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PLUTARCH



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ΠΛΟΥΤΑΡΧΟΥ

ΠΕΡΙ

ΙΣΙΔΟΣ ἢ 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 trado lau-
 dabilissimum istum Phylarchi de Libe et
 Ovide Libellum: laudatissimum vero dico,
 quia sapius in hoc, quo memoratur Auctor
 quam in ceteris quibus condidit opusculis, egre-
 gius licet, omnigenaeque eruditionis testis
 sumis. Sive enim Mythologiae, sive Fabularum
 Antiquorum mirandas sane compositionis et
 prodigiosae explicatae, et dilucet, ad Hi-
 storiam veteris fidenter, ad Philosophiam
 Graecae recensuit, et ad Aegyptiorum
 Normam exierit, ad Aegyptiorum
 referre, ad Religionis denique instituta com-
 ponere, nihil est, idem Opus, Liber aut nul-
 quam. Sive Mythologiae, sive totiusque in Natio-
 num antiquissimum Migrationibus, Mori-
 bus, Legibus, Regibus et Dynastiis investigan-
 dis, condendis et digerendis veris — legas
 Herodotum, Diodori verba ad tantam voces
 et appendas, haud tamen satis officio facies tuo,
 in hunc Vester, etiam Tractatum diligenti et
 curioso oculo perlegere. Ut verbo dicam, Re-
 gionis Aegyptiacae hic conduntur Reliquiae,



LECTORI CANDIDO

SALUTEM.

ECCE tibi, *Lector*, in manus trado laudatissimum illum *Plutarchi de Iside et Osiride* Libellum : laudatissimum vero dico, quia saepius in hoc uno memoratur Auctor quam in ceteris quibuscunque opusculis, egregiis licet, omnigenaeque eruditionis refertissimis. Sive enim *Mythologus* sis, Fabulasque Antiquorum mirandae fane 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 nufquam. 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 *Nostrum* etiam Tractatum diligenti et curioso oculo perlegeris. Ut verbo dicam, Religionis Aegyptiacae hic conduntur Reliquiae,

EPISTOLA

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* Opufculis 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
confilio 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. *Francof.* inveniuntur. extant *Baxteri* Correctiones ad calcem Paginae Anglicanae suae Versionis: *Bentleii* Animadversiones ex ora Libri ejus ipse decerpfi, 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 κεινῶτα, 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

AD LECTOREM.

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 frueri.

Dabam e Coll. Sti Joham.

Cantabr. 10 Cal. Julii

1744.

ERRATA.

P. 2. V. 6. ἰσχύρον, lege ἰσχυρόν.

P. 4. 2^{da} 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^{da}. ΙΕΡΕΥΣΙ, lege ΙΕΡΕΙΣ.

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

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

P. 85. Not. 5. Quae post 'Υάδας, 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*.

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ΠΛΟΥΤΑΡΧΟΥ

ΠΕΡΙ

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ.

α. ΠΑΝΤΑ μὲν, ² ὧ Κλέα, δεῖ τὰ γὰρ θὰ
τὰς νῦν ἔχοντας αἰτεῖσθαι πρὸς τῶν θεῶν,
μάλιστα ἢ τὸ πρὸς αὐτῶν ἐπισημῆς, ὅσον ἐφικτόν
ἔστιν ἀνθρώποις, μελιόνητες, εὐχόμεθα τυχεῖν

ADNOTATIONES & EMENDATIONES

In PLUTARCHI ISIDEM et OSIRIDEM.

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

multo notiorque fuerit *Osiris* quam *Sarapis* iste; (cujus quippe imaginem, si *Montefaulconio* *Antiq. explicat.* T. 2. P. 2. c. 10. credendum est, apud vetustissimas aegyptiacae gentis Deorum Tabulas nunquam videre est.) Quumque Fabula quam explicare aggredditur auctor *de Iside et Osiride* tota sit, de illo altero autem ne verbum quidem, nisi ὡς περ ἐν παρέρῳ, proferat; 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 λόγος περὶ τῶν κατ' Ισιν, καὶ τῶν Αἰγυπτίων Θεῶν. De ratione porro ac ordine quem in hoc

2 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

παρ' αὐτῶν ἐκείνων· ὡς εἶθ' ἐν ἀνθρώπῳ λαβεῖν
 μείζον, οὐ χαρείσααθ' θεῷ σεμνότερον ἀληθείας.
 τὰ ἄλλα μὲν γὰρ ἀνθρώποις ὁ Θεὸς ὦν δέον¹⁾
 δίδωσιν,² εἰ οἰκεῖα κεκλημηδύς ταῦτα ἢ χρώμε-
 νος. εἰ γὰρ ἀργύρω ἢ χρυσῷ μακάριον τὸ θεῖον,
 εἰδὲ βρονταῖς ἢ κεραυνοῖς ἰχύρον, ἀλλὰ ἐπισήμη
 ἢ φρονήσει. ⁴ ἢ τῆτο κάλλιπα πρῶτων Ὀμηρος
 ὦν εἶρηκε, πρὶ θεῶν ἀναφθεγξάμεθα,

⁵ Ἡ μὲν ἀμφοτέρωσιν ὁμὸν γένος ἢδ' ἴα πάτρη,

⁶ Ἀλλὰ Ζεὺς πρότερος γέγονει, ἢ πλείονα ἦδει,

libro compilando observavit *Plutarchus*, non necesse est ipse pluribus dicam; tam apprime enim in eum conveniunt quae in simili argumento pertractando de seipso profert *Auctor de Dea Syria*, ut nequeam a me facile impetrare quin totum locum ob lectoris oculos fistam; ἰσορέοντι δέ μοι — τὴν Θεὸν αὐτοὶ ἦν τινα δοκέουσι, πολλοὶ λόγοι ἐλέγοντο, τῶν οἱ μὲν ἱστοί, οἱ δὲ ἐμφανέες, οἱ δὲ κάρτα μυθώδεις ἢ ἄλλοι βάρβαροι, οἱ μὲν τοῖσι Ἑλλησι ὁμολογέοντες, τὰς ἐγὼ πάντας μὲν ἐρέω, δέκομαι 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 consentientia, quae quidem omnia in hoc libro refert et recenset *auctor*, quamvis omnia neutiquam adprobat.

² ὦ κλέα] Patet ex insequentibus

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

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

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 3

σεμνοτέρων ἀπέφηνε τὴν ἔ' Διὸς ὅ' ἡγεμονίαν
 Ἐπισήμης ἢ σοφίας, πρεσβυτέρων ἔσαν. οἶμαι
 ἢ ἢ τ' αἰωνίᾳ ζωῆς, ἢ ὁ Θεὸς εἴληχεν, δῦδαιμον
 εἶναι τὸ τῆ γνώσῃ μὴ παραπολιπεῖν τὰ γινό-
 μωρα· τῆ ἢ γινώσκειν τὰ ὄντα, ἢ φρονεῖν ἀφαιρε-
 θέντος, ἢ βίον ἀλλὰ χρόνον εἶναι τὴν ἀθανασία.

β. Διὸ Θεϊότητος ὄρεξις ἐστὶν ἢ τ' ἀληθείας
 μάλιστ' ἢ τ' πρὸ θεῶν ἔφεσις, ὡς περ ἰ ἀνά-
 ληψιν ἱερῶν τὴν μάθησιν ἔχουσα ἢ τὴν ζήτησιν, ἀ-
 γνείας τε πάσης ἢ νεωκορίας ἔργον ὀσιώτερον ἔχ

μέγιστα,) 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 haesitanter ac-
 cepi, suffragantibus praefertim MS.
 P. et Ed. Basil. a *Xylandro* curata
 A. D. 1574. — Cl. autem *Marklandus*,
 cujus nomen in orbe litterato notius
 est quam ut meis praeconiis indigeat,
 hoc modo distinguendum putat —
 δίδωσιν **** οἰκεῖα κεκλημένος ταῦ-
 τα etc. defunt enim, inquit vir longe
 doctissimus, nonnulla.

4 Καὶ τῆτο κάλλιστα] Forfan, ἢ
 τῆτο, κάλλιστον πάντων ὧν Ὀμηρος
 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. Il. N. v. 354, 355.

ὅ' 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 Ἀναγνώστῃ incitia,
 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.

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

4 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

ἤκιστα ἢ τῆ Θεῶ Ταύτη κεχαισμενον, ἡ σὺ θε-
 ραπδύεις ἔξαιρέτως σοφῶ ἢ φιλόσοφον οὔσαν,
 ὡς τοιῶμά τε φράζειν ἔοικε πῶντος μάλλον
 αὐτῆ τὸ εἰδέναι ἢ τῶ ἐπισημίῳ προσήκασαν.
 Ἐλλῆνικὸν γὰρ ἢ Ἰσὶς ἐστὶ, καὶ ὁ Τυφὼν πολέμιος
² τῆ Θεῶ, καὶ δι' ἀγνοίαν καὶ ἀπάτῃ τετυφωμένος,
 ἢ διασπῶν ἢ ἀφανίζων τὸν ἱερὸν λόγον, ὃν ἡ Θεὸς
 στυάγει ἢ στυπῆσαι, ἢ πῶραδίδωσι τοῖς τελα-
 ρμοῖς θειώσεως, σῶφρονι μὲν ἐνδεδελεχῶς διαίτη,
 ἢ βρωμάτων πολλῶν ἢ ἀφροδισίων ἀποχαῖς
³ κωλύσεως τὸ ἀκόλαστον καὶ φιλήδονον, ἀθύρ-
 τοις ἢ ἢ σερραῖς ἐν ἱεργῖς λατρείαις ἐθιζέσης ὑπο-

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

² τῆ Θεῶ, ἢ δι' ἀγνοίαν—] Forfan,
 τῆ Θεῶ, Ὁ δι' ἀγνοίαν. *Markland*.

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

⁴ 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 ?

⁵ ἐπαγγέλλεται ἢ γινῶσιν ἢ εἶδησιν.]
 Ecce iterum odiosa ista particula !
 prorsus igitur ejicias, vel cum *Mark-*
lando ejus loco substituas Artic. ΤΗΝ,
 hoc sc. modo ; ἐπαγγ. ΤΗΝ γινῶσιν ἢ εἶδ.

⁶ ὡς εἰσόμενον.] 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. Tayleri* indicem ad
Lysiae

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 5

μύειν, ὧν τέλος ἐστὶν ἡ ἔ' πρώτη ἢ κυρία ἢ νοη-
 τῆ γνώσις, ὃν ἡ θεὸς ᾧσακαλεῖ ζητεῖν παρ' αὐ-
 τῆ⁴ καὶ μετ' αὐτῆς ὄντα ἢ σωόντα. τῆδ' ἱεροῦ
 βωύομα ἢ σαφῶς ἐπαγγέλλεται⁵ ἢ γνώσιν ἢ
 εἶδησιν τῆ ὄντῃ. ὀνομάζεται γὰρ Ἰσειον⁶ ὡς εἰ-
 σόμενον τὸ ὄν, ἀν μῆ⁷ λόγῃ ἢ ὀσίως εἰς τὰ ἱερά
 παρέλθωμεν τ' θεοῦ.

γ. Ἐπὶ πολλοὶ μὲν¹ Ἑρμοῦ, πολλοὶ δὲ
 Προμηθέως ἰσορήκασιν αὐτῶν θυγατέρα. ὧν²
 τὸν μὲν ἕτερον, σοφίας ἢ προνοίας, Ἑρμῶ
 δὲ γραμματικῆς ἢ μουσικῆς διρετὴν νομίζουσι.
 διὸ ἢ³ τῶν ἐν Ἑρμυπόλει Μουσῶν τὴν προτέραν

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

¹ Ἑρμῶ 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, nati minimum fuisse
 statuit.

² τὸν μὲν ἕτερον.] Habent *Edd. Al-
 din. Steph. Francof.* ΤΟ μὲν ἕτερον:
 Qui forsan error ex *Typothetarum*
 incuria primum natus est. Neque
 vero adhuc sanus est locus; si e-
 nim retineatur ΩΝ, uti rectissime ob-
 servat *Marklandus*, legendum est NO-
 ΜΙΖΟΥΣΙ: [vel NOMIZONTAI,
 quae vox ad antiquam lectionem
 propius accedit.] *Prometheus* autem
 Sapientiam adinvenisse dicitur, quia

ut *Suidas* (in voce) habet, τινὰς ἰδιώ-
 τας ὄντας ἐποίησεν ἐπιγνώσκειν 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.

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

6 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

⁴ Ἴσιν ἅμα καὶ Δικαιοσύνην καλοῦσι σοφίαν, ὡς
 ὡς εἶρηται, καὶ δεικνύουσιν τὰ θεῖα τοῖς ἀληθῶς καὶ
 δικαίως ⁵ ἱεραφόροις καὶ ⁶ 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 ἀρχιδικαστῆς five praeses judicum aegyptiorum. vid. *Diod. Sic.* L. 1. P. 68. et *Aelian. Var. Hist.* L. 14. c. 34.

⁴ 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 ΙΕΡΕΥΣ
 ΓΕΝΟΜΕΝΟΣ
 ΕΝ ΤΩ ΕΠΙ ΠΑΥΣΙΟΥ ΑΡΧΟΝΤΟΣ
 ΕΝΙΑΥΤΩ
 ΚΑΙ ΟΙ ΜΕΛΑΝΗΦΟΡΟΙ ΚΑΙ ΟΙ ΘΕΡΑΠΕΥΤΑΙ ΥΠΕΡ
 ΤΟΥ ΔΗΜΟΥ ΤΩΝ ΑΘΗΝΑΙΩΝ
 ΚΑΙ ΤΟΥ ΔΗΜΟΥ ΤΩΝ ΡΩΜΑΙΩΝ ΙΣΙΔΙ ΔΙΚΑΙΟΣ
 . . . ΥΝΗΙ ΙΔΡΥΣΑΝΤΟ.

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

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

⁶ 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 capacem,” non infrequens alibi est mentio facta; de *Hierostolis* vero

vero

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 7

δυομύοις. ἔτοι δ' εἰσιν οἱ τὸν ἱερὸν λόγον περὶ θεῶν
πάσης καθαρδύοντα δεισιδαιμονίας καὶ πειργί-
ας ἐν τῇ ψυχῇ φέρουτες, ὥσπερ ἐν κίση, ⁷ ἢ

vero istis, qui *Sacriferos* jam comi-
tentur, hoc unico loco excepto, ni-
hil quicquam apud idoneos auctores
temere invenias. Quid igitur? Num
delendam statuis hanc vocem? Ita
quidem, ejusque loco reponendam esse
censeo ΠΑΣΤΟΦΟΡΟΙΣ, quo quidem
verbo nullum vel sententiae auctoris,
vel institutis aegyptiis accommoda-
tius facile reperire queas. “ *Posto-*
“ *phori quippe dicti sunt a ΠΑΣΤΩ*
“ *quod erat velum linteum variega-*
“ *tum plumario opere quod Foribus*
“ *Thalami, vel sacrae calybae oppan-*
“ *di solitum:*” Verba sunt *Salmasii*
in *Plinianis* p. 1217. Cum autem
τὸ πάσσειν per τὸ ποικίλλειν op-
time apud *Homerum* explicet *Eusta-*
thius, (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 splen-
dida et coruscantia *Osiridis*, curae de-
mandata fuerint: (vid. infra p. 680.
Ed. Steph.) vel ut *Firmicus Matern.*
habet, *Vestitores* erant diuinorum *simu-*
lachrorum.—Coetus igitur *Pastopho-*
rorum sacrosancti Collegii nomen erat,
vid. *Apul.* l. 11. p. 380, (uti et *Le-*
vitae olim inter *Hebraeorum* sacer-
dotes;) 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,
quò circumcludebantur templorum

adyta, curam gerebant, alii denique
ad nigerrimam illam pallam, de qua
in *Pompa Isiaca* loquitur *Apuleius*,
ferendam instituti erant: atque hi
forsan sunt ΜΕΛΑΝΗΦΟΡΟΙ praeci-
pue nuncupati, de quibus in inscrip-
tione, quam supra ex *Seldeno* attuli,
facta est mentio, uti quoque in aliis
duabus quae ibidem legantur. Ni-
hil vero temere statuendum esse ar-
bitror in re praesertim tam dubia et
obscura. Textum igitur minime
solicitati, 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 Ae-
gyptii 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 suffi-
ciat. vid. *Cleric. Com. Pentat. Exod.*
25. 10.

⁷ ἢ περιστέλλοντες τὰ μὲν.] Amovi
semicolon istud odiosum, quod olim
viam quasi obstruebat inter *περιτέλ-*
λοντες et sequiorem periodi partem.
Explicare enim aggreditur auctor
quinam sunt *Hierophori* quinam *Hie-*
rostoli sive *pastophori*. “ *Hierophoros*
“ (inquit) eos volo, qui sacram de

8 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

ὡς ἐλλοιγες, τὰ μὲν, μέλαινα καὶ σκιώδη, τὰ δὲ,
 φανερά ἢ λαμπρά τ' ὡς θεῶν ὑποδηλουῦτα
 οἰήσεως, οἷα ἢ ὡς τὴν ἐδῆτα τὴν ἱερὰν ἀποφαί-
 νεται. διὸ ἢ τὸ κοσμεῖσθαι τέτοις τὰς ἀποθανόν-
 τας Ἰσιακούς, ὃ σύμβολόν ἐστι τῆτον τὸν λόγον
 εἶναι μετ' αὐτῶν, ἢ τῆτον ἔχοντας, ἄλλο δὲ μη-
 δέν, ἐκεῖ βαδίζειν. ἔτε γὰρ φιλοσόφος πωγωνο-
 τροφία, ὧ Κλέα, ἢ τριβωνοφορέα ποῖσιν, ἔτε
 Ἰσιακὸς ὃ αἰλινοσολία, ἢ ξύρησις· ἀλλὰ Ἰσια-
 κός ἐστιν ὡς ἀληθῶς, ὃ, τὰ δεικνύμενα ἢ δρώμενα
 ὡς τὰς θεὰς τέτας (ἢ ὅταν νόμῳ ὡσαυτάβη)

“ Diis doctrinam in animis suis, tan-
 “ quam in cista gestant; *Pastophoros*
 “ vero, qui deorum Statuas vestibus
 “ nunc atris et umbrosis, nunc claris
 “ splendidisque adornantes hoc mo-
 “ do subindicare videntur qualem ip-
 “ sos de diis opinionem tenere doceat
 “ sacra doctrina; partim scil. claram
 “ et manifestam, partim autem obscu-
 “ ram et tenebrosam, prout sacra sunt
 “ vestimenta.” Hac igitur interpreta-
 “ tione admiffa 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.

ὃ 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, ἢ ΤΟΥ Τῆτον ἔχοντας &c,
 “ quae forsan scriptio nonnullis optima
 “ videbitur. Nihil vero opus est cor-
 “ rectione quam nobis exhibet *Baxte-
 “ rus*, qui IENAI pro εἶναι reponit.
 “ Totum vero locum sic latine verte-
 “ rem. “ *Quod autem mortui Isiaci sacris
 “ his deorum vestibus*” (quas forsan
 “ vestes cum Diis non amplius usui ef-
 “ sent inter se, aliosque suis sacris de-
 “ ditos, dispertiverint *Pastophori*). “ *a-
 “ dornantur, symbolo est sive signo
 “ sacram hanc de diis doctrinam cum
 “ iis adhuc esse, eamque solam cum
 “ iis**

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 9

λόγω ζητῶν, ἢ φιλοσοφῶν περὶ τῆς ἐν αὐτοῖς ἀληθείας.

δ. Ἐπεὶ τὰς γε πολλὰς ἢ τὸ κοινότατον τῶ-
το ἢ τὸ σμικρότατον λέληθεν, ἐφ' ὅτῳ ¹ τὰς τρί-
χας οἱ ἱερεῖς ἀποτίθειαι ἢ λιναῖς ἐδῆτας ² φο-
ροῦσιν, οἱ μὲν εἰδ' ὅλως φρογνίζουσιν εἰδέναι περὶ
τῶτων· οἱ ἢ τῶν μὲν ἐρείων, ὡσπερ τῶν κρεῶν, σε-
βομύεις τὸ πρῶτατον ἀπέχεσθαι λέγουσι, ξύρεσθαι
ἢ τὰς κεφαλὰς διὰ τὸ πένθος, φορεῖν ἢ τὰ λι-
ναῖα διὰ τὴν χροῖαν ἢ τὸ λῖνον ἀνθοῦν ἀνίησι τῇ
περιεσχέσει τὸν κόσμον αἰθερείῳ χαρπότητι περ-

“ iis inferos usque posse ire comitem.”

⁸ αἱ λινοσολίαι] Imo ΑΥ λινοσ.
uti eleganter admodum legit Mark-
land.

⁹ ὅταν νόμῳ παραλάβῃ] Harum
vorum primam delendam esse censet
Xyland. Sed non ita Bentl.; ejus enim
loco substituit ΑΤΤ' ΑΝ: 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.

εἰ γὰρ ὁ ἐν τῷ φανερωῖ Ἰσδαῖός ἐστιν κ. γ. λ.

¹ τὰς τρίχας οἱ ἱερεῖς ἀποτίθειαι
&c.] Herod. 1. 2. c. 38. Ed. Gronov.
οἱ ἱερεῖς τῶ θεῶν, τῇ μὲν ἄλλῃ κομέουσι,
ἐν Αἰγύπτῳ δὲ ξυρεῖνται. atque iterum
c. 37. οἱ δὲ ἱερεῖς ξυρεῖνται πᾶν τὸ
σῶμα διὰ τρίτης ἡμέρας, ἵνα μήτε
φθείρῃ, μήτε ἄλλο μυσαρὸν μηδὲν ἐγγί-
νεταί σφι θεραπεύουσι τὰς θεάς, ἐδῆτα
δὲ φορέουσι οἱ ἱερεῖς λινέην μένην.

² φοροῦσιν] 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,

10 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

σεικυϊαν. ἢ ἡ ἀληθὴς αἰτία μία πάντων ἐστὶ
καθαροῦ γὰρ (³ ἢ φησιν ὁ Πλάτων) ἐθεμιτὸν
ἀπλεῶς μὴ καθαρῶ. πείσωμα ἡ τροφῆς ἢ σκύ-
βαλον ἐδὲν ἀγνόν ἐδὲ καθαρόν ἐστι ἐκ ἡ πειπω-
μάτων ἕρια ἢ λάχναι, ἢ τρίχες ἢ ὄνυχες ἀνα-
φύονται καὶ βλαστάνουσι. ⁴ γελοῖον οὖν ἰῶ, τὰς
μὲν αὐτῶ τρίχας ἐν ταῖς ἀγνείαις ἀποτίθεαι
ξυρωμύρας πᾶν ὁμαλῶς τὸ σῶμα, τὰς ἡ τῶν
δρεμμάτων ἀμπέχεαι ἢ φορεῖν. ἢ γὰρ τὸν Ἡσίο-
δον οἶεαι δεῖ, λέγοντα,

Μηδὶ δ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλεῖη
Αὔον δ' ἀπὸ χλωροῦ τάνειν ἀθωνισιδήρω,
διδάσκειν, ὅτι δεῖ καθαρὰς τῶν τοιούτων ξυρωμύρας
ἐορτάζειν, ὅτι ἐν αὐταῖς ταῖς ἱερουργίαις χρῆται

“ *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.
³ ἢ φησιν ὁ Πλάτων] Verba Socra-
tis sunt ap. Platon. Phaedon. ubi ob-
servandum est, ΕΦΑΠΤΕΣΘΑΙ legi
pro ἀπλεῶς: 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, λῶλαι δὲ τῆς ἡμέρας

ἐκάστης ψυχρῶ, καὶ δὲ ἐκάστης νυκτός,
ἄλλας τε θρησκευτικὰς μυρίας ἐπιπέλειον:
verba sunt Herod. 1. 2. c. 37. ἢ γὰρ
ῥῶνλο καλῶς ἔχειν ἔτε σώμασιν, ἔτε
ψυχαῖς ὑπέλοις καὶ νοσώδεσι θεραπεύειν
τὸ καθαρόν ἔ ἀβλαβὲς πάντη καὶ ἀμίαν-
τον. Vid. infra p. 383. B. Ed. Francof.
⁴ γελοῖον ἐν ἡ] Nonne potius le-
gendum esset γελ. ἐν AN ἡ? extant
autem, qui statim leguntur, versus,
Hesiod. ἐργ. καὶ ἡμ. 741.

⁵ τὸ δὲ λῖνον φέεται &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,

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καθάρσει καὶ ἀφαιρέσει τῶν περιπρωμάτων. ⁵ τὸ
 ἢ λίνον φύεται μὲν εἰς ἀθανάτη τῆς γῆς, καὶ καρ-
 πὸν ἐδώδιμον δυνάδιδωσι, λιτὴν ἢ παρέχει καὶ
 καθαρὰν ἐσθῆτα, καὶ ⁶ τῷ σκέπονι μὴ βαρυώου-
 σαν, δυάεμοσον ἢ πρὸς πᾶσαν ὥραν ἤκιστα ἢ
 φθειροποιόν, ὡς λέγασιν περὶ ὧν ἕτερος λόγος.

ε. Οἱ δὲ ἱερεῖς οὕτω διεχειραίνουσι τὴν τῶν
 περιπρωμάτων φύσιν, ὥστε μὴ μόνον ¹ παραιτεῖσθαι
 τῶν ὀσπρίων τὰ πολλὰ, καὶ τῶν κρεῶν τὰ μή-
 λια καὶ ὕια, πολλῶν ποιουῦτα περιπρωσιν, ἀλ-
 λά καὶ τὰς ἄλλας τῶν σιτίων ἐν ταῖς ἀγνείαις ἀ-
 φαιρεῖν ἄλλας τε πλείονας αἰτίας ἔχοντας, καὶ
 πόδικωτέρους καὶ βρωλικωτέρους ποιεῖν ² ἐπιθή-
 γοντας τὴν ὀρεξιν. τὸ γ', (ὡς Ἀεσαγόρας ἔλε-

Xylina. Parvus est, similemque bar-
 batae nucis defert fructum, [τῷ δέν-
 δρω καρπὸς ἐπιφύεται καρύω μάλισα
 προσεοικῶς &c. *Jul. Poll.* 1. 7. c. 17.]
 cujus ex interiore bombyce lanugo-
 netur. Nec ulla sunt eis candore,
 mollitiave praeferenda. Vestes inde
 sacerdotibus Aegypti gratissimae.

⁶ τῷ σκέπονι μὴ βαρύνεσαν] For-
 san, ΤΟΝ ΣΚΕΠΟΝΤΑ μὴ βαρυν. ut
 p. 353. A. Si retineatur τῷ σκέπονι
 scribendum potius, ΒΑΡΕΙΑΝ ΟΥ-
 ΣΑΝ, quam βαρύνεσαν. *Markland.*

¹ παραιτεῖσθαι ἢ ὀσπρίων τὰ πολ-
 λά] Immo ab omnibus omnino tum
 herbis tum leguminibus ΕΝ ΤΑΙΣ

ΑΓΝΕΙΑΙΣ abstinere solitos esse sa-
 cerdotes Aegyptios difertis verbis af-
 ferit *Porphyrus*, in lib. 4. περὶ ἀπ.
 p. 152. *Ed. Cantab.* ὁ δὲ χρόνος ἔστ',
 ὅπότ' ἐ συντελεῖν τι τῶν περὶ τὴν ἱεράν
 μέλλοιεν θρησκείαν — παντὸς μὲν
 ἐμφύχου ἀπείχοντο, παντὸς δὲ λαχά-
 νου καὶ ὀσπρίου. *Fabae* vero praecipue
 abominationi erant sacerdotibus Ae-
 gyptiis: Κυάμους δὲ οὐτὲ τι μάλα
 σπείρουσι αἰγύπτιοι ἐν τῇ χώρῃ, τὰς τε
 γενομένους ἔτε τρώγουσι, ἔτε ἔψουτες πα-
 τέονται. οἱ δὲ δὴ ἱερεῖς, καὶ οὐδέ ὀρεόντες ἀ-
 νέχονται, νομίζοντες ἢ καθαρὸν μὲν εἶναι
 ὀσπρίον. *Herod.* 1. 2. c. 37.

² ἐπιθήγοντας] Olim absurde lege-
 batur

γε) διὰ τὸ πηγνυμένους πολλὰ τῶν μικρῶν ζώων ἐναποθνήσκον ἀλισκόμην, μὴ καθαρὰς λογίζεσθαι τὰς ἄλας, οὕτως ἐστὶ. λέγονται ἢ καὶ τὸν Ἄπιν ἐκ φρέατος ἰδίᾳ ποτίζειν, τῷ ἢ Νεῖλῳ πρῶτα πᾶσι ἀπείργειν, ³ ἔπειτα μίαν ἡμέραν τὸ ὕδωρ διὰ τὸν κρηκόδειλον, ὡς ἔνιοι νομίζουσιν. (⁴ ἔδεν γὰρ ἔτω τιμὴ Αἰγυπίοις ὡς ὁ Νεῖλος) ⁵ ἀλλὰ πιαίνευσιν δοκεῖ, ἢ μάλις αὐλοσασάν ποιῆν τὸ Νεῖ-

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

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

⁴ 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 τῆς αἰγυπίας Νεῖλος, ποταμοῖς τοῖς ἄλλοις λευκὴ λίθος τὰ ἀγάλματα τῷ Νεῖλῳ δὲ μελάνθ λιθος τὰ ἀγάλματα ἐργάζεσθαι νομίζουσι: his demum adjungas quae profert *Heliodorus Aethiop.* l. 9. p. 423. Θεοπλαστοῖσι τὸν Νεῖλον αἰγυπιοί, καὶ Κρηίωνων τὸν μέγιστον ἄγουσι. Vid. etiam p. 445. Fluvios vero in genere veteres etiam *Persas* coluisse ex *Herodoto* et *Arnobio* notum est.

⁵ ἀλλὰ πιαίνευσιν] Clarior vero esset pleniorque constructio, si, ἀλλ' ΟΤΙ πιαίνευσιν δοκεῖ, scriberetur, sc. “ Non quod pollutam aquam Nili censent, sed quod ejus aqua pota Pinguedinem efficere videatur.”

⁶ ἰσχύοντι τῷ θνητῷ, καὶ βαρύνοντι &c.] Ad oram *Cod. Bentleyi* 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

λωον ὑδωρ πινόμηνον. ἔβέλονται δὲ τὸν Ἄπιμ
 ἔτως ἔχειν, ἔδὲ ἑαυτὸς, ἀλλὰ οὐσαλῆ ἢ κούφα
 ταῖς ψυχαῖς περικεῖται τὰ σώματα, ἢ μὴ πνέ-
 ζειν μηδὲ καταθλίβειν ἰσχύοντι τῷ θνητῷ, ἢ βα-
 ρυώντι τὸ θεῖον.

5. Οἶνον ᾧ οἱ μὲν ἐν Ἡλίᾳ πόλει θεραπύον-
 τες τὸν θεὸν οὐκ εἰσφέρουσι τὸ παράπαν εἰς τὸ
 ἱερόν, ἵ ὡς ἔ προσῆκον ἡμέρας πίνειν τῷ κυεῖν 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 *auctor*
noster, profert etiam *Aelianus*, *Hist.*
Animal. l. 11. c. 10. eandemque pror-
 sus causam adjungit, quare a Nilo
 abstineret, καὶ γὰρ γλυκὺ τέτυ τῷ
 ῥεύματος, ἢ εἰς ὄγκον σαρκῶν ὄλος 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 ἀιγύπ-
 τιοι ἐν ταῖς κατ’ αὐτὸς ἀγνεῖαις οὐκ
 ἐπιτρέπῃσι τοῖς ἱερεῦσι σιτεῖσθαι σάρ-
 κας, ὀρνιθείοις τε ὡς κρυφατοῖς χρῶν-
 ται· καὶ ἰχθύων ἐκ ἀπλοῖαι· κατ’ δ’
 ἄλλως μὲν τινὰς μύθους, μάλιστα δὲ ὡς
 πλάδαρὰν τὴν σάρκα τ’ τοιαῦσδε κα-
 τασκευάζουσι βρώσεως.

ἵ ὡς ἔ προσῆκον 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
 παράπαν, 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 ἸΕΡΕΥΣΙ?
 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-

14 ΠΛΟΥΤΑΡΧΟΥ ΠΕΡΙ

Βασιλέως ἐφορώντος· οἱ ὃ ἄλλοι χεῖναι μὲν, ὀλί-
 γω δέ. πολλὰς δὲ αἰὶνας ἀγνείας ἔχουσιν, ἐν
 αἷς φιλοσοφουῦτες καὶ μανθάνουσαι καὶ διδάσκου-
 τες τὰ θεῖα διατελῶσιν.² οἱ δὲ Βασιλεῖς καὶ με-
 τρητὸν ἔπινον ἐκ τῶν ἱερῶν γραμμάτων (ὡς Ἐκα-
 ταῖⓄ ἰσόρηκεν) ἱερεῖς ὄντες. ἤρξαστο δὲ πίνειν ἀπὸ
 Ψαμμητίχου· πρῶτερον δὲ οὐκ ἔπινον οἶνον, εἰδὲ
 ἔσπενδον, ὡς φίλιον θεοῖς, ἀλλ' ὡς αἵματων πο-
 λεμησάντων ποτὲ τοῖς θεοῖς,³ εἴξω ὧν οἶοντα πε-
 σόντων καὶ τῇ γῆ συμμιγῆτων ἀμπέλους χυέας· διὸ
 καὶ τὸ μεθύειν⁴ ἐκφρονας ποιεῖ καὶ πᾶσα πλῆγας,

tia, Ἐ κρηίη κ. β. ἐφ: Templo enim suo semper aderat Deus ille de quo loquitur Auctor, et quem colebant hi sacerdotes. Emendatio vero nostra aliquantum roboris et firmamenti accipere videatur ex iis quae statim sequuntur. Addit enim auctor, “ Ne- que reges Aegyptios vinum olim potasse,” (scil. ante Psammetichi regnum.) Quare autem non biberent? Hanc ipsam causam assignat quam supra afferre Heliopolitanos volumus; quia scil. et ipsi sacerdotes erant, ΙΕΡΕΙΣ ΟΝΤΕΣ.—Quod autem nonnulli Aegyptiorum sacerdotum omnino vino abstinere soliti erant, luculenter confirmari possit ex testimonio Chaeremonis Stoici apud Porphyr. de Abst. l. 4. §. 6. οἶνε γὰρ οἱ μὲν εἰδ' ὅλως, οἱ δὲ ὀλίγιστα ἐγεύοντο. Habes jam ipsissimam distinctionem quam inter Heliopolitanos sacerdo-

tes, caeterosque ejusdem gentis fecerit Plutarchus. Observandum porro est, quod non apud Aegyptios tantum, sed et alias quoque nationes, νηφάλια haec sacrificia Soli instituta fuerint. Phylarchus enim apud Athenaeum (l. 15.) memoriae tradit, Graecos soli Mel libasse, vinum autem aris ejus non intulisse, δεῖν λέγουσαι τὸν ὅλα συνέχουσα καὶ διακρατῶντα Θεόν, Ἐ αεὶ πειπολεύοντα τὸν κόσμον, ἀλλότριον εἶναι μέθης. Si quis autem obstinatius contendat retineri posse et oportere ἡμέρας; tum necesse est, pro οἱ δὲ ἄλλοι, legat ἄλλως δὲ &c. Sed potior videtur, quam primam dedi, correctio.

² οἱ δὲ βασιλεῖς &c.] Hac vero in re Hecataeus secum consentientem habet Siculum Historiographum, τροφαῖς δὲ εἶθε ἢν αὐτοῖς (sc. regibus) ἀπλαῖς χρῆσθαι — οἶνε δὲ τακτόν

αἴτε δὴ τῶν⁵ προγόνων τῶ ἀΐματος ἐμπιπλαμύ-
 ους. Ταῦτα μὲν οὖν⁶ Εὐδοξῶ ἐν τῇ δευτέρᾳ τῆ
 Περιόδῳ λέγεσθαι φησιν ἕτως ὑπὸ τῶν ἱερέων.

ζ. Ἰχθύων δὲ θαλασσίων, πάλυτες μὲν ἔπαι-
 των¹ ἀλλ' ἐνίων ἀπέχονται, καθάπαρ Ὀξυρυγχι-
 ται τῶν ἀπ' ἀγκίστρα. σεβόμενοι γὰρ τὸν ὀξύρυ-
 χον ἰχθυὸν, δεδίασι μὴ ποιε τὸ ἀγκίστρον ἔκα-
 θαρθὴν ἐστὶν ὀξυρύγχα πειπεσόντος αὐτοῦ. Συβωί-
 ται δὲ φάγτρα· δοκεῖ γὰρ ἐπιόντι τῷ Νείλῳ σινε-
 πιφαίνεσθαι, ἢ τὴν αὐξήσιν ἀσμεύοις φράζειν αὐ-
 τάγγελῶ ὀρώμενῶ.² οἱ δὲ ἱερεῖς ἀπέχοντα

τί μέτρον πίνουσας, μὴ δυνάμενον πλη-
 σμονὴν ἀκαιρον, ἢ μέθην πειποιῆσαι.

³ ἐξ ὧν οἴουσαι πεισόντων — συμ-
 μιγέντων. —] Qu. an Codd. habeant
 ΕΞ ΟΥ ΠΙΕΣΟΝΤΟΣ — ἢ ΣΥΜΜΙ-
 ΓΕΝΤΟΣ etc, quod praestare opinor.
Markland.

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

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

machus, sed et alii dixerunt auc-
 tores.

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

¹ ἀλλ' ἐνίων ἀπέχονται.] Immo, uti
 eleganter admodum et acute vidit
Markland., ἀλλ' ἐνίοι ἐνίων ἀπέχονται:
 Emendationem hanc certissimam ef-
 fe ostendunt sequentia.

² Οἱ δὲ ἱερεῖς ἀπέχονται πάντων.]
 Ita *Herod.* l. 2. c. 37. Ἰχθύων δὲ ἔ-
 σφι (sacerdotibus nimis) ἐξέσει πά-
 σαθαι. Ita etiam *Chaeremo Stoicus*
 apud

πρώτων. ³ πρώτα ἢ μῆνός ἐνάτη, τῶν ἄλλων Αἰγυπίων ἐκάσθε πρὸ τῆς αὐλείας θύρας ὅππῃ ἰχθυὼν καλεσθῆναι, οἱ ἱερεῖς ἔγούονται μὲν, καλακαίσι ἢ πρὸ τῶν θυρῶν τὰς ἰχθύς· δύο λόγους ἔχουσαι, ὧν τὸν μὲν ἱερὸν καὶ πλείον αὐθις ἀναλήψομαι, στυάδοντα τοῖς πρὸ Ὀσίριδος καὶ Τυφῶνος ὀσίως φιλοσοφημένοις· ὁ ἢ ἐμφανὴς ἢ πρὸ χειρὸς, ὅτε ἀναγκάσιον ἔδὲ πλείερον ὄψον ⁴ ἀποφαίνων τὸν ἰχθυὼν, Ὀμήρω μαρτυρεῖ, μήτε Φαίακας τὰς ἀβροδίχες, μήτε τὰς Ἰθακησίους ἀνδρῶν πρὸς νησιώτας, ἰχθύσι χρωμένους ποιοῦντι, μήτε τὰς Ὀδυσέως ἐταίρους ἐν πλωτῶσέ τῳ ἢ ἐν θαλάτῃ, πρὶν εἰς ἐσχάτῳ ἐλ-

apud Porphyr. πρὸ ἀπ: 1. 4. f. 7. ἰχθύων ἀπείχοντο πάντων, sacerdotes scil. aegyptii: Vnde evenit quod ἀθέμιον δηλῶντες, (verba sunt *Hori Niliaci* ad Hierogl. 42.) ἢ καὶ μῦθος, ἰχθὺν ζωγραφῆσαι, διὰ τὸ τὴν τέτη βρωσιν μισεῖσθαι, καὶ μεμιάνθαι ἐν τοῖς ἱεροῖς. Neque apud aegyptios tantum sed et ad alias quoque gentes pertinebat haec religio: *Auctor de dea Syria*—ἰχθύας χρεῖμα ἴσον νομίζουσι, (Sacerdotes Hieropolitani) καὶ ἕκοτε ἰχθύων ψάουσιν. Vnum in super *Plutarchum* hac de re addam; ὅθεν ἔπαρ' αἰγυπίοις μόνον, ἔδὲ Σύροις, ἀλλὰ καὶ παρ' ἑλλήσι γέγονεν ἀγνείας μέρος ἀποχὴ ἰχθύων. *Sympos.* lib. 8. Q. 8.

³ πρώτα δὲ μηνός.] Qu. annon la-

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

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

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

⁶ ἔδὲ μέρο.] Necessè est post haec verba ΤΗΣ ΓΗΣ addas, vel saltem mente intelligas. Quod autem Aegyptii

θεῖν ἄπορίαν. ὅλως ᾗ ἢ τὴν θάλατταν ἐκ πυρρός⁵ ἢ γῆλαι ἢ παρωεισμένην,⁶ εἰδὲ μέρως, εἰδὲ σοιχείον, ἀλλὰ ἀλλοῖον πείπωμα διεφθορῶς ἢ νοσῶδες.

η. Οὐδὲν γὰρ ἀλογον, εἰδὲ μυθῶδες, εἰδὲ ὑπὸ Δεισιδαιμονίας (ὡς περ ἐνίοι νομίζουσιν) ἐγκατεσοχειούτο ἱερουργίαις, ἀλλὰ τὰ μὲν, ἠθικὰς ἔχοντα ἢ χρεώδεις αἰτίας, τὰ δὲ οὐκ ἀμοιρα κομψότητος ἰσορροκῆς ἢ φυσικῆς ἐσιν. οἷον τὸ πρὸ Κρομμύου· τὸ γὰρ ἐμπεσεῖν εἰς τὸν ποταμὸν, ἢ ἄπολέσθαι τὸν τῷ Ἰσιδῷ προσέφικτον Δίκτυον τῶν κρομμύων ἐπιδρασόμενον, ἐχάτως ἀπίθανον. οἱ δὲ Ἱερεῖς ἀφοσιουῦνται¹ 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 ἐκκαιομένης ὑπὸ τῆς ἡλίου διὰ τὴν ἐπιπόλαιον πλῦσιν (F. ΠΥΡΩΣΙΝ): Antirrho etiam Ἰδρωτα θέρεμα Oceanum vocat — sed plura vid. ap. auctior. de Placit. Phil. lib. 3. c. 16.

¹ ἢ δυσχεραίνουσι ἢ τὸ κρομμύον] Secundum istud ΚΑΙ nihili prorsus est, neque quidquam valet nisi ad cursum Orationis inturbandum; ocuus igitur amovendum esse censeo; sin obstinato animo retinere velis, ne-

cessse est cum Marklando rescribas, ΠΑΡΑΦΥΛΑΤΤΟΥΣΙ. Quod vero narrat Plutarchus de Caepis odio et abominationi habitis apud Aegyptios, id nequaquam (inquit Kircherus Oedip. tom. 3.) de Caepis ordinariis, quo edulio nil in aegypto tritius, sed de Caepa Scillitica intelligendum esse scias: quam, et non sine causa, oculum Typhonis appellabant. Utut vero haec se res habeat, ex hoc loco certissime constat, Caepas hasce ab aegyptiis, 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-cine vero omnia pro Diis habuisse et coluisse dementem Aegyptum?

Κρόμμυον ὡραφυλάτιοντες, ὅτι τὸ Σελιώης φθινύσεως, μόνον δύτροφεῖν τῆτο καὶ τεθηλέναι πέφυκεν. ἔστι δὲ περὶ σφοδρῶν ἕτε ἀγνώσεων ἕτε ἐορτάζουσι, τοῖς μὲν, ὅτι διψῆν, τοῖς δὲ, ὅτι δακρύειν ποιεῖ τὰς περὶ σφοδρῶν. ὁμοίως δὲ καὶ τὴν ἕτην δύϊεργον ζῶον ἠγοῦνται. ὡς μάλιστ' ὅχι εὐδοκίαι τῆς Σελιώης φθινύσεως· καὶ τῶ τὸ γάλα πινόντων ἔξωθεῖ τὰ σώματα λέπραν καὶ ψωρικὰς τραχύτητας. ² τὸν δὲ λόγον, ὃν, θύοντες ἀπαξ ἕτη ἐν πανσελήνῳ ³ καὶ ἐσθίωντες, ἐπιλέ-

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

² τὸν δὲ λόγον ὃν θύοντες ἀπαξ ἕτη ἐν πανσελήνῳ] Post ΑΠΑΣ, 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. Πιστεύουσι δὲ αἰγύπτιοι τὴν ἕτην καὶ Ἡλίω, καὶ Σελήνῃ ἐχθίστην εἶναι. Ὅταν δὲ αἰγύπτιοι πανηγυρίζουσι τὴν σελήνην, θύουσιν αὐτῇ ΑΠΑΣ ΤΟΥ ΕΤΟΥΣ

ἕτη, ἀλλοίε δὲ ἕτε ἐκείνη, ἕτε ἄλλω τῶ τῶν θεῶν· τὸδε τὸ ζῶον ἐθέλωσι θύειν, ὡς μυσαρὸν. De hoc Festo loquitur etiam *Herodot.* l. 2. c. 47. ἕτη δὲ αἰγύπτιοι μισαρὸν ἠγνοῦσι θηρίον εἶναι. . . τοῖσι μὲν νῦν ἄλλοισι θεοῖσι θύειν ἕτε ἐ δικαιοῦσι αἰγύπτιοι: Σελήνῃ δὲ καὶ Διονύσω μένοισι, τῆ αὐτῆ χρόνῳ, τῆ αὐτῆ πανσελήνῳ τῆς ἕτε θύσαντες, πατέοντα 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.—Omni igitur *Aeliani* retinenda est lectio, et *Plutarcho* insuper restituenda. Quod autem de hujus Bestiae *Lacte* superius attulit *Auctor noster*, a *Manethone*, ut plurima alia, desumptum esse

γασιν, ὡς ὁ Τυφὼν ἐὼ διώκων πρὸς τὴν πρὸς
 σέλιων οὖρε τὴν ξυλίνην σορὸν, ἐν ἣ τὸ σῶμα
 τῷ Ὀσίριδι ἐκείτῳ, ἢ διέρριψεν, ἢ πρὸς ἄπο-
 δέχον³), ⁴ παρακυσμάτων ὡς περ ἄλλα πολ-
 λὰ νομίζοντες. ἀλλὰ πρυφύ γε ἢ πολυτέλειαν
 καὶ ἠδυπάθειαν ἔτω παραβάλλεσθαι τὰς παλαιὰς
 λέγασιν, ὡς ἢ σήλιω ἔφασαν ἐν Θήβαις ἐν τῷ
 ἱερῷ κείτῳ κατάρας ἐγγραμμύας ἔχασαν καὶ
 Μείνι⁵ βρασιλέως, ὃς πρῶτ⁶ Αἰγυπλίας τ⁷
 ἀπλῆτα ἢ ἀχρημάτα καὶ λιτῆς ἀπήλλαξε διαί-

esse videtur. Ita enim Historicus ille, uti hac de re ab *Aeliano* loco supra memorato laudatur, ἀκῶ δὲ καὶ Μανέθωνα τὸν αἰγύπλιον σοφίας εἰς ἀκρον ἑλληλακότα ἄνδρα εἰπεῖν, ὅτι γάλακτι⁸ εἶς γευσάμεν⁹ ἄλφων ὑποπίμπλαται καὶ λέπρας. *Hieropolitani* porro sacerdotes σῶας ἱναγέας νομίζοντες, ἔτε θύοσι, ἔτε σιέουσαι. ἄλλοι δὲ ἢ σφίας ἱναγέας, ἀλλὰ ἱερὰς νομίζουσι. *Auct. de Deo Syria*, ad 3 Vol. *Lucian*. Ed. Nup. pag. 487.

³ καὶ ἐθιόντες.] Hanc, quam praefero, Lectionem sagacissimo *Bentleio* debet Lector. ΚΑΤΕΣΘΙΟΝΤΕΣ enim aliae Edd. exhibent. Emendat *Cl. Markland*. ΚΑΙ ΚΑΤΕΣΘΙΟΝΤΕΣ.

⁴ 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 ὕς, verba sunt *Herodot.* l. 2. c. 47., ἐν μὲν τῆσι ἄλλῃσι ὕρτῃσι ἀπεσυγήκασιν, ἐν δὲ ταύτῃ θύοσι, ἔστι μὲν λόγ¹⁰ περὶ αὐτοῦ ὑπὲρ αἰγυπτίων λεγόμεν¹¹ ἐμοὶ μένοι ἐπισταμένω ἐκ εὐπρεπέσερός ἐστὶ λέγεσθαι. 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 **, ὡς περ ἄλλα πολλὰ νομίζοντες. Post ΤΩΝ deest Genetivus, ΝΕΩΤΕΡΩΝ, vel tale quidpiam; F. ΤΩΝ ΤΣΕΤΕΡΩΝ, ut pag. 675. *Ed. Steph.* οἱ δὲ ὕστερον, ἀπαιδέως δεχόμενοι etc. *Markland*.

της. λέγεται ἢ ἢ⁵ Τέχναλις ὁ Βοκχόρεως πατήρ
 στρατῶν ἐπ' Ἀραβας, τ' ἀποσκυῆς βραδυέ-
 σης, ἠδέως τῷ περσυχόνῃ σιπῶ χρησάμενθ',
 εἶτα κοιμηθεὶς βαδὺν ὕπνον ἐπὶ σβάδῃ, ἀπά-
 σαθ' τὴν οὐτέλειαν· ἐν δὲ τῆτι καταράσασθ' τῷ
⁶Μεῖνι ἢ, τῶν ἱερέων ἐπαινεσάντων, σηλιτεύσαι
 τὴν κατάραν.

Ζ. Οἱ ἢ Βασιλεῖς ἀπεδείκνυτο μὲν ἐν τῶν Ἱε-

⁵ Τέχναλις ὁ Βοκχόρεως πατήρ.]
 Nomen patris *Bacchoris*, (ita enim
 hanc vocem effero (cum antea ΒΑΚ-
 ΧΟΡ. legeretur) uti MS P. et caeteri
 omnes Auctores, quod scio, tam
 Graeci quam Latini expresse exhi-
 bent, 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 αὐταρκει-
 ας ἔφη, μερία τροφῆ κεχρηῆς τὸν
 Βόκχοριν, καὶ τὸν πατέρα αὐτῆ ΝΕΟ-
 ΧΑΒΙΝ. *Diodor. Sic.* (lib. 1. p. 29.
 Ed. Steph.) ΤΝΕΦΑΧΘΟΝ, vel ΓΝΕ-
 ΦΑΧΘΩ, *Plinius* autem (*Nat. Hist.*
 lib. 36. cap. 19.) eundem Virum
Nestabim vocat. Extat porro apud
Athenaeum aliud insigne Testimoni-
 um antiquae apud Aegyptios Fru-
 galitatis, quod in medium proferre
 non pigebit: ἢ παρ' αἰγυπίοις τὸ
 παλαιὸν σωφρονικῶς διεξήγετο τὸ τῶν
 συμποσίων γένθ', καθάπερ εἶρηκεν Ἀ-
 πολλώνιος περὶ τῆτων γεγραφῶς. καθή-

μενοι μὲν γὰρ ἐδείπνυμι τροφῆ τῆ λιλο-
 τάτη ἢ ὑγιεινοτάτη χρώμενοι, καὶ οὐ-
 νη τοσῦτω ὅσος ἱκανὸς ἂν γένοιτο πρὸς
 εὐθυμίαν. lib. 5. pag. 191.

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

ρέων ἢ τῷ Μαχίμων, ἔμψ δὲ δούριαν, ἔῃ δια-
σοφίαν, γῆρας ἀξίωμα ἢ τιμὴν ἔχοντος. ὁ ἔῃ ἐν
Μαχίμων ἀποδειγνύσθαι, οὐδὲς ἐγένετο τῷ Ἱε-
ρέων, ἔῃ μετῆχε τῆς φιλοσοφίας ἐπιεκρυμμένης τὰ
πολλὰ μύθοις καὶ λόγοις ἀμυδρὰς ¹ ἐμφάσεις
τῆς ἀληθείας ἢ διαφάσεις ἔχουσιν, ὥσπερ ἀμέλει ἢ
παραδηλοῦσιν αὐτοῖς, ² περὶ τῶν ἱερῶν τὰς Σφίγγας
ἐπεικῶς ἰσάντες, ὡς αἰνίγματώδη σοφίαν τῆς 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 Μέμφιν. Vnde vero tanta haec in hoc nomine, immo in aliis plerisque nominibus Aegyptiacis efferendis, discrepantia? Vix aliae debeatur causae quam quia, *more Hebraeorum*, sine Punctis suas voces descripserint antiqui Aegyptii. Hinc, prout diverso modo Vocales 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 *Osiridis*, 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.

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

² [περὶ 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 *Sphynge*s collocare soliti erant Aegyptii — *Quid vero aliud*, (inquit *Kircher* in *Oedipo suo*) *Sphynge*s illae *Aegyptiacae*, quas in *Templis suis* ad ἀἰγῆτα 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 δ' ἐν Σάει³ τῆς Ἀθηνᾶς
(ἢ καὶ Ἰσιν νομίζουσιν) ἔδ'⊕ Επιγραφὴν εἶχε τοῦ-
αὐτῶ, ΕΓΩ ΕΙΜΙ ΠΑΝ ΤΟ ΓΕΓΟΝΟΣ, ΚΑΙ ΟΝ,
ΚΑΙ ΕΣΟΜΕΝΟΝ· ΚΑΙ ΤΟΝ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥ-
ΔΕΙΣ ΠΩ ΘΝΗΤΟΣ ΑΠΕΚΑΛΥΨΕΝ. ἐπὶ δ' ἐ τῶν
πολλῶν νομιζόντων⁴ ἴδιον παρ' Αἰγυπτίοις ὄνο-
μα Ⓢ Διὸς εἶναι τὸν Ἀμοῦν, (ὃ πρῶτον ἡ-
μεῖς Ἀμμωνα λέγομεν)⁵ Μανεθῶς μὲν ὁ Σε-
βεννίτης τὸ κεκρυμμένον οἶμαι καὶ τὴν κρύψιν ὑ-
πὸ ταύτης δηλοῦσθαι τῆς φωνῆς·⁶ Ἐκαταῖ⊕ ἧ
ὁ Ἀβδηρίτης φησὶ τέτω καὶ πρὸς ἀλλήλους τῶ
ῤήματι χεῖρας τὰς Αἰγυπτίους, ὅταν τινα πρὸς κα-

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

⁴ Ἰδιον παρ' αἰγυπτίοις ὄνομα τοῦ
Διὸς εἶναι τὸν Ἀμῶν] Apud *Jambli-
chum* vero AMON idem dicitur; ita
enim *Mysteriorum* indagator ille cu-
riosus, ὃ γὰρ δημιουργικὸς νῆς, καὶ τῆ ἀλη-
θείας προσάτης καὶ σοφίας, ἐρχόμενος
ἐπὶ γένεσιν, καὶ τὴν ἀφανῆ τῶν κεκρυμμέ-
νων λόγων δύναμιν εἰς φῶς ἄγων, Ἀμῶν
κατὰ τὴν τῶν αἰγυπτίων γλῶσσαν λέ-
γεται. Sect. 8. cap. 3. pag. 159. Ed.
Gale. Apud *Herodotum* (L. 2. c. 42.)
AMMOYN legitur: AMMOYN 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*
“ AMOYN per τὸ κεκρυμμένον, et
“ addit *Hecataeus* πρὸς κληθῆναι εἶναι
“ τὴν φωνὴν, ostendit ἅμῃν idem sig-
“ nificare ac Hebraicum ἸΜΛΝ
“ i. e. Ο ΔΕΙΝΑ; sic enim appella-
“ batur homo quilibet ignotus. No-
“ men istud venit a ⓁΥ. *abscon-*
“ *dere*, ablata Gutturali, ex quo fit
“ ut κρύφιος vertatur. Perit Lit-
“ tera L ex *Almoni*, ut in *Chaldai-*
“ co Ⓝ'Ⓜ, *Bania*, pro *Balneo*.”

⁵ Μανεθῶς ὁ Σεβεννίτης] Varie hujus
Historici nomen effertur. Apud *Diog.*
Laert. Proem. MANEΘΟΣ scribitur;
observat tamen doctissimus *Menagius*,
in *Not.* ad locum, quòd in *Stephanica*
ut et in tribus codicibus regii MA-
NEΘΩΣ

λῶναι. προσκλητικὴν γὰρ εἶναι τὴν φωνήν. ⁷ διὸ τὸν πρῶτον Θεόν, (τῷ Πρωτῷ τὸν αὐτὸν νομίζουσιν) ὡς ἀφανῆ ἢ κεκρυμμένον ὄντα, προσκαλέμενοι ἢ ᾠδακαλεῖντες ἐμφανῆ γνέσθαι ἢ δηλὸν αὐτοῖς, Ἀμοῦν λέγουσιν. ἡ μὲν οὖν δύλαβεια τῆς πρὸς τὰ θεῖα σοφίας Αἰγυπτίων, τοσαύτη ἦν.

ι. Μαρτυροῦσι δὲ ἢ τῶν Ἑλλήνων οἱ σοφώτατοι, Σόλων, Θαλῆς, Πλάτων, Εὐδοξος, Πυθαγόρας (ὡς δὲ ἐνιοὶ φασὶ ἢ Λυκούργος) εἰς Αἴγυπτον ἀφικόμενοι, ἢ συγγνώμενοι τοῖς ἱερέουσιν. Εὐδοξον μὲν οὖν Χονέφρεως ¹ φασὶ Μεμφίτι διακούσαι Σόλωνα ἢ, Σόγχιτος Σαίτις

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

⁶ Ἐκαταῖος ὁ Ἀβδηρίτης] “Edd. antiquae exhibent ΑΥΔΗΡΙΤΗΣ. “Sed male, Ἀβδηρα quippe non Αὔδηρα 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.*

⁷ 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) utpote absconditum &c.” Hanc quoque correctionem suam fecerat et *Bentl.* et *Markl.* sagacitas.

¹ 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, Οἰνέφρεως Ἡλιεπολίτη. μάλι-
 σα δὲ οὕτ', ὡς ἔοικε, ² θαυμασταίς ἢ θαυμά-
 σαις τὰς ἀνδρας, ἀπεμιμήσατο τὸ συμβολικὸν
 αὐτῶν ἢ μυστηριώδες, δὴ αμύξας αἰνίγμασι τὰ
 δόγματα. τῶν γὰρ καλεσμένων γραμμάτων ἱε-
 ρογλυφικῶν εἶθ' ἀπολείπει τὰ πολλὰ τῶν Πυ-
 θαγορικῶν ἀναγγελμάτων, οἷόν ἐστι τὸ, Μη' ἐπι-
 εῖν ἐπὶ δίφρου, Μηδ' ἐπὶ χοίνικῳ καθῆσθαι,
 Μηδ' ἐφοίνικα φυτεύειν, Μηδ' ἐπὶ Πῦρ μαχαίρη
 σκαλεύειν ἐν οἰκίᾳ. δοκῶ δὲ ἔγωγε ³ καὶ τὸ, τὴν
 Μονάδα τὰς ἀνδρας ὀνομάζειν Ἀπόλλωνα, ⁴ ἢ

² θαυμάσταις, καὶ θαυμάσαις τὰς
 ἀνδρας &c.] Quae de *Italicae Fami-
 liae Parente* hoc in loco habet auctor
noster, similia prorsus sunt iis quae
 de eodem Philosopho affirmat, in ejus
 vita, *Iamblichus* (p. 36. Ed. *Commelin.*)
 θαυμαζόμενοι τε καὶ θαυμάζονται ὑπὸ
 τῶν συγγενομένων ἱερέων ἢ ποροφητῶν. 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 (Aegyptiae)
 φιλοσοφίας, πάνυ σφόδρα ἐπι-
 κερυμμένης, ἤρτηται τὰ Πυθαγόρεια
 σύμβολα.

³ 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.

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

⁵ τοῖς ἐπὶ τῶν ἱερέων] *Istud ΤΩΝ*
ex auctoritate Ed. Aldin. suo loco resti-
 tuti. Ceteris enim *Edd.* abest.

τὴν Δυάδα Ἀρτεμιν, Ἀθιωσὺ δὲ τὴν Ἑβδομάδα,
Ποσειδῶνα δὲ τὸν πρῶτον Κύβον, εἰκέναι⁵ τοῖς
ἐπὶ τῶν ἱερῶν ἰδρυμῶσι, ἢ δρωμῶσι ἢ Διὰ ἢ
γραφομῶσι. τὸν γὰρ βασιλέα καὶ κύριον Ὀσι-
ριν ὀφθαλμῶ ἢ σκήπτρῳ γράφουσιν. (ἐνίοι δὲ καὶ
τοιῦτομα διερμηνύουσι ΠΟΛΤΟΦΘΑΛΜΟΝ,⁶ ὡς
ἔμηνον, τὸ πολὺ· ἔ δὲ ΙΡΙ, τὸν ὀφθαλμὸν Αἰ-
γυπτία γλώττῃ φερέζοντος.) τὸν δὲ Οὐρανὸν, ὡς ἀ-
γήρω διὰ αἰδιότητα, Καρδία⁷ θυμὸν ἐσχάρας ὑπο-
κειμένης.⁸ ἐν δὲ Θήβαις εἰκόνες ἦσαν ἀνακείμεναι
Δικασῶν ἄχειρες· ἢ δὲ ἔ δρχιδικασῆ, καλαμύσ-

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

⁷ θυμὸν ἐσχάρας ὑποκειμένης] “θυ-
μὸν illud (inquit *Xyland.* in annot.
ad locum) “vitiosum est. Legendum
“existimo ΘΥΜΙΑΤΗΡΙΟΥ; et fieri
“potest ut ἐσχάρας hujus, aut hoc
“ἐσχάρας glossema fit, inque textum
“culpa librarii insertum. *Orus A-*
“*pollo*, qui circumfertur, sic scribit
“ (lib. 1. *Hierog.* 22.) αἰγυπτιον γρά-
“φοντες, θυμιατήριον καιόμενον ζω-

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

⁸ ἐν δὲ Θήβαις εἰκόνες ἦσαν] De his
Imaginibus plura habet *Diod. Sic.* 1. 1.
p. 45. τέττες (judices scil.) δ' ἐφ' ἐνδὲς
ἔ τοίχων ἐγγεγλύφθαι τριάκοντα τὸν
ἀριθμὸν, καὶ κατὰ τὸ μέσον ἔ Ἀρχι-
δικαστὴν, ἔχουσα τὴν ἀλήθειαν ἐξηγη-
μένην ἐκ ἔ τραχήλου, ἔ τὰς ὀφθαλμοὺς
ἐπιμύουσιν, καὶ βιβλίων αὐτῶ παρα-
κείμενον πλῆθος. Ταύτας δὲ τὰς εἰκό-
νας ἐνδείκνυται διὰ ἔ σχήματι, ὅτι τὰς
ἢ Δικαστὰς ἔδεν δεῖ λαμβάνειν, τὸν δὲ
ἀρχιδικαστὴν δὲ [ΔΗ] πρὸς μόνην βλέ-
πειν Ἀληθείαν.

σα τοῖς ὄμμασιν, ὡς ἄδωρον ἅμα τὴν Δικαιο-
 σωσίῳ ἢ ἀνένδουκτον ἔσαν. τοῖς δὲ Μαχίμοις
 Κάνθαρος ἢ γλυφὴ σφραγίδ^θ. ἔ γὰρ ἐστὶ κἀν-
 θαρὸς θήλις, ἀλλὰ πούτεσ ἀρσενες. ⁹ τίκτεσι
 δὲ, τὸν γόνον * * * ὡς σφαιροποιῶσιν, ἔ τροφῆς
 μάλλον ὑλῆν ἢ γνέσεως χώραν ὄρασκυάζον-
 τες.

ια. Ὅταν οὖν ἀ μυθολογῶσιν Αἰγύπτιοι περὶ
 τῶν Θεῶν ἀκρόσης, πλάνας ἢ διαμελισμῶς, ἢ
 πολλὰ τοιαῦτα ¹ παθήματα, δεῖ τῶν περιη-

⁹ 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 γό-
 νον ΑΦΙΕΝΤΕΣ ΕΙΣ ΤΟΝ ΟΝΘΟΝ
 [vel ΕΙΣ ΤΟ ΤΕΛΜΑ] 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
 γέν^θ ἐκ ἔχειν θήλειαν, ἀρσενας δὲ
 πάντας ἀφιέναι τὸς γόνον εἰς τὴν σφαι-
 ροποιωμένην ὑλῆν κ. τ. λ. His porro
 consona legas, quae a *Porphyrīo* sunt
 dicta (lib. περὶ ἀπ. uti ab *Eusebio* relata
 sunt *Tract. Evang.* 1. 3.) κἀνθαρ^θ πᾶς
 ἀρσέν, ΚΑΙ ΑΦΕΙΣ τὸν θόρον ΕΝ ΤΕΛ-
 ΜΑΤΙ κ³ ποιήσας σφαιροειδῆ κ. τ. λ.
Suid. in vocem. φασὶ γὰρ ὅτι ὁ Καν-

θαρ^θ ἔτω τίκτεσαι ἐπὶ εὐρη ὄνε κό-
 προν σρογύλην, μένει κυλίων 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.

¹ παθήματα] Olim ΜΑΘΗΜΑ-
 ΤΑ, nullo cum sensu. *Xyland. Baxt.*
Bentl. — ΜΥΘΕΥΜΑΤΑ corrigit
Markl. ex eo loco *Plutarchi* p. 639.
Ed. Steph. ὅτι δ' ἔχ' ἔοικε ταῦτα κο-
 μιδῆ ΜΥΘΕΥΜΑΣΙΝ ἀραιοῖς κ. τ. λ.

² ἢ φησιν ὁ Πλάτων] Quem respici-
 cit *Platonis* locum *Auctor.* extat ad
 finem lib. 2. de *Rep.* p. 603. *Ed. Fran-*
cof. ubi notandum est pro ΓΝΩΣΣΕΙ
 κ³ ἀγν. legi ΣΥΝΕΣΣΕΙ κ³ ἀγν.

³ συνοικεῖσιν] 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 οἷαδ' ἑτέων λέγεσθαι
γεγονός ἔτω ἢ πεπραγμύον. εἰ γὰρ τὸν Κύναι κυ-
εῖως Ἑρμῖω λέγουσιν, ἀλλὰ εἰ ζῶα τὸ φυλακ-
τικὸν ἢ τὸ ἀγρυπνον, ἢ τὸ φιλόσοφον, γνώσει
ἢ ἀγνοίᾳ τὸ φίλον ἢ τὸ ἐχθρὸν οὐκ οἶδ' ἔστιν ἢ
Φησὶν ὁ Πλάτων, τῷ λογιωτάτῳ τῷ θεῶν³ συν-
οικειῶσιν. εἰ δὲ⁴ τὸν Ἥλιον ἐκ λωτῶ νομίζουσι βρέ-
φῳ δύνειν νεογιλὸν, ἀλλ' ἔτως ἀνατολὴν ἡ-
λίε γραφουσι, τὴν εἰς ὑγρῶν ἡλίε 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.

⁴ τὸν ἥλιον ἐκ λωτῶ 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 *scrinia non ex-*
pilabo. Dicam vero quod sentiam.
Quum enim ex *Porphyrri* 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; scilicet. “*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 ἡλίε γραφουσι, τὴν
ΕΞ ΥΓΡΩΝ 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 λωτῶ
ἀνίσχοντα, sed semper, ἐπὶ λωτῶ κα-
θήμενον vel καθεζόμενον. Vid. etiam
Plutarchum περὶ εἰ μὴ χρᾶν &c. *Ed.*
Steph. p. 711. ubi disertis verbis su-
gillantur Aegyptii, quod γηγενὲς ζῶον,
hoc est, ἐξ ἰλύου βρέφῳ νεογιλὸν,
solem

Βασιλέα καὶ φοβερώτατον ὄκνον, ἀποκτείναντα
πολλὰς, τέλει δὲ καὶ τὸν Ἄπιν ἀποσφάξαντα
καὶ καταδειπνήσαντα μετὰ τῶν φίλων, ἐπάλεσαν
ΜΑΧΑΙΡΑΝ, καὶ καλεῖσσι μέχρι νυκτὸς ἕως ἐν τῷ κα-
ταλόγω τῶν Βασιλέων, ἔκκειως δηρὰ τὴν ἐ-
σίαν αὐτῶν σημαίνουσαι, ἀλλὰ ἔτι τρόπος τὴν σκλη-
ρότητα καὶ κακίαν ὀργαῶν φονικῶν παρειαζούσαι.
ἔτω δὴ τὰ περὶ Θεῶν ἀκέραια καὶ δεχομένη
πῶς τῶν ἔξηγεμένων τὸν Μῦθον ὁσίως καὶ φιλο-
σόφως, καὶ δρῶσα μὲν αἰεὶ καὶ διαφυλάττουσα τῶν
ἱερῶν τὰ νενομισμένα, ἡ δὲ ἀληθῆ δόξαν ἔχειν
περὶ Θεῶν, μηδὲν οἰομένη μᾶλλον μήτε θύσειν
μήτε ποιήσειν αὐτοῖς κεχαρισμένον, εἰδὲν ἐλα-

Solem statuant, et ad Ranarum pa-
triam amendent. Nihil vero certi
absque MSS. statuo; praesertim cum
ab iis (*Theophrasto* praecipue et *Plinio*)
qui de Loto scripserint, observatum
est, gaudere eam palustribus prae-
cipue regionibus, “sub vespera moe-
rere, sub aquis latere, caput ob-
nubere mira industria, ut vix manu
demissa possit inveniri.” vid. etiam
Galenot. ad Iamb. p. 288.

⁵ τοῦ δὲ ἀληθῆ δόξαν ἔχειν περὶ
Θεῶν] Eadem prorsus est *Porphyrii*
sententia, uti extat περὶ ἀποχ. 1. 2.
§. 60., πείθει δὲ, ὅτι τῶν χρεῖαν
ἔχειν οἱ Θεοὶ, εἰς δὲ τὸ ἡδῶ
ἐπιβλέπει τῶν προσιόντων, μεγίστην

δυσίαν λαμβάνουσαι τὴν ὀρθὴν περὶ αὐ-
τῶν τε καὶ τῶν πραγμάτων διάληψιν,
πῶς ἔσφρων, καὶ ὁσίως, καὶ δίκαιός
εἶναι;

¹ λέγεται 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 Mytholo-
gia narrat *Herod. l. 2. c. 144.*

² ἐκ πάντων ἡμέρας πέντε συνελθεῖν]
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^ς Δεισιδαιμονίαν.

ιβ. ¹ Λέγεται ὁ Μῦθος ὅτι ἐν βραχυτάτοις ὡς ἔνεστι μάλισα, τῶν ἀρχήτων σφόδρα ἢ πει-
τῶν ἀφαιρέτων. τ' Ῥέας φασὶ κρύφα τῷ Κρόνῳ
συγχρομένης, αἰδομένον ἐπιδάσασθαι τὸν Ἥλιον
αὐτῆ, μήτε μὲν, μήτε ἐνιαυτῷ τεκεῖν ἐρώτα ὅ
τὸν Ἑρμῆν τῆς θεοῦ, στυλθεῖν, εἶτα παίζαντα
πέπια πρὸς τὴν Σελήνην, ἢ ἀφελόντα τῶν φώ-
των ἐκάστῃ τὸ ἑβδομηκοστὸν, ² ἐκ πρώτων ἡμέρας
πέντε στυλθεῖν, ἢ ταῖς ἐξήκοντα ἢ τριακοσίαις
ἐπάγειν, ὡς νῦν Ἐπαγομένης Αἰγύπτιοι καλεῖσθαι,
ἢ τῶν θεῶν γυεθλίας ἀγασθαι ³ τῆ μὲν πρώτῃ
τὸν Ὀσίριον γυεῖσθαι, καὶ φωνὴν αὐτῷ ⁴ τεχθέντι

censerem, dummodo exempla essent, quae adhuc quidem non occurrunt, quibus constaret, verbum ΣΥΝΕΛΕΙΝ 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.

³ 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, καὶ γήμαντα τὴν Ἀδελφὴν Ῥέαν, γεννησασθαι κατὰ μὲν τινὰς τῶν Μυθολόγων Ὀσίριον καὶ Ἴσιν, κατὰ δὲ τῶν πλείστων, Δία τε καὶ Ἑραν — ἐκ δὲ τῶν γενέσθαι πέντε θεῶν, καθ' ἐκάστην τῶν Ἐπαγομένων παρ' Αἰγυπτίοις πένθ' ἡμερῶν ἐνός γεννηθέντων. Ονόματα δὲ ὑπάρξαι τοῖς τεκνωθεῖσιν Ὀσίριον καὶ Ἴσιν, ἔτι δὲ Τυφῶνα καὶ Ἀπόλλωνα, καὶ Ἀφροδίτην. Καὶ τὸν μὲν Ὀσίριον μεθερμενευόμενον εἶναι Διόνυσον, τὴν δὲ Ἴσιν ἔγξις ἄπως Διμήτηραν. Plura vero hac de re quotidiana lectio facile suppeditabit.

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

στωεκπεσείν, ὡς ΑΠΑΝΤΩΝ ΚΥΡΙΟΣ ΕΙΣ ΦΩΣ
 ΠΡΟΕΙΣΙΝ. ἔνιοι δὲ Παμύλιω τινα λέγουσιν ἐν
 Θήβαις ⁵ ὑδρευόμενον ἐκ τῆς ἱερᾶς τῆς Διὸς φωνῆς
 ἀκῆσαι, διακελυμένω ἀνειπεῖν μὲν βοῆς, ὅτι
 ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΕΥΕΡΓΕΤΗΣ ΟΣΙΡΙΣ ΓΕΓΟΝΕ-
 κῆ δὲ διὰ τῆτο θρέψαι τὸν Ὀσίριν, ἐγχειρίσαντ⁶
 αὐτῷ τῆς Κρήνης, κῆ τὴν τῶν Παμυλίων ἑορτὴν αὐ-
 τῷ τελείῳ, Φαλληφορείοις ἑοικυῖαν. τῆ δὲ δευ-
 τέρῃ τὸν Ἀρῆην, ⁶ ὃν Ἀπόλλωνα, ὃν κῆ πρεσ-
 βύτερον Ὄργον ἔνιοι καλεῖσι· τῆ τρίτῃ δὲ Τυφῶνα,
 μὴ καιρῷ, μηδὲ κῆ χώραν, ἀλλ' ἀναρρήξαντα
 πληγῆ διὰ τῆς πλοῦρας Ἰξάλλεας· τετάρτῃ δὲ
 τὴν Ἰοῖν ⁷ ἐν Πανύγροις γυνεῶς· τῆ δὲ πέμπτῃ

TAXΘENTI praestant, nullo cum sensu.

⁵ ὑδρευόμενον] Olim ΥΔΡΕΥΟΜΕ-
 ΝΗΝ, sed mendose, legebatur. Nul-
 lum enim dubium esse possit, ex *Pa-*
myliis praesertim, quae Phallica e-
 rant Festa, quin *Pamyles* iste, qui *O-*
sirin educavit, vir fuerit. Recte igitur
 in iis quae statim sequuntur ἐγ-
 χειρίσαντ⁶ 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.*

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

⁷ ἐν Πανύγροις] *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

⁸ Νέφθον, ἢ καὶ Τελουτὴν ἢ Ἀφροδίτῳ, ἔνιοι δὲ ἢ Νίκῳ ὀνομάζουσιν. εἶναι δὲ τὸν μὲν Ὀσίριον ἔξ Ἡλίου ἢ τὸν Ἀρῆριον, ἐκ δὲ Ἑρμῆ τὴν Ἴσιν, ἐκ δὲ τῆς Κρόνου τὸν Τυφῶνα καὶ τὴν Νέφθον. διὸ ἢ τὴν τρίτῳ τῶν Ἐπαγομῶν ἀποφραδα νομίζουσαι, οἱ βασιλεῖς ὅκ ἐχρημάπιζον, ⁹ ἔδὲ ἐθεράπευον αὐτὰς μέχρι νυκτός. ¹⁰ γήμασαι δὲ τῷ Τυφῶνι τὴν Νέφθον. Ἴσιν δὲ ἢ Ὀσίριον ἐρῶντας ἀλλήλων, ἢ πρὶν ἡ γυνεὴ, καὶ γαστρός ὑπὸ σκότῳ στυφαίνουσι. ἔνιοι δὲ φασὶ ἢ τὸν Ἀρῆριον ἔτω γεγονέναι, ¹¹ καὶ καλεῖσθαι πρεσβύτερον Ὠρον ἢ ὑπὸ Αἰγυπτίων, Ἀπόλλωνα δὲ ὑπὸ 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 scil. Aegypti?*

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

⁹ ἔδὲ ἐθεράπευον αὐτὰς] Apud alias

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

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

¹¹ καὶ καλεῖσθαι πρεσβύτερον Ὠρον] Imo, καὶ καλεῖσθαι ΜΕΝ πρεσβ. ὄρον postulat Graecae Linguae indoles ut

ιγ. ¹ Βασιλεύοντα δὲ Ὀσίριον Αἰγυπτίους μὲν
 οὐδὲς ἀπόρου βίαι καὶ θηριώδεις ἀπαλλάξαι,
 καρπὸς τε δείξαντα, καὶ νόμους θεμελιον αὐτοῖς,
² καὶ Θεὸς δείξαντα τιμῶν ὑπερῶν δὲ γῆν πᾶ-
 σαν ἡμερῶν ἐπελθεῖν, ἐλάχιστα μὲν ὀπλων δεη-
 θέντα, πειθοῖ δὲ τὰς πλείους ἢ λόγῳ μετ' ὠδῆς
 πάσης ἢ μεσικῆς θελγομένους προσαγόμενον,
 ὅθεν Ἑλλησι δόξα ³ Διονύσω τὸν αὐτὸν εἶναι.
 Τυφῶνα δὲ, ἀπὸν ⁴ τὴν Ἰσιν οὐ μάλα φυλάττεας ἢ προσέχειν
 ἐγκρατῶς ἔχουσαν, ἐπιδελεθόντι δὲ δόλον μηχαν-
 νᾶας, σιωμότες ἀνδρας ἐδομήκοντα ἢ δύο πε-

cum Cl. Marklando rescribamus. Se-
 quitur enim Ἀπόλλωνα ΔΕ ὑπὸ
 Ἑλ.

¹ βασιλεύοντα δὲ Ὀσίριον] Quae de
Osiri jam dicuntur, quaeque de eo-
 dem, his prorsus affinia, apud *Diodo-
 rum* (lib. 1.) extant, omnia in antiquif-
 simum 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 vi-
 vendi ratione primus Aegyptios re-
 vocavit, eosque ἐδωδύμων καρπῶν usum
 docuit, *Menas* vocaretur. Ita enim
 ille, τέτων τὴν εὐρεσιν οἱ μὲν εἰς Ἰσιν
 [ἢ Ὀσίριον, ita enim antea dixerat
 p. 13. *Ed. Rhodom.*] ἀναφύεσιν, οἱ δὲ

εἰς τινὰ τῶν παλαιῶν βασιλέων τὸ ὀνο-
 μαζόμενον MENAN.

² καὶ Θεὸς δείξαντα τιμῶν] Legit Cl.
Marklandus καὶ Θεὸς ΔΙΔΑΞΑΝΤΑ
 τιμῶν. Eleganter quidem et vere,
 nam καρπὸς ΔΕΙΞΑΝΤΑ immedia-
 tius ferme praecedat.

³ Διονύσω τὸν αὐτὸν εἶναι] Ita *He-
 rodot.* lib. 2. c. 42. Θεὸς γὰρ δὴ ἔ τὰς
 αὐτὰς ἀπαντες ὁμοίως αἰγύπτιοι σέ-
 βονται, πλὴν Ἰσιδός τε καὶ Ὀσίριδος·
 τὸν δὲ Διόνυσον εἶναι λέγουσι. Et postea
 cap. 144., Ὀσίρις δὲ ἔστι Διόνυσος καὶ
 ἐλλάδα γλῶσσαν. Eandem quoque
 rem apud *Siculum Histor.* reperire est,
 lib. 1. p. 10. τῶν δὲ παρ' Ἑλλήσι πάλαι
 μυθολόγων τινες τὸν Ὀσίριον Διόνυσον
 προσαγορεύουσι, καὶ Σείριον παρὰ
 νόμους.

ποιημένον, καὶ σθεργὸν ἔχοντα Βασίλισσιν Ἰξ
 Αἰθιοπίας παρῆσαν, ἣν ὀνομάζουσιν Ἀσώ. 5 δὲ
 Ὀσίριδ⁴ ἐκμετρησάμενον λάθρα τὸ σῶμα, ἢ
 κατὰ σκευάσαντα πρὸς τὸ μέγεθος λάρνακα
 καλὴν ἢ κεκοσμημένῃσι περιπῶς, εἰσενεγκεῖν εἰς
 τὸ συμπόσιον. ἠδ' ἐν τῷ δὲ τῆ ὄψει ἢ θαυμα-
 σάντων, ὑποχέσθαι τὸν Τυφῶνα μὲν παῖδιός, ὃς
 αὖν⁶ ἐγκατακλιθεὶς Ἰξισωθεῖν δίδοναι δῶρον αὐτῷ
 τὴν λάρνακα. πειρωμένων δὲ πρῶτων καθ' ἕκα-
 στον, ὡς εἶδεις ἐνήρμοσεν, ἐμβάστα τὸν Ὀσίριον
 κατακλιθεῖναι. 7 τὰς δὲ συνόνας ἐπιδραμόνας
 ἐπιρρίψαι τὸ σῶμα, ἢ τὰ μὲν γόμοις κατα-

⁴ τὴν Ἰσιν — ἐγκρατῶς ἔχουσαν] Forte, ἐγκρατῶς ΑΡΧΟΥΣΑΝ. Markland.

⁵ τυφῶνα δὲ ἀπόνη⁴ μὲν εἶδεν νεώτ.] Sapiientissimus enim ille, sive ΘΩΥΘ, sive ΘΩΘ, sive ΕΡΜΗΣ, (vid. Philon. Bybl. apud Euseb. Praep. Evang. lib. 1. c. 9.) sive Mercurius, Isidi a Consiliis erat. Aiunt enim, priusquam expeditionem suam susceperat Osiris, τὰ κατὰ τὴν Αἴγυπτον καταστῆσαντα, εἰ τὴν Ἰξ ὄλων ἡγεμονίαν Ἰσιδι τῆ γυναικὶ παραδόντα, ταυτῆ μὲν παρακαταστῆσαι σύμβουλον τὸν Ἑρμην, διὰ τὸ φρονήσει τῆτον διαφέρειν Ἰξ ἄλλων φίλων. Dioid. Sic. lib. 1. p. 13.

⁶ ἐγκατακλιθεὶς] Hanc vocem, momente sagacissimo Marklando, dedi pro ΕΓΚΑΤΑΚΛΕΙΣΘΕΙΣ, quae olim legebatur. Promittit enim Typho-

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

⁷ τὰς δὲ συνόνας] Haud equidem inficias eo, quin ΣΥΝΟΝΤΑΣ hoc in loco stare possit; mallet tamen ΣΥΝΩΜΟΤΑΣ legere; (qua voce paullo ante de his Typhonis Sociis usus erat,) scil. qui conjuraverant omnes statim ex pacto accurrunt. Eadem prorsus habet Tzetzes ad Lycophron. Ὀσίρις, ὃ καὶ Διόνυσος, βασιλεὺς ὑπάρχων Αἰγύπτου ὑπὸ τυφῶνος Ἰξ ἀδελφῆ καὶ Ἰξ ΣΥΝΩΜΟΤΩΝ μεληδὸν κατεμήθη, εἰ ἐξετέθη πολλαχῆ. Hanc quoque emendationem occupavit praestantissimus Marklandus.

λαβούλας ἔξωθεν, τῶν δὲ θερμῶν μολίβδα⁸ καταχεαμένους ἐπὶ τὸν ποταμὸν Ἰξενεγκεῖν, ἢ μεθεῖναι διὰ τῆς Ταναϊτικῆς σόμαθ⁹ εἰς τὴν θάλασσαν, ὃ διὰ τῆτο⁹ μισητόν ἐστιν ἡ, ἢ κατάπυσον ὀνομάζειν Αἰγυπίας. ταῦτα δὲ παραχθῆναι λέγουσιν ἐβδόμη ἐπὶ δέκα μίως Ἄδύρ, ἐν ᾧ τὸν Σκορπίον ὁ Ἡλιὸς διέξεισιν, ὄγδοον ἔτ¹⁰ ἢ εἰκοσὸν¹⁰ ἐκεῖνο βασιλεύοντι Ὀσίριδ¹⁰. ἔνιοι δὲ βεβιωκέναι φασὶν αὐτὸν, ἢ βεβασιλευκέναι χρόνον τοσούτον.

ιδ. Πρῶτων ἢ τῶν πρὸν πρὸ¹ Χέμμιν οἰκουύτων

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

⁹ Μισητόν ἐστι νῦν — ὀνομάζειν] Lege, μισητόν ΕΤΙ νῦν — uti paullo post, παραχὰς καὶ πλοήσεις ΕΤΙ ΝΥΝ διὰ τοῦτο. Et pro ὀνομάζειν malle *NOMIZEIN*. *Markland*. Pro αἰγυπτίως legit *Bentleius*, ΑΙΓΥΠΤΙΟΙΣ.

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

¹ Χέμμιν] Ita certissima ex correctione imprimendum esse volui, pro

XENNIN, quae vox olim extabat. Audias enim *Herodotum* lib. 2. c. 91. Ἔστι δὲ ΧΕΜΜΙΣ πόλις μεγάλη νόμῳ τῆς Θεβαϊκῆς, et deinceps, ἔτοι οἱ ΧΕΜΜΙΤΑΙ. Vnum insuper *Diodorum* exscribam, non ea tantum gratia ut emendationem defendam nostram, sed ut accuratius noscat lector, quinam fuit *Pan* iste, de quo tot nobis praedicant antiqui *Mythologi*, quique etiam *Satyri*. *Diod. Sic.* lib. 1. p. 16. *Ed. Rhodom.* παραλαβεῖν δ' ἐπὶ τὴν στρατείαν (*Osirida scil.*) ἔτ' ἢ ΠΑΝΑ, διαφερόντως ὑπὸ τῶν αἰγυπτίων τιμώμενον. Τῆτω γὰρ τὰς ἐγχωρίους ἢ μόνου ἀγάλματα πεποιηκέναι κατὰ πᾶν ἱερόν, ἀλλὰ καὶ πόλιν ἐπώνυμον κατὰ τὴν Θεβαΐδα, καλεσμένην μὲν ὑπὸ τῶν ἐγχωρίων ΧΕΜΜΙΝ, ἢ ΧΕΜΜΩ, μεθερμενευομένην δὲ ΠΑΝΟΣ ΠΟΛΙΝ — ὅτι δὲ αὐτῶ (i. e. *Osiride*) περὶ τὴν Αἰθιοπίαν ἀχθῆναι λέγουσι πρὸς αὐτὸν τὸ τῶν ΣΑΤΥΡΩΝ γέν¹¹ (*Satyri* fuerunt ge-

τόπον Πανῶν ἢ Σατύρων τὸ πάθος αἰδομένων, ἢ
² λόγον ἐμβαλόντων ὡς ἔγγονότος, τὰς μὲν αἰφ-
 νιδίαις τῶν ὄχλων ταραχὰς ἢ πλοήσεις ἐπὶ νῦν δια-
 ἔστο Πανικὰς προσεγορεύεσθαι τὴν δ' Ἰσιν αἰδομέ-
 νην, κείρεσθαι μὲν ἐπιλαῦθα ἔπιλοκάμων ἕνα ἢ πέν-
 θιμον σολὴν ἀναλαβεῖν, ὅπως τῇ πόλει μέχρι νῦν
 ὄνομα ³ ΚΟΠΤΩ. ἕτεροι δὲ τοῦτομα σημαίνειν
 οἰοῦνται σέρησιν· τὸ γὰρ ἀποσερεῖν, ⁴ κόπτειν λέγεται.
 Πλανωμένω δὲ πώπτη καὶ ἀπορῆσαν, ἔδεναι
⁵ προσελθεῖν ἀπροσάδηλον, ἀλλὰ ὡς παιδαρείοις
 σωτυχῆσαν, ἐρωτᾶν ὡς τῆς λάρνακος. ⁶ τὰ δὲ

genus *Simiarum*, quas a mitissima na-
 tura commendat *Plinius*, quaeque
 ΤΙΤΥΡΟΙ vulgo, non minus quam
 ΣΑΤΥΡΟΙ appellabantur. De iis *Solinus*;
 sunt et quas vocant *Satyros*, fa-
 cie admodum grata, gesticulatis motibus
 inquietae) ἔς φασιν ἐπὶ τῷ ὄσφύος ἔχειν
 κομάς. εἶναι γὰρ τὸν Ὀσιριν φιλογέ-
 λωτα — τὰς δὲ Σατύρας πρὸς ὄρχησιν,
 ἢ μελωδίαν, ἢ πᾶσαν ἀνεσιν, ἢ παι-
 δίαν ὄντας εὐθέτως παραληφθῆναι πρὸς
 τὴν στρατείαν. Quae vero de origine
Panicorum Terrorum hoc in loco af-
 fert *auctor*, ex mente scil. Aegyptio-
 rum, vix sunt ejusmodi, ut cuiquam
 hominum nunc dierum persuadeant.
 Quanto igitur melius summus ille *Bo-
 chartus*! Ideo *Pan* dicitur *terrores*
Panicos immittere, quia totidem litte-
 ris *Pan* Hebraice is dicitur, qui atto-
 nitus stupet. Πᾶν enim, *terreri*, *timere*
 significat.

² λόγον ἐμβαλόντων] Ita pro ΛΟ-

ΓΩΝ substitui, suffragantibus *Edd. antiq.*

³ Κοπίω] Nomen hujus urbis, uti
 a *Xylandro* observatum est, apud *Strabonem*
 aliosque auctores ΚΟΠΤΟΣ
 scribitur; imo apud hunc ipsum li-
 brum ἐν ΚΟΠΤΩΙ postea reperi-
 mus. Nihil tamen immutandum esse
 censeo. Vti enim et *Χέμμεις* 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, il-
 lam nimirum ad Copticam termi-
 nandi rationem, hanc ad Graecam
 propius accedentem.

⁴ κόπτειν λέγεται] Forte, κόπτειν
 ἙΛΛΗΝΕΣ λέγεται. *Markland.*

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

⁶ τὰ δὲ τυχεῖν ἐωρακότα] Ita cum
 C 2 *Bax-*

τυχεῖν ἐωρακότα, ἔφρασαι τὸ σῶμα δι' ἑ τὸ ἀγχεῖον οἱ φίλοι τῷ Τυφῶνθι εἰς τὴν θάλασσαν ἔωσαν. ἐν τέττα τὰ παιδάκια μαθητικὴν δεινὰ μιν ἔχον οἶεως τὰς Αἰγυπτίους, ἔμαλιστα ταῖς τέτων ἠδ' οἰεῶσι κληδόνι παιζόντων ἐν ἱερῶσι ἔφθεγγομένων ὅ, π' ἂν τύχῃσι. ⁸ αἰδομένην δὲ τῆ ἀδελφῆ ἑρῶνίας συγχεγονένας δι' ἀγνοίαν, ὡς ἑαυτῆ, τὸν Ὀσίριν, ἔτεκμήριον ⁹ ἰδῆσαν, ¹⁰ τὸν

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

⁷ ὀπιδύεω] 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 confulas *Aelian. de Animal.* lib. 11. c. 10.

⁸ αἰδομένην δὲ τῆ ἀδελφῆ ἑρῶνίας] Mendosa omni fine dubio est haec lectio, quaeque adeo, salva constructione, neutiquam stare possit. *Bentleius* igitur, uti et *Markland.* emendabat τῆ ἀδελφῆ ΕΡΩΝΙΑΣ, 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* fratrem *Osirim* clam deperiisse; atque adeo confestim dicitur, *Osirim* a *Nep-*

thy deceptum cum ea ἀγνοία, ὡς ἑαυτῆ, per errorem, tanquam cum *Iside* uxore coisse. Neque porro credibile est *Isin* tam misere *Osirin* amaturam, tantisque labores ejus gratia sustentaturam, imo furtivum eorum partum educaturam fore, si modo in Sororem amores ille suos prius transtulisset, cumque ea lubens rem habere consueffet.—Si vero mecum jam emendes, et legas ΕΡΟΥΣΗΙ, omnia tibi plana erunt et inter se congruentia, scil. *Isidem* porro comperto *Osirin* per errorem cum sorore amante, tanquam secum, rem habuisse, et argumento &c. utraque vero Ed. *Basil.* ΕΡΩΝΙΑ exhibet.

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

¹⁰ τὸν Μελιλώτινον Σέφανον] 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-
 θου κατέλιπε, τὸ παιδίον ζητεῖν. (¹¹ ἐκθεῖναι
 γὰρ εὐθὺς τεκῆσαν διὰ φόβον τοῦ τυφῶντος)
¹² εὐρεθὲν χαλεπῶς ἔς μόγισ κυνῶν ἐπαγόντων,
 τὴν Ἴσιν ἐκτραφῆναι ἔς γρέας φύλακα ἔς ὅπα-
 δὸν αὐτῆς, ¹³ Ἀνθῆν προσαγορευθέντα, ἔς λε-
 γόμενον τὰς θεὰς φρουρεῖν, ὡς πῶς οἱ κύνες τὰς
 ἀνθρώπους.

p. 652. Ed. Steph. ὅταν δὲ πλεονά-
 σασ ὁ Νεῖλος, ἐπέκεινα πηλοσιᾶση
 τοῖς ἐσχατεύσει, τῆτο μίξιν Ὀσίριδος
 πρὸς Νέφθου καλῶσιν, ὑπὸ τῷ ἀναβλα-
 σανόντων φυτῶν ἐλεγχομένην, ὣν καὶ τὸ
 ΜΕΛΙΛΩΤΙΝΟΝ ἐν ἔσιν, ἃ φησι μῦ-
 θος ἀπορῆναι, καὶ ἀπολειφθέντος
 αἰδοῦσιν γενέσθαι 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 μνημονεύειν 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
 “ factitas indicio est nomen *Sertu-*
 “ *lae* quod occupavit, odor ejus croco
 “ vicinus &c.” Legit autem *Turne-*
bis 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.

¹¹ 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 ipsam
 textum admittere non dubitaverim;
 quod etiam ante me fecerit qui *sec.*
Basil. Ed. procuravit *Xylander* ipse,
 ubi disertim legitur ΕΚΘΕΙΝΑΙ γὰρ
 εὐθὺς τεκ.

¹² εὐρεθὲν] F. εὐρεθὲν ΔΕ.

¹³ Ἀνθῆν 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 συνθηρεύειν
 ἀνθρώποις, καὶ φυλακτικὸν εἶναι. Διόπερ
 τὸν θεὸν τὸν παρ’ αὐτοῖς καλέμενον
 Ἀνθῆν, κύνην ἔχειν κεφαλὴν ἐμφαί-
 νοιτες, ὅτι σωμαλοφύλαξ ἦν τῷ παρὶ τὸν
 Ὀσίριν, καὶ τὴν Ἴσιν. Ἐνιοὶ δὲ φασὶ τῷ
 Ἰσιδῷ προηγεμένους τὰς κύνας, καθ’ ὃν

ιε. Ἐκ δὲ τήτου πυθέως πρὸ τῆς λάρνα-
κῆς, ὡς πρὸς τὴν ¹ Βύβλη χώραν ὑπὸ τῆς θα-
λάττης ἐκυμωθεῖσαν αὐτὴν Ἐρείκη τινὶ μαλθα-
κῶς ὁ κλύδων προσέμιξεν. ² ἢ δὲ Ἐρείκη κάλλιστον
ἔρνεθ' ὀλίγω χρόνω καὶ μέγιστον ἀναδραμῶσα
πρὸς ἐπιπύξε ἔπειθε ἔπειθε ἔπειθε ἀπέκρυσεν ἐντὸς ἑαυ-
τῆς. θαυμάσας δὲ ὁ Βασιλεὺς τῶν φυτῶν τὸ μέ-
γεθ' αὐτῆς, καὶ πειθεμένων τὸν πρὸς ἐπιπύξιν τὴν σορὸν
ἔχον ὀρωμένω κόλπον, ἔρεισμα τῆς σέγης ὑπέ-
στησε. ³ ταῦτά τε πινύματι φασὶ δαιμονίῳ φή-
μης πυθομένω τὴν Ἰσιν εἰς Βύβλον ἀφικέσθαι, ἔπειθε
καθίσασαν ἐπὶ κρήνης ταπεινῆν καὶ δεδακρυμένην,

καὶ ἐξήτει τὸν Ὀσίριν, τὰ τε θηρία,
καὶ τὰς ἀπανθῶντας ἀπείργειν. 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 λέγασιν οὐκ, ΑΝΟΥΒΙΝ
τε καὶ ΜΑΚΕΔΟΝΑ, διαφερόντως ἀν-
δρεία· ἀμφοτέρων δὲ χρήσασθαι τοῖς
ἐπισημοτάτοις ὀπλοῖς ἀπὸ τινῶν ζώων,
ἔκ ἀνοικείων τῆ περὶ αὐτῶν εὐτολμία.
Τὸν μὲν γὰρ Ἀνουβιν περιθέσθαι κυνῆν,
τὸν δὲ Μακεδόνα λύκον προλομήν· ἀφ'
τῆς αἰτίας ἔπειθε τὰ ζῶα ταῦτα τιμηθῆναι
παρὰ τοῖς αἰγυπίοις.

¹ Βύβλη χώραν] Olim ΒΥΒΛΟΝ
legebatur. Emendationem vero nos-

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

² ἢ δὲ Ἐρείκη κάλλιστον ἔρνεθ' 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, ἢ δὲ Ἐρείκη, κάλ-
λιστον καὶ μέγιστον. ἔρνεθ', ὀλίγω χρόνω ἀνα-
δραμῶσα. *Erica* scilicet, *pulcherrima maxi-
maque Planta, brevi tempore in altum
excurrens* &c.—Hanc vero construc-
tionem duo sunt quae maxime impe-
diunt, primum quod ΕΡΝΟΣ non
Plantam five Herbam ipsam, sed po-
tius *plantae germen* five *excrescen-
tiam* significet; deinceps, quod *Erica*
sua

ἄλλω μὲν μηδενὶ προσδιαλέγεσθαι, τὴν δὲ Βασιλίδος
 τὰς θεραπευίδας ἀσπάζεσθαι ἢ φιλοφρονεῖσθαι,
 τὴν τε κόμην ἀσπλέκασαν αὐτῶν ἐπὶ τῷ χρωτὶ
 θαυμαστὴν δὲ ὠδίῳ ἐπιπνέουσαν ἀφ' ἑαυτῆς ἰδέσθαι
 ἢ τὴν Βασιλίδος τὰς θεραπευίδας, ἡμέρον ἐμπεσεῖν
 τὴν ξένης, τῶν τε τειχῶν ἔξ τε χρωτὸς ἀμβροσίαν
 πνέοντος. ἔτω δὲ μελαπεμφθεῖσαν καὶ γυρομήλιον
 σιωπῆσθαι, ⁴ ποιήσασθαι τὰ παιδία τὴν τίτθην. ὄνομα
 ἢ τῶν μὲν Βασιλεῖ, Μάλκανδρον εἶναί φασιν αὐτὴν
 ἢ, οἱ μὲν ⁵ Ἀσάρτην, οἱ δὲ Σάωσιν, οἱ δὲ Νεμανοῦν
 (ὅπερ ἂν Ἕλληνας Ἀθιωμαῖδα) προσεπέειν.

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

sua fit natura, inter plantas minores
 recensenda, neque ad tantam proce-
 ritatem prius excucurrerit, quam
 arca ei infedisset. At dicas forsan
 ΚΑΛΛΙΣΤΟΝ ΕΡΝΟΣ referri debere
 ad ἀναδραμῆσα. Vereor tamen, ut
 satis graece dicas ἀναδραμῆσα καλλ.
 ἔρν. scil. *emittens pulcherrimum germen*
 &c.— Si vero mecum praepositio-
 nem ΕΙΣ post ἐρίκη, quam excidisse
 arbitror, inseras, nihil erit amplius
 quod te morari possit. ἀναδραμῆσα
 enim ΕΙΣ καλλ. ἔρν. aequè apte dici
 queat, atque apud *Theophrastum* di-
 citur, ἀναδρομὴ εἰς βλάστησιν.

³ ταῦτά τε] Imo ΤΑΥΤΑ ΔΕ
 legendum est, si quid ego video. Ne-
 que enim haec verba, vel cum prio-
 ribus, vel cum posterioribus tam im-
 mediate jungantur, ut copulantes

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

⁴ ποιήσασθαι ἔξ παιδία τὴν τίτθην] Deesse videtur ΤΟΥ ΠΡΕΣΒΥΤΕ-
 ΡΟΥ. Duos enim filios habuit Regina:
Natu vero *Majoris* nutrix constituta
 fuit *Isis*; vid. seqq. *Markland*.

⁵ Ἀσάρτην] Hanc vocem ex *Edd.*
Basil. revocavi, cum apud alias ΑΣ-
 ΠΑΡΤΗΝ male legeretur. De *Astar-*
te vero illa, *Bybli* Regina, perque
 totum ferme Orientem postea cele-
 berrima Dea, multa habent tum Hi-
 storici tum Mythographi (vid. *Auctor.*
de Dea Syria ap. 3 vol. *Lucian.* p. 453.)
Aspartem vero nusquam alibi temere

τυλον εἰς τὸ σῶμα τῆ παιδὸς διδῶσαν, νύκτωρ δὲ πεικαίειν τὰ θνητὰ τῆ σῶμα]Θ. αὐτὴν δὲ γρομφίω Χελιδόνα τῆ κίονι πειπέτεως καὶ θρηναῖν, ἄχρῖς ἔ τὴν Βασιλίσσῃ πειφυλάξασαν ἔ ἐκκραγῶσαν, ὡς εἶδε πεικαϊόμνον τὸ βρέφΘ, ἀφελέως τὴν ἀθανασίαν αὐτῆ. τὴν ἣ Θεῶ φα νεργὴν γρομφίω αἰτήσαως τὴν κίονα τῆς σέγης ὕφελῶσαν δὲ ῥᾶσα πεικόψαι τὴν Ἐρίκω, εἶτα ταύτῃ μὲν ὀθόνη πεικαλύψασαν, ἔ μύρον καταχεαμένῃ, ἐγχειρίσαι τοῖς Βασιλεύσι, ἔ νεῶ ἔτι σέβεως Βυβλῖς τὸ ξύλον ἐν ἱερῷ κείμνον ἸσιδΘ. τῆ δὲ σορῶ πειπεσεῖν, καὶ κωκῦσαι τηλικῶτον, ὥστε τῶ παιδῶν τῆ βασιλέως τὸν νεώτερον ἐνφανεῖν τὸν ἣ πρεσβύτερον μεθ' ἑαυτῆς

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

ibid. οἱ μὲν Ἀσάστην, 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 Ἀσάστην — οἱ δὲ Νεμανῆν, ὅπερ ἂν — προσείποιεν, parenthesis amota.—Sit vero penes lectorem iudicium.

¹ ἐκκραγῶσαν.] Olim ΕΓΚΡΑΓΟΥΣΑΝ

ἔχουσαν, ἔτι τὴν σορὸν εἰς πλοῖον ἐνθεμένῳ δῶαχ-
θῆναι. τῷ δὲ Φαίδρου ποταμοῦ πνύμα τρα-
χύτερον ² ἐκθρέψαντο ὑπὸ τὴν ἕω, θυμωθεῖ-
σαν ἀναξηρεῖναι τὸ ρεῖθρον.

ιζ. Ὅπως δὲ πρῶτον ἐρημίας ἔτυχεν, αὐτὴν
καθ' ἑαυτὴν γρομένῳ, δῶοῖξαι τὴν λάρνακα, ἔ-
τι πρὸς ὄψιν τὸ πρόσωπον ἐπιθεῖσαν, ἀσπασα-
σθαι ἔτι δακρύειν. τῷ δὲ παιδίῳ σιωπῇ προσελθόν-
τι ἐκ τῆς ὀπίθεν καὶ καλαμυθάνοντι, αἰδο-
μένῳ μελασραφῆναι καὶ δεινὸν ὑπὸ ὀργῆς ἐμ-
βλέψαι τὸ ἢ παιδίον ὅτι δῶαχέως τὸ τάρβος,
ἀλλὰ ἀποθανεῖν. οἱ δὲ φασιν ἔχ' ἕτως, ἀλλ' ὅν
εἰρηλαί τρόπον ἐκπεσεῖν εἰς τὴν θάλασσαν. ἔχει
ἢ τιμὰς διὰ τὴν Θεόν. ² ὅν γὰρ ἀδυσιν Αἰγύπτιοι

ΣΑΝ extabat. In Edd. vero Aldin.
et Basil. ΚΕΚΡΑΓΟΥΣΑΝ scribitur,
Litteris scilicet Κ et Ε inter se muta-
tis. Hanc quoque mendam et sensit
et correxit Cl. Bentleius.

² ἐκθρέψαντο.] Haec lectio est
Cod. Aldin. cumque ad mentem Au-
ctoris multo magis sit adcommodata,
quam ΕΚΤΡΕΨΑΝΤΟΣ, quod ver-
bum hunc locum antea obtinebat,
illud pro hoc substituere non diutius
moratus sum.—F. ΕΚΠΕΜΨΑΝΤΟΣ.
Markland.

¹ ἀλλ' ὅν εἰρηλαί τρόπον] Ceterae
Edd. pro ΟΝ, ΩΣ praestant, nullo
vero cum sensu, uti optime viderint
Xyland. Baxt. Bentr. Markland. Vbi

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

² ὅν ἀδυσιν αἰγύπτιοι.—Μανέρω] Audiamus vero quid de Manerote
hoc tradit Historiae Parens. lib. 2.
c. 79. Καὶ δὴ καὶ αἰσμα ἔνεσι Λῖντο,
ὅσπερ ἐν τε φοινίκη αἰοιδιμός ἐστι, ἔτι ἐν
Κύπρω καὶ ἐν ἄλλῃ. κατὰ μέντοι ἔθνεα
ἔνομα ἔχει. Ἔστι δὲ αἰγυπτιῶσι ὁ Λῖνος
καλούμενος ΜΑΝΕΡΩΣ. Ἐφασαν δὲ
μιν αἰγύπτιοι τῷ πρώτῳ βασιλεύσαντος
αἰγύπτιε παιῖδα μενογενέα γενέσθαι (un-
de

ὡσαύτ' αὐτὰ συμπόσια Μανέρωλα, τέτον εἶναι. τινὲς
 ἢ τὸν μὲν παῖδα καλεῖσθαι Παλαισινόν, ἢ Πηλέ-
 σιον, καὶ τὴν πόλιν ³ ἐπώνυμον ἀπ' αὐτῆς γυνεῶς,
 κτιθεῖσθαι ὑπὸ τῆς Θεᾶς τὸν δὲ ἀδόμητον Μα-
 νέρωλα, πρῶτον δὴ εἶναι μεσικὴν ἰσορροσίαν. ἔνιοι δὲ
 φασιν, ὄνομα μὲν ἕδενός εἶναι, ⁴ Διάλεκτον ἢ πί-
 νουσιν ἀνθρώποις καὶ θαλασσίεσσι πρέπασαν,

de igitur nomen hoc aptius deduci
 queat, quam a *Mene* vetustissimo illo
 Aegyptiorum Rege? ἀποθανούλα δὲ
 αὐτὸν ἄνωρον θρήνοισι τέτοισι ὑπ' αἰ-
 γυπλίων τιμηθῆναι. καὶ αἰοδῆν 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 καλιανοήσειεν ἄν τις, ἄς ἐκεῖνοι
 (*Maryandini* scil.) κατὰ τινὰ ἐπιχω-
 ριαζομένην παρ' αὐτοῖς συνήθειαν ἄ-
 δοῦλες ἀνακαλεῖσθαι τινὰ τῶν ἀρχαίων
 πρῶταγορεύουλες Βῶρκον [ΒΩΡΜΟΝ
 habet *Hesych.* ad vocem]—ζητεῖν ἔν
 αὐτὸν ἀφανισθέντα τῆς ἀπὸ τῆς χώρας
 μετὰ τινὸς μεμελωδημένου θένε καὶ
 ἀνακλήσεως, ὃ ἔ νὺν ἔτι πάντες χρώ-
 μενοι διαλεῖσθαι, τοιοῦτ' δὲ ἔστι Ο
 ΠΑΡ' ΑἴΓΥΠΤΙΟΙΣ ΚΑΛΟΥΜΕΝΟΣ
 ΜΑΝΕΡΩΣ.

³ ἐπώνυμον ἀπ' αὐτῆς.] Qu. de Grae-
 citate? Profaicis scriptoribus certe
 usitatius est ΕΠΙΩΝΥΜΟΝ ΑΥΤΟΥ, ut
 pag. 641. *Ed. Steph.* ΟΥ φασιν Ε-
 ΠΙΩΝΥΜΟΝ γεγονέναι τὸν Ἀσέρα.
Markland.

⁴ Διάλεκτον δὲ πίνουσιν ἀνθρώποις
 κ. τ. λ.] “ Quod sequitur (inquit
 “ *Xyland.* in *Notulis ad Locum*) διά-
 “ λεκτον — παρεῖη, et plura alia, vi-
 “ tio suo conjecturam nostram supe-
 “ rant.” — Quod enim certissimum
 est, quae jam leguntur, mendosa pror-
 fus sunt et corrupta. Nil vero de-
 sperandum est! Quid si igitur totum
 locum sic mecum refingas? Μανέρωλα
 ——— διάλεκτον πίνουσιν ἀνθρώποις καὶ
 ΘΑΛΙΑΖΟΥΣΙ (Sic enim hoc ver-
 bum plerumque scriptum invenies,) πρέ-
 πασαν, ΑΙΣΙΜΑ ΤΑ ΤΟΙΑΥΤΑ
 ΠΑΡΕΙΗ. ΤΟΥΤΟ γὰρ, ΤΟΝ ΜΑΝΕ-
 ΡΩΤΑ ΦΡΑΖΟΜΕΝΟΥΣ vel φράζου-
 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-
 ΤΙΟΙΣ· ὡς πρὸς ἀμέλει ἢ τὸ δεικνύμενον αὐτοῖς ⁵ εἶ-
 δωλον ἀνθρώπου τεθνηκότος ἐν κιβωτίῳ περιφε-
 ρόμενον, ⁶ ὅτι ἔστιν ὑπόμνημα τῷ περὶ Ὀσίριδος
 πάθους, ἢ τινες ὑπολαμβάνουσιν, ἀλλ' ⁷ οἰομένους
 ὡς ἀκαλεῖν αὐτὰς καὶ τοῖς παρῶσι καὶ ἀπο-

Ibid. τῆτι γὰρ τῷ Μαν.] — In hunc modum emendat haec, et interpungit Cl. Marklandus — ΤΟΥΤΟ γὰρ, τῷ Μανέρῳ φραζόμενον, ἀναφωνεῖν etc. Hoc enim, voce MANERΩΣ intellectum, etc.

⁵ Εἰδωλον ἀνθρώπου τεθνηκότος etc.—] His prorsus sunt similia quae affert Herod. lib. 2. cap. 78. Ἐν δὲ τῆσι συνειρήσι εὐδαίμοσι αὐτέων, ἐπεὶ ἀπὸ (ΕΠΙ) δειπνῶ γένωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῶ ξύλινον πεποιημένον, μεμνημένον ἐς τὰ μάλιστ' αἰ γράφῃ καὶ ἔργῳ μέγεθος ὅσον τε πάντῃ πηχυαῖον, ἢ δίπηχυν. δεικνύς δὲ ἐκάστῳ τῶν συμποσίων, λέγει, “ ΕΣ ΤΟΥΤΟΝ
 “ ΟΡΕΩΝ, ΠΙΝΕ ΤΕ ΚΑΙ ΤΕΡΠΕΥ,
 “ ΕΣΣΑΙ ΓΑΡ ΑΠΟΘΑΝΩΝ ΤΟΙ-
 “ ΟΥΤΟΣ.” Scil. secundum Diverbium, φάγωμεν καὶ πῖνωμεν, αὐρεῖον 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 Laucias mi-
 “ rantibus, Larvam argenteam attu-
 “ lit servus sic aptatam, ut Articuli
 “ ejus Vertebraeque laxatae in om-
 “ nem partem verterentur. Hanc
 “ quum super Mensam semel iterum-
 “ que abjecisset, et Catenatio mobi-
 “ lis aliquot Figuras exprimeret,
 “ Trimalchio adjicit,

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

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

⁶ ἔκ ἐστιν ὑπόμνημα.] Scribe, ΕΙΝΑΙ—scil. φασὶ. Markland.

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

λαύειν, ὡς Πλούταρχος αὐτίκα μάλα τοιούτους ἔσο-
μύνας, ἔχαιεν ἐπὶ κῶμον ἐπεισάγασσι.

ιη. Τῆς δὲ Ἰσιδος πρὸς τὸν υἱὸν Ὀρρον ἐν
Βῆτω τεφερόμενον ποροθείσης, τὸ δὲ ἀγγεῖον
ἐμποδῶν ἀποθεμύνης, Τυφῶνα κυνηγέλουῦτα νύκ-
τωρ πρὸς τὴν σελήνην ἐντυχεῖν αὐτῷ, καὶ τὸ
σῶμα γνωρίσασθαι διελεῖν¹ εἰς τεσσαρεσκαίδεκα
μέρη, καὶ διαρρίψαι τὴν δὲ Ἰσιν πυθομύνην ἀνα-
ζητεῖν² ἐν βαρίδι παπυρίνη τὰ ἔλη διεκπλέε-
σαν³ ὅθεν ὄκ ἀδικεῖας τὰς ἐν παπυρίνοις σκά-
φῃσι πλέουλας ὑπὸ τῶν Κροκοδείλων, ἢ φοβημέ-
νων ἢ σεβομένων διὰ τὴν Θεόν. ἐκ τούτων δὲ καὶ πολ-
λὰς τάφους Ὀσίριδος ἐν Αἰγύπτῳ λέγεσθαι διὰ τὸ
προσυχάνεσθαι ἐκάστῳ μέρει ταφὰς ποιεῖν. οἱ δὲ ἔ

¹ 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-
λούσα τὸ σῶμα τῶν φονευθέντων εἰς ἕξ
καὶ εἴκοσι μέρη κ. τ. λ.

² ἐν βαρίδι παπυρίνη 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 infertam fuisse, maximo cum
Constructionis intertrimento; amo-
vendam igitur in posterum duxi,
praeceuntibus praesertim *Edd. Basil.*

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

⁴ 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*
“ *scil.* “*gratia fecit Isis, tum ut mari-*
“ *tus a pluribus coleretur, tum ut si*
“ *Typho Orum superaret et verum Osi-*
“ *ridis*

φασιν· ἀλλὰ εἴδωλα ποιερύειν³ διδόναι καθ' ἑκάστην πόλιν, ὡς τὸ σῶμα διδῶσαν·⁴ ὅπως πρὸς πλείοσιν ἔχη τιμᾶς, καὶ ὁ Τυφὼν ἐπικρατήσῃ ἔ'Ωρου, τὸν ἀληθινὸν τάφον ζητῶν, πολλῶν λεγομένων καὶ δεικνυμένων, ἀπαγορεύσῃ. μόνον δὲ τῶν μερῶν τῶν Ὀσίειδ⁵ τὴν Ἴσιν ἔχον εὐρεῖν τὸ αἰδοῖον· οὐδὲ γὰρ εἰς τὸν ποταμὸν ριφῆναι, καὶ γεύσασθαι τὸν τε λεπίδωτὸν αὐτῶν ἢ τὸν φάγρον ἢ τὸν ὀξύρυγχον,⁶ ἔς μάλιστα τῶν ἰχθύων ἀφοσιῶσθαι. τὴν δὲ Ἴσιν ἀντ' ἐκείνης μίμημα ποιησαμένην καθιερώσασθαι τὸν Φαλλόν, ᾧ ἢ νυκτὶ ἐορτάζειν τὰς Αἰγυπτίους.

ιθ. Ἐπειτα τῶν Ὄρων τὸν Ὀσίειν εἰς ἀδελφὸν γενόμενον¹ 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 πλήν τῶν αἰδοίων εὐρεῖν. Βουλομένην δὲ τὴν τε ἀνδρὸς ταφὴν ἀδελφὸν ποιῆσαι, ΚΑΙ τιμωμένον παρὰ πᾶσι τοῖς τὴν Αἰγυπτίον κατοικοῦσι, συνέλεξαι τὸ δόξαν τοιαύτω τινὶ τρόπῳ. ἐκάστω τῶν μερῶν περιπλάσασθαι λέγουσιν αὐτὴν τύπον ἀνδρωποειδῆ, παραπλήσιον Ὀσίριδι τὸ μέγεθος ἐξ ἀρωμάτων ἔκ κήρυκα κ. τ. λ.

⁵ τὴν Ἴσιν ἔχον εὐρεῖν τὸ αἰδοῖον] Juvat iterum *Siculum nostrum* exscribere. (lib. i. p. 16.) τὸ δὲ αἰδοῖον (*Osi-ridis* scil.) ὑπὸ μὲν τυφῶν εἰς ποταμὸν ριφῆναι λέγουσι — ὑπὸ δὲ τῆς

Ἴσιδος εὐδὲν ἤτιον ἢ ἄλλων ἀξιωθῆναι τιμῶν ἰσοθέων. Ἐν τε γὰρ τοῖς ἱεροῖς εἴδωλον αὐτῆς κατασκευάσασθαι, τιμῶν καταδειξάσθαι, καὶ κατὰ τὰς τελείας ἔκ τὰς δυσίας τῶν Θεῶν τέτρω γινόμενας ἐντιμότατον ποιῆσαι, καὶ πλείους σεβασμῶν τυγχάνειν. *id. p. 78.* καθόλου δὲ τὸ αἰδοῖον ἔκ καὶ Αἰγυπτίους μόνον, ἀλλὰ καὶ ἢ ἄλλων ἐκ ὀλίγων καθιερωθῆναι κατὰ τὰς τελετάς, ὡς αἴτιον τῆς τῶν ζώων γενέσεως.

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

¹ διαπονεῖν ἐπὶ τὴν μάχην καὶ ἀσκεῖν]

εἶτα διερωτῆσαι, τί κάλλιστον ἠγείται· τῶ δὲ φήσαν-
 τῶ, πῶ πατρὶς ἢ τῆ μητρὶς τιμωρεῖν κακῶς πα-
 θῶσιν· δούτερον ἐρέως, τί χρησιμώτερον οἶμαι ζῶον
 εἰς μάχην ἔξιξι. τῶ δὲ Ὠροῦ Ἴππον εἰπόντι,
 ἐπιθαυμάσαι ἢ διαπορῆσαι πῶς ἔστι Λέοντα μάλ-
 λον, ἀλλ' Ἴππον. εἰπεῖν οὐκ τὸν Ὠρον, ὡς λέων
 μὲν ὠφέλιμον ἐπιδρομῆς βοθείας, ἴππῳ δὲ
 φύγοντα διασπάσαι ἢ καταναλώσαι τὸν πο-
 λέμιον. ἀκέραια οὐκ ἠδῆναι τὸν Ὀσριν, ὡς
 ἰκανῶς πρῶτον ἀσπιδίου τῶ Ὠροῦ. λέγεται δὲ
 ὅτι πολλῶν μεγάλων ἀεὶ πρὸς τὸν Ὠρον, ἢ
 ἢ παλακῆ τῶ Τυφῶντι ἀφίκετο Θούρης. ὅφισ
 δὲ τις ἐπιδύκων αὐτὴν ὑπὸ τῷ πρὸς τὸν Ὠρον
 κατεκόπη, ἢ νεῦν διὰ τῶ τοῦ χοινίου τι προσβαλόν-
 τες εἰς μέσον κατεκόπισσι. τὴν μὲν οὐκ μάχην
 ἐπὶ πολλὰς ἡμέρας γυμνάσαι καὶ κρατῆσαι τὸν
 Ὠρον, τὸν Τυφῶνα δὲ τὴν Ἴσιν δεδεδυμένον πρῶτα
 λαβῶσαν, ὅκ ἀνελεῖν, ἀλλὰ ἢ λύσαι ἢ μεθεῖ-

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

² χοινίου τι προσβαλόντες] Imo
 ΠΡΟΒΑΛΟΝΤΕΣ, uti recte animad-
 verterint et *Bentl.* et *Markland.*

³ Ἐρμῆν δὲ ἀειθεῖναι βέκρανον αὐτῆ

Κράνῳ] Bovinum caput, sive Κράνος,
 cornibus distinctum, videtur fuisse
 olim inter regia insignia annumera-
 tum. Ita enim *Astarte*, apud *Euseb.*
Praep. Evang. lib. i. c. 10. ἐπέθηκε
 τῆ ἰδία κεφαλῇ βασιλείας παράση-
 μον, κεφαλὴν ταύρου. Hinc etiam fuit
 quod secundum *Herodotum* (lib. i.
 c. 41.)

ναι· τὸν δὲ Ὀρῶν εἰ μετρίως ἐνεγκεῖν, ἀλλ' ἐπι-
βαλόντα τῇ μητρὶ τὰς χεῖρας ἀποσπάσαι τῆς
κεφαλῆς τὸ βασίλειον· ³ Ἐρμῆν δὲ πειθεῖναι βέ-
κρανον αὐτῇ κραίνῳ. τῷ δὲ Τυφῶνος δίκην τῷ
Ὀρῶν νοθείας λαχόντος, βοηθήσαντος δὲ τῷ Ἐρ-
μου, ἢ τὸν Ὀρῶν ὑπὸ τῶν θεῶν γνήσιον κριθῆναι,
τὸν δὲ Τυφῶνα δυσὶν ἄλλαις μάχαις καταπο-
λεμηθῆναι. τὴν δὲ Ἴσιν μὲν τὴν τελευταίην εἶξ' Ὀ-
σίριδ' ἑσθ' συζυγομένην, τεκεῖν ⁴ ἠλιτόμηνον ἢ ἀσ-
θενῆ τοῖς κάτωθεν γόοις τὸν Ἄρποκράτην.

κ. Ταῦτα σχεδὸν ἐστὶ τῷ Μύθῳ τὰ κεφάλαια,
τῶν δυσφημοτάτων εἰσαρεθέντων· οἷόν ἐστι τὸ πρὸς
τὸν Ὀρῶν διαμελισμὸν ἢ τὸν Ἴσιδ' ἀποκεφα-
λισμὸν. ὅτι μὲν οὖν, εἰ ταῦτα πρὸς τῆς μακαρίας
καὶ ἀφθάρτου φύσεως, καθ' ἑαυτὰ μάλιτα νοεῖται
τὸ θεῖον, ὡς ἀληθῶς πρᾶχθέντα ἢ συμπεσόντα
δοξάζουσι ἢ λέγουσιν,

Ἀποπύσαι δεῖ ἢ καθήρασαι τὸ σῶμα

ε. 41.) τὸ τῆς Ἴσιδ' ἀγάλμα ἐὸν γυ-
ναϊκῆνον Βέκερων erat. Hujusmodi au-
tem *Isidis* simulachra adhuc videre
est apud *Montefaulconium* aliosque,
qui picturas sculpturasque veterum
curiosius perlustraverint.

⁴ ἠλιτόμηνον] Sunt qui de hac
voce miros errores erraverint. Vo-

lunt enim, *Gyraldus* scilicet et subtilissi-
mus ille *Kircherus*, nomen esse pro-
prium viri nescio cuius, *Helitomeni*
dicti et *Harpocratis* fratris. Est au-
tem revera *HAITOMENOS*, secun-
dum *Eustathii* Etymon ad *Il. T.* ὅστις
ἤλιτε, i. e. ἀπέτυχε καὶ ἤμαρτε τῶν
συνήθων ἔτοκετ' ἐννεία μηνῶν. Vel ut
Suidas

καὶ Αἰχύλον, ἔδ' ἐν δ' εἶ λέγειν πρὸς σε. ἢ γὰρ¹ αὐ-
τὴ δυσκολαίνει τοῖς ἔτῳ φθάνομεν ἢ βαρβάρως
δόξας πρὸ θεῶν ἔχουσιν. ² ὅτι δ' ἔκ' ἔοικε ταῦτα
κομιδῇ μυθεύμασιν ἀγροῖς ἢ διακένους πλασμα-
σιν, οἷα ποιητῶν ἢ λογογράφοι, καθάπερ οἱ ἀράχ-
ναι, γυνῶνες ἀφ' ἑαυτῶν ἀπ' ἀρχῆς ἀνυποθέτως ὑ-
φαίνουσι καὶ ἀποτείνουσιν, ἀλλ' ἔχει³ τινὰς ἀπορεί-
ας ἢ παθῶν διηγήσεις αὐτῆ * ἢ καθάπερ οἱ Μαθη-
ματικοὶ τὴν Ἰεὺν ἔμφρασιν εἶναι τῶ ἡλίῳ λέγουσι

*Suidas loquitur, ἡλιτόμηνον ἔστι, τὸ
ἀμαρτάνον τῆς γεννήσεως τῶ ἐνδεχο-
μένῳ καιρῶ,*

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

² ὅτι δ' ἔκ' 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 Iegen-
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 succenses, 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 sit,
id non Medico, sed morbi potius in-
doli imputandum est.

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

ποικιλομήνην τῇ πρὸς τὸ νέφθ ἀναχωρήσει
 τῆς ὄψεως, ἕτως ⁴ ὁ Μῦθος ἐνταῦθα λόγος τι-
 νὸς ἐμφασίς ἐστὶν ἀνακλώντος ἐπ' ἄλλα τινὲ δια-
 νοίαν, ὡς ὑποδηλοῦσιν αἱ τε Θυσίαι τὸ πένθιμον
 ἔχουσαι ἢ σκυθρωπὸν ἐμφαινόμενον, αἱ τε τῶν
 ναῶν διαθέσεις, πῆ μὲν ἀνειμένων ⁵ εἰς πλερὰ ἢ
 δρόμους ὑπαιθρίους καὶ καθαροὺς, πῆ δὲ κρυπτά
 καὶ σκότια κατὰ γῆς ἐχόντων ⁶ ὁλισθήρια Θηβαίοις
 ἰοικότα ἢ σηκοῖς. ⁷ 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.

⁴ ὁ μῦθος ἐνταῦθα] Legendum esse
 cenfeo, Ο ΕΝΤΑΥΘΑ ΜΥΘΟΣ, *prae-*
sens, scil. *Fabula*; Fabula de qua
 nunc agimus.

⁵ εἰς πλερὰ καὶ δρόμους] *Consulas*
Strabon. lib. 17. p. 805, ubi Aegyptiorum
 Templorum structuram de-
 scriptam et explanatam tibi videbis.

⁶ ὁλισθήρια Θηβαίοις ἰοικότα] *Haec*
diutius ut ferri possunt?
Scribe ocysus ὁλισθ. ΣΠΗΛΑΙΟΙΣ
ἰοικότα, quam quidem correctionem
 certissimam esse arbitror. *Bentleius*
 reposuit ΘΗΒΑΙΣ, infelici vero cum
 successu. *Xylander* vertit *Cellulis si-*
milia, recte. Addit insuper in notu-
 lis ad locum, “Θηβαίοις non puto
 “esse integrum; forte ΘΗΚΑΙΣ
 “scriptum ab auctore, aut ΘΗΛΑ-

“ΚΟΙΣ, aut ΘΗΣΑΥΡΟΙΣ, quales e-
 “rant apud Delphos”—De his vero
 Aegyptiorum sacerdotum Sacrariis,
Spelaeis 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.*

⁷ ἔχ ἤκιστα δὲ ἢ τῶν Ὀσιρείων δόξα] *Maxima*
 quidem in iis, quae statim
 sequuntur, obscuritas; neque prima
 mediis, vel media ultimis fatiis con-
 sentire videntur: adeo ut mendosif-
 simam esse, quae nunc exhibetur Le-

δόξα, πολλαχῆ κείαθ λεγομένου τῆ σώματι.
 Ἐν τῇ Ἄβυδον ἴσως ἢ Μέρφιν ὀνομάζεαθ πολίχνην λέ-
 γουσιν, ὡς μόνην τὸ ἀληθινὸν ἔχουσαν, ἐν τῇ Ἄβυ-
 δῶ τὰς Εὐδαίμονας τῶν Αἰγυπτίων καὶ δυνατοὺς
 μάλιστὰ θάπτεαθ, φιλοτιμημένους ὁμοτάφους

etio, affirmare nullus dubitem. Vtrum vero nos pro tenuitate ingenii aliquid melius proferre possimus, tuo sit iudicio, Lector erudite.— Inter Testimonia quae a Plutarcho ea de causa afferuntur, ut aliquid veri iis sermonibus subesse ostendat, qui de *Osiridis* calamitatibus infortuniisque vulgo circumferuntur; *primum* adducit argumentum, lugubria quaedam Sacrificia, tristesque ritus has res adumbrantes quasi, sive ὑποδηλῶντες— *Deinde*, subterranea ista Spelaea sive *Aldyta* casus tam miseri memoriam conservantia adhuc et exhibentia. Tum denique *tertio loco* addit, non minimum vero harum rerum argumentum sive indicium est, ἢ τῶν ΟΣΙΡΕΙΩΝ δόξα. Nempe, ut cum *Xylandro* vertamus, “ *Opinio de Osiridis templis!* vel cum *Gallico Interprete Amyotto,*” *Mesmement l’Opinion des Osiriens!* Haecine vero argumento esse, veras fuisse calamitates et miseras, quae *Osiri* olim obtigissent? minime omnium! At si mecum pro ΟΣΙΡΕΙΩΝ, ΤΑΦΟΣΙΡΕΙΩΝ rescribas, omni tandem difficultati et obscuritati succures: nihil enim ad narrationem, quae de *Osiridis* tristi exitu habebatur, stabiliendam et confirmandam plus valeret, quam *opinio*, quae mentibus hominum insedisset,

de variis istis Osiridis sepulchris.— Haecenus igitur necesse est mecum agnoscas omnia inter se apte satis et congruenter cohaerere. Ulterius igitur jam progrediendum est; quae enim subsequuntur haud minori laborant obscuritate et corruptione. Iniecta igitur ΤΑΦΟΣΙΡΕΙΩΝ mentione, pro more suo digreditur aliquantulum *Auctor*, ut de variis his *Osiridis* Sepulchris aliquid insuper adjungat. Pergit igitur hunc in modum. “ Quum vero apud multos Aegypti locos sepeliri dicitur *Osiridis* corpus, inter caeteras urbes, *Abydos* praecipue et *Memphis* infimulantur, quasi quae solae verum corpus haberent: *Abydi* enim humari solitos potentifimos ditissimosque quosque Aegyptiorum, hoc scilicet studiose ambientes, ut eodem cum *Osiridis* corpore potiantur sepulchro: *Memphi* autem *Apin* (animae *Osiridis* simulachrum) nutriri, eodem quippe loco quo conditum est corpus.” Graeca igitur sic lego, et interpungo. Ἐχ ἡκιστα δὲ ἢ τῶν ΤΑΦΟΣΙΡΕΙΩΝ δόξα. Πολλαχῆ [ΔΕ] κείαθ λεγομένη θὶ Σώματι, Ἐν τῇ Ἄβυδον ἴσως ἢ Μέρφιν ὀνομάζεαθ (NOMIZΕΣΘΑΙ forte, inquit *Markland.*) πολίχνην λέγουσιν ὡς μόνην κ. τ. λ.— De *Abydo* praeterea haec habet *Strabo* (lib. 17. p. 813.)

εἶναι τῆ σῶματος Ὀσίριδ^{ος}. ἐν δὲ Μέμφει τρέφεται τὸν Ἄπιν (εἶδωλον ὄντα τῆς ἐκείνης ψυχῆς) ὅπως ἢ σῶμα κείνου.

κα. ¹ Καὶ τὴν μὲν πόλιν οἱ μὲν Ὀρμον ἀγαθῶν ἐρμηνεύουσιν, οἱ δὲ ὡς Τάφον Ὀσίριδ^{ος} τὴν

ἔοικε δὲ ὑπάρξαι πόλιν ἢ Ἀβυδ^{ος} πόλις μεγάλη, δευτερεύουσα κατὰ τὰς Θήβας. Deinde vero addit; ἐν δὲ τῇ Ἀβύδῳ τιμῶσι τὸ Ὀσίριον. Ἐν δὲ τῷ ἱερῷ τῷ Ὀσίριδ^{ος} ἐκ ἕξεσιν, ἕτερον ὄδον, ἕτερον αὐλητῆν, ἕτερον ψάλλην, ἀπάρχεται τῷ Θεῷ. De Templo vero *Apidis*, ὅς ἐστιν ὁ αὐτὸς ὁ Ὀσίρις (ut cum eodem *Strabone*, pag. 867, loquar) apud *Memphin*, nemo ferme est qui ignoret. Vid. vero *Herod.* lib. 2. c. 153. κρατήσας δὲ αἰγύπτου πάσης ὁ Ψαμμίτιχ^{ος} ἐποίησε τῷ Ἡφαίστῳ προπύλαια ἐν Μέμφει — αὐλὴν τε τῷ Ἄπιν, ἐν τῇ τρέφεται ἐπεὶ ἀνὴρ ὁ Ἄπιν, 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 τέτις (*Apidis* scil.) τιμῆς αἰτίαν ἐνίοι φέρουσι, λέγοντες, ὅτι τελευτήσαντ^{ος} Ὀσίριδ^{ος}, εἰς τῆτον ἢ ψυχὴ αὐτῆ μετέστη, καὶ διὰ ταῦτα διαλελεῖ μέχρι τῆ νῦν αἰὲ κατὰ τὰς ἀναδείξεις αὐτῆ μεδισαμένη πρὸς τὰς μέλα γενεές.

¹ 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 repetere velle? absit istiusmodi inconcinnitas a *Plutarcho* nostro! Demus vero hoc *impraesentiarum*; unde autem pendet τὴν δὲ πρὸς πύλαις &c.? Quove vinculo connectuntur vel cum iis quae praecedunt, vel cum iis quae statim subsequuntur? Quid demum sit ΝΙΣΤΙΤΑΝΗΝ, perentiosa quidem, si quae alia, vox? Demonstrata jam praesentis Lectio- nis 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 ἐνίοι)

δὲ πρὸς πύλαις Νισιτάνην ἄλλως μὴ ἄβατον
 ἅπασιν ἢ ἀποροπέλασον εἶναι, ἢ μηδὲ ὄρνιθας
 ἐπ' αὐτὴν καρτερεῖν, μηδὲ ἰχθῦς περοπελάζειν,
 ἐνὶ ᾧ καιρῷ τὰς Ἱερεῖς διαβαίνουσας ἐναγίζεν καὶ
 καίλασέφειν τὸ σῆμα ²Μηθίδης φυτῷ περικοιζόμε-
 μνον, ὑπερῆρηι πάσης ἐλαίας μέγεθος. ³Εὐ-

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
 perpendaris. Quod vero ad novissi-
 ma ista verba attinet, ΤΗΝ ΠΡΟΣ
 ΦΙΛΑΙΣ ΝΗΣΟΝ, ΗΝ, quae emen-
 davi pro prodigiosis istis ΤΗΝ ΔΕ
 ΠΡΟΣ ΠΥΛΑΙΣ ΝΙΣΤΙΤΑΝΗΝ,
 haec tibi ex *Strabone*, *Diodoro*, et
Servio confirmata satis et sancita da-
 bo. *Strabo* lib. 17. p. 803. καὶ μικρὸν
 ταύτης ὑπερθε (urbem scil. Saidem) τὸ
 τῆ Ὀσίριδος Ἀσυλον, ἐν ᾧ κεῖσθαι τὸν
 Ὀσίριν φασιν. ἀμφισβητήσιν δὲ τῆ
 πολλοί, καὶ μάλιστα οἱ τὰς ΦΙΛΑΣ
 (Φύλας olim) οἰκῦντες, τὰς ὑπὲρ Συήνης
 καὶ τῆς Ἐλεφαντίνης. *Diod. Sic.* lib. 1.
 p. 19. Ἐνιοὶ δὲ φασιν ΟΥΚ ΕΝ ΜΕΜ-
 ΦΕΙ κεῖσθαι τὰ σώματα τῶν τῶν
 Θεῶν, ἀλλ' ἐπὶ τῶν ἄρων τῆ Αἰθιοπίας
 καὶ τῆς αἰγύπτου, ΚΑΤΑ ΤΗΝ ΕΝ ΤΩ
 ΝΕΙΛΩ ΝΗΣΟΝ κειμένην πρὸς ταῖς
 καλυμέναις ΦΙΛΑΙΣ, ἔχουσιν δὲ προσ-
 ηγορίαν ἀπὸ τῆ συμβεβηκότος, ἱερὸν
 πεδίον. σημεῖα δὲ τῆ δεικνύσιν ἐν
 τῇ νήσῳ ταύτῃ διαμένοντα τὸν τάφον

τὸν καλεσθεασμένον Ὀσίριδι, κοινῆ
 τιμώμενον ὑπὸ τῆ καὶ αἰγυπίου ἱερέων
 — διὰ ταύτην δὲ τὴν αἰτίαν καὶ τὴν
 νῆσον ταύτην ἄβατον εἶναι πλὴν τοῖς
 Ἱερεῦσι. καὶ πάντας τὰς τὴν Θεβαΐδα
 καλοικῦντας μέγιστον ὄρκον κρίνειν, ὅταν
 τις ΤΟΝ ΟΣΙΡΙΝ ΤΟΝ ΕΝ ΦΙΛΑΙΣ
 κείμενον ὁμῶς. Atque iterum p. 23.
 Ταφῆναι δὲ λέγεται τὴν Ἰσιν ἐν Μέμ-
 Φει — ἔνιοι δὲ φασιν τὰ σώματα τῶν
 Θεῶν τῶν κείσθαι 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
 “ irascebatur, 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—Ultra hanc est brevis Insula
 “ inaccessa hominibus, unde ABA-
 “ ΤΟΣ 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 κείσθαι καὶ γὰρ πα-
τρίδα ταύτην γεγονέναι τῆ Ὀσίειδῳ. ὅπῃτι
μέντοι λόγου δέεισθαι ⁴ τὴν Ταφόσιριν· αὐτὸ γὰρ
φράζειν τοῦτομα Ταφὴν Ὀσίειδῳ. ⁵ αἰνῶ δὲ
τομὴν ξύλου, ἢ χίσιν λίνου, ἢ χοὰς χειρομάρας,

² Μηθίδης φύλῳ] “Quid vero Plan-
“tae (inquit *Xylander*) sit ΜΗΘΙΑΔΗ
“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 φύλῳ. Necessse
quidem est concedamus, hanc vocem
ad veterem Lectiōnem quam proxi-
me accedere; cum tamen *Malum*
Medicum non sit inter φύλα recensē-
dum, quae Aegypti propria sunt, ejus-
que per hujus Gentis Sacra rarissima,
vel nulla potius alibi mentio facta
sit, aegre quidem doctissimi Viri cor-
rectiōnem admittendam esse censeo.
Quando vero mihi, quae de *Erica*
supra memoraverit *Auctor*, in mentem
veniunt, quod scil. τὴν σορὸν Ὀσίει-
δῳ apud *Byblum* olim circumsepse-
rit, nequeo a me impetrare quin hoc
in loco, pro ΜΗΘΙΑΔΗΣ, ΕΡΙΚΗΣ
reponendum esse statuam. Quid enim
miri, si ad eam retinendam vel con-
firmandam potius Historiolam, sive ut
antea *Plutarchus* dixerit, κομψότητος
ἱστορικῆς ἕνεκα, finxerint Sacerdotes,
Ericam apud *Philas*, caeteris homi-
nibus inaccessibleam Insulam, umbra sua
mirandum in modum jam *Sepulchrum*

Osiridis obtegere? Neque quidem
jure objicias inter minores dumofas-
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 praefe-
ras, vel omnia velis respuere, tui sit
judicii, Lector erudite.

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

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

⁵ αἰνῶ δὲ τομὴν ξύλου.] Ita pro
ΑΙΝΩΝ rescripti, praeceuntibus *Edd.*

διὰ τὸ πολλὰ τῆς μουσικῶν ἀναμεμίχθαι τέτοις.
⁶ ἔ μόνον δὲ τέττε οἱ ἱερεῖς λέγουσιν, ἀλλὰ καὶ
 τῆς ἄλλων Θεῶν, ὅσοι μὴ ἀγνήνητοι μηδὲ ἀφθαρ-
 τοι, τὰ μὲν σώματα παρ' αὐτοῖς κείσθαι καμόντα
 ἢ θεραπεύεσθαι, τὰς ἢ ψυχὰς ἐν ἔρανῳ λάμπειν
 Ἄσρα, ἢ καλεῖσθαι Κύνα μὲν τὴν Ἰσιδῶ ὑφ' Ἑλ-
 λῶν, ὑπὸ Αἰγυπτίων ἢ Σάθιν, Ὠρείωνα ἢ ⁷ τὴν
 Ὠρε, τὴν ἢ Τυφῶνος, Ἀρκίον. ⁸ εἰς ἢ τὰς τροφὰς τῆς
 τιμωμένων Ζώων, τὰς μὲν ἄλλοις σιωπηλαγμένα
 τελεῖν, μόνοις ἢ μὴ διδόναι τὰς Θεβαΐδα κατὰ-

Antiq. Ald. et Basil. 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 τῆς παρ-
 αλλήλων ἰὺν 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 σχίσαις λίθου,
 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.

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

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

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

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

κβ. Πολλῶν ἢ τοιούτων λεγομένων ἢ δεικνυ-
μένων, οἱ μὲν οἰόμενοι Ἱ Βασιλέων ταῦτα ἢ Τυ-
ραίνων (δι' ἀρετῆν ὑπερέβησαν ἢ δυνάμιν ἀξ-
ίωμα τῇ Δόξῃ Θεότητος ἐπιγραψαμένων, εἴτα χρη-
σαμένων τύχαις) ἔργα καὶ πάθη δεινὰ ἢ με-
γάλα διαμνημονεύει, ῥάση μὲν ἀποδράσει τῷ
λόγῳ χρωταί, 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. 1. 2. c. 65. εἴσα δὲ αἰγυπιοὶ ὄμμε-
ρῶ τῷ Λιβύῃ εἰ μάλα θηριώδης ἐστὶ τὰ
δὲ εἰσὶ σφι, ἀπαντα ἰερά νενόμισται —
νόμῳ δὲ ἐστὶ πρὸ τῶν θηρίων ὡδε ἔχων.
Μελεδωνοὶ ἀποδεδέχαται τῆς τροφῆς
χωρὶς ἐκάστων, ἢ ἔρσενες ἢ θήλειαι τῶν
αἰγυπίων, τῶν παῖς 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.

Ἱ 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-
λῶσιν ὁμοίως καὶ αἰγύπιοι ΚΝΗΦ
ἐπονομάζουσι. προσιδέασιν δὲ αὐτῶ
ἰερακῶ κεφαλὴν διὰ τὸ πρακτικὸν τῷ
ἰερακῶ. *ibid.* ἢ Ζοροάστρης δὲ ὁ μάγος,
ἐν τῇ ἰεραῷ συναγωγῇ τῶν Περσικῶν, φησι
κατὰ λέξιν. ὁ δὲ Θεὸς ἐστὶ κεφαλὴν ἔχων
ἰερακῶ. ἔτος ἐστὶν ὁ πρῶτος ἀφθαλτος
αἰδῖος, ἀγέννητος, ἀμερῆς, ἀνομοιότατος,
ἠνίοχος πάντος καλῶ, ἀδωροδόκητος,
ἀγαθῶν ἀγαθώτατος, φρονίμων φρο-
νιώτατος. *Euseb. lib. 3. p. 115.* τὸν δη-
μιουργόν, ὃν ΚΝΗΦ οἱ αἰγύπιοι προσ-
αγορεύουσιν, ἀνθρωποειδῆ, τὴν δὲ
χροιάν ἐκ κυανῶ μέλανῶ ἔχοντα, κρα-
τῆρια ζώνην καὶ σκήπτρον, ἐπὶ δὲ τῆς
κεφαλῆς πτερόν βασιλείον περιεκείμενον
— ἐκ δὲ τῶ σόματι προίεσθαι φασιν
ὡν κ. τ. λ.

Ἱ Βασιλέων ταῦτα καὶ τυραίνων]
Quae post novissimam hanc vocem
usque τύχαις leguntur, omnia inter

ἔχουσιν ἀπὸ τῶν ἰσορριμμένων βοηθείας. ἰσορροῦσι
 γὰρ Αἰγύπτιοι ² τὸν μὲν Ἑρμῆν τῷ σώματι γυμ-
 νᾶσθαι γαλιάγκωνα, τὸν δὲ Τυφῶνα τῇ χροῇ πυρρὸν,
 λευκὸν δὲ τὸν Ὠρεν, ἢ μελάγχρουον τὸν Ὀσι-
 ρειν, ὡς τῇ φύσει γεγονότας ἀνθρώποις. ἐπὶ δὲ ἢ
 στρατηγὸν ὀνομάζουσιν Ὀσιρειν, ἢ κυβερνήτην
 Κνώβον (οὗ φασιν ἐπώνυμον γεγονέναι τὸν ἀ-
 στέρα) ³ ἢ τὸ πλοῖον ὃ καλεῖσιν Ἑλλῆνες Ἀργῶ,
 τῆς Ὀσίριδος νεῶς εἰδῶλον ἐπὶ τιμῇ κατσηρισ-
 μένον, ἔχει μακρὰν φέρεσθαι τῆς Ὠρείωνος καὶ τῆς
 Κνωῆς, ὧν τὸ μὲν Ὠρεν, τὸ δὲ Ἰσιδος ἱερὸν, Αἰ-
 γύπτιοι νομίζουσι.

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

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

³ ἢ τὸ πλοῖον] Vereor quidem nimis, ut sese sanam praestiterit haec Lectio diligentius perpendentibus. τῆς Ὀσίριδος νεῶς εἰδῶλον ἐπὶ τιμῇ κατσηρισμένον. “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 εἰδῶλον 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, conieceram ΛΑΡΝΑΚΟΣ rescribi oportere; Argo scil. ad Imaginem Cistae illius

κγ. ¹ Οκνῶ δὲ μὴ τοῦτο ἢ τὰ ἀκίνητα κινεῖν,
 ἢ πολεμεῖν ἔ τῷ πολλῷ χρόνῳ, κτ' Σιμωνίδην,
 μόνον, πολλοῖς δὲ ἀνθρώπων ἔθνεσι ἢ γένεσι
 κατόχοις ὑπὸ τῆς πρὸς τὰς Θεὰς τέτοις ὀσιό-
 τητος, ἔδ' ἐν ἀπολιπόνας, εἰς ἔρανθ' μελαφέρειν
 ἐπὶ γένῳ ὀνόματα τηλικαῦτα, καὶ τιμῶν καὶ πίστεν
 (ὀλίγῃ δ' εἶν) ἄπασιν ἐκ πρώτης γένεως ² ἐν-
 δεδυκῆαν εἰς ἰσάναι ἢ ἀναλύειν, μεγάλας μὲν
 τῷ ἀθέῳ λεῶ κλισιάδας ἀνοίγοντας καὶ ³ ἐναν-
 θρωπίζοντι τὰ θεῖα, λαμπρὰν δὲ τοῖς ⁴ Εὐημέ-
 ρου τοῦ Μεσσηνίε φενακισμοῖς παρρησίαν διδόν-
 τας, ὅς αὐτὸς ἀντίγραφα συνθεῖς ἀπίστῃ ἢ ἀνυ-

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

¹ ὀκνῶ δὲ μὴ τῆτο ἢ κ. τ. λ.] Locus quidem omni sine 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, ἔδ' ἐν ἀπολιπόνας ΤΟΥ (quam quidem vocem ipsa Constructio efflagitare videtur) εἰς ἔρανθ' 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.

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

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

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

πάρκτε μυθολογίας, πᾶσαν ἀθεότητα κατασκευάζουσι τ' Οἰκισμένης, τὰς νομιζομένους Θεὸς πάλυτας ὁμαλῶς ⁵ διαγράφων, ⁶ εἰς ὀνόματα στρατηγῶν καὶ ναυάρχων ἢ βασιλέων, ὡς δὴ πάλαι γεγονότων. ἐν δὲ Πάγχοντι γράμμασι χρυσοῖς ἀναγεγραμμένοις, οἷς ἔτε Βάρβαρος ἔδειξ, ἔτε Ἑλλῆν, ἀλλὰ μόνῳ Εὐήμερος, ὡς ἔοικε, πλῆθυσας εἰς τὰς μηδαμόθι γῆς γεγονότας, μηδὲ ὄντας Παγχῶος ἢ Τριφύλλος, ἐπιελυχήκει.

κδ. Καί τοι μεγάλα μὲν ὑμνοῦνται περὶ εἰς ἐν Ἀσσυρίοις, Σεμιράμιος· μεγάλα ἢ αἰ Σεσώριος 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 Eubemerus, qui fuit ex civitate Messana, res gestas Jovis et caeterorum, qui Dii putantur, collegit: historiamque contexuit ex Titulis et Inscriptionibus sacris, quae in antiquissimis Templis habebantur, maximeque Jovis Triphyllii &c. Idem copiosius apud Eusebium. Diodorus, qui eum Cassandri Regis familiarem perhibet, itidem, ut Lactantius post eum, Messanae natum. Meminit et Strabo (lib. 1. et 7.) Eubemeri Messenii, ut nugacis scriptoris. Clemens Alexandrinus, Προδρεπτικῶ, Εὐ-

hemerum hunc, ut puto, inter ἀθεῖας numerans Agrigentinum facit, [uti etiam Arnobius lib. 4.] Noster de Placitis Philosophorum, Tegeatam 1. 7.—Et ΘΕΙΟΥ ΑΝΑΓΡΑΦΗ apud Athenaeum (lib. 14.) citatur Eubemeri Coi, quod obiter duxi adnotandum. Xylander.

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

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

λέων ἀγαθὸν ἀνδρα καὶ δυνατὸν γυνεὺς παρ' αὐ-
 τοῖς, ¹ ὃν ἔνιοι Μάσδην καλεῖσι. Κέρως δὲ Πέρ-
 σας, Μακεδόνας δὲ Ἀλέξανδρος, ὀλίγας δὲ αἰν,
 ἐπὶ πέρασ τ' γῆς κροαιουῶτας περὶγαγον, ἀλ-
 λά ὄνομα καὶ μνήμην βασιλέων ἀγαθῶν ἔχου-
 σιν. ² εἰ δέ τινες Ἐξαρθένους ὑπὸ μεγαλαυχίας,
 ὡς φησιν ὁ Πλάτων, ἅμα νεότητι καὶ ἀγνοίᾳ φλε-
 γόμενοι τὴν ψυχὴν μαθ' ὑβρεως ἐδέξαντο Θεῶν
 ἐπωνυμίας, καὶ Ναῶν ιδρύσεις, βραχυῶ ἠνθισεν
 ἡ δόξα χρόνον, εἶτα κενότηλα καὶ ἀλαζονείαν μετ'
 ἀσεβείας καὶ ἀδανομίας περσοφλοντες,

Ἐκύμορσι καπνοῖο δίκην ἀρθένους ἀπέπταν
 καὶ νυῶ, ὡς περ ἀγώγιμοι Δραπέται, τῶν ἱερῶν
 καὶ τῶν βωμῶν ἀποσπασθέντες εἰδὲν ἄλλ' ἢ τὰ μνή-

ἐν δὲ πάγχοντι γράμμασι χρυσοῖς ἀνα-
 γεγραμμένοις — quae verba et σόλοικα
 κα sunt, nullumque omnino fen-
 sum prae se ferunt, lego EN ΔΕ
 ΠΑΓΧΑΙΟΙΣ ΓΡΑΜΜΑΣΙ ΑΝΑΓΕ-
 ΓΡΑΜΜΕΝΩΝ, commate post γεγονό-
 των prius interpuncto. Ita enim *Diod.*
 uti apud *Euseb. Praep. Ev. p. 60.* ex-
 tat, de ipso *Euhemero*, ἐν τούτῳ
 Ἱερῶ (Jovis scil.) σήλην εἶναι χρυσοῦν,
 ἐν ᾗ τοῖς ΠΑΓΧΑΙΟΙΣ γράμμασιν
 ὑπάρχειν γεγ. κ. τ. λ. Ultimo tan-
 dem loco, pro παγχώως et τριφύλ-
 λης scribendum censeo ΠΑΓΧΑΙΟΥΣ
 et ΤΡΙΦΥΛΛΑΙΟΥΣ: nomen quippe
 Insulae hujus ΠΑΓΧΑΙΑ semper per-

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

¹ 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.

² εἰ δέ τινες Ἐξαρθένους] Ita imprimen-
 dum esse curavi; cum apud ceteras
Edd. (sec. Basil. excerpta) ΕΞΑΙΡΕ-
 ΘΕΝΤΕΣ prave extaret. Eadem quo-
 que res visa est *Xyland. Baxt. Bentl.*

μαῖα ἢ τὰς τάφους ἔχουσιν. ὅθεν Ἀντίγονος ὁ
Γέρων, Ἑρμοδοτῆ τινὸς ἐν ποιήμασιν αὐτὸν Ἡ-
λίας παῖδα καὶ Θεὸν ἀναγορεύουλος, “Ὁυ τοιαῦ-
“ τὰ μοι (εἶπεν) ὁ λασανοφόρος στυλοῖδεν”. εὐ δὲ
καὶ Λύσιππος ὁ πλάσης Ἀπελλιῶ ἐμέμψατο
τὸν ζωγράφον, ὅτι πλεῖν Ἀλεξάνδρου γράφων
εἰκόνα, Κεραυνὸν ἐνεχείρισεν· αὐτὸς δὲ Λόγγιου,
ἧς τὴν δόξαν εἰς ἀφαιρήσειαι χερόν, ἀλη-
θεινὴν ἢ ἰδίαν οὔσαν.

κε. ¹ Βέλιον οὐκ, οἱ τὰ περὶ τὸν Τυφῶνα ἢ
² Ὅσιον ἢ Ἴσιν ἰσορροῦμενα, μήτε Θεῶν παθή-
ματα, μήτε Ἀνθρώπων, ἀλλὰ Δαιμόνων μεγά-
λων εἶναι νομίζοντες, ² εἰς καὶ Πλάτων ἢ Πυθα-

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

² εἰς καὶ πλάτων.] Ita certissima
ex correctione edidi, uti apud *Euse-
bium* extat. antea ΩΣ ferebatur.

³ ἐπόμενοι τοῖς πάλαι θεολόγοις.]
Iterum in edendo secuti sumus *Eu-
sebium*: Cum olim ἐπομ ΤΟΥΣ π.
ΘΕΟΛΟΓΟΥΣ legeretur. Cum *Eu-
sebio* autem consentientes hac in re
invenio *Edd. antiquas*. Deinde, cum
EN συνειληχὸς prius extaret, otiosum

istud EN delevi, quando apud *Euse-
bium* nusquam appareret.

⁴ ἠδονὴν τε δεχόμενον καὶ πόνον] Haec Lectio est *Eusebiani* Codicis;
eam igitur omnino praefereendam
esse duco ei, quae apud *Plutarchum*
olim reperiebatur, ΗΔΟΝΗΝ ΔΕΧΟ-
ΜΕΝΗΝ ΚΑΙ ΠΟΝ. Ad quod e-
nim Substantivum referri velis ΔΕ-
ΧΟΜΕΝΗΝ. ? Necessè est vel cum
ΑΙΣΘΗΣΕΙ construas, et tum ΔΕ-
ΧΟΜΕΝΗΙ legi oporteret; (quae
est Lectio *Ed. 2^{dae} Basil.*) Vel ad τὸ
ΘΕΙΟΝ referendum est, quod verum
esse arbitror — hoc sensu, “ejusmo-
“ di scil. divinitatem (sic enim jam
“ loqui liceat) Geniis competere,
“ quae cum collecta sit quasi, vel

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 61

γόρας ἢ Ξενοκράτης ἢ Χρύσιππος, ³ ἐπόμφοι
 τοῖς πάσαι Θεολόγοις, ἐρρωμυρεςέροις μὲν ἀν-
 θρώπων γεγονέναι λέγουσι, ἢ πολλῇ τῇ δυνά-
 μει τὴν φύσιν ὑπερέργησας ἡμῶν, τὸ δὲ θεῖον οὐκ
 ἀμιγές, εἰδὲ ἀκράτον ἔχοντας, ἀλλὰ ἢ ψυχῆς φύ-
 σει ἢ σώματι αἰσθήσει συνειληχός, ⁴ ἠδονὴν τε
 δεχόμενον ἢ πόνον, καὶ ὅσα ταύταις ἐγγυόμφοι
 ταῖς μεταβολαῖς πάθη, τὰς μὲν μᾶλλον, τὰς
 δὲ ἥπιον ἐπιταράττει. γίνονται γὰρ ὡς ἐν ἀνθρώποις,
 ἢ Δαίμοσιν, ἀρετῆς διαφοραὶ ἢ κακίας. τὰ γὰρ
 Γυθωικά ἢ Τιτωικά παρ' Ἑλλησιν ἀδόμφοι,
⁵ ἢ Κρόνις τίνες ἀθεσμοὶ πρᾶξεις, ἢ Πύθωνι
 ἀνπιτάξεις 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 mallets,
 priorem sententiae partem ad hunc
 modum latine vertas “ ejusmodi di-
 “ vinitatem Geniis competere, quae
 “ cum et animae naturae, et corporis
 “ sensus particeps sit etc.” Si vero
 haec tibi potior videatur versio, tum
 necesse est, et Graeca quoque paul-
 lum immutes, et pro ΨΥΧΗΣ
 ΦΥΣΕΙ ἢ ΣΩΜΑΤΟΣ ΑΙΣΘΗΣΕΙ
 συνειληχός, rescribas ψυχῆς ΦΥΣΙΝ
 vel ΦΥΣΕΩΣ, ἢ σωμα. ΑΙΣΘΗΣΙΝ

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

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

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

σου, ἢ πλάναι Δήμητρος, εἰδέν ἀπολείπασιν τῆς
 Ὀσειακῶν ἢ Τυφωνικῶν, ἢ ἄλλων τε ὧν πᾶ-
 σιν ἕξασιν ἀνέδην μυθολογημάτων ἀκρίβειαν· ὅσα
 τε μυστικοῖς ἱεροῖς περικαλυπτόμενα ἢ τελεταῖς,
 ἀρρήτα διασώζειν ἢ ἀθέατα πρὸς τὰς πολλὰς,
 ὅμοιον ἔχει λόγον.

κς. Ἀκρόμετρον δὲ ἢ Ὀμήρου, τὰς μὲν ἀγαθὰς
 διαφόρως Θεοιδέας ἐκάστοτε καὶ Ἀντιθέας, ἢ
 — θεῶν ἀπο μὴδὲ ἔχουλας·

τῶ δὲ ἀπὸ τῆς Δαιμόνων προσήματι χρωμένου
 κοινῶς ἐπὶ τε χησῶν ἢ φαύλων,

Δαιμόνιε χεδὸν ἐλθέ· τίη δειδύσσαι ἔτως

Ἄργεις;

Καὶ πάλιν,

Ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέστυθε Δαίμονι ἴσος.

Καὶ,

Δαιμονίη, τί νύ σε Πείαμος Πείαμοιό τε
 παῖδες,

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

ἢ ἄλλων τε.] Haec verba desiderantur in *Libris Euseb.* deinde, pro ΠΑΣΙΝ, quod apud *Plutarchum* videtur, habet *Euseb.* ΠΑΡΑ ΠΑΣΙΝ, et pro ANEΔΗΝ, ANAIΔΗΝ. “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 καὶ

Τόσα κακὰ ρέζουσιν, ὅτ' ἀσπερχές μιν αἰνέει
 Ἰλίας Ἰζαλαπάξαι εὐκτίμῳρον πολίεθρον;
 ὡς τῶν Δαιμόνων μικτὴν ἢ ἀνώμαλον φύσιν ἔ-
 χόντων ἢ παρὰίρεσιν. ὅθεν ὁ μὲν Πλάτων “ Ὀ-
 λυμπίοις θεοῖς τὰ δεξιά ἢ περὶ τὰ, τὰ δὲ ἀν-
 πίφωνα τέτων δαίμοσιν ἀποδίδωσιν. ὁ δὲ Ξε-
 νοκράτης “ ἢ τῶν ἡμερῶν τὰς ἀποφράδας, καὶ τῶν
 ἑορτῶν ὅσαι πληγὰς τινὰς ἢ κοπετὰς, ἢ δυσφη-
 μίας, ἢ αἰχρολογίαν ἔχουσιν, ἕτε θεῶν τιμαῖς
 ἕτε δαιμόνων οἶεται παροσκήνῳ χησῶν, ¹ ἀλλὰ
 εἶναι φύσεις ἐν τῷ παρὰίχοντι μεγάλας μὲν ἢ
 ἰσχυραῖς, δυστροπὰς ἢ ἢ σκυθρωπάς, αἱ χαίρου-
 σι τοῖς τοιούτοις, ἢ τυγχάνουσαι πρὸς ἕθεν ἄλ-
 λο χεῖρον τρέπουσαι. τὰς δὲ χησὰς πάλιν καὶ
 ἀγαθὰς ὅ, τε Ἡσίοδος “ ἀγνὰς δαίμονας, ἢ “ φύ-
 λακας ἀνθρώπων παροσαγορεύει,

² Πλατοδότας, ἢ τῆτο γέρας βασιλήιον ἔχον-
 τας.

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

⁸ ὅσα τε μουσικοῖς ἱεροῖς κ.τ.λ.] Modo
 quidem longe diverso hic locus apud
 Eusebium profertur: ὅσα τε μουσικοῖς
 ἱεροῖς περικαλυπτόμενα τελεῖται ἀρ-
 ῆνη διασώζειται, καὶ ἀθέατα, πρὸς τὰς
 ΘΕΟΥΣ ὁμοιον ἔχει λόγον. Emen-
 datione vero nihil opus est, cum quae

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

¹ ἀλλὰ εἶναι φύσεις] Post novissi-
 mam vocem, si TINAS vel Textui
 inseras, vel mente saltem intelligas
 plenior certe, uti et elegantior, fuerit
 Xenocratis sententia.

² πλατοδότας] Coniunctio ΚΑΙ
 videtur excidisse ante hoc verbum.

3^ο, τε Πλάτων “ Ἑρμηνευτικὸν τὸ τοιῦτον ὄνο-
 “ μάζει γῆρος, καὶ Διακονικὸν ἐν μέσῳ θεῶν καὶ
 “ ἀνθρώπων, οὐχὰς μὲν ἐπεὶ καὶ δεήσεις ἀνθρώ-
 “ πων ἀναπέμποντας, ἐκίθην ἢ μαντεῖα δευρο καὶ
 “ δόσεις ἀγαθῶν φέρουσας.” Ἐμπεδοκλῆς δὲ,
 καὶ δίκας φησὶ δίδόναι τὰς Δαίμονας ⁴ ὧν ἂν
 ἔξαμαρτήσωσι καὶ πλήμμελήσωσι,

Αἰθέριον μὲν γὰρ σφε μύθη πόνηονδε διώκει,
 Πόνηος δὲ ἐς χθονὸς ἔδρας ἀπέπλυσε· Γαῖα δὲ
⁵ ἐς αὐγὰς

Ἡελίε ἀκαμανίος, ὃ δὲ αἰθέρος ἔμβαλε δίναις^ο

Ἄλλος δὲ ἔξ ἄλλης δέχεται, συγέσει ἢ πρώτες^ο
 ἄχρῃς ἔκ κολαθέντες ἔτω καὶ καθαρθέντες, αὐτίς
 τὴν κατὰ φύσιν χώραν καὶ τάξιν ἀπολάβωσι.

κζ. Ἐτέτων δὲ καὶ τῶν τοιούτων ἀδελφὰ λέ-

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

3^ο ὅ, τε πλάτων] Sententiam potius
 Platonis quam ipsa verba exsequitur
 Auctor. Conf. Platon. Sympos. pag.
 3194. Ed. Francof.

⁴ ὧν ἂν ἐξαμαρτήσωσι] Ita ex Eu-
 sebio restitui, constructionis ratione
 efflagitante, cum prius legeretur ΩΝ
 ΕΞΑΜΑΡΤΩΣΙ.

⁵ ἐς αὐγὰς.] Habent ceterae Edd.
 (unica Basil. 2^{da} excepta) ΕΣ ΑΥΘΙΣ,
 vitiose. Emendavi vero ex Eusebio,

alioque Nostri Libello, qui est de aere
 alieno vitando.

¹ τέτων δὲ.] Exhibent Eusebiani
 Codd. τέτων ΔΗ. sed male.

² Ὀσίριδος ἀδελφὴ ἔστι γυνή] Vsi-
 tior certe est loquendi modus, Ὀσί-
 ριδος ἀδελφὴ ΟΥΣΑ καὶ γυνή. Ita
 certe Diod. de Iside dicens, lib. i.
 pag. 18. τὴν δὲ Ἰσιν ΑΔΕΛΦΗΝ ΟΥ-
 ΣΑΝ Ὀσίριδος ΚΑΙ ΓΥΝΑΙΚΑ κ.τ.λ.

³ ἀμνηστῖαν ὑπολαβῆσα καὶ σιωπὴν] Mancum hunc esse locum affirmat
 Xylander; parum vero caute, si quid
 ego video: omnia enim recte proce-
 dere

γεῖται φασὶ περὶ Τυφῶνος, ὡς δεινὰ μὲν ὑπὸ
 φθόνου ἢ δυσμερείας εἰργάσατο· ἢ πρῶτα πρᾶγ-
 ματα ταράξας, ἐνέπλησε κακῶν γλυῶ ὁμοῦ τε
 πᾶσαν ἢ θάλασσαν, εἶτα δίκην ἔδωκεν. ἢ δὲ
 τιμωρὸς ² Ὀσίριδος ἀδελφὴ ἢ γυνὴ τῆν Τυ-
 φῶντος σβέσασα ἢ καταπαύσασα μανίαν καὶ
 λύσασα, ἢ περιεῖδε τὰς ἀθλῆς ἢ τὰς ἀγῶνας εἰς
 ἀνέτλη, ἢ πλάνας αὐτῆς. ἢ πολλὰ μὲν ἔργα
 σοφίας, πολλὰ δὲ ἀνδρείας ³ ἀμνησίαν ὑπολα-
 βῆσα ἢ σιωπὴν, ἀλλὰ ταῖς ἀγνώσταῖς ἀναμίξα-
 σα τελεταῖς, εἰκόνας ἢ ὑπονοίας ⁴ ἢ μιμήματα
 τῶν τότε παθημάτων, δυσερείας ὁμοῦ δίδαγμα
 ἢ παραμύθιον ἀνδράσι ἢ γυναξίν ὑπὸ συμφο-
 ρῶν ἐχομῆροις ⁵ ὁμοίως, καθωσίωσεν. αὐτὴ δὲ ἢ
 Ὀσίριος ἐν Δαιμόνων ἀγαθῶν δι' ἀρετῆς 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. ἢ περιεῖδε Ἰσις
 ΕΙΣ ἀμνησίαν ἢ σιωπὴν ΕΠΙΒΑΛΟΥ-

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

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

⁵ ὁμοίως.] Scribe ΟΜΟΙΩΝ. *Mark-*
land.

μεταβαλόντες (ὡς ὕπερθε Ἡρακλῆς ἢ Διόνυσος)
 ἅμα ἢ Θεῶν ἢ Δαιμόνων, ὅτι ἀπὸ τρέψε, με-
 μιγμένας τιμὰς ἔχουσι, πάλιαχού μιν, ⁶ ἐν τε
 τοῖς ὑπὲρ γῆν ἢ ὑπὸ γῆν δευάμφοι μέγιστον.
⁷ ἔ γὰρ ἄλλον εἶναι Σάραπιν ἢ τὸν Πλάτωνά
 φασί, ἢ Ἴσιν τὴν Περσέφασσαν, ὡς ⁸ Ἀρχέμα-

⁶ 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.* ἀρχηγετεύειν δὲ τῷ κάτω αἰγύπτιοι λέγουσι ΔΗΜΗΤΡΑ καὶ ΔΙΟΝΥΣΟΝ, hoc est, quod fatis norint omnes, *Isin et Osirim.*

⁷ ἔ 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 Ποντικός⁹ Ἡρακλείδης
τὸ χηρημεῖον ἐν Κανώβῳ Πλούτων⁶ ἠγέρμ⁷
εἶναι.

κη. Πτολεμαῖ⁶ ἢ ὁ Σωτήρ¹ ὄναρ εἶδε τὸν²
ἐν Σινώπῃ³ Ἐπλάτων⁴ κολοσσόν, (ὅκ ἐπι-
σάμ⁵, εἰδὲ ἐωρακῶς πρῶτερον οἶ⁶ τὴν μορ-

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

⁸ Ἀρχέμαχ⁶ εἶρηκεν] Mallet
ΙΣΤΟΡΗΚΕΝ, ut saepius alibi. *Mark-*
land.

⁹ 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.

¹ 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 ΤΗΝ 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.

² ἐν Σινώπῃ τῷ πλάτων⁶] Si haec
verba sincera esse, neque ex Adno-
tatoris Glossemate 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
situs esset.

φὴν) κελδύοντα κομίσαι τὴν ταχίστην ³ αὐτὸν εἰς
 Ἀλεξάνδρειαν. ἀγνοοῦσι δὲ αὐτὰ καὶ ἀπορροῦσι
 πᾶ καθίσταται, καὶ διηγερέτω τοῖς φίλοις τὴν
 ὄψιν, οὐδέστι πολυπλάνης ἀνδρωπος, ὄνομα Σω-
 σίβιθ, ἐν Σινώπῃ φάμμος ἐωρακέναι τοιοῦτον
 κολοσσόν, οἷον ὁ Βασιλεύς ἰδεῖν ἔδοξεν. ἔπεμψεν
 οὐδὲ ⁴ Σωτέλη καὶ Διόνυσον, οἱ χρόνῳ πολλῷ καὶ
 μόλις, ⁵ ὅκ ἀνευ μὲν τοῖ θείας προνοίας, ἤγα-
 γον ἐκκλέψαντες. ἐπεὶ δὲ κομισθεὶς ⁶ ὤφθη, συμ-

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

⁴ Σωτέλη] Diu est ex quo suspica-
 tus sum hanc vocem corruptam esse,
 et ΣΩΣΙΒΙΟΝ ejus vice reponi de-
 bere. Quem enim Rex potius ad Co-
 lossium 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.

⁵ ὅκ ἀνευ μὲν τοῖ θείας προνοίας]
 “ Cunctantem (Regem scil. qui Sino-
 “ pensibus tunc imperitabat) varia
 “ pernicies, morbique, et manifesta
 “ Coelestium ira graviorque in dies
 “ fatigabat — advocata concione
 “ jussa numinis, suos *Ptolemaei*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.

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

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

⁸ ἔτως ὀνομαζόμενος ἦκεν] Certif-
 sima est Correctio nostra: olim enim
 ΟΥΤΟΣ pro ἔτως impressum erat.
 Qua vero mente? nullumne enim
 nomen, dum apud *Sinopeneses* fuit, ha-
 buit,

βαλόντες οἱ παρὰ Τιμόθεον τὸν Ἰσηγητικὸν καὶ
Μανέθωνα τὸν Σεβεννίτικον ἢ Πλούτωνος εἶναι
ἄγαλμα, τῷ Κερβέρῳ τεκμαιρόμενοι καὶ τῷ
Δράκοντι, πείθουσι τὸν Πτολεμαῖον, ὡς ἑτέ-
ρου Θεῶν ἕδενός, ἀλλὰ Σαράπιδός ἐστιν. ἔγὰρ
ἐκείθεν ὁ οὕτως ὀνομαζόμενος ἦκεν, ἀλλ' εἰς
Ἀλεξάνδρειαν κομισθεὶς τὸ παρ' Αἰγυπτίοις
ὄνομα τοῦ Πλάτωνος ἐκτίσατο, τὸν Σάραπιν.
καὶ μὲν τοὶ Ἡρακλείτης 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 Ἑλλησι πλάτωννα νομιζόμενον. (F. ὀνομαζόμενον)—Cl. Marklandus quoque ΟΥΤΩΣ legit.

Ἐκείθεν ὁ οὕτως ὀνομαζόμενος ἦκεν, ἀλλ' εἰς Ἀλεξάνδρειαν κομισθεὶς τὸ παρ' Αἰγυπτίοις ὄνομα τοῦ Πλάτωνος ἐκτίσατο, τὸν Σάραπιν. καὶ μὲν τοὶ Ἡρακλείτης τοῦ Φυσικοῦ λέγοντες, Multos jam locos, salebrosos quidem et inextricabiles ferme salvi transmisi- mus; vix vero alius est, qui tantas mi- hi 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 in- spicientibus aliter res forsan appareat. Consideratis igitur utcumque 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 Interpretamentis 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 fit, frigida nimis est Allegoria. Melius igitur est Heracliti Dionysum per Osirin interpretari, uti Hadem ejus per Sarapin; quod qui-

“¹⁰ Ἰοῦ Ἀδης ἢ Διόνυσος ὡυτός, ¹¹ ὅτε οὐκ μαίνοινται
 “ ἢ ληραίνουσιν,” εἰς ταύτην ὑπάγασσι τὴν δόξαν.
 οἱ γὰρ ἀξιούνηες Ἄδην λέγεσθαι τὸ Σῶμα, τῆς
 ψυχῆς οἶον ἀφροσύνης ἢ μεθύσεως ἐν αὐτῷ,
 γλίχρως ἀλληγοροῦσι. βέλτιον ἢ τὸν Ὀσίριον εἰς
 ταυτὸ σιναγεῖν τῷ Διονύσῳ, τῷ τε Ὀσίριδι τὸν
 Σάραπιν, ὅτε τὴν φύσιν μετέβαλε, ¹² ταύτης
 τυχόνῃ τῷ ἀποσηγορείας. διὸ πάνσι κοινὸς ὁ Σά-
 ραπίς ἐστὶ, ¹³ ὡς ἢ τὸν Ὀσίριον οἱ τῶν ἱερῶν μελα-
 λαβόνῃες ἴσασιν.

“ quidem nomen sibi tum demum
 “ obtinuit *Osiris* postquam naturam
 “ suam mutavit,” scil. postquam ἐκ
 Δαίμονος ἀγαθῆς ad Deos transierat.
 “ Nomen quippe *Sarapidis* omnium
 “ est commune, qui ejusmodi muta-
 “ tionem aliquando subierint; uti
 “ norunt ii, qui *Osiridis* Sacris initiati
 “ fuerint.” His igitur ita dictis et
 explanatis, ad diversas aliorum 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 ordinem* 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. Haec tenus igitur sententia *Au-*
 “ *ctoris* fusius latine explicata, viaque
 munita quasi et coram explanata,
 ad ipsa Graeca corrigenda et emen-
 danda tutius accedamus.

¹⁰ Ἰοῦ Ἀδης 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 προσέχειν τοῖς Φρυγίοις γράμμασιν ἐν οἷς λέγεται ἁ Χαραπῶς τις, ἔμψ' Ἡρακλέους γενέας θυγάτηρ, Ἰσαϊακῆ ἢ τῆ' Ἡρακλέους ὁ Τυφών· ἐδὲ ἁ Φυλάρχος μὴ καταφρονεῖν, γράφοντος ὅτι πρῶτος εἰς Αἴγυπτον ἐξ Ἰνδῶν Διόνυσος ἤγαγε δύο Βούς, ὧν ἦν τῶ μψ', ἁ Απῖς ὄνομα, τῶ ἢ ἁ Οσιρις· Σάραπῖς δὲ ὄνομα ἔστι τὸ ΠΑΝ κοσμεῖνός ἐστι, ἁ τῶ ΣΑΙΡΕΙΝ, ἁ ὁ καλλυῖεν τινὲς ἢ κοσμεῖν λέγουσιν. ἁτοπα γὰρ ταῦτα ἔστι Φυλάρχος, πολλῶ ἢ ἁτοπώτερα ἁ 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.*

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

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

¹³ ὡς δὲ τὸν ἁ Οσιριν] Praestat cum Cl. *Marklando* legere, ὡς ΚΑΙ τ. ἁ Ο.

¹ χαροπῶς τις, ἔμψ' Ἡρακ.] Olim, ΧΑΡΑΠΩΣ ΤΟΥΣ ΜΕΝ ΤΟΥ ἁ ΗΡ. 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 profus, imo nulla potius omnino esset argumentatio *Auctoris*. Rescribendum igitur statuo pro χαροπῶς τις, vel ΣΑΡΑΠΗΣ ΤΙΣ, vel saltem, cum *Marklando*, ΣΑΡΑΠΩ ΤΙΣ.

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

³ ὁ καλλυῖεν τινὲς ἢ κοσμεῖν] Forte, ὁ καλλ. ἁ ΕΛΛΗΝΕΣ καὶ κοσ. *Markland.*

⁴ 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 ἕως ὀνομά-
 ζεας, [⁵ καὶ χαλκᾶς τινὰς ἐν Μέμφει πύλας
 λήθης ἢ κωκυτῶ παραγορευομένης, ὅταν θάπ-
 τώσι τὸν Ἄπιν ἀνοίγεας, βαρὺ ἢ σκληρὸν ψο-
 φέσας. διὸ πρὸς ἡχοῦν] ἡμᾶς χαλκώμα-
 τῶ ἐπιλαμβάνεας.] ⁶ μετρίωτερον δὲ οἱ ⁷ πρὸς
 τὸ ΣΕΥΕΣΘΑΙ [ἢ τὸ σοῦας] τὴν ἔ ΠΑΝΤΟΣ ἅμα
 κίνησιν ⁸ εἰρηῶς φάσκοντες. οἱ δὲ πλείστοι τῶ ἰε-

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

⁵ 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 neutquam te affirmaturum certo scio. Quisquamne enim “aereas istas apud *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 *Glossmate* enim, sive *Annotatoris* cujusdam observatione in *Textum* irrepisse 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 *Glossmata* 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 ἑκάτης ἰερῶν, ἔ πύλαι κωκυτῶ

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

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

⁶ μεριώτερον δὲ οἱ] Ita necesse est rescribamus, "ob collationem diversarum sententiarum," uti observat *Xyland.* — olim μελ. δὲ absque novissima voce. *Bentl. Baxt. Markland.*

⁷ παρὰ τὸ σεύεσθαι, [ἐ τὸ σεῦσθαι] 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 mecum dicas.

⁸ κίνησιν εἰρηθεῖν] Antea ΑΙΠΕΙΣΘΑΙ, vitiose. Nostram correctionem exhibent *Edd. Antiq.*

⁹ τὸνομα τοῦ Σαράπιδος] F. ΤΟ Σαράπιδος. *Markland.*

¹⁰ 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 τῆς πάντων τὰ καλὰ εἰδέναι, ἀπὸ τῆς Ἄδης ἐκλήθη: ad eundem scopum quae praecedunt omnia, unice collimant; ad probandum scilicet 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 καὶ σοφὸν, καὶ πλέσιον, πειθοῖ ἐ λόγῳ κατέχοντα τὰς ψυχὰς, Ἄδην ὀνομάθει. p. 298. *Ed. Steph.* Hinc satis constat, mendosissima esse verba *Plutarchi*, de quibus nunc agimus. At quam expedito remedio loco huic, conclamato licet, medicinam afferre possumus—rescribas igitur, καὶ γὰρ Πλάτων τὸν Ἄδην, ὡς ΑΔΟΥ υἱὸν, ΚΑΙ τοῖς παρ' ΑΥΤΩΙ γενομ. προσωτηρθεῖν, ὡν. φησὶν—ΑΔΟΣ vero interpretatur *Etymolog. Auctior* ΕΥΦΡΟΣΥΝΗ, laetitia scilicet et

ἡρομόροις ἢ περσικῇ θεῶν, ὠνομάσθαι φησίν. καὶ παρ' Αἰγυπτίοις ἄλλα τε πολλὰ τῶν ὀνομάτων ἱ ἰ λόγοι εἰσὶ, ἢ τὸν ἵποχθόνιον τόπον εἰς ὃν οἴοντα τάς ψυχὰς ἀπέρχεσθαι μετὰ τὴν τελευτὴν, ΑΜΕΝΘΗΝ καλεῖσιν, σημαίνοντες τῷ ὀνόματι “ τὸν λαμβάνουσα ἢ διδούσα”. εἰ δὲ ἢ τῷ τῷ ἐκ τῆς Ἑλλάδος ἀπελθόντων πάλαι ἢ μελακομιᾷ ἐν τῶν ὀνομάτων ἐν ἑσιν, ὕστερον ¹² ἐπισκεψώμεθα· νεῦ δὲ τὰ λοιπὰ τῆς ἐν χερσὶ δόξης περσικῶν.

λ. Ὁ μὲν γὰρ Ὀσίρις ἢ ἱ ἱ ἱσις ἐκ Δαιμόνων ἀγαθῶν εἰς Θεὸς μετήλλαξαν, τὴν δὲ τῷ Τυφῶν ἢ μαυρωμένην ἢ στυγερισμένην δυνάμιν, ἐπὶ δὲ ἢ ψυχορραγοῦσαν ἢ σφραδάζουσαν, ἑσιν αἷς παρηγοροῦσι θυσίαις ἢ πρᾶνσιν· ἑσιν δὲ ὅτε πάλιν ἐκλαπινῶσι ἢ καθυβρίζουσιν ἐν πινῶν ἑορταῖς, τῶν μὲν ἀνθρώπων ¹ τὰς πυρρῆς

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

¹¹ λόγοι εἰσὶ] Quasi objectanti respondit: “ Non *Sarapis* tantum et “ *Hades* tot significationes habent, “ justamque quasi *Sententiam* per se

“ conficiunt, cum et plurima alia extant Aegyptia nomina, quae merae *sententiae* sint,” (ita enim ΛΟΓΟΙ εἰσὶ cum Cl. *Marklando* interpretor), quale est ΑΜΕΝΘΗΣ. Imo plurima hujus generis Interpretamenta per totum hunc Librum, alibique inveneris.

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

¹ τὰς πυρρῆς προπηλακίζουσαι] Olim τὰς πυρρῆς. ΚΑΙ προπηλ. odiosam vero

προπηλακίζουσαι, Ὀνον ἢ ἢ καλακρημνίζουσαι, ὡς
 Κοπτῖται, διὰ τὸ πυρρὸν γεγονέναι τὸν Τυφῶνα
 ἢ ὀνώδη τὴν χεῖρα. Βασιεῖται δὲ καὶ Λυκοπο-
 λῖται σάλπιγγιν ἔχουσαι τὸ πρῶτον, ὡς Ὀνώ
 φθελγομύται ἐμφερέσ. ἢ ὅλως τὸν Ὀνον, ἔκαθα-
 ρὸν ἀλλὰ δαιμονικὸν ἠγοῦνται ζῶον εἶναι, διὰ
 τὴν πρὸς ἐκείνον ὁμοιότητα. ἢ πόπωνα ποιοῦ-
 ντες ἐν θυσίαις τῆ τε Παυνὶ ἢ τῆ Φαωφὶ μίωος,
 ἐπιπλάττεισι πρῶτον, Ὀνον δεδεμμένον. ἐν ἢ τῆ
 τῆ Ἡλίας θυσία² τοῖς σεβομύται τὸν Θεὸν παρελ-
 γουσι μὴ φορεῖν ἐπὶ τῷ σώματι χεῖρα, μηδὲ ὀνώ
 προσφύειν δίδοναι. φαίνονται δὲ ἢ οἱ Πυθαγορικοὶ
 τὸν Τυφῶνα δαιμονικὴν ἠγέμενοι δυνάμιν λέ-
 γουσι γὰρ ἐν ἑξῆσι μέτρῳ ἐκτῷ ἢ πεντηκοστῷ γεγο-
 νέναι Τυφῶνα ἢ πάλιν τὴν μὲν τῆ Τριγώνου Ἄδου
 ἢ Διονύσου ἢ Ἄρεος εἶναι τὴν δὲ τῆ Τετραγώνου,

vero illam particulam, quae Sententi-
 am mimis perturbaverat, amovendam
 esse curavi. Accedit huic correctioni
 Xylandri, et Markl. auctoritas, quo-
 rum novissimus ΠΥΡΡΟΧΡΟΥΣ pro
 ΠΥΡΡΟΥΣ legendum esse censet.
 Huic loco affinia prorsus sunt, quae
 de *Busiritis* protulit *Plutarchus* in
septem Sap. Conviv. p. 261. Ed. Steph.
 ἢ ὁ Νειλόξενος, ἀμέλει ταῦτα, (ἔφη)
 ἢ ἡμῖν τοῖς Ναυκρατίταις ἐγκαλεῖται

Βασιεῖται. χρώμεθα γὰρ ἤδη τοῖς ὀ-
 νείοις (ossibus scil.) εἰς τὸν αὐλόν. ἐκεί-
 νοις δὲ καὶ Σάλπιγγος ἀκθεῖν ἀθέμιτον,
 ὡς ὀνώ φθελγομένης ὁμοιον. Ὀνον δὲ ὑπὲρ
 αἰγυπίων ἴσσε δὴ περὶ διὰ τυφῶνα προ-
 πηλακίζόμενον.

² τοῖς σεβομένοισι τὸν Θεόν] Ita cer-
 tissime emendavimus: antea enim
 ΕΣΟΜΕΝΟΙΣ, nullo cum sensu, le-
 gebatur. Xyland. Baxter. Bentl.
 Markland.

Ῥέας, ἢ Ἀφροδίτης ἢ Δήμητρος ἢ Ἐσίας ἢ Ἡ-
ρας· τὴν δὲ τῷ Δωδεκαγώνῳ, Διός· τὴν ᾗ³ Ἐκκαί-
πεντηκονταγώνῳ, Τυφῶνῳ, ὡς Εὐδοξῳ ἰσό-
ρηκεν.

λα. Αἰγύπτιοι ᾗ πυρρόχρῳ γεγονέναι τὸν
Τυφῶνα νομίζοντες, ἔ¹ τῷ Βοῶν τὰς πυρρὰς κα-
θιερεύουσιν, ἕως ἀκριβῆ ποιήματα τὴν ὡρατήρη-
σιν, ὡς κὰν μίαν ἔχη τρίχα μέλαιναν ἢ λου-
κὴν, ἀθύρον ἢ γαῖαν. Δύσιμον γὰρ ἔ φίλον εἶναι Θε-
οῖς, ἀλλὰ τοῦ ἀντίον, ² ὅσα ψυχὰς ἀνοσιῶν ἀν-
θρώπων ἢ ἀδίκων εἰς ἕτερα μεταμορφωμάτων σώ-
ματα συνείληφε. διὸ ³ τῇ μὲν κεφαλῇ τῷ ἱερεῖ
καταρασάμενοι ἢ ἀποκόψαντες, εἰς τὸν ποταμὸν
ἐρρίπτουσι πάλαι, νῦν δὲ τοῖς ξένοις ἀποδίδουσι.

³ τὴν δὲ Ἐκκαίπεντηκονταγώνῳ] 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 *Typhoni*. Ac 58 quidem
“ ex iis numeris non est, quos *Pytha-*
“ *gorici* tractent; quippe duplicatione
“ primi numeri 29 procreatus, ideo-
“ que pariter impar, et nulli aptus
“ *Figurae*. At 56. duplus est *Trigoni*
“ 28, qui numerus est perfectus. *Pro-*
“ *nicus* est (ut vocabulo scientiae utar)
“ 56, et quidem ex 7 et 8 procrea-
“ tus, numeris longe mysticissimis.
“ Itaque nil hic dubii relinquitur”.

¹ τῶν Βοῶν τὰς πυρρὰς καθιερεύουσιν] *Diod. Sic. lib. 1. p. 79.* τὰς δὲ πυρρὰς
βῆς συγχωρηθῆναι δύειν, διὰ τὸ δοκεῖν
τρίτον τῷ χρωματι γεγονέναι Τυφῶνα,
τὸν ἐπιβλεύσαντα Ὀσίριδι. Addenda
etiam sunt haec *Herodoti*, (lib. 2. c.
38.) Τρίχα ἦν δὲ μίση ἰδίαι ἐπιῆσαν
μέλαιναν, ἔ καθαρόν εἶναι νομίζει. δι-
ξῆται δὲ ταῦτα ἐπὶ τῷ τελαγμένῳ
ᾧ τις ἱερέων — ἦν δὲ τριέων πάλιν
ἢ καθαρὸς, σημαίνειαι βύβλω περὶ τὰ
κέρεα εἰλίσσων· ἢ ἔπειτα γῆν σημαν-
τρίδα ἐπιπλάσας, ἐπιβάλλει τὸν δακ-
τύλιον· καὶ ἔτω ἀπάγῃσι. ἀσημαντον
δὲ δύσασι θάνατον ἢ ζημίαν ἐπικέειται
— Observandum porro est *Mares*
tantum *Boves* apud *Aegyptum* fa-
crificatos

τὸν δὲ μέλλοντα δύεσθαι βοῦν οἱ Σφραγισαὶ λε-
 γόμενοι τῷ Ἱερέων κατεσημαίνοντο, τῆς σφρα-
 γιδῆς (ὡς ἰσορεῖ Κάτωρ) γλυφίῳ μὲν ἐχέσης
 ἀνθρώπου εἰς γόνυ καθεικότα ταῖς χερσὶν ὀπίσω
⁴ περιηγμέναις, ἐχούῳ κτ' τῆς σφαγῆς ξίφῳ
 ἐκείμενον. ⁵ ἀπολαύειν δὲ καὶ τὸν Ὀνον, ὡς περ εἴρη-
 ται, τῆς ὁμοιότητος, διὰ τὴν ἀμαθίαν ἢ τὴν ὑ-
 βριν εἶχ' ἥτιον ἢ διὰ τὴν χροῖαν, οἰοῦνται. διὸ καὶ τῷ
 Περσικῶν βασιλέων ἐχθραίνοντες μάλιστα τὸν Ὠ-
 χον ὡς ἐναγῆ ἢ μιανθῆ, ΟΝΟΝ ἐπωνόμασαν. κα-
 κείνῳ εἰπὼν, ὁ μὲν τοι ΟΝΟΣ ὄντι ὑμῶν κατδυω-
 χήσεται τὸν Βοῦν, ἔδυσσε τὸν Ἄπιν, ὡς Δείνων
 ἰσόρηκεν. οἱ ὃ λέγοντες ἐκ τῆς μάχης ἐπὶ Ὀνι τῷ
 Τυφῶνι τὴν φυγὴν ⁶ ἐπὶ ἡμέραις γενέσθαι, ἢ σω-

crificatos esse — τῆς μὲν νῦν καθαρῆς
 Βῆς τῆς ἀρσενας, ἔ τῆς μόσχας οἱ πάν-
 τες αἰγύπτιοι θύουσι τὰς δὲ θηλέας ἔ
 σφι ἔξεσι θύειν, ἀλλὰ ἱεραὶ εἰσι τῆς
¹ Ἰσιῶ. Herod. l. 2. c. 41.

² ὅσα ψυχὰς ἀνοσίων ἀνθρώπων —
 σώματα συνέληφε] Herod. lib. 2. c.
 123. πρῶτοι δὲ τόνδε τὸν λόγον αἰ-
 γύπτιοί εἰσι οἱ εἰπόντες, ὡς ἀνθρώπου
 ψυχὴ ἀθάνατός ἐστι. Τῆ σώματι δὲ
 καλαφθίνουσι, εἰς ἄλλο ζῶον αἰεὶ γι-
 νόμενον εἰσδύεται. ἔπειτ' δὲ φερέλθῃ
 πάντα τὰ χερσαῖα, ἔ τὰ θαλάσσια,
 καὶ τὰ πτερυγία, αὐτὶς εἰς ἀνθρώπου σῶμα
 γινόμενον εἰσδύειν.

³ τῇ μὲν κεφαλῇ τῆ Ἱερέως κατὰρ.]
 Κατὰρ εἰσὶν αἱ δὲ τὰδε λέγοντες τῆσι κε-

φαλῆσι, “ εἰ τι μέλλοι ἢ σφίσι τοῖσι
 “ θύουσι, ἢ αἰγύπτῳ τῇ συνάπαση κα-
 “ κὸν γενέσθαι, εἰς κεφαλὴν ταύτην τρα-
 “ πέσθαι”. Herod. lib. 2. c. 39.

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

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

⁶ ἐπὶ ἡμέραις γενέσθαι] At longe usita-
 tior esset loquendi formula hoc in loco
 ἐπὶ ἡΜΕΡΑΣ; atque ita scripsisse
 Plutarchum arbitror, licet Librarii
 οἰσι-

θένητα γυνῆσαι παῖδας, Ἱεροσόλυμον ἢ Ἰερδαῖον
αὐτόθεν εἰςὶ κατάδηλοι τὰ Ἰερδαϊκὰ παρέλκον
τες εἰς τὸν μῦθον.

λβ. Ταῦτα μὲν οὐκ οὕτως ἐπινοίας δι-
δωσιν· ἀπ' ἄλλης ἢ ἀρχῆς τῆς¹ φιλοσοφώτερος
τι λέγειν δοκούντων τὰς ἀπληστάτας σκεψώμεθα
πρῶτον. ἕτοι δέ εἰσιν οἱ λέγοντες, ὥσπερ Ἑλ-
λίως Κρόνον ἀλληγοροῦσι τὸν Χρόνον, Ἡραν ἢ

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

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

² Νεῖλον εἶναι τὸν Ὅσιριν] 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 *Ἰπῶ*, *Schichor*,
“ est *Nilus*, ut doctissimi interpretum
“ volunt, quod *Ἰπῶ* *Schichri* Lin-
“ gua Aethiopica (ita monet illustri-
“ simus *Scaliger* Fil.) prolatum, in

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

Σῆρις ὑπ' αἰθιοπῶν κικλήσκεται· οὐ
δὲ Συήνης
Ἐναέται σρεφθέντι μετ' ἔνομα Νεῖ-
λον ἔθεντο.

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

³ ἐπὶ τοῦ Κρόνου γενόμενον] “ ΕΠΙ
“ ΚΡΟΝΟΥ (inquit *Xylander*) non in-
“ telligo quid 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, γύεσιν δὲ Ἡφαίστος, τὴν, εἰς Πῦρ, ἀέ-
 ρος μεταβολῆ· ἔτω παρ' Αἰγυπτίοις ² Νεῖλον
 εἶναι τὸν Ὀσιριν, Ἰσιδισιώντα τῇ γῆ· Τυφῶνα
 δὲ τὴν Θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπίπλων ἀ-
 φανίζεσθαι ἢ διασπᾶται, πλὴν ὅσον ἡ γῆ μέρος
 ἀναλαμβάνουσα ἢ δεχομένη, γίνεται γόνιμος
 ὑπ' αὐτῆ· ἢ Θρηῆνός ἐστιν ἱερός ³ ἐπὶ τῷ Κρόνου
 γρόμφος, θρῆναι δὲ τὸν ⁴ 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
 ἔν εκ τῶ Νολίων 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 θρηῆνοις hujusmodi celebrandi,
 quos inter Osirim esse recensendum,
 nemo est qui nunc dubitet. *Diod. Sic.*
lib. 1. p. 65. καὶ τὸν θρηῆνον εὐρύθμως
 μετ' ᾧδῆς ποιέμενοι δις τῆς ἡμέρας (scil.
 dum Reges insepulti jacent) ἐτίμων
 ἐγκωμίοις, ἀνακαλόμενοι τὴν ἀρετὴν τῶ

τελευτηκότος. 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, excri-
 bam totum. ἀγνεύουσι δὲ τὸν ἄλα
 φεύγουσι, ὡς μήτε ὄψον προσφέρεσθαι
 μηδὲν ἄλεσι θαλαττίοις μεμιγμένον.
 Ἄλλοι μὲν ἔν ἄλλας αἰτίας φέρουσιν,
 ἔστι δὲ ἀληθῆς μία, τὸ πρὸς τὴν θα-
 λαττιαν ἔχθος, ὡς ἀσύμφυλον ἡμῶν, καὶ
 ἀλλότριον, μᾶλλον δὲ ὅλως πολέμιον
 τῇ φύσει τῶ ἀνθρώπου σοιχεῖον. εἰ γὰρ
 τρέφεσθαι τὰς θεὰς ἀπ' αὐτῆς ὡσπερ οἱ
 Στωϊκοὶ τοὺς ἀστέρας ὑπολαμβάνουσιν.
 ἀλλὰ τὴν ἀνῆλον εἰς ταύτην ἀπόλλυσθαι
 τὸν πατέρα ἔ σωτήρα τῆς χώρας, ὃν
 Ὀσίριδος ἀπορροῆν ὀνομάζουσι, ἔ θρη-
 νῆνες τὸν ἐν τοῖς ἀριστεροῖς μέρεσι γε-
 νώμενον (f. γεννώμενον) ἐν [δὲ] τοῖς
 δεξιοῖς φθειρόμενον, αἰνίττοισι τὴν τῶ
 Νεῖλος τελευτὴν καὶ φθορὰν ἐν τῇ θα-
 λαττῇ γινομένην.

⁴ ἐν τοῖς ἀριστεροῖς γεννώμενον] No-
 vissima vox ex emendatione est: olim
 enim GENOMENON, vitiose scriptum
 erat.

νώμῳ μέρεσιν, ἐν δὲ τοῖς δεξιοῖς φθειρόμενον. Αἰγύπτιοι γὰρ οἰοῦνται τὰ μὲν ἑῶνα, τῷ Κόσμῳ πρὸς νότον εἶναι, τὰ δὲ πρὸς βορρᾶν, δεξιά, τὰ δὲ πρὸς νότον, ἀριστερά· φερόμενθ' οὐκ ἐκ τῆς νοτίων ὁ Νεῖλθ', ἐν δὲ τοῖς βορείοις ὑπὸ τῆς Θάλασσης καταναλισκόμενθ', εἰκότως λέγειν τὴν μὲν γένεσιν ἐν τοῖς ἀριστεροῖς ἔχειν, τὴν δὲ φθορὰν ἐν τοῖς δεξιοῖς. διὸ τὴν τε Θάλασσαν οἱ ἱερεῖς ἀφοσιουῦνται, καὶ τὸν Ἄλα, Τυφῶνθ' ἀφρὸν καλοῦσιν· καὶ τῶν ἀπαγορευομένων⁵ ἐν ἑσιν αὐτοῖς, “ἐπὶ τραπέζης ἄλλα μὴ προστιθέσθαι”. 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 Σαίγουῦ ἐν τῷ προπύλῳ τῷ ἱεροῦ τῆς Ἀθίωᾶς ἦν γεγλυμμένον Βρέφθ', Γέρων, καὶ μὲν τῷτο Ἰέραξ, ἐφεξῆς δὲ

⁵ ἐν ἑσιν] Ita cum *Xyland. Baxt. Bentl. Markland.* edendum esse volui, cum prius ΕΝΕΣΤΙΝ confuse legeretur.

⁶ ὅτι χρωῖται θαλάτῃ] Scribend. χρωῖται ΤΗΙ θαλάτῃ. *Markland.*

⁷ 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 continua-

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 81

ἰχθύς, ἐπὶ πᾶσι δὲ ἰπποποταμίῳ. ἐδήλα δὲ
 συμβολικῶς, ἢ γινόμενοι ἢ ἀπογινόμενοι * * *
 διογέρων * * * ἱέρακι δὲ τὸν Θεὸν φράζουσιν, ἰχ-
 θύϊ δὲ Μῖσο, ὡς πρὸς εἰρήναι, διὰ τὴν θάλατταν.
⁸ ἰπποποταμίῳ δὲ Ἀναίδειαν. λέγεται γὰρ ἀπο-
 κλείνας τὸν πατέρα, τῇ μητρὶ βία μίγνυατο. ⁹ δό-
 ξει δὲ καὶ τὸ ὑπὸ τῶν Πυθαγορικῶν λεγόμενον,
 ὡς ἡ Θάλαττα Κρόνον δάκρυόν ἐστιν, αἰνίττεται τὸ
 μὴ καθαρὸν, μηδὲ σύμφυλον αὐτῆς.

λγ. Ταῦτα μὲν οὖν ἕξωθεν εἰρήσῳ κοινὴν
 ἔχοντα τὴν ἰσορείαν. οἱ δὲ σοφώτεροι τῶν Ἱερέων,
 ἔ μόνον τὸν Νεῖλον Ὀσίριον καλεῖσιν, ἔδὲ Τυφῶνα
 τὴν θάλασσαν, ἀλλὰ Ὀσίριον μὲν ἀπλῶς ἀπα-
 σαν τὴν ὑγροποιὸν ἀρχὴν ἢ δυνάμιν, αἰτίαν γνέ-
 σεως ἢ σπέρματι δόξαν νομίζοντες. Τυφῶνα δὲ
 πᾶν τὸ αὐχμηρὸν καὶ πυρῶδες ἢ ξηρωτικὸν ὅ-
 λως καὶ πολέμιον τῇ ὑγρότητι. διὸ καὶ πυρρόχρων

vit, omiffis prorfus quae intermedia
 effent. Extant haec fymbola apud
Clem. Alexand. Strom. 5. p. 670. unde
 praefertim, quae in *Plutarcho* defi-
 derantur, petenda funt. Καὶ μὲν καὶ
 ἐν Διοσπόλει τῆς αἰγύπτου, ἐπὶ τῶν ἱερῶν
 καλεμένην πυλῶντι, διατείνονται παι-
 δίου μὲν γενέσεως σύμβολον. φθορᾶς δὲ
 ὁ γέρων. Θεὸς τε αὖ, ὁ ἱεραξ. ὡς ὁ ἰχθύς,
 μίσις ἢ καὶ ἄλλο πάλιν σημαίνου-
 μενον, ὁ Κροκόδειλος, ἀναιδείας. φαί-

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

⁸ ἰπποποταμίῳ.] Olim ΙΠΠΟ-
 ΠΟΤΑΜΙΩΙ, sine vocum distinctione
 ferebatur; nostram vero lectionem
 exhibent *Edd. Basil.*

⁹ δόξει δὲ.] Imo, ΔΟΞΕΙΕ cum
Baxtero et Bentleio legendum esse
 cenfeo.

γεγονέναι τῷ σώματι ἢ πάρωχρον νομίζοντες,
 ἔστω πρὸς πρῶτον ἐντυγχάνουσιν, ἔδὲ ἡδὲως ὁ-
 μιλοῦσι τοῖς τοιούτοις τὴν ὄψιν ἀνθρώποις. ¹ τὸν
 δὲ Ὀσίριν αὖ πάλιν μελάγχρου γεγονέναι
 μυθολογοῦσιν, ² ὅτι πᾶν ὕδωρ, ἢ γῆν ἢ ἱμάτια
 ἢ νέφη, μελαίνει μινύμηνον· ἢ τῶν νέων ὑγρότης
 ἐνούσα παρέχει τὰς τρίχας μελαίνας, ἢ ἡ πο-
 λιώσις, οἶον ὠχρίασις, ὑπὸ ξηρότητος ἐπιγίνεται
 τοῖς ὄρακμάζουσι. ἢ τὸ μὲν Ἑας, θαλερὸν ἢ
 γόνιμον ἢ πρῶτον· τὸ δὲ Φθινόπωρον, ὑγρότη-
 τος ἐνδεία, ἢ φυτοῖς πολέμιον ἢ ζώοις νοσῶ-

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

² Ὅτι πᾶν ὕδωρ.] Si modo ΠΑΝ
 hoc in loco retineri posse contendas,
 memineris tamen, quod casu sit 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-
 rioram reddendam.

³ Ὁν Μνεῦιν Καλεῖσι.] Olim MNEY-
 EIN inveniebatur. Nosfram vero
 Editionem exhibent *Edd. 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.* τρέφουσι δὲ τὸν
 Ἄπιν ἐν Μέμφει, ἢ τὸν ΜΝΕΥΙΝ ἐν
 Ἠλίῳ πόλει. Item *Euseb.* (ex *Por-*
phyrio) *Praep. Ev.* lib. 3. pag. 157.
 Ἄλλ' ὁ γε βῆς Ἠλίῳ ἀνακείμενος ἐν
 Ἠλίῳ πόλει, καλεῖται ΜΝΕΥΙΣ,
 βῶν ἐστὶ μέγιστος, σφόδρα μέλας κ. τ. λ.

⁴ τῆ Ἄπιδος πατέρα.] Quae me-
 dia vox legitur, eam restitui ex Auc-
 toritate

δες. ὁ δὲ ἐν Ἡλιοπόλει τρεφόμενῳ Βούς, ³ ὃν Μινύιν καλοῦσιν, (Ὀσίειδῳ δὲ ἱερῶν, ἔνιοι δὲ ἢ ⁴ τῷ Ἀπίδος πατέρα νομίζουσι) μέλας ἐστὶ ἢ δουτέρας ἔχει τιμὰς μῦ τὸν Ἀπιν. ἔτι τὴν ⁵ Αἴγυπτον ἐν τοῖς μάλιςα μελάγλειον ἔσαν, ὡς πρὸς τὸ μέλαν τῷ ὀφθαλμοῦ, ⁶ Χημίαν καλοῦσι, ἢ Καρδία παρεικάουσι. θερμὴ γὰρ ἐστὶ ἢ ὑγρὰ ἢ τοῖς νοτίοις μέρεσι τῆς Ὀικημένης, ὡς πρὸς ἢ καρδία τοῖς δυνύμοις τῷ ἀνθρώπῳ, μάλιςα ἐγκλείσαι ἢ περσικεχώρηκεν.

λδ. ¹ Ἡλιον δὲ ἢ Σελιώϊω ἔχ 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 Ionicum.

⁵ Αἴγυπτον ἐν τοῖς μάλιςα μελάγλειον 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) Μεσραία, παρ' Ἑλλησι δὲ ΑΕΡΙΑ, ἐλέγεται. Thessalia etiam quondam apud Antiquos Aeria, sive Eeria dicta fuit hanc ipsam ob causam: Vetus enim Scholiastes ad illud Apollonii Rhod. Argon. L. I.

Ἡερίη πολυλλύϊος 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.

⁶ Χημίαν καλοῦσι, ἢ Καρδία παρεικάουσι] ΧΗΜΙΑΝ dedi ad folioecismum 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. I. — De similitudine autem quam invenire credebant subtilissimi quidam viri inter Cor et Terram Aegyptiam conf. Hori Nil. lib. I. Hierog. 22.

¹ Ἡλιον δὲ ἢ Σ. ὁ. α. 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 αἶψα,
 ἀντιπόμφοι ² τὴν ἀφ' ὑγροῦ τροφῆς αὐτῶν καὶ
 γένεσιν. οἰοῦνται δὲ καὶ Ὁμηροῦ, ὡς περὶ Θαλῆν,
 μαθόντα παρ' Αἰγυπτίων, ὕδωρ ἀρχὴν ἀπάντων
 καὶ γένεσιν τίθεσθαι. ³ τὸν γὰρ Ὠκεανὸν Ὀσειν εἶναι,
 τὴν δὲ Τηθεὺ Ἴσιν, ὡς τιθηναμένω πάντα καὶ
 συνεκτρέφουσιν. καὶ γὰρ Ἑλλήνες ⁴ τὴν τῆς σπέρ-
 ματος πρόεσιν, ἀπουσίαν καλοῦσι, καὶ σιωπῆσαν
 τὴν μίξιν, καὶ ⁵ τὸν ἕον ἀπὸ τῆς ὕδατος καὶ ἔχουσαι,

tantum et Lunam, sed, ut cum Por-
 phyrus loquar, (*Antr. Nymph.* p. 256.)
 τὰς Δαίμονας ἀπάντες ἔχ' ἐσάναι ἐπὶ
 στερεῶν, ἀλλὰ πάντας ἐπὶ πλοῖσι, Ae-
 gyptii dicunt. Eandem quoque rem
 narrant *Clem. Alex. Strom.* 5. et *Iam-
 blich. de Myst. Aegypt.*

² τὴν ἀφ' ὑγροῦ τροφῆς αὐτῶν ἔ γενέ-
 σεσιν] Novissimam hanc vocem ge-
 nuinam esse? vix nimium confiden-
 ter id afferes, si memineris modo,
 quod ab *Auctore* paullo antea obser-
 vatum fuerit, “Aegyptios quam ma-
 xime Stoicorum hypothesein impro-
 bare, qui Stellas has e mari ortas
 fuisse statuerint”. Deinde, si modo
 γένεσιν recte legatur, nonne dixisset
 potius *Plutarchus* γένεσιν αὐτῶν καὶ
 τροφῆς. quam vice versa? — Quanto
 igitur melius de argumento *Auctoris*
 actum erit, si, hac voce deleta, KI-
 NHESIN ejus vice substituamus? 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 confir-
 met adhuc, imo certam faciat; ip-
 sum hoc Symbolum in hunc modum
 apud *Eusebium* explicatum invenias:
 (*Praep. Evang.* lib. 3. p. 115.) “Ἡλιον
 δὲ σημαίνουσι, ποτὲ μὲν δι' ἀνθρώπου
 ἐπιβουλήν καὶ πλοῖσι ἐπὶ Κροκοδείλου
 κειμένον. δηλοῖ δὲ τὸ μὲν πλοῖον, τὴν
 ἐν ὑγρῶ ΚΙΝΗΣΙΝ.

³ τὸν γὰρ Ὠκεανὸν Ὀσειν εἶναι] *Diod. Sic.* lib. 1. p. 12. τὸ δὲ ὑγρὸν ὀ-
 νομάσαι λέγουσι τὰς παλαιὰς ΩΚΕΑ-
 NON, ὃ μεθερμηνεύομενον μὲν εἶναι,
 ΤΡΟΦΗΝ ΜΗΤΕΡΑ — καὶ ἔτι καὶ
 τὸν Ποιητὴν λέγειν

Ὠκεανὸν τε Θεῶν γένεσιν, καὶ Μητέρα
 Τηθεὺν.

atque iterum; οἱ γὰρ αἰγύπτιοι νομί-
 ζουσιν ΩΚΕΑΝON εἶναι τὸν παρ' αὐ-
 τοῖς ποταμὸν Νεῖλον, πρὸς ᾧ καὶ τὰς
 Θεῶν γενέσεις ὑπάρξαι.

⁴ τὴν τῆς σπέρματος πρόεσιν] Cer-
 tissima est emendatio haec, ideoque
 in Textum admittere haud recusavi.
 vid. p. 656. *Ed. Steph.* Olim vero

ἢ τὸν Διόνυσον Ὑβω, ὡς κύριον τῆς ὑγρᾶς φύσεως,
 ἔχ' ἕτερον ὄντα Ἐ' Οσίριδ⁶. ἢ γὰρ τὸν Ὀσίριον
 Ἑλλάνικ⁶ Ὑσιριν ἔθηκεν ἀκηκοέναι ὑπὸ τῶν ἱε-
 ρέων λεγόμενον· ἔτω γὰρ ὀνομάζων διατελεῖ
 τὸν Θεὸν· εἰκότως, ἀπὸ τῆς φύσεως ἢ τῆς εὐρε-
 σεως.

λε. Ὅτι μὲν οὖν ὁ αὐτός ἐστι Διονύσω, τίνα
 μάλλον ἢ σε γινώσκεις, ὦ Κλέα, δὴ προσῆκόν
 ἐστίν, ἁρχιχλαμένεσαν ἐν Δελφοῖς τῶν Θεά-

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

⁵ τὸν υἱὸν ἀπὸ τῆς ὕδατος καὶ τῆς ὕδατος.]
 Aut alterum horum verborum alte-
 rius Glossema statuendum esse arbi-
 tror, aut pro ΚΑΙ legendum est Η—
 Ὑνης vero, quo nomine jam insignitur
Dionysius, apud *Hesychium*, Ζεὺς Ὀμ-
 βριος explicatur: apud *Suidam* etiam
 inter *Bacchi* cognomenta haec vox
 recensetur. Ipsam quoque *Semelem*,
Bacchi matrem, Ὑνην appellari dicit
Hesych uti et *Nutrices* ejus, Ὑάδας.
 Observandum porro est, secundum
 mentem *Josephi*, τὴν ἐξ ὕδατος σωθῆναι
 ab Aegyptiis ὙΣΗΣ appellari. *Antiq*
Judaic. lib. 2. c. 5.

⁶ καὶ γὰρ τὸν Ὀσίριν κ. τ. λ.] Hunc
 locum inter vel omnium corruptissi-
 mos esse, haud multis opus est ad
 probandum: ipsa enim lectio per se
 satis demonstrat, nullam esse omnino
 verborum consequentiam aut inte-
 gritatem: at quam parva, opportuna

licet, *Medicina* ad pristinam sani-
 tatem redintegrentur omnia—sic igi-
 tur mecum distinguas legasque, Ὀσί-
 ριδ⁶. καὶ γὰρ τὸν Ὀσίριν Ἑλλάνικος
 Ὑσιριν ΕΙΡΗΚΕΝ [ΕΦΗΣΕΝ *Mark-*
land.] ἀκηκοέναι ὑπὸ τῶν ἱερέων λεγό-
 μενον· ἔτω ΚΑΙ ὀνομάζων διατελεῖ τὸν
 Θεὸν· εἰκότως, ἀπὸ τῆς φύσεως ΤΗΣ
 ΥΓΡΑΣ; ita vero mecum in latinum
 sermonem transferas, “ *Ipsum enim*
 “ *Osirin Hellanicus Hysirin a Sacer-*
 “ *dotibus appellatum esse dixit; et*
 “ *ita eum ipse in libris continuo nomi-*
 “ *nat. recte quidem, ob humidam*
 “ *ejus naturam: vel, ut de Baccho*
 paullo ante observatum fuisset, quia
humidae naturae Dominus est — ΚΑΙ
 ΤΗΣ ΕΥΡΕΣΕΩΣ, quae voces in Edd.
 jam leguntur, neque ad sensum quic-
 quam, neque ad historiam valent. Pro
 ἀπὸ τῆς φύσεως ἢ τῆς εὐρέσεως *Qu.*
 ex MSS. (notat *Markland.*) an leg.
 ἀπὸ ΤΗΣ ΥΓΡΑΣ ΦΥΣΕΩΣ, καὶ
 ΤΗΣ ΥΣΕΩΣ—vel, ἀπὸ τῆς ΥΣΕΩΣ,
 καὶ ΤΗΣ ΥΓΡΑΣΙΑΣ.

¹ Ἀρχιχλαμένεσαν] Vocem hanc

δων, τοῖς δὲ Ὀσειακοῖς καθωσιωμύλιω ἱεροῖς ἀ-
πὸ πατρὸς ἢ μητρός; εἰ δὲ τῶν ἄλλων ἕνεκα δεῖ-
μαρτύρια παθεῖν, τὰ μὲν ἀπόρρητα καὶ χώραν
ἐὼμην, αἱ δὲ ἐμφανῶς δρῶσι θάπτοντες τὸν Ἄπιν
οἱ ἱερεῖς, ὅταν παρκομίζωσιν ἐπὶ χεδίας τὸ σῶ-
μα, ² Βακχείας ἐδὲν ἀποδεῖ. καὶ γὰρ νεβρίδας
περικαθάπτουται, ἢ θύρας φορεῖσι, καὶ βοαῖς
χρῶνται ἢ κινήσειν, ³ ὥσπερ οἱ κάτοχοι τοῖς
πρὸ τὸν Διόνυσον ὄργιασμαῖς. διὸ καὶ ⁴ Ταυρο-

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

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

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

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

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

μορφον Διόνυσον ποιῶσιν ἀγάλματα πολλοὶ τῶν Ἑλλήνων· ⁵ αἱ δὲ Ἡλείων γυναῖκες ἔπειθα-
καλῶσιν εὐχόμεναι, “ποδὶ βοείῳ τὸν Θεὸν” ἐλ-
θεῖν πρὸς αὐτάς. Ἀργείοις δὲ “βρυχῆς Διόνυ-
“σθ” ἐπέκλιω ἐστίν· ⁶ ἀνακαλουῦται δὲ αὐτὸν
ὑπὸ σαλπίγων ἕξ ὕδατθ, ἐμβάλλοντες εἰς τὴν
ἀβυσσον ἄρνα ⁷ τῷ Πυλαόχῳ· τὰς δὲ σάλπιγας
ἐν θυρσοῖς ἀποκρύπτουσιν, ὡς Σωκράτης ⁸ ἐν τοῖς
πρὸ Ὀσίων εἶρηκεν. ⁹ ὁμολογεῖ δὲ ἔτι τὰ Τιτανι-

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

⁵ 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
Ἡλ. leg. αἱ δὲ ΤΩΝ Ἡλείων.

⁶ ἀνακαλεῖσθαι δὲ αὐτὸν ὑπὸ σαλ-
πίγων] *Plutarch. Symp.* lib. 4. prop. 5.
καὶ γὰρ σάλπιγξι μικραῖς, ὥσπερ Ἀρ-
γεῖοι τοῖς Διονυσίοις, ἀνακαλέμενοι τὸν
Θεὸν, χρῶνται. *Judaei* scil. ad Festum
Tubarum.

⁷ τῷ πυλαόχῳ] Quis sit *Pylaochus*
iste, sive ΠΥΛΑΟΡΟΣ ampliandum.
Num ipse fuit *Charo*? *Bacchum* enim,
aeque ac *Osirim* Inferorum Praesi-
dem fuisse opinati sunt Aegyptii; ἀρ-
χηγελεύειν ἔκ κάτω Αἰγύπτιοι λέγουσι
Διόνυσον: (*Herod.* lib. 2. c. 123.) at-
que adeo Argivi, a Danao quippe
Aegyptio edocti.

⁸ ἐν τοῖς πρὸ Ὀσίων] Vide quae de
Hofis plurima tradit *Auctor noster* ad
Quaestion. Graec. p. 521. *Ed. Steph.*

⁹ ὁμολογεῖ δὲ τὰ τιτανικὰ καὶ νυκ-
τέλια] Postrema omnium vox ex
Emendatione nostra est: ne mini-
mum enim valet ΝΥΞ ista ΤΕΛΕΙΑ,
quae locum hunc antea absurde oc-
cupaverat. ΝΥΚΤΕΛΙΑ vero sunt
Sacra Nocturna *Bacchi* in Honorem
celebrata; ita *Auctor noster* ad *Quaest.*
Rom. καὶ Νυκτελίοις (ἧν τὰ πολλὰ διὰ
σκότους δράται) πάρεστι. De his e-
tiam *Nycteliis* loquitur *Virgilius Aen.*
IV.

—— Qualis commotis excita fa-
cris

Thyas, ubi audito stimulant *Tri-
terica Baccho*

Orgia, nocturnusque vocat cla-
more *Cithaeron*:

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

καὶ, ἔς Νυκτέλια τοῖς λεγομένοις Ὀσίριδος δια-
 πασμοῖς, ἔς ταῖς ἀναβιώσεσι ἔς παλιγγενεσίαις.
 ὁμοίως ἢ ἔς τὰ πρὸς τὰς ταφάς· Αἰγύπτιοί τε
 γὰρ Ὀσίριδος πολλοῦ θήκας, ὥσπερ εἴρηται
 δεικνύουσι, ¹⁰ καὶ Δελφοὶ τὰ Ἐ Διονύσου λείψανα
¹¹ παρ' αὐτοῖς, πρὸς τὸ Χρησήμεον, ἀποκείουσι νο-
 μίζουσι· καὶ δύουσι οἱ Ὀσιοὶ δύουσι ἀπόρρητον ἐν
 τῷ ἱερῷ τῷ Ἀπόλλωνος, ὅταν αἱ Θυάδες ἐγεί-

ΟΝ, καὶ Ἰσοδαίτην αὐτὸν ὀνομάζουσι, καὶ
 φθοράς τινος, καὶ ἀφανισμὸς, καὶ τὰς
 ἀποβιώσεις καὶ παλιγγενεσίας οἰκεῖα
 ταῖς εἰρημέναις μελαβολαῖς αἰνίγματα
 καὶ μυθεύματα περαινέουσι καὶ ἀδουσι—
 Si dubites porro qua ratione *Nyctelia*
 haec cum *Titanicis* conjungantur, 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
 fcil.) “ dies statuunt, et annum fa-
 “ crum trieterica consecratione com-
 “ ponunt, omnia per ordinem faci-
 “ entes, quae puer moriens aut fecit
 “ aut passus est &c.

¹⁰ καὶ Δελφοὶ τὰ Ἐ Διονύσου λείψανα
] Hanc nobis Historiam confer-
 vavit *Etymolog. Magni Auctoris* in voc.
 ΔΕΛΦΟΙ—ὅτι τὰ Διονύσου μέλη σπα-
 ράξαντες οἱ Τίτανες, τῷ Ἀπόλλωνι παρα-
 θέουσι ἐμβαλόντες λείψανον. ὁ δὲ παρὰ
 τῷ τρίποδι ἀπέθετο παρὰ τῷ ἀδελφῷ.
Tatianus etiam ὀμφαλον esse τὰ φων
 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 Phoebus Bromioque sacer,
 cui numine mixto
 Delphica Thebanae referunt Trie-
 terica Bacchae.

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

ρωσι τὸν Λικνίτιον. ὅτι ἢ ἔ μόνον τῶ οἴνῳ Διόνυ-
 σον, ἀλλὰ ἔ πάσης ὑγρᾶς φύσεως Ἑλλήνες ἤ-
 γουσι κύνειον ἢ ἀρχηγόν, λέγει Πίνδαρος μάρ-
 τυς εἶναι, λέγων, “¹² Δενδρέων ἢ νόμον Διόνυσος
 “ πολυγαθῆς αὐξάνοι, ἀγνὸν φέγῃ ὀπώρας”
 διὸ ἢ τοῖς τὸν Ὀσίριν σεβομένοισι ἀπαγορεύεται
 δένδρον ἡμερον ἀπολλυῖναι, καὶ πηγῶν ὕδατῶ
 ἐμφραῖν.

menta saepius reperitur, ἀπὸ τῶ λίκνων
 ἐν οἷς τὰ παῖδια κοιμῶνται, secund.
Hesych. Qui porro λίκνον exponit κα-
 νῶν, *canistrum*. *Suidas* autem et *Har-*
procratio in genere dicunt, τὸ ΛΙΚΝΟΝ,
 ἐπιπέδιον εἶναι πρὸς πᾶσαν τελείην καὶ
 θυοσίαν. 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.
Caeser. Harprocrat. p. 82.

¹¹ παρ’ αὐτοῖς] Scribe παρ’ αὐτοῖς.
Markland.

¹² Δενδρέων δὲ νόμον] De voce ΔΕΝ-

ΔΡΕΩΝ ne minima quidem possit esse
 dubitationis anfa; nam praeterea
 quod apud *Pindarum* sic legitur, ipsa
 Syntaxeos Ratio secundum casum
 necessario efflagitat. olim ΔΕΝΔΡΟΝ
 legebatur. Extat hic *Lyrice* 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 πάντες
 (ὡς ἐπὶ εἶπεῖν) Ἕλληνες θύουσι.

³ ἀλλὰ

λς. Ὅου μόνον δὲ τὸν Νεῖλον, ἁλλά πᾶν
 ὑγρὸν ἀπλῶς Ὀσίριδ[⊙] ἀπορροῦν καλοῦσι καὶ
 τῷ ἱερῶν αἰὲς περιπομπάει τὸ Ὑδρεῖον ἐπὶ τιμῇ
 τῆς θεοῦ. ² καὶ Θρίῳ, Βασιλέα καὶ τὸ Νότιον Κλί-
 μα τῆς Κόσμου γράφουσι, καὶ μεθερμικεύεται τὸ
 Θεῖον πότισμός καὶ κινήσεις πᾶτων, καὶ δοκεῖ γη-
 νητικῶ μορῶ τῶ φύσιν εἰκέναι. τῶ δὲ τῷ Πα-
 μυλίῳ ἐορτὴν ἀγούρας, (ὡς περ εἶρηται) φαλι-
 κὴν ἔσαν, ³ ἀγάλμα περιτίθειαι ἑπιφέρουσι,
 ἔ τὸ αἰδοῖον τριπλάσιόν ἐστιν. ⁴ ἀρχὴ γὰρ ὁ Θεός
 ἀρχὴ δὲ πᾶσα τῶ γονίμῳ πολλαπλασιάζει τὸ

¹ ἀλλὰ πᾶν ὑγρὸν] Videtur ΚΑΙ post
 ἀλλὰ excidisse.— *Clem. Alex. Strom.*
 6. p. 758. Pompam Aegyptiacam de-
 scribens, haec habet, ἐπὶ πᾶσι δὲ ὁ
 Προφήτης ἔξεισι, προφανές τὸ Ὑδρεῖον
 ἐγκεκολισμέν[⊙]. ΚΑΙ etiam post ἀλ-
 λά reponendum esse censet prae-
 stantissimus *Marklandus*.

² καὶ Θρίῳ Βασιλέα καὶ τὸ νότιον κλί-
 μα] Ne, quaeso, existimes ΘΡΙΟΝ
 hoc, sive *Folium Ficūs*, σημεῖον fuisse
 sive *Charactera Regis*, aut *Meridio-
 nalis Climatis Mundi* in genere; imo
 potius *Osiridis* ἑ Βασιλέως, et Aegypti
 in ea parte Terrarum Orbis vergen-
 tis. Ita enim procedit, invicemque
 connectitur *Auctoris* argumentatio:

“ Non autem *Nilum* tantum, sed et
 “ *omne humidum* simpliciter, *Osiridis*
 “ *defluxum* vocant: hinc est quod
 “ ΘΡΙΩΙ Regem hunc, uti Aegyp-

“ tum pingunt et σημαίνουσι. Nam
 “ secundum interpretationem eorum,
 “ *Folium Ficūs irrigationem* et *foe-
 “ tationem* omnium rerum significat,
 “ quippe quod videatur Genitali
 “ *Membro* simillimum” Ita, quae
 olim obscura et inconsequentia visa
 sunt, jam plana fiunt et perspicua.—
 Sed corrigenda sunt graeca— καὶ μεθ.
 τὸ Θρίον ποτισμός καὶ κινήσεις — Haec-
 cine ut simul stare possint? haud cre-
 do! legendum itaque censeo pro no-
 vissima voce aut ΓΕΝΕΣΙΣ, (haec e-
 nim 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 aggredi-
 tur *Auctor*, quare et *Irrigationis* et
Generationis

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 91

Ἐξ αὐτῆς. τὸ ἰ Πολλάκις, εἰώθαμεν καὶ Τεῖς λέγειν, ὡς τὸ Τρισμάκαρες, καὶ ⁵ Δεσμοὶ μὲν Τρεῖς τόσσοι, ἀπείρηνες. εἰ μὴ, νῆ Δία, κυρίως ἐμφαίνεται τὸ Τριπλάσιον ὑπὸ τῶν παλαιῶν. ἢ γὰρ ὑγρά φύσις, ἀρχὴ ἔξ ἡμέρας ἕσα πρώτων, Ἐξ ἀρχῆς τὰ πρῶτα τεῖα σώματα, γῆ, ἀέρα, καὶ πῦρ ἐποίησε. καὶ γὰρ ὁ περὶθεμελιῶν τῷ μύθῳ λόγῳ, ὡς τῷ Ὀσίριδῳ ὁ Τυφὼν τὸ αἰδοῖον ἔρριψεν εἰς τὸν ποταμὸν, ἢ δι' Ἴσις ἔχ ὄρεν, ἀλλ' ἐμφερὲς ἀγάλμα θεμελίῳ ἔκατασκυβάσατα, τιμᾶν καὶ φαλληφορεῖν ἔταξεν, ⁶ ἐνταῦθα ἰ

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

³ ἀγάλμα προλ. καὶ περιφ. ἔ τὸ εἶδ.] Vt ut sincerus integerque hic tibi locus prima forsan facie ostendet esse, ita vero se rem habere non ego isum, qui tibi praeftabo. Cujus enim statua in hac Pompa Phallica circumferre batur? 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 περιφέρουσι ΤΟΥ ΘΕΟΥ, ἔ τ. αἰδ. vel, si malis, ἀγάλμα π. κ. π. ΑΥΤΟΥ &c. Cum enim statim sequatur, ἀρχὴ γὰρ ὁ

Θεός, hinc satis pateat vel ipsius *Osiridis* nomen praeiisse, vel τῷ Θεῷ, aliter enim nulla esset omnino consequentia. *Plutarch.* infra, πανταχῶς δὲ καὶ ἀνθρωπόμορφον Ὀσίριδῳ ἀγάλμα δεικνύουσιν, ἐξορθηάζον 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* indicanda cernere est.

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

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

⁶ ἐνταῦθα δὲ παραχωρεῖ] Istud ΔΕ abundare videtur.

πρωταρχεῖ, διδάσκων ὅτι τὸ γόνιμον ἢ τὸ σπερματικὸν τῷ θεοῦ πρῶτον ἔχεν ὑλίω τὴν ὑγρότητα, ἢ δὲ ὑγρότης ἐνεκράθη τοῖς πεφυκόσι μετέχειν γένεως. ἄλλο δὲ λόγος ἐστὶν Αἰγυπτίων, ὡς ⁷ Ἀποπιδ, Ἡλίδ ὡν ἀδελφός, ἐπολέμει τῷ Διὶ, τὸν δὲ Ὀσιριν ὁ Ζεύς συμμαχήσαντα καὶ συκτασπρεψάμενον αὐτῷ τὸν πολέμιον, παῖδα δέμενος, Διόνυσον περσηγόρδουσε. ἢ τέτρα δὲ τῷ λόγῳ τὸ μυθώδες ἐστὶν ἀποδείξαι ⁸ τῆς παρὰ φύσιν ἀληθείας ἀπλόμενον. Δία μὲν γὰρ Αἰγύπτιοι

⁷ Ἀποπιδ ἡλίδ ὡν ἀδελφός] Hic Apopis idem videtur fuisse atque Aegyptiorum Apis, Graecorum Εραφῆβυς. Herod. lib. 2. c. 153. ὁ δὲ ἀπιδ κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶν Ἐπαφῶ. Amplissimus hic dicendi campus foret de consortio inter Aegyptias graecasque Fabulas, sed non his jam locus.

⁸ τῆς παρὰ φύσιν ἀληθείας] Imo τῆς ΠΕΡΙ φύσιν ἀληθ. i. e. φυσικῆς ἀληθ. ut saepius dixerit. Nam, uti ait Plutarchus in Libro deperdito, ἢ μὲν παλαιὰ φυσιολογία, ἢ παρ' Ἑλλήσι καὶ Βαρβαροῖς, λόγῳ ἦν φυσικὸς ἐγκεκαλυμμένος μύθος, τὰ πολλὰ δὲ αἰνιγματῶν καὶ ὑπονοιῶν ἐπίκρυφος, καὶ μυστηριώδης θεολογία. Extant apud Euseb. Praep. Ev. lib. 3. c. 1. Eandem etiam Correctionem fecerint et Xyland. et Markland.

⁹ 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 eosdem prorsus esse Dionysum et Osirim, olim peractō, 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 reperiat, maximo tamen cum dispendio tum sensus tum constructionis, levissimam modo correctionem introduce-rem, legeremque adeo, ἔτι ΔΕ ὁ ΚΙΤΤΟΣ, ὃν Ἕλληνες καθιεῖσι etc. vel potius, ἔτι δὲ, τὸ κιττὸν Ἑλληνές τε καθ. etc. Ita omnia sana fiant et perspicua. Diod. Sic. lib. 1. pag. 15. Τῷ δὲ κιττῷ τὴν εὐρεσιν ἀνατιθέασιν Ὀσιριδι, καὶ καθιεῖσιν αὐτὸν τέτρω τῷ θεῷ, καθάπερ οἱ Ἕλληνες τῷ Διονύσῳ. καὶ κατὰ τὴν αἰγυπτίων Διάλεκτον ὀνομάζεσθαι φασὶ τὸν κιττὸν φυτὸν Ὀσιριδῶ. — Bacchus κισσοφόρῳ, et φιλοκισσοφόρῳ.

τὸ πνεῦμα καλοῦσιν, ὧ πολέμιον τὸ αὐχμη-
 ρὸν ἢ πυρῶδες· τῆτο δὲ Ἡλιος μὲν οὐκ ἔστι, πρὸς
 δὲ Ἡλιον ἔχει τινὰ συγγένειαν. ἢ δὲ ὑγρότης σθεν-
 νύσσα πλεὺ ὑπερβολῶ τῆς ξηρότητος, αὖξει
 ὁ καὶ ῥώννυσι τὰς ἀναθυμιάσεις, ὑφ' ὧν τὸ πνεῦ-
 μα πρέφεται καὶ τέθηλεν.

λζ. Ἐπὶ δὲ τὸν Κιτλὸν, ὃν Ἑλλήνες τε καθιεργούσι
 πρὸ Διονύσω, ἢ παρ' Αἰγυπτίοις λέγεται Χενό-
 σις ὀνομάζεσθαι, σημαίνουσι τῷ ὀνόματι
 (ὡς φασί) φυτὸν Ὀσίριδος. Ἰ' Αἰείων τοίνυν

κισσοφόρος omnibus notus est ex
 Hymnis ei sacris.

Ἰ' Αἰείων 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, multaue 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-
 structiores accedemus. Constat igitur
 Auctoris ratiocinationem in hunc
 unicum scopum collimare, ut demon-

stret, eisdem 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 doctorum scil. 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 *Asiris* (non *Osiris*) voca-
 retur, quo nomine *Fortis* signifi-
 catur: qua quidem in Re secum
 consentientem habet *Hermaceum*,
 qui, in lib. 1. de *Aegyptiis*, *Osirim*
fortem validumque interpretatur.
 Omitto vero *Mnaseam*, qui *Osirim*
Dionysum et *Sarapin* cum Graeco

ὁ γεγραφὼς ² Ἀθηναίων Ἀποικίαν, ἐπιστολῇ τινι
³ Ἀλεξάρχου ³ περιέσειε νήιδου. ἰσορεῖται δὲ καὶ
⁴ Ἰσιδου υἱὸς ὢν ὁ Διόνυσος, ὑπὸ Αἰγυπτίων ὄκ
⁵ Ὀσιρις ⁴ ἀλλὰ Ἀρσαφῆς (ἐν τῷ ἄλφα γράμ-
 ματι) ⁵ λέγεσθαι, δηλοῦνται τὸ ΑΝΔΡΕΙΟΝ τῷ ὀ-
 νόματι. ⁶ ἐμφαίνει δὲ τῷτο καὶ ὁ Ἑρμαῖος, ἐν
 τῇ πρώτῃ περὶ τῶν Αἰγυπτίων ΟΜΒΡΙΜΟΝ γάρ

² *Εραφο* eosdem esse asserit. Ο-
³ mitto etiam *Anticlidem*, qui *Isin*
⁴ *Baccho* nupsisse affirmat; quas e-
⁵ nim antea retulimus Festorum et
⁶ Sacrificiorum similitudines, aper-
⁷ tius quam Testes rei fidem faci-
⁸ 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.

² Ἀθηναίων ἀποικίαν] Scribe Ἀθη-
 ναίων ΑΠΟΙΚΙΑΣ, de una etenim A-
 theniensium 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.

³ 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) ΕΝ ΗΙ ἰσορεῖται
 ΩΣ καὶ Ἰσιδου κ. τ. λ. scil. pro ΝΗΙ-
 ΔΟΣ, monstro verbi, iisdem ferme
 litteris, ΕΝ Η ΩΣ.

⁴ 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.

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

⁶ ἐμφαίνει δὲ τῷτο] Emendandum
 censeo ἐμφ. ΔΗ τῷτο; porro, scil. —
 Quod autem Dionysus Isidis fuit Fi-
 lius, videre etiam est apud *Orpheum*
Hymnos,

Φησι μεθερμωδύμνον εἶναι τὸν Ὀσιριν. ἐὼ δὲ
 7 Μνασέαν τῷ Ἐπάφῳ προσπθέντα τὸν Διόνυ-
 στον ἢ τὸν Ὀσιριν, ἢ τὸν Σάραπιν ἐὼ καὶ Ἀν-
 τικλείδῳ, λέγοντα τῷ Ἴσιν Περιμηθέως εἶσαν
 θυγατέρα, 8 Διονύσω συνοικεῖν. αἱ γὰρ εἰρημύσαι
 περὶ τὰς ἑορτὰς ἢ τὰς θυσίας οἰκειότητες 9 ἐναρ-
 γεσέραν τῶν μαρτύρων τῷ 10 ᾧσιν ἔχουσι.

Σὺν σῆ μῆτρὶ Θεᾷ μελανηφόρῳ Ἴσιδι
 σεμνῇ

Αἰγύπτῳ παρὰ χῆμα σὺν ἀμφιπό-
 λοισι τιθήναις.

7 Μνασέαν] 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 Διονύσω συνοικεῖν] Ab *Herodoto*
 quoque (lib. 2. c. 156.) haec res me-
 moratur; Ἀπόλλωνα δὲ καὶ Ἀρτεμιν
 Διονύσε καὶ Ἴσιδι λέγουσιν εἶναι παῖ-
 δας.

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

10 ᾧσιν ἔχουσι] Post has voces Co-
 lon interpungo. Novam quippe Pe-
 riodum jam inchoat *Auctor*. Evidet
 enim tandem, quod *Osiris* non alius
 sit, 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 ἀνικρυς

ΗΛΙΟΝ εἶναι, ἃ ὀνομάζεσθαι ΣΕΙΡΙΟΝ

ὑφ' ἑλλήνων λέγουσιν. Idem quoque

apud *Euseb.* invenire est, *Praep.*

Ev. lib. 1. pag. 27. Τῶν δὲ παρ'

ἑλλήσι παλαιὰ μυθολόγων τινὲς τὸν

ΟΣΙΡΙΝ, Διόνυσον προσαγορεύουσι,

ἢ ΣΥΡΙΟΝ (Scr. ΣΕΙΡΙΟΝ) παρ-

ωνύμως. Porro, cum mox dicat

Auctor, ὡς δὲ Νεῖλον ὁ α'. ἔτως Ἴσι-

δι σῶμα 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 ἄστρον τὸν Σείριον, Ἰσιδ[Ⓞ] νο-
μίζουσιν, ὑδραγωγὸν ὄντα· καὶ τὸν Λέοντα τιμῶ-
σι, καὶ χάσμασι λεονταίοις τὰ τῶν ἱερῶν θυρώματα
κοσμεῖσιν, ὅτι πλημμυρεῖ Νεῖλος

Ἡελίς ταπρῶτα σιωερχομύοιο Λέοντι.

Ὡς δὲ Νεῖλον Ὀσίειδ[Ⓞ] ἀπορροεῖ, ἕτως Ἰσι-
δ[Ⓞ] σώμα Ἰλιῶ ἔχουσι καὶ νομίζουσιν, ἔ πα-
σαν, ἀλλ' ἧς ὁ Νεῖλος ἐπιβαίνει σπερμαίνων καὶ
μιγνύμενος. ἐκ δὲ τῆς σιωασίας ταύτης γινώσκει
τὸν Ὠρεν. ἔστι δὲ Ὠρος, ἡ πᾶσα σώζουσα καὶ
τρέφουσα καὶ τῆ πειέχοντος Ὠρα καὶ κροῖσις ἀέ-
ρος, ὃν ἐν τοῖς ἔλεσι τοῖς πει Βούτον ὑπὸ Λη-
τὲς πρᾶφλιῶαι λέγουσιν. ἡ γὰρ ὑδατώδης καὶ δια-
βροχος γῆ μάλιστὰ τὰς σβεννυέσας καὶ χαλώσας
τινὲς ξηρότητα καὶ τὸν αὐχμὸν ἀναθυμιάσεις πρᾶφ-
εῖται. Νέφθει δὲ καλοῦσι τὴ γῆς τὰ ἔχματα καὶ
παρθέρα καὶ ψαύοντα τὴ θαλάττης.² διὸ καὶ Τελου-
τὴν ἐπονομάζουσι τινὲς Νέφθει, καὶ Τυφῶνι ἢ σιω-
οικεῖν λέγουσιν. 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.

¹ γῆν ἔχουσι καὶ νομίζουσιν] F. καὶ
ONOMAZOYΣIN *Markland.*

² διὸ καὶ τελευτὴν] *Novissima* vox
ex emendatione nostra est; antea
enim ΤΕΛΕΥΤΑΙΗΝ corrupte exta-
bat: nostra vero lectio ipsum *Plu-
tarchum*

Νεῖλος, ἐπέκεινα πλησιάσῃ τοῖς ἐχαλδύεσσι, τῆτο
 μίξιν Ὀσίειδ^Θ πρὸς Νέφθω καλῆσιν, ὑπὸ
 ἀναβλασανόντων φυτῶ ἐλεγχομύλω. ὧν ἢ τὸ
 Μελίλωτόν ἐστι, ἔ, φησι μύθ^Θ, ἀπορρύνεντος, ἢ
 ἀπολειφθέντος αἰώησιν γυέως Τυφῶνι τῆς πρὸ
 τὸν γάμον ἀδικίας. ὅθεν ἢ μὲν Ἰσις ἔτεκε³ γνη-
 σίως τὸν Ὠρον, ἢ ὃ Νέφθω, σκότιον τὸν Ἀνθριν.
 ἐν μὲν τοι ταῖς διαδοχαῖς τῶν Βασιλέων ἀνα-
 γράφουσι τὴν Νέφθω Τυφῶνι γημαμύην,⁴ πρῶ-
 τὴν γυέως εἶραν. εἰ δὲ τῆτο μὴ πρὸ γυναικός,
 ἀλλὰ πρὸ τ⁵ Θεοῦ λέγουσιν, αἰνίτλονται τὸ παν-
 τελές τῆς γῆς ἀγονον καὶ ἀκαρπον ὑπὸ εὐρ-
 ρότητος.

λθ. Ἡ δὲ Τυφῶνος ἐπιβολὴ ἢ τυραννίς, αὐχ-
 μῆ δυνάμεις ἦν ἐπικρατήσαντος, ἢ διαφορήσαν-
 τος τὴν τε γυνῶσαν ὑγρότητα τὸν Νεῖλον ἢ αὐ-
 ξασαν. ἢ δὲ Σιουεργὸς αὐτῆς, Βασιλεὺς Αἰθιοπῶν,
 αἰνίτλεται πνοὰς νοτίους εἰς Αἰθιοπίας· ὅταν γὰρ
 αὐταὶ τῶ Ἐτησίων ἐπικρατήσωσι τὰ νέφη πρὸς

tarchum comprobantem habet; ita enim supra p. 31. τῆ δὲ πῆμιλη Νέφθω, ἢ ὁ Τελευτήν κ. τ. λ.

³ γνησίως τὸν Ὠρον] Forte ΓΝΗΣΙΟΝ τὸν Ὠρ. *Markland*.

⁴ πρῶτην γυέως] *Scribendum est*

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

⁵ αἰνίτλονται τὸ παντελές τῆς γῆς] Olim conieceram pro ΠΑΝΤΕΛΕΣ

τιῶ Αἰθιοπίαν ἐλαυνόντων, καὶ κωλύσῃ τῆς
τὸν Νεῖλον αὐξήσας ὄμβροισι κατάρραγῆναι, κα-
τέχων ὁ Τυφὼν ἐπιφλέγει καὶ τότε κρατήσας
πρωτάπασιν ἵ τὸν Νεῖλον, εἰς ἑαυτὸν ὑπὸ ἀσθενείας
συσαλένῃα ἢ ῥυένῃα, κοῖλον ἢ ταπεινὸν ἐξέωσεν
εἰς τὴν Θάλασσαν. ἢ γὰρ λεγομένη κάθειρξις εἰς
τιῶ σορὸν Ὀσίριδι, εἰδέν ἔοικεν ἀλλ', ἢ κρύψιν
ὑδατὸς ἢ ἀφανισμόν αἰνίττει. διὸ μὲν ἄθῦρ
ἀφανισθῆναι τὸν Ὀσίριον λέγουσιν, ὅτε, τῶν Ἐπι-
σίων ἀπολειπόντων πρωτάπασιν, ὁ μὲν Νεῖλος
ὑπονοσῆι, γυμνῆται δὲ ἡ χώρα ἡ μηκυνομένης ἢ
τῆς νυκτὸς, αὐξεται τὸ σκότος, ἢ δὲ τῆς φωτὸς
μαραίνεσθαι καὶ κρατεῖται δυνάμεις, οἱ ἱερεῖς ἀλ-

rescribi oportere, τὸ ΠΑΡΑΘΑΛΑΣ-
ΣΙΗΣ τῆς γῆς—quippe secundum hos
Philosophos, uti paullo ante obser-
vatum fuerat, *Neptbys* 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 ἀγονον. sc.
τὸ παντ. ἀγονον τῆς γ.

ἵ τὸν Νεῖλον εἰς ἑαυτὸν] Ita certifi-
sima ex Emendatione excudendum
esse jam procuravi, quum antea ab-
furdissime 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.

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

λά τε δρῶσι σκυθρωπὰ, καὶ Βουῶ διάχρυσον ἱ-
ματίῳ μέλανι βυσίνῳ περιβάλλοντες, ἐπὶ πένθῃ
τῆς Θεοῦ³ δεικνύσσι (Βουῶ γὰρ Ὀσίριδ^Θ 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 ὑπονοσῶν, δεύτερον δὲ τὰ βόρεια
πινύματα καλασβεννύμια κομιδῆ τῶν νοτίων
ἐπικραιοπέτων, τρίτον δὲ τὸ τὴν ἡμέραν ἐλάττονα
γένεσθαι τῆς νυκτός, ἐπὶ πᾶσιν ἢ τῆς γῆς ἀπογύμ-
νωσις ἅμα τῇ τῶν φυτῶν ψιλότητι τλεικαῦτα
⁴φυλλορροοπέτων. τῇ δὲ ἐννάτῃ ἐπὶ δέκα νυκτός,
ἐπὶ θάλασσαν κάττεισι. 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.

³ 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^Θ
ΕΜΨΥΧΟΝ εἶναι — emendavit *Cl.*
Marklandus εἰκόνα ΑΙΣΘΗΤΗΝ. Ex
hoc vero loco conijcere liceat, non ex

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

⁴ φυλλορροοπέτων. 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-
 χουσαν κιβώτιον, εἰς ὃ ποτίμα λαβόντες ὕδατος
 εἰχέουσι, καὶ ⁵ γίνεται κραυγὴ τῶν παρόντων, ὡς
 δὴρημύχ ^ξ Ὀσίριδ^θ. εἶτα ⁶ γῆν κάρπιμον φυρώ-
 σι τῷ ὕδατι, καὶ συμμίξαιτες δρώματα καὶ θυμιά-
 ματα τῶν πολυτελῶν ἀναπλάττουσι μίωσιδες
 ἀγαλμάτιον καὶ τῆτο σολίζουσι καὶ κοσμοῦσιν, ἐμ-
 φαίνοντες ὅτι γῆς ἐσίαν καὶ ὕδατος τὰς Θεὰς τὰ-
 τας νομίζουσι.

ριδ^θ ἀφανισμόν 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 *Ofirin* 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, *Ofiris* fuit ipse *Nilus*; Festum
 igitur Interitus, sive ΑΦΑΝΙΣΜΟΥ
 ejus, ad 17 mensis *Athyr*, sive 14
Novemb. recte celebrabant, quo
 quidem tempore *Nilus* jam humi-
 lis propriaeque inter Ripas contra-
 ctus mare versus submissis fluebat.
 Quid autem? Num Resurrectionis,
 sive Inventionis *Ofiridis* Festum in-
 ter ipsos plangendi ἀφανισμόν ejus
 dies celebrabant? at absurdissimum
 hoc; neque dici permittit vel res

ipsa, vel Hypotheseos ratio. Si enim
 Interitus *Ofiridis* *Nili* 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 demonstrant 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-
 θεϊ 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?

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. ΙΟΙ

μ. Τῆς δὲ Ἰσιδος πάλιν ἀναλαμβάνουσης
τὸν Ὀσιριν, ἢ ἀΐξανόσης τὸν Ὠρον, δῶαθυμιά-
σεσι ἢ ὀμίχλαις ἢ νέφεσι ῥωννύμῃρον, ἐκρηγίθη
μῦ, ἐκ ἀνηρέθη δὲ ὁ Τυφών. ἔ γῶ εἶασεν ἡ κυρία
ἔ γῆς Θεὸς ἀναιρεθῆναι παντάπασι τὴν ἀντικει-
μῆν τῆ ὑγρότητι φύσιν, ἀλλ' ἐχάλασε ἢ ἀνῆκε,
¹ βελομένη διαμῆναι τὴν κρᾶσιν. ² ἔ γῶ ἡὼ κόσ-
μον εἶναι τέλειον, ἐκλείπουλος ἢ ἀφανισθέντος ἔ
πυρώδους. ³ 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-
ΧΩΝ 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.

⁵ γίνεσθαι κραυγὴν ἔ παρόντων κ. τ. λ.]
Exclamabant scil. uti ex *Julio Firm.*
Mat. constat, εὐρέκαμεν, συγχαίρο-
μεν. Ad hunc etiam Ritus adludit
Satyricus,

Exclamare libet populus quod cla-
mat Ofiri

Invento —

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

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

² 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—ἐκλείπουλος] Qu. ex
MSS. an ΤΟΝ κόσμον, et ΕΚΛΙ-
ΠΟΝΤΟΣ. *Markland.*

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

τοῖς, εἰκότως ἔδ' ἐκείνον ἂν τις ἀπορρίψει τὸν λόγον, ὡς Τυφῶν μὲν ἐκράτει πάλαι τῆς Ὀσίριδος μοίρας· ⁴ Θάλασσα γὰρ ἦν ἡ Αἴγυπτος. διὸ πολλά μὲν ἐν τοῖς μετάλλοις ἢ τοῖς ὄρεσιν εἰσκέλει μέχρι νῦν ⁵ κογχύλια ἔχειν· πᾶσαι δ' ἐπιπηγαὶ ἢ φρέατα πρῶτα, πολλῶν ὑπαρχόντων, ἀλμυρὸν ὕδωρ ἢ πικρὸν ἔχουσιν, ὡς ἂν ὑπόλειμμα τῆς πάλαι θαλάσσης ἔωλον ⁶ ἐνταυθοῖ συνερρηκός. ὁ δ' Ἐρωτος χροῖω τῷ Τυφῶνος ἐπεκράτησε, τρέψιν, δικαιοῦσας ὀμβρίων γρομῆς,

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

⁴ 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 Μείρι, πλὴν τῷ Θεβαϊκῷ νομῷ, πᾶσαν Αἴγυπτον εἶναι ἔλκ. κ. τ. λ. unde in sequentibus, Terram Aegyptum ἐπίκλητόν τε γῆν καὶ δῶρον ἔπιπλαμῶν vocat idem, iisdemque prorsus 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.

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

⁶ ἐνταυθοῖ συνερρηκός] 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*.

⁷ προσαγαγόντι τὴν γῆν] Num haec tibi lectio satis 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
 μαρτυρεῖσθαι ἔχει τὴν αἴσθησιν ὁρῶμεν γὰρ ἔτι νῦν
 ἐπιφέρουσι τῷ ποταμῷ νέαν ἰλιὴν ἢ⁷ προσαγα-
 γόντι τὴν γῆν, καὶ⁸ μικρὸν ὑποχωρεῖν ὀπίσω τὸ
 πέλαγος, ἢ τὴν θάλασσαν, ὕψος τῶν ἐν βάθει
 λαμβανόντων διὰ τὰς προσχώσεις, ἀπορρέουσαν,
⁸ τὴν δὲ Φάρον, ἣν Ὅμηρος ἴδει δρόμον ἡμέρας
 ἀπέχουσαν Αἰγύπτου, νῦν μέγας ἔσαν αὐτῆς, οὐκ
 αὐτὴν ἀναδραμεῖσθαι,⁹ ἔδὲ προσαναβάσσαν, 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 THI — “ 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. ψ. 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 fuif-
 set, καὶ ἀγαγόντι πρὸς τὴν γῆν.

⁸ 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.

⁹ ἔδὲ προσαναβάσσαν] Lege, οὐδὲ
 προσαναβάσσαν ΕΚΕΙΝΗΝ, ἀλλὰ κ.λ.λ.
 Markland.

λά τῆς μεταξύ θαλάττης ἀναπλάττοντι τῷ πο-
ταμῷ ἢ τρέφοντι τὴν ἡπειρὸν ἀνασαλείσης. ἀλ-
λά ταῦτα μὴ ὅμοια τοῖς ὑπὸ τῆς Στωϊκῶν θεο-
λογημένοις εἰσὶ. ἢ γὰρ ἐκεῖνοι τὸ μὴ γόνιμον
πνεῦμα ἢ τρέφιμον, Διόνυσον εἶναι λέγουσι· τὸ
πληκτικὸν δὲ καὶ διαιρείκον, Ἡρακλέα· τὸ δὲ
δεκτικὸν, Ἀμμωνα· Δήμητρον δὲ ἢ Κόρην, τὸ
διὰ τῆς γῆς ἢ τῶν καρπῶν διῆκον· Ποσειδῶνα δὲ,
τὸ διὰ τῆς θαλάττης.

μα. Οἱ δὲ τοῖσδε τοῖς Φυσικοῖς ἢ τῆς ἀπ’
Ἀστρολογίας Μαθηματικῶν ἕνια μιγνυῖτες, Τυ-
φῶνα μὴ οἶον) τὸν Ἡλιακὸν Κόσμον, Ὅσιον δὲ
τὸν Σελωιακὸν λέγουσιν. τὴν μὴ γὰρ Σελωῖν
γόνιμον τὸ φῶς καὶ ὑγροποιὸν ἔχουσαν, ἀμφοῖν
ἢ γοναῖς ζώων ἢ φυτῶν εἶναι βλασήσει· τὸν δὲ

¹ τῶν ἀπ’ ἀστρολογίας μαθηματικῶν] Scr. ΜΑΘΗΜΑΤΩΝ. *Markland.*

² Σὴθ 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, ΟΙ rescribendum est; aut, quae forsitan sententia praefere-
renda sit, delendum prorsus est otio-
sum istud adverbium; natum quippe,
quod saepius accidere solet, ex AI
sequentis vocis prima syllaba.

³ ἢ παρὰ σοφίας] *Habent Edd. Aldin. et Basil. ΠΕΡΙ σοφίας* —

nonne vero in iis quae statim sub-
jungit Auctor, τὸ ΕΙΝΑΙ tibi de-
esse videtur? quod vero certum
est, neutiquam procedat Sententia
nisi vel legatur, vel mente saltem
subintelligatur haec vox — Scil.
“*a sapientia vero esse quae a Luna*
“*proveniunt opera*”. Quando autem
in *Edd.* mox legitur τὰ δὲ ΕΝ ἡλίῳ —
non possum non suspicari, τὸ ΕΝ, quod
verbum hoc in loco nullius est pretii,
ἐκ τῆς ΕΙΝΑΙ nostro, nescio quomodo,
natum esse, proprioque loco extur-
batum. ΕΝ istud non agnoscunt *Edd.*
Basil.

Ἡλιον ἀκρότῳ πυρὶ κεκληρωκότα θάλπειν τε ἢ
καταυαίνειν τὰ φύσματα ἢ τεθηλότα, ἢ τὸ πολὺ
μέρῳ τῆς γῆς πωλύάπασιν ὑπὸ φλογμῶ ποιεῖν
αἰοικητόν, ἢ κατακρατεῖν πολλαχῶς ἢ τῆς Σελήνης.
διὸ τὸν Τυφῶνα² Σηθ αἰεὶ Αἰγύπιοι καλοῦσιν,
ὅπερ ἐστὶ καταδυνασθεύον ἢ καταβιαζόμενον· ἢ τῷ
μυθῷ Ἡλίῳ τὸν Ἡρακλέα μυθολογοῦσιν ἐνιδρυ-
μέμον συμφοροπολεῖν, τῇ δὲ Σελήνῃ τὸν Ἑρμῆν.
λόγῳ γὰρ ἔργοις ἔοικε³ καὶ ὡσαύτῃ σοφίας τὰ τῆς
Σελήνης, τὰ δὲ Ἡλίου πληγαῖς ὑπὸ βίας καὶ ῥώ-
μης⁴ περιαινομένης. ⁵οἱ δὲ Στωϊκοὶ τὸν μυθῷ
Ἡλιον ἐκ θαλάττης ἀνάπτειν, ἢ τρέφεσθαι φα-
σι, τῇ δὲ Σελήνῃ τὰ κρηναῖα ἢ λιμναῖα νάμα-
τα γλυκεῖαν ἀναπέμπειν ἕως μαλακὴν⁶ ἀναθυ-
μιάσιν.

⁴ περιαινομένης] Olim, ΠΕΡΑΙ-
ΝΟΜΕΝΗΣ, σολοικῶς.

ibid. παρὰ σοφίας] Forte leg. ἔοικε
ἕως σοφίας τὰ ΠΑΡΑ τῆς Σελήνης, τὰ δὲ
Ἡλίου, πληγαῖς — ΠΕΡΑΙΝΟΜΕ-
ΝΑΙΣ, vel, τὰ δὲ Ἡλίου, πληγαῖς ὑπὸ
βίας — ΠΕΡΑΙΝΟΜΕΝΑ. Mark-
land.

⁵ οἱ δὲ Στωϊκοὶ] Non possumus ni-
mis esse perspicaces in mendosissimo
libro evolvendo. Nonne igitur abrup-
ta tibi nimis et cita videatur haec ab
Aegyptiis ad Stoicos Transitio, nulla
particula praeunte, quae connectat
quasi et conjungat hujus Familiae O-

pinionem cum ea, quam ex aliis Philo-
sophis supra attulisset? Quid si igitur
legamus, ΟΥΤΩ δὲ οἱ Στωϊκοί, “Ita
“etiam Stoici” vel “huic notioni si-
milis est ea Stoicorum” &c? Porphyr.
de Antr. Nymph. p. 257. τοῖς δ’ ἀπὸ
τῆς Στοᾶς, ἥλιον μὲν τρέφεσθαι ἐκ τῆς
ἀπὸ τῆς θαλάσσης ἀναθυμιάσεως ἐδό-
κει. Σελήνην δὲ ἐκ τῶν πηγαίων ἕως πωλύ-
μίων ὑδάτων· τὰ δὲ ἄστρα, ἀπὸ τῆς γῆς
ἀναθυμιάσεως κ. τ. λ.

⁶ ἀναθυμιάσιν] Colon post hoc ver-
bum, quod antea nullum erat, ad-
didi. Deinde, pro ἐβδόμη ἐπὶ δέκα
imprimendum esse curavi ἐβδόμη Δ’
ἐπὶ

μβ. Ἐβδόμη δὲ ἔπι δέκα τὴν Ὀσίειδ' γε-
 νέως τελευτὴν Αἰγύπιοι μυθολογῶσιν, ἐν ἣ μά-
 λιστα γίνεσθαι πληρομυθία κατέδηλ' ἢ πωδωσέ-
 λινος. διὸ καὶ τὴν ἡμέραν ταύτην Ἀντίφραξιν
 οἱ Πυθαγόρειοι καλῶσι, καὶ ὅλως τὸν ἀριθμὸν
 τῆτον ἀφοσιουῦται. τῆ γὰρ ἑξκαίδεκα τετραγώ-
 νη, καὶ τοῦ ὀκτωκαίδεκα ἑτερομήκους, οἷς μόνοις
 ἀριθμῶν ἑπιπέδων συμβέβηκε τὰς περιμέτρους
 ἴσας ἔχειν τῆς περιχομῶν ὑπὸ αὐτῶν χερσίν,
 μέσος ὁ τῶν ἑπτακαίδεκα παρεμπίπτων, ἀντι-
 φράττει ἢ διαζύγνυσιν ἀπ' ἀλλήλων, ἢ διαίρει
 τὸν ἐπόγδοον λόγον εἰς ἀνίστα διαστήματα τεμ-
 νόμηνος. ἐτῶν δὲ ἀειθμὸν οἱ μὲν βιωῶσαι τὸν Ὀ-

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

¹ καὶ διαίρει τὸν ἐπόγδοον λόγον] Tunc
 is es, Lector, qui haec mihi clara et
 sincera praestabis? Quod autem cer-
 tissimum est, ΕΠΙΟΓΔΟΟΝ ΛΟΓΟΝ
 neutiquam stare possit, summo sine
 Sententiae intertrimento: sc. “nu-
 “merus decimo-septenarius (hic enim
 est ΕΠΙΟΓΔΟΟΣ ΛΟΓΟΣ) “dividit
 “numerum 17 in duas inaequales
 “partes”. Haecine vero ut diutius
 ferri possint? rescribas igitur ΤΩ
 ΕΠΙΟΓΔΩΩΙ ΛΟΓΩΙ, vel Ο ΕΠΙΟΓ-
 ΔΟΟΣ 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 λόγος) “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 ΕΠΙΟΓΔΟΟΝ
 ΛΟΓΟΝ numerum esse decimo-septena-
 rium? consulas Martianum Capell.
 de Nupt. Philolog. lib. 2. p. 26. Ed.
 Grot. “Novem vero ab octo ΕΠΙΟΓ-
 “ΔΟΟΥ numeri efficiunt junctionem”:
 Eademque prorsus ratione antea dixe-

σιεν, οἱ ᾗ βασιλεύσαι λέγασιν ὀκτώ ἢ εἴκοσι.
 τοσαῦτα γάρ ἐστὶ φῶτα τῆς Σελήνης, ἢ τοσαύταις
 ἡμέραις ² τὸν αὐτῆς κύκλον ἐξελίσσει. τὸ ᾗ ξύλον
 ἐν ταῖς λεγομέναις Ὀσίειδος ταφαῖς τέμνουσαι,
 κατασκυιάζει λάβνακα μιννοειδῆ, διὰ τὸ τὴν
 Σελήνην, ὅταν τῷ Ἡλίῳ πλησιάσῃ, ³ μιννοειδῆ
 γινόμενῳ ἀποκρύπτει. τὸν ᾗ εἰς δεκατέσσαρα
 μέρη τῆς Ὀσίειδος διασπασμὸν αἰνίττονται πρὸς
 τὰς ἡμέρας ἐν αἷς φθίνει μετὰ πρῶτον ἡμέραν
 νυκτωδίας τὸ Ἄστρον ἡμέραν ᾗ ἐν ᾗ φαίνεται) πρῶ-
 τον ἐκφυγούσα τὰς αὐγὰς ἢ παρελθούσα τὸν
 Ἡλίον, ΑΤΕΛΕΣ ΑΓΑΘΟΝ πρῶτον ἀποβύσσει. ὁ γὰρ
 Ὀσίειδος ἀγαθοποιός· ἢ τὸ ὄνομα πολλὰ φράζει ⁴ ἔχ

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

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

³ μιννοειδῆ γινόμενῳ] Olim MONO-
 ΕΙΔΗ. Nostram vero lectionem ex-
 hibent MS. P. et *Edd. vett. Ald.* et
Basil. “ In *Isiacis Sacris* (inquit *Mat.*
Firm.) “ de Pineae 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”.

⁴ ἔχ ἡκιστα δὲ κράτος ἐνεργῆν 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

ἤκιστα δὲ κράτος ἐνεργοῦ καὶ ἀγαθοποιόν, ὃ λέγῃσι. ⁵ τὸ δ' ἕτερον ὄνομα ἔστι Θεοῦ, τὸν Ὀμφιν, ΕΥΕΡΓΕΤΗΝ ὃ Ἑρμαῖός φησι δηλοῦν ἑρμηνεύον.

μγ. Οἰοῦμαι δὲ πρὸς τὰ φῶτα τῆς Σελήνης ἔχειν τινὰ λόγον τοῦ Νείλου τὰς ἀναβάσεις. ¹ ἢ μὲν γὰρ μεγίστη πρὸς τὴν Ἐλεφαντίνην, ὅκτω γίνε^{σθαι} ἢ εἴκοσι πήχεων, ὅσα φῶτα ἢ μέτρα τῶν ἐμμήνων πειρόδων ἐκάστης ἐστίν. ² ἢ δὲ πρὸς Μέν-

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

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

ibid. κράτος ἐνεργόν] Qu. an κράτος ΕΥΕΡΓΕΤΟΥΝ ἢ ἀγαθοποιόν, ὃ λέγῃσι. ***. τὸ δ' ἕτερον ὄνομα τῷ Θεῷ, ΤΟ Ὀμφιν, εὐεργέτην &c. Post λέγῃσι, deesse videtur Vox Aegyptiaca. *Markland.*

¹ 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, exscribentium oscitantiae jure imputandus est; sed ad vanam quandam Hypothesim stabiliendam a male feriatis hominibus vane excogitabatur. *Cubitus Aegyptius*, (ne ex istius Mensurae apud diversas Gentes differentia natum esse hunc errorem suspiceris) uti tradunt, qui eum in *Nilometria* metiti sunt, fuit 22 Vnciarum sive Digitorum quam proxime — vulgaris *Graecorum* et *Romanorum* fuit 24 Vnciarum.

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

διπλασιαστικῆς βραχυτάτη πηχῶν ἐξ ἑπτά τὴν
 διχοτομον· ἢ ὅτι μέση πρὸς Μέμφιν, ὅταν ἡ δικαία,
 δεκατεσσάρων πηχῶν πρὸς τὴν πρηνέληνον.³ τὸν
 ὅτι Ἄπιν, εἰκόνα μὲν Ὀσίριδος ἐμψυχον εἶναι,
 γενέσθαι ὅταν φῶς ἐρείσῃ γόνιμον ἀπὸ τῆς Σε-
 λήνης, ἢ καθάψῃ βοὸς ὀργώσης. διὸ καὶ τοῖς τῆς
 Σελήνης χήμασιν ἔοικε πολλὰ ἔστι Ἄπιδος,⁴ περι-
 μελαινομένη τὰ λαμπρὰ τοῖς⁵ σκιεροῖς, ὅτι τῆ
 ουρμυρία τοῦ Φαρμῶθ μινὸς ἐορτικῶς 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* neutiquam
 accedat haec Planet anisi *septimum ad*
diem ex Novilunio—Jamque adeo
 recte sequitur, ἢ δὲ μέση πρὸς Μέμφιν
 δεκατεσσάρων πηχῶν πρὸς τὴν πρηνέ-
 λενην. 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

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

³ τὸν δὲ Ἄπιν—γενέσθαι &c.] *Aelian.*
Hist. Animal. lib. 11. c. 10. Θεὸς Αἴ-
 γυπτίοις ἐναργέστατος ὁ Ἄπιν εἶναι πι-
 τεύεται· γίνεσθαι δὲ ἐκ βοῦς, εἰς ἣν οὐ-
 ράνιον σέλας ἐμπεσον σποράς αἰτίαν
 ἐστίν.

⁴ περιμελαινομένη] Legit *Baxterus*
 ΠΕΡΙΜΙΓΝΥΜΕΝΟΥ.

⁵ 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 * * * * ΟΤΙ &c. nisi
 scrib. σκιεροῖς. ΟΘΕΝ τῆ ν.

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⁶ ΕΜΒΑΣΙΝ ΟΣΙΡΙΔΟΣ ΕΙΣ ΤΗΝ ΣΕΛΗΝΗΝ ὀνομάζοντες, ἕασι δὲ γῆν ἔσαν. ⁷ ἔτω τὴν Ὀσίριδ⁶ δύναμιν ἐν τῇ Σελήνῃ τίθειται, τὴν Ἴσιν αὐτῶς, Γένεσιν ἔσαν, σιωεῖναι λέγουσι. διὸ καὶ Μητέρα τὴν Σελήνην ἔ Κόσμος καλοῦσι, καὶ φύσιν ἔχον Ἀρσενόθηλον οἶον⁸, ⁸ πληρομεθύνει ὑπὸ Ἡλίου καὶ κυριομεθύνει, αὐτὴν δὲ πάλιν εἰς τὸν αἶρα περιμεθύνει γηθηκῶς δὲ γῆν καὶ κατασπείρουσαν. εἰ γὰρ αἰετὴν φθορὰν ἐπικρατεῖν τὴν Τυφώνιον· πολλὰς δὲ κραταμεθύνει ὑπὸ τῆς Γενέσεως καὶ σιωδ' εομεθύνει, αὐτὴς ἀναδύεσθαι καὶ διαμάχεσθαι πρὸς τὸν Ὀρεον. ἔστι δὲ ὅτι ὁ πλείστ⁶ Κόσμος, ἔτε φθορῶν ἀ-

⁶ ἔμβασιν Ὀσίριδ⁶] Olim ΕΜΦΑΣΙΝ, male. Qui forsan error ex Typothetarum Incuria. Ceterae enim Edd. ΕΜΒΑΣΙΝ recte praestant.

⁷ ἔτω τὴν Ὀσίριδ⁶] Rotundior certe esset, et ad graecam scribendi rationem propior accederet haec periodus, si modo MEN et ΔΕ particulas suis locis restitueremus, ἔτω τὴν MEN Ὀσιρ.—τὴν ΔΕ Ἴσιν. κ. τ. λ. Adnotandum vero est pro ΤΙΘΕΝΤΑΙ, ΤΙΘΕΝΤΕΣ reponere velle Cl. Markland.

⁸ πληρομένην 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 εἰώθασιν κ. τ. λ. Vnum porro *Ael. Spartianum*, in *Caracallo*, describam; “ sciendum doctissimis quibusque id “ memoriae traditum, atque ita nunc “ quoque a *Carrenis* praecipue habe “ ri, ut qui *Lunam* foemineo Nomi “ ne ac Sexu putaverit nuncupān “ dam, is addictus mulieribus fem “ per inserviat; at vero qui Marem “ Deum

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. ΙΙΙ

παλατιόμην[Ⓞ] πωλιάπασιν, ἔτε γενέσεως.

μδ. ¹Ἐνιοὶ ἢ ἢ τῷ Ἐκλειπικῶν ἀνιγμα ποι-
 ουῶται τὸν μύθον. ἐκλείπει μὲν γὰρ ἡ Σελιῶη
 πωυσέλιω[Ⓞ], ἐναντίαν δ' Ἡλίου σάσιν ἔχου[Ⓞ]
 πρὸς αὐτήν, εἰς τὴν σκιὰν ἐμπίπτουσα τῆς γῆς, ὡς-
 περ φασι τὸν Ὀσιριν εἰς τὴν σορὴν. αὐτὴ ἢ πάλιν
 ἀποκρύπτει καὶ ²ἀφανίζει ταῖς Τριακάσιν, ἔ μὴν
 ἀναιρεῖται πωλιάπασιν τὸν Ἡλιον, ὡςπερ εἶδεν τὸν
 Τυφῶνα ἢ Ἰσις. ³γεννώσης τῆς Νέφθυ[Ⓞ] τὸν Ἀ-
 νδριν, Ἰσις ὑποβάλλει. Νέφθους γὰρ ἐστὶ τὸ ὑπὸ
 γῆν ἢ ἀφανές, Ἰσις δὲ τὸ ὑπὲρ τὴν γῆν ἢ φανε-
 ρόν. ⁴ὁ δὲ τέτων ὑποψαύων καὶ καλούμην[Ⓞ]

“ Deum esse crediderit, is dominetur
 “ Vxori, neque ullas patiatur mu-
 “ liebres infidias. 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.

¹ Ἐνιοὶ δὲ καὶ τῷ Ἐκλειπικῶν ἀνιγ-
 μα] Scribendum est ΕΚΛΕΙΨΕΩΝ
 “ Quidam scil. per Luminarium
 “ defectus hanc Fabulam explicare
 “ volunt” — at ΕΚΛΕΙΨΤΙΚΩΝ hoc
 in sensu haud alibi temere invenias.

² 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 μιᾶς εὐθείας
 γιγνόμενοι. Sol vero numquam a
 Luna obscurari possit nisi EN ταῖς
 τριακάσι.

³ γεννώσης τῆς Νέφθυ[Ⓞ]] Videtur
 ΔΕ excidisse, scil. γεν. ΔΕ τῆς Νεφ.

⁴ 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.

Ἐοείζων κύκλῳ, Ἐπίκοινῳ ὦν ἀμφοῖν, Ἄνου-
 βις κέκληθῆ, ἢ Κεωὶ τὸ εἶδος ἐπεικάζειαι. ἢ γὰρ
 ὁ Κύων χεῖρῃ τῆ ὄψει νυκτός τε ἢ ἡμέρας ὁμοίως.
 ἢ ταύτῃ ἔχειν δοκεῖ παρ' Αἰγυπτίοις τὴν δύ-
 ναμιν ὁ Ἄνουβις, οἷαν ἢ Ἐκάτη παρ' Ἑλλησι,
 Χρόνῳ ὦν ὁμοῦ ἢ Ὀλύμπιος. ἢ ἐνίοις ἢ δοκεῖ
 χρόνος ὁ Ἄνουβις εἶναι, διὸ, πάντα τίκτων ἔξ ἑαυ-
 τοῦ ἢ κύων ἐν ἑαυτῷ, τὴν τοῦ Κεωὸς Ἐπίκλησιν
 ἔχειν. ἢ ἐπὶ δ' οὐκ οὐκ τοῖς σεβομένοις, τὸν Ἄνουβιν,
 ἀπόρρητόν τι, ἢ πάλαι μὲν τὰς μεγάλας ἐν Αἰ-
 γύπτῳ πρῶτος ὁ Κύων ἔχειν. ἐπεὶ ἢ Καμβύσης τὸν
 Ἄπιν ἀνελόνητος καὶ ρίψωντος, εἶδεν προσήλθεν
 εἶδ' ἐγδύσατο ἔ σώματος ἀλλ' ἢ μόνος ὁ Κύων,
 ἀπώλεσε τὸ πρῶτος εἶναι ἢ μάλιστα πρῶτα

⁵ ἢ ταύτην ἔχειν δοκεῖ] Scribe TOI-
 AYTHN—cum enim jam statim, in
 altero periodi membro vox OIAN
 sequatur, hinc satis patet TOIAY-
 THN praecessisse. sic etiam emenda-
 verat *Bentleius*.

⁶ ἐνίοις δὲ δοκεῖ χρόνῳ ὁ Ἄνουβις
 εἶναι] Olim ΚΡΟΝΟΣ, *Saturnus* nim.
 absurde. Ipsa enim ratio, quam pro-
 xime assignat, quare hanc appellationem
 habeat *Anubis*, nil aliud est
 quam ipsius *Temporis* definitio, πάν-
 τα τίκτων ἐξ ἑαυτῆ ἢ κύων ἐν ἑαυτῷ.
 Eandem Emendationem exhibent
Notulae Marklandi.

⁷ ἐπὶ δ' ἐν τοῖς σεβομένοις] Inter

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

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

με. Ὅθεν ὅκ ἀπέοικεν εἰπεῖν ὡς ἴδια μὲν ἕκ ὀρθῶς ἕκαστος, ὁμοῦ ἢ πάντες ὀρθῶς λέγουσιν. ἔ γάρ Αὐχμὸν, ἔδὲ Ἄνεμον, ἔδὲ Θάλαπταν, ἔδὲ Σκότῳ, ἀλλὰ πάντῳ ὅσον ἡ φύσις βλαβερόν καὶ φθαρτικὸν ἔχει μόριον, ¹ τοῦ Τυφῶνός ἐστιν. ἔτε γὰρ ἐν ἀψύχοις σώμασι τὰς ἑ Πρωτὸς δεχάς δετέον, ὡς Δημόκριτῳ καὶ Ἐπίκουρος, ἔτε ² ἀποίε δημιεργὸν ὕλης ἕνα Λόγον ἢ μίαν Περύνοιν, ὡς οἱ Στωϊκοί, πειγνομένην ἀπιδύντων ἢ κρατῆσαν. ³ ἀδυνάτον γὰρ ἢ ἢ φλαύρον ὅτιον ὁμοῦ πάντων 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 ΔΕ ΤΟΥΤΟ τοῖς
 σεβομ. τὸν Ἄνεμον ἀπόρρητόν τι.—Ne-
 que enim audacem nimis et alienam
 hanc esse emendationem existimabit
 ille, qui ad Mysteriorum naturam et
 institutionem paullo diligentius adten-
 dat, quorum praecipue erat, quae de
 Diis in vulgus palam prolatae essent
 Fabulae, corrigere et explanare.

ibid. ἔτι δ' οὖν] Forte, ΕΣΤΙ δ'
 ἕ, — ἀπόρρητόν τι. scil. ὁ κύων ἐστὶ—nisi

pro ΟΥΝ, leg. Ο ΚΥΩΝ. *Markland.*

¹ τῶ τυφῶνῳ ἐστὶ] Immo ΕΙΝΑΙ,
 si quid ego video. Cum enim αὐχ-
 μὸν, ἄνεμον &c. praecedant, necesse
 est verbum infinitum post se habe-
 ant haec nomina, ad quod referan-
 tur. ΕΙΝΑΙ quoque legit *Baxt.*

² ἔτε ἀποίε δημιεργὸν 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 ha-
 bet Auctor p. 667. *Ed. Steph.* Ita
 quoque conjecerant *Bentl. Baxter.*

³ ἀδυνάτον γὰρ ἢ ἢ φλαύρον] Ain
 H vero ?

πος ἐγένεσθ^ο 4 παλίντονος γὰρ Ἀρμονίη Κόσμος
ὡσπερ λύρης ἢ τόξου, καθ' Ἡράκλειτον ἢ κατ'
Εὐριπίδην,

Οὐκ ἂν γήοιτο χεῖρὶς ἐσθλά ἢ κακὰ,

Ἄλλ' ἔστ' τις σύγκρασις, ὡς ἔχειν καλῶς.

διὸ καὶ παμπάλαια αὕτη κάτεισιν ἐν Θεολό-
γων ἢ Νομοθετῶν εἰς τε Ποιητὰς ἢ Φιλοσόφους
δόξα, τὴν ἀρχὴν ἀδέσποτον ἔχουσα, τὴν ἢ πίσιν
ἰχυρὰν καὶ δυσεξάλειπτον, ὅτι ἐν λόγοις μόνον,
ἐδὲ ἐν φήμασι, ἀλλὰ ἐν τε Τελεταῖς ἐν τε Θυ-
σίαις ἢ Βαρβάραις ἢ Ἑλλησι πολλαχοῦ περι-
φερῶς, ὡς ἔτ' ἀνομιαν ἢ ἀλογον ἢ ἀκυβέρ-
νητον αἰωρεῖται πρὸ αὐτομάτω τὸ Πᾶν, ἔτε Εἰς
ἐστὶν ὁ κρατῶν ἢ καθυπεύων ὡσπερ οἶαξιν ἢ πρὸ
πειθηνίοις χαλκῶις Λόγῳ, ἀλλὰ πολλα καὶ

vero? haec tibi integra viden-
tur esse et sincera? at ne intelligi
quidem possunt, ne dum ad Gramma-
ticae Canonas referri. Sententia igitur
Auctoris primum explorata et
perspecta, ad Graeca demum corri-
genda, pro more, tutius nosmet accin-
gamus—“ Fieri nequit, ait *Plutarchus*,
“ quod unum idemque Principium,
“ sive Malum statuas, sive Bonum,
“ omnium rerum possit esse Causa et
“ Auctor; Deus quippe nullius mali
“ Artifex est”. Nonne haec tibi op-

time inter se cohaerent, et ad auc-
toris mentem exprimendam (quip-
pe qui Δυάδα τῶν Θεῶν crederet) quam
maxime accommodata sunt? Graeca
igitur sic mecum emendes, et distin-
guas, ἀδύνατον γὰρ ἢ φλαῦρον (ΚΑΙ
enim recte omittit *MS. P.*) ὅτι ἐν ὁμοῖοις
πάντων, ἢ χρηστῶν (ΕΠΕΙ μηδενὸς ΚΑ-
ΚΟΥ ὁ Θεὸς αἴτιος) ΑΡΧΗΝ γενέσθ^ο.
Duobus quidem verbis auctiorem feci
Periodum, iis vero, uti confido, ad
mentem Auctoris explicandam pror-
sus necessariis. “ Non potest, inquit,

“ χρῆσθ^ο.

μεμιγμένα κακοῖς ἢ ἀγαθοῖς· μάλλον δὲ μηδὲν,
ὡς ἀπλῶς εἶπεῖν, ἀκράτον ἐνταῦθα τῆς Φύσεως
φερύσης, ἔδουεν πίθων εἰς Ταμίας, ὡς περ νά-
ματα τὰ πράγματα καπιλικῶς διανέμων ἀνα-
κεράνυσιν ἡμῖν, ἀλλ' ἀπὸ δουῖν ἐνδυτίων Ἀρχῶν,
ἢ δουῖν ἀντιπάλων Δυναμέων τ' μὲν ἐπὶ τὰ δε-
ξιά, ἢ κατ' εὐθείαν ὑψητέρως, τ' δὲ ἐμπαλιν
ἀναστροφῆς ἔ ἀνακλώσης, ὅ, τε Βίῳ μικτός,
ὅ, τε Κόσμῳ, εἰ ἢ μὴ πᾶς, ἀλλ' ὁ πείγειῳ
ἔστ' ἔ μὲν Σελήνην, ἀνώμαλῳ ἔ ποικίλος γέ-
γονε, ἔ μεταβολὰς πάσας δεχόμενος. εἰ γὰρ ἔθεν
ἀναιτίως πέφυκε γενέσθαι, αἰτίαν ἢ κακοῦ τὰ γα-
θὸν ἔκ ἀν' ἀνάσχοι, δεῖ γενέσθαι ἰδίαν ἔ ἀρχήν,
ὡς περ ἀγαθοῦ, ἔ κακοῦ τὴν Φύσιν ἔχειν.

μς. Καὶ δοκεῖ τούτο εἶς πλείστοις ἔ σοφω-

“ χρησόν 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 ἔθεν ἀναιτίως πέφυκε
γενέσθαι, αἰτίαν δὲ κακοῦ τὰ γαθὸν ἔκ ἀν'
ἀνάσχοι κ. τ. λ.

⁴ παλίντονον γὰρ ἀρμονίῃ Κόσμου] *Porphyr. de Antr. Nymph.* Ἀρξαμέ-
νης γὰρ τῆς φύσεως ἀπὸ ἑτερότητος,
παύλαχθ' τὸ Δίθυρον αὐτῆς πεποιήν-
ται σύμβολον. ἢ γὰρ διὰ νοητῆς ἢ πο-
ρείας, ἢ δι' αἰσθητῆς — ἢ διὰ τοῦτο

τάτοις. νομίζουσι γὰρ οἱ μὲν Θεοὺς εἶναι δύο, καθάπερ ἀνπιτέχνους, ¹ τὸν μὲν Ἀγαθῶν, τὸν ἧ Φαύλων δημιουργόν. οἱ δὲ τὸν μὲν Ἀμείνονα, Θεόν, τὸν ἧ Ἐτερον, Δαίμονα καλοῦσιν· ὥπερ Ζωρῆσταις ὁ Μάγθ, ² ὃν πεντακισχιλίοις ἔτεσι τῷ Τρωϊκῶν γεγονέναι πρῆσβυτέρου ἰσχυροῦσιν. ὅτι οὐκ ἐκάλει τὸν μὲν, Ὠρομάζην, τὸν δὲ, Ἀρειμόνιον· ἢ περσῶν πεφάνετο, τὸν μὲν εἰκέναι Φωτὶ μάλιστᾳ τῷ αἰσθητῶν, ³ τὸν δὲ ἔμπαλιν Σκότῳ καὶ Ἀγνοίᾳ. μέσον δὲ ἀμφοῖν τὸν Μίθρην εἶναι· διὸ καὶ Μίθρην Πέρσαι τὸν ΜΕΣΙΤΗΝ ὀνομάζουσιν. ⁴ ἐδίδαξε τῷ μὲν εὐκταῖα θυεὶν καὶ χειρήσια, τῷ ἧ ἀποτρέπαια καὶ σκυθρωπά. Πό-

παλίον· ἢ ἀρμονία ἐ τοξεύει διὰ τῶν ἐναντίων.

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

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

³ τὸν δὲ ἔμπαλιν σκότῳ καὶ ἀγνοίᾳ] Num AGNOIA, 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. AGNOIA igitur τῷ ΣΚΟΤΟΥ quasi Interpretamentum est. Nunquam enim alibi, si recte memini, Ignorantiae simillimum fuisse Arimanium dictum invenias, Tenebris licet saepius.

⁴ ἐδίδαξε τῷ μὲν εὐκταῖα] Ante has voces ΚΑΙ recte reponit Bentleyus:

αν γάρ τινα κόπιοντες ΟΜΩΜΙ καλουμένην ἐν
 ὄλμω, ⁵ τὸν Ἄδην ἀνακαλοῦν) ἐ τὸν Σκότον
 εἶτα μίξωτες αἵματι λύκx σφαγῆτθ, εἰς τό-
 πον δὴ ἡλιον ἐκφέρουσι καὶ ρίπτουσι. καὶ γὰρ τῶν
 Φυτῶν νομίζουσι τὰ μὲν, τοῦ ἀγαθοῦ Θεοῦ, τὰ
 δὲ, ἔ κακοῦ Δαίμονος εἶναι. ἢ τῶν ζώων ⁶ ὥσπερ
 Κυνίας ἢ Ὀρνίθας ἢ χερσαίους Ἐχίνοισ, ἔ ἀγα-
 θοῦ. ἔ δὲ φαύλου, ⁷ μῦς ἐνύδροισ εἶναι. διὸ ἢ τὸν
 κτείνοντα πλείστοις δὴ δαιμονίζουσιν.

μζ. Οὐ μὲν καὶ κείνοι πολλαὶ μυθώδη περὶ τῶν
 Θεῶν λέγουσιν, οἷα ἢ ταῦτά ἐστιν. ¹ ὁ μὲν Ὀρο-
 μάξης ἐκ ἔ καθαρωτάτε Φάοις, ὁ δὲ Ἄρειμνίος
 ἐκ ἔ Ζόφου γεγονώς, πολεμῶσιν ἀλλήλοισ. ἢ

pro ΤΩΙ ΜΕΝ exhibent nuperæ Edd.
 ΜΕΝ ΤΩΙ. Nostra lectio est Edd.
 Aldin. et Basil.—ἐδίδαξε ΔΕ, præstant
 Notulæ Marklandi.

⁵ τὸν ἄδην ἀνακαλοῦν] Hades e-
 nim, sive Ares, alterum fuit illud A-
 rimanii Nomen. Ita Diog. Laert. in
 Proem. de duobus Magorum Principiis
 —ἐ τῶ μὲν ὄνομα εἶναι Ζεὺς καὶ Ὀρομάσ-
 δης· τῶ δὲ Ἄδης καὶ Ἄρειμνίθι —
 “ MSS. Henrici Stephani ΑΡΗΣ, et ita
 “ legendum. Hesych. præter Agathi-
 “ am, ἌΡΕΙΜΑΝΗΣ. ὁ ΑἰΔΗΣ
 “ παρὰ Πέρσαις”, verba sunt Menag.
 ad loc. prædict. Laertii.

⁶ ὥσπερ κύναι] Hæc sunt mutila
 vel corrupta; pro ὥσπερ videtur scrip-

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

⁷ μῦς ἐνύδροισ εἶναι] Ita emendavi
 ipso Plutarcho præeunte; olim enim
 corruptissime extabat ΤΟΥΣ ἐνύδροισ.
 Plutarch. Sympos. lib. 4. prob. 5. τὰς
 δὲ ἀπὸ ζωοάστρε μάγας, τιμᾶν ἐν τοῖς
 μάλισα τὸ χερσαῖον ἐχίνον, ἐχθαίρειν
 δὲ ΤΟΥΣ ΕΝΥΔΡΟΥΣ ΜΥΣ, ἐ τὸν
 ἀποκτείνοντα πλείστοις θεοφιλῆ ἐ μακά-
 ριον νομίζειν κ. τ. λ. paullo etiam post
 addit idem, οἱ μάγοι τὰς ΜΥΣ ἀποκ-
 τείνουσι, adeo ut de Correctione nostra,
 quam in Textum admisi, nulla possit
 esse dubitatio.

¹ ὁ μὲν Ὀρομάξης] Vide quæ ad
 hanc Magorum Doctrinam illustran-
 dam

ὁ μὲν ἔξ Θεοῦς ἐποίησε, (τὸν μὲν πρῶτον, Εὐνοίας, τὸν δὲ δεύτερον, Ἀληθείας, τὸν δὲ τρίτον, Δυναμίας· τῶν δὲ λοιπῶν, τὸν μὲν Σοφίας, τὸν δὲ Πλάτῳ, τὸν ἢ τῶν Ἰπὶ τῆς καλοῖς ἡδέων δημιουργόν) ὁ δὲ τρίτος ὡσαύτως ἀπὲς τέχνους ἴσους τὸν ἀριθμόν. εἴθ' ὁ μὲν Ὠρομάξῃς τρεῖς ἑαυτὸν αὐξήσας ἀπέστησε Ἐ' Ἡλίου τοσοῦτον ὅσον ὁ Ἡλιῶ τ' γῆς ἀφέστηκε, ἢ τὸν ἕρανὸν ἀστῆρας ἐκόσμησεν· ἕνα ἢ ἀστῆρα πρὸ πάντων, οἷον φύλακα ἢ παροπίλω ἐγκατέστησε, ² τὸν Σείριον. ἄλλοις δὲ ποιήσας τέσσαρας ἢ εἴκοσι θεοὺς, ³ εἰς ὧν ἔθηκεν. οἱ δὲ ὑπὸ Ἐ' Ἀρσιμωῖα γηρόμυθοι, ἢ αὐτοὶ τοσῶτον, ⁴ διατρήσαντες τὸ ὦν γανωθεν, ἀναμέ-

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

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

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

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

⁴ διατρήσαντες τὸ ὦν γανωθεν, ἀναμ.] “ Vt maxime εὐρεσιολογῶν aliquis “ (inquit ad locum *Xylander*) com- “ minisci ad extremum valeat ali- “ quid, quo ὦν γανωθεν coloret et ex- “ ponat: 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

μικταὶ τὰ κακὰ τοῖς ἀγαθοῖς. ἔπεισι δὲ χρόνος
 εἰμαρμέθ, ἐν ᾧ τὸν Ἀρειμάνιον, λοιμὸν ἐπά-
 γουζα καὶ λιμὸν, ὑπὸ τέτων ἀνάγκη φθαρεῖναι
 πωλυτάπασι ἢ ἀφρωιδῆαι, τῶ γῆς Ἰπιπέδω ἢ
 ὀμαλῆς γηομένης, ἕνα βίον ἢ μίαν πολιτείαν
 ἀνθρώπων μακαρίων καὶ ὁμογλώσσων ἀπάντων
 γηέας. Θεόπομπθ δὲ φησι κτῆ σὺ Μάγοις,
 ἀνα μέρθ τριχίλια ἔτη τὸν μὲν κρατεῖν, τὸν δὲ
 κρατεῖας τῶν Θεῶν, ἀλλὰ δὲ τριχίλια μάχεας
 ἢ πολεμεῖν ἢ ἀναλύειν τὰ τοῦ ἑτέρου τὸν ἑτε-
 ρον. ⁵ τέλθ δὲ ἀπολείπεας τὸν Ἄδην, καὶ σὺ
 μὲν ἀνθρώποις οὐδαίμονας ἔσεας, μήτε τροφῆς
 δεομύοις, μήτε σκιδῶ ποιοεῖτας. ⁶ 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, Ἐ αὐτοὶ τοσῶτοι, διαπρί-
 σαντες τὸ ὄν HNOIFON, OΘEN ἀνα-
 μέμικται κ. τ. λ. hoc scil. Sensu 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*.

⁵ τέλθ δὲ ἀπολείπεσθαι τὸν Ἄδην]

Depravata est haec Lectio; mentem
 enim *Theopompri* haudquaquam expri-
 mit, qui φθαρεῖναι prorsus Ditem sive
 Arimanium statuit. ΑΠΟΛΕΣΘΑΙ
 igitur τῆ ΑΠΟΛΕΙΠΕΣΘΑΙ vice sub-
 stituendum esse conjeceram, uti et
Bentleius — at potior forsan est *Cl.*
Marklandi Correctio, qui ΑΠΟ-
 ΛΕΙΣΘΑΙ reponit, sensu sc. futuro,
 uti ἔσεας.

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

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

μη. ¹ Χαλδαῖοι δὲ τῶν Πλανητῶν τὰς Θεὰς
 ἡμέρας, εἰς καλῆσι, δύο μὲν ἀγαθουργὰς, δύο δὲ
 κακοποιὰς, μέσας δὲ τὰς τρεῖς ἀποφαίνουσι ἢ κοι-
 νὰς. τὰ δὲ Ἑλληνῶν, πᾶσι περ δῆλα, ² τὴν μὲν
 ἀγαθὴν, Διὸς Ὀλυμπία μερίδα, τὴν δὲ ἀποτρο-
 παίαν, Ἄδρα ποικιλιῶν. ἐν δὲ Ἀφροδίτης ἢ Ἀ-
 ρεως Ἀρμονίαν γεγονέναι μυθολογουῦνται, ὧν ὁ
 μὲν ἀπηνής καὶ φιλόνηκός, ἢ δὲ, μελίχιος καὶ

tempore omnia haec, Vaticinii Ritu,
 dici, demonstrat τὸ ἔσεσθαι quod
 proxime praecesserit) Θεόν, ἤρη-
 μειν καὶ ἀναπαύεσθαι ΧΡΟΝΟΝ, (quam
 vocem exhibet MS. P.) ΑΛΛΩΣ
 μὲν εἰ πολὺν τῷ Θεῷ, ὡσπερ ΔΕ
 ἀνθρώπῳ κοιμωμένῳ μέτριον. Nempe,
*Deum vero, qui haec aliquando in Ex-
 itum perducturus 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 Bentleyus, ut ipse conjeceram,
 ΧΡΟΝΟΝ ΑΛΛΩΣ—Exhibent Notulae
 Marklandi, ΜΗΧΑΝΗΣΟΜΕΝΟΝ—
 ΧΡΟΝΟΝ, ΑΛΛΩΣ μὲν εἰ πολὺν ΩΣ
 τῷ Θεῷ, ΩΣ ΔΕ ἀνθρώπῳ κ. τ. λ.*

¹ 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, εἰς *** καλῆσι &c. Deesse vi-
 detur vox Chaldaica. Markland.

² τὴν μὲν ἀγαθὴν] Imo ΑΓΑΘΟΥ,
 uti tum Baxterus tum Bentleyus 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.

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

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 121

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

Ἐκ τε Θεῶν Ἔριν, ἔκ τ' Ἀνθρώπων ἀπολέαθ,
 λανθάνειν φησὶ τῆ πάντων ἡμέσει καλαρώμρον,
 ἐκ μάχης ἢ ἀνλιπαθείας τινὲ ἡμέσιν ἐχόντων,
⁴ Ἡλιον δὲ μὴ ὑπερβήσεαθ τὰς προσήκουσας ὄρας
 εἰ δὲ μὴ,

Γλώττιας μιν δίκης Ἐπιέρης Ἐξουρήσειν.

⁵ Ἐμπεδοκλῆς δὲ τὴν μὲν Ἀγαθουργὸν Ἀρχιν,

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

⁴ 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* five
Contentione loqui instituit *Heraclitus*,
 currente calamo ad *Solem*, ad *Linguas*
 deflectat oratio? — Cogitanti vero
 mihi de hac re diutius vera tandem et
 genuina Philosophi sententia, si minus
 ipsae voces, sese mihi ostendere visa
 est. reponas itaque et distinguas, τὴν
 γένεσιν ἐχόντων. EPIN δὲ μὴ ὑπερβή-
 σεσθαι τὰς προσήκουσας ὄρας εἰ δὲ μὴ,

ΜΟΙΡΑΣ μὲν δίκης &c.

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

⁵ Ἐμπεδοκλῆς] *Laertius* in *vita*
Empedoclis, L. 9. S. 76. ἐδόκει δὲ αὐτῷ
 τάδε· Στοιχεῖα μὲν εἶναι τέτταρα—
 Φιλίαν τε ἢ συγκρίνειαι, καὶ Νεῖκος ἢ
 δια-

Φιλότητα ἢ Φιλίαν, πολλάκις ἢ Ἀρμονίαν⁶ καλεῖ
 θεμερῶπι, τὴν δὲ Χείρνα,

Νεῖκθ' ἐλόμνον ἢ δῆεν αἱματόεσαν.

οἱ μὲν Πυθαγορικοὶ διὰ πλειόνων ὀνομάτων κατη-
 γορήσι, τῶ μὲν Ἀγαθῶ, τὸ ἐν,⁷ τὸ πεπερασμένον,
 τὸ μένον, τὸ δίδυ, τὸ φεισόν, τὸ τετράγωνον,⁸ τὸ
 ἴσον, τὸ δεξιόν, τὸ λαμπρὸν· τῶ δὲ Κακῶ, τὴν
 δυάδα, τὸ ἀπειρὸν, τὸ φερόμνον, τὸ καμπύλον,
 τὸ ἄρπιον, τὸ ἑτερόμηκες, τὸ δῦισον, τὸ ἀρισερὸν,
 τὸ σκολεινόν· ὥστε ταύτας δεχὰς γνέσεως ὑπο-
 κειμένας. Ἀναξαγόρας δὲ Νοῦν, ἢ Ἀπειρον· Ἀρι-
 στοτέλης δὲ, τὸ μὲν Εἶδθ', τὸ δὲ Στέρησιν· Πλά-
 των δὲ πολλαχῶ μὲν⁹ οἶον ἐπηλυγιζόμνον καὶ
 ὠρακαλυπτόμνον, τῶ ἐναντίων δεχῶν τὴν μὲν
 Ταυτόν ὀνομάζει, τὴν δὲ Θάτερον. ἐν δὲ τοῖς

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

⁶ καλεῖ θεμερῶπι] Ita dedi ex
 sententia magni illius *Bentleii*, quum
 olim extiterit ΚΑΛΕΙΣΘΑΙ ΜΕΡΟ-
 ΠΙ. 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 αἰ in ε,
 “ et lege ἀρμονίαν καλεῖ ΘΕΜΕΡΩ-
 “ ΠΙΝ. Possum excitare ipsum *Em-*
 “ *pedoclem* testem hujus Correctionis,
 “ apud *Plutarchum* περὶ εὐθυμίας,

Ἐρθ' ἦσαν Χθονίη τε, καὶ Ἡλιόπη
 ταναῶπις,

Δῆρις δ' αἱματόεσσα, ἢ Ἀρμονίη
 ἱμερῶπις.

“ 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. repraesentant—
 “ tant—ε Ἀρμονίη ΓΕ ΜΕΡΩΠΙΣ,
 “ Itaque hic quoque legendum est,

Νόμοις ἤδη πρεσβύτερος ὢν, ἔ δι' αἰνιγμάτων ἔδ' ἐ
 συμβολικῶς, ἀλλὰ κυρίως ὀνόμασιν, ἔ μιᾶ Ψυ-
 χῆ φησὶ κινεῖσθαι τὸν κόσμον, ἀλλὰ πλείοσιν ἴσως,
 δυοῖν δὲ πάντως ἔκ ἐλάττωσιν¹⁰ ὅθεν τὴν μὲν,
 ἀγαθουργὸν εἶναι, τὴν δὲ ἐναντίαν ταύτη, ἢ τῆς
 ἐναντίων δημουργόν, ἀπολείπει δὲ ἢ τρίτην τινὰ
 μετὰ φύσιν, ἔκ ἀψυχον, ἔδ' ἄλογον, ἔδ' ἄ-
 κινήλον ἔξ αὐτῆς, ὡσπερ ἔνιοι νομίζουσιν, ἀλλ' ἀ-
 νακειμένην ἀμφοῖν ἐκείναις, ἐφιεμένῃ δὲ τῆς
 Ἀμείνου⁹ αἰ, καὶ ποθεῖσαν, καὶ διώκσαν, ὡς
 τὰ ἐπιόντα δηλώσει ἔ λόγος, τὴν Αἰγυπτίων θεο-
 λογίαν μάλιστα ταύτη τῆ φιλοσοφία σιωποει-
 οῦτος.

μθ. Μερικμένη γὰ ἢ τῶδε ἔ Κόσμος γῆσις ἢ
 σύσασις ἔξ ἐναντίων, ἔ μὴν ἰσοθεῶν, Δυναμειων,

⁶ ἀρμονία ΘΕΜΕΡΩΠΙΣ. *Hesych.*
⁷ ΘΕΜΕΡΩΠΙΣ. ΕΡΑΣΜΙΑ ΑΓΧΟ-
⁸ ΝΗ. Lege ΕΡΑΣΜΙΑ ΑΡΜΟΝΙΑ,
⁹ auctoritate *Empedoclis*; nisi mavis,
¹⁰ ΕΡΑΣΜΙΑ ΑΙΣΧΥΤΝΗ, ex *Aeschylī*
¹¹ *Prometheo*; ἐκ δ' ἐπληξέ με τὴν
¹² Θεμερῶπων αἰδῶ — ΑΙΔΩΣ est ΑΙ-
¹³ ΣΧΥΤΝΗ.

¹⁴ τὸ πεπερασμένον] Olim aberat
 Articulus: a *Plutarchi* vero manu
 fuisse satis demonstrat vox eadem to-
 ties in sequentibus repetita. *Baxt.*
Bentl.

¹⁵ 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.

¹⁶ οἶον ἐπηλυγιζόμενον] Olim men-
 dose ΕΠΙΛΥΓ. Nostram Emendatio-
 nem exhibent Notulae *Xyland. Baxt.*
Bentl. et *Ed. secunda Basil.*

¹⁷ ὅθεν τὴν μὲν] Harum vocum pri-
 mam

ἀλλὰ τῆς Βελτίονος τὸ κρείττον ἐστίν. Ἄπολέως
 δὲ τὴν Φαύλιον πρῶτάπασιν ἀδυνάτων, πολ-
 λὴν μὲν ἐμπεφυκῆσθαι τῷ σώματι, πολλὴν δὲ
 τῇ Ψυχῇ τῷ Παντός, ἵ αἰεὶ πρὸς τὴν Βελτίονα καὶ
 διαμαχῆσθαι. ἐν μὲν οὖν τῇ Ψυχῇ, νῆς καὶ λόγος,
 ὁ τῷ ἄριστων πάντων ἡγεμῶν καὶ κύριος, Ὅσιείς
 ἐστίν· ἐν δὲ Γῆ καὶ Πνύμασι καὶ ὕδατι καὶ Οὐρανῷ
 καὶ Ἄστροις τὸ τελαγμένον καὶ καθεσηκός καὶ ὑγιαῖνον,
 ὄραις καὶ κρείσεσι καὶ πειόδοις, Ὅσιρίδων ἄπορροῆ
 καὶ εἰκῶν ἐμφαινομένη· Τυφῶν δὲ, τῆς Ψυχῆς, τὸ

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

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

² τὸ ἐπίκλητον] 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 emen-
 dat, legitque *Cl. Marklandus*; καὶ
 εἰκῶν ἐμφαινομένη, ΩΡΟΣ· Τυφῶν δὲ,
 τῆς Ψυχῆς—καὶ ΕΚΠΛΗΚΤΟΝ· τῷ
 δὲ σωματικῷ τὸ ΕΠΙΚΗΡΟΝ καὶ νοσῶ-
 δες &c.

³ καὶ ταρακτικὸν ὄραις ἔδυσκρα-
 σίαις] Nova est haec Lectio. Olim
 enim extabat, καὶ ταρακτικὸν ΑΘΡΙΑΙΣ,
 vel, sec. *MS. Pet.* ΑΙΘΡΙΑΙΣ, sensu
 quidem *Authoris* menti prorsus alieno.
 Quando autem paullo ante statuerit
 τὸ ὑγιαῖνον ΩΡΑΙΣ *Osiridis* esse; quid
 promptius quam reponere, τὸ ταρακ-
 τικὸν ΑΩΡΙΑΙΣ *Typhonis* esse. Ita
 etiam conjecerant *Baxt. Bentl.*

⁴ ἀφανισμοῖς Σελήνης, οἷον ἐκδρο-
 μαὶ καὶ ἀφανισμοὶ καὶ τυφῶνες] Impro-
 bam hanc esse Lectionem necesse est
 statim agnoscant omnes. Eam vero

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

fic corrigit et emendat *Bentleius*, οἷον
 ἐκδρομαὶ ἢ ΕΙΚΟΝΙΣΜΑΙ τῷ τυφῶ-
 νος—scil. uti paullo ante observaverat,
 “ Quodcunque in rebus terrestribus
 “ five coelestibus ordinatum est, aequa-
 “ bile et sanum, id defluxus et *Imago*
 “ est *Osiridis*; 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 ἢ ΑΦΗΝΙΑΣΜΟΙ ΤΟΥ ΤΥ-
 ΦΩΝΟΣ.

⁵ ἢ τὸνομα κατηγορεῖ τὸ Σὴθ αὖ
 τὸν τυφ.] Legerem potius, ἢ 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.

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

⁷ 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.

⁸ 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* BA-
 BYN

ἢ Βεβῶνα καλεῖσθαι. σημαίνει δὲ τοῦτομα Κάθε-
ξιν ἢ Κώλυσιν, ὡς τοῖς πράγμασιν ὁδῶ βαδίζουσι
καὶ πρὸς ὁ γῆ φεργυροῖς, ἐνισαμύης τῆς τῆ
Τυφῶν^Θ δυνάμεως.

ν. Διὸ καὶ τῆς μὲν ἡμέρων ζῶων ἀπονέμεισιν αὐτῶν
¹ τὸ ἀμαθέσαλον, ὄνον· τῆς δὲ ἀγρίων τὰ θηρω-
δέσαλα, Κρηκόδειλον, καὶ τὸν Ποτάμιον-Ἴππων.
² περὶ μὲν τῶν ὄνων περὶ δεδηλώκαμεν. ἐν Ἐρμα-
πόλει δὲ Τυφῶν^Θ ἀγάλμα δεικνύουσιν Ἴππον-
Ποτάμιον, ἐφ' ᾧ βέβηκεν Ἰέραξ, ὄφει μαχόμενος
τῷ μὲν ἵππῳ τὸν Τυφῶνα δεικνυῖτες, τῷ δὲ ἰέ-
ρακι δυνάμει καὶ δαχίῳ, καὶ βία κτώμενος ὁ
Τυφῶν πολλάκις ³ ἔκ ἀνιᾶται ταρατόμεν^Θ
ὑπὸ τῆς κακίας καὶ ταρατίων. διὸ καὶ θυόντες ἐβ-
δόμη^ξ Τυβὶ μίωος, καὶ καλοῦσιν ΑΦΙΞΙΝ ΙΣΙΔΟΣ
ΕΚ ΦΟΙΝΙΚΗΣ, Ἰππλάτησι τοῖς ποπῶσι Ἴππον-
Ποτάμιον δεδεμένον. ⁴ ἐν δὲ Ἀπόλλων^Θ 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.*
Μανεθῶς Δ' ΑΥΤΟΝ τὸν Τυφῶνα.

¹ τὸ ἀμαθέσαλον ὄνον] Articulus
ΤΟΝ, qui praecedere deberet ΟΝΟΝ,

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

² περὶ μὲν τῶν ὄνων] Scribe, περὶ μὲν
ΟΥΝ τῶν ὄνων. *Markland.*

³ ἐκ ἀνιᾶται] Qu. an ἐκ ΑΝΙΕ-
ΤΑΙ. *Markland.*

⁴ ἐν δὲ Ἀπόλλων^Θ πόλει] *Aelian*
Hist.

νενομισμένον ἐστὶ Κροκοδείλου φαγεῖν πρῶτως
 ἕκαστον ἡμέρᾳ ἢ μιᾷ θηρῶσαντες ὅσοις δύ-
 νων) ἢ κλείδωτες, ἀπδουτικρὺ τὸ ἱερὸν περιβάλλ-
 λασσι, ἢ λέγουσιν ὡς ὁ Τυφὼν τὸν Ὄργον ἀπέδρα
 Κροκόδειλῳ θηρόμῳ, πρῶτα ἢ ζῶα ἢ φυτὰ
 ἢ πάθη τὰ φαύλα ἢ βλαβερά, Τυφῶνος ἔργα
 ἢ μέρη ἢ κινήματα ποιέμενοι.

να. Τὸν ἢ Ὄσιριν αὖ πάλιν Ὀφθαλμῷ καὶ
 Σκήπτρῳ γράφουσιν, ὧν τὸ μὲν τὴν πρῶτον
 ἐμφαίνει, τὸ ἢ τὴν δυνάμιν, ὡς Ὀμηρῳ τὸν
 ἄρχοντα ἢ βασιλεύοντα πρῶτων Ζῆν ὙΠΑΤΟΝ
 ἢ ΜΗΤΩΡΑ καλῶν, ἔοικε τῷ μὲν Ὑπάτῳ τὸ κρά-
 τῳ αὐτῷ, τῷ δὲ Μήτωρ τὴν δύναμιν καὶ τὴν
 φρόνησιν σημαίνει. γράφουσι ἢ ἱερακι τὸν Θεὸν
 τοῦτον πολλάκις. δύτονία γὰρ ὄψεως ὑπερβάλ-
 λει, ἢ πλήσεως ὀξύτητι, καὶ ἵ διοικεῖν αὐτὸν ἐλά-
 χιστα τῇ τροφῇ πέφυκε. λέγεται ἢ καὶ ἑνεκρῶν

Hist. Anim. lib. 10. c. 21. Ἀπολλωνο-
 πολίται δὲ, Τενυριτῶν μοῖραι, (potius
 ΜΟΙΡΑ) σαγηνεύουσι μὲν τὰς Κροκο-
 δείλους, καὶ τὴν Περσεῶν (φυτὰ δὲ ἐστὶν ἐπι-
 χῶρια) ἐξαρθήσαντες μέλειώρας, μασι-
 γῶσι πολλὰς—εἶτα μὲν τοὶ καλακόπ-
 τουσιν αὐτὰς, καὶ σιτῆλαι—οἴγε μὲν
 Ἀπολλωνοπολίται μισῶσι Κροκόδει-
 λον, λέγουσιν τὸν Τυφῶνα ὑποδύνασθαι τὴν
 τῆς μορφῆς.

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

² νεκρῶν ἀτάφων ὀμμοσι] “ Pro
 “ novissima voce ex Aeliano legendum
 “ esse

ἀτάφων ὄμμασι γῆν ὑπερπετόμενος ἐπιβάλλειν. ὅταν ἢ πικρῶν³ ἐπὶ τῶν ποταμῶν κατὰίρει, τὸ πλερὸν ἴσησιν ὀρθόν, πῶν δὲ κλίνει τούτο πάλιν ὧδῆλός ἐστι σεσωσμένον ἢ διαπεφυγὸς τὸν Κρηκόδειλον. δὴ γὰρ ἀρπαδῆ, μένει τὸ πλερὸν ὡσαυτὲς ἔστι πεπιηγός. πωλιαχού ἢ ἢ ἀνθρωπόμορφον Ὀσίειδον ἀγάλμα δεικνύουσιν, ἔξορδιάζον τῷ αἰδοίῳ, διὰ τὸ γόνιμον ἢ τὸ τρέφιμον.⁴ ἀμπεχόνη ἢ φλογοειδῆς σέλλεσσα αὐτῆς τὰς εἰκόνας, Ἡλιον σῶμα τῆς τὰγαθοῦ δυνάμεως ὡς ὄρατὸν εἰσίας νοητῆς ἠγέμενοι. διὸ καὶ καταφρονεῖν ἀξιόν ἐστι τῶν τὴν Ἡλίου Σφαῖραν Τυφῶνι προσνεμόντων, ὧ λαμπρὸν οὐδὲν οὐδὲ σωτήριον,⁵ εἰδὲ τάξεις, εἰδὲ γῆσεις, εἰδὲ κινήσεις μέτρον ἔχουσα ἢ λόγον, ἀλλὰ τὰναντία προσ-

“ esse constat ΣΩΜΑΣΙ”. Locus Aeliani, ad quem provocat Xylander in in hac Adnotatione, extat lib. 2. c. 42. νεκρὸν δὲ ἄνθρωπον ἰεραξ ἰδῶν, ὡς λόγος, πάντως ἐπιβάλλει γῆς τῷ ἀτάφω. Immutatione vero haud opus esse videtur; Porphyrus enim (lib. de abstinencia) eadem prorsus de Accipitre tradit atque Auctor noster, οἰκλείρονα (sc. Accipitrem) δὲ ἔ ἀνθρωπον, καὶ κωκύουνα ἐπὶ νεκρῷ κειμένῳ, γῆν τε ἐπαράμενον εἰς τὰς ΟΦΘΑΛΜΟΥΣ.

³ ἐπὶ τῶν ποταμῶν] Nonne ΤΟΥ ΠΟ-

ΤΑΜΟΥ reponendum fit? de Nilo enim loquitur Auctor; neque alii in Aegypto fluvii. “Scribe ΕΠΙ ΤΟΝ “ ΠΟΤΑΜΟΝ”. Markland.

⁴ ἀμπεχόνη δὲ φλογοειδῆς σέλλεσσα] Haud longa oratione opus est ad evincendam hujus Lectiois pravitatem; neque enim vel sensus vel constructio recte se habet: intricata vero omnia et perplexa! mecum autem sic corrigas et interpungas: ΑΜΠΕΧΟΝΗ ΔΕ ΦΛΟΓΟΕΙΔΕΙ ΣΤΕΛΛΟΥΣΙΝ αὐτῆς τὰς εἰκόνας, ΩΣ ἥλιου

σῶμα

ἤκει. καὶ αὐχμὸν, ⁶ ὃς φθείρει πολλὰ τῶν ζώων καὶ βλασανόντων, ἔχ' Ἡλίας θετέον ἔργον, ἀλλὰ τῶν ἐν γῆ καὶ αἰέρι μὴ καθ' ὄραν κεραυνυμένων πνευμάτων ἢ ὑδάτων, ὅταν ἢ τ' ἀτάκτως ἢ ἀορίστως δυνάμεως δρχή πλημελήσασα κατασβέση τὰς ἀναθυμιάσεις.

νδ. Εν ᾗ τοῖς ἱεροῖς ὕμνοις ἔ' Οσίριδος ἀνακαλουῦται τὸν ἐν ταῖς ἀγκάλαις κρυπτόμενον ἔ' Ἡλίας, ἢ τῆς τετακτάδι ἔ' Ἐπιφί μινωός, ἐορτάζουσιν ΟΦΘΑΛΜΩΝ ΩΡΟΥ Γενέθλιον, ὅτε Σελήνη καὶ Ἡλιος ἐπὶ μιᾶς οὐθείας γεγονάσιν, ὡς εἰ μόνον τὴν Σελήνην, ἀλλὰ ἢ τὸν Ἡλίον ὄμμα τοῦ Ὠρε καὶ φῶς ἠγέμενοι. τῆς ᾗ ὀγδόῃ φθίνοντος τῆς Φαωφί¹ ΒΑΚΤΗΡΙΑΣ ΗΛΙΟΥ γινέσθαι, ὃν ἀγασσι μὲν φθινοπωρινὴν ἰσημερίαν, ἐμφαίνοντες οἶον ὑπερ-

σῶμα τῆς τ' ἀγαθῆς δυνάμεως, ΚΑΙ ΟΡΑΜΑ ἐσίας 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 aptissime cohaerere videntur—paullo quidem aliter ad pristinam sanitatem hunc locum restituere conatur doctiss. Markland. ΑΜΠΕΧΟΝΗΙ ΦΛΟΓΟΕΙΔΕΙ ΣΤΕΛΛΟΥΣΙΝ αὐτῆς τὰς εἰκό-

νας, ἥλιον σῶμα (Qu. OMMA) τῆς τ' ἀγαθῆς δυνάμεως, ΦΩΣ ὄρατὸν ἐσίας νοητῆς, ἠγέμενοι—Ita enim paullo post eandem sententiam iisdem ferme verbis exprimit, ἀλλὰ ἢ τὸν ἥλιον ὄμμα τῆς Ὠρε καὶ φῶς ἠγέμενοι.

⁵ εἰδὲ τάξις] Opinor, ΟΥ τάξις Markland.

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

¹ βακτηρίας ἡλίας γενέσθαι, ὃν ἀγασσι.] Haud multa sagacitate opus est ad hunc

είσμα]Θ δειῶς ἢ ῥώσεως, ² τῷ τε Θερμῷ γινόμενον ἢ τῷ Φωτὶ ἐνδεᾶ, κλινόμενον ἢ πλάγιον ἀφ' ἡμῶν φερόμενον. ἔτι δὲ τὴν Βουῶν ὑπὸ Τροπῶν χειμερινὰς ἐπιλάκεις πρὸς τὸν ναὸν περιφέρουσι ³ καὶ καλεῖται ζήτησις Ὀσίριδος ἢ περιδρομὴ τῆς ἡλίας, τὸ ὕδωρ χειμῶν]Θ τῆς θεοῦ ποθέσεως. τοσαυτάκεις δὲ περιέουσιν, ὅτι τὴν ἀπὸ Τροπῶν χειμερινῶν ἐπὶ Τροπῶν θερινὰς ⁴ πάροδον ἐβδόμῳ μῶνι συμπεραίνει. λέγεται δὲ ἢ εἶσαι τῷ Ἡλίῳ ⁵ τετραδὶ μῶνός ἰσαμῶν πρώτων πρώτος ⁶ Ὡ-

hunc locum, vitiosum prorsus, restituendum. Vti enim jam dixerat auctor, ἐορτάζουσιν ὀφθαλμῶν Ὡρῆς ΓΕΝΕΘΛΙΟΝ—Ita jam quoque scribendum effecit enseo, βακληρίας Ἡλίας ΓΕΝΕΘΛΙΟΝ ἀγασσι. Eandem porro Correctionem exhibent tum *Bentleii* tum *Marklandi* Notulae.

² τῷ τε θερμ. γιν. ἐνδεᾶ ἢ τῷ φωτὶ ἐνδεᾶ] Primum ENΔΕΑ supervacaneum prorsus cum sit, a Textu in posterum amovendum esse arbitror: neque agnoscit hanc vocem *MS. Petav.*

³ 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]Θ 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 ἐνδεῆς* est. legunt *Bentleius* et *Marklandus*—περιδρομὴ, ἢ Νείλις τὸ ὕδωρ κ. τ. λ.

⁴ πάροδον ἐβδ. μῶνι συμπεραίνει] Videtur post haec verba, uti conjecerat *Baxterus*, deesse vox ΗΛΙΟΣ. pro πάροδον, substituendum censet praestantissimus *Markland.* ΠΕΡΙΟΔΟΝ.

⁵ τετραδὶ μῶνός ἰσαμῶν] Forte, τετραδὶ μῶνός * * ἰσαμ. ut desit Nomen Mensis Aegyptiaci, qui forte lateat sub voce ΠΑΝΤΩΝ. alibi enim dicit—ἐκτῆ μῶνός ἸΣΤΑΜΕΝΟΥ ΦΑΩΦΙ—*Markland.*

⁶ Ὡρῆ] ἢ Ἰσιδος] Vel addendum est ΚΑΙ ΟΣΙΡΙΑΔΟΣ, vel novissima illa

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 131

ρος ὁ Ἴσιδος, ὡς ἐν τοῖς ἐπιγραφομένοις Γενεθ-
 λίοις Ὄρε γέγραπται καὶ μετ' ἡμέρας ἐκάστης
 τειχῶς ἐπιθυμιῶσι τῷ Ἡλίῳ, Ρητίνῳ μὲν ὑπὸ
 τὰς ἀνατολάς, Σμύρναν δὲ μεσσηρινοῦσι, τὸ δ'
 καλέμενον Κῦφι, πρὸ δυσμῶν ὧν ἕκαστον οὐ ἔχει
 λόγον, ὕστερον ἀφηγήσομαι τὸν δὲ Ἡλίον πᾶσι
 τέτοις περὶ τρέπεσθαι ἢ θραπύειν οἴονταί. καὶ τί
 δεῖ πολλά τοιαῦτα συνάγειν; εἰσὶ γὰρ οἱ τὸν
 Ὄσιριν ἀντικρὺς Ἡλίον εἶναι, ἢ ὀνομάζεσθαι Σεί-
 ριον ὑφ' Ἑλληῶν 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^{to} quoque Mensis Die. — Non sine ratione igitur arguebant philosophi illi "*Solem et Osirim eundem esse*", cum quae *Sacrificia* olim Soli instituisset *Orus*, ea in Patris etiam *Honorem* fierent.

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

ἢ λέγοντες, εἰ καὶ —] Distingue, λέγοντες, (εἰ καὶ παρ' — ἀμφιγνοεῖσθαι) τὴν δὲ Ἴσιν ἔχει ἑτέραν — ἀποφαίνουσι. ΟΘΕΝ ἔ &c. *Markland*. Ipse olim pro EN KAI, conjeceram EINAI, eamque post vocem Comma interpunxeram — Potior vero videtur esse, quam primam dedi, viri doctissimi *Distinctio* et *Emendatio*. *Diod. Sic.* lib. 1. p. 10. τὰς δ' ἐν καὶ αἰγυπίων ἀνθρώπων τὸ παλαιὸν γενομένης ἀναβλέψαντες εἰς τὸν Κόσμον — ὑπολαβεῖν εἶναι Θεὸς αἰδίου τε ἔ πρώτης τὸν τε Ἡλίον ἔ τὴν Σελήνην, ὧν τὸν μὲν Ὄσιριν, τὴν δὲ Ἴσιν ὀνομάσαι, ἀπὸ τινος ἐτύμβου τεθείσης ἐκατέρως τῆς προσηγορίας. μεθερμηνευομένων γὰρ τέττων

τίοις ἢ πρῶθεςσι ἔα ἔρξε τοῦτομα πεποίηκεν ἀμ-
 φιγνοεῖας) τὴν δὲ Ἴσιν ἔχ' ἑτέραν τῆς Σελήνης
 ἀποφαίνοντες, ἐν καὶ τῶν ἀγαλμάτων αὐτῆς τὰ
 μὲν κεραιφόρα τῶν μινωιδῶν γεγονέναι μιμή-
 ματα, τοῖς δὲ μελανοσόλοις⁸ ἐμφαίνουσι τὰς κρύ-
 ψεις καὶ τὰς πεισιασμούς, ἐν οἷς διώκει ποθεῖσα
 τὸν ἥλιον. διὸ καὶ πρὸς τὰ Ἐρωϊκά τὴν Σελήνην
 ἐπικαλοῦνται, καὶ τὴν Ἴσιν Εὐδοξός φησι βρα-
 βύειν τὰ Ἐρωϊκά. καὶ τούτοις μὲν⁹ ἄλλως γέ-
 πως τῶν πιθανῶν μέτεσι· τῶν δὲ Τυφῶνα ποιουώ-
 των τὸν ἥλιον, ἔδ' ἄκρην ἄξιον. ἀλλ' ἡμεῖς αὖ-
 θις τὸν οἰκεῖον ἀναλάβωμεν λόγον.

υγ. Ἡ γὰρ Ἴσις ἐστὶ μὲν τὸ τῆς Φύσεως Θῆλυ,
 καὶ δεκτικὸν ἀπάσης γνέσεως, καθὸ Τιθιωὴ καὶ
 Πανδεχὴς ὑπὸ τῶν Πλάτωνος, ὑπὸ δὲ τῶν πολ-
 λῶν¹ Μυριώνυμοι² κέκληται, διὰ τὸ πάσας ὑ-

εἰς τὸν Ἑλληνικὸν τῆς διαλέξεως τρόπον,
 εἶναι μὲν τὸν Ὀσίριν πολυόφθαλμον·
 εἰκότως· πάλιν γὰρ ἐπιβάλλουσα τὰς
 ἀκτῖνας, ὥσπερ ὀφθαλμοῖς πολλοῖς
 βλέπειν ἀπάσαν γῆν καὶ θάλασσαν —
 ἔδ' ἔτι παρ' Ἑλλησι πάλαι μυθολόγων
 τινὲς τὸν Ὀσίριν Διόνυσον προσαγόρευ-
 οῦσι, καὶ Σείριον παρωνύμως — τὴν δὲ
 Ἴσιν μεθερμηνευομένην εἶναι παλαιάν,
 τεθειμένης ἔτι προσηγορίας τῆς Σελήνης
 κ. τ. λ.

⁸ ἐμφαίνουσι τὰς κρύψεις] Scribe,
 ΕΜΦΑΙΝΕΣΘΑΙ. Markland.

⁹ ἄλλως γέ πως] Scribe, ΑΜΩΣ-
 ΓΕΠΩΣ. Ita infra pag. 140. προσ-
 καλεῖται δὲ ἔτι τὸν Πλάτωνος ΑΜΩΣ-
 ΓΕΠΩΣ τὰ πράγματα μῦθον. Mark-
 land.

¹ μυριώνυμοι κέκληται] Confulas
 Apul. Metam. lib. XI. p. 362. ubi ex
 Isidis Nominibus varia recitata legas-
 " Titulorum quippe varietate capi
 " Deos

πὸ τῆς Λόγῃς τρεπομένη μορφᾶς δέχεσθαι ἢ ἰδέσθαι. ἔχει δὲ σύμφυτον ἔρωτα τῆς πρώτης ἢ κυριώτατα πρῶτων, ὃ τὰ γὰρ τούτων ἐστὶ, κακῆνο ποθεῖ ἢ διώκει· ² τὴν δὲ ἐκ τῆς κακῆς φύγει ἢ διωθεῖται μοῖραν, ἀμφοῖν μὲν ἕσα χώρα ἢ ὕλη, ῥέπυσσα δὲ αἰεὶ πρὸς τὸ Βέλιον ἕξ ἑαυτῆς, ἢ ³ παρέχουσα γενᾶν ἐκείνῳ ἢ κατασπείρειν εἰς ἑαυτὴν ἀπορροίας ἢ ὁμοιότητος, αἷς χαίρει ἢ γέγηθε κυσκομένη ἢ ὑποπιμπλαμένη τῶν γένεσων. ⁴ εἰκὼν γὰρ ἐστὶν ἕσας ἐν ὕλῃ γένεσις, ἢ μίμημα τῆς ὄντος τοῦ γινόμενου.

138. Ὅθεν ὅκ' ἀπὸ τρέψε μυθολογῆσι τὴν Ὀσίειδ' ψυχὴν αἰετὸν εἶναι ἢ ἀφθαρτον, τὸ δὲ σῶμα πολλάκις διασπᾶ ἢ ἀφθνίζει τὸν Τυφῶνα· τὴν δὲ Ἰσιν πλανωμένην ¹ ἢ ζητεῖν ἢ συναρμόσειν πάλιν. τὸ γὰρ Ὀν 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.

² τὴν δὲ ἐκ τῆς κακῆς] F. τὴν δὲ τῆς κακῆς, sine praepos. Markland.

³ παρέχουσα γενᾶν ἐκείνῳ] Novif-

fima vox ex emendatione, certissima vero, est—EKEINO quippe olim nullo cum sensu extabat. Ita etiam correxerant Baxt. Bentl. Markland.

⁴ εἰκὼν γὰρ ἐστὶν ἕσας ἐν ὕλῃ γένεσις] Vno verbo auctiora sunt haec facienda, nempe, εἰκὼν γὰρ ἐστὶν ἕσας ἐν ὕλῃ γένεσις—Ita quoque hunc locum exhibent observatiunculæ Marklandi.

¹ ἐζητεῖν ἢ συναρμ.] Mallem, ANAZHTEIN

θόν, φθορᾶς ἔκ μεταβολῆς κρείττον ἐστὶ τινὰς δὲ ἀπ' αὐτῆς τὸ Αἰσθητὸν ἢ Σωματικὸν εἰκόνας ἐκμάπειαι, ἔκ λόγους ἔκ εἶδη ἔκ ὁμοιότητος ἀναλαμβάνει, αἰ, καθάπερ ἐν κηρῷ σφραγίδες, οὐκ αἰεὶ διαμύουσιν, ἀλλὰ καταλαμβάνει τὸ ἄτακτον αὐτὰς ἔκ ταραχῶδες, ἐπλαῦθα τῆς ἀνω χώρας ἀπεληλαμμένον ἔκ μαχόμενον πρὸς τὸν Ὄρθον, ὃν ἡ Ἰσις εἰκόνα τῆς νοητῆς Κόσμου αἰσθητὸν ὄντα γινᾶ. διὸ ἔκ δίκην φύγειν λέγεσθαι νοθείας ὑπὸ τυφάνῳ, ὡς οὐκ ὦν καθαρὸς, εἰδὲ εἰλικρινῆς, οἷος ὁ πατρὸς Λόγῳ αὐτὸς καθ' ἑαυτὸν ἀμυγῆς ἢ ἀπαθῆς, ἀλλὰ νενοθευμένος τῆ ὑλῆ δια τὸ σωματικόν. ³ πειγίνεσθαι δὲ ἢ νικᾶ τῆ Ἑρμῆ, τετέστι τῆ Λόγῳ, μαρτυροῦντῶ ἢ δεικνύοντῶ ὅτι πρὸς τὸ Νοητὸν ἢ Φύσις μεταχημαλιζομένη τὸν Κόσ-

ΝΑΖΗΤΕΙΝ ἢ συναρμ. ut p. 144. infra, σπαράγματι ἔκ Ὀσίριδος ΑΝΑΖΗΤΕΙΝ ἢ εὐολίζειν. Markland.

² 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 α, 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, οὐκ αἰεὶ διαμύουσιν, ἀλλὰ—ταραχῶδες, ΕΝΤΑΥΘΟΙ (huc) τῆς ἀνω &c.

³ πειγίνεσθαι δὲ ἔκ 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
γχομύη γύεσις Ἀπόλλωνῶ ἀνίτιλαι τὸ πρὶν
ἐκφανῆ γυέως τόνδε τὸν Κόσμον, ⁴ ἢ συνίλεσ-
θῆναι τῷ Λόγῳ, τὴν ὕλην φύσει ἐλεγχομύη
ἐπ' αὐτὴν ἀτελῆ, τὴν πρῶτην γύεσιν ἔξενεγ-
κεῖν. διὸ καὶ φασὶ τὸν Θεὸν ἐκείνον ἀνάπνηρον
ὑπὸ σκότῳ γυέως, ἢ πρεσβύτερον Ὡρον καλεῖ-
σιν. ἔ γὰρ ἦν Κόσμος, ἀλλ' εἶδωλόν τι ἐν Κόσ-
μῳ φάντασμα μέλλοντος.

νε. Ὁ δὲ Ὡρος ὅστις, αὐτὸς ἐστὶν ὠρισμύῳ
ἢ τέλειος, ὅτι ἀνηρηκῶς τὸν Τυφῶνα πᾶσι πά-
σιν, ἀλλὰ τὸ δρασθήριον ἢ ἰχυρὸν αὐτῷ παρηρη-
μύῳ. ὅθεν ἐν Κοπλῳ τὸ ἀγαλμα τῷ Ὡρῳ λέ-
γασιν ἐν τῇ ἑτέρῃ χειρὶ Τυφῶνῶ ἀδοῖα κα-

supra de hac re dixit *Auctior* p. 47.
Eandem porro Correctionem fece-
rant et *Baxterus* et *Marklandus*.

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

⁴ ὁ δὲ Ὡρος ἕτερος] Quis vero *Ho-*
rus? Num Senior ille de quo jam
dixerat? ita quidem postulat con-
structio, at impedit prorsus *Auctoris*
mens et argumentum. Scribas igitur
ὁ δὲ Ὡρος 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* τελεῖον
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 Ὡρος ἕτερος,

τέχειν· καὶ τὸν Ἑρμῆν μυθολογῆσαι, Ἰξελόντα
 τῷ Τυφῶνι τὰ νεύρα, χορδαῖς χηῖσασθαι, διδάσ-
 κούτες ὡς τὸ Πᾶν ὁ Λόγος διαρμοσάμενος, σύμ-
 φωνον Ἰξάσυμφώνων μερῶν ἐποίησε, ἢ τὴν φθαρ-
 τικὴν ὅκ ἀπώλεσεν ² ἀλλ' ἀνεπήρωσε δυνάμιν.
 ἔθεν ἐκείνη μὲν ἀσθενῆς ἢ ³ ἀδρανῆς, ἐνταῦθα
 φερομένη ἔ προσπλεκομένη τοῖς παθητικοῖς καὶ
⁴ μελαβολικοῖς μέλεσι, σεισμῶν μὲν ἐν γῆ ἔ τρό-
 μων, ⁵ αὐχμῶν ἔ ἐν αἰέρι, ἢ πνύμάτων ἀτό-
 πων, αὐθις δὲ πρησῆρων ἢ κεραυνῶν δημιουργός ἐστι.
 φαρμάτῃ δὲ ἔ λοιμοῖς ὕδατα ἢ πνύματα, ἔ
 μέχει Σελήνης ἀνατρέχει ἔ ἀναχαιτίζει, ⁶ συν-
 ἔχουσα ἔ μελαίνουσα πολλακίς τὸ λαμπρὸν, ὡς
 Αἰγύπτιοι νομίζουσι ἔ λέγουσιν ὅτι τῷ Ὀργου νυῷ
 μὲν ἐπάταξε, νυῷ δὲ Ἰξελῶν κατέπειεν ὁ Τυφῶν

αὐτὸς ΜΕΝ ἔστιν—ἀκ ἀνηρηκῶς ΔΕ
 κ. τ. λ. nihil vero, MSS. ope destitu-
 tus, confidentius asserere aulim.

² ἀλλ' ἀνεπήρωσε δυνάμιν] Olim
 ΑΝΕΠΛΗΡΩΣΕ, sensu quidem pror-
 sus absurdus, totaeque Narrationis
 Historiae alieno. *Baxt. Bentl. Mark-*
land.

³ ἀδρανῆς, ἐνταῦθα φερομένη] F. ἀ-
 δρανῆς, ἐντ. ΦΕΡΟΜΕΝΗ ἢ προσπλε-
 κομένη. *Markland.*

⁴ μελαβολικοῖς μέλεσι] Lege ΜΕΡΕ-
 ΣΙ, ut paullo supra, et p. 143. infra. *Id.*

⁵ αὐχμῶν ἢ ἐν αἰέρι] Haec Lectio
 est Ed. primae, veramque adeo esse

nemo est qui jure dubitare possit.
 Olim enim absurde extabat, σεισμῶν
 μὲν ἐν γῆ ἢ τρόμων ΚΑΙ αὐχμῶν, ΚΑΙ
 ἐν αἰέρι ΔΕ—αὐχμοῖ vero non sunt
 Terrae sed Aeris affectiones, uti fae-
 pius antea in hoc libello vidimus.

⁶ συνέχουσα] Pro hac voce, neque
 sine causa, substituunt viri docti *Bax-*
terus, Marklandus, Bentleius, ΣΥΓ-
ΧΕΟΥΣΑ.

⁷ πήρωσιν δὲ τὴν ἐκλείψιν] Olim
 ΠΛΗΡΩΣΙΝ. Vbi similem errorem
 erraverunt Scribae, atque prius fece-
 rant, cum ΑΝΕΠΛΗΡΩΣΕ scripserint

pro

τὸν ὀφθαλμόν· εἶτα τῷ Ἡλίῳ πάλιν ἀπέδωκε
 πληγὴν μὲν αἰνιτόμοι, τὴν κτ' μῆνα μείωσιν τ
 Σελήνης, ἑπάρωσιν ὃ, τὴν ἐκλειψιν, ἣν ὁ ἥλιος ἰάται
 διαφυγέση τὴν σκιὰν τῆς γῆς εὐθὺς ἀντιλάμπων.

15. Ἡ δὲ κρείττων καὶ θειότερα Φύσις ἐκ
 τριῶν ἐστὶ, τῆς Νοπτῆς, ἢ τῆς Ἰλῆς, ἢ τῆς ἐκ τού-
 των, ὃν Κόσμον Ἑλλῶες ὀνομάζουσιν. ὁ μὲν οὖν
 Πλάτων, τὸ μὲν Νοπτὸν, ἢ ἰδέαν ἢ πῶδαιμα
 ἢ πατέρα, τὴν δὲ Ἰλῆν, ἢ μητέρα ἢ τιθίωλῶ
 ἑδρὰν τε ἢ χώραν γένεως, τὸ ὃ δὲ ἀμφοῖν,
 ἕξονον ἢ γένεσιν ὀνομάζειν εἶωθεν. Αἰγυπτίως ὃ
 ἂν τις εἰκάσειε ἑπ' τριγώνων τὸ κάλλισον, μά-
 λιςα τέτω τὴν τῆς Πρωτὸς φύσιν ὁμοιούνας, ὡ
 ἢ Πλάτων ἐν τῇ Πολιτείᾳ δοκεῖ ἑπ' τέτω προσ-
 κεχῆσθαι, τὸ Γαμήλιον Διάγραμμα σιυιάτων.

pro ANEPIHPΩΣE. Ita quoque *Bax-
 ter. Bentr. Markland.*

ἢ διαφυγέση τὴν σκιὰν τῆς γῆς] Olim quidem ΔΙΑΦΥΓΟΥΣΗΣ lege-
 batur sensu absurdissimo, vel nullo
 potius. Quum enim, pro more vete-
 rum, scriberetur haec vox ΔΙΑΦΥ-
 ΓΟΥΣΗΙ, hinc error Librarii, ut saepe
 fit, oritur, qui novissimam illam lit-
 teram, ad casus distingendos addi-
 tam, pro ipsius vocis terminatione
 assumpsit—hanc etiam Correctionem
 fecerant *Bentr. Markland.*

ἢ τριγώνων τὸ κάλλισον] Emendo

ἢ τριγ. ΤΩΙ ΚΑΛΛΙΣΤΩΙ, uti postea
 ad *Oram Cod. Bentr.* adnotatum anim-
 adverti—*Triangulum Rectangulum*, uti
 ex sequentibus patet, omnium pul-
 cherrimum habebatur, ob praeclaros
 in vita quotidiana usos—Hic loci
 deesse aliquid suspicatur praestantif-
 simus *Marklandus*, quod, ex Conjec-
 tura, in hunc modum supplet Vir
 sagacissimus, ἢ τριγώνων ΤΟ ΟΡΘΟ-
 ΓΩΝΙΟΝ κάλλισον ΗΓΕΙΣΘΑΙ, μά-
 λιςα—ΩΣ ἢ Πλάτων.

ἢ τέτω προσκεχῆσθαι] Annon po-
 tius legendum sit Τ'ΑΥΤΩΙ?

3 τριῶν

ἔχει δὲ ἐκεῖνο τὸ Τείγωνον, ³ τριῶν τὴν πρὸς ὀρθίαν, καὶ τετάρων τὴν βάσιν, καὶ πέντε τὴν ὑποτείνουσαν ἴσον ταῖς πειχέσαις δυναμίδι. εἰκασέον οὖν ⁴ τὴν μὲν πρὸς ὀρθὰς, ἄρρενι, τὴν ἰσοβάσιν, θηλείᾳ, τὴν δὲ ὑποτείνουσαν, ἀμφοῖν ἐγγόνω· ἢ τὸν μὲν Ὀσίριον ὡς ἀρχὴν, τὴν δὲ Ἴσιον ὡς ὑποδοχὴν, τὸν δὲ Ὀρην ὡς ἀποτελεσμα. τὰ μὲν γὰρ τεῖα, πρῶτον πεισός ἐστι ἢ τέλειον· τὰ δὲ τέταρα, τετραγώνον ἀπὸ πλευρᾶς ἀγτίς, τῆς δυάδον· τὰ δὲ πέντε, πῆ μὲν πῶ παλεῖ, πῆ ἢ τῆ μητρὶ προσέοικεν, ἐκ τεριάδον συκείμματα καὶ δυάδον· ἢ τὰ Πάνια τῶ Πέντε γέγονε παρώνυμα, ἢ τὸ ἀριθμήσατο περιπάσα-

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

⁴ 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.

⁵ χρόνον δ' Ἀπιδ. 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.

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

⁷ τῶ μὲν πρώτῳ τῶ ὀνομάτων] Post ΠΡΩΤΩΙ videtur ΤΟΥΤΩΝ excidisse. Sic enim Graeci usitatus scribunt, πρώτῳ ΤΟΥΤΩΝ τῶν ὀνομ.

⁸ οἶκον Ὀρεσ κόσμιον] Quicumque ad ea, quae antea narrata fuerint, paullo diligentius animum attenderit, vocem ὈΡΟΥ ab hoc loco alienam esse et vitiosam necesse est agnoscat. *Isis* enim “*Osiridis Domus est mundana, non Hori*” — *Isis* quippe, uti abunde jam explicuerit, “*materia dicta est, quae in se admittit Imagines,*

δαι λέγῃσι. ποιῆ δὲ τετραγώνον ἢ Πεντάς ἀφ' ἑαυτῆς, ὅσον τῶ γραμμάτων παρ' Αἰγυπτίοις τὸ πλῆθος ἐστὶ, καὶ ὅσον ἐνιαυτῶν ἕξ ἢ ἑξήκοντον ὁ Ἄπης. τὸν μὲν ἔν Ὡρην εἰώθασι ΚΑΙΜΙΝ παροσαγορεύειν, ὅπως ἐστὶν ΟΡΩΜΕΝΟΝ. αἰσθητὸν γὰρ ἢ ὁρατὸν ὁ κόσμος. ἢ δὲ Ἰσις ἐστὶν ὅτε ἢ ΜΟΥΘ καὶ πάλιν ΑΘΥΡΙ καὶ ΜΕΘΥΡ ὁ παροσαγορεύσιν. σημαίνουσι δὲ τῶ μὲν πρώτῳ τῶν ὀνομάτων ΜΗΤΕΡΑ τῶ δὲ δευτέρῳ, ΟΙΚΟΝ ΩΡΟΥ ΚΟΣΜΙΟΝ (ὡς ἢ Πλάτων χώραν γένεσως ἢ δεξαμενὴν) τὸ δὲ τρίτον σωθέτον ἐστὶν ἕκ τε τῶ ΠΛΗΡΟΥΣ ἢ ἔξ ΑΙΤΙΟΥ. πλήρης γὰρ ἐστὶν ἢ ὕλη ἔξ κόσμος, ἢ τῶ ἀγαθῶ ἢ καθαρῶ ἢ κεκοσμημένῳ σωθεῖσι.

“ gines, sive Impressiones ΤΟΥ ΝΟΗ-
 “ ΤΟΥ i. e. *Osiridis*”; *Isis* est, quod-
 cunque Generationem in se accipiat,
 est χώρα γένεσως, in quam suas ἀπορ-
 ροίας spargatet 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 *Isin*
 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*, sive Ma-
 teria, quasi mundana ejus Domus

habetur; scil. quodcunque boni est,
 recteque dispositi in Mundo Mate-
 riali, totum id *Osiridis* sive boni prin-
 cipii effluxibus imputandum est—
 Vestigia verae Lectionis apud *MS.*
Petau. adhuc cernantur; nam pro
 ΩΡΟΥ, ΙΣΙΔΟΣ exhibet.

ἕκ τε τῶ πλήρους ἢ τῶ αἰτίου] 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. Δόξειε δ' ἂν ἴσως ἢ Ἡσίωδῳ, τὰ πρῶ-
 τα πάντα Χάω ἢ Γαῖᾳ ἢ Τάρταρον ἢ Ἐρωῖα
 ποιῶν, ἐχέτερας λαμβάνειν δεχὰς, ἀλλὰ ταύ-
 τας γε δὴ, τῶν ὀνομάτων, τῇ μὲν Ἴσιδι τὸ τῆς
 Γῆς, τῷ δὲ Ὀσίειδι τὸ τῆς Ἐρωῖα, τῷ Τυφῶνι
 τὸ τῆς Ταρτάρου μεγαλαμβάνουτες, ὡς ἀποδίδο-
 μιν. τὸ γὰρ Χάω δοκεῖ χώραν τινὰ ἢ τόπον
 τῆς Παντὸς ὑποτίθεσθαι. προσκαλεῖται δὲ ἢ τὸν
 Πλάτωνῳ ἀμωσγέπως τὰ πρῶτα μῦθον,
 ὃν Σωκράτης, ἐν Συμποσίῳ, περὶ τῆς τῆς Ἐρωῖα
 ἡμέσεως διῆλθε, τὴν Πενίαν λέγων τέκνων δεο-
 μῆναι τῷ Πόρῳ καθεύδοντι πρᾶκλιθῆναι, 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.

Δόξειε δ' ἂν ἴσως] Plus simplici
 vice emendanda sunt quae sequuntur.
 Quid enim sibi volunt ΤΑ ΠΡΩΤΑ
 ΠΑΝΤΑ? Num *Hesiodus* “Chaos,
 “ Terram &c. *prima omnia fecit*”?
 Quid ad rem? vel quonam haec 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 ΕΑΝ 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 *Isidis* 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

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 141

κυάσασαν Ἰξ αὐτῶν τεκεῖν τὸν Ἑρώτα, ² φύσει
μακρὸν ὄντα ἢ παντοδαπὸν, ἅτε δὴ πατρὸς μὲν
ἀγαθῆς ἢ σοφῆς ἔκ παῶσιν αὐτάρκους, μητρὸς δὲ
ἀμνηχάνου, ἢ ἀπόρου, ἔκ δὲ ἔνδειαν αἰὲ γλιχο-
μύνης ἑτέρας, ἔκ τῶν ἑτερον λιπαρόσης, γεφυνη-
μύον. ὁ γὰρ Πόροϋ ἔχ ἑτερός ἐστὶ ³ τῶ πρώτῃ
Ἑραστῆ καὶ Ἐφετῆ ἔκ Τελείας ἔκ Αὐτάρκους. Πε-
νίαν δὲ τὴν ὕλην προσεῖπεν, ἐνδεῶ μὲν ἔσαν αὐ-
τὴν καθ' ἑαυτὴν τῶ ἀγαθῆ, πληρουμένῃ δὲ
ὑπ' αὐτῆς, ἔκ ποθεῖσαν αἰὲ ἢ ⁴ μεταλαμβάνουσαν.
ὁ δὲ γινόμενος ἐκ τέτων ⁵ Κόσμου καὶ Ὠροϋ,
ὅσα αἰδέομαι εἰδὲ ἀπαθῆς εἰδὲ ἀφθαλῆος, ἀλλ'

Marklandus pro ΛΑΜΒΑΝΕΙΝ scribi oportere ΥΠΟΛΑΜΒΑΝΕΙΝ, ut saepe alibi.

² φύσει μακρὸν ὄντα ἢ παντοδαπὸν] Quaeenam 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 ΠΑΝΤΟΔΑΠΙΟΝ in sequentibus bis simul conjuncta reperias pagg. 681, et 684. *Ed. Steph.* Ita quoque μικτὰ καὶ ποικίλα p. 669.—pro ΜΑΚΡΟΝ substituit *Cl. Markland.* ΜΙΑΡΟΝ.

³ τῶ πρώτῃ Ἑραστῆ] Lege ΕΡΑΤΟΥ. *Markland.*

⁴ μεταλαμβάνουσαν] Eodem profus sensu ΜΕΤΑΛΛΑΓΧΑΝΟΥΣΑΝ infra usurpat, p. 143. scil. τῶ πρώτῃ Θεῶ ΜΕΤΑΛΛΑΓΧΑΝΟΥΣΑΝ αἰεί. *Id.*

⁵ Κόσμος καὶ Ὠρος.] 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 forsan Librarii est, qui Litterarum ductu captus ΩΡΟΣ pro ΕΡΩΣ scripserat. Tu autem, uti ipsa Narrationis series efflagitat, totam scriptionem ad hunc modum refingas, ὁ δὲ γινόμενος ἐκ τέτων κόσ-

ἀειχρῆς ὢν, μηχανᾶται ⁶ ταῖς τῶν παθῶν μεταβολαῖς ἕως περὶ οὐδὲν αἰεὶ νέος ἕως μηδέποτε φθαρῆσόμενος ⁷ διαμένειν.

νη. Χρηστέον δὲ τοῖς μύθοις, ἔχῃ ὡς λόγοι πάντων ἔσιν, ἀλλὰ τὸ πρὸς φορῶν ἑκάστη, τὰ καὶ τὴν ὁμοιότητα λαμβάνοντας. ὅταν ἔνῃ Ἰλλυρὸν λέγων, ἔδῃ πρὸς ἐπίων Φιλοσόφων δόξα ἀποφευγμένοις ἀψυχὸν τι σῶμα ἢ ἀποιον, ἀργὸν τε καὶ ἀπερακτὸν ἕξ ἑαυτῆς διανοεῖσθαι. ἢ γὰρ Ἐλαμον Ἰλλυρὸν μύθος καλεῖται, ἢ Χρυσὸν ἀγάλματις, ὅσα ὄντα ¹ πάσης ἔρημα ποιότητος. αὐτὴν τε τὴν ψυχὴν ἢ τὴν διάνοιαν τῆς ἀνθρώπου ὡς Ἰλλυρὸν ἐπισήμης ἢ ἀρετῆς τῷ λόγῳ κοσμεῖν.

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

⁶ ταῖς τῶν παθῶν μεταβολαῖς] Qu. τῶν παθητῶν vel τῶν παθητικῶν; ut supra p. 136, προσπλεκομένη τοῖς ΠΑΘΗΤΙΚΟΙΣ ἢ μεταβολικοῖς μέλεσι. ut infra p. 144, τὰ δὲ τοῖς ΠΑΘΗΤΙΚΟΙΣ διεσπαρμένα. Markland.

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

¹ πάσης ἔρημα ποιότητος] Olim ΟΜΟΙΟΤΗΤΟΣ. Cum vero paullo ante dixisset Auctor, “non esse cum quibusdam Philosophis statuen-

“dum, materiam omnium Qualita-

“tum expertem esse”; et deinde ad hanc rem confirmandam, exemplum Olei, quod est Unguenti Materia, statim adducat, ipsum nos trahit Argumentum ad ΠΟΙΟΤΗΤΟΣ pro ΟΜΟΙΟΤΗΤΟΣ rescribendum. Accedit Xyland. Bentl. Baxt. Markland. auctoritas.

² τόπον εἰδῶν] Vel ΙΔΕΩΝ, potius.

³ ἀλλ' ὡς περ ἀνδρα νόμιμον] Inter mendosissimos hunc esse locum, cuivis adtendenti facile constabit; Auctoris 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 ρυθμίζειν παρέχομεν^ο τόν τε νέον ἔνιοι² τόπον
 εἰδῶν ἀπεφάναντο, ἢ τῶν νοητῶν οἶον ἐκμαγεῖον.
 ἔνιοι δὲ ἢ τὸ σπέρμα τῆς γυναικός, ἔδωκεν
 ἔδδὲ δὲχλιῶ, ὑλίω δὲ ἢ τροφήν γυνέσεως εἶναι
 δοξάζουσιν. ὧν ἐχομενοῖς χεῖρ ἢ τὴν Θεὸν ταύ-
 τῶν ἔτω διανοεῖσθαι τῶ πρώτῃ Θεῷ μεγαλαχάν-
 εσαν αἰεὶ ἢ συνῆσαν ἔρωτι τῶν πᾶσι ἐκείνον ἀ-
 γαθῶν ἢ καλῶν, ἔχ ὑπεναντίαν³ ἀλλ' ὡς πρὸς
 [ἀνδρα νόμιμον ἢ δίκαιον ἔραν ἐν δικαιοσύνῃ,
 καὶ] γυναῖκα χρηστὴν ἔχουσαν ἀνδρα ἢ συνῆσαν,
 ὅμως ποθεῖν λέγομεν^ο ἔτως αἰεὶ γλίχομεν^ο ἐκεί-
 νου, ἢ πᾶσι ἐκείνον 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 ANΔPA NOMIMON—EN ΔΙ-
 ΚΑΙΟΣΥΝΗΙ, quae cum otiosa pror-
 fusus sint et supervacanea, sententiam-
 que quam maxime interturbent, ad
 Oram Libri iterum amandanda esse
 censeo, unde prius desumpta erant.
 Sunt enim quasi Scholion Adnotatoris

cujusdam ad γυναῖκα χρηστὴν—ea scil.
 ΓΥΝΗ ΧΡΗΣΤΗ dicitur, quae bo-
 num et legitimum maritum in justitia
 amet ; ut nihil dicam de φράσεις fatis
 insolenti EN ΔΙΚΑΙΟΣΥΝΗΙ ΕΡΑΝ-
 quae S.Litterarum *Hellenisticam* mul-
 tum sapit. Mallem porro pro παρέ-
 σαν, uti supra reddidi, ΛΙΠΑΡΟΥ-
 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 γλίχομέ-
 νην — deinde, pro παρέσαν, lege ΛΙ-
 ΠΑΡΟΥΣΑΝ. id.

νθ. Ὅπως δὲ ὁ Τυφὼν παρεμπίπτει τῷ ἐσχάτων ἀπλόμῳ, ἐνταῦθα δοκῶσαν ἐπισκυθρωπάζειν, ἔπειθ' ἐν λεγομένῳ, ² ἔλειψανα ἅπια ἔπαράγματα τῷ Ὀσίειδ' ἀναζητεῖν ἔσολίζειν, ὑποδεχομένῳ τὰ φθειρόμενα ἔσποκρύτεσαν, ³ ὥσπερ ἀναφαίνει πάλιν τὰ γινόμενα, ἔσάνησιν ἔξ ἑαυτῆς· οἱ μὲν γὰρ ἐν Ὀυρανῷ καὶ Ἄστροις λόγοι ἔσείδη ἔσἀπορροαὶ τῷ Θεῷ μέγεσι, τὰ δὲ τοῖς παθητικοῖς διεσπαρμένα, γῆ καὶ θάλαττῃ ἔσφυτοῖς καὶ ζώοις, ⁴ διαλεγόμενα ἔσφθειρόμενα ἔσθαπτόμενα, ἔσπολλάκις αὖθις ἐκλάμπει ἔσἀναφαίνεσθαι ταῖς γῆσεσι. διὸ τὸν Τυφῶνα τῇ Νέφθῳ στωικεῖν φησὶν ὁ Μῦθος,

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

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

³ ὥσπερ ἀναφαίνει πάλιν τὰ γινόμενα] Non unico tantum mendo laborat haec Scriptura; sic tamen mecum emendes, ΑΠΕΡ ἀναφαίνει πάλιν ΑΝΑΓΙΝΟΜΕΝΑ. “Quae scil. nascuntur rursus edat”.

ibid. Hic non recte se habet contextus; Qu. ΕΩΣ ΠΕΡ, donec, et

ΑΝΑΓΙΝΟΜΕΝΑ, pro ΤΑ ΓΙΝΟΜΕΝΑ? Markland.

⁴ διαλεγόμενα] Vox prava. Conjecit itaque Xyland. ΔΙΑΦΛΕΤΟΜΕΝΑ; potiore vero Baxteri Emendationem habeo, qui ΔΙΑΛΥΤΟΜΕΝΑ, sensu quidem optimo, substituit. delendum porro est τὸ ΚΑΙ ante πολλάκις—Pro διαλεγόμενα, ΔΙΑΛΛΑΤΤΟΜΕΝΑ exhibent Cl. Marklandi conjecturae, rejiciunt eadem, ut prorsus superfluum, ΚΑΙ.

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

⁶ καθόλα δὲ ἀμείνων ἔστος ἔσσι.] Ad quod verbum praecedens referri debere dicis τὸ ΟΥΤΟΣ? Num ad Τυφῶνα?

τὸν δὲ Ὅσιον κρύφα συγγενέας. τὰ γὰρ ἔχματα
 μέρη τῆς ὕλης, ἀ Νέφθω ἔ Τελουτὴν καλεῖσιν,
 ἢ φθαρίκη μάλισα καλέχει δύναμις· ἢ δὲ γόνι-
 μῶ ἢ σωτήριῶ ἀσθενές σπέρμα ἢ ἀμαυρόν εἰς
 ταῦτα διαδίδωσιν, ἕ ἀπολυμνήη ὑπὸ τῆ Τυφώ-
 νος, πλεῖν ὅσον ἢ Ἰσις ὑπολαμβάνουσα, σώζει ἢ
 πρέφει ἢ σεωίσησι. ἖ καθόλα ἢ ἀμείνων ἕτός ἐστιν,
 ὡς πρὸς ἢ Πλάτων ὑπονοεῖ ἔ Ἀριστοτέλης.

ξ. Κινεῖται ἢ τὸ φύσεως τὸ μὲν γόνιμον ἔ σωτή-
 ριον ἐπ' αὐτόν, ἢ πρὸς τὸ εἶναι, τὸ δὲ ἀναιρείκον
 ἢ φθαρίκον, ἕ ὑπ' αὐτῆς, ἔ πρὸς τὸ μὴ εἶναι. διὸ τὸ
 μὲν Ἰσιν καλεῖσιν, πρὸς τὸ ἴεσθαι μετ' ἐπισήμης
 ἢ φέρεσθαι, κίνησιν ἕσαν ἔμψυχον ἢ φρόνιμον. ἕ

phonem? Concedo quidem Construc-
 tionis rationem, ordinemque verbo-
 rum naturalem ita prorsus flagitare,
 at quod multo est magis, impedit Hi-
 storia, Argumentumque auctoris.
 “ in univcrsum 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 καθόλα 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
 ἕτῶ, 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*, sive, id quod a bono
 “ *Principio* natum est et procrea-
 “ tum”.

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

γάρ ἐστὶ τοῦτομα βαρβαρικόν, ἀλλ' ὥσπερ τοῖς
 Θεοῖς πάσιν ² ἀπὸ δυεῖν γραμμάτων τῆ Θεατῆ
 καὶ Ἰ Θεούτος ἐστὶν ὄνομα κοινόν, ἕτω τὴν Θεὸν ταύ-
 τῆν ἀπὸ τῆς Ἐπισημης ἅμα καὶ τῆς Κινήσεως, Ἰ-
 σιν μὲν ἡμεῖς, Ἰσιν δ' Αἰγύπτιοι καλεῖσιν. ἕτω ἡ
 καὶ Πλάτων φησὶ ³ τὴν Ὀσίαν δηλεῖν τὰς πα-
 λαιὰς, Ἰσίαν καλεῖν τὰς ἕτω καὶ τὴν Νόησιν καὶ τὴν
 Φρόνησιν, ὡς νῆ φορὰν καὶ κίνησιν εἶσαν ἱερὰς καὶ
 φερομένας, καὶ τῆ Συμμέναι, καὶ τ' αγαθὸν ὅλως, καὶ
 Ἀρετὴν ⁴ ἐπὶ τοῖς εὐρεῖσι καὶ θεῖσι θεῖται. ⁵ κα-
 θάπερ αὖ πάλιν τοῖς ἀντιφωνεῖσιν ὀνόμασι λεί-
 δορεῖται τῆ καὶ τὸ τὴν φύσιν ἐμποδίζον καὶ συ-
 δέον καὶ ἴχον καὶ κωλύον ἱεῖται καὶ ἱέναι, Κακίαν,
 Ἀπορείαν, Δειλίαν, Ἀνίαν πρὸς σαβορδύοντων.

² ἀπὸ δυεῖν γραμμάτων] Immo ἀπὸ
 δυεῖν ῬΗΜΑΤΩΝ. ΓΡΑΜΜΑ enim,
 quod scio, vocem haudquaquam sig-
 nificet. Ita quoque corrigit *Markland*.

³ τὴν Ὀσίαν—Ἰσίαν καλεῖν τὰς] Ex-
 tant haec apud *Platon. Cratyl.* p. 276.
 ὃ ἡμεῖς Οὐσίαν καλεῖμεν, εἰσὶν οἱ Ἰσίαν
 καλεῖσιν, οἱ δ' αὖ Ὀσίαν—et mox,
 εἰσὶ καὶ γὰρ καὶ ἡμεῖς τὸ παλαιὸν Ἰ-
 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 συνίεναι, pro ΤΟΥ συνίεναι.

⁴ ἐπὶ τοῖς εὐρεῖσι καὶ θεῖσι] Viti-
 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,
 ῬΕΙΝ καὶ φέρεται—φερομένοις τε καὶ
 ΡΕΟΥΣΙ conjungit; adeo ut de *Cor-
 rectione* nostra ne minima possit esse
 dubitatio—accedit vero *Bentleii*
 Auctoritas.

⁵ 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 τῶν ΟΣΙΟΥ ἢ ΙΕΡΟΥ τοῦ ὄ-
 μα μεμιγμένον ἔσχηκε. κοινὸς γάρ ἐστι τῶν ἐν οὐ-
 ρανῶ ἢ τῶν ἐν ἄστρῳ Λόγῳ. ὧν τὰ μὲν, Ἰερεῖς,
 τὰ δὲ, Ὅσια ¹ τοῖς παλαιοῖς ἠὲ προσαγορεύειν.
 ὁ δὲ ἀναφαίνων τὰ ἐράνια, ² ἢ τῶν ἄνω φερομένων
 Ἄνουβις Λόγῳ, ἔστι δὲ, ὅτε ἢ Ἐρμάνουβις ὀνομά-
 ζεται, τὸ μὲν, ὡς τοῖς ἄνω, τὸ δὲ, ὡς τοῖς κάτω
 προσήκον. ³ διὸ καὶ δύσιν αὐτῶν τὸν μὲν λευκὸν
 Ἀλεκτρυόνα, τὸν δὲ κροκίαν, τὰ μὲν, εἰλικρινῆ ἢ
 φανὰ, τὰ δὲ, μικτὰ ἢ ποικίλα νομίζοντες. ἔδει
 δὲ θαυμάζειν τῶν ὀνομάτων τὴν εἰς τὸ Ἑλληνι-
 κὸν ἀνάπλασιν. καὶ γὰρ ἄλλα μυθεῖα τοῖς με-
 δισημείοις ἐκ τῆς Ἑλλάδος συνεκπεσόντα, μέ-
 χρι νῦν παραμένει καὶ ξενιτεύει παρ' ἑτέροις, ὧν

εσο. Quid si legamus, λοιδορεῖσθαι
 ΤΟ ΚΑΙ ΤΗΝ φύσιν ἐμποδ. & — ;
 Vti enim ΚΑΙ caetera, quae sequun-
 tur, adjectiva praecedit, 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
 ἐμποδ.

¹ τοῖς παλαιοῖς ἦν προσαγ.] Num
 post παλ. ΕΘΟΣ, aut quid hujusmo-
 di exciderit? *Markland.*

² καὶ τῶν ἄνω φερ. &c.] Mallem sane,

καὶ τῶν ἄνω φερομένων Λόγῳ, ΕΣΤΙΝ
 ΟΤΕ Ἄνουβις, ἔστι δὲ, ὅτε καὶ Ἐρμάνου-
 βις ὄνομ. nim. qui coelestia ostendit,
superiorum quasi Ratio, est quando
Anubis, est quando etiam Hermanubis
nominatur.

³ Διὸ καὶ δύσιν αὐτῶν] Forte, δύσιν
 ΑΥΤΩΙ ΜΕΝ λευκὸν—ΤΩΙ ΔΕ κροκίαν·
 ΤΩΙ ΜΕΝ εἰλικρινῆ & φανὰ, ΤΩΙ δὲ
 μικτὰ καὶ ποικίλα ΠΡΟΣΗΚΕΙΝ νο-
 μίζοντες. *Markland.* Praesens, quod
 certum est, Lectio tolerari nequeat—
 & τί ἂν τις Αἰγυπτίως αἰτιῶτο τὴν το-
 σαύτης ἀλογίας, ὅπως & τὴν Πυθαγο-
 ρικὰς ἰσορροσίαι & Ἀλεκτρυόνα λευκὸν

ένια τὴν ποιητικὴν ἀνακαλεσμένην διαβάλλουσιν ὡς
 βαρβαρίζουσιν ⁴ οἱ γλώττας τὰς τοιαύτας προσ-
 αγορεύουσαι. ἐν δὲ ταῖς Ἑρμῆ λεγομέναις βίβ-
 λωσι ἰσορροῦσι γεγράφθαι περὶ τῶν ἱερῶν ὀνομά-
 των, ὅτι τὴν μὲν ἐπὶ τῆς τῆ Ἡλίας περιφορᾶς τε-
 ταγμένω δυνάμιν, ⁵ Ὄρον, Ἑλλήνες δὲ Ἀπόλ-
 λωνα καλεῖσι τὴν δὲ ἐπὶ τῆ Πηνόμαθ, οἱ μὲν
 Ὀσίριν, οἱ δὲ Σάραπιν, οἱ δὲ Σωθὶ Αἰγυπτισί-
 σημαίνει δὲ κύησιν ἢ τὸ κύειν. διὸ καὶ ᾠρατροπῆς
 γνομένης τῆ ὀνόμαθ, Ἑλλήνισι Κύων κέκλη-
 ται τὸ Ἄστρον, ὅπερ ἴδιον τῆς Ἰσιδθ νομίζουσιν.
 ἦκιστα μὲν ἐν δεῖ φιλοσιμείως περὶ τῶν ὀνομάτων,
 εἰ μὴ ἀλλὰ μάλλον ⁶ ὑφείμην ἀν τῆ Σαράπι-
 δθ Αἰγυπτίοις, ⁷ ἢ τῆ Ὀσίριδθ. ἐκεῖνο μὲν ἐν

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

⁴ οἱ γλώττας τὰς τοιαύτας προσαγ.]
 Quanto est praestantior harum vo-
 cum Emendatio, quam dedit *Xyland.*

οἱ γλώττας ΤΑ ΤΟΙΑΥΤΑ προσαγ.?

⁵ Ὄρον] Nescio quomodo, at om-
 ni procul dubio post hanc vocem ex-
 cidit ΑΙΓΥΠΤΙΟΙ. Ita enim lego,
 Ὄρον μὲν αἰγύπτιοι, Ἕλληνες δὲ &c.
 Atque ita olim distinxit *Auctor* (vid.
 supra p 31.) inter Aegyptium, Grae-
 cumque *Heri* cognomentum.

⁶ ὑφείμην ἀν] Hanc Lectionem in
 Textum admisi, cum antea absurde

legeretur ΥΦΙΕΜΕΝΗΝ. *Baxter. et*
Xyland. ΥΦΙΕΜΗΝ correxerant: sed
 non tantum ad antiquam Scriptionem
 propius accedit Emendatio, quam
 dedi, at *Bentleii* insuper et *Marklandi*
 suffragiis comprobata est.

⁷ ἢ τῆ Ὀσίριδθ. ἐκεῖνο μὲν ἐν ξενί-
 κόν] Sic mecum distinguas haec et
 emendes, ἢ τῆ Ὀσίριδθ, ἐκεῖνο μὲ ξε-
 νικόν 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.

⁸ ἔοικε δὲ τῆτοις καὶ τὰ αἰγ.] “ Quae
 “ de *Minerva* sequuntur (inquit *Xy-*
lander)

ξενικόν, τῆτο δὲ Ἑλληνικόν, ἀμφω δὲ ἐνὸς Θεῆ
καὶ μιᾶς δυνάμεως ἠγόμενοι.

ξβ. ¹ Ἐοικε δὲ τέτοις ἢ τὰ Αἰγύπια. τὴν
μὲν γὰρ Ἴσιν πολλάκις τῷ τ' ΑΘΗΝΑΣ ὀνόματι
καλεῖσι, φράζοντι τοῦτον λόγον, ΗΛΘΟΝ ΑΠ' Ε-
ΜΑΥΤΗΣ· ὅπερ ἐστὶν αὐτοκινήτης φραγῆς δηλωτικόν·
² ὁ δὲ Τυφὼν (ὡσπερ εἶρηται) Σήθ, καὶ Βέβων, ἢ
Σμὺ ὀνομάζεσθαι, βίαιόν τινα ἢ κωλυτικῶς ἐπί-
χεσιν, ὑπεναλίωσιν, ἢ ἀναστροφῶς ἐμφαίνειν
βυλομένων τῶν ὀνομάτων. ἐπὶ τὴν σιδηρεῖτιν λί-
θον, ὅσέον Ὡργυ, Τυφῶν³ δὲ τὸν σίδηρον, ὡς
ἰσορεῖ ³ Μανεθῶς, καλεῖσιν. ὡσπερ γὰρ ὁ σίδηρος
πολλάκις μὲν ἐλκομένῳ ἢ ἐπομένῳ πρὸς τὸν
λίθον ὁμοίός ἐστι, πολλάκις δὲ ἀποσρέφεται καὶ

“ *lander*) restituere nequeo”. Ne-
que forsan tam restitutione opus haec
habeant, quam iusta explicatione et
distinctione. Mens igitur *Auctoris*
haec videtur esse : “ Ipsa porro No-
“ mina, quae revera Aegyptia sunt,
“ nostrae notioni, nostrisque defini-
“ tionibus ex Graeca Lingua petitis,
“ quam maxime sunt affinia ; uti
“ videre est in *Isidis* nomine, quod
“ ego a *Graecia* primum petitum
“ fuisse contendo : *Dea* enim haec,
“ Lingua Gentis vernacula *Athene*
“ appellatur ; quae quidem vox ean-
“ dem prorsus notionem exhibet,

“ atque *Isis* secundum graecam no-
“ stram explicationem : uti enim
“ haec, ΑΠΟ ΤΟΥ ΙΕΣΘΑΙ ΜΕΤΑ
“ ΕΠΙΣΤΗΜΗΣ, dicitur, ita *Athene*
“ significat, ΗΛΘΟΝ ΑΠ' ΕΜΑΥ-
“ ΤΗΣ, ὅπερ ἐστὶ αὐτοκινήτης φραγῆς
“ δηλωτικόν” — delendum igitur cen-
seo semicolon illud, quod post Ε-
ΜΑΥΤΗΣ jam cernitur, ejusque
loco comma repono, et tum de-
mum post δηλωτικόν colon addo.

² ὁ δὲ τυφῶν Σήθ &c.] vid. supra,
pag. 105.

³ Μανεθῶς.] Olim ΜΑΝΕΘΟΣ,
vitiose. vid. supra pag. 22.

ἀποκρέλαι πρὸς τοῦδ' αὐτίον, ἕτως ἢ σωτήριον
 ἢ ἀγαθὴν ἢ λόγον ἔχουσα τῷ Κόσμῳ κινήσις ἐπι-
 στρέφεται τε ἢ περιστρέφεται ἢ μαλακώτερον ποιῆ-
 σάμεθα ⁴ τὴν σκληρίαν ἐκείνην ἢ τυφώνιον, εἴτ'
 αὐτὴ ἀναχέθει εἰς ἑαυτὸν ἀνέστρεψε, ἢ κατέδυ-
 σεν εἰς τὴν ἀπορίαν. ἔτι φησὶ πρὸς τῷ Διὸς ὁ Εὐ-
 δοξοῦ μυθολογεῖν Αἰγυπτίους, ὡς ⁵ τῶν σκελῶν
 συμπεφυκότων αὐτῶν μὴ διαμῆναι βαδίζειν,
 ὑπὸ αἰχμῶν ἔρημια διέτριβεν· ἢ δὲ Ἴσις διατε-
 μέσσα ἢ διασῆσασα τὰ μέρη ταῦτα τῷ σώματι,
 ἀγρίποδα τὴν πορείαν παρέχεν. ἀνίπτεται δὲ ἢ
 διὰ τέτων ὁ Μῦθος, ὅτε καθ' ἑαυτὸν ὁ τῷ Θεῷ
 νῆς ἢ λόγος, ἐν τῷ ἀορατῷ ἔσ' ἀφανῆ βεβηκώς,
 εἰς γῆσιν ὑπὸ κινήσεως περιήλθεν.

Ξγ. Ἐμφαίνει ἔς τὸ Σείσρον, ὅτι σείεσθαι δεῖ
 τὰ ὄντα, ἔς μηδέ ποτε παύεσθαι φορέας, ἀλλὰ
 οἷον ἐξεγείρεσθαι καὶ κλονεῖσθαι καταδαρθάνοντα ἔς
 μαραινόμενα. τὸν γὰρ Τυφῶνα φασὶ τοῖς
 Σείσροισι ἀποτρέπειν ἔς ἀποκρέεσθαι, δηλοῦντες ὅτι
 τῆς φορέας σιωδρόσης ἔς ἰσάσης, αὐτὴ ἀναλύει

⁴ τὴν σκληρίαν ἐκείνην &c.] Corrup-
 tissima sunt haec. lege igitur, τὴν
 ΣΚΛΗΡΑΝ ἐκείνην ἢ ΤΥΦΩΝΕΙΟΝ,
 εἴτ' αὐτὴ ἀναχέθει εἰς ΕΑΥ-
 ΤΗΝ &c. ΣΚΛΗΡΑ vero et ΤΥΦΩ-
 ΝΕΙΟΣ δύναμις opponitur τῇ σωτ. ἢ
 ἀγαθῇ—ΑΝΑΧΕΘΕΙΣΑ, 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

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 151

τὴν φύσιν ἔάνιστοι διὰ τῆς κινήσεως ἢ Γένεσις.
 τῶ δὲ Σείσρα περιφερῶς ἀνωθεν ὄντω, ἢ ἄψις
 περιέχει τὰ σειόμενα τέσσαρα. ἔ γὰρ ² ἢ γεννω-
 μένη ἔ φθειρομένη μοῖρα τῶ κόσμῳ, περιέχειται
 μὲν ὑπὸ τῆς σελωιακῆς Σφαίρας, κινεῖται δὲ
 ἐν αὐτῇ πάντα ἢ μεταβάλλεται διὰ τῶν τετάρων
 στοιχείων, Πυρρῶς, ἔ Γῆς, ἔ Ὑδατῶ, ἔ Ἀέρος.
 τῇ δὲ ἄψιδι τῶ Σείσρα κατὰ κορυφὴν ἐντορδύ-
 σιν Ἐιλεργὸν ἀνθρώπῳ προσώπον ἔχοντα κατὰ
 δὲ ὑπὸ τὰ σειόμενα, τῇ μὲν Ἰσιδῶ, τῇ ἢ Νέφ-
 θυῶ προσώπον, ἀνιπόμφοι τοῖς μὲν προσώ-
 ποις Γένεσιν ἢ Τελούτην, (αὐτὰ γάρ εἰσι τῶν
 Στοιχείων μεταβολαὶ ἔ κινήσεις) τῶ δὲ Αἰλέρω
 τὴν Σελωίω, διὰ τὸ ποικίλον ἔ νυκτεργὸν καὶ
 γόνιμον τῶ θηρίῳ. λέγεται γὰρ ἐν τίκτειν, εἶτα
 δύο καὶ τρία καὶ τέσσαρα ἔ πέντε καὶ καθ' ἐν
 ἔτως ἄχρι τῶν ἑπτά προστίθουσιν, ὥστε ὀκτώ ἔ
 εἴκοσι τὰ πάντα τίκτειν, ὅσα ἔ τῆ Σελωίης φώ-
 τά ἐσι. τῶτο μὲν ἐν ἴσως μυθωδέσσερον αἰ ἢ ἐν
 τοῖς ὄμμασιν αὐτῶ κόραι πληρῶς μὲν καὶ πλα-

etiam ANASCHETHISA EIS EAY-
 THN. Markland.

⁵ τῶν σκελῶν συμπεφυκότων] Cum
 ipsi essent Aegyptii blaefis, quod
 aiunt, Pedibus, quid miri si Deorum
 Statuas ad hunc modulum efforma-
 verint? vid. vero de hac re Quaereng.

Epist. ad Pignor. Mens. Isiac. p. 27.

¹ ἢ ἄψις περιέχει] Olim absurde
 ΟΥΙΣ extabat. Nostram vero Lectio-
 nem a Plutarchi manu fuisse, offen-
 dant satis quae de Sistris apside statim
 sequuntur. Baxt. Bentl. Markland.

² ἢ γεννωμένη ἢ φθειρομένη] Ita ex-
 hibent

τιώεσθαι δοκῶσιν ἐν πανσελεύῳ, λεπτιώεσθαι δὲ καὶ μαραιγεῖν ἐν ταῖς μειώσεσι τῆ Ἄστρ. τῷ δὲ ἀνθρωπομόρφῳ τῆ Αἰλέρου τὸ νοερὸν καὶ λογικὸν ἐμφαίνειται τῶν πρὸ τὴν Σελήνην μεταβολῶν.

ξδ. Σωελόντι δὲ εἰπεῖν, ἔτε Ἵδωρ, ἔτε Ἡλιον, ἔτε Γῆν, ἔτε Ουρανὸν, Ὀσίειν ἢ Ἰσιν ὀρθῶς ἔχει νομίζειν, ἔτε Πῦρ Τυφῶνα πάλιν, ἔτ' Ἀυχμὸν, εἰδὲ Θάλατταν, ἀλλ' ἀπλῶς ὅσον ἐστὶν ἐν τέτοις ἀμετρον ἔσται κλονὺν ὑπερβολαῖς ἢ ἐνδείαις Τυφῶνι προσνέμουτες· τὸ δὲ κεκοσμημένον καὶ ἀγαθὸν καὶ ὠφέλιμον, ὡς Ἰσιδῶ μὲν ἔργον, εἰκόνα ἢ ἡμίμημα ἢ λόγον Ὀσίειδῶ, σεβόμενοι ἢ τιμῆτες, ὅτι ἀν' ἀμαρτάνοιμεν. ἀλλὰ ἢ τὸν Εὐδοξὸν ἀπὸ πρῶτου παύσομεν ἢ διαπορῶμεν, πῶς

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

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

² τὴν δὲ, ὑποδεχομένην ἢ διαμεινόμεσαν] Lege omnino, ΔΙΑΝΕΜΟΥΣΑΝ, litteris tantum transpositis; vox enim altera est absurdissima.

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

² ὅτι κρύπτεται τῇ γῆ] Olim ΤΗΣ ΓΗΣ absurde extabat. Cujusmodi errorem

rorem

ἔτε Δήμητρι τῆς τῷ Ἐρωϊκῶν ἐπιμελείας μέτε-
 σιν, ἀλλὰ Ἰσιδι τὸν τε Διόνυσον ἔ τὸν Νεῖλον
 αὖξιν, ἔτε τῶν τεθνηκότων ἰ ἄρχειν δευάμνον.
 ἐνὶ γὰρ λόγῳ κοινῶ τὰς Θεὰς τέτας πρὶ πᾶ-
 σαν ἀγαθῆ μοῖραν ἠγέμεθα τετάχθαι καὶ
 πᾶν ὅσον ἔνεστ τῇ φύσει καλὸν ἢ ἀγαθόν, δια-
 τέτας ὑπάρχειν, τὸν μὲν, διδούλα τὰς ἀρχὰς,
 ἰ τὴν δὲ, ὑποδεχομένην ἢ διαμένουσαν.

Ξε. Ὅτω δὲ ἢ τοῖς πολλοῖς καὶ φοβητικοῖς
 ἐπιχειρήσομεν, εἴτε ταῖς καθ' ὄραν μελαβολαῖς ἔ
 πειρέχοντες, εἴτε ταῖς Καρπῶν γνέσεσι ἢ ἰ πο-
 ραῖς ἢ ἀρότοις χαίρουσι τὰ πρὶ τὰς Θεὰς τέτας
 σιωπικουδύλες, ἢ λέγοντες θάπτεσθαι μὲν τὸν Ὀσι-
 ριν, ἰ ὅτε κρύπτεται τῇ γῆ σπειρόμενον ὁ Καρ-
 πὸς, αὖτις δὲ ἀναβιβάσθαι ἢ ἀναφαίνεσθαι, ὅτε βλα-

rorem saepius antea, ut observatum
 fuit, erraverunt sive scribae sive Ἀ-
 ναγνώσται. Baxt. Bentl. Markland. In-
 ter omnes vero hujus Fabulae Inter-
 pretationes, nulla veteribus magis ar-
 rifisse 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' Αἰγυπτίοις τὴν κάρπιμον παρί-
 σσει δύναμιν, ἣν θρήνοις ἀπομειλίσσο-
 νται, εἰς γῆν ἀφανιζομένην ἐν τῷ σπόρῳ,
 ἢ ἠμῶν καίαναλισκομένην εἰς τὰς τρο-

φάς. Ita quoque Firm. Matern. de
 Error Prof. Relig. pag. 4. “ Frugum
 “ semina Osirim dicentes esse, Isin
 “ terram, Typhonem calorem, et quia
 “ maturatae Fruges calore ad vitam
 “ hominis colliguntur, et a terrae
 “ consortio separantur, et rursus ap-
 “ propinquante hyeme seminantur:
 “ hanc volunt esse mortem Osiridis
 “ cum Fruges reddunt [terrae scil.];
 “ Inventionem vero cum Fruges ge-
 “ nitali Terrae fomento conceptae,
 “ nova rursus coeperint procreatione
 “ ge-

θήσεως ἄρχῆ. διὸ καὶ λέγεσθαι, τὴν Ἰσιν ἀπομορφώ-
 λω ὅτι κύει, ³ δειάψαθαι Φυλακτίειον, ἕκτη μηνὸς
 ἰσαμνίου Φαωφί. τίκλειθαι δὲ τὸν Ἄρποκράτιον
 πρὸς Τροπὰς χειμερινὰς ἀτελῆ καὶ ⁴ νεαρόν, ἐν
 τοῖς προανθῶσι καὶ προβλαστάνουσι (διὸ καὶ Φακῶν
 αὐτὰ φυομένων ἀπαρχὰς ἐπιφέρουσι) τὰς ἡμε-
 ραίας ἡμέρας εὐορτάζειν μὲν τὴν ἑαρινὴν Ἰσημερίαν.
 ταῦτα γὰρ ἀκρόντες ἀγαπῶσι, καὶ πειθεύουσιν,
 αὐτόθεν ἐκ τῶν προχείρων καὶ σωήθων τὸ πιθαν-
 ον ἔλκοντες.

Ξς. Καὶ δεινὸν εἶδέν τινες πρῶτον μὲν ἡμῖν τὰς
 Θεὰς φυλάττωσι κοινὰς, καὶ μὴ ποιῶσιν Αἰγυπτίων
 ἰδίως, μηδὲ Νεῖλον, ἣν τε Νεῖλον ἀεὶ μόνον

“generari”. Plura suppeditabunt
Arnob. Athenag. et alii.

³ δειάψαθαι 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-*
 “*grippa, Theophrastus, Paracelsus, et*
 “*Jacobus Gaffarellus* praecipue re-

“censentur—Quorum novissimus do-
 “cere conatur, “*posse, secundum O-*
 “*rientales, Figuras quasdam certo*
 “*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.

⁴ νεαρόν ἐν τοῖς προανθ.] Luben-
 tissime quidem legerem, uti res ipsa
 postulare videtur, νεαρόν, ὡς ἐν τοῖς
 προανθ. “quia tum praevii flores
 “et germina prima enascuntur” uti
 vertit *Xylander*. Quare autem *Har-*
pocrati Fabarum nascentium primi-
 tias offerebant? num quia Fabae cae-
 teris

Χώραν τοῖς ὀνόμασι τέτοις καταλαμβάνοντες,
 μηδὲ Ἑλη, Λωτῆς, μὴ Θεοποιῖδω λέγοντες, ἀ-
 ποσερῶσι μεγάλων Θεῶν τὰς ἄλλας ἀνθρώπων, οἷς
 Νεῖλω μὲν οὐκ ἔστιν, εἰδὲ Βεῖτος, εἰδὲ Μέμφις¹
¹ Ἴσιν δὲ ἢ τὰς παρὰ αὐτὴν Θεὰς ἔχουσι ἢ γινώσ-
 κουσιν ἀπαντες, εἰς μὲν εἰς πάλαι τοῖς παρὰ
 Αἰγυπτίων ὀνόμασι καλεῖν μεμαθηκότες, ἐκάστῃ
 δὲ τὴν δυνάμιν Ἰσαρχῆς ἐπιστάμηναι ἢ τιμηρῆτες²
² δεύτερον δὲ, ὃ μείζον ἔστιν, ὅπως σφόδρα προσέξ-
 ουσι ἢ φοβήσονται μὴ λάθωσιν εἰς Πινύματα, ἢ
 ῥύματα, ἢ Σπόρους, ἢ Ἀρότας, ἢ Πάθη γῆς,
 ἢ Μεταβολὰς ὥρων³ διαγνάφοντες τὰ θεῖα καὶ
 διαλύοντες ὥσπερ οἱ Διόνυσον τὸν οἶνον,⁴ Ἡφαι-

teris ὁσπρίοις citius è terra proveni-
 ant, et germinare incipissant? Prae-
 stant etiam Cl. *Marklandi* Notulae,
 ΩΣ ἐν τοῖς προαυθ.

¹ Ἴσιν δὲ — γινώσκουσιν ἀπαντες] Non Graecis tantum, vicinisque Ae-
 gypti populis nota erat et sacrificiis
 culta *Isis* Dea, sed et Germanis quo-
 que. Ita *Tacit. de Morib. Germ.*
 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.

ex Conjectura jam primus addidi.
 Respondet enim iis, quae supra me-
 moraverat *Auctor*, ἀν πρῶτον ΜΕΝ.
 Ita etiam emendaverat praestantissi-
 mus *Marklandus*.

³ διαγνάφοντες] Exhibet *MS. Pe-*
tau: ΔΙΑΓΡΑΦΟΝΤΕΣ. Qua quidem
 voce in re prorsus simili supra est
 usus *Auctor*, cum de *Euhemero* verba
 fecerit. vid. p. 56. Quatenam autem
 praeferenda sit, penes Lectorem ju-
 dicium esto; utraque certe ferri po-
 test. Pro ΩΡΩΝ, quaerit *Markland.*
 an *Codd.* habeant ΑΕΡΩΝ, ut *de*
Superstit. pag. 292. *Ed. Steph.* et a-
 libi.

⁴ Ἡφαιστον δὲ τὴν φλόγα] Nonne
 post novissimam vocem, ΚΑΛΟΥΝ-
 ΤΕΣ,

² δεύτερον δὲ, ὃ μείζον] *Istud ΔΕ*

σον δὲ τὴν φλόγα. Φερσεφόνῳ δὲ Φησί περὶ Κλε-
άνθης τὸ διὰ τῆς καρπῶν φερόμενον ἢ φονδύ-
μενον πινῶμα· ποιητῆς δὲ τις ἐπὶ τῶν θειζόν-
των,

Τῆμϑ ὅτ' αἰζηοὶ Δημήτερα⁵ κωλοιομεῦσιν.
⁶ ἔδ' ἐν γὰρ ἔτοι διαφέρουσι τῶν ἰσία ἢ κάλως
ἐ ἀγκυραν ἠγασμένων Κυβερνήτῳ, ἢ νήματα ἢ
κρόκας, Ἐφάντην, καὶ σπόνδεῖον ἢ μελίκρατον ἢ
πλισάνην, Ἰατρὸν.

Ξζ. Ἀλλὰ δεινὰς ἢ ἀθέερας ἐμποῖσσι δόξας,
δυσαιεθῆτοις ἢ ἀψύχοις, ἢ φθειρομήναις ἀναγ-
καίως ὑπὸ δυνάτεων δεομένων ἢ χρωμένων φύ-
σεσι καὶ περάγμασιν ὀνόματα Θεῶν ἐπιφέρου-
τες. ταῦτα μὲν γὰρ αὐτὰ νοῆσαι Θεὸς οὐκ ἔστιν⁷

ΤΕΣ, aut quid hujusmodi desiderari
videtur?

⁵ κωλοιομεῦσι.] “In libello de *Ho-*
“ *mero* citatur ex ipso, et ibi est ΒΩ-
“ ΔΟΤΟΜΕΥΣΙ, et pro ΟΤ' legitur
“ ΑΡ'—et profecto nimis affectatum est
“ κωλοιομεῖν: quanquam ad institu-
“ tum quadret optime”. *Xylander*.

⁶ ἔδ' ἐν γὰρ ἔτοι διαφέρουσι.— καὶ
κάλως.] Haec est Lectio Editionis *u-*
triusque Basiliensis—vulgatae vero
longe anteferendam esse ipsa res
ostendit. Olim enim, ΤΟΥΤΟΥ—
ΚΑΛΟΥΣ, absurde extabant.

⁷ ἔ γὰρ ἔν ἔδ' ἀψυχον ἀνθρώποις

&c.] Hic loci deesse aliquid ipsa per
se lectio satis ostendat; quod tamen
optime suppleri possit, (uti et *Ben-*
tleio visum est) si modo post ἀψυχον,
ΟΥΔΕ inferas; “Deus sc. neque sine
“ anima est, neque manibus hominum
“ obnoxius”.

² ἀπὸ τέτων δὲ τὰς χρωμένους αὐτοῖς.]
Falsa sunt haec: neque enim *Vino*,
Ignē &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

(¹ ἔ γ' οὐκ ἔδ' ἀψυχον ἀνθρώποις ὁ Θεὸς ὑποχείριον) ² ἀπὸ τῶν δὲ τὰς χρωμένους αὐτοῖς ἢ δωρημένοις ἡμῖν, ἢ παρέχοντας ἀένναα καὶ διαρκῆ, Θεὸς ἐνομίσαμεν, ἔχ' ἑτέροις παρ' ἑτέροις, ἔδ' Ἐβραῖοις ἢ Ἑλληνας, ἔδ' ἰσχυροῖς ἢ βορείοις· ἀλλ' ὡς πρὸς Ἡλίου ἢ Σελῆνης καὶ Οὐρανοῦ ἢ Γῆς ἢ Θάλασσαν κοινὰ πάντων, ὀνομάζεται δὲ ἄλλως ὑπὸ ἄλλων, ἕως ἑνὸς Λόγου τῶν ταῦτα κοσμοῦντος, ἢ μιᾶς Προνοίας ἐπιτροπείας, ἢ Δευαμένων ἰσορροπιῶν ³ ἐπὶ πάντας τεταγμένων, ἑτέροις παρ' ἑτέροις καὶ νόμοις γεγονόσιν τιμαὶ καὶ προσηγορίαι. ⁴ καὶ συμβόλοις χρῶνται καθιερωμένοι μὲν ἀμυδροῖς, οἱ δὲ τραυτέρτοις, ἐπὶ τὰ θεῖα τὴν νόσον ὀδηγεῖν ὅτι α-

ΟΥΚ ΑΥΤΟΥΣ χρωμένους, δωρημένους ΔΕ ἡμῖν, sensu quidem haud paullo praestantiori, quam qui olim extiterit. Ego vero ita correxeram, ἀπὸ τῶν δὲ τὰς ΠΟΙΟΥΜΕΝΟΥΣ ΑΥΤΑ, ἢ δωρημένους κ. τ. λ. “*Vinum qui ppe,* “*Fruges &c. non possumus ipsa Deos reputare; neque enim est sine anima Deus, neque hominum usui obnoxius*”. Quinam igitur usui potissimum inferviunt eae res? “*ex iis, inquit Auctor, censemus, et colligimus veros Deos qui ea fecerint, qui que ea nobis largiti fuerint &c*”. Ita quoque infra, Fruges vocat Auctor

τὰ τῶν Θεῶν ΔΩΡΑ καὶ ΠΟΙΗΜΑΤΑ — Atque iterum, εὔχονται δὲ τοῖς ΑΙΤΙΟΙΣ ΚΑΙ ΔΟΤΗΡΣΙ ΘΕΟΙΣ — ἑτέροις (κάρπους nim.) πάλιν νέως ποιεῖν καὶ ἀναφύειν — Exhibent *Marklandi* conjecturae, ἀπὸ τῶν δὲ τὰς ΟΥ χρωμένους αὐτοῖς &c. Supplevi, inquit vir doctissimus, ex sensu, et pag. 2. Initio operis.

³ ἐπὶ πάντας] Mallem ἐπὶ ΠΑΝΤΑ. Ita quoque *Marklando* visum est.

⁴ καὶ συμβόλοις χρῶνται καθιερωμένοι μὲν ἀμυδροῖς] Vno verbo auctiora haec facerem, legendo καθιερωμένοι, ΟΙ μὲν ἀμυδ. &c. — Quod sequitur enim

κινδυνώς. ἔνιοι γὰρ ⁵ ἄποσφαλένες πᾶσι πάσιν εἰς Δεισιδαιμονίαν ὤλιθον· οἱ δὲ φύγοντες, ὡς πρὸς ἕλος, τὴν Δεισιδαιμονίαν, ἔλαθον αὐθις, ὡς περ εἰς κρημνὸν, ἐμπεσόντες τὴν ἀθεότητα.

Ξη. Διὸ δὲ μάλιστα πρὸς ταῦτα λόγον ἐκ Φιλοσοφίας μυσαγωγὸν ἀναλαμβάνοντας, ὁσίως διανοεῖσθαι τῶν λεγομένων ἢ δρωμένων ἕκαστον· ἵνα μὴ, καθάπερ Θεόδωρος εἶπε, τὰς λόγους αὐτῶν τῆ δεξιᾷ προτείνουσι, ἐνίοις τῆ ἄριστερᾷ δέχεσθαι τῶν ἀκρωμένων, ἕτως ἡμεῖς ἀ καλῶς οἱ Νόμοι πρὸς τὰς θυσίας ἢ τὰς ἐορτάς ἔταξαν, ¹ ἑτέρως ὑπολαμβάνοντες, Ἰξαμάρτωμα. ² ὅτι γὰρ πρὸς τὸν λόγον ἀνυσέον ἀπαντα, ἢ παρ' αὐτῶν ἐκείνων ἐστὶ λαβεῖν. τῆ μὲν γὰρ ἐνάτη ἐπὶ δέκα ἔ πρώ-

enim, ΟΙ ΔΕ, argumento esset optimo, si alia deessent, ΟΙ ΜΕΝ praecessisse. Suffragantem habeo Cl. Markland.

⁵ ἀποσφαλένες πᾶσι πάσιν] Deesse puto ΤΗΣ ΕΥΣΕΒΕΙΑΣ ante ἀποσφαλένες, ut in lib. de Superstit. ad finem. Markland.

¹ ἑτέρως ὑπολαμβάνοντες] Olim ΕΤΕΡΟΥΣ absurde. Nostram lectionem exhibent Codd. Basil. Forte ΑΠΟΛΑΜΒΑΝΟΝΤΕΣ, inquit Markland. qui ΕΤΕΡΩΣ etiam mecum emendaverat.

² ὅτι γὰρ πρὸς τὸν λόγον] Legendum est, ὅτι ΜΕΝ γὰρ ΠΑΡΑ τὸν

λόγον. Ita enim Plato, lib. i. de Rep. dixerat, λόγον ΠΑΡΑ ΛΟΓΟΝ ἀντικατατείνειν—atque ita proverbialiter etiam dicitur, πορφυρὰ ΠΑΡΑ ΠΟΡΦΥΡΑ κριτέα. Neque apud Novi Testamenti Scriptores ignotus est hic praepositionis ΠΑΡΑ usus. vid. Erasmus adnotat. ad Cap. 14. Ep. Pauli ad Romanos. Qu. inquit Marklandus, an ΚΑΤΑ τὸν λόγον pro ΠΕΡΙ, et, an ΜΑΘΕΙΝ pro ΛΑΒΕΙΝ scribendum?

³ Θεὸν ἀτελεῖ ἢ νέπιον] Olim ΘΕΩΝ, absurde. Nostram lectionem exhibent Edd Basil.—Harpocratem vero hunc cum supra ἀτελεῖ ἢ ΝΕΑΡΟΝ

τα μινὸς ἐορτάζουσαι τῷ Ἑρμῇ, μέλι καὶ σῦκον
 ἐδίξωσι, ἐπιλέγουσαι, ΓΛΥΚΥ Η ΑΛΗΘΕΙΑ. τὸ δὲ
 τῆς Ἰσιδος Φυλακτῆριον, ὃ παλαιάπλεως μυθολογῶ-
 σιν αὐτήν, Ἰξερμηνυῖται, ΦΩΝΗ ΑΛΗΘΗΣ. τὸν δὲ
 Ἄρποκράτην ἔτε³ Θεὸν ἀτελῆ καὶ νήπιον, ἔτε χε-
 δροπῶν τινα νομισέον, ἀλλὰ τῶ παρὰ Θεῶν ἐν ἀν-
 θρώποις λόγῳ νεαρῶ ἢ ἀτελεῶς ἢ ἀδιαρθρώτου
 προσάτην ἢ σωφρονησὴν. διὸ τῷ σώματι τὸν δάκ-
 τυλον ἔχει προσκείμενον ἐχεμυθίας καὶ σιωπῆς
 σύμβολον. ἐν δὲ τῷ Μεσορῆ μηνὶ τῶν χεδροπῶν
 ἐπιφέρουσαι λέγουσι, ΓΛΩΣΣΑ ΤΥΧΗ, ΓΛΩΣΣΑ
 ΔΑΙΜΩΝ. τῷ δὲ ἐν Αἰγύπτῳ φυτῶν μάλισσα
⁴ τῆ θεῶ καθιερωῶς λέγουσι 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 ἀτελεῶς Praesidem esse,
 hinc suspicari libet et ΝΕΑΡΟΝ pro
 ΝΗΠΙΟΝ hoc quoque in loco repo-
 nendum esse. Observandum porro est,
 pro ΧΕΔΡΟΠΩΝ praestare MS. P.
 ΧΕΔΡΟΠΙΟΝ.

⁴ τῆ θεῶ] Pro ΤΗΙ ΘΕΩΙ contem-
 dit Cuperus (vid. Harpocrat. p. 21.)
 legi debere ΤΩΙ ΘΕΩΙ “ Arbitror
 “ enim, inquit vir doctissimus, ad
 “ Harpocratem 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, utā
 “ arbitratur Seldenus in *Lib. de Diis*
 “ *Syris Syntag.* I. c. I. an vero signi-
 “ ficaverint potius, ex Linguae usu
 “ pendere hominis Fortunam, eam-
 “ que ΔΑΙΜΟΝΟΣ atque ΤΥΧΗΣ
 “ locum implere, in illud alii, quibus
 “ plus otii est, inquirant”.

ἔοικεν. ἔδ' ἐν γὰρ ὧν ἀνθρώπων ἔχει πένφυκε, θειότερον λόγῳ, ἢ μάλιστ' αὖ περὶ Θεῶν, ἡ δ' ἐμείζονα ῥοπήν ἔχει πρὸς βυδαμονίαν. διὸ τῶ μὲν εἰς τὸ χρηστέον ἐνταῦθα ἡ καλιόντι παρεγγυῶμαι, ΟΣΙΑ ΦΡΟΝΕΙΝ, ἡ ΕΥΦΗΜΑ ΛΕΓΕΙΝ. οἱ δὲ πολλοὶ γελοῖα δρῶσιν, ἐν ταῖς πομπαῖς ἢ ταῖς ἑορταῖς βυφημίαν προκηρύττοντες, εἶτα περὶ τῶν Θεῶν αὐτῶν τὰ δυσφημότατα καὶ λέγοντες καὶ διανοόμενοι.

Ξθ. Πῶς οὖν χρηστέον ἐστὶ ταῖς σκυθρωπαῖς ἢ ἀγγελάσοις ἢ πεινθίμοις θυσίαις, εἰ μήτε πρῶτα λιπεῖν τὰ νενομισμένα καλῶς ἔχει, μήτε φύρειν

⁵ ἔδ' ἐμείζονα] Legi posset, ΟΥΔ' Ο μείζονα. *Markland.*

⁶ καλιόντι παρεγγυῶμαι] Habet MS. *Petau.* ΠΑΡΕΓΓΥΩΜΕΝ. Vera Lectio est, ΠΑΡΕΓΓΥΩΝΤΑΙ, *hortantur scil. et mandant sacerdotes, qui oraculo praesunt* — Huic quoque emendationi accedit *Bentleii* Auctoritas.

⁷ εὐφημα λέγειν] Ita certissima ex correctione dedi pro ΕΥΣΧΗΜΑ, quae vox prius legebatur. Statim enim subjungit auctor, ad ipsum hunc locum respiciens, ΕΥΦΗΜΙΑΝ προκηρύττοντες — ΔΥΣΦΗΜΟΤΑΤΑ λέγοντες. Neque quidem haec emendatio, qua erant sagacitate, vel *Bentl.* effugiebat vel *Marklandum.*

¹ ἢ πρῶτα] "Ελληνισμῶν] Forte, ΚΑΙ ΤΟΙ Πρῶτα] "Ελληνισμῶν — *atqui. Markland.* Ipse conjeceram Ἐ ΓΑΡ π. ε. & c.

² τὰ τῆς Ἀχαιῆς μέγαρον κινῆσιν] ἈΧΑΙΑ, inquit *Hesychius*, ἐπίθετον Δήμητρας, ΑΠΟ ΤΟΥ περὶ τὴν κόρην ΑΧΟΥΣ, ὅπερ ἐποιεῖτο ἀναζητῆσαι 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 βωμοὶ ἰδρύσαντο· Χθονίοις δὲ καὶ Ἡρώσιν ἐσχάρας· ΤΥΠΟΧΘΟΝΙΟΙΣ δὲ Βόθρος καὶ ΜΕΓΑΡΑ· ἔτω κ. τ. λ. — Quid autem vult *Achaeae Megaron* movere? Suspicio quidem, uti inter *Osiridis* lugubria sacra Aegyptii olim portabant Cistam quandam μνησοειδῆ, quae Dei Sacra contineret; ita et *Boeotos*, dum tristes ritus *Cereris* perfecerint, parva quaedam Fana (sive ΝΑΟΥΣ, sive ΣΚΗΝΑΣ, sive ΜΕΓΑΡΑ voces) circumtulisse, quae

Achaeae

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 161

τὰς τοιαύτας Θεῶν δόξας, ἢ σωζαρεύειν ὑποψίαις
 αὐτόποις; ἢ παρ' Ἑλλησιν ὅμοια πολλά γίνε-
 ται τοιαύτην αὐτὸν ὁμοῦ τι χρόνον, οἷς Αἰγύπτιοι
 ὁρῶσιν ἐν τοῖς ὁσίοις. ἢ γὰρ Ἀθλιῶσι νησεύουσιν
 αἱ γεναῖκες ἐν Θεσμοφορείοις χαμαὶ καθήμεραι.
 ἢ Βοιωτοὶ τὰ τῆς Ἀχαιᾶς μέγαρα κινῶσιν, Ἐ-
 παχθῆ τὴν ἐορτικὴν ἐνεῖναι ὀνομάζουσαι, ὡς διὰ
 τὴν τῆς Κόρης κάθοδον ἐν ἄξει τῆς Δήμητρος
 οὔσης. ἔστι ἢ ὁ Μῶν ὅστις τοιαύτη Πλειάδα ἀστέρας,
 ὃν Ἀδύρ Αἰγύπτιοι, Πυανεψιδάνα δὲ Ἀθλιῶται,
 Βοιωτοὶ ἢ Δαμάτριον καλεῶσι. ἢ τὰς ἢ πρὸς Ἑσ-
 πέραν οἰκῶντας ἰσορεῖ Θεόπομπος ἠγεῖσθαι ἢ κα-

Achaeae Cereris dicta essent. Nam
 ΜΕΓΑΡΑ ΚΙΝΕΙΝ eodem sensu dici
 possit et intelligi, atque ΑΝΑΛΑ-
 ΒΕΙΝ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΟΛΟΧ,
 in *Actis Apostolicis*. In his enim ad-
 ludit primus ille *Martyrum* ad haec
 verba Prophetae Amosi, (cap. 5. v. 25.)
 מְלֶכֶת מִלְכָּה תִּקַּח אֶת אֶתְנָחָשׁ
 ubi *nesatem* interpretantur οἱ ἐβδομή-
 κοντα, ΑΝΕΛΑΒΕΤΕ, scil. *in manus*
sumebatis ut portaretis. “ Ad hunc
 “ morem (inquit *Selden. Syntag. 1.*
 “ *de Diis Syris, cap. 6.*) referendum
 “ illud *Strabonis, lib. 4. de Omano, Nu-*
 “ *mine Persico apud Cappadocas:*
 “ ΖΟΑΝΟΝ ΤΟΥ ΟΜΑΝΟΥ ΠΟΜ-
 “ ΠΕΥΕΙ, id est, *Simulachrum Omani*
 “ *in Pompa vehitur*”. ut *Arca Testa-*
menti Judaeis, ita fere hujusmodi
Fana seu Σκηναὶ Idololatrias—vid. plu-

ra de hac re apud virum doctissimum,
 libro supra memorato.
 ἢ τὰς δὲ πρὸς Ἑσπέραν κ. τ. λ.] Ne-
 scio quomodo, sed omnia haec de
Hyeme et Aestate et Vere, de Phrygi-
bus et Paphlagonibus &c. quae usque
 φάσκεισιν leguntur, ne utique mihi sa-
 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-
imum, 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 καθεύδειν, θεῖος δὲ ἐρηγορέναι, τότε μὲν Καλευνασμός, τότε δὲ Ἄνεγέρσεις βακχεύοντες ἀπὸ τελευτῶν. Παφλαγόνες δὲ καταδείας καὶ καθείργουας χειμῶνα, ἥρος δὲ κινείας καὶ ἀναλύεας φάσκουσι.

ο. Καὶ δίδωσιν ὁ Καιρὸς ὑπόνοιαν ἐπὶ τῶν καρπῶν τῇ ἀποκρύψει¹ γενέας τὸν σκυθρωπασμὸν, οὓς οἱ παλαιοὶ Θεοὺς μὲν οὐκ ἐνόμιζον, ἀλλὰ δῶρα Θεῶν ἀναγκαῖα καὶ² μεγάλα πρὸς τὸ μὴ ζῆν ἀγείως καὶ θηρευδῶς³ καθ' ἑὴν δὲ ὥραν τὰς μὲν ἀπὸ δένδρων ἐώρων ἀφανίζομενους

fum enim anni tempus, quo haec aguntur, suspicionem injicit ob occultationem Fructuum tristia haec Sacra condita fuisse—Omnia jam inter se congruere et amice conspirarentis—Quid si igitur Occidentales illi Hyemem Saturnum vocent? Quid si Phryges, si Payblagones Deum Hyeme dormire et vinciri reputent, vigilare vero et Aestate movere? Ergo ipsum Tempus suspicionem injicit lugubria haec Sacra, ob Frugum Occultationem instituta fuisse! Sed quaenam haec consequentia est? haud certe tam inconcinne, sive absurde potius argumentari solitus est Philosophus

noster. Omnia igitur, quae jam ΚΑΛΟΥΣΙ inter et ΚΑΙ ΔΙΔΩΣΙΝ cernis, vel amovenda prorsus, vel saltem inter uncas includenda censeo, quippe quae ad aliud argumentum pertinent.

¹ γενέας τὸν σκυθρωπασμὸν.] Ita emendavi ex MS. Petav. cum antea ΓΕΝΝΑΣΘΑΙ absurde legeretur.

² μεγάλα.] vox haec, neque sine causa, acutissimo Marklando suspecta est.

³ καθ' ἑὴν δὲ ὥραν &c.] Hunc quoque locum inter vel mendosissimos reputes: sic tamen mecum refingas et interpungas; καθ' ἑὴν ΔΗ ὥραν τὰς

πρωτάπασι καὶ ἀπολείποντας, εἰς δὲ καὶ αὐτοὶ
κατασπείραντες ἐπὶ γλίχρως ἢ ἀπόρως διαμώ-
μφοι ταῖς χερσὶ τῆν γῆν ἢ πεισέλλουτες αὐθις
ἐπ' ἀδήλω τῷ πάλιν ἐπιελείωσι καὶ σιωτέλειαν
ἔξιν ἀποθέμφοι, πολλὰ θάπτωσιν ὅμοια καὶ
πενθεῖσιν ἔπρατον. εἶτα ὡσπερ ἡμεῖς τὸν ὠνέ-
μφον βιβλία Πλάτων^Θ, ὠνείωσι φαρὲν Πλά-
τωνα, ἢ Μένανδρο^ν τὸν ὑποκρίνεωσι τὰ Μενάν-
δρου ποιήματα ὑποτιθέμφον, οὕτως ἐκείνοι τοῖς
τῷ Θεῶν ὀνόμασι τὰ τῶν Θεῶν δῶρα ἢ ποιή-
ματα καλεῖν ὅσα ἐφείδουσι, τιμῶντες ὑπὸ χρείας
ἢ σεμνύνουτες. οἱ δὲ ὕστερον, ἀπαιδύτως δεχό-
μφοι ἢ ἀμαθῶς ἀνασρέφουτες ἐπὶ τὰς Θεοὺς τὰ
πάθη τῷ καρπῶν, ⁴ ἢ τὰς παρυσίας τῶν ἀναγ-

μὲν ἀπὸ δένδρων ἐώρων ἀφανιζομένους
πρωτάπασι καὶ ἀπολείποντας, εἰς δὲ καὶ
αὐτοὶ ΚΑΤΕΣΠΕΙΡΑΝ^ε ἐπὶ γλίχρως
ἢ ἀπόρως διαμώμενοι ταῖς χερσὶ τῆν
γῆν, Ἐ ΣΠΕΡΜΑΤΑ αὐθις ἐπ' ἀδήλω
ΤΟΥ πάλιν—ἀποθέμενοι. 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 mōre 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 propere
urgeant, qui *MSS.* ope destitutus, si
non certa, probabilia tamen se pro-
ferre speret — Neque reticendum est,
καθ' ἣν ΔΗ ὤραν — et, ἐπ' ἀδήλω ΤΟΥ
πάλιν &c. exhibere *Marklandi* No-
tulas.

⁴ τὰς παρυσίας τ. α. α.] Omnino

καίων ἀποκρύψεις, Θεῶν γνέσεις καὶ φθοραὶ οὐ
 παροισαγορεύουσαι μόνον, ἀλλὰ καὶ νομίζουσαι, ἀτό-
 πων καὶ πρᾶξιμῶν καὶ τετραγαγμένων δοξῶν ἅ αὐ-
 τὰς ἐπέπλησαν.

οα. ¹ καίτοι τῷ παραλόγῳ τὴν ἀτοπίαν ἐν ὀφ-
 θαλμοῖς ἔχουσαι, ἔ μόνον Ξενοφάνης ὁ Κολοφώ-
 νιϑ, ἢ ἐξῆς οἱ τὰς Αἰγυπτίους εἰ Θεοὺς νομίζουσι,
 μὴ θρῆσκῶν, εἰ δὲ θρῆσκῶσι, Θεοὺς μὴ νομίζουσι,
 ἀλλ' ὅτι γελοῖον ἅμα θρησκῶν ² οὐχ ἑαυτῶν, τὰς
 καρπὰς πάλιν ἀναφαίνουσι καὶ τελειοῦν ἑαυτοῦς,
 ὅπως πάλιν ἀναλίσκωνται καὶ θρῆσκῶνται. τὸ δὲ
 οὐκ ἔστι τοιοῦτον, ἀλλὰ θρῆσκῶσι μὴ τὰς Καρπὰς,

est legendum, uti res ipsa postulat,
 Ἐ τὰς παροισίας ἢ ἀναγκαίων ΚΑΙ
 ἀποκρύψεις. ΠΑΡΟΥΣΙΑΣ enim ad
 ΓΕΝΕΣΕΙΣ referenda sunt; ΑΠΟ-
 ΚΡΥΨΕΙΣ vero ad ΦΘΟΡΑΣ.

⁵ αὐτὰς ἐπέπλησαν] Olim vitiose
 αὐτὰς, nostram vero lectionem exhi-
 bet Ed. Steph.

¹ καίτοι ἔ παραλόγῳ 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 ΥΠΕΜΝΗΣΕΝ—
 Quae quidem vox huic etiam loco
 quam aptissime convenire videtur.
 Occurrit tertio hoc Xenoph. effatum,
 ἐρωτικ. 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, quasi discipuli ejus”. To-
 tam denique periodum sic legas et
 distinguas—καίτοι ἔ παραλόγῳ τὴν
 ἀτοπίαν ἐν ὀφθαλμοῖς ἔχουσαι ΥΠΕΜ-
 ΝΗΣΑΝ Ξενοφάνης ὁ Κολοφώνιϑ, ΚΑΙ
 ΟΙ ΕΞΗΣ τὰς αἰγυπτίους— μὴ νομί-
 ζουσι· ἀλλ' ΕΤΙ γελοῖον κ. τ. λ.—Si
 vero ΟΥ ΜΟΝΟΝ retinere velis, ob-
 sequens ἀλλὰ, tum legendum est, ἔ
 μόνον ΥΠΕΜΝΗΣΑΝ 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 δοτήρσι Θεοῖς, ἑτέρας
 πάλιν νέας ποιῆν ἢ ἀναφύειν ἀντὶ τῶν ἀπολυ-
 μύων. ὅθεν ἄριστα λέγεται ὡσαύτῃ τοῖς Φιλοσό-
 φοις, τὸ τὰς μὴ μανθάνοντας ὀρθῶς ἀκρίειν ὀνο-
 μάτων, κακῶς χρῆσθαι³ ἢ τοῖς πράγμασιν, ὡσπερ
 Ἑλλήνων, οἱ τὰ χαλκᾶ ἢ τὰ γραπτὰ ἐκ λίθινα
 μὴ μαθόντες μηδὲ ἐθιθεῖνες ἀγάλματα ἢ πρᾶς
 θεῶν, ἀλλὰ Θεὸς καλεῖν, εἶτα τολμῶντες λέγειν
 ὅτι τὴν Ἀθηνᾶν Λαχάρης ἐξέδυσσε, τὸν δὲ Ἀπόλ-
 λωνα χρυσῶς βοσρύχως ἔχοντα Διονύσιος ἀπέκει-
 ρεν, ὃ δὲ Ζεὺς ὁ Καπελώλιος ὡσαύτῃ τὸν ἐμφύλιον πό-
 λεμον ἐνεπρῆσθη 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.

² εὐχεσθαι, τὰς καρπὰς &c.] Ad
 Oram Codicis *Bentleiani* sic emenda-
 ta haec 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.

³ Ἐ τοῖς πράγμασιν, ὡσπερ Ἑλλή-
 νων, οἱ τὰ κ. τ. λ.] Iterum tertium-
 que legas haec quae sequuntur, ne-
 que tamen intelligi posse, uti nunc
 extant, audacter affirmo. Totum vero
 locum sic mecum emendes et distin-
 guas: καὶ τοῖς πράγμασιν ὡσπερ
 Ἑλλήνων. οἱ — διεφθάρη, ΛΑΝΘΑΝΟΥ-
 ΣΙΝ ἐφελκόμενοι κ. τ. λ. — istud enim
 ΘΥΝ nescio quis addidit, qui novam
 periodum a voce ΜΑΝΘΑΝΟΥΣΙΝ
 male inchoaverat. ΛΑΝΘΑΝΟΥΣΙΝ
 etiam exhibent *Baxteri, Bentleii* et
Marklandi Animadversiones.

κόμενοι ἔ παραδεχόμενοι δόξας πονηρὰς ἐπομέ-
 νας τοῖς ὀνόμασι. τῆτο ἵ ἔχ ἡκιστα πεπόνθασιν Αἰ-
 γυπῆιοι περὶ τὰ τιμώμενα τῶν ζῶων. Ἐλλίως
 μὲν γὰρ ἐν γε τέτοις λέγουσιν ὀρθῶς ἔ νομίζουσιν,
 ἱερὸν Ἀφροδίτης ζῶον εἶναι τὴν Περισεράν ἔ τὸν
 Δράκοντα τ' Ἀθηνᾶς ἢ τὸν Κόρακα, ἔ Ἀπόλλω-
 νος ἢ τὸν Κύνα, τ' Ἀρτέμιδος. (ὡς Εὐριπίδης,
 Ἐκάτης ἀγάλμα φωσφόρος ⁴ κύων ἔση.)

Αἰγυπῆϊων δὲ οἱ πολλοὶ θεραπύοντες αὐτὰ τὰ
 ζῶα, ἢ περὶ ἐπονοῖες ὡς Θεοὺς, ⁵ ἔ γέλωθ μόνον
 ἔδὲ χλευασμῶ καλαπεπλήκασιν τὰς ἱερουργίας·
 ἀλλὰ τῆτο τῆς ἀβελτηρίας ἐλάχιστόν ἐστι κακόν·
 δόξα δὲ ἐμφύεται δεινὴ, τὰς μὲν ἀδενεῖς ἢ ἀ-
 κάκως εἰς ἀκράτον ὑπεξείδουσα τὴν Δαισιδαίμονίαν,
 τοῖς δὲ δριμυτέροις ἢ θεραυτέροις ⁶ εἰς ἀθέους

⁴ 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 μέλαμορφώσεως extat. Caete-
 “ rum ΑΓΑΛΜΑ non est proprie si-
 “ mulachrum, sed quod habetur in *De-*
 “ *liciis*; *Jocale* barbaris, quo quis se
 “ oblectat. Itaque pro *simulachrum*
 (in versione vulgata scil.) “ repone
 “ *Delicium*. Sic *Homerus* quoque A-

“ ΓΑΛΜΑ posuit *Il. d. 144.* et alibi,
 “ itemque alii”. *Xyland.* in Not. ad
 locum. ΕΣΗΙ quoque praestant
Marklandi Observatiunculæ.

⁵ ἔ γέλωθ μόνον] Confusa nimis
 sunt quæ sequuntur, neque satis per-
 spicua. Ita vero mecum corrigas et
 distinguas—ἔ γέλωθ ΜΕΝ μόνον—
 ἱερουργίας, (ΤΟΥΤΟ ΓΑΡ — κακόν)
 ΑΛΛΑ δόξα δὲ ἐμφύεται κ. τ. λ.
 Quæ quidem cum *Xylandro* ita
 latine vertas, “ non fannis modo et
 “ irrifioni totam poene sacrorum ob-
 “ jecerunt rationem, (hoc enim a stul-
 “ titia

ἐμπίπτουσα ἢ θηριώδεις λογισμὸς. ἢ ἢ ὡς τῶν τῶν τὰ εἰκότα διελθεῖν οὐκ ἀνάγκη ἐστὶ.

οβ. Τὸ μὲν γὰρ εἰς ταῦτα τὰ ζῶα τὰς Θεὰς τὸν Τυφῶνα δείσαντας μεταβαλεῖν, οἷον ἄποκρύπτουσας ἑαυτὰς σώμασιν Ἰβῶν ἢ Κυνῶν καὶ Ἰερράκων, ¹ πᾶσαν ὑπερέπαικε τερατείαν ἢ μυθολογίαν ἢ τὸ ταῖς ψυχαῖς τῶν θανόντων ὅσας διαμύσειν, εἰς ταῦτα μόνον γίνεσθαι τὴν Παλιγγεσίαν, ὁμοίως ἄπιστον. τῶν δὲ βελομύων πολιτικὴν τινα λέγειν αἰτίαν, οἱ μὲν, Ὅσιον ἐν τῇ μεγάλῃ στρατιᾷ φασὶν εἰς μέρη πολλὰ διανείμαντα τὴν δυνάμιν, (λόχος ² ἢ τάξεις Ἑλληνικῶς καλεῖσιν) ἐπίσημα δοῦναι ἢ ζώομορφα πᾶσιν. ³ ὧν ἐκάστω γένει τῶν συνερμηθέντων, ἱερὸν γένεσθαι ἢ τίμιον. οἱ δὲ, τὰς ὑπερβ. Βασιλεῖς, ἐκ-

“ titia illa malum provenit minimum) sed et vehemens porro ingeratur” &c. Deinde, pro ΥΠΕΡΕΙΔΟΥΣΑ, habet Baxterus ΕΠΕΡΕΙΔΟΥΣΑ.

¹ εἰς ἀθέως ἐμπίπτουσα] Qu. utrum recte usurpetur novissima haec vox transitive, pro ΕΜΠΙΠΤΕΙΝ ΠΟΙΟΥΣΑ, an aliud habeant MSS. Markland.

¹ πᾶσαν ὑπερέπαικε τερατείαν] Imo ΥΠΕΡΒΕΒΗΚΕ rescribendum est, si quid ego sentio — vid. Diod. Sic. lib. 1. p. 77. ubi inter ceteras ratio-

nes Cultus Sacrorum Animalium apud Aegyptum hanc etiam cernere est, quam prodigiosum quodvis commentum transgredi hoc in loco affirmat auctor.

² τάξεις Ἑλληνικῶς καλεῖσιν] Ita cum Ed. sec. Basiliensi edendum esse procuravi—olim absurde ΕΛΛΗΝΙΚΑΣ. Emendaverat Markland. ΕΛΛΗΝΕΣ.

³ ὧν ἐκάστω 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 χρυσαῖς περσέμας ἢ δρυραῖς περιπιθεμένους. ἄλλοι ὃ τῶνδε τῶν δεινῶν τινα ἢ πονύργων Βασιλέων ἰσορροῖσι, τὰς Αἰγυπτίους καταμαθόντα τῇ μὲν φύσει κούφους ἢ πρὸς μεταβολὴν ἢ νεωτερισμὸν ὀξύρροποις ὄντας, ἅμαχον δὲ ἢ δισκάθειον ὑπὸ πλήθους δύναμιν ⁴ ἐν τῷ σωφρονεῖν ἢ κοινοπραγεῖν ἔχουσας, αἰδίου αὐτοῖς ἐν κατὰσπορᾷ ⁵ δείξαντα Δεισιδαιμονίαν διαφορᾶς ἀπαύστου πρὸφασιν. τῶν γὰρ θηρίων ἀπεστέταξεν ἄλλοις ἄλλα τιμᾶν ἢ σέβεσθαι, δειμνῶς ἢ πολεμικῶς ἀλλήλοις προσφερθῆναι, ⁶ ἢ τροφῶν ἑτέραν ἑτέρας προσέσθαι πεφυκότας, ἀμύνοντας αἰεὶ τοῖς οἰκείοις ἕκαστοι ἢ χαλεπῶς ἀδικήματα φέροντες, ἐλάνθανον ταῖς τῶν θηρίων ἔχθραις στυελκόμηνοι ἢ στυεκπολεμέμηνοι πρὸς

“ que divisisset, singulisque Vexillum
 “ animali aliquo insignitum tradidif-
 “ fet, hoc deinceps Animal, ei co-
 “ horti five ei tribui sacrum esset fac-
 “ tum et divino honore dignatum”.
 dele igitur ΚΑΙ quod ζωόμορφα prae-
 cedit, et postea, pro ΩΝ, scribe Ο; ita,
 quae jam confusa sunt et male sana,
 ad pristinam integritatem restituas—
 Corrigit *Markland*. δοῦναι ζωομορ-
 φα πᾶσιν ὧν ΕΚΑΣΤΟΝ ΤΩΙ ΓΕΝΕΙ
 κ. τ. λ.

⁴ ἐν τῷ σωφρονεῖν] Lege ΣΥΜΦΡΟ-

NEIN, uti egregie emendavit *Mark-*
landus.

⁵ δείξαντα δεισιδαιμονίαν] Depra-
 vatam hanc et corruptam Lectionem
 sic restituas—si modo pro ΔΕΙΞΑΝ-
 ΤΑ, ΔΕΙΞΑΙ legas: verbum enim
 aliquod modi infiniti hic loci deside-
 rari, ipsa per se constructionis ratio
 satis evincit. Eandem quoque fece-
 rat Emendationem Cl. *Markland*. qui
 porro de voce ΑΙΔΙΟΝ, neque sine
 causa, dubitare videtur.

⁶ ἐ τροφῶν &c.] Haec Lectio, vi-
 tiosissima

ἀλλήλους. μόνοι γὰρ ἐπὶ νεῷ Αἰγυπτίων Λυκο-
πολίται πρέβαντον ἐπίστασι, ἐπεὶ καὶ Λύκος, ὃν
Θεὸν νομίζουσιν· οἱ δὲ Ὀξυρυγῖται καθ' ἡμᾶς,
τῶν Κνωποπολιτῶν τὸν Ὀξυρυγῖτον ἰχθυὸν ἐπιόν-
των, Κύνες συλλαβόντες καὶ θύσαντες, ὡς ἱερεῖον
κατέφαγον. ἐκ δὲ τῆς καλασάντες εἰς πόλεμον,
ἀλλήλους τε διέθηκαν κακῶς, ἢ ὑσεργὸν ὑπὸ Ῥω-
μαίων κολαζόμενοι διετέθησαν.

ογ. Πολλῶν δὲ λεγόντων εἰς ταῦτα τὰ ζῶα
τιῶ τῆς Τυφῶνος αὐτῆς διάρρατος ψυχῆς, αἰνίτ-
τεως δόξειεν ἂν ὁ Μῦθος, ὅτι πᾶσα φύσις ἀ-
λογῶ ἢ θηριώδης τῆς τῆς κακῆς Δαίμονος γέ-
γονε μοίρας· κακῆνον ἐμειλιασόμενοι ἢ παρη-
γορηῶτες πειέπασσι ταῦτα ἢ θεραπεύουσιν. ἂν
δὲ πολὺς ἐμπίπτη ἢ χαλεπὸς αὐχμὸς, ἐπάγων
ὑπερβαλλόντως ἢ νόσος ὀλεθείς ἢ συμφοραῖς

tiosissima licet, sic forsan emendari
possit; καὶ τροφήν ἐτέραν ΕΤΕΡΩΝ
προσίσθαι ΠΕΦΥΚΟΤΩΝ, ΑΜΥ-
ΝΟΝΤΕΣ αἰεὶ — ἢ 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 appeterent; 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. Ἐ τροφήν &c.] Non intelligo.
Scribendum censeo — προσφερομέ-
νων, (ΑΤΕ ΔΗ τροφήν ἐτέραν ΕΤΕΡΑ
προσίσθαι ΠΕΦΥΚΟΤΑ) ΑΜΥΝΟΝ-
ΤΕΣ. Non dubito, quin hic fit loci
Sensus. Pro ΚΑΙ τροφήν legi quoque
potest, ΩΣ τροφήν, vel ΩΣ ΚΑΙ τρο-
φήν. Expecto quid ferant Codices.
Pro ΑΔΙΚΟΥΜΕΝΟΙ, leg. ΑΔΙΚΟΥ-
ΜΕΝΩΝ sc. τῶν θηρίων. Markland.

ἄλλας ᾠδαλόγους ἢ ἀλλοκότους, ἔνια τῶν τιμω-
 ρημάτων οἱ ἱερεῖς ἑπάγοντες ὑπὸ σκότους μὴ σιω-
 πῆς ἢ ἡσυχίας, ἀπειλοῦσι ἢ δεδίηοντα τοπερώ-
 τον, ἀν δ' ἐπιμείνη, καθιεργῶσι ἢ σφάττεσιν, ὡς
 δὴ τινα κολασμὸν ὄντα τῷ Δαίμονι τοῦτον, ἢ
 καθαρμὸν ἄλλως μέγαν ἐπὶ μεγίστοις ἢ γὰρ
 ἐν Ἰδιθύας πόλει ἑζῶντας ἀνθρώπους καλεπίμ-
 πρασαν, ὡς Ἐμανεθῶς ἰσόρηκε, Τυφώνιους κα-

¹ ἑπάγοντες ὑπὸ σκότους.] Scribe A-
 ΠΑΓΟΝΤΕΣ: *abducentes* nimirum,
 uti recte vertit *Xyland.* Ita quoque
 correxerat *Marklandus.*

² ζῶντας ἀνθρώπους καλεπίμπρασαν.]
 Quae de Victimis humanis apud
 Aegyptios dicuntur, ea excusare ag-
 greditur *Herodotus*, nulloque pro-
 fus Fundamento niti asserit; τοῖσι
 γὰρ εἰδὲ κτήνεα ὁσίη θύειν ἐστὶ, χωρὶς
 εἰδῶν ἢ ἐρσένων βοῶν, ἢ μόσχων, ὅσοι
 ἀν καθαροὶ ἔωσι, ἢ χημέων, κῶς ἀν εἰ-
 τοι ἀνθρώπους θύοιεν; 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 *Porphyr.* de
Abstinentia, κατέλυσε δὲ καὶ ἐν Ἡλίῃ
 πόλει τῷ αἰγύπτῳ ΤΟΝ ΤΗΣ ΑΝΘΡΩ-
 ΠΟΚΤΟΝΙΑΣ ΝΟΜΟΝ Ἀμώσις, ὡς
 μαρτυρεῖ *Μανεθῶς*, ἐν τῷ περὶ ἀρχαῖσ-
 μῶν ἢ εὐσεβείας—ἐθύοντο δὲ τῇ Ἡρᾷ, ἢ
 ἑδοκίμαζοντο καθάπερ οἱ ζῆλιμοὶ κα-
 τὰ τοὺς μόσχους καὶ συσφραγιστοί.

Unum insuper *Diodorum* adjungam,
 L. 1. P. 79. καὶ τῶν ἀνθρώπων δὲ τὰς
 ὁμωχρωμάτους τῷ Τυφῶνι τὸ παλαιὸν
 ὑπὸ τῶν βασιλέων φασὶ θύεσθαι πρὸς τῷ
 τάφῳ Ὀσίριδος. τῶν μὲν ἐν αἰγυπτίῳ
 ὀλίγους τινὰς εὐρίσκεισθαι πυρρῶς, τῶν
 δὲ ξένων τὰς πλείους. Διὸ ἔτι περὶ τῆς
 Βασίριδος ξενοκλονίας παρὰ τοῖς Ἑλ-
 λησιν ἐπισχῆσαι τὸν μῦθον, εἰ τῷ βα-
 σιλέως ὀνομαζομένῳ Βασίριδος, ἀλλὰ
 τῷ Ὀσίριδος τάφῳ ταύτην ἔχοντος τὴν
 προσηγορίαν, κατὰ τὴν τῶν ἐγχωρίων
 Διάλεκτον.

³ Μανεθῶς.] Olim, ΜΑΝΕΘΩΝ. Pro
 ΤΥΦΩΝΙΟΥΣ, num legendum sit
 ΤΥΦΩΝΕΙΟΥΣ; — Ita enim antea
 ΤΥΦΩΝΙΟΝ (Pag. 150.) pro ΤΥ-
 ΦΩΝΕΙΟΝ scriptum invenimus.

⁴ καὶ χρόνοις ἀτάκτοις] Vti antea
 dixerat, ΕΝ ταῖς κυν. ἡμ. ita jam
 scribendum esse arbitror, καὶ ΕΝ
 χρόνοις ἀτακ. —

⁵ πλὴν ὅταν ταφᾶς ἔχωσιν &c.]
 Mutilum esse hunc locum necesse
 est agnoscant omnes; utrum vero
 MSSorum ope destituti eum supple-
 re possimus, jure dubitemus: tentan-

λουῶτες, 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 τιμαμύων Ζώων καθιερούσεις ἀπόρρητοι
 ἔχουσι ἀτάκτοις πρὸς τὰ συμπύπλοντα γυ-
 νόμηναι, τὰς πολλὰς λαυθάνας, ἢ πλὴν ὅταν
 ταφὰς ἔχωσι, ἢ τῶν ἄλλων ἀναδεικνυῶτες ἓνια
 πάντων παρῶντων συμεβάλωσι, οἰόμηναι τῆ

dum tamen est, aufis licet excidam.
 Rescribas igitur, πλὴν ΟΤΑΝ ΤΙ-
 ΝΩΝ 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, ἢ μὲν οἰ-
 “ μωγῆς τὰ σήθη καταπληξάμενοι, ἐν
 “ ἱεραῖς θήκαις θάπτουσιν. *Diod. Sic.*]
 “ Tunc enim ex aliis speciebus quas-
 “dam producunt, omnibusque spec-
 “ tantibus in Sepulchrum simul con-
 “ jiciunt: hoc pacto existimantes se
 “ *Typhoni*, voluptatem ex hac sepul-
 “ tura percipienti, molestiam vicissim
 “ objicere, Laetitiamque ejus infrin-
 “ gere”. Quasi vero jam rogave-
 rat eum aliquis; Quaenam vero sunt
 Animalia illa in quibus sepeliendis
 hoc faciunt Aegyptii? sic respondet
Auctor: “*Apis* quidem cum paucis

“ aliis *Osiridi* videtur esse sacer:
 “ *Typhoni* vero pleraque attribuunt.
 “ Quae quidem observatio, si vera
 “ fit, hoc facinus contigisse arbitror
 “ ad eorum sepulturam, quae confes-
 “ sos ab universa gente, communef-
 “ que honores habent; qualia sunt
 “ *Ibis, Accipiter, Cynocephalus*, et ipse
 “ denique *Apis*”. — Ita certe op-
 time consultum est *Auctoris* menti
 et *Argumento*; at discrepant Grae-
 ca! 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

Τυφών^Θ ἀνὴλυπεῖν καὶ κολέειν τὸ ἠδόμενον. ὁ
 γ^δ Ἄπις δοκεῖ μετ' ὀλίγων ἄλλων ἱερῶς εἶναι τῷ
 Ὀσίει^Θ. ἐκείνῳ δὲ τὰ πλεῖστα προσνέμεσι.
 καὶ ἀληθῆς ὁ λόγ^Θ ὅτι, σημαίνει ἠγῆσαι τὸ
 ζητέμενον ἐπὶ τῷ ὁμολογεμένῳ ἢ κοινὰς ἐχόν-
 των τὰς τιμὰς· οἷόν ἐστιν Ἴβις ἢ Ἰέραξ ἢ Κυνο-
 κέφαλος, ἔστω δὴ γὰρ τὸν ἐν
 Μένδητι Τράγον καλεῖσι.

οδ. Δείπειται δὲ δὴ τὸ χρεῖδες ἢ τὸ συμβολι-
 κόν, ὧν ἓν ἐστὶ φατέργου, πολλὰ δὲ ἀμφοῖν μετέχου-
 κε. Βῆν μὲν ἔν ἢ Πρέβαλον ἢ Ἰχθυόμονα δῆλον
 ὅτι χρεῖας ἕνεκα ἢ ὠφελείας ἐτίμησαν· ὡς Λήμ-
 νιοι Κορύδοις, τὰ τῶν ἀπτεράων διεύσκοντες ὡὰ
 ἢ κόπτοντες· Θεσσαλοὶ δὲ Πελαργῶς, ὅτι πολ-
 λὰς ὄφεις τῆς γῆς ἀναδιδέσης ἐπιφανέντες ἐξ-
 ὤλεσαν ἀπαντας· διὸ καὶ νόμον ἔθεντο ΦΕΥΓΕΙΝ,
 ὅστις ἀν' ἀποκτείνῃ Πελαργόν. Ἀσπίδα δὲ καὶ
 Γαλιῶ καὶ Κάνθαρον, εἰκόνας τινὰς ἕν αὐτοῖς

ΣΥΜΒΑΙΝΕΙΝ legendum, pro ΣΗ-
 ΜΑΙΝΕΙΝ. pro αὐτὸς ὁ Ἄπις, habet
 idem, ΑΥΤΟΣ ΤΕ ὁ ἀπ. vel, ΚΑΙ
 αὐτὸς ὁ Ἀπ.

¹ εἰκόνας τινὰς ἐν αὐτοῖς.] Ita dedi
 pro ΕΑΥΤΟΙΣ, quae vox caeteras
 Edd. occupat. Nostram etiam E-
 mend. exhibent Codd. Baxt. Bentl.
 Markland.

² ἀστὴρ προσεέκασαν.] Olim ἀστὴρ
 Η προσεέκασαν. otiosam vero illam
 et perturbatricem Particulam Η, na-
 tam quippe ex I Finali τῷ ΑΣΤΡΩΙ,
 rejeci, quando eam haud agnoscit
 Ed. 2^{da} Basil.

¹ ἀλλὰ μίμημα.] Olim ἀλλ. ΟΥ
 μιμ. Negantem vero Particulam non
 agnoscunt Edd. Basil.

ἀμαυράς, ὡσπερ ἐν σαγόνῳ Ἡλίου, τῆς τῶν
 Θεῶν δυνάμεως καλιδόντες. τὴν μὲν γὰρ Γαλήν
 ἐτι πολλοὶ νομίζουσι ἢ λέγουσι καὶ τὸ εἰς ὄχευο-
 μύην, τὰ δὲ σόματι τίκτουσαν, εἴκασμα τῆς τῆ
 Λόγου γνέσεως εἶναι· τὸ δὲ Κανθάρον γῆθ' ὅτι
 ἔχειν θήλειαν, ἀρρένας δὲ πάντας ἀφίεναι τὸν
 γόνον εἰς τὴν σφαιροποικμένῳ ὑλίῳ, ἢν κυλι-
 δοῦσιν ἀνιβάδῳ ὠθουῦτες, ὡσπερ δοκεῖ τὸν εἰ-
 ρανὸν ὁ Ἡλιος εἰς τὸναντίον πρὸς τρέφειν, αὐτὸς
 ἀπὸ δυσμῶν ἐπὶ τὰς ἀνατολάς φερόμεθ'. Ἀσ-
 πίδα δὲ, ὡς ἀγῆρω ἢ χρωμύῳ κινήσειν ἀνορ-
 γάνοις μετ' ὑπέλειας ἢ ὑγρότητος, ἢ ἄσρω πρὸς
 εἴκασαν.

οε. Οὐ μὲν εἰδὲ ὁ Κροκόδειλος αἰτίας πιθανῆς
 ἀμοιροῦσαν ἔχηκε τιμὴν, ἢ ἀλλὰ μίμημα Θεῶν
 λέγεται γεγονέναι, μόνθ' μὲν ἀγλωσθ' ὦν.
 φωνῆς γὰρ ὁ θεῖος λόγθ' ἀπερσδεῆς ἐστ', ἢ δι'
 ἀψόφου βαίνων κελεύθου ἢ δίκης τὰ θνητὰ ἀγει

² καὶ δίκης.] Ex veteri Poeta de-
 sumpta esse haec ipse stylus planissi-
 me indicat. Metro itaque suo sic
 restituas,

βαίνων κελεύθου 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. ἀγλωσθ' ὦν] Distingue-
 γλωσθ' ὦν, (φωνῆς γὰρ—εἰ ΣΙΓΗΣ
 τὰ θνητὰ ἀγει καὶ δίκην) μόνος δὲ φα-

κτ' δίκην. μόνος δέ φασι ἐν ὑγρῷ³ διαιωμένους
 τὰς ὄψεις ὑμῶν λεῖον ἢ διαφανῆ ὡρακαλύπτειν
 ἐν τῷ μετώπῳ κερχόμενον, ὥστε βλέπειν μὴ
 βλεπόμενον, ⁴ ὃ τῷ πρώτῳ Θεῷ συμβέβηκεν. ὅπερ
 εἰ ἂν ἡ θήλεια τῆς χώρας ἄποτέκη, τῷτο Νείλος
 πέρασ ἐπίσσει τῆς αὐξήσεως ἡρόμενον. ἐν ὑγρῷ
 γὰρ εἰ⁵ δυνάμεναι, πορρῶ δὲ φοβέμεναι τίκτειν,
 οὕτως ἀκριβῶς προαυθάνονται τὸ μέλλον, ὥστε
 τῷ ποταμῷ προσελθόντι χεῖρας λοχευόμεναι καὶ
 θάλπεισαι, τὰ δὲ ὡὰ ξηρὰ ἢ ἀβρεκία φυλάσ-
 σειν. ἐξήκοντα δὲ τίκτει, καὶ τοσαύταις ἡμέραις
 ἐκπέπεισαι, ἢ τοσάτους ζῶσιν ἐνιαυτὸς οἱ μακρό-
 ταιον ζῶντες, ⁶ ὃ τῶν μέτρων πρῶτόν ἐστι τοῖς ὡρεῖ
 τὰ ἐράνια πραγματευομένοις. ἀλλὰ μὴν τῶν

σιν &c. Ista, ΚΑΙ ΔΙ' ΑΥΘΟΥ &c.
 sunt ex aliquo Tragico, opinor Sopho-
 cle, et ad numeros ita reduci possunt,

— καὶ δὲ ἀψόφου

Βαίνων κελεύθε καὶ δίκης τὰ θνητ'
 ἀγει.

κατὰ δίκην. Sensus respuit ΔΙΚΗΣ
 ΚΑΤΑ ΔΙΚΗΝ. Puto ΣΙΓΗΣ verum
 esse, et *Auctorem* profaice haec pro-
 tulisse, simul alludens ad istum Poëtae
 locum. *Markland.*

³ διαιωμένους] Hanc vocem *Aucto-
 ri* restituiimus ex *MS. Petav.* olim
 enim ΔΙΑΙΤΟΥΜΕΝΟΥ vitiose ex-
 tabat.

⁴ ὃ τῷ πρώτῳ] Ceterae Edd. ha-
 bent ΩΙ τῷ πρώτῳ — male vero uti

res ipsa indicat. Eandem correctio-
 nem fecerant *Bentl.* et *Markland.*

⁵ δυνάμεναι—φοβέμεναι] Olim ΔΥ-
 ΝΑΜΕΝΟΙ et ΦΟΒΟΥΜΕΝΟΙ exta-
 bant: σολοικῶς vero, cum de *Foemi-
 nis Crocodilis* oratio fit. recte igitur
 in sequentibus ΛΟΧΕΥΟΜΕΝΑΙ, καὶ
 ΘΑΛΠΟΥΣΑΙ ufurpatur.

ibid. Qu. an ΕΠΙΣΤΑΝΤΑΙ, scil.
homines, Aegyptii. Scrib. εἰ ΔΥΝΑ-
 ΜΕΝΑΙ, et ΦΟΒΟΥΜΕΝΑΙ sc. αὐ-
 θήλεια. *Markland.*

⁶ 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· ἢ δὲ Ἴβις ἀποκτείνουσα μὲν τὰ
θανάτηφόρα τῷ ἐρπετῷ, ἐδίδαξε πρῶτη κενώ-
ματ' ἰατρικῶ χρείαν κατιδόντας, ἕτω κλυζο-
μήνῃ ἢ καθαιρομήνῃ ὑφ' ἑαυτῆς. οἱ δὲ νομι-
μώτατοι τῶν ἱερέων καθάρσιον ὕδωρ ἀγνιζόμενοι
λαμβάνουσιν ὅθεν Ἴβις πέπωκεν. ἔτι πίνει γὰρ ἢ
νοσῶδες ἢ πεφαρμαγμένον, ἔδ' ἐπρόσεισι τῇ ἑ-
τῶν ποδῶν διαβάσει πρὸς ἀλλήλους ἢ τὸ ῥύχ-
θ' ἰσόπλευρον ποιῆσει τρίγωνον. ἔτι δὲ ἢ τῶν με-
λάνων πτερόων πρὶ τὰ λευκὰ ποικιλία ἢ μίξις
ἐμφαίνει Σελήνῃ ἀμφίκυρτον.

05. Οὐ δ' αἶ δὲ θαυμάζειν εἰ γλίχρας ὁμοιό-
τητας οὕτως ἠγάπησαν Ἰαγύπτιοι ἢ Ἕλληες

“camus”. vid. *Aelian. Hist. Animal.*
lib. 10. c. 21. et alibi; ubi plurima, his
familia, profert de *Crocodilorum Na-*
tura, αἰγυπτίους φημῶς τε καὶ πῖσις ut
loquitur Sophistarum ille doctissimus
et atticissimus. *Herod.* 1. 2. c. 68. τῷ δὲ
Κροκοδείλων φύσις ἐστὶ τοιήδε—τίκλει
μὲν ὡὰ ἐν γῆ ἔκλεπεί—ἔχει δὲ ὀφθαλ-
μὸς μὲν ὕος—γλωσσαν δὲ μῆνον θη-
ρίων ἐκ ἔφυσε—τυφλὸν δὲ ἐν ὕδατι, ἐν
δὲ τῇ αἰθρίῃ ὀξυδερέστατον. *Euseb.*
Praep. Ev. lib. 2. c. 1. Ex *Diodoro* :
τὸν δὲ Κροκόδειλον σέβεταιί φασι, διὰ
τὸ μὴ τολμᾶν διανήχεται τὸν Νεῖλον
τὸς ἀπὸ τῆς Ἀραβίας ἐ Λιβύης λησῶς
τῷ Κροκοδείλων χάριν. *Plin. Nat. Hist.*
lib. 8. c. 37. Parit ovæ (*Crocodilus*)

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 ῥύχθ'] Imo καὶ ΤΩΠ
ΡΥΓΧΕΙ, uti recte monet *Markland*.
Ita etiam *Auctor* noster, *Sympos.* 1. 4.
Prob. 5. ποιῆσει δὲ Ἴβις τῇ τῶν ποδῶν
ἀπόλασει πρὸς ἀλλήλους, καὶ πρὸς τὸ
ῥύχθ', ἰσόπλευρον τρίγωνον. vid. *He-*
rod. 1. 2. c. 75. qui aliam porro cau-
sam assignat, quare hanc Avem cole-
rent Aegyptii.

ἢ αἰγυπτίους καὶ Ἕλληες] *Mutilus est*
hic

ἐν τε γραπτοῖς ἐν τε πλαστοῖς, Εἰκόσασσι Θεῶν
 ἐχρήσαντο πολλοῖς τοιούτοις. οἷον ἐν Κρήτῃ Διὸς ἦν
 ἄγαλμα μὴ ἔχον ὠτα· τῷ γὰρ Ἀρχοντὶ καὶ Κυρείῳ
 πάντων ἔδενός ἀκέρει προσήκει. τῷ δὲ τῷ Ἀθιωᾶς,
 τὸν Δράκοντα Φειδίας παρέθηκε· τῷ ἢ τῷ Ἀφρο-
 δίτης ἐν Ἡλίδι, τὴν Χελώνην, ὡς τὰς μὲν Παρθέ-
 νας φυλακῆς δεομένης, ταῖς δὲ Γαμειαῖς οἰκτι-
 ρίαν καὶ σιωπὴν πρέπουσαν. ἢ ἢ τῷ Ποσειδῶν
 Τείρινα σύμβολόν ἐστι τῷ τρίτης χώρας ἐν Θά-
 λατῇ κατέχει μὲν τὸν οὐρανὸν καὶ τὸν αἴρα² τετρα-
 μένῳ· διὸ καὶ τὴν Ἀμφιτείτιον καὶ τὰς Τείρινας
 ἔτις ὠνόμασαν. οἱ δὲ Πυθαγόρειοι καὶ Ἀριθμῆς, καὶ
 Σχήματα, Θεῶν ἐπόσμησαν περὶ σπηλαίων. τὸ

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 syllaba-
 bam praeuntem, absorptam fuisse
 duxeram.

² τετραγμένη] 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.

³ κορυφαγενῆ] Exhibent, *Ed. Aldin. Basil. et Steph.* ΚΟΥΡΥΦΑΓΕΝΝΗ.

⁴ τριτογένειαν] Aliam hujus Mi-
 nervae cognominis causam assignat
Diod. Sic. lib. 1. p. 12. τὸν δὲ αἴρα
 προσαγορευσαί φασιν Ἀθηναῖν—
 ὠνομάσθαι δὲ αὐτὴν καὶ Τριτογένειαν,
 ἀπὸ τῶν τριῶν μεμβάλλειν τὴν φύσιν
 αὐτῆς κατ’ ἐνιαυτὸν, ἔαρος, θερος, καὶ
 χειμῶνος.

⁵ 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 Τρίγωνον, ἐκάλουον Ἀθιῶν
³ κορυφαγῆν ἢ ⁴ τριτοχῆειαν, ὅτι τρισὶ καθέτοις
 ἄπο τῶν τριῶν γωνιῶν ἀγομέναις διαιρεῖται· τὸ δὲ
 Ἐν, Ἀπόμωνα, ⁵ πείθεσα περφάσει ἢ διπλο-
 τάτοις μονάδῳ· Ἐξεν δὲ, τὴν Δυάδα ἢ Τόλ-
 μαν· Δίκην δὲ, τὴν Τριάδα. τῆ δὲ ἀδικεῖν καὶ
 ἀδικεῖσθαι κατ' ἔλλειψιν ἔς ὑπεβολὴν ὄντῳ, ⁶ ἰ-
 σότητι δίκαιον ἐν μέσῳ γέγονεν. ⁷ ἢ δὲ καλεμένη
 Τετρακτύς, τὰ ἕξ καὶ τριάκοντα, μέγιστῳ ἦν
 ὄρκῳ, ὡς τεθρύληται, καὶ Κόσμῳ ὀνόμασαι,
 τεσσάρων μὲν ἀγρίων τῶν πρώτων, τεσσάρων δὲ
 τῶν περυσίων εἰς τὸ αὐτὸ στυθιθεμένων, ἀπολε-

ΤΑΤΟΙΣ, habent Edd. Aldin. et Basil.
 ΔΙΠΛΟΤΑΤΗΣ.

⁶ 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.

⁷ ἢ δὲ καλεμένη τετρακτύς.] Selden.
de Diis Syris Syntag. 2. c. 1. “ Ego
 “ certe in hanc ita propendeo sen-
 “ tentiam, *tetragrammatum* nimirum
 “ *nomen* [Dei scil.] non absconditum
 “ a Gentibus esse, ut et ipse *Pytha-*
 “ *goreorum* ΤΕΤΡΑΚΤΥΝ, contra
 “ quam Interpretum turba, *id nomi-*
 “ *nis fuisse autem* : ita enim illi
 “ *jusjurandum concipiebant* :

Οὐ μὰ τὸν ἀμετέρα ψυχῶν παρα-
 δόξα Τετρακτύς

Παγὰν ἀενάε φύσει ἔξισματ' ἔ-
 χεσαν.

“ 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 ἔξισματα

λέμεθα. εἴπερ οὐδ' οἱ δοκιμώτατοι τῶν Φιλοσό-
φων, εἰδὲ ἐν ἀψύχοις ἢ ἀσωμάτοις πρᾶγμα-
σιν ἀνίγμα τῶν θεῶν κατιδόντες ἠξίου ἀμελεῖν
εἰδέν, εἰδὲ ἀπιμάζειν, ἐπὶ μᾶλλον οἶομαι τὰς ἐν
ἀθανομύθαις, ἢ ψυχῆν ἐχέσαις, ἢ πάθη καὶ
ἦθη φύσεων ὁ ιδιότητος καὶ τὸ ἦθος.

οζ. ἰ' Ἀγαπητέον οὐδ' ἐταῦτα τιμῶντας, ἀλ-
λὰ διὰ τούτων τὸ θεῖον, ὡς ἐναρξέσεων ἐσώπρων
ἢ φύσει γεγονότων, ὡς ὄργανον ἢ τέχνῳ αἰεὶ τῶν
πάντα κοσμοῦντο θεῶν νομίζειν καλῶς. ἀξιόν
τε μηδὲν ἀψυχον ἐμψύχε, μηδὲ ἀναίδητον αἰ-
σθανομένον κρείττον εἶναι, μηδ' ἂν τὸν σύμπαντά

“ vocabat *Empedocles*, seu quatuor
“ elementa &c”. vid. plura apud vi-
rum eruditissimum.

⁸ Ἰδιότητος κατὰ τὸ ἦθος] Incon-
cinna prorsus sunt haec et absurda;
scil. ἰδιότητος ΚΑΤΑ ΤΟ ΗΘΟΣ ἐν
φύσεσιν 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 cu-
jusdam Interpretamentum, qui vellet
ostendere, qua in re constituitur οἰ-
κειότητος praedicta, aut pro iis for-
san substituendum est ΚΑΤΑΘΑΥ-
ΜΑΖΕΙΝ, aut quid ejusmodi. Vete-
res vero Aegyptios, ut inter Homines
Deosque, ita inter bestias et Deos af-

finitatem quandam agnoscere, constat
ex *Porphyr. de Abstinencia*, (lib. 2.
§. 26.) Αἰγύπτιοι τὰς ζῶων εἰκόνας μι-
μήματα τῶν θεῶν ἐποιεῖν. ἕτως ΟΙΚΕΙΑ
ἢ συγγενῆ ταῦτα τοῖς θεοῖς ἐνόμιζον
εἶναι—ἢ τοῖς ἀνθρώποις. Atque ite-
rum, ἀπὸ δὲ ταύτης ὀρμώμενοι τῆς
ἀσκήσεως, ἢ τῆς πρὸς τὸ θεῖον ΟΙΚΕΙ-
ΩΣΕΩΣ, ἔγνωσαν ὡς εἰ δι' ἀνθρώπων μόνων
τὸ θεῖον διήλθεν. ἕτε ψυχὴ ἐν μόνῳ ἀν-
θρώπῳ ἐπὶ γῆς καλεσκένωσεν, ἀλλὰ
σχεδὸν ἢ αὐτὴ διὰ πάντων ἦλθε τῶν ζῶων.

ibid. κατὰ τὸ ἦθος] Mutila et cor-
rupta haec esse opinor. Sequentia
quoque non recte se habent. Quaere
an ita, ἰδιότητος ΚΑΤΑ ΤΟ ΕΙΚΟΣ
ἀγαπήλεον, εἰ ταῦτα τιμῶντας, ἀλλὰ
&c. *Markland*.

¹ ἀγαπήλεον εἶν] Suam tandem de
Sacrarum Bestiarum Cultu et Reve-
rentia

τις χρυσὸν ὁμοῦ ἢ σμάραγδον εἰς ταυτὸ συμ-
φορήσῃ· (ὅτι ἐν χροιαῖς γῶ, εἶδ' ἐν γήμασιν, εἶδ'
ἐν λειότησιν ἐγγίνεσθαι τὸ θεῖον) ἀλλὰ² ἀτιμο-
τέραν ἔχειν νεκρῶν μοῖραν ὅσα μὴ μετέχε μὴδὲ
μετέχειν τῷ ζῆν πέφυκεν. ἢ δὲ ζῶσα ἢ βλέψα-
σα ἢ κινήσεως ἀρχὴν εἶξ αὐτῆς ἔχουσα, ἢ γνῶσιν
οἰκείων καὶ ἀλλοτερίων φύσις, ἄλλως τε ἔσπακεν
ἀπορροῦν ἢ μοῖραν ἐκ τῷ φρονοῦτος ὅπως κυ-
βερνᾶται³ τό τε σύμπαν, καθ' Ἡράκλειτον· ὅθεν
εἰ χεῖρον⁴ ἐν τέτοις εἰκάζεσθαι τὸ θεῖον ἢ χαλ-
κείοις ἢ λιθίνοις δημιουργήμασιν, ἀ φθοραῖς μὲν
ὁμοίως δέχεσθαι ἢ ἐπιχρώσεις, αἰσθήσεως δὲ πά-

rentia sententiam interponit *Auctor* ;
“ Haud igitur probandi sunt ii,
“ qui ipsa haec animalia propter se
“ colunt, sed ii potius probandi, qui
“ per Haec, veluti numinis ejus ma-
“ nifesta et naturalia specula, *Deum*
“ ipsum adorant: adeo ut reputent
“ ea, instrumenta quasi et artificia
“ *Dei*, universa ordinantis; atque
“ omnino existimandum est nihil in-
“ animatum animato praestantius
“ esse”. Vti autem cum latinis *Grae-*
ca quoque consentientia habeas, sic
mecum corrigas et interpungas;—ὡς
ὄργανον ἢ τέχνην ΑΥΤΑ τῷ πάντα
κοσμοῦν Θεῷ νομίζουσιν· 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 εἶ πάντα κοσμοῦν Θεῷ,
“ Senarius est. Vbi quaere, an pro
“ AEI ΤΟΥ, scribendum sit, AEI-
“ ΔΟΥΣ”. *Markland*. ΑΨΥΧΟΝ ΕΜ-
ΨΥΧΟΥ legit quoque vir doctissimus.

² ἀτιμολέραν ἔχειν] Olim EXEI, vi-
tiose; nostram vero correctionem ex-
hibet *Ed. Aldin*.

³ 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*.

⁴ ἐν τέτοις] F. ἐν ΤΟΙΟΥΤΟΙΣ,
M 2 “ in

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σης φύσει ἢ σιωπῆς ἐσέρηται. πρὸ μὲν οὖν τῶν
τιμωρῶν ζώων ταῦτα δοκιμάζω μάλιστα τῶν
λεγομένων.

ση. Στολαὶ δὲ αἱ μὲν Ἰσιδῶ, ποικίλαι ταῖς
βαφαῖς· (πρὸ γὰρ ὕλην ἢ δυνάμεις αὐτῆς, πάν-
τα γινωσκόμεν ἢ δεχομένω, φῶς, σκότῶ· ἡμέ-
ραν, νύκτα· πῦρ, ὕδωρ· ζωὴν, θάνατον· ἀρχὴν,
τελευτήν) ἢ δὲ Ὀσίειδῶ ὅσα ἔχει σκιά, εἰδὲ
ποικιλμὸν, ἀλλὰ ἐν ἀπλοῦν τὸ φωτοειδές· ἀ-
κρατον γὰρ ἢ ἀρχὴ, καὶ ἀμιγές τὸ πρῶτον καὶ
νοητὸν, ὅθεν ¹ ἀπαξ ταῦτα ἀναλαβόντες, ἀποτί-
θεύσαι ἢ φυλάττειν [τὸ γὰρ νοητὸν] ἀόρατον
ἢ ἀψαυσον· ² τοῖς δὲ Ἰσιακοῖς χερῶναι πολλάκις.
ἐν χεῖρσι γὰρ τὰ αἰσθητὰ ἢ πρῶχειρα ὄντα πολ-
λὰς ἀναπύξεις καὶ ³ θείας αὐτῶν ἄλλοτ' ἄλλως

*in rebus scil. supra memoratis qualita-
tibus gaudentibus. —* “Itaque in ejus-
“ modi rebus nihilo deterius divinae,
“ naturae concipitur imago, quam
“ in aereis aut lapideis operibus,
“ quae corruptioni simul et labi ma-
“ culisque obnoxia, sensu interim
“ omni, omnique intellectu privavit
natura”.

¹ ἀπαξ ταῦτα ἀναλαβόντες] Imo
ΤΑΥΤΗΝ rescribendum esse affirmo:
de Stola quippe Ojiridis sola est ora-
tio. “Qua de re cum vestem hanc

“ semel sumperint, (ita etiam alibi
Plutarchus, ἀναλαμβάνειν χλαμύδα,
dixit, Chlamydem sumere et ami-
cire; ita quoque apud Suidam legi-
tur, κοσμίως ἀναλαμβάνειν τὴν ἐσθῆ-
“ τα) ea [remota sc. vel exuta] haud
“ amplius utuntur, seponunt vero,
“ servantque, adeo ut neque cerni,
“ neque tangi potest” — ΤΟ ΓΑΡ
ΝΟΗΤΟΝ igitur, quae verba antea
φυλάττειν inter et ἀόρατον cerne-
rentur ad marginem amandem; ob-
secutus tamen vett. Edd. Ald. et
Basil.

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 181

ἀμειβομένων δίδωσιν. ἢ δὲ τῷ νοητῷ ἢ εἰλικρινῆς ⁴ καὶ ἀγίαι νόησις, ὡς περ ἀσραπὴ διαλάμψασα τῆς ψυχῆς ἀπαξ ποτὲ θιγῆν ἢ ⁵ προσιδεῖν προσέσχε. διὸ ἢ Πλάτων καὶ Ἀριστοτέλης Ἐποπλικὸν τῷτο τὸ μέρος τῆς φιλοσοφίας καλεῖσιν, ὡς οἱ τὰ δοξαστὰ ἢ μικτὰ ἢ παντοδαπὰ ταῦτα ᾧραμειψόμενοι τῷ λόγῳ, πρὸς τὸ πρῶτον ἐκείνο ἢ ἀπλουῶ ἢ αὐλον ἐξάλλουσαι, καὶ θιγούσες ἄλλως τὸ πρὸς αὐτὸ καθαρῶς ἀληθείας, οἷον ⁶ ἐντελῆ τέλῳ ἔχειν φιλοσοφίαν νομίζουσι.

οθ. Καὶ τῷτο, ὅπερ οἱ νεῶ ἱερεῖς ἀφοσιόμενοι ἢ ᾧρακαλυπτόμενοι μετ' ὀλαβείας ὑποδηλοῦσιν, ὡς ὁ Θεὸς ᾧτ' ἀρχεῖ ἢ βασιλεύει τῷ Τεθνηκότων, ἔχ' ἕτερος ὢν τῷ καλεμῶς παρ' Ἑλλησιν Ἄδρα καὶ Πλάτωνῳ, ἀγνοόμενον ὅπως ἀληθές

Basil. quae ea haud agnoscunt.

² τοῖς δὲ Ἰσιακοῖς] Cum ad ΣΤΟΛΑΙ, nomen foemininum, referantur haec, constructionis ratio postulat, ut ΤΑΙΣ ΙΣΙΑΚΑΙΣ rescribamus.

ibid. Pro φωλοειδές, quam vocem paullo antea legeris, alibi scribit *Auctor*, ΦΛΟΓΟΕΙΔΕΣ. Deinde, quaerendum annon pro ΤΑΥΤΑ legendum sit ΤΑΥΤΗΝ αναλαβόντες, sc. σολὴν Ὀσίριδῳ — et ΤΑΙΣ ΙΣΙΑΚΑΙΣ? Qui autem stolam Osiridis semel induerunt, eam seponunt

et custodiunt: *Isiacis vero &c. Markland.*

³ καὶ Θεῶν αὐτῶν] Forte, Θεῶν αὐτῶν, scripsit *Auctor*.

⁴ καὶ ἀγίαι νόησις] F. Ἐ ΑΓΝΟΥ νόησις, ut paullo post. *Markland.*

⁵ προσιδεῖν προσέσχε] Emendat *Bentleius* ΠΑΡΕΣΧΕ: cum *Marklando* etiam ΤΗΙ ΨΥΧΗΙ, pro ΤΗΣ ΨΥΧΗΣ scribendum esse censeo.

⁶ ἐντελῆ] F. ΕΝΤΕΛΕΙΣ. *Markland.*

ἔστι, ¹ διαταράττει τὰς πολλὰς, ὑπονοουῦντας ἐν γῆ καὶ ὑπὸ γῆν ² τὸν ἱερόν καὶ ὄσιον ὡς ἀληθῶς Ὀσίειν οἰκεῖν, ὅπως τὰ σώματα κρύπτεται τῶν τέλους ἔχειν δοκουῦτων. ὁ δὲ ἔστι μὲν αὐτὸς ἀπωτάτω τῆς γῆς ἀχραντῶ καὶ ἀμίαντῶ, ἑκαταρῆς ἐσίας ἀπάσης φθορᾶν δεχομένης καὶ θάνατον. ἀνθρώπων δὲ ψυχαῖς ἐνταυτοῖ μὲν ὑπὸ σωμάτων καὶ παθῶν ³ περιεχομέναις ὅσα ἔστι μετὰ τῆ Θεοῦ, πλὴν ὅσον οὐκ ἐστὶν ἀμαρτυροῦσι διὰ φιλοσοφίας. ὅταν δὲ ἀπολυθεῖσαι μεταστῶσιν εἰς τὸ αἰεδὲς καὶ ἀόρατον καὶ ἀπαθὲς καὶ ἀγνόν, ὅστις αὐταῖς ἡγεμὼν ἔστι καὶ βασιλεὺς ὁ Θεός, ἐξηγητήναι ὡς ἀνὰ πᾶσι καὶ θεωρήναι ἀπλήτως καὶ ποθέσαι τὸ μὴ φερόν μηδὲ ῥητόν ἀνθρώποις κάλλος ἔστι τὴν Ἰσιν ὁ παλαιὸς ἀποφαίνει λόγῳ ἐρώσαν αἰεὶ καὶ διώκσαν καὶ σευῖσαν, ἀναπληράναι τὰ ἐνταῦθα ⁴ πάντων καλῶν καὶ ἀγαθῶν, ὅσα γνέσεως μετέχῃκε. ταῦτα μὲν οὕτως ἔχει τὸν μάλις Θεοῖς πρέποντα λόγον.

π. Εἰ δὲ δεῖ καὶ περὶ τῶν θυμωμένων ἡμέρας

¹ διαταράττει] Ita excudendum esse procuravi ad Soloecismum evitandum, cum prius ederetur ΔΙΑΤΑΡΑΤΤΕΙΝ. Baxt. Bentl. Markl.

² τὸν ἱερόν ἑ ὄσιον—Ὀσίειν] Adlu-

dit ad Etymologiam cujus supra meminerat, (p. 147.) ubi dicit ΟΣΙΡΙΝ dictum esse ab ΟΣΙΟΣ et ΙΕΡΟΣ. Markland.

³ παθῶν περιεχομέναις] Qu. an ΠΕΡΙ-

ἐκάστης εἰπεῖν, ὡς περ ἰσοχόμω, ἐκείνο δια-
 νοηθεῖη τις πρότερον, ὡς αἰεὶ μὲν οἱ ἄνδρες ἐν παρ-
 δῆ μεγίστη τίθενται τὰ πρὸς ὑγίαν ἐπιτηδύμα-
 τα, ¹ μάλιστ' ἢ ταῖς ἱεργίαις ἢ ταῖς ἀγνείαις
 ἢ διαίταις ἐχ' ἡπτόν ἐστι τὰ τῆ ὅσις τὸ ὑγιεινόν.
 εἰ γὰρ ὄντο καλῶς ἔχειν ἔτε σώμασιν, ἔτε ψυ-
 χαῖς ἰσούλοις ἢ νοσώδεσι θεραπεύειν τὸ καθά-
 ρον ἢ ἀβλαβὲς πάντα ἢ ἀμείανον. ἐπεὶ τοίνυν
 ὁ Ἄηρ, ὃ πλεῖστα χρώμεθα ἢ στυγέμεθα, οὐκ αἰεὶ
 τὴν αὐτὴν ἔχει διάθεσιν, ἀλλὰ νύκτωρ πυκνεῖται,
 ἢ πιέζει τὸ σῶμα, ἢ στυγέει τὴν ψυχὴν εἰς τὸ
 δύσθυμον καὶ πεφρονηκός, οἷον ἀχλυώδη γυνο-
 μύω καὶ βαρεῖαν, ἀνασάντες δὲ θύς ἐπιθυμιῶσι
 Ἰητίνω, θεραπεύοντες ἔκ καθαίροντες τὸν αἴρα
 τῆ διακρίσει, ἔκ τὸ σύμφυτον τῷ σώματι πνεῦ-
 μα μεμαρασμένο ἀναρρίπιζόντες, ἐχέσης τι τ'
 ὀσμῆς σφοδρὸν καὶ καταπληκτικόν. αὐθις δὲ με-
 σημερίας, αἰσθανόμενοι σφόδρα πολλὴν ἢ βα-
 ρεῖαν ἀναθυμίασιν ἀπὸ γῆς ἔλκουσα βία τὸν Ἥλιον,
 ἔκ ² καταμιγνύουσα τῷ αἴρει, τὴν Σμύρναν ἐπι-

ΠΕΡΙΑΓΧΟΜΕΝΑΙΣ. *Markland.*

⁴ τὰ ἐνταῦθα πάντων καλῶν] Forte ΠΑΝΤΑ καλῶν. *Id.*

¹ μάλιστ' ἢ ταῖς ἱεργίαις] Scribe, EN ταῖς ἱεργγ. suffragante Cl. *Marklando.*

² καταμιγνύουσα] 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-
 τιώσασαν τὸν αἶρα. λεπτιώει δὲ βέλτιον εἰάν δὴ
 ὄδη ξύλα καίωσιν, οἷα κυπαρίθου ἢ ἀρκυύθου ἢ
 πδύκης. Ἐκρῶνα γοῦν τὸν ἰατρὸν ἐν Ἀθήναις
³ ὑπὸ τὸν μέγαν λοιμὸν δὴ δοκιμῆσαι λέγασσι,
 πῶς κελδύοντα ᾤσακαίειν τοῖς νοσοῦσιν. ὤνησε γὰρ
 οὐκ ὀλίγους. Ἀριστοτέλης δὲ φησι ἢ μύρων καὶ
 αἰθέων ἢ λειμώνων δὴ ὄδεις ἀποπνοίας οὐκ ἔλατ-
 τον ἔχειν τῶ πρὸς ἠδονὴν τὸ πρὸς ὑγείαν, ψυ-
 χρὸν ὄντα φύσει ἢ παγετώδη τὸν ἐγκέφαλον ἠρέ-
 μα τῇ θερμότητι ἢ λειότητι διαχεύσας. εἰ δὲ ἢ

³ ὑπὸ τὸν μέγαν λοιμὸν] *Est scilicet Pestem indicat Auctor, quae Pestis Athenas invasit Belli Pelopon. Tempore; cujus elegantem pariter atque accuratam descriptionem videre est apud Thucydidem, Lucretium, aliofque.*

¹ τὸ δὲ κύφιν] *De Cyphos praeparatione integri olim libri scripti erant. Ita Suidas; Μανθεὺς Μένδης. ἱερὸς αἰγύπτιος. ἔγραψε πρὸ τῆς ΚΑΤΑΣΚΕΥΗΣ ΚΥΦΩΝ [ΚΥΦΕΩΝ.] Sic etiam Julianus Philosophus, ut apud eundem confarcinatores videre est. Extat etiam Cyphos praescriptio, apud Galeni lib. 2. ΠΕΡΙ ΑΝΤΙΔΟΤ.*

pag. 441. *Ed. Basil. ex Damocratis scriptis metricis desumpta: ita enim Cl. ille Medicus,*

Αἰγύπτιοι δὲ τῆτο ἦ Θεῶν τισιν
 Ἐπιθυμιῶσι σκευάσαντες ὡς φράσω,
 Λευκὴν λαβόντες σαφίδα τὴν λιπα-
 ρωλάτην κ. τ. λ.—

— εἶτα δὲ λεῖα

Ἀπανία καταμίξαντες ἐκ τέττε κύ-
 κλος

Βραχεῖς ποιῶντες, Θυμιῶσι τοῖς Θεοῖς
Haud equidem per omnia consentientes invenias Plutarchum et Damocratem, sive Rufum, unde sua habuisse videtur Damocrates. pro Cinnamomo enim, quod apud hujus praescriptum extat,

τὴν Σμύρναν παρ' Αἰγυπίοις ΒΑΛ καλεῖσιν, Ἰξερμίδουθεν δὲ τῆτο μάλισα φεράζει τῆς ΛΗΡΗΣΕΩΣ ΕΚΣΚΟΡΠΙΣΜΟΝ, ἔστιν ἢν ἢ τῆτο μαρτυρίαν παρ' λόγῳ τῆς αἰτίας δίδωσιν.

πα. ¹ Τὸ δὲ Κῦφι, ² μίγμα μὲν ἑκκαίδεκα γενῶν σιωπιθεμύων ἐστὶ, Μέλιτος ἢ Οἶνος ἢ Σταφίδου ἢ Κυπέρος, Ῥητίνης τε ἢ Σμύρνης ἢ Ἀσπαλάθου καὶ Σεσέλεως, ² ἔτι δὲ Σχοίνου τε καὶ Ἀσφάλτου ἢ Θρύου ἢ Λαπάθου, πρὸς δὲ τέτοις, Ἀρκουθίδων ἀμφοῖν (ὧν τὴν μὲν, μείζονα, τὴν δὲ ἐλάττωνα καλεῖσιν) ἢ Καρδαμώμου ἢ Καλάμου. σιωπιθεῖναι δὲ ἔχ' ὅπως ἔτυχεν, ἀλλὰ γραμμάτων ἱερῶν τοῖς Μυρεψοῖς, ὅταν ταῦτα μιγνύωσιν, ἀναγνωσκομύων. ³ τὸν δὲ Ἀριθμὸν, εἰ ἢ πάνυ

extat, Cardamomi semina habet Noster; nam, ut ait Metricus ille,

Ἐνίοι δὲ Κινάμωμον ἔσχόντες βαλεῖν Μίσγασσι τ' αὐτὸ Καρδαμώμου σπερμαλῶ.

Porro pro Plutarchi *Seseli*, *Bitumine Thryo* et *Lapatho*, apud Damocratem extant *Bdellium*, *Spica Nardi*, *Crocus* et *Cassia*: ni pro ΘΡΥΟΥ, verbo nihili, apud auctorem nostrum reponendum sit ΚΡΟΚΟΥ; facillime enim in re paullo obscuriori, verbisque haud inter se multum diversis errare potuit sive Ἀναγνώστης sive Scriba — neque forsan opus adeo arduum sit in ceteris etiam *Plutarchum* cum *Ruso* et

Damocrate conciliare, si vel otium suppeditaret, vel tanti esset.

¹ μίγμα μὲν ἑκκαίδεκα γενῶν] “*Mixtura* sc. ex 16 rerum speciebus composita”: totidem enim statim numerando describit. Olim absurdissime extabat ΜΝΩΝ. Hanc quoque Emenationem a *Xylandro* et *Baxtero* occupatam demum animadverti.

² ἔτι δὲ σχοίνου] Legit *Bentleius* ΣΧΙΝΟΥ: deinde, pro Θρύου reponit *Xylander* ΘΡΙΟΥ, “cum, inquit ille, “*Funci* ante sit mentio facta”.

³ τὸν δὲ ἀριθμὸν &c.] Quantis difficultatibus prematur vera hujus loci Expositio, ex variis ejus absurdisque

δοκῆ Τετραγώνῳ ἄπο Τετραγώνου, ἢ μόνῳ
 ἔχων τὸν ἴσον ἰσάκεις ἀριθμὸν τῷ χωρίῳ τὴν πε-
 ρίμετρον ἴσην ἀγαγέας προσηκόντως, ἐλάχισα
 ῥητέον εἰς γε τῷτο συνεργεῖν, ἀλλὰ πλεῖσα τῷ
 συλλαβανομῶν, ῥωμαϊκὰς ἔχοντα δυνά-
 μεις, γλυκὺ πινῶμα ἢ χηρῆν μεθίσινα ἀναθυμιά-
 σιν, ὑφ' ἧς ὅτε ἀῆρ τρεπόμενῳ ἐ τὸ σῶμα διὰ τ
 πνοῆς κινῶμενον ὡς δεῖ, ⁴ ἢ πρὸς ἡμᾶς ὑπινῶται
 ἢ κρᾶσιν ἐπαγωγὸν ἴχει, ἢ τὰ λυπηρὰ ἢ στυγίονα
 τῷ μεθημερινῶν φροντίδων ἀνδύ μέθης, οἶον ἀμ-
 ματα χαλᾶ ἐ διαλύει καὶ τὸ φανταστικὸν ⁵ καὶ
 δεκτικὸν ὀνείρων, ὡσπερ κάτοπτρον, ἀπολεαίνει ἢ
 ποιεῖ καθαρώτερον, εἰδὲν ἧπλον ἢ τὰ κρέματα τ

Interpretamentis videre est. Ex prava
 autem interpunctione praecipua ob-
 oritur obscuritas; totam igitur Pe-
 riodum sic mecum legas et distinguas:
 τὸν δὲ ἀριθμὸν (εἰ κ) πάνυ — προση-
 κόντως) ἐλάχισα ῥητέον εἰς γε τῷτο
 συνεργεῖν, ἀλλὰ ΤΑ πλεῖσα &c.
 olim vero extabat ἀλλὰ πλεῖσα.
 Marklandi notulae eandem prorsus
 interpunctionem, correctionemque
 exhibent.

⁴ κ) πρὸς ἡμᾶς ὑπινῶται] Nihili
 Lectio: rescribas vero, quod a prae-
 senti litterarum ductu quam minime
 discedit, ΠΡΟΣΗΝΩΣ ΥΠΙΝΟΥΤΑΙ.
 Vix quicquam aptius ad sententiam
 auctoris exprimendam dari potest.

“ Aer quippe a suavi τ κῦφ, exha-
 “ halatione immutatus, corpus suc-
 “ motu affectum ut oporteat, (delectationem
 enim τὸ ΚΑΙ quod σῶμα praecedit)
 “ et ad somnum leniter ducit, et im-
 “ blandam temperiem sistit; relaxat
 “ insuper solvitque molestiam ac ve-
 “ hementiam diurnarum curarum
 &c. quod autem de Somno inducenda
 priora illa dicta sunt, ex iis quae sta-
 tim sequuntur colligi potest; quae
 dixerat, “ neque ad Somnum tantum
 “ alliciendum valeant hujus mixtu-
 “ rae exhalationes; sed facultatem
 “ etiam animi imaginatricem et som-
 “ niorum capacem instar speculi lae-
 “ vigat” &c. In emendatione haec

λύρας, οἷς ἐχρῶντο πρὸ τῆς ὑπνῶν οἱ Πυθαγόραιοι,
τὸ ἐμπαθὲς ἢ ἀλόγον τῆς ψυχῆς ἐξεπάδοντες
ἔτω ἢ θεραπευόντες. τὰ γὰρ ὀσφρακτὰ πολλά-
κις μὲν τὴν αἴσθησιν ἀπολείπουσιν ἀνακαλεῖται,
πολλάκις δὲ πάλιν ἀμβλυαίαι καὶ κληρονομίαι
⁶ διαχειρῶν ἐν τῷ σώματι τῆς ἀναλωμῆς ὑπὸ
λειότητι⁶ ὡς περ ἐνίοι τῶν ἰατρῶν τὸν ὑπνον ἐγ-
γίνεσθαι λέγουσιν, ὅταν ἢ τῆς τροφῆς ἀναθυμιάσις,
οἷον ἔρπυσσα λείως πρὸς τὰ σπλάγχνα ἢ ψηλα-
φῶσα, ⁷ ποιῆῃ τινα γαργαλισμόν. τῷ δὲ Κῦφι
χρῶνται ⁸ ἐ πώματι ἢ κράματι⁸ πινόμενον γὰρ
δοκεῖ τὰ ἐντὸς καθαίρειν, Κοιλίας μαλακτικόν.

πβ. ¹ Ἀνθὸν δὲ τέτων, ¹ Ῥητίνη μὲν ἐστὶν ἔργον

Bentleium mecum consentientem ha-
beo. *Baxterus* legit ΠΡΟΣΗΝΩΣ
ΙΚΝΟΥΤΑΙ. *Markland.* ΠΡΟΣΗΝΩΣ
ΥΠΙΝΟΥΤΑΙ: qui mecum quoque
omittit ΚΑΙ ante σῶμα.

⁵ ἢ δεκτικὸν ὀνείρων] Vno praeter-
ea verbo auctior est *Lib. MS. Petas.*
quippe qui ΜΟΡΙΟΝ post ὀνείρων ex-
hibet: quod tamen verbum, more
satis usitato, omitti potest.

⁶ διαχειρῶν—ἀναλωμάτων] De
novissima voce dubito: nisi velis
ΑΝΑΛΩΜΑΤΑ dici *minutissimas il-
las corporum particulas*, quae, secun-
dum quorundam Philosophorum opi-
niones, ex superficiebus eorum con-
tinuo fluitant. Forte, ΑΝΑΘΥΜΙΑ-
ΣΕΩΝ.

⁷ ποιῆῃ τινα] Lege ποιῆῃ τινα.
Markland.

⁸ τῷ δὲ Κῦφι χρῶνται ἐ πώματι ἐ
κράματι.] Nam, ut ait *Damocrates*
ille apud *Galenum*, (ut supra)

Τινὲς δὲ ἢ τοῖς ἥπαρ ἢ τὸν πνεύμονα
⁹ ἢ καὶ τι γ' ἕτερον σπλάγχνον ἐξ-
ηλεκμένοις

Πίνειν διδῶσιν ὡς δραχμὴν τῆς φαρ-
μάκου.

quod vero extat ἢ πώματι ἢ κράματι,
notandum arbitror, postremas voces,
ΚΑΙ ΚΡΑΜΑΤΙ, supervacaneas esse,
et ex *Glossmate* in *Textum* de-
scendisse.

¹ Ῥητίνη μὲν ἐστὶν ἔργον ἢ λίθον ἐ σμύρ-
ναν πρὸς &c.] Absurdissima est haec

Lectio,

Ἡλίας ἢ σμύρναν πρὸς τὴν Σελήνην τῶν φυτῶν
 ἐκδακρύνοντων· τῶν δὲ ² τὸ Κῦφι σωτιθέντων ἔστι
 ἂν νυκτὶ χαίρει μᾶλλον, ὥσπερ ὅσα πινύμασι ψυχ-
 ροῖς ἢ σκιαῖς ἢ δρόσοις ἢ ὑγρότησι τρέφεται πέ-
 φυκεν. ³ ἔπει τὸ τῆς Ἡμέρας φῶς ἐν μὲν ἔστι καὶ
 ἀπλουῶ (ἢ τὸν Ἡλίον ⁴ ὁ Πίνδαρος ὀρθῶς φη-
 σὶν ἐρήμης δι' αἰθέρος) ὁ ⁵ δὲ νυκτερινὸς αἰὴρ ⁶ κρᾶ-
 μα ἢ σύμμιγμα πολλῶν γέγονε φώτων ἢ δυ-
 νάμεων, ⁷ οἷον σπερμάτων εἰς ἐν ἅπλο πάντος ἀ-

Lectio, neque diutius tolerari potest:
 quippe quae neque constructioni, ne-
 que argumento Auctoris satis faciat.
Plutarchum vero sic sibi restituas,
 ἑστίνη μὲν ἔστιν ἔργον Ἡλίας καὶ ΣΜΥΡ-
 ΝΑ, πρὸς ΤΟΝ ΗΛΙΟΝ ἢ φυτῶν (vel
 ΤΟΥΤΩΝ ἢ φυτῶν) ἐκδακρύνοντων. Sc.
 “ Praeter vero rationes supra memo-
 “ ratas, *resina et myrrha Solis sunt*
 “ *opus,* (*Plantis quippe his ad Solis*
 “ *aestum desudantibus,*) mane igitur
 “ primo, et meridie has jure adolent:
 “ earum vero quae in κῦφι compo-
 “ nuntur Plantarum, sunt quae nocte
 “ magis gaudent — mixturam igitur
 “ illam vesperi adolent” — ΣΕΛΗ-
 ΝΗΝ igitur hoc in loco neutiquam
 stare posse, satis est manifestum.
 Quo enim jure *myrrha* ΕΡΓΟΝ Η-
 ΛΙΟΥ dici potest, *si ad lunam exae-*
stuet haec Planta? Quenam porro
 inter Myrrham, easque species, quae
 ad κῦφι compositionem pertinent, di-
 stinctio esset, si et *Myrrha* quoque
 Luna, nocteque magis gauderet? ad-

dit porro *Auctor* in sequentibus, ἐκ-
 εἶνα ἢ (*Resinam* scil. et *Myrrham*) ἀφ’
 ἡλίας γένεσιν ἔχειν, quod neutiquam
 fecisset, si vel paullo ante dixisset
Myrrham esse ἢ φυτῶν ΠΡΟΣ ΤΗΝ
 ΣΕΛΗΝΗΝ ἐκδακρύνοντων. Sed haec
 satis in re manifesta.

² τὸ κῦφι σύνιθίνων] Forte, ΕΙΣ
 τὸ κῦφι.

³ ἔπει] Scribendum est omnino
 ΕΠΕΙΤΑ: novum enim orditur ar-
 gumentum *Auctoris*.

⁴ ὁ πίνδαρος.] Olympion. I. ubi
 vulgo legitur ΕΡΗΜΑΣ. *Markland.*

⁵ ὁ δὲ νυκτερινὸς αἰὴρ.] Haec lectio
 est *Edd. Aldin. et Basil.* antea fere-
 batur ὁ ΚΑΙ νυκτ.

⁶ κρᾶμα καὶ σύμμιγμα.] Olim
 ΚΡΑΜΑ ΣΥΜΜΙΓΜΑ. Nostram
 vero Lectionem exhibent *Edd. Aldin.*
 et *Basil.*

⁷ οἷον σπερμάτων.] Sc. “ Quae,
 “ *veluti semina,* in unum ab omni-
 “ bus astris confluunt”! ain’ vero?
 num ea seminum natura est et vis,
 quod

ΙΣΙΔΟΣ ἢ ΟΣΙΡΙΔΟΣ. 189

ερα κατάρρεόντων. εἰκότως οὐδ' ἐκείνα μὲν, ὡς ἀ-
 πλᾶ ἢ ἀφ' ἡλίου τὴν γῆν ἔχοντα, δι' ἡμέρας,
 ταῦτα δὲ, ὡς μικτὰ ἢ παντοδαπὰ ταῖς ποιό-
 τησιν, ἀρχομένης 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*.

PREFACE

The following is a list of the names of the persons who have been named in the title of this book. The names are arranged in alphabetical order of the surnames. The names of the persons who have been named in the title of this book are: [illegible names]

• P R E F A C E .

THE following Sheets are a Translation of the preceding Tract of *Plutarch* concerning *Isis* and *Osiris*. It has been already twice attempted in English; the first time by *Philemon Holland*, and afterwards by *Mr. Baxter*. The present Version is very different from both these, but whether it be preferable to them, must be submitted to the determination of the candid Reader, who has leisure enough to compare them, and skill sufficient to judge of their merit — *Dr. Holland's* character, as a Translator, is too well known to 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 *Cruserius*—But, 'tis to be hoped, the great difficulty of comprehending our Author's meaning in several parts of this Treatise, owing as well to the abstracted nature of his Subject, as to the almost infinite errors of Copyists and Transcribers, will the more easily entitle us all to the indulgence of the intelligent Reader.

To enter into another man's Soul as it were, who lived several hundred years since, to go along with his thoughts, to trace, pursue, and connect his several Ideas, to express them with Propriety in a Language different from that they were conceived in, and lastly to give the Copy all the Air and Spirit of an Original, is not so easy a task, as it may be perhaps deemed by those, who have never made the attempt.

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 *Decomounds* “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

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.

The

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^d Vol. of his *Divine Legation of Moses*.

Thus, in the Instance before us, according to this imitative, or picture-manner of writing, when they intended to express *Osiris*, they would naturally attempt the *Figure* of a *Man*, adding thereto an *Eye* and *Scepter*, in order to denote his *Power* together with his great *skill and vigilance* in the art of *Government*. The exceeding usefulness of the *Ox* in all the services of life, rendered this animal another very expressive Symbol or Representation of that good and benevolent Prince, to whose care and continual labour for the common good they owed so many singular advantages. The *Hawk* and *Serpent* would denote other his excellent Qualities, according to the notions they entertained of these Creatures — *Isis*, the wife and constant assistant of *Osiris* in all his undertakings, could not be better characterized than under the similitude of a *Cow*: as the
watch-

watchful Dog would stand for an apt Symbol of that faithful Guardian of the State, as well as royal family, *Aroueris* or *Mercury*: and again, by what other Emblems could the Stupidity, the Malice, Lust and Cruelty of the brutal *Typho* be more fitly conveyed to posterity, than by the *Ass*, the *Crocodile*, and the *Sea-Horse*? In a word, all that was good and excellent in nature, in the Earth, the Water or the Air, as far as it would fall within the compass of their narrow notice and observation, would be made significative of the great and good qualities of their beloved *Osiris*, and his other fellow labourers for the public interest: as on the other hand, all that was mean, contemptible, and hated by them would become symbolical of the detested *Typho* and his associates — Might not a whole History be furnished out upon these Principles? No doubt but it might, but then such History must ever remain of ambiguous, equivocal, and uncertain interpretation.

The *Egyptians*, nor perhaps any other Nation of the then-world, had as yet well learned to abstract their Ideas, and to form mixt modes or combinations of different properties comprehended under the same general term: they had therefore no other way of expressing the moral intellectual Endowments as we now call them,

them, but by resembling them to similar 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 *infects*, read *insects*.

PLUTARCH'S TREATISE

OF

ISIS and OSIRIS,

Translated into *English*.

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*,

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he

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 no-
 tions 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 excrementi-
 tious 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 absur-
 dity 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 ani-
 mals — 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 de-
 signed hereby to inculcate that purity, with which we
 ought to come prepared, before we enter upon any re-
 ligious 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

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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
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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
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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 soldier, he was immediately initiated into the order of Priests, and by them instructed in their abstruse and hidden philosophy—a philosophy for the most part involved in fable and allegory, and exhibiting only dark hints and obscure resemblances of the truth. And thus much even the priests themselves insinuate to us in many instances, particularly in those *Sphinxes*, which they seem designedly to have placed before their temples, as types of the aenigmatical nature of their Theology. To this purpose likewise is that inscription, which they have engraved upon the base of Minerva's statue at Sais, whom they look upon to be the same as *Isis*, “*I am every*
“*thing that has been, that is, and that shall be: nor*
“*has any mortal ever yet been able to discover what is*
“*under my veil*”. In like manner the word *Amoun*, (or as 'tis expressed in the greek language *Ammon*) which is generally looked upon as the proper name of the Egyptian Jupiter, is interpreted by *Manetho* the *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
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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 *Pamyles*, as he was fetching water from the temple of *Jupiter* at *Thebes*, heard a voice commanding him to proclaim aloud, that “*the good and great king Osiris was then born*”; and that for this reason *Saturn* committed the education of the child to him, and that in memory of this event the *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,

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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 17th day of the month Athyr, when the Sun was in Scorpio, in the 28th year of *Osiris's* reign; tho' there are others, who tell us that he was no more than 28 years old at this time.

14. The first who knew the accident which had befallen their king, were the *Pans* and *Satyrs* who inhabited the country about *Chemmis*; and they immediately acquainting the people with the news gave the first occasion to the name of *Panic Terrors*, which has ever since been made use of to 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
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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 carested in the kindest manner possible, plaiting their hair for them, and transmitting into them part of that wonderfully grateful odour, which issued from her own body. This raised a great desire in the queen their mistress, to see the stranger, who had this admirable faculty of transfusing so fragrant a smell from herself into the hair and skin of other people. She therefore sent for her to court, and after a farther acquaintance with her, made her nurse to one of her sons. Now the name of the king, who reigned at this time at Byblos, was *Melcarthus*, as that of his queen was *Astarte*, or, according to others, *Saosis*, tho' some call her *Nemanoun*, which answers to the greek name *Athenais*.

16. *Isis* fed the child by giving it her finger to suck instead of the breast; she likewise put him every night into the fire in order to consume his mortal part, whilst transforming herself into a swallow she hovered round the pillar and bemoaned her sad fate. Thus continued she to do for some time, till the queen, who stood watching her, observing the child to be all in a flame, 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
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linen, 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 *Palæstinus*, 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 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 oxe's head — After this, *Typho* publicly accused *Orus* of bastardy; but by the assistance of *Hermes*, his legitimacy was fully established by the judgment of the God's themselves — After this, there were two other battles fought between them, in both which *Typho* had the worst. Farthermore, *Isis* is said to have accompanied which *Osiris* after his death, and in consequence hereof to have brought forth *Harpocrates*, who came into the world before his time, and lame in his lower limbs.

20. Such then are the principal circumstances of this famous story, the more harsh and shocking parts of it, such as the cutting in pieces of *Orus* and the beheading of *Isis*, being omitted: and if such could be supposed to be the real sentiments of the Egyptians concerning those beings, whose most distinguishing characteristics are happiness and immortality, or could it be imagined that they actually believed, what they thus tell us, ever to have happened in fact, I should not need to warn you, *O Clea*, who are already sufficiently averse to such impious and absurd notions of the *Gods*, I should not need to caution you, I say, to testify your abhorrence of them, and, as *Aeschylus* expresses it “to spit, and wash your mouth” after the recital of them — But this is not the present case; nor do I question but you are sensible of the difference between this history and those slight and flimzy fictions, which the poets and other fabulous writers, like spiders, weave and spin out of their own imaginations, without having
any

any substantial ground or firm foundation to 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

particular, was the soul of *Isis* translated into what the Greeks call the *Dog-star*, and the Egyptians *Sothis*; *Orus's* into *Orion*, and *Typho's* into the *Bear* — The inhabitants of *Thebais* indeed do not acknowledge those to be Gods, who were once mortal; for they worship their God *Kneph* only, whom they look upon, as without beginning, so without end; and are for this reason alone exempt from that tax, which is levied upon all the rest of their countrymen, towards the 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 *Isis*.

23. But I am much afraid, that to give into this explication of the story, will be to move things which ought not to be moved; and not only, as *Simonides* expresses it, “to declare war with all antiquity”, but likewise with whole families and nations, fully possessed as they are of the divinity of these beings — It will be no less than dispossessing these great names of their heaven and bringing them down to the earth; it will be to shake and loosen a worship and faith, that has been firmly settled in almost all mankind even from their infancy: It will be to open a wide door for atheism to enter in at, and to encourage the attempts of those who would humanize the divine nature; and particularly will it give a manifest sanction, and authority to the impostures of *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 *Tripbyllians*, 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 term
 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 Theologifts, fuppofe to be much more ftrong and powerful than mankind, and of a nature fuperior to them; though at the fame time inferior to the pure and unmixed nature of the Gods, as partaking of the fenfations of the body, as well as of the perceptions of the foul, and confequently liable to pain as well as pleafure, and to all fuch other appetites and affections as flow from the various combinations of thefe; which affections however have a greater power and influence over fome of them, than over others, as there are different degrees of virtue and vice found in thefe *Genia* as well as in mankind — In like manner, the wars between the Giants or Titans and the Gods, which are fo much fpoken of by the Greeks; the deteftable actions of *Saturn*; the combats between *Apollo* and the *Pytho*; the flights of *Bacchus*, and the wandrings of *Ceres* are exactly of the fame nature with the adventures of *Osiris* and *Typho*, and confequently are all of them to be accounted for in the fame manner, and every treatife of mythology will eafily furnifh us with abundance of other fimilar instances; the like may be affirmed alfo of thofe other things, which are fo carefully concealed from the vulgar under the cover of myfteries and initiations

26. Now that *Homer* was of opinion that thefe *Genia* are of a mixed nature, and neither altogether good nor altogether bad, may be gathered from his works. For it may be obferved, that he never applies the epithet of *Godlike*, nor indeed any other taken from thofe fupreme Beings, but to fuch perfons only as were remarkable for their fuperior excellence and goodnefs: whereas the word *Demon* is made ufe 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. *Ptolemey*, 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 *Ijaeacus* 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*, stiling him “the

“son of cheerfulness, 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 *Ass* down a precipice; because it is usually of this colour. Nay the inhabitants of *Busiris* and *Lycopolis* carry their detestation of this animal so far, as never to make any use of trumpets, because of the similitude between their sound and the braying of the *Ass*. In a word, this animal is in general regarded by them as unclean and impure, merely on account of the resemblance, which they conceive it bears to *Typho*; and in consequence of this notion, those *Cakes* which they offer with their sacrifices during the two months *Paiüni* and *Phaophi*, have the impress of an *Ass bound* stamped upon them — For the same reason likewise, when they sacrifice to the Sun, they strictly enjoyn all those who approach to worship the God, neither to wear any gold about them, nor to give provender to any ass — It is moreover evident, say they, that even the *Pythagoreans* looked upon *Typho* to have been of the rank or order of Demons, as, according to them, “he “ was produced in the even number fifty six” — For as the power of the *Triangle* is expressive of the nature of *Pluto*, *Bacchus*, and *Mars*; the properties of the *Square* of *Rhea*, *Venus*, *Ceres*, *Vesta* and *Juno*; of the *Dodecagon* of *Jupiter*; so, as we are informed by *Eudoxus*, is the figure of 56 angles expressive of the nature of *Typho*: as therefore all the others abovementioned in the *Pythagorean* system are looked upon as so many *Genii* or *Demons*, so in like manner must this latter be regarded by them.

31. 'Tis from this persuasion likewise of the red complexion of *Typho*, that the Egyptians make use of no other bullocks in their sacrifices but what are of

this colour. Nay so extremely curious are they in this respect, that if there be so much as one black or white hair in the beast, 'tis sufficient to render it improper for this service. For 'tis their opinion, that Sacrifices ought not to be made of such things as are in themselves agreeable and well-pleasing to the Gods, but, on the contrary, rather of such creatures wherein the souls of wicked and unjust men have been confined during the course of their transmigration — Hence sprang that custom, which was formerly observed by them, of pronouncing a solemn curse upon the head of the beast which was to be offered in sacrifice, and afterwards of cutting it off and throwing it into the Nile, though now they dispose of it to foreigners. No bullock therefore is permitted to be offered to the Gods, which has not the seal of the *Sphragistae* first stamped upon it, an order of priests peculiarly set apart for this purpose, from whence likewise they derive their name. Their impress, according to *Castor*, is “a man upon his knees
“ with his hands tied behind him and a sword pointed
“ at his throat”. — Nor is it from his colour only that they maintain a resemblance between the Afs 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 *Afs*, which drew the following reply from that prince, “but this afs 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 *Dionysius* or *Bacchus* himself, who is the same deity as *Osiris*, is called by them *Hyes*, (or the *Wetter*) signifying thereby his being *Lord of the humid nature*. Nor must it be omitted, that *Hellanicus* in his history, instead of *Osiris*, all along makes use of the term *Usiris*, a name derived from, and excellently well according with the supposition of his being the principle of moisture: and this name, says he, “I heard given him by the priests themselves”.

A digression of the Author's to prove that Bacchus and Osiris are the same.

35. Now that *Osiris* is really the same with *Bacchus*, no body can be supposed to know better than you, O *Clea*, not only as you are chief of his priestesses at *Delphi*, but moreover as you are 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
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the Lord or President of wine only, but of all kind of humidity in general, may be sufficiently proved from the testimony of *Pindar*, where he says “ may 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

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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

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. Furthermore, 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 *eigh-teen*, (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

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firmly 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 *Neptys*, 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 *Neptys*, 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, the

the *Mediator*. He moreover taught his followers, that as those sacrifices wherin they begged for future blessings, or returned thanks for those already received, were to be all offered to the good Being, so were those of a more sad and gloomy nature, particularly those wherin they prayed that any impending misfortune might be averted from them, to be made to the evil one.—now the manner of these sacrifices was as follows, having first bruised in a mortar a certain plant which they called *Omomi*, they invoked *Arimanius*, pouring upon it the blood of a wolf that had been just slain; after this they carried the mixture out into some dark place, where the beams of the Sun never penetrated, and there threw it away. For they imagined that all kinds of plants, according to their different classes, were under the more immediate inspection and regard of one, or the other of these two beings: the same was likewise their opinion with respect to animals; for Dogs, and Birds, and Land-Urchins they held to be especial favourites of the good principle, as water-rats were of the malignant one; for which reason they looked upon those people as particularly happy who killed the greatest number of them.

47. But besides these, there are many other mythological relations which the Magian-Philosophers tell us concerning the two principles, such are these that follow relating to their birth, as that *Oromazes* sprung originally from the purest light, and *Arimanius* from the most profound darkness — and to the contentions, which ensued between them. Thus, say they, *Oromazes* made six gods, the first of them the author of benevolence,

nevolence, the second of truth, the third of equity, the fourth of wisdom, the next of riches, and the last of that happiness which results from vertuous actions: the same number likewise did *Arimanius* make of quite contrary natures and operations to oppose them. After this *Oromazes*, having first enlarged his own bulk to three times its former magnitude, and removed to a greater distance from the Sun, (as far as that body is distant from the earth) he then 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
uni-

universe, that principle to which all things owe their being, when he prayed, that *discord might be cut off from amongst Gods and Men*—nor is there any fear, says he, lest *Discord* exceed the proper bounds allotted it; for, should this ever happen to be the case, *the Fates, avengers of what is right, would find it out*. In the writings of *Empedocles*, the good principle is sometimes defined by the name of *Love and Friendship*, and oftentimes again, by that of *sweet-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 disposition,

“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
of

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 wandering *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 mained, 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 like-

likewise to have been the sentiment of both *Plato* and *Aristotle*.

60. The generative and salutary part of nature therefore always moves towards the good Principle, and is ever desirous of new productions, whilst the destroying and corrupting part, on the other hand, moves from him with a direct contrary tendency. *Isis* therefore, by whom they understand this genial and as it were animated motion of Nature guided by knowledge, has her name given her from this very circumstance, that is, *from her moving, or being carried agreeably to the dictates of wisdom*. For this word is not of barbaric extraction; but as the *Gods*, in general, have their common appellation of *Theoi* (in the greek language) derived to them from two words, which signify *seeing* and *running*, so likewise was this Goddess called *Isis* by both Greeks and Egyptians, a name which has an equal relation both to *Science* and *Motion*. In like manner *Plato* asserts, that the old name by which the Ancients expressed *the essence of things*, was derived from a word of the same import with this of *Isis*; and farther, that *knowledge, wisdom, understanding, the chief-good, and even vertue* it self, had their names, in the *Greek language*, originally taken from this same, or a root of similar signification: as on the other hand, they used terms opposite to motion by way of ignominy and reproach; as they called *whatever hindered, clogged, retarded, and prevented the regular course of things, baseness, difficulty, fearfulness and sorrow*, all of which, in the *Greek Language*, have their appellation either from a negation of motion, or from the ill use of it.

61. Now as to *Osiris*, this likewise is a compound-name, being derived from *Osion* and *Hieron*; for as he is supposed to be that common Reason, which pervades both the superior and inferior regions of the universe; by the latter of these terms the Ancients would denote him in his celestial capacity, as by the former of them they would express his terrestrial and infernal influence. This universal Reason is moreover called by them *Anubis*, and sometimes likewise *Hermanubis*; the first of these names expressing the relation it has to the superior, as the latter, to the inferior world. And for this reason it is, they sacrifice to him two *Cocks*, the one white, as a proper emblem of the purity and brightness of things above, the other of a saffron-colour, expressive of that mixture and variety, which is to be found in these lower regions——Nor ought it to be wondered at, that we thus endeavour to deduce the signification of these names from the *Greek Tongue*; for there are ten thousand other words of that language yet preserved in foreign countries, which were originally carried thither by those, who from time to time removed out of *Greece*. Some of these indeed the Poets have attempted to recal home again, and for this reason have been accused of corrupting and barbarising their language by such as call any new expressions of this kind, *Glosses*—In the account which is given of these sacred names in the books which are ascribed to *Hermes*, that Power, which presides over and regulates the motion of the Sun, is there said to be called by the Egyptians *Orus*, and by the Greeks *Apollo*; and that Power, whose peculiar office it is to super-

superintend the Air, to be by some named *Osiris* and *Sarapis*, and in the Egyptian language, *Sothis*—a word, which, in its original import, signifies *breeding*, and is accordingly translated by the Greeks into their language by the term *Kuon*, which name (signifying both a *Dog* as well as a *Breeder*) was given by them to that *Star* which they appropriated to *Isis*—Now tho' one ought not to be over-contentious about mere terms, yet can I much more easily allow the word *Sarapis* to be of Egyptian extraction, than I can that *Osiris* is; being of opinion, as I am, that the former of these has no relation to the Greek tongue, and that the latter has; but however, that both of them are no other than different denominations of one and the same Power or Deity.

62. Nor will what the Egyptians themselves relate concerning the names of these Gods, be found very different from what has been just now observed of them. Thus *Isis* is frequently called by them *Athena*, signifying in their language, *I proceeded from my self*; intending hereby to express that *self-motion*, with which this Goddess is endued. In like manner, they give *Typho* (as has been already taken notice of) the names of *Seth*, and *Bebo*, and *Smy*, all of them words of one common import, and expressing a certain *violent* and *forcible restraint* and *withholding*, as likewise *contrariety* and *subversion*—we are moreover informed by *Manetho*, that the *Load-stone* is by the Egyptians called the *bone of Orus*, as *Iron* is, the *bone of Typho*. For as this metal is sometimes attracted by the *Load-stone*, and seems to follow it, and at other times again appears to recede, and as it were to fly from it; so in like manner

does the salutary, the beneficent, and the orderly motion of the universe sometimes, as it were by persuasion, convert, draw over to it self, and soften the more disorderly and *Typhonic* one; which however soon returns to it self again, and falls into its former opposition and contrariety to such motions as are good and generally 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
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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 amis — 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 ptifanne, 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

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'tis, we see him described with his *finger pointing to his mouth*, a proper emblem of that modest and cautious silence with which we ought to behave in these matters. So when they offer him the first fruits of their lentils in the month *Mesori*, they at the same time cry out, *the tongue is Fortune, the tongue is God*—And hence it is, that of all the Egyptian plants the *Peach-Tree* is looked upon in particular as sacred to *Harpocrates*; because of that resemblance which is observed between its fruit and the heart, between its leaves and the human tongue—And indeed of all things which a man enjoys, there is nothing by which he approaches nearer the Divinity than by right reason, especially when employed in religious matters, nor any thing which is of greater moment to his happiness—wherefore it is, that every one who intends to consult the oracle, is strictly charged upon the spot, that he takes care “to have pious thoughts in his heart, and seemly and decent words in his mouth”—How ridiculous therefore is the general practise of the world, who, notwithstanding that solemn proclamation which precedes all their processions and festivals, commanding them to abstain from unfitting and indecent expressions, go on nevertheless as well to speak as think the most absurd and shocking things of the Gods themselves.

69. But, may it be asked, how then are we to behave, and in what light are we to consider those sad and gloomy *Sacrifices* from whence all joy and mirth are totally banished, if on the one hand we must not omit the observance of any of those religious rites, which are prescribed us by the public laws; and, on the other, are

are forbid to entertain any unbecoming opinions of the divine nature, and to confound our purer sentiments on this subject with absurd and vain surmises? for 'tis not to *Egypt* only that these tetrical rites are confined, but there are many of them established likewise amongst other nations, even amongst the *Greeks* themselves, and all of them probably of the same original, as they are all observed about the same season of the year — Of this nature is the *Thesmophoria* of the *Athenians* (during which solemnity the women are obliged to fast sitting upon the bare ground all the while) and the *Epacthae* of the *Beotians* (so denominated from that affliction which they imagined *Ceres* to have laboured under for the loss of her daughter) when the shrines of the 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

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posterity in after-ages not rightly apprehending their meaning in this respect, weakly and absurdly transferred to the Gods themselves those very accidents of generation and corruption, which their ancestors commemorated in the disappearing of the fruits of the earth soon after their being committed to the ground, and their springing up again to new life as it were afterwards—Nor was such the language of the times only, but it appears to have been in fact the real sentiments of the speakers, and consequently must have given occasion to many absurd, impious, and distempered notions.

71. Struck therefore with the manifest absurdity of such sentiments, *Xenophanes the Colophonian*, and those other Philosophers who have since followed his steps, might not only have suggested to the Egyptians “if ye believe these things to be really Gods, why do ye yet lament them; if they deserve your lamentations, why do ye yet repute them Gods”—but might have added moreover, that it was still more ridiculous to weep for the *fruits* of the earth, and at the same time to pray to them, that they would appear again and bring themselves to maturity, that they might be again consumed and again lamented—But how different was the practice 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 unfuitable to the original design of this discourse, to recount what has been offered with the best show of probability upon this subject. For that the Gods, thro' a dread of *Typho*, metamorphosed themselves into these animals, concealing themselves as it were from his pursuit in the bodies of Ibis's, Dogs and Hawks, is more prodigious than the most extravagant fiction of fable it self—nor indeed is it more credible, that through those creatures only which the Egyptians worship, the souls of those men, which still survive their bodies, shall return into life again—Others therefore have been willing to have recourse to political reasons on this occasion, and of these, some assert that *Osiris* having divided his great army into many lesser bands or divisions, such as the Greeks call *Lochi* and *Taxeis*, assigned to each of them a several standard, distinguished by the figure of some animal, and that this animal came afterwards to be looked upon as sacred, and to be worshipped by that band to whom it was first given: whilst others maintain, that some of the later Kings, in order to strike a terror into their enemies, set themselves off in the day of battle with the heads and other spoils of these creatures adorned with gold and silver, and that this gave occasion to the great honour which was afterwards paid them. There are others again, who refer the whole to the crafty invention of one of those

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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
this

this animal, that though, whilst it is in the water, its eyes are covered by a thin pellucid membrane which comes down from its forehead, yet is it able to see, when it cannot be perceived that it sees, so that in this respect likewise it bears some resemblance to the first God. It is farther remarked, that in whatever part of the country the She-Crocodile lays her eggs, so far will be the extent of the rise of the Nile for that season. For not being able to lay them in the water it self, and being afraid to remove them to too great a distance from it, they are indued with so accurate a knowledge of what will come to pass, as both to enjoy the approaching stream, while they are laying their eggs, and during their hatching them, and at the same time to preserve them dry and untouched by the water—moreover, the eggs they lay are sixty in number, as are also the days in which they are hatching them, and the years of the lives of those who live longest of them; a number this of prime use and account to such who employ themselves in astronomical matters—The *Dog* likewise is one of those animals that are worshipped by the Egyptians for both the above-mentioned reasons, but of this creature enough has been already said — as to the *Ibis*, it not only destroys great numbers of venomous 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 wherein to behold the divine perfections, and who, esteeming them as his instruments and workmanship, are from them led to pay their worship and adoration to that God, who orders and directs all things—concluding however upon the whole, that whatever is endued with soul and sensation is naturally more excellent than that which does not enjoy these perfections, even than all the gold and precious stones in the universe though collected into one mass. For 'tis not in the beauty of a colour, in the elegance of a shape, or in the neatness of a polished surface that the
 Divi-

Divinity resides; so far from it, that those things which never had any life, nor are indeed capable of it, are in a much lower degree of estimation, than those that once enjoyed existence though they may have since lost it. For whatever Beings are endued with life, with the faculty of seeing, that have a principle of voluntary motion in them, and that are able to distinguish what belongs to, and is proper for them, and what not (according to *Heraclitus's* expression) all these are to be regarded as the effluxes as it were, or as so many portions taken off from that supreme providential Wisdom, that governs the universe—so that at least the Deity is not worse represented in these animals, than it is in those curious images of metal and stone, which are made by the art of man. They are both of them, 'tis true, equally liable to corruption and decays, but then the latter are by nature entirely incapable of all sense or perception—these then are, in my opinion, the best reasons they offer for the worship which they pay their sacred animals.

Of the sacred Vestments of Isis and Osiris.

78. Now as to the *sacred robes*, with which the statues of these Deities are adorned, those of *Isis* are dyed with a great variety of colours, her power being wholly conversant about *Matter*, which becomes all things and admits all things, light and darkness, day and night, fire and water, life and death, beginning and end: 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 *Isis* are frequently made use of — for the material world, being the immediate object of our use, and ever before our eyes, is continually furnishing us with instances of that mutability to which it is obnoxious; the self same accidents oftentimes appearing and disappearing to us: on the contrary, the perception of that which is perfectly intelligent, unmixed and holy, like flashes of lightning strike upon the soul, just suffering it self to be once seen and then passing away — wherefore both *Plato* and *Aristotle* call this part of philosophy, the *Enoptical* or visionary; intimating, that those persons, who by the due use of their reason are able to get beyond the boundaries of sense, where fancy governs and where all things are full of mixture and variety, may afterwards expect to mount aloft to that first-simple and immaterial Being, whom truly to know, and to be able to approach with purity, is, according to them, the highest pitch of perfection which philosophy can arrive at.

79. Now as to that circumstance of their mythology, which the priests of the present age seem to have in so much abhorrence, and of which they never speak but with the utmost caution and reserve, *that Osiris rules over the Dead, and is in reality none other than the Hades or Pluto of the Greeks* — 'tis the not rightly apprehending in what manner this is true, which has given occasion to all the disturbance, which has been raised upon this point; filling the minds of the vulgar with doubts and suspicions, unable as they are to conceive, how the
 most

most pure and truly-holy *Osiris* should have his dwelling under the earth, amongst the bodies of those who appear to be dead—And indeed, this God is removed as far as possible from the earth, being not susceptible of the least stain or pollution whatever, and pure from all communication with such Beings as are liable to corruption and death. As therefore the souls of men are not able to participate of the divine nature, whilst they are thus encompassed about with bodies and passions, any farther than by those obscure glimmerings, which they may be able to attain unto, as it were in a confused dream, through means of philosophy—so when they are freed from these impediments, and remove into those purer and unseen regions, which are neither discernible by our present senses nor liable to accidents of any kind, 'tis then that this God becomes their leader and their king; upon him they wholly depend, still beholding without satiety, and still ardently longing after that beauty, which 'tis not possible for man to express or think, that beauty, which according to their old mythology, *Isis* has so great an affection for, which she is in perpetual pursuit of, and from whose enjoyment all that variety of good things with which the universe is replenished, were propagated—such then is the account of these things which we find most suitable to the divine nature.

Of the Incense of the Egyptians.

80. Nothing now remains but that, according to my promise, I proceed to add something concerning their daily *Incense*; previously observing however, that this people always payed a more especial regard to 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”. Farthermore, if it be true, that the Egyptians in their language give the name of *Bal* to *Myrrh*, and the meaning of this word be, as 'tis interpreted, the *dissipation of melancholly*, this yields us a farther evidence, that the real occasion of their burning it, is for the reason that has been just now assigned.

81. Now as to the incense which they offer in the *Evening*, this they call *Kuphi*, and is a mixture composed of the sixteen following ingredients, of *Honey*, *Wine*, *Raisins*, *Cyperus*, *Resin*, *Myrrh*, *Aspalathus*, *Seselis*, *Schoenantbus*, *Bitumen*, *Saffron*, *Dock*, the greater and lesser *Juniper*, *Cardamoms*, and the *Aromatic-Reed*: not indeed, that these several things are thrown together confusedly, and at random, but each in its due proportion, such as is prescribed in their sacred books, which are accordingly read to those whose business it is to mix and compound them together—Now though *sixteen*, the number of the ingredients of which this composition is made, be the square of a square, and the
 only

only number, which, having all its sides equal the one to another, makes its perimeter equal to its Area, yet shall I not venture to say, that this is of the least advantage to it, its efficacy being chiefly owing to the aromatic ingredients of which it consists. For, by emitting an agreeable vapour, a grateful and pleasant exhalation they change the crasis of the air, and thereby bring the body it self into a right order and due temperament, gently inviting it to sleep, and at the same time (without the ill effects of drunkenness) loosening and untying as it were those knots or obstructions, which variety of cares, and intenseness of application may in the day-time have contracted—nor is this all; for it purifies likewise the imaginative part of the soul, and that which is the seat of dreams, cleansing it as it were a mirrour, and rendering it still more clear and pure, with no less efficacy than those tunes upon the lyre, which the *Pythagoreans* are wont to have played to them before they go to sleep, in order to sooth and charm the distempered and irrational part of the mind. For strong scents, though frequently made use of to rouse the languid and fainting spirits, yet are they sometimes experienced likewise to blunt and deaden the senses; their more volatile parts, by reason of their extreme fineness, continually flying off, and finding an easy passage through all parts of the body—just as some Physicians account for the production of sleep, by the fumes of our digested food gently diffusing themselves over all the intestines, softly striking upon them, and exciting a pleasing vibration in them—This *Kuphi* is moreover made use of by them as a medicinal potion; its

its emollient quality rendering it efficacious in cleansing the bowels.

82. But setting aside these considerations; both *Resin* as well as *Myrrh* may be looked upon as the workmanship of the *Sun* himself; the trees, from whence each of them is gathered, weeping it out by the heat of his beams—whereas many of the ingredients, which compose the *Kuphi*, may properly be stiled plants of the Night, being found to thrive most in cold winds, in the shade, in dews and in moisture. So again, the light of the day is one and simple; for, as *Pindar* expresses it,

Thro' the pure Ether is the Sun beheld;

wheras the air of the night is a kind of mixture and composition, made up of many different lights and qualities, which like so many streams are continually flowing together from every star. ——— 'Tis not therefore without propriety that they offer *Resin* and *Myrrh* for their incense by day, as being each of them simple substances and owing their very birth to the Sun; whilst the *Kuphi*, composed as it is of so many ingredients, and made up of so many different qualities, is reserved by them for the evening.

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