

introduction to the history of civilization. One of the oldest of ancient records, the Phœnician History of Sanchoniatho, while commencing with Phœnicia proper (Tyre, Sidon, Byblus, &c., which may have been transported names from the original home on the Red Sea even there), gradually leads the line of Cronus southward through Perea into Egypt. This line has decided Indo-European affinities in Ouranos, Atlas, Pontus, Nereus, Poseidon, Athene, Melcartus, &c. From a consideration of the evidence afforded in the traditions of the ancients, the Abbé Banier decides that Syria, Palestine, Arabia and Egypt, were the parts of the world first peopled, and from which civilization was diffused over the earth.<sup>98</sup> Plato, in his *Epinomis*, thus speaks of the origin of astronomical science: "The first who observed these things was a barbarian who lived in an ancient country, where, on account of the clearness of the summer season, they could first discern them; such are Egypt and Syria, where the stars are clearly seen, there being neither rains nor clouds to hinder their sight; and because we are more remote from this fine summer weather than the barbarians, we came later to the knowledge of those stars."<sup>99</sup> The following passage, from the Rev. W. B. Galloway's book on Egypt, coincides most thoroughly with what I have already stated in regard to the topography of the first mythical period: "The conflagration of Phæthon, divested of fable, is interpreted as that of Sodom by the author of an ancient poem ascribed to Tertullian; it is also regarded by the historians and philosophers of antiquity as a physical fact. Plato in his *Timæus* mentions that a venerable Egyptian priest told Solon so, though associating it with an erroneous physical theory. The Scholiast in the *Timæus* connects it with the mention of the flood of Ogyges and Deucalion, and with the period of the latter; and he informs us that the conflagration was in Ethiopia, which we may construe vaguely as some part of the subject territory of Cush, who in early times may be viewed as claiming patriarchal supremacy over all the tribes of Ham, and thus over Canaan.<sup>100</sup> Even Egypt was called Ethiopia and Ogygia, as we learn from Eustathius. Julius Africanus gives the same general designation of the locality; and he too associates it with the period

<sup>98</sup> Banier, i., 45.

<sup>99</sup> Costard, *History of Astronomy*, p. 113.

<sup>100</sup> Mr. Galloway must have forgotten the fact that Ethiopia and Southern Palestine are conjoined in ancient story, as in the case of Cepheus, king of Ethiopia, whom we have the authority of Strabo, Mela, and other geographers, for making king of Joppa and the surrounding country.