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THE earliest description we have of that wonderful bird which has given its name to insurance companies and other business, to clubs and what not, which has bequeathed to orators and writers that "arising. time-worn expression, phonixlike, from its ashes," is in Herodotus (484-424 B. C.). He says that every 500 years the bird appeared, coming from Arabia to Heliopolis, Egypt, bringing its father embalmed in a ball of myrrh, and buried him in the Temple of the Sun. The phonix was described to Herodotus as having red and golden plumage and closely resembling an cagle in size and shape. It is this conception of it which is generally used in emblematic designs.

Pliny says that there is only one phemix at a time, and that at the end of his long life he builds a nest of cassia and frankineense, in which he dies; from the body comes a worm which grows into the young phemix. Tacitus claims that the young bird lays its father on the altar in Heliopolis and burns him there.

The commonest conception is that of the Physiologus, a collection of early Christian legends, in which the phænix is said to be an Indian bird subsisting on air, who, at the end of 500 years, loads himself with spices, thies to Heliopolis, enters the Tomple and is burned to ashes on the altar. From the ashes arises the young phænix, which by the next day is feathered. On the third day, fully grown, he salutes the priest and flies back toward India. The period at which he appears is usually given as 500 years, though other writers go as high as 1,461 or even 7,006 years.

Tacitus says the bird first appeared under Seostris (a legendary Egyptian king), then about 550 B. C., then about 225 B. C., and then in 34 A. D., though many questioned whether this last one was a real placnix, as it came too soon. The phonix shown in Roome in 47 A. D. was generally admitted to be an imposture. Ezechiel, a Jewish writer, and others speak of the sweet song of the phenix, which was said to accompany the rising of the sun.