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A NEW SYSTEM, OR, AN ANALYSIS OF ANCIENT MYTHOLOGY:
Wherein an Attempt is made to divest Tradition of Fable; and to reduce the Truth to its Original Purity.

In this WORK is given an HISTORY of the
BABYLONIANS, CANAANITES, LELEGES,
CHALDEANS, HELLADIANS, DORIANS,
EGYPTIANS, IONIANS, PELASGI:

ALSO OF THE
SCYTHÆ, ETHIOPIANS,
INDOSCYTHÆ, PHENICIANS.

The Whole contains an Account of the principal Events in the first Ages, from the Deluge to the Dispersion: Also of the various Migrations, which ensued, and the Settlements made afterwards in different Parts: Circumstances of great Consequence, which were subsequent to the Gentile History of Moses.

VOL. I.

BY JACOB BRYANT,
Formerly of King's College, Cambridge; and Secretary to his Grace the late Duke of Marlborough, during his Command abroad; and Secretary to him as Master General of his Majesty's Ordnance.

LONDON:
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M.DCC.LXXIV.
PREFACE.

Epicharmus,

It is my purpose in the ensuing work to give an account of the first ages; and of the great events, which happened in the infancy of the world. In consequence of this I shall lay before the Reader, what the Gentile writers have said upon this subject, collaterally with the accounts given by Moses, as long as I find him engaged in the general history of mankind. By these means I shall be able to bring surprising proofs of those great occurrences, which the sacred penman has recorded. And when his history becomes more limited, and is confined to a peculiar people, and a private dispensation; I shall proceed to shew, what was subsequent to his account after the migration of families, and the dispersion from the plains of Shinar. When mankind were multiplied upon the earth, each great family had by
PREFACE.

divine appointment a particular place of destination, to which they retired. In this manner the first nations were constituted, and kingdoms founded. But great changes were soon effected; and colonies went abroad without any regard to their original place of allotment. New establishments were soon made; from whence ensued a mixture of people and languages. These are events of the highest consequence: of which we can receive no intelligence, but through the hands of the Gentile writers.

It has been observed by many of the learned, that some particular family betook themselves very early to different parts of the world; in all which they introduced their rites and religion, together with the customs of their country. They represent them as very knowing and enterprising: and with good reason. They were the first, who ventured upon the seas, and undertook long voyages. They shewed their superiority and address in the numberless expeditions, which they made, and the difficulties, which they surmounted. Many have thought that they were colonies from Egypt, or from Phenicia; having a regard only to the settlements, which they made in the west. But I shall shew hereafter, that colonies of the same people are to be found in the most extream parts of the east: where we may observe the same rites and ceremonies, and the same traditional histories, as are to be met with in their other settlements. The country called Phenicia could not have sufficed for the effecting all, that is attributed to these mighty adventurers. It is necessary for me to acquaint the Reader, that the wonderful people, to whom I allude, were the descendants

1 Kata οις εν διοντοι χειροσε. Eusebii Chron. P. 10. See also Syncellus.
descendants of Chus; and called Cuthites, and Cufeans. They stood their ground at the general migration of families; but were at last scattered over the face of the earth. They were the first apostates from the truth; yet great in worldly wisdom. They introduced, wherever they came, many useful arts; and were looked up to, as a superior order of beings: hence they were stiled Heroes, Dæmons, Heliadæ, Macarians. They were joined in their expeditions by other nations; especially by the collateral branches of their family, the Mizraim, Caphtorim, and the sons of Canaan. These were all of the line of Ham, who was held by his posterity in the highest veneration. They called him Amon: and having in process of time raised him to a divinity, they worshiped him as the Sun: and from this worship they were stiled Amonians. This is an appellation, which will continually occur in the course of this work: and I am authorized in the use of it from Plutarch; from whom we may infer, that it was not uncommon among the sons of Ham. He specifies particularly in respect to the Egyptians, that, when any two of that nation met, they used it as a term of honour in their salutations, and called one another Amonians. This therefore will be the title, by which I shall choose to distinguish the people, of whom I treat, when I speak of them collectively: for under this denomination are included all of this family; whether they were Egyptians, or Syrians, of Phenicia, or of Canaan. They were a people, who carefully preserved memorials of their ancef-

tors; and of those great events, which had preceded their dispersion. These were described in hieroglyphics upon pillars and obelisks: and when they arrived at the knowledge of letters, the same accounts were religiously maintained both in their sacred archives, and popular records. It is mentioned of Sanchoniathon, the most ancient of Gentile writers, that he obtained all his knowledge from some writings of the Amonians. *It was the good fortune of Sanchoniathon, says Philo Biblius, to light upon some ancient Amonian records, which had been preserved in the innermost part of a temple, and known to very few. Upon this discovery he applied himself with great diligence to make himself master of the contents: and having, by divesting them of the fable and allegory, with which they were obscured, obtained his purpose, he brought the whole to a conclusion.*

I should be glad to give the Reader a still farther insight into the system, which I am about to pursue. But such is the scope of my inquiries, and the purport of my determinations, as may possibly create in him some prejudice to my design: all which would be obviated, were he to be carried step by step to the general view, and be made partially acquainted, according as the scene opened. What I have to exhibit, is in great measure new: and I shall be obliged to run counter to many received opinions, which length of time, and general asent, have in a manner rendered sacred. What is


truly
truly alarming, I shall be found to differ not only from some few historians, as is the case in common controversy; but in some degree from all: and this in respect to many of the most essential points, upon which historical precision has been thought to depend. My meaning is, that I must set aside many supposed facts, which have never been controverted: and dispute many events, which have not only been admitted as true; but have been looked up to as certain æras, from whence other events were to be determined. All our knowledge of Gentile history must either come through the hands of the Grecians; or of the Romans, who copied from them. I shall therefore give a full account of the Helladian Greeks, as well as of the Iönim, or Ionians, in Asia: also of the Dorians, Leleges, and Pelasgi. What may appear very presumptuous, I shall deduce from their own histories many truths, with which they were totally unacquainted; and give to them an original, which they certainly did not know. They have bequeathed to us noble materials, of which it is time to make a serious use. It was their misfortune not to know the value of the data, which they transmitted, nor the purport of their own intelligence.

It will be one part of my labour to treat of the Phenicians, whose history has been much mistaken: also of the Scythians, whose original has been hitherto a secret. From such an elucidation many good consequences will, I hope, ensue: as the Phenicians, and Scythians have hitherto afforded the usual place of retreat for ignorance to shelter itself. It will therefore be my endeavour to specify and distinguish the various people under these denominations; of whom
whom writers have so generally, and indiscriminately spoken. I shall say a great deal about the Ethiopians, as their history has never been compleatly given: also of the Indi, and Indo-Scythæ, who seem to have been little regarded. There will be an account exhibited of the Cimmerian, Hyperborean, and Amazonian nations, as well as of the people of Colchis: in which the religion, rites, and original of those nations will be pointed out. I know of no writer, who has written at large of the Cyclopions. Yet their history is of great antiquity, and abounds with matter of consequence. I shall therefore treat of them very fully, and at the same time of the great works, which they performed; and subjoin an account of the Leffrygons, Lamii, Sirens, as there is a close correspondence between them.

As it will be my business to abridge history of every thing superfluous, and foreign; I shall be obliged to set aside many ancient lawgivers, and princes, who were supposed to have formed republics, and to have founded kingdoms. I cannot acquiesce in the stale legends of Deucalion of Thessaly, of Inachus of Argos, and Ægialeus of Sicyon: nor in the long line of princes, who are derived from them. The supposed heroes of the first ages in every country are equally fabulous. No such conquests were ever atchieved, as are ascried to Osiris, Dionysus, and Sesostris. The histories of Hercules, and Perseus, are equally void of truth. I am convinced, and hope I shall satisfactorily prove, that Cadmus never brought letters to Greece: and that no such person existed as
as the Grecians have described. What I have said about Sesostris and Osiris, will be repeated about Ninus, and Semiramis, two personages, as ideal as the former. There never were such expeditions undertaken, nor conquests made, as are attributed to these princes: nor were any such empires constituted, as are supposed to have been established by them. I make as little account of the histories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaster of Bactria. Yet something mysterious, and of moment, is concealed under these various characters: and the investigation of this latent truth will be the principal part of my inquiry. In respect to Greece, I can afford credence to very few events, which were antecedent to the Olympiads. I cannot give the least assent to the story of Phryxus, and the golden fleece. It seems to me plain beyond doubt, that there were no such persons as the Grecian Argonauts: and that the expedition of Jason to Colchis was a fable.

After having cleared my way, I shall proceed to the sources, from whence the Grecians drew. I shall give an account of the Titans, and Titanic war, with the history of the Cuthites and ancient Babylonians. This will be accompanied with the Gentile history of the Deluge, the migration of mankind from Shinar, and the dispersion from Babel. The whole will be crowned with an account of ancient Egypt; wherein many circumstances of high consequence in chronology will be stated. In the execution of the whole there will be brought many surprizing proofs in confirmation of the Mosaic account: and it will be found from
from repeated evidence, that every thing, which the divine historian has transmitted, is most assuredly true. And though the nations, who preserved memorials of the Deluge, have not perhaps stated accurately the time of that event; yet it will be found the grand epocha, to which they referred; the highest point, to which they could ascend. This was esteemed the renewal of the world; the new birth of mankind; and the ultimate of Gentile history. Some traces may perhaps be discernible in their rites and mysteries of the antediluvian system: but those very few, and hardly perceptible. It has been thought, that the Chaldaic, and Egyptian accounts exceed not only the times of the Deluge, but the æra of the world: and Scaliger has accordingly carried the chronology of the latter beyond the term of his artificial period. But upon enquiry we shall find the chronology of this people very different from the representations, which have been given. This will be shewn by a plain and precise account, exhibited by the Egyptians themselves: yet overlooked and contradicted by the persons, through whose hands we receive it. Something of the same nature will be attempted in respect to Berosus; as well as to Abydenus, Polyhistor, and Apollodorus, who borrowed from him. Their histories contained matter of great moment: and will afford some wonderful discoveries. From their evidence, and from that, which has preceded, we shall find, that the Deluge was the grand epocha of every ancient kingdom. It is to be observed, that when colonies made anywhere a settlement,

* He makes it exceed the æra of the Mosaic creation 1336 years. See Mar-
tlement, they ingrafted their antecedent history upon the subsequent events of the place. And as in those days they could carry up the genealogy of their princes to the very source of all; it will be found, under whatever title he may come, that the first king in every country was Noah. For as he was mentioned first in the genealogy of their princes, he was in aftertimes looked upon as a real monarch; and represented as a great traveller, a mighty conqueror, and sovereign of the whole earth. This circumstance will appear even in the annals of the Egyptians: and though their chronology has been supposed to have reached beyond that of any nation, yet it coincides very happily with the accounts given by Moses.

In the prosecution of my system I shall not amuse the Reader with doubtful and solitary extracts; but collect all, that can be obtained upon the subject, and shew the universal scope of writers. I shall endeavour particularly to compare sacred history with profane, and prove the general assent of mankind to the wonderful events recorded. My purpose is not to lay science in ruins; but instead of desolating to build up, and to rectify what time has impaired: to divest mythology of every foreign and unmeaning ornament; and to display the truth in its native simplicity: to shew, that all the rites and mysteries of the Gentiles were only so many memorials of their principal ancestors; and of the great occurrences, to which they had been witnesses. Among these memorials the chief were the ruin of mankind by a flood; and the renewal of the world in one family. They had symbolical representations, by
which these occurrences were commemorated: and the ancient hymns in their temples were to the same purpose. They all related to the history of the first ages; and to the same events, which are recorded by Moses.

Before I can arrive at this essential part of my enquiries, I must give an account of the rites and customs of ancient Hellas; and of those people, which I term Amonians. This I must do in order to shew, from whence they came: and from what quarter their evidence is derived. A great deal will be said of their religion and rites: also of their towers, temples, and Puratheia, where their worship was performed. The mistakes likewise of the Greeks in respect to ancient terms, which they strangely perverted, will be exhibited in many instances: and much true history will be ascertained from a detection of this peculiar misapplication. It is a circumstance of great consequence, to which little attention has been paid. Great light however will accrue from examining this abuse, and observing the particular mode of error: and the only way of obtaining an insight must be by an etymological process, and by recurring to the primitive language of the people, concerning whom we are treating. As the Amonians betook themselves to regions widely separated; we shall find in every place, where they settled, the same worship and ceremonies, and the same history of their ancestors. There will also appear a great similitude in the names of their cities and temples: so that we may be assured, that the whole was the operation of one and the same people. The learned Bochart saw this; and taking for granted, that the people were Phenicians,
Phenicians, he attempted to interpret these names by the Hebrew language; of which he supposed the Phenician to have been a dialect. His design was certainly very ingenious; and carried on with a wonderful display of learning. He failed however: and of the nature of his failure I shall be obliged to take notice. It appears to me, as far as my reading can afford me light, that most ancient names, not only of places, but of persons, have a manifest analogy. There is likewise a great correspondence to be observed in terms of science; and in the titles, which were of old bestowed upon magistrates and rulers. The same observation may be extended even to plants, and minerals, as well as to animals; especially to those, which were esteemed at all sacred. Their names seem to be composed of the same, or similar, elements; and bear a manifest relation to the religion in use among the Amonians, and to the Deity, which they adored. This Deity was the Sun: and most of the ancient names will be found to be an assemblage of titles, bestowed upon that luminary. Hence there will appear a manifest correspondence between them: which circumstance is quite foreign to the system of Bochart. His etymologies are destitute of this collateral evidence: and have not the least analogy to support them.

In consequence of this I have ventured to give a list of some Amonian terms, which occur in the mythology of Greece; and in the histories of other nations. Most ancient names seem to have been composed out of these elements: and into the same principles they may be again resolved.
Hence has arisen the demand, πα ὑπ., which has been repeated for ages. It is my hope, and my presumption, that such a place of appulse may be found: where we may take our stand; and from whence we may have a full view of the mighty expanse before us: from whence also we may descry the original design, and order, of all those objects, which by length of time, and their own remoteness, have been rendered so confused and uncertain.

PLATES.
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With the Pages, which they are to face.

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RADICALS.

Πειθεὶς δ' εστὶ κελευθός, ἀληθεὶς γὰς οὐχὶδει.

Parmenides.

The materials, of which I purpose to make use in the following enquiries, are comparatively few, and will be contained within a small compass. They are such, as are to be found in the composition of most names, which occur in antient mythology: whether they relate to Deities then reverenced; or to the places, where their worship was introduced. But they appear no where so plainly, as in the names of those places, which were situated in Babylonia and Egypt. From these parts they were, in process of time, transferred to countries far remote; beyond the Ganges eastward, and to the utmost bounds of the Mediterranean west; wherever the sons of Ham under their various denominations either settled or traded. For I have mentioned that this people were great adventurers; and began an extensive commerce in very early times. They got footing in many parts; where they founded cities,
which were famous in their day. They likewise erected towers and temples: and upon headlands and promontories they raised pillars for sea-marks to direct them in their perilous expeditions. All these were denominated from circumstances, that had some reference to the religion, which this people professed; and to the ancestors, whence they sprung. The Deity, which they originally worshiped, was the Sun. But they soon conferred his titles upon some of their ancestors: whence arose a mixed worship. They particularly deified the great Patriarch, who was the head of their line; and worshiped him as the fountain of light: making the Sun only an emblem of his influence and power. They called him Bal, and Baal: and there were others of their ancestry joined with him, whom they stiled the Baalim. Chus was one of these: and this idolatry began among his sons. In respect then to the names, which this people, in process of time, conferred either upon the Deities they worshiped, or upon the cities, which they founded; we shall find them to be generally made up of some original terms for a basis, such as Ham, Cham, and Chus: or else of the titles, with which those personages were, in process of time, honoured. These were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Ish, On, Bel, Cohen, Keren, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Samaïm. We must likewise take notice of those common names, by which places are distinguished, such as Kir, Caer, Kiriath, Carta, Air, Col, Cala, Beth, Ai, Ain, Caph, and Cephas. Lastly are to be inserted the particles Al and Pi; which were in use among the ancient Egyptians.
RADICALS.

Of these terms I shall first treat; which I look upon as so many elements, whence most names in ancient mythology have been compounded; and into which they may be easily resolved: and the history, with which they are attended, will, at all times, plainly point out, and warrant the etymology.

HAM or CHAM.

The first of the terms here specified is Ham; at different times, and in different places, expressed Cham, Chom, Chamus. Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, Ἀμων and Ἀμων. He is to be found under this name among many nations in the east; which was by the Greeks expressed Amanus, and Omanus. Ham, and Cham are words, which imply heat, and the consequences of heat; and from them many words in other languages, such as Ḫavmā, Caminus, Camera, were derived. Ham, as a Deity, was esteemed the Sun: and his priests were stiled Chamin, Chaminim, and Chamerim. His name is often found com-

4 The Sun in the Persic language, Hama. Gale's Court of the Gentiles. V. 1. c. 11. p. 72.

B 2 

pounded
pounded with other terms, as in Cham El, Cham Ees, Cam Ait: and was in this manner conferred both on persons and places. From hence Camillus, Camilla, Camella Sacra, Comates, Camisium, Camirus, Chemmis, with numberless other words, are derived. Chamma was the title of the hereditary priests of Diana: and the Puratheia, where the rites of fire were carried on, were called Chamina, and Chaminim, whence came the Caminus of the Latines. They were sacred hearths, on which was preserved a perpetual fire in honour of Cham. The idols of the Sun were called by the same name: for it is said of the good king Josiah, that they brake down the altars of Baalim in his presence; and the Chaminim (or images of Cham) that were on high above them, he cut down. They were also stiled Chamerim, as we learn from the prophet Zephaniah. Ham was esteemed the Zeus of Greece, and Jupiter of Latium. Aμμες, Ζεύς, Αγισοτελεί. Αμμεν γὰς Αιγυπτιοι καλεσα τον Δια.

Plutarch

Camifene, Chamath, Chamane, Choma, Chom, Cuma, Came, Camelis, Cambalidus, Comopolis, Comara, &c. All these are either names of places, where the Amonians settled; or are terms, which have a reference to their religion and worship.


I will cut off the remnant of Baal from this place, and the name of the Chamerim with the priests. Zephaniah. c. 1. v. 4. From hence we may in some degree infer, who are meant by the Baalim.

Hefychius.

Herodotus. L. 2. c. 42.
RADICALS.

Plutarch says, that of all the Egyptian names, which seemed to have any correspondence with the Zeus of Greece, Amoun or Ammon was the most peculiar, and adequate. He speaks of many people, who were of this opinion: 

11 Ετι δε των πολλων νομιζοντων ιδιων παρ’ Αιγυπτιοις όνομα τω Διω ειναι των Αμαν, ο παγανοτες ήμεις Αμμωνα λεγομεν. From Egypt his name and worship were brought into Greece; as indeed were the names of almost all the Deities there worshiped. 12 Σχεδον δε και παντα τα ονοματα των Θεων ε’ Αιγυπτω εληλυθε ες την ‘Ελλαδα. Almost all the names of the Gods in Greece were adventitious, having been brought thither from Egypt.

CHUS.

Chus was rendered by the Greeks Χυσος, Chusus; but more commonly Χευσος: and the places denominated from him were changed to Χευη, Chrufe; and to Chrusopolis. His name

Αρμωνα Αμμων των Διω προσαγωγησαι, και υπω τιμωσαι και γαρ και χαιτω εν των Δακηδαμικεσ εκαβαλλων φησι.
Zeus Δευς Αμμων, κερατιφορες, κεκλυθι Μαντι.

11 Plutarch. Isis et Osiris. Vol. 2. p. 354. Zeus was certainly, as these writers say, a title given to Ham: yet it will be found originally to have belonged to his father; for titles were not uniformly appropriated.

12 Herodotus. L. 2. c. 49. Speaking afterwards of the people at Dodona, he says, Χρουν πολλω διεξαιθησοντο, ενυποτο εκ των Αιγυπτω απικομενα τα ονοματα τα των θεων τω αλλων, Δεινοκτω δε υπερον πολλω ενυποτο. c. 52. It was a long time before they had names for any of the Gods; and very late before they were acquainted with Dionysus; which Deity, as well as all the others, they received from Egypt. See also l. 2. c. 59.
name was often compounded Chus-Or, rendered by the Greeks Χευσώγ, Chrufor, and Chrufaor; which among the Poets became a favourite epithet, continually bestowed upon Apollo. Hence there were temples dedicated to him, called Chrus-oria. Chus, in the Babylonish dialect, seems to have been called Cuth; and many places, where his posterity settled, were stiled Cutha, Cuthaia, Cutaia, Cuta, Cotha, and compounded Cothon. He was sometimes expressed Cafus, Cefius, Cafius; and was still farther diversified.

Chus was the father of all those nations, stiled Ethiopians, who were more truly called Cuthites and Cufeans. They were more in number, and far more widely extended, than has been imagined. The history of this family will be the principal part of my inquiry.

C A N A A N.

Canaan seems, by the Egyptians and Syrians, to have been pronounced Cnaan: which was by the Greeks rendered Cnas, and Cna. Thus we are told by Stephanus Byzantius, that the antient name of Phenicia was Cna. Χνα, έτως

Sanchoniathon apud Eusebium prodit Aegyptiorum Κηφ ες Φονεικον Αγαθοσαιμία, vel secundum Mochum, Χευσώγ. See notes to Iamblichus by Gale. P. 301.

Chusilan, to the east of the Tigris, was the land of Chus: it was likewise called Cutha, and Ciffia, by different writers.

A river and region stiled Cutha, mentioned by Josephus, Ant. Jud. L. 9, c. 14. n. 3. the same which by others has been called Cufian, and Chusilan.


The fame is said by Philo Biblius from Sanchoniathon. And in another place he says, that Isis, the fame as Osiris, was the brother to Cna.

This person is looked upon as the father of the Egyptians; on which account one might expect to meet with many memorials concerning him: but his history is so veiled under allegory and titles, that no great light can be obtained. It is thought by many learned men, that the term, Mizraim, is properly a plural; and that a people are by it signified rather than a person. This people were the Egyptians: and the head of their family is imagined to have been in the singular Misor, or Metzor. It is certain that Egypt by Stephanus Byzantinus is amongst other names stiled Musæa, which undoubtedly is a mistake for Musæa, the land of Mubor or Mysar. It is by Eusebius and Suidas called Meistraia, by

Μεστραῖμ of the LXX.
Josephus calls the country of Egypt Meistra. Τὴν γὰρ Αἰγύπτων Μεστραῖν, καὶ Μεστράιας τὰς Αἰγύπτιως ἁπάντας, οἱ ταυτὴν οἰκεῖντες, καλὶμεν. Ant. Jud. L. 1. c. 6. §. 2.

which
which is meant the land of Metzor, a different rendering of Myfor. Sanchoniathon alludes to this person under the name of "Місор, Міфор"; and joins him with Sydic: both which he makes the sons of the Shepherds Amunus, and Magus. Amunus, I make no doubt, is Amun, or Ham, the real father of Міфор, from whom the Mizraim are supposed to be descended. By Magus probably is meant Chus, the father of those worshipers of fire, the Magi: the father also of the genuine Scythæ, who were stiled Magog. The Canaanites likewise were his offspring: and among these none were more distinguished, than those of Said, or Sidon; which I imagine is alluded to under the name of Sydic. It must be confessed, that the author derives it from Sydic, justice: and to say the truth, he has, out of ancient terms, mixed so many feigned personages with those that are real, that it is not possible to arrive at the truth.

NIMROD.

It is said of this person by Moses, that he was the son of Cush. 

1 And Cush begat Nimrod: he began to be a mighty one in the earth: he was a mighty hunter before the Lord: wherefore it is said, even as Nimrod, the mighty hunter before the Lord. And the beginning of this kingdom was Babel.


Hierapolis of Syria was called Magog, or rather the city of Magog. It was also called Bambyce. Cœle (Syria) habet—Bambycen, quæ alio nomine Hierapolis vocatur, Syris vero Magog. Plin. Hist. Nat. L. 5. §. 19. p. 266.

His history is plainly alluded to under the character of Alcucus, the first king of Chaldea; but more frequently under the title of Orion. This personage is represented by Homer as of a gigantic make; and as being continually in pursuit of wild beasts. The Cuthite Colonies, which went westward, carried with them memorials of this their ancestor; and named many places from him: and in all such places there will be found some peculiar circumstances, which will point out the great Hunter, alluded to in their name. The Grecians generally stiled him Nebrod, Nebrod: hence places called by his name are expressed Nebrod, Nebrodes, Nebrissa. In Sicily was a mountain Nebrodes, called by Strabo in the plural τοι Νεβρωθη ογν. It was a famous place for hunting; and for that reason had been dedicated to Nimrod. The poet Gratius takes notice of its being stocked with wild beasts:

Cantatus Grais Acragas, victæque fragosum
Nebrodem liquere fææ.

And Solinus speaks to the same purpose: Nebrodem damæ


Ψιμουθ 8ε και αλεκε ει τις φυλης τοι Συμ (Χαι), Χεια εριματι, ο Αλτονι, οι χρεινα ον Νεβρωθ, Γιγαντα, ον τοι Βαβυλωνιαν κτισατα, ον αλεκειν οι Πεσαι ακβεωλινα, και γενειον ει τοιι αγροι τε θεασι, οτινα καλεσι Ωριωνα. Chronicon Paschale. P. 36.

Homer. Odysse. L. Α. v. 571.
Chronikon. Pafch. P. 36.
Gratii Cyneget. V. 527.
Solinus de Situ Orbis. c. 11.
et hinnuli pervagantur. At the foot of the mountain were the warm baths of Himera.

The term Νεβρός, Nebros, which was substituted by the Greeks for Nimrod, signifying a fawn, gave occasion to many allusions about a fawn, and fawn-skin, in the Dionysiac, and other mysteries. There was a town Nebrissa, near the mouth of the Baétis in Spain, called by Pliny Veneria; Inter aestuaria Baétis oppidum Nebrissa, cognomine Veneria. This, I should think, was a mistake for Venaria; for there were places of that name. Here were preserved the same rites and memorials, as are mentioned above; wherein was no allusion to Venus, but to Nimrod and Bacchus. The island, and its rites, are mentioned by Silius Italicus.

Ac Nebrissa Dionysaeis conscia thrysis,
Quam Satyri coluere leves, redimitaque sacra
Nebride.

The Priests at the Bacchanalia, as well as the Votaries, were habited in this manner.

Inter matres impia Mænas
Comes Ogygio venit Iaccho,
Nebride sacra præcincta latus.

Statius describes them in the same habit.

Hic chelyn, hic flavam maculofo Nebrida tergo,
Hic thyrlos, hic plectra ferit.

10 Radical

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17 Silius Italicus. L. 3. v. 393.
19 Sylvæ. L. 1. carm. 2. v. 226.
Dionyfius of the Indian Camarites:
Ζωιατον, και Νεβρίας ετι τιθέντοι θαλωνες,
Εκοι Βασιλεως λειτουρες. V. 703.
The history of Nimrod was in great measure lost in the superior reverence shewn to Chus, or Bacchus: yet there is reason to think, that divine honours were of old paid to him. The Family of the Nebridae at Athens, and another of the same name at Cos, were, as we may infer from their history, the posterity of people, who had been priests to Nimrod. He seems to have been worshiped in Sicily under the names of Elorus, Pelorus, and Orion. He was likewise styled Belus: but as this was merely a title, and conferred upon other persons, it renders his history very difficult to be distinguished.

**TITLES of the DEITY.**

Theuth, Thoth, Taut, Taautes, are the same title diversified; and belong to the chief god of Egypt. Eusebius speaks of him as the same as Hermes. "Ο\(\text{ν Αιγυπτιον μεν}\) έκαλεσαν Θωδ, Αλεξανδρεις δε Θωδ, 'Εμην δε 'Ελληνες μετεφησαν. From Theuth the Greeks formed ΘΕΟΣ; which, with that nation, was the most general name of the Deity. Plato in his treatise, named Philebus, mentions him by the

At the rites of Osiris, Kai γαρ ηεριδας περιαβαττονται (εν Αιγυπτιοι) και θυσις φοεσι κτλ. Plutarch. Isis et Osir. P. 364.


35 Nimrod built Babylon; which is said to have been the work of Belus. Βελουσι—εκατα 8' υπο Βαλισ. Etymologicum Magnum.


Here was a temple, stiled the temple of Belus.

name of Θεωθ. He was looked upon as a great benefactor, and the first cultivator of the Vine.

Πέωτος Θωθ ἀδαν ἰἀπανὴν εἰπὶ βοτὴν αγείσεων.

He was also supposed to have found out letters: which invention is likewise attributed to Hermes. 

Ἀπὸ Μίσως Τακτός, ὅς ἔνεε τὴν τῶν πέωτων σοιχεῖων γραφὴν.—Ἐλληνες δὲ Ἑρμῆν ἐκάλεσαν. Suidas calls him Theus; and says, that he was the same as Arez, styled by the Arabians Theus Arez, and so worshiped at Petra. 

Suidas calls him Theus; and says, that he was the same as Arez, styled by the Arabians Theus Arez, and so worshiped at Petra. 

instead of a statue there was λίθος μελας, τετεχαγωνος, attutotot, a black, square pillar of stone, without any figure, or representation. It was the same Deity, which the Germans and Celtæ worshiped under the name of Theut-Ait, or Theutates; whose sacrifices were very cruel, as we learn from Lucan.

Et quibus immitis placatur sanguine diro. Theutates.

A B.

Ab signifies a father, similar to αב of the Hebrews. It is often found in composition, as in Ab-El, Ab-On, Ab-Or.

See also the Phædrus of Plato: Ημετα τοισιν περὶ Ναικρατὶν τῆς Αἰγυπτίας xτλ.

Anthologia. L. i. 91. L. i. 29.


Lucan. L. i. v. 444.
Aur, sometimes expressed Or, Ur, and Our, signifies both light and fire. Hence came the Orus of the Egyptians, a title given to the Sun. 39 Quod solem vertimus, id in Hebraeo est רַע, Ur; quod lucem, et ignem, etiam et Solem denotat. It is often compounded with the term above, and rendered Abor, Aborus, Aborras: and it is otherwise diversified. This title was often given to Chus by his descendants; whom they stiled Chusorus. From Aur, taken as an element, came Uro, Ardeo; as a Deity, oro, hora, ὁρα, Ἰερον, Ἰερευς. Zeus was stiled Cham-Ur, rendered Κωμυσος by the Greeks; and under this title was worshiped at Halicarnassus. He is so called by Lycophron. 40 Ἡμος καταθαυ βυθλα Κωμυσι Λεον. Upon which the Scholiaft observes; (Κωμυσος) ὁ Ζεὺς εν Ἄλιαξαναζω τιμαται.

E L.

El, Al, Ἡλ, sometimes expressed Eli, was the name of the true God; but by the Zabians was transferred to the Sun: whence the Greeks borrowed their Ἡλιος, and Ἡλιως. El, and Elion, were titles, by which the people of Canaan di-

39 Selden de Diis Syris: Prolegomena. c. 3.
40 Lycophron. V. 459. Scholia ibidem.
It is also compounded with Cham, as in Orchamus, a common Babylonish appellation.
Rexit Achæmenias urbes pater Orchamus; ifque Septimus a prisci numeratur origine Beli.
Ovid. Metamorph. L. 4. v. 212:
tinguished
tinctuated their chief Deity.  

14 Πινεται τις Ελιον, καλυμένος υψίστος. This they sometimes still farther compounded, and made Abelion: hence inscriptions are to be found 42 **DEO A B E L L I O N I.** El according to Damascius was a title given to Cronus. 43 Φωινεικες και Συγοι τον Κρόνον Ηλι, και Βηλ, και Βαλαθην επωνομαζει. The Phenicians and Syrians name Cronus Eel, and Beel, and Bolathes. The Canaanitish term Elion is a compound of Eli On, both titles of the Sun; hence the former is often joined with Aur, and Orus. 44 Elorus, and Alorus, were names both of persons and places. It is sometimes combined with Cham: whence we have Camillus, and Camulus: under which name the Deity of the Gentile world was in many places worshiped. Camulus and Camillus were in a manner antiquated among the Romans; but their worship was kept up in other countries. We find in Gruter an inscription 45 **DEO CAMULO:** and another, **CAMULO. SANCTO. FORTISSIMO.** They were both the same Deity, a little diversified; who was worshiped by the Hetrurians, and esteemed the same as Hermes. 46 Tusci Camillum appellant Mercurium. And not only

41 Eusebii Præp. Evang. L. i. c. 10. p. 36.

42 Gruter. V. i. 37. n. 4, 5, 6.

43 Damascius apud Photium. C. 242:

44 Αλώς, Alorus, the first king who reigned. Syncellus. P. 18.

'Αλια, Halia, was a festival at Rhodes in honour of the Sun, to whom that island was sacred. Ἄρηις τῷ 'Αλιᾷ τιμῶν. Athenæus. L. 13. p. 561. The first inhabitants were stiled Heliadæ. Diodorus Sic. L. 5. p. 327. And they called the chief temple of the Deity 'Αλιώ, Halion. Eutath. ad Hom. Odyss. Z. They came after a deluge, led by Ochimus, Macar, and others.

45 Gruter. Inscript. xl. 9. and lvi. 11.

46 Macrobius Saturn. L. 3. c. 8.
the Deity, but the minister and attendant had the same name: for the priests of old were almost universally denominated from the God, whom they served, or from his temple. The name appears to have been once very general.  

47 Rerum omnium sacrificarum administri Camilli dicebantur. But Plutarch seems to confine the term to one particular office and person.  

48 Τον υπηρετητα τω Ιερω τω Διος αμφιβαλη παιδα λεγεσθαι Καμιλλον, ως και του Ἐμενων ἐτως ενοι των Ἑλληνων Καμιλλον απο της διακοινας πρόσφυσενον. He supposes the name to have been given to Hermes on account of the service, and duty enjoined him. But there is nothing of this nature to be inferred from the terms. The Hermes of Egypt had nothing similar to his correspondent in Greece. Camillus was the name of the chief God, Cham-El, the same as Elion, ὁ υψιστος. He was sometimes expressed Casmillus; but still referred to Hermes.  

49 Κασμιλλος ὁ Ἐμους εσιν, ως ἴσοςι Διονυσίωςι. The Deity El was particularly invoked by the eastern nations, when they made an attack in battle: at such time they used to cry out, El-El, and Al-Al. This Mahomet could not well bring his proselytes to leave off: and therefore changed it to Allah; which the Turks at this day make use of, when they shout in joining battle. It was however an idolatrous invocation, originally

47 Pomponius Lætus.  
Camilla was in like manner attendant on the Gods.  
49 Scholia in Apollon. Rhodium. L. 1. v. 917. So Camœna was rendered Caflœna.  

made
made to the God of war; and not unknown to the Greeks. Plutarch speaks of it as no uncommon exclamation; but makes the Deity feminine.

\[49 \text{Κλαδ' ΑΔΑΛΑ, πολεμά θυγατερ.}\]

Hence we have in Hesychius the following interpretations; 
αλαλαζεί, ετινικος ηχει. Αλαλαγμος, ετινικος υμιος. 
Ελευ, ετιφωνμα πολεμικον. It is probably the same as 
την in Isaiah, \[50 \text{How art thou fallen, Halal, thou son of}\]

\textit{Sebor.}

ON and EON.

On, Eon, or Aon, was another title of the Sun among the Amonians: and so we find it explained by Cyril upon Hosca: \[Ων \text{ δε εσιν ὁ Ἡλιος}: \] and speaking of the Egyptians in the same comment, he says, \[\text{Ων \text{ δε εσι παρ' αυτοις ὁ Ἡλιος.}\]

The Seventy likewise, where the word occurs in Scripture, interpret it the Sun; and call the city of On, Heliopolis. 
\[51 \text{Και εδώκεν αυτῷ τὴν Ασευθ θυγατερα Πετροφη Ἰεζεως Ἡλια-πολεως.}\]

Theophilus, from Manetho, speaks of it in the same manner: \[52 \text{Ων, ἠτις εσιν Ἡλιοπολις.}\] And the Coptic Pentateuch renders the city On by the city of the Sun. Hence it was, that Ham, who was worshiped as the Sun,

\[49 \text{De Amore Fraterno. P. 483.}\]

\[50 \text{Isaiah. C. 14. v. 12.}\]

\[51 \text{Genefis. C. 41. v. 45. and Exodus. C. 1. v. 11.}\]

got the name of Amon, and Ammon; and was stiled Baal-Hamon. It is said of Solomon, that he had a vineyard at 53 Baal-Hamon; a name probably given to the place by his Egyptian wife, the daughter of Pharaoh. The term El was combined in the same manner; and many places sacred to the Sun were stiled El-on, as well as El-our. It was sometimes rendered Eleon; from whence came Ἑλιος; and Ἑλιος. The Syrians, Cretans, and Canaanites went farther, and made a combination of the terms Ab-El-Eon, Pater Summus Sol, or Pater Deus Sol; hence they formed Abel-lon, and Abelson before mentioned. Hesychius interprets Αβηλειος, Ἑλιος Αβηλειος, Ἑλιακος.

Vossius thinks, and with good reason, that the Apollo of Greece, and Rome, was the same as the Abelson of the East. 54 Fortassì Apollo ex Cretico Αβηλειος nam veteres Romani pro Apollo dixere Apollo: ut pro homo, hemo; pro bonus, benus; ac similia. The Sun was also worshiped under the

53 Canticles. c. 8. v. 11.
Mention is made of Amon, Jeremiah. c. 46. v. 25. Nahum. c. 3. v. 8.
It was sometimes compounded; and the Deity worshiped under the titles of Or-On: and there were temples of this denomination in Canaan.
Solomon fortified Beth-On the upper, and Beth-On the nether. 2 Chron. c. 8. v. 5.

As Ham was stiled Hamon, so was his son Chus, or Cuth, named Cuthon and Cothon; as we may judge from places, which were denominated undoubt-edly from him. At Adrumetum was an island at the entrance of the harbour so called: Hirtius. Afric. P. 798. Another at Carthage, probably so named from a tower or temple. 'Προερχέται ἀπὸ τὴν ακροτολείαν ὃς ὑπανεῖς, καὶ ἀ ΚΩΘΝ.

title Abaddon; which, as we are informed by the Evangelist, was the same as Apollo; or, as he terms him, Απολλων: ονομα αυτῳ 'Εβραίζη Αβαδδών, και εν τη Ἑλληνικη Απολλων.

A I T.

Another title of Ham or the Sun was Ait, and Aith: a term, of which little notice has been taken; yet of great consequnce in respect to etymology. It occurs continually in Egyptian names of places, as well as in the composition of those, which belong to Deities, and men. It relates to fire, light, and heat; and to the consequences of heat. We may in some degree learn its various, and opposite significations when compounded, from antient words in the Greek language, which were derived from it. Several of these are enumerated in Hesychius. Αἰθαί, μελαναι. Αἰθεί, καιείω. Αἰθαλοευ (a compound of Aith El), κεκαυμενον. Αἰθωνος, κατ-νος. Αἰθον, λαμπεον. Αἰθωνα (of the same etymology, from Aith-On) μελανα, πυρωδη. 55 Αἴθως, καιμα. The Egyptians, when they consecrated any thing to their Deity, or made it a symbol of any supposed attribute, called it by the name of that attribute, or 57 emanation: and as there was scarce any

35 Apocalypc. c. 9. v. 11.
36 The Sun's disk titled Αἴθως:
37 The Egyptian Theology abounded with personages formed from these emanations, who according to Pfeillus were called Eons, Ζωρες, Αζωρες. See Iamblichus, and Pfeillus, and Damascius.
RADICALS.

thing, but what was held sacred by them, and in this manner appropriated; it necessarily happened, that several objects had often the same reference, and were denominated alike. For not only men took to themselves the sacred titles; but birds, beasts, fishes, reptiles, together with trees, plants, stones, drugs, and minerals, were supposed to be under some particular influence; and from thence received their names. And if they were not quite alike, they were however made up of elements very similar. Ham, as the Sun, was stiled \(^5^8\) Ait; and Egypt, the land of Ham, had in consequence of it the name of Ait, rendered by the Greeks \( \text{Αἰτία} \): \( \text{Εἰρήνη} (\text{ἡ Αἰγύπτιος}) \) \( \text{καὶ Αἰείων}, \) \( \text{καὶ Πομᾶμα}, \) \( \text{καὶ Αἰθιοπία}, \) \( \text{καὶ} \) \( \text{ΑΕΤΙΑ}. \) One of the most antient names of the Nile was Ait, or \( \text{Αἰείων}. \) It was also a name given to the Eagle, as the bird particularly sacred to the Sun: and Homer alludes to the original meaning of the word, when he terms the Eagle \( \text{Αἰείων Αἴθων}. \) Among the parts of the human body it was appropriated to the \( \text{καρδία} \): for the heart in the body may be esteemed what the Sun is in his system, the source of heat and life, affording the same animating principle. This word having these two senses was the reason why the Egyptians made a heart over a vase of burning incense an emblem of their country. \( \text{Αἰγύπτιον ὑγραφονες Θυμιατησιον καιομε}.\)

\(^{58}\) Stephanus Byzant.

\(^{59}\) Scholia on Dionyfius. V. 239. What it alluded to, may be seen from other authors.

\(^{60}\) Homer. Iliad. O. V. 630. Ο ἐφεδρός, καὶ πυροδέσ. Hefychius.

\(^{61}\) ΗΠ καρδία. Etymolog. Magnum ex Orione, in Athribis.

They express it after the manner of the Ionians, who always deviated from the original term. The Dorians would have called it with more propriety Ath.

\(^{62}\) Horus Apollo. L. 1. c. 22. p. 38.

D 2
This term occurs continually in composition. Athyr, one of the Egyptian months, was formed of Ath-Ur. It was also one of the names of that place, where the shepherds resided in Egypt; and to which the Israelites succeeded. It stood at the upper point of Delta, and was particularly sacred to ἴστρον Ur, or Orus: and thence called Athur-ai, or the place of Athur. At the departure of the shepherds it was ruined by King Amosis.

As Egypt was named Aith, and Ait; so other countries, in which colonies from thence settled, were filed Ethia and Athia. The sons of Chus founded a colony in Colchis; and we find a king of that country named Ait; or, as the Greeks expressed it, Αἰτης: and the land was also distinguished by that characteristic. Hence Arete in the Orphic Argonautics, speaking of Medea’s returning to Colchis, expresses this place by the terms θεᾶ Κολχών:

64 Οἰκείων πατέρος τε δόμων, καὶ εἰ θεᾶ Κολχών.

It is sometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed 65 Ἀθηλά, and Ἀθηνά, titles, by which they distinguished the Goddess of wisdom. It was

64 Orphic. Argonaut. V. 1323.
65 Athenagoras: Legatio. P. 293.
Proserpine (Κόη) was also called Athela. Ibid.
looked upon as a term of high honour, and endearment. Venus in Apollonius calls Juno, and Minerva, by way of respect, Ηθειων:

66 Ηθειων τις δευξο νοος, χρειω τε, κομιζει; Menelaus says to his brother Agamemnon, 67 Τιφθ' έτως, Ηθεις, κοιντευει; And 68 Τιτπε μοι, Ηθειν κεφαλη, δευρ' ειληθαυς, are the words of Achilles to the shade of his lost Patroclus. Ηθειος in the original acceptation, as a title, signified Solaris, Divinus, Splendidus: but in a secondary sense it denoted any thing holy, good, and praise-worthy. 69 Αλλα μην Ηθειον καλεω και νοσφιν εττα, says Eumæus of his long absent, and much honoured master. I will call him good, and noble, whether he be dead or alive. From this antient term were derived the ηθος and ηθικα of the Greeks.

I have mentioned, that it is often found compounded, as in Athyr: and that it was a name conferred on places, where the Amonians settled. Some of this family came in early times to Rhodes, and Lemnos: of which migrations I shall hereafter treat. Hence one of the most antient names of. 70 Rhodes was Aithraia, or the Island of Athyr; so called from the worship of the Sun: and Lemnos was denominated Aithalia, for the same reason from Aith-El. It was particularly devoted to the God of fire; and is hence stiled Vulcania by the Poet:

66 Apollonius Rhodius. L. 3. v. 52.
67 Homer. Iliad K. v. 37.
68 Homer. Iliad Ψ. v. 94.
69 Homer. Odyss. Ξ. v. 147.
Ethiopia itself was named both 72 Aitheria, and Aeria, from Aur, and Athyri: and Lesbos, which had received a colony of Cuthites, was reciprocally stiled 73 Æthiope. The people of Canaan and Syria paid a great reverence to the memory of Ham: hence we read of many places in those parts named Hamath, Amathus, Amathusia. One of the sons of Canaan seems to have been thus called: for it is said, that Canaan was the father of the 74 Hamathite. A city of this name stood to the east of mount Libanus; whose natives were the Hamathites alluded to here. There was another Hamath in Cyprus, by the Greeks expressed Aµαβες, of the same original as the former. We read of Eth-Baal, a king of 75 Sidon, who was the father of Jezebel; and of 76 Athaliah, who was her daughter. For Ath was an oriental term, which came from Babylonia and Chaldea to Egypt; and from thence to Syria and Canaan. Ovid, though his whole poem be a fable, yet copies the modes of those countries, of which he treats. On this account, speaking of an Ethiopian, he introduces him by the name of Eth-Amon, but softened by him to Ethemon.

72 Valerius Flaccus. L. 2. v. 78. The chief city was Hephæstia.
74 Plin. L. 5. c. 31.
75 Genæs. c. 10. v. 18. c. 11. v. 2.
76 1 Kings. c. 16. v. 31.
77 2 Kings. c. 11. v. 1.
RADICALS.

23

Instabant parte finistrâ
Chaonius Molpeus, dextrâ Nabathæus Ethemon.

Ath was sometimes joined to the ancient title Herm; which
the Grecians with a termination made Ἑγοῦς. From Ath-
Herm, came ῾Εγοῦς, ῾Εγοῦς, ῾Εγοῦσώς. These terms were
sometimes reversed, and rendered Herm-athena.

A D

Ad is a title, which occurs very often in composition, as
in Ad-Or, Ad-On; from whence was formed Adorus, Adon,
and Adonis. It is sometimes found compounded with itself:
and was thus made use of for a supreme title, with which
both Deities and kings were honoured. We read of Hadad
king of 73 Edom: and there was another of the same name
at Damascus, whose son and successor was stiled 79 Benhadad.
According to Nicolaus Damascenus, the kings of Syria for
nine generations had the name of 83 Adad. There was a
prince Hadadezer, son of Rehob king of 81 Zobah: and Ha-
doram, son of the king of 82 Hamath. The God Rimmon
was stiled Adad: and mention is made by the Prophet of the

77 Ovid Metamorph. L. 5. v. 162.
So in Virgil. Comites Sarpedonis ambo,
Et clarus Ethemon Lyciâ comitantur ab alta.
Or, Clarus et Ethemon. Æneis. L. 10. v. 126.
78 1 Kings, c. 11. v. 14. Adad the fourth king of Edom. Gen. c. 36. v. 35.
79 1 Kings, c. 20. v. 1.
80 Nicolaus Damaic. apud Josephum Antiq. L. 7. c. 5.
81 2 Samuel. c. 8. v. 3.
82 1 Chron. c. 15. v. 10.

mournings
mournings of Adad Rimmon in the valley of Megiddo. The feminine of it was Ada: of which title mention is made by Plutarch in speaking of a queen of Caria. It was a sacred title, and appropriated by the Babylonians to their chief Goddess. Among all the eastern nations Ad was a peculiar title, and was originally conferred upon the Sun: and if we may credit Macrobius, it signified One, and was so interpreted by the Assyrians: Deo, quem summum maximumque venerantur, Adad nomen dederunt. Eius nominis interpretatio significat unus. Hunc ergo ut potissimum adorant Deum.—Simulacrum Adad insigne cernitur radiis inclinatis. I suspect, that Macrobius in his representation has mistaken the cardinal number for the ordinal; and that what he renders one, should be first or chief. We find that it was a sacred title; and when single, it was conferred upon a Babylonish Deity: but when repeated, it must denote greater excellence: for the Amonians generally formed their superlative by doubling the positive: thus Rab was great; Rabrab signified very great. It is indeed plain from the account, that it must have been a superlative; for he says it was designed to represent what was esteemed summum maximumque, the most eminent and great. I should therefore think, that Adad in its primitive sense

89 Zechariah. c. 12. v. 11.
There was a town of this name in Israel. Some suppose that the Prophet alluded to the death of Josiah, who was slain at Megiddo.

84 Plutarch. Apothegmata. P. 180. One of the wives of Esau was of Canaan, and named Adah, the daughter of Elon the Hittite. Gen. c. 36. v. 2.

85 Ad a, ἢς δέναι ὑπὲρ τὰ κυριαρχῶν ἐν Ηγα. Hefychius.

86 Macrobii Saturnalia. L. 1. c. 23.
signified πρώτος, and πρωτεύων: and in a secondary meaning it denoted a chief, or prince. We may by these means rectify a mistake in Philo, who makes Sanchoniathon say, that Adodus of Phenicia was king of the country. He renders the name, Adodus: but we know for certain that it was expressed Adad, or Adadus, in Edom, Syria, and Canaan. He moreover makes him βασιλεὺς Θεῶν, King of the Gods: but it is plain, that the word Adad is a compound: and as the two terms, of which it is made up, are precisely the same, there should be a reciprocal resemblance in the translation. If Ad be a chief, or king; Adad should be superlatively so, and signify a king of kings. I should therefore suspect, that in the original of Sanchoniathon, not βασιλεὺς Θεῶν, but βασιλεὺς βασιλεῶν was the true reading. In short Ad, and Ada, signified first, πρώτος; and in a more lax sense, a prince or ruler: Adad therefore, which is a reiteration of this title, means πρώτος τῶν πρωτῶν, or πρωτεύοντων; and answers to the most High, or most Eminent.

Ham was often stiled Ad-Ham, or Adam contracted; which has been the cause of much mistake. There were many places 87 named Adam, Adama, Adamah, Adamas, Adamana; which had no reference to the protoplast, but were by the Amonians denominated from the head of their family.

87 Adamantis fluv. Gangeticus.

Adam was sometimes found reversed, as in Amad, a Canaanitish town in the tribe of Ashur. Joshua. c. 19. v. 26. There was a town Hamad as well as Hamon in Galilee: also Amida in Mesopotamia.
E E S and I S.

Ees, rendered As and Is, like מ of the Hebrews, related to light and fire; and was one of the titles of the Sun. It is sometimes compounded Ad-Ees, and Ad-Is; whence came the Hades of the Greeks, and Atis and Attis of the Asiatics; which were names of the same Deity, the Sun. Many places were hence denominated: particularly a city in Africa, mentioned by Polybius. There was a river Adefa, which passed by the city Choma in Asia minor. It was moreover the name of one of the chief, and most ancient cities in Syria, said to have been built by Nimrod. It was undoubtedly the work of some of his brotherhood, the sons of Chus, who introduced there the rites of fire, and the worship of the Sun; whence it was fliled Adefa, rendered by the Greeks Edessa. One of the names of fire, among those in the East, who worship it, is Atefih at this day. The term As, like Adad before mentioned, is sometimes compounded with itself, and rendered

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88 Polybius. L. 1. p. 31.

Atis in Phrygia, and Lydia, was represented with a crown of rays, and a tiara spangled with stars, τὸν κατατικτὸν τοὺς ἄγγλως τιμίας. Julian. Orat. 5. p. 179.


It was compounded also Az-On. Hence Αζωβες in Sicily near Selinus. Dio.

90 Herbert's Travels. P. 316. He renders the word Attash.

Hyde of the various names of fire among the Persians; Va, Adur, Azur, Adīsh, Atefih, Hyr. c. 29. p. 358. Atefih Perese is a Priest of fire. Ibid. c. 29. p. 366.

Asas,
Asas, and Azaz; by the Greeks expressed Ἀδάδος and Ἀζίζος. In the very place spoken of above, the Deity was worshiped under the name of Azizus. The Emperor Julian acquaints us in his hymn to the Sun, that the people of Edefia possessed a region, which from time immemorial had been sacred to that luminary: that there were two subordinate Deities, Monimus and Azizus, who were esteemed coadjutors, and asseassors to the chief God. He supposes them to have been the same as Mars and Mercury: but herein this zealous emperor failed; and did not understand the theology, which he was recommending. Monimus and Azizus were both names of the same God, the Deity of Edefia, and Syrian. The former is undoubtedly a translation of Adad, which signifies μονας, or μονος: though, as I have before shewn, more properly primus. Azizus is a reduplication of a like term, being compounded with itself; and was of the same purport as Ades, or Ad Es, from whence the place was named. It was a title not unknown in Greece; for Ceres was of old called Azazia; by the Ionians Azasia. Hesychius observes, Ἀζίσις, ἔν Δνευμπῆς. Proserpine also had this name. In the same author we learn that ἀζά, aza, signified αὐσβολος, or fun-burnt: which shews plainly to what the

51 Aziz, lightning; any thing superlatively bright, analogous to Adad and Rabrab. Hazazon Tamor, mentioned 2 Chron. c. 20. v. 2.
52 Orat. 4. p. 150.
53 Azaz, and Asius, are the same as Aphis and Isis made feminine in Egypt; who was supposed to be the sifter of Osiris the Sun.
primitive word related. This word is often found combined with Or; as in Aforus, and Eforus, under which titles the Deity was worshiped in Syria, Sicily, and Carthage: of the last city he was supposed to have been the founder. It is often compounded with El, and Il; and many places were from thence denominated Alestia, Elysia, Eleusia, Haleius, Elystus, Eleusis, by apocope Lasa, Lasia, Lasaia; also Lissia, Lissus, Lissia. Sometimes we meet with these terms reversed; and instead of El Ees they are rendered Ees El: hence we have places named Azilis, Azila, Asyla, contracted Zelis, Zela, Zeleia, Zelitis; also Sele, Sela, Sala, Salis, Silas, Sillas, Silis, Soli. All these places were founded or denominated by people of the Amonian worship: and we may always upon inquiry perceive something very peculiar in their history, and situation. They were particularly devoted to the worship of the Sun; and they were generally situated near hot springs, or else upon foul and fetid lakes, and pools of bitumen. It is also not uncommon to find near them mines of salt and nitre; and caverns sending forth pestilential ex-

95 Hence came also, affaire, of the Romans.

96 Places, which have this term in their composition, are to be found also in Canaan, and Africa. See Relandi Palestina. Vol. 2. p. 597. Joseph. Ant. L. 8. c. 2. Hazor, the chief city of Jabin, who is styled king of Canaan, stood near Lacus Samochnitae. Azorus near Heraclia in Thessaly, at the bottom of Mount Æta. Hazor is mentioned as a kingdom, and feemingly near Edom and Kedar. Jeremiah. c. 49. v. 30. 33.

97 Hazor in Sicily stood near Enna, and was by the Greeks rendered Azoros, and Aporos. Azor and Azur was a common name for places, where Puratheia were constructed. See Hyde. Relig. Peri. c. 3. p. 100.
The Elysian plain near the Catacombs in Egypt, flood upon the soul Charonian canal; which was so noisome, that every fetid ditch and cavern was from it called Charonian. Asia Proper comprehended little more than Phrygia, and a part of Lydia; and was bounded by the river Halys. It was of a most inflammable soil; and there were many fiery eruptions about Caroura, and in Hyrcania, which latter was stifled by the Greeks *kεκαυμένη*. Hence doubtless the region had the name of *Asia*, or the land of fire. One of its most ancient cities, and most reverenced, was Hierapolis, famous for its hot *fountains*. Here was also a sacred cavern, stifled by Strabo Plutonium, and Charonium; which sent up pestilential effluvia. Photius in the life of Isidorus acquaints us, that it was the temple of Apollo at Hierapolis, within whose precincts these deadly vapours arose. 

Ev Ιεραπόλει της Φρυγίας Ἰερον ἡ Απόλλωνος, ἕτο θ' τον ναον καταβασιον ὑπεκειτο, θωμασίμες αναπνοιας παρεχομένην. He speaks of this cavity as being immediately under the edifice. Four caverns of this sort, and stifled Charonian, are mentioned by Strabo in this part of the world. Pliny speaking of

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*The country about the Cysster was particularly named Asia.*


Of these parts see Strabo. L. 13. p. 932.

_Stephanus Byzant._


Damascius apud Photium in Vitā Isidor. c. 242.

RADICALS.

of some Charonian hollows in Italy, says that the exhalations were insupportable. 3 Spiracula vocant, alii Charoneas scrobes, mortiferum spiritum exhalantes. It may appear wonderful; but the Amonians were determined in the situation both of their cities and temples by these strange phenomena. They esteemed no places so sacred, as those, where there were fiery eruptions, uncommon flames, and sulphureous exhalations. In Armenia near 4 Comana, and Camifena, was the temple of 5 Anait, or fountain of the Sun. It was a Persic and Babylonish Deity, as well as an Armenian, which was honoured with Puratheia, where the rites of fire were particularly kept up. The city itself was named Zela: and close behind it was a large nitrous lake. In short, from the Amonian terms, Al-As, came the Grecian ἄλος, ἄλας, ἄλσ; as from the same terms reversed (As-El) were formed the La-


5 Anait signifies a fountain of fire; under which name a female Deity was worshiped. Wherever a temple is mentioned dedicated to her worship, there will be generally found some hot streams either of water or bitumen: or else salt, and nitrous pools. This is observable at Arbela. Περὶ Αρένθα δὲ εἰς καὶ Δυμετρίας πῶλις, ἐξ ἐς τῷ ναῷ πυρᾶ, καὶ τὰ ψυρὰ, καὶ τὸ τῷ Ἁναίας (or Αναίτιδος) ἔσον. Strabo. L. 16. p. 1072.

Wherever the Amonians found places with these natural or praeternatural properties, they held them sacred, and founded their temples near them. Selenousia in Ionia was upon a salt lake, sacred to Artemis. In Epirus was a city called Alefa, Elisâ, and Lefa: and hard by were the Alesian plains: similar to the Elysian in Egypt: in these was produced a great quantity of fossil salt. There was an Alesia in Arcadia, and a mountain Alesium with a temple upon it. Here an ancient personage, Ἀπυτός, was said to have been suffocated with salt water: in which history there is an allusion to the etymology of the name. It is true that Paulyanias supposes it to have been called Alefa from Rhea having wandered thither; διὰ τὴν ἄλην, ὡς φασὶν, καλουμένου τὴν Ἄρεας: but it was not ἁλη, but ἄλας, and ἅλος, salt; and the Deity, to whom that body was sacred, from whence the place was named. And this is certain from another tradition, which there prevailed: for it is said that in ancient times there was an eruption of sea water in the temple: Θαλασσῆς δὲ αναρανεδαι κυμα εἰς τῷ Ἴσιν τέτω λόγος εἰς ἄρχαιος. Nor was this appellation confined to one particular sort of fountain, or water: but all waters, that had any uncommon property, were in like manner sacred to Elees, or Eesel. It was an ancient title of Mithras and Os-
ris in the east, the same as "Sol, the Sun. From hence the priests of the Sun were called Soli and Solimi in Cilicia, Selli in Epirus, Salii at Rome, all originally priests of fire. As such they are described by Virgil:

Tum Salii ad cantus incensâ altaria circum.

In like manner the Silaceni of the Babylonians were worshippers of the same Deity, and given to the rites of fire, which accompanied the worship of the Sun.

The chief city of Silacena was Sile or Sele, where were eruptions of fire. Sele is the place or city of the Sun. Whenever therefore Sal, or Sel, or the same reversed, occur in the composition of any place's name, we may be pretty certain that the place is remarkable either for its rites or situation, and attended with some of the circumstances 11 above-mentioned. Many instances may be produced of those denominated from the quality of their waters. In the river 12 Silarus of Italy

10 It was an obsolete term, but to be traced in its derivatives. From Ees-El came Ασυλος, Asylum: from El-Ees, Elis, Elifi, Eleusis, Eleusinia Sacra, Elysium, Elysi campi in Egypt and elsewhere.

11 Of those places called Lafa many instances might be produced. The fountain at Gortyna in Crete was very sacred, and called Lafa, and Lyfa. There was a tradition, that Jupiter when a child was washed in its waters: it was therefore changed to Λυσα. Paulanius says, ἀφ᾽ ἔρημον ἔρημησαν ἀφιγνωσταί ποταμοί. l. 8. p. 658.

In Judea were some medicinal waters and warm springs of great repute, at a place called of old Lafa. Lafa ipsa est, quæ nunc Callirrhoë dicitur, ubi aquae calideæ in Mare Mortuum defluunt. Hieron. in Isaiah. c. 17. 19.

Ἡρωδιας τοῦ κατὰ Καλλιρρόην βίομας εκεχρίστο. Josephus de B. J. L. 1. c. 33.

Alefa, urbs et fons Siciliae. Solinus. c. 11. The fountain was of a wonderful nature.

every thing became petrified. The river 13 Silias in India would suffer nothing to swim. The waters of the 14 Salasli in the Alps were of great use in refining gold. The fountain at 15 Selinus in Sicily was of a bitter saline taste. Of the salt lake near 16 Selinousia in Ionia I have spoken. The fountain Siloë at Jerusalem was in some degree 17 salt. Ovid mentions Sulmo, where he was born, as noted for its 18 cool waters: for cold streams were equally sacred to the Sun as those, which were of a contrary nature. The fine waters at Ænon, where John baptized, were called 19 Salim. The river Ales near Colophon ran through the grove of Apollo, and was esteemed the coldest stream in Ionia.

16 Strabo. L. 14. p. 954. Here was a cavern, which sent forth a most pestilential vapour. Diodorus Sic. L. 4. p. 278.
18 Sulmo mihi patria est, gelidis uberrimus undis.

Ovid. Triftia. L. 5. Eleg. 10. v. 3.
19 John. c. 3. v. 23. Ην δὲ καὶ Ιωαννὶς Εξατίσων ἐν Αἰγυπτίῳ ἐγγὺς Σαλέις
so denominated by the ancient Canaanites.
20 Pausanias. L. 7. p. 535. The city Arles in Provence was famed for medicinal waters. The true name was Ar-Ales, the city of Ales: it was also called Ar-El-Ait, or Arelate.
21 Herodotus. L. 4. c. 52.

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region of Pamphylia, and was noted for a most cold and pure water. The Meles near Smyrna was equally admired.  

Σμύρνας αὐτοῦ ποταμὸς Μέλης· ὑδὼς ἐσὶ καλλίστος, καὶ σπηλαίον ἐπὶ τῶν πηγῶν. The Melas in Cappadocia was of a contrary quality. It ran through a hot, inflammable country, and formed many fiery pools.  

Καὶ ταυτα δ’ ἐσὶ τα ἐλη πανταχε πυείλητα. In Pontus was Amaus, Amasia, Amaecene, where the region abounded with hot waters:  

Ὑπεξειται δε της των Αμασεων τα τε θεσμα ύδατα των Φαζημονεων, ύγιεινα σφοδεν. 

It is wonderful, how far the Amonian religion and customs were carried in the first ages. The ancient Germans, and Scandinavians, were led by the same principles; and founded their temples in situations of the same nature, as those were, which have been above described. Above all others they chose those places, where were any nitrous, or saline waters.  

Maxime autem lucos (or lacus) fale gig-nendo saecundos Celo propinquare, preceufque mortalium nusquam propius audiri firmiter erant persuasi; prout exempli Hermundurorum docet testis omni exceptione major.  

Tacitus.

From this ancient term As, or Az, many words in the Greek language were derived: such as Αζωμα, veneror; Αζω, ἐνομιοι; Αζηλευ, θερμοι; Αζα, αζη-λοι; Αζουτες, αι ἐνομι εκ των θεωμας. Hefychius.
SAN, SON, ZAN, ZAAN.

The most common name for the Sun was San, and Son; expressed also Zan, Zon, and Zaan. Zeus of Crete, who was supposed to have been buried in that Island, is said to have had the following inscription on his tomb:

\[\text{ο̉δε μεγας ηεται Ζαν, ὄν Λυαναληπτες.}\]

The Ionians expressed it Ζαν, and Ζαμα. Hefychius tells us, that the Sun was called Σαως by the Babylonians. It is to be observed that the Grecians in foreign words continually omitted the Nu final, and substituted a Sigma. The true Babylonish name for the Sun was undoubtedly Σαων, oftentimes expressed Σαν, Soan. It was the same as Zuon of the Sidonians; under which name they worshiped Adonis, or the Sun. Hefychius says, \[\text{Ζαυανας, θεος τις ἐν Σιδωνι.}\] Who the Deity was, I think may be plainly seen. It is mentioned by the same writer, that the Indian Hercules, by which is always meant the chief Deity, was styled Dorfanes: \[\text{Δορσανης ὁ Ἥρακλης παρ' Ινδοις.}\] The name Dorfanes is an abridgment of Ador San, or Ador-Sanes, that is Ador-Sol, \textit{the lord of light}. It was a title conferred upon Ham; and also upon others of his family; whom I have before mentioned to have been collectively called the Baalim. Analogous to this they were likewise called the Zaanim, and Zaananim: and a tem-

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88 Cyril. contra Julianum. L. i. p. 342. And Iamblich. in \textit{vitae Pythagorae.}


Zar, Zes. Hefychius.
ple was erected to them by the ancient Canaanites, which was from them named 39 Beth-Zaananim. There was also a place called Sanim in the same country, rendered Sonam30, Σωαμ, by Eusebius; which was undoubtedly named in honour of the same persons: for their posterity looked up to them, as the Heliadæ, or descendants of the Sun, and denominated them from that luminary. According to Hesychius it was a title, of old not unknown in Greece; where princes and rulers were stiled Zanides, Ζανίδες, Ὑγεμόνες.

In 31 Diodorus Siculus mention is made of an ancient king of Armenia, called Barfanes; which signifies the offspring of the Sun. We find temples erected to the Deity of the same purport; and stiled in the singular Beth-San: by which is meant the temple of the Sun. Two places occur in Scripture of this name: the one in the tribe of Manasseh; the other in the land of the Philistines. The latter seems to have been a city; and also a temple, where the body of Saul was exposed after his defeat upon mount Gilboa. For it is said, that the Philistines 32 cut off his head, and stripped off his armour—and they put his armour in the house of Aþtoreth, and they fastened his body to the wall of Bethsan. They seem to have sometimes used this term with a reduplication: for we read of a city in Canaan called 33 Sanfanah; by which is signified a place sacred to the most illustrious Orb of day.

Solis Fons.
30 Relandi Palæstina. V. 2. p. 983.
31 Diodorus Siculus. L. 2. p. 90.
32 1 Samuel. c. 31. v. 9, 10.
33 Josh. c. 15. v. 31.
Some ancient statues near mount Cronius in Elis were by the natives called Zanes, as we are told by Paufanias: \( \text{Kalouνtau de υπο των ενυχωριων Zanes} \) They were supposed to have been the statues of Zeus: but Zan was more properly the Sun; and they were the statues of persons, who were denominated from him. One of these persons, stiled Zanes, and Zanim, was Chus: whose posterity sent out large colonies to various parts of the earth. Some of them settled upon the coast of Aufonia, called in later times Italy; where they worshiped their great ancestor under the name of San-Chus. Silius Italicus speaking of the march of some Sabine troops, says,

\[ ^{39}\text{Pars Sancum voce caneabant} \text{Auctorem gentis.} \]

Laëtantius takes notice of this Deity. \( ^{36}\text{Ægyptii Isidem, Mauri Jubam, Macedones Cabirum—Sabini Sancum colunt.} \)

He was not unknown at Rome, where they stiled him Zeus Piftius, as we learn from Dionysius of Halicarnassus:

\[ ^{37}\text{Ev Ίερος Διος Πιτίος, ὑν Ῥωμαίοι Σαγκον καλασί. There are} \]

34 Paufanias. l. 5. p. 430.
Zana, Zora, Zoan: all names of the same purport, all statues of the Sun, called Zan, Zon, Zoan, Xoan.

35 Silius Italicus. L. 8. v. 421.


Fit sacrificium, quod est proficiscendi gratia, Herculi, aut Sanio, qui idem deus est. Feftus.

37 Dionysius Halicarnass. Antiq. Rom. L. 4. p. 246. St. Austin supposes the name to have been Sanctus. Sabini etiam Regem suum primum Sancum, sive, ut aliqui appellant, Sanctum, retulerunt inter deos. Augustinus de Civitate Dei. L. 18. c. 19. The name was not of Roman original; but far prior to Rome.
in Gruter inscriptions, wherein he has the title of Semon prefixed, and is also styled Sanctus.

S A N C T O. S A N C O.
S E M O N I. D E O. F I D I O.
S A C R U M.

Semon (Sem-On) signifies Cœlestialis Sol.

Some of the ancients thought that the soul of man was a divine emanation; a portion of light from the Sun. Hence probably it was called Zoan from that luminary; for so we find it named in Macrobius. 39 VETERES NULLUM ANIMAL SACRUM IN FINIBUS SUIS ESSE PATIEBANTUR; SED ABIGEBANT AD FINES DEORUM, QUIBUS SACRUM ESSET: ANIMAS VERO SACRATORUM HOMINUM, Quos Graeci ZΩANAΣ vocant, Diis debitas æstimabant.

D I, D I O, D I S, D U S.

Another common name for the Deity was Dis, Dus, and the like; analogous to Deus, and Theos of other nations. The Sun was called Arez in the east, and compounded Dis-arez, and Dus-arez; which signifies Deus Sol. The name is mentioned by Tertullian 40. Unicuique etiam

Semoni Sanco Deo Fidio. n. 5.
Sanco Fidio Semo Patri. n. 7.
Sanco Deo Patr. Reatin. façrum. n. 8.

From San came the Latin terms, fanus, fano, sanctus, fæcire.
Vossius derives San or Zan from νάω, fævire. De Idol. L. 1. c. 22. p. 168.


Hence perhaps came ζωή and ζωή to live; and ζωή, animal; and hence the title of Apollo ΖΩΑΦΟΤΡΩΓ.

40 Tertullian. Apolog. c. 24.
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provinciae et civitati suiis Deus est, ut Syriæ Astarte, Arabiæ Dyfaires. Hesychius supposes the Deity to have been the same as Dionusus. Δεσαρην τον Διονυσον Ναβαταιον (καλε
tιν), ως Ισιδωρος. There was a high mountain or promontory in Arabia, denominated from this Deity: analogous to which there was one in Thrace, which had its name from Dusorus, or the God of light, Orus. I took notice, that Hercules, or the chief Deity among the Indians, was called Dorfanes: he had also the name of Sandis, and Sandes; which signifies Sol Deus. Βηλον μεν του Δια τυχον, Σαυ
dην τε του Ήρακλεα, και Αναϊτιδα την Αρσοδην, και αλλας αλλως εκαλεν. Agathias of the people in the east. Probably the Deity Bendis, whose rites were so celebrated in Phrygia and Thrace, was a compound of Ben-Dis, the offspring of God. The natives of this country represented Bendis as a female; and supposes her to be the same as Selene, or the moon. The same Deity was often masculine and feminine: what was Dea Luna in one country, was Deus Lunus in another.

41 Δεσαρη (lege Δεσαρην) σκοτεινος και καθηφι υπολοτατι Αζαιαν ειρηται δ' απο τω Δεσαρη. Θεος δε ετως παρα Αζαια και Δαμαρίου τιμωμενος. Stephanus Byz.

Δεσ, Dous, is the same as Deus. Δεοι-Aeoi, Deus Sol.

42 Δυσαρην καλεσμενον ευχεις. Herod. L. 5. c. 17.


44 Το επομα τω το Θεοι και Βενικς ευτω και Θεοις θελον μετα των πελαγων της Σελευκος συμματων και την Βενικων εις των θεων αναπεμψαντος.

Πλεταιρι της και Εφοροσυμ, Βενικα εις και ηματαια.


KUR,
The Sun was likewise named Kur, Cur, Kygos. 45 Kygos γας καλεὶν Πεζας του 'Ηλιου. Many places were sacred to this Deity, and called Cura, Curia, Curopolis, Curene, Cureschata, Curesta, Curestica regio. Many rivers in Persis, Media, Iberia, were denominated in the same manner. The term is sometimes expressed Corus: hence Corusia in Scythia. Of this term I shall say more hereafter.

COHEN or CAHEN.

Cohen, which seems among the Egyptians and other Amonians to have been pronounced Cahen, and Chan, signified a Priest; also a Lord or Prince. In early times the office of a Prince and of a Priest were comprehended under one character.

46 Rex Anius, Rex idem hominum, Phœbique Sacerdos. This continued a great while in some parts of the 47 world; especially in Asia Minor, where even in the time of the Romans the chief priest was the prince of the 48 province. The

47 Plutarch. in Artaxerxe. P. 1012.
46 Virgil. Æneis. L. 3. v. 80.
48 Pythodorus, the high priest of Zela, and Comana in Armenia was the king of the country. Hi o 'Ieges kugies των παντων. Strabo. L. 12. p. 838.
term was sometimes used with a greater latitude; and denoted any thing noble and divine. Hence we find it prefixed to the names both of Deities and men; and of places denominated from them. It is often compounded with Athoth, as Canethoth; and we meet with Can-Ofiris, Can-ophis, Can-ebron, and the like. It was sometimes expressed Kun, and among the Athenians was the title of the ancient priests of Apollo; whose posterity were stiled Kunnidai, Cunnidæ, according to Hesychius. Kunnidai, γενος εν Αθηναι, εξ ου ο Ιεσευς τε Κυνιως Απολλωνος. We find from hence, that Apollo was stiled Κυνιως, Cunnius. Κυνιως, Απολλωνος επιθετον. Hence came κυνειν, προσκυνειν, προσκυνησις, well known terms of adoration. It was also expressed Con, as we may infer from the title of the Egyptian Hercules. 49 Τον ΄Ηεκλην φησι κατα την Αιγυπτιων διαλεκτον ΚΩΝΑ λεγεθαι. It seems also to have been a title of the true God, who by 50 Moses is stiled Konah, נק. We find this term oftentimes subjoined. The Chaldeans, who were particularly possess’d of the land of Ur, and were worshipers of fire, had the name of Urchani. Strabo limits this title to one branch of the Chaldeans, who were literati, and observers of the heavens; and even of these to one sect only. Εσι δε και των Χαλδαιων των Ασσονικων γενι πλειω.

49 Etymologicum Magnum.
Kυνιδαι Παθεσιον Αθηναυ ετιματα. Hesychius.
50 Genesis. c. 14. v. 19. וֹקֹמָּה נִקְנֶה מְלוּשֶׁה נִקְנֶה. Sabacon of Ethiopia was Saba Con, or king of Saba.

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kai γὰς ὁ Ῥωμαῖος τινὶς προσαγωγοῦνται. But Ptolemy speaks of them more truly as a nation; as does Pliny likewise. He mentions their stopping the course of the Euphrates, and diverting the stream into the channel of the Tigris. Euphratem praeclusere Orcheni, &c. nec nisi Pasitigri desertur in mare. There seem to have been particular colleges appropriated to the astronomers and priests in Chaldea, which were called Conah; as we may infer from Ezra. He applies it to societies of his own priests and people; but it was a term borrowed from Chaldea.

The title of Urchan among the Gentile nations was appropriated to the God of fire, and his priests; but was assumed by other persons. Some of the priests, and princes among the Jews after the return from captivity took the name of Hyrcanus. Orchan, and Orchanes among the Persic and Tartar nations is very common at this day; among whom the word Chan is ever current for a prince or king. Hence we read of Mangu Chan, Cublai Chan,

Ptolem. Geogr. Lib. 5. cap. 19. p. 165. He places very truly the Orcheni upon the Sinus Persicus: for they extended so far.


Plin. H. N. L. 6. c. 27.
Ezra. c. 5. v. 6. c. 4. v. 9—17.

The priests in Egypt, among other titles, were called Sonchin, five Solis Sacerdotes, changed to Σωρος in the singular. Pythagoras was instructed by a Sonchin, or priest of the Sun. It is mentioned as a proper name by Clemens Alexandr. Strom. L. 1. p. 356. And it might be so: for priests were denominated from the Deity, whom they served.

See Observations upon the Ancient History of Egypt. P. 164.
Cingis Chan. Among some of these nations it is expressed 
Kon, Kong, and King. Monsieur de Lisle, speaking of the 
Chinese, says, "Les noms de King Che, ou Kong-Sle, sig-
nifient Cour de Prince en Chine. Can, ou Chan en langue 
Tartare signifie Roi, ou Empereur.

P E T A H.

Of this Amonian term of honour I have taken notice in 
a treatise before. I have shewn, that it was to be found in 
many Egyptian names, such as Petiphra, Petiphera, Peti-
fonius, Petosiris, Petarbemis, Petubaftus the Tanite, and Pe-
tefuccus builder of the Labyrinth. Petes, called Peteos in 
Homer, the father of Mnefeus the Athenian, is of the same 
original: "Tov γας Πετην, τον πατεσα Μενεθεως, τη σεκ
τευσαντος εις Τροιαν, φανερως Αιγυπτιον υπαξιοντα κτλ.
All the great officers of the Babylonians and Persians took 
their names from some sacred title of the Sun. Herodotus 
mentions "Petazithes Magus, and "Patiramphes: the lat-
ter was charioteer to Xerxes in his expedition to Greece: 
but he was denominated from another office; for he was

57 Description de la Ville de Pekin. P. 5. He mentions Chao Kong. P. 3.
58 See Observations and Inquiries. P. 163.
59 Diodorus Siculus. L. 1. p. 25.
60 L. 3. c. 61.
61 L. 7. c. 40.
Pataxion is mentioned by Plutarch de audiendis Poetis. P. 21.
Patiramphes is for Pata-Ramphan, the priest of the God Ramphan, changed 
to Ramphas by the Greeks.
Ram-Phan is the great Phan or Phanes, a Deity well known in Egypt.

G 2 brother
brother to Smerdis, and a Magus; which was a priest of the Sun. This term is sometimes subjoined, as in Atropatia, a province in Media; which was so named, as we learn from Strabo, \textit{apō τῇ Ἁτρόπατι οἶγμονος}. In the accounts of the Amazons likewise this word occurs. They are said to have been called Aorpata, or according to the common reading in Herodotus, Oiorpata; which writer places them upon the Cimmerian Bosporus. \textit{Τὰς Ἀμαζόνας καλεσαί Σκύθαι.} Oiorpata' δύναται δὲ τὸ εὐσία τετο κατ' Ἑλλάδα γλωσσαν ανδρεκτονου’ Oioς γὰς καλεσι τον ανθρα, τὸ δὲ πατα κτενειν. This etymology is founded upon a notion that the Amazons were a community of women, who killed every man, with whom they had any commerce, and yet subsisted as a people for ages. I shall hereafter speak of the nations under this title; for there were more than one: but all of one family; all colonies from Egypt. The title above was given them from their worship: for Oiorpata, or, as some MSS. have it, Aor-pata, is the same as \textit{Petah Or}, the priest of Orus; or in a more lax sense, the votaries of that God. They were \textit{Ανδρεκτονοι}; for they sacrificed all strangers, whom fortune brought upon their coast: so that the whole Euxine sea, upon which they lived, was rendered infamous from their cruelty: but they did not take their name from this circumstance.

\textit{62} Also in Asampatae, a nation upon the Maeotis. Plin. L. 6. c. 7.

\textit{63} \textit{L. 11. p. 794.} He speaks of it as a proper name; but it was certainly a title and term of office.

\textit{64} Herodotus. \textit{L. 4. c. 110.}

\textit{65} Aor, is \textit{硃} of the Chaldeans.
One of the Egyptian Deities was named Neith, and Neit; and analogous to the above her priests were styled Pataneit. They were also named Sonchin, which signifies a priest of the Sun: for Son, San, Zan, are of the same signification; and Son-Chin is Ζανος ἰεζενς. Proclus says, that it was the title of the priests; and particularly of him, who presided in the college of Neith at Sais.

Bel, Bal, or Baal, is a Babylonish title, appropriated to the Sun; and made use of by the Amonians in other countries; particularly in Syria and Canaan. It signified Κυζιος, or Lord, and is often found compounded with other terms; as in Bel-Adon, Belorus, Bal-hamon, Belochus, Bel-on; (from which last came Bellona of the Romans) and also Baal-shamaim, the great Lord of the Heavens. This was a title given by the Syrians to the Sun: Τον Ἅλιον Βεσλομιν καλεσαν, ό εσι παρα Φοινιξ Κυζιος Ουρανς, Ζευς ἐς παρ’ Ἐλλησι. We may from hence decipher the name of the Sun, as mentioned before by Damascius, who states that:

66 Proclus in Timæum. L. i. p. 31.  
67 Eusebius. Praep. Evang. L. i. c. 10. § 3. p. 34.
Deity Bolathes: \( \text{Φωνικές καὶ Συζι τοῦ Κέρου Ήλ, καὶ Βηλ, καὶ Βολαθῆ ώςομαναγχάωσι.} \) What he terms Bolathes is a compound of Bal-Ath, or Bal-Athis; the same as Atis, and Atish of Lydia, Persis, and other countries. Philo Biblius interprets it Zeus: Damascius supposed it to mean Cronus; as did likewise Theophilus: \( \text{Ενοι μεν σεβοῦται τοῦ Κέρου, καὶ τετον αυτον ονομαζον Βηλ, καὶ Βαλ, μάλιστα οι οικεντες τα ανατολικα κλιματα.} \) This diversity amounts to little: for I shall hereafter shew, that all the Grecian names of Deities, however appropriated, were originally titles of one God, and related to the Sun.

**K E R E N.**

Keren signifies in its original sense a horn: but was always esteemed an emblem of power; and made use of as a title of sovereignty, and puissance. Hence it is common with the sacred writers to say: \( \text{My horn shalt thou exalt—} \) his horn shall be exalted with honour— \( \text{the horn of Moab is cut off:} \) and the Evangelist speaks of Christ as a horn of sal-

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63 Damascius apud Photium. c. 243.


70 Psalm 92. v. 10.

71 Psalm 112. v. 9.

72 Jeremiah. c. 48. v. 25.

73 Luke. c. 1. v. 69.
RADICALS.

vocation to the world. The Greeks often changed the nu final into sigma: hence from keren they formed κέας, κέατος; and from thence they deduced the words κέατος, κέατεγός: also κοιζανός, κεανω, and κεγνου; all relating to strength and eminence. Gerenius, Κεγνιος, applied to Nestor, is an Amo-

nian term, and signifies a princely and venerable person. The Egyptian Crane for its great services was held in high honour, being sacred to the God of light, Abis (عين ان) or, as the Greeks expressed it, Ibis; from whence the name was given. It was also called Keren and Kerenus; by the Greeks Τειανος, the noble bird, being most honoured of any. It was a title of the Sun himself: for Apollo was named Craneus, and 74 Carneus; which was no other than Cereneus, the su-

preme Deity, the Lord of light: and his festival stiled Car-

nea, Κανεια, was an abbreviation of Κεγνεια, Cerenea. The priest of Cybele in Phrygia was stiled Carnas; which was a title of the Deity, whom he served; and of the same purport as Carneus above.

O P H.

Oph signifies a serpent, and was pronounced at times and expressed, Ope, 75 Oupis, Opis, Ops; and by Cicero 76 Upis.

74 Pausanias. L. 3. p. 239.

Callimachus. Hymn to Apollo. V. 71. He mentions Minerva Κερανα, Cra-


Among the Romans this title in later times was expressed Granus and Gran-

nus: hence in Gruter Inscriptions, P. 37. n. 10, 11, 12. APOLLINI GRANNO.

75 The Dorians expressed it Ουτεια. Palaeophatus. P. 78.

76 Cicero de Nat. Deor. L. 3. 23.
It was an emblem of the Sun; and also of time and eternity. It was worshiped as a Deity, and esteemed the same as Osiris; by others the same as Vulcan. Vulcanus Ægyptiis Opas dictus est, codem Cicerone 77 teste. A serpent was also in the Egyptian language stiled Ob, or Aub: though it may possibly be only a variation of the term above. We are told by Orus Apollo, that the basilisk or royal serpent was named Oubaios: 78 Ουβαιος, ο ετιν Ελληνηι Βασιλιςκος. It should have been rendered Ουδος, Oubus; for Ουδος is a possessive, and not a proper name. The Deity so denominated was esteemed prophetic: and his temples were applied to as oracular. This idolatry is alluded to by Moses,79 who in the name of God forbids the Israelites ever to enquire of those dæmons, Ob and Ideone: which shews that it was of great antiquity. The symbolical worship of the serpent was in the first ages very extensive; and was introduced into all the mysteries, wherever celebrated: 80 Ποια παντι των νομιζομενων πας ήμιν Θεον ΟΦΙΣ συμβολον μεγα και

77 Huetii Demonstratio. P. 83.
79 Orus Apollo. c. 1. p. 2.
Some have by mistake altered this to Ουδαινον.
79 Leviticus. c. 20. v. 27.
Deuteronomy. c. 18. v. 11. Translated a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

80 Justin Martyr’s second Apology. P. 6.
Herodotus. L. 2. c. 74.
R A D I C A L S.

μυηεον αναγραφεται. It is remarkable, that wherever the Amonians founded any places of worship, and introduced their rites, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, and at Delphi: likewise in other places. The Greeks called Apollo himself Python, which is the same as Opis, Oupis, and Oub. The woman at Endor, who had a familiar spirit, is called גא, Oub, or Ob; and it is interpreted Pythonis. The place, where she resided, seems to have been named from the worship there instituted: for Endor is compounded of En-Ador, and signifies Fons Pythonis, the fountain of light, the oracle of the God Ador. This oracle was probably founded by the Canaanites; and had never been totally suppressed. In ancient times they had no images in their temples, but in lieu of them used conical stones or pillars, called Βαίτυλια; under which representation this Deity was often worshipped. His pillar was also called אבadir, which should be expressed Abadir, being a compound of Ab, גא, and Adir; and means the serpent Deity, Addir, the same as Adorus. It was also compounded with On, a title of the same Deity: and Kircher says that Obion is still among the people of Egypt the name of a serpent. גא, Ob Mofi, Python, vox ab Αγγυηιιιις συμπτα; quibus Obion ho-

81 1 Samuel. c. 28. v. 7. Βαίτυλια.
82 It is called Abdir, Abadir, and Abaddir by Priscian. He supposes the stone Abaddir to have been that which Saturn swallowed instead of his son by Rhea. Abdir, et Abadir Βαίτυλια. l. 1. and in another part, Abadir Deus est. Dicitur et hoc nomine lapis ille, quem Saturnus dicitur devorasse pro Jove, quem Græci Βαίτυλια vocant. l. 2.
dieque serpenterem fonat. Ita Kircher. The fame also occurs in the Coptic lexicon. The worship of the serpent was very ancient among the Greeks; and is said to have been introduced by Cecrops. Philochorus Saturno, et Opi, primam in Atticâ statuifé aram Cecropem dicit. But though some represent Opis as a distinct Deity; yet others introduce the term rather as a title, and refer it to more Deities than one: Callimachus, who expresses it Oupis; confers it upon Diana, and plays upon the sacred term:

\[\text{Oupi, anan}^\prime \text{evopi.}\]

It is often compounded with Chan; and expressed Canopus, Canophis, Canuphis, Cnuphis, Cneph: it is also otherwise combined; as in Ophon, Ophion, Oropus, Orobus, Inopus, Asopus, Elopus, Ophitis, Onuphis, Ophel. From Caneph the Grecians formed Cyniphius, which they used for an epithet to Ammon:

\[\text{Non hic Cyniphius canetur Ammon,}\]

\[\text{Mitratum caput elevans arenis.}\]

81 Bochart. Hierozoicon. l. i. c. 3. p. 22.
84 Macrobius. Saturnalia. l. i. c. 10. p. 162.
85 The father of one of the goddesses, called Diana, had the name of Upis.

Cicero de Naturâ Deorum. l. 3. 23.

It was conferred upon Diana herself, also upon Cybele, Rhea, Vesta, Terra, Juno. Vulcan was called Opas. Cicero de Nat. Deor. l. 3.

Ops was esteemed the Goddess of riches: also the Deity of fire:

\[\text{Ωτι ανασα, τυγα προβριας, πυρ προ των θυσιων. Hesychius.}\]

\[\text{Των Αρτεμιν Θεακες Βενθειαν, Καπες δε Δικτυαιν, Λακεδαιμονι εν Ουπιν}\]

(καλνοι.) Palæphatus. c 32. p. 78.
86 Callimachus. Hymn to Diana. v. 204.
87 Sidonius Apollinaris. Carm. 9. v. 190.

On
RADICALS.

On the subject of serpent worship I shall speak more at large in a particular treatise.

AIN.

Ain, An, En, for so it is at times expressed, signifies a fountain; and was prefixed to the names of many places, which were situated near fountains, and were denominated from them. In Canaan near the fords of Jordan were some celebrated waters; which from their name appear to have been of old sacred to the Sun. The name of the place was "Ænon, or the fountain of the Sun; the same, to which people referred to be baptized by John: not from an opinion, that there was any sanctity in the waters; for that notion had been for ages obliterated; and the name was given by the Canaanite: but John baptized in Ænon near to Salim, because there was much water there: and they came, and were baptized. Many places were stiled An-ait, An-abor, Anabouria, Anathon, Anopus, Anorus. Some of these were so called from their situation: others from the worship there established. The Egyptians had many subordinate Deities, which they esteemed so many emanations, ἀποφοιναι, from their chief God; as we learn from Iamblichus, Pelleius, and Porphyry. These derivatives they called "fountains, and

88 Αίνων εὖγος τῷ Σαλήν. Eusebius de locorum nominibus in sacra Script. Ain On, fons solis. Salem is not from Salem, peace, but from Sal, the Sun, the Sol of the Latines. Salim, Aequae solis; also Aquae Salis.
89 St. John. c. 3. v. 23.
and supposed them to be derived from the Sun; whom they looked upon as the source of all things. Hence they formed Ath-El, and Ath-Ain, the \(^2\) Athela, and Athena of the Greeks. These were two titles appropriated to the same personage, Divine Wisdom; who was supposed to spring from the head of her father. Wherever the Amonian religion was propagated, names of this sort will occur; being originally given from the mode of worhip established \(^3\). Hence so many places stiled Anthedon, Anthemus, Ain-themos, and the like. The nymph OEnone was in reality a fountain, Ain-On, in Phrygia; and sacred to the same Deity: and agreeably to this she is said to have been the daughter of the river \(^3\) Cebrenus. The island Ægina was named \(^4\) OEnone, and OEnopia, probably from its worship. As Divine Wisdom was sometimes expressed Aith-Ain, or \(\alpha\beta\nu\alpha\); so at other times the terms were reversed, and a Deity constituted called An-Ait. Temples to this Goddess occur at Ecbatana in Media: also in Mesopotamia, Persis, Armenia, and Cappadocia; where the rites of fire were particularly observed. She was not unknown

\(^{1}\) Athenagor. Legatio. P. 293.

\(^{2}\) The Amonians dealt largely in fountain worship: that is in the adoration of subordinate \(\delta\alpha\mu\eta\nu\varsigma\), which they supposed to be emanations and derivatives from their chief Deity. They called them Zones, Intelligences, Fountains, &c. See PÆcllus and Stanley upon the Chaldaic Philosophy. P. 17. c. 3.

\(^{3}\) See Proclus on the Theology of Plato. L. 5. c. 34. p. 315.

\(^{4}\) Edita de magno flumine Nymphæ fui. Ovid. Epist. 5. v. 10.

Some make her the daughter of Cebrenus; others of the river Xanthus.

\(^{5}\) Plin. N. H. L. 4. c. 12.
among the ancient Canaanites; for a temple called Beth-Anath is mentioned in the book of Joshua. Of these temples, and the Puratheia there established, accounts may be seen in many parts of Strabo.

I have mentioned, that all springs and baths were sacred to the Sun; on which account they were called Bal-ain; the fountains of the great Lord of Heaven; from whence the Greeks formed Balaneia: and the Romans Balnea. The southern seas abounded formerly with large whales: and it is well known, that they have apertures near their nostrils, through which they spout water in a large stream, and to a great height. Hence they too had the name of Bal-Ain, or Balane. For every thing uncommon was by the Amonians consecrated to the Deity, and denominated from his titles. This is very apparent in all the animals of Egypt.

The term Ουρανός, Ouranus, related properly to the orb of the Sun; but was in aftertimes made to comprehend the whole expanse of the heavens. It is compounded of Ourain, the fountain of Orus; and shews to what it alludes, by its etymology. Many places were named Ees-ain, the reverse of Ain-ees, or Hanes: and others farther compounded Am-ees-ain, and Cam-ees-ain, rendered Amifene, and Camifene: the natural histories of which places will generally authenticate the etymology. The Amonians settled upon the Tiber: and the ancient town Janiculum was originally named Camefe; and the region about it Camefene: undoubtedly from the fountain Camefene, called

91 Joshua. c. v. 19. v. 38.
96 Macrobius, Sat. l. i. c. 7. p. 151.
afterward Anna Perenna, whose waters ran into the sacred pool "Numicius: and whose priests were the Camœnae.

I am sensible, that some very learned men do not quite approve of terms being thus reversed, as I have exhibited them in Ath-ain, Bal-ain, Our-ain, Cam-ain, and in other examples: and it is esteemed a deviation from the common usage in the Hebrew language; where the governing word, as it is termed, always comes first. Of this there are many instances; such as Ain-Shemesh, Ain-Gaddi, Ain-Mishpat, Ain-Rogel, &c. also Beth-El, Beth-Dagon, Beth-Aven, Beth-Oron. But, with submission, this does not affect the etymologies, which I have laid before the Reader: for I do not deduce them from the Hebrew. And though there may have been of old a great similitude between that language, and those of Egypt, Cutha, and Canaan: yet they were all different tongues. There was once but one language among the sons of men." Upon the dispersion of mankind, this was branched out into dialects; and those again were subdivided: all which varied every age; not only in respect to one another; but each language differed from its self more and more continually. It is therefore impossible to reduce the whole of these to the mode, and standard of any one. Besides, the terms, of which I suppose

57 Fontis stagna Numici. Virg. l. 7. 150.
58 It is my opinion that there are two events recorded by Moles, Gen. c. 10. throughout; and Gen. c. 11. v. 8. 9. One was a regular migration of mankind in general to the countries allotted to them: the other was a dispersion which related to some particulars. Of this hereafter I shall treat at large.
these names to be formed, are not properly in regimine; but are used adjectively, as is common almost in every language. We meet in the Grecian writings with Ἐλλῆνας σείατον, Ἐλλαδα διαλεκτον, σφάεσεν Ἐλλαδα φωνη. Also νασον Σικελιον, γυναικα μαζον, Πεσον σειατον, ναυτην δρομον, Σκυθην ομοιον. Why may we not suppose, that the same usage prevailed in Cutha, and in Egypt? And this practice was not entirely foreign to the Hebrews. We read indeed of Beer-sheba, Beer-lahoiroi, &c. but we also read of Baalath-Beer, exactly similar to the instances, which I have produced. We meet in the sacred writings with Beth-El, and Beth-Dagon: but we sometimes find the governing word postponed, as in Elizabeth, or temple of Eliza. It was a Canaanitish' name, the same as Elifa, Eclefa, Elafa of Greece and other countries. It was a compound of El-Ees, and related to the God of light, as I have before shewn. It was made a feminine in aftertimes: and

99 Νασον Σικελιαν. Theocritus. Idyll. i. v. 124.
Γυναίκα τε θεσατο μαζων. Homer. II. Ω. v. 58.
Σκυθην ες ομοιον, αδατον ες ερμιαιον. Aeschyl. Prometh. v. 2.
To give instances in our own language would be needless.
100 Joshua. c. 19. v. 8. Baalath-Beer, the well or spring of Baal-Ath.
' The Jews often took foreign names; of which we have instances in Onias, Hyrcanus, Barptolemaeus, &c.
Solinus, c. 25. mentions an altar found in North-Britain, inscribed to Ulysses: but Goropius Becanu very truly supposeth it to have been dedicated to the Gods of Eliftu, or Eliza.
The worship of Elifa was carried to Carthage from Canaan and Syria: in these parts she was first worshiped; and her temple from that worship was called Eliza Beth.
was a name assumed by women of the country stiled Phenicia, as well as by those of Carthage. Hence Dido has this as a secondary appellation; and mention is made by the Poet of Dii morientis Elizæ, though it was properly the name of a Deity. It may be said, that these names are foreign to the Hebrews, though sometimes adopted by them: and I readily grant it; for it is the whole, that I contend for. All, that I want to have allowed, is, that different nations in their several tongues had different modes of collocation and expression: because I think it as unreasonable to determine the usage of the Egyptians and ancient Chaldeans by the method of the Hebrews, as it would be to reduce the Hebrew to the mode and standard of Egypt. What in Joshua, c. 19. v. 8. is Baaleth, is, 1 Kings, c. 16. v. 31. Eth-baal: so that even in the sacred writings we find terms of this sort transposed. But in respect to foreign names, especially of places, there are numberless instances similar to those, which I have produced. They occur in all histories of countries both ancient and modern. We read of Pharbeth, and Phainobeth in Egypt: of Themiskir, and Tigranocertæ, which signifies Tigranes' city,

2 Sarbeth or Sarabeth is of the same analogy, being put for Beth-Sar or Sara, εἰς ἡγεμών, or κυριακήν; as a feminine, answering to the house of our Lady. Ἐπιφανιαν de vitis Prophetar. P. 248. See Relandi Palæstina. P. 984.

3 Damascus is called by the natives Damasc, and Damakir. The latter signifies the town of Dama or Adama: by which is not meant Adam, the father of mankind; but Ad Ham, the Lord Ham, the father of the Amonians. Abulfeda stiles Damascus, Damakir. P. 15. Sec or Shec is a prince. Damasc signifieth principis Ad-Amæ (Civitas). From a notion however of Adama signifying Adam, a story prevailed that he was buried at Damascus. This is so far useful, as to
city, in Cappadocia, and Armenia. Among the eastern nations at this day the names of the principal places are of this manner of construction; such as Pharabad, Jehanabad, Amenabad; such also Indofootan, Pharsistan, Mogulistan, with many others. Hence I hope, if I meet with a temple or city, called Hanes, or Urania, I may venture to derive it from An-Ees, or Ur-Ain, however the terms may be disposed. And I may proceed farther to suppose that it was denominated the fountain of light; as I am able to support my etymology by the history of the place. Or if I should meet with a country called Azania, I may in like manner derive it from Az-An, a fountain sacred to the Sun; from whence the country was named. And I may suppose this fountain to have been sacred to the God of light on account of some real, or imputed, quality in its waters: especially if I have any history to support my etymology. As there was a region named Azania in Arcadia, the reader may judge of my

flew that Damafec was an abbreviation of Adamafec, and Damakir of Adamakir.


There was No-Amon in Egypt, and Amon-Ne. Guebr-abad. Hyde. P. 363. Gharrabad. P. 364. Ateh-chana, domus ignis. P. 359. An-Ath, whose temple in Canaan was called Beth-Anath, is found often reversed, and called Ath-An; whence came Athana, and Αθηνα of the Greeks. Anath signified the fountain of light, and was abbreviated Nath and Neith by the Egyptians. They worshipped under this title a divine emanation, supposed to be the Goddess of Wisdom. The Athenians, who came from Sais in Egypt, were denominated from this Deity, whom they expressed Ath-An, or Athηνα, after the Ionian manner.

interpretation by the account given of the excellence of its waters. "Ἄζανια, μέγος της Ἀζανίας—ἐσι κενη της Ἄζανιας, ἕ τες γενσαμενες τε υδατος ποιε μηδε την οσμην τε οιε ἀνε-χεθα. Hanes in Ἑgypt was the reverse of Azan; formed however of the same terms, and of the same purport precisely.

In respect to this city it may be objected, that if it had signified, what I suppose, we should have found it in the sacred text, instead of דנ, expressed דנ יב. If this were true, we must be obliged to suppose, whenever the sacred writers found a foreign name, composed of terms not unlike some in their own language, that they formed them according to their own mode of expression, and reduced them to the Hebrew orthography. In short, if the etymology of an Egyptian or Syriac name could be possibly obtained in their own language, that they had always an eye to such etymology; and rendered the word precisely according to the Hebrew manner of writing and pronunciation. But this cannot be allowed. We cannot suppose the sacred writers to have been so unnecessarily scrupulous. As far as I can judge, they appear to have acted in a manner quite the reverse. They seem to have laid down an excellent rule, which would have been attended with great utility, had it been universally followed: this was, of exhibiting every name, as it was expressed at the time when they wrote, and by the people, to whom they addressed themselves. If this people through length of time did not keep up to the original etymology in their pronun-

*Stephanus Byzantinus.

*Isaiah. c. 30. v. 4.

Of Hanes I shall hereafter treat more fully.
ciation, it was unnecessary for the sacred Penmen to maintain it in their writings. They wrote to be understood: but would have defeated their own purpose, if they had called things by names, which no longer existed. If length of time had introduced any variations, those changes were attended to: what was called Shechem by Moses, is termed 6 Σιχαζ or Συχαζ by the 7 Apostle.


Fire, and likewise the God of fire, was by the Amonians stiled Apthas, and Aptha; contracted, and by different authors expressed, Apha, Pthas, and Ptha. He is by Suidas supposed to have been the Vulcan of Memphis. Φθας, ὁ Ἡφαιστος πατά Μεμφίτας. And Cicero makes him the same

6 Genesis c. 34. v. 4. John c. 4. v. 5. It is called Συχαζ by Synkelius. P. 100.
7 The same term is not always uniformly expressed even by the sacred writers. They vary at different times both in respect to names of places and of men. What is in Numbers, c. 13. 8. וֶשַׁן, Hoshea, is in Joshua. c. i. v. 1. יְשַׁנָּה Jehoephia: and in the Acts, c. 7. v. 45. Jefus, Ἰοῖς. Balaam the son of Beor, Numbers, c. 22. v. 5. is called the son of Bofor, 2 Peter. c. 2. v. 15.

Thus Quirinus or Quirinius is stiled Curenius, Luke. c. 2. v. 2. and Lazarus put for Eleafar, Luke. c. 16. v. 20. and John. c. 11. v. 2.


Almug, a species of Cedar mentioned 1 Kings. c. 10. v. 11. is stiled Algum in 2 Chron. c. 2. v. 8. The city Chala of Mojes, Gen. c. 10. v. 12. is Calne of Isaiah. Is not Chalno as Carcbemish? c. 10. v. 9. Jerubbaal of Judges is Jerub-befeth, 2 Samuel c. 11. v. 21. Ram, 1 Chron. c. 2. v. 10. is Aram in Matth. c. i. v. 3. Ruth. c. 4. v. 19. Hebron begat Ram.

Percussit Dominus Philiflim a Gebah ad Gazarr. 2 Sam. c. 5. v. 25.

Percussit Deus Philiflim a Gibeon ad Gazarah. 1 Chron. c. 14. v. 16.

8 Iamblichus says the same: Ἐλιμπερίς δὲ εἰς Ἡφαιστον μεταλαμβανεῖτο τὸν φθα. Iamblichus de Myfter. Sect. 8. c. 3. p. 159.

Deity
RADICALS.

Deity of the Romans. Secundus, (Vulcanus) Nilo natus. Phas, ut Αἰγυπτίωι appellant, quem custodem esse Αἰγυπτι volunt. The author of the Clementines describes him much to the same purpose. Αἰγυπτιωι δε οἴμωις—το πυρ ἰδια διαλεκτῷ Φθα εξαλεσαν, ὃ ἐξημενεται Ἡφαιτος. Huetius takes notice of the different ways, in which this name is expressed: Vulcano Pthas, et Apthas nomen sibi scribit Suidas. Narrat Eusebius Ptha Αἰγυπτίωι ευςdem esse ac Vulcanum Græcorum: Patrem illi sibi Cnef, rerum opificem. However the Greeks and Romans may have appropriated the term, it was properly a title of Amon: and Iamblichus acknowledges as much in a chapter, wherein he particularly treats of him. But at the same time it related to fire: and every place, in the composition of whose name it is found, will have a reference to that element, or to its worship.

9 Cicero de Natura Deorum. L. 3. c. 22.
31 It is sometimes compounded, and rendered Am-Apha; after the Ionic manner expressed Ημωξας; by Iamblichus Ημωξπ. Κατ’ αλλως δε ταξιν προστατευθη θεος Ημωξπ. Sect. 8. c. 3. p. 152.
Hemeph was properly Ham-Apha, the God of fire. It was also rendered Camephis, Καμωξις and Καμωξιφ, from Cam-Apha. Stobæus from Hermes.
By Atelepiades, Καμωξις, or Καμωξις. Καμωξις του ἱλιον εναι ερων αυτον του όντος του νυκτος τοι νυκτος. Apud Damaesium in vita Isidori. Photius.
33 Iamblichus. Sect. 8. c. 3. p. 159.
Hence αἰπτων, incendo: also Aptha, an inflammation, a fiery eruption.
Αφθα, ἐν φοματι ἰλκωσις. Hefychius.
Αφθα, λεγεται εξαθηματων εδε κλ. Etymolog. Mag.
There was a place called Aphytis in Thrace, where the Amonians settled very early; and where was an oracular temple of Amon. 

Aphytis, η Αφυτις, πολις πέρος τη Παλληνη Θεανης, απο Αφυνος τινος εγχων. Εσχε δε η πολις ματειον τη Αμωνος. Apyte, or Aphytis, is a city hard by Pallen in Thrace, so called from one Aphys, a native of those parts. This city had once an oracular temple of Amon.

It stood in the very country called Phlegra, where the worship of fire once particularly prevailed. There was a city Aphace; also a temple of that name in Mount Libanus, sacred to Venus Aphacitis, and denominated from fire. Here too was an oracle: for most temples of old were supposed to be oracular. It is described by Zosimus, who says, that near the temple was a large lake made by art, in shape like a star. About the building, and in the neighbouring ground, there at times appeared a fire of a globular figure, which burned like a lamp. It generally shewed itself at times, when a celebrity was held: and he adds, that even in his time it was frequently seen.

All the Deities of Greece were αποσπασματα, or derivatives, formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their secondary appellations: for we read not only of Vulcan, but of Diana being called Apha, and Aphaea; and in Crete Dictyna had the same name: He-sychius observes, Αφα, η Δικτυνα. Castror and Pollux were.

14 Stephanus Byzantinus
15 Zosimus. L. r. p. 53.
See Etymolog. Magnum, Apha.
filed "Aφετήριος": and Mars "Aρης" was worshiped in Arcadia. Apollo was likewise called "Ἀφιτώγ": but it was properly the place of worship; though Hesychius otherwise explains it. Aphetor was what the ancient Dorians expressed Apha-Tor, a "fire tower or Prutaneum"; the same, which the Latines called of old Pur-tor, of the like signification. This in aftertimes was rendered Prætorium: and the chief persons, who officiated, Prætores. They were originally priests of fire; and for that reason were called "Aphetæ: and every Prætor had a brazier of live coals carried before him, as a badge of his office.


Aft, Afta, Esta, signified fire, and also the Deity of that element. The Greeks expressed it "Εστια", and the Romans, Vesta. Plutarch, speaking of the sacred water of Numicius being discovered by the priestesses of this Deity, calls them the virgins of "Hestia. Esta and Afta signified also a sacred

17 Pausanias. L. 3. p. 242. supposed to be named from races.
18 Pausanias. L. 8. p. 692. or Ἀρης, as some read it.
In like manner Ἀρθάλα καὶ Ἀρβαία, Εὐατη. Stephanus Byzantinus.
20 These towers were oracular temples; and Hesychius expressly says, Ἀρφωρεία, μαντεία. Ἐν τοῖς Δέλφοις. Χαθύμοις. Hesychius. Αρφωρος Απολλώνιος. Iliad. L. A. v. 404. Προφητευομένοι καὶ μαντευομένες. Schol. ibid.
21 See Hoffman. Lexic.

3 Nec
cred hearth. In early times every distriite was divided according to the number of the sacred hearths; each of which constituted a community, or parish. They were in different parts filed Puratheia, Empureia, Prutaneia, and Prætoria: also Phratria, and Apaturia: but the most common name was Afta. These were all places of general rendezvous for people of the same community. Here were kept up perpetual fires: and places of this sort were made use of for courts of judicature, where the laws of the country, Σεμυσι, were explained, and inforced. Hence Homer speaking of a person not worthy of the rights of society, calls him Αφεητως, αβεμυςος, ανεςις.

The names of these buildings were given to them from the rites there practised; all which related to fire. The term Afta was in aftertimes by the Greeks expressed, Ἀσῦ, Aftu; and appropriated to a city. The name of Athens was at first Ασῦ; and then Athenæ of the same purport: for Athenæ is a compound of Ath-En, Ignis fons; in which name there is a reference both to the guardian Goddess of the city; and also to the perpetual fire preserved within its precincts. The God of fire, Hephaistus, was an Egyptian

Nec tu aliud Vestam, quam vivam intellige flammam.


29 Φερτως, τις τις αυτη μετεχονταις Φερτως, αυγετεις. Hesychius.

Ἀπατέτως, ἱπτη Αθηναίων. Hesychius. Apaturia is compounded of Apatour, a fire-tower. Phrator is a metathefis for Phar-Tor, from Phur, ignis. So Prætor and Prætorium are from Pur-tor of the same purport. The general name for all of them was Purgoi, still with a reference to fire.

30 Iliad. A. v. 63.

compound of Apha-Astus, rendered by the Ionian Greeks Hephaestus.

The Camœnae of Latium, who were supposed to have shewn the sacred fountain to the Vestals, were probably the original priestesses, whose business it was to fetch water for lustrations from that stream. For Cam-Ain is the fountain of the Sun; and the Camœnae were named from their attendance upon that Deity. The Hymns in the temples of this God were sung by these women; hence the Camœnae were made presidents of music.

Many regions, where the rites of fire were kept up, will be found to have been named Aastia, Heftia, Heftiaea, Hephæstia; or to have had cities so called. This will appear from the histories of Thessaly, Lycia, Egypt, Lemnos; as well as from other countries.

From Asta and Esta come the terms Æstas, Æstus, Æstuo, Åσυ, 'Εστία, 'Εστίαζειν.

SHEM, SHAMEN, SHEMESH.

Shem, and Shamešt, are terms, which relate to the heavens, and to the Sun, similar to שֵׁם, שֵׁמֶשֶׁ, of the He-

56 In Syria was Aflacus, or the city of Chus: and Aftacur, the city of the Sun. In other parts were Aftacures, and Aftaceni, nations: Aftacus Sinus, Aftaboras; Aftabeni; Aftabas and Aftaba in Ethiopia; Aftalepha in Colchis; Afta and Aftica in Gedrosia; Afta in Spain, and Liguria; Afta and regio Aftica in Thrace.

Παί Ρεῖα, τα γε Πρωτεία λελογεία, Ἑστία.
brews. Many places of reputed sanctity, such as Same, Samos, Samothrace, Samorna, were denominated from it. Philo Biblius informs us, that the Syrians, and Canaanites, lifted up their hands to Baal-Samen, the Lord of Heaven; under which title they honoured the Sun: 

\[ Τάς \chiειςιας \οξε \γειν \εἰς \υδρις \προς \τον \'Ηλιον \τατον \γας, \φησι, \θεόν \ευομι-\]
\[ ςυν \μονον, \ΟΤΡΑΝΟΤ \ΚΤΡΙΟΝ \ΒΑΑΛΣΑΜΗΝ \καλντες. \]

Epheus was a place of great sanctity: and its original name was Samorna; which seems to be a compound of Sam-Oran, Coelestis Sol, fons Lucis. We read of Samicon in Elī, 

\[ Χωζιον \Σαμικον, \] with a sacred cavern: and of a town called Samia, which lay above it. The word Σαμικος was a contraction of Semanos, from Sema-on; and properly signified divine and celestial. Hence σαμικοι θεοι, σαμικη κοσμ.

Ancient Syria was particularly devoted to the worship of the Sun, and of the Heavens; and it was by the natives called Shems and Shams: which undoubtedly means the land of Shemesh, from the worship there followed. It retains the name at this 1st day. In Canaan was a town and temple,

28 Stephanus Byzant. 
29 Pausanias. L. 5. p. 386. 
30 Pausias. L. 5. p. 387, 388. 
Abulfeda supposes, that Syria is called Scham, quasi finitura. It was called Sham for the same reason that it was called Syria. Συρια γας δ' ηλιος, the same as Συριας. Pernæ Συρια Deum vocant. Lilius Gyraldus. Syntag. 1. p. 5. Συρια βεζ, i.e. Dea Coelestis. Syria is called at this day Souristan. Souris from Sehor, Sol, Συριας of Greece.
called Beth-Shemesh. What some expressed Shem and Sham, the Lubim seem to have pronounced Zam; hence the capital of Numidia was named Zama, and Zamana, from Shamen, Cœlestis. This we may learn from an inscription in 32 Reineccius.

JULIO. PROCULO.
PRÆF. URB. PATRONO.
COLUMB. BYZACENÆ. ET. PA
TRONO. COLON. ÆL IÆ.
33 ZAMANÆ. REGIÆ.

Ham being the Apollo of the east, was worshiped as the Sun; and was also called Sham and Shem. This has been the cause of much perplexity, and mistake: for by these means many of his posterity have been referred to a wrong line, and reputed the sons of Shem; the title of one brother not being distinguished from the real name of the other. Hence the Chaldeans have by some been adjudged to the line of 34 Shem: and Amalek, together with the people of that name, have been placed to the same account. His genealogy is accordingly represented by Ebn Patric. He makes him the son of Aad, and great grandson of Shem. 35 Fuitque Aad filius Arami, filius Shemi, filius Noæ. The author

33 El-Samen was probably the name of the chief temple at Zama; and comprised the titles of the Deity, whom the Numidians worshiped. El Samen signifies Deus Cœlestis, or Cœlorum: which El Samen was changed by the Romans to Ælia Zamana.
34 Ίτεν δὲ ζή Ἱαλαμίων αὐτοῦ τῷ Σιμωνίται, εὖ γὰρ ὁ Ἀβάμ. Syncelli Chronograph. P. 98.
of the Chronicon Paschale speaks of 36 Chus, as of the line of Shem: and Theophilus in his treatise to Autolycus does the same by 37 Mizraim. Others go farther, and add Canaan to the 38 number. Now these are confessedly the immediate sons of 39 Ham: so that we may understand, who was properly alluded to in these passages under the name of Shem.

MACAR.

This was a sacred title given by the Amonians to their Gods; which often occurs in the Orphic hymns, when any Deity is invoked.

40 Κλοθι, Μακας Παιαν, τίτυκτονε, Φωτε Λυκωζεν.
41 Κλοθι, Μακας, πανδεζκες εξων αιωνιον ομμα.

Many people assumed to themselves this title; and were stiled 42 Macages, or Macarians: and various colonies were supposed to have been led by an imaginary personage Macar,

37 Ετερος δε υιος τω Σημω — οροματι Μετραεια — Theophilus ad Autolyce.
L. 2. p. 370.
39 The sons of Ham; Cufh and Mizraim, and Phut, and Canaan. Genesis.
c. 10. v. 6.

Ham is the father of Canaan. Genesis. c. 9. v. 18, 22.
From Sam, and Samen, came Summus; and Hercules Summanus; Samabe-thei, Samanei, Samonacodoma.

40 Orphic. Hymn. 33.
41 Orphic. Hymn. 7. So Ιλας Μακας, to Hercules, and to Pan. Κλοθι Μακας, to Dionysus. Alfo Μακας Νιφεως. Κλοθι, Μακας, φωνων, to Corybas the Sun.
42 Μελπων δ’ ότλοτερον Μακασων γενεσιν τε, κρεων τε—
Orphic. Argonaut. v. 42.
or 63 Macareus. In consequence of this we find, that the most ancient name of many cities and islands was Macra, Macris, and 64 Macaria. The Grecians supposed the term Macar to signify happy; whence Maxagés θεός was interpreted ευδαιμόνες: but whether this was the original purport of the word, may be difficult to determine. It is certain that it was a favourite term: and many places of sanctity were denominated from it. Macar, as a person, was by some esteemed the offspring of 65 Lycaon: by others the son of 66 Æolus. Diodorus Siculus calls him 47 Macareus, and speaks of him as the son of Jupiter. This term is often found compounded, Macar-On: from whence people were

63 Diodorus Siculus. L. 5. p. 327, 328.
44 Cyprus was called Maxagia, with a town of the same name. Ptolem.

A fountain in Attica was called Macaria. Paufanias. L. i. p. 79.
Part of Thrace, Macaria. Apollonius Rhod. L. i. v. 1115.
The Macares, who were the reputed sons of Deucalion, after a deluge settled in Chios, Rhodes, and other islands. Diodorus Sic. L. 5. p. 347.


denominated ἔναχανος, and ἔκαςανος; and places were called ἔνακος. This probably was the original of the name given to Ilads, which were stiled ἔνακος ησος. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Boeotia was in like manner called ἔκαςανος ησος. It was certainly an Amonian sacred term. The inland city Ὄασις stood in an Egyptian province, which had the 59 same name: so that the meaning must not be sought for in Greece. This term was sometimes expressed as a feminine, Macris, and Macra: and by the Grecians was interpreted longa; as if it related to extent. It was certainly an ancient word, and related to their theology: but was grown so obsolete, that the original purport could not be retrieved. I think we may be assured that it had no relation to length. Euboea was old called Macris; and may be looked upon as comparatively long: but Icarus, Rhodes, and Chios, were likewise called so: and they did not project in length more than the islands in their 51 neighbourhood. They were therefore not:

48 Ὅι Ἐανος, ὁ τρότερον ἐλεγον ἔκαπων. Strabo. L. 12.
Sanni, Ἐανος, means Heliadex, the same as Macarones. ἔκαπων, near Colchis, ὁ τρότερον. Stephanus Byzant.
49 The same as the Cadmeum. ἔκαςανος ησος, ἔκαςανος των επὶ Βαυτις
Ὅτεων το παλαιον, ὦ το Παρμενεις. Suidas.
Scholia in Lycophron. V. 1200.

'Αρισ τῶν ἔκαπων ησοι, τοι περ τῶν ἀριστών
Ζητα, Θεόν Ναταλία, 'Γεν τεκε τροφ' εις χρώμα.
Of the Theban Acropolis, Tzetzes in Lycophron. V. 1194.
59 Herodotus. L. 3. c. 16.
51 Macra, a river in Italy. Plin. L. 3. c. 5.
denominated from their figure. There was a cavern in the
Acropolis of Athens, which was called Macrai, according to
Euripides.

52 Πεσοβορόν αντεσ, ας Μακας καλημομεν.
The same author shews manifestly, that it was a proper
name; and that the place itself was stiled Macrai. This
was a contraction for Macar-Ai, or the place of Macar:

53 Μακει δε χωνεσ εσ εκει κελημενος.
All these places were for a religious reason so denominated
from Macar, a title of the Deity.

MELECH.

Melech, or, as it is sometimes expressed, Malech, and Mo-
loch, betokens a king; as does Malecha a queen. It was a
title of old given to many Deities in Greece; but in after
times grew obsolete, and misunderstood: whence it was of-
ten changed to μελιχος, and μελιχιος, which signified the
gentle, sweet, and benign Deity. Pausanias tells us, that Ju-
piter was stiled Μελιχιος, both in 54 Attica, and at 55 Argos:
and in another part of his work he speaks of this Deity
under the same title, in company with Artemis at Sicyon.

52 Euripides in Ione. V. 937. Ειδα προσβορος πετας
Μακαι καλως αναπτεις Ατριδες. Ibid.

Pausanias informs us that the children of Niobe were supposed to have been
here slain in this cavern.

53 Euripides ibid. Also in another place he mentions
Κενηχος εσ Αντια και Μακας πετορεθεις.

54 Διεταιο δε τον Κενηχον Ευμες εσ τω αρχαιος Μελιχιος Διος. Pausanias.
I. 1. p. 9.

RADICALS.

He mentions, that they were both of great antiquity, placed in the temple before the introduction of images: for the one was represented by a pyramid, and the other by a bare pillar: Πυραμίδι δὲ ὁ Μειλιχιος, ἡδὲ κιον εἰσὶν εἰκασμεν. He also speaks of some unknown Gods at Myonia in Locris, called Θεοὶ Μειλιχιοι: and of an altar with an inscription of the same purport, Βασιλεὸς Θεοῦ Μειλιχιων.

Rivers often had the name of Melech. There was one in Babylonia, generally expressed Nahar Malcha, or the royal stream: these too were often by the Grecians changed to Μειλιχοι. The foregoing writer gives an instance in a river of Achaia. Malaga in Spain was properly Malacha, the royal city. I take the name of Amalek to have been Ham Melech abbreviated: a title taken by the Amalekites from the head of their family. In like manner I imagine Malchom, the God of the Sidonians, to have been a contraction of Malech-Chom, βασιλεὺς Ἡλιος: a title given to the Sun; but conferred also upon the chief of the Amonian family.

56 Paufanias. L. 2. p. 132.
57 Paufanias. L. 10. p. 897.
59 The country of the Amalekites is called the land of Ham. 1. Chronicles. c. 4. v. 40.
60 1 Kings. c. 11. v. 33.
61 I will cut off the remnant of Baal from this place, and the name of the Chamerims with the priests; and them that worship the host of heaven upon the house tops, and them that worship, and that swear by the Lord, and that swear by Maleham. Zephaniah. c. 1. v. 4.
ANAC.

Anac was a title of high antiquity, and seems to have been originally appropriated to persons of great strength, and stature. Such people in the plural were styled Anakim; and one family of them were to be found at Kirjath-Arba. Some of them were likewise among the Caphtorim, who settled in Palestina. Pausanias represents Afterion, whose tomb is said to have been discovered in Lydia, as a son of Anac, and of an enormous size. 

We may from hence perceive that the history of the Anakim was not totally obliterated among the Grecians. Some of their Deities were styled anaktés; others anaktoges, and their temples anaktogia. Michael Pfellus speaking of heresies, mentions, that some people were so debased, as to worship Satanaki: 

Satanaki seems to be Satan Anac, diabolos basileus.

Necho, Nacho, Necus, Negus, which in the Egyptian and


The priests at the Elufinian mysteries were called Anaktotellesai. Clement. Alex. Cohort. P. 16.

Pausanias. L. 1. p. 87. It was in the island Lade before Miletus. The author adds, when the bones were discovered. Autika de logos nathen ev tis polis. Hynon te Xrousophone einai mev ton nekroin—kai kaheimaphen to potamion Theiaion exalceuin.


Michael Pfellus. P. 10.
Ethiopic languages signified a king, probably was an abbreviation of Anaco, and Anachus. It was sometimes expressed Nachi, and Nacchi. The buildings represented at Persepolis are said to be the work of Nacki Ruftan; which signifies the lord, or prince Ruftan.

**Z A R, and S A R.**

Sar is a rock, and made use of to signify a promontory. As temples were particularly erected upon such places, these eminences were often denominat d Sar-On, from the Deity, to whom the temples were sacred. The term Sar was oftentimes used as a mark of high honour. The Psalmist repeatedly addresses God as his Rock, the Rock of his refuge; the Rock of his salvation. It is also used without a metaphor, for a title of respect: but it seems then to have been differently expressed. The sacred writers call that lordly people the Sidonians, as well as those of Tyre, Sarim. The name of Sarah was given to the wife of Abraham by way of eminence; and signifies a lady, or princess. It is continually to be found in the composition of names, which relate to places, or persons, esteemed sacred by the Amonians. We read of Serapis, Serapion, Serapammon: also of Sarchon, and Sardon; which is a contraction for Sar-Adon. In Tobit mention is made of Sarchedonus; the same name as the former, but with the eastern aspirate. The

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65 Psalm 23. v. 1. Deuterom. c. 32. v. 15. Isaiah, c. 17. v. 10. Psalm 78. v. 35. It is often stated Selah.
66 Isaiah. c. 23. v. 8.
67 Genesis. c. 17. v. 15.
68 Tobit. c. 1. v. 22.

Vol. I. Sarim
Sarim in Esther are taken notice of as persons of high honour; the same dignity seems to have been known among the Philistim, by whom it was rendered Sarna, or Sarana: hence came the Tyrian word Sarranus for anything noble and splendid. In the prophet Jeremiah are enumerated the titles of the chief princes, who attended Nebuchadnezzar in his expedition against Judea. Among others he mentions the Sar Sechim. This is a plural, compounded of Sar, and Sech, rendered also Shec, a prince or governor. Sar-Sechim signifies the chief of the princes and rulers. Rabshakeh is nearly of the same purport: it signifies the great prince; as by Rabsars is meant the chief Eunuch; by Rabmag, the chief of the Magi. Many places in Syria and Canaan have the term Sar in composition; such as Sarabetha, Saripha, Sarepta. Sardis, the capital of Croesus, was the city of Sar-Ades, the same as Atis, the Deity of the country.

High groves, or rather hills with woods of antient oaks, were named Saron; because they were sacred to the Deity so called. Pliny takes notice of the Saronian bay near Co-

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69 Esther. c. 1. v. 16.
70 Joshua. c. 13. v. 3. Judges. c. 16. v. 5.
In Samuel they are stiled Sarnaim. 1. c. 29. v. 7.
71 Oftrum Sarranum.
72 Jeremiah. c. 39. v. 3.
73 Isaiah. c. 37. v. 4. Jeremiah. c. 39. v. 3.
74 It is sometimes expressed Saronas.

Est et regio Saronas, sive Ἰάμνος. Reland. Palæstina. P. 188: Any place sacred to the Deity Saron was liable to have this name: hence we find plains so called in the Onomasticon of Eusebius. 'Ο Σαρων—ἈΠΟ ΤΗ ΟΡΕΣ ὉΞΕΩΡ ΕΠΙ ΤΗΝ ΤΙ-

ητήν,
rinth, and of the oaks which grew near it. 75 Portus Cœnitis, Sinus Saronicus olim querno nemore redimitus; unde nomen. Both the oaks and the place were denominated from the Deity Sar-On, and Chan-Ait, by the Greeks rendered Σαρωις, and Κωνιτις, which are titles of nearly the same purport. Saron was undoubtedly an ancient God in Greece. 76 Lilius Gyraldus stiles him Deus Marinus: but he was properly the Sun. Diana, the sister of Apollo, is named 77 Saronia: and there were Saronia sacra, together with a festival at 78 Træzen; in which place Orus was supposed to have been born: Ορον γενεσθαι σφισιν εν γη πειντον. Orus was the same as Sar-On, the Lord of light. 79 Rocks were called Saronides, from having temples and towers sacred to this Deity: just as groves of oaks were, of which I took notice above. This interpretation is given by 81 Hesychius; and by the Scholia of Callimachus;

82 Η πολλας ὑπενεφθε Σαρωιδας ύγες Ἰαων

As oaks were stiled Saronides, so likewise were the antient

75 Plin. L. 4. c. 8.
77 Σαρωνις, Ἀρτεμις Αχαιοι. Hesych. She was by the Persians named Sar-Ait. Σαρωνις, Ἀρτεμις ι Περσαι. ibidem.
78 Paufanias. L. 2. p. 189.
80 Callimachus calls the island Ἀκαν ςαρωις. Ἀτρημ, ποτεικα ἀκαν σαρωις. This by the Scholia is interpreted χαλοντης but it certainly means a Rock. Hymn. in Delon. v. 225.
81 Σαρωιδες πετραι, η οι δια παλαιωστα νεχμωναι δομει Hesych.
82 Callimachus. Hymn to Zeus. v. 22.

L 2 Druids,
Druids, by whom the oak was held so sacred. Hence Diodorus Siculus speaking of the priests of Gaul, stiles them

\[\text{Φίλοσοφοί, θεολογοί — πεσπιτὼς τιμώμενοι, ἐς ΣΑΡΩΝΙ-ΔΑΣ ονομάζοντο.}\]

This is one proof out of many how far the Amonian religion was extended: and how little we know of Druidical worship, either in respect to its essence or its origin.

**UCH.**

UCH, \(Τχ\), expressed also Ach, Och, \(Οχα\), was a term of honour among the Babylonians, and the rest of the progeny of Chus; and occurs continually in the names of men and places, which have any connexion with their history. I have shewn in a former \(^3\) treatise that the shepherds, who ruled in Egypt, were of that race; and that they came from Babylonia, and Chaldea. Eusebius informs us, that their national title was \(^4\) \(Τχούσος\); or, as it was undoubtedly expressed by the people themselves, \(Τχούσος\), Uc-Cusus. It is a term taken notice of by Apion, and Manethon; and they speak of it as a word in the sacred language of the country, which signified a king; \(^5\) \(Τχ καθ' ιερὰν γλώσσαν βασιλεὰ σημαίει.\) I wonder that this word has been passed over with so little notice; as it is of great antiquity; and at the same time of much importance in respect to etymology. Uc-Cusus signified the royal or noble Cusan: and as it was a word in the sacred language of Egypt, we may from hence learn what that language was; and be assured that it was the primitive language of Chus, the

\[^3\] Diodorus Siculus. L. 5. p. 308.
\[^4\] See Observations and Inquiries upon ancient History. P. 196.
fame as the ancient Chaldaïc. It was introduced among the Mizraïm by the Aurite, or Cuthites, together with their rites, and religion: hence it obtained the name of the sacred language. Diodorus Siculus affords evidence to the same purpose: and it is farther proved by Heliodorus; who says that the sacred characters of Egypt, and those of the Cuthites in Ethiopia were the same name. This term occurs very often among the titles, of which the Babylonish names are composed; such as Ochus and Belochus. Among the Egyptians it is to be found in Acherez, and Achencherez; which are the names of two very ancient princes. Acherez is a compound of Ach-Ares, Magnus Sol; equivalent to Achorus, another name of the same Deity, assumed in like manner by their kings, The latter was sometimes expressed Achor, Achoris, Ochuras, Uchoreus: which are all the same name diversified in different ages, and by different writers. As priests took the titles of the Deities whom they served, Lucan has very properly introduced a priest of Egypt under the name of Achoreus:

50. quos inter Achoreus,
Jam placidus senio, fratrisque modestior annis.

The name of Osiris seems to have been Uc-Sehor, and Uc-Sehoris. According to Hellanicus, if a person had in Egypt made enquiry about the term Osiris, he would not have been understood: for the true name was Usiris. Philo

90 Lucan. L. 8. v. 475.
Biblius from Sanchoniathon calls the same Deity Ἰσηρίς; and adds, that he was the brother of Κνα, or Canaan; and the inventor of three letters. Ἰσηρίς, τῶν τειων γραμματῶν ἐφετῆς, ἀδελφὸς Χυα τῷ Φοίνικος. I take Ἰσηρίς, and Οὐρίς, as well as Οὐρίς, to be all Υκ-Σχορίς softened, and accommodated to the ears of Greece.

The Sun was filed El-Uc, which the Grecians changed to Λυκός, Lucos; as we learn from Macrobius. He was also filed El-Uc-Or, which was changed to Λυκώγευς; and El-Uc-Aon, rendered Lycaon, Λυκάων. As this personage was the same as El-Uc, Λυκός; it was fabled of him, that he was turned into a wolf. The cause of this absurd notion arose from hence: every sacred animal in Egypt was distinguished by some title of the Deity. But the Greeks never considered whether the term was to be taken in its primary, or in its secondary acceptation: whence they referred the history to an animal, when it related to the God, from whom the animal was denominated. Λυκός, Lucos, was, as I have

94 Lycaon was the same as Apollo; and worshiped in Lycia: his priests were styled Lycaones: he was supposed to have been turned into a wolf. Ovid. Metam. L. i. v. 232. Apollo’s mother Latona was also changed to the same animal. 'Η Λυκώ εἰς Δίνον ὑλῆ μεταβαλλομα εἰς λυκόν. Scholia in Dionyl. v. 525.

People are said to have been led to Parnassus by the howling of wolves; Λυκόν αἰνωφαί. Paufanias. L. 10. p. 811.

The Hirpi were worshipers of fire; and were conducted to their settlement in Campania by a wolf. Strabo. L. 5. p. 383.

In the account given of Danaus, and of the temple founded by him at Άργος, is a story of a wolf and a bull. Paufan. L. 2. p. 153. The temple was styled Απολλώνιος ἵππων Λυκός.
RADICALS.

79


dshewn, the name of the Sun: hence, wherever this term occurs in composition, there will be commonly found some reference to that Deity, or to his substitude Apollo. We read of

\[\text{Λυχις Απολλωνος ἵππων}\] of \[\text{Λυκόρος}, a supposed son of Apollo: of \[\text{Λυγομεδες}, another son: of \[\text{Λυκόσουρα}, the first city, which the Sun beheld. The people of Delphi were of old called \[\text{Λυκοριάς}: and the summit of Parnassus,} \[\text{Λυκορια.} \]

Near it was a town of the same name; and both were sacred to the God of light. From Lucos in this sense came lux, luceo, lucidus, and Jupiter Lucetius, of the Latines: and \[\text{λυχνός, λυχνύμα, λυχνέω,} \] of the Greeks: also \[\text{Λυκαβάς, and αμπύλυς, though differently expressed.} \]

Hence it was, that so many places sacred to Apollo were called Leuce, Leuca, Λυχια, Leucas, Leucate.

Mox et Leucate nimbofa cacumina montis,

Et formidatus nautis aperitur Apollo.

97 Paufanias above: also Apollo Λυξιος, and Λυξιος. Paufan. L. 1. p. 44.
100 Stephanus Byzant. and Strabo. L. 9. p. 640. said to have been named from wolves. Paufanias. L. 10. p. 811.
1  
These places were so named from the Sun, or Apollo, called not only Λυξιος, but Λυκοφεῖος and Λυκοφεῖος: and the city Lucoreia was esteemed the oldest in the world, and said to have been built after a deluge by Lycorius, the son of Huamus. Paufan. L. 10. p. 811.

Λυκοφεῖος, αὐτὶ το δελφικός. Scholia. ibid. It properly signified Salaris.

Virgil. Æneid. L. 3. v. 274.

Hence
Hence also inscriptions  

\[ \text{DEO LEUCANIAE} \]  
which term seems to denote, Sol-Fons, the fountain of day. The name Lycophron,  
\[ \text{Αὐξοφέων} \], which some would derive from  
\[ \text{Αὐξος} \], a wolf, signifies a person of an enlightened mind. Groves  
were held very sacred: hence lucus, which some would absurdly derive a non lucendo, was so named from the Deity there worshiped: as was 'Αμος, a word of the same purport among the Greeks.

This people, who received their theology from Egypt and Syria, often suppressed the leading vowel; and thought to atone for it by giving a new termination: though to say the truth, this mode of abbreviation is often to be observed in the original language, from whence these terms are derived. 

\[ \text{Κυρός} \], the name of Cyrus, seems to have suffered an abridgment of this nature. It was probably a compound of Uch-Ur, the same as Achor, and Achorus of Egypt, the great luminary, the Sun. In ancient times all kings, priests, and people of consequence took to themselves some sacred title. But as Aneith was abbreviated to Neith, Acherez to Cherez; so Achorus was rendered Chorus, Curus. Thus far is manifest, that Curus signified the Sun.  

\[ 'Ο \text{μὲν} \text{oυν Κυρός} \text{απὸ Κυρός τὰ παλαιά οὐνόμα εἰσχεῖν} \text{ἐκεῖνῳ} \text{δὲ απὸ τὰ Ἡλιος γενεσθαὶ φασὶ} \text{Κυρόν γὰρ καλεῖν Πεσεῖν τὸν Ἡλιον} \]. Ctesias likewise informs us that the name of Cyrus had this signification,  

\[ \text{Καὶ τίβεθα} \text{τὸ οὐνόμα αὐτὸ απὸ τὰ Ἡλιος} : \text{He was denomi-} \]

\[ ^{3} \text{Gruter's Inscriptions. Vol. i. p. mlxxxi. n. 8.}\]
\[ ^{4} \text{Plutarch. in Artaxerxes. P. 1012.}\]
\[ ^{5} \text{Ctesias in Persicis.}\]

So Hesychius  
\[ \text{Τὸν γὰρ Ἡλιον ἐν Πεσθαί Κυρόν λέγειν.} \]  
Hence  
\[ \text{Κυρός, ἡγεῖσε, λασιλεῖς, ibid. alio Κυρός, ἡγεῖσαι.}\]
nated Cyrus from the Sun, which was so called. It was the
same as Orus: and according to Strabo it is sometimes so
expressed; as we may infer from a river of this name, of
which he says, 6 Εξαλειτο δε προτεσον Κορος. We find it
sometimes rendered Κυρις, Curis: but still with a reference
to the Sun, the Adonis of the east. Hesychius explains
Κυρις, ο Αδωνις. In Phocis was 7 Κυρρα, Currha, where Ap-
pollo Κυρραιος was honoured; which names were more com-
monly expressed Κιρρα, and Κυρραιος. The people of Cyrene
are said by Palæphatus to have been originally Ethiopians or
Cuthites. They, as well as the Egyptians, worshipped the Sun
under the title of Achur, and Achor: and like them esteemed
him the 8 θεος απομυιος. From the God Achur we may infer

7 Quid tibi cum Cyrrha ? quid cum Permessidos unda ?
Martial. L. i. Epigram. 77. v. 11.
Phocæicas Amphiffa manus, scopulofaque Cyrhha.
Lucan. L. 3. v. 172.


8 Cyreniïci Achorem Deum (invocant) muscarum multitudinem petilentiam
adferente; quae protinus intereunt, postquam litatum est illi Deo. Plin. L. 10.
c. 28. See also Clement. Alexand. Cohort. P. 33.

Some late editors, and particularly Harduin, not knowing that Achor was
worshipped at Cyrene, as the θεος απομυιος, have omitted his name, and tran-
fere the history to Elis. But all the ancient editions mention Achor of Cy-
rene; Cyreniïci Achorem Deum, &c. I have examined those printed at Rome,
1470, 1473. those of Venice, 1472, 1476, 1487, 1507, 1510. those of Parma,
1476, 1479, 1481. one at Brescia, 1496. the editions at Paris, 1516, 1524,
1532. the Basil edition by Froben, 1523: and they all have this reading. The
edition also by Johannes Spira, 1469, has Acorem, but with some variation.
The spurious reading, Ελει μιγρομ Deum, was, I imagine, first admitted into
the text by Sigifmund Gelenius, who was misled by the similarity of the two.
that their country was at first called Acurana; which is a compound of Achur-Ain, and betokens the great fountain of light. Acurana was abbreviated to Curane and Curene; but was always supposed to relate to the Sun, and Heaven. Hence the Greeks, who out of every obsolete term formed personages, supposed Cyrene to have been the daughter of the supreme Deity. 9 Κυρηνη, πολις Λιβυς, απο Κυρηνης της Τυφεως. The city Cyrene in Libya was denominated from Cyrene, the daughter of the most High. There was a fountain here of great sanctity, which was in like manner denominated from the Sun. It was called 10 Κυρη πηγη, which terms are equivalent to Kur-Ain, and Achur-ain of the Ammonians, and signify the fountain of the Sun. Pliny proves, that this was the purport of the terms, when he describes this part of the world. 11 Cyrenaica, eadem Triполитana regio, illuftratur Hammonis oraculo — et Fonte Solis. The like account is to be found in Pomponius Mela 12. Ammonis oraculum, fidei inclytæ; et fons, quem Solis 13 appellant. As Achor was a term, which related

histories. Harduin has followed him blindly, without taking any notice of the more ancient and true reading.

9 Stephanus Byzantinus. See also Scholia on Callimachus. Hymn. in Apoll. V. 91.

10 Ουδ'ενων Κυρης πηγης ευναντο πελατοι
Διομης, ποιησαν δε ταπας Αζευην ηραιν.

Callimachus. Hymn. in Apoll. V. 88.


12 L. I. c. 8. p. 43.

13 Justin, speaking of the first settlement made at Cyrene, mentions a mountain Cura, which was then occupied. Montem Cyram, et propter amoenitatem loci, et propter fontium ubertatem occupavere. L. 13. c. 7.
to the Sun; we find it often compounded with Ω, On, another name of that Deity; from whence was formed Acharon. This was the true name of the city in Palæstine, called in Scripture, according to our version, *Ekron. It was denominated from Achor, the God of flies, worshipped also under the name of Baal-zebub with the same attribute. The Caphtorim brought the worship of this God from Egypt; where was a river called Acharon; so denominated from the Deity of the country. This river, and the rites practised in its vicinity, are mentioned in a beautiful fragment from some Sibylline poetry, but when, or by whom composed, is uncertain. The verses are taken notice of by Clemens Alexandrinus, and what is remarkable, are certainly quoted long before the completion of what is portended. However the purport may perhaps be looked upon rather as a menace, than a prophecy.

"Iσι, θεα, πτεταλαυα, μενεις επι χευμασι Νειλα,
Μουνα, μαινας, αοίδος, επι ψαμαθοις Αχεροντος."

The Deity was likewise called Achad, and Achon: and many

* Conformably to what I say, Ekron is rendered Ακκαρον by the Seventy.

1 Samuel c. 6. v. 15.
So also Josephus Antiq. Jud. l. 6. c. 1. p. 312.
In Italy this God was stilled by the Campanians, 'Ηοκκάλις Αποκομεν. See Clemens. Cohort. p. 33.
The place in Egypt, where they worshipped this Deity, was named Achoris; undoubtedly the same, which is mentioned by Sozomen. l. 6. c. 18.
* Clemens Alexand. Cohort. p. 44.

M 2
many cities and countries were hence 16 denominated. Acon in Palestine is said to have been so named in honour of Hercules, the chief Deity in those 17 parts.

I have mentioned, that Ham, stifled also Cham, was looked up to as the Sun: and worshipped by his posterity. Hence both his images and priests were stifled Chamin: and many princes assumed this title, just as they did that of Orus, and Ares. His posterity esteemed themselves of the Solar race, by way of eminence: and the great founder of the Peric Monarchy was stifled Achamin, rendered by the Greeks Αχαμενης, Achæmenes: and all of his family afterwards had the title of Αχαμενος, and Αχαμενεις, from the same pretensions. They all of them universally esteemed themselves the children of the Sun; though they were likewise so called from their worship. Hence Lutatius Placidus in his Scholia upon Statius interprets the word Achæmenidae by 18 Solis Cultores. This may serve to authenticate my etymology, and shew, that the term is derived from Cham,

He quotes another, where the fate of Ephesus is foretold:

'Tτητη της εξ ουρανου γενεσεως καὶ λαος τοις τουτοις οποιασθαν, 
Και καλεται πεταεταλητα.

There is a third upon Serapis and his temple in Egypt:

'Και ευ Σεραπι ληγευ αρχῃ επικέμενε τοιλις,
Και ευ των ευρος ον ευγενω τριταλαιν.

The temple of Serapis was not ruined till the reign of Theodosius. These three samples of Sibylline poetry are to be found in Clemens above.

16 Achad was one of the first cities in the world. Genesis. c. 10. v. 10.
17 Stephanus Byzant.
18 Lutatius Placidus upon Statius. Theb. l. 1. v. 718.
the Sun: but the purport of it was generally more limited, and the title confined to the royal race of the Persians; who were looked upon as the offspring of the Sun. The Cu-thites of Ethiopia Africana had the same high opinion of themselves: hence Calafiris in Heliodorus invokes the Sun as his great ancestor. \[19\] Ενεκλήσθω ματεύς δὲ Γενεέχρα ἤμων Ἡλεος" and Chariclea in another place makes use of a like invocation: \[20\] Ὡς, Γενεέχρα προγονών ἤμων. O, Sun, the great source of my ancestry. The Amonians, who settled at Rhodes, styled themselves Ἡλαδαι, the Solar " race. Those, who settled upon the Padus, did the " fame. Hyde mentions a people in Diarbeker called " Chamfi; and says, that the meaning of the word is Solares; and the fame in purport as Shemfi and Shamfi of the Arabians.

The term Τζ, of which I have been treating, was obsolete, and scarce known in the times when Greece most flourished: yet some traces of it may be found, though strangely perverted from its original meaning. For the writers of this nation, not knowing the purport of the words, which they found in their ancient hymns, changed them to something similar in sound; and thus retained them with a degree of religious, but blind reverence. I have shewn, that of El-Uc they formed Λυκος, Lucas; which was acknowledged

\[19\] Heliodor Æthiopica. l. 4. p. 175.
\[20\] Heliodor Æthiopica. l. 10. p. 472.
\[21\] Diodorus Siculus. l. 5. p. 327.
\[22\] Apollonius Rhod. of the Heliadæ. l. 4. v. 604.
\[23\] Chamfi, seu Solares, sunt Arabice Shemfi vel Shamfi.

ledged to be the name of the Sun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycorus and Lycoreus:

24 Η κιθαρίω, η τόξω Λυκώσος εντεα Φοιεσ.

So from Uc-Ait, another title of the God, they formed Heecatus, and a feminine, Hecate. Hence Nicander speaks of Apollo by this title:

25 Ερουέος τειποδεσσι παγα Κλαζίωις Ἐκατοίο.

And Herophile the Sibyl of the same Deity:

26 Μοισαν ε'χουσ Ἐκατῆς τοτ' Αναγοίμις.

The only person who seems knowingly to have retained this word, and to have used it out of composition, is Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient terms with a degree of enthusiasm; and introduced them at all hazards, though he many times did not know their meaning. This word among others he has preserved; and he makes use of Cham being pronounced Sham, and Shem, has caused some of his posterity to be referred to a wrong line.

24 Callimachus. Hymn to Apollo. v. 19.
25 Nicander Alexipharmica. v. 11.
26 Paulanias. l. 10. p. 827.
27 It is however to be found in Euripides under the term euge. Theseus says to Adraflus:

Ἐν τῃ 'ελαυνῇ εἴπτα προς Θάεας ὸργῆ. Supplices. v. 131.

28 From Uc and Uch came the word euge: also εὐχή, εὐχαρία, εὐχαρία, of the Greeks. Callimachus abounds with ancient Amonian terms. He bids the young women of Argos to receive the Goddess Minerva,

Συν τ' εὐχήςα, συν τ' εὐχαρία, συν τ' εὐχαρία.

Lavacr. Palladis. v. 139.

From Uc-El canie Euclea Sacra, and EuklesZeus. Εὐκλής, Ἀρτέμις.
Εὐκλῆς, Δίος ἑγεσίων, εν Νεφαρίσι καὶ εν Κοκεφα. Hefychius, so amended by Albertus and Hemsterhuisius.

it
it adverbially in its proper sense, when he describes any body superlatively great, and excellent. Thus he speaks of Calchas as far superior to every body else in prophetic knowledge, and styles him ὀχ' ἀείτος:

39 Ὀς ἤδη τα τ' εοντα, τα τ' εσσομενα, πέο τ' εοντα.

So on the Trojan side Helenus is spoken of in the same light:

30 Πειαμίδης Ἐλενος οἰωνοπολῶν ὀχ' ἀείτος.

So 31 Φωικην ὀχ' ἀείτον, 32 Αἰτωλῶν ὀχ' ἀείτον, and 33 Τι- χιο—Σκυτοτομών ὀχ' ἀείτον.

In these and in all other instances of this term occurring in Homer, it is observable, that it is always in the same acceptation, and uniformly precedes the same word, ἀείτον. It is indeed to be found in the poetry ascribed to 34 Orpheus: but as those verses are manifestly imitations of Homer, we must not look upon it as a current term of the times, when

39 Iliad. A. V. 69.
30 Iliad. Z. V. 76.
31 Iliad. P. V. 707.
32 Iliad. O. V. 282.
33 Iliad. H. V. 231. It occurs in other places:

Δειναν, ὅτος ὀχ' ἀείτα μετ' ἀμφιτεροίς θείται: Iliad. Γ. V. 110.
Τις τ' ἀε τον ὀχ' ἀείτο εἰρ, οὐ μοι ένεφε, Μέσα. Iliad. E. V. 761.

Also Odyf. Θ. V. 123. and Ω. V. 428.
34 In the Hymn to Silenus that God is called Σίληνων ὀχ' ἀείτα. And in the poem de Lapidibus, the Poet speaking of heroic persons mentions their reception in heaven:

Ἀμαριτω Αῖος οἰκι

Χαρινας δεξιν ὅμετερον ὀχ' ἀείτας.
Hymn 35. v. 2. and τῷ Αἰῶν. Proem. v. 14.

that
that poetry was composed: nor was it ever, I believe, in
common use, not even in the age of Homer. It was an A-
monian term, joined inseparably with another borrowed from
the same people. For ἀζησός was from Egypt, and Chaldea.
Indeed most of the irregular degrees of comparison are from
that quarter; being derived from the Sun, the great Deity
of the Pagan world, and from his titles and properties.
Both ἀζεῖαι and ἀζησός were from ἀγις, the Arez of the
east. From Bel, and Baaltis, came Ἑλτιων, and Ἑλτισός:
ἀμεῖων is an inflection from Amon. From the God
Alocus came λωιος, λωιτεσος, and λωισος: from κεζεν
changed to κεζας, κεκατος, were formed κεσσων, κεισσων,
κεκατεος, and κεκατισος.

PHI.

Phi signifies a mouth; also language, and speech. It is
used by the Amonians particularly for the voice and oracle
of any God; and subjoined to the name of that Deity. The
chief oracle in the first ages was that of Ham, who was wor-
shiped as the Sun, and styled El, and Or. Hence these or-
acles are in consequence called Amphi, Omphi, Alphi, Elphi,
Urphi, Orphi. It is made to signify, in the book of 45 Ge-
nesis, the voice, or command of Pharaoh. From Phi in this
acceptation came σῆμι, σῆμι, σῆμος, φατσκω, φατις, fama,
sari,—ita farier infit. I imagine that the term Pharaoh itself
is compounded of Phi-Ourah, Vox Ori, five Dei. It was no
unusual thing among the ancients to call the words of their

45 Genesis. c. 45. v. 21.
prince the voice of God. Josephus informs us that it signified a king: 89 'Ο Φα&kappa;ν παρ' Α&omicron;υρτι&omicron;ς βασιλε&omicron;ς σημανε&omicron;ς and Ouro in the Copto-Arabic Onomasticon is said to signify the same: but I should think, that this was only a secondary acceptation of the original term.

Phi is also used for any opening or cavity: whence we find the head of a fountain often denominated from it; at least the place, whence the fountain issued forth, or where it lost itself. And as all streams were sacred, and all cavities in the earth looked upon with a religious horror, the Ammonians called them Phi-El, Phi-Ainon, Phi-Anes; rendered by the Greeks Phiale, Phænon, Phanes, Phaneas, Paneas. The chief fountain of the river Jordan lost itself underground, and rose again at some miles distance. It sunk at Phiale, and rose again at Paneas. Pliny speaks of a place of this sort at Memphis, called Phiala; and, as he imagines, from its figure: but it was undoubtedly a covert aqueduct, by which some branch of the river was carried. The Nile itself is said to be lost underground near its fountains; and that place also was called Phiala. 59 Phialam appellari fontem ejus, mergique in cuniculos ipsum amnem. There was also a fountain of this name at Constantinople. Sometimes it occurs without the aspirate, as in Pella, a city of Palestine,

58 Plin. L. 8. c. 46.
59 Plin. L. 5. c. 9.
60 Ευρυτατης φιαλη τις ιαπτιδος εκτομης αερος.

Paulus Silentiarius. Part. II. v. 177. See Reland's above.
named undoubtedly from its fountains: for Pliny calls it Pellam aquis divitem.

Mines were held sacred; and like fountains were denominated from Ænon, and Hanes, those titles of the Sun. In Arabia near Petra was a mine, worked by condemned persons, which was named Phinon, and Phænon. Epiphanius mentions \( \Phi ανσία \ Μετάλλα \), or the mines of Hanes; to which Meletius a bishop of the Thebaïs was condemned.

A I.

\( \text{Ai} \), and \( \text{Aia} \), signifies a district or province; and as most provinces in Egypt were insular, it is often taken for an island. In other parts it was of much the same purport as \( \alpha \omega \) of the Greeks, and betokened any region or country. It was from hence, that so many places have been represented by the Greeks as plurals, and are found to terminate in \( \alpha i \); such as Athenai, Thebai, Pherai, Patrai, Amyclai, Therapnai, Clazomenai, Celænai. There are others in \( \epsilon i \alpha \); as Chæroncia, Corocelia, Eleia. In others it was rendered short; as in Oropia, Ellophia, Ortygia, Olympia, Æthiopia, Scythia, Cænia, Icaria. It is likewise found expressed by a single letter, and still subjoined to the proper name: hence we meet with Ætna, Arbela, Larissa, Roma, Himera, Hemera, Nusfa,

\( \text{Plin. L. 5. c. 18.} \)
\( \text{Athanaïi Epist. ad solitarium vitam agentes. P. 658.} \)
\( \text{Epiphanius adversus Haeres. L. 2. tom. 2. p. 719.} \)
\( \text{See the learned Professor Michaelis in his Geographia Exterea Hebræor. P. 134, 135.} \)

Nusfa,
Nyfla, Patara, Arena, Cabafa, and the like. We may from hence prove, and from innumerable other instances, that among the people of the east, as well as among other nations, the word in regimine was often final. Thus the land of Ion was termed Ionia: that of Babylon, Babylonia: from Assur came Assyria: from Ind, India: from Lud, Ludia: in all which the region is specified by the termination. To say Lydia tellus, Assyria tellus, is in reality redundant. In the name of Egypt this term preceded, that country being styled Ai-Gupt, Αἰγύπτως, the land of the Gupti, called afterwards Cupti, and Copti.

Common Names relating to Places.

As to the common names, which are found combined with additional terms, in order to denote the nature and situation of places; they are for the most part similar to those in the ancient Chaldaic, and admit of little variation.

Air is a city: often expressed Ar, and Ara. Hence Arachosia, Arachotus, Aracythus, Arambis, Aramatha (Ar-Ham-aith) Archile, Arzilla, Arthedon: all which were cities, or else regions denominated from them.

Kir, Caer, Kiriath, are words of the like purport. We

43 The Ionians changed this termination into ϊ. Hence Arene, Camisene, Cyrene, Arface, Same, Capissene, Thebe, &c.

46 Colchis was called Aia simply, and by way of eminence: and probably Egypt had the same name, for the Colchians were from Egypt. Strabo mentions Ιασώνος πλην τοις Αίας, l. 1. p. 38. and Apollonius Itiles the country of Colchis Aia.
read in the Scriptures of Kiriath Sepher, Kiriath Arba, Kiriath Jearim. It was in some parts pronounced Kirtha, and Cartha. Melieartus, the Hercules of the Phenicians and Cretans, was properly Melech-Carta, the Deity of the place. The city of Tigranes in Armenia was called Tigranocerta. One name of Carthage was Kαζικνεων, from Car-Chadon, the same as Adon. It was also called Carthada from Cartha-Ada, the city of the queen or Goddess, who was by the Romans supposed to be Juno, but was properly the Amonian Elisa. Caer among many ancient nations signified a city, or fortresses; as we may learn from the places called Carteia, Carnaim, Caronium, Caroura, Carambis. Among the Britons were of old places exactly analagous, such as Caerlisle, Caerdiff, Caerphilly, Caernarvon, and Caeruriah in Cornwall.

Kir and Caer are the same term differently expressed. In Scripture we meet with Kir Haresh, and Kir-Haresfeth. Isaiah. c. 16. v. 7. and v. 11. and Kir Moab, c. 15. v. 1. and Kir Heres, of the same purport as Kir Haresh, is mentioned by Jeremiah, c. 48. v. 31. Upon the Euphrates was Cercusium, and Carchemish. In Cyprus was Kironia, rendered Κεγωνία by 47 Ptolemy; whose true name was Kir-On, the city of the Sun; where was a temple to Our-Ain, styled Urania. Kir-On was often rendered Cironis, Coronis; and the Deity Coronus and 48 Cronus. By these means the place was substituted for the Deity, and made an object of worship. Of this abuse I shall often speak. Arte-

47 Lib. 5. c. 14.
48 Coronus is to be met with in Greece. He is mentioned as a king of the Lapithae, and the son of Phoroneus: and placed near mount Olympus.
mis was properly a city, Ar-Themis, the same as Thamuz of Egypt. What was called Artemis, and Artemisium, was in some places reversed, and expressed by Kir subjoined: hence Themiscir, and Themiscura in Pontus.

Col, Cal, Calah, Calach, signify properly an eminence, like the Collis of the Romans: but are often used for a fortress so situated. We sometimes meet with a place named absolute Calah: but the term is generally used in composition, as Cala Nechus, Cala-Anac, Cala-Chan, Cala-On, Cala-Es, Cala-Ait, Cala-Ur, Cala-Ope, Cala-Ham, Cala-Amon, Cala-Adon: whence came the names of people and places named

49 Callinicus, Calachene, 50 Colone, Cales, Calathie, Calithæ, Calathuæ, Calauria, Colorina, Caliope, Calama, Calamos, 51 Calamon, Calymna, Calydnus, Calycadnus; all which were places in Phrygia, Bithynia, Assyria, Libya, denominated from their situation and worship.

Comah is used for a wall: but seems to be sometimes taken for those sacred inclosures, wherein they had their Puratheia: and particularly for the sacred mount, which stood in those inclosures. From Comah came the Greek χώρα, a round hill or mound of earth; called also Taph and τάφος; and thence often mistaken for a tomb: but it was originally a high altar.

49 Upon the Euphrates.
50 A city in Parthia.
51 Calamon or Cal-Amon, was a hill in Judea; which had this name given to it by the Canaanites of old. Cyril mentions—ἀφικομένου τινὸς απὸ τὸ ὙΠΟΥ Καλαμων.—in epistolā ad Calosyrium.
By Gib is meant an hill. Gibeon was the hill of the Sun: said to be famous for its springs. Gibethon is a compound of Gib-Ethon or Ath-On, titles of the same Deity. Nadab the son of Jeroboam was slain by Baasha at Gibethon of the 5th Philistines.

Har and Hor signify a mountain; ὁ ὑψός of the Greeks. Tin seems to have signified a sacred place, for sacrifice; a kind of high altar. The Greeks generally expressed it in composition, Τής; hence we read of Opheltis, Altis, Baaltis, Abantis, Absyrtis. It was in use among the ancient Hetrurians and other nations: hence came the terms Aventinus, Palatinus, 51 Numantinus, &c. It seems to be the same as Tan in the east, which occurs continually in composition, as in Indos-tan, Mogolis-tan, Pharsis-tan, Chufis-tan.

Tor is an hill or tower. Many places in Greece had it in their composition; such as Torone, Torete, Toreate: also in Hetruria, Torchonium. Turzon in Africa was a tower of the 5th Sun. It was sometimes expressed Tar, hence Tar-cunia, Taracena, Tarracon in Spain, Tarne (Tar-ain) which gave name to a fountain in Lydia; Taron (Tar-On) in Mauritania. Towers of old were either Prutaneia, or light-houses, and were stiled Tor-Is: whence came the Turris of the Romans. Sometimes these terms were reversed, and the tower was called Aflur. Such a one was near some hot

51 1 Kings. c. 15. v. 27.
51 In Canaan was a well known region called Palætine.
So Tan-agra, Tan-is, Tyndaris.
Tin in some languages signified, mud, or soil.
54 Ptolemy. l. 4. p. 112.
streams at no great distance from Cicero's Villa. It is thus described by Plutarch: Ἀσυρα — χαρέων παχαλίον Κινεωνος. The river too was called Aftura. There was also a place of this name opposite to the island Lesbos, undoubtedly denom- inated from the like circumstances in its situation; as may be learned from Pausanias, who had seen it. 'Τὸς ἐν ἀπὸ την ακινεχόμενον μελαν ιδὸν οἶδα ἐν Ἀσυρίσ' ταῦτα Ἀσυρα απαντιζοῦ ἐν ὑσσα ὅπυσα ἐν τῷ Ἀτανα χαλώμενοι.

Caph, Cap, and Cephas, signify a rock; and also any promontory or headland. As temples used to be built upon eminences of this sort; we find this word often compounded with the titles of the Deity there worshiped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait; whence came Cephale, Cephalonia, Caphareus, Capisa, Cephitus, Capiſíene, Cephene, Caphyatae, Capatiani. In Iberia was a wonderful edifice upon the river Boetis, mentioned by Strabo, and called Turris Capionis. It was a Pharos, dedicated, as all such buildings were, to the Sun: hence it was named Cap-Eon, Petra Solis. It seems to have been a marvellous structure. Places of this sort, which had towers upon them, were called Caphtor. Such a one was in Egypt, or in its vicinity: whence the Caphtorim had their name. It was probably near Pelusium, which they quitted very early for the land of Canaan.

Diu sometimes, but sparingly, occurs for an island; and is

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55 See Amos. c. 9. v. 7.
56 Jeremiah. c. 47. v. 4. speaks of the island of Caphtor in Egypt.
generally by the Greeks changed to Dia, Δια: The purport of it may be proved from its being uniformly adapted to the same object. The Scholiast upon Theocritus takes notice that the island Naxos was called Dia: \[\text{Dia} \text{υπω \καλεμενου \Ναξου} \] and he adds, \[\text{πολλαι} \text{δὲ και ἐπεξεις ἦσοι \Δια κα-καμεναι, ἢτε προ \τῆς Κηπης—και τὴ \τεπὶ Μηλον, και τὴ \πεἰ \Αμοργον, και τὴ \Κων. Χερσονησος, και \Πελοποννησος.} \] All these were islands, or peninsular regions.

**B E T H.**

Beth is a house or temple; as in Beth-El, Beth-Dagon, Beth-Shemesh, Beth-Oron, or Beth-Or-On, &c. &c. It is sometimes subjoined, as in Phar-beth, and Elifa-beth; the latter of which is the house of Elifa, the same as Elufa of Idume, and Eleufa of Egypt. Beth was in different countries expressed Bat, Bad, Abad. Hence we meet at this day with PharFabad, Astrabad, Amenabad, Mouftafabad, Aiwenabad in Persia, India, and other parts of the east. Balbec in Syria is supposed to be the same as Balbeth, the temple of Bal, or the Sun. There are, says Dr. Pocock, many cities in

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77 Theocritus. Idyll. 2. v. 45. Scholia.
It is still common in the Arabian Gulf, and in India; and is often expressed Dive, and Diva; as in Lacedive, Serandive, Maldive. Before Goa is an island called Dia \[\text{κατ' ἔξοχην.} \]
78 \[\text{Παλαβαλα}, \text{αἴξος Θεο.} \] Hesychius.
\[\text{Παλαβαλα}, \text{θειος ναος.} \] Suidas.
79 Elifa, called Eliza, Elefa, Elefsa, \[\text{Ελεσσα.} \] Maccab. c. 9. v. 5. and c. 7. v. 40. often contracted Lefa, Lafa, &c.
Syria, that retain their ancient names. Of this Baalbeck, or rather Balbeit, is an instance; which signifies the house or temple of Baal. Gulielmus Tyrius, so called from being bishop of Tyre, who wrote of the Holy war, alludes to Baalbec, under the name of Balbeth. He lived in the eleventh century, and died anno 1127. According to Iablonsky, Bec and Beth are of the same meaning. Atarbec in Egypt is the temple of Atar or Athar; called Atarbechis by Herodotus. The same is Athyr-bet, and styled Athribites (Αθριβίτης) by Strabo. The inner recess of a temple is by Phavorinus and Hesychius called Βαπτής, Βετῆς, Βετες, similar to Σάρπι among the Chaldeans. It was the crypta or sacred place, where of old the everlasting fire was preserved. Hesychius observes, Βετῆς, το αποκεύμενου μετα τη 'Ισρα. Bet-Is signifies the place of fire.

It is said of Horapollo by Suidas, that he was a native of Phainubuth in Egypt, belonging to the nome of Panopolis: Ὁμιλαλων Φαινούβεως κωμῆς τη Πανοπολίτα Νομῆς. Phainubuth is only Phainabeth varied, and signifies the place sacred to Phanes; which was one of the most ancient titles of the Deity in Egypt. So Pharbeth was an abbreviation of Pharabeth, or the house of Pharaoh.

G A U, expressed C A U, C A, and C O.

Gau likewise is a term which signifies a house; as we learn

61 Iablonsky. Vol. i. l. i. c. i. p. 4. de Gulielmo Tyrion, ex libro 21. c. 6.
62 Herodotus. L. 2. c. 41.
63 Strabo. L. 17. p. 1167.
from Plutarch. The great and decisive battle between Alexander and Darius is generally said to have been fought at Arbela. But we are assured by this writer, that it was decided at Gaugamela. He says, that Gaugamela signified in the language of the country a house: and that the purport of the word Gaugamela was the house of a camel. This name, it seems, was given to the town on account of a tribute exacted for the maintenance of a camel, which had saved the life of some king, when he fled from battle: and the reason why the victory of Alexander was adjudged to Arbela, arose from its being more famous than the other place: for Gaugamela was not of sufficient repute: therefore the honour of this victory was given to Arbela, though it was according to some five hundred, according to others six hundred fadadia from the field of battle. I have not now time, nor is it to my purpose, to enter into a thorough discussion of this point: I will only mention it as my opinion, that Arbela and Gaugamela were the same place. The king alluded to is said by Strabo to have been Darius the son of Hytafaspes. But is it credible, that so great a prince, who had horsef of the fa-


Strabo says the same. *Eti men on totoi epistos toutos, kai toonoma* melepa-

65 *Oii men to pleista sygkastate legosin, oti ekaconis swdis apateiei, oide to elaiein, oti eis peifakowes.*

Alla en Taugamuloi gar gesestai twn maron pros to totoi Demadu leg-
vei Pteleumaios kai Asklepoi* polus de ek eivn to Taugamula, alla koiwi megalh, oide oymatai o kampos, oide eis akous ido to oyma.*


66 Strabo. L. 16. p. 1072:
amous breed of Nyfa, as well as those of Persis and Arabia, the most fleet of their kind, should be so circumstanced in battle, as to be forced to mount a camel, that could scarce move six miles in an hour: and this at a time when the greatest dispatch was necessary? This author gives a different reason for the place being thus denominated. He says, that it was allotted for the maintenance of a camel, which used to bring the king's provisions from Scythia, but was tired and failed upon the road. I know not which of the two circumstances in this short detail is most exceptionable; a king of Persia's provisions being brought to Babylon, or Susa from Scythia; or a tired camel having such a pension. The truth is this: the Grecians misinterpreted the name, and then forged these legendary stories to support their mistake. Had they understood the term, they would have been consistent in their history. Gau, and, as it was at times expressed, Cau, certainly signifies a house, or temple: also a cave, or hollow; near which the temple of the Deity was founded. For the Amonians erected most of their sacred edifices near caverns, and deep openings of the earth. Gagainela was not the house of a camel, as Plutarch and Strabo would persuade us, notwithstanding the stories alleged in support of the notion: but it was the house and temple of Cam-El, the Deity of the country. Arbela was a place sacred to Bel, called Arbel, הַרוּם of the Chaldeans. It was

67 Strabo acknowledges the failure of his countrymen in this respect.—Πολλα μεν ουν και μη ανησυχην οι Αρχαιοι Συναγωγαι, συντηθομενι τη Φευδε θει τη μεθολογιας. 1. 8. p. 524.
the fame as Beth Arbel of *Hos.  vi. 14. and Gaugamela is of
the same purport, relating to the same God under different
titles. The Grecians were grofly ignorant in respect to fo-
reign events, as Strabo repeatedly confeffes: and other writ-
ers do not scruple to own it. Lysimachus had been an attend-
ant upon Alexander during the whole series of his conquests
in Asia: there had been nothing of moment transacted; in
the success of which he had not partaken. Yet even in his
days, when he was king of Thrace, the accounts of those
great actions had been so misreprefented, that when a history
of them was read in his presence, they seemed quite new to
him. It is all very fine, says the prince; but where was I
when all this happened? There was a series of events exhib-
ited, with which the perfon most interested was leaft ac-
quainted. We may then well imagine, that there existed in the
time of Plutarch many mistakes, both in respect to the geo-
graphy of countries very remote, and to the 69 language of
nations, with whom the Romans were little acquainted. The
great battle, of which we have been speaking, was confessedly

68 All thy fortresses shall be spoiled, as Shalman spoiled Beth Arbel in the day of
battle. The mother was deft in pieces upon her children. Hos. c. 10. v. 14.
Ar in this place does not signify a city; but शम, the title of the Deity: from
whence was derived Ἰερός of the Greeks. The seventy, according to some of
their best copies, have rendered Beth Arbel εἰρεῖν Ἰερός θεου, which is no impro-
per version of Beth-Aur-Bel. In some copies we find it altered to the house of
Jeroboaam; but this is a mistake for Jero-Baal. Arbelus is by some represented as
the first deified mortal. Cyril contra Julian. l. i. p. 10. and l. 3. p. 110.
There was an Arbela in Sicily. Stephanus, and Suidas. Also in Galilee: situ-
69 See Strabo. l. i. p. 774. l. 15. p. 1006. l. i. p. 41. p. 81.
See also PhiloBiblius apud Euseb. P. E. l. i. c. 10. p. 34. Iamblichus. § 7. c. 5.
fought
fought at Gaugamela. Ptolemy Ceraunus, who was present, averred it; as did Aristobulus: and it has been recorded by Plutarch and others. It is also adjudged to Arbela by persons of equal credit: and it must certainly have been really there transacted: for notwithstanding the palliating excuse of Plutarch, it is utterly incredible in respect to so great a victory, that the scene of action should be determined by this place, if it were sixty, or, as some say, seventy miles out of the way. But in reality it was at no such distance. Diodorus Siculus says, that Alexander immediately after the victory attacked Arbela, and took it: and found in it many evidences of its being a place of consequence. He makes no mention of Gaugamela.

I have mentioned, that Gaugamela was the temple of Cham-El, or Cham-II. This was a title of the Deity brought from Chaldea to Egypt; and from thence to Greece, Hetruria, and other regions. The Greeks out of different titles, and combinations, formed various Deities; and then invented different degrees of relation, which they supposed to have subsisted between them. According to Acuilaus Cham-II was the Son of Vulcan, and Cabeira.

He was by others rend-

\[\text{Diodorus Siculus. I. 17. p. 538. He makes no mention of Gaugamela.} \]

\[\text{Strabo. I. 10. p. 724.} \]
dered Camillus, whose attendants were the Camilli; and he was esteemed the same as Hermes of Egypt. 73 Statius Tullianus de vocabulis rerum libro primo ait dixisse Callimachum, Tuscos Camillum appellare Mercurium, &c. Romani quoque pueros et puellas nobiles et invetes Camillos et Camillas appellant, Flaminicarum et Flaminum præministros. Servius speaks to the same purpose. 73 Mercurius Hetruscâ linguâ Camillus dicitur. The reason of the attendants being also called Camilli was in consequence of a custom among the ancients of conferring generally upon the priests the title of the Deity, whom they served. The Camilli were commonly young persons of good family, as we learn from Plutarch; and were to be found in the temples of Jupiter, or Zeus: for Zeus and Hermes were originally the same: 74 Kai tov ὑπηκοόντα τῷ Ἱερῷ τε Διὸς αμφιθαλῆ παιδα λεγεσθαι Καμιλλον, ὃς καὶ τὸν Ἑρμῆν ἐτῶς εὑρήκαν τών Ἑλλήνων Καμιλλον ἀπὸ τῆς διακονίας προσηγορεύον. He mentions Ἑρμῆν—Καμιλλον ἀπὸ τῆς διακονίας, and supposes that Camillus had the name of Hermes from the similarity of his office, which was waiting upon the Gods. But the Chaldeans and Egyptians from whom these titles were borrowed, esteemed Hermes as the chief Deity, the same as Zeus, Bel, and Adon. They knew nothing of Mercurius pedissequus, nor Hermes the lacky. They stiled their chief God Cam-II, or Camillus, and his priests had the same title. He did not borrow it from them; but they received it from him. The name is sometimes expressed

73 Macrobius. Saturn. l. 3. c. 8. p. 284.
73 Servius in lib. 11. Aeneid. v. 558.
74 Plutarch in Numā. p. 64.

Camulus:
Camulus: and the Amonians, who travelled westward, brought his rites and worship into the western parts of Europe: hence there are inscriptions to be found inscribed Camulo Sancto Fortislimo. He was sometimes taken for Mars: as we may learn from an inscription in Gruter.

MARTICAMULO


Such is the history of this Deity; whose worship was better known in the more early ages; and whose temple was fliled Gau-Camel, by the Greeks rendered Gaugamela. I make no doubt but that Arbela was the same place: for places had as many names as the Deity worshiped had titles. Arbela was probably the city, and Gaugamela the temple; both sacred to the same Deity under different names.

It is remarkable that Syncellus, speaking of Venephres King of Egypt, says, that he built the pyramids of Cochone; which are the principal pyramids of that country. Eusebius before him had taken notice of the same history:

Or elle Beth-Arbel was another name of the same temple.

Syncellus. P. 55.

or ruler: for such is the purport of Con, and Conah. Hercules, the chief Deity of Tyre, and who was also highly reverenced in Egypt, was styled Con. \(^8o\) Τον Ἡρακλῆν φησὶ κατὰ τὴν Αἰγυπτίων διαλεκτὸν Κωνὰ λέγεσθαι. From hence we find, that it was a sacred Egyptian title. According to some readings the place is expressed Cocome; which is of the same purport. Co-Chome, the same as Cau-Come, signifies the house of Chom, or the Sun; and seems to betray the purpose, for which the chief pyramid was erected: for it was undoubtedly nothing else but a monument to the Deity, whose name it bore. According to \(^8i\) Herodotus the great pyramid was built by Cheops; whom others called Chaops. But Chaops is a similar compound; being made up of the terms Cha-Ops, and signifies \(οἶκος Πυθῶνος, \) domus Opis Serpentis. It was the name of the pyramid, which was erected to the Sun, the Ophite Deity of Egypt, worshiped under the symbol of a serpent. Analogous to Cau-Come in Egypt was a place in Ethiopia, called \(^8z\) Cuscha: doubtless so named from Chus, the great ancestor, from whom the Ethiopians were descended.

The Sun was styled by the Amonians, among other titles, Zan; as I have before shewn: and he was worshiped under this denomination all over Syria, and Mesopotamia; especially at Emesa, Edessa, and Heliopolis. One region was named Gauzanitis from a city Gauzan, the Gozan of the \(^8z\) Scrip-

\(^8o\) Etymologicum magnum. Ἡρακλῆς.
\(^8i\) Herodotus. L. 2. c. 124.
\(^8z\) Geog. Nubienfis. P. 17.
\(^8z\) 2 Kings. c. 17. v. 6. and c. 18. v. 11. also 1 Chron. c. 5. v. 26.
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tures. Strabo calls it \( \text{ραξ} \chi_{\text{m}}, \) Cha-Zene, and places it near Adiabene. Gauzan, or Go-zan, is literally the house of the Sun. I once thought that the land of Goshen in Egypt was of the same purport as Cuslan; and have so mentioned it in a former \( ^{84} \) treatise. So far is true: the land of Goshen was the land of Cuslan, and possessed by the sons of Chus: but the two terms are not of the same meaning. Goshen, or Goshan, like Gauzan in Mesopotamia, signifies the temple of the Sun: hence it was as a city rendered by the Greeks Heliopolis: Artapanus, as we learn from Eusebius, expresseth it Caifan, \( \text{Καίσαν} \). Go-Shan, Gau Zan, Caifan, Cazena, all denote a place sacred to the Sun; and are such variations in rendering the same term, as must be expected in an interval of fifteen hundred years, and from different transcribers. This luminary was also called Abor, the parent of light; and his temple Cha-Abor, and Cho-Abor, contracted Chabor, and Chobar. Of this name both a city and river were to be found in Gauzanitis; as well as in Susiana, and other parts: for rivers often took their names from some temple, or city, by which they ran. The temple at Dodona was of old called Cha-On, or house of the Sun; as we may infer from the country having the name of Chaonia: for Chaonia is the land of Chaon. The priests and inhabitants were called \( ^{86} \) Chaones from their place of worship: and the former had also the name \( ^{87} \) of Selli, which fig-

\( ^{84} \) Strabo. L. 16. p. 1070.

\( ^{85} \) Observations upon the Ancient History of Egypt. P. 175.

\( ^{86} \) Strabo. L. 7. p. 505. So also Herodotus and Pausanias.

\( ^{87} \) Steph. Byzantinus.

\( \alpha μ Δ \) οι, ἡ κατάκαιρα. Homer. Iliad. Π. v. 234.

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nifies
nifies the priests of the Sun. In Arcadia, near the eruption of the river Erafinus, was a mountain, clothed with beautiful trees, and sacred to Dionusus. This also was called Chaon, the place of the Sun; and was undoubtedly so named from the ancient worship: for Dionusus was of old esteemed the same as Osiris, the Sun. There was also a place called Chaon in Media, and Syria; Chaonitis in Mesopotamia; and in all these places the same worship prevailed. So Caballis, the city of the Solymi, was named from Ca-bal, the place of the god Bal, or Baal. It is mentioned by Strabo. In like manner Caballion, in Gallia Narbonensis, is a compound of Ca-Abelion, a well known Deity, whose name is made up of titles of the Sun. The priests of this place were stiled Salies; the region was called Xaouza; undoubtedly from Cha-Our, the temple of Ur, erected by the Amonians, who here settled. Canoubis in Egypt was a compound of Ca-Noubis; Cabafa in the same country, Ca-Bafa; called by many Befa, the Beseth of the Scriptures, a Goddess well known in Egypt. She had a temple in Canaan called Beth Befa. Cuamon, near Efdraelon, is a compound of Cu-Amon, the place or house of Amon: έως τα Κυαμωνος. There was a temple in Attica called Cu- amites; and a personage denominated from it. The history

88 Pausanias. L. 2. p. 166.
89 It is called Chau-On, Χαουαν, by Steph. Byzantinus, from Ctefias. Χαουαν, χοινα της Μεδίας. Καυανεια εν θειοις Περσικων. Chau-On is εικον ηλιω, the house of the Sun, which gave name to the district,
91 1 Maccab. c. 9. v. 62, 64.
92 Judith. c. 7. v. 3.
of the place, and the rites, in time grew obsolete; and Pau-
sanias supposes, that the name was given from Κυαμος, Cu-
amos, a bean.  

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1. 1. p. 91.

91 There were many places and temples of Baal, denominated Caballis, Ca-
bali, Cabala, Cabalia, Cabalion, Cabalis, &c. which are mentioned by Pliny, Strabo, Antoninus, and others. Some of them were compounded of Caba: concerning which I shall hereafter treat.
called Caucones. Instead of Con, which signifies the great Lord; the Greeks substituted a hero Caucon, who was supposed to have first introduced those Orgies, practised by the Messenians. It was properly a temple of the Sun; and there was another of the same name in Bithynia, and from thence the country was called Cauonia. I shall hereafter treat at large of Cuthite colonies, which went abroad, and settled in different parts. One of the first operations when they came on shore was to build temples, and to found cities in memory of their principal ancestors, who in process of time were worshipped as Deities. A colony of this people settled at Colchis, which they called Cutaia, from the head of their family, filled both Chus and Cuth. We may infer, that they built a temple which was called Ca-Cuta: and from which the region was also denominated: for it is certain, that it has that name at this day. Cocutus, which we render Cocytus, was undoubtedly a temple in Egypt. It gave name to a stream, on which it flood; and which was also called the Charonian branch of the Nile, and the river Acheron. It was a foul canal, near the place of Sepulture, opposite to Memphis, and not far from Cochone. Cocutus was the temple of Cutus or Cuth: for he was so called by many of his posterity. A temple of the same was to be found in Epirus, upon a river Cocutus. Here was also a

96 Paufanias, l. 4. p. 282.
Strabo mentions Caucones in Elea. l. 8. p. 531. The Caucones are also mentioned by Homer. Odyls. 7. v. 366.
Caucane in Sicily was of the same purport, mentioned by Ptolemy l. 3. c. 4.
97 Apollonius Rhodius fliles it Cutais: Κυραίδες Νίκηνας. l. 4. v. 512.
98 See De Lisle's curious map of Armenia and the adjacent parts of Albania, &c.
river Acheron, and a lake Acherusia: for a colony from Egypt settled here; and the stream was of as foul a nature as that near Memphis. 99 Ἁὲ ὡς καὶ Καρύτος ἐδῶς αἰτε
πετοῦν.

Juno is by Varro stiled Covella. 100 Dies quinque te kalo, Juno Covella; Juno Covella, dies septem te kalo. Here, as in many instances, the place of worship is taken for the person, to whom the worship is directed. Covella is only a variation for Cou-El, or Co-El, the house or region of the Deity, and signifies heavenly. It is accordingly by Varro interpreted Urania, Oυγανα: whence Juno Covella must be rendered Cœlestinis. From the substantive, Cou-El, the Romans formed Coel, heaven; in aftertimes expressed Coelus, and Cœlum. I say, in aftertimes: for they originally called it Co-el, and Co-il, and then contracted it to Cœl. Hence Ausonius in his Grammaticomastix mentions a passage to this purpose.

Unde Rudinus ait Divom domus altisonum Cœl: or as

There was a river Acheron in Elis. Strabo. L. 8. p. 530. And the same rites were observed in honour of the θεῖς μναξγός, that were practised in Cyrene. Clement. Cohort. P. 33.

In Pontus was a river Acheron. Ἡ βά σε καὶ προοχαὶ ποταμὸς Ἀγχεσίας έκειν. Apollon. Argonaut. L. 2. v. 745. αὐτὸ αὐτὰ Ἀγχεσίας. The like to be found near Cuma in Campania: and a story of Hercules driving away flies there also. Ἡρακλῆς δὲ αὐτήν Ἐπάκλετε. Θεσσ. Clementis Cohort. ibid.


Ennius, to whom he alludes, has rendered it, according to the present MSS, alaifoonum. 1 Coi. He sometimes subjoins the Latine termination:

Coilum profpexit stellis fulgentibus aptum.
Olim de Coil laivum dedit inclytus signum.

Saturnus, quem Coilus genuvit.

Unus erit, quem tu tollas in Coirila Coili

Templa.

Coelus in aftertimes was made a Deity: hence there are inscriptions dedicated 2 Coelo Æterno. The ancient Deity Celeus, mentioned by 3 Athenagoras, and said to have been worshiped at Athens, was the same as the above.

Many places and regions, held sacred, and called Coel by the Amonians, were by the Greeks rendered koila, cava. Hence we read of Koilha Δακεδαμων, Koilha Ηλις, and the like. Syria was by them styled Koilha, the hollow: but the true name was Coëla, the heavenly or sacred. It was so denominated from the Cuthites, who settled there, on account of the religion established. Hence it was also named Shem, and Shama; which are terms of like purport, and fig-

1 Ennii Annal. L. 1.

2 The Persians worshiped Coelus; which is alluded to by Herodotus, when he says, that they sacrificed upon eminences: Τον κυκλον παντα το Οὐρανος Δια καλεοτες. L. 1. c. 131. To the same purpose Euripides 3,

'Ορας τον υψι τον δ' απειρον αίδεα,
Τον γην περις ερυθυν ουρα βεν αρχουλαις 3.

Τετοιον τομικε ζωνα, τον δ' ηρου Δια.


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It is a name, which it retains at this day; as we are informed by Abulfeda, and others. Elis Coela was the most sacred part of Greece; especially the regions of Olympia, Cauconia, and Azania. It was denominated Elis from Ἁλ, Eel, the Sun: and what the Greeks rendered Κοιλη, of old meant heavenly. Hence Homer styleth it peculiarly Ἁλυδα διαυ, Elis the sacred. As Coele Syria was stiled Sham, and Sama; so we find places, which have a reference to this term, in Elis. A town of great antiquity was named Samicon, which signifies Coeli Dominus. Here was also a temple of Poseidon Samius, surrounded with a grove of olives; and there were festivals observed, which were called Samia. There was likewise of old a city named Sama, or Samos: which Strabo imagines, might have been so named from its high situation: for high places were called Samia. It certainly signifies in some degree high; but the true meaning of Sama was heavenly, similar to Sam, Sham, Shamem, of the eastern nations. Hence Same, Samos, Samothrace, Samacon, were denominated on account of their sanctity. Strabo supposes, that the city Samos in Elis was situated in the Samian plain: it therefore could not well have this name from its high situ-

Nasfill Etufusenus. P. 93. apud Geog. vet.
1 The city Argos was in like manner called Κοιλος. Πολιανις το Αργος Κοιλος φαι, καθαπες επι Ειρινοις. Το ΚΟΙΛΟΝ Αργος εν ετ' ειρινοντι ετι,—ετι και εν Ἐαμογη, Αργει Κοιλος. Scholia in Sophoc. Ωδιπυν Colon.
4 Iliad. B. ν. 615.
It is moreover inconsistent to suppose regions called Κοιλας, or cava, to have been denominated from Sama, high. In short both terms have been mistaken: and Coilus in the original acceptation certainly signified heavenly: whence we read in Hesychius, as also in Suidas, Κοιλας, ο Ιεσος. By which we learn, that by Coioles was meant a sacred or heavenly person; in other words, a priest of Cælus. In Coioles there is but a small variation from the original term; which was a compound from Coi-El, or Co-El, the Cælus of the Romans.

Concerning the term Cæl in Ennius, 9 Janus Gulielmus takes notice, that this poet copied the Dorians in using abbreviations, and writing Cæl for Cælus and Cælum. But herein this learned person is mistaken. The Dorians were not so much to be blamed for their abbreviating, as the other Greeks were for their unnecessary terminations, and inflexions. The more simple the terms, the more ancient and genuine we may for the most part esteem them: and in the language of the Dorians we may perceive more terms relative to the true mythology of the country, and those rendered more similar to the ancient mode of expression, than are elsewhere to be found. We must therefore, in all etymological inquiries, have recourse to the Doric manner of pronunciation, to obtain the truth. They came into Greece, or Hellotia, under the name of Adorians; and from their simplicity of manners, and from the little intercourse maintained with foreigners, they preserved much of their ancient

9 Janus Gulielmus Laurenbergius, Antiquarius.
tongue. For this there may be another additional reason obtained from Herodotus; who tells us, that they were more immediately descended from the people of the "caft. The ancient hymns, sung in the Prutaneia all over Greece, were "Doric: so sacred was their dialect esteemed. Hence they cannot but afford great help in inquiries of this nature. What was by others said Αθην, they expressed Αθάνα: Cheops they rendered Chaops: Zeen, Zan : Χαζην, Χαζάνα: Μην, Μαυ : Menes, Manes: Orchenoi, Orchanoi: Neith, Naith : Ινισος, Ιανισος : Hephaestus, Hephaistus: Caiete, Caiate: Demeter, Damater : all which will be found of great consequence in respect to etymology. And if they did not always admit of the terminations used by their neighbours; they by these means preserved many words in their primitive state: at least they were nearer to the originals. They seem to have retained the very term, of which I have been treating. It was by them said Χαι, Cai; and signified a house, or cave: for the first houses in the infancy of the world are supposed to have been caves or grottos 12. They expressed it Cai, Caia, Caias, similar to the cava, cavus, and cavea of the Romans. When these places were of a great depth, or extent, they were looked upon with

11 Φαισιατο αν εστες δι των Δαισιων γεμισας Αιγουττιθ παρειες. Herod. L. 6. c. 54.
Of their original and history I shall hereafter give a full account.
12 Ὄποια δέ αἰσθήσεων εν τῷ Πρυτανείῳ, χωρίς μερίς εἰ αὐτῶν ὁ Δαισίς. Pausanias;
L. 5. p. 416.
12 Tum primum subiere domos; domus antra fuere.
Ovid. Metamorph. L. 1. v. 121.

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a kind of religious horror. A cavern of this sort was at Lacedaemon, with a building over it; of which in aftertimes they made use to confine malefactors. It was called Καιαδής, or as the Spartans expressed it, Καιαδάς, the house of death. 

Καιαδάς ὑσμοτητίον—το παρα Λακεδαιμονίος. Cai signified a cavern: Adas, which is subjoined, was the Deity, to whom it was sacred, esteemed the God of the infernal regions. He was by the Ionians, &c. expressed Ades, and Hades; and by other nations Ait, and Atis. Hence these caverns were also filled Καιέτες, and Καιέτοι. The author above quoted gives us the terms variously exhibited: Ὁι απὸ τῶν σειρμών ῥωγμοί Καιέτοι λεγονται. Και Καιαδάς το ὑσμοτητίον ενευθὲν, το παρα Λακεδαιμονίος, σπήλαιον. Hesychius renders it in the plural, and as a neuter: καιάτα, φευγματα. Whether it be compounded Cai-Ait, Cai-Atis, or Cai-Ades, the purport is the same. The den of Cacus was properly a sacred cave, where Chus was worshiped, and the rites of fire were practised. Cacus is the same name as Cuscha in Ethiopia, only reversed. The history of it was obsolete in the days of Virgil; yet some traces of it still remained.

Strabo says, that many people called these caves, Κωοῖοι.

It is mentioned by Thucydides: Ἐς τον Καιαδαί, ἐπὶ τὸς καυρίζῃς εἰσαλ-λειν εἰσελειναι (ὡς Λακεδαιμονίοι) L. 1. c. 134.
It is expressed Κεάδας by Paulanias; who says that it was the place, down which they threw Aristomenes, the Messenian hero. L. 4. p. 324.
55 Huiæ manūro Vulcanus erat pater: illius atros
16 Ἐπικόνιος μᾶλλον τα τοιαύτα καλλωματα λεγεσθαι φασιν. Hence he very truly explains a passage in Homer. The poet, speaking of Theseus, Dryas, Polyphemus, and other heroes of the Mythic age, mentions their encountering with the mountaineers of Thesilely ; whom he styles Φίγεσ οἰσετχων:  

Κατείθιοι δ' Καινοι επιχθοιων τρεφεν αμήσων,  
Κατείθιοι μεν εσταν, και κατείθιοις εμαχοντο  
Φιγεσιν οἰσετχωνι—

Οἰσετχως signified a person, who lived in a mountain habitation: whose retreat was a house in a mountain. Co, and Coa, was the name of such house. Strabo says, that this term is alluded to by Homer, when he styles Lacedaemon 18 Λακεδαιμονα κητωσσαν, for it was by many thought to have been so called on account of the caverns. From hence we may fairly conclude, that κητωσσα was a mistake, or at least a variation, for 'καιτετασσα, from Cai-Atis; and that Co, 20 Coa, Caia, were of the same purport.

But this term does not relate merely to a cavern; but to temples founded near such places: oftentimes the cave itself was a temple. Caieta in Italy near Cuma, called by Diodorus Καιτη, was so denominated on this account. It was

16 Strabo. i. 8. p. 564.  
17 Iliad. i. 1. v. 266.  
18 Iliad. c. v. 581.  
Odyss. d. v. i. 'Οδις ευον ΚΟΙΛΑΝ Λακεδαιμονα ΚΗΤΩΣΣΑΝ.  
19 Strabo says as much, 'Οδις, ὃτι οἱ απὸ τῶν σείσμων ροηχυοι Καιτη ηγοῦται.  
1. 8. p. 564.  
20 Hence the words cove, alcove, and perhaps to cover, and to cope.
a cave in the rock, abounding with variety of subterranes, cut out into various apartments. These were of old inhabited by Amonian priests; for they settled in these parts very early. It seems to have been a wonderful work.

"Ανεμυετ' εντευθεν σπηλαια υπερμεγεθεν, κατωινιας μεγαλας, και πολυτελεις δεδεγμενα. In these parts were large openings in the earth, exhibiting caverns of a great extent; which afforded very ample, and superb apartments. Diodorus informs us, that what was in his time called Caiete, had been sometimes filed "Aiete: by which we may see, that it was a compound; and consisted of two or more terms, but these terms were not precisely applicable to the same object. Ai-Ete, or Ai-Ata, was the region of Ait, the Deity to whom it was sacred. Colchis had the same name; whence its king was called Aietes: and Egypt had the same, expressed by the Greeks "Aetia, Actia. Aiete was the district: Caiete was the cave and temple in that district; where the Deity was worshipped.

In Bœotia was a cavern, into which the river Cephisus descended, and was lost. It afterwards emerged from this gulf,
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and passed freely to the sea. The place of eruption was called An-choa, which signifies Fontis apertura. The later Greeks expressed it Anchoe. Ἐπεζή τῷ τόπῳ Ἀχνός εἰς δὴ λίμνη ὀμωνυμίας. The etymology, I flatter myself, is plain; and authenticated by the history of the place.

From Cho, and Choa, was probably derived the word Χοῖκος, used by the apostle. ὁ πτωτὸς αὐθῷτος εἰς γῆς Χοῖκος; ὁ δευτερός αὐθῷτος ὁ Κυρίος εἰς οὐρανόν. Ὁ ὁ Χοῖκος, και τοιαύται οἱ Χοῖκοι. Hesychius observes, Χοῖκος, πηλινος, γηνος. From hence we may perceive, that by Cho was originally meant a house or temple in the earth. It was, as I have shewn, often expressed Gau, and Go; and made to signify any house. Some nations used it in a still more extended sense; and by it denoted a town, or village, and any habitation at large. It is found in this acceptation among the ancient Celtae, and Germans, as we learn from Cluverius. Apud ipsos Germanos ejusmodi pagorum vernaculum vocabulum fuit Gau; et variantibus dialectis, gaw, gow, gów, hince—Brisgaw, Wormesgaw, Zurichgaw, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegaw, Westergaw, Ooftergaw. The ancient term Πυγγός, Purgos, was


It is called Anchia by Pliny. N. H. L. 4. c. 7. As both the opening, and the stream, which formed the lake, was called An-choe; it signified either fontispelune, or spelunca fontis, according as it was adapted.

25 1 Corinthians. c. 15. v. 47, 48.


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properly Pur-Go; and signified a light-house, or temple of fire, from the Chaldaic Pur.

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Together with the words above mentioned are to be found in composition the particles Al and Pi. Al or El, for it is differently expressed in our characters, is still an Arabian prefix: but not absolutely confined to that country; though more frequently there to be found. The Sun अर, was called Uchor by the people of Egypt and Cyrene; which the Greeks expressed Αχως, Achor. He was worshiped with the same title in Arabia, and called Al Achor. "Georgius Monachus describing the idolatry, which prevailed in that country before the introduction of the present religion, mentions the idol Alachar. Many nations have both explicatives and demonstratives analogous to the particle above. The pronoun Ille of the Romans is somewhat similar: as are the terms Le and La of the French: as well as 1l and El in other languages. It is in composition so like to Ηλα, the name of Ηλιος, the Sun, that it is not always easy to distinguish one from the other.

The Article Pi was in use among the ancient Egyptians, and Cuthites, as well as other nations in the east. The natives of India were at all times worshipers of the Sun; and used to call themselves by some of his titles. Porus, with whom

27 Beyeri Additamenta to Selden de Diis Syris. P. 291.
Achor near Jericho. Joshua. c. 15. v. 7.

Alexander
Alexander engaged upon the Indus, was named from the chief object of his worship Ῥᾷ, Pi-Or, and P’Or; rendered by the Greeks Παρμος, Porus. Pacorus the Parthian was of the same etymology, being a compound of P’Achorus, the Achor of Egypt: as was also the 28 city Pacoria in Mesopotamia, mentioned by Ptolemy. Even the Grecian πυξ was of Egyptian or Chaldaic original; and of the same composition (P’Ur) as the words above: for 29 Plato informs us, that πυξ, ὑδωξ, κυνες, were esteemed terms of foreign importation. After the race of the Egyptian kings was extinct, and that country came under the dominion of the Grecians, the natives still continued to make use of this prefix; as did other 30 nations, which were incorporated with them. They adapted it not only to words in their own language; but to those of other countries, of which they treated. Hence there is often to be found in their writings, 31 Πιγεσ, Πημαγ-τυς, Πημαβητης, πισωμα, πίλας, Pidux, Picurator, Ptribunus: also names of persons occur with this prefix; such as Piterus, Pitio, Pionius the martyr, also Pior, Piammon, Piambo; who are all mentioned by ecclesiastical 33 writers, as.

28 Ptolem. Lib. 5. c. 18. p. 164.
31 Ibidem, and Jamelton’s Specilegia. c. 9. § 4.
Piambo, or P’ambo. Socratis Eccles. H. P. 268.
It was sometimes expressed Po, as in Poemon Abbas, in Evagrius.
as natives of that country. This article is sometimes expressed Pa: as in the name of Pachomius, an abbot in Egypt, mentioned by Gennadius. A priest named Paapis is to be found in the Excerpta from Antonius Diogenes in Photius. There were particular rites, stiled Pamylia Sacra, from Pamyles, an ancient Egyptian Deity. We may infer from Hesychius, that they were very obscene: Παμύλης, Αιγυπτιος Θεος Πειατσώθης. Hades, and Pi-Ades was a common title of the Sun: and the latter in early times was current in Greece; where I hope to give ample testimony of the Amonians settling. He was termed Melech Pi-Adon, and Anac Pi-Adon: but the Greeks out of Pi-Adon formed Παϊδών: for it is inconceivable, how very ignorant they were in respect to their ancient theology. Hence we read of Παιδών Αντες, Παιδών Ζηνος, Παιδών Απώλλωνος; and legends of Παιδών αβανατων; and of Παιδών, who were mere foundlings; whose fathers could never be ascertained, though divine honours were paid to the children. This often puzzled the mythologists, who could not account for this spurious race. Plutarch makes it one of his inquiries to sift out,

Baal Peor was only Pi-Or, the Sun: as Priapus was a compound of Peor-Apis, contracted.
Antonius Diogenes in Photius. Cod. 166.
Paamyles is an assemblage of common titles, Am-El-Ees with the prefix. Hence the Greeks formed Melitha, a sacred name: as of Ham El-Ait, they formed Melitza, the name of a foreign Deity, more known in Ionia than in Hellas.

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... with the Sun.

Pausanias. I. 1. p. 83. amphilicus was a title of the Sun.

Pausanias. I. 1. p. 4. in like manner, ταφοί των Ἰρμέθεων καὶ Αἰαῖων παιδών.


A twofold reason may be given for their having this character: as will be shewn hereafter.

Pausanias. I. 10. p. 896. Many instances of this sort are to be found in this writer.
fanias of this nature: where divine honours are paid to the unknown children of fathers equally unknown.

Herodotus tells us, that, when he discoursed with the priests of Thebes about the kings, who had reigned in Egypt; they described them to him under three denominations, of Gods, of heroes, and of men. The last succeeded to those above, and were mere mortals. The manner of succession is mentioned in the following words: ἄνεν τούτους ἰδόν τινα ἅγιον τούτον Ἰσίδορον ἄνακτον ἄντις (ὅποι Ἀιγυπτιωτ.). There are many strange and contradictory opinions about this passage; which, if I do not deceive myself, is very plain; and the purport of it this. After the fabulous accounts, there had been an uninterrupted succession of Piromis after Piromis: and the Egyptians referred none of these to the dynasties of either the Gods or Heroes, who were supposed to have first possessed the country. From hence I think it is manifest, that Piromis signifies a man. Herodotus indeed says, that the meaning of it was καλὸς καγαθὸς, a person of a fair and honourable character: and so it might be taken by implication; as we say of a native of our own country, that he is a true, and staunch Englishman: but

41 Herodotus. l. 2. c. 143.
42 See Reland, Dissertatio Copt. p. 108.
Jablonsky Prolegomena in Pantheon Αἰγυπτιακομ: p. 38. Also Wesselinge, Notes on Herod. l. 2. c. 143.
43 This was certainly the meaning: for Plato, speaking of the native Grecians in opposition to other nations, filed Βασιλεύσεις, makes use of the very expression: Πολλὰς καὶ τὰς Ἐλλαδας, ἐφὶ, οὐ Κέρας, ἀν ταύτας παν ἀλήθεις, τολμᾶς εἰκατα τὰς Ἐλλαδας γένος. In Phædone. p. 96.
the precise meaning is plain from the context; and Piromis certainly meant a man. It has this signification in the Coptic: and in the "Prodromus Copticus of Kircher, Πιρόμις, Piromi, is a man; and seems to imply a native. Pirem Racot is an Alexandrine, or more properly a native of Racotis called Raschid, and Rosetta. Pirem Romi, are Romans.

By means of this prefix we may be led to understand what is meant by Paraia in the account given by Philo from Sanchoniathon: who says, that Cronus had three sons in the region of Paraia: Εγεννήθησαν δὲ Ναί ἐν Παραιᾷ Κρόνῳ τρεῖς πνεύματα. Paraia is a variation of P'Ur-aiá; and means literally the land of Ur in Chaldea; the region from whence ancient writers began the history of mankind. A crocodile by the Egyptians was among other names called Σαψος: and the name is retained in the Coptic, where it is expressed Πι- Souchi.

This prefix is sometimes expressed with an aspirate, Phi; and as that word signifies a mouth, and in a more extensive signification, speech and language, it sometimes may cause a little uncertainty about the meaning. However, in most places it is sufficiently plain. Phaethon, a much mistaken

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44 Kircher. Prodromus Copticus. p. 300 and p. 293.
45 Kircher. Prod. p. 293.
47 Damascius: Vita Isodori, apud Photium. Cod. ccxiii.
48 Jablonsky: Pantheon Egypt. v. 2. l. 5. c. 2. p. 70.
personage, was an ancient title of the Sun, a compound of Phi-Ath-On. Bacchus was called Phi-Anac by the Myrians, rendered by the poets 49 Phanae and Phanaees. Hanes was a title of the same Deity, equally reverenced of old, and compounded Ph'Hanes. It signified the fountain of light: and from it was derived Phanes of Egypt: also φανω, φανεις, φανεσ: and from Ph'ain on, Fanum. In short these particles occur continually in words, which relate to religious rites, and the ancient adoration of fire. They are generally joined to Ur, by which that element is denoted. From P'Ur Tor came Praetor and Praetorium, among the Romans: from P'Ur-Aith, Purathi and Puratheia among the Asiatics. From P'Ur-tan, πυτανεις, and πυτανεις among the Greeks of Hellas: in which Prutaneia there were of old sacred hearths, and a perpetual fire. The antient name of Latian Jupiter was P'ur, by length of time changed to Puer. He was the Deity of fire; and his ministers were stiled Pueri: and because many of them were handsome youths selected for that office, Puer came at length to signify any young person. Some of the Romans would explain this title away, as if it referred to Jupiter's childhood: but the history of the place will shew

49 Aufonius. Epigram. 30.

Kircher says, that Pi in the Coptic is a prefix, by which a noun is known to be masculine, and of the singular number: and that Pa is a pronoun possessive. Paromi is Vir meus. It may be so in the Coptic: but in ancient times Pi, Pa, Phi, were only variations of the same article: and were indifferently put before all names: of which I have given many instances. See Prodromus. Copt. p. 303.

that
that it had no such relation. It was a proper name, and
retained particularly among the people of Prænestæ. They
had undoubtedly been addicted to the rites of fire; for
their city was said to have been built by Cæculus, the son
of Vulcan, who was found in the midst of fire:
Vulcano genitum pecora inter agrestia Regem,
Inventumque focis.
They called their chief God Pur: and dealt particu-
larly in divination by lots, termed of old Purim. Cicero
takes notice of this custom of divination at Prænestæ;
and describes the manner, as well as the place: but gives into
the common mistake, that the Purim related to Jupiter's
childhood. He says, that the place, where the process was
carried on, was a sacred inclosure, is hodie locus septus,
religiose propter Jovis Pueri, qui laetens cum Jünone in
gremio Fortune mammam appetens, casti stime colitur a Ma-
tribus. This manner of divination was of Chaldaic original,
and brought from Babylonia to Prænestæ. It is mentioned
in Esther, c. 3. v. 7. They cast Pur before Haman, that he
might know the success of his purposes against the Jews.
Wherefore they call these days Purim after the name of Pur 52.
c. 9. v. 26. The same lots of divination being used at Præ-
nestæ was the occasion of the God being called Jupiter Pur.
This in aftertimes was changed to Puer: whence we find
inscriptions, which mention him under that name; and at

50 Virgil. Æneid. l. 7. v. 679.
51 Cicero de Divinatione. l. 2.
52 See also v. 28, 29, 31, and 32.
the same time take notice of the custom, which prevailed in his temple. Inscriptions Jovi Puer, and Fortunae Primigeniae Jovis. Pueri are to be found in Gruter. One is very particular.

Fortunae Primigeniae Jovis Pueri D. D.
Ex Sorte compos factus
Nothus Ruficanæ
L. P. Plotilla.
That this word Puer was originally Pur may be proved from a well known passage in Lucretius:

Puri sœpe lacum propter ac dolia curva
Somno devinceti credunt se attollere vestem.
Many instances, were it necessary, might be brought to this purpose. It was a name originally given to the priests of the Deity who were named from the Chaldaic Ἱ, Ur: and by the ancient Latines were called P'uri. At Prænesta the name was particularly kept up on account of this divination by lots. These by the Amonians were stiled Puirim,

Gruter. Inscript. lxxvi. n. 6.
Ibid. lxxvi. n. 7.

Bono Deo
Pueropo
Poro.


Lucretius. l. 4. v. 1020.
Propertius alludes to the same circumstance:
Nam quid Prænestis dubias, O Cynthia, fortes?
Quid petis Ææi mœnia Telegoni? l. 2. eleg. 32. v. 3.
rim, being attended with ceremonies by fire; and supposed to be effected through the influence of the Deity. Præneste seems to be a compound of Puren Efta, the lots of Efta, the Deity of fire.

These are terms, which seem continually to occur in the ancient Amonian history: out of these most names are compounded; and into these they are easily resolvable. There are some few more, which might perhaps be very properly introduced: but I am unwilling to trespass too far, especially as they may be easily taken notice of in the course of this work. I could wish that my learned readers would afford me so far credit, as to defer passing a general sentence, till they have perused the whole: for much light will accrue; and fresh evidence be accumulated in the course of our procedure. A history of the rites and religion, in which these terms are contained, will be given; also of the times, when they were introduced; and of the people, by whom they were diffused so widely. Many positions, which may appear doubtful, when they are first premised, will, I hope, be abundantly proved, before we come to the close.

In respect to the etymologies, which I have already offered and considered, I have all along annexed the histories of the persons and places spoken of, in order to ascertain

What in the book of Hefter is styled Purim, the seventy render, c. 9. v. 29, φαραι. The days of Purim were styled φαρα—Γαλατω αυτων καλεται φαραζι, so in c. 10. The additamenta Graeca mention—νω προκηρυκμεν ενισχυ

The additamenta Graeca mention—νω προκηρυκμεν ενισχυ

my
my opinion concerning them. But the chief proof, as I have before said, will result from the whole; from a uniform series of evidence, supported by a fair and uninterrupted analogy.
OF

ETYMOLOGY,

As it has been too generally handled.

Ἀλλὰ θείο τῶν μεν μανῆν ἀπετεψάτε γλώσσας;
Ἐξ ὧν ὑσίων σωμάτων καθαρὰν ὁχέτουσατε πηγὴν.
Καὶ τε, πολυμυκὴν, λευκωλεν παρέβενε, μουτα,
Ἀντομαι, ὡν θείως ἐστὶ εἰρήμεριοιν αἰκεῖν.
Πεμπε παρ' εὐσεβίας ελαυτ' εὐνιον ἀέμα.

Empedocles.

It may appear invidious to call to account men of learning, who have gone before me in inquiries of this nature; and to point out defects in their writings: but it is a task which I must in some degree take in hand, as the best writers have in my opinion failed fundamentally in these researches. Many in the wantonness of their fancy have yielded to the most idle surmises; and this to a degree of licentiousness, for which no learning nor ingenuity can atone. It is therefore so far from being injurious, that it appears absolutely necessary to point out the path they took, and the nature of their failure; and this, that their authority may not give a sanction to their mistakes: but on the contrary, if my me-
thod should appear more plausible or more certain, that the superiority may be seen upon comparing; and be proved from the contrast.

The Grecians were so prepossessed with a notion of their own excellence and antiquity, that they supposed every ancient tradition to have proceeded from themselves. Hence their mythology is founded upon the grossest mistakes: as all extraneous history, and every foreign term, is supposed by them to have been of Grecian original. Many of their learned writers had been abroad; and knew how idle the pretensions of their countrymen were. Plato in particular saw the fallacy of their claim. He confesses it more than once: yet in this article nobody was more infatuated. His Cratylus is made up of a most absurd system of etymology. Herodotus expressly says, that the Gods of Greece came in great measure from Egypt. Yet Socrates is by Plato in this treatise made to derive Artemis from το ἀγεμές, integritas: Poseidon from ποσί δέσμον, fetters to the feet: Hefilia from ουσια, substance and essence: Demeter, from διδύστε χις μητης, distributing as a mother: Pallas from παλλεῖν to vibrate, or dance: Ares, Mars, from αἱρεῖν, masculum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from θεῖον, to run. Innumerable derivations of this nature are to

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17 Herodotus, l. 2. c. 4. and l. 2. c. 52.

Ἐπειτα ἴκε. Χρωμ Πολλη ηελθοντες επιθοντο (ὦ Ἑλλῆς) εκ της Αιγυπτις απικεμέναι τα θυραμα των Θεων.

18 So δαίμων from δαιμω; Ἀπολλων from ἀ ναμ πολλης' Διονυσος quasi: διδύστε from διδύς and εἶναι, and εἶναι. Κρός, quasi κρέστ ηερος. Τῆς, το ἕθομενοι — with many more. Plato in Cratylus.

Αἰγυπτις ταξα το αἰγας πιανεῖν. Eustath. in Odyss. l. 4. p. 1499.
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be found in Aristotle, Plato, Heraclides Ponticus, and other Greek writers. There is a maxim laid down by the scholiast upon Dionysius; which I shall have occasion often to mention. 60 Εἰ γὰρ εἴην το ονόμα, οὐ χρῆ έπειν Ελληνικὴν ετυμολογίαν αὐτα. If the term be foreign, it is idle to have recourse to Greece for a solution. It is a plain and golden rule, posterior in time to the writers above, which however common sense might have led them to have anticipated, and followed: but it was not in their nature. The person who gave the advice was a Greek, and could not for his life abide by it. It is true, that Socrates is made to say something very like the above. 61 Εὔνω γας, ὅτι πολλα ὁι Ἕλληνες


See the Etymologies also of Macrobius. Saturnalia. l. i. c. 17. p. 189.

61 Eutathius on Dionysius : περιγραφή.

Ut Jofephus rečte observat, Graecis scriptoribus id in more est, ut peregrina, et barbara nomina, quantum licet, ad Graecam formam emolliant: sic illis Ar Moabitarum est Arvostoles; Botra, Βοτρα; Akis, Ακής; Aftarte, Αγαρχής; torrens Kifon, Χείμαρρος των Κισσά; torrens Kedron, Χείμαρρος των Κέδρων; et talia esse cons. Bochart. Geog. Sacra. l. 2. c. 15. p. 111.

We are much indebted to the learned father Theophilus of Antioch: he had great knowledge; yet could not help giving way to this epidemical weakness. He mentions Noah as the same as Deucalion, which name was given him from calling people to righteousness: he used to say, δευτα καλεί ύμας ὁ θεός; and from hence, it seems, he was called Deucalion. Ad Antol. l 3.

61 Plato in Cratylo. p. 409.
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ονοματα, αλλως τε και οι υπο τοις Βασθανοις εικαντες, πασα των Βασθανοι ειλαφος: εις της επις ταυτα κατα την Ελληνικην φωνην, ως εικοτως κειται, αλλα μη κατ' εξεινην εξ ης το ονομα της εκας ον, ουσμα της αποφοι απ

I am very sensible that the Grecians in general, and especially those who are subjects to foreigners, have received into their language many exotic terms: if any person should be led to seek for their analogy or meaning in the Greek tongue, and not in the language from whence they proceeded, he would be grievously puzzled. Who would think, when Plato attributed to Socrates this knowledge, that he would make him continually act in contradiction to it? Or that other writers, when this plain truth was acknowledged, should deviate so shamefully? that we should in after times be told, that Tarsus, the ancient city in Cilicia, was denominated from ταρσος, a foot: that the river Nile signified μηλος; and that Gader in Spain was Γαδεια.

The ancients in all their etymologies were guided solely by the ear: In this they have been implicitly copied by the moderns. Inquire of Heinsius, whence Thebes, that ancient city in upper Egypt, was named; and he will tell you from κοτ, Teba, 63 retit: or ask the good bishop Cumberland, why Nineve was so called, and he will answer from Schindler, that it was a compound of Nin-Nau, η την πο, a son inhabited. But is it credible, or indeed possible, for these cities to have been named from terms so vague, casual,

61 Suidas, Stephanus, Etymolog. Eustathius, &c.

So Coptus in Egypt, from κοττειν.


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and indeterminate; which seem to have so little relation to the places, to which they are appropriated; or to any places at all? The history of the Chaldeans is of great consequence: and one would be glad to know their original. They are properly called Chasdim: and are very justly thought to have been the first constituted nation upon earth. It is said of the patriarch Abraham, that he came from the city Ur of the Chasdim. Whence had they their name? The learned Hyde will "answer, that it was from Chefed, their ancestor. Who was Chefed? He was the fourth son of Nahor, who lived in Aram, the upper region of Mesopotamia. Is it said in history, that he was the father of this people? There is no mention made of it. Is it said that he was ever in Chaldea? No. Is there the least reason to think, that he had any acquaintance with that country? We have no grounds to suppose it. Is there any reason to think, that this people, mentioned repeatedly as prior to him by ages, were in reality constituted after him? None. What then has induced writers to suppose that he was the father of this people? Because Chefed and Chasdim have a remote similarity in sound. And is this the whole? Absolutely all that is or can be alleged for this notion. And as the Chasdim are mentioned some ages before the birth of Chefed; some would have the passage to be introduced proleptically; others suppose it an interpolation; and would strike it out of the sacred text: so far does whim get the better of judgment, that even the written word is not safe. The whole history of Chefed is this. About fifty years after the patriarch Abra-
ham had left his brother Nahor at Haran in Aramea, he received intelligence, that Nahor had in that interval been blessed with children. It was told Abraham, behold Milcah, she also hath born children to thy brother Nahor; Huz, Buz, Kemuel and Chesed: of these Chesed was the fourth. There occurs not a word more concerning him.

It is moreover to be observed, that these etymologists differ greatly from one another in their conceptions; so that an unexperienced reader knows not whom to follow. Some deduce all from the Hebrew, others call in to their assistance the Arabic, and the Coptic; or whatever tongue or dialect makes most for their purpose. The author of the Universal History speaking of the Moabitish Idol Chemosh, tells us, that many make it come from the verb וָמָש, masha'ab, to feel: but Dr. Hyde derives it from the Arabic, Khamisb, which signifies gnats, (though in the particular dialect of the tribe Hodail) supposing it to have been an astronomical talisman in the figure of a gnat:—and Le Clerc, who takes this idol for the Sun, from Comosha, a root, in the same tongue, signifying to be swift. There is the same variety of sentiment about Silenus, the companion of Bacchus. Bochart derives his name from Silan, שְׁלָן, and supposes him to have been the same as Shiloh, the Messiah. Sandford makes him to be Balaam the false prophet.

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65 Genesis. c. 22. v. 20.
66 Univeral History. vol. 1. b. 1. p. 286. notes.
68 Sandford de descenfu Christi. 1. 1. §. 21.
69 See Gale's Court of the Gentiles. vol. 1. b. 2. c. 6. p. 68.
he was assuredly Moses. It is not uncommon to find even in the same writer great uncertainty: we have sometimes two, sometimes three etymologies presented together of the same word: two out of the three must be groundless, and the third not a whit better: otherwise the author would have given it the preference; and set the other two aside. An example to this purpose we have in the etymology of Rameses, as it is explained in the 70 Hebrew Onomasticum. Rameses, tonitrum vel exprobratio tineæ; aut malum delens five dissipovens; vel contractionem dissipovens, aut contraction: a tineâ—civitas in extremis finibus Ægypti. A similar interpretation is given of Berodach, a king of Babylon. Berodach: creans contractionem, vel electio interitus, aut filius interitus, vel vaporis tui; five frumentum; vel puritas nubis, vel vaporis tui. Rex Babyloniae.

It must be acknowledged of Bochart, that the system, upon which he has proceeded, is the most plausible of any: and he has shewn infinite ingenuity, and learning. He everywhere tries to support his etymologies by some history of the place, concerning which he treats. But the misfortune is, that the names of places, which seem to be original, and of high antiquity, are too often deduced by him from circumstances of later date: from events in after ages. The histories, to which he appeals, were probably not known, when the country, or island, received its name. He likewise allows himself a great latitude in forming his derivations: for to make his terms accord he has recourse not only to the Phenician language, which he supposes to have:

70 Hebrew, Chaldaæ, &c. nomina virorum, mulierum, populorum—Antwerpiae, 1505, Plantin.
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been a dialect of the Hebrew; but to the Arabian, Chaldaic, and Syriac, according as his occasions require. It happens to him often to make use of a verb for a radix, which has many variations, and different significations: but at this rate we may form a similitude between terms the most dissimilar. For take a word in any language, which admits of many inflexions, and variations, and after we have made it undergo all its evolutions, it will be hard, if it does not in some degree approximate. But to say the truth, he many times does not seem to arrive even at this: for after he has analyzed the premises with great labour, we often find the supposed resemblance too vague, and remote, to be admitted: and the whole is effected with a great strain and force upon history before he brings matters to a seeming coincidence. The Cyclops are by the best writers placed in Sicily, near Mount Ætna, in the country of the Leonitini, called of old Xuthia; but Bochart removes them to the south west point of the island. This he supposes to have been called Lelub, Ληλον, from being opposite to Libya: and as the promontory was so named, it is, he thinks, probable that the sea below was stiled Chec Lelub, or Sinus Lebub: and as the Cyclops lived hereabouts, they were from hence denominated Chec-lelub, and Chec-lub, out of which the Greeks formed Κυκλωτες. He derives the Siculi first from seclul, perfection: and afterwards from חסן, Escol,

71 Pliny. l. 3. c. 8.
Ætna, quæ Cyclopas olim tuliit. Mela. 1. 2. c. 7.
pronounced, according to the Syriac, Sigol, a bunch of grapes. He deduces the Sicani from סְלָנָא, 74Sacan, near: because they were near their next neighbours: in other words, on account of their being next to the Pœni. Sicani, qui Siculorum Pœnis proximi. But according to the best accounts the Sicani were the most ancient people of any in these parts. They settled in Sicily before the foundation of Carthage; and could not have been named from any such vicinity. In short Bochart in most of his derivations refers to circumstances too general; which might be adapted to one place as well as to another. He looks upon the names of places, and of people, rather as by-names, and chance appellations, than original marks of distinction: and supposes them to have been founded upon some subsequent history. Whereas they were most of them original terms of high antiquity, imported, and assumed by the people themselves, and not imposed by others.

How very casual, and indeterminate the references were by which this learned man was induced to form his etymologies, let the reader judge from the samples below. These were taken for the most part from his accounts of the Grecian islands; not industriously picked out; but as they casually presented themselves upon turning over the book. He derives Delos from דֵלֹא, Dahal timor. 76Cynthus from צְנָת, Chanat, in lucem edere. 77Naxos from nicfa, sacrificium;

76Ibidem.
77P. 412.
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or else from nicfa, opes. * Gyarus from acbar, softened to acuar, a mouse, for the island was once infested with mice.  
79 Pontus in Asia Minor from nont, botno, a pistachio nut.  
80 Icaria from icar, pastures: but he adds, tamen alia etymologia occurrit, quam huic praefero νερόν, Icaure, five insula pificum.  
81 Chalcis in Eubea from Chelca, divisio.  
82 Seriphus from resiph, and resipho, lapidibus stratum.  
83 Patmos from δεσμα, batmos, terebinthus; for trees of this sort, he says, grew in the Cyclades. But Patmos was not one of the Cyclades: it was an Asiatic island, at a considerable distance.  
84 Tenedos is deduced from Tin Edom, red earth: for there were potters in the island; and the earth was probably red.  
85 Cythnus from katnuth, parvitas: or else from νονων, gubna, or guphno, cheefe: because the next island was famous for that commodity: Ut ut enim Cythnus caseus propri non dicatur, qui e Cythno non est, tamen receptâ καταγεγραμμένο Cythnus dici potuit caseus a vicina Ceo. He supposes Egypt to have been denominated from 86 Mazor, an artificial fortress; and the reason he gives, is, because it was naturally secure. Whatever may have been the purport of the term, Mizraim was a very ancient and original name, and could have no reference to these after considerations. The author of the Onomasticum therefore differs from him, and has tried to mend the matter. He allows that the people, and country, were denominated from Mazor, but in a different

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* P. 408. or from Mazor, angultiae.  
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acceptation: from Mazor, which signified, the double pressure of a mother on each side, preffionem matris gemia, i.e. ab utrique parte. Upon which the learned Michaelis observes—quo etymo vix aliud veri disemilius singi potest.

In the theology of the Greeks are many ancient terms, which learned men have tried to analyse, and define. But they seem to have failed here too by proceeding upon those fallacious principles, of which I have above complained. In short they seldom go deep enough in their enquiries; nor consider the true character of the personage, which they would decipher. It is said of the God Vulcan, that he was the same as Tubalcaim, mentioned Genesis. c. 4. v. 22: and it is a notion followed by many writers: and among others by Gale. First as to the name (says this learned man) Volfius, de Idolat. l. i. c. 36, shows us, that Vulcanus is the same as Tubalcaimus, only by a wonted, and easy mutation of B into V, and casting away a syllable. And he afterwards affects to prove from Diodorus Siculus, that the art and office of Vulcan exactly corresponded to the character of Tubalcaim, who was an instructor of every artificer in bras and iron. Upon the same principles Philo Biblius speaking of Chrysor, a person of great antiquity, who first built a ship, and navigated the seas; who also first taught husbandry, and hunting, supposed him to have been Vulcan; because it is farther said of him, that he first manufactured iron. From this

87 Simonis Onomasticon.
88 Michaelis Spicilegium Geographiae Hebræor. Exterae. p. 158.
89 Gale's Court of the Gentiles. vol. 1: b. 2. p. 66.
90 Genesis. c. 4. v. 22.
91 Philo apud Eusebium. Preæp. Evan. l. 1. c. 10.
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partial resemblance to Vulcan or Hephaistus, Bochart is induced to derive his name from דTraversal, Chores Ur, an artificer in fire. These learned men do not consider, that though the name, to which they refer, be ancient, and oriental; yet the character, and attributes, are comparatively modern, having been introduced from another quarter. Vulcan the blacksmith, who was the master of the Cyclops, and forged iron in Mount Ætna, was a character familiar to the Greeks, and Romans. But this Deity among the Egyptians, and Babylonians, had nothing similar to this description. They esteemed Vulcan as the chief of the Gods the fame as the Sun: and his name is a sacred title, compounded of Baal-Caehn, Belus satius, vel Princeps; equivalent to Orus, or Osiris. If the name were of a different original, yet it would be idle to seek for an etymology founded on later conceptions, and deduced from properties not originally inherent in the personage. According to Herma-
pion he was looked upon as the source of all divinity, and in consequence of it the inscription upon the portal of the temple at Heliopolis was Ηφαίστως θεός Θεων Πατέρα. To Vulcan the Father of the Gods. In short they, who first appropriated the name of Vulcan to their Deity, had no notion of his being an artificer in brass or iron: or an artificer in any degree. Hence we must be cautious in forming ideas of the ancient theology of nations from the current notions

Marcellinus. l. 22. c. 15. He was also called Elois. ελόης, Ηφαίστως πατερ Δαφεινιου. Hesych. The Latine title of Mulciber was a compound of Melech Aber, Rex, Parens lucis.
of the Greeks, and Romans; and more especially from the
descriptions of their poets. Polytheism, originally vile, and
unwarrantable, was rendered ten times more base by coming
through their hands. To instance in one particular: among
all the daemon herd what one is there of a form, and cha-
"racter, so odious, and contemptible as Priapus? an obscure
ill-formed Deity, who was ridiculed and dishonoured by his
very votaries. His hideous figure was made use of only as a
bugbear to frighten children; and to drive the birds from
fruit trees; with whose filth he was generally besmeared.
Yet this contemptible God, this scarecrow in a garden, was
held in high repute at Lampfacus, and esteemed the same
as "Dionusus. He was likewise by the Egyptians rever-
enced as the principal God; no other than the Chaldaic
"Aur, the same as Orus and Aphis: whose rites were particu-
larly solemn. It was from hence that he had his name: for
Priapus of Greece is only a compound of Peor-Apis among
the Egyptians. He was sometimes stiled Peor singly; also Baal
Peor; the same with whose rites the Israelites are so often
up-brained. His temples likewise are mentioned, which are
stiled Beth Peor. In short this wretched divinity of the Ro-
mans was looked upon by others as the soul of the world:
the first principle, which brought all things into light, and

94 Τιμαται σε ταρα Λαμψακοις ὁ Πηιατος, ὁ αὐτος ἂν τῷ Διονυσ. Ath-
eneus. l. i. p. 30.
95 Το αγαλ τις Γηστε, τῇ και ὧν θας ἂν Αγαπτός. Suidas.
96 Numbers. c. 25. v. 3. Deuteronomy. c. 4. v. 3. Joshua. c. 22. v. 17.
Kircher derives Priapus from λέον, Pehorpeh, os nuditasis.

being.
being. 97 Πεϋπτος ὁ κόσμος, η ὁ πρόεσις αὐτῷ λογος. The author of the Orphic hymns styles him 98 Πεύπτογονον—γενεσιν μακαριν, θυτων τ' ανθρωπων. The first born of the world, from whom all the immortals, and mortals were descended. This is a character, which will hereafter be found to agree well with Dionysus. Phurnutus supposes Priapus to have been the same as Pan, the shepherd God: who was equally degraded, and misrepresented on one hand, and as highly reverenced on the other. 99 Ἰσως δ' αν όντος και ο Πεϋπτος ειν, καθ' ὁν προεσιν εις φως τα παντα των αεριων δ' εισι Δαιμονων. Probably Pan is no other than the God Priapus, by whose means all things were brought into light. They are both Deities of high 100 antiquity. Yet the one was degraded to a filthy monster; and of the other they made a scarecrow.

97 Phurnutus de natura Deorum. c. 17. p. 205.
98 Orphic Hymn 5. to Protagonus, the same as Phanes, and Priapus. See verfe 10.
99 Phurnutus. c. 17. p. 204.
100 Πας’ Αγρυπτίςι ὁ Παν μεν αεριωτατος, και των εκτω των προσων λεγομεν Θεων. Herodotus. 1. 2. c. 145.

Albæ Juliae Inscriptio.
PRIEPO
PANTHEO.
Gruter. v. l. p. xcv. n. 1.
D I S S E R T A T I O N

U P O N T H E

H E L L A D I A N a n d o t h e r G R E C I A N W R I T E R S .

Ενθα πυλαι νυκτος τε, και ημιτος, εισι κελευθων.

P A R M E N I D E S .

I t may be proper to take some previous notice of those writers, to whose assistance we must particularly have recourse; and whose evidence may be most depended upon, in disquisitions of this nature. All knowledge of Gentile antiquity must be derived to us through the hands of the Grecians: and there is not of them a single writer, to whom we may not be indebted for some advantage. The Helladians however, from whom we might expect most light, are to be admitted with the greatest caution. They were a bigotted people, highly prejudiced in their own favour; and so devoted to idle tradition that no arguments could wean them from their folly. Hence the surest resources are from Greeks of other countries. Among the Poets, Lyco- phron, Callimachus, and Apollonius Rhodius are principally to be esteemed. The last of these was a native of Egypt; and the other two lived there, and have continual allusions to the antiquities of that country. Homer likewise abounds with a deal.
a deal of mysterious lore, borrowed from the ancient Amo-
onian theology; with which his commentators have been often
embarrassed. To these may be added such Greek writers of
later date, who were either not born in Hellas, or were not so
deeply tinctured with the vanity of that country. Much light
may be also obtained from those learned men, by whom the
Scholia were written, which are annexed to the works of
the Poets abovementioned. Nonnus too, who wrote the
Dionysiaca, is not to be neglected. He was a native of Pa-
nopolis in Egypt, *Ex της Πανος της Αϊγουπτε γενεμενος;*
and had opportunity of collecting many ancient traditions,
and fragments of mysterious history, which never were known
in Greece. To these may be added Porphyry, Proclus, and
Jamblichus, who professedly treat of Egyptian learning.
The Isis and Osiris of Plutarch may be admitted with pro-
per circumscpection. It may be said, that the whole is still
an enigma: and I must confess that it is: but we receive it
more copiously exemplified; and more clearly defined; and
it must necessarily be more genuine, by being nearer the
fountain head: so that by comparing, and adjusting the va-
rious parts, we are more likely to arrive at a solution of the
hidden purport. But the great resource of all is to be found
among the later antiquaries and historians. Many of these
are writers of high rank; particularly Diodorus, Strabo,
and Pausanias, on the Gentile part: and of the fathers The-
ophilus, Tatianus Athenagoras, Clemens, Origenes, Eusebius,
Theodoretus, Synclenus; and the compiler of the Faeti Si-

1 Agathias. I. 4. p. 133.
culi, otherwise called Chronicon Paschale. Most of these were either of Egypt or Asia. They had a real taste for antiquity; and lived at a time when some insight could be obtained: for till the Roman Empire was fully established, and every province in a state of tranquillity, little light could be procured from those countries, whence the mythology of Greece was derived. The native Helladians were very limited in their knowledge. They had taken in the gross whatever was handed down by tradition; and assumed to themselves every history, which was imported. They moreover held every nation but their own as barbarous; so that their insuperable vanity rendered it impossible for them to make any great advances in historical knowledge. But the writers whom I just now mentioned, either had not these prejudices; or lived at a time when they were greatly subsided. They condescended to quote innumerable authors, and some of great antiquity; to whom the pride of Greece would never have appealed. I had once much talk upon this subject with a learned friend, since lost to the world, who could ill brook that Herodotus, Thucydides, Xenophon, should be discarded for Clemens, Origen, or Eusebius; and that Lysias and Demosthenes should give way to Libanius and Aristides. The name of Tzetzes, or Euflathius, he could not bear. To all which I repeatedly made answer; that it was by no means my intention to set aside any of the writers, he mentioned: whose merits, as far as they extended, I held in great veneration. On the contrary I should have recourse to their assistance, as far as it would carry me: But I must at the same time take upon me to weigh those merits; and see wherein they consisted;
and to what degree they were to be trusted. The Helladians were much to be admired for the smoothness of their periods, and a happy collocation of their terms. They shewed a great propriety of diction; and a beautiful arrangement of their ideas: and the whole was attended with a rhythm, and harmony, no where else to be found. But they were at the same time under violent prejudices: and the subject matter of which they treated, was in general so brief, and limited, that very little could be obtained from it towards the history of other countries, or a knowledge of ancient times. Even in respect to their own affairs, whatever light had been derived to them, was so perverted, and came through so dim a medium, that it is difficult to make use of it to any determinate and salutary purpose. Yet the beauty of their composition has been attended with wonderful influence. Many have been so far captivated by this magic, as to give an implicit credence to all that has been transmitted; and to sacrifice their judgment to the pleasures of the fancy.

It may be said, that the writers, to whom I chiefly appeal are in great measure dry, and artless, without any grace and ornament to recommend them. They were likewise posterior to the Helladians; consequently farther removed from the times of which they treat. To the first objection I answer, that the most dry and artless historians are in general the most authentic. They who colour and embellish, have the least regard for the truth. In respect to priority, it is a specious claim; but attended with no validity. When a gra-

See Theophilus ad Autolycum, 1, 2. p. 357.
dual darkness has been overspreading the world, it requires as much time to emerge from the cloud, as there passed when we were sinking into it: so that they who come later may enjoy a greater portion of light, than those who preceded them by ages. Besides, it is to be considered, that the writers, to whom I chiefly appeal, lived in parts of the world which gave them great advantages. The whole theology of Greece was derived from the east. We cannot therefore but in reason suppose, that Clemens of Alexandria, Eusebius of Caesarea, Tatianus of Assyria, Lucianus of Samosata, Cyril of Jerusalem, Porphyry of Syria, Proclus of Ly- cia, Philo of Biblus, Strabo of Amafar, Pausanias of Cappado- cia, Eratothenes of Cyrene, must know more upon this subject than any native Helladian. The like may be said of Diodorus, Josephus, Cedrenus, Syncellus, Zonaras, Eustathius; and numberless more. These had the archives of ancient temples, to which they could apply: and had traditions more genuine than ever reached Greece. And though they were posterior theirselves, they appeal to authors far prior to any Helladians: and their works are crowded with extracts from the most curious and the most ancient histories. Such were the writings of Sanchoniathon, Berosus, Nicholas Damascenus, Mocus, Mnafas, Hieronymus Egyptianus, Apion, Manethon: from whom Abydenus, Apollodorus,

3 See Philo Biblius apud Euseb. P. E. l. i. c. 10. p. 32. He mentions applying to a great number of authors, in Phoenicia.

4 Παλαιομεταπολεμος ὤμος ἔρχεται τῶν παροντῶν τῆς Πολιτικής.

Philo apud Euseb. P. Evang. l. i. c. ix. p. 32.
DiSSERTATION upon the

Asclepiades, Artapanus, Philaetrius, borrowed largely. We are beholden to Clemens, and Eusebius, for many evidences from writers, long since lost; even Eusinthius and Tzetzes have resources, which are now no more.

It must be after all confessed, that those, who preceded, had many opportunities of information, had they been willing to have been informed. It is said both of Pythagoras and Solon, that they resided for some time in Egypt: where the former was instructed by a Son-chen, or priest of the Sun. But I could never hear of any great good, that was the consequence of his travels. Thus much is certain; that whatever knowledge he may have picked up in other parts, he got nothing from the Grecians. They, who pretended most to wisdom, were the most destitute of the blessing.  

\[ \text{Alla tae alloi sullazamenvos, monon para tou thovon Ellinon eken oudev, penia soria kai atopia svnokevov.} \]

And as their theology was before very obscure, he drew over it a mysterious veil to make it tenfold darker. The chief of the intelligence transmitted by Solon from Egypt contained a satire upon his own country. He was told by an ancient priest, that the Grecians were children in science: that they were utterly ignorant of the mythology of other nations; and did not understand their own. Eudoxus.

\[ \text{Theophilus ad Autol. l. 3. p. 381.} \]

Likewise
likewise and Plato were in Egypt; and are said to have resided there some time: yet very few things of moment have been transmitted by them. Plato had great opportunities of rectifying the history and mythology of Greece: but after all his advantages he is accused of trifling shamefully, and addicting himself to fable. 6 Πλατων δὲ, ὁ δοκῶν τῶν Ἑλλήνων σωφροτος γεγενηθαι, εἰς ποσὴν φλυαρίαν εκω- ἐγεναι. Yet all the rites of the Helladians, as well as their Gods and Heroes, were imported from the 9 east: and chiefly from 10 Egypt, though they were unwilling to allow it. Length of time had greatly impaired their true history; and their prejudices would not suffer them to retrieve it. I should therefore think it by no means improper to premise a short account of this wonderful people, in order to shew whence this obscurity arose; which at last prevailed so far, that they in great measure lost sight of their origin, and were involved in mystery and fable.

The first inhabitants of the country, called afterwards Hellas, were the sons of Javan; who seem to have degenerated very early, and to have become truly barbarous. Hence the best historians of Greece confess, that their ancestors were not the first inhabitants; but that it was before their arrival

10 Καθολῶ δὲ φασὶ τις Ἑλλήνας ἐξιδιαγεσθαι τις ἐπιστευτήν Αἴγυπτιων Ἱρων ἔργα, καὶ Θεος. L. 1. p. 20.

See here a long account of the mythology of Egypt being transported to Greece; and there adopted by the Helladians as their own, and strangely sophificated.

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in the possession of a people, whom they stile "BaßSapoi, or Barbarians. The Helladians were colonies of another family: and introduced themselves somewhat later. They were of the race, which I term Amonian; and came from Egypt and Syria: but originally from Babylonia. They came under various titles, all taken from the religion, which they professed. Of these titles I shall have occasion to treat at large; and of the imaginary leaders, by whom they were supposed to have been conducted.

As soon as the Amonians were settled, and incorporated with the natives, a long interval of darkness ensued. The very union produced a new language: at least the ancient Amonian became by degrees so modified, and changed, that the terms of science, and worship, were no longer understood. Hence the titles of their Gods were misapplied: and the whole of their theology grew more and more corrupted; so that very few traces of the original were to be discovered. In short, almost every term was misconstrued, and abused. This "éra of darkness was of long duration: at last the Asiatic Greeks began to bestir themselves. They had a greater correspondence than the Helladians: and they were led to exert their talents from examples in Syria, Egypt, and other countries. The specimens, which they exhibited of their genius, were amazing: and have been justly esteemed.


12 Ὁτε μετατυπώσεις παραλειπται, εν υἱ体质 ἔχαιρε των Ἑλλήνων ἑρημηται. Theopompos in Tricareno.

a standard
a standard for elegance, and nature. The Athenians were greatly affected with these examples. They awoke as it were out of a long and deep sleep: and as if they had been in the training of science for ages, their first efforts bordered upon perfection. In the space of a century, out of one little confined district, were produced a group of worthies, who at all times have been the wonder of the world: so that we may apply to the nation in general, what was spoken of the school of a philosopher: cujus ex ludo, tanquam ex Equo Trojanó, meri Principes exierunt. But this happy display of parts did not remedy the evil, of which I have complained. They did not retrieve any lost annals: nor were any efforts made to dispel the cloud, in which they were involved. There had been, as I have represented, a long interval; during which there must have happened great occurrences: but few of them had been transmitted to posterity; and those handed down by tradition, and mixed with inconsistency and fable. It is said that letters were brought into Greece very early by Cadmus. Let us for a while grant it; and inquire what was the progress. They had the use of them so far, as to put an inscription on the pediment of a temple, or upon a pillar, or

I How uncertain they were in their notions may be seen from what follows.


Τοτε ὁ Παλαμήδος ἦσε τα 17 γραμματα τα αλκαίτως, α, ε, γ, δ, ε, ι, κ, λ, μ, τ, ζ, η, ξ, θ, φ, χ — περὶ ταύτα Σιμίκης ὁ Κεισος προσέβακε υπο, η και ω. Επιγραφον δε ὁ Σιμίκης τρεις, ἢ, ψ, καθ' επιγραφικά τα καὶ ποιμές. Eusebii Chron. P. 33. l. 13.
to scrawl a man's name upon a tile, or an oyster-shell, when they wanted to banish, or poison him. Such scanty knowledge, and so base materials, go but a little way towards science. What history was there of Corinth, or of Sparta? what annals were there of Argos, or Messena; of Elis, or the cities of Achaia? None: not even of Athens. There are not the least grounds to surmise, that any single record existed. The names of the Olympic victors from Coroebus; and of the priestesses of Argos, were the principal memorials; to which they pretended: but how little knowledge could be obtained from hence. The laws of Draco in the thirty-ninth Olympiad were certainly the most ancient writing, to which we can securely appeal. When the Grecians began afterwards to bestir themselves, and to look back upon what had passed; they collected whatever accounts could be obtained. They tried also to separate, and arrange them to the best of their abilities; and to make the various parts of their history correspond. They had still some good materials to proceed upon, had they thoroughly understood them: but herein was a great failure. Among the various traditions handed down they did not consider, which really related to

\[\text{Ou γαρ μικρος Παρθένος ἡμέρας τὰ πεῖρα τοῖς αὐτοῖς ἀναγράφει, αὐτῷ ὃς πατέρα τοῖς Αθηναῖοι, ὡς αὐτοῖς εἰναὶ λεγόνται, καὶ παιδεῖας εἰς μέλεις, ὡς εὖ τὸν θυσίας ἐκεῖνος ἡμεῖς ἔχομεν.} \]


The Arundel Marbles are a work of this sort, and contain an account of 1318 years. They begin from Cecrops, and come down to the 160th Olympiad. So that this work was undertaken very late, after the Archonship of Diognetus.

their
their country, and which had been introduced from other parts. Indeed they did not chuse to distinguish, but adopted all for their own; taking the merit of every ancient translation to themselves. No people had a greater love for science; nor displayed a more refined taste in composition. Their study was ever to please, and to raise admiration. Hence they always aimed at the marvellous; which they dressed up in a most winning manner: at the same time they betrayed a seeming veneration for antiquity. But their judgment was perverted; and this veneration attended with little regard for the truth. 16 They had a high opinion of themselves and of their country in general: and being persuaded that they sprang from the ground on which they stood; and that the Arcadians were older than the moon, they rested satisfied with this, and looked no farther. In short they had no love for any thing genuine, no desire to be instructed. Their history could not be reformed but by an acknowledgment which their pride would not suffer them to make. They therefore devoted themselves to an idle mythology: and there was nothing so contradictory and absurd, but was greedily admitted, if sanctified by tradition. Even when the truth glared in their very faces, they turned from the light;

15 See Diodorus above. p. 19, 20.


"See Diodorus above. p. 19, 20."

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and would not be undeceived. Those, who like Euemerus and Ephorus had the courage to dissent from their legends, were deemed atheists and apostates; and treated accordingly. Plutarch more than once insists that it is expedient to veil the truth, and to dress it up in "allegory. They went so far as to deem inquiry a crime; and thus precluded the only means, by which the truth could be obtained.

Nor did these prejudices appear only in respect to their own rites, and theology, and the history of their own nation; the accounts which they gave of other countries, were always tinted with this predominant vanity. An idle zeal made them attribute to their forefathers the merit of many great performances to which they were utterly strangers: and supposed them to have founded cities in various parts of the world, where the name of Greece could not have been known: cities which were in being before Greece was a state. Wherever they got footing, or even a transient acquaintance, they in their descriptions accommodated every thing to their own preconceptions; and expressed all terms according to their own mode of writing, and pronunciation,

17 Plutarch de Audiendis Poetis.
See Strabo's Apology for Fable. l. 1. p. 35, 36.
18 Πλων γε ὅτι εἰκαβίστο θατίν χείρ εἶναι τοὺς ὑπὲρ τοῦ Θεοῦ ἐκ παλαιῶν μεμοικεῖοι. Arrian. Expedit. Alexandri. l. 5.

Herodotus puts these remarkable words into the mouth of Darius—Εὐθα γαρ τι δει θυσία λαμίδων, λέγει ι τε γαρ αυτος γλώσσα, ότε τε θεομενοι, και ὃ τα αληθή χιαρόσωμεν. l. 3. c. 72. We may be assured that these were the author's own sentiments, though attributed to another person: hence we must not wonder if his veracity be sometimes called in question: add to this, that he was often through ignorance mistaken: Πολλα τοιν Ηροδοτον ελεγκι (Ματέου) των Αειρήµαταυν υπε ἀγνόιας εµφαθειον. Josephus cont. Ap. l. 1. c. 14. p. 444. that
Helladian and other Grecian Writers.

that appearances might be in their favour. To this were added a thousand silly stories to support their pretended claim. They would persuade us that Jason of Greece founded the empire of the Medes; as Perseus of the same country did that of the Persians. Armenus a companion of Jason was the reputed father of the Armenians. They gave out that Tarfus, one of the most ancient cities in the world, was built by people from Argos: and that Pelusium of Egypt had a name of Grecian original. They too built Sais in the same country: and the city of the Sun, stiled Heliopolis, owed its origin to an Athenian. They were so weak as to think that the city Canobus had its name from a pilot of Menelaus, and that even Memphis was built by Epaphos of Argos. There surely was never any nation so incurious and indifferent about truth. Hence have arisen those contradictions and inconsistencies, with which their history is embarrasied.

It may appear ungracious, and I am sure it is far from a pleasing task to point out blemishes in a people of so refined a turn as the Grecians, whose ingenuity and elegance have been admired for ages. Nor would I engage in a dif-

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According to Marcellinus it was built by Peleus of Thessaly. 1. 22. c. 16. p. 264.

21 Diodorus. 1. 5. p. 328.

22 Diodorus. 1. 5. p. 328. built by Aetis.


24 See Josephus contra Apion. 1. 1. c. 3. p. 439.
play of this kind, were it not necessary to shew their prejudices and mistakes, in order to remedy their failures. On our part we have been too much accustomed to take in the gross with little or no examination, whatever they have been pleased to transcribe: and there is no method of discovering the truth, but by shewing wherein they failed; and pointing out the mode of error; the line of deviation. By unraveling the clue we may be at last led to see things in their original state; and to reduce their mythology to order. That my cenfures are not groundless, nor carried to an undue degree of severity, may be proved from the like accusations from some of their best writers: who accuse them both of ignorance and forgery.  

Hecateus of Miletus acknowledges, that the traditions of the Greeks were as ridiculous as they were numerous: and Philo confesses that he could obtain little intelligence from that quarter: that the Grecians had brought a misf upon learning; so that it was impossible to discover the truth. He therefore applied to people of other countries for information; from whom only it could be obtained. Plato owned that the most genuine helps to philosophy were borrowed

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26 Πολίν αυτοί επηγον τυφον, οὐ μη βραφὼς τινα συνορα τα κατ’ ἀληθείαν γεγομένα. He therefore did not apply to Grecian learning—Ου τιν παρ’ Ἐλληνοι, διαφορος γαρ αυτή και φιλοσοφεῖτοσ εν’ ενός μακροῖ, η προς ἀληθεῖαν συνετθείσα. Philo apud Euseb. P. E. l. i. c. ix. p. 32.

See the same writer of their love of allegory. p. 32.

borrowed from those, who by the Greeks were stiled barbarous: and Jamblicus gives the true reason for the preference. The Helladians, says this writer, are ever wavering and unsettled in their principles; and are carried about by the least impulse. They want steadiness: and if they obtain any salutary knowledge, they cannot retain it: nay they quit it with a kind of eagerness: and whatever they do admit, they new mould and fashion, according to some novel and uncertain mode of reasoning. But people of other countries are more determinate in their principles, and abide more uniformly by the very terms, which they have traditionally received. They are represented in the fame light by Theophilus: he says, that they wrote merely for empty praise, and were so blinded with vanity, that they neither discovered the truth themselves, nor encouraged others to pursue it. Hence Tatianus says with great truth, that the writers of other countries were strangers to that vanity, with which the Grecians were infected: that they


Clemens accuses the Grecians continually for their ignorance and vanity: yet Clemens is said to have been an Athenian, though he lived at Alexandria. He sacrificed all prejudices to the truth; as far as he could obtain it.


29 Δοξάζω γὰρ κεχρεμαζόμενος τὸν αὐτὸν θεότοκον καὶ τὸν αὐτόν τοὺς αὐτός, ὅπως ὁ καθιστήρ αὐτός ἢ θαυμάσας τὸν, ἐπί τινι λόγῳ προτερυφον τὸ. Theophilus ad Autol. 1. 3. p. 382.

30 Παράλληλον δὲ τοις νεκροῖς σάρκις ἐκείνος ἐν εἰς ὁμορραγούς ὁ κατακαμήλα. Tatianus contra Graecos. p. 269.
were more simple, and uniform, and did not encourage themselves in an affected variety of notions.

In respect to foreign history, and geographical knowledge, the Greeks in general were very ignorant: and the writers, who, in the time of the Roman Empire, began to make more accurate inquiries, met with insuperable difficulties from the mistakes of those who had preceded. I know no censure more severe and just than that which Strabo has passed upon the historians and geographers of Greece; and of its writers in general. In speaking of the Asiatic nations he assures us, that there never had been any account transmitted of them, upon which we can depend. Some of these nations, says this judicious writer, the Grecians have called Saca, and others Massageta, without having the least light to determine them. And though they have pretended to give a history of Cyrus, and his particular wars with those who were called Massageta, yet nothing precise and satisfactory could ever be obtained; not even in respect to the war. There is the same uncertainty in respect to the ancient history of the Persians, as well as to that of the Medes, and Syrians: We can meet with

11 Τοις μεν Σακά, τοις δὲ Μασσαγέταις εκάλουν, ἡν ἑρωτεῖς ακριβῶς ἔχειν περὶ αὐτῶν οὐχ ἦν, καὶ πέρα πρὸς Μασσαγέτας τὸν Κυρῆν πολέμιν ἵστοροὺς' ἀλλὰ οὐτὲ περὶ τούτων οὐδὲν περὶ αὐτῶν πολλὰ, αὐτὴ παλαιάτων Περσῶν, οὔτε τῶν Μαδικών, ἡ Συρίακας, ἐκ αὐτῶν αφιεντε μεγάλης στηρίζει τινά τόν συγγραφέαν ἀπλοτίτι καὶ τήν παιδοφοινίαν. Ὅμως γὰρ τοὺς φανεροὺς μεθοραγοὺς εὐθόκημους, αἰσθητικοΐ καὶ αὐτῖς παρήκειοι τήν γραφήν ἤθελον, εἰς τήν ἑσπερίαν σχεδιασμὸλεγοῦσιν, ἀ μιθέποτε εἰδοχεῖ, μυτὶ ἱκουσαι, ἃν οὐ παρὰ γε εἰδοτῶν σκοτώτες ἔδοι αὐτῷ νὰ μοτον τέτο, ὅτι ακραῖον ἤθελεν ερέτει, καὶ Σαμαράντι. Ραδίως δ' αὖ τις Ἰούσιος ὁ Ὀμυρις πτευστὸν Ἡρωλογοῦσιν, καὶ τοῖς πραγμαῖς Ποιταισι, ἡ Κτισία, τε καὶ Ἡρατοῦ, καὶ Ἑλλάνης, καὶ αλλοίς τουτοῖς. Οὐδὲ τοῖς περὶ Ἀλεξανδρείᾳν ἰσαν ἑν συγγραφασίν ραδίων πτευσίν των πολλῶν καὶ γαρ αὐτῶ ραδίωρεσι διὰ τίνων.
with little that can be deemed authentic, on account of the weakness of those who wrote, and their uniform love of fable. For finding that writers, who professedly dealt in fiction without any pretensions to the truth, were regarded; they thought that they should make their writings equally acceptable, if in the system of their history they were to introduce circumstances, which they had neither seen nor heard, nor received upon the authority of another person; proceeding merely upon this principle that they should be most likely to please peoples fancy by having recourse to what was marvellous and new. On this account we may more safely trust to Hesiod and Homer, when they present us with a list of Demigods and Heroes, and even to the tragic poets, than to Ctesias, Herodotus, and Hellenic writers of that class. Even the generality of historians, who wrote about Alexander, are not safely to be trusted: for they speak with great confidence, relying upon the glory of the monarch, whom they celebrate; and to the remoteness of the countries, in which he was engaged; even at the extremities of Asia; at a great distance from us, and our concerns. This renders them very secure. For what is referred to a distance is difficult to be confuted. In another place speaking of India,

"He audet in Historia. Juvenal.

Strabo of the ancient Grecian historians: "Dei de tois ton ealaiw iepsev akouen douxas, wos moukolog symerwai sfragia. Oi gar esterei polellxh konxovs kai t' apeiia leghv. l. 8. p. 545."

"Pantosmen gar ois wos Alesenpou ton hemataoun anti t' alkheis padoxontai maklov. Strabo. l. 15. p. 1022."
he says, that it was very difficult to arrive at the truth: for the writers, who must necessarily be appealed to, were in continual opposition, and contradicted one another. And how, says Strabo, could it be otherwise, for if they erred so shamefully when they had ocular proof, how could they speak with certainty, where they were led by hearsay? In another place he excuses the mistakes of the ancient poets, saying, that we must not wonder if they sometimes deviated from the truth, when people in ages more enlightened were so ignorant, and so devoted to every thing marvellous and incredible. He had above given the poets even the preference to other writers: but herein his zeal transported him too far. The first writers were the poets; and the mischief began from them. They first infected tradition; and mixed it with allegory and fable. Of this Athenagoras accuses them very justly; and says, that the greatest abuses of true knowledge came from them. I insist, says this learned father, that we owe to Orpheus, Homer, and Hesiod, the fictitious names and genealogies of the Pagan

33 — Αλλα ἔκαθος ἐκαθὼς ταίνηται λεγόμενοι σωλήναι, ὅταν δὲ σεβήσθων τῶν ἱστορικῶν ὡς ἰσαμετέχοντες, τι δεϊνον μεῖαν πέρι τῶν εἴκ ακον. Strabo. l. 15. p. 1006.

See also l. 771, 2, 3, 4. And Diodorus Siculus. l. 1. p. 63. Of Herodotus and other writers — Εκείνοις ἀπεργοῦσαν τοὺς αὐθηναί τοιαύτα ἀκον. Strabo. l. 7. p. 458.

35 Διόμην ὅσα καὶ Ὀμπρον καὶ Ἡροδότος ἔγαι τῶν ὕπωσιν λεγομένων θεικά μαρτυρεῖ δὲ καὶ Ἡροδότος — Ἡροδότος γὰρ καὶ Ὀμπρον ἑιλιμαν περίκαιον ετέσι δοκει ρέθετηρες εἰμι γενεσθαι, καὶ σὺ πλέον. ὁμοίως δὲ εἰσίν, οἱ ποιηταίς θεογονίαν ἔλθεν, καὶ τοὺς θεούς τὰς επομενὰς ἑντελεῖς, καὶ τίμια καὶ περίκαις διελεῖται, καὶ εἰσα ἄλλων σημαντίων αἰ ἐνεκρινὶς μέσῃ μετα πλατικὶ καὶ ἔρατι, καὶ αὐτήν ἑαυτοῦ κεναν, εἰς εἰσαγορα. Athenagoræ Legatio. p. 292. See Herodotus. l. 2. c. 53.

Dæmons,
Dæmons, whom they are pleased to style Gods: and I can produce Herodotus for a witness to what I assert. He informs us, that Homer and Hesiod were about four hundred years prior to himself; and not more. These, says he, were the persons who first framed the theogony of the Greeks; and gave appellations to their Deities; and distinguished them according to their several ranks, and departments. They at the same time described them under different appearances: for till their time there was not in Greece any representation of the Gods, either in sculpture or painting; not any specimen of the statuary's art exhibited; no such substitutes were in those times thought of.

The ancient history and mythology of Greece was partly transmitted by the common traditions of the natives: and partly preserved in those original Doric hymns, which were universally sung in their Prutaneia and temples. These were in the ancient Amonian language; and said to have been introduced by 35 Pagafus, Agyicus, and Olen. This last some represent as a Lycian, others as an Hyperborean: and by many he was esteemed an Egyptian. They were chanted by the Purcones, or priests of the Sun: and by the female, Hierophants: of whom the chief upon record were 35 Phaënnis, 37 Phæmonëö, and Bæo. The last of these mentions Olen, as the inventor of verse, and the most ancient priest of Phæbus.

35 Paufanias. l. 10. p. 809. Clemens mentions Αγυευ θηγομεν τω Εσμην. Cohort. p. 44.
36 'Ocr μεν αήσων εν τω Πρυτανείοις, ζώοι μεν είναυτων θΔηγει. Paufanias. l. 5. p. 416.
37 Paufanias. l. 10. p. 828. of Phaën尼斯 and the Sibyls.
These hymns grew by length of time obsolete; and scarce intelligible. They were however translated, or rather imitated, by Pamphos, Rhianus, Phemius, Homer, Bion Proconnesius, Onomacritus, and others. Many of the sacred terms could not be understood, nor interpreted; they were however retained with great reverence: and many which they did attempt to decipher, were misconstrued and misapplied. Upon this basis was the theology of Greece founded: from hence were the names of Gods taken: and various departments attributed to the several Deities. Every poet had something different in his theology: and every variety, however inconsistent, was admitted by the Greeks without the least hesitation: 40 Φυσει γας Ελληνες νεοτέροι — Ελλησιων αυταλαιτω-

feros της αληθειας ζητησις. The Grecians, says Jamblicus, are naturally led by novelty: The investigation of truth is too fatiguing for a Grecian. From these ancient hymns and misconstrued terms 41 Pherecydes of Syrus planned his history of the Gods: which, there is reason to think, was the source of much error.

40 Pausanias. l. 10. p. 809, 810. Ωλην.
41 Jamblicus de Mysteriis. Sect. vii. c. 5. p. 156.
In like manner in Samothracia the ancient Orphic language was obsolete, yet they retained it in their temple rites: Εσχονωσι δη παλαιν ιδιαν διαλεκτον οι Αυτοχθονες (ἐν Σαμοθρακι) ὑπ' πολλα εν ταις θουσαις μεχρι της τηρηται. Dioscorus. l. 5. p. 322.
42 Jamblicus de Myster. Sect. 7. c. 5. See notes. p. 295.
43 Clemens Alexandrinus Strom. l. 5. p. 676.
Such was Ar人士 Proconnefius: Αριις γον ει τις αλλος. Strabo. l. 13.

Such
Helladian and other Grecian Writers. 163

Such were the principles which gave birth to the mythology of the Grecians; from whence their ancient history was in great measure derived. As their traditions were obsolete, and filled with extraneous matter, it rendered it impossible for them to arrange properly the principal events of their country. They did not separate and distinguish; but often took to themselves the merit of transactions, which were of a prior date, and of another clime. These they adopted, and made their own. Hence, when they came to digest their history, it was all confused: and they were embarrassed with numberless contradictions, and absurdities, which it was impossible to remedy. For their vanity, as I have shewn, would not suffer them to rectify their mistakes by the authority of more ancient and more learned nations. It is well observed by Tatianus, that where the history of times past has not been duly adjusted, it is impossible to arrive at the truth: and there has been no greater cause of error in writing, than the endeavouring to adopt what is groundless and inconsistent. Sir Isaac Newton somewhere lays it down for a rule never to admit for history, what is antecedent to letters. For traditionary truths cannot be long preserved without

Thus it is said in Eusebius from some ancient accounts, that Telegonus reigned in Egypt, who was the son of Orus the shepherd; and seventh from Inachus: and that he married Ió. Upon which Scaliger asks: Si septimus ab Inacho, quomodo Ió Inachi filia nupsit ei? How could Ió be married to him when she was to him in degree of ascent, as far off as his grandmother's great grandmother; that is six removes above him. See Scaliger on Eusebius. ad Num. cccclxxxi.

Τοιούτα δ' ὣς γὰρ συνεγείτοις ἐγένετο ἐκ τῶν Χρονῶν ἀναγέφει, παρὰ τοῖς ἑκάτεροι τῆς ἐν τῷ ἡγεμόνι συναφείς, τι γὰρ τὸ αὐτὸν τὸ ἐν τῷ ἡγεμόνι πλαίσιν, εἰ μητὸ συναπτέν τα μυθικαῖα; Tatianus. p. 269.
some change in themselves, and some addition of foreign circumstances. This accretion will be in every age enlarged; till there will at last remain some few outlines only of the original occurrence. It has been maintained by many, that the Grecians had letters very early: but it will appear upon inquiry to have been a groundless notion. Those of the ancients, who considered the matter more carefully, have made no scruple to set aside their pretensions. Josephus in particular takes notice of their early claim; but cannot allow it: 45 They, says this learned historian, who would carry the introduction of letters among the Greeks the highest, very gravely tell us, that they were brought over by the Phenicians, and Cadmus. Yet after all they cannot produce a single specimen either from their sacred writings, or from their popular records, which favours of that antiquity. Theophilus takes notice of these difficulties; and shews that all the obscurity, with which the history of Hellas is clouded, arose from this deficiency of letters. He complains, that the Hellenes had lost fight of the truth;

44 Νυν μην ὁμη τοτε Ελληνες ὑ τῶν λέγων παραδείσης αἰσχραλα τῇ γραφῇ.
Clemens Alexand. Strom. l. 1. p. 364.


46 Τόν δὲ τῆς αλήθειας Ιεροί Ελληνες θέλεται πρόων μὲν διὰ τὸ τέως αὐτῶν τῶν γραμμάτων τῆς εμφανίας μετοχείας τῆς επιγένεσις καὶ αὐτοῦ ὁμολογεῖν, ὑποκοντοῦ τὰ γραμμάτια ἐνεπεδίδας, ὃ μὲν απὸ Χαλδαίων, ὅ δε παρὰ Αἰγυπτίων, ἀλλὰ δὲν απὸ Φωνικῶν. ἐπιθυμοῦντι εἰς ταῦτα, ὃ ἄνοιαν, οὐκ ἦν μὲν ἀκαφέως τῶν μικρῶν, ἀλλὰ τέκνα μαθαίνοντι φωναματίων. Theoph. ad Autol. l. 3. p. 400.

Plutarch assures us, that Homer was not known to the Athenians till the time of
and could not recollect any genuine history. The reason of this
is obvious: for they came late to the knowledge of letters in com-
parison of other nations. This they confess, by attributing the
invention of them to people prior to themselves; either to
the Chaldeans, or the Egyptians: or else to the Phenicians.
Another cause of failure, which relates to their theology, and
still greatly prevails, is owing to their not making a proper dis-
quisition about the true object of worship: but amusing them-
selves with idle, and unprofitable speculations.

Notwithstanding this deficiency, they pretended to give a
list of Argive princes, of which twenty preceded the war of
Troy. But what is more extraordinary, they boasted of a
series of twenty-six Kings at Sicyon, comprehending a space of
one thousand years, all which kings were before the time of
Theseus and the Argonauts. Among those, who have given
the list of the Argive kings, is Tatianus Aslyrius, who advises
every person of sense, when he meets with these high preten-
sions, to consider attentively, that there was not a single voucher,
not even a tradition of any record, to authenticate these histo-
ries: for even Cadmus was many ages after. It is certain,
of Hipparchus, about the 63d Olympiad, yet some writers make him three,
some four, some five hundred years before that era. It is scarce possible that he
should have been so unknown to them if they had been acquainted with let-
ters.

The kings of Sicyon were taken from Callor Rhodius.

49 Καίκος τον Τατίανον την ἑορτήν ουκ εὑρετήκατα κατὰ παρὰς ἀφικέσας, οὕτως κατὰ τὴν Ἑλλ
νήν παραδοσιν οὐδὲ ἐφορέας τῶν παρὰς αὐτοῖς ἀφερεν. Καίκος γὰρ—μετά
πολλὰς ἡμέρας κ.λ. Tatianus Aslyrius. p. 274.

that
that the Helladians had no tendency to learning, till they were awakened by the Asiatic Greeks: and it was even then some time before letters were in general use; or any histories, or even records attempted. For if letters had been current, and the materials for writing obvious, and in common use, how comes it that we have not one specimen older than the reign of Cyrus? And how is it possible, if the Grecians had any records, that they should be so ignorant about some of their most famous men? Of Homer how little is known! and of what is transmitted, how little, upon which we may depend! Seven places in Greece contend for his birth: while many doubt whether he was of Grecian original. It is said of Pythagoras, 50 that according to Hippobotrus he was of Samos: but Arístoxenus, who wrote his life, as well as Aristarchus, and Theopompus, makes him a Tyrrenian. According to Neanthes he was of Syria; or else a native of Tyre. In like manner Thales was said by Herodotus, Leander, and Duris, to have been a Phenician: but he was by others referred to Miletus in Ionia. It is reported of Pythagoras, that he visited Egypt in the time of Cambyses. From thence he betook himself to Croton in Italy: where he is supposed to have resided till the last year of the seventieth Olympiad: consequently he could not be above thirty or forty years prior to the birth of Ἀeschylus, and Pindar. What credit can we give to people for histories many ages backward; who were so ignorant in

50 Clemens Alexand. l. r. p. 352. and Diogenes Laertius, from Dictæarchus, and Heraclides.
matters of importance, which happened in the days of their fathers? The like difficulties occur about Pherecydes Syrius; whom Suidas styles Babylonius: neither the time, when he lived, nor the place of his birth, have been ever satisfactorily proved. Till Eudoxus had been in Egypt the Grecians did not know the space of which the true year consisted. 

Another reason may be given for the obscurity in the Grecian history, even when letters had been introduced among them. They had a childish antipathy to every foreign language: and were equally prejudiced in favour of their own. This has passed unnoticed; yet was attended with the most fatal consequences. They were milled by the too great delicacy of their ear; and could not bear any term which appeared to them barbarous, and uncouth. On this account they either rejected foreign appellations; or so modelled and changed them, that they became in sound and meaning essentially different. And as they were attached to their own country, and its customs, they presumed that every thing was to be looked for among themselves. They did not consider, that the titles of their Gods, the names of cities, and their terms of worship were imported: that their ancient

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Strabo. l. 17. p. 1160.

Ælian mentions, that the Bull Onuphis was worshipped at a place in Egypt, which he could not specify on account of its asperity. Ælian de Animalibus. l. 12. c. 11.

Even Strabo omits some names, because they were too rough, and dissonant. Ου λέγω δε των άμνων τα σωματα τα παλαια δια την αδουλιαν, η αικα την ατομιαν της εξωτερικης αυτου. l. 12. p. 1123.

hymns
hymns were grown obsolete: and that time had wrought a great change. They explained every thing by the language in use, without the least retrospect or allowance: and all names and titles from other countries were liable to the same rule. If the name was dissonant, and disagreeable to their ear, it was rejected as barbarous: but if it was at all similar in sound to any word in their language, they changed it to that word; though the name were of Syriac original; or introduced from Egypt, or Babylonia. The purport of the term was by these means changed: and the history, which depended upon it, either perverted, or effaced. When the title Melech, which signified a King, was rendered Μειλιχος and Μειλιχος, sweet and gentle, it referred to an idea quite different from the original. But this gave them no concern: they still blindly pursued their purpose. Some legend was immediately invented in consequence of this misprision, some story about bees and honey, and the mistake was rendered in some degree plausible. This is a circumstance of much consequence; and deserves our attention greatly. I shall have occasion to speak of it repeatedly; and to lay before the reader some entire treatises upon the subject. For this failure is of such a nature, as when detected, and fairly explained, will lead us to the solution of many dark and enigmatical histories, with which the mythology of Greece abounds. The only Author, who seems to have taken any notice of this unhappy turn in the Grecians, is Philo Biblius. 53 He

53 Μετά ταύτα πλην Ἑλληνες αἰσθαναί (ὁ Φίλος) λέγον, καὶ γὰρ ματαιοὶ αὐτὰ πελλακαὶ διεύθυνεμά, ἀλλὰ πρὸς τὰς αὐτῶς παρεξεύρας τῶν εἰς τὸν τραγ. μασίν συμματων ἀπὸ τὰς Ἑλλήνες ἀριστεράς, καὶ τὸ ἐκείναι, πλαν证监ις τὴν αμφιθελία τῶν συμματων; Philo apud Eusebium, P. E. l. 1. c. x. p. 34. speaks
speaks of it as a circumstance of very bad consequence, and
says, that it was the chief cause of error and obscurity: hence,
when he met in Sanchoniathon with ancient names, he did not indulge himself in whimsical solutions; but gave
the true meaning, which was the result of some event or quan-
ity whence the name was imposed. This being a secret to
the Greeks, they always took things in a wrong accepta-
tion; being misled by a twofold sense of the terms, which
occurred to them: one was the genuine and original mean-
ing; which was retained in the language, whence they
were taken: the other was a forced sense, which the Greeks
unnaturally deduced from their own language, though there
was no relation between them. The same term in different
languages conveyed different and opposite ideas: and as they
attended only to the meaning in their own tongue, they
were constantly mistaken.

"Bozrah, a citadel, they changed to Ἐγδαξα, a skin. Out of Ar, the capital of
Moab, they formed Areopolis, the city of the Mars. The river Jaboc they
expressed to Bacchus. They did not know that diu in the east signified an island:
and therefore out of Diu-Socotra in the Red-Sea, they formed the island Dioco-
rides: and from Diu-Ador, or Adorus, they made an island Diodorus. The
same island Socotra they sometimes denominated the island of Socrates. The
place of fountains, Ai-Ain, they attributed to Ajax, and called it Ἀὔαφρού, in the same sea. The ancient frontier town of Egypt, Rhinocolura, they
derived from ὅς ἄγω, a nose: and supposed that some people's noses were here
cut off. Pannonia they derived from the Latin pannus, cloth. So Nilus was
from μιλεῖον, Gadeira quasi Ἡς Ιερός. Nectis in Egypt and Ethiopia signified a
king: but such kings they have turned to Ἄτευς: and the city of Necho, or
Royal City, to Νικότολις and Νικόπολις.

Lysonius in his Egyptian history changed the name of Jerusalem to Ἰερο-
σολῶν: and supposed that the city was so called because the Israelites in their
march to Canaan used to plunder temples, and steal sacred things. See Josephus
contra Ap. I. c. 34. p. 467."
It may appear strange to make use of the mistakes of any people for a foundation to build upon: yet through these failures my system will be in some degree supported: at least from a detection of these errors I hope to obtain much light. For as the Grecian writers have preferred a kind of uniformity in their mistakes; and there appears plainly a rule and method of deviation, it will be very possible, when this method is well known, to decipher what is covertly alluded to; and by these means arrive at the truth. If the openings in the wood or labyrinth are only as chance allotted, we may be for ever bewildered: but if they are made with design, and some method be discernible, this circumstance, if attended to, will serve for a clue, and lead us through the maze. If we once know that what the Greeks in their mythology stiled a wolf, was the Sun; that by a dog was meant a prince, or Deity; that by bees was signified an order of priests; these terms, however misapplied, can no more mislead us in writing, than their resemblances in sculpture would a native of Egypt, if they were used for emblems on stone.

Thus much I have been obliged to premise: as our knowledge must come through the hands of the Grecians. I am sensible, that many learned men have had recourse to

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"I do not mean to exclude the Romans: though I have not mentioned them; as the chief of the knowledge, which they afford, is the product of Greece. However it must be confessed, that we are under great obligations to Pliny, Marcellinus, Arnobius, Tertullian, Laetantius, Jerome, Macrobius; and many others. They contain many necessary truths, wherever they may have obtained them."
other means for information: but I have never seen any specimens, which have afforded much light. Those, to which I have been witness, have rather dazzled than illustrated; and bewildered instead of conducting to the truth. Among the Greeks is contained a great treasure of knowledge. It is a rich mine; which as yet has not been worked far beneath the surface. The ore lies deep, and cannot be obtained without much industry and labour. The Helladians had the best opportunities to have afforded us information about the antiquities of their country: of their negligence, and of their mistakes I have spoken; yet with a proper clue they may still be read to great advantage. To say the truth, there is scarce an author of them all, from whom some good may not be derived.

What has been wanting in the natives of Greece, has been greatly supplied by writers of that nation from other countries, who lived in after-times. Of these the principal have been mentioned; and many others might be added, who were men of integrity and learning. They were fond of knowledge, and obtained a deep insight into antiquity: and what is of the greatest consequence, they were attached to the truth. They may sometimes have been mistaken in their judgment: they may also have been deceived: but still truth was the scope, at which they aimed. They have accordingly transmitted to us many valuable remains, which, but for them, had been buried in oblivion. There are likewise many pagan authors, to whom we are greatly indebted; but especially to Strabo and Pausanias; who in their different departments have afforded wonderful light. Nor must we
omit Josephus of Judea; whose treatise against Apion must
be esteemed of inestimable value: indeed all his writings are
of consequence, if read with a proper allowance.

I have mentioned, that it is my purpose to give a history of
the first ages; and to shew the origin of many nations, whose
default has been mistaken; or else totally unknown. I shall
speak particularly of one great family, which diffused itself
over many parts of the earth; from whom the rites and mys-
teries, and almost the whole science of the Gentile world, were
borrowed. But as I venture in an unbeaten track, and in
a waste, which has been little frequented; I shall first take
upon me to treat of things near at hand, before I advance to
remoter discoveries. I shall therefore speak of those rites and
customs, and of the nations, where they prevailed; as I shall
by these means be led insensibly to the discovery of the peo-
ple, from whom they were derived. By a similarity of cus-
toms, as well as by the same religious terms, observable in
different countries, it will be easy to shew a relation, which
subsisted between such people, however widely dispersed.
They will be found to have been colonies of the same family;
and to have come ultimately from the same place. As my
course will be in great measure an uphill labour, I shall pro-
ceed in the manner, which I have mentioned; continually
enlarging my prospect, till I arrive at the point I aim at.

It may be proper to mention to the reader that the follow-
ing treatises were not written in the order, in which they
now stand; but just as the subject matter presented itself be-
fore me. As many, which were first composed, will occur
last, I have been forced to anticipate some of the arguments,
as well as quotations, which they contained, according as I found it expedient. Hence there will be some few instances of repetition, which however I hope will not give any great disgust: as what is repeated, was so interwoven in the argument, that I could not well disengage it from the text, where it occurs a second time.

There will also be found some instances, where I differ from myself, and go contrary to positions in a former treatise. These are very few, and of no great moment; being such as would probably escape the reader’s notice. But I think it more ingenuous, and indeed my strict duty, to own my mistakes, and point them out, rather than to pass them over in silence; or idly to defend them.
SOME NECESSARY

RULES and OBSERVATIONS

IN RESPECT TO

ETYMOLOGICAL INQUIRIES;

AND FOR

The better understanding the Mythology of Greece.

We must never deduce the etymology of an Egyptian or oriental term from the Greek language. Eustathius well observes, Ἐι ταξιδεον τονομα ε χη η επειν Ἑλληνικη ετυμολογιαν αυτε.

We should recur to the Doric manner of expression, as being nearest to the original.

The Greeks adopted all foreign history; and supposed it to have been of their own country.

They mistook temples for Deities; and places for persons.

They
They changed every foreign term to something similar in their own language: to something similar in sound, however remote in meaning, being led solely by the ear.

They constantly mistook titles for names: and from these titles multiplied their Deities, and Heroes.

All terms of relation between the Deities to be disregarded.

As the Grecians were mistaken; it is worth our while to observe the mode of error, and uniformity of mistake. By attending to this we may bring things back to their primitive state; and descry in ancient terms the original meaning.

We must have regard to the oblique cases, especially in nouns imparasyllabic, when we have an ancient term transmitted to us either from the Greeks, or Romans. The nominative in both languages, is often abridged: so that from the genitive of the word, or from the possessive, the original term is to be deduced. This will be found to obtain even in common names. From veteris we have veter for the true term: from sanguinis we have sanguen: and that this is right we may prove from Ennius, who says:

\[56\] O! pater, O! genitor, O! sanguen diis oriundum.

\[57\] Cum veter occubuit Priamus sub marte Pelasgo.

So mentis, and not mens, was the true nominative to mentis, menti, mentem: as we may learn from the same author.

\[58\] Istic est de sole sumptus ignis, ilisque mentis est.

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\[56\] Ennii Annales l. 2. 
\[57\] Ibidem. l. 1. 
\[58\] Apud Ennii fragmenta.
In like manner Plebes was the nominative to Plebi and Plebem.

Deficit alma Ceres, nec plebes pane potitur. Lucilius.

All the common departments of the Deities are to be set aside, as inconsistent, and idle. Pollux will be found a judge; Ceres a law-giver; Bacchus the God of the year; Neptune a physician; and Aesculapius the God of thunder: and this not merely from the poets: but from the best mythologists of the Grecians; from those, who wrote professedly upon the subject.

I have observed before, that the Grecians in foreign words often changed the Nu final to Sigma. For Keren, they wrote Kegas; for Cohen, Kon: for Athon, Abas: for Boun, Bas: for Sain, Saiis.

People of old were stiled the children of the God, whom they worshiped: hence they were at last thought to have been his real offspring; and he was looked up to as the true parent. On the contrary, Priests were represented as foster-fathers to the Deity, before whom they ministered; and Priests were stiled τῆθημα, or nurses.

Colonies always went out under the patronage and title of some Deity. This conducting God was in after times supposed to have been the real leader.

Sometimes the whole merit of a transmigration was imputed to this Deity solely; who was represented under the character of Perseus, Dionysus, or Hercules. Hence instead of one person we must put a people: and the history will be found consonant to the truth.

Vol. I.
As the Grecians made themselves principals in many great occurrences, which were of another country; we must look abroad for the original, both of their rites and mythology; and apply to the nations, from whence they were derived. Their original history was foreign; and ingrafted upon the history of the country, where they settled. This is of great consequence, and repeatedly to be considered.

One great mistake too frequently prevails among people, who deal in these researches, which must be carefully avoided. We should never make use of a language, which is modern, or comparatively modern, to deduce the etymology of ancient, and primitive terms. Pezron applies to the modern Teutonic, which he styles the Celtic; and says, was the language of Jupiter. But who was Jupiter, and what has the modern Celtic to do with the history of Egypt, or Chaldea? There was an interval of two thousand years between the times, of which he treats, and any history of the Celtæ: and there is still an interval not very much inferior to the former, before we arrive at the æra of the language, to which he applies.

It has been the custom of those writers, who have been versed in the Oriental languages, to deduce their etymologies from roots; which are often some portion of a verb. But the names of places and of persons are generally an assemblage of qualities, and titles; such as I have exhibited in the treatise above: and I believe were never formed by such evolutions. The terms were obvious, and in common use; taken from some well known characteristics. Those, who imposed
In respect to Etymological Inquiries, &c. 179

such names, never thought of a root: and probably did not know the purport of the term. Whoever therefore in etymology has recourse to this method of investigation, seems to me to act like a person, who should seek at the fountain head for a city, which stood at the mouth of a river.
A SHORT ACCOUNT
OF THE
HELLADIANS, and their ORIGIN;
In order to obviate some Objections.

As I have mentioned, that the Helladians came from Egypt, and the east; it may be proper to obviate an objection, which may be made, to the account I give; as if it were contradictory to the tenor of the scriptures, as they are in general understood. Greece, and the islands of Greece, are continually supposed, from the account given by Moses, to have been peopled by the sons of Japhet; and there is scarce any body, either ancient or modern, who has touched upon this subject, but has imagined Javan to have been the same as Ion, the son of Xuth, from whom the Ionians were descended. This latter point I shall not controvert at present. In respect to the former, the account given in the scriptures is undoubtedly most true. The sons of Japhet did

\[59\] Genesis. c. 10. v. 5.

people
people the isles of the Gentiles; by which is meant the regions of Greece and Europe, separated in great measure from the Asiatic continent by the intervention of the sea. They certainly were the first inhabitants of those countries. But the Helladians, though by family Ionians, were not of this race. They came afterwards; and all their best writers agree, that when their ancestors made their way into these provinces, they were possessed by a prior people. Who these were is nowhere uniformly said: only they agree to term them in general Βασιδασοί, or a rude, uncivilized people. As my system depends greatly upon this point; to take away every prejudice to my opinion, I will in some degree anticipate, what I shall hereafter more fully prove. I accordingly submit to the reader the following evidences; which are comparatively few, if we consider, what might be brought to this purpose. These are to shew, that the Helladians were of a different race from the sons of Japhet: and that the country, when they came to it, was in the possession of another people: which people they distinguished from themselves by the title of Βασιδασοί.

Έκαταίος μεν οὖν ὁ Μιλεσιός περὶ τῆς Πελοποννησίου φησιν, ὅτι πρὸ τῶν Ἑλλήνων ψήνοντας αὐτὸν Βασιδασοί τις εἶναι δὲ τι καὶ ἡ συμπάσα Ἑλλὰς κατοικία Βασιδασῶν ὑπηκόατο τῷ παλαιῷ. Strabo. l. 7. p. 321.


Παλαι τῆς νυν καλεμένης Ἑλλάδος Βασιδασοί τα πολλά ψήνοντα. Paufanias. l. i. p. 160.
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A more accurate account of the Helladians. Scholia Apollonii Rhod. l. 3. v. 461.

Diodorus mentions, Αθηναίως—ἀποκεῖσθαι Σεβίτων τῶν εἷς Αἰγυπτίως. l. i. p. 24.

Again—Γενομένων δὲ καὶ τῶν ἱγεμόνων τινῶν Αἰγυπτίων παρ' τοῖς Αθηναίοις. ibidem.


Concerning persons from Egypt.

Κεκσοψ, Αἰγυπτίως οὖν, δύο γλωσσας πηγαδο. Cedrenus. p. 82.

Κεκσοψ, Αἰγυπτίως τὸ γένος, φύσε τὰς Αθηνα. Scholia Aristoph. Plut.

Ὡσδὲ απὸ Σαιωνος πολέως Αἰγυπτίως,
Μετὰ τῶν κατὰ Ωγυγουν κατακλυσμον εἰκανον,

Κεκσοψ, Αἰγυπτίως τὸ γένος, φύσε τὰς Αθηνα. Suidas.

Paulanias mentions Λελεγα αφικομενον εἷς Αἰγυπτίως. l. i. p. 95.

Erectheus from Egypt. Καὶ τῶν Ἐρεχθεα λεγοσι τὸ γένος Αἰγυπτίων οὔτε. Diodorus. l. i. p. 25.

Triptolemus from thence, who had been the companion of Osiris. Diodorus. l. i. p. 17. He gave the Athenians laws

It is said, that Danaus was a native of the city Chemmis; from whence he made his expedition to Greece. Δαναος Χεμμιτης. Herodotus. I. 2. c. 91.


All the heads of the Dorian race from Egypt. Φαινοιατο αυν εσοτερ οι των Δωρισων ἱγμονες Αἰγυπτιοι ιδαγενες. Herodotus. I. 6. c. 53.

The Lacedæmonians esteemed themselves of the same family as the Caphtorim of Palestine: hence they surmised, that they were related to the Jews. I Maccabees. c. 12. v. 20, 21. Josephus: A. J. I. 12. c. 4. p. 606. Perseus was supposed to have been a foreigner. Ὅνες δὲ ὁ Περσεως λόγος λεγεται, αυτος ὁ Περσεως ενν Ασσυριος εγενετο Ἑλλων. Herodotus. I. 6. c. 54.

It is said of Cadmus, that he came originally from Egypt, in company with Phœnix. Καδμος και Φοινιξ απο Θησων των Αιγυπτων. Euseb. Chron. p. 15.

Eusebius in another place mentions the arrival of Cadmus with a company of Saïtæ. They founded Athens, the principal city of Greece: also Thebes in Boëotia. They were of Egypt; but he says, that they came last from Sidon. It is in a passage, where he speaks of a former race in Attica before those of Egypt called Saïtæ: Πλην των μετοικησαντων οισεγου
A Short Account of the Helladians.

The ancient Athenians worshiped Isis: and were in their looks, and in their manners particularly like the Egyptians. The whole of their polity was plainly borrowed from that country. Diod. Sic. l. i. p. 24, 25, 26.

It is said by Sanchoniathon, that Cronus, in his travels over the earth in company with his daughter Athena, came to Attica; which he bestowed upon her. Euseb. P. E. lib. i. c. 10. p. 38.

This is not unlike the account given by the Scholia of Lycophron concerning Cecrops: from whence the legend may receive some light. Eλθων ας' (ὁ Κεκχος') απο Σαεως πολεως Αιγυπτω τας Άθηνας συνώμισε. Σαεως δε κατ' Αιγυπτιως η Άθηνα λέγεται, ὡς φησιν Χαράξ. Lycophr. v. iii. Schol.

Hence it is, that almost the whole of the mythology of Greece is borrowed from Egypt. Καθόλως δε, φησι, τας Ελληνας εξειδισθαν τας επιφανεστας Αιγυπτιων Ηρως τε, και Θεως. Diodorus. l. i. p. 20. All their rites and ceremonies from the same quarter.

Πανηγυριας δε αεα, και πομπας, και προσαγωνας περι των ανθρωπων Αιγυπτων ειτιν, οι ποιηταιμοι, και παρα τατων Ελληνως μεμαθηκα. Herod. l. 3. c. 58.

Επειτα χρωνα πολλα διελθοντο, επτωντο (ὁ Ελληνες) εκ τας Αιγυπτω απικομενα τα ονοματα των Θεων. Herod. 1. 2. c. 52. See also 1. 2. c. 4.
Kai pantα τα ονόματα των Θεων εξ Αιγύπτου εληλυθε ες την Ἑλλάδα. Herod. l. 2. c. 50. Hence it is said that the Corybantes with their mother Comba came and settled at Athens: Κομβης ἐπτατοκε μετα μητεος. Nonni Dionys. l. 13. And that the priests at Athens, styled Eumolpidæ, were from Egypt. Diodorus Siculus. l. i. p. 25. One of the Egyptians, who brought these rites to Greece, is mentioned under the name of Melampus: as the Egyptians are in general under the character of Melampodes. Ἐλλησι γας δη Μελαμπες εσιν, ὃ ἐγνωσαμενος τε Διονυσε ονομα, και την θυσιαν, και την πομην τε φαλλα. Herod. l. 2. c. 49. He is likewise said to have first introduced physic: by which this only is meant, that physic too came from Egypt.


A NEW
NEW SYSTEM:
OR, AN
ANALYSIS
OF
ANCIENT MYTHOLOGY.
O F

ANCIENT WORSHIP,

AND OF

ETYMOLOGICAL TRUTHS

THENCE DEDUCIBLE.

Exemplified in the Names of Cities, Lakes, and Rivers.

As the divine honours paid to the Sun, and the adoration of fire, were at one time almost universal; there will be found in most places a similitude in the terms of worship. And though this mode of idolatry took its rise in one particular part of the world; yet as it was pro-
propagated to others far remote, the stream, however widely diffused, will still favour of the fountain. Moreover, as people were determined in the choice of their holy places by those præternatural phænomena, of which I have before taken notice; if there be any truth in my system, there will be uniformly found some analogy between the name of the temple, and its rites, and situation: so that the etymology may be ascertained by the history of the place. The like will appear in respect to rivers and mountains; especially to those, which were esteemed at all sacred; and which were denominated from the Sun, and fire. I therefore flatter myself, that the etymologies, which I shall lay before the reader, will not stand single and unsupported; but there will be an apparent analogy throughout the whole. The allusion will not be casual, and remote, nor be obtained by undue inflexions, and distortions: but however complicated the name may appear, it will resolve itself easily into the original terms: and when resolved, the truth of the etymology will be ascertained by the concomitant history. If it be a Deity, or other personage, the truth will appear from his office, and department; or with the attributes imputed to him. To begin then with ancient Latium. If I should have occasion to speak of the Goddes Feronia, and of the city denominated from her, I should deduce the name from Fer-On, ignis Dei Solis: and suppose the place to have been addicted to the worship of the Sun, and the rites of fire. I accordingly find from Strabo and Pliny, that rites of this sort were practised here: and one custom, which remained even to the time of Augustus, consisted in a ceremony of the priests, who used
used to walk barefoot over burning coals, \( \Gamma \nu \mu \nu \iota \varsigma \gamma \alpha \varepsilon \pi \tau \sigma \nu \delta \varepsilon \iota \xi \iota \alpha \sigma \nu \alpha \theta \varepsilon \alpha \nu \iota \alpha \nu \alpha \nu \), and spodion megalyν. The priests with
their feet naked walked over a large quantity of live coals, and cinders. The town stood at the bottom of Mount Soracite, sacred to Apollo: and the priests were hailed Hirpi. Aruns in Virgil, in his address to Apollo, takes notice of this custom.

\[ \text{Summe Deùm, magni custos Soraçis, Apollo,} \]
\[ \text{Quem primi colimus; cui pineus ardor acervo} \]
\[ \text{Pascitur, et medium freti pietate per ignem} \]
\[ \text{Culores multà premimus vestigia prunâ;} \]
\[ \text{Da, Pater.} \]

The temple is said to have been founded on account of a pestilential vapour, which arose from a cavern: and to which some shepherds were conducted by (Δύνας) a wolf. Were I to attempt the deciphering of Ferentum, I should proceed in a manner analogous to that above. I should suppose it to have been named Fer-En, ignis, vel Solis fons, from something peculiar either in its rites, or situation. I accordingly find, that there was a sacred fountain, whose waters were hailed Aque Ferentinae,—cui numen etiam, et divinus cultus tributus suît. Here was a grove equally sacred, mentioned by Livy, and others; where the antient Latines used to hold their chief assemblies. As this grand meeting

1 Strabo. L. 5. p. 346.
2 Virgil. Æn. L. xi. v. 785.
3 Servius upon the foregoing passage.
5 Livy. L. 1. c. 49. Pompeius Fælius.
used to be in a place denominated from fire, it was the cause of those councils being called Ferias Latinae. The fountain, which ran through the grove, arose at the foot of mount Albanus, and afterwards formed many pools.

The ancient Cuthites, and the Persians after them, had a great veneration for fountains, and streams; which also prevailed among other nations, so as to have been at one time almost universal. Of this regard among the Persians Herodotus takes notice: 8 Σεβονται ποταμες των παντων μαλιτα: *Of all things in nature they reverence rivers most.* But if these rivers were attended with any nitrous, or saline quality, or with any fiery eruption, they were adjudged to be still more sacred; and ever distinguished with some title of the Deity.

The natives of Egypt had the like veneration. *Other nations,* says 9 Athanasius, *reverenced rivers, and fountains; but above all people in the world the Egyptians held them in the highest honour, and esteemed them as divine.* Julius Firmicus gives the same account of them. 10 Α&epsilon;γυπτιιι απαξ

6 Not far from hence was a district called Ager Solonus. Sol-On is a compound of the two most common names given to the Sun; to whom the place and waters were sacred.

7 Dionysius Halicarnassensis. L. 3.

8 Herodotus. L. 1. c. 138.


10 Julius Firmicus. P. 1.

beneficiium
beneficium perciipientes aquam colunt, aquis supplicant. From hence the custom passed westward to Greece, Italy, and the extremities of Europe. In proof of which the following inscription is to be found in Gruter:

"Vascaniae in Hispania

FONTI DIVINO.

How much it prevailed among the Romans we learn from Seneca. Magnorum fluviorum capita veneramur—coluntur aquarum calentium fontes; et quædam stagna, quæ vel opacitas, vel immensa altitudo facravit. It mattered not what the nature of the water might be, if it had a peculiar quality. At Thebes in Ammonia was a fountain, which was said to have been cold by day, and warm at night. "Ἡ κρήνη καλεται τε ἵλις. It was named the fountain of the Sun. In Campania was a fountain Virena; which I should judge to be a compound of Vir-En, and to signify ignis fons, from being dedicated to the Deity of fire on account of some particular quality. I accordingly find in Vitruvius, that it was a medicinal spring and of a strong vitriolic nature. The Corinthians had in their Acropolis a Pirene, of the same purport as Virena, just mentioned. It was a beautiful fountain sacred to Apollo, whose image was at the head of the water within a sacred inclosure. We read of a Pyrene, which

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13 Gruter. Inscript. vol. i. p. xciv.
12 Senecæ Epist. 41.
13 Herodotus. l. 4. c. 181. The true name was probably Curene, or Curane.
14 Vitruvij Architecb. l. 8. p. 163.
15 Pliny. l. 4. c. 4. p. 192. Ovid. Metamorph. l. 2.
16 Paufanias. l. 2. p. 117. Ἐς τε ἐν καὶ Απολλώνας αὐτή μάτα πρὸς τῇ Πειρείᾳ, καὶ τεῦχος ἐγὼ. Pirene and Virene are the same name.
was a fountain of another nature: yet of the same etymology, however differently expressed: It was a mountain, and gave name to the vast ridge, called Saltus Pyrenæi. It is undoubtedly a compound of Ἄρφ-αὶ, and signifies a fountain of fire. I should imagine without knowing the history of the country, that this mountain once flamed; and that the name was given from this circumstance. Agreeably to this I find from Aristotle de Mirabilibus, that here was formerly an eruption of fire. The fame is mentioned by Posidonius in Strabo: and also by Diodorus; who adds— 

That the mountains from hence had the name of Pyrenæi. Mount Aetna is derived very truly by Bochart from Aituna, fornax; as being a reservoir of molten matter. There was another very ancient name, Inesius; by which the natives called the hill, as well as the city, which was towards the bottom of it. The name is a compound of Ain-Æs, like Hanes in Egypt; and signifies a fountain of fire. It is called Ennesia by Diodorus; who says, that this name was afterwards changed to Aetna. He speaks of the city; but the name was undoubtedly borrowed from the mountain, to which it was primarily applicable, and upon which it was originally conferred: 

Strabo expresses the name Innafa, and informs us more precisely, that the upper part of the mountain was so called. Oi ὁ Ἀιναοῖς παρα:

16 Pur, Pir, Phur, Vir: all signify fire.
17 Diodorus Siculus. l. 5. p. 312.
18 Diodorus Siculus. l. xi. p. 57.
19 Strabo. l. 6. p. 412.
The Analysis of Ancient Mythology.

Upon this the people withdrawing themselves went and occupied the upper part of Mount Hælina, which was called Innea. The city Hanes in Egypt was of the same etymology; being denominated from the Sun, who was styled Hanes, Ain-Es, fons ignis five lucis. It was the same as the Arab Heliopolis, called now Matarca. Stephanus Byzantinus calls the city Inys: for that is manifestly the name he gives it, if we take away the Greek termination. \(^{10}\) \textit{Inusos, polis Aignutc}: but Herodotus, \(^{21}\) from whom he borrows, renders it Ienis. It would have been more truly rendered Doricë Ienis; for that was nearer to the real name. The historian however points it out plainly, by saying, that it was three days journey from mount \(^{22}\) Cafius; and that the whole way was through the Arabian desert. This is a situation, which agrees with no other city in all Egypt, except that, which was the Onium of the later Jews. With this it accords precisely. There seem to have been two cities named On from the worship of the Sun. One was called Zan, Zon, and Zoan, in the land of Go-zan, the \(^{23}\) Goshen of the scriptures. The other was the city On in Arabia;

\(^{10}\) Stephanus says, that it was near mount Cafius: but Herodotus expressly tells us, that it was at the distance of three days journey from it.

\(^{21}\) \textit{Ato tautis ta eptgora ta eti balaosn:} μαχι: \textit{Inpos polies eti te Arax-}

\(^{22}\) \textit{To te metaxi Inpos polials, kai Kasos te rpsi, kai te Xefewonis limenes, eti eti tis oxion kaiion, all tis eti teisis amprax eido, amu eido eti deinos.} Herodotus. ibidem.

\(^{23}\) Go-zan is the place or temple of the Sun. I once thought that Goshen, or, as it is sometimes expressed, Gozan, was the same as Cufhan: but I was certainly mistaken. The district of Goshen was indeed the nome of Cufhan: but

\(\text{C c 2}\) the
Arabia; called also Hanes. They were within eight or nine miles of each other: and are both mentioned together by the prophet * Isaias. For his princes were at Zoon; and his ambassadors came to Hanes. The name of each of these cities, on account of the similarity of worship, has by the Greeks been translated * Heliopolis; which has caused great confusion in the history of Egypt. The latter of the two was the Ionis, or Ιωνισσας, of the Greeks; so called from Hanes, the great fountain of light, the Sun: who was worshiped under that title by the Egyptians and Arabians. It lies now quite in ruins, close to the village Matarea, which has risen from it. The situation is so pointed out, that we cannot be mistaken: and we find moreover, which is a circumstance very remarkable, that it is at this day called by the Arabians Ain El Sham, the fountain of the Sun; a name precisely of the same purport as Hanes. Of this we are informed by the learned geographer, D'Anville, and others; though the name by different travellers is expressed with some variation. * Cette ville presque ensevelie sous des ruines, et voisine, dit Abulfeda, d'un petit lieu nommé Matarea, conserve dans les géographies Arabes le nom d'Aiafiems ou du fontain du So-

the two words are not of the same purport. Goshen is the same as Go-shan, and Go-zan, analogous to Beth-shan, and signifies the place of the Sun. Go-shen, Go-shan, Go-zan, and Gau-zan, are all variations of the same name. In respect to On, there were two cities so called. The one was in Egypt, where Potiphera was Priest. Genesis. c. 41. v. 45. The other stood in Arabia, and is mentioned by the Seventy: Ον, Ἡλιοκτησία. Exodus. c. 1. v. 11. This was also called Onium, and Hanes, the Iänifus of Herodotus.

*I* Isaias. c. 30. v. 4.

* See Observations upon the Ancient History of Egypt. p. 124. p. 137.

* D'Anville Memoires sur l'Egypt. p. 114.
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A like account is given by Egmont and Hayman; though they express the name Ain El Cham: a variation of little consequence. The reason, why the ancient name has been laid aside by those who reside there, is undoubtedly this. Bochart tells us, that since the religion of Mahomet has taken place, the Arabs look upon Hanes as the devil: proinde ab iphis ipse Daemon vocatur. Hence they have abolished Hanes: but the name Ain El Cham, of the same purport, they have suffered to remain.

I have before taken notice of an objection liable to be made from a supposition, that if Hanes signified the fountain of light, as I have presumed, it would have been differently expressed in the Hebrew. This is a strange fallacy; but yet very predominant. Without doubt those learned men, who have preceded in these researches, would have bid fair for noble discoveries, had they not been too limited, and biased, in their notions. But as far as I am able to judge, most of those, who have engaged in inquiries of this nature, have ruined the purport of their labours through some prevailing prejudice. They have not considered, that every other nation, to which we can possibly gain access, or from whom we have any history derived, appears to have expressed foreign terms differently from the natives, in whose language they were found. And without a miracle the Hebrews must have done the same. We pronounce all French names differently from the people of that country: and they do the

27 Travels. vol. 2. p. 107. It is by them expressed Ain el Cham, and appropriated to the obelisk; but the meaning is plain.

same in respect to us. What we call London, they express Londres: England they stile Angleterre. What some call Bazil, they pronounce Bal: Munchen, Munich: Mentz, Mayence: Ravensburg, Ratibon. The like variation was observable of old. Carthago of the Romans was Carchedon among the Greeks. Hannibal was rendered Annibas: Afdrubal, Afdroubas: and probably neither was consonant to the Punic mode of expression. If then a prophet were to rise from the dead, and preach to any nation, he would make use of terms adapted to their idiom and usage; without any retrospect to the original of the terms, whether they were domestic, or foreign. The sacred writers undoubtedly observed this rule towards the people, for whom they wrote; and varied in their expressing of foreign terms; as the usage of the people varied. For the Jewish nation at times differed from its neighbours, and from itself. We may be morally certain, that the place, rendered by them Ekron, was by the natives called Achoron; the Accaron, Ἀκκαρών, of Josephus, and the Seventy. What they termed Philistim, was Pelestin: Eleazar, in their own language, they changed to Lazar, and Lazarus: and of the Greek συνεδρίων they formed Sanhedrim. Hence we may be certified, that the Jews, and their ancestors, as well as all nations upon earth, were liable to express foreign terms with a variation, being led by a natural peculiarity in their mode of speech. They therefore are surely to be blamed, who would deduce the orthography of all ancient words from the Hebrew; and bring every extraneous term to that test. It requires no great in-
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fight into that language to see the impropriety of such procedure. Yet no prejudice has been more common. The learned Michaelis has taken notice of this fatal attachment, and speaks of it as a strange illusion. He says, that it is the reigning influenza, to which all are liable, who make the Hebrew their principal study. The only way to obtain the latent purport of ancient terms is by a fair analysis. This must be discovered by an apparent analogy; and supported by the history of the place, or person, to whom the terms relate. If such helps can be obtained; we may determine very truly the etymology of an Egyptian or Syriac name; however it may appear repugnant to the orthography of the Hebrews. The term Hanes is not so uncommon as may be imagined. Zeus was worshipped under this title in Greece, and stiles Zeus Ainesios. The Scholia upon Apollonius Rhodius mentions his temple, and terms it Διός Αίνησις ἱεσον· ὁ μνημονευματικός καὶ Δέων εν τεσσαρα, καὶ Δημοσιευματικός εν Λιμεσο. It is also taken notice of by Strabo, who speaks of a mountain Hanes, where the temple stood. 

35 Scholia upon Apollonius. l. 2. v. 297.  

Strabo. l. 10. p. 700.
Aineius, and Ainefius are both alike from Hanes, the Deity of Egypt, whose rites may be traced in various parts. There were places named Aineas, and Ainesia in Thrace; which are of the same original. This title occurs sometimes with the prefix Ph'anes: and the Deity so called was by the early theologists thought to have been of the highest antiquity. They esteemed him the same as Ouranus, and Dionysus: and went so far as to give him a creative power, and to deduce all things from him. The Grecians from Phanes formed Phainios, which they gave as a title both to Zeus, and Apollo. In this there was nothing extraordinary, for they were both the same God. In the north of Italy was a district called Ager Pifanus. The etymology of this name is the same as that of Hanes, and Phanes; only the terms are reversed. It signifies ignis fons: and in confirmation of this etymology I have found the place to have been famous for its hot streams, which are mentioned by Pliny under the name of Aquae Pifanæ. Cuma in Campania was certainly denominated from Chum, heat, on account of its soil, and situation. Its medicinal waters are

16 Pliny. l. 2. c. 106. p. 120.
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well known; which were called Aquæ Cumanæ. The term Cumanæ is not formed merely by a Latine inflection; but consists of the terms Cuman, and signifies a hot fountain; or a fountain of Chum, or Cham, the Sun. The country about it was called Phlegra; and its waters are mentioned by Lucretius.

39 Qualis apud Cumas locus est, montemque Vesuvum, Oppleti calidis ubi sumant fontibus auctus.

Here was a cavern, which of old was a place of prophecy. It was the seat of the Sibylla Cumanæ; who was supposed to have come from 40 Babylonia. As Cuma was properly Cumanæ; so Baia was Baianæ; and Alba near mount Albanus, Albanæ; for the Romans often dropped the n final. Pisa so celebrated in Elis was originally Pisanæ, of the same purport as the Aquæ Pisanæ above. It was so called from a sacred fountain, to which only the name can be primarily applicable: and we are assured by Strabo 41 θεῖα ναυα καλλίστα ροήμωτας ὄδατος. What in one

56 Lucretius. l. 6.
41 Mount Albanus was denominated Al-ban from its fountains and baths.
44 Strabo. l. 8. 545.
45 Strabo. l. 4. p. 290. Onefa signifies solis ignis, analogous to Hanes.

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part of the world was termed Cumana, was in another rendered Comana. There was a grand city of this name in Cappadocia, where stood one of the noblest Purathea in Asia. The Deity worshipped was represented as a feminine, and styled Anait, and Anais; which latter is the same as Hanes. She was well known also in Persis, Mesopotamia, and at Egbatana in Media. Both An-ait, and An-ais, signifies a fountain of fire. Generally near her temples, there was an eruption of that element; particularly at Egbatana, and Arbela. Of the latter Strabo gives an account, and of the fiery matter which was near it.  

I should take the town of Egnatia in Italy to have been of the same purport as Hanes above mentioned: for Hanes was sometimes expressed with a guttural, Hagnes; from whence came the ignis of the Romans. In Arcadia near mount Lyceus was a sacred fountain; into which one of the nymphs, which nursed Jupiter, was supposed to have been changed. It was called Hagnon, the same as Ain-On, the fountain of the Sun. From Ain of the Amonians, expressed Agn, came the ἀγνος of the Greeks, which signified any thing pure and clean; purus five castus. Hence was derived ἀγνειον, πηγαιον: ἀγνειον, καβαζον: ἀγνη, καβαζα; as we may learn from Hesychius. Pausanias styles the fountain  

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45 Pausanias. l. 8. p. 678.
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of the Sun: hence we learn in another place of Hesychius, ἄγνωστοις το ὑπὸ ἱλιν-θεραί. The town Egnatia, which I mentioned above, stood in campis Salentinii, and at this day is called Anazo, and Anazzo. It was so named from the rites of fire: and that those customs were here practiced, we may learn from some remains of them among the natives in the times of Horace and Pliny. The former calls the place by contradiction 46 Gnatia:

Dein Gnatia Nymphis
Iratis extrucē dedit risumque, jocumque;
Dum flammis fines thura liquefecerimine sacro
Persuaderes cupit.

Horace speaks as if they had no fire: but according to Pliny they boasted of having a sacred and spontaneous appearance of it in their temple. 47 Reportur apud auctores in Salentino oppido Egnatia, imposito ligno in saxum quoddam ibi sacram protinus flammam existere. From hence undoubtedly came also the name of Salentum, which is a compound of Sal-En, Solis fons; and arose from this sacred fire to which the Salentini pretended. They were Amonians, who settled here, and who came last from Crete 48 Τες de Σαλεντινως Κητων ανθικες φαστι. Innumerable instances of this sort might be brought from Sicily: for this island abounded with places, which were of Amonian original. Thucydides, and other Greek writers, call them

46 Horace. l. 1. sat. 5. v. 97.
47 Pliny. l. 2. c. 110. p. 123.
48 Strabo. l. 6. p. 430.

The ancient Salentini worshipped the Sun under the title of Man-zan, or Man-zana: by which is meant Menes, Sol. Feftus in V. Octobris.

D d 2

Phenicians
Phoenicians: Ωκον δὲ ἴ_Φοινικὲς πέρι πάσαν μεν Σικελιαν. But they were a different people from those, which he supposes. Besides the term Phoenician was not a name, but a title: which was ascribed by people of different parts; as I shall shew. The district, upon which the Grecians conferred it, could not have supplied people sufficient to occupy the many regions, which the Phoenicians were supposed to have possessed. It was an appellation, by which no part of Canaan was called by the ancient and true inhabitants: nor was it ever admitted, and in use, till the Grecians got possession of the coast. It was even then limited to a small tract; to the coast of Tyre and Sidon.

If so many instances may be obtained from the west, many more will be found, as we proceed towards the east; from whence these terms were originally derived. Almost all the places in Greece were of oriental etymology; or at least from Egypt. I should suppose that the name of Methane in the Peloponnese had some relation to a fountain, being compounded of Meth-an, the fountain of the Egyptian Deity, Meth, whom the Greeks called Μητις, Mētis.

Καὶ Μητις πρωτος γενετωρ, καὶ Ἐρως πολυτεστις.

We learn from Paulanias, that there was in this place a

49 Thucydides. l. 6. c. 2. p. 379.
50 Orphic Fragment. vi. v. 19. from Proclus, p. 366.
51 Ιερος ιστορα Ηερων, και αγαλμα, και επι της αργας Ειμυ—και θεια λυτησ. Paulin. l. 2: p. 190.
The Analysis of Ancient Mythology.

temple and a statue of Isis, and a statue also of Hermes in
the forum; and that it was situated near some hot springs.
We may from hence form a judgment, why this name
was given, and from what country it was imported. We
find this term sometimes compounded Meth-On, of which
name there was a town in Mæsiænia. Instances to our
purpose from Greece will accrue continually in the course
of our work.

One reason for holding waters so sacred arose from a no-
tion, that they were gifted with supernatural powers. Jambli-
cus takes notice of many ways, by which the gift of divina-
tion was to be obtained. Some, says he, procure a prophetic
spirit by drinking the sacred water, as is the practice of Apollo's
priest at Colophon. Some by sitting over the mouth of the ca-
vern, as the women do, who give out oracles at Delphi. Others
are inspired by the vapour, which arises from the waters; as
is the case of those who are priestesses at Branchidæ. He adds,
in respect to the oracle at Colophon, that the prophetic spirit
was supposed to proceed from the water. The fountain, from
whence it flowed, was in an apartment under ground; and the
priest went thither to partake of the emanation. From this
history of the place we may learn the purport of the name,

52 "Odô vówp xìwtei, kaihatep ó en Koloaow Tírepw tò tì Klaioi. 'Oide tò omoi
parakahtíveni, ós ài en Délpaioi héstítigazai. 'Od' e' íúbatau atmi'komenoi, ka-
53 Têde en Kolophiw kantewon ómólogítei para pasi dia Íatov khrmatizein:
eisai Íeg xwv Íen Íeww kathéw, kai k' auti tìwv tìn Íegefínu. Jamblicus.
ibid.
by which this oracular place was called. Colophon is Col-Oph On, tumulus, Dei Solis Pythonis, and corresponds with the character given. The river, into which this fountain ran, was sacred, and named Halefus; it was also called Anelon: An-El-On, Fons Dei Solis. Halefus is composed of well known titles of the same God.

Delos was famed for its oracle; and for a fountain sacred to the prophetic Deity. It was called Inopus. This is a plain compound of Ain-Opus, Fons Pythonis. Places named Asopus, Elopus, and the like, are of the same analogy. The God of light, Orus, was often styled Az-El; whence we meet with many places named Azelis, Azilis, Azila, and by apocope, Zelis, Zela, and Zelia. In Lycia was the city Phaselis, situated upon the mountain Chimera; which mountain had the same name, and was sacred to the God of fire. Phaselis is a compound of Phi, which in the Amonian language is a mouth or opening; and of Azel above mentioned. Ph’Aselis signifies Os Vulcaini, five aperture ignis; in other words a chasm of fire. The reason why this name was imposed may be seen in the history of the place. Flagrat in Phaselitide Mons Chimera, et quidem immortalis diebus, et noctibus flammâ. Chimera is a compound of

14 Paulusianus. l. S. p. 659. Ανέλωτος τε εν Κολοφώνι και Ελεφθεροι παντεὶ Κυ-
15 κρυπτεὶς εις εαυς.
16 Callimachus: Hymn to Delos.
17 Strabo. l. 10. p. 742.
18 Pliny. l. 2. c. 106. p. 122.
19 Pliny above.
20 ὅτι πυρ ἐγὼ κατά Φασελίδος εν Λυκίᾳ abaitur, και ὅτι αἱ καὶ μετα ἐπὶ πέ-
τες, και νυκτας και ἡμέρας. Ctesias apud Photium. clxxxiii.
Cham-Ur, the name of the Deity, whose altar flooded towards the top of the 58 mountain. At no great distance flooded Mount Argaius, which was a part of the great ridge, called Taurus. This Argaius may be either derived from Har, a mountain; or from Aur, fire. We may suppose Ar-gaius to signify Mons cavus: or rather ignis cavitatis, 'vulcani domus,' a name given from its being hollow, and at the same time a reservoir of fiery matter. The history of the mountain may be seen in Strabo; who says, that it was im- mensely high, and ever covered with snow; it flooded in the vicinity of Comana, Castabala, Caesarea, and Tyana: and all the country about it abounded with fiery 59 eruptions. But the most satisfactory idea of this mountain may be obtained from coins, which were struck in its vicinity; and particularly 60 describe it, both as an hollow, and an inflamed mountain.

In Thrace was a region called Paonia, which seems to have had its name from P'Eon, the God of light 61. The natives of these parts were stiled both Peonians, and Pierians; which names equally relate to the Sun. Agreeably to this Maximus Tyrius tells us, that they particularly worshipped that luminary: and adds, that they had no image; but instead of it used to suspend upon an high pole a dish of metal; pro-

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58 Παντες, ὁ δὲ Φανικίρας τὸ τοπικὸ τοῖχον ἐκμίνθακα
Αἰπτὸς Μεσσιστὸν φοίν, άφιμον τῇ Χιμάξιας. η. 3.


61 He was called both Peon, and Peor: and the country from him Peonia and Pieria. The chief cities were Alorus, Aineas, Chamfa, Methone: all of oriental etymology.
bably of fine gold, as they were rich in that mineral: and before this they performed their ἐκκλησία adoration.

There is an apparent analogy between the names of places farther east; whose inhabitants were all worshippers of the Sun. Hence most names are an assemblage of his titles. Such is Cyresteia, Chalybon, Comana, Ancura, Co-calia, Cabyra, Arbela, Amida, Emesa, Edesia, and the like. Emesa is a compound of Ham-Es: The natives are said by Feftsus Avienus to have been devoted to the Sun:

65 Denique flammicomo devoti pectora Soli
Vitam agitant.

Similar to Emesa was Edesia, or more properly Adefa, so named from Hades, the God of light. The Emperor Julian styles the region —'Ἰερών εἰς αἰωνὸς τῷ Ἡλίῳ 64 Χωσίον. This city was also from its worship styled 65 Ur, Urhoe and Urchoë; which last was probably the name of the 66 temple.

There were many places called Arfene, Arfine, Arfinoë, Aresiana. These were all the same name, only varied in different countries: and they were consequently of the same purport. Arlinoë is a compound of arez-ain, Solis fons:


Of the wealth of this people, and of their skill in music and pharmacy; See Strabo. Epitom. 1. vii.


64 Juliani Oratio in Solem. Orat. 4. p. 150.

67 Edeșeni Urchoienfes — Urhoë, ignis, lux, &c. Theoph. Sigefredi Bayeri

69 Ur-choë signifies Orí domus, vel templum; Solis Αedes.
Ur in Chaldea is by Ptolemy called Orchœ.
and most places so denominated will be found famed for some fountain. One of this name was in Syria: 6 Αρσιων πολις εν Συρία, επη Εβιω κειμεν. απο δε τε Εβων κινος εξευγεται πλειονας—αφ' ων η πολις ωνομαζαι. Αρσινοε is a city in Syria, situated upon a rising ground, out of which issue many streams; from hence the city had its name. Arsine, and Arsiana in Babylonia had 68 fountains of bitumen. Arsene in Armenia was a nitrous lake: 69 Αρσηνη λιμη—νιτρις. Near Arsinoë upon the Red Sea were hot streams of bitter 70 waters; and Arsinoë near 71 Ephesus had waters equally bitter.

There were many people called Hyrcani; and cities and regions, Hyrcania: In the history of which there will be uniformly found some reference to fire. The name is a compound of Ur-chane, the God of that element. He was worshipped particularly at Ur in Chaldea: and one tribe of that nation were called Urchani. Strabo mentions them as only one branch of the 72 literati; but 73 Pliny speaks of them as a people, a tribe of the

67 Etymologicum magnum. The author adds, αρσαι γερ το τοτιαν, as if it were of Grecian original.
68 Marcellinus. l. 23. p. 287.
70 Προτων μεν απ' Αρσιωνος παραθεσι των δεξιατ ρηιριν θεμα πλειον αυ- λος εκ πετριν υφυλην εις θελαταν δινοται. Agatharchides de Rubro mari.
71 Strabo. l. 16. p. 1114.
72 Some make Ephesus and Arsinoe to have been the same. See Scholia upon Dionysius. v. 828.
73 Strabo. l. 16. p. 1074. See Radicals. p. 41.
74 Pliny. l. 6. c. 27. Euphrates praeculure Orcheni: nec nisi Patricigri defertur ad mare.
Chaldeans. Here was the source of fire-worship: and all the country was replete with bitumen and fire. There was a region Hyrcania inhabited by the Medes; which seems to have been of the same inflammable nature. The people were called Hyrcani, and Aftabeni: which latter signifies the sons of fire. Cellarius mentions a city Hyrcania in Lydia. There were certainly people styled Hyrcani; and a large plain called Campus Hyrcanus in the same part of the world. It seems to have been a part of that parched and burning region called κατακεκαυμένη, so named from the fires, with which it abounded. It was near Hierapolis, Caroula, and Fosfa Charonea, all famed for fire.

It may seem extraordinary; yet I cannot help thinking, that the Hercynian forest in Germany was no other than the Hurcanian, and that it was denominated from the God Urcan, who was worshipped here as well as in the east. It is mentioned by Eratosthenes, and Ptolemy under the name of δέμως Οχυνίως, or the forest of Orcun; which is un-

74 Ptolemy Geog.
75 Cellarrii Geog. vol. 2. p. 80.
Εὗτος ἐπιφανεία τεταγμένη ταυτωδίων.
Strabo supposes that the Campus Hyrcanus was so named from the Persians, as also Κοτρή τεταγμέν near it, but they seem to have been so denominated ab origine. The river Organ, which ran into the Mæander from the Campus Hyrcanus, was properly Ur-chan. Ancyra was An-cura, so named a fonte Solis ξυραζ ταφοντα ποιος. All the names throughout the country have a correspondence: all relate either to the soil, or the religion of the natives; and betray a great antiquity.
77 Ptolemy. Geog. l. 2. c. xi.
doubtedly the same name as that above. I have taken notice, that the name of the mountain Pyrene signified a fountain of fire, and that the mountain had once flamed. There was a Pyrene among the Alpes Tridentini, and at the foot of it a city of the same name; which one would infer to have been so denominated from the like circumstance. I mention this because here was the regio Hercynia, where the Hercynian forest commenced, and from which it received its name. Beatus Rhenanus in his account of these parts says, that there was a tradition of this mountain Pyrene once burning: and conformably to this notion it is still distinguished by the name of the great Brenner. The country therefore and the forest may have been called Oreunian upon this account. For as the worship of the Sun, the Deity of fire, prevailed greatly at places of this nature, I make no doubt but Hercynia, which Ptolemy expresses Oreunia, was so named from Or-cun, the God of that element.

We must not be surprized to find Amonian names among

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78 Mentioned in Pliny’s Panegyric: and in Seneca; consolatio ad Helv. l. 6. Aristotle in Meteoris.

79 Here was one of the fountains of the Danube. Ιηπος τε γαρ ποταμος αρχιανεος εκ Κελτων και Πυρενας τολως έδει, μεσάν στοξήν την Ευρωπην. Herodotus. l. 2. c. 33.

80 See Cluverii Germania.

81 Beatus Rhenanus. Rerum Germanic. l. 3.

82 It is called by the Swifs, Le Grand Brenner: by the other Germans, Der gross Verner.

Mount Canis, as we term it, is properly Mount Chen-Is, Mons Dei Vulcani. It is called by the people of the country Monte Canile: and is part of the Alpes Cottiae. Cluver. Ital. vol. 1. l. 1. c. 32. p. 337. Mons Geneber. Jovij.
The Analysis of Ancient Mythology.

the Alpes; for some of that family were the first who passed them. The merit of great performances was by the Greeks generally attributed to a single person. This passage therefore through the mountains is said by some to have been the work of Hercules: by others of Cottus, and Cottius. From hence this particular branch of the mountains had the name of Alpes Cottiae; and the country was called Regio Cottiana: wherein were about twelve capital cities. Some of that ancient and sacred nation, the Hyperboreans, are said by Posidonius to have taken up their residence in these parts. 

Here inhabited the Taurini: and one of the chief cities was Comus. Strabo files the country the land of Ideonus, and Cottius. These names will be found hereafter to be very remarkable. Indeed many of the Alpine appellations were Amorian; as were also their rites: and the like is to be observed in many parts of Gaul, Britain, and Germany. Among other evidences the worship of Isis, and of her sacred ship, is to be noted; which prevailed among the Suevi.

85 Tnc Ψερεσδορεα—οικειον του των Αλπεις τως Ιταλιως.

86 Pars Suevorum et Isidi sacrificat: unde caufa et origo peregrino sacro,
parum comperi; nisi quod signum ipsum in modum Liburnae
figuratum docet advectam religionem. The ship of Isis was
also reverenced at Rome: and is marked in the \textsuperscript{88} calendar
for the month of March. From whence the mystery was
derived, we may learn from \textsuperscript{89} Fulgentius. Navigium Isidis
Ægyptus colit. Hence we find, that the whole of it came
from Egypt. The like is shewn by \textsuperscript{90} Laëntius. To this
purpose I could bring innumerable proofs, were I not li-
mited in my progress. I may perhaps hereafter introduce
something upon this head, if I should at any time touch
upon the antiquities of Britain and Ireland; which seem to
have been but imperfectly known. Both of these countries,
but especially the latter, abound with sacred terms, which
have been greatly overlooked. I will therefore say so much
in furtherance of the British Antiquarian, as to inform him,
that names of places, especially of hills, promontories, and
rivers, are of long duration; and suffer little change. The
same may be said of every thing, which was esteemed at all
sacred, such as temples, towers, and high mounds of earth;
which in early times were used for altars. More particularly
all mineral and medicinal waters will be found in a great
degree to retain their ancient names: and among these there
may be observed a resemblance in most parts of the world.
For when names have been once determinately affixed, they


To these instances add the worship of Seatur, and Thuth, called Thautates.
are not easily effaced. The Grecians, who under Alexander settled in Syria, and Mesopotamia, changed many names of places, and gave to others inflections, and terminations after the mode of their own country. But Marcellinus, who was in those parts under the Emperor Julian, assures us, that these changes and variations were all cancelled: and that in his time the ancient names prevailed. Every body, I presume, is acquainted with the history of Palmyra, and of Zenobia the queen; who having been conquered by the emperor Aurelian, was afterwards led in triumph. How much that city was beautified by this princess, and by those of her family, may be known by the stately ruins, which are still extant. Yet I have been assured by my late excellent and learned friend Mr. Wood, that if you were to mention Palmyra to an Arab upon the spot, he would not know to what you alluded: nor would you find him at all more acquainted with the history of Odænatus, and Zenobia. Instead of Palmyra he would talk of Tedmor; and in lieu of Zenobia he would tell you, that it was built by Salmah Ebn Doud, that is by Solomon the son of David. This is exactly conformable to the account in the scriptures: for it is said in the Book of Chronicles, "He also (Solomon) built Tedmor in the wilderness. The Grecian name Palmyra, probably of two thousand years standing, is novel to a native Arab.

As it appeared to me necessary to give some account of the rites, and worship, in the first ages, at least in respect to that great family, with which I shall be principally con-

2 Chronicles. c. 8. v. 4.
cerned, I took this opportunity at the same time to introduce these etymological inquiries. This I have done to the intent that the reader may at first setting out see the true nature of my system; and my method of investigation. He will hereby be able to judge beforehand of the scope which I pursue; and of the terms on which I found my analysis. If it should appear that the grounds, on which I proceed, are good, and my method clear, and warrantable, the subsequent histories will in consequence of it receive great illustration. But should it be my misfortune to have my system thought precarious, or contrary to the truth, let it be placed to no account, but be totally set aside: as the history will speak for itself; and may without these helps be authenticated.
OF

WORSHIP paid at CAVERNS,

AND OF

The Adoration of Fire in the first Ages.

As soon as religion began to lose its purity, it degenerated very fast: and instead of a reverential awe, and pleasing sense of duty, there succeeded a fearful gloom, and unnatural horror, which were continually augmented, as superstition increased. Men repaired in the first ages either to the lonely summits of mountains, or else to caverns in the rocks, and hollows in the bosom of the earth; which they thought were the residence of their Gods. At the entrance of these they raised their altars, and performed their vows. Porphyry takes notice, how much this mode of worship prevailed among the first nations upon the earth:

\[ \text{'}\Sigma\pi\lambda\alpha\iota\ \tau\omega\iota\upsilon\ \kappa\alpha\iota\ \alpha\nu\tau\gamma\alpha\ \tau\omicron\nu\pi\omicron\ \tau\alpha\lambda\iota\omicron\sigma\tau\omicron\tau\omicron\nu, \text{'}\]

\[ \text{'}\]


He speaks of Zeroniter, \[ \text{'}\Lambda\upsilon\tau\omicron\rho\omicron\varphi\omicron\upsilon\ \sigma\nu\tau\omicron\lambda\alpha\iota\omicron\alpha\upsilon\nu \epsilon\upsilon\zeta\omicron\varsigma \omicron\tau\iota\omega\iota\varsigma \delta\iota\omicron\nu\upsilon\sigma\iota\nu \omicron\tau\iota\sigma\omicron\tau\omicron\nu \tau\omicron\varsigma \tau\omicron\nu \tau\omicron\lambda\sigma\iota\omicron\varsigma \iota\upsilon\rho\omicron\omicron\upsilon\varsigma \omicron\nu \tau\omicron\rho\omicron\sigma\iota\omicron\zeta \omicron\tau\omicron\nu \\upsilon\tau\omicron\mu\omicron \upsilon', \]

\[ \text{'}\]


He speaks of Zeroniter, \[ \text{'}\Lambda\upsilon\tau\omicron\rho\omicron\varphi\omicron\upsilon\ \sigma\nu\tau\omicron\lambda\alpha\iota\omicron\alpha\upsilon\nu \epsilon\upsilon\zeta\omicron\varsigma \omicron\tau\iota\omega\iota\varsigma \delta\iota\omicron\nu\upsilon\sigma\iota\nu \omicron\tau\iota\sigma\omicron\tau\omicron\nu \tau\omicron\varsigma \tau\omicron\nu \tau\omicron\lambda\sigma\iota\omicron\varsigma \iota\upsilon\rho\omicron\omicron\upsilon\varsigma \omicron\nu \tau\omicron\rho\omicron\sigma\iota\omicron\zeta \omicron\tau\omicron\nu \\upsilon\tau\omicron\mu\omicron \upsilon', \]

\[ \text{'}\]

Clement
The Analysis of Ancient Mythology.

When in process of time they began to erect temples, they were still determined in their situation by the vicinity of these objects, which they comprehended within the limits of the sacred enclosure. These melancholy recesses were esteemed the places of the highest sanctity: and so greatly did this notion prevail, that in aftertimes, when this practice had ceased, still the innermost part of the temple was denominated the cavern. Hence the Scholiast upon Lycophron interprets the words πας αυτας in the poet, 2 Τις εσωτερικος τοπος τα ναε. The cavern is the innermost place of the temple. Paufanias speaking of a cavern in Phocis says, that it was particularly sacred to Aphrodite. 3 Αφροδιτη δ' εχει εν σπηλαίω τιμας. In this cavern divine honours were paid to Aphrodite. Parnassus was rendered holy for nothing more than for these unpromising circumstances. Ἱεροπεζετης ο Παυσανισος, εχων

Clemens Alexandrinus mentions Παρασπερατας τερατειας εμπλεος. Cohortatio ad Gentes.

Ἀνταρ ετι ξετοι λυασον ταυρολος παλαιος, Αργελικα δ' αυτος Ιππον. Homer de Antro Ithacensi. Odys. i. v. 346.

2 Lycophron. v. 208. Scholia.

3 Paufanias. l. x. p. 898. I imagine, that the word caverna, a cavern, was denominated originally Ca-Ouran, Domus Celestis, vel Domus Dei, from the supposed sanctity of such places.

αυται
The mountain of Parnassus is a place of great reverence, having many caverns, and other detached spots highly honoured, and sanctified. At Tænarus was a temple with a fearful aperture, through which it was fabled that Hercules dragged to light the dog of hell. The cave itself seems to have been the temple; for it is said, "Επι τη αυξη Ναος εικασμενος σπηλαιωφ. Upon the top of the promontory stands a temple in appearance like a cavern. The situation of Delphi seems to have been determined on account of a mighty chasm in the hill, "οντος χαμαλος εν τω τοπω: and Apollo is said to have chosen it for an oracular shrine, on account of the effluvia which from thence proceeded.

* Ut vidit Ἑκατος telluris hiatus
  Divinam spirare fidem, ventosque loquaces
  Exhalare solum, sacris se condit antris,
  Incubuitque adyto: vates ibi saecus Apollo.

Here also was the temple of the *MUSES, which stood close upon a reeking stream. But what rendered Delphi more remarkable, and more reverenced, was the Corycian

* Strabo. l. 9. p. 638.
  "Ερυθρα χαλιφα
  Στυγνη Σαυλλις ετων τιμησιν.
  Γεωνω Βεσθροι συρματισθεις στεγων. Lycophron of the Sibyls cavern near the promontory Zosterion. v. 1278.
  4 Paulanias. l. 3. p. 5. 275.
  7 Scholia upon Aristophanes: Plutus. v. 9. and Euripides in the Oreste; v. 164.
  6 Lucan. l. 5. v. 82.
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cave, which lay between that hill and Parnassius. It went under ground a great way: and Pausanias, who made it his particular business to visit places of this nature, says, that it was the most extraordinary of any which he ever beheld.

"Αντέλον Κωφυιον σπηλαιων, ου ειδον, θεας αξιον μαλισα.

There were many caves stiled Corycian: one in Cilicia, mentioned by Stephanus Byzantinus from Parthenius, who speaks of a city of the same name: Παξ’ ή το Κωφυιον αντέον Νυμφων, αξιαγαζον θεαμα. Near which city was the Corycian cavern, sacred to the nymphs, which afforded a sight the most astonishing. There was a place of this sort at "Samacon in Elis, and, like the above, consecrated to the nymphs. There were likewise medicinal waters, from which people troubled with cutaneous, and scrofulous disorders, found great benefit. I have mentioned the temple at Hierapolis in Phrygia; and the chasm within its precincts, out of which there issued a pestilential vapour. There was a city of the same name in "Syria, where stood a temple of the highest antiquity: and in this temple was a fissure, through which, according to the tradition of the natives, the waters at the deluge retired. Innumerable instances might be produced to this purpose from Pausanias, Strabo, Pliny, and other writers.

10 Pausanias. l. 10. p. 877.
11 Pausanias. l. 5. p. 387. Sama Con, Cceli vel Ccelelis Dominus.
13 Lucian de Dea Syriä.
It has been observed, that the Greek term κοίλος, hollow, was often substituted for Coëlus, heaven: and, I think, it will appear to have been thus used from the subsequent history, wherein the worship of the Atlantians is described. The mythologists gave out, that Atlas supported heaven: one reason for this notion was, that upon mount Atlas stood a temple to Coëlus. It is mentioned by Maximus Tyrius in one of his dissertations, and is here as in many other instances changed to κοίλος, hollow. The temple was undoubtedly a cavern: but the name is to be understood in its original acceptation, as Coël, the house of God; to which the natives paid their adoration. This mode of worship among the Atlantians betrays a great antiquity; as the temple seems to have been merely a vast hollow in the side of the mountain; and to have had in it neither image, nor pillar, nor stone, nor any material object of adoration: "Εστι de Ατλας ὁρὸς κοίλον, επιεικὸς υψηλον. —Τετο Αινυν και ἵσον, και θεὸς, και ὀίκος, και αγάλμα. This Atlas (of which I have been speaking) is a mountain with a cavity, and of a tolerable height, which the natives esteem both as a temple; and a Deity: and it is the great object by which they swear; and to which they pay their devotions. The cave in the mountain was certainly named Co-el; the house of God; equivalent to Coelus of the Romans. To this the people made their offerings: and this was the heaven which Atlas was supposed to support. It seems to have been no uncommon term among the Africans. There was a city in Libya named

"Maximus Tyrius. Ditfert. 8. p. 87.

Coël"
Coël, which the Romans rendered Coélus. They would have expressed it Coelus, or Cœlus; but the name was copied in the time of the Punic wars, before the s final was admitted into their writings. Vaillant has given several specimens of coins struck in this city to the honour of some of the Roman emperors, but especially of Verus, Commodus, and Antoninus Pius.

Among the Persians most of the temples were caverns in rocks, either formed by nature, or artificially produced. They had likewise Puratheia, or open temples, for the celebration of the rites of fire. I shall hereafter shew, that the religion, of which I have been treating, was derived from the sons of Chus: and in the ancient province of Chusistan, called afterwards Persis, there are to be seen at this day many curious monuments of antiquity, which have a reference to that worship. The learned Hyde supposes them to have been either palaces, or tombs. The chief building, which he has taken for a palace, is manifestly a Puratheicion; one of those open edifices called by the Greeks, ῆπαυλεία. It is very like the temple at Lucorcin in upper Egypt; and seems to be still entire. At a glance we may perceive, that it was never intended for an habitation. At a distance are some sacred grottos, hewn out of the rock; the fame which he imagines to have been tombs. Many of the ancients, as well as of the moderns, have been of the same opinion. In the


56 Hyde. Religio Veterum Persarum. c. 23. p. 506, 7, 8. front
front of these grottos are representations of various characters: and among others is figured, more than once, a princely personage, who is approaching the altar, where the sacred fire is "burning. Above all is the Sun, and the figure of a Deity in a cloud, with sometimes a sacred bandage, at other times a serpent entwined round his middle, similar to the Cnuphis of Egypt. Hyde supposes the figure above to be the soul of the king, who stands before the altar: but it is certainly an emblem of the Deity, of which we have a second example in Le 18 Bruyn, copied from another part of these edifices. Hyde takes notice, that there were several repetitions of this history, and particularly of persons, solemn et ignem in pariete delineatos intuentes: yet he forms his judgment from one specimen only. These curious sam- ple of ancient architecture are described by 19 Kämpfer, 20 Mandelloe, 21 Chardin, and 22 Le Bruyn. They are likewise taken notice of by 23 Thevenot, and Herbert. In respect to the grottos I am persuaded, that they were temples, and not tombs. Nothing was more common among the Persians, than to have their temples formed out of rocks. Mithras e:

17 See PLATE ii, iii.
18 Le Bruyn. Plate 153.
See the subsequent plate with the characters of Cneuphis.
20 Mandelloe. p. 3. He mentions the sacred fire, and a serpent.
21 Sir John Chardin. Herbert also describes these caverns, and a serpent, and wings; which was the same emblem as the Cnuphis of Egypt.
158, 159, 165, 167.
Petra was in a manner a proverb. Porphyry assures us, that the Deity had always a rock, or cavern for his temple: that people, in all places, where the name of Mithras was known, paid their worship at a cavern. Justin Martyr speaks to the same purpose: and Lutatius Placidus mentions that this mode of worship began among the Persians. Petra in spelaeis colis solemn primi inveniisse dicuntur. There is therefore no reason to think that these grottos were tombs; or that the Persians ever made use of such places for the sepulture of their kings. The tombs of Cyrus, Nitocris, and other oriental princes, were within the precincts of their cities: from whence, as well as from the devices upon the entablatures of these grottos, we may be assured that they were designed for temples. Le Bruyn indeed supposes them to have been places of burial; which is very natural for a person to imagine, who was not acquainted with the antient worship of the people. Thevenot also says, that he went

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25 He speaks of people—Πανταχ' ου τον Mithy μνήσον, σ' τιν σπαλαία.
Porphyry de Antro Nympharum. p. 263.
26 Justin Martyr supra.
27 Scholia upon Statius. Thebaid. 1. 1. v. 720.
28 Sen Persci de rupibus Antri
Indignata se quì tormentem cornua Mithran.
30 Herodorus. 1. i. c. 187.

Some say that Thevenot was never out of Europe: consequently the travels which go under his name were the work of another person: for they have many curious circumstances, which could not be mere fiction.
Plate II.

Temple of Mithras near Vaki Rastan in Persia. Also Temples in the rock near the Plain of the Magi. —
into the caverns, and saw several stone coffins. But this was merely conjectural: for the things, to which he alludes, were not in the shape of coffins, and had undoubtedly been placed there as cisterns for water, which the Persians used in their nocturnal lustrations. This we may in great measure learn from his own words: for he says, that these reservoirs were square, and had a near resemblance to the basins of a fountain. The hills, where these grottos have been formed, are probably the same, which were of old famous for the strange echoes, and noises heard upon them. The circumstance is mentioned by Clemens Alexandrinus, who quotes it from the writers, who treated of the Peric history. It seems that there were some sacred hills in Peris, where, as people passed by, there were heard shouts, as of a multitude of people: also hymns, and exultations, and other uncommon noises. These sounds undoubtedly proceeded from the priests at their midnight worship: whose voices at that season were reverberated by the mountains, and were accompanied with a reverential awe in those who heard them. The country below was called, Χωρα των Μάγων, the region of the Magi.

The principal building also, which is thought to have been a palace, was a temple; but of a different sort. The travellers above say, that is called Išachar: and Hyde repeats it, and tells us, that it signifies e rupe sumptum, seu rupe constans faxeum palatium: and that it is derived from the Arabic word fachr, rupe's, in the eighth conjugation.

11 Clemens Alexandrinus. 1 6. p. 756.
am sorry, that I am obliged to controvert this learned man's opinion, and to encounter him upon his own ground, about a point of oriental etymology. I am entirely a stranger to the Peric, and Arabic languages; yet I cannot acquiesce in his opinion. I do not think, that the words e rupe summ-
tum, vel rupe constans faxeum palatium, are at any rate ma-
terials, out of which a proper name could be constructed. The place to be sure, whether a palace, or a temple, is built of stone taken from the quarry, or rock: but what temple or palace is not? Can we believe that they would give as a proper name to one place, what was in a manner common to all; and choose for a characteristic what was so general and indeterminate? It is not to be supposed. Every symbol, and representation relates to the worship of the country: and all history shews that such places were sacred, and set apart for the adoration of fire, and the Deity of that element, called Ifta, and Efta. Ifta-char, or Efta-char is the place or temple of Ifta or Efta; who was the Heftia, Esia, of the Greeks, and Vesta of the Romans. That the term originally related to fire we have the authority of Petavius. Hebraica lingua ęn ignem significat, Aramae .Signal quasi voces ignem a Noemo vocatum Berofus prodidit: atque inde fortassis Græci 'Esiae originem deduxerunt. Herbert therefore with great propriety supposes the building to have been the temple of Anaia, or Anaïs; who was the same as Hanes, as well as

33 See Radicals. p. 62.
34 Petavius in Epiphanium. p. 42.
Hecitia. Procopius, speaking of the sacred fire of the Persians, says expressly, that it was the very same which in after-times the Romans worshipped, and called the fire of Hestia, or Vesta. 36 Ταύτα εστιν το πυρὶ ὁτὲς Εστιαν ἐκαλοῦντο, καὶ εστίθημον τοὺς ΄ὑρσεοὺς ἱεροὺς Ρωμαῖοι. This is farther proved from a well known verse in Ovid.

37 Nec tu aliud Vestam, quam vivam intellige flamman. Hyde renders the term after Kempfer, Ista: but it was more commonly expressed Efta, and Afta. The Deity was also stiled Aftachan, which as a masculine signified Sol Dominus, sive Vulcanus Rex. This we may infer from a province in Parthia, remarkable for eruptions of fire, which was called 38 Afta-cana, rendered by the Romans Aftacene, the region of the God of fire. The island Delos was famous for the worship of the sun: and we learn from Callimachus, that there were traditions of subterraneous fires bursting forth in many parts of it.

39 Φυκὸς ὁταϊ κατέφλεξας, ἐπει πεῖκαινος πυρὶ. Upon this account it was called 40 Pirpile; and by the same poet Hestia, and Hecitia, similar to the name above. 41 Ίσιν, ὡς μη-τον εὐεστῆ. The ancient Scythæ were worshippers of fire:

36 Procopius. Persica. l. i. c. 24.
37 Ovid. Fast. l. 6. v. 291.
38 Similis est natura Naphthæ, et ita adpellatur circa Babylonem, et in Aftacenis Parthæ, pro bituminis liquidi modo. Pliny. l. 2. c. 106. p. 123.
39 Callim. H. to Delos. v. 201.
40 Pliny. l. 2. c. 22. p. 112. He supposes the name to have been given, igni ibi primum reperto.
41 Callimachus. H. to Delos. v. 325.
and Herodotus describes them as devoted to Héstia 42. Ἰλασκόντας Ἰσιὴν μὲν μαλακα. From hence, I think, we may know for certain the purport of the term Ἰσαχαρ, which was a name given to the grand Pureion in Chusistan from the Deity there worshipped. It stands near the bottom of the hills with the caverns in a widely extended plain: which I make no doubt is the celebrated plain of the magi mentioned above by Clemens. We may from these data venture to correct a mistake in Maximus Tyrius, who in speaking of fire-worship among the Persians, says, that it was attended with acclamations, in which they invited the Deity to take his repast 43. Πυή, δέσποτα, ἐσθίε. What he renders ἐσθίε, was undoubtedly Ἑσίε, Héstie, the name of the God of fire. The address was, Ω Πυή, δέσποτα, Ἑσίε: O mighty Lord of fire, Héstius: which is changed to Ο Fire, come, and feed.

The island Cyprus was of old called 44 Κερασίς, and Κεραστία; and had a city of the same name. This city was more known by the name of Amathus: and mention is made of cruel rites practiced in its 45 temple. As long as the former name prevailed, the inhabitants were styled Κεραστεῖς. They were more particularly the priests, who were so denominated; and who were at last extirpated for their cruelty.

42 Herodotus. l. iv. c. 69.
44 See Lycophron. v. 447. and Stephanus. Κύρτρος.
Κέραστεῖς Κυπερίαι Κυρτος. Nonni Dionys. l. iv.
45 Ἡσίπερε ἦσαν κακὸς. Ovid. Metamorph. l. x. v. 228.
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The poets imagining, that the term Cerafaæ related to a horn, fabled that they were turned into bulls.

Atque illos gemino quondam quibus aspera cornu
Frons crat, unde etiam nomen traxere Cerafaæ.

There was a city of the same name in Eubaea, expressed Caryfus, where the stone ⁴⁷ Asbeftus was found. Of this they made a kind of cloth, which was supposed to be proof against fire, and to be cleansed by that element. The purport of the name is plain; and the natural history of the place affords us a reason why it was imposed. For this we are obliged to Solinus, who calls the city with the Grecian termination, Caryftos; and says, that it was noted for its hot streams: ⁴⁸ Caryftos aquas calentes habet, quas Ellōpios vocant. We may therefore be assured, that it was called Caryfus from the Deity of fire, to whom all hot fountains were sacred. Ellopia is a compound of El Ope, Sol Python, another name of the same Deity. Caryftus, Ceraflis, Cerafla, are all of the same purport: they betoken a place, or temple of Aftus, or Afta, the God of fire. Cerafla in the feminine is expressly the same, only reversed, as Aftachar in Chusistan. Some places had the same term in the composition of their names, which was joined with Kur; and they were named in honour of the Sun, styled Kyōs, Curos. He was worshipped all over Syria; and one large province was

⁴⁶ Strabo. l. 10. p. 684.
⁴⁷ Solinus. cap. 17. Pliny takes notice of the city Caryftus. Eubœa—Urbi-bus clara quondam Pyrrhâ, Orco, Gerafto, Caryfto, Oritano, &c. aquisque cal-lidis, quæ Ellōpios vocantur, nobilis. l. 4. c. 12.

hence
hence named Curefla, and Cureftica, from Κύρ Ἕσως, Sol Heftius.

In Cappadocia were many Puratheia; and the people followed the same manner of worship, as was practised in Persis. The rites, which prevailed, may be inferred from the names of places, as well as from the history of the country. One city seems to have been denominated from its tutelary Deity, and called Caftabala. This is a plain compound of Ca-Afta-Bala, the place or temple of Afta Bala; the same Deity, as by the Syrians was called Baaltis. Afta Bala was the Goddess of fire: and the same customs prevailed here, as at Feronia in Latium. The female attendants in the temple used to walk with their feet bare over burning ⁴⁹ coals.

Such is the nature of the temple named Iftacher; and of the caverns in the mountains of Chufistan. They were sacred to Mithras, and were made use of for his rites. Some make a distinction between Mithras, Mithres, and Mithra: but they were all the same Deity, the ⁵⁰ Sun, esteemed the chief God of the Persians. In these gloomy recesses people who were to be initiated, were confined for a long season in the dark, and totally secluded from all company. During this appointed term they underwent, as some say, eighty

⁵⁰ Μιθρας ὁ ἥλιος ὁ περσιας. Hesych.
Mithra was the same. Elias Cretenris in Gregorij Theologi Opera.
kinds of trials, or tortures, by way of expiation. 

53 Mithra apud Persas Sol esse exstitamur: nemo vero ejus facris ini-
tiari potest, nisi per aliquot suppliciarum gradus transferit. Sunt tormentorum iij lxxx gradus, partim intensiores.—Ita
demum, exaustis omnibus tormentis, facris imbuanunuut.

Many 53 died in the trial: and those, who survived were often so crazed and shaken in their intellects, that they never re-
turned to their former state of mind.

Some traces of this kind of penance may be still perceived in the cast, where the followers of Mahomet have been
found to adopt it. In the history given by Hanway of the
Persian Monarch, Mir Amghmud, we have an account of a
process similar to that above; which this prince thought pro-
per to undergo. He was of a scurv and cruel disposition,
and had been greatly depressed in his spirits; on which ac-
count he wanted to obtain some light and assistance from
heaven.  53 With this intent Magmud undertook to perform
the spiritual exercises which the Indian Mahommedans, who
are more addicted to them than those of other countries, have
introduced into Kandabar. This superflitious practice is ob-
served by shutting themselves up fourteen or fifteen days in a
place where no light enters. The only nourishment they take is
a little bread and water at sunset. During this retreat they
employ their time in repeating incessantly with a strong guttural

53 Elias Cretenfs. Ibidem. In like manner Nonnus says, that there could be
no initiation—Αχρες ο τας εφαινεται κόλασες παρελθει. In Nazianzeni Steli-
tctic. 2.

53 Καὶ τοῖς λοιποῖς ειναι αυτοί τα τέλη εξακερ. Nonnus supra.

53 Account of Persia by Jonas Hanway, Esq. vol. 3. c. 31, 32. p 206.
voice the word Hou, by which they denote one of the attributes of the Deity. These continual cries, and the agitations of the body, with which they are attended, naturally unhang the whole frame. When by fasting and darkness the brain is dis-tempered, they fancy they see spectres and hear voices. Thus they take pains to confirm the distemper, which puts them upon such trials.

Such was the painful exercise which Maghmud undertook in January this year; and for this purpose he chose a subterranean vault. In the beginning of the next month, when he came forth, he was so pale, disfigured, and emaciated, that they hardly knew him. But this was not the worst effect of his devotion. Solitude, often dangerous to a melancholy turn of thought, had under the circumstances of his inquietude, and the strangeness of his penance, impaired his reason. He became restless, and suspicious, often starting.—In one of these fits he determined to put to death the whole family of his predecessor Sha Husein; among whom were several brothers, three uncles, and seven nephews, besides that prince’s children. All these, in number above an hundred, the tyrant cut to pieces with his own hand in the palace-yard, where they were assembled for that bloody purpose. Two small children only escaped by the intervention of their father, who was wounded in endeavouring to screen them.

The reverence paid to caves, and grottos, arose from a notion that they were a representation of the world; and that the chief Deity whom the Persians worshipped pro-

Plate III.

Petra et Mithrae or Temple of Mithras from Thvenot 1667.
ceed from a cave. Such was the tradition, which they had received; and which contained in it matter of importance. Porphyry attributes the original of the custom to Zoroaster, whoever Zoroaster may have been: and says, that he first consecrated a natural cavern in Persis to Mithras, the creator and father of all things. He was followed in this practice by others, who dedicated to the Deity places of this nature; either such as were originally hollowed by nature, or made so by the art of man. Those, of which we have specimens exhibited by the writers above, were probably enriched, and ornamented by the Achaemenidae of Persis, who succeeded to the throne of Cyrus. They are modern, if compared with the first introduction of the worship; yet of high antiquity in respect to us. They are noble relics of Persian architecture, and afford us matter of great curiosity.

OF THE

OMPHI,

AND OF

The WORSHIP upon HIGH PLACES.

The term Omphi is of great antiquity, and denotes an oracular influence, by which people obtained an insight into the secrets of futurity. I have taken notice, with what reverence men in the first ages repaired to rocks, and caverns, as to places of particular sanctity. Here they thought that the Deity would most likely disclose himself either by a voice, or a dream, or some other preternatural token. Many for the same purpose worshipped upon hills, and on the tops of high mountains; imagining that they hereby obtained a nearer communication with heaven. Hence we read as far back as the days of Moses, concerning the high places in Canaan. And under the kings of Israel and Judah, that the people made their offerings in high places. We are particularly told of Pekah, the son of Remaliah, that he walked in the way of the kings of Israel; yea,

1 Numbers. c. 22. v. 41. Leviticus. c. 26. v. 30.
2 2 Kings. c. 16. v. 3, 4.

and
and made his sons to pass through the fire according to the abomina-
tions of the heathen—and he sacrificed and burnt incense
in the high places, and on the hills, and under every green tree.
And many times when a reformation was introduced under
some of the wiser and better princes, it is still lamented by the
sacred writer, that the high places were not taken away: the
people still offered, and burnt incense on the high places. It is ob-
servable, when the king of Moab wanted to obtain an answer
from God, that he took Balaam the prophet, and brought
him to the high places of Baal. And finding that he could
not obtain his purpose there, he carried him into the field of
Zophim unto the top of Pisgah: and from thence he again
removed him to the top of Peor. In all these places he erected
seven altars; and offered a bullock and a ram on every altar.
It is said of Orpheus, that he went with some of his disciples
to meet Theiodamas, the son of Priam, and to partake in a
sacrifice, which he every year offered upon the summit of a
high mountain. We are told by Strabo, that the Persians
always performed their worship upon hills.

1 Kings. c. 22. v. 43. 2 Kings. c. 12. v. 3. c. 15. v. 4—35.
* There were two sorts of high places. The one was a natural eminence; a
hill or mountain of the earth. The other was a factitious mound; of which
I shall hereafter treat at large.
1 Numbers. c. 22. v. 41. and c. 23. v. 14—28.
4 Preface of Demetrius Molochus to Orpheus de Lapidibus—
5 Preface of Demetrius Molochus to Orpheus de Lapidibus—
6 Strabo. l. 15. p. 1064.
7 Some nations instead of an image worshipped the hill as the Deity—
8 Some nations instead of an image worshipped the hill as the Deity—

αγαλματα
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agamata καὶ ἐωμὲς ἐν ἑδυνονται: θυσίν ἐν ὑψηλῷ τόπῳ, τοῦ οὐρανοῦ ηγομένων Δια.

The people of Cappadocia and Pontus observed the like method of worship: and of all sacrifices, wherever exhibited upon high places, none perhaps ever equalled in magnificence that, which was offered by Mithridates upon his war with the Romans. He followed the Persian modes of worship, as well as the mixed rites of the Chaldeans, and Syrians. Hence he chose one of the highest mountains in his dominions: upon the top of which he reared an immense pile, equal in size to the summit on which it stood: and there he sacrificed to the God of armies. The pile was raised by his vassal princes: and the offerings, besides those customary, were wine, honey, oil, and every species of aromatics. The fire is said to have been perceived at the distance of near a thousand stadia. The Roman poet makes his hero choose a like situation for a temple, which he erected to Venus; and for the grove which he dedicated to the manes of his father.

7 Tum vicina aethris Ericino in vertice sedes
   Fundatur Veneri Idaliae: tumuloque Sacerdos,
   Et lucus, late facer, additur Anchiseo.

In Japan most of their temples at this day are constructed upon eminencies; and often upon the ascent of high moun-

8 Appian de Bello Mithridatico. p. 215. Edit. Steph. He by an hyperbole makes the pile larger than the apex on which it stood.

9 Virgil. l. 5. v. 760.
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tains. They are all, says Kämpfer, most sweetly seated: A curious view of the adjacent country, a spring, and rivulet of clear water, and the neighbourhood of a grove with pleasant walks, being the necessary qualifications of those spots of ground, where these holy structures are to be built: for they say, that the Gods are extremely delighted with such high and pleasant places.

This practice in early times was almost universal; and every mountain was esteemed holy. The people, who prosecuted this method of worship, enjoyed a soothing inaturation, which flattened the gloom of superstition. The eminences to which they retired were lonely, and silent; and seemed to be happily circumstanced for contemplation and prayer. They, who frequented them, were raised above the lower world; and fancied that they were brought into the vicinity of the powers of the air, and of the Deity who resided in the higher regions. But the chief excellence for which they were frequented, was the Omphi, expressed ομφι by the Greeks, and interpreted "Θεια κληδων, vox divina, being esteemed a particular revelation from heaven. In short they were looked upon as the peculiar places where God delivered his oracles. Hermaeus in Plutarch expresses this term ομφις, omphis; and says, that it was the name of


10 Παν δὲ ὁρος τῷ Διὸς ὁρος οἰκομαζεται, ἑτεύεθι ἐν τοις πάλαιοις ψυκτικος ὤπτι τῷ Θεῷ ἐν τῇ θυσίᾳ τοις ποιεῖται. Melanthes de Sacrificis. See Natalis Comes. 1. 1. 10.

11 Ομφι, θεία κληδων. Hesych. It was sometimes expressed without the aspirate, αμφί: hence the place of the oracle was styled Ambon, αμβων. Αμβων, αἱ τριστασμέναις τῶν ὀρῶν. Hesych.
an Egyptian Deity: and he interprets it, I know not for what reason, "eunegynhs. The word truly rendered was Omphi or Amphi, the oracle of Ham; who, according to the Egyptian theology, was the same as the Sun, or Osiris. He was likewise revered as the chief Deity by the Chaldeans; and by most nations in the east. He was stiled both Ham, and Cham: and his oracles both Omphi and Ompi. In consequence of this the mountains, where they were supposed to be delivered, came to be denominated Har-al-Ompi; which al-ompi by the Greeks was changed to Olympos, Olympus; and the mountain was called oros Olympios. There were many of this name. The Scholia upon Apollonius reckons up 13 fix: but there were certainly more, besides a variety of places stiled upon the same account 14 Olympian.

They

13 Ολυμπιτοι σιοι ει—κλ. Scholia upon Apollonius Rhodius. l. 1. v. 598.
14 Many places stiled Olympus and Olympian.
Olympos polis Ιλλυριας. Stephanus Byzantius.
In Elis: Ἡ Ολυμπια προτον Κροίου λαξος ελεφητο. Scholia upon Lycophron. v. 42.
In Attica: Ναος Κροίου, και Πειας, και τεμενος την ετικλασιν Ολυμπιας. Paufan. l. 1. p. 43.
They were all looked upon to be prophetic; and supposed to be the residence of the chief Deity, under whatever denomination he was specified, which was generally the God of light. For these oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun. But the Greeks, who changed Al-omphi to Olympus, perverted these terms in a manner still more strange: for finding them somewhat similar in sound to a word in their own language, their caprice immediately led them to think of ομφαλός, a navel, which they substituted for the original word. This they did uniformly in all parts of the world; and always invented some story to countenance their mistake. Hence, whenever we meet with an idle account of a navel, we may be pretty sure that there is some allusion to an oracle. In respect to Delphi, they presumed that it was the umbilicus, or center of the whole earth. The poets gave into this notion without any difficulty: Sophocles calls it 

Μεσομφαλὰ θηματεια: and Euripides avers that it was the precise center of the earth:

At Delos: Ολυμπείον, τόπος ἐν Δήλῳ. Stephanus Byzantinus. Ἔξι καὶ πολις Παμμείδι τις.

Libya was called Olympia. Stephanus Byzant.

The moon called Olympias: Ἡ γαῖς Σέληνι παγι Ἀγαθοτάτως κυριώς Ολυμπίας καλείται. Eusebii Chron. p. 45. l. 10.

The earth itself called Olympia by Plutarch, who mentions τῆς Ἡμῶν Ολυμπίας ἐπαρχεῖν Τησεύς, by which is meant the temple of the Prophetic Earth.

Many other instances might be produced.

"Sophocles: Οἰδίπυς Τιραννος. v. 487.


Οὕτως
Livy, the historian, does not scruple to accede to this notion, and to call it umbilicum orbis terrarum. Strabo speaks of it in this light, but with some hesitation. Titus Livius speaks of it in this light, but with some hesitation. Eumipides very sensibly refutes this idle notion in some strictures upon a passage in the poet Manilius to the purpose above.

O, sancte Apollo,

Qui umbilicum certum terrarum obtines.

Upon which he makes this remark: Umbilicum dictum aiunt ab umbilico nostro, quod is medius locus sit terrarum, ut umbilicus in nobis: quod utrumque est falsum. Neque hic locus terrarum est medius; neque nofter umbilicus est hominis medius. Epimenides long before had said the same:

16 Euripides in Ioni. v. 233.
17 Titus Livius. l. 38. c. 47.
18 Strabo. l. 9. p. 642.
19 Varro de Ling. Lat. l. 6. p. 68.

Pausanias gives this account of the omphalus at Delphi. Τοις ὑπὸ Δείλφων καλλιμένον ωμφαλον λίθον τετεσσερίων λεύκης, τούτο εἶναι το ἐν μέσῳ τοῦ πασιν αὐτοῖς λέγεσιν οἱ Δείλφοι δείκνυται τε καί ομφαλὸς ΤΙΣ ἐν τῷ ταφῷ τείνωμενος. Pausan. l. 10. p. 835.

It is described by Taianus, but in a different manner. Εν τῷ τεμείῳ τῷ Διωτίδῳ καλεῖται τις ομφαλὸς. Οδε ομφαλὸς ταφὸς εἰς τὸν Διονυσ. P. 251. Oratio contra Graecos.

20 Plutarch πέρι λελοιτίνιν Χρίτινος.
 But supposing, that this name and character had some relation to Delphi, how are we to account for other places being called after this manner? They could not all be umbilical: the earth cannot be supposed to have different centers: nor could the places thus named be always so situated, as to be central in respect to the nation, or the province, in which they were included. Writers try to make it out this way: yet they do not seem satisfied with the process. The contradictory accounts shew the absurdity of the notion. It was a term borrowed from Egypt, which was itself an Omphalian region. Horus Apollo not knowing the meaning of this has made Egypt the center of the earth: 

"Αἱ γυναικεῖα τοῖς οὐρανοῖς τὰ οὐρανίατα ἀποκτάνω,"  
Pausanias mentions an Omphalus in the Peloponnesus, which was said to have been the middle of that country. He seems however to doubt of this circumstance, as he well may.

"Οὐ ποσσῶ δὲ εἰσιν οὐ καλαμεῖος Ομφαλός, Πελοποννήσω δὲ ταὸς μεσον, εἰ δὴ τα ὑπάτα εἰκαστ. Αὐτὸν γὰρ τοῦ ἐν τῷ μεσω τοῦ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐ

21 Pausanias. l. 2. p. 141. It is spoken of Phliuns, far removed from the center of the Peloponnesus.
22 This omphalus was near the Plutonian cavern. Diodorus. 1. 5.
23 Homer. Odyss. 1. a. v. 50.
The Ætolians were stiled umbilical; and looked upon themselves as the central people in Greece, like those of Delphi. But this notion was void of all truth in every instance which has been produced; and arose from a wrong interpretation of ancient terms. What the Grecians stiled Omphalus was certainly Ompha-El, the same as Al-Ompha; and related to the oracle of Ham or the Sun; and these temples were Prutaneia, and Purathieia, with a tumulus or high altar, where the rites of fire were in ancient times performed. As a proof of this etymology most of the places stiled Olympian, or Omphalian, will be found to have a reference to an oracle. Epirus was celebrated for the oracle at Dodona: and we learn from the antient poet, Reianus, that the natives were of old called Omphalians:

Συν τε Παραναίοι, καὶ αμμομοιες Ομφαλινηις.

There was an Omphalia in Elis; and here too was an oracle mentioned by Pindar and Strabo: Τν χε επίφανειον εσχεν (ν Ολύμπια) ες αιχες δια το μαντειον τε Ολύμπια Διος. The place derived all its lustre originally from the oracular temple of Olympian Jove. In this province was an ancient city Alphira; and a grove of Artemis Alpeiran.

24 Stephanus Byzantinus. The Natives were also stiled Pyrrhidae, and the country Chaonia from the temple Cha-On, αικος Ιλιω.
26 Strabo. l. 8. p. 542.
27 By Livy called Alphira. l. 32. c. 5. In Meffenia was a city Amphi—Πολιομετα ενια λοφε ιφυλιβ κειμωον. Pausan. l. 4. p. 292. The country was called Amphia.
28 Alphειναις Αρτεμις εις, η Αλφειανας αλτος. Strabo. l. 3. p. 528.
Alphionia, and the whole was watered by the sacred river Alpheus. All these are derived from El, the prophetic Deity, the Sun; and more immediately from his oracle, Alphi. The Greeks deduced every place from some personage: and Plutarch accordingly makes Alpheus—\

'Eis tων το γενος αρ ἥλιος καταγωνων, one of those who derived their race from the Sun. The term Alphi, from whence the Greeks formed Alphira, Alphicionia, and Alpheus, is in acceptation the same as Amphi. For Ham being by his posterity esteemed the Sun, or El; and likewise Or, the same as Orus; his oracles were in consequence stiled not only Amphi, and Omphi, but Alphi, Elphi, Orphi, Urphi.

I have taken notice of several cities called Omphalian, and have observed, that they generally had oracular temples: but by the Greeks they were universally supposed to have been denominated from a navel. There was a place called 39 Omphalian in Thessaly: and another in Crete, which had a celebrated 31 oracle. It is probably the same that is mentioned by Strabo, as being upon mount Ida, where was the city Elorus. Diodorus speaks of this oracle, named Omphalian; but supposes that the true name was ομφαλος, omphalus: and says, that it was so called (strange to tell) be-

39 Plutarch de Fluminibus—Αλφέας.

30 Omphalian, said to be one of the twelve principal and most ancient Deities, called ομφαλωμενες; who are enumerated by the Scholia upon Pindar. Βοιωτίας δι-

31 Stephanus Byzant. Omphaliev. It was properly in Epirus, where was the or-

cause
cause Jupiter, when he was a child, lost his navel here, which dropped into the river Triton: 32 \( \text{Ἀπὸ} \text{ταῦ} \text{τὸ} \text{τὸ} \text{σμαντος Ομφαλὸν} \text{προσαγορευθηναι} \text{τὸ} \text{χωφον}: \) from this accident the place had the name of Omphalus, or the navel. Callimachus in his hymn to Jupiter dwells upon this circumstance:

\[ \text{Εὐτε Θενας} \text{απελειπν \ επι} \text{Κνωσσων} \text{φεγσι,} \]
\[ \text{Ζευ πατες, ι Νυμφη} \text{σε (Θεναι δ'} \text{εσαν} \text{εγγυθι} \text{Κνωσως)} \]
\[ \text{Τεται} \text{τοι} \text{πεσε, Δαιμων, απ' Ομφαλος, ενθεν} \text{εκ} \text{εινο} \]
\[ \text{Ομφαλον} \text{μεταπειτα} \text{πεδον} \text{καλεστι} \text{Κυδως.} \]

Who would imagine, that one of the wisest nations that ever existed could rest satisfied with such idle figments: and how can we account for these illusions, which overspread the brightest minds? We see knowing and experienced people inventing the most childish tales; lovers of science adopting them; and they are finally recorded by the grave historian: all which would not appear credible, had we not these evidences so immediately transmitted from them. And it is to be observed that this blindness is only in regard to their religion; and to their mythology, which was grounded thereupon. In all other respects they were the wisest of the sons of men.

We meet in history with other places stiled Omphalian. The temple of Jupiter Ammon was esteemed of the highest antiquity, and we are informed that there was an omphalus here; and that the Deity was worshipped under the form of a navel. Quintus Curtius, who copied his history from the

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32 Diodorus Siculus. I. 5. p. 337.
33 Callimachus. Hymn to Jupiter. v. 42.
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Greeks, gives us in the life of Alexander the following strange account, which he has embellished with some colouring of his own. 34 Id, quod pro Deo colitur, non candeum effigiem habebat, quam vulgo Diis Artifices accommodabant. Umbilico maxime similis est habitus, smaragdo, et gemmis, coagmentatus. Hunc, cum responsum petitur, navigio aurato gestant Sacerdotes, multis argenteis pateris ab utroque navigii latere pendentibus. The whole of this is an abuse of terms, which the author did not understand, and has totally misapplied. One would imagine that so improbable a story, as that of an umbilical Deity with his silver basons, though patched up with gold and emeralds, would have confuted itself. Yet Schottus in his notes upon Curtius has been taken with this motley description: and in opposition to all good history thinks, that this idle story of a navel relates to the compass. Hyde too has adopted this notion; and proceeds to shew how each circumstance may be made to agree with the properties of the magnet. 35 Illa nempe Jovis effigies videtur semiglobulare quiddam, uti est compassus marinus, formâ umbilici librarii, seu umbonis, tamquam εἰδευ quoddam adoratum, propter ejusdem divinum auxilium: utpote in quo index magneticus erat sicut intus existens quidam deus, navigorum cursum in medio æquore dirigens. These learned men were endued with a ready faith: and not only acquiesce in what they have been told, but contribute largely to establish the mistake. The true

34 Quintus Curtius. l. 4. c. 7. p. 154. Varior.
history is this. Most places in which was the supposed oracle of a Deity, the Grecians, as I have before mentioned, stiled Olympus, Olympia, and Olympiaca: or else Omphale, and Omphalia, and the province Ωμφαλίων. These terms were thought to relate to a navel: but, if such an interpretation could have been made to correspond with the history of any one place, yet that history could not have been reiterated; nor could places so widely distant have all had the same reference. What was terminated ομφαλός was Ομφ-Ελ, the oracle of God, the seat of divine influence: and Al-Omphle was a name given to mountains and eminences upon the same account. An oracle was given to Pelias in Theffaly: and whence did it proceed? from the well wooded omphalus of his mother Earth.

In other words, it proceeded from the stately grove of Hestia, where stood an oracular temple.

In respect to the omphalus of Ammon, which Curtius has translated umbilicus, and garnished with gold and jewels, the whole arises from a mistake in terms, as in the many

16 That Olympus and Olympia were of Egyptian original is manifest from Eusebius: who tells us, that in Egypt the moon was called Olympias; and that the Zodiac in the heavens had ancienly the name of Olympus. Η γας Σελήνη παρ’ Αιγυπτίων κυών Ολυμπίας καλεται, δια το κατα μετα φυσικά τον Ζωδίακαν κυωλ, ου καὶ ακριβώς κυτών ΟΛΥΜΠΙΟΝ εκαλ. Chronicon. p. 45. l. 9. The reason given is idle: but the fact is worth attending to.

Olympus was the supposed preceptor of Jupiter. Diodorus. l. 3. p. 206.

instances before. It was Omphi El, the oracle of Ham, or the Sun: and the shrine, from whence it was supposed to proceed, was carried in a boat. The Paterae, represented as so many silver basons, were in reality the interpreters of the oracle. They were the priests, who in the sacred processions walked on each side, and supported both the image and the boat, in which it was carried. They are said to have been eighty in number; and they pretended to bear the Deity about, just as they were by the divine impulse directed. The God, says 38 Diodorus Siculus, is carried about in a ship of gold by eighty of his priests. They bear him upon their shoulders, and pursue their way by instinct, just as the divine automaton chances to direct them. These persons, who thus officiated, were probably the same as the Petipharæ of the ancient Egyptians, but were called Pateræ by the Greeks. It was a name, and office, by which the priests of Delphi, and of many other places besides those in Egypt, were distinguished: and the term always related to oracular interpretation. Hence Bochart describes these priests, and their function, very justly. 39 Pateræ, Sacerdotes Apollinis, oraculorum interpretes. Pastor, or Petor, was an Egyptian word; and Moses speaking of Joseph, and the dreams of Pharaoh, more than once makes use of it in the sense above. It occurs Genesis. c. 41. v. 8. —v. 13. and manifestly alludes to an interpretation of that

38 Ἅρι προσεπεταὶ κατα δια τοῦ Ἰερον υπὸ τοῦ Θεος. Οὕτω δὲ εἰς τὸν ομφαλὸν φερούσι τὸν θεὸν προαγάζον ἀυτοματω κατά τον παρείπα. Diodorus. l. 17. p. 528.

It is observable, that this historian does not mention an omphalus: but says, that it was a statue, ἑκατον, which was carried about.

39 Bochart. Canaan. l. 1. c. 40.
The Analysis of Ancient Mythology.

divine intercourse, which the Egyptians stiled Omphi. This was communicated to Pharaoh by a dream: for the Omphi was esteemed not only a verbal response, but also an intimation by dreams — Ὀμφή, εἰμι θεία, θεία κλήσιν — one philosophical. Hesychius. So it likewise occurs in Eusebius; who quotes a passage from the oracles of Hecate, wherein the Gods are represented, as insensibly wafted through the air like an Omphian vision.

41 Τος η μεταφορά επεμβαθατα ανταις
Νοσφι πυγος θειοι ΠΑΝΟΜΦΕΑΣ κυτ' ΟΝΕΙΡΟΤΣ.

These Omphian visions were explained by Joseph; he interpreted the dreams of Pharaoh: wherefore the title of Pastor is reckoned by the Rabbins among the names of Joseph. There is thought to be the same allusion to divine interpretation in the name of the apostle Peter: Πέτρος, ὁ εὐπλων, ὁ εὐγνωικῶν. Hesych. Petrus Hebraeo fermone agnoscens notat. Arator. From these examples we may, I think, learn that the priest was stiled Petor, and Pastor: and that it was the place, which properly was called Patora. The Colossal statue of Memnon in the Thebaïs was a Patora, or oracular image. There are many inscriptions upon different parts of it; which were copied by Dr. Pocock42, and are to be seen in the first volume of his travels. They are all of late date

40 Ομφή, ημι νάσιν, ἢ εἰν αὐτός. Schol. on Homer. Iliad. B. v. 41.
One title of Jupiter was Πανομφαῖς.
42 Pocock's Egypt. p. 103 Plate xliii.
in comparison of the statue itself; the antiquity of which is very great. One of these inscriptions is particular, and relates to the Omphi, which seems to have frightened away some ill disposed people in an attempt to deface the image:

43Εικόνα λαύκητας ελυμναντ' ὑπὶ δίαν
Θειότατος νυκτοφ ομφα τε Μεμνων ηλιδοὺ.

One of the most famous oracles of Apollo was in Lycia: and in consequence of it the place was named Patara. Patra in Achaia was of the same purport. I should imagine, that the place where Balaam the false 44 prophet resided, was of the same nature; and that by Pethor and Pethora was meant a place of interpretation, or oracular temple. There was probably a college of priests; such as are mentioned to have existed among the Amonians: of whom Balaam had been by the king of Moab appointed chief Petora, or priest. It seems to have been the celebrated place in Arabia, famous in after times for the worship of Alilat, and called by the Romans 45 Petra.

44 He sent messengers to Balaam the son of Beor to Pethor. Numbers. c. 22. v. 5.
45 We learn from Numbers. c. 22. v. 36. and c. 31. v. 8. that the residence of Balaam was in Midian, on the other side of the river to the south, beyond the borders of Moab. This seems to have been the situation of Petra; which was either in Midian or upon the borders of it: so that Pethor, and Petra, were probably the same place. Petra is by the English traveller, Sandys, said to be called now Rath Alilat.

Petra by some is called a city of Palæstine: Πέτρα πόλις Παλαστινι. Suidas. But it was properly in Arabia, not far from Idume, or Edom. See Relandi Palæstina. p. 930. and Strabo. l. 16.
The Analysis of Ancient Mythology.

The custom of carrying the Deity in a shrine, placed in a boat, and supported by priests, was in use among the Egyptians, as well as the Ammonites. It is a circumstance, which deserves our notice; as it appears to be very ancient, and had doubtless a mysterious allusion. We have three curious examples of it among Bishop Pocock's valuable specimens of antiquity, which he collected in those parts. He met with them at Luxorein, or Lucorein near Carnac in the Thebaïs; but mentions not what they relate to: nor do I know of any writer, who has attended to their history. The accounts given above by Curtius, and Diodorus, are wonderfully illustrated by these representations from Egypt. It is plain that they all relate to the same religious ceremony; and very happily concur to explain each other. It may be worth observing that the originals, whence these copies were taken, are of the highest antiquity: and probably the most early specimens of sculpture in the world. Diodorus mentions, that the shrine of Ammon had eighty persons to attend it: but Dr. Pocock, when he took these copies, had not time to be precisely accurate in this article. In his specimens the greatest number of attendants are twenty: eighteen support the boat, and one proceeds with a kind of sceptre; another brings up the rear, having in his hand a rod, or staff, which had undoubtedly a mystic allusion. The whole seems to

46 The Ammonites were a mixed race; being both of Egyptian and Ethiopic original: Ἀιγυπτιών καὶ Ἄθιοπων ἀφείσ. Herod. i. 2. c. 42.

47 Pocock's Egypt. vol. i. Plate xlii.

48 Luxorein by Norden, called Lucorein. It was probably erected to the Sun and Ouranos; and one of the first temples upon earth.

have
have been emblematical; and it will be hereafter shewn, that it related to a great preservation, which was most religiously recorded; and became the principal subject of all their mysteries. The person in the shrine was their chief ancestor, and the whole process was a memorial of the deluge; the history of which must have been pretty recent when these works were executed in Egypt.

From the shrines of Amon abovementioned we may derive the history of all oracles; which from the Deity, by whom they were supposed to be uttered, were called Omphi and Amphi, as I have shewn: also Alphi, Elphi, Orphi, Urphi, from El, and Orus. The Greeks adhered religiously to ancient terms, however obsolete and unintelligible. They retained the name of Amphi, though they knew not the meaning: for it was antiquated, before they had letters. That it originally related to oracular revelation is plain from its being always found annexed to the names of persons famous on that account; and from its occurring in the names of men, renowned as priests and augurs, and supposed to have been gifted with a degree of foreknowledge. We read of Amphiaras, Amphilocus, Amphimachus, persons represented as under particular divine influence, and interpreters of the will of the Gods. Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun: and there was a temple, one of the ancient ῥπωλος, dedicated to him and Zethus, as we may read in Pausanias. Mopsus, the diviner, is stiled Αμπυκίδης, Ampucides: which is not a patronymic but a title of the oracular Deity.
The Ship of Isis Biphora with an Ask.

The Ship of Isis, and Image. From (Cocchi's) Account of Egypt. Plate XIII.
The Analysis of Ancient Mythology. 253

49 Ἐνθα καὶ Αμπυκίδην αὐτῷ εἴς ημᾶτι Μόψου  
Νῆλεις ἐλε ποτμὸς, ἀδεικε ὦ φυγεν αἰσαν  
Μαντοσυναίς ὦ γὰρ τις αἰτετωπὴ θανατὶο.

Idmon, the reputed son of Abas, was a prophet, as well as Mopsus; he was favoured with the divine Omphe, and like the former stiled Ampucides.

50 Ἐνθα μὲν αἰσα παρετχε καταφιῶαι δύο φωτάς,  
Αμπυκίδην Ιδμῶνα, κυθερητήρα τε Τιφυν.

What his attainments were, the Poet mentions in another place.

51 Δή τοι Ἀβαντὸς παις νοθὸς ηλιῦη καστεῖρος Ιδμῶν,  
Τοῦ γ᾽ ὑποκυσσαμένη τεκεν Ἀπολλωνι ἀναχτὶ  
Αμφίσοιον παρὰ κυμα φεστεῖρος Αντιανείᾳ,  
Τῷ καὶ ΜΑΝΤΟΣΤΝΗΝ εποξε, καὶ θεσφατον ΟΜΦΗΝ.

To say the truth, these supposed prophets were Deities, to whom temples were consecrated under these names; or, to speak more properly, they were all titles, which related to one God, the Sun. That they were reputed Deities is plain from many accounts. Dion Cassius speaks of Ἀμφιλοχος Κεφηνιον: and the three principal oracles mentioned by Justin Martyr are 52 μαντεία— Ἀμφιλοχος Δωδώ-

49 Apollonius Rhodius. L. 4. v. 1052.  
Mopsus was the son of Ampycus. Hygin. Fab. C. cxxviii. By some he is said to have been the son of Apollo. Apollo and Ampycus were the same.

50 Orphic. Argonaut. V. 720.

51 Ibidem. V. 185.


Amphilocho was the God of light and prophecy. Plutarch mentions Ἑξ Ἀμφιλοχος μαντεία, in the treatise περὶ Ερασιν τιμωρημένων. P. 563.
We have a similar account from Clemens Alexandrinus. 

'JrSj Kci\n
We have a similar account from Clemens Alexandrinus. 

Airjicou r^^JLiv koli r^g a?J.rig [JLoivTiicrig, [jlolK-

The Amphidluons were originally prophetic personages, who attended at the temple at Delphi. Hesychius observes; Αμφικτυόνες—περιοικοι Δελ-

φοι, πυλαγοσαι, ἱερομυθίες. Minerva, heavenly wisdom, is by Lycophron filed Λ5 Amphira; which is a compound of Amphi-Ur, the divine influence, or oracle of Orus. Of this name there was a city near Olympia in Elis: for many places were in this manner denominated, on account of their being esteemed the seat of prophecy. In Phocis was the city Hyampolis: and close to it Λ6 Amphissa, famous for the oracle of an unknown Goddess, the daughter of Macaria. Amphrysus in Bœotia was much famed for the influence of Λ7 Apollo: and Amphimallus in Crete was well known for its Λ8 oracle. Amphiclea in Λ9 Phocis had Dionysus for its guardian Deity, whose orgies were there celebrated; and whose shrine was oracular.

54 Cohortatio. p. 10.
55 Lycophron. v. 1163.
56 Pausaniaes; L. 10. p. 896.

Hence the prophetic Sibyl in Virgil is filed Amphryphia vates. Virgil. ΑEn. L. 6. v. 368.

57 Hence the prophetic Sibyl in Virgil is filed Amphryphia vates. Virgil.

59 Λέγεται δὲ ὑπὸ τῶν Ἀμφικτυων μαντιν ἡς ὀρισὶ τον Θέον τετοιον, καὶ ἐν-

θον καὶ τὰς καδ γεναῖ—τριμαντίς de ὡ ἱέρως ἐπι. Pausaniaes. L. 10. p. 884. The city was also called Ophitea.

I imagine,
I imagine, that this sacred influence under the name of Amphi is often alluded to in the exordia of Poets; especially by the writers in Dithyrambic measure, when they address Apollo. Taken in its usual sense (αμφι circum) the word has no meaning: and there is otherwise no accounting for its being chosen above all others in the language to begin hymns of praise to this Deity, who was the principal God of prophecy. We have one instance of it in the Nubes of Aristophanes:

60 Αμφι μοι αυτε αναζ, 
Δηλε, Κυβιαν εκων
Τυψεβατα πεταν.

Periander is mentioned as beginning a hymn with a like exordium: Αμφι μοι ανδις ανακτα: And Terpander has nearly the same words: 61 Αμφι μοι ανδις ανακθ’ ἐκατησολον. Apollo was so frequently called Αμφι αναζ, that it was in a manner looked upon as a necessary proemium. Suidas observes, Αμφιανακτιζειν το προοιμιαζειν: And Hesychius, Αμφιανακτα, αεξη νομε Κιβαεωδικε. Much the same is told us in the Scholia upon the passage above from Aristophanes: 62 Μιρειται θε (Αεισοφανε) των Διευγμενων τα προοιμια: συνεχος γαρ χρωνται ταυτη λεξει: διο αμφιανακτας αυτης καλεσι. However, none of these writers inform us why this word was so particularly used: nor tell us what was its purport. In the short hymns ascribed to Homer this term is industriously re-

60 Aristophanes. Νεξελαι. v. 595.
61 See Scholia to Aristoph. v. 595.
tained: and the persons who composed them, have endeavoured to make sense of it, by adopting it according to the common acceptation.

\[ \text{Ἀμφὶ} \text{ μὲν Ἐρμεῖαο} \phiιλὼν γονὸν εὐνετε, \ Μεσα. \]
\[ \text{Ἀμφὶ} \text{ Διοσκερῶν} \epsilonλὐκωτίδες εὐνετε, \ Μεσαί. \]
\[ \text{Ἀμφὶ} \text{ Διώνυσου} \Sigmaεμελῆς εἰμικυδεὸς ύιον \]

\[ \text{Μητσομαί}. \]

These hymns were of late date, long after Homer; and were introduced in Ionia, and also in Cyprus and Phenicia, when the Grecians were in possession of those parts. They were used in the room of the ancient hymns, which were not understood by the new inhabitants. One of them is confessedly addressed to the Goddess called Venus Ourania in Cyprus; and was designed to be sung by the priest of that Goddess upon the stated festivals at Salamis.

\[ \text{Χαῖς, Θεα, Σαλαμίνος εὐκτιμενής μεθευτα,} \]
\[ \text{Καὶ πατής Κυπεβ' δοΘ} \text{ ἰμεροσσαν αοίδην,} \]
\[ \text{Ἀντας εγὼ κεν σειο καὶ ἀλλής μητσου' αοίδης.} \]

We may perceive from what has been said, that the word

\[ \text{ Apollo de defectu Oraculor. apud Eusebium. Præp. Evang. l. 5. c. 16. p. 204.} \]

\[ \text{Hymn to Venus of Salamis. See Homer Didymi. vol. 2. p. 528.} \]

The names of the sacred hymns, as mentioned by Proclus in his Χρησμαθεία, were Παναίς, Διόφαραῖς, Αδανίς, Ιο Βαλκον, Τυφρωματα, Εὐχαρία, Εὐτίκα. Photius. c. 236. p. 983.
Amphi was a term of long standing; the sense of which was no longer understood; yet the sound was retained by the Greeks, and used for a customary exclamation. In respect to the more antient exordia above quoted, especially that of Terpander, I take the words to be an imitation, rather than a translation, of a hymn sung at Delphi in the ancient Ammonian language: the sound of which has been copied, rather than the sense, and adapted to modern terms of a different meaning. I make no doubt but that there were many ancient hymns preserved in those oracular temples, which were for a long time retained, and sung, when their meaning was very imperfectly known. They were for the most part composed in praise of Ham, or the Sun: and were sung by the Homeridæ, and Iamidæ. They were called after his titles, Ad, Athyr, Amphi, which the Grecians expressed Dithyrambi. They were strains of joy and exultation attended with grand processions: and from the same term dithyrambus was derived the ὀξιαμός of the Greeks, and the triumphus of the Romans. We are informed that triumphs were first instituted by Bacchus, who was no other than Chus: the history therefore of the term must be sought for from among the Cufceans. That it was made up of titles is plain from its being said by Varro to have been a name; and one that was given by the Amonians among other personages to Dionysus: for they were not in this point uniform. Diodorus takes notice that it was a name, and conferred upon the per-

65 Diodorus. l. 5. p. 213.
66 Idque a ζητεῖ Μεῖσσον, Varro de linguâ Lat. l. 5. p. 58.
The Analysis of Ancient Mythology.

The Analysis of Ancient Mythology.

They say, that one of the titles given to Dionysus was Thriambus. Ham in the very ancient accounts of Greece is called Iamus, and his priests Iamidæ. His oracle in consequence of this was styled Iamphi, and Iambi, which was the same term as Amphi, of which we have been treating. From the name Iambi came the measure Iamēcos Iambus, in which oracles were of old delivered. Ham among the Egyptians was called Tithrambo, which is the same name as the Ditheraambus of Diodorus. There is a remarkable passage in the Scholia upon Pindar concerning Ham, under the name of Iamus, and also concerning his temple, which is represented as oracular. Mantieion en Olymptia, ἐς αἰσχύνος γεγονεν Ιαμος, τῇ διᾳ εμπυγών μαντεία, ἥκα μεγαλει τε νυν ὁ Ιαμιδας ἱερωταί. There was in Olympia, an ancient temple esteemed a famous seat of prophecy, in which Iamus is supposed to have first presided; and where the will of the Deity was made manifest by the sacred fire upon the altar: this kind of divination is still carried on by a set of priests, who are called Iamidæ. Iamos aἰσχύνος was in reality the Deity: and his attendants were the Ἱαμιδαι, persons of great power and repute. ἐξ ὧν πολυκλάιτων καθ

67 Diodorus Siculus. 1. 5. p. 213.
68 Epiphanius—adversus Haeræf. l. 3. p. 1093.
Iamus supposed by Pindar to have been the son of Apollo; but he was the same as Apollo, and Osiris. He makes Apollo afford him the gift of prophecy:
Eίθα ὁι ὠρασε
Ὁσαυρον δὴ ὧν μαντιστων (Ἀπόλλων). Ibid. p. 53.
70 Of the Iamidæ, see Herodotus. l. v. c. 44. l. ix. c. 33.
Καλλικρ. τῶν Ιαμιδῶν μαντών.

Ἐλλανος.
The Analysis of Ancient Mythology.

Ἑλλανος γενος Ιαμύδων. Pindar. Iamus was immortal, and was therefore named ἀθανατος.

Καὶ καταφαμίζεν καλείθαι μν Ἡσοὺ συμπαντὶ μιναον Ἀθανατον.

From hence we may be assured, that he was of old the real Deity of the place.

I have mentioned, that in the sacred processions in early times the Deity used to be carried about in a shrine; which circumstance was always attended with shouts, and exclamations, and the whole was accompanied with a great concourse of people. The ancient Greeks styled these celebrities the procession of the ἕος P'omphi, and from hence were derived the words πομπη, and pompa. These originally related to a procession of the oracle: but were afterwards made use of to describe any cavalcade or show. In the time of Herodotus the word seems in some degree to have retained its true meaning, being by him used for the oracular influence. He informs us that Amphilutus was a diviner of Acharnan; and that he came to Pisistratus with a commission from heaven. By this he induced that prince to prosecute a scheme which he recommended. Ἔντευθε θεη πομπη χρεωμενος πυριστατι Πεισιςτατον Αμφιλυτος. — Θεη πομπη is a divine revelation, or commission. Ham was the Hermes of the Egyptians, and his oracle, as I have shown,

72 Pi is the ancient Egyptian prefix.
73 Herodotus, l. i. c. 62. p. 30.
was stiled Omphi: and when particularly spoken of as the oracle, it was expressed P'omphi, and P'ompi, the πομπη of the Greeks. Hence Hermes had the name of πομπαιος, which was misinterpreted the messenger, and conductor: and the Deity was in consequence of it made the servant of the Gods, and attendant upon the dead. But πομπαιος related properly to divine influence; and πομπη was an oracle. An ox, or cow, was by the Amonians esteemed very sacred, and oracular: Cadmus was accordingly said to have been directed πομπη Εσος.

Many places were from the oracle stiled Pompean: and supposed by the Romans to have been so named from Pompeius Magnus; but they were too numerous, and too remote to have been denominated from him, or any other Roman. There was indeed Pompeia in Campania: but even that was of too high antiquity to have received its name from Rome. We read of Pompeia among the Pyrenees, Pompeion in Athens, Pompelon in Spain, Pompeditha in Babylonia, Pomponiana in Gaul. There were some cities in Cilicia and Cappadocia, to which that Roman gave the name of Pompeipolis: but upon enquiry they will be found to have been Zeleian cities, which were oracular: so that the Romans only gave a turn to the name in honour of their own countryman, by whom these cities were taken.

An ox or cow from being oracular was stiled Alphi as well as Omphi. Hence Plutarch speaks of Cadmus: 'Ου φασι το αλφα πατων προταξαι. (Εα το φωνικα ετω καλευ τον Κων Συμποφ. Quæst. 9. 3.

Besides
Besides the cities stiled Pompean, there were pillars named in like manner; which by many have been referred to the same person. But they could not have been built by him, nor were they erected to his memory: as I think we may learn from their history. There are two of this denomination still remaining at a great distance from each other: both which seem to have been raised for a religious purpose. The one stands in Egypt at Alexandria; the other at the extream point of the Thracian Bosphorus, where is a communication between the Propontis and the ancient Euxine sea. They seem to be of great antiquity, as their basis witnesses at this day: the shaft and superstructure is of later date. The pillar at the Bosphorus stands upon one of the Cyanean rocks: and its parts, as we may judge from Wheeler, betray a difference in their area. It was repaired in the time of Augustus: and an inscription was added by the person, who erected the column, and who dedicated the whole to that Emperor.

DIVO. CAESARI. AUGUSTO.
L. F C L. A R G E N T O . . .

We may learn from the inscription, however mutilated, that this pillar was not the work of Pompeius Magnus; nor could it at all relate to his history: for the time of its being rebuilt was but little removed from the age in which he lived. The

1 In insula Phar. Pliny. l. 36. c. 12.
2 Wheeler's Travels. p. 207.
original work must have therefore been far prior. The pillar in Egypt is doubtless the same which was built upon the ruins of a former, by Sostratus of Cnidos, before the time of Pompeius: so that the name must have been given on another account. The inscription is preserved by Strabo.

\[ \Sigma\Omega\Sigma\Gamma\Lambda\Theta\Sigma\Theta\Pi\Omega\Pi\Lambda\N\O\N\O\N \]

The narrow freight into the Euxine sea was a passage of difficult navigation. This was the reason, that upon each side there were temples and sacred columns erected to the Deity of the country in order to obtain his assistance. And there is room to think, that the pillars and obelisks were made use of for beacons, and that every temple was a Pharos. They seem to have been erected at the entrance of harbours; and upon eminences along the coasts in most countries. The pillars of Hercules were of this sort, and undoubtedly for the same purpose. They were not built by him; but erected to his honour, by people, who worshipped him, and who were called Hercules. 

\[ \text{Strabo. l. 17. p. 1141.} \]

\[ \text{Strabo. l. 3. p. 259.} \]
the pillar at Rhegium near the foot of Italy: which is a kind of
tower, and was raised by the people of Rhegium at the freight
where the passage was to Sicily. Directly opposite stood another
building of the same sort, called the tower of Pelorus. Such
Pillars were by the Iberians stiled Herculean, because they
were sacred to Hercules; under which title they worshipped
the chief Deity. Some of these were near Gades, and
Onoba, קא’ו国家标准; others were erected still
higher, on the coast of Lusitania. This caused an idle dis-
pute between Eratosthenes, Dicaearchus, and others, in order
to determine which were the genuine pillars of Hercules: as
if they were not all equally genuine; all denominated from
the Deity of the country. Two of the most celebrated stood
upon each side of the Mediterranean at the noted passage
called fretum Gaditanum—κατὰ τὰ αὐξα τε πολιμφε. That
on the Mauritanian side was called Abyla, from Ab-El, pa-
rens Sol: the other in Iberia had the name of Calpe. This
was an obelisk or tower, and a compound of Ca-Alpe, and
signifies the house, or cavern of the same oracular God: for
it was built near a cave; and all such recesses were esteemed
to be oracular. At places of this sort mariners used to come
on shore to make their offerings; and to inquire about the
success of their voyage. They more especially resorted to

8 Strabo calls the African pillar Abyluca; which is commonly rendered Abila.
---ἐνθ’ δε σπήλαιον των Καλιων, και των Abyluca---κτλ. Ibidem. Ab-
El-Uc, and Ca-Alpe.

Calpe is now called Gibel-Tar, or Gibralter: which name relates to the hill
whereof old the pillar stood.
those towers, and pillars, which flood at the entrance of their own havens. Nobody, says Arrian, will venture to quit his harbour without paying due offerings to the Gods, and invoking their favour. Helenus in Virgil charges Æneas, whatever may be the consequence, not to neglect consulting the oracle at Cuma.


Hic tibi ne qua moræ fuerint dispending tanti,
Quamvis increpitent socij, et vi currus in altum
Vela vocet, poslibaque finus implere secundos,
Quin adeas vatem, precibusque oracula polcas.

The island Delos was particularly frequented upon this account; and the sailors seem to have undergone some severe discipline at the altar of the God, in order to obtain his favour.


Ασεβυ πολυβωμε πολυλιτε, τις de se vauthe
Εμπετος Αιγαυοι παθηλουθα νυ βθιθ ;
Ονχ' ὑτω μεγαλοι μν επιτεισιν ανται,
Χεσιω δ' ὅτι ταυχισον αγει πλουν, αλλα τα λαιθ
Ωκεις εσειλατο, και ε παλιν ανθις εθεσαι,
Πειν μεγαν η σεω εωμου υπο πληγισιν έλιξαι
Ρησσωμενοι—

O, ever crown'd with altars, ever blest,
Lovely Asperia, in how high repute
Stands thy fair temple 'mid the various tribes
Who ply the Ægean. Though their business claims

—Αλλ' ατο λιμενος μεν ευδεις αναγιται, μη θυσας τωι Θεοι, και παρακα-λεσας αυτης εκθυς. Arrian upon Epictetus. l. 3. c. 22.

Virgil. l. 3. Æneis.

Callimachus. Hymn to Delos. v. 316.

Dispatch
Dispatch immediate; though the inviting gales
Ill brook the lingering mariners' delay:
Soon as they reach thy foundings, down at once
Drop the slack fails, and all the naval gear.
The ship is moor'd: nor do the crew presume
To quit thy sacred limits, till they have pass'd
A painful penance: with the galling whip
Lash'd thrice around thine altar.

This island was greatly esteemed for its sanctity, and there
used to be a wonderful concourse of people from all na-
tions continually resorting to its temple. The priests in con-
sequence of it had hymns composed in almost all languages.
It is moreover said of the female attendants, that they could
imitate the speech of various people: and were well versed
in the histories of foreign parts, and of ancient times. Ho-
mer speaks of these extraordinary qualifications, as if he had
been an eye-witness:

"Προς ἰα πον μεγα θαυμα, ὅτε κλεός ἵπον' ολειται.
Καθ' Ἀιδιαδες, Ἐκαθεδελτεο Θεαταιναι,
'Ait estei αν πεστου μεν Απολλων' ύμηστωσιν,
Αυτις δ' αν Λητωτε, και Αστεμιν οιχεινειν,
Μηταμεναι ανδρων τε παλαιων, ηδε γυναικων,
'Υμων αειδεσιν, θελγεσιν χε φοι ανδρωτων.
Παντων δ' ανδρωτων φωνας, και Κρομβαλιασων
Μημειθαι ωσιν, φαις δε κεν αυτος έκασων
Φθεγγεδαι, ύπω τοι καλη συναφεν αοιδη.

Helen is said to have been a mimic of this sort.

Homer. Hymn to Apollo. v. 156.

Vol. I. M m
The Delian nymphs, who tend Apollo's shrine,
When they begin their tuneful hymns, first praise
The mighty God of day: to his they join
Latona's name, and Artemis, far fam'd
For her fleet arrows, and unerring bow.
Of heroes next, and heroines they sing,
And deeds of ancient prowess. Crowds around,
Of every region, every language, stand
In mute applause, sooth'd with the pleasing lay.
Vers'd in each art, and every power of speech,
The Delians mimick all who come: to them
All language is familiar: you would think.
The natives spoke of every different clime.

Such are their winning ways: so sweet their song.
The offerings made at these places used to be of various kinds,
but particularly of liba, or cakes, which were generally de-
nominated from the temple where they were presented. A
curious inscription to this purpose has been preserved by Spon
and Wheeler, which belonged to some obelisk or temple upon
the Thracian Bosporus. It was found on the Asiatic side,
nearly opposite to the Pompean pillar, of which I before
took notice. The Deity, to whom it was inscribed, was the
same as that above; but called by another title, Aur, and
Our, υαι; rendered by the Greeks Ουγιος; and changed in
acceptation so as to refer to another element.
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Great Uran Jove invoke to be your guide:
Then spread the sail, and boldly stem the tide.
Whether the stormy inlet you explore,
Where the surge laves the bleak Cyanean shore,
Or down the Egean homeward bend your way,
Still as you pass the wonted tribute pay,
An humble cake of meal: for Philo here,
Antipater's good son, this shrine did rear,
A pleasing omen, as you ply the sail,
And sure prognostic of a prosperous gale.

The Iapygian promontory had a temple to the same God,
whose name by Dionysius is rendered 'Τζιος.

The more difficult the navigation was, the more places of sanctity were erected upon the coast. The Bosporus was esteemed a dangerous pass; and upon that account abounded

16 Dionysius περιγραφ. v. 380.
with Cippi, and altars. These were originally mounds of earth, and sacred to the Sun; upon which account they were called Col-On, or altars of that Deity. From hence is derived the term Colona, and Κολώνη. It came at last to denote any nees or foreland; but was originally the name of a sacred hill, and of the pillar which was placed upon it. To say the truth there was of old hardly any headland, but what had its temple or altar. The Bosphorus in particular had numbers of them by way of sea-marks, as well as for sacred purposes: and there were many upon the coast of Greece. Hence Apollonius says of the Argonauts:

17 Ἡς δὲ νασομενοῖσιν Αθω ανετέλλε κολώνη.

In another place of the Bosphorus—

18 Φανεται ηεγεν 5ομα Βοσπόρος, ηδε κολωναι Μυσιαι.

The like occurs in the Orphic Argonauts, where Peleus is pointing out the habitation of the Centaur Chiron:

19 Ω φιλοι, αδειτε σκοπιής πέμχοντα κολωνοι,
Μεσσω ευ πεμνων κατασκινο, ευδα δε Χεισων
Ναιει ευ σπηλυγγι, δικαιοτάτος Κενταύρων.

These Colonæ were sacred to the Apollo of Greece: and

17 Apollonius Rhodius, l. i. v. 601.
18 Apollonius Rhodius, l. i. v. 1114.
19 Orphic Argonaut. v. 375.

Apollon. Rhod, l. 2. v. 790.
as they were sea-marks and beacons, which stood on eminences near the mouths of rivers, and at the entrances of harbours, it caused them to be called ὀψιά, ὀψεα, and ὀψμοι. Homer gives a beautiful description of such hills and headlands, and of the sea-coast projected in a beautiful landscape beneath, when in some raving poetry he makes all these places rejoice at the birth of Apollo:

"Πασαὶ δὲ σκοπιαὶ τοῖς ἄδοιν, καὶ πρώονες ἀμυημέναι
Τυψίλων ὀρεων, ποταμοὶ θ' ἀλα δὲ προεώτες,
Ἀκται' εἰς ἀλα κεκλιμέναι, λιμενεῖς τε Ὁλαστοῖ.

In that happy hour
The lofty cliffs, that overlook the main,
And the high summits of the towering hills,
Shouted in triumph: down the rivers ran
In pleasing murmurs to the distant deep.
The shelves, the shores, the inlets of the sea,
Witness'd uncommon gladness.

Apollo from this circumstance was often called ἑπακτιός,
or the tutelary God of the coast: and had particular offerings
upon that account.

"Πεσματα τ' ἄψαμενοι πορσυνομεν ἱερὰ καλα
Ζην Πανομφαῖο, και ἑπακτιῳ Απολλωνι.

It was not only upon rocks and eminences, that these

Cippi

20 Homer's Hymn to Apollo.
21 Orphic Argonaut. v. 1295.
Sophocles calls the sea coast παραβομεν ἁκτι, from the numbers of altars.
OEdipus Tyrannus. v. 193.
Cippi and Obelisks were placed by the ancients. They were to be found in their temples, where for many ages a rude stock or stone served for a representation of the Deity. They were sometimes quite shapeless; but generally of a conical figure: of which we meet with many instances. Clemens Alexandrinus takes notice of this kind of 22 worship: and Pausanias in describing the temple of Hercules at Hy- ettus in 23 Boeotia, tells us that there was no statue in it, nor any work of art, but merely a rude stone after the manner of the first ages. Tertullian gives a like description of Ceres and Pallas. Pallas Attica, et Ceres 24 Phrygia—qua fine effigie, rudi palo, et informi specie profiant. Juno of Samos was little better than a 25 post. It sometimes happens that aged trees bear a faint likeness to the human fabric: roots likewise and sprays are often so fantastic in their evolutions as to betray a remote resemblance. The ancients seem to have taken

The like province was attributed to the supposed sister of Apollo, Diana: Jupiter tells her—

\[ \text{καὶ μὲν ἀγαλμα} \]

And in another place:

\[ \text{Τὸς ἕκα τοῖς πτυχίωσι καὶ ἐν ἑνα Πυθαγόρεου κατασκευα.} \]

Callimachus. Hymn to Diana.

22 Ποιεῖσθαι καὶ αἰρέσθαι τὰς τῶν ἀγαλμάτων σχέσις, κινας ἢ πάντες ἐν παλαιοῖς ἔστιν τύπῳ, ὅσι αφίδοματα μεν Θεῖοι. Clemens Alexand. l. i. p. 418.


Also of the Thebians: Καὶ σφίσιν ἀγαλμα παλαιοτατον ἐτίν ἀγγελοὺ λιθος.

p. 761.

24 Tertullian adversus Gentes. l. 1. c. 12.

advantage of this fancied similitude, which they improved by a little art; and their first efforts towards imagery from these rude and rotten materials. Apollonius Rhodius in his account of the Argonauts gives a description of a monument of this sort, which was by them erected in a dark grove upon a mountainous part of Bithynia. They raised an altar of rough stones, and placed near it an image of Rhea, which they formed from an arm or stump of an old vine.

A dry and withered branch, by time impair'd,
Hung from an ample and an aged vine,
Low bending to the earth: the warriors axe
Lopt it at once from the parental stem.
This as a sacred relick was consigned
To Argus' hands, an image meet to frame
Of Rhea, dread Divinity, who ruled
Over Bithynia's mountains. With rude art
He smooth'd and fashion'd it in homely guise.
Then on a high and lonely promontory
Rear'd it amid a tall and stately grove.

Apollonius Rhodius. l. i. v. 1117. p. 115.
The Analysis of Ancient Mythology.

Of ancient beeches. Next of stones unwrought
They raise an altar; and with boughs of oak
Soft wreaths of foliage weave to deck it round.
Then to their rites they turn, and vows perform.
The same circumstance is mentioned in the Orphic Argonautics; where the poet speaks of Argus, and the vine branch:

Αμφιπλακες εβως
Αμπέλα αναλης oζει απεκεφεο σιδηως,
Εστη δ’ επιταμενος.

The Amazonians were a very ancient people, who worshipped their provincial Deity under the character of a female, and by the titles of Artemis, Oupis, Hippa. They first built a temple at Ephesus; and according to Callimachus the image of the Goddess was formed of the stump of a beech tree.

Σοι και Αμαζώνιδες πολεμοι επιθυμητεοι
Εξ κοτε παρραλη Εφεσο θετας ιδευσατο

They first built a temple at Ephesus; and according to Callimachus the image of the Goddess was formed of the stump of a beech tree.

Instead of an image made of a stump, the poet Dionysius supposes a temple to have been built beneath the trunk of a decayed tree.

Ειθα Θεη ποτε νηον Αμαζώνιδες τετυχοντο
Πειμων υπο απελεος, πεζωσιον ανδρασι θαυμα. v. 827.

27 Orphic Argonaut. v. 605.
Pliny, l. 16, mentions simulacrum vitigineum.
28 Callimachus. Hymn to Diana. v. 237.
29 Πειμων—τελεος, έλασοι, παν ριζωμα δειφ’θε το γηφασχον’ η το αμπελε
προτει γι αμευμον. Helychius.
It is observable, that the Chinese, as well as the people of Japan, still retain something of this custom. When they meet with an uncouth root or spray of a tree, they humour the extravagance: and by the addition of a face give it the look of a Jof or Bonzee, just as fancy directs them.

The vine was esteemed sacred both to Dionysus, and Bacchus; for they were two different personages, though confounded by the Grecians: indeed the titles of all those, who were originally stiled Baalim, are blended together. This tree had therefore the name of Ampel, which the Greeks rendered ἀμπελός, from the Sun, Ham, whose peculiar plant it was. This title is the same as Omphel before mentioned, and relates to the oracular Deity of the Pagan world; under which character Ham was principally alluded to. The Egyptian and Asiatic Greeks had some imperfect traditions about Ham, and Chus: the latter of which they esteemed Bacchus. And as the term Ampelus did not primarily relate to the vine, but was a sacred name transferred from the Deity, they had some notion of this circumstance: but as it was their custom out of every title to form a new personage, they have supposed Ampelus to have been a youth of great beauty, and one whom Bacchus particularly favoured. Hence Nonnus introduces the former begging of Selene not to envy him this happiness.

10 Μη φθονεσθή, ότι Βακχος ἐμὴν φιλοτητα φυλασσει.

'Οτι νεος γενοµυ, ότι και φιλος ειµι Διαυς.

The worship of Ham was introduced by the Amonians in:

10 Nonni Dionysiaca. l. xii. p. 306.

Phrygia.
Phrygia and Asia Minor: and in those parts the Poet makes Ampelus chiefly convervant.

He speaks of his bathing in the waters, and rising with fresh beauty from the stream, like the morning star from the ocean.

In all these instances there are allusions to a history, which will hereafter be fully discussed. Ovid seems to make Ampelus a native of Thrace; and supposes him to have been the son of a satyr by one of the nymphs in that country:

But however they may have mistaken this personage, it is certain that in early times he was well known, and highly revered. Hence wherever the Amonians settled, the name of Ampelus will occur: and many places will be found to have been denominated from the worship of the Deity under this sacred title. We learn from Stephanus Byzantinus, *that,*

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11 Nonni Dion. 1. x. p. 278.
12 Nonni Dion. 1. xi. p. 296.
13 Ovid. Fast. 1. 3. v. 409.
14 Ἀμπελός τοῖς Λιγυτίκιν ἔκστασις εἰς Ἑφοίνην εἰς ὅλον Ῥοήναιν Ἀμπελός λεγόμενον εἰς καὶ ἄλλον τὰς Σάμους καὶ ἀλλην ἐν Κύθνῳ. Ἀγγέλων ἔν ὅλον ἀνάφα, τὸν μὲν αὐτῷ, τὸν ὅλον κατον εἰς ὅλον Ἀμπελὸς, ἔοις ὅλος, Ἡ Ἱμην. Steph. Byzant.

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according to Hecataeus in his Europa, Ampelus was the name of a city in Liguria. There was likewise a promontory in the district of Torone called Ampelus: a like promontory in Samos: another in Cyrene. Agæatas mentions two cities there, an upper, and a lower, of that name. There was likewise a harbour in Italy so called. We read of a city 35 Ampeloësia in Syria, and a nation in Lybia called Ampeliota: Ἀμπελιωταὶ ἔθνες. Suidas. Also Ampelona in Arabia: and a promontory Ampelusia near Tingis in Mauritania. In all these places, however distant, the Amonians had made settlements. Over against the island Samos stood the sacred promontory, Mycale in Ionia. This too was called Ampelus, according to Hefychius, as the passage is happily altered by Albertus, and others. Ἀμπέλος, μηχανή, καὶ ἀρχὴ Μυκήνης, ἡ γονὴ ὀρέως. From the words γονῆ ὀρέως one might infer, that Ampelus was no uncommon name for a mountain in general; so far is certain that many such were so denominated: which name could not relate to ἀμπέλος, the vine; but they were so called from the Deity, to whom they were 36 sacred. Many of these places were barren crags, and rocks of the sea, ill suited to the cultivation of the 37 vine. And not only eminences

35 Ampelusia called Κωττὶς ἀκρῶν. Ptolemy. l. 4. so named according to Strabo ἀπὸ Κωττίων; or Κωττιών, not far from a city Zilis, and Kota. See Pliny. l. 5. c. 1.

Promontorium Oecani extimum Ampelusia. Pliny. l. 5. c. 1.

Ampelona. Pliny. l. 6. c. 28.

36 Ἀπὸ ἀμπέλου ἀκέρων ἐπὶ Κανάγραιν ἀκρῶν. Herodotus. l. 7. c. 123.

Ἀμπέλος ἀκέρα, in Crete. Ptolemy. See Pliny. l. 4. c. 12.

37 In Samos was Ἀμπέλος ἀκέρα ἐν Σῖμῃ Εὔνων. Strabo. l. 14. p. 944.
nences were so called, but the strand and shores also for the same reason: because here too were altars, and pillars to this God. Hence we read in Hesychius: Ἀμπέλος—αὐγαλος—

Κυηναῖος αὐγαλος. By Ampelus is signified the sea shore; or Ampelus among the people of Cyrene signifies the sea shore.

From what has been said, we may be assured, that Ampelus, and Omphalus, were the same term originally; however varied afterwards, and differently appropriated. They are each a compound from Omphe; and relate to the oracular Deity. Ampelus at Mycale in Ionia was confessedly so denominated from its being a sacred place, and abounding with waters, by which people, who drank them, were supposed to be inspired. They are mentioned in an ancient oracle quoted by Eusebius: Ἐν Διδυμῶν γυαλοῖς Μυκαλησίων ἕνθε βασιλεὺς. I have mentioned that all fountains were esteemed sacred; but especially those which had any præter-natural quality, and abounded with exhalations. It was an universal notion that a divine energy proceeded from these effluvia; and that the persons, who resided in their vicinity, were gifted with a prophetic quality. Fountains of this nature from the divine influence, with which they were supposed to abound, the Amonians stiled Ain Omphe, five

Some places were called more simply Ampe.
See Herodotus of Ampi in the Persian Gulf. 1. 6. c. 20.
Amp of Tzetzes. See Cellarius.

5 Μυκαλησίων ἑγον. Herodotus. l. 1. c. 148.
59Præp. Evan. l. 5. c. 16.
fontes Oraculi. These terms, which denoted the fountain of the prophetic God, the Greeks contracted to Νυμφα, a Nymph: and supposed such a person to be an inferior Goddess, who presided over waters. Hot springs were imagined to be more immediately under the inspection of the nymphs: whence Pindar files such fountains 40 Θεομα Νυμφαν λυτης. The temple of the Νυμφαε Ιωνίδες in Arcadia stood close to a fountain of great 41 efficacy. The term Nympha will be found always to have a reference to 42 water. There was in the same region of the Peloponnesus a place called Νυμφας, Nymphas; which was undoubtedly so named from its hot springs: 43 Καταφειται γας οδας Νυμφας: for Nymphas—abounded with waters. Another name

41 Νυμφαί είσο: εν τη φρεατί. Artemidorus Oneirocrit. 1. 2. c. 23.
43 Νυμφας, and Λυτης, are put by Hesychius, as synonymous.

Omnibus aquis Nymphæ sunt praefidentes. Servius upon Virgil. Eclog. 1. Thetis was stiled Nympha, merely because she was supposed to be water. Thetidem dicit voluerunt aquam, unde et Nympha dicit eft. Fulgentij Mythol. c. viii. p. 720.
45 Pausanias. l. 8. p. 670.

Young women were by the later Greeks, and by the Romans, stiled Nymphæ; but improperly. Nympha vox, Graecorum Νυμφα, non fuit ab origine Virgini five Puellæ propria: sed solummodo partem corporis denotabant. Αγγελισ, scilicet omnia animalia, lapides, frutices, atque herbas, ita omne membra atque omnia corporis humani loca, aliquo dei titulo mos fuit denotare. Hinc cor nuncupabant Ath, uterum Mathyr, vel Mether: et fontem femineum, scilicet et alios fontes, nomine Ain Omph, Graec Νυμφα, insignibant: quod ab
name for these places was Ain-Ades, the fountain of Ades, or the Sun: which in like manner was changed to Naiades, Naiades, a species of Deities of the same class. Fountains of bitumen in Sufiana and Babylonia were called Ain-Apha, the fountains of Apha, the God of fire: which by the Greeks was rendered Naptha, a name given to "bitumen. As they changed Ain Omphe to Numpha, a Goddess; they accordingly denominated the place itself Nymphæum, and wherever a place occurs of that name, there will be found something particular in its circumstances. We are told by Pliny, that the river Tigris, being stopped in its course by the mountains of Taurus, loses itself under ground, and rises again on the other side at Nymphæum. According to Marcellinus it seems to be at Nymphæum, that it sinks into the earth. Be it as it may, this, he tells us, is the place where that fiery matter called naptha issued: from whence:

ab Αἰγυπτισ ἀν Ἑλληνικοῖς δὲ μεταφέρεται. Νυμφαῖς Νυμφαῖος, Νυμμαίος. Συδας.


44 Naptha is called Apha by Simplicius in Categorie. Aristotelis. Καὶ ὁ Ἀφθασ ἐξεται τοῦρ θεοῦ τῶν πυροσείων. The same by Gregory Nyssen is contracted, and called after the Ionic manner Ἀφθας: ὁπετι τὸ καλύμενος Φθῖς ἔχοντα. Liber de animâ. On which account these writers are blamed by the learned Valejus. They are however guilty of no mistake; only use the word out of composition. Ain-Apha, contracted Naptha, was properly the fountain itself: the matter which proceeded from it was called Apha, Pthas, and Ptha. It was one of the titles of the God of fire, called Apha-Aetus, the Hephaistos of the Greeks; to whom this inflammable substance was sacred.


Epirus was denominated from the worship of fire; and one of its rivers was called the Aphas.

45 Pliny, l. 31. p. 332.
undoubtedly the place had its name. 46 Bitumen nascitur prope lacum Sosingitem, cujus alveo Tigris voratus, fluenisque subterraneus, procurcis spatiiis longis, emergit. Hic et Naptha gignitur specie piceæ. In his pagis hiatus terræ, unde halitus lethalis exsurgens, quodcunque animal prope consisit, odore gravi consumit. There was an island of the like nature at the mouth of the river Indus, which was sacred to the Sun, and filed Cubile 47 Nymphaen: in quâ nullum non animal absunitur. In Athamania was a temple of the Nymphs, or 48 Nymphæum; and near it a fountain of fire, which consumed things brought near to it. Hard by Apollonia was an eruption of bituminous matter, like that in Assyria: and this too was named 49 Nymphæum. The same author (Strabo) mentions, that in Seleucia, filed Pieria, there was a like bituminous eruption, taken notice of by Posidonius; and that it was called Ampelitis: 50 Την Αμπέλιτην γην ἀσφαλτωδῆ, τὴν ἐν Σελευκείᾳ τὴν Πιεῖα μεταλλουργεῖν. The hot streams, and poisonous effluvia near Puteoli and lake Avernus are well known. It was esteemed a place of great sanctity; and people of a prophetic character are said to have here resided. Here was a 51 Nymphæum, supposed to

47 Pliny. l. 6. p. 326.
48 Strabo. l. 7. p. 487. See Antigoni Carylii Mirabilia. p. 163.
49 Ἐν τῇ χώρᾳ τῶν Ἀσσυρίων καλείται τὸ Νυμφαῖον πέρα δὲ εἰπὶ πυρ αἰνείωσα ὧτ᾽ αυτῇ δὲ κρεναί γεωπί χλαίρας Ἀσφαλτω. Strabo. l. 7. p. 407:
50 Strabo. Ibidem. l. 7. p. 487. He supposes, that it was called Ampelitis from ἀμπέλος, the vine: because its waters were good to kill vermin, Ἀκός τῆς θείου ὁμοίου ἄμπελος. A far fetched etymology. Neither Strabo, nor Posidonius, whom he quotes, confiders that the term is of Syriac original.
51 Philostrati vita Apollonii. l. 8. c. 4. p. 416.
have been an oracular temple. There was a method of divination at Rome, mentioned by Dion Cassius, in which people formed their judgment of future events from the steam of lighted frankincense. The terms of inquiry were remarkable: for their curiosity was indulged in respect to every future contingency, excepting death and marriage. The place of divination was here too called Nymphaeum. Pausanias takes notice of a cavern near Platea, which was sacred to the Nymphs of Cithæron: 'Τετελεικα της κορυφης, εφ' ή του θωμον ποιηται, πεντε πε μαλισα και δεκα υποκαταθαντι ταις ΝΥΜΠΕΑΝ εσιν αντει Κιβαι-ζωυιδων—ΜΑΝΤΕΤΕΣΘΑΙ δε τας Νυμφας το αεχαίον αυτοθε εχει λογος. We find that the Nymphs of this place had been of old prophetic. Evagrius mentions a splendid building at Antioch called Nymphaeum, remarkable for the advantage of its waters. There was a Nymphaeum at Rome mentioned by Marcellinus. Septemzodium celebrem locum, ubi Nymphaeum Marcus condidit Imperator. Here were the Thermæ Antoniæ. As from Ain Ompha came Nympha; so from Al Ompha was derived Lympha. This differed from Aqua, or common water, as being of a sacred, and prophetic nature. The ancients thought, that all mad persons were gifted with divination; and they were in consequence of it stiled Lymphati.

From what has preceded, we may perceive that there once:

53 Dionis Historia Romana. Johannis Roffin: Antiq. l. 3. c. 11.
53 Pausanias. l. 9. p. 748.
54 Evagrius. l. 3. c. 12.
55 Marcellinus. l. 15. c. 7. p. 68.
existed a wonderful resemblance in the rites, customs, and terms of worship, among nations widely separated. Of this, as I proceed, many instances will be continually produced. I have already mentioned, that this similitude in terms, and the religious system, which was so widely propagated, were owing to one great family, who spread themselves almost universally. Their colonies went abroad under the sanction and direction of their priests; and carried with them both the rites and the records of their country. Celsus took notice of this; and thought that people payed too little attention to memorials of this nature. He mentions particularly the oracular temples at Dodona, at Delphi, at Claros, with those of the Branchidæ and Amonians: at the same time passing over many other places, from whose priests and votaries the whole earth seemed to have been peopled.\footnote{Celsus apud Originem. l. 7. p. 333. See also Plutarch, de Oraculorum defctu.} \footnote{Callimachus. Hymn to Diana. v. 226.}

As colonies went abroad under the influence, and direction of their tutelary Deities; those Deities were stiled Ἱγμώνες, and Ἀρκίνεται: and the colony was denominated from some sacred title of the God. A colony was planted at Miletus; of which the conducting Deity was Diana. \footnote{Σε γὰς ποιησαν Νηλεὺς Ἱγμώνη. This Goddess is stiled πολυπτολεῖα, because this office was particularly ascribed to her:}
and she had many places under her patronage. Jupiter accordingly tells her:

\[ \text{Τῇς δέκα τοι πτολισθε, και ἕνα τρέγον σπασεω.} \]

Thrice ten fair cities shall your portion be,
And many a stately tower.

Apollo likewise was called Οὐκίσθης and Αἴξηνετης, from being the supposed founder of cities; which were generally built in consequence of some oracle.

\[ \text{Πολλὰς δ' εστομενοι πόλεας διεμετερασαντο.} \]

\[ \text{Αὐθέντων Φοίβος γας αἰ τολιστι φιλησε.} \]

\[ \text{Κτισμέναις' αυτος δε θεμελια Φοίβος υφαινει.} \]

'Tis through Apollo's tutelary aid,
That men go forth to regions far remote,
And cities found: Apollo ever joys
In founding cities.

What colony, says 60 Cicero, did Greece ever send into Ἀτολία, Ionia, Asia, Sicily or Italy, without having first consulted about every circumstance relative to it, either at Delphi, or Dodona, or at the oracle of Ammon. And Lucian speaks to the same purpose.

\[ \text{Οὔτε πόλεας μεταν, γε τειχειν. περιεχαλλοτο—πειν αυ δη πασα Μαντεων ακεσαι ἑκατη.} \]

People would not venture to build cities, nor even raise the walls, till they had made proper enquiry among those, who were prophetically gifted, about the success of their operations.

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58 Callimachus, ibid. v. 33.
59 Πολλὰς δὲ ξυπν πολεὰς.
59 Callimachus. Hymn to Apollo. v. 56.
60 Cicero de naturā Deorum. l. 1.
I cannot help thinking that the word *pater*, when used in the religious addresses of the Greeks and Romans, meant not, as is supposed, a father, or parent; but related to the divine influence of the Deity, called by the people of the east, Pator, as I have shewn. From hence I should infer, that two words, originally very distinct, have been rendered one and the same. The word pater, in the common acceptation, might be applicable to Saturn; for he was supposed to have been the father of all the Gods, and was therefore so entitled by the ancient poet Sulpitius.

5 Jane pater, Jane tuens, Dive biceps, biformis,
O, cate rerum fator, O, principium Deorum.

But when it became a title, which was bestowed upon Gods of every denomination, it made Jupiter animadvert with some warmth upon the impropriety, if we may credit Lucilius:

1 See in the former treatise, inscribed Ομρ.
2 Are not all the names, which relate to the different stages of manhood, as well as to family cognation, taken from the titles of priests, which were originally used in temples; such as Pater, Vir, Virgo, Puer, Mater, Matrona, Patronus, Frater, Soror, Ἀδελφος, Κόρος?
3 Verses from an ancient Choriambic poem, which are quoted by Terentianus Maurus de Metris.
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+ Ut nemo fit nostrum, quin pater optimus Divâm est:
  Ut Neptunus pater, Liber, Saturnus pater, Mars,
  Janus, Quirinus, pater, omnes dicamur ad unum.

And not only the Gods, but the Hierophantâ in most temples; and those priests in particular, who were occupied in the celebration of mysteries, were stiled Patres: so that it was undoubtedly a religious term imported from Egypt, the same as Pator, and Patora, before mentioned. I have taken notice, that the Pateræ of Curtius were the priests of Hamon: but that writer was unacquainted with the true meaning of the word; as well as with the pronunciation, which seems to have been penultimum produdla. The worship of Ham, or the Sun, as it was the most ancient, so it was the most universal of any in the world. It was at first the prevailing religion of Greece; and was propagated over all the sea coast of Europe: from whence it extended itself into the inland provinces. It was established in Gaul and Britain; and was the original religion of this island, which the Druids in after times adopted. That it went high in the north is evident from Aufonius, who takes notice of its existing in his time. He had relations, who were priests of this order and denomination: and who are on that account complimented by him in his ode to Attius Patera 5 Rhetor:

Tu Boiacasii stirpe Druidarum satus,
  Si fama non fallat fidem,

+ Lucilii Fragmenta.
+ Ode of Aufonius to Attius Patera Rhetor in Professorum Burdigalenium commemoratione. Ode 10.
The Analysis of Ancient Mythology.

Beleni sacratum ducis e templo genus,
Et inde vobis nomina,
Tibi Pateræ: sic ministros nuncupant
Apollinares Mystici.
Fratri, Patrique nomen a Phæbo datum,
Natoque de Delphis tuo.

He mentions, that this worship prevailed particularly in Armorica; of which country his relations were natives.

6 Nec reticebo Senem,
Nomine Phæbicium,
Qui Beleni Ædituus,
Stirpe fatus Druidûm,
Gentis Armoricæ.

Belin, the Deity, of whom he speaks, was the same as 7 Bel and Balen of Babylonia, and Canaan; the Orus and Apollo of other nations. Herodian takes notice of his being worshipped by the people of Aquileia; and says, that they called him Belin, and paid great reverence, esteeming him the same as 8 Apollo.

The true name of the Amonian priests I have shewn to have been Petor or Pator; and the instrument, which they held in their hands, was stiled Petaurum. They used to dance round a large fire in honour of the Sun, whose orbit

7 He is called Balen by Æschylus. Persæ. p. 156. Βαλιν, αφ' εις ας Βαλιν.
8 Βελιν δέ καλει την 'σθεσι 'δε χερσος, Απολλωνα εις κεθελοντες. Herodian. 1. 8. of the Aquileians.

Inscriptio vetus Aquileicæ reperta. APOLLINI. BELENO. C. AQUILEIENS. FELIX.

they.
they affected to describe. At the same time they exhibited other feats of activity, to amuse the votaries, who resorted to their temples. This dance was sometimes performed in armour, especially in Crete: and being called Pyrrhic was supposed to have been so named from Pyrrhus, the son of Achilles. But when was he in Crete? Besides it is said to have been practised by the Argonautic heroes before his time. It was a religious dance, denominated from fire, with which it was accompanied.

9 Αμφὶ δὲ δαιομενοις ηεγίνχορον εσπαστό,
Καλὸν ἤπαινοι, ἤπαινον Φοίβον
Μελτομενοι.

It was originally an Egyptian dance in honour of Hermes; and practised by the Patarae or Priests. In some places it was esteemed a martial exercise; and exhibited by persons in armour, who gave it the name of Betarmus. We have an instance of it in the same poet.

10 Αμφὶ δὲ νεοὶ Οἰγὸς αὐγὴ
Σκαίεντες εὐπλοιον οἰχῆσαντο,
Και σακεὰ ξιφεσσιν ύπεκτυτον.

Βεταζὸς, Betarmus, was a name given to the dance from the temple of the Deity, where it was probably first practised. It is a compound of Bet Armes, or Armon, called more properly Hermes, and Hermon. Bet and Beth among the Amonians denoted a temple. There is reason to think that the circular dances of the Dervises all over the east are remains

9 Apollonius Rhodius. Argonautic. l. 2. v. 703.
10 Apollonius Rhodius. l. 1. v. 1135.
of these ancient customs. In the first ages this exercise was esteemed a religious rite, and performed by people of the temple, where it was exhibited: but in aftertimes the same feats were imitated by ropedancers, and vagrants, called Petauristsæ, and Petauristarii; who made use of a kind of pole, stiled petaurum. Of these the Roman writers make frequent mention; and their feats are alluded to by Juvenal:

"An magis oblectant animum jaetata petauro
Corpora, quæ solent rectum descendere funem?
Manilius likewise gives an account of this people, and their activity; wherein may be observed some remains of the original institution:

"Ad numeros etiam ille ciet cognata per artem
Corpora, quæ valido saliunt excussa petauro:
Membraque per flammas orbesque emissa flagrantes,
Delphinumque suo per inane imitantia motu,
Et viduata volant pennis, et in aere ludunt.

I have shewn, that the Pateræ, or Priests, were so denominated from the Deity stiled Pator; whose shrines were named Patera, and Petora. They were oracular temples of the Sun; which in aftertimes were called Petra, and ascribed to other Gods. Many of them for the sake of mariners were erected upon rocks, and eminences near the sea; hence the term *petra*, petra, came at length to signify any rock or stone, and to be in a manner confined to that meaning. But in the first ages it was ever taken in a religious sense; and related to the shrines of Osiris, or the Sun, and to the oracles, which.

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12 Manilius. I. 5. v. 434.
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were supposed to be there exhibited. Thus Olympus near Pisa, though no rock, but a huge mound, or hill ("Πέζι γας τοι Κροινον ΔΟΦΟΝ αγεται τα Ολυμπία) was of old termed Petra, as relating to oracular influence. Hence Pindar speaking of Iamus, who was supposed to have been conducted by Apollo to Olympia, says, that they both came to the Petra Elibatos upon the lofty Cronian mount: there Apollo bestowed upon Iamus a double portion of prophetic knowledge.

"Ικονο 0' υψηλοι Πετρ'αν
Αλιβατο Κροινον,
Ενθ οι ωπας θησινον
Διδομοι ΜΑΝΤΟΣΤΝΑΣ.

The word Ηλιβατος, Elibatos, was a favourite term with Homer, and other poets; and is uniformly joined with Petra. They do not seem to have known the purport of it; yet they adhere to it religiously, and introduce it wherever they have an opportunity. Ηλιβατος is an Amonian compound of Elibat, and signifies solis domus, vel templum. It was the name of the temple, and specified the Deity there worshiped. In like manner the word Petra had in great measure lost its meaning; yet it is wonderful to observe how industriously

"3 Phavorinus.
"Η Ολυμπία πρωτοι Κροινος λεφς ελεγετο. Scholia in Lycoprhon. v. 42.
Apollo was the same as Iamus; whose priests were the Iamidæ, the most ancient order in Greece.
"5 It is a word of Amonian original, analogous to Eliza-bet, Bet-Armus, Bet-Tumus in India, Phainobeth in Egypt.
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It is introduced by writers, when they speak of sacred and oracular places. Lycophron calls the temple at Elis "Δευεαν Μολπιδος πετεαν: and the Pytho at Delphi is by Pindar styled Petraëssa: 17 Επι Πετραεςας ελαυνων ἵκετ' εν Πυθωνος. Orchomenos was a place of great antiquity; and the natives are said to have worshiped Petra, which were supposed to have fallen from 12 heaven. At Athens in the Acropolis was a sacred cavern, which was called Petrae Macrae, Petrae Cecropiae:

19 Αχε των, οἰθα Κεκροπιας πετεας,
Προσβορρον αντεον, ὡς Μακρας κυλησκουμεν.

I have shewn that people of old made use of caverns for places of worship: hence this at Athens had the name of Petra, or temple. 10 It is said of Ceres, that, after she had wandered over the whole earth, she at last reposed herself upon a stone at Eleusis. They in like manner at Delphi shewed the petra, upon which the Sibyl Herophile at her first arrival sat down. In short there is in the history of every oracular temple some legend about a stone; some reference to the word Petra. To clear this up it is necessary to observe, that, when the worship of the Sun was almost universal, this was one name of that Deity even among the Greeks.

16 Lycophron. v. 159. here they sacrificed Ζων Ομερως
18 Τας μὲν δὴ πετρας σεβασι τε μαλατας και τη Εποξλεφαψαι αυτας τεσειν εκ τη πηραν. Paufanias. l. 9. p. 786.
20 Clemens Alexand. Strom. l. i. p. 358.
21 Paufanias. l. 10. p. 825.
They called him Petor, and Petros; and his temple was stiled Petra. This they oftentimes changed to λιθος; so little did they understand their own mythology. There were however some writers, who mentioned it as the name of the Sun, and were not totally ignorant of its meaning. This we may learn from the Scholia upon Pindar. Οι φυσικοι φασιν, ως λιθος καλειται ο Ἡλιος. Και Αναξαγορας γενομενον Ευπτιδην μαθητην, Πετρον ειρηκεναι τον Ἡλιον δια των σηχειμενων.

The same Scholiafth quotes a similar passage from the same writer, where the Sun is called Petra.

If then the name of the Sun, and of his temples, was among the ancient Grecians Petros, and Petra; we may easily account for that word so often occurring in the accounts of his worship. The Scholia above will moreover lead us to discover, whence the strange notion arose about the famous Anaxagoras of Clazomenae; who is said to have prophesied, that a stone would fall from the Sun. All, that he had averred, may be seen in the relation of the Scholiafth above: which amounts:

only to this, that Petros was a name of the Sun. It was a word of Egyptian original, derived from Petor, the same as Ham, the Íamus of the ancient Greeks. This Petros some of his countrymen understood in a different sense; and gave out, that he had foretold a stone would drop from the Sun. Some were idle enough to think that it was accomplished: and in consequence of it pretended to shew at Ægospotamos the very stone, which was said to have fallen. The like story was told of a stone at Abydus, upon the Hellepont: and Anaxagoras was here too supposed to have been the prophet 26.

In Abydi gymnosio ex eā causā colitur hodieque modicus quidem (lapis), sed quem in medio terrarum caærum Anaxagoras prædictissē narratur. The temples, or Petra here mentioned, were Omphalian, or Oracular: hence they were by a common mistake supposed to have been in the center of the habitable globe. They were also Ηλιατος Πετρα: which Elibatos the Greeks derived from ἐνων descendo; and on this account the Petra were thought to have fallen from the 27 Sun. We may by this clue unravel the mysterious story of Tantalus; and account for the punishment, which he was doomed to undergo.

28 Κορει δ' ἐλευ
Ατων ὑπεροπλον,
Ταύ τι πατη ὑπεκεμασε,
Καστεγον αυτω λιθον,

26 Pliny. 1. 2. c. 58. p. 102.
27 Hλιατος Πετραν they construed λιθον αρ' ἐλιος θαυμασιον.
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The unhappy Tantalus
From a satiety of Underwent a cruel reverse.
He was doom'd to sit under a huge stone,
Which the father of the Gods
Kept over his head suspended.

Thus he sat
In continual dread of its downfall,
And lost to every comfort.

It is said of Tantalus by some, that he was set up to his chin in water, with every kind of fruit within reach; yet hungry as he was and thirsty, he could never attain to what he wanted; every thing, which he caught at, eluding his efforts. But from the account given above by 29 Pindar, as well as by 30 Alceus, Alcman, and other writers, his punishment consisted in having a stone hanging over his head; which kept him in perpetual fear. What is styled λιθος, was I make no doubt originally Petros; which has been misinterpreted a stone. Tantalus is termed by Euripides αυκολατος την γλώσσαν, a man of an ungovernable tongue: and his history at bottom relates to a person, who revealed the mysteries, in which he had been 31 initiated. The Scholiast upon:

31 Πιε ανει το τιζεραι, και εφεξ μαναιας εινας. Antholog.

Lycophron
Lycophron describes him in this light; and mentions him as a priest, who out of good nature divulged some secrets of his cloister; and was upon that account ejected from the society. Ο Ταυταλος ευσεβης και θεοσεπτως ην Ιερευς, και φιλανθρωπις τα των Θεων μυσηαι τοις αμνητους ύστερον ειπων, εξεβληθη τα ιερα καταλογων. The mysteries, which he revealed, were those of Osiris, the Sun: the Petor, and Petora of Egypt. He never afterwards could behold the Sun in its meridian, but it put him in mind of his crime: and he was afraid that the vengeance of the God would overwhelm him. This Deity, the Petor, and Petora of the Amonians, being by the later Greeks expressed Petros, and Petra, gave rise to the fable above about the stone of Tantalus. To this solution the same Scholiast upon Pindar bears witness, by informing us, that the Sun was of old called a stone: and that some writers understood the story of Tantalus in this light; intimating that it was the Sun, which hung over his head to his perpetual terror. Ειποι ακαται τον λιθων επι τα ήλιων και επιρειδαι αυτα (Ταυταλις) τον ήλιουν υφ' ο δεματεθαι, και καταπτησεσιν. And again, Πετοι δε τα ήλιων οι φυσικοι λεγεσιν, ως λιθος (it should be πετεα) καλειται ο ήλιος.

Some understand, what is said in the history about the stone, as relating to the Sun: and they suppose that it was the Sun, which hung over his head to his terror and confusion. The naturalists speaking of the Sun often call him a stone, or petra.

52 Scholia upon Lycophron. v. 152.

By
By laying all these circumstances together, and comparing them, we may, I think, not only find out wherein the mistake consisted; but likewise explain the grounds, from whence the mistake arose. And this clue may lead us to the detection of other fallacies, and those of greater consequence. We may hence learn the reason, why so many Deities were styled Πετραί, Petrae. We read of 35 Μίθρας, ὁ θεὸς ἐκ πέτρας, Mithras, the Deity out of the rock; whose temple of old was really a rock or cavern. The same worship seems to have prevailed in some degree in the west; as we may judge from an ancient inscription at Milan, which was dedicated 36 Herculi in Petra. But all Deities were not so worshiped: and the very name Petra was no other than the sacred term Petora, given to a cavern, as being esteemed in the first ages an oracular temple. And some reverence to places of this sort was kept up a long time. We may from hence understand the reason of the prohibition given to some of the early profelytes to Christianity, that they should no more 37 ad petras vota reddere: and by the same light we may possibly explain that passage in Homer, where he speaks of persons entering into compacts under oaks, and rocks, as places of 38 security. The oak was

35 Justin. Martyr ad Tryphonem. p. 168. The rites of Mithras were stiled Patricon.
36 Gruter. Inscript. p. xlix. n. 2.
37 Indiculus Paganiorum in Confilio Leptinenfi ad ann. Chrifti 743.
Nullius Christianus ad fana, vel ad Petras vota reddere præsumat.
13 Ως μὲν ποιος τὸν ἐγν. ἑυμ. ἢ οὗτο
Τῷ εἰς ἐκείνα, ἀτέ παρθένος, νηθὸς τε,
Ἁγιωταί, δυσμυθησό, εἰπ τῇ λίθῳ ομοιώτες. Hesychius.

facred
Plate V.

Temple of Mithras Petraeus in the Mountains of Persia. From Le Remy.
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sacred to Zeus, and called Sar-On: and Petra in its original sense being a temple, must be looked upon as an asylum. But this term was not confined to a rock or cavern: every oracular temple was stiled Petra, and Petora. Hence it proceeded that so many Gods were called Θεοί Πετραίοι, and Πατέρωι. Pindar speaks of Poseidon Petraios; 

Ποσειδώνος Πέτραιος: under which title Neptune was worshiped by the Thessalians: but the latter was the more common title. We meet in Paufanias with Apollo Patrois, and with

Ζεὺς Μειλήσιος, and Αρτέμις Πατέρωι: also Bacchus Πατέρωι, Zeus Patrois, and Vesta Patrona, together with other influences.

The Greeks, whenever they met with this term, even in regions the most remote, always gave it an interpretation according to their own preconceptions; and explained Θεοί Πατέρωι, the oracular Deities, by Dii Patrii, or the Gods of

According to the acceptation, in which I understand the term, we may account for so many places in the east being stiled Petra. Persia, and India, did not abound with rocks more than Europe: yet in these parts, as well as in the neighbouring regions, there is continually mention made of Petra: such as Πέτρα Σιγμαθείου in Sogdiana, Petra Aornon in India, καὶ τῶν ὑπὸ Οξή (Πετραι), ὁ Αἰγαμακίς: Strabo. 1. 11. p. 787. Petra Abatos in Egypt: Πέτρα Ναβαταια in Arabia. Many places called Petra occur in the history of Alexander: Ἐλευ ἰπ τοι Πέτραις 

ζεύγωρα σφάλμα εἰ πρὸς σεσέλω. Strabo. 1. 11. p. 787. They were in reality sacred eminences, where of old they worshiped; which in aftertimes were fortified. Every place stiled Arx and Αρχατολία was originally of the same nature. The same is to be observed of those stiled Purgoi.
the country. Thus in the Palmyrene inscription two Syrian Deities are characterized by this title.

\[\text{Γ Α Ι Β Ω Λ Ω Κ Α I M A Λ A X Β H Λ Ω} \]

\[\text{Π Α Τ Ρ Ω Ο Ι Σ Θ Ε Ο Ι Σ.} \]

Cyrus in his expedition against the Medes is represented as making vows \(^1\) ΄Εγια Πατρῆα, καὶ Διο Πατρῖ, καὶ τοῖς αλ- λοις Θεοῖς. But the Persians, from whom this history is presumed to be borrowed, could not mean by these terms Dii Patrii: for nothing could be more unnecessary than to say of a Persian prince, that the homage, which he paid, was to Persian Deities. It is a thing of course, and to be taken for granted; unless there be particular evidence to the contrary. His vows were made to Mithras, who was hailed by the nations in the east Pator; his temples were Patra, and Petra, and his festivals Patrica. Nonnus gives a proper account of the Petra, when he represents it as Omphean, or oracular:

\[\text{Ομφαίη πει Πετη} \]

\[\text{Ειστι τηπιαχοιο χορες ιδευσατο Βακχε.} \]

At Patara in Lycia was an oracular temple: and Patrae in Achaia had its name from divination, for which it was famous. Paufanias mentions the temple, and adds, \(^4\) Πεο δε τη Ἱες της Δήμητρος εἰς πηγη—ματειον δε ευταυβα εἰσιν

\[\text{αυευδες. Before the temple is the fountain of Demeter—and in the temple an oracle, which never is known to fail.} \]

\(^1\) Gruter. Inscript. lxxxvi. n. 8.

\(^2\) Xenophon. Κυρεταίδ ἡώ.

\(^3\) Nonnus. Dionysiac. l. ix. p. 266.

\(^4\) Paufanias. l. 7. p. 577.
The offerings, which people in ancient times used to present to the Gods, were generally purchased at the entrance of the temple; especially every species of consecrated bread, which was denominated accordingly. If it was an oracular temple of Alphi, the loaves and cakes were stiled Alphita. If it was expressed Ampi, or Ompi; the cakes were Ompai: at the temple of Adorus, Adorea. Those made in honour of Ham-orus had the name of Homoura, Amora, and Omoritae. Those sacred to Peon, the God of light, were called Piones. At Cha-on, which signifies the house of the Sun, Cauones, Xauones. From Pur-Ham, and Pur-Amon, they were denominated Puramoun, Pi-Puramoun.

46 ΑΛΦΙΤΟΝ, το απο τεσ σφιθη, και σετη περιγεμνον αλευρον. Hesychius.
Αλφιτα μελετη και ελαιον εσεωμετα. Hefych.
47 ΟΜΠΑΙ, θυματα, και πυρμελετη δεσεωμετα. Hesychius.
If it was expressed Amphi, the cakes were Amphitora, Amphimantora, Amphiama: which seem to have been all nearly of the same composition.
48 Fine flour had the sacred name of Ader, from Adorus the God of day, an Amonian name.
49 ΟΜΟΟΡΑ, ομιραλι ιφη, μελε ερημα, και σετημεν. Hesych.
ΟΜΟΠΙΤΑΣ, αρτος εκ πυρα διερημενω γεραων. Ibid.
Αλο Αμορβαται, Amorbitae. See Athenaeus. l. 14. p. 646.
50 ΠΙΟΝΕΣ, πλακαντες. Hesychius.
Pi-On was the Amonian name of the Sun: as was also Pi-Or, and Pe-Or.
51 ΧΑΤΩΝΑΣ, αρτος ελαιων απαφεβητας σφιθης. Suidas.
52 The latter Greeks expressed Puramoun, Puramous, ΠΥΡΑΜΟΤΣ, πα κακ. Ην ο Πυραμου παρα τοις παλαιον επιμοι. Artemidorus. l. 1. c. 74. Και διαρρημηνας μεχρι την ειν Ελαιοκει τον πυραμουτα.
Schol. Aristoph. 'Iπειν.
Ob-El, Pytho Deus, came Obelia. If the place were a Petra or Petora, they had offerings of the same sort called Petora, by the Greeks expressed Ππυθά, Pitura. One of the titles of the Sun was El-Aphas, Sol Deus ignis. This El-aphas the Greeks rendered Elaphos, ἐλαφος; and supposed it to relate to a deer: and the title El-Apha-Baal, given by the Amonians to the chief Deity, was changed to ἐλαφηθόλος, a term of a quite different purport. El-aphas, and El-aphabaal, related to the God Osiris, the Deity of light: and there were sacred liba made at his temple, similar to those above; and denominated from him Ἐλαφος, Elaphoi. In Athenæus we have an account of their composition, which consisted of fine meal, and a mixture of sesameum and honey. Ἐλαφος πλακες δια σαιτος και μελιτος και σπαμε.

One species of sacred bread, which used to be offered to the Gods, was of great antiquity, and called Boun. The Greeks, who changed the Nu final into a Sigma, expressed it in the nominative δις; but in the accusative more truly boun, δις. Hesychius speaks of the Boun, and describes it, εἴδος πεμματος κεγατα εκοντος; a kind of cake with a representation of two horns. Julius Pollux mentions it after the same manner: δις, εἴδος πεμματος κεγατα εκοντος; a sort of cake with horns. Diogenes Laertius, speaking of

See Meursius on Lycophron. v. 593. and Hesych. Πυθά, εἴδος πλακες.

54 Νυν βοσω τα ΗΙΤΙΤΡΑ. Theocritus. Idyl. 2. v. 33.
55 Athenæus. l. 14. p. 646.
the same offering being made by Empedocles, describes the chief ingredients, of which it was composed; \(^{56}\) ἐβύψε —ἐκ μελιτος καὶ αλφιτων. He offered up one of the sacred liba, called a boun, which was made of fine flour and honey. It is said of Cecrops, \(^{57}\) περίτος ἐβύψε: He first offered up this sort of sweet bread. Hence we may judge of the antiquity of the custom from the times, to which Cecrops is referred. The prophet Jeremiah takes notice of this kind of offering, when he is speaking of the Jewish women at Pathros in Egypt, and of their base idolatry; in all which their husbands had encouraged them. The women in their expostulation upon his rebuke tell him: Since we left off to burn incense to the Queen of heaven, and to pour out drink-offerings unto her, we have wanted all things: and have been consumed by the sword and by the famine. And when we burnt incense to the Queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our men? The prophet in another place takes notice of the same idolatry. \(^{59}\) The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make

\(^{56}\) Diogenes Laertius: Vita Empedoclis. l. 8.

\(^{57}\) Some read ἐκσωματε. Cedrenus. p. 82. Some have thought, that by ἐν was meant an Ox: but Paulanias says, that these offerings were περιματα: and moreover tells us; ἐποσχα ἐγει ὀμοι, πτωτοι μεν περὶ χνιστεν ἐστι ἐν θουσ. Cecrops sacrificed nothing, that had life. Paulan. l. 8. p. 600.

\(^{59}\) Jeremiah. c. 44. v. 18, 19.

\(^{59}\) Jeremiah. c. 7. v. 18.
cakes to the Queen of heaven. The word in these instances for sacred cakes is כְּנַכְנ, Cunim. The Seventy translate it by a word of the same purport, Χαυωνας, Chauonas; of which I have before taken notice: "Mη ανευ των ανδζων ἡμων ἐποιησαμεν αυτη Χαυωνας. κτλ.

I have mentioned, that they were sometimes called Petora, and by the Greeks Pitura. This probably was the name of those liba, or cakes, which the young virgins of Babylonia, and Persis, used to offer at the shrine of their God, when they were to be first prostituted: for all before marriage were obliged to yield themselves up to some stranger to be deflowered. It was the custom for all the young women, when they arrived towards maturity, to fit in the avenue of the temple with a girdle, or rope, round their middle; and whatever passenger laid hold of it was entitled to lead them away. This practice is taken notice of, as subsisting among the Babylonians, in the epistle ascribed to the prophet Jeremiah; which he is supposed to have written to Baruch. v. 43.

Aδε γυναίκες περιθεμέναι σχοινια εν ταις οδις εγκάθηται θυμισω τα ΠΙΤΥΡΑ· ὅταν δὲ τις αυτων αφελκυθείσα ὑπο των παραποθεμενων κοιμηθη, την πλησιον ουειδιζει, ότι οι άν ζωνται, ὅσπερ αυτη, ουτε το σχοινιον αυτης διερραγη. This is a translation from an Hebrew, or Chaldaic, original; and, I should think, not quite accurate. What is here rendered γυναίκες, should, I imagine, be πασθενοι: and the pur-

60 Jeremiah. c. 51. v. 19. according to the Seventy.
So also c. 7. v. 18. Χαυωνας τη στατι τη Ουανε. Chau-On, domus vel templum Solis.
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port will be nearly this. The virgins of Babylonia put girdles about their waist; and in this habit sit by the way-side, holding their Pitura or sacred offerings over an urn of incense: and when any one of them is taken notice of by a stranger, and led away by her girdle to a place of privacy; upon her return she upbraids her next neighbour for not being thought worthy of the like honour; and for having her zone not yet broken, or lost. It was likewise a Persian custom: and seems to have been universally kept up, wherever their religion prevailed. Strabo gives a particular account of this practice, as it was observed in the temple of Anait in Armenia. This was a Persian Deity, who had many places of worship in that part of the world. Not only the men and maid servants, says the author, are in this manner prostituted at the shrine of the Goddess, for in this there would be nothing extraordinary: "Ἀλλὰ καὶ γυναῖκες ὑπὲρ τός θείας αὐτῆς παρεβενόντες, ἀς νομος εστὶν καταποιεῖσθαι πολὺν ἔρημον παρὰ τῷ θεῷ μετὰ τούτων δεδομένῳ πρὸς γαμον' οὐκ απάθειντος τῇ τοιαύτῃ συνοικίᾳ οὐδενός. But people of the first fashion in the nation use to devote their own daughters in the same manner; it being a religious institution, that all young virgins shall in honour of the Deity be prostituted, and detained for some time in her temple: after

"Herodotus mentions this custom, and states it justly αἰσθάνεται τοις τομοις. He says, that it was practised at the temple of the Babylonish Deity Melitta. L. i. c. 199.

Strabo, l. i. p. 805. Anais or Anaït called Tanaïs in this passage: they are the same name.

The same account given of the Lydian women by Herodotus: τις εἰσερχεῖν τὸν ἱερὸν έστησαν. L. 3, c. 93: all universally were devoted to whoredom.

which,
which they are permitted to be given in marriage. Nor is any body at all scrupulous about cohabiting with a young woman afterwards, though she has been in this manner abused.

The Patricia were not only rites of Mithras, but also of Osiris; who was in reality the same Deity. We have a curious inscription to this purpose, and a representation, which was first exhibited by the learned John Price in his observations upon Apuleius. It is copied from an original, which he saw at Venice: and there is an engraving from it in the Edition of Herodotus by Gronovius, as well as in that by Weffelinge: but about the purport of it they are strangely mistaken. They suppose it to relate to a daughter of Mycerinus, the son of Cheops. She died, it seems: and her father was so affected with her death, that he made a bull of wood, which he gilt; and in it interred his daughter. Herodotus says, that he saw the bull of Mycerinus; and that it alluded to this history. But notwithstanding the authority of this great author, we may be assured, that it was an emblematical representation, and an image of the sacred Bull Apis and Mneuis. And in respect to the sculpture above mentioned, and the characters therein expressed, the whole is a religious ceremony, and relates to an event of great antiquity, which was commemorated in the rites of Osiris. Of this I shall treat hereafter: at present it is sufficient to observe, that the sacred process is carried on before a temple; on which is a Greek inscription, but in the provincial characters; Evdov

\[63\] Herodotus. l. 2. c. 129. p. 138.
\[64\] Herod. l. 2. c. 129. p. 166.
How can Έστη Πατρίχι relate to a funeral? It denotes a festival in honour of the Sun, who was flailed, as I have shewn, Pator; and his temple was called Patra: from whence these rites were denominated Patrica. Plutarch alludes to this Egyptian ceremony, and supposes it to relate to Isis, and to her mourning for the loss of her son. Speaking of the month Athyr he mentions Βαυ διαχευσοι ἰματιῳ μελαν Εὐστιῳ πεζεδαλοντες επι πενθεὶ της Θεο δεικτων (ὁ Αἰγυπτιοι). The Egyptians have a custom in the month Athyr of ornamenting a golden image of a bull; which they cover with a black robe of the finest linen. This they do in commemoration of Isis, and her grief for the loss of Orus. In every figure, as they are represented in the sculpture, there appears deep silence, and reverential awe: but nothing, that betrays any sorrow in the agents. They may commemorate the grief of Isis; but they certainly do not allude to any misfortune of their own: nor is there any thing the least funereal in the process. The Egyptians of all nations were the most extravagant in their grief. If any died in a family of consequence, the women used by way of shewing their concern to soil their heads with the mud of the river; and to disfigure their faces with filth. In this manner they would run up and down the streets half naked, whipping themselves, as they ran: and the men likewise whipped themselves. They cut off their hair upon the death of a dog; and shaved their eyebrows for a dead cat. We may therefore judge, that

65 Plutarch. Ίσις et Οφίς. p. 366.
66 Herodotus. 1. 2. c. 85, 86.
some very strong symptoms of grief would have been expressed, had this picture any way related to the sepulture of a king's daughter. Herodotus had his account from different people: one half he confessedly disbelieved; and the remainder was equally incredible. For no king of Egypt, if he had made a representation of the sacred bull, durst have prostituted it for a tomb: and, as I have before said, Ενδη Πατείη can never relate to a funeral.

68 The star between the horns shews that it was a representation of the Deity, and the whole a religious memorial.
AN ACCOUNT OF THE GODS of GREECE;

To shew that they were all originally one God, the Sun.

As I shall have a great deal to say concerning the Grecian Theology in the course of this work, it will be necessary to take some previous notice of their Gods; both in respect to their original, and to their purport. Many learned men have been at infinite pains to class the particular Deities of different countries, and to point out which were the same. But they would have saved themselves much labour, if, before they had bewildered themselves in these fruitless enquiries, they had considered, whether all the Deities, of which they treat, were not originally the same: all from one source; branched out and diversified in
in different parts of the world. I have mentioned, that the nations of the east acknowledged originally but one Deity, the Sun: but when they came to give the titles of Osiris, Cham, Orus, and Cham, to some of the heads of their family; they too in time were looked up to as Gods, and severally worshiped as the Sun. This was practised by the Egyptians: but this nation being much addicted to refinement in their worship, made many subtle distinctions: and supposing that there were certain emanations of divinity, they affected to particularize each by some title; and to worship the Deity by his attributes. This gave rise to a multiplicity of Gods: for the more curious they were in their disquisitions, the greater was the number of these substitutes. Many of them at first were designed for mere titles: others, as I before mentioned, were ἀπόρροιαι, derivatives, and emanations: all which in time were esteemed distinct beings, and gave rise to a most inconsistent system of Polytheism. The Grecians, who received their religion from Egypt and the east, misconstrued every thing which was imported; and added to these absurdities largely. They adopted Deities, to whose pretended attributes they were totally strangers; whose names they could not articulate, or spell. They did not know how to arrange the elements, of which the words were composed. Hence it was, that Solon the Wise could not escape the bitter, but just, censure of the priest in Egypt, who accused both him, and the Grecians in general, of the grossest puerility and ignorance. ¹ Ω Σσλων, Σσλων, 'Ελληνες.

¹ Cyril. contra Julian. p. 15. It is related somewhat differently in the Timæus.
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The truth of this allegation may be proved both from the uncertainty, and inconsistency of the ancients in the accounts of their Deities. Of this uncertainty Herodotus takes notice. He attributes to Homer, and to Hesiod, the various names and distinctions of the Gods, and that endless polytheism, which prevailed. This blindness in regard to their own theology, and to that of the countries, from whence they borrowed, led them to misapply the terms, which they had received, and to make a God out of every title. But however they may have separated, and distinguished them under different personages, they are all plainly resolvable into one Deity, the Sun. The same is to be observed in the Gods of the Romans. This may in great measure be proved from the current accounts of their own writers; if we attend a

mæus of Plato. vol. 3. p. 22. See also Clemens Alexandr. Strom. l. 1. p. 356.

\(^2\) L. 2. c. 53. The evidence of Herodotus must be esteemed early; and his judgment valid. What can afford us a more sad account of the doubt and darkness, in which mankind was enveloped, than these words of the historian? how plainly does he shew the necessity of divine interposition; and of revelation in consequence of it!

\(^3\) Herodotus. l. 2. c. 53.
little closely to what they say: but it will appear more manifest from those, who had been in Egypt, and copied their accounts from that country. There are few characters, which at first sight appear more distinct, than those of Apollo and Bacchus. Yet the department, which is generally appropriated to Apollo, as the Sun, I mean the conduct of the year, is by Virgil given to Bacchus, or Liber. He joins him with Ceres, and calls them both the bright luminaries of the world.

* Vos, O, clarissima Mundi
Lumina, labentem Celo qui ducitis annum,
Liber, et alma Ceres.

5 Quidam ipsum solem, ipsum Apollinem, ipsum Dionysium eundem esse volunt. Hence we find that Bacchus is the Sun or Apollo; though supposed generally to have been a very different personage. In reality they are all three the same; each of them the Sun. He was the ruling Deity of the world:

6 Ἡλις παγγενετος, πανιόλε, χρυσωφεύγες.
He was in Thrace esteemed, and worshiped as Bacchus, or Liber. 7 In Thraciâ Solem Liberum haberi, quem illi Sebastium nuncupantes magnâ religione celebrant: eique Deo in

* Virgil. Georgic. l. i. v. 6.
Liber is El-Abor contracted: Sol, Parens Lucis.
5 Scholia in Horat. l. 2. Ode 19.
* Orphic. Fragment. in Macrobr. Sat. l. 1. c. 23.
7 Macrobr. Sat. l. 1. c. 18.
He is called by Eumolpus Ἀργοφαίν Διονυσον ἐν ακτίνισι τυγχανον: apud Euseb. P. E. l. 9. c. 27.
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In short all the Gods were one, as we learn from the same Orphic Poetry:

9 'Eis Zeus, 'eis Aïðës, 'eis 'Hlios, 'eis Διονυσος,

'Eis òeov en pantepsi.

Some Deities changed with the season.

10 'Héliov ðe òeøs, ðeøtopowêns, d' òeøov Ïaw.

It was therefore idle in the ancients to make a disquisition about the identity of any God, as compared with another; and to adjudge him to Jupiter rather than to Mars, to Venus rather than Diana. 11 Τον Οσίειν οί μεν Σεραπιν, οίδε Διονυσον, οίδε Πλετωνα, τινες δε Δια, πόλλοιδε Πάνα νεομικαι. Some, says Diodorus, think that Osiris is Serapis; others that he is Dionysus; others still that he is Pluto: many take him for Zeus, or Jupiter; and not a few for Pan. This was an unnecessary embarrassment: for they were all titles of the same God: there being originally by no means that diversify, which is imagined, as Sir John Marsham has very justly observed.

12 Neque enim tanta πολυθετος Gentium, quanta fuit Deorum πολυωνυμα. It is said above that Osiris was by some

8 Zemifius is the Amonian Sames, or Sameph, analogous to Beth-Shemesh in the Scriptures.


See Stephani Poësis Philosop. p. 80. from Juftin Martyr.

10 Macrobius. Saturn. 1. 1. c. 18. p. 202. He mentions Jupiter Lucetius, and Diespater, the God of day; and adds: Cretenfes Δια την ἡμέραν vocant. The Cretans call the day dia. The word dies of the Latines was of the same original.

11 Diodorus Siculus. 1. 1. p. 22.

12 Chronolog. Canon. p. 32.

thought
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thought to be Jupiter, and by others to be Pluto. But Pluto among the best theologists was esteemed the same as Jupiter; and indeed the same as Proserpine, Ceres, Hermes, Apollo, and every other Deity.

There were to be sure a number of strange attributes, which by some of the poets were delegated to different personages: but there were other writers, who went deeper in their researches; and made them all center in one. They some-

Hermesianax.

It may be worth while to observe below, how many Gods there were of the same titles and departments. Παιάνος Διονυσίος. Hesychius. Ραωνία Minerva. Plutarch, de decem Rhetoribus.

Παλαιόν Ηρακλῆς. Hesychius.


Olen, the most ancient mythologist, made Eileithya to be the mother of Eros: so that Eileithya and Venus must have been the same; and consequently Diana.


Adonim, Atinim, Osirin et Horum aliud non esse quam Solem. Macrobius Sat. l. r. c. 21. p. 209.

Janus was Juno, and filed Junonius. Macrof. Sat. l. r. c. 9. p. 159.

Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proserpinam dicunt. Servius in Georgic. l. i. v. 5.

Astarte, Luna, Europa, Dea Syria, Rhea, the same. Lucian. de Syriā Deā.

Και Ἀσταρτῶν τον αυτών καὶ Διαν καὶ Απόλλωνος τον Θεόν καὶ Τιτανάνθων κτλ. Athenago-ras. p. 290.

'Ἡλιος, Ζεὺς. Sanchoniathon. Euseb. P. E. lib. i. c. x. p. 34.

'Ἡλιός, Κρόνος. Damascius apud Photium. c. 242.

4 times
times represented this sovereign Deity as Dionysus: who according to Ausonius was worshiped in various parts under different titles; and comprehended all the Gods under one character.

"Ogygia me Bacchum vocat; Ofyrin Aegyptus putat:
Myi Phanacem nominant:
Dionyson Indi exigitimant:
Romanâ Sacra Liberum;
Arabica Gens Adoneum;
Lucanianus Pantheon.

Sometimes the supremacy was given to Pan, who was esteemed Lord of all the elements.

"Πανα καλω, κρατερον Νομιον, κοσμοι τε συμπαι, Ουβανον, ηδε βαλασταν, ιδε χονα παμβασιλειαν, Και της αδανατον, ταδε γας μελη εσι τα Παιων, Κοσμοκεταις, ανεπτα, φαεσφοε, κακτιμε Παιων, Αντεσκαζες, εαυμανις, ΑΛΗΘΗΣ ΖΕΤΣ Ο ΚΕΡΑΣΤΗΣ:

More generally it was conferred upon Jupiter:

"Ζευς εσιν αιθης, Ζευς δε γη, Ζευς ο Ουβανος. Ζευς τοι τα παντα.

"Aufon. Epigram. 30.

See Gruter for inscriptions to Apollo Pantheon. Dionysus was also Atis, or Attis. Διοις τως Αττιν περοσαρομεστει θελεσθιν. Clementis Cohort. p. 16.


Πας Αυγοττικαι δε Παν μεν αρχαιατατοι, και των εκε των πρωτων λεγομε- 

νων Θεων. Herodotus. 1. 2. c. 145. Priapus was Zeus: also Pan, and Orus: among the people of Lampfacus esteemed Dionysus.

"Euphorion.

Poseidon,
Pofeidon, God of the sea, was also reputed the chief God, the Deity of Fire. This we may infer from his priest. He was styled a Purcon, and denominated from him, and served in his oracular temples; as we learn 'from Pausanias, who says, "\textit{Ποσειδώνος ὁ ὕπηετης εἰς τὰ μαντεύματα εἰναι Πυρκώνα.}

He mentions a verse to the same purpose. \textit{Σὺν δὲ τὸ Πυρεύν αὐτοποιούει κλωτε Εὐνοημοῦ.} P'urcon is Ignis vel lucis dominus: and we may know the department of the God from the name of the priest. He was no other than the supreme Deity, the Sun: from whom all were supposed to be derived. Hence Pofeidon or Neptune, in the Orphic verses, is, like Zeus, styled the father of Gods and men.

\textit{Κληθεῖ, Ποσειδαῖον —
Οὐρανός, Μάκαρος τῆς Θεών πατέρ, ἑώ καὶ αὐθέων.}

In the neighbourhood of Tyre and Sidon the chief Deity went by the name of 'Ourchol, the same as Archel and Arcles of Egypt; whence came the 'Ἡρακλῆς, and Hercules of Greece and Rome. Nonnus, who was deeply read in the mythology of these countries, makes all the various departments of the other Gods, as well as their titles, center in him. He describes him in some good poetry as the head of all.

\textit{Ἀγγειχτέν Ἡρακλῆς, Ἀναγ νυός, Οἰκαςι κοσμε,}

\textit{Τῇα Χρονε Αὐκαβαίτα δυσδεκάμηνον ἐλισσαν,}

\textit{L. 10. p. 805.}
\textit{Orphic. Hymn. in Pofeidon. xvi. p. 208.}
\textit{Selden de Diis Syris. p. 77. and additamenta. He was of old styled Arcles in Greece; and supposed to have been the son of Xuth. Ἐνδος καὶ Ἀγκλῆς, οἰ Xυή παῖς. Plutarch. Quaestiones Graeca. v. 1. p. 296.}
\textit{Nonnus. l. 49. p. 1038.}
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All the various titles, we find, are at last comprised in Apollo, or the Sun.

It may appear strange, that Hercules, and Jupiter, or whom-ever we put for the chief Deity, should be of all ages. This must have been the case, if they were the same as the boy of love, and Bacchus ever young; and were also the representatives of Cronus, and Saturn. But the ancients went farther; and described the same Deity under the same name in various stages of life: and 31 Ulpiian speaking of Dionysus, says that he was represented of all ages. Καὶ γὰς παιδα, καὶ πέσσινη, καὶ ανδρα γεαφεσιν αυτου. But the most extraordinary circumstance was, that they represented the same Deity of different sexes. A bearded Apollo was uncommon; but Venus with a beard must have been very extraordinary. Yet

31 In Demethenem Κατα Μεδεσ. Παν σχημα περιθεσιν αυτο. P. 647. See also Macrobr. Sat. i. i. c. 18.


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She is said to have been thus exhibited in Cyprus, under the name of Aphroditus, Αφροδίτος: θ' τ' θεον ἐσχηματισθαι εν Κυπε. The fame is mentioned by Servius: 

23 Ἐστι etiam in Cypro simulacrum barbatæ Veneris, corpore et vesta muliebri, cum sceptra, et naturā virili, quod Ἀφροδίτον vocant. She was also looked upon as prior to Zeus, and to most other of the Gods. 

24 Ἀφροδίτη ου μονον Αθηνας, και Ἡθες, ἀλλα και ΔΙΟΣ ει ἐστίν πρεσβύτερα. The Poet Calvus speaks of her as masculine: 


26 Jupiter omnipotens, Regum Rex ipse, Deúnumque Progenitor, Genetrixque Deum; Deus unus et idem.

Syneius speaks of him in nearly the same manner.

Συ πατης, συ δ' εστι μητης 
Συ δ' αρην, συ δ' θηλυς.

And

23 Hesychius. The passage is differently read. Kuffer exhibits it Αφροδίτοι. Ὀδε τα περὶ Ἀμαθεία τος Παπαίας ος καθαρίς τὸν θεόν ἐσχηματισθαι εν Κυπεροφ. 

24 Servius upon Virgil. Æneid. l. 2. v. 632. 

25 Scholia upon Apollon. Rhod. l. 3. v. 52. Τωρ καλεμένων Μοιρών εϊναι πρεσβύτερα. In some places of the east, Venus was the same as Cybele and Rhea, the Mother of the Gods: Περὶ τος χερας ταυτες σεβασι μεν οι ετι παν την Ἀφροδιτην, ος μητης θεως, πεμπαιας και εγχοριος οιμαι προσαγορευτες. Ptol. Tetrabibl. l. 2.


27 Apud Augustin. de Civitate Dei. l. 4. c. 11. and l. 7. c. 9. 
The author of the Orphic verses speaks of the Moon as both male and female. 

28 Deus Lunus was worshiped at Charre, Edessa, and all over the east.

And the like character is given to the ancient Deity Μητις.

29 Αρσην μεν και θηλυς εφες, πολυννυμε Μητι.

In one of the fragments of the Orphic poetry there is every thing, which I have been saying, comprehended within a very short compass.

29 Ζευς αρσην γενετο, Ζευς αμβεστος επλετο Νυμφη, Ζευς πυθην γαις τε και ουραις ασεβοντος. —
Ζευσ ποντε βιξα, Ζευσ Ἡλιος, κε Σελην, Ζευς Βασιλευς, Ζευς αυτος απαντων αεχιγενεθλος —
Και Μητις, προτος γενετος και Εξως πολυτεσης. Παντα γας εν Ζηνος μεγαλω ταδε σωματι κειται.
Εν κρατος, εις Δαιμων, γενεται μεγας αεχος απαντων.

Whom he meant under the title of Zeus, he explains afterwards in a solemn invocation of the God Dionysus.

31 Κεκλυθη τυλεσθα δινω ελυκανγεα κυκλον
Ουραιας σφομεληζι πεζιδεμον αιεν ελισσων,
Αγλας ΖΕΤ, ΔΙΟΝΥΣΕ, πατες ποντε, πατες αιες,
Ηλις, παγγενετος, παναιολε, χευσεθεγγες.

As we have seen how the father of the Gods was diversified; it may be worth while to hear what the supposed mo-

The Orphic verses περι φιεσεως are to the same purpose.


28 Orphic Hymn 31. v. 10. p. 224.


Orpheus of Protagonus.

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Porphyry acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one, and the 33 same. Nobody had examined the theology of the ancients more deeply than Porphyry. He was a determined Pagan: and his evidence in this point is unexceptionable. The titles of Orus and Osiris being given to Dionysus, caused him in time to partake of the same worship, which was paid to the great luminary: and as he had also many other titles, from them sprung a multiplicity of Deities. 34 Morichum Siculi Bacchum nominârunt: Arabes vero cundem Orachal et Adonæum: alii Lyæum, Erebinthium, Sabazium; Lacedæmonii Scytidem, et Milichium

31 Porphyr. apud Euebium Præp. Evang. l. 3. c. ii.
34 Janus Gulielmus Laurenbergius.
vocitārunt. But let Dionusus or Bacchus be diversified by ever so many names or titles; they all in respect to worship relate ultimately to the Sun. 35 Sit Osiris, sit Omphis, Nilus, Siris, sive quodcunque aliud ab Hierophantis usurpatum nomen, ad unum tandem Solem, antiquissimum Gentium numen, redeunt omnia.

35 Selden de Diis Syris. p. 77.
PHOENIX and PHOENICES.

As there has been much uncertainty about the purport and extent of these terms; and they are of great consequence in the course of history; I will endeavour to state their true meaning. Phoinic, or Poinic, was an Egyptian, and Canaanitish term of honour; from whence were formed Φοινικ, Φοινικες, Φοινικοεις of the Greeks, and Phoinic, Poinicus, Poinicius of the Romans; which were afterwards changed to Phœnix, Punicus, and Puniceus. It was originally a title, which the Greeks made use of as a provincial name: but it was never admitted as such by the people, to whom it was thus appropriated, till the Greeks were in possession of the country. And even then it was but partially received: for though mention is made of the coast of Phœnice, yet we find the natives called Sidonians, Tyrians, and Canaanites, as late as the days of the Apostles. It was an honorary term, compounded of Anac with the Egyptian prefix; and rendered at times both Phoinic and Poinic. It signified a lord or prince: and was particularly assumed by

1 In all ancient accounts of the Romans the term was expressed Poini, and Poinicus. Poini stipendia pendent. Poini sunt solitei fos sacrificare puellos. Ennius. Annal. vii. Afterwards it was changed to Pœnus, and Punicus.

2 Simon the Canaanite. Matth. c. 10. v. 4. Also the woman of Canaan. Matthew, c. 15. v. 22.

4
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The sons of Chus and Canaan. The Myrians seem to have kept nearest to the original pronunciation, who gave this title to the God Dionysus, and called him Ph'anac.

Ogygia me Bacchum vocat,
Ofrin Ægyptus putat,
My∫ Phanacem.

It was also conferred upon many things, which were esteemed princely and noble. Hence the red, or scarlet, a colour appropriated to great and honourable personages, was stiled Phoinic. The palm was also stiled Phoinic, Æphion: and the ancients always speak of it as a stately and noble tree. It was esteemed an emblem of honour; and made use of as a reward of victory. Plurimarum palmarum homo, was a proverbial expression among the Romans, for a soldier of merit. Pliny speaks of the various species of palms; and of the great repute, in which they were held by the Babylonians. He says, that the noblest of them were stiled the royal Palms; and supposes, that they were so called from their being set apart for the king's use. But they were very early an emblem of royalty: and it is a circumstance included in their original name. We find from Apuleius, that Mercury, the * Hermes of Egypt, was represented with a palm branch in his hand: and his priests at Hermopolis used to have them stuck in their s sandals, on the outside. The

3 Aufonius. Epigram. 25. Ph'Anac, the Great Lord.
4 Apuleius. l. xi. p. 246.

Goddess
Goddess 6 He was thus represented: and we may infer that Hermes had the like ornaments; which the Greeks mimicked for feathers, and have in consequence of it added wings to his feet. The Jews used to carry boughs of the same tree at some of their festivals; and particularly at the celebration of their nuptials: and it was thought to have an influence at the birth. Euripides alludes to this in his Ion; where he makes Latona recline herself against a Palm tree, when she is going to produce Apollo and Diana.

7 Φώικα φασ' αἱ ἄρχομαι
Ενθὰ λοχευμάτα σεμι' ελοχευσάτο
Λατω.

In how great estimation this tree was held of old, we may learn from many passages in the sacred writings. Solomon says to his espoused, 8 how fair and how pleasant art thou, O Love, for delights: thy stature is like a Palm tree. And the Psalmist for an encouragement to holiness says, 9 that the righteous shall flourish like the Palm tree: for the Palm was supposed to rise under a weight; and to thrive in proportion to its being 10 depressed. There is possibly a farther allusion in this, than may at first appear. The ancients had an opinion, that the Palm was immortal: at least, if it did die, it

6 Pedes ambrosios tegebant soleæ, palmae victricis foliis intexæ. Ibid. l. 11.
p. 241.
7 Euripides in Ione. v. 920.
8 Cantic. c. 7. v. 6.
9 Psalm 93. v. 12.
10 Plutarch Sympoïiia. l. 8. v. 4.
Adversus pons erat refurgit. Gellius. l. 3. c. 6.
recovered again, and obtained a second life by renewal. Hence the story of the bird, filed the Phœnix, is thought to have been borrowed from this tree. Pliny, in describing the species of Palm, filed Syagrus, says, \textsuperscript{11} Mirum de eâ accepimus, cum Phœnice Ave, quae putatur ex hujus Palmæ argumento nomen accepisse, iterum mori, et renasci ex seipso. Hence we find it to have been an emblem of immortality among all nations, sacred and profane. The blessed in heaven are represented in the Apocalypse by St. John, \textsuperscript{12} as standing before the throne in white robes with branches of Palm in their hands. The notion of this plant being an emblem of royalty prevailed so far, that when our Saviour made his last entrance into Jerusalem, the people took branches of Palm trees, and accosted him as a prince, crying, \textsuperscript{13} \textit{Hosanna—blessed is the King of Israel.}

The title of Phœnic seems at first to have been given to persons of great stature: but in process of time it was conferred upon people of power, and eminence, like \textit{αγαπη} and \textit{αγαλατες} among the Greeks. The Cuthites in Egypt were filed Royal Shepherds, \textit{βασιλεις Ποιμενες}, and had therefore the title of Phœnices. A colony of them went from thence to Tyre and Syria: hence it is said by many writers, that Phœnix came from Egypt to Tyre. People, not consider-

\textsuperscript{11} Pliny. Hist. Nat. l. \textit{13. c. 4.}

\textsuperscript{12} \textit{Iēroiu Ἡλίων το φυτον, αχινον τε εν.} Juliani Imp. Orat. \textit{v. p. 330.}

\textsuperscript{13} \textit{ Revelations. c. 7. v. 9. Περιγελημενοι τολαι λυκαι, και Φοινικαι εν ταις}"\textit{ηρουι αυτων.}

\textsuperscript{13} \textit{John. c. 12. v. 13.}
ing this, have been led to look for the shepherd’s origin in Canaan; because they were sometimes called Phœnices. They might as well have looked for them in Greece; for they were equally stiled Ἑλλήνες, Hellenes. Phœnicia, which the Greeks called Φωνίκη, was but a small part of Canaan. It was properly a slip of sea-coast, which lay within the jurisdiction of the Tyrians and Sidonians, and signifies Ora Regia; or, according to the language of the country, the coast of the Anakim. It was a lordly title; and derived from a stately and august people. All the natives of Canaan seem to have assumed to themselves great honour. The Philistines are spoken of as 'Lords, and the merchants of Tyre as Princes: whose grandeur and magnificence are often alluded to in the Scriptures. The prophet Ezekiel calls them the princes of the sea. "Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments. And Isaiah speaks to the same purpose. 'Who hath taken this counsel against Tyre, that crowning city, whose merchants are princes: whose traffickers are the honourable of the earth? The scripture term by which they are here distinguished is ὅς, Sarim: but the title which they assumed to themselves was Ph’anac or Ph’oinac, the Phœnix of the Greeks and Romans. And as it was a

14 Ἑξακατ᾽ ἐκαθ᾽ Ποιμένες Ἑλλήνες Εἰσίλεκτας. Syncellus. p. 61.
15 The Lords of the Philistines; and the princes of the Philistines. 1 Samuel. c. 29. v. 2, 3, 4.
16 Ezekiel. c. 26. v. 16.
17 Isaiah. c. 23. v. 8.
Ezekiel. c. 28. v. 2.

T t 2 mere
mere title, the sacred writers of the old testament never make use of it to distinguish either the people or country. This part of Canaan is never by them called Phœnicia: yet others did call it so; and the natives were styled Phœnices before the birth of Homer. But this was through mistake: for it was never used by the natives as a provincial appellation. I have shewn, that it was a title of another sort, a mark of rank and preeminence: on this account it was assumed by other people; and conferred upon other places. For this reason it is never mentioned by any of the sacred writers before the captivity, in order to avoid ambiguity. The Gentile writers made use of it; and we see what mistakes have ensued. There were Phœnicians of various countries. They were to be found upon the Sinus \(^{18}\) Persicus, upon the Sinus \(^{19}\) Arabicus, in Egypt, in \(^{20}\) Crete, in \(^{21}\) Africa, in \(^{22}\) Epirus,  

\(^{18}\) Herodotus brings the Phœnicians from the Mare Erythraum; by which he means the Sinus Persicus. L. 7. c. 89. l. i. c. 1.  
\(^{19}\) Philo, mentioning the march of the Israelites towards the Red sea, and the Amalekites, adds, \(\text{τεμαται δ' αυτῷ Φωινίκες.}\) De V. Mois. vol. 2. p. 115.  
\(^{21}\) Φωινίκης. Gloss.  
\(^{22}\) Κατὰ Βασιλείων Φωινίκης. Strabo. l. 7. p. 499.  

Mount Olympus in Lycia was stiled, by way of eminence, Phœnic. \(\text{Ολύμπως πόλις μεγάλη καὶ ὄσος ὀμονομα, ὁ καὶ Φωινίκης καλεῖται.}\) Strabo. l. 14. p. 982.  

Bochart supposes, Phœnic and Phœneces (Φωινίκης) to be derived from Beni Anac, changed to Phenı Anac, i. e. the sons of Anac: but how can this be applicable to a mountain; or to the Palm tree? I am happy however that in a part of my etymology, and that a principal part, I am countenanced by that learned man.  

Bishop Cumberland derives it from Anac torquis. Orig. p. 302.
and even in Attica. "Φωνικες—γενος τι Αθηναις. There is a race of people called Phœnicians among the Athenians. In short, it was a title introduced at Sidon, and the coast adjoining, by people from Egypt: and who the people were, that brought it, may be known from several passages in ancient history: but particularly from an extract in Eusebius. "Φωνις και Καδμος, απο Θεσων των Αιγυπτων εξελθοντες εις την Συριαν, Τυρι και Σιδωνος εδασιλευον. Phœnix and Cadmus, retiring from Thebes in Egypt towards the coast of Syria, settled at Tyre and Sidon, and reigned there. It is said, that Belus carried a colony to the same parts: and from what part of the world Belus must be supposed to have come, needs not to be explained. Euripides files Cepheus the king of Ethiopia, the son of Phœnix: and Apollodorus makes him the son of Belus: hence we may infer that Belus and Phœnix were the same. Not that there were any such persons as Phœnix and Belus, for they were certainly titles: and under the characters of those two personages, Colonies, named Belidæ and Phœnices, went abroad, and settled in different parts. Their history and appellation may be traced from Babylonia to Arabia and Egypt: and from thence to Canaan, and to the regions in the west. It were therefore to be wished, that the terms Phœnix and Phœnicia had never

25 Hesychius.
26 Syncellus. p. 126. from Eusebius.
27 ἐνδος απ' Ευσεβίων. κτλ. Nonnus.

been
been used in the common acceptation; at least when the discourse turns upon the more ancient history of Canaan. When the Greeks got possession of the coast of Tyre, they called it Phœnicia: and from that time it may be admitted as a provincial name. In consequence of this, the writers of the New Testament do not scruple to make use of it, but always with a proper limitation; for the geography of the Scriptures is wonderfully exact. But the Greek and Roman writers often speak of it with a greater latitude; and include Judea and Palestina within its borders: and sometimes add Syria, and Idume. But these countries were all separate, and distinct; among which Phœnicia bore but a small proportion. Yet small as it may have been, many learned men have thought, that all the colonies, which at times settled upon the coast of the Mediterranean, were from this quarter: and that all science was of Phœnician original. But this is not true according to their acceptation of the term. Colonies did settle; and science came from the east: but not merely from the Sidonian. I shall shew, that it was principally owing to a prior and superior branch of the family.

ADDENDA.

Of the PALM TREE.

PHOENIX was a colour among horses. They were stiled Phœnices, and Phœnciciati, from the colour of the Palm tree, which they resembled; and upon the

28 Bochart. Hierozoican. l. 2. c. 7.
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The same account had the name of Spadices. This, according to Aulus Gellius, was a term synonymous with the former. 29 Rutilus, et Spadix Phœnicii συνωνυμος, exuberantiam splendoremque significat ruboris, quales sunt fructus Palmarum: nondenum sole incerti: unde spadicis et Phœniciei nomen est. 30 Spadix, σπαδις, avulbus est a Palmâ termes cum fructu. Homer, describing the horses of Diomedes, says, that the one was Phœnix, or of a bright Palm colour, with a white spot in his forehead like a moon.

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Upon this the Scholiast observes, Φοινικός το χειμα, ητοι πυρρός. The horse was of a Palm colour, which is a bright red. We call such horses bays; which probably is a term of the same original. The branch of a Palm tree was called Bai in Egypt: and it had the same name in other places. Bai, Bæia, are used for Palm-branches by St. John. 33 Τα βαια των Φοινικών. And it is mentioned by the author of the book of Maccabees, that the Jews upon a solemn occasion entered the temple. 34 Μετα ανεσεως και βαιων. And Demetrius writes to the high priest, Simon, 35 Τον σεφανον τον χειμουν και την Βαινην, ἀ απεσιλατε, κεκομισμεθα. Coronam auream et Baïnem, quæ misitis, accipimus. The Greeks formed the

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29 Gellius. l. 2. c. 26.
31 Iliad 4. v. 454.
33 1 Maccab. c. 13. v. 51.
34 1 Maccab. c. 13. v. 37.

word
word Ἐαῖν from the Egyptian Bai. The Romans called the
same colour Badius. Varro, speaking of horses, mentions,
Hic badius, ille gilvus, ille Murinus.
As the Palm tree was suppos'd to be immortal; or at least,
if it did die, to revive, and enjoy a second life, the Egyp-
tians gave the name of Bai to the soul: 56 Ἔστι μεν γας το
Ἐαῖ ψυχή.

55 Varro apud Nonium Marcellum.
56 Horapollo. L. i. c. 7. p. 11.
OF THE

TERM CAHEN,

The COHEN, יָּנָּה, of the Hebrews.

I HAVE before taken notice, that the term Cahen denoted a Priest, or President: and that it was a title often conferred upon princes and kings. Nor was it confined to men only: we find it frequently annexed to the names of Deities, to signify their rule and superintendency over the earth. From them it was derived to their attendants, and to all persons of a prophetical or sacred character. The meaning of the term was so obvious, that one would imagine no mistake could have ensued: yet such is the perverseness of human wit, that we find it by the Greeks and Romans constantly misapplied. They could not help imagining from the sound of the word, which approached nearly to that of καῦς and canis, that it had some reference to that animal: and in consequence of this unlucky resemblance they continually misconstrued it a dog. Hence we are told by Αelian
ælian and plutarch not only of the great veneration paid to dogs in egypt, and of their being maintained in many cities, and temples; in which they certainly exceed the truth: but we are moreover assured, that the people of ethiopia had a dog for their king: that he was kept in great state; being surrounded with a numerous body of officers and guards; and in all respects royally treated. plutarch speaks of him, as being σεπνυς πεσπυνυμενος, worshiped with a degree of religious reverence. the whole of this notion took its rise from a misinterpretation of the title above. i have mentioned, that in early times cahen was a title universally conferred upon priests and prophets: hence lycophron, who has continually allusions to obsolete terms, calls the two diviners mopsus and amphilocus, κυνας.

"Δοιαίδε ῥείθρων Πυραμος πέος εκδολας
Αυτοκτονοις σφαγαις Δήμανε κυνηγεσ
Δημήτρες αιγμαζότας λοιπθιν ηοαν.
Upon which the scholiast observes; κυνας οί μαντεις: by cines are meant diviners: and again κυνας απολλωνος τες μαντεις ειτεων. the poet by κυνας means the ministers and prophets of apollo. upon this the learned meursius observes,

1 ælian de animalibus. 1. 7. c. 60. he cites hermippus and aristotle for vouchers.
2 ενερεῖς ευγκα οιδοται, ετοι, και ευγκα οιδοται, και ευγκα μαντως ειτεων. and ενερεῖς ευγκα οιδοται, απερ εγχμους πολεως πεσπυνυς και αερας. lycophron aduersus stoicos. vol. 2. p. 1064.
3 ibid.
4 lycophron. v. 439.
5 comment. upon lycophron. p. 68.
that Lycophron had here made use of a term imported from Egypt: so that, I think, we cannot be mistaken about the purport of the word, however it may have been perverted.

The name of the Deity Canouphis, expressed also Canuphis, and Cnuphis, was compounded with this term. He was represented by the Egyptians, as a princely person, with a serpent entwined round his middle, and embellished with other characters, relating to time and duration, of which the serpent was an emblem. Oph, and Ouph, signified a serpent in the Amonian language: and the Deity was termed Can-uph, from his serpentine representation. The whole species in consequence of this were made sacred to him, and styled Canlyphian. To this Lucan alludes, when in speaking of the Seps he calls all the tribe of serpents Cinymphias pestes:

6 Cinymphias inter pestes tibi palma nocendi.

Canuphis was sometimes expressed Anuphis and Anubis: and, however rendered, was by the Greeks and Romans continually spoken of as a dog: at least they supposed him to have had a dog's head, and often mention his barking. But they were misled by the title, which they did not understand. The Egyptians had many emblematical personages, set off with heads of various animals, to represent particular virtues, and affections; as well as to denote the various attributes of their Gods. Among others was this canine figure; which I have no reason to think was appropriated to Canuph, or

8 Κους δέ στιν ἐν κυνοπλοϊς ἰποκόι, καὶ Κους πολις, εν δ' Ἀνους τιμέται, καὶ τις κυνιν τιμή, καὶ οἳς τετακται τις έστρα. Strabo. I. 17. p. 1166.

Cneph.
Cneph. And though upon gems and marbles his name may be sometimes found annexed to this character; yet it must be looked upon as a Grecian work, and so denominated in consequence of their mistaken notion. For we must make a material distinction between the hieroglyphics of old, when Egypt was under her own kings; and those of later date, when that country was under the government of the Greeks: at which time their learning was greatly impaired, and their ancient theology ruined. Horus Apollo assures us, if any credit may be given to what he says, that this canine figure was an emblem of the earth:

Oικομενη γραφότες κυνοκεφαλον ζωγγαφεσι. When they would describe the earth, they paint a Cunocephalus. It could not therefore, I should think, in any degree relate to Canophis. The same writer informs us, that under the figure of a dog, they represented a priest or sacred scribe, and a prophet; and all such as had the chief management of funerals: also the spleen, the smell, sneezing; rule and government, and a magistrate, or judge: which is a circumstance hard to be believed. For as hieroglyphics were designed to distinguish, it is scarce credible, that the Egyptians should crowd together so many different and opposite ideas under one character, whence nothing could well ensue but doubt and confusion. Besides, I do not remember, that in any group of ancient hieroglyphics the figure of a dog occurs. The meaning of this history, I think, may be with a

*Ιερογραμματεα τε παλιν, η παραπτωμ, η ασφεσιν, η πτασιν, η αζωη, η δικαιοπ, Τελεσινι γραφίν κυνα ζωγγαφεσιν. L. i. c. 39. p. 52.

little
little attention made out. The Egyptians were refined in their superstitions, above all the nations in the world: and conferred the names and titles of their Deities upon vegetables, and animals of every species: and not only upon these, but also upon the parts of the human body; and the very passions of the mind. Whatever they deemed salutary, or of great value, they distinguished by the title of Sacred, and consecrated it to some "God. This will appear from words borrowed from Egypt. The Laurel, Laurus, was denominated from Al-Orus: the berry was termed bacca from Bacchus: Myrrh, Μύρρος, was from Ham-Ourah: Casia from Chus. The Crocodile was called Caimin and Campfa: the Lion, El-Eon: the Wolf, El-Uc: the Cat, Al-Ourah: from whence the Greeks formed άλήων, λυκος, αιμαράς. The Egyptians stiled Myrrh, Baal; balsam, baal-samen; Camphire, Cham-phour, καμφύρξα of Greece; opium, Ophion. The sweet reed of Egypt was named " Canah, and Conah by way of eminence: also " Can-Ofiris. Cinnamon was denominated from Chan-Amon: Cinnabar, κιναβάριος, from Chan-Abor: the sacred beetle, Cantharus, from Chan-Athur. The harp was stiled Cinnor, and was supposed to have been

" Εν γας τυς Αιγυπτιως, ειπκα δεινοστετα τις παντων ὁμος τις

\( \begin{align*}
\text{Eo } χρο \\
\text{πιν \\
\text{χωρός, αιμαράς.}
\end{align*} \)

The Egyptians were refined in their superstitions, above all the nations in the world: and conferred the names and titles of their Deities upon vegetables, and animals of every species: and not only upon these, but also upon the parts of the human body; and the very passions of the mind. Whatever they deemed salutary, or of great value, they distinguished by the title of Sacred, and consecrated it to some "God. This will appear from words borrowed from Egypt. The Laurel, Laurus, was denominated from Al-Orus: the berry was termed bacca from Bacchus: Myrrh, Μύρρος, was from Ham-Ourah: Casia from Chus. The Crocodile was called Caimin and Campfa: the Lion, El-Eon: the Wolf, El-Uc: the Cat, Al-Ourah: from whence the Greeks formed άλήων, λυκος, αιμαράς. The Egyptians stiled Myrrh, Baal; balsam, baal-samen; Camphire, Cham-phour, καμφύρξα of Greece; opium, Ophion. The sweet reed of Egypt was named " Canah, and Conah by way of eminence: also " Can-Ofiris. Cinnamon was denominated from Chan-Amon: Cinnabar, κιναβάριος, from Chan-Abor: the sacred beetle, Cantharus, from Chan-Athur. The harp was stiled Cinnor, and was supposed to have been

\( \begin{align*}
\text{Eo } χρο \\
\text{πιν \\
\text{χωρός, αιμαράς.}
\end{align*} \)

" It is possibly alluded to in Psalm 80, v. 16. and in Jeremiah, c. 6. v. 20.

\( \begin{align*}
\text{Plutarch. Isis et Osiris, p. 365, Χερσογίαs.}
\end{align*} \)
found out by Cinaras: which terms are compounded of Chan-Or, and Chan-Arez; and relate to the Sun or Apollo, the supposed inventor of the lyre. Priests and magistrates were particularly honoured with the additional title of Cahen: and many things held sacred were liable to have it in their composition. Hence arose the error of Horus Apollo; who having been informed, that the ancient Egyptians distinguished many things, which were esteemed holy, by this sacred title, referred the whole to hieroglyphics; and gave out that they were all represented under the figure of a dog. And it is possible, that in later times the Grecian artists, and the mixed tribes of Egypt, may have expressed them in this manner; for they were led by the ear; and did not inquire into the latent purport of the 13 theology transmitted to them. From hence we may perceive, how little in later times even the native Egyptians knew of their rites and history.

Farther accounts may be produced from the same writer in confirmation of what I have been saying. He not only mentions the great veneration paid by the Egyptians to dogs, but adds, that in many temples they kept κύωνες κάλικες, a kind of baboons, or animals with heads like those of dogs, which were wonderfully endowed. By their assistance the Egyp-

13 The purport of the term Cahen, or Cohen, was not totally unknown in Greece. They changed it to κουσ, and κοσ; but still supposed it to signify a priest. Κουσ, έβες Καβέγων, δ καλικομενος φοίες. Hefychius. Κοιφατι έγαται. Ibid.

It was also used for a title of the Deity. Κους, ε πόνυπιος λίθος; scilicet Βασιντυλε. Mepocopus. p. 5. The Bæutulus was the most ancient representation of the Deity. See Apollon, Rhod. Schol. ad L. 1. v. 919.

tians
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tians found out the particular periods of the Sun and Moon. These did not, like other animals, die at once, but by piece-meal; so that one half of the animal was oftentimes buried, while the other half survived. He moreover assures us, that they could read and write: and whenever one of them was introduced into the sacred apartments for probation, the priest presented him with a tablet, and with a pen and ink, and by his writing could immediately find out, if he were of the true intelligent breed. These animals are said to have been of infinite use to the ancient Egyptians in determining times and seasons: for, it seems, they were in some particular functions the most accurate, and punctual of any creatures upon earth, Per æquinoxia enim duodecies in die urinam red-dere, et in noce compertus (Cunocephalus), æquali interflitio servato, Trismegisto anfam dedit diem dividendi in duodecem partes æquales. Such is the history of these wonderful animals. That Apes and Baboons were among the Egyptians held in veneration is very certain. The

14 Ous, καθαρίσα τα λοιπα ζωα εν ημερα μια τελυντα, ύπω και τετωγε: αλλα μερος αυτων καθ' έκασην ημεραν ισεμεν εν των Ιερεων παππεδαιν. κυλ.

15 Eos δ' αι αι ιερομυκτα και δυο πληρωμοιν ημεραν, τοτε ολοι αποβινται.

Horapollo. l. i. c. 14. p. 2.

16 Horapollo. l. i. c. 16. p. 30. Δωδεκάτις τις ήμερας καθ' έκασην ιορανεις τοτε αυτο τοι τα Δυονισιοι ποιειν. κυλ. Speaking of the two Equinoxes.

17 Hoffman: Cunocephalus.

Vossius de Idol. Vol. 2. l. 3. c. 78:

Ape was sacred to the God Apis; and by the Greeks was rendered Capis, and "Ceipis. The Baboon was de
denominated from the Deity " Babon, to whom it was equally
sacred. But what have these to do with the supposed Cuno-
cephalus, which, according to the Grecian interpreta-
tion is an animal with the head of a dog? This character-
istic does not properly belong to any species of Apes; but
seems to have been unduly appropriated to them. The term
Cunocephalus, Κυνοκεφαλος, is an Egyptian compound: and
this strange history relates to the priests of the country, stiled
Cohen; also to the novices in their temples; and to the ex-
aminations, which they were obliged to undergo, before they
could be admitted to the priesthood. To explain this I
must take notice, that in early times they built their tem-
oples upon eminences, for many reasons; but especially for the
fake of celestial observations. The Egyptians were much
addicted to the study of astronomy: and they used to found
their colleges in upper Egypt upon rocks and hills, called by

19 By Strabo expressed Κειτος, who says, that it was reverenced by the people
at Babylon opposite to Memphis. L. 17. p. 1167. Κειτος τε Βαλυαντιου και πολις
Μεμφίτης (σελην.)

10 Babon, Βαβος, of Hellanicus Lefbius. Athenæus. l. 15. p. 680. called Be-
bon, Βαβος, by Manethon. Plutarch. Isis et Osiris. p. 371. 376. Babon was
thought to have been the same as Typhon: by some esteemed a female, and
the wife of that personage. Plutarch. ibid.

The Ape and Monkey were held sacred, not in Egypt only, but in India; and
likewise in a part of Africa. Diderus Sicul. l. 20. P. 793. Maffeius men-
tions a noble Pagoda in India, which was called the monkeys Pagoda. Historia
Ind. l. 1. p. 25: and Balbus takes notice of Peguan temples, called by the na-
tives Varelle; in which monkeys were kept out of a religious principle. See Balbi:Itinerarium.
them Caph. These, as they were sacred to the Sun, were farther denominated Caph-El, and sometimes Caph-Aur, and Caph-Arez. The term Caph-El, which often occurs in history, the Greeks uniformly changed to Κεφαλή, Cephalē; and from Cahen-Caph-El, the sacred rock of Orus, they formed Κυνοκέφαλη, and Κυνοκέφαλος; which they supposed to relate to an animal with the head of a dog. But this Cahen-Caph-El was certainly some royal seminary in upper Egypt; from whence they drafted novices to supply their colleges and temples. These young persons were before their introduction examined by some superior priest; and accordingly, as they answered upon their trial, they were admitted or refused. They were denominated Caph-El, and Cahen-Caph-El, from the academy, where they received their first instruction: and this place, though sacred, yet seems to have been of a class subordinate to others. It was a kind of inferior cloister and temple, such as Capella in the Roman church; which, as well as Capellanus, was derived from Egypt: for the church in its first decline borrowed largely from that country. That there was some particular place of this sort situated upon a rock, or eminence, may, I think, be proved from Martianus Capella: and moreover that it was a seminary well known, where the youth of Upper Egypt were educated. For in describing the sciences under different personages, he gives this remarkable account of Dialecética upon introducing her before his audience. ²¹ Hæc se educatam

²¹ Martianus Capella. L. 4. sub initio.
Astronomia is made to speak to the same purpose.—Per immensa spatio se-
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educatam dicebat in \( \text{\AE}g\)pytorum \( \text{\AE} \)upe; atque in Parmenidis exinde gymnasium, atque Atticam demeasse. And Johannes Sarisburiensis seems to intimate, that Parmenides obtained his knowledge from the same quarter, when he mentions \( ^{12} \) \( \text{\AE} \)upe vitam egisse. In this short detail we have no unpleasing account of the birth of science in \( \text{\AE} \)gypt; and of its progress from thence to Attica. It is plain, that this rupes \( \text{\AE} \)gyptiaca could be nothing else but a seminary, either the same, or at least similar to that, which I have before been describing. As the Cunocephali are said to have been sacred to Hermes, this college and temple were probably in the nome of Hermopolis. Hermes was the patron of Science, and particularly \( ^{23} \) Cahen, or \( ^{23} \) Canis: and the Cunocephali are said to have been worshiped by the people of that \( ^{28} \) place. They were certainly there reverenced: and this history points out very plainly the particular spot alluded to. Hermopolis was in the upper region \( ^{28} \) Thebaïs: and

culorum, ne profanâ loquacitate vulgarer, \( \text{\AE} \)gyptorum clauœ adytis occultebar. Martianus Capilla. L. 8.


He speaks of Parmenides, as if he were a native of \( \text{\AE} \)gypt: and seems to have understood, that Parmenides took up his residence in the Egyptian seminary, in order to obtain a thorough knowledge in science. Et licet Parmenides \( \text{\AE} \)gyptiarius in rupe vitam egerit, ut rationem Logices inveniret, tot et tantos studii habuit succedilos, ut ei inventionis suæ totam fere præcipuam gloriam.

\( ^{23} \) Hermes was the same as Anubis Latrator. Jablonfsky. L. 5. c. 1.

\( ^{23} \) Anaxandrides apud Athenæum. L. 7. p. 300.

\( ^{23} \) \( \text{\AE} \)gyptus (\( \text{\AE} \)mus) Plutarch. Isis et Osiris.

\( ^{28} \) Strabo. L. 17. p. 1167. \( \text{\AE} \)ouvefalo\( \delta \) (\( \text{\AE} \)kwsis) \( \text{\AE} \)uperolitai.

\( \text{\AE} \)gyptus a (\( \text{\AE} \)muvo) \( \text{\AE} \)uperolitai.
there was in this district a tower, such as has been\textsuperscript{35} mentioned. It was in aftertimes made use of for a repository, where they laid up the tribute. This may have been the rupe\ae\textsuperscript{36} Ægyptiaca, so famed of old for science; and which was the seat of the Chancephalim, or Cunocephalians.

It is said of the Cunocephali, that when one part was dead and buried, the other still survived. This can relate to nothing else but a society, or body politic, where there is a continual decrement,\textsuperscript{37} yet part still remains; and the whole is kept up by succession. It is an enigma, which particularly relates to the priesthood in Egypt: for the sacred office there was hereditary, being vested in certain families; and when part was dead, a residue still\textsuperscript{38} survived, who admitted others in the room of the deceased. \textsuperscript{37} Επειδή δὲ τις αποθανὼν, τετε ὑπὸ παις αντικατίσατοι. The sons, we find, supplied the place of their fathers: hence the body itself never became extinct, being kept up by a regular succession. As to the Cunocephali giving to Hermes the first hint of dividing the day into twelve parts from the exactness, which was observed in their\textsuperscript{39} evacuations, it is a surmise almost too trifling to be discussed. I have shewn, that the Cunocephali were a sacred college, whose members were persons of great learn-

\textsuperscript{35} 'Ερωτολικάς γολακ. Strabo, ibid.

\textsuperscript{36} Analogous to this we read in Herodotus, that the Persian brigade, whose deficiencies were supplied by continual recruits, was styled \textit{αθανάτως} immortalis. Herodotus. L. 7. c. 83.

\textsuperscript{37} It consisted of ten thousand men.

\textsuperscript{38} Herodotus. L. 2. c. 37.

\textsuperscript{39} Δωδεκάτης ἐμπρός καὶ ἐκατὼν ὁς ὁτι ΟΤΡΕΙ Κυάεφαλος. Horapollo. I., 1. c. 16.
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and their society seems to have been a very ancient institution. They were particularly addicted to astronomical observations; and by contemplating the heavens, filed Ouran, they learned to distinguish the seasons, and to divide the day into parts. But the term Ouran the Greeks by a strange misconception changed to αυξώ; of which mistake they have afforded other instances: and from this abuse of terms the silly figment took its rise.

The Cunocephali are not to be found in Egypt only, but in India likewise; and in other parts of the world. Herodotus mentions a nation of this name in Libya: and speaks of them, as a race of men with the heads of dogs. Hard by in the neighbourhood of this people he places the Ἀχεφαλοι, men with no heads at all: to whom out of humanity, and to obviate some very natural distresses, he gives eyes in the breast. But he seems to have forgot mouth and ears, and makes no mention of a nose: he only says, Ἀχεφαλοί, ο ον εὐθείαν ὀφθαλμίς ἐχόντες. Both these and the Cunocephali were denominated from their place of residence, and from their worship: the one from Cahan-Caph-El, the other from Ac-Caph-El: each of which appellations is of the same purport, the right noble, or sacred rock of the Sun.

Similar

18 Herodot. L. 4. c. 191.


20 Many places were named Cunocephale: all which will be found upon enquiry to have been eminences, or buildings situated on high, agreeably to this etymology.
Similar to the history of the Cunocephali, and Acephali, is that of the Cunodontes. They are a people mentioned by Solinus and Isidorus, and by them are supposed to have had the teeth of dogs. Yet they were probably denominated, like those above, from the object of their worship, the Deity Chan-Adon; which the Greeks expressed Κυνοδων, and styled his votaries 31 Cunodontes.

The Greeks pretended, that they had the use of the sphere, and were acquainted with the zodiac, and its after-iffms very early. But it is plain from their mistakes, that they received the knowledge of these things very late; at a time when the terms were obsolete, and the true purport of them not to be obtained. They borrowed all the schemes under which the stars are comprehended, from the Egyptians; who had formed them of old, and named them from circumstances in their own religion and mythology. They had particularly conferred the titles of their Deities upon those stars, which appeared the brightest in their hemisphere. One of the most remarkable and brilliant they called Cahen Se-


Κυνοκεφαλαι near Scotius. ΛΟΦΟΝ πυκνω παραλλαιων ΑΚΡΑΙ. Plu-
tarch in Flaminino, of the same place.

The citadel at Thebes was called Κυνοκεφαλη by Xenophon. Those who speak of the Cunocephali as a people, describe them as Mountaineers. Megal-
thenes per diversos Indios montes esse scribit nationes caninis capitibus. Solinus. C. 52.

A promontory of this name upon the coast of the Red Sea, mentioned above from Strabo. Another promontory Cunocephale in Coreyra. Procopius. Goth. L. 3. c. 27.

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hor; another they termed Purcahen; a third Cahen Ourah, or Cun Ourah. These were all misconstrued, and changed by the Greeks; Cahen-Sehor to Canis Sirius; P'urcahen to Procyon; and Cahen Ourah to Cunofoura, the dog's tail. In respect to this last name I think, from the application of it in other instances, we may be assured, that it could not be in acceptation what the Greeks would persuade us: nor had it any relation to a dog. There was the summit of a hill in Arcadia of this name: also a promontory in Attica; and another in Euboea. How could it possibly in its common acceptation be applicable to these places? And as a constellation if it signified a dog's tail, how came it to be a name given to the tail of a bear? It was a term brought from Sidon, and Egypt: and the purport was to be fought for from the language of the Amonians.

The ancient Helladians used upon every promontory to raise pillars and altars to the God of light, Can-Our, the Chan-Orus of Egypt. But Can-Our, and Can-Ourah, they changed to κυνοσους, as I have shewn: yet notwithstanding this corruption the true name is often to be discovered. The place which is termed Cunofoura by Lucian in his Icaromenippus, is called Cunoura by Stephanus Byzant. and by

21 Steph. Byzantinus.
25 Ptolemy. L. 3. c. 15.
21 Hefychius. Also a family at Lacedæmon, φυλὴ Λακεδαιμιν; and Cunofoour, the name of a family at Megara. See Alexander ab Alexandre. l. 1. c. 17.
25 Εσε δυς Ἀρκτός, quorum Cynofoura petatur
Pausianias.
The Analysis of Ancient Mythology.

Pausanias. Cunoura is also used by Lycophron, who understood ancient terms full well, for any high rock or headland.

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36 Pausanias. Cunoura is also used by Lycophron, who understood ancient terms full well, for any high rock or headland.

37 Εν αύτι πετετός κυνουρα καμπτυλους σχατας
Πενυς οδοντας.

Πετετός κυνουρα, πετετός τεταιειας πετετας. Scholiaft. ibid.

We find the same mistake occur in the account transmitted to us concerning the first discovery of purple. The ancients very gratefully gave the merit of every useful and salutary invention to the Gods. Ceres was supposed to have discovered to men corn, and bread; Osiris shewed them the use of the plough; Cinyras of the harp; Vesta taught them to build. Every Deity was looked up to as the cause of some blessing. The Tyrians and Sidonians were famous for the manufacture of purple; the die of which was very exquisite, and the discovery of it was attributed to Hercules of Tyre; the same who by Palæphatus is fliled Hercules 38 Philosopher. But some will not allow him this honour; but say, that the dog of Hercules was the discoverer. For accidentally feeding upon the Murex, with which the coast abounded, the dog stained his mouth with the ichor of the fish; and from hence the first hint of dying was 39 taken.

36 L. 3. p. 207.
37 V. 99.
38 Palæphatus πέτετός κυνουρας κυνουρας. p. 124.

This gave birth to the proverbial expression, Ἕν ἡ σέβας τοῦ φυγοῦ. Nonnus mentions the particular circumstance of the dog’s staining his mouth:


Such is the story, which at first sight is too childish to admit of credit. It is not likely, that a dog would feed upon shell-fish: and if this may at any time have happened, yet whoever is at all conversant in natural history, must know, that the murex is of the turbinated kind, and particularly aculeated; having strong and sharp protuberances, with which a dog would hardly engage. The story is founded upon the same misconception, of which so many instances have been produced. Hercules of Tyre, like all other oriental divinities, was styled Cahen, and Cohen; as was allowed by the Greeks themselves.

We are told, that Hercules in the language of the Egyptians is called Chon. This intelligence however they could not abide by; but changed this sacred title to κυως, a dog, which they described as an attendant upon the Deity.

The Grecians tell us, that the Egyptians styled Hermes a dog: but they seem to have been aware, that they were guilty of an undue representation. Hence Plutarch tries to

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43 Cyrus Prodomus ετει αποδημε τη φυλη.
44 Nonnus Dionysiac. L. 40. p. 1034.
45 Etymologicum Magnum.
46 Johannes Antiochenus, who tells the story at large, says, that purple was the discovery κυως πειρευκ, which in the original history was undoubtedly a shepherd king.
often, and qualify what is mentioned, by saying, "Ου γας και ιος τον Ἑβιην ΚΤΝΑ λεγένων (ὁΙ Αἰγυπτιοί): by which this learned writer would insinuate, that it was not so much the name of a dog, as the qualities of that animal, to which the Egyptians alluded. Plutarch thought by this refinement to take off the impropriety of conferring so base a name upon a Deity. But the truth is, that the Egyptians neither bestowed it nominally; nor alluded to it in any degree. The title, which they gave to Hermes, was the same, that they bestowed upon Hercules: they expressed it Cahen, and Cohen; and it was very properly represented above by the Greek term Χων, Chon. It is said of Socrates, that he sometimes made use of an uncommon oath, μι τον κυνά, και τον χινα, by the dog and the goose: which at first does not seem consistent with the gravity of his character. But we are informed by Porphyry, that this was not done by way of ridicule: for Socrates esteemed it a very serious and religious mode of attestation; and under these terms made a solemn appeal to the son of Ζεὺς. The purport of the words is obvious:

46 Plutarch. Isis et Osiris. P. 355

It is said to have been first instituted by Rhadamanthus of Crete: Ἑκελευσ (Ῥαδαμανθῆς) κατα χιηας, και κυιας, και χιηας ομνοιαι. Eutathius upon Homer. Odys. T. P. 1871.


The ancient Abantes of Euboea stiled Zeus himself Cahen; called in after-times Cenæus. There was a promontory of the same name: Κιανος αργοτην.
obvious: and whatever hidden meaning there may have been, the oath was made ridiculous by the absurdity of the terms. Besides, what possible connection could there have subsisted between a dog and a Deity; a goose and the son of Jove? There was certainly none: yet Socrates, like the rest of his fraternity, having an antipathy to foreign terms, chose to represent his ideas through this false medium; by which means the very essence of his invocation was lost. The son of Zeus, to whom he appealed, was the Egyptian Cæhen abovementioned; but this sacred title was idly changed to κυνα και χνα, a dog and a goose, from a similitude in sound. That he referred to the Egyptian Deity is manifest from Plato, who acknowledges, that he swore, 43 μα τον κυνα τον Αιγυπτιων θεον. By which we are to understand a Cæhen of Egypt. Porphyry expressly says, that it was the God Hermes the son of Zeus, and Maia: 49 Κατα τον τη Διος και Μαιας παιδα επειειτο τον άγκον.

I cannot account upon any other principle than that, upon which I have proceeded, for the strange representation of Apollo, and Bacchus, gaping with open mouths. So it seems they were in some places described. Clemens of Alexandria mentions from Polemon, that Apollo was thus

43 Πλατων Βοι. L. i. p. 482.
49 Πορφυρίου, L. i. p. 286, so corrected by Jablonsky. Λ. v. c. i. p. 10.
exhibited: \( \text{Πολεμων } \text{δε } \text{κεχυνοτος } \text{Απολλωνος } \text{οιδεν } \text{αγαλμα} \). And we are told, that a gaping \( ^5 \) Bacchus was particularly worshiped at Samos. They were both the same as the Egyptian Orus; who was styled Cahen-On, Rex, vel Deus Sol; out of which Cahen-On the Grecians seem to have formed the word \( \text{Χαινων} \): and in consequence of it, these two Deities were represented with their jaws widely extended. This term was sometimes changed to \( \text{κοινος, communis} \); hence it is that we so often meet with \( \text{κοινοι Θεοι} \), and \( \text{κοινοι θυμιοι} \), upon coins and marbles: also \( \text{κοινος 'Ερμης} \).

And as Hermes was the reputed God of gain, every thing found was adjudged to be \( \text{κοινος} \), or common.

\( \text{Αλλ'} \) \text{εσιδετα}

\( \text{Εξαπινης, 'Ερμης κοινος, εφι θυγατης.} \)

\( \text{Κοινοι εναι τον 'Ερμην.} \)

Notwithstanding this notion so universally received, yet among the Grecians themselves the term \( \text{κοινος} \) was an ancient title of eminence. \( ^5 ^4 \) \text{Κοινος, ο Δεσποτης. Coinos signifies a lord and master: undoubtedly from Cohinus; and that from Cohen. It would be endless to enumerate all the instances which might be brought of this nature. Of this, I think, I am asliured, that whoever will consider the uncouth names both of Deities, and men, as well as of places, in the light recommended; and attend to the mythology}

\( ^5 ^9 \) \text{Clementis Cohortatio. P. 32.}

\( ^7 \) \text{Pliny. L. 8. p. 446.}

\( ^5 ^2 \) \text{Anthologia. L. 1. Epigram. 144.}

\( ^\) \text{Theophrast. Charact.}

\( ^4 \) \text{Hesychius.}

\( Y y 2 \)
transmitted concerning them; will be able by these helps to trace them to their original meaning. It is, I think, plain, that what the Grecians so often interpreted ἱδις, was an ancient Amonian title. When therefore I read of the brazen dog of Vulcan, of the dog of Erigone, of Orion, of Geryon, of Orus, of Hercules, of Amphilocho, of Hecate, I cannot but suppose, that they were the titles of so many Deities; or else of their priests, who were denominated from their office. In short the Cahen of Egypt were no more dogs, than the Pateræ of Amon were basons: and though Diodorus does say, that at the grand celebrity of Isis the whole was preceded by dogs, yet I cannot help being persuaded that they were the priests of the Goddess.

By this clue we may unravel many intricate histories transmitted from different parts. In the temple of Vulcan near mount Ætna there are said to have been a breed of dogs, which fawned upon good men, but were implacable to the bad. "Inde etiam perpetuos ignis a Siculis alebatur in Ætnæ vulcani templo, cui custodes adhibiti sunt sacri canes, blandientes piis hominibus, in impios fercientes. In the celebrated gardens of Elecræa there was a golden dog, which shewed the same regard to good men, and was as inveterate to others.

"Ἀνθέτων τε ἔλαιαν ὑπὲρ στυλακτεων λαιμῷ ἅπα ἠθεὶα φωτα.

57 Diodorus Siculus de pompâ Iasıacâ. L. i. p. 78.
58 Huetius. Preæp. Evang. P. 86. from Cornutus de naturâ Deorum:
A like history is given of serpents in Syria by Aristotele, περὶ βαλμασίων αἰσαρατων; and by Pliny and Isidorus of birds in the islands of Diomedes.
59 Nonni Dionysica. L. 3. p. 94.
What is more remarkable, there were many gaping dogs in this temple; which are represented as so many statues, yet were endowed with life.

58 Χασματι ποιητοι κεσεροτες ανθεριωμενες
Ψευδαλεωυ σκυλακων ειχις εμφανεν.

Homer describes something of the same nature in the gardens of Alcinous.

59 Χευτείοι δ' εκατερε και αναγεικν κυνες ησαυ,
'Ους Ηραιοσ ετενδεν ιδιησι πεπαδεσσιν,
Αθανατες οντας, και αγνεως ηματα παντα.

All this relates to the Cynican priests of Vulcan or Hephaistos and to the priesthood established in his temple: which priesthood was kept up by succession, and never became extinct. What was Cynican, the Greeks often rendered Χευτείον, as I shall hereafter shew. The same people were also stiled Cuthim; and this word likewise among the ancients signified gold: from hence these priests were stiled Χευτείοι κυνες.

We find the like history in Crete: here too was a golden dog, which Zeus had appointed to be the guardian of his temple60. By comparing these histories I think we cannot fail of arriving at the latent meaning. The God of light among other titles was stiled Chahen, or Chan-Ades: but the term being taken in the same acceptation here, as in the instances above, the Deity was changed to a dog, and said:

58 Ibid:
to reside in the infernal regions. From hence he was supposed to have been dragged to light by Hercules of Thebes. The notion both of Cerberus and Hades being subterraneous Deities took its rise from the temples of old being situated near vast caverns, which were esteemed passages to the realms below. Such were in Messenia, in Argolis, in Bithynia, and at Enna in Sicily; not to mention divers other places. These temples were often named Kir-Abor; and the Deity Chan-Ades; out of which terms the Greeks formed Τοῦ Κερδήγον κυνη ὄδος; and fabled, that he was forced into upper air by Hercules through these infernal inlets. And as temples similar in name and situation were built in various parts, the like history was told of them all. Pausanias takes notice of this event, among other places, being ascribed to the cavern at Ταναρος; as well as to one at Τραζεν, and to a third near the city Ηρμίονι. The Poet Dionysius speaks of the feat being performed in the country of the Marianduni near Colchis.

Καὶ Μαριανδυνῷ ἱερῷ πεδίῳ, ἐνδ’ εὐεξίας
Οὐδὲς Ἐρυθάοι μεγαν κυπα Χαλεοφωνον
Χερσίν ἀνελκυμένον μεγαλητόρος Ἡρακλῆσι
Δεινὸν ἀπὸ σοματῶν Εαλσίν σιαλόθεα χυλον.

But however the Deity in all these instances may have been

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64 Dionys. Πιερος. V. 791. This temple stood, according to Diodorus Siculus and Arrian, in the country of the Cimmerians near the Acheronian Chersonese. See Scholia to Dionysius above.
degraded to the regions of darkness, yet he was the God of light, Kυν-άδης; and such was the purport of that name. He was the same as Apollo, as may be proved from the Cunidæ at Athens, who were a family set apart for his service. Κυνιδαϊ, γενος Αθηνησιων, εξ ου δ ιερευς τη Κυνις Απολλωνος. Hesychius. The Cunidai are a family at Athens; out of which the priest of Apollo Cunnius is chosen. He stiles him Apollo Cunnius: but the Cunidai were more properly denominated from Apollo Cunides, the same as Cun-Ades. Poseidon was expressly stiled Cun-Ades; and he was the same Deity as Apollo; only under a different title, as I have shewn. Κυκάδης Ποσειδων Αθηνησιων ετηματο. Hesychius. Poseidon was worshiped at Athens under the title of Cun-Ades.

Though I have endeavoured to shew, that the term, of which I have been treating, was greatly misapplied in being so uniformly referred to dogs; yet I do not mean to insinuate, that it did not sometimes relate to them. They were distinguished by this sacred title, and were held in some degree of veneration: but how far they were reverenced is not easy to determine. Herodotus speaking of the sanctity of some animals in Egypt, says, that the people in every family, where a dog died, shaved themselves all over: and he mentions it as a custom still subsisting in his own time. Plutarch differs from him. He allows, that these animals were at:

65 Oppida tota canem venerantur. Juvenal. Sat. 15. v. 8.
Diodorus. L. 1. p. 16.
66 Herodotus. L. 2. c. 66.
67 Plutarch. Isis et Osiris. P. 368.
one time esteemed holy; but it was before the time of Cambyses: from the æra of his reign they were held in another light: for when this king killed the sacred Apis, the dogs fed so liberally upon his entrails without making a proper distinction, that they lost all their sanctity. It is of little consequence, whichever account be the truest. They were certainly of old looked upon as sacred; and esteemed emblems of the Deity. And it was perhaps with a view to this, and to prevent the Israelites retaining any notion of this nature, that a dog was not suffered to come within the precincts of the temple at 68 Jerusalem. In the Mosaic law the price of a dog, and the hire of a harlot are put upon the same level. 69 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for both these are an abomination to the Lord thy God.

To conclude: The Dog in Egypt was undoubtedly called Cahen, and Cohen; a title by which many other animals and even vegetables were honoured, on account of their being consecrated to some Deity. The Greeks did not consider, that this was a borrowed appellation, which belonged to the Gods, and their Priests; and was from them extended to many things held sacred. Hence they have continually referred this term to one object only: by which means they have misrepresented many curious pieces of history; and a number of idle fables have been devised to the disparagement of all that was true.

68 Ἐκόνας was a proverbial expression among the Jews.
69 Deuteronomy. C. 23. v. 18.
OF

CHUS

STILED

ΧΡΤΣΟΣ, and ΧΡΤΣΑΩΡ.

Among the different branches of the great Amorian family, which spread themselves abroad, the sons of Chus were the most considerable; and at the same time the most enterprising. They got access into countries widely distant; where they may be traced under different denominations, but more particularly by their family title. This we might expect the Greeks to have rendered Chusos, and to have named the people Χυταιοι, Chusaei. But by a fatal misprision they uniformly changed these terms to words more familiar to their ear, and rendered them Χευτος, and Χευτειος, as if they had a reference to gold. I have before mentioned the various parts of the world, where the Amonians settled; and especially this branch of that family. Their most considerable colonies westward were in Ionia, and Hellas; and about Cuma, and Liguria
Liguria in Italy; and upon the coast of Iberia in Spain. They were likewise to be found in Cyrene; and still farther in Mauritania, and in the islands opposite to that coast. In the north they were to be met with at Colchis, towards the foot of Mount Caucasus, and in most regions upon the coast of the Euxine sea. In the histories of these countries the Grecians have constantly changed Chusos, the Gentile name, to Chrusos, \( \chi \rho \upsilon \upsilon \sigma \varsigma \); and Chus-Or, Chusoros, to \( \chi \rho \upsilon \sigma \omega \delta \), Chrusor: and in consequence of this alteration they have introduced in their accounts of these places some legend about gold. Hence we read of a golden fleece at Colchis; golden apples at the Hesperides; at Tartessus a golden cup; and at Cuma in Campania a golden branch:

Aureus et folis, et lento vinine, ramus.

Something similar is observable in the history of Cyrene. The natives were not remarkable for either mines, or merchandise: yet Palæphatus having mentioned that they were \( \kappa \alpha \tau \alpha \, \gamma \nu \eta \omicron \sigma \alpha \omicron \sigma \alpha \, \alpha \nu \beta \iota \omicron \omicron \iota \omicron \sigma \varsigma \varepsilon \), Ethiopians by extraction, that is, Cufcans, subjoins: \(^2\) \( \varepsilon \iota \omicron \, \delta e \, \sigma \rho \omicron \delta \epsilon \alpha \, \chi \varepsilon \upsilon \upsilon \omicron \omicron \omicron \). Pindar in celebrating each happy circumstance of the Infla Fortunata mentions, that there were trees with branches of gold: \(^3\) \( \alpha \upsilon \beta \epsilon \mu \alpha \, \delta e \, \chi \varepsilon \upsilon \upsilon \omicron \, \phi \lambda \tau \epsilon \gamma \iota \). The river Phasis in Colchis was supposed

\(^1\) In this golden cup Hercules was supposed to have passed over the ocean. \( \chi \varepsilon \upsilon \upsilon \omicron \omicron \omicron : \, \iota \pi \epsilon \alpha \varsigma , \, e n \, \omicron \, \gamma \tau \omicron \, \omega \kappa \iota \pi \omicron \sigma \alpha \, \delta \iota \pi \tau \omicron \sigma \alpha \, \varepsilon \nu \varepsilon \kappa \alpha \lambda \nu \gamma \iota \). Apollodorus. L. 2. p. 100.

There was likewise in the same place a story about a golden belt. Philostratus: Vita Apollon. L. 5. p. 212.

\(^2\) Palæphatus. Edit. Elz. 1642. p. 76. the author would not say \( \sigma \rho \omicron \delta \epsilon \alpha \, \pi \lambda \theta \omicron \sigma \mu \iota \), but keeps to the ancient term \( \chi \varepsilon \upsilon \upsilon \omicron \omicron \omicron \), though it is scarce sense.

\(^3\) Pindar. Olymp. Ode 2. \( \tau \tau \rho \phi \, \iota \, \Pi \) P. 25.
to have abounded with gold: and the like was pretended of the Hermus and Pactolus in Ionia. Not only the Poets, but many of the grave historians speak of their golden sands. Yet there is reason to doubt of the fact: for not one of them produces any good voucher for what they suppose. They do not mention any trade carried on, nor riches accruing from this lucky circumstance: so that there is no reason to think, that one grain of gold was gathered from these celebrated streams. Among the several islands occupied by this people were Rhodes, and Delos. In the former the chief city is said to have been blessed with showers of gold. 5 Εἰσα ποτε ἔρχεται δῆμος ταὺτης ἀρχῆς μεγάς χρυσάς υφαίσθεν πολύ. At Delos every thing was golden, even the slippers of the God.

6 Χρυσεὶ καὶ τὰ πεδίλα, πολυχρυσοὺς γὰς Ἀπόλλων. And this not only in after times, when the island was enriched with offerings from different nations, but even at the birth of the God; by which is meant the foundation of his temple, and introduction of his rites.

7 Χρυσεὶ τοι τοτε παντα Ἑμείλια γενατο, Δήλε,

4 Χρυσοῤῥασί αγεί τοι Κασώτο τολλαί πνεαί ψηγμα αφαῖ. Appian de Bello Mithridat. P. 242. Saluces, an ancient king of Colchis, was said to have abounded with gold. Pliny. L. 33. c. 15. p. 614. Arrian supposes that they put fleeces into the rivers to intercept (ψηγμα αφαῖ) this imperceptible mineral: and that from hence arose the fable of the Golden Fleece.


6 Callimachus. Hymn to Apollo. V. 34.

In like manner there was a shower of gold at Thebes in Boeotia, Pindar speaks of Jupiter Χρυσω μεταφυκτιον ἑρωτα. Ithlm. Ode 7. p. 476.

7 Callimachus. Hymn to Delos. V. 260.
We find, that the very soil and foundations of the island were golden: the lake floated with golden waves: the olive tree vegetated with golden fruit: and the river Inopus, deep as it was, swelled with gold. Homer in a Hymn to the same personage represents the whole more compendiously by saying, that the island was weighed down with treasure:  

\[ \chi\nu\sigma\iota\omega \delta' \alpha\gamma\iota \Delta\nu\lambda\varsigma \alpha\pi\upsilon\sigma\alpha \]

**Hespéridei.**

I have before mentioned, that the Amonians settled in Liguria: and in consequence of it the Heliadæ are represented as weeping not only amber, but gold. Philostratus, speaking of a particular species of fir-trees in Boetica, says, that they dropped blood, just as the Heliadæ upon the Padus did gold.

Chus by the Egyptians and Canaanites was stiled Or-Chus, and \[\text{Chus-Or}\]; the latter of which was expressed by the Greeks, analogous to the examples above, \[\chi\nu\sigma\iota\omega\iota\]

\[^8\] Homer. Hymn to Apollo. V. 135.

\[^9\] Πευκης εἰσὶν ἐτερον λείτεδαι δ' αἰματί, καθαπερ τῷ χευσφ τῷ Ἠλιαδά αἰρετεὶν. Philostratus. L. 5. p. 211. Æschylus mentions the Arimaepians as living upon a golden stream;

\[\text{Ὁ} \, \chi\nu\sigma\iota\iota\mu\tau\omicron\nu\]

\[^{10}\] Hence the celebrated city in Egypt had the name of Cerchusora. Some traces of Orcus may be found in Zeus Hircius, and Orcius, mentioned by Pausanias. L. 5. p. 442. He supposes the name to be from ἵγιος, an oath, and mentions a legend to that purpose.

**Chrusor**
Chrusor: and we learn in Eusebius from Philo, that Chrusor was one of the principal Deities of the Phenicians, a great benefactor to mankind; and by some supposed to have been the same as Hephaistus. Both the Tyrians and Sidonians were undoubtedly a mixed race; and preserved the memory of Ham, and Chus, equally with that of Canaan.

This name so often rendered Chrusos, and Chrusor, was sometimes changed to Χευσαως, Chrusor; and occurs in many places, where the Cuthites were known to have settled. We have been shewn, that they were a long time in Egypt; and we read of a Chrusor in those parts, who is said to have arisen from the blood of Medusa.

"Εξεδόθη Χευσαως τε μεγας, και Πηγασος ἵππος.

We meet with the same Chrusor in the regions of Asia Minor, especially among the Carians. In these parts he was particularly worshiped, and said to have been the first deified mortal. The great Divan of that nation was called Chrusorium; and there was a city " Chrusoris; and a temple of the same name. " Εγγυς δε της πόλεως το τε Χευσαωος Διος κοινω απαντων Καζων, εις ο συνιατι θυσαντες τε και Κε- λευσαμενοι. This city was properly called Chus-Or; and built in memory of the same person, as the city Chufora, called also " Cerchufora, in Egypt. It was undoubtedly founded

11 Hesiod. Theog. V. 281.
13 Strabo. L. 14. p. 975. Zeus was a title conferred upon more than one of the family.
14 Herodotus. L. 2. c. 15. Also C. 17. and 97. called by Strabo Κεγυσεφα. L. 17. p. 1160.
by some of the same family, who in aftertimes worshiped their chief ancestor; as the Sidonians and Syrians did likewise. For this we have the testimony of Sanchoniathon; who having mentioned the various benefits bestowed upon mankind by Chrufaor, says at the conclusion, "Διό καὶ ὁ θεὸς αυτὸν μετὰ θανάτου εὐθεῖατησαν" for which reason after his death they worshiped him as a God. The first king of Iberia was named Chrufaor, the reputed father of Geryon; and he is said to have been πολυχρυσός, a person of great wealth: all which is an Egyptian history transferred from the Nile to the Bœtis.

17 Χρυσαυς δ’ ετεκε τεκαγηνον Γηνωνα, Μεθιεις Χαλλεον καην κλητα Ωκεανοι. Geryon of Spain was, according to this mythology of the Poet, the son of Chrufaor; and Chrufaor was confessedly of Egyptian original: so that whatever the fable may allude to, it must have been imported into Bœtica from Egypt by some of the sons of Chus. The Grecians borrowed this term, and applied it to Apollo; and from this epithet, Chrufaor, he was denominated the God of the golden sword. Homer accordingly stiles him 18 Απολλωνια Χρυσαυς: and speaking of Apollo’s infancy he says, 19 Ουδ’ ας Απολλωνια Χρυσαυς.

17 Hesiod. Theog. V. 287.
18 Homer. Iliad. O. V. 256.
19 Homer. Hymn to Apollo. V. 123.

4: Ὀκτατο
The Analysis of Ancient Mythology.

This title cannot possibly relate to the implement supposed: for it would be idle to style an infant the God of the golden sword. It was a weapon, which at no time was ascribed to him: nor do I believe, that he is ever represented with one either upon a gem, or a marble. He is described as wishing for a harp, and for a bow.

And his mother is said to have been pleased, that she produced him to the world an archer:

These habiliments are often specified: but I do not recollect any mention made of a sword, nor was the term Chrusaor of Grecian etymology.

Since then we may be assured that Chus was the person alluded to under the name of Chrusos, Chrusor, and Chrusaor; we need not wonder that his substitute Apollo is so often styled Χρυσόκομης, and Χρυσόλυγος: that the harp, called by the Amonians 23 Chan-Or, and Cuth-Or, from the supposed inventor, should by the Grecians be denominated Χύτσεκαούς 24 Απόλλωνος: that so many cities, where Apollo was

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20 Second Hymn to Diana. V. 3.
Perseus is styled Χρυσόσαγος in Orpheus de Lapid. C. 15. v. 41.
21 Homer. Hymn to Apollo. V. 131.
22 Ibid. V. 126.
23 Apollo was represented as the author of the lyre, called among the oriental nations Kinor, and Cuthar: from the latter of which came κιβάς, and cithara in the west.
particularly worshiped, should be called Chruse, and Chrusopolis; the number of which was of no small amount. Nor is this observable in cities only, but in rivers, which were named in the same manner. For it was usual in the first ages to consecrate rivers to Deities, and to call them after their names. Hence many were denominated from Chusoros, which by the Greeks was changed to Χευσουρρος; and from this mistake they were supposed to abound with gold. The Nile was called Chusorrhoas, which had no pretensions to gold: and there was a river of this name at Damascus. Others too might be produced, none of which had any claim to that mineral. There was a stream Chusorrhoas near the Amazonian city Themiscura in Pontus: and the river Pactolus was of old so called, whence probably came the notion of its abounding with gold. Πακτωλος ποταμος εστι της Λυδιας—σκαλειτο δε προτεσου Χευσουρρος. It was named Chusorrhoas first, and in aftertimes Pactolus: whence we may conclude in respect to gold, that the name was not

361 Χευσος, η πολις της Απολλωνιας εγερε Λυσια—και της Λυσιας τοτος: και Πανευραια της Λυσιας ακρωτηριον—και εν Πανευραιαι και περι Χαλκουντα, και της Καριας και εν τη Άλικαβισι: Δοξαν πειτον και εν Ελληνουτατη εστι και αλη Χευσουρρος της Ινδικης εν δε τη εκτος Γανγε Ινδικη. Stephanus Byzant.

See also Χευσοπολις ibidem.

56 Cedrenus. P. 12.


58 Hoffman Lexic.

59 Plutarch de fluminibus. P. 1151. The original name was Chrusaor, which had no relation to a golden stream: at least that part of it was so named which ran through the city Maftaura. See Stephanus Byzant. Μαγαυα.

given
given on account of any such circumstance; but the notion was inferred from the name.

It is apparent that this repeated mistake arose in great measure from the term Chusus and Chrusus being similar; whence the latter was easily convertible into the former; which to the Grecians appeared a more intelligible, and at the same time a more splendid, title. But there was still another obvious reason for this change. Chus was by many of the eastern nations expressed Cuth; and his posterity the Cuthim. This term in the ancient Chaldæic, and other Amnonian languages, signified "gold": hence many cities and countries, where the Cuthites settled, were described as golden, and were represented by the terms Chrusos and Chrusc. These, as I have shewn, had no relation to gold, but to Chus, who was reverenced as the Sun, or Apollo; and was looked upon as Dionysus; but may more truly be esteemed Bacchus. Hence, when the poet Dionysus mentions the island Chrusc in India, his commentator observes; 

\[\chi\nu\upsilon\upsilon\eta\sigma\omega\varsigma, \lambda\epsilon\gamma\omicron\omicron\omicron\mu\omicron\epsilon\iota\varsigma \\epsilon\mu\omicron\upsilon\varsigma, \eta \delta\iota\alpha \tau\omicron \chi\varsigma\upsilon\upsilon\omicron \varsigma \phi\epsilon\xi\epsilon\iota\nu, \eta \kappa\alpha\tau\alpha \tau\omicron \delta\iota\omicron\upsilon\upsilon\omicron\upsilon\varsigma \text{ and at last concludes, } \chi\nu\upsilon\upsilon\alpha\varsigma \epsilon\iota\nu\iota \pi\omicron\varsigma \delta\omega\xi\iota \delta \iota\lambda\omicron\varsigma.\]

In a former dissertation concerning the Shepherd Kings in Egypt, I have shewn that they were the sons of Chus, who

\[\ref{9}\text{ of the Hebrews.} \]
\[\ref{31}\text{ Dionysius } \tau\epsilon\sigma\iota\omicron\upsilon\gamma\varsigma\iota\nu\varsigma. \text{ V. 589. Scholia ibidem.} \]
\[\ref{32}\text{ The ancients, as I have before observed, were not consistent in their theology. The Sun was properly Cham, filled also Orus; but, as a title, was bestowed upon more persons than one.} \]

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came into that country under the title of Auritæ. They settled in a province named from them Cushan, which was at the upper part of Delta; and in after times called Nomos Arabicus. It was in the vicinity of Memphis, and Aphroditopolis, which places they likewise occupied. I have mentioned that Chusos was often expressed Chrusos, and the country of the Cuthim rendered the golden country. If then there be that uniformity in error which I maintain, it may be expected that in the history of these places there should be some reference to gold. It is remarkable that all this part of Egypt, conformably to what I have said, was called Χρυσός, Chrusé. Here was the campus aureus, and Aphrodite Aurea of the Romans: and all the country about Memphis was stiled golden. To this Diodorus, among others, bears witness: 34 Την τε Ἀφροδίτην ονομάζεθαι πάσιν εἰς εγκυσίους Χρυσὸν ΕΚ ΠΑΛΑΙΑΣ ΠΑΡΑΔΟΣΕΩΣ, καὶ πεδίον εἰς καλλιμενὸν Χρυσός Αφροδίτης πεζί την ονομαζόμενη Μεμφίν. When the Cuthite shepherds came into Egypt, they made Memphis the seat of royal 35 residence: and hard by was the nome of Aphrodite, and the Arabian nome, which they particularly possessed: and which in consequence of it were both stiled the regions of the Cuthim. Hence came the title of 36 Aphrodite Chrusé: and hence-


34 Diodorus Sic. L. 1. p. 88.


36 Justin Martyr mentions this: Ἐγείροντας καὶ τεμένος Χρυσός Αφροδίτης εν Λαοτιτρῷ δεισιμένος, καὶ πεζί την Χρυσὸς Αφροδίτης ονομαζόμενον. Cohort. P. 28. Chrusè Aphrodite is plainly the Cuthite Venus; the Deity of the Cuthim.

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the country had the name of the Golden district. The island at the point of Delta, where stood the city Cercusora, is called Gieserat 37 Eddahib, or the Golden Island, at this day. Diodorus mentions, that this appellation of Chrusse was derived from a very antient tradition. This tradition undoubtedly related to the shepherds, those sons of Chus, who were so long in possession of the country; and whose history was of the highest antiquity.

The Cuthites in the west occupied only some particular spots: but from Babylonia eastward the greatest part of that extensive sea-coast seems to have been in their possession. In the history of these parts there is often some allusion to gold, as may be seen in the island Chrusse, above mentioned; and in the Cersoneus Aurea, which lay beyond the Ganges: and not only of gold, but sometimes a reference to brass; and this from a similar mistake. For as Chrusus was changed to Chrusus, Ἑρουσαλημ, gold; so was Cal-Chus, the hill, or place of Chus, converted to Chalcus, Ἑλληνιστικός, brass. Colchis was properly Col-Chus; and therefore called also Cuta, and Cutaia. But what was Colchian being sometimes rendered Chalcion, Ἑλληνιστικός, gave rise to the fable of brazen bulls; which were only Colchic Tor, or towers. There was a region named Colchis in 38 India: for where the Cuthites settled, they continually kept up the memory of their forefathers, and called places by their names. This being a

37 Pocock's and Norden's Travels, and maps of the country about Cairo.
secret to Philostratus has led him into a deal of mysterious error. It is well known, that this people were stiled Oreitæ, and Auritæ, both in Egypt and in other parts. Philostratus says that 39 Apollonius came to a settlement of the Oreitæ upon the Indian Ocean. He also visited their Pegadæ; and, what is remarkable, he met with a people, whose very rocks were brazen; their sand was brazen: the rivers conveyed down their streams fine filaments of brass: and the natives esteemed their land golden on account of the plenty of brass. Now what is this detail, but an abuse of terms, ill understood, and shamefully misapplied? Philostratus had heard of a region in India; the history of which he would fain render marvellous. The country, whither Apollonius is supposed to go, was a province of the Indo-Cuthites, who were to be met with in various parts under the title of Oreitæ. They were worshipers of fire, and came originally from the land of Ur; and hence had that name. The Pegadæ of the country are what we now call Pagodas; and which are too well known to need describing. There were in this part of the world several cities, and temples, dedicated to the memory of Chus. Some of these are famous at this day, though denominated after the Babylonish dialect Cutha, and Cuta; witness Calcutta, and Calecut. The latter seems to have been the capital of the region called of old Colchis. This was more truly expressed Cal-Chus; which Philostratus has

mistaken for Χαλκος, brafs; and made the very 40 rocks and rivers abound with that mineral. And yet, that the old mistake about gold may not be omitted, he concludes with a strange antithesis, by saying, that the natives esteemed their country Χρυσοτις, or golden, from the quantity of 41 brafs.

It has been my endeavour to prove that what the Grecians represented by Χρυσος, Χρυσορ, and Χρυσαορ, should have been expressed Chus, Χρυσος, and Χρυσορ, called also Χυσ-Orus. Chus was the son of Ham; and though the names of the Grecian Deities are not uniformly appropriated, yet Ham is generally looked upon as Ηλιος, the Sun; and had the title Dis, and Dios: hence the city of Amon in Egypt was rendered Diospolis. If then Χρυσος, and Χρυσορ, be, as I have supposed, Chus; the person so denominated must have been, according to the more ancient mythology, the son of Helius, and Dios. We find accordingly that it was so. The Scholiai upon Pindar expressly says, 42 Διος παις ὁ Χευσις. And in another place he is said to have been the offspring of Helius, who was no other than Cham. 43 Εξ θειος και Ἱππηιονος Ἡλιος, εκ δε Ἡλιος ὁ Χευσις. Magic and incantations are attributed to Chus, as the inventor; and they were certainly first practised among his sons: hence it is said by Sanchoniathon, 44 Τον Χευσως λογις ασκηται και.

40 The Petra, and Pagoda were the same: both names for temples.
41 This mistake arose from Cal-Chus being filed the region of the Cuthim.
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επώδας, καὶ μαντειας. He was however esteemed a great benefactor; and many salutary inventions were ascribed to him. He had particularly the credit of being the first who ventured upon the seas: 45 Προτον τε παντων ανδρατων πλευσει. Whether this can be said truly of Chus himself, is uncertain: it agrees full well with the history of his sons; who, as we have the greatest reason to be assured, were the first great navigators in the world.

47 Sanchoniath: ibid.
OF

CANAAN, CANAAN, and XNAΣ:

And of the Derivative XΤΚΝΟΣ.

Lucian tells us, that reflecting upon the account given of Phaethon, who fell thunderstruck into the Eridanus, and of his sisters, who were changed to poplars, weeping amber, he took a resolution, if he should ever be near the scene of these wonderful transactions, to inquire among the natives concerning the truth of the story. It so happened, that, at a certain time, he was obliged to go up the river above mentioned: and he says, that he looked about very wistfully; yet to his great amazement he saw neither amber, nor poplar. Upon this he took the liberty to ask the people, who rowed him, when he should arrive at the amber-dropping trees: but it was with some difficulty that he could make them understand, what he meant. He then explained to them the story of Phaethon: how he borrowed the chariot of the Sun; and being an awkward cha-

rioteer, tumbled headlong into the Eridanus: that his sisters pined away with grief; and at last were transformed to trees, the fame of which he had just spoken: and he assured them, that these trees were to be found somewhere upon the banks, weeping amber. Who the deuce, says one of the boatmen, could tell you such an idle story? We never heard of any charioteer tumbling into the river; nor have we, that I know of, a single poplar in the country. If there were any trees hereabouts dropping amber, do you think, master, that we would sit here day after day, tugging against stream for a dry groat, when we might step ashore, and make our fortunes so easily? This affected Lucian a good deal: for he had formed some hopes of obtaining a little of this precious commodity; and began to think that he must have been imposed upon. However as Cycnus, the brother of Phaethon, was here changed to a swan, he took it for granted that he should find a number of those birds, sailing up and down the stream, and making the groves echo with their melody. But not perceiving any in a great space, he took the liberty, as he passed onward, to put the question again to the boatmen; and to make enquiry about these birds. Pray, gentlemen, says he, at what particular season is it that your swans hereabouts sing so sweetly? It is said, that they were formerly men, and always at Apollo's side; being in a manner of his privy council. Their skill in music must have been very great: and though they have been changed into birds they retain that faculty, and, I am told, sing most melodiously. The watermen could not help smiling at this account. Why, sir, says one of them, what strange stories you
you have picked up about our country, and this river? We have plied here, men and boys, for years: and to be sure we cannot say, that we never saw a swan: there are some here and there towards the fens; which make a low dull noise: but as for any harmony, a rook or a jackdaw in comparison of them may be looked upon as a nightingale.

Such are the witty strictures of Lucian upon the story of Phaethon, and Cycnus, as described by the poets. Whatever may have been the grounds upon which this fiction is founded, they were certainly unknown to the Greeks; who have misconstrued what little came to their hands, and from such misconception devised these fables. The story, as we have it, is not uniformly told. Some, like Lucian, speak of swans in the plural; and suppose them to have been the ministers, and attendants of Apollo, who attended at his concerts. Others mention one person only, called Cycnus; who was the reputed brother of Phaethon, and at his death was transformed to the bird of that name. The fable is the same whichever way it may be related, and the purport of it is likewise the same. There is one mistake in the story, which I must set right before I proceed; as it may be of some consequence in the process of my enquiry. Phaethon is represented by many of the poets as the offspring of the Sun, or Apollo: *Sole fatus Phaethon. But this was a mistake, and to be found chiefly among the Roman poets. Phaethon was the Sun. It was a title of Apollo; and was given to him as the God of light. This is manifest from the testimony of the more early

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* Ovid. Metamorph. L. i. v. 751.
Greek poets, and particularly from Homer, who uses it in this acceptation.

In respect to Cycnus and his brotherhood, those vocal ministers of Apollo, the story, which is told of them, undoubtedly alludes to Canaan the son of Ham; and to the Canaanites his posterity. They sent out many colonies; which colonies, there is great reason to think, settled in those places, where these legends about swans particularly prevailed. The name of Canaan was by different nations greatly varied, and ill expressed: and this misconstruction among the Greeks gave rise to the fable. To shew this it will be proper to give an account of the rites and customs of the Canaanites, as well as of their extensive traffic. Among the many branches of the Amonian family, which settled in various parts of the world, and carried on an early correspondence, the Canaanites were not the least respectable. They traded from Sidon chiefly, before that city was taken by the king of

Homer. Odyss. L. λ. v. 15. Phaethon was universally allowed to be the Sun by the ancient mythologists of Greece; to whom we must appeal, and not to the Roman poets. Orpheus says,

*Helios Phaethon etidegetai aktivs.*

In his character. He is represented as the first born of heaven: Περιμενες ους—Hunc ait (Orpheus) esse omnium Deorum parentem; quorum causa coelum condiderit, liberisque prospexerit, ut haberent habitaculum, sedemque communem: Εκ των Αθηναων δομον αχθον. Laëntius de fallâ religione. L. i. c. 5. p. 15. His history will be explained hereafter.

Ascalon:
Ascalon: and upon their commerce being interrupted here, they removed it to the strong hold of Tyre. This place was soon improved to a mighty city, which was very memorable in its day. The Canaanites, as they were a sister tribe of the Mizraim, so were they extremely like them in their rites and religion. They held a heifer, or cow, in high veneration, agreeably with the customs of Egypt. Their chief Deity was the Sun, whom they worshiped together with the Baalim, under the titles Ourchol, Adonis, Thamuz. It was a custom among the Grecians at the celebration of their religious festivals to crown the whole with hymns of praise, and the most joyful exclamations. But the Egyptians were of a gloomy turn of mind, which infected the whole of their worship. Their hymns were always composed in melancholy affecting airs, and consisted of laments for the loss of Osiris, the mystic flight of Bacchus, the wanderings of Isis, and the sufferings of the Gods. Apuleius takes notice of this difference in the rites and worship of the two nations: Ægyptiaca numinum fana plena plangoribus: Græca plerumque choreis. Hence the author of the Orphic Argonautica, speaking of the initiations in Egypt, mentions,

7 Θερνος τ' Αιγυπτιων, και Οσιευδος έσει χυτλα.

4 Phœnices post multos deinde annos, a Rege Ascaloniorum expugnati, navibus appulsi, Tyrion urbem ante annum Trojanæ cladis condiderunt. Justin. L. 18. c. 3. See Isaiah. C. 23. v. 12. They enlarged Tyre: but it was a city before: for it is mentioned, Joshua. C. 19. v. 29. as the strong city Tyre.

5 Porphyry de Abstinentiâ. L. 2. p. 158.
6 Apuleius de genio Socratis.
The Canaanites at Byblus, Berytus, Sidon, and afterwards at Tyre, used particularly mournful dirges for the loss of Adonis, or Thamus; who was the same as Thamas, and Osiris in Egypt. The Cretans had the like mournful hymns, in which they commemorated the grief of Apollo for the loss of Atymnius.

8 Αἴλια μελπεῖν,

Όια πάρα Κητεστῷ αναξ εὐγαίαν Απολλων

Δακρυχεῖν εὐκάτειν Ατυμνιον.

The measures and harmony of the Canaanites seem to have been very affecting, and to have made a wonderful impression on the minds of their audience. The infectious mode of worship prevailed so far, that the children of Israel were forbidden to weep, and make lamentation upon a festival: 9 Εἶναι γὰς ἔστην, καὶ μὴ δέων εν αὐτῇ κλαιεῖν, καὶ γὰς εὐσωμίαν. And Nehemiah gives the people a caution to the same purpose: 10 This day is holy unto the Lord your God: mourn not, nor weep. And Esdras counsels them in the same manner: 11 This day is holy unto the Lord: be not sorrowful. It is likewise in another place mentioned, that 12 the Levites stilled all the people, saying, Hold your peace, for the day is holy: neither be ye grieved. Such was the prohibition given to the Israelites: but among the Canaanites this shew of sorrow was encouraged, and made part of their 13 rites.

The

8 Nonni Dionysiaca. L. 19. p. 520.
10 Nehemiah. C. 8. v. 9.
11 1 Esdras. C. 9. v. 52, 53.
12 Nehemiah. C. 8. v. 11.
13 Sanchoniathon alludes to the songs of Canaan, and their great sweetness, when.
The father of this people is represented in the Moaïc his-
tory, according to our version, Canaan: but there is reason
to think that by the Egyptians and other neighbouring na-
tions it was expressed Cnaan. This by the Greeks was ren-
dered Xναας, and Xνας; and in later times Xνα, Cna. 14 Xνα, 
ατως ᾨ Φοινικη εκαλειτο—το εθυικον Xνας. We are told by
Philo from Sanchoniathon, that 15 Hbris the Egyptian, who
found out three letters, was the brother of Cna: by which is
meant that Mizraim was the brother of Canaan. I have
taken notice more than once of a particular term, Τχ, Uc;
which has been passed over unnoticed by most writers: yet
is to be found in the composition of many words; especially
such as are of Amonian original. The tribe of Cuth was
styled by Manethon, before the passage was depraved, Τκκουςς.
Uc, says this author, in the sacred language of Egypt sig-
nifies a 16 king. Hence it was conferred as a title upon the
God Sehor, who, as we may infer from Manethon and 17 Hellen-
icus, was called Uciris, and Iciris; but by the later
Greeks the name was altered to Iris and Osiris. And not
only the God Sehor, or Schoris was so expressed; but Cnas,
or Canaan, had the same title, and was styled Uc-Cnas, and
when he is in an allegorical manner speaking of Sidon; whom he makes a per-
son, and the inventress of harmony. Ατο δε Ποστα γινεται Σιδων, ή καθ' ὑπερβο-

14 Stephanus Byzant.
15 Sanchoniathon apud Euseb. L. i. c. 10. p. 39.
P. 445.
17 Osiris, Τσιρις, according to Hellenicus. Plutarch de Iside et Osiride.

the
the Gentile name or possessive was \( \Upsilon-k\nu\alpha\sigma \): to 
\( \varepsilon\beta\upsilon\mu\nu\omicron\upsilon \gamma\alpha \ X\nu\alpha\sigma \), as we learn from Stephanus. The Greeks, 
whose custom it was to reduce every foreign name to some-
thing similar in their own language, changed \( \Upsilon-k\nu\alpha\sigma \) to 
\( K\nu\kappa\nu\alpha\sigma \), \( Uc\text{-}Cnaus \) to \( Cucneus \); and from \( \Upsilon-K\nu\alpha \) formed 
\( K\nu\kappa\nu\alpha\sigma \). Some traces of this word still remain, though al-
most effaced; and may be observed in the name of the God-
ness Ichnaia. Instead of \( Uc\text{-}Cnaan \) the son of Ham, the 
Greeks have substituted this personage in the feminine, whom 
they have represented as the daughter of the Sun. She is 
mentioned in this light by Lycophron: \( ^{18} \text{Τῆς Ἡλιᾶς θυγατρὸς} \) 
\( I\chi\nu\alpha\iota\ )\( \varepsilon\gamma\alpha\delta\varepsilon\upsilon\sigma \). They likewise changed Thamuz and Tha-
mas of Canaan and Egypt to Themis a feminine; and called 
her Ichnaia Themis. She is so stiled by Homer. 

\( ^{19} \) \( \Theta\varepsilon\iota\iota\delta\epsilon\ \varepsilon\sigma\alpha\nu\ \epsilon\nu\delta\omicron\theta\iota\iota \) 

\( 'Οςσαι \ \alpha\zeta\iota\sigma\iota\ α\sigma\iota\nu, \ \Delta\iota\omicron\nu\nu\ \tau\epsilon, \ 'Ρε\iota\ \tau\epsilon, \ )

\( I\chi\nu\alpha\iota\ \tau\epsilon \ \Theta\varepsilon\mu\iota\iota, \ \kappa\alpha\iota \ \alpha\gamma\alpha\zeta\omicron\nu\omicron\ Α\mu\varphi\iota\iota\iota\iota\ )\). 

\( I\chi\nu\alpha\iota \) is here used adjectively. \( I\chi\nu\alpha\iota \ \Theta\varepsilon\mu\iota\iota \) signifies The-
mis, or Thamuz, of \( ^{20} \) Canaan. 

There was another circumstance, which probably assisted 
to carry on the mistake: a Canaanitish temple was called 
both \( Ca\text{-}Cnas \) and \( Cu\text{-}Cnas \); and adjectively \( ^{21} \) \( Cu\text{-}Cnaios \); 
which terms there is reason to think, were rendered \( K\nu\kappa\nu\alpha\sigma \),

\( ^{18} \) Verse 129. 

\( ^{19} \) Homer's Hymn to Apollo. V. 92: 

\( ^{20} \) Ichnaia was a city in Sicily, and elsewhere. 

\( \text{Αχραία πολις Θεσσαλίως—ετι και πολις Βοιωνιασ. Steph. Byzant.} \) 

\( \text{Αχραίαιον ὁρῶ Αργεω. Ibid. Ar-Achnaion is the hill of Canaan, or the Ca-
naanitish mount.} \) 

\( ^{21} \) See Radicals, P. 89.
and Κυνείος. Besides all this, the swan was undoubtedly the insigne of Canaan, as the eagle and vulture were of Egypt, and the dove of Babylonia. It was certainly the hieroglyphic of the country. These were the causes which contributed to the framing many idle legends; such as the poets improved upon greatly. Hence it is observable, that wherever we may imagine any colonies from Canaan to have settled and to have founded temples, there is some story about swans: and the Greeks in alluding to their hymns, instead of Τκκναον ατμα, the musick of Canaan, have introduced κυνείον ατμα, the singing of these birds: and instead of the death of Thamuz lamented by the Cucnaans, or priests, they have made the swans sing their own dirge, and foretell their own funeral. Wherever the Canaanites came they introduced their national worship: part of which, as I have shewn, consisted in chanting hymns to the honour of their country God. He was the same as Apollo of Greece: on which account Lucian, in compliance with the current notion, says, that the Cycni were formerly the assisters, and ministers of that Deity. By this we are to understand, that people of this denomination were in ancient times his priests. One part of the world, where this notion about swans prevailed, was in Liguria upon the banks of the Eridanus. Here Phaethon was supposed to have met with his downfall: and here his brother Cycnus underwent the metamorphosis, of which we have spoken. In these parts some Amonians settled very early; among whom it appears, that there were many from Canaan. They may be traced by the mighty
mighty works, which they carried on: for they drained the
gerer towards its mouth; and formed some vast canals,
called Fossæ Philistinæ. Pliny speaking of the entrance into
the Eridanus says, "Inde oftia plana, Carbonaria, ac fossi-
one Philistinæ, quod alii Tartarum vocant: omnia ex Philis-
tinæ fossæ abundatione nascentia. These canals were un-
doubtedly the work of the Canaanites, and particularly of some
of the Caphtorim, who came from Philistim: and from hence
these outlets of the river were named Philistinæ. The river
betrays its original in its name: for it has no relation to the
Celtic language; but is apparently of Egyptian or Canaan-
itish etymology. This is manifest from the terms, of which
it is made up: for it is compounded of Ur-Adon, five Orus
Adonis; and was sacred to the God of that name. The ri-
ver simply, and out of composition was Adon, or Adonis: and
it is to be observed, that this is the name of one of the prin-
cipal rivers in Canaan. It ran near the city Biblus, where the
death of Thamuz was particularly lamented. It is a circum-
stance taken notice of by many authors; and most patheti-
cally described by Milton.

"Thammuz came next behind,
Whose annual wound in Lebanon allur’d
The Syrian damsels to lament his fate
In amorous ditties all a summer’s day:
While smooth Adonis from his native rock
Ran purple to the sea; suppos’d with blood
Of Thammuz yearly wounded.

It is said, that the Eridanus was so called first by *Pherecydes Syrus: and that my etymology is true, may in great measure be proved from the 35 ScholiaSt upon Aratus. He shews, that the name was of Egyptian original, at least consonant to the language of Egypt; for it was the same as the Nile. It is certain, that it occurred in the ancient sphere of Egypt, from whence the Grecians received it. The great effusion of water in the celestial sphere, which Aratus says was the Nile, is still called the Eridanus: and as the name was of oriental original, the purport of it must be looked for among the people of those parts. The river Strymon in Thrace was supposed to abound with swans, as much as the Eridanus: and the ancient name of this river was Palæstinus. It was so called from the Amonians, who settled here under the name of Adonians, and who founded the city Adonis. They were by the later Greeks stiled after the Ionic manner Edonians, and their city Edonis. 36 Στεμμων ποταμος εσι της Θεας κατα πολιν Ηδωνιδα, προσηγορευετο δε προτεγυς Παλαιςμως. The Strymon is a river of Thrace, which runs by the city Edonis: it was of old called the river Palæstinus. In these places, and in all others, where any of the Canaanites settled, the Grecians have introduced some story about swans.

Some of them seem to have gained access at Delphi: as

24 Hyginus. Fab. 154. P. 266. not. 7.
1' Ετερι ν' αντον Ερατοθενες. Catasterism. 37;

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did likewise others from Egypt: and by such was that oracle first founded. Egypt among other names was called Ait, and Ai Ait, by the Greeks expressed Aetia: \(^{27}\) ἐναθην δει και AETIA. The natives in consequence of it were called Aetioi, and Aetai; which was interpreted eagles. Hence we are told by Plutarch, that some of the feathered kind, either eagles or swans, came from the remote parts of the earth, and settled at Delphi. \(^{28}\) Αετος τινας, η Κυκνας, ου Τεθυλαν Πειγκα, μονολογεσιν απο των αεων της γης ετι το με- σον φευμενας εις ταυτο συμπτεσει Πυθοι οντι τον καλυμενον ομφαλον. These eagles and swans undoubtedly relate to colonies from Egypt and Canaan. I recollect but one philosopher styled Cygnus: and, what is remarkable, he was of Canaan. Antiochus the Academic, mentioned by Cicero in his philosophical works, and also by \(^{29}\) Strabo, was of Acalon in Palestine, and he was surnamed Cygnus, the swan: which name, as it is so circumstanced, must, I think, necessarily allude to this country.

As in early times colonies went by the name of the Deity, whom they worshiped; or by the name of the insigne, and hieroglyphic, under which their country was denoted; every

\(^{27}\) Eustathius in Dionysium. V. 239. See Steph. Byzant. Αιγουττος.

\(^{28}\) Plutarch πει τον εκελουτων χειρείων. Vol. i. p. 409.

\(^{29}\) Strabo. L. 16. p. 1101. There was supposed to have been a person in Thessaly named Cycnus, the son of Apollo. He lived upon a lake Uria; which was so called from his mother.

Inde lacus Hyries videt, et Cynœia Tempe,

Uria was also a river in Bœotia: and here was a Cycnus, said to have been the son of Poseidon. Pausan. L. 10. p. 831.

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Depredation made by such people was placed to the account of the Deity under such a device. This was the manner in which poets described things: and in those days all wrote in measure. Hence, instead of saying that the Egyptians, or Canaanites, or Tyrians, landed and carried off such and such persons; they said, that it was done by Jupiter in the shape of an eagle, or a swan, or a bull: substituting an eagle for Egypt, a swan for Canaan, and a bull for the city of Tyre. It is said of the Telchines, who were Amonian priests, that they came to Attica under the conduct of Jupiter in the shape of an eagle.

31 Αἰετός ἱγεμόνευε δι’ αἰθέρος αὐτοῦς Ζεὺς.

By which is meant, that they were Egyptian priests; and an eagle was probably the device in their standard, as well as the insignie of their nation.

Some of the same family were to be found among the Atlantes of Mauritania; and are represented as having the shape of swans. Prometheus in Æschylus speaks of them in the commission, which he gives to Io, 32 You must go, says he, as

58 Eca. Sena de Patavium. Dia. ψευδαί μεν Ταυρίον τιν ψευδων αετον και κυκνον.
Πε τον εκενόν αετον; τε δαι ο κυκνον; τε δαι αυτον ὁ Ζεὺς. Clemens. Alex. Cohort. P. 31.
32 Προς Ἰσραηλεῖα τεδαι Κισηρν, ἵνα.
'Αι φροκτίδες χαμόν, δι’ ἱππος χροάν,
'Αι μὲν φροκτίδες τρεῖς—εἰκον εἰδος Κυκνων. Scholia ibidem.
far as the city Ciphene in the Gorgonian plains, where the three Phorcides reside, those ancient venerable ladies, who are in the shape of swans, and have but one eye; of which they make use in common. This history relates to an Amonian temple founded in the extreme parts of Africa: in which there were three priestesses of Canaanish race; who on that account are said to be in the shape of swans. The notion of their having but one eye among them took its rise from an hieroglyphic very common in Egypt, and probably in Canaan: this was the representation of an eye, which was said to be engraved upon the pediment of their temples. As the land of Canaan lay so opportely for traffic, and the emigrants from most parts went under their conduct, their history was well known. They navigated the seas very early, and were necessarily acquainted with foreign regions; to which they must at one time have betaken themselves in great numbers, when they fled before the sons of Israel. In all the places, where they settled, they were famous for their hymns and music: all which the Greeks have transferred to birds; and supposed, that they were swans, who were gifted with this harmony. Yet, sweet as their notes are said to have been, there is not, I believe, a person upon record, who was ever a witness to it. It is certainly all a fable. When therefore Plutarch tells us,

33 Τὰς ὑπάλληλον ἦς ἅμα καὶ τὶς πανενέμεσις εἰς ὅλον τόπον αὐτῶν καὶ αὐτήν, τόσον γειτονία τὰς ἑαυτῶν, ὅσον πάντα ἔστω ἐκάστω καὶ αὐτήν.

Clemens Alexand. L. 5. p. 671.

See Diodorus L. 3. p. 145. This may have been one reason among others, why the Cyclopians and Arimaspian are represented with one eye: τὸν μεθηστὰν ἄρμαστεῖν Ἀρίμασπος. Æschylus Prometh. P. 49. The Arimaspian history was written by Aristaeus Proconnesius, and titled Ἀρμασπεία ἔτη.
that Apollo was pleased with the musick of swans, \(^{34}\) μεσικα τε ἑδεα, και κυκων φωναις; and when \(\alpha\)ισχυλος mentions their singing their own dirges; they certainly allude to Egyptian and Canaanitish priests, who lamented the death of Adon, and Osiris. And this could not be entirely a secret to the Grecians: for they seem often to refer to some such notion. Socrates termed swans his fellow-servants: in doing which he alluded to the ancient priests, \(\varphi\)ιλεχικαι. They were people of the choir, and officiated in the temples of the same Deities; whose servant he professed himself to be. Hence Porphyry assures us, \(^{35}\) Ὅν ταίων ὄμοδελες αὐτῷ ἔλεγεν τὰς κυκνὰς (Σωκρατῆς), that Socrates was very serious, when he mentioned swans as his fellow-servants. When therefore Aristophanes speaks of the \(^{36}\) Delian and Pythian swans, they are the priests of those places, to whom he alludes. And when it is said by Plato, that the soul of Orpheus out of disgust to womankind led the life of a \(^{37}\) swan; the meaning certainly is, that he retired from the world to some cloister, and lived a life of celibacy, like a priest. For the priests of many countries, but particularly of Egypt, were recluses; and devoted themselves to \(^{38}\) celibacy: hence monkery came originally from Egypt. Lycophron, who was of Egypt, and skilful in ancient terms, \(\varphi\)ιλεχικαλ \\(\kappa\)αλτας, who was the priest of Apollo, a swan. \(^{39}\) Μελοστα κυκως κοιτε

\(^{34}\) Plutarch. Ei. Vol. 2. p. 387.

\(^{35}\) Porph. de Abst. L. 3. p. 286.

\(^{36}\) Aristophanes. Aves. Κυκρω \(\Pi\) υδικρ \(\kappa\) \\(\Delta\) \\(\omega\)ι \\(\lambda\)ις. V. 870.


\(^{38}\) Porph. de Abst. L. 4. p. 364.

These epithets, the Scholiast tells us, belong to Apollo; and Calchas is called a swan, δια το γηγενον, και μαντικον: because he was an old prophet, and priest. Hence at the first institution of the rites of Apollo, which is termed the birth of the Deity, at Delos, it is said, that many swans came from the coast of Asia; and went round the island for the space of seven days.

The whole of this relates to a choir of priests, who came over to settle at Delos, and to serve in the new erected temple. They circled the island seven times, because seven of old was looked upon as a mysterious and sacred number.

The birds in the island of Diomedes, which were said to have been originally companions of that hero, were undoubtedly priests, and of the same race as those, of whom I have been treating. They are represented as gentle to good men, and averse to those who are bad. Ovid describes their shape,
and appearance, *Ut non cygnorum, sic albis proxima cygnis;* which, after what has been said, may I think be easily understood.

If then the harmony of swans, when spoken of, not only related to something quite foreign, but in reality did not of itself exist, it may appear wonderful that the ancients should so universally give into the notion. For not only the poets, but Plato, Plutarch, Cicero, Pliny, with many others of high rank, speak of it as a circumstance well known. But it is to be observed, that none of them speak from their own experience: nor are they by any means consistent in what they say. Some mention this singing as a general faculty; which was exerted at all times: others limit it to particular seasons, and to particular places. Aristotle seems to confine it to the seas of Africa: Aldrovandus says, that it may be heard upon the Thames near London. The account given by Aristotle is very remarkable. He says, that mariners, whose course lay through the Libyan sea, have often met with swans, and heard them singing in a melancholy strain: and upon a nearer approach, they could perceive that some of them were dying, from whom the harmony proceeded. Who would have expected to have

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Aelian de Animal. L. 2. c. 32. L. x. c. 36.
44 De Animalibus. L. 9. Και τυγις ἡν πλευτες παρα την Λευκην περιπτωσιν
45 See Brown's Vulgar Erross. L. 3. c. 27.
found swans swimming in the salt sea, in the midst of the Mediterranean? There is nothing that a Grecian would not devise in support of a favourite error. The legend from beginning to end is groundless: and though most speak of the music of swans as exquisite; yet some absolutely deny the whole of it; and others are more moderate in their commendations. The watermen in Lucian give the preference to a jackdaw: but Antipater in some degree dissent, and thinks that the swan has the advantage.

46 Λωιτερος χυκων μικρος θεος, ης κολων Κηωγμος.

And Lucretius confesses, that the screaming of a crane is not quite so pleasing:

48 Parvus ut est, Cygni melior canor, ille gruum quam Clamor:

Which however is paying them no great compliment. To these respectable personages I must add the evidence of a modern; one too of no small repute, even the great Scaliger. He says, that he made a strict scrutiny about this affair, when in Italy; and the result of his observations was this:

49 Ferrariae multos (cygnos) vidimus, sed cantores fane malos, neque melius anfere canere.


48 Lucretius. L. 4. v. 182.

THE Egyptians were very famous for geometrical knowledge: and as all the flat part of their country was annually overflowed, it is reasonable to suppose that they made use of this science to determine their lands, and to make out their several claims, at the retreat of the waters. Many indeed have thought, that the confusion of property, which must for a while have prevailed, gave birth to practical geometry, in order to remedy the evil: and in consequence of it, that charts and maps were first delineated in this country. These, we may imagine, did not relate only to private demesnes: but included also the course of the Nile in its various branches; and all the sea coast, and its inlets, with which lower Egypt was bounded.

It is very certain, that the people of Colchis, who were a colony from Egypt, had charts of this sort, with written descriptions of the seas and shores, whithersoever they traded: and they at one time carried on a most extensive commerce.

1 Herod. L. 2. c. 109.
Γεωμετριας τε & υιοται θεοφασιων (ι Αιγύπτιοι.) Clemens. Strom. L. i. p. 361.
Vol. I. D d d commerce.
commerce. We are told, says the Scholia upon Apollonius, that the Colchians still retain the laws and customs of their forefathers: and they have pillars of stone, upon which are engraved maps of the continent, and of the ocean: Εἰτὶ δὲ, εἰσὶ, καὶ νομοὶ παρὰ αὐτοῖς τῶν Πέογοιν, καὶ Στῦλαι, εν ὑσ γῆς καὶ θαλασσῆς αναγγείαι εἰτὶ. The poet, upon whom the above writer has commented, calls these pillars, κυψεῖς: which, we are told, were of a square figure, like obelisks: and on these, he says, were delineated all the passages of the sea; and the boundaries of every country upon the earth.

3 Οἱ δὲ τοι γραπταὶ πατερῶν ἔδει εἰσινται
Κυψεῖς, ὡς εἰ πασαὶ ὄδοι, καὶ περιτ' εἰσιν
Τός εἶν τε, τραφένης τε, περίς επιστοφικομενωσιν.

These delineations had been made of old, and transmitted to the Colchians by their forefathers; which forefathers were from Egypt.

If then the Colchians had this science, we may presume that their mother country possessed it in as eminent a degree: and we are assured, that they were very knowing in this article. Clemens Alexandrinus mentions, that there were maps of Egypt, and charts of the Nile very early. And we are moreover told, that Sesostris (by which is meant the

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3 L. 4. v. 279.
1 Apollonius Rhodius. L. 4. v. 279.
4 Dionys. Periplusis. V. 688.

Sethosians}
Sethosians) drew upon boards schemes of all the countries, which he had traversed: and copies of these were given both to the Egyptians, and to the Scythians, who held them in high estimation. This is a curious account of the first delineation of countries, and origin of Maps; which were first described upon pillars. We may from hence be enabled to solve the enigma concerning Atlas, who is said to have supported the heavens upon his shoulders. This took its rise from some verses in Homer, which have been strangely misconstrued. The passage is in the Odyssey; where the poet is speaking of Calypso, who is said to be the daughter of Atlas, ὁλοοφανος, a person of deep and recondite knowledge:

6 Σεκταις δὲ, γασιν, δ’ Ἀιγυπτιος, πολλαν περιελαλον ται πταξι τεθεται τεν περίδιον, και τες των πιθανων αναπερασεων, οι πτις εν Αιγυπτιος μοι, αλλα και ξυναισ εις θυμα μεταδωμα εξισοι. Euath. Pref. Epist. to Dionys. P. 12.


8 Homer. Odyssey. L. a. v. 52.

9 The Atlantians were styled Οὐγανοι, or sons of heaven. The head of the family was supposed to be the brother of Saturn. Diodorus. L. 3. p. 193.
family of Ham. They had great experience in sea affairs and the poet tells us, that they knew all the foundings in the great deep.

Εἴσε ἐς τὸ Κιονας αὐτος
Μιξας, δι' Χαίν τε και Οὐρανον ἀμφίς εἴχατι.
They had also long pillars, or obelisks, which referred to the sea; and upon which was delineated the whole system both of heaven and earth; ἀμφίς, all around, both on the front of the obelisk, and on the other sides. Κιονας Κοσμῆ were certainly maps, and histories of the universe; in the knowledge of which the Atlantians seem to have instructed their brethren the Herculeans. The Grecians in their accounts, by putting one person for a people, have rendered the history obscure; which otherwise would be very intelligible. There is a passage in Eusebius, which may be rendered very plain, and to the purpose, if we make use of the clue above-mentioned. 5 Ἡρόδοτος δὲ λέγει τὸν Ἡρακλῆα μαντίν καὶ φυσικὸν γενομενόν παρὰ Ατλαντῶν τοὶ Βασιλεώς τοὶ Φευγος διάδεξαται τας τε Κοσμῆς Κιονας. This may be paraphrased in the following manner; and with such latitude will be found perfectly consonant to the truth. The Herculeans were a people much given to divination, and to the study of nature. Great part of their knowledge they are thought to have had transmitted to them from those Atlantians, who settled in Phrygia, especially the history of the earth and heavens; for all such knowledge the Atlantians had of old consigned to pillars and obelisks in that country: and from them it was derived to the

5 Euseb. Τοῦ Χαῖν οὐκ εἰσαίων. P. 374 c. 2.

Herculeans,


Herculeans, or Heraclidae, of Greece. The Atlantians were esteemed by the Grecians as barbarous: but they were in reality of the same family. Their chief ancestor was the father of the Peleiadæ, or Ionim; of whom I shall hereafter have much to say: and was the supposed brother of Saturn. The Hellenes, though they did not always allow it, were undoubtedly of his race. This may be proved from Diodorus Siculus, who gives this curious history of the Peleiadæ, his offspring.

These daughters of Atlas, by their connections and marriages with the most illustrious heroes, and divinities, may be looked up to as the heads of most families upon earth. And from them proceeded all those, who upon account of their eminence were in aftertimes esteemed Gods and Heroes. And having spoken of Maia, and her offspring, the author proceeds to tell us, that the other Atlantides in like manner gave birth to a most noble race: some of whom were the founders of nations; and others the builders of cities: insomuch that most of the more ancient heroes, not only of those abroad, who were esteemed Barbari, but even of the Helladians, claimed their ancestry from them. And they received not only their ancestry,
but their knowledge also, τὰ κόσμῳ κινοῦσθαι; all the celestial and terrestrial phenomena, which had been entrusted to the sacred pillars of the Atlantes, ἀν τῇ καὶ ἕκαστῷ αὐτῶν ἐξερέα, which contained descriptions both of the heavens, and the earth. From Phrygia they came at last to Hellas, where they were introduced by Anaximander, who is said, "Εσδεξα διὼν γεωγραφίαν πίνακα, to have been the first who introduced a geographical chart: or, as Laertius expresses it, "Ἱερατικῶς καὶ Θαλασσώς ἐπεξερέα, the circumference of the terraqueous globe delineated.

Though the origin of maps may be deduced from Egypt; yet they were not the native Egyptians, by whom they were first constructed. Delineations of this nature were the contrivance of the Cuthites, or Shepherds. They were among other titles stiled Saïtæ; and from them both astronomy and geometry were introduced in those parts. They with immense labour drained the lower provinces, erected stupendous buildings, and raised towers at the mouths of the river, which were opportunely situated for navigation. For though the Mizraim were not addicted to commerce, yet it was followed by other families besides the Cuthites, who occupied the lower provinces towards the sea. The towers, which were there raised, served for lighthouses, and were at the same time temples, denominated from some title of the Deity, such as Canoph, Caneph, Cneph, also Peræs, Proteus, Phanes, and Canobus. They were on both accounts much

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reforted to by mariners, and enriched with offerings. Here were deposited charts of the coast, and of the navigation of the Nile, which were engraved on pillars, and in aftertimes sketched out upon the Nilotic Papyrus. There is likewise reason to think, that they were sometimes delineated upon walls. This leads me to take notice of a passage from Pherencydes Syrus, which seems to allude to something of this nature: though, I believe, in his short detail that he has misrepresented the author, from whom he copied. He is said by Theopompus Πέσου τέλη τῆς φυσῆς, και Θεῶν, Ἑλληνικά, γεγενημένη, to have been the first who wrote for the benefit of his countrymen about nature and the Gods. Suidas mentions, that he composed a theogony; all which knowledge we are assured came from Egypt. It is certain, that he studied in that country; whence we may conclude, that the following history is Egyptian. He says, that Zas, or Jupiter, composed a large and curious robe, upon which he described the earth, and the ocean, and the habitations upon the ocean.

Ζας ποιεῖ φακός μεγά τε, καὶ καλόν, καὶ εἰς αὐτῷ ποιώμενη Γῆν, καὶ Ὀγήνου, καὶ τὰ Ὀγήνει δῷματα. Now Zas, or as it should be rendered, Zan, was the Dorian title of Amor. And Ogenus, the Ocean, was the most ancient name of the Nile, from whence the Grecians borrowed their Oceanus.

Οἱ γὰς Αἰγυπτιοι νομίζοντες ὁκεανοῦ εἰναι τὸν παῖς αὐτῶς τοι-
The Egyptians by the term Oceanus understand their own river Nilus. The same author in another place calls this river Oceames. The former term, Ogenus, from whence the Greeks borrowed their Oceanus, was a compound of Oc-Gehon, and was originally rendered Ogehonus. It signifies the noble Gehon, and is a name taken from one of the rivers of Paradise. The Nile was sometimes called simply Gehon, as we learn from the author of the Chronicon Paschale. The two most celebrated rivers are the Indus, the same as the Phison, and the Nile, which is called the Gehon. The river also of Colchis, rendered Phasis, and Phasin, was properly the Phison. The Nile being of old stiled Oc-Gehon, and having many branches, or arms, gave rise to the fable of the sea monster Ægeon, whom Ovid represents as supporting himself upon the whales of the ocean.

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ταμον Νειλον. The Egyptians by the term Oceanus understand their own river Nilus. The same author in another place calls this river Oceames. Τον δε ποταμον αεχαιοτατου μεν ονομα σχειν Ωκεανην, ης εσιν Ελληνισι ωκεανος. The former term, Ogenus, from whence the Greeks borrowed their Oceanus, was a compound of Oc-Gehon, and was originally rendered Ogehonus. It signifies the noble Gehon, and is a name taken from one of the rivers of Paradise. The Nile was sometimes called simply Gehon, as we learn from the author of the Chronicon Paschale. Ευα ςει δε (ἡ Αιγυπτος) ποταμον Γηων —Νειλον καλεμενον. It was probably a name given by the Cuthites, from whom, as will be hereafter shewn, the river Indus had the name of Phison. Ποταμοι ονομαζοι Ινδος, ο και Φεισων, Νειλος, ο και Γηων. The two most celebrated rivers are the Indus, the same as the Phison, and the Nile, which is called the Gehon. The river also of Colchis, rendered Phasis, and Phasin, was properly the Phison. The Nile being of old stiled Oc-Gehon, and having many branches, or arms, gave rise to the fable of the sea monster Ægeon, whom Ovid represents as supporting himself upon the whales of the ocean.

21 Balænarumque prementem
Ægeona suis immania terga lacertis.
The Scholiast upon Lycophron informs us farther, that the river had three names; and imagines, that upon this account it was called Triton. 

The Nile had three names; and imagines, that upon this account it was called Triton. 

Tρων ὁ Νεῖλος, ὁ τρις μετώνομασθῇ προτερον γὰς Οὐκανὸς αὐ ἐκαλεῖτο, δευτέρον Αἰετος —το δὲ Νεῖλος νέου εστί. I shall not at present controvert his etymology. Let it suffice, that we are assured both by this author, and by others, that the Nile was called Oceanus: and what is alluded to by Phercydes is certainly a large map or chart. The robe, of which he speaks, was indeed a Pharos, Φάρος; but a Pharos of a different nature from that which he describes. It was a building, a temple, which was not constructed by the Deity, but dedicated to him. It was one of those towers, of which I have before treated; in which were described upon the walls, and otherwise delineated, Ωγῆς καὶ Ωγῆς δομάτα, the course of the Geon, or Nile; and the towns, and houses upon that river.

I imagine that the shield of Achilles in Homer was copied from something of this sort, which the Poet had seen in Egypt. For Homer is continually alluding to the customs, as well as to the history, of that kingdom. And it is evident, that what he describes on the central part of the shield, is a map of the earth; and of the celestial appearances.

The ancients loved to wrap up every thing in mystery and:

ἐν μὲν Γαῖαν εὔντεκα, ἐν δὲ Οὐκανὸν, ἐν δὲ Θάλασσαν.

ἐν δὲ εὐθείᾳ ΠΟΤΑΜΟΙΟ ΜΕΓΑΘΕΝΟΣ ΟΧΕΑΝΟΙΟ.

V. 119.

IIiad. L. 18. v. 483. and v. 636.

The ancients loved to wrap up every thing in mystery and:

fable:
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Fable: they have therefore described Hercules also with a robe of this sort:

"He was invested with a robe, which was a type of the heavens, and a representation of the whole world.

The garment of Thetis, which the poets mention as given her upon her supposed marriage with Peleus, was a Pharos of the same kind, as that described above. We may learn from Catullus, who copied the story, that the whole alluded to an historical picture preserved in some tower: and that it referred to matters of great antiquity; though applied by the Greeks to later times, and ascribed to people of their own nation.

Pulvinar vero Divæ geniale locatur
Sedibus in mediis; Indo quod dente politum
Tinetà tegit rosco conchylis purpura fuco.
Hæc vestis prisciis hominum variata figuris
Heroum mirâ virtutes indicat arte.

It contained a description of some notable achievements in the first ages: and a particular account of the Apotheosis of Ariadne; who is described, whatever may be the meaning of it, as carried by Bacchus to heaven. The story is said to have been painted on a robe, or coverlet; because it was delineated upon a Pharos: that word being equivocal, and to be taken in either sense. And here I cannot but take notice of the inconsistency of the Greeks, who make Theseus a partaker in this history; and suppose him to have been ac-

Nonni Dionus. L. 40. p. 1040.
Catull. Epithalamium of Peleus and Thetis. V. 47.
quainted with Ariadne. If we may credit Plutarch\(^{15}\), Theseus, as soon as he was advanced towards manhood, went by the advice of his mother Æthra from Troæzen in quest of his father Ægeus at Athens. This was some years after the Argonautic expedition; when Medea had left Jason, and put herself under the protection of this same Ægeus. After having been acknowledged by his father, Theseus went upon his expedition to Crete; where he is said to have first seen Ariadne, and to have carried her away. All this, I say, was done, after Jason had married Medea, and had children by her: and after she had left him, and was come to Athens. But the story of Ariadne in the above specimen is mentioned as a fact of far older date. It was prior to the arrival of Medea in Greece, and even to the Argonautic expedition. It is spoken of as a circumstance of the highest antiquity: consequently\(^{16}\) Theseus could not any ways be concerned in it.

There is an account in Nonnus of a Robe or Pharos, which Harmonia is supposed to have worn, when she was visited by the Goddess of beauty. There was delineated here, as in some above mentioned, the earth, and the heavens, with all the stars. The sea too, and the rivers were represented: and the whole was at the bottom surrounded by the ocean:

\(^{15}\) Plutarch. Life of Theseus.

\(^{16}\) Add to this, what I have before taken notice of, the great absurdity of making the Grecian Argo the first ship which failed upon the seas: Ila rudem curfu prima imbuit Amphitriten: when the Poet at the same instant is describing Theseus previous to the Argo \textit{in a ship}, and attended with a \textit{fleet of ships}:

Namque \textit{fluenti}o \textit{prospectans} littore Dixe

Thesea \textit{cedentem celeri cum claffe tuitur},

\textit{Indomitos} in corde gerens Ariadna \textit{furores}.

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27 Πετυχαν Γαιαν επασσε μεσομφαλου, αμφι δε γαιη
Ουρειον εσφασας τυπω κεχαραγμενον ασβων.
Συμφετυχαν τε θαλασσαν εφημοσε συζυγι Γαιη,
Και ποταμος ποικιλλεν' επ' ανδρομεν δε μετωπω
Ταυροφυς μορφουτο κεκαθορος εγχλος εικων.
Και τυματην παχα πεζων ευκλωσοι χιτωνος
Οκεανος κυκλωσε πεσιδρομον αυτογα Κοσμε.
All this relates to a painting either at Sidon or Berytus;
which was delineated in a tower or temple, sacred to Her-
mon.

Orpheus alludes to a Pharos of this fort, and to the paint-
ings and furniture of it, in his description of the Robes, with
which Apollo, or Dionusus, is invested. He speaks of them
as the same Deity.

28 Ταυτα δε παντα τελειν ιεξα σκευη πυκασαντα,
Σωμα δευ πλατειν εριαγχας Ηλιοιο.
Πετυχα μεν αγαναθεις ευαλικτιου ακτιβεσι
Πεπλων φοινικων, πυξι εικελον, αμφιβαλεθαι.
Αυτας οπερθε νεθοιο παναιολι ευγε καθαψι
Δεμα πολυστοιο Θηρος κατα δεξιον ωμον,
Ασβων δακταλων μημης, ιεξα τε πολοιο.
Ειτα δ' οπερθε νεθος χευσεον έσηφα τελεθαι,
Παμπανωντα, πεεξι τεξνων φοβεοι, μεγα σημα.
Ευθυς ώτ' εκ πεσατων γαιης Φαεθων ανομαιων
Χευσεοις ακτισι οιλη θρον Οκεανοι,

27 Nonni Dionysiaca. L. 41. p. 1070.

Αυγη
THE ANALYSIS OF ANCIENT MYTHOLOGY.

Αυγὴ δ' ασπέτας η, ανὰ δὲ δεσώματα αμφιμιγεώσα,
Μαρμαίη διήνυσιν ἐλισσώμενα κατὰ κυκλον
Προφθαλατι βεο, ζωὴ δ' αἰ' ύπο σεβοῦ ἀμετέρης
Φανετ' αἰ' ωκεάνα νυκλόω, μεγα θαυμι' εσιδεθαί.

When the Poet has thus adorned the Deity, we find towards the conclusion, that these imaginary robes never shew to such advantage, as in the morning. When the sun, says he, rises from the extremities of the earth, and enlightens the ocean with his horizontal rays; then they appear in great splendour, which is increased by the morning dew. All this investiture of the Deity relates to the earth and the heavens, which were delineated upon a skin, δέξια πολυτικον Ὑμέο, έφευτα τεπλον. This is described, Ἑρμών δαιδάλεον μμυμι', ἰεψ τε

29 Maps, and books too, when writing was introduced, were made of skins, called διδεκα. Τὰς θείας διδεκα καλέοις άτο το ταιλια οι Ιωνες. Herodot. L. 5. c. 58.

A Zone of curious imagery is given by Homer to Hercules. Odyss. L. Α. v. 609.

Χρυσεος τη τελαιον, ιεα Θεσκελα εργα τετικτο.


In the former verses from Nonnus we may see the method of deviation. Pharos a tower is taken for Pharos a garment; and this altered to Χιτων; and after all, the genuine history is discernable, notwithstanding the veil which is spread over it. The author says, that at the bottom έκκλαται Χιτων, of the well woven garment, flowed the Ocean, which surrounded the world. This is certainly a misinterpretation of the term ΦΑΡΟΣ: and in the original writings, whence these verses were copied, the history related to a tower: and it was at the foot ΦΑΡΟΤ ΕΤΚΑΙΤΣΤΟΙΟ that the ocean beat, by which the earth was encircled.
Tholos: as a copy and imitation of all the celestial appearances. The whole was deposited in a Pharos upon the sea-shore, upon which the sun at his rising darted his early rays; and whose turrets glittered with the dew: Ἵπο σεβόμενον άμέτρητων φαύνης αἰ ωκεάνες κύκλος: from the upper story of the tower, which was of an unmeasurable height, there was an unlimited view of the ocean. This vast element surrounded the edifice like a zone; and afforded a wonderful phenomenon. Such, I imagine, is the solution of the enigma.
Have taken notice of the fears and apprehensions, under which the first navigators must necessarily have been, when they traversed unknown seas; and were liable to be entangled among the rocks, and shelves of the deep: and I mentioned the expedients, of which they made use, to obviate such difficulties, and to render the coast less dangerous. They built upon every hill, and promontory, where they had either commerce or settlement, obelisks, and towers, which they consecrated to some Deity. These served in a twofold capacity, both as seamarks by day, and for beacons by night. And as people in those times made only coasting voyages, they continually went on shore with offerings, in order to gain the assistance of the God, whoever there presided: for these towers were temples, and oftentimes richly furnished and endowed. They were built sometimes on artificial mounds; but generally on natural eminences, that they might be seen at a great distance. They were called by the Amonians, who first erected them, 'Tar, and Tor.'

Bochart Geog. Sacra. L. i. c. 228. p. 524. of ทำไม.

the
the fame as the  Allocator of the Chaldees, which signified both a hill and tower. They were oftentimes compounded, and styled Tor-Is, or fire towers: on account of the light, which they exhibited, and the fires, which were preserved in them. Hence came the turris of the Romans; and the τυψις, τυρρης, τυψις, τυφσις, of the Greeks. The latter, when the word Tor occurred in ancient history, often changed it to ταυςος, a bull; and invented a number of idle stories in consequence of this change.

The Ophite God Osiris, the same as Apollo, was by the Amonians styled Oph-El, and Ope-El; and there was upon the Sinus Persicus a city Opis, where his rites were observed. There seems likewise to have been a temple sacred to him, named Tor-Opel; which the Greeks rendered Ταυςοπολος. Strabo speaks of such an oracular temple; and says, that it was in the island Icaria towards the mouth of the Tigris: * Νησον Ικαιου, και Ιεσον Απολλωνος άγιον εν αυτη, και μαντειον Ταυςοπολε. Here, instead of Osiris, or Mithras, the serpent Deity, the author presents us with Apollo, the manager of bulls.

One of the principal, and most ancient settlements of the Amonians upon the ocean was at Gades; where a prince was supposed to have reigned, named Geryon. The harbour at Gades was a very fine one; and had several Tor, or Towers to direct shipping: and as it was usual to imagine the Deity, to whom the temple was erected, to have been the builder, this temple was said to have been built by Hercules. All this the Grecians took to themselves: they attributed the

whole to the hero of Thebes: and as he was supposed to conquer wherever he came, they made him subdue Geryon; and changing the Tor, or Towers, into so many head of cattle, they describe him as leading them off in triumph over the Pyrenees and Alpes, to Hetruria, and so on to Calabria. From thence, for what reason we know not, he swims them over to Messana in Sicily: and after some stay he swims them through the sea back again, all the while holding by one of their horns. The bulls of Colchis with which Jason was supposed to have engaged, were probably of the same nature and original. The people of this country were Amonians, and had once a mighty trade; for the security of which they erected at the entrance of the Phasis towers. These served both as light-houses, and temples; and were sacred to Adorus. They were on this account called Tynador, whence the Greeks formed Tyndarus, Tyndaris, and Tyndaridae. They were built after some, which stood near the city Pa- racetonium of Egypt; and they are alluded to by the geographer Dionysius:

6 Παξ δε μυχον Ποντοιο, μετα χθονα Τυνδαειδων,
Κολχοι ναεταειν αηλιυδε Αινυττιοι.

Colchis was sailed Cutaia, and had been early occupied by the sons of Chus. The chief city, whence the country has been in general denominated, was from its situation called

6 Dionysius. V. 688. Pliny files them oppida.

Oppida—in ripa celeberrima, Tyndarida, Circæum, &c. L. 6. c. 4.
Cal-Chus, and Col-Chus, the hill, or place of Chus. This by the Greeks was rendered Colchis; but as travellers are not uniform in expressing foreign terms, some have rendered, what was Colchian, Chalcian, and from Colchus they have formed Χαλκος, brass. The Chalcian towers being moreover interpreted ταυρος, bulls, a story took its rise about the brazen bulls of Colchis. Besides this there was in these towers a constant fire kept up for the direction of ships by night: whence the bulls were said to breath fire.

We however sometimes meet with sacred towers, which were really denominated Tauri from the worship of the mystic bull, the same as the Apis, and Mneuis of Egypt. Such was probably the temple of Minotaurus in Crete, where the 7 Deity was represented under an emblematical figure; which consisted of the body of a man with the head of a bull. In Sicily was a promontory Taurus, mentioned by Diodorus Siculus; which was called also Tauromenium. He acquaints us, that Hanno the Carthaginian sent his Admiral with orders παραπλευ ἐπι τον λοφον καλεμενον Ταυρος, to sail along the coast to the promontory named Taurus. This Taurus, he thinks, was afterwards named Ταυρομενον, Tauromenium, from the people who settled, and 8 remained there: as if this.

7 The Minotaur was an emblematical-representation of Menes, the same as Osiris; who was also called Dionysus, the chief Deity of Egypt. He was also the same as Atis of Lydia, whose rites were celebrated in conjunction with those of Rhea, and Cybele, the mother of the Gods. Gruter has an inscription, M. D. M. ΙΔΕ, et ΑΤΤΙΔΙ ΜΙΝΟΤΑΥΡΟ. He also mentions an altar of Attis Minoturannus. Vol. 1. p. xxviii, n. 6.

were the only place in the world where people settled and remained. It was an ancient compound, and no part of it of Grecian original. Tauromenium is the same as Menotaurium reversed: and the figure of the Deity was varied exactly in the same manner; as is apparent from the coins and engravings, which have been found in Sicily. The Minotaur is figured as a man with the head of a bull; the Tauromen as a bull with the face of a man.

Among the Hettrurians this term seems to have been taken in a more enlarged sense; and to have signified a city, or town fortified. When they settled in Italy, they founded many places of strength; and are reputed to have been the first who introduced the art of fortification. Hence the word Tar, and Tur, is often found in the composition of names, which relate to people of this country: They worshiped the Sun, stiled Zan, and Zeen; whose temples were called Tur-Zeen: and in consequence of it one of the principal names by which their country was distinguished, was Turzenia. The Scholiaf. upon Lycophron mentions it as a region, which from Tur-Seen was named Turzenia. The Poet above takes notice of two persons by the

9 Meen was the moon: and Meno-Taurus signified Taurus Lunaris. It was a sacred emblem, of which a great deal will be said hereafter.

10 See Paruta's Sicilia nummata.

11 Τής, ο περίκεντος τη τειχις. Hesych. From whence we may infer, that any place surrounded with a wall or fortification might be termed a Tor or Turris.

12 Scholia upon Lycophron. V. 717.

13 Scholia upon Lycophron. V. 1242.

The Poet says of Αέneas, Παλιν ταξινων δεζεται Τυρσωνια. V. 1239.
names of Tarchon, and Turfeen. \[404\] "Τάχκιοντα, και Τυρίνος, αἰθωνας λυκοι. From Tarchon there was a city and district named \[15\] Tarcunia; from whence came the family of the Tarquins, or Tarquinii, so well known in the history of \[16\] Rome. The Amonians esteemed every emanation of light a fountain; and named it Ain, and Aines: and as they built lighthouses upon every island and insular promontory, they were in consequence of it called Aines, Agnes, Inis, Inefos, Nefos, Nees: and this will be found to obtain in many different countries and languages. The Hetrurians occupied a large tract of sea-coast; on which account they worshiped Poseidon: and one of their principal cities was Poseidonium. They erected upon their shores towers and beacons for the sake of their navigation, which they called Tor-ain: whence they had a still farther denomination of Tur-aini, and their country was named Tur-ainia; the Τυφριία of the later Greeks. All these appellations are from the same object, the edifices which they erected: even Hetruria seems to have been a compound of Ai-tur; and to have signified the land of Towers.

Another name for buildings of this nature was Turit, or Turit; which signified a tower or turret. I have often mentioned, that temples have been mistaken for Deities, and places for persons. We have had an instance of this above; where Tarchon, and Turfenus are supposed to have been

\[14\] Lycophron. V. 1248.
\[15\] Τάχκιον τοις Τυρίνοις από Τάρχιον το εύκολον Ταρκυνος. Steph. Byzant.
\[16\] Strabo. L. 5. p. 336. Ταχκια, αφ' ο Ταρκυνα πολις.
founders of colonies. Torone was a place in Macedonia; and signifies literally the Tower of the Sun. The Poets have formed out of it a female personage; and supposed her to have been the wife of 17 Proteus. So Amphi-Tirit is merely an oracular tower. This too has by the Poets been changed to a female, Amphitrite; and made the wife of Neptune. The name of Triton is a contraction of Tirit-On; and signifies the tower of the Sun, like Torone: but a Deity was framed from it, who was supposed to have had the appearance of a man upwards, but downwards to have been like a fish. From this emblematical representation we may judge of the figure of the real Deity; and be assured, that it could be no other than that of Atargatis and Dagon. The 18 Hetrurians were thought to have been the inventors of trumpets: and in their towers upon the sea-coast there were people appointed to be continually upon the watch both by day and night; and to give a proper signal, if any thing happened extraordinary. This was done by a blast from the trumpet: and Triton was hence feigned to have been Neptune's trumpeter. He is accordingly described by Nonnus,

19 Τυχείης Βαυδυθέου εξ αυτίση γαλατης; as possessing the deep toned trumpet of the Hetruian. However in early times these brazen instruments were but little known: and people were obliged to make use of, what was near at hand, the conchs of the sea, which every strand

afforded. By sounding these they gave signals from the top of the towers, when any ship appeared; and this is the implement, with which Triton is more commonly furnished. The ancients divided the night into different watches; the last of which was called cockcrow: and in consequence of this they kept a cock in their Tirat, or Towers, to give notice of the dawn. Hence this bird was sacred to the Sun, and named Alektor, Ἀλεκτως: which seems to be a compound out of the titles of that Deity, and of the tower set apart for his service: for all these towers were temples. Those tiled Tritonian were oracular; as we may infer from the application made by the Argonauts. What Homer attributes to Proteus, Pindar ascribes to Triton. Ἔν τοῖς Τριτονικοῖς θεοῖς ὤραιοι τηρομένοι τέμπεα, _TASK_ Τριτών τοις Ἀργυροναυταῖς. Paufanias mentions a tradition of a Triton near Tanagra, who used to molest women, when they were bathing in the sea; and who was guilty of other acts of violence. He was at last found upon the beach overpowered with wine; and there slain. This Triton was properly a Tritonian, a priest of one of these temples: for the priests appear to have been great tyrants, and oftentimes very brutal. This person had used the natives ill; who took advantage of him, when overpowered with liquor, and put him to death.

The term Tor in different parts of the world occurs sometimes a little varied. Whether this happened through mistake, or was introduced for facility of utterance, is uncertain.

20 Scholia upon Lycophron. V. 754.
The Analysis of Ancient Mythology.

The temple of the Sun, Tor Heres, in Phenicia was rendered Τεινης, Triers: the promontory Tor-Ope-On in Caria, Tripon: Tor-Hamath in Cyprus, Trimathus: Tor-Hanes in India, Trinesia: Tor-Chom, or Chomus, in Palestine, Tricomis. In ancient times the title of Anac was often conferred upon the Deities; and their temples were styled Tor Anac, and Anac-Tor. The city Miletus was named 22 Anactoria: and there was an Heroîm at Sparta called Ανακτορος, Anactoron; where Caistor and Pollux had particular honours, who were peculiarly styled Anaclses. It was from Tor-Anac that Sicily was denominated Trinacis and Trinacia. This in process of time was still farther changed to Trinacria; which name was supposed to refer to the triangular form of the island. But herein was a great mistake: for the more ancient name was Trinacia, as is manifest from Homer:

23 Οπποτε δη πέωτον πελασης ενεγεναι νησι.
 acute νησι.

And the name originally did not relate to the island in general, but to a part only; and that a small district near Ætna. This spot had been occupied by the first inhabitants, the Cyclopians, Leftygons, and Sicani: and it had this name from some sacred tower, which they built. Callima-

Δειμε δε τοι μαλα καλον Ανακτορον. Callimachus. Hymn to Apollo. V. 77.
23 Homer. Odyss. λ. V. 105. Strabo supposes Trinakis to have been the modern name of the island; forgetting that it was prior to the time of Homer. L. 6. p. 407: he also thinks, that it was called Trinacria from its figure: which is a mistake.
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Thus calls it mistakenly Trinacria; but says that it was near Ætna, and a portion of the ancient Sicani.

The island Rhodes was called Trinacia, which was not triangular: so that the name had certainly suffered a variation; and had no relation to any figure. The city Trachin, Τραχίνια, in Greece was properly Tor-chun, turris sacra vel regia, like Tarchon in Hetruria. Chun and Chon were titles, said peculiarly to belong to Hercules: Τόν Ἡρακλῆν φησὶ κατὰ τὸν Ἀιγυπτίων διάλεκτον Κώνα λέγεθαι. We accordingly find that this place was sacred to Hercules: that it was supposed to have been founded by him; and that it was called Heraclea.

I imagine that the trident of Poseidon was a mistaken implement; as it does not appear to have any relation to the Deity, to whom it has been by the Poets appropriated. Both the towers on the sea-coast, and the beacons, which stood above them, had the name of Tor-ain. This the Grecians changed to Triaina, Τριαίνα, and supposed it to have been a three-pronged fork. The beacon or Torain consisted of an iron or brazen frame, wherein were three or four tines, which stood up upon a circular basis of the same metal. They were bound

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24 Hymn to Diana. V. 56. I make no doubt, but Callimachus wrote Τριάνα.
25 Pliny. L. 5. c. 31.
26 Etymolog. Magn.
27 Stephanus Byzant.
28 Τραχίνια, ἢ τὸν Ἡρακλῆια καλεμένην. Hefsch. or, as Athenæus represents it more truly, Ἡρακλῆιαν, τῶν Τραχίνιαν καλομένων. L. 11. p. 462.
with a hoop: and had either the figures of Dolphins, or else foliage in the intervals between them. These filled up the vacant space between the tines; and made them capable of holding the combustible matter, with which they were at night filled. This instrument was put upon a high pole, and hung sloping sea-ward over the battlements of the tower, or from the stern of a ship: with this they could maintain either a smoke by day, or a blaze by night. There was a place in Argos named Triaina; which was supposed to have been so called from the trident of Neptune. It was undoubtedly a tower, and the true name Tor-ain; as may be shewn from the history, with which it is attended. For it stood near a fountain; though a fountain of a different nature from that, of which we have been speaking. The waters of Amumone rose here: which Amumone is a variation from Amim-On, the waters of the Sun. The stream rose close to the place; which was named Tor-ain from its vicinity to the fountain.

Cerberus was the name of a place, as well as Triton, and Torone, though esteemed the dog of hell. We are told by Eusebius from Plutarch, that Cerberus was the Sun: but the term properly signified the temple, or place of the Sun. The great luminary was stiled by the Amonians both Or, and Abor; that is, light, and the parent of light: and Cerberus is properly Kir-Abor, the place of that Deity.

19 Triaina τους Αργαν ενα τιν τριανα του ορθων ετςεν ο Ποσεδων, συγγεγυμωνει τη Αμμονον, και ευθεια κατ' έκεινο υλων ανελορτη, δ' ηαι την εκιλλων εσχεν ε' Αμμονον. Scholia in Euripidis Phœniss. V. 195:
fame temple had different names from the diversity of the God's titles, who was there worshiped. It was called Tor-Caph-El; which was changed to τρικέφαλος, just as Cahen-Caph-El was rendered κυνόκεφαλος: and Cerberus was from hence supposed to have had three heads. It was also stiled Tor-Keren, Turris Regia; which suffered a like change with the word above, being expressed τρικατανοός: and Cahen Ades or Cerberus was from hence supposed to have been a triple-headed monster. That these idle figments took their rise from names of places, ill expressed, and misinterpreted, may be proved from Palæphatus. He abundantly shews, that the mistake arose from hence; though he does not point out precisely the mode of deviation. He first speaks of Geryon, who was supposed to have had three heads, and was thence stiled τρικέφαλος. 31 Hv de τοιούτοι τετράπολις εσιν εν τῷ Εὐξίῳ ποντῷ Τρικατανοῷ καλαμενη κλ. The purport of the fable about Geryones is this. There was upon the Pontus Euxinus a city named Tricarena: and from thence came the history Γερυών τε Τρικατανοός, of Geryon the Tricarean, which was interpreted, a man with three heads. He mentions the same thing of Cerberus. 32 Αυτος τε Καθέξαν, ως κατηκων εν εικώ τρεῖς κεφαλας· δηλον δε ότι και άτος απο της πολεως εκλην Τρικατανοός, ωσπερ η Γερυώνς. They say of Cerberus, that he was a dog with three heads: but it is plain that he was so called from a city named Tricare, or Tricarena, as well

31 Palæphatus. P. 56.
32 Palæphatus. P. 96.
Plate VI.

A. The ancient Tower at Corone.
B. Tower of Cronus in Sicily.

Ancient Triaroe.
as Geryones. Palæphatus says very truly that the strange notion arose from a place. But to state more precisely the grounds of the mistake, we must observe that from the ancient Tor-Caph-El arose the blunder about τεινεφαλος; as from Tor-Keren, rendered Tricarenia, was formed the term τειναιγηνος: and these personages in consequence of it were described with three heads.

As I often quote from Palæphatus, it may be proper to say something concerning him. He wrote early: and seems to have been a serious, and sensible person; one, who saw the absurdity of the fables, upon which the theology of his country was founded. In the purport of his name is signified an antiquarian; a person, who dealt in remote researches: and there is no impossibility, but that there might have casually arisen this correspondence between his name and writings. But, I think, it is hardly probable. As he wrote against the mythology of his country, I should imagine that Παλαίφατος, Palæphatus, was an assumed name, which he took for a blind, in order to screen himself from persecution: for the nature of his writings made him liable to much ill will. One little treatise of Palæphatus about Orion is quoted verbatim by the Scholia of the Iliad upon Homer, who speaks of it as a quotation from Euphorion. I should therefore think, that Euphorion was the name of this writer: but as there were many learned men so called, it may be difficult to determine which was the author of this treatise.

Iliad. Σ. V. 486.
The Analysis of Ancient Mythology.

Homer, who has constructed the noblest poem, that was ever framed, from the strangest materials, abounds with allegory and mysterious description. He often introduces ideal personages, his notions of which he borrowed from edifices, hills, and fountains; and from whatever favoured of wonder and antiquity. He seems sometimes to blend together two different characters of the same thing, a borrowed one, and a real; so as to make the true history, if there should be any truth at bottom, the more extraordinary, and entertaining.

I cannot help thinking, that Otus and Ephialtes, those gigantic youths, so celebrated by the Poets, were two lofty towers. They were building to Alohim, called 34 Aloëus; but were probably overthrown by an earthquake. They are spoken of by Pindar as the sons of Iphimedea; and are supposed to have been slain by Apollo in the island Naxos.

35 Εν de Νάξῳ

Φαντὶ θανεὶν λιταῖς Ἰφιμεδείας παιδας

Ωτον, καὶ se, τολμαεῖς Εφιαλτας αναξ.

They are also mentioned by Homer, who styles them γνηγεύεις, or earthborn: and his description is equally fine.

36 Καὶ β' ἐτεκεν δυο παιδε, μενυθαος δε γενεθην,

Οτον τ' ανιθεον, τηλεκλειτον τ' Εφιαλτην

'Ονε δη μηκιζους θεψε ζειδωζες αειςα,

Καὶ τοιν καλλισες μετα γε κλυτον Ωζωνα.

34 Diodorus Siculus. L. 5. p. 324.
36 Homer. Odyss. Α. V. 306.
Homer includes Orion in this description, whom he mentions elsewhere; and seems to borrow his ideas from a similar object, some tower, or temple, that was sacred to him. Orion was Nimrod, the great hunter in the Scriptures, called by the Greeks Nebrod. He was the founder of Babel, or Babylon; and is represented as a gigantic personage. The author of the Paschal Chronicle speaks of him in this light.

The Poet styles him Pelorian; which betokens something vast, and is applicable to any towering personage, but particularly to Orion. For the term Pelorus is the name, by which the towers of Orion were called. Of these there seems to have been one in Delos: and another of more note, to which Homer probably alluded, in Sicily; where Orion was particularly reverenced. The fright of Rhegium was a dangerous pass: and this edifice was erected for the security of
those, who were obliged to go through it. It stood near Zancle; and was called 39 Pelorus, because it was sacred to Alorus, the same as 40 Orion. There was likewise a river named from him, and rendered by Lycophron 41 Elorus. The tower is mentioned by Strabo; but more particularly by Diodorus Siculus. He informs us that, according to the tradition of the place, Orion there resided; and that, among other works, he raised this very mound and promontory, called Pelorus and Pelorias, together with the temple, which was situated upon it. 42 Οὶ δείκνυσιν προσχωσαί το κατὰ τὴν Πελοροιον αἰχματισχιόν, καὶ τὸ τεμεῖον τῆς Ποσειδῶνος κατάσκευασάν τιμωρεῖν ύπὸ τῶν εὐχαιρεῖον διαφημίσας. We find from hence that there was a tower of this sort, which belonged to Orion; and that the word Pelorion was a term borrowed from these edifices, and made use of metaphorically, to denote any thing stupendous and large. The description in Homer is of a mixed nature: wherein he retains the ancient tradition of a gigantic person; but borrows his ideas from the towers sacred to him. I have taken notice before, that all temples of old were supposed to be oracular; and

40 Alorus was the first king of Babylon; and the same person as Orion, and Nimrod. See Radicals. P. 9. notes.
41 Ἐλώρος, ένθα φιλοτον εκκαλεῖ τοτο. Lycophron. V. 1033.

by
by the Amonians were called Pator and Patara. This temple of Orion was undoubtedly a Pator; to which mariners resorted to know the event of their voyage, and to make their offerings to the God. It was on this account stiled Tor Pator; which being by the Greeks expressed τειτατως, tripator, gave rise to the notion, that this earthborn giant had three fathers.

43 Ωηων τειτατως απο μητεγως ανθως γανης: These towers near the sea were made use of to form a judgment of the weather, and to observe the heavens: and those, which belonged to cities, were generally in the Acropolis, or higher part of the place. This by the Amonians was named Bosrah; and the citadel of Carthage, as well as of other cities, is known to have been so denominated. But the Greeks by an unavoidable fatality rendered it uniformly 44 ἐφσα, bursa, a skin: and when some of them succeeded to Zancle 45 in Sicily, finding that Orion had some reference to Ouran or Ouranus, and from the name of the temple (τειτατως) judging that he must have had three fathers, they immediately went to work, in order to reconcile these different ideas. They accordingly changed Ouran to υζευ; and thinking the misconstrued hide ἐφσα no improper utensil for their purpose, they made these three fathers cooperate in a most wonderful manner for the production of this ima-

See also Justin. L. 18. c. 5, and Livy. L. 34. c. 62.
45 Ζαγχλη πολης ξεδειας—απο Ζαγχλητυ γιγενες. Stephanus Byzant.
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ginary person; inventing the most slovenly legend, that ever was devised. 46 Τρείς (Θεοί) τε σφαγεντος δοος Εὐρωπη ἐνεγήσαν, καὶ εἷς αὐτὸς Ωριων εγενέτο. Tres Dei in bovis mac-tati pelle minverunt, et inde natus est Orion.

46 Scholia in Lycophron. V. 328.¹

Οριων—κατα τροταν τη η εις ω ατό τη κριν εις ατα ἑτορίας τη ἐστατι της θεων τη Εὐρωπη, και γειτων αυτων. Etymolog. Mag. Οριων.

¹
WHEN towers were situated upon eminences fashioned very round, they were by the Amonians called Tith; which answers to ב in Hebrew, and to τίθην, and τίθος in Greek. They were so denominated from their resemblance to a woman's breast; and were particularly sacred to Orus, and Osiris, the Deities of light, who by the Grecians were represented under the title of Apollo. Hence the summit of Parnassus was named Tithorea from Tith-Or: and hard by was a city, mentioned by Pausanias, of the same name; which was alike sacred to Orus, and Apollo. The same author takes notice of a hill near Epidaurus, called Τίθειον ὁδός Απόλλωνος. There was a summit of the like nature at Samos, which is by Callimachus filed the breast of Parthenia: Διαβροχον ὑπατι: ματων Παγεθνης. Mounds of this nature are often by Pausanias, and

1 Tithn, tithe, tithe, ματων. Hefychius.
Strabo, termed from their resemblance μασοείδεις. Tithonus, whose longevity is so much celebrated, was nothing more than one of these structures, a Pharos sacred to the sun, as the name plainly shews. Tith-On is μασος ἥλιων, the mount of the 6 Sun. As he supplied the place of that luminary, he is said to have been beloved by Aurora, and through her favour to have lived many ages. This indeed is the reverse of that, which is fabled of the 7 Cyclopes, whose history equally relates to edifices. They are said to have raised the jealousy of Apollo, and to have been slain by his arrows: yet it will be found at bottom of the same purport:

The Cyclopian turrets upon the Sicilian shore fronted due east: and their lights must necessarily have been extinguished by the rays of the rising Sun. This, I imagine, is the meaning of Apollo's slaying the Cyclopes with his arrows. Thetys, the ancient Goddess of the sea, was nothing else but an old tower upon a mount; of the same shape, and erected for the same purposes, as those above. On this account it was called Tith-Is, μασος νυσος. Thetis seems to have been a transposition of the same name; and was probably a Pharos, or Firetower near the sea.

These mounts, λόφοι μασοείδεις, were not only in Greece; but in Egypt, Syria, and most parts of the world. They

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6 The Circean promontory in Italy seems to have been named Tit-On; for the bay below is by Lycophron styled Titonian. Τιτώνιος τῆς κῆπουα. V. 1275. Rivers and seas were often denominated from places, near which they flowed.

7 Of the Cyclopes I shall hereafter treat at large.
were generally formed by art; being composed of earth, raised very high; which was flopped gradually, and with great exactness: and the top of all was crowned with a fair tower. The situation of these buildings made them be looked upon as places of great safety: and the reverence, in which they were held, added to the security. On these accounts they were the repositories of much wealth and treasure: in times of peril they were crowded with things of value. In Assyria was a temple named Azara; which the Parthian plundered, and is said to have carried off ten thousand talents: \( \text{καὶ ἡς τοιαύτων μεγίων γαβάων} \). The same author mentions two towers of this sort in Judea, not far from Jericho, belonging to Aristobulus and Alexander, and filed \( \text{Γαζοφυλακία τῶν Τυραννῶν} \): which were taken by Pompeius Magnus in his war with the Jews. There were often two of these mounds of equal height in the same inclosure; such as are described by Josephus at Machærus near some warm fountains. He mentions here a cavern and a rock; 

\[ \text{σπηλαίων—ἡ πετέσσα ἐπήκρυσι περιπεμενον· τῶν ἀνωθεν} \] 

\[ \text{ἀράμει πασον δυο ἀνεκχειω} \] 

\[ \text{καὶ ἀλλων ὦλοιν δίεσωτες: and above it two round hills like breasts, at no great distance from each other.} \] 

To such as these Solomon alludes, when he makes his beloved say, "I am a wall, and my breasts like towers. Though the word ἵππα, Chumah, or Comah, be ge-

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11 Canticles. C. 8. v. 10.
generally rendered a wall; yet I should think that in this place
it signified the ground, which the wall surrounded: an in-
closure sacred to Châm, the Sun, who was particularly wor-
shiped in such places. The Mizraím called these hills Ty-
phon, and the cities, where they were erected, Typhonian.
But as they stood within enclosures sacred to Chóm, they
were also stiled Choma. This, I imagine, was the mean-
ing of the term in this place, and in some others; where
the text alludes to a different nation, and to a foreign mode
of worship. In these temples the Sun was principally adored,
and the rites of fire celebrated: and this seems to have been
the reason, why the judgment denounced against them is
uniformly, that they shall be destroyed by fire. If we sup-
pose Comah to mean a mere wall, I do not see why fire
should be so particularly destined against a part, which is the
least combustible. The Deity says, "I will kindle a fire in
the wall of Damascus. I will send a fire on the wall of
Gaza. I will send a fire on the wall of Tyrus. I will kindle
a fire in the wall of Rabbah. As the crime, which brought
down this curse, was idolatry, and the term used in all these
instances is Chomah; I should think that it related to a tem-
ple of Chom, and his high places, called by the Greeks
λοφοι μασοείδες: and to these the spouse of Solomon cer-

Jeremiah. C. 49. v. 27.
Amos. C. 1. v. 7.
Amos. C. 1. v. 10.

It is remarkable, that in many of the very ancient temples there was a tradi-
tion of their having suffered by lightning.
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tainly alludes, when she says, εγὼ τείχος, και οἱ μαζί μοι ὡς πυγαί. This will appear from another passage in Solomon, where he makes his beloved say, "We have a little sister, and she hath no breasts. If she be a Comah, we will build upon her a palace of silver. A palace cannot be supposed to be built upon a wall; though it may be inclosed with one. The place for building was a Comah, or eminence. It is said of Jotham king of Judah, that on the wall of Ophel be built much. Ophel is literally Pytho Sol, the Ophite Deity of Egypt and Canaan. What is here termed a wall, was a Comah, or high place, which had been of old erected to the sun by the Jebusites. This Jotham fortified, and turned it to advantage; whereas before it was not used, or used for a bad purpose. The ground set apart for such use was generally oval; and towards one extremity of the long diameter, as it were in the focus, were these mounds and towers erected. As they were generally royal edifices, and at the same time held sacred; they were termed Tar-chon, like Tarchonium in Hetruria: which by a corruption was in later times rendered Trachon, Τξαχων. There were two hills of this denomination near Damascus; from whence undoubtedly the Regio Trachonitis received its name: ὑπερκευταὶ δὲ αὐτὸς (Δαμασκη) δύο λεγόμενοι Τξαχωνες. These were hills with towers, and must have been very fair to see to. Solomon takes notice of a hill of this sort upon Lebanon.

17 Canticles. C. 8. v. 8.
18 2 Chron. C. 27. v. 3.
20 Canticles. C. 7. v. 4.
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looking toward Damascus; which he speaks of as a beautiful structure. The term Trachon seems to have been still further sophisticated by the Greeks, and expressed Δρακων, Dracon: from whence in great measure arose the notion of treasures being guarded by 21 Dragons. We read of the gardens of the Hesperides being under the protection of a sleepless serpent: and the golden fleece at Colchis was entrusted to such another guardian; of which there is a fine description in Apollonius.

22 

Nonnus often introduces a dragon as a protector of virginity; watching while the damsel slumbered, but sleepless itself: 23 Τιτναλής αγρευτήν οπιττευτησιν κοιεις: and in another place he mentions 24 Φεγγον εχεις απελεθέν Οσιν. Such a one guarded the nymph Chalcomeda, 25 Πασθενίκης αγμοιο θωδοσ. The Goddess Proserpine had two 26 dragons to protect her, by the appointment of her mother Demeter.

21 Pervenit ad Draconis speluncam ultimam,
See Macrobius. Saturn. L. 1. c. 20. of dragons guarding treasures.
22 Apollonius Rhodius. L. 2. v. 405.
Such are the poetical representations: but the history at bottom relates to sacred towers, dedicated to the symbolical worship of the serpents; where there was a perpetual watch, and a light ever burning. The Titans, Titanes, were properly Titanians; a people so denominated from their worship, and from the places, where it was celebrated. They are, like Orion and the Cyclopians, represented as gigantic persons: and they were of the same race, the children of Anak. The Titanian temples were lately edifices, erected in Chaldea, as well as in lower Egypt, upon mounds of earth, \( \lambda \rho \sigma \iota \mu \alpha \zeta \omicron \sigma \epsilon \delta \epsilon \iota \sigma \iota \), and sacred to Hanes; Titanes, and Titanes are compounds of Tit-Hanes; and signify literally \( \mu \alpha \zeta \omicron \varsigma \nu \lambda \iota \varsigma \), the conical hill of Orus. They were by their situation strong, and probably made otherwise defensible.

In respect to the legends about dragons, I am persuaded that the ancients sometimes did wilfully misrepresent things, in order to increase the wonder. Iphicrates related, that in Mauritania there were dragons of such extent, that grass grew upon their backs: \(^{27} \Delta \varepsilon \alpha \kappa \omicron \nu \tau \alpha \varsigma \, \tau \varepsilon \, \lambda \varepsilon \gamma \iota \, \mu \varepsilon \gamma \alpha \lambda \nu \varepsilon \varsigma , \omicron \, \kappa \iota \, \pi \omicron \ \pi \omicron \nu \varepsilon \pi \tau \varepsilon \phi \omicron \nu \kappa \nu \varepsilon \alpha \iota . \) What can be meant under this representation but a Dracontium, within whose precincts they encouraged verdure? It is said of Taxiles, a mighty prince in India, and a rival of Porus, that, upon the arrival of Alexander the Great, he shewed him every thing that was in his country curious, and which could win the attention of a foreigner. Among other things he carried him to see a

\(^{27} \text{Strabo, L. 17, p. 1183:} \)

Dragon,
Dragon, which was sacred to Dionysus; and itself esteemed a God. It was of a stupendous size, being in extent equal to five acres; and resided in a low deep place, walled round to a great height. The Indians offered sacrifices to it: and it was daily fed by them from their flocks and herds; which it devoured at an amazing rate. In short my author says, that it was treated rather as a tyrant, than a benevolent Deity. Two Dragons of the like nature are mentioned by Strabo; which are said to have resided in the mountains of Abifares, or Abiofares in India: the one was eighty cubits in length, the other one hundred and forty. Similar to the above is the account given by Pheidonius of a serpent, which he saw in the plains of Macra, a region in Syria; and which he stiles δακοῦσα πεπτωκοῦ σακευ. He says, that it was about an acre in length; and of a thickness so remarkable, as that two persons on horseback when they rode on the opposite sides, could not see one another. Each scale was as


30 Μακρα τείζε. Εν τούτω δε Ποσειωνος έστειλε τον Δρακούνα πεπτωκοτα ἐφανε ταςευ, μικρο σχεζεν τι και πλεθραιον, παρος δε, τιθ' ἐπεκει ἐκακερωθ' παραταντας αλλικο μη ναλθρων ομαμα δε, ως' εριπτον δεβαθαι, της δε φυλων λευτερα ἐκατω υπερσωταν θυειν. Strabo. L. 16. p. 1095. The epithet πεπτωκος could not properly be given to a serpent: but to a building decayed, and in ruins nothing is more applicable. A serpent creeps upon its belly, and is even with the ground, which he goes over; and cannot fall lower. The moderns indeed delineate dragons with legs: but I do not know that this was customary among the ancients.
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big as a shield: and a man might ride in at its mouth. What can this description allude to, this ἄγκυρα πεττώνως, but the ruins of an ancient Ophite temple; which is represented in this enigmatical manner to raise admiration? The plains of Macra were not far from Mount Lebanon, and Hermon; where the Hivites resided; and where serpent-worship particularly prevailed. The Indian Dragon above mentioned seems to have been of the same nature. It was probably a temple, and its environs; where a society of priests resided, who were maintained by the public; and who worshiped the Deity under the semblance of a serpent. Tityus must be ranked among the monsters of this class. He is by the Poets represented as a stupendous being, an earthborn giant;

31 Terrae omniparentis alunnum,

—per tota novem cui jugera corpus

Porrigitur.

By which is meant, that he was a tower, erected upon a conical mount of earth, which stood in an enclosure of nine acres. He is said to have a vulture preying upon his heart, or liver; immortale jecur tendens. The whole of which history is borrowed from Homer, who mentions two vultures engaged in tormenting him.

32 Καὶ Τίτυον εἶδον Γαίης εἰκυνδέος ὕιον,

Virgil. Æneis. L. 6. v. 595.
Homer. Odyss. L. Α. v. 575.
Quintus Calaber stiles him πελυτελέθροι.
Πελυτελέθροι ενεκτό κατὰ χαρίν ευρυτέοισιν. L. 3. v. 396.
Τίτυον μεγαί, ὁ δέ ετέχεν γά
Δι᾽ Ἑλαρόν, ὑμένιν δέ καὶ αὐτήν ἔλεγε σατερ Γαία.

Apollon. Rhodius. L. ι. v. 761.

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The same story is told of Prometheus, who is said to have been exposed upon Mount Caucasus near Colchis; with this variation, that an eagle is placed over him, preying upon his heart. These strange histories are undoubtedly taken from the symbols and devices, which were carved upon the front of the ancient Amonian temples; and especially those of Egypt. The eagle, and the vulture, were the insignia of that country: whence it was called Ai-Gupt, and Ἀετία, from Ait and Gupt, which signified an eagle and vulture.

Ait was properly a title of the Deity, and signified heat: and the heart, the center of vital heat, was among the Egyptians filed Ἀι: hence we are told by Ὀρος Apollo, that a heart over burning coals was an emblem of Egypt. The Amonians dealt much in hieroglyphical representations. Nonnus mentions one of this sort, which seems to have been a curious emblem of the Sun. It was engraved upon a jasper, and worn for a bracelet. Two serpents entwined together, with their heads different ways, were depicted in a semicircular manner round the extreme part of the gem.

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33 Ὀρος Apollo files it in the Ionian manner Ἀ. L. i. c. 7. p. 10. Τοῦ Ἡθος ἀρχή.

34 Ὀρος Apollo files, ημιαρχημένη και ρομακαβρεςι, και έταυ παραριαν. L. i. c. 22. p. 38. It also signified an eagle.
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The top between their heads was an eagle; and beneath a sacred carriage, called Cemus.

35 Αιετος ἐν χεισεῖο, ὁτε πλατων ἤσο τεμνων,
Ορθος, εὐδναιν διδυμων μεσογυ καμηνων,
Τυφικης πτερυγων πυτυγων τετεκαζυν κημω.
Τη μεν ξανθως ιαπτις επετέρεξα.

The history of Tityus, Prometheus, and many other poetic personages, was certainly taken from hieroglyphics misunderstood, and badly explained. Prometheus was worshiped by the Colchians as a Deity; and had a temple and high place, called 36 Πετες Τυφαωνία, upon Mount Caucasus: and the device upon the portal was Egyptian, an eagle over a heart. The magnitude of these personages was taken from the extent of the temple inclosures. The words, per tota novem cui jugera corpus Porrigitur, relate to a garden of so many acres. There were many such inclosures, as I have before taken notice: some of them were beautifully planted, and ornamented with pavilions and fountains, and called Paradisi. One of this sort stood in Syria upon the river 37 Typhon, called afterwards Orontes. Places of this nature are alluded to under the description of the gardens of the Hesperides, and Alcinous; and the gardens of Ado-

35 See the whole in Nonnus. L. 5. p. 148. It seems to have been a winged machine, which is called Ἐμπος, from Cham the Sun. Hence the notion of the chariot of the Sun, and horses of the same.
36 Καυκάσου εν κημων, Τυφαωνιν ὁτε πετε. Apollonius Rhodius. L. 2. v. 1214.
37 Typhon was a high place; but represented as a Giant, and supposed to be thunderstruck here, near the city Antioch. Strabo. L. 16. p. 1090. Here was Νυμφαων, επηλαξεν τι ἱερον. P. 1091.
nis. Such were those at Phaneas in Palestine; and those beautiful gardens of Daphne upon the Orontes above mentioned; and in the shady parts of Mount Libanus. Those of Daphne are described by Strabo, who mentions, 39 Μέγα τε καὶ συνηθέως αὐλος, διαφέρομενον πηγαιος ὑδασίν εν μεσω δε Ἀσυλου τεμενος, καὶ νεος Ἀπολλωνοι καὶ Αρτεμίδος. There was a fine wide extended grove, which sheltered the whole place; and which was watered with numberless fountains. In the centre of the whole was a sanctuary and asylum, sacred to Artemis and Apollo. The Groves of Daphne upon the mountains Heræi in Sicily, and the garden and temple at bottom were very noble; and are finely described by Diodorus.

I have taken notice that the word δρακόν, draco, was a mistake for Tarchon, Ταρχων: which was sometimes expressed Ταξχον; as is observable in the Trachones at Damascus. When the Greeks understood that in these temples people worshiped a serpent Deity, they concluded that Trachon was a serpent; and hence came the name of Draco to be appropriated to such an animal. For the Draco was an imaginary being, however afterwards accepted and understood. This is manifest from Servius, who distributes the serpentine species into three tribes; and confines the Draco solely to temples: 40 Angues aquarium sunt, serpentes terrarum,
Dracones templorum. That the notion of such animals took its rise from the temples of the Syrians and Egyptians, and especially from the Trachones, Τεχνων, at Damascus, seems highly probable from the accounts above: and it may be rendered still more apparent from Damascenus, a supposed hero, who took his name from the city Damascene, or Damascus. He is represented as an earthborn giant, who encountered two dragons: "Καὶ χθόνος αὐτοῦ ὑπάλληλον Δαμασκον. One of the monsters, with which he fought, is described of an enormous size, πεντεκονταπελεχθές Ὁφις, a serpent in extent of fifty acres: which certainly, as I have before insinuated, must have a reference to the grove and garden, wherein such Ophite temple stood at Damascus. For the general measurement of all these wonderful beings by *jugera* or acres proves that such an estimate could not relate to any thing of solid contents; but to an enclosure of that superficials. Of the same nature as these was the gigantic personage, supposed to have been seen at Gades by Cleon Magnesius. He made, it seems, no doubt of Tityus and other such monsters having existed. For being at Gades, he was ordered to go upon a certain expedition by Hercules: and upon his return to the island, he saw upon the shore a huge sea-an, who had been thunderstruck, and lay ex-


See Pausanias. L. 10. p. 695. He says, the extent related to the place, ενδιὰ τοῦ Τίτυος εἶρεν.

tended.
tended upon the ground: \(\text{τοῦτον πλέθρα μεν πεντε μαλία επεχεῖν; and his dimensions were not less than five acres.}\) So Typhon, Caanthus, Orion, are said to have been killed by lightning. Orpheus too, who by some is said to have been torn to pieces by the Thracian women, by others is represented as slain by the bolt of Jupiter: and his epitaph imports as much.

\[\Thetaνέκα χρυσόλυσν τηδ' Ορφεα Μουσώι εθαπνυ,\]
\[Ον κταινεν ύμηδων Ζεος θολευτι ἕκει.\]

All these histories relate to sacred inclosures; and to the worship of the serpent, and rites of fire, which were practised within them. Such an inclosure was by the Greeks stiled \(\text{τεμένος, and the mound or high place ταφος and τυμβος; which had often a tower upon it, esteemed a sanctuary and asylum.}\) Lycophron makes Cassandra say of Diomede,

\[\text{Τύμβος} δ' αὐτον ἐκτωτεῖ: the temple, to which he shall fly, shall save him.}\)

In process of time both the word \(\text{τυμβος, as well as ταφος, were no longer taken in their original sense; but supposed uniformly to have been places of sepulture.}\) This has turned many temples into tombs: and the Deities, to whom they were sacred, have been represented as

\[\text{Diogenes Laertius. Procm. P. 5.}\]
\[\text{Scholia in Homer. II. L. Γ. v. 696.}\]
\[\text{Dionysius. Περιήγος. V. 13.}\]
\[\text{Lycophron. V. 613.}\]
there buried. There was an Orphic Dracontium at Lesbos; where a serpent was supposed to have been going to devour the remains of Orpheus: and this temple being of old styled Petra, it was fabled of the serpent, that he was turned into stone.

47 Hic ferus expositum peregrinis anguis arenis
Os petit, et sparsos stillanti rore capillos.
Tandem Phæbus adest: morsusque inferre parantem
Arcet; et in lapidem rictus serpenti apertos
Congelat; et patulos, ut erant, indurat hiatus.

All the poetical accounts of heroes engaging with dragons have arisen from a misconception about these towers and temples; which those persons either founded, or else took in war. Or if they were Deities, of whom the story is told; these buildings were erected to their honour. But the Greeks made no distinction. They were fond of Heroism; and interpreted every ancient history according to their own prejudices: and in the most simple narrative could find out a martial achievement. No colony could settle any where, and build an Ophite temple, but there was supposed to have been a contention between a hero and a dragon. *Cadmus*, as I have shewn, was described in conflict with such a one near Thebes; whose teeth he sowed in the earth:

48 οδοντας

Ἀονιοί δρακόντως, ὅν ἀγγυγη ἐν Ἐθές.

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Kadmos, of Euphemus, Dictynos, Eteocles,
Nereus.

Serpents are said to have infested\(^9\) Cyprus, when it was occupied by its first inhabitants: and there was a fearful dragon in the isle of\(^5\) Salamis. The Python of Parnassus is well known, which Apollo was supposed to have slain, when he was very young: a story finely told by Apollonius.

\(\Omega \varepsilon \eta \varepsilon \varepsilon \tau e \tau \varepsilon \eta \varepsilon \eta \varepsilon \iota \omega \sigma \varepsilon \iota \nu \tau \varepsilon \sigma \tau \iota \o \varepsilon \iota \nu \) Παρνασσοιο

\(\Delta \varepsilon \lambda \varepsilon \varphi \nu \nu \) το \\(\varepsilon \iota \iota \) πελαγιον ε\(\varepsilon \varepsilon \nu \varepsilon \iota \iota \iota \) βεγηθως.

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\(\) Παρθενιος, as corrected by Vossius. See Notes to Pompon. Mela. P. 391.

\(\) Lycophron. V. 110.

\(\) Apollonius Rhodius. L. 2. v. 707.

\(\) Hyginus. Fab. 140.

\(\) Plutarch de Oraculorum defectu. V. i. p. 417.

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It is said moreover, that the seventh day was appointed for a festival in the temple, and celebrated with a Pæan to the serpent.

We often read of virgins, who were exposed to dragons, and sea-monsters; and of dragons, which laid waste whole provinces, till they were at length by some person of prowess encountered, and slain. These histories relate to women, who were immured in towers by the sea-side; and to Banditti, who got possession of these places, from whence they infested the adjacent country. The author of the Chronicon Paschale supposes, that Andromeda, whom the Poets describe as chained to a rock, and exposed to a sea-monster, was in reality confined in a temple of Neptune, a Petra of another sort. These dragons are represented as sleepless; because in such places there were commonly lamps burning, and a watch maintained. In those more particularly set apart for religious service, there was a fire, which never went out.

Irrestitenta facis servant altaria flammas.
The dragon of Apollonius is ever watchful.

Oude ei 

Ou κνεφας ἡδύμος ὑπνος αναίδεα δαμναται οτε.

What the Poet files the eyes of the Dragon, were undoubtedly windows in the upper part of the building, through which the fire appeared. Plutarch takes notice, that in the

57 Prolegomena to the Pyth. Odes of Pindar.
55 P. 39.
55 Silius Ital. L. 3. v. 29.

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temple of Amon, there was a light continually burning. The like was observable in other temples of the Egyptians. Pausanias mentions the lamp of Minerva Polias at Athens, which never went out: the same custom was kept up in most of the Prutaneia. The Chaldeans and Persians had sacred hearths; on which they preserved a perpetual fire. In the temple of Apollo Carneus at Cyrene the fire upon the altar was never suffered to be extinguished. A like account is given by Said Ebn Batrick of the sacred fire, which was preserved in the great temple at Aderbain in Armenia. The Nubian Geographer mentions a nation in India, called Caimachitae, who had large Puratheia, and maintained a perpetual fire. According to the Levitical law, a constant fire was to be kept up upon the altar of God. The fire shall be ever burning upon the altar: it shall never go out.

From what has preceded, we may perceive, that many personages have been formed out of places. And I cannot:

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58 Porphyr. de Abstinentia. L. 2.
60 L. 1. p. 63.
62 See Hyde Relig. Vet. Persarum: and Stanley upon the Chaldaic religion:
63 Εἰς ἐκ τοῦ αἱματος παρ. Callimach. Hymn to Apollo. V. 84.
64 Vol. 2. P. 84.
65 Clima. 4. p. 213.
66 Leviticus. c. 6. v. 13. Hence the οὐλαράσια; a custom, by which the people were obliged to carry wood, to replenish the fire when decaying.
help suspecting much more of ancient history, than I dare venture to acknowledge. Of the mythic age I suppose almost every circumstance to have been imported, and adopted; or else to be a fable. I imagine, that Chiron, so celebrated for his knowledge, was a mere personage formed from a tower, or temple, of that name. It stood in Thesaly; and was inhabited by a set of priests, called Centauri. They were so denominated from the Deity, they worshiped, who was represented under a particular form. They stiled him Cahen-Taur: and he was the same as the Minotaur of Crete, and the Tauromen of Sicilia; consequently of an emblematical and mixed figure. The people, by whom this worship was introduced, were many of them Anakim; and are accordingly represented as of great strength and stature. Such persons among the people of the east were stiled ἑπελημί: which the Greeks in after times supposed to relate to ἐφελην, a cloud. In consequence of this, they described the Centaurs as born of a cloud: and not only the Centaurs, but Ixion, and others, were reputed of the same original. The chief city of the Nephelim stood in Thesaly, and is mentioned by Palæphatus: but through the misconceptions of his countrymen it was expressed ἐφελην, Nephele, a cloud. The Grecians in general were of this race; as will be abundantly shewn. The Scholiaft upon Lycophron men-

67 It is said in the Scriptures, that there were giants in the earth in those days; and also after that. Genesis. c. 6. v. 4. The word in the original for giants is Nephelim.
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tions, that the descendants of Hellen were by a woman named Nephele, whom Athamas was supposed to have married. 

Atheas o Aiole te Ἐλληνος παις εκ Νεφελης γενν. Ἐλλήν, και Φειένον. The author has made a distinction between Helle, and Hellen; the former of which he describes in the feminine. By Phrixus is meant Φρικζ, Phryx, who passed the Hellespont, and settled in Asia minor. However obscured the history may be, I think the purport of it is plainly this, that the Hellenes, and Phrygians were of the Nephelim or Anakim race. Chiron was a temple, probably at Nephele in Thessalia, the most ancient seat of the Nephelim. His name is a compound of Chir-On, in purport the same as Kir-On, the tower and temple of the Sun. In places of this sort people used to study the heavenly motions: and they were made use of for seminaries, where young people were instructed; on which account they were called παιδοτέξοι. Hence Achilles was supposed to have been taught by Chiron, who is reported to have had many disciples. They are enumerated by Xenophon in his treatise upon hunting, and amount to a large number. 

Εγενοτο αυτῷ μαθηται κυνηγεσιν τε, και ἔτειν τα καλών, Κεφαλός, Ασκλη,-πίον, Μελανιών, Νεόων, Αμφιαζον, Πηλευς, Τελαμων, Με-λαιαγος, Θωσευς, Ἰππολύτος, Παλαιμήδης, Οδυσσευς, Με-νεθευς, Διομήδης, Κασως, Πολυδευκης, Μαχαι, Ποδαλερίως; Αὐτιλοχος, Αινειας, Αχιλλευς. Jason is by Pindar made to.

"V. 22.

"Orphic. Argonaut. V. 395.

"De Venatione. P. 972.
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Say of himself, 75 Φαμε διδασκαλιαν Χειρωνος ουτειν: and the same circumstance is mentioned in another place; 75 Κεουνδα δε τεσσερι Χειρων ουκαν (Ιαονα). These histories could not be true of Chiron as a person: for, unless we suppose him to have been, as the Poets would persuade us, of a different species from the rest of mankind, it will be found impossible for him to have had pupils in such different ages. For not only Αἰσχολος, mentioned in this list, but Apollo likewise learnt of him the medicinal arts. 74 Αττλπιος καὶ Απολλων πας Χειρον τω Κενταυρω λαθα διδασκοντα. Xenophon indeed, who was aware of this objection, says, that the term of Chiron's life was sufficient for the performance of all, that was attributed to him: 75 Ό Χειρωνος θεος πασιν έξηκει. Ζευς γας καί Χειρων αδελφοι: but he brings nothing in proof of what he alleged. It is moreover incredible, were we to suppose such a being as Chiron, that he should have had pupils from so many different 76 countries. Besides many of them, who are mentioned, were manifestly ideal personages: For not to speak of Cephalus and Castor, Apollo was a Deity; and Αἰσχολος was the 77 like: by some indeed esteemed the son of the former; by others introduced rather as a title, and:

75 Pyth. Ode. 4. p. 244.
76 Ibid. p. 246.
74 Justin. Martyr de Monarchiâ. P. 42.
75 De Venat. P. 972.
76 Αἰσχολος was of Egypt. Cephalus is said to have lived in the time of Cecrops αυτοκρον: or, as some say, in the time of Eretheus; many centuries before Antilochus and Achilles, who were at the siege of Troy.
annexed to the names of different Gods. Aristides uses it as such in his invocation of 78 Hercules: Ἡμιεν, Ἡξακλής, Ἀσκληπιες: and he also speaks of the temple of Jupiter Ἀσκληπιες, Διὸς Ἀσκληπιες νεως. It was idle therefore in the Poets to suppose that these personages could have been pupils to Chiron. Those, that were instructed, whoever they may have been, partook only of Chironian education; and were taught in the same kind of academy: but not by one person, nor probably in the same place. For there were many of these towers, where they taught astronomy, music, and other sciences. These places were likewise courts of judicature, where justice was administered: whence Chiron was said to have been φιλοφιλονεων, καὶ δικαιοτατος:

79 Ὄν Χειρων εἰδίδαξε δικαιοτατος Κενταυρῶν.

The like character is given of him by Hermippus of Berythus.

80 Ὄντος

Εἰς τε δικαιοσύνην θυτῶν γενός ναγε, δεῖξας
.ORDER, καὶ βυσίας ἱλαρα, καὶ σχημῇ Ολυμπα.

Right was probably more fairly determined in the Chironian temples, than in others. Yet the whole was certainly attended with some instances of cruelty: for human sacrifices are mentioned as once common, especially at Pella in Thessaly; where if they could get a person, who was an Achean

79 Homer. Iliad. A. V. 831.
by birth, they used to offer him at the altars of Peleus and Chiron.

There were many edifices denominated Chironian; and sacred to the Sun. Charon was of the same purport, and etymology; and was sacred to the same Deity. One temple of this name, and the most remarkable of any, stood opposite to Memphis on the western side of the Nile. It was near the spot, where most people of consequence were buried. There is a tower in this province, but at some distance from the place here spoken of, called Kiroon at this day. As Charon was a temple near the catacombs, or place of burial; all the persons, who were brought to be there deposited, had an offering made on their account, upon being landed on this shore. Hence arose the notion of the fee of Charon, and of the ferryman of that name. This building stood upon the banks of a canal, which communicated with the Nile; but that, which is now called Kiroon, stands at some distance to the west, upon the lake Mœris; where only the kings of Egypt had a right of sepulture. The region of the catacombs was called the Acheronian and Acherusian plain, and likewise the Elysian: and the stream, which ran by it, had the name of Acheron. They are often alluded to by Homer, and other Poets, when they treat of the region of

62 Pocock’s Travels. V. 1. p. 65.
63 Pocock’s Travels. Ibid.
64 Ἡγα τῇ λαμπή τῇ καλέμων Ἀρχεσίν. Diodorus Sic. L. 1. p. 86.
departed souls. The Amonians conferred these names upon other places, where they settled, in different parts of the world. They are therefore to be met with in ⁸⁵ Phrygia, ⁸⁶ Epirus, ⁸⁷ Hellas, ⁸⁸ Apulia, ⁸⁹ Campania, and other countries. The libri ⁹⁰ Acherontii in Italy, mentioned by Arnobius, were probably transcripts from some hieroglyphical writings, which had been preserved in the Acherontian towers of the Nile. These were carried by Tages to Hetruria; where they were held in great veneration.

As towers of this sort were seminaries of learning, Homer from one of them has formed the character of sage Mentor; under whose resemblance the Goddess of wisdom was supposed to be concealed. By Mentor, I imagine, that the Poet covertly alludes to a temple of Menes. It is said, that Homer in an illness was cured by one ⁹¹ Mentor, the son of Ἀλκίμος, Alcimus. The person probably was a Mentorian priest, who did him this kind office, if there be any truth in the story. It was from an oracular temple styled Mentor;

⁹⁰ Near Avernus. In like manner there were τῇ Ἀλυσία in Egypt, Messânia, and in the remoter parts of Iberia. See Plutarch in Sertorio, and Strabo. L. 3. p. 223.
⁹¹ Alfo Libri Tarquitiani Aruspicum Hetrulcorum; so denominatèd from Tar- Cusfan. Marcellinus. L. 25. c. 2. p. 322.
and Man-Tor, that the sacred cakes had the name of Amphimantora. 

Caflor, the supposed disciple of Chiron, was in reality the same as Chiron; being a sacred tower, a Chironian edifice, which served both for a temple and Pharos. As these buildings for the most part stood on strands of the sea, and promontories; Caflor was esteemed in consequence of it a tutelary Deity of that element. The name seems to be a compound of Ca-Aflor, the temple or place of Aflor; who was rendered at different times Afterius, Aflerion, and Aflarte. Ca-Aflor was by the Greeks abbreviated to Caflor; which in its original sense I should imagine betokened a fire-tower: but the Greeks in this instance, as well as in innumerable others, have mistaken the place and temple for the Deity, to whom it was consecrated. The whole history of Caflor and Pollux, the two Dioscuri, is very strange, and inconsistent. Sometimes they are described as two mortals of Lacedæmon, who were guilty of violence and rapine, and were slain for their wickedness. At other times they are represented as the two principal Deities; and styled Dii Magni, Dii Maximi, Dii Potentes, Cabeiri. Mention is made by Paufanias of the great regard paid to them, and particularly by the Cephalenes. The people there file them by way of eminence the Great Gods. There are altars extant, which are inscribed CASTORI ET POLLUCI DIIS MAGNIS.

92 Hesychius.
93 L. t. p. 77.
94 Fleetwood's Inscript. t. 42.
In Gruter is a Greek inscription to the same purport. 

Γαιος Γαίρ Αρχείον του Ἱεροῦ γενομένος Θεον Μεγαλον Διοσ-
χορον Κατείχων. But though Castror was enshrined, as a
God, he was properly a Tarchon, such as I have before de-
scribed; and had all the requisites, which are to be found
in such buildings. They were the great repositories of trea-
ture; which people there entrusted, as to places of great se-
curity. The temple of Castror was particularly famous on
this account, as we may learn from Juvenal:

96 Æratâ multus in arcâ

Fiscus, et ad vigilem ponendi Castrora nummi.

The Deity, who was alluded to under the name of Castror,
was the Sun: and he had several temples of that denomi-
nation in Laconia, and other parts of Greece. His rites were
first introduced by people from Egypt, and Canaan. This
we may infer among other circumstances from the title of
Anac being so particularly conferred on him and his bro-
ther Pollux: whence their temple was styled Anakeion in
Laconia; and their festival at Athens anakeia, anakeia. For
Anac was a Canaanitish term of honour; which the Greeks
changed to anax and 97 anaxites. I have before mentioned,
that in these places were preferved the Archives of the ci-
ties, and provinces, in which they stood: and they were

95 P. 319. n. 2.
96 Sat. 14. v. 259.
97 Paufanias. L. 2. p. 161, 162.

There was a hill called Anakeion: Ανακείων ογός τῶν Διοσχημῶν ἱερών.
Suidas.

It is said of the celebrated Polygnotus, that he painted τὰς εἰς τὸ ἱερόν καὶ εἰς τὸ Ανακείων γραφας. Harpocrates. The treasury we may suppose to have
been a part of the temple.

often
often made use of for courts of judicature, called πεντανεία, and praetoria; whither the ancient people of the place resorted, to determine about right and wrong. Hence it is that Castor and Pollux, two names of the same personage, were supposed to preside over judicial affairs. This department does but ill agree with the general and absurd character, under which they are represented: for what has horsemanship and boxing to do with law and equity? But these were mistaken attributes, which arose from a misapplication of history. Within the precincts of their temples was a parade for boxing and wrestling; and often an Hippodromus. Hence arose these attributes, by which the Poets celebrated these personages:

\[\text{\textasteriskcentered93} \text{Καστορ θ' Ἱπποδαμον, και πολιτείας Πολυδευκεα.}\]

The Deity, originally referred to, was the Sun. As he was the chief Deity, he must necessarily have been esteemed the supervisor and arbitrator of all sublunary things:

\[\text{\textasteriskcentered99} \text{Ηλιος, ὁς παιν' εφοξα, και παιν' επακει.}\]

On this account the same province of supreme judge was conferred on his substitute Castor, in conjunction with his brother Pollux: and they were accordingly looked upon as the conservators of the rights of mankind. Cicero makes a noble appeal to them in his seventh oration against Verres; and enlarges upon the great department, of which they were presumed to be possessed: at the same time mentioning the treasures, which were deposited in their temples. 100 Vos omnium rerum forensium,

\[\text{\textasteriskcentered99} \text{Homer. Iliad. Γ. v. 237;}\]
\[\text{\textasteriskcentered99} \text{Homer. Odys. M. v. 323.}\]
\[\text{\textasteriskcentered100} \text{Cicero in Verrem. Orat. 7. Seft. ult.}\]
confiliorum maximorum, legum, judiciorumque arbitri, et testes, celeberrimo in loco PRÆTORII locati, Caistor et Pollux; quorum ex templo quæstum sibi iste (Verres) et prædam maximam improbislimo comparavit—teque, Ceres, et Libera—a quibus initia vitæ atque viútus, legum, morum, manufuetudinis, humanitatis exempla hominibus et civitatibus, data ac dispersa esse dicuntur. Thus we find that they are at the close joined with Ceres, and Libera; and spoken of as the civilizers of the world: but their peculiar province was law and judicature.

Many instances to the same purpose might be produced; some few of which I will lay before the reader. Trophonius, like Chiron and Caistor, was a sacred tower; being compounded of Tor-Oph-On, Solis Pythonis turris, rendered Trophon, and Trophonius. It was an oracular temple, situated near a vast cavern: and the responses were given by dreams. Tirefias, that ancient prophet, was an edifice of the same nature: and the name is a compound of Tor-Ees, and Tor-Afis; from whence the Greeks formed the word Tirefias. He is generally esteemed a diviner, or soothsayer, to whom people applied for advice: but it was to the temple that they applied, and to the Deity, who was there supposed to reside. He was moreover said to have lived nine ages: till he was at last taken by the Epigoni, when he died. The truth is, there was a tower of this name at Thebes, built by the Amonians, and sacred to the God Orus. It stood nine ages, and was then demolished. It was afterwards repaired, and made use of for a place of augury: and its situation was
was close to the temple of Amon. \(^{101}\) \(\text{Θεος\ς}\; \text{δε\; μετα\; τε\; Αμ-}\)
\(\text{νωο\ς\; το\; \'Ιερον,\; οιωνοσκοτειν\; τε\; Τειβεσιν\; καλειμευνον.}\)

Tirefias, according to Apollodorus, was the son of Eucrese, \(^{102}\) \(\text{Ευχεσ},\)
or, according to the true Dorian pronunciation, Euarese, the same as the Egyptian Uc Arez, the Sun. He is by Hyginus styled \(^{103}\) \(\text{Ευριμ\ς\; \text{φιλιος;\; and\; in\; another\; place\; \text{Ευριι\; \text{φιλιος,\; \text{Παστορ.}}}}\)

Eurius, Eurimus, Euarez, are all names of the Sun, or places sacred to him; but changed to terms of relation by not being underflod. Tirefias is additionally styled Pastor; because all the Amonian Deities, as well as their princes, were called Shepherds: and those, who came originally from Chaldea, were styled the children of Ur, or Urius.

By the same analogy we may trace the true history of Terambus, the Deity of Egypt, who was called the Shepherd Terambus. The name is a compound of Tor-Ambus, or Tor-Aambi, the oracular tower of Ham. He is said to have been the son of Eufires, \(^{104}\) \(\text{Ευ\ς\ς\; \text{ε\; τε\; Ποσειδα\ς;\; and\; to\; have\; come\; over,\; and\; settled\; in\; Thessaly\; near\; mount\; Othrys.}}\)

According to Antoninus Liberalis he was very rich in flocks; and a great musician, and particularly expert in all pastoral measure. To him they attributed the invention of the pipe. The meaning of the history is, I think, too plain, after what has preceded, to need a comment. It is fabled of him, that he was at last turned into a bird called Cerambis, or Cerambix.


\(^{103}\) Hyginus. Fab. 68, and 75.

\(^{104}\) Antoninus Liberalis Metamorph. c. 226.
Terambus and Cerambis are both ancient terms of the same purport: the one properly expressed is Tor-Ambi; the other Cer-Ambi, the oracular temple of the Sun.

I have taken notice that towers of this sort were the repositories of much treasure; and they were often consecrated to the Ophite Deity, called Opis and Oupis. It is the same, which Callimachus addresses by the title of \textit{Ouπι, Αναστ' ευωπι}: and of whom Cicero speaks, and stiles Upis: \textit{quam Græci Upim paterno nomine appellant}. The temple was hence called Kir-Upis; which the Grecians abridged to \textit{Γυπτες}: and finding many of the Amonian temples in the north, with the device of a winged serpent upon the frontal, they gave this name to the hieroglyphic. Hence, I imagine, arose the notion of \textit{Γυπτες}, or Gryphons; which, like the dragons abovementioned, were supposed to be guardians of treasure, and to never sleep. The real conservators of the wealth were the priests. They kept up a perpetual fire, and an unextinguished light in the night. From Kir Upis, the place of his residence, a priest was named Grupis; and from Kir-Uph-On, Gryphon. The Poets have represented the Grupes as animals of the serpentine kind; and supposed them to have been found in countries of the Amastrians, Alazonians, Hyperboreans, and other the most northern regions, which the Amonians possessed. In some of

\textit{105} Hymn. in Dian. V. 204.

She is supposed to be the same as Diana. \textit{Kaluci de των Αρτεμιν Όρακες Περσειαν, Κρητις de Δαντυνας, Λακευσαίοις de Ουπιν}. Palæphatus. C. 32. p. 78.
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the temples women officiated, who were denominated from
the Deity, they served. The Scholiast upon Callimachus
calls the chief of them Upis; and stiles her, and her associates,
Kορας 107 Τυπερβορεας, Hyperborean young women. The
Hyperboreans, Alazonians, Arima&ians, were Scythic na-
tions of the same family. All the stories about Prometheus, Chimaera, Medusa, Pegasus, Hydra, as well as of the
Grupes, or Gryphons, arose in great measure from the sacred
devices upon the entablatures of temples.

107 Scholia in Callimach. Hymn. in Dianam. V. 204.

Ωπτυ, και Εκερρυμ—εκ των Τυπερβορεων. Paulan. L. 5. p. 392;
Metuenda seris Hecaerge,
Et Soror, optatum numen venantibus, Opis.
T A P H, T U P H, T A P H O S.

There was another name current among the Amonians, by which they called their λόφοι, or high places. This was Taph; which at times was rendered Tuph, Toph, and Taphos. Lower Egypt being a flat, and annually overflowed, the natives were forced to raise the soil, on which they built their principal edifices, in order to secure them from the inundation: and many of their sacred towers were erected upon conical mounds of earth. But there were often hills of the same form constructed for religious purposes, upon which there was no building. These were very common in Egypt. Hence we read of Taphanis, or Taph-Hanes, Taph-Osiris, Taph-Osiris parva, and contra Taphias, in Antoninus; all of this country. In other parts were Taphiousa, Tape, Taphura, Taporis, Taphus, Taphosus, Taphitis. All these names relate to high altars, upon which they used oftentimes to offer human sacrifices. Typhon was one of these; being a compound of Tuph-On, which signifies the hill or altar of the Sun. Tophet, where the Israelites made their children pass through fire.
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Fire to Moloch, was a mount of this form. And there seem to have been more than one of this denomination; as we learn from the prophet Jeremiah. *They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons, and their daughters in the fire. And in another place: They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal. These cruel operations were generally performed upon mounts of this sort; which from their conical figure were named Tugh, and Tupha. It seems to have been a term current in many countries. The high Persian *bonnet had the same name from its shape: and Bede mentions a particular kind of standard in his time; which was made of plumes in a globular shape, and called in like manner, † Tupha, vexilli genus, ex consertis plumarum globis. There was probably a tradition, that the calf, worshiped by the Israelites in the wilderness near Horeb, was raised upon a sacred mound, like those described above: for Philo Judæus says, that it was exhibited after the model of an Egyptian Tughos: *Αὐγυπτιακε μμουμα Τυφε. This I do not take to have been a Grecian word; but the name of a sacred orbicular mount, analogous to the Touphas of Persia.

1 2 Kings. c. 23. v. 10. 2 Chron. c. 28. v. 3.
2 C. 7. v. 31. and c. 19. v. 5. There was a place named Tophel (Top-Eli) near Paran upon the Red sea. Deuteron. c. 1. v. 1.
4 Bedæ Hist. Angliæ. L. 2. c. 16.
5 De legibus specialibus. P. 320.

The Greek term τυφος, fumus, vel saius, will hardly make sense, as introduced here.
The Amonians, when they settled in Greece, raised many of these Tupha, or Tapha in different parts. These beside their original name were still farther denominated from some title of the Deity, to whose honour they were erected. But as it was usual in ancient times to bury persons of distinction under heaps of earth formed in this fashion; these Tapha came to signify tombs: and almost all the sacred mounds, raised for religious purposes, were looked upon as monuments of deceased heroes. Hence Taph-Ofiris was rendered ταφος, or the burying place of the God Ofiris: and as there were many such places in Egypt and Arabia, sacred to Ofiris and Dionysus; they were all by the Greeks esteemed places of sepulture. Through this mistake many different nations had the honour attributed to them of these Deities being interred in their country. The tumulus of the Latines was mistaken in the same manner. It was originally a sacred hillock; and was often raised before temples, as an altar; such as I have before described. It is represented in this light by Virgil:

7 Eft urbe egressis tumulus, templumque vetustum
Desertæ Cereris; juxtaque antiqua cupressus.

In process of time the word tumulus was in great measure looked upon as a tomb; and tumulo signified to bury. The Greeks speak of numberless sepulchral monuments, which they have thus misinterpreted. They pretended to shew the tomb of Dionysus at Delphi; also of Deucalion, Pyrrha,
Orion, in other places. They imagined that Jupiter was buried in Crete: which Callimachus supposes to have been a forgery of the natives.

I make no doubt, but that there was some high place in Crete, which the later Greeks, and especially those, who were not of the country, mistook for a tomb. But it certainly must have been otherwise esteemed by those, who raised it: for it is not credible, however blind idolatry may have been, that people should enshrine persons as immortal, where they had the plainest evidences of their mortality. An inscription *Viro Immortali* was in a stile of flattery too refined for the simplicity of those ages. If divine honours were conferred, they were the effects of time, and paid at some distance; not upon the spot, at the vestibule of the charnel-house. Besides it is evident, that most of the deified personages never existed: but were mere titles of the Deity, the Sun; as has been in great measure proved by Macrobius. Nor was there ever any thing of such detriment to ancient history, as the supposing that the Gods of the Gentile world had been natives of the countries, where they were worshiped. They have by these means been admitted into the annals of times: and it has been the chief study of the learned to register the legendary stories concerning them; to conciliate absurdities, and to arrange the whole in a chronolo-

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*Οδε μεγας νεωται Ζαμ, εν Διω ηλιονχοι.

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A fruitless labour, and inexplicable: for there are in all these fables such inconsistencies, and contradictions, as no art, nor industry, can remedy. Hence all, who have expended their learning to this purpose, are in opposition to one another; and often at variance with themselves. Some of them by these means have rendered their works, which might have been of infinite use to the world, little better than the reveries of Mons'. Voltaire. The greatest part of the Grecian theology arose from misconceptions and blunders; and the stories concerning their Gods and Heroes were founded on terms misinterpreted and abused. Thus from the word ταφος, taphos, which they adopted in a limited sense, they formed a notion of their gods having been buried in every place, where there was a tumulus to their honour. This misled bishop Cumberland, Usher, Pearson, Petavius, Scaliger, with numberless other learned men; and among the foremost the great Newton. This extraordinary genius has greatly impaired the excellent system, upon which he proceeded, by admitting these fancied beings into chronology. We are so imbued in our childhood with notions of Mars, Hercules, and the rest of the celestial outlaws, that we scarce ever can lay them aside. We absolutely argue upon Pagan principles: and though we cannot believe the fables, which have been transmitted to us; yet we forget ourselves continually; and make inferences from them, as if they were real. In short, till we recollect ourselves, we are semi-pagans. It gives one pain to see men of learning, and principle, debating which was the Jupiter, who lay with Semele; and whether it was the same, that outwitted Amphitryon.
This is not, says a critic, the Hermes, who cut off Argus’s head; but one of later date, who turned Battus into a stone. I fancy, says another, that this was done, when Iō was turned into a cow. It is said of Jupiter, that he made the night, in which he enjoyed Alcmena, as long as 10 three; or, as some say, as long as nine. The Abbe Banier with some phlegm excepts to this coalition of nights; and is unwilling to allow it. But he is afterwards more complying; and seems to give it his sanction, with this proviso, that chronological verity be not thereby impeached. I am of opinion, says he, that there was no foundation for the fable of Jupiter’s having made the night, on which he lay with Alcmena, longer than others: at least this event put nothing in nature out of order; since the day, which followed, was proportionally shorter, as Plautus remarks.

Atque quanto nox fuisti longior hâc proximâ,  
Tanto brevior dies ut sit, faciam; ut æque disparet,  
Et dies e nocte accedat.

Were it not invidious, I could subjoin names to every article, which I have alleged; and produce numberless instances to the same purpose.

It may be said, that I run counter to the opinions of all antiquity: that all the fathers, who treated of this subject, and many other learned men, supposed the Gods of the hea-

"Hence Hercules was said ὑπήκοος. Lycoph. V. 33.
Zeus τετειθηκας εις μιαν μεταβαλε την Αλκμηνη. Schol. ibid.
P. 77, 78. Translation.
then to have been deified mortals, who were worshiped in the countries, where they died. It was the opinion of Clemens, Eusebius, Cyril, Tertullian, Athenagoras, Epiphanius, Laëntius, Arnobius, Julius Firmicus, and many others. What is more to the purpose, it was the opinion of the heathen themselves; the very people, by whom these gods were honoured: yet still it is a mistake. In respect to the fathers, the whole of their argument turns upon this point, the concessions of the Gentiles. The more early writers of the church were not making a strict chronological inquiry; but were labouring to convert the heathen. They therefore argue with them upon their own principles; and confute them from their own testimony. The Romans had their Dii Immortales; the Greeks their Θεοί Αθάνατοι: yet acknowledged, that they had been men; that they died, and were buried. Cicero owns; \[13\] ab Euhemero et mortes, et sepulture demonstrantur deorum. It matters not whether the notion were true; the fathers very fairly make use of it. They avail themselves of these concessions; and prove from them the absurdity of the Gentile worship, and the inconsistency of their opinions. Even Maximus Tyrius, the Platonic, could not but smile, at being shewn in the same place the temple, and tomb of the deity \[14\]; έσον Θεό, καὶ ταφὸν Θεό. These supposed places of sepulture were so numerous, that Clemens Alexandrinus tells us, they were not

13 Cicero de Nat. Deor. L. i. c. 42.
to be counted. 15 Ἀλλὰ γὰρ εἰποντί μοι τὰς προσκυνήμενας ὑμῖν ταφές, εμοὶ μεν οὖν ὁ πᾶς αὐτακεφὴ χρονος. But after all, these ῥαφοὶ were not tombs, but ἱλαροι μασσοειδεῖς, conical mounds of earth; on which in the first ages offerings were made by fire. Hence τυφω, tupho, signified to make a smoke, such as arose from incense upon these Tupha, or eminences. Besides, if these were deified men, who were buried under these hills; how can we explain the difficulty of the same person being buried in different places, and at different times? To this it is answered, that it was another Bacchus, and another Jupiter. Yet this still adds to the difficulty: for it is hard to conceive, that whoever in any country had the name of Jupiter, should be made a God. Add to this, that Homer and Hesiod, and the authors of the Orphic poetry, knew of no such duplicates. There is no hint of this sort among the ancient writers of their nation. It was a refinement in after ages; introduced to obviate the difficulties, which arose from the absurdities in the pagan system. Arnobius justly ridicules the idle expedients, made use of to render a base theology plausible. Gods, of the same name and character, were multiplied to make their fables consistent; that there might be always one ready at hand upon any chronological emergency. Hence no difficulty could arise about a Deity, but there might be one produced, adapted to all climes, and to every age. 16 Aiunt Theologi vestri, et vetustatis absconditae conditores, tres in rerum na-

15 Clementis Cohort. P. 40.
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Turā Jovēs esse——quīnque Soles, et Mercurios quīnque. Aiunt iīdem Theologi quatuor esse Vulcānos, et tres Diānas; Æsculapios totidem, et Dionyōs quīnque; ter binos Herce-

les, et quatuor Veneres; tria generā Cāstorum, totidemque Musarum. But Arnobius is too modest. Other writers insist upon a greater variety. In respect to Jupiters, Varro according to Tertullian makes them in number three hundred.

Varro trecentos Jovēs, five Jupiters, dicendum, — introducit. The same writer mentions forty heroes of the name of Hercule,s; all which variety arose from the causes above assigned: and the like multiplicity may be found both of kings and heroes; of kings, who did not reign; of heroes, who never existed. The same may be observed in the accounts transmitted of their most early prophets, and poets: scarce any of them stand single: there are duplicates of every denomination. On this account it is highly requisite for those, who suppose these personages to have been men, and make inferences from the circumstances of their history, to declare explicitly, which they mean; and to give good reasons for their determination. It is said of Jupiter, that he was the son of Saturn; and that he carried away Europa, before the arrival of Cadmus. He had afterwards an amours with Semele, the supposed daughter of Cadmus: and they mention his having a like intimacy with Aleme.na an age or two later. After this he got acquainted with Leda, the wife of Tyndarūs: and he had children at the siege of


Πενταμάς de σε κυίγος αν άνθίντε, τοσσί Ζυρτές άνείπωται. Theoph. ad Autoly. L. 1. p. 344.
Troy. If we may believe the poets, and all our intelligence comes originally from the poets, Jupiter was personally interested in that war. But this interval contains little less than two hundred years. These therefore could not be the actions of one man: on which account I want to know, why Sir Isaac Newton in his chronological interpretations chooses to be determined by the story of Jupiter and Europa, rather than by that of Jupiter and Leda. The learned Pezron has pitched upon a Jupiter above one thousand years earlier, who was in like manner the son of Saturn. But Saturn, according to some of the best mythologists, was but four generations inclusive before the era of Troy. Latinus, the son of Faunus, was alive some years after that city had been taken; when Æneas was supposed to have arrived in Italy. The poet tells us, "Fauno Picus pater: isque parentem Te, Saturne, refert; Tu sanguinis ultimus auctor. The series amounts only to four, Latinus, Faunus, Picus, Saturn. What authority has Pezron for the anticipation of which he is guilty in determining the reign of Jupiter? and how can he reconcile these contradictory histories? He ought to have given some good reason for setting aside the more common and accepted accounts; and placing these events so early. Shall we suppose with the critics and commentators that this was a prior Jupiter? If it were a different person,

18 Newton's Chronology. P. 151.
19 Pezron. Antiquities of nations. c. 10, 11, 12.
20 Virgil. Æn. L. 7. v. 48.
21 Sir Isaac Newton supposes Jupiter to have lived after the division of the kingdoms in Israel; Pezron makes him antecedent to the birth of Abraham, and even before the Assyrian monarchy.
the circumstances of his life should be different: but the person, of whom he treats, is in all respects similar to the Jupiter of Greece and Rome. He has a father Saturn; and his mother was Rhea. He was nursed in Crete; and had wars with the Titans. He dethrones his father, who flies to Italy; where he introduces an age of gold. The mythology concerning him we find to be in all respects uniform. It is therefore to little purpose to substitute another person of the same name by way of reconciling matters, unless we can suppose that every person so denominated had the same relations and connexions, and the same occurrences in life reiterated: which is impossible. It is therefore, I think, plain, that the Grecian Deities were not the persons supposed: and that their imputed names were titles. It is true, a very ancient and respectable writer, Euhemerus, of whom I have before made mention, thought otherwise. It is said, that he could point out precisely, where each god departed: and could particularly shew the burying-place of Jupiter. Laëntianus, who copied from him, says, that it was at Cnossus in Crete.

 Arnobius has a very just observation to this purpose. Omnes Dii non sunt: quoniam plures sub codem nomine, quemadmodum acceperimus, esse non possunt, &c. L. 4. p. 136.


 (Euhemerus), quem nostræ interpretationis, et secutus est præter caæteros, Ennius. Cicero de Nat. Deor. L. 1. c. 42.

 Laëntianus de Falsa Relig. L. 1. c. 11. p. 52.
Jupiter, ætate pestum actâ, in Cretâ vitam commutavit.—
Sepulchrum ejus est in Cretâ, et in oppido Cnossio: et di-
citur Vesta hanc urbem creavit: inque sepulchro ejus est in
scriptio antiquis literis Græcis, Ζαυ Κέωνος. If Jupiter had
been buried in Crete, as these writers would persuade us, the
accounts would be uniform about the place where he was de-
posited. Laëntius, we find, and some others, say, that it
was in the city Cnossus. There are writers who mention it
to have been in a cavern upon Mount Ida: others upon
Mount Jæius. Had the Cretans been authors of the no-
tion, they would certainly have been more consistent in their
accounts: but we find no more certainty about the place of
his burial, than of his birth; concerning which Callimachus
could not determine.

Ζευ, σε μεν Ἰδαίωσιν ἐν ἄγεσι φασὶ γενεσθαι,
Ζευ, σε δ' ἐν Αἰγαδὴν.

He was at times supposed to have been a native of Troas, of
Crete, of Thebes, of Arcadia, of Elis: but the whole arose from
the word ταφος being through length of time misunderstood:
for there would have been no legend about the birth of Ju-
piter, had there been no mistake about his funeral. It was
a common notion of the Magnesians, that Jupiter was bu-
ried in their country upon Mount Sipylus. Paufanias says,
that he ascended the mountain, and beheld the tomb, which

25 Varro apud Solinum. c. 16.
26 Epiphanius in Ancorato. P. 108.

was
was well worthy of admiration. The tomb of Isis in like manner was supposed to be at Memphis, and at Philæ in upper Egypt: also at Nufa in Arabia. Osiris was said to have been buried in the same places: likewise at Taphosiris, which is thought by Procopius to have had its name, because it was the place of sepulture of Osiris. The same is said of another city, which was near the mouth of the Nile, and called Taphosiris parva. But they each of them had their name from the worship, and not from the interment of the Deity. This is plain from the account given of the ταφος Οσιρίδος, or high altar of Osiris, by Diodorus; from whom we learn that Busiris and Osiris were the same.

The Grecians, says this author, have a notion, that Busiris in Egypt used to sacrifice strangers: not that there was ever such a king, as Busiris; but the ταφος, or altar, of Osiris had this name in the language of the natives. In short Bu-

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Osiris buried at Memphis, and at Nufa. Diodorus above. Also at Byblus in Phenicia.

Lucian. de Syria Dea. V. 2. p. 879.
Τα μεν ουν περί της ταφος των Θεων τησον διαφωνεται παρα τωι πλειον.


31 L. 1. p. 79. Περί της Βουσιρίδος ξενακτεις παρα τοις Ελληνισ εναρχοντα των μοχειν. ου τι βεσιλεισ εξομηχανοις Βοσιριδας, αλλα τωι Οσιρίδος ταφοι ταυτω ερχοτο την περις ορια κατα των επιχρισιαν διαλεκτων. Strabo likewise says, that there was no such king as Busiris. L. 17. p. 1154.
iiris was only a variation for Osiris: both were compounded of the Egyptian term Sehor, and related to the God of day. Hence the altars of the same Deity were called indifferently the altars of Osiris, or Busiris, according as custom prevailed.

I have in a former chapter taken notice of the Tarchons and Dracontia in Syria, and other parts: which consisted of sacred ground inclosed with a wall, and an altar or two at the upper part. Such an inclosure is described by Pausanias, which must have been of great antiquity: hence the history of it was very imperfectly known in his time. He is speaking of Nemea in Argolis; 33 near which, says he, stands the temple of Nemean Jupiter, a structure truly wonderful, though the roof is now fallen in. Round the temple is a grove of cypresses; in which there is a tradition that Opheltes was left by his nurse upon the grass, and in her absence killed by a serpent.—In the same place is the tomb of Opheltes, surrounded with a wall of stone; and within the inclosure altars. There is also a mound of earth said to be the tomb of Lycurgus, the father of Opheltes. Lycurgus is the same as Lycus, Lycaon, Lycoreus, the Sun: and Opheltes, his supposed offspring, is of the same purport. To say the truth, 34 Opheltes, or, as it should be expressed, Ophel-tin, is the place; and Ophel the Deity, Sol Pytho, whose symbol was a serpent. Ophel-

32 Bou-Sehor and Uch-Sehor are precisely of the same purport, and signify the great Lord of day.

33 Pausanias. L. 2. p. 144.

34 Altis, Baaltis, Orontis, Opheltis, are all places compounded with some title, or titles, of the Deity.
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tin was a Taphos with a τεμενος, or sacred inclosure: it was a sacred mound to the Ophite Deity; like that which was inclosed and fortified by Manasseh king of Judah; and which had been previously made use of to the same purpose by Jotham. A history similar to that of Opheltes is given of Archemorus; who was said to have been left in a garden by his nurse Hypsipyle, and in her absence slain by a serpent. Each of them had festivals instituted, together with sacred games, in memorial of their misfortune. They are on this account by many supposed to have been the same person. But in reality they were not persons, but places. They are however so far alike, as they are terms, which relate to the same worship and Deity. Opheltin is the place, and altar of the Ophite God above mentioned: and Archemorus was undoubtedly the ancient name of the neighbouring town, or city. It is a compound of Ar-Chemorus; and signifies the city of Cham-Orus, the same who is stiled Ophel. In many of these places there was an ancient tradition of some person having been injured by a serpent in the beginning of life; which they have represented as the state of childhood. The mythology upon this occasion is different: for sometimes the personages spoken of are killed by the serpent: at other times they kill it: and there are instances where both histories are told of the same person. But whatever may have been the consequence, the history is generally made to refer

35 2 Chron. c. 33. v. 14.
36 2 Chron. c. 27. v. 3. On the wall (יהב) of Ophel be built much: or rather on the Comah, or sacred hill of the Sun, called Oph-El, he built much.

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to a state of childhood. Hercules has accordingly a conflict with two serpents in his cradle: and Apollo, who was the same as Python, was made to engage a serpent of this name at Parnassus, when he was a child;

Near mount Cyllene in Arcadia was the sacred Taphos of Ætus, who was supposed to have been slain by a serpent. Ætus was the same as Iapetus, the father of mankind. In the Dionysiaca the priests used to be crowned with serpents; and in their frantic exclamations to cry out "Eva, Eva; and sometimes Evan, Evan: all which related to some history of a serpent. Apollo, who is supposed by most to have been victor in his conflict with the Pytho, is by Porphyry said to have been slain by that serpent; Pythagoras affirmed, that he saw his tomb at Tripos in Delphi; and wrote there an epitaph to his honour. The name of Tripos is said to have been given to the place, because the daughters of Triopus used to lament there the fate of Apollo. But Apollo and the Python were the same; and Triopus, or Triopus, the supposed father of these humane

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37 Apollon. Rhodii Argonaut. L. 2. v. 709. Apollo is said to have killed Tytus, Batais eon. Apollon. L. 1. v. 760.
Αιτωτον τυμβον, celebrated by Homer. Iliad. β. V. 605.
Αιτωτος supposed to be the same as Hermes. Ναες Έρμη Αιτωτον near Tegea in Arcadia. Paufan. L. 8. p. 696. Part of Arcadia was called Aitutis.
39 Clemens Alexand. Cohort. P. Ii. Ανετημειοι τοις ερησιν επολεισιοντες Ευαν, Ευαν κτλ.
40 Porphyrii Vita Pythagorae.
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lifter, was a variation for Tor-Opus, the serpent-hill, or temple; where neither Apollo, nor the Python were slain, but where they were both worshiped, being one and the same Deity. 41 Πυθων μεν ουν ὁ Δεκακών ὁ Πυθιὸς θεσπεσεται, και τε Ωφεως ή τανγυγες καταγελλεται Πυθια. At Python (the same as Delphi) the Pythonian Dragon is worshiped; and the celebrity of the serpent is styled Python. The daughters of Triopus were the priestesses of the temple; whose business it was to chant hymns in memory of the serpent: and what is very remarkable, the festival was originally observed upon the seventh 42 day.

The Greeks had innumerable monuments of the sort, which I have been describing. They were taken for the tombs of departed heroes, but were really consecrated places: and the names, by which they were distinguished, shew plainly their true history. Such was the supposed tomb of 43 Orion at Tanagra, and of Phoroneus in 44 Argolis; the tomb of 45 Deucalion in Athens; and of his wife 46 Pyrrha in Locris: of 47 Endymion in Elis: of Tityus in 48 Panopea: of After-

42 The Scholiast upon Pindar seems to attribute the whole to Dionysus, who first gave out oracles at this place, and appointed the seventh day a festival. Ἐν ὧν ἀξιως Διονυσις εὐθεία τετελεσται, και αὐκτινας τοι Οὐρν τοι Πυθωνα, αὐξωταί τοι Πυθωνον αγώνα κατα Εὐθομον ὑμέραν. Prolegomena in Pind. Pyth. p. 185.
47 Pausan. L. 5. p. 376.
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...tion in the island 49 Lade: of the Egyptian 50 Belus in Achaia. To these may be added the tombs of Zeus in Mount Sipylus, Mount Iasius, and Ida: the tombs of Osiris in various parts; and those of Isis, which have been enumerated before. Near the Æaceum at Epidaurus was a hill, reputed to have been the tomb of the hero 51 Phocus. This Æaceum was an inclosure planted with olive trees of great antiquity; and at a small degree above the surface of the ground was an altar sacred to Æacus. To divulge the traditions relative to this altar would, it seems, be an high profanation. The author therefore keeps them a secret. Just before this sacred septum was the supposed tomb of Phocus, consisting of a mound of raised earth, fenced round with a border of stone work: and a large rough stone was placed upon the top of all. Such were the rude monuments of Greece, which were looked upon as so many receptacles of the dead: but were high altars, with their sacred τεμενη, which had been erected for divine worship in the most early times. The Helladians, and the Persians, were of the same 52 family: hence we find many similar rites sub-

49 Paulan. L. 1. p. 87.  
51 Paulanias. L. 2. p. 179.  
52 Herodotus. L. 7. c. 150. and L. 6. c. 54.  
Plato in Aleibiad. 1st. Vol. 2. p. 120.  
Upon Mount Mænalus was said to have been the tomb of Arcas, who was the father of the Arcadians.  

Ετι δε Μαναλιν διορχειτως, ειθα τε κειται:  
Αρκάς, απ' ου δε πατες επιληφθην θαλανται.  

sifting among the two nations. The latter adhered to the purer Zabaïfin, which they maintained a long time. They erected the same sacred Tupha, as the Grecians: and we may be assured of the original purpose, for which these hills were raised, from the use, to which they put them. They were dedicated to the great fountain of light, called by the Persians, Anät: and were set apart as Puratheia, for the celebration of the rites of fire. This people, after they had defeated the Sacæ in Cappadocia, raised an immense Comah in memorial of their victory. 53 Strabo, who describes it very minutely, tells us, that they chose a spot in an open plain; where they reared a Petra, or high place, by heaping up a vast mound of earth. This they fashioned to a conical figure; and then surrounded it with a wall of stone. In this manner they founded a kind of temple in honour of Anät, Omanus, and Anandrates, the Deities of their country. I have mentioned that the Egyptians had hills of this nature: and from them the custom was transmitted to Greece. Typhon, or more properly Tuphon, Ὀυρανός, who was supposed to have been a giant, was a compound of Toph-On, as I have before mentioned; and signified a sacred mount of the sun. Those cities in Egypt, which had a high place of

But what this supposed tomb really was, may be known from the same author: 
Τὸ δὲ Ἑλληνικὸν τὸ τεῦθος ὑδάτων πεποιθοῦσα, ἐπὶ τῇ Ὀμαιδᾷ καλουσίν Ἡλληνικοῦς. Ibid.

Τάφος, ὁ τυφός, ὁ σύμπειος. Helych.

53 Strabo. L. ii. p. 779. Ἔν δὲ τῷ πεδίῳ ΠΕΤΡΑΝ ΤΙΝΑ προσχωματίζοντες συμπληγώσαντες εἰς ἐπουθαίνεις σχημακειν.

54 Typhon was originally called Ψευδών, and by Hyginus Terræ Filius. Fab. 152. p. 263. Diodorus. L. i. p. 79. he is stiled Γῆς ὑπὲρ ἐναγορᾶς. Antoninus Liberal. c. 25.

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this fort, and rites in consequence of it, were stiled Typhonian. Upon such as these they sacrificed red haired men, or men with hair of a light colour; in other words strangers. For both the sons of Chus, and the Mizraim were particularly dark and woolly: so that there could be no surer mark than the hair to distinguish between a native and a foreigner. These sacrifices were offered in the city $^{55}$ Idithia, $^{56}$ Abaris, $^{57}$ Heliopolis, and Taphoefiris; which in consequence of these offerings were denominated Typhonian cities. Many writers say, that these rites were performed to Typhon at the $^{58}$ tomb of Osiris. Hence he was in later times supposed to have been a person, one of immense size: and he was also esteemed a $^{59}$ God. But this arose from the common mistake, by which places were substituted for the Deities there worshiped. Typhon was the Tupha, or altar, the supposed tomb of the God: and the offerings were made to the Sun, stiled On; the same as Osiris, and Bu-siris. As there were Typhonian mounts in many parts, he was in consequence of it supposed to have been buried in different places: near mount Caucasus in Colchis; near the river Orontes in Syria; and under lake Serbonis. Ty-

$^{56}$ Josephus contra Apion. L. 1. p. 460.
$^{57}$ Porphyry de Abstinenc. L. 2. p. 222.

There was Πετρα Τυφαονία in Caucasus. Etymolog. Magnum. Τυφαονία Πέτρα εστιν υφίλην εν Καυκασῷ.

Καυκασῷ εν λίμνῃ, Τυφαονία ὤτι Πέτρην. Apollon. L. 2. v. 1214.

$^{58}$ Diodorus Sicul. L. 1. p. 79.


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phon, or rather Typhonian worship, was not unknown in the region of Troas, near which were the Scopuli Typhonis. Plutarch mentions that in the Phrygian Theology Typhon was esteemed the grandson of Isaac or Isæac: and says that he was so spoken of ἐν τοῖς Θευργίοις ἥγαμμασιν. But all terms of relation are to be disregarded. The purport of the history was this. The altar was termed Tuphon Isiac, sive Βωμὸς Ἰσιακὸς, from the sacra Isaca, which were performed upon it. The same Isiac or Isæac was sometimes rendered Ἁἰσακος, and supposed to have been a son of the river Granicus.

62 Ἀἰσακος umbrosa sertim peperisse sub Idâ
Fertur Alexirhoë Granico nata bicorni.

The ancient Arcadians were said to have been the offspring of Typhon, and by some the children of Atlas; by which was meant, that they were people of the Typhonian, and Atlantian religion. What they called his tombs were certainly mounds of earth, raised very high, like those which have been mentioned before: only with this difference, that some of these had lofty towers adorned with pinnacles, and battlements. They had also carved upon them various symbols; and particularly serpentine hieroglyphics, in memorial of the God, to whom they were sacred. In their upper story was a perpetual fire, which was plainly seen in the night. I have

60 Diodorus Sicul. L. 5. p. 338.
61 Plutarch. Isis et Osiris. P. 362. Ἰσαίκας τῷ Ἡρακλεῖ τῷ Τυφών.
63 Εὔεις δὲ ὑπὸ τῷ Τυφώνι, ὑπὸ δὲ Ἀτλαίτῳ Ξεναγόρας εἰσηκεῖ. Schol. Apollo-
lon. L. 4. v. 264.

men-
mentioned, that the poets formed their notions about Otus and Ephialtes from towers; and the idea of Orion's stupendous bulk was taken from the Pelorian edifice in Sicily. The gigantic feature of Typhon was borrowed from a like object: and his character was formed from the hieroglyphical representations in the temples stiled Typhonian. This may be inferred from the allegorical description of Typhæus, given by Hesiod. Typhon and Typhæus, were the same personage: and the poet represents him of a mixed form, being partly a man, and partly a monstrous dragon, whose head consisted of an assemblage of smaller serpents.

64 Ex de o i omou

Ην ἐκατον κεφαλαι αφιος, δεινοι Δεακοντος.

As there was a perpetual fire kept up in the upper story, he describes it as shining through the apertures in the building.

65 Ex de o i osoo

Θεσπεσίης κεφαλησι υπ ωφυσι πνε αμαυσετε.

Πασεων δ' ex κεφαλεων πνε καιετο δεσκουμενοι.

But the noblest description of Typhon is given in some very fine poetry by Nonnus. He has taken his ideas from some ancient tower situated near the sea upon the summit of a high mountain. It was probably the Typhonian temple of Zeus upon mount Canius near the famed Serbonian lake. He mentions sad noises heard within, and describes the roaring of the surge below: and says that all the monsters of

64 Hesiod. Theogon. V. 824.
65 Ibid. V. 826. Typhis, Typhon, Typhaon, Typhæus, are all of the same purport.
the sea stabled in the cavities at the foot of the mountain, which was washed by the ocean.

66 Εν ἑχθεοντι δε ποντῳ
Ἰσαμενα Τυφωνος εστω ἔχθεοντος εναυλῳ
Βενθεὶ τασσα τετηκτο, και νεζι μιγνυτο γατης
Θλυθομεν τεφεσσι: Γιγαντεις δε καγνς
Φεικτον αετιλοφον αιων θευχρα αεοτων,
Ποντος ειλνοεντι λεων εκαλυπτετο κολπω. κτλ.

We may perceive, that this is a mixed description, wherein, under the character of a gigantic personage, a towering edifice is alluded to; which was situated upon the summit of a mountain, and in the vicinity of the sea.

66 Nonni Dionys. L. i. p. 24?
IT may seem extraordinary, that the worship of the serpent should have ever been introduced into the world: and it must appear still more remarkable, that it should almost universally have prevailed. As mankind are said to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted, as the most sacred and salutary symbol; and rendered the chief object of adoration. Yet so we find it

'Ophis—η μαζωνος φιτα. Philarchus apud Elian, de Animal. L. 17. c. 5.
to have been. In most of the ancient rites there is some allusion to the serpent. I have taken notice, that in the Orgies of Bacchus the persons, who partook of the ceremony, used to carry serpents in their hands, and with horrid screams call upon Eva, Eva. They were often crowned with serpents, and still made the same frantic exclamation. One part of the mysterious rites of Jupiter Sabazius was to let a snake slip down the bosom of the person to be initiated, which was taken out below. These ceremonies, and this symbolic worship began among the Magi, who were the sons of Chus: and by them they were propagated in various parts. Epiphanius thinks, that the invocation, Eva, Eva, related to the great mother of mankind, who was deceived by the serpent: and Clemens of Alexandria is of the same opinion. He supposes, that by this term was meant Ε\(Εβά\)ν ε\(ἐκείνη\), δι' ἕν ἰπλαύν παξικωλούθε. But I should think, that Eva was the same as Eph, Epha, Opha, which the Greeks rendered Ο\(ό\)φις, Ophis, and by it denoted a serpent. Clemens acknowledges, that the term Eva pro-

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* See Justin Martyr above.


4 Ἀνετεμενοι τοις φεσσω. Clemens above.


See also Clemens. Cohort. P. 14. Δε\(δ\)ξαχών διελκυμενος τε κολπη. x. λ.


5 Τις Οφις ανετεμενοι, ευχατετος το Οὐς, Οξης, εκείνη τη Ε\(ν\)αν έτη, της δια ζη Θ\(η\)ς απατηθειαν, επίκαιλμενοι. Epiphanius. Tom. 2. L. 3. p. 1092.

* Cohortatio. P. 11.

perly
properly aspirated had such a signification. 7 To onoma to Eunax

Olympias, the mother of

Alexander, was very fond of these Orgies, in which the ser-
pent was introduced. Plutarch mentions, that rites of this

sort were practised by the Edonian women near mount Hae-
mus in Thrace; and carried on to a degree of madness.

Olympias copied them closely in all their frantic manoeuvres.

She used to be followed with many attendants, who had
each a thyrsus with 9 serpents twined round it. They had
also snakes in their hair, and in the chaplets, which they wore;
so that they made a most fearful appearance. Their cries
were very shocking: and the whole was attended with a con-
tinual repetition of the words, 10 Evoe, Saboe, Hues Attes,
Attes Hues, which were titles of the God Dionysus. He was pe-
culiarly named 'Thys; and his priests were the Hyades, and
Hyantes. He was likewise stiled Evas. 11 Eunax o Dionysos.

In Egypt was a serpent named Thermuthis, which was
looked upon as very sacred; and the natives are said to have
made use of it as a royal tiara, with which they ornamented
the statues of 12 Isis. We learn from Diodorus Siculus, that the

7 Cohortatio. P. 11.
9 Ophiu megas kheroeis egeilke tois biatos (Olympiai), oi tovaxiex tis

kittis kai tov muikov luchon pagaiaxvomenei, kai perieilpomei burosos tov

nymilton, kai tois teuaxoiv, egeplitov tis ai bres. Plutarch. ibid.
10 Tov ophiu tais Plaxiav thleson, kai uper tis metais ai bres, kai Eunax,

11 Heiych.

12 Ths Isid: ex alxvata iastos tauty, ois tis diademyai Casilew. Aelian:
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kings of Egypt wore high bonnets, which terminated in a round ball: and the whole was surrounded with figures of 13 asps. The priests likewise upon their bonnets had the representation of serpents. The ancients had a notion, that when Saturn devoured his own children, his wife Ops deceived him by substituting a large stone in lieu of one of his sons, which stone was called Abadir. But Ops, and Opis, represented here as a feminine, was the serpent Deity, and Abadir is the same personage under a different denomination. 14 Abadir Deus est; et hoc nomine lapis ille, quem Saturnus dicitur devorasse pro Jove, quem Græci θαυτυλος vocant.—Abdir quoque et Abadir θαυτυλος. Abadir seems to be a variation of Ob-Adur, and signifies the serpent God Orus. One of these stones, which Saturn was supposed to have swallowed instead of a child, stood according to 15 Pausanias at Delphi. It was esteemed very sacred, and used to have libations of wine poured upon it daily; and upon festivals was otherwise honoured. The purport of the above history I imagine to have been this. It was for a long time a custom to offer children at the altar of Saturn: but in process of time they removed it, and in its room erected a σύλος, or stone pillar, before which they made their vows, and offered sacrifices of another nature. This stone, which they thus substituted, was called Ab-Adar from the Deity re-

13 Τεν Βασιλείον—χρυσαθα πιλοι μακρας επι τη περατοσ ορφαλον εμαυσι, και πεμπεσαυρεμενοις φεσιοι, εις καλοιν αστησας, L. 3, p. 145.
15 Pausan. L. 10, p. 859.

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presented by it. The term Ab generally signifies a 16 father: but in this instance it certainly relates to a serpent, which was indifferently filed Ab, Aub, and 17 Ob. I take Abadon, or, as it is mentioned in the Revelations, Abaddon, to have been the name of the same Ophite God, with whose worship the world had been so long infected. He is termed by the Evangelist 18 Ἀβαδών, τὸν Ἀγγέλου τῆς Αἴτως, the angel of the bottomless pit; that is, the prince of darkness. In another place he is described as the 19 dragon, that old serpent, which is the devil, and Satan. Hence I think, that the learned Heinsius is very right in the opinion, which he has given upon this passage; when he makes Abaddon the same as the serpent Python. Non dubitandum est, quin Pythius Apollo, hoc est spurus ille spiritus, quem Hebraei Ob, et Abaddon, Hellenistæ ad verbum Ἀπολλώνα, cæteri Ἀπολλώνα, dixerunt, sub hac formâ, quà miseriam humano generi invexit, primo cultus 20.

It is said, that in the ritual of Zoroaster, the great expanse of the heavens, and even nature itself, was described under the symbol of a serpent 21. The like was mentioned in the

16 Bochart supposes this term to signify a father, and the purport of the name to be Pater magnificus. He has afterwards a secondary derivation: Sed fallor, aut Abdir, vel Abadir, cum pro lapide fumitur, corruptum ex Phœnicio Eben-Dir, lapis sphaericus. Geog. Sac. L. 2. c. 2. p. 708.

17 See Radicals. P. 49. and Deuteronomy. c. 18. v. 11:

18 ἔρχεται ἐκ τοῦ ἀνθρώπου τοῦ ἄγγελου τῆς Αἴτως ὁ ὅμιλος ὁ ὅπως ἐν Παλαιολόγισμοι. Ἀβαδών, ἐν τῇ Εὐαγγελία ὁ ὅμιλος ἐν Παλαιολόγισμοι. Revelations. c. 9. v. 11.

19 Revelations. c. 20. v. 2. Abadon signifies serpens Dominus, vel Serpens Dominus Sol.

20 Daniel Heinsius. Aristarchus. P. 11.

Odateuch of Oftanes: and moreover, that in Persias and in other parts of the east they erected temples to the serpent tribe, and held festivals to their honour, esteeming them "Θεος των μεγίστων, και εξχυσμὸς των θεών, the supreme of all Gods, and the superintendents of the whole world. The worship began among the people of Chaldea. They built the city Opis upon the Tigris, and were greatly addicted to divination, and to the worship of the serpent. Inventi sunt ex iis (Chaldeis) augures, et magi, divinatores, et sortilegi, et inquirentes Ob, et Ideoni. From Chaldea the worship passed into Egypt, where the serpent Deity was called Canoph, Can-eph, and C' neph, It had also the name of Ob, or Oub, and was the same as the Basiliscus, or Royal Serpent; the same also as the Thermuthis: and in like manner was made use of by way of ornament to the statues of their Gods. The chief Deity of Egypt is said to have been Vulcan, who was also styled Opas, as we learn from Cicero. He was the same as Osiris, the Sun; and hence was often called Ob-El, five Pytho Sol: and there were pillars sacred to him with curious hieroglyphical inscriptions, which had the same name. They were very lofty, and narrow in comparison of their length; hence among the Greeks, who co-

22 Eufeb. ibidem. Ταφε αυτα και Οσιας κτλ.
23 Herod. L. 2. c. 189. alio Ptolemy.
24 M. Maimonides in more Nevochim. See Selden de Diis Syris. Synt. 1. c. 3. p. 49.
Ουκειον is so corrected for Ουσιαος from MSS. by J. Corn. De Pauw.
Ophiis Thormulios, sine O. Basiliscus, Aegyptiacus, cum Sacerdote Suppliantem.
pied from the Egyptians, every thing gradually tapering to a point was filed Obelos, and Obeliscus. Ophel (Oph-El) was a name of the same purport: and I have shewn, that many sacred mounds, or Tapha, were thus denominated from the serpentine Deity, to whom they were sacred.

Sanchoniathon makes mention of an history, which he once wrote upon the worship of the serpents. The title of this work according to Eusebius was, "Ethothion, or Ethothia. Another treatise upon the same subject was written by Pherecydes Syrus, which was probably a copy of the former; for he is said to have composed it, "παρη Φοινικων λαέων τας αφεμας, from some previous accounts of the Phenicians. The title of his book was the Theology of Ophion, filed Ophioneus; and of his worshippers, called Ophionides. Thoth, and Athoth, were certainly titles of the Deity in the Gentile world: and the book of Sanchoniathon might very possibly have been from hence named Ethothion, or more truly Athothion. But from the subject, upon which it was written, as well as from the treatise of Pherecydes, I should think, that Athothion, or Ethothion, was a mistake for Ath-ophion, a title which more immediately related to that worship, of which the writer treated. Ath was a sacred title, as I have shewn: and I imagine, that this dissertation did not barely relate to the serpentine Deity; but contained accounts of his votaries, the Ophites, the principal of which were the sons of Chus. The worship of the Serpent began among

28 Euseb. supra.
them; and they were from thence denominated Ethiopians, and Aithopians, which the Greeks rendered *Aithiopes*. It was a name, which they did not receive from their complexion, as has been commonly surmised; for the branch of Phut, and the *Lusim*, were probably of a deeper die: but they were so called from Ath-Ope, and Ath-Opis, the God, which they worshiped. This may be proved from Pliny. He says that the country *Æthiopia* (and consequently the people) had the name of *Æthiop* from a personage who was a Deity—ab *Æthiopie* Vulcani filio. The *Æthiopes* brought these rites into Greece: and called the island, where they first established them, *Ellopia*, Solis Serpentis insula. It was the same as *Eubœa*, a name of the like purport; in which island was a region named *Æthiopium*. *Eubœa* is properly *Oub-Aia*; and signifies the Serpent-Island. The same worship prevailed among the *Hyperboreans*, as we may judge from the names of the sacred women, who used to come annually to Delos. They were priestesses of the Tau-ric Goddess, and were denominated from her titles.

31 *Ouptis τε, Λοξω τε, και Ευαιων Ἐκαεγγ.*

Hercules was esteemed the chief God, the same as *Chronus*; and was said to have produced the Mundane egg. He was represented in the Orphic Theology under the mixed symbol of a 32 lion and a serpent; and sometimes of a 33 serpent

36 Strabo. L. 10. p. 683. It was supposed to have had its name from Ellops, the Son of Ion who was the brother of Cothus.
31 Callimachus. H. in Delon. V. 292. Εὐακώς, Εβα-Ον, Σερπένσ Σόλ.
33 Athenag. P. 295. Ἡρακλῆς Θεός—Δρακών Ἐλιακτος. only.
only. I have before mentioned, that the Cuthites under
the title of Heliadæ settled at Rhodes: and, as they were Hi-
vites or Ophites, that the island in consequence of it was of
old named Ophiuula. There was likewise a tradition, that
it had once swarmed with 36 serpents. The like notion pre-
vailed almost in every place, where they settled. They came
under the more general titles of Leleges and Pelasgi: but
more particularly of Elopians, Europians, Oropians, Afo-
pians, Inopians, Ophionians, and Æthiopes, as appears from
the names, which they bequeathed; and in most places,
where they resided, there were handed down traditions,
which alluded to their original title of Ophites. In Phry-
gia, and upon the Hellespont, whither they sent out colo-
nies very early, was a people titled Ophiogeneis, or the ser-
pent-breed; who were said to retain an affinity and cor-
respondence with 35 serpents. And a notion prevailed, that
some hero, who had conducted them, was changed from a serpents to a man. In Colchis was a river Ophis; and there
was another of the same name in Arcadia. It was so named
from a body of people, who settled upon its banks, and
were said to have been conducted by a serpent: 35 Τὸν ἦγεμονα
γενέσθαι δέκαοντα. These reptiles are seldom found in islands,
yet Tenos one of the Cyclades was supposed to have once
swarmed with them. 37 Ἐν τῇ Τηνω, μετὰ τῶν Κυκλάδων ἠσώ,

34 It is said to have been named Rhodus from Rhod, a Syriac word for a
35 Εἰτὰ τὸν μονὴν τὸν Οφιογενῆς συγγενεῖς τινα εἰρήν πρὸς τὸν ορίον. Strabo,
37 Aristoph. Plutus. Schol. V. 718.

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The people of Ætolia called 38 Ophionians: and the temple of Apollo at Patara in Lycia seems to have had its first institution from a priestess of the same 39 name. The island of Cyprus was stiled Ophiufa, and Ophiodes, from the serpents, with which it was supposed to have 40 abounded. Of what species they were is no where mentioned; excepting only that about Paphos there was said to have been a 41 kind of serpent with two legs. By this is meant the Ophite race, who came from Egypt, and from Syria, and got footing in this 42 island. They settled also in Crete, where they increased greatly in numbers; so that Minos was said by an unseemly allegory, 43 ὀφεῖς ἑγεσὶν, serpentes minxifce. The island Seriphus was one vast rock, by the Romans called 44 saxum seriphium; and made use of as a larger kind of prison for banished persons. It is represented as having once abounded with serpents; and it is stiled by Virgil serpenterifera, as the passage is happily corrected by Scaliger.

45 Ἀγιναμένη σιμύλ, serpenteriferamque Seriphon.

41 They were particularly to be found at Paphos. Apollon. Difcolus. Mirabil. c. 39. ὀφεῖς ποθασ ἐγχων δ' ὅσ.
42 Herodotus. L. 7. c. 90. Οἱ δὲ ατὸ Αἰθιοπίας, ὃς αυτοι Κυπρεις λέγοντι.
43 Ο θρας Μίνως ὀφεῖς, καὶ σκοπτὶς, καὶ σκολαπτὲν δας χρισθεν κ.λ. Antonin.
45 In Ceiri.
It had this epithet not on account of any real serpents, but according to the Greeks from Medusa’s head, which was brought hither by Perseus. By this is meant the serpent Deity, whose worship was here introduced by people called Perseians. Medusa’s head denoted divine wisdom: and the island was sacred to the serpent, as is apparent from its name. The Athenians were esteemed Serpentigenae; and they had a tradition, that the chief guardian of their Acropolis was a serpent. It is reported of the Goddess Ceres, that she placed a dragon for a guardian to her temple at Eleusis; and appointed another to attend upon Eretheus. Ægeus of Athens according to Androtion was of the serpent breed: and the first king of the country is said to have been Δεξαυω, a Dragon. Others make Cecrops the first who reigned. He is said to have been άνθρωπος of a twofold nature; συμφύς ἕχων σώμα ανθρώπου καὶ δεξαυωντος, being formed with the body of a man blended with that of a serpent. Diodorus says, that this was a circumstance deemed by the Athenians inexplicable: yet he labours to explain it by representing Cecrops, as half a man, and half a brute; because

47 What the Greeks rendered Σειρας was properly Sar-Iph; and Sar-Iphis, the same as Ophis: which signified Petra Serpentis, five Pythonis.
49 Lycophron Scholia. V. 496. άτο τοις οσκων τοις δεξαυωντοις.
51 Meursius de reg. Athen. L. 1. c. 6.
53 Diodorus. L. 1. p. 25. Cecrops is not by name mentioned in this passage according
cause he had been of two different communities. Euflathi
us likewise tries to solve it nearly upon the same prin-
ciples, and with the like success. Some had mentioned
of Cecrops, that he underwent a metamorphosis, *4 ἀπὸ
ὄρεως εἰς ἀνθρώπου εἰς. ην, that he was changed from a serpent
to a man. By this was signified according to Euflathius,
that Cecrops by coming into Hellas divested himself of all
the rudeness, and barbarity of his country, and became
more civilized and humane. This is too high a compli-
ment to be payed to Greece in its infant state, and detraets
greatly from the character of the Egyptians. The learned
Marsham therefore animadverts with great justice. *6 Eufl
verisimilius illum ex Αἰγύπτω mores magis civiles in Graeciam
induxiffe. It is more probable, that he introduced into Greece,
the urbanity of his own country, than that he was beholden to
Greece for any thing from thence. In respect to the mixed
character of this personage, we may, I think, easily account
for it. Cecrops was certainly a title of the Deity, who was
worshiped under this *7 emblem. Something of the like na-
ture was mentioned of Triptolemus, and *8 Erichthonius:

according to the present copies: yet what is said, certainly relates to him, as
appears by the context, and it is so understood by the learned Marsham.


*5 Τον θεσμόν Ἀιγυπτιασμον αἴει. κτλ. ibid.
See also Tzetzes upon Lycophron. V. 111.


*7 It may not perhaps be easy to decipher the name of Cecrops: but thus
much is apparent, that it is compounded of Ops, and Opis, and related to his
symbolical character.

*8 Δρακοντάς δύο πέζι τον Εὐρωπον. Antigonus Carylius. c. 12.

and
and the like has been said above of Hercules. The natives of Thebes in Bœotia, like the Athenians above, esteemed themselves of the serpent race. The Lacedaemonians likewise referred themselves to the same original. Their city is said of old to have swarmed with serpents. The same is said of the city Amyclæ in Italy, which was of Spartan original. They came hither in such abundance, that it was abandoned by the inhabitants. Argos was infested in the same manner, till Apis came from Egypt, and settled in that city. He was a prophet, the reputed son of Apollo, and a person of great skill and sagacity. To him they attributed the blessing of having their country freed from this evil.

Thus the Argives gave the credit to this imaginary personage of clearing their land of this grievance: but the brood came from the very quarter, from whence Apis was supposed to have arrived. They were certainly Hivites from Egypt: and the same story is told of that country. It is represented as having been of old over-run with serpents; and almost depopulated through their numbers. Diodorus Siculus seems to understand this literally: but a region, which was annually overflowed, and that too for so long a season, could

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61 Æschyl. Supplices, P. 516.
not well be liable to such a calamity. They were serpents of another nature, with which it was thus infested: and the history relates to the Cuthites, the original Ophite, who for a long time possessed that country. They passed from Egypt to Syria, and to the Euphrates: and mention is made of a particular breed of serpents upon that river, which were harmless to the natives, but fatal to every body else. 61 This, I think, cannot be understood literally. The wisdom of the serpent may be great; but not sufficient to make these distinctions. These serpents were of the same nature as the 64 birds of Diomedes, and the dogs in the temple of Vulcan: and these histories relate to Ophite priests, who used to spare their own people, and sacrifice strangers, a custom, which prevailed at one time in most parts of the world. I have mentioned that the Cuthite priests were very learned: and as they were Ophites, whoever had the advantage of their information, was said to have been instructed by serpents. Hence there was a tradition, that Melampus was rendered prophetic from a communication with these 65 animals. Something similar is said of Tiresias.

As the worship of the serpent was of old so prevalent, many places, as well as people from thence, received their names. Those who settled in Campania were called Opici; which some would have changed to Ophici; because they were denominated from serpents. 66 OI Ï (φασιν) ÏΠΟΙΟΙ

64 Aves Diomedis—judicant inter suas et adversas, &c. Isidorus Orig. L. 12. c. 7. Pliny. L. 10. c. 44.
66 Stephanus Byzant. ΟΠΙΚΟΙ.
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αιτω των οφιων. But they are in reality both names of the same purport, and denote the origin of the people. We meet with places called Opis, Ophis, Ophitaea, Ophionia, Ophioëlla, Ophiodes, and Ophiuifa. This last was an ancient name, by which, according to Stephanus, the islands Rhodes, Cythnus, Bcbicus, Tenos, and the whole continent of Africa, were distinguished. There were also cities so called. Add to these places denominated Oboth, Obona, and reversed Onoba, from Ob, which was of the same purport. Clemens Alexandrinus says that the term Eva signified a serpent, if pronounced with a proper aspirate. We find that there were places of this name. There was a city Eva in Arcadia: and another in Macedonia. There was also a mountain Eva, or Evan, taken notice of by Pausanias, between which and Ithome lay the city Meffene. He mentions also an Eva in Argolis, and speaks of it as a large town. Another name for a serpent, of which I have as yet taken no notice, was Patan, or Pitan. Many places in different parts were denominated from this term. Among others was a city in Laconia; and another in Myfia, which Stephanus titles a city of AEolia. They were

67 The same is said by Epiphanius. 'Εως των οφιων παῖσε 'Ενδαίων ομαζομαι.

68 Steph. Byzant.


73 There was a city of this name in Macedonia, and in Troas. Alfo a river.

undoubtedly.
undoubtedly so named from the worship of the serpent, Pitan; and had probably Dracontia, where were figures and devices relative to the religion, which prevailed. Ovid mentions the latter city, and has some allusions to its ancient history, when he describes Medea as flying through the air from Attica to Colchis.

Æoliam Pitanem lâvâ de parte relinquit,
Facēaque de faxo longi simulacra Draconis.

The city was situated upon the river Eva or Evan, which the Greeks rendered Evenus. It is remarkable, that the Opici, who are said to have been denominated from serpents, had also the name of Pitanatæ: at least one part of that family were so called. Τινάς ὃς καὶ Πιτανατᾶς λέγεσθαι. Pitanatæ is a term of the same purport as Opici, and relates to the votaries of Pitan, the serpent Deity, which was adored by that people. Menelaus was of old styled Pitanates, as we learn from Hesychius: and the reason of it may be known from his being a Spartan, by which was intimated one of the serpentigenæ, or Ophites. Hence he was represented with a serpent for a device upon his shield. It is said that a brigade, or portion of infantry, was among some of the Greeks named Pitanates; and the soldiers in consequence of it must have been termed Pitanatæ: undoubt-
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edly, because they had the Pitan, or serpent, for their standard. Analogous to this among other nations there were soldiers called Draconarii. I believe, that in most countries the military standard was an emblem of the Deity there worshiped.

From what has been said, I hope, that I have thrown some light upon the history of this primitive idolatry: and have moreover shewn, that wherever any of these Ophite colonies settled, they left behind from their rites, and institutions, as well as from the names, which they bequeathed to places, ample memorials, by which they may be clearly traced out. It may seem strange, that in the first ages there should have been such an universal defection from the truth; and above all things such a propensity to this particular mode of worship, this mysterious attachment to the serpent. What is scarce credible, it obtained among christians; and one of the most early heresies in the church was of this sort, introduced by a sect, called by Epiphanius Ophitæ, by Clemens of Alexandria Ophiani. They are particularly described by Tertullian, whose account of them is well

79 It was the insigné of many countries.

Textilis Auguis
Discursit per utramque aciem. Sidon. Apollinaris. Carm. 5. v. 409.
80 Stent bellatrices Aquile, sævique Dracones.
Claudian de Nuptiis Honor. et Mariæ. V. 193.
Ut primum vestras Aquilas Provincia vidit,
Defsit hostiles confellim horrere Dracones.

82 Clemens. L. 7. p. 900.

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worth our notice. 

Accesuerunt his Hæretici etiam illi, qui Ophitæ nuncupantur: nam serpem magnificat in tantum, ut illum etiam ipsi Christo præferant. Ipse enim, inquint, scientiæ nobis boni et mali originem dedit. Hujus animadvertisens potentiam et majestatem Moyses æreum posuit serpentem: et quicunque in eum appexerunt, sanitate consecuti sunt. Ipse, aiunt, præterea in Evangelio imitatur serpentis ipsius sacram potentiam, dicendo, et sicut Moyses exaltavit serpentem in desertorum, ita exaltari oportet filium hominis. Ipsum introducunt ad benedicenda Eucharistia sua. In the above we see plainly the perverseness of human wit, which deviates so industriously; and is ever after employed in finding expedients to countenance error, and render apostasy plausible. It would be a noble undertaking and very edifying in its consequences, if some person of true learning, and a deep insight into antiquity, would go through with the history of the serpent. I have adopted it, as far as it relates to my system, which is in some degree illustrated by it.

83 Tertullian de Praescript. Hæret. c. 47. p. 221.

84 Vossius, Selden, and many learned men have touched upon this subject. There is a treatise of Philip Olearius de Ophiolatria. Alfo Differatio Theologico—Historico, &c. &c. de cultu serpentum. Auctore M. Johan. Christian. Kock. Lipsiæ. 1717.
CUCLOPES or CYCLOPES.

Thucydides acquaints us concerning the Cyclopes and Laistrygones, that they were the most ancient inhabitants of Sicily, but that he could not find out their race: nor did he know from what part of the world they originally came, nor to what country they afterwards betook themselves. I may appear presumptuous in pretending to determine a history so remote, and obscure; and which was a secret to this learned Grecian two thousand years ago. Yet this is my present purpose: and I undertake it with a greater confidence, as I can plainly shew, that we have many lights, with which the natives of Hellas were unacquainted; besides many advantages, of which they would not avail themselves.
The gigantic Cyclopes were originally Ophitae, who worshiped the symbolical serpent. They have been represented by the poets, as persons of an enormous stature, rude and savage in their demeanour, and differing from the rest of mankind in countenance. They are described as having only one large eye; which is said to have been placed, contrary to the usual situation of that organ, in the middle of their foreheads. Their place of residence was upon mount Ætna, and in the adjacent district at the foot of that mountain, which was the original region styled Trinacia. This is the common account, as it has been transmitted by the Poets, as well as by the principal mythologists of Greece: and in this we have been taught to acquiesce. But the real history is not so obvious and superficial. There are accounts of them to be obtained, that differ much from the representations, which are commonly exhibited. The Poets have given a mixed description: and in lieu of the Deity of the place have introduced these strange personages, the ideas of whose size were borrowed from sacred edifices, where the Deity was worshiped. They were Petra, or temples of Cælus; of the same nature and form as the tower of Orion, which was at no great distance from them. Some of them had the name of 3 Charon, and Tarchon: and they were esteemed Pelorian, from the God Alorus, the same as Cælus and Py-

1 Homer. Odyss. L. 10. v. 106.
2 Hæc a principio patria Cyclopum fuit. Justin. of the island Sicily. L. 4, c. 2.
3 Ὀς Ὁψταὶ μὲν τὰ μονογλώνα σέγας
Χαῖρων. Lycophron. V. 659. Charon was not a person, but Char-On, the temple of the Sun.

thon.
The Analysis of Ancient Mythology.

The Grecians confounded the people, who raised these buildings, with the structures themselves. Strabo places them near Ætna, and Leontina: and supposes, that they once ruled over that part of the island. And it is certain that a people styled Cyclopians did possess that province. Polyphemus is imagined to have been the chief of this people: and Euripides describes the place of his residence as towards the foot of the mountain: Οἰκεῖος ὁπ' Ἀινὴ τῇ πυροσκατῳ Πετέα. They are represented as a people savage, and lawless, and delighting in human flesh. Hence it is prophesied by Cassandra, as a curse upon Ulysses, that he would one day be forced to seek for refuge in a Cyclopian mansion. And when he arrives under the roof of Polyphemus, and makes inquiry about his host, and particularly upon what he fed; he is told, that the Cyclops above all things esteemed the flesh of strangers. Chance never throws any body upon this coast, says Silenus, but he is made a meal of; and it is looked upon as a delicious repast. This character of the Cyclopians arose from the cruel custom of sacrificing strangers, whom fortune brought upon their coast. This was practised in many parts of the world, but especially here, and upon the coast of the Lamii in

* Τῶν περὶ τῶν Αἰτίων καὶ Λεοντίνων Κυκλωπῶν (Σφατισταί). Strabo. L. i. p. 38.
* Cyclops V. 297.
* Lycophron. V. 659.

Italy;
Italy; and among all the Scythic nations upon the Euxine sea: into all which regions it was introduced from Egypt and Canaan.

But we must not consider the Cyclopions in this partial light: nor look for them only in the island of Sicily, to which they have been by the Poets confined. Memorials of them are to be found in many parts of Greece, where they were recorded as far superior to the natives in science and ingenuity. The Grecians by not distinguishing between the Deity, and the people, who were called by his titles, have brought great confusion upon this history. The Cyclopions were denominated from Κυκλος, Cyclops, the same as Cœlus. According to Parmeno Byzantinus he was the God of Egypt, who was the same as Ζεύς, and Osiris. The history both of the Deity, and of the people, became in time obsolete: and it has been rendered more obscure by the mixed manner, in which it has been represented by the Poets.

It is generally agreed by writers upon the subject, that the Cyclopions were of a size superior to the common race of mankind. Among the many tribes of the Amonians, which went abroad, were to be found people, who were:

9 The river Nilus was called Triton, and afterwards Nilus. Μετωνομαζον τητυ των Κυκλοτων. Scholia in Apollon. L. 4. v. 268.
Vulcanus—Nilo natus, Opas, ut Αἰγυπτιοι appellant. Cicero de Natiura Deor., L. 3. c. 22. Hence Νίλος Κυκλος must have been the chief Deity; and the Cyclopions his votaries and priests.
Νεῖλος τεμενος Κρονίδας. Pindar. Pyth. Ode 4. p. 239. He was no other than Ουρανος, and Cœlus.
filed "Anakim, and were descended from the sons of Anac: so that this history, though carried to a great excess, was probably founded in truth. They were particularly famous for architecture; which they introduced into Greece, as we are told by "Herodotus: and in all parts, whither they came, they erected noble structures, which were remarkable for their height and beauty: and were often dedicated to the chief Deity, the Sun, under the name of Helorus, and Pelorus. People were so struck with their grandeur, that they called everything great and stupendous, Pelorian. And when they described the Cyclopians as a lofty towering race, they came at last to borrow their ideas of this people from the towers, to which they alluded. They supposed them in height to reach to the clouds; and in bulk to equal the promontories, on which they were founded. Homer says of Polyphemus,

"Καὶ γὰς ὑπὶ εὐτυκτο πελοφίον, οὐδὲ εἰ μεί.

Αὐδὲ γέ σιτοφαγῷ, ἀλλὰ βρῶ ὑλήνητι.

Virgil says of the same person,

"Ipse arduus, altaque pulsat sidera.

As these buildings were oftentimes light-houses, and had in their upper story one round casement, Argolici clypei, aut

"Ἀγάμων, ὦν Ἀνάκτος, who was buried in the island Lade near Miletus, is mentioned as a gigantic personage by Paulanias. L. 1. p. 87. Large bones have been found in Sicily; which were probably the bones of elephants, but have been esteemed the bones of the Cyclopians by Kircher and Fazzellus. Fazzellus, Dec. 1. L. 1. c. 6.

13 Herodotus. L. 5. c. 61. He alludes to them under the name of Cad-mians.

14 Odyss. 10. v. 190.

Phoebæa lampadis instar, by which they afforded light in the night-season; the Greeks made this a characteristic of the people. They supposèd this aperture to have been an eye, which was fiery, and glaring, and placed in the middle of their foreheads. Hence Callimachus describes them as a monstrous race:

\[15\] \textit{αὐα Πελώρα,}

\textit{Περσον Ὀσεῖον ᾿εοκοτα ὅποι δ᾽ ὑπ᾽ ὀφεῖν}

\textit{Φαεὰ μεγαγλίναι σακεὶ ἵπτα τετραβοιω.}

The Grecians have so confounded the Cyclopian Deity with his votaries, that it is difficult to speak precisely of either. They sometimes mention him as a single person; the same as Nilus of Egypt, who was esteemed the father of the Gods. At other times they introduce a plurality, whom they still represent as of the highest antiquity, and make the brethren of Cronus: \[16\] \textit{Κυκλωπεῖς—ὁὶ ἀδελφοὶ ἦσαν τῆς Κῆος, τὸ πατρὸς τῆς Δῖος.} Proclus in Photius informs us, that, according to the ancient mythology of the \textit{Auëtores Cyclici}, the giants with an hundred hands, and the Cyclopes were the first born of the \[17\] Earth and Cælus. But in these histories every degree of relation has been founded upon idle fables; and is uniformly to be set aside. The Cyclo-

\[15\] Hymn in Dian. V. 51.

\[16\] \textit{Mενος δ᾽ οἰκῆλρος μεστὸ ἐπεκεῖτο μετωπῷ.} Hesiod. Theogon. V. 143.

\[17\] Clemens Alexandrinus tells us, that Homer’s account of Polyphemus is borrowed from the character of Saturnus in the Orphic poetry. Strom. L. 6. p. 751.

\[15\] Scholia in \textit{Æschyl. Prometh.} P. 56.

\[17\] \textit{Παῦς Ὀργαν, καὶ Τῆς.}
pian Deity was 18 Ouranus, and the Cyclopions were his priests and votaries: some of whom had divine honours paid to them, and were esteemed as Gods. Upon the Isthmus of Corinth was an ancient temple; which seems to have been little more than a ταφός or high altar, where offerings were made to the Cyclopian 19 Deities. People of this family settled upon the southern coast of Sicily at Camarina; which some have supposed to have been the Hupereia of Homer, where the Pheacians once resided.

20 Οἱ πειν μεν ποτ' εναίον εν ευερχος ἦπετειιν, Ἀγγέων Ἀκλωτῶν αὐδῶν ὑπερηνοέουσιν.

But there is no reason to think, that the city Hupereia was in Sicily; or that the Pheacians came from that country. The notion arose from a common mistake. All the Greek, and Roman, Poets, and even Strabo with other respectable writers, have taken it for granted, that the Cyclopions of Homer were near Αἴτνα in Sicily. Others except to their being near Αἴτνα; and insist, that they were in the vicinity of Erix upon the opposite part of the island. But Homer does not once mention the island during his whole account of the Cyclopes: nor does Ulysses arrive in Sicily, till after many subsequent adventures. That there were


Euripides makes them the sons of Oceanus.


20 Od. Z. V. 5. Τιτήρων, οἱ μὲν τῷ en Σικέλης Καμαρίνῳ. Schol. ibid.

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Cyclopians near Ætna is certain: but those mentioned by Homer were of another country, and are represented as natives of the continent though his account is very indeterminate and obscure. There were probably people of this family in many parts of Sicily, especially about the city Camarina. They seem to have been of the Anakim race, and worshippers of the Sun. Hence they were stiled Camarin, and their chief city Camarina, which was so called from a city of the same name in 21 Chaldea, the Ur of the Scriptures. Polyphemus is mentioned as a musician and a shepherd; but of a savage and brutal disposition: which character arose from the cruel rites practised by the Cyclopians. According to 22 Bacchylides it was said, that Galatus, Illyrius, and Celtus were the sons of Polyphemus. By this was certainly signified, that the Galatae, Illyrii, and Celtæ, were of Cyclopian original, and of the Anakim race; all equally Amonians. Lyco phron mentions the cave of this personage, by which was meant an ancient temple; and he calls it 23 μονογλυφη γεγαι Χαρωνος: the habitation of Charon, a personage with one eye. But here, as I have often observed, the place is mistaken for a person; the temple for the Deity. Charon was the very place; the ancient temple of the Sun. It was

23 Lycoph. V. 659. Appian mentions a nation of Cyclopians in Illyria, who were near the Pheacians.
therefore filled Char-On from the God, who was there worshiped; and after the Egyptian custom an eye was engraved over its portal. These temples were sometimes called Charis, \(^{23}\) Χαρις; which is a compound of Char-Is, and signifies a prutancion, or place sacred to Hephaestus. As the rites of fire were once almost universally practised, there were many places of this name, especially in \(^{24}\) Parthia, Babylonia, and Phrygia. The Grecians rendered Char-Is by Χαρις, a term in their own language, which signified grace and elegance. And nothing witnesseth their attachment to ancient terms more than their continually introducing them, though they were strangers to their true meaning. The Arimaspians were Hyperborean Cyclopians; and had temples named Charis, or Charisia, in the top of which were preserved a perpetual fire. They were of the same family as those of \(^{25}\) Sicily, and had the same rites; and particularly worshiped the Ophite Deity under the name of \(^{26}\) Opis. Aristeas Proconnesius wrote their history; and among other things mentioned that they had but one eye, which was placed in their graceful forehead.

\(^{23}\) The liba made in such temples were from it named Charisia. Χαρισιανον, ειτος πλαχωτων. Hefych.

Charisic in Arcadia. Ibid. The island Cos, called of old Caris. Ibid. 

\(^{25}\) Herodotus. L. i. c. 13. Αριμασποις αριστας μενοφθαλις. 
Strabo. L. i. p. 40. Ταρα αν και της μηναμετας Καριωτας εκ της Σκυλικης 
ιερομετατροπης (Ομηρος.) 

\(^{26}\) Ουτις τε, Λογιω τε, και ειςων 'Εκατερον. Callimach. H. in Delon. V. 292.
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How could the front of a Cyclopian, one of the most hideous monsters that ever poetic fancy framed, be stiled grace-ful? The whole is a mistake of terms: and what this writer had misapplied, related to Charis, a tower; and the eye was the casement in the top of the edifice, where a light, and fire were kept up. What confirmed the mistake was the representation of an eye, which, as I have mentioned, was often engraved over the entrance of these temples. The chief Deity of Egypt was frequently represented under the symbol of an eye, and a scepter. I have observed, that Orion was supposed to have had three fathers, merely because a tower, sacred to him in Sicily, and called Tor-Pator, was altered to Τειτατως; which change seemed to countenance such an opinion. The Cyclopians were of the same region in that island; and their towers had undoubtedly the same name: for the Cyclopians were stiled Τειτατειες, and were supposed to have been three in number. Some such mistake was made about the towers stiled Charis: whence the Grecians formed their notion of the Graces. As Charis was a tower sacred to fire; some of the Poets have supposed a nymph of that name, who was beloved by

29 Lycophron. V. 328. See Suidas.
Φιλεσαος Τειτατειες παντων γεγονει πεωτες. Etymolog. Mag. See Meursii not. in Lycophron. V. 328. Γαμος Τειτατειες θαγγας Κασιακος.

Vulcan.
Vulcan. Homer speaks of her as his wife: \textit{Χαζὶς—Καλς, ἓν ὀτιὸν περικλιτός Ἀμφιγυης.} But Nonnus makes her his mistress; and says, that he turned her out of doors for her jealousy.

\textit{Ἐν δὲ δομῶν εἰδικε Χαζὶς ἔλημον νυμφὴν.}

The Graces were said to be related to the Sun, who was in reality the same as Vulcan. The Sun among the people of the east was called Hares, and with a guttural Chares: and his temple was stiled Tor-Chares. But as Tor-Pator was changed to Tripator; so Tor-Chares was rendered Tri-chares, which the Greeks expressed \textit{Τερχαζὶς}; and from thence formed a notion of three Graces. Cicero says that they were the daughters of night, and Erebus: but Antimachus, more agreeably to this etymology, maintained, that they were the offspring of the Sun and light; \textit{Ἄγλης καὶ Ἰλις ὑγιατεῖς.} These seeming contradictions are not difficult to be reconciled.

The Amonians, wherever they settled, were celebrated


\textit{Nonn: Dionyfiaca. L. 29. p. 760.}

The Graces and the Furies (Charites et Furies) were equally denominated from the Sun, and fire; and in consequence of it had joint worship in Arcadia. Paufan. L. 8. p. 669. Charis, \textit{Χαζὶς}, of the Greeks was the same personage as Ceres of the Romans. She was also called Damater, and esteemed one of the Furies. Paufan. L. 8. p. 649.

\textit{Paufanias. L. 9. p. 781.} So Coronis is said to have been the daughter of Phlegyas. Paufan. L. 2. p. 170; and Cronus the son of Apollo. L. 2 p. 123. Chiron the son of Saturn; Charon the son of Erebus and night. The hero Charifius, the son of Lycaon, which Lycaon was no other than Apollo, the God of light. These were all places, but described as personages; and made the children of the Deity, to whom they were sacred.

\textit{for}
for their superiority in science; and particularly for their skill in building. Of this family were Trophonius, and his brother Agamedes, who are represented as very great in the profession. They were truly wonderful, says 33 Paufanias, for the temples, which they erected to the Gods; and for the stately edifices, which they built for men. They were the architects, who contrived the temple of Apollo at Delphi, and the treasury constructed to Urius. They were, I make no doubt, some of those, who were stiled Cyclopians; as the people under this appellation were far the most eminent in this way. When the Sibyl in Virgil shews Æneas the place of torment in the shades below, and leads him through many melancholy recesses, we find that the whole was separated from the regions of bliss by a wall built by the Cyclopians. The Sibyl accordingly at their exit tells him,

\[ \text{Cyclopum educta caminis} \]

\[ \text{Mænia conspicio.} \]

From hence we find that they were the reputed builders of the infernal mansions; which notion arose from the real buildings, which they erected. For all the ideas of the ancients about the infernal regions, and the torments of hell, were taken from the temples in each country; and from the rites, and inquisition, practised in them. But the Cyclopians were not merely imaginary operators. They founded several cities in Greece; and constructed many temples to

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\[ \text{Turres, ut Ariftoteles, Cyclopes (invenerunt). Pliny. L. 7. c. 56.} \]

\[ \text{Virgil. Æn. L. 6. v. 630.} \]
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The Gods, which were of old in high repute. They were so much esteemed for their skill, that, as the Scholia on Statius observes, every thing great and noble was looked upon as Cyclopian: quicquid magnitudine suâ nobile est, Cyclopum manu dicitur fabricatum. Nor was this a fiction, as may be surmised; for they were in great measure the real architects. And if in the room of those portentous beings the Cyclopes, Κυκλωπες, we substitute a colony of people called Cyclopians; we shall find the whole to be true, which is attributed to them; and a new field of history will be opened, that was before unknown. They were undoubtedly a part of the people styled Academians, who resided in Attica; where they founded the Academia, and Ceramicus, and introduced human sacrifices. Hence we are informed, that the Athenians in the time of a plague sacrificed three virgin daughters of Hyacinthus at the tomb Gerasitus, the Cyclops. But Gerasitus was not a person, but a place. Γειάισως is a small variation for Ker-Astus; and signifies the temple of Astus the God of fire. It was certainly the ancient name of the place, where these sacrifices were exhibited: and the Taphos was a Cyclopian altar, upon which they were performed. The Cyclopians are said to have built the ancient city Mycene, which Hercules in Seneca threatens to ruin.

— quid moror? majus mihi

35 Hercules furens. Act. 4. V. 996.
Bellum Mycenis reftat, ut Cyclopea
Eversa manibus maneia nostris condiant.
Nonnus speaks of the city in the same light:

38 Στειρματι τειχοεντι πεζιωθεντα Μυκηνη, Κυκλωπων κανοεσσι.
The gate of the city, and the chief tower were particularly ascribed to them: 39 Κυκλωπων δε και ταυτα εγεναι λεγεσων. These too are represented as the work of the Cyclopians. They likewise built Argos; which is mentioned by Thyestes in Seneca as a wonderful performance.

40 Cyclopum sacras
Turres, labore majus humano decus.
All these poetical histories were founded in original truths. Some of them built Hermione, one of the most ancient cities in Greece. The tradition was, that it was built by 41 Hermion the son of Europs, or Europis, a descendant of Phoroneus, and Niobe; and was inhabited by Doriens, who came from Argos: in which history is more than at first appears. The city stood near a stagnant lake, and a deep cavern; where was supposed to be the most compendious passage to the shades below: 42 τιν εις αδει καταβασιν συντομον. The lake was called the pool of Acherusia; near

Euripides fills the walls of Argos Ουρανια:
1α τειχεα λαια, Κυκλωπει, ουρανια γενουται. Troades. V. 1087.
42 Strabo. L. 8. p. 573. It was inhabited by people particularly filied Αλιε, or men of the sea; who were brought thither by Druops Arcas.
to which and the yawning cavern the Cyclopians chose to take up their habitation. They are said to have built *Ti-
ryns; the walls of which were esteemed no less a wonder
than the *pyramids of Egypt. They must have resided at
Nauplia in Argolis; a place in situation not unlike Hermi-
one above mentioned. Near this city were caverns in the
earth, and subterraneous passages, consisting of *labyrinths
cut in the rock, like the syringes in Upper Egypt, and the
maze at the lake Mæris: and these too were reputed the
work of Cyclopians. Paufanias thinks very truly, that the
Nauplians were from Egypt. *Hσαυ δε οι Ναυπλιεις, εμοι
dokeiv, Αιγυπτιοι τα παλαιοτερα. The Nauplians seem to me
to have been a colony from Egypt in the more early times.
He supposes that they were some of those emigrants, who
came over with Danaïs. The nature of the works, which
the Cyclopians executed, and the lake, which they named
Acherusia, shew plainly the part of the world, from whence
they came. The next city to Nauplia was Trœzen, where
Orus was said to have once reigned, from whom the coun-
try was called Oraia: but Paufanias very justly thinks, that
it was an Egyptian history; and that the region was deno-
minated from *Orus of Egypt, whose worship undoubt-

44 Τα τειχα τα εν Τιερη—ουδέ ειτα ελαττονα βαματος (των Πυραμιδων).
45 Εφεξη δε τη Ναυπλια, τα σπυλαια, και οι εν αυτοι εικοσδομητοι λαξυφηδει.
47 Ειμοι μεν ουν Αιγυπτιον φαινεται, και εοδαμος Ελληνικων οσουα Ωροι ειναι.
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edly had been here introduced. So that every circumstance witnesses the country, from whence the Cyclopians came. Hence when Euripides speaks of the walls of ancient Mycena, as built by the Cyclopians after the Phenician rule and method: the Phenicians alluded to were the Φωινικες of Egypt, to which country they are primarily to be referred. Those who built Tiryns are represented as seven in number; and the whole is described by Strabo in the following manner. Τινηθί δειμνησιοσ χεισασθαι δοκει Πεοιτος, και τειχισαι δια Κυκλωπών. Ones έπτα μεν ειναι, καλείσθαι de Γαστροκαισεως, πεσομενους εκ της τεχνης. Pratus seems to have been the first, who made use of Tiryns, as an harbour; which place he walled round by the assistance of the Cyclopians. They were seven in number, stiled Gastrocaeirs; and lived by their labour. Hesychius in some degree reverses this strange name, and says, that they were called Εγκαινιογισεσ. The Greeks continually mistook places for persons, as I have shewn. These seven Cyclopes were, I make no doubt, seven Cyclopiian towers built by the people, of whom I have been treating. Some of them stood towards the harbour to afford light to ships, when they approached in the night. They were sacred to Aiter, or Άσταρτη; and stiled Astro-caer, and Caer.

48 Κυκλωπων Εαθεα
Φωινικες και τυχων άμοσμενα.

50 Many places were denominated from Aiter; such as Άστερια, Άστεριον; Άστερις, Άστραξα, Άσταρτη. See Steph. Byzantinus. Άστερια, πολις Θετταλικα. — οι Περσεα. Idem. Άστερια, ά Δυλος, και ά Κρινη, εκαλείτο. Hesychius. Δν—

λος
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Caer-After; out of which the Greeks formed Γασθοκεῖς, and Ἑγχειρογασθῆ; a strange medley made up of hands, and bellies. Strabo in particular having converted these buildings into so many mansions, adds, 51 Γασθοκεῖς, τῇ εἴδους ἐκ τῆς τεχνῆς. They were honest belly-handed men, industrious people, who got their livelihood by their art. These towers were erected likewise for Purait, or Puratheia, where the rites of fire were performed: but Purait, or Puraitus, the Greeks changed to Πειτός; and gave out that the towers were built for 52 Πρετός, whom they made a king of that country.

I imagine, that not only the common idea of the Cyclopians was taken from towers and edifices; but that the term Ὀυλαῖος, and Ὀυλαϊτες, Cuclops, and Cuclopis, signified a building or temple; and, from thence the people had their name. They were of the same family as the Cadmians, and Phœnices; and as the Hivites, or Ophites who came from Egypt, and settled near Libanus and Baal Hermon,


52 L. 8. p. 572.

53 Paufanias mentions the apartments of the daughters of Pueus. L. 2. p. 169. But the daughters of Prætus were properly the virgins who officiated at the Purait, the young priestesses of the Deity.

The Sicilian Cyclopes were three, because there were three towers only, erected upon the islands called Cyclopum Scopuli; and that they were light-houses is apparent from the name which still remains: for they are at this day stilled Faraglioni, according to Fazellus. The Cyclopes of Tiryns were seven, as we learn from Strabo; because the towers probably were in number so many. From this circumstance we may presume, that the ideas of the ancients concerning the Cyclopians were taken from the buildings, which they erected.
upon the confines of Canaan. They worshiped the Sun under the symbol of a serpent: hence they were filed in different parts, where they in time settled, Europians, Oropians, Anopians, Inopians, Asopians, Elopians; all which names relate to the worship of the Pytho Ops, or Opis. What may be the precise etymology of the term Κυκλωπ', Cuclops, I cannot presume to determine. Cuclops, as a personage, was said to have been the son of Ouranus and the earth: which Ouranus among the Amonians was often filed Cæl, or Cælus; and was worshiped under the forementioned emblem of a serpent. Hence the temple of the Deity may have been originally called Cuclopes, Domus Cæli Pythonis; and the priests and people Cucelopians. But whatever may have been the purport of the name, the history of these personages is sufficiently determinate.

There was a place in Thrace called Cuclops, where some of the Cyclopian race had settled: for many of the Amonians came hither. Hence Thrace seems at one time to have been the seat of science: and the Athenians acknowledged, that they borrowed largely from them. The natives were very famous; particularly the Pierians for

53 The Cyclopian buildings were also called Ouranian. Κυκλωπεια τ' θεα-
54 Both Cuclops, and Cuclopes, was the name of a place. We may therefore, I think, be pretty well assured, that the Cyclopians were from hence denominated. And as sacred places had their names from the Deity, to whom they were dedicated, it is very probable, that the Cuclopian towers were named from Cælus Ops, the Deity there worshiped: for I have shewn, that this people were the reputed children of Ouranus, and Cælus.
their musick, the Peonians for pharmacy, and the Edonians for their rites and worship. Those, who went under the name of Cyclopes, probably introduced architecture; for which art they seem to have been every where noted. There was a fountain in these parts, of which Aristotle takes notice, as of a wonderful nature. 55

\[ \text{Ev de Κυκλωψι τοις θεαξι κενοις ειν, ὅπου εχων, ὅ τι μεν όψιν καθαρον, και διαφανες, και τοις αλλοις ομοιον όταν δε τι ζωον εξ αυτη, παρα-χρημα διαφειεται.} \\
\[ \text{In the region of the Cyclopians of Thrace is a fountain, clear to the eye, and pure, and in no wise differing from common water: of which however if an animal drinks, it is immediately poisoned.} \\
\[ \text{There is another account given by Theopompus; who speaks of the people by the name of the Chropes, which is a contradiction for Charopes. He says, that even going into the water was fatal. 56} \\
\[ \text{ὅ θεοπομπος ἵσοσι κενην εν Χρωψι της Θρακης, εξ ὑπ της λασαμε-νες παραχρημα μεταλλασαιν.} \\
\[ \text{Theopompus mentions a fountain among the Charopes of Thrace, in which if a person attempts to bathe, he immediately loses his life. I have taken notice of this history, because we find, that the persons, who are called 57 Cyclopes by one writer, are stiled Char-opes by another, and very justly: for the terms are nearly of the same purport. The Charopes were denominated from a temple, and place called Char-Opis, or Char-Opis, locus}

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56 In excerptis apud Sotionem. See not. Meursii in Antigonum Carystium: P. 183.
Dei Pythonis: and the Cyclopes were, as I have before supposing, denominated from Cu-Cœl-Ops, or Cu-Cœl-Opis, the temple of the same Deity. They were both equally named from the Ophite God, the great object of their adoration, and from the temple, where he was worshiped.

The head of Medusa in Argolis is said to have been the work of the 58 Cyclopians. This seems to have been an ancient hieroglyphical representation upon the temple of Caphisus. It was usual with the Egyptians and other Amorians to describe upon the Architrave of their temples some emblem of the Deity, who there presided. This representation was often an eagle, or vulture; a wolf, or a lion; also an heart, or an eye. The last, as I have shewn, was common to the temples of 59 Osiris, and was intended to signify the superintendency of Providence, from whom nothing was hid. Among others the serpent was esteemed a most salutary emblem: and they made use of it to signify superior skill, and knowledge. A beautiful female countenance surrounded with an assemblage of serpents was made to denote divine wisdom, which they called Meed, and Meet, the Μήτις of the Greeks. Under this characteristic they represented an heavenly personage, and joined her with Eros, or divine Love: and by these two they supposed that the present mundane system was produced. Orpheus speaks of this Deity in the masculine gender:

58 Παρα δε το ίερον τη Κηφισσα Μεσανα αιθη πεποιμενη κεφαλη. Κυκλωπων εισι εις και τηθο ιερου. Παυσαν. Ε. 2. p. 156. Κηφήςος, Δορικε Κηφήςος, vel Καφήςος: from Caph-Isis, Petra Dea Isidis.

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63 Καὶ Μήτης, πέωτος γενετωρ, καὶ Εὖς πολυεριδής.

On this account many ancient temples were ornamented with this curious hieroglyphic: and among others the temple of Caphisus 64 in Argolis. Caphisus is a compound of Caph-Isis, which signifies Petra Isidis, and relates to the same Deity as Metis. For we must not regard sexes, nor difference of appellations, when we treat of ancient deities.

62 Αἴσθη μεν καὶ θηλυς εὑς, πολεματωκε Μητί.

63 Πάντορφης, γενέτωρ παντων, πολυαινων ημα θεον.

I have taken notice that the Cyclopians of Thrace were stilled Charopes; which name they must have received from their rites, and place of worship. Char-Opis signifies the temple of the Python, or serpent: and we find that it was situated near a poisonous pool. It was sacred to the Sun: and there were many temples of this name in 64 Egypt, and other countries. The Sun was called Arez; and the lion, which was an emblem of the Sun, had the same denomina-


61 Hence the stream and lake of Cephisus in Boeotia were stilled Ὁβσατα καὶ λιμνη Κηπισατις: by the ancient Dorians expressed Καφ-Ισις, from Καφ-Ισις.

62 Orphic Hymn. 31. V. 10.

63 Hymn. 10. V. 10. Metis was the same as Pan.

Mee-ν καὶ Κήπισα, is exactly analogous to Cotinoua, Aithousa, Alphousa, Ampelousa, Pithecousa, Scotoua, Arginoua, Lampadoua, Amathousa, Ophioua, Acherousa; and signifies the temple of Metis, or divine wisdom. After-Ous was a temple on Mount Caucaus: Amarth-Ous, the same in Cyprus: Ampel-Ous, a temple in Mauritania: Alphi-Ous, in Elis: Achor-Ous, in Egypt: all dedicated to the Deity under different titles.

64 Χασμασι λειτείς τα των ιερω πολυματα κοσμησαν (οι Αιγυπτιοι) Plutarch. Isis et Osiris. P. 366.
tion: and there is reason to think, that the device upon Charopian temples was sometimes a lion. Homer undoubtedly had seen the fierce figure of this animal upon some sacred portal in Egypt; to which he often alludes, when he speaks of a Charopian lion.

65 Ἀχετοῖ, αγγοτεση τε Συες, χαρατοῦ τε Λεωτες.

The devices upon temples were often esteemed as talismans, and supposed to have an hidden, and salutary influence, by which the building was preferred. In the temple of Minerva at Tegea was some sculpture of Medusa, which the Goddess was said to have given, 66 ἀναλωτον ες του παντα μεον ειναι (την πολιν); to preserve the city from ever being taken in war. It was probably from this opinion, that the 67 Athenians had the head of Medusa represented upon the walls of their acropolis: and it was the insigne of many cities, as we may find from ancient coins. The notion of the Cyclopes framing the thunder and lightning for Jupiter arose chiefly from the Cyclopians engraving hieroglyphics of this sort upon the temples of the Deity. Hence they were represented as persons,

65 Odyss. A. V. 610. It is a term which seems to have puzzled the commentators. Χαρατοῖ, επελευκτικας, σαβεροι. Scholiast. Ibid. It was certainly an Aonian term: and the Poet alluded to a Charopian temple.


67 Paufan. L. 1. p. 49.
MEDUSA:
From a Gem in the Collection of
His Grace the Duke of MARLBOROUGH.
The Poets considered them merely in the capacity of blacksmiths, and condemned them to the anvil. This arose from the chief Cyclopian Deity being called Acmon, and Pyracmon. He was worshiped under the former title in Phrygia; where was a city and district called Acmonia, mentioned by Alexander Polyhistor. The Amazonians paid the like reverence: and there was a sacred grove called Acmonium upon the Thermodon, which was held in great repute. He was by some looked upon as the offspring of heaven; by others worshiped as Ouranus, and Cælus, the heaven itself: and Acmonides was supposed to have been his son, whom some of the mythologists made the ruling spirit of the earth. Hence Simmias Rhodius introduces Divine Love displaying his influence, and saying, that he produced


69 See Stephanus. Ακμονια πολις Φρυγιας. κτλ. He calls Acmon Ακμονα τον Μανες. Manes was the chief Deity of Lydia, Lycia, and Persis; and the same as Menes of Egypt.

There was a city Acmonia in Thrace. Ptol. L. 5. p. 138.

70 Ετι και αλλο Ακμονον αλλος περι Θειμαθοντα. Steph. Byzant. Apollonius takes notice of Αλσος Ακμονος. L. 2. v. 994. Here Mars was supposed to have married Harmonia the mother of the Amazonians.

71 Acmonides is represented as a patronymic; but there is reason to think that it is an Amonian compound, Acmon-Ades, Acmon the God of light, the same as Cælus, Cronus, and Oliris. Acmon and Acmonides were certainly the same person: Ακμονις Κρανος, Ουγρανος. Hefych. Ακμονιος, ο Χαγων, και ο Ουγρανος. ibid. He was the Cyclopian God, to whom different departments were given by the mythologists. Charon Cyclops is mentioned by Lycophron. V. 659. above quoted.
Acmonides, that mighty monarch of the earth, and at the same time founded the sea.  

Τοιος γας ἀεὶ Τιρυνθίος Ἀκμών.

The term has commonly been looked upon as an adjective; and the passage has been rendered Talis Tirynthius indefessus, which is scarce sense. Callimachus was very knowing in mythology, and is here speaking of the Cyclopian God Acmon, whom he makes the ὢς προτυλαιος, or guardian Deity of the place. It was the same God, that was afterwards called Hercules, and particularly stiled Tirynthius, to whom Callimachus here alludes under a more ancient name.

As the Cyclopians were great artists, they probably were famous for works in brass, and iron; and that circumstance in their history may have been founded in truth. The Ἴδαι Daætyli were Cyclopians: and they are said to have first forged metals, and to have reduced them to common 74 use;
the knowledge of which art they obtained from the fusion of minerals at the burning of mount Ida. Whether this was an eruption of fire from the internal part of the mountain, or only a fire kindled among the forests, which crowned its summit, cannot be determined. It was an event of ancient date; and admitted, as a remarkable epocha, in the most early series of chronology. From this event the Curetes, and Corybantes, who were the same as the Idæi Daætyli, are supposed to have learned the mystery of fusing and forging metals. From them it was propagated to many countries westward, particularly to the Pangean mountains, and the region Curetis, where the Cyclopians dwelt in Thrace: also to the region Trinacia and Leontina near Ætna, which they occupied in Sicily.

Thus have I endeavoured to shew the true history and antiquity of this people: and we may learn from their

The Scholiast upon this Poet takes notice of only three, of which one was

Acmon:

Κέλοις, Δαμναμένεις τε μεγας, και υψείς Ακμαων,
'Οι πτωτοι τέχνην πολυμνίτους Πφαίζοιο
'Ιμηρον εν ηρεμία καθαυσ είπεντα σιδήρον,
Ες τη 2 τ' μεγας, και αριττέτες εργον εδείξαν.

These verses are quoted from the ancient author, ὅ τιν φοβοῦσα ονείδης.

Diodorus Siculus, L. 1. p. 333. says, that some made the Ædæi Daætyli ten in number; others an hundred.


76 Strabo. L. 10. p. 715. They are by Tatianus Assyrius spoken of as the Cyclopes, and the same invention attributed to them. Χάλκεως Κυκλωτές (εἰς ιακτίαν). P. 243.

Fabricam ferrarium primi excogitārunτ Cyclopes. See Hoffman. Ferrum:

77 Κυκλωτης, Θρακικων Εθνων, από Κυκλωτος Εασιλέως ὡς ουμαζομένων.—πλεωρες δε αυτων εν τῃ Κεβνιδι τι ποιαν δε ΑΡΙΣΤΟΙ ΤΕΧΝΙΤΑΙ. Schol. in Euripid. Orest. V. 966.
their works, that there was a time, when they were held in high estimation. They were denominated from their worship: and their chief Deity among other titles was Acmon, and Pyracmon. They seem to have been great in many sciences: but the term Acmon signifying among the Greeks an anvil, the Poets have limited them to one base department, and considered them as so many blacksmiths. And as they resided near Ætna, they have made the burning mountain their forge:

79 Ferrum exercebant vasto Cyclopes in antro,
    Brontesque, Steropesque, et nudus membra Pyracmon.

Mention is afterwards made των ἐκ της Κυρήνης Κυκλοπῶν. The Curetes worshiped Cronus: so that Cronus and Cuclops, were the same. See Porphyry de Abstint. L. 2. p. 225.

78 They are said to have made the altar upon which the Gods were sworn, when the Titans rebelled against Jupiter. Scholia upon Aratus. P. 52. In memorial of this altar an Asterism was formed in the Sphere, denominated Ἐω-μοῖοσ, ara.

79 Virgil Æn. L. 8. v. 424.