

was afterwards designated as Hamon, or Ham the sun, and became the Jupiter Ammon of the Greeks.*

The idea of the incubation of the Spirit, of its being the principle of love that was in action, and that it produced the first motion, prevails, more or less, in all the cosmogonies.

Aristophanes, in his *Aves*, gives an account of the Grecian cosmogony, which proves that the heathen gods of the Greeks were all subsequent to the original creation of matter, in a passage, of which the following lines are nearly a literal translation:—

Once Chaos was and Night, dark Erebus
And ample Tartarus; but Earth, and Air,
And Heaven were not. First blackwing'd night
In th' infinite gulfs of Erebus brought forth
The wind-nurs'd egg, from which in circling hours,
Love the desir'd, his shoulders golden-wing'd,
Sprung like a wind-swift vortex, he who mix'd
With Chaos wing'd and dark, and Tartarus wide
Nested our race, and them brought first to light.
Ere love commingled all, *immortal Gods*
Were none, but from that commixture rose
Heaven, Sea, and Earth, *and Gods incorruptible.*

Wind-nurs'd egg. Gr. ὑπηνεμιον ωον. Literally, the egg under the wind, alluding to the incubation of the Spirit.

Love. This is the motion infused by the Spirit into the chaos which was followed by light and expansion, and the whole harmonious circle of creation, in which there was no discord, but all was very good.

His shoulders golden-wing'd. Gr. Στιλζων νωτον πτερυγοιν χρυσαιν. Literally, his back shining with *two* golden wings; these two golden wings were, perhaps, *light* and the *expansion*, which carried love through his whole work.

Sprung. Gr. Εβλασταν, germinated.

* Cudworth, I. ii. 338.