

Draft chapters of a treatise on the origin of religion and its corruption

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Chap II The Original of Religions

The religion most ancient and most generally received by the nations in the first ages was that of the Prytanea or Vestal Temples. This was spread over all nations until the first memory of things. Cecrops began his reign over Attica about 60 years before the Israelites came out of Egypt & before his reign the Greeks had Prytanea in all their cities as you may understand by the passages newly cited out of Thucydides & Plutarch. There was one Pyræum in every city placed in the principal part of the city And in the Prytaneum was the Court where the Council or Senate of the city met. as the Sanedrim did in the Temple of the Iews. ffor the performance of holy rites belonged to the chief Magistrates of the City & the King was Pontifex maximus as appears by the instances of Melchizedeck, Abraham, Ninus, the Kings of Egypt & Athens & the Roman Emperors

The like custome was in the cities of Italy before the founding of Rome as you have heard above. Publici foci ædem solent omnes in potissima urbis parte statuere – Romulus per singulas curias focum dicavit ubi curiales rem divinam facerent, eisque sacris præfecit curiones iuxta morem qui adhuc servatur in antiquissimis Græcorum urbibus. In his enim prytanæa quæ vocantur sacrata sunt et ad summum magistratum cura eorum pertinet. Dionys. Halicarn. l. 2. The worshipping of Images came into Italy after the reign of Numa, that of Vesta was in use long before for Dionysius Halicarnasseus tells us that the Latines had an old Vestal Temple at Alba before the founding of Rome & that above 400 years before the Ancestors of Romulus brought the sacred fire from Troy. And even long before this the Vestal fire was used in the cities of Italy. For Myrsilus Lesbios^[1] tells how the Tyrrheni contended that they had inhabited their country from the times of the golden age & then adds. Producent quoque suæ vetustatis vestigia multa ut Deus ritus mores, literas, leges. Quæ profecto omnia congruunt his quæ probatiores Græci historici tradunt. Scribunt <2r> enim solos Tyrrhenos in Italia vetustissimos esse qui neque ab alijs pendent origine, neque ut cæteri, convenæ et advenæ, sed propria regione esse oriundos quando quidem vetustissimis differunt Dijs & moribus, nedum ab alijs Italiæ populis sed etiam a vicinis Crotoniensibus & Perusinis a fronte & a proximis Phaliscis a tergo, quos intermedij.jacent. Nam cunctis Tuscis Dij Deæque sunt Iupiter & Iuno: soli Tyrrheni colunt Ianum et Vestam quos lingua sua vocant Ianum Vadymona et Labith Horchiam. Ipsi quoque Romani fatentur Hetruscos esse vetustissimos & aureo sæculo natos a quibus aras, ritus, divinationes, colonias & disciplinas habuit prisca Italia, initio sumpto a prima eorum tetrapoli Hetruria qua illos Romani Hetruscos cognominant. So then the Hetrusci were the first who peopled Italy & from the beginning they propagated with their colonies the religion of the Vestal fire. And that the Latines with all Italy received not this religion from Troy but had it originally from the Hetr. I gather also from hence that in all their sacrifices when the sacrifice was ready ^{a[2]} the Priest laying his hands upon the altar rehearsed certain prayers ‡ < insertion from f 1v > ‡ unto the God Ianus and the Goddess Vesta

because the Romans were perswaded that without their intercession they might not have access to the other Gods. This conjunction of Ianus & Vesta & distinction of them from the adventitious Gods shews that these two were the native ones. In Ianus its probable they worshipped their common father as the supreme God (Ιᾱω-Noah, or Ia-No) in Vesta the frame of Nature. [ffor Ianus has all the characters of Noah & though Saturn be made contemporary to Ianus yet whilst the ancient inhabitants of Italy did not worship Saturn with him, I conclude that he and Saturn were but two names of Noah split into two persons after his worship by the name of Ianus was established. ffor had they been two men they would have been both worshipped severally & alike.] And Dionysius Halicarnasseus reports that the ancient Italians sacrificed men to Saturn till Hercules (who was older than Æneas) came into Italy & abolished the custome & instituted the consecration of the pure fruits of sacrifices in a pure fire. And that he might not seem to abolish their religion he ordeined that they sacrificed the statues of men after the very same manner that they sacrificed men before. The Priests therefore & Vestal Virgins who keep the sacred fire & the Pretors and citizens when the legal sacrifices are slain throw 30 Images of Men into Tyber as they did men before. Thus far Dionysius. So then these sacrifices with the Vestal fire were in use from the days of Hercules with images of men, & before with reall men.

< text from f 2r resumes >

In like manner the Egyptians seem to have used this worship from the beginning. Infinitum plane videtur fluxisse tempus ex quo genus hominum longe sapientissimum, ut loquitur Theophrastus, & sanctissimam illam a Nilo conditam regionem incolens, ἑἰς^{illeg} ἑστίας ad ignem vestalem sacra Dijs cœlestibus facere cœpit – Nam Dijs etiam ignem conservabant suis in templis immortalem quod ijsdem simillimus esse videretur. Hæc Theophrastus apud Euseb. Præp. Evang. l. 1. c. 9. ✠ < insertion from f 1v > ✠ And to the same purpose ^{a[3]} Porphyrius. Aquam autem et ignem elementorum optima [Ægyptij] divinis honoribus tanquam præcipuas salutis nostræ causas prosequuntur. Atque hæc in ipsis quoque templis ostendunt, cum in sacra Serapidis æde reseranda solemnis expiationis ritus igne simul et aqua in hodiernum usque diem peragi consueverit ipso nimirum Præcentore aquam libantes ignemque præferente dum ad Templi vestibulum patria Ægyptiorum lingua Deum exuscitat. < text from f 2r resumes > The same custome † < insertion from f 1v > † The same custome obtained in Lybia. For Iarbas king of the Getuli when Carthage was newly built,

Templa Iovi centrum latis immania regnis
Centum aras posuit, vigilemque sacraverat ignem
Excubias divûm æternas: as Virgil sings.^[4]

And Silius writes^[5] that there was a perpetual fire kept in the temple of Hercules at Gades.

< text from f 2r resumes >

So interpreters by the Chamanim which God threatened to destroy out of Israel Levit. 26.30, understand the prytanea of the neighbouring nations which the Israelites should introduce into their Land, & therefore these Prytanea were used in the Cities of Canaan & Syria before the days of Moses. The Eastern nations used to place them on the tops of mountains & thence they are in scripture frequently called high places. † When Abraham – – – < insertion from f 1v > When Abraham staid & dwelt in any place its said he built an altar there unto the Lord & when Isaac dwelt at Beersheba he built an altar there. The meaning is that they made a Prytaneum for the worship of their family. For when Iacob went & dwelt at Bethel he not only built an altar there but dedicated the tenth of all he had to the service of God. And therefore that altar was to his family what a temple was afterwards to a City. So when we find several altars in Israel as in Samuels days when there was one at Mizpeh, another at Gilgal, another at Bethlehem, another at Ramah, which was built by Samuel, another in Gibsah which was built by Saul & Solomon's reign & is called a great high place: it is to be understood that these altars so long as a fire was kept burning on them (which seems to have been till the captivity of the ten tribes) were of the same nature with the Prytanea of other nations. And of the same kind were the high places which Solomon built to Ashteroth & Milcom & Chemosh & Molech & the rest of his fals Gods for all his wives which burnt incense & sacrificed unto their Gods. I do not say that they kept the fire constantly upon the altar, but where they did not they kept it in some new sacred place neare the altar whence they carried it to the altar as often as they would sacrifice.

< text from f 2r resumes >

The Assyrians & Chaldeans had a notion that these Prytanea were used in their nations from the beginning . For Hestiaeus^[6] makes them refer it to the age of Noah. Aiunt Sacerdotes, cladis ejus [i.e qua Turris Babylonica eversa fuit et gentes dispersæ] superstites, Enyelij Iovis sacra ferentes in Senaar Babyloniæ pervenisse. x And < insertion from f 1v > x And the Chronicon Alexandrinum derives it to them from Nimrod. Nemrodo cognomen Nini imposuerunt. Hic pro Deo ignem coli docuit. < text from f 2r resumes > < insertion from f 1v > ^{a[7]} Claudian telling us how a league was made after the manner of the Babylonians, saith.

Thuris adoratae cumulis et messe Saba

Pacem conciliant aræ, Penitralibus Ignem

Sacratum rapuere adytis, rituque juvencos

Chaldæo stravere Magi. Rex ipse nutantem

Inclinat dextra pateram, secretaque Beli

Et vaga testatur volventem sidera Mithram

< text from f 2r resumes >

†^[8] Isidorus writes that Nimrod after the confusion of languages taught the Persians to worship the fire, & Colophonius the Phœnician Poet^[9] reprehends Ninos because he did not according to the law at his initiation stir this fire with rods to nourish & kindle it

Ὅυ παρὰ Μάγοισι Πυρ ἱερὸν ἀνέστησε,
Ὡσπερ νόμος, ῥάβδοισι τοῦ θεοῦ ψαύων

<2v>

By Nergal the God of the {Cuthæ} or inhabitants of Susiana is usually understood the fire of their Prytanea. And where ^{a[10]} Pliny mentions the Orchæni as the third doctrine of the Chaldæans # < insertion from the left margin > {illeg} ffrom 𐤒𐤍 fire comes Horchia the old Hetruscan name of Vesta & Orchoeni the oriental name of the Vestal Chaldæans. For the Hetruscan language (as ^{e[11]} Vossius notes) borrowed almost all the names of sacred things from the Syrians. < text from f 2v resumes > the name borrowed from 𐤒𐤍 fire shews that it consisted in the ceremonies & management of the sacred fire. The Jews take Vr of the Chaldees from whence Abraham fled to be this very fire, as if Abraham fled from the Chaldeans to avoyd their worship . I will not say that this tradition is true but it shews at least that the use of this fire among these nations was according to the tradition of the Jews very ancient. Certainly Abraham when he went three days journey to sacrifice his son, carried fire with him for the sacrifice & therefore kept a sacred fire in his family for sacrificing & by consequence brought it with him from Vr of the Chaldees For whenever he staid in any place he built an altar there. So then the perpetual fire appointed by Moses in the Tabernacle & Temple of the Jews, & the interdicting the use of strange fire there was no new thing.

That the Persians worshipped in Pyrethæa is so well known that I need say nothing of it. Persæ, saith Strabo, ^[12] nec statuas nec aras erigunt, sacrificant in loco excelso. Cælum Iovem putant. Colunt Solem quem Mithram putant. – In Cappadocia (etenim maxima est ibi magorum multitudo qui Pyrethi vocantur & multa Persicorum Deorum templa) non cultro sed stipite quodam sacrificia mactant, tanquam malleo verberantes. Sunt autem Pyrethæa septa quædam ingentia in quorum medio ara est. In ea Magi & cinerem multum & ignem perennem servant, & eò quotidie ingressi, imprecationes faciunt per horam ante ignem, virgarum fasciculum tenentes. Ista nos vidimus. ^[13] Thus far Strabo. Herodotus saith they had neither statues nor Temples, that is no other Temples then these open pyrethæa. By this simplicity of their worship & by their not receiving the worship of Images nor the Gods of the Assyrians & other neighbouring nations, I conclude that they received not their Pyrethæa from the Assyrians but had them from the beginning in their several cities.

The same worship was used anciently also by the Medes the Macedonians & other more Northern nations. So Clemens.^[14] Persarum autem Magi ignem coluerunt et multi ex ijs qui Asiam incolunt. Quinetiam Macedones ut ait Diogenes in primo Persicorum. Ne Sauromatis recenseum, quos refert Nymphodorus in libro de legibus Barbaricis ignem colere, aut Persas aut <3r> {Medos} aut Magos. Hos autem dicit Dinon sacrificare {illeg} sola Deorum simulachræ {illeg} retentes Amongst these Sarmatick nations the Goths are to be reckoned. For Apud Getas Zamolxis τὴν κοινὴν Ἡστίαν communem Vestam legum auctorem suarum finxisse perhibetur a^[15]. So Diodorus tells us. He calls her κοινὴν in opposition to the private Vestal temples in the several δῆμοι So b^[16] Herodotus of the Scythians: Deos autem Solos hos {illeg}acant Vestam quidem præcipue, postea Iovem ac Tellurem Tellurem Iovis uxorem existimantes.

In England neare Salisbury there is a piece of antiquity called Stonehenge which seems to be an ancient Prytanæum. For it is an area compassed circularly with two rows of very great stones with passages on all sides for people to go in and out at. Tis said that there are some pieces of antiquity of the same form & structure in Denmark. For its to be conceived that the Vestal Temples of all nations as well as of the Medes & Persians were at first nothing more then open round areas with a fire in the middle, till towns & cities united under common councils & built them more sumptuously. In Ireland one of these fires was conserved till of late years by the Moncks of Kildare under the name of Brigets fire & the Cænobium was called the house of fire. The same worship was in use also among the Tartars, as William de Rubruquis & Iohn Plancarpinius inform us.^[20] And the t^[21] Indians still keep this sacred fire & call it Homan. v^[22] Benjamin Tudensis found the same fire worshipped in certain Islands of the East Indies which he calls Chenerag. And travellours report the same thing of China ‡ < insertion from f 3v > ‡ And travellors report the same thing of China. And b^[23] Bardasanes a Syrian who lived in the reign of the Emperor Marcus Antoninus, writes that amongst the Seres (or inhabitants of China) the worship of Images was then prohibited by a law & that in all that very large region there was not a Temple to be seen. Whence I seem to gather that the Chineses till those days had only open Prytanea without houses such as were in use among the Medes or Persians.

And in general the Vestal worship was of old so common and universal that a^[25] it was part of the Theology of the ancient inhabitants of the Island Crete that Vesta found out the building of houses & for this benefit almost all men placed her in their houses & vouchsafed her honours & sacrifices. < text from f 3r resumes > And indeed it seems to me that Temples in all nations had their original from the Prytanea. For when several cities uniting under one common council let their proper fires go out: their Temples still continuing seem to have given a beginning to such Temples as were without a fire. And therefore the Medes & Persians who united without a common standing Council had no other Temples than the Prytanea. So then this religion of conserving a sacred fire for the use of Sacrifices seems to have been as well the most universal as the most ancient of all religions & to have spread into all nations before other religions took place. There are many instances of nations receiving other religions after this but none (that I know) of any nations receiving this after any other Nor did any other religion which sprang up later become so general as this. < insertion from f 3v > See the backside. And tho divers others sprang up after it yet this kept the precedency as a mark of its primogeniture & birthright. ffor b^[26] Strabo tells us that when the Persians sacrificed to any God they first prayed to the fire. And Servius in illud 1 Æn. Cana Fides et Vesta: Vestam religionem dicit, quia nullum sacrificium sine igne est, ipsaque in omnibus invocantur, & a^[27] Tully: Quod sacrificium tam vetustum quam hoc [Vestaliū] quod a Regibus æquale huic urbi accepimus? And c^[28] Aristocritus: Of all things which were sacrificed the first fruits were offered to Vesta, & this he represents was granted her by Iupiter in the silver age, so that it was the law of Nations. Whence that of d^[29] Aristophenes

ἄλλ' ἵνα

Ἄφ' Ἑστίας ἀρχόμενος ἐπιτίψω τινά

A Vesta incipiens ut contundam quempiam.

So b^[30] Herodotus tells us of the Scythians that they worship first Vesta & then Iupiter & the other Gods. < text from f 3r resumes > And hence I gather these things.

ffirst that this was the religion of Noah & from him spread into all nations at the first peopling of the earth. For so soon as Noah came out of the Ark <4r> {he} built an altar & offered burnt offerings of every clean Beast & every clean ffowl unto the Lord. Gen. 8 & therefore the religion of sacrificing by fire was in use

before the flood. ffor it seems to have been the religion of Cain & Abel when they offered the first fruits of their corn & heards, & therefore to have been instituted by God in the beginning. And as they distinguished beasts & ffwowls into clean & unclean that is into such as were consecrated or set apart for sacrifices & into others which were rejected as an abomination: so 'tis reasonable to beleive that they sacrificed also with a consecrated fire & in a consecrated place, & accounted it as irreligious to sacrifice with strange or prophane fire as to sacrifice an unclean Beast. And therefore as Noah when he went into the Arck provided for sacrifices by taking in with him a greater number of Clean Beasts & clean ffwowls than of unclean ones: so no doubt for the same end he took in with him also the sacred fire with which he was to offer them. And afterwards as ^{a[31]} Noah & his sons carried with them the sacred fire from the Tower of Babylon into the land of Shinar as was mentioned above, & Abraham carried it with him to offer Isaac & Æneas carried it with him from Troy & the ancient Kings of Greece & Persia ^{b[32]} carried it along with them into the field when they went to make war: so the sons of Noah when they went from him into their several countries took this fire along with their several families & the like was done by their sons & grandsons as oft as they went with their families to live at any considerable distance from one another in a distinct polity. And by this means I conceive it came to pass that the sacred fire at the first plantation of the earth was to be found in every City, as an essential part of the government. ffor in the first ages when the whole world was distinguished into as many kingdoms as cities, I understand not how one and the same religion could so soon spread into them all had it not been propagated with mankind in the beginning. The Mahometan religion tho spread by conquest is not yet grown so universal, the Christian tho spread by the divine assistance & at length backt by the Roman Empire is less universal then the Mahometan. The sacrificing by a sacred fire would be now more hard to propagate then these & yet was spread into all the world without conquest so early that there is no memory of its original in any nation, notwithstanding that the world then consisted of as many kingdoms as cities, which must make a new religion very hard to be spread.

Secondly I gather that the sacrificing clean birds & beasts by a consecrated fire in a consecrated place was the true religion till the nations corrupted it. For it was the religion of Noah, & tis not to be doubted but that the religion which Noah propagated down to his posterity was the true religion. According to <5r> the first constitution of things, the Father of every family did the office of the Priest. When Noah & his three sons came out of the Ark, no doubt it was Noah that sacrificed. Abraham was Priest as well as Prince. ffor he went alone to sacrifice Isaac & took the knife to do it Gen. 22.5. Melchisedeck was both king of Salem & Priest of the most high God, that is, according to the religion received from Noah & till then conserved pure in some of the kingdoms of Canaan. And according to the same religion the care of the Prytanea in the cities of Greece belonged in the first ages to the chief magistrate of the city as you heard above, & therefore the Court in which the Elders of the City sat in Council was in the Prytanæum. And hence it was that the Roman Emperors were Pontifices maximi & in Egypt where all the people were divided into three sorts, Priests, Soldiers & artificers, the Priests were the nobility & if one of the military order was made king he was presently instructed & initiated by the Priests in their sacra. So also when Christ is called a Priest after the order of Melchisedeck the sense is that he is a Priest of a higher order then was Aaron, that is a King as well as a Priest. ⚡ By what name &c. See the sheet above < insertion from f 3v > ⚡ See the next sheet. By what name the first nations called the God of nature is uncertain. No doubt they had names for him, & as the Platonists from his nature called him ⚡ ὦν so they might call him by names of like signification in their language, such as were Iah & Iehova among the Iews ffor his name Iuba or ιουβα amongst the ancient Moores, Iovis or Iou-piter among the Latines & Phrygians, ἰαὺ & ἰαοὺ among the Greeks & ἰεὺ among the Phœnicians ‡ < insertion from higher up f 3v > < text from lower down f 3v resumes > & , might be borrowed as well from Noah & his sons (at least by some of the nations) as from Moses: especially since Noah calls God by this name Gen. 9.26. And so also might some names taken from his power & dominion, as those of Creator, ffather, Lord & King be given him before the flood.

< text from f 5r resumes >

Thirdly I gather from hence that the religion which Moses taught the Iews was no other then the religion of Noah purged from the corruptions of the nations. ffor D^r Spencer has shewn that Moses retained all the religion of the Egyptians concerning the worship of the true God; & rejected only what belonged to the worship of their fals Gods the Sun Planets & Elements, Iupiter Hammon, Osyris, Isis, Orus & the rest, & that the Mosaical religion concerning the true God conteins little else besides what was then in use amongst the Egyptians. And if so, then its' certain that the old religion of the Egyptians was the true religion tho corrupted

before the age of Moses by the mixture of the worship of fals Gods with that of the true one: & by consequence the religion of the Iews was no other then that of Noah propagated down in Egypt till the age of Moses. And that this is so appears further by the consent of the religions of Noah and Moses. For in both there was kept a perpetual sacred fire in a consecrated place for sacrifices. And as there was but one Prytaneum or Temple in the kingdom of the Iews so in the first kingdoms of the Nations so there was but one fire in a kingdom. When every city was a kingdom there was a Prytaneum in every City. When many cities united under one common council & thereby grew into one kingdom, there was in the chief City where the Council met a Prytaneum of a nobler structure common to all the cities & the private Prytanea in time grew out of use. Thus it happened in Greece, Italy, Egypt & perhaps in divers other countrys: but where the cities grew in one kingdome under a king without a common council & by consequence without a common Pyræum there the Pyræa continued in their several cities, & this was the case of the kingdome of the Medes & Persians. The distinction of birds & beasts into clean & unclean & appointing only the first for sacrifices & prohibiting the eating blood & things strangled was as old as Noah, & the offering the first-born of the flocks & the first fruits of the ground was as old as Cain & Abel. ‡ < insertion from f 4v > ‡ & continued in the Prytanea. ffor there was nothing eat or drunk whether Beasts fruits or wines ^{a[33]} till the Priests had offered the primæ or first fruits & those were all offered to Vesta. No ^{b[34]} feast was celebrated where they did not first offer wine to Vesta. No sacrifice was made to any God where the primitiæ were not offered to her. And therefore they feign that this law was made at her request by Iupiter in the silver age. When the Titans, saith ^{c[35]} Aristocritus, were ejected & Iupiter took the kingdom, he granted Vesta her request of having what she would. She requested first virginity & then that men should offer to her the first fruits of all things which were sacrificed. And so it was thenceforth made a law in sacred things that of all things which were sacrificed they should first offer the first fruits to Vesta. The meaning is that Iupiter Belus then set apart the first fruits to the Vestal fire, as ^{d[36]} Ovid thus sings

Ante tuos ortus aræ sine honore fuerunt

Liber, et in gelidis herba reperta focus #

< insertion from higher up f 4v >

Te memorant, Gange totoque Oriente subacto,

Primitias magno reposuisse Iovi.

Cinnama tu primus, captivaque thura dedisti,

Deque triumphato viscera tosta bove.

Nomine ab autoris ducunt libamina nomen;

Libaque, quod sanctis pars datur inde focus. The use of salt ⚬

< text from lower down f 4v resumes >

< insertion from higher up f 4v >

⚬ The use of salt in all sacrifices as it was commanded by Moses (Levit. 2.13.) so it was generally used by the heathens. For Pythagoras in Symbolis præscribes that salt be used in all sacrifices & oblations & Numa an hundred years before instituted this rite according to the doctrine of the Hetruscans. And Pliny lib. 31 cap.7 testifies this practice. Maxime autem in sacris intelligitur salis autoritas quando nulla conficiuntur sine mola salsa. And Plato in Timæo that salt according to the law of the divine worship is a sacrum very grateful to the Gods: whence he calls it θεοφιλὲς σῶμα & thence also Homer calls it divine. < text from lower down f 4v resumes > < text from f 5r resumes > The erecting altars of unhewn stones seems to be conserved by Moses in memory <6r> of the first Altars, when the use of iron was not yet known to shape them. Such Altars once consecrated no doubt continued in use after the working of iron was known & thereby became a president. < insertion from f 5v > The ancient nations built the ^{a[37]} front of their Temples toward the East & therefore Moses in doing so retained the religion of his ancestors. < text from f 6r resumes > The placing the fire in the common center of the Priests Court & of the outward court or court of the people in the Tabernacle & in Solomons Temple [& the framing the Tabernacle & Temple so as to make it a symbol of the world] is a part

also of the religion which the nations received from Noach. ffor they placed the fire in the middle of the Prytanæa. < insertion from f 5v > The paying of tenths to the Priests was also the religion of the nations before the days of Moses. ffor Abraham did it to Melchizedeck & Iacob did it at Bethel & there are †^[38] instances of its being done by the Heathens to Iupiter, Apollo & Hercules. And lastly as the Tabernacle was contrived by Moses to be a symbol of the heavens (as Saint Paul & Iosephus teach,) so were the Prytanæa amongst the nations. < text from f 6r resumes > And as the Tabernacle was a symbol of the heavens, so were the Prytanæa amongst the nations. The whole heavens they reckoned to be the true & real Temple of God & therefore that a Prytanæum might deserve the name of his Temple they framed it so as in the fittest manner to represent the whole systeme of the heavens. A point of religion then which nothing can be more rational. Vniversus mundus Dei templum vocatur a Cicerone propter illos qui æstimant nihil aliud esse Deum nisi cœlum ipsum. Quicquid humano subjicitur aspectui templum ejus vocavit qui sola mente concipitur, ut qui hæc veneratur ut templa, cultum tamen maximum debeat conditori, sciatque quisquis in usum templi hujus inducitur ritu sibi vivendum sacerdotis. Macrobi. l. 1 c. 14. From this comparison the fire in the middle of the Prytaneum was taken for a symbol of the center of the world, & thence the generality of the Latines took Vesta for the earth So Dionysius Halicarnasseus ^[39] Vestæ autem dicatum esse Ignem putant quod cum Dea hæc sit Terra mediumque teneat mundi locum, ignes illos in sublimi ex sese accendat. But those who placed the Sun in the center & particularly Numa & the Persian magi made this fire a symbol of the Sun. So Florus: ^[40] Imprimis [Numa] focum Vestæ virginibus colendum dedit ut ad simulachrum cœlestium siderum custos imperij flamma vigilaret. And Plutarch: ^[41] Ferunt Numam ædem Vestæ sacro igni orbicularem circumjecisse ut ibi asservaretur, adumbrans non effigiem terræ quasi ea Vesta sit sed universi mundi cujus in medio ignis sedem locant Pythagorei eamque Vestam nominant & unitatem. Terram vero non putant immobilem neque mediam orbis regionem tenere sed esse in gyrum circa ignem suspensam. Plutarch mentions also this <7r> sanction of Numa. Circumagas te dum Deos adoras, sedeas cum adoraveris, & then subjoyns Conversio adorantium simulachrum orbis mundi dicitur. He who worships, by turning about, becomes a symbol of the earth. Whence the Greeks called a man microcosmus. The same custome is mentioned also by ^{b[43]} Pliny. In adorando dextram ad osculum referimus totumque corpus circumagimus, quod in lævum fuisse Galli rectius credunt.

So then twas one designe of the first institution of the true religion to propose to mankind by the frame of the ancient Temples, the study of the frame of the world as the true Temple of the great God they worshipped. And thence it was that the Priests anciently were above other men well skilled in the knowledge of the true frame of Nature & accounted it a great part of their Theology. The learning of the Indians lay in the Brachmans who were their Priests, that of the Persians in the Magi who were their Priests, that of the Babylonians in the Chaldeans who were their Priests. And when the Greeks travelled into Egypt to learn astronomy & philosophy they went to the Priests. And what there was of the true knowledge of Nature amongst the Greeks lay chiefly in the brest of some of their Priests In mysterijs Græcis, saith Clemens, ^[44] primo loco sunt expiationes, ut et lavacrum apud exteros: post has sunt mysteria parva, quæ fundamentum aliquod habent doctrinæ et præparationis ad futura. Magna autem mysteria versantur circa universum. Non amplius dicendum est sed inspicienda et animo comprehendenda rerum natura. And so Seneca: ^[45] Eleusinia initiamenta sunt per quæ non municipale sacrum sed ingens omnium Deorum templum, Mundus iste reseratur: Cujus vera simulachra verasque facies cernendas mentibus protulit. Nam ad spectacula tam magna habes visus est. So then the first religion was the most rational of all others till the nations corrupted it. ffor there is no way (without revelation) to come to the knowledge of a Deity but by the frame of Nature.

<8r>

Now the corruption of this religion I take to have been after this manner. ffirst the frame of the heavens consisting of Sun Moon & Stars being represented in the Prytanæa as the real temple of the Deity men were led by degrees to pay a veneration to these sensible objects & began at length to worship them as the visible seats of divinity. And because the sacred fire was a type of the Sun & all the elements are parts of that universe which is the temple of God they soon began to have these also in veneration. For tis agreed that Idolatry began in the worship of the heavenly bodies & elements. This ^{a[46]} Eusebius tells us out of the Phœnician & other records, & the ^{b[47]} book of wisdom confirms it. Surely saith he vain are all men by nature & could not out of the good things that are seen know him that is, neither by considering the works did they acknowledge the workmaster: but deemed either fire or wind or the swift air or the circle of the stars or

the violent water or the lights of heaven to be the Gods which Govern the world. And hence Moses interdicts the ^{b[48]} worship of the Sun moon & stars & Job when he would purge himself from idolatry, saith. If I beheld the Sun when it shined or the Moon walking in brightness: & my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the Iudge for I should have denied the god that is above. Now the worship of these bodies being more plausible then that of dead men & statues, mankind was more prone to it & therefore it spread further. For the Hetrusci worshipped the Goddess Vesta but received not the rest of the Heathen Gods except Ianus their first father. The Albani, saith Strabo, worshipped Iupiter the Sun & Moon & accounted it wickedness to regard dead men, & the Germans, as Cæsar writes, Deorum numero eos solos ducunt quos vident Solem et Vulcanum et Lunam reliquos ne fama quidem acceperunt. So Plato in Cratylus of the ancient Greeks <9r> Qui Græciam primi incoluere, ij videntur mihi, ut nunc metiam barbari multi alios nullos agnovisse Deos præter visibiles et sensibiles illos Solem Lunam Terram Stellam et Cælum. Quos cum perpetuò in orbem currere animadverterent appellarent Θεοὺς α θεῶ quod currere significat. Deinde cum Dij alij invisibiles introducerentur his etiam nomen receptum imponent. Amongst the many barbarous nations which Plato saith in his age had received no other Gods besides those visible ones of the Sun, Moon, Earth, Stars & heavens are to be reckoned the Persians For Herodotus tells us that they worshipped the Sun & Moon & circle of the heavens calling them Iupiter, but regarded not dead men nor used statues. Their God Amanus or Omanus, as some think, had his name from the Prytanæa called Chamanim by the Hebrews & Homam by the Indians. And so from ἑστια Es-ta domus ignis probably came ἑστια & from ἑστια Ephe-es-ta Comus or Coqua domus ignis came the God Ἡφαίστος or Vulcan, & the Goddess Vesta & from ἑστια Ephe-es came Opas ^{d[49]} the Egyptian name of Vulcan ☉. < insertion from f 6v > ☉ For Euripides^[50] gives the name of ἑστία to the prytaneum or house & ^{b[51]} Pollux tells us that the altar on which the vestal fire was kept was also called by the same name, & the ^{c[52]} Cænobium at Kildare where one of these fires was till of late conserved was by the natives called the house of fire. < text from f 9r resumes > The worshipping therefore of these fals Gods & Goddesses in the Prytanæa was the first & most generall corruption of the primitive religion: but the grossest corruption was by introducing the worship of dead men & statues, & the original of this seems to be as follows.

The first ages & ^{c [53]} < insertion from f 9v > The first ages studying to honour their ancestors, imposed their names upon the Stars & Elements & countries & Cities & rivers & Mountains & represented them by various hieroglyphical figures with wings like angels to denote the {motions} of the stars & by this means their names being preserved grew into more & more veneration. At length they feigned their souls or spirits to be translated into the stars & that by these spirits or intelligences the stars were animated & shone & moved in their courses & understood all things below as the sun with the soul of Orus, the planet Saturn with the Soul of the man Saturn, the pleiades & hyades with the souls of the daughters of Atlas the earth with the soul of Isis, & so of the rest. And this soule of the earth many accounted the greatest of Deities & called it the soul of the world. And to make this hypothesis the more plausible they feigned that the Stars by vertue of their souls were endued with the qualities of the men & according to those qualities governed the world. The Planet of Mars influenced wars & misfortune because the Man was a malevolent warriour: that of Venus governed love & lust because the woman was beautiful & amorous: that of Mercury ruled commerce & learning & was variable because the man was skilfull, crafty & versatil, the kidds & starrs of Orion created storms because the men to whom they were dedicated were great warriors, those of the hyades caused rain because the weomen died weeping, & so of the rest. And by meanes of these fictions the souls of the dead grew into veneration with the stars & by as many as received this kind of theology were taken for the Gods which governed the world.

<10v> Oracle calls him Ιᾱω Chus & ἱουᾱ Chus & thence ἱᾱκχος & Bacchus & Iupiter Serapis as he {is} called in old inscriptions & Iupiter Aratrius & Iupiter Stygius (for Serapis is Pluto) & Iupiter Ægyptius as he is worshipped in the river Nile which was the river Styx of the Poets. This is that Iupiter who begat Mercury of Maia the daughter of Atlas.

These things were first done by the Egyptians who also instituted annual solemnities in honour of their first King & Queen Osiris & Isis & thereby perpetuated their memory & soon brought it into great veneration. In like manner when Chus with his sons had conquered the eastern countries, in memory of their victory they instituted an annual triumph which was afterwards called the Bacchanalia or feast of Bacchus & by this annual solemnity the memory of Chus grew into so great honour with his posterity that they soon began to honour him in their Prytanæa or Temples & joyn him with the true God ἱᾱω or ἱου-piter that is Iehova, in

their sacrifices: calling him Iupiter Belus, Iupiter ^{p[54]} Milichius or Melech Iupiter ἑκυάλιος, Iupiter Ἀρείος & Dionysus that is Iupiter ^{g[55]} Nysus, ἰάω^{a[56]} as the Oracle calls & Ἰάκχος that is Ἰαω-Χους & Bacchus that is Ἰουά-Χοῦς, Iehova Chus or Iu-piter Chus. The same was done by the Egyptians to their God Osiris. ffor him they called Iupiter Serapis (as is to be seen in old inscriptions) & Iupiter ^{b[57]} Heliopolitanus & Iupiter Aratrius & Iupiter Stygius (for Serapis is Pluto) & & perhaps Osiris (being a word formed of Siris by the Greeks) comes from ἰαῶ-Siris. So also introducing the worship of Ham into their Prytanea they called him Iupiter Hammon.

This worship being thus set up in Egypt & in the East was soon spread into Greece & other countries by the colonies of the Egyptians ^{d[58]} which were very many – & the commerce which the nations had with one another being first brought into Greece by Cecrops an Egyptian & into Italy by ^{f[59]} Evander a Grecian.. And whilst it created in the Egyptians & eastern people an honour for their kings as being descended from the Gods & tended to the establishment & enlargment of the Regal authority & dominion it was not only promoted by those Kings but also greedily received by others . Hence the Phœnicians worshipped their father by the name of Iupiter Diamichius or Iupiter machinator & so Arcas became the Iupiter of the Arcadians & Amphitrus the Iupiter of the Thebans & Lycaon the Iupiter Licæus of the Pelasgi. And divers other nations made Iupiter their ancestor so that ^{e[60]} Pausanias saith Longum esset & difficile populos enumerare qui Iovem apud se natum affirmant. Nor was there any ancient kingdom who derived not its Kings from some God or other. Yea so far did the superstition of the people prevail, that they honoured their living kings & Princes with Divine titles calling them Θεοείδους, Ἰσόθεους, Ἀντίθεους, θείους & Δίους as you may see in Homer & others. ② Nor did they refuse them the title of Iupiter himself. For Isacius tells us: Δίας ὁ παλαιοὶ πάντας ἐκάλουν τοὺς βασιλεῖς, The ancients called all kings Iupiters. & ^{a[61]} Zezes: τοὺς βασιλεῖς δὲ ἀνέλαθε Δίας ἐκάλουν πάντες, anciently they called all kings Iupiters. ④ And so in the East the names of Kings & great men had usually the names of their Gods ^{c[62]} Adad Bel, Bal or Pul, Nebo, Asser or Ezer, Adoni, {Melech} annexed to them, as in the names of Hadad-ezer Nebα-chadon-Asser, Nebo-pol-asser Tislath-pul-assar, Assar-haddon, Assar-adoni-pol (or Sardana-palus) Nabon-asser, Nebu-asser-addon (or Nebuzaradon,) Shar-ezer, Adra-melech, Abi-bal, Itho-bal & so in Carthage Asdrubal, Hanna-bal. And after death to augment & perpetuate their honour, it grew in fashion to consecrate them (as was usually done to the Roman Emperors) & from that time they were accounted Divi. Thus was the world soon filled with {Gods.}

< text from f 9r resumes >

<10r>

<11r>

Now because antiquity adds to veneration, the Gods in greatest veneration must have been the oldest, & those were the Dij duodecem called Dij majorum gentium, Dij consentes & Dij semper cœlestes. In the history of these 12 Gods we may therefore expect to find the history of the first men of which the ancient heathens had any knowledge.

^[67] And because Egypt was the oldest of kingdoms, its reasonable to beleive that the Egyptians were the first who worshipped such Gods, & by consequence that the 12 Gods were their ancestors. ffor ^{a[68]} Diodorus tells us, Deos in Ægypto natos fabulantur eisqueque prin a siderum observatio tribuitur & Herodotus tells us^[69] Omnia fere deorum nomina ex Ægypto in Græciam pervenerunt. Idque ego ex barbaris sciscitatus ita rem habere comperio ac reor ex Ægypto venisse. And a little before: Dicunt Ægyptios duodecim Deorum cognomina primos in usu habuisse & Græcos ab ijs fuisse mutuatos: illos etiam aras et simulachra & delubra Dijs primos statuisse. And Lucian very peremptorily:^[70] Scribo Assyrius ipse existens et eorum quæ narro alia quidem ipse coram vidi, alia vero a sacerdotibus e doctus sum. Primi igitur hominum quos nos scimus Ægyptij, dicuntur et deorum notitiam percepisse et templa constituisse lucosque et conventus solennes edidisse. Primi autem et nomina sacra intellexerunt & sermones sacros docuerunt. Deinde vero non multo tempore post ab Ægyptijs Assyrij doctrinam de Dijs acce <12r> perunt et sacra templaque erexerunt in quibus et simulachra posuerunt & statuas dedicarunt antiquitus autem etiam apud Ægyptios absque simulachris et statuis templa erant. Et sunt in Syria quoque templa non multo Ægyptijs ætate posteriora quorum ego plurima ipse vidi. So also Diodorus^[71] represents the religion of the Chaldeans fetched out of

Egypt by Belus, tho I scarce think the worship of the 12 Gods so ancient. But however that these Gods were the ancestors of the Egyptians & founders of their nation is otherwise sufficiently confirmed by Diodorus where he saith^[72] Ex omnibus orbis provincijs in sola Ægypto multæ sunt urbes ab antiquis Dijs ut Iove, Sole, Herme, Apollina, Pane, Eilithyia alijsque pluribus conditæ.

^[73] These Gods were therefore the first inhabitants of Egypt after the flood. For tis not to be doubted but that the names of the first men were given to the most remarkable parts of the world. They were worshipped in Egypt before their worship past thence into Mesopotamia & that worship began in Mesopotamia before Abraham departed from Vr of the Chaldees, that is within less than 357 years after the flood & by consequence while Noah & his sons & grandsons were fresh in memory ffor it is not likely that while they were in memory men would omitt them & worship only others who were neither so ancient nor had so large territories nor founded so many cities nor were the common fathers of so many nations & tribes. The 12 Gods were all of a kindred, parents & children, brothers & sisters husbands & wives to one another & divers had one common mother Cybele. They lived all at the same time, which is called the age of the Gods, being all together in Egypt when the Giants (as Phut & his family were called) made war upon them. And in their age the brothers & sisters for want of further choice became husbands & wives. All which characters agree best to the times next the flood. The times in which they lived are by the Poets according to the ancient Theology of the heathens, distinguished into 4 ages of Gold, silver, brass & iron & the first of these ages they placed in the very beginning.

Ὡς ὁμόθεν γεγάασι θεοὶ &c
Vt simul nati sunt Dij mortalesque homines
Aureum quidem primum genus. Hesiod. ἔργ.

And accordingly they tell us that in the Golden age men lived of the spontaneous fruits of the earth without plowing or sowing in the silver one they began to plow & sow & build houses, in that of brass they began to hunt beasts & catch birds & fishes & to saile by the help of the stars & to contend with one another ffor in this age happened the war between the Gods & the Giants. In that of iron they began to fight with swords & other iron instruments. & became prone to violence & rapine & fraud without regard to justice. Saturn reigned in the first age & his son Iupiter in the second & therefore his Grandsons & great-grand-sons in the third & fourth, so that the 4 ages are nothing else then the ages of the four generations next after the flood. ffor these were the ages of the Gods.

^[74] The Saturn therefore who reigned in the Golden age & his son Iupiter who reigned in the silver one can be no <13r> other then Noah & his son Ham. For Saturn because of his great age is made the God of time. He is called (in Orphicis) παγγενέτωρ & γενάρχης & his wife Rea Μητὴρ μεντε θεων ἡδε θνητων ἀνθρώπων, he was accounted the author of husbandry & in token thereof carries a sith. Drunkenness was attributed to him & in memory thereof the Saturnalia were instituted. He was painted by the Egyptians with eyes before & behind & reputed the justest of men & the father of truth. And in all these respects he agrees accurately with Noah. And as for the Egyptian Iupiter tis certain by his being called Iupiter Hammon that he is Ham. Herodotus in Euterpe Ἀμμουν Ægyptij Iovem vocant. Plutarchus in Iside: Plerique sentiunt proprium apud Ægyptios Iovis nomen est Ἀμμουν quod Hammonem dicimus. Hesychius Ἄμμους ὁ Ζεὺς Ἀριστοτέλει Hammus is Iupiter according to Aristotle. Whence Lucian in the Council of the Gods describes Iupiter with Ramms horns, which is the Character of Hammon.. Vnde urbem Ægyptiam quam Prophetæ vocant No-Amon vel Hamon-No^[75] id est populum Hamonis, septuaginta Diospolin id est urbem Iovis vertunt. Nimirum vox ipsa Hamon Ægyptiace fervidum significat adeoque a Græcis optime vertitur Ζεὺς id est fervidus a ζῶω ferveo. Porro Deum hunc per omnes Chamo concessas terras celebratum fuisse docent tum ^a^[76] varia per Africam et Arabiam a Chamo denominata loca tum Africæ totius nomen antiquum ^b^[77] Ammonia, tum etiam gentium illarum Deus communis Hammon. Lucian lib. 9

Quamvis Æthiopum populis Arabumque beatis
Gentibus atque Indis unus sit Iupiter Ammon.

Indi illi sunt populus Asiæ inter mare rubrum et fluvium Nilum e regione Arabiæ fælicis. Formatur autem Hammon ex Ham eadem ratione qua ex Babel Babylon, ex Cana Canaan, ex Chus Chusan vel Susan, ex Zaid Zidon, ex Phut Python, ex Seth (nomine Typhonis Ægyptio) Sathan.

[78]Every nation deifying their own kings applied as we said the name of Iupiter to him whom they had most in honour as the Arabians to their common father Chus, the Assyrians to their common father Nimrod, the Thebans to {Amphitras}, the [posterity of Lycaon to Lycaon whom they called Iupiter Lycæus & so of others,] & the father of their Iupiter every nation called Saturn & one of his sons Hercules or Mars. For thus Xenophon in *Æquivocis* informs us: Saturni dicuntur familiarum nobilium regum qui urbes condiderunt serenissimi. Primogeniti eorum Ioves et Iunones. Hercules vero nepotes eorum fortissimi. Patres Saturni <14r> norum Cœli, Vxores Rheæ & Cœlorum Vestæ. Quot ergo Saturni tot cœli, Vestæ Rheæ, Iunones, Hercules. Idem quoque qui unis populis est Hercules alteris est Iupiter. Nam Ninus qui Chaldæis extitit Hercules fuit Assyrijs Iupiter. < insertion from f 13v > Eusebius^[79] tells us that the Chaldeans first of all men proclaimed themselves kings & according to their tradition gives a list of their seven first kings the first of all which was Ἐὐήχους Evechous This King Eusebius takes to be Nebrod or Nimrod. But he was the first king of Assyria. The first king of the Chaldees was Belus or Chus, & therefore he is Evechous. In the festival of Bacchus they used to ^{b[80]} exclaim Ἐὐὰ & ἔϋὰ Bacchus & {Io} Bacchus & from this exclamation Bacchus was called ^{c[81]} Deus Euoius & Iobacchus & so from the exclamation Ἐὐὰ Χους & Io Χους came Bacchus & Ἰακχος.^[82] And because these exclamations were used only in the feasts of Chus which were celebrated with great revellings therefore Bacchus became his name as he is the God of wine. < text from f 14r resumes > The Chaldæans therefore placing the Gods one age lower then the Egyptians gave the names of Saturn Iupiter & Hercules to Ham, Chus & Nimrod^[83] & least they should omit Noah they called him Cœlus or Vranus & the Assyrians placing the Gods still one age lower gave the names of Cœlus, Saturn, Iupiter & Hercules to Ham Chus Nimrod & the son of Nimrod & least they should omit Noah called him Hypsuranius & Eliun that is the most High. ffor they assigned to Vranus a father Hypsuranius & in the genealogy of their Gods no nation ascended higher. I here take Ninus & Nimrod to be the same person because the ^{a[84]} Greeks & Latines make Ninus & the Scriptures Nimrod the first Warrior in Assyria & the founder of the first kingdom there & of the city Ninus or Nineve. And if Nimrod be נִמְרוֹד Nim-rod, that is Ninus dominus, the names agree. I take the Chaldæans also to be Arabians of the posterity of Chavilah sometimes called Chaulotæi by the Greeks. ffor Strabo places Chaldæa between Babylonia & the Persian gulph where Moses places Chavilah: & from Chavilah, in the plural Chaviloth, comes Chaulotæi, Chaldæi. The Chaldæans therefore had in greatest honour not Nimrod the father of the Assyrians but their own father Chus & gave to him the name of Iupiter Belius & by consequence to his son Nimrod or Ninus the name of Hercules as Xeno †# < insertion from f 14v > †# pag. præced. Xenophon teaches. Now this difference between the theologies of the three nations is notably confirmed by the light it gives to many difficulties & seeming contrarieties in history. So when we are told in one author that Venus was born of the genitals of Cœlus cut off & cast into the sea by his son Saturn, in another that she was born of the genitals of Saturn cut off & cast into the sea by his son Iupiter, in a third that she was the daughter of Iupiter & Iuno: we are to understand the first according to the Assyrian Theology, the second according to the Chaldæan & the third according to the Egyptian. When we are told in an ancient Egyptian monument that Isis was the daughter of Saturn the youngest God, we are to understand the older Saturn to be Noah & the younger to be Ham the Saturn of the Arabians who sometimes reigned in the lower Egypt. When we are told by the ^{d[85]} Emperor Iulian that Iupiter was the brother of Siris we are to understand it of the Chaldean Iupiter. And when we are told by Sanchoniatho of two Saturns & by Eupolemus of two Iupiter Beluses the one the son of the other we are to understand it according to the Theology of several nations. ^{e[86]} Eupolemus tells us that the Babylonians used to say that there was first Belus who is commonly—vulgarly—named Saturn & of him were born Belus & Chanaan, that he begat that Chanaan who was the father of the Phœnicians & that his son was also Chum [read Chus] the father of the Ethiopians & brother of Mestram the father of the Egyptians. Here the first Belus being the father of Chanaan Chus & Misraim is certainly Ham or Iupiter Hammon, & Eupolemus tells us that the Babylonians commonly called him Saturn. His son is here called Belus absolutely, which is as much as to say that the Iupiter Belus of the Babylonians properly so called was the son of Ham. As therefore according to the three sorts of Theology there were three Iupiters, the father, son & grandson, so every Iupiter was Belus for Belus in the language of the eastern nations signified Iupiter. The first Iupiter Belus was the Egyptian Ham the second the Babylonian Chus & the third the Assyrian Ninus. But Belus is most commonly taken in history for the father of Ninus & therefore the great Iupiter Belus of the ancients was Chus.

[87]By what has been said its plain that Saturn Iupiter & Hercules were father son & grandson in the line which decends directly from Noah to Ninus, & that in the Assyrian theology they are Chus Ninus & the son of Ninus: in the Chaldean Ham, Chus & Ninus & in the Egyptian Noach, Ham & Chus: the latter theology

placing them all one age higher then the former. The Egyptian Hercules is therefore Chus the great Jupiter Belus of the ancients.

< text from f 14r resumes >

[88] So then Hercules was one of the ancestors of the kings of Assyria. In the Assyrian philosophy he was the son of Ninus or Nimrod, in the Chaldaean Nimrod himself, & by consequence in the Egyptian, which places the Gods still one age higher, he must be Iupiter Belus the father of Nimrod. ffor Chus was the greatest warrior of his age & the father of the most warlike nation of all those which descended from Ham. ffirst he warred with a club in Egypt for the Gods against the Giants, in memory whereof he is still painted with a club in his hand. afterwards he warred with iron weapons made war upon the Egyptians & Canaanites & conquered them in the regions about Chaldea & expelling the inhabitants placed his sons round about the Persian gulf, their seats extending as far as Carmania in the borders of India whence he is called also Hercules Indicus & Mars, & is painted with a sword & spere. Afterwards he assisted his son Nimrod in the Conquest of Assyria: for in that expedition ^{a[89]} Diodorus tells us that Nimrod was assisted by one Ἀριαιος (that is Ἀρης or Mars) a king of the Arabia which, ^{a[90]} saith he, at that time abounded with stout men. For that nation is always desirous of liberty nor ever admits a forreign Prince. Therefore neither the Kings of the Persians nor afterwards of the Macedonians tho most potent were able to subdue this nation. [In the intervals of his wars he rested in Susiana thence called Kissia, terra Chus & Chusestan, where celebrating annual triumphs with great revelling & indulging his pleasures he became the God of wine called Liber pater because free from all subjection, & Διό-νυσος, which is the same name with ἰω Χοῦς, Ἰακχος as the Greeks pronounced it or Ἰουᾶ Χοῦς, Bacchus as the ^{†[91]} Phrygians, that is Iupiter Chus. < insertion from f 13v > Bacchus was the proper god of the Arabians & therefore their common father. ffor Herodotus (lib 3 initio) tells us Arabes Dionysium quem Vrotalt & Vraniam quam Alilat appellant [id est Bacchum et Venerem] solos Deorum esse arbitrantur: Idem affirmat Celsus apud Originem l. 5 Vnde Arrianus l. 7 scribit quod Alexander Magnus ubi audisset Arabes duos tantum deos colere Vranum scilicet [vel potius Vraniam] et Dionysum – eosque Dionysum quidem colere ob famam ducti in Indos exercitus: non indignum censebat se qui pro tertio Deo apud Arabes haberetur, quippe qui rebus gestis Dionysio nequaquam inferior esset. By this conjunction of Dionysus with Venus you may know that he was Mars.

< text from f 14r resumes > This is that Bachus who led his army into India accompanied with Satyrs. His Indian expedition is that of Chus mentioned above & the Satyrs are the Arabians which led wild lives in the feilds. & deserts like Goats wandring up & down in tents after their flocks & living by hunting & rapine & being Goats in lust] <15r> ffrom his dominion he had also the names given him of Belus, Moloch, & Melechartes , that is the Lord, the King, the strong king. By reason of the height of his dominion he is called Baalsemen the God of heaven & to denote him the God of war he is called also the God of thunder & painted with a thunderbolt in his hand. For thunder being the type of war the thunderbolts made him by the Cyclopes must be weapons of war. Hence also the Iupiter Belus of the Chaldeans is called by ^{a[93]} Hestiaeus (a very ancient writer) Ζεὺς ἐνυάλιος Iupiter Martialis. And ^{b[94]} Suidas tells us that Baal in Assyriorum lingua Martem bellorum præsidem significat. And ^{c[95]} Hyginus: Afri, inquit, et Ægyptij primum fustibus dimicaverunt, postea Belus Neptuni filius gladio belligeratus est, unde bellum dictum. The ancients to denote a stout & fierce man called him the son of Neptune & thats the reason why Belus is here so called. Et hinc spolia bellica Iovi fferretrio dicata fuere et apud Pausaniam et Plutarchum in vita Pyrrhi Ἄρειος Ζεὺς memoratur, et apud ^{d[97]} Cyrillum pater Nini vocatur Arbelus id est Mars-Belus. Nam ארי Ari Martem significat, ut cum Ar Moabitarum a Græcis vocatur Ἀρειόπολις id est Vrbs Martis. Quinetiam Herculem Indicum cognominatum fuisse Belum Cicero probat lib 3 de Natura Deorum; Et Belum ^{e[98]} Pausanias hominem Ægyptium vocat.

[99] So then Hercules, Mars, Belus, Moloch, Bacchus are but several names of one & the same Man. Nam Hercules et Mars ab omnibus pro filijs Iovis habentur ideoque vel fratres erunt vel idem Deus. Eundem verò esse ^{a[100]} Macrobius sic docet: Salios, inquit, Herculi ubertate doctrinæ altioris adsignat Virgilius, quia is Deus et apud Pontifices idem qui Mars habetur. Et sane ita Menippea Varronis affirmat quæ inscribitur Ἄλλος οὗτος Ἡ ῥακλῆς: in qua cum de Hercule multa loqueretur eundem esse et Martem probavit. Chaldaei quoque stellam Herculis vocant quam reliqui omnes Martis appellant Hæc ille. Sic et ^{b[101]} Aristoteles, ^{c[102]}

Hyginus et ^{d[103]} Plinius stellam Martis a multis stellam Herculis vocari tradunt, & ^{e[104]} Achilles Tatius quòd stella Martis Ægyptijs sit Herculis stella. In catalogo Deorum duodecim pro Hercule quem ^{f[105]} Ægyptij adnumerant, Græci et Latini Martem habent. In bello Deorum ^{g[107]} Athenagoras Martem Iovi contra Titanas auxiliarem & ^{r[108]} Homerus, Apollodorus alijque Martem ab a Gigantibus Oto et Epialte tunc vinctum & a Mercurio liberatum scribunt quæ eadem de Hercule. alij tradunt. Sic et ^{h[109]} Witichindus scribit quod Germani secundum errorem paternum sacra sua propria veneratione venerantur nimirum Martem effigie columnarum imitantes Herculem. Hercules utique Græcis Ἡρα-κλῆς, Ægyptijs Heron, unde Heros, Herus, Ἡρα, Ἀρῆς. That Iupiter Belus is also this God of war we have already shewed by his thunder conquests, dominion, & epithites of ἐνυάλιος Arbebus, Ἀρείος, ferretrius & the testimony of some ancients. Moloch was also the same God. ffor the ^{k[110]} Egyptians gave <16r> name of Moloch to the Planet Mars, & the Gentiles appeased him as a blood-thirsty God with humane sacrifices, , & sometimes called him Malach-belus as being the same God with Belus. So also the Scriptures make Molech & Belus or Baal one & the same blood-thirsty God. Ædificarunt excelse Baali quæ sunt in valle Hinnoni ad traducendum filios et filias suas Molecho (Ier. 32.35) id est ad comburendum filios suos igne holocausta Baali Ier 19.5. The Phœnicians called their Hercules Melechartes that is the strong Melech & ^{d[111]} instituted games to him every fourth year as the Greeks did to theirs. And by his conjunction with Venus he is known to be Mars: for from Moloch or Melech came Melitta the name of Venus. ‡ < insertion from f 15v > ‡ ^{a[112]} Μάλικα τὸν Ηρακλέα Αμαθούσιοι Amathusij Herculem vocant Malic: < text from f 16r resumes > Now Bacchus is also the same God of war triumphing & feasting after his victories, & the Bacchanalia or insulting revellings processions & exclamations in his feast with crowns on great joy after the manner of men extravagantly rejoycing were nothing else then a yearly commemoration of his triumph. For this ^{e[113]} Macrobius has sufficiently discovered saying † < insertion from f 15v > & the Bacchanalia, or insulting revellings processions & acclamations with crowns on their heads & speres in their hands covered with ivy after the manner of victors extravagantly rejoycing & dancing in their processions, were nothing else then a yearly commemoration of his triumph. For this Macrobius sufficiently discovered, where he saith † Plerique Liberum cum Marte conjungunt unum Deum esse monstrantes. Vnde Bacchus ἐνυάλιος cognominatur quod est inter propria Martis nomina. Colitur etiam apud Lacedemonios simulachrum Liberi patris hasta insigne non thyrsos. Sed et cum thyrsos tenet quid aliud quam latens telum gerit cujus mucro hedera lambente protegitur? Quod ostendit vinculo quodam patientiæ obligandos impetus belli. Et paulo post. Liber pater bellorum potens probatur – – < text from f 16r resumes > Liber pater bellorum potens probatur quod eum primum ediderunt authorem triumphi. And ^{x[114]} Pliny: Emere et vendere instituit Liber Pater: idem Diadema regum insigne et triumphum invenit † < insertion from f 15v > † And ^{f[115]} Phurnutus that he was a warrior & the first that celebrated θρίαμβον a triumph over his conquered enemies. He was called ^{f[116]} Dithyrambus, perhaps with respect to his double victory, that in Babylonia & that in Assyria. Bacchus Thryambi etiam nomen gerit quod primum ex omnibus triumphum egesit ab Indiana in patriam expeditione multis cum spolijs reversus Diodor. l. 4. p. 213.

< text from f 16r resumes >

^{f[117]} Cheræas vinum Babylone dicit esse quod Nectar vocant: Et ibi forte Chus cum filijs suis de victis Sem posteris triumphavit, cum Nectar sit vinum Deorum. Bellatorem fuisse Bacchum demonstrat etiam ejus in Indiam expeditio cum exercitu. Et quemadmodum Hercules terram a bestijs purgavit sic etiam Bacchus fuit ζαγρεὺς venator. † < insertion from f 15v > † ^{ff[118]} Iovem Hammonem etiam patrem uterque habuit et ^{t[119]} Ægyptius fuit origine & ^{x[120]} Thebanus & ^{v[121]} juxta figmentum Græcorum in bello deorum uterque contra Gigantes militavit & exercitum victricem in Indiam pariter duxit. Sed et columnas ambo et ^{z[122]} conires habuere tam Hercules quam Bacchus Satyros Bacchas Panes ac Dæmonum exercitus posuere – – – –

Sed et ambo Thebani fuere & columnas ambo posuere & armis similibus uti sunt & pelle similiter amicti sunt, & Iuno ambobus gravis Dea fuit, et uterque pariter combusti sunt & ex igne divinitatem consecuti, ut testantur Sidonius Antipater. & alij apud Natal. Com. l. 5. c. 13. Vide et Iulianum Imp. in Orat p. 410. Ambo etiam amore Veneris irretiti sunt. Anonymus de Incredibilibus in Baccho pag. 108 edit Cantab. Ex tanto consensu Deus idem agnoscitur. Arabes uti dicimus Dionysium et Venerem solos Deos coluere, et Veneris

societ Mars est. Dionysius igitur et Mars id est Bacchus et Hercules idem sunt Deus. Ægyptij tamen Bacchum cum Osyride quandoque confundunt.

Mars is sometimes called Mars Silvanus & thence Silvanus or Silenus is the same God with Mars or Bacchus for both were drunkards, & Pausanias tells us the oldest Satyrs were called Sileni, & Diodorus that Silenus was the first king of Nysa where Bacchus was born & that they were contemporary. Whence it follows that they were originally the same person though afterwards the two names became split into two persons, & the one made the Tutor & companion of the other. < text from f 16r resumes > Another name of this God was Pan or (as the Latines called him) Faunus. For Pan was a shepherd & painted like a Satyr & by consequence he was an Arabian. ⚔ < insertion from f 15v > ⚔ The p^[123] Goat was sacred to Bacchus & satyrs were his perpetual companions & the ancients used to paint the Gods in the form of such animals as were sacred to them. Dionysus saith p^[124] Phurnutus, was delighted with the sacrifice of Goates διὰ τὸ ἑαυτὸν εἶναι τὸν τράγον because he himselfe was a Goat. < text from f 16r resumes > He was h^[125] one of the 8 first Egyptian Gods, lived i^[126] with them in Ægypt in the days of Osyris & in their war with the Giants was among them & was then so terrible to their enemies that he is ever since accounted the author of terror & Panicus terror is still a Proverb. Polyenus informs us ‡ < insertion from f 15v > ‡ d^[127] Polienus commemorates that Pan first found out military order & constituted the right wing & the left (whence his effigies was formed with horns, & that he was the first that by wisdom & art cast terror < text from f 16r resumes > He was k^[128] the son of Iupiter & l^[129] addicted to hunting, & carried in his hand a siccle which he used in pruning vines. All which characters can agree to none but Chus the God of wine & war. He was worshipped in Egypt by none but the Mendesij, a people of the lower Egypt where the Arabian Shepherds sometimes reigned.

[134] Osiridem et Isidem Ægyptios fuisse & primis ætatibus floruisse in confesso est cum sepulchra eorum illic religiose asservantur & rerum ab ipsis gestarum ostenderentur loca, urbesque omnium antiquissimæ ab ipsis et eorum posteris conditæ essent a^[135], ut Thebæ Ægypti metropolis ab Osiride, et g^[136] Bubaste ab Iside et b^[137] leges Ægyptiacæ primùm ab Iside ponerentur unde Isis Thesmophora dici solet. Hi b^[138] fruges et arateum invenerunt ideoque in ænea vixerunt ætate. Nam et Herculi Ægyptio cœvos et Ægypti totius domines fuisse Diodorus tradit. <17r> Vnde ab Ægyptijs universis tanquam communes gentis totius parentes colebantur. Sic enim a^[139] Herodotus: Ægyptij non colunt similiter Deos eosdem præter Isim et Osirim. b^[140] Diodorus dicit Saturnum genuisse ut fabulantur quidam Osirem et Isidem ut verò plurimi asserunt Iovem et Iunonem et ex his natos esse Osirim Isidem Typhona et {illeg}. Scilicet Chaldæis quibus Saturnus est (Ham Osiris est filius Saturni, cæteris est filius Iovis adeoque omnium consensu est filius Chami. Rursus b^[141] Diodorus scribit quod in columnis Isidi et Osiridi in Ægypto erectis Saturnus natu minimus [id est Chaldaicus quem Ægyptij a pastoribus didicerant] dicitur pater Isidis et Osiridis et Isis mater Ori. Hæc omnia b^[142] Diodorus iterum confirmat scribendo quod Osiris sit filius Iovis regis Ægypti quem Ammonen vocant. Similiter et c^[143] Sanchoniatho tradendo quod Isiris (trium literarum inventor) sit frater illius Xvæ Chna qui primus postea Phœnix vocatus est. Chananæ qui in bellis Ioshuæ ex omni terra Chanaan in Africam migraverant nominabantur Pœni id est Phœnices et septuaginta pro Canaan substituunt Phœniciam et propterea Phœnice eadem est cum terra Canaan, et Phœnix ille primus seu pater Phœnicum hic dictus Chna est Chanaan. Nam et terra Chanaan per similem vocis contractionem olim dicebatur Chna & populus Chnaus. Stephanus Byzantius in libro de urbibus: Χνᾶ, οὕτως ἡ Φοινίκη ἐκαλεῖτο et paulo post το ἔθνικὸν τᾷ τῆς Χνᾶος^[144]. Vt ex Babel Babylon sic ex Chna vel Chana vel Chana Canaan. Cum igitur Isiris vel Osiris frater esset ipsius Chanaan, ut & filius Iovis Ammonis seu Chami et pater Egyptiorum, necesse est ut hic fuerit Misraim. Nam et nomina congruunt. Misraim duale est in singuli Masor a primitivo מִסְרַיִם Sor. Vnde Masor vel Maser nomen antiquum Ægypti, et Mesore mensis Ægyptius, et Misor nomen Misraimi apud Sanchoniathonem Inde etiam Siris c^[145] nomen antiquum Nili Osiridi dicati, et Sirius d^[146] antiquum ipsius Osiridis nomen ut et nomen Stellæ ab Osiride ni fallor desumptum, & f^[147] Solis qui in Osiride cultus {finis} et per compositionem Ser-apis nomen aliud Osiridis. Ex eodem fonte derivantur etiam Bu-siris, Cala-siris, Peto-siris, O-siris. Ægyptijs utique O Sir vel O Siris plangentibus, Græci pro Siris dixerunt Osiris: nisi mavis ex ἰαὼ Sitis deducere. Nam a^[148] Plutarchus conqueritur quod nomen Osiris non sit Ægyptium sed a Græcis formatum, at nomen Ser-apis pro Ægyptio agnoscit.

[149]a[150] Tauri sacri tum qui Apis tum qui Mnevis vocatur ut Osiridi dicati sint et pro dijs colantur apud universos promiscue Ægyptios sancitum est. Vnde nomina Apis quem p[151] Græci Epaphum vocant & Serapis, et Mnevis vel Menes Osiridi tribuuntur. Bos Mnevis ab b[152] Æliano Menis vocatur et Rex Menes Diodoro c[153] alicubi Mnevis est: adeo ut hæc idem sint nomen. Menes autem d[154] ab omnibus rex primus Ægypti constituitur. Hoc Herodotus, Diodorus Siculus, Erotosthenes & ex Manethone Africanus, hoc Iosephus, Eusebius & Syncellus uno ore prædicant. Menes e[155] Syncello est Misraim et f[156] Diodoro primus Ægyptiorum legislator, et g[157] Eratostheni et g Manethone pater Athothis. Athothes vero h[158] est Theuth seu Taautus, cujus patrem Sanchoniatho tradit esse Misor filium Amyni id est Misraim filium Iovis Amonis Menes vero k[159] ab Hippopotamo raptus interijt ut ex Manethone notat Africanus id est a Typhone fratre <18r> interemptus fuit. Nam Typhonem a[160] Hippopotami specie formabant ac b[161] tale fuit in Hermopoli Typhonis simulachrum. De Apide c[162] Plutarchus : Plerique sacerdotum in idem aiunt recidere Osirim et Apin, enarrantque et docent nos, Apin esse intelligendum formosam animæ Osiridis imaginem. Et d[163] Eusebius: Apis in Ægypto primus deus putatur quem quidam serapion vocant. Sic etiam e[164] Plutarchus et f[165] Diodorus & g[166] Minutius Felix eundem esse cum Osiride Serapin scribunt, ut et Plutonem. Plutarchus vero idem antiquorum testimonijs sic etiam confirmat: Isis ait et Osiris θεων καὶ δαιμόνων Deorum et Manium permixtis honoribus coluntur, ubique magna maxima autem in rebus supra et infra terram potentia præditi: Neque vero Serapis alius est quam Pluto aut Isis a Proserpina differt: ut et Archimachus Euboensis docuit et Heraclides Ponticus qui oraculum Canopicum Plutonis esse iudicat. Sic etiam h[167] Porphyrius: Serapis idem prorsus qui Pluto Deus est eoque maxime Dæmonibus imperat. < insertion from f 17v > Et k[168] Oraculum Apollinis: Ἐἰς Ζεὺς, εἰς Ἄϊδος εἰς Ἥλιος ἐστὶ Σάραπις, Vnus Iupiter, unus Pluto unus Sol est Serapis. Et l[169] Iulianus Imperator: Hinc non absurde Plato prudentem Deum dixit esse Plutonem: quem quidem nos alio nomine Serapidem vocamus. < text from f 18r resumes > b[170] Macrobius vero coniungendo cultum Serapidis et Isidis docet Cerberum canem infernalem ad Serapidis pedes pingi solere. Alexandria, inquit, Serapin atque Isin cultu pene attonitæ venerationis observat. Et paulo post Serapidis simulacro signum tricipitis animalis adiungunt, quod exprimit medio eodemque maximo capide leonis effigiem, dextra parte caput canis exoritur mansueta specie blandientis, pars verò læva cervicis rapacis lupi capite finitur: easque formas animalium Draco connectit volumine sua, capite redeunte ad Dei dextram qua compescitur monstrum. Plutonem vero cum Cerbero hic pingi & ab Ægyptijs Serapidem dici Plutarchus sic docet. Statuam Plutonis cum Cerbero et Dracone exculptam non alterius esse quam Serapidis Ægyptij Sacerdotes docuerunt, quòd Ægyptij Serapidis nomine Plutonem afficiunt. Sic etiam Tertullianus: [171] Suggestus illius quo caput Serapidis ornatum est, modialis figura frumentationes memoriam obsignat; et curam frugum super caput ejus fuisse, ipsis spicis quibus per ambitum notatur, apparet. Propterea et canem quem apud inferos deputant sub dextera ejus dicaverunt, quod sub manu ejus compressatur. Ægyptiorum et Fariam adiungunt quam filiam regis Farao derivatio nominis esse demonstrat. < insertion from f 17v > Imò Tertullianus ipse Phariom g[172] alibi pro Cerbere habet. < text from f 18r resumes > Hæc ille. Sed Fariam esse Isin a[173] Minutius Felix et b[174] Eusebius expresse docent ut et c[175] nummi Helenæ Iuliani Imperatoris uxoris, quorum inscriptio est. **ISIS FARIA.** Porro sacra . Osiridis funebria sunt et ad inferos omnino spectant, dum populus mortuum quotannis lugent membra sparsa quærunt et humant & Apim bovem anno quoquo tertio in fluvio Nilo demersum suffocant eique ritus funebres tanquam Osyridi demortuo peragunt, fingentes animam Osiridis in Api resedissee. Hic omnium primus in Ægypto mortuus est ideoque mortuorum Deus constituitur. Illud vero, inquit e[176] Plutarchus, quod hodie sacerdotes veluti abominantes et occultantes trepide significant, O <19r> siridem mortuis imperare, neque a Dite seu Plutone alium esse, ignoratum quomodo verum sit plerosque turbat, suspicantes in terra et infra terram sacrosanctum istum Osirim habitare, ubi corpora latent eorum qui jam desijsse putantur. Hinc bos tam a[177] Plutoni quam Iside sacer.

[178] Typhon ab omnibus dicitur frater Osiridis et vir fortissimus agnoscitur ideoque is tertius erat Chami filius Phut. A Phut fit Python et literes more veteribus usitato inversis Typhon. Nam Python et Typhon promiscue usurpantur a Græcis. Hic est Python serpens quem Apollo id est Orus, Osiridis filius interfecit scilicet in bello deorum. Vnde dictus est Apollo Pythius, Ægyptiace Phut-Orus, interpretibus septuaginta Παθῶρης & Παθούρης, contractè Pathros. Is in sacris litteris Misraimi filius agnoscitur. Scribit Hyginus quod Afri et Ægyptij primum fustibus dimicaverunt, dein Belus gladio belligeratus est unde bellum dictum.

Ægyptij et Afri {hic} sunt Dij et Gigantes, ideoque Gigantum dux Typhon Afrorum fuit pater Nam et coævus regina Æthiopum, inquit ^{d[179]} Plutarchus Typhonem adjuvit. Antonius Liberalis ex Nicandro docet Typhonem monstrum fuisse capitum multorum et manuum cum serpentinus voluminibus in corpore. ^{e[180]} Pindarus ^{f[181]} Hyginus et ^{g[182]} Apollodorus centicipitem describunt. Hunc ^{m[183]} alij Typhon alij Briareum vocant cui centum erant manus et capita quinquaginta. Nam Briareum eundem esse cum Typhone colligas ex hymno Callimachi in ^{h[184]} Delum ubi pro Typhone Briareus sub monte Ætna jacere et cum latus mutat flammās excitare dicitur. Ad quem Callimachi locum Scholiastes: Alij quidem latus movente Briareo alij Typhone alij Encelado. Nempe promiscue hic sumuntur Briareus Typho et Enceladus. Multitudine autem capitum Typho hic significat corpus politicum ipsius Phut ex Afris omnibus compositum. Porro ^{p[185]} Agatharcides bellum hocce Deorum cum Gigantibus describens, pro Typhone Neptunum habet. Et similiter ^{q[186]} Lucianus ubi dicit quod Corinthus plena fabulis pugnam narrat Solis et Neptuni. Nam hæc est pugna Apollinis seu Ori Ægyptij cum serpente qui Python et Typhon promiscue dicitur. Et hunc Otus et Epialtes gigantes qui in hoc bello contra Deos pugnarunt ^{i[187]} dicuntur Neptuni filij, Hos Aloeus ipsius uxore {constupra} genitos pro suis educavit ideoque ^{b[188]} Virgilius Aloidas vocat et ^{a[189]} Homerus filios Aloei. Aloeus vero Terræ filius erat id est Isidis. ^{c[190]} A Phurnuto dicitur Neptuni filius. Verisimilius est quod sit ipse Neptunus Hyginus & Apollodorus Typhonem filium vocant tartari (id est maris) ac terræ. Alij scribunt quod {victis} abdidit se in mari, alij quod in Tartarum projectus fuit. < insertion from f 18v >

Hos ^{i[192]} Neptunus ex nepte vel filia sua Iphimede genuit, Aloeus Iphimedis matrites & Neptuni filius educavit. Vnde Aloides et Aloei filij quandoque dicuntur: nisi mavis Aloeum eundem esse cum Neptuno. ffuit autem Neptunus adeo fortis et immanis ut ^{e[193]} fortes et feroces omnes dicerentur ejus filij. < text from f 19r resumes > ^{k[194]} Plutarchus vero quod Ægyptij Typhonem mare esse dicunt ideoque Sacerdotes mare abominantur & salem Typhonis spumam vocant: Navium rectores ab ijs non compellantur utpote mari utentes, indeque victum suum petentes, eademque potissimum de causa piscem aversantur, & odium pingendo ^{p[195]} piscem notant, et extremas terræ partes quæ mare attingunt Typhonis uxorem Nephthin dicunt. Ex quibus omnibus manifestum est quod Typho sit Deus maris Neptunus Neptunum verò esse Deum Lybicum et eo nomine Afrorum patrem Herodotus patefecit. Neptuni nomen, ait, ab initio nulli usurparunt præter Libyas qui semper hunc Deum in honore habent. Eum Ægyptij igitur putant esse sed nullo honore prosequuntur. Ipsi enim Typho maxime invisus est. Hinc uxor Neptuni ^{q[196]} Libya statuitur. Ab inventione vero equorum et curruum is Hippius id est equestris nominatur. Et <20r> Herodotus scribit quod Quadrijugos equos jungere a Libybus Græci didicere. Et Maximus Tyrius: ^[198] Instituta Cyrenaica sunt aurigationes. Et Scholiastes in Pindari Pythia: Cyrenem equestrem appellat non ex præsentī occasione sed quia Neptunus Libyes docuit equos curruī jungere. † < insertion from f 19v > ‡ ^{a[199]} Ælian insuper reges quosdam Atlantios (id est prope montem Atlantem in Africa regnantes) ex Neptuni stirpe derivat. < text from f 20r resumes > Afer est igitur Neptunus & propterea idem cum Phut. ffuit enim Neptunus frater Plutonis & Iovis illius qui fulminator et cœlorum dominus, id est Osiridis et Iovis Beli Chaldæorum, et eo nomine filius Chami. Sed et nomina Typhon vel Python & Neptun facile permutantur. A Phut vel פֹּחַד fit פֹּחַד & פֹּחַד vel פֹּחַד naphat, dispersus est, et פֹּחַד naphthu, dispersi sunt, scilicet Afri in bello deorum. Vnde Nephthys Typhonis uxor, et Neptunus Latinorum.

^[200] Ex lucta Herculis Ægyptij cum Antæo et conversatione ejus cum Atlante constat illos Herculi coævus fuisse, et propterea coincidere cum ejus fratre Phut. Nam Afer erat uterque. Et Antæus quidem ‡ < insertion from f 19v > ‡ erat Terræ filius id est Tetææ vel Isidis < text from f 20r resumes > omnium primus ^{a[201]} regnabat in Mauritania & ibi ^{a[202]} condebat urbem Tingin. Solinus: Tingi excipit Mauritaniæ nunc colonia cujus primus author Antæus est. Atlas quoque ^{b[203]} quem et Astræum et Athamantem nominaverunt, Mauritaniæ rex fuit & nomen debet tum populis Atlantijs qui ibi sunt, tum monti vicino Atlanti, tum etiam Æthiopiæ toti Hæc omni olim ab eo tanquam Afrorum omnium patri communi Atlantia dicta fuit. Sed et Phut easdem Mauritaniæ regiones incoluit ut ex nomine locis imposito colligo. Nam regio hæcce Hebræis dicebatur Phut teste ^{d[204]} Aria Montano; Sic et ^{p[205]} Hieronymus: Phut Libyæ: a quo et Mauritaniæ fluvius usque ad præsens Phut dicitur omnisque circa eum regio Phutensis multi scriptores tam Græci quàm Latini hujus rei testes sunt. Idem tradunt ^{e[206]} Iosephus ^{f[207]} Eusebius ^{g[208]} Isidorus ^{o[209]} et Plinius. Coincidunt igitur inter se Antæus, Atlas et Phut tam loco quàm tempore regnandi, adeoque idem sunt. Nam et origene

Ægyptij fuere tam ^{h[210]} Antæus et ^{i[211]} Atlas quam Phut. < insertion from f 19v > ^{a[212]} Diodorus juxta theologiam Syrorum et Atlantiorum dicit quod Vrano nati sint filij Saturnus Hyperion, Atlas, quodque Hyperion ex sorore et conjuge Basilea duos suscepit liberos Helium et Selenem seu Apollinem et Dianam, deinde a fratribus obtruncatur & Helius ab ijdem in Eridano (id est ^{b[213]} Nilo fluvio) demersus suffocatur. Qua calamitate patefacta Selene de tecto se dat præcipitem, Basilea vero æstro furoris icta arreptis filiæ crepundijs susque deque sparsis crinibus divagabatur et cum tympanorum cymbalorumque strepitu lymphantis more discursitabat, et mox cum subito imbrium fulminumque procella oreretur postremum in terris visa fuit. Subinde vero cum tympanorum ictu et cymbalorum tinnitu pro Dea colitur. Ex quibus omnibus liquet Hyperionem et Basileam esse Osiridem et Isidem, et Atlantem esse Osirides et Saturni Assyriaci fratrem, et propterea eundem cum Chus. Nam et Basilea a Diodoro Dea Phrygia vocatur, et hæc Dea ab omnibus pro Iside habetur. Atlas verò, ut commemorat. ^{p[215]} Hyginus, cælum humeris sustinet quod dux erat. Gigantum in bello deorum, et propterea is idem est cum Typhone & Neptuno. Porro ^{k[216]} Diodorus author est – – – < text from f 20r resumes > ^{k[217]} author est quod pugna Hori cum Typhone (scilicet in bello Deorum) commissa fuit ad fluvium [Nilum] prope vicum qui Antææ nunc nomen habet ab Antæo quem Hercules Osiridis ætate supplicio affecit: et Hercules apud ^{l[218]} Ovidium, ait

– sævoque alimenta parentis

Antæo eripui.

Invasit igitur Antæus in regnum Iovis in Ægypto ætate Osiridis et ibi cum Hercule decertavit idque in eodem loco ubi tunc victus est Typhon. Diversos autem hostes fuisse qui cum eodem Hercule in eodem loco eodem tempore eademque de causa pugnaverunt et ibidem victi sunt non est verisimile: præsertim cum Antæus ^{n[219]} gigas fuerit {nimanis} æque ac Typho. Quin etiam Antæus et Atlas idem sunt nomen. Ex Antæo enim et Ἀτλῆς, Atal, falso, compunitur Atal-antases, falsus Antæus. Vnde Atlantes, Atlas. Vtrumque vero Neptunum esse sic insuper colligo. Terram omnem habitabilem veteres pro insula rotunda habebant fretis quibusdam distincta et Oceano orbiculari circumdata. <21r> ^{a[221]} Strabo: In ora clypei Achillis rotundi Oceanus circumponitur. Et ^{b[222]} alibi: Addit Eratosthenes terræ habitatæ eam esse naturam, ut ab oriente in occidentem longitus sit intervallum cum Mathematici dicant eam circulum referre et in seipsum redire. Chaldæus interpretes Eccles. 1.7. Oceanus qui circumdat orbem ut annulus. Isa. 40.22: Qui sedet super gyro terræ. Prov. 8.27: Cum constitueret gyrum super faciem abyssi. Gyrus hic est ἄλγῳ. Inde Ὠκεῖν priscum Oceani nomen. Hesychius Ὠκεῖν, Ὠκεανὸς. Hinc ortæ sunt disputationes de Orbis loco medio quem aliqui Delphis alij Hierosolymis, Ægyptij autem in Ægypto locabant. ^{d[223]} Horus: Ægyptiorum regio totius orbis velut umbilicus est ac media non secus atque in oculo pupilla. Extremas autem orbis partes oceano conterminas una cum insulis oceani Neptuno dicabant ut is esset eorum dominus. Sic Diodorus: Ægyptij Nephthin appellant terræ extrema et promontoria quæ mare attingunt, et Typhonis uxorem dicunt. Similiter Lactantius: Neptuno maritima omnia cum insulis obvexerunt. Quomodo id probari potest? Nimirum veteres historiæ docent. Antiquus author Euhemerus qui fuit ex civitate Messana res gestas Iovis et cæterorum qui Dij putantur collegit historiamque contexuit ex titulis et inscriptionibus sacris, quæ in antiquissimis templis habebantur, &c. Hanc historiam interpretatus est Ennius et secutus cujus hæc verba sunt ibi: Iupiter imperium Neptuno dat maris, ut insulis omnibus & quæ secundum mare loca sunt omnibus regnaret. Igitur cum gentes omnes sub initio in locis mediterraneis habitarent, et solus Phut cum suis in ultimas terras ab Hercule post bellum gigantum deportaretur et subinde Tingin urbem in ora maris a se conditam habitaret: factum est ut hic pro Deo maris haberetur, utque Oceanus totus ab ejus nomine Atlante Atlanticus diceretur. Nam Oceanus non solum occidentalis sed ^f universus a veteribus Atlanticus nominabatur. ^{†[224]} Homerus de Calypso Atlantis filia

– θεὰ δὲ ἐν δώμασι νάει

Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅστε θαλάσσης

Πάσης βένθεα ὀίδεν.

colit atria Diva

Filia prudentis Atlantis qui alta profundi

Omnia cognovit pelagi.

Deus igitur maris fuit Atlas sed ob improbitatem hujus nominis colitur potius sub alijs nominibus, ut a Græcis nomine Ποσειδωνος, a Latinis nomine Neptuni. Et hinc est quod Homerus Æthiopas vocat extremos hominum, & convivia Deorum in Æthiopia ad oceanum collocat, ut et Neptunum Odys. c. 282 Æthiopum rediens Neptunus ab oris. Hinc etiam ^{p[225]} Atlantij Deos ab ipsis oriundos esse gloriabantur. Nam deos omnes ab Oceano derivabant antiqui.

^[226] Vulcanus pro Tubal-cain accipi solet cum tamen ætate deorum vixerit et una cum Dijs reliquis Pandoram perfecerit et ^{a[227]} Iovis ac Iunonis, filius fuerit <22r> cupivit. Balcanus, latinè Vulcanus. Solebant enim orientales nomina Regum suorum et magnatum ex Baal componere, ut in his Bel-estia et Minervam sororem suam Iovisque filiam concupiverit & Veneri sorori nupserit quam Iovis filius Mars adamavit, quæque Dea Syria existens secundum Syrorum theologiam, ex Cœli genitalibus, secundum Chaldaicam ex ijs Saturni secundum Ægyptiam vero ex ^{p[228]} Iove Hamone et Iunone nata fuit ^{p[229]} Osiridis & Isidis et {furor} existens. Hic igitur Chani fuit filius & propterea idem cum Chanaan. Nam et Nilo natus dicitur a ^{a[230]} Cicerone et Diogene Laertio et ^{b[231]} ipso rerum initio in Ægypto regnavit: primus Ægypti non totius sed inferioris rex existens: unde Ægyptus olim Ηφαίστια dicta fuit. Et lucus extitit Vulcani in Memphi. Ibi modestiæ et castimoniæ legem tulit Ægyptijs ut eorum uxores uno viro contentæ essent, & ^{c[232]} Dijs domos extruxit et homines quoque in antris prius habitantes domorum ædificandarum et incolendarum rationem docuit. De cœlo autem dominij sui a Iove cœlorum domino seu Belo in insulam Lemnon dejectus esse et ex casu illo claudicasse fertur. ^[233] Nam ^{e[234]} bellicosus erat et bellum gerens in pede percussus est et ita factus est claudus. ^{f[235]} Subinde vero ^{e[236]} arma bellica Marti et instrumenta rustica ex ferro fabricavit. Nam ante ipsum fustibus & saxis bellum gerebant. Vnde fulmina Iovi fabricasse dicitur is cum filijs Cyclopibus. Regnavit igitur in Ægypto ætate ænea et sub finem ætatis illius a fratre Iovi Belo expulsus est quo bello et Saturnus Chaldaicus regno privatus est et Orus Osiridis filius interijt et Ægyptij omnes devicti sunt. Tum vero Vulcanus ex concilio Mercurij et Minervæ arma ferrea fabricavit quibus Belus relicta Ægypto in orientem proficisceretur. Et Sic Mercurius exeunte ætate ferrea a Belo recepit regnum Ægypti et Vulcanus Phœniciam libere occupavit, Belus vero orientem devicit et ibi cum suis consedit. < insertion from f 21v > < text from f 22r resumes > Hinc Vulcani uxor Venus pro dea Syria, celebratur et pro antiqua ^c Syrorum juxta Damascum reginas habetur et ejus ^{a[241]} fili Semiramis quam Ninus adamavit, ^{b[242]} Syra agnoscitur ancilla famuli regi, a patre etiam ^d Syro juxta urbem Ascelon genita, & Phœnicia appellatur Veneris terra. Æschylus in Supplicibus

τὰς Ἀφροδίτας πολύπυρον ἄϊαν,

Vbi habet Scholiastes, Φοινίκην, ἣν ἱερὰν Ἀφροδίτης φησι Διὰ βύβλον καὶ Λίβανον, id est, Phœniciam, quam sacram Veneri tribuit ob Byblum et Libanum. † < insertion from f 21v > † ffor she was the proper Goddess of the Zidonians ^{g[243]} from the days of Ioshua & by consequence from the beginning of Idolatry in Phœnicia. when the memory of the Phœnician ancestors was not yet worn out & in Canaan in the Kingdom of Og there was a regal city called Astaroth the old name of the Dea Syria. < text from f 22r resumes > Hinc etiam Venus e mari id est locis maritimis orta esse traditur, et in Tyro sancta insula aliquando vixisse ^{k[244]} ubi maturum stellam consecrasse fertur de ipsius utique nomen Aster dictam ἄστέρα. Nam et propter artem navigandi et pisces captandi Venus in mari pingitur super <23r> concha et piscis ipse consecratur # < insertion from f 24v > # Et a pisce urbs Zidon a Veneris primogenito condita et in qua Venus primitus colebatur, nomen habuisse dicitur. Et quemadmodum a spuma maris Aphrodite dicta est a Græcis, sic ^{v[245]} apud Babylonios Salambo dicta est quod in Salo circumvehatur & versetur. Hanc Syri præ [◆] < insertion from higher up f 24v > [◆] Hanc Syri præ cæteris gentibus coluere ut et ab ipsis orti Carthaginensis. Sic enim ^{a[246]} Tertullianus: Vnicuique etiam provinciæ et civitati suus Deus est ut Syriæ Astartes, ut Arabiæ Dusares, ut Noriei Belenus, ut Africæ Cœlestis ut Mauritaniæ reguli sui Astartes & Cœlestis sunt Veneris et Dusares Martis nomina notissima. Sed et ^[247] Pisces Veneri sacras Syri: ^{p[251]} Non minori cultu venerantur quam Elei Iovem. ^{q[252]} Pro Dijs habent eosque violare æquæ ac columbas nefas putant. ^{r[253]} Pisces vero omnes comedunt præter Syrorum partem Astartem venerantium. Sed et a Syris in forma piscis pingebatur Venus inferne et nominabatur Atter-dag et corrupte Atter-gater id est Venus piscis. Nam Atter Aster, Asteroth Astarte erat Veneris nomen proprium apud Syres et inde nomina ἄστερος astri et festi Esther, et urbis Tsyri ܬܝܪ seu Tyri, et regionum Attyriæ, Assyriæ, Syriæ. A pisce urbs Sidon nomen habuit. Vulcanus utique (a quo

Venus edocta fuit) hamum atque escam, piscatorum lineam ac tumultuarias rates invenit primusque mortalium omnium navigant. Quamobrem eum quoque post obitum inter Dei coluerunt ipsumque Diamichij nomine appellarunt. Ex navigationis arte is et Venus cognoscuntur esse Phœnices cum hæc gens omnium prima navigaret. Inde forte ^{t[254]} Θάλασσιος Ζεὺς Iupiter Thalassius in Zidone cultus fuit. Per Diamichium intellige Δία Μίχιον, Iovem Mechanium ut a ^{y[255]} Pausania vocatur vel Baal Machinatorem. Nam Siri pro Iove dixerunt Baal, Bal et Bel. Simili compositione ex εστία Vesta quæ ^{t[256]} aliquibus Venus fuit ^b formarunt ^b Veneris nomen Βελεστίακ Et sic ex Chanaan seu Χνα Chana fit Bal-chana, Volcanus, Nam Orientalium litera B per latinorum V enunciari notissimum est. < text from lower down f 24v resumes > < text from f 23r resumes > Sed et a Syris in forma piscis inferne pingebatur et nominabatur Atter-dag id est Venus pisces. Ab Atter Venus Syris et a ^{q[257]} pisce Zidon nomina habuere. Vulcanus utique ^{a[258]} hamum atque escam, piscatorum lineam ac tumultuarias rates invenit, primusque mortalium omnium navigavit. Quamobrem eum quoque post obitum instar Dei coluerunt, ipsumque Diamichij nomine appellarunt. Ex navigationis arte is et Venus cognoscuntur esse Phœnices cum hæc gens omnium prima navigaret. Diamichium. Δία Μίχιον Belum Machinator vertere licet. Pro Iove Syri et Assyrij Baal, Bal et Bel dixerunt. Simili compositione ex εστία Vesta ^{t[259]} quoque ab quibus Venus fuit ^{b[260]} formarunt Veneris nomen Βελεστί et sic ex Chanaa seu Χνα Chana, fit Bal-Chana, Volcanus.

[261] Græci pro Chamo substituentes patrem suum Iaphet scribunt quod ex Iapeto nati sint Atlas magnanimus & gloria præsignis Menætius atque Prometheus varius versipellis stultusque Epimetheus, qui noxa statim ab initio fuit hominibus inventoribus rerum. Primus enim Iovis fictam suscepit mulierem virginem. Injurias verò inferentem Menætium Iupiter in Erebum detrusit. Atlas vero cælum {latha} sustinet. Hæc Hesiodus. ^{d[262]} Iapetus κριος id est aries nominatur: ^{e[263]} carnibus autem arietinijs pingita Hammon. ejus filius Menætius qui in Erebum detrusit, est Menes seu Pluto, cui utique Iupiter cœlestis dedit regnum in ferorum ubi Neptunum seu Atlantem præfecit mari. Horum igitur fratres Prometheus & Epimethesis sunt reliqui duo Chami filij Vulcanus et Mars. Hic enim bellis illatis noxa statim ab initio fuit hominibus inventoribus rerum ut de Epimetheo dicitur ille vero artifex insignis Prometheo per omnia similis. Prometheus enim ignem invenit et artes plurimas, ut ^{a[264]} ferrum et æs aliaque metalla et medicinam, et naves et rationes siderum et domos effingere et dolare ligna. Vulcanus itidem Deus ignis est ^{s[265]} ignemque primus invenit et in metallis operatus est et lignis et domos et naves fabricavit ut supra et vir ^{t[266]} eloquens fuit et subtilis ingenij et ^{v[267]} initium philosophiæ fecit quam qui profiterentur ij sacerdotes et prophetæ erant. ^{y[268]} Oceanus Prometheum adamavit, Phœnices omnium primi navigando claruere. Prometheus pendet fixus de Caucasi rupibus quod ignem reperit et ^{b[269]} fæminas, o Dij boni, genus nefandum. Vulcanus item Pandoram ^{p[270]} fæminarum omnium primam quæ {noxta} statim ab initio fuit hominibus ex luto effinit. Vterque et Epimetheo contemporanens fuit et propterea simul floruerunt nam et homines simul formabant, & Prometheus Here ^{d[272]} Vterque Iovis caput securi percussit ut Minervæ nascent exiret. Vterque simul regnabat in inferiori Ægypto nam ^{e[273]} Prometheus in quadam Ægypti parte regnabat quam Nilus inundabat et erat Herculi coætaneus. See the end of this section. Vterque simul cultus fuit ad eandem aream tanquam idem Deus sub duobus nominibus, ut ex Sophoclis scholiaste discimus, qui ad hunc Sophoclis ^{t[274]} locum ὁ πυροφόρος Θεός Τιτᾶν Προμηθεύς, Deus ignifer Titan Prometheus: Vulcanum esse, ait, hunc πυροφόρον θεόν: Tum ex Apollodoro et Lysimachida addit, in Academia communem utrique aream spectari. Prometheus et Epimetheus nihil aliud sunt quam nomina Græca Dijs Ægyptijs imposita. Dij illi erant Titanes ut ex Sophocle hic patet, ideoque ex stirpe Chami. Vulcano vel antiquiores erant ut aliqui volunt vel saltem coætanei. Mulieribus primis etiam coætanei erant ut et fratribus suis Atlanti et Menætij seu Meni: et propterea a reliquis duobus Chami filiis Vulcano et Marte diversi esse non possunt. Denique ^{a[275]} quo tempore Osiris in Æthiopiam iter suscepit et Busran fratrem in interiori Ægypto reliquit, fluvius Nilus inferiorem illam <23v> Ægyptum inundavit regnante ibi Prometheo dein Hercules fluvium aggeribus coercuit. Hæc omnia ^{a[276]} Diodorus. Erat igitur Prometheus et Ægyptius origine et Chami filijs Osiridi Herculi et Busiridi coætaneus, et eandem terrarum cum Busiride sortem obtinebat, ideoque a Busiride qui Chanaan est diversus esse non potest.

<22v>

‡ Suidas ^{e[277]} enim Oceanum occidentalem et orientalem et omnia maria innavigabilia a veteribus Atlantica vocari tradit. Et ^{f[278]} Strabo, Indiam desinere ad mare orientale et ad austrinum, Atlantici partem; et ^{g[279]}

alibi, ejus australe et orientale latus in mare Atlanticum procurrare: & ^{h[280]} alio in loco Atlanticum mare in se coire. In somnio Scipionis dicitur omnem terram quæ a nobis colitur Atlantico mari quem oceanum appellamus circumfundi. Iulius Firmicus et Author libri de mundo qui Aristoteli ascribitur dicunt universam terram in morem insulæ ab Atlantica mari ambiri. Herodotus duo tantum maria novit: dicit enim Atlanticum et Rubrum et totum illud quod Græci navigant (nempe mediterraneum) unum esse, Caspium alterum. Homerus vero Atlantem Oceani Deum constituit.

Æthiopas a Phut originem duxere notissimum est. Docet autem ^{k[281]} Strabo quod veteres per Æthiopas intellexerunt populos qui accolunt per totam oram Oceani a Solis ortu usque ad ejus occasum. et quod omnes quotquod navigarunt finem suæ navigationis loca Æthiopica nominaverunt itaque renunciaverunt. Et hinc Homerus Æthiopas vocat extremos hominum & convivia Deorum in Æthiopia ad occasum celebrat, & inter Æthiopas collocat Neptunum – Odys. o. 282

– Æthiopum rediens Neptunus ab oris.

<21v>

Certe Deus marinsis fuit Atlas cùm ejus uxor ^{a[282]} esset Pleione Oceani et Tethyos filia et in divisione mundi inter tres Saturni filios Iovem Neptunum et Plutonem, in Atlantiorum theologia ubi pro Saturno ponitur Cœlus, pro tribus ejus filiis ponuntur Saturnus Hyperion et Atlas his verbis: ^[283] Iam vero Cœli filios Hyperione sublato regnum inter se divisissent quorum clarissimi Atlas et Saturnus evaserint: atque Atlas quidem vicina Oceano loca tenuit.

<24r>

^[284] Sanchoniatho juxta theologiam Assyriorum scribit quod: Eliun quidam nomine Altissimus (id est Hypsuranius) et fœmina Beruth. Cœlum et Terram genuere, et Cœlus ex Terra liberos quatuor suscepit Ilum qui Saturnus dictus est, Betylum Dagonem qui Sito nominatur & Atlantem. – Commilitores Ili qui Saturnus idem erat, Eloim appellati sunt. – Dagon quod frumentum et Aratrum invenisset, Aratrius Iupiter nuncupatus est. Cœlus hic Assyrius et ejus quatuor liberi aperte sunt Cham cum filiis. Ilus dicitur Saturnus et Saturnus Assyrius est Chus, et Eloim sunt ejus commilitores seu filij . Atlas est Phut ut supra. Dagon fuit Deus ^{a[285]} Philistæorum. Is a יָם pisce derivari et inferne formam piscis habuisse inque Deam Dercetem tandem migrasse creditur; at falso. Nam Philistæi ^{b[286]} ex Misraim prognati erant & communem patrem pro more reliquorum Ægyptiorum proculdubio coluebant. Ideoque Dagon hic a Philone Byblio rectius Sito id est frumenti præses (a Dagan frumento) exponitur; et hic Deus a Sanchoniathone rectius dicitur frumentum et aratrum invenisse & Iovis aratrij nomen habuisse Nam et ^{c[287]} Mercurius effigiem Dagonis inter Deos Ægyptios sub initio formavit.. Dagon igitur Osiris est, et pro fratrem quarto Canaan relinquitur solus Betylus. Desumptum utique videtur hoc nomen a Phœnicum Bætylis seu lapidibus unctis, de quibus Photius ait in Damascio: Iuxta Heliopolim Syriæ Asclepiadem in Libani montem ascendisse et vidisse multa Bætylia vel Bætylos quos vocant, de quibus multa miracula narrant. < insertion from f 23v > The invention of these Betyls Sanchoniatho ascribes to Vranus the father of Betylus that is to Cham, & they were at first onely rude stones, but Vulcan it seems being an Artificer gave them a regular sphericall figure & thence had the name of Bætylus. ffor the Betyls in mount Libanus were spherical & in diameter something more then a palm but not all of a bigness. < text from f 24r resumes > Talim fuisse lapidem quem Iacobus unxit et nominavit Bethel id est Bætylum recepta est opinio. Cœli uxorem quæ hic Terra nominatur Syri et a Phœnicibus edocti Atlantij ^{t[288]} vocabant Titiam vel Titæam a voce טִיט quæ lutum significat. Vnde ejus filij dicti sunt Titanes id est Terræ filij. Titanes vero in Theologia Syrorum solummodo nominantur. Diximus Arabes (in quibus sunt Saraceni) Bacchum et Vraniam, quam Græci Venerem interpretantur, {solismonodo} coluisse. Eosdem Deos Saraceni ^{c[289]} sic invocabant Alla, Alla ua Cubar, id est Ilus, Ilus et Magna sc Dea. Nam cabir hebraice & Arabice magnum & potentem significat. Vnde ^{a[290]} Euthymius Zigabemus et ^{b[291]} Cedrenus scribunt quod Saraceni Venerem sua lingua Chabar vel Cubar vocant quæ magnam significat. Cæterum hæc Venus non erat Dea Syria sed Arabum mater communis ex qua ^{c[292]} Sydic seu Arabum Iupiter, id est Chus septem filios genuit qui a patre Dioscuri a matre Dij Cabiri nominabantur. ^{g[293]} Tot enim filios Saturnus Assyrius Daconis & Atlantis frater ex Rhea uxore genuit Horum sex ponuntur a Mose nempe Sheba, Havilah, Sabtah, Raamah, Sabtecha & Nimrod . Septimum Sadid a patre occisum Sanchoniatho memorat. ‡ Hæc omnia ex mente

Arabum: nam < insertion from f 23v > ‡ a^[294] Damascius octavum addit nomine Esmunum quem Æsculapium exponi dicit sed ab Æsculapio Ægyptio diversum esse Eorum patrem Syduc Sanchoniatho facit fratrem istius Misor seu Misraim qui {Taaurum} genuit et filius erat Amyni. Similiter b^[295] Euhemerus ex monumento in insula maris rubri reperto dicit Iovem illum qui Neptuni erat frater ex Iunone genuisse Curetas, id est Iovem Belum genuisse Dioscuros. Hæc omnia ex mente Arabum. Nam c^[296] alij (nempe Syri) docebant Vulcanum ex Cabeira Protei filia Cabiros tres et tres nymphas Cabiridas genuisse, & istis sua sacra fuisse. In Ægyptiorum autem et Samothracum — — — < text from f 24r resumes > In Ægyptiorum et Samothracum Theologia Sidic erat Iupiter Hammon & Dij Cabiri d^[297] Pluto, Ceres, Proserpina, Casmibus, id est Osiris, Isis, Bubaste, Thoth. Generaliùs autem dici potest quod Dij Cabiri sunt Dij magni majorum gentium, id est Dij omnes duodecim quorum octo primum consecrati sunt dein alij quatuor adiecti. Ignoti tamen e^[298] erant Ægyptijs Dioscuri.

<25r>

For to these enemies the new king of Egypt who rose up after the death of Ioseph & his brethren seems to have had respect when he said Behold the people of Israel are become more & mightier then we. Come on let us deal wisely with them least they multiply & it come to pass that when there falleth out any war they joyn also unto our enemies & fight against us & get them up out of the land. This I take to be a caution least upon any new invasion like those which had been before Israel should joyn with a forreign enemy against the Egyptians & with such an enemy return up out of Egypt into the East whence they came originally, especially since the Hebrews were more nearly related to the eastern people then to the Egyptians, both being shepherds & speaking almost the same language & some of the eastern people (those especially next Egypt) being descended from Abraham & Lot. Nor was this caution without reason. ffor the shepherds not long after invaded the lower parts of Egypt & reigned there for a long time together.

Egypt is a long & narrow tract of land running north & south on both sides the river Nile between two mountains. The south end of this region is called Ethiopia & the people Æthiopians. The middlemost tract is Thebais called in scripture the land of Pathros & the lowermost or northern part was the ancient Egypt, tho after the kingdoms of This & Thebais became united the name of Egypt was given to both. Sir Iohn Marsham has shewn that Thebais was anciently divided into two kingdoms, the one on the east side of Nile seated at Thebes the other on the west side at This & that both became one under Thebes about the time that Ioseph was born. He has shewed also that Egypt was at first divided into two kingdoms, the lower Egypt upon the seven mouths of Nile & the upper Egypt between that & Thebais. When these became united the whole was called Misraim in the dual number, that is Ægyptus utraque. For the name argues that they were united & by the story of Ioseph (who acted in all Egypt) the union seems to have been made before his days. But afterwards the shepherds invading Egypt did not only overrun the lower Egypt but took also Memphis the royal seat of the upper Egypt & so reigned over both regions till the King of Thebais about 300 years after the death of Moses expelled them & became lord of both Thebais & Egypt.

Artaphanus tells us that Palmanothes king of Egypt was the <25v> first that built a Temple in the lower Egypt & that he built one at Heliopolis the Metropolis of that kingdom. Also that his daughter Merrhis was married to one Chenephres king of a region above Memphis. ffor then, saith he, Egypt had many kings. He adds that this daughter was shee that educated Moses & that Moses found out the arts & philosophy of the Egyptians & divided the kingdom into 36 Nomi or Counties & assigned to each their rites of worshipping the deity & the sacred letters. Which he did to that end that he might render the Monarchy firm to Chenephres: because before that time the multitude being not reduced into distinct order did sometimes eject & sometimes create kings, & often the same but sometimes others. By all which he got the love of the people & was honoured by the Priests with the name of Hermes or Mercury. Here Artaphanus being a Christian ascribes some things to Moses which doe not well agree to him, but yet he lets us understand that the kingdoms of Egypt were at first like those in Grece, many in number & free from tyranny, the people placing & displacing their kings at pleasure till the government was new modelled & reduced into Nomi. But this regulation seems to have been ancients than Moses & I had rather referr it to the time of Ioseph, or before. ffor in the seven years of plenty Ioseph laid up in every city the corn of the field which was round about the city. And therefore their cities being the places in which the Egyptians inned their harvests, they must have been almost as close together as our villages & by consequence as numerous as the ancient cities of Syria & δημοι of Grece. And in the first ages while they placed & displaced their kings at pleasure it is to be conceived that every one of these cites

was free & absolute in its government like the cities of Attica before the reign of Theseus & that in the beginning before they chose a common king they were each of them kingdoms like the cities of Phœnicia in the days of Abraham. But after they had for a time enjoyed liberty & property under their kings, Ioseph in the seven years of famin bought all their lands & persons for Pharaoh & removed the people to cities from one end of the borders of Egypt to the other end thereof. Gen 47.21 That is he new modelled the government for establishing the dominion of Pharaoh & for that end distributed the land into subordinate governments & removed many of the people from the inferior cities to the head city of government.

<26r>

Gods. < insertion from the right margin of f 26r > Gods also, but the worship of statues is of a later date. ffor the Romans received not Statues in their Temples till after the reign of Numa and ^{a[301]} Lucian tells us that anciently the Temples not only amongst the Assyrians but also amongst the Egyptians were without Statues. Yet at length < text from f 26r resumes > Yet at length as the nations honoured their kings with statues so they did their Gods, placing their statues in their temples & there honouring them with incense & sacrifices as the representatives & habitations of their Gods. And whilst they feigned the stars & elements & statues & some other things to be inhabited & animated by the souls of their Gods & by them to govern the world they reckoned that these things by their motions & other accidents were significative of things to come & thence invented divers divinary arts (as Astrology, necromancy, Augury, southsaying) by which & the crafty artifice of oracles & such like tricks the superstition of the people towards these Gods was extreemly increased & the whole world deceived. And these were the heathen superstitions from which Moses made a reformation.

Chap. III The history of the first Ages.

[302]Now because antiquity adds very much to veneration, the Gods in greatest veneration must have been the oldest, & those were the twelve Gods called *Dij magni majorum gentium*, *Dij semper cœlestes* & *Dij consentes*. Whence in the history of the 12 Gods we may expect to find the history of the first men of which the ancient heathens <27r> had any knowledge.

[303]And because Ægypt was the oldest of kingdoms — — — — — alijsque pluribus conditæ.

[304]These Gods were the men by whose names the seven Planets the Earth & four elements were called, & the twelve signes of the Zodiack & twelve months of the year. For Horus Apollo tells us that And ^{g[305]} Alcmaeon Crotoniata reckoned the starrs to be gods because animated depicta Ægyptijs stella Deum significat. And ♦ < insertion from f 26v > ♦^[306] And Philo Byblius out of Sanchoniatho: that The most ancient Barbarians & chiefly the Phœnicians & Egyptians, from whom the rest of the nations afterwards received that custome, had all those men for the greatest Gods who had found out things requisite for humane life & conferred any benefit upon mankind. † < insertion from the right margin of f 27r > † Eos nimirum quod sibi plurimorum auctores bonorum esse persuaderent divinis honoribus coluere: ac templorum, quæ jam ante constructa fuerant hoc ad munus officiumque traducto columnas insuper statuasque ligneas ipsorum nomine consecrarunt. – In doing which it was remarkable < text from f 26v resumes > In doing which it was remarkable that they imposed the names of their Kings upon the Elements of this universe & on some of those things whom they accounted Gods. For among all the Gods they accounted only the Sun Moon & other wandering stars with the Elements & other things of that kind to be natural Gods, that they might have some mortal Gods & others immortal. The same thing Eusebius confirms also out of Porphyry & others.^[307] < text from f 27r resumes > And the Scholiast to the 4th Argonauticon of Apollonius Rhodius: Ægyptijs priscis Dodetemoria signiferi Θεοὶ βουλαιοι Dij Consentes, Planetæ vero Παβδοφόροι, Lictores, qui accensi Solis consistorio adstent, censebantur. And Diodorus: Chaldæi Deos Principes numerabant duodecim & singulis mensem et de duodecim Zodiaci signis unum attribuebant. And accordingly the Planets, Elements & some months (as the latine Martius, Aprilis, Majus, Iunius, the Greek Posideon Artemisius, Dios, Damatrius, the Egyptian Thoth, Messori, Athyr) still bear the names of the Gods. The twelve Gods of the Latines Ennius comprehends in this distich

Iuno, Vesta, Minerva, Ceres, Diana, Venus, Mars,

Mercurius, Iovis Neptunus, Vulcanus, Apollo.

c[310] Plato according to the theology of the Greeks puts Iupiter going accompanied with eleven other Gods, without Vesta, who saith he, remains alone in the house of the Gods. Whence its probable that either Saturn or Pluto was reckoned among the 12 by the Greeks instead of Vesta The Germans reckon d[312] Pluto instead of Iupiter. Herodotus excludes from the number of the Egyptian Gods both Vesta & Iuno.[313] If in their stead be reckoned Saturn & Osiris, we shall have in this catalogue of the twelve Gods, the seven Planets, Saturn, Iupiter, Mars, Venus, Mercury, Apollo, Diana & the Earth which is Ceres or Isis, & the four Elements Vulcan, Minerva Neptune & Osiris. For Osiris is reckoned by the {illeg} among the Egyptian celestial & eternal Gods as the 5th of them & † < insertion from higher up the right margin of f 27r > † & had the Egyptian month Mecori dedicated to him & was guilded (Tertul. de Idololatria p.) & Saturn is one of the seven Gods to which the Egyptians dedicated a day of the week & one of the 12 to which Astrologers dedicated at least one of the 12 signes & one of the 12 months. < text from lower down f 27r resumes > by Minerva the Egyptians – – – by Minerva the Egyptians † < insertion from f 26v > † By q[314] Minerva the Egyptians understood the Air, & r[315] from its colour & nature the Greeks called her Glaucopis & g[316] Ætheronia & by r[317] Ceres or Isis the Egyptians & Greeks understood the globe of the Earth. She had many names as v[318] Magna mater, Idæa mater, Mater Deorum, Cybele, Rhea, Opis or Ops, Erinnus Dindymene Dea Phrygia Dea Pessinuntia, Diana Ephesia, Diana multimammia, Isis {multimatria}, Isis Pharia {Athyrea} Asherea Basilea, Themis Thea {Methyre} Athyrea {illeg} Isis μυριώνυμος She was † painted with many paps about her body & a tower upon her head & a drum in her hand & little animals standing upon her to signify that she is the earth which nourishes all things & beares animals & the buildings of cities & is round as a drum. For so the ancients interpreted these symbols as d[319] Lucretius, e[320] Macrobius f[321] Varro & g[322] Cicero n[323] Virgil & h[324] Servius & others therefore teach: & she was called b[325] Cthonia tiorestris & y[326] Orpheus & Diodorus & k[327] Plato inform us that Δημήτηρ Ceres was anciently created Τηρ Terra mater # < insertion from higher up f 26v > # And a[328] Tacitus tells us: Pars Suevorum et Isidi sacrificat. In commune Terram matrem colunt, Hertham dictam. And Servius l 8. Æn. v. 696 Isis autem Ægyptiorum lingua Terra est, quam Isin volunt esse Hanc Isin et alios dios ideo Ægyptij colunt quid deos reges habuisse dicuntur ♦ < insertion from higher up f 26v > ♦ & again l. 7 Æn v 136 where Virgil saith primamque deorum Tellurem. Servius adds Quia ipsa est mater deorum. < text from lower down f 26v resumes > And Pausanias in Atticis post medium: Tellus quam magnam Deam appellant. & b[329] Diodorus that Basilea the mother of Helius & Selena is the Magna Mater. < text from lower down f 26v resumes > She being therefore the globe of the earth it remains that the Element of the earth be understood by Osiris. ffor he is m[330] Pluto. # < insertion from higher up f 26v > # & Pluto is called Θεὸς Χθονίος; Deus terrestris by a[331] Euripides. & is by b[332] authors taken for the element of the earth out of which all things grow & into which they resolve So c[333] Cicero. Terrena autem vis omnis atque natura Diti patri dedicata est, qui Dis, ut apud Græcos Πλούτων, dicitur, quia et recidunt omnia in terras & oriantur e terris. Pluto therefore signifies the earth not as tis a globe or Planet but with respect to its dry parts which Cicero calls terras & to its Elemental operations of generating & corrupting all things as well minerals as animals & vegetables, & therefore he is painted with a key & subterranean riches are referred to him, & in the Chaldean Story of dividing the world between Iupiter Neptune & Pluto, by Neptune & Pluto d[334] the Gentiles understood the Elements of the Sea & Earth. ♦ < text from lower down f 26v resumes > < insertion from higher up f 26v > ♦ □ < insertion from higher up f 26v > □ And to fill up the quaternary number interpreted Iupiter & Iuno of the fire & air. So t[335] Empedocles

Τέσσαρα τῶν πάντων ριζώματα πρῶτον ἄκουε
Ζεὺς αἰθήρ; Ἡ' ρα τε φερεσβίος; ἦδ' Αἰδωνεύς
Νηστὶς θ' ἡ δακρύοις τέγγει κρουνῶμα βρότοιον.

Which v[336] Plutarch thus expounds: Iupiter he calls fiery heat & ether Iuno vital air, Aidoneus or Pluto earth & Nestis the fountains of seed & water in humane bodies. Isis being therefore the whole globe of the four elements & Osiris only the element of the earth it thence came to pass that the magna Deûm mater was worshipped much more generally then Pluto, all nations having her in great honour. ffor by her they often

understand not only this elementary globe but the whole system of all the Planets calling her soul the soul of the world. And accordingly Orpheus takes Rhea for the ♀ < insertion from f 27v > ♀ for the whole Chaos.

[337] Μητηρ μὲν τε θεῶν ἢ δὲ θνητῶν ἀνθρώπων.
(Εκ σου γὰρ καὶ γαῖα, καὶ οὐρανὸς ἔϋρϋς ὑπερθεν,
Καὶ ρόντος, πνοιταί τε) φιλόδρομε, ἀερόμορφε.

O mother of the Gods & of mortal men (for out of thee came the earth & broad heaven above & the sea & winds) thou most swiftly moved & air-like Goddess. And in like manner Apollonius^[338] takes the magna mater for the mother of all the natural Gods the fiery stars the aery winds the watry seas & dry earth. She was called therefore the mother of the Gods to signify that she is the Chaos of the 4 Elements out of which all the natural Gods the stars & 4 Elements were formed < text from higher up f 26v resumes > < text from lower down f 26v resumes > The significations of Osiris & Isis being thus determined there is no difficulty in the rest of the Gods. There were ^{f[339]} at first but 8 Gods constituted by Mercury. These I take to be the seven Planets & earth. The four elements being afterwards added made up 12. And the first 8 Herodotus reckons Pan Hercules & Latona: which as we shal shew are the planets Mars & Venus: & no doubt Iupiter Hammon & Isis & Orus & Bubaste that is **{illeg}** Pan Iupiter & the Earth & Sun & Moon were of the same number. ♀ fol. seq. < insertion from f 27v > ♀ Xenocrates,^[340] saith Clemens, Alexandrinus, intimated that the seven Gods were Planets & the eighth the world which consisteth of all these. And ^{b[341]} Diodorus discoursing of the principal Gods of the Egyptians, those which he saith they account celestial & sempiternal he names Osiris & Isis in the first place as the greatest of all, & then adds Iupiter & the four elements by the names of Vulcan, Minerva, Oceanus & Ceres telling us that by Minerva they understand the air & by Oceanus the river Nile, for it seems out of hatred to Typhon they would not worship the sea. ffor the element of the Earth he puts Ceres that is Isis instead of Osiris which was an easy mistake < text from higher up f 26v resumes > < text from lower down f 26v resumes > Yet because Osiris was drowned in the river Nile the Egyptians understand also by him that river, not all the watery element but that river only,^[342] < insertion from f 27v > < text from f 26v resumes > < text from f 27r resumes >

<28r>

In the seven years of plenty Ioseph laid up the cor{n} in the cities of Egypt, the corn of the feild which was round about{t} every city laid he up in the same. And therefore the cities of Egypt being in those days the places in which the Egyptians inned their harvest{s} they must have been almost as close together as our villages & by consequence as numerous & small as the ancient cities of Syria & δήμοι of Greece. These cities were at first free absolute & independent like the first cities of other nations but in time of common danger united in common Councils for their safety like the cities of Greece & set up captains over their armies which in time became absolute kings ffor the common councils of the Greek cities were set up in imitation of those set up before in Ægypt & the remains of such councils continued in several parts of Ægypt till the days of Herodotus. The Oracle, saith he, at Dodona — — — — — Iews. They seem to have laid the foundation of the Nomi or Provinces into which Ægypt was divided & by consequence to have equalled them in number. At least to have equalled the number of ancient & magnificent Temples, & cities.

The multitude of greate cities in Egypt is another argument of the multitude of their kingdoms in the beginning, it being a general rule that those cities grew greatest which pre{sided} over the largest territories. And another argument thereof is the diversity of {the} religions of Egypt. ffor Herodotus tells us they worshipped not the same Gods except Osiris & Isis. In the rest of their Gods they were divided. † < insertion from lower down f 28r > † Every Temple had its territory of worshippers & its proper God & religion. < text from higher up f 28r resumes > One Nomus worshipped one God, another worshipped another & their several Gods had several modes of worship. Neare Thebes & the Lake Mœris the Crocodile was accounted sacred, in other places it was persecuted as hostile & prophane. The Mendesians in their Temple worshipped a Goat & the God Pan & sacrificed Rams & on the contrary the Thebans & Ammonians in theirs worshipped Rams & sacrificed Goats. In Pampreni the people of the subordinate cities celebrated the festival of Mars with a formal fight with clubs. In Busiris the people at the feast of that Nomus after they had sacrificed beat themselves & some cut their foreheads with swords. In Sais they celebrated the feast with illuminations all the night. In Bubastis they went to the feast with piping & singing & clapping of hands & reviling the cities through which they passed. In Heliopolis & Buti they only sacrificed

Of this diversity of religions Plutarch gives us this reason.

From this multiplicity of councils & Temples arose a great variety of religions in Egypt. ffor Herodotus tells us that the Egypt{ians} worshipped not the same Gods except Osiris & Isis. In the rest of their Gods they were divided. Every Temple was dedicated to its own God & had its territory of worshippers & proper way of worship. — — — — — In Heliopolis & Buti they only sacrificed

Plutarch tells us of several conjectures about the occasion of this variety. Some say saith he that Osiris divided his army into certain {tr}oops & companies — — till the Romans to quiet them fell upon them both. Thus he

All this confirms that there was such a diversity of religions as we speak of. But the occasion of it was doubtless the same as in the neighbouring countries. In the Assyrian Monarchy the several nations had their several Gods. 2 King. 17. But this diversity arose from the diversity of Kingdoms before the Assyrians conquered <29r> ffor every kingdom had its own god & trus{ted} in th{is} God for its defence against the Gods of the neighbouring kingdoms round about as we shewed above untill first some of them conquered the rest & then the Assyrians conquered the conquerors. So then Egypt was at first divided into as many kingdoms as there remained religions in later ages.

Artaphanus tells us that Palmanothes — — — — & displacing their kings at pleasure untill the land became divided into the Nomi & Temples were first erected in the head cities, that is untill the lesser polities combined into the greater of the Nomi by erecting common councils with Temples & Festivals as the Greeks after their example did in Attica in the reign of Theseus. He seems to tell us also that the Egyptians ascribed this regulation of the government to him whom they accounted the author of their arts & sacred rites & letters & whom their Priests honoured by the name of Mercury, that is to Thoth who reigned in Egypt soon after the days of Osiris & Isis. And indeed this Mercury seems to have laid the foundation of these things by inventing the figures of the Gods, & teaching the Egyptians how to mark out the ways between their cities with heaps of stones & to trade with one another. Bu{t} yet the sacrificing to Mercuries Gods & erecting Temples to them seems to be of a later date

[1] Lesbius lib. de Orig. Italiæ & Tyrrhenorum.

[2] a Serv. Æn lib 1 v.292 Ovid Marob. Saturn. l 1. c. 9. Ovid. Fast lib 1. v. 140 & l. 6 v. 308.

[3] a Apud Euseb. Præp. Evang. l. 3. c. 4.

[4] Ænid. l 4. vers. 200.

[5] Sil. lib. 3.

[6] Hest. apud Iosephum Antiq. l. 1. c. 5.

[7] a lib. 1. de Claud. Stilic.

[8] † Isid. l. 14 Orig{i{n}.} c. 3.

[9] Colophonius apud Athenæum l. 12

[10] a lib. 1. c 26.

[11] e Vossius de Orig. Idolo. l. 2. c. 57. p. 622.

[12] Strabo. l 15. p 732, 733

[13]

And Theodoret. l. 5. Hist. eccl. c. 39. The temples consecrated to fire are by the Persians called Pyræa. ffor they account fire to be God. And Lucian (in Iove Tragado) that thePersians sacrifice to fire.

And Suidas, that Heraclitus ruined the cities & overthrew the Pyræa of the Persians.

[14] Clemens in Protreptice p 43

[15] a Diod. l. 1. p. 84. Edit Hanoviæ 1604.

[16] b in Melpom{illeg}

[17] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[18] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[19] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[20] Rubruq. cap. 3 Plancarp. cap. 3

[21] t Vide Rog. Ian. reserat. p. 69, 72. & in nuptijs p 85, 474.

[22] v Vide Vossium Orig. Idol. l. 2. c 64.

[23] b apud Euseb. Prep. Evang. l. 6. c. 10 p 274d & 275a.

[24] c ib.

[25] a Diodor. l. 4. p. 336.

[26] b lib. 17

[27] a Oratione de Haruspicum responsis

[28] c lib. 2

[29] d in Vespis

[30] b in Melpomene

[31] a See above

[32] b Quintus Curtius l. 3. p. Alexander ab Alexandro l. 1. c. 37. Ammian. Marcellin lib. 23, p.

[33] a Plin. l. 18. c. 2

[34] b Homerus in Hymno

[35] c apud Natalem Comit. l. 8. c. 19

[36] d Fast. l. 3. prope finem.

[37] a See Schedius de Dijs Germanis cap 30. & Natalis Comes

[38] † Vide Droughteium in Analectis sacris ad Gen XIV.20, [a Clerico citatis p. 9.] et Goodwini Arch. Attic. l. 2. c. 9. p. 59, 60. Euseb. Præp. Evang. l. 4. c. 16. p. 159. Macrob. Saturn. l. 3. c. 1 Clemens Alexand. Strom. l. 1. p. 349a Dionys Halicarn. l. 1 p 8, 18. Diodor l. 4 p 228.

[39] Dionys. Halyc. l. 2. Antiq

[40] Florus cap. 2

[41] Plutarch in Numa.

[42] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[43] b. Nat. Hist. l. 28 c. 1.

[44] Clemens Strom l. 5. p 582

[45] Seneca Ep. 90

[46] a Euseb. Præp. Evang. l. 1. c. 6. & c 9. & l. 3. c. 4

[47] b Wisdom c. 13. v. 1, 2

[48] b Iob. 31.26.

[49] d Cicero de Nat. Deor. lib. 3.

[50] a in Medea

[51] b apud Natal. Com. l. 8. c. 19

[52] c supra.

[53] See the back side

[54] p Pausan. in Corinth.

[55] g Nysæus erat nomen Bacchus ab urbe Nysa ubi educatum ferunt. Diodorus l. 1. p. 23.d.

[56] a Apud Macrobius Saturn. l. 1. c. 13

[57] b Macrob. Saturn. l. 1 c. 23

[58] d Diodor. l. 1. p. 26.a

[59] f Ovid. Fast l 5. u 91 et sequ.

[60] e in Messenacis prope finem.

[61] a in varia historia

[62] Adad Assyrijs erat Deus **{illeg}**. Macrob Saturn. l 1. c 2

[63] Herod l Lucian in Dea Syria.

[64] a Plato in Phædra

[65] † read Chamus

[66] 1

The history of the first ages couched in that of the 12 Gods.

[67] 2

The 12 Gods the ancestors of the Egyptians first worshipped in Egypt.

[68] a lib. 1. p. 9.d.

[69] Herod. l. 2

[70] Lucian. in Dea Syria.

[71] Diodor lib. 1

[72] Diodorus l. 1

[73] 4

The 12 Gods lived in the times next after the flood, represented by the 4 ages of gold silver brass & iron.

[74] 5

Saturn & 4 Jupiter who reined in the golden & silver <13r> ages are Noah & Cham, & that the wars in the brazen age were between the sons of Ham.

[75] Nahum 3.8 Ezek. 10.15. Ier 46.35.

[76] a Vide Bochart Geogr. l. 1. c. 1

[77] b Steph

[78] 6

The difference between the theology of the Egyptians Chaldeans & Assyrians.

[79] in Chron. Can. p. 14.

[80] b Clement. Alexand admonit ad Gent. p. 9. Dionysius in Cosmographia apud Nattal. Com. l. 5. c. 13.

[81] c Strom l 1 p 348.

[82] d. Horat. carm. l. 2. Ode 19.

[83] a

[84] a Supra Ninum a quo Semiramis secundum quosdam creditur procreata nihil præclarum in libris relatam est. Macrobius Somn. Scip. l 2. c. 10. Principio rerum gentium nationumque imperium penes reges erat, – Fines imperij tueri magis quam proferre mox erat. Intra suam cuique patriam regna finiebantur. Primus omnium Ninus – intulit bella finitimis et rudes adhuc ad resistendum populos terminos, usque Libyæ perdomuit. Iustin. l. 1. Omnes propemodum tam apud Græcos quam apud Latinos studiosi ad scribendum viri qui res gestas regnorum populorumque ob diuturnam memoriam verbis propagaverunt, initium scribendi a Nino Beli filio rege Assyriorum fecere: qui cum opinione cæca mundi originem, creaturamque hominum sine initio credi velint, cœpisse tamen ab hoc regna bellaque definiunt. Oros. l. 1. c. 1. Et postea: Omnes historiæ antiquæ a Nino incipiunt omnes Romanæ a Proca exordiuntur. Oros. l 2. 2. Primus Assyriorum rex Ninus Beli filius condidit civitatem Ninum. Euseb. Chron. Urbem Ninum Ninus in Aturia condidit. Strabo lib. 16. initio. Primus inter eos quorum historiæ memoriam

propagarunt Ninus Assyriorum rex res magnas peregit. Diodor. l. 2. p. 90 et urbem Ninum condidit. ib p 92. – jam inde a Nino Beli progenie si tamen Ninus regnare primus, ut autumat superiorum profanitas. Ferme apud vos ultra stilus non solet. Tertul. de Pallio p. 133.a

[85] d in Cæsaribus p. 11.

[86] e apud Euseb. Prep. Evang. l. 9. c. 17.

[87] 7

That Chus is Hercules.

[88] 7

That Chus is Hercules

[89] a lib. 2

[90] a lib. 2

[91] † For so the Phrygians pronounced it in Iou-piter, Iovis.

[92] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[93] Apud Euseb. Præp. Evang. l. 9

[94] b in voce Θουρας

[95] c Fab. 274

[96] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[97] d l 3 cont. Iul.

[98] e Messeniæ p. 261.

[99] 8

That Hercules Mars, Belus, Moloch, Bacchus, Pan are but several names of one & the same God Chus.

[100] a lib. 1 Saturn c. 12.

[101] b. lib. de mundo.

[102] c. Poet. Astron.

[103] d. Nat. Hist. l. 2. c 8

[104] e in Isagoge

[105] f Herodot. l. 3

[106] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[107] g Legat. pro Christ

- [108] r Iliad. e.
- [109] h Chronici Saxonici lib. 1. c 37.
- [110] k Kircher Prod. Copt. c. 5. p. 147 & alibi. Bochart Geog. p. 67
- [111] d 2 Maccab. 4.18, 19.
- [112] a Hesychius.
- [113] e Saturn. lib. 1. c 19
- [114] x l. 7. c. 56.
- [115] f Phurn de nat. deor. in Baccho.
- [116] f Phurn de nat. deor. in Baccho.
- [117] f Apud Athenæum.
- [118] Iovem et Semelem fæminam Græcam juxta Poetas, Orphei commentum secutos: Ammonem et Amaltheam juxta Thymætē Orphei contemporaneum **{illeg}** Diodor l. 1 p. 20c et lib. 3. p. 202, 203 & 204.
- [119] t. Orpheus in hymnis. Cic. de Nat deor. l. 3.
- [120] x. Lucianus in concil. Deor. et Sidonius Antipater: Ἀμφότεροι Θηβηθε, καὶ ἀμφότεροι πολεμιστὰι, Ambo Thebani, metuendique hostibus ambo.
- [121] v Natalis Comes l. 4 c. 5. Diodorus l. 3. p 203.a
- [122] z Iulian. Imp. Orat. 7. p 411
- [123] p Phurnutus de nat. Deor. in Baccho
- [124] p Phurnutus de nat. Deor. in Baccho
- [125] h Herod. l. 2
- [126] i Diodor. l. 1. p. 16.a.
- [127] d Apud Anonymum de incredibilibus Fab. 11.
- [128] k Epimenides Aristippus & alij apud Natalem Comitem l. 5. c. 6.
- [129] l Phurnutus de nat. Deor. in Paus Theocritus in Thyrside
- [130] x Pausanias in Atticis
- [131] m Lucian.
- [132] n Catullus in Argonaut.
- [133] o Natalis Comes l 5. c 8.

[134] g

That Misraim is Osyris.

[135] a Diodor l. 1. p. 14.a

[136] g ib. p. 24a

[137] b Diodor. l. 1. p. 13c. d. & p. 22.a. & p 24a

[138] b Diodor. l. 1. p. 13c. d. & p. 22.a. & p 24a

[139] a lib 2.

[140] b lib. 1. p. 13.b

[141] b ib.

[142] b ib.

[143] c apud Euseb. Pr. Ev. l. 1. c 10

[144] p. 2 Reg. 19.24. Ioh. 19.6. Mich. 7.12 Suidas in Χᾶμ.

[145] c Plin. l. 5. c. 9

[146] d Diodorus l. 1 p. 11.a.

[147] f. Hesych. et Suidas in {Συρ.}

[148] a in Iside

[149] 10

Osiris, Apis, Epephus Serapis, Pluto Menes, Menætius Hyperion the same man.

[150] a Diodor lib. 1 pag **{illeg}**

[151] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[152] b Ælian. Hist. animal. c 10

[153] c Diodor. l. 1. pag. 84

[154] d Vide Marsham Chron. sec. 1.

[155] e Syncel. p. 91

[156] f Diodor. l. 1

[157] g

[158] h Euseb. Prep Ev l. 1. p. 32

[159] k Syncel. p. 59

[160] a Euseb. Pr. Ev. l. 3. c. 12. p. 116.

[161] b Plutarch. Isid p. 371.

[162] c

[163] d Chron lib. 1

[164] e

[165] f

[166] g p 61

[167] h apud Euseb Præp. Evang. l. 4 c. 23.

[168] k Apud Iulianum Imp. Orat. 4. pag. 254 edit. Paris. 1630.\$

[169] l. Ib.

[170] b Saturn. l. 1 c. 20.

[171] Tertul. ad Nationes l. 2. p. 71

[172] g Apolog. p. 17.b.

[173] a Min. Fel. p 59

[174] b Eu. Chron. l. 1. qv.

[175] c Apud Menetreium in symbolica Dianæ Ephesiæ statua

[176] e in Iside

[177] a Horat. lib 2 Carm. Ode 14

[178] 11

That Phut is Typhon, Python Typhoeus Briareus Enceladus, Neptunus, & that Pathros is Orus.

[179] d in Iside

[180] e in Pythia prima

[181] f cap. 152

[182] g lib. 1.

[183] m Ovid. Metam. l. 1

[184] h vers 141

[185] p apud Photium

[186] q de Satatione

[187] i Apollodor l 1 c. 7.

[188] b Æn. 6.

[189] a Homer. Iλ. ε

[190] c in Neptuno

[191] d Hyginus. Fab. 28. Homer. Iλ. ε

[192] i Apollodor l 1 c. 7.

[193] e Agellius l. 15 noct. Att. c. 21. & Tzetzes Chil. 2. Hist. 51. Et Phurnutus de nat. deor. in Neptuno.

[194] k Plut. in Isid

[195] p Vide etiam Herod. l. 2. et Clem. Alexandr. Strom. 5.

[196] q Diodor. l 1. p

[197] r in Mepomene

[198] Ode 4

[199] a De Animal. l. xv.

[200] 12

Quod Phut sit etiam Anteus et Atlas et Astræus et Athames

[201] a Plinus l. 5. c. 1 & Plutarch. in Sertorio.

[202] a Plinus l. 5. c. 1 & Plutarch. in Sertorio.

[203] b Phurnutus de nat Deor. in Atlante.

[204] d in apparatu suo biblico.

[205] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[206] e Antiq. l. 1 c. 7

[207] f De locis

[208] g Originum lib. 9. cap. 2.

[209] o lib: 5. c. 1

[210] h Diodorus infra

[211] i Zezes histor. l quintæ Chil. & Natalis comes l. 4 c. 7.

[212] a lib. 3.

[213] b Eratost Cyren. in Catasterismis.

[214] k Diodorus

[215] p

[216] k Diodorus

[217] k Diodorus

[218] l Metam. l. 9. Fab. 3

[219] n Plutarch. in Sertorio et Strabo lib. 17.

[220] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[221] a lib. 1. p. 4

[222] b ib. p. 64.

[223] d lib. 1. Hieroglyph. 21.

[224] in 1 Odyss.

[225] p Diodor. l. 3. p. 183

[226] 13

Quod Canaan sit Vulcanus

[227] a Hesiod. Homer. ιλ. ε.

[228] p Diodor. lib 1. pag. 13.a

[229] p Diodor. lib 1. pag. 13.a

[230] a De nat. Deor lib. 3. Diog. Proæmio

[231] b Suidas in Ἡφαιστος. Manetho apud Syncellum. Diodor l. 4. p. 13.a. Palæph. {4}

[232] c Huet. p. 71

[233] d Diodor l. 1. p 19.b & p. 23.c

[234] e Suidas in Ἡφαιστος. Euseb. Chron. l. 1 græce. Palæphatus supra.

[235] f Albricus de Deorum imaginibus in Vulcano.

[236] e Suidas in Ἡφαιστος. Euseb. Chron. l. 1 græce. Palæphatus supra.

[237] a Diodorus l. Hyginus fab. 233. Lucian de Dea Syria. Athenas. in Legat.

[238] b Plutarch in Amatorio prope initium. Græcus Arati interpres ubi agit de signo Piscium. Diodorus ni fallor.

[239] c Antipater Tarcensis Stoicus περὶ δεισι δαίμονίας. lib. 4. apud Vossius in Idololat. l. 1. c. 23. Athenæus lib. 8. Iumanus. Iustinus in compendio

- [240] d Græcus Arati interpres ubi agit de signo piscium. Diodor alicubi
- [241] a Diodorus l. Hyginus fab. 233. Lucian de Dea Syria. Athenas. in Legat.
- [242] b Plutarch in Amatorio prope initium. Græcus Arati interpres ubi agit de signo Piscium. Diodorus ni fallor.
- [243] g Iud. 2.13 compared with Iud. 10.6 & 1 King. 11.2.
- [244] k Sanchoniatho
- [245] v Hesych. et Etymolog. magn.
- [246] a in Apolloget. p. 26
- [247] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*
- [248] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*
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- [250] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*
- [251] p Clem. Alexandr. in Protrepto.
- [252] q Xenophon Anab.
- [253] r Artemidorus l. 1 Oneiocr. Vide etiam Diodorum et alios apud Schedium de Dijs Germ. Syngr. 1. c 9.
- [254] t Hesych.
- [255] y in Corinthiacis.
- [256] t Hesych.
- [257] q Iustinus l. 18. c. 3.
- [258] a. Sanchoniatho.
- [259] t Gentiles apud Augustinum De Civit. Dei l. 4. c. 10.
- [260] b Plutarch: in Amatorio prope initium.
- [261] 16
Quod Prometheus et Epimetheus sint Chanaan et Chus.
- [262] d Phornutus de natur. Deor.
- [263] e
- [264] a Æschylus.
- [265] s Diodorus l. 1. p. 13a

[266] t Sanchoniatho

[267] v Diog. Laert. proæmio.

[268] y Æschylus in Prometheo, p. 22. edit. H. Steph.

[269] b Menander apud Natalem Com. l 4. c. 6

[270] p Pausanias Hesiod. Theogon. v. {illeg}

[271] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*

[272] d Apollod l. 1. c. 2.

[273] e Diodor.

[274] t in Oedipo Coloneo

[275] a lib 1. pag. 16.

[276] a lib 1. pag. 16.

[277] e in ἀτλαντικᾷ

[278] f

[279] g l. 15. p. 689.

[280] h l. 1. p. 32.d.

[281] k. Geogr, l. 1. p. 3, b & p 32, 33, 34, et 35.

[282] a Ovid. Fast. l. 5.

[283] Atlantij apud Diodor l. 3 . p et Euseb Præp. l. 2. c. 2. p. 58.

[284] 15

Quod Ilus Dagon et Betylus sint Chus Misraim et Chanaan quodque hi & Phut sint Titanes ex mare Titan et quod Elohim Diossum et Dij Labiri sint filij Chus.

[285] a Iud 16.23.

[286] b Gen. 10.14

[287] c Sanchoniath

[288] t Diodorus l. 3 p 190. 133B.

[289] c. Constantinus Porphyrogennetus de administr. Rom Imp. Cedrenus in Chron. & alij

[290] a in Panoplia & Chatechesi Saracenorum

[291] in Chronicis

- [292] c Euseb. Præp. Evangel. l. 1. p 36 & 39? Sanchon apud Eus. ib l. 1. c. 10
- [293] g Sanchoniatho apud Euseb. ib.
- [294] a Apud Photium
- [295] b apud Euseb. Præp. Ev. l. 2 c. 2. p. 60.c.
- [296] c Pherecides & Acusilaus apud Strabonem l. 10. p. 472.D
- [297] d Scholiastes Apollonij Rodij.
- [298] e Herod. l. 3.
- [299] a Pausan. Eliac.
- [300] b et Arcad
- [301] a in Dea Syria.
- [302] 1
The history of the first ages couched in that of the 12 Gods
- [303] 2
The 12 Gods were the ancestors of the Egyptians.
- [304] 3
The 12 Gods seated in the seven Planets the earth & four Elements
- [305] g Apud Clement. Alex. adm. de Gent p 44.a.
- [306] Apud Euseb. Præp. Evang. l. 1. c. 9.
- [307] Præp. Evang. l. 3. c. 4
- [308] a Præp. Evang. l. 1. c. 9.
- [309] b Præp. Evang. l. 3 c. 4
- [310] c In Timæo, & apud Macrob. Satur. l. 1. c. 23.
- [311] v Diodor. l 1. p. 11d & p 18.
- [312] d Vide Schedium de Dijs Germanis syngr. 4. c. 3.
- [313] Herod. l. 2
- [314] q Euseb. l. 3. Præp. Evang. cap. 2. Diodorus lib. 1. p. 12.c. Augustinus de Civit. Dei l. 7. c. 16.
- [315] r Diodor ib.
- [316] g Phurnutus de Nat. deor. in Minerva.
- [317] r Vide Sybolicam Dianæ Ephesiæ statuam a Menetreio editam.

- [318] v Apuleij Metam. l 11. p. 378. Lucret. lib. 2 circa medium. Natal. Com l 5. c 14. Marsham. secul. 9, Titus de Matre Deum.
- [319] d lib. 2. circa medium.
- [320] e Saturn. l. 1 c 20 21
- [321] f Apud Augustinum de Civit Dei l. 7. c 24
- [322] g in primo de Nat. Deor.
- [323] n Æn. 10 vers. 253.
- [324] h Servius in 3 Æn. vers 113 & 10 Æn vers 253.
- [325] b. Pausanias in Corinth. prope finem. Ælian. de Hist. Animal. l. 11. c. 12.
- [326] y Orpheus apud Diodorum l. 1 p. 12.a
- [327] k in Cratylo & apud Ciceroni l 2 de Nat. Deor
- [328] a lib. de mor. Germ.
- [329] b l. 3. p 190
- [330] m. Vide sect. 10 capitis hujus.
- [331] a in Phœnissis
- [332] b Natalis Comes lib. 2. c. 9. D. Augustin de Civit. Dei l. 4 c. 10. ex mente Gentilium.
- [333] c lib 2 de Nat. Deor.
- [334] d Augustin. supra.
- [335] t Apud Plutarchum lib. 1 de placit. Philos. c. 3 & Laertium lib. 8
- [336] v Plutarch. ib.
- [337] Orph. in hymnis.
- [338] lib. 1. Vide de his Natal. Com. l. 9. c. 5
- [339] f Herod. l. 2
- [340] a Admonitio ad Gent. p. 44.a
- [341] b lib. 1 p. 11 et 12.
- [342] k Vide Natal Com. p. 961
- [343] d lib. 2. circa medium.
- [344] e Saturn. l. 1 c 20 21

[345] f Apud Augustinum de Civit Dei l. 7. c 24

[346] g in primo de Nat. Deor.
