A NEW SYSTEM,
OR, AN
ANALYSIS
OF
ANCIENT MYTHOLOGY.

VOL. I.
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,
INDO-SCYTHÆ, 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.
THE SECOND EDITION.

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M.DCC.LXXV.
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
multiplied upon the earth, each great family had by a 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 showed 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 extremest 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

3 Κατά Εὐσέβιον Θεονομον. Eusebii Chron. p. 10. See also Syncellus.
scribed 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 descendents 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 styled 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 styled 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 ancestors; 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 Amnonians. 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 further 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 assent, have in a manner rendered sacred. What is 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 Hel·ladian 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
therefore be my endeavour to specify and distinguish the various people under these denominations; of whom writers have so generally, and indiscriminately spoken. I shall say a great deal about the Æthiopians, as their history has never been compleatly given: also of the Indi, and Indo-Scytha, 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 Cycloprians. 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 Leétrygons, 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 ascribed to Osiris, Dionysus, and Seosistris. 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 the Grecians
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 repeated evidence, that every thing, which the divine historian has transmitted,
mitted, 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 any where a settlement, they grafted their antecedent history upon the subsequent events of the place. And as in

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* He makes it exceed the æra of the Mosaic creation 1336 years. See Marsham's Canon. Chron. p. 1.
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
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, whom 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 Purathelia, 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, he attempted to interpret these names by the Hebrew language; of which he supposed the Phenician to have been a dialect. His design
sign 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, whom 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 by an easy, and fair evolution. I subjoin to these a short interpretation: and at the same time produce different examples of names, and titles, which are thus compounded. From hence the Reader will see plainly my method of analysis; and the basis of my etymological enquiries.
As my researches are upon subjects very remote, and the histories, to which I appeal, various; and as the truth is in great measure to be obtained by deduction: I have been obliged to bring my authorities immediately under the eye of the Reader. He may from thence be a witness of the propriety of my appeal; and see that my inferences are true. This however will render my quotations very numerous, and may afford some matter of discouragement, as they are principally from the Greek authors. I have however in most places of consequence endeavoured to remedy this inconvenience, either by exhibiting, previously, the substance of what is quoted; or giving a subsequent translation. Better days may perhaps come; when the Greek language will be in greater repute, and its beauties more admired. As I am principally indebted to the Grecians for intelligence, I have in some respects adhered to their orthography, and have rendered ancient terms, as they were expressed by them. Indeed I do not see why we should not render all names of Grecian original, as they were exhibited by that people, instead of taking our mode of pronunciation from the Romans. I scarce know anything which has been of greater detriment to ancient history, than the capriciousness of writers in never expressing foreign terms, as they were rendered by the natives. I shall be found however to have not acted up uniformly to my principles; as I have only in some instances copied the Grecian orthography. I have ventured to abide by it merely in some particular terms, where I judged, that etymology would be concerned. For I was afraid, however just this method might appear, and warrantable, that it would seem too novel to be universally put in practice.
My purpose has been throughout to give a new turn to ancient history; and to place it upon a firmer foundation. The mythology of Greece is a vast assemblage of obscure traditions, which have been transmitted from the earliest times. They were described in hieroglyphics, and have been veiled in allegory; and the same history is often renewed under a different system, and arrangement. A great part of this intelligence has been derived to us from the Poets; by which means it has been rendered still more extravagant, and strange. We find the whole, like a grotesque picture, blazoned high, and glaring with colours, and filled with groups of fantastic imagery, such as we see upon an Indian screen: where the eye is painfully amused; but whence little can be obtained, which is satisfactory, and of service. We must however make this distinction; that in the allegorical representations of Greece there was always a covert meaning, though it may have escaped our discernment. In short we must look upon ancient mythology as being yet in a chaotic state: where the mind of man has been wearied with roaming over the crude confusion without ever finding out one spot, where it could repose in safety. Hence has arisen the demand, χρηστήμα, 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. VOL. FIRST.

With the Pages, which they are to face.

I.

THREE representations of Mount Argeus, called now Mount Argeus, near Tyana and Caesarea Taurica: by which it appears to have been an hollow and inflamed mountain. Taken from coins of Patinus, Seguinus, and others.

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II.

Temple of Mithras in the mountains of Persia near Chilminar and the plain of the Magi, from Le Bruyn. Vol. 2d. Plate 158.

Temples in the rock near the same plain, from Le Bruyn. Plate 166, 167.

III.

Petra Mithrae, or Temple of Mithras, in the same region: from Thevenot. Part 2d. c. 7.

IV.

The ship of Isis with the Ark and Pateræ, from Pocock's Egypt. Plate 42.

A second Description of the ship of Isis, &c.

V.

Temple of Mithras Petraeus from Le Bruyn. Plate 158.

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VI.

The other of Cronus in Sicily, from Paruta. In Monte-Pelegrino, faxis quadratis. 90.
Ancient Triainæ from Vaillant, Paruta, and others.

VII.

Ophis Thermuthis five Ob Basiliscus Ægyptiacus: The royal and sacred Serpent of Egypt, together with a priest worshiping: copied from the curious fragments sent over by the Hon. Wortley Montague, and deposited in the British Museum. Also representations of the serpent Canuphis, or Cneph.

VIII.

Serpentine Deity of Persia similiar to Cneph in Egypt, from Kämpfer and Le Bruyn. Also Serpentine devices from China, Persia, and Egypt.

IX.

The Head of Medusa from a gem in the collection of his Grace the Duke of Marlborough.

X.

Two Heads from Goltzius.—Upon the last page.

RADICALS.
THE materials, of which I propose 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 ancient mythology; whether they relate to Deities then reverenced; or to the places where their worship was introduced. But they appear nowhere 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 sprang. 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 styled 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 aftertimes honoured. These were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Ish, On, Bel, Cohen, Keren, Ad, Adon, Ob, Oph, Apha, Uch, Mclech, 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.

Of these terms I shall first treat; which I look upon as so many
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, ¹ Chamus. Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, ᾿Αμωώ and ᾿Αμωών. He is to be found under this name among many nations in the east; which was by the Greeks expressed Amanus, and ² Omanus. Ham, and Cham are words, which imply heat, and the consequences of heat: and from them many words in other languages, such as ³ Καυμα, Caminus, Camera, were derived. Ham, as a Deity, was esteemed the ⁴ Sun: and his priests were styled Chamin, Chaminim, and Chamerim. His name is often found compounded with other terms, as in Cham El, Cham Ees, Cam Ait: and was in this manner conferred both on persons and places. From

¹ Called also Chumus. Lilius Gyraldus speaks of the Phœnician God Chumus. Syntag. 1. p. 7.
³ Et Solem et calorem χαμμα Chammha vocant (Syri.) Selden de Diis Syris. Syntag. 2. c. 8. p. 247.
⁴ The Sun in the Persic language, Hama. Gale's Court of the Gentiles. V. 1. c. 11. p. 72.
hence Camillus, Camilla, Camella Sacra, Comates, Camifium, 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 styled Chamerim, as we learn from the prophet Zephaniah. Ham was esteemed the Zeus of Greece, and Jupiter of Latium. 

Camifene, Chamath, Chamane, Choma, Chom, Cuma, Camel, 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.

Hesychius.

Herodutus. L. 2. c. 42.


Ἀμμωνα Δέως τὸν Δια αφοσαγορευσά, καὶ ὑτω τιμώσαι καὶ γαγ καὶ Πατώ τοις Δακέαμονικοῖς επικαλλων φησιν,

Ζευ Λεῖποι Αμμων, κεφατηφεὶς, κεκλαθι Μαντί.


names,
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: "Ετώς των πολλῶν υμιζωτων ἴδιων πας Αἰγυπτιός: ονομα τα Διος ειναι του Αμων, ο παραγοντος 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. "Σχεδον δε και παντα τα ονοματα των Θεων εξ 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 Χευςη, Chrusi; and to Chrusopolis. His name was often compounded "Χουσ-Or, rendered by the Greeks Χευσως, Chrusor, and Chrusaor; which among
the Poets became a favourite epithet, continually bestowed upon Apollo. Hence there were temples dedicated to him, called Chrusaoria. Chus, in the Babylonish dialect, seems to have been called Cuth; and many places, where his posterity settled, were stiled 15 Cutha, Cuthaia, Cutaia, Ceuta, Cotha, and compounded 15 Cothon. He was sometimes expressed Cafus, Ceffus, Casius; and was still farther diversified.

Chus was the father of all those nations, styled 16 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 Byzantinus, that the ancient name of Phenicia was Cna. Χνα, ὅτως ἡ Φοινικὴ ἐκάλετο τῷ ἔθνῳ Χναιος. The name is said by Philo

14 Chusistan, 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 name which by others has been called Culhan, and Chusistan.


Biblius
Biblius from Sanchoniathon. 17 Χνα τε πρωτει μετονομασθεντος. Φοινικος. And in another place he says, that Isis, the same as Osiris, was the brother to Cana. 18 Ἰσιγ — αδελφος Χνα : the purport of which is conformable to the account in the scriptures, that the Egyptians were of a collateral line with the people of Canaan; or that the father of the Mizraim and the Canaanites were brothers.

MIZRAIM.

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 Mifor, or Metzor. It is certain that Egypt by Stephanus Byzantinus is amongst other names styled Μυσελα, which undoubtedly is a mistake for Μυσεα, the land of Mufar or Myfar. It is by 19 Eusebius and Suidas called

15 Sanchoniathon apud eundem. Ibid.
Meṣraim of the LXX.
Messtraiia, by which is meant the land of Metzor, a different rendering of Myfor. Sanchoniathon alludes to this person under the name of "Misog, Misor; 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 Misor, from whom the Mizraim are supposed to be descended. By Magus probably is meant Chus, the father of those worshippers 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. It must be confessed, that the author derives the name 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 easy to arrive at the truth.

NIMROD.

It is said of this person by Moses, that he was the son of Cush. "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 his kingdom was Babel. His history is plainly alluded to under the character of Alorus, the

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21 Genefis. c. 10. v. -8, 9. Hence called Ἐγγοδ ὁ κυνηγός, καὶ Γιγας, Αλωρ.  
Chronicon PaEffale. p. 28.  
first
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 Gre-
cians generally styled him Nebrod, Nebrodes, Nebrodes,
Nebrissa. In Sicily was a mountain Nebrodes, called by Strabo
in the plural ta Nebrodην. 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 Graiis Acragas, victæque fragosum
Nebrodem liquere fere.

And Solinus speaks to the same purpose: Nebrodem da-

En τοις ατόµοις τα έρημα ηταξαν (τον Νεμροδ), και καλωσ Οριωνα. Cedrenus.
P. 14.
Ερευνή δε και αλλος εν τη φυλας τη Σημ (Χαμ), Χως συγματι, ο Αμφιος, οτί
ερευνη τον Νεμροδ, Γιγας, τον τιν Βαβυλωναν τυπαντα, εν λεγεισι οι Περσοι
αποσκοπουντα, και χρονομειν εν τοις ατόµοις τα έρημα, σταυρα καλοων Οριωνα. Chron.
con. Parchale. p. 36.
13 Homer. Odys. Α. v. 571.
14 Chronic. Pach. p. 36.
16 Gratii Cyneget. v. 527.
17 Solinus de Situ Orbis. c. 11.

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mæ et hinnuli pervagantur. At the foot of the mountain were the warm baths of Himera.

The term Neβγος, 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 Dionysiaca, and other mysteries. There was a town Nebrissa, near the mouth of the Bætis in Spain, called by Pliny Veneria; Inter aëstuaria Bætis 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.

29 Ac Nebrissa Dionysais conscia thyrsis,
Quam Satyri coluere leves, redimitaque sacrâ Nebride.

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

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

Statius describes them in the same habit.

31 Hic chelyn, hic flavam maculoso Nebrida tergo,
Hic thyrsos, hic plectra ferit.

The

Silius Italicus. L. 3. v. 303.
Seneca Oedipus. Act 2. v. 436.
Sylvæ. L. 1. carm. 2. v. 226.

Dionysius of the Indian Camaritæ:
Zωματα, καὶ Νεβρίδας ἐπὶ γνωσίσι βαλοντος,
Εὑρει βακχες λεγοντες. 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 Nebridæ 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.

T I T L E S of the D E I T Y.

Theuth, Thoth, Taut, Tautes, are the same title diversify'd; and belong to the chief god of Egypt. Eusebius speaks of him as the same as Hermes. Ον Αἰγυπτίων εὐκαλέσαν Θεόθ, Ἀλέξανδρεῖς ἀν ᾨθ, Ἐγην ἀν Ἐλλήνες μετεφθασαν. 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 name of

At the rites of Osiris, Καὶ τὰς νερίδας θερικαθηκονται (ο Αἰγυπτίων) καὶ Συφροσ φόρμαι κτλ. Plutarch. Isis & Osir. p. 364.


Nimrod built Babylon, which is said to have been the work of Belus. Βαβυλών—εἰρηται θυτ Ἐθλ. Etymologicum Magnum.


Here was a temple, styled the temple of Belus.

RADICALS.

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

36 Πέωτος Ὄσοθ εἶδεν ἑξεπανή εἰπὶ βοτέων αὐγείασ. He was also supposed to have found out letters: which invention is likewise attributed to Hermes. 37 Αὐτὸ Μίσως Τα- αυτός, ὅς ἐνεξε τὸν τῶν πέωτων σοιχείων γεύφην.—Ἐλληνες δὲ Ἔρ- μην ἐκάλεσαν. Suidas calls him Theus; and says, that he was the same as Arez, styled by the Arabs Theus Arez, and so worshiped at Petra. Ὅενταρξις, ταῦτ' ἐσ' Ὅεος Ἀρης, ἐν Πετρᾳ τῆς Ἀραβίας. Instead of a statue there was λίθος μελας, τετεγ- γωνος, αὐτουπωτος, a black, square pillar of stone, without any figure, or representation. It was the same Deity which the Germans and Celtae worshiped under the name of Theut- Ait, or Theutates; whose sacrifices were very cruel, as we learn from Lucan.

38 Et quibus immitis placatur sanguine diro
Theutates.

A B.

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

35 See also the Phædrus of Plato: Ἡκάτα τῶν ἀνδρῶν ἐκεῖ Ναυχρατῶν της Ἀἰγυπτία κτλ.
36 Anthologia. L. i. 91. L. i. 29.
38 Lucan. L. i. v. 444.
AUR, OUR, OR.

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 Hebræo est ע. 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 styled Chusorus. From Aur, taken as an element, came Uro, Ardeo; as a Deity, oro, hora, ὤρα, Ἰερόν, Ἰερέας. Zeus was styled Cham-Ur, rendered Κωμυξος by the Greeks; and under this title was worshiped at Halicarnassus. He is so called by Lycophron. 40 Ημος καταίθων ἔσθηλα Κωμυξ Λεών. Upon which the Scholiast observes; (Κωμυξος) ο Ζεὺς εν Ἀλκασαντ ὄμαται.

EL.

El, Al, Ηλ, 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 Helios. El, and Elion, were titles, by which the people of Canaan dis-

39 Selden de Diis Syris: Prolegomena. c. 3.
40 Lycophr. v. 459. Scholia ibidem.

It is also compounded with Cham, as in Orcharamus, a common Babylonish appellation.

Rexit Achaemenias urbes pater Orcharamus; isque Septimus a præfci numeratur origine Beli.


tinguished
tungished their chief Deity. 41 Γινεται τις Ελιον, καλυμμενος υψιτος. This they sometimes still farther compounded, and made Abelion: hence inscriptions are to be found 42 DEO ABEILLONI. El according to Damascius was a title given to Cronus. 43 Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθν επονομαζετι. 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 diversifie; who was worshiped by the Hetrurians, and esteemed the same as Hermes. 46 Tusci Camil-
R A D I C A L S. 15

lum appellant Mercurium. And not only 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 sacrarum administrari Camilli dicebantur. But Plutarch seems to confine the term to one particular office and person. 48 Τον υπηρεταντα τω Ιεσου τη Διος αμφιθαλη ωαιδα λεγεσθαι Καμιλλον, ύς και τον 'Ερμην. άτως ενοι των 'Ελληνων Καμιλλον απο της διακονιας σεφοσηγονον. 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, ο υψισ. He was sometimes expressed Casmillus; but still referred to Hermes. 49 Κασμιλλος ο 'Ερμης εσιν, ως ίσοει Διονυσιώδεις. 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

49 Scholia in Apollon. Rhodium. L. 1. v. 917. So Camœna was rendered Cafmoena.
shout in joining battle. It was however an idolatrous invocation, originally 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* Κλαθ' ΑΛΑΑΑΑ, πολεμε Θυγατες.

Hence we have in Hesychius the following interpretations; 
αλαλαζει, επιμικως ηχει. Αλαλαγμος, επιμικος ύμνος. Ελε­
λευ, επιφωνημα πολεμικον. It is probably the same as Ηψη in 
I Isaiah, *50* How art thou fallen, Halal, thou son of Sebor.

**O N. and E O N.**

On, Eon, or Aon, was another title of the Sun among the 
Amonians: and so we find it explained by Cyril upon Ho­
sea: Ων δε εσιν ο 'Ηλιος: and speaking of the Egyptians in 
the same comment, he says, Ων δε εσι παρ' αυτου ο 'Ηλιος. 
The Seventy likewise, where the word occurs in Scripture, 
interpret it the Sun; and call the city of On, Heliopolis.

*51* Και εδωκεν αυτω την Ασενθι Θυγατες Πετεφη Ιεσου; 'Ηλια­
απολεως. Theophilus, from Manetho, speaks of it in the same 
manner: *52* Ων, ἦτις εσιν 'Ηλιοπολις. 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, got the name

*49* De Amore Fraterno. p. 483.
*51* Genesis. C. 41. v. 45. and Exodus. C. 1. v. 11.
of Amon, and Ammon; and was styled Baal-Hamon. It is
said of Solomon, that he had a vineyard at 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 styled
El-on, as well as El-our. It was sometimes rendered Eleon;
from whence came ἕλιος, and ἕλιον. 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 Abellon, and Abelion before mentioned.
Hesychius interprets Αβελίων, Ἡλίων, Αβελίων, Ἡλιακον.

Vossius thinks, and with good reason, that the Apollo of
Greece, and Rome, was the same as the Abelion of the East.
Fortasse Apollo ex Cretico Αβελίως; nam veteres Romani
pro Apollo dixere Apello: ut pro homo, hemo; pro bonus,
benus; ac similia. The Sun was also worshiped under the
title Abaddon; which, as we are informed by the Evange-
lift, was the same as Apollo; or, as he terms him, Απολ-

53 Canticles. c. 8. 2. 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-Oran the upper, and Beth-Oran the nether. 2 Chron.
c. 8. v. 5.

As Ham was styled Hamon, so was his son Chus, or Cuth, named Cuthon and
Cothon; as we may judge from places, which were denominated undoubtedly from
him. At Aedrumetum 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. 'Ὑποκείται δὲ τῇ ακροτολείᾳ ὅτι τῷ λιμένες, καὶ ὧν ΚΩΘΩΝ.


Vol. I. D νων:
Another title of Ham or the Sun was Ait, and Aith: a term, of which little notice has been taken; yet of great consequence 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 ancient words in the Greek language, which were derived from it. Several of these are enumerated in Hesychius. Αἴθων, μελαναί. Αἴθειν, καιεῖν. Αἰθαλων (a compound of Aith El), κεκαυμένον. Αἴθινος, καίνος. Αἴθον, λαμπέον. Αἴθωνα (of the same etymology, from Aith-On) μελανα, πυρωδή. Αἴθος, καίμα. 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 thing, but what was held sacred by them, and in this manner appro-

55 Apocalyps. c. 9. v. 11.
56 The Sun’s disk styled Α.θ.φ.:
57 The Egyptian Theology abounded with personages formed from these emanations, who according to Pfiellus were called Eons, Ζώνες, Αἰώνες. See Iamblichus, and Pfiellus, and Damascius.
priated; 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 \(^{58}\) Ait; and Egypt, the land of Ham, had in consequence of it the name of Ait, rendered by the Greeks \(\text{Αἴγυπτος} \) and \(\text{Αἰγύπτιος} \), \(\text{Ποταμία} \), \(\text{Αἰθιοπία} \), \(\text{Αἰθιοποιά} \), \(\text{Αἰθιοπία} \), \(\text{Αἰθίποιο} \), \(\text{Αιθίοποιώ} \), \(\text{AETHIA}. \) One of the most ancient names of the Nile was Ait, or \(\text{Αἴτιος} \). 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 \(^{60}\) \(\text{Αἴτως αἰθων} \). Among the parts of the human body it was appropriated to the heart: 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. \(^{61}\) \(\text{Αἴγυπτος} \)

\(^{58}\) Stephanus Byzant.

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

\(^{60}\) Homer. Iliad. O. v. 690. \(\text{Ο ἄθροισμος καὶ θυρεότης} \). Hesychius.

\(^{61}\) Ηθ, χαρδία. 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. i. c. 22. p. 38.
This term occurs continually in composition. A thy, 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 ή ν ά, 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 stiled 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, Αιτ; 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 ηθεα Κολχων:

64 Οικεσθω σωτήρας τε βόμουν, και ες ηθεα Κολχων.

It is sometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed 65 Αθηλα, and Αθηνα, titles, by


It was called also Abur, or Abaris, as well as Athur. In after times it was rebuilt; and by Herodotus it is stiled Cercafora. By Athuria is to be understood both the city, and the district, which was part of the great Nome of Heliopolis.

64 Orphic. Argonaut. v. 1323.
65 Athenagorae Legatio. p. 293.
Proserpine (Κόπα) was also called Athela. Ibid.
which they distinguished the Goddess of wisdom. It was looked upon as a term of high honour, and endearment. Venus in Apollonius calls Juno, and Minerva, by way of respect, Hēiæ:

66 Hēiæi, tis ðευγο νοος, χρειω τε, κομιζει;

Menelaus says to his brother Agamemnon, 67 Τιφθ ητως, Ηθεις, κοςυστει; And 68 Τιπτε μοι, Ηθειη κεφαλη, ðευγε ειληκθας, are the words of Achilles to the shade of his lost Patroclus. Hθeiæ 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 Άλλα μιν Ηθειον καλεω και νοσφιν εοντα, 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 ancient term were derived the ἰθος and ἱθικα of the Greeks.

I have mentioned, that it is often found compounded, as in Aithyr: 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 ancient names of 70 Rhodes was Aithraia, or the Island of Aithyr; so called from the worship of the Sun: and Lemnos was denominated

66 Apollonius Rhodius. L. 3. v. 52.
68 Homer. Iliad. Ψ. v. 94.
69 Homer. Odyss. Ξ. v. 147.

Ath-El among many nations a title of great honour.

Aithalia,
RADICALS.

Aithalia, for the same reason from Aith-El. It was particularly devoted to the God of fire; and is hence styled Vulcania by the Poet:

\[71\] Summis Vulcania surgit \\
Lemnos aquis.

Æthiopia itself was named both 72 Aitheria, and Aeria, from Aur, and Athyr: and Lesbos, which had received a colony of Cuthites, was reciprocally styled 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 Amathus, 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

71 Valerius Flaccus. L. 2. v. 78. The chief city was Hephæstia.
73 Plin. L. 5. c. 31.
74 Genes. c. 10. v. 18. c. 11. v. 2.
75 1 Kings. c. 16. v. 31.
76 2 Kings. c. 11. v. 1.

this
this account, speaking of an Ethiopian, he introduces him by the name of Eth-Amon, but softened by him to Ethemon.

77 Instabant parte sinister
Chaonius Molpeus, dextrà Nabathæus Ethemon.

Ath was sometimes joined to the ancient title Herm; which the Grecians with a termination made ʼEγυς. From Ath-Herm, came Θεγυς, Θεγυς, Θεγυσω. 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 78 Edom: and there was another of the same name at Damascus, whose son and successor was stiled 79 Ben-hadad. According to Nicolaus Damascenus, the kings of Syria for nine generations had the name of 80 Adad. There was a prince Hadadezer, son of Rehob king of 81 Zobah:

77 Ovid Metamorph. L. 5. v. 162.
So in Virgil. Comites Sarpedonis ambo,
Et clarus Ethemon Lyciā comitantur ab altā.
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 Damasc. apud Josephum Antiq. L. 7. c. 5.
81 2 Samuel. c. 8. v. 3.
and Hadoram, son of the king of Hamath. The God Rimmon was styled Adad: and mention is made by the Prophet of the mourning 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 sumnum maximumque venerantur, Adad nomen dederunt. Ejus 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

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82 1 Chron. c. 18. v. 10.
83 Zechariah, c. 12. v. 11.
84 Plutarch, Apophthegmata. 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 Αδα, ἅτον ταῦτα Βαβυλωνίων Ἰρα. Hesychius, νιτ.
86 Macrobius Saturnalia, L. 1. c. 23.
he says it was designed to represent what was esteemed sum-
mum maximumque, the most eminent and great. I should
therefore think, that Adad in its primitive sense signified
πεωτος, and πεωτευων: and in a secondary meaning it de-
noted a chief, or prince. We may by these means rectify a
mistake in Philo, who makes Sanchoniathon say, that Ado-
dus of Phenicia was king of the country. He renders the
name, Adodus: but we know for certain that it was expres-
sed Adad, or Adadus, in Edom, Syria, and Canaan. He
moreover makes him βασιλευς Θεων, 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 transla-
tion. If Ad be a chief, or king; 'Adad should be superlatively so,
and signify a king of kings. I should therefore suspe6t, that
in the original of Sanchoniathon, not βασιλευς Θεων, but βα-
sιλευς βασιλεων was the true reading. In short Ad, and
Ada, signified ιρβ, πεωτος; and in a more lax sense, a prince,
or ruler: Adad therefore, which is a reiteration of this title,
means πεωτος των πεωτων, or πεωτευοντων; and answers to the
most High, or most Eminent.

Ham was often styled Ad-Ham, or Adam contracted;
which has been the cause of much mistake. There were
many places 87 named Adam, Adama, Adamah, Adamas,

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.
RADICALS.

Adamana; which had no reference to the protoplast, but were by the Amonians denominated from the head of their family.

EES and IS.

Ees, rendered As and Is, like 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 styled Adefa, rendered by the Greeks Edessa. One of the names of fire, among those in the East, who worship it, is Atesh at this day. The term As, like Adad before mentioned, is sometimes

Polybius. L. i. p. 31.
Atis in Phrygia, and Lydia, was represented with a crown of rays, and a tiara spangled with stars, τὰν κατακτικὸν τοὺς ἀστεῖοι τιαρὰ, Julian. Orat. 5. p. 179.
It was compounded also Az-On. Hence Аговас in Sicily near Selinus. Diodori Excerpta. L. 22.
Herbert's Travels. p. 316. He renders the word Attaf, Hyde of the various names of fire among the Persians; Va, Adur, Azur, Adish, Atesh, Hyr. c. 29. p. 358. Atesh Pereft is a Priest of fire. Ibid. c. 29. p. 366. compounded
compounded with itself, and rendered Asas, and Azaz; by the Greeks expressed Αζαζ and Αζαζ. 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 Edessa 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 asstors 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 Edessa, and Syria. The former is undoubtedly a translation of Adad, which signifies μονας, or unitas: 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 Ees, from whence the place was named. It was a title not unknown in Greece; for Ceres was of old called Azazia; by the Ionians Azesia. Hesychius observes, Αζειωια, η Δευτηρη. Proserpine also had this name. In the same author we learn that Αζα, aza, signified άρεολος, or sun-burnt: which shews plainly to what the primitive

91 Aziz, lightning; any thing superlatively bright, analogous to Adad and Rab. Hazazon Tamor, mentioned 2 Chron. c. 20. v. 2.
92 Orat. 4. p. 150.
93 Azaz, and Asisus, are the same as Asis and Isis made feminine in Egypt; who was suppose to be the sister of Osiris the Sun.
word related. This word is often found combined with Or; as in Aforus, and Esorus, 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 Aleia, Elyfa, Eleusa, Halefus, Elyfus, Eleusis, by apocope Las, Lasa, Læsa, Lasaia; also Lissa, 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, Afyla, contracted Zelis, Zela, Zeleia, Zelitis; also Sele, Sela, Sala, Salis, 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 exhalations.

95 Hence came also, affaires, of the Romans.

Jezebel, whose father was Ethbaal, king of Sidon, and whose daughter was Athaliah, seems to have been named from Aza-bel; for all the Sidonian names are compounds of sacred terms.

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 stiled king of Canaan, stood near Lacus Samarconites. Azorus near Heraclea in Theffaly, at the bottom of Mount Oeta. Hazor is mentioned as a kingdom, and seemingly near Edom and Kedar. Jeremiah. c. 49. v. 3o. 33.

97 Hazor in Sicily stood near Enna, and was by the Greeks rendered Ασωρος, and Ἄσωρος. Azor and Azur was a common name for places, where Purathetia were constructed. See Hyde. Relig. Perf. c. 3. p. 100.
The Elysian plain near the Catacombs in Egypt stood upon the foul Charonian canal: which was so noifome, 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 moft inflammable foil; and there were many fiery eruptions about Caroura, and in Hyrcania, which latter was styled by the Greeks κεκαυμένη. Hence doubtles the region had the name of Ἀσία, or the land of fire. One of its most ancient cities, and moft reverenced, was Hierapolis, famous for its hot fountains. Here was also a sacred cavern, styled by Στράβων Πλοτοῦμον, and Charonium; which sent up pestilential effluvia. Photius in the life of Ἰσίδωρος acquaints us, that it was the temple of Apollo at Hierapolis, within whose precincts these deadly vapours arose. Εὐν Ίεροπόλει τῆς Φευγίας Ἰερον τιν Ἀπολλόνων, ὡς ὁ δὲ τοῦ μαυ καταδίσιον ὑπεκείτο, ξανασμὸς ἀναπνοας παρεξέχετον. He speaks of this cavity as being immediately under the edifice. Four caverns of this sort, and styled Charonian, are mentioned by Στράβων in this part of the world. Pliny speaking of some Charonian hollows
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 fteams, and sulphureous exhalations. In Armenia near 4 Comana, and Camisena, was the temple of 5 Anait, or fountain of the Sun. It was a Peric 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 Latin Sal, Sol, and Salum. Wherever the Amonians found places with these natural or præternatural properties, they held them sacred, and founded their temples near them.


5 Anait signifies a fountain of fire; under which name a female Deity was worshipped. 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 Αρβηλᾶς δὲ εἰς καὶ Δημητρίας πολέμου εἰς ἕτερα φάνερα ἡμῖν, καὶ τα ἐπιαρα, καὶ τα ψυχρα, καὶ τα θερμάν, καὶ τα θερμάνια. Strabo. L. 16. p. 1072.


Selenousia
Selenousia in Ionia was upon a salt lake, sacred to Artemis. In Epirus was a city called Alefa, Eliffa, 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, Eputus, 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 Paufanias supposes it to have been called Alesia from Rhea having wandered thither; \( \text{διὰ τὴν ἀληθὶν, ὡς φασί, καλούμενον τὴν 'Πεας:} \) but it was not \( \alpha \lambda \eta \), but \( \alpha \lambda \alpha \eta \), and \( \alpha \λ \alpha \), 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: \( \text{Θάλασσης δὲ αναφανεῖται κύμα ἐν τῷ Ἱέσῳ τῷ λόγῳ ἐσιν ἀρχαῖος.} \) 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 Eefel. It was an ancient title of Mithras and Ophis in the east, the same as \( \text{Sol, the Sun.} \) From hence the

7 \( \text{Ἐς καὶ Αληθὺς ἂσιον τῆς Ἑπείρου, ἵνα ψυγυται ἄλας.} \) Stephanus Byzantinus.
8 Paufanias. L. 8. p. 618.
9 Athanaisius, who was of Egypt, speaks of the veneration paid to fountains and waters. \( \text{Ἄλλοι οὐκ εἶστι καὶ χρώματα καὶ πάντων μαλακὰ Αἰγυπτίων τῷ ὅπερ ἀρτοτιμήκασι, καὶ Εἰς ἀναγράφωσι.} \) Oratio contra Gentes. p. 2. Edir. Commelin.
10 It was an obsolete term, but to be traced in its derivatives. From Ees-El came Aesylum: from El-Ees, Elis, Elissia, Eleusis, Eleusinia Sacra, Elysium, Elysii campi in Egypt and elsewhere.
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 incensā altaria circum.*

In like manner the Silaceni of the Babylonians were worshipers 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, which 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 above-mentioned. Many instances may be produced of those denominated from the quality of their waters. In the river **Silarus** of Italy every thing became petrified. The river **Silias** in India would suffer nothing to swim. The waters of the **Salasli** in the Alps were of great use in refining gold.

**II** 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 **Aouua.** Pausanias says, οὔτω τινὰς ἱδρυμας ἐπιστρεφεται ψωματον. 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, quae nunc Callirrhoë dicitur, ubi aquae calidæ in Mare Mortuum defluunt. Hieron. in Isaiam. c. 17. 19.

Herod. τοις κατα Καλλιρροης δερμοις επιστρεφοντο. Josephus de B. J. L. i. c. 33. Alefa, urbs et fons Siciliae. Solinus. c. 11. The fountain was of a wonderful nature.

**III** Strabo. L. 5. p. 385.

**IV** Strabo. L. 15. p. 1029.

The fountain at Selinus in Sicily was of a bitter saline taste. Of the salt lake near Selinous in Ionia I have spoken. The fountain Siloe at Jerusalem was in some degree salt. Ovid mentions Sulmo, where he was born, as noted for its 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 Salim. The River Ales near Colophon ran through the grove of Apollo, and was esteemed the coldest stream in Ionia. An θωταμος ψυχοτατος των εν Ιονια. In the country of the Alazonians was a bitter fountain, which ran into the Hypanis. These terms were sometimes combined with the name of Ham; and expressed Hameles, and Hamelas; contracted to Meles and Melas. A river of this name watered the region of Pamphylia, and was noted for a most cold and pure water. The Meles near Smyrna was equally admired.

18 Sulmo mihi patria est, gelidis uberrimis undis.
19 Ovid. Tristia. L. 4. Eleg. 9. v. 3.
20 John. c. 3. v. 23. Η ν η δε και Ιωκανις βαπτιζων εν Αιον εις τον Σαλησιον, so denominated by the ancient Canaanites.
21 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 Arcelate.
22 Pausanias. L. 4. c. 52.
The Melas in Cappadocia was of a contrary quality. It ran through a hot, inflammable country, and formed many fiery pools. In Pontus was Amafus, Amapia, Amafene, where the region abounded with hot waters: Τετευκειται δὲ της των Αμασεων τα τε Θειμα ήδατα των Φαξιμονειτων, ύγιεινα σφοδρα. 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) fales gignendo faeundos Cælo propinquare, precesque mortalium nusquam propius audiri firmiter erant perfuasi; prout exemplo Hermundurorum docet testis omni exceptione major Tacitus.

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:

\[\text{Strabo. L. 12. p. 812.}\]
\[\text{Strabo. L. 12. p. 839.}\]
\[\text{Gaspar Brechenmaker. § 45. p. 57.}\]
\[\text{Tacitus. Annal. L. 13. c. 57.}\]

From this ancient term As, or Az, many words in the Greek language were derived: such as \(\alpha\sigma\omega\alpha\iota\), veneror; \(\alpha\zeta\omega\), \(\xiπ\alpha\iota\nu\omega\); \(\alpha\kappa\alpha\lambda\iota\epsilon\omega\), \(\delta\epsilon\iota\mu\omega\); \(\alpha\zeta\alpha\), \(\sigma\sigma\beta\alpha\lo\); \(\alpha\zeta\omega\pi\epsilon\iota\), \(\alpha\iota\pi\epsilon\alpha\iota\) \(\epsilon\kappa\iota\tau\iota\) \(\tau\iota\delta\omega\mu\iota\alpha\). Hefychius.
The Ionians expressed it $Z\nu$, and $Z\nu\alpha\nu$. Hesychius tells us, that the Sun was called $\Sigma\alpha\omega\zeta$ 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 $\Sigma\omega\nu\zeta$, often-times expressed $\Sigma\omega\nu\zeta$, Soan. It was the same as Zauan of the Sidonians; under which name they worshiped Adonis, or the Sun. Hesychius says, $Z\alpha\nu\alpha\nu\zeta\zeta$, $\Theta\epsilon\zeta\varsigma$ $\tau\iota\varepsilon$ $\varepsilon$ $\Sigma\iota\delta\omega\nu\iota$. 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: $\Delta\rho\zeta\sigma\varsigma\alpha\nu\varsigma\varsigma$, δ ’ $\mathrm{Η}^{\alpha} \kappa\lambda\lambda\nu$ $\tau\alpha\varsigma$ Ι$\upsilon\delta\iota\varsigma\varsigma$. The name Dorfanes is an abridgment of Ador San, or Ador-Sanes, that is Ador-Sol, 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 temple was erected to them by the ancient Canaanites, which was from them named 29 Beth-Zaanananim. There was also a place called Sanim in the same country,
rendered Sonam 30, Σωνήμ, 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 styled Zanides, Ζανίδες, Ὡγεμονες. 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 styled 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 Ashtoreth, 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. Some ancient statues near mount Cronius in Elis were by the natives called Zanes, as we are

30 Relandi Palæstina. V. 2. p. 983.
31 Diodorus Siculus. L. 2. p. 90.
32 1 Samuel. c. 31. v. 9, 10.
33 Joshua. c. 15. v. 31.

told
told by Paufanias: 

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, styled 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,

Pars Sancum voce canebant
Auctorem gentis.

Laetanius takes notice of this Deity. 

He was not unknown at Rome, where they styled him Zeus Pitsius, as we learn from Dionyfius of Halicarnassius: 

There are in Gruter inscriptions, wherein he has the title of Semon prefixed, and is also styled Sanctus.

Paufanias. L. 5. p. 430.
Zara, Zora, Zara: all names of the same purport, all statues of the Sun, called Zan, Zon, Zoan, Xoam.
Silius Italicus. L. 8. v. 421.
Feftus.

Dionyfius Halicarnass. Antiq. Rom. L. 4. p. 246. St. Auftin supposes the name to have been Sanctus. Sabini etiam Regem suum primum Sancum, five, ut aliqui appellant, Sanctum, retulerunt inter deos. Auguftinus de Civitate Dei. L. 18. c. 19. The name was not of Roman original; but far prior to Rome.
Semon (Sem-On) signifies Cælestis 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 est: animas vero sacratorum hominum, quos Græci ΖΩΑΝΑΣ vocant, Diis debitas æstimaabant.

DI, DIO, DIS, DUS.

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 Tertullian40. Unicuique etiam provinciæ et civitati suus Deus est, ut Syriæ Astarte, Arabiæ Dyfares.

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

From San came the Latine terms, sanus, sano, sanctus, sanctire.
Vossius derives San or Zan from יוש, sævire. De Idol. L. 1. c. 22. p. 168.

Hence perhaps came ζωη and Ζνη, to live; and ζωος, animal; and hence the title of Apollo Ζωοτρηπ.
40 Tertullian. Apolog. c. 24.
Hesychius supposes the Deity to have been the same as Dionysus. Διόνυσος ἡ Διονυσιάς (καλέσθω), ὡς Ἰσιδώρος. 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 Dorfanus: he had also the name of Sandis, and Sandes; which signifies Sol Deus. 

43 Βηλον μεν τον Δια τυχον, Σανθης τε τον Ἡσαυλευ, και Ἀκαμίδα την Ἀφροδίτην, και ἀλλως ἀλλως 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 supposed her to be the same as Selene, or the moon. The same Deity was also masculine and feminine: what was Dea Luna in one country, was Deus Lunus in another.

K U R, K T R O Σ, C U R A.

The Sun was likewise named Kur, Cur, Κυρός. 

45 Κυρόν

44 Δεσαρη (lege Δεσαρης) οὐκ οἶκος καὶ κορυφή ὑπολοταὶ Ἀραχις ἑρημιὶ δ(ec) απο τῷ Δεσαρῃ. Θεός ῥὲ ἐναρκα Ἀράχι καὶ Δαχαρνῶν τιμημένος. Stephanus Byz. 

43 Άρως, Dous, is the same as Deus. Δους-Άρως, Deus Sol.

44 Δεσαρον καὶ αἰσθημένον οὐρή. Herod. L. 5. c. 17.


44 Το ονόμα τοῦ Θρακοῦ τῆς Βενδής ὑπετα καὶ Θρακοὶ Θεολόγοι μετα τῶν πολλῶν της Σελήνης οροματων καὶ τῆς Βενδήν εἰς την Θεόν ανατέμφαντος. 

Πλευτώνι τε, καὶ Εὐφρασίν, Βενδής τε κραταία.


45 Plutarch. in Artaxerxe. P. 1012.
C O H E N  or  C A H E N.

Cohen, which seems among the Egyptians and other Amo-
nians 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, Phæbique Sacerdos.
This continued a great while in some parts of the 47 world;
especially in Asia Minor; where even in the time of the Ro-
mans the chief priest was the prince of the 48 province. The
term was sometimes used with a greater latitude; and de-
noted any thing noble and divine. Hence we find it pre-

46 Virgil. Æneis. L. 3. v. 80.
Majorum enim hæc erat consuetudo, ut Rex esset etiam Sacerdos, et Pontifex:
de unde hodieque Imperatores Pontifices dicamus. Servii Scholia ibidem.
47 'Oi δ' Ἰσεὺς τοῦ παλαιοῦ μεν δύναται τινὲς κυρίων. Strabo. L. 12. p. 851. It is
spoken particularly of some places in Asia Minor.
48 Pythodorus, the high priest of Zela, and Comana in Armenia was the king
fixed 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-Osiris, Canophis, 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 styled Knnidai, Cunnide, according to Hesychius. Knnidai, γενος εν Αθηναιι, ετε όν ο Ιεσος τη Knnis Απολλωνος. We find from hence, that Apollo was styled Knnios, Cunnius. Knnios, 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. Τον Ἡρκ- κλην φησι κατα την Αιγυπτιων διαλεκτον Κωνα λεγεσθαι. It seems also to have been a title of the true God, who by Moses is styled Konah, πυρ.

We find this term oftentimes subjoined. The Chaldeans, who were particularly possessed 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 Ασσονημιων γενη πλεω. και γας Ορχηνοι τινες προσαγωγονται. But Ptolemy speaks

49 Etymologicum Magnum.
Kunidai Ποσειδων Αθηναιων ετιματο. Hesychius.
50 Genesis. c. 14. v. 19. עָלֶים שֵׁם שְׁבָם
Sabaco of Ethiopia was Saba Con, or king of Saba.
52 Ptolem. Geogr. Lib. 5. cap. 19. p. 165. He places very truly the Orcheni upon the Sinus Persicus: for they extended so far.

of them more truly as a nation; as does Pliny likewife. He mentions their stopping the course of the Euphrates, and diverting the stream into the channel of the Tigris. 53 Euphratem præclusere Orcheni, &c. nec nisi Paşıtigri 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 54 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 55 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 Persian and Tartar nations is very common at this 56 day; among whom the word Chan is ever current for a prince or king. Hence we read of Mangu Chan, Cublai Chan, Cingis Chan. Among some of these nations it is expressed Kon, Kong, and King. Monsieur de Lisle, speaking of the Chinese, says, 57 Les noms de King Che, ou Kong-Sfe, signifient Cour de

51 Plin. H. N. L. 6. c. 27.
58 Ezra. c. 5. v. 6. c. 4. v. 9—17.
55 The priests in Egypt, among other titles, were called Sonchin, five Solis Sacerdotes, changed to Σωρός 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. 536. And it might be so: for priests were denominated from the Deity, whom they served.
56 See Observations upon the Ancient History of Egypt. p. 164.
57 Description de la Ville de Pekin. p. 5. He mentions Chao Kong. p. 3.

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 Petipha, Petiphera, Petifonius, Petofiris, Petarbemis, Petubaftus the Tanite, and Petefuccus builder of the Labyrinth. Petes, called Peteos in Homer, the father of Mnefheus the Athenian, is of the same original: \( \text{59} \) ὁ γὰς Πετῆς, ὁ τῶν σώτερα Μεσεθεύως, το σπαντος εἰς Τηοιαν, φανεχος Αιγυπτιου ὑπαρχαντα κτλ. All the great officers of the Babylonians and Persians took their names from some sacred title of the Sun. Herodotus mentions \( \text{60} \) Petazithes Magus, and \( \text{61} \) Patiramphes: the latter was charioteer to Xerxes in his expedition to Greece: but he was denominated from another office; for he was brother to Smerdis, and a Magus; which was a priest of the Sun. This term is sometimes subjoined, as in Atropatia, a province in \( \text{62} \) Media; which was so named, as we learn from Strabo, \( \text{63} \) ἀπὸ τῆς Ατρο-

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\( \text{59} \) See Observations and Inquiries. p. 163.
\( \text{59} \) Diodorus Siculus. L. i. p. 25.
\( \text{61} \) L. 3. c. 61.
\( \text{61} \) L. 7. c. 40.

Patæcian 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.
\( \text{61} \) Also in Afampate, a nation upon the Maeotis. Plin. L. 6. c. 7.
\( \text{61} \) L. 11. p. 794. He speaks of it as a proper name; but it was certainly a title and term of office.
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.

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 Petah Or, the priest of Orus; or in a more lax sense, the votaries of that God. They were Andeoktonoi; 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.

One of the Egyptian Deities was named Neith, and Neit; and analogous to the above her priests were styled Pateneit. They were also named Sonchin, which signifies a priest of the Sun:

64 Herodotus. L. 4. c. 110.
65 Aor, is νειθ of the Chaldeans.
See Iablonsky. L. 1. c. 3. p. 57.
Sun: for Son, San, Zan, are of the same signification; and Son-Chin is Ζανος ἰσχευς. Proclus says, that it was the title of the priests; and particularly of him, who presided in the college of Neith at Sais.

BEL and BAAL.

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 Κυριος, 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 Ἡλιον Βελσαμον καλεσεν, ὁ εσι παρι Φωικες Κυριος Ουφανα, Ζευς δε παρι Ἑλλησι. We may from hence decipher the name of the Sun, as mentioned before by Damascius, who styles that Deity Bolathes: Φωικες και Συροι τον Κηνουν Ἡλ, και Βηλ, και Βολαθν επονομαζει. What he terms Bolathes is a compound of Bal-Ath, or Bal-

It is remarkable that the worshipers of Wifhanou or Viifnou in India are now called Petacares, and are distinguished by three red lines on their foreheads. The priests of Brama have the same title, Petac Arez, the priests of Arez or the Sun. Lucae Vicampii Hist. Missiou. Evangel. in India, 1747. c. 10. § 3. p. 57.

68 Damascius apud Photium. c. 243.


Athis;
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:

"Ενιοι μεν σεβονται τον Κρόνον, και τατιν αυτον ονομαζον Βηλ, και Βαλ, μαλισα δι οικετες τα ανατολικα κλιματα. Τhis 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 ER 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 70 *My horn shalt thou exalt—
* his horn shall be exalted with honour— 71 the horn of Moab is cut off: and the Evangelist 73 speaks of Christ as *a horn of salvation* to the world. The Greeks often changed the nu final into sigma: hence from keren they formed κεγας, κεγατος: and from thence they deduced the words κεγατος, κεγατερος: also κοιςανος, κεγων, and καγιου: all relating to strength and eminence. Gerenius, Γεγινοσ, applied to Nestor, is an Amo- nian term, and signifies a princely and venerable person.

70 Psalm 92. v. 10.
71 Psalm 112. v. 9.
72 Jeremiah. c. 48. v. 25.
73 Luke. c. 1. v. 69.

7 The
The Egyptian Crane for its great services was held in high honour, being sacred to the God of light, Abis (ιπς Ν) or, as the Greeks expressed it, Ibis; from whence the name was given. It was also called Keren and Kerenus; by the Greeks Κέρενος, the noble bird, being most honoured of any. It was a title of the Sun himself: for Apollo was named Carneüs, and 74 Carneüs; which was no other than Cereneüs, the supreme Deity, the Lord of light: and his festival styled Carnea, Καρνεία, was an abbreviation of Κερενεία, Cerenea. The priest of Cybele in Phrygia was styled 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 Ûpí̄s, Opis, Ops; and by Cicero 76 Ûpis. 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 Αἰγυπτιῖs Opas dicitus est, eodem Cicerone 77 teste. A serpent was also in the Egyptian language styled Ob, or Aub: though

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74 Paufanias. L. 3. p. 239.
Among the Romans this title in later times was expressed Granus and Grannus: hence in Gruter Inscriptions, P. 37. n. 10, 11, 12. APOLLINI GRANNO.
75 The Doriæs expressed it Ουτῆς. Palæphatus. p. 78.
76 Cicero de Nat. Deor. L. 3. 23.
77 Huetii Demonstratio. p. 83.
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: Ὀβειάος, ὁ ἐστὶν Ἐλληνικὸς βασιλικὸς. It should have been rendered Oubos, Oubus; for Ὀβειάος 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, who in the name of God forbids the Israelites ever to enquire of those demons, 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: Παία παντὶ τῶν νομιζόμενων παρ’ ὑμῶν Θεῶν ὈΦΘΥΣ οἰμοκλόν μεγά καὶ μυστηρίου αναγεφεται. 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.

78 Orus Apollo. c. 1. p. 2.
Some have by mistake altered this to Ougaiou.
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.
The woman at Endor, who had a familiar spirit, is called סנה, 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 Endor, 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 ביטולא; under which representation this Deity was often worshiped. His pillar was also called אבדיר, which should be exprest Abadir, being a compound of Ab, אב, 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. יבונ, Ob Mosi, Python, vox ab Αίγυπτιος sumpta; quibus Obion hodieque serpentem nominat. Ita Kircher. The same 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. Philochoirus Saturno, et Opi, primam in Atticâ ftā-

81 1 Samuel. c. 28. v. 7. יבונ אב
82 It is called Abdir, Abadir, and Abaddir by Priscian. He supposes the stone Abadir to have been that which Saturn swallowed instead of his son by Rhea, Abdir, et Abadir ביטולא. l. i. and in another part, Abadir Deus est. Dicitur et hoc nomine lapis ille, quem Saturnus dicitur devoratī pro Jove, quem Græci ביטולא vocant. l. 2.
83 Bochart. Hierozoicon. l. i. c. 3. p. 22.
84 Macrobius. Saturnalia. l. i. c. 10. p. 162.
tuifis 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:

85 Oupis, ανασα' ευωτι.

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, Afopus, Eropus, Ophitis, Onuphis, Ophel. From Caneph the Grecians formed Cynpihus, which they used for an epithet to Ammon:

86 Non hic Cynpihus canetur Ammon, Mitratum caput elevans arenis.

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

85 The father of one of the goddesses, called Diana, had the name of Upis. Cicero de Natura Deorum. 1. 3. 23.

It was conferred upon Diana herself, also upon Cybele, Rhea, Vesta, Terra, Juno. Vulcan was called Opas. Cicero de Nat. Deor. 1. 3.

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

86 Callimachus. Hymn to Diana. v. 204.

87 Sidorus Apollinaris. Carm. 9. v. 190.
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 Ἱένον, or the fountain of the Sun; the same, to which people resorted 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 Ἱένον near to Salim, because there was much water there: and they came, and were baptized. Many places were styled 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, αἰττορρόια, from their chief God; as we learn from Iamblichus, Psellus, and Porphyry. These derivatives they called 90 fountains, and

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89 Ainōn ἐς υἱόν τοῦ Σαλείμ. 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, Aquæ solis; also Aquæ salis.

89 St. John. c. 3. v. 23.

90 Pythagoras used to swear by πετράκτων μαγαν ἄνωτας φυτών. See Stanley of the Chaldaic Philosophy, and Selden de Diis Syris. Synt. 2. c. 1. p. 135.

Καὶ ἐφῃ ὥραν, καὶ ἐφῇ ὡρας ἀπασων. Oracle concerning the Deity, quoted in notes to Iamblichus. p. 29.
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-Aain, the 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 worship established. Hence so many places styled Anthedon, Anthemus, Ain-hemesh, 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 Cebrenus. The island Ægina was named OEnone, and OEnopia, probably from its worship. As Divine Wisdom was sometimes expressed Aith-Ain, or Aith-Ain, or Aëra; 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 among the ancient Canaanites; for a temple called Beth-Anath is men-

91 Athenagor. Legatio. p. 293.
92 The Amonians dealt largely in fountain worship: that is in the adoration of subordinate demons, which they supposed to be emanations and derivatives from their chief Deity. They called them Zones, Intelligences, Fountains, &c. See Pfellus and Stanley upon the Chaldaic Philosophy. p. 17. c. 3.
See Proclus on the Theology of Plato. L. 5. c. 34. p. 315.
91 Edita de magno flumine Nympha fui. Ovid. Epift. 5. v. 10.
Some make her the daughter of Cebrenus; others of the river Xanthus.
tioned in the book of 95 Joshua. Of these temples, and the Purathea 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 Balanea: 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 Balæne. 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 Ouranos, 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 96 Camefe; and the region about it Camefene: un-

95 Joshua. c. 19. v. 38.  
96 Macrobius. Sat. l. 1. c. 7. p. 151.  

doubtedly
doubtedly from the fountain Camecene, called afterward Anna Perenna, whose-waters ran into the sacred pool 97 Numicius: and whose priests were the Camœnæ.

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-Mithpat, 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 98. 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 itself more and more continually. It is therefore impossible to reduce the whole of these to the mode, and standard of any one.

97 Fontis stagna Numici. Virg. Æn. 1. 7. 150.

Egeria est, quæ præbet aquas, Dea grata Camœnæis. Ovid. See Plutarch Numa.

98 It is my opinion that there are two events recorded by Moses, 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.

Besides,
 besides, the terms, of which I suppose these names to be formed, are not properly in regimen; but are used adjectively, as is common almost in every language. We meet in the Grecian writings with 99 Ἐλληνας γεγατον, Ἐλλάδα διαλεκτον, ἐπεδευ Ελλάδα φωνη. Also νασον Σικελαν, γυναικα μαζον, Πεπτην γεγατον, ναυτην δεομον, Σκυθην ομον. 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 100 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 Elisa, Eleusa, Elasa of Greece and other countries. It was a compound of El-Ees, and related to the God of light, as I have


Γυναικα τε Σπατο μαζον. Homer. II. Ω. v. 58.

Σκυθην εις ομον, αβατον εις φεμιαιν. Æichyl. 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.

1 The Jews often took foreign names; of which we have instances in Onias, Hyr-canus, Barptolemeus, &c.

Solinus, c. 25. mentions an altar found in North Britain, inscribed to Ulysses; but Goropius Becanus very truly supposes it to have been dedicated to the Goddess Elissa, or Eliza.


The worship of Elisa was carried to Carthage from Canaan and Syria: in those parts she was first worshiped; and her temple from that worship was called Eliza-Beth.

before
before shown. It was made a feminine in aftertimes: and was a name assumed by women of the country styled 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 Eliza, 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 3 Tigran­nocerta,

\[ a \] Sarbeth or Sarabeh is of the same analogy, being put for Beth-Sar or Sara, \( \text{σωρής} \) or \( \text{σωρήν} \); as a feminine, answering to the house of our Lady. \( \text{Ἀπο} \ \text{ορίς Σαραβαία} \). Epiphanius de vitis Prophetar. p. 248. See Relandi Palæstina. P. 984.

\[ b \] Damascus is called by the natives Damaec, 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 Ammonians. Abulfeda styles Damascus, Damakir. p. 15. Sec or Shec is a prince. Damascus signifies principis Ad-Asame (Civitas). From a notion however of Adama signifying Adam, a story prevailed,
nocerta, which signifies Tigranes' 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, Jehenabad, Amenabad: such also Indo-stan, 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

prevailed that he was buried at Damascus. This is so far useful, as to shew that Damascus was an abbreviation of Adamasec, and Damakir of Adama-kir.


There was No-Amon in Egypt, and Amon-No. Guebr-abad. Hyde. p. 363.

Ghavrabad. p. 364. Ateh-chana, domus ignis. p. 359. An-Ath, whose temple in Canaan was styled Beth-Anath, is found often reversed, and styled Ath-An; whence came Athana, and Apha 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 Аθης, after the Ionian manner. Θεός αρχής εστίν, Αιγύπτιος μεν τήσμα Νειθ, Ἑλληνικής βεί, ὡς ὁ εκείνων λογός, Αθήνα. Plato in Timaeo. p. 21.
Azania in Arcadia, the reader may judge of my interpretation by the account given of the excellence of its waters.

* Azania, μεγὸς τὸς Ἀρκαδίας—ἐστὶ μεγί τὸς Αζανίας, ἡ ταῖς γενεσίαις τα ὕδατος ποιεῖ μικρὶ τὴν σχημα τα οὐα ανεχεθαί. Hanes in 5 Egypt 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 ὁμι, expressed ἤμ ϯγ. 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

* Stephanus Byzantinus.

5 Isaiah. c. 30. v. 4.

Of Hanes I shall hereafter treat more fully.
length of time did not keep up to the original etymology in their pronunciation, it was unnecessary for the sacred Pen-
men to maintain it in their writings. They wrote to be un-
derstood: 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 Mo-
thes, is termed φυγάς or Συγας by the 7 Apostle.

APH A, APTH A, PTH A, PTH AS.

Fire, and likewise the God of fire, was by the Amonians styled Apthas, and Aptha; contracted, and by different au-
thors expressed, Apha, Pthas, and Ptha. He is by Suidas supposèd to have been the Vulcan of Memphis. Φθας, 6

6 Genefis. c. 34. v. 4. John. c. 4. v. 5. It is called Συγας by Syncellus. 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. יָשׁוֹה, Hoshua, is in Joshua. c. 1. v. 1. יָשׁוֹה Je-
hoshua: and in the Acts, c. 7. v. 45. Jesus, Ιησος. 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 styled Curenus, Luke. c. 2. v. 2. and Lazarus put for Eleasar, Luke. c. 16. v. 20. and John. c. 11. v. 2.
v. 24. is Bethabara of John. c. 1. v. 28.
Almug, a species of Cedar mentioned 1 Kings. c. 10. v. 11. is styled Algum in 2. Chron. c. 2. v. 8. The city Chala of Mofes, Gen. c. 10. v. 12. is Calne of Iaiah. Is not Chalno as Carcbemiph? c. 10. v. 9. Jerubbaal of Judges is Jerubbefeth, 2.
Samuel. c. 11. v. 21. Ram, 1 Chron. c. 2. v. 10. is Aram in Matth. c. 1. v. 3.
Ruth. c. 4. v. 19. Hefron begat Ram.
Percuffit Dominus Phillifim a Gebah ad Gazar. 2 Sam. c. 5. v. 25.
Percussit Deus Phillifim a Gibeon ad Gazarah. 1 Chron. c. 14. v. 16.

Λ 2 Ηφαίστος
'Ἱφαιςος πατερ. Ας Μεμφίτως. And Cicero makes him the same Deity of the Romans. 9 Secundus, (Vulcanus) Nilofnatus, Phas, ut Αἰγυπτίως appellant, quem custodem esse Αἰγυπτίου volunt. The author of the Clementines describes him much to the same purpose. 10 Αἰγυπτίως—το πυρ ιδία διαλεκτο Φθα εκαλεσαν, ο εξηνεύται Ἰφαιςος. 11 Huetius takes notice of the different ways, in which this name is expressed: Vulcano Pthas, et Apthas nomen fuilse scribit Suidas. Narrat Eusebius Ptha Αἰγυπτιorum eundem esse ac Vulcanum Græcorum: Patrem illi fuilse Cnef, rerum opificem. However the Greeks and Romans may have appropriated the term, it was properly a title of 12 Amon: and Iamblichus acknowledges as much in a 13 chapter, wherein he particularly treats of him. But at the same time it re-

8 Iamblichus says the same: Ἑλληνες δὲ οἷς Ὄφαι-τον μεταλαμβανον ου Φθα. Iamblichus de Myst. Seel. 8. c. 3. p. 159.

9 Cicero de Natura Deorum. L. 3. c. 22.


12 It is sometimes compounded, and rendered Am-Apha; after the Ionic manner expressed Ημφας; by Iamblichus Ημφ. Κατ' αλλαν δε ταξιν αυτοτικε Θεόν Ημφ. Seel. 8. c. 3. p. 158.

Hemephe was properly Ham-Apha, the God of fire. It was also rendered Camephis, Καμηφης and Καμηφη, from Cam-Apha. Stobæus from Hermes. By Asclepiades, Καμηφης, or Καμηφης. Καμηφης τον έλιον εισαι φησιν αυτον τον έπτα τον τον τον τον. Apud Damascium in vita Iudorii. Photius. 

13 Iamblichus. Seel. 8. c. 3. p. 159. 

Hence αίτω, incendo: also Apha, an inflammation, a fiery eruption. Αφθα, ἦν γοματη ἐλκωσι. Hesychius. 

lated 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.

There was a place called Aphytis in Thrace, where the Amonians settled very early; and where was 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, ¹⁵ 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 ἀποστασμάτα, or derivatives formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their secondary appellations; for we read

¹⁴ Stephanus Byzantinus.

¹⁵ Zosimus. L. r. p. 53.

See Etymolog. Magnum, Apha.
not only of Vulcan, but of Diana being called 16 Ἀφα, and Ἀφαεὰ; and in Crete Dietylnna had the same name: Hesychius observes, Ἄφα, ἡ Διήθνα. Caistor and Pollux were styled 17 Ἀφετηγίοι: and Mars 18 Ἀφρεά was worshiped in Arcadia. Apollo was likewise called 19 Ἀφητωγ: but it was properly the place of worship; though Hesychius otherwise explains it. Aphetor was what the ancient Dorians expressed Ἀφα-Τορ, a 20 fire tower or Prutaneum; the same, which the Latines called of old Pur-tor, of the like signification. This in aftertimes was rendered Πραιτορία: and the chief persons, who officiated, Πραιτορες. They were originally priests of fire; and for that reason were called 21 Ἀφεται: and every Prætor had a brazier of live coals carried before him, as a badge of his office.

AST, ASTA, ESTA, HESTIA.

Aṣṭ, Aṣṭa, Eṣṭa, signified fire, and also the Deity of that element. The Greeks expressed it Ἔστα, and the Romans, Vesta. Plutarch speaking of the sacred water of Numicius

17 Pausanias. L. 3. p. 242. supposed to be named from races.
18 Pausanias. L. 8. p. 692. or Ἀφεσος, as some read it.
   In like manner Ἀφαλα καὶ Ἀφαία, Ἐκατη. Stephanus Byzantinus.
20 These towers were oracular temples; and Hesychius expressly says, Ἀφιτορεῖα, μανεῖα. Ἀφητορος, προπητευοντος. Hesychius. Ἀφητορος Ἀπολλωνος. Iliad. I.
   I. v. 404. Προπητευοντος καὶ μαντευομένει. Schol. ibid.
21 See Hoffman. Lexic.
being discovered by the priestesses of this Deity, calls them the virgins of "Heftia. Efta and Asla signified also a sacred hearth. In early times every district was divided according to the number of the sacred hearths; each of which constituted a community, or parish. They were in different parts styled Puratheia Empureia, Prutaneia, and Prætoria: also Phratriai, and Apaturia: but the most common name was Asla. 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, ἰεμίσαι, were explained, and enforced. Hence Homer speaking of a person not worthy of the rights of society, calls him ἄφρητως, ἀβεμίσος, ἀνετίος.

The names of these buildings were given to them from the rites there practised; all which related to fire. The term Asla was in aftertimes by the Greeks expressed, Ἀσύ, Aftu; and appropriated to a city. The name of Athens was at first Ἀσύ; and then Athenæ, of the same purport: for Athenæ is a compound of Ath-En, Ignis fons; in which:

Nec tu aliud Vestam, quam vivam intellecte flammam."

21 Φρατορας, τις τις αὐτῆς μετεχοντας Φρατριας, συγγενις. Helychius.
Ἀπατεία, ἀπό την Ἀθήναν. Helychius. Apaturia is compounded of Apatour, a fire-tower. Phrator is a metathesis 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.

24 Iliad. A. v. 63.

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

The Camœnæ 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 Camœnæ were named from their attendance upon that Deity. The Hymns in the temples of this God were sung by these women: hence the Camœnæ were made presidents of music.

Many regions, where the rites of fire were kept up, will be found to have been named Asta, Heftia, Heftiæa, Hephaéstia; 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 Ἀστία, Ἀστῦς, Ἀστυο, Ἀσύ, Ἐσία, Ἐσιάζειν.


27 In Syria was Astacus, or the city of Chus: and Astacus, the city of the Sun. In other parts were Astacures, and Astaceni, nations: Astacenus Sinus; Astaboras; Astakeni; Astabus and Astafaba in Ethiopia; Astalepha at Colchis; Asta and Astea in Gedrosia; Asta in Spain, and Liguria; Asta and regio Astica in Thrace.


Παὶ Ἐσάς, ἀ γε Προυαία λελογκας, Ἐσία.


SHEM,
**SHEM, SHAMEN, SHEMESH.**

Shem, and Shameh, are terms, which relate to the heavens, and to the Sun, similar to שם, שמה, שמש, of the Hebrews. 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: "Τὰς Χειρὰς οἴε·

ς τὴν Ἑλιόν τῶν γας, φησί, Ἡυόν εὐμιζον μονον, ὌΤΡΑΝΟΥ ΚΤΡΙΟΝ ΒΑΑΛΣΑΜΗΝ καλεῖτες. Ephesus was a place of great sanctity: and its original name was Σαμορναι, which seems to be a compound of Sam-Oran, Κελεφις Σολ, fons Lucis. We read of Samicon in Elis, Χωρίον Σαμικον, with a sacred cavern: and of a town called Σαμια, which lay above it. The word Σεμνος was a contraction of Semanos, from Sema-on; and properly signified divine and celestial. Hence σεμναι Ἰεα, σεμνη κορα. 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

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19 Stephanus Byzant.
20 Paufanias. L. 5. p. 386.

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name
name at this day. In Canaan was a town and temple, 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 Reineccius.

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.


Abulfeda supposes, that Syria is called Scham, quasi sinistra. It was called Sham for the same reason that it was called Syria. Συρία γαρ ὁ ἥλιος, the same as Σεβίος. Perīæ Σεβίν Decum vocant. Lilius Gyraldus. Syntag. 1. p. 5. Συρία Σεβίν, i.e. Dea Cœlestis. Syria is called at this day Souristan. Souris from Schor, Sol, Σεβίος of Greece.


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 Æelia Zamana.

Hence
Hence the Chaldeans have by some been adjudged to the line of 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. Fuitque Aad filius Arami, filius Shemi, filius Noæ. The author of the Chronicon Paschale speaks of Chus, as of the line of Shem: and Theophilus in his treatise to Autolycus does the same by Mizraîm. Others go farther, and add Canaan to the number. Now these are confessedly the immediate sons of 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.

20 The sons of Ham; Cush and Mizraïm, 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; Samabethi, Samanæi, Samonacodoma.
Many people assumed to themselves this title; and were styled \textit{Macages}, or Macarians: and various colonies were supposed to have been led by an imaginary personage Macar, or \textit{Macareus}. In consequence of this we find, that the most ancient name of many cities and islands was Macra, Macris, and \textit{Macaria}. The Grecians supposed the term \textit{Macar} to signify happy; whence \textit{Macages} \textit{Theoi} was interpreted \textit{eudaimones}: 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

\textit{Orphic. Hymn. 33.}

\textit{Meliton} \textit{et optoteroi Makarow yestein te, xronin te.}
\textit{Orphic. Argonaut. v. 42.}

\textit{Diodorus Siculus. L. 5. p. 327, 328.}
We read of Macaria in the Red Sea. \textit{Plin. L. 6. c. 29.}
\textit{To Tyrkaiow ope, xai Makaria}. \textit{Diodorus Sic. L. 3. p. 173.}
\textit{Cyprus was called Makaria}, with a town of the same name. \textit{Ptolem.}
\textit{Lefbos Macaria. Clarissima Lefbos; appellata Lana, Pelagia, Aigeira, \AEthiope,}
\textit{Macaria, a Macaro Jovis nepote. \textit{Plin. L. 5. c. 31 and Mela. L. 2. c. 7. p. 209.}}
\textit{Oseon Lefbos anw Makaros etsi; evs eugyei. Homer. Iliad. \Omega. v. 544.}
\textit{Rhodes called Macaria. \textit{Plin. L. 5. c. 31.}}
\textit{A fountain in Attica was called Macaria. \textit{Pauflanias. L. 1. p. 79.}}
\textit{Part of Thrace, Macaria. \textit{Apollonius Rhod. L. 1. v. 1115.}}
\textit{A city in Arcadia, \textit{Makariai}. \textit{Steph. Byzant.}}
\textit{Makar, a king of Lefbos. \textit{Clement, Cohort. p. 27.}}
\textit{An island of Lycia, Macara. \textit{Steph. Byzant.}}
\textit{The Macares, who were the reputed sons of Deucalion, after a deluge settled in Chios, Rhodes, and other islands. \textit{Diodorus Sic. L. 5. p. 347.}}

\textit{were}
were denominated from it. Macar, as a person, was by some esteemed the offspring of 46 Lycaon: by others the son of 47 Æolus. Diodorus Siculus calls him 48 Macareus, and speaks of him as the son of Jupiter. This term is often found compounded, Macar-On: from whence people were denominated Macaëwves, and 49 Macëwves; and places were called Macëwv. This probably was the original of the name given to Islands, which were styled Macëwv nêsoi. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Bœotia was in like manner called 50 Macëwv nêsoi. It was certainly an Amo­nian sacred term. The inland city Óasis stood in an Egyptian province, which had the 51 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 ex-

Sanni, Sannoi, means Heliadæ, the same as Macarones. Macrounas, near Colchis, ós τον Σαννο. Stephanus Byzant.
50 The same as the Cadmeum. Macavon nêsoi, ò aποτολις των en Bœotia Θη­eων το πολαίον, ós το Παρμενίδων. Suidas.
'Aís eisw Macavon nêsoi, tois ìeio tois arisov
Σκαία, Θεων βασιλικα, 'En te le to id' eu γρογο.
Of the Theban Acropolis, Tzetzes in Lycophron. v. 1194.
51 Herodotus. L. 3. c. 16.
tent. 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. Eubœa was of 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 \textsuperscript{55} neighbourhood. They were therefore not denominated from their figure. There was a cavern in the Acropolis of Athens, which was called Macrai, according to Euripides.

\textsuperscript{53} \textit{Προσδόρρων αντέγον, ἃς Μακρᾶς κυλησκομεν.}

The same author shews manifestly, that it was a proper name; and that the place itself was styled Macrai. This was a contraction for Macar-Ai, or the place of Macar:

\textsuperscript{54} \textit{Μακραὶ δὲ χωφὸς εὖ ἐκεῖ κεκλημένος.}

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 Moloch, betokens a king; as does Malecha a queen. It was a

\textsuperscript{52} Macra, a river in Italy. Plin. L. 3. c. 5.
\textsuperscript{54} Euripides in Ione. v. 937. \textit{Ἐνθα προσδόρρως χεῖρας\nΜακρᾶς καλυσὶ γῆς αὐνακτὶς Αἰθίδως.} Ibid.
Paufanias informs us that the children of Niobe were supposed to have been here slain in this cavern.

\textsuperscript{54} Euripides ibid. Also in another place he mentions
\textit{Κεκρωτὸς εἰς Αὐτρας, καὶ Μακρᾶς ωτραφεῖα.}
title of old given to many Deities in Greece; but in after
times grew obsolete, and misunderstood: whence it was often
changed to μειλίχος, and μειλίχιος, whichsignified the
gentle, sweet, and benign Deity. Pausanias tells us, that
Jupiter was styled Μειλίχιος, both in 55 Attica, and at 56 Αρ-
gos: and in another part of his work he speaks of this Deity
under the same title, in company with Artemis at Sicyon.
57 Εσι άνε Ζευς Μειλίχιος, και Αρέμις ονομαζομεν Πατέων.
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 pil-
lar: Πυγμιδι δε ο Μειλίχιος, ηδε κιοι εσιν εικαιμεν. He
also speaks of some unknown Gods at Myonia in Locris,
called Θεοι Μειλίχιοι: and of an altar with an inscription of
the same purport, 58 βωμος Θεων Μειλίχιων.

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
Μειλίχιοι. The foregoing writer gives an instance in a 59 river
of Achaia. Malaga in Spain was properly Malacha, the
royal city. I take the name of Amalek to have been Ham
60 Melech abbreviated: a title taken by the Amalekites from

55 Διαλεκτη δε των Καρσεων βωμος ετιν αρχαιος Μειλίχιος Διος. Pausanias.
L. 1. p. 9.
57 Pausanias. L. 2. p. 132.
60 The country of the Amalekites is called the land of Ham. 1 Chronicles. c.
6. v. 40.
the head of their family. In like manner I imagine \textsuperscript{61} Malchom, the God of the Sidonians, to have been a contraction of Malech-Chom, \textit{βασιλεὺς Ἑλιος}: a title given to the Sun; but conferred also upon the chief of the Amonian \textsuperscript{62} family.

\textbf{A N A C.}

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 Ana-kim; and one family of them were to be found at \textsuperscript{63} Kirjath-Arba. Some of them were likewise among the Caphtorim, who settled in Palestina. Pausanias represents A fis, whose tomb is said to have been discovered in Lydia, as a son of Anac, and of an enormous size. \textsuperscript{64} \textit{Εἶναι ἐν Αἴσχρον μὲν Ανάκτος, Ἀνάκτα δὲ Γῆς παιδα—οὐα εφανὶ τὸ σχῆμα περικυκτὸν ἐς πίσιν, ὡς εἰς αὐθέντως ἐπεὶ διὰ μεγεθοῦς ἐκ εἰς ὁπως}

\textsuperscript{61} 1 Kings. c. \textit{11. v. 33.}

\textsuperscript{62} 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 Malcham. Zephaniah. c. \textit{1. v. 4.}


The priests at the Eleusinian mysteries were called \textit{Ανακτοτέλεσται}. Clement. Alex. Cohort. p. 16.

\textsuperscript{64} Pausanias. L. \textit{1. p. 87.} It was in the island Lade before Miletus. The author adds, when the bones were discovered. \textit{Ἀυτίκαι δὲ λογος πλήθερ εἰς τις ᾿αλλης Γηρους τῳ Χρυσαυρῳ εἶναι μὲν τον νεκρον—κτλ—καὶ χειμαρρον τε σωματον ζεύκαντα κειλον.}

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

\[\text{\textit{Auton de monon epitheiu Satanaki evsegivein - ὑπέκαμεν.}}\]

Satanaki seems to be Satan Anac, διαβόλος βασιλεὺς.

Necho, Nacho, Necus, Negus, which in the Egyptian and 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 \textit{Nēcki Ruftan}; which signifies the lord, or prince Ruftan.

\textbf{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 denominated Sar-On, from the Deity, to whom the temples were sacred. The term Sar was sometimes used as a mark of high honour. The Psalmist repeatedly addresses God as his Rock, \textit{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, \textit{Sarim.} The

\[\text{\textit{65 Michael Pfellus, p. 10.}}\]
\[\text{\textit{67 Isaiah, c. 23, v. 8.}}}\]
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 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 Sarraνus 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. Rabshekah is nearly of the same purport: it signifies the great prince; as by Rabsares 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, Sariphæa, Sarepta.

68 Genesis. c. 17. v. 15.
69 Tobit. c. 1. v. 22.
70 Esther. c. 1. v. 16.
71 Joshua. c. 13. v. 3. Judges. c. 16. v. 5. 1 Samuel. c. 29. v. 7.
72 Os tram Sarranum.
73 Jeremiah. c. 39. v. 3.
74 Isaiah. c. 37. v. 4. Jeremiah. c. 39. v. 3.

Sardis,
Sardis, the capital of Creæsus, was the city of Sar-Ades, the fame as Atis, the Deity of the country.

High 75 groves, or rather hills with woods of ancient oaks, were named Saron; because they were sacred to the Deity so called. Pliny takes notice of the Saronian bay near Corinth, and of the oaks which grew near it. 76 Portus Cænitis, 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 Σαρών, and Κωνειτίς, which are titles of nearly the same purport. Saron was undoubtedly an ancient God in Greece. 77 Lilius Gyraldus styles him Deus Marinus: but he was properly the Sun. Diana, the sifter of Apollo, is named 78 Saronia: and there were Saronia sacra, together with a festival at 79 Træzen; in which place Orus was supposed to have been born. 80 Ωρος γενεσθαι σφισιν εν γη πέσιν. Orus was the same as Sar-On, the Lord of light. 81 Rocks were called Saroines, from hav-

75 It is sometimes expressed Saronas.
Eft et regio Saronas, five δρυμος. 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. Ὁ Σαρών — ὁ απὸ τε ὄρος Θαύμωρ ἐπὶ τὴν Θεσπρωτὴν ἀμμόν χοῖρα.
76 Plin. L. 4. c. 8.
78 Σαρών, Αρτέμις, Ἀκαιο. Hefych. She was by the Persians named Sar-Ait. Σαρωνίς, Αρτέμις, οἱ Περσαί. Ibidem.
81 Callimachus calls the island Aslerie κακον σαρόν. Αἰσθημ, πεντοιοι κακον σαρόν. This by the Scholiaft is interpreted καλιντρον' but it certainly means a Rock. Hymn. in Delon. ν. 225.
ing temples and towers sacred to this Deity: just as groves of oaks were, of which I took notice above. This interpretation is given by Hesychius; and by the Scholium upon the following verse of Callimachus,

\[ \text{H σολλας ύπενεζε Σαρωνίδας ύγεος Ιαν} \]

Hesey.

As oaks were styled Saronides, so likewise were the ancient Druids, by whom the oak was held so sacred. Hence Diodorus Siculus speaking of the priests of Gaul, styles them Φιλοσοφοί, Θεολογοί — περίτως τιμωμενοί, ως ΣΑΡΟΝΙΔΑΣ ονομαζοσι. This is one proof out of many how far the Amo-nian 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 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 Τκουτσ; or, as it was undoubtedly expressed by

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52 Σαρωνίδας οτραι, ν αὶ δα ναλαίοιτα κεχραιαί δρεν. Hesych.
53 Callimachus. Hymn. to Zeus. v. 22.
54 Diodorus Siculus. L. 5. p. 308.
55 See Observations and Inquiries upon ancient History. p. 196.

the
the people themselves, Τυκούσος, 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; 87 Τυ καθ' ιεϊαν γλώσσαν βασιλεα σημαίνει. 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 Cusean: 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 same as the ancient Chaldæc. It was introduced among the Mizraim by the Aūritæ, or Cuthites, together with their rites, and religion: hence it obtained the name of the sacred language. Diodorus Siculus affords 88 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 89 same. 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 90 Aachor, 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:

91 quos inter Achoreus,
Jam placidus senio, fractusque 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 was92 Ufiris. Philo Biblius from Sanchoniathon calls the same Deity 93 Isiris; and adds, that he was the brother of Cna, or Canaan; and the inventor of three letters. Ιςις, των τριων γραμματων έμετης, αδελφος Χνα τω Φοινικος. I take Isiris, and Ufiris, as well as Osiris, to be all Uc-Sehoris softened, and accommodated to the ears of Greece.

The Sun was styled El-Uc, which the Grecians changed to Δωκος, Lucos; as we learn from 94 Macrobius. He was also styled El-Uc-Or, which was changed to Δωκωγεςς; and El-Uc-Aon, rendered Lycaon95, Δωκαων. As this personage was

91 Lucan. L. 8. v. 475.
95 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. 1. v. 232. Apollo's mother Latona was also changed to the same animal. Ἡ Λατώ εἰς Δηλον πθε μεταβαλλεσα εἰς λυκον. Scholia in Dionys. v. 525.
was the same as El-Uc, Δυκος; 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: hence they referred the history to an animal, when it related to the God, from whom the animal was denominated. Δυκος, Lucos, was, as I have shewn, 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 substitute Apollo. We read of \\
\text{Δυκος Απολλωνος ἱερον: of Λυκορύς, a supposed son of Apollo: of Λυκομῆδης, another son: of Λυκοφοῦς, the first city, which the Sun beheld. The people of Delphi were of old called Λυκορίαν: and the summit of Parnassus, Lycorea. Near it was a town of the same name; and both

People are said to have been led to Parnassus by the howling of wolves; Δυκος ζωρυγαῖς. Pa sensual 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 Argos, is a story of a wolf and a bull. Pa sensual L. 2. p. 153. The temple was styled Απολλωνος ἱερον Δυκος.

\text{96} Pa sensualias above: also Apollo Λυκοῖος, and Λυκίος. Pa sensual L. 1. p. 44.

\text{L. 2. p. 152, 153. 97 Pa sensualias. L. 10. p. 811.}

\text{100 Πολύφων ο Αργαῖος διακανέο Σχολια in Apollo. Rhod. L. 4-

v. 1489.}

\text{1 Stephanus Byzant. and Strabo. L. 9. p. 640, said to have been named from wolves. Pa sensualias. L. 10. p. 811.}

\text{Δυκοῖαια, ἡ Ἡλίας Δελφίδος, εν ἑ τιμαται ὁ Ἀπολλων. Etymolog. Magnum. These}
both were sacred to the God of light. From Lucos in this sense came lux, lucco, lucidus, and Jupiter Lucetius, of the Latines: and λύχνος, λύξια, λύχνεω, of the Greeks: also λυκαδας, and αμφιλυκος, though differently expressed. Hence it was, that so many places sacred to Apollo were styled Leuce, Leuca, Λυκια, Leucas, Leucate.

Mox et Leucatae nimbofa cacumina montis,
Et formidatus nautis aperitur 3 Apollo.

Hence also inscriptions * DEO LEUCANIAE: which term seems to denote, Sol-Fons, the fountain of day. The name Lycophron, Δυκοφρων, which some would derive from Δυκος, 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 Ἀμις, 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. Κυρως, the name of Cyrus, seems to have suffered an abridgment.

These places were so named from the Sun, or Apollo, styled not only Λυκος, but Λυκαρις and Λυκαριος: and the city Lucoria was esteemed the oldest in the world, and said to have been built after a deluge by Lycoros the son of Huamus. Pauf. L. 10. p. 811.

* Τιτος Φοβειος Λυκαριοι Καρανι. Apollon. L. 4. v. 1489.
  Δυκοφρων, αντι τι Πελαγη. Scholia. ibid. It properly signifies Solaris.
* Virgil. Æneid. L. 3. v. 274.

ment
mentation 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. \( \text{5'Ο μεν ουν Κυρός} \) 
\( \text{απο Κυρ̃ε τε παλαίων ονόμα εσχεν' εκείνω δε από τη Ήλιω} \) 
\( \text{γενεσθαί φασι:} \) 
\( \text{Κυρ̃ον γαρ καλεν Πεστας τον Ήλιον:} \) 
\( \text{Ctefias likewise informs us that the name of Cyrus had this signification.} \) 
\( \text{6Και τιθεῖαν το ονόμα αυτε από τη Ήλιω: He was de­} \) 
\( \text{nominated Cyrus from the Sun, which was so called. It was the} \) 
\( \text{same as Orus: and according to Strabo it is sometimes so ex­} \) 
\( \text{pressed; as we may infer from a river of this name, of which} \) 
\( \text{he says,} \) 
\( \text{7Εκαλεῖτο δὲ προτεσθον Κυρος. We find it sometimes} \) 
\( \text{rendered Κυρις, Curis: but still with a reference to the Sun,} \) 
\( \text{the Adonis of the east. Hesychius explains Κυρις, ο} \) 
\( \text{Αδωνις. In Phocis was} \) 
\( \text{8Κύρρα, Currha, where Apollo Κύρραιος} \) 
\( \text{was honoured; which names were more commonly expressed} \) 
\( \text{Κύρρα, and Κύρραιος. The people of Cyrene are said by Pa­} \)
R A D I C A L S.

laophatus to have been originally Ethiopians or Cuthites. They, as well as the Egyptians, worshiped the Sun under the title of Achur, and Achor; and like them esteemed him the \( \Theta \Theta \Theta \alpha \tau \omicron \mu \omicron \iota \omicron \circumflex \). From the God Achur we may infer 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. 10 Κυηνη, σωλις Αἴνης, από Κυηνης της 'Τύεως. The city Cyrene in Libya was denounced 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 11 Κυην ἀγνη, which


Some late editors, and particularly Harduin, not knowing that Achor was worshiped at Cyrene, as the \( \Theta \Theta \Theta \alpha \tau \omicron \mu \omicron \iota \omicron \circumflex \), have omitted his name, and transferred the history to Elis. But all the ancient editions mention Achor of Cyrene; Cyrenäici Achorem Deum, &c. I have examined those printed at Rome, 1470, 1473. those of Venice, 1472, 1476, 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, Elei myagrum Deum, was, I imagine, first admitted into the text by Sigismund Gelenius, who was misled by the similarity of the two histories. Harduin has followed him blindly, without taking any notice of the more ancient and true reading.

10 Stephanus Byzantinus. See also Scholia on Callimach. Hymn. in Apoll. v. 91.

11 'Οδ ἦν τῷ Κυην ἀγνης εὕναντο σελασσαί 
Δωρεῖς, πασίν ἐν ταῖς Αζείλιν εναιον.

Callimachus. Hymn. in Apoll. v. 88.

terms
terms are equivalent to Kur-Ain, and Achur-ain of the Amonians, 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. 3 Cyrenaica, cadem Tripolitana regio, illustratur Hammonis oraculo — et Fonte Solis. The like account is to be found in Pomponius Mela 11. Amonis oraculum, fidei inclytæ; et fons, quem Solis 14 appellant. As Achor was a term, which related to the Sun; we find it often compounded with Ων, On, another name of that Deity, from whence was formed Acharon. This was the true name of the city in Palestine, called in Scripture, according to our version, 15 Ekron. It was denominated from Achor, the God of flies, worshiped 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 practiced in its vicinity,

12 L. i. c. 8. p. 43.
14 Justin, speaking of the first settlement made at Cyrene, mentions a mountain Cura, which was then occupied. Montem Cyram, et propter amœnitatem loci, et propter fium ubertatem occupavere. L. 13. c. 7.
15 Conformably to what I say, Ekron is rendered Αχαρών by the Seventy.
1 Samuel. c. 6. v. 17.
So also Josephus Antiq. Jud. 1. 6. c. 1. p. 312.
In Italy this God was styled by the Campanians, Ἡρακλῆς Απομιν. See Clemens. Cohort. p. 33.
The place in Egypt, where they worshiped this Deity, was named Achoris; undoubtedly the same, which is mentioned by Sozomen. 1. 6. c. 18.
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.

16 Ἴπι, θεά, τειταλανά, μενεν ‘ετῖ χευμασί Νείλε,
Μούνν, μανάς, αοίδος, ετὶ ψαμάδοις Ἀχεζοντος.

The Deity was likewise called Achad, and Achon: and many cities and countries were hence 17 denominated. Acon in Palestine is said to have been so named in honour of Hercules, the chief Deity in those 18 parts.

I have mentioned, that Ham, styled also Cham, was looked up to as the Sun: and worshipped by his posterity. Hence both his images and priests were styled Chamin: and many princes assumed this title, just as they did that of

16 Clemens Alexand. Cohort. p. 44.
17 Achad was one of the first cities in the world. Genesis: c. 10. v. 10.
18 Stephanus Byzant.
Orus, and Arez. His posterity esteemed themselves of the Solar race, by way of eminence: and the great founder of the Perdic Monarchy was styled Achamin, rendered by the Greeks Ἀχαμενες, Achæmenes: and all of his family afterwards had the title of Ἀχαμενειοι, and Ἀχαμενιδαι, 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 Solis Cultores. This may serve to authenticate my etymology, and shew, that the term is derived from Cham, 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 Cuthites of Ethiopia Africana had the same high opinion of themselves: hence Calasiris in Heliodorus invokes the Sun as his great ancestor. Ἐπιεικληθὼ τῷ γενέσθαι ἡμῶν Ἡλιος: and Chariclea in another place makes use of a like invocation: Ἡλιος, Γενέσθαι σὺν γονον ἡμῶν. O, Sun, the great source of my ancestry. The Amonians, who settled at Rhodes, styled themselves Ἡλιαδαι, the Solar race. Those, who settled upon the Padus, did the same. Hyde mentions a people in Diarbeker called Chamfi; and says, that

19 Lutatius Placidus upon Statius. Theb. l. i. v. 718.
20 Heliodori Ἀἰθιοπικα. l. 4. p. 175.
22 Diodorus Siculus. L. 5. p. 327.
24 Chamfi, feu Solares, sunt Arabice Shemfi vel Shamfi.


Cham being pronounced Sham, and Shem, has caused some of his posterity to be referred to a wrong line.
the meaning of the word is Solares; and the same in purport as Shemfi and Shamfi of the Arabians.

The term Τας, 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, Lucus; which was acknowledged to be the name of the Sun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycorus and Lycoreus:

25 Η κιβανή, η τοξα Λυκωγεος εντευ Φοιθ.

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

26 Εξομενος τειποδεος παγα Κλαγιοις Εκατοιο.

And Herophile the Sibyl of the same Deity:

27 Μοισαν εχου' Εκατω της τοτ' Ανακτογης.

The only person who seems knowingly to have retained this word, and to have used it out of composition, is 28 Ho-

25 Callimachus. Hymn to Apollo. v. 19.
26 Nicander Alexipharmica. v. 11.
28 It is however to be found in Euripides under the term οχος. Theseus says to Adraustus:

Εκ τε δ' ελαιωε ιττα γερος Όθιας Οχος. Supplices. v. 131.
mer. 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 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 *ο* άγιος:

30 *Καλήσας Θεσορίδης οιωνοπολων ο* άγιος,

'Ος ἐν τα τ' εοντα, τα τ' εστομενα, σέγο τ' εοντα.

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

31 Πειμιδης 'Ελενος οιωνοπολων ο* άγιος*.

So 32 Φωκηνον ο* άγιον, 33 Αιτωλων ο* άγιον, and 34 Τυχιος —Σκυτοτομων ο* άγιοι.

In

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

Συν τ' ευαγοριας, σου τ' ευμας, σου τ' αλαλυγαι.

Lavacrin. Palladis. v. 139.

From Uc-El came Euclea Sacra, and Ευκλος Ζευς. Ευκλεια, Αρτέμις.
Ευκλος, Διος ιερος, εν Μεγαροι και εν Κορινθοι. Hefychius, so amended by Albertus and Hemsterhusius.

5 Iliad. A. v. 69.
11 Iliad. Z. v. 76.
33 Iliad. O. v. 282.
14 Iliad. H. v. 221. It occurs in other places.
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, ἀγίσωσ. It is indeed to be found in the poetry ascribed to Ὀρφέα: but as those verses are manifestly imitations of Homer, we must not look upon it as a current term of the times, when that poetry was composed: nor was it ever, I believe, in common use, not even in the age of Homer. It was an Amonian term, joined inseparably with another borrowed from the same people. For ἀγίσωσ 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 ἄγειν and ἀγίσωσ were from ἄγεις, the Arez of the east. From Bel, and Baaltis, came βελτίων, and βελτίσωσ: ἄγειν is an inflection from Amon. From the God Aloeus came λωίς, λωίτερος, and λωίσως: from κεθώ changed to κεβάς, κεβατος, were formed κεστσων, κεστστων, κεστατος, and κεστατισως.

Λευσσει, ὅπως ὃς ἄγεις ἀνταίς μετ' ἀμφοτεροίς γεννηται. Ίλιαδ. Γ. ν. 110.
Τὸ τ' αφ τῶν ὃς ἀγίσωσ εἰπ' ὑπὶ μοι εὐπέτε, Μεσα. Ίλιαδ. Β. ν. 761.
Also Odysse. Θ. ν. 123. and Ω. ν. 428.

35 In the Hymn to Silenus that God is called Σιλενος ὁς ἀμφίς. And in the poem de Lapidibus, the Poet speaking of heroic persons mentions their reception in heaven:

Ἀμφωτοὶ Δίος σικοι.
Χαροιτάς δεξαίτο θευρεόν οὐ̂ς ἀμφίς.

Hymn 35. ν. 2. and Περὶ Λίθων. Proem. ν. 14.
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 worshiped as the Sun, and stiled El, and Or. Hence these oracles are in consequence called Ampi, Omphi, Alphi, Elphi, Urphi, Orphi. It is made to signify, in the book of Genesis, the voice, or command of Pharaoh. From Phi in this acceptation came φῶς, φημί, φηνέω, φανέω, φάτις, φαμα, φαρί—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 prince the voice of God. Josephus informs us that it signified a king: "Ο Φαραών αυτής Αιγυπτίως βασίλεα σημαινεί: 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 loft itself. And as all streams were sacred, and all cavities in the earth looked upon with a religious horror, the Amonians called them Phi-El, Phi-Ainon, Phi-Anes; rendered by the Greeks Phiale, Ψανόν, Phanes, Phaneas, Paneas. The chief

16 Genesis. c. 45. v. 21.

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fountain
fountain of the river Jordan loft 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. 40 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, named undoubtedly from its fountains: for Pliny calls it Pellam aquis 42 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 Φανονια μεταλλα, or the mines of Hanes; to which Meletius a bishop of the Thebaïs was condemned.

A I.

Ai, and Aia, signifies a district or province; and as most provinces in Egypt were insular, it is often taken for an

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19 Plin. L. 8. c. 46.
20 Plin. L. 5. c. 9.
21 Ευρυτατη φιαλη τις εκτοιδος εκτοιδος ακρις.
    Paulus Silentiarius. Part. 11. v. 177. See Relandus above.
22 Plin. L. 5. c. 18.
island. In other parts it was of much the same purport as αἷα of the Greeks, and betokened any 45 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 αἱ; such as Athenai, Thebai, Pherai, Patrai, Amyclai, Therapnai, Clazomenai, Celænai. There are others in εἰα; as Ἀχερόνεια, Coroneia, Eleia. In others it was rendered short; as in Oropia, Ellopia, Ortygia, Olympia, Ἑθιοπια, Scythia, Cænia, Icaria. It is likewise found expressed by a single letter, and still subjoined to the proper name: hence we meet with Ἑτna, Arbel, Larisfl, Roma, Himera, Hemera, Nufa, Nyfl, Patara, Arena, 46 Cabasa, 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 regime 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 47 redundant. In the name of Egypt this term preceded, that country being styled Ai-Gupt, Αἰγύπτος, the land of the Gupti, called afterwards Gupti, and Copti.

45 See the learned Professor Michaelis in his Geographia Exteria Hebræor. p. 134, 135.
46 The Ionians changed this termination into η. Hence Arene, Camisene, Cyrene, Arface, Same, Capissene, Thebe, &c.
47 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 Ιαυονος αἰαν τον εἰς Αἰαν, l. 1. p. 38. And Apollonius styles the country of Colchis Aia.

Αἰα τῆς μην εἰς οὐν μὲνεὶ εἰπτὴν, ἑωντι αἰ
Τον δ' αἰαν, ὡς οὖν τοι ἄθητο ταϊείς Αἰαν. L. 4. v. 277.
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 Arachofia, 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 read in the Scriptures of Kiriath Sepher, Kiriath Arba, Kiriath Jearim. It was in some parts pronounced Kirtha, and Cartha. Melicartus, 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 Kagαv, 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 analogous, such as Caerlifl, 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-Hareseth. 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
by Jeremiah, c. 48. v. 31. Upon the Euphrates was Cer­
cusium, and Carchemish. In Cyprus was Kironia, rendered
Kērioria by 48 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 49 Cronus. By these means the place
was substituted for the Deity, and made an object of wor-
ship. Of this abuse I shall often speak. Artemis was pro-
perly 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 The-
miscir, and Themiscura in Pontus.

Col, Cal, Calah, Calach, signify properly an eminence,
like the Collis of the Romans: but are often used for a for-
tress so situated. We sometimes meet with a place styled
absolute Calah: but the term is generally used in composi-
tion, 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 styled 50 Callinicus, Calachene, 51 Colonâ, Cales,
Calathe, Callitâ, Calathusa, Calauria, Colorina, Caliope, Ca-
lama, Calamos, 52 Calamon, Calymna, Calynae, Calyan-

48 Lib. 5. c. 14.

49 Cronus is to be met with in Greece. He is mentioned as a king of the La-
pithe, and the son of Phoroneus: and placed near mount Olympus.


51 Upon the Euphrates.

52 A city in Parthia.

53 Calamon or Cal-Amon, was a hill in Judea; which had this name given to it
by the Canaanites of old. Cyril mentions αφικομενοι τισι απο τη ΘΡΟΥΣ ΚΑΛΑ-
μωνας, in Epistolâ ad Calasifystium.
nus; 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 Pura-thetia: and particularly for the sacred mount, which stood in those inclosures. From Comah came the Greek χωμα, a round hill or mound of earth; called also Taph and ταφος; and thence often mistaken for a tomb: but it was originally a high altar.

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 53 Philistines.

Har and Hor signify a mountain; οσος 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, Τις: hence we read of Opheltis, Altis, Baaltis, Abantis, Abfyrtis. It was in use among the ancient Hetru-rians and other nations: hence came the terms Aventinus, Palatinus, 54 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. Tin also signified fire.

Tor is an hill or tower. Many places in Greece had it in their composition; such as Torone, Torete, Toreate: also in

53 1 Kings. c. 15. v. 27.
54 In Canaan was a well known region called Palæstine.

So Tan-agra, Tan-is, is Tyndaris.

Tin in some languages signified, mud, or soil.
Hetru'ria, Torchonium. Turzon in Africa was a tower of the Sun. It was sometimes expressed Tar, hence Tarcar­
nia, Taracena, Tarraco in Spain, Tarne (Tar-ain) which gave name to a fountain in Lydia; Taron (Tar-On) in Maur­
ritania. Towers of old were either Prutaneia, or light­
houses, and were styled Tor-Is: whence came the Turris of
the Romans. Sometimes these terms were reversed, and the
tower was called Aular. Such a one was near some hot
streams at no great distance from Cicero’s Villa. It is thus
described by Plutarch: \( \text{Αὐγώνος καὶ κυκλοµένος} \). The river too was called Aular. There was also a place of
this name opposite to the island Lesbos, undoubtedly deno­
minated from the like circumstances in its situation; as may
be learned from Pausanias, who had seen it. \( \text{Τὸ δέ απὸ τῶν αὐγὸν} \) οἰκεῖον κυκλοµένον μείζων ἑαυτοῦ εἰς Ἀὐγώνος· τάδε Ἀὐγών ἀπαντικόν ἐς Ἰερᾶ αὐτῆς ἐπὶ Θήβα ἐπὶ Θῆµα ἐν τῷ Ἀταγεὶ καλοµένῳ.

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, Capha­
reus, Capisa, Cephifus, Capißene, Cephene, Caphyatæ, Ca­
patiani. In Iberia was a wonderful edifice upon the river
Bætis, 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

\[ \text{55 Ptolemy. L. 4. p. 112.} \]
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
generally by the Greeks changed to Dia, Δία. 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: Διαν τὴν ναῦν καλε-
μενη Ναξον; and he adds, ὑπόλαυ δὲ καὶ ἔτεραι εἰς νησί
Διαν καλαμεναι, ἀπὸ τῆς Κητής—καὶ ἡ ἔφει Μηλοῦν, καὶ ἡ
ἐφεῖ Αμογόν, καὶ ἡ τῆς Κεω χέρσονης, καὶ ἡ Πελοποννησ. 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 Elisa-beth; the
latter of which is the house of Elisa, the same as Elusa of
Idume, and Eleusa of Egypt. Beth was in different coun-

56 See Amos. c. 9. v. 7.
57 Jeremiah. c. 47. v. 4. speaks of the island of Caphtor in Egypt.
58 Theocritus. Idyll. 2. v. 45. Scholia.
   It is still common in the Arabian Gulf, and in India; and is often expressed
   Diu, and Diva; as in Lcadive, Serandive, Maldive. Before Goa is an island called
   Diu κατ' εξέχυσ.
59 Βαινλα, οἰκος Θεω. Hesychius.
   Βαινλα, Θεος ναος. Suidas.
60 Elisa, called Eliza, Elef, Eleafa, Eleasa, Eleasa. 1 Maccab. c. 9. v. 5. and c. 7.
   v. 40. often contracted, Lef, Lafa, &c.
tries expressed Bat, Bad, Abad. Hence we meet at this day with Pharabad, Astarabad, Amenabad, Moustaabad, Iahenabad 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 Syria, that retain their ancient names. Of this Balbeck, 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 Baalbac, 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. Atarbece in Egypt is the temple of Atar or Athar; called Atarbechis by Herodotus. The same is Athyr-bet, and styled Athribites (Ἄθερίβιται) by Strabo. The inner recess of a temple is by Phavorinus and Hefychius called Bathe, Bethe, Betis, similar to Βεθ among the Chaldeans. It was the crypta or sacred place, where of old the everlasting fire was preserved. Hefychius observes, Bethe, το αποκεφαλής τῆς Ιερᾶς. Bet-Is signifies the place of fire, which was in the inner recess of every temple.

It is said of Horapollo by Suidas, that he was a native of Phainubuth in Egypt, belonging to the nome of Panopolis: Οὗτος Φαῖνουβοῦς κωμῆς τῆς Πανωπόλεως Νόμος. Phainubuth is only Phainabeth varied, and signifies the place sacred

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63 Herodotus. L. 2. c. 41.
64 Strabo. L. 17. p. 1167.
to Phanes; which was one of the most ancient titles of the Deity in Egypt.

GAU, expressed CAU, CA, and CO.

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


66 'Oi men ta wleivsai svupheovtai evgeivn, oti ekaivnev tivn oikivn apokeiv, ei de ta elakhvta, oti ev aposthosei.

Alila ev Gaugamhlov xar genethai tivn machiv svros tiv svstamn Beryadv xerei Ptolemhovs kai Aristhlov: sevov de ev nh ev tiv Gaugamhlov, alia kaih megaliv, eis oikouv sev o xoros, eis eis akivn nh to vjora.

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 Gagamela were the same place. The king alluded to is said by Strabo to have been Darius the son of Hyrcanes. But is it credible, that so great a prince, who had horses of the famous breed of Nysa, 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 Susihan 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

68 Strabo acknowledges the mistakes of his countrymen in this respect. Πολλὰ μὲν καὶ μὴ συντα λεγέαν τὸ Ἄργαν χωράφαιν, συντεθῄσκον τῷ ἱερῷ δία τῆς μουσικῆς. L. 8. p. 524.
caverns, and deep openings of the earth. Gaugamela 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, בִּרְאֶל of the Chaldeans. It was the same as Beth Arbel of ḫos; and Gaugamela is of the same purport, relating to the same God under different titles. The Greeks were grossly ignorant in respect to foreign events, as Strabo repeatedly confesses: and other writers do not scruple to own it. Lysimachus had been an attendant 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 misrepresented, 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 exhibited, with which the person most interested was least acquainted. We may

69 All thy fortresses shall be spoiled, as Shalman spoiled Beth Arbel in the day of battle. The mother was dashed in pieces upon her children. ḫos. c. 10. v. 14. Ar in this place does not signify a city; but דִּבְרָה, the title of the Deity: from whence was derived ἰσός of the Greeks. The Seventy, according to some of their best copies, have rendered Beth Arbel ὡς ἰσύμ ἰσό-Βαλ, which is no improper version of Beth-Aur-Bel. In some copies we find it altered to the house of Jeroboam; but this is a mistake for Jero-Baal. Arbelus is by some represented as the first deified mortal. Cyril contra Julian. L. 1. p. 10. and L. 3. p. 110.

There was an Arbela in Sicily. Stephanus, and Suidas. Also in Galilee; situated upon a vast cavern. Josephus seized and fortified it. Josephi Vita. p. 29.

29 Plutarchus in-Alexandro,
then well imagine, that there existed in the time of Plutarch many mistakes, both in respect to the geography of countries very remote, and to the 71 language of nations, with whom the Romans were little acquainted. The great battle, of which we have been speaking, was confessedly 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. 72 Θαύμα τὸς τετελευτηκότας επέθαλε τοῖς Ἀρβηλοῖς, καὶ πολλὴν μεν ἐνεγαμὸν αἰθοιμα τῆς τρόφης, όνοι ολιγον ἐκ κοσμον, καὶ γαζαν βαθιάκαη, αγυρμὲ δὲ ταλαντα δίσκυλα. The battle was fought so near the city, that Alexander was afraid of some contagion from the dead bodies of the enemy, which lay close by it in great abundance.

I have mentioned, that Gaugamela was the temple of Cham-El, or Cham-Il. This was a title of the Deity brought from Chaldea to Egypt; and from thence to Greece, Het-ru-ria, 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 Acusilaius Cham-Ill was the Son of Vulcan, and Cabeira. Ἀκυσίλαιος δὲ ὁ Ἀργειός ἐκ Καβείης καὶ Ἡφαιστοῦ Καμίλλον λέγει. He was by others rendered Camillus, whose attendants were the Camilli; and he was esteemed the same as Hermes of Egypt.

Statius Tullianus de vocabulis rerum libro primo ait dixisse Callimachum, Tuficos Camillum appellare Mercurium, &c. Romani quoque pueros et puellas nobiles et investes Camillos et Camillas appellant, Flaminicarum et Flaminum præminístros. Servius speaks to the same purpose. Mercurius Herescâ lingua 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: ̣6 Καὶ τὸν ὑπηρετήτα τῷ Ἱερῷ τῷ Διός αμφιβαλεῖς εἶναι λεγέσθαι Καμίλλον, ὡς καὶ τὸν Ἕπικον ἐστὶς εἴναι τοῦ Ἑλληνὶ Καμίλλον ἀπὸ τῆς διακοινᾶς περιγραφῆς. He mentions Ἕπικον—Καμίλλον ἀπὸ τῆς διακοινᾶς, and supposes that Camillus had the name of Hermes from the similarity of his office, which was waiting upon the Gods. But the Chal-

75 Servius in Lib. 11. Aeneid. v. 558.
76 Plutarch in Numà. p. 64.
deans 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 styled their chief God Camillus, 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 Camulus: and the Ammonians, who travelled westward, brought his rites and worship into the western parts of Europe: hence there are inscriptions to be found inscribed "Camulo Sancto Fortissimo. He was sometimes taken for Mars: as we may learn from an inscription in Gruter.

78 MARTI CAMULO.

Such is the history of this Deity; whose worship was better known in the more early ages; and whose temple was styled 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 Venephes King of Egypt, says, that he built the pyramids of Cochone; which are the principal pyramids of that country. Eusebius,

77 Gruter. P. lvi. n. 11. vol. 1.
79 Or else Beth-Arbel was another name of the same temple.
80 Syncellus. p. 55.
before him had taken notice of the same history: Οὐνεφῆς, ἐφ' ὄν ὁ λιμὸς κατέσχε τὴν χώραν, ὡς καὶ τὰς Πυραμίδας ὀργῆν Κοχωνος ἔγειρεν. Venephes was a prince in whose time happened a famine in the land of Egypt. He was the same, who built the Pyramids about Cochone. Now Co-Chone, analogous to Beth-El, Beth-Shan, Beth-Dagon, signifies the temple of the Deity; the house of the great king, 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. 

82 Etymologicum Magnum. Ἡγαλλάς.
83 Herodotus. L. 2. c. 124.

called
called 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 Emefa, Edeffa, and Heliopolis. One region was named Gauzanitis from a city Gauzan, the Golzan of the Scriptures. Strabo calls it Xαυζαν, 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 Golzen in Egypt was of the same purport as Cushan; and have so mentioned it in a former treatise. So far is true: the land of Golzen was the land of Cushan, and possessed by the sons of Chus: but the two terms are not of the same meaning. Golzen, or Golshan, 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, expresses it CaiZan, KauZan. Go- Shan, Gau-Zan, CaiZan, 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:

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84 Geog. Nubiensis. p. 17.
85 2 Kings. c. 17. v. 6. and c. 18. v. 11. also 1 Chron. c. 5. v. 26.
87 Observations upon the Ancient History of Egypt. p. 175.
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 Chaones from their place of worship: and the former had also the name of Selli, which signifies the priests of the Sun. In Arcadia, near the eruption of the river Erasinus, was a mountain clothed with beautiful trees, and sacred to Dionysus. This also was called Chaon, the place of the Sun; and was undoubtedly so named from the ancient worship: for Dionysus 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 styled Salies; the region was called Xαυαγα; undoubtedly from Cha-Our, (Ὣ) some temple of Ur, erected by the Amonians, who here settled. Canoubis in Egypt was

90 αμφι δε Σελλοι
Σοι ναηον υποτηται. Homer. Iliad Π. v. 234.
91 Pausanias. L. 2. p. 166.
92 It is called Cha-Uon, Xαυων, by Steph. Byzantinus, from Ctesias. Xαυων, χαρα της Μυσιας. Κτισας εν πολει Περσικων. Cha-Uon is oιχος Ηλιων, the house of the Sun, which gave name to the district.
a compound of Ca-Noubis; Cabafa in the same country, Ca-Bafa; called by many Besa, the Befeth of the Scriptures, a Goddess well known in Egypt. She had a temple in Canaan called Beth Besa. Cuamon, near Esdraelon, is a compound of Cu-Amon, the place or house of Amon: There was a temple in Attica called Cuamites; and a personage denominated from it. The history of the place, and the rites in time grew obsolete; and Paufanias supposes, that the name was given from Kventure, Cuamos, a bean. 

I have not authority for the supposition, but it seems probable that this temple was erected to the memory of some person, who first sowed beans. And here it is proper to take notice of a circumstance, of which I must continually put the reader in mind; as it is of great consequence towards deciphering the mythology of ancient times. The Grecians often mistook the place of worship for the Deity worshiped: so that the names of many Gods are in reality the names of temples where they were adored. Artemis was Ar-Temis, the city of Themis, or Thamis; the Thamuz of Sidon and Egypt. This the Greeks expressed Agetemus, and made it the name of a Goddess. Kir-On was the city and temple of the Sun in Cyprus, and other places. They changed this to Kironus, which they contracted Cronus: and out of it made a particular God. From Cha-Opis they formed a king Cheops; from Cayster, the same as Ca

91 1 Maccab. c. 9. v. 62, 64.
94 Judith. c. 7. v. 3.
95 Paufanias. 1. 1. p. 91.
After, they fancied a hero, Caystrius; from Cu-Bela, Cybele; from Cu-Baba, Cybebe. Cerberus, the dog of hell, was denominated from Kir-Abor; as I shall hereafter 97 shew.

I have mentioned Caucon, or Caucone in Egypt: there was a place of the same name in Greece. It was originally sacred to the Sun; and the priests and inhabitants were called Caucones. Instead of Con, which signifies the great Lord; the Greeks substituted a hero 98 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 Cauconia. 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 worshiped as Deities. A colony of this people settled at Colchis, which they called Cutaia 99, from the head of their family, styled 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 cer-

97 There were many places and temples of Baal, denominated Caballis, Cabali, Cabala, Cabalia, Cabalion, Cabalissia, &c. which are mentioned by Pliny, Strabo, Antoninus, and others. Some of them were compounded of Caba: concerning which I shall hereafter treat.

Caucane in Sicily was of the same purport, mentioned by Ptolemy L. 3. c. 4.
tain, that it has that name at this day. Cocytus, which we render Cocytus, was undoubtedly a temple in Egypt. It gave name to a stream, on which it flooded; 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. Cocytus 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 Cocytus. Here was also a 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. 'Пер de και Κωνιτος ύδας ατεστεφανον.

Juno is by Varro styled Covella. "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

100 See De Lisle's curious map of Armenia and the adjacent parts of Albania, &c.
1 Paufanias. L. r. p. 40.
There was a river Acheron in Elis. Strabo. L. 8. p. 530. And the same rites were observed in honour of the Σεσ χυλαγγος, that were practised in Cyrene. Clement. Cohort. p. 33.
In Pontus was a river Acheron. Ενθα de και ποροφεί ποταμος Αχερυτος εκειν. Apollon. Argonaut. L. 2. v. 745. alio anno Αχερυνθια. The like to be found near Cuma in Campania; and a story of Hercules driving away flies there also. 'Ρωμαίοι de απομιν πηγάλει (Συρη). Clementis Cohort. Ibid.
interpreted Urania, **Urania**; whence Juno Covella must be rendered Coeleftis. 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 Coel. Hence Ausonius in his Grammaticomastix mentions a passage to this purpose.

Unde Rudinus ait Divom domus altifonum Coel: or as Ennius, to whom he alludes, has rendered it, according to the present MSS, altifonum **3 Coel**. He sometimes subjoins the Latine termination:

Coilum prospexit stellis fulgentibus aptum.
Olim de Coilo laivum dedit inclytus signum.

Saturnus, quem Coilus genuvit.

Unus erit, quem tu tollas in Coirila Coili Templa.

Cœlus in aftertimes was made a Deity: hence there are inscriptions dedicated **4 Celo Aeterno**. The ancient Deity Cælæus, mentioned by **5 Athenagoras**, and said to have been worshiped at Athens, was the same as the above.

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2. The Persians worshiped Cœlæus; which is alluded to by Herodotus, when he says, that they sacrificed upon eminences: **υπαρχον χωρας τως Ουρανω Δις** καλαντος, L. i. c. 131. To the same purpose Euripides;

3. Ὅμως τον νυμφιον τον δ' απετηριαν αἰθέρα,

Τον γνα αφιερων ὄνειρον ἐν αγκυλαις;

Τυττον νομίζει Ζιωσα, τον δ' ἐγγον Δια.


Cicero de Naturâ Deor. L. 1.


Many
Many places and regions, held sacred, and called Coel by the Amonians, were by the Greeks rendered κοῖλα, cava. Hence we read of Κοῖλη Δασεδάμων, Κοῖλη Ηλιος, and the like. Syria was by them styled Κοῖλα, the hollow: but the true name was Coēla, 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 signify divine, or heavenly. It is a name, which it retains at this day; as we are informed by 6 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 Ἡλιος, Eel, the Sun: and what the Greeks rendered Κοῖλη, of old meant 7 heavenly. Hence Homer styleth it peculiarly 8 Ηλιος διας, Elis the sacred. As Coele Syria was styled Sham, and Sama; so we find places, which have a reference to this term, in Elis. A town of great antiquity was named 9 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

6 Abulfeda. Tabula Syriæ. p. 5.
Nassir Etruscan. p. 93. apud Geog. vet.
7 The city Argos was in like manner called Καλος. Πολλάκις το Άργος Καλος φησι, καθαπέρ εν Επιγονοις. Το ΚΑΙΛΟΝ Άργος εν ετ' οἰκησοντ' ετι.—ετι και εν Θαμώς, Άργει Καλος. Scholia in Sophoc. Ædipum Colon.
8 Iliad. B. v. 615.

Samia.
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 situation. It is moreover inconsistent to suppose regions called κοιλα, 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 Hefychius, as also in Suidas, Κοιολής, ὁ Ἱερεὺς. By which we learn, that by Coioles was meant a sacred or heavenly person; in other words, a priest of Caelus. In Coioles there is but a small variation from the original term; which was a compound from Coi-El, or Co-El, the Caelus of the Romans.

Concerning the term Cael in Ennius, Janus Gulielmus takes notice, that this poet copied the Dorians in using abbreviations, and writing Cael for Caelus and Cælum. But herein this learned person is mistaken. The Doriens 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 Doriens 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.


Janus Gulielmus Laurenbergius, Antiquarius.
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 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 "east. 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 styled Ἀθην, they expressed Ἀθαν: Cheops they rendered Chaops: Zeen, Zan: Χαζη, Χαζανα: Μην, Μαν: Menes, Manes: Orchenoi, Orchanoi: Neith, Naith: Ηηνος, Ηανος: Hephæstus, Hephaestus: 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 styled Χαι, Cai; and signified a house, or cave: for the first

12 Φαρωιατο αυ τοις ἐν τοις Δωριεν ἡγεμόνες Αργοττοι διαγείεται. Herod. L. 6. c. 54.
Of their original and history I shall hereafter give a full account.
31 Ὅπως δὲ ἄδησιν ἐν τῇ Πρυτανείᾳ, φωνὴ μὲν εἶχεν αὐτῶν ἡ Δωρις. Paufanias.
L. 5. p. 416.
houses in the infancy of the world are supposed to have been caves or grottos. 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 a kind of religious horror. A cavern of this sort was at Lacedæmon, with a building over it; of which in aftertimes they made use to confine malefactors. It was called Kαιάδας, or as the Spartans expressed it, Kαιάδας, the house of death. 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 expressed Ades, and Hades; and by other nations Ait, and Atis. Hence these caverns were also styled Καιήτες, and Καιετοί. The author above quoted gives us the terms variously exhibited:

Οἱ απὸ τῶν σεισμῶν ῥωξίμου Καιετοί λέγουται. Καιάδας τὸ δεσμωτηρίου ἐντεῦθεν, τὸ σαῦρα Λακεδαιμονίου, σπηλαῖον. Hesychius renders it in the plural, and as a neuter: καίατα, οἰνηματα. 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

"Tum primum subiere domos; domus antra fuere.
Ovid. Metamorph. L. i. v. 12 r.

It is mentioned by Thucydides: Εἰ τὸν Καιάδαν, ὑπὲρ τῶν καυχήσεως εμβαλλείν εἰσῆκαν (ὅι Λακεδαιμονίοι.) L. i. c. 134.
It is expressed Κεάδας by Pausanias; who says that it was the place, down which they threw Aristomenes, the Mæsianian hero. L. 4. p. 324.
the rites of fire were 17 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, Κάσιν. 18 Ενω κως μαλλον τα τοιαυτα κοιλωματα 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 Thessaly; whom he styles φησες οφεσχως:

Καστισοί δη κεινοι επιχθωνων τεαφεν αυδειν,
Καστισοι μεν έσαν και καστισοις εμαχοτο
Φασεν οφεσχωσιν.

Οφεσχως 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 Lacedæmon 19 Δακε-δαιμονα κησεσαν, for it was by many thought to have been so called on account of the caverns. From hence we may fairly conclude, that κησεσαν was a mistake, or at least a variation, for 21 καιτασσαν, from Cai-Atis; and that Co, 22 Coa, Caia, were of the same purport.

17 Huic monstro Vulcanus erat pater: illius atros
18 Strabo, l. 8. p. 564.
19 Iliad. A. v. 266.
20 Iliad. E. v. 581.
21 Odyssey. Οδ. v. 1. Όδη ἐσον ΚΟΙΛΗΝ Λακεδαιμονα ΚΗΣΕΣΩΝ.
22 Strabo says as much, Ὅδε, ὅτι οἱ αὔτο τῶν σεταν κοιλωμα Καίτοι λέγουσιν. l. 9. p. 564.
23 Hence the words cove, alcove, and perhaps to cover, and to cope.
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 Cαιτη, was so denominated on this account. It was a cave in the rock, abounding with variety of subterranees, 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. 

Diodorus informs us, that what was in his time called Caiete, had been sometimes styled Αἰέτε: 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. Αἰ-Ετε, or Αἰ-Ατα, 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 Αἰητία, Actia. Aiete was the district: Caiete was the cave and temple in that district; where the Deity was worshiped.

In Βœotia was a cavern, into which the river Cephifius de-

116 R A D I C A L S.

1. Strabo, l. 5. p. 357.
3. Virgil, to give an air of truth to his narration, makes Caieta the nurse of Αἰνεας.
4. According to Strabo it was sometimes expressed Cai Atta; and gave name to the bay below. Και τον μετὰ τοὺς κόλπους εἰσίν Καιαίαν ὄνομασαν. L. 5. p. 366.
scended, and was loft. It afterwards emerged from this gulf, and passed freely to the sea. The place of eruption was called An-choa, which signifies Fontis apertura. The later Greeks expressed it Anchoe 26. Καλεῖται δ’ ὁ τόπος Ἀγχοη εἰ δὲ λίμνη ὁμοιόμοιος. 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. 27 Ὅ τετερος αὐθέντως εἰς γης. Χοῖκος: ὁ δευτερος αὐθέντως ὁ Κυνὸς εἰς οὐρανός. Ὅιος ὁ Χοῖκος, καὶ τοιοῦτοι 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.

28 Apud ipsos Germanos ejusmodi pagorum vernaculum vocabulum fuit Gaw; et variantibus dialecitis, gāw, gew, gów, gow, hinc—Brisgaw, Wormesgaw, Zurichgaw, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegow, Westergow,


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

27 1 Corinthians. c. 15. v. 47, 48.

Oostergow. The ancient term Πυργός, Purgos, was properly Pur-Go; and signified a light-house, or temple of fire, from the Chaldaic Pur.

**PARTICLES.**

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 Ῥα, 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. 39 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 expletives 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 Il and El in other languages. It is in composition so like to Ηλ, the name of Ῥαος, 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

39 Bayeri Additamenta to Selden de Diis Syris. p. 291.
Achor near Jericho. Joshua. c. 15. v. 7.
whom Alexander engaged upon the Indus, was named from the chief object of his worship उर, Pi-Or, and P’Or; rendered by the Greeks Πωρός, Porus. Pacorus the Parthian was of the same etymology, being a compound of P’Achorus, the Achor of Egypt: as was also the 30 city Pacoria in Mesopotamia, mentioned by Ptolemy. Even the Grecian ὠς was of Egyptian or Chaldaic original; and of the same composition (P’Ur) as the words above: for 31 Plato informs us, that ὠς, ὁδος, 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 32 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, 33 Πιευς, Πιμαστες, Πιμαθνες, πισωμα, πιλαος, Pidux, Picurator, Ptitribunus: also names of persons occur with this prefix; such as Piterus, Piturio, Pionius the martyr, also Pior, Piammon, Piambo; who are all mentioned by ecclesiastical 34 writers, as natives of that

30 Ptolem. Lib. 5. c. 18. p. 164.
33 Ibidem, and Jamet’s Specilegia. c. 9. § 4.
It was sometimes express’d Po, as in Poemon Abbas, in Evagrius.
Baal Peor was only Pi-Or, the Sun: as Priapus was a compound of Peor-Apis, contracted.

country.
country. This article is sometimes expressed Pa: as in the name of Pachomius, an abbot in Egypt, mentioned by 35 Gennadius. A priest named Paapis is to be found in the Excerpta from Antonius 36 Diogenes in Photius. There were particular rites, styled Pamylia Sacra, from 37 Pamyles, an ancient Egyptian Deity. We may infer from Hesychius, that they were very obscene: Παμυλῆς, Αιγυπτῖος Θεὸς Πειαπωδης. 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 Παιδῶν: for it is inconceivable, how very ignorant they were in respect to their ancient theology. Hence we read of σωτηρ τῆς Ζηνος, σωτηρ Απολ-λωνος; and legends of σωτηρ αθανατων; and of σωτηρ, 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, 38 Τις ὁ Παιδῶν ταφὸς σῶνα Χαλκίδους; Pausanias mentions 39 Αμφιλύκει σωτῆς βωμὸς: and in another

36 Antonius Diogenes in Photius. Cod. 166.
Paamyles is an assemblage of common titles, Am-El-Ees with the prefix. Hence the Greeks formed Melitta, a sacred name: as of Ham El-Ait, they formed Melitta, the name of a foreign Deity, more known in Ionia than in Hellas.
38 Plutarch: Quæstiones Graecæ. v. p. 296.
39 Pausanias. L. 1. p. 83. Amphilucus was a title of the Sun.
place, ἠθοποιοὶ δὲ θεῶν τε ονομαζόμενων αγνωστῶν, καὶ Ἡρώων, καὶ ΠΑΙΔΩΝ τε Θήσεως, καὶ Φαληροῦ. From this mistake arose so many boy-deities; among whom were even Jupiter and Dionysus: Αὐτόν τον Δια, καὶ τον Διονύσου Παιδας, καὶ νεος, ἡ Θεολογία καλεῖ. According to the theology of the Greeks even Jupiter and Dionysus are styled boys, and young persons. One of the most remarkable passages to this purpose is to be found in the antiquary above quoted; who takes notice of a certain mysterious rite performed by the natives of Amphissa in Phocis. The particular Gods, to whom it was performed, were styled Ἀνάκτες παιδεῖς. Αγοείς δὲ καὶ τελετὴν οἱ Αμφισσιτές τῶν Ἀνάκτων καλύμμενον Παιδῶν. 'Οτινεσ δὲ θεῶν εἰσιν οἱ Ἀνάκτες Παιδεῖς, οὐ κατὰ τ' αυτὰ εἰσιν εἰσήμενον. The people of Amphissa perform a ceremony in honour of persons, styled Anaktés Paides, or Royal Boys; but who these Anaktés Paides were, is matter of great uncertainty. In short the author could not tell: nor could the priests afford him any satisfactory information. There are many instances in Pausanias 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

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40 Pausanias. 1. r. p. 4. in like manner, ταφοὶ τῶν Ἰφιμεδίων καὶ Ἀλαρων παιδῶν.


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

42 Pausanias, l. 10. p. 876. Many instances of this sort are to be found in this writer.
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: 

"Περιμο ἐκ Περιμος γεγονεν—και ουτε εις Θεον, ουτε εις Ἡρωα ανεδησαν αντες (ὅι Αἰγυπτίοι.)"

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 καλος καγαθος, 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 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, Περιμος, Piromi, is a man; and seems to imply a native. Pirem Racot

41 Herodotus. 1. 2. c. 144.
44 See Reland, Dissertatio Copt. p. 108.
45 This was certainly the meaning: for Plato, speaking of the native Grecians in opposition to other nations, styled Βαρβαρος, makes use of the very expression: Πολλα μὲν ἡ Ἑλλας, ἐρη, ὁ Κέλης ἐκ ἑυσεχων αγαθων αἰθητες, πιθα δε και τα των βαρβαρων γενν. In Phæd. p. 96.
46 Kircher. Prodromus Copticus. p. 300 and p. 293.
is an Alexandrine, or more properly a native of Racotis called "Rafchid, and Rosetta. Pirem Romi, are 47 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: 48 Εγγενθεσαν δὲ καὶ ἐν Παραίᾳ. Κρόνου τρεῖς τεκνίς. Paraia is a variation of P‘Ur-avia; 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 49 Σαχος: and the name is retained in the Coptic, where it is expressed 50 Pi-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 personage, was an ancient title of the Sun, a compound of Phi-Ath-On. Bacchus was called Phi-Anac by the Mysians, rendered by the poets 51 Phanac and Phanaces. Hanes was a title of the same Deity, equally reverenced of old, and com-

47 Kircher. Prod. p. 293.
49 Damascius: Vita Isidori, apud Photium. Cod. ccxlii.
50 Jablonfsky: Pantheon Egypt. v. 2. l. 5. c. 2. p. 70.
51 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. Parem 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.
pounded Ph' Hanes. It signified the fountain of light: and from it was derived Phanes of Egypt: also φανω, φανεις, φανεγος: 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 Prætor and Prætorium, among the Romans: from P'Ur-Aith, Purathi and Puratheia among the Asiatics. From P'Ur-tan, πεταναις, and πετανεία among the Greeks of Hellas: in which Prutaneia there were of old sacred hearths, and a perpetual fire. The ancient name of Latian Jupiter was P'ur, by length of time changed to Puer. He was the Deity of fire; and his ministers were styled 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 that it had no such relation. It was a proper name, and retained particularly among the people of Præneste. 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:

52 Vulcano genitum pecora inter agrestia Regem,
Inventumque focis.

They called their chief God Pur: and dealt particularly in divination by lots, termed of old Purim. Cicero takes

53 Virgil Æneid. i. 7. v. 679.
notice of this custom of divination at Prænestæ; and describes
the manner, as well as the place: but gives into the com-
mon mistake, that the Purim related to Jupiter’s childhood.
He says, that the place, where the process was carried on,
was a sacred inclosure, \[^{53}\] is eft hodie locus septus religiose
propter Jovis Pueri, qui lactens cum Junone in gremio Fortu-tnæ mammam appetens, caftissime colitur a Matribus. 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. \[^{54}\] c. 9. v. 26. The
same lots of divination being used at Prænestæ was the oc-
fasion 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 the same time take
notice of the custom which prevailed in his temple. In-
scriptions Jovi Puero, and Fortunæ Primigeniae Jovis \[^{55}\] Pueri
are to be found in Gruter. One is very particular.

\[^{55}\] Fortunæ Primigeniae Jovis Pueri D. D.
Ex SORTÉ compos factus
Nothus Ruficanæ
L. P. Plotilla.

\[^{51}\] Cicero de Divinatione. l. 2.
\[^{54}\] See also v. 28, 29, 31, and 32.
\[^{55}\] Gruter. Inscrip. lxxvi. n. 6.
\[^{56}\] Ibid. lxxvi. n. 7.
That this word Puer was originally Pur may be proved from a well known passage in Lucretius:

"Puri fæpe lacum propter ac dolia curva
Somno devinæti 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 ChaldaicUr, and by the ancient Latines were called P'ùri. At Prænestè the name was particularly kept up on account of this divination by lots. These by the Amonians were styled Purim, being attended with ceremonies by fire; and supposed to be effected through the influence of the Deity. Prænestè seems to be a compound of Puren Eša, the lots of Eša, 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;

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57 Lucretius. l. 4. v. 1020.
58 Propertius alludes to the same circumstance:
Nam quid Prænestis dubias, O Cynthia, fortes?
Quid petis Ἀξιοι mœnia Telegoni?
L. 2. eleg. 32. v. 3.

What in the book of Hefter is styled Purim, the Seventy render, c. 9. v. 29. φησαὶ. The days of Purim were styled φησαὶ. Τῇ διαλέξει ἄυτων καλεῖται φῆσαι. So in c. 10. The additamenta Græcia mention, τῷ άφθονείς ταῦτα ἐπιστολάρι τῶν φησαὶ, instead of φησαὶ and Περαι: from Π'Ur and Ph'Ur, ignis.

and
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 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.
As it has been too generally handled.

Allo, Theoi, tow men manin apetgazate glwosthes,
Ex d' oisow somatow kathen oxeutevate affynh.
Kai se, poluminh, leukalene sebvene, moua,
Antomai, oin hemis eivn ephemegiostin akhein,
Perite se' estheis elhao eunov abma.

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 surmisces; and this to a degree of licentiousness, for which no learning nor ingenuity can atone.
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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 method 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.

59 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 ἀφήμες, integritas: Poseidon from ἀποκτείνεις, fetters to the feet: Hestia from οὐσία, substance and essence: Demeter, from δίδωσα ὡς μητής, distributing as a mother: Pallas from παλλέω to vibrate, or dance: Ares, Mars, from ἀρης, masculum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from

59 Herodotus. L. 2. c. 4. and L. 2. c. 52.

Επειτα δὲ γρον παλλε θηλίκους ἐπολυτού (ὁ Ελλῆς) εκ τις Αἰγυπτεις αὐτοκινο-μενα τα ἐννοματα τω Θεων.
Seev, to run. Innumerable derivations of this nature are to be found in Aristotle, Plato, Heraclides Ponticus, and other Greek writers. There is a maxim laid down by the Scholia upon Dionysius; which I shall have occasion often to mention. Ei βαζεθαγον το ονομα, ου χει ζητειν 'Ελληνικυν ετυμολογιαι αυτα. 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

So δαιμον from δαμων; Ἀπολλων from η ὁμω πολνους Διουσυς quasi διδινους from διδνς and ονος, and ονος from οισδαι. Κρονος, quasi χρονον κορος. Τιθυν, το πωςεμενοι, with many more. Plato in Cratylo.


See the Etymologies also of Macrobius. Saturnalia. L. 1. c. 17. p. 189.

Μυσαι quasi ωμε ουαι. Plutarch. de Fraterno Amore. v. 2. p. 480. Δι ευοιαν και φιλαδελφια.


Eutathiou on Dionysius: ισερυων.

Ut Jofephus recte obserbat, Græcis scriptoribus id in more est, ut peregrina, et barbara nomina, quantum licet, ad Graecam formam emolliant: sic illis Ar Moabitum est Άρσωτος; Βοσνα, Βορσα; Ακις, Αρχας; Αφατε, Άφρασκα; torrens Κίλον, Χειμαρρος των Κισσων; torrens Κεδρον, Χειμαρρος των Κεδρων; et tullia άοι: κσε. 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 epidemic weakness. He mentions Noah as the same as Deucalion, which name was given him from calling people to righteousness: he used to say, δευτε, ξαλει υμας δ Σεος; and from hence, it seems, he was called Deucalion. Ad Autol. L. 3.
very like the above. 63 Εὐνως γὰρ, ὅτι σώλλα ὁ Ὑποκού οἰνοματα, ἀλλὰς τε καὶ ὁ ὑπὸ τοὺς Βασιλείους οἰκονόμους, σώμα των Βασιλείων εἰλήφασι — εἰ τις ξίπτοι ταύτα κατὰ τὴν Ἐλληνικὴν φωνὴν, ὡς εὐκοτως κεῖται, ἀλλὰ μὴ κατ᾽ εκεῖνην, εἰς ἣς το ονομα τουχάνει οὐ, οἷσθα ὅτι αποφοι ἀν. 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 64 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 ταξις, a foot: that the river Nile signified η ἄλος: and that Gader in Spain was Πηδίες.

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 κατα, Teba, 65 ἄτετι: or ask the good bishop Cumberland, why Nineve was so called, and he will answer from Schindler, that it was a compound of 66 Nin-Nau, ἦν ἦν, a

61 Plato in Cratylo. p. 409.
64 Suidas, Stephanus, Etymolog. Eustathius, &c.
65 So Coptus in Egypt, from κωταίωρ.
66 See Callimachus. vol. 2. Spanheim's not. in Hymn. in Del. v. 87. p. 438.
sion inhabited. But is it credible, or indeed possible, for these cities to have been named from terms so vague, casual, 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 Cheder, their ancestor. Who was Cheder? 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 Cheder and Chasdim have a remote similitude 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 Cheder; 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

67 Hyde de Religione veterum Persarum. c. 2. p. 75.
even the written word is not safe. The whole history of Chesed is this. About fifty years after the patriarch Abraham 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 Moabish Idol Chemosh, tells us, that many make it come from the verb מַצָּה, mashah, to feel: but Dr. Hyde derives it from the Arabic, Khamadh, 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 Comosbah, 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, בּו, and supposes him to have been the same as Shiloh, the

68 Genesiv. c. 22. v. 20.
69 Universal History. vol. 1. b. 1. p. 286. notes.
Sandford de defcenfu Christi. L. 1. § 21.
See Gale’s Court of the Gentiles. vol. 1. b. 2. c. 6. p. 68.
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Messias. Sandford makes him to be Balaam the false prophet. Huetius maintains that 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 Hebrew Onomasticum. Rameses, tonitrum vel exprobratio tinea; aut malum delens five dissolvens; vel confractionem dissolvens, aut confractus a tinea—civitas in extremis finibus Ægypti. A similar interpretation is given of Berodach, a king of Babylon. Berodach: creans contritionem, vel electio interitus, aut filius interitus, vel vaporis tui; five frumentum; vel puritas nubis, vel vaporis tui. Rex Babyloniar.

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 every where 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

72 Hebræa, Chaldaea, &c. nomina virorum, mulierum, populorum. Antverpiae, 1565. Plantin.

a great
a great latitude in forming his derivations: for to make his
terms accord he has recourse not only to the Phenician lan-
guage, which he supposes to have been a dialect of the He-
brew; 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 dif-
ferent significations: but at this rate we may form a simili-
tude between terms the most dissimilar. For take a word in
any language, which admits of many inflections, and varia-
tions, 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 analysed the premises with great la-
bour, 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
Leontini, called of old Xuthia; but Bochart removes them
to the south west point of the island. This he supposes to
have been called Lelub, Διλυκέαυον, from being opposite to
Libya: and as the promontory was so named, it is, he thinks,
probable that the sea below was styled 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

71 Pliny. L. 3. c. 8.
Ætna, quæ Cyclopas olim tuliit. Mela. L. 2. c. 7.
from 75'feclul, perfection: and afterwards from יִשְׂכָל, Escol, pronounced, according to the Syriac, Sigol, a bunch of grapes. He deduces the Sicani from מַכָל, 76'Sacan, near: because they were near their next neighbours: in other words, on account of their being next to the Pēni. Sicani, qui Siculorum Pēnis 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 77 Delos from דְּלוֹס, Dahal, timor. 78 Cynthus from צְנָה, Chanat, in lucem edere. 79 Naxos from νικα, sacrificium;

70 Ibidem.
73 Ibidem.

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or else from nicfa, opes. 80 Gyarus from acbar, softened to acuar, a mouse, for the island was once infested with mice. 81 Pontus in Asia Minor from Ἀσσω, botno, a pistachio nut. 82 Icaria from icar, pastures: but he adds, tamen alia etymologia occurrit, quam huic præféro Νικα, Icaure, five insula piscium. 83 Chalcis in Eubæa from Chelca, diviśio. 84 Seriphus from refiph, and refipho, lapidibus stratum. 85 Patmos from Ἑω, 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.

Tenedos is deduced from Tin Edom, red earth: for there there were potters in the island; and earth was probably red. 87 Cythnus from katnuth, parvitas: or else from Ἀνων, gubna, or guphno, cheefe: because the next island was famous for that commodity: Ut ut enim Cythnus caseus proprie non dicatur, qui e Cythno non est, tamen receptâ καταχειτε Cythnus dici potuit caseus a vicinâ Ceo. He supposes Egypt to have been denominated from 88 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 Onomasticon 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 acceptance: from Mazor, which signified, the double preséure

83 L. i. p. 435. 84 P. 414. 85 P. 381. 86 P. 385. 87 P. 408.
of a mother on each side\textsuperscript{89}, pressionem matris geminam, i.e. ab utrâque parte. Upon which the learned Michaelis observes; \textsuperscript{90} quo etymo vix aliud veri dislimilius fingi potest.

In the theology of the Greeks are many ancient terms, which learned men have tried to analyze, 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 Tubalcain, mentioned Genesis. c. 4. v. 22: and it is a notion followed by many writers: and among others by Gale. \textsuperscript{91} First as to the name (says this learned man) Vossius, de Idolat. L. r. c. 36, shews us, that Vulcanus is the same as Tubalcainus, 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 Tubalcain, \textsuperscript{92} who was an instructor of every artificer in brass and iron. Upon the same principles Philo Biblius speaking of Chrusor, a person of great antiquity, who first built a ship, and navigated the seas; who also first taught husbandry, and hunting, supposes him to have been Vulcan; because it is farther said of him, \textsuperscript{93} that he first manufactured iron. From this partial resemblance to Vulcan or Hephaestus, Bochart is induced to derive his

\textsuperscript{89} Simonis Onomasticon.
\textsuperscript{90} Michaelis Spicilegium Geographiae Hebræor. Extrem. p. 158.
\textsuperscript{91} Gale's Court of the Gentiles. vol. i. b. 2. p. 66.
\textsuperscript{92} Genesis. c. 4. v. 22.
\textsuperscript{93} Philo apud Eusebium. Præp. Evan. L. r. c. 10.
name from רָעָשׁ, Chores Ur, an artificer in 96 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 same as the Sun: and his name is a sacred title, compounded of Baal-Cahen, Belus fanætus, 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 95 Hermapion 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 'Ηφαῖς τῷ Θεῶν Πάτερ. 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 of the Greeks, and Romans; and more especially from the descriptions of their poets. Polytheism, originally vile, and unwarrantable, was rendered

95 Marcellinus. L. 22. c. 15. He was also called Eloïs. Ελοῖς 'Ηφαῖς πάλα Δωμέων. Heïych. The Latine title of Mulciber was a compound of Melech Aber, Rex, Parens lucis.
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 character, so odious and con-
temptible, 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 96 Dionysus. He was
likewise by the Egyptians reverenced as the principal God;
no other than the Chaldaic 97 Aur, the same as Orus and
Apis: whose rites were particularly 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 styled Peor singly; also Baal Peor; the same with
whose rites the Israelites are so often 98 upbraided. His tem-

dles likewise are mentioned, which are styled Beth Peor. In
short this wretched divinity of the Romans was looked upon
by others as the soul of the world: the first principle, which
brought all things into light, and being. 99 Πριαπός ὁ κόσμος,
η ὁ σωφροσύνη αὐτῷ Λόγος. The author of the Orphic hymns.

97 Τὸ αὐχαλμα Πριαπος, τῷ καὶ Ωθ ὁς Ἀιγυπτιως. Suidas.
98 Numbers. c. 25. v. 3. Deuteronomy. c. 4. v. 3. Joshua. c. 22. v. 17.
Kircher derives Priapus from ἉΗ ὅΡΗ, Pehorpeh, os nuditatis.
99 Phurnutus de naturâ Deorum. c. 17. p. 205.
styles him ὁ Πρωτογόνος—γενεσιν μακαρων, ἣν τῶν τ’ ἀνθρώπων. 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. 1 Ισως δ’ αυ ὅτως και ὁ Πρωτογόνος ειν, καθ’ ον πτεοισιν εις φως τα πλανα’ των αρχαιων δ’ εισι Δαμιανων. Probably Pan is no other than the God Priapus, by whose means all things were brought into light. They are both Deities of high antiquity. Yet the one was degraded to a filthy monster; and of the other they made a scarecrow.

1 Orphic Hymn 5. to Protagonus, the same as Phanes, and Priapus. See verse 10.
2 Phurnutus. c. 17. p. 204.
3 Πα’ Αργυτισι δι Παν μὴν αρχαιοτατος, και των ὀκτω των αρχων λεγομενων Θεων. Herodotus. l. 2. c. 145.

Albae Juliae Inscriptio.
PRIEPO
PANTHEO.
Gruter. v. 1. 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 .

Ἐνθα ἄγουλα νυκτὸς τέ, καὶ ηματος, εἰς κελευθόν.

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 bigotteded 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, Lycophron, 10 Callimachus,
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 of mysterious lore, borrowed from the ancient Amo­nian 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 Panopolis in Egypt, (Ex τῆς Πανος τῆς Αιγυπτίων γενεθλίων;) 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 proper circumspection. 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 various 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

1 Agathias. L. 4. p. 133.
are writers of high rank; particularly Diodorus, Strabo, and Paufanias, on the Gentile part: and of the fathers Theophilus, Tatianus, Athenagoras, Clemens, Origenes, Eusebius, Theodoretus, Syncellus; and the compiler of the Fasti Siculi, 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 sub- sided. 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 loft 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 Eustathius, 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, nowhere 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

* See Theophilus ad Autolycum. L. 2. p. 357.
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 gradual 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 Cæarea, Tattianus of Assyria, Lucianus of Samosata, Cyril of Jerusalem, Porphyry of Syria, Proclus of Lycia, Philo of Biblus, Strabo of Amasa, Pausanias of Cappadocia, Eratosthenes of Cyrene, must know more upon this subject than any native Helladian. The like may be said of Diodorus, Josephus, Cedrenus, Syn- cellus, 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 themselves, they appeal to authors far prior to any Helladians: and their works are crowded with extracts from the most curious and most ancient histories. Such were the writings of Sanchoniathon,

1 See Philo Bibl. apud Euseb. P. E. L. 1. c. 10. p. 32. He mentions applying to a great number of authors, in Phoenicia.

2 Πολλαν εξερευναμένοις ὑλην, καὶ τὴν σαρῆν Ἑλλησ.

Berosus,
Berosus, Nicolaus Damascenus, Mucus, Mnafeas, Hieronymus \textit{\ae}gyptius, Apion, Manethon, Abydenus, Apollodorus, Asclepiades, Artapanus; from whom later writers borrowed largely. We are beholden to Clemens\textsuperscript{5}, and Eusebius, for many evidences from historians, long since lost; even Euflathius 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. \textsuperscript{6} \textit{Αλλα παρ' αλλοις συλλέξαμενος, μονον παρα των σο-φοι Ελληνων εστρεν αθεν, οινη σοφίας και αποφηγματων.}

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

\textsuperscript{5} Clemens Alexandrinus Strom. \textit{L. i. p. 356.}
\textsuperscript{6} Eusebius \textit{Præp. Evang. L. i. c. 4. p. 471.}
\textit{Τι ωφελησε Πυθαγόρας τα Ἀθῆναι, και Ἡρακλειος ζηλαι.}

\textit{Theophilus ad Autol. L. 3. p. 381.}

\textsuperscript{2} Plato in \textit{Timæo. Clemens. Strom. L. i. p. 426.}
\textit{Ὤ Σολών, Ἵλληνος αἰ τιμῆι κτλ.}

\textsuperscript{7} did
did not understand their own. Eudoxus 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.

Yet all the rites of the Helladians, as well as their Gods and Heroes, were imported from the east: and chiefly from 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

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8 Theophilus ad Autolycum. L. 3. p. 390.
10 Καθελα λε ψατι τον Ἐλληνας εἰδιαξεθαι τον επιμαχτυς Ἀιγυπτίων Ἦρως τέ, και Θοις. 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.
in the possession of a people, whom they style "Βαρβάροι, 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 "era 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

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"Οδὸν μεταξὺ χρόνων ἀριθμέσται, εἰ ὁ μόνην ἑσάσθεν Ἐλλησὶν ἱστορίαν. Theopompus in Tricarino.

genius,
genius, were amazing; and have been justly esteemed 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 Trojan, 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

"How uncertain they were in their notions may be seen from what follows. Alii Cadmus, ali Danaum, quidam Cecropem Atheniensem, vel Linum Thebanum, ct temporibus Trojanis Palamedem Argivum, memorant sedecim literarum formas, mox alios, et præcipue Simonidem cæteras invenisse. Lilius Gyraldus de Poetis. Dialog. 1. p. 13. Edit. Lugd. Bat. 1696.

Τότε ὁ Παλαμηνίδης ὄνει ἂ γραμματά τῆς ἀλφαβήτης, α, β, γ, δ, ε, ζ, η, θ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ, ψ, ω, τροσθικε ἐό Καθισο τῆς Μιλικιος ἑτέρα γραμματά τρια, θ, ϕ, χ — τροσ τὰ τὰ τὰ Σιμωνίδης ὁ Κεῖς τροσθικε ἐν α, η καί ω. Επιγραμμι ἐό ὁ Σιμοκαλιστος τρια, ζ, ξ, ψ ὄνεις ἐπληρώσαι τὰ καὶ τοίχων. Eusebii Chron. p. 33. l. 13.

9 put
put an inscription on the pediment of a temple, or upon a pillar, or 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 Corœbus; 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


15 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.
the various traditions handed down they did not consider, which really related to their country, and which had been introduced from other parts. Indeed they did not choose to distinguish, but adopted all for their own; taking the merit of every ancient transaction 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. 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 further. 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


Τις ἐν αὐτῶν συγγραφέων μᾶθαι βαδισά, ὅτι μακάρδα λεγομεν εἰσοδος συνεγραφον, αὐτὸς ἐκεῖνος ἄφιξε τῶν πράγματων εἰκάζομαι; κατέλειπεν γὰρ ἐκ τῶν βέλων ἀπολύσει ελέγχον, καὶ εἰσαντιωτᾶτα ἄφιξε τῶν αὐτῶν λέγειν εἰς κρίσιν στὰ. Josephus contra Apion. vol. 2. L. 1. c. 3. p. 439.

and absurd, but was greedily admitted, if sanctified by tradition. Even when the truth glared in their very faces, they turned from the light; and would not be deceived. 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. Where-

18 Plutarch de Audiendis Poetis. See Strabo’s Apology for Fable. L. i. p. 35, 36.


Herodotus puts these remarkable words into the mouth of Darius: Εν ηλια γης ηε δυναι δης λεγεις ηες δης το γε γαρ αυτος γελαμεθα, ου τη δειανδειναι, και αυτη τη αληθεια διαγερουμαιναι. 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 τον Ηροδοτον ελειξη (Μανεθαν) τον Αιγυπτιακον υπ’ αργοιας ελευσινων. Josophus contra Ap. L. i. c. 14. p. 444.
ever 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, 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, styled 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 Epaphus 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 embarrassed.

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

22 Ονομαζον δ' απο τα ωλια. Strabo. L. 17. p. 1155.
According to Marcellinus it was built by Peleus of Thessaly. L. 22. c. 16. p. 264.
24 Diodorus. L. 5. p. 328. built by Athis.
26 See Josephus contra Apion. L. 1. c. 3. p. 439.
a turn as the Grecians, whose ingenuity and elegance have been admired for ages. Nor would I engage in a display 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 transmit; 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 censures 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. 26 Hecataeus of Miletus acknowledges, that the traditions of the Greeks were as ridiculous as they were numerous: 27 and Philo confesses that he could obtain little intelligence from that quarter: that the Grecians had brought a mist 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 28 owned that the most genuine

26 Οἱ γὰρ Ἑλληνὶς λόγοι συλλογικοὶ καὶ γελοιοί, ὡς ἔμοι φαίνονται. Ἀπὸ Ἰαμβιλίχου. See notes, p. 295.
See the same writer of their love of allegory. p. 32.
genuine helps to philosophy were borrowed from those, who by the Greeks were styled barbarous: and Jamblichus 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 same 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 were

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.

30 Φύσει γὰρ Ἑλλήνες εἰσὶν πεπεπότοι, καὶ αἴτιαστε φέρονται ποιεῖσθαι, ἢ δειρικτοί ἐσμεν εἰς ἑαυτοῖς, ὡστε ἐξ ὑπ' ἑαυτῶν ἀποκείμενοι τινὶς διαφοραλαμβάνουσιν ἀλλὰ καὶ τοιοῦτο οἷον ἀφελεῖς παντακατανακαθιέναι. Βαρβαροὶ δὲ μονοκεφαλοὶ τοίς νόησις ὑπάρχου σοι τοῖς λόγοις ἔθεις τοῖς αὐτοῖς εἰσμένηι. Jamblichus, sect. 7. c. 5. p. 155.


32 Παρ' Ἡμῖν δὲ τῆς παιδείας οἱ ιχθοὺς ἐν ἔριδοματιν δε σωικλαίαι καὶ κατακρεγμένα. Tatianus contra Graecos. p. 269.
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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 affirms us, that there never had been any account transmitted of them, upon which we can depend. 37 Some of these nations,

37 Tis men Σακαί, tis de Μασσαγέταις εκαλή, ev ekrountes akribèi; λέγειν ἀπερ αυτον ἦμεν, κατέρ αρος Μασσαγέτας τον Κυρή ωολεμον ἵπποντες' ἀλλὰ ὅτε ἕτερ τετεὼν ἦμεν πρόποια αρος αλλάδειαν ἦμεν, ὅτε τα σαλαία των Περσῶν, ὅτε τοις Μῆδικοι, τῇ Συμακαί, εἰ ποιιν αριστείτο μεγαλὼ δία τὴν τῶν συγγραφέων ἀπολογία καὶ τὴν πειλομβίαν. Ὁροιτες γαρ το το ταναγμορφοι μνεμοραφοι εὐφορμεύμεναι, ὁμισον καὶ αὐτος σοφείζονται τὴν γραφήν ἑδείαθ, εἰν εἰς ἱστορικα σχιματι λέγοισιν, μηθέτωσε εἰδον, μπτε πεκοι, ἐν τῇ περῃ τοις εἰδότων ἀποτελεσας δὲ αὐτο δὲ μονον τουτο, ὅτι ακροατιν ἑδειὰν ερείζω, καὶ Σαμακαίων. 'Ραδίως ε' αν τὶν Ἡσιοδο ϑο καὶ ὸμήρος αριστείτον ἡρωλογεύσα, καὶ τοις τραγικοις Πονταίτος, τῇ Κτνψ τε, καὶ ἴροστος καὶ Ἐλλανικας καὶ αὐλίους τοιωτος. Οὐδε τοις κρείς Ἀλεξανδρε τοις τογραφασαν ράδιως αριστείτον τοις ἡλικοι καὶ γαρ ωτω ραδίως ορειον δια το τὴν δοξαν Ἀλεξανδρε, καὶ δια το τὸ πρατειαν προς τας ερεχτιας ὑποτελει τος Ασιας ἀνομον ἀρ όμοιον το δι φορία δυσελεγότων. Strabo. L. 11. p. 774.


fays
fays this judicious writer, the Grecians have called Saxe, and others Massagetæ, 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 Massagetæ, 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 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 people's 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 Hellanicus, and 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 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 says, that it was very difficult to arrive at the truth: for
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the 35 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 36 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, 35 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 Demons, whom they are pleased to style Gods: and I can pro-

11 Αλλά ἐκατοστὶ ἑκάστῳ τάραντι λέγει πολλακιστὶ ότε δὲ θερί των ὀραθείσων ὑπὸ διαφέροντα, τι δὲ νομίζειν θερί των ἐξ αικών; Strabo. L. 15. p. 1006.

See also L. 771, 2, 3, 4. And Diodorus Siculus. L. I. p. 63. Of Herodotus and other writers: 'Εκείνους προκρίνουσας της αληθείας το θαραξοδολογεῖν.


duce 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 statue'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 preferred 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 36 Pagafus, Agyieus, 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 37 Phaēnnis, 38 Phæmonoë, and Bæo. The last of these mentions Olen, as the inventor of verse, and the most ancient priest of Phæbus.


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 theogony: and every variety, however inconsistent, was admitted by the Greeks without the least hesitation: "Φυσις γὰς Ἑλληνες νεοτέροι—Ἑλληνικὸν αταλαίπωρος τῆς ἀληθείας θετησις. The Grecians, says Jamblichus, are naturally led by novelty: The investigation of truth is too fatiguing for a Grecian. From these ancient hymns and misconstrued terms "Pherecydes of Syrus planned his

40 Jamblichus de Myst. 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: Εὐρειαν ἐν ψαλμαιν ἰδιαί διελεκτον οἱ Ἀυτορθανεῖς (ἐν Σαμοθρακῇ), ὡς ψαλλά ἐν τοῖς δυσιν μέχρι τιν περιται. Diodorus. L. 5. p. 322.
41 Jamblichus de Myst. Sect. 7. c. 5. See notes. p. 295.
Such was Aristæas Proconnesius: Ἀρισταῖας Ἐι τις ἄλλος. Strabo. L. 13.
Helladian and other Grecian Writers. 163

History of the Gods: which, there is reason to think, was the source of much error.

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: *Affyrius, 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

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41 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 Io. Upon which Scaliger asks: *Si septimus ab Inacho, quomodo Io Inachi filia nupsit ei?* How could Io 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. cccclxxi.

44 Παρ' οἷς γὰς ἀποκατηγορεῖτος εἶν ὁ τῶν Χρόνων ἀναγραφῆς, ὑπάρχει τὸ τοῦ καὶ τοῦ ιστόριας ἀληθείαν δυνατὸν τί γὰς τὸ αἰτίον τῷ ἐν τῷ γεγορεῖν ἔλεγχον, εἰ μὴ τοῦ συναπείν τα µὴ αληθῆ; Tatianus. p. 269.
rule never to admit for history, what is antecedent to letters. For traditionary truths cannot be long preserved without 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. Josepbus in particular takes notice of their early claim; but cannot allow it: 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 sight of the

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\(^*\) \(\text{Clemens Alexand. Strom. L. i. p. 364.}\)

\(^*\) \(\text{Theoph. ad Autol. L. 3. p. 400.}\)

Plutarch
the truth; and could not recollect any genuine history. The reason of this is obvious: for they came late to the knowledge of letters in comparison 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 disquisition about the true object of worship: but amusing themselves 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 Affryrius, who advises every person of sense, when he meets with these high pretensions, to consider attentively, that there was not a single voucher, not even a tradition of any record, to authenticate these histories: for even Cadmus was many ages after. It is cer-

Plutarch assures us, that Homer was not known to the Athenians till the time 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 letters.


The kings of Sicyon were taken from Castror Rhodius.

50 Καὶ ἄρις τῶν νεών ἡμεῖς κατὰ πασὶν αὐτόν αἰσχρά, ἢ βὰτον τῆς Ἑλληνικῆς παραδείγματι, καὶ παρὰ τῇ ἑτέρῳ ἑτέρῳ, οὕτως ἂν ἁρπαξαν τὸν τὸν ἐπάθεσαν, καὶ μὴν ἔστω οὔτε ἄλλα ὡς γενέσται. Καὶ ἄρις, μετὰ πάλιν γὰρ τοῖς τετελεσμένοισιν, καὶ τοῖς διζούσις, καὶ τοῖς ἔρεμοισιν, τοῖς ἐξαπειρομένοισιν. Καὶ Παλαθίαν Παρθένον ὠφελοῦσαν. Καὶ ἄρις, μετὰ πάλιν γὰρ τοῖς τετελεσμένοισιν, καὶ τοῖς διζούσις, καὶ τοῖς ἐξαπειρομένοισιν, τοῖς ἐξαπειρομένοισιν. Καὶ Παλαθίαν Παρθένον ὠφελοῦσαν. Καὶ ἄρις, μετὰ πάλιν γὰρ τοῖς τετελεσμένοισιν, καὶ τοῖς διζούσις, καὶ τοῖς ἐξαπειρομένοισιν, τοῖς ἐξαπειρομένοισιν. Καὶ Παλαθίαν Παρθένον ὠφελοῦσαν. Tatianus Affryrius. p. 274.
tain, 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 Greeks 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, that according to Hippobotrus he was of Samos: but Aristoxenus, who wrote his life, as well as Aristarchus, and Theopompus, makes him a Tyrrhenian. 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 Cambyse. 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 Æschylus, and Pindar. What credit can we give to people for histories many ages backward; who were so ignorant in matters of

5" Clemens Alexand. L. i. p. 352. and Diogenes Laertius, from Dicæarchus, and Heraclides.
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 misled 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 everything was to be looked for among themselves. They did

52 Strabo. L. 17. p. 1160.

53 Ælian mentions, that the Bull Onuphis was worshiped 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.


not
not consider, that the titles of their Gods, the names of cities, and their terms of worship were imported: that their ancient 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 dissolvent, 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 Mešašxos and Mešašxos, 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. He 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 quality, whence the name was imposed. This being a secret to the Greeks, they always took things in a wrong acceptation; being misled by a twofold sense of the terms, which occurred to them: one was the genuine and original meaning; 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.

It

54 Μετά των του Ελληνικούς ονόματος αυτά, διετέλεσαν, όταν μετατράπηκαν αυτά, όταν τοις αρχαίοις, και τοις παραγόντες των αυτών από τις Ελληνικούς αρχαιολογες, αλλοι όχι, διευκρίνεσε τη αμφιβολία των ονόματων. Philo apud Eusebium. P. E. L. i. c. x. p. 34.

55 Bozrah, a citadel, they changed to βορσα, a skin. Out of Διος, the capital of Moab, they formed Areopolis, the city of Mars. The river Jaboc they expressed Ιω Βαξούς. They did not know that Διος in the east signified an island: and therefore out of Διος-Σοκώτρα in the Red-Sea, they formed the island Dioscorias: and from Διος-Αδωρι, or Adorus, they made an island Diodorus. The same island Socotra they sometimes denominated the island of Socrates. The place of fountains Αι-Αίν, they attributed to Ajax, and called it Αιαντός αχροτηριος, in the same Sea. The ancient frontier town of Egypt, Rhinocolura, they derived from λινος, λινος, 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 νειλος: Gadeira quasi Γάδερα. Necus in Egypt and Ethiopia signified a king: but such kings they
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 preserved 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 decypher 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 styled 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 56 Grecians. I am they have turned to venus: and the city of Necho, or Royal City, to Νικοτολίς and Νεροτολίς.

Lydiaschus in his Egyptian history changed the name of Jerusalem to Ἰεροσούλια; 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 Jofephus contra Ap. L. 1. c. 34. p. 467.

56 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. How­
am sensible, that many learned men have had recourse to 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 ever it must be confessed, that we are under great obligations to Pliny, Marcellinus, Arnobius, Tertullian, Lactantius, Jerome, Macrobius; and many others. They contain many necessary truths, wherever they may have obtained them.
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 descent 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 mysteries, 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 people from whom they were derived. By a similarity of customs, 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 proceed in the manner, which I have men-
tioned; continually enlarging my prospect, till I arrive at the point I aim at.

It may be proper to mention to the reader that the following treatises were not written in the order, in which they now stand; but just as the subject matter presented itself before 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, Εἰ βασιλεὺς τὸ ονόμα, ἐν τῇ ἑπταί Ελληνικήν ετυμολογίαν αὐτα.

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:

57 O! pater, O! genitor, O! sanguen diis oriundum.
58 Cum veter occubuit Priamus sub marte Pelaego.

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

57 Ennii Annales, L. 2.
58 Ibidem, L. 1.
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 Ἐσκυλαπιος the God of thunder: and this not merely from the poets: but from the best mythologists of the Grecians; from those, who wrote professionally upon the subject.

I have observed before, that the Grecians in foreign words often changed the Nu final to Sigma. For Keren, they wrote Κερης: for Cohen, Κων: for Athon, Αθως: for Boun, Βούς: for Sain, Σαίς.

People of old were styled 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 Priestesses were styled τιματις, or nurses; and also the daughters.

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 transaction was imputed to

19 Apud Ennii fragmenta.
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.

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
in the treatife 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 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 Moses⁶⁶, 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

⁶⁶ Genesis. c. 10. v. 5.
A short Account of the Helladians.

at present. In respect to the former, the account given in the scriptures is undoubtedly most true. The sons of Japhet did 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, and the 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 Ἄγαραγοί, 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 Βἀζεβαροί.


A Short Account of the Helladians.

Παλαι της νυν καλεμμενες Ἑλλάδος Βασιλείας τα πολλα ἔρημαν. Παυσανιας. Λ. 1. p. 100.

Ἀσκαδίαν Βασιλείας ἔρημαν. Scholia Apollonii Rhod. Λ. 3. v. 461.


Again; Γεγονεναὶ δὲ καὶ των ἡγεμόνων τινας Αιγυπτιως σαβεῖν τοις Αθηναιοῖς. Ibidem.


Concerning persons from Egypt.

Κεκέφος, Ἀιγυπτιος ὁν, δύο γλώσσας μισατο. Cedrenus. p. 82.

Κεκέφος, Ἀιγυπτιος το γενος, ψιθυ τας Αθηνας. Scholia Aristoph. Pluti.

'Ως δὲ από Σαίως πολεως Αιγυπτιος,
Μετα των κατα Ωγυγου κατακλυσμου εκεινου,
Ο Κεκέφος πανεγεγροειν Αθηναις της Ἑλλαδοις. Σ. Tzetzes. Chil. 5. hist. 18.

Κεκέφος, Ἀιγυπτιος το γενος, ψιθυ τας Αθηνας. Suidas.

Paufanias mentions Λελεγα αφικομενον εἳ Αιγυπτε. Λ. 1. p. 95.

Ερεχθεις from Egypt. Καὶ τον Ἐρεχθεια λέγετι το γενος Ἀιγυπτιον οντα. Diodorus. Λ. 1. p. 25.

Triptolemus from thence, who had been the companion of Osiris. Diodorus. Λ. 1. 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. L. 2. c. 91.


All the heads of the Dorian race from Egypt. Παινοιατο αν ενετες οι των Δωσιων ἀγεμονες Αιγυπτων ἰθαγενεσ. Herodotus. L. 6. c. 53.

The Lacedæmonians esteemed themselves of the same family as the Caphtarim of Palestine: hence they surmised, that they were related to the Jews. Ι Μακαβαιος. c. 12. v. 20, 21. Jusephus: A. J. L. 12. c. 4. p. 606. Perseus was supposed to have been a foreigner. Ως δε ο Περσεων λογος λεγεται, αυτος ο Περσεως εως Ασσυριος εγενετο Ελλην. Herodotus. L. 6. c. 54.

It is said of Cadmus, that he came originally from Egypt, in company with Phœnix. Καδμος και Φαινις απο Θησεων 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 Boeotia. 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: Πηλη των μετοικησαντων ὅσοιν εκει Σαίτων, και κατοικησαντων την της Ελλάδος μητροπολιν Ἀθηνας,
A short Account of the Helladians.

Athenas, καὶ τὰς Ὑδέας. Σιδημων γας ὑπὸ αὐτοίκων εἰκ Καίμω
τε Αγυρροῖος. Chron. p. 14. The ancient Athenians wor-
shipped Ίης: and were in their looks, and in their manners
particularly like the Egyptians. Καὶ τὰς ἴδεας, καὶ τὸς
ἡθον ὁμοιοτάτας εἶναι τοῖς Αἰγυπτίοις. The whole of their
polity was plainly borrowed from that country. Diod. Sic.

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. Ε.
Lib. 1. c. 10. p. 38.

This is not unlike the account given by the ScholiaSt upon
Lycophron concerning Cecrops: from whence the legend
may receive some light. Εἰθὸν αὖ (ὁ Κεκροῦ) ἀπὸ Σασίων
φολεως Αἰγυπτε τὰς Αθηνας συνοκίσε. Σαὶς δὲ κατ᾽ Αἰγυπτίοις
ἡ Αθηνα λεγεται, ὡς φησι Χασαέ. Lycoph. v. ΙΙΙ. Schol.

Hence it is, that almost the whole of the mythology of
Greece is borrowed from Egypt. Κάθολο δὲ, φασὶ, τὰς Ἑλ-
λήνας ἐξιδιαζήθαι τὰς εἰπανετας Αἰγυπτίων Ἡθος τε, καὶ
Θέης. Diodorus. L. 1. p. 20. All their rites and ceremo-
nies from the same quarter.

Πανηγυρίας δὲ αὖ, καὶ σωματικ, καὶ σφοσανγγας σφωτοί
ανθρώπων Αἰγυπτίων εἰσιν, ὥς χοισαμενοι, καὶ σφαος τῶν Ἐλ-

Εἰπείτα χενεν τολε διεκδοντος, επιθύμητο (ὁ Ἑλλήνας) εἰς τὰς
Αἰγυπτε αποκομενα τὰ συνοματα τῶν Θεῶν. Herod. L. 2. c. 52.
See also L. 2. c. 4.

Καὶ σαντα τα συνοματα τῶν Θεῶν εξ Αἰγυπτε εληλυθε εἰς
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Hence it is said that the Corybantes with their mother Comba came and settled at Athens: Κομβής ἐπιτάγη μετὰ μητέρος. 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. Ελλησι γὰς ἐν Μελαμπὸς εἰν, ὁ ἐχθησαμένος τὰ Διονύσια ὄνομα, καὶ τὴν Ὑσίαν, καὶ τὴν σφωμὴν τὰ φαλά. 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
A NEW SYSTEM:

OR, AN ANALYSIS OF ANCIENT MYTHOLOGY.
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 propagated to others far remote, the stream, however widely diffused,
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 Goddess 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 Augusta, consisted in a ceremony of the priests, who used to walk barefoot over burning coals, \(^1\) Γυμνοίς γαε

\(^1\) Strabo. L. 5. p. 346.
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The priests with their feet naked walked over a large quantity of live coals and cinders. The town flooded at the bottom of Mount Soraête, sacred to Apollo: and the priests were styled Hirpi.

Aruns in Virgil, in his address to Apollo, takes notice of this custom.

"Summe Deum, magni custos Soraetis, Apollo,
Quem primi colimus; cui pines ardo acervo
Pascitur, et medium freti pietate per ignem
Culiores multa premimus vestigia prunae;
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 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 styled Aquæ Ferentinae,—cui numen etiam, et divinus cultus tributus fuit. Here was a grove equally sacred, mentioned by Livy, and others; where the ancient Latines used to hold their chief assemblies. As this grand meeting used to be in a place denominated from fire, it was the cause

1 Virgil. Æn. L. xi. v. 785.
2 Servius upon the foregoing passage.
4 Livy. L. i. c. 49. Pompeius Festus;
of those councils being called Feriae 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 Σέδονται σωτάμες των παντων μάλισα: 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, revered 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 Αιγυπτιι aquae beneficiu percipientes aquam colunt, aquis supplicant. From hence

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. i. c. 138.


10 Αιγυπτιινοι άτασι και ανανθον τους Αιγυπτιος το υδος,

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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

FONTIDIVINO.

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 sacravit. 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 κενηθ

καλειται τα ἅλια. 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

12 Seneca. Epist. 41.
13 Herodotus. L. 4. c. 181. The true name was probably Curene, or Curane.
16 Paufanias. L. 2. p. 117. Εἰς τὸ ἑαυτὸν καὶ Ἀπολλωνίαν αἰγαλμά περιτέλεσθαι, και ἔστιν περίελθοσ εἰς-τον.

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 "Pur-ain, 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 same is mentioned by Pheidonius 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, Ineffus; 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-Es, 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 Innæa, and informs us more precisely, that the upper part of the mountain was so called. "

17 Pur, Pir, Phur, Vir: all signify fire.
18 Diodorus Siculus. L. 5. p. 312.
19 Diodorus Siculus. L. xi. p. 57.
Upon this the people withdrawing themselves went and occupied the upper part of Mount Ætna, which was called Innesa. 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 Matarea. Stephanus Byzantinus calls the city Inys: for that is manifestly the name he gives it, if we take away the Greek termination. Ιυσσος, σωλις Αἰγυπτω: but Herodotus from whom he borrows, renders it Íenis. It would have been more truly rendered Doricè Íenis; 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 Cælius: 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 Goshen of the scriptures. The other

Stephanus says, that it was near mount Cælius: but Herodotus expressly tells us, that it was at the distance of three days journey from it.

Aπο ταυτης τα μετοχια τα επι Σαλασιον μεξη Ιπνιον πωλιοι εβι τη Αραβικη. Herodotus. L. 3. c. 5.


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 name of Cufhan; but the two
other was the city On in Arabia; called also Hanes. They were within eight or nine miles of each other: and are both mentioned together by the prophet 25 Isaiah. *For his princes were at Zoan; 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 26 Heliopolis; which has caused great confusion in the history of Egypt. The latter of the two was the Iānis, or Ιανίς, of the Greeks; so called from Hanes, the great fountain of light, the Sun: who was worshiped under that title by the Egyptians and Arabs. 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 Arabs 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. 27 Cette ville presque enfvelie sous des ruines, et voisine, dit Abulfeda, d’un petit lieu nommé Matarea, conserve dans les géographies Arabes le

words are not of the same purport. Go-shen 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 Poti-pherah was Priest. Genesis c. 41. v. 45. The other stood in Arabia, and is mentioned by the Seventy: Ον, ἡ Ἑλιος τος ήλιος. Exodus c. 1. v. 11. This was also called Onium, and Hanes, the Iänus of Herodotus.

25 Isaiah c. 30. v. 4.
26 See Observations upon the Ancient History of Egypt p. 124. p. 137.
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nom d’Aïn-Siems, ou de fontaine du Soleil. 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 ipsis ipse Daemon vocatur. Hence they have abolished Hanes: but the name Ain El Cham, of the same port, 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 dif-

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28 Travels. vol. 2. p. 107. It is by them expressed Ain el Cham, and appropriated to the obelisk: but the meaning is plain.
ferently from the people of that country: and they do the same in respect to us. What we call London, they express Londres: England they style Angleterre. What some call Bazil, they pronounce Bal: Munchen, Munich: Mentz, Mayence: RavenSpurg, Ratisbon. The like variation was observable of old. Carthago of the Romans was Carchedon among the Greeks. Hannibal was rendered Annibas: Adruba, Adrubas: 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, Ακκαρών, of Josephus, and the Seventy. What they termed Philistim, was Pelestin: Eleazer, in their own language they changed to Lazar, and Lazarus: and of the Greek σουεδειον 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 text. It requires no great insight into that
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 worshiped under this title in Greece, and styled Zeus Aineius. The Scholia of upon Apollonius Rhodius mentions his temple, and terms it Δίος Αινείας ἱερόν, ἐ μυθουνει και Δεον en ώτε-βίταν, και Δημοσθενης en λαμετι. It is also taken notice of by Strabo, who speaks of a mountain Hanes, where the temple stood. Μεγίστον de οφός en αυτη Αίνος (lege Aines), en ὥ το τα Δίος Αινείας ἱερόν. The mountain of Zeus Aineius must have been Aines, and not Ainos; though it occurs so in our present copies of Strabo. The Scholia above quotes a verse from Hesiod, where the Poet styles the Deity Aineios.

Eνδ' ὄινε εὐχεσθήν Αινεῖος ὑψιμεδοτι.
Aineius, and Ainesius 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 Dionusus: and went so far as to give him a creative power, and to deduce all things from him. The Grecians from Phanes formed Phanes, 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 Aquæ Pifanæ. Cuma in Campania was certainly denominated from Chum, heat, on account of its soil, and situation. Its medicinal waters are well known; which were called Aquæ Cumanæ. The term Cumana is not formed merely by a Latine inflection; but consists of the terms

34 Orphic. Frag. 7.
35 Ὅι Ἑὐδελογοι—ἐν γάρ τι τὰν Ἐφανίς τὴν ἐκμορφώρου ζωὴν αἰτιαν αἰὼνιναν. Orphic. Fragment. 8. from Proclus in Timæum.
37 Φαναῖος Ἀπόλλων ὕπ Xios. Hevych.
38 Pliny. L. 2. c. 106. p. 120.
main, and signifies a hot fountain; or a fountain of Chun, or Cham, the Sun. The country about it was called Phlegra; and its waters are mentioned by Lucretius.

Qualis apud Cumas locus est, montemque Vesuvum, Oppleti calidis ubi fumant fontibus auætus.

Here was a cavern, which of old was a place of prophecy. It was the seat of the Sibylla Cumana; who was supposed to have come from Babylonia. As Cuma was properly Cumana; so Baia was Baian; and Alba near mount Albanus, Alban; for the Romans often dropped the n final. Pisa so celebrated in Elis was originally Pisan, of the same purport as the Aquæ Piscæ above. It was so called from a sacred fountain, to which only the name can be primarily applicable: and we are assured by Strabo that the fountain had certainly the name of Pisan. I have mentioned that Mount Pyrene was so called from being a fountain of fire: such mountains often have hot streams in their vicinity, which are generally of great utility. Such we find to have been in Aquitania at the foot of this mountain, which were called Thermæ Onesæ; and are mentioned by Strabo, as Θέμα καλλία τωτιμωτας ύδατος. What in one part of the world was termed Cumana, was in another rendered Comana. There was a grand city of this name in

Lucretius. L. 6.
Mount Albanus was denominated Al-ban from its fountains and baths.
Strabo. L. 8. 545.
Cappadocia, where flooded one of the noblest Puratheia in Asia. The Deity worshiped was represented as a feminine, and styled Anaït, and Anaïs; 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. 45 Πεζι Αφηλα δε εις και Δημητρίας ἁλος ειδ η τε καφά ἄρην, και τα πυρα (ος συγ-σεια), και το της Αναίας ἰεγον.

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, who nursed Jupiter, was supposed to have been changed. It was called Hagnon, the same as Ain-On, the fount of the Sun. From Ain of the Amonians, expressed Agn, came the ἄγνος of the Greeks, which signified any thing pure and clean; purus sive castus. Hence was derived ἄγνειον, ἄγναιον, ἄγναιον, καθαρον, ἄγνη, καθαρα: as we may learn from Hesychius. Paufanias styles the fountain 46 Hagnon: but it was originally Hagnon, the fountain of the Sun: hence we learn in another place of Hesychius, ἄγνοτολείδου.

The town Egnatia, which I mentioned above, stood in campis Salentinis, and at this day is called Anazo, and Anazzo. It was so named from the rites of fire: and that those customs were here practised, we may learn from some remains of them among the natives in the times of Horace and Pliny. The former calls the place by contraction \[47\] Gnatia:

Dein Gnatia Nymphis
Iratis extruèta dedit risumque, jocumque;
Dum flammis fine thura liquescere limine facro
Persuadere 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. \[48\] Reperitur apud auctores in Salentino oppido Egnatiâ, imposito ligno in saxum quoddam ibi sacram protinus flammam exister. 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. \[49\] Της ἤς Σαλεντινῆς Κητῶν ἀποκεῖσας φάσι. Innumerable instances of this sort might be brought from Sicily: for this island abounded with places, which were of Amonian original.

\[47\] Horace. L. 1. Sat. 5. v. 97.
\[48\] Pliny. L. 2. c. 110. p. 123.

The ancient Salentini worshipped the Sun under the title of Man-zan, or Manzana: by which is meant Menes, Sol Feftus in V. Octobris.
Thucydides, and other Greek writers, call them Phenicians: Οικουν δὲ καὶ Φοινικες στησε πασαν μεν Σικελιαν. But they were a different people from those, whom he supposes. Besides the term Phenician was not a name, but a title: which was assumed 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 Phenicians 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 Peloponneseus had some relation to a fountain, being compounded of Meth-an, the fountain of the Egyptian Deity, Meth, whom the Greeks called Μητις, Meetis.

Και Μητις θεωτος γενετως, και Εγως σωλυτετησ.

Μητις, divine wisdom, by which the world was framed: esteemed the same as Phanes, and Dionysus.
Αυτος το θ Διονυσιος, και Φανος, και Ηρικεταιος. Ibidem p. 373.
Μητις—ιεμουεται, Βελη, Φως, Ζωοστηπ, from Orpheus: Eusebii Chronicon. p. 4.
We learn from \(^5^2\) Pausanias, that there was in this place a 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 \(^5^3\) Messenia. 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 notion, that they were gifted with supernatural powers. Jamblichus takes notice of many ways, by which the gift of divination was to be obtained. \(^5^4\) 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 cavern, 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 Branchidae. He adds \(^5^5\), 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


\(^5^3\) Pausanias. L. 4. p. 287.

\(^5^4\) Ὅδε εὐφορ πινοντες καθαπερ ἐν Κολοφωνι Ιεροις τῇ Κλαρίῳ. Ὅδε γεμισες ναος καθημενοι, ὡς ἐν Δέλφους ἑσπερίζοντες. Ὅδε ἐξ ὑδατον ατμοὺμενοι, καθαπερ ἐν Βραχύκαις Προφητεῖς. Jamblichus de Mysteriis. Sect. 3. c. 11. p. 72.

\(^5^5\) Τούτῳ ἐν Κολοφωνι μαντείον ὁμολογεῖται ναὸς ψαρί σια ὑδατος χρηματίζειν' εύαι παρην ἐν οἷς καταιγεῖς, καὶ αὐτως τοιαύτῃ την Προφητη. Jamblichus. ibid.
the place we may learn the purport of the name, 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 35 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 36 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 Zelicia. In Lycia was the city Phaselis, situated upon the mountain 37 Chimæra; 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 Vulcani, five apertura ignis; in other words a chasm of fire. The reason why this name was imposed may be seen in the history of the place 38. Flagrat in Phaselitide Mons Chimæra, et quidem immortali die-

36 Callimachus: Hymn to Delos.
37 Pliny. L. 2. c. 106. p. 122.
38 Pliny above.

'Oti ὑπὲρ εἵνεκα Φασηλίδος ἐν Λυκία ἁμαρτών, καὶ ὁτι καὶ οὕπερ εἰς ὁμοίως, καὶ νυκτα, καὶ ἡμέραν. Ctesias apud Photium. clxiii.
bus, et noctibus flammâ. Chimæra is a compound of Cham-Ur, the name of the Deity, whose altar stood towards the top of the 59 mountain. At no great distance stood 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 cavitas, five Vultani 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 immensely high, and ever covered with snow; it stood in the vicinity of Comana, Caftabala, Caesarea, and Tyana: and all the country about it abounded with fiery 60 eruptions. But the most satisfactory idea of this mountain may be obtained from coins, which were struck in its vicinity; and particularly 61 describe it, both as an hollow, and an inflamed mountain.

In Thrace was a region called Pæonia, which seems to have had its name from P'Eon, the God of light 62. The natives of these parts were styled both Peonians, and Pierians; which names equally relate to the Sun. Agreeably to this Maximus Tyrius tells us, that they particularly worshiped that luminary: and adds, that they had no image;

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59 Παντες, ὁσιος θανικος ἐκες πέρι τον υπνον νεμονται,


62 He was called both Peon, and Peor: and the country from him Peonia and Pieria. The chief cities were Alorus, Aineas, Chama, Methone: all of oriental etymology.

but
but instead of it used to suspend upon an high pole a disk of metal; probably of fine gold, as they were rich in that mineral: and before this they performed their 63 adoration.

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

64 Denique flammicomo devoti pectora Soli Vitam agitant.

Similar to Emesa was Edessa, or more properly Adefa, so named from Hades, the God of light. The Emperor Julian styles the region, Ιερον εξ αιωνος τω Ηλιω 65 χωριων. This city was also from its worship styled 66 Ur, Urhoë and Urchoë; which last was probably the name of the 67 temple.

There were many places called Arsene, Arsine, Arsinoë, Arsiana. These were all the same name, only varied in dif-

62 Of the wealth of this people, and of their skill in music and pharmacy, See Strabo. Epitom. L. 7.
63 Rufus Festus Avienus. Descrip. Orbis. v. 1083.
64 Juliani Oratio in Solem. Orat. 4. p. 150.
65 Ιερονται δε αυτοι (Εισεσοντοι) τω Σεψ ήλιω τετον γαρ δι επιχωριοι σεθεοι τη Φοινικων φως Ελαγαβαλον καλενται. Herodian. L. 3.
67 Urchoë signifies Ori domus, vel templum; Solis Ædes.

Ur in Chaldea is by Ptolemy called Orchoe.
ferent countries: and they were consequently of the same purport. Arsinoë is a compound of arez-ain, Solis fons: and most places so denominated will be found famed for some fountain. One of this name was in Syria: 68 Ἀρσινώ<

woλις εν Συρία, ἐπὶ βασιλείας κηνίας απὸ δὲ τὸ βασιλείας εἶσυγεται θελιονας—ἀφ' ὑπὸ ἀρσινωλις ωφομαζαί. Arsinoë 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 Arfiana in Babylonia had 69 fountains of bitumen. Arsene in Armenia was a nitrous lake: 70 Ἀρσινὴ λίμνη—νυτητις. Near Arsinoë upon the Red Sea were hot streams of bitter 71 waters; and Arsinoë near 72 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 worshiped particularly at Ur in Chaldea: and one tribe of that nation were called Urchani. Strabo mentions them as only one branch of the 73 literati; but 74 Pliny speaks of them as

68 Etymologicum magnum. The author adds, ἀρσινώ γας το ωτισαί, as if it were of Grecian original.
69 Marcellinus. L. 23. p. 287.
71 Πρωτον μὲν αἰτ Ἀρσινῶς πολεθετοί τὴν ἡφίαν υπερν ορμα χλεωσιν αὐλοις εἴς πετρίς ὕψους εἰς Σαλατίαν δινεῖται. Agatharchides de Rubro mari. p. 54.
73 Some make Ephesus and Arsinoë to have been the same. See Scholia upon Dionysius. v. 828.
74 Pliny. L. 6. c. 27. Euphraten præclusere Orcheni: nec nisi Pafstigri defertur ad mare.
a people, a tribe of the 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 κατανεκαμεν, so named from the fires, with which it abounded. It was near Hierapolis, Caroura, and Fossa 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 denominata from the God Ur-chan, who was worshiped here as well as in the east. It is mentioned by Eratosthenes, and Ptolemy under the name of ἔσυμος Ὅκυνιος, or the forest of Orcun; which is undoubtedly the same name as that above. I have taken notice, that the name of the mountain Pyrene signified a fountain

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75 Ptolemy Geog.

Strabo supposes that the Campus Hyrcanus was so named from the Perians, as also Κυρος ωδιον near it, but they seem to have been so denominated ab origine. The river Organ, which ran into the Maeander from the Campus Hyrcanus, was properly Ur-chan. Ancyra was An-cura, so named, a fonte Solis: κυρος γαρ δ' ἤλιος. 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.

78 Ptolemy. Geog. L. 2. c. 11.
of fire, and that the mountain had once flamed. There was a Pyrene among the Alpes 79 Tridentini, and at the foot of it a city of the same 80 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 81 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 82 burning: and conformably to this notion it is still distinguished by the name of the great 83 Brenner. The country therefore and the forest may have been called Or-cunian 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 Oeconia, was so named from Or-cun, the God of that element.

We must not be surprized to find Amonian names among the Alpes; for some of that family were the first who passed them. The merit of great performances was by the Greeks

80 Here was one of the fountains of the Danube. Ἰερος τε γαρ ποταμός αἰείμενος εὐχαριστοῦν καὶ Πολύμενος σώλος ἔρει, μέσῳ σχίζων τὴν Εὐφρατὴν. Herodotus. L. 2. c. 33.
81 See Cluverii Germania.
82 Beatus Rhenanus. Rerum Germanic. L. 3.
83 It is called by the Swiss, Le Grand Brenner: by the other Germans, Der gros Verner.

Mount Cenis, as we term it, is properly Mount Chen-Is, Mons Dei Vulcani. It is called by the people of the country Monte Canife: and is part of the Alpes Cot-tiae. Cluver. Ital. vol. 1. L. 1. c. 32. p. 337. Mons Geneber Jovii.

E e 2  generally
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 \textsuperscript{84} 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 \textit{twelve} capital \textsuperscript{85} cities. Some of that ancient and sacred nation, the Hyperboreans, are said by Posidonius to have taken up their residence in these parts. \textsuperscript{86} \textit{Τῆς Τηρέσεως—οικείων άρτη τας Αλπεις της Ιταλίας}. Here inhabited the Taurini: and one of the chief cities was Comus. Strabo styles the country the land of \textsuperscript{87} Ideonus, and Cottius. These names will be found hereafter to be very remarkable. Indeed many of the Alpine appellations were Amonian; 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. \textsuperscript{88} \textit{Pars Suevorum et Isidi sacrificat: unde causa et origo peregrino sacro, parum complementi; nisi quod signum ipsum in modum Liburnae figuratum docet advectam religionem}. The ship of Isis was also re-

\textsuperscript{84} See Marcellinus. \textit{L. 15. c. 10. p. 77.} and the authors quoted by Cluverius. \textit{Italia Antiqua} above.

They are styled \textit{Αλπεις Σκυτίαι} by Procopius; \textit{Rerum Goth. L. 2.}

Marcellinus thinks, that a king Cottius gave name to these Alps in the time of Augustus, but Cottius was the national title of the king; as Cottia was of the nation; far prior to the time of Augustus.

\textsuperscript{85} Pliny. \textit{L. 3. c. 20. Cottianae civitates duodecim.}

\textsuperscript{86} Scholia upon Apollonius. \textit{L. 2. v. 677.}

\textsuperscript{87} \textit{Τετων ὁ εἰς καὶ ὁ το Ιδέωνα λεγόμενον ἡ, καὶ ἡ το Κόττια}. \textit{Strabo. L. 4. p. 312.}

\textsuperscript{88} Tacitus de Moribus Germanorum.
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verenced at Rome: and is marked in the calendar for the month of March. From whence the mystery was derived, we may learn from Fulgentius. Navigium Isis Egyptus colit. Hence we find, that the whole of it came from Egypt. The like is shewn by Laetantius. To this purpose I could bring innumerable proofs, were I not limited 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 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 coun-


To these instances add the worship of Setur, and Thuth, called Thaurates. See Cluverii Germania L. i. c. 26. p. 188, and 189.
try. 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 Tadmor; 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 Tadmor 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 concerned, 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

*2 Chronicles. c. 8. v. 4.*
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 pre-
vailed among the first nations upon the earth: "Σπηλαία τοις καὶ αντία τοις σαλαίατατοι, σιν καὶ ναυς επινοσαι, Θεος αφοσιντω καὶ εν Κρήτη μεν Κρήτων Δι, εν Αρκαδία δε Σέληνη, καὶ Παν εν Δικειω, καὶ εν Ναξω Διονυσω. 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
τως αντία in the poet, "Τις εστωτατες τοπες τα ναος. The
cavern is the innermost place of the temple. Paufanias speaking
of a cavern in Phocis says, that it was particularly sacred to
Aphrodite. "Αφροδιτη δ' εχει εν σπηλαιοι τιμας. In this

He speaks of Zoroafter, Αυτοφρες απηλαιον εν τοις αλησιον ορει της Περσι
δως αυθήρον, και απηγας αχαν, ανεφασοντες εις τιμας τα σωματω ασωτε, και απατω
Μιθρ. p. 254.
Clemens Alexandrinus mentions Βασαθραν σοματα τερατειας εμπλεα. Cohor-
tatio ad Gentes.
"Αντα μεν δη ιικαλοι σαλαλοι, καὶ σπηλαιοι, της κοσμυ καθερεν. Porphyry de
Antro Nymph. p. 252. There was oftentimes an olive-tree planted near these ca-
 verns, as in the Acropolis at Athens, and in Ithaca.
"Ανταρ επι κρατος λιμενος ταυφυλλος Ελαια,
2 Lycophron. v. 208. Scholia.
3 Paufanias. L. 10. p. 898. I imagine, that the word caverna, a cavern, was de-
nominated originally Ca-Ouran, Domus Coelestis, vel Domus Dei, from the sup-
posed sanctity of such places.
The Analysis of Ancient Mythology.

cavern divine honours were paid to Aphrodite. Parnassus was rendered holy for nothing more than for these unpromising circumstances. Τιεοπτηης ὁ Παρνασσος, εκων αντε ας και αλλα χωρια τιμωμενα τε, και αγιευμενα. 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 ακρα Ναος εικαιμενος σπηλαιο. 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 χαμαιος εν τω τοπω: and Apollo is said to have chosen it for an oracular shrine, on account of the effluvia which from thence proceeded.

7 Ut vidit Pæan vaftos telluris hiatus
Divinam spirare sidem, ventosque loquaces
Exhalare solum, facris se condidit antris,
Incubuitque adyto: vates ibi factus Apollo.

Here also was the temple of the Muses, which stood

Ειδα τιρησμην
Στυγνην Σευλλην εσιν οικιπηραιν
Γρων Βερεαρε τυλικατατρεις τεγης. Lycophron of the Sibyls cavern near the promontory Zosterion. v. 1278.
7 Lucan. L. 5. v. 82.
close upon a reeking stream. But what rendered Delphi more remarkable, and more reverenced, was the Corycian cave, which lay between that hill and Parnassus. It went under ground a great way: and Paufanias, 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. 9 Αντιον Κωφυκιον σπηλαιοι, ου ειδον, Θεας αξιον μαλαγα. There were many caves styled Corycian: one in Cilicia, mentioned by Stephanus Byzantinus from Parthenius, who speaks of a city of the same name: Παφη το Κωφυκιον αντιον Νυμφων, αξιαγαον Θεαμα. Near which city was the Corycian cavern, sacred to the nymphs, which afforded a sight the most astonisbing. There was a place of this sort at 10 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 II Phrygia; and the chasm within its precincts, out of which there issued a pestilential vapour. There was a city of the same name in 12 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 Paufanias, Strabo, Pliny, and other writers.

12 Lucian de Dea Syriæ.
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It has been observed, that the Greek term κοιλος, 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 κοιλος, 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: Εἰς ὁς Ατλας ὀφείλει κοιλος, ἐπιεικός ὑψιλος. —Ταῦτα Διὸνον καὶ ιερον, καὶ θεος, καὶ θε­νος, καὶ αγαλμα. 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 Cœlus 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 Lybia named Coël, which the Romans rendered Cœlu.

33 Maximus Tyrius. Dissert. 8. p. 87.
They would have expressed it Coelus, or Cælus; 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 Chufistan, 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 Puratheion; one of those open edifices called by the Greeks, *Τηραθέα.* It is very like the temple at Lucorein 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 same, 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 front of these grottos are representations of various characters: and among others is figured, more than once, a

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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 Cneuphis 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 17 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 samples of ancient architecture are described by 18 Kämpfer, 19 Mandeflo, 20 Chardin, and 21 Le Bruyn. They are likewise taken notice of by 22 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 Petra 23 was in a manner a proverb. Porphyry

16 See PLATE ii, iii.
17 Le Bruyn. Plate 153.
See the subsequent plate with the characters of Cneuphis.
18 Kämpfer. Aeminentes Exoticae, p. 325.
19 Mandeflo, p. 3. He mentions the sacred fire, and a serpent.
20 Sir John Chardin. Herbert also describes these caverns, and a serpent, and wings; which was the same emblem as the Cneuphis of Egypt.
158, 159, 166, 167.

affires
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. Perse in spelæis coli solemn primit invenisse dicitur. 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 ancient worship of the people. Thévenot also says, that he went into the caverns, and saw several stone coffins. But this was merely conjectural: for the

4 He speaks of people, Πανταχω, οτε τον Μιθραν ευρωσαν, δια σπηλαιω ἱερων. Porphyry de Antro Nympharum, p. 263.
5 Justin Martyr supra.
6 Scholia upon Statius. Thebaid. L. i. v. 720.
   Seu Persæi de rupibus Antri Indignata sequi tormentem cornua Mithran.
8 Herodotus. L. 1. c. 187.
9 Thevenot. Part. 2d. p. 144, 146.

Some say that Thévenot 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. But there were two persons of this name: and one of them was a celebrated traveller.
Example of Temple of Mithras near Nabi Rustam in Persia. Also temples in the rock near the Plain of the Magi.
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 lustations. 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 basons 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 39, who quotes it from the writers, who treated of the Peric history. It seems that there were some sacred hills in Persis, 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, \( \chi \omega \gamma \varepsilon \tau \omega \ \mathcal{M} \alpha \gamma \omega \nu \), 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 it is called Istarh: and Hyde repeats it, and tells us, that it signifies \( \text{\varepsilon \rho \upsilon \mu \tau \omicron \upsilon \pi \lambda \alpha \omicron \tau \omicron \mu \) \), and that it is derived from the Arabic word \( \text{\varepsilon \chi \alpha \upsilon} \), rupees, in the eighth 3rd conjugation. I 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 intirely a stranger to the Persic, and Arabic languages; yet I cannot acquiesce in his opinion. I do not think, that the words e rupe sumptum, vel rupe confians faxeum palatium, are at any rate materials, 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. Hebrew lingua ignem significat, Aramaæa Nēn, qua voce ignem a Nœmo vocatum Berosus prodidit: atque inde fossis Graeci 'Esia æ 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 Heftia. Procopius, speaking of the sacred fire of the Persians, says expressly, that it was the very name, which

15 See Radicals. p. 62.
11 Petavius in Epiphanius. p. 42.
in aftertimes the Romans worshiped, and called the fire of Heftia, or Vefta. 35 Τατο εστιν το ὁμιλεῖσιν, ὅπερ ἕσταν ἐκαλούμενο, καὶ εσθέοντο εὐ τοις ὡδεοις ἔσοναι Ῥώμαιοι. This is further proved from a well known verse in Ovid.

36 Nec tu aliud Veftam, quam vivam intellelige flamman.

Hyde renders the term after Kämpfer, Ista: but it was more commonly expressed Efta, and Afta. The Deity was also styled Aftachan, which as a masculine signified Sol Dominus, five Vulcanus Rex. This we may infer from a province in Parthia, remarkable for eruptions of fire, which was called 37 Aftacana, 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.

38 Φυκος ἀπαν κατεφλεξάσιν, ετει ωφεικαιεὶν ωμιλεν.

Upon this account it was called 39 Pirpile; and by the same poet Hifia, and Heftia, similar to the name above. 40 Ιση ὄ νυη ὑμιλεν, εὔεσιν. The ancient Scythae were worshipers of fire:

38 Callim. H. to Delos. v. 201.
39 Plin. L. 2. c. 22. p. 112. He supposes the name to have been given, igne ibi primum reperto.
40 Callimachus. H. to Delos. v. 325.
and Herodotus describes them as devoted to Hiftia 41. Ἰλασκοντας ἱερὸν μετὰ μαλισα. From hence, I think, we may know for certain the purport of the term Itachar, which was a name given to the grand pureion in Chusistan from the Deity there worshiped. 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 42. Πυς, δεσποτα, ἐσθιε. What he renders ἐσθιε, was undoubtedly Ἐσσιε, Heftie, the name of the God of fire. The address was, Ω Πυς, δεσποτα, Ἐσιε: O mighty Lord of fire, Heftius: which is changed to O Fire, come, and feed.

The island Cyprus was of old called 43 Ceraftis, and Ceraftia; 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 practised in its 44 temple. As long as the former name prevailed, the inhabitants were styled Ceraftææ. They were more particularly the priests, who were so denominated; and who were at last extirpated for their cruelty. The poets

41 Herodotus. L. 4. c. 69.
imagining, that the term Ceraétæ related to a horn, fabled that they were turned into bulls.

Atque illos gemino quondam quibus aspera cornu
Frons erat, unde etiam nomen traxere Ceraétæ.

There was a city of the same name in Eubœa, expressed Caryftus, where the stone Albeustus 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:

Caryftos aquas calentes habet, quas Ἐλλοπίας vocant. We may therefore be assured, that it was called Caryftus 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, Ceraístis, Ceraístis, are all of the same purport: they betoken a place, or temple of Aftus, or Afta, the God of fire. Ceraístis 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 Κυγος, Curos. He was worshiped all over

Syria; and one large province was hence named Curefta, and Cureftica, from Kυρ Ἔσως, Sol Heftius.

In Cappadocia were many Puratheia; and the people followed the same manner of worship, as was practised in Persia. 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-Adjia-Bala, the place or temple of Adjia Bala; the same Deity, as by the Syrians was called Baaltis. Adjia 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 48 coals.

Such is the nature of the temple named Iftachar; and of the caverns in the mountains of Cufitán. 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 49 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 kinds of trials, or tortures, by way of expiation. 50 Mithra

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49 Μῆθρας ὁ Ἑλείς ἔσται Περσαῖ. Hefych.
Mithra was the same. Elias Cretenìs in Gregorii Theologii Opera.
apud Persas Sol esse existimatur: nemo vero ejus facris initiiari potest, nisi per aliquot suppliciorum gradus transferit. Sunt tormentorum ii lxxx gradus, partim intensiores.—Ita demum, exhaustis omnibus tormentis, facris imbuntur. Many died in the trial: and those, who survived were often so crazed and shaken in their intellects, that they never returned to their former state of mind.

Some traces of this kind of penance may be still perceived in the east, where the followers of Mahomet have been found to adopt it. In the history given by Hanway of the Persian Monarch, Mir Maghmud, we have an account of a process similar to that above; which this prince thought proper to undergo. He was of a fierce and cruel disposition, and had been greatly dejected in his spirits; on which account he wanted to obtain some light and assistance from heaven. 5 With this intent Maghmud undertook to perform the spiritual exercises which the Indian Mahommedans, who are more addicted to them than those of other countries, have introduced into Kandahar. This superstitious practice is observed 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 sun set. During this retreat they employ their time in repeating incessantly with a strong guttural 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 un hinge the whole frame. When by fasting and darkness the brain is dislempered, they

5 Kai tov ψευδον ειμισι αυτω τα τελευτηρα, ειν την ζην. Nonnus supra.
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 subterraneous 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 reflexive, 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 53 world; and that the chief Deity whom the Persians worshiped proceeded 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 Zoroafer, whoever Zoroafer may have been: and says, that he first consecrated a natural cavern in Peris to Mithras, the creator

Plate III.

Q Petra Mithra or Temple of Mithras from Thevenot, 1657.
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 Achaimenidae 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 Perseic 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 præternatural token. Many for the same purpose worshiped 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

1 Numbers. c. 22. v. 41. Leviticus. c. 26. v. 30.

He
be walked in the way of the 2 kings of Israel; yea, and made his sons to pass through the fire according to the abominations 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 3 the high places were not taken away: the people still offered, and burnt incense on the high places. It is observable, when the king of Moab wanted to obtain an answer from God, that he took Balaam the prophet, and brought him to the 4 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 5 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 6 mountain. We are told by Strabo, that the Persians always performed their worship upon hills. 7 Πέρσαι

2 Kings. c. 16. v. 3, 4.
3 1 Kings. c. 22. v. 43. 2 Kings. c. 12. v. 3. c. 15. v. 4—35.
4 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.
5 Numbers. c. 22. v. 41. and c. 23. v. 14—28.
6 Preface of Demetrius Moschus to Orpheus de Lapidibus: Θειοδαματί τῷ Πριαμῷ συνητυποῖν Όρφεος κτλ.
7 Strabo. L. 15. p. 1064.

Πέρσαι ετὶ τὰ ψυλλοτατὰ τῶν ὀρέων ἔσεθα επεὶ. Herodotus. L. 2. c. 131.
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.

Some nations instead of an image worshiped the hill as the Deity: Εὔχημοσαν δὲ καὶ Διὸς αγαλματα ὁι σεφωτοι αὐθρώπους κορώφας ἐρωμένον, Ολυμπίων, καὶ Ιδων, καὶ εἴ τι ἀλλο ὀρὸς αὐλπισαζεὶ τῷ Ὑπακεί. Maximus Tyrius Differt. 8. p. 79.

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

Virgil. L. 5. v. 760.
238 The Analysis of Ancient Mythology.

In Japan most of their temples at this day are constructed upon eminences; and often upon the ascent of high mountains. 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 infatuation, which flattered the gloom of superstitution. 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 ὁμφή by the Greeks, and interpreted ὁμφή ὑλήων, vox divina, being esteemed a particular revelation from heaven. In short they were looked upon as the peculiar places, where God deli-

11 Παν δὲ ὁρῶ τῷ Διὸς ὁρῶ ομφήστατι, ἐπεὶ θεὸς ἐστι οὗτος ἁλαθεὶς ὑπεφίγγων τοῦ Θεοῦ ἐν ὑπενεκαί την ταυτικήν μοιμοθάλιαν. Melanthes de Sacrificiis. See Natalis Comes. L. 1. 10.
12 ὁμφή ἡθεία ὑλήων. Hefych. It was sometimes expressed without the aspirate, ἀμβή: hence the place of the oracle was styled Ambon, ἀμβή. ἀμβή, ἀ δῶ ἀφοιναναβαςίν τῶν οὐν. Hefych.

9 vered
vered his oracles. Hermæus in Plutarch expresses this term ὀμφις, omphis; and says, that it was the name of an Egyptian Deity: and he interprets it, I know not for what reason, ἐνεγρητης. 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 styled 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 Ὀλυμπος, Olympus; and the mountain was called ὤς Ὀλυμπος. There were many of this name. The Scholiast upon Apollonius reckons up 16 six: but there were certainly more, besides a variety of places styled upon the same account Ὀλυμπιαν. They were all looked upon

18 Ὀλυμπωτω εἰσιν ἐς κλ. Scholia upon Apollonius Rhodius. L. i. v. 598.
19 Many places styled Olympus and Olympian.

Ολυμπωτο πολις Μυριας. Stephanus Byzantinus.


In Elis: Ἡ Ολυμπωτα ἁρωτου Κρονος λοφος ελεγετο. Scholia upon Lycophron; v. 42.

In Attica: Ναος Κρονος, καὶ Πεας, καὶ τεμενος την επικλητην Ολυμπωτας. Pausian.
L. i. p. 43.

upon to be prophetic; and supposed to be the residence of
the chief Deity, under whatever denomination he was speci-
fied, 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 im-
mediately led them to think of ὀμφαλος, 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 ἰμοσομφαλα Γῆς μαντεία: and Euripides
avers that it was the precise center of the earth:

At Delos: Ολυμπείου τόπος ἐν Δήλῳ. Stephanus Byzantinus. Ἐπὶ ὠνὶ ἄποινος
Παμφυλιας.
Lyibia was called Olympia. Stephanus Byzant.
The moon called Olympias: Ἡ γαρ Σελήνη παρ’ Ἀιγυπτίοις κυρίος Ολυμπίας
καλεται. Eusebii Chron. p. 45. l. 10.
The earth itself called Olympia by Plutarch, who mentions τῆς Γῆς Ολυμπίας ίερὸν
in Theseus, by which is meant the temple of the Prophetic Earth.
Many other instances might be produced.
16 Sophocles: Οἰδίπος Τύραννος. v. 487.
**The Analysis of Ancient Mythology.**

17 **Ουτες μεσον ῥημαλον γας**
**Φοίβη κατεχει δόμος.**

Livy, the historian, does not scruple to accede to this notion, and to call it ὁ ἐμβικόν ὀμφαλόν χερσίον. Strabo speaks of it in this light, with some hesitation. **Ἡ Ἑλλάδος ἐν μέσῳ Πῶς εὔ της συμπάθης — ΕΝΟΜΙΣΘΗ δὴ καὶ οἰκε- μενης καὶ εκαλεῖ τῆς γῆς ΟΜΦΑΛΟΝ.** Varro very sensibly refutes this idle notion in some strictures upon a passage in the poet Manilius to the purpose above.

**O, fanehe Apollo,**

**Qui umbilicum certum terrarum obtines.**

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

17 Euripides in Ione. v. 233.
18 Mesomphalos Epia. v. 461.
19 Titus Livius. L. 38. c. 47.

Paufania gives this account of the omphalus at Delphi. **Τον δὲ ύπο Δελτρον καλμένων ὀμφαλον λίβα αποιμένων λευκα, τυτο εἶναι το ἐν μέσῳ γῆς απασμ αυτο λεγμεν όι Δελτρον δείκνυται τε και ὀμφαλος ΤΙΣ εν τῷ υπο τίπαιμενοι.** Paufan. L. 10. p. 835.

It is described by Tatianus, but in a different manner. **Ἐν τῷ τεμενει τῷ Ἀν- τοίδον καλεῖ τις ὀμφαλός. Οδε ὀμφαλος ταφος εὕτω Διοισ. p. 251. Oratio contra Graecos.**
THE ANALYSIS OF ANCIENT MYTHOLOGY.

"Ουτέ γαρ η' γάις μέσος ομφαλός, ουδε Σαλασσης.

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: "Αἰγυπτίων γη μεση της οικεμενης. Paufanias 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. Ου ωφρώ δε εσιν ο καλεμενος Ομφαλος, Πελοποννησα δε πατης μεσον, ει δη τα οιτα ειγηκαι. At no great distance is a place called the Omphalus, or navel; which is the center of the whole Peloponnesus, if the people here tell us the truth. At Enna in Sicily was an Omphalus: and the

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21 Plutarch. ιερ ολοιτ. Χρησις.
23 Paufanias. L. 2. p. 141. It is spoken of Phliuns, far removed from the center of the Peloponnesus.
24 This omphalus was near the Plutonian cavern. Diodorus. L. 5.

Τρις δ' επι καλλιγνοι νησον δραμες ομφαλον Ειρνη.

island of Calypso is represented by Homer as the umbilicus of the sea. The Goddess refided Νησὺ εὐ αμφίμετη, ὅτι τὸ ομφαλὸς εἰ θαλάσσης. The Ætolians were styled 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 styled 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 Puratheia, 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 styled 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 ancient poet, Reianus, that the natives were of old called Omphalians:

Σὺν τε Παμαναίοι, καὶ αμφινοεῖς Ομφαλίναις.

There was an Omphalia in Elis; and here too was an oracle mentioned by Pindar and Strabo: Τὴν δὲ εὐπανειαὶς εἰς ὅμιλος (ἡ Ολυμπία) εἰς ἀρχὴς διὰ τὸ μαντεῖον τῆς Ολυμπίας Διὸς. The place derived all its lustre originally from the oracular temple of Olympian Jove. In this province was an an-

26 Stephanus Byzantinus. The natives were also styled Pyrrhidæ, and the country Chaonia from the temple Cha-On, οἰκὸς ἴλιμ.
cient city Alphira; and a grove of Artemis Alpheionia, 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, one of those, who derived their race from the Sun. The term Alphi, from whence the Greeks formed Alphira, Alpheionia, and Alpheüs, 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 styled 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 Omphalian in Thessaly: and another in Crete, which had

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By Livy called Alphira. L. 32. c. 5.
In Messoria was a city Amphia. Πόλις ἐπὶ λόφῳ ὕψιθεν κείμενον. Paufan. L. 4. p. 292. The country was called Amphia.


Plutarch. de Fluminibus. Αλφεῖος.
Alpheus, said to be one of the twelve principal and most ancient Deities, called συμβομοι; who are enumerated by the Scholia on Pindar. Βομοι διζυμοι: ἔσωτος Διός καὶ Ποσειδώνος κτλ. Olymp. Ode. 5.

Stephanus Byzant. Ομφαλῖος. It was properly in Epirus, where was the oracle of Dodona, and whose people were styled Ομφαλίνεις above.
a celebrated 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 ὀμφάλος, omphalus: and says, that it was so called (strange to tell) because Jupiter, when he was a child, lost his navel here, which dropped into the river Triton: Aπὸ τεταὐ τοτε συμβαντος ὀμφαλον σφουγγοευθηναι το χώριον: from this accident the place had the name of Omphalus, or the navel. Callimachus in his hymn to Jupiter dwells upon this circumstance:

35 Εντε Θενάς απελεύεν ετί Κυστοιοι φεβυη, Ζευ σωτες, ἡ Νυμφη σε (Θεναὶ δ’ εταν εγγυθι Κυστη) Τεταξε τοι ψευδε, Δαιμον, απ’ ὀμφαλος, ευθεν εκεινο ὀμφαλιον μετετειτα ψεδον καλεσι Κυδωνες.

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 there-

34 Diodorus Siculus. L. 5. p. 337.
35 Callimachus. Hymn to Jupiter. v. 42.

upon.
upon. In all other respects they were the wisest of the sons of men.

We meet in history with other places styled 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 worshiped under the form of a navel. Quintus Curtius, who copied his history from the Greeks, gives us in the life of Alexander the following strange account, which he has embellished with some colouring of his own. §6 Id, quod pro Deo colitur, non eandem effigiem habebat, quam vulgo Diis Artifices accommodarunt. Umbilico maxime similis est habitus, smaragdo, et gemmis, coagmentatus. Hunc, cum responsum petitur, navigio aurato gestant Sacerdotes, multis argenteis pateris ab utroque navigii laterem 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. §7 Illa nempe Jovis effigies videtur semiglobulare quiddam, uti est compassius marinus, formâ umbilici librarii, seu umbonis, tan-

quam est quod quoddam adoratum, propter ejusdem divinum auxilium: utpote in quo index magneticus erat, sic ut intus existens quidam deus, navigiorum cursum in medio æquore dirigens. These learned men were endowed with a ready faith: and not only acquiesce in what they have been told, but contribute largely to establish the mistake. The true history is this. Most places in which was the supposed oracle of a Deity, the Grecians, as I have before mentioned, styled Olympus, Olympia, and Olympiaca: or else Omphale, and Omphalia, and the province χωμιον Ομφαλιον. 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 ομφαλος was Οmph-El, the oracle of God, the seat of divine influence: and Al-Omphi was a name given to mountains and eminences upon the same account. An oracle was given to Pelias in Thessaly: and whence did it proceed? from the well wooded omphalus of his mother Earth.

39 Ἡλθε δὲ ὁ κενοεν
Πωκινω μαντεια Θυμω

18 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 anciently the name of Olympus. Ἡ γας Σελήνη ως Ἀιγυπτιώς κυριώς Ολυμπιας καλεται, δια το κατα μία σεριτολευν τον Ζωδιακον κυκλον, ἐν ὣι ἡμαίον αὐτων ΟΛΥΜΠΙΟΝ ἐκαλεν. Chronicon. p. 45. l. 9. The reason given is idle: but the fact is worth attending to.

Olympus was the supposed præceptor of Jupiter. Diodorus. L. 3. p. 206.

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 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 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 Petiphare of the ancient Egyptians, but were called Paterae 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

Diodorus, L. 17. p. 528.

It is observable, that this historian does not mention an omphalus: but says, that it was a statue, ξύλων, which was carried about.
term always related to oracular interpretation. Hence Bochart describes these priests, and their function very justly. 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. 13. and manifestly alludes to an interpretation of that divine intercourse, which the Egyptians styled 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. Ὄμφη, φημι θεία, θεία κληδων—ονειδε φαντασματα. 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 Omphean vision.

These Omphean 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 ἐπιλυων,

4 Ομφη, φημι κληδων, ὁ ἐπιλυων. Schol. on Homer. Iliad. B. v. 41.
One title of Jupiter was Πανομφαῖος.

Εὕρα Πανομφαῖον Ζων ἠζεσσον Αχαίων. Homer. Iliad. Θ. v. 250.

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Hesych. Petrus Hebraeo fermone agnosceens notat. Arator. From these examples we may, I think, learn that the priest was styled Petor, and Pator: and that it was the place, which properly was called Patora. The Collossal statue of Memnon in Thebaïs was a Patora, or oracular image. There are many inscriptions upon different parts of it; which were copied by Dr. Pocock 44, and are to be seen in the first volume of his travels. They are all of late date 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:

\[45\] Εινονα λαμητῆς ελυμναντ' ὅτι διαν
Θειοτάτα νυκτῶς ὀμφήν ἐπὶ Μεμνονος ἤλθον.

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 46 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 Petor, or priest. It seems to have been the celebrated place in Arabia, fa-

46 He sent messengers to Balaam the son of Beor to Pethor. Numbers. c. 22.
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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

47 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 Palestine: Πέτρα ἡ πόλις Παλαισίων. Suidas. But it was properly in Arabia, not far from Idume, or Edom. See Relandi Palaestina. p. 930. and Strabo. L. 16.

48 The Ammonites were a mixed race; being both of Egyptian and Ethiopic original: Ἀμομνητεῖον καὶ Αἰθιοπῶν άποικία. Herod. L. 2. c. 42.


50 Luxorein, by Norden called Lucorein. It was probably erected to the Sun and Ouranus; and one of the first temples upon earth.
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 precedes 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 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 EI, 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 places 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 Amphiaraius, Amphiloctus, Amphimachus, persons represented as under particular divine influence, and interpreters of
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 ἱπαθεία, dedicated to him and Zethus, as we may read in Pausanias. Mopsus, the diviner, is styled Αμπυκιδῆς, Ampucides: which is not a patronymic but a title of the oracular Deity.

51 Ενθα καὶ Αμπυκιδῆς αὐτῷ εὐ ἕματι Μοψον
Νηλείς ἐλε σῶτομος' ἀδεικε αἱ ἐ φυγεν αἰσιν
Μαντοσύναις' ε γα τις ἀπογονὴς θανάτοιο.

Idmon, the reputed son of Abas, was a prophet, as well as Mopsus; he was favoured with the divine Omphe, and like the former styled Ampucides.

50 Ενθα μὲν αὐτὸ σιάσετοι καταφθιάδαι δύο φοτας,
Αμπυκιδῆς Ίδμωνα, νυεσμηνηα τε Τιφων.

What his attainments were, the Poet mentions in another place.

53 Δὴ τοτ' Ἀεάντος παῖς νοθός ἠλθε κατετείς Ίδμων,
Τον ρ ὑποκυσσαμεν τεκν Ἀπολλωνι ανακτι
Ἀμφειστον σαρα κυκρα φειτευδος Ἀντιανεια,
Τῳ καὶ ΜΑΝΤΟΣΤΗΝΗN ἐποε, καὶ Ἐσφατου ΟΜΦΗΝ.

To say the truth, these supposed prophets were Deities, to whom temples were consecrated under these names; or, to

51 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.
53 Orphic. Argonaut. v. 720.
59 Ibid. v. 185.
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 Ἀμφιλοχὸς χειροτείχων: and the three principal oracles mentioned by Justin Martyr are 

54 μαντεῖα—Ἀμφιλοχὸς Δωδώνης, καὶ Πυθῆς. We have a similar account from Clemens Alexandrinus.

Διηγησάι ἕμιν καὶ τῆς αλλῆς μαντικῆς, μᾶλλον δὲ μανικῆς, τὰ αἵερτα χειρισεῖα, τον Κλασιον, τὸν Πυθίον, τον Αμφιαγέων, τον Ἀμφιλοχοῦν. The Amphitheatrons were originally prophetic personages, who attended at the temple at Delphi. Hesychius observes; Ἀμφικτυόνες—ἀπεξικοι Δέλφων, πυλαγωραί, ιερομύνμονες. Minerva, heavenly wisdom, is by Lycophron styled 56 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 Hyamopolis: and close to it 57 Amphisia, famous for the oracle of an unknown Goddess, the daughter of Macaria. Amphyrisus in Boetia was much famed for the influence of 58 Apollo: and Amphilochus was well known for its 59 oracle. Amphiclea

54 Justin Martyr. Apolog. p. 54.
55 Cohortatio. p. 10.
56 Lycophron. v. 1163.
58 Hence the prophetic Sibyl in Virgil is styled Amphrydia vates. Virgil. Æn. L. 6. v. 398.
in Ἀ φις had Dionysus for its guardian Deity, whose orgies were there celebrated; and whose shrine was oracular.

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 (αμφί 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:

"Αμφί μοι αυτε αναξέ
Δηλε, Κυθιαν εχων
Ὑκεφατα ωεταν."

Periander is mentioned as beginning a hymn with a like exordium: Αμφί μοι αυθίς ανακτα: And Terpander has nearly the same words: Αμφί μοι αυθίς ανακθ' ἐκατηδουν. Apollo was so frequently called Αμφί αναξέ, that it was in a manner looked upon as a necessary proemium. Suidas observes, Αμφιανακτίζειν το προοιμίαζειν: And Hesychius, Αμφιανακτα, ἀχνη νομε Κιλικίδακ. Much the same is told us in the Scholia upon the passage above from Aristophanes: Μιμειται δε (Αριστοφανης) τους Διβυσιμίων τα προοιμια' συνεχως γας χειναι ταυτη λεξει' διο αμφιανακτας αντες καλεσι. However, none

60 Αριστοφανης, Νέφελαι, v. 595.
61 See Scholia to Aristoph. v. 595.
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 retained: and the persons who composed them, have endeavoured to make sense of it, by adopting it according to the common acceptation.

\[ \text{Αμφι \ μοι \ Ἐρμοιο \ φίλον \ γονόν \ κεντο覆盖率, \ Μήσαι.} \]
\[ \text{Αμφι \ Διοπταγό \ ἐλικοπέδες, \ ἐπεπέτε, \ Μήσαι.} \]
\[ \text{Αμφι \ Διπεύσου \ Σεμέλης \ εἰκοδεος \ ὕπω} \]

65 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.

66 Χαίρε, Θεα, Σαλαμίνος εὐκτιμηνς μεδέμσα,

Καὶ Ὀσίας Κυπέως ὅσθ' ἰμεροεσταυ αοίδην,

Ἀντας εγὼ κεν σειο και αλλης μνησμοι αοίδης.

We

65 We meet with the like in the Orphica.

We may perceive from what has been said, that the word 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 ancient 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 Amnonian 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 Homeric 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 Ἰτίπλος 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 Cufeans. That it was made up of titles is plain from its being said by Varro to have been a name; and one that

The names of the sacred hymns, as mentioned by Proclus in his Χρησμαθια, were Παιανις, Διθυράμβοις, Αθωνις, Ἐος, Βακχα, Υπορεγματα, Εὐκομία, Ευντικα. Photius. c. 236. p. 983.

67 Diodorus. L. 5. p. 213.
68 Idque a Ἐπαμβος Σκο, Liberi Patris cognomento. Varro de Lingua Lat. L. 5. p. 58.
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 person spoken of: Θείαμεθυν δε αυτον νομασθηναι πασιν: They say, that one of the titles given to Dionysus was Thríambus. Ham in the very ancient accounts of Greece is called Iámus, and his priests Iámidæ. His oracle in consequence of this was styled Iámphe, and Iámbi, which was the same term as Amphí, of which we have been treating. From the name Iámbi came the measure Ιαμι̱δος Ιámbus, in which oracles were of old delivered. Ham among the Egyptians was called Τι- thrambo, which is the same name as the Thriambus of Diodorus. There is a remarkable passage in the Scholia upon Pindar concerning Ham, under the name of Iámus, and also concerning his temple, which is represented as oracular.

Mαντειον ἐν Ὀλυμπίᾳ, οὗ αέχχυνος γέγονεν Ιάμος, τῇ δὲ εμπυγῳ μαντεία, ἡ καὶ μέχρι τε νυν ὁ Ιάμιδας χεισται. There was in Olympia, an ancient temple esteemed a famous seat of prophecy, in which Iámus 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 Iámidæ. Iάμος αέχχυνος was in reality the Deity: and his attendants were the Iámidæ.

69 Diodorus Siculus. L. 5. p. 213.
Iámus 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:

Εἰθα δὲ ὡστα Ἢν λέγεται
Οισαυρεν διόμον μαντιστικός (Απόλλων). Ibid. p. 53.
72 Of the Iámidæ, see Herodotus. L. 5. c. 44. L. 9. c. 33.
Кαλλιον των Ιαμιδεων μαντιν.
persons of great power and repute. Εξ όν πολυκείτου καθ’ Ἑλλανος γένος Ιαμιδών. Pindar. Iămus was immortal, and was therefore named ἀθανάτος.

Καὶ καταφαμίζεν καλείδαι μιν
Χρόος συμπαντι ματής 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 Π’omphi, and from hence were derived the words ἅμαρ, 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 Amphilitus 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. Ἐνταῦθα θειὸς ὁμοιὸς χρεωμένος ἀρισταί Πεισιστάων Ἀφιλιτός. Θείος ὁμοιὸς is a divine revelation, or commission. Ham was the Hermes

74 Pi is the ancient Egyptian prefix.
of the Egyptians, and his oracle, as I have shewn, was styled Omphi: and when particularly spoken of as the oracle, it was expressed P'omphi, and P'ompi, the ωομυη of the Greeks. Hence Hermes had the name of ωομυηαος, 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 ωομυηαος related properly to divine influence; and ωομυη was an oracle. An ox, or cow, was by the Amonians esteemed very sacred, and oracular: Cadmus was accordingly said to have been directed ωομυη βοος.

76 Ενθα και ενναδή ωομυη βοος, ἢν ὁ Απολλων
Ωπαος μαντοσυνη ηφοντητειγαν οδειο.

Many places were from the oracle styled P'ompean: 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 Pompeiae in Campania; but even that was of too high antiquity to have received its name from Rome. We read of Pompeiae among the Pyrenees, Pompion in Athens, Pompelon in Spain, Pompeitha in Babylonia, Pomponiana in Gaul. There were some cities in Cilicia and Cappadocia, to which that Roman gave the name of Pompeiopolis: but upon enquiry they will be found to have

76 Apollonius Rhodius. L. 3. v. 1180.

An ox or cow from being oracular was styled Alphi as well as Omphi. Hence Plutarch speaks of Cadmus: Ὀν φασίν το αλφα ωομυην υποταξαίν. Σια το Φαινικας έτω ναδην τον βεν. Sympos. Quæst. 9. 3.

been
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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.

Besides the cities styled 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 77 Alexandria; the other at the extremity point of the Thracian Bosporus, 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 Bosporus stands upon one of the Cyanean rocks: and its parts, as we may judge from 78 Wheeler, betray a difference in their era. 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.

79 D I V O. C A E S A R I. A U G U S T O.
E. CL... A N D I D I U S...
L. F CL. ARGENTO...

We may learn from the inscription, however mutilated, that

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77 In insula Pharoe. Pliny. L. 36. c. 12.
78 Wheeler's Travels. p. 207.

This
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 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.

ΣΩΣΤΡΑΤΟΣ ΚΝΙΔΙΟΣ
ΔΕΞΙΦΑΝΟΤΣ
ΘΕΟΙΣ ΣΩΤΗΡΣΙΝ
ΤΠΕΡΤΩΝ
ΠΛΩΙΖΟΜΕΝΩΝ.

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 worshiped him, and who were called Herculeans.

80 Strabo. L. 17. p. 1141.
For it was a custom, says Strabo, among the ancients to erect this sort of land-marks, such as the pillar at Rhégium near the foot of Italy: which is a kind of tower, and was raised by the people of Rhégium at the straignt, 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 styled Herculean, because they were sacred to Hercules; under which title they worshiped the chief Deity.

Some of these were near Gades, and Onoba, and Oróba: others were erected still higher, on the coast of Lusitania. This caused an idle dispute between Eratosthenes, Dicæarchus, 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, κατά τά ακρα τῆς στροφής. That on the Mauritanian side was called Abyla, from Ab-El, parens 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 fort mariners used to come on shore to make their offerings; and to inquire about the success of their voyage. They more especially resorted to those towers, and pillars, which stood 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 more fuerint dispendera tanti,
Quamvis increpient focii, et vi cursus in altum
Vela vocet, possisque sinus implere secundos,
Quin aedes vatem, precibusque oracula poscas.

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.

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87 Ασεβείη, πολυδεωμε, πολυλλιτε, τις θεαν καυτης
Εμπορος Αιγαλοιο παρηλυθε υπω τω Θεωτη;
Ουχ έτω μεγαλοι μω επιπεδοιμαι ανται,
Χειοι δ ότι ταχισον αγει πλουν, αλλα τα λαβη
Ωκεες ἐσειλαντο, και οι σαλιν ανης εδηγαν,
Πει μεγαν η σεο βωμον υπο αληγησιν ελιζαι
Ρησομενοι.

85 Αλλ' απο λιμενος μεν υδεις αναγεναι, μη συγα τους Θεους, και παρακαλεσαι
87 Callimachus. Hymn to Delos. v. 316.
THE ANALYSIS OF ANCIENT MYTHOLOGY.

O, ever crown'd with altars, ever blest,
Lovely Afteria, in how high repute
Stands thy fair temple 'mid the various tribes
Who ply the Ægean. Though their business claims
Despatch immediate; though the inviting gales
Ill brook the lingering mariners' delay:
Soon as they reach thy soundings, down at once
Drop the slack sails, 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 nations continually resorting to its temple. The priests in consequence 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. Homer speaks of these extraordinary qualifications, as if he had been an eye-witness:

88 Προς τὸ τοῦ μεγά θυμα, ὅτε κλεος κυτο' ολειται.
Καὶ δι τῇ Δηλιάδες, ἐκατηθελετεο θεαταναι,
Ἄιτ ετι αυ τζωτον μεν Ἀπολλων' ὑμησωσιν,
Ἀυτὶς δ' αυ λητω τε, και Αρτεμιν ιοχειςν,

Helen is said to have been a mimic of this sort.

88 Homer. Hymn to Apollo. v. 156.

Helen is said to have been a mimic of this sort.

VOL. I.  M m  Μυσαμεναι
The Delian nymps, 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 prowfs. Crowds around,
Of every region, every language, stand
In mute applause, foot'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 denominated 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,
inscribed, was the same as that above; but called by another title, Aur, and Our, πάρ; rendered by the Greeks 89 Οὔειος; and changed in acceptation so as to refer to another element.

The Iapygian promontory had a temple to the same God, whose name by Dionysius is rendered Ἵειος.

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 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 Bosporus 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:

\[ \text{In another place of the Bosporus} \]

\[ \text{οἱ μὲν ἄθω αὐτῆς κολώνης.} \]
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The like occurs in the Orphic Argonauts, where Peleus is pointing out the habitation of the Centaur Chiron:

94 Οι φιλοι, ἀλείπτε σκοπίσεις περάσκοντα κόλωυν,
Μεσσών εἰς σφήνων κατασκίνον, εὐθα δὲ Χειρῶν
Ναυτὶ εἰς σηκυνγγί, δίκαιωτας Κενταῦρων.

These Colonæ were sacred to the Apollo of Greece: and 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 ωῖα, ωρεα, and ὀμοι. Homer gives a beautiful description of such hills and headlands, and of the sea-coast projected in a beautiful landscape beneath, when in some ravishing poetry he makes all these places rejoice at the birth of Apollo:

95 Πάντει δὲ σκοπιάτο τοι ἄδων, καὶ σφήνων ακρῶν
Ὑφελών σφηνων, ποταμός θ' ἀλα δὲ σφορεύτες, Ἀκται τ' εἰς ἀλα κεκλιμέναι, λιμνεῖς τε Σαλασσῆς.

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 shores, the inlets of the sea,
Witness'd uncommon gladness.

Apollo from this circumstance was often called ἐπακτιος, or the tutelary God of the coast: and had particular offerings upon that account.

94 Orphic. Argonaut. v. 375.
95 Homer's Hymn to Apollo.
THE ANALYSIS OF ANCIENT MYTHOLOGY.

It was not only upon rocks and eminences, that these Cippi and Obelisks were placed by the ancients. They were to be found in their temples, where for many ages a rude flock 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 worship: and Pausanias in describing the temple of Hercules at Hyettus in Bœotia, 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 Phrygia—quæ fine effigie, rudi palo, et informi specie profiant. Juno of Samos was little better than a post. It sometimes happens that aged

96 Orphic Argonaut. v. 1295.
Sophocles calls the sea coast παραθωμος ακτη, from the numbers of altars. Oedipus Tyrannus. v. 193.
The like province was attributed to the supposed sister of Apollo, Diana: Jupiter tells her,

και μην αγνιας

Εσσω και λιμενεσιν ετισκοτος.
And in another place:

Της δεκα τοι αντολεθρα και έκ ενα Πυρρον οπασσω.

Callimachus. Hymn to Diana.

Πονια, Μενωκτε, Λιμενοσκοτε, Χαρε, Θεραια. Ibid. v. 259.

Also of the Thebians: Και οριν αγαλμα σαλαιωται εις αργος λιθος. p. 761.
99 Tertullian adversus Gentes. L. 1. c. 12.
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 advantage of this fancied similitude, which they improved by a little art; and their first efforts towards imagery were 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 wither'd 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

Apollonius Rhodius. L. i. v. 1117. p. 115.

Over
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
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:

\[ \text{Αμφιπλεικές εγνός} \]
\[ \text{Αμπελύ αναλεις οξει απεκεφασεν σιδήρων,} \]
\[ \text{Έσσε θεί επιζημενῶς.} \]

The Amazonians were a very ancient people, who worshiped 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.

\[ \text{Σοи και Αμαζονίδες πόλεις επιβυμπείσαι} \]
\[ \text{Εκ κοτε σαφείαν Εφεσι βετος ίδεσαντο} \]
\[ \text{99 Φηγον ύπο σφεμων, τελεσαν δε τοι ιερον Ιππων.} \]
\[ \text{Αυτοι δ’, Ουπι ανασακ, περι σφελιν ωροχαντων.} \]

Orphic Argonaut. v. 605.
Pliny, L. 16, mentions simulacrum vitigineum.
Callimachus. Hymn to Diana. v. 237.

Instead
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.

Εὐθα Θεη ποτε νην Αμαζόνης τετυχοντο
Πρεμυχ υπο τελεης, στειρωσον ανδρατι θαμα. ν. 827.

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 Jofs or Bonzee, just as fancy directs them.

The vine was esteemed sacred both to Dionysus, and Bacchus; for they were two different personages, though confused by the Grecians: indeed the titles of all those, who were originally styled Baalim, are blended together. This tree had therefore the name of Ampel, which the Greeks rendered Αμπελος, 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.
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The worship of Ham was introduced by the Amonians in Phrygia and Asia Minor; and in those parts the Poet makes Ampelus chiefly conversant.

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 reverenced. 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

6 Nonni Dion. L. 10. p. 278.
7 Nonni Dion. L. 11. p. 296.

Sacred
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facred title. We learn from Stephanus Byzantinus, 9 that according to Hecateus 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. Agrætas mentions two cities there, an upper, and a lower, of that name. There was likewise a habour in Italy so called. We read of a city 10 Ampeloësia in Syria, and a nation in Lybia called Ampeliotæ: Αμπελιωταὶ de εἶνος Διόνυς. 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 Hesychius, as the passage is happily altered by Albertus, and others. Αμπελός, μηχανή, και ακρα Μυκαλής, ηγαν ὅςς. From the words ηγαν ὅςς one might infer, that Ampelus was no uncomon name for a mountain in general; so far is certain that many such were so denominated: which name could not relate to αμπελός, the vine; but they were so called from the Deity to whom they were 11 facred. Many of these places

9 Αμπελός, ἀξόλ της Ἀγουσίας Ἐκαταιος Εὐρωπη εἰς de ακρα Τοροναίων Αμπελός ηγομεν εἰς καὶ ἕτερα ακρα της Σαμας καὶ ἀλλα ἐν Κυριῳ. Ἀγρατας de δύο ἀξολεις φησι την μεν ανω την de κατω εἰς de καὶ ιταλίως ακρα καὶ λίμνη. Stephan. Byzant.


10 Αμπελοςia called Κατης ακρα. Ptolemy. L. 4. so named according to Strabo aτο Κατης, or Κατως, not far from a city Zilis, and Cota. See Pliny. L. 5. c. 1.


were barren crags, and rocks of the sea, ill suited to the cultivation of the vine. And not only eminences 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: ἀμπελός = ἀιγαλός = Κυηναιος αἰγαλος. 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: Ἑπὶ Διδυμών γυαλοίς Μυκαλησίον ἔνθεον ὶδως. I have mentioned that all fountains were esteemed sacred; but especially those which had any preternatural quality, and abounded with exhalations. It was an universal notion that a divine energy proceeded from these effuvia; 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 styled Ain Omphe, five fontes.

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11 In Samos was ἀμπελος ακρα: ετι βε ης ουμοιος. Strabo. L. 14. p. 944.
Some places were called more simply Ampe.
Αμπη of Tzetzes. See Cellarius.

14 Præp. Evang. L. 5. c. 16.
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 Deity, who presided over waters. Hot springs were imagined to be more immediately under the inspection of the nymphs: whence Pindar styles such fountains Θεόμα Νυμφαν λατεα. The temple of the Nymphæ Ionides in Arcadia stood close to a fountain of great efficacy. The term Nympha will be found always to have a reference to water. There was in the same region of the Peloponnesus a place called Νυμφας, Nymphas; which was undoubtedly so named from its hot springs: Καταφρέων γας ὑδατὶ —Νυμφας: for Nymphas—abounded with waters. Another name for these places was Ain-Ades, the

16 Νυμφας εἰσιν ἐν τῇ φρέατι. Artemidorus, Oneirocrit. L. 2. c. 23.
17 Νυμφας, and Δατεα, are put by Hesychius, as synonymous.

The fountain

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The fountain
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 Susiana and Babylonia were called Ain-Apatha, the fountains of Apatha, the God of fire: which by the Greeks was rendered Naptha, a name given to bitumen. As they changed Ain Omphe to Nymphae, a Goddes; 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 ftopped 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 this as it may, this, he tells us, is the place where that fiery matter called naptha issued: from whence undoubtedly the place had its name. Bitumen nascitur prope lacum Solingitem, cujus alveo Tigris vo-

19 Naptha is called Apthas by Simplicius in Categoric. Aristotelis. Καὶ ὁ Αριστοτέλης ἀναφέρει γιαρομάνθη τι μεταφράζει τὸ καιρὶκὸς καὶ φιλολογικὸς ονοματολογικὸς φέλειν οἰκονομολογεῖν. The same by Gregory Nyffen is contracted, and called after the Ionic manner Φθίς: ὕπερ ὣ καλεμένος Φθίς ἑξαπτεταί. Liber de animā. On which account these writers are blamed by the learned Valefius. They are however guilty of no mistake: only use the word out of composition. Ain-Apatha, contracted Naptha, was properly the fountain itself: the matter which proceeded from it was styled Apthas, Pthas, and Ptha. It was one of the titles of the God of fire, called Apha-Aftus, 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.

ratus, fluensque subterraneus, procursis spatiis longis, emergit. Hic et Naptha gignitur specie picea. In his pagis hiatus conspicitur terrae, unde halitus lethalis exfurgens, quodcumque animal prope constitit, 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 styled Cubile "Nymphærum: in quâ nullum non animal abstumit. In Athamania was a temple of the Nymphs, or "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 "Nymphæum. The same author (Strabo) mentions, that in Seleucia, styled Pieria, there was a like bituminous eruption, taken notice of by Posidonius; and that it was called Ampelitis: "Την Αμπελιτην γην οσφαλτωδη, την εν Σελευκεια τη Πιερια μεταλλευομενη. 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 "6 Nymphæum, supposed to have been an oracular temple. There was a method of divination at Rome, mentioned by "7 Dion Cassius, in which people

21 Strabo. Ibidem. L. 7. p. 487. He supposes, that it was called Ampelitis from αμπελος, the vine: because its waters were good to kill vermin, Ανεσ τον ρηχωμεν αμπελον. A far-fetched etymology. Neither Strabo, nor Posidonius, whom he quotes, considers that the term is of Syriac original.
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 Nymphæum. Paufanias takes notice of a cavern near Platæa, which was sacred to the Nymphs of Cithæron: Τιπες δὲ της κορυφης, ἐφ’ ἦ τον βωμὸν ποινταί, πεντε πε μαλίσα καὶ δεκα. ὑποκαταβαντι σαδις ΝΤΜΦΩΝ ενν αντεν Κιθαιονίδων—ΜΑΝΤΕΤΕΣΘΑΙ δὲ τας Νυμφας το αφαλιαν αυτοθε εχει λογος. We find that the Nymphs of this place had been of old prophetic. Evagrius mentions a splendid building at Antioch called Nymphæum, remarkable Ναματων ἐλευτῷ, for the advantage of its waters. There was a Nymphæum at Rome mentioned by Marcellinus. Septemzodium celebrem locum, ubi Nymphæum Marcus condidit Imperator. Here were the Thermæ Antonianæ. 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 styled Lymphati.

From what has preceded, we may perceive that there once 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

29 Evagrius. L. 3. c. 12.
30 Marcellinus. L. 15. c. 7. p. 68.
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 paid 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 peoples. Ta mev ὑπὸ τῆς Πυθίας, ἡ Δωδεκιά, ἡ Κλαρία, ἡ ἐν Βευγχιδία, ἡ ἐν Αμμωνῖ, ὑπὸ μνήμεις τε ἀλλῶν θεόβαπτων περιεχόμενα, ὅπ' ὧν επιεῖκες σφάσα γνηκωρίᾳ, ταύτη μὲν οὐδεὶς λογος τιθεται. As colonies went abroad under the influence, and direction of their tutelary Deities; those Deities were styled Ἡγεμόνες, and Ἀρχηγεται: 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. Σεγαγε στοιχεῖο Νηλευς Ἡγεμόνης. This Goddess is styled σολυπτολεῖς, because this office was particularly ascribed to her: and she had many places under her patronage. Jupiter accordingly tells her:

33 Τεις δέκα του στοιλεθρα, και ἐν ἑνα συγγον ὁπασων.

See also Plutarch. de Oraculorum defecitu.
32 Callimachus. Hymn to Diana. v. 226.
33 Callimachus. ibid. v. 33.
Πολλας δὲ ἐνν ωλοσως.

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Thrice ten fair cities shall your portion be,
And many a flately tower.

Apollo likewise was called Ὄμιτις and Ἀφροδιτης, from being the supposed founder of cities; which were generally built in consequence of some oracle.

"Thrice ten fair cities shall your portion be,
And many a flately tower.

Apollo likewise was called Ὄμιτις and Ἀφροδιτης, from being the supposed founder of cities; which were generally built in consequence of some oracle.

34 Φοίβω δ' ἐστομενοι χόλεαι διεμετέχασται
Ἀνθέωτοί: Φοίβος γὰρ αἰ τυλίασι φιλιδεί
Κτίσομεναι: αὐτος δὲ ἡμείλια Φοίβος ὅφαινει.

'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 35 Cicero, did Greece ever send into Ἐτολία, Ἰόνια, Ἁσία, Ἁδία, 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. 36 Ὑπὲρ χάλαμον ἄμεσον, ὡς τειχεῖα

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.

34 Callimachus. Hymn to Apollo. v. 56.
35 Cicero de Divinatione. L. i.
36 Lucian. Aftrolog. v. i. p. 993.
Cannot help thinking that the word πατής, 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, Pater, 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.

3 Jane pater, Jane tuens, Shrine 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

1 See in the former treatise, inscribed Ὀμν.  
2 Are not all the names, which relate to the different stages of manhood, as well as to family cognition, taken from the titles of priests, which were originally used in temples; such as Pater, Vir, Virgo, Puer, Mater, Matrona, Patronus, Frater, Soror, Ἀδελφος, Κήρος?  
3 Verfes from an ancient Choriambic poem, which are quoted by Terentianus Maurus de Metris.
fome warmth upon the impropriety, if we may credit Lucilius:

* Ut nemo fit nostrum, quin pater optimus Divòm est:
  Ut Neptunus pater, Liber, Saturnus pater, Mars,
  Janus, Quirinus, pater, omnes dicamur ad unum.

And not only the Gods, but the Hierophantæ in most temples; and those priests in particular, who were occupied in the celebration of mysteries, were styled 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 penultima producta. 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 aftertimes adopted. That it went high in the north is evident from Auonius, 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.

* Lucillii Fragmenta.
5 Ode of Auonius to Attius Patera Rhetor in Profefforum Burdigalenfium commemoratone. Ode 10.
Tu Boiocassis stirpe Druidarum satus,  
Si fama non fallat fidem,  
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 satus 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

7 He is called Balen by Æschylus. Perææ. p. 156. Βαλν, αρχαιος Βαλν.  
Infœcriptio vetus Aquileia reperta. APOLLINI. BELENO. C. AQUILEIENS. FELIX.
held in their hands, was styled Petaurum. They used to
dance round a large fire in honour of the Sun, whose orbit
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 ar­
mour, 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 Αμφι δε δαιμονεως ευγιν χορον εσταντο,
Καλον Ιπταινον, Ιπτανονα Φοιδον
Μελτομενοι.

It was originally an Egyptian dance in honour of Hermes;
and practised by the Pataræ 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 Αμφις δε νεοι Όγγος ανωγη
Σκαίροντες Βηταμνον ευπλιον ορχησαντο,
Και σακεα ξιφεσουν υπεκτυπον.

Βηταμνος, Betarmus, was a name given to the dance from the
temple of the Deity, where it was probably first practised. It

10 Apollonius Rhodius. L. 1. v. 1135.
is a compound of Bet Armes, or Armon, called more properly Hermes, and Hermon. Bet and Beth, among the Amo-
nians denoted a temple. There is reason to think that the
circular dances of the Dervifes all over the east are remains
of these ancient customs. In the first ages this exercise was
estemed 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 Pe-
tauriftæ, and Petauriflarii; who made use of a kind of pole,
styled petaurum. Of these the Roman writers make frequent
mention; and their feats are alluded to by Juvenal:


" An magis oblectant animum jaëtata petauro
Corpora, quique solent rectum descendere funem?"

Manilius likewise gives an account of this people, and their
activity; wherein may be observed some remains of the ori-
ginal institution:


" Ad numeros etiam ille ciet cognata per artem
Corpora, quæ valido saliunt excussa petauro:
Membraque per flammus orbesque emissa flagrantes,
Delphinûmque suo per inane imitantia motu,
Et viduata volant pennis, et in ære ludunt.

I have shewn, that the Pateræ, or Priests, were so denomi-
nated from the Deity styled Pator; whose shrines were
named Pateria, and Petora. They were oracular temples of
the Sun; which in aftertimes were called Petra, and ascribed

" Manilius. L. 5. v. 434.
to other Gods. Many of them for the sake of mariners were erected upon rocks, and eminences near the sea: hence the term *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 were supposed to be there exhibited. Thus Olympus near Pisa, though no rock, but a huge mound, or hill (*Πεύγε γάς τον Κρονόν ΔΩΦΟΝ αγεταί 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.*

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The word Ηλιάτας, 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. Ηλιάτας is an Amonian com-

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Phavorinus.

11 Η Ολυμπίας άφθων Κρόνος άφος ελεύθερον. Scholia in Lycophron. v. 42.


Apollo was the same as Iamus; whose priests were the Iamidæ, the most ancient order in Greece.
pound of Eli-Bat, 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 it is introduced by writers, when they speak of sacred and oracular places. Lycophron calls the temple at Elis 16 Δευσαυ Μολυνίδος πετραν: and the Pytho at Delphi is by Pindar styled Petraεσα: 17 Επε Πετραεσας ελαιων ικετ ει Πυθωνος. Orchomenos was a place of great antiquity; and the natives are said to have worshiped Petra, which were supposed to have fallen from heaven. At Athens in the Acropolis was a sacred cavern, which was called Petrae Macrae, Petrae Cecropiae.

19 Ακυε τοινων, οιθα Κεκροπιας πετρας,
Προστοφρον αντειον, ας Μακρας κυησκομεν.

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. 20 It is said of Ceres, that, after she had wandered over the whole earth, she at last repose herself upon a stone at Eleusis. They in like manner at Delphi shewed the petra, upon which the Sibyl Herophile at her

16 Lycophron. v. 159. here they sacrificed ζην Ομηριος.
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. They called him Petor, and Petros; and his temple was styled Petra. This they oftentimes changed to λίθος; 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. Περὶ δὲ τὰ Ἡλίων ὁ φυσικός φασίν, ὡς λίθος καλεῖται ὁ Ἡλίως. Καὶ Ἀναξαγόρας γενομένων Εὐριπιδῆς μαθητὴν, Πετρὸν εἰς ἡμέναι τῶν Ἡλίων διὰ τῶν περικείμενων.

The name Μακαρίης, κ' αὐτοι καί τοιχας,
Δῖος σέφυκος, ὡς λέγεσιν, Ταῦτας,
Κορυφῆς ὑπετελλοντα δείμασιν ΠΕΤΡΟΝ,
Ἀεί πότεται, καὶ ταῦτα τοιχα διήν.

The same Scholia upon Pindar. quotes a similar passage from the same writer, where the Sun is called Petra.

Μολοίμι ταὐν οὐρανα μεταν,
Χθόνος τε τεταμέναι αἰωθημάσι στεταν,
᾿Αλωθησι χευςαἰς φεομέναι.

If then the name of the Sun, and of his temples, was among

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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 Clazomenæ; 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 Scholiast 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 Iämus 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 Ægosopotamos the very stone, which was said to have fallen. The like story was told of a stone at Abydus upon the Hellespont: and Anaxagoras was here too supposed to have been the prophet. In 'Abydi gymnasio ex eâ causa colitur hoc dieque modicus quidem (lapis), fed quem in medio terrarum caurum Anaxagoras praedixisset 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 Ηλιεάτοι Πετρεῖ: which Elibatos the Greeks derived from βαύως descendo; and on this account the Petra were thought to have fallen from the Sun. We may by this clue unravel the

26 Ηλιεάτοι πετρεῖ they construed λιθον αφ' ἡλιος ἐισερυθεν.
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mysterious story of Tantalus; and account for the punishment, which he was doomed to undergo.

The unhappy Tantalus
From a satiety of bliss
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 Pindar, as well as by Alcaeus, Alcman, and other writers, his punishment consisted in having a stone hanging over his head; which kept

27 *Koφίω δ' ἐλευ
 Αὖμεν ὑπεροπλοῦν,
 Ταῦ τι πατην ὑπεξεμασαε,
 Καφτεθον ἀντω λιθον,
 Τον ἄει μενοιων κεφαλας βαλειν
 Ευφρεσυμας αλαται.

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 αξολαγος την γλωσσαν, a man of an ungovernable tongue; and his history at bottom relates to a person who revealed the mysteries, in which he had been 30 initiated. The Scholia upon 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 31. Ὅ ῶν Τανταλὸς ευσεβὴς καὶ θεοτετωρ ἡ Ίερεύς, καὶ φιλανθρωπία τα τῶν θεῶν μυστήρια τοὺς αμυντοὺς ἔσεθον εἰπὼν, εξεδήλω το ἱερόν καταλογεί. 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 Scholia upon Pindar bears witness, by informing us, 32 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. 33 Εἰςιν ακατετό τον λιθον ἐπι τή ἴλια—καὶ επηφειεθαὶ αὐτὸ (Τανταλῆ) το ἵλιον υφ' α' δειματῳδαϊ, καὶ κατατησείν. And again, Πεζὶ δὲ τή ἴλια

10 Πεζ., λεγεὶ το τορευμα, καὶ ὁρμα μανθανε σημεῖο. Antholog.
11 Scholia upon Lycophron. v. 152.
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.

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 Πετραίοι, Petræi. We read of "Μιθρας, ο θεὸς εν στέγασιν. 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 Θεοῦ Ηρεκλείου 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 ad petras vota reddere: and by the same light we may possibly explain that

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54 Justin Martyr, ad Tryphonem, p. 168. The rites of Mithras were styled Patrica.
56 Indiculus Paganiarum in Consilio Leptinenfi ad ann. Christi 743.
See du Frefne Glofs. and Hoffman. Petra.
Nullus Christianus ad fana, vel ad Petras vota reddere præsumat.
Plate V.

Temple of Mithras Petraeus in the Mountains of Persia. From L'Empire.
passage in Homer, where he speaks of persons entering into compacts under oaks and rocks, as places of security. The oak was sacred to Zeus, and called Sar-On: and Petra in its original sense being a temple, it must be looked upon as an asylum. But this term was not confined to a rock or cavern: every oracular temple was styled Petra, and Petora. Hence it proceeded that so many Gods were called Θεοὶ Πητραῖοι, and Πατέρωι. Pindar speaks of Poseidon Petraios; Παῖ Ποσειδάνως Πητραῖος: under which title Neptune was worshiped by the Thessalians: but the latter was the more common title. We meet in Pausanias with Apollo Patroüs, and with Ζεὺς Μειλιχιός, and Αἴστεμις Πατέρωι; also Βακχος Πατέρωι, Zeus Patroüs, and Vesta Patroa, together with other instances.

37 Οὐ μὲν ἄκος τοῦν ἐκεῖνον ὑπὸ δρυῶν, ὡς ὑπὸ φεῖτρας
Τῷ σαξικεμέναι, ἀτε ψαρβένας, πίθεος τε,
Παρείναις, πίθεος, το οἰκίζοντον αἰκιλισιν. Homer. Iliad. X. v. 126.

38 Λύμωμαι, δημογοροί, ὑπὶ τῇ λιθὸς ομιστῆ. Hesychius.

39 Πετραίας τιματάι Ποσειδάνων ὑπάρχαι Θεόλαις. Scholia ibidem.

39 Ζεὺς was represented by a pyramid: Artemis by a pillar. Πυραμίδι δὲ ὁ Μειλιχιός, ὑπὶ κειμένων ἐκαπατημέν. Pausan. L. 2. p. 132.

40 Pausanias. L. 1. p. 104.

According to the acceptation, in which I understand the term, we may account for so many places in the east being styled Petra. Persis, 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 Πετρα Σισιμήρει in Sogdiana, Petra Aornon in India, καὶ τὴν τοῦ Ὑδαίου (Πετρα), οἵ δὲ Αειμακείν. Strabo. L. 11. p. 787. Petra Abatos in Egypt: Πετρα Ναζαταια in Arabia. Many places called Petra occur in the history of Alexander: Ἐλευν ἄ και Πετρας ερμακεὶς σφιδρα ἐκ σφροδοσεως. Strabo. L. 11. p. 787. They were in reality sacred eminences, where of old they worshiped; which in aftertimes were fortified. Every place styled Arx and Αἰστεταλῶς was originally of the same nature. The same is to be observed of those styled Purgoi.
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 Ἡσοι Πατρωι, the oracular Deities, by Dii Patrii, or the Gods of the country. Thus in the Palmyrene inscription two Syrian Deities are characterized by this title.

ἈΓΛΙΒΩΑΩ ΚΑΙ ΜΑΛΑΧΒΗΛΩ ΠΑΤΡΩΙΣ ΘΕΟΙΣ.

Cyrus in his expedition against the Medes is represented as making vows Ἐσι Πατρωι, και Δι Πατρωι, και τοις αλλοις Θεοις. 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 styled 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:

Ὁμφαιν ὁει Πετη
Εἰσεὶ κυναχοιο χορεις ἴδεσατο Βακχα.

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, 44 Πςο δὲ τὴ Ἰερὰ τῆς Δημητρίου εἰς σιήν — μαντείον δὲ ενταῦθα εἶναι ἀψευδές. Before the temple is the fountain of Demeter—and in the temple an oracle, which never is known to fail.

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 styled 45 Alphita. If it was expressed Amphi, or Ompi; the cakes were Ompai 46 Ομπαί: at the temple of Adorus 47, Adorea. Those made in honour of Ham-orus had the name of 48 Homoura, Amora, and Omoritae. Those sacred to Peon, the God of light, were called 49 Piones. At Cha-on, which signifies the

45 ΑΛΦΙΤΟΝ, το απο νεας κριθης, η σιήν ψευμάτου αλευγον. Hesychius.
Αλφίτα μελιτι και ελαιιη δευμενα. Hesych.
46 ΟΜΠΑΙ, ζυματα και αυφροι μελιτι δευμενοι. Hesychius.
If it was expressed Amphi, the cakes were Amphitora, Amphilanta, Amphimafta: which seem to have been all nearly of the same composition.
47 Fine flour had the sacred name of Ador, from Adorus the God of day, an Amonian name.
48 ΟΜΟΤΡΑ, σεμιδαλις ϐηθη, μελι εχεσα, και σιναμον. Hesych.
'ΟΜΟΡΙΤΑΣ, αρτος εκ αυφρο δημημενο γεγονος. Ibid.
Also Amoritai, Amoritae. See Athenæus. L. 14. p. 646.
49 ΠΙΟΝΕΣ, αλακνατες. Hesychius.
Pi-On was the Amonian name of the Sun: as was also Pi-Or, and Pe-Or.

Vol. I. Q q house
house of the Sun, 59 Cauones, Xαυονες. From Pur-Ham, and Pur-Amon, they were denominated Puramoun, 51 Πυραμων. From Ob-El, Pytho Deus, came 51 Obelia. If the place were a Petra or Petora, they had offerings of the same sort called Petora, by the Greeks expressed 51 Πυτρα, Pitura. One of the titles of the Sun was El-Aphas, Sol Deus ignis. This Elaphas the Greeks rendered Elaphos, ελαφός; 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 ελαφηδόλος, a term of a quite different purport. El-aphas, and El-apha-baal, 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 Ελαφοί, Elaphoi. In Athenæus we have an account of their composition, which consisted of fine meal, and a mixture of sesamum and honey. 54 Ελαφος πλακας δια τας τοις μελιτος και σημαυς.

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 βας; but in the accusative more truly boun, βας.

50 ΧΑΥΩΝΑΣ, αγριν ελαφων ανασφαλετας κρινως. Suidas.
51 The latter Greeks expressed Puramoun, Puramos.
ΠΥΡΑΜΟΤΗΣ, a cake. Ην ο Πυραμων σαγα τοις παλαιοις ετοιμαι. Artemidorus.
L. 1. c. 74. Και ο διαγρυπνος μεμρ των ελαιων περ του πυραμοτοι. Schol. Aristoph. Ἰππεύς.
See Meursius on Lycophron, v. 593. and Hesych. Πυραμους, ειδος πλακαντοι.
53 Νυ τυτα ΠΥΤΡΑ. Theocritus. Idyl. 2. v. 33.
54 Athenæus. L. 14. p. 646.
Hesychius speaks of the Boun, and describes it, εἰδὸς πεμματὸς κεραυνοῦ ἐχοντος; a kind of cake with a representation of two horns. Julius Pollux mentions it after the same manner: βεν, εἰδὸς πεμματὸς κεραυνοῦ ἐχοντος; a sort of cake with horns. Diogenes Laertius, speaking of the same offering being made by Empedocles, describes the chief ingredients, of which it was composed; 55 βεν ἑβυσε—ἐκ μελιτος καὶ αλατον. He offered up one of the sacred liba, called a boun, which was made of fine flour and honey. It is said of Cecrops, 56 περιτος βεν ἑβυσε: 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 57 men? The prophet in another place takes notice of the same idolatry. 58 The children gather

56 Some read επαυματος. Cedrenus. p. 82. Some have thought, that by βεν was meant an Ox: but Paufanias says, that these offerings were πεμματα: and moreover tells us; ἐποσα εξεν ψυχην τητων μεν νοιασαν ιεν ειωτον. Cecrops sacrificed nothing that had life. Paufan. L. 8. p. 600.
57 Jeremiah. c. 44. v. 18, 19.
58 Jeremiah. c. 7. v. 18.

Q q 2
wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of heaven. The word in these instances for sacred cakes is דָּבָר, Cunim. The Seventy translate it by a word of the same purport, Χαυωνας, Chauo- 
nas; of which I have before taken notice: 59 Μη ανεύ των ανδρέων ἡμῶν ἐποιησάμεν αυτή 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 de-
flowered. It was the custom for all the young women, when they arrived towards maturity, to sit 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 Jerem-
iah; which he is supposed to have written to Baruch. v. 43.

This is a translation from an Hebrew, or yhaldic, original; and, I should think, not quite accurate. What is here ren-

59 Jeremiah. c. 51. v. 19. I have sometimes thought, that this was a mistake for דָּבָר, Bunim.

So also c. 7. v. 18. Χαυωνας τη γενεας τη Ουρανον. Chau-On, domus vel tem-

pler Solis.
dered γυναικες, should, I imagine, be παραθενοι: and the pur-
port will be nearly this. The virgins of Babylonia put girdles
about their waist; and in this habit fit 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 ho-
nour; and for having her zone not yet broken, or 60 loosed. It
was likewise a Persian custom: and seems to have been uni-
versally kept up, wherever their religion prevailed. Strabo
gives a particular account of this practice, as it was observed
in the temple of Anaït 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: 61 Αλλα και
Θυγατερας οι επιφανεστατοι τε Ελληνες ανεξαν παραθενες, αις νομος
εσιν, καταποσευθεσιν πολων χρουν παρα τη Θει μετα ταυτα
didosthai πορς γαμον' ουκ απαξιντος τη τοιαυτη συνοικειν ουδενος.
But people of the first fashion in the nation use to devote their
own daughters in the same manner; it being a religious in-
stitution, that all young virgins shall in honour of the Deity be
prostituted, and detained for some time in her temple: after

60 Herodotus mentions this custom, and states it justly αισχικος των νομων. He
says, that it was practised at the temple of the Babylonish Deity Melitta. L. 1.
c. 199.
61 Strabo. L. 11. p. 805. Anaïs or Anaït called Tanaïs in this passage: they are
the same name.
The same account given of the Lydian women by Herodotus: απφευν γαρ
απαξιας. 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 Weeselinge: 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 wooden image of a Cow, which he gilt; and in it interred his daughter. Herodotus says, that he saw the image, which Mycerinus made; 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 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; Ἐνδον Πατεύκην Ἕοτην Φεγω. How can Ἕοτην Πατεύκη relate to a funeral? It denotes a festival in

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62 Herod. Ibid.
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honour of the Sun, who was styled, as I have shewn, Pator; and his temple was called Patra: from whence these rites were denominated Patrica. Plutarch alludes to this Egyptian custom, but says, that the image was the representation of a bull. He supposes the ceremony to relate to Isis, and to her mourning for the loss of her son. Speaking of the month Athyr he mentions "ὅς ἔλαχεσσον ἕματι ἔμπλαν βυσσίνῳ ὕες-χαλόντες εἴπο τεθεί τῆς θεᾶ δείκνυσθαι (ὁ Αἰγυπτιοί). 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 each of the figures, as they are represented above 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 some very strong

64 Plutarch. Isis et Osiris. p. 366. The same history is alluded to in each of the ceremonies. The Cow was an emblem of Isis, as the Bull was of Osiris, and Orus.

65 Herodots. L. 2. c. 85, 86.
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 66 disbelieved; and the remainder was equally incredible. For no king of Egypt, if he had made a representation of the sacred 67 animal, durst have prostituted it for a tomb: and, as I have before said, 'Eorgan Patgein can never relate to a funeral.

67 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 clas 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 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 Orus, Osiris, and Cham, to some of the heads of their family; they too in time were looked up to as Gods, and severally worshipped 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 ἀποδημοῦ, 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. Ω Σολων, Σολων, Ἑλληνες ἐσε παιδες αει, γέων δε Ἑλην αι ει, νεοι τε ᾦνχας ἀπαντες ουδεμιαν

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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. Ενενευτο ἐναυτος ἐκαζος των θεων, εἰτε δ' αἰι ησαυ παντες, ὁκοιοι δε τινες τα ειδεα, ἐκ ἡπισεατο μεχρι οὐν σειμ τε και χθες, οίς ειπειν λογο. He attributes to Homer, and to Hefiod, the various names and distinctions of the Gods, and that endless polytheism, which prevailed. Όντοι δε εισι, οἱ αυσιντα εθεογοναν Ἑλησσον, και τοις Θεοις τας επωνυμιας διοντες, και τιμας τε και τεχνας διελοντες, και ειδεα αυτων σημανται. 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 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

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1 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.
at first fight 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.

4 Vos, O, clarissima Mundi
Lumina, labentem Cælo 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 Ηλιε ψαγηνετος, ψαναιολε, χευσεσφεγες.
He was in Thrace esteemed, and worshiped as Bacchus, or Liber. 7 In Thraciă Solem Liberum haberi, quem illi Sebadium nuncupantes magnâ religione celebrant: eique Deo in colle 8 Zemiflo aedes dicata est specie rotundâ. In short all the Gods were one, as we learn from the same Orphic Poetry:

Liber is El-Abor contracted: Sol, Parens Lucis.
6 Orphic. Fragment. in Macrobr. Sat. L. 1. c. 23.
7 Macrobr. Sat. L. 1. c. 18.
He is called by Eumolpus Ατροφανι Διονυσον εν ακτινεσσι ψαροτον: apud Euseb. P. E. L. 9. c. 27.
8 Zemifus is the Amonian Sames, or Sameh, analogous to Beth-Shemesh in the Scriptures.

⁴Egz
Some Deities changed with the season.

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.

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 diversity, which is imagined, as Sir John Marsham has very justly observed.

It is said above that Osiris was by some 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.

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See Stephani Poësis Philosoph. p. 80. from Justin Martyr.
10 Macrob. Saturn. L 1. c. 18. p. 202. He mentions Jupiter Lucetius, and Diespater, the God of day; and adds: Cretenfes Δία την ἡμέραν vocant. The Cretans call the day Dia. The word dies of the Latines was of the same original.
12 Chronolog. Canon. p. 32.
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 sometimes 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.

"Hermesianax.

It may be worth while to observe below, how many Gods there were of the same titles and departments. Παιανίος: Διονυσίος. Hesychius. Παιανία Minerva. Plutarch. de decem Rhetoribus.


Olen, the most ancient mythologist, made Elithyia to be the mother of Eros: so that Elithyia and Venus must have been the same; and consequently Diana.


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Janus was Juno, and styled Junoniusider. Macrobi. Sat. L. r. c. 9. p. 159.

Lunam; eadem Dianam, eadem Cererem, eadem Junonom, eadem Proserpinam dicunt. Servius in Georgic. L. 1. v. 5.

Astarte, Luna, Europa, Dea Syria, Rhea, the same. Lucian. de Syria Dea.


Ἡλίος, Ζεὺς. Sanchoniathon. Eueb. P. E. Lib. r. c. 10. p. 34.

Sometimes the supremacy was given to Pan, who was esteemed Lord of all the elements.

More generally it was conferred upon Jupiter:

Poceidon, 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, "Ποσείδωνι δ' ὑπηετην ὡς τα μαντεύματα ειναι Πυρκων."

He mentions a verse to the same purpose. Σὺν δὲ τῷ Πυρκὼν ἀμφιτολος κλωτε Ἐννοηγημα. "Purcon is Igiris 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 Poseidon or Neptune, in the Orphic verses, is, like Zeus, styled the father of Gods and men.

18 Κλατι, Ποσειδανοῦ—

Ουρχολος, Μακαρῶν τε Ὀρθων σωτέρ, ηδὲ καὶ αὐδέων.

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 Ἡθαλης, 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.

20 Ἀφχωγίων Ἡθαλης; Ἀναγκαῖος, Θραχοις κοσμεῖ, Ἐκ Κρανας Λυκαδικα αὐτης δυσεκαμηνος ἐλιστὶν,
All the various titles, we find, are at last comprised in Apollo, or the Sun.

It may appear strange, that Hercules, and Jupiter, or whoever 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 Ulpian speaking of Dionysus, says that he was represented of all ages. καὶ γὰς παιδὰ, καὶ ψευσινή, καὶ ἀνδρὰ γεφυρὶν αὐτον. But the most extraordinary circumstance was, that they represented the same Deity of different sexes. A bearded Apollo was uncommon;

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21 In Demosthenem Κατὰ Μειδία. Παν σχῆμα ἁρμιθέδασιν αὐτῷ. P. 647. See also Macrobr. Sat. L. 1. c. 18.

but Venus with a beard must have been very extraordinary. Yet she is said to have been thus exhibited in Cyprus, under the name of Aphroditus, Αφροδίτης: ουςωγνωμαν ανδρος την Θεον εσχηματισθαι εν Κυπρῳ. The same is mentioned by Servius: Eft etiam in Cypro simulacrum barbarae Veneris, corpore et vestie muliebri, cum sceptro, et natura virili, quod Αφροδιτον vocant. She was also looked upon as prior to Zeus, and to most other of the Gods. Αφροδίτη ου μονον Αθηνας, και Ἑλλας, αλλα και ΔΙΟΣ εσι σεφεδυτεχα. The Poet Calvus speaks of her as masculine: Pollentemque Deum Venerem. Valerius Soranus among other titles calls Jupiter the mother of the Gods.

Jupiter omnipotens, Regum Rex ipse, Deumque Progenitor, Genetrixque Deum; Deus unus et idem.

Syneusius speaks of him in nearly the same manner.

24 Scholia upon Apollon. Rhod. L. 3. v. 52. Των καλωμενων Μοίρων ειναι σεφεδυτεχα. In some places of the east, Venus was the same as Cybele and Rhea, the Mother of the Gods: Περι της χορας ταυτας σεθεσε μεν ὡς επι των την Αφροδιτης, ως μητερα Θεων, οικιαις και εγχορωις νομοκει αφοιαγοροιτες. Ptol. Tetrabibl. L. 2.
26 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. Ανδρευν και λειτουρευν, Σεληνι τε και λειαν. Hymn 8. v. 4. Deus Lunus was worshiped at Charrae, Edessa, and all over the east.
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27 Συ ωατης, συ δ’ εστι μυτης,
Συ δ’ αεσην, συ δε θηλυς.

And the like character is given to the ancient Deity Μητις.

28 Αεσην μεν και θηλυς εφυς, πωλυωμε 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 αεσην γενετο, Ζευς αμβοτος επλετο Νυμφη,
Ζευς πυθην γαίς τε και ουρανς ασεφοντος——
Ζευς ποιντε ριζα, Ζευς 30 'Ηλιος, ηδε Σεληνη,
Ζευς Βασηλευς, Ζευς αυτος άπαντων αερεψεθελος——
Και Μητις, πηγως γενετως, και Ερως πωλυτετης.
Παντα γας εν Ζηνος μεγαλω ταδε σωματι κειτηι.
'Εν κρατος, εις Δαιμων, γενεται μεγας αερος άπαντων.

Whom he meant under the title of Zeus, he explains afterwards in a solemn invocation of the God Dionysus.

31 Κεκλυθι τητετοι δινης ελικαυγεα κυκλον
Ουρανοις σφοδαλυζει σφειδαμον αιεν έλιστων,

The Orphic verses αερε φυσεωσ are to the same purpose.
Παντων μεν συ ωατης, μυτης, τροφος, ηδε τιθνοσ. Hymn 9. v. 18.
28 Orphic Hymn 31. v. 10. p. 224.
Orpheus of Protagonos.
As we have seen how the father of the Gods was diversified; it may be worth while to hear what the supposed mother of all the Deities says of her titles and departments, in Apuleius. 31 Me primigenii Phryges Peßinuntiam nominant Deum Matrem: hinc Autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes sagittiferi Diétynnam Dianam. Siculi trilingues Stygiam Proserpinam: Eleusinii vetustam Deam Cererem. Junonem alii: alii Bellonam: alii Hecaten: Rhamnusiam alii: et qui nascentis dei Solis inchoantibus radiis illustrantur Æthiopes, Ariiique, priscâque doctrina pollentes Ægyptii, ceremoniis me prorsus propriis percolentes, appellant vero nonine Reginam Ísídem.

Porphyry acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one and the 33 fame. 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 multi-


plicity of Deities. Morichum Siculi Bacchum nominârunt: Arabes vero eundem Orachal et Adonæum: alii Lyæum, Erebinthium, Sabazium; Lacedæmonii Scytidem, et Milichium vocitârunt. But let Dionysus or Bacchus be diversified by ever so many names or titles; they all in respect to worship relate ultimately to the Sun. Sit Osiris, sit Omphis, Nilus, Siris, five quocunque alius ab Hierophantis usurpatum nomen, ad unum tandem Solem, antiquissimum Gentium numen, redeunt omnia.

14 Janus Gulielmus Laurenbergius.
15 Selden de Diis Syris. p. 77.
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 Φοῖνιξ, Φοῖνικες, Φοῖνικων 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 Phœnix, 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 fig-

1 In all ancient accounts of the Romans the term was expressed Poini, and Poinicus. Poinei stipendia pendant. Poinei sunt folitei sos sacrificare puellos. Ennius. Annal. 7. Afterwards it was changed to Pœnus, and Punicus.

* Simon the Canaanite. Matth. c. 10. v. 4. Also the woman of Canaan. Matthew. c. 15. v. 22.

nified
nified a lord or prince: and was particularly assumed by 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,
Ofirin Ægyptus putat,
Myfì 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 styled Phoinic. The palm was also styled Phoinic, Φωικής: 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 styled 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 Herm of Egypt, was represented with a palm branch in his hand: and his priests at Hermopolis used to have them stuck in their sandals, on

3 Aufonius. Epigram. 25. Ph'Anac, the Great Lord.
the outside. The Goddess 6 Isis was thus represented: and we may infer that Hermes had the like ornaments; which the Greeks mistook 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 Φοινικα πατ' αθεοκομαν
Ενθα λοχευματα σεμν' ελοχευσατο
Απω.

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 opi-

7 Euripides in Ione. v. 920.
8 Cantic. c. 7. v. 6.
9 Psalm. 92. v. 12.
nion, that the Palm was immortal: at least, if it did die, it recovered again, and obtained a second life by renewal. Hence the story of the bird, styled the Phænix, is thought to have been borrowed from this tree. Pliny, in describing the species of Palm, styled Syagrus, says, 'Mirum de eâ accepimus, cum Phœnice Ave, quæ putatur ex hujus Palmæ argumento nomen accepisse, iterum mori, et renasci ex se-ipsâ. Hence we find it to have been an emblem of immortality among all nations, sacred and prophanæ. The blessed in heaven are represented in the Apocalypse by St. John, 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, 'Hosanna—blessèd is the King of Israel.

The title of Phœnicæ 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 ἀναχτες and αὐχατες among the Greeks. The Cuthites in Egypt were styled Royal Shepherds, 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-

13 Revelation. c. 7. v. 9. Περιβεβλημένοι τοιαυτα λευκας, και Φοινικης εν ταῖς χερ-

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ing this, have been led to look for the shepherds' origin in Canaan; because they were sometimes called Phœnices. They might as well have looked for them in Greece; for they were equally styled "Ἐλληνες, Hellenes. Phœnia, which the Greeks called Φωικη, 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. 16 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. 17 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 דְּרוֹשׁ, Sarim: but the title which they assumed to themselves was Ph’anac or Ph’oinac, the Phœnix of the Greeks and Ro-

14 Ἐκκαίδεκατη συναγεία Πομενᾶς Ἑλληνες Βασίλεις. 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.
And as it was a 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 Perficus, upon the Sinus Arabicus, in Egypt, in Crete, in Africa, in Epirus, and even in Attica. Φωικες—

18 Herodotus brings the Phœnicians from the Mare Erythraeum; by which he means the Sinus Perficus. L. 7. c. 89. L. 1. c. 1.
21 Αφρος Φωικες. Glossa.
23 Mount Olympus in Lycia was styled, by way of eminence, Phoinic. Ολύμπος ωλις μεγαλη και πορο και φαναρια καλεται. Strabo. L. 14. p. 982. Bochart supposes, Phœnic and Phœnices (Φωικες) to be derived from Beni Anac, changed to Pheni 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.
24 Bishop Cumberland derives it from Anac torquis. Orig. p. 302.
25 Hesychius.
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. 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 styles 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 in 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 been used in the common acceptation; at least when the discourse turns upon the more ancient history of Canaan.

25 Chron. p. 27.
26 Syncellus. p. 126. from Eusebius.
27 Belus eπ' Ἐυφράτης, κτλ. Nonnus.
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 al-
ways 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 propor-
tion. 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 ow-
ing to a prior and superior branch of the family.

ADDITIONS

OF THE PALM TREE.

Phoenix was a colour among horses. They were styled
Phœnices, and Ψa Phœniciati, from the colour of the Palm
tree, which they resembled; and upon the same account
had the name of Spadices. This, according to Aulus Gel-

lius, was a term synonymous with the former. ^9 Rutilus, et Spadix Phœnicii συναννυμος, exuberantiam splendoremque significant ruboris, quales sunt fructus Palmæ arboris, nondum sole incoeti: unde spadicis et Phænicei nomen est. 30 Spadix, σπαδίς, avulisus est a Palmæ 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.

31 Ος το μεν αλλο τοσον φωνέσ χυ, εν δε μετωπω
Δεικνυον σημι ετετυκα τερετοχων ποτε μην.

Upon this the Scholiast observes, Φοινικας το χειμα, ητοι πυρ-ρος: 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. Baia, Bæia, are used for Palm-branches by St. John. 32 Τα βαια των Φοινικων. And it is mentioned by the author of the book of Maccabees, that the Jews upon a solemn occasion entered the temple 33 Μετα αυστεως και βαιων. And Demetrius writes to the high priest, Simon, 34 Τον σεφανον τον χιουμον και την Βαινην, α υπεσειλατε, κεκομισμεθα. Coronam auream et Bæinem, quæ misistis, accepimus. The Greeks formed the word

11 Iliad Ψ. v. 454.
12 John. c. 12. v. 23.
11 Maccab. c. 13. v. 51.
14 1 Maccab. c. 13. v. 37.
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βαιων from the Egyptian Bai. The Romans called the same colour Badius. 35 Varro, speaking of horses, mentions,

Hic badius, ille gilvus, ille murinus.

As the Palm tree was supposed to be immortal; or at least, if it did die, to revive, and enjoy a second life, the Egyptians gave the name of Bai to the soul: 36 Ἐσὶ μεν γὰς τὸ βαί ψυχή.

35 Varro apud Nonium Marcellum.
36 Horapollo. L. i. c. 7. p. 11.
OF THE

TERM CAHEN,

The COHEN, יְהוּד, 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 γαρύ 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 Ἱελιαν

Ælian de Animalibus. L. 7. c. 60.
He cites Hermippus and Aristotle for vouchers.

Vol. I.  U u and
and 2 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 3 σεμνος, ἔρωστινομένος, 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, Kυνας.

4 Δοικὶς ὑμῖν Πυραμὸς κτρος εκόλοχος
Αυτοκτονοῖς σφαγαίσι Δεραίνε ΚΤΝΕΣ
Δραμάτοις αἰχματείς λοιποίν βοῶν.

Upon which the Scholiast observes; Kυνας, οἱ Μαντεῖς: by Cunes are meant Diviners: and again Kυνας Απολλώνος τες μαντεῖς εἰτείν. The Poet by Kυνας means the ministers and prophets of Apollo. Upon this the learned 5 Meurfsius observes, that Lycophron had here made use of a term imported from

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4 Ibid.
5 Lycophron. v. 439.

Comment. upon Lycophron. p. 68.
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 characteristics, 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 Canuphian. To this Lucan alludes, when in speaking of the Seps he calls all the tribe of serpents Cinyphias pestes:

6 Cinyphias 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 7 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

'Εξεσ δὲ εἵνε κυνοπολίτης νομος, καὶ Κυνου ἦλις, εἰ δ' Ἀνυδώς τιμαται, καὶ τοι
canine figure; which I have no reason to think was appropriated to Canuph, or 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: 

When they would describe the earth, they paint a Cunocephalus. It could not therefore, I should think, in any degree relate to Canuphis. 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

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ancient hieroglyphics the figure of a dog occurs. The meaning of this history, I think, may be with a 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, Μυρρά, 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 λεων, λυκος, αιλουρος. The Egyptians styled Myrrh, Baal: balsam, baal-famen; Camphire, Cham-phour, καμφύρα 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, κιναδαργες, from Chan-Abor: the sacred beetle, Cantharus, from Chan-Athur. The harp was styled Cin-

10 Εις γὰρ τὸν Ἀγαμήτειον, ἀπερ καὶ δεισιδαιμονεῖτοι εἰς πάντων ὁμοιὸς τὰς ἔννοις ἀποκατάγησέν εἰς κόσμον εἰπεχώριαν ἅρα ἡ ἡμέρα εἰς τὸν οὐρανόν μετατόθηκαν. Lucian, de imaginibus.

See Observations on Ancient History, p. 166.


II It is possibly alluded to in Psalm 80. v. 16. and in Jeremiah. c. 6. v. 20.

nor, and was supposed to have been found out by Cinyras: 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 theology transmitted to them. From hence we may perceive, how little in later times even the native Egyptians knew of their rites and history.

Further 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 κυνοκσαλοι, a kind of baboons, or animals with heads like those of dogs, which were wonderfully endowed. By their assistance the Egyptians found out the particular periods of the Sun and Moon. These

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"The purport of the term Cahen, or Cohen, was not totally unknown in Greece. They changed it to κων, and κωνς; but still supposed it to signify a priest. Κωνς, ἱερείς Καβερῶν, ὁ καθορισμένος φονεα. Hesychius. Κοιαται ἔραται. Ibid. It was also used for a title of the Deity. Κωνς, ὁ ἀρχικόντας θεός; scilicet Bar­τυλος. Moisicus. p. 5. The Bartus was the most ancient representation of the Deity. See Apollon. Rhod. Schol. ad L. 1. v. 919."
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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 æquinoctia enim duodecies in die urinam reddere, et in nocte compertos (Cunocephalus), æquali interstitio servato, Trismegisto anfam dedit diem dividendi in duodecim 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 Ape was sacred to the God Apis; and by the Greeks was rendered Capis,

14 Ou, καθαπερ τα λοιπα ζωι εν ημερα μετ τελευτα, ιτω και τητει· αλλα μεγας αυτων καθ' εκαστην ημεραν νεφελων ιντα των Ιερων καταεσθαι. κτλ.


16 Horapollo. L. i. c. 16. p. 30. Διακεκαθις τις ημερας καθ' ἐκαστην ὅπαν κρεφτην αυτο και τας βους κατ' ωμεις. κτλ. Speaking of the two Equinoxes.

17 Hoffmann: Cunocephalus.


and "9 Ceipis. The Baboon was denominated from the Deity "Babon, to whom it was equally sacred. But what have these to do with the supposed Cunocephalus, which, according to the Grecian interpretation is an animal with the head of a dog? This characteristic 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, styled Cahen; also to the novices in their temples; and to the examinations, 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 temples upon eminences, for many reasons; but especially for the sake 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 them Caph. These, as they were sacred to the Sun, were further denominated Caph-El, and sometimes Caph-Aur, and Caph-Arez. The term Caph-El, which often

19 By Strabo expressed Κεντρος, who says, that it was reverenced by the people at Babylon opposite to Memphis. L. 17. p. 1167. Κεντρος δε Βαπυλαι οι κατα Μεισιφον (σεκεντει.)


The Ape and Monkey were held sacred, not in Egypt only, but in India; and likewise in a part of Africa. Diodorus Sicul. L. 20. p. 793. Maffes mentions 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 natives Varrele, in which monkeys were kept out of a religious principle. See Balbi Itinerarium.
occurs in history, the Greeks uniformly changed to Κεφαλα, Cephalé: 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. "Hæc se educatam dicebat in Ægyptiorum Rupe; atque in Parmenidis exinde gymnasium, atque Atticam demæffe.

Martialus Capella, L. 4. sub initio.
Astronomia is made to speak to the same purpose. Per immensa spatum seculorum, ne profana loquacitate vulgaret, Ægyptiorum claußa adytis occulebar. Martianus Capella, L. 8.
And Johannes Sarisburienfis seems to intimate, that Parmenides obtained his knowledge from the same quarter, when he mentions "in Rupe vitam egisse. In this short detail we have no unpleasing account of the birth of science in Egypt; and of its progress from thence to Attica. It is plain, that this rupe ægyptiaca 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 styled Cahen, or "Canis: and the Cunocephali are said to have been worshiped by the people of that "place. They were certainly there reverenced: and this history points out very plainly the particular spot alluded to. Hermopolis was in the upper region styled Thebaïs: and there was in this district a tower, such as has been "mentioned. It was in aftertimes made use of for a repository, where they laid up the tribute. This may have been the rupe ægyptiaca, so famed of old for science; and which was the seat of the Chancephalim, or Cunocephalians.

22 Johannes Sarisburienfis Metalogic. L. 2. p. 787. Editio Lugd. Bat. anno 1630. He speaks of Parmenides, as if he were a native of Egypt: 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 Ægyptius in rupe vitam egerit, ut rationem Logices inveniret, tot et tantos studii habuit succeffores, ut ei inventionis fuce totam fere præcipuerint gloriam.


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, 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 survived, who admitted others in the room of the deceased. "Еπαυν δε τις ἀποθανη, τατε ὁ σιας ἀντικαβίαται. 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 eva-cuations, 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 learning: and their society seems to have been a very ancient institution. They were particularly addicted to astronomical observations; and by contemplating the heavens, styled 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 ἁεσίυ; of which mistake they have afforded other instances: and from this abuse of terms the silly figment took

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26 Analogous to this we read in Herodotus, that the Persian brigade, whose deficiencies were supplied by continual recruits, was styled ἀβανατος, immortalis. Herodotus. L. 7. c. 83.

It consisted of ten thousand men.

27 Herodotus. L. 2. c. 37.

28 Δαδεικατις ἰμμεγας καθ ἐκατιν ὀψαν ΟΥΡΕΙ Κυνοκεφαιος. Horapollo. L. 1. c. 16.
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its rise. The term άγεν, mingere, was by the Doriants literally expressed ουραν, ouran.

The Cunocephali are not to be found in Egypt only, but in India likewise; and in other parts of the world. Herodotus 29 mentions a nation of this name in Lybia: 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 Ακεφαλοι, 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 30 Ακεφαλοι, ὰι εὐ σθεσιν ὀφθαλμοὺς ἐχοντες. Both these and the Cunocephali were denominated from their place of residence, and from their worship: the one from Cahen-Caph-El, the other from Ac-Caph-El: each of which appellations is of the same purport, the right noble, or sacred 31 rock of the Sun.

29 Herodot. L. 4. c. 191.


30 Herodot. L. 4. 191.

11 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. Κυνοκεφαλῆς, ΛΟΦΩΣ τι Θεσσαλιας. Stephanus Byzant. from Polybius. L. 17.

Κυνοκεφαλῆς near Scotiussa. ΛΟΦΩΝ ωὐνην ωαραλλαλων ΑΚΡΑΙ. Plutarch in Flaminino, of the same place.

The citadel at Thebes was called Κυνοκεφαλῆ by Xenophon. Those who speak of the Cunocephali as a people, describe them as Mountaineers. Megathenes per diversos Indiac montes effe scribit nationes caninis capitis. Solinus. c. 52.

A promontory of this name upon the coast of the Red Sea, mentioned above from Strabo. Another promontory Cunocephale in Corcyra. Procopius. Goth. L. 3. c. 27.

5. Similar
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 32 Cunodontes.

The Greeks pretended, that they had the use of the sphere, and were acquainted with the zodiac, and its asterisms 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 Sehor; 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 sum-

mit of a hill in Arcadia of this 33 name: also a promontory in 34 Attica; and another in 35 Eubœa. 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 36 Sidon, and Egypt: and the purport was to be sought 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 κυνοσοῦα, 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 37 Paufanias. Cunoura is also used by Lycophron, who understood ancient terms full well, for any high rock or headland.

38 Ἐν αἰσι ὁρὸς κυνεγα καμπυλῆς σχατας
Πευκης οδοντας.

Πρὸς κυνεγα, ὁρὸς τραχειας στετας. Scholiaft. ibid.
We find the same mistake occur in the account transmitted to us concerning the first discovery of purple. The ancients

31 Steph. Byzantinus.
32 Ptolemy. L. 3. c. 15.
33 Hefychius. Also a family at Lacedaemon, Φιλη Λακωνικα: and Cunofouroi, the name of a family at Megara. See Alexander ab Alexandro. L. 1. c. 17.
34 Et ex duas Arctos, quorum Cynofura petatur.
35 L. 3. p. 207.
36 V. 99.

very
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 styled Hercules 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 taken. This gave birth to the proverbial expression, Ἐνειία κύων ὡ σέβας ἀφηφεία. Nonnus mentions the particular circumstance of the dog’s staining his mouth:

Χίουνας ἄρθρον ταρακάνας ἀματι κοχλε.

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 shellfish.

41 Cyrus Prodromus ἐπὶ αποθήκης τῆς φυλής.
42 Nonni Dionysiaca. L. 40. p. 1034.
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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. 

*Τον Ἡρακλῆν φασὶ κατὰ τὴν Αἰγυπτίον διαλέξου ΧΩΝΑ λέγεσθαι.* 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 *κυων,* a dog, which they described as an attendant upon the Deity.

The Grecians tells 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 soften and qualify what is mentioned, by saying, *Οὐ γαρ κυιως τον Ἑρμῆν ΚΥΝΑ λέγεσθι (ὁ 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 Her-

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41 Etymologicum Magnum.
42 Johannes Antiochenus, who tells the story at large, says, that purple was the discovery *κυως ρομπανικος,* which in the original history was undoubtedly a shepherd king.
43 Plutarch. *Iis et Osiris.* p. 355.
cules: 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 unmon oath, μα τον κυνα, και τον χηνα, 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 46 Zeus. The purport of the words is 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,


It is said to have been first instituted by Rhadamanthus of Crete: Ευξειασε (Ραδαμανθος) κατα χηνος, και κυνος, και κυις ομιμοιοι. Eustathius upon Homer. Odys. T. 8. 1871.


The ancient Abantes of Euboea styled Zeus himself Cahen; called in aftertimes Cænæus. There was a promontory of the same name: Κραιαν ακρατηργόν (Ακαι-τος) Steph. Byzant. Here Hercules was supposed to have sacrificed after his conquest of Greek:

Vìctor ab Æchaliì Cenæo sacra parabat

Sophocles in Trachin. v. 242. mentions, Βορμισ τελη τ εγκαζα Καιαρ Δι.

Vol. I. Y y was
was the Egyptian Cahen abovementioned; but this sacred title was idly changed to κυνα και χηνα, 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 47 μα τον κυνα τον Αιγυπτιων θεον. By which we are to understand a Cahen of Egypt. Porphyry expressly says, that it was the God Hermes the son of Zeus, and Maia: 48 Κατα τον τε Διος και Μαίας σωιδα ετοιετο τον Ωκεον.

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 exhibited: 49 Πολεμων δέ κεχρυοτος Απολλωνος οιδεν αγαλμα. And we are told, that a gaping 50 Bacchus was particularly worshiped at Samos. They were both the same as the Egyptian Ὀρυς; who was styled Cahen-On, Rex, vel Deus Sol; out of which Cahen-On the Grecians seem to have formed the word Χαινων: and in consequence of it, these two Deities were represented with their jaws widely extended. This term was sometimes changed to κοινος, communis: hence it is that we so often meet with κοινος Θεος, and κοινοι βωμοι, upon coins and marbles: also κοινος Ἑγυς. And as Hermes was the reputed God of gain, every thing found was adjudged to be κοινος, or common.

49 Clementis Cohortatio. p. 32.
50 Pliny. L. 8. p. 446.
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51 Ἀλλ' εσιδευσα
Εὔαπνος, Ἕμης κοινος, εφὶ θυγατὴς.
52 Κοῖνον εἰναι τὸν Ἕμην.

Notwithstanding this notion so universally received, yet among the Grecians themselves the term κοινος was an ancient title of eminence. 53 Κοῖνος, ὁ Δεσποτής. 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 assured, 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 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 κυνες, 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 Amphilocus, 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 bafons: and though Diodorus does say, that at the grand celebrity of 55 Isis the whole was preceded by dogs, yet I cannot help being persuaded, that they were the priests of the Goddess.

51 Anthologia. L. 1. Epigram. 144.
52 Theophrast. Charact.
53 Hefychius.
54 Diodorus Siculus de pompâ Isiacâ. L. p. 78.
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. 55 Inde etiam perpetuus ignis a Siculis alebatur in Ætnæo Vulcani templo, cui custodes adhibiti sunt sacri canes, blandientes piis hominibus, in impios ferocientes. In the celebrated gardens of Elestra there was a golden dog, which shewed the same regard to good men, and was as inveterate to others.

What is more remarkable, there were many gaping dogs in this temple; which are represented as so many statues, yet were endowed with life.

Homer describes something of the same nature in the gardens of Alcinous.

A like history is given of serpents in Syria by Aristotle, and by Pliny and Iñdorus of birds in the islands of Diomedes.

56 Nonni Dionysiaca. L. 3. p. 94.
57 Ibid.
All this relates to the Cusean 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 Cusean, the Greeks often rendered Ἐγυσεῖον, as I shall hereafter shew. The same people were also styled Cu-thim; and this word likewise among the ancients signified gold: from hence these priests were styled Ἐγυσεῖοι κυνεῖς. We find the like history in Crete: here too was a golden dog, which Zeus had appointed to be the guardian of his temple. By comparing these histories I think we cannot fail of arriving at the latent meaning. The God of light among other titles was styled Ca-hen, 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 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 Τον Κεφεδου κυνα ἀδα; and fabled, that he was forced into the 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 \textit{60} Tænarus; as well as to one at \textit{61} Træzen, and to a third near the city \textit{62} Hermione. The Poet Dionyfius speaks of the feat being performed in the country of the Marianduni near Colchis.

\textit{63} 
\textit{Καὶ Μαριανδύνων ἰεσόν πεδον, εὐθ’ ενετησιν} 
\textit{Οὐδ’ Κονιδαὶ μεγαν κυνα Χαλκεοφωνον} 
\textit{Χερσων ανελκουμενον μεγαλητορος Ήρακλης,} 
\textit{Δεινον απο σοματω βαλειν σιαλώδεα χυλον.}

But however the Deity in all these instances may have been degraded to the regions of darkness, yet he was the God of light, \textit{Κυν-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. \textit{Κυνίκαι, γενος Αθηναῖων, εξ όν ο ἰερευς τω Κυνικε Απολλωνος.} Hefychius. \textit{The Cunidai are a family at Athens; out of which the priest of Apollo Cunnius is chosen.} He styles him Apollo Cunnius: but the Cunidai were more properly denominated from Apollo Cunides, the same as Cun-Ades. Poseidon was expressly styled \textit{Cun-Ades}; and he was the same Deity as Apollo; only under a different title, as I have shewn. \textit{Κυν-άδης Ποσειδὼν Αθηναῖων ετίματο.} Hefychius. \textit{Poseidon was worshiped at Athens under the title of Cun-Ades.}

Though I have endeavoured to shew, that the term, of

\begin{itemize}
\item \textit{60} Pausanias of Tænarus. L. 3. p. 275.
\item \textit{———} of Træzen. L. 2. p. 183.
\item \textit{———} of Hermione. L. 2. p. 196.
\item \textit{63} Dionys. \textit{Περὶ τῶν θεῶν} v. 791. This temple stood, according to Diodorus Siculus and Arrian, in the country of the Cimmerians near the Acherusian Chersonese. See Scholia to Dionyfius above.
\end{itemize}
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 one time esteemed holy; but it was before the time of Cambyses: from the era 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 Jerusalem. In the Mosaic law the price of a dog, and the hire of a harlot are put upon the same level. 

64 Oppida tota canem venerantur. Juvenal. Sat. 15. v. 8.  
Diodorus. L. 1. p. 16.  
65 Herodotus. L. 2. c. 66.  
67 Ego xures was a proverbial expression among the Jews.  
68 Deuteronomy. c. 23. v. 18.
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.
Among the different branches of the great Amonian 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 Chufos, and to have named the people Χυσαίοι, Chusai. But by a fatal misprision they uniformly changed these terms to words more familiar to their ear, and rendered them Χρυσός, and Χρυσαίοι, 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 in Italy; and upon the coast of Iberia
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 Chus-Or, Chus-Orus, to κυ̱συς, 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 Tar­te­sus a golden cup; and at Cuma in Campania a golden branch:

Aureus et foliis, et lento vime, 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 κατὰ γένος Αἰθιοπεῖς, Ethiopians by extraction, that is, Cu­ceans, subjoins: Εἰσὶ δὲ σφόδρα χρύσου. Pindar in celebrating each happy circumstance of the Insulae Fortunatae mentions, that there were trees with branches of gold: Αὖθεμα δὲ κυστὶ φλεγεῖ. The river Phasis in Colchis was supposed

1 In this golden cup Hercules was supposed to have passed over the ocean. Χρυσεῖοι — δέπας, εὐτ ον οἰκεῖου διετραβεν Ηρακλῆς. 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 σφόδρα ἀλεσιο, but keeps to the ancient term χρύσοι, though it is scarce sense.

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355
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 graver 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. 

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. 

At Delos every thing was golden, even the slippers of the God.

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.

4 Χρυσφοροςι δ' εκ τε Καικασω πωλλαί ανηγαί ζήγμα αφανές. Appian. de Bello Mithridat. p. 242. Salaues, 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 (ζήγμα αφανές) 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 Χρυσή μεσοπωτική υπώτα. Ithm. Ode 7. p. 476.
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:

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 Bœtica, says, that they dropped blood, just as the Heliadæ upon the Padus did gold.
Chus by the Egyptians and Canaanites was styled Or-Chus, and "Chus-Or; the latter of which was expressed by the Greeks, analogous to the examples above, Χρυσαφς, Χρυσάορ: and we learn in Eusebius from Philo, that Chrusaor was one of the principal Deities of the Phenicians, a great benefactor to mankind; and by some supposed to have been the same as Hephaestus. 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 Chrusaor, was sometimes changed to Χρυσαφς, Chrusaor; 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 Chrusaor in those parts, who is said to have arisen from the blood of Medusa.

Εξεβογε Χρυσαφς τε μεγας, καὶ Πηγατος ἵππος.

We meet with the same Chrusaor 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 Chrusaorium; and there was a city "Chrusoaris; and a temple of the same

10 Hence the celebrated city in Egypt had the name of Cerchufora. Some traces of Orcus may be found in Zeus Hircius, and Orcus, mentioned by Pausanias. L. 5. p. 442. He supposes the name to be from ὁρκος, an oath, and mentions a legend to that purpose.

11 Hesiod. Theog. v. 281.

name. 

This city was properly called Chus-Or; and built in memory of the same person, as the city Chufora, called also "Cer-chufora, in Egypt. It was undoubtedly founded 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, "Δίο καὶ ὡς Θεὸν αυτὸν μετὰ θανατὸν ἐσθακθήσαν 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 πολυχευσός, a person of great wealth: all which is an Egyptian history transferred from the Nile to the Bétis.

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 Bética from Egypt by some

13 Εγγὺς δὲ της πόλεως το το Χρυσσαβετος Δίος κοινον ἀπατών Καρων, εἰς δ' συνιασι θυσαντες τε και βαλευσαιζνοι.

15 Διο καὶ ὡς Θεὸν αυτὸν μετὰ θανατὸν ἐσθακθήσαν

17 Χρυσαβετος δ' ετεκε τρικαθηνον Γηνουνα,
Μιχθείς Καλλιροη καη αλτυ τε Ωκεανοιο.

"Strabo. L. 14. p. 975. Zeus was a title conferred upon more than one of the family.
"Herodotus. L. 2. c. 15. Also c. 17. and 97. called by Strabo Κερκεσες.
"L. 17. p. 1160.
"Hefiod. Theog. v. 287.

of
of the sons of Chus. The Grecians borrowed this term, and applied it to Apollo; and from this epithet, Chrusaor, he was denominated the God of the golden sword. Homer accordingly styles him 18 Απολλώνια Χρυσαορά: and speaking of Apollo's infancy he says, 'Ουδ' αφ' Απολλώνια Χρυσαορά Ὑπατο μητὶς: and Diana is termed 20 Αυτοκατιγμῆ Χρυσαορὸς Ἀπολλώνος.

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 not 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.

21 Εἰν μοι κιδαῖς τε φίλη, και καμπυλα τοξα.
And his mother is said to have been pleased that she produced him to the world an archer:

22 Χαίσε δὲ Αἰτω,
'Ουνεκα τοξοφορον και κατεχὼν διὸν ετυκτεν.

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 al-

18 Homer. Iliad. O. v. 256.
19 Homer. Hymn to Apollo. v. 123.
20 Second Hymn to Diana. v. 3.
Perseus is styled Χρυσαορὸς in Orpheus de Lapid. c. 15, v. 41.
21 Homer. Hymn to Apollo. v. 131.
22 Ibid. v. 126.
cluded to under the name of Chrusos, Chrusor, and Chrusaor; we need not wonder that his substitute Apollo is so often styled Χρυσοκομης, and Χρυσολυγος: that the harp, called by the Amonians Chan-Or, and Cuth-Or, from the supposed inventor, should by the Grecians be denominated Χρυσεα φος-
μυγε. Απολλωνος: that so many cities, where Apollo was particularly worshiped, should be called Chrusa, 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 Chrusorus, which by the Greeks was changed to Χρυσορροας; and from this mistake they were supposed to abound with gold. The Nile was called Chrusorrhoas, 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 Chrusorroas near the Amazonian city Themiscura in Pontus: and the river Pactolus was of old so called, whence probably came the notion

51 Apollo was represented as the author of the lyre, called among the oriental nations Kinor, and Cuthar: from the latter of which came κιθαρις, and cithara in the west.
53 Χρυσοκομης το τον Απολλωνος εδρισ Λημν—και τις Λευκιας τοπος και Πανορ-
σαιες τις Λημνη ακροτηρια—και εν Βεβυρη, και αει Χαλκηδονα, και τις Καριας—
και εν τη 'Αλικαρνασσι' Δαριου αεισιν και εν 'Ελλιστοντω' εει και αλλι Χερ-
νος τις Ινδικης' εν δε τι εκτος Γαυρα Ινδινη.' Stephanus Byzant.
54 Cedrenus. p. 12.
56 Hoffman Lexic.
of its abounding with gold. 39 Πακτωλος σωτάμες εστι της Λυ- 
diας — ἐκαλείτο δὲ σωτήροις Χρυσορρόος. It was named Chrus-
forrhoas first, and in aftertimes Pađolus: whence we may 
conclude in respect to gold, that the name was not given on 
account of any such circumstance; but the notion was in-
ferred from the name.

It is apparent that this repeated mistake arose in great mea-
sure 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 Chaldäic, and other
Amonian languages, signified 39 gold: hence many cities and
countries, where the Cuthites settled, were described as
golden, and were represented by the terms Chrusos and
Chrufe. 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 Dionysius; but may more truly be
esteemed Bacchus. Hence, when the poet Dionyfius men-
tions the island Chrusa in 51 India, his commentator obser-
ves; Χρυσῆς νησὸς, λεγομένη ὑπὸς, ἡ δία τὸ Χρυσῶν πέπειν, ἡ κατὰ τον

39 Plutarch de fluminibus. p. 1151. The original name was Chrufaor, 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. Maταυρας.
50 שִׂדְר of the Hebrews.
51 Dionysius οἴστημι. v. 589. Scholia ibidem.
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Διονυσοῦ and at last concludes, 33 Χρυσός ειναι πως δοκει ὁ ἕλιος.

In a former dissertation concerning the Shepherd Kings in Egypt, I have shewn that they were the sons of Chus, who 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 Aphroditeopolis, which places they likewise 33 occupied. I have mentioned that Chusos was often expressed Chrufos, 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 Χρυσῆ, Chrufe. Here was the campus aureus, and Aphrodite Aurea of the Romans: and all the country about Memphis was styled golden. To this Diodorus, among others, bears witness: 34 Τὴν τὲ Ἀφροδίτην οὐνομάζον παρὰ τοὺς εὐχαρίοις Χρυσῆν ΕΚ ΠΑΛΑΙΑΣ ΠΑΡΑΔΟΣΕΩΣ, καὶ ἠκολούθον εἶναι καλυμμένην Χρυσῆς Αφροδιτῆς πέρι τὴν οὐνομαζόμενην Μέμφιν. When the Cuthite shepherds came into Egypt,

33 The ancients, as I have before observed, were not consistent in their theology. The Sun was properly Cham, styled also Orus; but, as a title, was bestowed upon more persons than one.
34 Josepheus of Salatis, the first Shepherd King; Οὗτος ὕπερ τῇ Μεμφίδα κατεγινετο. Contra Apion. L. 1. §. 14.
34 Diodorus Sic. L. 1. p. 88.  

they
they made Memphis the seat of royal 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 styled the regions of the Cuthim. Hence came the title of Aphrodite Chrufa: and hence the country had the name of the Golden district. The island at the point of Delta, where stood the city Cercusora, is called Gieserat Eddahib, or the Golden Island, at this day. Diodorus mentions, that this appellation of Chrufa was derived from a very ancient 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 Chrufa, above mentioned; and in the Cheronesus 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 Chusus was changed to Chrufus, Χευςος, gold; so was Cal-Chus, the hill, or place of Chus, converted to Chaleus, Χαλχος, brass. Colchis was properly Col-Chus; and therefore called also Cuta, and Cu-

36 Justin Martyr mentions this: Ερειν γὰρ καὶ τειμέας Χευςος Αφροδίτης εν Αιγυπτω τῷ Αιγυπτίῳ λεγόμενον, καὶ οὕπερ Χευςος Αφροδίτης ονομάζομενον. Cohort. p. 28. Chrufa Aphrodite is plainly the Cuthite Venus; the Deity of the Cuthim.
37 Pocock's and Norden's Travels, and maps of the country about Cairo.
taia. But what was Colchian being sometimes rendered Chalcion, Χαλκιος, 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 secret to Philostratus has led him into a deal of mysterious error. It is well known, that this people were styled Oreiæ; and Aurite, both in Egypt and in other parts. Philostratus says that 39 Apollonius came to a settlement of the Oreiæ upon the Indian Ocean. He also visited the 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 Oreiæ. 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*, brás; and made the very *ro* 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 *Χρυσή*, or golden, from the quantity of *brás*.

It has been my endeavour to prove that what the Grecians represented by Chrufos, Chrusor, and Chrusaor, should have been expressed Chus, Chusos, and Chusor, called also Chus-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 Chrufos, and Chrufor, 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 Scholia upon Pindar expressly says, *Εὔος ὄ *Χευσος. And in another place he is said to have been the offspring of:

40 The Petra and Pagoda were the same: both names for temples.
41 This mistake arose from Cal-Chus being styled the region of the Cuthim.
Helios, who was no other than Cham. 

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, 

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: 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.

45 Sanchoniath. ibid.
OF

CANAAN, CANAAN, and XNAΣ:

And of the Derivative KTKNOΣ.

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 charioteer, tumbled headlong into the Eridanus: that his sisters pined away with grief; and at last were transformed to trees, the same of


which
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 the 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 Ceynus, the brother of Phaethon, was here changed to a swan, he took it for granted that he should find a number of those birds, flying 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 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
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 misinterpreted what little came to their hands, and from such misconstruction 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 assisted 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 Greek poets, and particularly from Homer, who uses it in this acceptation.

* Ovid. Metamorph. L. i. v. 751.
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 Ascalon: and upon their commerce being interrupted here,

\[3\] Homer. Odyss. L. \(\Lambda\). 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,

\[\text{Hēlios Phaethon ev' ármasi ãwoi agwsoi.}\] de Lapid. v. 90.

And in another place;

\[\text{Eudus ὀτ' ἐκ ἀρετῶν γαίας Φαέθων αὔρησαι, κ.λ.}\]

Phaethon was the same as Phanes: and there is something very mysterious in his character. He is represented as the first-born of heaven: \[Πρωτογενὸς Φαέθων ἀρεί-μυκευς Ἡρεός ὑνος.\] Hunc ait (Orpheus) esse omnium Deorum parentem; quorum cauæ coelum condiderit, liberifque prospexerit, ut haberent habitaculum, sedemque communem: \([\text{Extis} \text{ Αθανατος} \ θομος \ αἰθίτων.}\]
Lačtantius de fallæ religione. L. 1. c. 5. p. 15.
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 Mizraïm, so were they extremely like them in their rites and religion. They held a heifer, or cow, in high veneration, agreeably to the customs of Egypt. Their chief Deity was the Sun, whom they worshiped together with the Baalim, under the titles of 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 lamentations 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: 6 Egyptiaca numinum fana plena plangoribus: Graeca plerumque choreis. Hence the author of the Orphic Argonautica, speaking of the initiations in Egypt, mentions,

7 Θηναι τ' Αγγυτων, καὶ Οσίειδος ἔσσε χυτλα.

The Canaanites at Byblus, Berytus, Sidon, and afterwards at

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4 Phœnices post multos deinde annos, a Rege Ascaloniorum expugnati, navibus appulsi, Tyron urbem ante annum Trojanae eladis condiderunt. Juftin. L. 18. c. 3. See Ifaiah. 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 Abstinence. L. 2. p. 158.

6 Apuleius de genio Socratis.

7 Argonautica. v. 32. See Clementis Cohortatio. p. 12.
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Tyre, used particularly mournful dirges for the loss of Adonis, or Thamuz; 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.

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They sang in sweet, but melancholy, strains, such as were warbled by the Delian God, when in the Woods of Ida he bewailed the lovely loth Atymnius.

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 Eina: γαρ ἔστην, καὶ μὴ δείν ἐν αὐτῇ κλαίειν, καὶ γαρ εἴσειναι. 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 the Levites stilled all the people, saying, Hold your peace, for the day is holy: neither

8 Nonni Dionysiac. L. 19. p. 520.
10 Nehemiah. c. 8. v. 9.
11 1 Esdras. c. 9. v. 52, 53.
12 Nehemiah. c. 8. v. 11.
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 rites.

The father of this people is represented in the Mosaic history, according to our version, Canaan: but there is reason to think that by the Egyptians and other neighbouring nations it was expressed Cnaan. This by the Greeks was rendered Χναας, and Χνας; and in later times Χνα, Cna. Χνα, έτος η Φοινικη εκλειπο—το εθνικον Χνας. We are told by Philo from Sanchoniathon, that Isiris 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, Τυ, Υς; 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 Cush was styled by Manethon, before the passage was depraved, Τυκοκοσος. Uch, says this author, in the sacred language of Egypt signifies a king. Hence it was conferred as a title upon the God Sehor, who, as we may infer from Manethon and Hellanicus, was called Uciris, and Iciris; but by the later

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13 Sanchoniathon alludes to the songs of Canaan, and their great sweetness, when he is in an allegorical manner speaking of Sidon; whom he makes a person, and the inventress of harmony. Απο δε Ποντη γινεται Σιδων, η καθ υπερδιχων ευφωνιας σχηματισυ μονον γενη ευριον. Apud Euseb. P. E. Lib. i. c. 10. p. 38.

14 Stephanus Byzant.

15 Sanchoniathon apud Euseb. L. i. c. 10. p. 39.


17 Ofiris, Οσιρις, according to Hellanicus. Plutarch de Iside et Osiride.
Greeks the name was altered to Isiris 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 the Gentile name or possessive was Uc-cnaos, Ἠκ-κναιος: το ἐθνικον γας Χνας, as we learn from Stephanus. The Greeks, whose custom it was to reduce every foreign name to something similar in their own language, changed Ἠκναιος to Κυκνειος, Uc Cnaus to Cucneus; and from Ἠκ Κνας formed Κυκνας. Some traces of this word still remain, though almost effaced; and may be observed in the name of the Goddess Ichnaia. Instead of Uc-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 Lycothron: 18 Ης Ἡλιας θυγατερος Ἰχναιας βραδευς. They likewise changed Thamuz and Thomas of Canaan and Egypt to Themis a feminine; and called her Ichnaia Themis. She is so styled by Homer.

Ἰχναία is here used adjectively. Ἰχναια Θεμίς signifies Themis, or Thamuz, of 20 Canaan.

18 Verse 129.
19 Homer’s Hymn to Apollo. v. 92.
20 Ichnia was a city in Sicily, and elsewhere.
Ἀραχναίαν ὁρᾶ Αργος. Ibid. Ar-Achnaion is the hill of Canaan, or the Canaan-itish mount.
There was another circumstance, which probably assisted to carry on the mistake: a Canaanish temple was called both Ca-Cnas, and Cu-Cnas; and adjectively "Cu-Cnaios; which terms there is reason to think, were rendered Κυκνος, and Κυκνειος. 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 Τυκναον ασμα, the musick of Canaan, have introduced Κυκνειον ασμα, 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 asseffors, 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

11 See Radicals. p. 89.
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 works, which they carried on: for they drained the river towards its mouth; and formed some vast canals, called Fossae Philistinæ. Pliny speaking of the entrance into the Eridanus says, "Inde ostia plena, Carbonaria, ac fossiones Philistinæ, quod alii Tartarum vocant: omnia ex Philistinæ fossæ abundatione nascentia. These canals were undoubtedly 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 Canaanite 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 river simply, and out of composition was Adon, or Adonis: and it is to be observed, that this is the name of one of the principal rivers in Canaan. It ran near the city Biblus, where the death of Thamuz was particularly lamented. It is a circumstance taken notice of by many authors; and most pathetically 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 *Scholia* 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 styled after the Ionic manner Edonians, and their city Edonis. 

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24 P. 266. not. 7.
25 P. 37.
26 Scholia in Aratum. p. 48.

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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 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: Ἐκλήθη δὲ — καὶ 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. Ἀετοὺς τίνας, ἡ Κυκνες, ὁ Τεγεντιας Πεισκε, μυθολογεσιν απο των αεων της γης επι το μεσον φερομενες εις ταυτο συμπετειν Πυθοι σει τον καλαμενον 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 Strabo, was of Ascalon in Palestine, and he was surnamed Cygnus, the swan: which name, as it is so circumstanced, must, I think, necessarily allude to this country.

39. Strabo. L. 16. p. 1101. There was supposed to have been a person in Thesaly named Cycnus, the son of Apollo. He lived upon a lake Uria; which was so called from his mother.

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Inde lacus Hyries videt, et Cynœia Tempe,

Uria was also a river in Boeotia: and here was a Cygnus, said to have been the son of Poseidon. Paufan. L. 10. p. 831.
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 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.

\[31\] Αἰετος ἵγεμονευς δί αἰθέρας αὐτίτυπος Ζεὺς.

By which is meant, that they were Egyptian priests; and an eagle was probably the device in their standard, as well as the insigne 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 Ἐσχύλος speaks of them in the commission, which he gives to Io, \[32\] You must go, says he, as far

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11 Πεν τῶν εἰκὼν ὁ αἰετός; καὶ δὴ καὶ κυκνὸς; καὶ δὴ ἀυτὸς ὁ Ζεὺς; Clemens, Alex. Cohort. p. 31.
13 Πρὸς Γοργονίαν ἀποθανυκὴν Κλιπθναν, ἵνα Ἀς Φορκίδες ναῦσοι, ὅπως καὶ κοραί,
Τρεῖς κυκλομορφοί, κυκνον ομίοι ἐκτημεναί. Ἐσχύλῳ! Prometheus. p. 48.
far as the city Cifhene 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 Canaanitish 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 opportunely 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 musick: 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.

381. See Diodorus L. 3. p. 145. This may have been one reason among others, why the Cyclopians and Arimaflians are represented with one eye: τὸν μικρὸν γρατόν Αἵμασσων. Æschylus Prometh. p. 49. The Arimaflian history was written by Aristeas Proconnefius, and styled Αἵμασσων ἔπη.
It is certainly all a fable. When therefore Plutarch tells us, that Apollo was pleased with the music of swans, \(\text{μεσικη τε ἱδεται, και κυνων φωνας}\); and when Aeschylus mentions their singing their own dirges, they certainly allude to Egyptian and Canaanish 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, styled Cycni. 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, \(\text{ὅν σωτρων ὀμοθάλες αυτοῖς εὐεργετον ταῖς κυνησ} \) (Σωκράτης); that Socrates was very serious, when he mentioned swans as his fellow-servants. When therefore Aristophanes speaks of the 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 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 celibacy: hence monkery came originally from Egypt. Lycophron, who was of Egypt, and skilled in ancient terms, styles Calchas, who was the priest of.

36 Aristophanes. Aves. Κυκνε Ποιηρ και Διαληγ. v. 870.
Apollo, a swan. \textsuperscript{39} Μολοσσα κυπεως κοιτω κυκνον. These epithets, the Scholiast tells us, belong to Apollo; and Calchas is called a swan, δια το γηραιον, 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.

\textsuperscript{40} Κυκνοι δε θεα μελποντες αοιδοι
Μηονιον Πακτωλον εκπλωσοντο λεγοντες
'Εθνομακης πεζι Δηλον επενεεω δε λοξηη
Μουσαων οζιθες, αοιδοταιω πετεηοι.

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.

\textsuperscript{41} 'Εθνομη ειν αγαθως, και εθνομη εισι γενεβλη.
'Εθνομη ειν πεζωτοισι, και εθνομη εισι τελειη.
'Εθνομαθη δη οι τετελεσμενα ωαντα τετυκται.
'Επτα δε ωαντα τετυκται ειν ουζαιου αζεφεετι.

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

\textsuperscript{39} Lycophron. v. 426. Scholia ibidem.
\textsuperscript{40} Callimach. Hymn to Delos. v. 249.
\textsuperscript{41} Fragmenta Lini. Ex Ariftobulo. See Poesis Philosoph. H. Steph. p. 112.
appearance. 42 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 43 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 44 Africa: 45 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 Lybian 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

45 See Brown's Vulgar Errors. L. 3. c. 27.
expected to have 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 musick 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 differs, and thinks that the swan has the advantage.

47 Δωτερος κυκνων μικρος Θεος, η κυλιαν κιργυμος.

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 sane malos, neque melius anfere canere.

46 Ο δε Μυθοι ψων Αλεξανδρος σολλοις τελευτων τορακοληθησον εκ ακυσι εσβντων. Athenaeus. L. 9. c. 11.
48 Lucretius. L. 4. v. 182.
OF TEMPLE SCIENCE.

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. We are told, says the Scholiaf upon Apollonius, that the Colchians still retain the laws and customs of their fore-

1 Herod. L. 2. c. 109.

VOL. I. D d d fathers;
fathers: and they have pillars of stone, upon which are engraved maps of the continent, and of the ocean: Εἰσι δὲ, φησὶ, καὶ νόμοι σαφὲς αὐτοῖς τῶν Προγονῶν, καὶ Στήλαι, εν αἷς γῆς καὶ Θάλασσης αναγεραφαί εἰσι. The poet, upon whom the above writer has commented, calls these pillars, κυβέρνεις: 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.

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 Sethosians) drew upon boards schemes of all the countries, which he had traversed: and copies of these were given both to the Egyptians,

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1 Apollonius Rhodius. L. 4. v. 279.
4 Dionys. Periogon. v. 688.
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 7 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, Ὀλυσσέως, a person of deep and recondite knowledge:

8 Ἀτλαντος Ἠμματὴς Ὀλυσσέως, ὃς τε Ἡλαστὴς
Πασὴς βενθὲα οἶδεν, ἐχεὶ δὲ τὰ ΚΙΟΝΑΣ αὐτὸς
Μακεδ., ἢ Γαίαν τε καὶ Οὐρανον αμφὶς εχειν.

It is to be observed, that when the ancients speak of the feats of Hercules; we are to understand the Herculeans; under the name of Cadmus is meant the Cadmians; under that of Atlas, the Atlantians. With this allowance how plain are the words of Homer! The Atlantians settled in Phrygia and Mauritania; and, like the Colchians, were of the 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.

7 Αἰγύπτιος πρῶτος ὅμιον τὸν οὐρανὸν τὸν γῆν εἰς διμένος: εὑρέτη ρει ἵνα σειωνίαν κολόννας ἁκτὰς αὐτὸς προσελθήσῃ. Πεταύι Ουρανολογία. p. 121. taken from Achilles Tatius.
8 Homer. Odys. Λ. Α. v. 52.
9 The Atlantians were styled Οὐρανοβοῖς, or sons of Heaven. The head of the family was supposed to be the brother of Saturn. Diodorus. Λ. 3. p. 193.
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; αμφίς, all around, both on the front of the obelisk, and on the other sides. Κόσμος Κοινας 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. 1α Ἡρακλεῖα μαντιν καὶ φυσικον γενομενον πασα Ατλαντικας τε Βασιλεως τε Φευγος διαδεχεται τας τε Κοσμος Κοινας. 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 Herculeans, or Heraclidæ, of Greece. The Atlantians were esteemed by the Grecians as barbarous: but they were in reality of the same family. Their chief an-

10 Euseb. Ιερομν συμμαχην. p. 374. c. 2.
cester was the father of the Peleiaē, 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 Peleiaē, his offspring. 

"Ταυτάς δὲ μεγείσας τοῖς εὐφυεστάοις Ἡρώες καὶ Θεοῖς ἀφήνας καταστάναι τὰ πλεῖστα γενεὺς τῶν ανθρώπων, τεκνάσας τᾶς δὲ ἀδετίν Θεως καὶ Ἡρώας οὐνομακδεντας.—Παγαντήσως δὲ καὶ τὰς αλλὰς Ἀτλαντιὰς γεννησαι παιὰς επιφανεῖς, ὥν τὰς μὲν εὐνῶν, τὰς δὲ πολεῶν γενέθαι κτῖσας· διότερ ε μονὸν παῖς ενοίς τῶν Βασέων, αλλὰ καὶ παῖς τοῖς Ἑλλησ τὰς πλεῖστα τῶν αφαίονται Ἡρῶν εἰς ταυτάς αναφερεῖν τὸ γενός. 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 aftentimes 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, τῇ κόσμῳ κιόνας; all the celestial and terrestrial phenomena, which had been entrusted to the sacred pillars of the Atlantes, ἂν γαῖαν τε καὶ ἐρανὸν αμφίς ἐχεῖσιν, which

" L. 3. 194.
The Analysis of Ancient Mythology.

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, \(^{12}\) ἐσδέαναι τὸν γεωγραφικὸν κόσμον, to have been the first who introduced a geographical chart: or, as Laertius expresses it, \(^{13}\) Γὰς καὶ Ὁμαλατητὴς χειμερείον, 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 styled Saitæ; 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 light-houses, and were at the same time temples, denominated from some title of the Deity, such as Canoph, Caneph, Cneph, also Perseus, Proteus, Phanes, and Canobus. They were on both accounts much resorted 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

\(^{12}\) Strabo. L. i. p. 13.
\(^{13}\) Diog. Laert. Anaximander.
think, that they were sometimes delineated upon walls. This
leads me to take notice of a passage from Pherecydes 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
τὸ χρώμα τεγμεν τῆς φυσέως, καὶ Θεών, Ἠλλησι γραφαίν, 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 Egyp-
tian. 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. Ζάς άραι θέας
μέγα, τε και καλόν, και εν αντῷ ποικιλλει Γην, και Ωγηνον, και
τα Ωγηνε δώματα. Now Zas, or as it should be rendered, Zan,
was the Dorian title of Amon. And Ogenus, the Ocean,
was the most ancient name of the Nile, from whence the
Grecians borrowed their Oceanus. 'Οι γάς Αιγυπτιοι νομι-
ζον οκεανον εναι τον άραι αυτοὶς ψωταμον Νείλον. The Egyp-
tians by the term Oceanus understand their own river Nīlus.
The same author in another place calls this river Oeames.
Τον δε ψωταμον αεχαιοτατον μεν ονομα σχειν Ωκεαμην, ος εσιν

14 Laertius. L. i. p. 74.
15 In Pherecydes.
18 Diodorus Sic. L. i. p. 12.
19 Diodorus. L. i. p. 17.

'Ελληνις
THE ANALYSIS OF ANCIENT MYTHOLOGY.

Ελληνικὸς ωκεανὸς. 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.

20 Εγει δὲ (ἡ Ἀιγύπτου) ποταμὸν Γηων—Νείλου καλυμενον. It was probably a name given by the Cuthites, from whom, as will be hereafter shewn, the river Indus had the name of Phison. 21 Ποταμοι ουμαζοι, Ινδος, ὁ καὶ Φεισων, Νειλος ὁ καὶ Γηων. The two most celebrated rivers are the Indus, the same as the Phison, and the Nile, which is called the Gebon. The river also of Colchis, rendered Phasis, and Phasin, was properly the Phison. The Nile being of old styled Oc­ Gehon, and having many branches, or arms, gave rise to the fable of the sea monster ΑΕgeon, whom Ovid represents as supporting himself upon the whales of the ocean.

22 Balænarumque prementem
ΑΕγασωνα συις immania terga lacertis.

The Scholiaft upon Lycophron informs us further, that the river had three names; and imagines, that upon this account it was called Triton. 23 Τριτων ὁ Νειλος, οτι τεις μετανομαζην

20 P. 30.
23 Metamorph. L. 2. v. 9.
21 Υ. 119.
THE ANALYSIS OF ANCIENT MYTHOLOGY.

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 Pherecydes is certainly a large map or chart. The robe, of which he speaks, was indeed a Pharos, Φωγός; 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, Οὐγνος, καὶ Οὐγνα δοματα, the course of the Gehon, 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.

24 Ev μεν Γαίαν ετυευς, en δ' Ουγανον en de Θαλασσαν
Ev δ' ετιβει ΠΟΤΑΜΟΙΟ μεγα Θενος ΟΚΕΑΝΟΙΟ.

The ancients loved to wrap up every thing in mystery and 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.

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 acquainted

26 Catull. Epithalamium of Peleus and Thetis. v. 47.
with Ariadne. If we may credit Plutarch 17, Theseus, as soon as he was advanced towards manhood, went by the advice of his mother Æthra from Træzen 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 18 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 abovementioned, 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.

17 Plutarch. Life of Theseus.

18 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 in a ship, and attended with a fleet of ships.

Namque fluentifono spectans littore Dize
Thesea cedentem celeri cum classe tuetur,
Indomitos in corde gerens Ariadna furores.
All this relates to a painting either at Sidon or Berytus; which was delineated in a tower or temple, sacred to Hermon.

Orpheus alludes to a Pharos of this fort, and to the paintings and furniture of it, in his description of the robes, with which Apollo, or Dionysus, is invested. He speaks of them as the same Deity.

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19 Nonni Dionysiac. L. 41. p. 1070.
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, δέμα σωλυτικον θησος, styled λεπτον. This is described, Ἀφενν δαιδαλευν μιμητη', ἰερα τε σωλοιο: as

31 Maps, and books too, when writing was introduced, were made of skins, called δερματι. Τας βιβλιας δερματα καλεοι απο τα ωμαν υιον. Herodot. L. 5. c. 58.

A Zone of curious imagery is given by Homer to Hercules. Odys. L. Α. v. 609. 

Χρυσος τω τελαιω, ένα δεσκελα ἐργα τετυπτο.

A remarkable passage from Iudoros Bafilides quoted by Clemens Alexandrin. 


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 Χιτωνι: and after all, the genuine history is discernible, notwithstanding the veil, which is spread over it. The author says, that at the bottom εκλαστοι Χιτωνι, of the well woven garment, flowed from the Ocean, which surrounded the world. This is certainly a misinterpretation of the term φανες: and in the original writings, whence these verses were copied, the history related to a tower: and it was at the foot ΦΑΡΟΥ ΕΤ-ΚΑΤΣΤΕΙ ο that the ocean beat, by which the earth was encircled.
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: το σεύνων αμετέχτων φανετ' ας ωκεάνα
κυκλος: 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 phænomenon. Such, I imagine, is
the solution of the enigma.
I 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; the same as the Ṛṣ 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 τυραί, τυρᾶ, τυρεῖ, τυρεῖος, of the Greeks. The latter, when the word Tor occurred in ancient history, often changed to ταυρος, 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 Ode-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 Ταυρόπολος. Strabo speaks of such an oracular temple; and says, that it was in the island Icaria towards the mouth of the Tigris: \* Νησον Ιακιον, και Ιακον Απολλωνος ἀγιον εν αυτῃ, και μαντειον Ταυροπολε. 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 with 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 Amnians, 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 Tyndaridæ. They were built after some, which stood near the city Parætonium of Egypt; and they are alluded to by the geographer Dionysius:

\[\text{πας δὲ μυχον Ποντοι, μετὰ χθώνα Τυνδαριδών,}
\[\text{Κολχοῖ ναιεταυσίν, επηλυες Αἴγυπτοι.}

Colchis was styled 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

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4 Dionysius. v. 688. Pliny styles them oppida.
5 Oppida—in ripā 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 called Colchian, Chalcian, and from Colchus they have formed Χαλκος, brass. The Chalcian towers being moreover interpreted ταύρος, 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 breathe 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 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 ἔρχεται εἰς τὸν λόφον καλυμένον Ταύρον, to sail along the coast to the promontory named Taurus. This Taurus, he thinks, was afterwards named Ταύρομενον, Tauromenium, from the people who settled, and remained there: as if this were the only place

7 The Minotaur was an emblematical representation of Menes, the same as Osiris; who was also called Dionusus, 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. IΔΕ, et ATTIDI MINOTAURO. He also mentions an altar of Attis Minoturanus. Vol. i. p. xxviii. n. 6.

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 "Hetrurians 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. "Τυφήνων σφών εφευρον την τειχοσοίαν. 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, styled 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 Scholia upon Lycophron mentions it as "Χωραν απο Τυφήνω κληθεσαν Τυφήνω, a region, which from Tur-Seen was named Turfzenia. The Poet

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 Τυρις, ὁ σφώνος τῆς τειχείας. Hefych. From whence we may infer, that any place surrounded with a wall or fortification might be termed a Tor or Turris.
11 Scholia upon Lycophron. v. 717.
11 Scholia upon Lycophron. v. 1242.
The Poet says of Æneas, Πάλαι ἀλαταντε θέεται Τυφήνα. v. 1239.
above takes notice of two persons by the names of Tarchon, and Turfeen. \(^{14}\) Τάρχων τε, καὶ Τυρέηνος, αἱ δύο γλώσσαι. 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 styled it Aín, 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 track of sea­coast; 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 further denomination of Tur-aini, and their country was named Tur-ainia; the Τυρρηνια 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 Aí-tur; and to have signified the land of Towers.

Another name for buildings of this nature was Turit, or Tirit; 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 founders of colonies. Torone was a place in Macedonia;

\(^{14}\) Lycophron. v. 1248.
\(^{15}\) Τάρχων τε, καὶ Τυρέηνος αἱ δύο γλώσσαι. Αἰνειδες απὸ Τάρχων το εθνικον Ταρχυνος. Steph. Byzant.
\(^{16}\) Strabo L. 5. p. 336. Ταρχυνα, αφ’ ας Ταρχυνα ποτοις.
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 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 in these temples; and be assured, that it could be no other than that of Atargatis and Dagon. The Heturians were thought to have been the inventors of trumpets: and in their towers upon the seacoast 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,

"Τυφτης βαρυτετον εχων σαλπιγα θαλασσας;"

as possessing the deep-toned trumpet of the Heturian main. However in early times these brazen instruments were but little known: and people were obliged to make use of, what

\[17\] Lycophron. v. 116. See Plate VI.
\[18\] Η Τορον, γυν Προτεως. Scholia ibidem.
\[20\] L. 17. p. 468.
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 nights 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 Alector, Αλεκτωρ: 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 styled Tritonian were oracular; as we may infer from the application made by the Argonauts. What Homer attributes to Proteus, Pindar ascribes to Triton.

20 Ἐφαρμόσται δὲ ὃς ὁ Ὀμήρος Πρώτεος, καὶ ἣμιστὶ Πινδαῖῳ Τριτών τοῖς Ἐγγοναυταῖς. 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 mis-

20 Scholia upon Lycoiphron. v. 754.
take, or was introduced for facility of utterance, is uncertain. The temple of the Sun, Tor Heres, in Phenicia was rendered Teings, Trieres: the promontory Tor-Ope-On in Caria, Triopon: 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 "Anactoria: and there was an Heroüm at Sparta called Anaktógov, Anactoron; where Castor and Pollux had particular honours, who were peculiarly styled Anacés. It was from Tor-Anac that Sicily was denominated Trinacis and Trinacia. This in process of time was still farther changed to Trinacia; 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. Homer expresses it Thrinacia.

"Οπως δ' ἡ πτωτον ἄελατης ἐνεγέα ηνα
Θεινακῆς μησφ.

This name originally did not relate to the island in general, but to a part only; and that a small district near Αἴτνα. This spot had been occupied by the first inhabitants, the Cyclopians, Leftrygons, and Sicani: and it had this name

Δείμα το μάλα καλον ανακτόν. Callimachus. Hymn to Apollo. v. 77.
21 Homer. Odyss. L. v. 105. Strabo supposes Trinacis 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.

from
from some sacred tower, which they built. Callimachus calls it mistakenly Trinacria; but says that it was near Ætna, and a portion of the ancient Sicani.

24 Αυε δ' αγ' Αιτνα,
Αυε δε Τρινακειν Σικανων εδος.

The island Rhodes was called 25 Trinacia, which was not triangular: so that the name had certainly suffered a variation; and had no relation to any figure. The city Trachin, Τραχιν, 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: 26 Τον Ήρακλην φησι κατα την Αιγυπτιων διαλεκτον Κωνα λεγεθαι. We accordingly find that this place was sacred to Hercules: that it was supposed to have been 27 founded by him; and that it was called 28 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

24 Hymn to Diana. v. 56. I make no doubt, but Callimachus wrote Τρινακια.
25 Pliny. L. 5. c. 31.
26 Etymolog. Magn.
27 Stephanus Byzant.
28 Τραχιν, ἡ νυν Ἡρακλεία καλεμένη. Hesych. or, as Athenæus represents it more truly, Ἡρακλείαν, την Τραχινιαν καλεμένην. L. 11. p. 462.
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 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 39 Triaina; which was supposed to be 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 30 Eusebius from Plutarch, that Cerberus was the Sun: but the term properly signified the temple, or place of the Sun. The great luminary was styled by the Amonians both Or,


Vol. I. G g g and
and Abor; that is, light, and the parent of light: and Cerberus is properly Kir-Abor, the place of that Deity. The same temple had different names from the diversity of the God's title, who was there worshiped. It was called Tor-Caph-El; which was changed to τεικεφαλος, just as Cahen-Caph-El was rendered κυνοκεφαλος: and Cerberus was from hence supposed to have had three heads. It was also styled Tor-Keren, Turris Regia; which suffered a like change with the word above, being expressed τεικαζηνος: 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 styled τεικεφαλος. 31 Ην δὲ τοιοῦτο Ττυτοι σώλις εἰς εν τῷ Εὐξίνῳ πόντῳ Τεικαζηνεα καλλεμεν καὶ. The purport of the fables about Geryones is this. There was upon the Pontus Euxinus a city named Tricarenia: and from thence came the history Γερυών τῆς Τεικαζηνεας, of Geryon the Tricarenian, which was interpreted, a man with three heads. He mentions the same thing of Cerberus. 32 Λεγεσι τε βεβε Κεβεβε, ὡς κων νη, εχειν τειες κεφαλας. δηλον δε ὡτι και ὡτος απο της πωλεως εκλήθη Τεικαζηνος, ωστε δ Γερυώνης. 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 Tricaren, or Tricarenia, as well as Geryones. Palæphatus says very truly that the strange notion

31 Palæphatus. p. 56.
32 Palæphatus. p. 96.
A. The ancient Tower at Orontes.
B. Tower of Cnossus in Sicily.

Ancient Trireme.
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 τειχεφαλος; as from Tor-Keren, rendered Tricarenia, was formed the term τειχαγγυς; 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 Παλαιφατος, 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 Scholiast upon Iliad. 4. v. 486. 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.

Homer, who has constructed the noblest poem, that was

33 Palæphatus. p. 20.
34 Iliad. Σ. v. 486.
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 35 Alocus; but were probably overthrown by an earthquake. They are spoken of by Pindar as the sons of Iphimeidea; and are supposed to have been slain by Apollo in the island Naxos.

36 En de Naxo

Φαντι ἔγενειν λιπαράν Ἰφιμεδέιας σώες
Ωτον, καὶ σε, τολμαῖς Ἐφιάλτα ανάζ.

They are also mentioned by Homer, who styles them γνησειν, or earthborn: and his description is equally fine.

37 Καὶ ἡ ἐτέκεν δύο σώας, μινυθαδίω δὲ γενεδὴν,
Οτον τ' αντιβοὺν, τηλεκλείτων τ' Ἐφιάλτην.
'Ονες δὲ μηκίσους θεψε ξειδώφος αξια,
Καὶ τολμών καλλιτες μετὰ γε κλυτὸν Ὁσιώα.
Ἐνεώφοι γας τοιγε, καὶ ενεαπτηκεῖς ἕκαν
Ἐνεός, ατας μήκος γε γενεδὴν ἐνεαγγυίοι.

15 Diodorus Siculus. L. 5. p. 324.
17 Homer. Odyss. Λ. ν. 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.  

Homer describes him as a great hunter; and of an enormous stature, even superior to the Aloeides above mentioned.

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 streight 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 "Pelorus, because it was sacred to Alorus, the same as Orion. There was likewise a river named from him, and rendered by Lycophron "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. "43 ωσμα σφοσχωσα το κατα την Πελωξιαδα κειμενον αχρωτηγιον, και το τεμενος τη Ποσειδωνος κατασκευασα, τιμωμενον υπο των εγχωτων διαρεβοντως. 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 by the Amonians were called Pator and Patara. This temple of Orion was undoubtedly a Pator;

41 Alorus was the first king of Babylon; and the same person as Orion, and Nimrod. See Radicals. p. 9. notes.
42 'Ελωρος, ενθα γυρον εκβαλακε πωτον. Lycophron. v. 1033.
to which mariners resorted to know the event of their voyage, and to make their offerings to the God. It was on this account styled Tor Pator; which being by the Greeks expressed τριτατως, tripator, gave rise to the notion, that this earth-born giant had three fathers.

41 Ωξιων τριπατως απο μητερος ανδοθε 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 45 βυξα, bursa, a skin: and when some of them succeeded to Zancle 46 in Sicily, finding that Orion had some reference to Ouran or Ouranus, and from the name of the temple (τριπατως) 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 47 οξιων; and thinking the misconstrued hide βυξα no improper utensil for their purpose, they made these three fathers cooperate in a most wonderful manner for the production of this imaginary person; inventing

45 Κατα μεσιν δε τωι σολων ακροτολις, ιν εκαλεω βυξαν, ορφα ικανος φυλης
See also Juvlin. L. 18. c. 5. and Livy. L. 34. c. 62.
47 Ορανι by the Dorians was expressed Ουραν.
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the most slovenly legend, that ever was devised. 48 Θείας (Θεοί) τε σφαγεντος βοος βυςτή ενεγησαν, και εξ αυτής Ωριων εγενετο. Tres Dei in bovis mačtati pelle minxerunt, et inde natus est Orion.

48 Scholia in Lycophron. v. 328.

TITH and TITH.

When towers were situated upon eminences fashioned very round, they were by the Amonians called Tith; which answers to ננ in Hebrew, and to τιθη, and τιθος 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 Τιθειον ορος Απολλωνος. There was a summit of the like nature at Samos, which is by Callimachus styled the breast of Parthenia: *Διαβροχον ύδατι μαςον Παρθενης. Mounds of

1 Tithe, tithe, tithe, μαςοι. Hesychius.
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This nature are often by Pausanias, and Strabo, termed from their resemblance \( \mu \alpha \zeta \omega \epsilon \iota \delta \epsilon \iota \iota \iota \). 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 \( \mu \alpha \zeta \omega \epsilon \iota \delta \epsilon \iota \iota \iota \, \text{the mount of the} \) \( \delta \) 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 fab- bled 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. Tethys, 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, \( \mu \alpha \zeta \omega \epsilon \iota \delta \epsilon \iota \iota \iota \). Thetis seems to have been a transposition of the same name; and was probably a Pharos, or Firetower near the sea.

These mounts, \( \lambda \omicron \omicron \omicron \omicron \mu \alpha \zeta \omega \epsilon \iota \delta \epsilon \iota \iota \iota \), were not only in Greece;

\[ \]  

\( ^5 \) Strabo mentions in Cyprus, \( \Lambda \mu \alpha \delta \omega \sigma \varsigma \ \omega \circ \lambda \iota \varsigma \) — the mount of \( \Omega \nu \mu \mu \nu \). L. 14. p. 1001.  

\( ^6 \) The Circean promontory in Italy seems to have been named Tit-On; for the bay below is by Lycophron styled Titonian. \( \text{Titonian} \) \( \tau \varepsilon \chi \rho \theta \mu \mu \alpha \nu \nu \). v. 1275. Rivers and seas were often denominated from places, near which they flowed.  

\( ^7 \) Of the Cyclopes I shall hereafter treat at large.
but in Egypt, Syria, and most parts of the world. They were generally formed by art; being composed of earth, raised very high; which was sloped 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: \(^8\) καὶ ταλαντῶν μηνίων γαζαν. The same author mentions two towers of this sort in Judea, not far from Jericho, belonging to Aristobulus and Alexander, and styled \(^9\) Γαζοφυλακία των Τυφανων: 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; \(^10\) σπηλαιον—τὴν πέταλα. \(\chiψης\) σκεπομενον ταυτης ακωδεν ὡσπερει μαζοι δυο αεξατιν, \(\alphaλληλων\) ολιγω διεσωτες: 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, \(^{11}\) I am a wall, and my breasts like towers. Though the word קנה, Chumah, or Comah, be generally rendered a wall; yet I should think

\(^11\) Canticles. c. 8. v. 10.
that in this place it signified the ground, which the wall surrounded: an inclosure sacred to Cham, the Sun, who was particularly worshiped in such places. The Mizraim called these hills Typhon, and the cities, where they were erected, Typhonian. But as they stood within enclosures sacred to Chom, they were also styled Choma. This, I imagine, was the meaning 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 suppose 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 temple of Chom, and his high places, called by the Greeks λοφοι μασοιδεῖς; and to these the spouse of Solomon certainly alludes, when she says, εγώ τειχος, και οί μασοι μν
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ος ἡμέραν. 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 he 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 Tarchon, like Tarchonium in Hetruria: which by a corruption was in later times rendered Trachon, Τεαχων. There were two hills of this denomination near Damascus; from whence undoubtedly the Regio Trachonitis received its name: "ὑπερενται δὲ αὐτῆς (Δαμασκου) δύο λεγομένοι Τεαχωνες. 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, looking toward Damascus; which he speaks of as a beautiful structure.

17 Canticles. c. 8. v. 8.
18 2 Chron. c. 27. v. 3.
20 Canticles. c. 7. v. 4.
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The term Trachon seems to have been still further sophisti-
cated 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 Apol-
lonius.

Nonnus often introduces a dragon as a protector of virginity:
watching while the damself slumbered, but sleepless itself:
22 Τιταλεγας αγευτην οπιττευθης κοφεις; and in another place
he mentions 23 Φηγεον εχεις απελεφεν Οφις. Such a one
guarded the nymph Chalcedea, 25 Παθενικης αγαμοι βοηθος.
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 serpent; where there was a perpetual watch, and a light ever burning. The Titans, Titaneis, 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 flatly edifices, erected in Chaldea, as well as in lower Egypt, upon mounds of earth, λόφοι μαζοείδεις, and sacred to Hanes; Titaneis, and Titanes are compounds of Tit-Hanes; and signify literally μαζος ἡλις, the conical hill of Orús. 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: "Δεικνυται τε λέγει μεγαλυς, ωτε και αυτον επι-περικέναι. 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 everything that was in his country curious, and which could win the attention of a foreigner. Among other things he carried him to see a Δρακοντιος, which was sacred

25 Ἐν δὲ τοις εἰδέῃ καὶ ζῶοι ύπερτής. Διονυσίς αραλήμα, ὥ Ινδον ἑθνοι. Δραχον ἰπ., μαχος σωληναέβριον, ἐστερετο δὲ εν χαρην καλλω, εν χρημα ραβες, τεμπεῖ ύπαιδον ὑπὲρ των
cred 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 Abiosares in India: the one was eighty cubits in length, the other one hundred and forty. Similar to the above is the account given by Poseidonius of a serpent, which he saw in the plains of Macra, a region in Syria; and which he dyes drakonta wepiwnota nekros. 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 big as a shield: and a man might ride in at its mouth. What can this description allude to, this drakonw wepiwnos, but the ruins of an ancient Ophite temple; which is represented in this enigmatical manner to raise admiration?
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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 abovementioned 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 alumnum,
   — 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 jejur tondens. The whole of which history is borrowed from Homer, who mentions two vultures engaged in tormenting him.

31 Και Τιτυνον ειδου Γαίης ερικυδεος ύιον,
   Κειμενον εν δαπεδω όδ' επ' ενεα κειτο σελεβρα
Quintus Calaber styles him πελυπελεβρος.
Pelupelixpos eurite kato χειρος ευπετεοιο. L. 3. v. 395.
Τιτυνυ μεραν, ου ρ' ετεκεν γε
Δι' Ελαγε, ζεβεν δε και αφ ελεχεισατο Γαια.

Vol. I.  I i i  Γυτε
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 Aetia, 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 styled Ait: hence we are told by Orus 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. At
the top between their heads was an eagle; and beneath a sacred carriage, called Cemus.

Aietos πο τευτειος, ἄτε όπλαν ηγα τεμαν, Οξεδω, ἐχιδνιων διδυμων μεστην καζην, Τυφαινης στεφυγενα στυτων τετεβζην χημω.
Τη μεν ξαυθος ωστις επετελε.

The history of Tityus, Prometheus, and many other poetical 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 Ἡτης Τυφαῶν, upon Mount Caucatus; 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 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 Adonis.

See the whole in Nonnus. L. 5. p. 148. It seems to have been a winged machine, which is called Κημος, from Cham the Sun. Hence the notion of the chariot of the Sun, and horses of the same.

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 Νυμφαῖον, σπηλαιον τι ἱερον. p. 191.
Such were those at Phaneas in Palestine; and those beautiful gardens of Daphne upon the Orontes abovementioned; and in the shady parts of Mount Libanus. Those of Daphne are described by Strabo, who mentions, \textit{Meγα τέ καὶ συνη-\vph;\vph;\vph;ερες αλός, διαρρέομενον \vph;\vph;\vph;ηγαιοίς ύδασιν εν μεσω-\vph;\vph;\vph;άσιν}, και νερος Απολλωνος και Αγεμιδος. 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 Herai in Sicily, and the garden and temple at bottom were very noble; and are finely described by \textit{Diodorus.}

I have taken notice that the word \textit{δρακων}, draco, was a mistake for Tarchon, \textit{Ταρχων}: which was sometimes expressed \textit{Τραχων}; as is observable in the Trachones at Damascus. When the Greeks understood that in these temples people worshiped a serpent Deity, they concluded that Tarchon 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: \textit{Angues aquarum sunt, serpentes terrarum, Dracones templorum.} That the notion of such ani-

\textit{Strabo. L. 16. p. 1089.} He mentions a place near the fountains of the river Orontes called Paradisos: \textit{Μεγάλη καὶ τον τον Οροντα \vph;\vph;\vph;ηγαῖον, \vph;\vph;\vph;άλος το \vph;\vph;\vph;άει παραστις. L. 16. 5. 1096.}

\textit{Diodorus Siculus. L. 4. p. 283.}

\textit{Servii Comment. in Virgil. Aeneid. L. 2. v. 204.}
mals took its rise from the temples of the Syrians and Egyptians, and especially from the Trachones, Τραχόνες, at Damascus, seems highly probable from the accounts above: and it may be rendered still more apparent from Damasenus, a supposed hero, who took his name from the city Damasene, or Damascus. He is represented as an earthborn giant, who encountered two dragons: 42 Καὶ χίλιοι απλετον ύια, δρακοντοφόνοι Δαμασκ. One of the monsters, with which he fought, is described of an enormous size, πεντηκονταπελέβως ὄφις, 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 43 jugera or acres proves that such an estimate could not relate to any thing of solid contents; but to an enclosure of that superficies. 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-man, who had been thunderstruck, and lay extended upon the ground: 44 τούτου πλεῦξα μεν ἄνετα μάλισα ἐπεξεῖν.

44 See Pausanias. L. 10. p. 695. He says, the extent related to the place, εἰθα τῷ Τίττων ετελείν.
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.

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 styled  

\[ \text{τεμενος} \]

and the mound or high place \( \text{ταφος} \) and \( \text{τυμβος} \); which had often a tower upon it, esteemed a sanctuary and asylum. Lycophron makes Casmandra say of Diomedes,

\[ \text{Τυμβος} \]  

\( \text{αυτων} \) \( \epsilonκοστει} \: \text{the temple, to which he shall fly, shall save him.} \]

In process of time both the word \( \text{τυμβος} \), as well as \( \text{ταφος} \), 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 there buried. There was an Orphic Dracontium at Lesbos; where a serpent was

\[ \text{Πεπιτωκοτα} \text{εσ την γνω τετον \piλεβρα μεν \ων\ τε μαλγ\ \επεθε\ πε\μαιω\ τα} \]

\[ \text{δε \υπο τη θε\ χαηθαι} \]. \text{Pausan. L. 10. p. 806.}

\[ \text{Diogenes Laertius. Πρωση. p. 5.} \]

\[ \text{Σεπε ιερων \χαριτων αφορισιμων \Θεω} \]. \text{Scholia in Homer. II. L. \Gamma. v. 696.}

\[ \text{Και \τεμενων \φερετων} \text{Αμυκλαιοι \Κανωθει} \]. \text{Dionysius. Περιγγην. v. 13.}

\[ \text{Ασυλον \τεμενος} \text{at Daphne upon the Orontes. See above. p. 428.} \]

\[ \text{Lycophron. v. 613.} \]

supposed
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.

Hic ferus expolitum peregrinus anguis arenis
Os petit, et sparsos stillanti rore capillos.
Tandem Phæbus adeat: morusque inferre parantem
Arcet; et in lapidem rictus serpentis 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 anywhere, 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:

οδοντας

Ἀσιαῖσι διακοντας, ἐν Ἐυρωπη ἐν Θῆν
Καδμος, ὁ Εὐφρίαν διέμενος εἰςαφικαν,
Πειρας.

43 Ovid, Metamorph. L. 11. v. 56.
49 Apollonius Rhodius. L. 3. v. 1176.
Serpents are said to have infested 50 Cyprus, when it was occupied by its first inhabitants: and there was a fearful dragon in the isle of 51 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.

52 Ως ποτε πετραίη ὑπὸ δεισαὶ Παρνησσοῖο
Δερφυνη πτώσις πελαγοὺς εξεπαιδεύει,
Καρσος εὼ, ετὶ γυμνος, ετὶ πολυκαμοῖς γεγήως.

After all, this dragon was a serpent temple; a tumbos, τυμβος, formed of earth, and esteemed of old oracular. To this Hyginus bears witness. 53 Python, Terra filius, Draco ingens. Hic ante Apollinem ex oraculo in monte Parnasso responfa dare solitus est. Plutarch says, that the dispute between Apollo and the Dragon was about the privilege of the place. 54 'Οι Δελφων Θεολογοι νομίζουσιν ενταυθα ποτε ωρος οφιν τῳ Ὁσω περὶ τα χρησεις μακρη γενεσθαι. From hence we may perceive, that he was in reality the Deity of the temple; though the Greeks made an idle distinction: and he was treated with divine honours. 55 Πυθιοι μεν ειν ὁ Δερακων ὁ Πυθιος Θεοκευται, και τα Θεως ὑ πανηγυρις καταγγελλεται Πυθία. It is said moreover, that the seventh day was ap-

50 En δ' ετ' εραν Διας περγαν οφυστεια Κυτρον.
Parthenius, as corrected by Vossius. See Notes to Pompon. Mela. p. 391.
51 Lycophron. v. 110.
52 Apollonius Rhodius. L. 2. v. 707.
53 Hyginus. Fab. 140.
54 Plutarch. de Oraculorum defectu. v. 1. p. 417.
55 Clemens Alexand. Cohort. p. 29.
pointed 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.

Irrefinēta focis servant altaria flammas.
The dragon of Apollonius is ever watchful.

Oude οι ημας,
Ου κυρφας ήδυμος ύπνοις αναιδεα δαμαται οσσε.

What the Poet styles 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

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16 Prolegomena to the Pyth. Odes of Pindar.
17 P. 39.
18 Silius Ital. L. 3. v. 29.
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 Caimachitæ, 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 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

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60 Porphyr. de Abstinentiâ. L. 2.
61 L. 1. p. 63.
63 Πυκνος τε φελειος αφθητον κεκλημενον. Æsch. Χορφοι. v. 268.
64 Αν τον αειναυ πυρ. Callimach. Hymn to Apollo. v. 84.
65 Vol. 2. p. 84.
66 Clima. 4. p. 213.
67 Leviticus. c. 6. v. 13. Hence the ἐνευρμος; a custom, by which the people were obliged to carry wood, to replenish the fire when decaying.
for his knowledge, was a mere personage formed from a tower, or temple, of that name. It stood in Thessaly; 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 styled 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 styled Nephelim: which the Greeks in after times supposed to relate to ιερέλη, 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 Nephelem stood in Thessaly, and is mentioned by Palæphatus; but through the misconceptions of his countrymen it was expressed ιερέλη, Nephele, a cloud. The Grecians in general were of this, race; as will be abundantly shewn. The Scholia upon Lycophron mentions, that the descendants of Hellen were by a woman named Nephele, whom Athamas was supposed to have married. 

68 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 Nephelem.

69 C. 2. p. 6. 

70 V. 22.

K k k 2 feminine
feminine. By Phrixus is meant Φευς, 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 Kyr-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 styled ιπιδοταςχοι. Hence Achilles was supposed to have been taught by 73 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. 72 Ἐγενοντο αυτῷ μαθηταὶ κυψευσιν τον ἡτέσιν καλων, Κεφαλος, Ασκληπιος, Μελαιων, Νεσως, Αμφιασιος, Πηλευς, Τελαιων, Μελεαγρος, ὘πευς, Ἰττολυτος, Παλαμηδης, Οδυσσευς, Μενεθευς, Διομηδης, Κασως, Πολυσκηνης, Μακαως, Ποδαλειριος, Αντιλοχος, Ανειας, Αχιλλευς. Jason is by Pindar made to say of himself, 73 Φαύμι διδασκαλιαν Χειφωνος ουσειν: and the same circumstance is mentioned in another place: 74 Κευδα δὲ τεφαρεν Χειφων δώκαν (Ἰασών). 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

71 Orphic. Argonaut. v. 395.
72 De Venatione. p. 972.
73 Pyth. Ode 4. p. 244.
74 Ibid. p. 246.
found impossible for him to have had pupils in such different ages. For not only Æsculapius; mentioned in this lift, but Apollo likewise learnt of him the medicinal arts. 75 Ασκληπιος καὶ Ἀπόλλων σαράντα Χείρων τῷ Κένταυρῳ ἱκατεί διδασκόνται. 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: 76 ὁ Χεῖρων βιῶς πασιν ἔζηκεν: Ζεὺς γὰς καὶ Χείρων ἀδελφοί: but he brings nothing in proof of what he alleges. It is moreover incredible, were we to suppose such a Being as Chiron, that he should have had pupils from so many different 77 countries. Besides many of them, who are mentioned, were manifestly ideal personages. For not to speak of Cephalus and Caflor, Apollo was a Deity; and Æsculapius was the 78 like: by some indeed esteemed the son of the former; by others introduced rather as a title, and annexed to the names of different Gods. Aristides uses it as such in his invocation of 79 Hercules: Ιω, Παιαν Ἠρακλῆς, Ἀσκληπιε: and he also speaks of the temple of Jupiter Æsculapius, Δίος Ἀσκληπιε 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

75 Justin, Martyr de Monarchiā. p. 42.
76 De Venat. p. 972.
77 Æsculapius was of Egypt. Cephalus is said to have lived in the time of Cecrops eτερεθῶν: or, as some say, in the time of Erechtheus; many centuries before Antilochus and Achilles, who were at the siege of Troy.
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 φιλοφήσων, καὶ δικαιοτατὸς:

\[89\] ὅν Χειρών εἶδονεξ δικαιοτατὸς Κένταυρον.

The like character is given of him by Hermippus of Berytus.

\[81\] Οὕτως

Εἰς τῇ δικαιοσύνῃ ἤμητον γένος ηγαγε, δείκεις

'Οσκον, καὶ οὕτως ἱλαρός, καὶ σχηματὶ Ὀλυμπᾶ.

Right was probably more fairly determined in the Chironian temples, than in other. 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 by birth, they used to offer him at the altars of Peleus and ὁ 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

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50 Homer. Iliad. Α. v. 831.
51 Clemens Alexand. Strom. Λ. I. p. 361.
52 Μνεῖμος ἐν ίσοται ἐν τῇ τῶν Σαμασίων συναγωγῇ, ἐν Πέλλῃ τῆς Θεσσαλίας Ἀχαϊον αἰθροτοῦ Πηλεῖ καὶ Χειρῷ καταθείθαι. Clementis Cohort. p. 36.

Memphis
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 ferry-man 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 Acherusan 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 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 Phrygia, Epirus, Hellas, Apu-

54 Pocock's Travels. Ibid.
55 Παλαι την λιμνη της καλωμενην Αχερονιαν. Diodorus Sic. L. 1. p. 86.
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lia, Campania, and other countries. The libri 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 Heturia; 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 Mentor, the son of 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; and Mentor, that the sacred cakes had the name of Amphimantora.

Castor, 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; Castror was esteemed in consequence of it a

69 Near Avernus. In like manner there were σειδια Ἱλυσία in Egypt, Melitania, and in the remoter parts of Iberia. See Plutarch in Sertorio, and Strabo. L. 3. p. 223.

91 Also Libri Tarquitiani Aruspicum Hetruscorum; so denominated from Tar-Cuskan. Marcellinus. L. 25. c. 2. p. 322.

92 Herodot. Vit. Hom. c. 3.

93 Hesychius.
tutelary Deity of that element. The name seems to be a compound of Ca-Astor, the temple or place of Astor; who was rendered at different times Astéris, Astéran, and Astarte. C-Astor was by the Greeks abbreviated to Caistor; 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 Caistor 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 Pausanias of the great regard paid to them, and particularly by the Cephalenses. 94 Μεγαλως γας σφας οι ταυτη Θεως ονομαζον. The people there style them by way of eminence the Great Gods. There are altars extant, which are inscribed 95 CASTORI ET POLLUCI DIIS MAGNIS. In 96 Gruter is a Greek inscription to the same purport. Παιος Παιος Αχαϊων Ἐτευς γενομενος Θεων Μεγαλων Διοσκωρων Καβεισων. But though Caistor was enshrined, as a God, he was properly a Tarchon, such as I have before described; and had all the requisites, which are to be found in such buildings. They were the great repositories of treasure; which people there

94 L. i. p. 77.
95 Fleetwood's Inscript. p. 42.
96 P. 318. n. 2.

Vol. I. L 11 entrusted,
entrusted, as to places of great security. The temple of Castor was particularly famous on this account, as we may learn from Juvenal:

97 Æratâ multus in arcâ
Ficus, et ad vigilem ponendi Castrâ nummi.

The Deity, who was alluded to under the name of Castor, was the Sun: and he had several temples of that denomination 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 brother Pollux: whence their temple was styled Ἀνακεῖον in Laconia; and their festival at Athens Ἀνακεία, anakeia. For Anac was a Canaanitish term of honour; which the Greeks changed to ἀνάξ and 98 ἀνάκτες. I have before mentioned, that in these places were preserved the Archives of the cities, and provinces, in which they stood: and they were often made use of for courts of judicature, called πρεσβυτεία, and prætoria; 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

97 Sat. 14. v. 259.
95 Paufanias. L. 2. p. 161, 162.
There was a hill called Anakeion: Ἀνακεῖον ὀς ἐν τοῖς Διοστίγων ἱεροῖς. Suidas.
It is said of the celebrated Polygnotus, that he painted ταὶ ἐν τῷ Ἐνναυρῷ καὶ ἐν τῷ Ἀνακεῖῳ γραφὰς. Harpocrat. The treasury we may suppose to have been a part of the temple.
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:

99 Κασόφε Τ' Ἱπποδαμον, και πυς αγαθον Πολύδεικεα.

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:

100 Ηλιος, ὡς παντ' εφος, και παντ' 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 possesséd: at the same time mentioning the treasurers, which were deposited in their temples.

99 Homer. Iliad. Γ. v. 237.
100 Homer. Odyss. Μ. v. 323.
1 Cicero in Verrem Orat. 7. sect. ult.
TORII locati, Caistor et Pollux; quorum ex templo quæstum
fibi iste (Verres) et prædam maximam improbißime compar-
avit—teque, Ceres, et Libera—a quibus initia vitæ atque
viæs, legum, morum, manfuëtudinis, humanitatis exempla
hominibus et civitatibus data ac disperita 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. Tropho-
nius, like Chiron and Caistor, was a sacred tower; being com-
ounded of Tor-Oph-On, Solis Pythonis turris, rendered
Trophon, and Trophonius. It was an oracular temple, si-
tuated near a vaft 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
Tiresias. 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
close to the temple of Amon.  

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Tirefias according to Apollodorus was the son of Eueres, Εὐνής, or, according to the true Dorian pronunciation, Euares, the same as the Egyptian Τοπος, the Sun. He is by Hyginus styled Εὐρίμιος; and in another place Εὐρίμος, Pastor. Eurius, Eurimus, Euarez, are all names of the Sun, or places sacred to him; but changed to terms of relation by not being understood. 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 Τόρ-Άμβος, or Τόρ-Άμβι, the oracular tower of Ham. He is said to have been the son of Eufires, Εὐφιής τό Ποσειδίνως; 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 Cerambs, or Cerambix. Terambus and Cerambis are both ancient terms of the same purport: the one pro-

4 Hyginus. Feb. 68, and 75.
5 Anton. Liberalis Metamorph. c. 22.
perly 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 Ὄουπι, Αὐτοτ' εὐωνι: and of whom Cicero speaks and styles Upis: 7 quam Græci Upim paterno nomine appellant. The temple was hence called Kir-Upis; which the Grecians abridged to Γευπς: 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 Γευπς, 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 Arimaspians, Alazonians, Hyperboreans, and other the most northern regions, which the Amonians possessed. In some of the temples women officiated, who were denominated from the Deity they served. The Scholiaist

6 Hymn. in Dian. v. 204.

7 Cicero de Nat. Deorum. L. 3. 23.

She is supposed to be the same as Diana. Καλεσὶ δὲ τὴν Ἀρτέμιν ὘ράκεις Βενδειαν, Κριτές δὲ Δικτυαν, Δαυεδαιμονὶ δὲ Οὐπίν. Palaephatus. c. 32. p. 78.
upon Callimachus calls the chief of them Upis; and styes her, and her associates, Κόρας ἢ Τυφέβοοεις, Hyperborean young women. The Hyperborians, Alazonians, Arimaspian, were Scythic nations of the same family. All the stories about Prometheus, Chimæra, Medusa, Pegasus, Hydra, as well as of the Grupes, or Gryphons, arose in great measure from the sacred devices upon the entablatures of temples.

T A P H, T U P H, T A P H O S.

THERE was another name current among the Amo-
nians, by which they called their λαόφοι, or high places: This was Taph; which at times was rendered Tuph, Toph, and Taphos. Lower Egypt being a Flat, and annually over-
flowed, 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 com-
mon in Egypt. Hence we read of Taphanis, or Taph-
Hanes, Taph-Ofiris, Taph-Ofiris parva, and contra Taphias, in Antoninus; all of this country. In other parts were Ta-
phiousfa, Tape, Taphura, Tapori, Taphus, Taphosus, Ta-
phitis. 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 to 'Moloch, was a mount of this form. And there seem to have been

1 2 Kings c. 23. v. 10. 2 Chron. c. 28. v. 3.
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 Tuph, and Tapha. 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 confertis 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 Tuphos: Aυγεττίακε μημήκα Τυφε. This I do not take to have been a Grecian word; but the name of a sacred orbicular mount, analogous to the Toupahas of Persis.

The Amonians, when they settled in Greece, raised many of these Tupha, or Tapha in different parts. These, beside

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2 C. 7. v. 31. and c. 19. v. 5. There was a place named Tophel (Toph-El) near Paran upon the Red Sea. Deuterom. c. 1. v. 1.


4 Bedæ Hist. Angliae. L. 2. c. 16.

5 De legibus specialibus. p. 320.

The Greek term τυφος, fumus, vel faetus, will hardly make sense, as introduced here.
their original name were, still further 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 ⁶ Taph-Osiris was rendered ταφος, or the burying-place of the God Osiris: and as there were many such places in Egypt and Arabia, sacred to Osiris 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 ⁸ Dionysus at Delphi; also of Deucalion, Pyrrha,

⁷ Virgil. Æn. L. 2. v. 713.
Orion, in other places. They imagined that Jupiter was buried in Crete: which Callimachus supposes to have been a forgery of the natives.

9 Κεφίτες αεί Ὑευσεί και γας ταφον, ω Ανα, σείο
Κεφίτες ετεκτήματο, σὺ δ’ οὐ Θανες, εσσι γας αἰεί.

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 immortalis* was in a style 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,

9 Callimach. Hymn. in Jovem. v. 8.
Ωδε μεγαί κειται Ζαν, ὑν Δία καθίσκεσιν.

and
and to arrange the whole in a chronological series. 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 τάφος, 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, Pearfon, 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
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 Iö 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 proportionably shorter, as Plautus remarks.

\[ \text{Atque quanto nox fuisti longior hac proximâ,} \]
\[ \text{Tanto brevior dies ut fiat, faciam; ut æque disparet,} \]
\[ \text{Et dies e nocte accedat.} \]

We find, that at last he absolutely gives credence to the story. Were it not invidious, I could subjoin names to every article, which I have alluded; 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, suppos'd the Gods of the hea­then 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 Θεοὶ Ἀθάνατοι: yet acknowledged,
that they had been men; that they died, and were buried.
Cicero owns; "ab Euhemero et mortes, et sepulturae 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 inconstancy
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; Ιεγών Θεός, καὶ ταφὸν Θεός.
These suppos'd places of sepulture were so numerous, that
Clemens Alexandrinus tells us, they were not to be counted.

[Cicero de Nat. Deor. L. i. c. 42.]
[Αλλὰ καὶ ταφὸν αὐτῷ (Ζηρος) δεικνύουσι. Lucian de Sacrificiis. v. i. p. 355.]
[Maximus Tyrius. Differt. 38. p. 85.]
The Analysis of Ancient Mythology.

15 Αλλα γαρ επινοη μοι της περσικουμενης ύμν ταφως, εμοι μεν ουδ' ο ως αν άρκεσθι χρόνος. But after all, these Taphoi were not tombs, but λοφοι μασοείδεις, 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 veterisatis absconditae conditores, tres in rerum naturâ Jovis esse—quinque Soles,

15 Clementis Cohort. p. 40.
et Mercurios quinque. Aiunt idem Theologi quatuor esse Vulcanos, et tres Dianas; Æsculapios totidem, et Dionysos quinque; ter binos Hercules, et quatuor Veneres; tria genera Castorum, 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. 17 Varro trecentos Joves, five Jupiteres, dicendum, — introducit. The same writer mentions forty heroes of the name of Hercules; 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 amour with Semele, the supposed daughter of Cadmus: and they mention his having a like intimacy with Alcmena an age or two later. After this he got acquainted with Leda, the wife of Tyndarus: and he had children at the siege of Troy. If we may believe the poets, and all our

Πευσομαί δε αυ καί ω, ω αεροπέτε, τοιαί Ζυμες ευρισκομεθα. Theoph. ad Autoycl. L. 1. p. 344.

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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 æra 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 he were a dif-

18 Newton's Chronology, p. 151.
19 Pezron. Antiquities of Nations, c. 10, 11, 12.
20 Virgil, Æn. L. 7. 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.
ferent person, 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 nurtured 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. Laetantius, who copied from him, says, that it was

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22 Arnobius has a very just observation to this purpose. Omnes Dii non sunt: quoniam plures sub codem nomine, quemadmodum accipimus, esse non possunt, &c. L. 4. p. 136.


(Euhemerus), quem nostrer et interpretatur, et sectus est præter cæteros, Ennius. Cicero de Nat. Deor. L. 1. c. 42.
at Cnossus in Crete. Jupiter, ætate pessim ætā, in Cretā vitam commutavit.—Sepulchrum ejus est in Cretā, et in oppido Cnossō: et dicitur Vesta hanc urbem creavisse: inque sepulchro ejus est inscriptioni antiquis literis Græcis, Ζεύς Κρονοῦ. If Jupiter had been buried in Crete, as these writers would persuade us, the accounts would be uniform about the place where he was deposited. 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 notion, 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.

Ζεύς, σε μεν Ίδαιοσιν εν Κρησί φασί γενέθαι, Ζεύς, σε δ' εν Αρκαδίη.

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 ταφός being through length of time misunderstood: for there would have been no legend about the birth of Jupiter, had there been no mistake about his funeral. It was a common notion of the Magnesians, that Jupiter was buried in their country upon Mount Sipylus. Paufanias says,

Laëntius de Falsā Relig. L. i. c. 11. p. 52.
Varro apud Solinum. c. 16.
Epiphanius in Ancorato. p. 108.
Callimach. Hymn. in Iovem. v. 6.
that he ascended the mountain, and beheld the tomb, which 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 taphos Osiriōs, 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 taphos, or altar, of Osiris had this name in the language of the natives. In short Busiris was only a vari-

Osiris buried at Memphis, and at Nufa. Diodorus above. Also at Byblus in Phenicia.


11 L. 1. p. 79. Πεις τιν Βασιλέως ἐξονομοῦ ταφὰ τοῖς Ἑλληνὶς εὐφόρῳ τοῖς μνῆμα ὑπὸ τῆς Βασιλείου αὐτοῖς Ὀσιρίδος, ἀλλὰ τὴν Ὀσιρίδος ταφὰ ταύτην ἐχοτος τὴν θεοσύνην κατὰ τῆς τῶν ἑκχώρατον διάλεκτον. Strabo likewise says, that there was no such king as Busiris. L. 17. p. 1154.
ation 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 Buiris, 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; 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, Opheltes, or, as it should be expressed, Ophel-tin, is the place; and Ophel the Deity, Sol Pytho, whose symbol was a serpent. Ophel-tin was a Taphos with a τε-μενος, or sacred inclosure: it was a sacred mound to the Ophite Deity; like that which was inclosed and fortified by

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30 Bou-Sehor and Uch-Sehor are precisely of the same purport, and signify the great Lord of day.
34 Altis, Baaltis, Orontis, Opheltis, are all places compounded with some title, or titles, of the Deity.
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. Opheltein 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 styled 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 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

15 2 Chron. c. 33. v. 14.
16 2 Chron. c. 27. v. 3. On the wall (נַח) of Ophel he built much: or rather on the Comah, or sacred hill of the Sun, called Oph-El, he built much.
to engage a serpent of this name at Parnassus, when he was a child;

Near mount Cyllene in Arcadia was the sacred Taphos of Aepetus, who was supposed to have been stung by a serpent. Aepetus 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 Python, 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 Tripus, or Tripus, the supposed father of these humane sisters, was a variation for Tor-Opus, the serpent-hill, or temple; where neither Apollo, nor the Python were slain, but where they

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37 Apollon. Rhodii Argonaut. L. 2. v. 709. Apollo is said to have killed Tytyus, Βυταις εσσ. Apollon. L. i. v. 760.


Aituton τυμβον, celebrated by Homer. Iliad. B. v. 605.

Aitutos supposed to be the same as Hermes. Nας Ερμῆ Αιτωτον near Tegea in Arcadia. Paufan. L. 8. p. 696. Part of Arcadia was called Aitutis.

39 Clemens Alexand. Cohort. p. 11. Ανειμμενοι τοις οφεισιν επολολογοντες Εναι, Εναι κτλ.

40 Porphyrii Vita Pythagorae.
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were both worshiped, being one and the same Deity. 

At Python (the same as Delphi) the Pythian Dragon is worshiped; and the celebrity of the serpent is styled Pythian. 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 day.

The Greeks had innumerable monuments of the fort, 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 Orion at Tanagra, and of Phoroneus in Argolis; the tomb of Deucalion in Athens; and of his wife Pyrrha in Locris: of Endymion in Elis; of Tityus in Panopea: of Afterion in the island Lade; of the Egyptian Belus in Achaia.

To these may be added the tombs of Zeus in Mount Sipylus,

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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. Εν οἴ 

αρωτος Διονυσος έθεμίσωε, καὶ αποκτεναῖον ὁ Οἶνον τοῦ Πυθια, αριστότεις τον Πυθια 

47 Pausan. L. 5. p. 376.
49 Pausan. L. 1. p. 87.
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 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 sepulchre 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 temple, which had been erected for divine worship in the most early times. The Helladians, and the Persians, were of the same family: hence we find many similar rites subsisting among the two nations. The latter adhered to the purer Zabæism, which they maintained a long time. They erected the same sacred Tupha, as the

51 Pausanias. L. 2. p. 179.
52 Herodotus. L. 7. c. 150. and L. 6. c. 54.
Plato in Alcibiad. 1st Ed. Vol. 2. p. 120.

Upon Mount Mænelaus was said to have been the tomb of Arcas, who was the father of the Arcadians.

Ἐγὼ δὲ Μαναλίῳ δυσχείμερος, εὖθα τε κεῖται
Ἀρκας, αφ᾽ οὗ δὴ πωλίτες ετικληκαίν καλεονται.


But what this supposed tomb really was, may be known from the same author:

Τὸ δὲ χαρίσιον τουτο, εὖθα τὸ ταφὸς εὐτὶ τῷ Άρχαδῷ, καλεσίν Ἦλλην Βαυμίν. Ibid.
Ταφὸς, η τυμβοῖο, η σπημεῖον. Hesych.

9 Grecians:
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, Anaït: 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. 51 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 Anaït, 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, Typhon, who was supposed to have been a giant, was a compound of Tups-On, as I have before mentioned; and signified a sacred "mount of the sun. Those cities in Egypt, which had a high place of this sort, and rites in consequence of it, were styled 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 Mizräim were in some degree dark and woolly: so that

51 Strabo. L. ii. p. 779. Εν δε την κτισθε ΠΕΤΠΑΝ ΤΙΝΑ άποσκυματι συμπληρωσαντες εις διαοίδες σημεια κτλ.
54 Typhon was originally called Týpron, and by Hyginus Terrae Filius. Fab. 152. p. 263. Diodorus. L. i. p. 79. he is styled Τύπων εκάστος. Antoninus Liberal. c. 25.
there could be no surer mark than the hair to distinguish between a native and a foreigner. These sacrifices were offered in the city Idithia, Abaris, Heliopolis, and Taphosiris; which in consequence of these offerings were denominated Typhonian cities. Many writers say, that these rites were performed to Typhon at the 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 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, styled On; the same as Osiris, and Busiris. 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. Typhon, 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 Isaac: and says that he was so spoken of in the

57 Porphyry de Abitines. L. 2. p. 223.
58 Diodorus Sicul. L. 1. p. 79.
60 Diodorus Sicul. L. 5. p. 338.
But all terms of relation are to be disregarded. The purport of the history was this. The altar was termed Tuphon Isiac, five Ἁγομεν το Πηρειακον, from the sacra Isaca, which were performed upon it. The same Isaac or Isæac was sometimes rendered Ἐσακος, and supposed to have been a son of the river Granicus.

Ἀσακος umbrosa sertim peperisse sub Idâ
Fertur Alexirhoe 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 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 stature of Typhon was borrowed from a like object: and his character was

62 Ovid. Metamorph. L. n. v. 762.
formed from the hieroglyphical representations in the temples styled Typhonian. This may be inferred from the allegorical description of Typhœus, given by Hesiod. Typhon and Typhœus, 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.

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As there was a perpetual fire kept up in the upper story, he describes it as shining through the apertures in the building.

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 an high mountain. It was probably the Typhonian temple of Zeus upon mount Caeius 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 the sea stabled in the cavities at the foot of the mountain, which was washed by the ocean.

46 Hesiod. Theogon. v. 824.
46 Ibid. v. 826. Typhis, Typhon, Typhaon, Typhœus, are all of the same purport.
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.

O B, O U B, P Y T H O,
S I V E D E
O P H I O L A T R I A.

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 to have been. In most of the ancient rites there is some al-

1. Οἰςι—τιμαθῶι ἱερός. Philarchus apud Aelian. de Animal. L. 17. c. 5.
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 Eva, Eva, ἐκεῖνη, ἐς ἑως ἐσπαρακτολουθήσε. But I should think, that Eva was the same as Eph, Epha, Opha, which the Greeks rendered ὸφις, Ophis, and by it denoted a serpent. Clemens acknowledges, that the term Eva properly aspirated had such a signification.

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1. See Justin Martyr above.
3. Αὐτὲς ἐγεμέμπετο τοις σφέασιν. Clemens above.
7. Cohortatio. p. 11.
Olympias, the mother of Alexander, was very fond of these Orgies, in which the serpent was introduced. Plutarch mentions, that rites of this sort were practised by the Edonian women near mount Haemus 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 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 continual repetition of the words, "Evoe, Saboe, Hues Attes, Attes Hues, which were titles of the God Dionysus. He was peculiarly named 'Ty'; and his priests were the Hyades, and Hyantes. He was likewise styled Evas. "Ενας ὁ Διονυσος."

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 "Isis. We learn from Diodorus Siculus, that the kings of Egypt wore high bonnets, which terminated in a round ball: and the whole was surrrounaded with figures of

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6 Ουεις μεγαλος χειροπετης οφειλετο τοις ηπατοις (ι Ολυμπιας), δι αυλακης εκ τω
κυττα και των μαγικων λυκων ψαρακαδουμενων, και αυτελειτομενων Θυρησις των θυ­
ναικων, και τωι γεφανωι, εξεπληκτον τοις ανδρας. Plutarch. ibid.
10 Της ορις της Παρειας Σαλιου, και ύπερ της κεφαλης αιωρων, και βοων, Ευοι, Σα­
11 Ησυχ.
12 Της ίσως αγαλματα αναθεις ταυτη, ως τηι διαδδηματι βασιλεωι. Ειλιαν.
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"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. Abadir Deus est; et hoc nomine lapis ille, quem Saturnus dicitur devorasse pro Jove, quem Graeci baiulon vocant.—Abdir quoque et Abadir baivulos. 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 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 συλος, 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 represented by it. The term Ab generally signifies father: but

14 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,
but in this instance it certainly relates to a serpent, which was indifferently styled Ab, Aub, and "Ob. I take Abadon, or, as it is mentioned in the Revelation, 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, τον αγγελον της Ἀδώνα, 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 Heinhus is very right in the opinion, which he has given upon this passage; when he makes Abaddon the same as the serpent Pytho. Non dubitandum est, quin Pythius Apollo, hoc est spurus ille spiritus, quem Hebraei Ob, et Abaddon, Hellenistae ad verbum Ἀπολλωνα, cæteri Ἀπολλωνα, 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 Oecateuch of Oftanes: and moreover, that in Persis and in other parts of the east they erected temples to the serpents Abdir, vel Abadir, cum pro lapide sumitur, 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 Εξεσαὶ βασιλεὰς ἐφ' ἄγγελον της Ἀδώνας οὐρα αὐτῷ Ἐβέναῖοι Ἀβαδών, καὶ ἐν τῇ Ἐλληνικῇ εἰρωνείᾳ εἰργαὶ Ἀπολλων. Revelation c. 9. v. 11.
20 Daniel Heinhus. Aristarchus. p. 11.
pent tribe, and held festivals to their honour, esteeming them

\[\text{Θεος τε τε μεγίστος, και αέραν των θεών, the supreme of all}
\text{Gods, and the superintendents of the whole world.}

The worship began among the people of Chaldea. They built the
city Ophis upon the Tigris, and were greatly addicted to di-
vination, and to the worship of the serpent. Inverti sunt
ex iis (Chaldeis) augures, et magi, divinatores, et fortilegi,
et inquirentes Ob, et Ideoni. From Chaldea the worship
passed into Egypt, where the serpent Deity was called Can-
oph, Can-eph, and C’neph. It had also the name of Ob,
or Oub, and was the same as the Basiliiscus, or Royal Ser-
pent; 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 Vul-
can, 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 com-
parison of their length; hence among the Greeks, who co-
pied from the Egyptians, every thing gradually tapering to a
point was styled Obelos, and Obeliscus. Ophel (Oph-El) was
a name of the same purport: and I have shewn, that many

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22 Euseb. ibidem. Τάδε μετα αυτα και Οὐάννις κτλ.
23 Herod. L. 2. c. 189. also Ptolemy.
24 M. Maimonides in more Nevochim. See Selden de Diis Syris. Synt. 1. c. 3.
P. 49.
25 Οὐραίος ὁ ἐπὶ Εὐλίπεις Βασιλείσκου ὁπερ χρυσαν ψοιεν θεὸν οὐραίοις.
Οὐραίος is so corrected for Οὐραίος, from MSS. by J. Corn. De Pauw.
Ophius Thermuthis, sive Ol Basiliscus Aegyptiacus, cum Sacerdote Supplicante.
sacred mounds, or Tapha, were thus denominated from the serpent Deity, to whom they were sacred.

Sanchoniathon makes mention of an history, which he once wrote upon the worship of the serpent. The title of this work according to Eusebius was, "Ethothion, or Ethothia. Another treatise upon the same subject was written by Phercydes Syrus, which was probably a copy of the former; for he is said to have composed it, "πασα Φοινικών λαβὼν τας αργυρας, from some previous accounts of the Phenicians. The title of his book was the Theology of Ophion, styled Ophioneus; and of his worshipers, called Ophionidae. 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 Phercydes, 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 Ophitae, the principal of whom were the sons of Chus. The worship of the Serpent began among them; and they were from thence denominated Ethiopians, and Aithiopians, which the Greeks rendered Αἰθιοπες. It was a name, which they did not receive from their complexion, as has been commonly surmised; for the branch of Phut, and the Lubim,

18 Eufeb. supra.
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 Æthiophe 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 Tauric Goddess, and were denominated from her titles.

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 lion and a serpent: and sometimes of a serpent only. I have before mentioned, that the Cuthites under the title of Heliadœ settled at Rhodes: and, as they were

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31 Οὐπις τε, Δοξω τε, καὶ Εὐαὶον Ἐκασγη.

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 lion and a serpent: and sometimes of a serpent only. I have before mentioned, that the Cuthites under the title of Heliadœ settled at Rhodes: and, as they were
Hivites or Ophites, that the island in consequence of it was of old named Ophiufa. There was likewise a tradition, that it had once swarmed with serpents. The like notion prevailed 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, Aloprians, 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 Phrygia, and upon the Hellespont, whither they sent out colonies very early, was a people styled Ophiogenes, or the serpent-breed; who were said to retain an affinity and correspondence with serpents. And a notion prevailed, that some hero, who had conducted them, was changed from a serpent 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: Τὸν ἤγε­μονα γενεσθαι δρακοντα. These reptiles are seldom found in islands, yet Tenos one of the Cyclades was supposed to have once swarmed with them. 

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\[q\] \(q\) \(q\) mentions
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mentions a 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 styled Ophiusa, 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 ὁφίες αἰγησαί, serpentenses minxisse. 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 styled by Virgil serpentifera, as the passage is happily corrected by Scaliger.

45 Ἐγιναμακε σίμυλ, serpentiferamque Seriphon.

39 Steph. Byzant. Παταρα.
41 They were particularly to be found at Paphos. Apollon. Difcolus. Mirabil. c. 39. ὁφίς αἰγησα ἐγείνο δύο.
42 Herodotus. L. 7. c. 90. Ὅδε απὸ Αἰθιοπίας ὡς αὐτοι Κυπροι λέγεται.
45 In Ceiri.
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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 Persians. 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 Erechtheus. Ægeus of Athens according to Androtion was of the serpent breed: and the first king of the country is said to have been a Dragon. Others make Cecrops the first who reigned. He is said to have been δίφυς, of a twofold nature; συμφυεῖς ἐχὼν σῶμα ἀνθρώπου καὶ δεινόντος, 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 he

47 What the Greeks rendered Σερπείων was properly Sar-Iph; and Sar-Iphis, the same as Ophis: which signified Petra Serpentis, five Pythonis.
48 Herodotus. L. 8. c. 41.
50 Lycophron. Scholia. v. 496. ἀπὸ τῶν οὐσιῶν τῆς δεινοντος.
51 Meurhius de Reg. Athen. L. 1. c. 6.
53 Diodorus. L. 1. p. 25. Cecrops is not by name mentioned in this passage 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. See Chron. Canon. p. 108.
had been of two different communities. Eustathius likewise tries to solve it nearly upon the same principles, and with the like success. Some had mentioned of Cecrops, that he underwent a metamorphosis, \(^{54}\) ἀπὸ ὅσεως εἰς ἀνθρώπων εἶλθεν, that he was changed from a serpent to a man. By this was signified, according to Eustathius, that Cecrops by coming into Hellenas divested himself of all the rudeness, and barbarity of \(^{55}\) his country, and became more civilized and humane. This is too high a compliment to be paid to Greece in its infant state, and detracts greatly from the character of the Egyptians. The learned Marsham therefore animadverts with great justice: \(^{56}\) Eft verissimilius illum ex Αἰγυπτω more magis civiles in Greciam induxisse. 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 \(^{57}\) emblem. Something of the like nature was mentioned of Triptolemus, and \(^{58}\) Eriçthonius: 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 Lacedæmonians likewise referred themselves to the same original.

\(^{54}\) Eustath. on Dionyl. p. 56. Edit. Steph.

\(^{55}\) Τὸν βαρθαρὸν Αἰγυπτιασμὸν αἴειν. κτλ. ibid. See also Tzetzes upon Lycophron. v. 111.


\(^{57}\) 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.

\(^{58}\) Δεικτικὰς ὅσει περὶ τοῦ Ἐρίθωνος. Antigonus Carylius. c. 12.
Their city is said of old to have swarmed with serpents. The same is said of the city Amyclae 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 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 originally to have come. 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 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 Ophitas, 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. 63 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 animals. Something similar is said of Tirefias.

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. 65 'Oi de (φασι) ὀτι Οφικοι, ἀπὸ τῶν φιῶν. 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, Ophiæa, Ophionia, Ophioësfa, Ophoides, and Ophiusfa. This last was an ancient name, by which, ac-

64 Aves Diomed's—judicant inter suos et advenas, &c. Isidorus Orig. L. 12. c. 7. Pliny. L. 10. c. 44.
66 Stephanus Byzant. Οπικοί.
According to Stephanus, the islands Rhodes, Cythnus, Besbicus, 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. The same is said by Epiphanius: and 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 Messene. 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 Myibia, which Stephanus styles a city of Æolia. They were 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.

68 Steph. Byzant.
69 Ptolemy. p. 93. Eua.
73 There was a city of this name in Macedonia, and in Troas. Also a river.

Æolianm
The city was situated upon the river Eva or Evan, which the Greeks rendered Eevenus. 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. The 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 ser- pentigenæ, 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: undoubtedly, because they had the Pitan, or serpent, for their standard. Analogous to this among other nations there were soldiers called Draconarii.

74 Ovid. Metamorph. L. 7. v. 387.
75 Strabo. L. 13. p. 913. It is compounded of Eeva-Ain, the fountain, or river of Eva, the serpent.
77 Menelaos, οὗ τῷ Πιτανατίς. Hesych.
78 Πιτανατίς, λέον. Hesych.
79 It was the insignia of many countries.
Textilis Anguis
Diēcurrit per utramque aciem. Sidon. Apollinaris. Carm. 5. v. 409.
80 Stent bellatrices Aquilæ, sēvique Dracones.
Claudian. de Nuptiis Honor. et Marīæ. v. 193.
Ut
From Haenper.

From Le Bruyn.

A Chinese Device

From the Ruins of Nahi Rustam.

From the Isiac Table.
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 institutes, 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 Ophianæ. They are particularly described by Tertullian, whose account of them is well worth our notice.

Ut primum vestras Aquilas Provincia vidit,
Definit hostiles confeflim horrere Dracones.

Tertullian de Præscript. Hæret. c. 47. p. 211.
aiunt, præterea in Evangelio imitatur serpentiis ipsius sacram potestatem, dicendo, et sicut Moyses exaltavit serpem in desertò, 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.

Vossius, Selden, and many learned men have touched upon this subject. There is a treatise of Philip Olearius de Ophiolatria. Also Dissertatio Theologico-Histórica, &c. &c. de cultu serpentum. Auctore M. Johan. Christian. Kock. Lipsiae. 1717.
CUCLOPES or CYCLOPES.

THUCYDIDES acquaints us concerning the Cyclopes and Læstrygones, 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 Ophitæ, who worshiped the symbolical serpent. They have been represented by...
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 Charon, and Tarchon: and they were esteemed Pelorian, from the God Alorus, the same as Cælus and Python. The Grecians confounded the people, who raised these buildings, with the structures themselves. Strabo places them near

1 Homer. Odyss. L. 9. v. 106.
2 Hec a principio patria Cyclopum fuit. Justin. of the island Sicily. L. 4. c. 2.
3 Ὅσπερται μὲν τῷ μονάρρους ἕγας
   Νάγανος. Lycophron. v. 659. Charon was not a person, but Char-On, the temple of the Sun.

Ætna,
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: "Οἰκεῖ ὦ Ἀινη ἡ συγκατεῖς Πετρα. They are represented as a people savage, and lawless, and delighting in human flesh. Hence it is prophesied by Cæfandra, 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 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 Cyclopians in this partial light: nor look for them only in the island of Sicily, to which

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4 Strabo. L. 1. p. 38.
5 The province of Leontina called Xuthia. Diodorus. L. 5. p. 291.
6 Cyclops. v. 297.
7 Lycophron. v. 659.
8 Γλυκετατα φασι τα κρεα τω ξενη φαειν.
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 Cyclopians were denominated from Κυκλωψ, Cyclops, the same as Cœlus. According to Parmeno Byzantinus he was the God 9 Nilus of Egypt, who was the same as 10 Zeus, 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 Cyclopians 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 styled "Anakim, and were descended from the sons of Anac: so that this history, though carried to a great excess, was probably founded

9 The river Nilus was called Triton, and afterwards Nilus. Μετανομασθής ἀπὸ Νεῖλε τοῦ Κυκλώπου. Scholia in Apollon. L. 4. v. 268.
Vulcanus — Nilo natus, Opas, ut Αἰγύπτιος appellant. Cicero de Naturâ Deor. L. 3. c. 22. Hence Νεῖλος Κυκλώψ must have been the chief Deity; and the Cyclopians his votaries and priests.
Νεῖλοιο τέμενος Κρονίδα. Pindar. Pyth. Ode 4. p. 239. He was no other than Ouranus, and Cœlus.

11 Αἰγύπτιος, ὁς Ανάκτος, who was buried in the island Lade near Miletus, is mentioned as a gigantic personage by Pauflanias. 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 Fazellus. Fazellus. Dec. 1. L. 1. c. 6.
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 Elorus, and P’elorus. People were so struck with their grandeur, that they called every thing 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,

13 Kai yap θαυμός ετευκτὸ στελοφόρον, ἢδε εὑρεῖ
Αυτές γε σιτοφάγῳ, ἀλλὰ βίω ὕπνενι.

Virgil says of the same person,

14 Ipse arduus, altaque pulsat sidera.

As these buildings were oftentimes light-houses, and had in their upper story one round casement, Argolici clypei, aut Phæbeæ lampadis infar, by which they afforded light in the night-season; the Greeks made this a characteristic of the people. They supposed 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:

13 Herodotus. L. 5. c. 6. He alludes to them under the name of Cadymons.
13 Odyss. 9. v. 190.
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\[15\] **αινα Πέλμας,**

Περσον Οσσηϊσιν έοικοτα: πασι δ' ὑπ' οφεν
Φαεα μενογληνα σακει ισα τετραθεϊν.

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 repre-
sent as of the highest antiquity, and make the brethren of
Cronus: \[16\] Κυκλωπες—οἱ αδελφοί ἡσαν τε Κρόνος, τοις πατέροι τοις
Δίος. Proclus in Photius informs us, that, according to the
ancient mythology of the Auctores 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 surmises; and is uni-
formly to be set aside. The Cyclopian Deity was \[18\] Ουρανός,
and the Cyclopians 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

\[15\] Hymn. in Dion. v. 51.

Μετος δ' αφθαλμος μεσαφ επεκεντ μετωπυ. Hesiod. Theogon. v. 143.

Clemens Alexandrinus tell us, that Homer's account of Polyphemus is borrowed

\[16\] Scholia in Æschyl. Prometh. p. 56.

\[17\] Παιδες Ουρανος, και Γας.

\[18\] Εκ ἐς αυτψ (Ουρανοψ) τρες ψαλίδας γυνακεσιν ἐκατονταχερας, και τρεις ἄτεροις

Euripides makes them the sons of Oceanus.

\[19\] Ἰν' οἱ μονοτες πασιὰς ψαλίδας Θεος
Κυκλωπας εικάσοντας ἐπι τ' ερημ', ανδροκτόνωι. Cyclops. v. 21.
altar, where offerings were made to the Cyclopican "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.

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 Cyclopians of Homer were near Ætna in Sicily. Others except to their being near Ætna; and insist, that they were in the vicinity of Eryx 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 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 worshipers of the Sun. Hence they were styled Camarin, and their chief city

20 Οἰδ. Ζ. v. 5. Ὑπερεία, οἱ μὲν τῶν ἐν Σικελίᾳ Καμαρίνων. Schol. ibid.

Vol. I. S f f Camarina,
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 Cyclopions. 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 Celtae, were of Cyclopian original, and of the Anakim race; all equally Ammonians. Lycophron mentions the cave of this personage, by which was meant an ancient temple; and he calls it 23 μονογήνες σέγας 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 therefore styled 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, 24 Χαρις; which is a compound of Char-Is, and signifies a sanctuary, or place sacred to Hephaestus. As the rites of fire were once almost universally practised, there were many places of this name,

22 Natalis Comes. L. 9. p. 510. By the Celtæ are meant those of Iberia: οἱ Τίτες of Callimachus.
23 Lycoph. v. 659. Appian mentions a nation of Cyclopions in Illyria, who were near the Pheacians.
24 The liba made in such temples were from it named Charisia. Ἑσυχ. εσπεριστι
especially in Parthia, Babylonia, and Phrygia. The Greeks rendered Char-Is by \textit{Xαρίς}, a term in their own language, which signified grace and elegance. And nothing witnesses their attachment to ancient terms more than their continually introducing them, though they were strangers to their true meaning. The Armenians 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 Sicily, and had the same rites; and particularly worshiped the Ophite Deity under the name of Opis. Aristeas Proconnesius wrote their history; and among other things mentioned that they had but one eye, which was placed in their graceful forehead.

\textit{Όφθαλμον δ’ ἐν ἕκαστος ἔχει χαριντι μετωπῷ.}

How could the front of a Cyclopian, one of the most hideous monsters that ever poetic fancy framed, be styled graceful? The whole is a mistake of terms: and what this writer had misapplied, related to Charis, a tower; and the eye was a casement in the top of the edifice, where a light, and fire were kept up. What confirmed the mistake was the

\begin{itemize}
\item [27] \textit{Φρίγμα τοις Χαρις.} Steph. Byzant.
\item [28] \textit{Χαρίσις in Arcadia.} Ibid. The island Cos, called of old Caris. Ibid.
\item [29] Herodotus. L. 4. c. 13. \textit{Αριμανθός ανδρας μενοφαλλίς.}
\item [30] Strabo. L. 1. p. 40. \textit{Τοξα δε και τος μούρματος Κουλλωτας εκ τος Σιδηνίως ιστορίας μετεπιρουσαι (Ομηρός).}
\item [31] \textit{Οὐτος τε, Δοξο τε, και ευαίσθης Ευαίσθης.} Callimach. H. in Delon. v. 292.
\item [33] \textit{Μενοίτα τε θεων Αριμανθον.} Æschyl. Prometh. p. 49.
\end{itemize}
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 Τειταταμε; 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 styled Τειταταμε, and were supposed to have been three in number. Some such mistake was made about the towers styled Charis: whence the Greeks 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 Vulcan. Homer speaks of her as his wife: Χαι—Καλη, ἡ πωτε ἠφιελμοτς Αμφιγυας. But Nonnus makes her his mistress; and says, that he turned her out of doors for her jealousy.

Εκ δὲ δομων εδώκες Χαιν ξηλημονε νυμφην.


The Graces and the Furies (Charites et Furiae) were equally denominated from the Sun, and fire; and in consequence of it had joint worship in Arcadia. Pausan. L. 8. p. 669. Charis, Χαις, of the Greeks was the same personage as Ceres of the Romans. She was also called Damater, and esteemed one of the Furies. Pausan. L. 8. p. 649. The
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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 styled Tor-Chares. But as Tor-Pator was changed to Tripator; so Tor-Chares was rendered Trichares, which the Greeks expressed Τειχαῖς; 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; 

These seeming contradictions are not difficult to be reconciled.

The Amonians, wherever they settled, were celebrated 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 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,

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31 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 Charisius, 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.


Turres, ut Aristoteles, Cyclopes (invenerunt.) Pliny. L. 7: c. 56.
some of those, who were styled 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,

35 Cyclopum educata caminis
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 the Gods, which were of old in high repute. They were so much esteemed for their skill, that, as the Scholiast upon Statius observes, every thing great and noble was looked upon as Cyclopian: 36 quicquid magnitudine sua 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

35 Virgil. Æn. L. 6. v. 630.
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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 Geræstus, the 37 Cyclops. But Geræstus was not a person, but a place. Τερµυος 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 Ta¬phos was a Cyclopian altar, upon which they were performed. The Cyclopians are said to have built the ancient city My¬cene, which Hercules in Seneca threatens to ruin.

38 quid moror? majus mihi
Bellum Mycenis refiat, ut Cyclopea
Eversa manibus mænia nostris concidant.
Nonnus speaks of the city in the same light;

39 Στεμματι τειχιοετι οσειωσθεισα Μυκηνη,
Κυκλωτων κανοεστι.

The gate of the city, and the chief tower were particularly ascribed to them: 40 Κυκλωτων δε και ταντα εγα ειναι λεγουν.

18 Hercules Furens. Act. 4. v. 996.
Euripides styles the walls of Argos Ουραναχ:
Τω τειχεια λαινα, Κυκλωτει, ηραια νεκονται. Troades. v. 1027.
40 Paulianus. L. 2. p. 146.

Thyest
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.

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 Herion the son of Europs, or Europis, a descendant of Phoroneus, and Niobe; and was inhabited by Dorians, 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: ἡν εἰς ἀδή καταβασιν συντομον. The lake was called the pool of Acherusia; near to which and the yawning cavern the Cyclopians chose to take up their habitation. They are said to have built Tiryns; 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 Hermione above-mentioned. Near this city were caverns in the earth, and

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43 Strabo. L. 8. p. 573. It was inhabited by people particularly styled Ἀλεξις, or men of the sea; who were brought thither by Druops Arcas.
subterraneous
subterraneous passages, consisting of 46 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 Cycloprians. Pausanias thinks very truly, that the Nauplians were from Egypt. 47 Ἡσαυ δὲ οἱ Ναυπλεῖς, ἐμοὶ δέκειν, Αἰγύπτιοι τὰ παλαιοτέρα. 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 Danaüs. 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 Threzen, where Orus was said to have once reigned, from whom the country was called Oraia: but Pausanias very justly thinks, that it was an Egyptian history; and that the region was denominated from 48 Orus of Egypt, whose worship undoubtedly had been here introduced. So that every circumstance witnesseth the country, from whence the Cyclopians came. Hence when 49 Euripides speaks of the walls of ancient Mycene, as built by the Cyclopians after the Phenician rule and method: the Phenicians alluded to were the Φοινίκες of Egypt, to which country they are primarily to be referred. Those, who built Tiryns,


Vol. I. T t t are
are represented as seven in number; and the whole is described by Strabo in the following manner. "Τιτυνθι δημητησιων θησαυρι δοκει Προιτος, και τειχισει δια Κυκλωτων ους επεται μεν ειναι, καλεισθαι δε Γαζεροχεις, τεφομενος εκ της τεχνης. Prætus seems to have been the first, who made use of Tiryns, as an harbour; which place he walled round by the assistance of the Cyclopian. They were seven in number, styled Gastrócheirs; and lived by their labour. Hesychius in some degree reverses this strange name, and says, that they were called Εγχειρογασεες. The Grecians continually mistook places for persons, as I have shewn. These seven Cyclopes were, I make no doubt, seven Cyclopin 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 After, or Αστατο; and styled Astrocaer, and Caer-After; out of which the Greeks formed Εγχειρογασεες; a strange medley made up of hands, and bellies. Strabo in particular having converted these buildings into so many mansions, adds, "Γαζεροχεις, τεφομενος εκ της τεχνης. They were honest bellybanded 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

50 Strabo. L. 8. p. 572.
51 Many places were denominated from After; such as Afteria, Afterion, Afteris, Afræa, Aftarte. See Steph. Byzantinus. Αστατο, ας Θεταλιας—ην Περσια. Idem. Αστατο, η Δυλος και η Κεφτα, εκαλετο. Hesychius. Δυλος Αστατο. Callimach. H. in Delon. v. 37. and 40. Afteria signifies the island of After.
52 L. 8. p. 572.

changed
changed to Πρετος; and gave out that the towers were built for Πρετος, 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 Κυκλωψ, and Κυκλώπης, Cuclops, and Cuclopes, signified a building or temple; and from thence the people had their name. They were of the same family as the Cadmians, and Phenicians; and as the Hivites, or Ophites, who came from Egypt, and settled near Libanus and Baal Hermon, upon the confines of Canaan. They worshipped the Sun under the symbol of a serpent: hence they were styled in different parts, where they in time settled, Europians, Oropians, Anopians, Inopians, Aloprians, Elopians; all which names relate to the worship of the Pytho Ops, or Opis. What may be the precise etymology of the term Κυκλωψ, 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 styled Coel, or Coelus; and was worshipped under the forementioned em-

51 Paufanias mentions the apartments of the daughters of Prætus. L. 2. p. 169. But the daughters of Prætus were properly the virgins who officiated at the Puerait, 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 styled 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.

54 The Cyclopian buildings were also called Ouranian. Κυκλώπις τεχνη. Euripid. Electra. v. 1158.
blem of a serpent. Hence the temple of the Deity may have been originally called Cu-Cæl-Ops, 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 55 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 their music, the Peonians for pharmacy, and the Etonians for their rites and worship. Those, who went under the name of Cyclopes, probably introduced architecture; for which art they seem to have been everywhere noted. There was a fountain in these parts, of which Aristotle takes notice, as of a wonderful nature. 56

55 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.

people by the name of the Chropes, which is a contraction for Charopes. He says, that even going into the water was fatal. 57 Θεοπομπός ἰσοφεὶ κηπὴν ἐν Χρῶσι τις Θῆρας, εἰς τὸν λασσαμένα φεράκχημα μεταλλάσσειν. Theopompos 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 58 Cuclopes by one writer, are styled 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-Ops, or Char-Opis, locus Dei Pythonis: and the Cyclopes were, as I have before supposed, denominated from Cu-Cæl-Ops, or Cu-Cæl-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 59 Cyclopians. This seems to have been an ancient hieroglyphical representation upon the temple of Caphisus. It was usual with the Egyptians and other Amo- nians to describe upon the architrave of their temples some emblem of the Deity, who there presided. This representation was often an eagle, or a vulture; a wolf, or a lion; also an heart, or an eye. The last, as I have shewn, was com-

mon to the temples of Osiris, and was intended to signify the superintendence 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 styled Meed, and Meet, the Μητής 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:

61 Καὶ Μητής, θεοίτως γενομένη, καὶ Ερως θεολυτετηθης.

On this account many ancient temples were ornamented with this curious hieroglyphic: and among others the temple of Caphisus 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 Αργυροὶ καὶ Ἐρυμοὶ εἴρυσ, κωλεματόκεν Μήτι.

63 Παντοφούς, γενετώς παντων, θεολυπνόμεν Δαμον.

I have

61 Orphic Fragment. 6. v. 19. the same as Phanes, and Dionysus. Frag. 8. v. 2. Schol. ibid.
62 Hence the stream and lake of Cephisus in Boeotia were styled ὁ ᾠριος καὶ ἄλμην Καχ-Ισίδος: by the ancient Dorians expressed Κα-Ισίδος, from Κα-Ισίς.
63 Orphic Hymn. 31. v. 10.
64 Hymn. 10. v. 10. Metis was the same as Pan.
65 Meed-Ous, whence came Μεδίσσα, is exactly analogous to Cotinoufa, Sirenoufa, Aithoufa,
I have taken notice that the Cyclópians of Thrace were styled 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 Egypt, and other countries. The Sun was called Arez; and the lion, which was an emblem of the Sun, had the same denomination: 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.

66 Αριτοι τ’, αργοτεχοι τε Συνε, χαροτοι τε Λεοντες.

The devices upon temples were often esteemed as talismans, and supposed to have an hidden, and salutary influence, by

Alexhoufa, Alphioufa, Ampeloufa, Anthemoufa, Pithecoufa, Scotoufa, Arginoufa, Lampadoufa, Amathoufa, Ophioufa, Afteroufa, Acheroufa, Peloufa; and signifies the temple of Metis, or Divine Wisdom. After-Ous was a temple on Mount Caucasus: Amath-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.


66 Odyff. Α. v. 61ο. It is a term, which seems to have puzzled the commentators. Χαρωτοι ετιπληκτικοι, φθεροι. Scholiaf. Ibid. It was certainly an Amo-
nian term: and the Poet alluded to a Charonian temple.

Τοι δ’ ν τεκνα κεφαλαι, μια μεν χαροτιο λεοντος. Ηesiod. Theogon. v. 321.

Homer in another place mentions,

Λυκων κλαζον, χαρωτων τε λεοντων. Ηymn. ες Μνηση Θεων. v. 4.

As a lion was from hence styled Charops, so from another temple it was named Charon. Χαρων’ ο λεων. Hesych. Achilles is styled Αιγυπτιος Χαρων, Lycoph. v. 26ο. a martial Charonian Lion.

which
which the building was preserved. In the temple of Minerva at Tegea was some sculpture of Medusa, which the Goddess was said to have given, \(\text{ἀναλωτόν ὑπὸ τὸν θεοῦ Χερουν εἶναι (τὴν ἱερὴν).} \) to preserve the city from ever being taken in war. It was probably from this opinion that the Athenians had the head of Medusa represented upon the walls of their acropolis: and it was the insignia 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.

\(\text{'Οι Ζηνι βροντῆν τ' ἐδόσαν, τενζαν τε ἱεραυνον.}\)
The Poets considered them merely in the capacity of blacksmiths, and condemned them to the anvil. This arose from the chief Cyclopians 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. The Amazonians paid the like reverence: and there was a sacred grove called Acmonium upon

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68 Pausan. L. 1. p. 49.
70 See Stephanus. Ακμονία χολε φρυμας. κτλ. He styles Acmon Ακμονα τον Μανεως. 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.
MEDUSA.

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upon the 71 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 72 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 Acmonides, that mighty monarch of the earth, and at the same time founded the sea. 73 Δενοσε με τον Γας τε βαζοσενα Ανακτ' Ακμονίδαν, ταν ἀλα Ι’ εδρασυνα.

Acmon seems to have been worshiped of old at Tiryns, that ancient city of Greece, whose towers were said to have been built by the Cyclopians. For Acmon was the Cyclopiam Deity; and is represented by Callimachus as the tutelary God of the place, though the passage has been otherwise interpreted.

74 Τοις γας αει Τιρυνθιος Ακμων

Ἔσικε ὑμὸ χυλεων.

71 Εγι και αλλο Ακμονον αλυς ὑμι Θεμαδοντα. Steph. Byzant. Apollonius takes notice of Αλυς Ακμωνοιοι. L. 2. v. 994. Here Mars was supposed to have married Harmonia the mother of the Amazonians.

72 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 Cœlus, Cronus, and Osiris. Acmon and Acmonides were certainly the same person: Αχμων' Κρωνος, Ουρανος. Hesych. Αχμωνιδιος, ὁ Χαρων, και ὁ Ουρανος. ibid. He was the Cyclopiam God, to whom different departments were given by the mythologists. Charon Cyclops is mentioned by Lycophron. v. 659. above quoted.


74 Callimachi Ημνη. in Dianam. v. 146.
The term has commonly been looked upon as an adjective; and the passage has been rendered Talis Tirynthius indefec-

fus, which is scarce sense. Callimachus was very knowing in mythology, and is here speaking of the Cyclopian God Acmon, whom he makes the Ἄγαλμα, or guardian Deity of the place. It was the same God, that was afterwards called Hercules, and particularly styled 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 Idæi Daetyli were Cyclopians: and they are said to have first forged metals, and to have reduced them to common 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 an-

75 Δακτυλοὶ Ιδαίοι Κριταῖοι. Apollonius Rhod. L. i. v. 1129. The Scholiast upon this Poet takes notice of only three; of which one was Acmon:

Κέλμιος, Δακτυλεύς τε μεγας, καὶ ὑπεράειος Αξμων,
Οἱ πολυτέχνῃς τεκνὶς χωλυμήτος Ἡφαιστοῦ,
Ἐφοὺν ἐν ὑψαίοι ναπάις οὐκέτα σιδηροῦ,
Εἰς αἰὼν τι περικαὶ, καὶ αριστέρεσι εργον ἐθεῖαι.

These verses are quoted from the ancient author, ὅ τινι Φορωμίδα συνήθεις.

Diodorus Siculus, L. i. p. 333. says, that some made the Idæi Daetyli ten in number; others an hundred.
cient 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 77 Ídæi Dactylì, 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 78 and antiquity of this people: and we may learn from their works, 79 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 styled 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

77 Strabo. L. 10. p. 715. They are by Tatianus Assyrius spoken of as the Cyclopes; and the same invention attributed to them. Χαλκεονν Κυκλωτες (εδραξεν). p. 243.

Fabricam ferrarium primi excogitarunt Cyclopes. See Hoffman. Ferrum.

78 Κυκλωτες, Θρακικών εθνώ, απο Κυκλωτος βασιλεως ώς ομιλκομενωι—οπερ ους δε αυτων εν τη Κυπριτιδε ησαυ δε ΑΡΙΣΤΟΙ ΤΕΞΝΙΤΑΙ. Schol. in Euripid. Orefl. v. 966.

Mention is afterwards made των εκ της Κυρπιτιδος Κυκλωτος. The Curetes worshiped Cronus: so that Cronus and Cuclops were the same. See Porphyry de Absfin. L. 2. p. 225.

79 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 Afterifim was formed in the Sphere, denominated βωμος, ara.

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considered them as so many blacksmiths. And as they resided near Ætna, they have made the burning mountain their forge:

Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Pyracmon.

Virgil Æn. L. 8. v. 424.

END OF THE FIRST VOLUME.