had no other creed but that of their founder; but Idolatry, which diffused itself at that time over nearly all the earth, doubtless penetrated very soon into *Arabia*. We are ignorant, however, as to the time when the *Arabians* embraced the worship of false Gods: only, this may be said, that as *Sabism* was the predominant religion of those early times, so it is probable that this was the religion they followed. It is even not to be doubted but that the *Sabeans*, an *Arabian* nation, had received their name from that sort of worship.

They at first acknowledged two Gods, symbols of the Sun & Moon.

Be that as it will, here is what *HERODOTUS* says of the religion of that ancient people, which probably applies to the early stage of it. "No people in the world have a stricter regard to their plighted faith, than the *Arabians*. They enter into en-

DIONYSIUS, AND URANIA, &C.

SECT. I.

gagements with this ceremony: some one of them sits himself between the two parties who are to make a treaty with each other, holding a sharp stone, with which he makes some incisions into the palm of their hands; then taking a piece of their garments, he dips it into the blood which issues from those wounds, and anoints with it seven stones which he had placed between them, invoking in the time of this operation, *Dionysius* or *Bacchus*, and *Urania*. The *Arabians*, continues this author, believe there are no other Gods but those two. They shaved heir temples, and cut their hair, because they believed *Bacchus* treated himself in that manner. *Dionysius* they called *Urotal*, and *Urania* they called *Alilat*."—Upon this latter circumstance it is proper to make two remarks. *First*, that this author, who, in this passage, says their Goddess *Urania* was also called *Alilat*, had called her, in his second book, *Mylitta*. *Secondly*, that though he gives in one place the name of *Aphrodite* to this *Venus*, and in another, that of *Urania*; yet it is evident that he does not distinguish the one from the other. We may add, that *Bacchus* was evidently the *Sun*; and *Urania* or the *Celestial*, otherwise *Alilat* was the *Moon*; and it was in reality those two luminaries they adored.—*STEPHEN* of *Byzantium*, likewise relates a fact, which, as it shews us the vanity of *Alexander*, so it proves at the same time, what *HERODOTUS* says about the *Arabians* having two Deities. That hero being informed that this people worshipped only *two* Gods, proposed that they would make him the *third*, since he was comparable to *Bacchus*, whose conquests and expeditions he had equaled.

Afterwards they had several, as their kings and great men.

Though the only objects of Idolatry at first, were the *Sun* and *Moon*, yet, as it did not long continue in that state of primitive simplicity, we need not be surprised that other authors of less antiquity have given the *Arabians* a greater number of Gods. Thus *BEGER* names *five* celestial Gods who he says held the

SECT. I.

DIONYSIUS AND URANIA, &c.

first rank among the Gods of that people; viz. *Vuodd*, among the Kelibites; *Scuvac* among the Hadeilites; *Nesv* among the Duikelaites; *Jagut* and *Jaug*. It is also known that about the *Kaaba*, the temple of *Mecca*, there were three hundred and sixty statues. But the question is whether they represented the Gods, or only the great men of the nation? This much at least is certain, that several of these statues were not only respected, but adored; for the testimony of *Arabian* authors, as M. FOURMONT has it, suffers us not to doubt it. According to those authors, adds this ingenious academic, the Idolatry of the *Arabians* is even older than the deluge. These five Gods whom we have just named, were, according to BUDAUVI, virtuous men who had lived before the flood, and whose worship after that event had been established among the *Arabians*.—I shall not dwell any longer upon the Gods of that people. A list of them may be seen in POCOON and M. FOURMONT; and I am the more willing to suppress that catalogue, as it is not very instructive. I shall only observe that such of those Gods as had no relation to the Planets and Stars, were derived from some illustrious men, whom they thought entitled to a religious worship; and among these doubtless were *Abraham* and *Ishmael*, from whom the *Arabians* descended. But be that as it may, this appears clear, that the *Arabians* had at first only two Divinities, as *Dionysius* and *Alilat*; who were *natural* Gods, being no others than the *Sun* and *Moon*, as GERARD VOSSIUS fully proves: but in after times they joined to these two, several *animated* Gods, such as their kings, or great men; and they at length adopted the Gods of their neighbours.

Their sacred offerings, as incense, &c.

To conclude; none of the authors we have cited, mention either the form of *Arabian* sacrifices, or the victims which they offered up. STRABO only informs us, that they made a daily offering of incense to the *Sun* or *Dionysius*, upon an al-

DIONYSIUS AND URANIA, &c.

SECT. I.

tar which was in a covered place; and THEOPHRASTUS long before him, had said, that the *Sabeans* carefully collected myrrh and incense, to offer it in the temples of that God; which practice was common to them and the *Ethiopians*, who, as we have seen, also worshipped the *Sun*, though under a different name.

CHAPTER IV.

SYRIAN IDOLATRY.*

SECTION FIRST.

(*Chaldean Deities.*)

THE STARS, FIRE, AND GREAT MEN.

Gods Natural. HOWEVER we may be unable to determine the precise time when, and the particular country where, Idolatry commenced; this much is certain, that *Chaldea* was infected therewith from the earliest ages. We have shown that *Paganism* commenced with the worship of the *Stars*, which is called *Sabism*; and as it is universally allowed that the *Chaldeans* were among the first who observed their motions, it is not improbable that they were as early as the *Egyptians* in paying them divine honors. However that may be, they certainly carried their devotion for these luminaries further than a simple worship. They even attributed to them a fatal influence over the *good* or *evil destinies* of mankind; and upon this superstition they constructed a system of Judicial Astrology, called *Fatum mathematicum*,† or *Fatum Chaldaicum*, from the coun-

* SYRIA, according to the vague acceptation of the term, extends between the *Euphrates*, mount *Taurus*, the *Mediterranean*, and *Arabia*.

† MATHEMATICS, in the sense of those times, included *Astrology*.

BELUS.

SECT. II.

try that gave it origin; hence their credulity towards *Astrologers* and *Soothsayers*, who amused them with vain predictions, as they are reproached by the Prophets.—It was in this country also, that *Sabism* was first extended to the principle of *Fire*, the worship of which afterwards became so prevalent in the East. The city of *Uz* was infected with this worship in the time of *Abraham*, who was obliged on that account to relinquish his native city.

Besides the *natural* Gods, such as the *Planiments* and *Fire*, &c, the *Chaldeans* had also *animated* Gods; that is, their first kings and great men recieved deification. An account of these will be seen immediately in the following article, as being the same with those of *Babylon*, which was for some time the metropolis of that country; but whose religion, in consequence of the subsequent renown of that city, deserves a distinct article here.—We are likewise to reckon in the number of the most ancient Deities of *Chaldea* the *Teraphims*, who will be noticed under an article set apart for the consideration of those *Syrian* Deities which are spoken of only in Scripture.

SECTION SECOND.

*(Babylonian Deities.)*1st. *BELUS*.

Babylon is reputed to have been the most idolatrous city in the ancient world: this is the character the Scripture gives of it. The prophet *JEREMIAH* paints it with a single stroke, when he calls it a *Land of Idols*. And it is highly probable that it had adopted most of the Gods of its neighbours, not even ex-

The founder of *Babylon* received divine honors.

SECT. II.

BELUS.

cepting the monsters of *Egypt*.—Besides the superstitious principles of *Sabism* with which the *Babylonians* were also infected jointly with their neighbours, they conferred deification upon their early benefactors; the first of whom was *Belus*, the founder of their city. To this famous prince *DIONORUS* attributes the first invention of arms, and the art of marshalling troops in battle; whom the Scripture calls *Nimrod*, that mighty hunter before the Lord. Thus, having practised his skill upon wild beasts, he turned it against men, whom he subdued, and declared himself their king. *JUSTIN* ascribes to *Nynus*, and the chronicle of *Alexandria* to *Thalus* one of his descendants, what *DIONORUS* says of *Belus*. And we learn from *HYGINUS*, that the name of *Belus* was given to this ancient king, because he was the first who waged war with animals. Wherefore, as one would suppose, several princes having borne the name of *Belus*, Mythologists are at a loss to determine which of them was the first who received divine honors. Should we follow the opinion of *BEROSUS*, preserved to us by *SYNCELLUS* upon the authority of *POLYHISTOR*, we should find princes and gods of that name even before the deluge.

He was the great Divinity of all *Syria*, and symbol of the *Sun*.

But not to insist upon such a futile opinion as this, which I take to be without foundation; it is certain, that *Belus* was the great Divinity of the *Chaldeans* and *Assyrians*, worshipped at *Babylon* as the symbol of the *Sun*; and that the like honors were paid him throughout that extensive tract of country improperly called *Syria*. The *Assyrians* worshipped him under the name of *Baal-Gad*; the *Syrians-proper*, under the name of *Baal-Pchor*; and the *Moabites*, under that of *Baal-Phegor*, that is to say, the *Baal* worshipped upon mount *Phegor*, as *THEODORET* remarks.—The worship of this God was propagated even into *Africa*, probably with the colony of *Dido*; and the *Carthaginians* called him *Bal* or *Bel*, as we learn from *SERVIVS*;

MERODACH AND NABO.

SECT. III.

which undoubtedly gave rise to their custom of adding by way of honor, the title of *Bal* to the names of their great men, as in those of Anni-Bal, Asdru-Bal, and others.—The Temple of *Belus*, the most ancient in the world, with many others, is spoken of in the first Volume.

SECTION THIRD.

2nd. MERODACH AND NABO.

Merodach, an ancient king of *Chaldea*, deified.

JEREMIAH reckons *Merodach* among the Gods of *Babylon*. Says he, “declare ye among the nations, and publish, and set up a standard, publish and conceal not: say, *Babylon* is taken, *Bel* is confounded, *Merodach* is broken in pieces, her Idols are confounded, her images are broken in pieces.” This is a prediction that foretells the greatest calamities, and an entire desolation, that were to come upon *Babylon*. Is it to be understood of the sacking of that city, and is *Merodach* the king under whom it was taken? That he was, is not at all probable, since historians give another name to that prince, who was conquered by Cyrus when he made himself master of *Babylon*. And the manner in which the Prophet expresses himself, leaves us no room to doubt, but that in the passage just quoted, he means a Divinity worshipped at *Babylon*, as *Belus* was.—SELDEN, who treats of the Gods of *Syria* with so much erudition, owns that he has found nothing in antiquity to clear up the history of *Merodach*; for it seems he laid no stress upon what the *Rabbins* say of him. But the most satisfactory opinion is that of THEODORET, who says that *Merodach* had been an ancient king of *Chaldea*, and that he was deified for his merit, as well as *Belus*. And this is the reason why his name was commonly joined to

SECT. IV.

DERCETO OR ATERGATIS.

that of the princes who reigned after him; for some interpreters alledge that this name was common to the *Babylonish* princes, as *Bal* was with the great men of *Carthage*. Accordingly we see some of their names compounded of *Merodach*; such as *Merodach-Beladan*, whom the prophet *ISAIAH* speaks of; and *Evil-Merodach*, mentioned in the second book of *Kings*, &c.

Nabo or *Nebo* was likewise one of the great Divinities of *Babylon*, upon the authority of the first verse of the forty-sixth Chapter of *Isaiah*, which says, "*Bel is broken in pieces, Nabo is reduced to ashes*," &c: for it is evident, whatever interpreters may say to the contrary, that the Prophet in this place is speaking of two great Divinities whose worship was at some day to be entirely abolished, and their Idols overthrown.—According to the opinion of *GROTIUS*, he had been some Prophet of the country, conformably to the etymology of his name; which, as we learn from *St. JEROM*, signifies, *one who presides over prophecy*. And could the *Chaldeans*, a people entirely devoted to *Astrology*, fail to deify one who excelled in that art? Most of the *Babylonish* princes, as a mark of honor, bore the name of that God joined to their own, as *Nabo-Nassar*, *Nabo-Polassar*, *Nabu-Chodonosor*.

SECTION FOURTH.

3^d. DERCETO OR ATERGATIS.

Though persons of very great learning are determined by apparently solid reasons, to think that *Decreto* or *Atergatis* is the same with *Astarte*, of whom we shall presently speak; we are however induced from the authority of *LUCIAN* who ap

DERCETO OR ATERGATIS.

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pears to be thoroughly instructed in the religion of the *Syrians* to believe that they are to be distinguished. "I have seen, says he, in *Phenicia* the figure of *Derceto*, which represented a woman from the waist upwards, and the lower parts terminate in the *fish's tail*; but the statue in the temple of *Hierapolis* (the statue of *Astarte*) bears the resemblance of an *entire woman*." Nothing is more distinct than this passage, and it is plain the author was persuaded of the distinction we are to make between those two Goddesses.—DIODORUS SICULUS thus relates the history of this Goddess *Derceto*. "There is in *Syria* a city called *Ascalon*, nigh to which is a large and deep lake, abounding with fishes, and a temple dedicated to a famous Goddess, whom the *Syrians* call *Derceto*; she has the *head and face* of a woman, but all the rest of the body is of a *fish*. As for the reason of this form, the more ingenious of the nation say that *Venus* having been offended by *Derceto*, infused into her a violent passion for a young priest who was very handsome. *Derceto* having had a daughter by him, became so ashamed of her frailty, that she put the young man out of the way, and having carried the child into a desert full of rocks, threw herself into the lake, where her body was transformed into a *fish*: hence the *Syrians* to this very day abstain from that food, and revere the *fishes* as Gods." From these two authorities we see that *Astarte*, of whom no such account is given, was quite different from *Derceto*; whose body was that of a *Nereid*, part woman and part *fish*, while that of *Astarte* bore the figure of an *entire woman*.

supposed by the *Babylonians*, &c, to be transformed into a *Fish*, which they adore as her symbol.

But we must examine more narrowly into the mythology of the *Syrians*, with respect to *Derceto*, and inquire what were the reasons of their having such veneration for the *fishes*.—All the Ancients are unanimously agreed, that they abstained from eating them; they are not,

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however, all of one mind, as to the motives of this abstinence: XENOPHON, DIODORUS, CLEMENS of *Alexandria*, and some others, for example, believe it was because they adored them as Gods; whereas ANTIPATER, and MNASEUS, quoted by ATHENEUS, relate that a Queen of *Syria* named *Atergatis*, loved fish to such a degree that she forbade her subjects to eat of them. Hence, says ATHENEUS, the custom of consecrating in the temple of that Goddess, fishes of gold and silver, and of sacrificing, or presenting real ones to her every day. But is it not more probable that this custom took its rise from a persuasion that formerly the Gods, to escape the persecution of the Giants, had assumed the figure of various animals, as has been said in the history of the Gods of *Egypt*? Now from this fable they learned, that *Venus*, the same as *Atergatis* or *Derceto*, had transformed herself into a fish: *pisce Venus latuit*, as OVID has it. The same poet asserts that this was the opinion of the people of *Babylon*, and *Palestine*. The inhabitants of *Palestine*, says he, believe that the *Babylonian Derceto* is transformed into a fish, and inhabits the lakes; which might have given rise to their veneration for the whole of the finny tribe.

SECTION FIFTH.

4th. SEMIRAMIS.

We have just been told in the preceding article, that *Derceto* exposed her daughter: this daughter was no other than the famous *Semiramis*. Some shepherds having found her, carried her to *Simma*, wife of the master-shepherd of the king of the country, who gave her the name of *Semiramis*, signifying, in the *Syrian* lan-

Semiramis, her
birth and nurture.

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guage, a *pigeon*. Hence, probably, came the fable of her having been nursed by *pigeons*, and transformed into that bird, which since that time, was in high veneration among the *Assyrians*.

Her death; and the fable of her transfiguration,—whence a veneration for *Pigeons*.

I shall not enlarge upon the history of that famous heroine, who, after the death of her husband Ninus, the founder of the first *Assyrian* monarchy, made so many glorious conquests, and raised those celebrated *gardens*, which have passed for one of the seven wonders of the world; as also the walls of *Babylon*, whereof so many historians have given a description. I am to speak of her only in so far as her history has a relation to mythology.—Her son Ninias having a mind to put her to death, she made no resistance, calling to mind the oracle whereby she had been foretold, that while that prince laid snares for her, she should disappear, and afterwards be adored as a Goddess. Accordingly, whether it was that Ninias, to favour that error, had concealed the body of his mother; or that some pigeons had been seen to fly out of the palace while they were assassinating her, it was given out that she had flown away under that figure, and from that time the *pigeons* were consecrated among the *Assyrians*, who bore them in their ensigns. To this veneration for those birds, painted on the standards of the *Assyrians*, the scripture alludes, in that passage which says, *fugite a facie gladii Columbæ*, fly from the face of the sword of the pigeon.—The inhabitants of *Ascalon* had a profound reverence for the *pigeons*: they neither durst kill or eat them, for fear of feeding upon their Gods themselves. PHILO assures us, he had seen, in that city, a prodigious number of *pigeons*, which were maintained, and held in peculiar veneration.—LUCIAN speaking of a statue of *Semiramis*, which was in the court of the temple of the *Syrian Juno* or *Astarte* at *Hierapolis*, says she was there represented in the attitude of a

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persons stretching forth the hand, and pointing to the temple; whereof, says he, the reason was, that having appointed a day when she alone was to be worshipped in all her dominions, she was plunged into deep calamities; which, having brought her to wise reflections, she commanded her subjects to worship *Juno* instead of herself: and that therefore she stretched out her hand to intimate, that religious worship is to be paid only to the Goddess who was in the temple.

SECTION SIXTH.

(*Gods of Tadmor or Palmyra.*)

AGLIBOLUS AND MALACHBELUS,

The *Palmyrians* worshipped the *Sun* and *Moon*, as *Aglibolus* and *Malachbelus*;—

The celebrated city of *Tadmor* or *Palmyra*, which doubtless followed the *Jewish* religion at the time of its foundation, being the work of Solomon according to *JOSEPHUS*, suffered itself to be drawn away at length, by the superstitions of Paganism; but we cannot point out the time when it became idolatrous: we can only say, that it worshipped at first the principal Gods of the *Syrians* in general, especially *Belus* or the *Sun*, for whom it had a magnificent temple. Though the *Palmyrians* adored the *Sun* and *Moon* after the manner of the other *Syrians*, yet they had names for these two Divinities peculiar to themselves as appears from a fine monument that was formerly in the gardens called the *Horti Carfences*, which has this legend: “*Titus Aurelius Heliodorus Adrianus of Palmyra*, son to *Antiochus*, offered and consecrated at his own expence, to *Aglibolus* and *Malachbelus*, the Gods of his country, this marble, and a sign or small silver statue, for the preserva

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tion of himself, his wife and children, in the year five hundred and forty-seven, in the month *Peritus*.”—This Bas-relief was published in the year 1685 by M. SPON, with the inscription that accompanies it. But MONTFAUCON procured a more exact copy of it with better figures than those that are in the hands of the other antiquaries. It represents the frontispiece of a temple, supported by two columns, on which are two figures of young persons, between whom is a tree which some antiquaries take for a pine; but it is more probably a palm-tree, which suits better to the city of *Palmyra*, whose name was taken from that tree. On the right side of the tree is the God *Aglibolus*; under the figure of a young man habited in a turnic tucked up from the waist, so that it reaches only down to the knee; and over it he has a kind of cloak; holding in his left hand a little stick of cylindrical form. The right hand wherewith he probably held some other symbol, is broken off. On the opposite or left side of the tree, is the God *Malachbelus*, represented likewise as a young man, dressed in a military habit, with a cloak about his shoulders, a radiant crown upon his head, and behind him a crescent, whose two horns project on either side of him.

The inscription upon this monument sufficiently informs us indeed that *Aglibolus* and *Malachbelus* were two *Syrian* Divinities, since they are called Gods of his country who had consecrated to them that monument, and *Palmyra* was in *Syria*; but what Gods did they represent? Let us hear the learned SPON, whose opinion has not been contradicted. Some authors, says he, will have it, that those two figures represented the *summer* and *winter Sun*; but as one of the two has a crescent behind him, it is more credible they are the *Sun* and *Moon*. Nor is there any thing strange to find the *Moon* represented by a young man, since it is certain that both sexes are frequently given to the Gods, and there was the God *Lunus*, as we learn upon the au-

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thority of SPARTIAN and other authors.—As to *Aglibolus*, there is no doubt, but he was the *Sun*, or *Belus*, for the *Syrians* might very probably pronounce this name so, as others called him *Baal*, *Belenus*, *Bel*, or *Belus*. Further, that the *Palmyrians* worshipped the *Sun*, is a fact not to be doubted. HERODIAN, after describing the happy success of Aurelian, who made himself master of *Palmyra*, tells us he built at *Rome* in memory of that victory, a stately temple, where he put the spoils of the *Palmyrians*, and among other things, the statues of the *Sun* and of *Belus*.—As for *Malachbelus*, as this word is compounded of two others, viz. *Malach* which signifies *king*, and *Baal* which imports *Lord*, and as this God is represented with a crescent and crown, it is certain he represents the *Moon* or the God *Lunus*.

According to the Abbe RENAUDOT, there is among the inscriptions of *Palmyra* the name of *Jupiter* the thunderer; but these perhaps are only of the time when the *Romans* were masters of it. In fine, that people, superstitious to the last degree, doubtless received all the Gods whom their conquerors worshipped, and carried flattery so far as to pay divine honors to Alexander and Hadrian, when they came to *Palmyra*.

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SECTION SEVENTH.

(Phœnician Deities.)

1st. ASTARTE AND ADONIS.

Adonis and Astarte, royal personages of *Phœnicia*, deified after death, and became symbols of the *Sun* and *Moon*.

Astarte was a *Phœnician* princess born at *Tyrus* where she espoused the prince *Adonis*, her son. *Adonis* being passionately fond of the chase was one day hunting in the forests of mount *Lebanus*, where a boar wounded him in the groin; the news was quickly brought to *Astarte* that his wound was mortal. Her affliction, upon this occasion, was inexpressible: she filled the whole city with her groans and complaints, and all her kingdom went into mourning. In order to immortalize the memory of that prince, and in some measure to sooth the anguish of the queen, divine honours and solemn festivals were instituted to his *manes*. We learn also in relation to the princess *Astarte*, that she endeared herself so much to her subjects by her extensive beneficence, that after death they raised her likewise to divine honours. It being the received opinion of those early times, that the souls of great men, and above all, of such as had taught the necessary arts of life, were gone to reside in the Stars, their subjects were easily persuaded, that the souls of the prince and his spouse had taken the *Sun* and *Moon* for their mansions; accordingly, in process of time, they were adored as those luminaries themselves, which worship was already established. Their worship was also introduced into other countries by the colonies, and commercial intercourse, of the *Phœnicians*; and this circumstance has given ground to *Ovid's* fable of *Venus* and *Adonis* of the island of *Cyprus*, whither their worship came from *Phœnicia*. For though history has not transmitted to us

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exact accounts of those ancient princes who rose to the rank of Gods, the monuments that contained them being lost; yet it is easy to see that the fables handed down to us, carry an allusion to the history of those royal characters.

The fable which OVID intermixed with their history. OVID says that *Adonis* sprung from the embraces of *Cinyras*, a prince of *Cyprus*, with his daughter *Myrrha*. That princess, constrained to fly from her father's anger, (who had lain with her without knowing who she was, at a time when the queen had gone from her husband to celebrate a festival) retired into *Arabia*; where the Gods, touched with her misfortunes and repentance, transformed her into a tree, which bears the precious perfume called after her name. It was in that state she brought forth the young *Adonis*, whom the neighbouring nymphs took into their care at his birth, and nursed in the caves of *Arabia*. *Adonis*, grown up, repaired to the court of *Byblos*, in *Phenicia*, where he became the brightest ornament. *Venus* or *Astarte* became desperately in love with the youth, preferred the conquest of him, to that of the Gods themselves; and abandoned the mansions *Cythera*, *Amathus*, and *Paphos*, to follow *Adonis* in the forests of mount *Lebanus*, where he used to go a hunting. *Mars*, jealous of the preference given by the Goddess to that young prince, in revenge, had recourse to the assistance of *Diana*, who raised a boar that destroyed *Adonis*. *Venus*, coming to the knowledge of this sad accident, gave demonstrations of the deepest sorrow. In the mean time the young prince descended into *Pluto's* kingdom, and inflamed *Proserpine* with the soft passion. *Venus* ascends to heaven to procure his return, from her father *Jupiter*; but the Goddess of hell refused to give him back. The father of the Gods, puzzled with so nice an affair, referred the decision thereof to the muse *Caliope*, who hoped to satisfy the two Goddesses by delivering him up to them alternately: the *Hours* were sent to *Pluto* to

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bring back *Adonis*; and from that time he continued every year six months upon earth with his beloved *Venus*, and six months with *Proserpine* in hell.

The fable of PHURNUTUS on this subject preferred by M. LE CLERC and others to the above.

But M. LE CLERC, after SELDEN and MARSHAM, having been more inclined to take this fable from PHURNUTUS and other Mythologists, than from OVID, relates and explains it thus: *Cinnyrus* or *Cinyras*, the grand-father of *Adonis*, having drank one day to excess, fell asleep in an indecent posture. *Mor* or *Myrrha*, his daughter-in-law, *Ammon*'s wife, accompanied with her son *Adonis*, having seen him in this posture, apprised her husband of it. He, after *Cinyras* had become sober, informed him of what had happened; which so provoked him, that he poured imprecations upon his daughter-in-law and his grandson. Here, without going further, says M. LE CLERC, is the foundation of the pretended incest of *Myrrha*, which OVID speaks of; that poet having represented the indiscreet curiosity of that princess as a real incest. *Myrrha* loaded with her father's curses, retired into *Arabia*, where she abode for some time and this again, is what gave the same poet occasion to say, that this was the country where she was delivered of *Adonis* because that young prince happened to be educated there. Some time after, continues M. LE CLERC, *Adonis* with *Ammon* his father, and *Myrrha* his mother, went into *Egypt*; where, upon *Ammon*'s death, that young prince applied himself wholly to the improvement of that people; taught them agriculture, and enacted many excellent laws concerning the property of lands. *Astarte* or *Isis*, his wife, was passionately fond of him; and they lived together like a lover and a mistress. *Adonis* having gone into *Syria*, was wounded in the groin by a boar; in the forest of mount *Lebanus* where he had been hunting. *Astarte* apprehending his wound to be mortal, was so deeply affected with grief, that the people believed he was actually dead, and all

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Egypt and *Phenicia* bewailed his death: however, he recovered (by the skill of his physieian *Cocytus*, the disciple of the centaur *Chiron*) and their mourning was changed into joy. To perpetuate the memory of this event, an annual festival was instituted, during which they first mourned for the death of *Adonis*, and then rejoiced as for his being again returned to life. *Adonis*, according to the same author, was killed in battle, and his wife procured his deification. After the death of *Adonis*, *Astarte* governed *Egypt* with peaceful sway, and acquired for herself divine honors. The *Egyptians*, whose theology was all symbolical, represented them both afterwards, under the figure of an *Ox* and a *Cow*, to inform posterity that they had taught agriculture.—As to the flight of *Myrrha*, which *OVID* mentions, it means no more, says M. LE CLERC, but the curse which she had brought upon herself, and her retreat into *Arabia* and *Egypt* with her husband: and the story of her transformation into a tree, owed its rise to the equivocal meaning of her name *Mor*, which among the *Arabs* imported *Myrrha*, or *myrrh*.

From this explanation it is evident, that the learned M. LE CLERC was persuaded that *Adonis* and *Astarte* were the same as *Osiris* and *Isis*; nor is he alone in this opinion, which wants not some probability: *LUCIAN* and *PLUTARCH*, among the ancients, *SELDEN*, *MARSHAM*, and several others, among the moderns, have advanced it before him. Accordingly, M. LE CLERC brings several arguments in proof of his opinion, which may be seen in the third volume of his *Bibliothèque Universelle*. The chief of them are these: that while the festival of *Osiris* was celebrated in *Egypt*, another like it used to be kept in *Phenicia* for *Adonis*. There was mourning for them both as *dead*; and then *rejoicing* as though they had *risen* again. But what is still more decisive, we are assured by ancient authors, that the *Egyptians*, during the celebration of

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their festival, used to set upon the Nile an osier basket, wherein was a letter, which, by the course of the waves, was conveyed to *Phenicia*, near to *Byblos*, where, as soon as it had arrived, the people gave over their mourning for *Adonis*, and began to rejoice for his return to life. The festival must therefore have been the same; and as there is no doubt but it was celebrated in *Egypt* in honor of *Isis* and *Osiris*; so we may conclude that the *Syrians* celebrated it for them too, under names suitable to their own language.—To these proofs we might add, that *Adonis* and *Astarte*, among the *Phenicians*, were the symbols of the *Sun* and *Moon*, as *Osiris* and *Isis* were in *Egypt*; and that *Astarte*, was represented on monuments, with a cow's head, or at least with the skin of that animal, as *Isis* was among the *Egyptians*: in fine, that in the festivals of *Adonis* and *Astarte*, obscene emblems were carried in procession, as in those of *Osiris* and *Isis*. These are the arguments of those who maintain this opinion, set forth in their whole force.

But nearly every trait in their parallel prove them different.

I am, however, persuaded that these four personages are to be distinguished, of whom two reigned in *Egypt*, and the other two in *Phenicia*; though both the one and the other became the symbols of the *Sun* and *Moon*, upon account of the blessings they had conferred upon their people. I am far from denying, that there was a great affinity in religion between two people, so near neighbours, as the *Egyptians* and *Phenicians*; but this affinity proves not the sameness of their kings and Gods; and if there are some passages in their history, resembling one another, there are likewise many more that are quite different: for, in short, what is there in the story of *Isis* analogous to what we are told of *Cinyras* and his incest; a piece of history plainly borrowed from what the Scriptures tells us of *Noah* and his son? Do we find in the history of *Isis*, that she was obliged to fly from her father's wrath, and retire into *Arabia*,

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like *Myrrha* and *Adonis*? Besides, all antiquity agrees that *Osiris* was the brother and husband of *Isis*; and M. LE CLERC is obliged to own that *Adonis* was only the son of *Astarte*. *Osiris* is slain by *Typhon* his brother, in the manner that has been said; *Adonis* is slain either by a boar, or in a battle. *Isis* collects the scattered remains of her husband's body, and erects sepulchral monuments to them in all the places where she finds them: is any thing parallel to this told in the history of *Astarte*? The return of *Adonis* from hell, was a symbolical representation of his cure, as shall be said afterwards: the return of *Osiris* signified nothing else but that an Ox had appeared with marks like the one that was drowned. In *Egypt* the rejoicing is at finding again a young bull, distinguished by certain marks: in *Phenicia* it is because *Adonis*, whom they believed dead, is really cured by means of *Cocytus* the physician. *Adonis*, according to *Jupiter's* decree, remains six months in hell with *Proserpine*, and six months upon earth with *Venus*; nothing like this is related by the *Egyptians* concerning their *Osiris*. *Venus* could not be one moment separate from her beloved *Adonis*: *Osiris* left *Isis* to go into the *Indics*, and several other countries. *Isis* and *Osiris* reigned in *Egypt*, as all the world allow; *Astarte*, *Adonis*, and his grandfather *Cinyras*, were kings of *Phenicia*, the capital whereof, according to STRABO and LUCIAN, was *Byblos*, where these two authors say the events happened that are the subjects of this history. In fine, the one was a warlike conquering prince, the other a peaceful king, who delighted only in hunting.—What I am going to say of the worship paid to *Adonis* and *Astarte*, compared with that of *Isis* and *Osiris*, will also prove that they were different from one another.

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The festival and worship of *Adonis* at *Byblos*; whence it is propagated throughout *Syria* and the neighbouring countries;

There was, according to *LUCIAN*, a river near *Byblos*, that bore the name of *Adonis*: there, undoubtedly it was, they washed the wound of that prince; and as its streams were stained red by the soil blown into it from mount *Lebanus*, at a certain season of the year, as *LUCIAN* learned from an inhabitant of the country, hence people were induced to believe, that this change was produced from the blood of *Adonis*; and they even chose that season of the year for celebrating his festival. First of all, the whole city went into mourning, and gave public signs of grief and affliction: nothing all around was heard but groans and lamentations: the women who ministered in this piece of worship, were obliged to shave their heads, and beat their breasts while they ran through the streets, and such was the impiety of that superstitious usage, that those who would not join in the ceremony, were obliged to prostitute themselves for a whole day, and to apply what money they earned in that infamous traffic, to the service of the new God. On the last day of the festival, their mourning was turned into joy, and every one made merry as if *Adonis* had risen to life. The first part of this solemnity was called the *disappearance*, during which they mourned, or bewailed the prince's death; and the second, the *discovery*, when joy succeeded to grief. This ceremony continued eight days, and was celebrated at the same time in Lower *Egypt*, as we have seen. *LUCIAN* observes, upon this occasion, whereof he himself was an eye-witness; that the *Egyptians* exposed upon the sea a basket of osier, which being carried by a favourable wind, arrived thereby upon the coasts of *Phenicia*, where the women of *Byblos*, who waited for it with impatience, carried it into the city; and then it was that the public sorrow ended, and the festival was concluded with transports of universal joy.—

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===== We have said that the worship of *Adonis* spread
celebrated at Alex- itself very soon into the neighbouring coun-
andria;—

===== tries. THEOCRITUS describes the Ladies of
Syracuse, embarking for *Alexandria*, where they were to cele-
 brate the festival in honor of *Adonis*. Nothing was so noble and
 grand as the apparatus of this ceremony. Arsinoe, the sister
 and wife of Ptolemy Philadelphus, bore the statue of *Adonis*
 herself, in the procession. She was accompanied by women of
 the greatest distinction in the city, holding in their hands, bas-
 kets full of cakes, boxes of perfumes, flowers, branches of trees,
 and all sorts of fruit. This solemn procession was closed by
 other ladies bearing rich carpets, whereon were two beds, em-
 broidered with gold and silver, the one for *Venus* and the other
 for *Adonis*. The statue of that young prince, exhibited on this
 occasion, had a ghastly paleness in its looks, which yet did not
 quite efface the charms that had rendered him so amiable.
 The procession marched along the sea coast to the sound of
 trumpets, and all sorts of instruments, that accompanied the

===== voices of musicians.—The same ceremony
celebrated at Ba- was diffused through all *Syria*, as we are in-
bylon, &c.

===== formed by MACROBIUS. It is undoubtedly to
 the same festival celebrated at *Babylon*, that the prophet BA-
 RUCH alludes, when he says, the priests of that city sat in their
 temples with their heads uncovered and shaved, their vestments
 torn, and mourning as at a feast of the dead. The interpreters
 of Scripture are persuaded that MOSÉS, when he forbids the
Israclites to shave their heads for the dead, is alluding to the
 mourning and festivals of *Adonis*; and that in the counsel which
 Balaam gives to Balac king of the *Moabites*, to entice the *He-*
brews to the festivals of his Gods, wherein, after the feast, all
 sorts of disorders were committed without control, he has an eye
 to those of the same God, whose worship was propagated to the
 dominions of that prince. This is what AMMIANUS MARCELLI-

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NUS tells us of the city of *Antioch* in particular; *Evenerant autem iisdem diebus, anno cursu Adonia ritu veteri celebrari*, and that author shows at the same time, that the ceremonies practised in that city, were the same as those at the funerals of persons of distinction; comparing the funeral pomp of a young prince slain in combat, to that of the festival of *Adonis*, which the women celebrated with so many tears, and heavy lamenta-

tions.—*Judea* was too near *Assyria* and *Egypt*, celebrated by the Jews;—

and the *Jews* had too strong a bias towards strange superstitions, not to have celebrated the festivals of this false Divinity in their turn. The prophet *EZEKIEL*, in one of the divine transports wherein God revealed to him the abominations of *Israel*, saw near the gate of the temple that faced to the north, the women sitting and mourning for *Thammus* (that is *Adonis*).—As to the signification of this name interpreters are divided; and the *Rabbins* have invented a thousand ridiculous fables upon this occasion: but we ought to rely upon the authority of St. *JEROM*, and some other fathers of the church, who have rendered the word *Thammus* by that of *Adonis*, and were of opinion, with a great deal of reason, that those women of *Judea* mourned the death of that prince, and celebrated his festival much in the same manner as the neighbouring nations of whom we have been speaking. The author of the chronicle of *Alexandria* confirms this sentiment, translating the

same word by that of *Adonis*.—From *Syria* celebrated at Athens, &c.

and *Palestine*, the worship of *Adonis* was propagated to *Persia*, to the island of *Cyprus*, and at length to *Greece*, especially to *Athens*, where this festival was celebrated with a great deal of magnificence. When the time for the festival was arrived, care was taken, as *PLUTARCH* remarks, to place in the several quarters of the city, representations of dead bodies, resembling a young man who had died in the flower of his age. Then came women dressed in mourn-

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ing robes, and carried them off to celebrate their funeral rites, weeping and singing doleful songs, expressive of their affliction. Their tears were accompanied with shrieks and groans, as we are told by ARISTOPHANES and BION, and which is handsomely noticed by OVID. PLUTARCH adds that the days whereon this festival was celebrated, were reputed unlucky days, and that the *Athenian* fleet's setting sail at that season from *Sicily*, was taken for a bad omen: and AMMIANUS MARCELLINUS makes the same remark upon the emperor Julian's entrance into the city *Antioch*.—OVID elegantly describes the festival of *Adonis*, and his transformation into a *flower*. He makes *Venus*, disconsolate for the death of her paramour, thus address herself to cruel *Destiny*: “No, my dear *Adonis* shall not be subject to thy power; posterity shall at least preserve an eternal monument of his disaster and my distress. The festival that shall be celebrated yearly in memory of so dismal an accident, shall continually keep up the remembrance of my grief whereof he is the cause, and from the blood of my darling youth shall spring a flower. Then, pouring *nectar* upon the blood that flowed from the wound of *Adonis*, in less than an hour, there sprung from thence a crimson flower, like that of the Pomegranate. This flower is short-lived, since the same winds which make it blow, soon blow it away.” According to PLINY, this flower was the *Apemone*, so called after the wind which made it blow.

Other ceremonies of the festival of *Adonis*.
 We find among other ceremonies of the festival of *Adonis*, that they carried young corn in earthen vessels, which they had sowed there, together with flowers, sprouting grass, fruits, young trees, and lettuce. SUIDAS, HESYCHIUS, and THEOPHRASTUS, inform us of these circumstances, and add; that at the end of the ceremony, they went and threw those portable gardens either into a fountain, or into the sea, when they were near it, as it is remarked by EUSTATHIUS, and the scholiast upon

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THEOCRITUS. And this was a kind of sacrifice they made to *Adonis*, as we learn from HESYCHIUS.

It is easy to account for these ceremonies:
 The ceremonies of that festival explained.
 they carry an allusion to the life and death of *Adonis*; and I know not why they should be thought a mystery. The sprouting grass, the new sprung corn, which soon withered, were emblems of that Prince's having died in the flower of his age, of his having been mowed down by the cruel hand of death, like a young and tender plant. As for the usage of carrying lettuce at the same festival, the Ancients have assigned various reasons. Some alledge it was owing to a tradition, that *Venus* had concealed her dear *Adonis* among lettuce after his wound, as we learn from HESYCHIUS. We have even a fragment of EUBULUS, preserved to us by ATHENEUS, which gives the same reason for it. "Don't serve me with lettuce, says one of the speakers to a woman, for they say *Venus* concealed her dear lover after his death, among lettuce:" and the same author calls that vegetable *the food of the dead*. NIOANDER of Colophon, as may likewise be seen in ATHENEUS, was also of this opinion, since, in relating how *Adonis*, to escape the boar that pursued him, had concealed himself behind a plant which the *Cyprians* called *bren-tim*, he has translated this barbarous word by that of *lettuce*. But M. LE CLERC happily corrects that author, alledging that the *Phenician* word signifies a *Fir-tree*, a more suitable sanctuary to shelter *Adonis*, than *lettuce*.—To finish the explanation of the circumstances of the worship of *Adonis*, it remains to examine the reason why in his festival, they commenced with demonstrations of extreme sorrow, and concluded with those of rejoicing. PHURNUTUS, LACTANTIUS, MACROBIUS, and some others, have attempted to prove, that *Adonis* being no other than the *Sun*, the mysteries celebrated to his honor, ought to be referred to that luminary; so that the death of

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Adonis according to them, denoted the *Sun's* distance in the winter time; as the joy for his being restored, figured the return of that luminary; who, having travelled through the southern signs, and descended, as it were, into the dismal kingdom of *Pluto*, returned at the end of six months through those of the north, and brought back mirth and gaiety with his summer's rays. It will be sufficient to remark of this explanation, that it might suit well enough to the regions of *Lapland*; but not at all to those of *Syria*, where the winter is more supportable than the summer, and the difference in the length of their days but slight. The same reasoning will confute those who alledge, that *Adonis* denoted the *grain* which is lodged for six months in the bowels of the earth, as if it were in the arms of *Proserpine*; whence at the expiration of that time, it came to visit its dear *Venus*, when it began to grow.—I am inclined to believe however, that the foundation of this double ceremony of *grief* and *joy*, was constructed upon the tradition, that *Adonis* did not die of the wound he received upon mount *Lebanus*, but was cured by *Cocytus* the physician, contrary to all expectation. For it is in this sense that we are to understand a *Greek* verse of *EUPHORION's hyacinth*, which says, that “this physician alone, the disciple of *Chiron*, washed the wound of *Adonis*,” that is to say, he alone was employed in so difficult a cure, otherwise this verse would have no rational meaning. This case was looked upon as a kind of miracle, and in their transports of joy, no doubt they would say, the prince was restored to life, that he was come back from *hell* and the *grave*; metaphorical expressions common enough on such occasions. Thus we may with good reason believe, that *Venus's* grief, upon the first news of the wound of *Adonis*, was so great that the report spread through all *Phenicia*, that the prince was dead. They mourned for him as such, while he was in danger; nor did they begin to rejoice till he was perfectly recovered: of which two

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circumstances the memory was preserved in the two parts of the ceremony instituted upon that occasion; for we know that great events gave rise to the institution of festivals, as we learn both from sacred and profane history.—But if any one be tenacious of the opinion that *Adonis* died of his wound, we may account for that joy which succeeded the mourning on the last day of the festival, by saying it imported, that that prince was promoted to divine honors, after which there was no longer occasion for sorrow; on the contrary, having mourned his death, they were now to rejoice at his deification.—Though the worship of *Adonis* had a reference to the *Sun*, whose symbol in process of time he had become; yet, to trace the fable back to its source, I can find nothing in its origin, but the monuments which love and gratitude had consecrated to the honor of a beloved prince.

After the death of *Adonis*, *Astarte*, having governed the kingdom with a great deal of mildness and equity, which we have hinted at in the beginning of this article, was deified and honored with a peculiar worship as he had been before. This worship was at first pure enough; but it was blended afterwards with infamous rites, which are unworthy to be described.—This Goddess was chiefly worshipped in the sacred groves which the holy writ calls *Aserim*; and St. JEROM always renders that word by *Priapus*, to denote the abominations that were committed there. We may add, that the groves consecrated to this Divinity, were always near the temple of *Baal*, as her worship was also blended with his, and while bloody sacrifices were offered to him, even of human victims, she was presented with nothing but *cakes, liquors and perfumes*: but in further honor to her, they abandoned themselves to the vilest prostitutions, in tents made for the purpose, or in caverns that were in her consecrated groves. The worshippers of this false

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Astarte; her sa-
cred groves, tem-
ples, &c.

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Divinity, caused the figure of a tree to be imprinted upon their flesh, and were therefore called *dendrophori*, or *tree bearers*; which wonderfully agrees to what the sacred writ says of *Astaroth*, whose name *Asera*, given her by the prophets, signifies trees, or a grove.—Besides sacred groves, this Goddess had her temples. HERODOTUS mentions that of *Ascalon*, which was dedicated to her, being, according to that author, the most ancient of her temples. She had others likewise in the islands of *Cyprus* and *Cythera*, and doubtless in many other places.—It was usual likewise to set up *tables* to her upon the tops of houses, at the gates, or in the vestibules, as also in the cross-streets. And on the first day of each moon, a supper was prepared for the Goddess; and this, by the by, is what the *Greeks* called the supper of *Hecate*: the same repasts were likewise prepared for *Adonis*.—*Astarte* having become the symbol of the *Moon*, as *Adonis* was that of the *Sun*, the inspired writings always joined the worship of *Baal*, who represented that luminary, with that of *Astaroth*; which is the name they applied to that Goddess. And to shew in a few words to what excess the *Syrian* superstitions towards these two Idols was carried, it suffices to mention that Ahab had four hundred and fifty Prophets or Priests of *Baal*, and that Jezebel his spouse, who introduced into *Israel* the worship of *Asera* or of *Astarte*, had four hundred belonging to that Goddess, whose high Priest was her father Itobal the king of *Tyre*, as we learn from MENANDER of *Ephesus* quoted by JOSEPHUS.

The manner of representing these two Divinities.

The manner of representing these two Divinities was different, according to the places which had adopted their worship. Sometimes

Baal or the *Sun*, was dressed like a woman; while *Astarte* or the *Moon*, appeared armed, and with a beard. But the latter appeared more frequently under the figure of a woman, having for her head-dress an Ox's head with the horns,

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either to denote her royalty, as PORPHYRY has it in EUSEBIUS, or to represent the crescent of the *Moon*, just as *Ists* in *Egypt*, who was the symbol of the same planet.—MACROBIUS gives us the description of the *Venus Architis*, who was worshipped upon mount *Lebanus*. She was, according to him, in the posture of an afflicted and disconsolate woman, having her head covered and leaning upon her left hand, insomuch that you would have thought you saw her tears flowing; a lively and expressive image of the distress in which *Astarte* was, upon the first news of *Adonis's* being wounded. In fine, the medals of the city of *Tyre*, struck in honor of Démetrius, the second king of *Syria*, represent *Astarte*, or the *Tyrian Venus* dressed in a long habit, over which she wore a mantle tucked up on the left shoulder. She has one hand stretched forth, as if commanding with authority, while with the other she holds a crooked staff, having the form of a cross.—Among the flowers, the rose was consecrated to this Goddess, because it had been tinged with the blood of *Adonis*, whom one of its thorns had pricked. They added that this flower, formerly white, had become red from that moment, as we see in OVID.

The Greek temple of *Astarte* at *Hierapolis*:

Astarte, in process of time was stiled the *Assyrian Juno*, as we are assured by LUCIAN. But according to that author, this was not her name; nor was it given her till the time when they began to celebrate the high mysteries to her honor. We learn from the same author, that of all the towns in *Syria*, *Hierapolis*, or the sacred City, was that wherein *Astarte* was most honored: and as he was a native of *Syria*, and advances nothing, as he says himself at the beginning of his curious and learned treatise upon that Goddess, but what he had either seen, or learned from her priests, his authority here ought to be of great weight. The following is the description he gives of the magnificent temple that Goddess had at *Hierapolis*; but it was

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not the ancient one which time had destroyed, as he says himself. It was that which had been built by Stratonice whom Antiochus resigned to his son, who was desperately in love with her: accordingly, it bore all the marks of a temple built by the *Greeks*, since it had in it, statues of *Jupiter*, *Juno*, and the other Deities of *Greece*. "Of all the Temples of *Syria*, says he, the most celebrated, and most august one, is what belongs to that City: for besides the works of great value, and the offerings which are there in great number, there are marks of a Divinity who presides there. There you see the statues sweat, move of themselves, deliver Oracles; and there, sounds are frequently heard while the gates are shut: it is also the richest of any that I have been acquainted with." Here he delivers the various opinions about the founder of that stately temple, and thus proceeds to the description of it. "It fronts to the east, and rises two toises above the ground whereon it stands, and the ascent to it is by a stone stair. First there is a grand portico of an admirable structure. The gates of the Temple are gold; as is also the roof; not to mention the inside, which shines all around with the same metal. The edifice is divided into two parts, the one whereof is for the sanctuary; and is higher than the other; but none are permitted to enter thither except the priests, and but the chief of them too. In this sanctuary are two golden statues, one is that of *Jupiter* supported by *Oxen*, and the other is *Juno* supported by *Lions*. This last is a kind of *Pantheon* that bears the symbols of several other Goddesses; holding in one hand a *scepter*, and in the other a *distaff*, her head withal being encircled by *rays*, and crowned with *turrets*. In the same Temple are likewise to be seen several other statues, as those of *Apollo*, *Atlas*, *Mercury*, *Lucina*, &c. On the outside of the Temple was a large altar of brass, accompanied with several statues made by the best masters. There were upwards of three hundred Priests employed solely in

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the care of the sacrifices, besides numbers of other subaltern ministers. The Priests were clothed in white, and the high Priests in purple with a tiara of gold. Sacrifices were offered in this Temple twice a day; and there were festival days when sacrifices were offered with more solemnity than on ordinary days."

It appears evident, both from the construction of this Temple, and from the service of the Goddess who was worshipped in it, that they had borrowed many circumstances from the

which bore many traits, in its construction and rites, of Solomon's temple.

Temple of Solomon. For, *first*, each of these Temples were dividided into two parts; the one was the temple properly so called, and the other the sanctuary, whither none but the chief Priests were permitted to enter. *Secondly*, each of them was emcompassed with two courts. *Thirdly*, there was at the gate of either of them a brazen altar. *Fourthly*, the ministers of the *Syrian* Goddess were divided into two orders, namely, the Priests and the high Priests: it was the same case with those of *Jerusalem*. The Priests of *Hierapolis* were clothed in white, and the high Priests in purple with a tiara of gold: such also was the habit of the *Jewish* Priests and high Priest. *Fifthly*, LUCIAN adds, that besides these Priests, there were in the temple of the *Syrian* Goddess, a multitude of other ministers who served in the ceremonies, and a vast number of others who played upon flutes and several other instruments: and such were the functions of the *Levites*, who served the Priests, sung and blew the trumpet during the sacrifices. *Sixthly*, sacrifices were offered twice a day at *Hierapolis*, morning and evening: it was the same at *Jerusalem*. *Seventhly*, in the ceremony of the festivals of *Hierapolis*, they used to draw water from the sea, to pour it as a libation in honor of the Goddess: and what was this but an imitation of that effusion of water at *Jerusalem*, as was the custom at the feast of *Tabernacles*.

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Eighthly, accordig to LUCIAN, the animals sacrificed in the Temples of *Hierapolis*, were the *ox*, the *sheep*, and the *goat*, but no *swine* were to be offered there: it is plain that this usage was taken from the *Jews*, who sacrificed no four-footed animals but those just mentioned. *Ninthly*, the greatest festival of *Hierapolis*, according to the same author, happened in the spring season, and they who joined in it sacrificed a sheep, dressed it, and ate it at their own houses whither they had carried it, after having presented it at the altar and made libations: nothing surely bears a greater resemblance to the feast of the *Passover*, which was also celebrated in the spring of the year. *Tenthly*, there was at *Hierapolis*, says the same author, another sort of sacrifice, wherein the victim was crowned, then let loose, when it threw itself down from the top of a rock, whereon the Temple was built: this no doubt is an imitation of the feast of atonement, on which occasion they carried *Azazel*, or the *scape-goat*, into the wilderness, crowned with a fillet of scarlet, and threw him down from the top of a rock.—This parallel might still be carried further, but here is enough to satisfy us that the *Syrians*, at least as to the time whereof LUCIAN speaks, had borrowed from the *Jews* several ceremonies that were practised at *Jerusalem*.

SECTION EIGHTH.

2nd. THE CABIRI.

The *Cabiri* of *Phenician* origin, whence their worship was propagated to *Samothracia*, &c.

Though these Gods were known in *Greece* from the earliest ages, yet as their original is *Phenician*, it is proper to give them a place in the class of the *Syrian* and *Phenecian* Gods.—Nothing is more celebrated in antiquity than

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the *Cabiri* and their mysteries; though at the same time nothing is more uncertain than the origin of these Gods. The *Pelasgi*, an unsettled and vagrant people, had learned from strangers the worship of the Gods we are now speaking of; but if we may believe SANCHONIATHON, the *Cabiri* were natives of *Phenicia*. That author makes them to be descended from *Sydik*, and confounds them with the *Dioscuri*, the *Corybantes* and the *Samothraces*. From *Sydik*, says he, came the *Dioscuri*, likewise called *Cabiri*, *Corybantes*, *Samothraces*. In the second place where he mentions the same Gods, he tells us that *Chronos* gave two of his cities, namely *Byblos* to the Goddess *Baaltis*, and *Beryta* to *Neptune* and the *Cabiri*, &c. It appears therefore from that ancient author, that the *Cabiri* were the sons of *Sydik*, and that they dwelt at *Beryta* of *Phenicia*; and as the descendants of this *Sydik*, whoever he was, were deified, it is highly probable the *Cabiri* were so too, and that it was in the city now named, they first received religious worship. It is therefore certain that the *Cabiri* were *Phenician* Gods; their very name is a proof of it, as I shall presently show. DAMESIUS speaking of *Esculapius*, one of the sons of the same *Sydik*, expressly says: “*Esculapius*, who was at *Beryta*, is not an *Egyptian*, but a *Phenician* by birth; for among the sons of *Sydik* who were styled *Dioscuri* or *Cabiri*, the eighth was called *Esmunus* or *Esculapius*.”—Three ancient authors, HERODOTUS, PHERECYDES, and NONNUS, give *Vulcan*, the most ancient of the *Egyptian* Gods, for the father of the *Cabiri*: with this difference, however, that the two last assert it, while the first only says it was the opinion of the *Egyptians*, who had erected to the honor of these Gods, a temple at *Memphis*: and this author, having given an account of the conduct of Cambyzes in the temple of *Vulcan*, adds, that he entered likewise into that of the *Cabiri*, to which none but the priests were allowed to have access, and that after having made a jest of those Gods, he ordered them to be burnt. ACESILAS the

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Argive, whose sentiment is quoted by STRABO, alledges that the *Cabiri* were not the sons, but the grandsons of *Vulcan*, and that *Camillus*, whom others reckon in the number of the *Cabiri* themselves, was their father. These authors tell us further, that their mother was called *Cabirus*, and PHERECYDES adds that she was the daughter of *Proteus*. STRABO, who has made a large collection of the sentiments of the Ancients about the Gods now in question, adopts none of them: and the article wherein he speaks of them, though otherwise curious, wants that critical niceness which raises the dignity of the subject.— Certain it is, that the *Cabiri* were Gods come from the East; and as HERODOTUS delivers the opinion of the *Egyptians*, without seeming to adopt it, we may hold to what SANCHONIATHON says of them, at least in respect to their country; and from him it is incontestible that *Phenicia* is the country, and *Beryta* the place in particular, where we must search for the origin of these Gods, and of the worship that was paid to them. The *Phenicians*, who settled in several islands of the Mediterranean and Archipelago, brought with them the mysteries of these Gods, especially into *Samothracia*, where they became very famous afterwards; and the *Pelasgi*, who dwelt there at that time, having come into *Greece*, made them known to the *Athenians*. Their name is not originally *Greek*, it comes from the *Hebrew* and *Arabic*, since in those two languages as the learned BOCHART remarks, *Caber* imports *great, powerful*. VARRO, and after him TERTULLIAN, were undoubtedly acquainted with this etymology, since they call the *Cabiri*, the *powerful Gods*; which likewise agrees with the epithet given them by ORPHEUS in his hymn to the *Curetes*, and with that of *great Gods*, as they are commonly styled.

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Opinions vary
as to the number
of the *Cabiri*,
from two to eight:
—who they were.

If we would know in the next place how many *Cabiri* there were, and what their names, we shall find great diversity of opinion among the ancients. As the sons of *Sydik*, according to *SANCHONIATHON*, were denominated *Cabiri*, we must admit eight of them, if we follow his opinion, since *Esculapius* was his eighth son. *STRABO* reckons only three *Cabiri*; and though he subjoins three nymphs *Cabaridæ*, that does not increase the number of these Gods, since they had either sex indifferently given them. *TERTULLIAN* likewise restricts their number to three. Some authors admit only two *Cabiri*, to whom they also gave different names; for some call them *Jupiter* and *Bacchus*, and others *Calus* and *Terra*. The old scholiast upon *APOLLONIUS* assures us that *MANASEAS* reckoned three *Cabiri*, to which *DIONYSIODORUS* adds a fourth; of whose names, *BOGHART*, of all the moderns, has given the most happy interpretation. He derives them from the *Phenician* language, and thinks the *first* denotes *Ceres*; the *second*, *Proserpine*; the *third*, *Pluto*; and the *fourth*, *Mercury*: The arguments he brings for his opinion are in the twelfth chapter of the first book of his *Canaan*. *RELAND*, who has made a learned dissertation upon the *Cabiri*, admitting the names of the four to be as I have given them, concludes they were the Gods of the dead: that *Ceres* was the *earth*, who received them; *Pluto* and *Proserpine* the *infernal regions*, where they came to dwell; and *Camillus* or *Mercury*, the God who conducted them *thither*.—The Ancients owned yet other *Cabiri*. The *Greeks* in particular, who reduced every thing to their own religion, had quite a different idea of the *Cabiri* from the *Egyptians*, from whom they had partly derived the knowledge of them. The tradition of the *Thebans*, for example, imported, as *PAUSANIAS* has it, “that there had once been a city and men called *Cabiri*: that *Prometheus*, one of them, and his son *Etneus* having had the honor to

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lodge *Ceres*, that Goddess committed to them a *depositum*, informing them what use to make of it. The thing itself, continues he, I am not at liberty to divulge: but this much we may take for granted, that the mysteries of the *Cabiri* are founded upon this present which they had from *Ceres*." Says the same author, "When the *Epigoni* had taken *Thebes*, the *Cabiri* having been expelled by the *Argives*, the worship of *Ceres Cabiria* was interrupted for a long time. Sometime after, *Pelarge* the daughter of *Potneus*, and *Istnias* her husband, restored it, but at the same time they transferred it to a place called *Alexiarses*, without the ancient limits where it had been instituted. Forthwith, *Telondes* and the other *Cabiri* whom the war had dispersed, met together in this place. To conclude, the religion of the *Cabiri* and the sanctity of their ceremonies never have been violated with impunity." Thus it is evident PAUSANIAS would confound the ministers of the *Cabiri* with the Gods themselves.

The mysteries of the *Cabiri* much in vogue with the princes of those times:—mode of initiation.

The *Greeks* seldom give the *Cabiri* any other name than that of the *Samothracian* Gods, because their worship having been propagated from East to West, was especially established in the island of *Samothracia*, and in *Imbros* which is not far from it, as we learn from STEPHANUS, and as may be proved from its having been the custom of those times for most princes to travel thither to be initiated into the awful mysteries of these great Divinities. Accordingly we learn from DIODORUS, that *Cadmus* went into that country, and there married *Hermonia* or *Hermione*, after having participated in those mysteries. *Orpheus*, *Hercules*, *Castor* and *Pollux*, and some of the Argonauts, likewise made a journey thither, to fulfil a vow they had made in time of a great storm. *Agamemnon*, *Ulysses*, and other heroes of the *Trojan* war, were desirous to receive the same honor, as we have it from historians. MACROBIUS informs us, that *Tarquinius*, the son of *Demaratus* the *Corinthian*,

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was also initiated into those mysteries, as likewise Philip the father of Alexander the great, and several others. The *Athenians* who, according to HERODOTUS, were the first who received the mysteries of *Samothracia*, sent their children thither to partake of the same; and in this they were imitated by the other people of *Greece*. TERENCE in his *Phormio* alludes to this custom. "When the mother is delivered, says he, how many presents must be made which she appropriates to herself. One when the child is born; another on the day of celebrating the nativity; a third at the ceremony of initiation; &c." DONATUS, expounding this passage of the poet, says he alludes to the custom of sending the children at a certain age to *Samothracia*, there to be initiated, as we are told by APOLLODORUS. What led them to this practice was not only the notion they had of receiving great assistance from the Gods *Cabiri* in dangerous expeditions, especially when exposed to storms, as we learn from the scholiast on APOLLONIUS, but likewise the high reputation those were in who had participated in those mysteries, as DIODORUS SICULUS asserts.—We learn from the ancients what were the ceremonies in use upon this occasion. The person to be initiated was seated on a *throne*, had a *crown of olive* set upon his head, his belly bound with a *purple ribband*, and the rest of the initiated danced around him.

Those mysteries so highly revered, were never fully revealed. The mysteries of the *Cabiri*, and of the *Samothracians*, were in high veneration, and since those islanders had learned the worship of the *Phenicians* and *Egyptians*, it is not improbable that all were prohibited to enter their temple, at least their sanctuary, except the priests; as HERODOTUS tells us with regard to that of the *Cabiri* in *Egypt*; and it seems they took particular care not to expose the Divinities to the profane view of spectators, as the *Egyptians* had done to *Cambyses*. Accordingly PAUSANIAS having mentioned the *Cabiri* of *Greece*, makes

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apology for being obliged to be silent with respect to their mysteries. STEPHANUS informs us that there was in the island of *Samothrace* a cave called *Zerinthus*, consecrated to the *Cabiri*, wherein, if we believe LYCOOPHRON and SUIDAS, they offered dogs to *Hecate*: and that Goddess, who was afterwards confounded with *Proserpine*, *Ceres*, or *Terra*, was of the number of the *Cabiri*. But what made those mysteries still more venerable is, that the priests of those Gods were called *Coes*, a word derived from the *Hebrew* word *cohen*, which imports a priest. Accordingly, nothing was more celebrated in antiquity than these mysteries, as appears from the zeal that people had to be initiated into them; but the authors who were able to instruct us in the ceremonies that were then practised, withheld by I know not what religious awe, dare not enter particularly into the subject. By good fortune they have only concealed from us the knowledge of those scandalous rites that accompanied those mysteries, over which we should willingly draw a veil, though they had discovered them to us. HERODOTUS gives us sufficiently to know the nature of them, since, in that passage where he says that the *Pelasgi* had brought the mysteries of those Gods to *Athens*, he says they had taught the *Athenians* to represent *Mercury*, one of the *Cabiri*, in a manner quite obscure and quite indecent. Accordingly the night-time was chosen for celebrating those mysteries, as CICERO has it.—The *Pelasgi*, who doubtless were acquainted with these Gods by means of the *Egyptians*, or which amounts to the same thing, by the priestesses of *Dodona*, established their worship in *Samothrace*, and from thence among the *Athenians*; but no doubt they blended their mysteries with several obscenities unknown to the *Egyptians*, since HERODOTUS, in the passage where he says the *Greeks* had received from the *Egyptians* most of the ceremonies of their religion, also intimates that we were to except their scandalous manner of representing *Mercury*, which they

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got from the *Pelasgi*, who after having put it in practice in *Samothrace*, communicated it to the *Athenians*, whence it was afterwards propagated to the rest of *Greece*. "They who are initiated," says he, into the mysteries of the *Cabiri*, which the *Samothracians* celebrate, and which they have communicated to the *Pelasgi*, know well enough the truth of what I advance." There was no place in the world where the worship of the *Cabiri* became more famous than in *Samothrace*, where the *Pelasgi* had established it. There it was that those hideous mysteries were celebrated, which got their name from the same island, and were called *Orgies* too. The obscenities that accompanied those mysteries must indeed have been very abominable, since, as we have already seen, the ancients who were led to mention the *Cabiri* and their worship, protest that they durst not reveal them. PAUSANIAS, after having told us that the temple which the *Cabiri* had in *Beotia* was only seven stadia from the sacred grove of *Ceres*, *Cabiri*, and *Proserpine* subjoins, "the reader will pardon me if I do not satisfy his curiosity about the *Cabiri*, nor as to the ceremonies of their worship, and of that of *Cybele*," &c. S. CLEMENS of *Alexandria*, in order to combat *Paganism* with more advantage, thought fit to reveal a part of those horrid rites; but as what he says can answer no such purpose now, I cannot be blamed for suppressing it.—ARNOBIUS informs us that in the celebration of those mysteries, they slew one of the initiated; probably to offer him as a sacrifice to the *Cabiri*. And FIRMICUS seems to have copied ARNOBIUS, when he tells us that in the mysteries of the *Corybantes*, murder was honored, it having once happened that one of the initiated was slain on that occasion by two of his brethren. "Whoever, continues he elsewhere, has a mind to shed the blood of his brother, may participate in the mysteries of the *Corybantes*." But, without pretending to justify those mysteries, it is most probable that the fact related by ARNOBIUS,

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and after him by FIRMICUS, refers to an accident that had happened in the *enthusiastic fury* of some of the initiated who had killed their brother. And indeed, there is nothing like this to be found in the ancient historians: this only is certain, that persons guilty of homicide, went to *Lemnos* to be expiated from that crime, as we learn from HESYCHIUS. But waving this, the festival of the *Cabiri*, instituted first at *Lemnos*, was adopted by the inhabitants of the neighbouring isles, and then passed into *Greece*, especially to *Thebes*, where it became very famous.

In fine, the last question we are to examine is whether we are to confound the *Cabiri* with the *Corybantes*, the *Curetes*, the *Idai Dactyli*, and the *Telchines*: And here we must freely

own that many Ancients do not distinguish them from one another. STRABO, gives the sentiments of SCERSIUS and of some other authors, who maintain it, and among the moderns, VOSSIUS and M. ALTORI have followed the same opinion. For my part, I think we are to distinguish them, and my reasons are these. *First*, SANCHONIATHON, HERODOTUS, PHERECYDES, and NONNUS, who speak of the *Cabiri*, and give their genealogy, make mention neither of the *Corybantes*, *Dactyli*, nor *Curetes*. *Secondly*, according to all the Ancients the *Cabiri* were of the number of the great Gods: now, no such thing is said of the *Corybantes* or of the others just mentioned.—The account which the best authors give of the *Dactyli*, is, that they were natives of the island of *Crete*; that they were the first who found out the art of forging iron, after the burning of mount *Ida*; an event which makes one of the epochs in the *Parian marbles*. In fine, that they were five in number, as their name, derived from the fingers of the hand, undeniably proves. Sure this notion of them is nothing like what is given of the *Cabiri* by SANCHONIATHON, HERODOTUS, and the other ancients.—The account given of the *Curetes*, that they had

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the care of *Jupiter* in his infancy, who made it their business to hinder his cries from being heard, by clashing upon their spears, and dancing about him, by no means agrees with what antiquity relates of the *Cabiri*.—The *Telchines* were accounted a sort of wizzards, who travelled the country to tell fortunes, and to attract the admiration of the populace, who are always apt to admire what carries an air of the marvellous.—As for the *Corybantes*, these were priests of *Cybele*, who in the mysteries of that Goddess leaped and danced about her, and made a wild kind of noise with their arms. —But, it will be said, the mysteries of *Samothrace*, or of the *Cabiri*, are frequently called the mysteries of the *Corybantes*. This is the very thing that possibly has misled the authors I am now confuting. The *Corybantes* were the ministers of those mysteries, not only at *Lemnos* and at *Imbros*, but also throughout all *Phrygia* and elsewhere: what wonder then that they have been indifferently called the mysteries of the *Cabiri*, or the mysteries of the *Corybantes*? It is therefore certain that we must not confound the *Cabiri* with the *Corybantes*, the *Daçtyli*, &c: nor mistake for those Gods who were so highly respected in antiquity, the ministers of their worship; ministers who by their conduct made themselves extremely despicable. We shall speak at more length of these *Corybantes* in the history of *Cybele*, whose ministers they were. But what shall we think of an ancient inscription quoted by M. ALTORI, whereby it appears that the *Cabiri* were confounded with the *Dioscuri*? “Caius, the son of Caius an *Acaranian*, who was made priest of the great Gods *Dioscuri Cabiri*, erected this monument in the year when Dionysius was *Archon* after Liciscus.” Thus it would seem, that the *Cabiri* were sometimes confounded with the *Dioscuri*, as also with the *Anaces* or *Anactes*; a sentiment adopted by the antiquary just cited, and which he endeavours to prove from a passage in CICEO. But still I am of opinion they are to be

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distinguished from one another, as their genealogy proves. According to Cicerō, the *Anaces* and the *Dioscuri* were sons of *Jupiter the ancient*: The *Egyptians* gave those Gods *Vulcan* for their father; and the *Phenicians* gave them *Sydik*. I know that, according to many learned moderns, this *Sydik* was the same as that *ancient Jupiter*; but what ground had they to think so? for my part I know none. Besides the author whom I have now cited, gave to those three *Anaces* the names of *Tritopatreus*, *Eubuleus*, and *Dionysus*, but we see the ancients gave quite different names to the *Cabiri*.—We are also to observe that they who reckon *Castor* and *Pollux*, *Jasion* and *Dardanus*, in the number of the *Cabiri*, are certainly mistaken; and what may have led them into this error is, that these heroes had got themselves initiated into the mysteries of those ancient Divinities; and the last had perhaps brought their worship into *Phrygia*, with that of *Cybele*, who was the same with *Terra*, or *Proserpine*, and the chief of the *Cabiri*, as we learn from *Varro*. The worship and ceremonies of that Goddess passed from thence into *Italy*, whither *Aeneas* brought them with his household Gods, who according to *Macrobius* and *Varro*, were the same with the Gods *Cabiri*: And this opinion wants not probability, since, as shall be said when we come to the *Pataici*, the figures of all those Divinities very much resembled those of the *Penates*.

SECTION NINTH.

3rd. THE ANACTES.

Diversity of opinion as to the number and identity of the *Anactes*.

Several authors, among whom are *Plutarch* and *Theodoret*, reckon among the Gods *Anactes* or *Anaces*, none but *Castor* and *Pollux* the two *Dioscorides* or sons of *Jupiter*;

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whose history shall be given when we come to the *Argonauts*, whom they accompanied to the conquest of the *golden fleece*. But CICERO, more exact in this matter, speaks of three sorts of *Anaces*. The *first* were the sons of an ancient *Jupiter* king of *Athens*, and of *Proserpine*; their names were, *Tritopatreus*, *Eubuleus*, and *Dionysius*. The *second* were the sons of the third *Jupiter* and *Leda*; these were *Castor* and *Pollux*. The *last* were *Alco* and *Melampus Emolus*, the sons of *Atreus*. Some Ancients reckon a much greater number of them, since they confound them with the twelve great Gods. Accordingly PAUSANIAS tells us that *Hercules*, after having pillaged *Elis*, to be avenged of *Augias*, set up six altars to the twelve great Gods or *Anactes*, so that there were two of these Gods for each altar. The ancient scholiast upon PINDAR names some of these *Anactes*: but the passage where he speaks of them, is too much corrupted for one to draw any certainty from it.

Authors are not more agreed about the etymology of the name given these Gods. PLUTARCH thinks it was given to the *Tyndarides*, that is *Castor* and *Pollux*, either upon account of their having procured *peace*, or because they had been placed among the *Stars*, (which makes HORACE say, *sic fratres Helena lucida Sidera*) or for other no better reasons. This is the passage in which he speaks of them. "*Castor* and *Pollux*, says he, being masters of *Athens*, demanded only to be initiated. Wherefore they were admitted into the fraternity of the great mysteries, after having been previously adopted by *Aphidnes*, as *Hercules* had been by *Pylius*. They now had divine honors paid them and were designated *Anaces*, either from having put an end to the war, or because they had taken such great care of the *Athenians*, that although the city was full of troops, yet none of the inhabitants had received any injury; for this word is derived from a term which signifies, to

Their name derived from their ancestor, the giant *Anak* king of *Hebron*.

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protect, to be careful; and from thence perhaps, kings have been called *Anactes*, as being protectors or fathers of their people. There are some however who tell us, that this name was given to the *Tyndaridæ* upon account of their constellations which appear in the heavens; for the *Athenians* call *anecas* and *anecathen*, what others call *ano* and *anothen*, importing *above*.” —*Castor* and *Pollux* were indeed very justly taken into the number of the Gods *Anactes*, for the reasons which shall be given hereafter; but they were not the sole nor the most ancient Gods of that name, which indeed was not known to the *Greeks* till the arrival of the *Phenicians*, among whom the descendants of *Anak* (who had reigned at *Arbe*, or *Hebron*, as we see in *Joshua*), were famous, as we shall observe in speaking of the Giants. *Inachus* was of that race. There is even a great deal of probability that *Inachus* was not the proper name of him who conducted the first colony into *Greece*, and that it was given him only in allusion to his ancestor *Anak*; but we shall discuss this point more particularly in another place. Further, I am persuaded that *Anactes* was not a name given to all kings in general, as *PLUTARCH* would insinuate, although in the *Greek* language that word properly imports *kings*; but to such of *Inachus's* descendants as distinguished themselves by their illustrious deeds.—*VOSSIUS* is also firmly of opinion, that the name of the Gods *Anactes* was originally from *Phenicia*; but he thinks it had been brought into the West by *Cadmus*, or by the *Canaanites*, whom *Joshua* by his conquests had obliged to quit *Phenicia*, and who had retired into *Greece*; and he adds, that the *Spartians* who called themselves allies of *Israel*, as we learn from *JOSEPHUS*, were a colony of the *Canaanites*, who were mostly descended from *Abraham* by *Hagar* and *Keturah*: and this is the reason why the most famous of the *Greek Anactes* were *Castor* and *Pollux*, natives of *Sparta*, the *Lacedæmonians* having given them that name to honor the memory of

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Anak's descendants, of whom they had heard so many wonderful stories. It is certain the *Greeks* had some knowledge of this *Anak*, who is mentioned in the sacred books, and knew he had been a man of an extraordinary stature, and the father of a gigantic race.—This seems to be the most probable account of the Gods *Anactes*, so noted among the *Greek* poets.

SECTION TENTH.

4th. THE PATAICI.

The *Pataici* resembled *Pygmies*, the *Cabiri*, and *Penates*; and were set upon sterns of ships as patrons.

The *Pataici* or *Patæci*, for this name is either way pronounced, were, according to *HE-SYCHIUS*, *Phenician* Gods represented as *pygmies*, whose statues used to be placed upon the *sterns of ships*. If we credit *HERODOTUS*, they had a great deal of resemblance, as to their figures at least, to *pygmies*; and they were so ugly that they were the occasion of provoking the scorn of *Cambyzes*, when he entered into the temple of *Vulcan* in *Egypt*, where he perceived the statue of that God resembled them. The account given of this, by that ancient historian, is as follows. “*Cambyzes* having one day entered into the temple of *Vulcan*, offered a thousand insults and indignities to the image of that God, because it resembled those Gods whom the *Phenicians* called *Pataici*, and which they set upon the *prows* of their ships. By the way, I would inform those who have not seen them, that they are made like *pygmies*. He entered also into the temple of the *Cabiri*, to which none are allowed access, but the Priest; and he ordered all the statues that were there, to be burnt, after having made a jest of them; for they resembled those of *Vulcan*, from whom they say the *Cabiri* are descended.” Upon this we may remark, *first*,

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that the statues of the Gods *Pataici* and of the *Cabiri*, had a great resemblance to one another, and that among the *Egyptians*, *Vulcan*, the most ancient of their Gods, was represented as they were; as were also, in later ages, the Gods *Penates* among the *Greeks* and *Romans*. Secondly, that HERODOTUS is mistaken, when he says the *Phenicians* set up their Gods *Pataici* upon the *prows* of ships, whereas it was upon the *sterns*, as HESYCHIUS, SUIDAS, and after them, SCALIGER and BOCHART agree; and neither the *Phenicians*, nor the *Greeks* to whom this custom was communicated, ever inverted that order. Accordingly they always placed upon the *stern* the image of one of these Gods, who was reckoned the patron and protector of the ship. Whereas they put nothing upon the *prows* but the figure of some *animal* or of some *monster*, which communicated its name to the ship. For this reason they had a custom of adorning the *stern* with flowers and garlands, as the place consecrated to the Divinity by whom it was protected, as we learn from VIRGIL; which was never practised as to the *prows*, where was only to be seen the figure of some *animal* or *monster* as we have said, which had no title to such homage.

Their name derived from the *Phenician* word *patach*, or *batach*, to engrave, or confide in.

If you ask the origin of this name, I answer, our most learned authors derive it either from the *Hebrew* or the *Phenician*. The learned SCALIGER will have it to be from the *Hebrew* word *patach*, to engrave; but BOCHART derives it from *batach*, to repose trust, or to confide in; either of which etymologies perfectly agrees to the use which the *Phenicians*, and after them the *Greeks* made of the Gods *Pataici*.—I shall only add further, that the usage of giving ships the names of animals represented upon the *prows*, was very ancient; accordingly we see that VIRGIL names those which composed Æneas's fleet, the *Centaur*, the *Whale*, &c.

THE PALICI.

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SECTION ELEVENTH.

5th. THE PALICI.

The fable of
ÆSCHYLES, which
gives the *Palici* a
Sicilian origin.

MACROBIUS in his *Saturnalia*, says that ÆSCHYLES the *Sicilian* poet in his tragedy entitled *Ætna*, is the first who has given the original of these Gods so well known in *Sicily*, to this effect. "It was near the river *Symetha* in *Sicily*, that *Jupiter* fell in love with a nymph called *Ætna*, others name her *Thalia*, who, to conceal from *Juno* the knowledge of her intrigue, and to escape her vengeance, entreated her lover to hide her in the bowels of the earth; which request she obtained: and when the time of her delivery had arrived, there sprung from the earth two children, who were called *Palici*, as if one would say, sprung from the earth into which they had been conveyed. These two children were afterwards deified." But this is a mere fable, founded upon the equivocations of the name of these Divinities: and this was the ordinary resource of the *Greeks*, when they would trace the origin of their Deities in the etymologies of a language which they did not understand.

But the better
opinion attributes
them to *Phenicia*.

But the name, and doubtless the worship, of the Gods *Palici* came from *Phenicia*. It is very probable that it is derived from the Hebrew word *palichin*, which signifies *venerable*, as BOCHART proves; which the poet ÆSCHYLES, from whom MACROBIUS has borrowed the fable, seems to insinuate, when he said *Jupiter* ordered the Gods *Palici* to have the title *venerable* given them. HESYCHIUS also confirms the happy conjecture of BOCHART, since he says *Adranus*, whose name is likewise *Phenician*, was father of the *Palici*; for I can hardly think the reader will give into the ridiculous error of some of the learned, who are of opinion that in HESYCHIUS we ought to read

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Adrian instead of *Adranus*, as if that *Roman* emperor, who was not deified till forty years after the coming of *Christ*, could be the father of these ancient Divinities, whose worship was celebrated in *Sicily* many ages before he was born; and give his name to the river *Adranus*, which was so called long before.—

There is reason to think that *Adranus* was the same as *Adramelech*, who is mentioned in the books of *Kings*, and whose name imports a magnificent king, and that his worship, as also that of the *Palici*, was brought into *Sicily* by the *Syrian* or *Phœnician* colonies, who settled there; this is what we learn from *BOCHART*, and his conjectures appear highly probable.

It is certain, the *Palici* were very much honored in *Sicily*; and *DIONODORUS* assures us they had a temple near the city *Erice*, revered both for its antiquity, and for the wonderful things that happened in it. Accordingly we are told

by *MACROBIUS*, after *ÆSCHYLES* and *DIONODORUS*, that there were near this temple two small lakes of boiling and sulphurous water, always full without overflowing, which were called *Delli*, and held in the highest veneration by the credulous people, who imagined that they were the brothers of the *Palici*, or rather that this was the place whence they themselves had sprung, when their mother delivered them. *OVID* likewise describes them. It was near these two pools that solemn oaths used to be made, and there controversies were determined that could not otherwise be easily decided. Those who were called to take this oath, purified themselves; and after having given security to pay, if the Gods condemned them, they approached the pools, and swore by the Divinity who presided over them. If their oath was sincere, they went off unhurt; but perjurers were punished upon the spot, as all authors who have mentioned it, are agreed, though they are not quite agreed as to the nature of the punishment. *MACROBIUS* will have it that

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they fell into one of the lakes and were drowned; POLEMÓN asserts that they died suddenly; ARISTOTLE and STEPHANUS say they were consumed by a secret fire; and according to DIODORUS, there were only some of them that lost their lives.—Whether these different punishments were real, or only feigned to terrify perjurers, as would seem from the diversity of opinions; it is certain that none approached those pools and the altars of those implacable Gods without a great deal of terror, and the place was a secure sanctuary for oppressed slaves; their masters being obliged before they could get them back, to promise to treat them with more humanity, which they religiously observed for fear of bringing some terrible punishment upon themselves.—We must not omit to observe that the ancient inhabitants of *Sicily* called these two lakes *Delli*, from an *Arabic* word, which imports *to make discovery*; because the oaths taken there discovered the truth; or, as is more probable, from the *Hebrew* word *daal*, *to draw out*. I am inclined to adopt this etymology, because it seems to agree better with what ARISTOTLE says upon the oaths we have mentioned. According to that philosopher, they wrote the oath which they made to those Gods in the form of a note, which floated on the surface of the water, if the party swore to a truth; but it sunk to the bottom, when he perjured himself. As the custom of those oaths came from the East, as also the worship of the Gods *Palici*, it is very probable it was an imitation of what is written in the book of *Numbers*, concerning the trials of the water that was given to adulterous women to drink; and the punishments, mentioned by these authors, were nothing else perhaps but a tradition of what befel those who were guilty of the crime whereof they were accused.

SECT. XII.

DAGON.

But here we must add that the temple of the also where these *Palici* was not only venerable upon account of Gods delivered oracles and received human sacrifices. all that I have been saying, but also for the prophecies that were delivered there from time to time. MACROBIUS, after XENAGORAS, tells us that *Sicily* being distressed with famine, they consulted the oracles of the *Palici*, and were answered, that if they sacrificed a certain hero, whom authors do not name, the famine would cease; which accordingly happened. The *Sicilians*, in acknowledgement of this blessing, heaped fruits and presents upon the altars of those propitious Deities. Their superstition was afterwards carried so far as to offer up to those Gods human victims. But this barbarous custom, was at length abolished, and the *Palici* contented themselves with common offerings.

SECTION TWELFTH.

(*Philistian Deities.*)

1st. DAGON.

The origin of *Dagon* is very ancient; he was the inventor of agriculture, and the God of corn.

Dagon was one of the most celebrated Divinities of the *Philistines*, and one of those whom the Scripture most frequently mentions. If we may believe SANOHONIATHON, the original of this God is very ancient. *Cetus*, says that author, had many sons, and among the rest *Dagon*, so called from the word *dagan* which in *Phenitian* signifies *wheat*. As he was the inventor of the plough, and taught men the use of corn for bread, he was deified after his death, as the God of corn, and surnamed *Jupiter Agrotea*, or the labourer.

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Various opinions about the mode of representing him:—in the human figure most probably.

BOCHART, persuaded that it is to the *Phenician* author we must have recourse for the origin of the Gods of his own country, is consequently in the right to look upon all that has been delivered about the figure of *Dagon*, as so many *Rabbinical* fables. And indeed, some of those doctors of the law, confounding that God with *Atergatis* or *Derceto*, say he was represented as a man, in the upper part of his body, and as a fish from the waist downward; while others, on the contrary, will have it, that he had the form of a fish above, and a human figure in the lower extremities. Some again, alledge, that he was all fish: others, that his figure was that of a man from head to foot; and these, doubtless, have most reason. This is the account given of him in Scripture, when it tells us, that at the presence of the ark of the Lord, which the *Philistines* had placed in the temple of that God, after the defeat of the *Israelites*, his idol was overthrown, and that his head and hands were found upon the threshold of the gate of the temple, while the rest of the body remained upon the pedestal.

His magnificent temples:—that at *Gaza* pulled down by *Sampson* upon the *Philistines*.

But be that as it will, the *Philistines* had a high veneration for *Dagon*, and his temples were magnificent. That which he had at *Gaza* must indeed have been vastly large, since *Sampson* (whom they conducted thither, after taking him out of prison, to insult that formidable enemy, imagining he had lost all his strength by the treachery of *Dalila*) having pulled down the pillars that supported it, buried in its ruins more than three thousand men. The temple which this God had at *Azoth* was no less famous, there was the ark of the Lord deposited, and there the miracle happened which I have above related. The head of *Saul* was also placed in one of the temples of the same God, as we see from the book of *Samuel*, and his arms in that

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MARNAS.

of *Astaroth*; a new proof to mention it by the way, that *Dagon* and *Astaroth* were two distinct Divinities.

SECTION THIRTEENTH.

2nd. *MARNAS*.

Marnas, one of the Gods of *Gaza*; became famous in *Crete*.

The *Philistines* had another Divinity, of whom Sr. JEROM gives us no high idea, since he says this God, shut up in his temple, was in continual fear of its downfall. But it is probable that holy doctor had a mind in this, as in many other passages, to rally the *Pagans* upon their false Gods. For in truth, *Marnas* was looked upon by the inhabitants of *Gaza*, as one of their great Gods, since, among them he was *Jupiter* himself. His name, in the *Syriac* language, imports Lord; which is very applicable to the father of Gods and men. But who was this *Jupiter*, who had the surname of *Marnas*? This is no easy matter to determine. The learned, however, are of opinion, that it was the *Jupiter* of *Crete* (the same who carried off *Europa*, and this is the sentiment of STEPHANUS) that is to say, *Minos*, the first of the name. Some authors will have this *Marnas* to have been secretary to that prince, who employed him to digest the code of his laws, as shall be said in his history. He who carried off *Europa* to convey her into *Crete*, probably brought *Marnas* with him; for to be sure he must have been born in *Syria*, as his name demonstrates. The same name became famous in the island of *Crete*, and it was given to the young women, who were called *Marna*, as much as to say *madam*.—*Marnas* was highly honored in the city of *Gaza*: there he had a temple, and games and chariot-races were celebrated to his honor. *Gaza* joined sometimes the name of that God in her medals together with her own.

SECTION FOURTEENTH.

(Some other Syrian Deities, known only in Scripture.)

1st. G A D.

Gad was the first of the Pagan Divinities mentioned by MOSES. He was invoked as the God of fortune, invoked by *Leah*, at the birth of *Zilpah's* son *Gad*. *Gad*, the son of her handmaid *Zilpah*, was born, who therefore received that name. SELDEN says, the *Hebrews* explained this term as meaning *propitious star*; and that in *Arabic*, *Gad* signifies *good fortune*. ST. AUGUSTIN maintains that *Leah* on the above occasion, spoke after the manner of idolaters, and invoked the *propitious star*.

SECTION FIFTEENTH.

2nd. THE TERAPHIMS.

The *Teraphims* were a species of private idols, of the human figure, worshipped by the *Chaldeans* as early as the time of *Laban* and *Jacob*, answering to the idea we have of the *Penates* of *Greece* and *Rome*, whither they gradually propagated through the *Greek* colonies of *Asia Minor*, only changing their name; and like these, every one had of them in his house for the preservation of his family. Some of them were large and others small; since on the one hand, *Mitchol* put one of them into *David's* bed, that his keepers might think it were *David* himself asleep—and on the other hand, although *Rachel* had stolen several of them from her father, yet she concealed them under the pannel of her camel, setting

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THE TERAPHIMS.

upon them. And had they been public Gods, *Laban* would not have said, *why have you stolen my Gods?* nor would he have been alone in the pursuit of *Jacob*; the whole people having concern in that theft, would have seconded him.

They were worshipped as Deities and used as *amulets*, as well as *talismans* in divination.

The *Teraphims* were very celebrated in those ancient times. But authors are not perfectly agreed as to the notion people had of them. The Scripture interpreters, and the *Rabbins*, have offered a great number of conjectures about the nature of those *Teraphims*, and SELDEN has hardly omitted any thing material upon the subject. Some alledge they had a religious worship paid them, while others will have it that they were looked upon as so many *Talismans* which were used in divination—a species of superstition with which all the East is to this day greatly infatuated: for there is not a man in *Persia* and the neighbouring countries, who does not bear about with him *Talismans* or *Amulets*; and sometimes they have vast numbers of them, which consist in some mysterious words, written upon paper, or engraved upon wood or precious stones, with some signs or celestial constellations under which they have been made. Since the Scriptures called these *Teraphims* Gods, it is probable they were honored as such; and the author of the *second book of Kings*, leaves no room to doubt of their having served for divination, when he says, “*Josias* entirely destroyed in his kingdom, the spirit of *Python*, the *Fortune-tellers*, and the *Teraphim*.”—As in the opinion of the *Rabbins* they served for divination, *Rachel*, according to them had no other design in her theft, but to hinder *Laban* by their means from knowing the way they had taken at setting out from his house, and consequently to prevent his pursuing them. SR. AUGUSTIN seems to favour the opinions of these *Rabbins*. And to this purpose *Laban* had said to *Jacob*, *I have divined that God hath blessed me for thy sake*. Some interpreters are of

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opinion that *Rachel*, though instructed by her husband in the worship of the true God, had yet some byass towards idolatry; but there are others, and those by far the most numerous, who judging more favorably of *Rachel's* piety, say, she carried away her father's Idols, only to take from him the objects of a criminal worship.

In what manner they were used as *talismans* for discovering futurity.

But in what manner were the *Teraphims* used for discovering futurity? Were they consulted as *Oracles*? How were the responses given to the requests that were demanded of them? These are questions which are not decided by authors who have treated of the subject. As for the conjectures of Interpreters and the *Rabbins*, they are not worth repeating. *EZEKIEL*, relating how *Nebuchadnezzar*, having stopped in a place where two ways met, had recourse to divination, that he might be determined to which side he should turn his arms, tells us he *interrogated* the *Teraphims*. But he does not inform us how those idols answered him; and as he adds that, after this operation of the *arrows*, and *Teraphims*, the lot fell upon *Jerusalem*, which determined him to go against that city; and as we know further, that divination by *arrows* consisted in mixing them after a certain manner; it would seem that the *Teraphims* being a kind of *talismans*, on which perhaps were engraved the heavenly signs and constellations, they thought by applying them in a certain manner to the aspects of those constellations and signs, they might divine what events they were curious to know. We also find in the eighteenth chapter of the book of *Judges*, that the *Teraphims* were consulted for the knowledge of some future event, since the deputies sent by the tribe of *Dan* to spy out the land, having come to the house of *Micha*, who had the *Teraphims* and a *Levite* to serve them by way of priest, prayed him to consult them that they might know whether their journey would be prosperous.—*Onkelos*,

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THE TERAPHIMS.

the *Syriac*, the *Rabbins*, and after them GROTIUS and several other interpreters, had therefore good reason to believe, that the *Teraphims* were *talismans*, that is to say, figures of metal, melted down and engraved under a certain aspect of the planets; to which several virtues were ascribed, and by means whereof they thought they had a power of divining. MAIMONIDES, says they were anciently molten of gold and silver; that the first were consecrated to the *Sun*, and the second to the *Moon*: and that they attributed to them the virtue of averting evils and foretelling what was to come. We are assured that the ancients had some of those magical figures that were *automatons*, and delivered oracles; a thing likewise common among the *Egyptians* and *Arabians*, who boasted of having the secret of confining in those figures the Demons and Gods, and of forcing an answer from them when they were consulted. The testimony of the prophet ZECHARIAH would seem to favour the opinion which I impugn, since he plainly says the *Teraphims* spoke: but provided it be granted that they revealed future events in any manner whatever, his assertion shall have all its force.

Whether the *Teraphims*, when worshipped as Divinities, were adopted as representations of natural objects, such as the Planets; or animated objects, such as the Souls of men defunct, has never been determined, though some learned men strenuously contend for the latter, and have even conferred the intended honor upon the manes of *Noah* and *Shem*. But on what proofs can such an allegation be established? Upon this hypothesis the author is obliged to say there were in every house but two *Teraphims*, to represent those two Patriarchs; but as the Scripture mentions these Gods without specifying their number, I do not think they can be restricted to two. This much we know, that if the Gods *Penates* derived their original

They were symbols of the *Sun* and *Moon*.

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from these ancient *Tetraphims*, as we cannot doubt, it was free to every one to have as many of them as he might wish. But if we may credit MAIMONIDES, the question is clearly decided in favour of their having been symbols of the *Sun* and *Moon*, and not of Souls departed, as he has informed us that those made of *gold* were consecrated to the first, and those of *silver* to the second of these luminaries.

SECTION SIXTEENTH.

3rd. MOLOCH.

Moloch, a principal Deity of the *Ammonites*: his representation and sacrifices.

Moloch, one of the principal Gods of the East, was especially worshipped by the *Ammonites*, who represented him under the monstrous figure of a *man* and a *calf*. There were contrived about the feet of this statue, seven cells or furnaces, in which so many objects of his sacrifice were consumed. One of them received the *flower* for the offering; another received *turtle doves*; in a third was offered a *lamb*; in a fourth they sacrificed a *ram*; the fifth was the receptacle of a *calf*; the sixth received an *ox*; and the seventh was set apart for the still more horrible sacrifice of a *child*, who was therein burnt alive. While those unhappy victims that were roasted in the furnaces, sent forth most doleful cries, the priests beat drums, to hinder their wailings from being heard. From this noise, the valley where those abominations were committed, was denominated the valley of *Tophet*, as much as to say, *the valley of dreadful sounds*.

His worship introduced into several other countries.

The infamous worship of *Moloch* was propagated into several countries, and the *Jews* themselves adopted it in the time of *Moses*, since that sacred legislator prohibits them to

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consecrate their children to that Divinity; *de semine tuo non dabis ut consecretur Idolo Moloch*. And God threatens to extirpate the whole race of those who should commit that abomination. The *Israelites* must indeed have been addicted to this cruel superstition before they came out of *Egypt*, since the prophet *Amos*, and after him St. *STEPHEN*, reproach them for having borne the tabernacle of that God.

The Interpreters of the Bible, and some other learned men have endeavoured to find out who this *Moloch* was. Some have been of opinion with *ANTONIUS FORSECA*, that he was the same as *Priapus*. *GERARD VOSSIUS* has attempted to prove that he was the *Sun*. But the most common opinion is supported by the conformity of human sacrifices, which were offered equally to *Moloch* and *Saturn*. Nevertheless, as the fable of this last is borrowed in many of its circumstances from the history of *Abraham*, there is no doubt but that the former had also been modelled upon what the *Pagans* had learned of the history of that holy *Patriarch*. Thus *SELDEN*, father *KIRCHER*, *BEGER*, and several others have reasoned upon this head; but no body has proved this opinion with more force than *M. FOURMONT*. *Moloch*, says he, was a *furnace* according to the opinion of all the Orientals. Now this idea was taken from that particular furnace which was said to have been kindled in *Ur*, a town of the *Chaldeans*, therein to consume *Abraham*, as we are told by the *Rabbins*: and as the name of that city is the same with that of *fire*, instead of saying that this holy *Patriarch* had come out of *Ur* of the *Chaldeans*, they fabled that he had been taken out of the *fire* or *furnace*. So that here is one leading circumstance shewing the connection between the origin of *Moloch* and the history of *Abraham*. Again, in the sacrifices of *Moloch*, infants were offered up; is not this an imitation of the sacrifice of *Isaac*, which the *Pagans* always

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thought to have been performed according to the very letter? In the sacrifices of *Moloch*, together with the human victims, others were offered, namely, turtle doves or pigeons, a sheep or a lamb, a ram or a goat, a calf or a bull, to which they added flour. Here the author puts the question, whence those circumstances had been derived? To which he answers that the history of the *Patriarch* exhibited all this *apparatus*. Take for me, says *Abraham*, a heifer of three years old, a ram of the same age, a turtle dove and a pigeon. Besides these, there was the ram offered up in place of *Isaac*, the flour, or rather *loaves* baked under the ashes, which we read of in the history of the same *Patriarch*, and the calf he slew for the entertainment he gave the *Angels*; and it can hardly be refused, that all the circumstances of the sacrifices offered to *Moloch*, were expressive of *Abraham's* adventures.—But they who take *Moloch* to be *Saturn*, want not proofs to support their opinion. Indeed the *Saturn* adored by the *Carthaginians*, had a great deal of resemblance to the God of the *Ammonites*, since, according to *Diodorus Siculus*, he was represented by a figure in bronze, the palms of whose hands were turned up and sloping towards the earth, insomuch that when they put a child into his arms to consecrate it to him, it fell down that moment into a fire kindled at the feet of the idol, where it was very soon consumed. Nothing is more celebrated in antiquity than the human sacrifices offered to *Saturn*, not only at *Carthage*, and in several other places of *Africa*, as *Minutius Felix* remarks, but also in *Phenicia*; though that God was represented there in a manner different from what we have been now speaking of, since to his statue were added eyes and wings: and this barbarous custom of offering those sorts of victims to that God, lasted till the time of *Tiberius*, as *Tertullian* relates.—Those who will have it, that *Moloch* was the *Sun*, have yet stronger arguments in their favour, as may be seen in *Vossius's* second book con-

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BAAL OR BEL.

cerning the origin and progress of idolatry. Father CALMET alleges that *Moloch* represented the *Sun* and *Moon* promiscuously.

I think these various opinions may be reconciled, by saying that *Moloch* was one of those Divinities whom the *Greeks* called *Panthean*; and, that among the *Ammonites* he represented the *seven planets*. The proof of my opinion is taken from the *seven cells* that were framed within his statue, and from the seven sorts of sacrifices that were offered to him. And indeed had he been only the *Sun*, or *Saturn*, for what design would those seven little chambers have been made, and why would so many victims have been offered to him? It must therefore have been the *seven planets* which the *Ammonites* worshipped in the single idol of *Moloch*, to each of which they offered such victims as superstition had consecrated to them.

SECTION SEVENTEENTH.

4th. BAAL OR BEL.

Baal, a God of the *Ammonites*, the same as *Moloch*, &c.

I asserted in the preceding article, that the Scripture seems to confound *Bel* or *Baal* with *Moloch*, and now it remains to be proven. JEREMIAH taxes the tribe of *Judah* and the inhabitants of *Jerusalem*, with having built a temple to *Baal*, there to burn their children in the fire; and then that prophet, subjoins; "Wherefore the time cometh when this place shall no more be called *Tophet*, nor the valley of the sons of *Hinnom*, but the valley of carnage." But we have also seen that it was to *Moloch* they offered up those innocent victims, and the valley of the sons of *Hinnom* was the place where that abomina-

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tion was committed; consequently *Bel* or *Baal* was the same God with *Moloch*. The same conclusion may be drawn from the similitude of their names, which signify both of them, the *King*, the *Lord*; titles applicable to the *Sun*; worshipped promiscuously under the name of *Baal*, or of *Moloch*. We have seen that he was the same with *Belus* of the *Babylonians*; and that the *Syrians* in general adored him under the name of *Baal-Pehor*, and the *Moabites* in particular under the name of *Baal-Phegor*.

And SELDEN proves that he was the *Sun*: was he the original of *Pluto*, and of *Priapus*?

They who made it their business to inquire into the original of this Divinity, were divided in their opinions. SERVIUS, EUSEBIUS, THEOPHILUS of *Antioch*, and some others, have taken him for *Saturn*. VOSSIUS and SELDEN, as has been said, thought he was the *Sun*; and the latter confirms his opinion by several very plausible arguments; among others, what he draws from the name of Heliogabal, priest of the *Sun*, is not the weakest; since that emperor seemed to have joined the two names which the *Greeks* and *Syrians* gave to that luminary, called by the *Greeks* *Helios*, and by the *Syrians* *Bel*, or *Belus*.—Others have fancied that *Baal* was the same with *Stygian-Jupiter*, or *Pluto*; and they found their opinion on a passage in Scripture, where the Holy Ghost calls the sacrifices of *Baal-Phegor*, the sacrifices of the dead; for, as St. AUGUSTIN remarks, by the sacrifices of the dead, we are to understand those that were offered to the infernal Gods.—RUSINUS, St. JEROM, and some others confound this God with *Priapus* of the *Greeks* and *Romans*, whose abominable worship was copied by those people, from that of the *Syrian* Deity. These authors advance several reasons to confirm this opinion. Among others, they state that *Beel-Phegor* imports, a naked God, an Idol of hard stone, to which *Priapus* bears considerable affinity. Also that fornication, as we see in the book of *Numbers*, was conse-

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CHAMOS.

crated to *Beel-Phegor*; and this is a principal characteristic of *Priapus*, the infamous Divinity of *Lampsacus*. Again, the vulgate translates the word *Mifheletzeth*, which is of the same import with *Beel-Phegor*, by *Priapus*; and as that *Hebrew* word also signifies *terror*, nothing is more applicable to that God, whose figure was set up in the gardens for a *scare-crow*, as we learn from *HORACE* and *TIBULLUS*.

The worship of this false Divinity was often
 His worship, which was very extensive, was forbid the *Jewish* people by the Prophets. The impious *Ahab* built a temple to him at *Samaria*, and the prophet *ELIJAH* destroyed four hundred and fifty of his priests; which shews
 by the prophets, and exposed by *DANIEL*. us the magnificence of the worship of this Idol, before whom almost the whole earth bowed the knee, as we are told in Scripture. Among the ceremonies of the worship of this God, we may remark that of serving meat every day before his image, which the priest took care to carry off, entering into the temple by passages under ground; as the prophet *DANIEL* discovered to the king of *Babylon*, to the utter confusion of those wicked impostors.

SECTION EIGHTEENTH.

5th. CHAMOS.

According to *St. JEROM*, *Chamos*, whose name comes from an *Arabic* root that signifies *to hasten, to go quickly*, was the same as *Beel-Phegor*; and the *Moabites* worshipped him sometimes under that name, as may be seen in that book of *Kings*, where this idol, whose worship *Solomon* established, is styled the *abomination of*

Chamos, established by *Solomon*, and worshipped by the *Moabites*, and *Ammonites*, was the same as *Beel-Phegor* or the *Sun*, &c.

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the *Moabites* whom the Scripture calls the people of *Chamos*: *Wo to thee Moab, thou art undone, O people of Chamos; he hath put his sons to flight*; saith the LORD by the mouth of MOSES. —Solomon, who established the worship of that God, built him a temple, to please one of his wives which was afterwards destroyed. —The *Ammonites* likewise worshipped this Divinity, as appears from the words of *Jephtha* to the king of the people: “What your God *Chemosh*, says that judge of *Israel*, has given you, belongs to you: why should you have us not possess what our God hath given us?” —To know now who this God of the *Moabites* was, is no easy matter. The resemblance of his name to that of *Ammon*, has induced several learned men to think they were the same; and as the last, according to MACROBIUS; was the *Sun*; *Chemosh* must also have represented the same luminary, since his worship was propagated from *Egypt* and *Lybia*, to *Arabia*, where the *Moabites* lived. To be sure the name *Chamos*, importing, as has just been said, *to make haste, to go fast*, perfectly well agrees to the *Sun*, of whom the Scripture says, *Exultavit ut gigas ad currendam viam*. I adopt the opinion of ST. JEROM, who says, as we have seen, that this God is the same with *Beel-Phegor*, and that he was worshipped under those two names by the *Moabites*. I adopt likewise the conjecture of VOSSIUS, who alledges that the *Chamos* of the *Moabites* and the *Comus*, or the God of revels, of the *Greeks* and *Romans*, are the same.

SECTION NINETEENTH.

6th. BEEL-ZEBUT.

Beel-Zebut was worshipped at *Accaron* as the God of flies.

Beel-Zebut, the God of the *Accaronites*, is one of those whom the Scripture most frequently mentions. This name signifies either the *God Fly*, or as S. AUGUSTIN will have it,

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BEEL-ZEBUT.

the prince of the Flies: But we know not, as SELDEN and GROTIUS remark, if this was the name which the people of *Accaron* gave to that idol, or if the *Jews* called him so by way of derision, as the prophets changed the name of *Bethel*, which signifies *the house of the Lord*, into *Beth-aven*, which imports *the house of iniquity*, because there *Jeroboam* had set up one of his *golden calves*. It is probable however, that that people called their false God by this name, either because his temples were exempt from flies, or because he had power to drive them away from places they frequented. Accordingly we learn from PLINY, that the *Cyrenians* offered victims to the God *Achor*, for their deliverance from those insects, which sometimes occasioned contagious distempers in their country. This author remarks that they died after offering sacrifices to that idol. These two were not the only people who acknowledge a *Fly-destroying God*, since the *Greeks*, the most superstitious of all people, had likewise their *Jupiter* and their *Hercules Myodes*, or *Muyagrus*, or *Fly-hunter*. If we believe PAUSANIAS, the origin of the worship they paid to that Divinity was this; *Hercules*, being molested by those insects while he was about to offer sacrifices to *Olympian Jupiter* in the temple, offered a victim to that God under the name of *Muyagrus*, upon which all the flies flew away beyond the river *Alpheus*. PLINY even asserts that it was the constant practice as often as they celebrated the *Olympic Games*, to sacrifice to the God *Myodes* lest the flies disturb the solemnity.—Be that as it will, *Beel-Zebut* is called in Scripture the prince of Devils, which shews us that he was one of the principal Divinities of the *Syrians*. When *Ahasias* sent to consult him, the prophet ELIAS thus expostulated with his servants: Is there not a God in *Israel*? Why then go to consult *Beel-Zebut* the God of the *Accaronites*?

BAAL-BERITH.

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SECTION TWENTIETH.

7th. BAAL-BERITH.

Berith was a God or Goddess of covenants or oaths among the Jews.

This God would be wholly unknown were it not for a passage in the book of *Judges*, where it is said, that after the death of *Gideon*, “the *Israelites* forsook the LORD, and made a covenant with *Baal* that he might be their God.” The *Hebrew* text imports, “and they set up *Baal-Berith*, over them, that he might be their God.” We read also in the same book, that this God had a temple in *Sichem*, whence the inhabitants of that city took seventy pounds of silver and gave it to *Abimilech* the son of *Gideon*.—The interpreters of Scripture have offered many conjectures to help us to the knowledge of this God. FATHER CALMET thinks he was the same as *Derceto*, or *Dagon*, or *Diana-Britomaris*, and that the worship passed from the island of *Crete* to the *Philistines*, and from thence had been propagated to *Sichem*: but this is not the course the fables took. The worship of the Pagan Gods, as has been so often said, having taken its rise in the eastern countries, passed into the islands of the Mediterranean, and from thence into *Greece* and the adjacent countries. Thus we shall once more have recourse to *SANCHONIATHON*: that author, or rather *PHILO* of *Byblos*, his interpreter, tells us, that *Elion* and *Berith*, were two Divinities of *Phenicia*. The first of these names imports the most high, and is sometimes attributed to the true God, by the sacred writers: *Bel* or *Baal*, signifies the Lord: *Beruth*, which has a very plain affinity with *Berith*, signifies the covenant; thus *Elion-Beruth*, or *Baal-Berith*, will be the true God, or Goddess of the covenant. Accordingly, we are told in Scripture, that the *Israelites* made a covenant with that God, as we have seen in the passage which I have quoted.—The an-

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KIUN.

cients, we know, had several Gods who presided over covenants, and it seems every one was free to choose whom he pleased, to be the guarantee of what he was going to promise. However the *Greeks* and the *Romans* commonly made choice of *Jupiter*, who was therefore surnamed *Jupiter* over oaths. PAUSANIAS informs us that in the city of *Olympia* was to be seen *Jupiter* brandishing the thunderbolt in his hand, ready to discharge it against those who violated their oaths. Nothing was more noted among the *Romans*, than the form of swearing by *Jupiter Stone*; which APULEIUS alludes to thus, *Quid igitur jurabo? per Deum Lapidem, Romano vetustissimo more.*

But who then was this God of the covenant?

Who he was is uncertain.

This is impossible to find out: for BOCHART does not satisfy us, when he says *Berith* is the same with the Goddess *Beroe*, of whom NONNUS makes mention, calling her the daughter of *Venus* and *Adonis*, or according to others, of *Tethys* and *Oceanus*. We shall be but little wiser for knowing that this God or Goddess gave her name to the city *Berith*, where she resided.

SECTION TWENTY-FIRST.

KIUN.

All the knowledge we have of *Kiun* or *Rempham*, is owing to a passage of the prophet AMOS, where it is said, "You have borne the tabernacle of your God *Moloch*, and *Kiun* your images, and the Star of your Gods whom ye have made." ST. LUKE rehearsing a discourse of ST. STEPHEN, calls this God, after the septuagint, "the Star of your God *Rempham*." And this has put interpreters to the rack, upon account of the differ-

Kiun, mentioned by the prophet AMOS, very imperfectly known.

SUCCOTH-BENOTH, &c.

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once there is between the *Hebrew* text, and that of the septuagint. I shall not enter here into a discussion of their arguments, but leave the reader to consult for himself: nor shall I examine whether this *Star of Rempham* was the same with that of *Venus*, with worshipping whom the prophets upbraid the *Moabites*; or if it was the *Moon*, as some authors maintain; or lastly, the planet *Saturn*, as is most probable, since *Kaivan*, which is much the same word with *Kiun*, signifies *Saturn* among the *Persians*—and *Ram*, whence comes *Rempham*, imported *high, exalted*, among the *Phenicians*, agreeing to *Saturn's* situation in regard to most of the planets.

SECTION TWENTY-SECOND.

(*Other Gods less known, likewise mentioned in Scripture.*)

SUCCOTH-BENOTH, &c.

The better to understand what I have to say in this article, we must know that the *Cutheans*, whom *Salmanaza* sent to re-people *Samaria*, after the dispersion of the tribes, brought thither several of their idols, whose worship the *Israelites* frequently embraced, as they are taxed by the prophets upon several occasions. A passage from the second book of *Kings*, makes us acquainted with a vast number of them, as follows. “Every one of those nations (whom *Assaradon* had sent to people the cities of *Samaria*) made Gods of their own, and put them in the houses of the high places which the *Samaritans* had made, every nation in their cities wherein they dwelt. The men of *Babylon* made *Succoth-Benoth*; the *Cutheans* made *Nergel*; the men of *Harath* made *Ashima*; and the *Avites* made *Nibbaz* and *Tartak*; but those of *Sepharvaim* burnt their children in the fire,

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to *Adramelech* and *Anamelech*." A short commentary on this passage, will bring us to the knowledge of all these Divinities.

—1st. The terms *Succoth Benoth*, signify the tents of the virgins; which made SELDEN think the Scripture in this chapter had an eye to the temples of *Venus*, or *Astarte*, that were at *Babylon*, and in which the virgins, according to HERODOTUS and STRABO, prostituted themselves to strangers. The prophet JEREMIAH speaks of this detestable custom, in the letter which he wrote to *Babylon*, and he informs us that these young virgins repaired thither with garlands on their heads, and retired into little chambers, or sat in the high way, severely reproaching those whose beauty did not allure the embraces of passengers.—2nd, The *Nergel* of the *Cutheans* was probaly the sacred fire worshipped by the ancient *Persians*; which corresponds to his name, the import whereof is a *fountain of fire*.—3rd, *Chamanin* was also an idol that represented the *Sun*, whose worship, as has been said, was abolished by *Josiah*.—4th, The *Asima* of the people of *Emath*, was represented under the figure of a he-goat, and was probably the same with the God *Pan* of the *Egyptians*.—5th, The *Nibhaz* of the *Avites* was *Nebo*, that great Divinity of *Babylon*, whom we have spoken of under that head.—6th, *Tartak*, according to some authors, was the same with the *Typhon* of the *Egyptians*. The *Syrians* honored him with a peculiar worship, and his festival bore the title of *sacred*.—7th. As to *Adramelech* and *Anamelech*, if they were not ancient kings of the country, as their names incline me to believe, since the former signifies a *powerful king*, and the latter a *magnificent king*, I would be inclined to think they were the *Sun* and *Moon*; for I cannot be of their opinion who take *Adramelech* for *Juno*, because that God was represented under the figure of a *peacock*, a bird consecrated to the spouse of *Jupiter*; for to say it once more, it was very late before the *Syrians* received

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the Divinities of the western nations, and long after the latter had adopted those of the East.

Nibbas, supposed to be *Anubis*, restored by Julian; — Moazim probably restored by Antiochus. The *Syrians* and their neighbours worshipped several other Divinities, of whom we know hardly any thing certain; for we must not give ear to the *Rabbins* who have devised thousands of conjectures on this occasion, all of them frivolous and ridiculous: such was one *Nibbas*, who is thought to be the same with the God *Anubis*. The emperor Julian, after having renounced christianity, was zealous for restoring the almost neglected worship of this ancient Divinity; he even caused his image to be engraved upon his coin, holding a *caduceus* in one hand, and an *Egyptian sceptre* in the other. — Such also was *Moazim*, whose worship the wicked Antiochus restored, if the following allusion of DANIEL be not to the *Roman Eagle*; for that Prophet is the only one who speaks of this God, and what he says of him is very obscure. In one of his visions, where he foretells what was one day to befall the kings of *Syria*, he speaks of a prince, who is thought to be Antiochus Epiphanes, who was to “forsake the God of his fathers, and to substitute in his room a God whom they did not know.” The version of THEODONTION has kept the same name given to that God by the vulgate, but other versions have only the God of *forces* and *fortifications*, which has made several interpreters believe *Moazim* was the same with the God *Mars*, since his name is compounded of *Dazas*, which imports *strong*; which perfectly agrees to the God of war, whom the *Jews* called *Mordin*, by a change of letters, which is common enough with them. The author of the critical history of worships, after having delivered the opinion of interpreters upon this passage, thinks for his own part that *Moazim* is to be referred to the *Eagle* of the *Romans*, whom Antiochus appeased by gifts, and by resigning to them the provinces which he possessed on this side of mount

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Taurus; and that the *Roman Eagle* was that God *unknown to his fathers*, whom he worshipped, that is to whom he was obliged to submit by a treaty of peace, whereof the *Romans* reaped all the advantage. This opinion, which that author supports by solid reasons, is not without probability.

===== To conclude; the Scripture makes mention
Several other Gods not particularly named. of several other Gods, which are only known
===== by the names of the cities where they were
worshipped; such as the Gods of *Emath*, of *Arphad*, of *Sepharvaim*, of *Avia*, of *Scir*, of *Eva*, and several others, whose worship made a part of those abominations with which the nations are so often reproached, and sometimes the *Jews* themselves, especially the *Israelites* who followed the superstition of *Jeroboam* and afterwards adopted most of the Divinities of their neighbours. M. FOURMONT has omitted none of all those Gods, on whom I shall not further enlarge, that I may not fill this work with etymologies; frequently controverted, and always of but little use. That author has however some very happy ones, which may be seen in his work.

CHAPTER V.

PERSIAN IDOLATRY.

SECTION FIRST.

THE PERSIAN RELIGION IN GENERAL.

The Persians invoked the Sun, Fire, &c, as Deities, notwithstanding a different opinion of M. HYDE.

IF we may give credit to THOMAS HYDE, a learned English gentleman, who has composed a treatise concerning the religion of the ancient *Persians*, a work full of the most profound erudition, the religion of that people, of whom he tells us some remains are still to be found in *Asia*, under the name of *Pharsis* or of *Guebres*, was much more refined than that of their neighbours, nor did they worship vain Idols like them. According to him, they acknowledged only one Supreme BEING, of whom *Fire* was the symbol, and though they gave a religious worship to that element, yet it was only relative to the DEITY whom it represented.—But however learned the remarks of that author are, it is certain that Antiquity has ever reckoned the *Persians* as a people who adored, not only the *Sun*, and *Fire*, but also other natural objects, as Divinities. HERODOTUS says the *Persians* believed *Fire* to be a God, and that their reason for not burning their dead, was, that they would have thought themselves guilty of sacrilege, if they had caused a dead body to be consumed by a God.

SECT. I.

PERSIAN RELIGION IN GENERAL.

PLUTARCH, speaking of the two principles *Oromazes* and *Arimanius*, the one *good*, and the other *evil*, adds that the *Persians*, according to the law of *ZOROASTER*, worshipped *Mithras*, and invoked him as the mediator between those two Divinities. But if this be not sufficient evidence, I might add that of *QUINTUS CURTIUS*, who tells us that *Darius*, upon the point of engaging with *Alexander*, to inspire his troops with courage, invoked the *Sun*, *Mithras*, and *Fire*. Besides, if this *Mithras* was the *Sun*, as we shall prove hereafter, it is certain they adored that luminary, to whom they offered horses in sacrifice, as *JUSTIN* tells us from *TROGUS POMPEIUS*. The same author relates in what manner *Artaxerxes Mnemon* obliged *Aspasia*, with whom both he and his son were in love, to become priestess of the *Sun*. Thus we see that the *Persians* invoked the *Sun*, offered sacrifices to him, addressed their prayers to him, and had priests set apart for his service: and he who is an object of religious worship, of vows, supplications, and prayers, is esteemed a God. Therefore the *Persians* worshipped the *Sun*, and *Fire* probably as representing the *Sun*, who was evidently their great Divinity. And *HERODOTUS* attributes the same worship to the *Massagetes*, a neighbouring people to the *Persians*.

According to what *HERODOTUS* says about their religion, they worshipped also the *Moon*, the *Earth*, the *Wind*, and *Water*; without temples, statues, or altars.

But in order to give an abstract of the religion of the *Persians*, we must cite what is said upon that subject by *HERODOTUS*, and *STRABO*, the two Ancients who seem to have been best acquainted with that ancient people. "This, says the former of these authors, is what I have learned concerning the religious

ceremonies of the *Persians*. They believe it is not lawful to have either *statues*, *temples*, or *altars*; and they look upon those who use them, as foolish, because they do not think as the *Greeks* do, that the Gods have a *human shape*. They have a

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custom of sacrificing to *Jupiter* upon the highest mountains, calling him the vast expansion of the heavens. They sacrifice to the *Sun*, the *Moon*, the *Earth*, the *Fire*, and the *Winds*; and these are the only Gods to whom they offered sacrifices from the earliest ages: but besides these, they have learnt from the *Assyrians* and *Arabians* to sacrifice likewise to *Urania*; whom the first of those two nations call *Venus Mylitta*, the second, *Alitta*, and the Persians call her *Mitra*.* In these sacrifices they erected no altars, kindled no fire, and used neither libations nor cakes; but when one is to offer a sacrifice, he leads his victim to a place clean and pure, and implores the God to whom he is to offer it, having upon his head a tiara encircled with myrtle. No one is permitted to offer sacrifice for himself alone; he must pray for all the *Persians*, and especially for the king. When the sacrificer has offered the victim, and cut it into pieces, he lays it upon the most tender grass, giving preference to the trefoil or clover. The parts of the victim being thus disposed of, the *Magus*, who assists in the sacrifice, says the theogony; which the *Persians* look upon as a sort of incantation; and they are not permitted to sacrifice without a *Magus*. Some time after, he who offered the victim carries off the flesh and applies it to what use he pleases. Of all the days of the year, that which they observe with most solemnity is the day of their nativity. Then the wealthy roast an ox or a horse, a camel or an ass, for a public entertainment; while the poorer class content themselves with giving some poultry sheep." The same author adds in the 138th chapter of the same Book, that the *Persians* have also a high veneration for the *Rivers*, into which they neither durst spit, or void their urine. It is no

* That is *Mithras*, this being a mode peculiar to *HERODOTUS*, for writing that name, which, as we shall see, the *Persians* applied to *Diana* or the *Moon*, as well as to the *Sun*.

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doubt for the same reason they are forbid to extinguish *Fire* with *Water*, using nothing but earth for that purpose, as you may see in M. HYDE's treatise spoken of above.

STRABO, who had travelled into *Cappadocia*, a country once subject to the *Persians*, is very full upon the religion of this ancient people; and what he says of them ought to have the more weight with us, since he agrees in every thing with what has just been related from HERODOTUS. "The *Persians*, says he, have neither *statues*, nor *altars*, but sacrifice in high places. They believe the heavens to be *Jupiter*; they worship the *Sun* whom they call *Mithras*, also the *Moon* or *Venus*, the *Fire*, the *Earth*, the *Winds*, and *Water*. The place where they sacrifice must be pure; the victim they offer is crowned, and they pray over it by way of further consecration. When the *Magus* has cut it into pieces, each of the company takes his part of it, and they leave nothing for the Gods, believing that they require from them only the soul of the victim: we are told however, adds he, that sometimes they throw a part of the fat into a fire. They sacrifice chiefly to the *Fire*, and *Water*. To the *Fire* they offer dry wood, whose bark they take off after having poured oil upon it. They kindle it not by blowing it with the mouth, but by making a wind with a kind of fan. If any one blew it, or threw any filth into it, he was punished with death. Their manner of sacrificing to the *Water*, continues STRABO, was thus:—When they came near a *lake*, a *river*, or a *fountain*, they made a ditch, and there immolated the victim, taking great care that the blood spurt not into the *Water*, when all would be defiled. After this, mixing the flesh with myrtle and laurel, the Priests order the whole to be burnt; and after some prayers, they pour oil and milk mixed with honey, not upon the *Fire* nor the *Water*, but upon the *Earth*. While the Priests are saying prayers, which consumes a considerable time, they hold in their

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hands a bundle of tamarind. In *Cappadocia*, where are to be found a great number of the *Persian Magi*, who are called *Pyrethi*, they strike not the victim with a knife, but knock it down with a club.'——'The Fire-temples, according to the same author, were large inclosures, in the middle whereof was an altar. There the *Magi* preserved the *Fire* with the ashes, and went thither every day to offer up their prayers, with the bundle of tamarind as above mentioned in their hands, and their heads covered with mitres whose strings hung down over their faces. This especially was the practice in the temples of *Anaitis* and *Omanus*, for these Deities had their temples, and the statue of the latter was carried with a great deal of pomp and ceremony. This says STRABO, speaking of the *Cappadocians*, is what I have seen myself." What this author adds afterwards about the veneration which that people had for *Water*, wherein they durst not even wash their hands, far less the bodies of the dead, nor throw any filth into it, he owns he had from others.

Remarks upon
the above.

Upon these passages of STRABO, we may remark, that if he confounds the religion of the *Persians*, of which he had heard, with that of the *Cappadocians*, whose ceremonies he had seen, and with whose *Magi* he had conversed; he may be justified by their great similitude, as their shades of difference in most respects are scarcely worth the distinction. Our author seems also to contradict himself in one particular; for after he had said that the *Persians* had neither *temples* nor *statues*, he mentions both the temples and statues of *Omanus* and *Anaitis*: but we may equally justify him in this, by saying that the first part of his narration is to be understood of the ancient and primitive religion of the *Persians*, who had then neither *temples*, nor *statues*; and that the latter part respects the times when they had altered the simplicity of the more ancient worship. The first

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part seems to be copied from HERODOTUS; while in the latter the author delivers the state of that worship in his own time, a period of four hundred years after HERODOTUS: now it is no wonder if in that interval, the ancient religion of that people had undergone some change. And the fact itself is not to be doubted, since CLEMENS of *Alexandria* asserts upon the authority of BEROSUS, that the *Persians*, after a long course of years, had begun to pay divine worship to human statues; a practice which was introduced by Artaxerxes, the son of Darius and father of Ochus. It was he, continues that author, who first erected at *Babylon*, *Ecbatana*, and *Susa*, the statue of *Venus Tanais*, and by his own example taught the *Persians*, the *Bactrians*, and the people of *Damas* and *Sardes*, that this statue was to be worshipped as a Goddess.—By the by this is not to be looked upon as the introduction of the worship of that Goddess, who was known in *Persia* in the time of HERODOTUS, when there were no statues of the Gods in that country; but rather that the Prince whom CLEMENS of *Alexandria* mentions, added to her worship the statue of that Goddess, as STRABO has said of those of *Omanus* and *Anaitis*. It is certain that it was very late before the *Persians* had temples, altars or statues; and hence doubtless the fury which Xerxes exerted against the temples of *Athens* which he burnt: it is indeed credible that he intended to revenge himself upon the *Athenians*, by destroying whatever they held most sacred; but would he not also revenge the injury done to the Gods, whom he thought affronted by the nature of that worship which was paid to them in *Greece*?

Two principles, good and evil, which the *Persians* called *Oromazes* and *Arimanius*, symbols of light and darkness.

PLUTARCH, explaining, according to the doctrine which ZOROASTER, the king and lawgiver of *Bractria*, the ancient opinion of the two principles, the one good, or the principle of *Light*, and the other evil, or the principle of *Darkness*, says, the ancient *Per-*

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sians added a third, which they termed *Mithras*. They invoke, continues that author, the God *Pluto* or *Darkness*, after this manner. Having pounded in a mortar the plant called *Omomi*, they intermixed with it the blood of a wolf just sacrificed, and carried this composition into a place of obscure darkness where the Sun never shines. Besides this, they have a notion that some trees and plants belong to the *good* principle, and others to the *evil* principle: and that among animals, the dogs, the hedge-hogs, and the birds, are subject to the dominion of the former of these two principles; while they maintain that all such animals as live in the water, belong to the latter. *Oromazes* the *good* principle, according to them, continues PLUTARCH, is sprung from the purest *light*, and *Arimanius* the *evil* principle, from the profoundest *darkness*, and these two principles have always been at war with one another.—Such are the testimonies of the Ancients respecting the religion of the *Persians*; and notwithstanding the variety we find among them, they all agree at least in this, that this ancient people paid adoration to the *Sun* and *Fire*. But the whole *Persian* mythology will be better understood from the following Section upon their God *Mithras*.

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The worship of *Mithras* brought by Pompey to *Rome*, where he represented the *Sun*, as with the *Persians*.

Mithras, an ancient God of the *Persians*, was not well known in *Europe*, till his worship was brought to *Rome*; which happened, according to PLUTARCH in his life of Pompey, at the time of the *piratic war*, A. U. C. 682, or 76 years before *Christ*. It is from this epoch, but

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more especially from the time of the second and third century of the *Christian Æra*, that the worship and mysteries of this Divinity were celebrated at *Rome*. VAN DALE, who contends that the worship of *Mithras* was not known in *Greece* and *Rome* till after the coming of *Jesus Christ*, had undoubtedly not considered this passage in PLUTARCH's life of Pompey.—It is beyond doubt that the *Romans* took *Mithras* for the *Sun* and worshipped him as such. This is evident from the inscriptions that are upon monuments representing this Divinity; *Deo Soli invicto Mythra; to the invincible God Mythras the Sun*. This epithet *invincible* is frequently given to the *Sun* upon other monuments, and it denotes that luminary to be the first, and the Lord of all the rest. It would be needles to cite the *Greek* and *Roman* authors, who assert that this God represented the *Sun*: all of them agree to it; and their sentiment, being conformable to what we learn as to this, from the inscriptions transmitted to us by antiquity, leaves no room to doubt of it.

No *Persian* monuments of *Mithras*; all *Italian*;—an account of some of them which differ:

It is a misfortune that the monuments of *Mithras* we have remaining, and which are very numerous, were all done in *Italy*, and that we have no *Persian* figure of that God: for I do not think he is to be found among those which CHARDIN, and after him CORNEILLE LE BRUN copied at *Chilmi-near*, which is reckoned to be the ancient *Persepolis*. Some antiquaries, however, think he is to be seen in three of those figures, representing three men with long beards standing upright, having upon their heads a kind of bonnet resembling a turban, flat at the top. These three priests plunge a dagger into the belly of three animals, thought to be a lion, a griffin, and a horse: as to the two first there is no dispute; and the third appears plainly from the head and feet to be a horse, but the tail is different from the tail of that animal.—If the God *Mithras* was thus represented by the *Persians*, the *Romans*, who

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derived from them his worship and mysteries, must indeed have considerably changed the manner of characterizing him; for we have now extant several monuments of that Divinity, which bear little or no resemblance to that which we have just described. Those monuments were mostly dug up at *Antium*, now *Nettuno*, and have been learnedly explained by Mr. DELLA TORRE, afterwards bishop of Hadria. All these images resemble one another, only with this difference, that some bear more figures than others. The most compounded, whose description will serve for the rest, was in the house of Octavio Zeno. It represents a young man with a *Phrygian* bonnet, a tunic, and a cloak which rises out waving from the left shoulder. This young man holds his knee upon a bull that is stretched on the ground, and while he holds him muzzled with the left hand, with his right he plunges a dagger into his throat. On the right side of this monument are two youths, whose habits and caps are like those of *Mithras*, who is upon the bull. Each of these young men holds a torch, the one raised up, the other with the lighted end directed downwards to the ground. A dog comes up to the throat of the bull as if to lick the blood that flows from the wound. Near the dog is a serpent stretched at full length and without action. A lion *couchant* by the serpent, appears there likewise without any determined action. Under the belly of the bull is a scorpion grasping the privities of the bull in his two claws. Before the head of this animal is a tree, to which is fastened a lighted torch, and whence hangs the head of an Ox. Behind *Mithras* is a tree with a scorpion, and a torch, whose lighted end is turned downwards. Higher up over against the head of *Mithras* is a raven. The upper part of this bas-relief is also very singular. It is a series of figures upon the same line, whereof the first is a radiant *Sun* with wings, in a chariot drawn by four horses, which appear in violent agitation, and look towards the four quarters of the world: near the

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chariot is a naked man, around whom a serpent twines with four wreaths from foot to head. After this you see two flaming altars, and between those altars three large square vials; then another naked man, entwined like the first, by a serpent: this last has wings, and a pike entwined with his left hand: next are four altars, with as many vials. The *Moon* in her chariot drawn by two horses, that appear exceedingly fatigued, closes the scene. She stands erect in her chariot, with wings, and the figure of a crescent upon her head.

All these monuments of *Mithras* prove he which evidently refer to the *Sun*, was the same as the *Sun*, not only among the *Persians*, but also among the *Greeks* and *Romans*. The last, by whom the worship of this God was carried further than by others, had instituted mysteries to his honor, as shall be said afterwards; and it was in the celebration of these mysteries, that *Mithras* was honored under the different symbols which the monuments represent. There is no doubt but they designed to figure thereby the course of that luminary, his power and his other operations. I consider therefore the monuments that we have of that God, not as the representation of the real sacrifice of a bull that was offered up to him, but as a kind of celestial planisphere designed to denote the *Sun's* force, by painting him in the attitude of a young man, thrusting a dagger into the throat of one of the strongest and fiercest animals. This, no doubt, is the reason why they engraved upon bas-reliefs the signs and constellations. We see in the work of Mr. HYDE, upon one of these monuments, the crab, the scorpion, the serpent, the dog, the dolphin, the arrow, and the dragon, several constellations very well designed, and also the lion and several other signs of the zodiac, as likewise the planets, at least their symbols.—Thus we see that the bare description of the figures, that represent *Mithras*, evidently declares that they refer to the *Sun*, to his power, and to his influences. STA-

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TIUS, in an invocation which he addressed to that luminary, and his learned commentator, have very well comprehended this mythology. "O *Sun*, be propitious to me—whether you choose to be invoked under the name of refulgent *Titan*, or of fructifying *Osiris*, or under that of *Mithras*, when, in the caves of *Persia*, he presses the horns of the bull, disdaining to follow him." LUCRATIUS, explaining this passage, says, the *Persians* were the first who worshipped the *Sun* in dens and caves, and that, to denote the eclipses of this luminary: that the bull, whose horns *Mithras* holds with one hand, denotes the *Moon*, who scorning to follow her brother, goes before him, and hides his light; but the *Sun*, by that violent action, shews his superiority over that planet.

It was the heavens, over which the *Sun* and to the Heavens over which he rules; as their explanation proves the bas-relief of which I am now speaking; for what is the import of this action of *Mithras*, who, under the figure of a strong robust young man, is killing the bull, as appears in all these monuments; or who, in another quoted by Mr. HYNÉ, stands upon that animal, holding a dagger in the right hand, and a globe in the other? My notion of it is this: The *Sun*, after having run over the southern signs, without strength and heat during the winter season, recovers a new vigour when he approaches our tropic, at the beginning of spring; he first passes through the ram, and, entering into the sign of the bull, begins to put forth his strength, which is marked by cutting the bull's throat. Then it is indeed that nature assumes new vigour; for, according to MACROBIUS, the true spring is what VIRGIL describes, when the *Sun* enters into the sign of the bull. This, to mention it by the by, is the reason of putting upon the leg of the same bull, the inscription, *Deo Soli invicto Mithræ*; an inscription repeated upon the altars of that God, and upon other monuments that represented him, with

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some little variation, as *Soli invicto Mithræ; Numini invicto Soli Mithræ ara*, &c. All this pointed out that the *Sun*, who subdues that sign, from that time diffuses heat and fruitfulness over all, and raises mankind to the hope of a plentiful harvest, as JAMES GRONOVIVS observes in the explication of these figures. This fruitfulness is designed yet more plainly upon one of these marbles, where the tail of the bull has at its extremity ears of corn. The other figures that accompany these monuments of *Mithras* are easy to be explained. The crab, gnawing the privities of the bull, denotes his haste and eagerness to thrust out that sign, the *Sun* being to travel through him very soon after. The serpent stretched out below the figure of the lion, is serpentarius, which occupies so great a space in the heavens. The other signs of the zodiac are there, to point out that the *Sun* is to run through them during the summer. The lion, which was one of the particular symbols of *Mithras*, (as appears from an antique, whereon that God is represented under the figure of a lion, accompanied with his star, and this inscription, *Leo Mithriacus*) ought especially to be there, as he is indeed, because the *Sun* is in his greatest strength when he enters into that sign. The other stars and constellations are there also, as they ought to be in a celestial globe.—The two young men, whose habit and headdress are like those of *Mithras*, the one of them holding his lighted torch aloft, while the other turns his towards the ground to extinguish it, are certainly, as antiquaries are unanimously agreed, the symbols of the *rising* and *setting Sun*, and it is needless to insist longer upon this. In the same way are we to explain the two torches, the one lifted up, and the other lowered to the ground, which in one of the monuments of *Mithras* are fastened to two trees, the one before, and the other behind the bull slain. As little is it to be doubted that the two stars that are upon the heads of the young men we have been speaking of, in a marble explained by GRÜTER,

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are the morning and evening Star, as says that learned antiquarian upon one of those marbles quoted by THOMAS HYDE. The young man holding the torch aloft, is standing, and he ought to be in that attitude, since he is to carry light over the earth. He who is extinguishing his torch, is sitting, and appears quite overcast with sorrow; to signify that his light is going to disappear, and that men are in pain and uneasiness while the earth is wrapped up in clouds and darkness.—Of the two trees, to which the torches are fastened, the one upon the right side of the *rising Sun* has only leaves, while the other, by the *setting Sun*, is loaded with fruits; by which are represented the Spring and Autumn.—The *Sun* in his chariot, at the top of the marble, whose horses appear panting, marks the *Sun* at noon, and in all his strength; as the *Moon*, likewise in her chariot, whose horses seem tired and spent, signifies that she is eclipsed by the *Sun*, and obliged to hide her head.—The two figures entwined with serpents, point out the obliquity of the ecliptic; which may be confirmed by a singular monument, whereof MONTFAUCON has given a draft, on which you see the signs of the zodiac cut by a serpent, which wreaths itself around it with many spires.—The altars and vials, that form a kind of cornice at the top of the marble, inform us of what use they were in the mysteries of *Mithras*, that were always accompanied with sacrifices.—The raven that is to be seen upon the same monument, is to be considered as a bird consecrated to the *Sun*, or to *Mithras*, as we are assured by all the ancients it was. Even the priests of *Mithras* were styled *coraces*, that is *ravens*, and *hierocoraces*, or *sacred ravens*, because this bird was consecrated to that God, as also they were called *leontici*, because the *lion* was his particular symbol, as has been said.

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Two other figures and their symbols, explained.

The other figures of *Mithras*, exhibited by the antiquaries, may be easily explained. MONTFAUCON in his travels through *Italy*, has two of them very remarkable. The one represents a man with a lion's head, whom a serpent, after having twined about his neck and shoulders, overtops by the head: *Suflerat capite & cervicibus altis*. This figure has four wings, two whereof fall down to the earth, and the other two are raised towards heaven. Out of the lion's mouth proceeds a long fillet that hangs waving in the wind.—The other figure is mounted upon a globe; the serpent wreaths around it from the bottom of the globe, till it surmounts the head, and then winding about to the face, thrusts its head into the mouth of the figure. This figure has also four wings disposed in like manner with the former, that is, two let down and two elevated: but instead of torches it holds two keys in its hands.—These two figures are unquestionably the God *Mithras*. Several authors assure us he was represented with a lion's head, as we learn from TERTULIAN and from ST. JEROME. LUCIATUUS too, whom we have mentioned before, tells us that *Mithas* in a *Persian* habit, had a lion's head, adorned with a tiara, and that he grasped the horns of a bull with his hands.—The other symbols of these two figures may be thus explained. The four wings denote the rapidity of the *Sun's* course; the two that are lifted up to heaven point out his *rising*, and the two that are let down, his *setting*; the serpent intertwining those figures, signifies the obliquity of the ecliptic, whence that luminary never deviates: the keys in the hands of one of the figures, denote that the *Sun* opens and shuts the gate of day, and is Lord of nature: in fine, the globe beneath its feet marks the world, around which that luminary revolves, scattering his light and benign influence over our whole system.

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Several variations in his representation; some according to the caprice of the Artist.

There are also several variations as to these ancient monuments. Upon a marble in the Justinian Gallery, and upon two others, of which one is in BEGER, and the other is quoted in M. DELLA TORRE's work; the figures of *Mithras* cutting the bull's throat are winged; as also is the figure of the young man bearing the lighted torch: which only confirm what we have advanced, that thereby was intimated the rapidity wherewith the *Sun* makes the round of the world. —We have also in the Justinian Gallery a *Bacchic Mithras* of a very singular nature, and quite different from the rest. It represents a young man naked, unarmed, having a *Persian* bonnet, and holds in his right hand a cluster of grapes towards which he turns his eyes. He is accompanied with two young men, one of whom holds his torch aloft, while the other lowers his towards the ground. He has by him a bow, an arrow, a quiver, and the dagger also apart, wherewith, in the other bas-reliefs he slays the bull; and together withal is the word *Nama*, which will be understood presently. —There are still some other variations in these monuments, which are perhaps owing to nothing but the caprice of the Artist. Thus, sometimes the young men who bear the lighted torches, have them both turned upwards, while at other times they are both reversed: sometimes also, he who represents the *rising Sun*, is behind the bull, while the one who represents the *departing day* is before him.

The *Persians* worshipped also the celestial *Venus* under the name of *Mithras*.

HERODOTUS alledges that among the *Persians* under the name of *Mithras*, was worshipped *Venus Urania*, or the *celestial Venus*; and subjoins that they had received her worship from the *Assyrians* and *Arabians*, the former of whom called her *Mylitta*, and the latter *Alitta*. —To this purpose, it is proper to observe, that among the bas-reliefs of *Mi-*

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thras, there are three, wherein, instead of the young man slaying the bull, is a woman with wings performing that operation; of which one is taken from the Justinian Gallery, the second from BEGER, and the third is quoted by M. DELLA TORRE. In two of these marbles, are the two young men bearing torches, to denote the morning and the evening; in that of BEGER there is but one altar. But these three monuments do not represent the God *Mithras*, for I see there neither the signs, nor the constellations that are upon the others. We must therefore refer them to the sentiment of HERODOTUS who tells us that the *Persians* worshipped under the name of *Mithras*, the *celestial Venus*. Hence we may conclude that the *Romans*, who had received from the *Persians* the knowledge and worship of *Mithras*, used also, in their mysteries, the types and representations of the *celestial Venus*, as worshipped by that ancient people.

The inscription of *Nama Sebesio* explained.

The bas-relief of the *Villa-Borghesa*, besides the inscription of, *Soli Deo invicto Mithra*, upon the thigh of the bull, has, near the place where *Mithras* plunges the dagger into his throat, these barbarous words, *Nama Sebesio*, which have put all the Antiquaries to the rack. The most reasonable of them, too, profess them to be quite unintelligible. It will be burthensome and useless to insert here all the conjectures of the learned upon this subject. We shall only notice, that MAFFEI, not satisfied with these conjectures, has offered a new one of his own. First of all, he remarks the place where the words in question stand. Says he, "they are not after the inscription *Deo Soli invicto Mithra*, where however there was room to insert them; they must not therefore be read continuedly, as if they were new epithets given to the *Sun*, besides that of *invincible*. They are upon the neck of the bull, and just in the place where the blood flows plentifully from the wound which *Mithras* gives him.

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The design of writing them in this place, was therefore, to point out either the name, or the property of the thing near which they are engraved. What then is their meaning? *Nama Sebesian*, in good Greek imports *august spring, new liquor, sacred fluid*. Could any thing be put there more suitable to figure the action of *Mithras* who is cutting the bull's throat? True, the last letter is wanting in the word *Sebesion*: but that is because there was not room enough for it, or that it is defaced," &c.—To this explanation, two insuperable objections may be made: *first*, that this action of *Mithras* is not a representation of a real sacrifice, it being only a symbol or expression of the *Sun's* power. *Secondly*, that these two words, *Nama Sebesio*, belong not to the *Greek* tongue: the latter especially, is visibly the epithet of *Sabasius* given to *Bacchus* or *Dionysius*, who in the ancient mythology was the *Sun*, whom the *Persians* named *Mithras*. That this name, *Sebasius*, was given to that God, is a fact not to be denied: and to be convinced of it, we need but read the third book of DIODORUS SICULUS; LUCIAN's dialogue intitled *the counsel of the Gods*; ARISTOPHANES, in his play called *the Wasps*; CICERO, and a variety of other authors. This comedy of ARISTOPHANES, it is true, is lost; but the authority of CICERO, who had read it, supplies that loss. And as this God was foreign to the *Greeks*, we must also look for the root of this name in foreign languages; accordingly we find it in the *Sabaoth* of the *Hebrew*, which signifies *militia, exercitus*. This epithet is frequently given to GOD, who assumed to himself the title of GOD OF HOSTS, because he indeed is the LORD of Heaven and Earth, and of every Creature. The *Persians* gave this name also to their *Mithras*, who was the *Sun*, as the *Greeks* had done to *Dionysius* or *Bacchus*, who also represented the same luminary; and the *Romans*, who had received the worship of the former from the *Persians*, as likewise the names which they gave him, made use of that of *Sabasius* or

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Sebasius, which is found upon the marble in question. For, what tho' we find the name differently spelled in the Ancients, since it was derived from a language they understood not; accordingly we find it written *Sebesius*, *Sebasius*, and even in MACROBIUS, *Sebedius*. But if you choose rather with the learned BOCHART to seek for the root of *Sabasius*, in the Hebrew word *Saboe*, which signifies *to be drunk*, and which consequently belonged to the God *Bacchus*, I shall not oppose it; since this epithet will then have the same signification as that of *Methymnius*, which is also given to *Bacchus*. The epithet *Sebasius* is also sometimes given to *Jupiter*, because that God, according to MACROBIUS, likewise represented the *Sun*. From the eastern nations this name passed into *Greece* and *Italy*, either as VOSSIUS alledges, by means of the *Thracians*, and by *Orpheus*, who had himself learnt it from the *Egyptians* or *Syrians*; or by means of the colonies that came from these two countries into *Greece* and *Italy*.—As for the word *Nama*, it is certainly one of the names of *Diana* or the *Moon*, who, according to HERODOTUS, was adored by the *Persians*, and was named by ancient authors either *Nana* or *Anaitis*. We ought not to puzzle ourselves with the fault of the artist, who, in transcribing this name, put an *m* instead of an *n*; which indeed might easily happen to a barbarous word, probably not understood by those who ordered the work, the like of which too having often happened to words of languages in use in the life time of such artists. And we have said, that there is to be seen upon *bas-reliefs* both the figure of a man, who is *Mithras* or the *Sun*, and that of a woman, who is the *Venus celestis* or *Diana*, each of whom is plunging the dagger into the bull's throat. Now, to do the more honor to these Deities, it was judged necessary to give them the same names they had in the countries whence they came. —These things being supposed, nothing hinders us from adopting the opinion that the barbarous names of the *Sun*

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and *Moon* were designed to be put upon the marble I have been speaking of, and that the inscription may be read, *to Nana, and to Sebasius or Mithras*, that is, *to the Sun, and to the Moon*. The change of *Anaitis* or *Nana*, to *Nama*, is no difficult thing to believe, since its fellow *Sebasius* has undergone much greater.

Though his worship had been brought to Rome in the time of Pompey, yet the *mysteries* of that God were not well known till about the second century of the vulgar æra. As the

The mysteries of *Mithras*, of which the principal feast celebrated his nativity:—

Persians had no temples, but celebrated the *mysteries* of *Mithras* in caves, as the monuments of which we have been speaking represent; which they had learned from their legislator ZOROASTER, who first, according to the testimony of PORPHYRY, chose for that purpose a *den* watered with springs and covered with turfs; so the *Romans*, after their example, celebrated the same *mysteries* of that God in *dens* and *caves*; and though this were not apparent from the marbles themselves which we have now remaining, where *Mithras* is represented in a *cave*, with the symbols I have explained; and though all antiquity were not agreed about this matter, as they really are, yet the inscriptions now extant, would leave no room to doubt of it.—The priests who were initiated into the *mysteries* of that God, assumed several names. Thus we find in the writings of the ancients, they were called *Coraces*, or Ravens, *Hierocoraces*, or sacred Ravens; *Leones*, or Lions; and the priestesses *Leoneæ* or Lionesses; for *Mithras* had his priestesses too, as appears from that passage in the second book of Justin, where it is said that Artaxerxes consecrated *Aspasia* to the worship of that God. All these priests wore the figures of the animals whose names they bore. The *Leontini* alone, as PORPHYRY seems to insinuate, had a right to assume the figures of any animals they pleased. Hence the *mysteries* themselves

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were called *Coracia*, *Leontica*, *Gryphid*, *Persica*, *Heliaca*, &c.

—There were also stated days for the celebration of these mysteries, as for other festivals, which we learn from an inscription cited by CHIFFLET, where we are told that Nonius and Victor celebrated the *Persica* on the 4th of April; the *Heliaca*, on the 16th of April; and the *Gryphia* on the 24th of the same month. Another inscription informs us that the *Leontica* were celebrated on the 9th and 17th of March; and the *Coracia* on the 8th of April; whence we are to conclude not only that those festivals had their stated days, but also that the ceremonies of them were different. For why should they have borne different names on the different days when they were celebrated? It is equally clear that the priests named *Coraces* presided over the *Coracia*, the *Leontini* over the *Leontica*, and so of the rest. Those priests celebrated the different mysteries, in the habits that distinguished their priesthood; that is to say, whereon were painted the animals whose names they assumed, or that were made of their skins; which must indeed have presented a most ridiculous spectacle, and very becoming the extravagance of the mysteries of Paganism; as we are given to understand by ARCHELAUS Bishop of *Mesopotamia*, in upbraiding *Manes*, who had himself celebrated the mysteries of *Mithras*, saying that he had there played the part of a buffoon.—We may remark before we be done with this article, that the principal feast of *Mithras* was, that of his nativity, which a *Roman* calendar places on the 25th of December, a day on which, besides the mysteries that were celebrated with the greatest solemnity, were likewise exhibited the games of the *Circus*, which were consecrated to the *Sun*, or to *Mithras*. We must not however imagine from this particularity, either that they affected to celebrate that festival on the same day that the Church celebrates that of the nativity of *Jesus Christ*; far less say with father HARDOUIN that the Christians in the west, upon account of this feast, trans-

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ferred to the same day that of *Christmas*; which according to him, they celebrated before in the month of *September*; for M. DELLA TORRE demonstrates that the feast of *Jesus Christ's* nativity was always fixed by the Latin Church to the 25th of *December*. The only reason the *Romans* had for fixing the nativity of *Mithras* to the same day, was taken from physiology and astronomy. They intended thereby to signify that the *Sun*, after having been at a distance from our hemisphere since the autumnal equinox, approached towards it, and comes, after the winter solstice, to warm and fructify this other half of the globe. For it is by no means to be doubted, after what has been said in explaining the *bas-reliefs* of *Mithras*, that there were many physical and astronomical ideas intermixed with the attributes of that God.

—the forms and trials of initiation into those mysteries.

It is almost inconceivable to think what pains, tortures, and hardships, one was obliged to undergo in order to be initiated into the mysteries of this God. He who aspired at this honor was tried by such severe impositions, that he often sunk under them, and died in the execution. NONNUS says he was to pass through four and twenty sorts of trials. That they might not scare those who presented themselves to be initiated, says that author, they began with such pieces of probation as had the least difficulty. First of all they made them bathe themselves; then they were obliged to throw themselves into the fire; next they were confined to a desert place, where they were subjected to a rigid fast, which, according to NIOETAS, lasted fifty days. After this, continues the author last quoted, they were whipped for two whole days; and for twenty more they were put into snow. Among the other ceremonies of initiation, they lodged a serpent in the person's bosom who was to participate in the mysteries of this God; but ARNOBIUS tells us that this serpent was of gold. This animal we know, that re-

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news its vigour every year, by changing its skin, was one of the symbols of the *Sun*, whose heat is renewed in the spring, when he visits the northern signs. Another trial was, to affright him who desired admission into the mysteries, by presenting to him the point of a sword, as if he was really going to be stabbed; which actually happened to a candidate at the hands of Commodus when performing this trial of initiation: and this gave LAMPRIDIUS occasion to say, that this emperor had restored the human sacrifices connected with these mysteries, which Adrian had abolished. Having undergone all these trials, they were at length admitted to the *mysteries of Mithras*. — These mysteries were no less impious than abominable. Accordingly to give them the more credit, in the first ages of christianity, the time when they were most in vogue, they would even imitate therein the holy rites of the Christians, chiefly *baptism*, and the mysteries of the *eucharist*; and for that purpose they threw *water* upon the initiated, and presented them with *bread* and *wine*; in order, said they, to regenerate them, and give them a new life.

The sacrifices to *Mithras*, were human victims and horses.

These mysteries, I repeat it, were no less impious than abominable, since human victims as we have just hinted, were therein offered up to *Mithras*. PORPHYRY insinuates as much; and the fact which SOCRATES relates in his ecclesiastical history leaves no room to doubt it, since that author tells us that the Christians of *Alexandria*, having discovered a cave that had been a long time shut up wherein, according to tradition, had formerly been celebrated the mysteries now in question, as was confirmed by the name of the place, called *Mithrius*, they there found human bones, such as skulls &c, which they conveyed thence to show them to the people of that great city. — CÆLIUS RHODIGINUS was of opinion that the bull was sacrificed to *Mithras*; but this author is mistaken, since it is certain from

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the testimony of all the Ancients who have spoken of *Mithras*, that they offered horses to him, and not oxen or bulls. The only example that can be cited in favour of that opinion, is drawn from STOBEUS after AGATHARCIDES of *Samos*, who, in his *Persics*, reported that Agesilaus, the spy of the *Greeks*, having slain Mardonius instead of Xerxes; and having been taken prisoner and carried before that prince, while he was offering up a bull to the *Sun*, he obliged him to thrust his hand into the fire that was upon the altar: after it was burnt off, Agesilaus presented the other, but Xerxes, struck with so remarkable an instance of unshaken fortitude and courage, relented of his revenge, and dismissed him. But, besides that we may be sure that the religion of the ancient *Persians* was greatly changed by the time of that prince's reign; this example does not destroy the general custom of sacrificing horses only, to *Mithras*; and far less does it prove the action of that God, who is plunging a dagger into the bull's throat, to be the expression of a real sacrifice. Are the Gods ever represented as, themselves, sacrificing the victims which are offered to them? This circumstance of itself may convince us that the representations of *Mithras* express not a real sacrifice, but the *Sun's* force that subdues the fiercest of animals.

His worship became very generally diffused in Asia, Africa, and Europe.—His birth.

In fine, we may observe that the worship of *Mithras* made great progress in after ages, and passed into several countries. This STRABO asserts as to *Cappadocia*, whither he had travelled, and saw a great number of the *Magi*. The same worship had also made its way into *Media*, since LUCIAN, in his dialogue of *the counsel of the Gods*, says *Mithras* was a *Median* God. This *Mithras*, says he, who wears a *candys* or cloak, and a *tiara*, cannot speak *Greek*, nor understand even when you drink to his health.—S. EPIPHANIUS speaks of a priest of *Mithras* in the island of *Crete*.—His worship was

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also known in *Greece*, and Pompey brought the knowledge thereof to *Rome*, as we have seen, whence after having spread through *Italy*, it was propagated to the other provinces of that vast empire. This is what the marbles and inscriptions that we find in so many different places, undeniably prove. For, not to mention those that have been discovered at *Antium*, at *Naples*, at *Milan*, and in several other cities of *Italy*, as may be seen in GRUTER; nor that, which according to M. SPON, was dug up at *Lyons*; others have been found among the *Daci* in *Pannonia*, where Aurelius Justinianus re-built a temple of that God; and among the *Norici*, a people in the neighbourhood of *Carinthia*—SOCRATES and SOZOMEN, prove that the *Egyptians*, and the people of *Alexandria* in particular, worshipped the same Divinity; thus it is not to be doubted but that the worship of this God was very extensive. It likewise continued very long, and was not destroyed when the emperors embraced christianity, since we have inscriptions, where mention is made of those who celebrated these mysteries in the time of Valens and of young Valentinian, Anno 376, as appears by the consultations that are there specified. At length this worship was quite abolished by means of Gracchus, prefect of the city *Rome*, the year of *Jesus Christ* 378, as is proved by the learned bishop of *Hadria*.—We will conclude this long article, by observing, that when the *Persians* said *Mithras* was born of a stone, they meant either the fire which proceeds from the flint-stones struck against each other, *semina flammæ abstrusa in venis silicis*; or that this was the way they came by the first use of fire; which amounts to the same thing. And this coincides with the fable related by PLUTARCH who tells us that *Mithras*, born himself of a stone, and desiring to have a son without the commerce of woman, had lain with a stone, whereof he had a son named *Diorphus* or *Light*.

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(Some other Gods of the Persians; among whom we include those of the Medes, Parthians, Cappadocians, Armenians, &c, as having been subject to the Persian power.)

ANAITIS, OMANUS, ANANDRATUS, AND BELLONA.

Anaitis, Omanus, and Anandratius, Persian Deities, were also worshipped by the Medes, Lydians, &c.

The Gods of the *Medes, Parthians, Cappadocians, &c.* are very little known to us, and the ancients speak of them only occasionally. Having been respectively subject to the *Persian* domination, it is even highly probable that these people had received their religion from the *Persians*, wherein each of them had made some changes of their own. Accordingly the Goddess *Anaitis*, and the Gods *Omanus* and *Anandratius*, whom we shall speak of in this section, and who were worshipped by the *Medes*, the *Lydians*, and the *Armenians*, came originally from *Persia* as STRABO asserts. He says, among the *Scythians* who lived near the *Caspian* sea, there were some called *Sacæ*. These *Sacæ* made excursions into *Persia*, and penetrated sometimes so far into the country, that they came even into *Bactria* and *Armenia*, and made themselves masters of a part of this latter province which they called after their own name *Sacasene*; whence they advanced next into *Cappadocia*, which borders upon the *Euxine* sea. One day as they were celebrating a festival, the king of *Persia* having attacked them, gave them a total rout. The *Persians*, to perpetuate the memory of this victory, raised a heap of earth upon a stone, whereof they formed a small mountain which they surrounded with walls, and built in the adjacent ground a temple which they consecrated to the Goddess *Anaitis*, and to the Gods

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Omanus and *Anandratus*, who are the *Genii* of the *Persians*; and in honor to them they instituted a festival called *Saca*, which is still celebrated among those who inhabit the country of *Zela*; for this is the name they give to that place.”

But in what class of Divinities are we to reckon *Anaitis*, *Omanus*, and *Anandratus*, whom the author I have now quoted makes mention of in several parts of his work, and reckons in the number of the Gods of the *Persians* and the *Cappadocians*? There is no doubt but they were physical Gods, for we do not find that the *Persians* admitted any other at first. We have seen that their first Divinities were the *Sun*, the *Moon*, the *Fire*, the *Water*, the *Earth*, and that they knew no animated Gods in the earlier times. Thus the most learned mythologists have taken *Omanus* for the *Sun*, and *Anaitis* for the *Moon*.—However, GERARD VOSSIUS is not of their mind *Omanus*, says he, is always joined by STRABO with *Anaitis*, who is undoubtedly *Venus*, or *Diana*; thus that God is not the *Sun*, whom the *Persians* worshipped under the name of *Mithras*; but the symbol of that God, that is the perpetual *Fire*, which the *Persians* preserved with so much care in their Fire-temples, as the true representation of the *Moon*, which is the *Fire* by way of pre-eminence.—But with all due respect to this learned author, his remark is not just; it proves on the contrary, that if *Anaitis* is *Diana* or the *Moon*, as she really is, *Omanus* must be the *Sun*, who perhaps went under that name, as well as that of *Mithras*, among the old *Persians*, or rather among the *Cappadocians*, who had derived from them almost all the tenets of their religion. I add among the *Cappadocians*, for STRABO, as we have already observed, confounds the Gods of these two nations.—PLUTARCH makes it evident that *Anaitis* was the same with the *Moon*, since he says in the life of Artaxerxes Mnemon, that Aspasia his concubine was appointed by that prince to be priest-

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ess of *Diana*, (whom the inhabitants of *Ecbatana* call *Anaitis*,) that she might pass the rest of her days in chastity and retirement. Were there need of further proofs in confirmation of this truth, I might quote *PAUSANIAS*, who informs us that the *Lydians* had a temple to *Diana* under the name of *Anaitis*.—It is true *STRABO* mentions some things concerning that Goddess which agree better to *Venus* than to *Diana*, or the *Moon*; since he speaks of her thus: “The *Medes* and *Armenians* have a high veneration for the Gods of the *Persians*; and the latter especially, worship *Anaitis* in a very peculiar manner, to whom they built a temple in *Aciliacna*, and in other places. They consecrated to that Goddess their slaves, both man and woman; which is not very surprising; but, which is much more so, the chief of the nation consecrated to her their daughters; who, after they have prostituted themselves in honor of that Goddess, enter into a married state, and no body makes the least scruple of wedding them.”—This custom has surely a great affinity with what was the practice in the temples of *Venus*; but it is not surprising that the *Armenians* and *Cappadocians* made some alteration in the worship of a Goddess, the knowledge of whom they had from the *Persians*; far less that they confounded the worship of *Diana* and *Venus*, that is, of the two planets that went by these names. Still it is certain that *Omanus* and *Anaitis* were natural Gods, as were all those of the primitive idolaters.

But I must not finish this article, without relating a passage in history with respect to the Goddess we are now upon: it is borrowed from *PLINY*. “In an expedition which *Antony* made against *Armenia*, the temple of *Anaitis* was pillaged, and her statue, which was of gold, broke in pieces by the soldiers, which enriched many of them. One of them who had settled at *Boulogna* in *Italy*, had the good fortune to receive *Augustus* one day into his house, and to give

The pillage of the temple of *Anaitis* by *Antony*, enriched the soldiers.

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him a supper. "Is it true, says that prince to him during the repast, that he who first struck the Goddess, presently lost his sight, was disabled in all his limbs, and expired upon the spot?" "If that were so, replied the soldier, I should not have the happiness to see Augustus with me now, since I was the man who gave her the first blow, which was an advantageous blow to me; for all I possess in the world is owing to that Goddess; and it is upon one of her limbs, my Lord, you sup at present."

—After all these reflections, as we have no knowledge of *Omanus* and *Anandratu*s but from STRABO, and are only told by that author that they were *Genii* among the *Persians*, it is needless to make vain inquiries, or to offer groundless conjectures about them.

Bellona, worshipped in *Cappadocia* and *Pontus*, to whom each consecrated a city called *Comana*,—

The Goddess *Bellona* was also highly worshipped at *Cappadocia*, especially at *Comana*.

There were two principal cities of that name; the one in *Cappadocia*, and the other in the kingdom of *Pontus*: they were both consecrated

to that Goddess, and they observed much the same ceremonies in the worship they paid her. The temple which she had at *Comana* in *Cappadocia*, indued with a great deal of ground, was served by a vast many ministers, under the authority of a Pontiff, a man of great esteem, and of such dignity, that he stooped to none but the king himself, and was commonly taken from the royal family: his office was for life. STRABO, who mentions the worship paid by the *Cappadocians* to that Goddess, tells us that at the time of his travelling into that country, there were more than six thousand persons, men and women together, consecrated to the service of the temple of *Comana*.

—was the same as *Diana* or the *Moon*.

As this author adds, that *Orestes* and *Iphigenia* were thought to have introduced into

Cappadocia the worship that was paid to *Diana* in *Tauris*, whence they came, it is probable the *Bellona*

now in question, was the same as *Diana*. What confirms my conjecture is, that the same author, speaking of the city *Castabella*, in *Cilicia*, says there was a temple of *Diana Perasia*, where the priestesses, said they, walk bare-foot upon the burning coals without receiving harm, and that this was believed to be the scene of Orestes's adventure with *Diana*, surnamed *Tauropolis*, and that she got the designation of *Perasia* because she had passed the sea at that place. I shall not at present examine what course Orestus and Iphigenia took, when they left *Tauris*, to return to *Greece*; but I believe I may take it for granted that they landed in *Pontus*, where they established the worship of *Diana*, chiefly in the city of *Comana*, whence it passed to the other city of that name in *Cappadocia*, and from thence into *Cilicia* and the neighbouring provinces.—To confirm this conjecture, the same STRABO asserts that *Apollo* was worshipped throughout all *Cappadocia*, as was *Jupiter* in a peculiar manner by the people called *Venasini*, among whom was a magnificent temple, three thousand priests, and a high-priest, whose authority was almost as great as that of the pontiff of *Comana*. But as the people now named, had received the worship of these Gods from the *Greeks*, I reserve the account of them for a future occasion.

The *Parthians* had Gods *natural* and *animated*; of the latter was *Arsaces*, their first king.

It is not known whether the *Parthians*, who succeeded the *Persians*, had the same religion with them. It is probable they borrowed several of their tenets, and added new ones of their own. We only know they used to deify their kings; and AMMIANUS MARCELLINUS informs us, that *Arsaces*, after death, was placed among the stars; therefore, after the example of other nations, they had their *natural* and *animated* Gods.—The great Divinity of the *Armenians*, as of the *Persians*, was the *Sun*, to whom they offered, like them, a horse in sacrifice, as we learn from STRABO.

CHAPTER VI.

SCYTHIAN IDOLATRY.

SECTION FIRST.

THE SCYTHIAN RELIGION IN GENERAL.

General remark
upon the northern
Nations, and their
religion;—

THOUGH the northern countries were peopled by a great number of different nations, the *Greeks*, who were but little acquainted with them, comprehended them all under the general name of *Scythians* and *Celts*, or *Celto-Scythians*. By the former they understood all those who possessed the northern parts of *Asia*; and by the latter, those who were in the north of *Europe*. The religion of those people, who were mostly rambling and unsettled, would be quite unknown, were it not for *HERODOTUS* who teaches us some particularities about it; but then we know not to which of the *Scythians* in particular we are to attribute what he says.

concerning which
last, *HERODOTUS*
gives some par-
ticulars, such as
their Deities and
sacrifices.

That historian, after having spoken at some length of these people and their conquests, comes to their customs and religious ceremonies. “They offer no sacrifices, says he, but to the following Gods. First, to *Vesta*; then to *Jupiter*, and to *Terra* whom they reckon the wife of that God:

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After these they worship *Apollo*, *Venus Urania*, *Mars*, and *Hercules*, whom all the *Scythians* take to be in the number of the Gods. Those who are denominated the *royal Scythians*, sacrifice also to *Neptune*. They call *Vesta*, in their language, *Tabititi*; *Jupiter*, *Papeus*; the *Earth*, *Api*; *Apollo*, *Etosyrus*; *Venus Urania*, *Artimpesa*; and *Neptune*, *Thamimasades*. They have neither idols, nor altars, nor temples, except for the God *Mars*. They offer all their sacrifices in the same manner, and with the same ceremonies. They present the victim having the two hind feet bound together; he who is to offer it up stands behind; and after having taken off his tiara, he strikes it; and while it is falling, he begins to invoke the God to whom it is offered. After this he puts a cord about its neck, which he twists with a stick, and draws it till it be strangled: all this is done while the fire is not kindled, nor yet any libation made. After having flayed the victim, he prepares himself to dress it; which being accomplished, the sacrificer throws upon the ground a part of the entrails, as the firstlings of the sacrifice. The victims are of oxen and other animals, but chiefly of horses.

—These sacrifices, continues *HERODOTUS*, were destined to the Gods in general; but there were peculiar ceremonies for *Mars*. As he was the only God who had temples among them, their manner of building them was to pile faggots of vine-branches one above the other. These temples were three furlongs in length, and as much in breadth; but they were not very high. The roof of them was very flat, and formed a perfect square. On three sides of the temple those walls of faggots were perpendicular, and on the other side the wall was an inclined plane, so that it was accessible on that side. On the top of this edifice was placed an old iron sword; which served for the statue of *Mars*, and to this sword they sacrificed every year sheep and horses in greater numbers than to any of the other Gods. After these they sacrificed to him a hundredth part of

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all their prisoners of war: but this sort of sacrifice was different from the rest. After pouring wine upon the heads of those who were to be offered up, they put them into a large vessel, where they cut their throats, and then carried them to the top of the temple, and poured their blood upon the *sword* which we have mentioned: this is what passed in that place. Below, before the temple, they cut off the right shoulder, with the hands and arms of those unhappy victims, and tossed them up in the air. Then every one retired, leaving these limbs in the places where they chanced to fall.”——Such, according to HERODOTUS, were the Gods of the *Scythians*, and the form of their sacrifices. CLEMENS of *Alexandria* agrees with this historian, that these people offered religious worship to a *sword*; and LUCIAN, without naming the other Gods that HERODOTUS speaks of, only says they worshipped the *sword*, and *Zamolxis* who was their legislator.

But to illustrate what we have now been quoting, it is necessary to add some reflections upon it.—The *Greeks*, who were little acquainted

with the religion of foreign nations, imagined the Gods worshipped by them to be the same with their own; and the smallest resemblance either in the name or in the worship, sufficed to persuade them of it. Thus they heard that the *Scythians*, a warlike nation, had a religious veneration for a *sword*; and therefore made no doubt but they worshipped their God *Mars* under that emblem. They knew that they paid a religious worship to *Fire*; and they needed no more to convince them that they worshipped their *Vesta*. They probably found some resemblance also between the worship which that people ascribed to a God they called *Papeus*, and their *Jupiter*; between that of *Apia* and their Goddess *Terra*; between *Etosyrus*, and *Apollo*; *Artimpesa*, and *Venus*; between *Thamimasades* and *Neptune*; and this was foundation enough for their believ-

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ing them to be the same Gods.—Nevertheless we may say, with a great deal of probability, that the *Scythians*, after the example of all the other nations, had for their first Gods, the *Stars*, the *Earth*, the *Water* and the other *elements*: for, to say it once more, these were the primitive Gods of the Pagan world. To these Gods they had given barbarous names; but these names are indifferent, and every nation gave them such as they preferred. We may therefore conclude that they worshipped the *Fire*, the *Sun*, the *Earth*, the *Air*, the *Water*; Divinities which the *Greeks* called *Vesta*, *Terra*, *Apollo*, *Jupiter*, *Neptune*. Perhaps too that warlike nation at first had no other God but the *sword*; but in process of time adopted those of her neighbours. For in speaking of the religion of ancient nations we must always distinguish the times. We know not positively whence the *Scythians** derived their original; for doubtless the reader will not be satisfied with that which *Diodorus* gives them: “The fables of the *Scythians*, says he, give account that they had among them a virgin, born of the earth, who had the head and half the body of a woman, but from the waist downward the form of a serpent. *Jupiter* fell in love with her, and had a son by her called *Scythes*, who having risen to great renown, communicated his name to the whole nation of the *Scythians*.” But still it is certain that this people was very ancient. They did not continue always shut up in the extremities of the north; but departing thence spread themselves over the *higher Asia*, and having conquered the *Medes* in a pitched

* The reader may consult *JOHN PINKERTON'S Dissertation on the Goths or Scythians*, for a very satisfactory account of the origin of this people: a work that we shall have occasion to refer to in treating of the religion of the *Gauls*, who Mr. P. regards as a branch of those *Scythians*. Suffice it to say here, that he makes the original of this powerful nation to emerge from the north of *Persia*, 2160 years before Christ; in consequence of the incroachments of *Ninus*.

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battle, possessed themselves of their country, which they kept for eight and twenty years, as we learn from HERODOTUS. During their abode in *Media*, the *Scythians*, no doubt, worshipped the Gods of the *Medes*; for, what uses to be most respected in conquered nations is their religion, which politics forbid to be meddled with. The worship of *Fire* especially was very diffusive: this was the great Divinity of the *Persians* and *Cappadocians*, and probably of the *Medes* too; thus it is not surprising that HERODOTUS has assured us of their having worshipped *Vesta*. True it is, that learned historian says, that the *Scythians* had a great aversion to foreign customs and ceremonies, and that it cost Anacharsis his life, who was slain by king Saulius his brother, while he was celebrating the feast of the mother of the Gods, with the same ceremonies that the *Cysicnians* used, to accomplish a vow which he had made when he passed to *Cysicum*. It is likewise true that Scyles king of the *Scythians* lost his crown, for having attempted to celebrate the *Bacchanalia* after the manner of the *Greeks*, as we are told by the same historian: but they were not perhaps always so scrupulous, and these same attempts prove that endeavours were used to introduce into *Scythia*, both the customs and ceremonies of the neighbouring nations.

As idolatry was always accompanied with several superstitious rites, there is no doubt but the *Scythians* had a great number of them, as well as other idolaters; but history has only preserved those that concerned the soothsayers. "Besides, says HERODOTUS, there are among these people numbers of soothsayers, who perform their divinations by *rods of willow*, whereof they carry bundles into a certain place, and there untie them; then separating the *rods*, they pronounce their oracles, and thereafter put them together again. As for the *Enarii* and *Androgyni*, who practise the same art, it

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is alledged, continues the historian, that *Venus* taught them divination, which they practised by mixing between their fingers leaves of the linden tree, which they cut into three parts. When the king of the *Scythians* is sick, he sends for several of these soothsayers, who tell him that some *Scythian*, whom they name, has sworn by the king's throne, and perjured himself. Upon which the unhappy person, who is alledged to be the cause of the king's sickness, by taking a false oath, is instantly brought forward. If he denies the fact, other soothsayers are called, and if he be convicted, his head is cut off, and his effects divided among the accusers; but if he be declared innocent, the accusers themselves are put to death in the following manner. They fill a chariot with faggots, fasten the soothsayers to it with an iron chain; then after having kindled the faggots, they liberate the oxen that are yoked to the chariot; and leave the calumniators to perish in the flames."

No monuments remaining of the Religion of the *Scythians*.

The reader may easily believe that we have now no monument remaining of the religion of the *Scythians*, who had no other *statues* but the *sword* that represented *Mars*, nor *temples* but such as were made of *faggots*. Some antiquaries however think they have found out three statues of the Gods of that people, in the three busts borne by three Camels upon Theodosius's column, at *Constantinople*. But though it were true, which can hardly be proven, that that column represents the triumph of that emperor over the *Scythians*, it could not be denied but their religion had undergone some change from the time of *HERODOTUS*, a thing not without example in other nations, as has been observed with respect to the ancient *Persians*.

SECT. II.

DIANA TAURICA.

SECTION SECOND.

(*The Religion of the People of Tauris.*)

DIANA TAURICA.

Diana Taurica:
—the particulars
of whose worship
are reserved for
the history of her
priestess *Iphige-
nia*.

The *Scythians*, as has been said, consisted of a vast number of different nations; those who inhabited the *Taurica Chersonesus*, that is to say, the peninsula that is between the *Euxine* sea and the *Palus Meotis*, which is at this day called Crim Tartary, paid adoration to *Diana*, whose worship was performed by a priestess; and to her they sacrificed all the strangers who came into their country; circumstances we learn from *HERODOTUS*, *EURIPIDES* and several ancient authors: but I reserve a more particular account of them for the history of *Iphigenia*, who was priestess of the *Diana Taurica*, under the reign of *Thoas*. As the Ancients make no mention of the religion of these *Scythians*, but upon occasion of *Iphigenia*, and of *Orestes* who came to *Tauris* to carry off the statue of *Diana*, we know not if they worshipped any other Divinities.

SECTION THIRD.

(*The Religion of the Hyperboreans.*)

HYPERBOREAN APOLLO.

The *Hyperbo-
reans* sent annual
offerings to *Apol-
lo* at *Delos*, of the
first fruits of the
earth, by young
men and virgins:

There were also in the northern countries another people called the *Hyperboreans*, with whose religion the *Greeks* were acquainted by the report of *HECATEUS*, one of the most ancient historians. They were accounted the most religious people in the world. They paid

HYPERBOREAN APOLLO.

SECT. III.

a peculiar worship to *Apollo*, who for that reason was surnamed *Hyperborean*, and they sent every year to *Delos*, an island in the *Egean* sea, offerings that they made him of the first fruits of the earth. At first there were two or three virgins chosen, accompanied by a hundred young men of approved courage and virtue, who carried these offerings. HERODOTUS and CALLIMACHUS are our vouchers for both these circumstances. This custom continued till the laws of hospitality were violated in the persons of those pilgrims, which made the *Hyperboreans* resolve to convey these offerings from one hand to another, as far as *Delos*, by means of people that were travelling through their country in their way to that island, as we learn from PLINY; who speaks of those young virgins without naming them, but other authors inform us of their names. HERODOTUS mentions four of them, *Opis*, and *Erge* or rather *Heca-Erge* as CALLIMACHUS calls her, *Hiperboche*, and *Laodice*: CALLIMACHUS adds a fifth, whom he calls *Loto*.

but a disaster befalling those pilgrims, induced that people to transmit their presents by travellers, &c.

After that disaster had befallen those young virgins, none of whom had the good fortune to return to her own country, as we are told by the poet just mentioned, the *Hyperboreans* took a resolution to send their offerings in the manner as has been said. They had two ways of conveying their offerings thereafter from their own country to *Delos*, and both of them are sufficiently described by the Ancients. PAUSANIAS says they gave their offerings first into the hands of the *Arimaspiæ*; that these delivered them to the *Issidons*, who transferred them to the *Scythians*; these carried them to *Sinope*, where were always *Greeks* who conveyed them to *Præsiæ*; whence the *Athenians* took care to transmit them to *Delos*. — The other course is described by CALLIMACHUS, who, addressing himself to *Delos* in one of his hymns, says: "To you the *Hyperboreans* send their first fruits. These offerings that

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HYPERBOREAN APOLLO.

came so far, are first received by the *Pelasgi* of *Dodona*, who carry them over the mountains into *Melis*, whence they are conveyed by sea to *Eubœa*, and thence they are easily transported to your ports." To conclude; these offerings, which the Ancients call the firstlings of the fruits, were sheaves and bundles of corn, and to this all antiquity agree: in the meantime, SALMASIUS alledges it was what we call in Latin *partes præcisæ*, the parts that are first cut off, as the firstlings of a victim; as to which you may consult CRENIUS who refutes him.

But be that as it will, it appears that the *Hyperboreans* had a very particular veneration for *Apollo*, and if we credit DIODORUS SICULUS, the *Boreades*, the descendants of *Boreas*, were

in possession of the priesthood which was united to the royalty. And here it is proper to remark that the virgins, who were sent at first to *Delos*, were of the royal and sacerdotal line, since CALLIMACHUS, who names three of them, *Heca-ERGE*, *OPIS*, and *LOTO*, calls them the daughters of *Boreas*. If it be asked now, why the *Hyperboreans* were so devoted to *Apollo*, I answer with DIODORUS SICULUS, that *Latona* was born in their country, and consequently it is no wonder that they honored her son with a peculiar worship. Accordingly, continues that historian, not only had they instituted feasts to his honor, but also consecrated to him a whole city. "*Apollo* again on his part, as the Abbe GÉDOYN has it, reckoned himself a native of their country, vouchsafed to honor them with his presence, and took more pleasure in being with them, than any where else. Thither he resorted, when banished heaven for his resentment against *Jupiter*, who had thunderstruck his son *Æsculapius*, as we learn from APOLLONIUS RHODIUS, who for that reason calls the *Hyperboreans* a sacred people. The opinion of *Apollo's* sojourning in the country of the *Hyperboreans* was so universal among the *Greeks*, that according to *ÆLIAN*,

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or rather ARISTOTLE cited by that author, PYTHAGORAS, whose wisdom and virtue was admired by the *Crotoniates*, was taken by them for *Hyperborean Apollo*."—The *Greeks*, who vented several other fables in relation to this *Apollo*, said he came from their country to the relief of *Delphos*, at the time when that city was besieged by the *Gauls*, as PAUSANIUS relates. CICERO, though he mentions not the motive which brought that God to *Delphos*, yet asserts that he came thither, since in giving the geneology of the Gods, as his manner is, he says; "The third *Apollo* was the son of the third *Jupiter*, and he who is said to have come from the *Hyperboreans* to *Delphos*."

Probably they communicated his worship to *Greece* having themselves derived it from *Egypt*.

As these pretended emigrations of the Gods, as well as their birth in certain countries, denoted, according to HERODOTUS, the institution of their worship in those countries; we may therefore infer from this fable, that the worship of *Apollo* had been propagated from the *Hyperboreans* to *Greece*, perhaps before the colonies that came thither from *Egypt* and *Phenicia*. But whence had the *Hyperboreans* themselves received the knowledge of that God? I answer that the *Hyperboreans*, who in my opinion, inhabited the country about the *Phasis*, came originally from the colony which HERODOTUS tells us Sesostris left there; and consequently that it is not to be wondered if they themselves worshipped *Apollo*, one of the Gods of *Egypt*, and communicated the knowledge of him to the *Greeks*, from whom they were at no great distance. But as this is no more than conjecture, though not without some foundation, I willingly submit it to the judgment of the learned.

SECT. IV.

DECEASED PARENTS.

SECTION FOURTH.

(*The Religion of the Issedons.*)

DECEASED PARENTS.

The *flesh* of deceased *Parents* served up at their funerals, and the *head* honored as an *Idol*, by the *Issedons*.

The *Issedons*, in the neighbourhood of the *Hyperboreans*, had probably no other Gods but their *ancestors*; since HERODOTUS, who speaks of their customs and religion, says, when any one of them has lost his *father*, all the relations bring him a number of cattle, whose carcases having been cut into pieces, they in like manner cut the body of the deceased *father*, and having mixed all the flesh together, serve them up at an entertainment, reserving only the *head* of the defunct, which they set in gold, and make it an *idol*, offering to it solemn sacrifices every year.

SECTION FIFTH.

(*The Religion of the Sarmatians.*)

POGWID, TESSA, LACTO, &c.

Several Deities, natural & animated, worshipped by the *Sarmatians*.

The *Sarmatians*, after the example of most other idolatrous nations, had Gods natural, and Gods animated. The first were the *Sun* and the *Moon*; *Pogwid*, or the *Air*: *Tessa*, or *Jupiter*; *Lacto*, or *Pluto*; *Nia*, or *Ceres*; *Marzane*, or *Venus*; and *Zicuonia*, or *Diana*. But we are to observe that they are Polish historians, who inform us that these Gods were *Jupiter*, *Pluto*, *Diana*, &c. And no great credit is to be given to their testimony, since they may through partiality to their progenitors, be easily deceived by some slight resemblance between those

POGWID, TESSA, LACTO, &C.

SECT. V.

Gods and the Gods of *Greece*: this is what most of the ancients did, when they were to speak of the Gods of other nations, having, from the smallest affinity, given them the names of those of their own country.—But passing that; besides these *natural* Gods, the *Sarmatians* had likewise *animated* ones, among whom were *Lelus* and *Politus*, whom the same historians will have to be *Castor* and *Pollux*: and though the worship paid by the *Sarmatians* to these two heroes, was entirely abolished, when the *Poles*, who posses in part the country which belonged to the *Sarmatians*, embraced christianity, yet they still retain their names, which they pronounce in token of joy at their feasts. If you ask the reason of their confounding these two Divinities with *Castor* and *Pollux*, I answer with *Vossius*, that the *Sarmatians* might have become acquainted with them by holding commerce with the people settled on the banks of the *Danube*; and since the *Greeks* had erected an altar in honor of *Alexander*, and the *Romans* another to *Augustus*, near the *Boristhenes*, as we learn from *AMMIANUS MARCELLINUS*, it was easy for either of these people to make the *Sarmatians* acquainted with the two heroes now mentioned. Thus reasons that learned author: though, indeed, not quite satisfied with that conjecture, he would also insinuate that *Lelus* and *Politus*, among the *Sarmatians* might represent the *heavens* and the *earth*; but as he gives no proof of this, I take the first account to be the best.

SECTION SIXTH.

(*The Religion of the People who lived about the Oby.*)

THE OLD WOMAN OF GOLD.

Those *Scythians* in the vicinity of the *Oby*, worshipped the *old woman of gold*.

The same author, upon the authority of *PAUL ODERBORNE*, says that the people who lived near the river *Oby*, worshipped a Goddess under the name of the *Old Woman of Gold*;

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THE OLD WOMAN OF GOLD.

and he takes not upon him to determine whether it was *Eve* herself, or *Terra* that was the object of their worship. But, however that be, the historian now quoted tells us that Goddess delivered oracles. CLEMENS ADAMUS informs us as to their manner of consulting that Goddess. "When the country, says he, is afflicted with any calamity, such as war, pestilence, or famine, those idolaters have recourse to that Goddess: they prostrate themselves before her idol, and setting a drum in the midst of the assembly, with the model of a toad in silver above it, they fall a beating the drum; and he of the company nearest whom the toad falls when it is made to leap to the ground by the beating of the drum, is put to death: but they bring him to life again by some sort of witchcraft, and then he lays open the cause of the calamity that affects the country."

SECTION SEVENTH.

(*The Religion of the Getes, Dacians, Thracians and Massagetes.*)

ZAMOLXIS, ORPHEUS, LINUS, &c.

Whether the *Getes* or *Dacians* had any physical Gods, is what we cannot determine; but it is certain they paid divine honors to their legislator *Zamolxis*, as may be seen in PLATO's dialogue, entitled *Charmedes*; in DIOGENES LAERTIUS; in STRABO; and in LUCIAN.

Besides *Zamolxis*, *Orpheus*, and *Linus* were Gods of the *Thracians*; who had also Demi-Gods.

The *Thracians*, besides the same *Zamolxis* whom they adored as a God according to LUCIAN, raised to the same rank *Orpheus* and *Linus*, as we learn from TERTULLIAN. By *Orpheus*, I mean that famous Argonaut, whom

I shall speak of more particularly in the history of the *golden fleece*. Let it not be said that *Orpheus* was worshipped only as a demi-God, since *CONON* positively asserts that after the honors due to heroes had been paid him, near the tomb wherein his head was contained, the place grew insensibly into a temple, where all the ceremonies of the worship of the Gods were performed; a new argument for what we have already said, that the heroes sometimes became to be esteemed as real Gods.—*Temesius* of *Clazomene* may perhaps be likewise reckoned demi-Gods among the *Thracians*, since *HERODOTUS* tells us that the *Thracians* having led a colony to *Abdera* whereof he was reckoned the founder, paid to him the honors due to heroes. The same thing may be said of *Ordrysus*, from whom the *Thracians*, according to *ST. EPIPHANIUS*, derive their original; and of *Plestorus*, to whom, according to the testimony of *HERODOTUS*, they sacrificed *Oebazus* the *Persian* who had fled to them for refuge. *Vossius*, who grants that *Plestorus* was of the number of the Divinities worshipped by the *Thracians*, says he knows not whether he was an animated God or a natural God; but for my part I take him to have been one of their great men, of whom however we learn nothing particular in history.

The *Sun* was
the great Divinity
of the *Massagetes*.

Lastly the *Massagetes* looked upon the *Sun* as their great Divinity, and perhaps as the only one; and sacrificed horses to him, as we learn from *STRABO*, after the manner of the *Persians* in honor of their God *Mithras*, their symbol of the *Sun*.

CHAPTER VII.

GALLIC IDOLATRY.

SECTION FIRST.

THEIR RELIGION IN GENERAL.

The sources of information upon the religion of the Gauls, are limited;—Greek and Roman authors; —Druids;—and Moderns. There are but few of the Ancients, except CÆSAR, DIODORUS SICULUS, MELA, STRABO, and PLUTARCH, who have left us any light as to the religion of the Gauls: and not only is what they say of them inconsiderable, but withal, they even speak of the Gods of that peo- ple conformably to their own ideas: that is to say, whenever they observe in any of those Gods, some attribute or symbol resembling those of their own Divinities, they are sure to give them the same names. Thus, according to them, such a one was Hercules, or Apollo, or Mercury; because he had some- things of affinity with their Mercury, Apollo or Hercules. Upon this principle it was, that CÆSAR spoke of their Gods under names familiar to himself. He says, “Of all their Gods, he to whom they pay the highest veneration, is Mercury, whom they take to be the inventor of all the arts, the guide of travellers, and he who gives most assistance in carrying on trade, and in acquiring riches by means thereof. To Mercury they join other Gods, such as Apollo, Mars, Jupiter, and Minerva; of whom they have much the same sentiments with other nations. They

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believe for example, that *Apollo* averts diseases; that *Minerva* was the inventress of manufactures and other arts; that *Jupiter* has for his lot the empire of Heaven; that *Mars* makes war, and therefore when they go to battle they make a vow to offer to him the whole spoil.* Besides endeavouring to identify the Gods of the *Gauls*, with those whom they themselves adored, these authors often contradict one another. The historian *JOSEPHUS* even reproaches them for having spoken of a religion wherein they neither were nor could be well informed. So that the first Gods of that ancient people must have been quite unknown to the *Greeks* and *Romans*, since *LUCIAN* too, in one of his dialogues, makes *Mercury* say, that he knows not what course to take in inviting those Gods to the assembly of the other Gods, because being unacquainted with their language, he could neither understand them, nor make them understand him.—If, as a supplement to the short hints on this subject given us by the *Greeks* and *Romans*, we should have recourse to the *Gauls* themselves, we might hope to trace out the origin and foundations of their religion; but the *Druids*, the sole depositaries of their mysteries, who wrote nothing, industriously concealed from the people the grounds of their religion, and contented themselves with charging their own memory, and afterwards that of their probationers who aspired at the same dignity, (whereof they were extremely jealous), with a prodigious number of verses containing their theology—verses barbarous with respect to the *Romans*, to be sure, which they hardly understood, and probably would have had no great value for, though they had understood them. Add to this, that these *Druids*, concealed in the heart of the woods, whence they seldom came abroad, were far from being communicative; and were especially averse from revealing their mysteries to strangers, which they kept secret

* We shall see what Gods of the *Gauls* these were, hereafter.

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from the *Gauls* themselves.—True it is, that several monuments dug up from time to time, have excited the curiosity of learned moderns; but they have only given a bare explication of them, without attempting to penetrate into the religion of the people who had erected them in honor of their Gods. SCHÆDIUS, who has composed a treatise upon the religion of the ancient *Germans*, has indeed drawn together all the passages of the Ancients wherein that of the *Gauls* is mentioned; but, bating the long commentary he has made upon those authorities, where he almost always deviates from his subject, he has added little or no light upon their religion, it not being the principal subject of his book. MONTFAUCON, who explains antiquity by figures, has given the greatest number of figures of the *Gallic* Gods; but the reflections he has added to them are but few. Lastly, one of his learned fellows, DON JAMES MARTIN, making use of the same figures, undertook to give a complete treatise of the religion of that people, which he published in 1727, in two quarto volumes; and we may say, that no body before him entered so far into the *Gallic* mysteries; but it were to be wished he had observed more method, and made fewer repetitions.

This religion considered under two periods of time, viz.—*before* and *after* the conquest of JULIUS CÆSAR.

In order to give an exact idea of the religion of the *Gauls*, we must consider it under two different periods of time, namely; *before the conquest of JULIUS CÆSAR*, when they worshipped the Gods of their ancestors; and *after that memorable event*, when their worship became

gradually modelled upon that of their conquerors. Not but that the *Gauls* were known to the *Greeks* and *Romans* long before this prince carried the seat of war into the very heart of their country; since, on the one hand, they once became masters of *Rome* itself; and, on the other, they had overran and plundered *Greece*. But those sudden and transient irruptions, instead of having settled any commerce between these nations, served only

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to make the *Gauls* be reckoned *barbarians* by the *Greeks* and *Romans*, (not dreaming that their power could ever prove fatal to them both;) while the *Gauls*, on their part, little thought, in those irruptions, of informing themselves in the religion of a people whose temples and houses they profaned, only to enrich themselves by plunder. But when CÆSAR, after a ten years war, had at last made himself master of the *Gauls*, and that fine country became a *Roman* province, he made vast alterations in the religion of that people, who adopted most of the *Roman* Gods, and at length abandoned almost all their own ancient ceremonies, to follow those of their conquerors.

FIRST PERIOD—

Its primitive tenets were simple & innocent, when the *Gauls* worshipped the elements and other parts of nature.

The ancient *Gauls* were extremely religious and as their ministers, the *Druids*, treated their religion in a manner peculiarly grave and serious, so they inspired a most profound veneration for it. Let us not therefore expect to find in the religion of this ancient people, those absurd and impious fables with which that of the *Greeks* and *Romans* abound, far less a lascivious *Venus*, an incestuous *Jupiter*, and those impure mysteries which profane authors durst not even reveal. Accordingly it was at first of great purity; and we are told by CLEMENS of *Alexandria*, that it was a religion of Philosophers like that of the primitive *Persians*. That people, especially the *Druids*, who were the repositories of their religion, had much more just and spiritual apprehensions of the DEITY than either the *Greeks* or *Romans*. TACITUS, MAXIMUS TYRIUS, and others inform us, that these *Druids* were persuaded that the SUPREME BEING was to be worshipped no less by silent veneration of the heart, than by external sacrifices. However this may be, we may at least assert, that they had a purer idea of their Gods than other Idolaters, since they believed it impossible to represent them under any figure, or to confine their majesty within edifices: accordingly they had

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neither statues nor temples for their Gods. Added to this, they preferred for the exercise of their religion solitary and solemn woods, whose very aspect inspired one with something of a religious awe.—I am persuaded too, that after the example of the *Persians*, from whom we shall see they derived the first principles of their religion, they began with the *Stars* and *Elements*, as the sole objects of their adoration: thus we know, they gave a particular worship to the *Sun*, distinct from that of *Apollo*; that they paid a homage to the *Moon*, which they plainly distinguished from their *Diana*; and that they likewise paid a religious worship to the *Earth*, which they looked upon, like other idolatrous nations, as the mother of Gods and Men.—The eternal *Fire* which they preserved in their forests, which served them in the stead of fire-temples, and the veneration which they had for *Mithras*, show that they paid to that element the same worship with the *Persians*.—They had also a religious regard for the *Lakes* and *Marshes*, which they looked upon either as so many Divinities, or at least as places which they made choice of for their residence. They even gave those *Lakes*, as well as *Trees*, the names of some particular Divinities. The most celebrated of those *Lakes* was that of *Toulouse*, into which they threw, either in specie, or in bars and ingots, the gold and silver they had taken from their enemy. GREGORY of *Tours* tells us of a large *Lake* at the foot of a mountain, consecrated to the *Moon* under the name of *Elane*, where they assembled every year from the neighbourhood, to throw into it the oblations that were made to the Goddess. STRABO also speaks of a famous *Lake* of the *Gauls*, which was called the *Lake of the two Ravens*, because there were two fowls of that kind that haunted them, of which they told a thousand ridiculous stories: but this much is certain, that in quarrels which happened, the two parties repaired thither, and threw each a cake to those birds; and he whose cake

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they ate up, neglecting the other, gained the cause.—To the worship of the *Lakes* and *Marshes*, the *Gauls* joined that of the *Rivers*, and *Fountains*, which they believed to be so many Divinities. Indeed they paid divine honors to *Water*, and offered sacrifices to it, as other idolatrous nations. They threw clothes and other things into running *Water*, and drowned in the *Gulfs* the horses which they had taken from their enemies. It is needless to multiply here the testimonies of the Ancients in proof of this proposition; they are all unanimous as to the fact, and those fine verses are well known, which *AUSONIAS* has made in honor of the celebrated fountain of *Bourdeaux*, which was called *Divona* or the *divine fountain*. But as the *Egyptians* worshipped the *Nile*, and the *Indians* the *Ganges*, the *Gauls* had a greater veneration for the *Rhine* than for other rivers; and from a persuasion that he animated them in battle, they depended a great deal upon his assistance.—But, above all, what was most sacred and revered in the religion of the *Gauls*, were the *Woods* and *Forests*: and the *Oak* was the tree in particular, for which, of all others, they had the greatest veneration, as we shall see in speaking of their sacred Groves.

As to the origin of the Gallic religion *CÆSAR* and *TACITUS* contradict one another; the first alledging it came from *Britain*, while the second maintains that the *Gauls* in peopling that island, had introduced their mysteries thither; and the fact declares in favour of *TACITUS*, in regard to the earliest stage of their religion at least, since we have the most incontestible evidence that *Britain* was peopled from the neighbouring shores of the continent.* But to reconcile these two authors, we may

* See *PINKERTON'S Dissertation upon the Goth's*, or the migrations of ancient nations; of which I have given an abstract in the form of Introduction to my *View of Ancient Geography*.

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say, that though the *Gauls* passed over into *Britain* and there established their religion, yet those islanders, who kept more at home than they, preserved it in all its purity, while among the *Gauls*, who by their frequent wars were led into a commerce with other nations, it underwent some alteration. Accordingly we see that in later times, the *Gallic Druids* had a high veneration for those of *Britain*, and often sent thither their pupils to be by them thoroughly instructed in their own religion.

It remains then a question, whence the *Gauls* derived their religion at first, if it were not from the *Britons*? and as this point is very obscure in itself, it is no wonder that we find such diversity of opinion among those who have considered it. All are agreed however, that before the conquest of CÆSAR, the difference between it, and that of the *Greeks* and *Romans*, was too wide for it to have been derived from them; and the generality are of opinion, that it came from *Egypt* or *Phenicia*. In support of this sentiment, they alledge; *first*, Some kind of resemblance they find between the worship of the *Egyptians* and *Phenicians*, and that of the *Gauls*; which supposes that they, and all the other western nations of *Europe*, had received their religion from those two people, who trafficed, especially the former, on all the *Gallie* coasts as far as *Cadiz*, where so many traces of their ancient religion have been found. *Secondly*, The figures of *Isis* and some other *Egyptian* Deities, dug up from time to time in *Gaul*.—Some modern authors are persuaded that this religion came from no other country, but was peculiar to the *Druids*, and that they alone were the founders of it. But to prove this allegation, it would be necessary to prove that those who came to people this country, were without religion and without worship,—which is among the least credible of incredible things; so universally are mankind inclined to devotion.

nor from the
Greeks, or *Romans*, or *Phenicians*, or *Egyptians*:
nor was it peculiar to the *Gauls* themselves;—

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For my part I am not only fully convinced —but it originated from ancient *Persia*. that the primitive religion of the *Gauls* was derived from the *Asiatics*; but that it was propagated through the course of the migration, during several ages, of their *Scythic* ancestors from ancient *Persia*.* The *Scythians*, from whom the *Gauls* descended, were extremely powerful, and for several centuries possessed most of the north of *Asia* and *Europe*, whence they spread themselves westward and southward, and took possession also, of the country which the *Romans* called *Gallia*, dispossessing the aboriginal *Celts* almost at pleasure. Their empire, if one may so term a dominion, such as that of the ancient *Scythians*, extended from the northern parts of *Asia Minor*, to the western coasts of *Gaul*, and even into *Britain* and *Ireland*. They doubtless brought their religion with them from their mother country; and the resemblance which the *Gallie* religion actually has to that of the *Persians*, led *PLINY* to say, that one would be apt to think it had been derived from thence, were it not that the distance and impossibility of commerce between those two people stood in opposition to this notion. But this distance should not, under a more correct view of the subject, imply such a difficulty. The world, by the deluge, was reduced to one family and one belief; and all the modes of worship which have been propagated since, are but corruptions of the true one. Men removed by degrees to a distance from the place of their original, peopled the earth, and in various manners corrupted the purity of the primitive religion. Some came by land towards the north, and under the name of *Scythians*, *Sarmatians*, &c, peopled those vast tracts of country; while others more adventurous, braved the dangers of the ocean; and to this

* The migration of the *Scythians*, is especially and lucidly treated by *JOHN PINKERTON*, in his *Dissertation on the Goths*.

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effect we have innumerable proofs to evince, that first the *Phœnicians* and then the *Carthaginians*, penetrated to the very extremities of the west. Hence, no doubt, that resemblance of worship and religious ceremonies between nations, separated by so many seas and such vast tracts of land. But this commercial intercourse was subsequent to the *Scythian* migration from ancient *Persia*, and could only have mixed a few strange ceremonies with the fundamental principles of that religion which the forefathers of the natives had brought from *Persia*. And that this was the principal origin of the religion of the ancient *Gauls*, will be further evinced, by a brief parallel between the *Persian Magi* and the *Gallie Druids*, as the result of it will also account for that affinity which has been so often traced between those Priests. We shall speak more particularly of the *Druids* hereafter.

Parallel between
the *Persian Magi*
and the *Gallie*
Druids:—

It is no wonder then, that those Priests, or if you will, those Philosophers, had so much resemblance to one another. They were both

of them in high repute in their own country, and were consulted upon all important occasions; being the sole ministers of religion, all other persons were prohibited from intermeddling with it. In fine, both of them held a very austere and very retired life. Both of them governed the state, as the king never failed to advise with them in all critical conjunctures. Being great lovers of justice, they either administered it themselves, or had cognizance over the conduct of those who were vested with that office. The immortality of the soul was, both in *Persia* and among the *Gauls*, an essential article of belief. The *Magi* opposed by every means in their power, the opinion which gave the Gods a human original, and which divided them into male and female Deities; just so it was with the *Druids*, especially in their earlier days. Anciently neither the one nor the other had temples nor statues; and it is thought

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that this usage was still kept up among the *Gauls*, even when CÆSAR conquered them, and that the temples whereof some remains are yet to be seen in several places, belong only to the second period of their religion: their only temples therefore at first were the woods and forests or sacred groves, as shall be seen hereafter. The *Persians* worshipped the *fire* as the symbol of their principal Divinity: the *Gauls*, as we are told by POLYHISTOR cited by SOLINUS, preserved upon their alters a perpetual *fire*; and *Mithras* was a God equally revered by the one and the other. The *Persians* gave peculiar worship to *water*, as we have seen; and history informs us that the *Gauls* paid the same honor to that element, as we shall see afterwards. This parallel might be extended further, but the want of conviction I presume cannot require it.

It is true there were some rites wherein either of whose rites underwent changes; while the *Druids* became devoted to magic and other superstitions, and offered human victims. those two nations were quite different from one another; but to repeat what has been shown elsewhere, the religion of the *Persians* itself underwent several alterations by time; and there is no doubt but the same religion, propagated into countries so remote, would suffer still more considerable changes. Accordingly the primitive simplicity of the *Gallic* religion was not of long duration, and the *Gauls*, even before their subjection to the *Romans*, had altered it so far, that there was scarcely a wreck of it left. The *Druids* themselves so esteemed for their wisdom and knowledge by all nations who had heard of them, became devoted to divination, magic, and all sorts of superstitions; and were there no other circumstances than the human sacrifices which they offered to their *Esus*, *Teutates*, and *Saturn*, as we learn from TACITUS, LACTANTIUS, and LUCIAN, a practice which was still subsisting in the time of DIONYSIUS of *Halicarnassus* this of itself would be sufficient to convince us, that the religion of that

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people came short at length of no other, in superstition and cruelty.—Such were the *principles, original and changes*, of the *Gallie* religion, which appertain to its first period.

SECOND PERIOD
 .—During which the *Gauls* adopted most of the Gods and religious ceremonies of the *Romans*.

The second period of that religion elapsed from the conquest of JULIUS CÆSAR to the establishment of Christianity among the *Gauls*. And in that interval, the same religion underwent several alterations; which commenced by the adoption of most of the Gods of their conquerors, as *Vulcan, Jupiter, Hercules, Castor and Pollux, &c.* The monument erected in the time of Tiberius, which we shall speak of hereafter, as it proves this truth, so it shews that it was not long after the conquest of JULIUS CÆSAR that these Gods were introduced into this country. In short, during this period, the *Gauls* conformed themselves in almost every thing to the religious rites of the *Romans*. They followed their example in building temples, and chapels, and in making statutes of their Gods; not to mention a thousand superstitious rites which almost identified the one religion with the other, the particulars of which will occur occasionally in the sequel of this Chapter.

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Their forests and trees served as temples, altars, and statutes, of their Gods;—

The *Gauls* in ancient times had no other temples but the woods and forests, no other statues of their Gods, nor other altars, but the trees of those forests. It was in the middle of those groves that they offered sacrifices, and held all their religious assemblies. They were so sacred among them that it was not permitted to cut them down, nor

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even to approach them but with a religious awe. They only presumed to adorn them with flowers and trophies, and to hang upon them the remains of the victims offered to the Gods whom they represented. It was not even allowed to make use of certain trees, even when they had fallen down through decay, or by any other accident. In a word, the forests and trees were their temples, their altars, and the statues of their Gods.—TACITUS, speaking of the *Semones*, who followed the same religion with the *Gauls*, confirms what we have just said. “Those people says he, have no other temple but a forest, where they discharge all the duties of religion. No-body enters into the wood unless he brings with him a chain, as a badge of his dependence, and of the supreme dominion which God has over him.”

It was very late, even after the conquest of JULIUS CÆSAR, before they gave into the usages of other Pagan nations as to the construction of their temples, altars, and statues. Accordingly CÆSAR says nothing about the temples, altars, or statues of their Gods; and we have a hundred other proofs of this truth, which render the fact incontestible. However, some ancient historians speak of the temples of the *Gauls*, at the very time of the conquest of JULIUS CÆSAR. SÆTONIUS says, “that conqueror pillaged and sacked those temples which were full of treasures.” STRABO likewise mentions the temples and oratories of the *Gauls*. But we may answer that these authors speak the language of their nation, and according to their own prejudices: for through the *Gauls* had places set apart and especially consecrated to the worship of their Gods; where they performed their religious ceremonies, offered sacrifices, &c; yet those temples, if we must call them so, were not edifices like those of the *Greeks* and *Romans*. They were the woods and groves; and at *Toulouse* in particular, the banks of a lake, consecrated by religion, serv-

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ed for a temple. These were the places where they laid up their treasures. Thus the author just quoted had reason in one sense, to say, that CÆSAR had pillaged their temples; as he really did pillage the places they used as such. And it is according to this distinction we are to understand what STRABO says, "that it was in their temples the *Gauls* sacrificed the man whom they offered up to their Gods;" namely, in those very forests which served them for temples. For, suppose edifices ever so spacious, how would those colosses of osier have entered into them, within which they lodged either the criminals or captive enemies; and what disorder would have been there occasioned by the fire that consumed them? It was not therefore till after the *Romans* had invaded *Gaul*, that they began to build temples there; nor was the use of them at first general. But they continued, notwithstanding those new temples, to sacrifice in the forests, and even to make use of trees to represent their Gods; and this usage lasted a long time, since MAXIMUS TYRIUS says the statue of their *Jupiter* was nothing but a very tall Oak.

Their veneration for their forest and trees endured after the adoption of temples, &c., and was very difficult to be abolished.

Nothing is so celebrated in the history of the ancient *Gauls* as the woods of the *Carnutes*, which were, if I may use the expression, the metropolis of the country, where they assembled from all quarters, as well for the ceremonies of religion, as for affairs of state; as shall be said at more length in the history of the *Druids*; and the forest which was near *Marseilles*, rendered sacred by the possession of the second college of those priests, was the most frequented next to that of the *Carnutes*. This veneration for forests, and even worship paid to trees, was very ancient, and consequently, so difficult to be abolished, that notwithstanding the canons of several councils, and the reiterated admonition of Prelates, who used all their endeavours to suppress it; it still subsisted in some provinces of *Gaul*, long after christianity had

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triumphed over idolatry: and some remains thereof were still to be seen in the time of Charlemagne. Church history makes frequent mention of the trees which holy persons caused to be cut down, because they were still the objects of public veneration; and it informs us in particular that St. Severns of *Vienna* caused one to be taken up by the roots, which represented a hundred of their Gods, as appeared from the inscriptions they set up in the church that was erected in the place where that tree stood. But the *Gauls* were so habituated at last to the manners and customs of their conquerors, that they erected every where temples in great numbers, where were deposited both the statues which represented the ancient Gods of the country, and those which represented the Gods of the *Romans*. The antiquaries, and especially *MONTRAVEON*, have given figures of the remains of several of those temples, which may be seen in their works. It is observable, that almost all of them are of a round figure, or octagonal, as though they had believed the sovereigns of the world were only to be lodged in places that resembled it in its globular form.

Whence that veneration for the oak among the *Gauls*!—supposed to have arisen from the oak of *Mamre*.

The learned have carefully inquired whence came the regard the *Gauls* had for trees, and especially for the oak, which they held in such high veneration, that it may be said to have been their temple and their God; and the generality are persuaded that it took its rise from the oak of *Mamre*, under which *Abraham*, as we read in the book of *Genesis*, invoked the name of the LORD. Nor indeed can it be denied that this oak became very famous; and it would be but lost time to accumulate testimonies to prove it. In after times they even kept a fair there, where merchants from several neighbouring nations assembled, with a great concourse of people. This oak, which the father of the faithful consecrated, having been so well known, it is probable, say the advocates for

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the above opinion, that the colonies which came from *Syria*, and the other neighbouring countries to people the west, preserved the memory of it, and made choice of that tree in the places where they came to settle, in preference to any other, to celebrate the mysteries of their religion. In like manner it cannot be disowned, say they, that the religion of the *Gauls* had, in its begining at least, a great deal of affinity with that of the *Jews*. PORPHYRY availed himself of this affinity, and improved it as a ground of reproach against the Christians—opposing the antiquity of the *Druids*, to the novelty of the Christian religion.

But I believe it is in vain to seek for mystery here. The earth of old was quite covered with woods; and they who settled in any uninhabited country, clearing only so much of it as was necessary for the immediate purposes of life, appropriated the woods and forests as most convenient for celebrating their mysteries. Besides, dark and solitary places seem to inspire a kind of sacred awe, which makes them more venerable than situations more exposed. And we may judge of the old world by the new; where, all relations inform us, in one extended forest, the Savages, without knowing any thing of the oak of *Mamre*, performed at the roots of trees, their religious ceremonies.—But not to insist on this, nothing is more ancient in the Pagan world, nor more universal than this respect for woods and forest, which served for temples to primitive mortals; insomuch that even when they began to build real ones, they seldom failed to plant groves around them: hence, no doubt, the origin of those sacred groves, *luci*, so universally celebrated in antiquity, and whose use continued so long.—Moreover, when the whole earth was full of temples, taking that word in its proper acceptation, not only the poets designated these also by the word *lucus* a *grove*, but so did the historians, and even the very architects:

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thus, with respect to the latter, *VITRUVIUS*, speaking of the proportion that ought to be observed in structures of the *Tuscan order*, and giving for example the temple of *Diana Aricina*, calls that edifice, *Aricina nemori Diana*, *The grove of Diana*.

SECTION THIRD.

*THEIR MINISTERS OF RELIGION, ESPECIALLY THE
DRUIDS.*

The names of these several ministers, and their functions.

The *Druids* were the principal ministers of religion among the *Gauls*; but they were not the only ones, for there were different degrees in their hierarchy. The Ancients reckon among those several ministers, the *Bardi*, the *Sarronides*, the *Eubaces*, the *Vates*, and the *Druids*. The latter were the chief, and the others were only subalterns, who assisted them in their ministration, and were in every thing much inferior to them.—The *Bardi*, or *Bards*, whose name in the *Celtic* language, according to *FESTUS*, imports a *Soneteer*, celebrated in verse the immortal deeds of great men, and commonly praised them upon musical instruments. Their verses were in such high esteem that they were sufficient to immortalize the memory of those whom they undertook to praise; and the *Bards* themselves were so esteemed, that if they presented themselves when two armies were ready to engage, or though the battle were even already begun, both parties presently laid down their arms to hearken to what these sacred personages had to propose. Besides their ordinary employment of celebrating the praises of their heroes and benefactors, they took upon themselves to censure the actions of private persons, especially when their conduct did not correspond to their duty.—The *Sarronides* instructed the youth, and

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instilled into their minds virtuous sentiments.—The *Vates*, or *Eubages*, had the care of the sacrifices, and applied themselves to the contemplation of nature.—The other functions of these ministers are but little known, and DIODORUS SICULUS even confounds the *Sarronides* with the *Druids*. But the latter were so far superior to the others, that not only were they invested by their station with the care of every thing that concerned religion, but they also had the absolute command of the subaltern ministers, who could not exercise their office, but by their permission, and were obliged to withdraw whenever they appeared, unless they had leave from them to stay: and in process of time they united in their body almost all the functions of the others, those especially, that regarded religion, leaving to them only the care of other things. The *Druids* therefore, whose name is certainly derived from the *Celtic* word *deru*, signifying an *oak*, were, among the ancient *Gauls*, the chief ministers of religion. The Ancients design them sometimes by other names, but such as always express their functions: thus DIODORUS SICULUS speaks of them at considerable length under the name of *Sarronides*, and others under that of *Samothei*, while DIOGENES LAERTIUS and SUIDAS inform us that they were also denominated *Semnothei*, a name which designated their profession of worshipping the Gods, and being consecrated to their service, as that of *Sarronides* alluded to the *oaks*, near which they spent their lives. In fine, the monuments dug up in the Cathedral of *Paris*, give them the name of *Senani*, which shall be explained when we speak of those monuments.

The original and antiquity of the *Druids*; who were modelled after the *Persian Magi*.

As to the antiquity and origin of the *Druids*, those who have enquired most narrowly into the subject, are reduced to own that they have attained to no certainty about it, but must content themselves with conjecture. Shall we say with some authors, that the *Druids* were descended from the

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ancient *Indian Gymnosophists*? But we have no traces left in history of any commerce between people so remote from each other, whatever intercourse might have existed between their forefathers of *Persia* and those *Indian* philosophers. Were they the disciples of *PYTHAGORAS*, whose doctrine has so much affinity with that of those *Gallic* priests? for in short it was in *Italy* at *Crotona*, where that philosopher published his doctrine, and the *Gauls* are near enough to *Italy* for that doctrine to have passed the *Alps*. But it is much more probable that *PYTHAGORAS* had himself adopted several opinions of the *Druids*: though it is not true that the doctrine of that philosopher has so much affinity as is believed with that of the *Druids*; and as to the principal article, that of the *transmigration of souls*, which *PYTHAGORAS* had brought from *Egypt*, and which even in his time was diffused over all the *Indies*, it does not appear, as we shall presently see, that they had copied each other: and though the distance of the *Gauls* from *Italy* is not very considerable, yet the *Italians* had little or no commerce with them, whom they accounted *barbarians*, and only sought to defend their frontiers against them.—As it is already proved to be very probable, that the northern *Scythians* or *Goths*, the fathers of the *Gauls*, had brought the fundamental part of their doctrines from *Persia*, so we may presume that the *Druids* had framed themselves upon the model of the *Magi*; and to be sure they have a more remarkable resemblance to them than to all the other philosophers in the world. Accordingly several of the Ancients were of this opinion, without troubling themselves to consider by what way the *Persian* religion might have penetrated into the extremity of the west. After all, the origin of the *Druids* seems to be lost in the darkness of antiquity; and all that we can know positively, is, that the *Greek* philosophers, as *ARISTOTLE*, *SOSION*, and others before them, by whom they are mentioned, for they were known in the earliest ages, speak of

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them as a wise class of people, very profound in matters of religion, and consummate philosophers in speculation. So deeply were the Ancients impressed with the extensive knowledge and antiquity of the *Druids*, that CICERO says it was by them Mythology was invented; and consequently we would infer they ought to pass for the teachers, in some measure, of the primitive inhabitants of *Greece* and *Rome*, who originated by various ramifications from the western or parental *Scythians*, if we may credit Mr. PINKERTON, on the authority of many Ancients. But it will appear too evident hereafter, (for truth requires us to reveal their bad as well as their good qualities) that their wisdom was but folly, that they were addicted to studies equally frivolous and pernicious, to *Magic*, to *divination*, to childish and superstitious *rites*: and what made them pass for the wisest of men, is, that mankind commonly admire those who are most dexterous at imposing upon them.

Their manner
of living; their
chief Colleges; &
their habit:—

The *Druids* led a very recluse and austere life in appearance at least. Being shut up in the heart of the woods, they came seldom abroad. but confined themselves to their wild recesses where the whole nation came to consult them. This austere life struck JULIUS CÆSAR with admiration; even CÆSAR, who hardly admired any thing but ostentatious virtues; and he was impressed with them to such a degree, that he could not but esteem them. — Though they formed several Colleges in *Gaul*, yet that of the country of the *Carnutes*, as we have said, was always accounted the most considerable, and the head of that College was the high Priest of the *Gauls*. It was in the woods of this country that the great sacrifices were offered, and all the grand ceremonies of their religion were performed; there it was too that the grandees of the country assembled; and held the Convention of Estates. Next to this College, that of *Marseilles* was the most considerable. The description given by LUCIAN of

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this wood, where their *Druids* assembled, when he relates how *CÆSAR* ordered the trees of it to be felled, inspires one with a kind of religious awe and horror, in despite of his better judgment.—Though the *Druids*, both old and young, had one and the same spirit, it appears, however, from the monuments which represent them, that they had not all the same kind of *gurb*. Whether they were permitted to follow the mode of the province, or if their different *habits* expressed the different degrees to which the candidates arrived before they were professed, is what I cannot determine. Only this much is certain, that after the ceremony of admission, for it was by receiving formal admission from the *Druids* that the novices became professed, the candidate laid off the secular *habit*, and put on that of a *Druid*; which consisted of a sort of tunic that reached no lower than the mid-leg. This *habit*, as well as the *robe* that was under it, was open in front, and the candidate, before his admittance, was obliged to throw it aside, lest there should be an imposture in the case, and the priesthood should perchance vest in a female.

—their political
authority:—

So great was the authority of the *Druids*, that no affair of importance was undertaken till they were consulted. They presided in the Estates; declared war, and made peace; superintended the observance and execution of the laws, and enacted new ones according to occurrences; confirmed or annulled the election of Kings, and Vergobrets, which latter in certain provinces of *Gaul* were like the Arcons of *Athens*, but only with an annual power: they had also the right of creating an annual magistrate to govern in every city. Thus they were the first of the Nobility of whom the Commonwealth was composed, and all bowed before them: umpires in all the differences and interests of the Nation, they equally decided public affairs and those of private persons, punished crimes and adjudged a controverted property

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to him whom they thought intitled to it; and those who refused to yield to their decisions were anathematized—were interdicted from all sacrifice, and accounted profane by the rest of the Nation, none daring so much as to frequent their company. Added to this, as they formed a body distributed through all the provinces of *Gaul*, by means of their Colleges, so they were entrusted with the education of the youth of the first quality in the kingdom.

—their religious functions.

The *Druids* had the entire charge of all matters of religion, which was the means of their being vested with such unlimited political power: as, the sacrifices, offerings, prayers, public and private; the privilege of predicting future events; of consulting the Gods, and giving responses in their names; of knowing their attributes, and their number; to all which privileges they added that of studying universal nature. They had a dispensation from going to war, and were exempt from all sorts of tribute; which invited a great number of candidates, for all persons were capable of admission into their Body, of whatever rank or profession, except women: and their number would have increased still more, had it not been for the severities of a long state of probation, and the necessity which the young candidates were under of learning that prodigious number of verses, which contained their maxims of religion and political government.

—In remote times, the *Gallic* women enjoyed a part of these political and religious prerogatives, as we shall see in speaking of the *Druidesses* in particular; and they were still in the possession of them when Annibal passed through the *Gauls*, since one of the articles of the treaty he made with that people stipulated, that if a *Gaul* had any matter of complaint against a *Carthaginian*, the offended party should lay his complaint before the General, or the Magistrate whom the Senate of *Carthage* had established in *Spain*; and that when a *Gaul* had wronged a

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Carthaginian, the cause should be brought before the tribunal of the *Gallie* women. In succeeding ages the *Druids* entirely usurped that authority, but the precise date of that usurpation is not known.

THEIR SCIENCE,
viz.—1st. Their
maxims and phi-
losophy.

As the *Druids* did not write any thing, tradition has preserved to us few or none of the many maxims contained in that vast number of verses which they made their pupils learn: however we are told that all their maxims tended to make men more wise and just, religious and valiant. The fundamental points of their doctrine were reduced to these three. 1. *To adore the Gods*; 2. *To injure no body*; 3. *To be brave and courageous*.—POMPONIUS MELA, speaking of their philosophy, says they professed to know the form and magnitude of the earth, and in general of the whole universe; as also the course of the stars; and that their retired life in the caves and woods, where they had their habitation, allowed them full time to meditate upon all these points.

2nd Their doctrine of the immortality of the soul; which is a variety of that of the *Metempsychosis*.

It is not to be doubted but the *Druids*, and the *Gauls* in general, believed the immortality of the soul, and it was this persuasion which made them rush upon death, as a sure means of attaining a more happy life. It is true they also made a great distinction between those who died a natural death in the midst of their friends, and those who sacrificed their lives in the service of their country. The first were silently interred, without any encomiums, or such funeral songs as were composed in praise of the dead: as the others, on the contrary, who had sacrificed themselves to the common interest, were believed to have survived their bodies, and to have gone to enjoy eternal felicity in the mansions of the Gods; and it was only for these, that the Priests durst raise tombs, and compose epitaphs. But we are not to conclude

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from this, that they did not believe the former to be immortal: the doctrine of the immortality of the soul is not to be believed by halves, and there are few philosophers who taught it more clearly than the *Druids*. The reason of their conferring so much honor upon warriors, was owing to the genius of that valiant Nation, and to the value they had for those who followed the profession of arms. The others according to them, seemed to die altogether, that is they left no memorial of themselves.— This, according to some modern authors, was not the doctrine of the *Metempsychosis*; but, as CÆSAR, DIODORUS SICULUS, LUGIAN, VALERIUS MAXIMUS, and some others, alledge that the *Druids* believed that doctrine, and taught it to their disciples, I am more inclined to be swayed by these authors, who had a better opportunity to be informed in the sentiments of those *Gallic* priests, especially the first who dwelt so long among them, than by the arguments of these modern writers, who are not so convincing as they pretend. But I am fully persuaded, in the first place, that it was not from PYTHAGORAS, and far less from his disciples, that the *Druids* had learnt this doctrine (which was known long before him in *Egypt*, and almost throughout the oriental countries), since they taught it in the *Gauls* long before the birth of that philosopher; nor is it the less true on that account, that they really taught it, though with some variations; for, how many forms and modes did this doctrine assume! The strongest argument of those authors, is, that the Ancients, except those above named, take no notice of it: but, besides that they speak of the *Druids* very superficially, were they as well informed in what concerned them as those whom I have mentioned, especially Cæsar? and do those authors say any thing that destroys what these relate to us upon this subject? It is true, they tell us, especially POMPONIUS MELA, that the *Gauls*, in burying their dead, or the ashes of those whom they have burnt, put into their tombs their mov-

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ables, their accounts, and the bills of money which they had lent, to serve them in the other world; that they even wrote letters to their dead friends; customs, say they, which that people never would have observed, had they been persuaded that their souls passed into new bodies. But is it not well known that the partizans of the doctrine of *Metempsychosis* taught, that it was not always immediately after death that the soul was introduced into a new body; that it first went to Hell to expiate its faults; that from thence it often passed into the *Elysian fields*, where, after some stay, as to the duration whereof they varied a great deal, it drank of the water of *Lethe*, which obliterated the memory of all that had passed, and then it returned into this world to inhabit a new body, more or less honorable, according to the merit of its actions? Nothing is more celebrated among the Ancients than those expiations, whereof *VIRGIL* fixes the time a thousand years. It was therefore to be of use to them in this interval, that the *Gauls* put movables, clothes, and bills, into the tombs of their dead, with letters, which they had full time to deliver to those to whom they were addressed. What *VALERIUS MAXIMUS* says, that the *Gauls* frequently lent money to be paid in the other world, makes as little against the belief of *transmigration*: and to this we may apply the same answer, that in such a case the money would serve the lender against the time of his expiation; and add, that negative proofs and inferences, however they may appear necessary, are weak against the positive proofs of cotemporary authors of good credit.—*STRABO* however informs us, that the *Druids* also taught, that all things were at some future time to be destroyed by *fire* and *water*.

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These were inculcated upon their noviciates; the more sprightly of whom were sent to *Britain* to complete their education.

Such were the sciences and doctrines of the *Druids*, which they endeavoured to inculcate upon their candidates, whose time of probation was very long. As they wrote nothing, and all their knowledge was digested into verses, they obliged their noviciates to commit them

to memory; and these verses were so numerous, that sometimes fifteen or twenty years were necessary to accomplish the task.

JULIUS CÆSAR, who relates this fact, gives two reasons for it: the first is, that the doctrine of the *Druids* might not be known to others, but might appear the more mysterious; the second is, that the young candidates who were to learn those verses, might be the more careful to improve their memories.—

When any one of those candidates had a more happy genius for speculative sciences than their companions, their masters sent them into *Britain* for their further advances in these matters; for the *Druids* of that island were accounted the most accomplished of all: but notwithstanding this distinction, they maintained a regular correspondence with those of *Gaul*, each consulting the other upon all important occasions.

THEIR SUPERSTITIONS;—viz—1st. Their pretensions in the healing art.

Besides the study of politics, religion, and philosophy, the *Druids* affected to be also skilled in medicine. But they owed all their

reputation in this, to the idea people entertained of their being skilled in the influence of the Stars, and that they had an insight into futurity; for, as we have seen, those sages, who were so much revered, addicted themselves to *astrology*, *divination*, and *magic*—sciences so much to the taste of the people, that though always deluded, yet they would never have recovered from their prejudices by the force of their own discernment. The *Druids* it is true made some use of botany, but they corrupted it with so many superstitious rites, that it was impossible they should ever be any great proficient

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therein. And indeed what opinion are we to form of the knowledge of those pretended sages, when *PLINY* tells us “that in order to gather a certain plant, which is thought to be the *black hellebore*, a knife was not to be used, but that it was to be plucked up with the right hand which was to be covered with a part of the robe, then to be conveyed secretly into the left hand, as if it had been stolen; and lastly, that a necessary preparation for it was, to be clad in white, to be bare-footed, and to offer beforehand an oblation of bread and wine. The *Druids* were especially conceited of the pretended virtues of *vervain*, a plant so much in use in *magical* operations; and we find, they never gathered or employed it without connecting with it many superstitious rites. In the first place, they said it was to be gathered at the rising of the dog-star, and that at the break of day, or before the rising of the sun, and after offering an expiatory sacrifice to the Earth, wherein fruits and honey were employed. And then what virtue did they not ascribe to that plant! By rubbing themselves with it they pretended to obtain every thing they desired; it banished fevers, cured all sorts of maladies, and by a wonderful charm reconciled the hearts of those who were at enmity; in fine, being sprinkled by way of aspersion upon their guests, it had the virtue to make those who were so favoured, more gay and better pleased than the rest—as if the bare persuasion of such influence of the plant had not been sufficient to produce that effect.

2nd. Their superstitious notions respecting a mysterious egg of serpents.

Another superstition of these pretended sages regard the *egg* which they called *anguinum*, produced, as they say, from the slime of serpents; of which great numbers met together for copulation at certain seasons of the year. So soon as this *egg* was formed, the *Druids* alledged that upon the hissing of the serpents, it rose into the air, and that in order to preserve its virtue, it was necessary to catch it

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before it fell to the ground, then to mount on horse-back and get away as fast as possible, because the serpents, jealous of their production, would be sure to pursue the person who carried it off, till some river arrested their course. When any one was so happy as to catch one of these eggs in the air on a certain day of the moon, an experiment was performed to ascertain whether it was genuine, by throwing it into a vessel of water encompassed with a small circle of gold; and if it swam upon the surface it was considered genuine. When the experiment succeeded, which probably never failed in consequence of some secret means with which we are unacquainted, the *Druids* present at the ceremony, declared, that this egg had the virtue of making a person gain his cause in all pleas he might have, and that by its means he would obtain free access to the king. *PLINY*, who asserts that this whole affair was but a piece of vain superstition, informs us that the emperor *Claudius* put to death a *Roman* knight in *Dauphiny*, merely upon account of his carrying in his bosom one of those eggs, with a view to gain a process he had depending.—The ceremony of catching this mysterious egg is thought to be represented upon the monuments dug up in the cathedral at *Paris*, which we shall examine hereafter: but this at least is certain, that it occurs upon a tomb, whereof a print is given by *MONTFAUCON*, upon which you see two serpents, one of them holding an egg in his mouth, while the other fashions it with his slime.

3rd. Their superstitious notions respecting certain phenomena, supposed to be occasioned by the death of great men.

We may also reckon among the superstitions of the *Druids*, the opinion they maintained, that at the death of great men there always happened some considerable change in nature, and that their souls hardly ever failed to raise storms, extraordinary winds and tempests; that they produced the dreadful noise of thunder, the menacing flashes of lightning, the fiery meteors that infected the

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air, and caused epidemical distempers. PLUTARCH, in his treatise on the cessation of Oracles, makes them reason upon this subject in a way that will convince but few. "The souls of great men, say they, are as a candle, which while it burns produces only good effects, but being extinguished raises an offensive smell." Were there any truth in this reasoning, the souls of the wicked ought to occasion the greatest of evils. It is true, and we may remark it by the way, that sometimes great men have been flattered by an idea, that nature went out of her ordinary course to do them honor; nor have they all been so rational upon such occasions, as cardinal Mazarin, who, being told that the Comet which appeared some days before his death was undoubtedly a happy prognostic for him, said with a smile, that the Comet did him a great deal of honor.

4th. Their sacrifice of human victims to some of their Gods

But of all the superstitions of the *Druids*, the most cruel and revolting was that which led them to sacrifice human victims to some of their Gods—a barbarous custom, which lasted a long time among them, and was with great difficulty abolished. Some authors however, alledge that we are imposed upon as to this article, and that the *Romans* themselves were deceived, taking for real sacrifices the death that was inflicted upon criminals. But nothing is more certain than the fact we here state; all antiquity gives testimony to it, and it would be superfluous to cite authorities to prove it. In vain did the *Roman* emperors endeavour, by bloody edicts, to banish so barbarous a custom; it still continued, at least in some provinces of the *Gauls*, until the entire destruction of *Druidism*. We might here add, what they affected to think as to those miserable victims which they offered up to their Gods; but I presume it was rather an effect of policy than persuasion. They impressed them with a belief that their sacrifice had a purifying virtue, to

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divest them of all that was mortal in their nature, and to raise them to a conformity with the Gods.

5th. Their superstitious ceremonies of gathering the *misseltoe*, and their notions of its use.

Of all the ceremonies however, which were performed by the *Druids*, the most solemn was, that of gathering the *Misseltoe*, which they believed the Gods had brought down from heaven for the felicity of mankind. The *misseltoe* which the *Latins* called *Viscum*, is a parasitical plant, and not the legitimate production of the tree to which it adheres. It is not to be found upon the surface of the earth, but grows upon the oak, the apple, the pear, the plum, the beech, and some other trees. For this shrub, especially when it grows upon the oak, the *Druids* had an infinite value. They extracted from it a juice which they esteemed a sovereign remedy against all sorts of maladies. But as superstition entered into all the practices of those Priests, at first they had no value for any other kind but that which grows upon the oak, believing, as *PLINY* says, that *GOD* had made a particular choice of this tree to bear that plant. They therefore sought after it with great assiduity in the forests which they inhabited; and, as it was then probably less common upon the oak than it is now, they blessed themselves, when, after immense labour, they had the good luck to meet with some plants of it, as if they had really found a treasure. However, the time of gathering it was not indifferent; it was in the month of December alone, which among them was a holy month, and on the sixth day of the moon, when it was allowable to pluck it. They assembled together for this ceremony, which was performed with great parade, and marched in solemn procession to the place where this precious plant had been discovered. The soothsayers went foremost, singing hymns and songs in honor of the Gods. Next came a herald with a rod in his hand; and he was followed by three *Druids* bearing the things necessary for the sacrifice. After these ap-

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peared the chief of those Priests, clothed in a white robe, and followed by a crowd of people. When the procession had come up to the place appointed, the chief of the *Druids* clambered up the oak, under the admiring gaze of the by-standers, and cut the *misseltoc* with a golden sickle, which the other *Druids* received with great reverence into the *sagum*, or a white cassock. Then followed the sacrifice of two white bulls; to which succeeded a feast; then prayers were put up to the Gods, as PLINY tells us, to make this plant a mean of communicating prosperity to those who should partake of it. On the first day of the year, after having blessed and consecrated the *misseltoc*; they distributed it among the people, promising and wishing them a happy new year. The form made use of for that purpose, has been preserved in these words, *The new year to Misseltoc*. As nothing is more difficult to root out than customs founded on superstition, they have still nearly the same cry in *Picardy*, *The new year to Misseltoc plant*, when they wish a plenteous and fruitful year. In *Burgundy* and other provinces, the children, who have a custom on the first day in the year, of asking their new-year's gift, make use of the same cry. There was even established in several places, a quest, or a kind of begging on the first day in the year, where they made use of the same phrase, *The new year to Misseltoc*, in asking people to give alms.

This ceremony was probably performed in the woods of the *Carnutes*.

Though PLINY has given a pretty full account of this ceremony, yet he has said nothing of the place where it was performed; but the author of the history of the religion of the *Gauls*, is of opinion that it was in the country of the *Carnutes*, for the following reasons: *first*, Because, according to PLINY, it was performed during the assembly of the Estates General—and it is known that this is the country where those meetings were held, once a year. *Secondly*, Because the ceremony in question being the most solemn of all, it is very

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probable that it was performed in this metropolis, where was also held the principal College of those Priests of the *Gauls*. *Thirdly*, As CÆSAR observes, that the Gauls repaired thither with a vast concourse at that time, so it is probable that they improved that conjuncture, to make those who were then upon the spot, partakers of the most sacred of their ceremonies.

The high esteem the Druids conceived for the number *six*. As to what remains, respecting the superstitions of the *Druids*, I know not what was the foundation of the religious respect which they had for the number six; but it is certain they preferred it to all other numbers. It was on the sixth day of the moon, that they performed their principal ceremonies of religion; and that they began the year; they went six in number to gather the *Misseltoe*;^{*} and in monuments now extant, we often find six of these Priests together.

* The following maxims attributed to the Druids, are collected by GOLLUT. But as those Priests wrote nothing, it is probable that these maxims have been drawn up from the accounts of their doctrines which we have in antiquity; and they are in a great measure confirmed by what has been said above.

1. Every thing that is born, derives its origin from Heaven.
2. The *Misseltoe* ought to be gathered with great respect, and if possible at the sixth moon; and a golden sickle is to be used for that purpose.
3. The *Misseltoe* beaten to powder, makes women fruitful.
4. The secret of Sciences is not to be committed to writing but to the memory.
5. Great care must be taken in the education of children.
6. It is necessary to be educated in the Groves by the sacred Priests.
7. Children are to be educated till the age of fourteen years, at a distance from their fathers and mothers.
8. The disobedient ought to be removed from sacrifices.
9. Let the disobedient be cast out; let them have no justice done them; let them be received into no company, nor be admitted into any office.

THE DRUIDESSES.

SECT. IV.

SECTION FOURTH.

THE DRUIDESSES.

The *Druidesses* were held in high esteem, and participated in the several functions of the *Druids*.

Those who have read *Cæsar's Commentaries*, *Tacitus*, and some other Ancients, know what regard the *Gauls*, and also the *Germans*, had for their wives. Those of the *Druids* especially, shared the authority of their husbands, though with some dependance; and intermeddled like them, not only in political affairs, but also in those of religion. As there were in the *Gauls*, from the time of the *Roman* conquest, temples into which *men* were denied access, in them the *Druidesses*

10. All heads of families are kings in their own houses: they have power of life and death over their wives, their children, and their slaves.

11. Souls are immortal.

12. Souls pass into other bodies after the death of those which they have animated.

13. If the world perishes, it will be by fire or water.

14. On extraordinary occasions, a man must be sacrificed: and according as the body falls, or according as it moves when fallen; according as the blood flows, or according to the opening of the wound, shall future events be predicted.

15. The Prisoners of war are to be slain upon the altars, or to be shut up in apartments of osier, to be burnt alive to the honor of the Gods.

16. There is another world; and they who kill themselves to accompany their friends thither, shall live there with them.

17. Money lent in this world, shall be repaid to creditors in the next.

18. The letters given to the dying, or thrown into the funeral pile of the dead, are faithfully delivered in the other world.

19. Foreign commerce must not be permitted.

20. He who comes last to the Assembly of the Estates is to be punished with death.

21. The Moon cures all, as her name in *Celtic* implies.

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presided, and regulated whatever belonged to the sacrifices and other ceremonies of religion: all this however, is to be understood, with regard to different times.

These *Druidesses* may be distinguished into several classes of three sorts. The *first* lived in celibacy. The *Druidesses*. *second*, though married, dwelt regularly in the temples which they served, except during one day of the year, when they were permitted to have an interview with their husbands. The *third* order lived constantly with their husbands, and took care of the private affairs of their family.—We may divide these *Druidesses* again into two classes: in the *first* of which, were the Priestesses; while those who constituted the *second*, were an inferior sort of ministers, subject to the commands of the former.

As nothing gives more reputation than the pretended knowledge of futurity, so we may judge of that of these Priestesses, who were believed to be possessed of that gift in an eminent degree. Accordingly their reputation was not confined within the *Gauls*; it was also diffused through foreign countries. People came from all quarters to consult them with great confidence, and their responses were reckoned oracles. The emperors themselves, when they were masters of the *Gauls*, did not disdain to consult them; and though it is certain that they were not the only ones, history however informs us only of their consultations, as if those of private persons had not deserved to be transmitted to posterity. Of these predictions which were addressed to the emperors, I shall here give two or three pretty remarkable ones. 1st. Alexander Severus setting out upon that expedition which was the last of his life, one of these Priestesses came to him, and said; *My Lord, do not hope for victory, and be on your guard against your own soldiers.* Accordingly that prince was assassinated in

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that same campaign. 2nd. The emperor Aurelian consulting some of these Priestesses; to know if the empire would be long in his family, they answered him simply, *that the family of Claudius was to be one day the most illustrious*; and indeed that of Aurelian did not subsist long. 3rd. Dioclesian, when he was but an officer in the *Gauls*, was amusing himself one day in casting up his accounts, when his hostess, who was a famous *Druidess*, thus addressed him, *In truth, sir, you are too covetous*. Well, replied Dioclesian, I shall be liberal when I come to be emperor. *You shall be so*, rejoined the hostess hastily, *when you have slain a Boar, (cum Aprum occideris.)* Dioclesian struck with this answer, applied himself thereafter to the killing of those animals, without arriving, however, at the imperial dignity: but at last, bethinking himself that the equivocal Latin word *Aper*, which signifies a Boar, might refer to Arius Aper, the father-in-law of Numerian, he put him to death and then became emperor.—True it is, as has been observed in speaking of the *Druids*, they took upon themselves the same profession; but whether their wives were more expert in it, or knew better how to deceive, they had abandoned this function almost wholly to them.

Their establishment in the Islands, distinct from those possessed by the *Druids*, where they applied particularly to magical operations.

The *Druidesses* were established in almost all the islands upon the *Gallie* coasts, and upon those that lie near *England*; except, that in those where *Druids* were, there were no *Druidesses*, and *vice versa*, their haunts being quite distinct. All those islands were consecrated to some particular Divinity, whose names they bore. The ministers of either sex performed there the same functions, as were practised in the rest of *Gaul*. It is thought too, that they applied themselves more particularly there than elsewhere, to magical operations; and it was an opinion spread through all the *Gauls*, that they, as masters of the wind, raised storms and tempests when they had a mind so to do.

SECT. V.

GALLIC SUPERSTITIONS.

At what time
was *Druidism*
completely abol-
ished.

In fine, to conclude what relates to those ministers of either sex, it is proper briefly to examine at what time they were abolished.

SUETONIUS, AURELIUS VICTOR, and SENECA, maintain that it was under the empire of Claudius; which is erroneous, since we find they still subsisted a long time after; but it is probable they mean only the human sacrifices, from the celebration of which they were absolutely prohibited by that emperor, and this is the most rational sense that can be put upon the words of the former of these three authors. Tiberius had passed a decree against them, but it was no better executed than that of Augustus had been before. Adrian too, made an edict to abolish the human sacrifices that were offered up to *Mithras* and *Jupiter*; but this edict had no more relation to the *Druids* than to the other Priests of the empire. The *Druids* were still subsisting in the time of EUSEBIUS of *Cæsaria*, who reproaches the *Gauls* with these cruel sacrifices; as also in the time of ASONIUS, who speaks the praises of some of them who were his cotemporaries. Lastly, there were of them still remaining, at least in the country of the *Carnutes*, down to the middle of the fifth century; and it is probable that their order was not quite abolished till Christianity had triumphed fully in the *Gauls* over the superstitions of Paganism, which happened but late in some provinces.

SECTION FIFTH.

GALLIC SUPERSTITIONS WHICH SURVIVED THE DRUIDS.

1st The annual
masquerade of the
first of January.

The abolition of the *Druids* did not draw after it that of all the superstitions which they had diffused through all *Gaul*: they had taken so deep a root there, that the introduction of

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Christianity itself was not able to put a stop to their detestible practice. That of the 1st of *January*, which consisted in covering themselves with the skins of several animals, and in running thus through the streets, lasted to the seventh century of the Christian æra, in spite of all the efforts of the bishops, the prohibitions of the fathers, and the canons of councils, which endeavoured to abolish it. This abominable rite, at least in its beginning, is what was called *Cervoles* and *Fetula*. There, to the disgrace of nature, you might see people transform themselves into beasts, and counterfeit, in their mad rambles, the Stag, the Fawn, and other animals. But in vain was it to remonstrate against that usage; they still went on in their usual way, and with infinite difficulty were those ridiculous masquerades at length abolished.

The worship of some Divinities that were peculiar, and dearer than others, to the ancient *Gauls*, also continued some time after the establishment of Christianity, especially that of *Diana Arduina*, to be spoken of hereafter—she whom that people, passionately fond of hunting, took for their protectress. Some time ago, there was discovered a small statue which was thought to represent that Goddess, and which probably was the household God or particular *Genius* of some famous huntsman. This Idol represents a woman half covered, with a kind of cuirass or breastplate, holding in one hand a bow unbent, and having a dog near her.

The abominable practice of magic and enchantments subsisted likewise a long time. As it was brought into general vogue by the *Druidesses*, the women, after the extinction of those Priestesses, continued to observe their rites, and hence it is obvious how difficult it must have been to abolish them. Those women actually believed they went to

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nocturnal witch meetings, and that *Diana* furnished them by night with vehicles to carry them swiftly through the air; and it is well known how long that fond credulity lasted, if indeed it may be said to be fairly abolished even to this day among some women of the meaner sort.—And when the masquerade we have been speaking of came to be destroyed, the feasts of the 1st of *January* did not entirely cease: these women only changed the object, and instead of running about under the skins of beasts, they introduced the custom of telling fortunes on that day, and of employing several superstitious rites of magic and divination. In short, it is not to be doubted but all those magical rites, as well as the notions of nocturnal visits, and expeditions, &c, are derived from the ancient *Gauls*, and from the *Druidesses* who practised them first.

4th. A superstition practised towards the *Rhine*, to discover the infidelity of wives. Another very singular piece of superstition was that which the *Gauls* practised towards the *Rhine*: When they suspected the fidelity of their wives, they obliged them to expose upon that river the children which they doubted to be theirs; and if they were swallowed up in the stream the wife was punished with death as an adulteress: if on the contrary, they floated above, and came back to their mother, who followed along the bank, the husband, persuaded of her chastity, restored her his confidence and love. The emperor Julian, from whom we learn this fact, says this river-God by his discernment, avenged the injury that was offered to the marriage-bed.

5th. The *Gauls* were also addicted to *augury*, and several other superstitions, long after they embraced Christianity. The *Gauls*, addicted to the science of augury, particularly by the flight and chirping of birds, as much at least as the *Greeks* and *Romans*, consulted likewise the entrails of victims, and were in general so infatuated with every sort of divination, that they payed an in-

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finite deal of respect to all who professed to know and foretell future events. A treatise by S. ELOI, and the authors of ecclesiastical history, inform us of several other sorts of superstitions practised by our ancient *Gauls*, and which lasted most of them a long time after they had embraced Christianity; for in short, nothing is so difficult to be abolished as superstitious customs. We see by those authorities that they still consulted the auguries, that they were attentive to observe the flight of birds; the lucky and unlucky days; the days of the moon; that they still masked on the 1st of *January*, and continued to practise a part of the fooleries which we have spoken of; that they observed the solstices, from thence drew omens, and at that time sung loose sonnets; that they still invoked the names of some *Pagan* Gods; celebrated the days of the dedication of cities; went with lighted tapers to the land marks, there as it were to do honor to the God *Terminus*; practised several sorts of lustrations; cast charms upon the herbs and fruits; swore by the names and surnames of the sun and moon, which were called the *Lord* and *Lady*; that in diseases they put less faith in the Physicians than in spells, talismans, &c.

6th. Some superstitious rites connected with their funerals.

Though the *Gauls* did not carry superstitious rites in funerals so far as several other idolatrous nations, yet they did not fail to perform some pretty singular ones upon those occasions, as we have hinted at before. Thus, for instance, they put the arms and bucklers of the dead into their tombs, as also several other utensils which they thought would be of use to them in the world to come—a circumstance which was discovered upon opening some of those monuments. They were even wont to intrust the dead with letters for their deceased relations. But in all appearance the tombs and the inscriptions engraved upon them, are not of greater antiquity than the conquest of the *Romans*, who practised the same superstitions.

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We see in these monuments of the *Gauls*, as well as in those of their conquerors, the ordinary form of, D. M. *to the Gods Manes; Diis Inferis, to the infernal Gods, &c.*—It is now time to give the history of the Gods of the *Gauls*; and in doing this I shall begin with those who are upon the monuments dug up in the Cathedral at *Paris*, where we find some who were unknown to the *Roman* historians.

SECTION SIXTH.

BAS-RELIEFS DUG UP IN THE CATHEDRAL AT PARIS.

The discovery of these monuments;—their material;—the purpose to which they had been applied.

While Lewis XIV, to execute the vow of Lewis XIII, was setting about the building of the magnificent altar of the Cathedral at *Paris*, it was found necessary to change the burial place of the Archbishops. In opening the earth for their sepulture, on the 16th of March 1711, there was discovered a wall nearly three feet thick; and a little deeper, there was yet another wall, which was formed partly of stones, upon which were perceived Inscriptions and Figures. Those stones* were eagerly taken up, and were ascertained to have been originally but four, with four faces to each. Being as it were in the form of pedestals, it was judged that they had served in that capacity, as a base to some altar; and that the figures engraved upon the faces of each of those stones, represented *Gallic* Deities: which conjectures were actually confirmed by further examination.

* Which are now deposited in one of the halls of the Academy of *Belles-Lettres*.

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Though they were much defaced, they excited the efforts of learned Antiquaries to explain them:—order of the subject.

Whatever injuries these stones had suffered, both by time and by workmen, who to adapt them to the wall where they were employed, had made no scruple to cut and deface them, and sometimes even to divide them; yet the discovery of them made a great noise, and invited the Antiquaries, who came from all quarters to examine them. From their examining them, to the making of dissertations upon them, but a short time intervened. M. BAUDELLOT, member of the Academy of the *Belles-Lettres*, had those *Bas-reliefs* engraved, and, together with their figures, published a dissertation in order to explain them. M. MOREAU, member of the same Academy, soon followed his brother, and happened to be as different from him in the figures as in the explication of them, which he published in his turn. But it must be owned that those two dissertations betray, in some degree, the precipitancy of their authors to bring them to light. F. DANIEL also made a dissertation upon the subject: but that learned writer, who might, had he been so disposed, have cast great light upon this monument, applied himself only to clear up what concerned the company of Waterman, or rather of Traders, who had erected it. M. LEIBNITZ having entered the lists, vigorously attacked the dissertation of M. BAUDELLOT. MONTFAUCON, without entering into a detail of particulars, contented himself with giving draughts of those monuments in his *Antiquities Explained*, with all possible exactness. F. LOBINEAU having no mind to leave his history of *Paris* without so considerable an ornament, inserted prints of the same *Bas-reliefs*, accompanied with his own conjectures. In fine, Don JAMES MARTIN, in his history of the religion of the *Gauls*, published the same figures, with explications, which, of all others, are the most satisfactory. The conjectures of others, though often not very well founded, yet open and enlarge their

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views, and sometimes carry them further than those had arrived who went before them in the same inquiry.—We shall now speak of each of these monuments in that order which the dignity of their respective subjects demand: that is to say, the Inscription, with other circumstances, will give precedence to that which bears it: secondly, that which bears, among other figures, those of *Vulcan* and *Jupiter*, will next occupy our attention: in the third place we shall speak of that which with others, has the figures of *Castor* and *Pollux*: and finally, of the fourth we can say but little, as it is exceedingly defaced.

FIRST STONE.—
The first face contains an Inscription expressive of its dedication.

The first of these Stones that we propose to examine, contains an Inscription expressive of the dedication of the entire monument. This Inscription occupies one face of the stone and is conceived in these terms—

TIB. CESARE.

AUG. JOVI OPTUM.

MAXIMO ARAM.

NAUTÆ PARISIACI,

PUBLICÆ POSUERUNT.

Under the reign of *Tiberius Caesar*, the society of *Watermen* or *Trafficers* upon the River, erected this Altar to *Jupiter*, supremely good and great.—The authors above cited, vary a little in the translation of this Inscription, but this is the true sense of it.

The second and third faces represent the Traders on the *Seine*, designated by the word *Eurises*, who erected the monument.

In all appearances the figures upon the three other faces of this stone, represent the ceremony of the dedication. Those of the second and third faces particularly, are representations of several *Gauls* armed with spears and bucklers. The bucklers are hexagonal after the manner of those of the *Dacians* and *Germans*, as we see upon the columns of *Trajan* and *Antonine*. They wear bonnets also, quite similar to those used by these two nations. All of

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those on the second face appear quite young, with smooth chins; while those upon the third face have long beards: and the foremost of these last carries a kind of circle or large ring, which seems to make a part of the ceremony.—From the word *Eurises* inscribed upon the third face of this stone, the figures of these two compartments, are unquestionable the principal Traders upon the *Seine*, who attended this dedication which was executed at their expence; for, this word, as is fully proved by the learned F. DANIEL, is of *Celtic* original and composed of *Gier*, good luck, and *Reiser*, Waterman. The *Greeks*, adds he, have a word like it, composed of the same letters, and has a similar signification, that is, *one who has the waves favourable to him*. These people in arms, therefore, who first offer themselves after the inscription of the dedication, are the leaders of the enterprize. The arms which they bear, denote, what is strictly true, that the *Gauls* never were present at the performance of any act of religion, nor in the management of any public affair, but in arms; and indeed they seldom laid them aside. The great circle which one of those *Gauls* bears, was probably a crown or a kind of diadem for *Jupiter*, to whom the Altar was consecrated.

After the Traders on the *Seine*, follow the *Druids* who are represented on the fourth face of this stone. At least we there have several figures of men different from the former, inso-

The fourth face represents the *Druids*, as is proven by the words *Senani Veilo*.

much that they are without arms, are clad in a grave and majestic habit, and have crowns upon their heads. But though their apparel, which is different from that of the other *Gauls*, did not prove them to be *Druids*, yet as we have seen that the *Druids* were the chief ministers of religion among the *Gauls*, they must necessarily have been present at this solemn dedication; and it would evince quite a surprizing deficiency, not to find them there. The first of these words, *Senani*

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Veilo, which are at the feet of those figures, ought then to design them; but truly it is difficult to make a satisfactory explanation of the inscription. M. BAUDELLOT says, that the word *Senani* is the same with *Sequani*, and likewise denotes the Waterman; but what probability is there, that after having designed the Watermen by the word *Eurises*, they would again design them by the word *Senani*? It is therefore to be inferred that they are the *Druids* who are designed by this word in particular. F. DANIEL with more plausibility, says that this word is the same with *Seniones*, the *old Men*—a term quite apposite to those ministers of religion, for whom the *Gauls* had so much veneration. The same author thinks that from this word had been formed *Senatus* and *Senatores*. According to his conjecture also, the word *Veilo* was the name which the *Gauls* gave to the *Misseltoe* of the oak. If I be asked why the *Misseltoe* is named in this ceremony, I answer, that it was in such great veneration among the *Gauls*, that not content with distributing it to the people, and extracting from it a salutary water, they blended it most probably in all their religious rites. This barbarous word, it is true, is joined to that of *Senani*, upon a face where this plant does not appear; but it may have been written, and defaced as the stone is very much damaged; besides which, we are certain of its being represented upon two other places of the same monument, as we shall see in the sequel.—It is also owing to the bad condition in which the stone is found, that it is hard to say how many *Druids* were designed upon the face in question. M. BAUDELLOT sees six of them, but others cannot find so many. Had M. BAUDELLOT really better eyes than the other Antiquaries who have explained this monument? It would indeed be a strong additional evidence of their being *Druids*, if six of them could be found there, that number being held sacred among those Priests, and the *Gauls* in general.

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UPON the first face of the second stone we see *Vulcan*, with the inscription *Volcanus*.
 SECOND STONE.—The first face represents *Vulcan*, with the inscription *Volcanus*.

That God is here represented just as he is seen to be upon *Roman* monuments; with a habit which descends not quite to the knees, a bonnet upon his head, holding in one hand his hammer, and in the other his pincers. We must not however, imagine, that the *Gauls* had received the worship of that God from their conquerors only—they payed adoration to him 150 years before JULIUS CÆSAR had entered into their country. PLUTARCH accordingly informs us, that those people having declared war against the *Romans*, their king Viridomarus made a vow to consecrate to that God all the arms he should take from them. The success, it is true, did not answer his desires, since his army was put to the rout, and himself slain by the consul; but it is not the less true that they then acknowledged that God in *Gaul*. Their skill in working metals, the art of tinning over so curiously the vessels of copper, that they were apt to be mistaken for silver, as we are told by PLINY; and that of enamelling which they applied to gold and silver; all this had made them adopt the God of smiths, though we know not by what intercourse they became acquainted with him.—We may remark, in finishing this article, that the *Gallic* God *Volcanus*, who is further known to us only by an inscription found at *Nantz*, and by a manuscript, is not *Belenus*, as several of the learned pretend, but *Vulcan*; the proofs whereof may be seen in the history of the religion of the *Gauls* (vol. II.) by DON JAMES MARTIN.

UPON the second face of this stone, is *Jupiter*, designed almost after the same manner in which he was represented by the *Romans*. He has his bosom and his right arm naked, a spear in the left hand, and probably held the thunder in his right hand, which is broken. The name *Jovis*, is engraved above his head.

THE second face represents *Jupiter* with the inscription *Jovis*.

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So, that *Jupiter* was known and worshipped by the *Gauls*, is a thing not to be doubted: and besides this *bas-relief*, *Cæsar* also puts him among the Gods of that nation. The word *Jou*, whereof *Jovis* is the genitive case, is his true name, since the *Celts* called him *Jou*, or *the youth*. Mount *Jou*, in the *Alps*, called by the *Latins*, *Mons Jovis*, which was consecrated to him, and still bears the same name, proves both that this God was held in veneration among the *Gauls*, and that *Jou* was his true name. The day of the week which went by his name *Dies Jovis*, Thursday, is pronounced in all the southern provinces of France *Di-Jou*. But whether was this God known to the *Gauls*, only from the time of the *Roman* conquests, or in more ancient times? Upon this question opinions are divided: it is however most probable that the *Gauls* worshipped this God as early as the *Romans*; for that prince having conquered *Gaul*, and penetrated into the heart of *Spain*, as shall be said in the history of the *Titans*, it is reasonable to suppose that his worship was received in all the bounds of his empire from the time of his deification. The *Gauls* gave him the name of *Taranis*, as we are told by *LUCIAN*, and offered to him human sacrifices as they did to *Esus*: and the surname of *Taranis* answered to that of *the Thunderer* among the *Romans*, which proves that both these people looked upon him as the God who had the thunder and lightning at his command. However that warlike nation did not esteem *Jupiter* or *Taranis* the first of their Gods; we shall presently see that *Esus* or *Mars* was their first and greatest Divinity. In the mean time we may suppose, as the author of the History of the religion of the *Gauls* remarks, that from the time the *Romans* became masters of *Gaul*, the worship of *Esus* gradually diminished, and that of *Jupiter* in like manner gradually gained preference, so that no later than the time of *Tiberius*, he had become the greatest Deity of the *Gauls*.—As for the statues of the *Jupiter* of that people, the Antiquaries justly look upon them as monuments

that did not begin to appear till they were conquered by the *Romans*: for in ancient times they worshipped that God only under the form of a majestic old Oak: whereas, the statues that are transmitted to us resemble pretty much those of the *Romans*, both in taste and in their symbols, as we have said respecting that which is upon the stone now under consideration. Another figure of the same God which was formerly at mount *Jou*, represented him slightly covered with a cloak which hung over his left shoulder, with his arms extended, a radiant crown upon his head, and the thunderbolt in his right hand. Time has preserved to us some others, but there is nothing singular in them.

The third face represents to us the ancient God of the *Gauls*, *Esus*, as his name is there written without the aspiration; though it is sometimes written *Hesus*. As the Ancients give us but little account of this God, the learned have framed several conjectures about him; but they all agree that he was the God of war. However the author of the History of the *Gallic* religion, gives us quite a different idea of *Esus*. He takes him to have been among that people the SUPREME BEING, the unknown God; adding that they adored him with high veneration, though they had no figure of him, unless he was represented by the oak—that tree so respected by the *Druids*, and in general by all the *Gauls*. It was, in the woods, continues he, and at the foot of Oaks, that they offered sacrifices and addressed their vows and prayers to him.—It must be owned that this author supports his opinion by happy conjectures, and by etymologies that are no less so; but though it were true, as he says, that the word *Esus* in *Gallic*, and *Æsar* in the *Tuscan* language, signify God, would this prove that it signified THE GOD, by way of eminence; the sovereign GOD of all nature? As etymologies and conjectures

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tures are no proofs, the author not only recedes from the most generally received opinion, but even from the idea which the Ancients give us of *Esus*, whom they reckoned a cruel and savage God, who could only be appeased by the sacrifice of human victims—an idea which agrees better to the God of war, than to a BEING spiritual, invisible, all powerful, and omnipresent. Again, is it not more natural to believe that the *Gauls*, a courageous, warlike nation, worshipped the God of battles? and we find none among them but *Esus*, to whom this title can be applied. Besides, is not their offering to him the prisoners of war, preferably to other human victims, a proof that it was to thank him, and pay him homage for the advantages they had obtained in war?—It is certain that *Esus* had statues, since we find him represented upon this *bas-relief*; though it was very late before they began to make representations of him, and this custom was quite new in the time of Tiberius, the *Druids* having prevented it as long as it was in their power. This figure, however, exhibits nothing that suits with the God of war, since he there appears like a young man with a smooth chin; his shoulders naked; and one hand lifted up, wherein possibly was an instrument of some sort, which is defaced; while the one hand is upon a branch of *Misseltoe*. Accordingly the Antiquaries who have explained this monument, will have it that this God is in the act of cutting the *Misseltoe*: but what inconsistency is there in saying that as he was the great Divinity of the *Gauls*, so to him was attributed the most sacred function of their religion, and that thereby it was intended to denote, that the chief of the *Druids*, to whom alone it belonged to gather that plant, was only to be reckoned the instrument which *Esus* made use of to communicate to men a plant which had so many virtues, and which he himself had brought down from heaven for their benefit?—But waving this, *Esus* was one of the greatest Gods of the *Gauls*, whom they honored with a peculiar worship.

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When they were upon the point of giving battle, they vowed to offer up to him not only all the spoils and horses, which they should win from the enemy, but also all the captives; and nothing was more faithfully put into execution than this promise. For, so soon as the battle was over, they sacrificed to him all the horses, and gathered into a heap the arms and other spoils, which they consecrated to him, and which nobody durst touch. Indeed if any one was convicted of applying to his own use any part of those spoils, he was condemned to lose his life; which sentence was executed without mercy. But the manner of paying their vow as to the captives was not uniform; contenting themselves sometimes with offering up the choice of them, such as the young and handsome, and killing the rest with their arrows; while upon other occasions they sacrificed them all without distinction of age or birth. Their devotion for this God, or rather their fury, was sometimes carried to such excess, as to sacrifice to him their wives and children. This is what happened, according to JUSTIN, at least in the expedition which they made into *Asia*, when being ready to fight with Antigonus king of *Macedonia*, they consulted the entrails of victims, and finding all their presages fatal, they took the barbarous resolution to cut the throats of their wives and children. So great was their rage, according to the judicious remark of that historian, "That they did not spare even what the enemy themselves would have spared, turning against the mothers and their tender children, those very arms which they ought to have taken up in their defence."

The fourth face represents a Bull with three Cranes upon him, and the names *Tauros Trigaranus*.

The last figure of the second stone, is a very singular one. It represents a Bull in the midst of a wood, with three Cranes, whereof one is upon his head, another upon the middle of his back, and the third upon his rump; together with which is this inscription; *Tauros Trigaranus, the Bull with three Cranes*. It is certain that those birds are Cranes,

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since in the ancient language of the *Celta*, *tri* signifies *three*, and *garan* a *Crane*; as likewise does *taro* in the same language signify a *Bull*.—Here however, is a difficulty in the *Gallic* religion not easy to be explained. As the Bull is joined with the other Gods of that people, and is upon the same stone with *Vulcan*, *Jupiter*, and *Esus*, it would seem that the *Gauls* paid a religious worship to that animal. Nor is this a bare conjecture: GREGORY of *Tours*, after having told us that the forefathers of the *Gauls* had made Divinities of the *forests*, the *waters*, the *birds*, and *animals*, adds, “Alas! had they been but capable of comprehending what dreadful vengeance God inflicted upon the *Jews* for the crime they were guilty of in worshipping the *golden calf*!” which certainly intimates, that the Bull was included in the number of the animals which they adored. That the Bull appears upon this monument, surrounded by trees, is a further proof that he was one of their Gods, since it was in the groves, which in early times served the *Gauls* as temples, that their mysteries were celebrated. Lastly, PLUTARCH, speaking of the treaty made with the *Romans*, by that terrible army of *Barbarians*, composed of *Teutons*, *Cimbri*, or *Celta*, &c, which was designed to besiege *Rome*, says, they swore to the observance of it by their brazen Bull; which they probably carried about in their armies, since *Catulus*, after having defeated them, caused one of those Bulls to be carried to his house as a glorious spoil, and the most certain mark of his victory.—As for the *Cranes* that are upon the sacred Bull, it is sufficient to observe, that since the *Gauls* bore them upon their ensigns as the *Romans* did the *Eagles*, it is no wonder that they blended them with the mysteries of their religion and paid a degree of veneration to them.

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THIRD STONE—
The first and second faces represented *Castor* and *Pollux*, with two horses, but their names are effaced.

Upon the first and second faces of the third stone, are *Castor* and *Pollux*, with their usual habit and bonnet, each holding in his left hand a spear, resting their right upon their horses' heads: hence it is evident, that these two heroes were worshipped in the *Gauls*; but are they in this dedication made by the Watermen, as the Gods of navigation? This is what cannot be supposed, since the horses that accompany them, have no relation thereto; and it would rather be in quality of wrestlers that they are there represented, as the *Gauls* might have chosen them to preside over the Games and other exercises that were to accompany this dedication. But whatever truth be in this, we know not whether their worship passed into *Gaul* since the conquest of the *Romans*, or if they had received it before. It is rather to be presumed however, that the knowledge of those Gods, of *Grecian* original, had come to the *Gauls* from *Greece*, and that it was by such of the *Gauls* as escaped the dangers to which their army was exposed under *Brennus*, this knowledge of them and their worship was brought into *Gaul*. This conjecture is at least as plausible as that of those who alledge, that the *Gauls* had known the *Argonauts*, who are said by *TIMOEUS* and *APOLLONIUS RHODIUS* to have re-embarked upon the *Tanaïs*, whereby entering the *Palus Maotis*, they thence held their course till they passed the straights of *Hercules* or *Cadiz*, and then coasted along the *Gauls*, when our two heroes made themselves acquainted with the natives, and were deified by them. Is there in all this the smallest probability? and is not the return of the *Argonauts* by the *Ocean* and the *Danube* a mere chimæra?

The third face represents an unknown God, with the name *Cernunnos* inscribed.

Upon the third face of the third stone of this monument, appears a *Gallic* Divinity, represented under the figure of a man; who has upon his head the ears of a beast, and horns which

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are hung with several rings, and have a pretty strong resemblance to those of a stag: the inscription of *Cernunnos* is above the figure. M. DE MATOUR had another figure not unlike to this *Gallie* God, which was naked, that is, with no other covering but a small drapery upon the left shoulder, which is wrapped about the arm; whose horns were wreathed towards their root and terminated in two crescents: and M. DE CHAZELLES had another entirely clothed, whose horns had several branches, much like a palm; in addition to which, this figure bore upon one arm a little animal which resembled a kid or lamb. But it is no rarity to see horned Gods in *Paganism*. Such was *Jupiter Ammon*, *Pan*, the *Fauns*, the *Satyrs*, &c. This horned God of the *Gauls* however, is known under the name of *Cernunnos*, only since the discovery of the *bas-reliefs* of *Notre-Dame* Church, now under discussion; therefore we need not be surprized if the learned, both in France and Germany, who have attempted to explain this monument, differ exceedingly from one another respecting this God. The two most probable sentiments upon this subject, are, that of the author of the History of the *Gallie* religion, and that of M. ECCART. The former takes *Cernunnos* to have been a rural God, who among the ancient *Gauls* presided over hunting; as *Alces*, or *Alcis*, according to TACITUS, was the God of the same exercise in the province of ancient Germany, which was possessed by the *Naharvali*. The strongest argument which he brings in support of his opinion, is, that the horns of *Cernunnos*, the diadem which he wears upon one of his figures, and the animal which he supports upon his arm, in that of M. DE CHAZELLES, are all characters of a God of hunting, as is justified by several figures of *Diana*, the Goddess of the same exercise among the *Greeks* and *Romans*, where we find all these symbols. M. ECCART thinks this God represents *Bacchus*, or *Dionysius*—an opinion which wants not probability: but after all the subject must abide in conjecture and uncertainty.—To

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conclude; the name of *Cernunnos* is composed of two *Celtic* words, wherof the first, *cern*, imports a *horn*; and the second, *yna*, or *ona*, signifies a *spear*.

The fourth face represents *Hercules* engaging a serpent; his name is effaced, except the letters *OS*.

The last face of this stone presents the bust of a naked man holding a kind of club in the right hand, which is lifted up as if threatening to strike a serpent that is opposite to him, and seems to be rearing itself against him. The inscription above him is almost effaced, and it is read differently. M. BAUDELLOT has decyphered in it only these two letters *os*; and DON JAMES MARTIN finds *Seni ri os*. As the figure is unquestionably *Hercules*, who was highly adored in the *Gauls* under the name of *Ogmios* or *Ogmios*, so I am persuaded that the two letters *os* are the last of the name of that God which was there engraved; the rest being almost effaced, one may find, in them whatever he fancies. The serpent which seems to be rearing itself against *Hercules*, is probably either one of those which that hero slew when in the cradle, or one of the heads of the *Hydra* of *Lerna*, the rest either having not been added, or being defaced, as is the greatest part of the *bas-relief*. — That *Hercules* travelled into the *Gauls*, that he had children there, and that he was there honored with peculiar worship, are truths attested by all antiquity. But the question is, whether this was *Alcides* the *Greek Hercules*, or the *Egyptian Hercules*, or another *Hercules*; for, as we shall see in the sequel of this *Mythology*, there were a great number of them. However this may be, I shall only observe that the *Gauls* had quite a different idea of this God, from that which the *Greeks* conceived of him, since they represented him otherwise, and reckoned him, not a subduer of monsters, and a redresser of wrongs, but as the God of eloquence—and an eloquence so sweet, and so persuasive, that there was no possibility of resisting it. LUCIAN, who had travelled into the *Gauls*, has left us a

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picture of this God, which gives us a just notion of him. "The Gauls," says he, call *Hercules* in their language *Ogmios*, and represent him in a manner altogether extraordinary. He is a decrepit old man, almost bald, and the few hairs he has are grey: sun-burnt and wrinkled like our old sailors, he was taken for *Charon*; but yet if one considers his lion's skin, his club which he has in his right hand, his quiver and his bow, which he has in his left, he has all the air of *Hercules*. What is most singular therein, is, that he draws along with him a multitude of persons whom he holds fastened by the ears. Their chains are of gold and amber; and though they are very fine and slender, yet it does not appear that any one of those who are fastened to them, makes the smallest effort to break them, or to extricate himself from them; on the contrary, all those who are chained, in the height of good humour follow their leader with so much eagerness that the chains are quite slack, and do not appear to draw. The hands of *Hercules* is entangled, as has been said, and the Painter not knowing where else to fasten the extremity of the chains, made a hole in his tongue, and to that they are fastened in the figure." From this picture it is easy to perceive that the Gauls looked upon *Hercules* as a God of eloquence, and the fact is beyond doubt. However, the author of the History of the religion of the Gauls, will have it, that this figure represented *Mercury*, who, according to him, was the God of eloquence among that people, instead of *Hercules*. But besides, that all who have spoken of the Gallic *Hercules*, give him this Celtic name, and that LUCIAN, who appears to be well informed, says, *Ogmios* was very notable by his club, his bow, and his lion's skin; also, what a Gallic philosopher said to that author, leaves no room to doubt of it: for, when LUCIAN was expressing his surprise at a figure so extraordinary, a philosopher of that country, as he says himself, accosted him, and spoke in this manner; "Your astonishment will cease, so soon as I have ex-

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plained to you the whole mystery. We *Gauls* are of quite a different opinion from the *Greeks*, who make *Mercury* the God of eloquence: according to us it is *Hercules*, because he surpasses *Mercury* in strength. We paint him advanced in years, because eloquence never shows itself more powerful and animating than from the mouths of *old men*. The connection there is between the *ear* and the *tongue*, justifies the picture we make of this old man, who with his tongue draws men held fast by the ear.*

* *Hercules Maguzan, Hercules Duisaniensis, &c.*

While we are upon that part of this monument which relates to *Hercules*, it will not be amiss to remark, that, in several places of the *Gauls*, in *Germany*, and in countries still more notherly, there have been found figures of that God with surnames pretty singular. He was hardly known under the name of *Maguzan*, but by some medals struck under the reign of the emperor Commodus, when in 1514, there was discovered upon the sea coast at West-Capello a town in the island of Telhaven in Zealand, a very large statue, which represents a man of middle age, very strong and robust, with symbols not well known. The drapery, which flows chiefly behind, forms upon his head a kind of kerchief, which falling down upon the left shoulder, divides itself and reaches to the feet. The figure holds in its right hand a dolphin, and in its left a kind of scepter which terminates at the upper end in two grains. On the right of the statue is a square altar whence flames arise, and on its left a small sea monster which is not known.—I doubt if ever *Hercules* would have been known under a figure so fantastical, and so remote from that of the *Greeks* and *Romans*, were it not for the inscription, which bears these words; *Herculi Maguzano, M. T. Primis uis Tertius. V. S. L. M.* that is, *Marcus Primus* or *Primillus*, has paid the vow which he had made to *Hercules Maguzanus*.—The *Jesuits* at Brussels have, at the entrance of their Library, an inscription where is also mentioned a vow made to *Hercules Maguzan*; and as the same name occurs upon some medals of Posthumius, *Herculi Maguzano*, on which that Hero is represented with his club in one hand, a bow in the other; and a kind of skin upon his shoulders, there is no doubt of his having been worshipped in the *Gauls*, in *Germany*, and in some other more northern countries.

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FOURTH STONE.
 —Each face of this stone is exceedingly injured.

The fourth stone of this monument has also four faces, each of which shows the traces of two or more figures; but they are so much injured and defaced that one can scarcely draw any conclusion from them. We may, with difficulty, there see perhaps the figure of a man and a woman, upon each face. We also perceive that some of these men have a helmet, of which one can scarcely distinguish the form however; so much has this stone been abused by the all-destroying hand of time. Thus we must conclude what we had to say, whether demon-

The learned are puzzled in explaining the surname of *Maguzan* given to *Hercules*. The author of the History of the religion of the *Gauls*, takes it to be derived from the *Celtic*, and that it may possibly design Posthumius himself, who struck the medals in honor of that God. But as, upon another medal struck by the same emperor in honor of *Duisanian Hercules*, that Hero appears with the same attributes, and as the surname *Duisaniensis* which is given him, is also that of a place called *Duiz*, it is very probable that *Maguzan* is likewise derived from a local name, though we know not of any place so called. But as for the odd symbols which accompany this *Hercules* of Zealand, we need not be much at a loss about them; those Islanders having given to *Hercules*, whom they worshipped, attributes suitable to a God of the sea. Indeed, had it not been for the name that is in the inscription, I would be inclined to take the figure for a *Neptune*, though his scepter has but two prongs, since sometimes that of *Pluto* had three, while it ought to have but two. Besides, every country frequently varied as to the symbols of their Gods. The medals of Posthumius representing the *Maguzan Hercules*, have preserved the attributes of that God better than the above monument, though they carry an air of the time when they were struck.

The *Gauls* and *Germans* gave yet other surnames to *Hercules*. Upon a statue of bronze found at Strasburg, that God bears the name of *Krutsa-nam*, which imports a *valiant man*; and upon an altar found in Lorrain, and represented in F. CALMET's History, that God is named *Sascan*, or *Hercules of the rocks*.

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strable or conjectural, respecting the fragments of this Altar of *Jupiter*, found at *Notre-Dame Church*.—We proceed now to treat of those Gods of the *Gauls* whom *CÆsar* mentions; with the exception of *Mars* or rather *Esus*, and *Jupiter*; a sufficiently full account of whom having been anticipated in this SECTION in consequence of their being found upon the monument we have discussed.

SECTION SEVENTH.

THE GALLIC GODS WHOM CÆSAR MENTIONS.

CÆSAR speaks of but five Gallic Gods. A conqueror embarrassed with a thousand cares, has but little time to inform himself about the religion of a people whom he subdues. Consequently it is no matter of surprise, *first* That JULIUS CÆSAR names but five of the *Gallic* Gods; besides whom we have seen several others in the last SECTION, and shall yet see many more in the sequel of this CHAPTER: or *secondly*, That he says, *Mercury* was their principal Divinity; since it is certain that it was *Esus* who held this rank in their theology. These are the five whom he mentions; viz, *Mercury*, *Apollo*, *Minerva*, *Mars*, and *Jupiter*; upon the fourth and fifth of whom we have spoken in the last article.

1. MERCURY OF TEUTATES;—whom they propitiated by human sacrifices:— “The *Gauls*, says our author, pay the highest worship to their God *Mercury*, of whom they have a great number of statues, and make him the inventor of the arts, the god of traders and merchants.” CÆSAR does not say that the *Gauls* gave this God another name; whereas, they anciently knew him not under the name of *Mercury*, but under that of *Teutates*; but as he saw the resemblance between the latter and the *Mercury* of the *Romans*, he gave him the same

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name that they did, without troubling himself about the name which that God bore in the country. For, in short, it is certain that the *Gauls* called him *Teutates*, as we are told by LUCIAN, and that they sacrificed to him human victims, as well as to *Esus*. LAOTANTIUS speaks of him in the same manner as LUCIAN: "the *Gauls*, says he, propitiated their God *Teutates*, by the effusion of human blood." MINUTIUS FELIX says the same thing, as do all who have made mention of this God.

—his origin was derived from the Egyptian *Thot*, through the *Carthaginians* and *Spaniards*:—his figures.

As the *Spaniards* likewise worshipped *Teutates*, whose name is plainly derived from *Thot*, the *Mercury* of the *Egyptians* and of some other neighbouring nations, I am persuaded that they had the knowledge of him from the

Carthaginians, and communicated it to the *Gauls*; for the religion of the *Spaniards* and *Gauls*, had a great deal of affinity, as we shall see hereafter. It will, no doubt, be objected however, that most of the figures of *Mercury* which have been dug up at different times, resemble those of the *Greeks* and *Romans*, bearing the same symbols, and consequently, that it was from them, and not from the *Egyptians* or *Carthaginians*, that the *Gauls* received the knowledge of him. But I answer, we must have recourse to the two periods of time we have distinguished in the religion of those people. In the first of which, they knew *Mercury* only under the name of *Teutates*, and made no representations of him that we have any knowledge of, as we have no figures of the Gods of the ancient *Gauls* when they were free and lived according to their own laws. In the commencement of the second period when they were subject to the *Romans*, they represented him in several ways, all of them pretty singular, as may be seen in MONTFAUCON'S *Antiquities Explained*, who has given those figures very exactly. These representations, however, they gradually improved into a very exact imitation of the idea which their con-

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querors had of *Mercury*. But even had the *Gauls* made representations of this God before the *Roman* conquest, as the *Greeks* and the *Romans* themselves, had all received the first knowledge of him from *Egypt*, though by different colonies, they must in like manner, have conceived originally, very similar ideas of his attributes, since the *Egyptians* also, had accounted him the inventor of letters, of arts, of commerce, &c.

2. APOLLO, BELENUS, OF ABELLIO, &c.—the propagation of his worship from *Aquileia*:—

CÆSAR, when he says the *Gauls* worshipped *Apollo*, adds, that they had much the same sentiments of that God with other nations; believing him to be the God who removed diseases. He also neglects however, to mention the name under which the *Gauls* worshipped this God, which was *Belenus*, as is asserted by almost all the Ancients. M. DELLA TORRE has made a learned dissertation upon *Belenus*, wherein he proves that this God had been highly adored at *Aquileia* in *Cisalpine Gaul* (as it respects *Italy*), which is verified by a great number of inscriptions found in that city, and quoted by GRUTER and REINESIUS. From *Aquileia*, according to M. DELLA TORRE, the worship of *Belenus* was introduced among the people of *Noricum*, as he proves from TERTULLIAN, who says in his *Apollogetic*, “Every people, every city has its tutelar God; the *Syrians* have their *Astarte*, the *Arabians* their *Disares*, the people of *Noricum* their *Belenus*,” &c. This worship, continues DELLA TORRE, after having been received in several other countries, passed at last into the *Gauls*, where *Belenus* became one of the great Divinities of that people: but of all the provinces in *Gaul*, there were none in which he was more revered than in *Auvergne*, where his name however was a little changed, since upon an inscription quoted by GABRIEL SIMEONI he is called *Bellinus*: in *Aquitain* also, he had a particular worship paid him, as may be proven by the authority of AUSONIUS of *Bordeaux*, who was very ca-

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pable of knowing the Gods and religion of that province. M. DE VALOIS, in his account of the *Gauls*, finds also in several other provinces of those people, vestiges of the worship of *Belenus*; and neither he, nor M. DELLA TORRE, nor the other authors who speak of this God, make any doubt of his being the same with the *Apollo* whom CÆSAR speaks of, as is confirmed by the inscriptions, which usually join the the name of *Belenus* to that of *Apollo*, as *APOLLINI BELENO*.—The *Gauls* communicated the knowledge of *Belenus* to the inhabitants of *Britain*, who worshipped him as we are told by SELDEN, under the name of *Belertucades*. REINESIUS does not make the worship of *Belenus* to have been propagated in the above order. He pretends, on the contrary, that it passed from the *Gauls* to *Aquileia*: but his sentiment is overthrown by M. DELLA TORRE.

—the origin of his worship, not from the Syrian God *Bel*, but from *Helenus* the son of *Priam*. If it be now asked, whence came the worship of *Belenus* to *Aquileia*? as from thence it passed to the other countries we have mentioned above; I might answer, with VOSSIUS, that it was propagated from *Phenicia*, and that his name is the same as *Bel* or *Beelsemen*, that is to say, the *Sun*. And that author is not alone in this opinion; BOCHART, SELDEN, REINESIUS, SPON, in a word all the mythologists agree to it, so that to quote testimonies would be needless.—But though these authorities be of very great weight to prove that *Belenus* was the *Bel* of the *Syrians*, yet M. DELLA TORRE does not coincide with them; on the contrary, he projects quite a new opinion, which, nevertheless, seems to hit the truth. He proves, in the first place, the distinction between the *Sun* and *Apollo*: that *Belenus* was the same with *Apollo*, and quite distinct from the *Sun*—the inscriptions designing *Apollo Belenus*, but never *Sol Belenus*, and by consequence he could not be the *Bel* of the *Syrians*, who in truth was the *Sun*, and not *Apollo*, nor could he be derived from that part of the east, where an-

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ciently they knew not the *Apollo* of the *Greeks*. After having demonstrated this article, this learned prelate advances the opinion, that *Belenus* is the same with *Helenus* the son of *Priam*—the change of the aspiration into the consonant *B*, being a very small affair. *Antenor*, says he, and *Pyrrhus* being about to set out from *Troy*, both of them consulted *Helenus*, who, as every body knows, practised the art of prediction; and he informed those leaders of the course of their adventures. *Antenor* having crossed the *Adriatic* sea, (for *Pyrrhus* settled in the western parts of *Greece*, which from thence bore his name), came into the northern parts of *Italy*, pretty near *Aquileia*, where he settled, and there caused *Helenus* to be worshipped as a God, for his insight into futurity; which was the reason of his being confounded afterwards with *Apollo*. From that part of *Italy* the worship of *Helenus* gradually passed into the *Gauls*, as has been said; or perhaps, adds our author, some of the *Trojans* who accompanied *Antenor*, left him at the time he crossed the *Adriatic* gulf, and proceeded immediately to *Gaul*, there settled, and established the worship of this new God.—In the country of the *Comingei*, they adored a God called *Abellis*, as appears from three inscriptions quoted by GRUTER. That Antiquary, followed herein by REINESIUS, is persuaded that this God was the same with *Belenus*, worshipped through all *Gaul*; and the latter pretends even to derive the name of *Abellio* from that of *Belenus*.

3. MINERVA OR BELISANA:—the inventress of the arts, was derived to the *Gauls* from *Egypt* in a manner uncertain:—

CÆSAR in the next place mentions *Minerva* among the Deities of the *Gauls*; but we learn nothing concerning her from antiquity, as to the questions, whether that people had got her worship from the *Egyptians* by the *Phenicians*, or *Carthaginians*, who trafficed upon their coast? or if they only received it from the *Romans* after they became masters of their country? and what idea they had

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of this Goddess? This much however we know, that this Goddess was called in the *Gauls*, *Belisana*, and that she was by that people reckoned the inventress of the arts.

The Antiquaries think they find upon *Cus-*
her representation *ai's* pillar, the *Gallic Minerva*. The *helmet*
was different from she wears is ornamented with a tuft of feathers,
that of the Greek and the Goddess is leaning upon the trunk of
and Roman Mi- *nerva:—her hu-* a tree, clad in a tunic without sleeves, over
man sacrifices. which is a robe or *peplum*, which covers the whole figure ex-
 cept her arms She has her feet across, and her head reclining
 upon her right hand. Thus her attitude is that of a person in pro-
 found meditation; and bating this, she has no resemblance to the
Greek and Roman figures of this Goddess, nor has she the Egis,
 which is a principal symbol with them.—To conclude; as
 among the figures that are represented upon the pillar just
 mentioned, the last is that of a man who has his hands bound,
 with a sad and dejected air, seeming to await the coming of the
Druid to give the deadly blow, as he is undoubtedly a prisoner
 whom they are going to sacrifice, it follows, that it was not only
Esus and Teutates, to whom human sacrifices were offered, but
 also *Minerva* or *Belisana*, whose figure is upon this monument.

SECTION EIGHTH.

PENINUS, DOLICHENIUS, AND MITHRAS, SYMBOLS OF
THE SUN.

We have seen in the preceding SECTION
 that the *Gauls* worshipped *Apollo* under the
 name of *Belenus*, and that this God was not the
Sun: however, they paid divine honors to that
 luminary under other names. Thus the *Peni-*
ni, inhabitants of the *Alps*, owned for the *Sun*,

1. PENINUS, or
 the SUN:—Wor-
 shipped by the
Penini of the Alps;
 —a statue and
 marble pillar top-
 ped with a light,
 dedicated to him.

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the God *Peninus* or *Penin*, from whom that chain of mountains, the *Pennine Alps*, derived its name, as we learn from *TITUS LIVIUS*. *GUICHENON*, in his History of *Savoy*, has preserved to us the inscription that was upon the pedestal of a fine statue representing this God under the figure of a naked young man, which was conceived in these terms; *L. Lucilius Deo Penino optimum maximum donum dedit*. *L. Lucilius* dedicated this monument to the God *Peninus*, supremely good and great. We must not however, dissemble that we are told by *CATO* and *SERVIVS*, that this was not a God, but a Goddess; whom the one calls *Penina*, and the *Apenina*: but both the figure and the inscription inform us of the contrary. The historian of *Savoy* subjoins these words: "Upon the mountain of Little Saint Bernard which belongs to the valley of Aoste, is a pillar of marble fourteen feet high, dedicated formerly to the God *Peninus*, upon which was a carbuncle or light, called *Peninus's eye*. The statue of that God being afterwards carried off from that vicinity, and the statue of *Jupiter* being put in its place, the carbuncle upon the pillar was then called *Jupiter's eye*." It is certain, however, that notwithstanding this change, the worship of *Peninus* was not abolished; for the mountaineers continued to pay adoration to him.—The learned are at a loss to determine what God this *Peninus* was. It would appear at first sight however, that he was *Jupiter* himself, as the epithets of *optimus maximus* seem to insinuate; but the author of the History of the *Gallic* religion, proves with solidity, that he was the *Sun*, and that the idea of *Peninus's eye*, above mentioned, was taken from that of the *eye of Osiris*, who in *Egypt*, represented the *Sun*.

2. DOLICHENIUS
SOL:—A statue of him in armour found at *Marseilles*:—mistaken for *Mars* or *Jupiter*:—his name is *Asiatic*.

In digging the port of *Marseilles*, there was found a group of marble eleven or twelve feet high, which represented the God *Dolichenus* standing upon a bull, below which was an eagle displayed. Charles Patin had this fine marble engraved, and then the learned *Spon* with it

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adorned his curious Miscellanies of Antiquity. As the figure of the God is in complete armour, he was taken at first for *Mars*. The author of the History of the *Gallic* religion is persuaded that it is the *Sun*, or at least *Jupiter Sol*: while the sentiment of SPON would have it to be *Jupiter* himself, relying upon an inscription consecrated to that God, with this surname, *Jovi optimo maximo Dolicheno*, &c: but would it have been inconsistent with Pagan extravagance, to have added to the symbol of the *Sun* the surname of *Jupiter* by way of eminence?—The name of *Dolichenius* came from *Asia*, and from the province of *Comagena* in *Syria*, in particular, where, according to STEPHANUS, peculiar worship was paid to *Jupiter Dolichenius*, whence the inhabitants themselves were denominated *Dolichenians*. But this does not militate against his being a symbol of the *Sun*, whose worship was so universal in the east.

2. MITHRAS OF the SUN.—the statue found at Lyons possibly represented *Mithras* as the Moon which the *Perians* also did.

That the *Persian* God *Mithras* was worshipped in the *Gauls*, is an uncontested fact. A figure of this God found at Lyons, and designed by GABRIEL SIMEONI, and then by SPON, and F. MENESTRIER, upon which is the inscription *Deo invicto Mithra Secundinus dat*, proves it sufficiently. When SIMEONI got the print of this figure, it had the head of a woman, which perplexes the Antiquaries; for, in short, say they, *Mithras* was not a Goddess, but a male God, and the inscription so designs him. But, not to mention that they may have mistaken for a woman's face, that of a young man who never waxes old, whereby the *Sun* was represented; it is certain that among the *Perians*, as has been proven by the authority of HERODOTUS, *Mithras* likewise represented the *Moon*: thus the *Gauls* might have intended, in this instance, to figure *Mithras* as a woman.

SECTION NINTH.

SATURN, BACCHUS, CYBELE, CERES, DIANA, LUNA, ISIS.

1st. SATURN:—
fable of his imprisonment:—his worship probably received from the *Carthaginians* on account of human victims offered him.

We have said that the *Gauls*, after the *Roman* conquest, adopted a great number of the Gods of the *Greeks* and *Romans*; they also adopted at the same time a great many of their fables, of which the following is a very plain example. PLUTARCH makes one Demetrius say, that having visited a certain island in the neighbourhood of *Britain*, he was told that *Saturn* was in another island not far off, buried in profound sleep which served as chains to him, where *Briareus* was his keeper. It is easy to see the affinity which this fiction bears to the fable of *Saturn's* woollen chains, to be noticed hereafter, in the history of the *Titans*; but yet I am convinced that it was not immediately from the *Greeks* and *Romans*, but from the *Carthaginians* that the *Gauls* had received the worship of *Saturn*. The ground of this opinion is very obvious, since the *Gauls*, after the manner of the *Carthaginians*, offered up to him human sacrifices; whereas when the *Romans* had conquered the *Gauls*, this impious and savage custom had been for a long time abolished amongst those conquerors.—That the *Gauls* did offer such victims to *Saturn* may however be doubted. But DIONYSIUS of *Halicarnassus* expressly testifies the fact; and ST. AUGUSTIN informs us not only that VARRO was of this opinion, but also that he himself believed they offered in sacrifice adult men; while the *Carthaginians*, (who had adopted the worship paid by the *Phenicians* to *Moloch*, the prototype of their *Saturn*) sacrificed to him children only.

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2. BACCHUS:—

his *orgies* celebrated by women at the mouth of the *Loire*, probably brought from *Asia*, to which they make additions.

Bacchus was peculiarly worshipped in the *Gauls*, as is proved by several monuments found at different places; and more especially so in a little Island situated at the mouth of the *Loire*, where he had a temple that was served by women, who celebrated the *orgies* there much after the manner of the *Greeks*: and from the circumstance of this ceremony, it is probable that they had received his worship from the *Oriental*s. STRABO, who speaks of this Island, and of the worship therein paid to *Bacchus*, adds that these women who had the care of the temple and ceremonies, took off, every year, and replaced, on the same day, the roof of this edifice, between the rising and setting of the sun; and that in the same space of time they celebrated the *orgies*, and were agitated with a fanatic fury which was wont to seize them; so that if any one of them, by a thrust from the rest, or by any other accident, let fall the load which she was carrying, either in taking off, or putting on the roof, her companions fell upon her, and tore her in pieces—a madness unknown to the *Greeks*, which proves that every country added or retrenched something in the worship they had received from other people.—Several Antiquaries take the *Bacchus* of the *Gauls* to have been the same with *Cernunnos*, because both of them had horns; but as other Gods also had horns, this I presume is no reason for confounding them.

3. CYBELE OR
BERECYNTHIA:—
her festival celebrated among the
Gauls:—

Saint GREGORY of *Tours* informs us, that the *Gauls* worshipped *Cybele*, whom they called *Berecynthia*, from the name of mount *Berecynthus* in *Phyrgia*, where she was said to have been born; adding that their idolatry towards this Goddess was continued down even to the fourth century. On a certain day, says that writer, as they were leading *Berecynthia* through the fields and vineyards, in a chariot

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drawn by oxen, for the preservation of the fruits of the earth, and as the multitude that followed sung and danced before that Idol, S. SIMPLICIUS, affected at the blindness of that idolatrous herd, having prayed and made the sign of the cross, the statue fell to the ground, and the oxen remained immovable. They offered victims, and beat the oxen to make them go forward; but all their efforts were in vain; on which account some of them abandoned that foolish superstition for ever, and embraced the Christian religion. The Acts of S. SYMPHORIAN, published by Don Ruinate, confirm one part of the recital of St. GREGORY, since we there read, that on a day consecrated to the festival of that Goddess, her statue was drawn by oxen. But besides these two authorities, Antiquaries think they discover the ceremony which the *Gauls* practised in honor of this Goddess in a coin quoted by BOUTEROUSE, which on one side represents a chariot whereon is a Goddess standing, drawn by two oxen.

the same was celebrated among the *Romans*, from whom the former derived her worship:—

As the *Romans* celebrated much the same feast in honor of *Cybele*, it is probable that it was from them that the *Gauls* learnt the worship of this Goddess. AMIANUS MARCELLINUS tells us, that the emperor Julian, when he was going to *Persia*, having arrived at *Collinice* a city in *Syria*, on the sixth day before the kalends of *April*, or the 27th of *March*, a day on which the *Romans* celebrated the feast in question, stopped there to perform the ceremony after the manner of the *Romans*—who carried about in procession the statue of the mother of the Gods in a chariot, and washed her in the river *Almon* near *Rome*. This feast marked in the *Roman* calendar, and mentioned also by OVID, was called *Lavatio*.—VIBIUS SEQUESTER, speaking of the brook *Almon*, says that it was the custom to wash therein, in the spring of every year, the statue of the mother of the Gods. The poet PRUDENTIUS,

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who also gives a description of this feast, observes that all the people of quality in *Rome* attended the ceremony bare-footed; and others inform us, that it was frequented by the whole neighbourhood. Upon their return, the procession re-entered *Rome* surrounded by burning torches. As every people retained or rejected what they pleased of the ceremonies of foreign worships which they adopted, so it does not appear that the *Gauls* had retained this in particular, of washing the statue of their *Berecynthia*. But be that as it will, this festival celebrated by the *Romans*, and then by the *Gauls*, was derived, like most other superstitious ceremonies, from the *Egyptians*, who, as we read in CLEMENS of *Alexandria*, carried about in their processions, the golden statues of their Gods, two Dogs, a Hawk, and an Ibis.

===== We may observe, in concluding this article, two monuments of this Goddess. that in the year 1689, there was found in the garden of M. Berrier at the depth of twelve feet, under the ruins of an old tower, a fine head of *Cybele*. This figure, whose face is larger than the life, was mistaken at first for that of *Isis*, a Goddess peculiarly worshipped at *Paris*, as shall be said at the end of this SECTION; but it is more probable that it is *Cybele*, though these two Goddesses were often confounded with one another.—There has been another head of this Goddess dug up since, at the foot of *Montmatre*, which is of bronze. The face thereof is smaller than that of the other just mentioned, and the turret upon the head is somewhat different. Such are the monuments and authorities that prove the ancient *Gauls* had received the worship of *Cybele*.

===== 4. CERES:—an altar and a temple dedicated to her, prove that she was worshipped in the *Gauls*, at least after their conquest.

It sometimes happens that when authorities fail, recourse is had to some monuments discovered in a country, to prove that the Gods represented by them have been worshipped there; though it is possible that those monuments may have been brought from some

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other place, and there buried under the ruins of houses and temples, where they had been deposited either through design or otherwise, exclusive of any motive of public veneration: this is what we are to think of *Ceres*, supposed to have been worshipped in the *Gauls*. MONTFAUCON in his *Antiquities explained*, has given a print of an altar, upon one face of which is a *Ceres* with a torch in each hand, a symbol that alludes to the great pains she had taken in searching for her daughter, whom *Pluto* had stolen.—It is true, however, that there was a temple to *Ceres* and *Proserpine*, in a small Island near the coast of *Britann*, and the worship of those two Divinities, as we are told by ARTEMIDORUS, cited by STRABO, had a mixture of that which was paid them by the *Samothracians*; but in ancient times the *Gauls* had no temples, and whatever knowledge they may have had of *Ceres* must have been subsequent to their conquest by the *Romans*.

5. DIANA OF ARDUINNA:—a virgin Goddess, received particular worship, and of great duration, in the forest of *Arduenna*.

Diana was highly adored in the *Gauls*, especially in the forest of *Arduenna*, whence she acquired the name of *Arduina*, under which she was known to that people. This forest, very spacious of old, was consecrated to her, and was properly her temple. Accordingly, says the author of the History of the *Gallic* religion, we may judge of the antiquity of the worship of *Diana* among the *Gauls*, from the antiquity of her name; for it is not to be doubted but that the *Celtic* name *Arduina* is derived from the name of the forest called *Arduenna*, a word which imports *black, gloomy*, and is therefore applicable to forests: and it is certain that she had this name long before the *Romans* were masters of *Gaul*. Though after their arrival the *Gauls* accommodated their ideas of their Gods to those of their conquerors, yet the worship which they paid to this Goddess was long kept up, and still retained her original name: those also who left the *Gauls*, and

SECT. IX.

SATURN, BACCHUS, CYBELE, &c.

settled elsewhere, still preserved her name and worship; so faithful were they to their ancient customs, as to observe them religiously in the midst of strangers; and this is confirmed by some inscriptions found in *Italy*, whereon *Diana* is always named *Arduina*. But the *Gauls* had much the same sentiments of their *Arduina*, as the *Greeks* and *Romans* had of *Diana*, whom they esteemed to be a chaste and virgin Goddess, who made hunting her whole study. As nothing is more difficult to be abolished than ancient religious customs, the worship of *Arduina* continued in the *Ardennes*, and in the neighbouring countries upon the *Rhine*, even a considerable time after Christianity had got footing, when several Saints, Bishops, and others, found the greatest difficulty imaginable to eradicate it.

6. LUNA or the Moon:—distinguished from *Diana*, was worshipped throughout *Gaul*;—

Though antiquity has often confounded *Diana* with the *Moon*, yet it is certain that they were more frequently distinguished; and whether the *Gauls* had received part of their religion from the *Persians*, or from some other

oriental nation, they distinguished like them, those two Divinities. DON JAMES MARTIN, in his History of the *Gallic* religion, proves by a great number of testimonies, that the worship of the *Moon* was diffused over all *Gaul*.

—and particularly in the island of *Sain*, where she had an oracle, served by young virgins, who were celebrated for sorcery &c.

It was this Goddess according to him, that was particularly worshipped in the island of *Sain*, situated upon the south coast of Lower Britany, though M. DE VOLOIS will have it to be *Mercury* that was worshipped in that island.

It is true, POMPONIUS MELA, who speaks of the oracle of that island, does not name the Deity who delivered it, but there are so many proofs of its having been the *Moon*, that there is no refuting the opinion. This oracle was served by young virgins, who were nine in number, though at first they

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were but six. Those virgins, *Druidesses* by profession, vowed inviolable chastity to the Goddess whom they served, and lived much after the manner of the *Roman Vestals*. If we may rely upon the accounts given of these virgins by several authors, they were often consulted, especially for navigation, and it was firmly believed that good or bad weather depended upon them, and that the winds and tempests were at their disposal. The notion that prevailed of their being able to mount up into the air at pleasure, to disappear with incredible velocity, and to become visible at any moment they had a mind so to do, contributed not a little to the great reputation they had acquired. Nothing was so much talked of as their nocturnal assemblies, and the prodigies they wrought: in a word, they were looked upon by the *Gauls* as real witches who kept their sabbaths.—Those pretended sorceresses, who were so celebrated among the ancients, were denominated *Gallicæ*. They were also named *Scæ*, either from their being at first only six in number, or because this name, which was originally *Celtic*, signified *respectable, venerable*: and from this name was the island which they inhabited called *Sain*.

7. *Ists*—surnamed *Medica*,—many proofs of her having been worshipped in *Gaul* and the neighbouring countries.

Most of the writers upon the antiquities of *Paris*, alledge that the name of this city or of the island whereon it is partly built, was derived from *Ists*: but whether there be truth in this, it is at least certain that that Goddess was highly adored in the *Gauls*. Her statue, which was formerly in the church of *S. Germain des Prez*, and which Cardinal BRICONNET, who was the abbot thereof, caused to be demolished and reduced to ashes; an inscription found at *Soissons*; the city of *Melun*, formerly *Melodunum*, which, upon receiving the worship of this Goddess, changed its name into that of *Iscas*, or *Isca*; the town of *Issi*, near *Paris*, whose name seems evidently derived from that of *Ists*; the statue dug up in

SECT. X.

PLUTO, PROSERPINE, &c.

the ground of M. Berrier, which resembles that of *Isis* as much as *Cybele's*, if indeed *Isis* and *Cybele* were not one and the same Divinity; in fine, the worship of this Goddess established in *Germany*, chiefly among the *Suevi*, whose religion had a very great affinity to that of the *Gauls*, and whose original was the same with theirs—all these facts are undeniable proofs that *Isis* had a very extensive worship in the *Gauls*; where she was taken for a Goddess who presided over health by the name of *Isis Medica*, as she was among the *Egyptians*.

SECTION TENTH.

PLUTO, PROSERPINE, AND OTHER INFERNAL GODS.

1. PLUTO:—few proofs of his having been worshipped by the *Gauls*. As we are told by *Cæsar* that the *Gauls* pretended to be descended from *Pluto*, we might expect in the history of their religion to meet with several vestiges of the worship they paid to this God; yet we find little or nothing of it. An inscription upon the frontispiece of a temple, quoted by *GRUTER*, but whose antiquity is controverted; a dubious statue upon the pillar of *Cuessi*; an expression in *S. ELOR*, who lived about the end of the seventh century, who name *Pluto* among the other Gods of *Gaul*—these are all the proofs of his having been worshipped by that nation.

2. PROSERPINE. As to *Proserpine*, whom the *Gauls* reckoned their mother, we have seen on the authority of *ARTEMIDORUS* cited by *STRABO*, that she and *Ceres* had a temple on the coast of *Britain*, which was served after the manner of the *Samoethracians*.

PLUTO, PROSERPINE, &C.

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3. EREBUS and
the PARCE.

An Inscription found at *Nismes*, and another at *Metz*, prove that the *Gauls* also paid religious worship to the *Parce*, and to *Erebus*.

4. VENUS, MARS,
and MERCURY.

Another Inscription upon a monument dug up at *Bellesme*, and explained by M. BAUDELOT, informs us that the *Gauls* ranked *Venus*, *Mars*, and *Mercury*, among the Infernal Deities. That Inscription is conceived in these terms:

DIIS INFERIS

VENERI

MARTI

ET

MERCURIO

SACRUM.

—It is easy to see the reason why they esteemed *Venus* of that number, especially when they confound her with *Libitina*; the Ancients informing us, that at funeral obsequies the same victims used to be offered to *Venus Libitina infera*, as to *Pluto*, *Proserpine*, and the other Infernal Gods.—As for *Mars*, I do not know that the *Greeks* and *Romans* ever reckoned him in the order of the Infernal Gods. Perhaps the ancient *Gauls* might have intended thereby to point out, that so bloody a Deity, who was continually peopling *Pluto's* realms, had as good title as any to be ranked among the Gods of Hell.—But there is no manner of doubt as to *Mercury*: that God, who was sometimes in *Olympus*, sometimes in the regions of the dead, whither he conducted the souls of the defunct, was equally a celestial and infernal God.

SECT. XI.

FAUNS, SATYRS, GENII, &c.

SECTION ELEVENTH.

FAUNS, SATYRS, GENII, &c.

1. The *Fauns*, the *Satyrs*, the *Genii* or *Dusii*:—they frequent houses, and court the company of women.

The ancient *Gauls* adored several other Gods, and rural Demi-Gods, not unlike the *Fauns*, and *Satyrs* of the *Greeks* and *Romans*; also *Genii*, called among them, *Dusii*, whom they believed to frequent houses, and to love the commerce of women. ST. AUGUSTIN, speaking of those *Genii*, compares them for their incontinence, with the *Sylvans*, the *Fauns*, and *Satyrs*, and even goes the length of asserting, that after the testimony concerning those spirits given by persons worthy of credit, it would be impudence to deny that there are some *Demons* that court the company of women. But it can afford no entertainment or valuable instruction to enlarge upon this subject, or the reveries of a sect of mystics, which is founded only upon these and the like fantastic notions. I shall only remark, that there never was any opinion more general, nor of longer duration, than that which admitted those *spirits* of which the world was believed to be full.—Some antiquaries pretend that the God *Sileianus*, known only by an inscription found at *Feurs*, in the forest, was one of those *Dusii* above mentioned. But it is more probable that this is the God *Silvanus*, who was worshipped in the *Gauls*, where he had a College of Priests, as at *Rome*, and in several other places.

2 A monument at Clermont, represents neither *Medusa*, *Venus Celestis*, nor *Belenus*, but the *Sun*.

Upon the gate of the *Hotel-Dieu* of *Clermont* in *Auvergne*, was formerly a very singular figure, representing a *Gallic* Divinity, whereof GABRIEL SIMEONI has given a print in his *Histoire de la Limagne d'Auvergne*.

This figure is a woman's head with wings displayed above, and

two large scales which rise out of her temples; it is also encompassed with two serpents, whose tails lose themselves in the two wings. SIMÉONI, seeing these two serpents, took the head to be that of *Medusa*; and it is indeed that of a young and beautiful person, as that *Gorgon* was before her crime had so provoked the indignation of *Minerva*, who transformed her fine hair into serpents: but here the head has its hair in very good order, and the serpents do not seem to make a part of it. The author of the History of the *Gallic Religion*, who gives the name of *Onuava* to the Divinity whom this head represents, is persuaded that it is the *Venus Celestis*, or the *Derceto* of the *Phenicians*, who, as DIODORUS SICULUS tells us, was worshipped at *Ascalon*, under a figure which has a woman's head, and the rest of its body terminating in a fish. That author adds, that as this figure is only a bust, the rest of the body might have been a fish; and that the scales, which we have mentioned, give us plainly to understand what it would have been, had the figure been represented at full length. Then, having recourse to what antiquity informs us concerning *Oannes*, *Oen*, and other sea-monsters, the lower part of whose body terminated in a fish's tail, and concerning serpents that were acknowledged for Divinities in several places, he displays a great deal of erudition. MARCEL, in his History of France, takes this figure to have been a *hieroglyphic*, and a lively expression of the mysteries of *Belenus*, one of the great *Gallic Divinities*, as we have seen.—But I am persuaded that this head is neither *Medusa*, for reasons above expressed; nor yet was it *Derceto*, for it is a mere conjecture, and quite without foundation, to allege that the rest of the body would have been represented like a fish had it been drawn at full length: nor is it *Belenus*, whom I have proved to have been distinguished from the *Sun*, not only among the *Greeks* and *Romans*, but also among the ancient *Gauls*. But I am inclined to the opinion that it was the

Sun himself; for, in the first place, no more than a head is designed, as indeed any more would have been improper; it is a full expression of what it was intended to represent: and besides that one is inclined to judge thus at first sight, from his youthfulness (so as to be taken for a woman), and radiant air, his wings sufficiently express the rapidity of his course, and the serpents that twine themselves about his head, plainly denote his apparent course around the world in an oblique circle. May we not further presume that the two scales, or rather fins, point out that this luminary surveys the sea as well as the land?

3. *Leheven, Boccus, Bacurdus, propitious Gods, Aventia, Movistargus, &c;* according to several inscriptions.

I shall say but little of some other Gods of the *Gauls*, whose names occur upon Inscriptions, since antiquity gives us no information about them. Such is the God *Leheven*, in honor of whom Domesticus, the son of Rufus,

paid the vow which he had made to him, as appears by an Inscription found at St. Bertrand, the capital of the country of Cominges. KEISLER, indeed, alledges that he was a sea God, but upon what foundation we know not.—Another Inscription found in the same country names *Boccus*, whom GRUTER, who quotes it, takes to be a God; but this is all he informs us about him; or about *Bacurdus*, whose name is read in an Inscription at Cologne; or about the *propitious Gods, PROPITIIS DEIS*, who are mentioned upon another Inscription of Narbonne. Whether these last were particular Gods, or all the beneficent Deities in general, is difficult to determine.—The reader will be little wiser, when I have named the Goddess *Aventia*, whose name appears upon some Inscriptions found in the Swiss Cantons; and *Movistargus*, whose name also occurs upon another Inscription dug up at Alise in Burgundy: and though it may give him a little more light concerning the Gods called *Aghoni*, to know that they were worshipped in *Gascony*, and that they were supposed to preside over the games and

DEIFIED CITIES.

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combats; yet I should but lose time and the reader's patience, to insist upon a *Verjugodamnus* worshipped at *Amiens*, or in that neighbourhood, where was found the Inscription quoted by DUCANGE.

SECTION TWELFTH.

DEIFIED CITIES.

1. *Bibracte* the capital of the *Edui*, now *Autun*, was a deified City.

The *Gauls*, once subjected to the *Roman* yoke, adopted not only many of their Deities, as we have remarked more than once, but they also adopted their custom of deifying their Cities. Thus they ranked among their Goddesses the ancient City of the *Edui*, which *CÆSAR* and *STRABO* call *Bibracte*, and which is thought to be *Autun*, though *M. DE VALOIS* will have it to be another City; but as the Inscription that speaks of this Goddess, and begins with these words, *DEÆ BIBRACTE*, was found at *Autun* itself: in the bottom of a well which had been filled up time immemorial, it is probable that *Bibracte* and *Autun* were the same City; but at a considerable interval of time, in which it had also been called *Augustodunum*.

2. *Vasio*, now *Vaison*, was a deified City; besides many others.

Another Inscription dug up at *Vaison*, formerly called *Vasio*, confirms that this City had also received the honor of deification. The Inscription was conceived in these terms;

MARTE

ET

VASIONI

TACITUS.

—Several other Cities might be enumerated, as *Perigucux*, *Nîmes*, &c, but these instances with one more remarkable, which I shall add, will suffice.

SECT. XII.

DEIFIED CITIES.

3. *Burdigalla*, now Bourdeaux, had a guardian Goddess called *Tutela*,—her temple.

Tutela, the guardian Goddess of the City of *Burdigalla*, now Bourdeaux, had there a magnificent temple; if indeed she was a particular or local Divinity, for this name appears to be rather a general term than an appellative. Learned Antiquaries take her to have been a Divinity peculiar to sailors and merchants who trafficed upon the rivers, as it was a common practice among the ancients to put upon their ships the figures of certain Gods who gave names to them, and were called by the general term *Tutela Navis*, that is, the tutelar Divinity of the ship, as has been fully explained when we were upon the subject of the *Pataici*: but it is more probable that this *Tutela* was the patroness of the City of *Burdigalla*.—However this may be, this Goddess had a temple in that City, which is still called the *Pillars of Tutela*. It was an oblong peristyle, each face of which was supported by eight columns, and the two extremities by six. Each of those columns were so high as to overtop the highest edifices of the City. Lewis XIV. ordered the arched roof of this temple to be demolished, which time had already damaged, in order to form the *glacis* which is before the *Chateau Trompette*.

The *Gauls* had also tutelar *Genii* for their Provinces or Cantons.

Besides their deified Cities, or the tutelar Deities of their Cities, the *Gauls* acknowledged *Genii* who took care of each particular Province and Canton, as is proven by an inscription quoted by the learned father SIRMOND in his notes upon SIDONIUS APOLLINARIS; *GENIO AVERNORUM SEX*, &c. —The ancient *Gauls* adored several other Divinities, such as the *Mother Goddesses*, of whom I shall defer the account, for the conclusion of the Idolatry of the northern *Barbarians*, because they belonged equally to the *Gauls*, the *Britons*, the *Spaniards*, and the *Germans*—the Inscriptions that make mention of them, having been dug up in these several countries.

CHAPTER VIII.

IDOLATRY OF THE BRITONS.

SECTION FIRST

THEIR RELIGION IN GENERAL.

The religion of the Britons the same with that of the Gauls;—a parallel of their Priesthood, their Deities, and human sacrifices,&c. I shall not insist long upon the religion of the ancient *Britons* or *Angles*, because there was very little difference between it and that of the *Gauls*—their Deities, their Worship, and their Priesthood, being the same. *TACITUS* expressly says, that the *Angles* had the same Superstitions with the *Gauls*, as also the same fierceness in battle, and much the same language. *CÆSAR* had much the same opinion with *TACITUS*, and the other historians differ from them but little.—With respect to the priesthood, we have seen in the last CHAPTER, that the *Druids* were equally respected in *Britain* as in the *Gauls*; that among both they were the ministers of religion, and that those of the former were even accounted more learned and intelligent than those of the *Gauls*, who sent their students to be instructed by them in the more profound mysteries. The *Angles* or *Britons*, as well as the *Gauls*, had other subaltern ministers, the *Bards* and the *Eubages*, who had the same functions among both.—It has

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THEIR RELIGION IN GENERAL.

also been remarked that the *Britons* as well as the *Gauls* paid a particular worship to the *Mother Goddess*, and that their monuments have been dug up among them as well as in the the *Gauls*. According to CAMBDEN and SELDEN, their God *Balatucadua* was the same with the *Belénus* or *Apollo* of the *Gauls*, and that both nations paid him the same worship; that they both worshipped *Dis* or *Pluto*, and *Samothés*. In fine, TACITUS and DION CASSIUS tell us that they both offered to their Gods human victims.—To complete this parallel, we are, in the religion of the ancient *Britons*, to apply the same distinction which we had recourse to in the history of the religion of the *Gauls*, namely, that of two periods of time; for, the religion of the *Britons* could not but assume a new shape, upon their being conquered by the *Romans*, who undoubtedly introduced among them also, the knowledge of several of their Gods.

Two remarks which affect the *Britons* peculiarly; whether as to changes wrought by early invasions, or commerce.

It is proper however, before we dismiss this subject, to make two remarks which affect the religion of the ancient *Britons* in particular.

1st. That as these Islanders were successfully invaded by different nations, especially by the

Picts and *Saxons*, not to mention others, it is very probable that those conquerors introduced thither the knowledge of some of their Gods: and of this number perhaps was their *Andate*, the Goddess of *victory*, to whom they paid particular worship.—2nd. That as it is certain the *Phenicians* from the earliest times had a considerable commerce with *Britain*, whence they shipped every year a vast quantity of *tin*, they perhaps had left them the knowledge of some of their Gods. I say perhaps, because no vestiges thereof have been found in the country; besides it is not usual for merchants to talk about subjects of religion with those among whom they have come only for the purposes of trade, and in whose ports they only

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spend as much time as is necessary for making up their cargoes. And this accounts for our being so little acquainted with the Gods of that people, to whom we should have been yet greater strangers had it not been for their nearness to the *Gaule* whose religion is better known.

CHAPTER IX.

IDOLATRY OF THE IBERIANS OR SPANIARDS.

SECTION FIRST.

THEIR RELIGION IN GENERAL.

Little is known of this religion, which probably o- riginated from the Phenicians and Carthaginians, the monuments being chiefly defaced. EITHER for want of ancient historians, or for want of curiosity on the part of the inhabitants, there are few countries in the world whose religion is less known to us than that of the ancient *Spaniards*. The historians, especially MARIANA, who make *Spain* to have been peopled by a colony planted by the patriarch *Tubal*, about 131 years after the Deluge, vent nothing but fables, no less gross than ill matched. Not but that some ancient monuments have been dug up in that country from time to time; but most of these have been quite mangled, and all we can draw from them is mere conjecture almost destitute of proof. Yet it is not, I think, to be doubted that the ancient *Spaniards* got the principles of their religion chiefly from the *Phenicians* and *Carthaginians*. It is certain, as M. HUET has proved, in his learned treatise upon the *Commerce of the Ancients*, that both those nations had great commerce with the *Spaniards*, especially with those who inhabited *Betica*, the present Andalusia, where they came principally to traffic in gold, which was then very common

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in that country. This being supposed, it appears evident, that both those nations would communicate to them a part of their religion, by introducing among them the worship of some of their Gods.

Hercules,—the fact is certain as to his origin from *Phenicia*. The fact is certain at least in regard to the *Phenician Hercules*, he who is said to have raised upon the border of the ocean those famous pillars, to show that this was the extremity of the known world, and that there was no passing further. This *Hercules* accordingly, was highly adored afterwards in the country, and antiquity makes mention more than once of the famous temple he had at *Gades*, now Cadiz. Several monuments also, have been dug up in different places, with *Hercules's* name inscribed upon them; which prove that the worship of that God had passed from *Gades*, where it was first established, into the neighbouring provinces.

Endovellicus is a name that occurs on monuments, but it is uncertain what God he was. We also read upon many more monuments that are to be seen in GRUTER and REINESIUS, the name of *Endovellicus* joined with that of *Hercules*, and sometimes by itself; and most of those monuments have been dug up near the city *Oscæ*, the present Villa Viciosa. No one doubts but this *Endovellicus* was a God peculiar to *Spain*; but whether he was the same with *Hercules*, as some authors alledge, or some other God, is not easy to determine. However, as in one of those Inscriptions we read,

HERCULI P.

ENDOVELL.

TOLET. V. V.

DEIS TUTELARIBUS.

it would seem that these two Gods were distinguished in *Spain*; for if they were considered the same, we should have had the two last words of this Inscription in the singular number, and

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not in the plural, as they are, implying that both *Hercules* and *Endovellicus* were tutelary Gods.—As we know not what sort of God this *Endovellicus* was, whom they worshipped in *Spain*, the only country where his name has been found, the learned have given themselves scope, and advanced several conjectures on this subject. Some are of opinion that it was the God *Mars*, who was worshipped in *Spain*, as we shall presently see; others have alledged, that he was the *Cupid* of the ancient *Iberians*, or *Hercules* himself, both their names being found in one of those inscriptions: but it is useless to dwell upon so doubtful a matter.

Pluto or *Mouth*,
was here worship-
ped as among the
Phenicians.

We also learn from the Ancients that the *Spaniards* worshipped *Pluto*, or rather *Mouth*, or *Death*, as did the *Phenicians*. And according to the history of the *Titans*, as we shall give it in the sequel of this work, one will find no difficulty to believe, that they worshipped this prince in this country, which fell to his lot, and where he ended his days.

Mercury or *Teutates*.—the origin
of his worship;—
his human sacri-
fices.

Mercury or *Teutates* was a God very much revered among the *Spaniards*, as we have seen he was among the *Gauls*. *TITUS LIVIUS* tells us there was at *New Carthage* an emulgence, which was called *Mercury Teutates*; and it is not to be doubted, as we have already said, that the *Spaniards* had received the knowledge of this God immediately from the *Phenicians*, and afterwards communicated it to the *Gauls*; but whether the *Spaniards* offered to him human sacrifices, as did the *Gauls*, is not known. It is however very probable that both of them gave him the same worship; since it was derived to them both through the same channel. Besides, we learn from *STRABO* that the *Lusitanians*, now the *Portugueze*, offered to their Gods the captives whom they had taken in war. He says, “the *Lusitanians* frequently offer sacrifices, and carefully consi-

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der the entrails of the victims, without however making any incision upon them. They observe with the same attention the veins, especially those of the sides, and make use of the same entrails in divination, by touching them with the hand. To the same use they apply those of the captives whom they have offered in sacrifice, after having covered their dead carcasses with cassocks. After they have cut out their entrails, the sooth-sayer draws the omen from the carcasses alone; then cutting off their hands, they consecrate them to their Gods."

Mars or *Neton*, to whom captives were sacrificed, was represented as the *Sun*.

That people worshipped likewise *Mars*, the God of War, as we are told by the same author; and to him they sacrificed goats, horses, and their captives in war. They offered him, also, after the manner of the *Greeks*, hecatombs upon certain occasions. —What was singular herein, the inhabitants of *Gades* represented this God like *Apollo*, or rather the *Sun*, having his head encircled with rays, from a belief that the heat of the blood and violent motion of the spirits, which, according to them, formed warriors, were immediately produced by the *Sun*. STRABO does not inform us what name they gave to the God of war, but as MACROBIUS says, the *Accitanians*, another people of *Spain*, paid also a particular worship to the same God, whom they called *Neton*, it is very probable that the *Lusitanians* gave him the same name.

The unknown God of the *Celtiberians*.

The *Celtiberians*, as we are told by STRABO, and those Tribes who inhabited the northern parts of *Spain*, worshipped an anonymous God, a God unknown. And the worship which they paid to him, consisted in assembling together, in families, at the full of the Moon, to dance all night at the gates of their houses.

SECT. I.

THEIR RELIGION IN GENERAL.

Though the religion of the *Spaniards* had some affinity to that of the *Gauls*, they had no *Druids*.

To conclude; as the ancient *Spaniards* or *Iberians* had received several of their Gods from the *Gauls*, as well as communicated to them the knowledge of some of theirs, hence the religions of these two nations bore a considerable resemblance to each other; but we no where find that the *Spaniards* had *Druids*, and consequently their priesthood was different from that of the *Gauls*.

CHAPTER X.

IDOLATRY OF THE ANCIENT GERMANS.

SECTION FIRST.

THEIR RELIGION IN GENERAL.

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The origin of the *Germans* being the same with that of the *Gauls*, their respective religions are very similar.

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FROM the sameness in the original of the ancient *Gauls* and *Germans*, as is clearly proven by JOHN PINKERTON, in his Dissertation upon the *Goths*, we might expect to find a great conformity in their religion. Accordingly the affinity is so great, that they worshipped almost the same Gods, saving but a few exceptions. Neither of them had any other temples but the sacred groves, for which they had a high veneration; nor other statues of their Gods, but the trees, reckoning it derogatory to the Divinity to represent him in any manner whatsoever: but this is to be understood of both, only in regard to their primitive religion. These groves bore also the names of the Gods to whom they were consecrated. It was in these sacred groves, after the manner of the *Gauls*, that the ancient *Germans* kept the representations of their Gods, whatever those representations were, nor were they permitted to place them elsewhere. In those groves did both these people offer their sacrifices, and of all trees the *oak* was most respected by each nation: no sacrifice

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was offered either in *Gaul* or *Germany* till they had covered the altar with leaves of that tree. The *Greeks*, to mention it by the way, practised the same ceremony; APOLLONIUS RHODIUS, speaking of the solemn sacrifice offered by the *Argonauts* before their setting out, says, after raising an altar upon the sea-shore, they covered it with branches and leaves of the *oak*.—I might pursue the parallel between the religion of those two people to a much greater length; but it will suffice to instance two other very similar characters. The *first* is, that in their religious assemblies, as well as in those that were merely civil, both these people had a custom of appearing in arms. The *second* is, that unhappy conformity in human sacrifices which both of them offered up to their Gods. Some modern authors will have it that those two nations did not really sacrifice men to their Gods; that the ground of the mistake is, that they actually did put to death their captives, shut up in those large machines of osier, which, as we have said, they made use of upon such occasions; but that this barbarous custom was not a sacrifice—a mere allegation which all antiquity denies; for not only CÆSAR, but TACITUS, STRABO, LUCAN, and many others declare the fact so peremptorily, that it is not possible to clear those people from the imputation.

Nevertheless
there are some
points of difference
between
them.

However, as every people take the liberty of making what innovations they think proper in the religion of their forefathers, frequently introducing new Gods in the place of old ones; and as they seldom fail to adopt those of the countries which they come to inhabit, so we shall find some difference between the religion of the *Gauls* and that of the *Germans*. Their Priesthood accordingly was not the same; for, the *Germans* had not *Druids* as the *Gauls* and the inhabitants of *Britain*; though they had, like them, a great respect for their Priests. Indeed this respect was so great, ac-

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According to TACITUS, that their Priests alone were permitted to chastise offenders, even to bind and castigate them; and, for the most part, it was not to punish the person for the faults he had committed, nor was it in obedience to the orders of their superiors, that the castigation was inflicted, but, as they said, because such was the pleasure of the Gods. Again, it was the province of their Priests to remove from the sacred groves, the representations of their Gods, which they carried into the field of battle. What those representations of their Gods were, the author does not say; he only assures us, that they had no statues, so that it seems difficult to reconcile the two passages, which allude to those representations, and deny them statues. They were probably some rough symbols, such as the sword, by which the *Scythians* represented the God *Mars*. The author of the History of the *Gallie* Religion, is of opinion that the custom of carrying the images of their Gods to war, which was among several nations of *Germany*, particularly among the *Celts*, had been derived from the *Phenicians*, who in like manner carried their Gods to war; or even from the *Hebrews*, who had frequently in their camp the *ark of the covenant*.

What CÆSAR says of the religion of the *Germanians*.
 AS JULIUS CÆSAR, of all the Ancients, has given the fullest account of the religion of the *Gauls*, so TACITUS is the historian who has enlarged most upon that of the *Germans*. For, whether it was that CÆSAR did not sufficiently know that people, or that not having conquered them, he was the more indifferent about studying their manners and religion; or lastly, that from his time to that of TACITUS, the religion and manners of that ancient people had undergone many changes, the former only says upon the subject of their religion, that "The *Germans* own no other Gods but those whom they see, and from whom they derive some sensible benefit, as the *Sun*, *Vul-*

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can, (that is, *fire*), and the *Moon*: as to others, they have not so much as heard of their names.

But TACITUS, in his book entitled *De Moribus Germanorum*, and in several parts of his History, is very full and particular upon this subject; and I cannot do better than bring together here, the whole of what he says upon the subject, with some additional reflections.

The same according to TACITUS, under several heads, viz.—1st. The origin of the *Germans* from their God *Tuiston*.

In the first place, he says, in the beginning of that book, “The *Germans* acknowledged a God *Tuiston*, who derived his original from the *Earth*, and had a son named *Mannus*, of whom that people were descended. This *Mannus* had three sons, who gave their names to the *Ingvones*, the *Hermiones*, and the *Istavones*, to whom were also joined the *Marsi*, the *Gambrivii*, the *Suevi*, and the *Vandals*. As the *Germans* wrote nothing, any more than the *Gauls*, it was in verses committed to memory, that those ancient genealogies were contained.”—The German authors, and SCHOEDIUS in particular, who has composed a very learned treatise upon the *German Gods*, have tortured themselves in explaining these genealogies, alledging that they discovered in the words quoted by TACITUS, terms of the *Teutonic* language, which is not without foundation. For my part, I am inclined to think that *Tuiston*, as to his original, was quite unknown, and that this is the reason why he was said to be the son of the *Earth*. As for his son *Mannus*, it signifies in the language of the country, a man.

2nd. *Mars*, *Mercury*, *Hercules*, *Cybele*, *Alcis*, *Isis*, principal Divinities of several *German* nations.

TACITUS tells us that “An ambassador of the *Tencteri*, a *German* nation near the *Rhine*, gave thanks to the Gods of the country, and particularly to *Mars*,” hence we might conclude that *Mars* was the first and principal

God of that warlike nation; and VOSSIUS thinks he was among the *Germans* the same with the *Sun*: but, in opposition to this

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inference, we have it from TACITUS, in another part of his book, that *Mercury* was their chief God, "*Deorum maximum Mercurium colunt*," and that they offered to him human sacrifices.—*Hercules*, according to the same author, was one of the great Gods of the *Germans*, and to him, as to *Mars*, they offered animal sacrifices; "*Herculem ac Martem concisis animalibus placant*."—"A remote people in the extremities of *Germany*," says our author, "worship *Cybele* in a singular manner, since their ceremony consists in carrying, in the feasts of that Goddess, the figures of *boars*; which serve instead of arms, offensive and defensive, to those who carry them, and shelter them from every danger, even in the midst of fire and slaughter." TACITUS, in this place, undoubtedly speaks conformably to the ideas of the *Romans*. We may however presume that this nation paid particular worship to the *Earth*, regarded by all idolaters as the common mother of Gods and men. Those *Barbarians* were probably much addicted to hunting, and lived in a great measure upon the boars they slew, those animals being common in the forests, and likewise made offerings of them to her in sacrifice; for the victims were commonly taken from such things as were used for food.—The *Naharvali*, another *German* nation, had a consecrated grove, whose Priest was dressed like a woman. The *Roman* historians believed that they worshipped therein the Gods *Castor* and *Pollux*. But in their country the God to whom this grove was consecrated was named *Alcis*, and no statue of him was to be seen: nor had those historians any other foundation for believing *Castor* and *Pollux* were there adored, but a tradition that the *Argonauts* in their return from *Colchis*, had embarked again, and had even entered into the northern seas. Probably also from the long wanderings of *Ulysses*, they fancied that there were vestiges of his having been in this country, and that certain honors were there paid him: but the historian himself who re-

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lates this fable, seems to give no credit to it.—“A part of the *Suevi*,” says our author again, “sacrifice to *Isis*. How they came to adopt that foreign Divinity I know not: only the figure of a galley under which they represent her, shows that she had been brought to them from some other place, by sea.—The same people,” continues he, “worship the *Earth*, or *Cybele*, the mother of the Gods, whom they call *Herta*.”

3rd. Their religious custom in honor of *Cybele*:—their observance of the *auspices*, *lots*, &c:—their human sacrifices.

TACITUS, having spoken of the Gods of the ancient *Germans*, goes on to mention several religious customs that prevailed among them. One of the most singular is that, according to this historian, which was practised in honor of *Herta* or *Cybele*, in an island of the ocean inhabited by *Germans*. “In an island of the ocean,” says he, “is a sacred grove, in the midst whereof a covered chariot is religiously preserved, which none are permitted to touch but the Priest; and he alone knows the precise time when the Divinity of the place vouchsafes her presence therein. Then that minister yokes in the chariot two heifers, puts them forward, and accompanies them with profound veneration. In every place which the Divinity deigns to visit, all occupations cease for a time, and give place to festivals and rejoicings: war also ceases, when they lay down their arms, and this is the only period that they enjoy peace and quiet; which continues no longer than till the Priest, perceiving the Goddess to grow sick with the society of mortals, leads her back to the sacred grove, where the chariot, the veil with which it was overspread, and the Goddess herself, if you will take their word for it, are plunged into a secret lake, into which the ministers throw themselves after her. Hence arises among that people a religious terror, and a holy ignorant admiration of what those may be supposed to see, who thus resolutely perish.—These people,” continues TACITUS, “are more observant than any other

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nation, of the *flight of birds*. They also make use of *lots*, in which they put great faith, though their manner of taking them is very simple: they cut down a branch of a fruit tree, and divide it into several small parts, on each of which they put a particular mark, and then throw them all at random upon a white vestment. If the consultation be public, he who presides is the chief Priest of the nation; if it be private, the master of the family officiates, who, after putting up a prayer to the Gods and raising his eyes to heaven, takes up the twigs three times, and interprets them according to the marks with which they are distinguished. If they be not favourable, they consult no more for that day; if, on the contrary, they prognosticate good, they likewise have recourse to the *auspices*, which they take from the flight and chirping of birds, and from horses, which are maintained at the public charge in those sacred groves. These horses are white, and are never employed in any labour. The Priest, with the king or head of the nation, yoke them in a sacred chariot, put them in motion, and observe their snorting and neighing; nor is there any omen upon which they lay greater stress, than upon that which they take in this way. They have also another sort of omen, to which they have recourse in time of war in order to know the event. For this effect, they endeavour by all means to get one of the enemy into their hands, whom they match in a duel with one of their own party, and they believe that the general advantage will be on his side who gains the victory in single combat.—The *Suevi*, continues the same author, assembled together by their deputies, at a certain season of the year, in a wood which the religion of the country had consecrated, and ushered in their ceremonies, by the horrid one of putting a man to death.*

* To these passages touching the religion of the ancient *Germans*, TACITUS adds others with respect to their manners, which are not to our pur-

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Recapitulation
of the principles
of their religion.

From what we have said on the authority of CÆSAR and TACITUS, for the other Ancients, as STRABO, MELA, and in a word, all those who speak of this ancient people, are quite silent as to their religion, it appears, 1st. That the *Germans*, especially in the earlier times, worshipped the physical objects, as the *Sun*, and *Moon*, the *Earth*, and *Elements*, which were the first Gods of all idolatrous nations. 2nd. That they wrote nothing, contenting themselves with committing to memory whatever concerned religion and the worship of the Gods. 3rd. That their only temples, as well as those of the *Gauls*, were the forests, which they hardly durst look upon, so great was their veneration for those sacred places. 4th. That they were forbid to picture and make images of their Gods; and, yet that they had certain representations of those Gods, which they carried to the field of battle, though we know not what those symbolical representations were. 5th. That in their sacrifices they offered up living victims as all other idolatrous nations. 6th. That their principal Divinities were the *Sun*, the *Moon*, *Vulcan* or *fire*, *Tuiston* the son of the *Earth*, or an *unknown* God, *Mars*, or the God of War, *Mercury* or *Teutates*, *Hercules*, *Alcis*, *Cybele* or *Herta*, that is the *Earth*, and *Isis*. 8th. That they were much addicted to the science of *Augury*, to *Divination*, and to other superstitions that were peculiar to themselves. *Lastly*, that they had a high veneration for their

pose. However, I shall subjoin that respecting their deportment to their women (commonly as handsome and pretty as they were chaste and virtuous), because it is so exemplary. "The *Germans*, says he, have a vast respect and value for their women, in whom they think they discern something heavenly and divine. They impart to them the knowledge of their most secret and most important affairs, and often even entrust them with the care thereof, as well as with the administration of what concern the public good. However they do not go so far as to account them Divinities."

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Priests, who had a vast influence over them.—This is the amount of what the Ancients knew concerning the religion of the *Germans*; and it is not surprising that it is so limited, since those people were very little known to them, and were not subdued till very late; whence I think one may conclude with a great deal of reason, that they preserved their primitive religion longer than the *Gauls*, who were subject to the *Romans* long before them. However, as they were at last subdued in their turn, there is the highest probability that they adopted afterwards a part of the religion of their conquerors, and as time has preserved to us some monuments that exhibit Gods whom neither CÆSAR nor TACITUS were acquainted with, of these I shall speak at some length, after giving some account of the superstitions of that ancient people.

SECTION SECOND.

SUPERSTITIONS OF THE ANCIENT GERMANS.

1. Respecting the *Alruna*, which were six inch figures, with imaginary powers over the lives and fortunes of men:—

One of the most ancient superstitions of the *Germans*, and at the same time the most general; since it was also common to the *Swedes* and *Danes*, is that of the *Alruna*. This superstition consisted in having in their houses small figures from six inches to a foot, and very rarely a foot and a half in height, representing some magicians, which they believed to have so great virtues, as to have at their disposal the lives and fortunes of men. These small figures were made of the roots of the toughest plants, especially of the *mandrake*; and they gave them commonly the figure of a woman, but rarely that of a man: they dressed them immediately, and kept them laid up in some secret place,

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whence they were never taken out but to be consulted. Figures of them may be seen in KEISLER's *Celtic Antiquities*. LAMBECIUS, in his *Catalogue of the Imperial Library*, has given others that are all rough and overgrown with hair.

the origin of the
plant from which
they are formed,
and the ceremony
of plucking it:—

It would be but a waste of time to insist on all the fabulous stories that have been and still are delivered about the origin of these little figures; and I should be ashamed to relate seriously any part of such impertinent stuff: what we shall notice however may have its use, and mortify the pride of man, by showing him into what absurdity and extravagance weak and criminal curiosity may be carried.—These figures are thought to be formed of a plant that grows under the gibbet, from the urine that drops from a man who had been unjustly hanged. The root of this plant we are told entirely resembles the human figure; as is said, though without foundation, of that of the *mandrake*. To pull it up is an enterprise of danger; for, say they, when one forces it to leave the soil where it is nourished, it raises such a loud cry as to kill the man who plucks it. To prevent this accident, he stops his ears close with wax, as *Ulysses* did, that he might not hear the fatal song of the *Sirens*; then he fastens the plant to the tail of a black dog, and by presenting to that animal pieces of meat or bread suspended above him, he makes an effort to jump up to it, by which motion he draws with him the fatal root, and drops down dead with the noise that it makes.—As the occasion, just mentioned, to which the growth of these *Ahruna* was owing, made them very rare, they fell upon a way to find other originals for them; but for the most part they are roots, as we have said, of the toughest plants, which they polish, and to which they adapt members, hair, &c, to fashion them to such a resemblance as they desire.

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When one has the good luck to have such the possession of figures in his house or about his person, he them supposed to reckon himself happy, he is no longer apprehensive of danger, but expects from these confer all sorts of blessings:— figures all sorts of blessings, especially health, for it is chiefly to that purpose they are employed. They steep them in water to procure fruitfulness to barren women, and a happy delivery to those who are pregnant. Diseases the most obstinate against remedies, even those of cattle and domestic animals, yield instantaneously to this pretended specific. Let a judge be ever so adverse to a party, he changes his mind in his favour so soon as he procures one of those figures and keeps it about his person: but what is still more wonderful, it discloses all the secrets of futurity, and that either by a motion of the head, or even by expressing itself in a manner very intelligible to the happy persons who have it in their possession.

We will not be surprized after this, at their they were objects esteeming them the most considerable of their of traffic; and house-hold Gods or *Lares*; at their paying religious duties to them, and even at their being were scrupulously nursed as children are:— fain to purchase them at a vast price rather than be without them—for the quacks made a public traffic of them. The religious duties which they paid to them, consisted in changing their clothes every new moon; in putting into small chests, wherein they were kept, silk and wool for them to lie soft upon; in washing them every Saturday with wine and water, and in giving them at every meal a mess of meat and drink, otherwise they would cry, as we are told, like children who suffer thirst or hunger.

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The learned have not spared their labour in searching into the origin of so ancient a custom in *Germany*, which they trace back to the very time of their first idolatry; though in later times they added to this rite a great many superstitions unknown to the ancient *Germans*. Some of these authors think the origin of those little figures is owing to a similar conception which the first people entertained of the *ark of the covenant*; and as these people believed that *Moses* had inclosed therein figures that were not known, though their virtue was such that the *ark* brought prosperity to all the places where it rested, so they would feign that the *Germans* made those little images which they kept handsomely inclosed in little chests. Others who do not trace their original so far back, derive it from the use which the *Greeks* made of the *mandrake*. Were not these figures more probably the work of *German* women, who were accounted to have the gift of prediction, and were called *Atrunæ*, which signifies, *all mysterious*? Upon this principle, might they not have been so many household Gods, or *Lares*, who took care of houses and the persons who dwelt in them? In this case we must conclude that they were not so ancient as some pretend, since, according to *TACITUS*, the *Germans* in the earliest ages had no images, no human figures of their Gods, but represented them *only* by some symbols.—Be that as it may, this superstition so often condemned by councils, still continues among that people, so difficult is it to extirpate error that has been perpetuated from age to age.

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2. Respecting visits of the Gods to men, and festivals prepared for them.—3. Their bond of friendship.

TACITUS informs us that the *Germans* formerly believed that the Gods sometimes appeared under a human figure and conversed with men, joined in their affairs, and even deigned to partake of the food that they set before them. The same author, followed herein by GREGORY of *Tours*, says of these people, that in honor of their Gods they had stated festival days, during which they prepared for their feasts whatever they had rare and exquisite in its kind; that they divided the dishes of meat, and after leaving a part thereof for the Gods, the guests who were invited to the feast ate the rest—a custom which has a great resemblance to the *lectisternia* of the *Greeks* and *Romans*, whereof we shall give some account in its proper place.—A superstitious custom still more remarkable, was that which the ancient *Germans* practised at their meals, where, as a bond of inviolable friendship, they drew blood from each one of the company, and all drank of it one after another.

4. Respecting divination, of which women made public profession, and were deified after death.

Another superstition of this people, upon which I shall also insist a little, was *divination*, to which they were religiously devoted. The women were the persons who dealt in it, and there was no sorcery nor hellish art which they had not recourse to for the vain knowledge of future events, which they made public profession of, foretelling to those who came to consult them. The opinion which prevailed of their having an insight into futurity, was one of the chief causes of that high veneration and vast regard, which, as we have said on the authority of TACITUS, the *Germans* had for their women; and the reason why that historian says something divine was thought to be discerned in them, was undoubtedly from the intercourse they were imagined to have with the Gods, who disclosed to them what was to come. The death of those wo-

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men did not put a period to the respect that was paid to them; on the contrary it increased it; and from mere civil respect, raised them to the honor of adoration. Indeed most of them after death were regarded as Divinities, and had the same worship paid them with the other Gods. It is true, TACITUS names among those deified women none but *Velleda*; but no doubt there were others. And the German authors are even of opinion that the *Mother Goddesses*, of whom we shall speak at the end of this CHAPTER, and of whom several monuments have been discovered in many provinces of *Germany*, were no other but those soothsaying women who after their apotheosis, were invoked for the health of private persons, and of the emperors.

5. Respecting the immortality of souls, provision for them after death, and letters addressed to the dead.

As the *Germans* were also of opinion, as well as the other *Pagans*, that the souls of the dead assumed an aerial form, and delighted either in the tombs, or in wandering about, they took care to supply them with meat and drink; a custom which they probably had received from the *Scythians*, who practised it of old, as we are told by HERODOTUS. Hence those pots, those vases, those knives, and so many other utensils which are daily discovered in the ancient tombs of the *Germans*, *Gauls*, and some other people. I shall add further, as a superstition which was common to the *Germans* and the *Gauls*, that when they burnt their dead, they threw into the pile, letters which they had written to their friends in the other world.

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SECTION THIRD.

IRMINSUL.

His temple destroyed by Charlemagne: his statue, symbols, and other endowments of the temple.

The learned, and particularly Abbé VERTOT, have made dissertations upon this *Saxon* God, of whom SCHÆDIUS had said something before. In that part of ancient *Germany* inhabited by the *Westphalian Saxons*, near the river *Dime-lia*, is a high mountain, upon which stood a temple of this God, in the middle of the citadel or fortress of *Erisbourg*. Charlemagne, in one of his expeditions into *Saxony* in the year 772, having taken this fortress, destroyed the temple of *Irminsul*, and the idol of that God. This edifice, as we are told by MEIBONIUS, was equally esteemed for the elegance of its architecture, as for the veneration of the people who had enriched it with their offerings, which Charlemagne knew how to make good use of—drawing from it vast sums in gold and silver. The statue of the God, holding in one hand a standard whereon was pictured a rose, and in the other a pair of scales, was placed upon a column of exquisite workmanship. The first of these two symbols denotes the unfading honor that is acquired by true valour; the second the uncertainty of victory, which depends sometimes upon the merest trifle, as the least thing is capable of turning the scale when the balance is in *equilibrio*. The figure of a bear which *Irminsul* wore upon his breast, and that of a lion upon his buckler intimated the necessity of strength, courage, and address, in all great enterprizes.

The above account as it regards the statue, erroneously disputed.

Thus the statue of *Irminsul* is described by KRANSIUS, and the figures belonging to it explained; but as he gives this description without citing any authority, it is considered by

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some to be a mere creature of imagination. The ancient *Germans*, according to *TACITUS*, had no statues of their Gods; it is therefore, say they, without foundation that the *German* author mentions that of *Irminsul*, which the Abbe D'ESPERH, who lived in the thirteenth century, says was nothing but a bare trunk of a tree. But may we not vindicate *KRANSIUS*, by saying, that from the time of *TACITUS* to that of Charlemagne, the religion of the ancient *Germans* had undergone various changes, and that those people, once subdued, embraced, like others, the usages and rites of their conquerors? An undeniable proof of those changes is, that *TACITUS* likewise says the *Germans* had no other temples but the woods, and yet we learn from history that in the time of Charlemagne, *Irminsul* had a temple upon the top of a hill, which that emperor demolished.—Finding himself master of *Erisbourg*, Charlemagne built a chapel upon the ruins of this temple, and buried the statue with the column that supported it. This statue being afterwards dug up by *Louis le Debonaire*, it was transported to *Hildersheim*, and from that time the memorial of the destruction of that Idol has been celebrated every year in that city, on the eve of the fourth Sunday of *lent*.

Various opinions about *Irminsul*, who was probably their God of war, whether *Mars*, or their general *Arminius*.

The learned are also divided as to the question who this God was. According to some, he was *Mercury* or *Hercules*, as his name seems to insinuate. But according to others, *Erisbourg* being also named *Marsburg*, which signifies the *fort of Mars*, we may very readily

believe that the ancient *Saxons*, a warlike people, worshipped the God of war, as did the *Scythians* and other northern nations. *WERNERUS ROSEVINCIVS* took this statue for a *Panthean* figure, representing at the same time *Mars*, *Mercury*, *Apollo*, and *Hercules*. Some authors take this God to be the same with *Arminius*, the general of the *Cherusci*, who, after he

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had defeated three of *Varus's* legions and obliged that general to fall on his own sword, was esteemed the deliverer of his country, and became its tutelar God: such is the opinion of *Scædus*, which is followed by *VERTOT*.

Irmisul had his Priests and Priestesses, who had each their different functions. At the feasts which were celebrated to his honor, the nobility made their appearance on horseback, in complete armour, and after a cavalcade which they made around the column whereon the Idol stood, they alighted, kneeled down, and offered gifts to the Priests, who, according to *MEIBONIUS*, were chosen from among the most considerable of the nation. On this occasion they examined into the conduct of those who had served in the last war, and the Priests punished such as had not done their duty, by beating them with rods. This severe discipline they carried so far, as even to put to death those generals who had lost a battle through bad conduct.

SECTION FOURTH.

NEHALENNIA.

Several statues of this Goddess found near *Zeland*, in 1646;—their general characteristics and symbols.

This Goddess, worshipped in the northern parts of *Germany*, was quite unknown till on the 5th of *January*, 1646, an east wind blowing violently towards *Zeland*, the sea-coast became dry near *Doesburg*, in the island of *Valchren*, and thereupon were perceived the ruins of houses that had been under water. Among those ruins were altars, vases, urns, and statues; of which last there

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were several that represented the Goddess *Nehalennia*, with inscriptions bearing her name. These treasures of antiquity were very soon made known to the curious; and URCE, in his History of the Counts of *Flanders*, has given the figures of fourteen of the statues, all of them bearing the name of this Goddess, one only excepted. Nor has MONTFAUCON neglected them; of which you may find several figures in his *Antiquities Explained*. DON JAMES MARTIN also, has been at the pains to give us all the attitudes in which this Goddess is represented by those several statues; sometimes sitting, sometimes standing, an air always youthful, and a habit that covers her from head to foot, are her general characteristics. The symbols that surround her are usually a *cornucopia*, *fruits* which she carries in her lap, a *basket*, a *dog*, &c.

She was also known in *Britain* and other places, as is proven by inscriptions.

As one discovery commonly makes way for others, M. KEISLER says, that upon a careful examination of other Idols that are still in *Zeland*, some were observed to have all the air of *Nehalennia*, though it was never once suspected before. This at least is certain, that this Goddess was known in other places besides that province, since GRUTER quotes an inscription found elsewhere, which is consecrated to this Divinity by Eriattius the son of Jucundus: *Dea Nehal. Criattius Jucundi pro se et suis vatum solvit libens merito*: for there is no doubt but this is the name of *Nehalennia* contracted. But though this should not be agreed to, it is however certain that this Goddess was worshipped in *Britain*, since an inscription has been found there that bears her name at full length. Some too will have it that an image in *Mosaic* dug up at *Niamea*, represents her; but this is very far from being certain.

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She was probably one of the *Mother-Goddesses*;—she was invoked for navigation.

The authors who have treated of this Goddess mostly agree that she was the *Moon*, or rather the *New-Moon*; but all things being well considered and examined, it is more probable that she was one of the *Mother-Goddesses*, whom we shall speak of hereafter. The *fruits*, the *cornucopia*, the *dog*, in a word, all the symbols that accompany her, have a much greater relation to a rural Deity, as the *Mother-Goddesses* were, than to the *Moon*, with which certainly they have no affinity. Monuments of those *Mother-Goddesses* have been found in *France*, *England*, *Italy*, and *Germany*; no wonder then that some of them have been found in *Zeland*, for their worship was very extensive.—*Neptune* is three times joined with the figure of *Nehalennia*, which gives ground to believe that this Goddess was also invoked for navigation; and this is confirmed by the inscription discovered in *England*, wherein *Secundus Sylvanus* declares that he has fulfilled the vow he had made to this Goddess for his success in carrying on his trade in chalk.

SECTION FIFTH.

ISIS.

Her worship very extensive under various names but how the *Suevi* came by it is uncertain.

Of all the Divinities of the Pagan World, perhaps there was not one whose worship was more generally adopted than that of *Isis*. Not that the various nations which embraced her worship adored her under the same name, but in effect she was still the same, whether she was taken for *Isis*, for the *Earth*, for *Cybele*, for *Diana*, or for the *Moon*, &c.

SECT. V.

ISIS.

Hence those thousand names she was said to bear.—TACITUS, who informs us that her worship had been propagated even to the *Suevi*, a people distinguished among the ancient *Germans*, owns that he does not comprehend how it had passed into so remote a country; and we may add, a country with which they had so little commerce. What appeared difficult to the *Roman* historian, may seem equally so to us; but such difficulties serve only to stimulate the curiosity of the learned, and give them special occasion for displaying their penetration. Accordingly, how many conjectures have been offered as to the manner in which those remote people might have come to the knowledge of *Isis*? “If this Goddess,” says VOSSIUS, “is *Eve*, (as in fact she is, since her name comes from the *Hebrew* word *ischa*, which imports *woman*—by way of eminence), where is the difficulty to account for her being worshipped by so many nations that knew her name by tradition?” “Why,” says CLUVERIUS, “might not the worship of *Isis*, known through all *Asia*, have been propagated to the extremities of *Germany*, with the colonies that settled there?” The *Suevi*, according to DON PEZRON, having come from *Asia*, had, doubtless, embraced the religion of that people. If *Osiris*, in those great expeditions which DIODORUS and other Ancients relate of him, penetrated to the very source of the *Danube*, according to the opinion of M. HUET, might not gratitude have determined the people of that country which he had visited, to deify him and his spouse *Isis*, as well as other countries where he had been, whence his worship was even propagated throughout all *Germany*, the *Gauls*, and *Spain*? It is true the name of *Osiris* was unknown to those people, but they were no strangers to *Belenus*, and the *Sun*, who were the same with that ancient king of *Egypt*. Though none of these conjectures want probability, for I take no notice of that of AVENTINUS, who in his annals of the *Boii*, asserts, against the authority of all the Ancients, that

Isis accompanied her husband in his expeditions, and travelled with him into *Germany*, to see *Suevus*, who reigned there at that time; yet I am rather inclined to think the worship of this Goddess might have been propagated to *Germany*, either by means of *Sesostris*, who certainly penetrated not only into *Colchis*, where, according to *HERODOTUS*, he left a colony, but even into *Thrace*, where he left another under the conduct of *Mars*, as we learn from *DIODORUS*; or rather by means of the *Gauls*, who had themselves received the worship of that Goddess either from the *Phenicians*, who, in their way to *Cadiz*, had often stopped upon the coasts of the *Gauls*; or else from the *Carthaginians*, who, for a long time, had commerce with the *Gauls*, and introduced among them the worship of *Saturn* and some other Deities, as we have already said. • This last opinion I take to be the most probable, and the figure of a galley, under which they worshipped this Goddess, proves that her worship had been brought by sea, and in all probability, immediately into *Gaul*, whence it passed into *Germany*.

They represented her under the figure of a ship, but for what reason is also uncertain, as is the nature of her sacrifices.

We need not be surprised that the *Suevi* represented this Goddess under the figure of a ship, since, as *TACITUS* observes, the ancient *Germans* were not permitted to picture their Gods under a human figure; yet they were allowed to have other symbolical representations of them, as has been said. Accordingly, they took the ship for the symbol of *Isis*, possibly to signify in what manner her worship had been introduced into the west. For, what some authors alledge, may be regarded as a mere improbable conjecture, that the heavenly bodies, (those first Divinities), were believed to be carried forward in their career in vehicles like ships; so that *Isis* also, being taken physically for the *Moon*, must, according to this conjecture, have had hers, which induced the *Suevi* to represent her under the figure of a ship.

SECT. VI.

TUISTON AND MANNUS.

The ancient *Germans* certainly were not so well skilled in mythological fable, as to give into this refinement. I should rather think it was the fable which imports that this Goddess had not only improved the arts but had given rules for navigation and even invented sails, which made sailors put themselves under her protection, and consecrate little ships to her upon their return from their voyages, and deposit them in the temples; it being certain that the *Egyptians* paid religious veneration to the ship of *Isis*, as we learn from LACTANTIUS the mythologist, circumstances too public not to be known to those who embraced her worship: I should rather be inclined, I say, to think that this is what induced the *Suevi* to choose a ship, rather than any other thing, for the symbol of this Goddess, they not being permitted at least to represent her under a human figure.—To conclude; as we know not what kind of worship the *Suevi* paid this Goddess, TACITUS only saying that they offered up sacrifices to her, all conjectures upon this matter would be to no purpose, and we must be content to know as little on the subject as the *Roman* historian.

SECTION SIXTH.

TUISTON AND MANNUS.

Among the Gods of the ancient *Germans*, TACITUS names *Tuiston*, the son of the *Earth*, whose descendants by his son *Man* or *Mannus*, peopled a great part of the country. The *German* authors make no doubt but this *Tuiston*, who passed for the son of the *Earth* only because his original was not known, had arrived in *Germany* from the first

1. *Tuiston*, the founder of the *Germans*, who taught them the use of letters, &c, was deified;—

ages. SCHÆDIUS is even of opinion that he was one of the sons of *Noah*, and that he had introduced into *Germany* the knowledge of the true God and the religion of the patriarch. Nor does he stop here; but asserts that it was he who communicated to that country the use of writing and the alphabet, a long time before *Cadmus* had made the same present to the *Greeks*. In fine, if we may believe him, *Tuiston* is the true father of the ancient *Germans*; he governed them, gave them laws, established their religious ceremonies, and acquired such high veneration among his people that he was deified after his death; which we may presume, says our author, for he does not assert it, did not happen till after a long time. After having thus given his opinion, SCHÆDIUS quotes a long passage from JOSEPHUS, about the long life of the patriarchs, so lavish is this author of his learning. As *Tuiston*, says he, saw that nothing he had devised was capable of keeping his people within bounds, he digested the laws into verses, which he obliged them to sing both in public and private, that every one having them always present in their minds, it might not be possible to forget them.

—and supposed by some to be the same as *Pluto*, the father of the *Gauls*.

As the *Germans* had the same original with the *Gauls*, the learned are persuaded that *Tuiston*, the founder of the *German* nation, was the same with *Pluto*, the father of the *Gauls*; and indeed there is a passage in CÆSAR'S *Commentaries*, which tends to confirm this conjecture. "The *Druids*," says he, "give out that the *Gauls* are come from *Dis* or *Pluto*, who, after his death, was worshipped by both nations as their father and founder, by the *Gauls* under the name of *Pluto*, and by the *Germans* under that of *Tuiston*, and both of them erected statues to him in the woods."

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SOME OTHER GERMAN DEITIES.

2. *Mannus*, his son, the father of the *Ingævones*, &c. also deified:—
their worship.

“*Mannus* succeeded his father, and had three sons, from whom, says *TACITUS*, descended three nations; the *Ingævones*, the *Istævones*, and the *Hermiones*.” He adds, “many taking advantage of the free scope left to imagination by a history of such antiquity, assert that this God had other sons, whence descended the *Marsii*, the *Gambrivii*, the *Suevi*, and the *Vandali*.” In short, if etymology be sufficient to prove the descent of those people from the grandsons of *Tuiston*, the *German* authors and those of the neighbouring countries will give us enough of them. They pretend too, that in all those names are traces of the *Teutonic* language; and in truth, some of their conjectures are not without foundation. —One of the principal ceremonies of the worship paid by the ancient people of *Germany* to their founder, and his son *Mannus*, was to sing their praises in verses, which *TACITUS* says were very ancient.

SECTION SEVENTH.

SOME OTHER GERMAN DEITIES.

Remarks upon the singular figures which represent the following Deities, viz.—

SAMUEL GROSSER, in his *History of Lusatia*, has given the figures of some Divinities of that country, from whom *MONTFAUCON* has repeated them in the second volume of his *Antiquities Explained*. *SCHÆDIUS* had undoubtedly seen the like figures, since he makes mention of all those Gods. Most of their statues are very singular, as well as the symbols that accompany them; but one glance of the eye is better than the most minute descriptions. Their names bear no

SOME OTHER GERMAN DEITIES,

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manner of resemblance to those of the other Gods of the Pagan world, and it is no easy matter to find out their significations.

1. *CHRODO*;—his statue and symbols;—supposed to be *Saturn*.

The first of these figures, which bears the name of *Chrodo*, represents an old man, bear-headed, and standing bare-footed upon the back of a large fish which rests upon a pedestal. He is covered with a robe that leaves no part exposed but the head, the hands, and the feet; and is girt about the waist with a scarf. In his left hand he holds a wheel, and in the right a basket full of fruits and flowers.—As this statue, with its pedestal, was found in the fort of Harsbourg, formerly called *Salsbourg*, *HENNINIUS* and *GROSSER* take it to be a *Saturn* who was worshipped by the *Saxons* under the name of *Seater*, from whom our Saturday is named; but if it be *Saturn*, the mythology of the *Saxons* must have been quite different from that of the *Greeks* and *Romans*, who never represented that God with such symbols. *GROSSER* tells us this God was also adored in the *Hercinian* forest by the *Slavonians*.

2. *PRONO*;—his statue and symbols;—supposed to be a God of justice.

The second figure is that of the God *Prono*, who holds in one hand a spear, which is wrapped about with a kind of flag. In the other hand he holds a scutcheon, which nearly resembles those of latter ages, and from which we may infer that this Idol was adored in this country till very late. *GROSSER* alledges that this God presided over the courts of justice, as also over the public market, that every thing might be sold there with equity.

3. *TRIGLA*;—supposed to be *Diana Trivia*.

The third figure represents the Goddess *Trigla*, who has three heads. This was, undoubtedly, *Diana*, surnamed *Trivia*, and who many consider to be the same as *Hecate*. She is naked, with both hands raised to her breast.

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SOME OTHER GERMAN DEITIES.

4. POREVITH;—his statue and symbols;—supposed to be a God of war.

Porevith, who is represented by the fourth statue, is a very singular idol. He has five heads, and the representation of a sixth upon his breast, much like that which *Minerva* bore upon her *egis*. He seems to be dressed in a cuirass, and his five heads have one common covering, resembling an ill shaped hat. His arms are extended on either side, and his hands are empty. Around the pedestal which supports the statue of this God, are a great number of swords, spears, and a variety of other arms; which make some of the Ancients think he had the charge of the spoils that were taken from the enemy: probably he was a God of war.

5. SUANTOVITH;—who possibly was the *Sun*, *Apollo*, or *Mars*.

The fifth statue represents *Suantovith*, who has four heads, and is clad in a cuirass. GROSSER says that he was the *Sun*, or *Apollo*, the principal Deity of *Lusatia*; but we may also take him for *Mars*.

6. RADIGAST;—his statue and symbols.

The Deity which is represented by the sixth figure is called *Radigast*, who bears the head of an Ox upon his breast, an eagle upon his head, and holds a spear in his left hand.

7. SIWA;—her statue and symbols;—was probably *Pomona*, but supposed to be *Venus*.

The Goddess *Siwa* is represented by the seventh statue. She is naked; her hair falls behind as low as her knees; and in one hand she holds a bunch of grapes, while in the other she has an apple. She is taken for *Venus*, or for the Goddess of health. But her symbols would indicate her to be a rural Divinity, perhaps the *Pomona* of *Lusatia*.

8. FLYAS;—his three statues and symbols in many respects differ.

The eighth figure is that of the God *Flyas*; who is represented in three manners so different, that were it not for the same name which occurs upon the three statues, we should be at a loss to recognize them as being the same Divinity. For, in

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one he appears as a robust man covered with a great cloak; bearing partly upon his head, and partly upon his left shoulder, a lion, one of whose hind feet he supports with his left hand, while in his right hand he holds a flaming torch. Upon the second he appears in the form of a skeleton, half covered with a cloak, with the lion and the torch as in the first. Lastly, upon the third, he is like a man deformed, sitting upon a chair, with his head crowned, his feet of a monstrous shape and armed with talons, and the torch in the left hand.

To conclude; we find in GROSSER inscriptions dug up in *Carinthia*, whereon mention is made of the God *Latobius*; and by the same inscription, it appears that he was invoked as the God of health, and that he was the *Æsculapius* of the *Carinthians*.—We might enumerate names of several other Deities which occur upon inscriptions dug up in this and the neighbouring countries, without being able to shed any further light upon the subject—so infinite were objects of idolatry in ancient times.

SECTION EIGHTH.

THEIR HEROES.

Hercules, king of the *Boii*, took the lion for his symbol, and was deified after his death, as a God of war.

Every country having had its Heroes and great Men, who were insensibly promoted to divine honors by their fellow-citizens, we may well suppose that such would not be wanting among the warlike *Germans*; and from this source, indeed, the greater part of their Deities, of whom we have been speaking, originated. Among other Heroes they had a *Hercules*; for in what country is not

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that name to be found as the honorary appellative of some warlike prince? and we have seen that *TACITUS* reckons him among the principal Divinities of the ancient *Germans*. This *Hercules*, we are told, was called *Allemannus*; he was king of the *Boti*, who always esteemed him as the father and founder of their nation. If we may rely on *AVENTINUS*, he is the last king of *Germany* that *BEROSUS* mentions. We know not in what period of time he lived; but we are told by *EUSEBIUS* and *St. JEROM*, that he was the most ancient *Hercules* of all. Be that as it will, this prince was truly heroical and courageous, and had therefore taken the lion for his symbol, wherein he has been imitated by several kings of the country. His subjects deified him after his death, looked upon him as the God of war, and invoked him always from that time, before they gave battle, making the army resound his praises, which they sung with great solemnity.

Irmisul and other Heroes of several other *German* nations.

The other *German* nations had also each of them their Heroes, whom they in process of time worshipped as real Divinities. Thus *Irmisul* was the Hero of the *Saxons*. *Radagaisus* was also the Hero of the *Heruli*; that warlike *Radagaisus* who invaded *Italy* with a formidable army, and was defeated by *Stilicho*. *Basin*, king of the *Franks*, is likewise reckoned among the Heroes, and was promoted to divine honors after his death.

THEIR CONSECRATED CITIES.

SECT. IX.

SECTION NINTH.

THEIR CONSECRATED CITIES.

Hambourg, Mars-
burg, &c, were
consecrated to
certain Deities.

Among the Cities of ancient *Germany* which were consecrated to some particular Divinity, is reckoned *Hambourg*, which is thought to have been consecrated to *Jupiter Hammon*; *Marsburg*, or the town of *Mars*; and *Lunebourg*, which plainly bears the name of the *Moon*.—Besides these Cities which were called after the names of the Gods who were regarded as their patrons or protectors, there were many others which it would be needless to enumerate.

Some Provinces
had particular
Deities as well as
those they wor-
shipped in com-
mon.

Particular Provinces, also, had certain tutelary Gods in preference to others. Thus the *Naharvales*, as we have said on the authority of *TACITUS*, gave particular worship to *Castor* and *Pallux*; the *Suevi* to *Isis*; and the *Boii* to *Hercules*. *Venus* was especially worshipped at *Magdebourg*; *Trigla* or *Diana Triformis* among the *Vandals*, who in honor to her bred a black horse; which the Priests, to whose care he was committed, led forth to the field of battle, to draw predictions by his means. These people paid divine honors also to *Belbuch*, and to *Zeomebuch*, whom they looked upon as the good and evil Genii; for the names of those two Genii signify, the white God, and the black God.—In short, as these people with other *Pagan* nations had their particular or topical Gods, so they had common ones who were worshipped in all the country, such as the *Sun*, the *Moon*, &c, as we have already seen.

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THE MOTHER GODDESSES.

SECTION TENTH.

THE MOTHER GODDESSES.

In this SECTION, which I set apart for the consideration of the *Mother-Goddesses*, who were worshipped equally by the *Germans* , the *Gauls* , the *Spaniards* , and the *Britons* , besides many other ancient people, I shall examine—1st. who those Goddesses were? 2nd. where they were worshipped? 3rd. what was their original? 4th. what sort of worship was paid them: and in the course of these inquiries we shall necessarily have allusion occasionally to their functions.—But, in order to conduct the investigation to greater advantage, we will first recount the monuments we have remaining, which have reference to those Goddesses. Among those monuments there are some *bas-reliefs*, and a vast number of *inscriptions*. 1st. The first of the *bas-reliefs* is at *Metz* upon the frontispiece of an ancient temple. There we see THREE figures of women standing; of whom two are holding fruits like pine-apples in their hands, while the third seems to have some of them wrapped up in her robe: and the whole is explained by an *inscription* to this effect, *Those of the streets, or of the Village of Peace, have consecrated to the Mothers this monument of the glory of the imperial House.* 2nd. The second is at *Lyons*, upon the gate of the Church of *Aisnay*. It represents likewise THREE women, but in a sitting posture, with much the same air, and the same draperies as those on the monument of *Metz*. She who sits in the middle holds in her hand a *cornucopia*, and fruits in her lap; the other two hold an apple in each hand. The *inscription* which is brief, is *Matribus Augusti.* 3rd. The third *bas-relief*

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is that of *Munster-Eilden* in the dutchy of *Juliers*. There we also see **THREE** Goddesses sitting, whose laps are full of fruits. The *inscription* upon this monument is to this effect, *Tiberius Claudius Maternus has discharged his vow to the Mothers or Matrons of Valchendorf*. At the bottom of these *bas-reliefs* are to be seen a Priest and Priestess accompanied with a *Camillus* or subordinate minister. 4th. The fourth and last of these *bas-reliefs* was found in a town of *Zeland*. It represents **THREE** Goddesses sitting, by whom is a Priestess standing, while the *Camillus* who accompanies her is pouring a liquor upon the altar, whose sides are charged with *cornucopias*.

From these monuments and inscriptions the learned have delivered their conjectures with respect to the *Mother-Goddesses*. In the first place, it is evident that they were **THREE** in number; as those *bas-reliefs* unanimously testify. F. MENESTRIER, who is of opinion that they were but **THREE** in number, supposed at first that they denoted the **THREE Gauls**; but he had not considered that the **THREE Gauls** were represented by three men's heads, as may be seen upon a medal of *Galba*, with these words, *Tres Gallie*: accordingly that author quitted this notion afterwards.—M. KEISLER wrote a Dissertation to prove that the *Mother-Goddesses* were the wives of the *Druids*, who were in such high veneration among the ancient *Gauls*; and he chiefly relies upon CÆSAR's calling them *Matres Familias*, and upon PLUTARCH's giving them the epithet of *sacred*. But we may ask this author, why the *Gauls* had deified only **THREE** of those Priestesses? Were they not all equally consecrated to the worship of the Gods? Did they not all profess to have the gift of prediction? And did not their ministration render them all equally respected? The answers to these questions will refute the idea of their having been exclusively the wives of the *Druids*, if any of those

1st. The *Mother Goddesses*, who were originally **THREE**, were possibly the *PANÆ*:—

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Priestesses had that honor conferred on them.—BOGHART, and after him, F. MENESTRIER, would have those three Goddesses to be the same with the *Parce*; and this opinion, which those two authors had not thoroughly examined, has been supported with a great deal of erudition by DON JAMES MARTIN in his *History of the Religion of the Gauls*. But as we cannot make their original correspond with what we shall say of that of the *Parce* in the next volume, we cannot confirm the opinion of their identity with these powerful Goddesses; (which nevertheless, carries with it great probability, and which possibly might be established, except for the loss of facts) nor are there any traces of similitude observable in their symbols. At least it seems to have been a prevailing opinion that they terrified people by their apparitions; and this perhaps is the reason why THEOCRITUS, speaking of THREE nymphs, who were probably the same with the *Mother-Goddesses*, says they were a terror to the country people: and they might well be esteemed a terror to timid persons, as we shall see that they in all probability originated from the ancient idea of the world being filled with good and evil Genii.—Other authors have contented themselves as to the question who these Goddesses were, by saying that they were *rural* Divinities, who were honored in the *Gauls* and in *Germany* by the country people; but though they were *rural* Deities, their worship was equally known in the *cities*; for, were there no other circumstances but the monuments of Metz and of Lyons in proof of it, from these it would be certain that celebrated cities worshipped those Goddesses.

but several countries conferred the same honor upon several heroines.

Besides these general conceptions of the *Mother-Goddesses*, there were ranked among them several women by their respective nations, in whose services they had distinguished themselves either by their valour, or by the invention of some useful art, or by some other rare virtues. Thus

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the *Egyptians* had their *Isis*, the *Africans* had their *Minerva Tritonia*, the *Phenicians* their *Derceto*, the *Greeks* their *Plastena*, and the *Germans* their *Velleda*. In regard to the *Gauls*, it seems that the daughters of *Cadmus* were, among them, reckoned in the order of *Mother-Goddesses*; for, in an inscription found some time ago near *Cologne*, upon an altar dedicated to the Goddess *Semele* and her sisters, we find the *Regina Materna*, that is, the Priestess who had the care of the worship of the *Mother-Goddesses*, is designed *Priestess of the Ladies or Mother-Goddesses of the place*, and that she herself had erected that monument in acknowledgment of the honor done her in being invested with the Priesthood, as the inscription expresses it, *Regina Materna ob honorem sacri Matratus aram posuit*. Hence we may conclude, that the daughters of *Cadmus*, as *Semele*, *Anteonoe*, *Ino*, and *Agave*, were looked upon in the *Gauls*, and probably in *Germany*, as *Mother-Goddesses*, since *Regina Materna* values herself on being Priestess of the *Mother-Goddesses* in the inscription of this monument dedicated to the daughters of *Cadmus*; for the reasoning of the author of a Dissertation upon this inscription, appears just. "I suppose," says the author, "that the *Sacer Matratus* implied, the right of sacerdotal dignity or of Priesthood to the Goddesses to whom the altar in question is dedicated; and as it was to *Semele* and her sisters, and as this *Materna* is there said to be *Mother born*, and further, to be honored with the sacred dignity of the *Matratus*, it is natural to conclude from hence, that the same dignity related also to *Semele* and her sisters, who consequently must have been *Mother-Goddesses* of the canton where the inscription was dug up." But whatever be in that, it is certain from the discovery of this monument, that the worship of the daughters of *Cadmus* had been propagated to the *Gauls* and to *Germany*, and that we are to reckon those four Goddesses among the Deities who were there objects of admiration.

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2. They were worshipped in many countries besides *Germany, Gaul, Spain, and Britain.*

Several antiquaries, among whom are BO-CHART and F. MENESTRIER, maintained that the *Mother-Goddesses* were only known in *Gaul and Germany*, since, say they, we hardly find either inscriptions or monuments of them out of these two countries. They also maintain that their worship was of no great antiquity, since the most ancient inscription now extant, reaches no higher than the time of Septimius Severus. But these two opinions are equally erroneous; the former of which I shall immediately controvert by facts, and the latter I shall afterwards refute, when I enquire into the original of these Goddesses. It is certain in the first place, that they were known in *Spain*; as proofs of which we have three inscriptions; one found at *Gironne*, another at *Arragon*, and the third in *Gallicia*. SELDEN gives account of three also that have been discovered in *England*. Here then, without going further, is sufficient proof that the worship of those Goddesses was established likewise in *Spain* and *Britain*. It will not be objected that these two nations had received it immediately from the *Germans* and *Gauls*, for this would be begging the question; though it might be alledged with as much probability, that the *Spaniards* had the knowledge of these THREE Goddesses from the *Phenicians*, who had travelled into *Spain* long before the *Gauls* had penetrated thither. At least it is very probable that both of them had received this worship from the *Romans* and other people of *Italy*, among whom we find a vast number of such inscriptions to the honor of the *Sulevæ*, the *Mothers*, the *Matrons*, the *Junones*, &c, which bear an evident allusion to the *Mother-Goddesses*. But the *Romans* themselves were not the first who worshipped these Goddesses; they had learned from the *Greeks*, to whom those Divinities were also known, to pay them religious worship: and this has been but little considered by those who have treated

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upon the subject; for, not to mention their *Mother Plastena*, who, according to PAUSANIAS, had a temple upon Mount *Syphilus*, SPON has preserved to us a *Greek* inscription of the *Mother-Goddesses*, which may be rendered in these terms, *To Mars, to the Mothers, and to the Dioscuri*.

We have occasion again to repeat, that the *Greeks* received most of their Deities from the *Egyptians* and *Phenicians*, by the colonies which came from those countries and settled among them. Those colonies, before they arrived in *Greece*, had left traces of their religion in the island through which they passed; and if in some of those islands we find the knowledge of the *Mother Goddesses*, it is not to be doubted but that their worship was originally from *Phenicia*, or *Egypt*. Accordingly, a passage of PLUTARCH, in his life of Marcellus, evidently prove that they were very well known in *Sicily*, and that they had acquired the knowledge of them from the *Cretans*, who were a *Phenician* colony. "There is in *Sicily*, says that author, a city called *Enguia*, which is of great antiquity, and especially famed for the appearance of the Goddesses whom they call *Mothers*. We are assured that their temple was founded by the *Cretans*. There are to be seen in it great spears and helmets of brass, whereof some bear the name of *Merion*, others that of *Ulysses*, who had consecrated them to those Goddesses. Then PLUTARCH tells us, "that this city favouring the *Carthaginians*, *Nicias*, one of the principal citizens who was in favour of the *Romans*, finding they had a design to deliver him up to the enemy, thought of a singular stratagem to extricate himself. He began by talking dishonorably of those *Mother-Goddesses* and their pretended *apparitions*; then, as the people were one day assembled, he feigned all of a sudden to be delirious and frantic, crying out with all his might, that he saw those Goddesses ready to take vengeance upon him. He then fell to

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running about, and while all made way for him, he by this means got out of the city, and repaired to a place where his wife and his whole family were waiting for him." From this passage it appears that the *Phenicians* were worshippers of the *Mother-Goddesses*, and that from the earliest times; for, since it was they, according to PLUTARCH, who built the temple of *Enguia* in honor of these Goddesses, we may conclude that they had a high veneration for them.—To what we have just cited on the authority of PLUTARCH, DIODORUS SICULUS adds, "that *Merion*, after the siege of *Troy*, having gone to *Sicily* with some *Cretans*, built a temple in honor of these Goddesses, which was afterwards in high veneration. We are told, continues this historian, that it was from *Crete*, where these Goddesses were exceedingly revered, that their worship had been brought into *Sicily*. The Mythologists; adds the same author, relate that it was by these Goddesses *Jupiter* had been nursed without the knowledge of his father *Saturn*; and that in recompence for this piece of service, that God had given them a place in heaven, where they form the constellation of the *great bear*; and the poet ARATUS had followed this tradition in his poem called *Phænomena*. We could not pass over in silence, continues he, the high honor which the devotion of many people has conferred upon these Goddesses; for not only the inhabitants of *Enguia*, but their neighbours also, offer to them costly sacrifices, and pay them extraordinary honors. Several cities were even enjoined by the oracles of *Apollo* to give them homage, with a promise of long life and all kinds of prosperity to their inhabitants for so doing." In fine their worship was so much in vogue, that while DIODORUS was yet writing his history, the inhabitants of the country continued to bring them numerous oblations of gold and silver, and but a few years before had erected them a temple, which was distinguished not only for its grandeur, but also for the elegance of its architec-

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ture. This temple became extremely opulent, since among its revenues were reckoned three thousand oxen, and a vast extent of ground.—*Phenicia* therefore is the country whence the worship of the *Mother-Goddesses* had derived its original; and this is likewise the opinion of SELDEN, though he confounds them with *Astarte*, who, according to him, was the mother of all the Gods. Indeed the *Syrians* multiplied their *Astarte* and made several of them, whence other people formed their *Cybele*, their *Vesta*, and their *Mother-Goddesses*.—The facts which prove that the knowledge of these Goddesses was brought from the eastern nations, equally establish their *antiquity*; in confirmation of which, we may refer again to the *Greek* inscription of them now remaining, and to one of those found in *England*, wherein they are joined with *Mars* and the *Dioscuri*, or the sons of *Jupiter*. But if we would push the investigation to the earliest possible original of these Goddesses, we should perhaps find it in the ancient tradition, which alleged that the world was filled with *benificent* and *malignant* Genii, who terrified people by their *apparitions*. Never was tradition more universal. To this is owing the original also of *Elves* and their dens, of *Sylphs*, of *Gnomes*, and the like wild notions.

As to the worship that was paid to those Goddesses, which is the last question to be here examined, we know nothing material. No doubt it was the same with that of other rural Divinities; and we may very well conjecture, from their carrying flowers and fruits in their hands, upon the *bas-reliefs* we have now extant, that these were the matter of the sacrifices that were offered to them, as well as to other rural Deities. Honey and milk were ingredients in the oblations that were made them. We may conclude too, from the *bas-reliefs* of *Zeland*, that there were Priests and Priest-

4. They were worshipped as rural Goddesses, and a Goddess of health.

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esses consecrated to them; as indeed we have seen that on the monument found near *Cologne*, the sacerdotal dignity or the priesthood was termed *Sacer Matratus*, as if to say *the sacred order of the Mother*. And it is probable that the liquor which the minister pours out upon the altar in the *bas-reliefs* of *Zeland*, consists of milk, or honey, or wine. They also sacrificed to them the hog. This is what appears in the *bas-reliefs* of *Rome*, upon which are represented ministers killing one of those animals as an offering to the Goddesses, who are there named *Sulevæ* and *Campestres*, the same with the *Matrons* or *Mother-Goddesses*. We may remark by the way, that the hog was sacrificed to *Bacchus*, and to the *rural* Divinities, because that animal makes great devastation in the fields, gardens, and vineyards; and for the same reason the sow used to be sacrificed to *Ceres*.—But these Goddesses were not worshipped as *rural* Deities only. They were also invoked as conservators of *health*, whether in behalf of the emperors and their families, or for the health of private persons. In proof of this I shall offer two examples; of which the first is taken from an inscription found in *Pannonia*, to this effect, *T. Pomphilianus, tribune of the soldiers of the first legion of Minerva, has discharged his vow by offering an altar and a table to the Matrons of Offen, and to the Mothers of Pannonia and Dalmatia, which vow he had made for the preservation of the emperor Sept. Severus, and his whole family*. The other inscription, which relates to private persons, may be rendered in these terms, *Julius Regulus, soldier of the sixth legion the Antonian, cheerfully pays the vow which he had made to the Mother-Goddesses, for himself and his family*. The *Gauls*, who paid particular worship to the *Mother-Goddesses*, built for them little chapels, which were termed *Cancelli*, brought thither their offerings, lighted small tapers in them, and after pronouncing some mystical words over bread and certain herbs, they withdrew those offerings from the

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chapel and hid them in trunks of trees, believing that by so doing they secured their flocks from contagious distempers, and even from death itself. To this rite they also joined several other pieces of superstition.

Recapitulation
of the foregoing
conjectures.

From these conjectures about the *Mother-Goddesses*, who have been but little noticed by Mythologists, we may draw these general conclusions; 1st. *That the Mother-Goddesses were three in number*; for they were so represented upon several monuments. 2nd. *That the names which they bear in inscriptions were the names of places where they were worshipped*; thus those wherein we read *Matribus Gallaicis*, denoted the *Mother Goddesses of Galicia*; accordingly the monuments upon which this inscription occurs, was found at *Corona*, a city of *Galicia*; and so of others. 3rd. *That the Mother-Goddesses were often confounded with the particular Genii or Junones of each place; with the Suleva, the Commodava, the Matrons, the Silvatica, and other such rural Deities*; of which we have proof in the *bas-reliefs* of *Rome*, and those of the *Gabians*. 4th. *That the Mother-Goddesses were Divinities common to several Nations*; as the monuments found in them, respectively, prove. 5th. *That their true original is to be traced to Phenicia*; whence came most of the Gods known in the west. 6th. *That they presided over the fields and the fruits of the earth*; whereof the *cornucopia* which they bear upon monuments, and the fruits, and the hog, that were offered to them in sacrifice, are convincing proofs. 7th. *That their worship was not limited to rural concerns, but extended to the preservation of health, and even the prevention of death*; since they were invoked not only for the health of the emperors and their families, and that of private persons, but to secure their flocks from distempers and death. 8th. *That they were served by Priests and Priestesses*, styled *Sacer Matratas*, or the sacred order of the Mother.

CHAPTER XL

IDOLATRY OF THE NORTHERN BARBARIANS.

SECTION FIRST.

THEIR SUPERSTITIONS IN GENERAL.

1st. The inhabitants of the coasts of *Norway*;—their pretended influence over the winds.

WE shall now take only a cursory view of the Idolatry of the more northern *Barbarians*. But let not the reader suppose, that by treating the subject so slightly, he shall lose any thing either instructing or worthy of his curiosity. For, in those remote regions, we should find nothing but an Idolatry which has a modern aspect, having come in the place of the more ancient system, and for the sake of which those people seem to have abandoned the Gods of their fathers; (such as the *Stars*, the *Elements*, &c, which were the universal objects of worship to all the *Pagans*) devoting themselves to foolish *superstitions*, to that odious *magic* whereof they make public profession, to all sorts of *charms* and *enchantments*. Some of those people, particularly those who inhabit the coasts of *Norway*, even pretended to have the *winds* at their disposal, to be able to withhold them, and, when they had a mind, to raise *storms* and *tempests*: they even made a traffic of this pretended influence, to sea-faring people, who are more credulous to be sure than those who carry on that public commerce.

2nd. The *Laplanders* and *Siberians*;—their superstition respecting *evil Genii*.

Should we in the next place take a survey of the immense coast inhabited by the three sorts of *Laplanders* and *Siberians*, we should see people who fancy themselves to be eternally infested with *evil Genii* that are always endeavouring to blast their hopes in hunting, to bewitch their children, and to disturb the sad repose which they enjoy in their grotts and dens; and who are therefore always striving by prayers and poultry sacrifices to appease their *malice* and render them *propitious*: in a word, who have no other oracle, nor other God, but the spirit of *darkness* and *delusion*.

3d. The *Tartars*;—their gross idolatry, and the fantastical figures of their Idols.

Lastly, if we enter into those vast plains possessed by the several *Tartarian* nations, we shall there find either the populace groaning under the weight of an Idolatry equally gross and ridiculous, or the pretenders to more discernment following the dreams of their *Bonzes* and of the great *Lama*;—an Idolatry which leads to that truth attested by the sacred Books, *omnes Dii Gentium Dæmonia*.—It is true, there are dug up from time to time *Idols* in those vast climes, and MONTFAUCON received a considerable number of them from M. Chamaquer, librarian to the Czar Peter the Great, whereof he has given the figures in his *Antiquity Explained*, but he has not thought fit to give any explanations of them. And indeed, what could one make of such figures, which are more fantastical than the monsters in whom *Old Egypt* glorified herself, dug up in a country where the most profound ignorance reigns; what could one make of them, I say, but offer some random conjecture, without foundation, and without any certain rule to direct their judgment.

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Several authors who may be consulted upon the northern Antiquities.

If, however, there are any who are curious to be more particularly acquainted with the Idolatry of those people who inhabit the extremities of the north, we shall direct them to what authors they may have recourse. 1st. For the people of *Sweden* and the adjacent countries, they may read the volume of *RUDBEKIIUS's* *Atlantic*, entitled *Manheim*; guarding however against the systematic spirit which prevails to a fault in that work. 2nd. For the other northern *Antiquities*, see the works composed upon that subject by the ingenious *M. KEISLER*, *MEIBONIUS*, and others. 3rd. For the Gods of *Iceland* and other northern islands, see the *Mythology* of *SNORRON-STURL* or *STURLETON*, printed by *Resenius* in 1665. 4th. For the *Laplanders*, see *SCHEFFER's* *Lapponia*: and in addition to these, the historians of those several countries may be consulted. But whoever has this curiosity, may be assured before hand, that he will meet with nothing in those works but the history of a Religion extremely gross, without either principles, system, or connection; being, as we might say, the pitiful persuasion of a people groaning under the tyranny of the spirit of *darkness*, who as to them, is not yet in chains: in short, that he will find nothing therein to lead him back to true and valuable *Antiquity*, and to the understanding of any author of the better ages; which should be one of the principal motives for the study of *Mythology*.—From these inhospitable, superstitious, and benighted regions, we shall make a transit to the mediterranean coasts of *Africa*, and with a brief view of their ancient Religion, conclude the present volume, and the Idolatry of the *Barbarians*—so to term all other ancient Nations in respect to the *Greeks* and *Romans*.

CHAPTER XII.

IDOLATRY OF SEVERAL NATIONS OF AFRICA.

SECTION FIRST.

CARTHAGINIAN DEITIES AND RELIGION.

The Gods of the Carthaginians were the same as those of their mother country *Phe-nicia*. *THE Carthaginians* were a colony from *Phe-nicia*, under the conduct of Eliza surnamed Dido; consequently the first Gods of *Carthage* were the same as those who were adored at

Tyre and *Sidon*. For we well know, as we have often repeated, that emigrants carry with them the religion of their mother country, to their new plantation; except they are driven, by religious intolerance, to seek for new settlements, and even then the changes they might introduce would never affect the fundamental principles of their worship: so natural is it for mankind to have a strong attachment for what they imbibed, as it were, with their mother's milk.

but the knowledge of them is handed to us by *Greeks* and *Romans*, who confound them with their own. But it is our unhappiness, that the little we know of the religion of the *Carthaginians*, is transmitted to us by *Greeks* and *Romans*, who have either given the names of their own Gods to those of that people; as, among the

Gods of *Carthage* we find *Saturn*, *Jupiter*, *Neptune*, *Apollo*, *Venus*, *Mars*, *Mercury*, *Hercules*, *Ceres*, *Pro-*

SECT. I. CARTHAGINIAN DEITIES AND RELIGION.

serpine, *Juno*, and *Æsculapius*; all of them Gods worshipped in *Greece* and *Italy*: or else they confounded the Gods they had communicated to the *Carthaginians* about the time of the *Punic* wars, with those brought from *Phenicia* by Dido's colony; for we are not to think that the *Greeks* and *Romans* had themselves received these Gods from the *Carthaginians*, since the *Egyptian* and *Phenician* colonies, who brought the knowledge of them into *Greece*, many ages before Dido's time. Supposing however, that the *Greeks* and *Romans* actually confounded the Gods of the *Carthaginians* from their earliest times, with the appellations which they gave to their own; then, what might have led them into that mistake is probably this. In the commerce which they had with the *Carthaginians*, they were informed, that they sacrificed children to one of their Gods, and hence they made no doubt but that God was *Saturn*; whereas, had they known the original of their own Gods, they had seen that their *Saturn*, as well as that of the *Carthaginians*, was *Moloch*, the great Divinity of the *Ammonites*. In like manner, they understood that the *Carthaginians* had a God to whom they addressed their oaths; and as themselves swore by *Jupiter*, so they made no doubt but that God was the same; whereas, at *Carthage* it was the *Baal-Berith* of *Phenicia*, of whom we have spoken in its proper place. The same reflections may be made on most of the other Gods who were worshipped at *Carthage*. But to be more particular.—

Their *Saturn* was the same as *Moloch*, to whom they annually offered human sacrifices, which was with much difficulty abolished.

All Antiquity agrees, that the *Carthaginians* worshipped *Saturn*; who, we have just said, was the same with *Moloch*; and that they sacrificed to him their children. That he was the same as *Moloch*, all the learned, among whom may be consulted BOCHART, VOSSIUS, and SELDEN, are agreed; and M. FOURMONT has put this fact beyond a doubt.—The detestable custom of

sacrificing every year human victims to that God, lasted even after the overthrow of that people, notwithstanding all that their conquerors could do to abolish it. JUSTIN relates that Darius the son of Hystaspes had commanded them to lay aside those barbarous sacrifices; but his orders were indifferently obeyed. PLUTARCH adds that Gelon, the tyrant of *Syracuse*, did not make peace with them, till he had laid them under the same prohibition, as the first condition of the treaty; and according to TERTULLIAN, Tiberius gave orders to hang all the Priests who exacted those barbarous sacrifices.

As to *Neptune*, the *Carthaginians*, as well as the *Greeks* and *Romans*, had received the worship of him from the *Libyans*; for that God, as we learn from HERODOTUS, was originally from *Africa*. — APPION says that the same people paid adoration to *Apollo*, who had a temple at *Carthage*; and PLUTARCH adds that the statue of that God was brought to *Rome*.

Juno and *Venus* were two of the greatest *Carthaginian* Divinities. ST. AUGUSTIN speaking of the latter of these two Goddesses, says *Carthage* was the place where she had established her reign: and VIRGIL informs us that JUNO preferred that city to all others, even to *Samos* itself.

As to *Mars*, we have the testimony of SILIUS ITALICUS, who tells us that Annibal invoked him. — We know also that the *Carthaginians* honored *Mercury* under the name of *Sumes*. Would ever that people, who supported themselves chiefly by commerce, have neglected the worship of the God of merchants and thieves? — We have two authorities which prove, that they likewise paid homage to *Ceres* and *Proserpine*. SILIUS ITALICUS tells us that the statues of those two God-

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desses were in the temple of Dido; and VIRGIL informs us that this princess sacrificed to *Ceres*.

They worship-
ped the *Tyrian*
Hercules.

Nothing is more celebrated in ancient history than the *Tyrian* or *Phenician Hercules*, whose worship was brought to *Carthage* by Dido, and which diffused itself afterwards over all the mediterranean coasts of *Africa*, and as far as *Gades* or *Cadiz*, where he had a magnificent temple. We shall defer any further account of him here, as we shall treat the subject at some length under the head of the *Grecian Hercules*, with whose history that of all others bearing the same name is blended by mythologists.

They worship-
ped *Pluto* and
Æsculapius.

SILIUS ITALICUS reckons likewise *Dis*, or *Pluto*, or *Erebus*, among the Gods of the *Carthaginians*; and POLYBIUS informs us that he was invoked by them as the God of Hell.—*Æsculapius*, as we are told by STRABO, APULEIUS, and APPION, was likewise in great veneration at *Carthage*, and had there a magnificent temple. VOSSIUS proves by good authority that the worship of this God came from *Tyre*; but I would not aver that they had not likewise known the *Greek* or *Messenian Æsculapius*.

They also paid
divine honors to
the *manes* of their
great men.

Such were the Gods whose worship the *Carthaginians* received, first from the *Phenicians*, then from the *Greeks* and *Romans*.

But not content with the religion of their fathers, they would also imitate the other nations in deifying their *great men*. Dido, their foundress, received this honor, which she herself, according to OVID, had conferred upon Sicheus, her husband, and became one of the great Divinities of *Carthage*. Anna, according to the same poet, shared divine honors with her sister. The *Carthaginians* also adopted *Amilcar* into the number of their Gods as we may see by the following passage from HERODOTUS: for though that author does

not positively say that he was ranked among the Gods, he tells us, that sacrifices were instituted to his honor, and monuments were consecrated to his memory, possibly as a Hero; nor is there a great disparity between these honors and those conferred upon the Gods themselves. "*Amilcar*, says he, having been vanquished by Gelon, vanished, and could never more be found either alive or dead, whatever pains his vanquisher was at in causing search to be made for him. The *Carthaginians*, who have a great veneration for him, say that during the engagement between the *Barbarians* and the *Sicilian Greeks*, *Amilcar*, having staid in the camp, there offered sacrifices of all sorts of animals, and, seeing the rout of his army, threw himself into the fire; but whether he died in that way or not, it is certain that the *Carthaginians* offered sacrifices to him, and erected monuments to his honor, wherever they had colonies, and principally in *Carthage*."——We may form the same opinion in regard *Bomilcar* and *Imilco*, though the Ancients tell us nothing in that respect of them; for there is no denying, after what is said above, that the *Carthaginians*, like other nations, ranked their great men among the Gods. The example of the two *Philani* is a further proof of it. These two brothers as we have it in SALLUST, POMPONIUS MELA, and VALERIUS MAXIMUS, having been sent by the *Carthaginians* to make peace with the *Cyrenians*, with whom they were at war, sacrificed themselves for their country, which in gratitude raised altars to them, and conferred upon them divine honors.

SECTION SECOND.

DEITIES OF THE LIBYANS.

Ammon and Neptune, the principal Deities of the Libyans.

We can say but little more here, of the Gods of *Libya*, than what has already been said of them incidentally upon several occasions. *Ammon*, or *Jupiter Ammon*, the principal Deity of the *Libyans*, whom they represented with a ram's head, was worshipped in a canton* environed by the sandy desert, where he had that famous *oracle*, of which we have spoken in the first Volume. The learned have enquired who this *Ammon* was, and they all agree that he was *Ham* himself, whose name, softened by dropping the first letter, was pronounced *Am*, or *Ammon*. Indeed, it is certain that *Ham* or his son *Mizraim*, came and settled in *Egypt*; and as the Scripture calls that country the Land of *Mizraim*, so it frequently makes mention of the name of *Ham* or *Ammon*, or *No-Ammon*, in respect to some distinguished places, as *Alexandria*, *Thebes*, &c. And if we take *Diodorus Siculus's* authority, *Ammon* had been king of a part of *Libya*, in conjunction with his other dominions, and had married *Rhea*, the daughter of *Uranus*, and sister of *Chronos* or *Saturn*. Let us then conclude with *Vossius*, who judiciously remarks that all this agrees to *Ham*, also called *Ammon*, who, after his death, was numbered with the Gods, and adored under the name of *Jupiter Ammon*. Nor should we be surprised that the name of *Jupiter* was given to *Ammon*, after

* "This place is described by the writers of antiquity, as comprising different quarters in a triple enclosure; and the *Ammonians* having been governed by kings, according to *Heronotus*, had their dwellings in one of these quarters. What we find in modern geography under the name of *Santrich*, must represent it, as the nature of the country admits no other object to embarrass the choice."—*M. D'ANVILLE's Ancient Geography.*

DEITIES OF AFRICA PROPER.

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his apotheosis at least, since the principal Gods of antiquity, as also their princes, bore that name.—We shall say nothing here about *Neptune*, the knowledge and worship of whom, according to *HERODOTUS*, was brought into *Greece* from *Libya*, where he had been worshipped from time immemorial. His subject shall be fully treated under the head of the *Greek* Idolatry, together with that of several other Deities of this portion of *Africa*, who have been spoken of in the *Theogony of the Atlantidæ*.

SECTION THIRD.

GOD OF THE CYRENIANS.

The God of the
Cyrenians, was
Battus, their found-
er.

We learn from *HERODOTUS* that the inhabitants of *Cyrene* paid divine honors to *Battus*, to whom they built temples. It is known that *Battus* came from the island of *Thera* in the *Ægean sea*, had led a colony into that part of *Africa*, and had there founded the kingdom of *Cyrene*. *Demonax*, who, on account of an oracle at *Delphos*, had been sent to *Cyrene* by the *Mantineans* his countrymen, was the person who there established the worship of *Battus*.

SECTION FOURTH.

DEITIES OF AFRICA PROPER.

The Gods of
Africa proper,
were *Mopsus* and
the emperor *Se-
verus*.

The diviner *Mopsus* was also honored as a God in *Africa proper*, or in the part of that continent which extends on the west side of *Cyrene* to *Mauritania*. There were two persons of the name of *Mopsus*, the one the son of

SECT. V. DEITIES OF THE AUGILITES, &c.

Manto and grandson of *Tiresias*, the other the son of *Amphycus*. The first had an Oracle, and was worshipped in *Cilicia*; the second was a famous *Argonaut*, who died in *Africa proper*, and there received divine honors, as we learn from *APULEIUS*, who was a native of that country.—The emperor *Severus*, if we believe *SPARTIAN*, received likewise divine honors in this part of *Africa*, which had given him birth.

SECTION FIFTH.

DEITIES OF THE AUGILITES, &c.

The Gods of the *Augilites* and the *Nasamones*, were the *Manes* of their Ancestors.

The *Augilites* or *Augiles*, a people lying between the *Garamantes* and the *Troglodytes*, according to *POMPONIUS MELA*, had no other Gods but the *Manes*. It was by them that they swore; they consulted them as their Oracles, and received their responses by sleeping near their tombs. *PLINY* differs from *MELA* only in calling those *Infernal* Gods, whom the geographer has called Divinity *Manes*. And both the one and the other have only copied *HENODOTUS*, with this difference, that they ascribe to the *Augilites* what the *Greek* historian had said of the *Nasamones*; but these people were so near to one another, that it was easy to confound them; or possibly they had both the same Gods, that is, the souls of their ancestors.—*MELA* speaks in the same Chapter, of the religion of the *Catabathmi*, a small nation between *Libya* and *Egypt*; but as he says only that this people adored the Gods of their own country after the manner of their fathers, it is not possible to divine whether those Gods were the natural Gods, such as the *Stars*, &c, or the *Souls* of their ancestors, as we have seen was the case with those of the *Augilites* and *Nasamones*.

SECTION SIXTH.

DEITIES OF THE MOORS.

The Gods of
the *Moors* were
the *Manes* of their
Kings.

The *Moors*, if credit may be given to the Ancients, had no other Gods but their *Kings*: this is what we learn from LACTANTIUS, TERTULLIAN, and ST. CYPRIAN; and as the two last were *Africans*, their testimony ought to be of great weight. LACTANTIUS, speaking upon this subject, says, "it was for this reason the *Moors* deified their *Kings*," &c. TERTULLIAN acknowledges to the *Pagans*, that every country and every town had its particular Gods: "*Syria*, says he to them, has its *Astarte*; *Arabia* its *Disares*; the people of *Noricum*, their *Belenus*; the *Moors* their *Kings*;" &c. Among those deified *kings* was the famous *Juba*, as we learn from MINUTIUS FELIX. TERTULLIAN reckons also in the number of the Deities of the *Moors*, the Goddess *Versotina*, who is quite unknown: she was probably one of their *queens* or some other woman who signalized herself by her glorious actions.—We must be silent about the religion of several other people of *Africa*, who were unknown to the Ancients.

END OF THE SECOND VOLUME.

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GEORGIA.

Peter Bennock, <i>Augusta.</i>	Ralph Thomas, <i>Augusta.</i>
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