

An oil painting of a library or study. The scene is filled with books on shelves in the background. In the foreground, a table is covered with various papers, some of which are open and show handwritten text. The lighting is dramatic, with strong highlights and deep shadows, creating a sense of depth and texture. The overall mood is one of quiet study and intellectual pursuit.

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ANCIENT FRAGMENTS

ISAAC PRESTON CORY

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unseparate subsistence, unless, perhaps, after the two principles the summit may be the one Wind; but to the middle, the two winds Lips and Notus (south-west and south), for sometimes they place these prior to Oulomus. In which case Oulomus himself would be the Intelligible Mind, and the expanding Chousorus the first order after the Intelligible, and the Egg Heaven: for it is said, that by the rupture of it into two parts heaven and earth were produced each from one of its two severed parts.

Of the Egyptian doctrines Eudemus gives us no accurate information. But the Egyptian philosophers, who are resident among us, have explained their occult truth, having obtained it from certain Egyptian discourses. According to them, then it appears to be this. The One principle of the Universe is celebrated as Unknown Darkness, and this three-times pronounced as such: and the Two principles are Water and Sand, according to Heraiscus; but according to Asclepiades, who is the more ancient of the two, Sand and Water, from whom, and next in succession after them, is generated the first Kamephis, and from this a second, and from this again a third, which, they affirm, completes the whole Intelligible distribution. Such is the system of Asclepiades. But the more modern Heraiscus says that the third, who is named Kamephis from his father and grandfather, is the Sun, equivalent in this case to the Intelligible Mind. But greater accuracy upon the subject can only be obtained from these authors themselves. It must be observed, however, with regard to the Egyptians, that they are often wont to distribute subsistences according to union, as when they divide the Intelligible into the individualities of a multitude of gods, as may be learnt from their own writings by those who will examine them: I refer particularly to the commentary of Heraiscus upon the Egyptian doctrine addressed to Proclus the philosopher alone, and to the concordance of the Egyptian writers, begun by Asclepiades and addressed to the other Theologists.

THE END

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