

### Plut. Is. 21-25

#### Text Übersetzung:

(William W. Goodwin)

[21] [...] And it is not of this God only, but of all others also that are not ungotten and incorruptible, that the priests pretend that their bodies lie buried with them and are by them served, but their souls are stars shining in heaven; and they say that the soul of Isis is by the Greeks called the Dog, but by the Egyptians, Sothis; and that of Horus, Orion; and that of Typhon, the Bear. They also tell us, that towards the support of the animals honored by them all others pay the proportion assigned them by the laws, but that those that inhabit the country of Thebais are the only men that refuse to contribute any thing, because they believe in no mortal God, but in him only whom they call Cneph, who is ungotten and immortal. [22] They therefore who suppose that, because many things of this sort are both related and shown unto travellers, they are but so many commemorations of the actions and disasters of mighty kings and tyrants who, by reason of their eminent valor or puissance, wrote the title of divinity upon their fame, and afterwards fell into great calamities and misfortunes,—these, I say, make use of the most ready way of eluding the story, and plausibly enough remove things of harsh and uncouth sound from Gods to men. [...]

[23] But I fear this would be to stir things that are not to be stirred, and to declare war not only (as Simonides speaks) against length of time, but also against many nations and families of mankind, whom a religious reverence towards these Gods holds fast bound like men astonished and amazed. And this would be no other than going about to remove so great and venerable names from heaven to earth, thereby shaking and dissolving that worship and persuasion that hath entered into almost all men's constitutions from their very birth, and opening vast doors to the Atheists' faction, who convert all divine matters into human [...].

[24] [...] And if some, puffed up with excessive vain-glory (as Plato speaks), having their minds enflamed at once with both youthful blood and folly, have with an unruly extravagancy taken upon them the style of Gods and had temples erected in their honor, yet this opinion of them flourished but for a short season, and they afterwards underwent the blame of great vanity and arrogancy, conjoined with the highest impiety and wickedness; and so, 'Like smoke they flew away with swift-paced Fate'; and being dragged away from the altars like fugitive slaves, they have now nothing left them but their tombs and graves. [25] Therefore they maintain the wiser

opinion, who hold that the things here storied of Typhon, Osiris, and Isis were not the events of Gods, nor yet of men, but of certain grand Daemons, whom Plato, Pythagoras, Xenocrates, and Chrysippus (following herein the opinion of the most ancient theologists) affirm to be of greater strength than men, and to transcend our nature by much in power, but not to have a divine part pure and unmixed, but such as participates of both the soul's nature and the body's sensation, capable of receiving both pleasure and pain, and all the passions that attend these mutations, which disorder some of them more and others of them less. [...]