

**Ploutarchou Peri Isidos kai Osiridos = Plutarchi de Iside et Osiride liber: Graece et Anglice / Graeca recensuit, emendavit, commentario auxit, versionem novam Anglicanam adjecit Samuel Squire ... Accesserunt Xylandri, Baxteri, Bentleii, Marklandi conjecturae et emendationes.**

### **Contributors**

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Xylandri.  
Baxteri.  
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PLUTARCH



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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE NOTES

1952-53

BY

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AND

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LECTURE NOTES

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ΠΛΟΥΤΑΡΧΟΥ

ΠΕΡΙ

ΙΣΙΔΟΣ ἔ ΟΣΙΡΙΔΟΣ.

PLUTARCHI

DE

ISIDE et OSIRIDE

LIBER:

GRAECE et ANGLICE.

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

SAMUEL SQUIRE A.M.

*Archidiaconus Bathoniensis.*

ACCESSERUNT

*Xylandri, Baxteri, Bentleii, Marklandi*

CONJECTURAE et EMENDATIONES.

CANTABRIGIAE

TYPIS ACADEMICIS.

LECTORI CANDIDO

S. A. L. U. T. E. M.

ECCE tibi, Lector, in manus uado lau-  
dabilissimum istum P. J. B. de Labe et  
Ovide Libellum: laudabilissimum uero dico,  
quia sapius in hoc uisio memoratur Auctor  
quam in ceteris quibusdam opusculis egre-  
gus licet, omnigenaque eruditionis testis-  
simis. Sive enim in Mythologia, sive Fabulalque  
Antiquorum mirandas sane compositionis et  
prodigiolarum explicatio, sive in Hi-  
storiae veteris sive in ad Philosophiam  
normam exigit, ab Aegyptio Genitum  
testis, ad Religionis deique instituta com-  
ponere, M. U. E. I. sive Opus, Liber aut uul-  
gatum, sive Aegyptiorum, sive totumque in Natio-  
num antiquissimum Migrationibus, Mori-  
bus, Legibus, Regibus et Dynastiis investiga-  
dis, condensis et digerendis ueteris — legas  
Herodotum, Diochori uerba ad tantam uoces  
et appendas, haud tamen satis officio facies tuo,  
in hunc uos, etiam Tractatum diligenti et  
curioso oculo perlegere. Ut uerbo dicam, Re-  
ligionis Aegyptiacae hic conuertitur Reliquiae,



# LECTORI CANDIDO

SALUTEM.

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



referato hoc Monumento patefcunt undequaque collecta veteris Historiae fragmenta, Rituum et Ceremoniarum fapientiffimae Gentis difiecta membra Aromatibus quafi et Bitumine delibuta, condita, et in fecula fervata.

Ne mireris igitur, *Lector*, ex ceteris *Plutarchi* Opusculis hunc me praecipue felegiffe Librum, ut novam ejus Editionem adornarem. Te enim appello, qui in hac Palaeftra jam defudasti, quot quantafque moleftias in hoc opere perlegendo subiifti? Saepe, fcio, ex prava Interpunctione ftomachatus es; faepe etiam incautum fefellit Verfio: quoties ex plurimis illis Mendis, quae ad unamquamque ferme occurrebant periodum, tibi mora injecta fuit? Quot demum locos inexplicabiles prorfus, nullaque industria pervincendos aegro animo relinquere coactus es? Haud igitur ingratum fore et injucundum fpero et confido, fi labores hosce in posterum tibi minuam, Librumque utiliffimum de novo edendo parabiliorem fimul, et intellectu faciliorem et Tibi et Omnibus praebeam.

“Optarem quidem, inquit eruditiffimus ille *Fabricius*, (*Bibl. Graec. Vol. 3.*) “ut plura ex  
“praeclaris *Plutarchi* monumentis feperatim  
“ex-

## AD LECTOREM.

“extarent excusa in Juvenum usus, neque vo-  
“luminum magnitudine fieret, ut Scholis om-  
“nibus, et Juvenum fere Museis exulet” opti-  
mus Philosophus. Parere igitur tanti viri sive  
consilio sive voto ipse olim institueram dum  
in Academia versarer, dumque Res et Occasio  
fineret. Sed hic dies alios mores adfert, aliam-  
que vitam postulat; terret etiam *Librorum*  
*MStorum* inopia et defectus; neque minus hor-  
ret refugitque animus varia incommoda, sub  
quibus laborant et obruuntur haec Studia.  
Quod autem potui in hoc negotio efficere pub-  
lici juris jam facio, veniam facile impetraturus  
si bonarum Litterarum promovendarum stu-  
dium et voluntas vires nonnunquam superent,  
si tantae molis impar ausis aliquando excidam.  
Quod itaque a me in hoc opere edendo  
praestitum sit, amice Lector, paucis jam acci-  
pe: *Textum* quidem *Libri* ad vulgatam *Edi-  
tionem Francofurtensem* dedi, nisi ubi menda  
egregia et manifesta novam *Lectionem* plane  
efflagitarent; collatis vero utcunque *Codd.*  
*antiq. impressis prim. Aldin. et utroque Basi-  
liensi*, variantibusque *Lectionibus*, quas ex *MSto*  
*Petavii* olim excerptas, ad calcem *Editio-  
nis* suae reposuit *Xylander* — *Novam* ferme

## EPISTOLA

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

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

## A D L E C T O R E M.

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

Dabam e Coll. Sti *Johan.*

*Cantabr.* 10 Cal. Julii

1744.

## E R R A T A.

P. 2. V. 6. ἰσχύρον, lege ἰσχυρὸν.

P. 4. 2<sup>da</sup> col. Not. lin. ult. *accuratissimam*, lege *accuratissimum*.

P. 6. Not. 5. *nunquam*, lege *nusquam*.

P. 8. V. ult. παραλάβη· dele *interpunctionem*.

P. 11. Not. 5. *lanugo-netur*. lege *lanugo netur* :

P. 13. Not. 1. col. 2<sup>da</sup>. ΙΕΡΕΥΣΙ, lege ΙΕΡΕΙΣ.

P. 18. Not. 8. *satyrorum*, lege *satyrarum*.

P. 23. Not. 5. *Diaspolitanum*, lege *Diospolitanum*.

P. 85. Not. 5. Quae post *Ῥάδας*, ex *Josepho* observata, leguntur, delenda sunt.

P. 97. V. 3. lege ἐλεγχομένην· amoto colo.

P. 117. lin. penult. Ἀρειμένι⊙, lege Ἀρειμάνι⊙.

P. 128. Not. col. 1. lin. 3. post *extat*, add. *Hist. Animal*.

P. 142. lin. antepenult. lege ποιότητι⊙· amoto colo.

P. 154. Not. 3. V. antepenult. lege *Theophrastus Paracelsus*.

P. 168. Not. 5. ΔΕΙΞΑΙ *legas*, lege ΔΕΙΞΑΙ ΤΗΝ *legas*.

P. 176. Not. 5. *expeētanda*, lege *expeētandi*.



# ΠΛΟΥΤΑΡΧΟΥ

ΠΕΡΙ

## ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ.

α. ΠΑΝΤΑ μὲν, <sup>2</sup> ὧ Κλέα, δεῖ τὰ γὰρ τὰ  
τὰς νῦν ἔχοντας αἰτεῖσθαι ὡς τῶν θεῶν,  
μάλιστα ἢ τὸ πρὸς αὐτῶν ἐπισήμης, ὅσον ἐφικτόν  
ἔστιν ἀνθρώποις, μελιόνηες, εὐχόμεθα τυγχάνειν

### ADNOTATIONES & EMENDATIONES

In PLUTARCHI ISIDEM et OSIRIDEM.

<sup>1</sup> Titulus hujus libri, uti extat in catalogo Operum *Plutarchi*, quem in amici gratiam composuit *Lamprias* filius, sic legitur, (N<sup>o</sup> 116.) ΠΕΡΙ ΤΟΥ ΚΑΤ' ΙΣΙΝ ΛΟΓΟΥ ΚΑΙ ΣΑΡΑΠΗΝ, vid. *Fabric. Biblioth. Graec.* vol. 3. pag. 339. Vnde autem oritur haec inscribendi diversitas sive a Librariorum incuria, quod saepe fit, et quod postea revera factum fuisse videbimus in ipsis his verbis, sive ab ipsius *Lampriae* manu, dictu est difficile. Scio quidem secundum mentem *Chaeronensis* Philosophi eundem prorsus esse *Sarapin* cum *Osiride* nostro; non est vero hanc ob causam quare a praesenti lectione, quam omnes Edd. constanter exhibent, temere discedamus. Quum enim antiquior

multo notiorque fuerit *Osiris* quam *Sarapis* iste; (cujus quippe imaginem, si *Montesaulconio* *Antiq. explicat.* T. 2. P. 2. c. 10. credendum est, apud vetustissimas aegyptiacae gentis Deorum Tabulas nunquam videre est.) Quumque Fabula quam explicare aggredditur auctor *de Iside et Osiride* tota sit, de illo altero autem ne verbum quidem, nisi ὡς περ ἐν παρέρῳ, proferrat; nullum possit esse dubium quin praesens ἐπιγραφή ad *Plutarchi* mentem quam maxime sit accommodata. Ab *Eusebio* etiam, quod jam occurrit, (in libris de *Praep. Evang.* Ed. Paris. pagg. 91. et 186.) bis laudatur hic tractatus sub titulo τῆς λόγῳ περὶ τῶν κατ' Ισιν, ἢ τῶν Αἰγυπτίων Θεῶν. De ratione porro ac ordine quem in hoc

2 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

παρ' αὐτῶν ἐκείνων ὡς εἶθ' ἀνθρώπων λαβεῖν  
 μείζον, οὐ χαρίσασθαι θεῷ σεμνότερον ἀληθείας.  
 τὰ ἄλλα μὲν γὰρ ἀνθρώποις ὁ Θεὸς ὧν δέον<sup>1</sup>)  
 δίδωσιν,<sup>2</sup> ἐκ οἰκεία κεκλημηδύς ταῦτα ἢ χρώμε-  
 νος. εἰ γὰρ ἀργύρω ἢ χρυσῷ μακάριον τὸ θεῖον,  
 εἰδὲ βρονταῖς ἢ κεραυνοῖς ἰχθύρον, ἀλλὰ Ἰπσιμήν  
 ἢ φρονήσει. <sup>4</sup> ἢ τῆτο κάλλιπα πούτων Ὀμηρος  
 ὧν εἶρηκε, πρὶ θεῶν ἀναφθεγξάμεθα,

<sup>5</sup> Ἡ μὲν ἀμφοτέρωσιν ὁμὸν γένος ἢ δ' ἴα πάλην,  
<sup>6</sup> Ἀλλὰ Ζεὺς πρότερος γέρονει, ἢ πλείονα ἦδει,

libro compilando observavit Plutar-  
 chus, non necesse est ipse pluribus  
 dicam; tam apprime enim in eum  
 conveniunt quae in simili argumento  
 pertractando de seipso profert *Auctor*  
*de Dea Syria*, ut nequeam a me fa-  
 cile impetrare quin totum locum ob-  
 lectoris oculos sistam; ἰσορέοντι δέ μοι  
 — τὴν Θεὸν αὐτοὶ ἦν τινα δοκέουσι,  
 πολλοὶ λόγοι ἐλέγοντο, τῶν οἱ μὲν ἐροῖ,  
 οἱ δὲ ἐμφανέες, οἱ δὲ κάρτα μυθώδεις  
 ἢ ἄλλοι βάρβαροι, οἱ μὲν τοῖσι Ἑλ-  
 λησι ὁμολογέοντες, τὰς ἐγὼ πάντας μὲν  
 ἐρέω, δέχομαι δὲ εἰδαμᾶ. Jure enim  
 de *Plutarcho* observare licet, quod  
 inquirenti illi de *Iside et Osiride*,  
 quinam essent divi, multa dicebantur  
 quorum alia erant sacra, alia plana  
 et manifesta, alia admodum fabulosa,  
 alia barbara, alia cum Graecis con-  
 sentientia, quae quidem omnia in hoc  
 libro refert et recenset auctor, quamvis  
 omnia neutiquam adprobat.

<sup>2</sup> ὦ Κλία] Patet ex insequentibus

*Cleam* hanc illustrissimam fuisse foe-  
 minam, Ἀρχηγὸν quippe τῶν ἐν Δελ-  
 φοῖς Θυιάδων. Neque unicum hunc  
 librum nomini ejus inscripsit *Plu-  
 tarchus*, sed alterum quoque quem  
*de Mulierum virtutibus* composuit;  
 ex quo *Cleam* nostram et in libro-  
 rum lectione versatissimam fuisse, et  
 philosophiae deditam colligere est:  
 illius adeo nomen in *Historia Mulie-  
 rum philosopharum* merito recenset  
 doctissimus *Menagius*.

<sup>3</sup> ἐκ οἰκεία] Ceterae Edd. omnes,  
 unica excepta, οἰκεία praestant, abs-  
 que negante particula; quae tamen  
 particula abesse haudquaquam possit  
 summo sine sententiae dispendio. Sta-  
 tuit enim *Auctor*, sicut et alii Phi-  
 losophi qui rem Ethicam tractave-  
 rint, οἰκειότησα esse quandam inter  
 Deos et veritatem, (sive ut loqui a-  
 mat *Hierocles* (Ed. Lond. postrema  
 pag. 218.) ἀλήθεια ἢ ἀρετὴ εἰ μόνου  
 ἐστὶν ἐν ἀνθρώποις, ἀλλὰ ἢ ἐν θεοῖς τὰ  
 μέγιστα,)

σεμνοτέραν ἀπέφηνε τὴν ἔ Διὸς ὅ ἡγεμονίαν  
ἐπισήμης ἢ σοφίας, πρεσβυτέραν ἔσαν. οἶμα  
ἢ ἢ τῆ αἰωνία ζωῆς, ἡ ὁ Θεὸς εἴληχεν, δῦδαιμον  
εἶναι τὸ τῆ γνώσε μὴ παραπολιπεῖν τὰ γινόμε  
μα· τῆ ἢ γινώσκειν τὰ ὄντα, ἢ φρονεῖν ἀφαιρε  
θέντος, ἔ βίον ἀλλὰ χρόνον εἶναι τὴν ἀθανασίαν.

β. Διὸ Θεοῦ ὄρεξις ἐστὶν ἢ τῆ ἀληθείας  
μάλιςα ἢ τῆ πρὸ θεῶν ἔφεσις, ὡς περ ἰ ἀνά  
ληψιν ἱερῶν τὴν μάθησιν ἔχουσα ἢ τὴν ζήτησιν, ἀ  
γνείας τε πάσης ἢ νεωκορίας ἔργον ὀσιώτερον ἔχ

μίγισα,) non item inter cetera vitae  
bona, divitias puta et imperium —  
Quae tamen oppositio nulla omnino  
foret absque neg. particula; in Tex  
tum igitur eam haud haesitantem ac  
cepi, suffragantibus praesertim MS.  
P. et Ed. Basil. a *Xylandro* curata  
A. D. 1574. — Cl. autem *Marklandus*,  
cujus nomen in orbe litterato notius  
est quam ut meis praeconiis indigeat,  
hoc modo distinguendum putat —  
δίδωσιν \*\*\*\* οικεῖα κεκλημένος ταῦ  
τα etc. desunt enim, inquit vir longe  
doctissimus, nonnulla.

⁴ Καὶ τῆτο κάλλιςα] Forfan, ἔ  
τῆτο, κάλλιςον πάντων ὧν Ὁμηρος  
εἶρηκε περὶ Θεῶν, ἀναφθεγγόμενος, Sc.  
*Atque hoc, omnium quae de Diis dixit  
Homerus pulcherrimum, effatus, — Ma  
jestate Jovis Imperium anteire innuit*  
etc. Ita cum anterioribus optime  
conveniunt posteriora. Extant vero  
hi versus ap. Π. N. v. 354, 355.

⁵ ἡγεμονίαν ἐπισήμης ἢ σοφίας,

πρεσβ. ἔσαν.] Forfan, ἡγεμονίαν,  
ἐπισήμη καὶ σοφία πρεσβ. ἔσαν.  
*Markl.* Quam quidem Viri Cl.  
conjecturam verissimam esse arbitror.  
Recte igitur vertit *Xylander*, "*Maje  
state jovis imperium anteire ostendit,  
quod scientia et sapientia esset anti  
quius.*" Error quippe primum natus  
est ex Librarii, sive Ἀναγνώσε incertitia,  
qui punctum istud, sive I, quod pro  
more, nominibus adderetur ad casum  
significandum, ipsius vocis inflexionis  
partem esse ducebat, atque adeo ex  
ἘΠΙΣΤΗΜΗΙ et ΣΟΦΙΑΙ, ΕΠΙΣΤΗ  
ΜΗΣ et ΣΟΦΙΑΣ peperit — Quem  
quidem errorem saepissime erraverint  
vet. codd. exscriptores.

⁶ Ἀνάληψιν ἱερῶν.] Per has voces  
non intelligit auctor *recuperationem  
sacrorum*, ut *Xylander*; vel *platoniam  
quandam reminiscenciam*, uti interpre  
tatur *Baxterus*, qui anglicanam ver  
sionem adornavit, sed simpliciter  
*susceptionem sacrorum*: Quo qui  
dem



4 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

ἡκιστα ἢ τῆ Θεῶ Ταύτη κεχαισμηδόν, ἡ σὺ θε-  
ραπύεις ἐξαιρέτως σοφῶ ἢ φιλόσοφον οὔσαν,  
ὡς τοιῶμά τε φράζειν ἔοικε πῶντος μάλλον  
αὐτῆ τὸ εἰδέναι ἢ τῶ ἐπισήμῳ περσικήσαν.  
Ἐλλιωικὸν γὰρ ἢ Ἰσίς ἐστ, καὶ ὁ Τυφὼν πολέμιος  
<sup>2</sup> τῆ Θεῶ, καὶ δι' ἀγνοίαν καὶ ἀπάτῃ τετυφωμένος,  
ἢ διασπῶν ἢ ἀφανίζων τὸν ἱερὸν λόγον, οὐ ἢ Θεὸς  
συνάγει ἢ συνίθῃσι, ἢ πῶραδίδωσι τοῖς τελα-  
μηροῖς θειώσεως, σῶφρονι μὲν ἐνδεδελεχῶς διαίτη,  
ἢ βρωμάτων πολλῶν ἢ ἀφροδισίων ἀποχαῖς  
<sup>3</sup> κωλύσεως τὸ ἀκόλαστον καὶ φιλήδονον, ἀφρύπ-  
τοις ἢ ἢ σερράς ἐν ἱερωῖς λατρείαις ἐθιζέσης ὑπο-

dem in sensu μαθημάτων ἀνάληψιν  
*Basilii* (in *Epist. ad Eustath.*), et  
θεωρημάτων ἀνάληψιν *Philo Jud.* usur-  
pant.

<sup>2</sup> τῆ Θεῶ, ἢ δι' ἀγνοίαν—] Forfan,  
τῆ Θεῶ, ὁ δι' ἀγνοίαν. *Markland.*

<sup>3</sup> κωλύσεως ] Ita ex emendatione  
primus dedi. Quae enim aliae sunt  
edd. omnes ΚΩΛΥΟΥΣΑΙΣ habent,  
constructionis ratione profus neg-  
lecta. Cum enim ad θειώσεως refera-  
tur, necesse est gignendi casu legatur,  
aeque ac ΕΘΙΖΟΥΣΗΣ, quae vox sta-  
tim sequitur, et ad idem nomen re-  
fertur. ΚΩΛΥΟΥΣΗΣ legunt etiam  
*Baxterus*, *Marklandus*.

<sup>4</sup> καὶ μὲν αὐτῆς ὄντα, καὶ συνόντα ] Lu-  
bentissime quidem istud ΚΑΙ, quod  
primum legitur, delerem, si modo  
vel MS aliquis, vel antiquae Edd.

menti favissent. Quid enim valet  
nisi ad sensum, cursumque orationis  
perturbandum, qui sine eo optime  
procedunt ?

<sup>5</sup> ἐπαγγέλλεται ἢ γνώσει ἢ εἰδήσει. ]  
Ecce iterum odiosa ista particula !  
profus igitur ejicias, vel cum *Mark-*  
*lando* ejus loco substituas Artic. ΤΗΝ,  
hoc sc. modo ; ἐπαγγ. ΤΗΝ γνώσει ἢ εἰδ.

<sup>6</sup> ὡς εἰσόμενοι. ] Forfan, ΕΙΣΟΜΕ-  
ΝΩΝ, uti etiam conjecerant *Bentle-*  
*ius*, *Baxterus* et *Marklandus*. Nihil  
vero in textu immutandum esse duxi,  
quia apud atticae elegantiae imita-  
tores, et accusandi casum absolute, ut  
loqui amant Grammaticorum Filii, po-  
situm saepius videre est. Atque ita *auc-*  
*tor noster* (cap. 6.) ὡς ἢ προσῆκον  
statim usurpat. Consulas vero accu-  
ratissimam Cl. *Taylori* indicem ad  
*Lysiae*

μύειν, ὧν τέλος ἐστὶν ἢ ἔστω πρῶτα ἢ κυρία ἢ νοη-  
 τῆ γνώσις, ὃν ἢ θεὸς ᾧσακαλεῖ ζητεῖν παρ' αὐ-  
 τῆ<sup>4</sup> καὶ μετ' αὐτῆς ὄντα ἢ συνόντα. τῆσδ' ἱεροῦ  
 βωύομα ἢ σαφῶς ἐπαγγέλλεται<sup>5</sup> ἢ γνώσιν ἢ  
 εἶδησιν τῆ ὄντῶ. ὀνομάζεται γὰρ Ἰσειον<sup>6</sup> ὡς εἰ-  
 σόμνον τὸ ὄν, ἀν μὲν λόγῳ ἢ ὀσίως εἰς τὰ ἱεραῖ  
 παρέλθωμεν τῆ θεοῦ.

γ. Ἐπι πολλοὶ μὲν Ἑρμοῦ, πολλοὶ δὲ  
 Προμηθέως ἰσορήκασιν αὐτῶν θυγατέρα· ὧν<sup>2</sup>  
 τὸν μὲν ἕτερον, σοφίας ἢ προνοίας, Ἑρμῶ  
 δὲ γραμματικῆς ἢ μουσικῆς διρετὴν νομίζουσι.  
 διὸ ἢ τῶν ἐν Ἑρμαπόλει Μυσῶν τὴν προτέραν

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

<sup>1</sup> ἱερῶ θυγατέρα.] Hic est *Hermes*,  
 five *Mercurius* ille quem *Arnobius*,  
 (l. 4.) uti et auctor noster, *Littera-  
 rum Proditorem apud Aegyptum* vocat,  
 quemque quinque *Mercuriorum*, quos  
 omnes nominat, natu minimum fuif-  
 se statuit.

<sup>2</sup> τὸν μὲν ἕτερον.] Habent *Edd. Al-  
 din. Steph. Francof.* ΤΟ μὲν ἕτερον:  
 Qui forsan error ex *Typothetarum*  
 incuria primum natus est. Neque  
 vero adhuc fanus est locus; si e-  
 nim retineatur ΩΝ, uti rectissime ob-  
 servat *Marklandus*, legendum est ΝΟ-  
 ΜΙΖΟΥΣΙ: [vel ΝΟΜΙΖΟΝΤΑΙ,  
 quae vox ad antiquam lectionem  
 propius accedit.] *Prometheus* autem  
 Sapientiam adinvenisse dicitur, quia

ut *Suidas* (in voce) habet, τινὰς ἰδιώ-  
 τας ὄντας ἐποίησεν ἐπιγινώσκειν σοφί-  
 αν. Cum vero *Providentiae* quoque  
 idem vir auctor et inventor dicitur,  
 ex ipsius nominis interpretatione, pro  
 solenni Graecorum more, oriebatur  
 fictio: ΠΡΟΜΗΘΕΙΑ enim apud eos  
 per ΠΡΟΝΟΙΑΝ explicatur.

<sup>3</sup> τῶν ἐν Ἑρμαπόλει Μυσῶν.] Istud  
 EN ex conjectura addidi, cum cete-  
 ris edd. male abfit. Hac quoque in  
 Emendatione *Bent. Baxt.* et *Mark-  
 land* mecum consentientes habeo.  
 — De his vero ad *Hermopolim Mufis*  
 nulla alibi, quod scio, apud veteres  
 facta est mentio. Crediderim vero,  
 ut, quod sentio, vel suspicor potius,  
 dicam, duas fuisse celeberrimas foe-  
 mineas Statuas apud hanc urbem,  
 quarum singula Ethicam Virtutem

## 6 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

<sup>4</sup> Ἴσιν ἅμα καὶ Δικαιοσύνην καλοῦσι σοφίαν, ὡς  
 περ εἶρηται, καὶ δεικνύουσαν τὰ θεῖα τοῖς ἀληθῶς καὶ  
 δικαίως <sup>5</sup> ἱεραφόροις καὶ <sup>6</sup> ἱεροσόλοις προσαγορ-

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

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

ΓΑΙΟΣ ΓΑΙΟΥ ΑΧΑΡΝΕΥΣ ΙΕΡ-  
 ΕΥΣ ΓΕΝΟΜΕΝΟΣ  
 ΕΝ ΤΩΙ ΕΠΙ ΠΑΥΣΙΟΥ ΑΡΧΟΝ-  
 ΤΟΣ ΕΝΙΑΥΤΩΙ  
 ΚΑΙ ΟΙ ΜΕΛΑΝΗΦΟΡΟΙ ΚΑΙ ΟΙ  
 ΘΕΡΑΠΕΥΤΑΙ ΤΗΡ  
 ΤΟΥ ΔΗΜΟΥ ΤΩΝ ΑΘΗΝΑΙΩΝ  
 ΚΑΙ ΤΟΥ ΔΗΜΟΥ  
 ΤΩΝ ΡΩΜΑΙΩΝ ΙΣΙΔΙ ΔΙΚΑΙΟΣ  
 . . ΥΝΗΙ ΙΔΡΥΣΑΝΤΟ.

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

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

<sup>6</sup> ἱεροσόλοις προσαγορευομένοις.] Multa quidem de Religione veteris Aegypti, deque iis praesertim qui ei Genti a sacris erant, tradit Antiquitas; recensentur quippe ΠΡΟΦΗΤΑΙ, ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ, ΩΡΟΛΟΓΟΙ, ΠΑΣΤΟΦΟΡΟΙ, ΝΕΩΚΟΡΟΙ, multique alii deorum ministri. *Hierophororum* porro, quorum erat, ut verbis *Apuleianis* utar (*Metam. Ed. Delph.* l. 11. p. 373.) “ferre Cistam Sacrorum caparem,” non infrequens alibi est mentio facta; de *Hierosolis* vero

## ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 7

δουρμύοις. ἔτοι δ' εἰσιν οἱ τὸν ἱερὸν λόγον περὶ θεῶν  
πάσης καθαρδύοντα δεισιδαιμονίας καὶ πειεργί-  
ας ἐν τῇ ψυχῇ φέρουτες, ὡς περ ἐν κίση, <sup>7</sup> ἢ

vero istis, qui *Sacriferos* jam comitentur, hoc unico loco excepto, nihil quicquam apud idoneos auctores temere invenias. Quid igitur? Num delendam statuis hanc vocem? Ita quidem, ejusque loco reponendam esse cenfeo ΠΑΣΤΟΦΟΡΟΙΣ, quo quidem verbo nullum vel sententiae auctoris, vel institutis aegyptiis accommodatius facile reperire queas. “*Pastophori quippe dicti sunt a ΠΑΣΤΩ* “*quod erat velum linteum variegatum plumario opere quod Foribus Thalami, vel sacrae calybae oppandi solitum:*” Verba sunt *Salmasii* in *Plinianis* p. 1217. Cum autem τὸ πάσσειν per τὸ ποικίλλειν optime apud *Homerum* explicet *Eustathius*, (comm. p. 1239.) existimarim potius eos olim *Pastophoros* generatim fuisse dictos qui a *Vestibus* erant Diis nostris; scil. quibus sacra Vestimenta, tum variegata illa *Isidis*, tum splendida et coruscantia *Osiridis*, curae demandata fuerint; (vid. infra p. 680. *Ed. Steph.*) vel ut *Firmicus Matern.* habet, *Vestitores erant divinorum simulachrorum.*—Coetus igitur *Pastophororum sacrosancti Collegii nomen* erat, vid. *Apul.* l. 11. p. 380, (uti et *Levitae* olim inter *Hebraeorum* sacerdotes;) quorum quidem hominum varia videntur fuisse officia. Alii enim ex iis ad sacras vestes Diis nunc induendas, nunc exuendas destinati erant; alii porro veli istius variegati, quo circumcludebantur templorum

adyta, curam gerebant, alii denique *ad nigerrimam illam pallam*, de qua in *Pompa Isiaca* loquitur *Apuleius*, ferendam instituti erant: atque hi forsitan sunt ΜΕΛΑΝΗΦΟΡΟΙ praecipue nuncupati, de quibus in inscriptione, quam supra ex *Seldeno* attuli, facta est mentio, uti quoque in aliis duabus quae ibidem legantur. Nihil vero temere statuendum esse arbitror in re praesertim tam dubia et obscura. Textum igitur minime sollicitavi, ut si quibus ΙΕΡΟΣΤΟΛΟΙ isti, sive potius ΙΕΡΟΣΤΟΛΙΣΤΑΙ placeant; nihil haberent quod meae temeritati jure objicere possent. Cum vero *Hebraei* suam quoque Arcam haberent, in qua sanctissimi faederis Tabulas reponerent, aequae ac Aegyptii suas cistas in quibus res sanctissimas, ἱερὸν λόγον praesertim, absconderent.—Quaeri solet a viris doctis utrum *Hebraeorum* simiae fuerint aegyptii hoc in negotio; an vero Deus sese *Israelitis*, ei rei jam in Aegypto adfuetis, adcommodarit? Nobis, haec monere tantum sufficiat. vid. *Cleric. Com. Pentat. Exod.* 25. 10.

<sup>7</sup> ἢ περιετέλλοντες τὰ μὲν.] *Amovi* femicolon istud odiosum, quod olim viam quasi obstruebat inter περιετέλλοντες et sequiorem periodi partem. Explicare enim aggreditur auctor quinam sunt *Hierophori* quinam *Hierostoli* sive *pastophori*. “*Hierophoros* “ (inquit) eos volo, qui sacram de

ᾧσι ἐλλοιγες, τὰ μὲν, μέλανα καὶ σκιώδη, τὰ δὲ  
 φανερά ἢ λαμπρὰ τὸ ᾧσι θεῶν ὑποδηλουῦντα  
 οἰήσεως, οἷα ἢ ᾧσι τὴν ἐδῆτα τὴν ἱερὰν ἀποφαί-  
 νεται. διὸ ἢ τὸ κοσμεῖσθαι τέτοις τὰς ἀποθανόν-  
 τας Ἰσιακούς, <sup>8</sup> σύμβολόν ἐστι τῆτον τὸν λόγον  
 εἶναι μετ' αὐτῶν, ἢ τῆτον ἔχοντας, ἄλλο δὲ μη-  
 δέν, ἐκεῖ βαδίζειν. ἔτε γὰρ φιλοσόφος παγωνο-  
 τροφία, ᾧ Κλέα, ἢ τριβωνοφορία ποῖσιν, ἔτε  
 Ἰσιακὸς <sup>8</sup> αἰλινοσολία, ἢ ξύρησις· ἀλλὰ Ἰσια-  
 κός ἐστιν ὡς ἀληθῶς, ὅ, τὰ δεικνύμενα ἢ δρώμενα  
 ᾧσι τὰς θεὰς τέτας (<sup>9</sup> ὅταν νόμῳ ᾧσαλάβη)

“ Diis doctrinam in animis suis, tan-  
 “ quam in cista gestant; *Pastophoros*  
 “ vero, qui deorum Statuas vestibus  
 “ nunc atris et umbrosis, nunc claris  
 “ splendidisque adornantes hoc mo-  
 “ do subindicare videntur qualem ip-  
 “ sos de diis opinionem tenere doceat  
 “ sacra doctrina; partim scilicet claram  
 “ et manifestam, partim autem obscu-  
 “ ram et tenebrosam, prout sacra sunt  
 “ vestimenta.” Hac igitur interpreta-  
 “ tione admissa omnia clara sunt et di-  
 “ stincta, quae sine ea neutiquam intelli-  
 “ gi possint. Observandum porro est,  
 “ quod viri doctissimi, tum *Bentl.* tum  
 “ *Markl.* pro ὑποδηλῶντα, ΥΠΟΔΗ-  
 “ ΛΟΥΝΤΕΣ substituunt — sed correc-  
 “ tione nihil opus est, cum vestes ipsae  
 “ sint, quae subindicare videntur qua-  
 “ lem de diis opinionem *Pastophoros*  
 “ edoceat sacra Doctrina.

<sup>8</sup> Σύμβολον ἐστὶ τῆτον τὸν λόγον]  
 Olim legebatur ΤΟΥΤΕ τὸν λ., men-  
 dose vero. ΤΟΥΤΟΝ igitur, quae est  
 lectio *Edd.* antiquissimarum *Aldin.* et  
*Basil.* suo loco demum restitui. Si  
 vero ΤΟΥ ΤΕ obnixe retinere velis,  
 necesse est cum *Marklando* deinceps  
 scribas, καὶ ΤΟΥ Τῆτον ἔχοντας &c,  
 quae forsitan scriptio nonnullis optima  
 videbitur. Nihil vero opus est cor-  
 rectione quam nobis exhibet *Baxterus*,  
 qui IENAI pro εἶναι reponit.  
 Totum vero locum sic latine verte-  
 rem. “ Quod autem mortui *Isiaci* sacris  
 “ his deorum vestibus” (quas forsitan  
 vestes cum Diis non amplius usui es-  
 sent inter se, aliosque suis sacris de-  
 ditos, dispertiverint *Pastophori*) “ a-  
 “ dornantur, simbolo est sive signo  
 “ sacram hanc de diis doctrinam cum  
 “ iis adhuc esse, eamque solam cum

λόγω ζητῶν, ἢ φιλοσοφῶν περὶ τῆς ἐν αὐτοῖς ἀληθείας.

δ. Ἐπεὶ τὰς γε πολλὰς ἢ τὸ κοινότατον τῶ-  
το ἢ τὸ σμικρότατον λέλθην, ἐφ' ὅτῳ <sup>1</sup> τὰς τρί-  
χας οἱ ἱερεῖς ἀποτίθειαι ἢ λιναῖς ἐδῆτας <sup>2</sup> φο-  
ρεῦσιν, οἱ μὲν εἰδ' ὅλως φρονησῶσιν εἰδέναί περὶ  
τέτων· οἱ ἢ τῶν μὲν εἰρίων, ὡσπερ τῶν κρεῶν, σε-  
βομύκας τὸ πρέβατον ἀπέχεσθαι λέγουσι, ξύρεσθαι  
ἢ τὰς κεφαλὰς διὰ τὸ πένθος, φορεῖν ἢ τὰ λι-  
ναῖα διὰ τὴν χροῖαν ἢ τὸ λῖνον ἀνθουῶ ἀνίησι τῇ  
περιεχέσθαι τὸν κόσμον αἰθερίῳ χαρπότητι περ-

“ iis inferos usque posse ire comitem.”

<sup>8</sup> αἱ λινοσολίαι] Imo ΑΥ λινοσ.  
uti eleganter admodum legit Mark-  
land.

<sup>9</sup> ὅταν νόμῳ παραλάβῃ] Harum  
vocum primam delendam esse censet  
Xyland. Sed non ita Bentl.; ejus enim  
loco substituit ATT' AN: et pro πα-  
ραλάβῃ habent Codd Aldin. et Basil.  
ΠΑΡΑΒΑΛΗ. Nulla vero omnino  
immutatione opus fuerit, si modo  
mecum hoc modo interpungas. I. ε.  
ὡς ἀληθῶς, ὁ, τὰ δεικνύμενα κ. δ. π.  
τ. θ. τ (ο. ν. π) λόγῳ ζητῶν. sc. “ Sed  
“ is vere est Isiacus, qui postquam earum  
“ rerum notitiam rite comparaverit,  
“ quae de his diis ostenduntur et ab his a-  
“ guntur, ea omnia ad rationis normam  
“ examinat &c.” Ad sententiam vero  
quod attinet, uti recte monuit Cl.  
Markl., quam est simillima iis quae ha-

bet D. Paulus Ep. ad Rom. c. 2. v. 28.

ἔ γὰρ ὁ ἐν τῷ φανερῷ Ἰηδαῖός ἐστιν κ. γ. λ.

<sup>1</sup> τὰς τρίχας οἱ ἱερεῖς ἀποτίθειαι  
&c.] Herod. 1. 2. c. 38. Ed. Gronov.  
οἱ ἱερεῖς τῶ θεῶν, τῇ μὲν ἄλλη κομίεσσι,  
ἐν Αἰγύπτῳ δὲ ξυρεῦνται. atque iterum  
c. 37. οἱ δὲ ἱερεῖς ξυρεῦνται πᾶν τὸ  
σῶμα διὰ τρίτης ἡμέρας, ἵνα μήτε  
φθεῖρ, μήτε ἄλλο μυσσάρῳ μηδὲν εἰσγι-  
νεταί σφι θεραπεύουσι τὰς θεάς. ἐδῆται  
δὲ φορέουσι οἱ ἱερεῖς λινέην μύνην.

<sup>2</sup> φορεῦσιν] Post hanc vocem colon  
quidem lubens adderem; proximam-  
que sententiam a ΚΑΙ inciperem, quod,  
nescio quomodo, ob sequens forsan  
ΟΙ exciderat. Deinceps, post εἰδέ-  
ναι, ΤΙ addendum esse censeo, atque  
ita omnia plana essent et perspicua  
quae nunc confusa et mutila legun-  
tur. Ita vero veritas, “ Vulgo usita-  
“ tissima illa et minima sunt incogni-  
“ τα,

σεοικυϊαν. ἢ ἡ ἀληθῆς αἰτία μία πάντων ἐστὶ  
καθαρόν γὰρ ( <sup>3</sup> ἢ φησιν ὁ Πλάτων ) ἐ θεμιτὸν  
ἀπειθεῖ μὴ καθαρόν. πείσωμα ἡ τσοφῆς ἢ σκύ-  
βαλον ἐδὲν ἀγνόν ἐδὲ καθαρόν ἐστὶ ἐκ ἡ πεισι-  
μάτων ἔρια ἢ λάχλαι, ἢ τρείχες ἢ ὄνυχες δυνά-  
φύονται καὶ βλασάνεσι. <sup>4</sup> γελοῖον οὖν ἰῶ, τὰς  
μὲν αὐτῶ τρείχας ἐν ταῖς ἀγνείαις ἀποτίθεας  
ξυρωμύες πρὸ ὀμαλῶς τὸ σῶμα, τὰς ἡ τῶν  
δρεμμάτων ἀμπέχεας ἢ φορεῖν. ἢ γὰρ τὸν Ἡσίο-  
δον οἶεας δεῖ, λέγοντα,

Μηδὲ δὴ πὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ

Αὔον δὴ πὸ χλωροῦ τάμνειν ἀθωνισιδήρῳ,  
διδάσκειν, ὅτι δεῖ καθαρὸς τῶν τοιέτων γυρωμύες  
εορτάζειν, ὅτι ἐν αὐταῖς ταῖς ἱερουργίαις χεῖρας

<sup>6</sup> *ta, cur capillos ponunt sacerdotes, et  
linea vestimenta gerant: alii vero  
sunt &c.*"

Ibid. Leg. et disting. φορεῖσιν. οἱ μὲν  
ΟΥΝ (vel ΓΑΡ) ἐδ' ὅλως &c. Markland.  
<sup>3</sup> ἢ φησιν ὁ Πλάτων] Verba Socra-  
tis sunt ap. Platon. Phaedon. ubi ob-  
servandum est, ΕΦΑΠΤΕΣΘΑΙ legi  
pro ἀπειθεῖ: atque ita hic locus lau-  
datur a Clement. Alexand. Strom. 5.  
p. 647. Ed. Oxon. Ad rem vero ipsam  
quod attinet, satis constat ex antiquis-  
simis scriptis munditiae studiosissimos  
fuisse Aegyptios; nam praeter abra-  
sionem istam totius corporis de qua  
supra diximus, λῶσαι δὲ τῆς ἡμέρας

ἐκάστης ψυχρῶ, ἢ δις ἐκάστης νυκτός,  
ἀλλας τε θρησκείας μυρίας ἐπιπέλεισι:  
verba sunt Herod. 1. 2. c. 37. ἢ γὰρ  
ῥῶντο καλῶς ἔχειν ἔτε σώμασιν, ἔτε  
ψυχαῖς ὑπέλοις ἢ νοσώδεισι θεραπεύειν  
τὸ καθαρόν ἐ ἀβλαβὲς πάντη ἢ ἀμίαν-  
τον. Vid. infra p. 383. B. Ed. Francof.

<sup>4</sup> γελοῖον ἔν ἡν] Nonne potius le-  
gendum esset γελ. ἔν AN ἡν? extant  
autem, qui statim leguntur, versus,  
Hesiod. ἐργ. ἢ ἡμ. 741.

<sup>5</sup> τὸ δὲ λῖνον φύεται &c.] Plin. Nat.  
Hist. 1. 19. c. 2. Superior pars Ae-  
gypti in Arabiam vergens gignit fru-  
ticem, quem aliqui Gossipion vocant,  
plures Xylon, et ideo lina inde facta,

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. ΙΙ

καθάρσει καὶ ἀφαιρέσει τῶν πεπιτωμάτων. <sup>5</sup> τὸ  
ἢ λίνον φύεται μὲν ἐξ ἀθανάτου τῆς γῆς, καὶ καρ-  
πὸν ἐδώδιμον δυνάδιδωσι, λιτὴν ἢ παρέχει καὶ  
καθαρὰν ἐσθῆτα, καὶ <sup>6</sup> τῷ σκέποντι μὴ βαρύνου-  
σαν, δυάεμοςον ἢ πρὸς πᾶσαν ὥραν ἤκιστα ἢ  
φθειροποιὸν, ὡς λέγουσι· περὶ ὧν ἕτερος λόγος.

ε. Οἱ δὲ ἱερεῖς οὕτω διαχειραίνουσι τὴν τῶν  
πεπιτωμάτων φύσιν, ὥστε μὴ μόνον <sup>1</sup> παραιτεῖσθαι  
τῶν ὀσπείων τὰ πολλὰ, καὶ τῶν κρεῶν τὰ μή-  
λαια καὶ ὕια, πολλὰ ποιουῦτα πεπιτωσιν, ἀλ-  
λὰ καὶ τὰς ἄλλας τῶν σιτίων ἐν ταῖς ἀγνείαις ἀ-  
φαιρεῖν· ἄλλας τε πλείονας αἰτίας ἔχοντας, καὶ  
πολικωτέρους καὶ βρωλικωτέρους ποιεῖν <sup>2</sup> ἐπιθή-  
γοντας τὴν ὀρεξιν. τὸ γ', (ὡς Ἀεσαγόρας ἔλε-

Xylina. Parvus est, similemque bar-  
batae nucis defert fructum, [τῷ δίν-  
δρω καρπὸς ἐπιφύεται καρῶν μάλισα  
προσεικῶς &c. *Jul. Poll.* l. 7. c. 17.]  
cujus ex interiore bombyce lanugo-  
netur. Nec ulla sunt eis candore,  
mollitiave praeferenda. Vestes inde  
sacerdotibus Aegypti gratissimae.

<sup>6</sup> τῷ σκέποντι μὴ βαρύνουσαν] For-  
fan, ΤΟΝ ΣΚΕΠΟΝΤΑ μὴ βαρυν. ut  
p. 353. A. Si retineatur τῷ σκέποντι  
scribendum potius, ΒΑΡΕΙΑΝ ΟΥ-  
ΣΑΝ, quam βαρύνουσαν. *Markland.*

<sup>1</sup> παραιτεῖσθαι ἢ ὀσπείων τὰ πολ-  
λὰ] Immo ab omnibus omnino tum  
herbis tum leguminibus ΕΝ ΤΑΙΣ

ΑΓΝΕΙΑΙΣ abstinere solitos esse sa-  
cerdotes Aegyptios difertis verbis as-  
ferit *Porphyrus*, in lib. 4. περὶ ἀπ.  
p. 152. *Ed. Cantab.* ὁ δὲ χρόνος ἔτος,  
ὅποτε συντελεῖν τι τῶν περὶ τὴν ἱεράν  
μέλλουσιν θρησκείαν — παντὸς μὲν  
ἐμφύχου ἀπείχουτο, παντὸς δὲ λαχά-  
νου καὶ ὀσπρίου. *Fabae* vero praecipue  
abominationi erant sacerdotibus Ae-  
gyptiis: Κυάμους δὲ οὐτὲ τι μάλα  
σπεύρουσι αἰγύπτιοι ἐν τῇ χώρῃ, τὰς τε  
γενομένους ἔτε τρώγουσι, ἔτε ἔψουτες πα-  
τέουσαι. οἱ δὲ δὴ ἱερεῖς, ἔδὲ ὀρεόντες ἀ-  
νέχουσαι, νομίζουσι ἢ καθαρὸν μὴ εἶναι  
ὀσπριον. *Herod.* l. 2. c. 37.

<sup>2</sup> ἐπιθήγοντας] Olim absurde lege-  
batur



γε) δια τὸ πηγνυμῆροις πολλὰ τῶν μικρῶν ζώων ἐναποθνήσκον ἀλισκόμην, μὴ καθαρὰς λογίζεσθαι τὰς ἄλας, δὴθες ἐστὶ. λέγονται ἢ καὶ τὸν Ἐπίω ἐκ φρέατος ἰδίᾳ ποτίζειν, τῷ ἢ Νείλῳ πωδωτάπασιν ἀπείργειν, <sup>3</sup> ἔ μισθὸν ἠγεμῆρας τὸ ὕδωρ δια τὸν κρηκόδειλον, ὡς ἔνιοι νομίζουσιν. (<sup>4</sup> ἔδεν γὰρ ἔτω τιμὴ Αἰγυπίοις ὡς ὁ Νεῖλος) <sup>5</sup> ἀλλὰ πιαίνειν δοκεῖ, ἢ μάλιστα πυλυσαρκίαν ποιεῖν τὸ Νεῖ-

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

<sup>3</sup> ἔ μισθὸν ἠγεμῆρας] Leg. ΗΓΟΥΜΕΝΟΙ. *Markl.* Nihil vero immutavi, reclamantibus omnibus Edd. neque forsitan correctione opus est, cum ἀπείργειν, verb. mod. infinit., immediatius praecedat; quod quidem verbum, uti loqui amant Grammatici, sequenti commate subintelligi possit: scil. ἔ μ. ἠγεμῆρας τ. ὕ. — ἀπείργειν, ὡς ἔνιοι &c.

<sup>4</sup> ἔδεν γὰρ ἔτω τιμὴ &c.] Certissimum est quod hoc loco asserit auctor noster: nihil enim apud Aegyptios tanto in honore erat atque Nilus, Jupiter quippe Aegyptius ab iis dictus; ita certe *Parmeno Byzantius*, vetus Poeta, apud *Athenaeum* (*Deip.* l. 5.) tradit. Unde etiam est quod apud *Jul. Firmic. Matern.* aliosque scriptores, *aquam colere et venerari* dicitur haec gens: imo nigras huic fluvio statuas consecrabant, quas deinceps adorare possent Aegyptii. Ita

*Pausan.* in *Arcadicis*; ποιεῖται δὲ, πλὴν Ἐπίω Αἰγυπία Νεῖλος, πωδωτάπασιν ἄλλοις λευκῶ λίθι τὰ ἀγάλματα τῷ Νείλῳ δὲ μελάντι λίθι τὰ ἀγάλματα ἐργάζεσθαι νομίζουσι: his demum adjungas quae profert *Heliodorus Aethiop.* l. 9. p. 423. Θεοπλαστῶσι τὸν Νεῖλον Αἰγυπιοί, καὶ Κρησίωνων τὸν μέγιστον ἄγουσι. Vid. etiam p. 445. Fluvios vero in genere veteres etiam *Persas* coluisse ex *Herodoto* et *Arnobio* notum est.

<sup>5</sup> ἀλλὰ πιαίνειν] Clarius vero esset pleniorque constructio, si, ἀλλ' ὍΤΙ πιαίνειν δοκεῖ, scriberetur, sc. “ Non quod pollutam aquam Nili censent, sed quod ejus aqua pota Pinuedinem efficere videatur.”

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

λῶδον ὕδωρ πινόμηνον. ἔ βέλονται δὲ τὸν Ἄπιον  
 ἔτως ἔχειν, ἔδὲ ἑαυτὸς, ἀλλὰ οὐσαλῆ ἢ κοῦφα  
 ταῖς ψυχαῖς περικεῖται τὰ σώματα, ἢ μὴ πιέ-  
 ζειν μηδὲ καταθλίβειν ἰσχύοντι τῷ θεῷ, ἢ βα-  
 ρυῶντι τὸ θεῖον.

5. Οἶνον ἢ οἱ μὲν ἐν Ἡλίῳ πόλει θεραπεύον-  
 τες τὸν θεὸν οὐκ εἰσφέρουσι τὸ πρῶτον εἰς τὸ  
 ἱερόν, ἢ ὡς ἔ προσήκον ἡμέρας πίνειν τῷ κυρίῳ ἢ

“ Apim pinguem esse et multa carne  
 “ obesum, ut ne seipfos quidem; sed  
 “ animis volunt levia atque gracilia  
 “ circumdata esse corpora, ne divina  
 “ pars a mortali praepotenti prematur  
 “ atque adfligatur.” Eandem vero  
 de *Api* historiam, quam habet *auclor*  
*noster*, profert etiam *Aelianus*, *Hist.*  
*Animal.* l. 11. c. 10. eandemque pror-  
 fus causam adjungit, quare a Nilo  
 abstineret, καὶ γὰρ γλυκὺ τέτυ τῷ  
 ῥεύματι, ἢ εἰς ἔσπον σαρκῶν ὄμιος ἀγα-  
 θῶ. De sacerdotum Aegyptiorum  
 abstinentia ejusdemque ratione, iis  
 quae jam legimus, prorsus sunt si-  
 milia quae a *Clem. Alexand.* *Strom.*  
 7. p. 850. afferuntur: Διὸ ἐ αἰγύπ-  
 τιοι ἐν ταῖς καὶ αὐτὸς ἀγνείαις οὐκ  
 ἐπιτρέπεται τοῖς ἱερεῦσι σιτεῖν σάρ-  
 κας, ὀρεθιστοῖς τε ὡς κρυφαῖς χρω-  
 νται· καὶ ἰχθύων ἐκ ἀπλοῦναι· κατ’ ἄ-  
 ἄλλως μὲν τινὰς μύθους, μάλιστα δὲ ὡς  
 πλάδαρὰν τὴν σάρκα τῷ τοιαῦδε κα-  
 τασκευαζέσθαι βρώσει.

ἢ ὡς ἔ προσήκον ἡμέρας πίνειν ]  
 Ut ut sincera, primo forsan intuitu,  
 videatur haec lectio, curiosius tamen

perpendentibus alia fuerit mens. In-  
 quit enim auctor, “ Qui Heliopoli  
 “ solem (τὸν θεὸν) colunt sacris, vi-  
 “ num nullum prorsus inferunt in  
 “ templum, quod non conveniat in-  
 “ terdiu bibere, domino et rege in-  
 “ spiciente; Reliqui vino utuntur, sed  
 “ modico.” Quid igitur? Num noctu  
 vino usi fuerint *Heliopolitani* sacer-  
 dotes? minime quidem; si enim ita  
 se res haberet, non primum dixisset  
*Plutarchus*, οἶνον οὐκ εἰσφέρουσι τὸ  
 πρῶτον, neque postea oppositionem  
 quandam instituisset inter eos, alios-  
 que ejusdem gentis sacerdotes qui  
 vino modico usi sunt. Quid si igitur  
 pro ἡμέρας, quae vox hoc in loco  
 certe nihili est, reponamus ΙΕΡΕΥΣΙ;  
 quod enim certum est, ex hac cor-  
 rectione omnia inter se aptissime con-  
 gruent et consentient. sc. “ *Heliopa-*  
 “ *litani* vino non utuntur, quia non-  
 “ conveniat sacerdotibus bibere domino  
 “ eorum et rege inspiciente &c.” Ne-  
 que quidem dicendum est retineri  
 debere ΗΜΕΡΑΣ ob ea quae sequun-  
 tur, huic voci aliquatenus responden-  
 tia

βασιλέως ἐφορῶντος· οἱ δ' ἄλλοι χερῶναι μὲν, ὀλί-  
 γω δέ. πολλὰς δὲ αἰνὰς ἀγνείας ἔχουσιν, ἐν  
 αἷς φιλοσοφοῦντες ἢ μανθάνουσι καὶ διδάσκον-  
 τες τὰ θεῖα διατελῶσιν.<sup>2</sup> οἱ δὲ βασιλεῖς καὶ με-  
 τρητὸν ἔπινον ἐκ τῶν ἱερῶν γραμμάτων (ὡς Ἐκα-  
 ταῖ⊕ ἰσόρηκεν) ἱερεῖς ὄντες. ἤρξασθε δὲ πίνειν ἀπὸ  
 Ψαμμητίχου· πρῶτον δὲ οὐκ ἔπινον οἶνον, εἰδὲ  
 ἔσπενδον, ὡς φίλιον θεοῖς, ἀλλ' ὡς αἵματῶν πο-  
 λεμησάντων ποτὲ τοῖς θεοῖς,<sup>3</sup> ὅς ὢν οἶοντα πε-  
 σόντων ἢ τῆ γῆ συμμιγῆτων ἀμπέλους χυμῶς· διὸ  
 καὶ τὸ μεθύειν<sup>4</sup> ἐκφρονας ποιεῖ καὶ πῶσα πλῆγας,

tia, Ἐκείναι κ. β. ἰφ: Templo enim  
 suo semper aderat Deus ille de quo  
 loquitur Auctor, et quem colebant hi  
 sacerdotes. Emendatio vero nostra  
 aliquantum roboris et firmamenti  
 accipere videatur ex iis quae statim  
 sequuntur. Addit enim auctor, "Ne-  
 que reges Aegyptios vinum olim po-  
 tasse," (scil. ante Psammetichi reg-  
 num.) Quare autem non biberent?  
 Hanc ipsam causam assignat quam su-  
 pra afferre Heliopolitanos volumus;  
 quia scil. et ipsi sacerdotes erant,  
 ΙΕΡΕΙΣ ΟΝΤΕΣ.—Quod autem non-  
 nulli Aegyptiorum sacerdotum omni  
 omnino vino abstinere soliti erant,  
 luculenter confirmari possit ex testi-  
 monio Chaeremonis Stoici apud Por-  
 phyr. de Abst. l. 4. §. 6, οἶνον γὰρ οἱ  
 μὲν εἰδὲ ὅλως, οἱ δὲ ὀλίγιστα ἐγεύοντο.  
 Habes jam ipsissimam distinctionem  
 quam inter Heliopolitanos sacerdo-

tes, caeterosque ejusdem gentis fe-  
 cerit Plutarchus. Observandum por-  
 ro est, quod non apud Aegyptios  
 tantum, sed et alias quoque nationes,  
 νηφάλια haec sacrificia Soli instituta  
 fuerint. Phylarchus enim apud Athe-  
 naeum (l. 15.) memoriae tradit, Grae-  
 cos soli Mel libasse, vinum autem aris  
 ejus non intulisse, δεῖν λέγοντες τὸν ὅλα  
 συνέχοντα καὶ διακρατῆναι Θεόν, ἔπει-  
 πῶσπολεύοντα τὸν κόσμον, ἀλλότριον  
 εἶναι μέθης. Si quis autem obstinatius  
 contendat retineri posse et oportere  
 ἡμέρας; tum necesse est, pro οἱ δὲ ἄλ-  
 λοι, legat ἄλλως δὲ &c. Sed potior  
 videtur, quam primam dedi, cor-  
 rectio.

<sup>2</sup> οἱ δὲ βασιλεῖς &c.] Hac vero in  
 re Hecataeus secum consentientem  
 habet Siculum Historiographum, τρο-  
 φαῖς δὲ εἶθ⊕ ἦν αὐτοῖς (sc. regibus)  
 ἀπλαῖς χρῆσθαι — οἶνον δὲ τακτόν

ἄτε δὴ τῶν <sup>5</sup> περιγόνων τῆ ἀίματος ἐμππλαμψύ-  
ους. Ταῦτα μὲν οὖν <sup>6</sup> Εὐδοξοῦ ἐν τῇ δευτέρᾳ τῆ  
Περειόδῳ λέγεσθαι φησιν ἕτως ὑπὸ τῶν ἱερέων.

ζ. Ἰχθύων δὲ θαλαττίων, πάλυτες μὲν εἰς πάλυ-  
των <sup>1</sup> ἀλλ' ἐνίων ἀπέχονται, καθάπαρ Ὀξυρυγχι-  
ται τῶν ἀπ' ἀγκίστρα. σεβόμενοι γὰρ τὸν ὀξύρυγ-  
χον ἰχθύω, δεδίασι μὴ πώλε τὸ ἀγκίστρον εἰ κα-  
θαρόν ἐστιν ὀξυρύγχα περιπεσόντος αὐτοῦ. Συλῶϊ-  
ται δὲ φάγεται· δοκεῖ γὰρ ἐπιόντι τῷ Νείλῳ συνε-  
πιφαίνεσθαι, ἢ τὴν αὐξήσιν ἀσμεύοις φεράζειν αὐ-  
τάγγελον ὀρώμενον. <sup>2</sup> οἱ δὲ ἱερεῖς ἀπέχονται

τί μέτρον πίνοντας, μὴ δυνάμενον πλη-  
σμονὴν ἀκαίρον, ἢ μίθην περιποιῆσαι.

<sup>3</sup> ἐξ ὧν οἰοῦμαι περιπέσων — συμ-  
μιγέντων. —] Qu. an Codd. habeant  
ΕΞ ΟΥ ΠΕΣΟΝΤΟΣ — κ) ΣΥΜΜΙ-  
ΓΕΝΤΟΣ etc, quod praestare opinor.  
*Markland.*

<sup>4</sup> ἔκφρασις ποιητῶν.] Scrib, inquit  
Cl. *Markland*, ἔκφρασις ΠΟΙΕΙΝ,  
sc. ΟΙΟΝΤΑΙ. Sed immutatione haud  
quaquam opus erit si modo femico-  
lon post γενέσθαι addas; quam quidem  
interpunctionem nobis clare exhibet  
*Ed. prim. Aldin.*

<sup>5</sup> Περιγόνων.] Num a Gigantibus  
qui bellum olim diis intulissent, nati  
erant Aegyptii? Ita ex hoc loco con-  
staret! Quis vero alius unquam id  
dixit? Nemo quidem omnium. L. i-  
gitur ΠΗΛΟΓΟΝΩΝ — Gigantes  
enim πελογογόνους, sive e luto natos,  
difertis verbis non tantum *Calli-*

*machus*, sed et alii dixerunt auc-  
tores.

<sup>6</sup> Εὐδοξοῦ ἐν τ. δ. τῆς περιόδῳ.]  
*Eudoxus, Cnidius* videlicet. *Multa*  
historica, atque ad gentium ritus  
pertinentia adsperserat huic operi  
*de Terrae Ambitu*; quod propterea,  
τὴν περὶ τὸν Εὐδοξὸν ἱστορίαν vocat  
*Strabo*. Fuit opus grande et quod  
multis libris constabat. Septimum  
citat *Stephanus*, περὶ πολ. et *Porphyr-*  
*ius* de vita Pythagorae. Vid. *Me-*  
*nag.* ad *Diog. Laert.* proem. f. 8.

<sup>1</sup> ἀλλ' ἐνίων ἀπέχονται.] Immo, uti  
elegantem admodum et acute vidit  
*Markland.*, ἀλλ' ἐνίοι ἐνίων ἀπέχονται:  
Emendationem hanc certissimam ef-  
fe ostendunt sequentia.

<sup>2</sup> Οἱ δὲ ἱερεῖς ἀπέχονται πάντων.]  
Ita *Herod.* l. 2. c. 37. Ἰχθύων δὲ εἰ-  
σφι (sacerdotibus nim?) ἐξέρει πά-  
σαθαι. Ita etiam *Chaeremo Stoicus*  
apud

πούτων. <sup>3</sup> πρῶτα ἢ μίωος ἐνάτη, τῶν ἄλλων  
 Αἰγυπίων ἐκάστῃ περὶ τῆς αὐλείας θύρας ὅπλιον ἰχ-  
 θυνὸν καλεσθῆναι, οἱ ἱερεῖς δ' ἐγούνηται μὲν, καλακαί-  
 σι ἢ περὶ τῶν θυρῶν τὰς ἰχθύας· δύο λόγους ἔχουσαι,  
 ὧν τὸν μὲν ἱερὸν καὶ πειθὸν αὐτῆς ἀναλήψομαι,  
 συμάδοντα τοῖς περὶ Ὀσίριδος καὶ Τυφῶνος ὀσίως  
 φιλοσοφουμένοις· ὁ ἢ ἐμφανὴς καὶ πρὸ χειρὸς, ὅτι  
 ἀναγκάσιον ἔδ' ἐπειρῶν ὄψον <sup>4</sup> ἀποφαίνων τὸν ἰχ-  
 θυνὸν, Ὀμήρω μαρτυρεῖ, μήτε Φαίακας τὰς ἀβροβί-  
 ρας, μήτε τὰς Ἰθακησίους ἀνδρῶν περὶ νησιώτας, ἰχθύσι  
 χρωμένους ποιοῦντι, μήτε τὰς Ὀδυσσεῶς ἐταίρους  
 ἐν πλωτῶστέτῳ καὶ ἐν θαλάτῃ, πρὶν εἰς ἐχάτῳ ἐλ-

apud Porphyr. περὶ ἀπ.: I. 4. f. 7.  
 ἰχθύων ἀπείχοντο πάντων, sacerdotes  
 scil. aegyptii: Vnde evenit quod  
 ἀθέμιον δηλῶντες, (verba sunt *Hori  
 Niliaci* ad Hierogl. 42.) ἢ καὶ μῦθος,  
 ἰχθύν ζῶγραφεῖσι, διὰ τὸ τὴν τέτη  
 βρωσιν μισεῖσθαι, καὶ μεμιάνθαι ἐν  
 τοῖς ἱεροῖς. Neque apud aegyptios  
 tantum sed et ad alias quoque gen-  
 tes pertinebat haec religio: *Auctor  
 de dea Syria*—ἰχθύας χρεῖμα ἔρον  
 νομίζουσι, (Sacerdotes Hieropolitani)  
 καὶ ἔκοτε ἰχθύων ψαύουσι. Vnum in-  
 super *Plutarchum* hac de re addam;  
 ὅθεν ἔπαρ' αἰγυπίοις μόνον, ἔδ' ἐν Σύ-  
 ροις, ἀλλὰ καὶ παρ' ἑλλήσι γέγονεν ἀ-  
 γνείας μέρος ἀποχὴ ἰχθύων. *Sympos.*  
 lib. 8. Q. 8.

<sup>3</sup> πρῶτα δὲ μηνός.] Qu. annon la-

teat mensis aegyptiaci nomen sub  
 voce πρῶτα? *Markland.*

<sup>4</sup> ἀποφαίνων.] Caeterae edd., ad  
 unam omnes, ΑΠΟΦΑΙΝΕΙΝ prae-  
 stant, quae tamen vox hoc in loco,  
 salva constructione, neutiquam stare  
 potest. MS. P. ΑΠΟΦΑΙΝΕΙ exhibit,  
 nihilo melius. Nostra autem  
 correctio *Baxter.* et *Markland.* ad-  
 probantes habet. Pro ΠΕΡΙΕΡΤΟΝ  
 ad *Oram. Cod. Bentl.* ΑΠΕΡΙΕΡΤΟΝ  
 adnotat. vidi.

<sup>5</sup> ἠγῶνται καὶ παρωρισμένην.] Istud  
 καὶ, otiosum quippe et ab ultima syl-  
 laba vocis praecedentis originem tra-  
 hens, delendum esse statuo.

<sup>6</sup> ἔδ' ἐν μέρῳ.] Necessè est post haec  
 verba ΤΗΣ ΓΗΣ addas, vel faltem  
 mente intelligas. Quod autem Ae-  
 gyptiū

θεῖν ἄπορειαν. ὅλως ᾗ ἢ τὴν θάλατταν ἐκ πυρρός ἢ γῆλαι ἢ παρωεισμένην, ἕδ' ἐ μέρους, ἕδ' ἐ σοιχεῖον, ἀλλὰ ἄλλοῖον αἰτίωμα διεφθορῆς ἢ νοσῶδες.

η. Οὐδ' ἐν γ' ἄλογον, ἕδ' ἐ μυθῶδες, ἕδ' ἐ ὑπὸ Δεισιδαιμονίας (ὥσπερ ἔνιοι νομίζουσιν) ἐγκατεσοχειούτο ἱεργεγίαις, ἀλλὰ τὰ μὲν, ἠθικὰς ἔχοντα ἢ χριώδεις αἰτίας, τὰ δ' ἐ οὐκ ἀμοιρα κομψότητος ἰσορρικῆς ἢ φυσικῆς ἐσιν. οἷον τὸ αἰὲ Κρομμύς· τὸ γ' ἐμπεσεῖν εἰς τὸν ποταμὸν, ἢ ἀπολέσθαι τὸν τ' Ἰσιδῶ πρόφικτον Δίκτυον τῶν κρομμύων ἐπιδρασόμενον, ἐχάτως ἀπίθανον. οἱ δ' ἐ Ἱερεῖς ἀφοσιουῦνται ἢ δυσχεραίνουσι ἢ τὸ

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

ἢ δυσχεραίνουσιν ἐ τὸ κρόμμυον] Secundum istud ΚΑΙ nihili prorsus est, neque quidquam valet nisi ad cursum Orationis interturbandum; ocuus igitur amovendum esse censeo: si obstinato animo retinere velis, ne-

cessa est cum Marklando rescribas, ΠΑΡΑΦΥΛΑΤΤΟΥΣΙ. Quod vero narrat Plutarchus de Caepis odio et abominationi habitis apud Aegyptios, id nequaquam (inquit Kircherus Oedip. tom. 3.) de Caepis ordinariis, quo edulio nil in aegypto tritius, sed de Caepa Scillitica intelligendum esse scias: quam, et non sine causa, oculum Typhonis appellabant. Utut vero haec se res habeat, ex hoc loco certissime constat, Caepas haec ab aegyptiis, superstitionissima licet gente, pro Diis haudquaquam fuisse habitas — Ab iis quidem accuratissime abstinabant; ita etiam a Piscibus, a Carne Suilla, a Vino, a Sale etc: Haec cetero omnia pro Diis habuisse et coluisse dementem Aegyptum?

Κρόμμυον ὡσαφυλάτηοντες, ὅτι τῆ Σελιώης φθινέσης, μόνον διτσοφεῖν τῆτο κῆ τεθηλέναι πέφυκεν. ἔστι δὲ πρὸσφορῶν ἕτε ἀγνώσων ἕτε ἑορτάζουσι, τοῖς μὲν, ὅτι διψῆν, τοῖς δὲ, ὅτι δακρύειν ποιεῖ τὰς πρὸσφερῶν. ὁμοίως δὲ κῆ τῶν ἕν δυνίερῶν ζῶον ἠγοῦνται. ὡς μάλιστ᾽ ὀχεύεσθαι δοκεῖ τῆς Σελιώης φθινέσης· καὶ τῶν τὸ γάλα πινόντων ἴξασθαι τὰ σώματα λέπραν κῆ ψωρικὰς τραχύτητας. <sup>2</sup> τὸν δὲ λόγον, ὃν, θύοντες ἀπαξ ἕν ἐν πανσελιώω <sup>3</sup> καὶ ἐπιόντες, ἐπιλέ-

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

<sup>2</sup> τὸν δὲ λόγον ὃν θύοντες ἀπαξ ἕν ἐν πανσελιώω] Post ΑΠΑΞ, aliquam amplius desiderari vocem, facile est videre; et praesto est *Aelianus*, qui eam nobis suppeditabit. Ita enim *Sophista* ille, lib. x. de Animal. c. 16. Πισπιεύουσι δὲ αἰγύπτιοι τὴν ἕν κῆ Ἡλίω, κῆ Σελίω ἔχθιστην εἶναι. Ὅταν δὲ αἰγύπτιοι πανηγυρίζουσι τὴν σελίω, θύουσιν αὐτῇ ΑΠΑΞ ΤΟΥ ΕΤΟΥΣ

ἕν, ἄλλοι δὲ ἕτε ἐκείνη, ἕτε ἄλλω τῶ τῶν θεῶν τὸδε τὸ ζῶον ἐθέλουσι θύειν, ὡς μουσαρόν. De hoc Festo loquitur etiam *Herodotus*. l. 2. c. 47. ἕν δὲ αἰγύπτιοι μιὰρὸν ἠγῆσαι θηρίον εἶναι. . . τοῖσι μὲν νῦν ἄλλοισι θεοῖσι θύειν ἕτε δὲ δικαιοῦσι αἰγύπτιοι: Σελίω δὲ κῆ Διονύσω μένοισι, τῶ αὐτῆ χρόνῳ, τῆ αὐτῆ πανσελιώ τὰς ἕτε θύσαντες, πατιόουσι τῶν κρεῶν. κ. τ. λ. Licet vero hoc in loco non quotannis fuisse hoc Sacrificium asserat *Herodotus*, uti ante *Aelianus*, abunde tamen ostendit solenne fuisse Sacrificium, saepius occurrens. Neque quidem fas est existimare tam odiosum animal omni Plenilunio sacrificatum fuisse.—Omnino igitur *Aeliani* retinenda est lectio, et *Plutarcho* insuper restituenda. Quod autem de hujus Bestiae *Lacte* superius attulit *Auctor noster*, à *Manethone*, ut plurima alia, desumptum esse

γασιν, ὡς ὁ Τυφὼν καὶ διώκων πρὸς τὴν πω-  
 σέλιων δῦρε τὴν ξυλίνω σορὸν, ἐν ἣ τὸ σῶμα  
 τῆ Ὀσίειδ<sup>3</sup> ἐκείτ, ἢ διέρριψεν, ἔ πωλύτες λπο-  
 δέχον<sup>4</sup>, ἢ παρακυσμάτων ὡσπερ ἄλλα πολ-  
 λὰ νομίζοντες. ἀλλὰ τυφλώ γε ἢ πολυτέλειαν  
 καὶ ἠδυπάθειαν ἔτω παραβάλλεαι τὰς παλαιὰς  
 λέγασιν, ὡς ἢ σήλω ἔφασαν ἐν Θήβαις ἐν τῷ  
 ἱερῷ κείτ καταράς ἐγεγραμμένας ἔχασαν καὶ  
 Μείνι<sup>5</sup> ἔ βασιλέως, ὅς πρῶτ<sup>6</sup> Αἰγυπλίους τ<sup>7</sup>  
 ἀπλάττε ἢ ἀχρημάττε καὶ λιτῆς ἀπήλλαξε διαί-

esse videtur. Ita enim Historicus ille, uti hac de re ab *Aeliano* loco supra memorato laudatur, ἀκέω δὲ καὶ Μανέθωνα τὸν αἰγύπτιον σοφίας εἰς ἀκρον ἠηλακότα ἀνδρα εἰπιῖν, ὅτι γάλακτι<sup>8</sup> ἰεῖα γευσάμεν<sup>9</sup> ἄλφων ὑποπίμπλασαι καὶ λέπρας. *Hieropolitani* porro sacerdotes σύας ἱναγίας νομίζοντες, ἔτε θύουσι, ἔτε σιλίουσαι. ἄλλοι δὲ ἔ σοφίας ἱναγίας, ἀλλὰ ἱεὺς νομίζουσι. *Auct. de Deo Syria*, ad 3 Vol. *Lucian*. Ed. Nup. pag. 487.

<sup>3</sup> καὶ ἰεθίουσαι.] Hanc, quam praefero, Lectionem sagacissimo *Bentleio* debet Lector. ΚΑΤΕΣΘΙΟΝΤΕΣ enim aliae Edd. exhibent. Emendat *Cl. Markland*. ΚΑΙ ΚΑΤΕΣΘΙΟΝΤΕΣ.

<sup>4</sup> παρακυσμάτων.] Nulla est omnino hujus vocis in hoc loco significatio. Legendum igitur arbitror, cum *Xyland. Baxt. Bentl.* ΠΑΡΑΚΟΥΣΜΑΤΙΟΝ: quo quidem verbo neque

Auctoris Menti adcommodatius aliud excogitari possit, neque quod a recepta lectione tam paucillulum recedat.—Διότι δὲ τὰς ἑς, verba sunt *Herodot.* l. 2. c. 47., ἐν μὲν τῆσι ἄλλῃσι ὕρτῃσι ἀπισυγήκασι, ἐν δὲ ταύτῃ θύουσι, ἑς μὲν λόγ<sup>10</sup> περὶ αὐτοῦ ὑπ' αἰγυπτίων λεγόμεν<sup>11</sup>. ἐμοὶ μῆνοι ἐπισαμένω ἐκ εὐπρεπέσερός ἑς λέγεαι. Quaeri quidem possit, num causa hujus celebrationis quam reticendam esse statuit *Historiae Parens*, sit ipsum hoc παρακυσμάτιον, quod in hoc loco sugillat Auctor.

*Ibid.* Legendum puto ἀποδέχονται, ΠΑΡΑΚΟΥΣΜΑ ΤΩΝ \*\*, ὡσπερ ἄλλα πολλὰ νομίζοντες. Post ΤΩΝ deest Genetivus, ΝΕΩΤΕΡΩΝ, vel tale quidpiam; F. ΤΩΝ ΤΥΣΤΕΡΩΝ, ut pag. 675. *Ed. Steph.* οἱ δὲ ὑεροι, ἀπαιδιούτως διεχόμενοι etc. *Markland.*



της. λέγεται ἢ ἢ<sup>5</sup> Τέχναλις ὁ Βοκχόρεως πατήρ  
 στραδίων ἐπ' Ἀραβας, τ' ἀποσκυῆς βραδυέ-  
 σης, ἠδέως τῷ περσυχόνι σιπῶ χρησάμενος,  
 εἶτα κοιμηθεὶς βαδὺν ὕπνον ἐπὶ σιβάδῳ, ἀσπά-  
 σασθ τὴν δυτέλειαν· ἐν δὲ τέττε καταράσασθ τῷ  
<sup>6</sup>Μεῖνι ἢ, τῶν ἱερέων ἐπαινεσάντων, σηλιτεύσαι  
 τὴν κατάραν.

Ζ. Οἱ ἢ Βασιλεῖς ἀπεδείκνυτο μὲν ἐν τῶν Ἱε-

<sup>5</sup> Τέχναλις ὁ Βοκχόρεως πατήρ.] Nomen patris *Bacchoris*, (ita enim hanc vocem effero (cum antea ΒΑΚΧΟΡ. legeretur) uti MS P. et caeteri omnes Auctores, quod scio, tam Graeci quam Latini expresse exhibent, vid. *Juv. Sat. 5. Diod. Sic. lib. 1. pag. 59. Tacit. Histor. lib. 5. cap. 2.*) Nomen, inquam, patris hujus Regis aliud reperitur apud *Athenaeum* (lib. 10. pag. 418. Ed. Lugd.) Ἀλεξίς ἐν τῷ περὶ αὐταρκείας ἔφη, μίγξια τροφῆ κεχρηῆσθ τὸν Βόκχορον, καὶ τὸν πατέρα αὐτῆ ΝΕΟΧΑΒΙΝ. *Diodor. Sic.* (lib. 1. p. 29. Ed. Steph.) ΤΝΕΦΑΧΘΟΝ, vel ΓΝΕΦΑΧΘΩ, *Plinius* autem (*Nat. Hist. lib. 36. cap. 19.*) eundem Virum *Nectabim* vocat. Extat porro apud *Athenaeum* aliud insigne Testimonium antiquae apud Aegyptios Frugalitatis, quod in medium proferre non pigebit: καὶ παρ' αἰγυπίοις τὸ παλαιὸν σωφρονικῶς διεξήγειο τὸ τῶν συμποσίων γίνεσθαι, καθάπερ εἴρηκεν Ἀπολλώνιος περὶ τούτων γεγραφῶς. καθή-

μνοι μὲν γὰρ ἐδείκνυι τροφῆ τῆ λιλοτάτῃ καὶ ὑγιεινοτάτῃ χρώμενοι, καὶ οὕτω τοσούτω ὅσος ἱκανὸς ἂν γένοιτο πρὸς εὐθυμίαν. lib. 5. pag. 191.

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

ρέων ἢ τῶ Μαχίμων, ἔμψ δὲ δὴ δριάν, ἔ ῖ δια  
σοφίαν, γῆρας ἀξίωμα ἢ τιμὴν ἔχοντος. ὁ ῖ ἐκ  
Μαχίμων ἀποδειγνύθη, οὐδὲς ἐγένετο τῶ Ἱε-  
ρέων, ἔ μετεῖχε τῆ φιλοσοφίας ἐπικεκρυμμένης τὰ  
πολλὰ μύθοις καὶ λόγοις ἀμυδρὰς ἠ ἐμφάσεις  
τῆ ἀληθείας ἢ διαφάσεις ἔχουσιν, ὡς περ ἀμέλει ἢ  
πῶ ἀδηλοῦσιν αὐτοῖ, ἠ πρὸ τῶν ἱερῶν τὰς Σφίγγας  
ἐπικῶς ἰσάντες, ὡς ἀνιμάτωδη σοφίαν τῆ θεολο-

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

diversis Graecae Linguae Dialectis, quam facillime inter se confundantur, sic ΠΕΡΣΕΥΣ, et ΠΕΡΣΗΣ etc.

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

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

γίας αὐτῶν ἐχέσης. τὸ δὲ ἐν Σάει <sup>3</sup> τῆς Ἀθηνᾶς  
(ἦν καὶ Ἰσιν νομίζουσιν) ἔδ' Ὁ Επиграφὴν εἶχε τοι-  
αύτῳ, ΕΓΩ ΕΙΜΙ ΠΑΝ ΤΟ ΓΕΓΟΝΟΣ, ΚΑΙ ΟΝ,  
ΚΑΙ ΕΣΟΜΕΝΟΝ· ΚΑΙ ΤΟΝ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥ-  
ΔΕΙΣ ΠΩ ΘΝΗΤΟΣ ΑΠΕΚΑΛΥΨΕΝ. ἐπὶ δὲ τῶν  
πολλῶν νομιζόντων <sup>4</sup> ἴδιον παρ' Αἰγυπίοις ὄνο-  
μα ἔ' Διὸς εἶναι τὸν Ἀμοῦν, (ὃ πρῶτον ἡ-  
μεῖς Ἀμμωνα λέγομεν) <sup>5</sup> Μανεθῶς μὲν ὁ Σε-  
βεννίτης τὸ κεκρυμμένον οἶμαι καὶ τὴν κρύψιν ὑ-  
πὸ ταύτης δηλούσας τῆς φωνῆς· <sup>6</sup> Ἐκαταῖος δ'  
ὁ Ἀβδηρίτης φησὶ τέτω καὶ πρὸς ἀλλήλους τὰ  
ρήματα χεῖρας τὰς Αἰγυπίας, ὅταν τινὰ πρῶτα

<sup>3</sup> τῆς Ἀθηνᾶς ἴδος.] Novissimum  
verbum *Statuam* interpretor, qua qui-  
dem insignificatione a *Pausania* etiam  
usurpatur. vid. *Phavorin. Lexic.* ad  
vocem.

<sup>4</sup> ἴδιον παρ' αἰγυπίοις ὄνομα τοῦ  
Διὸς εἶναι τὸν Ἀμοῦν.] Apud *Jamblicum*  
vero ΑΜΩΝ idem dicitur; ita  
enim *Mysteriorum* indagator ille cu-  
riosus, ὁ γὰρ δημιουργικὸς νῆς, καὶ τῆ ἀλη-  
θείας προσάτης καὶ σοφίας, ἐρχόμενος  
ἐπὶ γένεσιν, καὶ τὴν ἀφανῆ τῶν κεκρυμμέ-  
νων λόγων δύναμιν εἰς φῶς ἄγων, Ἀμοῦν  
κατὰ τὴν τῶν αἰγυπίων γλῶσσαν λέ-  
γεται. Sect. 8. cap. 3. pag. 159. Ed.  
*Gale.* Apud *Herodotum* (L. 2. c. 42.)  
ΑΜΜΟΥΝ legitur: ΑΜΜΟΥΝ enim  
(inquit *Historicus*) Aegyptii τὸν Δία  
καλεῖσιν. Liceat porro mihi, quae  
de hujus nominis ratione habet *Bo-*

*chartus* (*Geogr. Sacr.* pag. 831.) ex-  
scribere. Quum exponit, inquit vir  
ille longe doctissimus, "*Manetho*  
" ΑΜΟΥΝ per τὸ κεκρυμμένον, et  
" addit *Hecataeus* προσκλητικὴν εἶναι  
" τὴν φωνήν, ostendit ἀμὲν idem sig-  
" nificare ac Hebraicum **יְמִינָא**  
" i. e. Ο ΔΕΙΝΑ; sic enim appella-  
" batur homo quilibet ignotus. No-  
" men istud venit a **ἄλγυ** *abscon-*  
" *dere*, ablata Gutturali, ex quo fit  
" ut κρύφιος vertatur. Periit Lit-  
" tera L ex *Almoni*, ut in Chaldaï-  
" co **בַּנְיָא**, *Bania*, pro *Balneo*."

<sup>5</sup> Μανεθῶς ὁ Σεβεννίτης.] Varie hujus  
*Historici* nomen effertur. Apud *Diog.*  
*Laert.* Proem. ΜΑΝΕΘΟΣ scribitur;  
observat tamen doctissimus *Menagius*,  
in *Not.* ad locum, quòd in *Stephanica*  
ut et in tribus codicibus regiis ΜΑ-  
ΝΕΘΩΣ

λῶλαι. *Προσκλητικὴν γὰρ εἶναι τὴν φωνήν. 7 διὸ τὸν πρῶτον Θεὸν, (τῷ Παντὶ τὸν αὐτὸν νομίζουσιν) ὡς ἀφανῆ ἢ κεκρυμμένον ὄντα, προσκαλέμενοι ἢ ᾤδακαλέντες ἐμφανῆ γνέως ἢ δῆλον αὐτοῖς, Ἀμοῦ λέγουσιν. ἢ μὲν οὐδ' οὐδ' ἀλάβεια τῆς τοῦ τὰ θεῖα σοφίας Αἰγυπτίων, τοσαύτη ἦν.*

ι. *Μαρτυροῦσι δὲ ἢ τῶν Ἑλλήνων οἱ σοφώτατοι, Σόλων, Θαλῆς, Πλάτων, Εὐδοξος, Πυθαγόρας (ὡς δ' ἐνιοὶ φασὶ ἢ Λυκούργος) εἰς Αἴγυπτον ἀφικόμενοι, ἢ συγγρόμενοι τοῖς ἱερέουσιν. Εὐδοξον μὲν οὐδ' Χονέφεως ἢ φασὶ Μεμφίτῃ διακοῦσαι Σόλωνα ἢ, Σόγχιτος Σαῖτῃ*

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

<sup>6</sup> *Ἐκαταῖος ὁ Ἀβδηρίτης*] “Edd. antiquae exhibent ΑΥΔΗΡΙΤΗΣ. “Sed male, Ἀβδηρα quippe non Ἀβδηρα scribendum esse constat. Antiqui autem litteram β sic pingebant ut litterae υ non esset absimilis, sicut etiam in Pronunciatione paulatim aberratum fuit. Fuisse autem *Hecataeum Abderitam* ex *Strabone*, et aliis constat. Sicque etiam ab *Eusebio* citatur *Lib. de Praep.*

*Evang.* et alibi. *Xyland.* Scripsit autem inter alia *Hecataeus noster* libros περὶ τῆς Αἰγυπτίων φιλοσοφίας. Vid. *Laert. Proem.*

<sup>7</sup> *Διὸ τὸν πρῶτον Θεὸν τῷ Παντὶ*] Post ΘΕΟΝ, ob ultimam syllabam unisonam, excidisse videtur relativa vox, ΟΝ. Absque ea enim aegerrime procedat sententia. Scil. “Quapropter Principem illum Deum (quem cum uniuerso eundem putant) ut pote absconditum &c.” Hanc quoque correctionem suam fecerat et *Bentl.* et *Markl.* sagacitas.

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

Πυθαγόραν δὲ, Οἰνέφεως Ἡλιεπολίτη. μάλι-  
 στα δὲ ὄντι, ὡς ἔοικε, <sup>2</sup> θαυμασταίς ἢ θαυμά-  
 στας τὰς ἀνδρας, ἀπεμιμήσατο τὸ συμβολικὸν  
 αὐτῶν ἢ μυστηριώδες, δυνάμεις αἰνίγμασι τὰ  
 δόγματα. τῶν γὰρ καλεσμένων γραμμάτων ἱε-  
 ρογλυφικῶν ἔθεν ἀπολείπει τὰ πολλὰ τῶν Πυ-  
 θαγορικῶν πρᾶξιματων, οἷον ἐστὶ τὸ, Μὴ ἐδί-  
 ειεν ἐπὶ δίφρου, Μὴδ' ἐπὶ χοίνικῳ καθῆσθαι,  
 Μὴδὲ φοίνικα φυτεύειν, Μὴδὲ Πῦρ μαχαίρῃ  
 σκαλῦειν ἐν οἰκίᾳ. δοκῶ δὲ ἔγωγε <sup>3</sup> καὶ τὸ, τὴν  
 Μονάδα τὰς ἀνδρας ὀνομάζειν Ἀπόλλωνα, <sup>4</sup> ἢ

<sup>2</sup> θαυμασταίς, καὶ θαυμάστας τὰς  
 ἀνδρας &c.] Quae de *Italicae Fam-  
 iliae Parente* hoc in loco habet *auctor  
 noster*, familia profus sunt iis quae  
 de eodem Philosopho affirmat, in ejus  
 vita, *Iamblichus* (p. 36. Ed. *Commelin.*)  
 θαυμαζόμενοι τε καὶ θαυμάζοντες ὑπὸ  
 τῶν συγγενομένων ἱερέων ἢ προφητῶν. De  
 affinitate vero quae *Pythagorae* Phi-  
 losophiam inter, et *Aegyptiam* erat,  
 multi multa disputaverunt tum ex  
 antiquis, tum recentioribus, quae qui-  
 dem omnia in medium proferre et ad  
 lancem perpendere non est hujus  
 commentationis. Unicum vero testi-  
 monium, ad hunc locum praecipue  
 spectans, exhibebo, quod apud *Cle-  
 ment. Alexand.* legitur (Strom. 5. p.  
 660.) Ἀντίκα τῆς βασιλείας (Aegy-  
 ptiae) φιλοσοφίας, πάντων σφόδρα ἐπι-  
 κειρομένης, ἤρτηται τὰ Πυθαγόρεια  
 σύμβολα.

<sup>3</sup> καὶ τὸ τὴν Μονάδα] *Istud TO*  
*ex conjectura, necessarium quippe,*  
*primum addidi; quam tamen postea*  
*correctionem auctoritate Edd. Aldin.*  
*et Basil. comprobata vidi, ubi haec*  
*vox disertis litteris extat.*

<sup>4</sup> καὶ τὴν Διάδα Ἀρτεμιν] *Olim*  
*legebatur ΚΑΙ ΔΥΑΔΑ ΤΗΝ Ἀρ-*  
*τεμιν, absurde quidem, cum auctoris*  
*mens sit, "Binarium illum numerum,*  
*καὶ ἕξοχόν, quod aiunt, Dianam vo-*  
*cari — atque ita paullo ante ΤΗΝ*  
*ΜΟΝΑΔΑ Ἀπόλλωνα, et non contra*  
*μον. τὸν Ἀπόλλωνα nuncupaverat; et*  
*deinceps Ἀθηναὶν ΤΗΝ ΕΒΔΟΜΑΔ.*  
*et non τὴν ἀθ. ἑβδομαδ. De Neptuno*  
*etiam eadem observare licet; adeo*  
*ut de emendatione nostra ne minima*  
*quidem possit restare dubitatio.*

<sup>5</sup> τοῖς ἐπὶ τῶν ἱερέων] *Istud ΤΩΝ*  
*ex auctoritate Ed. Aldin. suo loco resti-*  
*tui. Ceteris enim Edd. abest.*

τὴν Δυάδα Ἀρτεμιν, Ἀθιωδῷ δὲ τὴν Ἑβδομάδα, Ποσειδῶνα δὲ τὸν πρῶτον Κύβον, εἰκέναι<sup>5</sup> τοῖς ἐπὶ τῶν ἱερῶν ἰδρυμῶσι, ἢ δρωμῶσι νῆ Δια ἢ γραφομῶσι. τὸν γὰρ βασιλέα καὶ κύριον Ὀσιριν ὀφθαλμῷ ἢ σιήπρω γραφασιν. (ἔνιοι δὲ καὶ τοῦτομα διερμυδύσι ΠΟΛΤΟΦΘΑΛΜΟΝ,<sup>6</sup> ὡς ἔμην ὈΣ, τὸ πολὺ· ἔ δὲ ΙΡΙ, τὸν ὀφθαλμὸν Αἰγυπία γλώτῃ φράζοντος.) τὸν δὲ Οὐρανὸν, ὡς ἀγῆρω διὰ αἰδιότητα, Καρδία<sup>7</sup> θυμὸν ἐσχάρας ὑποκειμένης.<sup>8</sup> ἐν δὲ Θήβαις εἰκόνες ἦσαν ἀνακείμεναι Δικασῶν ἄχειρες· ἢ δὲ ἔ δεξιδικασῆ, καλαμύσ-

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

<sup>7</sup> θυμὸν ἐσχάρας ὑποκειμένης] “θυμὸν illud (inquit *Xyland.* in annot. ad locum) “vitiosum est. Legendum “existimo ΘΥΜΙΑΤΗΡΙΟΥ; et fieri “potest ut ἐσχάρας hujus, aut hoc “ἐσχάρας glossema sit, inque textum “culpa librarii insertum. *Orus Apollo*, qui circumfertur, sic scribit “(lib. 1. *Hierog.* 22.) αἰγυπιοῦ γράφουσι, θυμιατήριον καίόμενον ζω-

“γραφῆσι, καὶ ἐπάνω καρδίαν: atqui “constat ex *Hermetis Trismegisti Asclepio*, quem *Apuleius* transtulit in “Latinum sermonem *Ed. Aldin.* 183. “*Aegyptum coeli fuisse imaginem*; ut “mirum minime sit, Corde in foco “ardenteposito utrunque fuisse re- “praesentatum.”

<sup>8</sup> ἐν δὲ Θήβαις εἰκόνες ἦσαν] De his Imaginibus plura habet *Diod. Sic.* l. 1. p. 45. τέτρες (judices scil.) δ’ ἐφ’ ἐνδὸς ἔ τοίχων ἐγγεγλύφθαι τριάκοσια τὸν ἀριθμὸν, καὶ κατὰ τὸ μέσον τ’ Ἀρχιδικασῆν, ἔχοισα τὴν ἀλήθειαν ἐξηξημένην ἐκ ἔ τραχήλου, ἔ τὴς ὀφθαλμοῦς ἐπιμύσαν, καὶ βιβλίων αὐτῶ παρακείμενον πλῆθος. Ταύτας δὲ τὰς εἰκόνας ἐνδείκνυται διὰ ἔ σχήματι, ὅτι τὴς μὲ Δικασῆς ἔδεν δεῖ λαμβάνειν, τὸν δὲ ἀρχιδικασῆν δὲ [ΔΗ] πρὸς μόνην βλέπειν Ἀληθείαν.

σα τοῖς ὄμμασιν, ὡς ἄδωρον ἅμα τὴν Δικαιο-  
συλίῳ ἢ ἀνένδουκτον ἔσαν. τοῖς δὲ Μαχίμοις  
Κάνθαρος κῶ γλυφὴ σφραγίδῳ· ἔ γὰρ ἐστὶ κἀν-  
θαρος θῆλις, ἀλλὰ πωλύτες ἄρσενες. ὁ πικτεσι  
δὲ, τὸν γόνον \* \* \* ὡς σφαιροποιῶσιν, ἔ τροφῆς  
μᾶλλον ὕλην ἢ γνέσεως χώραν πῶσασι δαζόν-  
τες.

ια. Ὅταν οὖν ἂ μυθολογῶσιν Αἰγύπτιοι περὶ  
τῶν Θεῶν ἀκέρως, πλάνας ἢ διαμελισμῶς, ἢ  
πολλὰ τοιαῦτα ἰ παθήματα, δεῖ τῶν περὶ τῆ-

<sup>9</sup> τίκτεσι δὲ, τὸν γόνον \* \* \* ὡς σφαιρ.]  
Vitiosam, imo mutilam esse hanc  
lectionem, licet *ceterae Edd.* non ag-  
noscere videantur, nemo est qui non  
facile percipiat. Ad hunc vero mo-  
dum quae manca sunt supplet acu-  
tissimus *Markland.* τίκτεσι δὲ, τὸν γόνον  
ΑΦΙΕΝΤΕΣ ΕΙΣ ΤΟΝ ΟΝΘΟΝ  
[vel ΕΙΣ ΤΟ ΤΕΛΟΣ] ΟΝ [Ο]  
σφαιροποιῶσιν—Qua quidem emen-  
datione nihil propius ad ea, quae de  
hoc Animalī alibi traduntur, accedere  
potest. Ita enim ipse postea *Plutar-  
chus* p. 678. *Ed. Steph.* τὸ δὲ κανθάρων  
γένεσις ἐκ ἔχειν θήλειαν, ἄρσενας δὲ  
πανίας ἀφίεναι τὸς γόνον εἰς τὴν σφαι-  
ροποιουμένην ὕλην κ. τ. λ. His porro  
consona legas, quae a *Porphyrīo* sunt  
dicta (lib. περὶ ἀπ. uti ab *Eusebio* relata  
sunt *Tract. Evang.* 1. 3.) κἀνθαρος πᾶς  
ἄρσεν, ΚΑΙ ΑΦΕΙΣ τὸν θόρον ΕΝ ΤΕΛ-  
ΜΑΤΙ κῶ ποιήσας σφαιροειδῆ κ. τ. λ.  
*Suid.* in vocem. φασὶ γὰρ ὅτι ὁ Καν-

θαρος ἔτω τίκτεσι· ἐπὶ εὐρη ὄντι κό-  
προν στρογγύλην, μένει κυλίῳ τοῖς ποσὶ  
κ. τ. λ. vid. etiam *Plutarch.* de *Solert.*  
*Animal.* ubi eadem historia repeti-  
tur; et *Aelian.* de *Nat. Animal.* 1. 10.  
c. 15.

<sup>1</sup> παθήματα] Olim ΜΑΘΗΜΑ-  
ΤΑ, nullo cum sensu. *Xylander.* *Baxt.*  
*Bentl.* — ΜΥΘΕΥΜΑΤΑ corrigit  
*Markl.* ex eo loco *Plutarchi* p. 639.  
*Ed. Steph.* ὅτι δ' ἔχει ἴσκει ταῦτα κο-  
μιδῆ ΜΥΘΕΥΜΑΣΙΝ ἀρσενίοις κ. τ. λ.

<sup>2</sup> ἢ φησιν ὁ Πλάτων] Quem respi-  
cit *Platonis* locum *Auctor*, extat ad  
finem lib. 2. de *Rep.* p. 603. *Ed. Fran-  
cof.* ubi notandum est pro ΓΝΩΣΕΙ  
κῶ ἀγν. legi ΣΥΝΕΣΕΙ κῶ ἀγν.

<sup>3</sup> συνοικειῶσιν] Ita certissima ex  
emendatione reposui pro ΚΥΝΙΚΥ-  
ΟΥΣΙΝ, monstro vocabuli, quod olim  
obtinebat. *Xylander* quidem ΠΡΟΣ-  
ΟΙΚΕΙΟΥΣΙΝ corrigit. Sed cum ea  
vox quam dedi ad veterem lectio-

μύων μνημονεύειν, ἢ μηδὲν οἶεας τέτων λέγεας  
 γεγονός ἔτω ἢ πεπραγμύων. εἰ γὰρ τὸν Κύνα κυ-  
 εῖως Ἑρμῶ λέγασιν, ἀλλὰ εἰ ζῶς τὸ φυλακ-  
 τικὸν ἢ τὸ ἀγρυπνον, ἢ τὸ φιλόσοφον, γνώσει  
 ἢ ἀγνοία τὸ φίλον ἢ τὸ ἐχθρὸν οὐδέποτε<sup>2</sup> ἢ  
 φησιν ὁ Πλάτων, τῷ λογιωτάτῳ τῷ θεῶν<sup>3</sup> συν-  
 οικεῖσιν. εἰ δὲ<sup>4</sup> τὸν Ἡλιον ἐκ λωτῆ νομίζουσι βρέ-  
 φου δύναιεν νεογιλὸν, ἀλλ' ἔτως ἀνατολὴν ἡ-  
 λίας γράφουσι, τὴν εἰς ὑγρῶν ἡλίας γινομένην ἀ-  
 ναψιν αἰνιττόμενοι. ἢ γὰρ τὸν ὠμότατον Περσῶν

nem propius accedat, et *Bentleii* in-  
 super et *Baxteri* auctoritate suffra-  
 giisque comprobata sit, utram prae-  
 ferrem non diu mecum dubitavi.

<sup>4</sup> τὸν ἥλιον ἐκ λωτῆ νομίζουσι βρέφος  
 ἀνίσχειν νεογιλὸν] De *Harpocrate*,  
*Sole* quippe recentiorum Aegyptio-  
 rum, *Loto herba insidente*, pleni sunt  
 omnium libri qui paullo curiosius  
 Gemmas Tabulasque antiquas inspe-  
 erunt; eorum igitur serinia non ex-  
 pilabo. Dicam vero quod sentiam.  
 Quum enim ex *Porphyrrii ad Anebon*.  
*Epist.* (quae extat apud *Iamb.* per  
*Gale edit.*) constet, Aegyptios olim  
 inter sacras eorum *Picturas Solem*  
 habuisse ΕΞ ΙΛΥΟΣ ΑΝΑΦΑΝΕΝ-  
 ΤΑ, sive ΑΝΙΣΧΟΝΤΑ descriptum,  
 eique insuper preces suas effudisse,  
 nonnullis forsan potior videatur ver-  
 borum ordo et junctura, si in hoc  
 loco, pro ἐκ ΛΩΤΟΥ, ἐξ ΙΛΥΟΣ (quae  
 quidem correctio a praesenti lectio-

ne haud multum abludit) repona-  
 mus; scil. "*Neque reputant Solem*  
*infantem recens natum ex luto*  
*se attollere, ita vero ortum Solis de-*  
*pingunt, innuentes quasi quo is modo*  
*ex humidis accendatur."* Ita prima  
 ultimis (quod jam non fit) optime  
 inter se convenire videantur; certissi-  
 mumque adeo erit, quod de hac *Pic-*  
*tura* postea colligit et observat *Auc-*  
*tor*, ἔτως ἀνατολὴν ἡλίας γράφουσι, τὴν  
 ΕΞ ΥΓΡῶΝ ΗΛΙΟΥ ΑΝΑΨΙΝ αἰνιτ-  
 τόμενοι. Quod vero ad conjecturam  
 nostram confirmandam unice valeat,  
 nunquam, quod scio, Antiqui dixe-  
 runt, uno hoc loco excepto, Ae-  
 gyptios descripsisse Solem ἐκ λωτῆ  
 ἀνίσχουσα, sed semper, ἐπὶ λωτῶ κα-  
 θήμενον vel καθιζόμενον. Vid. etiam  
*Plutarchum* περὶ εἰ μὴ χρᾶν &c. *Ed.*  
*Steph.* p. 711. ubi disertis verbis fu-  
 gillantur Aegyptii, quod γηγενὲς ζῶον,  
 hoc est, ἐξ ἰλύου βρέφου νεογιλὸν,  
 solem



Βασιλέα καὶ φοβερώτατον ὄχλον, ἀποκτείναντα πολλὰς, τέλει δὲ καὶ τὸν Ἄπιν ἀποσφάξαντα καὶ καταδειπνήσαντα μετὰ τῶν φίλων, ἐπάλεσαν ΜΑΧΑΙΡΑΝ, καὶ καλεῖσι μέχρι νυκτὸς ἐν τῷ καταλόγῳ τῶν Βασιλέων, ἔκκυώς δὴ πρὸς τὴν ἐσίαν αὐτῶν σημαίνουσι, ἀλλὰ ἔτι πρὸς τὴν σκληρότητα καὶ κακίαν ὀργηδύω Φονικῶν παρειαζούσας. ἔτι δὴ τὰ περὶ Θεῶν ἀκέραια καὶ δεχομένη ὡσαύτως τῶν ἐξηγητῶν τὸν Μῦθον ὁσίως καὶ φιλοσόφως, καὶ δεῦρα μὲν αἰεὶ καὶ διαφυλάττειν τῶν ἱερῶν τὰ νενομισμένα, ἡ δὲ ἀληθῆ δόξαν ἔχειν περὶ Θεῶν, μηδὲν οἰομένη μάλλον μῆτε θύσειν μῆτε ποιήσειν αὐτοῖς κεχαρισμένον, ἔδεν ἔλα-

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

<sup>5</sup> τοῦ δὲ ἀληθῆ δόξαν ἔχειν περὶ Θεῶν] Eadem prorsus est *Porphyrus* sententia, uti extat περὶ ἀποχ. l. 2. §. 60., περὶ οὗτοι δὲ, ὅτι τέτων χρεῖαν ἔχ. ἔχουσιν οἱ Θεοὶ, εἰς δὲ τὸ ἡδὼ ἀποδίδουσι τῶν προσκυόντων, μεγίστην

θυσίαν λαμβάνουσι τὴν ὀρθὴν περὶ αὐτῶν τε καὶ τῶν πραγμάτων διάληψιν, πῶς ἔ σώφρων, καὶ ὅσιος, καὶ δίκαιός ἐσται;

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

<sup>2</sup> ἐκ πάντων ἡμέρας πέντε συναλεθεῖν] Ultima vox neutiquam hoc in loco stare potest. "Vellem igitur (inquit *Xyland.* in *Not.*) "ΣΥΝΕΛΕΙΝ legere, "i. e. concinnare, in unam summam "contrahere:" quam quidem viri doctissimi emendationem certissimam cen-

τον ἄποφύξιο κακὸν Αθεότη<sup>θ</sup> Δαισιδαιμονίαν.  
 β. Ἐλέγεται ὁ Μῦθος ὅτι ἐν βραχυτάτοις  
 ὡς ἐνεσι μάλισα, τῶν ἀχρήστων σφόδρα ἢ πει-  
 τῶν ἀφαιρεθέντων. γ. Ἐπεί φασὶ κρύφα τῷ Κρόνῳ  
 συγχρομένης, αἰσώμενον ἐπιδάσασθαι τὸν Ἥλιον  
 αὐτῆ, μήτε μὴ, μήτε ἐνιαυτῷ τεκεῖν ἐρώτα ὅ  
 τὸν Ἑρμῆν τῆς θεοῦ, σιωπεῖν, εἶτα παίζαντα  
 πέτλια πρὸς τὴν Σελήνην, ἢ ἀφελόντα τῶν φώ-  
 των ἐκάστῃ τὸ ἑβδομηκοστὸν, <sup>2</sup> ἐν πρώτων ἡμέρας  
 πέντε σιωπεῖν, ἢ ταῖς ἐξήκοντα ἢ τριακοσίαις  
 ἐπάγειν, ἃς νῦν Ἐπαγομένας Αἰγυπῖοι καλεῖσι,  
 ἢ τῶν θεῶν γρηθλίς ἀγασσι <sup>3</sup> τῆ μὲν πρώτῃ  
 τὸν Ὀσίριον γρηθῶν, καὶ φωνὴν αὐτῷ <sup>4</sup> τεχθέντι

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

<sup>3</sup> τῆ μὲν πρώτῃ] Scribendum, vel τῆ μὲν ΟΥΝ πρώτῃ, vel ΚΑΙ τῆ μὲν πρώτῃ. *Markland*. — Quae vero a *Nostro* de Deorum Natalitiis adducuntur, non in omnibus consentientia reperiantur cum iis, quae ab aliis tum Historicis tum Mythologis tradantur.

*Diod. Sic. lib. 1. p. 13. Ed. Rhodom.* Μετὰ δὲ ταῦτα τὸν Κρόνον ἀρξαι, ἢ γήματα τὴν Ἀδελφὴν Ἐραν, γενῆσαι κατὰ μὲν τινὰς τῶν Μυθολόγων Ὀσίριον καὶ Ἴσιον, κατὰ δὲ τῶν πλείστων, Δία τε καὶ Ἥραν — ἐκ δὲ τούτων γενέσθαι πρὸς θεῶν, καθ' ἐκάστην τῶν Ἐπαγομένων πρὸς Αἰγυπῖοις πρὸς ἡμερῶν ἐνὸς γεννηθέντων. Ὀνόματα δὲ ὑπάρχειν τοῖς τεκνωθεῖσιν Ὀσίριον καὶ Ἴσιον, εἶτι δὲ Τυφῶνα καὶ Ἀπόλλωνα, καὶ Ἀφροδίτην. Καὶ τὸν μὲν Ὀσίριον μεθερμενευόμενον εἶναι Διόνυσον, τὴν δὲ Ἴσιον Ἐγλίσαν πρὸς Δήμητραν. Plura vero hac de re quotidiana lectio facile suppeditabit.

<sup>4</sup> τεχθέντι] Hanc vocem ex *Ed. Aldin.* petivi: caeteri enim libri

σιωεκπασεῖν, ὡς ΑΠΑΝΤΩΝ ΚΥΡΙΟΣ ΕΙΣ ΦΩΣ  
 ΠΡΟΕΙΣΙΝ. ἔνιοι δὲ Παμύλλω τινὰ λέγουσιν ἐν  
 Θήβαις <sup>5</sup> ὑδρευόμενον ἐκ τῆς ἱερῆς τῆς Διὸς Φωνῆς  
 ἀκῆσαι, διακελυμένω ἀνειπεῖν μὲν βοῆς, ὅτι  
 ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΕΥΕΡΓΕΤΗΣ ΟΣΙΡΙΣ ΓΕΓΟΝΕ-  
 κῆ διὰ τῆτο φρέψαι τὸν Ὀσίριν, ἐγχειρίσαντο  
 αὐτῷ τῆς Κρήνης, κῆ τὴν τῶν Παμυλίων ἑορτὴν αὐ-  
 τῷ τελείῳ, Φαλληφορίοις ἐοικυῖαν. τῆ δὲ δευ-  
 τέρα τὸν Ἀρῆην, <sup>6</sup> ὃν Ἀπόλλωνα, ὃν κῆ πρὸς  
 βύτερρον Ὄρρον ἔνιοι καλεῖσι· τῆ τρίτῃ δὲ Τυφῶνα,  
 μὴ καιρῶ, μηδὲ κῆ χῶραν, ἀλλ' ἀναρρήξαντα  
 πληγῆ διὰ τῆς πλουραῆς Ἰξάλλεως· τετάρτῃ δὲ  
 τὴν Ἰσιν <sup>7</sup> ἐν πονύργοις χυεῖται· τῆ δὲ πέμπτῃ

TAXΘENTI praestant, nullo cum  
 sensu.

<sup>5</sup> ὑδρευόμενον] Olim ΥΔΡΕΥΟΜΕ-  
 ΝΗΝ, sed mendose, legebatur. Nul-  
 lum enim dubium esse possit, ex *Pa-  
 myliis* praesertim, quae Phallica e-  
 rant Festa, quin *Pamylos* iste, qui *O-  
 sirin* educavit, vir fuerit. Recte igitur  
 in iis quae statim sequuntur ἐγ-  
 χειρίσαντο ΑΥΤΩΙ legitur, et non  
 ΑΥΤΗΙ. Vbi porro observandum est,  
 pro ΕΓΧΕΙΡΙΣΑΝΤΟΣ, quam ego  
 lectionem praestiti, caeteras quascun-  
 que Edd. ΕΓΧΕΙΡΗΣΑΝΤΟΣ exhi-  
 bere: quae quidem vox hoc in loco  
 nullius est usus. Menda vero, quae  
 jam eluenda esse curavi, viderunt

etiam et correxerunt tum *Baxter*.  
 tum *Bentl.*

<sup>6</sup> ὃν Ἀπόλλωνα] Haec verba uncis  
 includit *Bentleius*, quasi ex glossa-  
 mate in textum primum irreperint;  
 ejusque sententiam probabilem esse  
 censeo. Quod vero certum est,  
 secundum istud ON, quod κῆ πρὸς  
 praecedit, si ὃν Ἀπόλλωνα retinea-  
 mus, omnino supervacaneum est, et  
 spongia delendum.

<sup>7</sup> ἐν Πανύργοις] In *Panygris* inter-  
 pretatur *Xylander*. Vbi vero Terra-  
 rum sita sunt *Panygra* ista, ostensu  
 haud adeo facilis res erit. Imo, ne-  
 que vocem quidem alibi invenias,  
 nisi apud unicum *Galenum*; quo in

<sup>8</sup> Νέφθυν, ἡ καὶ Τελουτήν ἢ Ἀφροδίτην, ἔνιοι δὲ ἢ Νίκη ὀνομάζουσιν. εἶναι δὲ τὸν μὲν Ὀσίριον ὅς ἑστιν Ἡλίας ἢ τὸν Ἀρξήριον, ἐκ δὲ Ἑρμῆ τὴν Ἴσιον, ἐκ δὲ τῆς Κρόνου τὸν Τυφῶνα καὶ τὴν Νέφθυν. διὸ καὶ τὴν τρίτην τῶν Ἐπαγομύων ἀποφραδα νομίζουσαι, οἱ βασιλεῖς ὅκ ἐξημάπυον, <sup>9</sup> ἔδὲ ἐθεράπυον αὐτὰς μέχρι νυκτός. <sup>10</sup> γήμασαι δὲ πρὸ Τυφῶνι τὴν Νέφθυν. Ἴσιον δὲ καὶ Ὀσίριον ἐρῶντας ἀλλήλων, καὶ πρηνὴ γυμνάσαι, καὶ γαστρός ὑπὸ σκίτω σπυεῖναι. ἔνιοι δὲ φασὶ καὶ τὸν Ἀρξήριον ἔτω γεγονέναι, <sup>11</sup> καὶ καλεῖσθαι πρῆσβύτερον Ὠρῶν ἢ Ἀἰγυπίων, Ἀπόλλωνα δὲ ἢ Ἑλλήνων.

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

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

<sup>9</sup> ἔδὲ ἰδιεράπυον αὐτὰς] Apud alias

Edd. αὐτοὺς legere est, nullo cum sensu; quod a Bentleio etiam adnotatum postea vidi.

<sup>10</sup> γήμασαι] Ita pro ΤΙΜΑΣΘΑΙ emendandum esse curavi; Nephthyn vero Typhoni nupsisse, cum ex aliis auctoribus patet, tum praecipue ex hoc ipso libro; dicit enim Plutarchus pag. 652. Ed. Steph. ἐν μίντοι ταῖς διαδοχαῖς τῶ βασιλείων ἀναγράφουσι τὴν Νέφθυν Τυφῶνι ΓΗΜΑΜΕΝΗΝ. Hac quoque in correctione Kyland. Baxt. Bentl. Markland. mecum consentientes habeo.

<sup>11</sup> καὶ καλεῖσθαι πρῆσβύτερον Ὠρῶν] Imo, καὶ καλεῖσθαι ΜΕΝ πρῆσβ. ὄρον postulat Graecae Linguae indoles ut

ιγ. <sup>1</sup> Βασιλεύοντα δὲ Ὀσίριον Αἰγυπτίους μὲν  
 διὐς ἀπόρου βίης καὶ θηριώδους ἀπαλλάξαι,  
 καρπὸς τε δείξαντα, καὶ νόμους θεμιτὸν αὐτοῖς,  
<sup>2</sup> καὶ Θεὸς δείξαντα τιμῶν· ὕστερον δὲ γῆν πᾶ-  
 σαν ἡμερῶν ἐπελθεῖν, ἐλάχιστα μὲν ὄπλων δεη-  
 θέντα, πειθοῖ δὲ τὰς πλείους ἢ λόγῳ μετ' ᾧδῆς  
 πάσης ἢ μουσικῆς θελγομένης προσαγόμενον,  
 ὅθεν Ἑλλησι δόξα <sup>3</sup> Διονύσω τὸν αὐτὸν εἶναι.  
 Τυφῶνα δὲ, ἀπὸν <sup>4</sup> μὲν εἶναι νεωτερίζειν, διὰ  
 τὸ <sup>4</sup> τὴν Ἰσιν οὐ μάλα φυλάττειν ἢ προσέχειν  
 ἐγκρατῶς ἔχουσαν, ἐπιδυελθόντι δὲ δόλον μηχαν-  
 νᾶς, συνωμότας ἀνδρας ἐβδομήκοντα ἢ δύο πε-

cum Cl. Marklando rescribamus. Sequitur enim Ἀπόλλωνα ΔΕ ὑπὸ Ἑλ.

<sup>1</sup> βασιλεύοντα δὲ Ὀσίριον] Quae de Osiri jam dicuntur, quaeque de eodem, his prorsus affinia, apud *Diodorum* (lib. 1.) extant, omnia in antiquissimum illum Aegypti regem, *Menem* dictum, unice conveniunt; adeo ut vix ullus restat dubitandi locus, quin idem fit uterque. Imo disertis verbis tradit *Diodorus*, a nonnullis scriptum esse, quod ille vir qui a ferina vivendi ratione primus Aegyptios revocavit, eosque ἰδωδίμων καρπῶν usum docuit, *Menas* vocaretur. Ita enim ille, τέτων τὴν εὐρεσιν οἱ μὲν εἰς Ἰσιν [κ] Ὀσίριον, ita enim antea dixerat p. 13. *Ed. Rhodom*] ἀναφίρεσιν, οἱ δὲ

εἰς τινὰ τῶν παλαιῶν βασιλείων τὸ ὀνομαζόμενον MENAN.

<sup>2</sup> καὶ Θεὸς δείξαντα τιμῶν] Legit Cl. *Marklandus* καὶ Θεὸς ΔΙΔΑΞΑΝΤΑ τιμῶν. Eleganter quidem et vere, nam καρπὸς ΔΕΙΞΑΝΤΑ immediatius ferme praecedit.

<sup>3</sup> Διονύσω τὸν αὐτὸν εἶναι] Ita *Heredot.* lib. 2. c. 42. Θεὸς γὰρ δὴ εἰ τὰς αὐτὰς ἀπαντες ὁμοίως αἰγυπτίους σέβονται, πλὴν Ἰσιδός τε καὶ Ὀσίριδος τὸν δὲ Διόνυσον εἶναι λέγουσι. Et postea cap. 144., Ὀσίρις δὲ εἰς Διόνυσον καὶ ἑλλάδα γλῶσσαν. Eandem quoque rem apud *Siculum Histor.* reperire est, lib. 1. p. 10. τῶν δὲ παρ' ἑλλήσι παλαιῶν μυθολόγων τινες τὸν Ὀσίριον Διόνυσον προσαγορεύουσι, καὶ Σείριον παρωρύμω.

ποιημένον, καὶ σπεργὸν ἔχοντα Βασίλιστον ἔξ  
 Αἰθιοπίας παρεῖσαν, ἣν ὀνομάζουσιν Ἀσώ. Ἐ δὲ  
 Ὀσίειδ<sup>4</sup> ἐμμετρησάμενον λάβρα τὸ σῶμα, ἢ  
 καλασκυάσαντα πρὸς τὸ μέγεθ<sup>5</sup> λάρνακα  
 καλὴν ἢ κεκοσμημένῳ περιπῶς, εἰσενεγκεῖν εἰς  
 τὸ συμπόσιον. ἠδέντων δὲ τῆ ὄψει ἢ θαυμα-  
 σάντων, ὑποχέας τὸν Τυφῶνα μ<sup>6</sup> παιδιᾶς, ὃς  
 ἀν<sup>6</sup> ἐγκατακλιθεὶς ἔξισωθείη διδόναι δῶρον αὐτῷ  
 τὴν λάρνακα. πειρωμένων δὲ πούτων καθ' ἕκα-  
 στον, ὡς εἶδεις ἐνήρμοσθαι, ἐμβότα τὸν Ὀσίειν  
 κατακλιθῆναι. <sup>7</sup> τὰς δὲ συνόνας ἐπιδραμόνας  
 ἐπιρρίψαι τὸ σῶμα, ἢ τὰ μὲν γόμοις καλα-

<sup>4</sup> τὴν Ἴσιν — ἐγκρατῶς ἔχουσαν] Forte, ἐγκρατῶς ΑΡΧΟΥΣΑΝ. Markland.

<sup>5</sup> τυφῶνα δὲ ἀπόη<sup>5</sup> μὲν εἶδεν νεώ.] Sapiientissimus enim ille, sive ΘΩΥΘ, sive ΘΩΘ, sive ΕΡΜΗΣ, (vid. *Philon. Bybl.* apud *Euseb. Praep. Evang.* lib. 1. c. 9.) sive *Mercurius*, *Isidi* a *Confiliis* erat. Aiunt enim, priusquam expeditionem suam susceperat *Osiris*, τὰ κατὰ τὴν αἰγυπτιοὺν καλασῆσαντα, εἰ τὴν ἔ<sup>5</sup> ὅλων ἡγεμονίαν Ἴσιδι τῆ γυναικὶ παραδόνα, ταυτῆ μὲν παρακατασῆσαι σύμβυλον τὸν Ἐρμην, διὰ τὸ φρονήσει τῆτον διαφέρειν ἔ<sup>5</sup> ἄλλων φίλων. *Diod. Sic.* lib. 1. p. 13.

<sup>6</sup> ἐγκατακλιθεὶς] Hanc vocem, momente sagacissimo *Marklando*, dedi pro ΕΓΚΑΤΑΚΛΕΙΣΘΕΙΣ, quae olim legebatur. Promittit enim *Tyrho*

se dono Arcam illi daturum, qui *decumbens*, non qui *inclusus*, magnitudinem ejus exaequaret. Atque ita in sequentibus legitur, ἐμβότα τὸν Ὀσίειν ΚΑΤΑΚΛΙΘΗΝΑΙ, *decubuisse* scil.

<sup>7</sup> τὰς δὲ συνόνας] Haud equidem inficias eo, quin ΣΥΝΟΝΤΑΣ hoc in loco stare possit; mallet tamen ΣΥΝΩΜΟΤΑΣ legere; (qua voce paullo ante de his *Tyrthonis* Sociis usus erat,) scil. qui *conjuraverant omnes statim ex caelo accurrunt*. Eadem profus habet *Tzetzes ad Lycophron*. Ὀσίεις, ὁ καὶ Διόνυσος, βασιλεὺς ὑπάρχων αἰγύπτου ὑπὸ τυφῶν<sup>5</sup> ἔ<sup>5</sup> ἀδελφῶ καὶ ἔ<sup>5</sup> ΣΥΝΩΜΟΤΩΝ μεληδὸν καλετμήθη, εἰ ἐξετίθη πολλαχῶ. Hanc quoque emendationem occupavit praestantissimus *Marklandus*.

λαβόνας ἔξωθεν, τῶν δὲ θερμῶν μολίβδου<sup>8</sup> καταχεαμένους ἐπὶ τὸν πόλιμον Ἰξενεγκεῖν, ἢ μεθεῖναι διὰ τῆς Ταναϊτικῆς σόμαλι<sup>9</sup> εἰς τὴν θάλασσαν, ὃ διὰ τῆτο<sup>9</sup> μισητόν ἐστιν, ἢ κατάπυσσον ὀνομάζειν Αἰγυπτίους. ταῦτα δὲ πρᾶχθῆναι λέγουσιν ἐβδόμη ἐπὶ δέκα μύθος Ἀθύρ, ἐν ᾧ τὸν Σκορπίον ὁ Ἡλι<sup>10</sup> διέξεισιν, ὄγδοον ἔτ<sup>10</sup> ἢ εἰκοσὸν<sup>10</sup> ἐκεῖνο βασιλεύοντι Ὀσίρι<sup>10</sup>. ἔνιοι δὲ βεβιωκέναι φασὶν αὐτὸν, ἢ βεβασιλυκέναι χρόνον τοσούτον.

ιδ. Πρῶτων ἢ τῶν τὸν περὶ<sup>1</sup> Χέμμιν οἰκουύτων

<sup>8</sup> καταχεαμένους] Ita emendavi pro ΚΑΤΑΧΕΑΜΕΝΩΝ, constructionis ratione postulante, cum ad συνωμότας necesse est hoc verbum referas, aequae ac καταλαβόνας, quae igitur vox recte se habet; adest porro tum Bentleii tum Marklandi auctoritas. Jamque omnia sana esse et integra arbitror, nisi forsan pro θέρμα μολίβδου, ΘΕΡΜΟΝ ΜΟΛΙΒΔΟΝ repone velis?

<sup>9</sup> Μισητόν ἐστι νῦν — ὀνομάζειν] Lege, μισητόν ΕΤΙ νῦν — uti paullo post, πρᾶχθῆναι καὶ πλοήσεις ΕΤΙ ΝΥΝ διὰ τοῦτο. Et pro ὀνομάζειν malle NOMIZEIN. Markland. Pro αἰγυπτίους legit Bentleius, ΑΙΓΥΠΤΙΟΙΣ.

<sup>10</sup> εἰκοσὸν ἐκεῖνο] Ita cum Xyland. Baxt. Bentl. Marklando emendavi pro ΕΚΕΙΝΟΥ, quod caeteras Edd. turpissime occupat.

<sup>1</sup> Χέμμιν] Ita certissima ex correctione imprimendum esse volui, pro

XENNIN, quae vox olim extabat. Audias enim Herodotum lib. 2. c. 91. Ἐστὶ δὲ ΧΕΜΜΙΣ πόλις μεγάλη νόμῳ τῆς Θεβαϊκῆς, et deinceps, ἔτι οἱ ΧΕΜΜΙΤΑΙ. Vnum insuper Diodorum exscribam, non ea tantum gratia ut emendationem defendam nostram, sed ut accuratius noscat lector, quinam fuit Pan iste, de quo tot nobis praedicant antiqui Mythologi, quique etiam Satyri. Diod. Sic. lib. 1. p. 16. Ed. Rhodom. παραλαβεῖν δ' ἐπὶ τὴν στρατείαν (Osfirida scil.) ἔτ' ἡ ΠΑΝΑ, διαφερόντως ὑπὸ τῆς αἰγυπτίων τιμώμενον. Τῆτω γὰρ τῆς ἐγχωρίας ἢ μόνον ἀγάλαμα πεποιηκέναι κατὰ πᾶν ἱερόν, ἀλλὰ καὶ πόλιν ἐπώνυμον κατὰ τὴν Θεβαΐδα, καλεμένην μὲν ὑπὸ τῆς ἐγχωρίων ΧΕΜΜΙΝ, ἢ ΧΕΜΜΩ, μεθερμενευομένην δὲ ΠΑΝΟΣ ΠΟΛΙΝ — ὅτι δὲ αὐτῶ (i. e. Osfride) περὶ τὴν Αἰθιοπίαν ἀχθῆναι λέγουσι πρὸς αὐτὸν τὸ τῆς ΣΑΤΥΡΩΝ γέν<sup>11</sup>. (Satyri fuerunt

τόπον Πρωῶν ἢ Σατύρων τὸ πάθος αἰδομένων, ἢ  
<sup>2</sup> λόγον ἐμβαλόντων πρὸς τὸ γεγονότος, τὰς μὲν αἰφ-  
 νιδίαις τῶν ὄχλων ταραχὰς ἢ πλοήσεις ἐπι νῦν διὰ  
 τὸ Πρωικὰς περσαγορεύει τὴν δ' Ἰσιν αἰδομέ-  
 νην, κείραδ' μὲν ἐλαῦθα τὸ πλοκάμων ἕνα ἢ πέν-  
 θιμον σολὴν ἀναλαβεῖν, ὅπως τῇ πόλει μέχρι νῦν  
 ὄνομα <sup>3</sup> ΚΟΠΤΩ. ἕτεροι δὲ τοῦτομα σημαίνειν  
 οἰοῦνται σέρησιν· τὸ γὰρ ἀποσερεῖν, <sup>4</sup> κόπτειν λέγουσι.  
 πλανωμένω δὲ πόλῳ καὶ ἀποσερεῖσαν, ἕδ' ἕνα  
<sup>5</sup> προσελθεῖν ἀπερσαύδηλον, ἀλλὰ ἔπειτα παιδαρίοις  
 σωτυχεῖσαν, ἐρωτᾶν πρὸς τῆς λάρνακος. <sup>6</sup> τὰ δὲ

genus *Simiarum*, quas a mitissima natura commendat *Plinius*, quaeque ΤΙΤΥΡΟΙ vulgo, non minus quam ΣΑΤΥΡΟΙ appellabantur. De iis *Solinus*; sunt et quas vocant *Satyros*, facile admodum grata, gesticulatis motibus inquietae) ἔς φασιν ἐπὶ τῷ ὄσφύος ἔχειν κομάς. εἶναι γὰρ τὸν Ὀσιριν φιλογέλωτα — τὴς δὲ Σατίρας πρὸς ὄρεχθισιν, καὶ μελωδίαν, καὶ πᾶσαν ἀνεσιν, ἔπειτα δὲ ὄσφύος ἐπιθέτες παραληφθῆναι πρὸς τὴν στρατείαν. Quae vero de origine *Panicorum Terrorum* hoc in loco affert *auctor*, ex mente scilicet Aegyptiorum, vix sunt ejusmodi, ut cuiquam hominum nunc dierum persuadeant. Quanto igitur melius summus ille *Boschartus*! Ideo *Pan* dicitur *terrores Panicos* immittere, quia totidem litteris *Pan* Hebraice is dicitur, qui attonitus stupet. Πᾶν enim, *terreri, timere* significat.

<sup>2</sup> λόγον ἐμβαλόντων] Ita pro ΔΟ-

ΓΩΝ substitui, suffragantibus *Edd. antiq.*

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

<sup>4</sup> κόπτειν λέγουσι] Forte, κόπτειν ἙΛΛΗΝΕΣ λέγουσι. *Markland.*

<sup>5</sup> προσελθεῖν] Legit κρίσιμωτατα ille *Bentleius* ΠΑΡΕΛΘΕΙΝ, sensu quidem ad *auctoris* mentem quam maxime adcommodato.

<sup>6</sup> τὰ δὲ τυχεῖν ἐρωτᾶται] Ita cum  
 C 2 Βαχ-



τυχεῖν ἑωρακότα, ἔφρασαι τὸ σῶμα δι' ἕ τὸ  
ἀγχεῖον οἱ φίλοι τῷ Τυφῶνθι εἰς τὴν θάλασσαν  
ἔωσαν. ἐν τέττε τὰ παιδάκια μανικὴν δυνά-  
μιν ἔχον οἰεῶσ' τὰς Αἰγυπτίους, ἔ μάλιστα ταῖς  
τέτων ὀπίδ' οἰεῶσ' κληδόνι παιζόντων ἐν ἱερῶσι ἔ  
φθεγγομένων ὅ, π' ἂν τύχωσι. <sup>8</sup> αἰδομένῳ δὲ  
τῇ ἀδελφῇ ἐρωήλας συγχευομένη δι' ἀγνοίαν, ὡς  
ἑαυτῇ, τὸν Ὀσίριον, ἔ τεκμήριον <sup>9</sup> ἰδῶσαν, <sup>10</sup> τὸν

*Baxtero et Bentleio* rescribere et e-  
dere ausus sum, pro pravissima om-  
nium lectione, ΤΑ Δ' ΕΤΥΧΕΝ ΕΩ-  
ΡΑΚΟΤΑ καὶ φράσαι, quae caeteras  
quascunque Edd. obsederat.

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

<sup>8</sup> αἰδομένῳ δὲ τῇ ἀδελφῇ ἐρωήλας] Mendosa omni sine dubio est haec  
lectio, quaeque adeo, salva construc-  
tione, neutiquam stare possit. *Bent-*  
*leius* igitur, uti et *Markland.* emen-  
dabat τῇ ἀδελφῇ ΕΡΩΝΤΑ, atque ita  
ipse olim conjeceram. Vereor tamen  
ut haec lectio cum iis quae statim  
subsequantur satis apte conveniat.  
Haud enim ex historia patet, *Osirin*  
sororem suam *Neptbyn*, Typhonis  
uxorem, unquam adamasse, sed, quod  
prorsus est contrarium, *Neptbyn* fra-  
trem *Osirim* clam deperiisse; atque  
adeo confestim dicitur, *Osirim* a *Nep-*

*thy* deceptum cum ea ἀγνοία, ὡς  
ἑαυτῇ, per errorem, tanquam cum *Iside*  
*uxore* coisse. Neque porro credibile  
est *Isin* tam misere *Osirin* amaturam,  
tantosque labores ejus gratia susten-  
taturam, imo furtivum eorum par-  
tum educaturam fore, si modo in So-  
rorem amores ille suos prius tran-  
stulisset, cumque ea lubens rem ha-  
bere consueffet.—Si vero mecum jam  
emendes, et legas ΕΡΟΥΣΗΙ, omnia  
tibi plana erunt et inter se congru-  
entia, scil. *Isidem* porro comperto *Osiri-*  
*riu* per errorem cum sorore amante,  
tanquam secum, rem habuisse, et ar-  
gumento &c. utraque vero Ed. *Basil.*  
ΕΡΩΝΤΑ exhibet.

<sup>9</sup> ἰδῶσαν] Olim ΙΔΟΥΣΑ, σολαι-  
κῶς. Nostram lectionem exhibent  
*Edd. Basil.*

<sup>10</sup> τὸν Μελιλότινον ζέφανον] Haec  
lectio est *Cod. Basil. sec.* eamque a  
*Plutarchi* manu provenisse ne minima  
quidem possit esse dubitatio. Ita enim  
postea, cum secundum quorundam  
Philosophorum notionem hujus partis  
Fabulae explicationem aggreditur,

Μελιλωτίνον σέφανον ὃν ἐκείνῳ ὡσαύτῃ τὴν Νέφ-  
θω κατέλιπε, τὸ παιδίον ζητεῖν. (ἵ ἐκθεῖναι  
γὰρ εὐθὺς τεκῆσαν διὰ φόβον τοῦ Τυφῶνῳ)  
<sup>12</sup> εὐρεθὲν χαλεπῶς ἐ μόγισ κυνῶν ἐπαγόντων,  
τὴν Ἰσιν ἐκτραφῆναι ἐ γρέας φύλακα ἐ ὀπα-  
δὸν αὐτῆς, <sup>13</sup> Ἀνεβιν προσαγορευθέντα, ἐ λε-  
γόμενον τὰς θεὰς φρουρεῖν, ὡς περὶ οἱ κύνας τὰς  
ἀνθρώπους.

p. 652. Ed. Steph. ὅταν δὲ πλειοά-  
σας ὁ Νεῖλῳ, ἐπέκεινα πηλοσιᾶση  
τοῖς ἐσχατεύσει, τῆτο μίξιον Ὀσίριδος  
πρὸς Νέφθον καλεῖσιν, ὑπὸ τῷ ἀναβλα-  
σανόντων φυτῶν ἐλεγχομένην, ὣν κὶ τὸ  
ΜΕΛΙΛΩΤΙΝΟΝ ἐν ἴσιν, ἃ φησι μῦ-  
θῳ ἀπορῆνυθῆναι, καὶ ἀπολειφθέντῳ  
αἰδέσθω γενεᾷ τυφῶνι κ. τ. λ. Quod  
autem herba haec ad corollas com-  
ponendas aliquando destinata fuerit,  
constat ex *Athenaei* lib. 15. p. 680,  
ubi haec leguntur, ΜΕΛΙΛΩΤΙΝΩΝ  
τῷ σέφανων μνημογεύειν Ἀλεξίν. Ne-  
que quidem hunc *Meliloti* usum in-  
tactum reliquit *Plinius*; ita enim ille,  
*Nat. Hist.* lib. 21. c. 29. “*Meliloton*,  
“ quod *Sertulam Campanam* voca-  
“ mus — coronas ex ea antiquitus  
“ factitatas indicio est nomen *Sertu-*  
“ lae quod occupavit, odor ejus croco  
“ vicinus &c.” Legit autem *Turne-*  
*bus* hoc in loco τὸν ΜΕΝ ΛΩΤΙΝΟΝ,  
eundemque ad modum eum correxe-  
runt illustrissimus *Spanhemius* in *Dis-*  
*sertatione de Praest. Numism. et Cuper.*  
in *Harpocrate* suo. Antiqua fuit lectio,  
ne ignores, ΤΟΝ ΜΕΝ ΛΑΤΙΝΟΝ.

<sup>11</sup> ἐκθεῖναι] Olim EKEINON, ab-  
furdissime vero, cum ad substantivum  
παιδίον referatur necesse sit. “EK-  
“ ΘΕΙΝΑΙ igitur ex conjectura (pro  
“ EKEINON scil.) restituo, inquit  
“ *Xylander*, cum invenerim apud  
“ MSS. ΘΗΕΙΝΟΝ”. Ego autem re-  
stitutionem hanc tam necessariam esse  
duxi ad mentem auctoris tum expli-  
candam, tum implendam, ut in ipsum  
textum admittere non dubitaverim;  
quod etiam ante me fecerit qui *sec.*  
*Basil. Ed.* procuravit *Xylander* ipse,  
ubi disertim legitur ΕΚΘΕΙΝΑΙ γὰρ  
εὐθὺς τεκ.

<sup>12</sup> εὐρεθὲν] F. εὐρεθὲν ΔΕ.

<sup>13</sup> Ἀνεβιν προσαγορευθέντα] *De*  
*Anubi* haec ferme sunt quae tradit  
*Diod.* (lib. 1. p. 77.) in qua parte Hi-  
storiae de sacris animalibus apud Ae-  
gyptios agit. Τὸν δὲ κύνα συνθηρεῖν  
ἀνθρώποις, κὶ φυλακτικὸν εἶναι. Διόπερ  
τὸν θεὸν τὸν παρ’ αὐτοῖς καλέμενον  
Ἀνεβιν, κύνῳ ἔχειν κεφαλὴν ἐμφαί-  
νοῦτες, ὅτι σωμαλιφύλαξ ἦν τῷ ὡσαύτῃ τὸν  
Ὀσίριν, κὶ τὴν Ἰσιν. Ἐμοι δὲ φασὶ τῷ  
Ἰσιδῳ προσηγεμένως τὰς κύνας, καθ’ ὃν

ιε. Ἐκ δὲ τούτου πυθέως πρὸ τῆς λάρνα-  
κῆς, ὡς πρὸς τὴν ἑβύβλη χώραν ὑπὸ τῆς θα-  
λάττης ἐκυμωθεῖσαν αὐτὴν Ἐρίκη τινὶ μαλθα-  
κῶς ὁ κλύδων προσέμιξεν. <sup>2</sup> ἡ δὲ Ἐρίκη κάλλιστον  
ἔρνεσσι ὀλίγω χρόνῳ καὶ μέγιστον ἀναδραμῶσα  
πρὸς ἐπιπύξεσσι πρὸς ἀπέκρυσεν ἐντὸς ἑαυ-  
τῆς. θαυμάσας δὲ ὁ βασιλεὺς τῆς φυτῆς τὸ μέ-  
γεθος, καὶ πειτεμῶν τὸν πρὸς ἐχούσα τὴν σορὸν  
ἐχ ὀρωμένῳ κόλπον, ἔρεισμα τῆς σέγης ὑπέ-  
στησε. <sup>3</sup> ταῦτά τε πυνδύματί φασιν δαιμονίῳ φή-  
μης πυθομένῳ τὴν Ἰσθμὸν εἰς Βύβλον ἀφικέσθαι, ἔ-  
καθίσασαν ἐπὶ κρήνης ταπεινῆς καὶ δεδακρυμένης,

καί τὸν ἐξήτει τὸν Ὀσίριον, τὰ τε θηρία,  
καὶ τὰς ἀπαντῶντας ἀπέργειν. vid. Ae-  
lian. Hist. Anim. lib. 10. c. 45. Quan-  
do autem, quae de Anubi alio loco  
scribit Diodorus, ad historicam veri-  
tatem propius accedere videantur,  
neque ea quidem in medium proferre  
gravabor; extant autem ejusdem  
libri pag. 15. τῶ δ' ἐν Ὀσίριδι συν-  
γραφεῖσθαι δύο λέγουσιν υἱὸς, ANOYBIN  
τε καὶ MAKEΔONA, διαφερόντως ἀν-  
θρῶπων ἀμφοτέρων δὲ χρῆσασθαι τοῖς  
ἐπισημοτάτοις ὄπλοις ἀπὸ τινῶν ζώων,  
ἐκ ἀνοικτιῶν τῆς περὶ αὐτῆς εὐτολμίας.  
τὸν μὲν γὰρ Ἄνουβιν περιθέσθαι κυνῆν,  
τὸν δὲ Μακεδόνα λύκον προλομήν. ἀφ'  
ἧς αἰτίας ἔτι τὰ ζῶα ταῦτα τιμηθῆναι  
παρὰ τοῖς αἰγυπτίοις.

<sup>1</sup> Βύβλη χώραν] Olim BYBAON  
legebatur. Emendationem vero nos-

tram Graece Linguae indoles effla-  
gitat profus. Hanc quoque correc-  
tionem a Bentleio occupatam postea  
vidi.

<sup>2</sup> ἡ δὲ ἔρικη κάλλιστον ἔρνεσσι ἀνα-  
δραμῶσα] Nihil temere immutan-  
dum esse duxi; nondum tamen mihi  
fatis persuasum est, hunc locum sanum  
integrumque esse. Quid enim? Num  
in hunc modum haec inter se sint  
disponenda verba, ἡ δὲ ἔρικη, κάλ-  
λιστον καὶ μέγισ. ἔρνεσσι, ὀλίγω χρόνῳ ἀνα-  
δραμ. Erica scilicet, pulcherrima maxi-  
maque Planta, brevi tempore in altum  
excurrens &c.—Hanc vero construc-  
tionem duo sunt quae maxime impe-  
diunt, primum quod ERNOS non  
Plantam five Herbam ipsam, sed po-  
tius plantae germen five excrescen-  
tiam significet; deinceps, quod Erica  
sua

ἄλλω μὲν μηδενὶ πρὸς διαλέγεσθαι, τὸ δὲ Βασιλίδος  
 τὰς Θεραπαινίδας ἀσπάζεσθαι ἢ φιλοφρονεῖσθαι,  
 τὴν τε κόμην ἀσπλέκασαν αὐτῶν ἔτι πάλω χρωτὶ  
 θαυμαστὴν δὲ ὠδίνω ἐπιπνέουσαν ἀφ' ἑαυτῆς. ἰδέσθης  
 ἢ τὸ Βασιλίδος τὰς Θεραπαινίδας, ἴμερον ἐμπεσεῖν  
 τὴν ξένης, τῶν τε τειχῶν ἔτι τε χρωτὸς ἀμβροσίαν  
 πνέοντος. ἔτι δὲ μελαπεμφθεῖσαν καὶ χρομδύλω  
 σωήθη, <sup>4</sup> ποιήσασθαι τῆς παιδὸς τὴν τίτθην. ὄνομα  
 ἢ τῶν μὲν Βασιλεῖ, Μάλκανδρον εἶναί φασιν· αὐτὴν  
 ἢ, οἱ μὲν <sup>5</sup> Ἀσάρτην, οἱ δὲ Σάωσιν, οἱ δὲ Νεμανουῖ  
 (ὅπως ἀν' Ἑλληνας Ἀθλιναῖδα) προσεπιπνέειν.

15. Τρέφειν ἢ τὴν Ἴσιν, ἀντὶ μαστῆ τὸν δάκ-

fua fit natura, inter plantas minores recensenda, neque ad tantam proceritatem prius excucurrerit, quam arca ei infedisset. At dicas forsan ΚΑΛΛΙΣΤΟΝ ΕΡΝΟΣ referri debere ad ἀναδραμῶσα. Vereor tamen, ut fatis graece dicas ἀναδραμῶσα καλλ. ἔρν. scil. *emittens pulcherrimum germen* &c. — Si vero mecum praepositionem ΕΙΣ post ἐρίκη, quam excidisse arbitror, inferas, nihil erit amplius quod te morari possit. ἀναδραμῶσα enim ΕΙΣ καλλ. ἔρν. aequae apte dicitur, atque apud *Theophrastum* dicitur, ἀναδρομὴ εἰς βλάσησιν.

<sup>3</sup> ταῦτά τε] Imo ΤΑΥΤΑ ΔΕ legendum est, si quid ego video. Neque enim haec verba, vel cum prioribus, vel cum posterioribus tam immediate conjungantur, ut copulantes

istam particulam requirant. Eandem quoque correctionem praestant Cl. *Marklandi* notulae; qui porro ΚΟΡΜΟΝ, (*truncum* scil.) substituendum putat pro ΚΟΛΠΟΝ, quam vocem paullo ante legisti.

<sup>4</sup> ποιήσασθαι τῆς παιδὸς τὴν τίτθην] Deesse videtur ΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ. Duos enim filios habuit Regina: *Natu* vero *Majoris* nutrix constituta fuit *Ifis*; vid. seqq. *Markland*.

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

τυλον εἰς τὸ σῶμα τῆ παιδὶς διδῶσαν, νύκτωρ δὲ περικαίειν τὰ θνητὰ τῆ σώματι. αὐτὴν δὲ γηρομύην Χελιδόνα τῆ κίονι πεπύετασ καὶ θρηνεῖν, ἄχρῃς ἔ τὴν Βασιλίσσῃ περαφυλάξασαν ἔ ἐκκραγῶσαν, ὡς εἶδε περικαιόμην τὸ βρέφει, ἀφελῶσ τὴν ἀθανασίαν αὐτῆ. τὴν ἰ Θεσὴ φα νεραν γηρομύην αἰτήσασ τὴν κίονα τῆς σέγης· ὑφελῶσαν δὲ ῥᾶσα πεικόψαι τὴν Ἐρίκην, εἶτα ταύτῃ μὲρ ὀθόνῃ πεικαλύψασαν, ἔ μύρην καταχεαμένῃ, ἐγχειρίσαι τοῖς Βασιλεύσι, ἔ νεῦ ἔτι σέβεασ Βυβλίς τὸ ξύλον ἐν ἱερῶ κείμην Ἰσιδί. τῆ δὲ σορῶ πειπεσεῖν, καὶ κωκῦσαι τηλικῶτον, ὡστε τῶ παιδῶν τῆ βασιλέωσ τὸν νεώτερον ἐνφανεῖν· τὸν ἰ πρεσβύτερον μεθ' ἑαυτῆς

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

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

<sup>1</sup> ἐκκραγῶσαν.] Olim ΕΓΚΡΑΓΟΥΣΑΝ

ἔχασαν, ἔ τὴν σορὸν εἰς πλοῖον ἐνθεμένῳ δῶαχ-  
θῆναι. τῷ δὲ Φαίδρου ποταμοῦ πνῦμα τρα-  
χύτερον <sup>2</sup> ἐκθρέψαντο ὑπὸ τὴν ἕω, θυμωθεῖ-  
σαν ἀναξηραῖναι τὸ ρεῖθρον.

ιζ. Ὅπως δὲ πρῶτον ἐρημίας ἔτυχεν, αὐτὴν  
καθ' ἑαυτὴν γρομένῳ, δῦοῖξαι τὴν λάρνακα, ἔ  
τῷ προσώπῳ τὸ πρόσωπον ἐπιθεῖσαν, ἀσπάσα-  
σθαι ἔ δακρύειν. τῷ δὲ παιδίῳ σιωπῇ προσελθόν-  
το ἐκ τῷ ὀπίθεν καὶ καλαμυθάνοντο, αἰδο-  
μένῳ μελασραφῆναι καὶ δεινὸν ὑπὸ ὀργῆς ἐμ-  
βλέψαι· τὸ δὲ παιδίον οὐκ ἀναχέσθαι τὸ τάρβος,  
ἀλλὰ ἀποθανεῖν. οἱ δὲ φασιν ἔχ ἔτως, ἀλλ' ἴ ὄν  
εἰρηλαί τρόπον ἐκπεσεῖν εἰς τὴν θάλασσαν. ἔχει  
δὲ τιμὰς διὰ τὴν Θεόν. <sup>2</sup> ὄν γὰρ ἄδασιν Αἰγύπτιοι

ΣΑΝ extabat. In Edd. vero Aldin, et Basil. ΚΕΚΡΑΓΟΥΣΑΝ scribitur, Litteris scilicet K et E inter se mutatis. Hanc quoque mendam et sensit et correxit Cl. Bentleius.

<sup>2</sup> ἐκθρέψαντο. ] Haec lectio est Cod. Aldin. cumque ad mentem Auctoris multo magis sit adcommodata, quam ΕΚΤΡΕΨΑΝΤΟΣ, quod verbum hunc locum antea obtinebat, illud pro hoc substituere non diutius moratus sum.—F. ΕΚΠΙΕΨΑΝΤΟΣ. Markland.

<sup>1</sup> ἀλλ' ὄν εἰρηλαί τρόπον] Ceterae Edd. pro ON, ΩΣ praestant, nullo vero cum sensu, uti optime viderint Xyland. Baxt. Bentl. Markland. Vbi

vero hoc nobis dictum fuit, inquit vir ille praestantissimus, quem novissimum citavi? Nam quod narrat de *Diogeno*. P. 17. aliud videtur: Ille enim in fluvium cecidit; hic, in Mare; et tamen ad eam forte historiam haec sunt referenda.

<sup>2</sup> ὄν ἄδασιν αἰγύπτιοι.—Μανέρωλα] Audiamus vero quid de *Manerote* hoc tradit *Historiae Parens*. lib. 2. c. 79. Καὶ δὴ καὶ αἴσιμα ἔνεσι Λῆον, ὅσπερ ἐν τε φοινίκῃ ἀοιδιμός ἐστι, ἔ ἐν Κύπρῳ καὶ ἐν ἄλλῃ. κατὰ μέντοι ἔθνεα ἔνομα ἔχει. Ἔστι δὲ αἰγυπτισὶ ὁ Λῆος καλεούμενος ΜΑΝΕΡΩΣ. Ἐφασαν δὲ μιν αἰγύπτιοι τῷ πρώτῳ βασιλευσάντῳ αἰγύπτιε παῖδα μενογενεῖα γενεῶσ (un-  
de

ὡδὲ τὰ συμπόσια Μανέρωτα, τέτον εἶναι. τινὲς  
 ᾗ τὸν μὲν παῖδα καλεῖσθαι Παλαισινόν, ἢ Πηλέ-  
 σιον, καὶ τὴν πόλιν ἑπώνυμον ἀπ' αὐτῆς γνέσθαι,  
 κτιθεῖσαν ὑπὸ τῆς Θεᾶ· τὸν δὲ ἀδόμητον Μα-  
 νέρωτα, πρῶτον δὴ εἶναι μεσικὴν ἰσορροσίαν. ἔνιοι δὲ  
 φασιν, ὄνομα μὲν ἑδενὸς εἶναι, <sup>4</sup> Διάλεκτον ᾗ πί-  
 νουσιν ἀνθρώποις καὶ θαλασσιζῶσι πρέπασαν,

de igitur nomen hoc aptius deduci  
 queat, quam a *Mene* vetustissimo illo  
 Aegyptiorum Rege? ἀποθανόντα δὲ  
 αὐτὸν ἀνωρον θρήνοισι τέτοισι ὑπ' αἰ-  
 γυπτίων τιμηθῆναι. καὶ αἰοῦν τε ταυ-  
 τὴν πρῶτην καὶ μούνην σφίσι γενέσθαι.  
 Hujusmodi etiam Cantilenam apud  
*Maryandinos* in usu olim fuisse, et  
 ΒΩΡΜΟΝ vocitatum, tum ex *Hesy-*  
*chio* constat, tum ex *Nymphis*, ut ejus  
 verba ab *Athenaeo* citantur, lib. 14.  
 pag. 619. Ὁμοίως δὲ ἔ τῶν ὠδῶν ἐ-  
 νίας καλανοῦσιν ἂν τις, ὡς ἐκεῖνοι  
 (*Maryandini* scil.) κατὰ τινὰ ἐπιχω-  
 ριαζομένην παρ' αὐτοῖς συνήθειαν ἄ-  
 δοῦτες ἀνακαλεῖσθαι τινὰ τῶν ἀρχαίων  
 προσαγορεύουτες Βῶρκον [ΒΩΡΜΟΝ  
 habet *Hesych.* ad vocem]—ζητεῖν ἔν  
 αὐτὸν ἀφανομένον τῆς ἀπὸ τῆς χώρας  
 μετὰ τινὲς μεμελωδημένον θένε καὶ  
 ἀνακλήσεως, ᾗ ἔ νῦν ἔτι πάντες χρω-  
 μένοι διαλεῖσθαι, τοιοῦτ' δὲ ἐστὶ Ο  
 ΠΑΡ' ΑἴΓΥΠΤΙΟΙΣ ΚΑΛΟΥΜΕΝΟΣ  
 ΜΑΝΕΡΩΣ.

<sup>3</sup> ἑπώνυμον ἀπ' αὐτῆς.] Qu. de Grae-  
 citate? Profanis scriptoribus certe  
 usitatius est ΕΠΩΝΥΜΟΝ ΑΥΤΟΥ, ut  
 pag. 641. *Ed. Steph.* ΟΥ φασιν Ε-  
 ΠΩΝΥΜΟΝ γεγονέναι τὸν Ἀσέρα.  
*Markland.*

<sup>4</sup> Διάλεκτον δὲ πίνουσιν ἀνθρώποις  
 κ. τ. λ.] “ Quod sequitur (inquit  
 “ *Xyland.* in *Notulis ad Locum*) διά-  
 “ λεκτον— παρεῖν, et plura alia, vi-  
 “ tio suo conjecturam nostram supe-  
 “ rant.” — Quod enim certissimum  
 est, quae jam leguntur, mendosa pro-  
 fus sunt et corrupta. Nil vero de-  
 sperandum est! Quid si igitur totum  
 locum sic mecum refingas? Μανέρωτα  
 ——— διάλεκτον πίνουσιν ἀνθρώποις καὶ  
 ΘΑΛΙΑΖΟΥΣΙ (Sic enim hoc ver-  
 bum plerumque scriptum invenies,) πρέ-  
 πασαν, Αἴσιμα τὰ τοιαῦτα  
 ΠΑΡΕΙΗ. ΤΟΥΤΟ γὰρ, ΤΟΝ ΜΑΝΕ-  
 ΡΩΤΑ ΦΡΑΖΟΜΕΝΟΥΣ vel φεράζον-  
 τας, ἀναφωνεῖν κ. τ. λ. Quae qui-  
 dem sic latine vertas; “ *sunt enim qui*  
 “ *Manerota negant esse hominis no-*  
 “ *men, formulam vero loquendi esse*  
 “ *dicunt, quae hominibus bibentibus,*  
 “ *et Festa celebrantibus conveniat,*  
 “ *quasi qui optarent, ut felicia haec*  
 “ *quae jam agantur iis obveniant:*  
 “ *Hoc enim velle Aegyptios quum*  
 “ *Manerota illum inter bibendum to-*  
 “ *ties in se invicem iterent, et pro-*  
 “ *clament.*” Omnia jam inter se  
 cohaerere vides, et amice conspi-  
 rare.

ΑΙΣΙΜΑ ΤΑ ΤΟΙΑΥΤΑ ΠΑΡΕΙΗ. ΤΕΤΩ ΓΩ ΤΩ ΜΑ-  
 ΝΕΡΩΤΙ ΦΡΑΖΟΜΕΝΟΝ ΑΝΑΦΩΝΕΪΝ ΕΚΑΣΤΕ ΤΗΣ ΑΙΓΥΠ-  
 ΤΙΟΥΣ· ὡς πρὸς ἀμέλει ἢ τὸ δεικνύμενον αὐτοῖς ὅτι εἶ-  
 δωλον ἀνθρώπου τεθνηκότος ἐν κίβωτῳ περιφε-  
 ρόμενον, ὅτι ἔστιν ὑπόμνημα τῷ πρὸς Ὀσίριδ<sup>6</sup>  
 πάθος, ἢ τινες ὑπολαμβάνουσιν, ἀλλ' ὅτι οἰομένους  
 ὡς ἀκαλεῖν αὐτὸς ἡδὲ τοῖς παρῶσι καὶ ἀπο-

Ibid. τῆς γὰρ τῷ Μαν.] — In hunc modum emendat haec, et interpungit Cl. *Marklandus* — ΤΟΥΤΟ γὰρ, τῷ Μανέρωτι φραζόμενον, ἀναφώνειν etc. *Hoc enim, voce MANERΩΣ intellectum, etc.*

<sup>5</sup> Εἰδωλον ἀνθρώπου τεθνηκότος etc.—] His prorsus sunt similia quae affert *Herod. lib. 2. cap. 78.* Ἐν δὲ τῆσι συνειρήσει εὐδαίμοσι αὐτέων, ἐπειὰν ἀπὸ (ΕΠΙ) δειπνῆς γίνωται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῶ ξύλινον πεποιημένον, μεμιμημένον ἐς τὰ μάλιστα καὶ γραφῆ καὶ ἔργῳ μέγεθος ὅσον τε πάντη πηχυαῖον, ἢ δίπηχυν. δεικνύς δὲ ἐκάστῳ τῶν συμποσίων, λέγει, “ ΕΣ ΤΟΥΤΩΝ ΟΡΕΩΝ, ΠΙΝΕ ΤΕ ΚΑΙ ΤΕΡΠΕΥ, ΕΣΣΑΙ ΓΑΡ ΑΠΟΘΑΝΩΝ ΤΟΙΟΥΤΟΣ.” Scil. secundum *Diverbium*, φάγωμεν καὶ πίνωμεν, αὔριον γὰρ ἀποθνήσκωμεν — *consulas etiam Plutarchi Sept. Sap. Conviv.* quo in Libro, Cadaver hoc αἰγύπτιον σκελετὸν vocatur. Huc etiam spectat argentea illa *Larva*, quam inter coenandum attulerunt *Trimalchionis* servi apud *Petronium*. Sed juvat elegantissimum Locum exscribere. “ Po-

“ accuratissimas nobis Lauticias mirantibus, *Larvam argenteam* attulit servus sic aptatam, ut Articuli ejus Vertebraeque laxatae in omnem partem verterentur. Hanc quum super Mensam semel iterumque abjecisset, et Catenatio mobilis aliquot Figuras exprimeret, *Trimalchio* adjicit,

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

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

<sup>6</sup> ἔκ ἔστιν ὑπόμνημα.] Scribe, ΕΙΝΑΙ — scil. φασί. *Markland.*

<sup>7</sup> ἀλλ' οἰομένους.] Eleganter admodum, et acute pro hac voce substituit Cl. *Marklandus* ΟΙΝΟΥΜΕΝΟΥΣ, *bene-potos* scil.



λαύειν, ὡς Πρώτας αὐτίκα μάλα τοιότῃς ἐσο-  
μύρας, ἔχαιεν ἐπὶ κῶμον ἐπεισάγουσι.

ιη. Τῆς δὲ Ἰσιδος πρὸς τὸν υἱὸν Ὠροῦ ἐν  
Βέτω τερέφοντον ποροθείσης, τὸ δὲ ἀγγεῖον  
ἐκποδῶν ἀποθεμύρας, Τυφῶνα κυνηγέλουῦτα νύκ-  
τωρ πρὸς τὴν σελήνην ἐντυχῆν αὐτῷ, καὶ τὸ  
σῶμα γνωρίσαντα διελεῖν <sup>1</sup> εἰς τεσσαρεσκαίδεκα  
μέρη, καὶ διαρρίψαι· τὴν δὲ Ἰσιν πυθομύρῳ ἀνα-  
ζητεῖν <sup>2</sup> ἐν βαείδι παπυρίῃ τὰ ἔλη διεκπλέε-  
σαν· ὅθεν ὄκ ἀδικεῖας τὰς ἐν παπυρίοις σκά-  
φῃσι πλέοντας ὑπὸ τῶν Κροκοδείλων, ἢ φοβεμέ-  
νων ἢ σεβομένων διὰ τὴν Θεόν. ἐκ τούτων δὲ καὶ πολ-  
λὰς τάφους Ὀσίειδος ἐν Αἰγύπτῳ λέγεας διὰ τὸ  
πρῶτον γυμνάσαν ἐκάστῳ μέρει ταφὰς ποιεῖν. οἱ δὲ ἔ

<sup>1</sup> εἰς τεσσαρεσκαίδεκα μέρη.] Se-  
cundum *Diodorum* in viginti et sex  
partes *Osiridis* Corpus a *Typhone*  
discerptum fuit; lib. 1. p. 18. φασὶ  
νομίμως βασιλεύοντα τῆς αἰγύπτου τὸν  
Ὀσίριν ὑπὸ Τυφῶνος ἀναιρεθῆναι τῶν  
ἀδελφῶν, βιάει καὶ ἀσεβῆς ὄντος· ὃν διε-  
λόησα τὸ σῶμα τῶν φονευθέντων εἰς ἕξ  
καὶ εἴκοσι μέρη κ. τ. λ.

<sup>2</sup> ἐν βαείδι παπυρίῃ τὰ ἔλη διεκ-  
πλέεσαν.] *Plin.* lib. 13. c. 22. “Ex  
“ ipso quidem Papyro Navigia tex-  
“ unt; et e Libro Vela, tegetesque  
“ nec non et vestem etiam stragu-  
“ lam et Funes.” De his Papyraceis  
Navigiis dixerunt *Theophrastus*, *Hero-  
dotus*, et complures alii. Notandum

vero est inter τὰ et ἔλη, ΔΕ partic.  
olim insertam fuisse, maximo cum  
Constructionis intertrimento; amo-  
vendam igitur in posterum duxi,  
praeceuntibus praefertim *Edd. Basil.*

<sup>3</sup> διδόναι καθ' ἐκάστην πόλιν.] Mal-  
lem ΔΙΑΔΟΥΝΑΙ, si accedat MSS.  
auctoritas. *Markland.*

<sup>4</sup> ὅπως παρὰ πλείοσιν ἔχη τιμὰς,  
καὶ] *Lubens* quidem post ὅπως, illam  
connectendi particulam TE adderem,  
uti non tantum Graecae Linguae ele-  
gantia, sed et ipsius constructionis  
vis et ratio postulare videtur; “*Hac*  
“ fcil. “*gratia fecit Isis, tum ut mari-*  
“*tus a pluribus coleretur, tum ut si*  
“*Typho Orum superaret et verum Osi-*  
“*ridis*

φασιν· ἀλλὰ εἶδωλα ποικυλῶν<sup>3</sup> διδόναι καθ' ἑκάστην πόλιν, ὡς τὸ σῶμα διδῆσαν·<sup>4</sup> ὅπως ὡσαύτως πλείοσιν ἔχη τιμὰς, καὶ ὁ Τυφὼν ἐπικρατήσῃ ἔξ' Ὀρω, τὸν ἀληθινὸν τάφον ζητῶν, πολλῶν λεγομένων καὶ δεικνυμένων, ἀπαγορεύσῃ. μόνον δ' ἐπὶ μερῶν τῶν Ὀσιριδῶν<sup>5</sup> τὴν Ἴσιν ἔχουσαν εὐρεῖν τὸ αἰδοῖον· οὐδὲ γὰρ εἰς τὸν ποταμὸν ριφίῳναι, καὶ γεύσασθαι τὸν τε λεπιδωτὸν αὐτῶν ἢ τὸν φάγρον ἢ τὸν ὀξύρυγχον,<sup>6</sup> ἕως μάλιστα τῶν ἰχθύων ἀφοσιῶσθαι. τὴν δ' Ἴσιν ἀντ' ἐκείνης μίμημα ποιησαμένην καθιερώσαι τὸν Φαλλόν, ὃ ἢ καὶ νῦν ἐορτάζειν τὰς Αἰγυπτίους.

Ιθ. Ἐπειτα τῶν Ὀρω τὸν Ὀσιριν εἰς ἄδρα ποταμὸν γενόμενον<sup>1</sup> διαπονεῖν ἐπὶ τὴν μάχην καὶ ἀσκεῖν.

“ridis sepulchrum quaereret &c.”  
Quam sunt his affinia, quae tradit Diod. lib. i. p. 18. τὴν δ' ἐν Ἴσιν πάντα τὰ μέρη τῆς σώματι<sup>3</sup> πλὴν τῶν αἰδοίων εὐρεῖν. Βουλομένην δὲ τὴν ΤΕ ἀνδρὸς ταφὴν ἀδελφὸν ποιῆσαι, ΚΑΙ τιμωμένον παρὰ πᾶσι τοῖς τὴν αἰγυπτιὸν κατοικῆσαι, συλλεῖσαι τὸ δόξαν τοιαύτω τινὶ τρόπῳ. ἐκάστῳ τῶν μερῶν περιπλάσαι λέγουσιν αὐτὴν τύπον ἀνδρωποειδῆ, παραπλήσιον Ὀσιριδι τὸ μέγεθος<sup>4</sup> ἐξ ἀρματων ἢ κῆρα κ. τ. λ.

<sup>5</sup> τὴν Ἴσιν ἔχουσαν εὐρεῖν τὸ αἰδοῖον] Juvat iterum Siculum nostrum exscribere. (lib. i. p. 16.) τὸ δὲ αἰδοῖον (Ostridis scilicet) ὑπὸ μὲν τυφῶν<sup>3</sup> εἰς ποταμὸν ριφίῳναι λέγουσι — ὑπὸ δὲ τῆς

Ἴσιδος<sup>3</sup> εὐδὲν ἦτιον ἢ ἄλλων ἀξιοθῆναι τιμῶν ἰσοθέων. Ἐν τε γὰρ τοῖς ἱεροῖς εἶδωλον αὐτῆς κατασκευάσασαν, τιμῶν καταδείξαι, καὶ κατὰ τὰς τελείας ἢ τὰς δυσίας τῷ Θεῷ τέτρω γινόμενας ἐντιμότατον ποιῆσαι, καὶ πλείους σιδασμῶν τυγχάνειν. id. p. 78. καθόλου δὲ τὸ αἰδοῖον ἢ καὶ αἰγυπτίους μόνον, ἀλλὰ καὶ ἢ ἄλλων ἐκ ὀλίγων καθιερωμένα κατὰ τὰς τελετάς, ὡς αἴτιον τῆς τῶν ζώων γενέσεως.

<sup>6</sup> ἕως μάλιστα τῶν ἰχθύων] Sic dedi non tantum conjecturis obsecutus, sed et Codd. Basil. Fidei. Ceterae enim Edd. ΩΣ ΟΥΣ absurde praeflant.

<sup>1</sup> διαπονεῖν ἐπὶ τὴν μάχην καὶ ἀσκεῖν]

εἶτα διερωτῆσαι, τί κάλλισον ἠγεῖται· τῷ δὲ φήσαν-  
 τ<sup>⊙</sup>, πῶς πατεῖ κὴ τῇ μητεῖ τιμωρεῖν κακῶς πα-  
 θῶσιν· δεύτερον ἐρέας, τί χρησιμώτερον οἶμαι ζῶον  
 εἰς μάχην ἴξι<sup>⊙</sup>σι. τῷ δὲ Ὀργυ Ἴππον εἰπόντ<sup>⊙</sup>,  
 ἐπιθαυμάσαι κὴ διαπορῆσαι πῶς ἐ Λέοντα μάλ-  
 λον, ἀλλ' Ἴππον. εἰπεῖν οὐ<sup>⊙</sup> τὸν Ὀργον, ὡς λέων  
 μὲν ὠφέλιμον ἐπιδεδουμένῳ βοηθείας, ἴππ<sup>⊙</sup> δὲ  
 φεύγοντα διασάσαι κὴ καταναλώσαι τὸν πο-  
 λέμιον. ἀκέραια οὐ<sup>⊙</sup> ἠδῆναι τὸν Ὀσειν, ὡς  
 ἱκανῶς ᾤξασκευασαμένου τῷ Ὀργου. λέγεται δὲ  
 ὅτι πολλῶν μελιθευμένων αἰετῶν τὸν Ὀργον, κὴ  
 ἡ παλακὴ τῷ Τυφών<sup>⊙</sup> ἀφίκετο Θούρης. ὄφεις  
 δὲ τις ἐπιδιώκων αὐτὴν ὑπὸ τῷ πτεῖ τὸν Ὀργον  
 καλεκόπη, κὴ νῦν διὰ τῷτο<sup>2</sup> χονίοντι προσβαλόν-  
 τες εἰς μέσον καλακόπισσι. τὴν μὲν οὐ<sup>⊙</sup> μάχην  
 ἐπὶ πολλὰς ἡμέρας γυρεύσαι καὶ κρατῆσαι τὸν  
 Ὀργον, τὸν Τυφῶνα δὲ τὴν Ἴσιν δεδουμένον ᾤξα-  
 λαβῶσαν, οὐκ ἀνελεῖν, ἀλλὰ κὴ λύσαι κὴ μεθεῖ-

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

<sup>2</sup> σχοινίον τι προσβαλόντες] Imo ΠΡΟΒΑΛΟΝΤΕΣ, uti recte animadverterint et Bentl. et Markland.

<sup>3</sup> Ἐγμῆν δὲ μεθεῖναι βέκρανον αὐτῆ

Κράν<sup>⊙</sup>] Bovinum caput, five Κράνος, eornibus distinctum, videtur fuisse olim inter regia insignia annumeratum. Ita enim Astarte, apud Euseb. Praep. Evang. lib. 1. c. 10. ἐπίθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παρασημον, κεφαλὴν ταύρου. Hinc etiam fuit quod secundum Herodotum (lib. 1.

ναι· τὸν δὲ Ὠροῦ ἔμετρίως ἐνεγκεῖν, ἀλλ' ἐπι-  
βαλόντα τῇ μητρὶ τὰς χεῖρας ἀποσάσαι τῆς  
κεφαλῆς τὸ βασίλειον· <sup>3</sup> Ἐρμῆν ὃ φειθεῖναι βέ-  
κρανον αὐτῇ κρανῶ. τῷ δὲ Τυφῶνος δίκλῳ τῷ  
Ὠρω νοθείας λαχόντος, βοηθήσαντος ὃ τῷ Ἐρ-  
μου, καὶ τὸν Ὠροῦ ὑπὸ τῶν θεῶν γνήσιον κριθῆναι,  
τὸν δὲ Τυφῶνα δυσὶν ἄλλαις μάχαις καταπο-  
λεμηθῆναι. τὴν δὲ Ἴσιν μὲν τὴν τελουτὴν ἕξ Ὀ-  
σίριδος· συζευομένης, τεκεῖν <sup>4</sup> ἠλιτόμικρον καὶ ἀσ-  
θενῆ τοῖς κάτωθεν γόοις τὸν Ἄρποκράτην.

κ. Ταῦτα σχεδὸν ἐστὶ τῷ Μύθῳ τὰ κεφάλαια,  
τῶν δις φημοτάτων ἕξαιρεθέντων· οἷόν ἐστι τὸ φεῖ  
τὸν Ὠροῦ διαμελισμὸν καὶ τὸν Ἴσιδος ἀποκεφα-  
λισμὸν. ὅτι μὲν οὖν, εἰ ταῦτα φεῖ τῆς μακαρίας  
καὶ ἀφθάρτου φύσεως, καθ' ἡμῶν μάλιστα νοεῖται  
τὸ θεῖον, ὡς ἀληθῶς πρᾶχθέντα καὶ συμπεσόντα  
δοξάζουσι καὶ λέγουσιν,

Ἀποπλύσαι δαῖ καθήραος τὸ σῶμα

ε. 41.) τὸ τῆς Ἴσιδος ἄγαλμα ἐν γυ-  
ραυικῆν Βέκερων ἐστίν. Hujusmodi au-  
tem *Isidis* simulachra adhuc videre  
est apud *Montefaulconium* aliosque,  
qui picturas sculpturasque veterum  
curiosius perlustraverint.

<sup>4</sup> ἠλιτόμικρον] Sunt qui de hac  
voce miros errores erraverint. Vo-

lunt enim, *Gyraldus* scilicet et subtilissi-  
mus ille *Kircherus*, nomen esse pro-  
prium viri nescio cujus, *Helitomeni*  
dicti et *Harpocratis* fratris. Est au-  
tem revera *HAITOMENOS*, secun-  
dum *Eustathii* Etymon ad II. T. ὅστις  
ἠλιτε, i. e. ἀπέτυχε καὶ ἤμαρτε τῶν  
συνήθων ἔτοκετῶ ἐνία μηνῶν. Vel ut

καὶ Αἰχύλον, εἰδέν δ' αἰ λέγειν πρὸς σε. ἢ γὰρ <sup>1</sup> αὐ-  
τὴ δυσκολαίνει τοῖς ἔτῳ πρῶτόνους ἢ βαρβάρους  
δόξας πρὸ θεῶν ἔχουσιν. <sup>2</sup> ὅτι δ' ἐκ ἔοικε ταῦτα  
κομιδῆ μυθεύμασιν δραιοῖς ἢ διακένοις πλασμα-  
σιν, οἷα ποιηταὶ ἢ λογογράφοι, καθάπερ οἱ δρᾶχ-  
ναι, γυνῶνες ἀφ' ἑαυτῶν ἀπ' ἀρχῆς ἀνυποθέτως ὑ-  
φαίνουσι καὶ ἀποτείνουσιν, ἀλλ' ἔχει <sup>3</sup> τινὰς ἀπορί-  
ας ἢ παθῶν διηγήσεις αὐτὴ \*· ἢ καθάπερ οἱ Μαθη-  
ματικοὶ τὴν Ἰεὺν ἔμφασιν εἶναι τῆ ἡλίου λέγουσι

*Suidas loquitur, ἡλιτόμνηνον ἔστι, τὸ  
ἀμαρτάνου τῆς γενήσεως τῆ ἰνδεχο-  
μένης καιρῶ,*

<sup>1</sup> αὐτὴ δυσκολαίνει] Olim αὐτὴ  
male extabat. Notandum vero est,  
pro περὶ ΤΟΝ Ὄρῳ ΔΙΑΜΕΛΙΣΜΟΝ  
&c. quae verba paullo ante legisti,  
substituere velle Cl. *Markland.* περὶ  
ΤΟΥ Ὄρῳ ΔΙΑΜΕΛΙΣΜΟΥ, ἔ ΤΟΥ  
Ἰσιδοῦ ΑΠΟΚΕΦΑΛΙΣΜΟΥ—Quae  
certe constructio multo est usitatior.

<sup>2</sup> ὅτι δ' ἐκ ἔοικε ταῦτα &c.] “Hy-  
perbaton mirificum (inquit *Xylander*)  
“ et quod distingui, ita ut fieret  
“ perspicuum, diffidebam posse.” Nos  
vero aliquid tentabimus, veniam fa-  
cile impetraturi, si in re tam lubrica  
aliquid offendamus. Primum igitur,  
post ΕΧΟΥΣΙΝ, quod verbum prae-  
cedit sententiam, de qua nunc agimus,  
pro semicol. colon interpungo. Dein-  
ceps, pro ἀπαρχὰς ἀνυποθέτως, cum  
*Baxtero* et *Bentleio* lego ΑΠ' ΑΡΧΗΣ  
ΑΝΥΠΟΘΕΤΟΥ, qua quidem emen-  
datione nihil emendatius excogitari

possit. Tertio loco, pro ἔχειν legen-  
dum est omnino ΕΧΕΙ. Denique, post  
αὐτὴ (aliquid enim deesse nemo tam  
mente caecus est qui non videat)  
ΟΡΑΣ adderem; sicut enim antea  
dixerat auctor αὐτὴ δυσκολαίνει, ita  
nunc habere vult, ΑΥΤΗ ΟΡΑΣ.  
Totum vero locum ita latine verte-  
rem, *Ipsa enim per te iis succensens, qui  
tam impias barbarasque de Diis opi-  
niones habent. Vides porro, quod neque  
similia sint haec tenuissimis illis Fa-  
bulis, vanisque figmentis, quae, Ara-  
nearum instar, omni veritatis histori-  
cae fundamento destituta, ex seipsis  
gignentes pertexunt Poetae, sed quod  
habent, et in se continent verarum  
quarundam miseriarum et calamita-  
tum narrationes.*—Ita tandem despe-  
ratissimo huic loco remedium adhi-  
bui, si fortius, si violentius paullo fit,  
id non Medico, sed morbi potius in-  
doli imputandum est.

<sup>3</sup> τινὰς ἀπορίας] Forte, τινὰς ΥΠΟ-  
ΝΟΙΑΣ. Ita p. 644. *Ed. Steph.* Εἰκό-  
νας

ποικιλομήτην τῇ πρὸς τὸ νέφεσ ἀναχωρήσει  
 τῆς ὄψεως, ἕτως <sup>4</sup> ὁ Μῦθος ἐνταῦθα λόγος τι-  
 νὸς ἐμφασίς ἐστὶν ἀνακλώντος ἐπὶ ἄλλα τὴν διά-  
 νοιαν, ὡς ὑποδηλοῦσιν αἱ τε Θυσίαι τὸ πένθιμον  
 ἔχουσαι ἢ σκυθροπὸν ἐμφανόμενον, αἱ τε τῶν  
 ναῶν διαθέσεις, πῆ μὲν ἀνεμύρων <sup>5</sup> εἰς πλερὰ ἢ  
 δρόμους ὑπαιθρίδας καὶ καθαροὺς, πῆ δὲ κρυπτὰ  
 καὶ σκότια κατὰ γῆς ἐχόντων <sup>6</sup> σολισήρια Θηβαίοις  
 εἰκότα ἢ σηκοῖς. <sup>7</sup> ἔχ ἤκιστα δὲ ἢ τῶν Ὀσιρείων

νας ἢ ΥΠΟΝΟΙΑΣ τῶν τότε παθη-  
 μάτων. Atque iterum p. 647. ταῦτα  
 μὲν ἐν τοιαύταις ΥΠΟΝΟΙΑΣ δίδωσιν.  
*Markland.* De voce etiam ANAXΩ-  
 ΡΗΣΕΙ, quae statim legitur, dubitat  
 idem Vir doctissimus.

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

<sup>5</sup> εἰς πλερὰ καὶ δρόμους] *Consulas*  
*Strabon.* lib. 17. p. 805, ubi Aegyptio-  
 rum Templorum structuram de-  
 scriptam et explanatam tibi videbis.

<sup>6</sup> σολισήρια Θηβαίοις εἰκότα] Haec-  
 cine diutius ut ferri possunt? Scribe  
 ocyus σολις. ΣΠΗΛΑΙΟΙΣ εἰκότα, quam  
 quidem correctionem certissimam esse  
 arbitror. *Bentleius* reposuit ΘΗΒΑΙΣ,  
 infelici vero cum successu. *Xylander*  
 vertit *Cellulis similia*, recte. Addit  
 insuper in notulis ad locum, “Θηβαίοις  
 non puto esse integrum; forte ΘΗΚΑΙΣ  
 scriptum ab auctore, aut ΘΗΑΑ-

“ΚΟΙΣ, aut ΘΗΣΑΥΡΟΙΣ, quales e-  
 rant apud Delphos”—De his vero  
 Aegyptiorum sacerdotum *Sacrariis*,  
*Spelaeis* five *Adytis* similibus, pleni  
 sunt tum veterum tum recentiorum  
 libri. Vnicum tantum *Kircherum* de-  
 scribam, qui mihi jam ad manus est.  
 “Adyta Aegyptiorum in quibus Sa-  
 cerdotes sacra operari, ritusque et  
 caeremonias suas exercere sole-  
 bant, subterranea loca erant fin-  
 gulari quodam artificio ita con-  
 structa, ut nihil non mysteriosi in  
 iis occurreret. Muri ex omni parte  
 pleni tum Hieroglyphicis Picturis,  
 tum Sculpturis, in quorum medio  
 ara stat posita &c.” Vid. quae de  
 his Antris egregia profert *Porphyr.*  
*de Ant. Nymph.* p. 254. *Ed. Cantab.*

<sup>7</sup> ἔχ ἤκιστα δὲ ἢ τῶν Ὀσιρείων δόξα] Maxima quidem in iis, quae statim  
 sequuntur, obscuritas; neque prima  
 mediis, vel media ultimis satis con-  
 sentire videntur: adeo ut mendosissimam  
 esse, quae nunc exhibetur Le-

δόξα, πολλαχῆ κείαδ λέγομεν τῆ σώματι.  
 Ἄβυδον ἴσως ἢ Μέμφιν ὀνομάζεαδ πολίχνην λέ-  
 γουσιν, ὡς μόνην τὸ ἀληθινὸν ἔχουσαν, ἐν τε Ἀβύ-  
 δω τὰς Εὐδαίμονας τῶν Αἰγυπτίων ἢ δυνάτουδ  
 μάλιστὰ θάπτεαδ, φιλομητρύδ οἰοτάφουδ

διο, affirmare nullus dubitem. Vtrum  
 vero nos pro tenuitate ingenii aliquid  
 melius proferre possimus, tuo sit ju-  
 dicio, Lector erudite.— Inter Te-  
 stimonia quae a Plutarcho ea de causa  
 afferuntur, ut aliquid veri iis ferm-  
 onibus subesse ostendat, qui de *Osiridis*  
 calamitatibus infortuniisque vulgo  
 circumferuntur; *primum* adducit ar-  
 gumentum, lugubria quaedam Sacri-  
 ficia, tristesque ritus has res adum-  
 brantes quasi, sive ὑποδηλῶντες—*De-  
 inde*, subterranea ista Spelaea five A-  
 dyta casus tam miseri memoriam  
 conservantia adhuc et exhibentia.  
 Tum denique *tertio loco* addit, non  
 minimum vero harum rerum argu-  
 mentum sive indicium est, ἢ τῶν ΟΣΙ-  
 ΡΕΙΩΝ δόξα. Nempe, ut cum *Xylan-  
 dro* vertamus, “ *Opinio de Osiridis*  
 “ *templis!* vel cum *Gallico Interprete*  
 “ *Amyotto,*” *Mesmement l’Opinion des*  
*Osiriens!* Haecine vero argumento  
 esse, veras fuisse calamitates et mi-  
 serias, quae *Osiri* olim obtigissent?  
 minime omnium! At si mecum pro  
 ΟΣΙΡΕΙΩΝ, ΤΑΦΟΣΙΡΕΙΩΝ rescri-  
 bas, omni tandem difficultati et ob-  
 scuritati succures: nihil enim ad nar-  
 rationem, quae de *Osiridis* tristi exitu  
 habebatur, stabiliendam et confir-  
 mandam plus valeret, quam *opinio*,  
 quae mentibus hominum infedisset,

*de variis istis Osiridis sepulchris.*—  
 Haecenus igitur necesse est mecum  
 agnoscas omnia inter se apte fatis et  
 congruenter cohaerere. Vterius igitur  
 jam progrediendum est; quae enim  
 subsequuntur haud minori laborant  
 obscuritate et corruptione. Injuncta  
 igitur ΤΑΦΟΣΙΡΕΙΩΝ mentione, pro  
 more suo digreditur aliquantulum  
*Auctor*, ut de variis his *Osiridis* Sepul-  
 chris aliquid insuper adjungat. Per-  
 git igitur hunc in modum. “ Quum  
 “ vero apud multos Aegypti locos  
 “ sepeliri dicitur *Osiridis corpus*, inter  
 “ caeteras urbes, *Abydos* praecipue  
 “ et *Memphis* insimulantur, quasi quae  
 “ solae verum corpus haberent: *A-  
 “ bydi* enim humari solitos potentif-  
 “ fimos ditissimosque quosque Ae-  
 “ gyptiorum, hoc scil. studiose am-  
 “ bientes, ut eodem cum *Osiridis*  
 “ corpore potiantur sepulchro: *Mem-  
 “ phi* autem Apin (animae *Osiridis*  
 “ simulachrum) nutriri, eodem quip-  
 “ pe loco quo conditum est corpus.”  
 Graeca igitur sic lego, et interpungo.  
 ἔχ ἡκιστα δὲ ἢ τῶν ΤΑΦΟΣΙΡΕΙΩΝ  
 δόξα. Πολλαχῆ [ΔΕ] κείαδ λέγομε-  
 νε δὲ Σώματι, Ἄβυδον ἴσως ἢ Μέμφιν  
 ὀνομάζεαδ (NOMIZESΘAI forte, in-  
 quit *Markland.*) πολίχνην λέγουσιν  
 ὡς μόνην κ. τ. λ.—De *Abydo* praeter-  
 ea haec habet *Strabo* (lib. 17. p. 813.)

εἶναι τῆ σῶμαλος Ὀσίειδ<sup>Ⓞ</sup>. ἐν ᾗ Μέμφει τρέφεται τὸν Ἄπιον (εἶδωλον ὄντα τῆς ἐκείνης ψυχῆς) ὅπως ἢ σῶμα κείνου.

κα. <sup>1</sup> Καὶ τὴν μὲν πόλιν οἱ μὲν Ὀρμον ἀγαθῶν ἐρμηνεύουσιν, οἱ δὲ ὡς Τάφον Ὀσίειδ<sup>Ⓞ</sup> τὴν

ἔοικε δὲ ὑπάρχειν ποτὲ ἢ Ἀβυδοῦ πόλις μεγάλη, δευτερεύουσα κατὰ τὰς Θήβας. Deinde vero addit; ἐν δὲ τῇ Ἀβυδῷ τιμῶσι τὸ Ὀσίριον. Ἐν δὲ τῷ ἱερῷ Ὀσίριδ<sup>Ⓞ</sup> ἐκ ἕξεσιν, ἕτερον ἄλλο, ἕτερον ἀλλοτῆρον, ἕτερον ψάλλειν, ἀπάρχει τῷ Θεῷ. De Templo vero *Apidis*, ὅς ἐστιν ὁ αὐτὸς Ὀσίρις (ut cum eodem *Strabone*, pag. 807, loquar) apud *Memphin*, nemo ferme est qui ignoret. Vid. vero *Herod.* lib. 2. c. 153. κρατήσας δὲ αἰγυπία πάσης ὁ Φαμμίτιχ<sup>Ⓞ</sup> ἐποίησε τῷ Ἡφαίστῳ προπύλαια ἐν Μέμφι. — αὐτὴν τε τῷ Ἄπι, ἐν τῇ τρέφεται ἐπειὶ φανῆ ὁ Ἄπις, οἰκοδόμησε. Quod autem *Bos Apis* εἶδωλον sit *Osiridis* Animae, cum plurima sint quae profert Antiquitas, unicum tantum *Diodorum* hac de re exscribam; τῆς δὲ τῆ Βοῦς τέτυκτο (*Apidis* scil.) τιμῆς αἰτίαν ἔνιοι φέρουσι, λέγουσι, ὅτι τελευτήσαντ<sup>Ⓞ</sup> Ὀσίριδ<sup>Ⓞ</sup>, εἰς τέτον ἢ ψυχὴ αὐτῆ μετέστη, καὶ διὰ ταῦτα διαλείπει μέχρι τῆ νῦν αἰὲ κατὰ τὰς ἀναδείξεις αὐτῆ μεδισαμίνην πρὸς τὰς μελαγενετέρας.

<sup>1</sup> καὶ τὴν μὲν πόλιν κ. τ. λ.] Ecce tibi locum omnium corruptissimum! “Urbem vero alii *Portum Bonorum* interpretantur, alii *Sepulchrum Osiridis*.” Sed quae haec tam foeda est ταυτολογία? nonne jam dixisset, *Memphin* πολίχνην pro vero *Osiridis* Sepulchro a quibusdam haberi soli-

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



δὲ πρὸς πύλαις Νισιτάνην ἄλλως μὲν ἄβατον  
 ἅπασιν ἢ ἀποροπέλασον εἶναι, ἢ μηδὲ ὄρνιθας  
 ἐπ' αὐτὴν καρτερεῖν, μηδὲ ἰχθῦς περοπελάζειν,  
 ἐνὶ ᾧ καιρῷ τὰς Ἱερεῖς διαβαίνουσας ἐναγίζεν καὶ  
 κατασέφειν τὸ σῆμα <sup>2</sup>Μηθίδης φυτῷ περικοιζόμε-  
 νον, ὑπεραίρητι πλάσης ἐλαίας μέγεθος. <sup>3</sup>Εὐ-

μὲν Ὁρμον ἀγαθῶν ἑρμηνεύσει, ΩΣ ΔΕ  
 ΤΑΦΟΝ Ὀσίριδος εἶναι ΤΗΝ ΠΡΟΣ  
 ΦΙΛΑΙΣ ΝΗΣΟΝ, ΗΝ ἄλλως μὲν  
 κ. τ. λ. Hanc sine vero correctionem  
 duriusculam dicis esse, et a praesenti  
 lectione nimis alienam? vix id affir-  
 mes, si non verba tantum, sed et cur-  
 sum orationis tecum paullo attentius  
 perpenderes. Quod vero ad novissi-  
 ma ista verba attinet, ΤΗΝ ΠΡΟΣ  
 ΦΙΛΑΙΣ ΝΗΣΟΝ, ΗΝ, quae emen-  
 davi pro prodigiosis istis ΤΗΝ ΔΕ  
 ΠΡΟΣ ΠΥΛΑΙΣ ΝΙΣΙΤΙΤΑΝΗΝ,  
 haec tibi ex *Strabone*, *Diodoro*, et  
*Servio* confirmata satis et sancita da-  
 bo. *Strabo* lib. 17. p. 803. καὶ μικρὸν  
 ταύτης ὑπερθεῖ (urbem scil. Saidem) τὸ  
 τῆ Ὀσίριδος Ἄσυλον, ἐν ᾧ κεῖσθαι τὸν  
 Ὀσίριον φασιν. ἀμφισβητοῦσι δὲ τῆ  
 πολλοὶ, καὶ μάλιστα οἱ τὰς ΦΙΛΑΙΣ  
 (Φύλας olim) οἰκῶντες, τὰς ὑπὲρ Συήνης  
 καὶ τῆς Ἐλιφαντίνης. *Diod. Sic.* lib. 1.  
 p. 19. Ἐποιοὶ δὲ φασιν ΟΥΚ ΕΝ ΜΕΜ-  
 ΦΕΙ κεῖσθαι τὰ σώματα τῶν τῶν  
 Θεῶν, ἀλλ' ἐπὶ τῶν ὄρων τῆ Αἰθιοπίας  
 καὶ τῆς Αἰγύπτου, ΚΑΤΑ ΤΗΝ ΕΝ ΤΩ  
 ΝΕΙΛΩ ΝΗΣΟΝ κειμένην πρὸς ταῖς  
 καλυμέναις ΦΙΛΑΙΣ, ἔχουσαν δὲ προσ-  
 ηγορίαν ἀπὸ τῆ συμβεβηκότου, ἱερὸν  
 πεδίον. σημεῖα δὲ τῆ δεικνύουσιν ἐν  
 τῇ γῆσιν ταύτῃ διαμένοντα τὸν τάφον

τὸν καλεσθευασμένον Ὀσίριδι, κοίτην  
 τιμώμενον ὑπὸ τῆ καὶ Αἰγύπτιον ἱερέων  
 — διὰ ταύτην δὲ τὴν αἰτίαν καὶ τὴν  
 νῆσον ταύτην ἄβατον εἶναι πλὴν τοῖς  
 Ἱερεῦσι. καὶ πάντας τῆς τῆν Θεβαῖδα  
 καλοικηθῆσας μέγιστον ὄρκον κρίνειν, ὅταν  
 τις ΤΟΝ ΟΣΙΡΙΝ ΤΟΝ ΕΝ ΦΙΛΑΙΣ  
 κείμενον ὁμῶς. Atque iterum p. 23.  
 Ταφῆναι δὲ λέγουσι τὴν Ἰσιν ἐν Μέμ-  
 φει — ἱεροὶ δὲ φασιν τὰ σώματα τῶν  
 Θεῶν τῶν κεῖσθαι ΚΑΤΑ ΤΗΝ ΕΝ  
 ΦΙΛΑΙΣ ΤΟΥ ΝΕΙΛΟΥ ΝΗΣΟΝ. Ita  
 porro *Servius* (ex *Senecae* lib. de *Rit.*  
 et *Sacris Aegyptiorum*) ad V. 154.  
 Aen. 6. “Hic (*Seneca*) dicit circa  
 “Sienem, extremam Aegypti partem,  
 “esse locum, quem *Philas*, hoc est,  
 “*Amicas* vocant: ideo quod illic est  
 “placata *Isis* ab Aegyptiis, quibus  
 “irasccebatur, quod membra mariti  
 “Osiridis non inveniebat, quem *Fra-*  
 “*ter Typho* occiderat. Quae inventa  
 “postea cum sepelire vellet, elegit  
 “vicinae paludis tutissimum locum,  
 “quem transitu constat esse diffici-  
 “lem—Vltra hanc est brevis *Insula*  
 “inaccessa hominibus, unde *ABA-*  
 “*TOΣ* appellata est.” Idem *Seneca*  
*Nat. Quaest.* IV. c. 2. “*Philae* *In-*  
*sula* est aspera et undique praerupta.”  
 Sed haec haec tenus.

δοξῶ δὲ, πολλῶν Τάφων ἐν Αἰγύπτῳ λεγο-  
μένων, ἐν Βασίλει τὸ σῶμα κείως καὶ γὰρ πα-  
τρίδα ταύτην γεγονέναι τῆ Ὀσίειδῶ. ὁκέτι  
μέντοι λόγου δέως <sup>4</sup> τὴν Ταφόσιριν αὐτὸ γὰρ  
φράζειν τοῦτομα Ταφὴν Ὀσίειδῶ. <sup>5</sup> αἰνῶ δὲ  
τομῆ ξύλου, ἢ χίσιν λίνε, ἢ χοὰς χειμῶνας,

<sup>2</sup> Μηθίδης φυλῶ] “Quid vero Plan-  
tae (inquit *Xylander*) fit ΜΗΘΙΔΗ  
“ non facile credo invenias”. Quod  
enim certum est, apud *Theophrastum*,  
*Dioscoriden* vel *Plinium* nulla ejus est  
mentio facta. MS. *Petau.* habet ΜΗ-  
ΔΙΘΗΣ, unde conjecit *Baxterus* legi  
oportere, ΜΗΔΙΚΗΣ φυλῶ. Necessse  
quidem est concedamus, hanc vocem  
ad veterem *Lectionem* quam proxime  
accedere; cum tamen *Malum*  
*Medicum* non sit inter φυλὰ recensend-  
um, quae Aegypti propria sunt, ejus-  
que per hujus Gentis Sacra rarissima,  
vel nulla potius alibi mentio facta  
fit, aegre quidem doctissimi Viri cor-  
rectionem admittendam esse censeo.  
Quando vero mihi, quae de *Erica*  
supra memoraverit *Auctor*, in mentem  
veniunt, quod scil. τὴν σορὸν Ὀσίει-  
δῶ apud *Byblum* olim circumsepse-  
rit, nequeo a me impetrare quin hoc  
in loco, pro ΜΗΘΙΔΗΣ, ΕΡΙΚΗΣ  
reponendum esse statuam. Quid enim  
miri, si ad eam retinendam vel con-  
firmendam potius *Historiolam*, sive ut  
antea *Plutarchus* dixerit, κομψότητος  
ἱστορικῆς ἔνικα, finxerint Sacerdotes,  
*Ericam* apud *Philas*, caeteris homi-  
nibus inaccessam Insulam, umbra sua  
mirandum in modum jam *Sepulchrum*

*Osiridis* obtegere? Neque quidem  
jure objicias inter minores dumosaf-  
que Plantas *Ericam* recenseri solitam;  
ut enim nihil dicam de admirabili  
ista *Erica*, quae apud *Byblum* in tan-  
tam magnitudinem excrevisset, ex ipsa  
oratione patet miranda quadam et  
praeter justam proceritate gaudere  
hanc, de qua nunc loquitur, Plantam.  
Sed non sunt ad Naturae Ordinem  
Legesque exigenda *Μυθολόγων* Com-  
menta!—*Perseae* quoque *Arboris* pluri-  
ma est mentio facta per Aegyptiorum  
Sacra; Arbor quippe *Isidi* dicata, Ter-  
rae Aegyptiacae propria, et ad usus  
sacros tota destinata: (vid. *Plutarch.*  
infra, et *Theophrast. de Plant.* p. 72.  
*Ed. Heinsf.*) Vtrum vero ΜΗΔΙΚΗΣ,  
vel ΕΡΙΚΗΣ vel ΠΕΡΣΕΑΣ praefer-  
ras, vel omnia velis respuere, tui sit  
judicii, Lector erudite.

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

<sup>4</sup> ταφόσιριν.] Hanc urbem saepius  
memorat *Strabo* (Pagg. 799, 800.)  
eam vero ΤΑΠΟΣΙΡΙΝ semper nun-  
cupat.

<sup>5</sup> αἰνῶ δὲ τομὴν ξύλου.] Ita pro  
ΑΙΝΩΝ rescriptis, praeceduntibus *Edd.*

διὰ τὸ πολλὰ τῶν μουσικῶν ἀναμεμίχθαι τέτοις.  
<sup>6</sup> ἔ μόνον δὲ τέττε οἱ ἱερεῖς λέγουσιν, ἀλλὰ καὶ  
 τῶν ἄλλων Θεῶν, ὅσοι μὴ ἀγνήνητοι μηδὲ ἀφθαρ-  
 τοι, τὰ μὲν σώματα παρ' αὐτοῖς κείσθαι καμόνια  
 ἢ θεραπείας, τὰς ἢ ψυχὰς ἐν ἔξανθῳ λάμπειν  
 Ἄσρα, ἢ καλεῖσθαι Κύνα μὲν τὴν Ἰσιδῶ ὑφ' Ἐλ-  
 λιών, ὑπ' Αἰγυπτίων ἢ Σάθιν, Ὠρείωνα ἢ <sup>7</sup> τὴν  
 Ὠρεθ, τὴν ἢ Τυφῶνος, Ἀρχίον. <sup>8</sup> εἰς ἢ τὰς τροφὰς τῶν  
 τιμωμένων Ζώων, τὰς μὲν ἄλλοις σιωπηλαγμένα  
 τελεῖν, μόνοις ἢ μὴ δίδόναι τὰς Θηβαῖδα κατι-

*Antiq. Ald. et Bafil.* Neque qui-  
 dem hoc in loco adeo interpretan-  
 dum est hoc verbum, ut cum laudi-  
 bus quicquam commune habeat; sed,  
 ut ipse *Auctor* alibi loquitur, (proprie  
 an non nihil ad rem,) ἀντὶ τῶ παρ-  
 αλειῶσαι ἰὼν κέχρηται. (de *Audiend.*  
*Poet.* p. 39. *Ed. Steph*) Quasi dixisset  
*Plutarchus*, alia argumenta ad com-  
 probandum veri quid subesse iis, quae  
 de *Osiride* narrantur, adduci possunt,  
 qualia sunt τομὴ ξύλου &c. haec vero  
 omitto omnia, διὰ τὸ πολλὰ τῶν μου-  
 σικῶν ἀναμεμίχθαι τέτοις. Quando  
 autem hae Ceremoniae σχίσσις λίου,  
 τομὴ ξύλου &c. institutae fuisse vi-  
 dentur in earum rerum Memoriam,  
 quae apud *Byblum* quondam *Isidi* ac-  
 cidisse supponuntur, hinc forsitan non-  
 nullis probabilior videatur Senten-  
 tia nostra, quam de *Erica* supra at-  
 tulimus.

ibid. αἰνῶ δὲ] Lego, ΟΚΝΩ δὲ το-  
 μὴν ξύλου, scil. λέγειν. Sic postea

ΟΚΝΩ δὲ μὴ τέτο ἢ τὰ ἀκίνητα κινεῖν.  
*Markland.*

<sup>6</sup> ἔ μόνον δὲ τέττε οἱ ἱερεῖς] Olim  
 ΤΟΥΤΩΝ, sed prave: cum enim de  
*Osiride solo* mortuo adhuc dixerit  
*Auctor*, satis constat, ad eum solum  
 velle hoc in loco respicere. Correc-  
 tionem nostram ex *Baxt.* et *Bentl.*  
 suffragiis comprobata esse demum  
 animadverti.

<sup>7</sup> τὴν Ὠρεθ] Scil. τὴν ψυχὴν Ὠρεθ.  
 Nova autem est haec lectio, quam ex  
 conjectura dedi. Ceterae enim Edd.  
 ΤΟΝ ΩΡΟΝ absurde praestant. Ac-  
 cedit *Baxt.* *Bentl.* *Markland.* aucto-  
 ritas.

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

κενύτας, ὡς θνητὸν Θεὸν εἰδέναι νομίζοντας, ἀλλὰ ὄν  
καλεῖσιν αὐτοὶ Ὁ Κνήφ, ἀγέννητον ὄντα ἢ ἀθάνατον.

κβ. Πολλῶν ἢ τοιαύτων λεγομένων ἢ δεικνυ-  
μένων, οἱ μὲν οἰόμενοι Ἰ Βασιλέων ταῦτα ἢ Τυ-  
ράνων (δι' ἀρετικῶν ὑπεφέρουσιν ἢ δυνάμιν ἀξ-  
ίωμα τῆ Δόξῃ Θεότητος ἐπιγραψαμένων, εἶτα κρη-  
σαμένων τύχαις) ἔργα καὶ πάθη δεινὰ ἢ με-  
γάλα διαμνημονύεσθαι, ῥάση μὲν ἀποδράσει τῶ  
λόγῳ κερῶναι, ἢ τὸ δύσφημον, εἰ φαύλως, ἀπὸ  
τῶν Θεῶν ἐπ' ἀνθρώποις μεταφέρουσι, ἢ ταύτας

olim Aegyptii ad sacras eorum Be-  
stias sustentandas et alendas, notiora  
sunt, quam ut iis proferendis diu im-  
moremur: Vnum vero consulas He-  
rod. l. 2. c. 65. εἶσα δὲ αἰγυπιοὶ ὄν-  
τες τῶ Λιβύῃ εἰ μάλα θηριώδης ἐστὶ τὰ  
δὲ εἰσὶ σφι, ἀπαντα ἰερά νομίζονται—  
νόμοι δὲ ἐστὶ παρὰ τῶν θηρίων ὡς εἶχον.  
Μελεδωνοὶ ἀποδεδέχαται τῆς τροφῆς  
χωρὶς ἐκάστων, ἢ ἔρσειες ἢ θήλειαι τῶν  
αἰγυπίων, τῶν πατρὶς παρὰ πατρὸς ἐκ-  
δέχεται τὴν τιμὴν. κ. τ. λ. ΤΑΣ ΤΡΟ-  
ΦΑΣ etiam, pro τὰς γραφὰς, praestant  
notulae praestantissimi Marklandi;  
qui porro observavit, Sydus illud quod  
jam ΣΩΘΙΝ ὑπ' αἰγυπίων appellari  
scribit Plutarchus, alio loco ab eo-  
dem (p. 669. Ed. Steph.) αἰγυπιοὶ ΣΩΘΙ  
dici.

Ὁ Κνήφ ἀγέννητον ὄντα ] Ita cum  
Xyland. Baxt. Bentl. Markland. e-  
dendum esse curavi, cum olim con-  
fuse legeretur ΚΝΗΦΑΓΕΝΗΤΟΝ.  
Multa de hoc Thebanorum Deo,

ΚΝΗΦ dicto, habet Eusebius in *Libris  
de Praep. Evang.* Ita, lib. 1. c. 10.  
φοίνικες δὲ αὐτὸ ἀγαθὸν Δαίμονα κα-  
λεῖσιν ὁμοίως καὶ αἰγυπιοὶ ΚΝΗΦ  
ἐπονομάζουσι· προσιδέασιν δὲ αὐτῶ  
ἰερακῶ κεφαλῆν διὰ τὸ παρακικόν τῶ  
ἰερακῶ. *ibid.* καὶ Ζοροάστρης δὲ ὁ μάγος,  
ἐν τῇ ἰεραῖ συναγωγῇ τῶ Περσικῶν, φησι  
κατὰ λέξιν. ὁ δὲ Θεὸς ἐστὶ κεφαλῆν ἔχων  
ἰερακῶ. ἔτός ἐστιν ὁ πρῶτος ἀφθαρτος  
ἀίδιος, ἀγέννητος, ἀμερῆς, ἀνομοίωτος,  
ἡνίοχος πατὴρ καλῶ, ἀδωροδόκητος,  
ἀγαθῶν ἀγαθώτατος, φρονίμων φρο-  
νιμώτατος. *Euseb. lib. 3. p. 115.* τὸν δη-  
μιουργόν, ὃν ΚΝΗΦ οἱ αἰγυπιοὶ προσ-  
αγορεύουσιν, ἀνθρωποειδῆ, τῆν δὲ  
χροιάν ἐκ κυανῆ μέλανος ἔχοντα, κρα-  
τῆν ζώνην καὶ σκῆπτρον, ἐπὶ δὲ τῆς  
κεφαλῆς πλερόν βασιλείον περιεκείμενον  
— ἐκ δὲ τῶ εἰκόματι προιεσθαι φασιν  
ὡς κ. τ. λ.

Ἰ βασιλέων ταῦτα καὶ τυράνων ]  
Quae post novissimam hanc vocem  
usque τύχαις leguntur, omnia inter

ἔχασιν ἀπὸ τῶν ἰσορραμένων βοηθείας. ἰσορροῦσι  
 γὰρ Αἰγύπτιοι <sup>2</sup> τὸν μὲν Ἑρμιῶ τῷ σώματι γυέ-  
 ρας γαλιάγκωνα, τὸν δὲ Τυφῶνα τῇ χεῖρα πυρρὸν,  
 λευκὸν δὲ τὸν Ὠρεῖν, ἢ μελάγχρουσιν τὸν Ὀσι-  
 ρειν, ὡς τῇ φύσει γεγονότας ἀνθρώπους. ἔπι δὲ ἢ  
 Στρατηγὸν ὀνομάζουσιν Ὀσιρειν, ἢ Κυβερνήτην  
 Κνώβον (οὗ φασιν ἐπώνυμον γεγονέναι τὸν ἀ-  
 σέρα) <sup>3</sup> ἢ τὸ πλοῖον ὃ καλεῖσιν Ἑλλῶες Ἀργῶ,  
 τῆς Ὀσίριδος νεῶς εἶδωλον ἐπὶ τιμῇ κατισερισ-  
 μένον, ἔ μακρὰν φέρεας τῆς Ὠείωνος καὶ τῆς  
 Κνωῶς, ὧν τὸ μὲν Ὠρεῖν, τὸ δὲ Ἰσιδος ἱερὸν, Αἰ-  
 γύπτιοι νομίζουσι.

Parentheos Cancellus includenda esse volui, unde haud paullo clarior et illustrior fiat constructio.

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

<sup>3</sup> ἢ τὸ πλοῖον] Vereor quidem nimis, ut sese sanam praestiterit haec Lectio diligentius perpendentibus. τῆς Ὀσίριδος νεῶς εἶδωλον ἐπὶ τιμῇ κατισερισμένον. “Argo quippe, navis “*Osiridis* imago, in honorem inter “*sidera relata*”. In cujus vero Honorem? *Osiridis* scil.; at de hac re silent prorsus Graeca, uti se nunc habent. Nonne igitur levissima correctione rescribere debemus, Ἀργῶ, τῆς Ὀσίριδος νεῶς εἶδωλον ΟΝ, ἐπὶ ΤΟΥΤΟΥ τιμῇ κατ. “Argo, nimirum, cum “*Osiridis* navis imago esset, in illius “*honorem inter sidera relata fuit*”? Quisquamne vero est qui novam lectionem antiquae non longe anteferat? Olim quidem pro νεῶς, conjeceram ΛΑΡΝΑΚΟΣ rescribi oportere; *Argo* scil. ad *Imaginem Cistae illius*

κγ. ἵ' Οκνώ δὲ μὴ τοῦτο ἦ τὰ ἀκίνητα κινεῖν,  
 ἢ πολεμεῖν ἐ τῷ πολλῷ χρόνῳ, κτ' Σιμωνίδην,  
 μόνον, πολλοῖς δὲ ἀνθρώπων ἔθνεσι ἢ γῆρεσι  
 κατόχοις ὑπὸ τῆς αἰσῆς τῆς Θεᾶς τέτοις ὀσιό-  
 τητος, ἐδὲν ἀπολιπόνας, εἰς ἕραν ἔμελαφέρειν  
 ἐπὶ γῆ ὀνόματα τηλικαῦτα, καὶ τιμῶ καὶ πίστι  
 (ὀλίγα δὲ) ἀπασιν ἐκ πρώτης γῆρεως <sup>2</sup> ἐν-  
 δεδυκῆαν εἰς ἰσάναι ἢ ἀναλύειν, μεγάλας μὲν  
 τῷ ἀθέῳ λεῶ κλισιάδας ἀνοίγοντας καὶ <sup>3</sup> ἐναν-  
 θρωπίζοντι τὰ θεῖα, λαμπρὰν δὲ τοῖς <sup>4</sup> Εὐημέ-  
 ρου τοῦ Μεσσηνίου Φενακισμοῖς παρρησίαν διδόν-  
 τας, ὅς αὐτὸς ἀντίγραφα συνθεῖς ἀπίστῃ ἢ ἀνυ-

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

<sup>1</sup> ὀκνώ δὲ μὴ τῆτο ἦ κ. τ. λ.] Locus quidem omni fine dubio male sanus, uti cuivis vel oscitanter legenti statim videbitur: eum vero sic mecum refingas et interpungas; κ' πολεμεῖν ΟΥ (hanc vocem pro EN, praesenti lectione, exhibent *Edd. Aldin. et Basil.*) τῷ πολλῷ χρόνῳ (κατὰ Σιμωνίδην) μόνον, πολλοῖς δὲ ἀνθρώπων — ὀσιότητι, ἐδὲν ἀπολιπόνας ΤΟΥ (quam quidem vocem ipsa Constructio efflagitare videtur) εἰς ἕραν κ. τ. λ. Ita vero latine vertas, *Vereor autem ne hoc sit non-movenda movere, bellumque inferre non tantum longo tempore, ut Simonides habet, multis vero hominum gentibus — quum nihil ferme aliud hoc sit, hanc sc. Fabulae*

*Explicationem admittere, quam de Coelo in Terram deducere &c.*

<sup>2</sup> ἐνδεδυκῆαν] Legendum puto ENTETHKYIAN, *infixam*, quod multo elegantius est: vel ΕΜΠΕΦΥΚΥΙΑΝ, ut p. 661. 10. *Ed. Steph. Markland.*

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

<sup>4</sup> Εὐημέρῃ τῷ Μεσσηνίῳ] Hujus *Euemeri*, (si *Euhemerus* mavis non repugno,) non profani modo Scriptores, ut *Tullius* (*prope Finem primi de Natura Deorum*), *Macrobius*, et alii meminerunt, sed et *Sacri*, *Augustin.*

πάρκτε μυθολογίας, πᾶσαν ἀθεότητα κατασκε-  
 δόνουσι τ' Οἰκεμένης, τὰς νομιζομένους Θεὸς πλώ-  
 τας ὁμαλῶς <sup>5</sup> διαγράφων, <sup>6</sup> εἰς ὀνόματα στρατη-  
 γῶν καὶ ναυάρχων ἢ βασιλέων, ὡς δὴ πάλαι  
 γεγονότων. ἐν δὲ Πάγχοντι γράμμασι χρυσοῖς  
 ἀναγεγραμμένοις, οἷς ἔτε Βάρβαρος εἰδείς, ἔτε  
 Ἐμλίω, ἀλλὰ μόνῃ Εὐήμερος, ὡς ἔοικε, πλώ-  
 σας εἰς τὰς μηδαμόθι γῆς γεγονότας, μηδὲ ὄν-  
 τας Παγχῶες ἢ Τριφύλλες, ἐνηλυχήκει.

κδ. Καί τοι μεγάλαι μὲν ὑμνοῦνται πρῶξ-  
 εις ἐν Ἀσσυρίοις, Σεμιράμιος· μεγάλαι δὲ αἱ  
 Σεσώτριος ἐν Αἰγύπτῳ· Φρύγες δὲ μέχρι νῦν  
 τὰ λαμπρὰ ἢ θαυμασὰ τῶν ἔργων, Μανικὰ  
 καλεῖσι, διὰ τὸ Μανίν τινα τῶν πάλαι βασι-

ad Maximum Epist. 44. et de Civitate  
 Dei lib. 6. c. 7.—Lactantius lib. 1. c.  
 40. Antiquus (inquit) auctor Eubeme-  
 rus, qui fuit ex civitate Messana, res  
 gestas Jovis et caeterorum, qui Dii  
 putantur, collegit: historiamque con-  
 texuit ex Titulis et Inscriptionibus  
 sacris, quae in antiquissimis Templis  
 habebantur, maximeque Jovis Tri-  
 phyllii &c. Idem copiosius apud Eu-  
 sebius. Diodorus, qui eum Cassandri  
 Regis familiarem perhibet, itidem, ut  
 Lactantius post eum, Messanae natum.  
 Meminit et Strabo (lib. 1. et 7.) Eu-  
 bemei Messenii, ut nugacis scriptoris.  
 Clemens Alexandrinus, Προρρητικῶν, Εὐ-

hemerum hunc, ut puto, inter ἀθεῖας  
 numerans Agrigentinum facit, [uti  
 etiam Arnobius lib. 4.] Noster de Pla-  
 citis Philosophorum, Tegeatam 1. 7—Et  
 ΘΕΙΟΥ ΑΝΑΓΡΑΦΗ apud Athenae-  
 um (lib. 14.) citatur Eubemei Coi,  
 quod obiter duxi adnotandum. Xy-  
 lander.

<sup>5</sup> διαγράφων] Imo ΔΙΑΓΝΑΦΩΝ  
 scribendum est, Ita postea p. 672.  
 Ed. Steph. εἰς πνεύματα — ΔΙΑ-  
 ΓΝΑΦΟΝΤΕΣ τὰ θεῖα καὶ διαλύοντες.  
 Markland.

<sup>6</sup> εἰς ὀνόματα] Ita cum Baxtero et  
 Bentleio dedi pro εἰς ONOMA, quod  
 prius mendose legebatur. Deinde, pro

λέων ἀγαθὸν ἀνδρα καὶ δυνατὸν γυνεὺς παρ' αὐ-  
τοῖς, <sup>1</sup> ὃν ἔνιοι Μάσδην καλεῖσι. Κύρως δὲ Πέρ-  
σας, Μακεδόνας δὲ Ἀλέξανδρος, ὀλίγας δὲ ἴν,  
ἐπὶ πύργῳ τῆς γῆς κραλοῦντας περιήγαγον, ἀλ-  
λὰ ὄνομα καὶ μνήμην βασιλέων ἀγαθῶν ἔχου-  
σιν. <sup>2</sup> εἰ δέ τινες ἔξαρθένους ὑπὸ μεγαλαυχίας,  
ὡς φησὶν ὁ Πλάτων, ἅμα νεότητι καὶ ἀγνοίᾳ φλε-  
γόμενοι τὴν ψυχὴν μαθ' ὑβρεως ἐδέξαντο Θεῶν  
ἐπωνυμίας, καὶ Ναῶν ἰδρύσεις, βραχυὴν ἠνθισεν  
ἡ δόξα χρόνον, εἶτα κενότητα καὶ ἀλαζονείαν μετ'  
ἀσεβείας καὶ ἀδανομίας περισοφλοντες,

Ὡκύμορσι καπνοῖο δίκην ἀρθένους ἀπέπλαν  
καὶ νῦν, ὡς περὶ ἀγώγῃσι Δραπέται, τῶν ἱερῶν  
καὶ τῶν βωμῶν ἀποσπαθέντες ἐδὲν ἄλλ' ἢ τὰ μνή-

ἐν δὲ πάγχουσι γράμμασι χρυσοῖς ἀνα-  
γεγραμμένοις — quae verba et σόλοι-  
κα sunt, nullumque omnino sen-  
sum prae se ferunt, lego EN DE  
ΠΑΓΧΑΙΟΙΣ ΓΡΑΜΜΑΣΙ ΑΝΑΓΕ-  
ΓΡΑΜΜΕΝΩΝ, commate post γερονό-  
των prius interpuncto. Ita enim *Diod.*  
uti apud *Euseb. Praep. Ev.* p. 60. ex-  
tat, de ipso *Eubemero*, ἐν τούτῳ  
Ἰερῶ (Jovis scil.) εἴλην εἶναι χρυσοῦν,  
ἐν ᾗ τοῖς ΠΑΓΧΑΙΟΙΣ γράμμασιν  
ὑπάρχειν γιγ. κ. τ. λ. Ultimo tan-  
dem loco, pro παγχάως et τριφύλ-  
λας scribendum censeo ΠΑΓΧΑΙΟΥΣ  
et ΤΡΙΦΥΛΛΙΟΥΣ: nomen quippe  
Insulae hujus ΠΑΓΧΑΙΑ semper per-

hibetur; Templumque Jovis apud  
*Diodorum* ΤΡΙΦΥΛΛΙΟΥ, et non ΤΡΙ-  
ΦΥΛΛΟΥ legitur.

<sup>1</sup> ὃν ἔνιοι Μάσδην καλεῖσι] MA-  
ZEYΣ quippe, secundum Phryges,  
Jupiter erat. vid. *Hesych.* ad vocem.  
Vnde nonnullis forsan suspicio inci-  
dat, MAZHNA hoc in loco, pro ΜΑΣ-  
ΔΗΝ, rescribi oportere. Sed non sunt  
voces barbarae ad Canones graecos  
nimis subtiliter exigendae.

<sup>2</sup> εἰ δέ τινες ἔξαρθένους] Ita imprimen-  
dum esse curavi; cum apud ceteras  
Edd. (*sec. Basil. excepta*) ΕΞΑΙΡΕ-  
ΘΕΝΤΕΣ prave extaret. Eadem quo-  
que res visa est *Xyland. Buxt. Bentl.*



μαλα καὶ τὰς τάφους ἔχουσιν. ὅθεν Ἀντίγονος ὁ Γέρων, Ἐρμολόγος τινὸς ἐν ποιήμασιν αὐτὸν Ἡλίας παῖδα καὶ Θεὸν ἀναγορεύοντος, “Ὁ τοιαῦτά μοι (εἶπεν) ὁ λασανοφόρος σῴσιδεν”. εὖ δὲ καὶ Λύσιππος ὁ πλάσης Ἀπελλιῶ ἐμέμψατο τὸν ζωγράφον, ὅτι τῷ Ἀλεξάνδρου γράφων εἰκόνα, Κεραυνὸν ἐνεχείρισεν· αὐτὸς δὲ Λόγχιος, ἧς τὴν δόξαν εἰς ἀφαιρήσειαι χροῖον, ἀληθινήν καὶ ἰδίαν οὔσαν.

κε. <sup>1</sup> Βέλιον οὐκ, οἱ τὰ περὶ τὸν Τυφῶνα καὶ Ὀσίριον καὶ Ἴσιον ἰσορροῦμεθα, μήτε Θεῶν παθήματα, μήτε Ἀνθρώπων, ἀλλὰ Δαιμόνων μεγάλων εἶναι νομίζοντες, <sup>2</sup> εἰς καὶ Πλάτων καὶ Πυθα-

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

<sup>2</sup> εἰς καὶ πλάτων.] Ita certissima ex correctione edidi, uti apud *Eusebium* extat. antea ΩΣ ferebatur.

<sup>3</sup> ἐπίμενοι τοῖς πάσαι θεολόγοις.] Iterum in edendo secuti sumus *Eusebium*: Cum olim ἰπομ. ΤΟΥΣ π. ΘΕΟΛΟΓΟΥΣ legeretur. Cum *Eusebio* autem consentientes hac in re invenio *Edd. antiquas*. Deinde, cum EN συνειληχὸς prius extaret, otiosum

istud EN delevi, quando apud *Eusebium* nusquam appareret.

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

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 61

γόρας ἢ Ξενοκράτης ἢ Χρῦσιπῶ<sup>3</sup>, ἐπόμφοι  
 τοῖς πάλαι Θεολόγοις, ἐρρωμυεσέρους μὲν ἀν-  
 θρώπων γεγονέναι λέγουσι, ἢ πολλῇ τῇ δυνά-  
 μει τὴν φύσιν ὑπεφέρουτας ἡμῶν, τὸ δὲ θεῖον οὐκ  
 ἀμιγές, εἰδὲ ἀκραλον ἔχοντας, ἀλλὰ ἢ ψυχῆς φύ-  
 σει ἢ σώματι<sup>4</sup> αἰσθήσει σωματικῶς, ἢ δονήν τε  
 δεχόμενον ἢ πόνον, καὶ ὅσα ταύταις ἐγγυόμμενα  
 ταῖς μεταβολαῖς πάθη, τὰς μὲν μᾶλλον, τὰς  
 δὲ ἥτιον ἐπιταράττει. γίνονται γὰρ ὡς ἐν ἀνθρώποις,  
 ἢ Δαίμοσιν, ἀρετῆς διαφοραὶ ἢ κακίας. τὰ γὰρ  
 Γυγνώικα ἢ Τιτθωικα παρ' Ἑλλησιν ἀδόμενα,  
<sup>5</sup> ἢ Κρόνυ τίνες ἀθεσμοὶ πρᾶξις, ἢ Πύθων<sup>6</sup>  
 ἀνπιτάξις πρὸς Ἀόπλωνα, φυγαὶ τε Διονύ-

“ conficta tum ex animae natura,  
 “ tum ex corporis sensu, et volupta-  
 “ tem et dolorem in se recipit, et  
 “ quaecunque alia ex horum inter  
 “ se commixtione fiant πάθη, quae  
 “ tamen alios magis, minus vero  
 “ alios perturbant”. Vel si malles,  
 priorem sententiae partem ad hunc  
 modum latine vertas “ ejusmodi di-  
 “ vinitatem Geniis competere, quae  
 “ cum et animae naturae, et corporis  
 “ sensus particeps fit etc.” Si vero  
 haec tibi potior videatur versio, tum  
 necesse est, et Graeca quoque paul-  
 lum immutes, et pro ΨΥΧΗΣ  
 ΦΥΣΕΙ ἢ ΣΩΜΑΤΟΣ ΑΙΣΘΗΣΕΙ  
 σωματικῶς, rescribas ψυχῆς ΦΥΣΙΝ  
 vel ΦΥΣΕΩΣ, ἢ σωμα. ΑΙΣΘΗΣΙΝ

vel ΑΙΣΘΗΣΕΩΣ; nunquam enim,  
 quod scio, ΣΥΝΕΙΛΗΧΟΣ, ea in sig-  
 nificatione, cum dandi casu construi-  
 tur. Praesentem vero quam jam  
 dedi Lectionem omnino retinendam  
 esse arbitror, cum neque apud *Eu-  
 seb.* vel *Plutarchi* Codd. ulla cerni-  
 tur his in verbis variatio.

<sup>5</sup> ἢ κρόνυ τίνες ἀθεσμοὶ πρᾶξις ]  
*Eusebius* exhibet ΠΟΛΛΑΙ ΤΙΝΕΣ, men-  
 dose; nisi quod ΤΙΝΕΣ adhuc reti-  
 net: eam igitur vocem *Plutarcho*  
 restitui, cum olim ΤΙΝΟΣ apud eum  
 prave legeretur.

<sup>6</sup> φυγαὶ τε Διονύσε. ] Ita iterum  
 ex *Eusebio* emendavi pro ΦΘΟΓΓΟΙ,  
 quae vox antea ferebatur. De *Bac-  
 chi* autem *Fugis* et *Exilio* vid. quae  
 plu-

σου, ἢ πλάναι Δήμητες<sup>6</sup>, εἰδέν λ'πολείπεσιν τῶν  
 Ὀσειακῶν ἢ Τυφωνικῶν, <sup>7</sup> ἄλλων τε ὧν πᾶ-  
 σιν ἔξεστιν ἀνέδω μυθολογευμένων ἀκείν<sup>8</sup>. ὅσα  
 τε μυστικοῖς ἱεροῖς περικαλυπτόμενα ἢ τελεταῖς,  
 ἀρρήτα διασώζειν ἢ ἀθέατα πρὸς τὰς πολλὰς,  
 ὅμοιον ἔχει λόγον.

κς. Ἀκρόμεν δὲ ἢ Ὀμήρου, τὰς μὲν ἀγαθὰς  
 διαφόρως Θεοιδέας ἐκάστοτε καὶ Ἀντιθέας, ἢ  
 — θεῶν ἀπο μήδ' ἔχοντας

τῶ δὲ λ'πὸ τῶν Δαιμόνων πρὸς ῥήματα χρωμένου  
 κοινῶς ἐπὶ τε χησῶν ἢ φαύλων,

Δαιμόνιε χεδὸν ἔλθέ· τίη δ'εἰδίοσαι ἔτως

Ἄργεῖς;

Καὶ πάλιν,

Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσυστο Δαίμονι ἴσος.

Καὶ,

Δαιμονίη, τί νύ σε Πείαμος Πείαμοιό τε  
 παῖδες,

plurima habet *Jul. Firm. Matern. de Error. Prof. Relig.* pag. 10. *Ed. Woswer.* vid. et *Nonn. Dionys.*—*Diod. Sic.* lib. 1. pag. 87. Μεγάμποδα δὲ φασὶ μείνεγκεῖν ἐξ αἰγύπτου τὰ Διονύσω νομιζόμενα τελείως παρὰ τοῖς ἔλλησι, ἢ τὰ περὶ κρόνα μυθολογεύμενα, ἢ τὰ περὶ τῆς τιτανομαχίας, ἢ, τὸ σύνολον, τὴν περὶ τὰ πάθη τῶν θεῶν ἱστορίαν.

<sup>7</sup> ἄλλων τε.] Haec verba desiderantur in *Libris Euseb.* deinde, pro ΠΑΣΙΝ, quod apud *Plutarchum* videtur, habet *Euseb.* ΠΑΡΑ ΠΑΣΙΝ, et pro ΑΝΕΔΗΝ, ΑΝΑΙΔΗΝ. “Ma-  
 “ lo tamen, inquit *Xylander*, ἀνέδην,  
 “ licenter, abunde. *Eustathius* in I-  
 “ liad. β. v. 34. a verbo ἀνίημι, cum  
 “ alia multa, tum hoc adverbium  
 “ deducit, et interpretatur ἀνέτως ἢ  
 “ ἔλευ-

Τόσα κακὰ ρέζουσιν, ὅτ' ἀσπερχές μιν αἰνέει  
 Ἴλις Ἰζαλαπάξαι εὐκτίμῳ πτολίεθρον;  
 ὡς τῶν Δαιμόνων μικτῶ ἢ ἀνώμαλον φύσιν ἔ-  
 χόντων ἢ παρὰ φύσιν. ὅθεν ὁ μὲν Πλάτων “Ὁ-  
 “ λυμπίοις θεοῖς τὰ δεξιὰ ἢ ἀριστερά, τὰ δὲ ἀν-  
 “ τὶφωνα τέτων δαίμοσιν ἀποδίδωσιν. ὁ δὲ Ξε-  
 νοκράτης “ ἢ τῶν ἡμερῶν τὰς ἀποφροσίδας, καὶ τῶν  
 “ ἑορτῶν ὅσαι πλεονεξίας ἢ κοπετεῖς, ἢ δυσφη-  
 “ μίας, ἢ αἰχρολογίας ἔχουσιν, ἕτε θεῶν τιμαῖς  
 “ ἕτε δαιμόνων οἶεται παρὰ φύσιν χρῆσθαι, ἄλλα  
 “ εἶναι φύσεις ἐν τῷ ἀνθρώπῳ μεγάλας μὲν ἢ  
 “ ἰσχυράς, δυστρέπεις ἢ ἢ σκυθρωπὰς, αἱ χαίρου-  
 “ σι τοῖς τοιούτοις, ἢ τυχεύουσαι πρὸς ἕθεν ἄλ-  
 “ λο χεῖρον τρέπονται. τὰς δὲ χρῆσεις πάλιν καὶ  
 ἀγαθὰς ὅ, τε Ἡσίοδος “ ἀγνὰς δαίμονας, ἢ “ φύ-  
 “ λακας ἀνθρώπων παρὰ φύσιν,

<sup>2</sup> Πλατοδότας, ἢ τῆτο γένος βασιλῆιον ἔχον-  
 τας.

“ ἐλευθέρως. Non autem Libertati,  
 “ aut etiam Licentiae statim necesse  
 “ est adesse Impudentiam”.

<sup>2</sup> ὅσα τε μουσικοῖς ἱεροῖς κ.τ.λ.] Modo  
 quidem longe diverso hic locus apud  
 Eusebium profertur: ὅσα τε μουσικοῖς  
 ἱεροῖς περικαλυπτόμενα τελεῖαι ἀρ-  
 ῆη διασώζειν, καὶ ἀθέατα, πρὸς τὰς  
 ΘΕΟΥΣ ὅμοιον ἔχει λόγον. Emen-  
 datione vero nihil opus est, cum quae

apud Plutarchum legantur ad Argu-  
 mentum suum confirmandum cum-  
 primis valeant.

<sup>1</sup> ἀλλὰ εἶναι φύσεις] Post novissi-  
 mam vocem, si TINAE vel Textui  
 inferas, vel mente saltem intelligas  
 plenior certe, uti et elegantior, fuerit  
 Xenocratis sententia.

<sup>2</sup> πλατοδότας] Coniunctio KAI  
 videtur excidisse ante hoc verbum.

<sup>3</sup> ὅ, τε Πλάτων “ Ἐρμηνευτικὸν τὸ τοιῶτον ὄνο-  
 “ μάζει γῆρος, καὶ Διακονικὸν ἐν μέσῳ θεῶν καὶ  
 “ ἀνθρώπων, οὐχὰς μὲν ἐκεί ηἰ δειήσας ἀνθρώ-  
 “ πων ἀναπέμποντας, ἐκείθεν ἢ μαντεῖα δευροῦ καὶ  
 “ δόσεις ἀγαθῶν φέροντας.” Ἐμπεδοκλῆς δὲ,  
 καὶ δίκας φησὶ δίδόναι τὰς Δαίμονας <sup>4</sup> ὧν ἂν  
 Ἰξαμαρτήσωσι καὶ πλήμμελήσωσι,

Αἰθέριον μὲν γὰρ σφε μὲν πόντον δὲ διώκη,  
 Πόντος δὲ ἐς χθονὸς ἔδα ἀπέπλυσε· Γαῖα δὲ  
<sup>5</sup> ἐς αὐγὰς

Ἡελίος ἀκαμανίος, ὁ δὲ αἰθέρος ἔμβαλε δίναις·  
 Ἄλλος δὲ Ἰξ ἄλλα δέχειται, συγέσει ἢ πλώτες·  
 ἀχρεῖς ἔκ κολαθένης ἔτω καὶ καθαρθένες, αὐθις  
 τὴν κατὰ φύσιν χώραν καὶ τάξιν ἀπολάβωσι.

κζ. Ἐτέτων δὲ καὶ τῶν τοιῶτων ἀδελφὰ λέ-

Quae enim loca ex Hesiodo attulit Auc-  
 tor, ea haudquaquam se invicem  
 sequuntur. vid. ἐργ. Ἑ ἡμ. v. 122.

<sup>3</sup> ὅ, τε πλάτων] Sententiam potius  
 Platonis quam ipsa verba exsequitur  
 Auctor. Conf. Platon. Sympos. pag.  
 3194. Ed. Francof.

<sup>4</sup> ὧν ἂν ἰξαμαρτήσωσι.] Ita ex Eu-  
 sebio restitui, constructionis ratione  
 efflagitante, cum prius legeretur ΩΝ  
 ΕΞΑΜΑΡΤΩΣΙ.

<sup>5</sup> ἐς αὐγὰς.] Habent ceterae Edd.  
 (unica Basil. 2<sup>da</sup> excepta) ΕΣ ΑΥΘΙΣ,  
 vitiose. Emendavi vero ex Eusebio,

alioque Nostri Libello, qui est de aere  
 alieno vitando.

<sup>1</sup> τέτων δὲ.] Exhibent Eusebiani  
 Codd. τέτων ΔΗ. sed male.

<sup>2</sup> Ὀσίριδος ἀδελφὴ ἔ γυνή] Vfitat-  
 tior certe est loquendi modus, Ὀσί-  
 ριδος ἀδελφὴ ΟΥΣΑ καὶ γυνή. Ita  
 certe Diod. de Iside dicens, lib. 1.  
 pag. 18. τὴν δὲ Ἰσιν ΑΔΕΛΦΗΝ ΟΥ-  
 ΣΑΝ Ὀσίριδος ΚΑΙ ΓΥΝΑΙΚΑ κ. 7. λ.

<sup>3</sup> ἀμνησίαν ὑπολαβῆσα καὶ σιωπήν] Mancum hunc esse locum affirmat  
 Xylander; parum vero caute, si quid  
 ego video: omnia enim recte proce-  
 dere

γεθαίφασι πρὸς Τυφῶνος, ὡς δεινὰ μὲν ὑπὸ  
 φθόνου ἢ δυσμερείας εἰργάσατο· ἢ πρῶτα πρῶτα  
 μαλα ταραξίας, ἐνέπλησε κακῶν γλυῶ ὁμοῦ τε  
 πᾶσαν ἢ θάλασσαν, εἶτα δίκην ἔδωκεν. ἢ δὲ  
 τιμωρὸς <sup>2</sup> Ὀσίειδ<sup>Θ</sup> ἀδελφὴ ἢ γυνὴ τῆς Τυ-  
 φῶν<sup>Θ</sup> σβέσσασα ἢ καλαπαύσσασα μωρίαν καὶ  
 λύσσαν, ἔπειθε τὰς ἀθλῆς ἢ τὰς ἀγῶνας ἔς  
 ἀνέτλη, ἢ πλάνας αὐτῆς. ἢ πολλὰ μὲν ἔργα  
 σοφίας, πολλὰ δὲ ἀνδρείας <sup>3</sup> ἀμνησίαν ὑπολα-  
 βῆσα ἢ σιωπὴν, ἀλλὰ ταῖς αἰσιωτάταις ἀναμίξα-  
 σα τελεταῖς, εἰκόνας ἢ ὑπονοίας <sup>4</sup> ἢ μιμήματα  
 τῶν τότε παθημάτων, δυσεβείας ὁμῶς δίδαγμα  
 ἢ πρῶτον ἀνδράσι ἢ γυναῖξιν ὑπὸ συμφο-  
 ρῶν ἐχομύροις <sup>5</sup> ὁμοίως, καθωσίωσεν. αὐτὴ δὲ ἢ  
 Ὀσίεις ἐκ Δαιμόνων ἀγαθῶν δι' ἄρετῆς εἰς Θεὸς

dere, et inter se quam aptissime  
 congruere senties ex levissima mo-  
 do correptione. Colon igitur *pri-  
 mum*, quod viam nunc obstruit  
 inter πλάνας αὐτῆς, et ἢ πολλὰ,  
 statim amoveas; *deinde* vero ante  
 ἀμνησίαν, inferas praepositionem ΕΙΣ,  
 quae, ob ΑΣ ultimam syllabam vocis  
 praecedentis, in exscribendo excidisse  
 videtur; et tum *demum* pro ΥΠΟ-  
 ΛΑΒΟΥΣΑ, verbo nihili hoc in loco,  
 cum *Baxtero* substituendum est ΕΠΙ-  
 ΒΑΛΟΥΣΑ, jamque omnia sana et  
 integra habebis; scil. ἔπειθε ἢ Ἰσις  
 ΕΙΣ ἀμνησίαν ἢ σιωπῆν ΕΠΙΒΑΛΟΥ-

ΣΑ τὰς ἀθλῆς etc. *Non neglexit  
 Isis in oblivionem quasi et silentium in-  
 jiciens certamina, errores* etc. Emendat  
*Bentleius*, ΑΜΝΗΣΤΙΑΙ ΥΠΟ-  
 ΒΑΛΟΥΣΑ ἢ ΣΙΩΠΗΙ.—*Markland-  
 us*, ΑΜΝΗΣΤΙΑΝ ΥΠΟΛΑΒΟΝΤΑ.

<sup>4</sup> ἢ μιμήματα.] Olim ΜΙΜΗΜΑ.  
 Cum vero praecedant ΕΙΚΟΝΑΣ ἢ  
 ΥΠΟΝΟΙΑΣ, dubium esse non possit,  
 quin ΜΙΜΗΜΑΤΑ ab eadem manu  
 proveniebat. Eandem Emendationem  
 exhibent praestantissimi *Mark-  
 landi* Notulae.

<sup>5</sup> ὁμοίως.] Scribe ΟΜΟΙΩΝ. *Mark-  
 land.*

μεταβαλόντες (ὡς ὕπερθε Ἡρακλῆς ἢ Διόνυσος)  
 ἅμα ἢ Θεῶν ἢ Δαιμόνων, ὅτι ἀπὸ τρέψε, με-  
 μιγμένας τιμὰς ἔχουσι, πολλοῦ μὲν, ὅτι ἐν τε  
 τοῖς ὑπὲρ γῆν ἢ ὑπὸ γῆν δυνάμει μέγιστον.  
 ἢ γὰρ ἄλλον εἶναι Σάραπιν ἢ τὸν Πλάτωνά  
 Φασί, ἢ Ἴσιν τὴν Περσέφασαν, ὡς ὁ Ἄρχεμα-

<sup>6</sup> ἐν τε τοῖς] Ita edidi cum *Ed. sec. Basil.* alias enim absurde legitur EN ΔΕ ΤΟΥΤΟΙΣ. Hanc mendam sustulerunt *Xyland. Baxt. Bentl. Markland.* Ad rem vero quod attinet, paria prorsus sunt, quae habet *Herod. lib. 2. c. 123.* ἀρχηγετέειν δὲ ἄνω αἰγύπτιοι λέγουσι ΔΗΜΗΤΡΑ καὶ ΔΙΟΝΥΣΟΝ, hoc est, quod fatis norint omnes, *Isin et Osirim.*

<sup>7</sup> ἢ γὰρ ἄλλον εἶναι Σάραπιν] Ipsum quidem Textum hoc in loco minime sollicitavi: dicam tamen quod sentiam, postremam nempe vocem in mendo esse, *Sarapinque* illum, haecenus inominatum, *Osiridis* locum invasisse. Ita enim argumentatur *auctor*: “in superis, inferisque rebus, postquam in Coelos translati erant, *Osiridi* et *Isidi* summa potestas data est.” Hanc autem propositionem, pro more, pluribus confirmare jam aggreditur *Plutarchus*. “*Sarapin* enim non alium esse dicunt quam ipsum *Plutonem*”: scil. Inferorum Deus est *Osiris*, quia *Sarapis* est *Pluto*! hancine tam foedam ratiocinandi methodum a *Philosopho* esse! scio quidem *Osirin* et *Sarapin* eosdem esse, et ita vulgo reputari; at parum valeat ad objectionem nostram diluen-

dam haec Responso, cum de *Sarapide* ne verbum quidem haecenus dixisset *auctor*: imo et infra novis quibusdam argumentis ipsam hanc rem probare aggrediatur — Si vero ΟΣΙΡΙΝ pro ΣΑΡΑΠΙΝ legas, (et quam facillime hae inter se confundantur voces jam vidimus, quum de titulo hujus libri disputavimus,) omnia se recte habebunt, et auctoris ratiocinatio ad hunc modum optime procedet: “*Isidi* et *Osiridi* summa Inferorum data est potestas. Non enim alius est *Osiris* quam ipse *Pluto*, non alia *Isis* quam *Proserpina*.” Quod autem *Osiris* sit revera *Pluto* ulterius adstruere jam aggreditur, ex auctoritate *Archemachi* et *Heraclidis Pontici*; quodque ad argumentum suum propius pertinet, ex *Colosso Sarapidis*, quem *Alexandriam* deportavit *Ptolomaeus Soter*. *Sarapidem* enim hunc, secundum mentem Aegyptiorum Philosophorum, indubitanter *Plutonem* esse; at *Sarapis* et *Osiris* idem est; ergo *Osiris* non alius est quam *Pluto*. Si vero *Sarapin* illum primo loco ponamus, sequens *auctoris* argumentatio ne minimum quidem ad rem suam valebit — Non pigebit autem hoc in loco in medium pro-

χος εἶρηκεν ὁ Εὐβοεύς, ἢ ὁ Ποντικός<sup>9</sup> Ἡρακλείδης  
τὸ χησήμεον ἐν Κανώβῳ Πλούτων<sup>⊗</sup> ἠγέμεν<sup>⊗</sup>  
εἶναι.

κη. Πτολεμαῖ<sup>⊗</sup> ἢ ὁ Σωτήρ<sup>1</sup> ὄναρ εἶδε τὸν  
<sup>2</sup> ἐν Σινώπῃ ἔ Πλάτων<sup>⊗</sup> κολασόν, (ὅκ ἐπι-  
σάμεν<sup>⊗</sup>, εἰδὲ ἐωρακῶς πρέτερον οἶ<sup>⊗</sup> τὴν μορ-

proferre, quae de nominibus variis  
tum *Isidis* tum *Osiridis* habet *Diodo-*  
*rus*, (lib. 1.) τὴν αὐτὴν δὲ τὰς μὲν Ἴσιν,  
τὰς δὲ Δήμητραν, τὰς δὲ Θεσμοφορον,  
ἄλλως δὲ Σελήνην, ἢ ἄλλως Ἡραν νομί-  
ζειν· τὸν δὲ Ὀσίριον, τὰς μὲν Σάραπιν,  
τὰς δὲ Διόνυσον, τὰς δὲ Πλάτωνα, τὰς  
δὲ Ἀμμῶνα, τὰς δὲ Δία, ἑτέρας δὲ Πᾶνα  
νομίζειν.

<sup>8</sup> Ἀρχιμάχ<sup>⊗</sup> εἶρηκεν] Mallem  
ΙΣΤΟΡΗΚΕΝ, ut saepius alibi *Mark-*  
*land*.

<sup>9</sup> Ἡρακλείδης] Olim *ΗΡΑΚΛΕΙ-*  
*ΤΟΣ*, vitiose. De *Pontico* enim *Hera-*  
*clide* frequentissima est apud veteres  
mentio facta; de *Heraclito* vero, apud  
hanc gentem nato, si hunc locum ex-  
cipias, ne verbum quidem alibi extat.  
*Xyland. Baxt. Bentl. Markland*.

<sup>1</sup> ὄναρ εἶδε] Ita certissima ex emen-  
datione lego: *ANEIAE* enim istud,  
quod hunc locum olim occupaverat,  
nullius pretii vox est. Hac quoque  
in correctione mecum consentientes  
tandem animadverti tum *Baxterum*,  
tum *Bentleium*. Neque quidem quis-  
quam de ea admittenda dubitare po-  
test, qui modo vel quae sequuntur  
diligentius secum perpendat, vel quae  
de *Historiola* hac apud alios *Scrip-*

tores narrantur, coram oculis sistat.  
Ita ipse *Ptolomaeus* ab auctore postea  
dicitur, narrasse *THN ΟΨΙΝ* amicis  
suis, quam visionem scil. *per somnium*  
viderat. Audias quoque *Tacitum*, (*Hi-*  
*stor.* lib. 4. c. 83.) “ *Aegyptiorum*  
“ *Antistites* (de *Sarapide*) sic memo-  
“ rant. *Ptolomaeo* Regi, qui Mace-  
“ donum primus Aegypti opes fir-  
“ mavit, cum *Alexandriae* recens  
“ conditae *Moenia*, *Templaque*, et  
“ *Religiones* adderet: *oblatum per*  
“ *quietem* decore eximio et majore  
“ quam humana specie juvenem &c;  
et deinde, “ *Ptolomaeus* omine et mi-  
“ raculo excitus ——— sacerdotibus  
“ *nocturnos visus* aperit.” Eandem  
etiam historiam habemus a *Clem.*  
*Alexand.* memoratam in *Cohort.* ad  
*Gent.* p. 43. quibusdam tamen paul-  
lo immutatis.

<sup>2</sup> ἐν Σινώπῃ τῷ πλάτων<sup>⊗</sup>] Si haec  
verba sincera esse, neque ex *Adno-*  
*tatoris* *Glossmate* in *Textum* irrep-  
sisse statuas; tum necesse est censeas  
ea *προλεπτικῶς*, quod aiunt, dici.  
Nondum enim noverat *Ptolomaeus*,  
vel cujus esset *Colossus*, quem *Co-*  
*lossum* viderat, vel ubinam locorum  
fitus esset.



φὴν) κελδύοντα κομίσαι τὴν ταχίστην <sup>3</sup> αὐτὸν εἰς  
 Ἀλεξάνδρειαν. ἀγνοοῦσι δὲ αὐτὰ καὶ ἀποργεῖται  
 πᾶσι καθίδρυται, καὶ διηγερνύω τοῖς φίλοις τὴν  
 ὄψιν, δῦρέθη πολυπλάνης ἀνδρωπος, ὄνομα Σω-  
 σίδιθ, ἐν Σινώπῃ φάμμος ἐωρακέναι τοιοῦτον  
 κολοσσόν, οἷον ὁ Βασιλεύς ἰδεῖν ἔδοξεν. ἔπεμψεν  
 οὐκ <sup>4</sup> Σωτέλη καὶ Διόνυσον, οἱ χερόνῃ πολλῶ καὶ  
 μόλις, <sup>5</sup> ὅκ ἀνδρὶ μὲν τοῖς θείας προνοίας, ἤγα-  
 γον ἐκκλέψαντες. ἐπεὶ δὲ κομισθεὶς <sup>6</sup> ὤφθη, συμ-

<sup>3</sup> αὐτὸν] Ita dedi pro αὐτὸν, ex mente *Marklandi*.

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

<sup>5</sup> ὅκ ἀνδρὶ μὲν τοῖς θείας προνοίας] “Cunctantem (Regem scilicet qui Sinopen-  
 pensibus tunc imperitabat) varia  
 “pernicies, morbi que, et manifesta  
 “Coelestium ira graviorque in dies  
 “fatigabat — advocata concione  
 “jussa numinis, suos *Ptolemaici* que  
 “visus, ingruentia mala exponit.

“Vulgus adversari Regem, invidere  
 “Aegypto, sibi metuere, templum-  
 “que circumspicere. Major hinc fama  
 “tradidit, Deum ipsum adpulsas lit-  
 “tori naves sponte conscendisse.”  
*Tacitus*, ut supra.

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

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

<sup>8</sup> ἔτως ὀνομαζόμενος ἦκεν] Certissima est Correctio nostra: olim enim ΟΥΤΟΣ pro ἔτως impressum erat. Qua vero mente? nullumne enim nomen, dum apud *Sinopeneses* fuit, habuit,

βαλόντες οἱ περὶ Τιμόθεον τὸν Ἰσηγητῶ καὶ  
Μανέθωνα τὸν Σεβεννίτῶ ἢ Πλούτωνος εἶναι  
ἄγαλμα, τῷ Κερβέρῳ τεκμαιρόμενοι καὶ τῷ  
Δράκοντι, πείθουσι τὸν Πτολεμαῖον, ὡς ἑτέ-  
ρου Θεῶν ἕδενός, ἀλλὰ Σαραπίδος ἐστίν. ἔ γὰρ  
ἐκείθεν ὄντως ὀνομαζόμενος ἦκεν, ἀλλ' εἰς  
Ἀλεξάνδρειαν κομισθεὶς τὸ παρ' Αἰγυπτίοις  
ὄνομα τοῦ Πλάτωνος ἐκτίσατο, τὸν Σάραπιν.  
καὶ μὲν τοὶ Ἡρακλείτη τοῦ Φυσικοῦ λέγοντες,

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

καὶ μὲν τοὶ Ἡρακλείτη κ. τ. λ.] Multos jam locos, salebrosos quidem et inextricabiles ferme salvi transmisi-  
mus; vix vero alius est, qui tantas mihi molestias dederit, atque hic de quo nunc acturi sumus. "Mutilum videri esse", asserit *Xylander*; eademque etiam Cl. *Marklandi* sententia est. At diligentius nobis, et curiosius inspicientibus aliter res forsan appareat. Consideratis igitur utcunque et recte perpen-  
sis scopo et argumento *Aucto-*

ris, ita tandem ad veram ejus, et genuinam Lectionem praestandam facilius perveniamus — *Osiridem* igitur *Plutonem* esse probare aggressus est *Auctor*; primum, ex auctoritate *Archemachi* et *Heraclidis*; deinde vero, ex *Visione Ptolemaei*, et *Interpretationis Manethonis* et *Timothei*, qui *Sarapidem* nomen esse Aegyptium dixerint istius Dei, qui Inferis praesideret. Pergit porro in eodem argumento; — "Quodque etiam *Heraclitus Physicus* dicit, *Hades et Bacchus idem est, quando insanit et delirat uterque*, in eandem hanc ducere volunt sententiam", *Osirin* scilicet et *Plutonem nihil inter se differre*. Nam quod aiunt nonnulli, *Heraclitum per Hadem* hoc in loco velle ipsum corpus intelligere, quia animus in eo insaniens quasi et ebrius sit, frigida nimis est Allegoria. Melius igitur est *Heracliti Dionysum* per *Osirin* interpretari, uti *Hadem* ejus per *Sarapin*; quod  
E 3 "qui-

“<sup>10</sup> Ἀθῆς ἢ Διόνυσος ὡυτός, <sup>11</sup> ὅτε οὐδὲ μαίνοινται  
 “ ἢ ληραίνουσιν,” εἰς ταύτην ὑπάγχει τὴν δόξαν.  
 οἱ γὰρ ἀξιούλης Ἀθῆν λέγεσθαι τὸ Σῶμα, τῆς  
 ψυχῆς οἷον παρὰ φρονέσης ἢ μεθύσης ἐν αὐτῷ,  
 γλίχρως ἀλληγοροῦσι. βέλτιον ἢ τὸν Ὀσίριον εἰς  
 ταυτὸ συνάγειν τῷ Διονύσῳ, τῷ τε Ὀσίριδι τὸν  
 Σάραπιν, ὅτε τὴν φύσιν μετέβαλε, <sup>12</sup> ταύτης  
 τυχόντι τῷ παροσηγορίας. διὸ πᾶσι κοινὸς ὁ Σά-  
 ραπίς ἐστὶ, <sup>13</sup> ὡς ἢ τὸν Ὀσίριον οἱ τῶν ἱερῶν μελα-  
 λαβόντες ἴσασιν.

“ quidem nomen sibi tum demum  
 “ obtinuit *Osiris* postquam naturam  
 “ suam mutavit,” scil. postquam ἐκ  
 Δαίμονος ἀγαθῆ ad Deos transferat.  
 “ Nomen quippe *Sarapidis* omnium  
 “ est commune, qui ejusmodi muta-  
 “ tionem aliquando subierint; uti  
 “ norunt ii, qui *Osiridis* Sacris initiati  
 “ fuerint.” His igitur ita dictis et  
 explanatis, ad diversas aliorum opi-  
 niones, quae de Sarapide circumfe-  
 rantur refellendas, jam aggreditur  
*Auctor*. “ Non enim par est Phrygiis  
 “ credere Litteris, in quibus dicitur  
 “ *Sarapin* quandam *Herculis* fuisse  
 “ *Filiam*, uti et *Isaaci Heraclidis Ty-*  
 “ *phonem* filium. Contemnendus por-  
 “ ro est *Phylarchus*, qui scribit, pri-  
 “ mum ex India *Bacchum* duos secum  
 “ Boves adduxisse, quorum *Apis* alter,  
 “ alter *Osiris* esset dictus: caeterum  
 “ *Sarapin* nomen esse ejus, qui *Vni-*  
 “ *versum ordinet atque ornet*—Licet

“ vero haec *Phylarchi* absurda esse  
 “ statuamus, haud paullo tamen ea  
 “ sunt absurdiora quae dicunt alii,  
 “ *Sarapin* haud omnino Deum esse  
 “ reputandum, sed *sepulchralem Api-*  
 “ *dis Cistam* ita nominari: atque  
 “ adeo tolerabilior eorum est senten-  
 “ tia, qui *Sarapidis* nomen deducunt  
 “ a verbis, quae graeca lingua fig-  
 “ nificant *rapido motu cieri univer-*  
 “ *sum*. Plerique autem sacerdotum  
 “ *Sarapin* compositam esse vocem  
 “ autumant, ex *Osiride*, nim. et *Apide*,  
 “ in unam dictionem concurrentibus  
 “ &c. Haecenus igitur sententia *Au-*  
 “ *ctoris* fusius latine explicata, viaque  
 munita quasi et coram explanata,  
 ad ipsa Graeca corrigenda et emen-  
 danda tutius accedamus.

<sup>10</sup> Ἀθῆς ἢ Διόνυσος ὡυτός.] Cum  
*Heracliti* sine dubio sententia esset,  
*Hadem* et *Dionysum* eundem esse, de  
 hac correctione in ipsum Textum ad-  
 mittenda

κθ. Οὐ γὰρ ἄξιον πρὸς τοῖς Φρυγίοις γράμ-  
 μασιν ἐνοῖς λέγειναι ἑ Χαραπῶς τις, ἔ μὲν Ἡρακ-  
 λέους γενέσθαι θυγάτηρ, Ἰσαιοκῆ ἢ τῆ Ἡρακλέους ὁ  
 Τυφών· εἰ δὲ ἑ Φυλάρχου μὴ καταφρονεῖν, γρά-  
 φοντος ὅτι πρῶτος εἰς Αἴγυπτον εἰς Ἰνδῶν Διόνυσος  
 ἤγαγε δύο Βοῦς, ὧν ἦν τῶ μὲν, ἑ Ἄπις ὄνομα, τῶ ἢ  
 ἑ Ὀσιρις· Σάραπις δὲ ὄνομα ἔ τὸ ΠΑΝ κοσμοῦνός  
 ἐστὶ, πρὸς τὸ ΣΑΙΡΕΙΝ, ἑ ὁ καλλύειν τινὲς ἢ κοσμεῖν  
 λέγουσιν. ἄτοπα γὰρ ταῦτα ἔ Φυλάρχου, πολλῶ ἢ  
 ἄτοπώτερα ἑ τὰ τῶν λεγόντων, ὅτι εἶναι Θεὸν τὸν

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

<sup>11</sup> ὅτι ἐν μαίνοισι καὶ ληθαίνουσι.] Has etiam voces ipsi *Heraclito* tribuo; ex scriptis enim ejus desumptas, et laudatas esse arbitror: quod vero recte se habeant, haud ego praestare ausus sum.

<sup>12</sup> ταύτης τυχόντι τῆς προσηγ.] Antea ΤΥΧΟΝΤΑ legebatur manifesto soloecismo. Cui enim *Sarapidis* nomen obtigerat? *Osiridi* scil. postquam &c.

<sup>13</sup> ὡς δὲ τὸν Ὀσιριν.] Praestat cum Cl. *Marklando* legere, ὡς ΚΑΙ τ. Ὁ.

<sup>1</sup> χαροπῶς τις, ἔ μὲ Ἡρακ.] Olim, ΧΑΡΑΠΩΣ ΤΟΥΣ ΜΕΝ ΤΟΥ ἩΡ. absurde — Quid vero hic loci sibi

vult *Charopis* haec? Quis unquam vel fando de ea alibi audiverit? De *Sarapide* tota haec instituitur disputatio—adeo ut dubium esse non possit quin *Sarapis* nomen fuerit dictum istius *Herculis* filiae, de qua canit *Phrygia Poesis*; aliter absurda prorsus, imo nulla potius omnino esset argumentatio *Auctoris*. Rescribendum igitur statuo pro χαροπῶς τις, vel ΣΑΡΑΠΗΣ ΤΙΣ, vel saltem, cum *Marklando*, ΣΑΡΑΠΩ ΤΙΣ.

<sup>2</sup> φυλάρχου] Ita dedi pro ΦΙΛΑΡΧΟΥ, ex *Suida*, aliisque idoneis *Auctoribus*.

<sup>3</sup> ὁ καλλύειν τινὲς ἢ κοσμεῖν] Forte, ὁ καλλ. ἑ ΕΛΛΗΝΕΣ καὶ κοσ. *Markland.*

<sup>4</sup> τὰ τῶν λεγόντων] Articulum ΤΑ ex conjectura nunc primum addidi, necessarium quippe, quique a Textu, sine constructionis dispendio, abesse non possit. Inter eos vero, qui *Sara-*

Σάραπιν, ἀλλὰ τὴν ΑΠΙΔΟΣ ΣΟΡΟΝ ἕτως ὀνομά-  
 ζεας, [ <sup>5</sup> καὶ χαλκᾶς τινὰς ἐν Μέμφει πύλας  
 λήθης ἢ κωκυτῆ πρῶταγορευομένης, ὅταν θάπ-  
 τώσι τὸν Ἄπιον ἀνοίγεας, βαρὺ ἢ σκληρὸν ψο-  
 φέσας. διὸ πρῶτος ἠχοῦν] ἡμᾶς χαλκώμα-  
 τῶ ἐπιλαμβάνεας. ] <sup>6</sup> μετειώτερον δὲ οἱ <sup>7</sup> πρῶτα  
 τὸ ΣΕΥΤΕΣΘΑΙ [ἢ τὸ σοῦας] τὴν Ἑ ΠΑΝΤΟΣ ἅμα  
 κίνησιν <sup>8</sup> εἰρήας φάσκοντες. οἱ δὲ πλείστοι τῷ ἱε-

*pidem Deum non esse statuebant, Nymphodorus Amphipolites recensendus est; qui (referente Clemente Alex. Strom. lib. I. p. 383.) ἐν τρίτῳ νομίμων Ἀσίας, dicit, τὸ Ἄπιον τὸ ταῦρον τελευτήσαντα, καὶ ταριχευθέντα εἰς σόρον ἀποτίθεσθαι τῷ ναῶ τοῦ τιμημένου Δαίμονος, κἀντεῦθεν ΣΟΡΟΑΠΙΝ κληθῆναι καὶ ΣΑΡΑΠΙΝ, συνηθεία τινὶ τῶ ἰγχωρίων, ὕστερον.*

<sup>5</sup> Καὶ χαλκᾶς τινὰς ἐν Μέμφει πύλας — ἐπιλαμβάνεας ] Quid sibi velint haec verba, et quam arte cum superioribus, cum inferioribus connectantur dicere nequeo. Num a *Plutarchi* manu primum scripta hunc sibi locum obtinuerint? Si totam orationis seriem serio perpendas, id neutiquam te affirmaturum certo scio. Quisquamne enim “aereas istas a—  
 “pud *Memphim* Portas oblivionis et  
 “lamentationis dictas &c”; Quisquamne, inquam, est qui eas unquam *Sarapin* vocaverit? Ne dicas, quaeso; fieri enim nequit, ut ejusmodi sententiam ex Vett. libris tuearis. Quid igitur de iis statuendum est? ad oram

quidem libri, unde primum desumpta fuerant, denuo amandanda esse censeo. Ex Glossemate enim, sive Adnotatoris cujusdam observatione in Textum irrepsisse nullus dubito; cum et argumentum *Auctoris* interturbent prorsus, sensumque suspendant plane, vel destruant potius, qui sine iis optimus est.—Quorum autem verborum haec esse Interpretamenta, sive Glossemata statuis? dicam tibi—cum jam scripsisset *Auctor*, “*Sarapidis* nomen, “uti nonnullorum ferebat opinio, “ἀπὸ σορῆ ἀπιδῶ derivari,” hoc est, a sepulchrali cista in qua condiebatur *Apis*—ad hanc quasi sententiam confirmandam et stabiliendam ad oram Codicis de proprio addit Lector quidam: “*Apim* hunc ad *Memphim* “sepeliri; quando autem sepeliretur tum demum aperiri portas istas aeneas, &c.” quarum tam frequens est apud veteres mentio facta. Nam, quod certum est, *Apis* ad hanc urbem sepeliebatur, ibique revera extabat (uti ex *Diodoro* praecipue intellexi) σκοτίας Ἐκάτης ἱερὸν, & πύλαι κωκυτῆ

ρέων εἰς τὸ αὐτό φασὶ τὸν ΟΣΙΡΙΝ συμπεπλέχθαι καὶ τὸν ΑΠΙΝ, Ἰξηγέμενοι ἢ διδάσκοντες ἡμᾶς ὡς ὁμορφον εἰκόνα γῆν νομίζεν τ' Ὀσίειδος ψυχῆς τὸν Ἀπιν. ἐγὼ δ', εἰ μὲν Αἰγύπτιόν ἐστι τοῦτομα ἔστι Σαράπιδος, Εὐφροσύνη αὐτὸ δηλοῦν οἶομαι ἢ Χαρμοσύνην, τεκμαιρόμενος ὅτι τὴν ἑορτὴν Αἰγύπτιοι τὰ Χαρμοσύνα, Σαίρει καλεῖσιν. <sup>10</sup> ἢ γὰρ Πλάτων τὸν Ἄδην, ὡς αἰδῆς ἦν τοῖς παρ' αὐτῷ

κ' λήθης διειλημμένοι χαλκίοις ὀχεῦσι — His itaque intermediis inter cancellos suos inclusis, uti fas est, ad alia explicanda et emendanda jam progrediamur.

<sup>6</sup> μείριώτερον δὲ οἱ] Ita necesse est rescribamus, “ob collationem diver-  
“farum sententiam,” uti observat *Xyland.*—olim μεί. δὲ absque novissima voce. *Bentl. Baxt. Markland.*

<sup>7</sup> παρὰ τὸ σείειδ, [ἐ τὸ σῆδαι] Posteriora haec, quae inter uncas inclusa jam cernis, ex priorum interpretatione, ad oram Cod. scripta, in Textum descendisse censeo. Cum enim idem prorsus utraque vox et ΣΕΥΕΣΘΑΙ et ΣΟΥΣΘΑΙ sonet, alteram supervacaneam esse necesse est necum dicas.

<sup>8</sup> κίνησιν εἰρηθαι] Antea ΑΙΠΕΙ-  
ΣΘΑΙ, vitiose. Nostram correctionem exhibent *Edd. Antiq.*

<sup>9</sup> τῆνομα τοῦ Σαράπιδ. F. ΤΟ Σαράπιδ. *Markland.*

<sup>10</sup> καὶ γὰρ Πλάτων τὸν Ἄδην, ὡς αἰδῆς υἱὸν] Extat locus *Platonis*, ad quem adludit auctor, *Cratylō*, p. 277.

*Ed. Francof.* at ne verbum quidem ibi inveneris hujus rationis nominis. *Socrates* enim, qui loquitur, disertis verbis asserit, ἀπὸ τῆ πάντα τὰ καλὰ εἶδεναι, ἀπὸ τῆ τῆ Ἄδης ἐκλήθη: ad eundem scopum quae praecedunt omnia, unice collimant; ad probandum scil. sapientem, mitemque adeo Deum esse *Hadem*. Imo *Plutarchus* ipse cum de ratione nominis hujus Dei, in *Libello de Superstitione*, disputat, ne verbum quidem profert, unde suspicemur eum ex *verecundia natum* fuisse; ὃν ὁ Πλάτων φησὶ φιλόανθρωπον ὄντα κ' σοφόν, καὶ πλάσιον, πειθοῖ ἐ λόγῳ καλέχοντα τὰς ψυχὰς, Ἄδην ὠνομάσθαι. p. 298. *Ed. Steph.* Hinc satis constat, mendosissima esse verba *Plutarchi*, de quibus nunc agimus. At quam expedito remedio loco huic, conclamato licet, medicinam asserre possumus—rescribas igitur, κ' γὰρ Πλάτων τὸν Ἄδην, ὡς ΑΔΟΥ υἱὸν, ΚΑΙ τοῖς παρ' ΑΥΤΩΙ γενομ. προσσηνῆ θεὸν, ὡν. φησὶν—ΑΔΟΣ vero interpretatur *Etymolog. Auctor* ΕΥΦΡΟΣΥΝΗ; *laetitia scil. et*  
gan-

ἡρομύοις ἢ περὶ τὴν θεὸν, ὠνομάσθαι φησίν. καὶ  
παρ' Αἰγυπτίοις ἄλλα τε πολλὰ τῶν ὀνομάτων  
<sup>11</sup> λόγοι εἰσὶ, ἢ τὸν ἰσοχθόνιον τόπον εἰς ὃν οἰονία-  
τάς ψυχὰς ἀπέρχεσθαι μετὰ τὴν τελευτὴν, AMEN-  
ΘΗΝ καλεῖσι, σημαίνοντες τῷ ὀνόματι “ τὸν  
λαμβάνοντα ἢ διδόντα”. εἰ δὲ ἢ τῷ τῷ ἐκ τῆς  
Ἑλλάδος ἀπελθόντων πάλαι ἢ μελακομισθέντων  
ὀνομάτων ἕνεκα, ὕστερον <sup>12</sup> ἐπισκεψώμεθα· νῦν δὲ  
τὰ λοιπὰ τῆς ἐν χερσὶ δόξης περὶ διελθωμένων.

λ. Ὁ μὲν γὰρ Ὀσίρις ἢ ἡ Ἴσις ἐκ Δαιμόνων  
ἀγαθῶν εἰς θεὸς μετήλλαξαν, τὴν δὲ τῷ Τυ-  
φῶν ἢ μαυρωμένην ἢ σωτετριμμένην δυνά-  
μιν, ἐπι δὲ ἢ ψυχορραγοῦσαν ἢ σφραδάζουσαν,  
ἔστι αἷς παρηγοροῦσι θυσίαις ἢ πρᾶνθισιν· ἔστι  
δὲ ὅτε πάλιν ἐκλαπενθισιν ἢ καθυβρίζουσιν ἐν-  
πυσιν ἑορταῖς, τῶν μὲν ἀνθρώπων ἢ τὰς πυρρῆς

*gaudium.* Hinc *Hadem* inter et *Sara-  
pidem* summa datur affinitas, cum *Sa-  
rapidem* paullo ante interpretatus est  
*Plutarchus*, ΕΥΦΡΟΣΥΝΗΝ ἢ ΧΑΡ-  
ΜΟΣΥΝΗΝ—παρ' ΑΥΤΩΙ apud *Pla-  
tonem* extat: olim vero παρ' ΑΥΤΟΥ,  
apud nostrum, vitiose.

<sup>11</sup> λόγοι εἰσὶ] Quasi objectanti re-  
spondit: “ Non *Sarapis* tantum et  
“ *Hades* tot significationes habent,  
“ justamque quasi *Sententiam* per se

“ conficiunt, cum et plurima alia ex-  
“ tent *Aegyptia* nomina, quae merae  
“ *sententiae* sint,” (ita enim ΔΟΓΟΙ  
εἰσὶ cum Cl. *Marklando* interpretor),  
quale est AMENΘΗΣ. Imo plurima  
hujus generis Interpretamenta per to-  
tum hunc Librum, alibique inveneris.

<sup>12</sup> ὕστερον ἐπισκεψώμεθα] F. ἐπι-  
σκεψόμεθα. *Markland.*

<sup>1</sup> τὰς πυρρῆς προπηλακίζουσαι] O-  
lim τὰς πυρρῆς. ΚΑΙ προπηλ. odiosam

προπηλακίζουτες, Ὀνον ἢ ἢ καλακρημνίζουτες, ὡς Κοπτῖται, διὰ τὸ πυρρὸν γεγονέναι τὸν Τυφῶνα ἢ ὀνώδη τὴν χροάν. Βασιεῖται δὲ καὶ Λυκοπολίται σάλπιγγιν ἔχουσαι τὸ πρῶτον, ὡς Ὀνώφθεγγομένοις ἐμφερέες. ἢ ὅλως τὸν Ὀνον, ἔκκαθαρθὸν ἀλλὰ δαιμονικὸν ἠγοῦνται ζῶον εἶναι, διὰ τὴν πρὸς ἐκείνον ὁμοιότητα. ἢ πόπωνα ποιοῦντες ἐν θυσίαις τῆ τε Παυνὶ ἢ τῆ Φαωφὶ μίωος, ἐπιπλάττεισι πρῶτον, Ὀνον δεδεμμένον. ἐν ἢ τῆ τῆ Ἡλίας θυσίᾳ <sup>2</sup> τοῖς σεβομένοις τὸν Θεὸν παρεγγυάσει μὴ φορεῖν ἐπὶ τῷ σώματι χροσία, μηδὲ ὀνώπροφλὴν διδόναι. φαίνονται δὲ ἢ οἱ Πυθαγορικοὶ τὸν Τυφῶνα δαιμονικὴν ἠγέρουσι δύαμιν λέγουσι γὰρ ἐν ἀρχαῖς μέτρῳ ἐκλῶ ἢ πεντηκοστῶ γεγονέναι Τυφῶνα ἢ πάλιν τὴν μὲν τῆ Τριγώνου Ἄδου ἢ Διονύσου ἢ Ἄρεος εἶναι τὴν δὲ τῆ Τετραγώνου,

vero illam particulam, quae Sententiam mimis perturbaverat, amovendam esse curavi. Accedit huic correctioni *Xylandri*, et *Markl.* auctoritas, quorum novissimus ΠΥΡΡΟΧΡΟΥΣ pro ΠΥΡΡΟΥΣ legendum esse censet. Huic loco affinia prorsus sunt, quae de *Busfritis* protulit *Plutarchus* in *septem Sap. Conviv.* p. 261. *Ed. Steph.* ἢ ὁ Νειλόξενος, ἀμέλει ταῦτα, (ἴφην) ἢ ἡμῖν τοῖς Ναυκρατίταις ἐγκαλῶσι

Βασιεῖται. χρομέθα γὰρ ἤδη τοῖς δυνείοις (ossibus scil.) εἰς τὸν αὐλόν. ἐκείνοις δὲ καὶ Σάλπιγγος ἀκέρειν ἀθίμιον, ὡς ὀνώφθεγγομένης ὁμοιον. Ὀνον δὲ ὑπ' αἰγυπίων ἴσσε δὴ περὶ διὰ τυφῶνα προπηλακίζομενον.

<sup>2</sup> τοῖς σεβομένοις τὸν Θεὸν] Ita certissime emendavimus: antea enim ΕΣΟΜΕΝΟΙΣ, nullo cum sensu, legabatur. *Xyland. Baxter. Bentl. Markland.*



Ῥέας, καὶ Ἀφροδίτης καὶ Δήμητρος καὶ Ἑσίας καὶ Ἥρας· τὴν δὲ τῆς Δωδεκαγώνου, Διός· τὴν δὲ ἑκκαί-  
 πενήκονταγωνίαν, Τυφῶνα, ὡς Εὐδοξὸς ἰσό-  
 ρηκεν.

λα. Αἰγύπτιοι δὲ πυρρόχρουσιν γεγονέναι τὸν  
 Τυφῶνα νομίζοντες, ὅτι τῶν Βοῶν τὰς πυρρὰς κα-  
 θιερεύουσιν, ἕτως ἀκριβῆ ποιέμενοι τὴν ποσότητη-  
 σιν, ὡς καὶ μίαν ἔχη τρίχα μέλαιναν ἢ λου-  
 κὴν, ἀθυρὸν ἠγεῖσθαι. δύσιμον γὰρ ἔφίλον εἶναι Θε-  
 οῖς, ἀλλὰ τοῦναντίον, ὅσα ψυχὰς ἀνοσίων ἀν-  
 θρώπων καὶ ἀδίκων εἰς ἕτερα μεταμορφωμένων σώ-  
 ματα συνείληφε. διὸ καὶ τῆ μὲν κεφαλῇ τῆς ἱερείας  
 καταρασαίμενοι καὶ ἀποκόψαντες, εἰς τὸν ποταμὸν  
 ἐρρίπτουσιν πάλαι, νῦν δὲ τοῖς ξένοις ἀποδίδουσι.

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

<sup>1</sup> τῶν Βοῶν τὰς πυρρὰς καθιερεύουσιν] *Diod. Sic. lib. 1. p. 79.* τὰς δὲ πυρρὰς  
 βῆς συγχωρηθῆναι θύειν, διὰ τὸ δοκεῖν  
 τοῖσιν τῷ χρωματι γεγονέναι Τυφῶνα,  
 τὸν ἐπιθελεύσαντα Ὀσίριδι. Addenda  
 etiam sunt haec *Herodoti*, (lib. 2. c.  
 38.) Τρίχα ἦν δὲ μίση ἰδηλαὶ ἐπιῦσαν  
 μέλαιναν, ἣ καθαρὸν εἶναι νομίζει. δι-  
 ζέσαι δὲ ταῦτα ἐπὶ τῷ τετραγώνῳ.  
 ἢ τις ἱερίων — ἦν δὲ τελέων πάντων  
 ἢ καθαρὸς, σημαίνειαι βύβλω περι τὰ  
 κέρεια εἰλίσσων καὶ ἔπειτα γῆν σημαν-  
 τριδα ἐπιπλάσας, ἐπιβάλλει τὸν δακ-  
 τύλιον καὶ ἔτω ἀπάγῃσι. ἀσήμαντον  
 δὲ θύσαντι θάνατον ἢ ζημίαν ἐπιπέσειαι  
 — Observandum porro est *Mares*  
 tantum *Boves* apud *Aegyptum* fa-  
 crificatos

τὸν δὲ μέλλοντα θύεσθαι βοῦν οἱ Σφραγισαὶ λε-  
γόμενοι τῷ Ἱερέων κατεσημαίνοντο, τῆς σφρα-  
γίδος (ὡς ἰσορεῖ Κάτωρ) γλυφῶν μὲν ἐχέσης  
ἄνθρωπον εἰς γόνυ καθεικότα ταῖς χερσὶν ὀπίσω  
<sup>4</sup> περιηγμέναις, ἔχοντα κτ' τῆς σφαγῆς ξίφος  
ἐκείμενον. <sup>5</sup> ἀπολαύειν δὲ καὶ τὸν Ὀνον, ὡς περ εἴρη-  
ται, τῆς ὁμοιότητος, διὰ τὴν ἀμαθίαν ἢ τὴν ὑ-  
βριν εἴη τὸν ἢ διὰ τὴν χεῖραν, οἶοντα. διὸ ἢ τῷ  
Περσικῶν βασιλέων ἐχθραίνοντες μάλιστα τὸν Ὠ-  
χον ὡς ἐναγῆ ἢ μιανθῶν, ΟΝΟΝ ἐπωνόμασαν. κα-  
κῆνθ' εἰπὼν, ὁ μὲν τοι ΟΝΟΣ ὄντι ὑμῶν κατδυ-  
χῆσαι τὸν Βοῦν, ἔθυσσε τὸν Ἄπιν, ὡς Δείνων  
ἰσόρηκεν. οἱ ἢ λέγοντες ἐκ τῆς μάχης ἐπὶ Ὀνι τῷ  
Τυφῶνι τὴν φυγὴν <sup>6</sup> ἐπὶ ἡμέραις ἑξέσθαι, ἢ σω-

crificatos esse — τῆς μὲν νῦν καθαρῆς  
βῆς τῆς ἄρσενας, ἢ τῆς μόσχου οἱ πάν-  
τες αἰγύπτιοι θύουσι· τὰς δὲ θηλείας ἢ  
σφι ἔξεισι θύειν, ἀλλὰ ἱεραὶ εἰσι τῆς  
Ἱσιδος. Herod. 1. 2. c. 41.

<sup>2</sup> ὅσα ψυχὰς ἀνοσιῶν ἀνθρώπων —  
σώματα συνέληφε] Herod. lib. 2. c.  
123. πρῶτοι δὲ τόνδε τὸν λόγον αἰ-  
γύπτιοι εἰσι οἱ εἰπόντες, ὡς ἀνθρώπου  
ψυχὴ ἀθάνατός ἐστι. Τῷ σώματι δὲ  
καταφθίνοντι, εἰς ἄλλο ζῶον αἰεὶ γι-  
νόμενον ἐσδύεται. ἰσπερ δὲ περιέλεθ  
πάντα τὰ χερσαῖα, ἢ τὰ θαλάσσια,  
καὶ τὰ περὶ τὴν αἴθρα, αὐτὴς εἰς ἀνθρώπου  
σῶμα γινόμενον ἐσδύεται.

<sup>3</sup> τῇ μὲν κεφαλῇ τῷ Ἱερέϊ καθαροῖ.]  
Καθαροῖσι δὲ τὰδε λέγοντες τῆσι κει-

φαλῆσι, “ εἰ τι μέλλοι ἢ σφίσι τοῖσι  
“ θύεσι, ἢ αἰγύπτιω τῇ συνάπαση κα-  
“ κὸν γένεσθαι, εἰς κεφαλὴν ταύτην τρα-  
“ πείσθαι”. Herod. lib. 2. c. 39.

<sup>4</sup> περιηγμέναις] Olim ΕΠΙΗΓΜΕ-  
ΝΑΙΣ. Nostram vero lectionem,  
quippe haud paullo praestantio-  
rem, exhibent Edd. Ald. Basil. Steph.

<sup>5</sup> ἀπολαύειν δὲ] Ita imprimendum  
esse curavi pro ἀπολαύειν ΤΕ. Neu-  
tiquam enim haec copulari queant  
cum iis quae immediatius praecedant.  
Accedit Markland. auctoritas.

<sup>6</sup> ἐπὶ ἡμέραις ἑξέσθαι] At longe usita-  
tior esset loquendi formula hoc in loco  
ἐπὶ ἡμέραις; atque ita scripsisse  
Plutarchum arbitror, licet Librarii  
ofci-

θέντα γυνῆσαι παῖδας, Ἰερροσόλυμον ἢ Ἰσδαῖον  
αὐτόθεν εἰςι κατάδηλοι τὰ Ἰσδαϊκὰ παρέλκον-  
τες εἰς τὸν μῦθον.

λβ. Ταῦτα μὲν οὐ τοιαύτας ἑσπονοίας δί-  
δωσιν ἀπ' ἄλλης ἢ ἀρχῆς τῆς φιλοσοφώτερος  
τι λέγειν δοκούντων τὰς ἀπληστάτας σκεψώμεθα  
πρῶτον. ἔτσι δέ εἰσιν οἱ λέγοντες, ὡς πρὸς Ἑλ-  
λίως Κρόνον ἀλληγοροῦσι τὸν Χρόνον, Ἡραν ἢ

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

<sup>1</sup> φιλοσοφώτερόν τι λέγειν δοκούντων]  
Olim apud *Plutarchum* ΔΥΝΑΜΕ-  
ΝΩΝ pro ΔΟΚΟΥΝΤΩΝ extabat.  
Nostram vero Lectionem exhibent  
*Eusebiani Codd.* citatur enim hic lo-  
cus, uti jam editur, *Praep. Evang.*  
lib. 3.

<sup>2</sup> Νεῖλον εἶναι τὸν Ὀσίριν] Postu-  
lare videtur Graecae linguae ratio,  
ut, post Νεῖλον, ΜΕΝ particula infe-  
ratur, ob redditivum istud ΔΕ, quod  
statim adjungitur. Scil. Νεῖλον ΜΕΝ  
—Τυφῶνα ΔΕ—Ad rem vero hanc  
quod attinet sic disputat doctissimus  
*Seldenus* nostras, de *Diis Syris Syntag.*  
1. “*Osiris* certe non solum idem  
“Deus cum *Nilo*, verum ipsa nomina  
“*Nili* et *Osiridis*, sublato primo ele-  
“mento, sunt synonyma. Nam Lin-  
“gua Prophetarum 𐤒𐤓, *Schichor*,  
“est *Nilus*, ut doctissimi interpretum  
“volunt, quod 𐤒𐤓 *Schichori* Lin-  
“gua Aethiopica (ita monet illustris-  
“simus *Scaliger* Fil.) prolatum, in

“ΣΕΙΡΙΣ aut ΣΙΡΙΣ, graeca scrip-  
“tione, transmigravit. *Dionysius Afer*  
de *Nilo*

Σῆρις ὑπ' αἰθιοπῶν κικλήσκεται· οὐ  
δὲ Συήνης  
<sup>3</sup> Ἐναίεται σρεφθέλι μετ' ἔνομα Νεῖ-  
λον ἔθειλο.

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

<sup>3</sup> ἐπὶ τοῦ Κρόνου γεγόμενος] “ΕΠΙ  
“ΚΡΟΝΟΥ (inquit *Xylander*) non in-  
“telligo quid fit”; imo nec ipse *Oe-*  
“*dipus*, si quid ego sentio: absurda e-  
nim prorsus et inconsequens est lectio:  
Sacrum scil. de *Saturno* habent Hym-  
num Aegyptii; ergo *Nilus* est *Osiris*!—  
Necesse est igitur ΕΠΙ ΤΟΥ ΟΣΙΡΙ-  
ΔΟΣ rescribas, atque omnia tibi jam  
plana erunt et perspicua. “Eorum  
“est opinio, (inquit *Plutarchus*) qui  
“magis philosophice disputare vi-  
“dentur, quod *Osiris* fit ipse *Nilus*  
“dictus, uti *Typho* Mare, in quod  
“in-

τὸν Ἀέρα, γήεσιν δὲ Ἡφαίστου, τὴν, εἰς Πῦρ, ἀέ-  
 ρος μεταβολῆ· ἔτω παρ' Αἰγυπτίοις <sup>2</sup> Νεῖλον  
 εἶναι τὸν Ὀσίριον, Ἰσιδι σωόντα τῇ γῆ· Τυφῶνα  
 δὲ τὴν Θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπίπτων ἀ-  
 φανίζεται ἢ διασπᾶται, πλὴν ὅσον ἡ γῆ μέρος  
 ἀναλαμβάνουσα ἢ δεχομένη, γίνεται γόνιμος  
 ὑπ' αὐτῆ· ἢ Θρηῆνός ἐστιν ἱερὸς <sup>3</sup> ἐπὶ τῷ Κρόνου  
 γινόμενος, θρηῆ δὲ τὸν <sup>4</sup> ἐν τοῖς ἀριστεροῖς γεν-

“ incidens Nilus in partes quasi di-  
 vellitur et perit”. Ad suam vero  
 hanc propugnandam, confirmandam-  
 que sententiam asserunt hi Philoso-  
 phi “ sacrum esse (de Saturno ? neu-  
 tiquam !) “ de Osiride Hymnum de-  
 cantatum, in quo ille deploratur,  
 “ qui in sinistris partibus nascitur, in  
 “ dextris autem perit.—Quis autem  
 ille est de quo haec dicuntur ? Num  
 Saturnus ? nemo unquam id dixerit ?  
 non alius esse possit, quam ipse Osiris,  
 qui Nilus est secundam hanc hypoth.  
 vide enim quam explicationem hujus  
 rei statim adjungit auctor : φερόμενος  
 ἐν ἐκ τῶ Νεῖλων ὁ Νεῖλος &c. Addas  
 porro, quae supra ex Seldeno attuli-  
 mus—Praeterea, quid Aegyptiis  
 cum Graeco Saturno fuit ? at iisdem  
 antiquissimus mos erat Reges vita de-  
 functos θρηῆνις hujusmodi celebrandi,  
 quos inter Osirim esse recensendum,  
 nemo est qui nunc dubitet. Diod. Sic.  
 lib. 1. p. 65. καὶ τὸν θρηῆνον εὐρύθμως  
 μετ' ᾧδῆς ποιούμενοι δις τῆς ἡμέρας (scil.  
 dum Reges inssepulti jacent) ἐτίμων  
 ἐγκωμίοις, ἀνακαλύμενοι τὴν ἀρετὴν τῷ

τελειωτικότητι. Totam vero hanc hi-  
 storiam, a Plutarcho iterum repetitam  
 legamus, Sympos. lib. 8. prob. 8. Quem  
 quidem locum, quia ad ea quae se-  
 quantur illustranda valeant, excrui-  
 bam totum. ἀγνεύουσι δὲ τὸν ἄλλα  
 φεύγουσι, ὡς μήτε ὄψον προσφέρουσαι  
 μηδὲν ἄλλοις θαλαττίοις μεμιγμένον.  
 Ἄλλοι μὲν ἐν ἄλλας αἰτίας φέρουσιν,  
 ἔστι δὲ ἀληθῆς μία, τὸ πρὸς τὴν θά-  
 λατταν ἔχθρος, ὡς ἀσύμφυλον ἡμῖν, καὶ  
 ἀλλότριον, μᾶλλον δὲ ὅπως πολέμιον  
 τῇ φύσει τῷ ἀνθρώπῳ σοιχεῖον. ἢ γὰρ  
 τρέφουσι τὸς θεὸς ἀπ' αὐτῆς ὡς περ οἱ  
 Στωϊκοὶ τοὺς ἀστέρας ὑπολαμβάνουσιν.  
 ἀλλὰ τὸναντίον εἰς ταύτην ἀπόλλυται  
 τὸν πατέρα καὶ σωτῆρα τῆς χώρας, ὃν  
 Ὀσίριδος ἀπορροῆν ὀνομάζουσι, καὶ θρη-  
 νῆν τὸν ἐν τοῖς ἀριστεροῖς μέρεσι γε-  
 νώμενον (f. γεννώμενον) ἐν [δὲ] τοῖς  
 δεξιοῖς φθειρόμενον, αἰτίτλοιαι τὴν τῷ  
 Νεῖλῳ τελευτὴν καὶ φθορὰν ἐν τῇ θα-  
 λάττῃ γινομένην.

<sup>4</sup> ἐν τοῖς ἀριστεροῖς γεννώμενος] No-  
 vissima vox ex emendatione est : olim  
 enim GENOMENON, vitiose scriptum  
 erat.

νώμῳ μέρεισιν, ἐν δὲ τοῖς δεξιοῖς φθειρόμενον. Αἰγύπτιοι γὰρ οἰοῦνται τὰ μὲν ἑῶα, τὸ Κόσμη πρὸς ὄριον εἶναι, τὰ δὲ πρὸς βορρᾶν, δεξιά, τὰ δὲ πρὸς νότον, ἀριστερά· φερόμενται οὖν ἐκ τῆς νοτίων ὁ Νεῖλος, ἐν δὲ τοῖς βορείοις ὑπὸ τῆς θαλάσσης καταναλισκόμενος, εἰκότως λέγεται τὴν μὲν γένεσιν ἐν τοῖς ἀριστεροῖς ἔχειν, τὴν δὲ φθορὰν ἐν τοῖς δεξιοῖς. διὸ τὴν τε Θάλασσαν οἱ ἱερεῖς ἀφοσιουῦνται, καὶ τὸν Ἄλα, Τυφῶντα ἀφρὸν καλοῦσιν· καὶ τῶν ἀπαγορευομένων ἕν ἐστιν αὐτοῖς, “ἐπὶ τραπέζης ἄλλα μὴ προστιθέασθαι”. καὶ κυβερνήτας ἔπροσαγορεύουσιν, ὅτι χρωῖται θαλάτῃ, καὶ τὸν βίον ἀπὸ τῆς θαλάττης ἔχουσιν. ἔχ ἤκιστα δὲ καὶ τὸν ἰχθυὸν ἀπὸ ταύτης προβάλλουσαι τῆς αἰτίας, καὶ τὸ ΜΙΣΕΙΝ ΙΧΘΥΙ γράφουσιν. ἐν Σαίγου ἔστιν ἡ περὶ τῆς Ἰεραξ τῆς Ἀθιναῖς ἢ γεγλυμμένον Βρέφον, Γέρον, καὶ μὲν τὸ Ἰέραξ, ἐφεξῆς δὲ

<sup>5</sup> ἐν ἔστιν] Ita cum *Xyland. Baxt. Bentl. Markland.* edendum esse volui, cum prius *ENEΣΤΙΝ* confuse legeretur.

<sup>6</sup> ὅτι χρωῖται θαλάτῃ] Scribend. χρωῖται *ΤΗΙ* θαλάτῃ. *Markland.*

<sup>7</sup> ὧ γινόμενοι καὶ ἀπογινόμενοι \*\*\* διογέρων \*\*\* ἰέρακι] Haud erit difficile locum hunc, mutilus licet manusque sit, supplere et corrigere — scil. ὧ γινόμενοι καὶ ἀπογινόμενοι *ΘΕΟΣ*

*ΜΙΣΕΙ* *ΑΝΑΙΔΕΙΑΝ*. *ΒΡΕΦΕΙ* *ΓΑΡ* *ΚΑΙ* *ΓΕΡΟΝΤΙ* *ΤΟΥΣ* *ΓΙΝΟΜΕΝΟΥΣ* *ΚΑΙ* *ΑΠΟΓΙΝΟΜΕΝΟΥΣ*, ἰέρακι δὲ τὸν Θεὸν φράζουσιν κ. τ. λ. Error ex oscitantia librarii forsan ortus est, qui cum *ΓΙΝΟΜΕΝΟΙ* καὶ *ΑΠΟΓΙΝΟΜΕΝΟΙ* primum exscripserat, oculos deinde in archetypum injiciens, forte fortuna *ΓΙΝΟΜ.* καὶ *ΑΠΙΓΙΝΟΜ.* quae inferiora sunt, vidit, scripturamque inde suam continuavit,

ἰχθύς, ἐπὶ πᾶσι δὲ ἵπποϑ ποτάμιϑ. ἐδήλα ὅ  
 συμβολικῶς, <sup>7</sup> ὡ γινόμενοι ἢ ἀπογινόμενοι \* \* \*  
 διογέρων \* \* \* ἱέρακι δὲ τὸν Θεὸν φεράζουσιν, ἰχ-  
 θύϊ δὲ Μῖσοϑ, ὡς πρὸς εἰρήλαι, διὰ τὴν θάλατταν.  
<sup>8</sup> ἵππω ποταμίῳ δὲ Ἀναΐδειαν. λέγεται γὰρ ἀπο-  
 κλείνας τὸν πατέρα, τῇ μητρὶ βία μίγνυαθ. <sup>9</sup> δό-  
 ξαι δὲ καὶ τὸ ὑπὸ τῶν Πυθαγορικῶν λεγόμενον,  
 ὡς ἡ Θάλαττα Κρόνα δάκρυόν ἐστιν, αἰνίττεαθ τὸ  
 μὴ καθαρόν, μηδὲ σύμφυλον αὐτῆς.

λγ. Ταῦτα μὲν οὐκ ἔξωθεν εἰρήθω κοινήν  
 ἔχοντα τὴν ἰσορίαν. οἱ δὲ σοφώτεροι τῶν Ἱερέων,  
 ἔ μόνον τὸν Νεῖλον Ὀσίειν καλεῖσιν, ἔδὲ Τυφῶνα  
 τὴν θάλασσαν, ἀλλὰ Ὀσίειν μὲν ἀπλῶς ἀπα-  
 σαν τὴν ὑγροποιὸν ἀρχὴν ἢ δυνάμιν, αἰτίαν γνέ-  
 σεως ἢ σπέρματῳ ἔσίαν νομίζοντες. Τυφῶνα ὅ  
 πᾶν τὸ αὐχμηρὸν καὶ πυρῶδες ἢ ξηρωτικὸν ὅ-  
 λως καὶ πολέμιον τῇ ὑγρότητι. διὸ καὶ πυρρόχτων

vit, omiffis prorfus quae intermedia  
 effent. Extant haec fymbola apud  
*Clem. Alexand Strom.* 5. p. 670. unde  
 praefertim, quae in *Plutarcho* defi-  
 derantur, petenda sunt. Καὶ μὲν καὶ  
 ἐν Διοσπόλει τῆς αἰγύπτου, ἐπὶ τῶ ἱερῶ  
 καλεμένησ πυλῶσιϑ, διατεϊύπασαι παι-  
 δίων μὲν γιγέσεως σύμβολοι· φθορᾶς δὲ  
 ὁ γέρων· Θειῶ τε αὐτῶ, ὁ ἱέραξ· ὡς ὁ ἰχθύς,  
 μῖσος· ἢ καὶ ἄλλο πᾶλιν σημαίνου-  
 μενον, ὁ Κροκόδειλλϑ, ἀναιδείας. φαί-

νεται τοίνυν συνλιθέμενον τὸ πᾶν σύμ-  
 βολον, δηλωτικὸν εἶναι τῶδε· Ω ΓΙ-  
 ΝΟΜΕΝΟΙ ΚΑΙ ΑΠΟΓΙΝΟΜΕΝΟΙ  
 ΘΕΟΣ ΜΙΣΕΙ ΑΝΑΙΔΕΙΑΝ.

<sup>8</sup> ἵππω ποταμίῳ.] Olim ΙΠΠΟ-  
 ΠΙΟΤΑΜΙΩΙ, sine vocum distinctione  
 ferebatur; nostram vero lectionem  
 exhibent *Edd. Basil.*

<sup>9</sup> δόξαι δὲ.] Imo, ΔΟΞΕΙΕ cum  
*Baxtero et Bentleio* legendum esse  
 cenfeo.

γεγονέναι τῷ σώματι ἢ πάρωχρον νομίζουσαι,  
 ἔπειθ' ὡς περὶ τῶν ἐντυγχάνουσιν, ἔδ' ἠδ' ἔως ὀ-  
 μιλοῦσι τοῖς τοιαύτοις τὴν ὄψιν ἀνθρώποις. <sup>1</sup> τὸν  
 δὲ Ὀσίριν αὖ πάλιν μελάγχρου γεγονέναι  
 μυθολογοῦσιν, <sup>2</sup> ὅτι πᾶν ὕδωρ, ἢ γῆν ἢ ἱμάτια  
 ἢ νέφη, μελαίνει μιγνύμενον· ἢ τῶν νέων ὑγρότης  
 ἐνοῦσα παρέχει τὰς τρίχας μελαίνας, ἢ ὅτι πο-  
 λιώσις, οἷον ὠχρέιασις, ὑπὸ ξηρότητος ἐπιγίνεται  
 τοῖς ὄξυμαζοῖσι. ἢ τὸ μὲν Ἐας, θαλερὸν ἢ  
 γόνιμον ἢ πρῶτον· τὸ δὲ Φθινόπωρον, ὑγρότη-  
 τος ἐνδεία, ἢ φυτοῖς πολέμιον ἢ ζώοις νοσῶ-

<sup>1</sup> τὸν δὲ Ὀσίριν — μελάγχρου γε-  
 γονέναι.] Iis, quae de hac re olim  
 ex Seldeno disputavi, (cap. 32. not. 2.)  
 haec adjungas — 𐤀𐤋𐤍, apud Librum  
 Josuæ, Nilus est Fluvius; quae  
 quoque vox secundum optimos in-  
 terpretes *nigrum* significat. Vnde  
 Graecis μέλας, (vid. Auctor. de  
 Fluviiis, et Eustath. Comm.) Latinis  
 vero *Melo* vocabatur *Nilus-Serw.* ad  
 Georg. 4. ver. 291. Antea *Nilus*  
*Melo* dicebatur: et ad Aen. 1. 255.  
*Ennius* dicit *Nilum Melonem* vocari.  
 Ita etiam *Festus*; *Melo*, alio nomine,  
*Nilus* vocatur. *Aegyptus* etiam an-  
 tiquitus dicebatur *Nilus*, quae qui-  
 dem vox apud *Plin.* lib. v. cap. 9.  
 pro *Nigro* sumitur.

<sup>2</sup> Ὅτι πᾶν ὕδωρ.] Si modo ΠΑΝ  
 hoc in loco retineri posse contendas,  
 memineris tamen, quod casu sit quar-  
 to, scil. “*Omne*, quocum admixta

“ est, *Aqua subnigrum* reddit, Ter-  
 “ ram, Vestes, Nubes etc”. ΠΑΝΤΑ  
 vero a *Plutarchi* manu provenisse  
 arbitror, eique denuo restituendum  
 esse censeo ad constructionem cla-  
 riorē reddendam.

<sup>3</sup> Ὅτι Μνεῦιν Καλῶσι.] Olim MNEY-  
 EIN inveniebatur. Nosram vero  
 Lectionem exhibent *Edl. Basil.* at-  
 que in hunc modum correxerint *Xy-  
 land. Baxt. Bentl. Markland.* imo  
 omnes quotquot sunt vel Interpretes  
 vel Critici. Ita etiam hanc vocem  
 profert *Diod. Sic.* τρίφθοσι δὲ τὸν  
 Ἄπιν ἐν Μέμφει, καὶ τὸν ΜΝΕΥΙΝ ἐν  
 Ἠλίῳ πόλει. Item *Euseb.* (ex *Por-  
 phyrion*) *Praep. Ev.* lib. 3. pag. 157.  
 Ἄλλ' ὁ γε βῆς Ἠλίῳ ἀνακείμενος ἐν  
 Ἠλίῳ πόλει, καλέμενος ΜΝΕΥΙΣ,  
 βοῶν ἐστὶ μίγιστος, σφόδρα μέλας κ. τ. λ.

<sup>4</sup> τῷ Ἄπιδος πατέρᾳ.] Quae me-  
 dia vox legitur, eam restitui ex Auc-  
 toritate

δες. ὁ δὲ ἐν Ἡλιοπόλει τρεφόμενος Βούς, <sup>3</sup> ὃν Μινθῶν καλοῦσιν, (Ὀσίειδος δὲ ἱερὸν, ἔνιοι δὲ ἢ <sup>4</sup> τῷ Ἀπίδος πατέρα νομίζουσι) μέλας ἐστὶ ἢ δευτέρας ἔχει τιμᾶς μὲν τὸν Ἀπιν. ἔτι τὴν <sup>5</sup> Αἴγυπτον ἐν τοῖς μάλιστα μελάγριον ἔσαν, ὥσπερ τὸ μέλαν τῷ ὀφθαλμοῦ, <sup>6</sup> Χημίαν καλοῦσι, ἢ Καρδία παρικάζουσι. θερμὴ γὰρ ἐστὶ ἢ ὑγρὰ ἢ τοῖς νοτίοις μέρεσι τῆς Οἰκουμενῆς, ὥσπερ ἡ καρδία τοῖς δυνύμοις τῷ ἀνθρώπῳ, μάλιστα ἐγκλείσαι ἢ περσκηχώρηκεν.

λδ. <sup>1</sup> Ἡλιον δὲ ἢ Σελιώω ἐχ ἄεμασιν ἀλ-

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

<sup>5</sup> Αἴγυπτον ἐν τοῖς μάλιστα μελάγριον ἔσαν.] Nam quod ait Virgilius Georg. IV. 291.

Et viridem Aegyptum nigra foecundat Arena.

Hinc est quod ΑΕΡΙΑ primitus dicta fuit haec Terra. Euseb. in Chronico, sub Mosis Tempore — ἥτις πρότερον (Terra scil. Aegyptia) Μεσσηρία, παρ' Ἑλλησι δὲ ΑΕΡΙΑ, ἐλέγετο. Thessalia etiam quondam apud Antiquos Aeria, sive Eeria dicta fuit hanc ipsam ob causam: Vetus enim Scholiastes ad illud Apollonii Rhod. Argon. L. 1.

Ἡερίη πολυλίτιος αἶα πελασγῶν, Thessaliam ita nuncupari ait, παρὰ

τὸ, μέλαιναν εἶναι τὴν γῆν. ἔτω γὰρ ἢ τὴν Αἴγυπτον Ἡερίαν φασί. vid. Selden. Syntag. I. de Diis Syris. c. 4.

<sup>6</sup> Χημίαν καλεῖσι, ἢ Καρδία παρικα] ΧΗΜΙΑΝ dedi ad soloecismum evitandum: nullam enim idoneam causam fingere potui, quare hanc vocem non inflecterem, nisi forsitan contendere velis, ΧΗΜΙ rescribi debere; quem ad modum hoc Aegypti nomen terminatum esse in Lexico suo Copt-Arabico se semper invenisse asserit Kircherus, Prodrom. lib. 1.—De similitudine autem quam invenire credebant subtilissimi quidam viri inter Cor et Terram Aegyptiam conf. Hori Nil. lib. 1. Hierog. 22.

<sup>1</sup> Ἡλιον δὲ ἢ Σ. ὁ. ἀ. ἀλλὰ πλοίοις ὀχήμασιν κ. τ. λ.] Τὸ ΠΛΕΙΟΙΣ, quod olim pro ΠΛΟΙΟΙΣ legebatur, ex Typothetarum incuria ortum habuisse videtur. Neque vero Solem



λα πλοίοις ὀχήμασι χρωμένους περιπλεῖν αἰεὶ,  
 ἀνιπτόμενοι <sup>2</sup> τὴν ἀφ' ὑγροῦ τροφῆν αὐτῶν καὶ  
 γένεσιν. οἰοῦνται δὲ καὶ Ὀμηροῦ, ὡς περὶ Θαλῆν,  
 μαθόντα παρ' Αἰγυπτίων, ὕδωρ λελχὴν ἀπάντων  
 καὶ γένεσιν τίθεσθαι. <sup>3</sup> τὸν γὰρ Ὠκεανὸν Ὀσειν εἶναι,  
 τὴν δὲ Τηθύω Ἴσιν, ὡς τιθηνεμένω πάντα καὶ  
 συνεκτρέφεσσαν. καὶ γὰρ Ἑλλήνες <sup>4</sup> τὴν τῆσπερ  
 ματῶν πρῶσιν, ἄπουσίαν καλοῦσι, καὶ σπυρσίαν  
 τὴν μίξιν, καὶ <sup>5</sup> τὸν ὑὸν ἀπὸ τῆσπερ ὕδατος καὶ ἔσσειν.

tantum et Lunam, sed, ut cum Porphyrio loquar, (*Antr. Nymph.* p. 256.) τὰς Δαίμονας ἀπᾶσις ἔχ' ἰσάναι ἐπὶ σεριῦ, ἀλλὰ πάντας ἐπὶ πλοίοις, Aegyptii dicunt. Eandem quoque rem narrant *Clem. Alex. Strom.* 5. et *Iamblich. de Myst. Aegypt.*

<sup>2</sup> τὴν ἀφ' ὑγροῦ τροφῆν αὐτῶν ἔ' γένεσιν] Novissimam hanc vocem genuinam esse? vix nimium confidenter id asseres, si memineris modo, quod ab *Auctore* paullo antea observatum fuerit, "Aegyptios quam maxime Stoicorum hypothesein improbare, qui Stellas has e mari ortas fuisse statuerint". Deinde, si modo γένεσιν recte legatur, nonne dixisset potius *Plutarchus* γένεσιν αὐτῶν καὶ τροφῆν. quam vice versa? — Quanto igitur melius de argumento *Auctoris* actum erit, si, hac voce deleta, ΚΙΝΗΣΙΝ ejus vice substituiamus? Ita enim per omnia aptissimum erit Solis Lunaeque motus Symbolum *Navigium*; quod, licet absurdissime dicas ex Aquis ortum esse, sine aquarum

tamen ope moveri nequeat. Quod autem Conjecturam nostram confirmet adhuc, imo certam faciat; ipsum hoc Symbolum in hunc modum apud *Eusebium* explicatum invenias: (*Praep. Evang.* lib. 3. p. 115.) "Ἡλιον δὲ σημαίνουσι, πρὸς μὲν δι' ἀνθρώπου ἐπιθεσηκότων πλοίοις ἐπὶ Κροκοδείλου κειμένω. δηλοῖ δὲ τὸ μὲν πλοῖον, τὴν ἐν ὑγρῶ ΚΙΝΗΣΙΝ.

<sup>3</sup> τὸν γὰρ Ὠκεανὸν Ὀσειν εἶναι] *Diod. Sic.* lib. 1. p. 12. τὸ δὲ ὑγρὸν ὀνομάσαι λέγουσι τὰς παλαιὰς ΩΚΕΑΝΟΝ, ὃ μεθερμηνεύμενον μὲν εἶναι, ΤΡΟΦΗΝ ΜΗΤΕΡΑ — πρὸ δὲ καὶ τὸν Ποιητὴν λέγουσι

Ὠκεανὸν τε Θεῶν γένεσιν, καὶ Μητέρα Τηθῶν.

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

<sup>4</sup> τὴν τῆσπερ σπέρματι πρῶσιν] Certissima est emendatio haec, ideoque in *Textum* admittere haud recusavi. vid. p. 656. *Ed. Steph.* Olim vero

ἢ τὸν Διόνυσον Ὑγῶ, ὡς κύριον τῆς ὑγρᾶς φύσεως, ἔχ' ἕτερον ὄντα Ἐ' Οσίριδ<sup>6</sup>. ἢ γὰρ τὸν Ὀσίριον Ἑλλάνικ<sup>6</sup> Ὑσιριν ἔθηκεν ἀκηκοέναι ὑπὸ τῶν ἱερέων λεγόμενον· ἔτω γὰρ ὀνομάζων διατελεῖ τὸν Θεὸν· εἰκότως, ἀπὸ τῆς φύσεως ἢ τῆς δύσεως.

λε. Ὅτι μὲν οὖν ὁ αὐτός ἐστι Διονύσω, τίνα μάλλον ἢ σε γινώσκεις, ὦ Κλέα, δὴ προσήκόν ἐστιν, ἁρχιχλαμένεσσαν ἐν Δελφοῖς τῶν Θυά-

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

<sup>5</sup> τὸν υἱὸν ἀπὸ τῆς ὑδατος ἢ τῆς ὕδατος.] Aut alterum horum verborum alterius Glossema statuendum esse arbitrator, aut pro ΚΑΙ legendum est Η— Ὑγῆς vero, quo nomine jam insignitur *Dionysius*, apud *Hesychium*, Ζεὺς ὄμβριος explicatur: apud *Suidam* etiam inter *Bacchi* cognomenta haec vox recensetur. Ipsam quoque Semelem, *Bacchi* matrem, Ὑγῆν appellari dicit *Hesych* uti et Nutrices ejus, Ὑδάδας. Observandum porro est, secundum mentem *Josephi*, τὴν ἐξ ὑδάτος σωθῆναι ab Aegyptiis ὙΣΗΣ appellari. *Antiq. Judaic.* lib. 2. c. 5.

<sup>6</sup> ἢ γὰρ τὸν Ὀσίριν κ. τ. λ.] Hunc locum inter vel omnium corruptissimos esse, haud multis opus est ad probandum: ipsa enim lectio per se satis demonstrat, nullam esse omnino verborum consequentiam aut integritatem: at quam parva, opportuna

licet, Medicina ad pristinam sanitatem redintegrentur omnia—sic igitur mecum distinguas legasque, Ὀσίριδ<sup>6</sup>. καὶ γὰρ τὸν Ὀσίριν Ἑλλάνικος Ὑσιριν ΕΙΡΗΚΕΝ [*ΕΦΗΣΕΝ Markland.*] ἀκηκοέναι ὑπὸ τῶν ἱερέων λεγόμενον· ἔτω ΚΑΙ ὀνομάζων διατελεῖ τὸν Θεὸν· εἰκότως, ἀπὸ τῆς φύσεως ΤΗΣ ὙΓΡΑΣ; ita vero mecum in latinum sermonem transferas, “*Ipsum enim Osirin Hellanicus Hysirin a Sacerdotibus appellatum esse dixit; et ita eum ipse in libris continuo nominat. recte quidem, ob humidam ejus naturam: vel, ut de Baccho paullo ante observatum fuisset, quia humidae naturae Dominus est*—ΚΑΙ ΤΗΣ ΕΥΡΕΣΣΕΩΣ, quae voces in Edd. jam leguntur, neque ad sensum quicquam, neque ad historiam valent. Pro ἀπὸ τῆς φύσεως ἢ τῆς εὐρέσεως *Qu.* ex MSS. (notat *Markland.*) an leg. ἀπὸ ΤΗΣ ὙΓΡΑΣ ΦΥΣΕΩΣ, καὶ ΤΗΣ ὙΣΕΩΣ—vel, ἀπὸ τῆς ὙΣΕΩΣ, καὶ ΤΗΣ ὙΓΡΑΣΙΑΣ.

<sup>1</sup> Ἀρχιχλαμένεσσαν] Vocem hanc

δων, τοῖς δὲ Ὀσπριακοῖς καθωσιωμῶν ἱεροῖς ἀ-  
πὸ πατρὸς ἢ μητρός; εἰ δὲ τῶν ἄλλων ἕνεκα δεῖ-  
μαρτύρια παθεῖν, τὰ μὲν ἀπόρρητα καὶ χώραν  
ἑῶν, ἀ δὲ ἐμφανῶς δρῶσι θάπτοντες τὸν Ἄπιν  
οἱ ἱερεῖς, ὅταν παρὰκομίζωσιν ἐπὶ χεδίας τὸ σῶ-  
μα, <sup>2</sup> Βακχείας ἔδὲν ἀποδεῖ. καὶ γὰρ νεβείδας  
παικαθάπτονται, ἢ θύρας φοροῦσι, καὶ βοῶν  
χρῶνται ἢ κινήσειν, <sup>3</sup> ὥσπερ οἱ κάτοχοι τοῖς  
παρὰ τὸν Διόνυσον ὄργιασμοῖς. διὸ καὶ <sup>4</sup> Ταυρέ-

nihili esse statim fenserunt omnes, qui hunc locum tractaverint, variaequae adeo Criticorum correctiones fuerunt. *Baxterus* legit, ΑΡΧΙΑΑΝ ΜΕΝ ΟΥΣΑΝ. *Palmerius* in *exercitationibus*, ΑΡΧΙΠΛΑΑΝΟΝ ex *Luciani Toxari*, ut ait — *Ortwinus*, vir eruditus admodum, (vid. *Super. Harpocr.* p. 95.) arbitrabatur rescribi debere, ΑΡΧΙΚΛΑΑΜΥΣΤΟΥΣΑΝ. h. e. “Principem vociferantium Baccharum “Delphicarum”. Doctissimus *Marklandus* suggerit, ΑΡΧΙΦΛΑΑΜΕΝΙΖΟΥΣΑΝ, vel, ΑΡΧΙΦΛΑΑΜΙΝΙΑΝ ΟΥΣΑΝ—Liceat igitur et mihi etiam inter tot dissentientes sententias meum quoque Calculum injicere. Dico igitur legendum esse omnino, ΑΡΧΗΓΟΝ ΜΕΝ ΟΥΣΑΝ: confidentius tamen lectionem hanc lectori obtrudo, quia ipsius *Plutarchi* auctoritate confirmatam videram et sancitam. Ita enim *Philosophus*, (in libello qui inscribitur *καταγ. κεφαλ. ἑλλην.* p. 523. *Ed. Steph.*) in *Quaestione*, τίς ἢ

παρὰ Δελφοῖς χαρίλα;—ὁ μὲν βασιλεὺς ἔαπίζει τῷ ὑποδήματι τὸ εἶδωλον, Ἡ δὲ τῷ ΘΥΙΑΔΩΝ ΑΡΧΗΓΟΣ ἀραμίνη, κ. τ. λ. Neque parum laetatus sum, quod magni illius *Bentleii* Codicem postea nactus, emendationem nostram tanti viri suffragio confirmatam viderim.

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

<sup>3</sup> ὥσπερ οἱ κάτοχοι] F. ΑΙΣΙΠΕΡ, inquit Cl. *Marklandus*.

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

μορφον Διόνυσον ποιῶσιν ἀγάλματα πολλοὶ τῶν Ἑλλήνων· <sup>5</sup> αἱ δὲ Ἡλείων γυναῖκες ἔπειτα καλεῖσιν Ὀχόμεναι, “ποδὶ βοείῳ τὸν Θεὸν” ἐλθεῖν πρὸς αὐτάς. Ἀργείοις δὲ “βρυχῆς Διόνυσου” ἐπικλήω ἐσίν· <sup>6</sup> ἀνακαλουῦται δὲ αὐτὸν ὑπὸ σαλπίγων ἕξ ὕδατος, ἐμβάλλοντες εἰς τὴν ἀβυσσον ἀρενα <sup>7</sup> τῷ Πυλαόχῳ τὰς δὲ σάλπιγας ἐν θύρσοις ἀποκρύπτουσιν, ὡς Σωκράτης <sup>8</sup> ἐν τοῖς περὶ Ὀσίων εἶρηκεν. <sup>9</sup> ὁμολογεῖ δὲ ἔτι τὰ Τιτανι-

legendum esse statuit, ΑΓΑΛΜΑΤΑ-ΠΟΙΟΙ — Nimis vero generalis forsitan videatur haec lectio; non omnes enim, multi licet, Statuarii Graeci Bacchum Tauriformem scalpebant.

<sup>5</sup> αἱ δὲ Ἡλείων γυναῖκες] Extat Hymnus, quem precantes cantabant *Elienses Foeminae*, apud Auctorem nostrum, *Graec. Quaest.* p. 533. *Ed. Steph.* ubi notandum est, pro αἱ δὲ ΗΛ. leg. αἱ δὲ ΤΩΝ Ἡλείων.

<sup>6</sup> ἀνακαλεῖσθαι δὲ αὐτὸν ὑπὸ σαλπίγων] *Plutarch. Symp.* lib. 4. prop. 5. καὶ γὰρ σάλπιγξι μικραῖς, ὥσπερ Ἀργεῖοι τοῖς Διονυσίοις, ἀνακαλέμενοι τὸν Θεὸν, χρωῖσθαι. *Judaei* scil. ad Festum Tubarum.

<sup>7</sup> τῷ πυλαόχῳ] Quis sit *Pylaochus* iste, sive ΠΥΛΑΟΡΟΣ ampliandum. Num ipse fuit *Charo*? *Bacchum* enim, aequae ac *Osirim* Inferorum Praefidem fuisse opinati sunt Aegyptii; ἀρχηγέλειον δὲ κάτω Αἰγύπτιοι λέγουσι Διόνυσον: (*Herod.* lib. 2. c. 123) atque adeo Argivi, a Danao quippe Aegyptio edocti,

<sup>8</sup> ἐν τοῖς περὶ Ὀσίων] Vide quae de *Hofis* plurima tradit *Auctor noster* ad *Quaest. Graec.* p. 521. *Ed. Steph.*

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

— Qualis commotis excita facris

*Thyas*, ubi audito stimulant *Trieterica* *Baccho*

*Orgia*, nocturnusque vocat clamore *Cithaeron*:

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

κα, ἔ Νυκτέλια τοῖς λεγομένοις Ὀσίριδος δια-  
 πασμοῖς, ἔ ταῖς ἀναβιώσεσι ἔ παλιγενεσίαις.  
 ὁμοίως ἢ ἔ τὰ πρὸ τὰς ταφάς· Αἰγύπτιοί τε  
 γὰρ Ὀσίριδ<sup>Θ</sup> πολλαχού θήκας, ὥσπερ εἴρηται  
 δεικνύσιν, <sup>10</sup> ἢ Δελφοὶ τὰ <sup>Ξ</sup> Διονύσου λείψανα  
 ἢ παρ' αὐτοῖς, πρὸ τὸ Χρησήμεον, ἀποκείσθαι νο-  
 μίζουσι ἢ θύουσιν οἱ Ὀσιοὶ θύσαν ἀπόρρητον ἐν  
 τῷ ἱερῷ τῷ Ἀπόλλων<sup>Θ</sup>, ὅταν αἱ Θυάδες ἐγεί-

ON, καὶ Ἰσοδαίτην αὐτὸν ὀνομάζουσι, καὶ  
 φθορὰς τινὰς, καὶ ἀφανισμὸς, καὶ τὰς  
 ἀποβιώσεις καὶ παλιγενεσίας οἰκεία  
 ταῖς εἰρημέναις μελαβολαῖς αἰνίγματα  
 καὶ μυθιμάτα περιείρησι καὶ ἄδουσι.—  
 Si dubites porro qua ratione *Nyctelia*  
 haec cum *Titanicis* jungantur, le-  
 gas *Jul. Firm. Mat.* p. 9. ubi pluri-  
 bus ostenditur, “*Titanas hos Junoni*  
 “ in Baccho interimendo praecipuam  
 “ locasse operam—” *Cretenses* vero,  
 “ ut furentis Tyranni saevitiam mi-  
 “ tigarent, festos Funeris (Bacchi  
 scil.) “ dies statuunt, et annum sa-  
 “ crum trieterica consecratione com-  
 “ ponunt, omnia per ordinem faci-  
 “ entes, quae puer moriens aut fecit  
 “ aut passus est &c.

<sup>10</sup> καὶ Δελφοὶ τὰ <sup>Ξ</sup> Διονύσου λείψα-  
 να] Hanc nobis Historiam confer-  
 vavit *Etymolog. Magni Auctoris* in voc.  
 ΔΕΛΦΟΙ—ὅτι τὰ Διονύσου μέλη σπα-  
 ράξαντες οἱ Τῆβαντες, τῷ Ἀπόλλωνι παρ-  
 ἔθειλο ἱεραλόνας λείψησι. ὁ δὲ παρὰ  
 τῷ τρίποδι ἀπέθειλο παρὰ τῷ ἀδελφῷ.  
*Tatianus* etiam ὄμφαλον esse τάφον  
*Διονύσου* tradit; *Delphi* quippe pro

umbilico Terrae habebantur.—Ni-  
 hil igitur mirandum propterea est,  
 vel *Agamemnonem* in Templo Del-  
 phico sacrum Baccho fecisse; uti  
 tradit *Lycophro* in *Alexandra* (ad  
 quem locum ex *Callimacho* et *Eupho-  
 rione* similia observat *Tzetzes*;) vel  
*Lucanum* (lib. 5.) canere, sacra fieri  
 Apollini et Baccho *Delphis*, mixto  
 numine,

Mons Phoebos Bromioque sacer,  
 cui numine mixto

Delphica Thebaeae referunt Trie-  
 terica Bacchae.

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

ρωσι τὸν Λικνίτιω. ὅτι ἢ ἔ μόνον τῶ οἶνε Διόνυ-  
σον, ἀλλὰ ἔ πάσης ὑγραῖς φύσεως Ἑλλήνες ἠ-  
γοῦνται κύριον ἢ ἀρχηγόν, ἀρκεῖ Πίνδαρος μάρ-  
τυς εἶναι, λέγων, “<sup>12</sup> Δενδρέων ἢ νόμον Διόνυσος  
“ πολυγαθῆς αὐξάνοι, ἀγνὸν φέγγῃ ὀπώρας”  
διὸ ἢ τοῖς τὸν Ὀσίριω σεβομύθοις ἀπαγορεύεται  
δένδρον ἡμερον ἀπολλυῖναι, καὶ πηγῶν ὕδατῶ  
ἐμφράττειν.

menta saepius reperitur, ἀπὸ τῶ λίκνων  
ἐν οἷς τὰ παῖδια κοιμῶνται, secund.  
*Hesych.* Qui porro λίκνον exponit κα-  
νῶν, canistrum. *Suidas* autem et *Har-  
pocratio* in genere dicunt, τὸ ΔΙΚΝΟΝ,  
ἐπιπέδιον εἶναι πρὸς πᾶσαν τελετὴν καὶ  
θύσιαν. Sed cui non nota haec *Vir-  
gili*,

—Mystica vannus Jacchi?

ad quae *Servius*, “mystica vannus  
“ Jacchi ideo ait, quod *Liberi Patris*  
“ Sacra ad Purgationem animae per-  
“ tinebant; et sic homines ejus my-  
“ steriis purgabantur, sic ut Vannis  
“ frumenta purgantur. Hinc est,  
“ quod dicitur, Osiridis membra a  
“ Typhone dilaniata Isis cribro su-  
“ perposuisse. Nam idem est *Liber*  
“ *Pater*, in cujus mysteriis *Vannus*  
“ est, quia, ut diximus, animas pur-  
“ gat; unde *Liber*, ab eo quod libe-  
“ ret, dictus: quem *Orpheus* a Gi-  
“ gantibus dicit esse discerptum, vid.  
*Supper. Harpocrat.* p. 82.

<sup>11</sup> παρ’ αὐτοῖς] Scribe παρ’ αὐτοῖς.

*Markland.*

<sup>12</sup> Δενδρέων δὲ νόμον] De voce ΔΕΝ-

ΔΡΕΩΝ ne minima quidem possit esse  
dubitationis ansa; nam praeterea  
quod apud *Pindarum* sic legitur, ipsa  
*Syntaxeos Ratio* secundum casum  
necessario efflagitat. olim ΔΕΝΔΡΟΝ  
legebatur. Extat hic *Lyrici* locus  
ab Auctore iterum laudatus, in *Li-  
bello*, cui *Tit. ἐρωτικ.* pag. 1349. *Ed.*  
*Steph.* vbi notandum est *δενδρέων*  
ΤΡΟΠΟΝ exhiberi. Vox quidem  
prima, recte; de secunda autem jure  
quaeri possit, num *Plutarchus*, qui  
memoriae nimium quantum in vett.  
laudandis confidit, dederit ΤΡΟ-  
ΦΗΝ—? Quae quidem vox secun-  
dum *Hesych.* per ΝΟΜΗΝ explicari  
possit—at ΝΟΜΟΝ ab eodem *Lexic.*  
ΝΟΜΗΝ explanatur; ΝΟΜΗ autem,  
ΤΡΟΦΗ, ΒΟΣΚΗ. Nulla igitur cau-  
sa est quare cum *Xylandro* ΝΟΜΟΝ  
hoc in loco suspicemur, vel ΤΡΟΦΗΝ  
pro ΤΡΟΠΟΝ non rescribamus, in *A-  
matorio*. — ΔΕΝΔΡΙΤΗΣ vero inter  
usitatissima Bacchi cognomena erat;  
nam ut ait *Auctor noster*, *Sympos.* lib. 5.  
prob. 3. Διονύσω δὲ Δενδρίτη πάσις  
(ὡς ἐπὶ εἶπεῖν) Ἑλλήνες θύσι.

<sup>1</sup> ἀλλὰ

λς. Ὅου μόνον δὲ τὸν Νεῖλον, <sup>1</sup> ἀλλὰ πᾶν ὑγρὸν ἀπλῶς Ὀσίριδ<sup>Θ</sup> ἀπορροῦν καλοῦσι καὶ τῷ ἱερῶν αἰὲς προπομπάει τὸ Ὑδρεῖον ἐπὶ τιμῇ τῆς θεοῦ. <sup>2</sup> καὶ Θρίῳ, Βασιλέα καὶ τὸ Νότιον Κλίμα τῆς Κόσμου γράφουσι, καὶ μεθερμωδύεται τὸ Θεῖον πόλισμός καὶ κινήσεις πᾶτων, καὶ δοκεῖ γυνητικῶ μορίῳ τῷ φύσιν εἰκέναι. τῷ δὲ τῷ Παμυλίων ἑορτὴν ἀγούτες, (ὡς περ εἴρηται) Φαλικὴν ἔσαν, <sup>3</sup> ἀγάλμα προπέθειαι ἔφεραν, <sup>4</sup> ἀγῶν τὸ αἰδοῖον τριπλάσιον ἔστιν. <sup>4</sup> ἀρχὴ γὰρ ὁ Θεός ἀρχὴ δὲ πᾶσα τῶ γονίμῳ πολλαπλασιάζει τὸ

<sup>1</sup> ἀλλὰ πᾶν ὑγρὸν] Videtur KAI post ἀλλὰ excidisse.— *Clem. Alex. Strom.* 6. p. 758. Pompam Aegyptiacam describens, haec habet, ἐπὶ πᾶσι δὲ ὁ Προφήτης ἔξεισι, προφανὲς τὸ Ὑδρεῖον ἐγκεικολλημέν<sup>Θ</sup>. KAI etiam post ἀλλὰ reponendum esse censet praestantissimus *Marklandus*.

<sup>2</sup> καὶ Θρίῳ Βασιλέα καὶ τὸ νότιον κλίμα] Ne, quaeso, existimes ΘΡΙΟΝ hoc, sive *Folium Ficūs*, σημεῖον fuisse sive *Charactera Regis*, aut *Meridionalis Climatis Mundi* in genere; imo potius *Osiridis* ἢ *Βασιλέως*, et Aegypti in ea parte Terrarum Orbis vergentis. Ita enim procedit, invicemque connectitur *Auctoris* argumentatio: “ Non autem *Nilum* tantum, sed et “ *omne humidum* simpliciter, *Osiridis* “ *defluxum* vocant: hinc est quod “ ΘΡΙΟΝ Regem hunc, uti Aegypti-

“ *tum pingunt et σημαίνουσι*. Nam “ *secundum interpretationem eorum*, “ *Folium Ficūs irrigationem et fo-* “ *tationem omnium rerum significat*, “ *quippe quod videatur Genitali* “ *Membro simillimum*” Ita, quae olim obscura et inconsequentia visa sunt, jam plana fiunt et perspicua.— Sed corrigenda sunt graeca— καὶ μεθ. τὸ Θρίον ποτισμός καὶ κινήσεις — Haec cine ut simul stare possint? haud credo! legendum itaque censeo pro novissima voce aut ΓΕΝΕΣΙΣ, (haec enim verba a librariis inter se confundi olim vidimus, vid. supra c. 34. Not. 2.) aut ΚΥΗΣΙΣ, quae est et *Xylandri* et *Marklandi* emendatio: ita certissime omnia inter se optime cohaerebunt, prima mediis, media ultimis. Statim enim ad causam assignandam aggreditur *Auctor*, quare et *Irrigationis* et *Generationis*

Ἰξ αὐτῆς. τὸ ἦ Πολλάκις, εἰώθαμεν καὶ Τεῖς λέγειν, ὡς τὸ Τρισμάκαρες, καὶ <sup>5</sup> Δεσμοὶ μὲν Τρεῖς τόσοι, ἀπείρνες. εἰ μὴ, νῆ Δία, κυρίως ἐμφαίνεται τὸ Τριπλάσιον ὑπὸ τῷ παλαιῶν. ἢ γὰρ ὑγρα φύσις, ἀρχὴ ἔ γένεσις ἕσα πρώτων, Ἰξ ἀρχῆς τὰ πρῶτα τεῖα σώματα, γῆν, ἀέρα, καὶ πῦρ ἐποίησε. καὶ γὰρ ὁ περσιθέμενος τῷ μύθῳ λόγῳ, ὡς τῷ Ὀσίριδῳ ὁ Τυφὼν τὸ αἰδοῖον ἔρριψεν εἰς τὸν ποταμὸν, ἢ δὲ Ἴσις ἔχ ἄξεν, ἀλλ' ἐμφορὸς ἀγαλμα θεμελίη ἔ καλασκυάσατα, τιμᾶν καὶ φαλληφορεῖν ἔταξεν, <sup>6</sup> ἐνταῦθα ἦ

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

<sup>3</sup> ἀγαλμα προλ. καὶ περιφ. ἔ τὸ αἰδ.] Vt ut sincerus integerque hic tibi locus prima forsan facie ostendet esse, ita vero se rem habere non ego isum, qui tibi praestabo. Cujus enim statua in hac Pompa Phallica circumferrebatur? num incertam prorsus hanc rem nobis reliquisset Auctor? Ut ipsum argumentum satis demonstrat eum revera nominasse cujus esset haec Statua, Osiridis scil. vel τῷ Θεῷ, de quo jam agit. Rescribas igitur necesse est, ἀγ. προλ. καὶ περιφέρεισιν ΤΟΥ ΘΕΟΥ, ἔ τ. αἰδ. vel, si malis, ἀγαλμα π. κ. π. ΑΥΤΟΥ &c. Cum enim statim sequatur, ἀρχὴ γὰρ ὁ

Θεός, hinc satis pateat vel ipsius Osiridis nomen praeciisse, vel τῷ Θεῷ, aliter enim nulla esset omnino consequentia. Plutarch. infra, πανταχῶ δὲ καὶ ἀνθρωπόμορφον Ὀσίριδῳ ἀγαλμα δεικνύσιν, ἐξορθιάζον τῷ αἰδοίῳ κ.τ.λ. Pignorius porro in expositione Mens. Isiac. p. 3. antiquam gemmae sculpturam profert, in qua Osirin cum triplici pene ad Pamyliam indicandam cernere est.

<sup>4</sup> ἀρχὴ γὰρ ὁ Θεός] Qu: an leg. ἀρχὴ γὰρ ΓΕΝΕΣΕΩΣ ὁ Θεός. ut, (p. 660. 25. Ed. Steph.) ἀρχὰς γενέσεως postea dicit. Markland.

<sup>5</sup> Δεσμοὶ τρεῖς τόσοι] Lege ΤΡΙΣ τόσοι. idem.

<sup>6</sup> ἐνταῦθα δὲ παραχωρεῖ] Istud ΔΕ abundare videtur.



πρωχωρεῖ, διδάσκων ὅτι τὸ γόνιμον ἢ τὸ σπερματικὸν τῷ θεῷ πρῶτον ἔχεν ὑλλῶ τὴν ὑγρότητα, ἢ δὲ ὑγρότητος ἐνεκράθη τοῖς πεφυκόσι μετέχαιν ἡμέσεως. ἄλλο δὲ λόγος ἐστὶν Αἰγυπτίων, ὡς <sup>7</sup> Ἀποπις, Ἡλῖς ὢν ἀδελφός, ἐπολέμει τῷ Διῷ, τὸν ἧ<sup>8</sup> Ὀσιριν ὁ Ζεὺς συμμαχήσαντα καὶ συγκατασπράμνον ἀπὸ τὸν πολέμιον, παῖδα δέμῃρος, Διόνυσον περσηγόρδουσε. ἢ τέττα δὲ τῷ λόγῳ τὸ μυθώδες ἐστὶν ἀποδείξαι <sup>8</sup> τῆς πρῶτα φύσιν ἀληθείας ἀπλόμνον. Δία μὲν γὰρ Αἰγύπτιοι

<sup>7</sup> Ἀποπις ἡλῖς ὢν ἀδελφός] Hic Apopis idem videtur fuisse atque Aegyptiorum *Apis*, Graecorum *Eraphus*. Herod. lib. 2. c. 153. ὁ δὲ ἄπις κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶν Ἐπαφός. Amplissimus hic dicendi campus foret de consortio inter Aegyptias graecafque Fabulas, sed non his jam locus.

<sup>8</sup> τῆς πρῶτα φύσιν ἀληθείας] Imo τῆς ΠΕΡΙ φύσιν ἀληθ. i. e. φυσικῆς ἀληθ. ut saepius dixerit. Nam, ut ait *Plutarchus* in Libro deperdito, ἡ μὲν παλαιὰ φυσιολογία, ἢ παρ' Ἑλλήσι καὶ Βαβυλαίοις, λόγῳ ἦν φυσικὸς ἐγκεκαλυμμένος μύθος, τὰ πολλὰ δὲ αἰνιγματῶν καὶ ὑπονοιῶν ἐπίκρυφτος, καὶ μυστηριώδης διολογία. Extant apud *Euseb. Praep. Ev.* lib. 3. c. 1. Eandem etiam Correctionem fecerint et *Xyland* et *Markland*.

<sup>9</sup> καὶ ἐώνυσι τὰς ἀναθυμιάσεις.] Post hanc vocem, amoto colo, com-

ma interpunxi, et tum demum post τέθηλεν colon addidi. Priore enim Argumento, quo ostendere conatur *Auctor* eisdem prorsus esse *Dionysum* et *Ostrim*, olim peracto, novam jam orditur ad eandem rem probandam, quod scilicet. "*Hedera* utrique sacra fuit". Hac igitur de causa, cum ἔτι ΤΕ τὸν ΚΙΤΤΟΝ, ΟΝ etc. scriptum reperitur, maximo tamen cum dispendio tum sensus tum constructionis, levissimam modo correctionem introduce-rem, legeremque adeo, ἔτι ΔΕ ὁ ΚΙΤΤΟΣ, ὃν Ἕλληες καθιερέσι etc. vel potius, ἔτι δὲ, τὸν κίττον Ἕλληες τε καθ. etc. Ita omnia sana fiant et perspicua. *Diod. Sic.* lib. 1. pag. 15. Τῷ δὲ κίττῳ τὴν εὐρεσιν ἀνατιθέασιν Ὀσίριδι, καὶ καθιερέσιν αὐτὸν τέττω τῷ θεῷ, καθάπερ οἱ Ἕλληες τῷ Διονύσῳ. καὶ κατὰ τὴν αἰγυπτίων Διάλεκτον ὀνομάζεσθαι φασὶ τὸν κίττον φυτὸν Ὀσίριδος — *Bacchus* κισσοφόρος, et φιλοκισσοφόρος

τὸ πνεῦμα καλοῦσιν, ὧ πολέμιον τὸ αὐχμη-  
ρὸν ἢ πυράδες· τῆτο δὲ Ἡλιος μὲν οὐκ ἔστι, πρὸς  
δὲ Ἡλιον ἔχει τινὰ συγγένειαν. ἢ δὲ ὑγρότης σβεν-  
νύσσει πρὸς ὑπερβολὴν τῆς ξηρότητος, αὖξει  
καὶ ῥώννυσι τὰς ἀναθυμιάσεις, ὑφ' ὧν τὸ πνεῦ-  
μα τρέφεται καὶ τέθηλεν.

λζ. Ἐπὶ δὲ τὸν Κιτλὸν, ὃν Ἑλλήνες τε καθιεργούσι  
πρὸς Διονύσω, ἢ παρ' Αἰγυπτίοις λέγεται Χενό-  
σιαις ὀνομάζεσθαι, σημαίνουσι τῶ ὀνόματι  
(ὡς φασί) φυτὸν Ὀσίριδ<sup>ος</sup>. Ἡ Αἰγύτων τοίνυν

κισσοφόρο<sup>ς</sup> omnibus notus est ex  
Hymnis ei factis.

[Ἡ Αἰγύτων τοίνυν κ. τ. λ.] “ Muti-  
lum esse hunc locum, totumque  
“ id quod ex Epistola *Alexarchi* re-  
“ tulit *Aristo* intercidisse, affirmat  
*Xylander*”. Interpretes vero, tum  
Anglicus tum Gallicus, licet nihil  
ejusmodi suspicari videantur, inutiles  
tamen in iis reddendis Labores po-  
fuisse, certum est — Inter mendo-  
sissimos quidem hunc esse locum  
adnumerandum haud eo inficias,  
*mutilum* vero, multa que adeo deside-  
rari, hac quidem in re ignoscant  
mihi viri eruditi, si me secum con-  
sentientem non habeant. Sed argu-  
mentum Auctoris, mentemque totam  
prius perpendamus, et tum demum  
ad judicandum castigandumque in-  
structiones accedemus. Constat igitur  
Auctoris ratiocinationem in hunc  
unicum scopum collimare, ut demon-

stret, eosdem prorsus esse *Dionysium*  
et *Osirim*. Quam quidem rem, cum  
ex philosophica Mythologiae expla-  
natione haecenus evincere conatus  
fuerit, ad alia jam transgreditur me-  
dia, ad doctorem scilicet. Hominum  
Auctoritates, unde plenius, de quo  
disputatur, negotium confici queat —  
“ Ad *Aristonem* igitur primum pro-  
“ vocat, qui, in Libro quem scripsit  
“ de *Atheniensium* *Coloniis*, se inci-  
“ disse memorat in quandam *Alex-*  
“ *archi* *Epistolam*, qua quidem in  
“ *Epistola* narratur, quod *Dionysus*  
“ *Isidis* *filius* fuerit, quodque ab Ae-  
“ *gyptiis* *Afiris* (non *Osiris*) voca-  
“ retur, quo nomine *Fortis* signifi-  
“ catur: qua quidem in Re secum  
“ consentientem habet *Hermacum*,  
“ qui, in lib. 1. de *Aegyptiis*, *Osirim*  
“ *fortem validumque* interpretatur.  
“ Omitto vero *Mnaseam*, qui *Osirim*  
“ *Dionysum* et *Sarapin* cum Graeco  
Ἐραφῶ

ὁ γεγραφὼς <sup>2</sup> Ἀθηναίων Ἀποικίαν, ἐπισολῆ τινι  
<sup>3</sup> Ἀλεξάρχου <sup>3</sup> περιέσειε νήιδου. ἰσορεῖται δὲ καὶ  
<sup>4</sup> Ἰσιδου υἱὸς ὢν ὁ Διόνυσος, ὑπὸ Αἰγυπτίων ὄκ  
<sup>5</sup> Ὀσιρις <sup>4</sup> ἀλλὰ Ἀρσαφῆς (ἐν τῷ ἄλφα γράμ-  
 ματι) <sup>5</sup> λέγεσθαι, δηλοῦντὸ τὸ ΑΝΔΡΕΙΟΝ τῆ ὀ-  
 νόματος. <sup>6</sup> ἐμφαίνει δὲ τῆτο καὶ ὁ Ἑρμαῖος, ἐν  
 τῇ πρώτῃ περὶ τῶν Αἰγυπτίων ΟΜΒΡΙΜΟΝ γάρ

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

<sup>2</sup> Ἀθηναίων ἀποικίαν] Scribe Ἀθη-  
 ναίων ΑΠΟΙΚΙΑΣ, de una etenim A-  
 theniensem Colonia tantum scrip-  
 sisse *Aristona* hunc neutiquam pro-  
 babile. De Colonia vero, quas ad di-  
 versas Terrarum Orbis partes miserit  
 haec Civitas, non hic vir tantum, sed  
 et complures alii scripserint. ΑΠΟΙ-  
 ΚΙΑΣ etiam habent Notulae Cl.  
*Marklandi*.

<sup>3</sup> περιέσειε νήιδου. ἰσορεῖται δὲ καὶ

Ἰσιδου υἱός] Nihili haec esse, neque  
 stare posse, non necesse est pluribus  
 ostendam. At quam facili remedio,  
 huic tam depravatissimo loco succur-  
 rere queas! Legas igitur ΠΕΡΙΠΕ-  
 ΣΕΙΝ ΦΗΣΙ (quod verbum in hu-  
 jusmodi narrationibus saepius a Li-  
 brariis omissum est) EN HI ἰσορεῖται  
 ΩΣ καὶ Ἰσιδου κ. τ. λ. scil. pro NHI-  
 ΔΟΣ, monstro verbi, iisdem ferme  
 litteris, EN H ΩΣ.

<sup>4</sup> ἀλλὰ Ἀρσαφῆς] Mirum est, er-  
 rorem tam manifestum tanta patien-  
 tia tolerari posse! ocyus igitur ΑΣΙ-  
 ΡΙΣ rescribas; ex ipsa enim oratione  
 patet, nullum fuisse aliud discrimen  
 inter *Osirin*, nomenque illud quod  
 apud *Alexarchi* Epistolam extaret,  
 quam quod hoc cum Α, (ἐν τῷ ἄλ-  
 φα γραμ.) illud cum Ο scriptum  
 inveniretur.

<sup>5</sup> λέγεσθαι] Priorum Emendationum  
 ratio requirit, ut ΛΕΓΕΤΑΙ, non  
 λέγεσθαι, hoc in loco scribatur.

<sup>6</sup> ἐμφαίνει δὲ τῆτο] Emendandum  
 censeo ἐμφ. ΔΗ τῆτο; porro, scil.—  
 Quod autem Dionysus Ifidis fuit Fi-  
 lius, videre etiam est apud *Orpheū*  
*Hymnos*,

Φησι μεθερμωδύμνον εἶναι τὸν Ὀσιριν. ἐὼ δὲ  
 7 Μνασέαν τῷ Ἐπάφῳ προσπιθέντα τὸν Διόνυ-  
 στον ἢ τὸν Ὀσιριν, ἢ τὸν Σάραπιν ἐὼ καὶ Ἀν-  
 πικλείδην, λέγοντα τῷ Ἴσῳ Περμηθεύως εἶσαν  
 θυγατέρα, 8 Διονύσῳ συνοικεῖν. αἱ γὰρ εἰρημύαι  
 αὖτε τὰς ἐορτὰς ἢ τὰς θυσίας οἰκειότητες 9 ἐναρ-  
 γεσέραν τῷ μαρτύρων τῷ 10 πῖσιν ἔχουσι.

Σὺν σῇ μητρὶ Θεᾷ μελανηφόρῳ Ἴσιδι  
 σεμνῇ

Αἰγύπτῳ παρὰ χῶμα σὺν ἀμφιπό-  
 λοισι τιθήναις.

7 Μνασίαν] Olim corrupte, MNA-  
 SAN. Quum autem apud Suidam,  
 aliosque idoneos Auctores ΜΝΑΣΕΑΣ  
 semper dictus sit Colophonius ille, nul-  
 lus possit esse dubitandi locus, quin  
 ita a Plutarchi manu hoc nomen  
 scriptum fuerit.

8 Διονύσῳ συνοικεῖν] Ab Herodoto  
 quoque (lib. 2. c. 156.) haec res me-  
 moratur; Ἀπόλλωνα δὲ καὶ Ἀρτεμιν  
 Διονύσε καὶ Ἴσιδι λέγεσθαι εἶναι παῖ-  
 δας.

9 ἐναργεσέραν τῶν μαρτύρων] F.  
 ΠΑΝΤΩΝ μαρτυρ. Markland.

10 πῖσιν ἔχουσι] Post has voces Co-  
 lon interpungo. Novam quippe Pe-  
 riodum jam inchoat Auctor. Evideto  
 enim tandem, quod *Osiris* non alius  
 fit, quam ipse *Dionysus*; ad Fabulam  
 ulterius explicandam (quam rem  
 paullo intermiserat) de novo se ac-  
 cingit. Pergit igitur in eadem Hy-  
 pothesi enarranda, quam antea ex-  
 planandam susceperat, "*Osirim* scil.  
 "totius humidae naturae Dominum

"esse, Stellamque adeo *Sirium*, sive

"*Solem* ei sacratum esse, ob potentiam

"nim. qua est indutus *Sirius* ad hau-

"riendas *Aquas*: hac etiam causa

"*Leonem* venerantur" &c. Pro ΙΣΙ-

ΔΟΣ igitur, quod jam scriptum inve-

nitur contra mentem plane et argu-

mentum Auctoris, necesse est ΟΣΙΡΙ-

ΔΟΣ rescribamus; non enim *Isis*,

sed *Osiris*, *Sol* sive *Sirius* dictus e-

rat, uti ipsa tibi vox satis ostendat.

vid. vero quae a Plutarcho postea affe-

runtur; εἰσὶ γὰρ οἱ τὸν Ὀσιριν ἀνικτρῶς

ΗΛΙΟΝ εἶναι, ἢ ὀνομάζεσθαι ΣΕΙΡΙΟΝ

ὑφ' ἑλλήνων λέγουσις. Idem quoque

apud Euseb. invenire est, Praef.

Euseb. lib. 1. pag. 27. Τῶν δὲ παρ'

ἑλλήσι παλαιὰ μυθολόγων τινὲς τὸν

ΟΣΙΡΙΝ, Διονύσον προσαγορεύουσι,

ἢ ΣΥΡΙΟΝ (Scr. ΣΕΙΡΙΟΝ) παρ-

ωνύμως. Porro, cum mox dicat

Auctor, ὡς δὲ Νεῖλον ὁ ἀ. ἔτως Ἴσι-

διδῶμα κ. τ. λ. Hinc plane se-

quitur, quae antecedant neutiquam

ad *Isidem*, ad *Osirin* vero omnia re-

ferri debere. Alia poene infinita

produci possent exempla, unde de-

monstretur, *Sirium*, *Solem* nominari:

*Solem* vero ad *Isidem* referri inter

λη. Τῶν δὲ ἀστρων τὸν Σείριον, Ἰσιδ<sup>Θ</sup> νομίζουσιν, ὑδραγωγὸν ὄντα· καὶ τὸν Λέοντα τιμῶσι, καὶ χάσμασι λεονταίοις τὰ τῶν ἱερῶν θυρώματα κοσμεῖσιν, ὅτι πλημμυρεῖ Νεῖλος

Ἡελίς ταπρῶτα σπερχομύριο Λέοντι.

Ὡς δὲ Νεῖλον Ὀσίειδ<sup>Θ</sup> ἀπορροῦν, ἕτως Ἰσιδ<sup>Θ</sup> σῶμα Ἰλιῶ ἔχουσι καὶ νομίζουσιν, ἐπᾶσαν, ἀλλ' ἥς ὁ Νεῖλος ἐπιβαίνει σπερμαίνων καὶ μινύμυρος. ἐκ δὲ τῆς σπερσίας ταύτης γινώσκει τὸν Ὠρεν. ἐστὶ δὲ Ὠρες, ἡ πρῶτα σώζουσα καὶ τρέφουσα καὶ τῷ φειέχοντος Ὠρα καὶ κροῖσις ἀέρος, ὃν ἐν τοῖς ἔλεσι τοῖς φεῖ Βούτον ὑπὸ Λητὸς τεφλιῶν λέγουσι. ἡ γὰρ ὑδατώδης καὶ διαβροχὸς γῆ μάλιστ' αὐτὰς σβεννύουσας καὶ χαλῶσας τὴν ξηρότητα καὶ τὸν αὐχμὸν ἀναθυμιάσεις πιδιῶται. Νέφθου δὲ καλοῦσι τὴν γῆς τὰ ἔχματα καὶ παρθέου καὶ ψαύοντα τὴν θαλάττης. διὸ καὶ Τελουτὴν ἐπονομάζουσι τὴν Νέφθου, καὶ Τυφῶνι ἢ σπειροικεῖν λέγουσι. ὅταν ἢ ὑπερβαλὼν καὶ πλεονάσας ὁ

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

<sup>1</sup> γῆν ἔχουσι καὶ νομίζουσιν] F. καὶ ΟΝΟΜΑΖΟΥΣΙΝ *Markland.*

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

Νεῖλος, ἐπέκεινα πλησιάσῃ τοῖς ἐχαλδύεσσι, τῷτο  
 μίξιν Ὀσίειδ<sup>θ</sup> πρὸς Νέφθω καλῶσιν, ὑπὸ  
 ἀναβλασανόντων φυτῶν ἐλεγχομένη. ὣν ἢ τὸ  
 Μελίλωτόν ἐστιν, ἔ, φησι μύθ<sup>θ</sup>, ἀπορρύεντος, ἢ  
 ἀπολειφθέντος αἰσθησιν γυνεῶς Τυφῶνι τῆς πρὸς  
 τὸν γάμον ἀδικίας. ὅθεν ἢ μὲν Ἰσις ἔτεκε <sup>3</sup> γνη-  
 σίως τὸν Ὄρον, ἢ ὃ Νέφθω, σκότιον τὸν Ἄνεβιν.  
 ἐν μὲν τοῖς ταῖς διαδοχαῖς τῶν Βασιλέων ἀνα-  
 γράφουσι τὴν Νέφθω Τυφῶνι γημαμένην, <sup>4</sup> πρῶ-  
 την γυνεῶς σείραν. εἰ δὲ τῷτο μὴ πρὸς γυναικὸς,  
 ἀλλὰ πρὸς τὸ Θεοῦ λέγουσιν, <sup>5</sup> αἰνίτλονται τὸ παν-  
 τελές τῆς γῆς ἀγονον καὶ ἀκαρπον ὑπὸ σερ-  
 ρότητος.

λθ. Ἡ δὲ Τυφῶνος ἐπιβελή ἢ τυραννίς, αὐχ-  
 μεῖ δυνάμεις ἦν ἐπικρατήσαντος, ἢ διαφορήσαν-  
 τος τὴν τε γυνώσαν ὑγρότητα τὸν Νεῖλον ἢ αὐ-  
 ξεσαν. ἢ δὲ Συεργὸς αὐτῶ, Βασιλὶς Αἰθιοπῶν,  
 αἰνίττεται πνοὰς νοτίους ἔξ Αἰθιοπίας· ὅταν γὰρ  
 αὐταὶ τῶ Ἐτησίῳ ἐπικρατήσωσι τὰ νέφη πρὸς

*tarchum* comprobantem habet; ita enim supra p. 31. τῇ δὲ πέμπτῃ Νέφθω, ἢ ἐ Τελειυτῆν κ. τ. λ.

<sup>3</sup> γνησίως τὸν Ὄρον] Forte ΓΝΗΣΙΟΝ τὸν Ὄρον. *Markland.*

<sup>4</sup> πρῶτην γυνεῶς] *Scribendum est*

omnino ΠΡΩΤΟΝ. Quid enim? Num *Nephtys* prima mulierum sterilis fuisset? praestantissimum *Markland.* adprobantem habeo.

<sup>5</sup> αἰνίτλονται τὸ παντελές τῆς γῆς] Olim conieceram pro ΠΑΝΤΕΛΕΣ

τιῶ Αἰθιοπίαν ἐλαυνόντων, καὶ κωλύσωσι τὰς  
 τὸν Νεῖλον αὐξήσας ὄμβροισι καθάρραγῆναι, κα-  
 τέχων ὁ Τυφὼν ἐπιφλέγει· καὶ τότε κρατήσας  
 πλωτάπασι ἵ τὸν Νεῖλον, εἰς ἑαυτὸν ὑπὸ ἀδενείας  
 συσαλένῃα ἢ ῥυένῃα, κοῖλον ἢ ταπεινὸν ἐξέωσεν  
 εἰς τὴν Θάλασσαν. ἢ γὰρ λεγομένη κάθειρξις εἰς  
 τιῶ σορὸν Ὀσίειδ<sup>Θ</sup>, εἰδὲν ἔοικεν ἀλλ', ἢ κρύψιν  
 ὑδατ<sup>Θ</sup> ἢ ἀφανισμόν αἰνίττεσθ. διὸ μὲν ὁ Ἀθύρ  
 ἀφανισθῆναι τὸν Ὀσίειν λέγουσιν, ὅτε, τῶν Ἐπι-  
 σίων ἀπολειπόντων πλωτάπασιν, ὁ μὲν Νεῖλ<sup>Θ</sup>  
 ὑπονοσεῖ, γυμνῆται δὲ ἡ χώρα· <sup>2</sup>μηκνωμένης δὲ  
 τῆς νυκτὸς, αὐξεται τὸ σκότ<sup>Θ</sup>, ἢ δὲ τῆ φωτὸς  
 μαραίνεται καὶ κρατεῖται δυνάμεις, οἱ ἱερεῖς ἀλ-

rescribi oportere, τὸ ΠΑΡΑΘΑΛΑΣ-  
 ΣΙΗΣ τῆς γῆς—quippe secundum hos  
 Philosophos, uti paullo ante obser-  
 vatum fuerat, *Nephtys* erat extremae  
 Aegypti partes, quae *Mare attinge-  
 rent*—at minori forsan immutatione  
 opus est, uti optime me monuit eru-  
 ditissimus ille *Markland*. rescribendo,  
 τὸ ΠΑΝΤΕΛΩΣ τῆς γῆς ἀγορον. sc.  
 τὸ παντ. ἀγορον τῆς γ.

<sup>1</sup> τὸν Νεῖλον εἰς ἑαυτὸν] Ita certifi-  
 cima ex Emendatione excudendum  
 esse jam procuravi, quum antea ab-  
 surdissime legeretur ΕΙΣ ΕΝΑΝΤΙ-  
 ΟΝ—“ Nilum scil. in diversam par-  
 tem fluxisse, i. e. fontes versus, ver-  
 tente *Xylandro*. Ex nostra Correc-  
 tione, quae *Bentleii* etiam in men-

tem venisse animadverti, omnia cla-  
 ra et aperta. Audias enim *Senecam*,  
*Quaest. Nat. IV. 2.* “ Si *Thaleti* cre-  
 dis, *Etesiae* discedenti *Nilo* resi-  
 stunt, et *Cursus* ejus acto contra  
 Ostia mari sustinent, ita reverbera-  
 tus *in se* recurrit, nec crescit, sed  
 exitu prohibitus resistit, et quacun-  
 que mox potuit inconcussus erum-  
 pit”—Eandem *Thaletis* sententiam  
 repetunt *Auctor Historiae Philosophi-  
 cae*, quae falso *Galeno* tribuitur, *Dio-  
 dorus* et alii.

<sup>2</sup> μηκνωμένης δὲ τῆς νυκτὸς, αἰξίται  
 τὸ σκότ<sup>Θ</sup> κ. τ. λ.] Parum sunt haec  
 integra; neque quidem restitui posse  
 arbitror nisi ex nova voce inserta.  
 Legas igitur μηκνωμ. δὲ τῆς νυκτὸς,

λά τε δρώσι σκυθρωπά, καὶ Βουῦ διάχευσον ἱ-  
ματίῳ μέλανι βυσίνῳ φειβάλλουτες, ἐπὶ πένθῃ  
τῆς Θεοῦ<sup>3</sup> δεικνύσσι (Βουῦ γὰρ Ὀσίριδ<sup>Θ</sup> εἰ-  
κόνα ἔμψυχον νομίζουσιν) ἐπὶ τέσσαρας ἡμέρας  
(ἀπὸ τῆς ἐβδόμης ἐπὶ δέκα) ἐξῆς. καὶ γὰρ τὰ  
πενθέμια τέσσαρα, πρῶτον μὲν ὁ Νεῖλος ἀ-  
πολείπων καὶ ὑπνοσῶν, δεύτερον δὲ τὰ βόρεια  
πανδύματα καλασβεννύματα κομιδῇ τῶν νοτίων  
ἐπικραλιούτων, τρίτον δὲ τὸ τὴν ἡμέραν ἐλάττονα  
γένεας τῆς νυκτός, ἐπὶ πᾶσιν ἢ τῆς γῆς ἀπογύμ-  
νωσις ἅμα τῇ τῶν φυτῶν ψιλότητι τλικαῦτα  
<sup>4</sup>φυλλορροουῶτων. τῇ δὲ ἐννάτῃ ἐπὶ δέκα νυκτός,  
ἐπὶ θάλασσαν κάτεισι. ἢ τὴν ἱερὰν κίσην οἱ Στο-

ΟΤΕ αὐξίαι κ. τ. λ. eodemque mo-  
do hunc locum supplet doctissimus  
*Markland*. *Bentleius* autem ΟΤΑΝ  
addendum censet; quam si conjectu-  
ram amplexandam esse censeas, Lec-  
tor, necesse est emendes etiam ΑΥΞ-  
ΗΤΑΙ, ΜΑΡΑΙΝΗΤΑΙ &c.

<sup>3</sup> δεικνύσσι (βῆν γὰρ Οσ. εἰκ ἔμ-  
ψυχον νομίζουσιν) Ita dedi, et di-  
stinxi. Olim enim pravissime extabat  
δεικνύσσι. Βῆν γὰρ Ὀσ. εἰκ. ΚΑΙ ΓΗΝ  
νομίζουσιν ἐπὶ &c. — ΕΜΨΥΧΟΝ vero  
pro ΚΑΙ ΓΗΝ rescripsi, monente ipso  
*Auctore*; ita enim ille, p. 109. infra,  
τὸν δὲ ΑΠΙΝ, ΕΙΚΟΝΑ μὲν Ὀσίριδ<sup>Θ</sup>  
ΕΜΨΥΧΟΝ εἶναι — emendavit *Cl.*  
*Marklandus* εἰκόνα ΑΙΣΘΗΤΗΝ. Ex  
hoc vero loco conjicere liceat, non ex

solido Auro conflatum fuisse *Bovem*  
illum, quem *Bovem* *Israclitarum*  
querelis actus fecit *Abaron*, sed  
*deauratum* potius: dubium enim  
non est, quin *Abaronis* famosissimus ille  
*Bos aureus* *Bovem* *Aegyptium*, quem  
*magni Dei Symbolum* constituisset *haec*  
*gens*, imitaretur. De *Bove* porro  
quam “ unus ex beato ministerio hu-  
“ meris proferebat in *Pompa* *Isiaca*”,  
consul. *Apul.* p. 373. *Ed. Delph.*

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



λισαὶ καὶ οἱ Ἱερεῖς ἐκφέρουσι χρυσοῦ ἐντὸς ἔ-  
 χασαν κιβώτιον, εἰς ὃ ποτίμα λαβόντες ὕδατος  
 εἴχεσσι, καὶ ὅ γίνεται κραυγὴ τῶν παρόντων, ὡς  
 δὴρημύς ἔ' Οσίριδ<sup>Θ</sup>. εἶτα ὅ γῆν κάρπιμον φερώ-  
 σι τῷ ὕδατι, καὶ συμμίξαιτες δρώματα καὶ θυμιά-  
 ματα τῶν πολυτελῶν ἀναπλάττεισι μίωσιδ<sup>ες</sup>  
 ἀγαλμάτιον καὶ τῆτο σολίζουσι καὶ κοσμῶσιν, ἐμ-  
 φαίνοντες ὅτι γῆς ἐσίαν καὶ ὕδατος τὰς Θεὰς τὰ-  
 τας νομίζουσι.

εἰδ<sup>Θ</sup> ἀφανισμὸν per quatuor conti-  
 nuos dies lugere solitos esse Sacerdo-  
 tes ἀπὸ τῆς ἐβδόμης ἐπὶ δέκα, ἐξῆς,  
 scil. a decimo septimo die ad vigesi-  
 mum primum.—Si vero ponamus de-  
 scendisse eos ad Mare ejusdem Men-  
 sis die decimo nono, et tunc tempo-  
 ris *Osirin* invenisse, quare reliquos  
 duos dies lugerent? Non adeo in-  
 consulti Sacerdotes erant, ut luctus et  
 gaudia tam inconstanter inter se ad-  
 miscerent. Praeterea, secundum eo-  
 rum Sententiam, de qua jam agi-  
 mus, *Osiris* fuit ipse *Nilus*; Festum  
 igitur *Interitus*, sive ΑΦΑΝΙΣΜΟΥ  
 ejus, ad 17 mensis *Athy*, sive 14  
*Novemb.* recte celebrabant, quo  
 quidem tempore *Nilus* jam humi-  
 lis propriasque inter Ripas contra-  
 ctus mare versus submissis fluebat.  
 Quid autem? Num Resurrectionis,  
 sive *Inventionis Osiridis* Festum in-  
 ter ipsos plangendi ἀφανισμὸν ejus  
 dies celebrabant? at absurdissimum  
 hoc; neque dici permittit vel res

ipsa, vel Hypotheseos ratio. Si enim  
*Interitus Osiridis Nilis* defectum de-  
 scensumque adumbrabat; ΕΥΡΕ-  
 ΣΕΩΣ Festum necesse est referas ad  
 illud tempus, quo jam *Etesis* prae-  
 valentibus crescere incipit hic Flu-  
 vius.—Porro ipsi Ritus et Cere-  
 moniae admodum inter se diversae,  
 satis ostendant, vel demonstrent po-  
 tius duo haec Festa in idem tem-  
 pus haudquaquam occurrere posse.  
 Ad ΑΦΑΝΙΣΜΟΥ enim sive ΚΡΥΨ-  
 ΕΩΣ ΥΔΑΤΟΣ Festum, per qua-  
 tuor continuos dies deauratum Bo-  
 vem nigro Byssino amictum ἐπὶ πέν-  
 θει τῆς Θεᾶς ostendunt Sacerdotes;  
 Ad *Inventionis* vero Solennia ad  
 mare descendunt, aureamque secum  
*Arculam* efferunt Stolistae et Sacerdo-  
 tes &c—adeo ut nullum possit esse  
 dubium, quin in praesenti lectione  
 mendum aliquod lateat—Si tamen pro  
 ΝΥΚΤΟΣ, cujus vocis nulla est hoc  
 in loco significatio, (quare enim noctu  
 ad mare descenderent Sacerdotes?)

Quis

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. ΙΟΙ

μ. Τῆς δὲ Ἰσιδος πάλιν ἀναλαμβάνουσης  
τὸν Ὀσιριν, ἢ ἀΐξαντός τὸν Ὠρον, δῶαθυμιά-  
σεσι ἢ ὀμίχλαις ἢ νέφεσι ῥωννύμφον, ἐπρατήθη  
μὲν, ἐκ ἀνηρέθη δὲ ὁ Τυφών. ἔ γ' εἶασεν ἡ κυρία  
ἔ γῆς Θεὸς ἀναιρεθῆναι παντάπασι τὴν ἀντικει-  
μένην τῇ ὑγρότητι φύσιν, ἀλλ' ἐχάλασε ἢ ἀνῆκε,  
<sup>1</sup> βελομένη διαμείναι τὴν κρᾶσιν. <sup>2</sup> ἔ γ' ἰὼ κόσ-  
μον εἶναι τέλειον, ἐκλείποντος ἢ ἀφανισθέντος ἔ  
πυρώδους. <sup>3</sup> εἰ δὲ ταῦτα μὴ λέγεται παρ' αὐ-

Quisquamne alius idoneus scriptor  
ita hanc ceremoniam nobis depin-  
gat?) mecum ΠΑΧΟΝΤΟΣ rescribas,  
tota difficultas statim evanescet; cla-  
ra erunt et perspicua omnia. ΠΑ-  
ΧΟΝ enim nomen fuit Mensis illius  
apud Aegyptios, quo in mense *Etesis*,  
sive *Flatibus Borealibus* invalescenti-  
bus, *Australibusque deficientibus* Ascen-  
sum *Nili* annum jam expectabant.  
Decimus vero nonus τῆ ΠΑΧΟΝ-  
ΤΟΣ in decimum quintum *Maii Jul-  
iani* incidit—scil. post Festum ΑΦΑ-  
ΝΙΣΜΟΥ, sex mensibus exactis, ΕΥ-  
ΡΕΣΕΩΣ Festum celebrabant Ae-  
gyptii Sacerdotes.

<sup>5</sup> γίνεσθαι κραυγὴν ἔ παρόντων κ. τ. λ.]  
Exclamabant scil. uti ex *Julio Firmi,  
Mat.* constat, εὐρέκα μιν, συγχαίρο-  
μιν. Ad hunc etiam Riturum adludit  
Satyricus,

Exclamare libet populus quod cla-  
mat Osiri

Invento —

<sup>6</sup> γῆν κάρπιμον] Ita mecum emen-  
daverint *Xyland, Baxt. Bentl.* antea  
enim corrupte extabat ΤΗΝ κάρπι-  
μον.

<sup>1</sup> Βελομένη διαμείναι τὴν κρᾶσιν]  
Ita secundum *Xyland. Baxt. Bentl.*  
correctionem excudendum esse pro-  
curavi. ΚΡΙΣΙΝ enim, quae vox olim  
hunc locum occupabat, prorsus ni-  
hili est.

<sup>2</sup> ἔ γὰρ ἦν κόσμον] Post ΗΝ lubens  
quidem AN partic. adderem, uti con-  
structionis ratio efflagitare videtur,  
“ *Fieri enim non possit ut mundus*” &c.  
ibid. κόσμον—ἐκλείποντος.] Qu. ex  
MSS. an ΤΟΝ κόσμον, et ΕΚΛΙ-  
ΠΟΝΤΟΣ. *Markland.*

<sup>3</sup> εἰ δὲ ταῦτα μὴ κ. τ. λ.] Absurda  
haec sunt: conjectaverat adeo sagacis-  
simus *Bentleius* legi oportere pro  
ΠΑΡ' ΑΥΤΟΙΣ, vel ΠΑΡΑ ΤΡΟΠΙΟΝ,  
vel ΠΑΡΑ ΔΕΟΝ. At minori immu-  
tatione opus fuerit, si mecum sic cor-  
rigas et distinguas εἰ δὲ ταῦτα ΜΕΝ

τοῖς, εἰκότως ἔδ' ἐκεῖνον ἂν τις ἀπορρίψει τὸν λόγον, ὡς Τυφὼν μὲν ἐκρέτει πάλαι τῆς Ὀσίριδος μοίρας· <sup>4</sup> Θάλασσα γὰρ ἦν ἡ Αἴγυπτος. διὸ πολλὰ μὲν ἐν τοῖς μετάλλοις καὶ τοῖς ὄρεσιν δὲ εἴσκειται μέχρι νεῦ <sup>5</sup> κογχύλια ἔχειν· πᾶσαι δ' ἐπηγαὶ καὶ φρέατα πλούτα, πολλῶν ὑπαρχόντων, ἀλμυρὸν ὕδωρ καὶ πικρὸν ἔχουσιν, ὡς ἂν ὑπόλειμμα τῆς πάλαι θαλάσσης ἔωλον <sup>6</sup> ἐνταυθοῖ συνερρήκηός. ὁ δ' Ἐρωτος χεῖν τῷ Τυφῶνος ἐπεκράτησε, τρέψεν, δὴ καί τινος ὀμβρίων χρομύνης,

λ. π. αὐτοῖς εἰκότως, οὐδὲ κ. τ. λ. aliam vero viam insitit praestantissimus *Markland*. locumque corruptum sic emendat—εἰ δὲ τ. μὴ λ. παρ' αὐ. ΑΠΕΙΚΟΤΩΣ, ἔδ' κ. τ. λ.

<sup>4</sup> Θάλασσα γὰρ ἦν ἡ Αἴγυπτος] Ad haec verba vel ΠΟΤΕ vel ΠΑΛΑΙ desiderari suspicor. Vix enim tam ambigue dixisset auctor, *Aegyptus erat Mare*—sed potius, uti quidem vertit *Xylander*, “*Aegyptus olim Mari fuit tecta*”. Observandum vero est, τὸ ΠΑΛΑΙ, quam vocem paullo ante legeris, haud esse notam *MS. P.* quid ni igitur in hunc locum amoveamus, ubi omnino necessarium esse videtur?—*Herod.* 1. 2. ἐπὶ Μείνι, πλὴν τῷ Θεβαϊκῷ νομῷ, πᾶσαν Αἴγυπτον εἶναι ἔλ. κ. τ. λ. unde in sequentibus, Terram Aegyptum ἐπίκλητόν τε γῆν καὶ δῶρον δ' ὀριαμῶ vocat idem, iisdemque profus argumentis ad rem probandam utitur, quibus hi philosophi, “*Conchyliis scil.*

“*quae ad montium cacumina cernuntur, Fontiumque Salsugine*”. vid. *Strab.* lib. 17.—Contra vero hanc *Herodoti*, ceterorumque Sententiam strenue disputat *Bochartus*, (*Geogr. Sacr.* lib. 4. c. 24) planeque evincit, uti reor, post maximum illud omnium Diluvium, Solum Aegyptium in eodem ferme semper fuisse statu.

<sup>5</sup> κογχύλια ἔχειν] Qu. κογχύλια ΕΚΕΙ. *Markland*.

<sup>6</sup> ἐνταυθοῖ συνερρήκηός] Sic dedi, constructione necessario postulante, pro ΣΥΝΕΡΡΥΗΚΟΤΟΣ. Quando enim ΥΠΟΛΕΙΜΜΑ et ΕΩΛΟΝ praecedunt, necesse est ΣΥΝΕΡΡΥΗΚΟΣ, eodem omnia casu legamus. Accedit porro *Bentleii* auctoritas et *Marklandi*.

<sup>7</sup> προσαγαγόντι τὴν γῆν] Num haec tibi lectio fatis fiat? Mihi certe non aequae. Paullo itaque accuratius expendamus eam. “*Cernimus enim hodie Fluvio novum aggerente*

ὁ Νεῖλος ἔξεώσας τὴν Θάλασσαν, ἀνέφηνε τὸ  
 πεδίον ἢ ἀνεπλήρωσε ταῖς προσχώσεσιν. ὁ δὲ  
 μαρτυροῦσαν ἔχει τὴν αἴθρην ὀρώμεν γ' ἔτι νῦν  
 ἐπιφέρουσι τῷ ποταμῷ νέαν ἰλιὴν ἢ<sup>7</sup> προσαγα-  
 γόντι τὴν γῆν, καὶ<sup>8</sup> μικρὸν ὑποχωρῶν ὀπίσω τὸ  
 πέλαγος, ἢ τὴν θάλασσαν, ὕψος τῶν ἐν βάθει λαμ-  
 βανόντων διὰ τὰς προσχώσεις, ἀπορρέεσαν,  
<sup>8</sup> τὴν δὲ Φάρον, ἣν Ὀμηροῦς ἦδει δρόμον ἡμέρας  
 ἀπέχουσαν Αἰγύπτου, νῦν μέγας ἔσαν αὐτῆς, ὅκα  
 αὐτὴν ἀναδραμεῖσαν, <sup>9</sup> ἔδὲ προσαναβάσαν, ἀλ-

“ Limum, terramque adducente,  
 “ paullatim recedere Mare &c”.  
 Quid si autem Fluvius novum Limum  
 Terramque secum trahat? Nonne in  
 Mare etiam secum deportare queat?  
 Contrarium quidem ex praesenti lec-  
 tione haud constat; nullum igitur  
 auctoris argumentum est. Praeterea  
 vero, quid inter est novum Limum  
 et hanc Terram quam secum trahit  
 Nilus? Imo Terra aquis dum com-  
 misceatur, ipsummet novum Limum  
 conficit. Corruptam igitur veterem  
 esse lectionem affirmo, ita tamen ut  
 certissimam ei medelam afferre vale-  
 as, si modo mecum rescribas, καὶ προσ-  
 αγαγόντι THI ΓHI — “ Cernimus,  
 “ scil. hodie, vetus Aegypti Solum  
 “ nova quasi incrementa quotannis  
 “ accipere ex novo Limo quem secum  
 “ ex Aethiopia adducit Nilus, Ter-  
 “ raeque antiquae adjicit” — Atque  
 hinc quidem, secundum *Servium*, (Not.  
 ad *Georg.* IV. ῥ. 291.) Nilus dictus

est, quasi NEAN IATN trahens. Velle  
 vero auctorem accessionem quandam  
 novam veteri Aegyptio Solo fieri ex  
 novo Limo, plane constat ex iis, quae  
 statim subjicit, ὕψος τῶν ἐν βάθει λαμ-  
 βανόντων διὰ τὰς προσχώσεις — Si ta-  
 men obstinato animo veterem retineri  
 posse lectionem contendas, necesse  
 saltem est reddas ac si scriptum fuisset,  
 καὶ ἀγαγόντι πρὸς τὴν γῆν.

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

<sup>9</sup> ἔδὲ προσαναβάσαν] Lege, οὐδὲ  
 προσαναβάσαν ΕΚΕΙΝΗΝ, ἀλλὰ κ.λ.λ.  
*Markland.*

λά τῆς μετὰ τὴν θάλαττης ἀναπλάττοντι τὰ πο-  
ταμῶ ἢ τρέφοντι τὴν ἥπειρον ἀνασαλείσης. ἀλ-  
λά ταῦτα μὲν ὅμοια τοῖς ὑπὸ τῆς Στωϊκῶν θεο-  
λογημένοις ἐστί. ἢ γὰρ ἐκεῖνοι τὸ μὲν γόνιμον  
πνεῦμα ἢ τρέφον, Διόνυσον εἶναι λέγουσι· τὸ  
πληκτικὸν δὲ καὶ διαρρηκτικὸν, Ἡρακλέα· τὸ δὲ  
δεκτικὸν, Ἄμμωνα· Δήμητρον δὲ ἢ Κόρην, τὸ  
διὰ τῆς γῆς ἢ τῶν καρπῶν διῆκον· Ποσειδῶνα δὲ,  
τὰ διὰ τῆς θάλαττης.

μα. Οἱ δὲ τοῖσδε τοῖς Φυσικοῖς ἢ τῆς ἀπ’  
Ἀστρολογίας Μαθηματικῶν ἕνα μιγνυῖτες, Τυ-  
φῶνα μὲν οἶον τὸν Ἡλιακὸν Κόσμον, Ὅσιον δὲ  
τὸν Σελωιακὸν λέγουσι. τὴν μὲν γὰρ Σελωίην  
γόνιμον τὸ φῶς καὶ ὑγροποιὸν ἔχουσαν, ἀμφοῖν  
ἢ γοναῖς ζώων ἢ φυτῶν εἶναι βλαστήσει· τὸν δὲ

<sup>2</sup> τῶν ἀπ’ ἀστρολογίας μαθηματικῶν] Scr. ΜΑΘΗΜΑΤΩΝ. Markland.

<sup>2</sup> Σὴν αἰεὶ αἰγυπῆ.] Haudquaquam verum est, “Aegyptios Typhona Seth “semper appellitasse”. BEBΩ enim et ΣΜΥ eum aliquando vocabant, uti ex ipso hoc Libello constat. Aut igitur pro αἰεὶ, Οἱ rescribendum est; aut, quae forsitan sententia praeferenda sit, delendum prorsus est otiosum istud adverbium; natum quippe, quod saepius accidere solet, ex AI sequentis vocis prima syllaba.

<sup>3</sup> ἢ παρὰ σοφίας] Habent Edd. Aldin. et Basil. ΠΕΡΙ σοφίας —

nonne vero in iis quae statim subjungit Auctor, τὸ ΕΙΝΑΙ tibi deesse videtur? quod vero certum est, neutiquam procedat Sententia nisi vel legatur, vel mente saltem subintelligatur haec vox — Scil. “a sapientia vero esse quae a Luna “proveniunt opera”. Quando autem in Edd. mox legitur τὰ δὲ EN ἡλίω — non possum non suspicari, τὸ EN, quod verbum hoc in loco nullius est pretii, ex τῷ ΕΙΝΑΙ nostro, nescio quomodo, natum esse, proprioque loco exturbatum. EN istud non agnoscunt Edd. Basil.

Ἡλιον ἀκρότῳ πνεύσει κεκληρωκότα θάλασσαν τε ἢ καταναίνῃν τὰ φύσημα ἢ τεθηλότα, ἢ τὸ πολὺ μέρῳ τῆς γῆς πωλύάπασιν ὑπὸ φλογμῶ ποιεῖν αἰοικητόν, ἢ κατακρατεῖν πολλαχῶ ἢ τῆς Σελήνης. διὸ τὸν Τυφῶνα<sup>2</sup> Σήθ αἰεὶ Αἰγύπτιοι καλοῦσιν, ὅπερ ἐστὶ καταδυναστεύον ἢ καταβιαζόμενον ἢ τῷ μὲν Ἡλίῳ τὸν Ἡρακλέα μυθολογοῦσιν ἐνιδρυόμενον συμφοροποιεῖν, τῇ δὲ Σελήνῃ τὸν Ἑρμῆν. λόγῳ γὰρ ἔργοις ἔοικε<sup>3</sup> καὶ πᾶσα σοφίας τὰ τῆς Σελήνης, τὰ δὲ Ἡλίου πληγαῖς ὑπὸ βίας καὶ ῥώμης<sup>4</sup> περιαινομένης. <sup>5</sup>οἱ δὲ Στωϊκοὶ τὸν μὲν Ἡλιον ἐκ θαλάσσης ἀναπέεσθαι, ἢ τρέφεσθαι φασί, τῇ δὲ Σελήνῃ τὰ κρύψα ἢ λιμναῖα νάματα γλυκεῖαν ἀναπέμπειν ἢ μαλακὴν<sup>6</sup> ἀναθυμιάσιν.

<sup>4</sup> περιαινομένης] Olim, ΠΕΡΑΙΝΟΜΕΝΗΣ, σολοικῶς.

ibid. παρὰ σοφίας] Forte leg. ἔοικε ἢ σοφίας τὰ ΠΑΡΑ τῆς Σελήνης, τὰ δὲ Ἡλίου, πληγαῖς — ΠΕΡΑΙΝΟΜΕΝΑΙΣ, vel, τὰ δὲ Ἡλίου, πληγαῖς ὑπὸ βίας — ΠΕΡΑΙΝΟΜΕΝΑ. *Markland.*

<sup>5</sup> οἱ δὲ Στωϊκοὶ] Non possumus nimis esse perspicaces in mendosissimo libro evolvendo. Nonne igitur abrupta tibi nimis et cita videatur haec ab Aegyptiis ad Stoicos Transfatio, nulla particula praeunte, quae connectat quasi et jungat hujus Familiae O-

pinionem cum ea, quam ex aliis Philosophis supra attulisset? Quid si igitur legamus, ΟΥΤΩ δὲ οἱ Στωϊκοί, “Ita etiam Stoici” vel “huic notioni similis est ea Stoicorum” &c? *Porphyr. de Antr. Nymph. p. 257.* τοῖς δ’ ἀπὸ τῆς Στοᾶς, ἥλιον μὲν τρέφεσθαι ἐκ τῆς ἀπὸ τῆς θαλάσσης ἀναθυμιάσεως ἐδόκει. Σελήνην δὲ ἐκ τῆς πηγῶν ἢ πηγαίων ἢ πηγαίων ὕδατων τὰ δὲ ἄστρα, ἀπὸ τῆς γῆς ἀναθυμιάσεως κ. τ. λ.

<sup>6</sup> ἀναθυμιάσιν] Colon post hoc verbum, quod antea nullum erat, addidi. Deinde, pro ἐβδόμη ἐπὶ δέκα imprimendum esse curavi ἐβδόμη Δ’ ἐπὶ

μβ. Ἐβδόμη δὲ Ἐπι δέκα τὴν Ὀσίειδ<sup>Ⓞ</sup> γενέσθαι τελευτὴν Αἰγύπτιοι μυθολογῶσιν, ἐν ἣ μάλιστ' ἀνέβη πληρομενὴ κατὰ δὴλ<sup>Ⓞ</sup> ἢ πρὸς πλεονος. διὸ καὶ τὴν ἡμέραν ταύτην Ἀντίφραξιν οἱ Πυθαγόρειοι καλεῖσιν, καὶ ὅλως τὸν ἀριθμὸν τῆτον ἀφοσιουῦται. τῷ γὰρ ἑξκαίδεκα τετραγώνων, καὶ τοῦ ὀκτωκαίδεκα ἑτερομήκους, οἷς μόνοις ἀριθμῶν ἑπιπέδων συμβέβηκε τὰς πεντέκοντας ἴσας ἔχειν τῆς πεντεχομήκους ὑπὸ αὐτῶν χωρίοις, μέσος ὁ τῶν ἑπτακαίδεκα παρεμπίπτων, ἀντιφράττει ἢ διαζύγνυσιν ἀπ' ἀλλήλων, ἢ διαιρεῖ τὸν ἐπόγδοον λόγον εἰς ἀνίστα διαστήματα τεμενόμενος. ἐτῶν δὲ ἀριθμὸν οἱ μὲν βιωσαί τὸν Ὀ-

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

<sup>1</sup> καὶ διαιρεῖ τὸν ἐπόγδοον λόγον] Tunc is es, Lector, qui haec mihi clara et sincera praestabis? Quod autem certissimum est, ΕΠΟΓΔΟΟΝ ΛΟΓΟΝ neutiquam stare possit, summo sine Sententiae intertrimento: sc. “numerus decimo-septenarius (hic enim est ΕΠΟΓΔΟΟΣ ΛΟΓΟΣ) “dividit numerum 17 in duas inaequales partes”. Haecine vero ut diutius ferri possint? rescribas igitur ΤΩ ΕΠΟΓΔΟΩ ΛΟΓΩ, vel Ο ΕΠΟΓΔΟΟΣ ΛΟΓΟΣ, totumque locum sic veritas — “Numerum 17 abominan-

“ tur Pythagorei, eumque Antiphra-  
 “ in vocant. Nam inter 16 et 18  
 “ medius interveniens 17, (vel ἐπόγ-  
 “ δοος λόγ<sup>Ⓞ</sup>) “obstruit quasi viam,  
 “ disjungit eos, inque duas inaequa-  
 “ les partes proscindens dirimit et  
 “ dividit” — Numeros enim 16 et 18  
 quasi in unum coalituros supponunt  
 Pythagorei, ni intervenerit media  
 ista Arithmetica Ratio 17 — Dubitas  
 autem de eo quod dixi ΕΠΟΓΔΟΟΝ  
 ΛΟΓΟΝ numerum esse decimo-septena-  
 rium? consulas Martianum Capell.  
 de Nupt. Philolog. lib. 2. p. 26. Ed.  
 Grot. “Novem vero ab octo ΕΠΟΓ-  
 “ ΔΟΟΥ numeri efficiunt junctionem”:  
 Eademque prorsus ratione antea dix-  
 rat

σιεν, οἱ ᾗ βασιλεύσαι λέγασιν ὀκτώ ἢ εἴκοσι-  
 τοσαῦτα γάρ ἐστι φῶτα τῆς Σελήνης, ἢ τοσαύταις  
 ἡμέραις <sup>2</sup> τὸν αὐτῆς κύκλον ᾗξελίωσι. τὸ ᾗ ξύλον  
 ἐν ταῖς λεγομέναις Ὀσίριδος ταφαῖς τέμνοντες,  
 κατασπυράζουσι λάβρακα μινωειδῆ, διὰ τὸ πῖν  
 Σελήνῳ, ὅταν πᾶς Ἡλίῳ πλησιάζῃ, <sup>3</sup> μινωειδῆ  
 γινόμενῳ ἀποκρύπτουσι. τὸν ᾗ εἰς δεκατέσσαρα  
 μέρη τῆς Ὀσίριδος διασπασμὸν αἰνίττονται πρὸς  
 τὰς ἡμέρας ἐν αἷς φθίνει μετὰ πωδωσέλιον ἀχει-  
 νεμνίας τὸ Ἄστρον ἡμέραν ᾗ ἐν ᾗ φαίνεται) πρῶ-  
 τον ἐκφυγούσα τὰς αὐγὰς ἢ παρελθούσα τὸν  
 Ἡλίον, ΑΤΕΛΕΣ ΑΓΑΘΟΝ πρῶτα τορβύσων. ὁ γὰρ  
 Ὀσιρις ἀγαθοποιός· ἢ τῆνομα πολλὰ φράζει <sup>4</sup> εἰς

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

<sup>2</sup> τὸν αὐτῆς κύκλον] Imo αὐτῆς —  
 "tot scil. diebus suam ipsius circui-  
 "tionem perficit Luna". Accedit  
 Cl. Marklandi auctoritas.

<sup>3</sup> μινωειδῆ γινόμενῳ] Olim MONO-  
 ΕΙΑΔΗ. Nostram vero lectionem ex-  
 hibent MS. P. et Edd. vett. Ald. et  
 Basil. "In Isiacis Sacris (inquit Mat.  
 Firm.) "de Pinea Arbore caeditur  
 "Truncus, hujus Trunci media pars  
 "subtiliter excavatur. Illis de Seg-  
 "minibus [novissima vox ex Emen-  
 datione Woweri est; quid autem an-  
 tea extabat non apparet; dubitare

igitur jure possumus ex hoc *Plu-  
 tarchi* loco conjectantes, utrum  
*Illa in Sectione* reponendum non  
 fuerit] "factum idolum Osiridis  
 sepelitur".

<sup>4</sup> εἰς ἡκιστα δὲ κράτ⊙ ἐνεργῶν καὶ  
 ἀγαθ.] Quo haec modo inter se jun-  
 gantur et cohaerere possint? Idemne  
 nomen *vim efficacem* in genere, *vimque*  
*etiam beneficam* significet?—Cum vero  
 ex antedictis pateat, Osirim nostrum  
 μέγαν ΕΥΕΡΓΕΤΗΝ dici (vid. p. 30.)  
 et aestimari apud Aegyptios, ne mi-  
 nima possit esse dubitandi causa, quin  
 ΕΥΕΡΓΕΤΟΥΝ hic etiam loci repo-  
 nendum sit. Amovi pravam interpun-  
 ctionem, qua haec olim laborabant.

Nonne



ἥκιστα δὲ κράτος ἐνεργουῦ καὶ ἀγαθοποιῶν, ὃ λέγῃσι. <sup>5</sup> τὸ δ' ἕτερον ὄνομα ἔστι Θεοῦ, τὸν Ὀμφιν, ΕΥΕΡΓΕΤΗΝ ὃ Ἐρμαῖός φησι δηλοῦν ἑρμηνεύον.

μγ. Οἷοντα δὲ πρὸς τὰ φῶτα τῆς Σελήνης ἔχειν πινὰ λόγον τοῦ Νείλου τὰς ἀναβάσεις. <sup>1</sup> ἢ μὲν γὰρ μεγίστη πρὸς τὴν Ἐλεφαντίνην, ὅκτω γίνε<sup>ϛ</sup>) ἢ εἴκοσι πήχεων, ὅσα φῶτα ἢ μέτρα τῶν ἐμμήνων πειόδων ἐκάστης ἐστίν. <sup>2</sup> ἢ δὲ πρὸς Μέν-

Nonne autem graecae linguae ratio exigere videtur, ut MEN post τὸ ὄνομα inferatur? vide enim quid statim sequitur, ἔχῃ ἥκιστα ΔΕ.

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

ibid. κράτος ἐνεργῶν] Qu. an κράτος ΕΥΕΡΓΕΤΟΥΝ καὶ ἀγαθοποιῶν, ὃ λέγῃσι, \*\*\*. τὸ δ' ἕτερον ὄνομα τῆ Θεῶ, ΤΟ Ὀμφιν, εὐεργέτην &c. Post λέγῃσι, deesse videtur Vox Aegyptiaca. *Markland.*

<sup>1</sup> ἢ μὲν γὰρ μεγίστη — ὅκτω γίνεσθαι καὶ εἴκοσι πήχεων] Maximum quidem Errorem hac de re errasse *Astrologos* istos, unde opinionem hanc desumpsit *Plutarchus*, si opus, facillimum esset ostensu. Nemo enim alius, quod scio, unquam dixit ad 28 Cubitos *Nilum* ascendisse — quippe maximam ejus altitudinem 16 vel 18 Cubitorum esse affirmant, *Plin.*

lib. 5. c. 9. “Justum incrementum est Cubitorum xvi. Minores Aquae non omnia rigant, ampliores detinent tardius recedendo”. Neque quidem hic Error, quod saepe fit, excusantium oscitantiae jure imputandus est; sed ad vanam quandam Hypothesim stabiliendam a male feriatis hominibus vane excogitabatur. *Cubitus Aegyptius*, (ne ex istius Mensurae apud diversas Gentes differentia natum esse hunc errorem suspiceris) uti tradunt, qui eum in *Nilometris* metiti sunt, fuit 22 Vnciarum five Digitorum quam proxime — vulgaris *Graecorum* et *Romanorum* fuit 24 Vnciarum.

<sup>2</sup> ἢ δὲ — βραχυτάτη πήχεων ἔξ.] Novissimam vocem improbam, corruptamque adeo esse ipsum ostendit argumentum. Vult enim *Astrologus* iste, cujus jam sententia describitur πινὰ λόγον esse inter Lunae φῶτα et Nili adscensum. Fingit igitur ad hanc

δητα ἢ Ξοῖν βραχυτάτη πῆχεων ἕξ πρὸς τὴν  
 διχοτομον· ἢ ὃ μέση πρὸς Μέμφιν, ὅταν ἦ δικαία,  
 δεκατρισσάρων πηχῶν πρὸς τὴν πτωσέληνον. <sup>3</sup> τὸν  
 ὃ Ἄπιν, εἰκόνα μὲν Ὀσίειδ<sup>ο</sup> ἐμψυχον εἶναι,  
 γνέσθ<sup>η</sup> ὃ ὅταν φῶς ἐρείσῃ γόνιμον ἀπὸ τῆς Σε-  
 λήνης, ἢ καθάψῃ<sup>η</sup> βοὸς ὀργώσης. διὸ ἢ τοῖς τῆς  
 Σελήνης γήμασιν ἔοικε πολλὰ ζ' Ἄπιδος, <sup>4</sup> πρὸς  
 μελαινομέγ<sup>η</sup> τὰ λαμπρὰ τοῖς <sup>5</sup> σκιεροῖς, ὅτι τῆ  
 νουμνία τοῦ Φαμνῶθ μινὸς ἐορτικῶ ἀγούσιν,

hanc rem illustrandam, maximam A-  
 quarum altitudinem esse 28 Cubito-  
 rum, quot sc. Dies sunt, vel illumi-  
 nationes Lunaris periodi: minimam  
 autem statuit idem sex Cubitorum esse?  
 ne dicas—prorsus igitur necesse est re-  
 scribas septem Cubitorum. adtende e-  
 nim quod statim sequitur: “Hanc  
 “ quippe distantiam rationem quan-  
 “ dam habere ad ΔΙΧΟΤΟΜΟΝ”,  
 hoc est, ad *Lunae Quadraturas*; quas  
 quidem ad *Quadraturas* nequiquam  
 accedat haec Planet anisi *septimum ad*  
*diem* ex *Novilunio*—Jamque adeo  
 recte sequitur, ἢ δὲ μέση πρὸς Μέμφιν  
 δικατισσάρων πηχῶν πρὸς τὴν πτωσ.  
 at mehercule inter 28 et 6 non est me-  
 dius numerus 14, hanc licet rationem  
 obtineat inter 28 et 7. Mendum forsitan  
 ex Librarii Festinatione primum ori-  
 ebatur, qui ε pro ζ accipiebat. Ob-  
 servandum porro est ΒΡΑΧΥΤΑΤΗΝ  
 olim scribi. Nostram vero genui-  
 nam esse lectionem ostendunt satis

ΜΕΓΙΣΤΗ, ΜΕΣΗ, quibuscum ean-  
 dem prorsus rationem habet haec vox.  
 ΒΡΑΧΥΤΑΤΗ legunt *Bentl. Xyland.*  
*Baxt. Markland.*

<sup>3</sup> τὸν δὲ ἄπιν—γενέσθ<sup>η</sup> &c.] *Aelian.*  
*Hist. Animal.* lib. II. c. 10. Θεὸς Αἰ-  
 γυπτίοις ἐναργέστατος ὁ Ἄπιδος εἶναι πι-  
 στεύεται· γίνεσθ<sup>η</sup> δὲ ἐκ βοῦς, εἰς ἣν οὐ-  
 ράνιον σέλας ἔμπροσθεν σποράς αἰτίαν  
 ἐστ<sup>ι</sup>.

<sup>4</sup> περιμελαινομένη] Legit *Baxterus*  
 ΠΕΡΙΜΕΛΙΝΥΜΕΝΟΥ.

<sup>5</sup> σκιεροῖς, ὅτι τῆ ν.] Ita haec  
 mecum distinguas et emendes, σκιε-  
 ροῖς. ΕΤΙ ΔΕ τῆ ν. Novum enim Ar-  
 gumentum jam aggressi sunt hi Phi-  
 losophi ad conficiendam, quam vo-  
 lunt, similitudinem inter *Lunam* et  
*Osirim*; adeo ut de nostra Emenda-  
 tione et interpunctione vix possit esse  
 dubitandi causa: accedit autem *Bent-*  
*leii* auctoritas. *Marklandus* vero haec  
 habet, F. σκιεροῖς \* \* \* \* OTI &c. nisi  
 scrib. σκιεροῖς. ΟΘΕΝ τῆ ν.

<sup>6</sup> ΕΜΒΑΣΙΝ ΟΣΙΡΙΔΟΣ ΕΙΣ ΤΗΝ ΣΕΛΗΝΗΝ ὀνομάζοντες, ἔαρεθ δρχήν ἔσαν. <sup>7</sup> ἔτω τὴν Ὀσίριδθ δύναμιν ἐν τῇ Σελήνῃ τίθειται, τὴν Ἰσιν αὐτῆς, Γένεσιν ἔσαν, σωεῖναι λέγασσι. διὸ καὶ Μητέρα τὴν Σελήνην ἔ Κόσμος καλοῦσι, καὶ φύσιν ἔχου Ἀρσενόθηλιον οἶον), <sup>8</sup> πληρομεθύνω ὑπὸ Ἡλίου καὶ κυσικομεθύνω, αὐτὴν δὲ πάλιν εἰς τὸν αἴερα περιεμεθύνω γρηθικὰς δρχὰς καὶ καλασπέρουσαν. εἰ γὰρ αἰετὴν φθορὰν ἔπικρατεῖν τὴν Τυφώνειον· πολλὰ καὶ δὲ κραταμεθύνω ὑπὸ τῆς Γενέσεως καὶ σωδεομεθύνω, αὐτὴς ἀναδύεσθαι καὶ διαμάχεσθαι πρὸς τὸν Ὠκεανόν. ἔστι δὲ ὅτι ὁ αἰετὸς ὁ αἰετὸς Κόσμος, ἔτε φθορᾶς ἀ-

<sup>6</sup> ἔμβασιν Ὀσίριδθ.] Olim ΕΜΦΑΣΙΝ, male. Qui forsan error ex Typhothetarum Incuria. Ceterae enim Edd. ΕΜΒΑΣΙΝ recte praestant.

<sup>7</sup> ἔτω τὴν Ὀσίριδθ.] Rotundior certe esset, et ad graecam scribendi rationem propior accederet haec periodus, si modo MEN et ΔΕ particulas suis locis restitueremus, ἔτω τὴν MEN Ὀσίριδθ.—τὴν ΔΕ Ἰσιν. κ. τ. λ. Adnotandum vero est pro ΤΙΘΕΝΤΑΙ, ΤΙΘΕΝΤΕΣ reponere velle Cl. Markland.

<sup>8</sup> πληρομεθύνω ὑπὸ Ἡλίου.] Post primam vocem, MEN inferendam esse censeo. Non enim sensus tantum particulam hanc requirere videtur, sed cum postea legatur αὐτὴν ΔΕ, argumento est validissimo MEN prae-

cessisse—Quod autem *Luna* apud Antiquos dubii fuerit Sexus, vel potius utriusque, facillimum probatu esset: hinc enim *Lunus* et ΜΗΝ Deus, qui tamen uterque numen erat idem atque ΣΕΛΗΝΗ, uti ex Nummis collegerunt plurimi. vid. vero *Strabon.* lib. 12. Ita quoque *Ammonius*, in lib. *Aristot. de Interpret.* καὶ γὰρ ἀρσενικῶς Αἰγύπτιοι τὴν Σελήνην ὀνομάζουσιν κ. τ. λ. Vnum porro *Ael. Spartianum*, in *Caracallo*, describam; “ sciendum doctissimis quibusque id “ memoriae traditum, atque ita nunc “ quoque a *Carrenis* praecipue haberi, “ ut qui *Lunam* foemineo Nominis ac Sexu putaverit nuncupandam, is addictus mulieribus semper inferviat; at vero qui Marem “ Deum

## ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. ΙΙΙ

παλατιόμην<sup>α</sup> πωλύάπασιν, ἔτε γενέσεως.

μδ. <sup>1</sup>Ἔνιοι ἢ ἢ τῷ Ἐκλειπτικῶν ἀνιγμα ποι-  
ουῶται τὸν μῦθον. ἐκλείπει μὲν γὰρ ἡ Σελήνη  
πωλύσέλιω<sup>α</sup>, ἐναντίαν δ' Ἡλίου εἰσὶν ἔχου<sup>α</sup>  
πρὸς αὐτήν, εἰς τὴν σκιάν ἐμπίπτουσα τῆς γῆς, ὡς-  
περ φασὶ τὸν Ὅσιριν εἰς τὴν σορὸν. αὐτὴ δ' πάλιν  
ἀποκρύπτει καὶ <sup>2</sup>ἀφανίζει ταῖς Τριακάσιν, ἃ μὲν  
ἀναρῆται πωλύάπασιν τὸν Ἡλιον, ὡσπερ εἰδὲ τὸν  
Τυφῶνα ἢ Ἰσις. <sup>3</sup>γενώσης τῆς Νέφθου<sup>α</sup> τὸν Ἀ-  
νθριν, Ἰσις ὑποβάλλει. Νέφθου γὰρ ἐστὶ τὸ ὑπὸ  
γῆν ἢ ἀφανές, Ἰσις δὲ τὸ ὑπὲρ τὴν γῆν ἢ φανε-  
ρόν. <sup>4</sup>ὁ δὲ τέτων ὑποψαύων καὶ καλούμην<sup>α</sup>

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

<sup>1</sup> ἔνιοι δὲ καὶ τῷ ἐκλειπτικῶν ἀνιγ-  
μα] Scribendum est ΕΚΛΕΙΨΕΩΝ  
“ Quidam scil. per Luminarium  
“ defectus hanc Fabulam explicare  
“ volunt”—at ΕΚΛΕΙΠΤΙΚΩΝ hoc  
in sensu haud alibi temere invenias.

<sup>2</sup> ἀφανίζει ταῖς τριακάσιν] Legen-

dum esse arbitror, EN ταῖς τριακ.  
*In novilunio scil. cum jam Planeta*  
*haec inter Terram Solemque verse-*  
*tur, sive ut alio loco ipse loquitur,*  
*ὅτε σελήνη καὶ ἥλιος ἐπὶ μιᾷς εὐθείας*  
*γενόμενοι. Sol vero numquam a*  
*Luna obscurari possit nisi EN ταῖς*  
*τριακάσι.*

<sup>3</sup> γενώσης τῆς Νέφθου] Videtur  
ΔΕ excidisse, scil. γεν. ΔΕ τῆς Νεφ.

<sup>4</sup> ὁ δὲ τέτων ὑποψαύων] Ita pro  
ΤΟΥΤΩΙ dedi certissima ex Emenda-  
tione. πληθυντικῶς enim ut proferatur  
haec vox omnino est necessarium, cum  
et “ad ea quae supra Terram, et ad  
“ ea quae infra Terram sunt, aequae  
“ spectet”. Huic porro correctioni  
accedit *Bentleii* suffragium.

Ὀείζων κύκλω, Ἰπικῶν ὦν ἀμφοῖν, Ἄνουβις κέκληθῆ, ἢ Κυῶν τὸ εἶδος ἐπικάζεται. ἢ γὰρ ὁ Κύων χεῖρῃ τῆ ὄψει νυκλός τε ἢ ἡμέρας ὁμοίως. ἢ ταύτῃ ἔχειν δοκεῖ παρ' Αἰγυπτίοις τὴν δύναμιν ὁ Ἄνουβις, οἷαν ἢ Ἑκάτη παρ' Ἑλλησι, Χθόνι ὦν ὁμοῦ ἢ Ὀλύμπιος. ἢ ἐπίοις ἢ δοκεῖ χρόνος ὁ Ἄνουβις εἶναι, διὸ, πάντα τίκων ἕξ ἑαυτοῦ ἢ κύων ἐν ἑαυτῷ, τὴν τοῦ Κυῶν Ἰπικλήσιν ἔχειν. ἢ ἐπὶ δὲ οὐκ τοῖς σεβομένοις, τὸν Ἄνουβιν, ἀπόρρητόν τι, ἢ πάλαι μὲν τὰς μεγάλας ἐν Αἰγύπτῳ πρῶτος ὁ Κύων ἔχειν· ἐπεὶ ἢ Καμβύσης τὸν Ἄπιν ἀνελόνητος καὶ ῥίψαντος, εἶδεν προσήλθεν εἶδ' ἐγδύσατο ἕ σώματος ἀλλ' ἢ μόνος ὁ Κύων, ἀπώλεσε τὸ πρῶτος εἶναι ἢ μάλις πρῶται

<sup>5</sup> ἢ ταύτην ἔχειν δοκεῖ] Scribe ΤΟΙΑΥΤΗΝ—cum enim jam statim, in altero periodi membro vox ΟΙΑΝ sequatur, hinc satis patet ΤΟΙΑΥΤΗΝ praecessisse. sic etiam emendaverat *Bentleius*.

<sup>6</sup> ἐπίοις δὲ δοκεῖ χρόνος ὁ Ἄνουβις εἶναι] Olim ΚΡΟΝΟΣ, *Saturnus* nim. absurde. Ipsa enim ratio, quam proxime assignat, quare hanc appellationem habeat *Anubis*, nil aliud est quam ipsius *Temporis* definitio, πάντα τίκων ἐξ ἑαυτῆς ἢ κύων ἐν ἑαυτῷ. Eandem Emendationem exhibent *Notulae Marklandi*.

<sup>7</sup> ἐπεὶ δ' ἂν τοῖς σεβομένοις] Inter

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

τῶν ἑτέρων ζώων. εἰσὶ δὲ τινες οἱ τὸ σκίασμα τῆς γῆς, εἰς ὃ τὴν Σελήνην ὀλισθαίνουσαν ἐπλείπειν νομίζουσι, Τυφῶνα καλεῖντες.

με. Ὅθεν ὅκ ἀπέοικεν εἰπεῖν ὡς ἰδίᾳ μὲν ἕκ ὀρθῶς ἕκαστος, ὁμοῦ ᾗ πάντες ὀρθῶς λέγουσιν. ἔ γὰρ Αὐχμὸν, ἔδὲ Ἄνεμον, ἔδὲ Θάλατταν, ἔδὲ Σκότῳ, ἀλλὰ πᾶσι ὅσον ἡ φύσις βλαβερὴν καὶ φθαρτικὸν ἔχει μόριον, <sup>1</sup> τοῦ Τυφῶνός ἐστιν. ἔτε γὰρ ἐν ἀψύχοις σώμασι τὰς ἔ Πρωτὸς δεχάς δετέον, ὡς Δημόκριτῳ καὶ Ἐπίκουρος, ἔτε <sup>2</sup> ἀποίε Δημιουργὸν ὕλης ἕνα Λόγον ἢ μίαν Πέρονιαν, ὡς οἱ Στωϊκοί, πειγνομένην ἀπιδύντων ἢ κρατῶσαν. <sup>3</sup> ἀδύνατον γὰρ ἢ ἢ φλαύρον ὅτι ἐν ὁμοῦ πᾶσάντων ἢ χησόν, ὅπερ μηδενοῦς ὁ Θεὸς αἰ-

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

ibid. ἔτι δ’ οἶν] Forte, ΕΣΤΙ δ’ ἔ, — ἀπόρρητόν τι scil. ὁ κύων ἐστὶ—nisi

pro ΟΥΝ, leg. Ο ΚΥΩΝ. Markland.

<sup>1</sup> τῷ τυφῶνῳ ἔστι] Immo EINAI, si quid ego video. Cum enim αὐχμὸν, ἄνεμον &c. praecedant, necesse est verbum infinitum post se habeant haec nomina, ad quod referantur. EINAI quoque legit Baxter.

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

<sup>3</sup> ἀδύνατον γὰρ ἢ ἢ φλαύρον] Ain vero ?

πος ἐγένεατο ἡ παλίντονος γὰρ Ἀρμονίη Κόσμος ὡσπερ λυσης ἢ τόξου, καθ' Ἡράκλειτον ἢ κατ' Εὐριπίδην,

Οὐκ ἂν γυνοῖτο χεῖς ἐσθλά ἢ κακά,

Ἄλλ' ἔστι τις σύγκρασις, ὡς ἔχειν καλῶς.

διὸ καὶ παμπάλαια αὕτη κάτεισιν ἐκ Θεολόγων ἢ Νομοθετῶν εἰς τε Ποιητὰς ἢ Φιλοσόφους δόξα, τὴν ἀρχὴν ἀδέσποτον ἔχουσα, τὴν ὃ πίπτει ἰσχυρὰν καὶ δυσεξάλειπτον, οὐκ ἐν λόγοις μόνον, εἰδὲ ἐν φήμασι, ἀλλὰ ἐν τε Τελεταῖς ἐν τε Θυσίαις ἢ Βαρβάρεισι ἢ Ἑλλησι πολλαχοῦ πεφρασμένῳ, ὡς ἔτ' ἀνομιῶν ἢ ἀλογον ἢ ἀκυβέρνητον αἰωρεῖται τῷ αὐτομάτῳ τὸ Πᾶν, ἔτε Εἰς ἔστιν ὁ κρατῶν ἢ καθυστερῶν ὡσπερ οἶαξιν ἢ πσι πειθνηίοις χαλνοῖς Λόγῳ, ἀλλὰ πολλα καὶ

vero? haec tibi integra videntur esse et sincera? at ne intelligi quidem possunt, ne dum ad Grammaticae Canonas referri. Sententia igitur Auctoris primum explorata et perspecta, ad Graeca demum corrigenda, pro more, tutius nosmet accingamus—"Fieri nequit, ait *Plutarchus*, "quod unum idemque Principium, "five Malum statuas, five Bonum, "omnium rerum possit esse Causa et "Auctor; Deus quippe nullius mali "Artifex est". Nonne haec tibi op-

time inter se cohaerent, et ad auctoris mentem exprimendam (quippe qui *Δνάδα* ἢ *Θεῶν* crederet) quam maxime accommodata sunt? Graeca igitur sic mecum emendes, et distinguas, *ἀδύνατον γὰρ ἢ φλαῦρον* (ΚΑΙ enim recte omittit *MS. P.*) ὅτι ἂν ὁμῶς πάντων, ἢ χρηστῶν (ΕΠΕΙ μηδενὸς ΚΑΚΟΥ ὁ Θεὸς αἴτιος) ΑΡΧΗΝ γενεᾶς. Duobus quidem verbis auctiorem feci Periodum, iis vero, uti confido, ad mentem Auctoris explicandam profusus necessariis. "Non potest, inquit,

"χρησ-

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μεμιγμένα κακοῖς ἢ ἀγαθοῖς· μάλλον δὲ μηδὲν,  
ὡς ἀπλῶς εἶπεῖν, ἀκράτον ἐνταῦθα τῆς Φύσεως  
φερύσης, ἔδουεν πίθων εἰς Ταμίας, ὡς περ νά-  
ματα τὰ πρᾶγματα καπηλικῶς διανέμων ἀνα-  
κεράννουσιν ἡμῖν, ἀλλ' ἄπο δουέν ἐνδοτίων Ἀρχῶν,  
ἢ δουέν ἀντιπάλων Δυνάμεων ἔμην Ἰπὶ τὰ δε-  
ξιά, ἢ κατ' εὐθείαν ὑψητέρης, ἔμην ἔμπαλιν  
ἀναστρεφόμενος ἔνακλώσης, ὅ, τε Βίῳ μικτός,  
ὅ, τε Κόσμῳ, εἰ ἢ μὴ πᾶς, ἀλλ' ὁ πείγειῳ  
ἔδοτ' ἔμην Σελήνην, ἀνώμαλῳ ἔμην ποικίλος γέ-  
γονε, ἔμην μελαβολὰς πᾶσας δεχόμενος. εἰ γὰρ εἴθην  
ἀναιτίως πέφυκε γένεσθαι, αἰτίαν ἢ κακοῦ τὰ γα-  
θὸν ἔκ ἀν πρᾶσχοι, δεῖ γένεσθαι ἰδίαν ἔμην ἀρχήν,  
ὡς περ ἀγαθοῦ, ἔμην κακοῦ τὴν Φύσιν ἔχειν.

μς. Καὶ δοκεῖ τούτο εἶς πλείστοις ἔμην σοφω-

“ χρηστόν τι omnium Rerum causa  
“ esse”—Quare vero? “ scil. Quia  
“ Ο ΘΕΟΣ, bonus ille Deus nullius  
“ rei causa est”— at absurdum  
hoc prorsus et Epicureum: dicas  
igitur potius, ut postulat Philosophi  
argumentatio, “ quia nullius mali  
Causa est Deus”, jamque omnia pro-  
ba erunt, et inter se congruentia.  
Pro ΕΓΓΕΝΕΣΘΑΙ quidem ΑΡΧΗΝ  
ΓΕΝΕΣΘΑΙ reposui: postrema scil.  
Syllaba τοῦ ΑΡΧΗΝ, errore Scri-  
bae, ad proximam vocem adhae-

ferat; hinc utriusque nata est con-  
fusio et corruptio. Explicatio no-  
stra, uti et Emendatio, hujus loci  
unice confirmatur ex iis, quae statim  
sequuntur, εἰ γὰρ εἴθην ἀναιτίως πέφυκε  
γένεσθαι, αἰτίαν δὲ κακοῦ τὰ γαθὸν ἐκ ἀν  
πρᾶσχοι κ. τ. λ.

⁴ παλίντονον γὰρ ἀρμονίῃ Κόσμου] *Porphyr. de Antr. Nymph.* Ἀρξαμέ-  
νης γὰρ τῆς φύσεως ἀπὸ ἰτερότητος,  
παύλαχθὲ τὸ Δίθυρον αὐτῆς πεποιῖν-  
ται σύμβολον. ἢ γὰρ διὰ νοητῆ ἢ πο-  
ρεῖα, ἢ δι' αἰσθητῆ— ἢ διὰ τοῦτο



τάτοις. νομίζουσι γὰρ οἱ μὲν Θεοὺς εἶναι δύο, καθάπερ ἀντιτέχνους, <sup>1</sup> τὸν μὲν Ἀγαθῶν, τὸν δὲ Φαύλων δημιουργόν. οἱ δὲ τὸν μὲν Ἀμείνονα, Θεόν, τὸν δὲ Ἐτερον, Δαίμονα καλοῦσιν· ὡπερ Ζωρῆσταις ὁ Μάγῳ, <sup>2</sup> ὃν πεντακισχιλίοις ἔτεσι τῷ Τρωϊκῶν γεγονέναι πρεσβύτερον ἰσοροῦσιν. ὅστις οὐδὲ ἐκάλει τὸν μὲν, Ὀρμαζίζω, τὸν δὲ, Ἀρειμνώνιον· ἢ περσαπεφαίνετο, τὸν μὲν εἰκέναι Φωτὶ μάλιτα τῷ αἰσθητῶν, <sup>3</sup> τὸν δὲ ἔμπαλιν Σκότῳ καὶ Ἀγνοίᾳ. μέσον δὲ ἀμφοῖν τὸν Μίθρην εἶναι· διὸ καὶ Μίθρην Πέρσαι τὸν ΜΕΣΙΤΗΝ ὀνομάζουσιν. <sup>4</sup> ἐδίδαξε τὰ μὲν εὐκταῖα θύειν καὶ χαριστήρια, τὰ δὲ ἀποτρέπαια καὶ σκυθρωπά. Πό-

σαλίλοις ἢ ἀρμονία ἐ τοξείαι δια τῶν ἰαγτίων.

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

<sup>2</sup> ὃν πεντακισχιλίοις] Habere haec potuit Plutarchus ex Hermodoro Platónico. vid. Laert. Proem. Sect. 2.

<sup>3</sup> τὸν δὲ ἔμπαλιν σκότῳ καὶ ἀγνοίᾳ] Num ΑΓΝΟΙΑ, aequae ac Lux et Tenebrae, inter eas res esse dici queat, quae res sub sensibus cadant? Haudquaquam quidem ΤΩΝ ΑΙΣΘΗΤΩΝ

est Ignorantia. Quid sibi igitur hoc in loco vult?—Diu quidem est, ex quo suspicatus sum ex Glossemate Adnotatoris in Textum descendisse hanc vocem; ostendere enim voluit ille nescio quis, Tenebras has, quae de Arimanio jam dicuntur, easdem esse, et referri posse ad Ignorantiam istam, quam olim (vid. p. 4.) de Typhone praedicaverat Auctor. ΑΓΝΟΙΑ igitur τῷ ΣΚΟΤΟΥ quasi Interpretamentum est. Nunquam enim alibi, si recte memini, Ignorantiae simillimum fuisse Arimanium dictum invenias, Tenebris licet saepius.

<sup>4</sup> ἐδίδαξε τὰ μὲν εὐκταῖα] Ante has voces ΚΑΙ recte reponit Bentleyus:

pro

αν γάρ τινα κόπτοντες ΟΜΩΜΙ καλουμένην ἐν ὄλμῳ, <sup>5</sup> τὸν Ἄδην ἀνακαλοῦν) ἐ τὸν Σκότον· εἶτα μίξωτες αἵματι λύκῃ σφαγύτῃ, εἰς τόπον δὴήλιον ἐκφέρουσι καὶ ρίπτουσι. καὶ γὰρ τῶν Φυτῶν νομίζουσι τὰ μὲν, τοῦ ἀγαθοῦ Θεοῦ, τὰ δὲ, ἔ κακοῦ Δαίμονος εἶναι. ἢ τῶν ζώων ὥσπερ Κυνίας ἢ Ὀρνίθας ἢ χερσαίοις Ἐχίνοις, ἔ ἀγαθοῦ· ἔ δὲ φαύλου, <sup>7</sup> μῦς ἐνύδροις εἶναι· διὸ ἢ τὸν κλείδωτα πλείστοις δὺδαιμονίζουσι.

μζ. Οὐ μὲν κακῆνοι πολλὰ μυθώδη περὶ τῶν Θεῶν λέγουσιν, οἷα ἢ ταῦτά ἐστιν. <sup>1</sup> ὁ μὲν Ὀρομάζης ἐκ ἔ καθαρωτάτῃ Φάοις, ὁ δὲ Ἀρειμάνιος ἐκ ἔ Ζόφου γεγονώς, πολεμῶσιν ἀλλήλοις. ἢ

pro TΩI MEN exhibent nuperæ Edd. MEN TΩI. Nostra lectio est Edd. Aldin. et Basil.—ιδίδαξε ΔΕ, præstant Notulæ Marklandi.

<sup>5</sup> τὸν ἄδην ἀνακαλεῖσθαι] Hades enim, sive Ares, alterum fuit illud Arimani Nomen. Ita Diog. Laert. in Proem. de duobus Magorum Principiis — ἐ τῶ μὲν ὄνομα εἶναι Ζεὺς καὶ Ὀρομάζης· τῶ δὲ Ἄδης καὶ Ἀρειμάνιος — “ MSS. Henrici Stephani APHE, et ita legendum. Hesych. præter Agathiam, ἈΡΕΙΜΑΝΗΣ. ὁ ΑΙΔΗΣ “ παρὰ Πέρισσας”, verba sunt Menag. ad loc. prædict. Laertii.

<sup>6</sup> ὥσπερ κύναις] Haec sunt mutila vel corrupta; pro ὥσπερ videtur scrip-

fisse Auctor ΩΣΑΥΤΩΣ vel ΟΜΟΙΩΣ, Qu. ex MSS. Markland.

<sup>7</sup> μῦς ἐνύδροις εἶναι] Ita emendavi ipso Plutarcho præeunte; olim enim corruptissime extabat ΤΟΥΣ ἐνύδροις. Plutarch. Sympos. lib. 4. prob. 5. τῆς δὲ ἀπὸ Ζωροάστῃς μάγης, τιμᾶν ἐν τοῖς μάλισσῃ καὶ χερσαῖον ἐχθρὸν, ἐχθαίρειν δὲ ΤΟΥΣ ΕΝΥΔΡΟΥΣ ΜΥΣ, ἐ τὸν ἀποκλείνασθαι πλείστοις θεοφιλῆ ἐ μακάρειον νομίζειν κ. τ. λ. paullo etiam post addit idem, οἱ μάγοι τῆς ΜΥΣ ἀποκλείουσι, adeo ut de Correctione nostra, quam in Textum admisi, nulla possit esse dubitatio.

<sup>1</sup> ὁ μὲν Ὀρομάζης] Vide quæ ad hanc Magorum Doctrinam illustran-

ὁ μὲν ἕξ Θεοὺς ἐποίησε, (τὸν μὲν πρῶτον, Εὐνοίας, τὸν δὲ δεύτερον, Ἀληθείας, τὸν δὲ τρίτον, Δύνομίαις· τῶν δὲ λοιπῶν, τὸν μὲν Σοφίας, τὸν δὲ Πλάτῳ, τὸν ἰ τῶν Ἰπὶ τῆς καλοῖς ἡδέων δημιουργόν) ὁ δὲ τέττις ὡσαυτε δύπτιέχνοις ἴσοις τὸν ἀριθμόν. εἴθ' ὁ μὲν Ὀρομάζης τῆς ἑαυτὸν αὐξήσας ἀπέστησε ἔ' Ἡλίς τοσοῦτον ὅσον ὁ Ἡλιῶ τ' γῆς ἀφέστηκε, ἢ τὸν ἕρανὸν ἀστῆρις ἐκόσμησεν· ἕνα ἰ ἀστῆρα πρὸ πάντων, οἷον φύλακα ἢ πρὸ πάντων ἐγκατέστησε, <sup>2</sup> τὸν Σείριον, ἄλλοις δὲ ποιήσας τέσσαρας ἢ εἴκοσι Θεοὺς, <sup>3</sup> εἰς ὧν ἔθηκεν. οἱ δὲ ὑπὸ ἔ' Ἀραιμωίς χυρόμφοι, ἢ αὐτοὶ τοσῶντι, <sup>4</sup> διατεθήσονται τὸ ὧν γανωθέν, ἀναμέ-

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

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

<sup>3</sup> εἰς ὧν ἔθηκεν] Exprimunt etiam pinguntque Aegyptii supremum illum *Cieph*, sive πάντων δημιουργόν (vid. *Euseb. Praep. Evang.* 1. 3.) *Ovum* ex ore effundentem, vel efflantem potius. *Ovum* autem illud *Mundum* interpretari soliti sunt: quod et de hoc Ma-

gorum sive *Oromafdis Ovum* facere debemus. *Ovum* porro *Mundi* simulachrum est *Macrobio*: (*Saturnal.* lib. 7. c. 16.) et ἀρχὴ γενέσεως in *Orphicis*, ipso narrante *Plutarcho*. vid. *Sympos.* 2. c. 3.

<sup>4</sup> διατεθήσονται τὸ ὧν γανωθέν, ἀναμ.] “Vt maxime εὐρεσιολογῶν aliquis (inquit ad locum *Xylander*) comminisci ad extremum valeat aliquid, quo ὧν γανωθέν coloret et exponat: tamen aliquid deesse vox “ἀναμ. ostendit”.—Ego vero vocem ΓΑΝΩΘΕΝ ab oscitante Librario conflatam esse puto ex alterius verbi fine (cujus principium jam perit) et particula ΟΘΕΝ, unamque tibi insuper  
 ροῦ.

μικται τὰ κακὰ τοῖς ἀγαθοῖς. ἔπεισι δὲ χρόνος  
 εἰμαρμέθ, ἐν ᾧ τὸν Ἀρειμάνιον, λοιμὸν ἐπά-  
 γουζα καὶ λιμὸν, ὑπὸ τέτων ἀνάγκη φθαρεῖναι  
 πτωτάπασι ἢ ἀφθιωθῆναι, τῶ γῆς Ἐπιπέδῃ ἢ  
 ὀμαλῆς γηομένης, ἕνα βίον ἢ μίαν πολιτείαν  
 ἀνθρώπων μακαρίων καὶ ὁμογλώστων ἀπάντων  
 γνέας. Θεόπομπθ δὲ φησι κτ' εἶδ' Μάγοις,  
 ἀνα μέρθ τριαχίλια ἔτη τὸν μὲν κρατεῖν, τὸν δὲ  
 κρατεῖας τῶν Θεῶν, ἀλλὰ δὲ τριαχίλια μάχεας  
 ἢ πολεμεῖν ἢ ἀναλύειν τὰ τοῦ ἑτέρου τὸν ἑτε-  
 ρον. <sup>5</sup> τέλθ δὲ ἀπολείπεας τὸν Ἄδην, καὶ εἶδ'  
 μὲν ἀνθρώποις οὐδαίμονας ἔσεας, μήτε τροφῆς  
 δεομύοις, μήτε σκιδῶ ποιουῶτας. <sup>6</sup> τὸν δὲ ταῦ-

conjecturam dabo, unde quod muti-  
 lum sit suppleri posse et restitui arbi-  
 tror, quam si non admiseris MSSorum  
 opem tandem expectemus. rescri-  
 bas igitur, εἰ αὐτοὶ τοσῶτοι, διατρέ-  
 σαντες τὸ ὄν HNOIGON, OΘEN ἀνα-  
 μέμιλαι κ. τ. λ. hoc scil. Sensū ne-  
 que absurdo, neque a mente au-  
 ctoris alieno, “at totidem numero  
 “ ab Arimanio facti perforantes ovum  
 “ aperuerunt; unde mala bonis per-  
 “ mixta essent”.

ibid. τὸ ὄν γανωθὲν] Scr. τὸ ὄν  
 \*\*\* ΓΑΝ· ΟΘΕΝ ἀναμ. Istud ΓΑΝ  
 est ultima syllaba verbi alicujus, cu-  
 jus prior pars deest. Markland.

<sup>5</sup> τέλθ δὲ ἀπολείπεσθαι τὸν Ἄδην]

Depravata est haec Lectio; mentem  
 enim Theopompi haudquaquam expri-  
 mit, qui φθαρεῖναι prorsus Ditem sive  
 Arimanium statuit. ΑΠΟΛΕΣΘΑΙ  
 igitur τῷ ΑΠΟΛΕΙΠΕΣΘΑΙ vice sub-  
 stituendum esse conjeceram, uti et  
 Bentleyus — at potior forsitan est Cl.  
 Marklandi Correctio, qui ΑΠΟ-  
 ΛΕΙΣΘΑΙ reponit, sensu sc. futuro,  
 uti ἴσασθ.

<sup>6</sup> τὸν δὲ ταῦτα μηχανησάμενον  
 κ. τ. λ.] Mendosissimam hanc esse  
 Periodum ex primo patet intuitu, cum  
 nullus inde idoneus expiscetur sensus.  
 Sic tamen mecum facili negotio e-  
 mendare possis: τὸν δὲ ταῦτα ΜΗ-  
 ΧΑΝΗΣΟΜΕΝΟΝ (de futuro enim

τα μηχανησάμενον Θεόν, ἤρημειν ἢ ἀναπαύεσθαι  
 χρόνῳ, καλῶς μὲν οὐ πολὺν τῷ Θεῷ, ὡσπερ  
 ἀνθρώπῳ κοιμωμένῳ μέτριον. ἢ μὲν οὐκ Μάγων  
 Μυθολογία τοιοῦτον ἔχει τρόπον.

μη. <sup>1</sup> Χαλδαῖοι δὲ τῶν Πλανητῶν τρεῖς Θεοὺς  
 ἡμέρας, ἕς καλῶσι, δύο μὲν ἀγαθουργεῖς, δύο δὲ  
 κακοποιεῖς, μέσους δὲ τρεῖς ἀποφαίνουσι ἢ κοι-  
 νούς. τὰ δὲ Ἡελίου, πᾶσι περὶ δῆλα, <sup>2</sup> τὴν μὲν  
 ἀγαθὴν, Διὸς Ὀλυμπίας μερίδα, τὴν δὲ ἀποτρο-  
 παίει, Ἄδης ποιημάτων. ἐκ δὲ Ἀφροδίτης ἢ Ἀ-  
 ρεως Ἀρμονίαν γεγονέναι μυθολογοῦνται, ὧν ὁ  
 μὲν ἀπηνῆς καὶ Φιλόνεικος, ἢ δὲ, μελίχιος καὶ

tempore omnia haec, Vaticinii Ritu,  
 dici, demonstrat τὸ ἴσασθαι quod  
 proxime praecesserit) Θεόν, ἤρη-  
 μειν καὶ ἀναπαύεσθαι ΧΡΟΝΟΝ, (quam  
 vocem exhibet MS. P.) ΑΛΛΩΣ  
 μὲν ἔστω πολὺν τῷ Θεῷ, ὡσπερ ΔΕ  
 ἀνθρώπῳ κοιμωμένῳ μέτριον. Nempe,  
 Deum vero, qui haec aliquando in Ex-  
 itum perduēturus sit, Tempus quiescere  
 et cessare, non longum illud quidem,  
 (praesertim si ad Dei aeternitatem spec-  
 temus) sed mediocre potius, qualis est  
 hominis obdormientis somnus. Habet  
 Baxterus ΧΡΟΝΩΙ ΑΛΛΩΣ — At e-  
 mendat Bentleius, ut ipse conjeceram,  
 ΧΡΟΝΟΝ ΑΛΛΩΣ — Exhibent Notulae  
 Marklandi, ΜΗΧΑΝΗΣΟΜΕΝΟΝ —  
 ΧΡΟΝΟΝ, ΑΛΛΩΣ μὲν ἔστω πολὺν ΩΣ  
 τῷ Θεῷ, ΩΣ ΔΕ ἀνθρώπῳ κ. τ. λ.

<sup>1</sup> Χαλδαῖοι δὲ τῶν Πλανητῶν] Si men-

dum non lateat, impeditior certe ali-  
 quanto est haec Constructio; sc. "Chal-  
 " daei autem ex Planetis Deos, quos  
 " vocant, fieri affirmant, duos quidem  
 " Beneficos, totidem Maleficos, re-  
 " liquos tres Medios et communes."

ibid. Ita haec forte distinguenda  
 sunt, ἕς \*\*\* καλῶσι &c. Deesse vi-  
 detur vox Chaldaica. Markland.

<sup>2</sup> τὴν μὲν ἀγαθὴν] Imo ΑΓΑΘΟΥ,  
 uti tum Baxterus tum Bentleius e-  
 mendaverant. Quando enim ΑΠΟ-  
 ΤΡΟΠΑΙΟΥ secundo casu legitur, vix  
 dubium possit esse, quin vox quae ei  
 opponitur eodem esse casu debet. Cl.  
 Marklandus ΑΠΟΤΡΟΠΑΙΟΝ corri-  
 git, scil. ΜΕΡΙΔΑ.

<sup>3</sup> Ἡράκλειτος] Hanc Opinionem  
 ab Empedocle accepisse, quae est Aldo-  
 brandi sententia, videtur Heraclitus.

Diog.

ἡμέτερον. σκόπει δὲ τὰς Φιλοσόφους τούτοις  
 συμφερούμενος. <sup>3</sup> Ἡράκλειτος μὲν γὰρ ἀντι-  
 κρις Πόλεμον ὀνομάζει Πατέρα καὶ Βασιλέα  
 καὶ Κύριον πάντων, ἢ τὸν μὲν Ὀμηρον, δὴ χό-  
 μρον.

Ἐκ τε Θεῶν Ἐριν, ἔκ τ' Ἀνθρώπων ἀπολέσθαι,  
 λανθάνειν φησὶ τῆ πάντων ἡμέσει καλαρώμρον,  
 ἐκ μάχης ἢ ἀνλιπαθείας τὴν ἡμέσειν ἐχόντων,  
<sup>4</sup> Ἡλιον δὲ μὴ ὑπερβήσεσθαι τὰς προσήκουσας ὅρας  
 εἰ δὲ μὴ,

Γλώττιας μιν δίκης Ἰπικέρως Ἰξυρήσειν.

<sup>5</sup> Ἐμπεδοκλῆς δὲ τὴν μὲν Ἀγαθουργὸν Ἀρχὴν,

*Diog. Laert. lib. 9. §. 8. in Vita He-  
 racliti, τὸ δὲ ἐναντίον τὸ μὲν ἐπὶ γένεσιν  
 ἄγον, καλεῖσθαι Πόλεμον ἢ Ἐριν τὸ  
 δ' ἐπὶ τὴν ἐκπύρωσιν, Ὁμολογίαν καὶ  
 Εἰρήνην.*

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

ΜΟΙΡΑΣ μιν δίκης &c.

Hoc scil. sensu; “*Contentionem* vero  
 “ hanc *Limites* sibi positos nunquam  
 “ transgressuram esse; quod si foret  
 “ unquam, *Fata* *Iustitiae* patrocinan-  
 “ tia eam inventura esse” et in ordi-  
 nem redactura. Quasi dixerat, licet  
*Bellum* et *Contentio* omnium rerum sint  
*Principia*, minime tamen timendum  
 esse ne justos sibi limites appositos  
 transiliendo, confundant omnia destru-  
 antque; quo enim id minus fiat, *Fata*  
 sive *Rerum destinatum Ordinem* impe-  
 dire et coercere. Ipse enim *Heraclitus*  
 apud *Laertium* (ut supra) docet, τῆ-  
 το δὲ γένεσθαι καθ' ΕΙΜΑΡΜΕΝΗΝ.

<sup>5</sup> Ἐμπεδοκλῆς] *Laertius* in *vita*  
*Empedoclis*, L. 9. S. 76. ἰδὲ αὐτῷ  
 τὰδε· Στοιχεῖα μὲν εἶναι τέτταρα—  
 Φιλίαν τε ἢ συγκρίνειναι, καὶ Νεῖκος ἢ  
 δια-

Φιλότιλα καὶ Φιλίαν, πολλάκις ἢ Ἀρμονίαν<sup>6</sup> καλεῖ  
 θεμερωπιν, τὴν δὲ Χείρνα,

Νεῖκ<sup>Θ</sup> ἐλόμνον καὶ δῆεν αἱματόεσαν.

οἱ μὲν Πυθαγορικοὶ διὰ πλειόνων ὀνομάτων κατη-  
 γορήσι, τῷ μὲν Ἀγαθῷ, τὸ ἐν,<sup>7</sup> τὸ πεπερασμένον,  
 τὸ μένον, τὸ δίδυ, τὸ ὀφεισόν, τὸ τετράγωνον,<sup>8</sup> τὸ  
 ἴσον, τὸ δεξιόν, τὸ λαμπρόν· τῷ δὲ Κακῷ, τὴν  
 δυάδα, τὸ ἀπειρον, τὸ φερόμνον, τὸ καμπύλον,  
 τὸ ἄρπιον, τὸ ἑτερόμηκες, τὸ δύισον, τὸ ἀρισερόν,  
 τὸ σκολεϊνόν· ὥστε ταῦτα δεξιάς γνέσεως ὑπο-  
 κειμένας. Ἀναξαγόρας δὲ Νοῦν, καὶ Ἀπειρον· Ἀρι-  
 στοτέλης δὲ, τὸ μὲν Εἶδ<sup>Θ</sup>, τὸ δὲ Στέρησιν· Πλά-  
 τῶν δὲ πολλαχῶ μὲν<sup>9</sup> οἷον ἐπηλυγιζόμνος καὶ  
 ὠρακαλυπτόμνος, τῷ ἐναντίων δεξιάς τὴν μὲν  
 Ταυτόν ὀνομάζει, τὴν δὲ Θάτερον. ἐν δὲ τοῖς

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

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

<sup>7</sup> ἐν ἦσαν Χθονίη τε, καὶ Ἡλιόπη  
 ταναῶπις,

<sup>8</sup> Δῆρις δ' αἱματόεσσα, καὶ Ἀρμονίη  
 ἱμερωπις.

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

Νόμοις ἤδη πρεσβύτερος ὢν, ἔ δι' αἰνιγμάτων ἔδὲ  
 συμβολικῶς, ἀλλὰ κυρίοις ὀνόμασιν, ἔ μιᾶ Ψυ-  
 χῆ φησὶ κινεῖσθαι τὸν κόσμον, ἀλλὰ πλείοσιν ἴσως,  
 δυοῖν δὲ πάντως ἔκ ἐλάττωσιν· <sup>10</sup> ὅθεν τὴν μὲν,  
 ἀγαθουργὸν εἶναι, τὴν δὲ ἐναντίαν ταύτη, ἢ τῆς  
 ἐναντίων δημιουργόν, ἀπολείπει δὲ ἢ τρίτην τινὰ  
 μετὰ τὴν Φύσιν, ἔκ ἀψυχον, ἔδὲ ἀλογον, ἔδὲ ἀ-  
 κίνητον ἔξ αὐτῆς, ὥσπερ ἔνιοι νομίζουσιν, ἀλλ' ἀ-  
 νακειμένην ἀμφοῖν ἐκείναις, ἐφιεμένῳ δὲ τῆς  
 Ἀμείνου<sup>9</sup> αἰεὶ, καὶ ποθεῖσαν, καὶ διώκασσαν, ὡς  
 τὰ ἐπιόντα δηλώσει ἔξ λόγου, τῶν Αἰγυπτίων θεο-  
 λογίαν μάλιστα ταύτη τῆ φιλοσοφία συσκει-  
 οῦτος.

μθ. Μερμυμένη γὰρ ἢ τῆςδε ἔξ Κόσμου γῆραις ἢ  
 σύσασις ἔξ ἐναντίων, ἔ μὴν ἰσοσθενῶν, Δυναμειων,

<sup>9</sup> ἀρμονίη ΘΕΜΕΡΩΠΙΣ. *Hesych.*

<sup>10</sup> ΘΕΜΕΡΩΠΙΣ. ΕΡΑΣΜΙΑ ΑΙΧΟ-

<sup>11</sup> ΝΗ. Lege ΕΡΑΣΜΙΑ ΑΡΜΟΝΙΑ,

<sup>12</sup> αὐτοριτατε *Empedoclis*: nisi mavis,

<sup>13</sup> ΕΡΑΣΜΙΑ ΑΙΣΧΥΝΗ, ex *Aeschylis*

<sup>14</sup> *Prometheo*: ἔκ δ' ἔσληξέ με τὴν

<sup>15</sup> Θειμερῶσιν αἰδῶ — ΑΙΔΩΣ est ΑΙ-

<sup>16</sup> ΣΧΥΝΗ.

<sup>17</sup> τὸ περιερασμένον] Olim aberat

Articulus: a *Plutarchi* vero manu

fuisse satis demonstrat vox eadem to-

ties in sequentibus repetita. *Baxt.*

*Bentl.*

<sup>18</sup> τὸ ἴσον] Ceteris quibuscunque

Edd. absunt hae voces. Ex conjectu-

ra igitur primus addidi. Quando e-

nim singula singulis respondeant, ΤΟ

ΑΝΙΣΟΝ in secundo Periodi Membro,

nihil quocum componatur habebit,

ni in primo ΤΟ ΙΣΟΝ inferatur. Ad

hanc Emendationem confirmandam

Testes excitantur *Xyland. Baxt. Bentl.*

*Markland.*

<sup>19</sup> οἶον ἐπηλυγιζόμενον] Olim men-

dose ΕΠΙΑΥΓ. Nostram Emendatio-

nem exhibent Notulae *Xyland. Baxt.*

*Bentl.* et *Ed. secunda Basil.*

<sup>20</sup> ὅθεν τὴν μὲν] Harum vocum pri-



ἀλλὰ τῆς Βελτίονος τὸ κράτος ἐστίν. Ἀπολέσθαι δὲ τὴν Φαύλλω πῶντάπασιν ἀδύνατον, πολλὴν μὲν ἐμπεφυκῆσθαι τῷ σώματι, πολλὴν δὲ τῇ Ψυχῇ τῷ Παντός, ἅει πρὸς τὴν Βελτίονα καὶ διαμαχῆσαν. ἐν μὲν οὖν τῇ Ψυχῇ, νῆς καὶ λόγος, ὁ τῶν δέξινων πάντων ἡγεμῶν καὶ κύριος, Ὅσιείς ἐστιν· ἐν δὲ Γῇ καὶ Πνύμασι καὶ Ἰδαπὴ καὶ Ουρανῶ καὶ Ἀστροῖς τὸ τελαγμένον καὶ καθεσηκός καὶ ὑγιαῖνον, ὠραις καὶ κρέσσει καὶ φειόδοις, Ὅσιρίδος Ἀπορροὴ καὶ εἰκὼν ἐμφαινομένη· Τυφῶν δὲ, τῆς Ψυχῆς, τὸ

mam in Mendo esse ipsa res ostendit. At si pro ea ΩΝ rescribas, omnia explicata fatis et sincera habebis—“ Vt  
 “ omnia sibi invicem respondeant,  
 “ inquit præstantissimus *Markland*.  
 “ hoc modo scriptum fuisse oportuit:  
 “ ἀγαθὸν εἶναι, ΚΑΙ ΤΩΝ ΑΓΑ-  
 “ ΘΩΝ ΑΙΤΙΩΝ· τὴν δὲ, ἐναντίαν  
 “ ταύτην, καὶ ἴ κ. τ. λ.

<sup>1</sup> αἰὲ π. τ. β. καὶ δυσμ.] Si modo statuamus AEI et ΚΑΙ locos inter se invicem commutasse haud paullo elegantior erit, magisque perspicua *Au-  
 thoris* Sententia. Neque quidem hae voces adeò inter se discrepant, quin festinans Scriba hanc pro illa facillime praeferret. “ Qu. (inquit ad lo-  
 “ cum *CI. Markland*.) an non desit  
 “ Participium aliquod ante vel post  
 “ αἰὲ? Si non, transponendum vide-  
 “ tur ΚΑΙ, et locandum ante AEI”.

<sup>2</sup> τὸ ἐπίκλησον] Cum hujus vocis Interpretatio ab hoc loco maxime

fit aliena; quid ni admittamus *Xy-  
 landri* et *Bentl.* correctionem, qui ΕΠΙΚΗΡΟΝ ejus vice substituunt? Totum vero hunc locum sic emendat, legitque *CI. Marklandus*; καὶ εἰκὼν ἐμφαινομένη, ΩΡΟΣ· Τυφῶν δὲ, τῆς Ψυχῆς—καὶ ΕΚΠΛΗΚΤΟΝ· τῷ δὲ σωματικῷ τὸ ΕΠΙΚΗΡΟΝ καὶ νοσῶ-  
 δες &c.

<sup>3</sup> καὶ ταρακτικὸν ἀώρειαις ἔδυσκρα-  
 σίαις] Nova est haec Lectio. Olim enim extabat, καὶ ταρακτικὸν ΑΘΡΙΑΙΣ, vel, sec. *MS. Pet.* ΑΙΘΡΙΑΙΣ, sensu quidem *Au-  
 thoris* menti profus alieno. Quando autem paullo ante statuerit τὸ ὑγιαῖνον ΩΡΙΑΙΣ *Osiridis* esse; quid promptius quam reponere, τὸ ταρακ-  
 τικὸν ΑΩΡΙΑΙΣ *Typhonis* esse. Ita etiam conjecerant *Baxt.* *Bentl.*

<sup>4</sup> ἀφανισμοῖς Σελήνης, οἷον ἐκδρο-  
 μαὶ καὶ ἀφανισμοὶ καὶ τυφῶνες] Improbam hanc esse Lectioem necesse est statim agnoscant omnes. Eam vero

παθητικὸν ἢ τιτανικὸν ἢ ἄλογον ἢ ἔμπληκτον· ἔ  
 δὲ Σωμαλικῶ, <sup>2</sup> τὸ ἐπικλήρον ἢ νοσῶδες, <sup>3</sup> καὶ τα-  
 ρακλικὸν ἀωρίαις ἢ διακρασίαις, ἢ κρύψεσιν Ἡ-  
 λίας ἢ <sup>4</sup> ἀφανισμοῖς Σελήνης, οἷον ἐκδρομαὶ ἢ  
 ἀφανισμοὶ ἢ Τυφῶνες. <sup>5</sup> ἢ τοῦτομα κατηγορεῖ τὸ  
 Σὴθ αὖ τὸν Τυφῶνα καλοῦσι· <sup>6</sup> φράζει μὲν τὸ  
 καταδυναστεῖον ἢ καταδιαζόμενον, <sup>7</sup> φράζει δὲ  
 τὸ πολλάκις ἀναστροφῆν ἢ πάλιν ὑπεπήδησιν.  
 Βεβαιῶνα δὲ τινὲς μὲν ἓνα τῷ τῷ Τυφῶνι ἐταί-  
 ρων γεγονέναι λέγουσι, <sup>8</sup> Μάνεθος αὖ τὸν Τυφῶνα,

fic corrigit et emendat *Bentleius*, οἷον ἐκδρομαὶ ἢ ΕΙΚΟΝΙΣΜΑΙ τῷ τυφῶ-  
 νος—scil. uti paullo ante observaverat,  
 “ Quodcumque in rebus terrestribus  
 “ five coelestibus ordinatum est, aequa-  
 “ bile et sanum, id defluxus et *Imago*  
 “ est *Osfiridis*; ita contra, omne quod  
 “ in rebus corporeis morbidum est—  
 “ five Aeris Intemperies, five Solis  
 “ Lunaeque Defectus, pro Typhonis  
 “ Excursionibus et *imagine* est haben-  
 “ dum”. ΤΥΦΩΝΟΣ vero exhibet  
*MS. P.*—ἀφανισμοῖς Σελήνης. Post  
 has voces deesse aliquid suspicatur  
*Markland*. Ita enim locum exhibent  
 et emendant *Notulae* ejus. F. ἀφα-  
 νισμοῖς Σελήνης \* \* \* \* \* οἷον ἐκ-  
 δρομαὶ εἰς ΑΦΗΝΙΑΣΜΟΙ ΤΟΥ ΤΥ-  
 ΦΩΝΟΣ.

<sup>5</sup> εἰς τὸνομα κατηγορεῖ τὸ Σὴθ αὖ  
 τὸν τυφ. ] Legerem potius, εἰς τὸνομα  
 κατηγορεῖ ΤΟΥΤΟ, τὸ Σὴθ, ΩΙ τὸν  
 τυφ. &c. ΤΟΥΤΟ enim ad mentem

Auctoris explanandam simul et cum  
 praecedentibus connectendam desi-  
 derari videtur. ΑΥ vero pro ΩΙ fa-  
 cillime scribi primum potuit ex im-  
 proba ἀναγνώσει Pronunciatione.

<sup>6</sup> φράζει μὲν τὸ καταδ. ] Causativa  
 particula ΓΑΡ post μὲν prorsus ne-  
 cessaria est; absque enim ea nulla est  
 Auctoris Argumentatio.

<sup>7</sup> φράζει δὲ τὸ πολλάκις ] Haud  
 diutius est istud ΤΟ ferendum. Amo-  
 veas igitur statim, ejusque vice vel  
 ΚΑΙ substituas, vel ΤΗΝ potius—  
 Totum vero locum sic exhibent *No-  
 tulae Marklandi*—κατηγορεῖ τὸ Σὴθ,  
 ΩΙ τὸν τυφῶνα καλοῦσι· φράζει μὲν  
 ΓΑΡ τὸ καταδυναστεῖον &c., φράζει δὲ  
 ΤΗΝ πολλάκις ἀναστροφὴν &c.

<sup>8</sup> Μάνεθος αὖ τὸν τυφ. ] Lege MA-  
 ΝΕΘΩΣ (uti alias haec vox scribitur,  
 vid. supra p. 22. Not. 5.) Δ' αὖ τὸν  
 τυφ. vel, Μαν. Δ' ΑΥΤΟΝ τὸν τυφ.  
*Apud Athenaeum autem Typhona ΒΑ-  
 ΒΥΝ*

ἢ Βεβῶνα καλεῖσθαι. σημαίνει δὲ τοῦτομα Κάθε-  
ξιν ἢ Κώλυσιν, ὡς τοῖς πρᾶγμασιν ὁδῶ βαδίζουσι  
καὶ πρὸς ὃ χεὶ φερωμένοι, ἐνισαμνῆς τῆς τῆ  
Τυφῶν<sup>Θ</sup> δυνάμεως.

ν. Διὸ καὶ τῶ μὲν ἡμέρων ζώων ἀπονέμεσιν αὐτῶ  
<sup>1</sup> τὸ ἀμαθέσαλον, ὄνον· τῶ δὲ ἀγρίων τὰ θηρω-  
δέσαλα, Κροκόδειλον, καὶ τὸν Ποτάμιον-Ἰππων.  
<sup>2</sup> πρὸ μὲν τῆ ὄνου πρὸ δεδηλώκαμν. ἐν Ἐρμα-  
πόλει δὲ Τυφῶν<sup>Θ</sup> ἀγάλμα δεικνύουσιν Ἰππον-  
Ποτάμιον, ἐφ' ᾧ βέβηκεν Ἰέραξ, ὄφει μαχόμενος·  
τῶ μὲν ἵππῳ τὸν Τυφῶνα δεικνυότες, τῶ δὲ ἰέ-  
ρακι δυνάμιν καὶ δεχλῶ, καὶ βία κτώμενος ὁ  
Τυφῶν πολλάκις <sup>3</sup> ὅκ ἀνιᾶται ταραπτόμεν<sup>Θ</sup>  
ὑπὸ τῆς κακίας καὶ ταράττων. διὸ καὶ θυόντες ἐβ-  
δόμη<sup>ξ</sup> Τυβὶ μλωός, καὶ καλοῦσιν ΑΦΙΞΙΝ ΙΣΙΔΟΣ  
ΕΚ ΦΟΙΝΙΚΗΣ, Ἰππλάτῃσι τοῖς ποπδύοις Ἰππον-  
Ποτάμιον δεδεμένον. <sup>4</sup> ἐν ᾗ Ἀπόλλων<sup>Θ</sup> πόλει

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

<sup>1</sup> τὸ ἀμαθέσαλον ὄνον] Articulus  
TON, qui praecedere deberet ONON,

videtur excidisse ob praecedentis vo-  
cis novissimam syllabam unisonam :  
sic quoque Cl. *Marklando* visum est,  
qui eandem particulam ante ΚΡΟ-  
ΚΟΔΕΙΛΟΝ reponit.

<sup>2</sup> πρὸ μὲν τῆ ὄνου] Scribe, πρὸ μὲν  
ΟΥΝ τῆ ὄνου. *Markland.*

<sup>3</sup> ὅκ ἀνιᾶται] Qu. an ἐκ ANIE-  
ΤΑΙ. *Markland.*

<sup>4</sup> ἐν ᾗ Ἀπόλλων<sup>Θ</sup> πόλει] *Aelian.*  
*Hist.*

νενομισμένον ἐπὶ Κροκοδείλου φαγεῖν πρῶτως ἕκαστον ἡμέρᾱ ἢ μιᾶ θηρῶσαντες ὅσοις δὴ δύ-  
κων) ἢ κλείνωτες, ἀποτυκρὺ τὸ ἱερὸν περιβάλ-  
λασι, ἢ λέγουσιν ὡς ὁ Τυφὼν τὸν Ὠρεν ἀπέδρα  
Κροκόδειλῶ γρόμφῳ, πρῶτα ἢ ζῶα ἢ φυτὰ  
ἢ πάθη τὰ φαύλα ἢ βλαβερά, Τυφῶνος ἔργα  
ἢ μέρη ἢ κινήματα ποιῶμενοι.

να. Τὸν ἢ Ὀσιριν αὖ πάλιν Ὀφθαλμῶ καὶ  
Σκήπτρῳ γράφουσιν, ὧν τὸ μὲν τὴν πρῶτον  
ἐμφαίνει, τὸ ἢ τὴν δυνάμιν, ὡς Ὀμηρῶ τὸν  
ἄρχοντα ἢ βασιλεύοντα πρῶτων Ζῆν ὙΠΙΑΤΟΝ  
ἢ ΜΗΣΤΩΡΑ καλῶν, ἔοικε τῷ μὲν Ὑπάτῳ τὸ κρά-  
τῳ αὐτῷ, τῷ δὲ Μήσῳ τὴν δὴβελίαν καὶ τὴν  
φρόνησιν σημαίνειν. γράφουσι ἢ ἱερακι τὸν Θεὸν  
τοῦτον πολλακίς. ὀτονία γὰρ ὄψεως ὑπερβάλ-  
λει, ἢ πλήσεως ὀξύτητι, καὶ ἰδιοικεῖν αὐτὸν ἐλά-  
χιστα τῇ τροφῇ πέφυκε. λέγουσι ἢ καὶ ἢ νεκρῶν

*Hist. Anim. lib. 10. c. 21.* Ἀπολλωνο-  
πολίται δὲ, Τελυριτῶν μοῖραι, (potius  
ΜΟΙΡΑ) σαγηνεύουσι μὲν τὰς Κροκο-  
δείλους, καὶ ἢ Περσιῶν (φυτὰ δὲ εἰς ἐπι-  
χώρια) ἐξαρτήσαντες μείωρας, μασι-  
γῶσι πολλακίς—εἴτα μὲν τοὶ καλακόπ-  
τησιν αὐτὰς, καὶ σιτῆλαι—οἴγε μὲν  
Ἀπολλωνοπολίται μισῶσι Κροκόδει-  
λον, λέγουσιν τὸν Τυφῶνα ὑποδύναται τὴν  
τέτη μορφήν.

<sup>1</sup> διοικεῖν ἰλάχιστα αὐτὸν τῇ τροφῇ  
πέφυκε—] “ διοικεῖν τῇ τροφῇ, est  
“ cibum digerere etiam apud *Aphro-*  
“ *diseum*, et *Aerium*, ipsumque *Ca-*  
“ *lenum*”. *Xyland.*—observandum ve-  
ro, pro ΕΛΑΧΙΣΤΑ, neque sine causa,  
substituere velle doctissimum *Mark-*  
*landum* ΤΑΧΙΣΤΑ.

<sup>2</sup> νεκρῶν ἀτάφων ὄμματα.] “ *Pro*  
“ *novissima voce ex Aeliano legendum*  
“ *esse*

ἀτάφων ὄμμασι γῆν ὑπερπετόμενος ἐπιβάλλειν. ὅταν ἢ πιέμενθ<sup>3</sup> ἐπὶ τῶν ποταμῶν καλαίρει, τὸ πλερὸν ἴσησιν ὀρθόν, πῶν δὲ κλίνει τοῦτο πάλιν ὧ δῆλός ἐστι σεσωσμένθ<sup>4</sup> ἢ διαπεφυγώς τὸν Κρηκόδειλον. δὴ γὰρ ἀρπαδιῆ, μένει τὸ πλερὸν ὡσπερ ἔστι πεπηγός. πωλιαχού ἢ ἢ ἀνθρωπόμορφον Ὀσίειθ<sup>5</sup> ἀγάλμα δεικνύουσιν, ἕξορδιάζον τῷ αἰδοίῳ, διὰ τὸ γόνιμον ἢ τὸ τρέφιμον. <sup>4</sup> ἀμπεχόνη ἢ φλογοειδῆς σέλλεσα αὐτῆ τὰς εἰκόνας, Ἡλιον σῶμα τῆς τὰ γαθοῦ δυνάμεως ὡς ὀρατὸν ἕσας νοητῆς ἠγέμενοι. διὸ καὶ καταφρονεῖν ἀξιόν ἐστι τῶν τὴν Ἡλίου Σφαῖραν τυφῶνι περσνεμόνων, ὧ λαμπρὸν οὐδὲν οὐδὲ σωτήριον, <sup>5</sup> ἕδὲ τάξις, ἕδὲ γῆρεσις, ἕδὲ κίνησις μέτρων ἔχουσα ἢ λόγον, ἀλλὰ τὰναντία περσ-

“*esse constat ΣΩΜΑΣΙ*”. Locus *Aelianus*, ad quem provocat *Xylander* in hac Adnotatione, extat lib. 2. c. 42. νεκρὸν δὲ ἄνθρωπον ἰεραξ ἰδῶν, ὡς λόγος, πάντως ἐπιβάλλει γῆς τῷ ἀτάφῳ. Immutatione vero haud opus esse videtur; *Porphyrus* enim (lib. de abstinentia) eadem prorsus de *Accipitre* tradit atque *Auctor* noster, οἰκλείροσια (sc. *Accipitrem*) δὲ ἔ ἄνθρωπον, ἢ κωκύουσια ἐπὶ νεκρῷ κειμένῳ, γῆν τε ἐπαμέμεινον εἰς τὴς ΟΦΘΑΛΜΟΥΣ.

<sup>3</sup> ἐπὶ τῶν ποταμῶν] Nonne ΤΟΥ ΠΟ-

ΤΑΜΟΥ reponendum fit? de Nilo enim loquitur *Auctor*; neque alii in Aegypto fluvii. “*Scribe ΕΠΙ ΤΟΝ ΠΟΤΑΜΟΝ*”. *Markland*.

<sup>4</sup> ἀμπεχόνη δὲ φλογοειδῆς σέλλεσα] Haud longa oratione opus est ad evincendam hujus *Lectionis* pravitatem; neque enim vel sensus vel constructio recte se habet: intricata vero omnia et perplexa! mecum autem sic corrigas et interpungas: ΑΜΠΕΧΟΝΗ Δὲ ΦΛΟΓΟΕΙΔΕΙ ΣΤΕΛΛΟΥΣΙΝ αὐτῆ τὰς εἰκόνας, ΩΣ Ἡλιον σῶμα

ἡκει. καὶ αὐχμὸν, ὃς φθείρει πολλα τῶν ζῶων καὶ βλασανόντων, ἔχ' Ἡλίας θετέον ἔργον, ἀλλὰ τῶν ἐν γῆ καὶ αἴετι μὴ καθ' ὥραν κεραυνυμένων πνευμάτων ἢ ὑδάτων, ὅταν ἢ τ' ἀτάκτως ἢ ἀοεῖς δυνάμειος δεχθῆ πλημμελήσασα κατασβέσῃ τὰς ἀναθυμιάσεις.

νβ. Εν ᾗ τοῖς ἱεροῖς ὕμνοις Ἔ'Οσίριδος ἀνακαλουῦται τὸν ἐν ταῖς ἀγκάλαις κρυπτόμενον Ἔ' Ἡλίας, ἢ τῆς τετρακάδι Ἔ' Ἐπιφίμωτος, ἐορτάζουσιν ΟΦΘΑΛΜΩΝ ΩΡΟΥ Γενέθλιον, ὅτε Σελήνη καὶ Ἡλιος ἐπὶ μιᾶς οὐθείας γεγόνασιν, ὡς ἔμῶνον τὴν Σελήνην, ἀλλὰ ἢ τὸν Ἡλιον ὄμμα τοῦ Ὠρεοῦ ἢ Φῶς ἠγέμενοι. τῆς ᾗ ὀγδόῃ φθίνοντος τῆς Φαωφί<sup>1</sup> ΒΑΚΤΗΡΙΑΣ ΗΛΙΟΥ γνέας, ὃν ἀγασσι μὲν φθινοπωρινὴν ἰσημερίαν, ἐμφαίνοντες οἶον ὑπερ-

σῶμα τῆς τ' ἀγαθῆς δυνάμειος, ΚΑΙ ΟΡΑΜΑ εἰσίας νοητῆς ἠγέμενοι—scil.  
 “ Amiculo flammeo ejus Imagines  
 “ ornant; (vid. p. 680. Ed. Steph.)  
 “ Solem quasi corpus boni Principii  
 “ reputantes, exemplumque visibile  
 “ substantiae sola mente cernendae”.  
 Sic certe omnia inter se quam artificie  
 cohaerere videntur—paullo quidem  
 aliter ad pristinam sanitatem hunc  
 locum restituere conatur doctiss. Markland.  
 ΑΜΠΕΧΟΝΗΙ ΦΛΟΓΟΕΙΔΕΙ ΣΤΕΛΛΟΥΣΙΝ αὐτῆ τὰς εἰκό-

νας, ἢλιον σῶμα (Qu. OMMA) τῆς τ' ἀγαθῆς δυνάμειος, ΦΩΣ ὄρατὸν εἰσίας νοητῆς, ἠγέμενοι—Ita enim paullo post eandem sententiam iisdem ferme verbis exprimit, ἀλλὰ ἢ τὸν ἢλιον ὄμμα τῆς Ὠρεοῦ ἢ Φῶς ἠγέμενοι.

<sup>5</sup> Ἐδὲ τάξις] Opinor, ΟΥ τάξις” Markland.

<sup>6</sup> ὃς φθείρει] Ita una cum Baxter. et Bentl. reposui: olim enim ΟΙΣ φθείρει mendose extabat.

<sup>1</sup> βακτηρίας ἢλιος γενέας, ὃν ἀγασσι.] Haud multa sagacitate opus est ad

είσμα] ὁ δ᾽ αὖτ᾽ ἢ ῥώσεως, <sup>2</sup> τῷ τε Θερμῷ γινόμενον ἢ τῷ Φωτὶ ἐνδεᾶ, κλινόμενον ἢ πλάγιον ἀφ' ἡμῶν φερόμενον. ἔτι δὲ τὴν Βοῦν ὑπὸ Τροπῶν χειμερινὰς ἐπιτάκεις πρὸς τὸν ναὸν περιφέρεισι <sup>3</sup> καὶ καλεῖται ζήτησις Ὀσίριδος ἢ περιδρομὴ τῆς ἡλίου, τὸ ὕδωρ χειμῶν τῆς θεοῦ ποθέσεως. ταυτάκεις δὲ περιείπιν, ὅτι τὴν ἀπὸ Τροπῶν χειμερινῶν ἐπὶ Τροπῶν θερινὰς <sup>4</sup> πάροδον ἐβδόμῳ μῶν συμπεραίνει. λέγεται δὲ ἢ εἶσαι τῷ Ἡλίῳ <sup>5</sup> τετραδὶ μῶν ἰσαμῶν πρῶτων πρῶτος <sup>6</sup> Ὡ-

hunc locum, vitiosum prorsus, restituendum. Vti enim jam dixerat auctor, ἰσοτάξισιν ὀφθαλμῶν Ὡρεν ΓΕΝΕΘΑΙΟΝ—Ita jam quoque scribendum esset ἐνθεο, βακίηρας Ἡλίου ΓΕΝΕΘΑΙΟΝ ἄγχοι. Eandem porro Correctionem exhibent tum *Bentleii* tum *Marklandi* Notulae.

<sup>2</sup> τῷ τε θερμ. γιν. ἐνδεᾶ ἢ τῷ φωτὶ ἐνδεᾶ] Primum ΕΝΔΕΑ supervacaneum prorsus cum sit, a Textu in posterum amovendum esse arbitror: neque agnoscit hanc vocem *MS. Petav.*

<sup>3</sup> καὶ καλεῖται ζήτησις Ὀσίριδος &c.] Ita mecum Periodum hanc distinguas et emendes; vitiosam enim esse ex ipso intuitu patet.—καὶ καλεῖται ζήτησις Ὀσίριδος ἢ περιδρομὴ, ΤΟΥ ΗΛΙΟΥ ΤΟ ΠΥΡ χειμῶν τῆς θεοῦ ποθέσεως—scil. “Bovem femellam [quae est inter *Isidis* Symbola] sub “Solstitium Hybernum septies cir-

ca Templum ducunt, vocatur—que circuitio haec *Osiridis Indagatio*, solis calorem sive ignem tunc temporis, Hyeme scil. desiderante Dea”—haec enim anni tempestas, uti paullo ante observaverat *θερμῷ ἐνδεᾶς* est. legunt *Bentleius* et *Marklandus*—περιδρομὴ, ἢ Νείλιος τὸ ὕδωρ κ. τ. λ.

<sup>4</sup> πάροδον ἐβδ. μηνὶ συμπεραίνει] Videtur post haec verba, uti conjecerat *Baxterus*, deesse vox ΗΛΙΟΣ. pro πάροδον, substituendum censet praestantissimus *Markland.* ΠΕΡΙΟΔΟΝ.

<sup>5</sup> τετραδὶ μῶν ἰσαμῶν] Forte, τετραδὶ μῶν \* \* ἰσαμ. ut desit Nomen Mensis Aegyptiaci, qui forte lateat sub voce ΠΑΝΤΩΝ. alibi enim dicit—ἔκλιη μῶν ἰσταμένου ΦΑΝΘΙ—*Markland.*

<sup>6</sup> Ὡρεν ὁ Ἰσιδος] Vel addendum est ΚΑΙ ΟΣΙΡΙΔΟΣ, vel novissima illa

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 131

ρος ὁ Ἰσιδ<sup>Θ</sup>, ὡς ἐν τοῖς ἐπιγραφομένοις Γενεθ-  
 λίοις Ὄρε γέγραπται· καὶ μετ' ἡμέρας ἐκάστης  
 τειχῶς ἐπιθυμῶσι τῷ Ἡλίῳ, Ρητίνῳ μὲν ὑπὸ  
 τὰς ἀνατολάς, Σμύρναν δὲ μεσσηρανοῦτι, τὸ δ'  
 καλέμενον Κῦφι, πρὸ δυσμᾶς ὧν ἕκαστον ὄν ἔχει  
 λόγον, ὑσερῶν ἀφηγήσομαι τὸν δὲ Ἡλίον πᾶσι  
 τέτοις περὶ τρέπεσθαι ἢ θεραπεύειν οἴονται. καὶ τί  
 δεῖ πολλὰ τοιαῦτα συναγεῖν; εἰσὶ γὰρ οἱ τὸν  
 Ὄσιριν ἀντικρὶς Ἡλίον εἶναι, ἢ ὀνομάζεσθαι Σεί-  
 ριον ὑφ' Ἑλλήνων ἢ λέγοντες, (εἰ ἢ παρ' Αἰγυπ-

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

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

<sup>7</sup> λέγοντες, εἰ καὶ —] Distingue, λέγοντες, (εἰ καὶ παρ' — ἀμφιγγοῦσθαι) τὴν δὲ Ἰσιν ἔχει ἑτέραν — ἀποφαίνουσιν ΟΘΕΝ ἔ &c. *Markland*. Ipse olim pro EN KAI, conjeceram EINAI, eamque post vocem Comma interrupxeram — Potior vero videtur esse, quam primam dedi, viri doctissimi Distinctio et Emendatio. *Diod. Sic.* lib. 1. p. 10. τὰς δ' ἐν καὶ αἰγυπίων ἀνθρώπων τὸ παλαιὸν γενομένης ἀναελέφαντες εἰς τὸν Κόσμον — ὑπολαβεῖν εἶναι Θεὸς ἀϊδίως τε ἔ πρώτης τὸν τε Ἡλίον ἔ τὴν Σελήνην, ὧν τὸν μὲν Ὄσιριν, τὴν δὲ Ἰσιν ὀνομάσαι, ἀπό τινος ἐτύμβ τεθείσης ἐκατέρως τῆς προσηγορίας. μεθερμηνευομένων γὰρ τέτων



τίοις ἢ πρὸς τῆς ἀεὶ τοῦτομα πεποίηκεν ἀμ-  
 φιγνοῦσθαι) τὴν δὲ Ἴσιν ἔχει ἑτέραν τῆς Σελήνης  
 ἀποφαίνοντες, ἐν καὶ τῶν ἀγαλμάτων αὐτῆς τὰ  
 μὲν κεραιφόρα τῶν μίωσιδῶν γεγονέναι μιμή-  
 ματα, τοῖς δὲ μελανοσόλοις ὁ ἐμφαίνουσι τὰς κρύ-  
 ψεις καὶ τὰς πεισικιασμούς, ἐν οἷς διώκει ποθεῖσα  
 τὸν ἥλιον. διὸ καὶ πρὸς τὰ Ἐρωτικά τὴν Σελήνην  
 ἐπικαλοῦνται, καὶ τὴν Ἴσιν Εὐδοξὸς φησι βρα-  
 βύειν τὰ Ἐρωτικά. καὶ τούτοις μὲν ὅ ἄλλως γέ-  
 πως τῶν πιθανῶν μέτεσι· τῶν δὲ Τυφῶνα ποιοῦν-  
 των τὸν ἥλιον, ἔδὲ ἀκρίβειαν ἀξιῶν. ἀλλ' ἡμεῖς αὖ-  
 θις τὸν οἰκεῖον ἀναλάβωμεν λόγον.

νγ. Ἡ γὰρ Ἴσις ἐστὶ μὲν τὸ τῆς Φύσεως Θῆλυ,  
 καὶ δεκτικὸν ἀπάσης γνέσεως, καθὸ Τιθιωὴ καὶ  
 Πανδεχῆς ὑπὸ τῶν Πλάτωνος, ὑπὸ δὲ τῶν πολ-  
 λῶν Ἱ Μυριώνυμοι κέκληται, διὰ τὸ πάσας ὑ-

εἰς τὸν Ἑλληνικὸν τῆς διαλέξεως τρόπον,  
 εἶναι μὲν τὸν Ὀσίριον πολυόφθαλμον  
 εἰκότως· πάντη γὰρ ἐπιβάλλουσα τὰς  
 ἀκτῖνας, ὥσπερ ἰφθαλμοῖς πολλοῖς  
 βλέπειν ἅπασαν γῆν ἔθ' ἑδάλασσαν —  
 ἣ δὲ παρ' Ἑλλήσι πάσαι μυθολόγων  
 τινὲς τὸν Ὀσίριον Διόνυσον προσαγόρευ-  
 οῦσι, καὶ Σείριον παρωνύμως — τὴν δὲ  
 Ἴσιν μεθερμηνευομένην εἶναι παλαιάν,  
 τεθειμένης ἣ προσηγορίας τῆς Σελήνης  
 κ. τ. λ.

<sup>8</sup> ἐμφαίνουσι τὰς κρύψεις] Scribe,  
 ΕΜΦΑΙΝΕΣΘΑΙ. Markland.

<sup>9</sup> ἄλλως γέ πως] Scribe, ΑΜΩΣ-  
 ΓΕΠΩΣ. Ita infra pag. 140. προσ-  
 καλεῖται δὲ ἔθ' τὸν Πλάτωνος ΑΜΩΣ-  
 ΓΕΠΩΣ τὰ πράγματα μῦθον. Mark-  
 land.

<sup>1</sup> μυριώνυμοι κέκληται] Confulas  
 Apul. Metam. lib. XI. p. 362. ubi ex  
 Isis Nominibus varia recitata legas-  
 “ Titulorum quippe varietate capi  
 “ Deos

πὸ τῆς Λόγῃς τρεπομένη μορφᾶς δέχεσθαι ἢ ἰδέσθαι. ἔχει δὲ σύμφυτον ἔρωτα τῆς πρώτης ἢ κυριωτάτης πτώτων, ὃ τὰ γὰθῶν ταυτὸν ἐστὶ, κακῆνο ποθεῖ ἢ διώκει· <sup>2</sup> τὴν δὲ ἐκ τῆς κακῆς φύγει ἢ διωθεῖται μοῖραν, ἀμφοῖν μὲν ἕσα χώρα ἢ ὕλη, ῥέπυσσα δὲ αἰεὶ πρὸς τὸ Βέλιον ἕξ ἑαυτῆς, ἢ <sup>3</sup> παρέχουσα γυνᾶν ἐκείνῳ ἢ κατασπείρειν εἰς ἑαυτὴν ἀπορροίας ἢ ὁμοιότητος, αἷς χαίρει ἢ γέγηθε κυσκομένη ἢ ὑποπιμπλαμένη τῶν γνέσεων. <sup>4</sup> εἰκὼν γὰρ ἐστὶν ἕσας ἐν ὕλῃ γνέσις, ἢ μίμημα τῆς ὄντος τὸ γινόμενον.

ιδ. Ὅθεν οὐκ ἀπὸ τῶν μυθολογῶσι τὴν Ὀσίριδος ψυχὴν αἰδίου εἶναι ἢ ἀφθαρτον, τὸ δὲ σῶμα πολλάκις διασπῶν ἢ ἀφθνίζων τὸν Τυφῶνα· τὴν δὲ Ἰσιν πλανωμένην <sup>1</sup> ἢ ζητεῖν ἢ συναρμόσειν πάλιν. τὸ γὰρ Ὄν ἢ Νοητὸν ἢ Ἀγα-

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

<sup>2</sup> τὴν δὲ ἐκ τῆς κακῆς] F. τὴν δὲ τῆς κακῆς, sine praepos. *Markland*.

<sup>3</sup> παρέχουσα γυνᾶν ἐκείνῳ] *Novis-*

siņa vox ex emendatione, certissima vero, est—EKEINO quippe olim nullo cum sensu extabat. Ita etiam correxerant *Baxt. Bentl. Markland*.

<sup>4</sup> εἰκὼν γὰρ ἐστὶν ἕσας ἐν ὕλῃ γένεσις] Vno verbo auctiora sunt haec facienda, nempe, εἰκ. γὰρ ἐστὶν ἕσας ἢ ἐν ὕλῃ γένεσις—Ita quoque hunc locum exhibent observatiunculæ *Marklandi*.

<sup>1</sup> ἢ ζητεῖν ἢ συναρμ.] *Malletm, A-*

θόν, φθορᾶς ἔμεταβολῆς κρείττον ἐστὶ τινὰς δὲ ἀπ' αὐτῆς τὸ Αἰσθητὸν ἢ Σωματικὸν εἰκόνας ἐκμάθειαι, ἔλογος ἔεἶδη ἔ' ὁμοιότητος ἀναλαμβάνει, αἰ, καθάπερ ἐν κηρῷ σφραγίδες, ὅσα αἰεὶ διαμένουσιν, ἀλλὰ καταλαμβάνει τὸ ἄτακτον αὐτὰς ἔταραχῶδες, ἐπλαῦθα τῆς ἀνω χώρας ἀπεληλαμμένον ἔμαχόμενον πρὸς τὸν Ὄρθον, ὃν ἢ Ἰσις εἰκόνα τῆς νοητῆς Κόσμου αἰσθητὸν ὄντα γηναῖ. διὸ ἔδίκην φύγειν λέγεσθαι νοθείας ὑπὸ τυφλῶν, ὡς ὅσα ὦν καθαρῶς, εἰδὲ εἰλικρινῆς, οἷος ὁ πατρὸς Λόγῳ αὐτὸς καθ' ἑαυτὸν ἀμιγῆς ἢ ἀπαθὴς, ἀλλὰ νενοθευμένος τῇ ὕλῃ διὰ τὸ σωματικόν. <sup>3</sup> φεγγίνας δὲ ἢ νικᾶ τῆς Ἑρμῆ, τετέστι τῆς Λόγου, μαρτυροῦντῶ ἢ δεικνύοντῶ ὅτι πρὸς τὸ Νοητὸν ἢ Φύσιν μεταχημαλιζομένη τὸν Κόσ-

ΝΑΖΗΤΕΙΝ ἢ συναρμ. ut p. 144. infra, σπαράγμαλα ἔ' Ὀσίριδος ΑΝΑΖΗΤΕΙΝ ἢ εὐολίζειν. *Markland.*

<sup>2</sup> ὁμοιότητος ἀναλαμβάνει, αἰ, καθάπερ ἐν κηρῷ] τὸ ΑΙ ex Conjectura *Bentleii* primus Textui addidi, cum caeteris quibuscunque Edd. absit, summo tamen cum Sententiae Dispendio. *Baxterus* habet ἄ, quod ad idem redit. Nostram autem scriptiōnem veram esse ostendit vox ΑΥΤΑΣ, quae statim sequitur. Ex Distinctione pessime olim haec laborabant, confusionem vero inde natam ex nova interpunctione jam abstuli—Hunc porro Locum ita emendatum

et distinctum exhibent *Notulae Marklandi*, ἢ ΠΟΙΟΤΗΤΑΣ ἀναλαμβάνει, ΑΙ, καθάπερ ἐν κηρῷ σφραγίδες, ἐκ αἰεὶ διαμένουσιν, ἀλλὰ—ταραχῶδες, ΕΝΤΑΥΘΟΙ (*huc*) τῆς ἀνω δεσ.

<sup>3</sup> φεγγίνας δὲ ἔ' νικᾶ] Ita excudendum esse procuravi, cum olim vitiose legeretur ΠΕΡΙΓΙΝΟΝΤΑΙ ΔΕ ΚΑΙ ΝΙΚΑΙ. Error quidem oriebatur ex oscitante Librario, qui, quum ΝΙΚΑΙ olim scriptum invenisset, I istud, quod signum esset contractionis, pro numeri secundi terminatione accepit, adeoque ad hanc Constructionem, qua erat mira sagacitate, suum ΠΕΡΙΓΙΝΟΝΤΑΙ formavit. vid. quae supra

μον ἀποδίδωσιν. ἢ μὲν γὰρ, ἔτι τῶν Θεῶν ἐν γασ-  
τρὶ τῆς Ῥέας ὄντων, ἔξ Ἰσιδῶ καὶ Ὀσίριδῶ  
ἡμομήνη ἡμέσις Ἀπόλλωνῶ ἀνίτηται τὸ πρῖν  
ἐκφανῆ ἡμέσθ τόνδε τὸν Κόσμον, <sup>4</sup> ἢ σπιλεσ-  
θῶαι τῷ Λόγῳ, τὴν Ἑλλῶ φύσει ἐλεγχομήνῳ  
ἔπ' αὐτὴν ἀτελῆ, τὴν πρῶτην ἡμέσιν ἔξενεγ-  
κεῖν. διὸ καὶ φασὶ τὸν Θεὸν ἐκείνον ἀνάπνηρον  
ὑπὸ σκότῳ ἡμέσθ, ἢ πρεσβύτερον Ὄρον καλεῖ-  
σιν. ἔ γὰρ ἦν Κόσμῶ, ἀλλ' εἰδωλὸν τι ἐ Κόσ-  
μου φάνησμα μέλλοντος.

νε. Ὁ δὲ Ὄρος ὅστις, αὐτὸς ἐστὶν ὠρισμῶ  
ἢ τέλειος, ὅκ ἀνηρηκῶς τὸν Τυφῶνα πωλύταπα-  
σιν, ἀλλὰ τὸ δρασθήειον ἢ ἰχυρὸν αὐτῶ παρηρη-  
μῶ. ὅθεν ἐν Κοπλῶ τὸ ἀγαλμα τῷ Ὄρῳ λέ-  
γασιν ἐν τῇ ἐτέρῳ χεὶρὶ Τυφῶνῶ ἀρδῶια κα-

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

<sup>4</sup> ἢ σπιλεσθῆναι τῷ λόγῳ τὴν ἕλλην] Haec si intelligenda esse velis, sic mecum legas et distinguas, καὶ συν-τελεσθῆναι ΑΠΟ τῷ λόγῳ, τὴν ἕλλην—ΕΦ' ΑΥΤΗΣ &c. scil. “quod ante-  
“quam hic mundus conspicuus, et  
“a summa Ratione conditus esset,  
“ipsa Materia, a natura demum  
“convicta eam per se impotentem  
“esse et imperfectam, primum or-  
“tum edidit”. pro τῷ λόγῳ, exhibent  
*Notulae Cl. Marklandi* ΤΩΙ ΛΟΓΩΙ,  
μηὶ προ ἰπ' αὐτῶν, ἰφ' αὐτῆς.

<sup>1</sup> ὁ δὲ Ὄρος ἕτερος] Quis vero Ho-  
rus? Num Senior ille de quo jam  
dixerat? ita quidem postulat con-  
structio, at impedit profus *Auctoris*  
mens et argumentum. Scribas igitur  
ὁ δὲ Ὄρος ΕΤΕΡΟΣ—scil. Junior ille  
Horus—distinctionem enim velle au-  
ctorem inter *Horum* de quo nunc lo-  
quitur, et illum alterum, quem imper-  
fectum dixerat, exinde planissime ap-  
pareat, quod *Horum* nostrum τελειῶν  
et ὠρισμένον vocat.—Neque porro, quae  
haec statim sequuntur mihi satis ar-  
rident; obscuriora enim paullo et  
confusa videntur. Ita vero forsan  
emendari possunt, ὁ δὲ Ὄρος ἕτερος,

τέχειν· καὶ τὸν Ἑρμῆν μυθολογῶσιν, ἔξελόντα  
 τῷ Τυφῶνι τὰ νεύρα, χορδαῖς χησαῶς, διδάσ-  
 κούτες ὡς τὸ Πᾶν ὁ Λόγος διαρμυσάμενος, σύμ-  
 φωνον ἔξ ἀσυμφώνων μερῶν ἐποίησε, καὶ τὴν φθαρ-  
 τικὴν ὄγκ ἀπώλεσεν <sup>2</sup> ἀλλ' ἀνεπήρωσε δυνάμιν.  
 ἔθεν ἐκείνη μὲν ἀσθενῆς καὶ <sup>3</sup> ἀδρανῆς, ἐνταῦθα  
 φερομένη ἔκπεσπλεκομένη τοῖς παθητικοῖς καὶ  
<sup>4</sup> μελαβολικοῖς μέλεσι, σεισμῶν μὲν ἐν γῆ ἔκπε-  
 ρων, <sup>5</sup> αὐχμῶν ἔκπερ ἐν αἰέρι, καὶ πνευμάτων ἀτό-  
 πων, αὐθις δὲ πρησῆρων καὶ κεραυνῶν δημισγρός ἐστὶ.  
 φαρμάτῃ δὲ ἔκπερ λοιμοῖς ὕδατα καὶ πνεύματα, ἔκ-  
 μέχει Σελήνης ἀνατρέχει ἔκπερ ἀναχαιτίζει, <sup>6</sup> συν-  
 ἔχουσα ἔκπερ μελαίνουσα πολλάκις τὸ λαμπρὸν, ὡς  
 Αἰγύπτιοι νομίζουσι ἔκπερ λέγουσιν ὅτι τῷ Ὠροῦ νυῦ  
 μὲν ἐπάταξε, νυῦ δὲ ἔξελῶν κατέπειν ὁ Τυφῶν

αὐτὸς ΜΕΝ ἴσιν—ἐκ ἀνηρηκῶς ΔΕ  
 κ. τ. λ. nihil vero, MSS. ope destitu-  
 tus, confidentius asserere aushm.

<sup>2</sup> ἀλλ' ἀνεπήρωσε δυνάμιν] Olim  
 ΑΝΕΠΛΗΡΩΣΕ, sensu quidem pror-  
 fus absurdus, totaeque Narrationis  
 Historiae alieno. Baxt. Bentl. Mark-  
 land.

<sup>3</sup> ἀδρανῆς, ἐνταῦθα φερομένη] F. ἀ-  
 δρανής, ἐγτ. ΦΕΡΟΜΕΝΗ καὶ περσπλε-  
 κομένη. Markland.

<sup>4</sup> μελαβολικοῖς μέλεσι] Lege ΜΕΡΕ-  
 ΣΙ, ut paullo supra, et p. 143. infra. Id.

<sup>5</sup> αὐχμῶν καὶ ἐν αἰέρι] Haec Lectio  
 est Ed. primae, veramque adeo esse

nemo est qui jure dubitare possit.  
 Olim enim absurde extabat, σεισμῶν  
 μὲν ἐν γῆ καὶ τρόμων ΚΑΙ αὐχμῶν, ΚΑΙ  
 ἐν αἰέρι ΔΕ—αὐχμοῦ vero non sunt  
 Terrae sed Aeris affectiones, uti fae-  
 pius antea in hoc libello vidimus.

<sup>6</sup> συνέχουσα] Pro hac voce, neque  
 sine causa, substituunt viri docti Bax-  
 terus, Marklandus, Bentleius, ΣΥΓ-  
 ΧΕΟΥΣΑ.

<sup>7</sup> πῆρωσιν δὲ τὴν ἔκλειψιν] Olim  
 ΠΛΗΡΩΣΙΝ. Vbi similem errorem  
 erraverunt Scribae, atque prius fece-  
 rant, cum ΑΝΕΠΛΗΡΩΣΕ scripserint  
 pro

τὸν ὀφθαλμόν· εἶτα τῷ Ἡλίῳ πάλιν ἀπέδωκε  
 πληγὴν μὲν αἰνιτόμοροι, τὴν κτ' μῆνα μείωσιν τ'  
 Σελήνης, ἑπάρωσιν δ', τὴν ἐκλειψιν, ἣν ὁ ἥλιος ἰάται  
 ὁ διαφυγέση τὴν σκιὰν τ' γῆς εὐθύς ἀνιλάμπων.

ν5. Ἡ δὲ κρείττων καὶ θειότερα Φύσις ἐκ  
 τριῶν ἐστὶ, τῆς Νοητῆς, ἢ τῆς Ὑλης, ἢ τῆς ἐκ τού-  
 των, ὃν Κόσμον Ἑλλῶες ὀνομάζουσιν. ὁ μὲν οὖν  
 Πλάτων, τὸ μὲν Νοητὸν, ἢ ἰδέαν ἢ πῶς δειγμα  
 ἐκ πατέρων, τὴν δὲ Ὑλιν, ἢ μητέρα ἢ τιθιλωτὴν  
 ἑδραν τε ἢ χώραν γένεσεως, τὸ δ' ἑξ ἀμφοῖν,  
 ἕξονον ἢ γένεσιν ὀνομάζειν εἴωθεν. Αἰγυπτίους δ'  
 ἂν τις εἰκάσειε ἢ τῷ τριγώνων τὸ κάλλιστον, μά-  
 λιστα τέτρω τὴν τῆς Πρωτῆς φύσιν ὁμοιοῦντας, ὡς  
 ἐκ Πλάτων ἐν τῇ Πολιτείᾳ δοκεῖ ἢ τέτρω προσ-  
 κεχρηθῆς, τὸ Γαμήλιον Διάγραμμα σωλάτων.

pro ANEPIHPΩΣE. Ita quoque *Baxter. Bentr. Markland.*

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

ἢ τῷ τριγώνων τὸ κάλλιστον] Emendo

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

ἢ τέτρω προσκεχρηθῆς] Annon potius legendum sit Τ'ΑΥΤΩΙ?

ἢ τριῶν

ἔχει δὲ ἐκείνο τὸ Τείγωνον, <sup>3</sup> τειῶν τὴν πρὸς ὀρθίαν, καὶ τετάρων τὴν βάσιν, καὶ πέντε τὴν ὑποτείνουσαν ἴσον ταῖς περιεχέσαις διαμετρίω. εἰκασέον οὖν <sup>4</sup> τὴν μὲν πρὸς ὀρθὰς, ἄρρενι, τὴν ἱεὴν βάσιν, θηλεία, τὴν δὲ ὑποτείνουσαν, ἀμφοῖν ἐγγύονω· καὶ τὸν μὲν Ὀσιων ὡς δεξιὴν, τὴν δὲ Ἰσιων ὡς ὑποδοχὴν, τὸν δὲ Ὄργον ὡς ἀποτέλεσμα. τὰ μὲν γὰρ τεῖα, πρῶτον περιεσός ἐστι καὶ τέλειον· τὰ δὲ τέτραρα, τετραγώνων ἀπὸ πλευρᾶς δεξιῆς, τῆς δυάδος· τὰ δὲ πέντε, πῆ μὲν τὰ παλαιοῦ, πῆ δὲ τῆ μητρὶ προσέοικεν, ἐκ τετραδῶν συσκέμματα καὶ δυάδος· καὶ τὰ Πάντα τῶ Πέντε γέγονε παρώνυμα, καὶ τὸ δεξιμύσας πεμπάσα-

<sup>3</sup> τριῶν—τετάρων] Qu. an scrib. ΤΡΙΑ, ΤΕΤΤΑΡΑ. *Markland.*

<sup>4</sup> τὴν μὲν πρὸς ὀρθὰς] Paulo ante dixerat τὴν πρὸς ΟΡΘΙΑΝ: utraque forsan Lectio defendi possit: cum haec ad *Angulum*, illa ad lineas quae *Angulum* conficiunt, referatur.

<sup>5</sup> χρόνον δ' Ἄπιδ. τὸν μὲν ἔν] Haec antea confuse legebantur, ΧΡΟΝΟΝ Ο ΑΠΙΣΤΟΝ. ΜΕΝ ΟΥΝ—Mendis adeo foedis in rebus per se satis perspicuis scatet hic Libellus! Emendatio vero nostra omnium, qui vel interpretati fuerint vel correxerint hunc librum, auctoritatem et firmamentum habet. Quod autem Aegyptiorum *Apis* post certos demum annos exactos, 25, uti ex hoc loco patet, ne-

caretur, res notior est quam quae Testimoniis veterum indigeat.

<sup>6</sup> προσαγορεύουσι] F. ΠΡΟΣΑΓΟΡΕΥΕΤΑΙ. vel, ΤΗΝ Δὲ ΙΣΙΝ—προσαγορεύουσι, *Markland.*

<sup>7</sup> τῶ μὲν πρώτῳ τῶ ὀνομάτων] Post ΠΡΩΤΩΙ videtur ΤΟΥΤΩΝ excidisse. Sic enim Graeci usitatus scribunt, πρώτῳ ΤΟΥΤΩΝ τῶν ὀνομ.

<sup>8</sup> οἶκον Ὀρεν κόσμιον] Quicunque ad ea, quae antea narrata fuerint, paullo diligentius animum attenderit, vocem ΩΡΟΥ ab hoc loco alienam esse et vitiosam necesse est agnoscat. *Isis* enim “*Osiridis Domus est mun- dana, non Hori*” — *Isis* quippe, uti abunde jam explicuerit, “*materia dicta est, quae in se admittit Imagines,*

θαι λέγῃσι. ποιῆ δὲ τελεράγωνον ἢ Πενίλας ἀφ' ἐαυτῆς, ὅσον τῶν γραμμάτων παρ' Αἰγυπτίοις τὸ πλῆθός ἐστι, καὶ ὅσον ἐνιαυτῶν ἕξ ἢ ἑξήκοντον ὁ Ἄπρις. τὸν μὲν ἔν' Ωροῦν εἰώθασι ΚΑΙΜΙΝ πρῶτα ἀγορεύειν, ὅπως ἐστὶν ΟΡΩΜΕΝΟΝ. αἰσθητὸν γὰρ ἢ ὁρατὸν ὁ κόσμος. ἢ δὲ Ἰσις ἐστὶν ὅτε ἢ ΜΟΥΘ καὶ πάλιν ΑΘΥΡΙ καὶ ΜΕΘΥΡ ἢ πρῶτα ἀγορεύσιν. σημαίνουσι δὲ τῶν μὲν πρώτῳ τῶν ὀνομάτων ΜΗΤΕΡΑ τῶν δὲ δευτέρῳ, ΟΙΚΟΝ ΩΡΟΥ ΚΟΣΜΙΟΝ (ὡς ἢ Πλάτων χῶρον γένεσεως ἢ δεξαμενὴν) τὸ δὲ τρίτον συνθετὸν ἐστὶν ἢ ἔκ τε τῶν ΠΛΗΡΟΥΣ ἢ Αἰτιῶν. πλήρης γὰρ ἐστὶν ἢ ὕλη ἢ κόσμος, ἢ τῶν ἀγαθῶν ἢ καθαρῶν ἢ κεκοσμημένων συνέσει.

“ gines, five Impressiones TOY NOH-  
 “ TOY i. e. Osiridis”; Isis est, quod-  
 cunque Generationem in se accipiat,  
 est χῶρα γένεσεως, in quam suas ἀπορ-  
 ρήσεις spargat et immittat Osiris. Horus  
 autem neque hac in Narratione, ne-  
 que alibi, quod scio, activum Princi-  
 pium vel dictum est, vel habetur.  
 Contra vero, “Horus est quodcun-  
 que generetur, ipse est Mundus”.  
 Dictu itaque absurdissimum est Isis  
 aliquando vocari Hori, h. e. ipsi-  
 us mundi mundanam domum. Praeter-  
 ea, fingitur in hac Historia Osiris  
 cum Iside matrimonium iniisse, cum-  
 que ea habitasse, Horumque genuisse;  
 non inconcinne itaque Isis, five Ma-  
 teria, quasi mundana ejus Domus

habetur; scil. quodcunque boni est,  
 recteque dispositi in Mundo Mate-  
 riali, totum id Osiridis five boni prin-  
 cipii effluxibus imputandum est—  
 Vestigia verae Lektionis apud MS.  
 Petav. adhuc cernantur; nam pro  
 ΩΡΟΥ, ΙΣΙΟΔΟΣ exhibet.

ἢ ἔκ τε τῶν πλήρους ἢ τῶν αἰτίων] Im-  
 probam esse novissimam vocem, vi-  
 tiosamque certo scio. “Tertium est  
 “nomen compositum ex Plenitudine  
 “et Causa” — Audias vero quae  
 statim sequuntur. “Quia scil. Ma-  
 “teria mundi Plenitudinem habet,  
 “et cum bono, puro, probeque com-  
 “posito [quasi cum marito] degit”.  
 At quaenam est haec consequentia?  
 et unde (quaeso) haec inter se con-  
 nectantur?



νζ. Ἰ Δόξειε δ' ἀν' ἴσως ἢ Ἡσίωδῳ, τὰ πρῶ-  
 τα πάντα Χάῳ ἢ Γαῶ ἢ Τάρταρον ἢ Ἐρωτα-  
 ποιῶν, ἐχέτερας λαμβάνειν δεχάς, ἀλλὰ ταύ-  
 τας γε δὴ, τῶν ὀνομάτων, τῇ μὲν Ἰσιδι τὸ τῆς  
 Γῆς, τῷ δὲ Ὀσίειδι τὸ τῆς Ἐρωτῆς, τῷ Τυφῶνι  
 τὸ τῆς Ταρτάρου μελαλαμβάνουσαι, ὡς ἀποδίδο-  
 μιν. τὸ γὰρ Χάῳ δοκεῖ χώραν τινὰ ἢ τόπον  
 τῆς Παντός ὑποτίθεσθαι. προσκαλεῖται δὲ ἢ τὸν  
 Πλάτωνῳ ἀμωσγέπως τὰ πρῶτα μῦθον,  
 ὃν Σωκράτης, ἐν Συμπόσιῳ, πρὸς τῆς τῆς Ἐρωτῆς  
 ἡμέσεως διήλθε, τὴν Πενίαν λέγων τέκνων δεο-  
 μῆναι τῷ Πόρῳ καθεύδοντι πρὸς ἀκλιθῆναι, καὶ

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

Ἰ Δόξειε δ' ἀν' ἴσως] Plus simplici  
 vice emendanda sunt quae sequuntur.  
 Quid enim sibi volunt ΤΑ ΠΡΩΤΑ  
 ΠΑΝΤΑ? Num *Hesiodus* “Chaos,  
 “Terram &c. *prima omnia fecit*”?  
 Quid ad rem? vel quonam haec mo-  
 do sunt explicanda? ne omnino qui-  
 dem. Ex *Hesiodi* vero *Cosmogonia*, quae  
 jam extat, satis constat antiquissimum  
 hunc Poetam “omnium rerum pri-  
 ma quasi Elementa constituisse

“*Chaos, Terram*” &c. legendum igi-  
 tur est apud *Plutarchum* omni sine  
 dubio, ΤΑ ΠΡΩΤΑ ΠΑΝΤΩΝ, uti  
 mecum emendaverant *Baxterus* et  
*Bentl.*—Deinde autem, ante ΟΝΟ-  
 ΜΑΤΩΝ particulam EAN reponit  
 sagacissimus ille *Bentleius*—idque  
 quidem rectissime; inquit enim Au-  
 ctor, “Quando *Hesiodus* *prima om-*  
 “*nium Rerum* statuit *Chaos, Terram*  
 “&c. haec quoque ab Aegyptiacis  
 “non longe diversa esse nonnullis vi-  
 “deantur, *Si* quidem *Ifidis* nomine  
 “*terram* accipimus &c”. Hanc vero  
 Lectionem viri doctissimi si amplexe-  
 mur, necesse est porro ΩΣ deleamus,  
 et ΑΠΟΔΙΔΩΜΕΝ pro ΑΠΟΔΙΔΟ-  
 ΜΕΝ rescribamus—Suspicatur etiam

*Mark-*

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 141

κυάσασαν ἔξ αὐτῶν τεκεῖν τὸν Ἑρώτα, <sup>2</sup> φύσει  
μακρὸν ὄντα ἢ παντοδαπὸν, ἅτε δὴ πατρὸς μητὴρ  
ἀγαθῆ ἢ σοφῆ ἔκ πάσιν αὐτάρκεις, μητρὸς ὅ  
ἀμνηχάντα, ἢ ἀπόρου, ἔκ δὲ ἔνδειαν αἰὲ γλιχο-  
μήνης ἑτέρας, ἔκ τῶν ἑτεροῦ λιπαρέσης, γεφυρη-  
μήνον. ὁ γὰρ Πόροϋ ἔχ ἑτεροῦ ἐστὶ <sup>3</sup> τῶ πρώτῃ  
Ἑραστῆ καὶ Ἐφετῆ ἔκ Τελεία ἔκ Αὐτάρκεις. Πε-  
νίαν δὲ τὴν ὕλην προσεῖπεν, ἐνδεῶ μὲν ἔσαν αὐ-  
τὴν καθ' ἑαυτὴν τῶ ἀγαθῆ, πληρομένῃ δὲ  
ὑπὸ αὐτῆ, ἔκ ποθεῖσαν αἰὲ ἢ <sup>4</sup> μέγαλαμβάνσαν.  
ὁ δὲ γινόμενος ἐκ τῶν <sup>5</sup> Κόσμου καὶ Ὄρου,  
ὅσα αἰδέομαι ἔδὲ ἀπαθῆς ἔδὲ ἀφθαλῆς, ἀλλ'

Marklandus pro ΛΑΜΒΑΝΕΙΝ scribi oportere ΥΠΟΛΑΜΒΑΝΕΙΝ, ut saepe alibi.

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

<sup>3</sup> τῶ πρώτῃ Ἑραστῆ] Lege ΕΡΑΤΟΥ. Markland.

<sup>4</sup> μέγαλαμβάνσαν] Eodem profuso sensu ΜΕΤΑΛΛΑΓΧΑΝΟΥΣΑΝ infra usurpat, p. 143. scil. τῶ πρώτῃ Θεῶ ΜΕΤΑΛΛΑΓΧΑΝΟΥΣΑΝ αἰεί. *Id.*

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

αειζυγῆς ὦν, μηχανᾶται ὅταϊς τῶν παθῶν μεταβολαῖς ἔχειόδοις αἰεὶ νέος ἔχει μηδέποτε φθαρῆσόμενος ἢ διαμένειν.

νη. Χρηστέον δὲ τοῖς μύθοις, ἔχει ὡς λόγοις πάντων ἔστιν, ἀλλὰ τὸ πρὸς φορῶν ἐκάστω, τακτῆν τὴν ὁμοιότητα λαμβάνοντα. ὅταν ἔνῃ Ἰλλίω λέγων μὲν, ἔχει δὲ πρὸς ἐνίων Φιλοσόφων δόξα ἀποφερῶν ἀψυχὸν τι σῶμα ἢ ἀποιον, ἄλογόν τε καὶ ἀπρακτικόν ἕξ ἑαυτῆ διανοεῖσθαι. ἢ γὰρ ἔλαμον Ἰλλίω μύθεον καλεῖσθαι, ἢ Χρυσὸν ἀγάλματι, ὅτι ὄντα ἰσότητος ἕξημα ποιότητος. αὐτὴν τε τὴν ψυχὴν ἢ τὴν διάνοιαν τῆ ἀνθρώπου ὡς Ἰλλίω ἐπιστήμης ἢ ἀρετῆς τῷ λόγῳ κοσμεῖν

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

<sup>6</sup> ταῖς ἢ παθῶν μεταβολαῖς] Qu. τῶν παθητῶν vel τῶν παθητικῶν; ut supra p. 136, προσπληρομένη τοῖς ΠΑΘΗΤΙΚΟΙΣ ἢ μεταβολικοῖς μέλεσι. ut infra p. 144, τὰ δὲ τοῖς ΠΑΘΗΤΙΚΟΙΣ δισπαρέμνα. Markland.

<sup>7</sup> διαμένειν] Qu. an MSS. habeant διαμένειν ΔΟΚΕΙΝ. Id.

<sup>1</sup> ἰσότητος ἕξημα ποιότητος] Olim ΟΜΟΙΟΤΗΤΟΣ. Cum vero paullo ante dixisset Auctor, "non esse cum quibusdam Philosophis statuen-

"dum, materiam omnium Qualita-

"tum expertem esse"; et deinde ad hanc rem confirmandam, exemplum Olei, quod est Unguenti Materia, statim adducat, ipsum nos trahit Argumentum ad ΠΟΙΟΤΗΤΟΣ pro ΟΜΟΙΟΤΗΤΟΣ rescribendum. Accedit Xyland. Bentl. Baxt. Markland. auctoritas.

<sup>2</sup> τόπον εἰδῶν] Vel ΙΔΕΩΝ, potius.

<sup>3</sup> ἀλλ' ὡσπερ ἄνδρα νόμιμον] Intermendosissimos hunc esse locum, cuivis adtendenti facile constabit; Auctorem mens et argumentum hoc est—"In memoria tenere debemus, Deam hanc, sive Isidem vocemus sive Materiam, primi Dei participem factam, ejus bonorum amore perpetuo tuo duci et trahi, eique nunquam

"ad-

ἢ ῥυθμίζειν παρέχομεν· τὸν τε νῦν ἔνιοι <sup>2</sup> τόπον  
 εἰδὼν ἀπεφάνητο, ἢ τῶν νοητῶν οἶον ἐκμαγεῖον.  
 ἔνιοι δὲ ἢ τὸ σπέρμα τῆς γυναικὸς, ἔδωκεν  
 ἔδδ' ἀρχῆν, ὕλην δὲ ἢ τροφήν ἡμέσεως εἶναι  
 δοξάζουσιν. ὧν ἐχομενοὶς χεῖρ ἢ τὴν Θεὸν ταύ-  
 τῃ ἔτω διανοεῖσθαι τῶ πρώτῃ Θεῷ μεγαλαυχάν-  
 θσαν αἰεὶ ἢ συνῆσαν ἔρωτι τῶν πρὸ ἐκείνων ἀ-  
 γαθῶν ἢ καλῶν, ἔχ' ὑπεναντίαν <sup>3</sup> ἀλλ' ὡς περ  
 [ἀνδρα νόμιμον ἢ δίκαιον ἔρᾶν ἐν δικαιοσύνῃ,  
 καὶ] γυναῖκα χεῖρ ἔχουσαν ἀνδρα ἢ συνῆσαν,  
 ὅμως ποθεῖν λέγομεν· ἔτως αἰεὶ γλιχομένην ἐκεί-  
 νῃ, ἢ πρὸ ἐκείνων παρέσαν, ἢ ἀναπιμπλαμένην  
 τοῖς κυριωτάτοις μέρεσιν ἢ καθαρωτάτοις.

“ adversari ; contra vero, uti proba-  
 “ Mulier cum viro suo licet usque  
 “ degat, ejusque consuetudine frua-  
 “ tur, ejus tamen desiderio semper  
 “ trahitur et impellitur ; ita Deam  
 “ hanc, purissimis licet et praecipuis  
 “ Boni Principii partibus repleta fue-  
 “ rit, id semper tamen avere, ejuf-  
 “ que appetentem esse”. Omnis ergo  
 difficultas et obscuritas ex verbis  
 oritur ΑΝΔΡΑ ΝΟΜΙΜΟΝ—ΕΝ ΔΙ-  
 ΚΑΙΟΣΥΝΗ, quae cum otiosa pror-  
 fus sint et supervacanea, sententiam-  
 que quam maxime inturbant, ad  
 Oram Libri iterum amandanda esse  
 censeo, unde prius desumpta erant.  
 Sunt enim quasi *Scholion* Adnotatoris

cujusdam ad γυναῖκα χεῖρ—ea scilicet.  
 ΓΥΝΗ ΧΡΗΣΤΗ dicitur, quae bo-  
 num et legitimum maritum in justitia  
 amet ; ut nihil dicam de φράσει satis  
 insolenti ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΕΡΑΝ-  
 quae S. Litterarum *Hellenisticam* mul-  
 tum sapit. Mallet porro pro παρε-  
 σαν, uti supra reddidi, ΔΙΠΑΡΟΥ-  
 ΣΑΝ legere. Has enim voces in re  
 prorsus simili non ita pridem con-  
 junxerat.

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

ibid. ἔτως αἰεὶ γλίχομ.] Clarius  
 foret, ἔτως ΤΑΥΤΗΝ αἰεὶ γλιχομέ-  
 νην—deinde, pro παρεσαν, lege ΔΙ-  
 ΠΑΡΟΥΣΑΝ. *id.*

10. Ὅπως δὲ ὁ Τυφὼν παρεμπίπτει τῶν ἐσχάτων ἀπλόμην, ἐνταῦθα δοκῶσαν ἐπισκυθρωπάζειν, ἔπειθεῖν λεγομένη, <sup>2</sup> ἔλειψανα ἅπαντα ἔπαράγματα τῆ Ὀσίειδ' ἀναζητεῖν ἔσορίζειν, ὑποδεχομένη τὰ φθιρόμην ἔδοκρύπτουσαν, <sup>3</sup> ὥσπερ ἀναφαίνει πάλιν τὰ γινόμενα, ἔάνησιν ἑξ ἑαυτῆς· οἱ μὲν γὰρ ἐν Ὀυρανῶ καὶ Ἄστροις λόγοι ἔειδη ἔδοκροῦσι τῆ Θεῶ μύησι, τὰ δὲ τοῖς παθητικοῖς διασπαρμένα, γῆ καὶ θαλάττῃ ἔφυτοῖς καὶ ζώοις, <sup>4</sup> διαλεγόμενα ἔφθιρόμην ἔπαπλόμην, ἔπολλάκις αὖθις ἐκλάμπει ἔαναφαίνεταιαι ταῖς γνέσεσι. διὸ τὸν Τυφῶνα τῇ Νέφθυϊ σωοικεῖν φησὶν ὁ Μῦθος,

<sup>1</sup> ἔσχάτων ἀπλόμενος] Quenam autem sunt ista ΕΣΧΑΤΑ? Praecipuae sunt Terrarum Orbis Partes, quatenus ad caetera τῆ ΠΑΝΤΟΣ membra, quae superiora quasi reputentur, opponantur. Omnia enim, quae infra Orbitam Lunae contineantur, ΤΑ ΕΣΧΑΤΑ dicuntur. vid. postea.

<sup>2</sup> ἔλειψανα] Prima vox bene omitteri possit. *Markland.*

<sup>3</sup> ὥσπερ ἀναφαίνει πάλιν τὰ γινόμενα] Non unico tantum mendo laborat haec Scriptura; sic tamen mecum emendes, ΑΠΕΡ ἀναφαίνει πάλιν ΑΝΑΓΙΝΟΜΕΝΑ. “Quae scil. nascuntur rursus edat”.

ibid. Hic non recte se habet contextus; Qu. ΕΩΣ ΠΕΡ, *donec*, et

ΑΝΑΓΙΝΟΜΕΝΑ, pro ΤΑ ΓΙΝΟΜΕΝΑ? *Markland.*

<sup>4</sup> διαλεγόμενα] Vox prava. Conjecit itaque *Xyland.* ΔΙΑΦΛΕΓΟΜΕΝΑ; potiore vero *Baxteri* Emendationem habeo, qui ΔΙΑΛΥΟΜΕΝΑ, sensu quidem optimo, substituit. delendum porro est τὸ ΚΑΙ ante πολλάκις—Pro διαλεγόμενα, ΔΙΑΛΛΑΤΤΟΜΕΝΑ exhibent Cl. *Marklandi* conjecturae, rejiciunt eadem, ut prorsus superfluum, ΚΑΙ.

<sup>5</sup> ἀπολλυμένη] Praestant *Bentleii* animadversiones ΑΠΟΛΛΥΜΕΝΟΝ, τὸ σπέσμα scil.

<sup>6</sup> καθόλου δὲ ἀμείνων ἔτος ἐστίν] Ad quod verbum praecedens referri debere dicis τὸ ΟΥΤΟΣ? Num ad Τυφῶνα?

τὸν δὲ Ὀσίριν κρύφα συγγενέως. τὰ γὰρ ἔχματα  
 μέρη τῆς ὕλης, ἃ Νέφθω ἔ Τελδυτὴν καλεῖσιν,  
 ἢ φθαρίκη μάλιςα καλέχει δύναμις· ἢ δὲ γόνι-  
 μῶ ἢ σωτήριῶ ἀδενές σπέρμα ἢ ἀμαυρόν εἰς  
 ταῦτα διαδίδωσιν, ὁ πολλυμύη ὑπὸ τῷ Τυφώ-  
 νος, πλὴν ὅσον ἢ Ἴσις ὑπολαμβάνουσα, σώζει ἢ  
 τρέφει ἢ σωίσησι. ὁ καθόλου ἢ ἀμείνων ἔτος ἐσιν,  
 ὡς πρὸς ἢ Πλάτων ὑπονοεῖ ἔ Ἀριστοτέλης.

ξ. Κινεῖται ἢ τῷ φύσεως τὸ μὲν γόνιμον ἔ σωτή-  
 ριον ἐπ' αὐτόν, ἢ πρὸς τὸ εἶναι, τὸ δὲ ἀναιρετικὸν  
 ἢ φθαρικὸν, ὡς αὐτῶ, ἔ πρὸς τὸ μὴ εἶναι. διὸ τὸ  
 μὲν Ἴσις καλεῖσιν, πρὸς τὸ ἴσθαι μετ' ἐπισήμης  
 ἢ φέρεσθαι, κίνησιν ἔσαν ἔμψυχον ἢ φρόνιμον. ἔ

*phonem?* Concedo quidem Construc-  
 tionis rationem, ordinemque verbo-  
 rum naturalem ita prorsus flagitare,  
 at quod multo est magis, impedit Hi-  
 storia, Argumentumque auctoris.  
 “ in universum autem ille, scil. *Typho*,  
 “ est praestantior”! Quisquamne a-  
 lius est, qui hoc dixerit? Num revera  
 praestantius superiusque sit in mun-  
 danis commixtionibus malum illud,  
 perversumque Principium? Praeva-  
 lidum quidem esse, et pro Victoria  
 summis viribus niti et contendere *Ty-  
 phona*, facile demus—At καθόλου prae-  
 stantius esse, victoriamque diu du-  
 biam demum reportare *Malum Prin-  
 cipium* non Fabula quam explicamus,  
 non ea quae olim dicta sunt, non res

ipsa finat, ut concedamus. num *Pla-  
 to*, num Aristoteles asseruerit unquam  
 plus Mali quam Boni in Terra esse?  
 haudquaquam! Quid si igitur pro  
 ἔτος, ΩΡΟΣ reponamus, quae certe  
 litterarum immutatio non adeo est  
 magna? hac enim Emendatione ad-  
 missa, omnia demum clara erunt se-  
 cumque congruentia, sc. “post omnia  
 “ *Typhonis* Conamina et Conflictus,  
 “ praestantior demum et superior  
 “ restat *Horus*, five, id quod a bono  
 “ *Principio* natum est et procrea-  
 “ tum”.

<sup>1</sup> ὑπ' αὐτῶ] Si modo priorem cor-  
 rectionem nostram amplexandam esse  
 ducas, tum necesse est pro ΥΠ' ΑΥ-  
 ΤΟΥ, legas ΑΠ' ΑΥΤΟΥ.

γάρ ἐστι τοῦτομα βαρβαρικόν, ἀλλ' ὥσπερ τοῖς  
 Θεοῖς πᾶσιν <sup>2</sup> ἀπὸ δυεῖν γραμμάτων τῆ Θεατῆ  
 καὶ Θεούλος ἐστὶν ὄνομα κοινόν, ἔτω τὴν Θεὸν ταύ-  
 τῆν ἀπὸ τῆς Ἐπισήμης ἅμα καὶ τῆς Κινήσεως, ἴ-  
 σιν μὲν ἡμεῖς, ἴσιν δ' Αἰγύπτιοι καλεῶσιν. ἔτω ἡ  
 καὶ Πλάτων φησὶ <sup>3</sup> τὴν Ὀσίαν δηλεῖν τὰς πα-  
 λαιὰς, Ἰσίαν καλεῖν τὰς ἔτω καὶ τὴν Νόησιν καὶ τὴν  
 Φρόνησιν, ὡς νῦν φορὰν καὶ κίνησιν ἔσαν ἱερμύς καὶ  
 φερομένης, καὶ τῆ Σιωπίας, καὶ τ' αγαθὸν ὅλως, καὶ  
 Ἀρετὴν <sup>4</sup> ἐπὶ τοῖς εὐρεῶσι καὶ θεῶσι θεῖται. <sup>5</sup> κα-  
 θάπερ αὖ πάλιν τοῖς ἀντιφωνῶσιν ὀνόμασι λεί-  
 δορεῖται τῆ καὶ τὸ τὴν φύσιν ἐμποδίζον καὶ σιω-  
 δέον καὶ ἴχον καὶ κωλύον ἔειπεν καὶ ἰέναι, Κακίαν,  
 Ἀπορίαν, Δειλίαν, Ἀνίαν περσαγορευόντων.

<sup>2</sup> ἀπὸ δυεῖν γραμμάτων] Immo ἀπὸ  
 δυεῖν ῥΗΜΑΤΩΝ. ΓΡΑΜΜΑ enim,  
 quod scio, uscem haudquaquam sig-  
 nificet. Ita quoque corrigit *Markland*.

<sup>3</sup> τὴν Ὀσίαν—Ἰσίαν καλεῖν τὰς] Ex-  
 tant haec apud *Platon. Cratyl.* p. 276.  
 ὃ ἡμεῖς Οὐσίαν καλεῖμεν, εἰσὶν οἱ Ἐσίαν  
 καλεῶσιν, οἱ δ' αὖ Ὀσίαν—et mox,  
 εἰσὶ καὶ ἡμεῖς τὸ παλαιὸν Ἐ-  
 σίαν καλεῖν τὴν Οὐσίαν—Vnde satis  
 constat *Plutarcho* nostro, pro ΟΣΙΑΝ  
 et ΙΣΙΑΝ, restituenda esse ΟΥΣΙΑΝ  
 et ΕΣΙΑΝ—Ex eodem quoque *Pla-  
 tone* in sequentibus legendum esse  
 patet, ΤΟ σιωπίας, pro ΤΟΥ σιωπίας.

<sup>4</sup> ἐπὶ τοῖς εὐρεῶσι καὶ θεῶσι] *Vitio-  
 sam* hanc esse *Lectionem* ipsum osten-  
 tat argumentum—emendes vero fa-  
 cillime, si pro ΕΥΡΟΥΣΙ, ΡΕΟΥΣΙ  
 scribas. Ita enim *Plato* (p. 282. *Ed.  
 Francof.*) de his rebus verba faciens,  
 ἴσιν καὶ φέρεται—φερομένοις τε καὶ  
 ΡΕΟΥΣΙ conjungit; adeo ut de *Cor-  
 rectione* nostra ne minima possit esse  
 dubitatio—accedit vero *Bentleyi*  
*Auctoritas*.

<sup>5</sup> καθάπερ αὖ πάλιν &c.] Men-  
 dum aliquod gravissimum sub his  
 verbis latere nullus dubito; in eo li-  
 cet tollendo haud mihi ipse satis pla-  
 ceo.

Ξα. Ὁ δὲ ΟΣΙΡΙΣ ἐκ τῶ ΟΣΙΟΥ ἢ ΙΕΡΟΥ τοῦ ὄ-  
μα μεμιγμένον ἔαχκε. κοινὸς γὰρ ἐστὶ τῶ ἐν οὐ-  
ρανῷ ἢ τῶ ἐν ἀδᾶ Λόγῳ· ὧν τὰ μὲν, Ἱεραὶ,  
τὰ δὲ, Ὅσια <sup>1</sup> τοῖς παλαιοῖς ὡς προσασβεδύειν.  
ὁ ἢ ἀναφαίνων τὰ ἐράνια, <sup>2</sup> ἢ τῶ ἀνω φερομένων  
Ἄνεβις Λόγῳ, ἐστὶ δὲ, ὅτε ἢ Ἑρμάνεβις ὀνομά-  
ζεται, τὸ μὲν, ὡς τοῖς ἀνω, τὸ δὲ, ὡς τοῖς κάτω  
προσῆκον. <sup>3</sup> διὸ καὶ θύουσιν αὐτῶ τὸν μὲν λευκὸν  
Ἄλεκτρυόνα, τὸν δὲ κροκίαν, τὰ μὲν, εἰλικρινῆ ἢ  
φανά, τὰ δὲ, μικτὰ ἢ ποικίλα νομίζοντες. ἔ δ' εἶ  
δὲ θαυμάζειν τῶ ὀνομάτων τὴν εἰς τὸ Ἑλληνι-  
κὸν ἀνάπλασιν. καὶ γὰρ ἄλλα μυθία τοῖς με-  
θισαμύροις ἐκ τῆς Ἑλλάδῳ συνεκπεσόντα, μέ-  
χρι νῦν ᾠδαμένει καὶ ξενιτεύει παρ' ἑτέροις, ὧν

εσο. Quid si legamus, λοιδορεῖσθαι  
ΤΟ ΚΑΙ ΤΗΝ φύσιν ἔμποδ. & — ;  
Vti enim ΚΑΙ caetera, quae sequun-  
tur, adjectivā praecedat, hinc et ΕΜ-  
ΠΟΔΙΖΟΝ olim praecessisse in pro-  
clivi est colligere; praesertim cum  
τὸ ΚΑΤΑ ad interturbandam potius  
quam explicandam mentem *Auctoris*  
natum esse videtur. Habet *Markland.*  
λοιδορεῖσθαι, ΤΟ ΚΑΤΑ ΤΗΝ φύσιν  
ἔμποδ.

<sup>1</sup> τοῖς παλαιοῖς ἦν προσαγ.] Num  
post παλ. ΕΘΟΣ, aut quid hujusmo-  
di exciderit? *Markland.*

<sup>2</sup> καὶ τῶν ἀνω φερ. &c.] Mallem sane,

καὶ τῶν ἀνω φερομένων Λόγῳ, ΕΣΤΙΝ  
ΟΤΕ Ἄνεβις, ἐστὶ δὲ, ὅτε καὶ Ἑρμάνε-  
βις ὀνομ. nim. qui coelestia ostendit,  
superiorum quasi Ratio, est quando  
Anubis, est quando etiam Hermanubis  
nominatur.

<sup>3</sup> Διὸ καὶ θύουσιν αὐτῶ] Forte, θύουσιν  
ΑΥΤΩΙ ΜΕΝ λευκὸν—ΤΩΙ ΔΕ κροκίαν·  
ΤΩΙ ΜΕΝ εἰλικρινῆ ἢ φανά, ΤΩΙ Δὲ  
μικτὰ καὶ ποικίλα ΠΡΟΣΗΚΕΙΝ νο-  
μίζοντες. *Markland.* Praesens, quod  
certum est, Lectio tolerari nequeat—  
ἔ τι ἂν τις Αἰγυπτίως αἰτιῶτο τὴ το-  
σαύτης ἀλογίας, ὅπως ἔ τὸς Πυθαγο-  
ρικῆς ἰσορῆσι ἔ Ἄλεκτρυόνα λευκὸν



ἔνια τὴν ποιητικὴν ἀνακαλεσμένην διαβάλλουσιν ὡς  
 βαρβαρίζουσιν <sup>4</sup> οἱ γλώττας τὰς τοιαύτας πρῶσ-  
 αλορδούλους. ἐν δὲ ταῖς Ἑσμῶ λεγομέναις βίβ-  
 λους ἰσορροδοῖ γεγράφθαι περὶ τῶν ἱερῶν ὀνομά-  
 των, ὅτι τὴν μὲν ἐπὶ τῆς τῆ Ἡλίας περιφορᾶς τε-  
 ταγμένῳ δυνάμιν, <sup>5</sup> Ὄρον, Ἑλλῶες δὲ Ἀπόλ-  
 λωνα καλεῖσι τὴν δὲ ἐπὶ τῆ Πνύμαλῳ, οἱ μὲν  
 Ὀσίριον, οἱ δὲ Σάραπιν, οἱ δὲ Σωθὶ Αἰγυπτισί-  
 σημαίνει δὲ κύησιν ἢ τὸ κύειν. διὸ καὶ ᾤσατροπῆς  
 χρομένης τῆ ὀνόματῳ, Ἑλλῶσι Κύων κέκλη-  
 ται τὸ Ἄστρον, ὅπερ ἴδιον τῆς Ἰσιδῳ νομίζουσιν.  
 ἠκιστα μὲν ἔν δαῖ φιλολιμεῖας περὶ τῶν ὀνομάτων,  
 εἰ μὴ ἀλλὰ μᾶλλον <sup>6</sup> ὑφείμην ἂν τῆ Σαράπι-  
 δῳ Αἰγυπτίοις, <sup>7</sup> ἢ τῆ Ὀσίριδῳ. ἐκείνο μὲν ἔν

σίδιθαι, καὶ τῶν θαλαττίων μάλιστα  
 τρίγλης καὶ ἀκαλήφης ἀπέχισθαι·  
*Plutarch. Sympos. lib. 4. Prob. 5.*

<sup>4</sup> οἱ γλώττας τὰς τοιαύτας πρῶσα.]  
 Quanto est praestantior harum vo-  
 cum Emendatio, quam dedit *Xyland.*

οἱ γλώττας ΤΑ ΤΟΙΑΥΤΑ πρῶσαγ.?

<sup>5</sup> Ὄρον] Nescio quomodo, at om-  
 ni procul dubio post hanc vocem ex-  
 cidit ΑΙΓΥΠΤΙΟΙ. Ita enim lego,  
 Ὄρον μὲν αἰγυπτίοι, Ἕλληνας δὲ &c.  
 Atque ita olim distinxit *Auctor* (vid.  
 supra p 31.) inter Aegyptium, Grae-  
 cumque *Hori* cognomentum.

<sup>6</sup> ὑφείμην ἂν] Hanc Lectionem in  
 Textum admisi, cum antea absurde

legeretur ΥΦΙΕΜΕΝΗΝ. *Baxter.* et  
*Xyland.* ΥΦΙΕΜΗΝ correxerant: sed  
 non tantum ad antiquam Scriptionem  
 propius accedit Emendatio, quam  
 dedi, at *Bentleii* insuper et *Marklandi*  
 suffragiis comprobata est.

<sup>7</sup> ἢ τῆ Ὀσίριδῳ. ἐκείνο μὲν ἔν ξει-  
 κόν] Sic mecum distinguas haec et  
 emendes, ἢ τῆ Ὀσίριδῳ, ἐκείνο μὲ ξει-  
 κόν κ. τ. λ. ΟΥΝ enim, quae vox con-  
 fundit prorsus perturbatque senten-  
 tiam, ex hoc loco procul amoven-  
 dam esse censeo, uti etiam *Mark-*  
*landus.*

<sup>8</sup> ἔοικε δὲ τῷτοῖς καὶ τὰ αἰγ.] “ Quae  
 “ de *Minerva* sequuntur (inquit *Xy-*  
 “ *landus*)

ξενικόν, τῆτο δὲ Ἑλληνικόν, ἀμφω δὲ ἐνὸς Θεῆ καὶ μιᾶς δυνάμεως ἠγόμενον.

ξβ. Ἔοικε δὲ τῆτοις ἢ τὰ Αἰγύπια. τὴν μὲν γὰρ Ἴσιν πολλάκις τῷ τῷ ΑΘΗΝΑΣ ὀνόματι καλεῖσιν, φράζοντι τοιοῦτον λόγον, ΗΛΘΟΝ ΑΠ' ΕΜΑΤΤΗΣ· ὅπερ ἐστὶν αὐτοκινήτης φραῆς δηλωτικόν·<sup>2</sup> ὁ δὲ Τυφὼν (ὡσπερ εἴρηται) Σήθ, καὶ Βέβων, ἢ Σμὺ ὀνομάζεσθαι, βίαιόν τινα ἢ κωλυτικῶς ἐπιγχεσιν, ὑπεναλίωσιν, ἢ ἀναστροφῶς ἐμφαίνειν βυλομένων τῶν ὀνομάτων. ἐπὶ τὴν σιδηρεῖτιν λίθον, ὁσέον Ὠρεν, Τυφῶν<sup>3</sup> δὲ τὸν σίδηρον, ὡς ἰσορεῖ<sup>3</sup> Μανεθῶς, καλεῖσιν. ὡσπερ γὰρ ὁ σίδηρος πολλάκις μὲν ἐλκομένῳ ἢ ἐπομένῳ πρὸς τὸν Λίθον ὁμοίός ἐστι, πολλάκις δὲ ἀποσρέφεται καὶ

“lander) restituere nequeo”. Neque forsan tam restitutione opus haec habeant, quam iusta explicatione et distinctione. Mens igitur Auctoris haec videtur esse: “ Ipsa porro Nomina, quae revera Aegyptia sunt, nostrae notioni, nostrisque definitionibus ex Graeca Lingua petitis, quam maxime sunt affinia; uti videre est in *Ifidis* nomine, quod ego a *Graecia* primum petitum fuisse contendo: *Dea* enim haec, Lingua Gentis vernacula *Athene* appellatur; quae quidem vox eandem prorsus notionem exhibet,

“ atque *Isis* secundum graecam notationem explicationem: uti enim haec, ΑΠΟ ΤΟΥ ΙΕΣΘΑΙ ΜΕΤΑ ΕΠΙΣΤΗΜΗΣ, dicitur, ita *Athene* significat, ΗΛΘΟΝ ΑΠ' ΕΜΑΤΤΗΣ, ὅπερ ἐστὶ αὐτοκινήτης φραῆς δηλωτικόν” — delendum igitur censeo semicolon illud, quod post ΕΜΑΤΤΗΣ jam cernitur, ejusque loco comma repono, et tum demum post δηλωτικόν colon addo.

<sup>2</sup> ὁ δὲ τυφὼν Σήθ &c.] vid. supra, pag. 105.

<sup>3</sup> Μανεθῶς.] Olim ΜΑΝΕΘΟΣ, vitiose. vid. supra pag. 22.

ἀποκρέεται πρὸς τοῦ ὀπιτίον, ἕτως ἢ σωτήριον  
 ἢ ἀγαθὴν ἢ λόγον ἔχουσα τῷ Κόσμῳ κινήσις ἐπι-  
 σρέφεται τε ἢ πρὸς ἀγέλαι ἢ μαλακώτερον ποιῶν  
 πείθεισα <sup>4</sup> τὴν σκληρίαν ἐκείνην ἢ τυφώνιον, εἴτ'  
 αὐτὴς ἀναχθεῖσα εἰς ἑαυτὸν ἀνέσρεψε, ἢ κατέδυ-  
 σεν εἰς τὴν ἀπορίαν. ἔτι φησὶ πρὸς τῷ Διὸς ὁ Εὐ-  
 δοξος <sup>5</sup> μυθολογεῖν Αἰγυπτίοις, ὡς <sup>5</sup> τῶν σκελῶν  
 συμπεφυκότων αὐτῶ μὴ δυνάμενοι βαδίζειν,  
 ὑπὸ αἰχμῶν ἠρημίας διέτριβεν ἢ δὲ Ἴσις διατε-  
 μέσσα ἢ διασήσασα τὰ μέρη ταῦτα τῷ σώματι,  
 ἄρτίποδα τὴν πορείαν παρέχευ. ἀνιπίπεται δὲ ἢ  
 διὰ τέτων ὁ Μῦθος, ὅτε καθ' ἑαυτὸν ὁ τῷ Θεῷ  
 νῆς ἢ λόγος, ἐν τῷ ἀορατῷ ἢ ἀφανῆ βεβηκώς,  
 εἰς γῆσιν ὑπὸ κινήσεως πρὸς ἦλθεν.

Ξγ. Ἐμφαίνει ἢ τὸ Σείσειον, ὅτι σείεσθαι δεῖ  
 τὰ ὄντα, ἢ μηδέ ποτε παύεσθαι φορέας, ἀλλὰ  
 οἶον ἐξεγείρεσθαι καὶ κλονεῖσθαι καταδρθάνοντα ἢ  
 μαραινόμενα. τὸν γὰρ Τυφῶνα φασὶ τοῖς  
 Σείσειοις ἀποτρέπειν ἢ ἀποκρέεσθαι, δηλοῦντες ὅτι  
 τῆς φθορᾶς συνδέσεως ἢ ἰσάσεως, αὐτὴς ἀναλύει

<sup>4</sup> τὴν σκληρίαν ἐκείνην &c.] Corrup-  
 tissima sunt haec. lege igitur, τὴν  
 ΣΚΛΗΡΑΝ ἐκείνην ἢ ΤΥΦΩΝΕΙΟΝ,  
 εἴτ' αὐτὴς ΑΝΑΧΘΕΙΣΑ εἰς ΕΑΥ-  
 ΤΗΝ &c. ΣΚΛΗΡΑ vero et ΤΥΦΩ-  
 ΝΕΙΟΣ δύναμις opponitur τῇ σωτ. ἢ  
 ἀγαθῇ—ΑΝΑΧΘΕΙΣΑ, vox est ni-

hili. ΕΙΣ ΕΑΥΤΗΝ vero reposui, quia  
 ad substant. foeminin. necesse est re-  
 feras. ΑΠΟΡΙΑΝ demum, *oppositionem*  
*ad motum* interpretor, uti *Auctoris*  
 argumentum necessario postulat.

ibid, τυφώνιον] Scribe, ΤΥΦΩ-  
 ΝΕΙΟΝ—et forte ΣΚΛΗΡΑΝ—Scribe  
 etiam

τὴν φύσιν ἔάνιστοι διὰ τῆς κινήσεως ἢ Γένεσις. τῆ δὲ Σείσρα περιφερῆς ἀνωθεν ὄντω, ἢ ἄψις περιέχει τὰ σείοντα τέσσαρα. ἔ γὰρ ἡ γεννωμένη ἔ φθειρομένη μοῖρα τῆ κόσμος, περιέχειται μὲν ὑπὸ τῆς σελωιακῆς Σφαίρας, κινεῖται δὲ ἐν αὐτῇ πάντα ἢ μεταβάλλεται διὰ τῶν τετάρων στοιχείων, Πυρός, ἔ Γῆς, ἔ Ὑδατος, ἔ Ἀέρος. τῇ δὲ ἄψιδι τῆ Σείσρα κατὰ κορυφὴν ἐντορδύσσιν Ἄιλιον ἀνθρώπου πρόσωπον ἔχοντα· κάτω δὲ ὑπὸ τὰ σείοντα, πῆ μὲν Ἰσιδω, πῆ ἢ Νέφωτο πρόσωπον, ἀνιπόμοι τοῖς μὲν προσώποις Γένεσιν ἢ Τελωτήν, (αὐταὶ γὰρ εἰσι τῶν Στοιχείων μεταβολαὶ ἔ κινήσεις) τῆ δὲ Αἰλίον τὴν Σελωίω, διὰ τὸ ποικίλον ἔ νικηργὸν καὶ γόνιμον τῆ θηρία. λέγεται γὰρ ἐν τίκτειν, εἶτα δύο καὶ τρία καὶ τέσσαρα ἔ πέντε καὶ καθ' ἐν ἔτως ἄχει τῶν ἐπὶ περιτίθησιν, ὥστε ὀκτώ ἔ εἴκοσι τὰ πάντα τίκτειν, ὅσα ἔ τῆ Σελωίης φώτα ἐστὶ. τῆτο μὲν ἐν ἴσως μυθωδέσσερον· αἰ ἢ ἐν τοῖς ὄμμασιν αὐτῆ κόραι πληρῶς μὲν καὶ πλα-

etiam ANAΞΧΕΘΕΙΣΑ ΒΙΣ ΕΑΥΤΗΝ. Markland.

<sup>5</sup> τῶν σκελῶν συμπεφυκότων] Cum ipsi essent Aegyptii blaefis, quod aiunt, Pedibus, quid miri si Deorum Statuas ad hunc modulum efformaverint? vid. vero de hac re Quaereng.

Epist. ad Pignor. Mens. Isiac. p. 27.

<sup>1</sup> ἢ ἄψις περιέχει] Olim absurde ΟΥΙΣ extabat. Nostram vero Lectionem a Plutarchi manu fuisse, ostendant satis quae de Sistris affide statim sequuntur. Baxt. Bentl. Markland.

<sup>2</sup> ἢ γεννωμένη ἢ φθειρομένη] Ita exhibent

τιώεσθαι δοκῶσιν ἐν πανσελεύῳ, λεπτιώεσθαι δὲ καὶ μαραινεῖν ἐν ταῖς μειώσεσι τῆς Ἄστρ. τῷ δὲ ἀνθρωπομόρφῳ τῆς Αἰλέρου τὸ νοερόν καὶ λογικὸν ἐμφαίνεται τῶν παρὰ τὴν Σελήνην μεταβολῶν.

ξδ. Σωελόντι δὲ εἰπεῖν, ἔτε Ἵδωρ, ἔτε Ἡλιον, ἔτε Γῆν, ἔτε Οὐρανὸν, Ὅσιον ἢ Ἴσιν ὀρθῶς ἔχει νομίζειν, ἔτε Πῦρ Τυφῶνα πάλιν, ἔτ' Αὐχμὸν, ἔδὲ Θάλατταν, ἀλλ' ἀπλῶς ὅσον ἐστὶν ἐν τέτοις ἀμετρον ἢ ἀτακτον ὑπερβολαῖς ἢ ἐνδείαις Τυφῶνι παροσνέμοντες· τὸ δὲ κεκοσμημένον καὶ ἀγαθὸν καὶ ὠφέλιμον, ὡς Ἴσιδ<sup>θ</sup> μὲν ἔργον, εἰκόνα ἢ ἡμίμημα ἢ λόγον Ὅσιε<sup>δ</sup><sup>θ</sup>, σεβόμενοι ἢ τιμῆτες, ὅκ' ἂν ἀμαρτάνοιμεν. ἀλλὰ ἢ τὸν Εὐδοξον ἀπιστεῖν παύσομεν ἢ διαπορεῖν, πῶς

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

<sup>1</sup> ἀρχὴν δυνάμειον] Olim quidem post haec verba deesse aliquid suspicatus sum, scil. ΑΛΛ' ΟΣΙΠΙΝ — ut haberet quippe Bacchus cui conferretur, et quocum componeretur. Potiorem vero habeo Emendationem, quam exhibent Cl. Marklandi Notulae, pro ΔΥΝΑΜΕΝΟΝ, ΔΙΑΝΟΟΥΜΕΝΟΝ substituentes — scil. παύσομεν ἢ Εὐδοξον διανοόμενον &c.

<sup>2</sup> τὸν δὲ, ὑποδεχομένην ἢ διαμένονσαν] Lege omnino, ΔΙΑΝΕΜΟΥΣΑΝ, litteris tantum transpositis; vox enim altera est absurdissima.

<sup>1</sup> σποραῖς ἐ ἀρότοις] Olim ΑΡΟΤΡΟΙΣ. Lectionem nostram exhibet MS. Petav. eundem porro in sequentibus errorem erraverunt Librarii, quem quidem sustuli, eodem MS. praecedente — Pro ΕΙΤΕ utroque loco legi posse ΟΙ ΤΕ, observat Marklandus.

<sup>2</sup> ὅτι κρύπτεται τῇ γῆ] Olim ΤΗΣ ΓΗΣ absurde extabat. Cujusmodi errorem

ἔτε Δήμητρι τῆς τῷ Ἐρωϊκῶν ἐπιμελείας μέτε-  
 σιν, ἀλλὰ Ἰσιδι τὸν τε Διόνυσον ἔ τὸν Νεῖλον  
 αὖξεν, ἔτε τῶν τεθνηκότων ἵ ἀρχεν διωάμνον.  
 ἐνὶ γὰρ λόγῳ κοινῶ τὰς Θεὰς τέτας πρὶ πᾶ-  
 σαν ἀγαθῆ μοῖραν ἠγάμεθα τετάχθαι καὶ  
 πᾶν ὅσον ἐνεστ τῇ φύσει καλὸν ἢ ἀγαθὸν, δια-  
 τέτας ὑπάρχεν, τὸν μὲν, διδόντα τὰς ἀρχὰς,  
 ἢ τῷ δὲ, ὑποδεχομένην ἢ διαμένεσαν.

Ξε. Οὕτω δὲ ἢ τοῖς πολλοῖς καὶ φοβητικοῖς  
 ἐπιχειρήσομεν, εἴτε ταῖς καθ' ὥραν μεταβολαῖς ἔ  
 πειρέχομεν, εἴτε ταῖς Καρπῶν γνέσεσι ἢ ἵ πο-  
 ραῖς ἢ ἄλλοις χαιρῶσι τὰ πρὶ τὰς Θεὰς τέτας  
 σιωπικουδύλες, ἢ λέγοντες θάπτεσθαι μὲν τὸν Ὀσι-  
 ριν, ἢ ὅτε κρύπτεται τῇ γῆ σπειρόμενη ὁ Καρ-  
 πός, αὖτις δὲ ἀναβιβάσθαι ἢ ἀναφαίνεσθαι, ὅτε βλα-

rorem saepius antea, ut observatum  
 fuit, erraverunt sive scribae sive Ἀ-  
 ναγνώσαι. Baxt. Bentl. Markland. In-  
 ter omnes vero hujus Fabulae Inter-  
 pretationes, nulla veteribus magis ar-  
 rificesse videtur, quam quae de frugibus  
 natis et consumptis in vulgus fere-  
 batur. Ita Euseb. (ex Porphyrio) Praep.  
 Evang. lib. 3. p. 115. — ὁ δὲ Ὀσιρις  
 παρ' Αἰγυπτίους τὴν κέρπιμον παρ' ἵ-  
 σησι δύνανται, ἢ θρήνοις ἀπομειλίσσον-  
 ται, εἰς γῆν ἀφανιζομένην ἐν τῷ σπόρῳ,  
 ἢ ἡμῶν κάλαναλισκομένην εἰς τὰς τρο-

φάς. Ita quoque Firm. Matern. de  
 Error Prof. Relig. pag. 4. “ Frugum  
 “ semina Ofsirim dicentes esse, Isin  
 “ terram, Typhonem calorem, et quia  
 “ maturatae Fruges calore ad vitam  
 “ hominis colliguntur, et a terrae  
 “ consortio separantur, et rursus ap-  
 “ propinquante hyeme seminantur:  
 “ hanc volunt esse mortem Ofsiridis  
 “ cum Fruges reddunt [terrae scil.];  
 “ Inventionem vero cum Fruges ge-  
 “ nitali Terrae fomento conceptae,  
 “ nova rursus coeperint procreatione  
 “ ge-

σήσεως λήξει. διὸ καὶ λέγεσθαι, τὴν Ἰσὴν ἀπομορ-  
 λω ὅτι κύει, <sup>3</sup> πειάψαδς Φυλακτίειον, ἕκτη μηνὸς  
 ἰσαμνύα Φαωφί. τίκλειδς δὲ τὸν Ἄρποκράτιον  
 πρὸς Τροπὰς χειμερινὰς ἀτελῆ καὶ <sup>4</sup> νεαρόν, ἐν  
 τοῖς πρῶτοις καὶ πρὸς βλαστάνουσι (διὸ καὶ Φακῶν  
 αὐτὰ φυομένων ἀπαρχὰς ἐπιφέρουσι) τὰς ἵ' λο-  
 χείας ἡμέρας εὐορτάζειν μετὰ τὴν ἐαρινὴν Ἰσημερίαν.  
 ταῦτα γὰρ ἀκρόντες ἀγαπῶσι, καὶ πειεύουσι,  
 αὐτόθεν ἐκ τῶν πρῶτων καὶ σιωπῶν τὸ πτω-  
 χὸν ἔλκοντες.

Ξς. Καὶ δεινὸν εἶδέν αὖν πρῶτον μὲν ἡμῖν τὰς  
 Θεὰς φυλάττωσι κωὰς, καὶ μὴ ποιῶσιν Αἰγυπτίων  
 ἰδίους, μηδὲ Νεῖλον, ἦν τε Νεῖλος ἀρδαὶ μόνων

“generari”. Plura suppeditabunt  
*Arnob. Athenag. et alii.*

<sup>3</sup> πειάψαδς Φυλακτίειον] “*Amu-*  
 “*leti* nomine Corpus aliquod venit  
 “Characteribus, Imagine, et Figura  
 “certa insignitum, vi singulari ad  
 “pellendos morbos, mala quaevis  
 “averruncanda, aliosque effectus mi-  
 “rabiles edendos, praedictum”. —  
 Rides vanam Antiquorum Supersti-  
 tionem? At non desunt inter recen-  
 tioris aetatis Philosophos, “qui *Fi-*  
 “*guris Talismanicis, sive Amuletis*  
 “vim quandam singularem tribue-  
 “rent, pretiumque ejusmodi nugis  
 “statuerent: inter quos *Cornelius A-*  
 “*grrippa, Theophrastus, Paracelsus, et*  
 “*Jacobus Gaffarellus* praecipue re-

“censentur—Quorum novissimus do-  
 “cere conatur, “*posse, secundum O-*  
 “*rientales, Figuras quasdam certor-*  
 “*coeli positu confici, quae naturaliter,*  
 “*et absque Daemonum ope animalia-*  
 “*noxia depellant, ventos, flumina, et*  
 “*tempestates avertant, variis deni-*  
 “*que morbis medeantur*”—de his vero  
 jam satis; si plura velis adeas *Bud-*  
*deum de Ath. et Superstit.* p. 543.

<sup>4</sup> νεαρόν ἐν τοῖς πρῶτοις. ] Luben-  
 tissime quidem legerem, uti res ipsa  
 postulare videtur, νεαρόν, ὡς ἐν τοῖς  
 πρῶτοις. “quia tum praevis florescit  
 “et germina prima enascuntur” uti  
 vertit *Xylander*. Quare autem *Har-*  
*procrati* Fabarum nascentium primi-  
 tias offerebant? num quia Fabae cae-  
 teris

Χώραν τοῖς ὀνόμασι τέτοις καταλαμβάνοντες,  
 μηδὲ Ἑλη, Λωτῆς, μὴ Θεοποιῖαν λέγουτες, ἀ-  
 ποσερῶσι μεγάλων Θεῶν τὰς ἄλλας ἀνθρώπων, οἷς  
 Νεῖλ<sup>Θ</sup> μὲν ὄν ἐστιν, ἔδὲ Βῆτος, ἔδὲ Μέμφις<sup>ο</sup>  
<sup>1</sup> Ἴσιν δὲ ἢ τὰς παρὰ αὐτὴν Θεὸς ἔχουσι ἢ γνώσ-  
 κωσιν ἀπαυλῆς, ἐνίς μὲν ἔ πάσαι τοῖς παρὰ  
 Αἰγυπτίων ὀνόμασι καλεῖν μεμαθηκότες, ἐκάστῃ  
 δὲ τὴν δυνάμιν ἑξαρχῆς ἐπιστάμηνον ἢ τιμητῆς<sup>ο</sup>  
<sup>2</sup> δεύτερον δὲ, ὃ μείζον ἐστιν, ὅπως σφόδρα προσέξ-  
 ασι ἢ φοβήσονται μὴ λάθωσιν εἰς Πινύματα, ἢ  
 ῥύματα, ἢ Σπόργις, ἢ Ἀρότες, ἢ Πάθη γῆς,  
 ἢ Μεταβολὰς ὡρῶν<sup>3</sup> διαγνάφουτες τὰ θεῖα καὶ  
 διαλύουτες ὥσπερ οἱ Διόνυσον τὸν οἶνον,<sup>4</sup> Ἡφαι-

teris ὀσπρίοις citius ἐ terra proveni-  
 ant, et germinare incipissant? Prae-  
 stant etiam Cl. Marklandi Notulae,  
 ΩΣ ἐν τοῖς προαυθ.

<sup>1</sup> Ἴσιν δὲ — γνώσκωσιν ἀπαυλῆς] Non Graecis tantum, vicinisque Ae-  
 gypti populis nota erat et sacrificiis  
 culta Isis Dea, sed et Germanis quo-  
 que. Ita Tacit. de Morib. Germi.  
 c. 9. "Pars Suevorum et Isidi sacri-  
 ficat. Vnde causa et origo pere-  
 grino sacro, parum comperi, nisi  
 quod signum ipsum, in modum  
 Liburnae figuratum, docet advec-  
 tam Religionem". Apud Graecos  
 Isis haec ΠΕΛΑΓΙΑ dicta. vid. Pau-  
 san. Corinth.

<sup>2</sup> δεύτερον δὲ, ὃ μείζον] Istud ΔΕ

ex Conjectura jam primus addidi.  
 Respondet enim iis, quae supra me-  
 moraverat Auctor, ἀν πρώτου ΜΕΝ.  
 Ita etiam emendaverat praestantissi-  
 mus Marklandus.

<sup>3</sup> διαγνάφουτες] Exhibet MS. Pe-  
 tav. ΔΙΑΓΡΑΦΟΝΤΕΣ. Qua quidem  
 voce in re prorsus simili supra est  
 usus Auctor, cum de Eubemero verba  
 fecerit. vid. p. 56. Quaenam autem  
 praefenda sit, penes Lectorem ju-  
 dicio esto; utraque certe ferri po-  
 test. Pro ΩΡΩΝ, quaerit Markland.  
 an Codd. habeant ΑΕΡΩΝ, ut de  
 Superstit. pag. 292. Ed. Steph. et a-  
 libi.

<sup>4</sup> Ἡφαισίου δὲ τὴν φλόγα] Nonne  
 post novissimam vocem, ΚΑΛΟΥΝ-



σον δὲ τὴν φλόγα. Φερσεφόνῳ δὲ φησὶ πρὸ Κλε-  
άνθης τὸ διὰ τῶν καρπῶν φερόμενον ἢ φονδύ-  
μενον πινῶμα· ποιητῆς δὲ τις ἐπὶ τῶν θεριζόν-  
των,

Τῆμϑ ὅτ' αἰζηοὶ Δημήτερα<sup>5</sup> κωλοιομεῦσιν.  
<sup>6</sup> ἔδ' ἐν γὰρ ἔτοι διαφέρουσι τῶν ἰσία ἢ κάλως  
ἐν ἀγκυραν ἠγασμένων Κυβερνήτῳ, ἢ νήματα ἢ  
κρόκας, Ἰφάντην, καὶ σπόνδεϊον ἢ μελίκρατον ἢ  
πλισάνην, Ἰατρὸν.

Ξζ. Ἀλλὰ δεινὰς ἢ ἀθέερας ἐμποιοῦσι δόξας,  
δυσαιδέητοις ἢ ἀψύχοις, ἢ φθειρομήναις ἀναγ-  
καίως ὑπὸ δυνάμεων δεομένων ἢ χρωμένων φύ-  
σεσι καὶ πράγμασιν ὀνόματα Θεῶν ἐπιφέρου-  
τες. ταῦτα μὲν γὰρ αὐτὰ νοῆσαι Θεὸς οὐκ ἔστι·

ΤΕΣ, aut quid hujusmodi desiderari videtur?

<sup>5</sup> κωλοιομεῦσι.] “In libello de Ho-  
“*mero* citatur ex ipso, et ibi est ΒΩ-  
“ ΛΟΤΟΜΕΥΣΙ, et pro ΟΤ' legitur  
“ ΑΡ'—et profecto nimis affectatum est  
“ κωλοιομεῖν: quanquam ad institu-  
“ tum quadret optime”. *Xylander.*

<sup>6</sup> ἔδ' ἐν γὰρ ἔτοι διαφέρουσι — ἢ  
κάλως] Haec est Lectio Editionis u-  
triusque *Basiliensis* — vulgatae vero  
longe anteferendam esse ipsa res  
ostendit. Olim enim, ΤΟΥΤΟΥ—  
ΚΑΛΟΤΣ, absurde extabant.

<sup>7</sup> ἢ γὰρ ἔν ἔδ' ἀψυχον ἀνθρώποις

&c.] Hic loci deesse aliquid ipsa per  
se lectio satis ostendat; quod tamen  
optime suppleri possit, (uti et *Bent-  
leio* visum est) si modo post ἀψυχον,  
ΟΥΔΕ inferas; “Deus sc. neque sine  
“ anima est, neque manibus hominum  
“ obnoxius”.

<sup>2</sup> ἀπὸ τέτων δὲ τὰς χρωμένους αὐτοῖς] Falsa sunt haec: neque enim Vino,  
Igne &c. utuntur Dii; idque diser-  
tis verbis asserit *Auctor* ad hujus Li-  
belli initium, vid. p. 2. Ex eo igitur  
loco, quam emendationem praefert  
ora Codicis sui, petebat *Bentleius*; ita enim vir maximus, ἀπὸ τέτων δὲ

ΟΥΚ

(ἔσ' ἂν οὐκ ἔδ' ἄψυχον ἀνθρώποις ὁ Θεὸς ὑποχείριον) <sup>2</sup> ἀπὸ τέτων δὲ τὰς χρωμένους αὐτοῖς ἢ δωρημένοις ἡμῖν, ἢ παρέχοντας ἀέννα καὶ διαρκῆ, Θεὸς ἐνομίσαμεν, ἔχ' ἑτέροις παρ' ἑτέροις, ἔδ' Ἐβραῖους ἢ Ἑλληνας, ἔδ' ἰσχυροῖς ἢ βορείους· ἀλλ' ὡσπερ Ἡλῖος ἢ Σελήνη καὶ Οὐρανὸς ἢ Γῆ ἢ Θάλασσα κοινὰ πᾶσιν, ὀνομάζεται δὲ ἄλλως ἕκαστος ἄλλων, ἔτις ἐνός Λόγου τῶν ταῦτα κοσμοῦντος, ἢ μιᾶς Περσῆος ἐπιτροπῆς, ἢ Διωμέων ἑσπερίων <sup>3</sup> ἐπὶ πάντας τεταγμένων, ἑτέροις παρ' ἑτέροις καὶ νόμοις γεγονόσιν τιμαὶ καὶ προσηγορίαι. <sup>4</sup> καὶ συμβόλοις χρωταὶ καθιερώμενοι μὲν ἀμυδροῖς, οἱ δὲ τρανωτέρους, ἐπὶ τὰ θεῖα τὴν νόσον ὀδηγεῖντες οὐκ ἀ-

ΟΥΚ ΑΥΤΟΥΣ χρωμένους, δωρημένους ΔΕ ἡμῖν, sensu quidem haud paullo praestantiori, quam qui olim extiterit. Ego vero ita correxeram, ἀπὸ τέτων δὲ τὰς ΠΟΙΟΥΜΕΝΟΥΣ ΑΥΤΑ, ἢ δωρημένους κ. τ. λ. “*Vinum quippe, Fruges &c. non possumus ipsa Deos reputare; neque enim est sine anima Deus, neque hominum usui obnoxius*”. Cuinam igitur usui potissimum inferviunt eae res? “*ex iis, inquit Auctor, censemus, et colligimus veros Deos qui ea fecerint, quique ea nobis elargiti fuerint &c*”. Ita quoque infra, Fruges vocat Auctor

τὰ τῶν Θεῶν ΔΩΡΑ καὶ ΠΟΙΗΜΑΤΑ — Atque iterum, εὐχονται δὲ τοῖς ΑΙΤΙΟΙΣ ΚΑΙ ΔΟΤΗΡΕΣΙ ΘΕΟΙΣ — ἑτέροις (κάρπους nim.) πάλιν ἑτέροις ποιεῖν καὶ ἀναφέρειν — Exhibent *Marklandi* conjecturae, ἀπὸ τέτων δὲ τὰς ΟΥ χρωμένους αὐτοῖς &c. Supplevi, inquit vir doctissimus, ex sensu, et pag. 2. Initio operis.

<sup>3</sup> ἐπὶ πάντας] Mallet ἐπὶ ΠΑΝΤΑ. Ita quoque *Marklandi* visum est.

<sup>4</sup> καὶ συμβόλοις χρωταὶ καθιερώμενοι μὲν ἀμυδροῖς] Vno verbo auctiora haec facerem, legendo καθιερώμενοι, ΟΙ μὲν ἀμυδ. &c. — Quod sequitur enim

κινδυνώς. ἔνιοι γὰρ ὁποσφαλέντες πᾶσι πᾶσι  
 σιν εἰς Δεισιδαιμονίαν ὤλιθον· οἱ δὲ φύγοντες,  
 ὡσπερ ἔλος, τὴν Δεισιδαιμονίαν, ἔλαθον αὐθις, ὡσ-  
 περ εἰς κρημνὸν, ἐμπεσόντες τὴν ἀθεότητα.

Ξη. Διὸ δεῖ μάλιστα πρὸς ταῦτα λόγον ἐκ  
 Φιλοσοφίας μυσαρωγὸν ἀναλαβόντας, ὁσίως δια-  
 νοεῖσθαι τῶν λεγομένων καὶ δρωμένων ἕκαστον· ἵνα μὴ,  
 καθάπερ Θεόδωρος εἶπε, τὰς λόγους αὐτῶν τῆ  
 δεξιᾷ προτείνουσι, ἐνίοις τῆ δεξιερᾷ δέχεσθαι  
 τῶν ἀκρωμένων, ἕτως ἡμεῖς ἀ καλῶς οἱ Νόμοι  
 πρὸς τὰς θυσίας καὶ τὰς ἐορτάς ἔταξαν, ἑτέρας  
 ὑπολαμβάνουσι, ἕξαμάρτυρον. ὅτι γὰρ πρὸς  
 τὸν λόγον ἀνυσέον ἀπαντα, καὶ παρ' αὐτῶν ἐκεί-  
 νων ἐστὶ λαβεῖν. τῆ μὲν γὰρ ἐνάτη ἐπὶ δέκα ἔστω πρῶ-

enim, ΟΙ ΔΕ, argumento esset optimo,  
 si alia deessent, ΟΙ ΜΕΝ praecessisse.  
 Suffragantem habeo Cl. Markland.

<sup>5</sup> ὁποσφαλέντες πᾶσι πᾶσι] Deesse  
 puto ΤΗΣ ΕΥΣΕΒΕΙΑΣ ante ὁποσ-  
 φαλέντες, ut in *lib. de Superstit.* ad  
 finem. Markland.

<sup>1</sup> ἑτέρας ὑπολαμβάνουσι] Olim Ε-  
 ΤΕΡΟΥΣ absurde. Nostram lectio-  
 nem exhibent *Codd. Basil.* Forte Α-  
 ΠΟΔΑΜΒΑΝΟΝΤΕΣ, inquit Mark-  
 land. qui ΕΤΕΡΩΣ etiam mecum  
 emendaverat.

<sup>2</sup> ὅτι γὰρ πρὸς τὸν λόγον] Legen-  
 dum est, ὅτι ΜΕΝ γὰρ ΠΑΡΑ τὸν

λόγον. Ita enim *Plato*, lib. 1. *de Rep.*  
 dixerat, λόγον ΠΑΡΑ ΛΟΓΟΝ ἀντι-  
 κατείνειν—atque ita proverbialiter  
 etiam dicitur, πορφύρα ΠΑΡΑ ΠΟΡ-  
 ΦΥΡΑ κριτέα. Neque apud Novi  
 Testamenti Scriptores ignotus est hic  
 praepositionis ΠΑΡΑ usus. vid. *Eraf-  
 mi* adnotat. ad Cap. 14. *Ep. Pauli ad  
 Romanos*. Qu. inquit *Marklandus*, an  
 ΚΑΤΑ τὸν λόγον pro ΠΕΡΙ, et, an  
 ΜΑΘΕΙΝ pro ΛΑΒΕΙΝ scribendum?

<sup>3</sup> Θεὸν ἀτελεῖ ἢ ἑπίπτον] Olim ΘΕΩΝ,  
 absurde. Nostram lectionem exhi-  
 bent *Edd. Basil.*—*Harpocratem* vero  
 hunc cum supra ἀτελεῖ καὶ ΝΕΑΡΟΝ

τὰ μηνὸς ἑορτάζουσαι τῷ Ἑρμῇ, μέλι καὶ σῦκον  
 ἐπίσσω, ἐπιλέγουσαι, ΓΛΥΚΥ Η ΑΛΗΘΕΙΑ. τὸ δὲ  
 τῆς Ἰσιδος Φυλακτῆριον, ὃ παλαιάπερ μυθολογῶ-  
 σιν αὐτὴν, Ἰξερμηνυῖαι, ΦΩΝΗ ΑΛΗΘΗΣ. τὸν ὃ  
 Ἄρποκράτην ἔτε<sup>3</sup> Θεὸν ἀτελῆ καὶ νήπιον, ἔτε χε-  
 δροπῶν τινα νομισέον, ἀλλὰ τῶ παρὰ Θεῶν ἐν ἀν-  
 θρώποις λόγῳ νεαρῶ ἢ ἀτελῶς ἢ ἀδιαρθρώτου  
 παρσάτην ἢ σωφρονησίν. διὸ τῷ σώματι τὸν δάκ-  
 τυλον ἔχει παρσκέιδρον ἔχεμυδίας καὶ σιωπῆς  
 σύμβολον. ἐν δὲ τῷ Μεσορῆ μηνὶ τῶν χεδροπῶν  
 ἐπιφέρουσαι λέγουσαι, ΓΛΩΣΣΑ ΤΥΧΗ, ΓΛΩΣΣΑ  
 ΔΑΙΜΩΝ. τῷ δὲ ἐν Αἰγύπτῳ φυτῶν μάλισσα  
<sup>4</sup> τῆ θεῶ καθιερώου λέγουσαι τὴν Περσέαν, ὅτι Καρ-  
 δία μὲν ὁ καρπὸς αὐτῆς, Γλώττη δὲ τὸ φύλλον

vocaverat; et ad ipsum hoc Epithe-  
 ton rursus adludere videatur, cum  
 statim adjungat, Deum hunc λόγου  
 ΝΕΑΡΟΥ καὶ ἀτελῶς Praesidem esse,  
 hinc suspicari libet et ΝΕΑΡΟΝ pro  
 ΝΗΠΙΟΝ hoc quoque in loco repon-  
 endum esse. Observandum porro est,  
 pro ΧΕΔΡΟΠΩΝ praestare MS. P.  
 ΧΕΔΡΟΠΙΟΝ.

<sup>4</sup> τῆ θεῶ] Pro ΤΗΙ ΘΕΩΙ contēdit  
*Cyperus* (vid. *Harpocrat.* p. 21.)  
 legi debere ΤΩΙ ΘΕΩΙ “ Arbitror  
 “ enim, inquit vir doctissimus, ad  
 “ *Harpocratē* hoc referri debere,  
 “ qui Linguae praecerat, eique accla-

“ mabatur, *lingua fortuna*; et quia  
 “ mox sequitur, *Perseam* ob simili-  
 “ tudinem Linguae illi sacrari. Num  
 “ autem per hanc explanationem re-  
 “ spexerint ad Deos praesides, vel  
 “ praestites homini nascenti, ΔΑΙ-  
 “ ΜΩΝΑ, ΤΥΧΗΝ, ΕΡΩΤΑ, ΑΝΑΓ-  
 “ ΚΗΝ, memoratos *Macrobio*, uti  
 “ arbitratur *Seldenus in Lib. de Diis*  
 “ *Syris Syntag.* 1. c. 1. an vero signi-  
 “ ficaverint potius, ex Linguae usu  
 “ pendere hominis Fortunam, eam-  
 “ que ΔΑΙΜΩΝΟΣ atque ΤΥΧΗΣ  
 “ locum implere, in illud alii, quibus  
 “ plus otii est, inquirant”.

ἔοικεν. ἔδ' ἐν γὰρ ὧν ἀνθρώπων ἔχειν πέφυκε, θειότερον λόγῳ, ἢ μάλιστ' ἔχει τῶν Θεῶν, ἔδ' ἐμείζονα ῥοπήν ἔχει πρὸς δίδαιμονίαν. διὸ τὰ μὲν εἰς τὸ χρηστέον ἐνταῦθα ἑκατόν τι παρεγγυῶμαι, ΟΣΙΑ ΦΡΟΝΕΙΝ, ἑβήματα λεγεῖν. οἱ δὲ πολλοὶ γελοῖα δρῶσιν, ἐν ταῖς πομπαῖς ἢ ταῖς ἑορταῖς δὴφνημίαν προκηρύττοντες, εἶτα τῶν Θεῶν αὐτῶν τὰ δὴφνημότατα καὶ λέγοντες καὶ διανοῦμενοι.

ξθ. Πῶς οὐδὲν χρεῖστέον ἐστὶ ταῖς σκυθρωπαῖς ἢ ἀγελάσοις ἢ πενθίμοις θυσίαις, εἰ μήτε πρῶτα λιπεῖν τὰ νενομισμένα καλῶς ἔχει, μήτε φύρειν

<sup>5</sup> ἔδ' ἐμείζονα] Legi posset, ΟΥΔ' Ο μείζονα. *Markland.*

<sup>6</sup> καλῶν τι παρεγγυῶμαι] Habet MS. *Petau.* ΠΑΡΕΓΓΥΩΜΕΝ. Vera Lectio est, ΠΑΡΕΓΓΥΩΝΤΑΙ, hortantur scil. et mandant sacerdotes, qui oraculo praesunt—Huic quoque emendationi accedit *Bentleii* Auctoritas.

<sup>7</sup> ἑβήματα λέγειν] Ita certissima ex correctione dedi pro ΕΥΣΧΗΜΑ, quae vox prius legebatur. Statim enim subjungit auctor, ad ipsum hunc locum respiciens, ΕΥΦΗΜΙΑΝ προκηρύττοντες—ΔΥΣΦΗΜΟΤΑΤΑ λέγοντες. Neque quidem haec emendatio, qua erant sagacitate, vel *Bentl.* effugiebat vel *Marklandum.*

<sup>8</sup> καὶ πρῶτα] Forte, ΚΑΙ ΤΟΙ Πρῶτα] ἑλληνισμῶν—atqui. *Markland.* Ipse conjeceram Ε ΓΑΡ π. ε. & c.

<sup>2</sup> τὰ τῆς Ἀχαιῆς μέγαρα κινῶσιν] ἈΧΑΙΑ, inquit *Hesychius*, ἐπίθετον Δήμητρας, ΑΠΟ ΤΟΥ τῶν τὴν κόρη ΑΧΟΥΣ, ὅπερ ἐποίητο ἀναζητῆσα αὐτήν. Quid vero proprie sunt ΜΕΓΑΡΑ, optime explicat *Porphyr.* de *Ant. Nymph.* p. 254. ὡς γὰρ τοῖς μὲν Ὀλυμπίοις Θεοῖς ναὸς τε καὶ ἔδη καὶ βωμὸς ἰδρύσασθαι· Χθονίοις δὲ καὶ Ἑρῶσιν ἐσχάρας· ΥΠΟΧΘΟΝΙΟΙΣ δὲ Βόθρος καὶ ΜΕΓΑΡΑ· ἔτω κ. τ. λ.— Quid autem vult *Achaeae Megara movere*? Suspicio quidem, uti inter *Osfridis* lugubria sacra Aegyptii olim portabant Cistam quandam μνηροειδῆ, quae Dei Sacra contineret; ita et *Boeotos*, dum tristes ritus *Cereri* perfecerint, parva quaedam Fana (sive ΝΑΟΥΣ, sive ΣΚΗΝΑΣ, sive ΜΕΓΑΡΑ voces) circumtulisse, quae *Achaeae*

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. ΙΒΙ

τάς αὖτε Θεῶν δόξας, ἢ σιωπῶν ἰσοψίας  
 ἀτόποις; ἢ παρ' Ἑλλησιν ὅμοια πολλαὶ γίνε-  
 ται αὖτε τὸν αὐτὸν ὅμοιόν τι χρόνον, οἷς Αἰγύπτιοι  
 δρῶσιν ἐν τοῖς ὁσίοις. ἢ γὰρ Ἀθλιῆσι νησεύουσιν  
 αἱ γυναῖκες ἐν Θεσμοφορείοις χαμαὶ καθήματα.  
 ἢ Βοιωτοὶ τὰ τῆς Ἀχαιᾶς μέγαρα κινῶσιν, Ἐ-  
 παχθῆ τινὲ ἐορτικῶ ἐνεῖνιν ὀνομάζουσαι, ὡς διὰ  
 τινὲ τῆς Κόρης κάθοδον ἐν ἄξει τῆς Δήμητρος  
 οὔσης. ἔστι δὲ ὁ Μιῶ ὄντι αὖτε Πλειάδα ἀπόειμος,  
 ὃν Ἀδὺρ Αἰγύπτιοι, Πυανεψιδνα δὲ Ἀθλιῶται,  
 Βοιωτοὶ δὲ Δαμάτριον καλεῶσι. τὰς δὲ πρὸς Ἐσ-  
 πέραν οἰκῶντας ἰσορεῖ Θεόπομπος ἠγαῖα ἢ κα-

*Achaeae Cereris dicta essent. Nam*  
 ΜΕΓΑΡΑ ΚΙΝΕΙΝ eodem sensu dici  
 possit et intelligi, atque ΑΝΑΑΑ-  
 ΒΕΙΝ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΟΛΟΧ,  
 in *Actis Apostolicis*. In his enim ad-  
 ludit primus ille Martyrum ad haec  
 verba Prophetiae Amosi, (cap. 5. ψ. 25.)  
 מְלֶכֶת מוֹלֶכֶת אֲנִי אֶתְנַשְׁנִי  
 ubi nefatem interpretantur οἱ ἐξδομή-  
 κοῦσα, ANEΛΑΒΕΤΕ, scil. in manus  
 sumebatis ut portaretis. “ Ad hunc  
 “ morem (inquit Selden. Syntag. 1.  
 “ de Diis Syris, cap. 6.) referendum  
 “ illud Strabonis, lib. 4. de Omano, Nu-  
 “ mine Perfico apud Cappadocas:  
 “ ΖΟΑΝΟΝ ΤΟΥ ΟΜΑΝΟΥ ΠΟΜ-  
 “ ΠΕΥΕΙ, id est, *Simulacrum Omani*  
 “ in *Pompa vebitur*”. ut Arca Testa-  
 menti Judaeis, ita fere hujusmodi  
 Fana seu Σκηνὰὶ Idololatrias—vid. plu-

ra de hac re apud virum doctissimum,  
 libro supra memorato.

<sup>3</sup> τὰς δὲ πρὸς Ἐσπέραν κ. τ. λ.] Ne-  
 scio quomodo, sed omnia haec de  
 Hyeme et Aestate et Vere, de Phrygi-  
 bus et Paphlagonibus &c. quae usque  
 φάσκεισι leguntur, neutiquam mihi fa-  
 tis placent; quippe *Auctoris* argu-  
 mentum impediunt potius, quam con-  
 firmant et corroborant. Vide enim  
 — *Aegyptii*, immo ex Graecis  
 nationibus multae, lugubres quos-  
 dam tristesque ritus et ceremonias  
 perficiunt *Mense Sationis, ad Vergilia-  
 rum Ortum* — Hinc arguere quidam  
 volunt, Omnia haec Fructuum jam  
 deficientium causa instituta primum  
 fuisse: et bene quidem; est enim,  
 quod in his rebus solet esse maxi-  
 mum, veri quaedam similitudo. Ip-

λεῖν, τὸν μὲν χειμῶνα, Κρόνον, τὸ δὲ θεῖος, Ἄφροδίτῃ, τὸ δὲ ἔαρ, Περσεφόνει· ἐκ δὲ Κρόνου καὶ Ἄφροδίτης γυνᾶς παύτα. Φρύγες δὲ τὸν Θεὸν οἰόμενοι χειμῶνα καθύδην, θεῖος δὲ ἐγρηγορέναι, τότε μὲν Κατευνασμὸς, τότε δὲ Ἄνεγέρσεις βακχεύοντες ἀπὸ τελευτῆς. Παφλαγόνες δὲ καταδείας καὶ καθείργουας χειμῶνα, ἦρος δὲ κινείας καὶ δυνάμειας φάσκουσι.

ο. Καὶ δίδωσιν ὁ καιρὸς ὑπόνοιαν ἐπὶ τῶν καρπῶν τῇ ἀποκρύψει ἡ γενέας τὸν σκυθρωπασμὸν, οὗς οἱ παλαιοὶ θεοὺς μὲν οὐκ ἐνόμιζον, ἀλλὰ δῶρα θεῶν ἀναγκαῖα καὶ ἡ μέγαρα πρὸς τὸ μὴ ζῆν ἀγείως καὶ θηρωδῶς· καθ' ἣν δὲ ὄραν τὰς μὲν ἀπὸ δένδρων ἐώρων ἀφανίζομεν

fum enim anni tempus, quo haec aguntur, suspicionem injicit ob occultationem Fructuum tristitia haec Sacra condita fuisse—Omnia jam inter se congruere et amice conspirare sentis—Quid si igitur Occidentales illi Hyemem Saturnum vocent? Quid si Phryges, si Paphlagones Deum Hyeme dormire et vinciri reputent, vigilare vero et Aestate movere? Ergo ipsum Tempus suspicionem injicit lugubria haec Sacra, ob Frugum Occultationem instituta fuisse! Sed quaenam haec consequentia est? haud certam inconcinne, sive absurde potius argumentari solitus est Philosophus

noster. Omnia igitur, quae jam ΚΑΛΟΥΣΙ inter et ΚΑΙ ΔΙΔΩΣΙΝ cernis, vel amovenda prorsus, vel saltem inter uncus includenda censeo, quippe quae ad aliud argumentum pertinent.

<sup>1</sup> γενέας τὸν σκυθρωπασμὸν] Ita emendavi ex MS. Ρεταυ. cum antea ΓΕΝΝΑΣΘΑΙ absurde legeretur.

<sup>2</sup> μέγαρα] vox haec, neque sine causa, acutissimo Marklando suspecta est.

<sup>3</sup> καθ' ἣν δὲ ὄραν &c.] Hunc quoque locum inter vel mendosissimos reputes: sic tamen mecum refingas et interpungas; καθ' ἣν ΔΗ ὄραν τὰς

πρωτάπασι καὶ ἀπολείποντας, εἰς δὲ καὶ αὐτοὶ  
καλασπίρανες ἐπὶ γλίχρως ἢ ἀπόρως διαμώ-  
μφοι ταῖς χερσὶ τῆς γῆς ἢ πεισέλλοντες αὐθις  
ἐπ' ἀδήλω τῷ πάλιν ἐπιελείας καὶ σωτέλειαν  
ἔξεν ἀποθέμφοι, πολλὰ θάπτισιν ὅμοια καὶ  
πενθῆσιν ἔπρατιον. εἶτα ὡσπερ ἡμεῖς τὸν ὠνέ-  
μφοι βιβλία Πλάτων<sup>Θ</sup>, ὠνείας φαμέν Πλά-  
τωνα, ἢ Μένανδροι τὸν ὑποκρίνεας τὰ Μενάν-  
δρου ποιήματα ὑποκρίμφοι, οὕτως ἐπείνοι τοῖς  
τῆς Θεῶν ὀνόμασι τὰ τῶν Θεῶν δῶρα ἢ ποιή-  
ματα καλεῖν ὅσα ἐφείδοντο, τιμῶντες ὑπὸ χρείας  
ἢ σεμνύνοντες. οἱ δὲ ὕστερον, ἀπαιδύτως δεχό-  
μφοι ἢ ἀμαθῶς ἀνατρέφοντες ἐπὶ τὰς Θεοὺς τὰ  
πάση τῆς καρπῶν, ἢ τὰς παρεσίας τῶν ἀναγ-

μὲν ἀπὸ δένδρων ἰώρων ἀφανιζομένους  
πρωτάπασι καὶ ἀπολείποντας, εἰς δὲ καὶ  
αὐτοὶ ΚΑΤΕΣΠΕΙΡΑΝ· ἐπὶ γλίχρως  
ἢ ἀπόρως διαμώμφοι ταῖς χερσὶ τῆς  
γῆς, ἢ ΣΠΕΡΜΑΤΑ αὐθις ἐπ' ἀδήλω  
ΤΟΥ πάλιν—ἀποθέμφοι. Hoc scil.  
sensu, ad *Auctoris* mentem argumen-  
tumque quam maxime accommodo,  
“ Quo igitur Tempore (Hyberno sc.)  
“ non tantum Fruētus, quos sponte  
“ tulerant Arbores, sed quos ipsi e-  
“ tiam *seminaverant* defecisse aboli-  
“ tosque esse cernebant; jam parce  
“ atque anxie Terram manibus scin-  
“ dentes, eique *semina* rursus depo-  
“ nentes, spe prorsus incerta an ad

“ maturitatem demum pervenirent,  
“ multa agitabant pro more sepelien-  
“ tium et lugentium”—Si vero sint,  
quibus temerariae nimis et incertae  
videantur nostrae conjecturae, cogi-  
tent ii velim, in quem Librum inci-  
derint, foedissimis nempe maculis ubi-  
bique contaminatum et corruptum,  
neque eum censura nimis prope-  
urgeant, qui *MSS.* ope destitutus, si  
non certa, probabilia tamen se pro-  
ferre speret—Neque reticendum est,  
καθ' ἣν ΔΗ ὦρα—et, ἐπ' ἀδήλω ΤΟΥ  
πάλιν &c. exhibere *Marklandi* No-  
tulas.

<sup>4</sup> τὰς παρεσίας τ. α. α.] Omnino



καίων ἀποκρύψεις, Θεῶν γνέσεις καὶ φθορὰς οὐ  
 παροσαγορεύουσαι μόνον, ἀλλὰ καὶ νομίζουσαι, ἀτό-  
 πων καὶ πῶσανόμων καὶ τετραραγμένων δοξῶν ὅ αὐ-  
 τὰς ἐνέπλησαν.

οα. <sup>1</sup> καίτοι τῷ πῶσαλόγῳ τὴν ἀτοπίαν ἐν ὀφ-  
 θαλμοῖς ἔχουσαι, ἔ μόνον Ξενοφάνης ὁ Κολοφώ-  
 νιϑ, ἢ ἐξῆς οἱ τὰς Αἰγυπτίους εἰ Θεὸς νομίζεσι,  
 μὴ θρωεῖν, εἰ δὲ θρωεῖσι, Θεὸς μὴ νομίζειν,  
 ἀλλ' ὅτι γελοῖον ἅμα θρηνηῖται <sup>2</sup> δὴ χεῖρ, τὰς  
 καρπὰς πάλιν ἀναφαίνειν καὶ τελειοῦν ἑαυτοὺς,  
 ὅπως πάλιν ἀναλίσκωνται καὶ θρωῶνται. τὸ δὲ  
 οὐκ ἔστι τοιοῦτον, ἀλλὰ θρωεῖσι μὴ τὰς Καρπὰς,

est legendum, uti res ipsa postulat,  
 Ἐ τὰς παρρησίας ἢ ἀναγκαίων ΚΑΙ  
 ἀποκρύψεις. ΠΑΡΟΥΣΙΑΣ enim ad  
 ΓΕΝΕΣΕΙΣ referenda sunt; ΑΠΟ-  
 ΚΡΥΨΕΙΣ vero ad ΦΘΟΡΑΣ.

<sup>5</sup> αὐτὰς ἐνέπλησαν] Olim vitiose  
 αὐτὰς, nostram vero lectionem exhibet  
 Ed. Steph.

<sup>1</sup> καίτοι Ἐ πῶσαλόγῳ κ. τ. λ.] Ver-  
 bum aliquod hic loci desiderari vel  
 inspicienti tantum fatis erit perspec-  
 tum. Quid enim Aegyptiis aut dixit  
 aut fecit Xenophanes? Hanc vero Xe-  
 nophanis sententiam iterum laudat  
 Auctor in libello de Superstitione, (ad  
 finem) ubi legitur, Ξενοφάνης δὲ ὁ  
 φυσικὸς τὰς αἰγυπτίους ΥΠΙΕΜΝΗΣΕΝ—  
 Quae quidem vox huic etiam loco  
 quam aptissime convenire videtur.  
 Occurrit tertio hoc Xenoph. effatum,  
 ἔγνωτικ. p. 1539. Ed. Steph. ubi extat,

Ξενοφ. ΕΚΕΛΕΥΣΕ αἰγυπτίους — Sed  
 neque sic quidem ad pristinam inte-  
 gritatem restituantur haec—Quid e-  
 nim Η ΕΞΗΣ ΟΙ sibi velint? legas  
 vero minima ex litterarum immuta-  
 tione, ΚΑΙ ΟΙ ΕΞΗΣ, scil. “aliquae  
 post eum, quae discipuli ejus”. Totam  
 denique periodum sic legas et  
 distinguas—καίτοι Ἐ πῶσαλόγῳ τὴν  
 ἀτοπίαν ἐν ὀφθαλμοῖς ἔχουσαι ΥΠΙΕΜ-  
 ΝΗΣΑΝ Ξενοφάνης ὁ Κολοφώνιϑ, ΚΑΙ  
 ΟΙ ΕΞΗΣ τὰς αἰγυπτίους— μὴ νομί-  
 ζειν· ἀλλ' ΕΤΙ γελοῖον κ. τ. λ.—Si  
 vero ΟΥ ΜΟΝΟΝ retinere velis, ob-  
 sequens ἀλλὰ, tum legendum est, ἔ  
 μόνον ΥΠΙΕΜΝΗΣΑΝ ΑΝ Ξενοφ.  
 κ. τ. λ. Hoc scil. sensu, “Xenophanes  
 “aliquae post eum non potuissent tan-  
 tum Aegyptios monere.—Sed quod  
 “ridiculum etiam esset” &c. Primam  
 vero,

δύχονται δὲ τοῖς αἰτίοις ἢ δοτῆρσι Θεοῖς, ἑτέρας  
 πάλιν νέες ποιεῖν ἢ ἀναφύειν ἀντὶ τῶν ἀπολυ-  
 μνῶν. ὅθεν ἄριστα λέγεται ὡσαύτῃ τοῖς Φιλοσό-  
 φοις, τὸ τὰς μὴ μανθάνοντας ὀρθῶς ἀκρίειν ὀνο-  
 μάτων, κακῶς χεῖρα<sup>3</sup> ἢ τοῖς πράγμασι, ὡσπερ  
 Ἑλλήνων, οἱ τὰ χαλκᾶ ἢ τὰ γραπτὰ ἐς λίθινα  
 μὴ μαθόντες μηδὲ ἐπιθέτες ἀγάλματα ἢ πρᾶς  
 θεῶν, ἀλλὰ Θεὸς καλεῖν, εἶτα τολμῶντες λέγειν  
 ὅτι τὴν Ἀθιῶν Λαχάρις ἰξέδυσσε, τὸν δὲ Ἀπόλ-  
 λωνα χρυσῆς βοσρύχης ἔχοντα Διονύσιος ἀπέκει-  
 ρεν, ὃ δὲ Ζεὺς ὁ Καπέλιος πρὸς τὸν ἐμφύλιον πό-  
 λεμον ἐνεπρῆθη ἢ διεφθάρη. μανθάνουσιν ἔν ἐφελ-

vero, quam dedi Correctionem mal-  
 lem; quia primum periodi membrum  
 tantum a *Xenophane* dictum fuisse,  
 non solum ex libris, *de Superstit. et*  
*Amator.* constat, sed ex aliis etiam  
 antiquis scriptis. Vnicum *Firmic. de*  
*Error. Prof. Relig.* laudabo, (p. 14.)  
 “ Si Dii sunt quos colitis, cur eos  
 “ lugetis? si lachrymis et luctu digni  
 “ sunt, cur eos divino honore cumu-  
 “ latis? unum itaque ex duobus fa-  
 “ cite, aut nolite eos lugere, si Dii  
 “ sunt: aut si luctu eos dignos puta-  
 “ tis ac lachrymis, Deos eos appel-  
 “ lare nolite”. Similia etiam hac de  
 re proferunt *Minuc. Felix, Arnob. A-*  
*thenag. Maxim. Tyrius* &c.

<sup>2</sup> εὐχεσθαι, τὰς καρπὰς &c.] Ad  
 Oram Codicis *Bentleiani* sic emenda-  
 ta hæc vidi, εὐχεσθαι ΤΟΙΣ ΚΑΡ-

ΠΟΙΣ, quam *Lectionem* praesenti  
 omnino anteferendam esse censeo.  
 Deinde vero, ΕΑΥΤΟΥΣ in Tex-  
 tum admisi, ipsa *Constructione* ita  
 postulante, cum prius vitiose exti-  
 tisset, ΕΑΥΤΟΙΣ.

<sup>3</sup> ἢ τοῖς πράγμασι, ὡσπερ Ἑλλή-  
 νων, οἱ τὰ κ. τ. λ.] Iterum tertium-  
 que legas hæc quae sequuntur, ne-  
 que tamen intelligi posse, uti nunc  
 extant, audacter affirmo. Totum vero  
 locum sic mecum emendes et distin-  
 guas: καὶ τοῖς πράγμασι ὡσπερ  
 Ἑλλήν. οἱ — διεφθάρη, ΛΑΝΘΑΝΟΥ-  
 ΣΙΝ ἐφελλόμενοι κ. τ. λ. — istud enim  
 ΟΥΝ nescio quis addidit, qui novam  
 periodum a voce ΜΑΝΘΑΝΟΥΣΙΝ  
 male inchoaverat. ΛΑΝΘΑΝΟΥΣΙΝ  
 etiam exhibent *Baxteri, Bentleii* et  
*Marklandi* Animadversiones.

κόμενοι ἔ παραδεχόμενοι δόξας πονηρὰς ἐπομέ-  
 νας τοῖς ὀνόμασι. τῆτο ἡ ἔχ ἡκιστα πεπόνθασιν Αἰ-  
 γυπῖοι περὶ τὰ τιμώμενα τῶν ζῶων. Ἑλλήνες  
 μὲν γὰρ ἐν γε τέτοις λέγουσιν ὀρθῶς ἔ νομίζουσιν,  
 ἱερὸν Ἀφροδίτης ζῶον εἶναι τὴν Περισεράν· ἔ τὸν  
 Δράκοντα τ' Ἀθηνᾶς· ἡ τὸν Κόρακα, ἔ Ἀπόλλω-  
 νος· ἡ τὸν Κύνα, τ' Ἀρτέμιδος. (ὡς Εὐριπίδης,

Ἐκάτης ἀγάλμα φωσφόρος <sup>4</sup> κύων ἔση.)

Αἰγυπῖων δὲ οἱ πολλοὶ θεραπύοντες αὐτὰ τὰ  
 ζῶα, ἡ περὶ ἐπιπέτες ὡς Θεοὺς, <sup>5</sup> ἔ γέλωθον μόνον  
 ἔδὲ χλευασμῶ καλαπεπλήκασιν τὰς ἱερουργίας·  
 ἀλλὰ τῆτο τῆς ἀβελτηρίας ἐλάχιστόν ἐστι κακόν·  
 δόξα δὲ ἐμφύειαι δεινὴ, τὰς μὲν ἀδενεῖς ἡ ἀ-  
 κάκως εἰς ἀκραῖον ὑπεξείδουσα τὴν Δαισιδαιμονίαν,  
 τοῖς δὲ δριμυτέροις ἡ θεραυτέροις <sup>6</sup> εἰς ἀθέους

<sup>4</sup> Κύων ἔση] “ Legebatur contra  
 “ Metri legem ΕΣΣΙΝ. Ego autem  
 “ sic emendavi, etiam hoc motus,  
 “ quod *Hecubae* aliquem ita vatici-  
 “ nari putem. Nam et apud *Euripi-*  
 “ *dem*, *Hecuba*, et apud *Lycophronem*,  
 “ eadem aliis verbis denunciatio hu-  
 “ jus μελαμορφώσεως extat. Caete-  
 “ rum ΑΓΑΛΜΑ non est proprie si-  
 “ mulacrum, sed quod habetur in *De-*  
 “ *liciis*; *Jocale* barbaris, quo quis se  
 “ oblectat. Itaque pro *simulacrum*  
 (in versione vulgata scil.) “ repone  
 “ *Delicium*. Sic *Homerus* quoque A-

“ ΓΑΛΜΑ posuit *Il. d.* 144. et alibi,  
 “ itemque alii”. *Xylandro*. in Not. ad  
 locum. ΕΣΣΗΙ quoque praestant  
*Marklandi* Observatiunculae.

<sup>5</sup> ἔ γέλωθον μόνον] Confusa nimis  
 sunt quae sequuntur, neque satis per-  
 spicua. Ita vero mecum corrigas et  
 distinguas—ἔ γέλωθον ΜΕΝ μόνον—  
 ἱερουργίας, (ΤΟΥΤΟ ΓΑΡ — κακόν)  
 ΑΛΛΑ δόξα δὲ ἐμφύειαι κ. τ. λ.  
 Quae quidem cum *Xylandro* ita  
 latine veritas, “ non sannis modo et  
 “ irrisioni totam poene sacrorum ob-  
 “ jecerunt rationem, (*hoc enim a stul-*

ἐμπίπλωσα ἢ θηριώδεις λογισμὸς. ἢ ἢ αὖτε τῶν τὰ εἰκότα διελθεῖν οὐκ ἀνάγκη ἐστίν.

οβ. Τὸ μὲν γὰρ εἰς ταῦτα τὰ ζῶα τῶν Θεῶν τὸν Τυφῶνα δείσαντας μεταβαλεῖν, οἷον ἀποκρύπτουρας ἑαυτὰς σώμασιν Ἰβῶν ἢ Κυνῶν καὶ Ἰεράκων, <sup>1</sup> πᾶσαν ὑπεπέπαικε τερατείαν ἢ μυθολογίαν ἢ τὸ ταῖς ψυχαῖς τῶν θανόντων ὅσαι διαμύθωσιν, εἰς ταῦτα μόνον γίνεσθαι τὴν Παλιγγρησίαν, ὁμοίως ἀπίστον. τῶν δὲ βυλομύθων πολιτικὴν τινα λέγειν αἰτίαν, οἱ μὲν, Ὅσιον ἐν τῇ μεγάλῃ στρατιᾷ φασὶν εἰς μέρη πολλὰ διανεῖμαντα τὴν δυνάμιν, (λόχος <sup>2</sup> ἢ τάξεις Ἑλληνικῶς καλεῖσιν) ἐπίσημα δουῶναι ἢ ζώομορφα πᾶσιν. <sup>3</sup> ὧν ἐκάσῳ γένει τῶν συννεμηθέντων, ἱερὸν γένεσθαι ἢ τίμιον. οἱ δὲ, τῶν ὕπερον Βασιλεῖς, ἐκ-

“ titia illa malum provenit minimum) sed et vehemens porro ingeratur” &c. Deinde, pro ΥΠΕΡΕΙΔΟΥΣΑ, habet *Baxterus* ΕΠΕΡΕΙΔΟΥΣΑ.

<sup>1</sup> εἰς ἀθέως ἐμπίπλωσα] Qu. utrum recte usurpetur novissima haec vox transitiva, pro ΕΜΠΗΠΤΕΙΝ ΠΟΙΟΥΣΑ, an aliud habeant *MSS.* *Markland.*

<sup>2</sup> πᾶσαν ὑπεπέπαικε τερατείαν] Imo ΥΠΕΡΒΕΒΗΚΕ rescribendum est, si quid ego sentio — vid. *Diod. Sic.* lib. 1. p. 77. ubi inter ceteras ratio-

nes Cultus Sacrorum Animalium apud Aegyptum hanc etiam cernere est, quam prodigiosum quodvis commentum transgredi hoc in loco affirmat auctor.

<sup>2</sup> τάξεις Ἑλληνικῶς καλεῖσιν] Ita cum *Ed. sec. Basiliensis* edendum esse procuravi — olim absurde ΕΛΛΗΝΙΚΑΣ. Emendaverat *Markland.* ΕΛΛΗΝΕΣ.

<sup>3</sup> ὧν ἐκάσῳ γένει κ. τ. λ.] Haec mens est scopusque *Auctoris*; quod, “ quum *Osiris* magnum suum Exercitum in Cohortes certas Turmas-

πλήξεως ἕνεκα τῶν πολεμίων, ἐν ταῖς μάχαις ἐπιφαίνεσθαι θηρίων χερυσαῖς προβομαῖς ἢ δρυραῖς περιπεθεμένους. ἄλλοι ἢ τῶνδε τῶν δεινῶν τινα ἢ πονύργων Βασιλέων ἰσορροῖσι, τὰς Αἰγυπλίους καταμαθόντα τῆ μὲν φύσει κούφους ἢ πρὸς μεταβολὴν ἢ νεωλερισμὸν ὀξύρροποις ὄντας, ἀμαχον δὲ ἢ δισκάθειλον ὑπὸ πλῆθους δύναμιν <sup>4</sup> ἐν τῷ σωφρονεῖν ἢ κοινοπραγεῖν ἔχοντας, αἰδῖον αὐτοῖς ἐν κατασπορᾷ <sup>5</sup> δείξαντα Δεισιδαιμονίαν διαφορᾶς ἀπαύστου πρέφασιν. τῶν γὰρ θηρίων ἂν προσέταξεν ἄλλοις ἄλλα τιμᾶν ἢ σέβεσθαι, δειμνῶς ἢ πολεμικῶς ἀλλήλοις προσφερθῆναι, <sup>6</sup> ἢ τροφῆν ἑτέραν ἑτέρους προσέειπεν πεφυκότας, ἀμύνοντας αἰεὶ τοῖς οικείοις ἕκαστοι ἢ χαλεπῶς ἀδικήματα φέροντες, ἐλάνθανον ταῖς τῶν θηρίων ἔχθραις συωελκόμηροι ἢ συωεκπολεμέμηροι πρὸς

“ que divisisset, singulisque Vexillum  
 “ animali aliquo insignitum tradidisset, hoc deinceps Animal, ei co-  
 “ horti sive ei tribui sacrum esset factum et divino honore dignatum”.  
 dele igitur ΚΑΙ quod ζωόμερα praecedit, et postea, pro ΩΝ, scribe Ο; ita, quae jam confusa sunt et male sana, ad pristinam integritatem restituas—  
 Corrigit *Markland.* δοῦναι ζωόμερα πᾶσιν ὡς ἕκαστον τῷ γένει  
 κ. τ. λ.

<sup>4</sup> ἐν τῷ σωφρονεῖν] Lege ΣΥΜΦΡΟ-

NEIN, uti egregie emendavit *Marklandus.*

<sup>5</sup> δείξαντα δεισιδαιμονίαν] Depravatam hanc et corruptam Lectionem sic restituas—si modo pro ΔΕΙΞΑΝΤΑ, ΔΕΙΞΑΙ legas: verbum enim aliquod modi infiniti hic loci desiderari, ipsa per se constructionis ratio satis evincit. Eandem quoque fecerat Emendationem Cl. *Markland.* qui porro de voce ΑΙΔΙΟΝ, neque sine causa, dubitare videtur.

<sup>6</sup> ἐ τροφὴν &c.] Haec Lectio, vitiosissima

ἀλλήλους. μόνοι γὰρ ἐπὶ νυῦ Αἰγυπτίων Λυκο-  
πολιταὶ πρῶτον ἐδίωξαν, ἐπεὶ καὶ Λύκος, ὃν  
Θεὸν νομίζουσιν· οἱ δὲ Ὀξύρυγχιται καθ' ἡμᾶς,  
τῶν Κνωποπολιτῶν τὸν Ὀξύρυγχον ἰχθυὸν ἐδιόν-  
των, Κύνες συλλαβόντες καὶ θύσαντες, ὡς ἱερεῖον  
κατέφαγον. ἐν δὲ τῷτε καλασάντες εἰς πόλεμον,  
ἀλλήλους τε διέθηκαν κακῶς, καὶ ὑσεργν ὑπὸ Ῥω-  
μαίων κολαζόμενοι διετέθησαν.

ογ. Πολλῶν δὲ λεγόντων εἰς ταῦτα τὰ ζῶα  
τιῶ τῷ Τυφῶνι αὐτῷ διάραθς ψυχῶ, αἰνίτ-  
τεας δόξειεν ἂν ὁ Μῦθος, ὅτι πᾶσα φύσις ἀ-  
λογῶ ἢ θηριώδης τῆς τῷ κακῷ Δαίμονι γέ-  
γονε μοίρας· κακῆνον ἐμμελισόμενοι καὶ παρη-  
γορηῶτες πειπέσσι ταῦτα καὶ θεραπεύουσιν. ἂν  
δὲ πολὺς ἐμπίπῃ καὶ χαλεπὸς αὐχμὸς, ἐπάγων  
ὑπερβαλλόντως ἢ νόσος ὀλεθρὴς ἢ συμφορὰς

tiosissima licet, sic forsan emendari  
possit; καὶ τροφὴν ἑτέραν ΕΤΕΡΩΝ  
προσέσθαι ΠΕΦΥΚΟΤΩΝ, ΑΜΥ-  
ΝΟΝΤΕΣ αἰεὶ — καὶ χαλεπῶς ΑΔΙ-  
ΚΟΥΜΕΝΩΝ φέροντες — “Cum enim  
“ aliis aliorum Animalium Cultum  
“ injunxisset, quae inter se inimicitias  
“ exercerent, quaeque ita a natura  
“ comparata essent, ut alia alia Ci-  
“ borum genera appetere; dum  
“ sua singuli defenderent Anima-  
“ lia, iisque injuria petitis aegre  
“ ferrent” &c. Emendaverat quoque

Bentleius, ΕΤΕΡΩΝ ΠΕΦΥΚΟΤΩΝ-  
ΑΜΥΝΟΝΤΕΣ vero exhibent *Xylan-  
dri, Baxter. Bentl. Animadversiones.*  
ibid. [ε τροφὴν &c.] Non intelligo.  
Scribendum censeo — προσφερομέ-  
νων, (ΑΤΕ ΔΗ τροφὴν ἑτέραν ΕΤΕΡΑ  
προσέσθαι ΠΕΦΥΚΟΤΑ) ΑΜΥΝΟΝ-  
ΤΕΣ. Non dubito, quin hic sit loci  
Sensus. Pro ΚΑΙ τροφὴν legi quoque  
potest, ΩΣ τροφὴν, vel ΩΣ ΚΑΙ τρο-  
φὴν. Exspecto quid ferant Codices.  
Pro ΑΔΙΚΟΥΜΕΝΟΙ, leg. ΑΔΙΚΟΥ-  
ΜΕΝΩΝ sc. τῶν θηρίων. *Markland.*

ἄλλας πρῶτα λόγους ἢ ἀλλοκότους, ἕνια τῶν τιμω-  
 μύων οἱ ἱερεῖς ἑπάγοντες ὑπὸ σκότους μὲν σιω-  
 πῆς ἢ ἡσυχίας, ἀπειλοῦσι ἢ δεδίηθηται τοπερω-  
 τον, ἀν δὲ ἐπιμείνη, καθιερωῦσι ἢ σφάττεσιν, ὡς  
 δὴ τινα κολασμὸν ὄντα τῷ Δαίμονι τοῦτον, ἢ  
 καθαρμὸν ἄλλως μέγαν ἐπὶ μεγίστοις ἢ γὰρ  
 ἐν Ἰδιύας πόλει ἑζῶντας ἀνθρώπους καλεπίμ-  
 πρασαν, ὡς Ἐμανεθῶς ἰσόρηκε, Τυφώνιος κα-

<sup>1</sup> ἑπάγοντες ὑπὸ σκότους.] Scribe A-  
 ΠΑΓΟΝΤΕΣ: *abducentes* nimirum,  
 uti recte vertit *Xyland*. Ita quoque  
 correxerat *Marklandus*.

<sup>2</sup> ζῶντας ἀνθρώπους καλεπίμπρασαν.]  
 Quae de Victimis humanis apud  
 Aegyptios dicuntur, ea excusare ag-  
 greditur *Herodotus*, nulloque pro-  
 fus Fundamento niti asserit; τοῖσι  
 γὰρ εἰδὲ κτήνια ὁσίη θύειν ἐστὶ, χωρὶς  
 εἰδὲ κὲ ἐρσένων βοῶν, κὲ μόσχων, ὅσοι  
 ἀν καθαροὶ ἔωσι, κὲ χηρέων, κῶς ἀν ἕ-  
 τοι ἀνθρώπους θύουσιν; L. 2. C. 40. va-  
 nos vero profus, irritosque esse Hi-  
 storici conatus, ostentant Testimonia,  
 quae ex altera parte adduci solita  
 sunt. *Seleucus* enim, uti ab *Athenaeo*  
 laudatur, L. 4. P. 172. Librum con-  
 scripsit, περὶ τῆς παρ' αἰγυπτίοις ΑΝ-  
 ΘΡΩΠΟΘΥΣΙΑΣ. Item *Porphyrius*, de  
*Abstinentia*, κατέλυσε δὲ καὶ ἐν Ἠλίῃ  
 πόλει τὴν αἰγυπτικὴν ΤΟΝ ΤΗΣ ΑΝΘΡΩ-  
 ΠΟΚΤΟΝΙΑΣ ΝΟΜΟΝ Ἀμώσις, ὡς  
 μαρτυρεῖ *Μανεθῶς*, ἐν τῷ περὶ ἀρχαῖσ-  
 μῶν κὲ εὐσεβείας—ἐθύνοντο δὲ τῇ Ἠρα, κὲ  
 ἑδοκιμάζοντο καθάπερ οἱ ζήλιμοι κα-  
 τὰ τὸν νόμον καὶ συσφραγιζόμενοι.

Unum insuper *Diodorum* adjungam,  
 L. 1. P. 79. καὶ τῶν ἀνθρώπων δὲ τῆς  
 ὁμοχρωμάτων τῷ Τυφῶνι τὸ παλαιὸν  
 ὑπὸ τῶν βασιλέων φασὶ θύεσθαι πρὸς τῷ  
 τάφῳ Ὀσίριδος. τῶν μὲν ἐν αἰγυπτίῳ  
 ὀλίγους τινὰς εὐρίσκεισθαι πυρρῆς, τῶν  
 δὲ ξένων τὰς πλείους. Διὸ ἔτι περὶ τῆς  
 Βεσίριδος ξεινοκλονίας παρὰ τοῖς Ἑλ-  
 λησιν ἐπισχῆσαι τὸν μῦθον, ἢ τῷ βα-  
 σιλέως ὀνομαζομένη Βεσίριδος, ἀλλὰ  
 τῷ Ὀσίριδος τάφῳ ταύτην ἔχοντος τὴν  
 προσηγορίαν, κατὰ τὴν τῶν ἐγχωρίων  
 Διάλεκτον.

<sup>3</sup> Μανεθῶς.] Olim, ΜΑΝΕΘΩΝ. Pro  
 ΤΥΦΩΝΙΟΥΣ, num legendum sit  
 ΤΥΦΩΝΕΙΟΥΣ; — Ita enim antea  
 ΤΥΦΩΝΙΟΝ (Pag. 150.) pro ΤΥ-  
 ΦΩΝΕΙΟΝ scriptum invenimus.

<sup>4</sup> καὶ χρόνοις ἀτάκτοις.] Vti antea  
 dixerat, ΕΝ ταῖς κνν. ἡμ. ita jam  
 scribendum esse arbitror, καὶ ΕΝ  
 χρόνοις ἀτακ. —

<sup>5</sup> πλὴν ὅταν ταφὰς ἔχωσιν &c.]  
 Mutilum esse hunc locum necesse  
 est agnoscant omnes; utrum vero  
 MSSorum ope destituti eum supple-  
 re possumus, jure dubitemus: tentan-

λουῦτες, ἢ τὴν τέφραν αὐτῶν λικμῶντες ἠφάνι-  
 ζον ἐ δέσπειρον. ἀλλὰ τῆτο μὲν ἐδράτο φανερώς  
 ἢ καθ' ἓνα καιρὸν ἐν ταῖς Κυνάσιν ἡμέραις· αἱ  
 δὲ τῆς τιμωμύων Ζώων καθιερούσεις ἀπόρρητοι  
<sup>4</sup> ἐ χρόνοις ἀτάκτοις πρὸς τὰ συμπύπλοντα γι-  
 νόμηναι, τὰς πολλὰς λανθάνουσι, <sup>5</sup> πλὴν ὅταν  
 ταφὰς ἔχωσι, ἢ τῶν ἄλλων ἀναδεικνυῖτες ἓνια  
 πάντων παρόντων συμεβάλωσιν, οἰόμενοι τῆ

dum tamen est, aufis licet excidam. Rescribas igitur, πλὴν ΟΤΑΝ ΤΙΝΩΝ ταφὰς ἔχωσι, καὶ ΤΟΤΕ τῶν κ. τ. λ. Hoc scil. Sensu; “*Devo-* “*tiones sacrorum Animalium*, quippe “*quae non statis fiant Anni Tem-* “*poribus, vulgo sunt ignotae, nisi* “*quando Quorundam sepulturam ce-* “*lebrant: [Publica enim apud Ae-* “*gyptios Animalium Sacrorum fuif-* “*se Funera satis omnibus notum:* “*ὅταν δὲ ἀποθάνῃ τι τῶν εἰρημένων* “*ζώων, συνδόνι καλύψαντες, καὶ μὲν οἰ-* “*μωγῆς τὰ σῆθη καὶ ἀπληξάμενοι, ἐν* “*ἱεραῖς θήκαις θάπτουσι. Diod. Sic.]* “*Tunc enim ex aliis speciebus quas-* “*dam producunt, omnibusque spec-* “*tantibus in Sepulchrum simul con-* “*jiciunt: hoc pacto existimantes se* “*Typhoni, voluptatem ex hac sepul-* “*tura percipienti, molestiam vicissim* “*obicere, Laetitiamque ejus infrin-* “*gere”. Quasi vero jam rogave-* rat eum aliquis; Quatenam vero sunt Animalia illa in quibus sepeliendis hoc faciunt Aegyptii? sic respondet *Auctor*: “*Apis quidem cum paucis*

“*aliis Osiridi videtur esse facer:* “*Typhoni vero pleraque attribuunt.* “*Quae quidem observatio, si vera* “*fit, hoc facinus contigisse arbitror* “*ad eorum sepulturam, quae confes-* “*fos ab universa gente, communef-* “*que honores habent; qualia sunt* “*Ibis, Accipiter, Cynocephalus, et ipse* “*denique Apis”. — Ita certe op-* time consultum est *Auctoris mentī* et *Argumento*; at discrepant *Graeca!* discrepant certe, imo nihil om- nino volunt, uti nunc se habent — Si vero, pro ΣΗΜΑΙΝΕΙΝ ΤΟ ΖΗ- ΤΟΥΜΕΝΟΝ, legere velles, ΣΥΜ- ΒΑΙΝΕΙΝ ΤΟ ΠΟΙΟΥΜΕΝΟΝ, om- nia in integrum restituta cerneres, et graeca cum latinis consentientia ha- beres. ΚΑΙ porro inferendum esse volo ante αὐτὸς ὁ Ἄπις— quae quo- que particula iterum desiderari vi- detur post ΓΑΡ, in sequenti membro periodi—supplent *Xyland. et Bax-* *ter.* πλὴν ὅταν ΑΠΙΔΟΣ ταφὰς ἔχω- σι. Nonnulla hic deesse existimat *Marklandus*: Quaerendum porro, inquit vir doctissimus, ex *Codd.* an ΣΥΜ-



Τυφών<sup>Θ</sup> ἀντιλυπεῖν καὶ κολέειν τὸ ἠδόμενον. ὁ  
 γ<sup>δ</sup> Ἄπις δοκεῖ μετ' ὀλίγων ἄλλων ἱερῶς εἶναι τῷ  
 Ὀσίει<sup>Θ</sup>. ἐκείνῳ δὲ τὰ πλεῖστα περσνέμεσι.  
 καὶ ἀληθῆς ὁ λόγ<sup>Θ</sup> ὅτι, σημαίνειν ἠγῆμαι τὸ  
 ζητέμενον ἐπὶ τῷ ὁμολογεμενῶν ἢ κοινὰς ἐχόν-  
 των τὰς τιμὰς· οἷόν ἐστιν Ἴβις ἢ Ἰέραξ ἢ Κυνο-  
 κέφαλος, ἔαυτὸς ὁ Ἄπις. ἔτω δὴ γὰρ τὸν ἐν  
 Μένδητι Τράγον καλέσει.

οδ. Λείπειται δὲ δὴ τὸ χρεῖδες ἢ τὸ συμβολι-  
 κόν, ὧν ἓνια θατέρου, πολλὰ δὲ ἀμφοῖν μελέχη-  
 κε. Βῆν μὲν ἔν ἢ Πέρβαλον ἢ Ἰχνύμονα δῆλον  
 ὅτι χρεῖας ἔνεκα ἢ ὠφελείας ἐτίμησαν· ὡς Λήμ-  
 νιοι Κορύδοις, τὰ τῶν ἀπειλάων διεύσκοντας ὡὰ  
 ἢ κόπροντας· Θεσσαλοὶ δὲ Πελαργῶς, ὅτι πολ-  
 λὰς ὄφεις τῆς γῆς ἀναδιδέσης ἐπιφανέντες ἐξ-  
 ὠλεσαν ἀπαντας· διὸ καὶ νόμον ἔθεντο ΦΕΥΓΕΙΝ,  
 ὅστις ἀν' ἀποκτείνῃ Πελαργόν. Ἀσπίδα δὲ καὶ  
 Γαλιῶ καὶ Κάνθαρον, εἰκόνας τινὰς ἔν αὐτοῖς

ΣΥΜΒΑΙΝΕΙΝ legendum, pro ΣΗ-  
 ΜΑΙΝΕΙΝ. pro αὐτὸς ὁ Ἄπις, habet  
 idem, ΑΥΤΟΣ ΤΕ ὁ ἀπ. vel, ΚΑΙ  
 αὐτὸς ὁ Ἄπ.

<sup>1</sup> εἰκόνας τινὰς ἐν αὐτοῖς.] Ita dedi  
 pro ΕΑΥΤΟΙΣ, quae vox caeteras  
 Edd. occupat. Nosstram etiam E-  
 mend. exhibent Codd. Baxt. Bentl.  
 Markland.

<sup>2</sup> ἄσπερον προσείκασαν.] Olim ἄσπερον  
 Η προσείκασαν. otiosam vero illam  
 et perturbatricem Particulam Η, na-  
 tam quippe ex I Finali τῷ ΑΣΤΡΩΙ,  
 rejeci, quando eam haud agnoscit  
 Ed. 2<sup>da</sup> Basil.

<sup>3</sup> ἀλλὰ μίμημα.] Olim ἀλ. ΟΥ  
 μιμ. Negantem vero Particulam non  
 agnoscunt Edd. Basil.

ἀμαυράς, ὡσπερ ἐν σαγόσιν Ἡλίας, τῆς τῶν Θεῶν δυνάμεως καὶ δόντες. τὴν μὲν γὰρ Γαλήν ἔτι πολλοὶ νομίζουσι ἢ λέγουσι καὶ τὸ εἰς ὄχουο- μύην, τῷ ἧ σόματι πικτεσαν, εἴκασμα τῆς τῆ Λόγου γνέσεως εἶναι· τὸ δὲ Κανθάρον γῆ<sup>ο</sup> ὄκ<sup>ο</sup> ἔχειν θήλειαν, ἀρρένας δὲ πάντας ἀφίεναι τὸν γόνον εἰς τὴν σφαιροποιεμένην ὑλίω, ἣν κυλιν- δοῦσιν ἀνιβάδω ὠθουῦτες, ὡσπερ δοκεῖ τὸν ε- ρανὸν ὁ Ἡλιος εἰς τοῦναντίον περὶτρέφειν, αὐτὸς ἀπὸ δυσμῶν ἐπὶ τὰς ἀνατολάς φερόμενος. Ἀσ- πίδα δὲ, ὡς ἀγῆρω ἢ χρωμύλω κινήσεσιν ἀνορ- γάνοις μετ' ὑπέλειας ἢ ὑγρότητος, <sup>2</sup> ἄσρω περσο- εἴκασαν.

οε. Οὐ μὲν εἰδὲ ὁ Κροκόδειλος αἰτίας πιθανῆς ἀμοιροῦσαν ἔχηκε τιμὴν, <sup>1</sup> ἀλλὰ μίμημα Θεῶ λέγεται γεγονέναι, μόν<sup>ο</sup> μὲν ἀγλωσσ<sup>ο</sup> ὦν. Φωνῆς γὰρ ὁ θεῖος λόγ<sup>ο</sup> ἀπερσοδεής ἐστ, ἢ δι' ἀψόφω βαίνων κελύθε<sup>ο</sup> ἢ <sup>2</sup> δίκης τὰ θνητὰ ἀγει

<sup>2</sup> καὶ δίκης.] Ex veteri Poeta de- sumpta esse haec ipse stylus planissi- me indicat. Metro itaque suo sic restituas,

δι' ἀψόφω  
βαίνων κελύθε καὶ δίκην τὰ θνητ'  
ἀγει.

Quid enim sibi volunt ΚΑΙ ΔΙΚΗΣ? Sensum haud dubie et Constructio- nem simul perturbant prorsus et of-

ficiunt, quae sine eis optime proce- dunt. Hoc vero ratum fixumque sit, ΚΑΙ ΔΙΚΗΣ, et ΚΑΤ' ΔΙΚΗΝ u- trumque simul non posse consistere; alterum vero ab altero, nescio quo- modo, natum esse arbitror.

ibid. ἀγλωσσ<sup>ο</sup> ὦν] Distingue-  
γλωσσ<sup>ο</sup> ὦν, (φωνῆς γὰρ—ε ΣΙΓΗΣ  
τὰ θνητὰ ἀγει καὶ δίκην) μόν<sup>ο</sup> δὲ φα-

κτ) δίκην. μόνος δέ φασιν ἐν ὑγρῷ <sup>3</sup> διατωμένους  
 τὰς ὄψεις ὑμῶν λεῖον ἢ διαφανῆ ὥσθα καλύπτειν  
 ἐκ τῆς μείωσος κατερχόμενον, ὥστε βλέπειν μὴ  
 βλεπόμενον, <sup>4</sup> ὃ τῷ πρώτῳ Θεῷ συμβέβηκεν. ὅπως  
 δὲ ἂν ἡ θήλεια τῆς χώρας ἄποτέκη, τῆτο Νείλα  
 πέρους ἐπίσταται τῆς αὐξήσεως γρόμμον. ἐν ὑγρῷ  
 γὰρ ἔ<sup>5</sup> δυνάμηναι, πορρῶ δὲ φοβέμηναι τίκτειν,  
 οὕτως ἀκριβῶς προχαιθάνονται τὸ μέλλον, ὥστε  
 τῷ ποταμῷ προσελθόντι χεῖρας λοχευόμεναι καὶ  
 θάλπασσαι, τὰ δὲ ὡὰ ξηρὰ ἢ ἀβρεκία φυλάσ-  
 σειν. ἐξήκοντα δὲ τίκασσι, καὶ τοσαύταις ἡμέραις  
 ἐκλέπασσι, ἢ τοσάτους ζῶσιν ἐνιαυτὸς οἱ μακρό-  
 ταιον ζῶντες, <sup>6</sup> ὃ τῶν μέτρων πρῶτόν ἐστι τοῖς ὡεῖ  
 τὰ ἐράνια πραγματευόμενοις. ἀλλὰ μὴν τῶν

σιν &c. Ista, ΚΑΙ ΔΙ' ΑΥΟΦΟΥ &c.  
 sunt ex aliquo Tragico, opinor Sopho-  
 cle, et ad numeros ita reduci possunt,

— κτ) δὲ ἀψόφου

Βαίτων κελύθε καὶ δίκης τὰ θνητ'  
 ἄγει

κατὰ δίκην. Sensus respuit ΔΙΚΗΣ  
 ΚΑΤΑ ΔΙΚΗΝ. Puto ΣΙΓΗΣ verum  
 esse, et *Auctorem* profaice haec pro-  
 tulisse, simul alludens ad istum Poëtae  
 locum. *Markland.*

<sup>3</sup> διατωμένους] Hanc vocem *Aucto-  
 ri* restituiimus ex *MS. Petav.* olim  
 enim ΔΙΑΙΤΟΥΜΕΝΟΥ vitiose ex-  
 tabat.

<sup>4</sup> ὃ τῷ πρώτῳ] Ceterae Edd. ha-  
 bent ΩΙ τῷ πρώτῳ — male vero uti

res ipsa indicat. Eandem correctio-  
 nem fecerant *Bentl.* et *Markland.*

<sup>5</sup> δυνάμηναι—φοβέμηναι] Olim ΔΥ-  
 ΝΑΜΕΝΟΙ et ΦΟΒΟΥΜΕΝΟΙ exta-  
 bant: σολοικῶς vero, cum de *Foemi-  
 nis Crocodilis* oratio sit. recte igitur  
 in sequentibus ΛΟΧΕΥΟΜΕΝΑΙ, κτ)  
 ΘΑΛΠΙΟΥΣΑΙ usurpatur.

ibid. Qu. an ΕΠΙΣΤΑΝΤΑΙ, scil.  
*homines, Aegyptii.* Scrib. ἔ ΔΥΝΑ-  
 ΜΕΝΑΙ, et ΦΟΒΟΥΜΕΝΑΙ sc. αἱ  
 θήλεια. *Markland.*

<sup>6</sup> ὃ τῶν μέτρων πρῶτόν ἐστι] Ad  
 rem *Censorinus*, “est autem hic nu-  
 “merus (sexagenarius scil.) Astrolo-  
 “gis *prima Mensura*, quem ΤΕ-  
 “ΛΕΙΟΝ Graeci, nos *perfectum* vo-  
 “camus”.

δι' ἀμφοτέρω τιμωμένων, πρὶ μὲν τῷ Κυνὸς εἴρη-  
ται πρῶτον· ἡ δὲ Ἴβις ἀποκτείνουσα μὲν τὰ  
θανάσιφονα τῷ ἐρπετῷ, ἐδίδαξε πρῶτη κενώ-  
ματ' ἰατρικῶ χρείαν κατιδόντας, ἔτω κλυζο-  
μήνῃ ἢ καθαιρομήνῃ ὑφ' ἑαυτῆς. οἱ δὲ νομι-  
μώτατοι τῶν ἱερέων καθάρσιον ὕδωρ ἀγνιζόμενοι  
λαμβάνουσιν ὅθεν Ἴβις πῆπυκεν. ἔπινει γὰρ ἢ  
νοσῶδες ἢ πεφαρμαγμένον, ἔδὲ πρόσεισι τῇ ἴ-  
τῶν ποδῶν διαβάσει πρὸς ἀλλήλους ἢ τὸ ῥύ-  
χ' ἰσόπλευρον ποιεῖ τρίγωνον. ἔτι δὲ ἢ τῶν με-  
λάνων πτερῶν πρὶ τὰ λευκὰ ποικιλία ἢ μίξις  
ἐμφαίνει Σελήνῃ ἀμφίκυρτον.

05. Οὐ δὲ δὲ θαυμάζειν εἰ γλίχρας ὁμοιό-  
τητας οὕτως ἠγάπησαν Ἰαίγυπιοι ἢ Ἕλληες

“camus”. vid. *Aelian. Hist. Animal.*  
lib. 10. c. 21. et alibi; ubi plurima, his  
similia, profert de *Crocodylorum Na-*  
*tura*, αἰγυπλίως φημῶς τε καὶ πῆσεις ut  
loquitur Sophistarum ille doctissimus  
et atticissimus. *Herod.* l. 2. c. 68. ἦ δὲ  
Κροκοδείλων φύσις ἐστὶ τοιήδε—τίκτει  
μὲν ὡς ἐν γῆ ἔκλειπει—ἔχει δὲ ὀφθαλ-  
μὸς μὲν ὕς—γλωσσαν δὲ μῆνον θη-  
ρίων ἐκ ἔφουσε—τυφλὸν δὲ ἐν ὕδατι, ἐν  
δὲ τῇ αἰθρῇ ὄξυδερεκέσταλον. *Euseb.*  
*Praep.* Ev lib. 2. c. 1. Ex *Diodoro* :  
τὸν δὲ Κροκόδειλον σίβειθαί φασι, διὰ  
τὸ μὴ τολμᾶν διανήχια τὸν Νεῖλον  
τὸς ἀπὸ τῆς Ἀραβίας ἔλθουσας λησῶς  
ἦ Κροκοδείλων χάριν. *Plin. Nat. Hist.*  
lib. 8. c. 37. Parit ova (*Crocodylus*)

quanta Anseres : eaque extra eum  
locum semper incubat prae divina-  
tione quadam, ad quem summo au-  
ctu eo anno accessurus est Nilus :  
unum hoc animal terrestre linguae  
usu caret. vid. etiam *Plutarch. de So-*  
*lert. Animal.* p. 982. *Ed. Francof.*

ἢ καὶ τὸ ῥύχ' ] Imo καὶ ΤΩΓ  
ΡΥΓΧΕΙ, uti recte monet *Markland.*  
Ita etiam *Auctor* noster, *Sympos.* l. 4.  
*Prob.* 5. ποιεῖ δὲ Ἴβις τῇ τῶν ποδῶν  
ἀπολάσει πρὸς ἀλλήλους, καὶ πρὸς τὸ  
ῥύχ', ἰσόπλευρον τρίγωνον. vid. *He-*  
*rod.* l. 2. c. 75. qui aliam porro cau-  
sam assignat, quare hanc Avem cole-  
rent Aegyptii.

ἢ αἰγυπῖοι καὶ Ἕλληες ] *Mutilus* est

ἐν τε γραπτοῖς ἐν τε πλαστοῖς, Εἰκάσμασι Θεῶν  
 ἐχρήσαντο πολλοῖς τοιούτοις. οἷον ἐν Κρήτῃ Διὸς ἦν  
 ἄγαλμα μὴ ἔχον ὠτα· τῷ γὰρ Ἀρχοντὶ καὶ Κυρείῳ  
 πάντων ἐδενὸς ἀκείν προσήκει. τῷ δὲ τῷ Ἀθιωᾶς,  
 τὸν Δράκοντα Φειδίας παρέθηκε· τῷ ἰ τῷ Ἀφρο-  
 δίτης ἐν Ἡλιοῖ, τὴν Χελώνην, ὡς τὰς μὲν Παρθέ-  
 νας φυλακῆς δεομένης, ταῖς δὲ Γαμελαῖς οἰκ-  
 εῖαν καὶ σιωπὴν πρέπεσαν. ἡ ἰ τῷ Ποσειδῶν  
 Τείωνά σύμβολόν ἐστι τῷ τρίτης χώρας ἢ Θά-  
 λαττα καλέχει μὲν τὸν οὐρανὸν καὶ τὸν αἴρα<sup>2</sup> τετρα-  
 μένω· διὸ καὶ τὴν Ἀμφιτείτιον καὶ τὰς Τείωνας  
 ἔτως ὠνόμασαν. οἱ δὲ Πυθαγόρειοι καὶ Ἀριθμηταί, καὶ  
 Σχήματα, Θεῶν ἐκόσμησαν περὶ τῆς οὐρανοῦ.

hic locus. Vnde supplerint et repo-  
 fuerint Critici *Xyland. Baxt. Bentl. Markland*, vel ΟΠΟΥ ΚΑΙ, vel ΚΑΙ  
 ΓΑΡ—Ego vero conjeceram ΕΙ ΚΑΙ.  
 ΕΙ enim, ob simillimam ferme syllabam  
 praeceuntem, absorptam fuisse  
 duxeram.

<sup>2</sup> τεταγμένη] Olim quidem emen-  
 daveram ΤΕΤΑΓΜΕΝΗ, quippe  
 quae ad Θάλαττα referri deberet—  
 Immutatione vero haud opus esse vi-  
 detur: sic enim, salva praesenti lec-  
 tione, reddas, “Neptuni Tridens  
 “signum est tertiae regionis, quam  
 “regionem post caelum aeremque  
 “collocatam—Mare occupat”. ΤΕ-  
 ΤΑΓΜΕΝΗ vero habent *Marklandi*  
 Correctiones.

<sup>3</sup> κορυφαγενῆ] Exhibent, *Ed. Aldin. Basil. et Steph.* ΚΟΡΥΦΑΓΕΝΝΗ.

<sup>4</sup> τριτογένειαν] Aliam hujus Mi-  
 nervae cognominis causam assignat  
*Diod. Sic. lib. 1. p. 12.* τὸν δὲ αἴρα  
 προσαγορεύσαι φασὶν Ἀθηναῖον—  
 ὠνομάσθαι δὲ αὐτὴν καὶ Τριτογένειαν,  
 ἀπὸ τῶν τριῶν μεταβάλλειν τὴν φύσιν  
 αὐτῆς καὶ ἐν αὐτῷ, ἕρα, δέρας, καὶ  
 χειμῶνα.

<sup>5</sup> πείθεσα προφάσει] “Locus hic,  
 “inquit *Xylander*, videtur a librario  
 “Arithmetices imperito corruptus”.  
 Quod enim certum est, uti nunc sunt,  
 haudquaquam explanari possunt. Ex-  
 pectanda igitur sunt MSS. dicam ta-  
 men cum *Baxtero*, quod, si margini  
 haec detrudas, (ΠΕΙΘΟΥΣΑ—  
 ΜΟΝΑΔΟΣ) unde primum forsan in  
 Textum deducta fuerint, sententiae  
*Auctoris* nihil omnino officies, quae  
 sine eis optime procedit. Pro ΔΙΠΛΟ-

μὲν γὰρ Ἰσόπλευρον Τετράγωνον, ἐκάλουσαν Ἀθλωῶν  
<sup>3</sup> κορυφαίῃ ἢ <sup>4</sup> τετροχύειαν, ὅτι τετὰ καθέτοις  
 ἀπὸ τῶν τετῶν γωνιῶν ἀγομέναις διαιρεῖται· τὸ δὲ  
 Ἐν, Ἀπόλωνα, <sup>5</sup> πείθεσα περφάσει ἢ διπλο-  
 τάτοις μονάδῳ· Ἐπει δὲ, τὴν Δυάδα ἢ Τόλ-  
 μαν· Δίκην δὲ, τὴν Τετράδα. τῆ γὰρ ἀδικεῖν καὶ  
 ἀδικεῖσθαι κατ' ἔλλειψιν ἐ ὑπεβολῆν ὄντῳ, <sup>6</sup> ἰ-  
 σότητι δίκαιον ἐν μέσῳ γέγονεν. <sup>7</sup> ἢ δὲ καλεσμένη  
 Τετρακτύς, τὰ ἕξ καὶ τετράκοντα, μέγιστῳ ἦν  
 ὄρκῳ, ὡς τεθρύληται, καὶ Κόσμῳ ὀνόμασαι,  
 τεσσάρων μὲν δευτέρων τῶν πρώτων, τεσσάρων δὲ  
 τῶν περσιῶν εἰς τὸ αὐτὸ συσθεμερῶν, ἀπολε-

ΤΑΤΟΙΣ, habent Edd. Aldin. et Basil.  
 ΔΙΠΛΟΤΑΤΗΣ.

<sup>6</sup> Ἰσότητι δίκαιον] Displicet omni-  
 no prima vox. Si vel unum Manu-  
 scriptum librum mecum consentien-  
 tem invenire potuerim, darem ΙΣΩΣ  
 ΤΟ δίκαιον. Ita enim clara omnia et  
 perspicua essent.

<sup>7</sup> ἢ δὲ καλεσμένη τετρακτύς.] Selden.  
*de Diis Syris Syntag.* 2. c. 1. “ Ego  
 “ certe in hanc ita propendo sen-  
 “ tentiam, tetragrammatum nimirum  
 “ nomen [Dei scil.] non absconditum  
 “ a Gentibus esse, ut et ipse Pytha-  
 “ goreorum ΤΕΤΡΑΚΤΥΝ, contra  
 “ quam Interpretum turba, id nomi-  
 “ nis fuisse autem: ita enim illi  
 “ jusjurandum concipiebant:

Οὐ μὰ τὸν ἀμετέραν ψυχῶν παρα-  
 δόξα Τετρακτύν

Παγὰν ἀενάαν φύσεως ῥιζώματ' ἐ-  
 χουσαν.

“ Vereor ut bene Interpretes, qui  
 “ vertunt, non per eum, qui dat animae  
 “ nostrae quaternarium numerum, pri-  
 “ mum tantummodo versiculum le-  
 “ gentes. Latine foret potius dicen-  
 “ dum, non per ΤΕΤΡΑΚΤΥΝ, seu  
 “ quaternarium numerum, qui animae  
 “ nostrae fontem dedit, in quo perennis  
 “ naturae, sive aeternitatis, funda-  
 “ menta sunt: aut, non per ΤΕΤΡΑΚ-  
 “ ΤΥΝ, qui vitae nostrae fontem de-  
 “ dit, in quo aeternae naturae sunt ra-  
 “ dices, hoc est, non per Univerſi  
 “ Creatorem. Forte enim ΡΙΖΩΜΑ-  
 “ ΤΑ illa sunt Jupiter, Juno, Pluto,  
 “ et Neſtis ille, seu Aether, Aer, Ter-  
 “ ra et Aqua: quae

— τέσσαρα τῶν πάντων ῥιζώματα

λέμεν. εἴπερ οὐδ' οἱ δοκιμώτατοι τῶν Φιλοσόφων, εἰδὲ ἐν ἀψύχοις ἢ ἀσωμάτοις πρᾶγμασιν ἀνιγνῶν τῶν θεῶν κατιδόντες ἤξιον ἀμελεῖν εἰδέν, εἰδὲ ἀπμάζειν, ἐπι μάλλον οἶομαι τὰς ἐν ἀθανομύθαις, ἢ ψυχὴν ἐχέσαις, ἢ πάθῃ καὶ ἦθῃ φύσειν ὁ ιδιότητος καὶ τὸ ἦθος.

οζ. Ἰ' Ἀγαπητέον οὐδ' ἐ ταῦτα τιμῶντας, ἀλλὰ διὰ τῶν τῶν θεῶν, ὡς ἐναρτεσέρων ἐσόπῃρων ἢ φύσει γεγονότων, ὡς ὄργανον ἢ τέχνῃ αἰεὶ εἶ πάντα κοσμοῦνθῃ Θεῶ νομίζεν καλῶς. ἀξιόν τε μηδὲν ἀψυχον ἐμψύχε, μηδὲ ἀναίδητον αἰσθανομένον κρείττον εἶναι, μηδὲ ἂν τὸν σύμπαντᾶ

“ vocabat *Empedocles*, seu quatuor “ elementa &c”. vid. plura apud virum eruditissimum.

Ἰ' Ἰδιότητος κατὰ τὸ ἦθος.] Inconcinna prorsus sunt haec et absurda; scil. ἰδιότητος ΚΑΤΑ ΤΟ ΗΘΟΣ ἐν φύσειν ΗΘΟΣ ΕΧΟΥΣΑΙΣ! apage tam foeda a Philosopho nostro! lege igitur ΟΙΚΕΙΟΤΗΤΑΣ, qua voce saepius in re simili usus est *Auctor*, et colon interpungas. Aut enim quod sequitur, ΚΑΤΑ ΤΟ ΗΘΟΣ, prorsus est abjiciendum, quasi adnotatoris cuiusdam Interpretamentum, qui vellet ostendere, qua in re constituitur οἰκειότης praedicta, aut pro iis forsitan substituendum est ΚΑΤΑΘΑΥΜΑΖΕΙΝ, aut quid ejusmodi. Veteres vero Aegyptios, ut inter Homines Deosque, ita inter bestias et Deos af-

finitatem quandam agnoscere, constat ex *Porphyro*. de *Abstinencia*, (lib. 2. §. 26.) Αἰγύπτιοι τὰς ζῶων εἰκόνας μιμήματα τῶν Θεῶν ἐποιεῖν. ἔτι ΟΙΚΕΙΑ ἢ συγγενῆ ταῦτα τοῖς Θεοῖς ἐνόμιζον εἶναι—ἢ τοῖς ἀνθρώποις. Atque iterum, ἀπὸ δὲ ταύτης ὀρμώμενοι τῆς ἀσκήσεως, ἢ τῆς πρὸς τὸ θεῖον ΟΙΚΕΙΩΣΕΩΣ, ἔγνωσαν ὡς ἐπὶ ἀνθρώπων μόνον τὸ θεῖον διῆλθεν ἔτε ψυχὴ ἐν μόνῳ ἀνθρώπῳ ἐπὶ γῆς κατεσκένωσεν, ἀλλὰ σχεδὸν ἢ αὐτὴ διὰ πάλλων ἦλθε τῶν ζῶων.

ibid. κατὰ τὸ ἦθος.] Mutila et corrupta haec esse opinor. Sequentia quoque non recte se habent. Quaere an ita, ἰδιότητος ΚΑΤΑ ΤΟ ΕΙΚΟΣ ἀγαπητέον, ἐ ταῦτα τιμῶντας, ἀλλὰ &c. *Markland*.

Ἰ' ἀγαπητέον ἐν.] Suam tandem de Sacrarum Bestiarum Cultu et Reverentia

πὶς χρυσὸν ὁμοῦ ἢ σμάραγδον εἰς ταυτὸ συμ-  
φορήσῃ· (ὅκ ἐν χροιαῖς γ', εἰδ' ἐν χήμασιν, εἰδ'  
ἐν λειότησιν ἐγγίνεσθαι τὸ θεῖον) ἀλλὰ <sup>2</sup> ἀτιμο-  
τέραν ἔχειν νεκρῶν μοῖραν ὅσα μὴ μετέχε μὴδὲ  
μετέχειν τῷ ζῆν πρέφυκεν. ἢ δὲ ζῶσα ἢ βλέψα-  
σα ἢ κινήσεως δρχήν εἰς αὐτῆς ἔχεσα, ἢ γνώσιν  
οἰκείων καὶ ἀλλοτριῶν φύσις, ἄλλως τε ἔσπακεν  
ἀπορροῦν ἢ μοῖραν ἐκ τῷ φρονοῦτος ὅπως κυ-  
βερνάται <sup>3</sup> τό τε σύμπαν, καθ' Ἡράκλειτον· ὅθεν  
εἰ χεῖρον <sup>4</sup> ἐν τέτοις εἰκάζεται τὸ θεῖον ἢ χαλ-  
κείοις ἢ λιθίνοις δημεργήμασιν, ἀ φθορὰς μὴ  
ὁμοίως δέχεται ἢ ἐπιχρώσεις, αἰσθήσεως δὲ πᾶ-

rentia sententiam interponit *Auctor* ;  
“ Haud igitur probandi sunt ii,  
“ qui ipsa haec animalia propter se  
“ colunt, sed ii potius probandi, qui  
“ per Haec, veluti numinis ejus ma-  
“ nifesta et naturalia specula, *Deum*  
“ ipsum adorant: adeo ut reputent  
“ ea, instrumenta quasi et artificia  
“ *Dei*, universa ordinantis; atque  
“ omnino existimandum est nihil in-  
“ animatum animato praestantius  
“ esse”. Vti autem cum latinis *Grae-*  
*ca* quoque consentientia habeas, sic  
mecum corrigas et interpungas;—ὡς  
ὄργανον ἢ τέχνην ΑΥΤΑ τῷ πάντα  
κοσμηθῆ· Θεῷ νομίζουσ· ΚΑΙ ΟΛΩΣ  
ΑΞΙΩΤΕΟΝ μὴδὲν ΑΨΥΧΟΝ ΕΜΨΥ-  
ΧΟΥ κ. τ. λ. Vbi observandum est  
pro AEI, voce nihili, substitutam esse  
ΑΥΤΑ· ΚΑΙ ΟΛΩΣ vero, pro ΚΑ-

ΛΩΣ, sagacissimo *Bentleio* debet *Le-*  
*ctor*. ΑΨΥΧΟΝ autem pro ΕΜΨΥΧΟΝ  
ipsa res postulat, uti recte viderint  
*Baxt. Bentl.* — “ Istud vero,

Τέχνην αἰεὶ εἰς πάντα κοσμηθῆς Θεῷ,  
“ Senarius est. Vbi quaere, an pro  
“ AEI ΤΟΥ, scribendum sit, AEI-  
“ ΔΟΥΣ”. *Markland*. ΑΨΥΧΟΝ ΕΜ-  
ΨΥΧΟΥ legit quoque vir doctissimus.

<sup>2</sup> ἀτιμοτέραν ἔχειν] Olim EXEI, vi-  
tiose; nostram vero correctionem ex-  
hibet *Ed. Aldin*.

<sup>3</sup> τό, τε σύμπαν.] Scribe ΤΟ ΣΥΜ-  
ΠΑΝ. Nihil enim omnino valeat ΤΕ,  
nisi ad sensum inturbandum. Ita  
quoque correxerat *Bentleius*.

ibid. Lego, ΟΤΩΙ—ΤΟΥΤΟ ΤΟ  
σύμπαν, καθ' Ἡράκλειτον· ὅθεν—— ἢ  
ΧΑΛΚΟΙΣ κ. τ. λ. *Markland*.

<sup>4</sup> ἐν τέτοις] F. ἐν ΤΟΙΟΥΤΟΙΣ,  
M 2 “ in



σης φύσει ἢ σιωπῆσεως ἐσέρηται. πρὸ μὲν οὖν τῶν τιμομυθῶν ζώων ταῦτα δοκιμάζω μάλιστα τῶν λεγομυθῶν.

ση. Στολαὶ δὲ αἱ μὲν Ἰσιδῶ, ποικίλαι ταῖς βαφαῖς· (πρὸ γὰρ ὕλην ἢ δυνάμιν αὐτῆς, πάντα γνομυθῶν ἢ δεχομυθῶν, φῶς, σκότῶ· ἡμέραν, νύκτα· πῦρ, ὕδωρ· ζωὴν, θάνατον· δέχτην, τελουτήν) ἢ δὲ Ὀσίειδῶ ὅσα ἔχει σκιάν, εἰδὲ ποικιλμὸν, ἀλλὰ ἐν ἀπλουῖ τὸ φωτοειδές· ἀκρατον γὰρ ἢ δέχτην, καὶ ἀμιγές τὸ πρῶτον καὶ νοητὸν, ὅθεν ἁπαξ ταῦτα ἀναλαβόντες, ἀποτίθειναι ἢ φυλάττειν [τὸ γὰρ νοητὸν] ἀόρατον ἢ ἄψαυτον· <sup>2</sup> τοῖς δὲ Ἰσιακοῖς χεῖναι πολλάκις. ἐν χεῖσει γὰρ τὰ αἰσθητὰ ἢ πρὸ χειρῶν ὄντα πολλὰς ἀναπύξεις καὶ <sup>3</sup> θείας αὐτῶν ἄλλοτ' ἄλλως

*in rebus scil. supra memoratis qualitatibus gaudentibus. —* “Itaque in ejusmodi rebus nihilo deterius divinae, naturae concipitur imago, quam in aereis aut lapideis operibus, quae corruptioni simul et labi maculisque obnoxia, sensu interim omni, omnique intellectu privavit natura”.

<sup>1</sup> ἁπαξ ταῦτα ἀναλαβόντες] Imo ΤΑΥΤΗΝ rescribendum esse affirmo: de Stola quippe *Osfridis* sola est oratio. “Qua de re cum vestem hanc

“semel sumperint, (ita etiam alibi *Plutarchus*, ἀναλαμβάνειν χλαμύδα, dixit, *Chlamydem sumere et amicare*; ita quoque apud *Suidam* legitur, κοσμίως ἀναλαμβάνειν τὴν ἐσθῆτα) ea [remota sc. vel exuta] haud amplius utuntur, seponunt vero, servantque, adeo ut neque cerni, neque tangi potest” — ΤΟ ΓΑΡ ΝΟΗΤΟΝ igitur, quae verba antea φυλάττειν inter et ἀόρατον cernebantur ad marginem amandem; obsecutus tamen vett. *Edd. Ald. et Basil.*

ἀμειβομένων δίδωσιν. ἢ δὲ τῷ νοητῷ ἢ εἰλικνεύς <sup>4</sup> καὶ ἀγία νόησις, ὡσπερ ἀτραπὴ διαλάμψασα τῆς ψυχῆς ἀπαξ ποτὲ θιγεῖν ἢ <sup>5</sup> προσιδεῖν προσέσχε. διὸ ἢ Πλάτων καὶ Ἀριστοτέλης Ἐποπλικὸν τῆτο τὸ μέρος τῆς φιλοσοφίας καλεῖσιν, ὡς οἱ τὰ δοξαστὰ ἢ μικτὰ ἢ παντοδαπὰ ταῦτα ᾧραμειψάμενοι τῷ λόγῳ, πρὸς τὸ πρῶτον ἐκείνο ἢ ἀπλουῖ ἢ αὐλον ἐξάλλουσαι, καὶ θιγούτες ἄλλως τὸ πρὸς αὐτὸ καθαρῶς ἀληθείας, οἷον <sup>6</sup> ἐντελῆ τέλει ἔχειν φιλοσοφίαν νομίζουσι.

θ. Καὶ τῆτο, ὅπερ οἱ νῦν ἱερεῖς ἀφοσιώμενοι ἢ ᾧρακαλυπτόμενοι μετ' ὕλαθείας ὑποδηλεῖσιν, ὡς ὁ Θεὸς ὄντως ἀρχεῖ ἢ βασιλεύει τῷ Τεθνηκότων, ἔχ' ἕτερος ὢν τῷ καλεσμένῳ παρ' Ἑλλησιν Ἄδρα καὶ Πλάτων, ἀγνοώμενον ὅπως ἀληθές

*Basil.* quae ea haud agnoscunt.

<sup>2</sup> τοῖς δὲ Ἰσριακοῖς] Cum ad ΣΤΟΛΑΙ, nomen foemininum, referantur haec, constructionis ratio postulat, ut ΤΑΙΣ ΙΣΙΑΚΑΙΣ rescribamus.

ibid. Pro φωλοειδῆς, quam vocem paullo antea legeris, alibi scribit *Auctor*, ΦΛΟΓΟΕΙΔΕΣ. Deinde, quaerendum annon pro ΤΑΥΤΑ legendum sit ΤΑΥΤΗΝ αναλαβόντες, sc. σολὴν Ὀσίριδος. — et ΤΑΙΣ ΙΣΙΑΚΑΙΣ? *Qui autem stolam Osiridis semel induerunt, eam seponunt*

*et custodiunt: Isiacis vero &c. Markland.*

<sup>3</sup> καὶ Θείας αὐτῶν] Forte, Θείας αὐτῶν, scripsit *Auctor*.

<sup>4</sup> καὶ ἀγία νόησις] F. Ἐ ΑΓΝΟΥ νόησις, ut paullo post. *Markland.*

<sup>5</sup> προσιδεῖν προσέσχε] Emendat *Bentleius* ΠΑΡΕΣΧΕ: cum *Marklando* etiam ΤΗΙ ΨΥΧΗΙ, pro ΤΗΣ ΨΥΧΗΣ scribendum esse censeo.

<sup>6</sup> ἐντελῆ] F. ΕΝΤΕΛΕΙΣ. *Markland.*

ἔστι, <sup>1</sup> διαταράττει τὰς πολλὰς, ὑπονοουῦντας ἐν γῆ καὶ ὑπὸ γῆν <sup>2</sup> τὸν ἱερόν καὶ ὄσιον ὡς ἀληθῶς Ὀσιον οἰκεῖν, ὅπερ τὰ σώματα κρύπτεται τῶν τέλους ἔχειν δοκοῦντων. ὁ δὲ ἔστι μὲν αὐτὸς ἀπωτάτω τῆς γῆς ἄχραντος καὶ ἀμίαντος, ἕκκαθαρός ἐστὶς ἀπάσης φθορᾶν δεχομένης καὶ θάνατον. ἀνθρώπων δὲ ψυχαῖς ἐνταυτοῖ μὲν ὑπὸ σωμάτων καὶ παθῶν <sup>3</sup> περιεχομέναις ὅσα ἔστι μετρία τῷ Θεοῦ, πλὴν ὅσον ὀνειράτῃ ἀμαυροῦ θυγεῖν νοήσει διὰ φιλοσοφίας. ὅταν δὲ ἀπολυθεῖσαι μετὰ τῶν εἰς τὸ αἰεδὲς καὶ ἀόρατον καὶ ἀπαθὲς καὶ ἀγνόν, ὅσα αὐταῖς ἡγεμῶν ἔστι καὶ βασιλευσὶς ὁ Θεός, ἐξηρημαίνας ὡς ἀνὰ πρὸς αὐτὰ καὶ θεωμαίνας ἀπλήτως καὶ ποθέσαις τὸ μὴ φασγόν μηδὲ ῥητόν ἀνθρώποις κάλλος· ἔτι τὴν Ἰσιν ὁ παλαιὸς ἀποφαίνει λόγῳ ἐρώσαν αἰεὶ καὶ διώκσαν καὶ σιωπῶσαν, ἀναπμπλάναί τε ἐνταῦθα <sup>4</sup> πάντων καλῶν καὶ ἀγαθῶν, ὅσα γῆρας μετέχθηκε. ταῦτα μὲν οὐκ οὕτως ἔχει τὸν μάλιστα Θεοῖς πρέποντα λόγον.

π. Εἰ δὲ δεῖ καὶ περὶ τῶν θυμιωμένων ἡμέρας

<sup>1</sup> διαταράττει] Ita excudendum esse procuravi ad Soloecismum evitandum, cum prius ederetur ΔΙΑΤΑΡΑΤΤΕΙΝ. Baxt. Bentl. Markl.

<sup>2</sup> τὸν ἱερόν ἔ ὄσιον—Ὀσιον] Adlu-

dit ad Etymologiam cuius supra meminerat, (p. 147.) ubi dicit ΟΣΙΡΙΝ dictum esse ab ΟΣΙΟΣ et ΙΕΡΟΣ. Markland.

<sup>3</sup> παθῶν περιεχομέναις] Qu. an ΠΕΡΙ-

ἐκάστης εἰπεῖν, ὡς περ ὑπερχόμεν, ἐκείνο δια-  
 νοηθεῖη τις πρῶτον, ὡς αἰ μὲν οἱ ἄνδρες ἐν παρ-  
 δῆ μεγίστη τίθενται τὰ πρὸς ὑγείαν ἐπιτηδύμα-  
 τα, <sup>1</sup> μάλιστ' ἢ ταῖς ἰερεργίαις ἢ ταῖς ἀγνείαις  
 ἢ διαίταις ἔχ' ἡπτόν ἐστι τριτὶ τῆ ὅσις τὸ ὑγιεινόν.  
 ἔ γὰρ ὄντο καλῶς ἔχειν ἔτε σώμασιν, ἔτε ψυ-  
 χαῖς ὑπόλοις ἢ νοσώδεσι θεραπεύειν τὸ καθα-  
 ρὸν ἢ ἀβλαβὲς πάντα ἢ ἀμίαντον. ἐπεὶ τοίνυν  
 ὁ Ἄηρ, ὃ πλεῖστα χρώμεθα ἢ σπύεσμεν, οὐκ αἰεὶ  
 τὴν αὐτὴν ἔχει διάθεσιν, ἀλλὰ νύκτωρ πυκνῆται,  
 ἢ πιέζει τὸ σῶμα, ἢ σπυάγει τὴν ψυχὴν εἰς τὸ  
 δύσθυμον καὶ πεφρονητικὸς, οἷον ἀχλυώδη γινω-  
 μύην καὶ βαρεῖαν, ἀνασάντες δὲ ἐπιθυμιῶσι  
 ῥητίνην, θεραπεύοντες ἔ καθαίροντες τὸν ἀέρα  
 τῆ διακρίσει, ἔ τὸ σύμφυτον τῷ σώματι πινυ-  
 μα μεμαρασμύον ἀναρρίπιζόντες, ἐχέσης τι τῆ  
 ὀσμῆς σφοδρὸν καὶ καταπληκτικόν. αὐθις δὲ με-  
 σημβείας, αἰθανόμενοι σφόδρα πολλὴν ἢ βα-  
 ρεῖαν ἀναθυμίασιν ἀπὸ γῆς ἔλκοντα βία τὸν Ἥλιον,  
 ἔ <sup>2</sup> καταμιγνύοντα τῷ ἀέρι, τὴν Σμύρναν ἐπι-

ΠΕΡΙΑΓΧΟΜΕΝΑΙΣ. *Markland.*

<sup>4</sup> τὰ ἐνταῦθα πάντων καλῶν] Forte ΠΑΝΤΑ καλῶν. *Id.*

<sup>1</sup> μάλιστ' ἢ ταῖς ἰερεργίαις] Scribe, EN ταῖς ἰερεργ. suffragante Cl. *Marklando.*

<sup>2</sup> καταμιγνύοντα] Olim ΚΑΤΑΜΙΓ-  
 ΝΥΟΝΤΕΣ, vitiose; eandem enim  
 prorsus rationem sequitur atque ΕΛ-  
 ΚΟΝΤΑ, quae vox proxime prae-  
 cesserat. Hanc quoque correctionem  
 suam fecerat *Marklandus.*

θυμιῶσι. διαλύει γὰρ ἡ θερμότης καὶ σκίδνησι τὸ  
 σπυρισάμνον ἐν τῷ Περιέχοντι θολερὸν ἢ ἰλυῶ-  
 δες. ἢ γὰρ οἱ ἰατροὶ πρὸς τὰ λοιμικὰ πάθη βοη-  
 θεῖν δοκῶσι φλόγα πολλὴν ποιοῦντες, ὡς λεπ-  
 τιώνουσαν τὸν αἶρα. λεπτιώει δὲ βέλτιον ἐὰν δύ-  
 ῶδη ξύλα καίωσιν, οἷα κυπαρίθου ἢ ἄρκυρου ἢ  
 πύκνης. Ἐκ τῶν γοῦν τὸν ἰατρὸν ἐν Ἀθήναις  
<sup>3</sup> ὑπὸ τὸν μέγαν λοιμὸν δόδοκιμῆσαι λέγουσι,  
 πῶς κελδύοντα ᾤσακαίειν τοῖς νοσοῦσιν ὤνησε γὰρ  
 ὄχι ὀλίγους. Ἀριστοτέλης δὲ φησι ἢ μύρων καὶ  
 ἀνθέων ἢ λειμώνων δῶδεις ἀποπνοίας ὄχι ἔλατ-  
 τον ἔχειν τῷ πρὸς ἡδονὴν ἢ τὸ πρὸς ὑγίαν, ψυ-  
 χρὸν ὄντα φύσει ἢ παλινώδη τὸν ἐγκέφαλον ἢ ῥέ-  
 μα τῆς θερμότητι ἢ λειότητι διαχεύσας. εἰ δὲ ἢ

<sup>3</sup> ὑπὸ τὸν μέγαν λοιμὸν] *Eam* scil.  
*Pestem* indicat *Auctor*, quae *Pestis* A-  
*thenas* invasit *Belli Pelopon.* Tem-  
*pore*; *cujus elegantem pariter atque*  
*accuratam descriptionem videre est*  
*apud Thucydidem, Lucretium, aliof-*  
*que.*

<sup>1</sup> τὸ δὲ κύφει] *De Cyphæos* praepa-  
 ratione integri olim libri scripti e-  
 rant. Ita *Suidas*; *Μανθεῶς Μένδης.*  
*ἱερὸς αἰγύπτιος.* ἔγραψε πρὸ τῆς ΚΑ-  
 ΤΑΣΚΕΥΗΣ ΚΥΦΩΝ [ΚΥΦΕΩΝ.]  
*Sic etiam Julianus Philosophus, ut*  
*apud eundem confarcinatorem videre*  
*est. Extat etiam Cyphæos praescriptio,*  
*apud Galeni lib. 2. ΠΕΡΙ ΑΝΤΙΔΟΤ.*

pag. 441. *Ed. Basil. ex Damocratis*  
*scriptis metricis desumpta*: ita enim  
*Cl. ille Medicus,*

Αἰγύπτιοι δὲ τῆτο τῶ Θεῶν τισιν  
 Ἐπιθυμιῶσι σκευάσαντες ὡς φράσω,  
 Λευκὴν λαβόντες σαφίδα τὴν λιπα-  
 ρωτάτην κ. τ. λ.—

— εἶτα δὲ λιῖα

Ἄπαντα καταμίξαντες ἐκ τέτε κύ-  
 κλης

*Βραχεῖς ποιῶντες, Θυμιῶσι τοῖς Θεοῖς*  
*Haud equidem per omnia consenti-*  
*entes invenias Plutarchum et Damo-*  
*cratem, sive Rufum, unde sua habuisse*  
*videtur Damocrates. pro Cinnamomo*  
*enim, quod apud hujus praescriptum*  
*extat,*

τὴν Σμύρναν παρ' Αἰγυπτίοις ΒΑΛ καλεῖσιν, ὅξ-  
ερμίδουθεν δὲ τῆτο μάλισα φράζει τῆς ΛΗΡΗ-  
ΣΕΩΣ ΕΚΣΚΟΡΠΙΣΜΟΝ, ἔστιν ἢ ἢ τῆτο μαρτυρίαν  
τῷ λόγῳ τῆς αἰτίας δίδωσιν.

πα. <sup>1</sup> Τὸ δὲ Κῦφι, <sup>2</sup> μίγμα μὲν ἑκαταίδεκα  
γενῶν στυπτηριῶν ἐστὶ, Μέλιτος ἢ Οἶνος ἢ Στα-  
φίδου ἢ Κυπέρος, Ῥητίνης τε ἢ Σμύρνης ἢ Ἀσ-  
παλάθου καὶ Σεσέλεως, <sup>2</sup> ἔτι δὲ Σχοίνου τε καὶ  
Ἀσφάλτου ἢ Θρύου ἢ Λαπάθου, πρὸς δὲ τούτοις,  
Ἀρκουθίδων ἀμφοῖν (ὧν τὴν μὲν, μείζονα, τὴν ὀ-  
ἐλάττονα καλεῖσιν) ἢ Καρδαμώμου ἢ Καλάμου.  
στυπτηριῶν δὲ ἔχ' ὅπως ἔτυχεν, ἀλλὰ γραμμά-  
των ἱερῶν τοῖς Μυρραψοῖς, ὅταν ταῦτα μιγνύωσιν,  
ἀναγνωσκομένων. <sup>3</sup> τὸν δὲ Ἀριθμὸν, εἰ ἢ πάνυ

extat, Cardamomi femina habet  
Noster; nam, ut ait Metricus ille,

Ἔνιοι δὲ Κινάμωμον ἢ σχόνους βαλεῖν  
Μίσγῃσι τ' αὐτὸ Καρδαμώμου σπερ-  
ματι.

Porro pro Plutarchi *Seseli*, *Bitumine  
Thryo* et *Lapatho*, apud Damocratem  
extant *Bdellium*, *Spica Nardi*, *Crocus*  
et *Cassia*: ni pro ΘΡΥΟΥ, verbo ni-  
hili, apud auctorem nostrum repo-  
nendum fit ΚΡΟΚΟΥ; facillime enim  
in re paullo obscuriori, verbisque haud  
inter se multum diversis errare potuit  
sive Ἀναγνώστης sive Scriba — neque  
forfan opus adeo arduum fit in cete-  
ris etiam *Plutarchum* cum *Rufo* et

*Damocrate* conciliare, si vel otium  
suppeditaret, vel tanti esset.

<sup>1</sup> μίγμα μὲν ἑκαταίδεκα γενῶν] “*Mix-  
tura* sc. ex 16 rerum speciebus com-  
posita”: totidem enim statim nu-  
merando describit. Olim absurdissime  
extabat ΜΝΩΝ. Hanc quoque Emen-  
dationem a *Xylandro* et *Baxtero* oc-  
cupatam demum animadverti.

<sup>2</sup> ἔτι δὲ σχόνου] Legit *Bentleius*  
ΣΧΙΝΟΥ: deinde, pro Θρύου reponit  
*Xylander* ΘΡΙΟΥ, “cum, inquit ille,  
“*Junci* ante fit mentio facta”.

<sup>3</sup> τὸν δὲ ἀριθμὸν &c.] Quantis dif-  
ficultatibus prematur vera hujus loci  
Expositio, ex variis ejus absurdisque

δοκεῖ Τετραγώνῳ ἀπὸ Τετραγώνου, ἢ μόνῳ ἔχων τὸν ἴσον ἰσάκεις ἀριθμὸν τῷ χωρίῳ τὴν περιμέτρων ἴσην ἀγαγέας περισηκόντως, ἐλάχισα ῥητέον εἰς γε τῆτο συνεργεῖν, ἀλλὰ πλείσα τῶν συλλαβανομῶν, ἄρωματικὰς ἔχοντα δυνάμεις, γλυκὺ πνεῦμα ἢ χρεσὴν μεθίπσιν ἀναθυμιάσιν, ὑφ' ἧς ὅτε αἴς τρεπόμην ἔς τὸ σῶμα διὰ τὸ πνοῆς κινέμενον ὡς δεῖ, <sup>4</sup> ἢ πρὸς ἡμᾶς ὑπινῆται ἢ κρᾶσιν ἐπαλωγὸν ἴχει, ἢ τὰ λυπηρὰ ἢ στυγόντα τῶν μεθημερινῶν φρογνίδων ἀνδρὸς μέθης, οἷον ἄμματα χαλᾶ ἔς διαλύει· καὶ τὸ φανταστικὸν <sup>5</sup> καὶ δελικὸν ὀνείρων, ὡσπερ κάτοπτρον, ἀπολεαίνει καὶ ποιεῖ καθαρώτερον, εἰδὲν ἥτιον ἢ τὰ κρέματα τῶν

Interpretamentis videre est. Ex prava autem interpunctione praecipua oboritur obscuritas; totam igitur Periodum sic mecum legas et distinguas: τὸν δὲ ἀριθμὸν (εἰ κ) πᾶν — προσσηκόντως) ἐλάχισα ῥητέον εἰς γε τῆτο συνεργεῖν, ἀλλὰ ΤΑ πλείσα &c. olim vero extabat ἄλλα πλείσα. Marklandi notulae eandem profus interpunctionem, correctionemque exhibent.

<sup>4</sup> ἢ πρὸς ἡμᾶς ὑπινῆται.] Nihil Lectio: rescribas vero, quod a praesenti litterarum ductu quam minime discedit, ΠΡΟΣΗΝΩΣ ΥΠΙΝΟΥΤΑΙ. Vix quicquam aptius ad sententiam auctoris exprimendam dari potest.

“ Aer quippe a suavi Ἐκῶφ, exhalatione immutatus, corpus suo motu affectum ut oporteat, (delectationem enim τὸ ΚΑΙ quod σῶμα praecedit) et ad somnum leniter ducit, et in blandam temperiem sistit; relaxat in super solvitque molestiam ac vehementiam diurnarum curarum” &c. quod autem de Somno inducendae priora illa dicta sunt, ex iis quae statim sequuntur colligi potest; quae dixerat, “ neque ad Somnum tantum alliciendum valeant hujus mixturae exhalationes; sed facultatem etiam animi imaginatricem et formiorum capacem instar speculi laevigat” &c. In emendatione haec

λύρας, οἷς ἐχρῶντο πρὸ τῶν ὑπνῶν οἱ Πυθαγόραιοι, τὸ ἐμπαθές ἢ ἀλογον τῆς ψυχῆς ἔξεπάδοντες ἔτω ἢ θεραπεύοντες. τὰ γὰρ ὀσφραγντὰ πολλάκις μὲν τὴν αἰσθησιν ἀπολείπουσιν ἀνακαλεῖται, πολλάκις δὲ πάλιν ἀμβλυαί καὶ κἀληγεμίζε <sup>6</sup> διαχειρῶν ἐν τῷ σώματι τῶν ἀναλωμῶν ὑπὸ λειότητι <sup>6</sup> ὡσπερ ἔνιοι τῶν ἰατρῶν τὸν ὑπνον ἐγγίνεσθαι λέγουσιν, ὅταν ἢ τῆς τροφῆς ἀναθυμιάσις, οἷον ἔρπυσσα λείως πρὸς τὰ σπλάγχνα ἢ ψηλαφώσα, <sup>7</sup> ποιῆῃ τινα γαστραλισμόν. τὰ δὲ Κῦφι χρῶνται <sup>8</sup> ἐν σώματι ἢ κράματι· πινόμενον γὰρ δοκεῖ τὰ ἐντὸς καθαίρειν, Κοιλίας μαλακτικόν.

πρ. Ἐνδὸν δὲ τέτων, Ἐρητινή μὲν ἐστὶν ἔργον

*Bentleium* mecum consentientem habeo. *Baxterus* legit ΠΡΟΣΗΝΩΣ ΙΚΝΟΥΤΑΙ. *Markland.* ΠΡΟΣΗΝΩΣ ΥΠΙΝΟΥΤΑΙ: qui mecum quoque omittit ΚΑΙ ante σώμα.

<sup>5</sup> ἢ δεικτικὸν ὀνείρων] Vno praeter ea verbo auctior est *Lib. MS. Petav.* quippe qui ΜΟΡΙΟΝ post ὀνείρων exhibet: quod tamen verbum, more fati usitato, omitti potest.

<sup>6</sup> διαχειρῶν—ἀναλωμάτων] De novissima voce dubito: nisi velis ΑΝΑΛΩΜΑΤΑ dici *minutissimas illas corporum particulas*, quae, secundum quorundam Philosophorum opiniones, ex superficiebus eorum continuo fluitant. Forte, ΑΝΑΘΥΜΙΑΣΕΩΝ.

<sup>7</sup> ποιῆῃ τινα] Lege ποιῆ τινα. *Markland.*

<sup>8</sup> τῶν δὲ Κῦφι χρῶνται ἐν σώματι ἐκράματι.] Nam, ut ait *Damocrates* ille apud *Galenum*, (ut supra)

Τινὲς δὲ καὶ τοῖς ἥπαρ ἢ τοῖς πνεύμασι  
ἢ καὶ τι γ' ἕτερον σπλάγχνον ἐξ-  
ηλωμένοις

Πίνειν διδάσκειν ὡς δραχμὴν τῆ φαρμάκου.

quod vero extat καὶ σώματι καὶ κράματι, notandum arbitror, postremas voces, ΚΑΙ ΚΡΑΜΑΤΙ, supervacaneas esse, et ex *Glossmate* in *Textum* descendisse.

Ἐρητινή μὲν ἐστὶν ἔργον ἢ λίσ ἐ σμύριαν πρὸς &c.] Absurdissima est haec

Lectio,



Ἡλίας ἢ σμύρναν πρὸς τὴν Σελήνην τῶν φυτῶν  
 ἐκδακρύντων· τῶν δὲ <sup>2</sup> τὸ Κῦφι σωπιθέντων ἔστι·  
 ἀνυκτὶ χαίρει μᾶλλον, ὥσπερ ὅσα πνύμασι ψυχ-  
 ροῖς ἢ σκιαῖς ἢ δρόσοις ἢ ὑγρότησι τρέφεται πέ-  
 φυκεν. <sup>3</sup> ἐπεὶ τὸ τῆς Ἡμέρας φῶς ἐν μὲν ἔστι κα-  
 ἀπλουῶ (ἢ τὸν Ἥλιον <sup>4</sup> ὁ Πίνδαρος ὁρθῶς φη-  
 σὶν ἐρήμης δι' αἰθέρος) ὁ <sup>5</sup> δὲ νυκτερινὸς ἀῆρ <sup>6</sup> κρᾶ-  
 μα ἢ σύμμιγμα πολλῶν γέγονε φώτων ἢ δυ-  
 νάμεων, <sup>7</sup> οἷον σπερμάτων εἰς ἐν ἀπὸ παντὸς ἀ-

Lectio, neque diutius tolerari potest: quippe quae neque constructioni, neque argumento Auctoris satis faciat. *Plutarchum* vero sic sibi restituas, ἐπιτη μὲν ἐστὶν ἔργον Ἡλίας καὶ ΣΜΥΡΝΑ, πρὸς ΤΟΝ ΗΛΙΟΝ ἢ φυτῶν (vel ΤΟΥΤΩΝ ἢ φυ.) ἐκδακρύνων. Sc. “ Praeter vero rationes supra memo-  
 “ ratas, *resina et myrrha Solis sunt*  
 “ *opus, (Plantis quippe his ad Solis*  
 “ *aestum defudantibus,) mane igitur*  
 “ primo, et meridie has jure adolent:  
 “ earum vero quae in κῦφι compo-  
 “ nuntur Plantarum, sunt quae nocte  
 “ magis gaudent — mixturam igitur  
 “ illam vesperi adolent” — ΣΕΛΗ-  
 ΝΗΝ igitur hoc in loco neutiquam stare posse, satis est manifestum. Quo enim jure *myrrha* ΕΡΓΟΝ ΗΛΙΟΥ dici potest, si ad lunam exaestuet haec Planta? Quenam porro inter Myrrham, easque species, quae ad κῦφι compositionem pertinent, distinctio esset, si et *Myrrha* quoque Luna, nocteque magis gauderet? ad-

dit porro *Auctor* in sequentibus, ἐκ-  
 εἶνα ῥ (Resnam scil. et Myrrham) ἀφ’  
 ἡλίας γένεσιν ἔχειν, quod neutiquam fecisset, si vel paullo ante dixisset *Myrrham* esse ἢ φυτῶν ΠΡΟΣ ΤΗΝ ΣΕΛΗΝΗΝ ἐκδακρύνων. Sed haec satis in re manifesta.

<sup>2</sup> τὸ κῦφι, σὺνιθέων] Forte, ΕΙΣ τὸ κῦφι.

<sup>3</sup> ἐπεὶ] Scribendum est omnino ΕΠΕΙΤΑ: novum enim orditur argumentum *Auctoris*.

<sup>4</sup> ὁ πίνδαρος.] Olympion. I. ubi vulgo legitur ΕΡΗΜΑΣ. *Markland.*

<sup>5</sup> ὁ δὲ νυκτερινὸς ἀῆρ.] Haec lectio est *Edd. Aldin. et Basil.* antea ferebatur ὁ ΚΑΙ νυκτ.

<sup>6</sup> κρᾶμα καὶ σύμμιγμα.] Olim κΡΑΜΑ ΣΥΜΜΙΓΜΑ. Nostram vero Lectionem exhibent *Edd. Aldin. et Basil.*

<sup>7</sup> οἷον σπερμάτων.] Sc. “ Quae, “ *veluti semina, in unum ab omni- “ bus astris confluunt!*” ain’ vero? num ea feminum natura est et vis, quod

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 189

ερα κατάρρεόντων. εικότως οὐδ' ἐπεῖνα μὲν, ὡς ἀ-  
πλᾶ ἢ ἀφ' ἡλίου τὴν γῆν ἔχοντα, δι' ἡμέρας,  
ταῦτα δὲ, ὡς μικτὰ ἢ παντοδαπὰ ταῖς ποιό-  
τησιν, δεχομένης νυκτὸς ἐπιθυμιῶσι.

quod in unum semper fluere tendant?  
Unde *Hordeo* atque *Tritico*, atque id  
genus aliis feminibus nova illa qua-  
litas? correctione igitur omnino est  
opus; sin rescribas ΠΕΥΜΑΤΩΝ, om-

nia tibi sana et perspicua praestabo:  
— “Nocturnus vero aer mixtus est  
“ et temperatus e variis Luminibus,  
“ quae, *veluti rivuli*, in unum ab  
“ omnibus stellis confluunt”.



PLUTARCH'S TREATISE

OF

ISIS and OSIRIS,

Translated into *English*.

# P R E F A C E

THE following sheets are a Translation  
of the preceding Treatise of  
concerning the art of Grammar. It has been  
transcribed from an original in English, the  
time by the Author's Son, and afterwards  
Mr. Bayly, the Author's Son, and I believe  
from both these, but whether it be preferable  
to them, will be determined to the advantage  
of the English Edition, who has taken  
enough to be a competent Judge, and still sufficient  
to judge of the manner of the Author's  
writing, as a Translation, and will answer to  
the end of the Author's intention, with  
taking of the kind. Mr. Bayly indeed was  
an excellent scholar, and had carefully studied  
the Author's original, and was very well  
qualified to do so, and he has made in the  
of the original, but his version, I fear, has  
rather degenerated enough, not to be  
quite the delivery of an English Writer, like  
a heap of stones and sand without cement,  
but work is little better than a mere mass of  
materials rough and unpolished, without beauty

## • P R E F A C E .

**T**HE following Sheets are a Translation of the preceding Tract of *Plutarch* concerning *Isis* and *Osiris*. It has been already twice attempted in English; the first time by *Philemon Holland*, and afterwards by *Mr. Baxter*. The present Version is very different from both these, but whether it be preferable to them, must be submitted to the determination of the candid Reader, who has leisure enough to compare them, and skill sufficient to judge of their merit — *Dr. Holland's* character, as a Translator, is too well known to imagine that it can interfere with any new undertaking of this kind. *Mr. Baxter* indeed was an excellent Scholar, and had carefully studied his Author, as appears from the many well-judged Emendations he has made in the Text of the Original — but his Version, I fear, has neither Elegance enough nor Coherence to please the delicacy of an English Reader; like a heap of Stones and Sand without Cement, his work is little better than a mere mass of materials rough and unpolished, without beauty

or connection. Even Monsieur *Amyott's French Version* of this celebrated Tract, however well in general this Gentleman may have deserved of our Philosopher, wants much of that accuracy and exactness, which is so highly, and justly enough, commended in other parts of his great performance. Nor would the *Latin Translations* better escape our Censure, were we enclined to examin them with severity, either the stiff, precise and verbal one of *Xylander*, or the more lax, gay and luxuriant Paraphrase of *Crusorius*—But, 'tis to be hoped, the great difficulty of comprehending our Author's meaning in several parts of this Treatise, owing as well to the abstracted nature of his Subject, as to the almost infinite errors of Copyists and Transcribers, will the more easily entitle us all to the indulgence of the intelligent Reader.

To enter into another man's Soul as it were, who lived several hundred years since, to go along with his thoughts, to trace, pursue, and connect his several Ideas, to express them with Propriety in a Language different from that they were conceived in, and lastly to give the Copy all the Air and Spirit of an Original, is not so easy a task, as it may be perhaps deemed by those, who have never made the attempt.

The

The very few good Translations of the *learned Authors* into our own Language will sufficiently justify the truth of this Observation.— but if any one still doubts it, let him take the first Section of the Book before him, and make the experiment himself.

It must be confessed indeed, the difficulty of translating will be ever greater or lesser, in proportion to the different Manner and Stile of the Author to be translated. It will require, for example, more intention of Thought, more labour and application of mind to put an *Aristotle* or a *Sallust* into an agreeable, neat, and well-fitted *English* dress, than it does a *Plato* or a *Livy*. In the former instance, the Ore lies deep, nor, when the Vein is found, is it an easy task to separate it from that foreign mixture, which adheres so closely to it: in the latter, the shining Mettal lies upon the surface, washed off from the Mine by that constant Flow of Eloquence, which is ever running over it—*Plutarch*, give me leave to say in my own defense, must be reckoned in the former Class, amongst those Authors, who do not so easily take the Stamp of our *English* manner of Composing and Language. For to give a general view of his Character as a *Writer*— His *Sentiments* are, for the most part, easy,



generous, manly, acute, though sometimes perhaps a little too refined, and abstruse, as influenced by the *Pythagorean* and *Platonic* Philosophy: his *Transitions*, though natural and easy enough in the main, are sometimes too quick, abrupt, and not always exactly agreeable to the strict rules of Connection: his *Digressions* are frequent, sudden, and sometimes without warning, though always full of Learning and Entertainment—such indeed as might be expected from a man of infinite reading, great vivacity of thought, and a warm fancy: his *Language*, in general, is excellently well chosen, expressive, nervous, concise, tho' sometimes perhaps a little too intricate, and so comprehensively close, that it must be drawn out into a length, before it can be made intelligible in another Dialect. “His *Periods* therefore, (to use the words of Mr. *Morgan* in his Preface to the *English Translation* of *Plutarch's Morals*) “his *Periods*, I say, are frequently “to be supplied, Chasms as it were to be “filled up, nay *Transitions* are to be made “for him, which conduct the Reader from “Thought to Thought: the *Decompounds* “especially require *Periphrases*; they are like “Boxes one within another, and you must “take them all out, if you would shew any “thing

## P R E F A C E.

“ thing distinct : but he that is so fervilely  
 “ superstitious, that he will not deviate from  
 “ his Author a hair’s breadth, must necessa-  
 “ rily throw him all into a huddle and con-  
 “ fusion— Thus much it was thought proper  
 to observe in vindication of the few liberties,  
 which have been taken in the following Ver-  
 sion, of adding a little in some places to the  
 original Text in order to render the Connec-  
 tion of the whole more easy and obvious to  
 the *English Reader*.

## I N T R O D U C T I O N.

As a proper *Introduction* to the ensuing  
 Treatise, I shall now venture to lay before the  
 Reader, what I presume to be the true *Histo-  
 rical Explanation* of this so-much-celebrated  
 Mythology of *Isis* and *Osiris*—If farther proof  
 be thought necessary for what shall be advan-  
 ced, than what arises from the perusal of the  
 Work before us, this perhaps may be offered  
 hereafter, if ever the Translator should meet  
 with a proper opportunity to publish the ob-  
 servations he has made upon the Antiquities  
 of *Egypt*, its sacred and prophane History, its  
 Chronology and Mythology.

If the *Scripture-Account* of the general de-  
 struction of the world by the Deluge be true,

as all Christians admit, or at least ought to admit, it may easily be evinced, that no part of the *Antediluvian History of Egypt* can possibly be now extant.

Agreeably then to the *Mosaic narration*, we may with probability conclude that this Country began to be repeopled about a hundred and thirty years after the Flood, by a Colony of *Asiatics* under the conduct of *Ham* or *Cham* the son of *Noah*—Hence is *Egypt* frequently termed in Scripture *the Land of Ham* or *Cham*, and in prophane Antiquity, *Chemia*: hence, 'tis not unlikely, the Nome *Chemmis* derived its name together with the chief City of its Jurisdiction: upon this same foundation likewise it is, that the *Greek* Historians, from the information of the Egyptian Priests, tell us that *Helius*, or the *Sun* (that is, *Ham*, or *Chamma* in one of the most early, if not the original dialect of the World) first reigned in this land.

During the Government of *Ham* (*Ammon Ouranus* or *Helius*) the first Planter of the Colony, the People must have been but few, the lower parts of the country, from the nature of its River, very boggy, the upper full of trees and bushes, and the Land in general, though of itself exceeding fertile, rough and

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uncultivated. What Arts and Sciences they had formerly known and practised in *Asia*, the remains of the ancient World, were now little regarded by them, wholly occupied as they were in providing themselves a subsistence in their new Settlement: their civil Polity was not as yet brought to any perfection: their religious Notions must have been nearly the same with those of their great Ancestor *Noah*.

History makes more especial mention of the five following children of *Ham*, *Typho*, *Osiris*, *Aroueris*, *Isis* and *Neptbys*. *Typho* according to the custom of those ancient times, married his sister *Neptbys*, as *Osiris*, *Mesore*, *Metzor*, *Mitzraim*, or *Menes*, (for I take all these names to have originally belonged to the same person) did *Isis*.

Upon the Death of their Father, the care of the growing Colony was committed to *Osiris*; though *Typho* (if we may believe the express testimony of *Synesius*) was the elder Brother. The Wisdom, Humanity and Goodness of the Former being judged more proper qualifications for the government of an encreasing and unsettled multitude, than the rash, fierce and savage disposition of the Latter.

Nor did the new King disappoint the most sanguine expectations of his countrymen. For,

full of the wisdom of his great Ancestor *Noah*, he taught and encouraged them to clear the Ground, to cultivate the Land, to sow Corn, to make Bread, and to meliorate their ordinary Liquor by the help of Barly and the juice of the Vine: he moreover instructed them in the art of building Houses of more lasting materials, he perswaded them to live together in Towns, he regulated their Customs or Laws. He incited them to a mutual Commerce with the neighbouring Colonies as well as with one another, and in a word completed their civil Establishment. The ancient Antediluvian year of 360 days, by the assistance of his Brother *Aroueris* (*Thoth*, *Hermes*, or *Mercury*) he reduced to a more exact conformity to the present course of the Sun's Revolution, to 365 days—His wife *Isis* (*Athena Minerva* or *Ceres*) seems likewise to have been a woman of a more than ordinary strength of mind, bravely seconding her Husband in all his generous undertakings for the Improvement and Good of their Country. Nor were their great merits overlooked by their grateful subjects, being transmitted by them to Posterity, as the supreme benefactors of *Egypt*, as the first King and Queen of the land, or rather, as the Founders of their State and Nation.

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The affairs of his own Country being now fully settled, either by invitation or of his own spontaneous motion, accompanied with great multitudes of People *Osiris* travels to the Colonies of his brethren, which were now every where settling in *Arabia, Phenicia, Syria, &c.*, instructing them in all those Arts and Means of easier and more elegant life, which he had invented for the use of his own subjects. His Expedition was wholly peaceful, and had nothing of War in it. *Isis* was left regent of the kingdom during his absence with the wise *Aroueris* or *Mercury* for her Counsellor.

But not all his illustrious actions were sufficient to secure *Osiris* from the treacherous attempts of the ambitious *Typho*, who, enraged at his brother's being preferred before him in the affections of the People, and envious of his still-growing glory, was resolved by any means to destroy him, and to raise himself upon his ruin.—Jealousy however seems to have given the finishing stroke to his irreconcilable Hatred. For his wife *Neptbys*, falling in love with the King, had found means to deceive him under the appearance of *Isis*, and to have a child by him.

*Typho* begins his destined revenge by making love to the Queen during *Osiris's* absence;  
and

and, if we may credit some late retailers of Egyptian Mythology, so far succeeded in his iniquitous scheme, as to persuade her to be treacherous to her Husband's bed. However, upon the Kingdom itself he durst not as yet make any direct attempt: the constant vigilance of *Aroueris*, the affection of his subjects, and the forces he had with him effectually securing *Osiris* from the attacks of open violence. Upon his return into *Egypt* therefore, the King finds every thing peaceable and quiet; by this means his suspicions, if he had any, are lulled asleep — This open and easy temper of his Brother furnished the cruel *Typho* with the opportunity he wanted, he circumvents him by Fraud, murders him, and reigns in his stead.

The almost-inaccessible marshes of Egypt preserved *Orus*, the son of *Osiris*, from the fury of his Uncle. Here, together with his Bastard brother *Anubis*, the child whom *Neptbys* is supposed to have had by *Osiris*, was he educated, and in these lonely regions inspired with proper sentiments of hatred against the base Murderer of his Father. The ancient Friends of his Family daily resort to him: his Mother finds an opportunity to join him from *Phenicia* (whither she had fled with her husband's  
body,

body, as soon as he was slain :) many of his own Party desert the Tyrant. At length it comes to an Engagement, wherein *Typho* is defeated, taken Prisoner, and committed to the custody of *Isis*. But, whether on account of their former Correspondence, the nearness of their Relation, or for some other reason, she permits him to make his escape. This unexpected act of mercy so extreamly irritated *Orus*, that he immediately deprived his Mother of the privilege, which she seems hitherto to have enjoyed, of being his Partner in the kingdom: the difference however was soon accommodated through the intercession of *Hermes*.

*Typho* once more draws an army together, and in order to weaken his Adversary's title to the Crown, charges him with Illegitimacy. This was an accusation too considerable to be slightly passed over, the Matter is referred to the examination of their common Relations, the chief men of the Country, by whom, through the especial assistance of *Aroueris* or *Mercury* the legitimacy of the Son of *Osiris* is fully established. When nothing else would do, the Tyrant once more has recourse to Arms: but is again discomfited in two Engagements, and in the latter of them, as is most probable, slain himself.



Peace being now restored to the Kingdom, and the Crown completely settled in *Orus*; *Isis*, in order perhaps to vindicate herself from the imputation of having been too familiar with the grand enemy of her family, and of having treacherously permitted him to make his escape, becomes extravagant in the honours she pays her dead husband's memory: she erects Monuments to him in several parts of the country; his Obsequies are appointed to be annually celebrated with all the marks of the utmost sorrow, with Hymns and Songs proper to so doleful an occasion; Festivals are moreover instituted, according to the custom of those early ages, commemorative of their deliverance from the Tyrant and other the most striking parts of the above-mentioned History. The people readily came into any proposal, whereby they might more effectually express their detestation of *Typho*, and manifest the grateful regard they paid the memory of their murdered Prince. Even the neighbouring Nations of *Syria*, *Phenicia*, &c, as they had learned the use of Corn from *Egypt*, still carried on a Commerce with this Nation for that useful commodity, and had experienced the benefit of other the wise institutions of *Osiris*, seem to have joined with his own subjects in annually cele-

celebrating his Funeral Rites, and in other testimonies of their great gratitude and esteem for his memory.

Such then appears to have been the groundwork, and original basis as it were of the subsequent Mythology, cleared from all that mighty heap of rubbish and confusion, which both Art and Fancy seem so industriously to have thrown upon it: *it is no other in reality than an Historical Account of the Foundation of the Egyptian State, its first Kings and Planters.*

What seems then to have yielded occasion to all those numerous, uncertain, and even contradictory additions of later Ages, to the absurd Fictions of Mythologists, the wild Inventions of Poets, the frigid Glosses of Historians, the interested Explications of Priests, and the allegorical Refinements of Philosophers and Speculatists of all sorts, what gave occasion, I say, to all that jarring and inconsistent chaos of Learning, which has, with so much ostentation, been thrown out upon this Subject, was the manner in which this antient History was conveyed to posterity, that is, in *Hieroglyphical Pictures* imitative of the events above-mentioned, in Signs and Symbols rather than in those more explicit Records of an

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Alphabet of Letters. — For that this was one of the first at least, if not the most ancient known way of inscribing the memory of past actions to posterity, not only in *Egypt* but in most other the untutored Nations of the world, has, I think, been evinced with great force of reason and historical probability by the learned Mr. *Warburton* in the 2<sup>d</sup> Vol. of his *Divine Legation of Moses*.

Thus, in the Instance before us, according to this imitative, or picture-manner of writing, when they intended to express *Osiris*, they would naturally attempt the *Figure* of a *Man*, adding thereto an *Eye* and *Scepter*, in order to denote his *Power* together with his great *skill and vigilance* in the art of *Government*. The exceeding usefulness of the *Ox* in all the services of life, rendered this animal another very expressive Symbol or Representation of that good and benevolent Prince, to whose care and continual labour for the common good they owed so many singular advantages. The *Hawk* and *Serpent* would denote other his excellent Qualities, according to the notions they entertained of these Creatures — *Isis*, the wife and constant assistant of *Osiris* in all his undertakings, could not be better characterized than under the similitude of a *Cow*: as the

watch-

*watchful Dog* would stand for an apt Symbol of that faithful Guardian of the State, as well as royal family, *Aroueris* or *Mercury*: and again, by what other Emblems could the Stupidity, the Malice, Lust and Cruelty of the brutal *Typho* be more fitly conveyed to posterity, than by the *Ass*, the *Crocodile*, and the *Sea-Horse*? In a word, all that was good and excellent in nature, in the Earth, the Water or the Air, as far as it would fall within the compass of their narrow notice and observation, would be made significative of the great and good qualities of their beloved *Osiris*, and his other fellow labourers for the public interest: as on the other hand, all that was mean, contemptible, and hated by them would become symbolical of the detested *Typho* and his associates — Might not a whole History be furnished out upon these Principles? No doubt but it might, but then such History must ever remain of ambiguous, equivocal, and uncertain interpretation. The *Egyptians*, nor perhaps any other Nation of the then-world, had as yet well learned to abstract their Ideas, and to form mixt modes or combinations of different properties comprehended under the same general term: they had therefore no other way of expressing the moral intellectual Endowments as we now call them,

them, but by resembling them to similar qualities discernible in those Brutes and other Objects, both animate and inanimate, with which they were daily conversant; their writing could not be more perfect than their language, but must in some sort keep pace with it, through all its several gradations of improvement.— But I shall pursue this subject no farther at present, as the sole intention of this *Introduction* was to give an *Historical Explanation of the Mythology* comprehended in the following Sheets.

E R R A T A in the Translation.

- P. 18. line 29. for *month*, read *mouth*.  
 P. 19. line 19. for *to*, read *do*.  
 P. 25. line 6. for *God's*, read *Gods*.  
 P. 74. last line, for *does always*, read *does she always*.  
 P. 103. line 25. for *insects*, read *insects*.

PLUTARCH'S TREATISE

OF

ISIS and OSIRIS,

Translated into *English*.

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INTRODUCTION.

I. **T**HOU' it be the wise man's duty, O CLEA, to apply to the Gods for every good thing which he hopes to enjoy ; yet ought he more especially to pray to them for their assistance in his search after that knowledge, which more immediately regards themselves, as far as such knowledge may be attained : in as much as there is nothing, which they can bestow, more truly beneficial to mankind, or more worthy themselves, than truth. For whatever other good things are indulged to the wants of men, they have all, properly speaking, no relation to, and are of a nature quite different from that of their divine donors. For 'tis not the abundance of their gold and silver, nor the command of the thunder, but wisdom and knowledge which constitute the power and happiness of those heavenly beings. It is therefore well observed by *Homer*, and indeed with more propriety than he usually talks of the Gods, where, speaking of *Jupiter* and *Neptune*,

he tells us, that “both were descended from the same  
 “parents, and born in the same region, but that *Jupiter*  
 “was the elder and knew most”; plainly intimating  
 hereby, that the empire of the former was more au-  
 gust and honourable than that of his brother, as by  
 means of his age he was his superior and more ad-  
 vanced in wisdom and science: nay, 'tis my opinion,  
 I own, that even the blessedness of that eternity which  
 is the portion of the Deity himself, consists in that  
 universal knowledge of all nature which accompanies  
 it: for abstracting from this, eternity might be more  
 properly stiled an endless duration, than an enjoyment  
 of existence.

2. To desire therefore and covet after truth, those  
 truths more especially, which respect the divine na-  
 ture, is to aspire to be partakers of that nature it self,  
 and to profess that all our studies and enquiries are de-  
 voted to the acquisition of holiness; an employment  
 surely more truly religious than any external purifi-  
 cations, or mere service of the temple can be— But  
 more particularly must such a disposition of mind be  
 highly acceptable to that Goddess to whose service you  
 are dedicated; whose especial characteristics are wis-  
 dom and meditation, and whose name it self seems to  
 express the peculiar relation which she bears to science.  
 For *Isis*, according to the greek interpretation of the  
 word, signifies *knowledge*; as does the name of her  
 professed adversary *Typho*, *Insolence* and *Pride*, a name  
 therefore extremely well adapted to one, who, full of  
 ignorance and error, tears in pieces and conceals that  
*holy doctrine*, which the Goddess collects, compiles and  
 deli-

delivers to those, who aspire after the most perfect participation of the divine nature; a *doctrine*, which by commanding a steady perseverance in one uniform and temperate course of life, and an abstinence from particular kinds of food, as well as from all indulgence of the carnal appetite, restrains the intemperate and voluptuous part within due bounds, and at the same time habituates her votaries to undergo those austere and rigid ceremonies which their religion obliges them to observe — The end of all which is, that by these means they may be the better prepared for the attainment of the knowledge of the first and supreme Mind, whom the Goddess exhorts them to search after, as dwelling near and constantly residing with her. For this reason is her temple, in the same language, called *Iseion*; alluding to that knowledge of the eternal and self-existent Being, which may be there obtained, if it be properly approached, with due purity and sanctity of manners.

3. This Goddess is moreover said by some authors, to be the daughter of *Hermes*, and by others of *Prometheus*, both of them famous for their philosophic turn of mind; the latter being supposed to have first taught mankind wisdom and foresight, as the former has the reputation of having invented letters and music — For this same reason likewise they call the former of the two *Muses* at *Hermopolis*, *Isis*, as well as *Justice*; she being none other, as 'tis said, than *Wisdom* pointing out the knowledge of divine truths to her votaries, the true *Hierophori* and *Hierostoli* — Now by the former of these are meant, such who carry about them locked up



4 PLUTARCH'S *Treatise of*

in their souls, as in a chest, the *sacred doctrine* concerning the Gods purified from all such superfluities, as superstition may have annexed to it; whilst the holy habit, with which the latter of them adorn the statues of these Deities, partly of a dark and gloomy, and partly of a more bright and shining colour, seems aptly enough to represent the notions, which this doctrine teaches us to entertain of the divine nature itself, partly clear and partly obscure. And for as much as the Devotees of *Isis* after their decease are wrapped up in these sacred vestments, is not this intended to signify, that this *holy doctrine* still abides with them, and that this alone accompanies them in another life. For as 'tis not the length of the beard, or the coarseness of the habit which makes a philosopher, so neither will those frequent shavings, or the mere wearing a linnen vestment constitute a votary of *Isis*; but he alone is a true servant or follower of this Goddess, who after he has heard, and been made acquainted in a proper manner with the history of the actions of these Gods, searches into the hidden truths which lye concealed under them, and examines the whole by the dictates of reason and philosophy.

4. Nor indeed ought such an examination to be looked upon as unnecessary, whilst there are so many ignorant of the true reason even of the most ordinary rites observed by the Egyptian priests, such as are their shavings and wearing linnen garments — Some indeed there are, who never trouble themselves to think at all about these matters; whilst others rest satisfied with the most superficial accounts of them: “ They pay a  
“ pecu-

“peculiar veneration to the *Sheep*, therefore they think  
 “it their duty, not only to abstain from eating their  
 “flesh, but likewise from wearing their wooll”. —  
 “They are continually mourning for their Gods,  
 “therefore they shave themselves” — “The light  
 “azure blossom of the flax resembles the clear and  
 “bloomy colour of the ethereal sky, therefore they  
 “wear linnen” — whereas, the true reason of the  
 institution and observation of these rites is but one, and  
 that common to all of them — the extraordinary notions  
 they entertain of cleanliness; persuaded as they  
 are, according to the saying of *Plato*, that “none but  
 “the pure ought to approach the pure” — Now no  
 superfluity of our Food, or in general, no excrementitious  
 substance is looked upon by them as pure and  
 clean; such however are all kinds of wooll and down,  
 our hair and our nails. It would be the highest absurdity  
 therefore for those, who, whilst they are in a  
 course of Purification, are at so much pains to take off  
 the hair from every part of their own bodies, at the  
 same time to cloath themselves with that of other animals—  
 so when we are told by *Hesiod* “not to pare  
 “our nails, whilst we are present at the festivals of the  
 “Gods”, we ought so to understand him, as if he designed  
 hereby to inculcate that purity, with which we ought to  
 come prepared, before we enter upon any religious duty,  
 that we have not to make ourselves clean, whilst we ought  
 to be occupied in attending to the solemnity itself—  
 Now with regard to flax, this springs up immediately  
 out of the immortal earth itself; and not only produces  
 a fruit fit for food, but moreover

## 6 PLUTARCH'S *Treatise of*

furnishes a light and neat sort of cloathing, extremely agreeable to the wearer, adapted to all the various seasons of the year, and not in the least subject, as is said, to produce or nourish vermin: but more of this in another place.

5. Now the priests are so exceeding scrupulous in labouring to avoid every thing, which may tend to the encrease of the abovementioned excrementitious substances, that, on this account, they abstain not only from most sorts of pulse, from mutton and swines-flesh, but likewise, in their more solemn purifications, they even exclude salt from all their meals — as well indeed for many other reasons, but especially, because it provokes their appetites, and incites them to eat more than otherwise they should. For that salt is accounted impure, because, as *Aristagoras* tells us, many little insects are caught in it, whilst it is hardning, and are thereby killed, is altogether trifling and absurd — 'Tis from these same motives likewise, that they give the *Apis* his water from a well particularly set apart for this purpose, restraining him entirely from drinking of the *Nile*; not indeed that they look upon this river as impure, and polluted by reason of the Crocodiles that are in it, as some pretend; (for there is nothing which the Egyptians have in greater veneration than the *Nile*) but because its waters are observed to be particularly nourishing and fattening: but this is a habit, which they endeavour all they can to avoid as well in the *Apis* as themselves, studious as they are, that their bodies may sit as light and easy about their souls as possible, and

and that their mortal part may not oppress and weigh down the more divine and immortal one.

6. The priests of the Sun at *Heliopolis* never carry any wine into their temples, looking upon it as very indecent for those who are devoted to the service of any God, to indulge themselves in drinking, whilst they are under the immediate inspection of their Lord and King — Those indeed of the other Deities are not altogether so scrupulous in this point, making use of it, tho' sparingly, unless at some of their more solemn purifications, when they totally abstain from this liquor, giving themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature. Even their Kings themselves, as being of the order of Priests, have their wine ministered to them according to a certain measure prescribed in the sacred books, as we are told by *Hecataeus*: and it is but since the reign of *Psammetichus*, that even this custom has been introduced. For before that time they drank no wine at all; and if they made use of it at any time in their Libations to the Gods, it was not because they looked upon it, as in its own nature acceptable to them; but they poured it upon their altars, as the blood of those enemies who formerly had fought against them. For they look upon the *vine* to have first sprang out of the earth, after it was fattened with the carcases of those, who fell in the wars against the Gods. And this, say they, is the reason, why drinking its juice in great quantities makes men mad and beside themselves, filling them as it were with the blood of their own ancestors — These things are thus related by

*Eudoxus* in the second book of his *Geographical History*, as he had them from the priests themselves.

7. As to sea-fish, the Egyptians in general do not abstain from all kinds of them; but some of them from one sort, and some from another. Thus, for instance, the inhabitants of *Oxyrynchus* will not touch any that have been taken with an angle: for as they pay an especial reverence to the *Pike*, from whence they borrow their name, they are afraid, lest perhaps the hook may be defiled, by having been some time or other employed in catching their favourite fish. The people of *Syene* in like manner abstain from the *Phagrus*, or Sea-bream. For as this fish is observed by them to make his first appearance upon their coasts just as the *Nile* begins to overflow, they pay an especial regard to these voluntary messengers as it were of that most joyful news—The priests indeed entirely abstain from all sorts in general; and therefore upon the ninth day of the first month, when all the rest of the Egyptians are obliged by their religion to eat a fryed-fish before the door of their houses, they only burn them, not tasting them at all—assigning two reasons for this custom, the first and most curious, as falling in with the sacred philosophy of *Osiris* and *Typho*, will be more properly explained in another place; the second, and indeed the most manifest and obvious, as that fish is neither a dainty, nor even a necessary kind of food, seems to be abundantly confirmed by the writings of *Homer*, who never mentions either his delicate *Pheacians*, or the people of *Ithaca*, (tho' both of them islanders) as ever feeding upon them; nor even *Ulysses's* companions

nions themselves, during their so long and tedious a voyage, till they were reduced thereto by extreme necessity — In short, they look upon the *sea* as forced as it were out of the earth by the power of fire, and consequently to lye out of nature's confines, they regard it not as a part of the world or one of the elements, but as a preternatural, a corrupt and morbid excrement.

8. Thus much therefore may be depended upon, that the religious rites and ceremonies of the Egyptians were never instituted upon irrational grounds, never built upon mere fable and superstition, but founded with a view to promote the morality and happiness of those, who were to observe them, or at least to preserve the memory of some valuable piece of history, or to represent to us some of the Phenomena of nature. Such, for instance, is that abhorrence which the priests express for *Onions* — For that this detestation was owing to the loss of *Dictys*, who, whilst he was under the guardianship of *Isis*, is supposed to have fallen into the river and to have been drowned as he was reaching after some of them, is altogether improbable — No, the real occasion of their abstaining from this plant is, because it is observed to flourish most, and to be in its greatest vigour upon the wain of the moon; as also, because it is entirely useless to them either in their feasts, or in their times of abstinence and purification; in the former instance forcing tears from those who make use of them, as in the latter it tends to encrease their thirst. For much the same reason likewise they look upon the *Swine* as an impure animal, and to be avoided, observing it to be most apt to engender upon  
the

the decrease of the moon, and that those who drink its milk are more subject to the leprosy and such-like cutaneous disorders than others — This custom however of abstaining from swines-flesh is not observed at all times alike ; for those who sacrifice a sow to *Typho* once a year at the full of the moon, afterwards eat its flesh ; giving this reason for their practise, that *Typho*, being in pursuit of this animal at that season of the moon, accidentally found the wooden chest wherein was deposited the body of *Osiris*, which he immediately pulled to pieces — This story however is not generally admitted, there being some who look upon it, as they do many other relations of the same kind, as founded upon some mistake or misrepresentation — Thus much however all agree in, that so great was the abhorrence which the ancient Egyptians expressed for whatever tended to promote luxury, expence, and voluptuousness, that in order to expose it as much as possible they erected a column in one of the temples at *Thebes* full of curses against their king *Meinis*, who first drew them off from their former frugal and parsimonious course of life — The immediate occasion of setting up this pillar is reported thus ; *Technatis*, the father of *Bocchoris*, leading an army against the Arabians, and his baggage and provision not coming up to him as soon was expected, was hereupon obliged to eat of some very mean food which accidentally fell in his way, after which laying himself down upon the bare turf he slept very soundly ; this gave him so great an affection to a mean and frugal diet, as induced him to curse the memory of *Meinis*, and by the persuasion of the priests, to make those

those execrations publick by engraving them upon a pillar.

9. Now the *Kings of Egypt* were always taken either from amongst the Soldiery, or the Priests; the former order being honoured and respected as noble on account of its valour, as the latter was for its wisdom. If the choice however fell upon a foldier, he was immediately initiated into the order of Priests, and by them instructed in their abstruse and hidden philosophy—a philosophy for the most part involved in fable and allegory, and exhibiting only dark hints and obscure resemblances of the truth. And thus much even the priests themselves insinuate to us in many instances, particularly in those *Sphinxes*, which they seem designedly to have placed before their temples, as types of the aenigmatical nature of their Theology. To this purpose likewise is that inscription, which they have engraved upon the base of Minerva's statue at Sais, whom they look upon to be the same as *Isis*, “*I am every*  
“*thing that has been, that is, and that shall be: nor*  
“*has any mortal ever yet been able to discover what is*  
“*under my veil*”. In like manner the word *Amoun*, (or as 'tis expressed in the greek language *Ammon*) which is generally looked upon as the proper name of the Egyptian Jupiter, is interpreted by *Manetho* the *Sebenite* to signify concealment, or something which is hidden. *Hecataeus* of *Abdera* indeed tells us, that the Egyptians make use of this term when they call out to one another; and if so, then their invoking *Amoun*, is the same thing as calling upon the supreme being (whom they suppose hidden and concealed in the universal nature) to  
appear



appear and manifest itself to them.—So cautious and reserved was the Egyptian wisdom in those things which appertained to religion.

10. And this is still farther evinced from those voyages, which have been made into this country by the wisest men amongst the Greeks, by *Solo*, *Thales*, *Plato*, *Eudoxus*, *Pythagoras*, and, as some say, even by *Lycurgus* himself, on purpose to converse with the priests.—And accordingly we are told, that *Eudoxus* was a disciple of *Chonuphis* the *Memphite*, *Solo* of *Sonchis* the *Saite*, and *Pythagoras* of *Oinuphis* the *Heliopolite*. But none of these philosophers seem either to have been more admired and in greater favour with the priests, or to have payed a more especial regard to their method of philosophizing than this latter, who has particularly imitated their mysterious and symbolical manner in his own writings, and like them conveyed his doctrines to the world in a kind of riddle. For many of the *Pythagoric* precepts come nothing short of the hieroglyphical representations themselves; such for instance are these, “eat not in a chariot”, “sit not upon a bushel or choenix”, “plant not a palm-tree”, “stir not the fire within doors with a sword”.—Nay 'tis my opinion, I own, that when the *Pythagoreans* appropriate the names of several of the Gods to particular numbers, as that of *Apollo* to the *unit*, of *Diana* to the *duad*, of *Minerva* to the *seven*, and of *Neptune* to the *first cube*, 'tis my opinion, I say, that in this they allude to something, which the founder of their Sect saw in the Egyptian temples, to some ceremonies performed in them, or to some symbols there exhibited.

Thus

Thus their great king and lord *Osiris* is represented under the hieroglyphic of an *eye* and *scepter*, (the name itself signifying *many-eyed*, as we are told by some, who would derive it from the words *Os* and *Iri*, which in the Egyptian language have that import) as *a heart placed in the midst of a flaming censer* is made use of by them to characterise the *heavens*, which by reason of their being eternal never are consumed or wax old. Much in the same stile are those statues of the *Judges* at *Thebes* without hands; with their chief or president at their head with his eyes turned downward, signifying hereby that *justice* ought neither to be accessible by bribes, nor guided by favour and affection. Of a like nature is that *Beetle* which we see engraven upon the signets of the *soldiers*; for there are no females of this species, but all males; who propagate their kind by casting their seed into those round balls of dirt, which they form on purpose, providing thereby not only a proper nidus for the reception of their young, but nourishment likewise for them as soon as they are born.

II. When you hear therefore the mythological relations, which the Egyptians give of their Gods, their wanderings, their being torn in pieces, together with many other accidents of a similar nature, which are said to have befallen them, remember what has been just now observed, and assure your self, that nothing of what is thus told you is really true, or ever happened in fact. For can it be imagined, that it is the *Dog* himself, that is thus revered by them under the name of *Hermes*? they are the qualities of this animal, his constant vigilance, and his acumen in distinguishing his friends from  
his

his foes, which have rendered him, as *Plato* expresses it, a fit emblem of that God, who is the more immediate patron of reason. Nor can we suppose it their opinion, that the *Sun* like a new-born infant springs up every day afresh out of the Lotus-plant.—'Tis true indeed, they do characterise the *rising-sun* in this manner, but the reason is, that they may hereby signify to us, that it is *moisture* to which we owe the first kindling of this luminary. In like manner, the cruel and bloody king of *Persia*, *Ochus*, who not only put to death abundance of their people, but likewise slew even the *Apis* himself, and afterwards served him up in a banquet to his friends, is represented by them, by a *sword*: and by this name is he still to be found in the catalogue of their kings—a name therefore, not so much regarding his person, as characterising his base and cruel qualities, which were best figured out by this instrument of destruction—If you will therefore in this manner, *O Clea*, hear and entertain the story of these Gods, from those who know how to explain it consistently with religion and philosophy, if you will stedily persist in the observance of all those holy rites, which the laws require of you, and are moreover fully persuaded, that to form true notions of the divine nature is more acceptable to them than any sacrifice or mere external act of worship can be, you will by this means be entirely exempt from any danger of falling into superstition, an evil no less to be avoided than atheism itself.

*The mythological history of Isis and Osiris.*

12. Now the story of *Isis* and *Osiris*, its most insignificant and superfluous parts omitted, is thus briefly related—*Rhea*, say they, having accompanied with *Saturn* by stealth, was discovered by the *Sun*, who hereupon denounced a curse upon her, “*that she should not be delivered in any month or year*” — *Mercury* however, being likewise in love with the same Goddess, in recompence of the favours which he had received from her, plays at tables with the *Moon*, and wins from her the seventieth part of each of her illuminations; these several parts, making in the whole five new days, he afterwards joined together, and added to the three hundred and sixty, of which the year formerly consisted: which days therefore are even yet called by the Egyptians the *Epaet* or *superadded*, and observed by them as the birth-days of their Gods. For upon the *first* of them, say they, was *Osiris* born, just at whose entrance into the world a voice was heard, saying, “*the lord of all the earth is born*”. There are some indeed who relate this circumstance in a different manner, as that a certain person named *Pamytes*, as he was fetching water from the temple of *Jupiter* at *Thebes*, heard a voice commanding him to proclaim aloud, that “*the good and great king Osiris was then born*”; and that for this reason *Saturn* committed the education of the child to him, and that in memory of this event the *Pamyliæ* were afterwards instituted, a festival much resembling the *Phallephoria* or *Priapeia* of the Greeks. Upon the *second* of these days was

*Aroueris*

*Aroueris* born; whom some call *Apollo*, and others distinguish by the name of the elder *Orus*. Upon the *third*, *Typho* came into the world, being born neither at the proper time, nor by the right place, but forcing his way through a wound which he had made in his mother's side. *Isis* was born upon the *fourth* of them, in the marshes of Egypt; as *Neptbys* was upon the *last*, whom some call *Teleute* and *Aphrodite*, and others *Nike*— Now as to the fathers of these children, the two first of them are said to have been begotten by the *Sun*; *Isis* by *Mercury*; *Typho* and *Neptbys* by *Saturn*; and accordingly, the third of these superadded days, because it was looked upon as the birth-day of *Typho*, was regarded by the Kings as inauspicious, and consequently they neither transacted any business in it, or even suffered themselves to take any refreshment until the evening. They farther add, that *Typho* married *Neptbys*; and that *Isis* and *Osiris*, having a mutual affection, enjoyed each other in their mother's womb before they were born, and that from this commerce sprang *Aroueris*, whom the Egyptians likewise call the elder *Orus*, and the Greeks *Apollo*.

13. *Osiris*, being now become king of *Egypt*, applied himself towards civilizing his countrymen, by turning them from their former indigent and barbarous course of life; he moreover taught them how to cultivate and improve the fruits of the earth; he gave them a body of laws to regulate their conduct by, and instructed them in that reverence and worship, which they were to pay to the Gods; with the same good disposition he afterwards travelled over the rest of the world,

in-

inducing the people every where to submit to his discipline, not indeed compelling them by force of arms, but persuading them to yield to the strength of his reasons, which were conveyed to them in the most agreeable manner, in hymns and songs accompanied with instruments of music: from which last circumstance, the Greeks conclude him to have been the same person with their *Dionysius* or *Bacchus*—During *Osiris's* absence from his kingdom *Typho* had no opportunity of making any innovations in the state, *Isis* being extremely vigilant in the government and always upon her guard. After his return however, having first persuaded seventy two other persons to join with him in the conspiracy, together with a certain queen of Ethiopia named *Afo*, who chanced to be in Egypt at that time, he contrived a proper stratagem to execute his base designs. For having privily taken the measure of *Osiris's* body, he caused a chest to be made exactly of the same size with it, as beautiful as might be, and set off with all the ornaments of art. This chest he brought into his banqueting room; where, after it had been much admired by all who were present, *Typho*, as it were in jest, promised to give it to any one of them, whose body upon trial it might be found to fit. Upon this the whole company, one after another, go into it, but as it did not fit any of them, last of all *Osiris* lays himself down in it, upon which the conspirators immediately ran together, clapped the cover upon it, and then fastened it down on the outside with nails, pouring likewise melted lead over it. After this, they carried it away to the river-side, and conveyed it to the sea by the Tanaitic

mouth of the Nile; which for this reason is still held in the utmost abomination by the Egyptians, and never named by them but with proper marks of detestation. These things, say they, were thus executed upon the 17<sup>th</sup> day of the month Athyr, when the Sun was in Scorpio, in the 28<sup>th</sup> year of *Osiris's* reign; tho' there are others, who tell us that he was no more than 28 years old at this time.

14. The first who knew the accident which had befallen their king, were the *Pans* and *Satyrs* who inhabited the country about *Chemmis*; and they immediately acquainting the people with the news gave the first occasion to the name of *Panic Terrors*, which has ever since been made use of to signify any sudden affright or amazement of a multitude. As to *Isis*, as soon as the report reached her, she immediately cut off one of the locks of her hair, and put on mourning apparel upon the very spot where she then happened to be, which accordingly from this accident has ever since been called *Koptos*, or the *city of mourning*, though some are of opinion, that this word rather signifies *Deprivation*. After this she wandered every where about the country full of disquietude and perplexity in search of the chest, enquiring of every person she met with, even of some children whom she chanced to see, whether they knew what was become of it. Now it so happened, that these children had seen what *Typho's* accomplices had done with the body, and accordingly acquainted her by what month of the *Nile* it had been conveyed into the sea — For this reason therefore the Egyptians look upon *children* as endued with a kind of faculty

faculty of divining, and in consequence of this notion are very curious in observing the accidental prattle which they have with one another whilst they are at play, (especially if it be in a sacred place) forming omens and presages from it — *Isis*, during this interval, having been informed, that *Osiris* deceived by her sister *Neptbys* who was in love with him, had unwittingly enjoyed her instead of herself, as she concluded from the melilot-garland, which he had left with her, made it her business likewise to search out the child, the fruit of this unlawful commerce, (for her sister, dreading the anger of her husband *Typho*, had exposed it as soon as it was born) and accordingly, after much pains and difficulty, by means of some dogs that conducted her to the place where it was, she found it and bred it up; so that in process of time it became her constant guard and attendant, and from hence obtained the name of *Anubis*, being thought to watch and guard the Gods, as dogs to mankind.

15. At length she receives more particular news of the chest, that it had been carried by the waves of the sea to the coast of Byblos, and there gently lodged in the branches of a bush of Tamarisk, which in a short time had shot up into a large and beautiful tree, growing round the chest and enclosing it on every side, so that it was not to be seen; and farther, that the king of the country, amazed at its unusual size, had cut the tree down, and made that part of the trunk, wherein the chest was concealed, a pillar to support the roof of his house. These things, say they, being made known to *Isis* in an extraordinary manner by the report of Demons, she immediately went to Byblos;



where, setting herself down by the side of a fountain, she refused to speak to any body, excepting only to the queen's women who chanced to be there: these indeed she saluted and careffed in the kindest manner possible, plaiting their hair for them, and transmitting into them part of that wonderfully grateful odour, which issued from her own body. This raised a great desire in the queen their mistress, to see the stranger, who had this admirable faculty of transfusing so fragrant a smell from herself into the hair and skin of other people. She therefore sent for her to court, and after a farther acquaintance with her, made her nurse to one of her sons. Now the name of the king, who reigned at this time at Byblos, was *Melcartbus*, as that of his queen was *Astarte*, or, according to others, *Saosis*, tho' some call her *Nemanoun*, which answers to the greek name *Athenais*.

16. *Ifis* fed the child by giving it her finger to suck instead of the breast; she likewise put him every night into the fire in order to consume his mortal part, whilst transforming herself into a swallow she hovered round the pillar and bemoaned her sad fate. Thus continued she to do for some time, till the queen, who stood watching her, observing the child to be all in a flame, cried out, and thereby deprived him of that immortality, which would otherwise have been conferred upon him. The Goddess upon this, discovering herself, requested that the pillar, which supported the roof, might be given her; which she accordingly took down, and then easily cutting it open, after she had taken out what she wanted, she wrapped up the remainder of the trunk in fine  
lin-

linnen, and pouring perfumed oil upon it, delivered it again into the hands of the king and queen, (which piece of wood is to this day preserved in the temple of *Isis*, and worshipped by the people of *Byblos*.) When this was done she threw herself upon the chest, making at the same time such a loud and terrible lamentation over it, as frightened the younger of the king's sons, who heard her, out of his life. But the elder of them she took with her, and set sail with the chest for Egypt; and it being now about morning, the river *Phaedrus* sending forth a rough and sharp air, she in her anger dried up its current.

17. No sooner was she arrived at a desert place, where she imagined herself to be alone, but she presently opened the chest, and laying her face upon her dead husband's embraced his corpse, and wept bitterly; but perceiving that the little boy had silently stolen behind her, and found out the occasion of her grief, she turned herself about on the sudden, and in her anger gave him so fierce and stern a look that he immediately died of the affright. Others indeed say that his death did not happen in this manner, but, as was hinted above, that he fell into the sea, and afterwards received the greatest honours on account of the Goddess: for that that *Maneros*, whom the Egyptians so frequently call upon in their banquets, is none other than this very boy. This relation is again contradicted by such as tell us, that the true name of this child was *Palaestinus*, or *Pelusius*, and that the city of this name was built by the Goddess in memory of him; adding farther, that the *Maneros* above-mentioned is thus honoured by the

Egyptians at their feasts, because he was the first who invented music. There are others again, who affirm that *Maneros* is not the name of any particular person, but a mere customary form, and complimentary manner of greeting made use of by the Egyptians one towards another at their more solemn feasts and banquets, meaning no more by it, than to wish “*that what they were then about might prove fortunate and happy to them*”! for that this is the true import of the word. In like manner, say they, the human skeleton, which at these times of jollity is carried about in a box, and shewn to all the guests, is not designed, as some imagine, to represent the particular misfortunes of *Osiris*, but rather to remind them of their mortality, and thereby to excite them freely to make use of and to enjoy the good things which are set before them, seeing they must quickly become such as they there saw; and that this is the true reason of introducing it at their banquets—but to proceed in the narration.

18. *Isis* intending a visit to her son *Orus*, who was brought up at *Butus*, deposited the chest in the meanwhile in a remote and unfrequented place: *Typho* however, as he was one night hunting by the light of the moon, accidentally met with it; and knowing the body which was enclosed in it, tore it into several pieces, 14 in all, dispersing them up and down in different parts of the country—Upon being made acquainted with this event, *Isis* once more sets out in search of the scattered fragments of her husband's body, making use of a boat made of the reed Papyrus in order the more easily to pass thro' the lower and fenny parts of the country—

For

For which reason, say they, the crocodile never touches any persons, who sail in this sort of vessels, as either fearing the anger of the goddess, or else respecting it on account of its having once carried her. To this occasion therefore is it to be imputed, that there are so many different sepulchres of *Osiris* shewn in Egypt; for we are told, that wherever *Isis* met with any of the scattered limbs of her husband, she there buried it. There are others however who contradict this relation, and tell us, that this variety of *Sepulchres* was owing rather to the policy of the queen, who, instead of the real body, as was pretended, presented these several cities with the image only of her husband; and that she did this, not only to render the honours, which would by this means be paid to his memory, more extensive, but likewise that she might hereby elude the malicious search of *Typho*; who, if he got the better of *Orus* in the war wherein they were going to be engaged, distracted by this multiplicity of Sepulchres, might despair of being able to find the true one—we are told moreover, that notwithstanding all her search, *Isis* was never able to recover the privy-member of *Osiris*, which having been thrown into the *Nile* immediately upon its separation from the rest of the body, had been devoured by the *Lepidotus*, the *Phagrus* and the *Oxyrynchus*, fish which of all others, for this reason, the Egyptians have in more especial avoidance. In order however to make some amends for the loss, *Isis* consecrated the Phallus made in imitation of it, and instituted a solemn festival to its memory, which is even to this day observed by the Egyptians.

19. After these things, *Osiris* returning from the other world appeared to his son *Orus*, encouraged him to the battle, and at the same time instructed him in the exercise of arms. He then asked him, "what he thought the most glorious action a man could perform?" to which *Orus* replied, "to revenge the injuries offered to his father and mother." He then asked him "what animal he thought most serviceable to a soldier?" and being answered "a horse"; this raised the wonder of *Osiris*, so that he farther questioned him, "why he preferred a horse before a lion?" because, adds *Orus*, "tho' the lion be the more serviceable creature to one who stands in need of help, yet is the horse more useful in overtaking and cutting off a flying adversary". These replies much rejoiced *Osiris*, as they shewed him that his son was sufficiently prepared for his enemy—We are moreover told, that amongst the great numbers who were continually deserting from *Typho's* party was his concubine *Thueris*, and that a serpent pursuing her as she was coming over to *Orus*, was slain by his soldiers—the memory of which action, say they, is still preserved in that cord, which is thrown into the midst of their assemblies, and then chopt into pieces—Afterwards it came to a battle between them, which lasted many days; but victory at length inclined to *Orus*, *Typho* himself being taken prisoner. *Isis* however, to whose custody he was committed, was so far from putting him to death, that she even loosed his bonds and set him at liberty. This action of his mother so extremely incensed *Orus*, that he laid hands upon her, and pulled off the ensign of royal-

royalty which she wore on her head; and instead thereof *Hermes* clapt on an helmet made in the shape of an ox's head — After this, *Typho* publicly accused *Orus* of bastardy; but by the assistance of *Hermes*, his legitimacy was fully established by the judgment of the God's themselves — After this, there were two other battles fought between them, in both which *Typho* had the worst. Farthermore, *Isis* is said to have accompanied which *Osiris* after his death, and in consequence hereof to have brought forth *Harpocrates*, who came into the world before his time, and lame in his lower limbs.

20. Such then are the principal circumstances of this famous story, the more harsh and shocking parts of it, such as the cutting in pieces of *Orus* and the beheading of *Isis*, being omitted: and if such could be supposed to be the real sentiments of the Egyptians concerning those beings, whose most distinguishing characteristics are happiness and immortality, or could it be imagined that they actually believed, what they thus tell us, ever to have happened in fact, I should not need to warn you, *O Clea*, who are already sufficiently averse to such impious and absurd notions of the *Gods*, I should not need to caution you, I say, to testify your abhorrence of them, and, as *Aeschylus* expresses it “spit, and wash your mouth” after the recital of them — But this is not the present case; nor do I question but you are sensible of the difference between this history and those slight and flimzy fictions, which the poets and other fabulous writers, like spiders, weave and spin out of their own imaginations, without having  
any

any substantial ground or firm foundation to work upon: there must have been some real distress, some real calamity at the bottom as the ground-work of the narration — For as Mathematicians assure us, that the rainbow is nothing else but a variegated image of the sun, thrown upon the sight by the reflexion of his beams from the clouds; so ought we to look upon the present story as the representation, or reflexion rather, of something real, as its true cause — And this notion is still farther suggested to us, as well from that solemn air of grief and sadness, which appears in their sacrifices, as from the very form and disposition of their temples, in one place extended into long avenues and fair and open isles, and in another sinking into dark and gloomy oratories, altogether resembling those subterraneous caverns which are allotted for the reception of the dead. But more especially is the real foundation of this history confirmed from that general opinion which obtains concerning the sepulchres of *Osiris*. For there are many places wherein his corpse is said to have been deposited; particularly, the towns of *Abydus* and *Memphis* are both mentioned as being in possession of the true body. For this reason, say they, it is, that the more rich and powerful amongst the Egyptians are desirous of being buried in the former of these cities, as being ambitious of lying as it were in the same grave with *Osiris* himself: as to *Memphis*, its title seems to be founded in that the *Apis*, whom they look upon as the image of the soul of *Osiris*, is kept in that city on this very account, that it may be as near his body as possible.

21. There are others again who tell us, that the word *Memphis*, by interpretation, signifies *the haven of good men*, and that the real sepulchre of *Osiris* lies in that little island which the Nile makes at Phyle; which island, say they, at all other seasons is inaccessible, so that neither bird can stay upon it, nor fish swim near it, excepting only when the priests pass over into it to solemnize their accustomed rites to the dead, and to crown his tomb with flowers, which, they add, is overshadowed with the branches of a tamarisk-tree, whose bigness exceeds that of an Olive—*Eudoxus* indeed asserts that, tho' there are many pretended sepulchres of *Osiris* in Egypt, the place where the true body lies is at *Busiris*, where likewise he was born—As to *Taphosiris*, there is no need we should make particular mention of it, its very name sufficiently declaring the claim it has to be the *burying-place of Osiris*—There are likewise other circumstances in the Egyptian ritual, which hint to us the reality upon which this history is grounded, such as their cleaving the trunk of a tree, their wrapping it up in linnen which they tear in pieces for that purpose, and the libations of oil which they afterwards pour upon it—but these I do not insist upon, because they are intermixed with such of their mysteries as may not be revealed—Nor is it *Osiris's* dead body only, but those likewise of the other Gods, as many of them as had a beginning and consequently were corruptible, which, the priests tell us, were after their deaths deposited with them, and carefully preserved, whilst their souls were translated to heaven, there to shine forth in so many stars—Thus in particular



ticular, was the soul of *Isis* translated into what the Greeks call the *Dog-star*, and the Egyptians *Sotbis*; *Orus's* into *Orion*, and *Typho's* into the *Bear* — The inhabitants of *Thebais* indeed do not acknowledge those to be Gods, who were once mortal; for they worship their God *Kneph* only, whom they look upon, as without beginning, so without end; and are for this reason alone exempt from that tax, which is levied upon all the rest of their countrymen, towards the maintenance of the sacred animals.

*The first explication of the preceding mythological history.*

22. Now as to those, who, from the many things of this nature, which are some of them openly related, and others more darkly exhibited in their religious institutions, would conclude that the whole story is no other than a mere commemoration of the various actions of their kings and other great men, who by reason of their excellent vertue, and the mightiness of their power assumed to their other titles the honour of the divinity, tho' they afterwards fell into many and grievous calamities; those, I say, who would in this manner account for the various scenes above-mentioned, must be owned indeed to make use of a very plausible method of eluding such difficulties as may arise upon this subject, and ingeniously enough to transfer the most shocking parts of it from the divine to the human nature: nor indeed is such solution, must it be allowed, altogether destitute of an appearance of historical evidence for its support. For  
when

when the Egyptians themselves tell us, that *Hermes* had one hand shorter than another, that *Typho* was of a red, *Orus* of a fair, and *Osiris* of a black complexion; does not this evince, that they were of the human species, and subject to the same accidents as all other men are? nay they go farther, and even assign the particular office or employment, which each of them was engaged in whilst alive; thus they tell us that *Osiris* was a General, that *Canobus*, (from whom the star took its name) was a Pilot — and that the ship which the greeks call *Argo*, being made in imitation of that of *Osiris*, was, in honour of him, turned into a constellation and placed near *Orion* and the *Dog*, the former, as the Egyptians suppose, sacred to *Orus*, the latter to *Ifis*.

23. But I am much afraid, that to give into this explication of the story, will be to move things which ought not to be moved; and not only, as *Simonides* expresses it, “to declare war with all antiquity”, but likewise with whole families and nations, fully possessed as they are of the divinity of these beings — It will be no less than dispossessing these great names of their heaven and bringing them down to the earth; it will be to shake and loosen a worship and faith, that has been firmly settled in almost all mankind even from their infancy: It will be to open a wide door for atheism to enter in at, and to encourage the attempts of those who would humanize the divine nature; and particularly will it give a manifest sanction, and authority to the impostures of *Eubemerus* the *Messenian*; who from mere imagination, and without the least appearance of truth to support it, has invented a new mythology of  
his

his own, asserting that “all those in general who are  
 “called and reputed Gods, are none other than the  
 “names of so many ancient Generals, Sea-captains, or  
 “Kings — and this, says he, I found expressly so for  
 “down in the *Panchaeon* dialect in letters of Gold” —  
 tho’ in what part of the globe his *Panchaeans* dwell  
 any more than the *Triphyllians*, whom he mentions at  
 the same time with them, he does not inform us; nor  
 can I learn, that any other person either Greek or Bar-  
 barian, except himself, has ever yet been so fortunate  
 as to meet with these imaginary countries.

24. But do we indeed find in fact that people have  
 been thus fond of deifying those who have reigned over  
 them? the *Assyrians* still celebrate the illustrious acti-  
 ons of their *Semiramis*, nor are the *Egyptians* less for-  
 ward in the praise of *Sesostris*, and the *Phrygians* to  
 this day compliment the extraordinary power and ver-  
 tue of their old king *Manis*, (or as others call him  
*Majdis*) by denominating all great and illustrious ac-  
 tions from him, *Manika* — So likewise, *Cyrus* led his  
*Persians*, and *Alexander* his conquering *Macedonians*,  
 well nigh to the extreme boundaries of the world, yet  
 are none of these either honoured by their country-  
 men, or even mentioned by them in any other terms  
 than as great and good princes — And tho’ there may  
 have been others, who, “puffed up with excessive  
 “pride, as *Plato* expresses it, and having their minds  
 “enflamed with the heat of youth and folly”, have  
 most arrogantly accepted of the title of Gods, and per-  
 mitted even temples to be built to them; yet has their  
 glory been of very short continuance, and they have  
 after-

afterwards been condemned to suffer the reproach not only of vanity and presumption, but likewise of impiety and injustice,

Quickly like smoke they vanish'd in the air,  
 dragged as it were, like run-a-way slaves, from their own altars and temples, where nothing now is left them but their bare graves and sepulchres — For which reason *Antigonus the elder*, when one *Hermodotus* had in his poems stiled him “ Son of the Sun, and a “ God”, Nay, says he to him, “ but the man who “ empties my close-stool is not conscious of any such “ divinity in me”. It was with like justice and propriety that *Lysippus* the Statuary blamed *Apelles* for having placed a *Thunderbolt* in the hand of a picture, which he had just taken of *Alexander*; whilst he had only given him a *Spear*, “ the glory of which, says he, as “ ’tis real, as ’tis the proper and distinguishing character of our Hero, not time it self shall ever deprive “ him of”.

*The second method of explaining the preceding mythological history.*

25. There is therefore another, and better, method, which some have taken of explaining this history; by asserting, that what is thus related of *Typho*, *Osiris* and *Isis*, is not to be looked upon as the afflictions either of Gods, or of mere mortals, but rather as the adventures of the *Grand Demons* or *Genii*; an order of Beings, say they, which some of the wisest of the Greek Philosophers, such as *Plato*, *Pythagoras*, *Xenocrates* and *Chrysippus*, agreeably to what they had learned from the  
 ancient

ancient Theologists, suppose to be much more strong and powerful than mankind, and of a nature superior to them; though at the same time inferior to the pure and unmixed nature of the Gods, as partaking of the sensations of the body, as well as of the perceptions of the soul, and consequently liable to pain as well as pleasure, and to all such other appetites and affections as flow from the various combinations of these; which affections however have a greater power and influence over some of them, than over others, as there are different degrees of virtue and vice found in these *Genia* as well as in mankind — In like manner, the wars between the Giants or Titans and the Gods, which are so much spoken of by the Greeks; the detestable actions of *Saturn*; the combats between *Apollo* and the *Pytho*; the flights of *Bacchus*, and the wandrings of *Ceres* are exactly of the same nature with the adventures of *Osiris* and *Typho*, and consequently are all of them to be accounted for in the same manner, and every treatise of mythology will easily furnish us with abundance of other similar instances; the like may be affirmed also of those other things, which are so carefully concealed from the vulgar under the cover of mysteries and initiations.

26. Now that *Homer* was of opinion that these *Genia* are of a mixed nature, and neither altogether good nor altogether bad, may be gathered from his works: For it may be observed, that he never applies the epithet of *Godlike*, nor indeed any other taken from those supreme Beings, but to such persons only as were remarkable for their superior excellence and goodness: whereas the word *Demon* is made use of by him in an indiffe-

rent sense, one while as a term of blame or reproach, and then again by way of commendation. In the former sense we find it applied by *Ajax* to *Hector*, and by *Jupiter* to *Juno*: in the latter, to *Achilles*. And agreeably to this notion, whatever is good and super-excellent in nature, is by *Plato* attributed to the *Olympian Gods*, as its contrary is to these *Genii*. Thus likewise *Xenocrates* supposes that there are, who have their residence in the air, certain strong and powerful Beings of gloomy and malevolent dispositions, on whose account the distinction of days into lucky and unlucky was first introduced, and those other festivals instituted, which are attended with scourgings of the body, with beatings of the breast, with fastings, and with shameful and obscene expressions; “rites, says he, which are no  
 “ ways suitable, either to that worship which ought to  
 “ be paid to the divine nature, or even to the good  
 “ *Genii*, but more especially acceptable to such ill-  
 “ minded Beings as will no otherways be appeased or  
 “ prevented from injuring mankind”. — On the other hand, the good and beneficent *Genii*, as they are distinguished by *Hesiod* with the Epithets of *holy*, *Guardians of mankind*, *bestowers of wealth*, *royal Demons*, so are they stiled by *Plato* “ a middle order of Beings between the Gods and men, interpreters of the wills of  
 “ the Gods to men, and ministering to their wants;  
 “ carrying the prayers and supplications of mortals to  
 “ heaven, and bringing down from thence in return,  
 “ oracles, and all other the blessings of life — It was moreover the opinion of *Empedocles*, that these *Genii* are obnoxious to punishment for whatever offences they

may commit, for whatever crimes they may be guilty of,

One while the air pursues them to the sea,

The sea again tosses them upon land,

The land propels them on the scorching sun,

The sun returns them to the whirling air;

Thus are they tofs'd about, objects of common hate,

till having undergone their destined punishment, and thereby become pure, they are again placed in their primitive situation, in that region where nature originally designed them.

27. Of this sort, say these persons, are the adventures which are here ascribed to *Typho*: as that, being full of malice and envy, he perpetrated the most horrid crimes, disturbing every where the ordinary course of things, and filling both sea and land with misery and confusion, till he was at length punished; punished by *Isis*, in revenge for the injuries which he had done to her brother and husband *Osiris*—An effectual stop being thus put to the fury and madness of *Typho*, *Isis* herself, say they, in memory of the great contests and difficulties which she had undergone, and of the wanderings which she had been exposed to, unwilling likewise that so much wisdom, so much courage and resolution as had been shewn upon this occasion should be lost in perpetual silence, appointed certain rites and mysteries, which were to be as images, representations, or imitations rather of what was then done and suffered; with this farther view likewise, that the commemoration of these events might serve as incitements to piety and

and as a proper consolation to all those, whether men or women, who might at any time hereafter be in like circumstances of distress—After this, say they, both *Isis* and *Osiris*, on account of their eminent virtue, were translated from the order of good *Demons* to that of *Gods*, as in after-ages were *Hercules* and *Bacchus*; and therefore the honours which are paid them are very properly of the mixed kind, such as are due both to *Gods* and *Demons*, their power being very great, not only upon earth, but in those regions likewise which are under the earth — For, say they, *Osiris* is none other than *Pluto*, nor is *Isis* different from *Proserpine*, as *Archemachus* the *Euboean* asserts, and as appears likewise to have been the opinion of *Heraclides* of *Pontus* from his declaring the oracle at *Canopus* to belong to *Pluto*.

*A digression concerning Sarapis.*

28. But the following facts will make this point still more evident. *Ptolemy*, surnamed the *Saviour*, had a dream, wherein a certain *Colossean* statue, such as he had never seen before, appeared unto him, commanding him to remove it as soon as possible from the place where it then stood to *Alexandria* — upon this the king was in great perplexity, as he knew neither to whom the statue belonged nor where to look for it. Upon his relating the vision to his friends, a certain person named *Sosibius*, who had been a great traveller, declared that he had seen just such a statue as the king described at *Sinope*. *Soteles* and *Dionysius* were hereupon



immediately dispatched in order to bring it away with them; which they at length accomplished, though not without much difficulty, and the manifest interposition of providence. *Timotheus* the *Interpreter*, and *Manetho* the *Sebennite*, as soon as the statue was shewn to them, from the *Cerberus* and *Dragon* that accompanied it, concluded that it was designed to represent *Pluto*, and persuaded the king that it was in reality none other than the *Egyptian Sarapis*; for it must be observed, that the statue had not this name before it was brought to *Alexandria*, it being given to it afterwards by the Egyptians, as equipollent, in their opinion, to its old one of *Pluto*—— So again, when *Heraclitus* the *Physiologist* asserts that *Pluto and Bacchus are the same*, does not this directly lead to the same conclusion? For as to those who say that by *Pluto* is here meant *the body*, because the soul, whilst it is in it, is as it were intoxicated and beside it self, and that from hence springs the relation between it and *Bacchus*, this is too subtle and fine-spun an allegory to deserve our serious notice——*Heraclitus's* assertion therefore may be much more probably accounted for, by supposing the *Bacchus* here meant to be the same as *Osiris*, and *Osiris* again the same as *Sarapis*, this latter appellation having been given him, upon his being translated from the order of *Genii* to that of the Gods.—*Sarapis* being none other than that common name by which all those are called, who have thus changed their nature, as is well known by those who are initiated into the mysteries of *Osiris*.

29. Little regard therefore is to be paid to those *Phrygian Tales*, wherein mention is made of one *Sarapis*

*pis* as the daughter of *Hercules*, and of *Typho*, as born of *Ishaacus* one of his sons : nor does *Phylarchus* better deserve our credit, when he tells us that “*Bacchus* first brought two bullocks with him out of India into Egypt, and that the name of the one was *Apis*, and that of the other *Osiris*”, adding moreover, “that *Sarapis*, in the proper meaning of the word, signifies him who disposed the Universe into its present beautiful order”. Now though this assertion of *Phylarchus* be weak enough, yet is it not quite so absurd as that of those who assert, that “*Sarapis* is no God at all, but the mere denomination of the sepulchral chest, wherein the body of the *Apis* after its death is deposited”: much more tolerable therefore than either of the preceding is their opinion, who would derive this name from words which in the greek language import, “one who first impelled and gave motion to the universe” — The priests indeed, at least the greatest part of them, tell us, that *Sarapis* is none other than the mere union of *Osiris* and *Apis* into one word; declarative as it were of that opinion, which they are perpetually explaining and inculcating, “that the *Apis* ought ever to be regarded by us, as a fair and beautiful image of the soul of *Osiris*” — For my own part I cannot but think, that if this word be of Egyptian extraction, it ought to be interpreted so as to express joy and gladness, seeing that festival, which we Grecians call *Charmosyna*, or the feast of joy, is by the Egyptians expressly termed *Sarei*. Nor altogether disagreeable to this last notion of *Sarapis*, is the explication which *Plato* gives of the corresponding name of *Hades* or *Pluto*, styling him “the

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“son of chearfulness, and a kind and gentle Deity to  
 “all such as come unto him”. There are likewise  
 many other words, which when interpreted into greek,  
 become entire sentences; such particularly is *Amenthes*,  
 or that subterraneous region whither they imagine the  
 souls of those who die to go after their decease, a name  
 which expressly signifies in their tongue, *the receiver  
 and giver*. — But whether this likewise be not one of  
 those words, which were originally transplanted from  
 Greece into Egypt, we will enquire in another place:  
 but let us now return to the point in hand, and examine  
 what still remains behind of the opinion we were be-  
 fore considering.

*A continuation of the former explication of  
 the history of Isis and Osiris.*

30. *Osiris* and *Isis* being thus removed from the  
 order of good Demons to that of the Gods, and the  
 power of *Typho* become much less formidable than it  
 formerly was, or rather quite broken and at its last  
 gasp as it were, the sacrifices which the Egyptians still  
 offer to him, though they may some of them seem as  
 intended to comfort him for what he had suffered, and to  
 appease his displeasure, yet is it evident from many other  
 of their rites and ceremonies, that they hold him in the  
 greatest contempt, and do all they can to vilify and af-  
 front him. Hence their ignominious treatment of those  
 persons, whom from the redness of their complexions  
 they imagine to bear a resemblance to him; and hence  
 likewise is derived that custom of the *Coptites* of throw-  
 ing

ing an *Afs* down a precipice; because it is usually of this colour. Nay the inhabitants of *Busiris* and *Lycopolis* carry their detestation of this animal so far, as never to make any use of trumpets, because of the similitude between their sound and the braying of the *Afs*. In a word, this animal is in general regarded by them as unclean and impure, merely on account of the resemblance, which they conceive it bears to *Typho*; and in consequence of this notion, those *Cakes* which they offer with their sacrifices during the two months *Paüni* and *Phaophi*, have the impression of an *Afs bound* stamped upon them — For the same reason likewise, when they sacrifice to the Sun, they strictly enjoyn all those who approach to worship the God, neither to wear any gold about them, nor to give provender to any *afs*—It is moreover evident, say they, that even the *Pythagoreans* looked upon *Typho* to have been of the rank or order of Demons, as, according to them, “he was produced in the even number fifty six” — For as the power of the *Triangle* is expressive of the nature of *Pluto*, *Bacchus*, and *Mars*; the properties of the *Square* of *Rhea*, *Venus*, *Ceres*, *Vesta* and *Juno*; of the *Dodecagon* of *Jupiter*; so, as we are informed by *Eudoxus*, is the figure of 56 angles expressive of the nature of *Typho*: as therefore all the others abovementioned in the Pythagorean system are looked upon as so many *Genii* or *Demons*, so in like manner must this latter be regarded by them.

31. 'Tis from this persuasion likewise of the red complexion of *Typho*, that the Egyptians make use of no other bullocks in their sacrifices but what are of

this colour. Nay so extremely curious are they in this respect, that if there be so much as one black or white hair in the beast, 'tis sufficient to render it improper for this service. For 'tis their opinion, that Sacrifices ought not to be made of such things as are in themselves agreeable and well-pleasing to the Gods, but, on the contrary, rather of such creatures wherein the souls of wicked and unjust men have been confined during the course of their transmigration — Hence sprang that custom, which was formerly observed by them, of pronouncing a solemn curse upon the head of the beast which was to be offered in sacrifice, and afterwards of cutting it off and throwing it into the Nile, though now they dispose of it to foreigners. No bullock therefore is permitted to be offered to the Gods, which has not the seal of the *Sphragistae* first stamped upon it, an order of priests peculiarly set apart for this purpose, from whence likewise they derive their name. Their impress, according to *Castor*, is “a man upon his knees  
“ with his hands tied behind him and a sword pointed  
“ at his throat”. — Nor is it from his colour only that they maintain a resemblance between the *As*s and *Typho*, but from the stupidity likewise and sensuality of his disposition: and agreeably to this notion, having a more particular hatred to *Ochus* than to any other of the *Persian* Monarchs who reigned over them, looking upon him as an execrable and abominable wretch, they gave him the nick-name of the *As*s, which drew the following reply from that prince, “but this ass shall  
“ dine upon your ox” — and accordingly he slew the *Apis*: this story is thus related by *Dino*. — Now as to those

those who pretend that *Typho* escaped out of the battle upon an *Ass* after a flight of seven days, and that, after he had got into a place of security, he begat two sons, *Hierosolymus* and *Judaeus*—'tis obvious from the very face of the relation, that their design is to give an air of fable to [what] the Jewish history [relates of the flight of Moses out of Egypt, and of the settlement of the Jews about *Hierusalem* and in *Judaea*.]

*A third and more philosophical explication of the mythological history of Isis and Osiris.*

32. Such then are the arguments of those, who endeavour to account for the abovementioned history of *Isis* and *Osiris*, upon a supposition that they were of the order of *Demons*: but there are others who pretend to explain it upon other principles, and in a more philosophical manner. To begin *then* with those whose reasoning is the most simple and obvious—as the Greeks allegorise their *Saturn* into *Time*, their *Juno* into *Air*, and tell us moreover that the birth of *Vulcan* is no other than the change of air into fire: in the same manner, say these Philosophers, by *Osiris* do the Egyptians mean the *Nile*, by *Isis* that part of the country which *Osiris* or the *Nile* overflows, and by *Typho* the *sea*, which by receiving the *Nile* as it runs into it, does as it were tear it into many pieces, and indeed entirely destroy it, excepting only so much of it, as is admitted into the bosom of the earth in its passage over it, which is thereby rendered fertile—The truth of this explanation is confirmed, say they, from that sacred dirge or lamentation

tation which they make over *Osiris*, “ bemoaning him  
 “ who was born on the right side of the world, and  
 “ who perished on the left”—For it must be observed,  
 that the Egyptians look upon the east as the front or  
 face of the world, upon the north as its right side, and  
 upon the south as its left: as therefore the *Nile* rises  
 in the south, and running directly northwards is at last  
 swallowed up by the sea; it may with propriety enough  
 be said to be born on the right, and to perish on the  
 left side—and this conclusion, say they, is still farther  
 strengthened from that abhorrence, which the priests ex-  
 press both towards the sea, as well as salt; calling this  
 latter *Typho's foam*, and amongst their other prohibitions,  
 forbidding it to be ever laid upon their tables—and is it  
 not for this cause likewise, that they so carefully avoid  
 speaking to pilots, because this order of men make so  
 much use of the sea, and get their livelihood by it? nor  
 is its relation to the sea perhaps one of their weakest  
 reasons for that great aversion which they have for  
 fish, so as to make it even the symbol of *hatred*, as  
 may be gathered from those figures, which are to be  
 seen in the porch of the temple of *Minerva* at *Sais*.  
 The first of which is an *infant*, next to him stands an  
*old-man*, after him follows a *hawk*, then a *fish*, and last  
 of all a *sea-horse*—the meaning of all which is plainly  
 this, “ O! you who are coming the world, and who  
 “ are going out of it, (that is, both young and old)  
 “ God hateth impudence”! for by the *infant* is in-  
 tended, all those who are coming into life; by the *old-*  
*man*, those who are going out of it; by the *hawk*,  
 God; by the *fish*, hatred, on account of the sea as has  
 been

been before observed; and by the *sea-horse*, impudence: this creature being said first to slay his sire, and afterwards to force his dam—The *Pythagoreans* likewise may be thought perhaps by some to have looked upon the *sea* as impure, and quite different from all the rest of nature, and that thus much is intended by them, when they call it *the tears of Saturn*.

33. What has been hitherto offered upon this head, say these men, is no more than is well known, and commonly talked of even by the vulgar—But there are some of the more philosophical of the priests who go still farther, and assert, that by *Osiris* is not meant the *Nile* only, nor by *Typho* the *Sea* only, but that the former is intended to signify the principle and power of *moisture* in general, (looking upon this as the cause of generation, and what gives being to the seminal substance) as the latter represents whatever is adust and fiery, every thing which is of a scorching quality, and destructive of moisture. For which reason, conceiving him to have been of a reddish and fallow colour, they do not care to hold any correspondence, nor will they very willingly converse with persons of this complexion—On the contrary, they imagin *Osiris* to have been of a black colour; because water gives a black cast to every thing with which it is mixed, whether it be with the earth, our garments, or with the clouds: just as the great quantity of moisture with which young persons abound, is the occasion of the blackness of their hair; as the defect of it in people of a more advanced age is the reason, that their hair turns grey and becomes of a paler colour.



colour. So likewise the chearfulness of the spring, its fruitfulness, and agreeableness to our constitutions, is owing to its moisture, whilst the autumn divested of this principle is both pernicious to plants, and destructive of the animal nature — In like manner, the *Mneuis* or *Sacred-ox* that is kept at *Heliopolis*, and dedicated to *Osiris*, is of the same colour with himself, and honoured by the Egyptians with a reverence next to that paid to the *Apis*, whose Sire some pretend he is: and even *Egypt* it self, by reason of the extreme blackness of the soil, is called by them *Chemia*, the very name which is given to the black part or pupil of the eye. 'Tis moreover characterised by them under the figure of a *human heart*; as being moist, and warm, and situated in the southern parts of the world, as that particularly enclines towards the left side of the man.

34. In consequence likewise of this notion of the great power and efficacy of humidity, the *Sun* and *Moon* are not figured by them as drawn about in chariots, but as sailing round the world in ships, intimating thereby, that to this principle it is to which these bodies owe not only their power of moving, but even their support and nourishment. It was from *Egypt* likewise, say they, that both *Homer* and *Thales* were taught, that “water was the first principle of all things, and the cause of generation”. For what, in reality, is the poet's *Ocean*, but the Egyptian *Osiris*, or his *Tethys*, but their *Isis*? the name it self plainly importing some power, which is supposed to *nourish and cherish all nature*. And indeed many of those words which are made use of by the *Greeks* to express generation, or a  
pro-

production into being, are derived from a root or original which signifies in their language *Water* or *Moisture* — Nay *Dionysus* or *Bacchus* himself, who is the same deity as *Osiris*, is called by them *Hyes*, (or the *Wetter*) signifying thereby his being *Lord of the humid nature*. Nor must it be omitted, that *Hellanicus* in his history, instead of *Osiris*, all along makes use of the term *Ufiris*, a name derived from, and excellently well according with the supposition of his being the principle of moisture: and this name, says he, “I heard given him by the priests themselves”.

*A digression of the Author's to prove that Bacchus and Osiris are the same.*

35. Now that *Osiris* is really the same with *Bacchus*, no body can be supposed to know better than you, O *Clea*, not only as you are chief of his priestesses at *Delphi*, but moreover as you are initiated, in right of both your parents, into the service and religion of *Osiris* — As others however may not be so well satisfied in this point; to omit the evidence which may be brought in proof of it from those more secret rites which are not to be divulged, do not those very ceremonies, which the priests perform in public, when they carry the *Apis* on a raft to his funeral, correspond entirely with what we see done in the festivals of *Bacchus*? they hang round them the skins of hinds, they carry javelins in their hands crowned with ivy, make the same sort of howlings, and use the same kind of gesticulations as the votaries of *Bacchus* are wont

wont to do, whilst they are celebrating the orgies of their God. Hence likewise is it, that so many of the Greeks, in their statues of *Bacchus*, have given him *the visage of an ox*; that the women of *Elis* in their prayers to him, call upon the *God with the ox's feet* to come unto them; and that the people of *Argos* not only give him the appellation of *Ox-begotten*, but likewise invoke him, and endeavour to raise him from his watry dwelling by the sound of the trumpet, throwing at the same time a lamb into the deep, as a kind of fee to the porter, who keeps the door of the infernal regions for letting him pass: these trumpets are concealed by them under boughs of ivy, as *Socrates* relates in his treatise concerning the *Delphic Hosii*—So again, the histories upon which the most solemn feasts of *Bacchus*, the *Titania* and *Nuktelia*, are founded, do they not exactly correspond with what we are told of the cutting in pieces of *Osiris*, of his rising again, and of his new life? nor does what relates to his burial any way contradict this notion; for whilst the Egyptians, as has been already observed, show many places as the sepulchres of their *Osiris*, the *Delphians* pretend that the relics of *Bacchus* are deposited with them, and that they lye near the oracle: and in consequence of this opinion, the *Hosii*, or priests appointed for that purpose, perform a secret sacrifice in the temple of *Apollo*, whilst at the same time the *Thyades*, or priestesses of *Bacchus*, with their hymns endeavour to raise their God, whom they at that time distinguish by the name of the *Winnower*. Now that the Greeks themselves do not look upon *Bacchus* as the  
the

the Lord or President of wine only, but of all kind of humidity in general, may be sufficiently proved from the testimony of *Pindar*, where he says “ may bountiful *Bacchus*, the bright glory of the year, make all my trees fruitful” ; thus likewise the votaries of *Osiris* are expressly forbidden to destroy any fruit-tree, or to mar any springs of water.

*A continuation of the former philosophical interpretation of the history of Isis and Osiris.*

36. But to return from whence we have digressed — Nor is it the *Nile* only, say these Philosophers, but indeed all kind of *moisture*, which the priests term the *efflux of Osiris*. For which reason a water-pitcher is always carried first in those sacred processions, which are made in honour of this God—so likewise amongst their sacred symbols, we find the leaf of the fig-tree representing both their king *Osiris*, as well as their native country; the resemblance it bears to the generative parts of a man, making it a fit emblem for that benign warmth and moisture from whence all things are produced into being. Now that *Osiris* is none other in reality than the great principle of fecundity, say they, is farther evident from their manner of celebrating the *Pamyliæ*, (a festival, which has been before observed to bear a great resemblance to the *Priapeia* of the Greeks) in which they carry about in procession, and expose to public view a statue of this God with a triple-phallus—signifying hereby, that he is a first Principle, and that every

every such Principle, by means of its generative faculty, multiplies what precedes from, or is produced by it— For as to the Phallus's being *three-fold*, this is intended only, as in common speech, to signify any great and indefinite number in general; thus when the *Poet* says, *thrice happy*, his meaning is, *many-times happy*; and where in another place, he mentions *thrice as many chains*, he is to be understood, as if he had said *a very great number of them*; unless we suppose indeed, that the ancients intended we should understand this *three-fold* representation in its proper and literal meaning, as signifying that water was the first cause of all things, and particularly, that those other *three* elementary bodies, earth, air and fire were originally caused by it—As to the story of *Typho's* throwing the privy-member of *Osiris* into the *Nile*, and that *Isis* not being able to find it again, ordered another to be made in imitation of it, which she moreover commanded to be worshipped and carried about in procession— This, tho' it be superadded to the original fiction, is however exactly consonant to it, and admits of the same interpretation as does all the rest; its design being to teach us, that water or moisture was the first matter upon which the generative power of the God operated, and that principle by means of which all things capable of being were produced—There is likewise, they add, another similar piece of history, which the Egyptians relate concerning *Apopis*. This prince, according to them, was brother to the Sun and made war upon *Jupiter*, who hereupon entered into an alliance with *Osiris*, and by his especial assistance having conquered his

his enemy, he afterwards adopted him for his son and called him *Bacchus*. But it is easy to perceive, that this story likewise is founded upon, and designed to convey to us some physical truth: for by *Jupiter* in this place the Egyptians understand the *Air* — now as on the one hand whatever is of a drying and fiery nature (which tho' in the present instance it be not the Sun himself, yet is it supposed to bear a very near relation to him) is an enemy to this element, so, on the other, the power of moisture, by encreasing the number and efficacy of those vapours which feed and support the air, does at the same time temper and relax the violence of the heat.

*The Author returns to his former digression concerning the sameness of Osiris and Bacchus.*

37. But to resume a while our former argument concerning the identity of *Bacchus* and *Osiris*; as a farther proof of this point, we may mention the *Ivy*, which as it is esteemed by the Greeks sacred to *Bacchus*, so is it likewise stiled by the Egyptians, in their language, *Chenosiris*, that is, as some interpret it, *the plant of Osiris*. In like manner *Aristo*, who wrote a treatise of the Athenian Colonies, tells us, he somewhere met with an epistle of *Alexarchus*, wherein *Bacchus* was expressly said to have been the son of *Isis*, and to have been named by the Egyptians not *Osiris*, but *Asiris* with an *A*; a word, in the language of that country, signifying *strong and mighty*: and this is farther confirmed

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firmed by the testimony of *Hermaeus*, who, in his first book concerning the Egyptians, gives us a similar explication of the name of *Osiris* himself. I might now go on to produce the evidence of *Mnaseas* in proof of the opinion I am maintaining, who makes *Bacchus*, *Osiris*, and *Sarapis*, to have been each of them none other than *Epaphus*; as well as that of *Anticlides*, who tells us that *Isis* was the daughter of *Prometheus*, and married to *Bacchus*——but all this I omit, seeing there is no need of any other evidence than that I have formerly made use of, drawn from the similarity, which may be observed, between the festivals and sacred rites of these two Gods, a proof much more strong and convincing than any authority whatever can be.

*The former explication continued.*

38. To proceed therefore; this same kind of philosophical allegory is carried on through all the other parts of the Story: thus, say they, amongst the heavenly bodies, the *Sun* in particular is consecrated to *Osiris*, from that peculiar property, which it has, of drawing water; and on much the same account likewise, the *Lion* is worshipped by them, and the doors of their temples ornamented with the gaping jaws of this animal; because the Nile first begins to flow, whilst the Sun is in the constellation of this name—So again, as they call the *Nile* the *efflux of Osiris*, in like manner do they look upon the *Earth* as the body of *Isis*; not indeed all of it in general, but so much only as is rendered fertile, and as it were pregnant by the flowing of the Nile over it; from which conjunction, say they,

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was *Orus* born — meaning hereby, that just and seasonable temperature of the circum-ambient air, which preserves and nourishes all things. *Orus* is moreover supposed to have been brought up by *Latona* in the marshy-country about *Butus*; because a moist and watry soil is best adapted to produce those vapours or exhalations, which serve to relax and quench that excessive drought which arises from heat. In like manner do they call the extreme limits of their country, their confines and sea-shores, *Neptbys*, (and sometimes *Teleute*, a name expressly signifying the *end of any thing*) whom they suppose likewise to be married to *Typho*.—now as the overflowings of the Nile are sometimes very great, and extend even to the remotest boundaries of the land, this gave occasion to that part of the story, which regards the secret commerce between *Osiris* and *Neptbys*; and as the natural consequence of so great an inundation would be perceived by the springing up of plants in those parts of the country, which were formerly barren, hence they supposed, that *Typho* was first made acquainted with the injury which had been done his bed by means of a Mellilot-garland which fell from the head of *Osiris* during his commerce with his wife, and afterwards left behind him; and thus, say they, may the legitimacy of *Orus* the son of *Isis* be accounted for, as likewise the spuriousness of *Anubis*, who was born of *Neptbys* — So again, when they tell us, that it appears from the tables of the successions of their ancient kings, that *Neptbys* was married to *Typho*, and that she was at first barren, if this indeed is to be understood, not as spoken of a mortal woman, but of a Goddess, then is



their design to insinuate the utter infertility of the extreme parts of their land, occasioned by the hardness of the soil and its solidity.

39. Farthermore, by the conspiracy of *Typho* and his tyranny, is to be understood the force and power of drought, which conquers and dissipates that moisture, which gives being and encrease to the Nile: and as to his being assisted in this enterprize by the Queen of *Ethiopia*, this must be interpreted of those southern winds which blow from this country. For when these are strong enough to prevail over the *Etesian*, or anniversary northern ones, which carry the clouds towards *Ethiopia*, and by that means prevent those showers of rain from falling, which contribute so mightily to the encrease of the Nile—'tis then that *Typho* may be said to be in possession of his adversary, burning and laying wast every thing around him; whilst the Nile, growing still weaker and weaker, contracts its small stream within its own channel, and in this low and mean condition is as it were driven, or forced by him into the sea. For as to what they relate of the shutting up of *Osiris* in a chest, this seems to have no other meaning in it, than merely to signify the abovementioned withdrawing, or disappearing of the Nile within its own banks—Now this account, or explication of the story, say they, is the more probable, in as much as this misfortune is reported to have happened to *Osiris* in the month *Atbyr*, precisely at that season of the year, when, upon the entire ceasing of the *Etesian* winds, the Nile returns to its own channel, and leaves the country every where bare and naked. And as about this same time likewise, by  
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the encrease of the length of the nights, the power of darkness prevails, whilst that of light is diminished and as it were overcome, amongst other doleful rites which the priests now practise, one is to expose to public view, as a proper representation of the present grief of the Goddess, a gilded Ox covered with a pall of the finest black linnen; (for, as has been before observed, this animal is regarded by them as the living image of *Osiris*) and this ceremony they perform four days successively, beginning on the seventeenth of the above-mentioned month, representing as it were by this institution the *four* things which they at that time mourn. *First*, the falling of the Nile and its return within its own channel; *2dly*, the ceasing of the northern winds, which are now quite suppressed by the prevailing strength of the southern ones; *3dly*, the length of the nights and the decrease of the days; and *last of all*, the destitute condition in which the land now appears, naked and desolate, its trees likewise despoiled of their leaves. And thus they commemorate, what they call, *the loss of Osiris* — But upon the nineteenth of the month *Pachon* they march in procession towards the sea-side, whither likewise the Priests and other proper officers carry the sacred chest, wherein is enclosed a small boat or vessel of gold, into this they first pour some fresh water, and then all that are present cry out with a loud voice, *Osiris is found*. As soon as this ceremony is finished, they throw a little fresh moulds, together with some rich odours and spices, into this water, mixing the whole mass together, and working it up into a little image in the shape of a crescent: which image they

afterwards dress up and adorn with a proper habit—plainly intimating hereby, that they look upon these Gods in no other light, than as the essence or power of *Water and Earth*.

40. *Isis* having now recovered the body of *Osiris*, and brought her son *Orus* to maturity (whose strength by means of exhalations, mists, and clouds was continually encreasing) *Typho* was in his turn conquered, though not totally destroyed. For the Goddess, whose is the Earth, in order to maintain a proper temperament of heat and cold, would not permit this enemy of moisture to be quite extinguished, but, on the contrary, loosed his bonds and set him at liberty, well knowing that it was impossible for the world to subsist in perfection, if the force of heat or fire was totally extinguished.—Agreeable to this interpretation, say they, is what we are farther told, that “*Typho* was once in possession of the portion or province which belonged to *Osiris*” —if therefore the other parts of the story are not to be rejected as absurd, and without a meaning, then neither ought this—its design being only to intimate, that Egypt was once covered by the sea. Which opinion, say these philosophers, is probable enough, from that great number of sea-shells, which are not only dug out of their mines, but found likewise upon the tops of their mountains; and hence likewise is it, that their fountains and wells, though many in number, have all of them a brackish or saltish taste with them, as containing the vapid relics of the sea-water, which once covered their whole country. The son of *Osiris* however, in process of time, got the better of

*Typho*

*Typho*, that is, the *Nile*, by means of the great quantity of rain which fell in the higher countries, drove the sea, by force as it were, within its own proper bounds, and laid open the champian country, which it afterwards raised to a greater height by the continual accession of new soil. Now that this was very possible, is evident from the testimony of our senses themselves. For we see at this day, whilst the lower lands are continually rising by those fresh additions of mud and soil, which the Nile brings along with it and leaves upon the old earth, that the sea by little and little is forced to retreat farther off. Thus *Pharos*, which, according to *Homer*, was in his time a whole day's journey distant from the main-land of Egypt, is now joined to it; not because the island has removed out of its place to meet the shore, but by reason of the continual additions which the river has made to the land, so that the intermediate passage was at last choaked up, and the sea it self obliged to retire—Nor is this allegorical method of interpretation in general, say they, much unlike what the *Stoics* make use of in the explications, they give us, of the ancient *Greek* Theology. For, just in this manner, they call that quality of the *Air*, which renders it fit for the production and nutrition of other beings, *Bacchus*; that, by which it has the contrary power of corrupting and destroying, *Hercules*; to that property, which makes it apt for the reception of all things, they give the name of *Ammon*; to that, by which it penetrates the recesses of the earth, and pervades its fruits, of *Ceres* and *Proserpine*; whilst that which passes over the sea, is called by them *Neptune*.

*A fourth explication of the mythological history of Isis and Osiris founded upon astronomical Principles.*

41. There are other Philosophers however, who, not entirely satisfied with this physiological interpretation of the story, add to it other explications drawn from the astronomical deductions of Mathematicians. According to them therefore by *Typho* is meant the orb of the Sun, and by *Osiris* that of the Moon. For, say they, whilst the light which flows from the Moon is of a moistening and prolific nature, and consequently very suitable to the generation of animals, and to the vegetation of plants—the Sun on the other hand, flaming out with a more intense heat, scorches and dries up the young and tender plant, renders a great part of the earth uninhabitable, and frequently gets the better even of the Moon it self. For which reason, say they, the Egyptians give *Typho* the name of *Seth*, meaning thereby *something violent, and which has a power of forcing and compelling*. Agreeably to which notion, *Hercules* is supposed by them to be placed in the Sun, and to accompany him in his progress round the world, as *Mercury* does the Moon; intending hereby, that as the influence of this latter body seems to resemble the works of reason, and to proceed from wisdom, so the operations of the former are like those strokes, which by mere dint of strength and force bear down all before them. The opinion of the *Stoics* is again produced in proof of what is here asserted; it being their opinion, say

say these Astronomers, that the Sun was at first kindled, and is still maintained by exhalations drawn from the sea, whilst the Moon is fed by those more sweet and benign vapours which arise from fountains and lakes.

42. So again; when the Egyptians tell us that *Osiris's* death happened upon the seventeenth day of the month, the foundation of this fiction, say they, is, because the Moon being then at full is more especially visible, and from that time is continually in the wain. The *Pythagoreans* therefore call it *the day of obstruction*, and indeed have a particular detestation of the number it self. For the middle number *seventeen* falling in between the square *sixteen*, and the paralellogram *eighteen*, (the only two plain numbers whose circumferences are equal to their Areas) stops up the way between them as it were, divides them from each other, and hinders them from uniting. In like manner, *Osiris* is said to have lived, or as others have it, to have reigned twenty-eight years, manifestly alluding to the different degrees of light which appear in the Moon, and to the number of days in which she performs her course round the earth — So again, with regard to that ceremony which they perform at the funeral of *Osiris*, the cutting down of a tree, and forming the trunk into the shape of a crescent, is not this designed to signify, that the Moon as she approaches nearer and nearer to a conjunction with the Sun, puts on this figure till she at last quite disappears? As to *Osiris's* being torn into *fourteen* pieces, this circumstance is plainly intended to mark out the number of days in which the Moon is, continually decreasing from its being full, to its change.

change. Once more, the day upon which the Moon first appears visible, after she has escaped as it were out of the rays of the Sun, is called by them *the imperfect good*; for *Osiris* is a *good* being, the word it self amongst its various other significations, importing a *benevolent and beneficent power*, as does likewise that other name of *Omphis*, by which he is sometimes called, at least according to *Hermacus's* interpretation of it.

43. Nor, say they, does it at all contradict this opinion, the relation which is found betwixt the *Nile* and *Osiris*, there being a kind of analogy or resemblance between the several degrees of height to which this river rises, and the different illuminations of the Moon. Thus, for instance, at *Elephantina* where is its greatest height, it rises to twenty eight cubits, according to the whole number of the phases of the Moon, and to the days wherein it performs one entire revolution. At *Mendes* again and *Xois*, where the water is lowest, there it does not ascend above seven cubits high, analogous to the Moon's quarters; whereas at *Memphis*, where is its middle height, when the flux has been regular, it rises to the height of fourteen cubits, answering herein to the full Moon.—'Tis upon this same account likewise, the great resemblance which they imagin they find between him and the Moon, his more bright and shining parts being shadowed and obscured by those that are of a darker hue, that they call the *Apis* the living image of *Osiris*, and suppose him begotten by a ray of generative light, flowing from the Moon, and fixing upon his dam at a time when she was strongly disposed for generation. And, say they, what fully confirms

firms all that has been hitherto offered upon this point, upon the new-moon of the month *Phamenoth*, which falls in the beginning of the spring, they celebrate a festival, which is expressly called by them *the entrance of Osiris into the Moon*. According to these Philosophers therefore, by *Osiris* is meant the power and influence of the Moon, as by *Isis*, whom they suppose to be married to him, they understand that generative faculty which resides in it—and accordingly, they call the Moon the *mother of the world*, and hold it to be of both sexes, *female* as it receives the influence of the Sun, and is made pregnant by him, *male*, as it scatters and disperses thro' the air, in its turn, the principles of fecundity. For, according to the story it self, *Typho* or the cause of corruption is not always predominant, but is frequently forced to give way, and yield himself, bound as it were, to the principle of generation: though he escapes from his prison, and becomes once more able to contend with *Orus* for the victory—where by *Orus* is meant this terrestrial system, in which sometimes the principle of corruption prevails, and sometimes that of generation, though neither of them be ever able absolutely to conquer and destroy the other.

*A fifth explication of the history of Isis and Osiris taken from the Phenomena of Eclipses.*

44. There are Philosophers again, who will have this whole story to be no other than an enigmatical description of the Phenomena of Eclipses. According  
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to this hypothesis therefore, when *Osiris* is said to have been shut up in a chest, we are to understand the Moon's falling into the shadow of the earth, which happens when she is at full, and in opposition to the Sun. So again, when the Moon in her turn hides or eclipses the Sun, which she sometimes does at the latter end of her revolution, and when she is in conjunction, this they say they, is figured to us by *Isis's* not destroying *Typhon* when she had him in her power—Much after the same manner they account for what we are told concerning *Anubis*, of his being born of *Neptbys*, and of *Isis* being nevertheless reputed his mother. For by *Anubis* they understand the *horizontal circle*, which divides the invisible part of the world, which they call *Neptbys*, from the visible, to which they give the name of *Isis*; and as this circle equally touches upon the confines of both light and darkness, it may be looked upon as common to them both—and from this circumstance arose that resemblance, which they imagin between *Anubis* and the *Dog*, it being observed of this animal, that he is equally watchful as well by day as night. In short, the Egyptian *Anubis* seems to be of much the same power and nature as the Grecian *Hecate*, a deity, common both to the celestial and infernal regions. Others again are of opinion that by *Anubis* is meant *Time*, and that his denomination of *Kuon* does not so much allude to any likeness, which he has to the *dog*, though this be the general rendering of the word, as to that other signification of the term taken from *breeding*; because *Time* begets all things out of it self, bearing them within it self, as it were in a womb—but this is one of those secret doctrines

doctrines which are more fully made known to those who are initiated into the worship of *Anubis*. Thus much however is certain, that in ancient times the Egyptians paid the greatest reverence and honour to the Dog, though by reason of his devouring the *Apis*, after *Cambyfes* had slain him and thrown him out, when no other animal would taste or so much as come near him, he then lost the first rank amongst the sacred animals, which he had hitherto possessed—But before we conclude this point, we must not forget to take notice, that there are some who give the name of *Typho* to that part of the earth's shadow into which the Moon falls when she is eclipsed.

*The Author interposes his own judgement upon the foregoing Explications, and proceeds to lay open and explain the Doctrine of the two Principles.*

45. From the whole then of what has been hitherto offered may be drawn this probable conclusion, that no one of these Hypotheses taken separately contains the true explication of the foregoing history, though all of them together do. For by *Typho* is not meant the drought only, nor the wind, nor the sea, nor darkness, but, in general, *every part of nature which is hurtful and destructive*—For we are not to imagin, that the mere particles of inanimate matter were the first principles of the origin of this universe, as was the notion of *Democritus* and *Epicurus*; nor must we with the *Stoics* suppose, that it was *one* only uniform Reason and Providence

vidence that first reduced the formless mass of matter into order, and that still disposes and governs every thing: seeing 'tis impossible that any *one* cause whatever, be it bad, or even good (for *God* cannot be the author of any evil) should be the common principle of all things. For the harmony of the world, like that of a harp, (to use the expression of *Heraclitus*) is made up of discords, and consists in a mixture of good and evil, or, as *Euripides* has it, “good and evil cannot be “seperated from each other, though they are so tempered “as that beauty and order be the result”.—From hence therefore arose that very ancient opinion, which has been handed down from Theologists and Legislators to the Poets and Philosophers; an opinion, which, though it's first author be unknown, has nevertheless gained so firm and established a credit every where, as not only to be commonly talked of by both *Greeks* and *Barbarians*, but to be even taught by them in their mysteries, and in their sacrifices; namely, that the world is neither wholly left to it's own motions without some mind, some superiour reason to guide and govern it, nor that it is *one* such mind only or reason, that, as it were with a helm or bridle, steers and directs the whole—but as there are many things wherein the good and evil are equally blended together, or rather indeed as Nature produces nothing here below without such mixture, and as it cannot be supposed that one and the same being is the dispenser of these contrarieties, distributing as it were from two different vessels the several distinct portions of good and evil, like a poor Retailer mingling them and dashing them

together as he pleases—For this reason, I say, was first introduced the opinion, that this mixture which is observed in the human life, this inequality and variety which is discerned in the Universe, and all those changes which we see in it, at least in these sublunary regions, are owing to *two contrary Principles*, to two quite different and distinct powers, *one* of them always leading us as it were towards the right hand and in a direct line, the *other*, on the contrary, always endeavouring to turn us aside, and to make us take a contrary direction. For if nothing can come into being without cause, and if that which is perfectly good cannot be the cause of evil, then must there needs be a distinct Principle in nature as well for the production of evil, as of that which is good

46. And indeed this seems to have been the opinion of the greatest and wisest part of mankind; some of them plainly asserting, that there are two Gods of two contrary crafts or trades as it were to each other; one of them, the cause of all that is good in the world, the other of all that is evil in it. There are others again, who call the *good principle* only, *God*, giving the name of *Demon* to the evil being, in which number is *Zoroaster* the Magian, who is reported to have lived five thousand years before the Trojan-war. Now this philosopher calls the good principle *Oromazes*, and the evil one *Arimanius*; adding moreover, that as of all sensible beings the former bore the greatest resemblance to light, so the latter was most like darkness. Between these two he supposes another intermediate being, whom he calls *Mithras*, and the *Persians* from hence,  
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the *Mediator*. He moreover taught his followers, that as those sacrifices wherin they begged for future blessings, or returned thanks for those already received, were to be all offered to the good Being, so were those of a more sad and gloomy nature, particularly those wherin they prayed that any impending misfortune might be averted from them, to be made to the evil one.—now the manner of these sacrifices was as follows, having first bruised in a mortar a certain plant which they called *Omomi*, they invoked *Arimanius*, pouring upon it the blood of a wolf that had been just slain; after this they carried the mixture out into some dark place, where the beams of the Sun never penetrated, and there threw it away. For they imagined that all kinds of plants, according to their different classes, were under the more immediate inspection and regard of one, or the other of these two beings: the same was likewise their opinion with respect to animals; for Dogs, and Birds, and Land-Urchins they held to be especial favourites of the good principle, as water-rats were of the malignant one; for which reason they looked upon those people as particularly happy who killed the greatest number of them.

47. But besides these, there are many other mythological relations which the Magian-Philosophers tell us concerning the two principles, such are these that follow relating to their birth, as that *Oromazes* sprung originally from the purest light, and *Arimanius* from the most profound darkness — and to the contentions, which ensued between them. Thus, say they, *Oromazes* made six gods, the first of them the author of benevolence,

nevolence, the second of truth, the third of equity, the fourth of wisdom, the next of riches, and the last of that happiness which results from virtuous actions: the same number likewise did *Arimanius* make of quite contrary natures and operations to oppose them. After this *Oromazes*, having first enlarged his own bulk to three times its former magnitude, and removed to a greater distance from the Sun, (as far as that body is distant from the earth) he then proceeded to adorn the heaven with stars, placing the *Sun* in particular in the front of all the rest, for a guard as it were, or inspector of this lower world — lastly, he created four and twenty other Gods, placing them all within an egg he had likewise made; but *Arimanius* also, having in his turn formed the same number, these adversary Gods bored a hole in the shell of the egg, and got within it, thus the evil became mixed or blended with the good. There is however, say they, a time fixed by the Fates, nor is it indeed very far off, when the power of *Arimanius* shall be utterly done away, and he himself destroyed by those very evils, which he first introduced into the universe, by famine and pestilence: after which the earth shall become plane and level, all mankind shall live under the same laws and government, they shall all speak the same language, and all enjoy one uniform happiness. We are moreover told by *Theopompus*, that, according to the opinion of the Magi, each of these Gods is to conquer and be conquered in his turn for the space of three thousand years, and that for other three thousand years they are to contend with each other for the preheminance, each destroying, as far as possible,

the works of the other; but that, at the end of this time, *Arimanius* should be entirely cut off, and mankind for the future should live in perfect happiness, cloathed with such bodies as should not stand in need of food for their support, and whose matter should be so extremely subtle as not to project any shadow; that the God who is to contrive and execute all this, does indeed sleep for a time, but that this time ought not to be looked upon as long, when compared with the eternity of the divine nature, nor longer in proportion than is the moderate sleep of a mere mortal — such then is the mythology of the *Magi*.

48. Nor is that of the *Chaldeans* much different from it; for amongst their *planetary Gods*, as they call them, they hold two to be wholly of the beneficent kind, two of quite contrary dispositions, and the other three of a middle nature partaking of both good and evil. So likewise with regard to the *Greeks*, their notion as to this matter is very clearly expressed by their allotting, as they do, one portion of the world to the good Deity, whom they call the *Olympian Jupiter*, and the other, to the hateful or evil one, to whom they give the name of *Hades* or *Pluto*—so again, in consequence of this same notion, we find them in their mythology making *Harmony* to be the offspring of *Mars* and *Venus*, the former a cruel and contentious Being, the latter mild gentle and loving. Nor are indeed the sentiments of the *Philosophers* themselves different herefrom. Thus *Heraclitus* openly, and in plain terms, calls *War*, the father, king, and lord of all things: nor, says he, did *Homer* perceive that he was cursing the origin of the

universe, that principle to which all things owe their being, when he prayed, that *discord might be cut off from amongst Gods and Men*—nor is there any fear, says he, lest *Discord* exceed the proper bounds allotted it; for, should this ever happen to be the case, *the Fates, avengers of what is right, would find it out*. In the writings of *Empedocles*, the good principle is sometimes defined by the name of *Love* and *Friendship*, and oftentimes again, by that of *sweet-looking Harmony*, whilst the evil one is stiled by him *pernicious Enmity, and bloody Strife*. The *Pythagoreans* likewise have a great number of terms, which they make use of to express the contrary natures of these two principles, thus the *good one* is called by them, “the unit, the definite, the fixed, the strait, the odd, the square, the equal, the dextrous, and the lucid”; whilst to the *evil one*, on the contrary, they give the appellation of “the duad, the indefinite, the moveable, the crooked, the even, the oblong, the unequal, the sinistrous, and the dark”. *Anaxagoras* calls them, the *One, Intelligence, the Other, Infinity*; and *Aristotle* describes them by the names of *Form* and *Privation*. *Plato* indeed, as if he had a mind to cover over and conceal his notion of the two principles, oftentimes designs them by these general terms, the *One*, and the *Other*. However in his books of *Laws*, which he wrote when he was of a more advanced age, he speaks his mind with greater freedom, and in plain terms asserts, without the least riddle or disguise, that “this world is not moved by one Soul only, but, perhaps, by many, certainly by not fewer than two: One of whom is of a benevolent disposi-



tion, and the author of every thing that is good,  
 “whilst the other is of a quite contrary turn of mind,  
 “and the author of every thing that is evil”. But be-  
 sides these, this same philosopher has likewise left be-  
 hind him the notion of a *third* Principle, not indeed a  
 senseless one, destitute of reason and self-motion as some  
 would suppose, but of an intermediate nature partak-  
 ing of both the extremes, in such a manner however,  
 as always to affect, to desire, and to pursue after the  
 better of them—but this will be explained more fully  
 in the ensuing part of this discourse, wherein we shall  
 particularly endeavour to accommodate the Egyptian  
 Theology to this Philosophy.

*The mythological history of Isis and Osiris  
 compared with, and explained by the fore-  
 going doctrine of the two principles.*

49. This world, 'tis certain then, even in its origi-  
 nal frame and constitution, is made up of contrary  
 powers, not indeed of equal strength, but so tempered  
 together, as that upon the whole the *good* should be  
 predominant. Nevertheless it is not possible that the  
 malignant principle should be ever wholly destroyed,  
 so thoroughly is it united with the material parts, so  
 intimately does it adhere to the soul of the universe,  
 and so vigorous an opposition is it always making to  
 the better power. By *Osiris* therefore are we to un-  
 derstand those faculties of the universal *Soul*, such as  
 intelligence and reason, which are, as it were, the su-  
 preme lords and directors of all that is good; as in *the*  
*gene-*

*general system of Matter*, whatever either in the earth or atmosphere, in the waters, or in the heavens and in the stars, is regular, permanent, and salutary, such as are orderly seasons, a due temperament of the air, and the stated revolutions of the heavenly bodies, all this may be stiled the efflux and express image of *Osiris*. On the contrary, those powers of the universal *Soul*, which are subject to the influence of passions, the boisterous, the irrational, and the unruly part of it, may be called *Typho*: as in the *material* system, whatever is noxious, unwholsome and disorderly, such as are irregular seasons, a distempered state of the air, eclipses of the sun and moon, may be all properly enough denominated the outrages of *Typho*, and representations of him. And indeed this notion seems to be even included in the name *Seth*, which they sometimes give him, by which they mean *the tyrannical and overbearing Power*, or, as the word frequently signifies, *the Power that overturns all things and that overleaps all bounds*. So again, that *Bebo*, whom some authors make to be one of his companions, *Manetho* asserts to be none other than *Typho* himself, who was called after this name—and indeed, as the proper import of this word is *restraint* and *hindrance*, no name can be imagined more suitable than this to that malignant being, whose power puts a stop to the natural course of things, and turns them from that right and good way in which they would otherwise proceed.

50. 'Tis upon these principles therefore that of all tame beasts, the most senseless and stupid are devoted to him, such as is the *Ass*; and of the wilder kind, the

most fierce and untameable, such as are the Crocodile, and the River-Horse. But of the Afs enough has been already said in the preceding part of this discourse—At *Hermopolis* there is shewn (what they call) a statue of *Typho*, which is no other than a *River-Horse*, with a hawk upon his back fighting with a serpent. Where by the *River-Horse* is meant *Typho*, and by the Hawk that power and sovereignty which he frequently gets into his hands by violence, and then employs in works of mischief, as well to his own annoyance as to the prejudice of others—So again, those sacred cakes which they offer with their sacrifices upon the seventh day of the month *Tybi*, at what time they celebrate the festival of the return of *Isis* from Phenicia, have the impression of a *River-Horse-bound* stamped upon them. Farthermore, in the city of *Apollo* 'tis an established custom, that every one must eat of a Crocodile. They have likewise a solemn hunting of this animal upon a particular day set apart for that purpose, at which time they kill as many of them as they can, and afterwards throw their dead bodies before the temple of their God; assigning this reason for their practise, that it was in the shape of the Crocodile that *Typho* eluded the pursuit of *Orus*—In short, every thing that is of an evil and malignant nature, either in the animal, the vegetable, or intellectual world, is looked upon, in general, as the operation of *Typho*, as part of him, or as the effect of his influence.

51. *Osiris*, on the other hand, is designed by them under the hieroglyphic of *an eye and scepter*; the former denoting his providential wisdom, as the latter does

does his power; wisdom and power being the two most distinguishing characteristics of the Deity; as seems also to be particularly intended by *Homer*, when he calls Jupiter the king and governour of the universe, *Supreme* and *Counsellour*. The figure of a *Hawk* likewise is frequently made use of by them as a symbol of this God, on account of the piercingness of its sight, the swiftness of its wing, and that celerity wherewith it digests its food. 'Tis remarked also, as another property of this bird, that as it hovers over the bodies of dead men which lie unburied, it scatters earth upon their eyes—it is farther observed of it, that whenever it alights upon the banks of the Nile to drink, it sets its feathers upright, and after it has done lets them drop again, signifying hereby, that it has escaped the danger of the Crocodile; for had it been seized by this creature, its feathers would have still remained in their erect posture — Nor is it under mere symbols only that *Osiris* is represented to us; for we frequently meet with *statues* of him in the human shape, with his privy-member erect; denoting hereby the mighty influence, which this God has in the production and support of all other beings. These statues are moreover adorned with a flame-coloured robe in imitation of the *Sun*, which they look upon as the very body as it were of the good principle, and the best visible representation of the intellectual substance. We cannot therefore but utterly reject their hypothesis, who imagine that by *Typho* is meant the *Sun's orb*; seeing nothing ought to be attributed to this malignant principle, which is bright and shining, nothing which is of a salutiferous

nature, nothing which promotes order and generation, in a word, nothing wherein the motion is regular and rational; but all things just the reverse — that parching drought therefore, which is sometimes found so extremely pernicious both to plants and animals, is not to be looked upon as the effect of the *Sun's* heat, but as owing rather to an undue mixture or temperature of the air and water, at what time the power of the irregular and disorderly principle is so far predominant, as to be able to extinguish those refreshing vapours which would otherwise arise.

52. But the relation, which *Osiris* bears the *Sun*, is still farther evinced from those sacred hymns which are inscribed to him, wherein he is expressly invoked under the denomination of one *who lies concealed in the arms of the Sun* — The same thing is evident likewise from that festival, which they call *the birth-day of Orus's eyes*, and which they celebrate upon the thirtieth day of the month *Epiphi*, at what time the Sun and Moon are supposed to be in the same right line with the earth, looking upon both these bodies, the former as well as the latter equally, as the eyes and light of *Orus* — There is likewise another festival founded upon much the same principles, which they solemnise upon the twenty-second day of the month *Phaophi* after the autumnal equinox, to which they give the name of *the nativity of the staves of the Sun*, intimating thereby, that as this luminary is now removing from us, and in a more oblique situation, his heat and light begin to grow weaker and weaker, and consequently that he stands in need of a *Staff* as it were, or something to strengthen  
and

and support him. In reference to this same notion likewise, about the time of the winter-solstice, they lead the sacred cow in procession seven times round her temple; which procession they call in express terms *the searching after Osiris*; that season of the year standing most in need of the Sun's warmth — As to the particular number of *seven* rounds, which is observed by them in this ceremony, this is intended to signify, that 'tis not till the seventh month after, that the *Sun* finishes his course from the winter to the summer Tropic — So again, *Orus* the son of *Isis* and *Osiris* is said to have been the first, who instituted that sacrifice to the *Sun*, which is celebrated upon the fourth day of every month, as is related in the books of the genealogy of *Orus* — And indeed so great is the veneration which they pay this luminary, and so willing are they to render him kind and propitious to them, that three times every day do they burn incense to him, *Resin* at his first rising, *Myrrh* when he is in the meridian, and a mixture called *Kuphi* at the time of his setting; as to the particular reasons, which are assigned for this practise, these I shall leave to be farther explained hereafter — But why should we trouble our selves to collect more instances in proof of the point before us? seeing there are some authors who in plain terms assert, that *Osiris* is the same with the *Sun*, and that he was called *Seirius* by the Greeks; adding moreover, that the Egyptians, by joining the article to the original name, have been the occasion of all that darkness and confusion which has been thrown upon this subject — And as by *Osiris* is meant the *Sun*, so likewise, say they, does *Isis*

repre-

represent the *Moon*; those statues, in which she is figured with horns, being made in imitation of the crescent, as that black habit, in which she stands attired, is designed to denote those occultations and deprivations of light into which she falls in her pursuit of the *Sun*. So again, the same influence which the *Moon* is thought to have in all affairs of Love, being generally invoked as the arbitress of them, is by *Eudoxus* ascribed to *Isis* — Nor indeed, must it be owned, are the arguments which they bring in support of this opinion destitute of all probability; but as to those, who would make *Typho* to be the *Sun*, their hypothesis does not deserve our least attention — but 'tis now time that we return to our own explication of the fable

53. *Isis* therefore, according to our system, is the feminine part of nature, or that property of nature which renders her a fit subject for the production of all other beings: for which reason it is that *Plato* calls her the *Nurse*, and *all-receiver*, and that she is vulgarly termed *Myrionymus*, or the Goddess *with ten thousand Names*; denoting hereby that capability, with which she is endued, of receiving, and of being converted into all manner of forms and specieses, which it shall please the supreme Reason to impress upon her. She has moreover an inbred love towards the first and supreme cause of all things, that is, towards the *good Principle*, which she perpetually longs after, and is in pursuit of; as on the other hand, she shuns and rejects as much as possible all commerce with the *evil one*. For though she be the receptacle, or common matter for both these to operate upon, yet of her self does always incline to the Better  
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of them, freely offering her self as it were to his embraces, and permitting him to generate his likeness upon her—being ever most pleased and rejoiced when she is made pregnant by him, and can bring forth other Beings like him. For material productions are all of them images of the Substance producing, and that which is begotten is but the resemblance, or picture as it were, of that which begets it.

54. 'Tis not without propriety therefore, what they tell us concerning the soul of *Osiris*, that it is eternal and incorruptible, though his body be often torn in pieces and hidden by *Typho*, and as often searched after, found again, and joined together by the wandring *Isis*. For that Being of whose essence it is to exist, to be intelligent, and to be good, is so far from being corruptible, that he is not obnoxious to the least degree of mutability; though at the same time, those images, those delineations, forms, and likenesses, which the material and passive part of nature hath taken off as it were from him, and received upon her self, those it must be owned, like the impressions of a seal upon wax, are not permanent and everlasting, but liable to the attacks of that unruly and turbulent Power, who was driven hither from above, and who makes constant war upon *Orus*, or that visible image of the intellectual world which was born of *Isis*—for which reason it is, that *Orus* is said to have been publicly accused by *Typho* of illegitimacy, as not being, like his father the supreme Reason, in his own nature pure, undefiled, and free from all kind of heterogeneous mixture and foreign action, but bastardized as it were, on account of  
his



his corporeity and relation to matter. He gets the better however of his adversary in this cause; *Hermes*, that is, *Reason* bearing witness and evincing that the world, as it at present exists, was produced into being by nature, first transformed as far as possible into the likeness of the prime intellectual Substance. For as to that part of the story wherein we are told, that *Apollo* was begotten by *Isis* and *Osiris*, whilst they were yet in their mother *Rhea's* womb, this seems to have been feigned in order to hint to us, that before this material world was thus compleatly finished by the supreme Reason, nature her self, not as yet convinced of her own imperfection, brought forth the first production—on which account it is, that this God, whom they likewise call the *elder Orus*, is supposed by them to have been maimed in his limbs, and to have been begotten in the dark, as not being the *World* it self, but the image rather or picture of that *World*, which was to be made hereafter.

55. For as to the other, or the *younger Orus*, he on the contrary is supposed to be complete and perfect in his kind, and tho' he be not able entirely to demolish *Typho*, yet has he much diminished his activity and power of doing mischief: which gave occasion perhaps to that statute of him, which is to be seen at *Coptos*, where he is represented holding in one of his hands the generative parts of *Typho*—agreeably likewise to this same notion, *Hermes* is supposed by them to have deprived *Typho* of his sinews, and to have made use of them in stringing his harp, teaching us thereby, that when the supreme Reason composed this universe, he  
made

made one harmonious system even out of the most discordant principles, and that he did not utterly destroy, tho' he greatly maimed, the power of the evil being—so that being by this means reduced to a weak and languid condition, in the present state of things it blends and mixes it self with those parts of the world, which are most liable to vicissitude, and so becomes the cause of those tremblings and shakings which we sometimes feel in the earth, of those great droughts and noxious winds in the air, as also of hurricanes and thunders: it moreover infects the winds and the waters with pestilential diseases, and extends its baneful influence even as high as the orb of the moon it self, whose light is sometimes confounded, and sometimes quite darkned by it—this at least seems to be the sentiment of the Egyptians, when they tell us one while that *Typho* wounded the eye of *Orus*, and then again that he struck it quite out and swallowed it up, though he afterwards returned it to the sun. Where 'tis evident, that by the first stroke they mean no more than the common monthly wainings of the moon, and by the total deprivation of the eye an eclipse of that body, which the sun accordingly remedies by shining upon it again, as soon as it has passed the earth's shadow.

56. Now *universal nature*, in its utmost and most perfect extent, may be considered as made up of these three things, of *Intelligence*, of *Matter*, and of that which is the result of both these, in the Greek language, called *Kosmos*, a word which equally signifies either *beauty* and *order* or the *world* it self—the *first* of these is the same with what *Plato* is wont to call the *Idea*,  
the

the *Exemplar*, and the *Father*; to the *second* of them he has given the name of the *Mother*, the *Nurse*, and the *Place* and *Receptacle of generation*; and to the *latter* of them, that of the *Off-spring*, and the *Production*—so again with regard to the Egyptians, there is good reason to conclude, that they were wont to liken this *universal Nature* to, what they called, the most beautiful and perfect *Triangle*; the same as does *Plato* himself in that *nuptial diagram*, as 'tis termed, which he has introduced into his *Common-wealth*—Now in this *Triangle*, which is rectangular, the perpendicular side is imagined equal to three, the base to four, and the hypotenuse, which is equal to the other two containing sides, to five. In this scheme therefore we must suppose, that the Perpendicular is designed by them to represent the masculine nature, the Base the feminine, and that the Hypotenuse is to be looked upon as the off-spring of both: and accordingly, the *first* of them will aptly enough represent *Osiris* or the prime cause, the second *Isis* or the receptive power, the last *Orus* or the common effect of the other two. For *three* is the first number which is composed of both even and odd; and *four* is a square whose side is equal to the even number two; but *five*, being generated as it were out of both the preceding numbers two and three, may be said to have an equal relation to both of them, as to its common parents. So again, the same word which signifies the universe of beings, is of a similar sound (in the greek tongue) with this number; as *to count five*, in the same language, is sometimes made use of for *counting* in general—But this number is still more

regarded by the Egyptians, because, when multiplied into it self, it exactly equals the number of their letters, as well as makes up the summe of the years which the *Apis* lives—They are moreover wont to give *Orus* the name of *Kaimis*, by which word they mean *something which may be seen*; for this *World* is perceptible to the senses and visible. As to *Isis*, she is sometimes called by them *Muth*, sometimes *Atbyri*, and at other times *Methuer*. Now the first of these names signifies *Mother*, the second, *Osiris's mundan habitation*, (or as *Plato* expresses it, the *place and receptacle of generation*) and the third is compounded of two other words, one of which imports *fullness*, and the other *goodness*; denoting hereby not only the fullness of the matter of which the world consists, but its intimate conjunction likewise with the good, the pure, and the well-ordered principle.

57. Nor will it perhaps be thought improbable, that *Hesiod* might have these same principles in view, when he supposes *Chaos*, and *Earth*, and *Tartarus*, and *Love* to be the origin, or first elements of all things—if we only apply these names according to what has been already laid down by us, that is, if we substitute *Isis* in the place of the *Earth*, *Osiris* in the room of *Love*, and *Typho* instead of *Tartarus*; for as to *Chaos*, this the Poet seems to introduce only as the region or place of the Universe. And here our subject it self seems, in a manner, to call for that tale of *Plato's* concerning the birth of *Eros*, or *Love*, which *Socrates* relates in the *Symposion*—“*Penia*, or *Poverty*, says he, “being very desirous of having children, took the opportunity

“ opportunity, whilst *Porus*, or *Plenty*, slept, to lay her self  
 “ down by his side; and conceiving by him, brought  
 “ forth *Eros*, or *Love*, an infant, of a disposition made  
 “ up of the most different qualities, and capable of all  
 “ sorts of impressions, such however as might be ex-  
 “ pected from one born of a father who was good, and  
 “ wise, and abounding in all things, but of a mother,  
 “ on the contrary, unable to help her self, indigent,  
 “ and who, on account of her necessities, was always  
 “ craving after assistance, and desirous of associating  
 “ her self with some other”—For by *Porus* we are here  
 to understand *the first-amiable, desirable, perfect and*  
*self-sufficient Being*; as by *Penia* is meant *matter in ge-*  
*neral*, which, as it is in its own nature in continual  
 want of the good Principle, even when impregnated  
 by it is nevertheless still craving after, and still par-  
 taking of it. But *Eros*, that is the *World*, which is  
 produced by these two, being neither eternal, nor un-  
 changeable, nor incorruptible, but always in a state of  
 renovation as it were, is endeavouring by means of a  
 perpetual circuit, or succession of changes in its pro-  
 perties, to appear ever-young, and exempt from cor-  
 ruption — We are not indeed to make use of such  
 tales as these, as if they carried with them the full force  
 and weight of reason, but only so far forth, as they  
 bear a pertinent likeness, and serve to illustrate the  
 point in hand.

58. Whenever therefore, in this discourse, we talk  
 of *Matter* in general, we would not be understood as  
 if we were of the opinion of those Philosophers, who  
 define it to be something of it self wholly inanimate,  
 with-

without qualities, altogether motionless and unactive. For we call *Oyl* the *Matter* of an ointment, and *Gold* the *Matter* of a statue, though 'tis evident that neither the one nor the other are destitute of *qualities*. In like manner, the *souls* and *minds* of men are looked upon as the *Matter* of knowledge and vertue, and as such are delivered up to Reason to be polished, and modelled by it into their due form and shape; thus, some philosophers have even called the *mind* the place of our ideas, and the work-shop as it were, wherein all our notions are impressed and formed; so likewise, there are others again, who look upon the *female sperm* as not being indued with any active power or principle of fecundity, but rather as the mere *Matter* upon which the generative power of the male operates, and as that which affords nourishment to what is begotten. According then to this notion of *Matter*, as not naturally destitute of all properties or qualities, which we must ever carry about us in our minds, we ought to consider this Goddess as one, who through love of those excellencies and perfections which she sees in him, always participates of the supreme God, is ever in conjunction with him, and never opposite or contrary to him: so that what is said of a good wife, that though she constantly enjoys the company of her husband, nevertheless that she always has a longing desire towards him, the same may justly be applied here, that this Goddess, though she be impregnated by his choicest and most pure parts, yet has she a perpetual desire, and an earnest appetite after him.

59. *Typho* however sometimes falls upon her, seizing her extreme parts, and 'tis then that she appears to put on a sorrowful countenance and to mourn; 'tis then likewise that she is said so anxiously to search for, and so industriously to wrap up the dissipated fragments of *Osiris*, receiving them indeed and hiding them from her enemy in a corrupted state as they are, though she afterwards produces them into being again, and raises them up anew as it were from her self—For as to those delineations, forms, and emanations of the Deity, which are diffused throughout the heavenly bodies, these remain always the same, whilst those which are scattered through the earth, in the sea, in plants and animals, and in other bodies obnoxious to change, these, on the contrary, as they fall to pieces perish and are buried, so do they oftentimes shine forth again, and appear in new productions—when the Egyptian mythology therefore supposes that *Typho* was married to *Neptbys*, but nevertheless that *Osiris* accompanied with her by stealth—does it not intend hereby to signify, that the destroying or malignant Principle has more especial influence over this lower world, or the extreme parts of matter, which they design by the names of *Neptbys* and *Teleute*: and that the genial and good Being dispenses his generative power but weakly and sparingly in these parts; and that even these small effects of his goodness would be all destroyed by *Typho*, were it not for those parts of it which *Isis* preserves, cherishes, and brings to maturity?—upon the whole however, *Osiris*, or the good Principle, has the superiority, as seems

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likewise to have been the sentiment of both *Plato* and *Aristotle*.

60. The generative and salutary part of nature therefore always moves towards the good Principle, and is ever desirous of new productions, whilst the destroying and corrupting part, on the other hand, moves from him with a direct contrary tendency. *Isis* therefore, by whom they understand this genial and as it were animated motion of Nature guided by knowledge, has her name given her from this very circumstance, that is, *from her moving, or being carried agreeably to the dictates of wisdom*. For this word is not of barbaric extraction; but as the *Gods*, in general, have their common appellation of *Theoi* (in the greek language) derived to them from two words, which signify *seeing* and *running*, so likewise was this Goddess called *Isis* by both Greeks and Egyptians, a name which has an equal relation both to *Science* and *Motion*. In like manner *Plato* asserts, that the old name by which the Ancients expressed *the essence of things*, was derived from a word of the same import with this of *Isis*; and farther, that *knowledge, wisdom, understanding, the chief-good, and even vertue* it self, had their names, in the *Greek language*, originally taken from this same, or a root of similar signification: as on the other hand, they used terms opposite to motion by way of ignominy and reproach; as they called *whatever hindered, clogged, retarded, and prevented the regular course of things, baseness, difficulty, fearfulness and sorrow*, all of which, in the *Greek Language*, have their appellation either from a negation of motion, or from the ill use of it.



61. Now as to *Osiris*, this likewise is a compounded name, being derived from *Oson* and *Hieron*; for as he is supposed to be that common Reason, which pervades both the superior and inferior regions of the universe; by the latter of these terms the Ancients would denote him in his celestial capacity, as by the former of them they would express his terrestrial and infernal influence. This universal Reason is moreover called by them *Anubis*, and sometimes likewise *Hermanubis*; the first of these names expressing the relation it has to the superior, as the latter, to the inferior world. And for this reason it is, they sacrifice to him two *Cocks*, the one white, as a proper emblem of the purity and brightness of things above, the other of a saffron-colour, expressive of that mixture and variety, which is to be found in these lower regions—— Nor ought it to be wondered at, that we thus endeavour to deduce the signification of these names from the *Greek Tongue*; for there are ten thousand other words of that language yet preserved in foreign countries, which were originally carried thither by those, who from time to time removed out of *Greece*. Some of these indeed the Poets have attempted to recal home again, and for this reason have been accused of corrupting and barbarising their language by such as call any new expressions of this kind, *Glosses*— In the account which is given of these sacred names in the books which are ascribed to *Hermes*, that Power, which presides over and regulates the motion of the Sun, is there said to be called by the Egyptians *Orus*, and by the Greeks *Apollo*; and that Power, whose peculiar office it is to super-

superintend the Air, to be by some named *Osiris* and *Sarapis*, and in the Egyptian language, *Sotbis*—a word, which, in its original import, signifies *breeding*, and is accordingly translated by the Greeks into their language by the term *Kuon*, which name (signifying both a *Dog* as well as a *Breeder*) was given by them to that *Star* which they appropriated to *Ifis*—Now tho' one ought not to be over-contentious about mere terms, yet can I much more easily allow the word *Sarapis* to be of Egyptian extraction, than I can that *Osiris* is; being of opinion, as I am, that the former of these has no relation to the Greek tongue, and that the latter has; but however, that both of them are no other than different denominations of one and the same Power or Deity.

62. Nor will what the Egyptians themselves relate concerning the names of these Gods, be found very different from what has been just now observed of them. Thus *Ifis* is frequently called by them *Athena*, signifying in their language, *I proceeded from my self*; intending hereby to express that *self-motion*, with which this Goddess is endued. In like manner, they give *Typho* (as has been already taken notice of) the names of *Seth*, and *Bebo*, and *Smy*, all of them words of one common import, and expressing a certain *violent* and *forcible restraint* and *withholding*, as likewise *contrariety* and *subversion*—we are moreover informed by *Manetho*, that the *Load-stone* is by the Egyptians called the *bone of Orus*, as *Iron* is, the *bone of Typho*. For as this metal is sometimes attracted by the *Load-stone*, and seems to follow it, and at other times again appears to recede, and as it were to fly from it; so in like manner

does the salutary, the beneficent, and the orderly motion of the universe sometimes, as it were by persuasion, convert, draw over to it self, and soften the more disorderly and *Typhonic* one; which however soon returns to it self again, and falls into its former opposition and contrariety to such motions as are good and generally beneficial — But there is still another piece of Egyptian mythology related by *Eudoxus* concerning *Jupiter*—as that his legs originally grew together, so that he was not able to go abroad, but lived altogether in solitude at home ashamed of himself as it were; till at length *Isis*, cutting them asunder, restored him to the due use of these limbs by enabling him to walk upright—but this is of exactly the same import with the other parts of the story, and designed to represent to us, that the mind and reason of the supreme God, which in its own nature is invisible to us, and dwelling in obscurity, by putting it self into motion proceeds to the production of other Beings.

63. In like manner, the *Sistrum* is designed by them to represent to us, that every thing must be kept in continual agitation, and never cease from motion; that they ought to be rowzed and well-shaken, whenever they begin to grow drowzy as it were, and to droop in their motion. For, say they, the sound of these *Sistra* averts and drives away *Typho*; meaning hereby, that as corruption clogs and puts a stop to the regular course of nature; so generation, by the means of motion, loosens it again, and restores it to its former vigour. Now the outer surface of this instrument is of a convex figure, as within its circumference are contained those

four

four chords or bars, which make such a rattling when they are shaken—nor is this without its meaning; for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon; and whatever motions or changes may happen therein, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—moreover, upon the upper part of the convex surface of the Sistrum is carved the effigies of a Cat with a human visage, as on the lower edge of it, under those moving chords, is engraved on the one side the face of *Isis*, and on the other that of *Neptbys*—by these faces symbolically representing Generation and Corruption (which, as has been already observed, is nothing but the motion and alteration of the four elements one amongst another) as by the Cat, they would denote the moon; its variety of colours, its activity in the night, and the peculiar circumstances which attend its fecundity making it a proper emblem of that body. For it is reported of this creature, that it at first brings forth one, then two, afterwards three, and so goes on adding one to each former birth till it comes to seven; so that she brings forth twenty-eight in all, corresponding as it were to the several degrees of light, which appear during one of the moon's revolutions. But though this perhaps may appear to carry the air of fiction with it, yet may it be depended upon, that the pupills of her eyes seem to fill up and to grow larger upon the full of the moon, and to decrease again and diminish in their brightness upon its waning—as to the human countenance with which this Cat is carved, this

is designed to denote, that the changes of the moon are regulated by understanding and wisdom.

64. To summe up all then in a few words; would we think reasonably and justly of these matters? we must not look upon the Water, nor the Sun, nor the Earth, nor the Heavens simply as *Osiris* or *Isis*: nor must we by *Typho* understand either the Fire, or Drought, or the Sea — but in general, whatever in any of these bodies is irregular and disorderly, whatever offends either through excess or defect, all this is to be attributed to *Typho*: as on the contrary, whatever is well-ordered, whatever in all nature is good and salutary, if we will pay a due honour and reverence to this, estimating it as the operation of *Isis*, and as the image representation and delineation of *Osiris*, we shall not do amiss — we shall be able likewise to answer the scruples of *Eudoxus*, and to remove his perplexity upon this subject, questioning as he does, “ why the care of love  
“ affairs should be committed to *Isis* rather than to  
“ *Ceres*”? “ and why, neither the encrease of the Nile,  
“ nor the government of the infernal regions should be  
“ entrusted to *Bacchus*”? for, in a word, we look upon these two Deities as actuated by one and the same common reason, as presiding over all that is good and salutary in nature, and that every thing, which has any beauty or excellence in it, was so made by them; *Osiris* furnishing the principles of it, and *Isis* receiving them from him and dispersing them around her.

65. By this means likewise we shall be able to overturn the credit of those more common explications of this fable, which are urged with so much assurance by  
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the vulgar, whether they are best pleased to assimilate the history of these Gods to those various changes which happen in the circum-ambient air throughout the several seasons of the year, or to those accidents rather which are observed in the production of corn, in its sowing and ripening — “ For, say they, what can “ the burial of *Osiris* more aptly signify, than the first “ covering the seed in the ground after ’tis sown; or “ his reviving and re-appearing, than its first beginning “ to shoot up? and why is *Isis* said, upon perceiving her “ self to be with child, to have hung an amulet about “ her upon the sixth of the month *Phaophi*, soon after “ sowing-time, but in allusion to this allegory? and “ who is that *Harpocrates*, whom, they tell us, she “ brought forth about the time of the winter-tropic, “ but those weak and tender shootings of the corn, “ which are as yet feeble and imperfect? for which “ reason it is, that the first-fruits of their lentils are “ dedicated to this God, and that they celebrate the feast “ of his mother’s delivery just after the Vernal-Equinox” —? Now when such arguments as these are spread amongst the vulgar; no wonder they rest well-satisfied and yield an easy assent to them, the obviousness and familiarity of the subject persuading them of its probability.

66. Nor would there indeed be any great harm in all this, was due care taken, in the *first* place, to preserve these Gods in common, and not to confine them to Egypt only by appropriating their names to the Nile, and to that particular spot of land which is watered by this river, and by making the Fens and Lotus’s of this coun-

country the only subject of the Mythology, depriving thereby the rest of mankind, who have no Nile, no Butus, nor Memphis, of all claim to these great Gods — whereas the divinity of *Isis* is every where acknowledged, as well as that of those other Deities, who usually accompany her : and though it was not till lately perhaps, that some of them began to be called by their Egyptian names, yet was the influence of each of them, even from the beginning, confessed and revered — But there is a *second* point of greater consequence, which ought more especially to be dreaded and guarded against by those who give into these explanations, that they do not hereby insensibly, and before they are well aware of it, explain away the very nature of the Gods, by resolving it as it were into mere blasts of wind, or streams of rivers, into the sowing and earing of corn, or into the changes of the earth and seasons, as those persons have actually done, who make *Bacchus* to be *Wine*, and *Vulcan* *Fire*. Just as *Cleanthes* somewhere tells us, that by *Proserpine* nothing else is meant, but *that air which pervading the the fruits of the earth, is thereby destroyed* as it were, being deprived of its nutritive spirit ; and as a certain poet, speaking of reaping corn, says,

Then when the vigorous youth shall *Ceres* cut.  
 For those, who indulge themselves in this manner of expression, act just as wisely as they would do, who should call the sails, the cables, and the anchors of the ship, the *Pilot* ; or the yarn and webb, the *Weaver* ; or the emulsion, the easing-draught, and ptisanne, the *Physician*.

67. Nor is this all; for by thus transferring the names of the Gods to such senseless and inanimate beings, as are made subservient to the wants of mankind, and are consumed in their service, impious and atheistical notions are raised and encouraged.—For 'tis not possible that these things should ever be regarded as Gods: for can that be eternal and self-existent, which is inanimate, and subject to the use of man? 'Tis from these things indeed that we arrive at the knowledge of the Gods, that is, of those who made them, who so plentifully furnished us with them, and who established them for our use for ever and ever; 'tis from these things, I say, that we learn the true nature of the Gods, that they are not different amongst different people, that they are not some of them peculiar to the Greeks, and others to the Barbarians, some of them Northern, and others Southern Deities: but that as the sun, and the moon, and the heavens, and the earth, and the sea, though common to all mankind, have different names given them by different people; so may the same be affirmed likewise of that one supreme Reason, who framed this world, and of that one Providence which governs and watches over the whole, and of those subordinate ministring Powers that are set over the Universe, that they are the very same every where, though the honours which are paid them, as well as the appellations which are given them, are different in different places according to the laws of each country — as are likewise those symbols, under which the Mystics endeavour to lead their votaries to the knowledge of divine truths: and though some of these are more clear  
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and explicit than others, yet are they not any of them without hazard; for whilst some persons, by wholly mistaking their meaning and application, have thereby plunged themselves into *Superstition*, others, that they might avoid so fatal a quagmire, have unawares dashed themselves upon the rock of *Atbeism*.

68. In all matters of this nature therefore 'tis our duty to take reason, as improved by philosophy, for our guide and conductress, that so we may be taught to think piously of such things as may be told or represented to us: lest, as *Theodorus* used to say of some of his audience, "when he reached forth his discourses "to them with his right hand, they took them with "their left", so we by taking in a wrong sense what the laws have wisely ordained concerning the Sacrifices and Festivals of the Gods, by that means fall into the grossest errors—Now that whatever concerns the religion of Egypt is intended to be thus tried and examined by right reason, may be gathered from many of the rites themselves. Thus upon the nineteenth day of the first month, upon the feast of *Hermes*, they eat *honey* and *figgs*, saying to each other at the same time *how sweet a thing is truth!* so again, that *Amulet*, which *Isis* is said to have worn about her during the time of her gestation, is interpreted to mean, *speaking the truth*—Nor must we look upon *Harpocrates* as an infant and imperfect Deity, or as the young and tender shoots of the growing pulse; but rather ought we to regard him as the governour and rectifyer of those weak, incomplete and confused notions, which we are wont to form concerning the divine nature; for which reason

'tis, we see him described with his *finger pointing to his mouth*, a proper emblem of that modest and cautious silence with which we ought to behave in these matters. So when they offer him the first fruits of their lentils in the month *Mesori*, they at the same time cry out, *the tongue is Fortune, the tongue is God*—And hence it is, that of all the Egyptian plants the *Peach-Tree* is looked upon in particular as sacred to *Harpocrates*; because of that resemblance which is observed between its fruit and the heart, between its leaves and the human tongue—And indeed of all things which a man enjoys, there is nothing by which he approaches nearer the Divinity than by right reason, especially when employed in religious matters, nor any thing which is of greater moment to his happiness—wherefore it is, that every one who intends to consult the oracle, is strictly charged upon the spot, that he takes care “to have pious thoughts in his heart, and seemly and decent words in his mouth”—How ridiculous therefore is the general practise of the world, who, notwithstanding that solemn proclamation which precedes all their processions and festivals, commanding them to abstain from unfitting and indecent expressions, go on nevertheless as well to speak as think the most absurd and shocking things of the Gods themselves.

69. But, may it be asked, how then are we to behave, and in what light are we to consider those sad and gloomy *Sacrifices* from whence all joy and mirth are totally banished, if on the one hand we must not omit the observance of any of those religious rites, which are prescribed us by the public laws; and, on the other,

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are forbid to entertain any unbecoming opinions of the divine nature, and to confound our purer sentiments on this subject with absurd and vain surmises? for 'tis not to *Egypt* only that these tetrical rites are confined, but there are many of them established likewise amongst other nations, even amongst the *Greeks* themselves, and all of them probably of the same original, as they are all observed about the same season of the year — Of this nature is the *Theismophoria* of the *Athenians* (during which solemnity the women are obliged to fast sitting upon the bare ground all the while) and the *Epacthae* of the *Beotians* (so denominated from that affliction which they imagined *Ceres* to have laboured under for the loss of her daughter) when the shrines of the Goddesses are carried up and down in procession. Now the common time of the solemnization of all these feasts falls within that month, wherein the *Pleiades* appear, and the husbandmen begin to sow their corn, and consequently answers to the Egyptian *Atbyr*, the Athenian *Pyanepsion*, and the Beotian *Damatrus*. [In like manner we are informed by *Theopompus*, that those nations which live westward, towards the Atlantic Ocean, call the winter *Saturn*, the summer *Venus*, and the spring *Proserpine*; asserting moreover, that all things were begotten of *Saturn* and *Venus*. The *Phrygians* likewise imagin their God, the *Sun*, to lye sleeping all the winter, and to awake only in the summer, and therefore in the former of these seasons their festivals are all of them of such a nature as may seem to promote rest, as in the latter of them they are of a more bacchanalian kind, designed as it were to rowze the sleeping God: it was  
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the notion of the *Paphlagonians* also, that the God was bound and kept in hold all the *Winter*, but that he was set at liberty and came abroad again in the *Summer*]

70. Does not therefore the Season of the year it self, when these mournful rites are exhibited, give some room to suspect, that the first occasion of their institution was owing to the *Fruits* of the earth, which are all at this time hidden and buried as it were under ground? (not indeed that the ancients looked upon these *Fruits* themselves as Gods, but rather as great and indeed necessary gifts bestowed upon mankind by those Beings, to distinguish the human from the brutal and savage life.) For at what time they saw, not only the trees and plants totally stripped of their spontaneous fruits, but even the product of what themselves had sown now almost all consumed, to express their concern, they acted many things which resembled people, who were burying and mourning for the dead, they carefully and anxiously raked the earth together with their hands, and covered their new-sown seed with it, committing it in this manner once more to the earth, full of doubts and uncertainties of its ever springing up again and arriving at perfection—Now, as we are wont to say of a person who has bought the works of *Plato*, that he has bought *Plato*; and of one who professes to act the plays of *Menander*, that he acts *Menander*; just so the Ancients, out of that great reverence and regard, which they payed to all the works of the Gods, and to those blessings which they had bestowed upon mankind, did not scruple to attribute to the gifts themselves the very names of their Donors — whilst their

posterity in after-ages not rightly apprehending their meaning in this respect, weakly and absurdly transferred to the Gods themselves those very accidents of generation and corruption, which their ancestors commemorated in the disappearing of the fruits of the earth soon after their being committed to the ground, and their springing up again to new life as it were afterwards—Nor was such the language of the times only, but it appears to have been in fact the real sentiments of the speakers, and consequently must have given occasion to many absurd, impious, and distempered notions.

71. Struck therefore with the manifest absurdity of such sentiments, *Xenophanes the Colophonian*, and those other Philosophers who have since followed his steps, might not only have suggested to the Egyptians “if ye believe these things to be really Gods, why do ye yet lament them; if they deserve your lamentations, why do ye yet repute them Gods”—but might have added moreover, that it was still more ridiculous to weep for the *fruits* of the earth, and at the same time to pray to them, that they would appear again and bring themselves to maturity, that they might be again consumed and again lamented—But how different was the practise of their Ancestors? they grieved, 'tis true, for the loss of the fruits, but it was to the Gods they prayed, to the first givers of them, that they would cause fresh ones to spring up and come to perfection in the room of those which were consumed—It has been therefore excellently well observed by some Philosophers, that “those who have not learned to make use of words in their true sense, will be apt to mis-  
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“take likewise in things themselves”. Just as we see in those *Greeks* who not being taught, or rather not accustoming themselves to call the brass, the colouring, or the stone, the *statue or picture of the God*, but to give it the name of the *God* simply, have in consequence hereof presumed to say, that *Lachares* robbed *Minerva* of her habit, that *Dionysius* cut off *Apollo's* golden locks, and that *Jupiter Capitolinus* was burnt at Rome during the civil wars, and hereby fallen unawares into the most impious notions, their very expressions dragging them as it were into them, even whether they would or no—Now this is precisely the case of the Egyptians, with regard to their *sacred Animals*. For as to the Greeks, they both think and speak justly enough upon this matter, looking upon the Dove as sacred to *Venus*, the Serpent to *Minerva*, the Crow to *Apollo*, and the Dog to *Diana*, as *Euripides* says of *Hecuba*, “thou shalt be transformed into a *Bitch*, and become the delight of shining *Hecate*”—whereas the Egyptians, at least the greater part of them, by adoring the *Animals* themselves, and reverencing them as Gods, have not only filled their religious worship with many contemptible and ridiculous Rites (for this is the least mischief which attends their egregious folly) but have hereby likewise given occasion to notions of the most dangerous consequence, driving the weaker and more simple-minded into all the extravagance of superstition, whilst the more subtle and daring spirit is hereby encouraged, and confirmed in his profane and atheistical sentiments.

*Of the sacred Animals of the Egyptians, and the reasons which are assigned for worshipping them.*

72. On this account therefore it may not perhaps be deemed unsuitable to the original design of this discourse, to recount what has been offered with the best show of probability upon this subject. For that the Gods, thro' a dread of *Typho*, metamorphosed themselves into these animals, concealing themselves as it were from his pursuit in the bodies of Ibis's, Dogs and Hawks, is more prodigious than the most extravagant fiction of fable it self—nor indeed is it more credible, that through those creatures only which the Egyptians worship, the souls of those men, which still survive their bodies, shall return into life again—Others therefore have been willing to have recourse to political reasons on this occasion, and of these, some assert that *Osiris* having divided his great army into many lesser bands or divisions, such as the Greeks call *Lochi* and *Taxeis*, assigned to each of them a several standard, distinguished by the figure of some animal, and that this animal came afterwards to be looked upon as sacred, and to be worshipped by that band to whom it was first given: whilst others maintain, that some of the later Kings, in order to strike a terror into their enemies, set themselves off in the day of battle with the heads and other spoils of these creatures adorned with gold and silver, and that this gave occasion to the great honour which was afterwards paid them. There are others again, who refer the whole to the crafty invention of one of those

wife and subtle Princes who formerly governed this land: for perceiving, say they, that the Egyptians were naturally of a light disposition, apt to change and fond of every novelty, and that the greatness of their numbers rendered them invincible, whilst they were guided by sober counsels, and acted in mutual concert—he hereupon devised this sort of Superstition, whilst they were yet dispersed up and down in their several habitations, as a certain means of propagating eternal discord and quarrels amongst them. For as amongst the different species of animals, which he enjoined them to reverence and worship, there were some that were naturally at enmity with one another, and some of them again that were food to one part of the nation, as others were to other parts of it—he easily foresaw, that as each party would stand up in defense of its own favourite animals, and resent whatever injuries might be offered to them, this must necessarily, and even without their perceiving it, draw them into mutual enmities and hostilities with one another. For even at this day, none of the inhabitants of Egypt, but the *Lycopolites* only, eat sheep, and that because the wolf does, whom they revere as a God. And within our own memory, the *Oxyrynchites*, because the people of *Kynopolis* presumed to eat of their favourite fish, the *Pike*, in revenge seized upon all the dogs, or sacred animals of their enemies that came in their way, offering them in sacrifice, and eating their flesh in like manner as they did that of their other victims; this drew on a civil war between the two cities, wherein both sides, after doing each other a great deal of mischief, were at last severely punished by the Romans.



73. Now as to that notion, which we find asserted by many *Authors*, “that the soul of *Typho* himself was “split, or divided as it were, amongst these animals”—this story, ’tis not difficult to perceive, was formed on purpose to insinuate, that the irrational and brutal nature proceeds from, and falls under the dominion of the evil Principle; and consequently, that all the regard and reverence which is paid these creatures, is with a design to pacify and mollify him. For agreeably to this sentiment, whenever any great and excessive drought happens attended with pestilential diseases, or any other strange and extraordinary calamity, ’tis customary for the priests to select some of these sacred animals, and conducting them with all imaginable silence and secrecy into some dark place, there first to terrify them with threats, and afterwards, if the disorder still continues, to devote them to death it self—whether they look upon this procedure as a kind of punishment inflicted upon the evil Being, or regard it rather, as the highest expiatory sacrifice they can offer, in order to avert the greatest of afflictions. For upon these same principles, as we are informed by *Manetho*, were they formerly wont in the city of *Idithya* to burn even Men alive, giving them the name of *Typhos*, and winnowing their ashes through a sieve, to scatter and disperse them in the air—Now as to these human sacrifices, they, ’tis true, were performed in public and at one stated season of the year, in the Dog-days; whereas the devoting these sacred animals to death in the afore-mentioned manner, as it was always performed in secret, and at no fixed time of the year, but as occasion required, was wholly unknown to the generality of the people—excepting

cepting only at what time they celebrate the funeral of some particular Specieses of them; for on that occasion, openly and in sight of all who are present, they exhibit some of the other kinds, and throw them into the grave to be buried alive with the animals whose obsequies they are performing, imagining that by this means they shall vex *Typho*, and cut off the pleasure, which they suppose he enjoys from the sad event before them. For though the greatest part of these creatures are assigned by them to *Typho*; yet do they look upon the *Apis* in particular, with some few others, as sacred to *Osiris*—Now, if this account be true, it will not be very difficult to distinguish the animals at whose funeral the above-mentioned rite is practised, it must be at the burial of those, that are confessedly honoured and worshipped by the whole nation in general; such as are the *Ibis*, the *Hawk*, the *Cynocephalus*, and the *Apis* himself; by which name likewise the *Mendesian Goat* is called.

74. The last cause assigned for the reverence, which is paid these creatures, is either their utility in general, or some mystical resemblance, which they are thought to bear to the superiour nature; some of them for one of these reasons, and others for both of them. Thus for instance, the *Ox*, the *Sheep* and the *Ichneumon*, 'tis evident, are worshipped on account of their serviceableness to mankind; in like manner as the people of *Lemnos* have a particular veneration for the *Lark*, because it finds out the eggs of the Caterpillar and breaks them; and the *Thessalians* for the *Stork*, because upon its first appearance in their country it destroyed all that multitude of serpents with which it was then infested,

making it a law moreover, that whoever killed one of of these birds should suffer banishment — The *Aspic*, the *Weasel*, and the *Beetle* are, on the other hand, worshipped by them on account of such resemblances, obscure as they are, which they imagin they perceive in these creatures to the operations of the divine power, like those of the Sun seen in drops of rain. For there are many people, even at this day, who both think, and are ready to assert, that the *Weasel* engenders at the ear, and brings forth her young at the mouth, and consequently look upon this animal as a just symbol or resemblance of the divine Reason. So again the *Beetle*, as this species is supposed to be all males, and to propagate their kind by casting their sperm into round balls of earth, which they roll backward with their hinder feet, whilst they themselves are looking forward, is regarded as a proper image of the *Sun*, who whilst he moves from west to east, seems to turn about the heavens in a contrary direction. In like manner the *Aspic*, standing in no fear of old-age, and moving with great facility and glibness, though it does not seem to enjoy the proper organs for motion, is looked upon as a proper symbol of the *Stars*.

75. Nor indeed has the *Crocodile* it self those great honours paid it, without some probable show of reason for so doing. For as this animal alone has no tongue, it has on that account been esteemed as the image as it were of the Deity himself. For the divine reason stands not in need of speech, but

Marching through still and silent paths

The world administers with Justice.

'tis observed likewise, as another peculiar property of  
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this animal, that though, whilst it is in the water, its eyes are covered by a thin pellucid membrane which comes down from its forehead, yet is it able to see, when it cannot be perceived that it sees, so that in this respect likewise it bears some resemblance to the first God. It is farther remarked, that in whatever part of the country the She-Crocodile lays her eggs, so far will be the extent of the rise of the Nile for that season. For not being able to lay them in the water it self, and being afraid to remove them to too great a distance from it, they are indued with so accurate a knowledge of what will come to pass, as both to enjoy the approaching stream, while they are laying their eggs, and during their hatching them, and at the same time to preserve them dry and untouched by the water—moreover, the eggs they lay are sixty in number, as are also the days in which they are hatching them, and the years of the lives of those who live longest of them; a number this of prime use and account to such who employ themselves in astronomical matters—The *Dog* likewise is one of those animals that are worshipped by the Egyptians for both the above-mentioned reasons, but of this creature enough has been already said — as to the *Ibis*, it not only destroys great numbers of venemous insects, but moreover first taught mankind the medicinal use of the Clyster, this being the very method which it takes to cleanse and purge it self. Those priests also, who are most punctual in the performance of their sacred rites, fetch the water they make use of in their purifications, from some place where the *Ibis* has been seen to drink; it being observed of this Bird, that it never goes near any unwholsome and cor-

rupted water — so again, the space between its legs, when parted asunder as it walks, together with its beak, make an equilateral triangle; and lastly, the feathers of this bird are so mixed and blended together, the black with the white, as to form a representation of the moon's gibbosity.

76. Nor ought it to be wondered at, that the Egyptians should rest satisfied with such slight and obscure resemblances, when even the Greeks themselves have made many such-like symbolical allusions both in their Statues, as well as in their Paintings of the Gods — thus, for instance, was there a *statue of Jupiter*, to be seen in Crete, *without ears*; intimating hereby, that he who was the common and supreme Lord and Governour of the Universe ought not to lend an *ear* to any one in particular: in like manner *Phidias* placed a *Dragon* by that of *Minerva*, and a *Tortoise* by that of *Venus* at *Elis*; intimating by these symbols, that Virgins stand in need of the most vigilant watch over them, and that silence and staying at home were most becoming married women — so the *Trident* of *Neptune* is designed to represent that *third* region of the world which the Sea possesses, with regard to its situation after the heavens and the air; and from hence it is, that both *Amphitrite* and the *Tritons* have taken their appellations. The *Pythagoreans* indeed go farther than this, and honour even Numbers and Geometrical-diagrams with the names and titles of the Gods. Thus they call *the equilateral Triangle*, *head-born Minerva* and *Tritogenia*; because it may be equally divided by three perpendiculars drawn from each of the angles. So the *Unit* they term *Apollo*, as to the number *Two* they have affixed  
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the name of *strife* and *audaciousness*, and to that of *Three, justice*. For as doing an injury is an extreme on the one side, and suffering one is an extreme on the other, *justice* properly takes place in the middle between them. In like manner the number *thirty-six*, their *Tetraktys* or *sacred Quaternion*, being composed of the four first odd numbers added to the four first even ones, as is commonly reported, is looked upon by them as the most solemn oath they can take, and called *Kosmos* [or the world]—If therefore the most approved Philosophers did not think meet to overlook and contemn such expressive symbols of the Divinity, which they might observe even in those things which had neither soul nor life, much rather would they, I think, pay a regard to such resemblances of the divine nature, as are to be found in beings endued with sense and soul, and susceptible of passions and moral affections.

77. Upon the whole then, their conduct we ought to approve, not who reverence these creatures for their own sakes, but who looking upon them as the most lively and natural mirrors wherin to behold the divine perfections, and who, esteeming them as his instruments and workmanship, are from them led to pay their worship and adoration to that God, who orders and directs all things—concluding however upon the whole, that whatever is endued with soul and sensation is naturally more excellent than that which does not enjoy these perfections, even than all the gold and precious stones in the universe though collected into one mass. For 'tis not in the beauty of a colour, in the elegance of a shape, or in the neatness of a polished surface that the

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Divinity resides; so far from it, that those things which never had any life, nor are indeed capable of it, are in a much lower degree of estimation, than those that once enjoyed existence though they may have since lost it. For whatever Beings are endued with life, with the faculty of seeing, that have a principle of voluntary motion in them, and that are able to distinguish what belongs to, and is proper for them, and what not (according to *Heraclitus's* expression) all these are to be regarded as the effluxes as it were, or as so many portions taken off from that supreme providential Wisdom, that governs the universe—so that at least the Deity is not worse represented in these animals, than it is in those curious images of metal and stone, which are made by the art of man. They are both of them, 'tis true, equally liable to corruption and decays, but then the latter are by nature entirely incapable of all sense or perception—these then are, in my opinion, the best reasons they offer for the worship which they pay their sacred animals.

*Of the sacred Vestments of Isis and Osiris.*

78. Now as to the *sacred robes*, with which the statues of these Deities are adorned, those of *Isis* are dyed with a great variety of colours, her power being wholly conversant about *Matter*, which becomes all things and admits all things, light and darkness, day and night, fire and water, life and death, beginning and end: whereas those of *Osiris* are of one uniform shining colour, without the least shade or variety in them. For as he is a first Principle, prior to all other Beings, and purely intelligent, he must ever remain unmixed, and undefiled; for this reason

reason therefore his vestments, after having been once taken off his statues, are ever afterwards layed by, and carefully preserved untouched: whereas those of *Ifis* are frequently made use of— for the material world, being the immediate object of our use, and ever before our eyes, is continually furnishing us with instances of that mutability to which it is obnoxious; the self same accidents oftentimes appearing and disappearing to us: on the contrary, the perception of that which is perfectly intelligent, unmixed and holy, like flashes of lightning strike upon the soul, just suffering it self to be once seen and then passing away — wherefore both *Plato* and *Aristotle* call this part of philosophy, the *E-poptic* or visionary; intimating, that those persons, who by the due use of their reason are able to get beyond the boundaries of sense, where fancy governs and where all things are full of mixture and variety, may afterwards expect to mount aloft to that first-simple and immaterial Being, whom truly to know, and to be able to approach with purity, is, according to them, the highest pitch of perfection which philosophy can arrive at.

79. Now as to that circumstance of their mythology, which the priests of the present age seem to have in so much abhorrence, and of which they never speak but with the utmost caution and reserve, *that Osiris rules over the Dead, and is in reality none other than the Hades or Pluto of the Greeks* — 'tis the not rightly apprehending in what manner this is true, which has given occasion to all the disturbance, which has been raised upon this point; filling the minds of the vulgar with doubts and suspicions, unable as they are to conceive, how the  
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most pure and truly-holy *Osiris* should have his dwelling under the earth, amongst the bodies of those who appear to be dead—And indeed, this God is removed as far as possible from the earth, being not susceptible of the least stain or pollution whatever, and pure from all communication with such Beings as are liable to corruption and death. As therefore the souls of men are not able to participate of the divine nature, whilst they are thus encompassed about with bodies and passions, any farther than by those obscure glimmerings, which they may be able to attain unto, as it were in a confused dream, through means of philosophy—so when they are freed from these impediments, and remove into those purer and unseen regions, which are neither discernible by our present senses nor liable to accidents of any kind, 'tis then that this God becomes their leader and their king; upon him they wholly depend, still beholding without satiety, and still ardently longing after that beauty, which 'tis not possible for man to express or think, that beauty, which according to their old mythology, *Isis* has so great an affection for, which she is in perpetual pursuit of, and from whose enjoyment all that variety of good things with which the universe is replenished, were propagated—such then is the account of these things which we find most suitable to the divine nature.

### *Of the Incense of the Egyptians.*

80. Nothing now remains but that, according to my promise, I proceed to add something concerning their daily *Incense*; previously observing however, that this people always payed a more especial regard to what-  
ever

ever might relate to their health; so that even their religious rites, their purifications, and the rules which they are obliged to go by in their ordinary method of living, are not more adapted to promote devotion, than they are to preserve the constitution sound and healthy. For they always looked upon it as a very unseemly thing, to approach to worship that Being, who is purity it self, and in whom there is not the least stain or blemish, either with souls or even with bodies sick and distempered — as therefore the *Air*, which we find so necessary to all our uses, and in which we live, has not always the same disposition and temperament, but by becoming in the night more foggy and dense, compresses and weighs down the body, and reduces the soul it self, by that means rendered cloudy as it were and heavy, into a languid and melancholly state—for this reason, as soon as they rise in the *morning*, they offer *Resin* for incense, intending by the subtlety of its vapour to rarify and refine the air, and thereby to rouse the drooping spirits, now depressed and sunk as it were into the body; for this sort of scent is observed to be of great force, and very penetrating — So again at *Noon*, at what time the force of the Sun has filled the air with a great quantity of gross exhalations drawn up from the earth, they burn *Myrrh* for incense; the heat of which is designed to destroy and dissipate that thick and muddy vapour, which is collected in the circum-ambient element: for even Physicians prescribe it, as of excellent use in pestilential diseases, the making large fires in order to thin and rarify the air; (but this may be done still more effectually, if these fires are made of some of the strong-scented woods, such as are the *Cypress*,

*press*, the *Juniper* and the *Pine*) and accordingly, *Acro*, the Athenian Physician, is said to have gained much credit, during the time of the great plague in that city, by commanding fires to be kindled as near as might be to his patients; for not a few of them were relieved by this means—It is moreover an observation of *Aristotle's*, “that those fragrant exhalations, which arise  
 “ from ointments, from flowers, and from meadows,  
 “ are not more conducive to our pleasure, than they are  
 “ to our health it self; their warmth, and the extreme  
 “ smoothness of the particles of which they consist,  
 “ gently moving and relaxing the brain, which in its  
 “ own nature is of a cold and clammy constitution”.  
 Furthermore, if it be true, that the Egyptians in their language give the name of *Bal* to *Myrrh*, and the meaning of this word be, as 'tis interpreted, the *dissipation of melancholly*, this yields us a farther evidence, that the real occasion of their burning it, is for the reason that has been just now assigned.

81. Now as to the incense which they offer in the *Evening*, this they call *Kuphi*, and is a mixture composed of the sixteen following ingredients, of *Honey*, *Wine*, *Raisins*, *Cyperus*, *Resin*, *Myrrh*, *Aspalathus*, *Seselis*, *Schoenanthus*, *Bitumen*, *Saffron*, *Dock*, the greater and lesser *Juniper*, *Cardamoms*, and the *Aromatic-Reed*: not indeed, that these several things are thrown together confusedly, and at random, but each in its due proportion, such as is prescribed in their sacred books, which are accordingly read to those whose business it is to mix and compound them together—Now though *sixteen*, the number of the ingredients of which this composition is made, be the square of a square, and the  
 only

only number, which, having all its sides equal the one to another, makes its perimeter equal to its Area, yet shall I not venture to say, that this is of the least advantage to it, its efficacy being chiefly owing to the aromatic ingredients of which it consists. For, by emitting an agreeable vapour, a grateful and pleasant exhalation they change the crasis of the air, and thereby bring the body it self into a right order and due temperament, gently inviting it to sleep, and at the same time (without the ill effects of drunkenness) loosening and untying as it were those knots or obstructions, which variety of cares, and intenseness of application may in the day-time have contracted—nor is this all; for it purifies likewise the imaginative part of the soul, and that which is the seat of dreams, cleansing it as it were a mirrour, and rendering it still more clear and pure, with no less efficacy than those tunes upon the lyre, which the *Pythagoreans* are wont to have played to them before they go to sleep, in order to sooth and charm the distempered and irrational part of the mind. For strong scents, though frequently made use of to rouse the languid and fainting spirits, yet are they sometimes experienced likewise to blunt and deaden the senses; their more volatile parts, by reason of their extreme fineness, continually flying off, and finding an easy passage through all parts of the body—just as some Physicians account for the production of sleep, by the fumes of our digested food gently diffusing themselves over all the intestines, softly striking upon them, and exciting a pleasing vibration in them—This *Kuphi* is moreover made use of by them as a medicinal potion; its

its emollient quality rendering it efficacious in cleansing the bowels.

82. But setting aside these considerations; both *Resin* as well as *Myrrh* may be looked upon as the workmanship of the *Sun* himself; the trees, from whence each of them is gathered, weeping it out by the heat of his beams—whereas many of the ingredients, which compose the *Kupbi*, may properly be stiled plants of the Night, being found to thrive most in cold winds, in the shade, in dews and in moisture. So again, the light of the day is one and simple; for, as *Pindar* expresses it,

Thro' the pure Ether is the Sun beheld;  
 whereas the air of the night is a kind of mixture and composition, made up of many different lights and qualities, which like so many streams are continually flowing together from every star. ——— 'Tis not therefore without propriety that they offer *Resin* and *Myrrh* for their incense by day, as being each of them simple substances and owing their very birth to the Sun; whilst the *Kupbi*, composed as it is of so many ingredients, and made up of so many different qualities, is reserved by them for the evening.

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