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Helios and the Horai¹. It is, therefore, open to us to maintain that of old, as to-day, the worthy Greek householder hung over his doorway a solar wreath destined to be burnt as a sun-charm on the midsummer fire.

(e) The Sun as the Bird of Zeus.

In Egypt the sky-god Horos was early confused with the sun-god Râ². 'One by one all the functions of Râ,' says Prof. Maspero, 'had been usurped by Horus, and all the designations of Horus had been appropriated by Râ³.' Thus the sparrow-hawk,— or, as Monsieur G. Bénédite has recently contended⁴, the falcon— which was originally conceived as the embodiment of Horos⁵, came to be regarded as the symbol of Râ⁶, or in other words was transferred from the sky to the sun⁷, and was further developed into the phoenix⁸, whose solar connexions are notorious⁹. Moreover, the Horos of Edfû (Ḥeru-beḥuṭet) was known far and wide as the winged solar disk¹⁰. Now Aischylos in his *Suppliants*, a play dealing with a Graeco-Libyan myth¹¹, makes Danaos, the twin-brother of Aigyptos, say to his daughters—

Call now likewise on yonder bird of Zeus.

¹ Schol. Aristoph. *eq.* 729, *Plut.* 1054, *Soud.* s.v. εἰπεσιώνη, cp. Theophrast. *ap.* Porph. *de abst.* 2. 7.

² E. A. Wallis Budge *The Gods of the Egyptians* London 1904 i. 146, K. Sethe *Zur altägyptischen Sage vom Sonnenauge* Leipzig 1912 p. 5 f.

³ G. Maspero *The Dawn of Civilization*⁴ London 1901 p. 100.

⁴ G. Bénédite in the *Mon. Piot.* 1909 xvii. 5 ff.

⁵ G. Maspero *op. cit.*⁴ p. 86, E. A. Wallis Budge *op. cit.* i. 466.

⁶ G. Maspero *op. cit.*⁴ p. 100, E. A. Wallis Budge *op. cit.* i. 322, A. Erman *A Handbook of Egyptian Religion* trans. A. S. Griffith London 1907 p. 22.

⁷ So in the *Veda* the eagle is connected primarily with Indra the thunder-god (A. A. Macdonell *Vedic Mythology* Strassburg 1897 p. 152), but secondarily with Sūrya the sun, which is not only compared with a flying eagle, but directly called an eagle (*id. ib.* p. 31).

⁸ G. Maspero *op. cit.*⁴ p. 136 n. 5, cp. *Hdt.* 2. 73 (of the phoenix) τὰ μὲν αὐτοῦ χρυσοκόμα τῶν πτερῶν τὰ δὲ ἐρυθρὰ ἐς τὰ μάλιστα· ἀετῶ περιήγησιν ὁμοίωτατος καὶ τὸ μέγας, *Plin. nat. hist.* 10. 3 aquilae narratur magnitudine, auri fulgore circa colla, cetero purpureus, caeruleam roseis caudam pinnis distinguentibus, cristis fauces caputque plumeo apice honestari, *Solin.* 33. 11 (copies Pliny). Others (H. Brugsch *Nouvelles recherches sur la division de l'année* p. 49 f., A. Wiedemann 'Die Phönixsage im alten Ägypten' in the *Zeitschrift für ägyptische Sprache und Altertumskunde* 1878 xvi. 89—106, *id. Herodots zweites Buch* p. 314 ff., A. Erman *op. cit.* p. 23) derive the phoenix from the heron (*bennu*) of Heliopolis. As represented in Egyptian (Lanzone *Dizion. di Mitol. Egiz.* p. 198 ff. pl. 70, 1—3), classical and post-classical art (Roscher *Lex. Myth.* iii. 3465 ff.), the phoenix is more like a heron than a sparrow-hawk, but does not closely resemble either. Türk in Roscher *loc. cit.* p. 3450 is content to describe it as 'ein Wundervogel.'

⁹ D'Arcy W. Thompson *A Glossary of Greek Birds* Oxford 1895 p. 182 ff.

¹⁰ *Supra* p. 205 ff.

¹¹ *Infra* ch. ii § 9 (d) ii (a).