

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

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V O L. 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.

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V O L. I.

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THE SECOND EDITION.

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Formerly of KING'S COLLEGE, CAMBRIDGE; and Secretary to his Grace the late Duke of MARLBOROUGH, during his Command abroad; and Secretary to him as Master General of His Majesty's Ordnance.

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# P R E F A C E.

Ναφε, και μεμνας' απισειν' αρθρα ταυτα των φρενων.

EPICHRMUS.

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

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

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

<sup>3</sup> Κατα Δειον δηλονατι χρησιμον. Eusebii Chron. p. 10. See also Syncellus.

ficed for the effecting all, that is attributed to these mighty adventurers. It is necessary for me to acquaint the Reader, that the wonderful people, to whom I allude, were the descendants of Chus; and called Cuthites, and Cuseans. 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, Heliadae, 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,

<sup>2</sup> Αιγυπτίως—προς ἀλλήλους τῷ ῥήματι Ἀμὼν χρῆσθαι. Isis et Osiris. p. 355.

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 Amonians. *It was the good fortune of Sanchoniathon, says Philo Biblius, to light upon some ancient Amonian records, which had been preserved in the innermost part of a temple, and known to very few. Upon this discovery he applied himself with great diligence to make himself master of the contents: and having, by divesting them of the fable and allegory, with which they were obscured, obtained his purpose, he brought the whole to a conclusion.*

I should be glad to give the Reader a still 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

<sup>3</sup> Ὁ δὲ συμβαλὼν τοῖς ἀπὸ τῶν αὐτῶν εὐρηθείσιν ἀποκρυφοῖς ΑΜΜΟΝΙΕΩΝ γραμμασι συσκευμένοις, ἡ δὴ ἐκ τῆν πασι γνωσίμα, τὴν μαθησὶν ἅπαντων αὐτοῖς ποιεσέ· καὶ τέλος ἐπιθεῖς τῆν πραγματοῖα τὴν κατ' ἀρχαῖς μυθὼν καὶ τῆν ἀλληγορίας ἐκποδῶν ποιησαμένοις, ἐξήρυσσάτο τὴν πῶθεσιν. Euseb. Præp. Evang. L. i. c. 9. p. 32.

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 Hælladian 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-Scythæ, who seem to have been little regarded. There will be an account exhibited of the Cimmerian, Hyperborean, and Amazonian nations, as well as of the people of Colchis: in which the religion, rites, and original, of those nations will be pointed out. I know of no writer, who has written at large of the Cyclopians. 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 Lestrygons, 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, Dionusus, and Sesostris. The histories of Hercules, and Perseus, are equally void of truth. I am convinced, and hope I shall satisfactorily prove, that Cadmus never brought letters to Greece: and that no such person existed as the

Grecians have described. What I have said about Sesostris and Osiris, will be repeated about Ninus, and Semiramis, two personages, as ideal as the former. There never were such expeditions undertaken, nor conquests made, as are attributed to these princes: nor were any such empires constituted, as are supposed to have been established by them. I make as little account of the histories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaster of Bactria. Yet something mysterious, and of moment, is concealed under these various characters: and the investigation of this latent truth will be the principal part of my inquiry. In respect to Greece, I can afford credence to very few events, which were antecedent to the Olympiads. I cannot give the least assent to the story of Phryxus, and the golden fleece. It seems to me plain beyond doubt, that there were no such persons as the Grecian Argonauts: and that the expedition of Jason to Colchis was a fable.

After having cleared my way, I shall proceed to the sources, from whence the Grecians drew. I shall give an account of the Titans, and Titanic war, with the history of the Cuthites and ancient Babylonians. This will be accompanied with the Gentile history of the Deluge, the migration of mankind from Shinar, and the dispersion from Babel. The whole will be crowned with an account of ancient Egypt; wherein many circumstances of high consequence in chronology will be stated. In the execution of the whole there will be brought many surprizing proofs in confirmation of the Mosaic account: and it will be found from 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<sup>4</sup> 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 Berofus; 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 ingrafted their antecedent history upon the subsequent events of the place. And as in

<sup>4</sup> 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 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 Puratheia, where their worship was performed. The mistakes likewise of the Greeks in respect to ancient terms, which they strangely perverted, will be exhibited in many instances: and much true history will be ascertained from a detection of this peculiar misapplication. It is a circumstance of great consequence, to which little attention has been paid. Great light however will accrue from examining this abuse, and observing the particular mode of error: and the only way of obtaining an insight must be by an etymological process, and by recurring to the primitive language of the people, concerning whom we are treating. As the Amonians betook themselves to regions widely separated; we shall find in every place, where they settled, the same worship and ceremonies, and the same history of their ancestors. There will also appear a great similitude in the names of their cities and temples: so that we may be assured, that the whole was the operation of one and the same people. The learned Bochart saw this; and taking for granted, that the people were Phenicians, 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 any thing, 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

My purpose has been throughout to give a new turn to ancient history; and to place it upon a surer 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 consistence without ever finding out one spot, where it could repose in safety. Hence has arisen the demand, *πρὸς τὸν*, 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.



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With the Pages, which they are to face.

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RADICALS.

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# R A D I C A L S.

Πειθας δ' εστι κελευθος, αληθειη γαρ οπηδει.

PARMENIDES.

**T**HE 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 revered; or to the places where their worship was introduced. But they appear no where so plainly, as in the names of those places, which were situated in Babylonia and Egypt. From these parts they were, in process of time, transferred to countries far remote; beyond the Ganges eastward, and to the utmost bounds of the Mediterranean west; wherever the sons of Ham under their various denominations either settled or traded. For I have mentioned, that this people were great adventurers; and began an extensive commerce in very early times. They got footing in many parts; where they founded cities, which were famous in their day.

They likewise erected towers and temples : and upon headlands and promontories they raised pillars for sea-marks to direct them in their perilous expeditions. All these were denominated from circumstances, that had some reference to the religion, which this people professed ; and to the ancestors, whence they 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, Melech, Anac, Sar, Sama, Samäim. 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.

## H A M or C H A M.

**T**HE first of the terms here specified is Ham; at different times, and in different places, expressed Cham, Chom, <sup>1</sup> Chamus. Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, *Αμμων* and *Αμμων*. He is to be found under this name among many nations in the east; which was by the Greeks expressed Amanus, and <sup>2</sup> Omanus. Ham, and Cham are words, which imply heat, and the consequences of heat: and from them many words in other languages, such as <sup>3</sup> *Καυμα*, Caminus, Camera, were derived. Ham, as a Deity, was esteemed the <sup>4</sup> Sun: and his priests were stiled 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

<sup>1</sup> Called also Chumus. Lilius Gyraldus speaks of the Phœnician God Chumus. Syntag. 1. p. 7.

<sup>2</sup> Of Amanus, and Omanus, see Strabo. L. 11. p. 779. and L. 15. p. 1066. He calls the temple *Ἱερον Ομάνου*.

<sup>3</sup> Et Solem et calorem *חמה* Chammha vocant (Syri.) Selden de Diis Syris. Syntag. 2. c. 8. p. 247.

<sup>4</sup> 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, <sup>5</sup> Camirus, Chemmis, with numberless other words, are derived. Chamma was the title of the hereditary <sup>6</sup> 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 <sup>7</sup> 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 <sup>8</sup> Zephaniah. Ham was esteemed the Zeus of Greece, and Jupiter of Latium. <sup>9</sup> Αμμης, ὁ Ζεὺς, Αἰγυπτῶν. <sup>10</sup> Αμμην γὰρ Αἰγυπτῶν καλεῖσσι τὸν Δία. Plutarch says, that of all the Egyptian

<sup>5</sup> Camifene, Chamath, Chamane, Choma, Chom, Cuma, Camæ, 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.

<sup>6</sup> Plutarch. Amatorius. Vol. 2. p. 768.

<sup>7</sup> 2 Chron. c. 34. v. 4. Ὄρον εἰωθασι Καμιν προσαγορευειν. Plutarch. Isis et Osiris. Vol. 2. p. 374.

<sup>8</sup> *I will cut off the remnant of Baal from this place, and the name of the Chammerim with the priests.* Zephaniah. c. 1. v. 4. From hence we may in some degree infer, who are meant by the Baalim.

<sup>9</sup> Hesychius.

<sup>10</sup> Herodotus. L. 2. c. 42.

Ham sub Jovis nomine in Africâ diu cultus. Bochart. Geog. Sac. L. 1. c. 1. p. 5.  
Αμμωνα Λιβυες τὸν Δία προσαγορευουσι, καὶ ἔτι τιμῶσι· καὶ γὰρ καὶ Φαισιος ἐν τοῖς Λακεδαιμονικοῖς ἐπιβαλλῶν φησι,

Ζεὺ Λιβυης Αμμων, κερατηφορε, κεκλυθι Μαντι.

Pynd. Pyth. Ode. 4. v. 28. Schol.

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: <sup>11</sup> Ἐπι δε των πολλων νομιζοντων ιδιον παρ' Αιγυπτιοις ονομα τε Διος ειναι τον Αμην, ο παραγοντες ημεις Αμμωνα λεγομεν. From Egypt his name and worship were brought into Greece; as indeed were the names of almost all the Deities there worshiped. <sup>12</sup> Σχεδον δε και παντα τα ουνοματα των Θεων εξ Αιγυπτου εληλυθε ες την Ἑλλαδα. *Almost all the names of the Gods in Greece were adventitious, having been brought thither from Egypt.*

## C H U S.

Chus was rendered by the Greeks Χυσος, Chufus; but more commonly Χρυσος: and the places denominated from him were changed to Χρυση, Chruse; and to Chrusopolis. His name was often compounded <sup>13</sup> Chus-Or, rendered by the Greeks Χρυσωρ, Chrusor, and Chrusaor; which among

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

<sup>12</sup> Herodotus. L. 2. c. 49. Speaking afterwards of the people at Dodona, he says, Χρονε πολλε διεξελθοντος, επιυθοντο εκ της Αιγυπτου απικομενα τα ουνοματα τα των θεων των αλλων, Διονυσου δε υπερον πολλω επιυθοντο. c. 52. *It was a long time before they had names for any of the Gods; and very late before they were acquainted with Dionysus; which Deity, as well as all the others, they received from Egypt.* See also l. 2. c. 59.

<sup>13</sup> Sanchoniathon apud Eusebium prodit Ægyptiorum Κνηφ esse Phœnicum: Αγαθοδαιμονα, vel secundum Mochum, Χησωρα. See notes to Iamblichus by Gale. p. 301.

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 <sup>14</sup> Cutha, Cuthaia, Cutaia, Ceuta, Cotha, and compounded <sup>15</sup> Cothon. He was sometimes expressed Casus, Cessus, Casius; and was still farther diversified.

Chus was the father of all those nations, stiled <sup>16</sup> Ethiopians, who were more truly called Cuthites and Cuseans. 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, ἕως ἡ Φοινικη ἐκαλεῖτο. τὸ ἐθνικὸν Χναιὸς.* The same is said by Philo

<sup>14</sup> Chusistan, to the east of the Tigris, was the land of Chus: it was likewise called Cutha, and Cissia, by different writers.

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

<sup>15</sup> The harbour at Carthage was named Cothon. Strabo. L. 17. p. 1189. Also an island in that harbour. Diodorus Sic. L. 3. p. 168.

<sup>16</sup> *Χουσον μὲν οὐδὲν ἐβλάψεν ὁ κρονοῦς. Αἰθιοπες γὰρ, ὧν ἠρξάν, ἐτι καὶ νυν ὑπο ἑαυτῶν τε καὶ τῶν ἐν τῇ Ἀσίᾳ πάντων, ΧΟΥΣΑΙΟΙ καλοῦνται.* Josephus Ant. Jud. L. 1. c. 6. §. 2.

Biblius from Sanchoniathon. <sup>17</sup> Χνα τῆ πρώτῃ μετονομασθέντος Φοινίκος. And in another place he says, that Ifiris, the same as Ofiris, was the brother to Cna. <sup>18</sup> Ισιρίς—ἀδελφός 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 Mizräim and the Canaanites were brothers.

## M I Z R A I M.

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, Mizräim, is properly a plural; and that a people are by it signified rather than a person. This people were the Egyptians: and the head of their family is imagined to have been in the singular Misor, or Metzor. It is certain that Egypt by Stephanus Byzantinus is amongst other names stiled Μυσαρα, which undoubtedly is a mistake for Μυσαρα, the land of Musar or Myfar. It is by <sup>19</sup> Eusebius and Suidas called

<sup>17</sup> Euseb. Præp. Evang. L. 1. c. 10. p. 39.

<sup>18</sup> Sanchoniathon apud eundem. Ibid.

See Michaelis Geographia Hebræor. Extera. p. 2.

<sup>19</sup> Ὁ πρῶτος οἰκησας τὴν Μεστραϊαν χώραν, ἠτοι Αἰγυπτὸν, Μεστραϊμ, ἐβασίλευσεν ἐν αὐτῇ τῇ Μεστραϊα. Euseb. Chron. p. 17.

Μεστραϊμ of the LXX.

Josephus calls the country of Egypt Mestra. Τὴν γὰρ Αἰγυπτὸν Μεστρην, καὶ Μεστραϊμ τῆς Αἰγυπτίως ἀπαντας, οἱ ταυτὴν οἰκόντες, καλεῖται. Ant. Jud. L. 1. c. 6. §. 2.

Mefträia, by which is meant the land of Metzor, a different rendering of Myfor. Sanchoniathon alludes to this person under the name of <sup>20</sup> Μίωρε, Mifor; 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 Mifor, from whom the Mizräim are supposed to be descended. By Magus probably is meant Chus, the father of those worshipers of fire, the Magi: the father also of the genuine Scythæ, who were stiled Magog. The Canaanites likewise were his offspring: and among these none were more distinguished, than those of Said, or Sidon. 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.

### N I M R O D.

It is said of this person by Moses, that he was the son of Cush. <sup>21</sup> *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

<sup>20</sup> Apud Euseb. Præp. Evan. L. 1. c. 10. p. 36.

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

<sup>21</sup> Genesis. c. 10. v. 8, 9. Hence called Νεφέρωδ ὁ κυνηγός, καὶ Γίγας, Αἰθιοψ.

Chronicon Paschale. p. 28.

first king of <sup>22</sup> 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 <sup>23</sup> beasts. The Cuthite Colonies, which went westward, carried with them memorials of this their ancestor; and named many places from him: and in all such places there will be found some peculiar circumstances, which will point out the great Hunter, alluded to in their name. The Grecians generally styled him <sup>24</sup> Νεβρωδ, Nebrod: hence places called by his name are expressed Nebrod, Nebrodes, Nebriffa. In Sicily was a mountain Nebrodes, called by Strabo in the plural <sup>25</sup> τα Νεβρωδη ορη. 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:

<sup>26</sup> Cantatus Graiis Acragas, victæque fragosum  
Nebrodem liquere feræ.

And Solinus speaks to the same purpose: <sup>27</sup> Nebrodem da-

<sup>22</sup> Πρωτον γενεσθαι Βασιλευσιν Αλωνρον εν Βαβυλωνι Χαλδαιοι. Euseb. Chron. p. 5. ex Apollodoro. The same from Abydenus. Euseb. Chron. p. 6.

Εν τοις αστροις τω θρανσ εταξαν (τον Νεβρωδ), και καλεσιν Ωριωνα. Cedrenus. p. 14.

Εγεννηθη δε και αλλοσ εκ της φυλης τω Σημ (Χαμ), Χουσ ονοματι, ο Αιθιοψ, οσ: εγεννησε τον Νεβρωδ, Γιγαντα, τον την Βαβυλωνιαν κτισαντα, ον λεγασιν οι Περσαι αποθεωθεντα, και γενομενον εν τοις αστροις τω θρανσ, οντινα καλεσιν Ωριωνα. Chronicon. Paschale. p. 36.

<sup>23</sup> Homer. Odyss. Α. v. 571.

<sup>24</sup> Chronicon. Pasch. p. 36.

<sup>25</sup> Strabo. L. 6. p. 421.

<sup>26</sup> Gratii Cyneget. v. 527.

<sup>27</sup> Solinus de Situ Orbis. c. 11.

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

The term Νεβρος, 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 Dionusiaca, and other mysteries. There was a town Nebriffa, near the mouth of the Bætis in Spain, called by Pliny Veneria; <sup>28</sup> Inter æstuaria Bætis oppidum Nebriffa, 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.

<sup>29</sup> Ac Nebriffa Dionusæis conscia thyrsis,  
Quam Satyri coluere leves, redimitaque sacrâ  
Nebride.

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

<sup>30</sup> Inter matres impia Mænas  
Comes Ogygio venit Iaccho,  
Nebride sacrâ præcincta latus.

Stattius describes them in the same habit.

<sup>31</sup> Hic chelyn, hic flavam maculoso Nebrida tergo,  
Hic thyrsos, hic plectra ferit.

The

<sup>28</sup> Plin. Nat. Hist. L. 3. c. 1.

<sup>29</sup> Silius Italicus. L. 3. v. 393.

<sup>30</sup> Seneca Œdipus. Act 2. v. 436.

<sup>31</sup> Sylvæ. L. 1. carm. 2. v. 226.

Dionysius of the Indian Camaritæ :

Ζωματα, και Νεβριδας επι γηθεσσι βαλοντες,  
Ευοι Βακχε λεγοντες. v. 703.

At

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 <sup>32</sup> 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 <sup>33</sup> 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, Taautes, are the same title diversified; and belong to the chief god of Egypt. Eusebius speaks of him as the same as Hermes. <sup>34</sup> *Ὁν Αἰγυπτῖοι μὲν ἐκαλεσαὺ Θωυθ, Ἀλεξανδρεῖς δὲ Θωθ, Ἑρμῆν δὲ Ἕλληνας μετεφρασαν.* 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 γὰρ νεβριδῶς περικαθιπτονται (οἱ Αἰγυπτῖοι) καὶ θυρσὸς φορεῖσι κτλ.* Plutarch. Isis & Osir. p. 364.

<sup>32</sup> Arnobius. L. 5. p. 185. edit. 1651. Ceres fessa, oras ut venit Atticas—Nebridarum familiam pelliculâ cohonestavit hinnulæ.

<sup>33</sup> Nimrod built Babylon; which is said to have been the work of Belus. *Βαβυλων—εἰρηται δ' ὑπο Ἐηλε.* Etymologicum Magnum.

Arcem (Babylonis) Rex antiquissimus condidit Belus. Ammian. Marcellinus. L. 23.

Here was a temple, styled the temple of Belus.

<sup>34</sup> Eusebius. Præp. Evang. L. 1. c. 9. p. 32. L. 1. c. 10. p. 36. p. 40.

<sup>35</sup> Θεῦθ. He was looked upon as a great benefactor, and the first cultivator of the Vine.

<sup>36</sup> Πρῶτος Θεῦθ εἶδεν δρεπανὴν ἐπὶ βοτρῶν ἀγείρειν.

He was also supposed to have found out letters: which invention is likewise attributed to Hermes. <sup>37</sup> Ἀπο Μισωρ Ταυτος, ὅς ἐύρε τὴν τῶν πρῶτων σοιχειῶν γραφὴν.—Ἕλληνας δὲ Ἑρμῆν ἐκαλεσαν. Suidas calls him Theus; and says, that he was the same as Arez, styled by the Arabians Theus Arez, and so worshiped at Petra. Θεουσαρης, τετ' ἐστὶ Θεος Ἀρης, ἐν Πητραῖ τῆς Ἀραβίας. Instead of a statue there was λίθος μελας, τετραγωνος, ἀτυπωτος, a black, square pillar of stone, without any figure, or representation. It was the same Deity which the Germans and Celtæ worshiped under the name of Theut-Ait, or Theutates; whose sacrifices were very cruel, as we learn from Lucan.

<sup>38</sup> 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.

<sup>35</sup> See also the Phædrus of Plato: Ηἰκετα τοῖσιν περὶ Ναυκρατίου τῆς Αἰγυπτῆ κτλ.

<sup>36</sup> Anthologia. L. i. 91. L. i. 29.

<sup>37</sup> Euseb. Præp. Evang. L. i. c. 10. p. 36. from Sanchoniathon.

<sup>38</sup> Lucan. L. i. v. 444.

## A U R, O U R, O R.

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. <sup>39</sup> Quod solem vertimus, id in Hebræo est אור, Ur; quod lucem, et ignem, etiam et Solem denotat. It is often compounded with the term above, and rendered Abor, Aborus, Aborras: and it is otherwise diversified. This title was often given to Chus by his descendants; whom they stiled Chuforus. From Aur, taken as an element, came Uro, Ardeo; as a Deity, oro, hora, ώρα, Ἰερον, Ἰερευς. Zeus was stiled Cham-Ur, rendered Κωμυρος by the Greeks; and under this title was worshiped at Halicarnassus. He is so called by Lycophron. <sup>40</sup> Ημος καταίθων θυσθλα Κωμυρω Λεων. Upon which the Scholiast observes; (Κωμυρος) ὁ Ζεὺς ἐν Ἀλικαρνασῶ τιμαται.

## E L.

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 Ἥλιος, and Ηελιος. El, and Elion, were titles, by which the people of Canaan dis-

<sup>39</sup> Selden de Diis Syris: Prolegomena. c. 3.

<sup>40</sup> Lycophron. v. 459. Scholia ibidem.

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

Rexit Achæmenias urbes pater Orchamus; isque  
Septimus a prisca numeratur origine Beli.

Ovid. Metamorph. L. 4. v. 212.

tinguished

tinguished their chief Deity. <sup>41</sup> Γινεται τις Ελιουν, καλεζμενος ὑψιστος. This they sometimes still farther compounded, and made Abelion: hence inscriptions are to be found <sup>42</sup> DEO ABELLIONI. El according to Damascius was a title given to Cronus. <sup>43</sup> Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζουσι. *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. <sup>44</sup> 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 <sup>45</sup> DEO CAMULO: and another, CAMULO. SANCTO. FORTISSIMO. They were both the same Deity, a little diversified; who was worshiped by the Hebræans, and esteemed the same as Hermes. <sup>46</sup> Tusci Camil-

<sup>41</sup> Eusebii Præp. Evang. L. i. c. 10. p. 36.

<sup>42</sup> Gruter. V. i. 37. n. 4, 5, 6.

<sup>43</sup> Damascius apud Photium. C. 242.

<sup>44</sup> Αλωρος, Alorus, the first king who reigned. Syncellus. p. 18.

Ἁλια, Halia, was a festival at Rhodes in honour of the Sun, to whom that Island was sacred. Ῥοδιοι τα Ἁλια τιμωσιν. Athenæus. L. 13. p. 561. The first inhabitants were stiled Heliadæ. Diodorus Sic. L. 5. p. 327. And they called the chief temple of the Deity Ἁλιον, Halion. Eustath. ad Hom. Odyss. Z. They came after a deluge, led by Ochimus, Macar, and others.

<sup>45</sup> Gruter. Inscript. xl. 9, and lvi. 11.

<sup>46</sup> Macrobian Saturn. L. 3. c. 8.

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. <sup>47</sup> *Rerum omnium sacrarum administri Camilli dicebantur.* But Plutarch seems to confine the term to one particular office and person. <sup>48</sup> *Τὸν ὑπηρέτην τῷ Ἱερωτὶ Διὸς ἀμφιθάλην παῖδα λεγέσθαι Καμίλλον, ὡς καὶ τὸν Ἑρμῆν· ἕτως ἐνίοι τῶν Ἑλλήνων Καμίλλον ἀπὸ τῆς διακονίας προσσηγορεῖον.* He supposes the name to have been given to Hermes on account of the service and duty enjoined him. But there is nothing of this nature to be inferred from the terms. The Hermes of Egypt had nothing similar to his correspondent in Greece. Camillus was the name of the chief God, Cham-El, the same as Elion, ὁ ὑψιστος. He was sometimes expressed Casmillus; but still referred to Hermes. <sup>49</sup> *Κασμίλλος ὁ Ἑρμῆς ἐστίν, ὡς ἰσχυρεὶ Διονυσιοδώρος.* 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 profelytes to leave off: and therefore changed it to Allah; which the Turks at this day make use of, when they

<sup>47</sup> Pomponius Lætus.

Camilla was in like manner attendant on the Gods.

*Cælitum Camilla expectata advenis.* Ennius in *Medo*, ex Varrone de Ling. Lat. p. 71. Edit. Dordrecht. 1619.

<sup>48</sup> Juba apud Plutarchum in *Numa*. Vol. 1. p. 64.

<sup>49</sup> Scholia in *Apollon. Rhodium*. L. 1. v. 917. So Camœna was rendered Casmcœna.

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 Déity feminine.

<sup>49</sup> Κλυθ' ΑΛΑΛΑ, πολεμικὸν θυγατερ.

Hence we have in Hesychius the following interpretations; αλαλαζει, επινικιως ηχει. Αλαλαγμος, επινικιος υμνος. Ελελευ, επιφωνημα πολεμικον. It is probably the same as הָלַל in Isaiah, <sup>50</sup> *How art thou fallen, Halal, thou son of Sehor.*

#### 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 Hosea: Ων δε εστιν ο Ηλιος: and speaking of the Egyptians in the same comment, he says, Ων δε εστι παρ' αυτοις ο Ηλιος. The Seventy likewise, where the word occurs in Scripture, interpret it the Sun; and call the city of On, Heliopolis. <sup>51</sup> Και εδωκεν αυτω την Ασενεθ θυγατερα Πετεφρη Ιερεως Ηλιεπολεως. Theophilus, from Manetho, speaks of it in the same manner: <sup>52</sup> Ων, ητις εστιν 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

<sup>49</sup> De Amore Fraternali. p. 483.

<sup>50</sup> Isaiah. C. 14. v. 12.

<sup>51</sup> Genesis. C. 41. v. 45. and Exodus. C. 1. v. 11.

<sup>52</sup> Theophilus ad Autolyicum. L. 3. p. 392. Jablonsky. L. 2. c. 1. p. 138.

of Amon, and Ammon; and was styled Baal-Hamon. It is said of Solomon, that he *had a vineyard at* <sup>53</sup> *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 ἥλιος, and ἥλιον. 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 Ἀβελιον, Ἡλιον Ἀβελιον, Ἡλιακον.

Vossius thinks, and with good reason, that the Apollo of Greece, and Rome, was the same as the Abelion of the East. <sup>54</sup> Fortasse Apollo ex Cretico Ἀβελιος nam veteres Romani pro Apollo dixere Apello: ut pro homo, hemo; pro bonus, benus; ac familia. The Sun was also worshiped under the title Abaddon; which, as we are informed by the Evangelist, was the same as Apollo; or, as he terms him, Ἀπολ-

<sup>53</sup> Canticles. c. 8. v. 11.

Mention is made of Amon, Jeremiah. c. 46. v. 25. Nahum. c. 3. v. 8.

It was sometimes compounded; and the Deity worshiped under the titles of Or-On: and there were temples of this denomination in Canaan.

Solomon fortified Beth-Oron the upper, and Beth-Oron the nether. 2 Chron. c. 8. v. 5.

As Ham was stiled Hamon, so was his son Chus, or Cuth, named Cuthon and Cothon; as we may judge from places, which were denominated undoubtedly from him. At Adrumetum was an island at the entrance of the harbour so called: Hirtius. Afric. p. 798. Another at Carthage, probably so named from a tower or temple. Ὑποκείνται δὲ τῇ ἀκροπόλει οἱ τε λιμένες, καὶ ὁ ΚΩΘΩΝ.

Strabo. L. 17. p. 1189.

<sup>54</sup> Voss. de Idol. Vol. 1. l. 2. c. 17. p. 391.

λων: <sup>55</sup> Ονομα αυτω Έβραϊσι Αβαδδων, και εν τη Έλληνικη Απολλων.

## A I T.

Another title of Ham or the Sun was Ait, and Aith: a term, of which little notice has been taken; yet of great 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. Αιθαι, μελαιναι. Αιθειν, καιειν. Αιθαλοεν (a compound of Aith El), κεκαυμενον. Αιθινος, καπνος. Αιθον, λαμπρον. Αιθωνα (of the same etymology, from Aith-On) μελανα, πυρωδη. <sup>56</sup> Αιθος, καυμα. 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 <sup>57</sup> emanation: and as there was scarce any thing, but what was held sacred by them, and in this manner appro-

<sup>55</sup> Apocalyps. c. 9. v. 11.

<sup>56</sup> The Sun's disk styled Αιθoψ:

Ίππεων έλικηδον ελον πολον ΑΙΘΟΠΙ ΔΙΣΚΩΙ. Nonnus. L. 40. v. 371.

Αιθιοπαιδα Διονυσον. Ανακρεων. αλλοι τον οινον. αλλοι την Αρτεμιν. Hesychius. Altered to Αιθoπα παιδα by Albertus.

<sup>57</sup> The Egyptian Theology abounded with personages formed from these emanations, who according to Pfellus were called Eons, Ζωνες, Αζωνες. See Iamblichus, and Pfellus, and Damascius.

priated;

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 <sup>58</sup> Ait; and Egypt, the land of Ham, had in consequence of it the name of Ait, rendered by the Greeks Αετια: Εκληθη (ἡ Αιγυπτος) και Αεγια, και Ποταμια, και Αιθιοπια, και <sup>59</sup> ΑΕΤΙΑ. One of the most ancient names of the Nile was Ait, or Αετος. 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 <sup>60</sup> Αιετος αιθων. Among the parts of the human body it was appropriated to the <sup>61</sup> 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. <sup>62</sup> ΑΙΓΥΠΤΟΥ

<sup>58</sup> Stephanus Byzant.

<sup>59</sup> Scholia on Dionysius. v. 239. What it alluded to, may be seen from other authors.

<sup>60</sup> Homer. Iliad. O. v. 690. Ὁ ενθερμος, και πυρωδης. Hesychius.

<sup>61</sup> Ηθ, καρδια. 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.

<sup>62</sup> Horus Apollo. L. i. c. 22. p. 38.

δε γραφοντες, θυμιατηριον καιομενον ζωγραφισι, και επανω ΚΑΡ-ΔΙΑΝ. This term occurs continually in composition. Athyr, one of the Egyptian months, was formed of Ath-Ur. It was also one of the names of that place where the shepherds resided in Egypt; and to which the Israelites succeeded. It stood at the upper point of Delta, and was particularly sacred to  $\text{𐤏𐤓}$  Ur, or Orus: and thence called Athur-ai, or the place of Athur. At the departure of the shepherds it was ruined by King Amosis. <sup>63</sup> Κατεσκαψε δε την Αθυριαν Αμωσις.

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, Αιτηης: 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:

<sup>64</sup> Οιχεσθω πατρος τε δομον, και ες ηθεα Κολχων.

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

<sup>63</sup> Clemens Alexandrinus from Ptolemy Mendefius. Strom. L. I. p. 378.

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.

<sup>64</sup> Orphic. Argonaut. v. 1323.

<sup>65</sup> Athenagoræ Legatio. p. 293.

Proserpine (Κορα) was also called Athela. Ibid.

which

which they distinguished the Goddesses 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, *Ηθειαί* :

<sup>66</sup> *Ηθειαί, τις δευρο νοος, χρειω τε, κομιζει;*

Menelaus says to his brother Agamemnon, <sup>67</sup> *Τιθ' ετως, Ηθειε, κορυσσει;* And <sup>68</sup> *Τιπτε μοι, Ηθειη κεφαλη, δευρ' ειληλεθας,* are the words of Achilles to the shade of his lost Patroclus. *Ηθειος* in the original acceptation, as a title, signified Solaris, Divinus, Splendidus : but in a secondary sense it denoted any thing holy, good and praise-worthy. <sup>69</sup> *Αλλα 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 *ηθος* and *ηθικα* of the Greeks.

I have mentioned, that it is often found compounded, as in Athyr : and that it was a name conferred on places, where the Amonians settled. Some of this family came in early times to Rhodes, and Lemnos : of which migrations I shall hereafter treat. Hence one of the most ancient names of <sup>70</sup> Rhodes was Aithraia, or the Island of Athyr ; so called from the worship of the Sun : and Lemnos was denominated

<sup>66</sup> Apollonius Rhodius. L. 3. v. 52.

<sup>67</sup> Homer. Iliad. K. v. 37.

<sup>68</sup> Homer. Iliad. Ψ. v. 94.

<sup>69</sup> Homer. Odyss. Ξ. v. 147.

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

<sup>70</sup> Plin. Nat. Hist. L. 5. c. 31.

Aithalia,

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 furgit  
Lemnos aquis.

Ethiopia itself was named both <sup>72</sup> Aitheria, and Aeria, from Aur, and Athyr : and Lesbos, which had received a colony of Cuthites, was reciprocally styled <sup>73</sup> 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 <sup>74</sup> 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 *Αμαθυσ*, of the same original as the former. We read of Eth-Baal, a king of <sup>75</sup> Sidon, who was the father of Jezebel ; and of <sup>76</sup> 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

<sup>71</sup> Valerius Flaccus. L. 2. v. 78. The chief city was Hephæstia.

<sup>72</sup> Univerſa vero gens (Æthiopum) Ætheria appellata eſt. Plin. L. 6. c. 30.

<sup>73</sup> Plin. L. 5. c. 31.

<sup>74</sup> Genefis. c. 10. v. 18. c. 11. v. 2.

<sup>75</sup> 1 Kings. c. 16. v. 31.

<sup>76</sup> 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.

<sup>77</sup> Instabant parte sinistrâ  
Chaonius Molpeus, dextrâ Nabathæus Ethemon.

Ath was sometimes joined to the ancient title Herm; which the Grecians with a termination made Ἐρμης. From Ath-Herm, came Θερμαι, Θερμος, Θερμαινω. 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 <sup>78</sup> Edom: and there was another of the same name at Damascus, whose son and successor was stiled <sup>79</sup> Benhadad. According to Nicolaus Damascenus, the kings of Syria for nine generations had the name of <sup>80</sup> Adad. There was a prince Hadadezer, son of Rehob king of <sup>81</sup> Zobah:

<sup>77</sup> Ovid Metamorph. L. 5. v. 162.

So in Virgil. Comites Sarpedonis ambo,

Et clarus Ethemon Lyciâ comitantur ab altâ.

Or, Clarus et Ethemon. Æneis. L. 10. v. 126.

<sup>78</sup> 1 Kings. c. 11. v. 14. Adad the fourth king of Edom. Gen. c. 36. v. 35.

<sup>79</sup> 1 Kings. c. 20. v. 1.

<sup>80</sup> Nicolaus Damasc. apud Josephum Antiq. L. 7. c. 5.

<sup>81</sup> 2 Samuel. c. 8. v. 3.

and

and Hadoram, son of the king of <sup>82</sup> Hamath. The God Rimmon was stiled Adad: and mention is made by the Prophet of the mourning of Adad Rimmon in the valley of <sup>83</sup> Megiddo. The feminine of it was Ada: of which title mention is made by Plutarch in speaking of a <sup>84</sup> queen of Caria. It was a sacred title, and appropriated by the Babylonians to their chief <sup>85</sup> Goddesses. 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: <sup>86</sup> Deo, quem summum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio significat unus. Hunc ergo ut potissimum adorant Deum.—Simulacrum Adad infigne 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

<sup>82</sup> 1 Chron. c. 18, v. 10.

<sup>83</sup> Zechariah. c. 12. v. 11.

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

<sup>84</sup> 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.

<sup>85</sup> Ἀδα, ἡδονή και ὑπο Βαβυλωνίων ἡ Ἡρα. Hesychius.

<sup>86</sup> Macrobi Saturnalia. L. 1. c. 23.

he says it was designed to represent what was esteemed summum maximumque, the most eminent and great. I should therefore think, that Adad in its primitive sense signified *πρωτος*, and *πρωτευων*: and in a secondary meaning it denoted a chief, or prince. We may by these means rectify a mistake in Philo, who makes Sanchoniathon say, that Adodus of Phenicia was king of the country. He renders the name, Adodus: but we know for certain that it was expressed Adad, or Adadus, in Edom, Syria, and Canaan. He moreover makes him 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 translation. If Ad be a chief, or king; Adad should be superlatively so, and signify a king of kings. I should therefore suspect, that in the original of Sanchoniathon, not βασιλευς Θεων, but βασιλευς βασιλεων was the true reading. In short Ad, and Ada, signified *first*, *πρωτος*; and in a more lax sense, a prince, or ruler: Adad therefore, which is a reiteration of this title, means *πρωτος των πρωτων*, or *πρωτευοντων*; 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 <sup>87</sup> named Adam, Adama, Adamah, Adamas,

<sup>87</sup> 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.

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

### E E S and I S.

Ees, rendered As and Is, like *שׁ* of the Hebrews, related to light and fire ; and was one of the titles of the Sun. It is sometimes compounded Ad-Ees, and Ad-Is ; whence came the Hades of the Greeks, and Atis and Attis of the Asiatics ; which were names of the same Deity, the Sun. Many places were hence denominated : particularly a city in Africa, mentioned by <sup>88</sup> Polybius. There was a river <sup>89</sup> 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 Edeffa. One of the names of fire, among those in the East, who worship it, is <sup>90</sup> Atesh at this day. The term *As*, like Adad before mentioned, is sometimes

<sup>88</sup> Polybius. L. I. p. 31.

Atis in Phrygia, and Lydia, was represented with a crown of rays, and a tiara spangled with stars, *την κατασκευτον τοις αστροις τιαραν*. Julian. Orat. 5. p. 179.

<sup>89</sup> Podalia, Choma, præfluente Adefa. Plin. L. 5. c. 17.

It was compounded also Az-On. Hence *Aζωνες* in Sicily near Selinus. Diodori Excerpta. L. 22.

<sup>90</sup> Herbert's Travels. p. 316. He renders the word Attash.

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

compounded

compounded with itself, and rendered Afas, and Azaz ; by the Greeks expressed Αζαζος and <sup>91</sup> Αζιζος. 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 <sup>92</sup> Sun, that the people of Edeffa 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 assessors 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 Edeffa, and <sup>93</sup> Syria. The former is undoubtedly a translation of Adad, which signifies μονας, or <sup>94</sup> 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, Αζησια, ἡ Δημητηρ. Proserpine also had this name. In the same author we learn that αζα, aza, signified ασβολος, or sun-burnt : which shews plainly to what the primitive

<sup>91</sup> Aziz, lightning ; any thing superlatively bright, analogous to Adad and Rabrab. Hazazon-Tamor, mentioned 2 Chron. c. 20. v. 2.

<sup>92</sup> Orat. 4. p. 150.

<sup>93</sup> Azaz, and Afifus, are the same as Afis and Isis made feminine in Egypt ; who was supposed to be the sister of Osiris the Sun.

<sup>94</sup> Την ΜΟΝΑΔΑ τῆς ἀνδρας ονομαζειν Απολλωνα. Plutarch. Isis & Osiris. p. 354.

word <sup>95</sup> related. This word is often found combined with Or ; as in Aforus, and Eforus, under which titles the Deity was worshiped in <sup>96</sup> Syria, <sup>97</sup> 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 Alefia, Elyfa, Eleufa, Halefus, Elyfus, Eleufis, by apocope Las, Lafa, Læfa, Lafaia ; also Liffa, Liffus, Liffia. 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.

<sup>95</sup> Hence came also, affare, 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.

<sup>96</sup> 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 Samochonites. Azorus near Heraclea in Thessaly, at the bottom of Mount Œta. Hazor is mentioned as a kingdom, and seemingly near Edom and Kedar. Jeremiah. c. 49. v. 30. 33.

<sup>97</sup> Hazor in Sicily stood near Enna, and was by the Greeks rendered *Ασσωρος*, and *Ασσωρον*. Azor and Azur was a common name for places, where Puratheia were constructed. See Hyde. Relig. Perf. c. 3. p. 100.

The

The Elyfian plain near the Catacombs in Egypt stood upon the foul Charonian canal: which was so noisome, that every fetid ditch and cavern was from it called Charonian. Asia Proper comprehended little more than Phrygia, and a part of Lydia; and was bounded by the river Halys. It was of a most inflammable soil; and there were many fiery eruptions about Caroura, and in Hyrcania, which latter was stiled by the Greeks *κεκαυμενη*. Hence doubtless the region had the name of <sup>98</sup> Asia, or the land of fire. One of its most ancient cities, and most revered, was Hierapolis, famous for its hot <sup>99</sup> fountains. Here was also a sacred cavern, stiled by <sup>100</sup> Strabo Plutonium, and Charonium; which sent up pestilential effluvia. Photius in the life of Isidorus acquaints us, that it was the temple of Apollo at Hierapolis, within whose precincts these deadly vapours arose. *Ἐν Ἱεραπολει τῆς Φρυγίας Ἱερον ἦν Ἀπολλωνος, ὑπο δὲ τον ναον καταδασιον ὑπεκειτο, θανασιμῶς αναπνοῶς παρεχομενον.* He speaks of this cavity as being immediately under the edifice. Four caverns of this sort, and stiled Charonian, are mentioned by <sup>2</sup> Strabo in this part of the world. Pliny speaking of some Charonian

<sup>98</sup> The country about the Cäyfter was particularly named Asia.

*Ἀσιῶν ἐν λειμῶνι Καῦσις ἀμφὶ ῥέεθρα.* Homer. *Iliad.* B. v. 461.

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

<sup>99</sup> Ἱεραπολις—θερμῶν ὕδατων πολλῶν πλεθυσσα, ἀπο τῆς Ἱερα πολλὰ εἶχειν.

Stephanus Byzant.

<sup>100</sup> Ἱεραπολις, ὅπου τὰ θερμὰ ὕδατα, καὶ τὸ Πλευτωνιον, ἀμφὶ παραδοξολογία τινὰ εἶχοντα. Strabo. L. 13. p. 933.

<sup>1</sup> Damascius apud Photium in *Vitâ Isidor.* c. 242.

<sup>2</sup> At Hierapolis, Acharaca, Magnesia, and Myus. Strabo. L. 12. p. 868.

*Ἀχαρακα, ἐν ἧ τὸ Πλευτωνιον, εἶχον καὶ ἀλσος πολυτελες, καὶ νεῶν Πλευτωνος τε καὶ Ἱερας, καὶ τὸ ΧΑΡΩΝΙΟΝ ἀντρον ὑπερκειμενον τῆς ἀλσος, θαυμαστον τῆς φύσεως.* Strabo. L. 14. p. 960.

hollows in Italy, says that the exhalations were insupportable. <sup>3</sup> 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 phænomena. They esteemed no places so sacred, as those, where there were fiery eruptions, uncommon steams, and sulphureous exhalations. In Armenia near <sup>4</sup> Comana, and Camisena, was the temple of <sup>5</sup> Anait, or fountain of the Sun. It was a Persian 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 *άλος, άλας, άλς*; as from the same terms reversed (As-El) were formed the Latine 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.

<sup>3</sup> Plin. H. N. L. 2. c. 93. Spiritus lethales alibi, aut scrobibus emissi, aut ipso loci situ mortiferi: alibi volucris tantum, ut Soracte vicino urbi tractu: alibi præter hominem cæteris animantibus: nonnunquam et homini; ut in Sinuessano agro, et Puteolano. Spiracula vocant, alii Charoneas scrobes, mortiferum spiritum exhalantes. Strabo of the same: *Θυμβρια, παρ' ήν Αοργον εστι σπηλαιον ιερον, ΧΑΡΩΝΙΟΝ λεγομενον, ολεθριως εχον αποφορας.* L. 14. p. 943.

<sup>4</sup> *Απαντα μεν εν τα των Περσων ιερα και Μηδοι και Αρμενιοι τετιμηκασι τα δε της Αναϊτιδος διαφεροντως Αρμενιοι.* Strabo. L. 11. p. 805.

<sup>5</sup> Anait signifies a fountain of fire; under which name a female Deity was worshiped. Wherever a temple is mentioned dedicated to her worship, there will be generally found some hot streams either of water or bitumen: or else salt, and nitrous pools. This is observable at Arbela. *Περι Αρβηλα δε εστι και Δημητριας πολις ειθ' ή τα ναφθα πηγη, και τα πυρα, και το της Αναϊας (or Αναϊτιδος) ιερον.* Strabo. L. 16. p. 1072.

Of Anait see Strabo. L. 11. p. 779. L. 12. p. 838. L. 15. p. 1066.

Selenoufia

<sup>6</sup> Selenoufia in Ionia was upon a salt lake, sacred to Artemis. In Epirus was a city called Alesia, Eliffa, and Lefa: and hard by were the Alesian plains: similar to the Elyfian in Egypt: in these was produced a great quantity of fossil <sup>7</sup> salt. There was an Alesia in Arcadia, and a mountain Alesium with a temple upon it. Here an ancient personage, Æputus, 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 Pausanias supposes it to have been called Alesia from Rhea having wandered thither; <sup>8</sup> *δια την αλην, ὡς φασι, καλουμενον την Ρεας*: but it was not *αλη*, but *άλας*, and *άλος*, sal; 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: <sup>9</sup> *Θαλασσης δε αναφαινεθαι κυμα εν τῷ ἱερῷ τετρω λογος εστιν αρχαιος*. Nor was this appellation confined to one particular sort of fountain, or water: but all waters, that had any uncommon property, were in like manner sacred to Elees, or Eesel. <sup>10</sup> It was an ancient title of Mithras and Osiris in the east, the same as <sup>10</sup> Sol, the Sun. From hence the

<sup>6</sup> Strabo. L. 14. p. 951.

<sup>7</sup> *Εστι και Αλησιον πεδιον της Ηπειρου, ινα πηγυται άλας*. Stephanus Byzantinus.

<sup>8</sup> Pausanias. L. 8. p. 618.

<sup>9</sup> Athanasius, who was of Egypt, speaks of the veneration paid to fountains and waters. *Αλλοι ποταμους και κρηνας, και παντων μαλιστα Αιγυπτιοι του ύδωρ προτετιμηκασι, και θεος αναγορευουσι*. Oratio contra Gentes. p. 2. Edit. Commelin.

<sup>10</sup> It was an obsolete term, but to be traced in its derivatives. From Ees-El came *Ασυλον*, Asylum: from El-Ees, Elis, Eliffa, Eleufis, Eleufinia Sacra, Elyfium, Elyfii 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 incensa altaria circum.

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

The chief city of Silacena was Sile or Sele, 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 <sup>11</sup> above-mentioned. Many instances may be produced of those denominated from the quality of their waters. In the river <sup>12</sup> Silarus of Italy every thing became petrified. The river <sup>13</sup> Silias in India would suffer nothing to swim. The waters of the <sup>14</sup> Salassi in the Alps were of great use in refining gold.

<sup>11</sup> 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 Λουσα. Pausanias says, ὕδωρ ψυχροτατον παρεχεται ποταμων. L. 8. p. 658.

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

Ἡρωδης τοις κατα Καλλιρρῶν θερμοις εκεχερητο. Josephus de B. J. L. 1. c. 33.

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

<sup>12</sup> Strabo. L. 5. p. 385.

<sup>13</sup> Strabo. L. 15. p. 1029.

<sup>14</sup> Strabo. L. 4. p. 314.

The fountain at <sup>15</sup> Selinus in Sicily was of a bitter saline taste. Of the salt lake near <sup>16</sup> Selinoufia in Ionia I have spoken. The fountain Silœe at Jerufalem was in some degree <sup>17</sup> salt. Ovid mentions Sulmo, where he was born, as noted for its <sup>18</sup> 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 <sup>19</sup> Salim. The River Ales near Colophon ran through the grove of Apollo, and was esteemed the coldest stream in Ionia. <sup>20</sup> Ἀλης ποταμος ψυχροτατος των εν Ιωνια. In the country of the Alazonians was a bitter fountain, which ran into the <sup>21</sup> 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 <sup>22</sup> water. The Meles near Smyrna was equally admired. <sup>23</sup> Σμυρναίοις δε ποταμος Μελης ὕδωρ εἰσι καλλιστον, και σπηλαιον επι ταις πη-

<sup>15</sup> Strabo. L. 6. p. 421.

<sup>16</sup> Strabo. L. 14. p. 951. Here was a cavern, which sent forth a most pestifential vapour. Diodorus Sic. L. 4. p. 278.

<sup>17</sup> Voyages de Monconys. Parte 2de. p. 38.

<sup>18</sup> Sulmo mihi patria est, gelidis uberrimus undis.

Ovid. Tristia. L. 4. Eleg. 9. v. 3.

<sup>19</sup> John. c. 3. v. 23. Ἦν δε και Ιωαννης βαπτιζων εν Αινων εγγυς Σαλειμ. so denominated by the ancient Canaanites.

<sup>20</sup> Pausanias. L. 7. p. 535. The city Arles in Provence was famed for medicinal waters. The true name was Ar-Ales, the city of Ales; it was also called Ar-El-Ait, or Arelate.

<sup>21</sup> Hérodoteus. L. 4. c. 52.

<sup>22</sup> Pausanias. L. 8. p. 659.

<sup>23</sup> Pausanias. L. 7. p. 535.

γαις. The Melas in Cappadocia was of a contrary quality. It ran through a hot, inflammable country, and formed many fiery pools. <sup>24</sup> Και ταυτα δ' εσι τα ελη πανταχθ πυριληπτα. In Pontus was Amafus, Amafia, Amafene, where the region abounded with hot waters: <sup>25</sup> 'Υπερκειται δε της των Αμασεων τα τε θερμα υδατα των Φαζημονειτων, υγιεινα 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. <sup>26</sup> Maxime autem lucos (or lacus) sale gignendo fœcundos Cœlo propinquare, precesque mortalium nusquam propius audiri firmiter erant persuasi; prout exemplo Hermundurorum docet testis omni exceptione major <sup>27</sup> Tacitus.

### S A N, S O N, Z A N, Z A A N.

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:

<sup>24</sup> Strabo. L. 12. p. 812.

<sup>25</sup> Strabo. L. 12. p. 839.

<sup>26</sup> Gaspar Brechenmaker. § 45. p. 57.

<sup>27</sup> Tacitus. Annal. L. 13. c. 57.

From this ancient term As, or Az, many words in the Greek language were derived: such as αζομαι, veneror; αζω, ξηραινω; αζαλειον, θερμον; αζα, ασβολος; αζωπες, αι ξηραι εκ της θεωριας. Hesychius.

Ωδε

<sup>28</sup> Ὡδὲ μέγας κεῖται Ζαν, ὃν Δία κικλήσκουσι.

The Ionians expressed it Ζην, and Ζηνα. Hefychius tells us, that the Sun was called Σαως by the Babylonians. It is to be observed that the Grecians in foreign words continually omitted the Nu final, and substituted a Sigma. The true Babylonish name for the Sun was undoubtedly Σαων, oftentimes expressed Σωαν, Soan. It was the same as Zauan of the Sidonians; under which name they worshiped Adonis, or the Sun. Hefychius says, Ζαυανας, θεος τις εν Σιδωνι. Who the Deity was, I think may be plainly seen. It is mentioned by the same writer, that the Indian Hercules, by which is always meant the chief Deity, was styled Dorfanēs : Δορσανης, ὁ Ἑρακλῆς παρ' Ἰνδοις. The name Dorfanēs is an abridgment of Ador San, or Ador-Sanēs, 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 <sup>29</sup> Beth-Zaananim. There was also a place called Sanim in the same country,

<sup>23</sup> Cyril. contra Julianum. L. 10. p. 342. And Iamblich. in vitâ Pythagoræ.

Ζαν Κρονος. Lactantii Div. Institut. L. 1. c. 11. p. 53.

Ζαν, Zeus. Hefychius.

<sup>29</sup> Joshua. c. 19. v. 33. Judges. c. 4. v. 11. Also Tzaanan. Micah. c. 1. v. 11. Solis Fons.

rendered Sonam<sup>30</sup>, Σωναμ, 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, Ζανιδες, Ἡγεμονες. In <sup>31</sup> Diodorus Siculus mention is made of an ancient king of Armenia, called Barfanès; 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 <sup>32</sup> *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 <sup>33</sup> 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

<sup>30</sup> Relandi Palæstina. V. 2. p. 983.

<sup>31</sup> Diodorus Siculus. L. 2. p. 90.

<sup>32</sup> 1 Samuel. c. 31. v. 9, 10.

<sup>33</sup> Joshua. c. 15. v. 31.

told

told by Pausanias : <sup>34</sup> Καλούνται δε ὑπο τῶν ἐπιχωρίων Ζάνες. They were supposed to have been the statues of Zeus : but Zan was more properly the Sun ; and they were the statues of persons, who were denominated from him. One of these persons, stiled Zanes, and Zanim, was Chus : whose posterity sent out large colonies to various parts of the earth. Some of them settled upon the coast of Ausonia, 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,

<sup>35</sup> Pars Sancum voce canebant  
Auctorem gentis.

Lactantius takes notice of this Deity. <sup>36</sup> Ægyptii Ifidem, Mauri Jubam, Macedones Cabirum—Sabini *Sancum* colunt. He was not unknown at Rome, where they stiled him Zeus Piftius, as we learn from Dionysius of Halicarnassus : <sup>37</sup> Ἐν Ἰερῷ Διὸς Πισιῖ, ὃν Ῥωμαῖοι Σαγκκὸν καλεῖσι. There are in Gruter inscriptions, wherein he has the title of Semon prefixed, and is also stiled Sanctus.

<sup>34</sup> Pausanias. L. 5. p. 430.

*Zana, Zona, Ξεανα* all names of the same purport, all statues of the Sun, called Zan, Zon, Zoan, Xoan.

<sup>35</sup> Silius Italicus. L. 8. v. 421.

<sup>36</sup> Lactantius, de F. R. L. 1. p. 65.

Fit sacrificium, quod est proficiscendi gratiâ, Herculi, aut *Sanco*, qui idem deus est. Festus.

<sup>37</sup> Dionysius Halicarnass. Antiq. Rom. L. 4. p. 246. St. Austin supposes the name to have been Sanctus. Sabini etiam Regem suum primum Sancum, sive, ut aliqui appellant, Sanctum, retulerunt inter deos. Augustinus de Civitate Dei. L. 18. c. 19. The name was not of Roman original ; but far prior to Rome.

S A N C T O.

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

Semon (Sem-On) signifies Cœlestis 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. <sup>39</sup> Veteres nullum animal facrum in finibus suis esse patiebantur; sed abigebant ad fines Deorum, quibus sacrum esset: animas vero sacratorum hominum, quos Græci ΖΩΑΝΑΣ vocant, Diis debitas æstimabant.

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

Another common name for the Deity was Dis, Dus, and the like; analogous to Deus, and Theos of other nations. The Sun was called Arez in the east, and compounded Dis-arez, and Dus-arez; which signifies Deus Sol. The name is mentioned by Tertullian<sup>40</sup>. Unicuique etiam provinciæ et civitati suus Deus est, ut Syriæ Astarte, Arabiæ Dyfares.

<sup>38</sup> Gruter. Inscript. Vol. 1. p. 96. n. 6.

Semoni Sanco Deo Fidio. n. 5.

Sanco Fidio Semo Patri. n. 7.

Sanco Deo Patr. Reatin. sacrum. n. 8.

From San came the Latine terms, fanus, fano, sanctus, fancire.

Vossius derives San or Zan from שֶׁנֶר, fævire. De Idol. L. 1. c. 22. p. 168.

<sup>39</sup> Macrobius Saturn. L. 3. c. 8. p. 282.

Hence perhaps came ζῶειν and Ζην, to live: and ζῶον, animal: and hence the title of Apollo Ζηνοδοτηρ.

<sup>40</sup> Tertullian. Apolog. c. 24.

Hefychius supposes the Deity to have been the same as Dionufus. *Δεσσαρην τον Διονυσον Ναβαταιοι (καλεσιν), ως Ισιδωρος.* There was a high mountain or promontory in <sup>41</sup> Arabia, denominated from this Deity : analogous to which there was one in Thrace, which had its name <sup>42</sup> from Duforus, or the God of light, Orus. I took notice, that Hercules, or the chief Deity among the Indians, was called Dorfanés : he had also the name of Sandis, and Sandes ; which signifies Sol Deus. <sup>43</sup> *Βηλον μεν τον Δια τυχον, Σαιδην τε τον Ἡρακλεα, και Αναϊτιδα την Αφροδιτην, και αλλως αλλως εκαλεον.* 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 <sup>44</sup> 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, Κ Υ Ρ Ο Σ, C U R A.

The Sun was likewise named Kur, Cur, Κυρος. <sup>45</sup> *Κυρον*

<sup>41</sup> *Δεσσαρη (lege Δεσσαρης) σκοπελος και κορυφη υψηλοτατη Αραβιας ειρηται δ' απο τε Δεσσαρη. Θεος δε ετος παρα Αραφι και Δαχαρηνοιοι τιμωμενος.* Stephanus Byz. *Δης, Dous,* is the same as Deus. *Δους-Αρης,* Deus Sol.

<sup>42</sup> *Δεσωρον καλεομενον ουρος.* Herod. L. 5. c. 17.

<sup>43</sup> Agathias. L. 2. p. 62.

<sup>44</sup> Το ονομα τετο Θρακοι η Βενδισ· αυτω και Θρακος θεολογη μετα των πολλων της Σεληνης ονοματων και την Βενδιν εις την θεον αναπεμφαντος.

*Πλητωνη τε, και Ευφραση, Βενδισ τε κραταια.*

Ex Proclo. See Poefis Philosophica. Edit. H. Steph. p. 91.

<sup>45</sup> Plutarch. in Artaxerxe. P. 1012.

γὰρ καλεῖν Περσῶν τὸν Ἥλιον. The like is to be found in Hesychius. Κυρὸς ἀπὸ τῆς Ἥλιος τὸν γὰρ ἥλιον Περσῶν Κυρὸν λεγούσι. Many places were sacred to this Deity, and called Cura, Curia, Curopolis, Curene, Curefchata, Curesta, Curestica regio. Many rivers in Persis, Media, Iberia, were denominated in the same manner. The term is sometimes expressed Corus: hence Corusia in Scythia. Of this term I shall say more hereafter.

### C O H E N or C A H E N.

Cohen, which seems among the Egyptians and other Amnians 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.

<sup>46</sup> Rex Anius, Rex idem hominum, Phœbique Sacerdos.

This continued a great while in some parts of the <sup>47</sup> world; especially in Asia Minor; where even in the time of the Romans the chief priest was the prince of the <sup>48</sup> province. The term was sometimes used with a greater latitude; and denoted any thing noble and divine. Hence we find it pre-

<sup>46</sup> Virgil. Æneis. L. 3. v. 80.

Majorum enim hæc erat consuetudo, ut Rex esset etiam Sacerdos, et Pontifex: unde hodieque Imperatores Pontifices dicamus. Servii Scholia ibidem.

<sup>47</sup> Ὅτι δὲ ἱερεῖς τὸ παλαιὸν μὲν δυναταὶ τινὲς ἦσαν. Strabo. L. 12. p. 851. It is spoken particularly of some places in Asia Minor.

<sup>48</sup> Pythodorus, the high priest of Zela, and Comana in Armenia was the king of the country. Ἦν δὲ ἱερεὺς κυριὸς τῶν πάντων. Strabo. L. 12. p. 838.

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-ebon, and the like. It was sometimes expressed Kun, and among the Athenians was the title of the ancient priests of Apollo; whose posterity were stiled Κυννιδαι, Cunnidæ, according to Hesychius. Κυννιδαι, γενος εν Αθηνησιν, εξ ου ο Ίερευς τσ Κυννις Απολλωνος. We find from hence, that Apollo was stiled Κυννιος, Cunnius. Κυννιος, 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<sup>49</sup>. Τον Ήρακλην φησι κατα την Αιγυπτιων διαλεκτον ΚΩΝΑ λεγεσθαι. It seems also to have been a title of the true God, who by <sup>50</sup> Moses is stiled Konah, קנח.

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 Αστρονομικων γενη πλειω. και γαρ <sup>51</sup> Ορχηνοι τινες προσαγορευονται. But <sup>52</sup> Ptolemy speaks

<sup>49</sup> Etymologicum Magnum.

Κυναιδης Ποσειδων Αθηνησιν επιματο. Hesychius.

<sup>50</sup> Genesis. c. 14. v. 19. כנח עילי קנח שמי.

Sabacon of Ethiopia was Saba Con, or king of Saba.

<sup>51</sup> Strabo. L. 16. p. 1074.

<sup>52</sup> Ptolem. Geogr. Lib. 5. cap. 19. p. 165. He places very truly the Orcheni upon the Sinus Persicus: for they extended so far.

Παρακειται τη ερημω Αραβια η Χαλδαια χωρα. Idem. L. 5. c. 20. p. 167.

of them more truly as a nation; as does Pliny likewise. He mentions their stopping the course of the Euphrates, and diverting the stream into the channel of the Tigris. <sup>53</sup> Euphratem præclufere Orcheni, &c. nec nifi Pafitigri defertur in mare. There feem to have been particular colleges appropriated to the aftronomers and priests in Chaldea, which were called Conah; as we may infer from <sup>54</sup> Ezra. He applies it to focieties of his own priests and people; but it was a term borrowed from Chaldea.

The title of Urgan among the Gentile nations was appropriated to the God of fire, and his <sup>55</sup> 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 Perfic and Tartar nations is very common at this <sup>56</sup> 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 Lifle, speaking of the Chinese, says, <sup>57</sup> Les noms de King Che, ou Kong-Sfe, signifient Cour de

<sup>53</sup> Plin. H. N. L. 6. c. 27.

<sup>54</sup> Ezra. c. 5. v. 6. c. 4. v. 9—17.

<sup>55</sup> The priests in Egypt, among other titles, were called Sonchin, five Solis Sacerdotes, changed to Σολων 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.

<sup>56</sup> See Observations upon the Ancient History of Egypt. p. 164.

<sup>57</sup> Description de la Ville de Pekin. p. 5. He mentions Chao Kong. p. 3.

Prince

Prince en Chine. Can, ou Chan en langue Tartare signifie Roi, ou Empereur.

## P E T A H.

Of this Amonian term of honour I have taken notice in a treatise before. I have shewn, that it was to be found in many Egyptian <sup>58</sup> names, such as Petiphra, Petiphera, Petifonius, Petofiris, Petarbemis, Petubastus the Tanite, and Petefuccus builder of the Labyrinth. Petes, called Peteos in Homer, the father of Mnestheus the Athenian, is of the same original: <sup>59</sup> Τον γὰρ Πετην, τον πατερα Μενεσθεως, τὴ στρατευσαντος εἰς Τροίαν, φανερωσ Αἰγυπτιον ὑπαρξάντα κτλ. All the great officers of the Babylonians and Persians took their names from some sacred title of the Sun. Herodotus mentions <sup>60</sup> Petazithes Magus, and <sup>61</sup> 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 <sup>62</sup> Media; which was so named, as we learn from Strabo, <sup>63</sup> ἀπο τὴ Ατρο-

<sup>58</sup> See Observations and Inquiries. p. 163.

<sup>59</sup> Diodorus Siculus. L. 1. p. 25.

<sup>60</sup> L. 3. c. 61.

<sup>61</sup> L. 7. c. 40.

Patæcion 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.

<sup>62</sup> Also in Asampatæ, a nation upon the Mæotis. Plin. L. 6. c. 7.

<sup>63</sup> L. 11. p. 794. He speaks of it as a proper name; but it was certainly a title and term of office.

πατρὸς ἡγεμόνος. In the accounts of the Amazons likewise this word occurs. They are said to have been called Aor-pata, or according to the common reading in Herodotus, Oior-pata; which writer places them upon the Cimmerian Bosphorus. <sup>64</sup> Τὰς δὲ Ἀμαζόνας καλεῶσι Σκυθαὶ Οἰορπάτα· δυναταὶ δὲ τὸ ἔνομα τῆτο κατ' Ἑλλάδα γλώσσαν ἀνδροκτονοὶ· Οἰορ γὰρ καλεῶσι τὸν ἀνδρα, τὸ δὲ πατα κτείνειν. 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 <sup>65</sup> Petah Or, the priest of Orus; or in a more lax sense, the votaries of that God. They were *Ἀνδροκτονοὶ*; 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 <sup>66</sup> Pateneit. They were also named Sonchin, which signifies a priest of the  
Sun :

<sup>64</sup> Herodotus. L. 4. c. 110.

<sup>65</sup> Aor, is 𐤀𐤏 of the Chaldeans.

<sup>66</sup> Proclus in Timæum. L. 1. p. 31.

See Jablonsky. L. 1. c. 3. p. 57.

Clemens Alexand. Strom. L. 1. p. 356.

Sun : for Son, San, Zan, are of the same signification ; and Son-Chin is Ζανος ἱερευσ. Proclus says, that it was the title of the priests ; and particularly of him, who presided in the college of Neith at Saïs.

## B E L and B A A L.

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 : <sup>67</sup> Τον Ἥλιον Βεελσαμην καλεσιν, ὁ εστι παρα Φοινίξι Κυριος Ουρανυ, Ζευσ δε παρ' Ἑλλησι. We may from hence decipher the name of the Sun, as mentioned before by Damascius, who styles that Deity Bolathes : <sup>68</sup> Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζουσι. What he terms Bolathes is a compound of Bal-Ath, or Bal-

It is remarkable that the worshippers of Wisnoui or Vistnoui 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. Lucæ Viécampii Hist. Mission. Evangel. in India, 1747. c. 10. § 3. p. 57.

<sup>67</sup> Eusebius. Præp. Evang. L. 1. c. 10. p. 34.

<sup>68</sup> Damascius apud Photium. c. 243.

Belus primus Rex Assyriorum, quos constat Saturnum (quem eundem et Solem dicunt) Junonemque coluisse. Servius in Virg. Æneid. L. 1.

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: <sup>69</sup> *Ἐπιιοι μὲν σεβόνται τὸν Κρόνον, καὶ τῆτον αὐτὸν ὀνομαζῶσι Βῆλ, καὶ Βαλ, μάλιστὰ οἱ οἰκῶντες τὰ ἀνατολικά κλίματα.* This diversity amounts to little: for I shall hereafter shew, that all the Grecian names of Deities, however appropriated, were originally titles of one God, and related to the Sun.

### K E R E N.

Keren signifies in its original sense *a horn*: but was always esteemed an emblem of power; and made use of as a title of sovereignty, and puissance. Hence it is common with the sacred writers to say <sup>70</sup> *My horn shalt thou exalt—* <sup>71</sup> *his horn shall be exalted with honour—* <sup>72</sup> *the horn of Moab is cut off*: and the Evangelist <sup>73</sup> 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 *κερας, κερατος*: and from thence they deduced the words *κρατος, κρατερος*: also *κοιρανος, κρεων, and κερηνον*; all relating to strength and eminence. Gerenius, *Γερενιος*, applied to Nestor, is an Amonian term, and signifies a princely and venerable person.

<sup>69</sup> Theoph. ad Antolycum. L. 3. p. 399. *Μη γινώσκοντες, μητε τις εστι Κρονος, μητε τις εστιν ο Βηλος.* Idem.

<sup>70</sup> Psalm 92. v. 10.

<sup>71</sup> Psalm 112. v. 9.

<sup>72</sup> Jeremiah. c. 48. v. 25.

<sup>73</sup> Luke. c. 1. v. 69.

The Egyptian Crane for its great services was held in high honour, being sacred to the God of light, Abis (אב שן) or, as the Greeks expressed it, Ibis; from whence the name was given. It was also called Keren and Kerenus; by the Greeks Γερανός, the noble bird, being most honoured of any. It was a title of the Sun himself: for Apollo was named Craneüs, and <sup>74</sup> Carneüs; which was no other than Cereneüs, the supreme Deity, the Lord of light: and his festival styled Carneia, Καρνεΐα, was an abbreviation of Κερενεΐα, 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, <sup>75</sup> Oupis, Opis, Ops; and by Cicero <sup>76</sup> Upis. It was an emblem of the Sun; and also of time and eternity. It was worshiped as a Deity, and esteemed the same as Ofiris; by others the same as Vulcan. Vulcanus Ægyptiis Opas dictus est, eodem Cicerone <sup>77</sup> teste. A serpent was also in the Egyptian language styled Ob, or Aub: though

<sup>74</sup> Pausanias. L. 3. p. 239.

Callimachus. Hymn to Apollo. V. 71. He mentions Minerva Κεραναία, Cranæa. L. 10. p. 886.

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.

<sup>75</sup> The Dorians expressed it Ουπίς. Palæphatus. p. 78.

<sup>76</sup> Cicero de Nat. Deor. L. 3. 23.

<sup>77</sup> 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 : <sup>78</sup> Ουβαιος, ὁ εἰν Ἑλληνισι Βασιλισκος. It should have been rendered Ουβος, Oubus ; for Ουβαιος 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, <sup>79</sup> who in the name of God forbids the Israelites ever to enquire of those dæmons, Ob and Ideone : which shews that it was of great antiquity. The symbolical worship of the serpent was in the first ages very extensive ; and was introduced into all the mysteries, wherever celebrated : <sup>80</sup> Πᾶρα παντι των νομιζομενων παρ' ὑμιν Θεων ΟΦΙΣ συμβολον μεγα και μυσηριον αναγραφεται. It is remarkable, that wherever the Amonians founded any places of worship, and introduced their rites, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, and at Delphi : likewise in other places. The Greeks called Apollo himself Python, which is the same as Opis, Oupis, and Oub.

<sup>78</sup> Orus Apollo. c. 1. p. 2.

Some have by mistake altered this to Ουραιον.

<sup>79</sup> 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.*

Tunc etiam ortæ sunt opinionones, et sententiæ ; et inventi sunt ex eis augures, et magni divinatores, et fortilegi, et inquirentes Ob et Ideoni, et requirentes mortuos. Selden de Diis Syris. Synt. 1. c. 2. p. 48. from M. Maimonides in more Nebuchim.

<sup>80</sup> Justin Martyr's second Apology. p. 6.

Of serpent worship see Eusebius. P. E. L. 1. c. 10. p. 40, 41. And Clementis Alexand. Cohort. p. 14. Arnobius. L. 5. Ælian. L. 10. c. 31. of the Asp.

Herodotus. L. 2. c. 74.

The woman at Endor, who had a familiar spirit, is called <sup>81</sup> אוב, Oub, or Ob; and it is interpreted Pythoniffa. The place, where she resided, seems to have been named from the worship there instituted: for Endor is compounded of En-Ador, and signifies Fons Pythonis, the fountain of light, the oracle of the God Ador. This oracle was probably founded by the Canaanites; and had never been totally suppressed. In ancient times they had no images in their temples, but in lieu of them used conical stones or pillars, called Βαιτυλια; under which representation this Deity was often worshiped. His pillar was also called <sup>82</sup> Abaddir, which should be expressed 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. אוב, Ob Mofi, Python, vox ab Ægyptiis sumpta; quibus Obion hodieque serpentem sonat. Ita <sup>83</sup> 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. <sup>84</sup> Philochorus Saturno, et Opi, primam in Atticâ sta-

<sup>81</sup> 1 Samuel. c. 28. v. 7. בעלת אוב.

<sup>82</sup> It is called Abdir, Abadir, and Abaddir by Priscian. He supposes the stone Abaddir to have been that which Saturn swallowed instead of his son by Rhea. Abdir, et Abadir Βαιτυλις. l. 1. and in another part, Abadir Deus est. Dicitur et hoc nomine lapis ille, quem Saturnus dicitur devorasse pro Jove, quem Græci Βαιτυλον vocant. l. 2.

<sup>83</sup> Bochart. Hierozoicon. l. 1. c. 3. p. 22.

<sup>84</sup> Macrobius. Saturnalia. l. 1. c. 10. p. 162.

tuisse aram Cecropem dicit. But though some represent Opis as a distinct Deity; yet <sup>85</sup> 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:

<sup>86</sup> ΟΥΠΙ, ΑΝΑΣΣ' ΕΥΩΠΙ.

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, Elopus, Ophitis, Onuphis, Ophel. From Caneph the Grecians formed Cyniphus, which they used for an epithet to Ammon:

<sup>87</sup> Non hic Cyniphus canetur Ammon,  
Mitratum caput elevans arenis.

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

<sup>85</sup> The father of one of the goddesses, called Diana, had the name of Upis. Cicero de Naturâ Deorum. l. 3. 23.

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

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

Ωπι ανασσα, πυρα προθυρος, πυρ προ των θυρων. Hesychius.

Την Αρτεμιν Θρακες Βενδειαν, Κρητες δε Δικτυαν, Λακεδαιμονιοι δε Ουπιω (καλβσι.) Palæphatus. c. 32. p. 78.

<sup>86</sup> Callimachus. Hymn to Diana. v. 204.

<sup>87</sup> Sidonius Apollinaris. Carm. 9. v. 190.

## A I N.

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 <sup>88</sup> Ænon, 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 <sup>89</sup> *John baptized in Ænon 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, ἀπορροιαί, from their chief God; as we learn from Iamblichus, Pfellus, and Porphyry. These derivatives they called <sup>90</sup> fountains, and

<sup>88</sup> Αἰνων ἐξ υἱοῦ τοῦ Σαλειμ. 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 falsæ.

<sup>89</sup> St. John. c. 3. v. 23.

<sup>90</sup> Pythagoras used to swear by τετρακτυν παραν αἰνας φυσῆως. See Stanley of the Chaldaic Philosophy, and Selden de Diis Syris. Synt. 2. c. 1. p. 135.

Και πηγῆ πηγῶν, καὶ πηγῶν πειρας ἀπασῶν. Oracle concerning the Deity, quoted in notes to Iamblichus. p. 2, 9.

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 <sup>91</sup> 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<sup>92</sup>. Hence so many places styled Anthedon, Anthemus, Ainthemesh, 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 <sup>93</sup> Cebrenus. The island Ægina was named <sup>94</sup> OEnone, and OEnopia, probably from its worship. As Divine Wisdom was sometimes expressed Aith-Ain, or *Aθηνα*; 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-

<sup>91</sup> Athenagor. Legatio. p. 293.

<sup>92</sup> The Amonians dealt largely in fountain worship: that is in the adoration of subordinate dæmons, 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.

<sup>93</sup> Edita de magno flumine Nympha fui. Ovid. Epist. 5. v. 10.

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

<sup>94</sup> Plin. N. H. L. 4. c. 12.

tioned in the book of <sup>95</sup> Joshua. Of these temples, and the Puratheia there established, accounts may be seen in many parts of Strabo.

I have mentioned, that all springs and baths were sacred to the Sun: on which account they were called Bal-ain; the fountains of the great Lord of Heaven; from whence the Greeks formed *Βαλανεία*: 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 Balænæ. For every thing uncommon was by the Amonians consecrated to the Deity, and denominated from his titles. This is very apparent in all the animals of Egypt.

The term *Ουρανός*, *Ouranus*, related properly to the orb of the Sun; but was in aftertimes made to comprehend the whole expanse of the heavens. It is compounded of *Ourain*, the fountain of Orus; and shews to what it alludes, by its etymology. Many places were named *Ees-ain*, the reverse of *Ain-ees*, or *Hanes*: and others farther compounded *Am-ees-ain*, and *Cam-ees-ain*, rendered *Amifene*, and *Camifene*: the natural histories of which places will generally authenticate the etymology. The Amonians settled upon the Tiber: and the ancient town *Janiculum* was originally named <sup>96</sup> *Camefe*; and the region about it *Camefene*: un-

<sup>95</sup> Joshua. c. 19. v. 38.

<sup>96</sup> Macrobius. Sat. l. 1. c. 7. p. 151.

doubtedly

doubtedly from the fountain Camefene, called afterward Anna Perenna, whose waters ran into the sacred pool <sup>97</sup> 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-Mishpat, Ain-Rogel, &c. also Beth-El, Beth-Dagon, Beth-Aven, Beth-Oron. But, with submission, this does not affect the etymologies, which I have laid before the Reader: for I do not deduce them from the Hebrew. And though there may have been of old a great similitude between that language, and those of Egypt, Cutha, and Canaan: yet they were all different tongues. There was once but one language among the sons of men <sup>98</sup>. 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.

<sup>97</sup> Fontis stagna Numici. Virg. *Æn.* l. 7. 150.

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

<sup>98</sup> 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, the terms, of which I suppose these names to be formed, are not properly in regimine; but are used adjectively, as is common almost in every language. We meet in the Grecian writings with <sup>99</sup> Ἑλληνα στρατον, Ἑλλαδα διαλεκτον, εσβεσεν Ἑλλαδα φωνην. Also νασον Σικελαν, γυναικα μαζον, Περσην στρατον, ναυτην δρομον, Σκυθην οιμον. 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 <sup>100</sup> 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 <sup>1</sup> name, the same as Elifa, Eleusa, Elafa of Greece and other countries. It was a compound of El-Ees, and related to the God of light, as I have

<sup>99</sup> Νασον Σικελαν. Theocritus. Idyll. 1. v. 124.

Γυναικα τε θησατο μαζον. Homer. Il. Ω. v. 58.

Σκυθην es οιμον, αβατον εις ερημιαν. Æschyl. Prometh. v. 2.

To give instances in our own language would be needless.

<sup>100</sup> Joshua. c. 19. v. 8. Baalath-Beer, the well or spring of Baal-Ath.

<sup>1</sup> The Jews often took foreign names; of which we have instances in Onias, Hyrcanus, Barptolemæus, &c.

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

Ab Eliffâ Tyria, quam quidam Dido autumant. Velleius Paterculus. L. 1.

Elifa, quamdiu Carthago invicta fuit, pro Deâ culta est. Justin. L. 18. c. 6.

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

before

before shewn. 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* <sup>2</sup> *Elizæ*, though it was properly the name of a Deity. It may be said, that these names are foreign to the Hebrews, though sometimes adopted by them : and I readily grant it ; for it is the whole, that I contend for. All, that I want to have allowed, is, that different nations in their several tongues had different modes of collocation and expression : because I think it as unreasonable to determine the usage of the Egyptians and ancient Chaldeans by the method of the Hebrews, as it would be to reduce the Hebrew to the mode and standard of Egypt. What in Joshua, c. 19. v. 8. is Baaeth, 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 *Phar-beth*, and *Phainobeth* in Egypt : of *Themiskir*, and <sup>3</sup> *Tigranocerta*,

<sup>2</sup> *Sarbeth* or *Sarabeth* is of the same analogy, being put for *Beth-Sar* or *Sara*, *οικος κυριου*, or *κυριακη* ; as a feminine, answering to the house of our Lady. *Απο ορβις Σαραβιθα*. Epiphanius de vitis Prophetar. p. 248. See Relandi *Palæstina*. p. 984.

<sup>3</sup> *Damascus* is called by the natives *Damafec*, and *Damakir*. The latter signifies the town of *Dama* or *Adama* : by which is not meant *Adam*, the father of mankind ; but *Ad Ham*, the Lord *Ham*, the father of the *Amonians*. *Abulfeda* styles *Damascus*, *Damakir*. p. 15. *Sec* or *Shec* is a prince. *Damafec* signifies *principis Ad-Amæ* (*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 Pharfabad, Jehenabad, Amenabad: such also Indofstan, Pharfifan, Mogulifan, 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 Adamascus, and Damakir of Adama-kir.

Also *Κυρεσκαρτα*, the city of Kuros, the Sun. Stephanus Byzant. *Μαναρτα, Δαδοκαρτα, Ζαδρακαρτα*. See Bochart. notæ in Steph. Byzantinum. p. 823.

*Vologefakerta*. Plin. L. 6. p. 332.

There was No-Amon in Egypt, and Amon-No. Guebr-abad. Hyde. p. 363. Ghavrabad. p. 364. Atesh-chana, domus ignis. p. 359. An-Ath, whose temple in Canaan was styled Beth-Anath, is found often reversed, and stiled Ath-An; whence came Athana, and *Αθηναι* of the Greeks. Anath signified the fountain of light, and was abbreviated Nath and Neith by the Egyptians. They worshiped 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 *Αθηναι*, after the Ionian manner. *Της πολεως (Σαίτων) Θεος αρχηγος εστιν, Αιγυπτιασι μεν τ'ενομα Νηιθ, Έλλησι δε, ως ο εκεινων λογος, Αθηναι*. Plato in *Timæo*. p. 21.

Azania in Arcadia, the reader may judge of my interpretation by the account given of the excellence of its waters.

<sup>4</sup> Αζανια, μερος της Αρκαδίας—εσι κρηνη της Αζανιας, η της γευσταμενης της υδατος ποιει μηδε την ισμην της οινου ανεχθησαι. Hanes in <sup>5</sup> 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 אֲזַנ, expressed אֲזַנ יָג. 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

<sup>4</sup> Stephanus Byzantinus.

<sup>5</sup> 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 pronounciation, it was unnecessary for the sacred Penmen to maintain it in their writings. They wrote to be understood: but would have defeated their own purpose, if they had called things by names, which no longer existed. If length of time had introduced any variations, those changes were attended to: what was called Shechem by Moses, is termed <sup>6</sup> Σιχαρ or Συχαρ by the <sup>7</sup> Apostle.

## A P H A, A P H T H A, P T H A, P T H A S.

Fire, and likewise the God of fire, was by the Amonians styled Aphas, and Apha; contracted, and by different authors expressed, Apha, Pthas, and Ptha. He is by Suidas supposed to have been the Vulcan of Memphis. Φθας, ὁ

<sup>6</sup> Genesis. c. 34. v. 4. John. c. 4. v. 5. It is called Σιχαρ by Syncellus. p: 100.

<sup>7</sup> 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. v. 8. יושׁן, Hoshea, is in Joshua. c. 1. v. 1. יושׁן יהושׁה: and in the Acts, c. 7. v. 45. Jesus, Ἰησους. 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.

Baal-Zebub, Βεελζεβυλ, Matthew. c. 12. v. 24. So Bethbara in Judges, c. 7. 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 Moses, Gen. c. 10. v. 12. is Calne of Isaiah. *Is not Chalno as Carchemish?* 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.

Percussit Dominus Philistim a Gebah ad Gazar. 2 Sam. c. 5. v. 25.

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

Ἡφαισος παρα<sup>8</sup> Μεμφιταῖς. And Cicero makes him the same Deity of the Romans. <sup>9</sup> Secundus, (Vulcanus) Nilonatus, Phas, ut Ægyptii appellant, quem custodem esse Ægypti volunt. The author of the Clementines describes him much to the same purpose. <sup>10</sup> Αἰγυπτῖοι δὲ ὁμοίως—το πρὸς ἰδίᾳ διαλεκτῷ Φθα ἐκαλεσαν, ὃ ἐρμηνεύεται Ἡφαισος. <sup>11</sup> Huetius takes notice of the different ways, in which this name is expressed: Vulcano Pthas, et Apthas nomen fuisse scribit Suidas. Narrat Eusebius Ptha Ægyptiorum eundem esse ac Vulcanum Græcorum: Patrem illi fuisse Cnef, rerum opificem. However the Greeks and Romans may have appropriated the term, it was properly a title of <sup>12</sup> Amon: and Iamblichus acknowledges as much in a <sup>13</sup> chapter, wherein he particularly treats of him. But at the same time it re-

<sup>8</sup> Iamblichus says the same: Ἕλληνας δὲ εἰς Ἡφαιστον μεταλαμβάνουσι τὸν Φθα.

Iamblichus de Myfter. Sect. 8. c. 3. p. 159.

<sup>9</sup> Cicero de Natura Deorum. L. 3. c. 22.

<sup>10</sup> Auctor Clementinorum. Hom. 9. p. 687. Cotelerii.

<sup>11</sup> Huetii Demonstratio Evan. p. 88.

<sup>12</sup> It is sometimes compounded, and rendered Am-Apha; after the Ionic manner expressed Ἡμηφα; by Iamblichus Ἡμηφ. Κατ' ἀλλήν δὲ τάξιν πρὸς ἀτρεῖ θεὸν Ἡμηφ. Sect. 8. c. 3. p. 158.

Hemeph was properly Ham-Apha, the God of fire.

It was also rendered Camephis, Καμηφίς and Καμηφῆ, from Cam-Apha. Stobæus from Hermes.

By Asclepiades, Καμηφίς, or Κμηφίς. Καμηφῆν τὸν ἥλιον εἶναι φησὶν αὐτὸν τὸν ἀπτα τὸν νεν τὸν νοπτεν. Apud Damascium in vita Isidori. Photius.

<sup>13</sup> Iamblichus. Sect. 8. c. 3. p. 159.

Hence ἀπτω, incendo: also Aptha, an inflammation, a fiery eruption.

Αφθα, ἢ ἐν στοματι ἐλκωσις. Hefychius,

Αφθα, λεγεται ἐξανθηματων ειδος κλ. Etymolog. Mag.

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. <sup>14</sup> Αφυτη, η Αφυτις, πολις προς τη Παλληνη Θρακης, απο Αφους τινος εγχωριε. Εσχε δε η πολις μαντειον τε Αμμωνος. *Aphyte, or Aphytis, is a city hard by Pallene in Thrace, so called from one Aphys, a native of those parts. This city had once an oracular temple of Ammon.*

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, <sup>15</sup> that near the temple was a large lake made by art, in shape like a star. About the building, and in the neighbouring ground, there at times appeared a fire of a globular figure, which burned like a lamp. It generally shewed itself at times, when a celebrity was held : and he adds, that even in his time it was frequently seen.

All the Deities of Greece were αποσπασματα, or derivatives formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their secondary appellations ; for we read

<sup>14</sup> Stephanus Byzantinus.

<sup>15</sup> Zosimus. L. I. p. 53.

See Etymolog. Magnum, Apha.

not only of Vulcan, but of Diana being called <sup>16</sup> Apha, and Aphæa; and in Crete Dictynna had the same name: Hefychius observes, *Αφαία, ἡ Δικτυννα*. Castor and Pollux were styled <sup>17</sup> *Αφστηριοι*: and Mars <sup>18</sup> Aphæus was worshiped in Arcadia. Apollo was likewise called <sup>19</sup> *Αφητωρ*: but it was properly the place of worship; though Hefychius otherwise explains it. Aphetor was what the ancient Dorians expressed Apha-Tor, a <sup>20</sup> fire tower or Prutaneum; the same, which the Latines called of old Pur-tor, of the like signification. This in aftertimes was rendered Prætorium: and the chief persons, who officiated, Prætores. They were originally priests of fire; and for that reason were called <sup>21</sup> Aphetæ: and every Prætor had a brazier of live coals carried before him, as a badge of his office.

#### A S T, A S T A, E S T A, H E S T I A.

Ast, Asta, Esta, signified fire, and also the Deity of that element. The Greeks expressed it *Ἑστια*, and the Romans, Vesta. Plutarch speaking of the sacred water of Numicius

<sup>16</sup> Pausanias. L. 2. p. 180.

<sup>17</sup> Pausanias. L. 3. p. 242. supposed to be named from races.

<sup>18</sup> Pausanias. L. 8. p. 692. or *Αφνειος*, as some read it.

In like manner *Αφθαλα και Αφθαια, Ἑκατη*. Stephanus Byzantinus.

<sup>19</sup> Cælius Rhodig. L. 8. c. 16. *Αφητωρ, ὃ ἐν τοῖς Δελφοῖς θεός*. Auctor Antiquus apud Liliū Gyraldum. Syntag. 7.

<sup>20</sup> These towers were oracular temples; and Hefychius expressly says, *Αφητορεια, μαντεια*. *Αφητορος, προφητευοντος*. Hefychius. *Αφητορος Απολλωνος*. Iliad. L. I. v. 404. *Προφητευοντος και μαντευομενης*. Schol. ibid.

<sup>21</sup> See Hoffman. Lexic.

being discovered by the priestesses of this Deity, calls them the virgins of <sup>22</sup> Hestia. *Efta* and *Afta* 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 <sup>23</sup> *Phratriai*, and *Apaturia*: but the most common name was *Afta*. These were all places of general rendezvous for people of the same community. Here were kept up perpetual fires: and places of this sort were made use of for courts of judicature, where the laws of the country, *θεμισαι*, were explained, and enforced. Hence Homer speaking of a person not worthy of the rights of society, calls him <sup>24</sup> *Αφρητωρ; αθεμιστος, ανεστιος*.

The names of these buildings were given to them from the rites there practised; all which related to fire. The term *Afta* was in aftertimes by the Greeks expressed, *Αστ*, *Astu*; and appropriated to a city. The name of Athens was at first <sup>25</sup> *Astu*; and then *Athenæ*, of the same purport: for *Athenæ* is a compound of *Ath-En*, *Ignis fons*; in which

<sup>22</sup> Plutarch. Numa. Vol. I. p. 68. Ὅδωρ ἱερον αποδειξει ταις Ἐστιασι παρθενους.  
Nec tu aliud Vestam, quam vivam intellige flammam.

Ovid. Fasti. L. 6. v. 291.

<sup>23</sup> Φρατορας, τες της αυτης μετεχοντας Φρατριας, συγγενεις. Hesychius.

*Απατωρια*, ἑορτη Αθηνων. Hesychius. *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.

<sup>24</sup> Iliad. A. v. 63.

<sup>25</sup> Diodorus Siculus. L. I. p. 24.

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, Hephæstus, was an Egyptian compound of Apha-Aftus, rendered by the Ionian Greeks Hephæstus.

The <sup>26</sup> 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 Afta, Hestia, Hestîæa, Hephæstia; or to have had cities so <sup>27</sup> called. This will appear from the histories of Thessaly, Lycia, Egypt, Lemnos; as well as from other countries.

From Afta and Estâ come the terms Æstas, Æstus, Æstuo, Ἀστῦ, Ἑστία, Ἑστιαζέω.

<sup>26</sup> Plutarch. Numa. p. 62.

<sup>27</sup> In Syria was Aftacus, or the city of Chus: and Aftacur, the city of the Sun. In other parts were Aftacures, and Aftaceni, nations: Aftacenus Sinus; Aftaboras; Aftabeni; Aftabus and Aftasaba in Ethiopia; Aftalepha at Colchis; Afta and Aftæa in Gedrosia; Afta in Spain, and Liguria; Afta and regio Aftica in Thrace.

Doris named Hestîæotis. Strabo. L. 9. p. 668.

Παι Ῥεας, ἃ γε Πρυτανεῖα λελογγας, Ἑστία.

Pindar. Nem. Ode 11. v. 1.

## S H E M, S H A M E N, S H E M E S H.

Shem, and Shameſh, are terms, which relate to the heavens, and to the Sun, ſimilar to שׁוֹם, שׁמַיִם, שׁמוֹשׁ, 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: <sup>28</sup> *Τας χειρας ορεγειν εις θρανους προς τον Ἡλιον· τριτον γαρ, φησι, θεον ενομιζον μονον, ΟΥΡΑΝΟΥ ΚΥΡΙΟΝ ΒΑΑΛΣΑΜΗΝ καλεντες.* Ephesus was a place of great ſanctity: and its original name was <sup>29</sup> Samorna; which ſeems to be a compound of Sam-Oran, Cœleſtis Sol, fons Lucis. We read of Samicon in Elis, <sup>30</sup> *χωριον Σαμικον*, with a ſacred cavern: and of a town called <sup>31</sup> Samia, which lay above it. The word Σεμνος was a contraction of Semanos, from Sema-on; and properly ſignified divine and celeftial. Hence *σεμναι θεαι, 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

<sup>28</sup> Philo apud Eufeb. Præp. Evang. L. 1. c. 10.

Arabibus Sol Talos, *Ταλος*, et Samafa. Lilius Gyrald. Syntag. 7. p. 280.

<sup>29</sup> Stephanus Byzant.

<sup>30</sup> Pauſanias. L. 5. p. 386.

<sup>31</sup> Pauſanias. L. 5. p. 387, 388.

name at this <sup>32</sup> 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 <sup>33</sup> Reineccius.

JULIO. PROCULO.  
 PRÆF. URB. PATRONO.  
 COL. BYZACENÆ. ET. PA  
 TRONO. COLON. ÆLIÆ.  
<sup>34</sup> ZAMANÆ. REGIÆ.

Ham being the Apollo of the east, was worshiped as the Sun : and was also called Sham and Shem. This has been the cause of much perplexity, and mistake : for by these means many of his posterity have been referred to a wrong line, and reputed the sons of Shem ; the title of one brother not being distinguished from the real name of the other.

<sup>32</sup> Abulfeda. Tab. Syriæ. p. 5. Syria Scham appellata. Dividitur Syria in quinque præfecturas, quarum unicuique nomine proprio nomen, Al Scham, scil. *Syriæ*, commune datur. Excerptum ex Ibn Ol Wardi. p. 176.

Abulfeda supposes, that Syria is called Scham, quasi sinistra. It was called Sham for the same reason that it was called Syria. Συρος γὰρ ὁ ἥλιος, the same as Σεργιος. Persæ Συρη Deum vocant. Lilius Gyraldus. Syntag. 1. p. 5. Συρία θεα, i. e. Dea Cœlestis. Syria is called at this day Souristan. Souris from Schor, Sol, Σεργιος of Greece.

<sup>33</sup> Reineccii Syntagma. Clafs. 6. cxxii. p. 458.

<sup>34</sup> El-Samen was probably the name of the chief temple at Zama ; and comprised the titles of the Deity, whom the Numidians worshiped. El Samen signifies Deus Cœlestis, or Cœlorum : which El Samen was changed by the Romans to Ælia Zamana.

Hence

Hence the Chaldeans have by some been adjudged to the line of <sup>35</sup> 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. <sup>36</sup> Fuitque Aad filius Arami, filius Shemi, filius Noæ. The author of the Chronicon Paschale speaks of <sup>37</sup> Chus, as of the line of Shem: and Theophilus in his treatise to Autolycus does the same by <sup>38</sup> Mizraim. Others go farther, and add Canaan to the <sup>39</sup> number. Now these are confessedly the immediate sons of <sup>40</sup> Ham: so that we may understand, who was properly alluded to in these passages under the name of Shem.

## M A C A R.

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

<sup>35</sup> Ἰστέον δε οἱ Χαλδαῖοι ἀπο τῆ Σημ καταγονται, ἐξ ἑ και ὁ Αβρααμ. Syncelli Chronograph. p. 98.

<sup>36</sup> Eutychii sive Ebn Patricii Hist. Vol. 1. p. 60.

<sup>37</sup> Ἐκ τῆς φυλῆς τῆ Σημ Χους ὀνοματι, ὁ Αιθιοψ. Chron. Paschal. p. 36.

<sup>38</sup> Ἐτερος δε υἱος τῆ Σημ — ὀνοματι Μεστραειμ. Theophilus ad Autolyc. L. 2. p. 370.

<sup>39</sup> Alii Shemi filium faciunt Canaanem. Relandi Palæstina. V. 1. p. 7.

<sup>40</sup> The sons of Ham; Cush and Mizraim, and Phut, and Canaan. Genesis. c. 10. v. 6.

Ham is the father of Canaan. Genesis. c. 9. v. 18, 22.

From Sam, and Samen, came Summus; and Hercules Summanus; Samabethi, Samanæi, Samonacodoma.

<sup>41</sup> Κλυθι, Μακαρ Παιαν, τιτυοκτονε, Φοιδε Λυκωρευ.

<sup>42</sup> Κλυθι, Μακαρ, πανδερκες εχων αιωνιον ομμα.

Many people assumed to themselves this title; and were styled <sup>43</sup> Μακαρες, or Macarians: and various colonies were supposed to have been led by an imaginary personage Macar, or <sup>44</sup> Macareus. In consequence of this we find, that the most ancient name of many cities and islands was Macra, Macris, and <sup>45</sup> Macaria. The Grecians supposed the term Macar to signify happy; whence Μακαρες θεοι was interpreted ευδαιμονες: 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

<sup>41</sup> Orphic. Hymn. 33.

<sup>42</sup> Orphic. Hymn. 7. So Ελθε Μακαρ, to Hercules, and to Pan. Κλυθι Μακαρ, to Dionysus. Also Μακαρ Νηρευς. Κλυθι, Μακαρ, φωνων, to Corybas the Sun.

<sup>43</sup> Μελπον δ' ὀπλοτερων Μακαρων γεεσι τε, κρισιν τε.

Orphic. Argonaut. v. 42.

<sup>44</sup> Diodorus Siculus. L. 5. p. 327, 328.

We read of Macaria in the Red Sea. Plin. L. 6. c. 29.

Το Τυρκαιον ορος, και Μακαρια. Diodorus Sic. L. 3. p. 173.

<sup>45</sup> Cyprus was called Μακαρια, with a town of the same name. Ptolem.

Lefbos Macaria. Clarissima Lefbos; appellata Lana, Pelafgia, Aigeira, Æthiophe, Macaria, a Macareo Jovis nepote. Plin. L. 5. c. 31. and Mela. L. 2. c. 7. p. 209.

Ὅσσον Λεσβος ανω Μακαρος εδος εντος εεργει. Homer. Iliad. Ω. v. 544.

Rhodes called Macaria. Plin. L. 5. c. 31.

A fountain in Attica was called Macaria. Pausanias. L. 1. p. 79.

Part of Thrace, Macaria. Apollonius Rhod. L. 1. v. 1115.

A city in Arcadia, Μακαριαι. Steph. Byzant.

Μακαρ, a king of Lefbos. Clement. Cohort. p. 27.

An island of Lycia, Macara. Steph. Byzant.

The Macares, who were the reputed sons of Deucalion, after a deluge settled in Chios, Rhodes, and other islands. Diodorus Sic. L. 5. p. 347.

were

were denominated from it. Macar, as a person, was by some esteemed the offspring of <sup>46</sup> Lycaon : by others the son of <sup>47</sup> Æolus. Diodorus Siculus calls him <sup>48</sup> Macareus, and speaks of him as the son of Jupiter. This term is often found compounded, Macar-On : from whence people were denominated *Μακαρωνες*, and <sup>49</sup> *Μακρωνες* ; and places were called *Μακρων*. This probably was the original of the name given to Islands, which were styled *Μακρων νησοι*. 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 <sup>50</sup> *Μακρων νησος*. It was certainly an Amonian sacred term. The inland city Oäfis stood in an Egyptian province, which had the <sup>51</sup> 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-

<sup>46</sup> Pausanias. L. 8. p. 602. He speaks of Macaria the daughter of Hercules. L. 1. p. 80.

<sup>47</sup> Pausanias. L. 10. p. 896.

<sup>48</sup> Diodorus. L. 5. p. 347. *Μακαρ ὁ Κρινακς*. Schol. in Homer. Iliad. Ω. v. 544.

<sup>49</sup> *Οἱ Σαννοι, ἕς πρότερον ἐλεγον Μακρωνας*. Strabo. L. 12.

Sanni, *Σαννοι*, means Heliadæ, the same as Macarones. *Μακρωνες*, near Colchis, *αἱ νυν Σαννοι*. Stephanus Byzant.

<sup>50</sup> The same as the Cadmeum. *Μακρων νησος, ἡ ἀκροπολις τῶν ἐν Βοιωτία Θη- ἔων το παλαιον, ὡς ὁ Παρμενιδης*. Suidas.

Diodorus Siculus. L. 5. p. 347. *Μακρων νησοι* near Britain and Thule. Scholia in Lycophron. v. 1200.

*Ἄιδ' εἰσιν Μακρων νησοι, τοῦτι περὶ τον ἀριστον*

*Ζηνα, Θεων βασιλῆα, ῥην τεκε τῶδ' ἐνι χωρῶ.*

Of the Theban Acropolis, Tzetzes in Lycophron. v. 1194.

<sup>51</sup> 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<sup>52</sup> 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.

<sup>53</sup> Προσβόρρον αντρον, ἄς Μακρας κικλησκομεν.

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

<sup>54</sup> Μακραι δε χωρος ες' εκει κεκλημενος.

All these places were for a religious reason so denominated from Macar, a title of the Deity.

## M E L E C H.

Melech, or, as it is sometimes expressed, Malech, and Moloch, betokens a king ; as does Malecha a queen. It was a

<sup>52</sup> Macra, a river in Italy. Plin. L. 3. c. 5.

<sup>53</sup> Euripides in Ione. v. 937. Ενθα προσβόρρες πετρας Μακρας καλῶσι γης ανακτες Ατθιδος. Ibid.

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

<sup>54</sup> Euripides ibid. Also in another place he mentions Κεκροπος ες Αντρα, και Μακρας πετρηρεφεις.

title of old given to many Deities in Greece ; but in after times grew obsolete, and misunderstood : whence it was often changed to *μειλιχος*, and *μειλιχιος*, which signified the gentle, sweet, and benign Deity. Pausanias tells us, that Jupiter was styled *Μειλιχιος*, both in <sup>55</sup> Attica, and at <sup>56</sup> Argos : and in another part of his work he speaks of this Deity under the same title, in company with Artemis at Sicyon. <sup>57</sup> *Εστι δε Ζευς Μειλιχιος, και Αρτεμις ονομαζομενη Πατρωα.* He mentions, that they were both of great antiquity, placed in the temple before the introduction of images : for the one was represented by a pyramid, and the other by a bare pillar : *Πυραμιδι δε ο Μειλιχιος, ηδε κιονι εστιν εικασμενη.* He also speaks of some unknown Gods at Myonia in Locris, called *Θεοι Μειλιχιοι* : and of an altar with an inscription of the same purport, <sup>58</sup> *βωμος Θεων Μειλιχιων.*

Rivers often had the name of Melech. There was one in Babylonia, generally expressed Nahar Malcha, or the royal stream : these too were often by the Grecians changed to *Μειλιχοι*. The foregoing writer gives an instance in a <sup>59</sup> river of Achaia. Malaga in Spain was properly Malacha, the royal city. I take the name of Amalek to have been Ham <sup>60</sup> Melech abbreviated : a title taken by the Amalekites from

<sup>55</sup> *Διαβασι δε τον Κηρισσον βωμος εστιν αρχαιος Μειλιχιε Διος.* Pausanias. L. 1. p. 9.

<sup>56</sup> Pausanias. L. 2. p. 154.

<sup>57</sup> Pausanias. L. 2. p. 132.

<sup>58</sup> Pausanias. L. 10. p. 897.

<sup>59</sup> Pausanias. L. 7. p. 573.

<sup>60</sup> The country of the Amalekites is called the land of Ham. . Chronicles. c. 4. v. 40.

the head of their family. In like manner I imagine <sup>61</sup> Malchom, the God of the Sidonians, to have been a contraction of Malech-Chom, βασιλευς Ἥλιος: a title given to the Sun; but conferred also upon the chief of the Amonian <sup>62</sup> family.

## 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 Anakim; and one family of them were to be found at <sup>63</sup> Kirjath-Arba. Some of them were likewise among the Caphtorim, who settled in Palestine. Pausanias represents Asterion, whose tomb is said to have been discovered in Lydia, as a son of Anac, and of an enormous size. <sup>64</sup> Εἶναι δὲ Ἀσερίων μὲν Ἀνακτος Ἀνακτα δὲ Γῆς παιδᾶ—ὅσα εἶπεν τὸ σῆμα περιεχόντα ἐς πῖσιν, ὡς εἰν ἀνθρώπων· ἐπεὶ διὰ μέγεθος οὐκ εἰν ὅπως

<sup>61</sup> 1 Kings. c. 11. v. 33.

<sup>62</sup> 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. 1. v. 4.

<sup>63</sup> Judges. c. 1. v. 10. Joshua. c. 15. v. 13. Deuteronomy. c. 2. v. 21. Joshua. c. 11. v. 22. and c. 13. v. 12.

The priests at the Eleusinian mysteries were called *Ανακτοτελεται*. Clement. Alex. Cohort. p. 16.

<sup>64</sup> Pausanias. L. 1. p. 87. It was in the island Lade before Miletus. The author adds, when the bones were discovered. *Αυτικά δὲ λόγος ἦλθεν ἐς τῆς πολλῆς Γηρυονᾶ τε Χρυσάορος εἶναι μὲν τὸν νεκρὸν—κτλ—καὶ χειμάρρον τε ποταμὸν Ὠκεανὸν ἐκαλοῦν.*

See Cicero de Nat. Deor. L. 3. of Anaces, *Ανακτες*. *Τῆς Διὸς κούρης Ἀνακᾶς οἱ Ἀθηναῖοι προσηγορεύσαν.* Plutarch. Numa.

αν εδοξεν. We may from hence perceive that the history of the Anakim was not totally obliterated among the Grecians. Some of their Deities were styled *ανακτες* others *ανακτορες*, and their temples *ανακτορια*. Michael Pfellus speaking of heresies, mentions, that some people were so debased, as to worship Satanaki : <sup>65</sup> *ΑΥΤΟΝ ΔΕ ΜΟΝΟΝ ΕΠΙΓΕΙΟΝ ΣΑΤΑΝΑΚΙ ΕΝΣΕΡΝΙΖΟΝΤΑΙ*. Satanaki seems to be Satan Anac, *διαβολος βασιλευς*.

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 Næcki Rustan ; which signifies the lord, or prince Rustan.

## 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 oftentimes used as a mark of high honour. The Psalmist repeatedly addresses God as his Rock, <sup>66</sup> 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, <sup>67</sup> Sarim. The

<sup>65</sup> Michael Pfellus. p. 10.

<sup>66</sup> Psalm 28. v. 1. Deuteron. c. 32. v. 15. Isaiah. c. 17. v. 10. Psalm 78. v. 35. It is often stiled Selah. .

<sup>67</sup> Isaiah. c. 23. v. 8.

name of Sarah was given to the wife of Abraham by way of eminence; and signifies a <sup>68</sup> 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 <sup>69</sup> Sarchedonus; the same name as the former, but with the eastern aspirate. The Sarim in Esther are taken notice of as persons of high <sup>70</sup> honour: the same dignity seems to have been known among the Philistim, by whom it was rendered <sup>71</sup> Sarna, or Sarana: hence came the <sup>72</sup> Tyrian word Sarranus for any thing 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 <sup>73</sup> Sarfechim. 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. Rabshakah is nearly of the same purport: it signifies the great prince; as by Rabfares is meant the chief <sup>74</sup> Eunuch; by Rabmag, the chief of the Magi. Many places in Syria and Canaan have the term Sar in composition; such as Sarabetha, Sariphæa, Sareptha.

<sup>68</sup> Genesis. c. 17. v. 15.

<sup>69</sup> Tobit. c. 1. v. 22.

<sup>70</sup> Esther. c. 1. v. 16.

<sup>71</sup> Joshua. c. 13. v. 3. סרני. Judges. c. 16. v. 5. 1 Samuel. c. 29. v. 7.

<sup>72</sup> Ostrum Sarranum.

<sup>73</sup> Jeremiah. c. 39. v. 3.

<sup>74</sup> Isaiah. c. 37. v. 4. Jeremiah. c. 39. v. 3.

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

High <sup>75</sup> 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. <sup>76</sup> Portus Cœnitis, Sinus Saronicus olim querno nemore redimitus; unde nomen. Both the oaks and the place were denominated from the Deity Sar-On, and Chan-Ait, by the Greeks rendered Σαρων, and Κοινειτις, which are titles of nearly the same purport. Saron was undoubtedly an ancient God in Greece. <sup>77</sup> Lilius Gyraldus styles him Deus Marinus: but he was properly the Sun. Diana, the sister of Apollo, is named <sup>78</sup> Saronia: and there were Saronia sacra, together with a festival at <sup>79</sup> Trœzen; in which place Orus was supposed to have been born. <sup>80</sup> Ωρον γενεσθαι σφισιν εν γη πρωτον. Orus was the same as Sar-On, the Lord of light. <sup>81</sup> Rocks were called Saronides, from hav-

<sup>75</sup> 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 Σαρων — ἡ ἀπο τῶ ορῶς Θαβωρ ἐπὶ τὴν Τιβεριάδα λιμνὴν χώρα.

<sup>76</sup> Plin. L. 4. c. 8.

<sup>77</sup> Lilius Gyraldus. Syntag. 4. p. 170. from Pausanias, and Aristides in Themistoclem.

<sup>78</sup> Σαρωνία, Ἀρτέμις Ἀχαιοί. Hesych. She was by the Persians named Sar-Ait. Σαρπητις, Ἀρτέμις οἱ Πέρσαι. Ibidem.

<sup>79</sup> Pausanias. L. 2. p. 189.

<sup>80</sup> Pausanias. L. 2. p. 181.

<sup>81</sup> Callimachus calls the island Asterie κακον σαρον. Ἀστέρη, ποντοιο κακον σαρον. This by the Scholiast is interpreted καλυπτρον' but it certainly means a Rock. Hymn. in Delon. v. 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 <sup>82</sup> Hefychius; and by the Scholiast upon the following verse of Callimachus,

<sup>83</sup> Η πολλὰς ὑπενεῖθε Σαρωνίδας ὑγρὸς Ἰᾶων  
 Ηείρεν.

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 <sup>84</sup> Φιλοσοφοί, Θεολογοί — περιτῶς τιμωμένοι, ἔς ΣΑΡΟΝΙΔΑΣ ονομαζέσσι. This is one proof out of many how far the Amonian religion was extended: and how little we know of Druidical worship, either in respect to its essence or its origin.

#### U C H.

Uch, Υκ, 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 <sup>85</sup> 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 <sup>86</sup> Υκουσος; or, as it was undoubtedly expressed by

<sup>82</sup> Σαρωνίδες πετραι, η αι δια παλαιότητα κερχηνηνυαι δρυες. Hefych.

<sup>83</sup> Callimachus. Hymn. to Zeus. v. 22.

<sup>84</sup> Diodorus Siculus. L. 5. p. 308.

<sup>85</sup> See Observations and Inquiries upon ancient History. p. 196.

<sup>86</sup> Eusebii Præp. Evang. L. 10. c. 13. p. 500.

the people themselves, *Υκουσος*, *Uc-Cufus*. 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; <sup>87</sup> *Υκ καθ' ἱεραν γλωσσαν βασιλεα σημαινει*. 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-Cufus* signified the royal or noble Cufean: 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 Chaldaic. It was introduced among the Mizraim by the Auritæ, or Cuthites, together with their rites, and religion: hence it obtained the name of the sacred language. Diodorus Siculus affords <sup>88</sup> 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 <sup>89</sup> 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 <sup>90</sup> *Achor*, *Achoris*, *Ochuras*, *Uchoreus*: which are all the

<sup>87</sup> Josephus contra Apion. L. 1. c. 13. p. 445.

<sup>88</sup> Diodorus Siculus. L. 3. p. 144.

<sup>89</sup> Heliodori Æthiopica. L. 4. p. 174.

<sup>90</sup> *Achor*, *θεος απομυος*. Clement. Alexandr. Cohortatio. p. 33.

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 :

<sup>91</sup> 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 was <sup>92</sup> Ufiris. Philo Biblius from Sanchoniathon calls the same Deity <sup>93</sup> Ifiris; and adds, that he was the brother of Cna, or Canaan; and the inventor of three letters. *Ισιρις, των τριων γραμματων ευρετης, αδελφος Χνα τϋ Φοινικος.* I take Ifiris, 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 *Λυκος*, Lucos; as we learn from <sup>94</sup> Macrobius. He was also styled El-Uc-Or, which was changed to *Λυκωρευς*; and El-Uc-Aon, rendered Lycaon<sup>95</sup>, *Λυκαων*. As this personage was

<sup>91</sup> Lucan. L. 8. v. 475.

<sup>92</sup> *Και γαρ τον Οσιριν Έλλαγικος Υσιριν ειρηκεν ακηκοειναι απο των Ιερεων λεγομενον.* Plutarch. Isis et Osiris. Vol. 1. p. 364.

<sup>93</sup> Eusebius. Præp. Evang. L. 1. c. 10. p. 39.

<sup>94</sup> *Annum quoque vetustissimi Græcorum λυκαζαντα appellant τον απο τη ΛΥΚΟΥ, id est Sole. &c.* Macrobius Saturn. L. 1. c. 17. p. 194.

<sup>95</sup> 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. *Η Λητω εις Δηλον ηλθε μεταβαλλουσα εις λυκον.* Scholia in Dionys. v. 525.

was the same as El-Uc, *Λυκος*; 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. *Λυκος*, *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 <sup>96</sup> *Λυκις Απολλωνος ιερον*: of <sup>97</sup> Lycorus, a supposed son of Apollo: of <sup>98</sup> Lycomedes, another son: of <sup>99</sup> Lycosura, the first city, which the Sun beheld. The people of Delphi were of old called <sup>100</sup> Lycorians: and the summit of Parnassus, <sup>1</sup> *Lycorea*. Near it was a <sup>2</sup> town of the same name; and both

People are said to have been led to Parnassus by the howling of wolves; *Λυκων ωρυγαις*. Pausanias. L. 10. p. 811.

The Hirpi were worshippers 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. Pausan. L. 2. p. 153. The temple was styled *Απολλωνος ιερον Λυκις*.

<sup>96</sup> Pausanias above: also Apollo *Λυκαιος*, and *Λυκειος*. Pausan. L. 1. p. 44. L. 2. p. 152, 153.

<sup>97</sup> Pausanias. L. 10. p. 811.

<sup>98</sup> Pausanias. L. 7. p. 530.

<sup>99</sup> Pausanias. L. 8. p. 678.

<sup>100</sup> *Οι Δελφοι το πρωτον Λυκωρες εκαλεοντο*. Scholia in Apollon. Rhod. L. 4. v. 1489.

<sup>1</sup> Stephanus Byzant. and Strabo. L. 9. p. 640. said to have been named from wolves. Pausanias. L. 10. p. 811.

<sup>2</sup> *Λυκωρεια, πολις Δελφιδος, εν η τιμαται ο Απολλων*. Etymolog. Magna.

These

both were facred to the God of light. From Lucos in this fenfe came lux, luceo, lucidus, and Jupiter Lucetius, of the Latines : and λυχνος, λυχνια, λυχνευω, of the Greeks : alfo Λυκαβας, and αμφιλυκος, though differently expreffed. Hence it was, that fo many places facred to Apollo were ftyled Leuce, Leuca, Λυκια, Leucas, Leucate.

Mox et Leucatae nimbofa cacumina montis,  
Et formidatus nautis aperitur <sup>3</sup> Apollo.

Hence alfo infcriptions <sup>4</sup> DEO LEUCANIÆ : which term feems to denote, Sol-Fons, the fountain of day. The name Lycophron, Λυκοφρων, which fome would derive from Λυκος, a wolf, fignifies a perfon of an enlightened mind. Groves were held very facred : hence lucus, which fome would abfurdly derive a non lucendo, was fo named from the Deity there worfhiped : as was Αιμος, a word of the fame purport among the Greeks.

This people, who received their theology from Egypt and Syria, often fuppreffed the leading vowel ; and thought to atone for it by giving a new termination : though to fay the truth, this mode of abbreviation is often to be obferved in the original language, from whence thefe terms are derived. Κυρος, the name of Cyrus, feems to have fuffered an abridg-

These places were fo named from the Sun, or Apollo, ftyled not only Λυκος, but Λυκαρευς and Λευκαρειος : and the city Lucoreia was eftemed the oldeft in the world, and faid to have been built after a deluge by Lycorus the fon of Huamus. Pausan. L. 10. p. 811.

Υιωνος Φοιβοιο Λυκαρειοιο Καφαυρος. Apollon. L. 4. v. 1489.

Λυκαρειοιο, αντι τε Δελφικε. Scholia. ibid. It properly fignified *Solaris*.

<sup>3</sup> Virgil. Æneid. L. 3. v. 274.

<sup>4</sup> Gruter's Infcriptions. Vol. 1. p. MLXXXII. n. 8.

ment 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. <sup>5</sup> Ὁ μὲν οὖν Κυρος ἀπο Κυρε τῆ παλαιῆ ὀνομα εἶχεν· ἐκεῖνῳ δὲ ἀπο τῆ Ἥλιος γενεσθαι φασι· Κυρον γὰρ καλεῖν Περσας τὸν Ἥλιον: Ctesias likewise informs us that the name of Cyrus had this signification. <sup>6</sup> Καὶ τιθεῖται τὸ ὄνομα αὐτῆ ἀπο τῆ Ἥλιος: *He was denominated Cyrus from the Sun, which was so called.* It was the same as Orus: and according to Strabo it is sometimes so expressed; as we may infer from a river of this name, of which he says, <sup>7</sup> Ἐκαλεῖτο δὲ πρῶτον Κορος. We find it sometimes rendered Κυρις, Curis: but still with a reference to the Sun, the Adonis of the east. Hesychius explains Κυρις, ὁ Ἀδωνις. In Phocis was <sup>8</sup> Κυρῖρα, Currha, where Apollo Κυρῖραιος was honoured; which names were more commonly expressed Κιρῖρα, and Κιρῖραιος. The people of Cyrene are said by Pa-

<sup>5</sup> Plutarch. in Artaxerxe. p. 1012.

<sup>6</sup> Ctesias in Persicis.

So Hesychius. Τὸν γὰρ ἥλιον οἱ Περσῶν Κυρον λεγούσιν. Hence Κυρος, ἀρχων, βασιλεὺς, ibid. also Κυρος, ἐξέστια.

<sup>7</sup> Strabo, speaking of the river Cur, or Cyrus. L. 11. p. 764.

<sup>8</sup> Quid tibi cum Cyrrhâ? quid cum Permessidos undâ?

Martial. L. 1. Epigram. 77. v. 11.

Phocæicas Amphissâ manus, scopulosaque Cyrrha.

Lucan. L. 3. v. 172.

Κιρῖραν, ἐπινηϊον Δελφῶν. Pausan. L. 10. p. 817.

læphatus 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 <sup>9</sup> Θεός απομυιος. 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. <sup>10</sup> Κυρηνη, πόλις Λιβυης, απο Κυρηνης της Ύψεως. *The city Cyrene in Libya was denominated from Cyrene, the daughter of the most High.* There was a fountain here of great sanctity, which was in like manner denominated from the Sun. It was called <sup>11</sup> Κυρη πηγη, which

<sup>9</sup> Cyrenæici Achorem Deum (invocant) muscarum multitudine pestilentiam adferente ; quæ protinus intereunt, postquam litatum est illi Deo. Plin. L. 10. c. 28. See also Clement. Alexand. Cohort. p. 33.

Some late editors, and particularly Harduin, not knowing that Achor was worshiped at Cyrene, as the Θεός απομυιος, have omitted his name, and transferred the history to Elis. But all the ancient editions mention Achor of Cyrene ; *Cyrenæici Achorem Deum*, &c. I have examined those printed at Rome, 1470, 1473. those of Venice, 1472, 1476, 1487, 1507, 1510. those of Parma, 1476, 1479, 1481. one at Brescia, 1496. the editions at Paris, 1516, 1524, 1532. the Basil edition by Froben, 1523 : and they all have this reading. The edition also by Johannes Spira, 1469, has Acorem, but with some variation. The spurious reading, *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.

<sup>10</sup> Stephanus Byzantinus. See also Scholia on Callimach. Hymn. in Apoll. v. 91.

<sup>11</sup> 'Οιδ' επω Κυρης πηγης εδυναντο πελασσαι  
Δωριεες, πυκινην δε ναπαις Αζειλιν 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. <sup>12</sup> Cyrenaïca, eadem Tripolitana regio, illustratur Hammonis oraculo — et *Fonte Solis*. The like account is to be found in Pomponius Mela<sup>13</sup>. Ammonis oraculum, fidei inclytæ; et fons, quem Solis <sup>14</sup> 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, <sup>15</sup> 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 practised in its vicinity,

<sup>12</sup> Plin. N. H. L. 5. p. 249.

<sup>13</sup> L. 1. c. 8. p. 43.

<sup>14</sup> 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 *fontium* ubertatem occupavere. L. 13. c. 7.

<sup>15</sup> Conformably to what I say, Ekron is rendered *Ακκαρων* by the Seventy; 1 Samuel. c. 6. v. 17.

So also Josephus Antiq. Jud. l. 6. c. 1. p. 312.

In Achore vestigia Accaronis: Selden de Dijs Syris. Syntag. 6. p. 228.

Ου ζήτησθαι Μυιαν θρον Ακκαρων. Gregory Nazianz. Editio Etonenf. 1610. Pars secunda cont. Julianum. p. 102.

In Italy this God was styled by the Campanians, Ἡρακλῆς Απομμυιος. 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. l. 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.

<sup>16</sup> *Ἴσι, θεᾷ, τριταλαίνα, μένεις ἐπὶ χερμασί Νεῖλος,  
Μοῦνη, μαινας, αἰδός, ἐπὶ ψαμάθοις Ἀχέρωντος.*

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

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

<sup>16</sup> Clemens Alexand. Cohort. p. 44.

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

*Ἵππια δ' οἰμῶξεις Ἐφεσος κλαίσει παρ' ὀχθαίς,  
καὶ Νηὸν ζήτησα τὸν ἐκεῖ ναιετάοντα.*

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

*καὶ σὺ, Σεραπί, λίθος ἀργυρῶς ἐπικείμενε πολλῶν,  
κείσῃ πτώμα μέγιστον ἐν Αἰγυπτῷ τριταλαίνῃ.*

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

<sup>17</sup> Achad was one of the first cities in the world. Genesis: c. 10. v. 10.

Nisibis city was named both Achad and Achar. See Geographia Hebræorum. Extera of the learned Michaelis. p. 227.

<sup>18</sup> Stephanus Byzant.

Orus, and Arez. His posterity esteemed themselves of the Solar race, by way of eminence: and the great founder of the Persic Monarchy was styled Achamin, rendered by the Greeks *Αχαιμενης*, Achæmenes: and all of his family afterwards had the title of *Αχαιμενιοι*, and *Αχαιμενιδαι*, 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 Achæmenidæ by <sup>19</sup> *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. <sup>20</sup> *Επικεκλησθω μαγνυς ὁ Γενερχης ἡμων Ἥλιος* and Chariclea in another place makes use of a like invocation: <sup>21</sup> *Ἥλιε, Γενερχα προγονων ἡμων*. *O, Sun, the great source of my ancestry*. The Amonians, who settled at Rhodes, styled themselves *Ἥλιαδαι*, the <sup>22</sup> *Solar race*. Those, who settled upon the Padus, did the <sup>23</sup> same. Hyde mentions a people in Diarbeker called <sup>24</sup> Chamfi; and says, that

<sup>19</sup> Lutatius Placidus upon Statius. Theb. l. i. v. 718.

<sup>20</sup> Heliodori Æthiopica. l. 4. p. 175.

<sup>21</sup> Heliodori Æthiopica. L. 10. p. 472.

<sup>22</sup> Diodorus Siculus. L. 5. p. 327.

<sup>23</sup> Apollonius Rhod. of the Heliadæ. L. 4. v. 604.

<sup>24</sup> Chamfi, seu Solares, sunt Arabice Shemfi vel Shamfi.

Hyde Religio Vet. Perf. p. 523. and 575.

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  $\Upsilon\lambda$ , 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  $\Lambda\upsilon\kappa\omicron\varsigma$ , Lucus; which was acknowledged to be the name of the Sun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycorus and Lycoreus:

<sup>25</sup> Η κίθαριν, η τοξά Λυκωρεος εντεα Φοιβη.

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

<sup>26</sup> Ἐζόμενος τριποδεσσι παρὰ Κλαρῖοις Ἑκατοιο.

And Herophile the Sibyl of the same Deity:

<sup>27</sup> Μοῖραν εχουσ' Ἑκατω της τοτ' Ανακτοριης.

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

<sup>25</sup> Callimachus. Hymn to Apollo. v. 19.

<sup>26</sup> Nicander Alexipharmica. v. 11.

<sup>27</sup> Pausanias. L. 10. p. 827.

<sup>28</sup> It is however to be found in Euripides under the term  $\omicron\chi\omicron\varsigma$ . Theseus says to Adrastus:

Εκ τε δ' ελαυνεις ἑπτα προς Θηβας Οχους. Supplices. v. 131.

mer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient <sup>29</sup> 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 οχ' αριστος:

<sup>30</sup> Καλχας Θεσοριδης οιωνοπολων οχ' αριστος,  
 'Ος ηδη τα τ' εοντα, τα τ' εσσομενα, προ τ' εοντα.

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

<sup>31</sup> Πριαμιδης 'Ελενος οιωνοπολων οχ' αριστος.

So <sup>32</sup> Φωκηων οχ' αριστον, <sup>33</sup> Αιτωλων οχ' αριστος, and <sup>34</sup> Τυχιος  
 —Σκυτοτομων οχ' αριστος.

**In**

<sup>29</sup> From Uc and Uch came the word euge: also ευχη, ευχομαι, ευχωλη, of the Greeks. Callimachus abounds with ancient Amonian terms. He bids the young women of Argos to receive the Goddess Minerva,

Συν τ' ευαγορια, συν τ' ευγμασι, συν τ' αλαλυγαις.

Lavacr. Palladis. v. 139.

From Uc-El came Euclea Sacra, and Ευκλος Zeus. Ευκλεια, Αρτεμις.

Ευκλος, Διος ιερευσ, εν Μεγαροις και εν Κορινθω. Hesychius, so amended by Albertus and Hemsterhufius.

<sup>29</sup> Iliad. A. v. 69.

<sup>31</sup> Iliad. Z. v. 76.

<sup>32</sup> Iliad. P. v. 307.

<sup>33</sup> Iliad. O. v. 282.

<sup>34</sup> Iliad. H. v. 221. It occurs in other places:

Λευσσει,

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, *αριςτος*. It is indeed to be found in the poetry ascribed to <sup>35</sup> Orpheus: 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 *αριςτος* 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 *αρειων* and *αριςτος* were from *αρης*, the Arez of the east. From Bel, and Baaltis, came *βελτιων*, and *βελτιςτος*: *αμεινων* is an inflection from Amon. From the God Aloeus came *λωϊος*, *λωϊτερος*, and *λωϊςτος*: from *κερην* changed to *κερας*, *κερατος*, were formed *κρεσσων*, *κρειστων*, *κρατερος*, and *κρατιςτος*.

Λευσσει, ὅπως οὐχ' αριςτα μετ' αμφοτεροισι γηνηται. Iliad. Γ. v. 110.

Τις τ' αριτων οὐχ' αριςτος εην, συ μοι εννεπε, Μεσα. Iliad. Β. v. 761.

Also Odyss. Θ. v. 123. and Ω. v. 428.

<sup>35</sup> In the Hymn to Silenus that God is called *Σιληνων οὐχ' αριςτε*. And in the poem de Lapidibus, the Poet speaking of heroic persons mentions their reception in heaven:

Αμωμητοι Διος οικοι.

Χαιροντας δεξαντο θεηγενεων οὐχ' αριςτες.

Hymn 35. v. 2. and Περι Λιθων. Proem. v. 14.

## P H I.

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 <sup>36</sup> Genesis, the voice, or command of Pharaoh. From Phi in this acceptation came *φημι, φημη, φημος, φασκω, φατις, fama, fari,* — 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: <sup>37</sup> *Ὁ Φαραων παρ' Αιγυπτίοις βασιλεα σημαίνει:* and Ouro in the Copto-Arabic Onomasticon is said to signify the same: but I should think, that this was only a secondary acceptation of the original term.

Phi is also used for any opening or cavity: whence we find the head of a fountain often denominated from it; at least the place, whence the fountain issued forth, or where it lost itself. And as all streams were sacred, and all cavities in the earth looked upon with a religious horror, the Amonians called them Phi-El, Phi-Ainon, Phi-Anes; rendered by the Greeks Phiale, Phænon, Phanes, Phaneas, Paneas. The chief

<sup>36</sup> Genesis. c. 45. v. 21.

<sup>37</sup> Josephus. Antiq. Jud. L. 8. c. 6. ..

fountain of the river Jordan loft itself underground, and rofe again at fome miles diftance. It funk at Phiale, and rofe again at <sup>38</sup> Paneas. Pliny fpeaks of a place of this fort at <sup>39</sup> Memphis, called Phiala; and, as he imagines, from its figure: but it was undoubtedly a covert aquæduct, by which fome branch of the river was carried. The Nile itfelf is faid to be loft underground near its fountains; and that place alfo was called Phiala. <sup>40</sup> Phialam appellari fontem ejus, mergique in cuniculos ipfum amnem. There was alfo a fountain of this name at <sup>41</sup> Conftantinople. Sometimes it occurs without the aspirate, as in Pella, a city of Paleftine, named undoubtedly from its fountains: for Pliny calls it Pellam aquis <sup>42</sup> divitem.

Mines were held facred; and like fountains were denominated from Ænon, and Hanes, thofe titles of the Sun. In Arabia near Petra was a mine, worked by condemned perfons, which was named <sup>43</sup> Phinon, and Phænon. Epiphanius mentions <sup>44</sup> Φανησια μεταλλα, or the mines of Hanes; to which Meletius a bifhop of the Thebaïs was condemned.

## A I.

Ai, and Aia, fignifies a diftrict or province; and as moft provinces in Egypt were infular, it is often taken for an

<sup>38</sup> See Relandi Palæftina. Vol. I. c. 41. p. 265.

<sup>39</sup> Plin. L. 8. c. 46.

<sup>40</sup> Plin. L. 5. c. 9.

<sup>41</sup> Ευρυτατη φιαλη τις ιασπιδος εκτομος ακρης.

Paulus Silentarius. Part. II. v. 177. See Relandus above.

<sup>42</sup> Plin. L. 5. c. 18.

<sup>43</sup> Athanafii Epift. ad folitariam vitam agentes. p. 658.

<sup>44</sup> Epiphanius adverfus Hæres. L. 2. tom. 2. p. 719.

ifland.

island. In other parts it was of much the same purport as *αία* of the Greeks, and betokened any <sup>45</sup> 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 *ai*; such as Athenai, Thebai, Pherai, Patrai, Amyclai, Therapnai, Clazomenai, Celænai. There are others in *eia*; as Chæroneia, Coroneia, Eleia. In others it was rendered short; as in Oropia, Ellopia, Ortygia, Olympia, Æthiopia, Scythia, Cænia, Icaria. It is likewise found expressed by a single letter, and still subjoined to the proper name: hence we meet with Ætna, Arbela, Lariffa, Roma, Himera, Hemera, Nufa, Nyffa, Patara, Arena, <sup>46</sup> 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 regimine was often final. Thus the land of Ion was termed Ionia: that of Babylon, Babylonia: from Assur came Assyria: from Ind, India: from Lud, Lydia: in all which the region is specified by the termination. To say Lydia tellus, Assyria tellus, is in reality <sup>47</sup> redundant. In the name of Egypt this term preceded, that country being styled Ai-Gupt, *Αιγυπτος*, the land of the Gupti, called afterwards Cupti, and Copti.

<sup>45</sup> See the learned Professor Michaelis in his *Geographia Extera Hebræor.* p. 134, 135.

<sup>46</sup> The Ionians changed this termination into *η*. Hence Arene, Camiffene, Cyrene, Arface, Same, Capiffene, Thebe, &c.

<sup>47</sup> 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 *Ιασονος* *πλεν τον εις Αιαν*, l. i. p. 38. and Apollonius styles the country of Colchis *Aia*.

*Αια γε μιν επι νυν μενει εμπεδον, υιωσι τε*

*Ταν δ' αιδρων, ες οσγε καθιτατο ηαιμεν Αιαν.* 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, Aracynthus, 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 *Καρχηδων*, 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 Elifa. Caer among many ancient nations signified a city, or fortress; as we may learn from the places called Carteia, Carnaim, Caronium, Caroura, Carambis. Among the Britons were of old places exactly analogous, such as Caerlisle, Caerdiff, Caerphilly, Caernarvon, and Caeruriah in Cornwall.

Kir and Caer are the same term differently expressed. In Scripture we meet with Kir Haresh, and Kir-Harefeth. 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 Cereusium, and Carchemish. In Cyprus was Kironia, rendered *Κερωνια* by <sup>48</sup> 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 <sup>49</sup> Cronus. By these means the place was substituted for the Deity, and made an object of worship. Of this abuse I shall often speak. Artemis was properly a city, Ar-Themis, the same as Thamuz of Egypt. What was called Artemis, and Artemisium, was in some places reversed, and expressed by Kir subjoined: hence Themiscir, and Themiscura in Pontus.

Col, Cal, Calah, Calach, signify properly an eminence, like the Collis of the Romans: but are often used for a fortress so situated. We sometimes meet with a place styled absolute Calah: but the term is generally used in composition, as Cala Nechus, Cala-Anac, Cala-Chan, Cala-On, Cala-Es, Cala-Ait, Cala-Ur, Cala-Ope, Cala-Ham, Cala-Amon, Cala-Adon: whence came the names of people and places styled <sup>50</sup> Callinicus, Calachene, <sup>51</sup> Colonæ, Cales, Calathe, Calistæ, Calathusa, Calauria, Colorina, Caliope, Calama, Calamos, <sup>52</sup> Calamon, Calymna, Calydnus, Calycad-

<sup>48</sup> Lib. 5. c. 14.

<sup>49</sup> Coronus is to be met with in Greece. He is mentioned as a king of the Lapithæ, and the son of Phoroneus: and placed near mount Olympus.

*Ὀν ἐβασίλευσε Κορωνος, ὁ Φορωνεως.* Diodorus. L. 4. p. 242.

<sup>50</sup> Upon the Euphrates.

<sup>51</sup> A city in Parthia.

<sup>52</sup> Calamon or Cal-Amon, was a hill in Judea; which had this name given to it by the Canaanites of old. Cyril mentions *αφικομενοι τινες απο τῆς ΟΡΟΥΣ Καλαμωνος*, in Epistolâ ad Calosyrium.

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 Puratheia: 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<sup>53</sup> Philistines.

Har and Hor signify a mountain; *ορος* 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, Abfyrtilis. It was in use among the ancient Hetrurians and other nations: hence came the terms Aventinus, Palatinus,<sup>54</sup> Numantinus, &c. It seems to be the same as Tan in the east, which occurs continually in composition, as in Indos-tan, Mogolis-tan, Pharfis-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

<sup>53</sup> 1 Kings. c. 15. v. 27.

<sup>54</sup> In Canaan was a well known region called Palæstine.

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

Tin in some languages signified, mud, or soil.

Hetruria, Torchonium. Turzon in Africa was a tower of the <sup>55</sup> Sun. It was sometimes expressed Tar, hence Tarcunia, Taracena, Tarracon in Spain, Tarne (Tar-ain) which gave name to a fountain in Lydia; Taron (Tar-On) in Mauritania. Towers of old were either Prutaneia, or light-houses, and were stiled Tor-Is: whence came the Turris of the Romans. Sometimes these terms were reversed, and the tower was called Aftur. Such a one was near some hot streams at no great distance from Cicero's Villa. It is thus described by Plutarch: *Ασυρα—χωριον παραλιον Κικερωνος.* The river too was called Aftura. There was also a place of this name opposite to the island Lesbos, undoubtedly denominated from the like circumstances in its situation; as may be learned from Pausanias, who had seen it. *Υδωρ δε απο πηγων ανερχομενον μελαν ιδων οίδα εν Ασυροις· ταδε Ασυρα απαντικρυ εσι Λεσβος· λουτρα εσι θερμα εν τω Αταρνει καλουμενω.*

Caph, Cap, and Cephas, signify a rock; and also any promontory or headland. As temples used to be built upon eminences of this sort; we find this word often compounded with the titles of the Deity there worshiped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait; whence came Cephale, Cephalonia, Caphareus, Capisa, Cephifus, Capiffene, Cephene, Caphyatae, Capatiani. 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

<sup>55</sup> Ptolemy. L. 4. p. 112.

had towers upon them, were called Caphtor. Such a one was in Egypt, or in its <sup>56</sup> vicinity: whence the Caphtorim had their name. It was probably near <sup>57</sup> Pelufium, 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: <sup>58</sup> Δίαν τὴν νῦν καλεσμένην Νάξον; and he adds, *πολλὰι δὲ καὶ ἕτεραι εἰσι νῆσοι Δίαι καλεσμέναι, ἢτε πρὸς τῆς Κρήτης—καὶ ἡ περὶ Μήλον, καὶ ἡ περὶ Ἀμοργόν, καὶ ἡ τῆς Κεω χερρῶνησος, καὶ ἡ Πελοποννήσου.* All these were islands, or peninsular regions.

## B E T H.

Beth is a house or temple; as in <sup>59</sup> Beth-El, Beth-Dagon, Beth-Shemesh, Beth-Oron, or Beth-Or-On, &c. &c. It is sometimes subjoined, as in Phar-beth, and Elifa-beth; the latter of which is the house of <sup>60</sup> Elifa, the same as Elufa of Idume, and Eleufa of Egypt. Beth was in different coun-

<sup>56</sup> See Amos. c. 9. v. 7.

<sup>57</sup> Jeremiah. c. 47. v. 4. speaks of the island of Caphtor in Egypt.

<sup>58</sup> Theocritus. Idyll. 2. v. 45. Scholia.

It is still common in the Arabian Gulf, and in India; and is often expressed Dive, and Diva; as in Laccive, Serandive, Maldive. Before Goa is an island called Diu κατ' ἐξοχὴν.

<sup>59</sup> Βαίθηλ, οἶκος Θεῶν. Hesychius.

Βαίθηλ, θεῖος ναός. Suidas.

<sup>60</sup> Elifa, called Eliza, Elefa, Eleafa, Ελεασα. 1 Maccab. c. 9. v. 5. and c. 7. v. 40. often contracted, Lefa, Lafa, &c.

tries

tries expressed Bat, Bad, Abad. Hence we meet at this day with Pharfabad, Afrabad, Amenabad, Mouftafabad, Iahenabad in Perfia, 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* <sup>61</sup> *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 <sup>62</sup> Balbeth. He lived in the eleventh century, and died anno 1127. According to Jablonfky, Bec and Beth are of the same meaning. Atarbec in Egypt is the temple of Atar or Athar; called Atarbechis by <sup>63</sup> Herodotus. The same is Athyr-bet, and styled Athribites (*Αθρειδιτης*) by <sup>64</sup> Strabo. The inner recess of a temple is by Phavorinus and Hesychius called *Βαιτης, Βετης, Βετις*, similar to *בית אש* among the Chaldeans. It was the crypta or sacred place, where of old the everlasting fire was preserved. Hesychius observes, *Βετης, το αποκρυφον μέρος τῶν Ἱερῶν.* 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: *Ἡραπολλῶν Φαινυβυθῆως κωμῆς τῆς Πανοπολιτικῆς Νομῆς.* Phainubuth is only Phainabeth varied, and signifies the place sacred

<sup>61</sup> Pocock's Travels. Vol. 2. p. 106.

<sup>62</sup> Gulielmus Tyrius. L. 21. c. 6. p. 1000.

<sup>63</sup> Herodotus. L. 2. c. 41.

<sup>64</sup> Strabo. L. 17. p. 1167.

to Phanes; which was one of the most ancient titles of the Deity in Egypt.

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

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<sup>65</sup>. 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<sup>66</sup>.

<sup>65</sup> Ταυτα μεν εν Ερατοσθενος ιστορικεν· την δε μεγαλην μαχην προς Δαρειον εκ εν Αρβηλοις—αλλα εν Γαυγαμηλοις γενεσθαι συνεπεσεν· σημαειν δε φασιν οικον Καμηλων την διαλεκτον. Plutarch. Vita Alexand. Vol. 1. p. 683.

Strabo says the same. Εστι μεν εν τοπος επισημος ετος, και τ'ονομα· μεθερμηνευθεν γαρ εστι Καμηλων οικος. L. 16. p. 1072.

<sup>66</sup> Οι μεν τα πλειστα συγγραφαντες λεγουσιν, οτι εξακοσις σταδις απεχει, οι δε τα ελαχιστα, οτι ες πεντακοσις.

Αλλα εν Γαυγαμηλοις γαρ γενεσθαι την μαχην προς τω ποταμω Βερμαδη λεγει Πτολεμαιος και Αριστοβελος· πολισ δε εκ ην τα Γαυγαμηλα, αλλα κωμη μεγαλη, εδε ονομαστος ο χωρος, εδε εις ακοην ηδυ το ονομα.

Arrian. Expedit. Alex. L. 6. p. 247.

from

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 Gavgamela were the same place. The king alluded to is said by <sup>67</sup> Strabo to have been Darius the son of Hyftaspes. But is it credible, that so great a prince, who had horses of the famous breed of Nyfa, as well as those of Persis and Arabia, the most fleet of their kind, should be so circumstanced in battle, as to be forced to mount a camel, that could scarce move six miles in an hour: and this at a time when the greatest dispatch was necessary? This author gives a different reason for the place being thus denominated. He says, that it was allotted for the maintenance of a camel, which used to bring the king's provisions from Scythia, but was tired and failed upon the road. I know not which of the two circumstances in this short detail is most exceptionable; a king of Persia's provisions being brought to Babylon, or Sushan 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 <sup>68</sup> 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

<sup>67</sup> Strabo. L. 16. p. 1072.

<sup>68</sup> Strabo acknowledges the mistakes of his countrymen in this respect.—Πολλα μὲν ἔν τε καὶ μὴ ὄντα λεγέσθαι οἱ Ἀρχαῖοι Συγγραφεῖς, συντελεθραμένοι τῷ ψεύδει διὰ τῆς μυθολογίας. 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 alledged 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, אור בל of the Chaldeans. It was the same as Beth Arbel of <sup>69</sup>Hosea: and Gaugamela is of the same purport, relating to the same God under different titles. The Grecians were grossly ignorant in respect to foreign events, as Strabo repeatedly confesses: and other writers do not scruple to own it <sup>70</sup>. Lyfimachus 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

<sup>69</sup> *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.* Hosea. c. 10. v. 14. *Ar* in this place does not signify a city; but אור, the title of the Deity: from whence was derived *iepos* of the Greeks. The Seventy, according to some of their best copies, have rendered Beth Arbel *οικον Ιερο-Βααλ*, 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.

<sup>70</sup> Plutarchus in Alexandro.

then

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 <sup>71</sup> 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 Aristotulus: 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. <sup>72</sup> *Θάψας τῆς τετελευτηκότας ἐπέβαλε τοῖς Ἀρβηλοῖς, καὶ πολλὴν μὲν εὗρεν ἀφθονίαν τῆς τροφῆς, οὐκ ὀλίγον δὲ κόσμον, καὶ γὰζαν βαρβαρικήν, ἀργυρεῖς δὲ τάλαντα δισχιλία.* 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, Hetruria, and other regions. The Greeks out of different titles,

<sup>71</sup> See Strabo. L. 11. p. 774. L. 15. p. 1006. L. 1. p. 41. p. 81.

See also Philo Biblius apud Euseb. P. E. L. 1. c. 10. p. 34. Iamblichus. § 7. c. 5.

<sup>72</sup> Diodorus Siculus. L. 17. p. 538. He makes no mention of Gaugamela.

and combinations, formed various Deities; and then invented different degrees of relation, which they supposed to have subsisted between them. According to Acufilaus Cham-Il was the Son of Vulcan, and Cabeira. <sup>73</sup> *Ακυσίλαος δε ὁ Ἀργεῖος ἐκ Καβείρης καὶ Ἡφαίστου Καμίλον λεγεί.* He was by others rendered Camillus, whose attendants were the Camilli; and he was esteemed the same as Hermes of Egypt. <sup>74</sup> Statius Tullianus de vocabulis rerum libro primo ait dixisse Callimachum, Tuscos Camillum appellare Mercurium, &c. Romani quoque pueros et puellas nobiles et investes Camillos et Camillas appellant, Flaminicarum et Flaminum præministros. Servius speaks to the same purpose. <sup>75</sup> Mercurius Hetruscâ linguâ Camillus dicitur. The reason of the attendants being also called Camilli was in consequence of a custom among the ancients of conferring generally upon the priests the title of the Deity, whom they served. The Camilli were commonly young persons of good family, as we learn from Plutarch; and were to be found in the temples of Jupiter, or Zeus: for Zeus and Hermes were originally the same: <sup>76</sup> *Καὶ τὸν ὑπηρετῆντα τῷ Ἱερῷ τὸ Δίος ἀμφίθαλην παιδὰ λεγεσθαι Καμίλλον, ὡς καὶ τὸν Ἑρμῆν· ἕτως ἐνίοι τῶν Ἑλλήνων Καμίλλον ἀπο τῆς διακονίας προσηγορευοῦν.* He mentions Ἑρμῆν—Καμίλλον ἀπο τῆς διακονίας, and supposes that Camillus had the name of Hermes from the similitude of his office, which was waiting upon the Gods. But the Chal-

<sup>73</sup> Strabo. L. 10. p. 724.

<sup>74</sup> Macrobius. Saturn. L. 3. c. 8. p. 284.

<sup>75</sup> Servius in Lib. 11. Æneid. v. 558.

<sup>76</sup> Plutarch in Numâ. 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 pedisequus, nor Hermes the lacky. They styled their chief God Cam-Il, 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 Amonians, who travelled westward, brought his rites and worship into the western parts of Europe: hence there are inscriptions to be found inscribed <sup>77</sup> Camulo Sancto Fortissimo. He was sometimes taken for Mars: as we may learn from an inscription in Gruter.

<sup>78</sup> M A R T I C A M U L O.

Ob Salutem Tiberi Claud. Cæs. Cives Remi posuerunt.

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 <sup>79</sup> temple; both sacred to the same Deity under different names

It is remarkable that Syncellus, speaking of Venephres King of Egypt, says, that he built the pyramids of <sup>80</sup> Cochone; which are the principal pyramids of that country. Eusebius

<sup>77</sup> Gruter. P. lvi. n. 11. vol. 1.

<sup>78</sup> Gruter. Vol. 1. p. lvi. 12. also p. xl. 9.

<sup>79</sup> Or else Beth-Arbel was another name of the same temple.

<sup>80</sup> Syncellus. p. 55.



before him had taken notice of the same history : <sup>81</sup> Ουενεφρης, εφ' ου ο λιμος κατεσχε την χωραν, ος και τας Πυραμιδας περι Κοχωνην ηγειρεν. *Venephres 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 revered in Egypt, was styled Con. <sup>82</sup> Τον Ἡρακλην φησι κατα την Αιγυπτίων διαλεκτον Κωνα λεγεσθαι. From hence we find, that it was a sacred Egyptian title. According to some readings the place is expressed Cocome; which is of the same purport. Co-Chome, the same as Cau-Come, signifies the house of Chom, or the Sun; and seems to betray the purpose, for which the chief pyramid was erected : for it was undoubtedly nothing else but a monument to the Deity, whose name it bore. According to <sup>83</sup> Herodotus the great pyramid was built by Cheops; whom others called Chaops. But Chaops is a similar compound; being made up of the terms Cha-Ops, and signifies οικος Πυθωνος, domus Opis Serpentis. It was the name of the pyramid, which was erected to the Sun, the Ophite Deity of Egypt, worshiped under the symbol of a serpent. Analogous to Cau-Come in Egypt was a place in Ethiopia,

<sup>81</sup> Eusebii Chron. p. 14.

<sup>82</sup> Etymologicum magnum. Ἡρακλῆς.

<sup>83</sup> Herodotus. L. 2. c. 124.

called <sup>84</sup> Cufcha: doubtless fo 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 Gofan of the <sup>85</sup> Scriptures. Strabo calls it <sup>86</sup> Χαζηνη, Cha-Zene, and places it near Adiabene. Gauzan, or Go-zan, is literally the house of the Sun. I once thought that the land of Goshen in Egypt was of the same purport as Cufhan; and have so mentioned it in a former <sup>87</sup> treatise. So far is true: the land of Goshen was the land of Cufhan, and possessed by the sons of Chus: but the two terms are not of the same meaning. Goshen, or Goshan, like Gauzan in Mesopotamia, signifies the temple of the Sun: hence it was as a city rendered by the Greeks Heliopolis. Artapanus, as we learn from Eusebius, expresses it Caifan, Καϊσαν. Go-Shan, Gau-Zan, Caifan, Cazena, all denote a place sacred to the Sun; and are such variations in rendering the same term, as must be expected in an interval of fifteen hundred years, and from different transcribers. This luminary was also called Abor, the parent of light; and his temple Cha-Abor, and Cho-Abor, contracted Chabor, and Chobar. Of this name both a city and river were to be found in Gauzanitis; as well as in Sufiana, and other parts:

<sup>84</sup> Geog. Nubiensis. p. 17.

Michaelis Geog. Hebræorum Extera. p. 154.

<sup>85</sup> 2 Kings. c. 17. v. 6. and c. 18. v. 11. also 1 Chron. c. 5. v. 26.

<sup>86</sup> Strabo. L. 16. p. 1070.

<sup>87</sup> 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 <sup>88</sup> Chaones from their place of worship: and the former had also the name <sup>89</sup> 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 Dionufus. This also was called <sup>90</sup> Chaon, *the place of the Sun*; and was undoubtedly so named from the ancient worship: for Dionufus was of old esteemed the same as Ofiris, the Sun. There was also a place called <sup>91</sup> 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 <sup>92</sup> Salies; the region was called *Χασαρα*; undoubtedly from Cha-Our, (𐎧𐎢𐎺) some temple of Ur, erected by the Amonians, who here settled. Canoubis in Egypt was

<sup>88</sup> Strabo. L. 7. p. 505. So also Herodotus and Pausanias.

<sup>89</sup> Σελλοί, οἱ Δωδωναῖοι. Steph. Byzantinus.

ἀμφὶ δὲ Σελλοί

Σοὶ ναῖσ' ὑποφῆται. Homer. Iliad Π. v. 234.

<sup>90</sup> Pausanias. L. 2. p. 166.

<sup>91</sup> It is called Chau-On, *Χαυων*, by Steph. Byzantinus, from Ctesias. *Χαυων*, χωρὰ τῆς Μηδίας. Κτησίας ἐν πρώτῃ Περσικῶν. Chau-On is οἶκος ἡλίου, the house of the Sun, which gave name to the district.

<sup>92</sup> Strabo. L. 4. p. 270. and p. 282.

a compound of Ca-Noubis; Cabafa in the same country, Ca-Bafa; called by many Befaf, the Befeth of the Scriptures, a Goddeſs well known in Egypt. She had a temple in Canaan called <sup>93</sup> Beth Befaf. Cuamon, near Efdraelon, is a compound of Cu-Amon, the place or houſe of Amon: <sup>94</sup> ἕως τῆς Κυαμῶνος. There was a temple in Attica called Cuamites; and a perſonage denominatèd from it. The hiſtory of the place, and the rites in time grew obſolete; and Pauſanias ſuppoſes, that the name was given from Κυαμος, Cuamos, a bean. <sup>95</sup> Σαφές δὲ οὐδὲν ἔχω λεγέειν, εἴτε πρῶτος Κυαμῆς ἐσπείρεν οὗτος. *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 decyphering 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 Thamuſ of Sidon and Egypt. This the Greeks expreſſed Ἀρτεμις, 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

<sup>93</sup> 1 Maccab. c. 9. v. 62, 64.

<sup>94</sup> Judith. c. 7. v. 3.

<sup>95</sup> Pauſanias. l. 1. p. 91.

After, they fancied a hero, Cayftrius ; from Cu-Bela, Cybele ; from Cu-Baba, Cybebe. Cerberus, the dog of hell, was denominated from Kir-Abor ; as I shall hereafter <sup>97</sup> 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 <sup>98</sup> 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 <sup>99</sup>, from the head of their family, stiled 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-

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

<sup>98</sup> Pausanias. L. 4. p. 282.

Strabo mentions Caucones in Elea. L. 8. p. 531. The Caucones are also mentioned by Homer. Odyss. Γ. v. 366.

Caucane in Sicily was of the same purport, mentioned by Ptolemy L. 3. c. 4.

<sup>99</sup> Apollonius Rhodius stiles it Cutais : *Κυταϊδος ἠβρα γαίης*. L. 4. v. 512.

tain, that it has that name at this <sup>100</sup> day. Cocutus, which we render Cocytus, was undoubtedly a temple in Egypt. It gave name to a stream, on which it stood; and which was also called the Charonian branch of the Nile, and the river Acheron. It was a foul canal, near the place of Sepulture, opposite to Memphis, and not far from Cochone. Cocutus was the temple of Cutus or Cuth: for he was so called by many of his posterity. A temple of the same was to be found in Epirus, upon a river Cocutus. Here was also a 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. <sup>1</sup> *Ἐπι δε και Κωκυτος ὑδωρ ατερπεσατον.*

Juno is by Varro styled Covella. <sup>2</sup> 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

<sup>100</sup> See De Lisle's curious map of Armenia and the adjacent parts of Albania, &c.

<sup>1</sup> Pausanias. L. 1. p. 40.

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

In Pontus was a river Acheron. *Ενθα δε και προχοαι ποταμος Αχεροντος εασιν.* Apollon. Argonaut. L. 2. v. 745. also *ακρα Αχερυσια*. The like to be found near Cuma in Campania: and a story of Hercules driving away flies there also. *Ῥωμαιοι δε απομυιω Ἡρακλει (Φυθσι).* Clementis Cohort. Ibid.

<sup>2</sup> Varro de Ling. Lat. Lib. 5. p. 49. altered to Novella by some, contrary to the authority of the best MSS. See Scaliger's notes. p. 81. Edit. anno 1619. Dordrecht.

See Selden de Diis Syris. Syntag. 2: c. 2. p. 174. In vetustioribus excusis de Re Rusticâ non Novella, sed Covella legitur. Covella autem Cœlestis, sive Urania interpretatur.

interpreted

interpreted Urania, *Ουρανία* : whence Juno Covella must be rendered Cœlestis. From the substantive, Cou-El, the Romans formed Coel, heaven ; in aftertimes expressed Coelus, and Cœlum. I say, in aftertimes : for they originally called it Co-el, and Co-il, and then contracted it to Cœl. Hence Aufonius in his Grammaticomastix mentions a passage to this purpose.

Unde Rudinus ait Divôm domus altifonum Cœl : or as Ennius, to whom he alludes, has rendered it, according to the present MSS, altifonum <sup>3</sup> Coil. 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 <sup>4</sup> Cœlo Æterno. The ancient Deity Celeus, mentioned by <sup>5</sup> Athenagoras, and said to have been worshiped at Athens, was the same as the above.

<sup>3</sup> Ennii Annal. L. 1.

<sup>4</sup> The Persians worshiped Cœlus ; which is alluded to by Herodotus, when he says, that they sacrificed upon eminences : *Τον κυκλον παντα τῶ Ουρανῶ Δια καλεοντες*, L. 1. c. 131. To the same purpose Euripides ;

*Ὅρας τον ὑψῶ τον δ' απειρον' αιθερα,*

*Τον γην περιξ εχονθ' ὑγραϊς εν αγκυλαις ;*

*Τετον νομιζε Ζηνα, τον δ' ἡγου Δια.*

Clement. Alexand. Strom. L. 5. p. 717. Plutarch. p. 369. p. 424.

Aspice hoc sublime candens, quem invocant omnes Jovem. Cicero de Naturâ Deor. L. 1.

<sup>5</sup> *Ἀλλ' Ἀθηναῖοι μεν Κελεον, και Μεγανειραν ἰδρυνηαι Θεως.* Athenag. Legat. p. 290.

Many places and regions, held sacred, and called Coel by the Amonians, were by the Greeks rendered *κοιλα*, cava. Hence we read of *Κοιλη Λακεδαιμων*, *Κοιλη Ηλιδ*, and the like. Syria was by them styled *Κοιλη*, the hollow: but the true name was Coëla, the heavenly or sacred. It was so denominated from the Cuthites, who settled there, on account of the religion established. Hence it was also named Shem, and Shama; which are terms of like purport, and signify divine, or heavenly. It is a name, which it retains at this day; as we are informed by <sup>6</sup> 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 Ηλ, Eel, the Sun: and what the Greeks rendered *Κοιλη*, of old meant <sup>7</sup> heavenly. Hence Homer styleth it peculiarly <sup>8</sup> *Ηλιδα διαν*, *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 <sup>9</sup> Samicon, which signifies Cœli 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*

<sup>6</sup> Abulfeda. Tabula Syriæ. p. 5.

Naffir Ettufæus. p. 93. apud Geog. vet.

<sup>7</sup> The city Argos was in like manner called *Κοιλον*. Πολλακις το Αργος Κοιλον φησι, καθαπερ εν Επιγονοις. Το ΚΟΙΛΟΝ Αργος ην εν οικησοντ' ενι.— ενι και εν Θαμυρα, Αργει Κοιλω. Scholia in Sophoc. Œdipum Colon.

<sup>8</sup> Iliad. B. v. 615.

<sup>9</sup> Strabo. L. 8. p. 529.

<sup>10</sup> *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 Hesychius, as also in Suidas, *Κοιολης, ὁ Ἰερευς*. By which we learn, that by Coioles was meant a sacred or heavenly person; in other words, a priest of Cælus. In Coioles there is but a small variation from the original term; which was a compound from Coi-El, or Co-El, the Cælus of the Romans.

Concerning the term Cæl in Ennius, <sup>11</sup> Janus Gulielmus takes notice, that this poet copied the Dorians in using abbreviations, and writing Cæl for Cælus and Cælum. But herein this learned person is mistaken. The Dorians were not so much to be blamed for their abbreviating, as the other Greeks were for their unnecessary terminations, and inflexions. The more simple the terms, the more ancient and genuine we may for the most part esteem them: and in the language of the Dorians we may perceive more terms relative to the true mythology of the country, and those rendered more similar to the ancient mode of expression, than are elsewhere to be

<sup>10</sup> Strabo. L. 8. p. 534.

<sup>11</sup> 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 <sup>12</sup> east. The ancient hymns, sung in the Prutaneia all over Greece, were <sup>13</sup> Doric: so sacred was their dialect esteemed. Hence they cannot but afford great help in inquiries of this nature. What was by others styled *Αθηνη*, they expressed *Αθανα*: Cheops they rendered Chaops: Zeen, Zan: *Χαζηνη*, *Χαζανα*: *Μην*, *Μαν*: Menes, Manes: Orchenoi, Orchanoi: Neith, Naith: *Ιηνισος*, *Ιανισος*: Hephæstus, Hephastus: 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

<sup>12</sup> Φαινοιατο αν εοντες οι των Δωριων ηγεμονες Αιγυπτιοι ιθαγενεις. Herod. L. 6. c. 54.

Of their original and history I shall hereafter give a full account.

<sup>13</sup> Ὅποσα δε αδδσιν εν τῷ Πρυτανειῳ, φωνη μεν εστιν αυτων ἡ Δωριος. Pausanias. L. 5. p. 416.

houses in the infancy of the world are supposed to have been caves or grottos <sup>14</sup>. 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 *Καιαδης*, or as the Spartans expressed it, *Καιαδας*, the house of death. <sup>15</sup> *Καιαδας δεσμωτηριου—το παρα Λακεδαιμονιοις*. 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 *Καιετες*, and *Καιετοι*. The author above quoted gives us the terms variously exhibited: <sup>16</sup> *Καιετοι.—Οι απο των σεισμων ρωχοι Καιετοι λεγονται. Και Καιαδας το δεσμωτηριον εντευθεν, το παρα Λακεδαιμονιοις, σπηλαιον*. Hesychius renders it in the plural, and as a neuter: *καιατα, ορυγματα*. 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

<sup>14</sup> Tum primum subiere domos; domus antra fuere.

Ovid. Metamorph. L. i. v. 121.

<sup>15</sup> Strabo L. 8. p. 564.

It is mentioned by Thucydides: *Ες τον Καιαδαν, επερ της καχεργης εμβαλλειν ειωθεισαν (οι Λακεδαιμονιοι.)* L. i. c. 134.

It is expressed *Κεαδας* by Pausanias; who says that it was the place, down which they threw Aristomenes, the Messenian hero. L. 4. p. 324.

<sup>16</sup> Strabo. Ibidem.

the rites of fire were <sup>17</sup> 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, Κωοι. <sup>18</sup> *Ἐνιοι κωως 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 *φηρες ορεσχωοι*:

<sup>19</sup> *Καρτισοι δη κεινοι επιχθονιων τραφεν ανδρων,  
Καρτισοι μεν εσαν, και καρτισοις εμαχοντο  
Φηρσιν ορεσχωοισι.*

*Ορεσχωος* 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 <sup>20</sup> *Λακεδαιμονα κητωεσσα*, for it was by many thought to have been so called on account of the caverns. From hence we may fairly conclude, that *κητωεσσα* was a mistake, or at least a variation, for <sup>21</sup> *καιεταεσσα*, from Cai-Atis; and that Co, <sup>22</sup> Coa, Caia, were of the same purport.

<sup>17</sup> Huic monstro Vulcanus erat pater: illius atros  
Ore vomens ignes, magna se mole ferebat. Virgil. *Æn.* L. 8. v. 198.

<sup>18</sup> Strabo. l. 8. p. 564.

<sup>19</sup> Iliad. A. v. 266.

<sup>20</sup> Iliad. B. v. 581.

*Odyss.* Δ. v. 1. *Ἴδ' ἴξον ΚΟΙΛΗΝ Λακεδαιμονια ΚΗΤΩΕΣΣΑΝ.*

<sup>21</sup> Strabo says as much, *Ἰδτε, ὅτι οἱ ἀπο τῶν σεισμῶν ἱεροὶ Καιετοὶ λεγονται.* l. 8. p. 564.

<sup>22</sup> 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 *Καιητη*, 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. <sup>23</sup> *Ανεωγε τ' εντευθεν σπηλαια υπερμεγεθη, κατοικιας μεγαλας, και πολυτελεις δεδεγμενα.* *In these parts were large openings in the earth, exhibiting caverns of a great extent ; which afforded very ample, and superb apartments.* Diodorus informs us, that what was in his time called Caiete, had been sometimes styled <sup>24</sup> Aiete : by which we may see, that it was a compound ; and consisted of two or more terms, but these terms were not precisely applicable to the same object. Ai-Ete, or Ai-Ata, was the region of Ait, the Deity to whom it was sacred. Colchis had the same name ; whence its king was called Aietes : and Egypt had the same, expressed by the Greeks <sup>25</sup> *Αετια*, Aetia. Aiete was the district : Caiete was the cave and temple in that district ; where the Deity was worshiped.

In Bœotia was a cavern, into which the river Cephifus de-

<sup>23</sup> Strabo, l. 5. p. 357.

<sup>24</sup> *Κατα δε Φορμιας της Ιταλιας Αιητην τον νυν Καιητην προσαγορευομενον.* L. 4. p. 259.

Virgil, to give an air of truth to his narration, makes Caieta the nurse of Æneas.

According to Strabo it was sometimes expressed Cai Atta ; and gave name to the bay below. *Και τον μεταξυ κολπον εκεινοι Καιατλαν ωνομασαν.* L. 5. p. 366.

<sup>25</sup> Scholia Eustathii in Dionysii *περιηγησιν.* v. 239. and Steph. Byzantinus. *Αιγυπτος.*

scended,

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<sup>26</sup>. Καλεῖται δ' ὁ τοπος Ἀγχονῆ ἐσι δὲ λιμνὴν ὀμωνυμος. 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. <sup>27</sup> Ὁ πρῶτος ἀνθρώπος ἐκ γῆς. Χοῖκος ὁ δευτερός ἀνθρώπος ὁ Κυριος ἐξ οὐρανό. Ὁιος ὁ Χοῖκος, καὶ τοιοῦτοι οἱ Χοῖκοι. Hesychius observes, Χοῖκος πηλιμος, γῆινος. 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 Celtæ, and Germans, as we learn from Cluverius. <sup>28</sup> Apud ipsos Germanos ejusmodi pagorum vernaculum vocabulum fuit Gaw; et variantibus dialectis, gāw, gew, gōw, gow, hinc—Brifgaw, Wormesgaw, Zurichgow, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegow, Westergow,

<sup>26</sup> Χασμα δὲ γεννηθεν—εδέξατο τον ποταμον—εἶτα ἐξέρρηξεν εἰς την επιφανείαν κατὰ Λαρυμναν της Λοκιδος την ανω—Καλεῖται δ' ὁ τοπος Ἀγχονη κτλ. Strabo. L. 9. p. 623.

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

<sup>27</sup> 1 Corinthians. c. 15. v. 47, 48.

<sup>28</sup> Cluverii Germaniæ Antiq. L. 1. c. 13. p. 91.

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

### P A R T I C L E S.

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 אור, was called Uchor by the people of Egypt and Cyrene; which the Greeks expressed Αχωρ, Achor. He was worshiped with the same title in Arabia, and called Al Achor. <sup>29</sup> 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 Ἡλιος, 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

<sup>29</sup> Bayeri Additamenta to Selden de Diis Syris. p. 291.

Achor near Jericho. Joshua. c. 15. v. 7.

whom

whom Alexander engaged upon the Indus, was named from the chief object of his worship  $\pi\alpha\sigma$ , Pi-Or, and P'Or; rendered by the Greeks  $\Pi\omega\rho\sigma$ , Porus. Pacorus the Parthian was of the same etymology, being a compound of P'Achorus, the Achor of Egypt: as was also the <sup>30</sup> city Pacoria in Mesopotamia, mentioned by Ptolemy. Even the Grecian  $\pi\upsilon\rho$  was of Egyptian or Chaldaic original; and of the same composition (P'Ur) as the words above: for <sup>31</sup> Plato informs us, that  $\pi\upsilon\rho$ ,  $\upsilon\delta\omega\rho$ ,  $\kappa\upsilon\nu\epsilon\varsigma$ , 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 <sup>32</sup> 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, <sup>33</sup>  $\Pi\iota\zeta\epsilon\upsilon\varsigma$ ,  $\Pi\iota\mu\alpha\rho\tau\upsilon\rho$ ,  $\Pi\iota\mu\alpha\theta\eta\tau\eta\varsigma$ ,  $\pi\iota\sigma\omega\mu\alpha$ ,  $\pi\iota\lambda\alpha\omicron\varsigma$ , Pidux, Picurator, Pitribunus: 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 <sup>34</sup> writers, as natives of that

<sup>30</sup> Ptolem. Lib. 5. c. 18. p. 164.

<sup>31</sup> Plato in Cratylo. p. 410.

<sup>32</sup> See Kircher's Prodomus Copticus. p. 180. and p. 297.

<sup>33</sup> Ibidem, and Jameson's Specilegia. c. 9. § 4.

<sup>34</sup> Pionius. Euseb. Hist. Ecclesiast. L. 4. p. 173.

Pior Monachus Ægyptiacus. Socratis Hist. Eccles. p. 238.

Piammon. Sozomen. H. E. P. 259.

Piambo, or P'ambo. Socratis Eccles. H. p. 268.

It was sometimes expressed Po, as in Poëmon Abbas, in Evagrius.

In Apophthegmat. Patrum. apud Cotelerii monumenta. Tom. 1. p. 636.

Baal Peor was only Pi-Or, the Sun: as Priapus was a compound of Peor-Apis, contracted.

country. This article is sometimes expressed Pa: as in the name of Pachomius, an abbot in Egypt, mentioned by <sup>35</sup> Gennadius. A priest named Paapis is to be found in the Excerpta from Antonius <sup>36</sup> Diogenes in Photius. There were particular rites, styled Pamyliia Sacra, from <sup>37</sup> Pamyles, an ancient Egyptian Deity. We may infer from Hesychius, that they were very obscene: Πααμυλλης, Αιγυπτίος Θεος Πριαπωδης. 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 Παιδων: for it is inconceivable, how very ignorant they were in respect to their ancient theology. Hence we read of παιδων Λητεις, παιδων Ζηνος, παιδων Απολλωνος; and legends of παιδων αθανατων; and of παιδων, 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, <sup>38</sup> Τις ο Παιδων ταφος παρα Χαλκιδευσι; Pausanias mentions <sup>39</sup> Αμφιλυκς παιδων βωμος: and in another

<sup>35</sup> Gennad. Vitæ illustrium virorum, L. 7. Pachomius, a supposed worker of many miracles.

<sup>36</sup> Antonius Diogenes in Photius. Cod. 166.

<sup>37</sup> Plutarch. Isis et Osiris. V. 1. p. 355.

Paamyles is an assemblage of common titles, Am-El-Ees with the prefix. Hence the Greeks formed Melissa, a sacred name: as of Ham El-Ait, they formed Melitta, the name of a foreign Deity, more known in Ionia than in Hellas.

<sup>38</sup> Plutarch: Quæstiones Græcæ. v. p. 296.

<sup>39</sup> Pausanias. L. 1. p. 83. Amphilucus was a title of the Sun.

place,

place, <sup>40</sup> Βωμοὶ δὲ Θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ Ἡρώων, καὶ ΠΑΙΔΩΝ τε Θησεως, καὶ Φαληρου. From this mistake arose so many boy-deities; among whom were even Jupiter and Dionusufus: <sup>41</sup> Αὐτὸν τοῦ Δια, καὶ τοῦ Διονυσίου Παιδᾶς, καὶ νεβς, ἢ θεολογία καλεῖ. *According to the theology of the Greeks even Jupiter and Dionusufus 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 Amphiffa in Phocis. The particular Gods, to whom it was performed, were styled *Ἀνακτὲς παῖδες*. <sup>42</sup> Ἀγοῦσι δὲ καὶ τελετὴν οἱ Ἀμφισσεῖς τῶν Ἀνακτῶν καλεσμένων Παιδῶν. Ὅτινες δὲ Θεῶν εἰσὶν οἱ Ἀνακτὲς Παιδῆς, οὐ κατὰ τ' αὐτὰ εἰρημένον. *The people of Amphiffa perform a ceremony in honour of persons, styled *Ἀνακτὲς Παῖδες*, or Royal Boys; but who these *Ἀνακτὲς Παῖδες* 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

<sup>40</sup> Pausanias. l. 1. p. 4. in like manner, *ταφοὶ τῶν Ἰφιμεδίας καὶ Ἀλωεως παιδῶν* Pausanias. l. 9. p. 754.

<sup>41</sup> Proclus in Platonis Parmenidem: See Orphic Fragment of Gefner. p. 406.

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

<sup>42</sup> 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: <sup>43</sup> Πρωμιν εκ Πρωμιος γεγονεναι—και ουτε ες θεον, ουτε ες Ἡρωα ανεδησαν αυτες (οι Αιγυπτιοι.) There are many strange and contradictory opinions about this <sup>44</sup> 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 Pi-romis 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 <sup>45</sup> 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 <sup>46</sup> Prodrumus Copticus of Kircher, Πρωμι, Piromi, is *a man*; and seems to imply a native. Pirem Racot

<sup>43</sup> Herodotus. l. 2. c. 144.

<sup>44</sup> See Reland, Differtatio Copt. p. 108.

Jablonsky Prolegomena in Pantheon Ægyptiacum: p. 38. Also Weffeling. Notes on Herod. l. 2. c. 143.

<sup>45</sup> This was certainly the meaning: for Plato, speaking of the native Grecians in opposition to other nations, styled βαρβαροι, makes use of the very expression: Πολλη μεν η Ἑλλας, εφη, ω Κεβης, εν η ενεισι του αγαθοι ανδρες, πολλα δε και των βαρβαρων γενη. In Phædone. p. 96.

<sup>46</sup> Kircher. Prodrumus Copticus. p. 300 and p. 293.

is an Alexandrine, or more properly a native of Racotis called Rafchid, and Rofetta. Pirem Romi, are <sup>47</sup> 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: <sup>48</sup> *Εγεννηθησαν δε και εν Παραια Κρονω τρεις παιδες.* Paraia is a variation of P'Ur-*aia*; 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 <sup>49</sup> *Σεχος*: and the name is retained in the Coptic, where it is expressed <sup>50</sup> 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 Myfians, rendered by the poets <sup>51</sup> Phanac and Phanaces. Hanes was a title of the same Deity, equally revered of old, and com-

<sup>47</sup> Kircher. Prod. p. 293.

<sup>48</sup> Sanchoniathon apud Euseb. Præp. Evang. l. 1. c. 10. p. 37.

<sup>49</sup> Damascius: Vita Isidori, apud Photium. Cod. ccxlii.

<sup>50</sup> Jablonsky: Pantheon Egypt. v. 2. l. 5. c. 2. p. 70.

<sup>51</sup> Ausonius. 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. Pa-romi 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 φαῖνω, φαῖνεις, φαῖνερος: 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, πρυτανεις, and πρυτανεια among the Greeks of Hellas: in which Prutanea 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 stiled Pueri: and because many of them were handsome youths selected for that office, Puer came at length to signify any young person. Some of the Romans would explain this title away, as if it referred to Jupiter's childhood: but the history of the place will shew 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:

<sup>52</sup> Vulcano genitum pecora inter agrestia Regem,  
Inventumque focus.

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

<sup>52</sup> Virgil *Æneid*. l. 7. v. 679.

notice of this custom of divination at Præneste; and describes the manner, as well as the place: but gives into the common mistake, that the Purim related to Jupiter's childhood. He says, that the place, where the process was carried on, was a sacred inclosure, <sup>53</sup> is est hodie locus septus religiose propter Jovis *Pueri*, qui lactens cum Junone in gremio *Fortunæ* mammam appetens, castissime colitur a Matribus. This manner of divination was of Chaldaic original, and brought from Babylonia to Præneste. 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* <sup>54</sup>. c. 9. v. 26. The same lots of divination being used at Præneste was the occasion of the God being called Jupiter Pur. This in aftertimes was changed to Puer: whence we find inscriptions, which mention him under that name; and at the same time take notice of the custom which prevailed in his temple. Inscriptions *Jovi Puero*, and *Fortunæ Primigeniæ Jovis* <sup>55</sup> *Pueri* are to be found in Gruter. One is very particular.

<sup>56</sup> *Fortunæ Primigeniæ Jovis Pueri D. D.*  
*Ex SORTE compos factus*  
*Nothus Ruficanæ*  
*L. P. Plotilla.*

<sup>53</sup> Cicero de Divinatione. l. 2.

<sup>54</sup> See also v. 28, 29, 31, and 32.

<sup>55</sup> Gruter. Inscript. lxxvi. n. 6.

<sup>56</sup> Ibid. lxxvi. n. 7.

B O N O D E O  
 P U E R O P O S.  
 P O R O.

Gruter. Inscript. p. lxxxviii. n. 13.

That this word Puer was originally Pur may be proved from a well known passage in Lucretius :

<sup>57</sup> Puri sæpe lacum propter ac dolia curva  
Somno devincti credunt se attollere vestem.

Many instances, were it necessary, might be brought to this purpose. It was a name originally given to the priests of the Deity who were named from the Chaldaic  $\text{ܘܪ}$ , Ur: and by the ancient Latines were called P'uri. At Præneste the name was particularly kept up on account of this divination by <sup>58</sup> 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. Præneste seems to be a compound of Puren Esta, the lots of Esta, 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;

<sup>57</sup> Lucretius. l. 4. v. 1020.

<sup>58</sup> Propertius alludes to the same circumstance:

Nam quid Prænests dubias, O Cynthia, sortes?

Quid petis Ææi mœnia Telegoni?

L. 2. eleg. 32. v. 3.

What in the book of Hester is styled Purim, the Seventy render, c. 9. v. 29.  $\varphi\theta\epsilon\rho\alpha\iota$ . The days of Purim were styled  $\varphi\theta\epsilon\rho\alpha\iota$ .  $\text{Τη διαλεκτῶ αὐτῶν καλεῖνται φθῆραι}$ . so in c. 10. The additamenta Græca mention,  $\text{τὴν προκειμένην ἐπιστολὴν τῶν φθῆραι}$ , instead of  $\varphi\theta\epsilon\rho\alpha\iota$  and  $\Pi\theta\epsilon\rho\alpha\iota$ : from P'Ur and Ph'Ur, ignis.

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.



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O F  
E T Y M O L O G Y,

As it has been too generally handled.

Αλλα, Θεοι, των μεν μανιην απετρεψατε γλωσσης,  
Εκ δ' ὄσιων σοματων καθαρην οχετευσατε πηγην.  
Και σε, πολυμνηση, λευκωλενε παρθενε, μουσα,  
Αντομαι, ὧν θεμις εσιν εφημεριοισιν ακθειν,  
Πεμπτε παρ' ευσεβιης ελασθ' ευηνιον ἄγμα.

EMPEDOCLES.

**I**T may appear invidious to call to account men of learning, who have gone before me in inquiries of this nature; and to point out defects in their writings: but it is a task which I must in some degree take in hand, as the best writers have in my opinion failed fundamentally in these researches. Many in the wantonness of their fancy have yielded to the most idle surmises; and this to a degree of licentiousness, for which no learning nor ingenuity can atone.

It is therefore so far from being injurious, that it appears absolutely necessary to point out the path they took, and the nature of their failure; and this, that their authority may not give a sanction to their mistakes: but on the contrary, if my 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.<sup>59</sup> Herodotus expressly says, that the Gods of Greece came in great measure from Egypt. Yet Socrates is by Plato in this treatise made to derive Artemis from *το αρτεμες*, integritas: Poseidon from *ποσι δεσμον*, fetters to the feet: Hestia from *ουσια*, substance and essence: Demeter, from *διδουσα ως μητης*, distributing as a mother: Pallas from *παλλειν* to vibrate, or dance: Ares, Mars, from *αρρην*, masculinum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from

<sup>59</sup> Herodotus. L. 2. c. 4. and L. 2. c. 52.

Επειτα δε χρονθ πολλθ διελθοντος επιθοντο (οι Έλληνες) εκ της Αιγυπτθ απικο-  
μενα τα ενοματα των Θεων.

θεειν, to run <sup>60</sup>. Innumerable derivations of this nature are to be found in Aristotle, Plato, <sup>61</sup> Heraclides Ponticus, and other Greek writers. There is a maxim laid down by the Scholiast upon Dionysius; which I shall have occasion often to mention. <sup>62</sup> *Εἰ βαρβαρον το ονομα, ου χρη ζητειν Ἑλληνικην ετυμολογιαν αυτε.* *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

<sup>60</sup> So δαιμων from δαμων; Απολλων from ἡ ὄμη πολησις Διονυσος quasi διδενυσος from διδοι and οινος. and οινος from οισθαι. Κρονος, quasi χρονος κορος. Τηθου, το ηθεμενοι, with many more. Plato in Cratylus.

Ægyptus παρα το αιγας πιαινειν. Eustath. in Odyss. L. 4. p. 1499.

<sup>61</sup> Poseidon, ποιωντα ειδην. Τισιφhone, Τητων φωνη, Athene quasi αθανατος. Hecate from εκατον centum. Saturnus, quasi facer ves. See Heraclides Ponticus, and Fulgentii Mythologia.

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

Μησαι quasi ὄμησαι. Plutarch. de Fraternali Amore. v. 2. p. 480. Δι' ευνοιαν και φιλαδελφιαν.

Πασιαση, δια το πασι φαινειν τα μαντεια. Plutarch. Agis and Cleomenes. v. 2. p. 799.

<sup>62</sup> Eustathius on Dionysius: περιηγησις.

Ut Josephus recte observat, Græcis scriptoribus id in more est, ut peregrina, et barbara nomina, quantum licet, ad Græcam formam emolliant: sic illis Ar Moabitæ est Αρεοπολις; Botsra, Βυρσα; Akis, Αγκης; Astarte, Αστραρχη; torrens Kison, Χειμαρρος των Κισσων; torrens Kedron, Χειμαρρος των Κεδρων; et talia ὡσει κοις. Bochart. Geog. Sacra. L. 2. c. 15. p. 111.

We are much indebted to the learned father Theophilus of Antioch: he had great knowledge; yet could not help giving way to this epidemical weakness. He mentions Noah as the same as Deucalion, which name was given him from calling people to righteousness: he used to say, δευτε, καλει υμας ο θεος; and from hence, it seems, he was called Deucalion. Ad Autol. L. 3.

very like the above. <sup>63</sup> Εννω γαρ, ότι πολλα οι Έλληνες ονοματα, αλλως τε και οι υπο τοις Βαρβαροις οικηντες, παρα των Βαρβαρων ειληφασι — ει τις ζητοι ταυτα κατα την Έλληνικην φωνην, ως εοικωτως κειται, αλλα μη κατ' εκεινην, εξ ης το ονομα τυγχανει ον, οισθα ότι αποροι αν. *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 <sup>64</sup> writers, when this plain truth was acknowledged, should deviate so shamefully? that we should in after times be told, that Tarsus, the ancient city in Cilicia, was denominated from ταρσος, a foot: that the river Nile signified νηilus: and that Gader in Spain was Γης δειρα.

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 תְּבַי, Teba, <sup>65</sup> tetit: or ask the good bishop Cumberland, why Nineve was so called, and he will answer from Schindler, that it was a compound of <sup>66</sup> Nin-Nau, נִינְוֵי, a

<sup>63</sup> Plato in Cratylo. p. 409.

<sup>64</sup> Suidas, Stephanus, Etymolog. Eustathius, &c.

So Coptus in Egypt, from κοπτειν.

<sup>65</sup> See Callimachus. vol. 2. Spanheim's not. in Hymn. in Del. v. 87. p. 438.

<sup>66</sup> Cumberland's Origines. p. 165. so he derives Goshen in the land of Egypt from a shower of rain. See Sanchon. p. 364.

*son 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 Chafdim: 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 Chafdim. Whence had they their name? The learned Hyde will <sup>67</sup> answer, that it was from Chefed, their ancestor. Who was Chefed? He was the fourth son of Nahor, who lived in Aram, the upper region of Mesopotamia. Is it said in history, that he was the father of this people? There is no mention made of it. Is it said that he was ever in Chaldea? No. Is there the least reason to think, that he had any acquaintance with that country? We have no grounds to suppose it. Is there any reason to think, that this people, mentioned repeatedly as prior to him by ages, were in reality constituted after him? None. What then has induced writers to suppose that he was the father of this people? Because Chefed and Chafdim have a remote similitude in sound. And is this the whole? Absolutely all that is or can be alledged for this notion. And as the Chafdim are mentioned some ages before the birth of Chefed; some would have the passage to be introduced proleptically; others suppose it an interpolation; and would strike it out of the sacred text: so far does whim get the better of judgment, that

<sup>67</sup> 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. <sup>68</sup> *It was told Abraham, behold Milcab, she also hath born children to thy brother Nahor; Huz, Buz, Kemuel and Chesed: of these Chesed was the fourth.* There occurs not a word more concerning him.

It is moreover to be observed, that these etymologists differ greatly from one another in their conceptions; so that an unexperienced reader knows not whom to follow. Some deduce all from the Hebrew, others call in to their assistance the Arabic, and the Coptic; or whatever tongue or dialect makes most for their purpose. The author of the Universal History, speaking of the Moabitish Idol Chemosh, tells us, <sup>69</sup> *that many make it come from the verb מָשַׁשׁ, masbasb, to feel: but Dr. Hyde derives it from the Arabic, Khamúsh, which signifies gnats, (though in the particular dialect of the tribe Hodail) supposing it to have been an astronomical talisman in the figure of a gnat: and Le Clerc, who takes this idol for the Sun, from Comosha, a root, in the same tongue, signifying to be swift.* There is the same variety of sentiment about Silenus, the companion of Bacchus. <sup>70</sup> Bochart derives his name from Silan, שִׁילָן, and supposes him to have been the same as Shiloh, the

<sup>68</sup> Genesis. c. 22. v. 20.

<sup>69</sup> Universal History. vol. 1. b. 1. p. 286. notes.

<sup>70</sup> Bochart. Geograph. Sacra. L. 1. c. 18. p. 443.

Sandford de descensu Christi. L. 1. § 21.

See Gale's Court of the Gentiles. vol. 1. b. 2. c. 6. p. 68.

Messias. Sandford makes him to be Balaam the false prophet. <sup>71</sup> 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 Rameffes, as it is explained in the <sup>72</sup> Hebrew Onomasticum. Rameffes, tonitruum vel exprobratio tineæ; aut malum delens five dissolvens; vel confractionem dissolvens, aut confractus a tineâ—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 Babylonix.

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

<sup>71</sup> Huetius. Demonst. p. 138.

<sup>72</sup> Hebræa, Chaldæa, &c. nomina virorum, mulierum, populorum. Antverpiæ, 1565. Plantin.

a great latitude in forming his derivations: for to make his terms accord he has recourse not only to the Phenician language, which he supposes to have been a dialect of the Hebrew; but to the Arabian, Chaldaic, and Syriac, according as his occasions require. It happens to him often to make use of a verb for a radix, which has many variations, and different significations: but at this rate we may form a similitude between terms the most dissimilar. For take a word in any language, which admits of many inflections, and variations, and after we have made it undergo all its evolutions, it will be hard, if it does not in some degree approximate. But to say the truth, he many times does not seem to arrive even at this: for after he has analysed the premises with great labour, we often find the supposed resemblance too vague, and remote, to be admitted: and the whole is effected with a great strain and force upon history, before he brings matters to a seeming coincidence. The Cyclops are by the best writers placed in Sicily, near Mount <sup>73</sup> 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, *Λιλυβαιον*, from being opposite to Libya: and as the promontory was so named, it is, he thinks, probable that the sea below was stiled Chec Lelub, or Sinus Lebub: and as the Cyclops lived hereabouts, they were from hence denominated Chec-lelub, and Chec-lub, out of which the Greeks formed <sup>74</sup> *Κυκλωπες*. He derives the Siculi first

<sup>73</sup> Pliny. L. 3. c. 8.

Ætna, quæ Cyclopas olim tulit. Mela. L. 2. c. 7.

<sup>74</sup> Bochart. Geog. Sacra. L. 1. c. 30. p. 560.

from <sup>75</sup> feclul, perfection : and afterwards from אשכול, Efcol, pronounced, according to the Syriac, Sigol, a bunch of grapes. He deduces the Sicani from שכן, <sup>76</sup> Sacan, near : because they were near their next neighbours : in other words, on account of their being next to the Pœni. Sicani, qui Sicularum Pœnis proximi. But according to the best accounts the Sicani were the most ancient people of any in these parts. They settled in Sicily before the foundation of Carthage ; and could not have been named from any such vicinity. In short Bochart in most of his derivations refers to circumstances too general ; which might be adapted to one place as well as to another. He looks upon the names of places, and of people, rather as by-names, and chance appellations, than original marks of distinction : and supposes them to have been founded upon some subsequent history. Whereas they were most of them original terms of high antiquity, imported, and assumed by the people themselves, and not imposed by others.

How very casual, and indeterminate the references were by which this learned man was induced to form his etymologies, let the reader judge from the samples below. These were taken for the most part from his accounts of the Grecian islands ; not industriously picked out ; but as they casually presented themselves upon turning over the book. He derives <sup>77</sup> Delos from דהל, Dahal, timor. <sup>78</sup> Cynthus from חנט, Chanat, in lucem edere. <sup>79</sup> Naxos from nicfa, sacrificium ;

<sup>75</sup> Bochart. Geog. Sacra. L. 1. c. 30. p. 565, 566.

<sup>76</sup> Ibidem.

<sup>77</sup> Ibidem. L. 1. p. 406.

<sup>78</sup> Ibidem.

<sup>79</sup> Ibidem. p. 412.

or else from *nicfa*, *opes*. <sup>80</sup> *Gyarus* from *acbar*, softened to *acuar*, a mouse, for the island was once infested with mice. <sup>81</sup> *Pontus* in *Asia Minor* from *בטנא*, *botno*, a pistachio nut. <sup>82</sup> *Icaria* from *icar*, pastures: but he adds, *tamen alia etymologia occurrit, quam huic præfero אי כורי*, *Icaure*, five insula piscium. <sup>83</sup> *Chalcis* in *Eubœa* from *Chelca*, divisio. <sup>84</sup> *Seriphus* from *resiph*, and *resipho*, lapidibus stratum. <sup>85</sup> *Patmos* from *בטמוס*, *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. <sup>86</sup> *Tenedos* is deduced from *Tin Edom*, red earth: for there were potters in the island; and earth was probably red. <sup>87</sup> *Cythnus* from *katnuth*, parvitas: or else from *גובנא*, *gubna*, or *guphno*, cheese: because the next island was famous for that commodity: *Ut ut enim Cythnius caseus proprie non dicatur, qui e Cythno non est, tamen receptâ καταχρησει Cythnius dici potuit caseus a vicinâ Ceo*. He supposes *Egypt* to have been denominated from <sup>88</sup> *Mazor*, an artificial fortrefs; and the reason he gives, is, because it was naturally secure. Whatever may have been the purport of the term, *Mizraim* was a very ancient and original name, and could have no reference to these after considerations. The author of the *Onomasticum* therefore differs from him, and has tried to mend the matter. He allows that the people, and country, were denominated from *Mazor*, but in a different acceptance: from *Mazor*, which signified, the double pressure

<sup>80</sup> Bochart. *Geog. Sacra*. L. 1. p. 415. <sup>81</sup> P. 388. <sup>82</sup> P. 381.  
<sup>83</sup> L. 1. p. 435. <sup>84</sup> P. 414. <sup>85</sup> P. 381. <sup>86</sup> P. 385. <sup>87</sup> P. 408.  
 or from *Mazor*, angustia. <sup>88</sup> *Ibidem*. p. 258.

of a mother on each side<sup>89</sup>, *pressionem matris geminam, i. e. ab utrâque parte.* Upon which the learned Michaelis observes; <sup>90</sup> *quo etymo vix aliud veri dissimilius fingi potest.*

In the theology of the Greeks are many ancient terms, which learned men have tried to analyse, and define. But they seem to have failed here too by proceeding upon those fallacious principles, of which I have above complained. In short they seldom go deep enough in their enquiries; nor consider the true character of the personage, which they would decipher. It is said of the God Vulcan, that he was the same as Tubalcain, mentioned Genesis. c. 4. v. 22: and it is a notion followed by many writers: and among others by Gale. <sup>91</sup> *First as to the name (says this learned man) Vossius, de Idolat. L. 1. 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, <sup>92</sup> *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, <sup>93</sup> *that he first manufactured iron.* From this partial resemblance to Vulcan or Hephaestus, Bochart is induced to derive his

<sup>89</sup> Simonis Onomasticon.

<sup>90</sup> Michaelis Spicilegium Geographiæ Hebræor. Exteræ. p. 158.

<sup>91</sup> Gale's Court of the Gentiles. vol. 1. b. 2. p. 66.

<sup>92</sup> Genesis. c. 4. v. 22.

<sup>93</sup> Philo apud Eusebium. Præp. Evan. L. 1. c. 10.

name from כּרֶשׁ אֹר, Chores Ur, an artificer in <sup>94</sup> 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 sanctus, vel Princeps; equivalent to Orus, or Ofiris. 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 <sup>95</sup> 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 Ἡφαιστῷ τῷ Θεῶν Πατρί. *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

<sup>94</sup> Bochart. Geograph. Sacra. L. 2. c. 2. p. 706.

<sup>95</sup> Marcellinus. L. 22. c. 15. He was also called Eloüs. Ἐλωὺς Ἡφαιστὸς παρὰ Δωριευσίν. Hesych. 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 dæmon herd what one is there of a form, and character, so odious and contemptible, as Priapus? an obscure ill-formed Deity, who was ridiculed and dishonoured by his very votaries. His hideous figure was made use of only, as a bugbear to frighten children; and to drive the birds from fruit trees; with whose filth he was generally besmeared. Yet this contemptible God, this scarecrow in a garden, was held in high repute at Lampfacus, and esteemed the same as <sup>96</sup> Dionufus. He was likewise by the Egyptians revered as the principal God; no other than the Chaldaic <sup>97</sup> 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 <sup>98</sup> upbraided. His temples 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. <sup>99</sup> Πριηπος ὁ κοσμος, η ὁ προεσως αυτη Λογος. The author of the Orphic hymns.

<sup>96</sup> Τιμαται δε παρα Λαμφακηνοισ ὁ Πριαπος, ὁ αυτος ων τῳ Διονυσῳ Athenæus. L. I. p. 30.

<sup>97</sup> Το αγαλμα Πριηπη, τε και Ωρθ παρ' Αιγυπτιοισ. Suidas.

<sup>98</sup> Numbers. c. 25. v. 3. Deuteronomy. c. 4. v. 3. Joshua. c. 22. v. 17..

Kircher derives Priapus from פה פער, Pehorpeh, os nuditatis.

<sup>99</sup> Phurnutus de naturâ Deorum. c. 17. p. 205.

styles him <sup>100</sup> Πρωτογονον—γενεσιν μακαρων, θνητων τ' ανθρωπων. *The first born of the world, from whom all the immortals, and mortals were descended.* This is a character which will hereafter be found to agree well with Dionufus. Phurnutus fuppofes Priapus to have been the fame as Pan, the shepherd God : who was equally degraded, and misrepresented on one hand, and as highly revered on the other. <sup>1</sup> Ἴσως δ' αν ούτος και ο Πριηπος ειη, καθ' ον προεισιν εις φως τα παντα των αρχαιων δ' εισι Δαιμονων. *Probably Pan is no other than the God Priapus, by whose means all things were brought into light. They are both Deities of high <sup>2</sup> antiquity.* Yet the one was degraded to a filthy monster ; and of the other they made a scarecrow.

<sup>100</sup> Orphic Hymn 5. to Protogonus, the same as Phanes, and Priapus. See verse 10.

<sup>1</sup> Phurnutus. c. 17. p. 204.

<sup>2</sup> Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των οκτω των πρωτων λεγομενων Θεων. Herodotus. l. 2. c. 145.

Albæ Juliæ Inscriptio.

P R I E P O

P A N T H E O.

Gruter. v. 1. p. xcvi. n. 1.

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DISSERTATION

UPON THE

HELLADIAN and other GRECIAN WRITERS.

Ἐνθα πύλαι νυκτός τε, καὶ ἡμέρας, εἰσι κλεισθῶν.

PARMENIDES.

**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 Hellenians however, from whom we might expect most light, are to be admitted with the greatest caution. They were a bigotted people, highly prejudiced in their own favour; and so devoted to idle tradition that no arguments could wean them from their folly. Hence the surest resources are from Greeks of other countries. Among the Poets, 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 tinged 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, <sup>1</sup> *Ἐκ τῆς Πανος τῆς Αἰγυπτῆ γεννημένος*; 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

<sup>1</sup> Agathias. L. 4. p. 133.

are writers of high rank ; particularly Diodorus, Strabo, and Pausanias, 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 subsided. They condescended to quote innumerable authors, and some of great antiquity ; to whom the pride of Greece would never have appealed. I had once much talk upon this subject with a learned friend, since lost to the world, who could ill brook that Herodotus, Thucydides, Xenophon, should be discarded for Clemens, Origen, or Eusebius ; and that Lyfias 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, no where else to be found. But they were at the same time under violent prejudices : and the subject matter of which they treated, was in general so brief, and limited, that very little could be obtained from it towards the history of other countries, or a knowledge of ancient times. Even in respect to their own affairs, whatever light had been derived to them, was so perverted, and came through so dim a medium, that it is difficult to make use of it to any determinate and salutary purpose. Yet the beauty of their composition has been attended with wonderful <sup>2</sup> 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

<sup>2</sup> See Theophilus ad Autolyicum. 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 Cæsarea, Tatianus 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, Syncellus, Zonaras, Eustathius; and numberless more. These had the archives of ancient <sup>3</sup> 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 <sup>4</sup> histories. Such were the writings of Sanchoniathon,

<sup>3</sup> See Philo Biblius apud Euseb. P. E. L. i. c. 10. p. 32. He mentions applying to a great number of authors, in Phenicia.

<sup>4</sup> Πολλὴν ἐξερευνησάμενος ὕλην, εἶχε τὴν παρ' Ἑλλήσι.

Philo apud Euseb. Præp. Evang. L. i. c. ix. p. 32.

Berofus, Nicolaus Damascenus, Mocus, Mnaseas, Hieronymus Ægyptius, Apion, Manethon, Abydenus, Apollodorus, Asclepiades, Artapanus; from whom later writers borrowed largely. We are beholden to Clemens<sup>5</sup>, and Eusebius, for many evidences from historians, long since lost; even Eustathius 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. *Ἄλλα παρ' ἄλλοις συλλεξαμενος, μονον παρα των σοφων Ἑλληνων εσχεν εδεν, πενια σοφιας και απορια συνοικεντων.* 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<sup>7</sup> priest, that the Grecians were children in science: that they were utterly ignorant of the mythology of other nations; and

<sup>5</sup> Clemens Alexandrinus Strom. L. 1. p. 356.

<sup>6</sup> Eusebii Præp. Evang. L. 10. c. 4. p. 471.

*Τι ωφελησε Πυθαγοραν τα Αδυτα, και Ἡρακλεως σηλαι.*

Theophilus ad Autol. L. 3. p. 381.

<sup>7</sup> Plato in Timæo. Clemens. Strom. L. 1. p. 426.

*Ω Σολων, Σολων, Ἕλληνες αει παιδες κτλ.*

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. <sup>8</sup> Πλατων δε, ὁ δοκῶν τῶν Ἑλληνῶν σοφωτάτος γεγενῆσθαι, εἰς ποσὴν φλυαρίαν ἐχώρησεν. Yet all the rites of the Helladians, as well as their Gods and Heroes, were imported from the <sup>9</sup> east: and chiefly from <sup>10</sup> 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

<sup>8</sup> Theophilus ad Autolyicum. L. 3. p. 390.

<sup>9</sup> See Eusebius. Præp. Evang. L. 10. c. 4. p. 469. and c. 5. p. 473. also Clemens Alexand. Strom. L. 1. p. 361. Diodorus Siculus. L. 1. p. 62, 63. and p. 86, 87.

<sup>10</sup> Καθολοὶ δὲ φασὶ τὰς Ἑλλήνας ἐξιδιάζεσθαι τὰς ἐπιφανέστατας Αἰγυπτίων Ἡρώων τε, καὶ Θεῶν. 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 sophistified.

in the possession of a people, whom they style <sup>11</sup> Βαρβαροι, 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 <sup>12</sup> æra 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

<sup>11</sup> Ἐκαταῖος μὲν ἐν ὁ Μιλησιος περὶ τῆς Πελοποννήσου φησὶν, ὅτι πρὸ τῶν Ἑλλήνων ἠκησαν αὐτὴν Βαρβαροι· σχεδὸν δὲ τι καὶ ἡ συμπᾶσα Ἑλλὰς κατοικία Βαρβαρῶν ὑπερῆξε το παλαιον. Strabo. L. 7. p. 321.

<sup>12</sup> Ὅδε μεταξὺ χρόνος παραλελειπται, ἐν ᾧ μηδὲν ἐξαιρετον Ἑλλήσιν ἱστορηται. Theopompus in Tricarenno.

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 Trojano, 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<sup>13</sup> Cadmus. Let us for a while grant it; and inquire what was the progress. They had the use of them so far, as to

<sup>13</sup> How uncertain they were in their notions may be seen from what follows. *Alii Cadmum, alii Danaum, quidam Cecropem Atheniensem, vel Linum Thebanum, et 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 Παλαμῆδης εὔρε τα 17 γράμματα τῆ ἀλφάβητος, α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ' προσεθηκε δὲ Καδμὸς ὁ Μιλησιος ἕτερα γράμματα τρία, ϑ, φ, χ— πρὸς ταῦτα Σιμωνίδης ὁ Κεῖος προσεθηκε δύο, η καὶ ω. Επιχαρμὸς δὲ ὁ Συρακεσιος τρία, ζ, ξ, ψ· οὕτως ἐπληρώθησαν τα κ' στοιχεῖα. Eusebii Chron. p. 33. l. 13.*

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 <sup>14</sup> Athens. There are not the least grounds to surmise, that any single record existed. The names of the Olympic victors from Co-ræbus; 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 <sup>15</sup> 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

<sup>14</sup> Ου γὰρ μόνον παρὰ τοῖς ἄλλοις Ἕλλησιν ημεληθεῖ τα περὶ τῆς ἀναγραφῆς, ἀλλ' ἔδει παρὰ τοῖς Ἀθηναίοις, ὅς αὐτοχθόνας εἶναι λεγῆσι, καὶ παιδείας ἐπιμελείς, ἔθεν τοῦτον εὑρίσκειται γενομένον. Josephus contra Apion. L. i. p. 439. Their historians were but little before the war with the Persians: *doctrina vero temporum adhuc longe recentior*—*hinc tenebræ superioribus sæculis, hinc fabulæ.* Marsham, Chron. Canon. p. 14.

<sup>15</sup> 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 <sup>16</sup> parts. Indeed they did not chuse 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. <sup>17</sup> They had a high opinion of themselves and of their country in general: and being persuaded, that they sprang from the ground on which they stood; and that the Arcadians were older than the moon, they rested satisfied with this, and looked no farther. In short they had no love for any thing genuine, no desire to be instructed. Their history could not be reformed but by an acknowledgment, which their pride would not suffer them to make. They therefore devoted themselves to an idle mythology: and there was nothing so contradictory

<sup>16</sup> See Diodorus above. p. 19, 20.

<sup>17</sup> Τίς ἔ παρ' αὐτῶν συγγραφεῶν μάθοι ῥαδίως, ὅτι μὴ ἐν βεβαίως εἰδότες συνεγγραφον, ἀλλ' ὡς ἕκαστοι περὶ τῶν πραγμάτων εἰκαζοῦντο; πλεῖον γὰρ διὰ τῶν βιβλίων ἀλλήλους ἐλεῖχθαι, καὶ ἐναντιωτάτα περὶ τῶν αὐτῶν λέγειν ἐκ οὐκ ἐπιβεβαίωται κτλ. Josephus contra Apion. vol. 2. L. 1. c. 3. p. 439.

Ὅμοιος δὲ τῷ τῷ (Ἐφορῷ) Καλλισθένης καὶ Θεοπομπὸς κατὰ τὴν ἡλικίαν γεγονότες ἀπέστησαν τῶν παλαιῶν μυθῶν ἡμεῖς δὲ τὴν ἐναντίαν τῷ τῷ κρίσιν ἐχόντες, καὶ τὸν ἐκ τῆς ἀναγραφῆς ποιοῦν ὑποστάντες, τὴν πᾶσαν ἐπιμελείαν ἐποιήσαμεθα τῆς ἀρχαιολογίας. Diod. L. 4. p. 209.

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 undeceived. Those, who like Euemerus and Ephorus had the courage to dissent from their legends, were deemed atheists and apostates; and treated accordingly. Plutarch more than once insists that it is expedient to veil the truth, and to dress it up in <sup>18</sup> allegory. They went so far as to deem inquiry a <sup>19</sup> 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 tinged 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-

<sup>18</sup> Plutarch de Audiendis Poetis.

See Strabo's Apology for Fable. L. 1. p. 35, 36.

<sup>19</sup> Πλὴν γε δὴ ὅτι ἐκ ἀκριβοῦς ἐξέτασται ἡ γῆ εἶναι τῶν ὑπὲρ τῆς Θείας ἐκ παλαιῶν μύθευσι μνησθῆναι. Arrian. Exped. Alexandri. L. 5.

Herodotus puts these remarkable words into the mouth of Darius: Ἐνθα γὰρ τὸ δεῖ ψεῦδος λεγέσθαι, λεγέσθω τὸ γὰρ αὐτὸ γλιχομεθα, οἱ τε ψευδομενοι, καὶ οἱ τῆς ἀληθείης διαχρωμενοι. 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: Πολλὰ τὸν Ἡρόδοτον ἐλεῖχει (Μανέθων) τῶν Αἰγυπτιακῶν ὑπ' ἀγνοίας ἐψευσμένον. Josephus contra Ap. L. 1. 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 Tarsus, one of the most ancient cities in the world, was built by people from <sup>20</sup> Argos: and that Pelusium of Egypt had a name of Grecian <sup>21</sup> original. They too built Sais in the same <sup>22</sup> country: and the city of the Sun, stiled Heliopolis, owed its origin to an <sup>23</sup> Athenian. They were so weak as to think that the city Canopus had its name from a pilot of Menelaus, and that even Memphis was built by Epaphos of <sup>24</sup> 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 <sup>25</sup> 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

<sup>20</sup> Ταρσος επισημοτατη πολις Κιλικιας—εστι δ' αποικος Αργειων. Steph. Byzantinus, and Strabo. L. 16. p. 1089.

<sup>21</sup> Ωνομασαι δ' απο της πελλου. Strabo. L. 17. p. 1155.

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

<sup>22</sup> Diodorus. L. 5. p. 328.

<sup>23</sup> Diodorus. L. 5. p. 328. built by Actis.

<sup>24</sup> Apollodorus. L. 2. p. 62. Clemens. L. 1. Strom. p. 383. from Aristippus.

<sup>25</sup> 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. <sup>26</sup> Hecataeus of Miletus acknowledges, *that the traditions of the Greeks were as ridiculous as they were numerous:* <sup>27</sup> 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 <sup>28</sup> owned *that the most genuine*

<sup>26</sup> 'Οι γὰρ Ἑλλήνων λόγοι πολλοὶ καὶ γελοιοί, ὡς ἐμοὶ φαίνονται. Apud Jamblichum. See notes, p. 295.

<sup>27</sup> Πολὺν αὐτοὶ ἐπηγον τυφόν, ὡς μὴ ῥαδίως τινα συνοραὶν τὰ κατ' ἀληθείαν γενομένα. He therefore did not apply to Grecian learning: Οὐ τὴν παρ' Ἑλλήσι, διαφωρὸς γὰρ αὐτῆ, καὶ φιλονεικοτερόν ὑπ' ἐπιων μάλλον, ἢ πρὸς ἀληθείαν συντεθεισά. Philo apud Euseb. P. E. L. i. c. ix. p. 32.

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

<sup>28</sup> Πλατῶν ἐκ ἀρνείται τὰ καλλίστα εἰς φιλοσοφίαν παρὰ τῶν βαρβάρων ἐμπόρευεσθαι. Clemens Alexand. Strom. L. i. p. 355.

*genuine helps to philosophy were borrowed from those, who by the Greeks were styled barbarous: and* <sup>29</sup> *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: <sup>30</sup> 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, <sup>31</sup> that the writers of other countries were strangers to that vanity, with which the Grecians were infected: that they were*

Κλεπτας της βαρβαρης φιλοσοφιας Ἑλληνας. Clemens Alexand. Strom. L. 2. p. 428.

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.

<sup>29</sup> Φυσει γαρ Ἕλληνες εἰσι νετροποι, και ἀτιόντες φερρονται πανταχι, υδεν εχοντες ἔργμα εν ἑαυτοις, υδ' ὄπερ δεξωνται παρα τινων διαφυλατιόντες: αλλα και τετο οξεως αφεντες παντα κατα την ασατον ἑυρεσιλογιαν μεταπλατιβαι. Βαρβαροι δε μονιμοι τοις ηθεσιν οντες, και τοις λογοις βεβαιως τοις αυτοις εμμενεσι. Jamblichus. sect. 7. c. 5. p. 155.

<sup>30</sup> Δοξης γαρ κενης και ματαιω παντες ουτοι ερασθεντες, ουτε αυτοι το αληθες εγνωσαν, ετε μεν αλλωσ επι την αληθειαν προετρεψαντο. Theophilus ad Autol. L. 3. p. 382.

<sup>31</sup> Παρ' ἡμιν δε της κενοδοξιας ὁ ἡμερος εκ ες: δογματων δε ποικιλιαι υ καταχρωματα. Tatianus contra Græcos. p. 269.

more simple, and uniform, and did not encourage themselves in an affected variety of notions.

In respect to foreign history, and geographical knowledge, the Greeks in general were very ignorant; and the writers, who, in the time of the Roman Empire, began to make more accurate inquiries, met with insuperable difficulties from the mistakes of those, who had preceded. I know no censure more severe and just than that, which Strabo has passed upon the historians and geographers of Greece; and of its writers in general. In speaking of the Asiatic nations he assures us, that there never had been any account transmitted of them, upon which we can depend. .<sup>32</sup> *Some of these nations,*

<sup>32</sup> Τὸς μὲν Σακάς, τὸς δὲ Μασσαγέτας ἐκαλεῖ, ἅκ' ἐχόντες ἀκριβῶς λέγειν περὶ αὐτῶν ἔδει, καίπερ πρὸς Μασσαγέτας τὸν Κύρῳ πόλεμον ἰστορήσιν· ἀλλὰ ἕτεροι περὶ τούτων ἔδει κριβῆστο πρὸς ἀληθειαν ἔδει, ἕτεροι τὰ παλαιὰ τῶν Περσῶν, ἕτεροι τῶν Μηδικῶν, ἢ Συριακῶν, ἐς οὗτω ἀφικνεῖτο μεγάλην διὰ τὴν τῶν συγγραφέων ἀπλοτητα καὶ τὴν φιλομουθίαν. Ὅρωντες γὰρ τὸς φανερώς μυθολογοῦσιν εὐδοκίμωντας, ᾗθησαν καὶ αὐτοὶ παρεξέσθαι τὴν γράψην ἠδῆσαν, εἰ ἐν ἱστορίας σχηματὶ λέγουσιν, ἂ μὴδέποτε εἶδον, μήτε κέσσαν, ἢ ἢ παρὰ γέ εἰδοτῶν σκοπεύσιν· δι' αὐτὸ δὲ μόνον τούτο, ὅτι ἀκρῶσιν ἠδῆσαν ἔχει, καὶ θαυμαστὴν. Ῥαδίως δ' ἂν τις Ἡσίοδῳ καὶ Ὀμηρῷ πιστεύσιν ἠρωολογῶσιν, καὶ τοῖς τραγικοῖς Ποιηταῖς, ἢ Κησίοσιν τε, καὶ Ἡροδότῳ, καὶ Ἑλλανικῶσιν, καὶ ἀλλοῖσιν ποιητοῖσιν. Οὐδέ τοῖς περὶ Ἀλεξάνδρου δὲ συγγραφεῶσιν Ῥαδίως πιστεύσιν τοῖς πολλοῖσιν· καὶ γὰρ οὕτω Ῥαδιουργῶσιν διὰ τε τὴν δόξαν Ἀλεξάνδρου, καὶ διὰ τὸ τὴν στρατείαν πρὸς τὰς ἐσχάτας γεγενῆσιν τῆς Ἀσίας πόρρω ἀφ' ἡμῶν· τὸ δὲ πόρρω δυσελεγκτόν. Strabo. L. 11. p. 774.

Græcis Historicis plerumque poeticæ similem esse licentiam. Quintilianus. L. 11. c. 11.

Quicquid Græcia mendax

Audet in Historiâ.

Juvenal.

Strabo of the ancient Grecian Historians: Δει δὲ τῶν παλαιῶν ἱστοριῶν ἀκρῶσιν οὕτως, ᾗσιν μὴ ὁμολογημένων σφοδρῶσιν. οἱ γὰρ νεώτεροι πολλακῶσιν νομιζῶσιν καὶ τάναντια λέγειν. L. 8. p. 545.

Πάντες μὲν γὰρ οἱ περὶ Ἀλεξάνδρου τὸ θαυμαστὸν ἀντι τ' ἀληθῆσιν ἀποδέχονται μάλλον. Strabo. L. 15. p. 1022.

fays

says this judicious writer, *the Grecians have called Sacæ, 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*

the <sup>33</sup> 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 <sup>34</sup> 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, <sup>35</sup> *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-*

<sup>33</sup> Ἀλλὰ ἕκαστος ἕκαστῷ τάναντια λεγεί πολλακίς· ὅπερ δὲ περὶ τῶν ὄρασθεντῶν ἔγω διαφέρονται, τί δεῖ νομιζεῖν περὶ τῶν ἐξ ἀκοῆς; Strabo. L. 15. p. 1006.

See also L. 771, 2, 3, 4. And Diodorus Siculus. L. 1. p. 63. Of Herodotus and other writers: Ἐκθισίως προκρίναντες τῆς ἀληθείας τὸ παραδόξολογεῖν.

<sup>34</sup> Οὐ θαυμαστὸν δ' εἶναι περὶ τῆς Ὀμήρου· καὶ γὰρ τῆς ἐπι νεωτέρας ἐκείνῳ πολλὰ ἀγνοεῖν, καὶ τερατολογεῖν. Strabo. L. 7. p. 458.

<sup>35</sup> Φημί ἐν Ὀρφεῶ καὶ Ὀμηρῶ καὶ Ἡσίοδῳ εἶναι τῆς ὀνοματῶ καὶ γεννηδόντας τοῖς ὑπ' αὐτῶν λεγομένοις θεοῖς· μαρτυρεῖ δὲ καὶ Ἡρόδοτος—Ἡσίοδον γὰρ καὶ Ὀμηρῶν ἡλικίῃν τετρακοσίοισι ἐτέσι δοκεῖ μὲν πρεσβύτερος γενεσθαι, καὶ οὐ πλείους. Οὗτοι δὲ εἰσιν, οἱ πομπησαντες θεογονίῃν Ἑλλήσι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμας καὶ τεχνὰς διελόντες, καὶ εἰδέα αὐτῶν σημηναντες· αἱ δὲ εἰκόνες μεχρὶ μῆπω πλαστικῆ καὶ γραφικῆ, καὶ ἀνδριαντοποιητικῆ ἦσαν, εὐδὲ ἐνομιζόντο. Athenagoræ Legatio. p. 292. See Herodotus. L. 2. c. 53.

*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 statuary's art exhibited: no such substitutes were in those times thought of.*

The ancient history and mythology of Greece was partly transmitted by the common traditions of the natives: and partly preserved in those original Doric hymns, which were universally sung in their Prutaneia and temples. These were in the ancient Amonian language; and said to have been introduced by <sup>36</sup> 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 <sup>37</sup> Phaënnis, <sup>38</sup> Phæmonoë, and Βæο. The last of these mentions Olen, as the inventor of verse, and the most ancient priest of Phœbus.

<sup>36</sup> Pausanias. L. 10. p. 809. Clemens mentions *Αγυιέα θυρωρον τῷ Ἑρμῆν*. Cohort. p. 44.

*Ὅσα μὲν ἀδῶσιν ἐν τῷ Πρυτανείῳ, φωνὴ μὲν ἐστὶν αὐτῶν ἡ Δωρικὴ*. Pausanias. L. 5. p. 416.

<sup>37</sup> Pausanias. L. 10. p. 828. of Phaënnis and the Sibyls.

<sup>38</sup> Pausanias. L. 10. p. 809. of Phæmonoë and ancient hymns.

<sup>39</sup> Ωλην δ' ὅς γενετο πρῶτος Φοῖβοιο προφάτας,  
Πρῶτος δ' ἀρχαίων ἐπεων τεκτῆνατ' αἰδαν.

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 <sup>40</sup> 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: <sup>41</sup> Φυσει γὰρ Ἕλληνες νεοτροποι—Ἕλλησιν ἀταλαιπῶρος τῆς ἀληθείας ζήτησις. *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 <sup>42</sup> Pherecydes of Syrus planned his

<sup>39</sup> Pausanias. L. 10. p. 809, 810.

<sup>40</sup> Jamblichus de Myfter. 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: Ἐσχηκασίδη παλαιάν ἰδίαν διαλεκτὸν οἱ Ἀυτοχθόνες (ἐν Σαμοθρακίῃ), ἧς πολλὰ ἐν ταῖς θύσiais μέχρι τῆς νῦν τηρεῖται. Diodorus. L. 5. p. 322.

<sup>41</sup> Jamblichus de Myfter. Sect. 7. c. 5. See notes. p. 295.

<sup>42</sup> Clemens Alexandrinus. Strom. L. 5. p. 676.

Such was Aristæas Proconnesius: Ἀνὴρ γῶνς εἰ τις ἄλλος. Strabo. L. 13.

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 <sup>43</sup> 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 <sup>44</sup> Assyrius, *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

<sup>43</sup> 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 Iö. Upon which Scaliger asks : Si septimus ab Inacho, quomodo Iö Inachi filia nupsit ei ? How could Iö be married to him when she was to him in degree of ascent, as far off as his grandmother's great grandmother ; that is six removes above him. See Scaliger on Eusebius. ad Num. cccclxxxi.

<sup>44</sup> Παρ' οἷς γὰρ ἀσυναρτητος ἐστὶν ἡ τῶν χρόνων ἀναγραφὴ, πᾶρα τούτοις ὁδε τὰ τῆς ἱστορίας ἀληθεύειν δυνατόν· τί γὰρ τὸ αἴτιον τῆς ἐν τῷ γράφειν πλάνης, εἰ μὴ τὸ συναπτεῖν τὰ μὴ ἀληθῆ ; 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 <sup>45</sup> pretensions. Josephus in particular takes notice of their early claim; but cannot allow it: *They*, <sup>46</sup> 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 savours 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* <sup>47</sup> *Hellenes had lost sight of*  
*the*

<sup>45</sup> Νυν μὴν ὄψεσθε ποτε εἰς Ἑλληνας ἢ τῶν λόγων παρηλθεῖ διδασκαλία τε καὶ γραφή. Clemens Alexand. Strom. L. 1. p. 364.

<sup>46</sup> Ὅτι μὲν ἐν ἀρχαιοτάτῃ αὐτῶν τὴν χρῆσιν εἶναι θελοντες, παρὰ Φοινικῶν καὶ Κάδμου σεμνύονται μαθεῖν. Οὐ μὲν ἔθ' ἐπ' ἐκείνῃ τῇ χρόνῳ δύναίτο τις ἀνδείξαι σωζομένην ἀναγραφὴν ἐν ἱεροῖς, ἢ ἐν δημοσίοις ἀναθημασί. Joseph. cont. Apion. L. 1.

<sup>47</sup> Τῶν δὲ τῆς ἀληθείας ἱστοριῶν Ἕλληνας ἐμνησθῆναι πρῶτον μὲν διὰ τὸ νεώστ' αὐτῶν τῶν γραμμάτων τῆς ἐμπειρίας μετοχῆς γεγενῆσθαι καὶ αὐτοὶ ὁμολογῆσαι, φασκόντες τὰ γράμματα εὑρησθαι, οἳ μὲν ἀπὸ Καλδαίων, οἳ δὲ παρ' Αἰγυπτίων, ἄλλοι δ' αὖ ἀπὸ Φοινικῶν. δευτέρον, ὅτι ἐπ' αἰῶσι, καὶ π' αἰῶσι, περὶ θεῶν μὴ ποιημένοι τὴν μύθον, ἀλλὰ περὶ ματαιῶν καὶ ἀνωφελῶν πραγμάτων. Theoph. ad Autol. L. 3. p. 400.

*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 <sup>48</sup> 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 <sup>49</sup> Theseus and the Argonauts. Among those, who have given the list of the Argive kings, is <sup>50</sup> Tatianus Assyrius, 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 æra. It is scarce possible that he should have been so unknown to them if they had been acquainted with letters.

<sup>48</sup> Eusebius. Chron. p. 24.

<sup>49</sup> Eusebius. Chron. p. 19. Syncellus. p. 148, 152.

The kings of Sicyon were taken from Castor Rhodius.

<sup>50</sup> Και χρη τον νενεχη συμεναι κατα πασης ακριβειας, οτι κατα την Ἑλληνων παραδοσιν εδ' ιστορικis τις ην παρ' αυτοις αναγραφη Καδμος γαρ — μετα πολλας γενεας. κλ. Tatianus Assyrius. 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 Grecians had any records, that they should be so ignorant about some of their most famous men ? Of Homer how little is known ! and of what is transmitted, how little, upon which we may depend ! Seven places in Greece contend for his birth : while many doubt whether he was of Grecian original. It is said of Pythagoras, <sup>51</sup> 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 Cambyfes. 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

<sup>51</sup> Clemens Alexand. L. 1. p. 352. and Diogenes Laertius, from Dicæarchus, and Heraclides.

importance,

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.

<sup>52</sup> ΑΛΛ' ηγνοετο τεως ὁ ενιαυτος παρα τοις Ἑλλησιν, ὡς και αλλα πλειω.

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 <sup>53</sup> appellations; or so modelled and changed them, that they became in sound and meaning essentially different. And as they were attached to their own country, and its customs, they presumed that every thing was to be looked for among themselves. They did

<sup>52</sup> Strabo. L. 17. p. 1160.

<sup>53</sup> 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. Ου λεγω δε των εθνων τα ονοματα τα παλαια δια την αδουξίαν, και ἄμα την ατοπιαν της εκφορας αυτων. L. 12. p. 1123.

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 dissonant, and disagreeable to their ear, it was rejected as barbarous: but if it was at all similar in sound to any word in their language, they changed it to that word; though the name were of Syriac original; or introduced from Egypt, or Babylonia. The purport of the term was by these means changed: and the history, which depended upon it, either perverted, or effaced. When the title Melech, which signified a King, was rendered *Μειλιχος* and *Μειλιχιος*, *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. <sup>54</sup> 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 <sup>55</sup> mistaken.

It

<sup>54</sup> Μετα ταυτα πλανην Ἑλλησι αιτιαται (ὁ Φιλων) λεγων, ὅτι γαρ ματαιως αυτα πολλαχως διεφειλαμεθα, αλλα προς τας αυθις παρεκδοχας των εν τοις πραγμασιν ονοματων ἄπερ οἱ Ἕλληνες αγνοησαντες, αλλως εξεδεξαντο, πλανηθεντες τη αμφιβολια των ονοματων. Philo apud Eusebium. P. E. L. I. c. x. p. 34.

<sup>55</sup> Bozrah, a citadel, they changed to βυρσα, a skin. Out of Ar, the capital of Moab, they formed Areopolis, the city of Mars. The river Jaboc they expressed Io Bacchus. They did not know that Diu in the east signified an island: and therefore out of Diu-Socotra in the Red-Sea, they formed the island Dioscorias: and from Diu-Ador, or Adorus, they made an island Diodorus. The same island Socotra they sometimes denominated the island of Socrates. The place of fountains Ai-Ain, they attributed to Ajax, and called it Αἰαντος ακρωτηριον, in the same Sea. The ancient frontier town of Egypt, Rhinocolura, they derived from ρις, ρινος, 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 νη ιλυσ: Gadeira quasi Γης δειρα. Necus in Egypt and Ethiopia signified a king: but such kings

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 <sup>56</sup> Grecians. I

am

they have turned to *νεκρας*: and the city of Necho, or Royal City, to *Νικοπολις* and *Νεκροπολις*.

Lysimachus in his Egyptian history changed the name of Jerusalem to *Ἱεροσυλα*: and supposed that the city was so called because the Israelites in their march to Canaan used to plunder temples, and steal sacred things. See Josephus contra Ap. L. 1. c. 34. p. 467.

<sup>56</sup> I do not mean to exclude the Romans: though I have not mentioned them; as the chief of the knowledge, which they afford, is the product of Greece. However

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 similitude 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 mentioned;

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.

**W**E must never deduce the etymology of an Egyptian or oriental term from the Greek language. Eustathius well observes, *Εἰ βαρβαρον το ονομα, ε χρη ζητειν Ἑλληνικην ετυμολογιαυ αυτα.*

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 *fanguinis* we have *fanguen* : and that this is right we may prove from Ennius, who says :

<sup>57</sup> O! pater, O! genitor, O! fanguen diis oriundum.

<sup>58</sup> Cum veter occubuit Priamus sub marte Pelasgo.

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

<sup>57</sup> Ennii Annales, L. 2.

<sup>58</sup> Ibidem, L. 1.

<sup>59</sup> Iftic eft de fole fumptus ignis, ifque mentis eft.

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 fet afide, as inconfiftent, and idle. Pollux will be found a judge; Ceres a law-giver; Bacchus the God of the year; Neptune a phyfician; and Æfculapius the God of thunder: and this not merely from the poets: but from the beft mythologifts of the Grecians; from thofe, who wrote professedly upon the fubject.

I have obferved before, that the Grecians in foreign words often changed the Nu final to Sigma. For Keren, they wrote Κερας: for Cohen, Κωνς: for Athon, Αθως: for Boun, Βης: for Sain, Saïs.

People of old were ftyled the children of the God, whom they worfhiped: hence they were at laft thought to have been his real offspring; and he was looked up to as the true parent. On the contrary Priests were represented as fofter-fathers to the Deity, before whom they miniftred; and Priesteffes were ftyled *τιθνηται*, or nurfes; and alfo the daughters.

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

Sometimes the whole merit of a tranfaction was imputed to

<sup>59</sup> Apud Ennii fragmenta.

this Deity solely; who was represented under the character of Perseus, Dionufus, 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 Chaldaea? 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 treatise above: and I believe were never formed by such evolutions. The terms were obvious, and in common use; taken from some well known characteristics. Those, who imposed 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  
S H O R T A C C O U N T  
O F T H E  
HELLADIANS, and their O R I G I N ;

In order to obviate some Objections.

**A**S I have mentioned, that the Helladians came from Egypt, and the east; it may be proper to obviate an objection, which may be made to the account, I give; as if it were contradictory to the tenor of the scriptures, as they are in general understood. Greece, and the islands of Greece, are continually supposed, from the account given by Moses<sup>60</sup>, 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

<sup>60</sup> Genesis, c. 10. v. 5.

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 no where uniformly said: only they agree to term them in general Βαρβαροι, 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 Βαρβαροι.

Ἐκαταίος μὲν οὖν ὁ Μιλησιος περὶ τῆς Πελοποννήσου φησιν, ὅτι πρὸ τῶν Ἑλλήνων ᾤκησαν αὐτὴν Βαρβαροι· σχεδὸν δὲ τι καὶ ἡ συμπασσα Ἑλλάς κατοικία Βαρβαρων ὑπεῖξεν τὸ παλαιόν. Strabo. L. 7. p. 321.

Εἰσι δὲ ἡμῶν ἀρχαιότεροι Βαρβαροι. Plato in Cratylo. Vol. 1. p. 425.

Παλαι

Παλαι της νυν καλεμενης Ἑλλάδος Βαρβαροι τα πολλα  
ωκησαν. Pausanias. L. 1. p. 100.

Αρκαδιαν Βαρβαροι ωκησαν. Scholia Apollonii Rhod. L. 3.  
v. 461.

Diodorus mentions, Αθηναεις—αποικεις Σαϊτων των εξ Αι-  
γυπτu. L. 1. p. 24.

Again; Γεγονειαι δε και των ηγεμονων τινας Αιγυπτεις παρα  
τοις Αθηναιοις. Ibidem.

Africanus having spoken of the Egyptian rites, says, Ὅτι  
τε Αθηναεις των αυτων Αιγυπτιοις απολαυειν εικος ην, αποικεις  
εκεινων απονοσμενες, ως φασιν αλλοι τε, και εν τῷ Τρικαρηνῷ  
Θεοπομπος. Apud Euseb. Præp. Evan. L. 10. c. 10. p. 491.

Concerning persons from Egypt.

Κεκροψ, Αιγυπτιος ων, δυο γλωσσας ηπισατο. Cedrenus.  
p. 82.

Κεκροψ, Αιγυπτιος το γενος, ωκησε τας Αθηνas. Scholia  
Aristoph. Pluti.

Ὡς δε απο Σαεως πολεως Αιγυπτιας,

Μετα τον κατα Ωγγυγον κατακλυσμον εκεινον,

Ὁ Κεκροψ παρεγεγονεν Αθηναις της Ἑλλάδος. J. Tzetzes.  
Chil. 5. hist. 18.

Κεκροψ, Αιγυπτιος το γενος, ωκησε τας Αθηνas. Suidas.

Pausanias mentions Δελεγα αφικομενον εξ Αιγυπτu. L. 1.  
p. 95.

Eretheus from Egypt. Και τον Ερεχθεα λεγασι το γενος  
Αιγυπτιον οντα. Diodorus. L. 1. p. 25.

Triptolemus from thence, who had been the companion of  
Osiris. Diodorus. L. 1. p. 17. He gave the Athenians

laws. Porphyry mentions *Των Αθηνησι νομοθετων Τριπτολεμον*. Abſtinent. L. 4. p. 431.

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

Navem primus ex Ægypto Danaus advexit. Pliny. L. 7. c. 56. He brought a colony with him. *Λεγσι δε τους περι Δαναον ορμηθεντας ομοιως εκειθεν, ſcil. εξ Αιγυπτου*. Diodorus. L. 1. p. 24.

All the heads of the Dorian race from Egypt. *Φαινοιατο αν εοντες οι των Δωριων ηγεμονες Αιγυπτιοι ιθαγενεις*. Herodotus. L. 6. c. 53.

The Lacedæmonians eſteemed themſelves of the ſame family as the Caphtorim of Paleſtine: hence they ſurmifed, that they were related to the Jews. 1 Maccabees. c. 12. v. 20, 21. Joſephus: A. J. L. 12. c. 4. p. 606. Perſeus was ſuppoſed to have been a foreigner. *Ως δε ο Περſεων λογος λεγεται, αυτος ο Περſευσ εων Αſſυριος εγενετο Ελλην*. Herodotus. L. 6. c. 54.

It is ſaid of Cadmus, that he came originally from Egypt, in company with Phœnix. *Καδμος και Φοινιξ απο Θηβων των Αιγυπτιων*. Eufeb. Chron. p. 15.

Eufebius in another place mentions the arrival of Cadmus with a company of Saitæ. They founded Athens, the principal city of Greece: alſo Thebes in Bœotia. 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 Saitæ: *Πλην των μετοικηſαντων υξερον εκει Σαιτων, και κατοικηſαντων την της Ελλάδος μητροπολιν Αθηνας,*

Αθηνας, και τας Θηβας. Σιδωνιων γαρ ε̄τοι αποικοι εκ Καδμει-  
τη Αγηνορος. Chron. p. 14. The ancient Athenians wor-  
shipped Isis: and were in their looks, and in their manners  
particularly like the Egyptians. Και ταις ιδεαις, και τοις  
ηθεσιν ομοιοτατες ειναι τοις Αιγυπτιοις. The whole of their  
polity was plainly borrowed from that country. Diod. Sic.  
L. 1. p. 24, 25, 26.

It is said by Sanchoniathon, that Cronus, in his travels  
over the earth in company with his daughter Athena, came  
to Attica; which he bestowed upon her. Euseb. P. E.  
Lib. 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. Ελθων αρ̄ (ο Κεκροψ) απο Σαεωσ  
πολεωσ Αιγυπτωσ τασ Αθηνασ συνωκισε. Σαισ δε κατ̄ Αιγυπτιωσ  
η Αθηνα λεγεται, ωσ φησι Χαραξ̄. Lycoph. v. 111. Schol.

Hence it is, that almost the whole of the mythology of  
Greece is borrowed from Egypt. Καθολω δε, φασι, τωσ Έλ-  
ληνωσ εξιδιαζεσθαι τωσ επιφανεσαστωσ Αιγυπτιων Ηρωωσ τε, και  
Θεωσ. Diodorus. L. 1. p. 20. All their rites and ceremo-  
nies from the same quarter.

Πανηγυριασ δε αρ̄α, και πομπασ, και προσαγωγασ πρωτοι  
ανθρωπων Αιγυπτιοι εισιν, οι ποιησαμενοι, και παρα τωτων Έλ-  
ληνεσ μεμαθηκασι. Herod. L. 3. c. 58.

Επειτα χρονωσ πολλωσ διελθοντωσ, επυθοντω (οι Έλληνεσ) εκ τωσ  
Αιγυπτωσ απικομενα τα ονοματα των Θεων. Herod. L. 2. c. 52.  
See also L. 2. c. 4.

Και παντα τα ονοματα των Θεων εξ Αιγυπτωσ εληλυθε εσ

την Ἑλλάδα. Herod. L. 2. c. 50. Hence it is said that the Corybantes with their mother Comba came and settled at Athens: Κομβῆς ἑπτατοκῆς μετὰ μητρός. Nonni Dionys. L. 13. And that the priests at Athens, styled Eumolpidæ, were from Egypt. Diodorus Siculus. L. 1. 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. Ἑλλησὶ γὰρ δὴ Μελαμπῆς ἐστίν, ὃ ἐξηγησαμένους τὴ Διονυσῆ ὄνομα, καὶ τὴν θυσίαν, καὶ τὴν πομπὴν τὴ φαλλῶν. 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.

To the same purpose may be consulted Lucian de Surlâ Deâ. Πρῶτοι μὲν ἀνθρώπων Αἰγυπτίοι κτλ. Eusebius. P. Evan. Lib. 10. c. 4. p. 469. and c. 5. p. 473. Clemens Alexand. l. 1. p. 361, 381. Diodorus Siculus. L. 1. p. 20. p. 62, 63. and p. 86, 87. Tatianus Assyrius. p. 243, 274. Thucydides. L. 1. c. 2, 3.

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



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O F

ANCIENT WORSHIP,

AND OF

ETYMOLOGICAL TRUTHS

THENCE DEDUCIBLE,

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

*Εσι πρὸς και ποταμοῖς τιμῆ, ἡ κατ' ὠφελίαν, ὡσπερ Αἰγυπ-  
τιοῖς πρὸς τὸν Νεῖλον, ἡ κατὰ κάλλος, ὡς Θετταλοῖς πρὸς Πη-  
νεῖον, ἡ κατὰ μέγεθος, ὡς Σκυθαῖς πρὸς τὸν Ἰστρον, ἡ κατὰ  
μῦθον, ὡς Αἰτωλοῖς πρὸς τὸν Ἀχελῶν. ΜΑΧ. ΤΥΡΙΟΥΣ.  
Differt. viii. p. 81.*

**A**S the divine honours paid to the Sun, and the ado-  
ration 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 Augustus, consisted in a ceremony of the priests, who used to walk barefoot over burning coals, Ἰνυμνοῖς γὰρ

\* Strabo. L. 5. p. 346.

ποσι διεξιασιν ανθρακιαν, και σποδιαν μεγαλην. *The priests with their feet naked walked over a large quantity of live coals and cinders.* The town stood at the bottom of Mount Soracte, sacred to Apollo: and the priests were styled Hirpi. Aruns in Virgil, in his address to Apollo, takes notice of this custom.

² Summe Deum, magni custos Soractis, Apollo,  
 Quem primi colimus; cui pineus ardor acervo  
 Pascitur, et medium freti pietate per ignem  
 Cultores multâ premimus vestigia prunâ;  
 Da, Pater.

The temple is said to have been founded on account of a pestilential <sup>3</sup> vapour, which arose from a cavern: and to which some shepherds were conducted by (Λυκος) 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 Ferentinæ*,— cui numen etiam, et divinus cultus tributus <sup>4</sup> fuit. Here was a grove equally sacred, mentioned by <sup>5</sup> 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

² Virgil. *Æn.* L. xi. v. 785.

³ Servius upon the foregoing passage.

⁴ Cluver. *Italia.* L. 2. p. 719.

⁵ Livy. L. 1. c. 49. Pompeius Festus;

of those councils being called *Feriæ Latinæ*. The fountain, which ran through the grove, arose at the foot of mount <sup>6</sup> Albanus, and afterwards formed many <sup>7</sup> 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: <sup>8</sup> *Σεβονται ποταμους των παντων μαλιστα: 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* <sup>9</sup> *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. <sup>10</sup> *Ægyptii aquæ beneficium percipientes aquam colunt, aquis supplicant.* From hence

<sup>6</sup> 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.

<sup>7</sup> Dionysius Halicarnassensis. L. 3.

<sup>8</sup> Herodotus. L. I. c. 138.

*Θυβοι δε και υδατι και ανεμοισιν (οι Περσαι.)* Herodotus. L. I. c. 131.

*Ridetis temporibus priscis Persas fluvium coluisse.* Arnobius adversus Gentes. L. 6. p. 196.

<sup>9</sup> *Αλλοι ποταμους και κρηνας, και παντων μαλιστα οι Αιγυπτιοι προσετιμηκασι, και θεους αναγορευουσι.* Athanasius adversus Gentes. p. 2.

*Αιγυπτιοι υδατι θυβοι: καιτοι μεν απασι καινον τοις Αιγυπτιοις το υδωρ.*

Lucian. Jupiter Tragœd. V. 2. p. 223. Edit. Salmurii.

<sup>10</sup> Julius Firmicus. p. 1.

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 :

<sup>11</sup> Vascaniæ in Hispaniâ

F O N T I D I V I N O .

How much it prevailed among the Romans we learn from Seneca. <sup>12</sup> Magnorum fluviorum capita veneramur — coluntur aquarum calentium fontes ; et quædam stagna, quæ vel opacitas, vel immensa altitudo sacrauit. 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 κρηνη <sup>13</sup> καλεῖται τῆς ἡλίου. *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 <sup>14</sup> Vitruvius, that it was a medicinal spring and of a strong vitriolic nature. The Corinthians had in their Acropolis a <sup>15</sup> Pirene, of the same purport as Virena, just mentioned. It was a beautiful fountain sacred to Apollo, whose <sup>16</sup> image was at the head of the water within a sacred inclosure. We read of a Pyrene, which

<sup>11</sup> Gruter. Inscript. Vol. 1. p. xciv.

<sup>12</sup> Senecæ Epist. 41.

<sup>13</sup> Herodotus. L. 4. c. 181. The true name was probably Curene, or Curane.

<sup>14</sup> Vitruvij Architect. L. 8. p. 163.

<sup>15</sup> Pliny. L. 4. c. 4. p. 192. Ovid. Metamorph. L. 2.

<sup>16</sup> Pausanias. L. 2. p. 117. Ἐστὶ γὰρ δὴ καὶ Ἀπολλωνίου ἀγάλμα πρὸς τῇ Πειρήνῃ, καὶ περιβόλος ἐστίν.

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 <sup>17</sup> 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 Posidonius in Strabo: and also by Diodorus; who adds—<sup>18</sup> Τα μὲν οὖν δια το συμβεβηκος κληθηναι Πυρηναια. *That the mountains from hence had the name of Pyrenæi.* Mount Ætna 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 Ætna. 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: <sup>19</sup> Και την νυν ουσαν Αντηνη εκτησαντο, προς τετρα καλεσμενην Ενησιαν. Strabo expresses the name Innesa, and informs us more precisely, that the upper part of the mountain was so called. 'Οι δὲ <sup>20</sup> Αιτναιοι παρα-

<sup>17</sup> Pur, Pir, Phur, Vir: all signify fire.

<sup>18</sup> Diodorus Siculus. L. 5. p. 312.

<sup>19</sup> Diodorus Siculus. L. xi. p. 57.

<sup>20</sup> Strabo. L. 6. p. 412.

χωρησαντες την Ιννησαν καλεμενην, της Αιτνης ορεινην, ωκησαν. 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. <sup>21</sup> *Ινυσσος, πολις Αιγυπτου*: but *Herodotus* <sup>22</sup> from whom he borrows, renders it *Iënis*. It would have been more truly rendered *Doricè Iänis*; for that was nearer to the real name. The historian however points it out plainly, by saying, that it was three days journey from <sup>23</sup> mount *Casius*: 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*, *Ώον*, and *Zoan*, in the land of *Go-zan*, the <sup>24</sup> *Goshen* of the scriptures. The other

<sup>21</sup> *Stephanus* says, that it was near mount *Casius*: but *Herodotus* expressly tells us, that it was at the distance of three days journey from it.

<sup>22</sup> *Απο ταυτης τα εμπορια τα επι θαλασσης μεχρι Ιννισσος πολις εστι τω Αραβικω.* *Herodotus*. L. 3. c. 5.

<sup>23</sup> *Τοδε μεταξυ Ιννισσος πολις, και Κασιου τε ορους, και της Σερβωνιδος λιμνης, εον εκ ολιγον χωριον, αλλ' οσον επι τρεις ημερας οδον, ανωδρον εστι δεινωσ.* *Herodotus*. *ibidem*.

<sup>24</sup> *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 *Cushan*; but I was certainly mistaken. The district of *Goshen* was indeed the nome of *Cushan*: 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 <sup>25</sup> Ifaiah. *For his princes were at Zoan; and his ambassadors came to Hanes.* The name of each of these cities, on account of the similitude of worship, has by the Greeks been translated <sup>26</sup> Heliopolis; which has caused great confusion in the history of Egypt. The latter of the two was the Iänis, or *Ιανισος*, of the Greeks; so called from Hanes, the great fountain of light, the Sun: who was worshiped under that title by the Egyptians and Arabians. It lies now quite in ruins, close to the village Matarea, which has risen from it. The situation is so pointed out, that we cannot be mistaken: and we find moreover, which is a circumstance very remarkable, that it is at this day called by the Arabians Ain El Sham, the fountain of the Sun; a name precisely of the same purport as Hanes. Of this we are informed by the learned geographer, D'Anville, and others; though the name by different travellers is expressed with some variation. <sup>27</sup> *Cette ville presque ensevelie 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. Goshen is the same as Go-shan, and Go-zan, analogous to Beth-shan, and signifies the place of the Sun. Go-shen, Go-shan, Go-zan, and Gau-zan, are all variations of the same name. In respect to On, there were two cities so called. The one was in Egypt, where Poti-phaera was Priest: Genesis. c. 41. v. 45. The other stood in Arabia, and is mentioned by the Seventy: *Ων, ἢ ἐστὶν Ἡλιεπολις.* Exodus. c. 1. v. 11. This was also called Onium, and Hanes, the Iänisus of Herodotus.

<sup>25</sup> Ifaiah. c. 30. v. 4.

<sup>26</sup> See Observations upon the Ancient History of Egypt. p. 124. p. 137.

<sup>27</sup> D'Anville Memoires sur l'Egypt. p. 114.

nom d' Aïn-Siems, ou de fontaine du Soleil. A like account is given by Egmont and <sup>28</sup> 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: <sup>29</sup> *proinde ab ipfis ipse Dæmon הנחש vocatur.* Hence they have abolished Hanes: but the name Ain El Cham, of the same purport, they have suffered to remain.

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

<sup>28</sup> Travels. vol. 2. p. 107. It is by them expressed Ain el Cham, and appropriated to the obelisk: but the meaning is plain.

<sup>29</sup> Bochart. Geog. Sacra. L. 1. c. 35. p. 638.

ferently

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: Afdrubal, Afdroubas: and probably neither was consonant to the Punic mode of expression. If then a prophet were to rise from the dead, and preach to any nation, he would make use of terms adapted to their idiom and usage; without any retrospect to the original of the terms, whether they were domestic, or foreign. The sacred writers undoubtedly observed this rule towards the people, for whom they wrote; and varied in their expressing of foreign terms; as the usage of the people varied. For the Jewish nation at times differed from its neighbours, and from itself. We may be morally certain, that the place, rendered by them Ekron, was by the natives called Achoron; the Accaron, *Ακκαρων*, 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 *συνοδριον* they formed Sanhedrim. Hence we may be certified, that the Jews, and their ancestors, as well as all nations upon earth, were liable to express foreign terms with a variation, being led by a natural peculiarity in their mode of speech. They therefore are surely to be blamed, who would deduce the orthography of all ancient words from the Hebrew; and bring every extraneous term to that test. It requires no great insight into that  
that

that language to see the impropriety of such procedure. Yet no prejudice has been more <sup>30</sup> common. The learned Michaelis has taken notice of this <sup>31</sup> 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 Ζεὺς Αἰνησιος. The Scholiast upon Apollonius Rhodius mentions his temple, and terms it <sup>32</sup> Δἰος Αἰνησιος ἱερον, ἔ μνημονευει και Λεων εν περιπλω, και Δημοσθενης εν λιμεσι. It is also taken notice of by Strabo, who speaks of a mountain Hanes, where the temple stood. <sup>33</sup> Μεγισον δε ορος εν αυτη Αἰνος (lege Αἰνης), εν ᾧ το τε Διος Αἰνησιος ἱερον. The mountain of Zeus Ainefius must have been Aines, and not Ainos; though it occurs so in our present copies of Strabo. The Scholiast above quotes a verse from Hesiod, where the Poet styles the Deity Αἰνησιος.

Ενθ' οἶγ' ευχεσθην Αἰνηῖω ὑψιμεδοντι.

<sup>30</sup> See page 59. notes.

<sup>31</sup> Dissertation of the influence of opinion upon language, and of language upon opinion. Sect. vi. p. 67. of the translation.

<sup>32</sup> Scholia upon Apollonius. L. 2. v. 297.

<sup>33</sup> Strabo. L. 10. p. 700.

Aineïus, and Ainefius are both alike from Hanes, the Deity of Egypt, whose rites may be traced in various parts. There were places named Aineas, and Ainesia in Thrace; which are of the same original. This title occurs sometimes with the prefix Ph'anes: and the Deity so called was by the early theologists thought to have been of the highest antiquity. They esteemed him the same as <sup>34</sup> Ouranus, and Dionufus: and went so far as to give him a creative <sup>35</sup> power, and to deduce all things from him. The Grecians from Phanes formed Φαναϊος, which they gave as a title both to <sup>36</sup> 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 <sup>37</sup> 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 <sup>38</sup> 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 Cu-

<sup>34</sup> Orphic. Frag. 7.

<sup>35</sup> Οἱ θεολογοὶ—εν γὰρ τῷ Φανητι τὴν δημιουργικὴν αἰτίαν ἀνυμνήσαν. Orphic. Fragment. 8. from Proclus in Timæum.

<sup>36</sup> Σὺ μοι Ζεὺς ὁ Φαναϊὸς ἦκεις. Eurip. Rhesus. v. 355.

Φαναϊὸς Ἀπολλῶν εν Χίοις. Hesych.

<sup>37</sup> Pliny. L. 2. c. 106. p. 120.

<sup>38</sup> Ἀστρα τε παρεχει το χωριον θερμα, γηθεν αυτοματα ανιοντα. Josephi Antiq. L. 18. c. 14.

main, and signifies a hot fountain; or a fountain of Chum, or Cham, the Sun. The country about it was called Phlegra; and its waters are mentioned by Lucretius.

<sup>40</sup> Qualis apud Cumas locus est, montemque Vesevum,  
Oppleti calidis ubi fumant fontibus auctus.

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 <sup>41</sup> Babylonia. As Cuma was properly Cuman; so Baiæ was Baian; and Alba near mount Albanus <sup>42</sup>, Alban: for the Romans often dropped the n final. Pifa so celebrated in Elis was originally Pisan, of the same purport as the Aquæ Pisanæ above. It was so called from a sacred fountain, to which only the name can be primarily applicable: and we are assured by Strabo <sup>43</sup> *Την κρηνην Πισαν ειρηθαι*, 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 <sup>44</sup> *Θερμα καλλιζα ποτιμωτατς υδατος*. What in one part of the world was termed Cumana, was in another rendered Comana. There was a grand city of this name in

<sup>40</sup> Lucretius. L. 6.

<sup>41</sup> Justin Martyr. Cohort. p. 33.

<sup>42</sup> Mount Albanus was denominated Al-ban from its fountains and baths.

<sup>43</sup> Strabo. L. 8. 545.

<sup>44</sup> Strabo. L. 4. p. 290. Onesæ signifies solis ignis, analogous to Hanes.

Cappadocia, where stood 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. <sup>45</sup> Περὶ Ἀρβήλα δὲ ἐστὶ καὶ Δημητρίας πόλις· εἰθ' ἢ τὲ νάφθα πηγή, καὶ τὰ πύρα (or πυρραία), καὶ τὸ τῆς Ἀναΐας ἱερόν.

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 *ἀγνος* of the Greeks, which signified any thing pure and clean; purus sine castus. Hence was derived *ἀγνειον, πηγαιον· ἀγναιον, καθαρον· ἀγνη, καθαρα*: as we may learn from Hesychius. Pausanias styles the fountain <sup>46</sup> Hagnon: but it was originally Hagnon, the fountain of the Sun: hence we learn in another place of Hesychius, *ἀγνοπολειθαι*,

<sup>45</sup> Strabo. L. 16. p. 1072. see also L. 11. p. 779. and L. 12. p. 838. likewise Plutarch in Artaxerxe.

<sup>46</sup> Pausanias. L. 8. p. 678.

το ὑπο ἡλίου θερεσθαι. 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 <sup>47</sup> Gnatia:

Dein Gnatia Nymphis

Iratis extructa dedit risumque, jocumque;  
Dum flammis sine thura liquefcere limine sacro  
Perfuadere 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. <sup>48</sup> Reperitur apud auctores in Salentino oppido Egnatiâ, imposito ligno in saxum quoddam ibi sacram protinus flammam existere. From hence undoubtedly came also the name of Salentum, which is a compound of Sal-En, Solis fons; and arose from this sacred fire to which the Salentini pretended. They were Amonians, who settled here, and who came last from Crete. <sup>49</sup> Της δὲ Σαλεντινῆς Κρητῶν ἀποικῆς φασί. Innumerable instances of this sort might be brought from Sicily: for this island abounded with places, which were of Amonian original.

<sup>47</sup> Horace. L. 1. Sat. 5. v. 97.

<sup>48</sup> Pliny. L. 2. c. 110. p. 123.

<sup>49</sup> Strabo. L. 6. p. 430.

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

Thucydides, and other Greek writers, call them Phenicians<sup>50</sup>: *Ωικουν δε και Φοινικες περι 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 Peloponnesus had some relation to a fountain, being compounded of Meth-an, the fountain of the Egyptian Deity, Meth, whom the Greeks called *Μητις*, Meetis.

<sup>51</sup> *Και Μητις πρωτος γενετωρ, και Ερωσ πολυτερπης.*

<sup>50</sup> Thucydides. L. 6. c. 2. p. 379.

<sup>51</sup> Orphic. Fragment. 6. v. 19. from Proclus. p. 366.

*Μητις*, divine wisdom, by which the world was framed: esteemed the same as Phanes, and Dionusus.

*Αυτος τε ο Διονυσος, και Φανης, και Ηρικεπαιος.* Ibidem p. 373.

*Μητις* — *ερμηνευεται, Βελη, Φως, Ζωοδοτηρ,* from Orpheus: Eusebii Chronicon. p. 4.

We learn from <sup>52</sup> 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 <sup>53</sup> 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. <sup>54</sup> *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 Branchidæ.* He adds <sup>55</sup>, *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

<sup>52</sup> Ἴσιδος ἐνταυθα Ἱερον, καὶ ἀγάλμα, καὶ ἐπὶ τῆς ἀγορᾶς Ἑρμῆ — καὶ θερμα λη-  
τρα. Pausan. L. 2. p. 190.

<sup>53</sup> Pausanias. L. 4. p. 287.

<sup>54</sup> Ὅιδ' ὕδωρ πινόντες, καθαπερ ὃ ἐν Κολοφῶνι Ἱερεὺς τῆ Κλαρίῳ. Ὅιδε τσομοίσι παρὰ  
καθημένοι, ὡς αἱ ἐν Δελφοῖσι θεσπιζοῦσαι. Ὅιδ' ἐξ ὕδατων ἀτμιζομένοι, καθαπερ αἱ ἐν  
Βραγχιδαῖσι Προφητιδῆς. Jamblichus de Mysteriis. Sect. 3. c. 11. p. 72.

<sup>55</sup> Τοῦδε ἐν Κολοφῶνι μαντεῖον ὁμολογεῖται παρὰ πᾶσι διὰ ὕδατος χρηματίζειν· εἶναι  
γὰρ πηγὴν ἐν οἰκῷ καταγείῳ, καὶ ἀπ' αὐτῆς πίνειν τὴν Προφήτην. 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 <sup>55</sup> 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 <sup>56</sup> Inopus. This is a plain compound of Ain-Opus, Fons Pythonis. Places named Afopus, 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 Zeleia. In Lycia was the city Phafelis, situated upon the mountain <sup>57</sup> Chimæra; which mountain had the same name, and was sacred to the God of fire. Phafelis is a compound of Phi, which in the Amonian language is a mouth or opening; and of Azel above mentioned. Ph' Afelis 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 <sup>58</sup>. 'Flagratus in Phafelitide Mons Chimæra, et quidem immortalis die-

<sup>55</sup> Pausanias. L. 8. p. 659. *Ανελοντος τε εν Κολοφωνι και Ελεγειων ποιηται ψυκροτητα αιδουσι.*

<sup>56</sup> Callimachus: Hymn to Delos.

Strabo. L. 10. p. 742.

<sup>57</sup> Pliny. L. 2. c. 106. p. 122.

<sup>58</sup> Pliny above.

*Ὅτι πυρ εστιν εἶγυς Φασηλιδος εν Λυκια αθανατον, και ὅτι αει καιεται επι τετρας, και νυκτα, και ἡμεραν.* Ctesias apud Photium. clxxiii.

bus, et noctibus flammâ. Chimæra is a compound of Cham-Ur, the name of the Deity, whose altar stood towards the top of the <sup>59</sup> 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 *Vulcani domus*, a name given from its being hollow, and at the same time a reservoir of fiery matter. The history of the mountain may be seen in Strabo; who says, that it was immensely high, and ever covered with snow; it stood in the vicinity of Comana, Castabala, Cæsarea, and Tyana: and all the country about it abounded with fiery <sup>60</sup> eruptions. But the most satisfactory idea of this mountain may be obtained from coins, which were struck in its vicinity; and particularly <sup>61</sup> 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'Éon, the God of light <sup>62</sup>. 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;

<sup>59</sup> Παντες, ὅσαι Φοινικον ἕδος περὶ παλαιά νεμονται,

Αἶψυ τε Μασσηυτικῶ ῥοον, βωμον τε Χιμαιρας. Nonnus. L. 3:

<sup>60</sup> Strabo. L. 12. p. 812. For the purport of Gaius, domus vel cavitas, See Radicals. p. 97.

<sup>61</sup> Patinæ Numismata Imperatorum. p. 180. l. 194.

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

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 <sup>63</sup> 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 Cyrestia, Chalybon, Comana, Ancura, Cocalia, Cabyra, Arbela, Amida, Emefa, Edeffa, and the like. Emefa is a compound of Ham-Es: The natives are said by Festus Avienus to have been devoted to the Sun:

<sup>64</sup> Denique flammicommo devoti pectora Soli  
Vitam agitant.

Similar to Emefa was Edeffa, or more properly Adefa, so named from Hades, the God of light. The Emperor Julian styles the region, Ἱερον ἐξ αἰωνος τῷ Ἡλίῳ <sup>65</sup> χωριον. This city was also from its worship styled <sup>66</sup> Ur, Urhoë and Urchoë; which last was probably the name of the <sup>67</sup> temple.

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

<sup>63</sup> Παιονες σέβουσι τὸν ἥλιον· ἀγάλμα δὲ ἡλίου Παιονικὸν δίσκος βραχὺς ὑπὲρ μακρῶ ξυλῶ. Maximus Tyrius, Differt. 8. p. 87.

Of the wealth of this people, and of their skill in music and pharmacy, See Strabo. Epitom. L. 7.

<sup>64</sup> Rufus Festus Avienus. Descrip. Orbis. v. 1083.

<sup>65</sup> Juliani Oratio in Solem. Orat. 4. p. 150.

Ἱερῶνται δὲ αὐτοὶ (Εδεσσηνοὶ) τῷ θεῷ ἡλίῳ· τῆτον γὰρ οἱ ἐπιχωριοὶ σέβουσι, τῆ Φοινίκων φωνῆ Ελαγαβαλον καλεντες. Herodian. L. 3.

<sup>66</sup> Edeffeni Urchoienfes — Urhoë, ignis, lux, &c. Theoph. Sigefredi Bayeri Hist. Osrhoena. p. 4.

<sup>67</sup> 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. Arfinoë 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: <sup>68</sup> *Αρσινοη πολις εν Συρια, επι βενω κειμενη. απο δε τς βενε κρηνας ερευγεται πλειονας—αφ' ων η πολις ωνομασαι.* *Arfinoë is a city in Syria, situated upon a rising ground, out of which issue many streams; from hence the city had its name.* Arfine, and Arfiana in Babylonia had <sup>69</sup> fountains of bitumen. Arfene in Armenia was a nitrous lake: <sup>70</sup> *Αρσηνη λιμνη—νιτριτις.* Near Arfinoë upon the Red Sea were hot streams of bitter <sup>71</sup> waters; and Arfinoë near <sup>72</sup> 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 <sup>73</sup> *literati*; but <sup>74</sup> Pliny speaks of them as

<sup>68</sup> Etymologicum magnum. The author adds, *αρσαι γαρ το ποτισαι*, as if it were of Grecian original.

<sup>69</sup> Marcellinus. L. 23. p. 287.

<sup>70</sup> *Αρσηνη, ην και Θωνιτιν καλοσι—εστι δε νιτριτις.* Strabo. L. 11. p. 801.

<sup>71</sup> *Πρωτον μεν απ' Αρσινοης παραθεοντι την δεξιαν ηπειρον θερμα πλειοσιν αυλοις εκ ωετρης υψηλης εις θαλατταν διηθεται.* Agatharchides de Rubro mari. p. 54.

*Ειτα αλλην πολιν Αρσινοην' ειτα θερμων υδατων εκβολας, πικρων και αλμυρων.* Strabo. L. 16. p. 1114.

<sup>72</sup> Some make Ephesus and Arfinoë to have been the same. See Scholia upon Dionysius. v. 828.

<sup>73</sup> Strabo. L. 16. p. 1074. See Radicals. p. 41.

<sup>74</sup> Pliny. L. 6. c. 27. *Euphraten præclusere Orcheni: nec nisi Pafitigri 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 <sup>75</sup> 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 <sup>76</sup> Lydia. There were certainly people styled Hyrcani; and a large plain called Campus Hyrcanus <sup>77</sup> in the same part of the world. It seems to have been a part of that parched and burning region called *κατακαυμένη*, 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 denominated from the God Urcan, who was worshiped here as well as in the east. It is mentioned by Eratosthenes, and Ptolemy under the name of *δρυμος Ορκυνιος*, or the forest of <sup>78</sup> Orcun; which is undoubtedly the same name as that above. I have taken notice, that the name of the mountain Pyrene signified a fountain

<sup>75</sup> Ptolemy Geog.

Ifidorus Characenus. Geog. Vet. vol. 2. p. 7.

<sup>76</sup> Cellarii Geog. Vol. 2. p. 80.

<sup>77</sup> Strabo. L. 12. p. 868, 869. and L. 13. p. 929—932.

*Ἔστι δὲ ἐπιφανεία τεφρωδῆς τῶν πεδίων.*

Strabo supposes that the Campus Hyrcanus was so named from the Persians, as also *Κυρὸς πεδίων* near it, but they seem to have been so denominated ab origine. The river Organ, which ran into the Mæander from the Campus Hyrcanus, was properly Ur-chan. Ancyra was An-cura, so named, a fonte Solis: *κυρὸς γὰρ ὁ ἥλιος*. 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.

<sup>78</sup> Ptolemy. Geog. L. 2. c. 11.

of fire, and that the mountain had once flamed. There was a Pyrene among the Alpes <sup>79</sup> Tridentini, and at the foot of it a city of the same <sup>80</sup> 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 <sup>81</sup> 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 <sup>82</sup> burning: and conformably to this notion it is still distinguished by the name of the great <sup>83</sup> Brenner. The country therefore and the forest may have been called Orcunian 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 *Ορκυνια*, was so named from Or-cun, the God of that element.

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

<sup>79</sup> Mentioned in Pliny's Panegyric: and in Seneca; *consolatio ad Helv.* L. 6. Aristotle in *Meteoris*.

<sup>80</sup> Here was one of the fountains of the Danube. *Ισρος τε γαρ ποταμος αξεαμενος εκ Κελτων και Πυρηνης ποταμιος ρει, μεσση σχιζων την Ευρωπην.* Herodotus. L. 2. c. 33.

<sup>81</sup> See Cluverii *Germania*.

<sup>82</sup> Beatus Rhenanus. *Rerum Germanic.* L. 3.

<sup>83</sup> It is called by the Swiss, *Le Grand Brenner*: by the other Germans, *Der grofs Verner*.

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

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 <sup>84</sup> Cottius. From hence this particular branch of the mountains had the name of Alpes Cottiaë; and the country was called Regio Cottiana: wherein were about twelve capital <sup>85</sup> cities. Some of that ancient and sacred nation, the Hyperboreans, are said by Posidonius to have taken up their residence in these parts. <sup>86</sup> Τῆς Ὑπερβορέας—οἰκεῖν περὶ τὰς Ἀλπεις τῆς Ἰταλίας. Here inhabited the Taurini: and one of the chief cities was Comus. Strabo styles the country the land of <sup>87</sup> 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. <sup>88</sup> Pars Suevorum et Isidi sacrificat: unde causa et origo peregrino sacro, parum comperi; nisi quod signum ipsum in modum Liburnæ figuratum docet advectam religionem. The ship of Isis was also re-

<sup>84</sup> See Marcellinus. L. 15. c. 10. p. 77. and the authors quoted by Cluverius. Italia Antiqua above.

They are styled Ἀλπεις Σκετταὶ by Procopius; 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.

<sup>85</sup> Pliny. L. 3. c. 20. Cottianæ civitates duodecim.

<sup>86</sup> Scholia upon Apollonius. L. 2. v. 677.

<sup>87</sup> Τῆτων δ' ἐστὶ καὶ ἡ τῆς Ἰδεονῆς λεγομένη γῆ, καὶ ἡ τῆς Κοττίου. Strabo. L. 4. p. 312.

<sup>88</sup> Tacitus de Moribus Germanorum,

verenced

verenced at Rome : and is marked in the <sup>89</sup> calendar for the month of March. From whence the mystery was derived, we may learn from <sup>90</sup> Fulgentius. *Navigium Ifidis Ægyptus colit.* Hence we find, that the whole of it came from Egypt. The like is shewn by <sup>91</sup> Lactantius. 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-

<sup>89</sup> Gruter. Vol. 1. p. 138.

<sup>90</sup> Fulgentius : *Mytholog.* L. 1. c. 25. p. 655.

<sup>91</sup> Lactantius *de falsa Relig.* Vol. 1. L. 1. c. 11. p. 47.

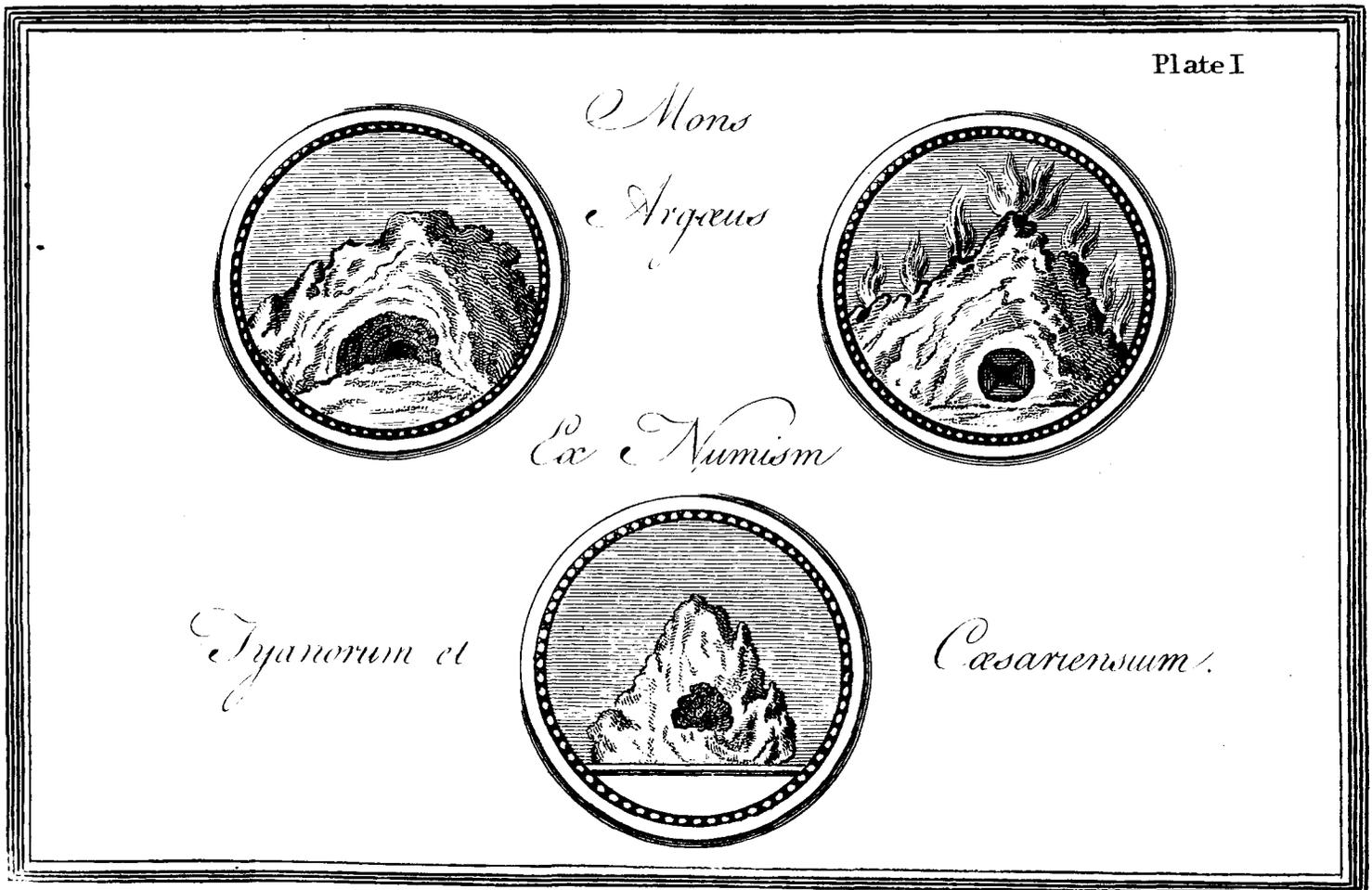
To these instances add the worship of Seatur, and Thuth, called Thautates. See *Cluverii Germania* L. 1. c. 26. p. 188, and 189.

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 Tedmor; and in lieu of Zenobia he would tell you, that it was built by Salmah Ebn Doud, that is by Solomon the son of David. This is exactly conformable to the account in the scriptures: for it is said in the Book of Chronicles, <sup>92</sup> *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

<sup>92</sup> 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.





O F

W O R S H I P paid at C A V E R N S,

A N D O F

T H E A D O R A T I O N of F I R E in the first Ages.

**A**S 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: <sup>1</sup> Σπηλαια τοιουν και αυτρα των παλαιοτατων, ωρειν και ναες επινοησαι, θεοις αφοσιωντων και εν Κρητη μεν Κρητων Διι, εν Αρκαδια δε Σεληνη, και Πανι εν Λυκειω, και 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 *παρ' αυτρα* in the poet, <sup>2</sup> Της εσωτατης τοπης τε ναε. *The cavern is the innermost place of the temple.* Pausanias speaking of a cavern in Phocis says, that it was particularly sacred to Aphrodite. <sup>3</sup> Αφροδιτη δ' εχει εν σπηλαιω τιμας. *In this*

<sup>1</sup> Porphyry de Antro Nympharum. p. 262. Edit. Cantab. 1655.

He speaks of Zoroaster, Αυτοφους σπηλαιον εν τοις πλησιον ορεισι της Περσιδος ανθηρον, και πηγας εχον, ανερωσαντος εις τιμην τε παντων ποιητε, και πατρος Μιθρε. p. 254.

Clemens Alexandrinus mentions Βαραθρων τροματα τερατειας εμπλεα. Cohortatio ad Gentes.

Αυτρα μεν δη δικαιως οι παλαιοι, και σπηλαια, τη κοσμη καθιερον. Porphyry de Antro Nymph. p. 252. There was oftentimes an olive-tree planted near these caverns, as in the Acropolis at Athens, and in Ithaca.

Αυταρ επι κρατος λιμενος τανφυλλος Ελαια,

Αγχοθι δ' αυτης Αντρον. Homer. de Antro Ithacensi. Odyss. L. E. v. 346.

<sup>2</sup> Lycophron. v. 208. Scholia.

<sup>3</sup> Pausanias. L. 10. p. 898. I imagine, that the word caverna, a cavern, was denominated originally Ca-Ouran, Domus Cœlestis, vel Domus Dei, from the supposed sanctity of such places.

*cavern divine honours were paid to Aphrodite.* Parnassus was rendered holy for nothing more than for these unpromising circumstances. Ἱεροπρεπὴς ὁ Παρνασσός, ἔχων ἀντρατε καὶ ἀλλὰ χωρία τιμωμένα τε, καὶ ἁγιστευόμενα<sup>4</sup>. *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,<sup>5</sup> Ἐπὶ τῇ ἀκρῇ Νᾶος εἰκασμένος σπηλαιῶ. *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,<sup>6</sup> ὄντος χασμάτος ἐν τῷ τοπῷ: and Apollo is said to have chosen it for an oracular shrine, on account of the effluvia which from thence proceeded.

? Ut vidit Pæan vastos telluris hiatus  
 Divinam spirare fidem, ventosque loquaces  
 Exhalare solum, sacris se condidit antris,  
 Incubuitque adyto: vates ibi factus Apollo.

Here also was the temple of the<sup>8</sup> Muses, which stood

<sup>4</sup> Strabo. L. 9. p. 638.

Εἰθὰ παρθένε

Στυγνὸν Σίβυλλης ἐστὶν οἰκητήριον

Γρῶν Ἐρεθρῶ σὺνκατηρεφες ἑστῆς. Lycophron of the Sibyls cavern near the promontory Zosterion. v. 1278.

<sup>5</sup> Pausanias. L. 3. p. 5. 275.

<sup>6</sup> Scholia upon Aristophanes: Plutus. v. 9. and Euripides in the Orestes, v. 164.

<sup>7</sup> Lucan. L. 5. v. 82.

<sup>8</sup> Μουσῶν γὰρ ἦν Ἱερόν ἐνταῦθα περὶ τὴν ἀναπνοὴν τοῦ ναμάτος. Plutarch. de Pyth. Oracul. Vol. 1. p. 402.

close upon a reeking stream. But what rendered Delphi more remarkable, and more revered, was the Corycian cave, which lay between that hill and Parnassus. It went under ground a great way : and Pausanias, who made it his particular business to visit places of this nature, says, *that it was the most extraordinary of any which he ever beheld.* <sup>9</sup> Αντρων Κωρυκιον σπηλαιων, ὧν ειδον, θεας αξιον μαλισα. There were many caves stiled Corycian : one in Cilicia, mentioned by Stephanus Byzantinus from Parthenius, who speaks of a city of the same name : Παρ' ἣ το Κωρυκιον αντρων Νυμφων, αξιαγασον θεαμα. *Near which city was the Corycian cavern, sacred to the nymphs, which afforded a sight the most astonishing.* There was a place of this sort at <sup>10</sup> 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 <sup>11</sup> Phrygia ; and the chasm within its precincts, out of which there issued a pestilential vapour. There was a city of the same name in <sup>12</sup> Syria, where stood a temple of the highest antiquity : and in this temple was a fissure, through which, according to the tradition of the natives, the waters at the deluge retired. Innumerable instances might be produced to this purpose from Pausanias, Strabo, Pliny, and other writers.

<sup>9</sup> Pausanias. L. 10. p. 877.

<sup>10</sup> Pausanias. L. 5. p. 387. Sama Con, Cœli vel Cœlestis Dominus.

<sup>11</sup> Strabo. L. 12. p. 869. L. 13. p. 934. Demeter and Kora were worshiped at the Charonian cavern, mentioned by Strabo : Χαρωνιον αντρον θαυμαστον τη φυσει. L. 14. p. 961.

<sup>12</sup> Lucian de Deâ Syriâ.

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 acceptance, 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: <sup>13</sup> *Ἐσι δὲ Ἀτλας ὄρος κοιλον, επιεικῶς ὑψηλον. — Τὸ Λιθῶν και ἱερον, και θεος, και ὄρος, και 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 *Coëlu*.

<sup>13</sup> *Maximus Tyrius. Dissert. 8. p. 87.*

They

They would have expressed it *Coelus*, or *Cœlus*; but the name was copied in the time of the Punic wars, before the *s* final was admitted into their writings. Vaillant has given several specimens of coins struck in this city to the honour of some of the Roman<sup>14</sup> 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<sup>15</sup> 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, *Ἰπαιθεα*. 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

<sup>14</sup> Vaillant: *Numism. Ærea Imperator. Pars prima.* p. 243, 245, 285. and elsewhere.

<sup>15</sup> Hyde. *Religio Veterum Persarum.* c. 23. p. 306, 7, 8.

princely

princely personage, who is approaching the altar, where the sacred fire is <sup>16</sup> 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 <sup>17</sup> Bruyn, copied from another part of these edifices. Hyde takes notice, that there were several repetitions of this history, and particularly of persons, *folem et ignem in pariete delineatos intuentes*: yet he forms his judgment from one specimen only. These curious samples of ancient architecture are described by <sup>18</sup> Kämpfer, <sup>19</sup> Mandeflo, <sup>20</sup> Chardin, and <sup>21</sup> Le Bruyn. They are likewise taken notice of by <sup>22</sup> 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 Petrà* <sup>23</sup> was in a manner a proverb. Porphyry

<sup>16</sup> See PLATE ii, iii.

<sup>17</sup> Le Bruyn. Plate 153.

See the subsequent plate with the characters of Cneuphis.

<sup>18</sup> Kämpfer. *Amœnitates Exoticæ*. p. 325.

<sup>19</sup> Mandeflo. p. 3. He mentions the sacred fire, and a serpent.

<sup>20</sup> Sir John Chardin. Herbert also describes these caverns, and a serpent, and wings; which was the same emblem as the Cneuphis of Egypt.

<sup>21</sup> Le Bruyn's Travels. Vol. 2. p. 20. See plate 117, 118, 119, 120. Also p. 158, 159, 166, 167.

<sup>22</sup> Thevenot. Part 2d. p. 144, 146.

<sup>23</sup> *Οἱ τὰ τῆς Μιθρῆς μυστηρία παραδίδοντες λεγούσιν ἐκ πέτρας γεγενῆσθαι αὐτὸν, καὶ σπηλαίου καλεῖσθαι τὸν τόπον.* Cum Tryphone Dialog. p. 168.

affures 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 <sup>24</sup> cavern. Justin Martyr speaks to the same <sup>25</sup> purpose : and Lutatius Placidus mentions that this mode of worship began among the Persians. <sup>26</sup> *Perfæ in spelæis coli solem primi invenisse dicuntur.* There is therefore no reason to think that these grottos were tombs ; or that the Persians ever made use of such places for the sepulture of their kings. The tombs of <sup>27</sup> Cyrus, <sup>28</sup> 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. Thevenot also says, that he <sup>29</sup> went into the caverns, and saw several stone coffins. But this was merely conjectural : for the

<sup>24</sup> He speaks of people, Πανταχθ, ὅπερ τον Μιθραν ἐγνωσαν, δια σπηλαιῶν ἰλασμένων. Porphyry de Antro Nympharum. p. 263.

<sup>25</sup> Justin Martyr supra.

<sup>26</sup> Scholia upon Statius. Thebaid. L. 1. v. 720.

Seu Perseï de rupibus Antri

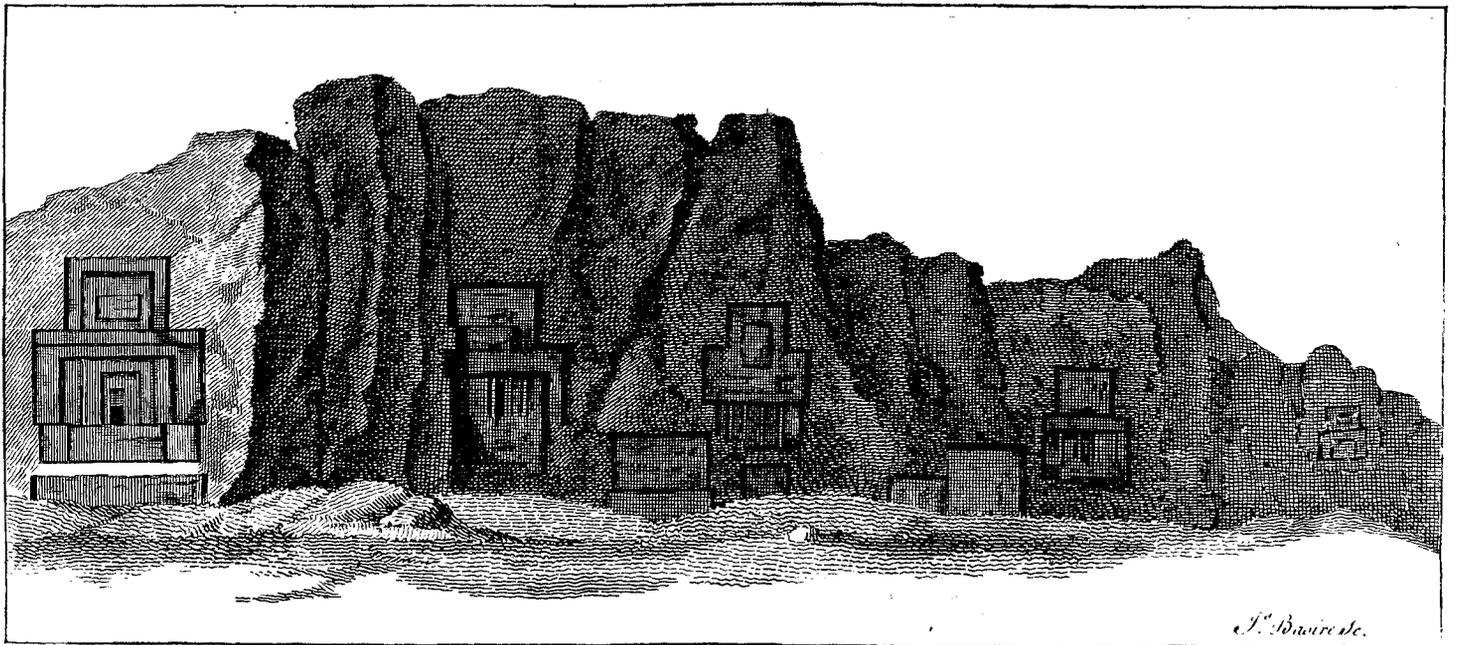
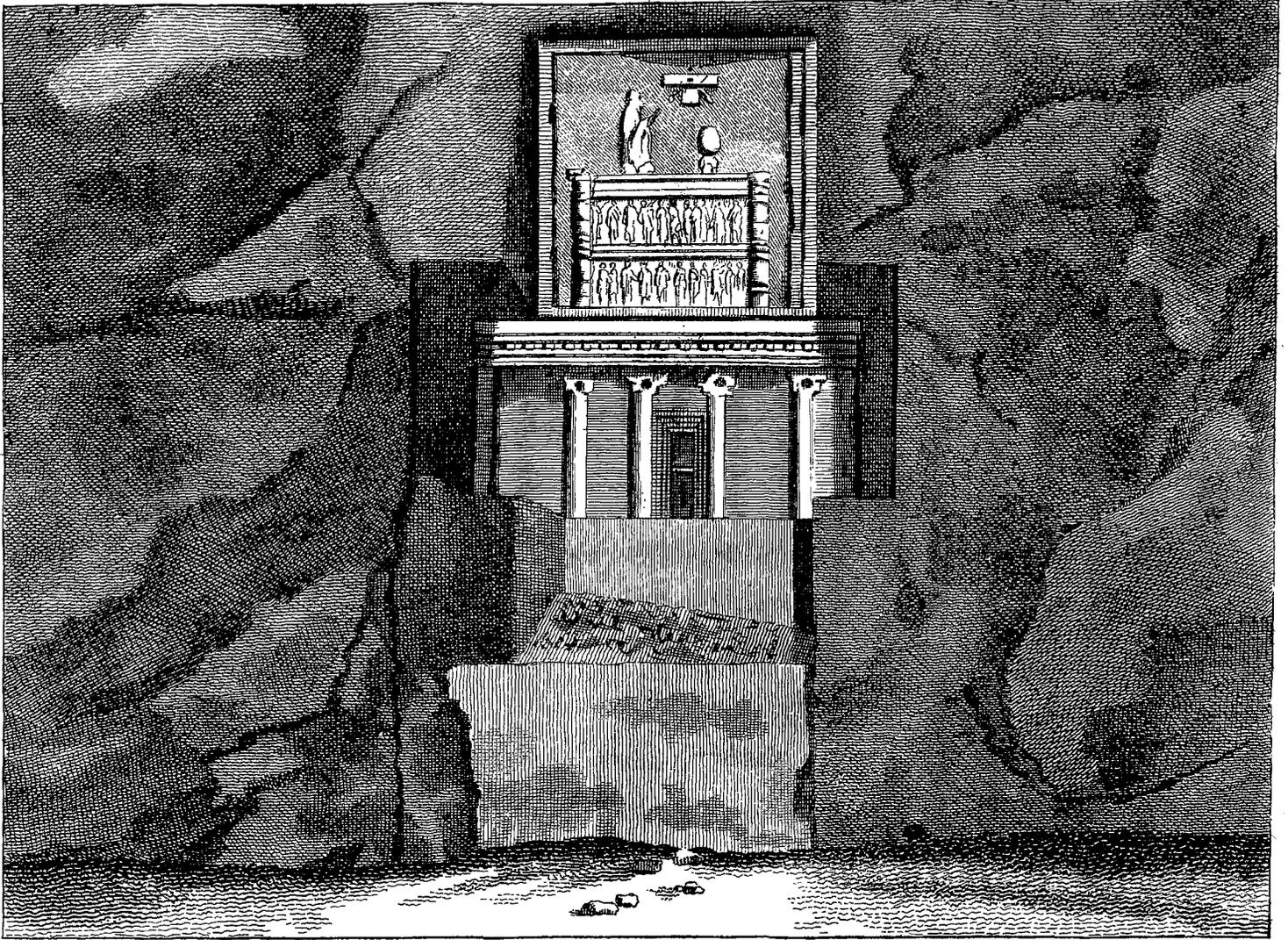
Indignata sequi torquentem cornua Mithran.

<sup>27</sup> Plutarch. Alexander. p. 703. and Arrian. L. 6. p. 273.

<sup>28</sup> Herodotus. L. 1. c. 187.

<sup>29</sup> Thevenot. Part. 2d. p. 144, 146.

Some say that Thevenot was never out of Europe : consequently the travels which go under his name were the work of another person : for they have many curious circumstances, which could not be mere fiction. But there were two persons of this name : and one of them was a celebrated traveller.



J. Baird del.

Temple of Mithras near Vaki Rustan in Persia. Also Temples in the rock near the Plain of the Magi. —  
From J. Baird.



things, to which he alludes, were not in the shape of coffins, and had undoubtedly been placed there as cisterns for water, which the Persians used in their nocturnal lustrations. This we may in great measure learn from his own words: for he says, that these reservoirs were square, and had a near resemblance to the basins of a fountain. The hills, where these grottos have been formed, are probably the same, which were of old famous for the strange echoes, and noises heard upon them. The circumstance is mentioned by Clemens Alexandrinus<sup>30</sup>, who quotes it from the writers, who treated of the Persian history. It seems that there were some sacred hills in Persia, where, as people passed by, there were heard shouts, as of a multitude of people: also hymns, and exultations, and other uncommon noises. These sounds undoubtedly proceeded from the priests at their midnight worship: whose voices at that season were reverberated by the mountains, and were accompanied with a reverential awe in those, who heard them. The country below was called, *Χωρα των Μαγων*, 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 Istachar: and Hyde repeats it, and tells us, that it signifies *e rupe sumptum, seu rupe constans faxeum palatium*: and that it is derived from the Arabic word *fachr, rupes*, in the eighth<sup>31</sup> conjugation. I am sorry, that I am obliged to controvert this learned man's

<sup>30</sup> Clemens Alexandrinus. L. 6. p. 756.

<sup>31</sup> Hyde de Religione Vet. Persar. p. 306.

opinion, and to encounter him upon his own ground, about a point of oriental etymology. I am intirely a stranger to the Perfic, and Arabic languages; yet I cannot acquiesce in his opinion. I do not think, that the words *e rupe sumptum, vel rupe constans 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 *Ista*, and *Esta*.<sup>32</sup> *Ista-char*, or *Esta-char* is the place or temple of *Ista* or *Esta*; who was the *Hestia*, *Ἑστία*, of the Greeks, and *Vesta* of the Romans. That the term originally related to fire we have the authority of *Petavius*.<sup>33</sup> *Hebraicâ linguâ* *שן* ignem significat, *Aramæâ* *אשתה*, quâ voce ignem a *Noëmo* vocatum *Berosus* prodidit: atque inde fortassis *Græci* *Ἑστίας* originem deduxerunt. *Herbert* therefore with great propriety supposes the building to have been the temple of<sup>34</sup> *Anaia*, or *Anais*; who was the same as *Hanes*, as well as *Hestia*. *Procopius*, speaking of the sacred fire of the *Perfians*, says expressly, that it was the very same, which

<sup>32</sup> See *Radicals*. p. 62.

<sup>33</sup> *Petavius* in *Epiphanium*. p. 42.

<sup>34</sup> *Herbert's Travels*. p. 138.

in aftertimes the Romans worshiped, and called the fire of Hestia, or Vesta. <sup>35</sup> Τυτο εσι το πυρ, οπερ Έστιαν εκαλουντο, και εσεβοντο εν τοις υστεροις χρονοις Ρωμαιοι. This is further proved from a well known verse in Ovid.

<sup>36</sup> Nec tu aliud Vestam, quam vivam intellige flammam.

Hyde renders the term after Kæmpfer, Ista : but it was more commonly expressed Estā, and Asta. The Deity was also styled Astachan, which as a masculine signified Sol Dominus, sive Vulcanus Rex. This we may infer from a province in Parthia, remarkable for eruptions of fire, which was called <sup>37</sup> Astacana, rendered by the Romans Astacene, 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.

<sup>38</sup> Φυκος άπαν κατεφλεξας, επει περικαιεο πυρι.

Upon this account it was called <sup>39</sup> Pirpile ; and by the same poet Hestia, and Hestia, similar to the name above. <sup>40</sup> Ίση ω νησων, ευεση. The ancient Scythæ were worshipers of fire :

<sup>35</sup> Procopius. Persic. L. 1. c. 24.

<sup>36</sup> Ovid. Fast. L. 6. v. 291.

<sup>37</sup> Similis est natura Naphthæ, et ita adpellatur circa Babylonem, et in Astacenis Parthiæ, pro bituminis liquidi modo. Pliny. L. 2. c. 106. p. 123.

<sup>38</sup> Callim. H. to Delos. v. 201.

<sup>39</sup> Plin. L. 2. c. 22. p. 112. He supposes the name to have been given, igne ibi primum reperto.

<sup>40</sup> Callimachus. H. to Delos. v. 325.

and Herodotus describes them as devoted to Hestia <sup>41</sup>. Ἰλασ-  
κοντας Ἴσην μὲν μαλιστα. From hence, I think, we may know  
for certain the purport of the term Istachar, which was a  
name given to the grand Pureion in Chufistan 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 accla-  
mations, in which they invited the Deity to take his repast <sup>42</sup>.  
Πυρ, δεσποτα, εσθιε. What he renders εσθιε, was undoubtedly  
Ἐσιε, Hestie, the name of the God of fire. The address was,  
Ω Πυρ, δεσποτα, Ἐσιε: O mighty Lord of fire, Hestius: which  
is changed to O Fire, come, and feed.

The island Cyprus was of old called <sup>43</sup> Ceraftis, and Ce-  
raftia; 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 <sup>44</sup> temple. As long as the former  
name prevailed, the inhabitants were stiled Ceraftæ. They  
were more particularly the priests, who were so denominated;  
and who were at last extirpated for their cruelty. The poets

<sup>41</sup> Herodotus. L. 4. c. 69.

<sup>42</sup> Καὶ θυσι Περσαι, πυρι, επιφοροντες αυτω την πυρος τροφην, επιλεγοντες, Πυρ, δεσποτα, εσθιε. Maximus Tyrius. Differt. 8. p. 83.

<sup>43</sup> See Lycophron. v. 477. and Stephanus. Κυπρος.

Κερασιδος εις χθονα Κυπρου. Nonni Dionys. L. 4.

<sup>44</sup> Hospes erat caesus. Ovid. Metamorph. L. 10. v. 228.

imagining,

imagining, that the term *Ceraſtæ* related to a horn, fabled that they were turned into bulls.

<sup>45</sup> *Atque illos gemino quondam quibus aspera cornu  
Frons erat, unde etiam nomen traxere Ceraſtæ.*

There was a city of the ſame name in Eubœa, expreſſed *Caryſtus*, where the ſtone <sup>46</sup> *Asbeſtus* was found. Of this they made a kind of cloth, which was ſuppoſed to be proof againſt fire, and to be cleaned 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, *Caryſtos*; and ſays, that it was noted for its hot ſtreams: <sup>47</sup> *Caryſtos aquas calentes habet, quas Ελλοπιας vocant.* We may therefore be affured, that it was called *Car-yſtus* from the Deity of fire, to whom all hot fountains were ſacred. *Ellopiæ* is a compound of *El Ope*, *Sol Python*, another name of the ſame Deity. *Caryſtus*, *Ceraſtis*, *Ceraſta*, are all of the ſame purport: they betoken a place, or temple of *Aſtus*, or *Aſta*, the God of fire. *Ceraſta* in the feminine is expreſſly the ſame, only reverſed, as *Aſtachar* 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 *Κυρος*, *Curos*. He was worſhiped all over

<sup>45</sup> *Ovid. Ibidem.*

<sup>46</sup> *Strabo. L. 10. p. 684.*

<sup>47</sup> *Solinus. cap. 17.* *Pliny* takes notice of the city *Caryſtus*. *Eubœa*—*Urbibus clara quondam Pyrrhâ, Orco, Geræſto, Caryſto, Oritano, &c. aquisque calidis, quæ Ellopiæ vocantur, nobilis. L. 4. c. 12.*

Syria; and one large province was hence named Curesta, and Curestica, from *Κυρ Έσος*, Sol Hestius.

In Cappadocia were many Puratheia; and the people followed the same manner of worship, as was practised in Persis. The rites, which prevailed, may be inferred from the names of places, as well as from the history of the country. One city seems to have been denominated from its tutelary Deity, and called Castabala. This is a plain compound of Ca-Asta-Bala, the place or temple of Asta Bala; the same Deity, as by the Syrians was called Baaltis. Asta 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 <sup>48</sup> coals.

Such is the nature of the temple named Istachar; and of the caverns in the mountains of Chufistan. They were sacred to Mithras, and were made use of for his rites. Some make a distinction between Mithras, Mithres, and Mithra: but they were all the same Deity, the <sup>49</sup> 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. <sup>50</sup> Mithra

<sup>48</sup> *Εν τοις Καταβαλοις εστι το της Περσας Αρτεμιδος ιερον, οπη φασι τας ιερειας γυμνοις τοις ποσι δι' ανθρακιαν βαδιζειν απαθεις.* Strabo. L. 12. p. 811.

<sup>49</sup> *Μιθρας ο ηλιος παρα Περσαις.* Hesych.

*Μιθρης ο πρωτος εν Περσαις Θεος.* Ibidem.

Mithra was the same. Elias Cretensis in Gregorii Theologi Opera.

<sup>50</sup> Elias Cretensis. Ibidem. In like manner Nonnus says, that there could be no initiation: *Αχρις ε τας ογδοηκοντα κολασεις παρελθοι.* In Nazianzeni Steliteutic. 2.

apud Perfās Sol eſſe exiſtimatur : nemo vero ejus facris initiari poteſt, niſi per aliquot ſuppliciorum gradus tranſierit. Sunt tormentorum ii lxxx gradus, partim intenſiores.—Ita demum, exhaustis omnibus tormentis, facris imbuuntur. Many<sup>51</sup> 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 ſour and cruel diſpoſition, and had been greatly dejected in his ſpirits ; on which account he wanted to obtain ſome light and aſſiſtance from heaven. <sup>52</sup> *With this intent Maghmud undertook to perform the ſpiritual exerciſes which the Indian Mahomedans, who are more addicted to them than thoſe of other countries, have introduced into Kandabar. 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 unbinge the whole frame. When by faſting and darkneſs the brain is diſtempered, they*

<sup>51</sup> Καὶ τότε λοιπὸν ἐμύθη αὐτῶν τὰ τελεωτέρα, ἐὰν ζῆση. Nonnus ſupra.

<sup>52</sup> Account of Perſia by Jonas Hanway Eſq. Vol. 3. c. 31, 32. p. 206.

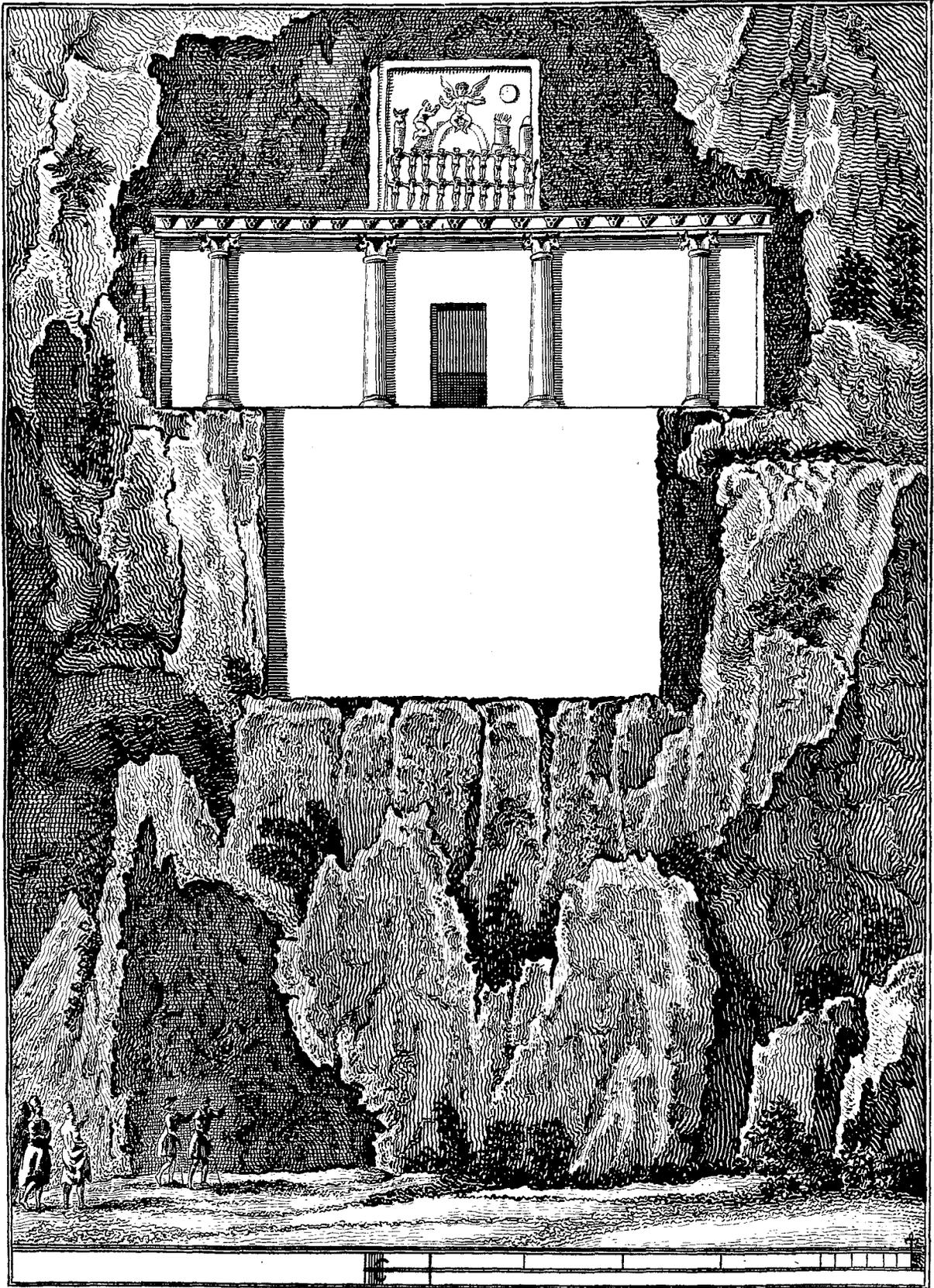
*fancy they see spectres and hear voices. Thus they take pains to confirm the distemper, which puts them upon such trials.*

*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 restless, and suspicious, often starting. In one of these fits he determined to put to death the whole family of his predecessor Sha Hufflein; 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 <sup>53</sup> 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 Zoroaster, whoever Zoroaster may have been: and says, that he first consecrated a natural cavern in Persis to Mithras, the creator

<sup>53</sup> *Εικονα φεροντος σπηλαια τῃ Κοσμου.* Porphyry de Antro Nymph. p. 254.

and



*Petra Mithrae or Temple of Mithras from Thevenot Part 2<sup>d</sup> C. 7.*



and father of all things. He was followed in this practice by others, who dedicated to the Deity places of this <sup>54</sup> 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 Achaimenidæ of Persis, who succeeded to the throne of Cyrus. They are modern, if compared with the first introduction of the worship: yet of high antiquity in respect to us. They are noble relics of Persian architecture, and afford us matter of great curiosity.

<sup>54</sup> Μετα δε τετον τον Ζωροαστην κρατησαντος και παρ' αλλοις δι' αντρων και σπηλαιων, ειτ' εν αυτοφυων, ειτε χειροποιητων, τας τελετας αποδιδουαι. Porph. de Antro Nymph. p. 108. The purport of the history of Mithras, and of the cave from whence he proceeded, I shall hereafter shew. Jupiter was nursed in a cave, and Proserpine, Κορη Κοσμου, nursed in a cave: ωσαυτως και η Δημητηρ εν αντρον τρεφει την Κορην μετα Νυμφων και αλλα τοιαυτα πολλα ευρησει τις επιων τα των θεολογων. Porph. ibid. p. 254.



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O F T H E  
O M P H I,  
A N D O F  
The WORSHIP upon HIGH PLACES.

**T**HE 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 <sup>1</sup> 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

<sup>1</sup> Numbers. c. 22. v. 41. Leviticus. c. 26. v. 30.

*he walked in the way of the <sup>2</sup> 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 <sup>3</sup> 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 <sup>4</sup> 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 <sup>5</sup> 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 <sup>6</sup> mountain. We are told by Strabo, that the Persians always performed their worship upon hills. <sup>7</sup> Περσαι.*

ΤΟΙΟΥΤΟΥ.

<sup>2</sup> 2 Kings. c. 16. v. 3, 4.

<sup>3</sup> 1 Kings. c. 22. v. 43. 2 Kings. c. 12. v. 3. c. 15. v. 4—35.

<sup>4</sup> 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.

<sup>5</sup> Numbers. c. 22. v. 41. and c. 23. v. 14—28.

<sup>6</sup> Preface of Demetrius Moschus to Orpheus de Lapidibus: Θειοδαμαντι τῷ Πριαμῷ συννητησεν Ὀρφεὺς κτλ.

<sup>7</sup> Strabo. L. 15. p. 1064.

Περσας ἐπὶ τὰ ὑψηλοτάτα τῶν ὀρέων θυσιὰς ἐρθεῖν. Herodotus. L. 2. c. 131.

Some

τοινυν αγαλματα και βωμους εχ ιδρυονται· θυεσι δε εν υψηλω τοπω, τον ουρανον ηγουμενοι Δια.

The people of Cappadocia and Pontus observed the like method of worship : and of all sacrifices, wherever exhibited upon high places, none perhaps ever equalled in magnificence that, which was offered by Mithridates upon his war with the Romans. He followed the Persic 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. <sup>8</sup> Εθυε τω Στρατιω Δι πατριον θυσιαν, επι ορως υψηλης κορυφην μειζονα αλλην επιτιθεις. 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.

<sup>9</sup> Tum vicina aëtris Erycino in vertice fedes  
Fundatur Veneri Idaliæ : tumuloque Sacerdos,  
Et lucus, late facer, additur Anchiseo.

Some nations instead of an image worshiped the hill as the Deity : Επεφημισαν δε και Δι αγαλματα οι πρωτοι ανθρωποι κορυφας ορων, Ολυμπον, και Ιδην, και ει τι αλλο ορος πλησιαζει τω Ουρανω. Maximus Tyrius Differt. 8. p. 79.

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

<sup>9</sup> Virgil. L. 5. v. 760.

In Japan most of their temples at this day are constructed upon eminences; and often upon the ascent of high mountains. They are all, <sup>10</sup> says Kæmpfer, 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 <sup>11</sup> mountain was esteemed holy. The people, who prosecuted this method of worship, enjoyed a soothing infatuation, which flattered the gloom of superstition. The eminences, to which they retired were lonely, and silent; and seemed to be happily circumstanced for contemplation and prayer. They, who frequented them, were raised above the lower world; and fancied, that they were brought into the vicinity of the powers of the air, and of the Deity who resided in the higher regions. But the chief excellence, for which they were frequented, was the Omphi, expressed *ομφη* by the Greeks, and interpreted <sup>12</sup> *Θεια κληδων*, vox divina, being esteemed a particular revelation from heaven. In short they were looked upon as the peculiar places, where God deli-

<sup>10</sup> Hist. Japan. Vol. 2d. book 5. c. 3. p. 417.

<sup>11</sup> Παν δε ορος τη Δις ορος ανομαζεται, επει εθος ην τοις παλαιοις υψιτω οντι τω Θεω εν υψει θυσιας ποιεισθαι. Melanthes de Sacrificiis. See Natalis Comes. L. I. 10.

<sup>12</sup> Ομφη, θεια κληδων. Hesych. It was sometimes expressed without the aspirate, *αμβη*: hence the place of the oracle was stiled Ambon, *αμβων*. *Αμβων, αι προςαναβασεις των ορων*. Hesych.

vered his oracles. Hermæus in Plutarch expresses this term *ομφις*, omphis; and says, that it was the name of an Egyptian Deity: and he interprets it, I know not for what reason, <sup>13</sup> *ευεργετης*. 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 *Ολυμπος*, Olympus; and the mountain was called *ορος Ολυμπος*. There were many of this name. The Scholiast upon Apollonius reckons up <sup>14</sup> six: but there were certainly more, besides a variety of places styled upon the same account <sup>15</sup> Olympian. They were all looked upon

<sup>13</sup> Τον Ομφιν ευεργετην ὃ Ἑρμαῖος φησι δηλῶν ἑρμηνευομενον. Plutarch. Isis et Osiris. Vol. 1. p. 368.

<sup>14</sup> Ολυμποι εἰσιν ἕξ κλ. Scholia upon Apollonius Rhodius. L. 1. v. 598.<sup>1</sup>

<sup>15</sup> Many places styled Olympus and Olympian.

In Lycia: Ολυμπος μεγαλη πολις, και ορος ὁμωνυμον. Strabo. L. 14. p. 982.

Ολυμπη πολις Ἰλλυριας. Stephanus Byzantinus.

In Cyprus: Αμαθος πολις, και ορος ματσειδες Ολυμπος. Strabo. L. 14. p. 1001.

Ἡδε ακρωφεια καλεται Ολυμπος. Strabo. Ibidem.

Josephus mentions the temple of Olympian Zeus at Tyre. Antiq. Jud. L. 8. c. 1.

At Megara in Greece: Τεμενος Ολυμπειον. Pausanias. L. 1. p. 97.

In Elis: Ἡ Ολυμπια πρῶτον Κρονιος λοφος ελεγετο. Scholia upon Lycophron. v. 42.

In Attica: Ναος Κρονου, και Ῥεας, και τεμενος την επικλησιν Ολυμπιας. Pausan. L. 1. p. 43.

In Achaia: Διος Ολυμπια ναος. Pausan. L. 2. p. 123.

upon to be prophetic ; and supposed to be the residence of the chief Deity, under whatever denomination he was specified, which was generally the God of light. For these oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun. But the Greeks, who changed Al-omphi to Olympus, perverted these terms in a manner still more strange : for finding them somewhat similar in sound to a word in their own language, their caprice immediately led them to think of *ομφαλος*, 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 <sup>16</sup> *μεσομφαλα Γης μαντεια* : and Euripides avers that it was the precise center of the earth :

At Delos : *Ολυμπειον, τοπος εν Δηλφ.* Stephanus Byzantinus. *Εστι και πολις Παμφυλιας.*

Lybia was called Olympia. Stephanus Byzant.

The moon called Olympias : *Ἡ γαρ Σεληνη παρ' Αιγυπτιοις κυριως Ολυμπιας καλεται.* Eusebii Chron. p. 45. l. 10.

The earth itself called Olympia by Plutarch, who mentions *της Γης Ολυμπιας ιερον* in Theseus, by which is meant the temple of the Prophetic Earth.

Many other instances might be produced.

<sup>16</sup> Sophocles : *Œdipus Tyrannus.* v. 487.

*Ομφαλον εριβρομη Χθονος.* Pind. Pyth. Ode. 6. v. 3.

*Ορθοδικαν Γας ομφαλον κελαδητε.* Pind. Pyth. Ode 11.

ΟΝΤΩΣ

<sup>17</sup> Οὕτως μέσον ομφαλον γας  
Φοῖβε κατεχει δομος.

Livy, the historian, does not scruple to accede to this notion, and to call it <sup>18</sup> umbilicum orbis terrarum. Strabo speaks of it in this light, with some hesitation. <sup>19</sup> Της Ἑλλάδος ἐν μέσῳ ΠΩΣ ἐστὶ τῆς συμπάσης — ΕΝΟΜΙΣΘΗ δὴ καὶ οἰκισμένης· καὶ ἐκάλεσαν τῆς γῆς ΟΜΦΑΛΟΝ. Varro very sensibly refutes this idle notion in some <sup>20</sup> strictures upon a passage in the poet Manilius to the purpose above.

O, sancte Apollo,  
Qui umbilicum certum terrarum obtines.

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

<sup>17</sup> Euripides in Ione. v. 233.

Μεσομφαλος Ἔστια. v. 461.

<sup>18</sup> Titus Livius. L. 38. c. 47.

<sup>19</sup> Strabo. L. 9. p. 642.

<sup>20</sup> Varro de Ling. Lat. L. 6. p. 68.

Pausanias gives this account of the omphalus at Delphi. Τὸν δὲ ὑπὸ Δελφῶν καλεσμένον ομφαλον λίθον πεποιημένον λευκῆ, τὸτο εἶναι τὸ ἐν μέσῳ γῆς πάσης αὐτοὶ λεγούσιν οἱ Δελφοὶ· δεικνύται τε καὶ ομφαλος ΤΙΣ ἐν τῷ ναῷ τιταίνωμενος. Pausan. L. 10. p. 835.

It is described by Tatianus, but in a different manner. Ἐν τῷ τεμένει τῆς Λητοῖδος καλεῖται τις ομφαλος. Ὅδε ομφαλος τάφος ἐστὶν Διονύσου. p. 251. Oratio contra Græcos.

<sup>21</sup> Ουτε γαρ ην γαιης μεσος ομφαλος, ουδε θαλασσης.

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: <sup>22</sup> Αιγυπτίων γη μεση της οικουμένης. Pausanias mentions an Omphalus in the Peloponnesus, which was said to have been the middle of that country. He seems however to doubt of this circumstance, as he well may<sup>23</sup>. Ου πορρω δε εστιν ο καλεμενος Ομφαλος, Πελοποννησος δε πασης μεσον, ει δη τα οντα ειρηκασι. *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 <sup>24</sup> Sicily was an Omphalus: and the

<sup>21</sup> Plutarch. περι λελοιπ. Χρηστης.

<sup>22</sup> Horus Apollo. § 21. p. 30. Edit. 1729.

<sup>23</sup> Pausanias. L. 2. p. 141. It is spoken of Phliuns, far removed from the center of the Peloponnesus.

<sup>24</sup> This omphalus was near the Plutonian cavern. Diodorus. L. 5.

Τρις δ' επι καλλιζης νησος δραμες ομφαλον Εννης.

Callimachus: Hymn to Ceres. Cicero in Verrem, 4. c. 48.

island of Calypso is represented by Homer as the umbilicus of the sea. The Goddess resided <sup>25</sup> Νησῶ ἐν ἀμφιζυτῇ, ὅθι τ' ὀμφαλὸς ἐστὶ θαλασσης. 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-Ompa; 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:

<sup>26</sup> Σὺν τε Παρναυαῖοι, καὶ ἀμυμονες Ὀμφαλιεῖς.

There was an Omphalia in Elis; and here too was an oracle mentioned by <sup>27</sup> Pindar and Strabo: <sup>28</sup> Τὴν δὲ ἐπιφανείαν εσχεν (ἡ Ὀλυμπία) ἐξ ἀρχῆς διὰ τὸ μαντεῖον τῆς Ὀλυμπίας Διός. *The place derived all its lustre originally from the oracular temple of Olympian Jove.* In this province was an an-

<sup>25</sup> Homer. Odyss. L. A. v. 50.

<sup>26</sup> Stephanus Byzantinus. The natives were also styled Pyrrhidæ, and the country Chaonia from the temple Cha-On, οἶκος ἡλίου.

<sup>27</sup> Pindar. Olymp. Ode. 7.

<sup>28</sup> Strabo. L. 8. p. 542.

cient city <sup>29</sup> Alphira ; and a grove of Artemis <sup>30</sup> 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 <sup>31</sup> 'Εἰς τῶν το γένος ἀφ' ἡλίου καταγοντων, 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 <sup>32</sup> Omphalian in Theffaly : and another in Crete, which had

<sup>29</sup> By Livy called Aliphira. L. 32. c. 5.

In Messenia was a city Amphia. Πολισμα ἐπὶ λοφῶ ὑψηλῶ κειμενον. Pausan. L. 4. p. 292. The country was called Amphia.

<sup>30</sup> Αλφειονίας Ἀρτεμιδος, ἢ Ἀλφειοσις ἀλσος. Strabo. L. 8. p. 528.

<sup>31</sup> Plutarch. de Fluminibus. Ἀλφειος.

Alpheus, said to be one of the twelve principal and most ancient Deities, called *συμβωμοί* ; who are enumerated by the Scholiast upon Pindar. *Βωμοὶ δίδυμοί: πρῶτος Διὸς καὶ Ποσειδῶνος κτλ.* Olymp. Ode. 5.

<sup>32</sup> Stephanus Byzant. *Ομφαλίον*. It was properly in Epirus, where was the oracle of Dodona, and whose people were styled *Ομφαλίταις* above.

a celebrated <sup>33</sup> oracle. It is probably the same that is mentioned by Strabo, as being upon mount Ida, where was the city Elorus. Diodorus speaks of this oracle, named Omphalian; but supposes that the true name was ομφαλος, omphalus: and says, that it was so called (strange to tell) because Jupiter, when he was a child, lost his navel here, which dropped into the river Triton: <sup>34</sup> Απο τῆς τότε συμβάντος Ομφαλον προσαγορευθῆναι το χωριον: *from this accident the place had the name of Omphalus, or the navel.* Callimachus in his hymn to Jupiter dwells upon this circumstance:

<sup>35</sup> ΕΥΤΕ ΘΕΩΣ ΑΠΕΛΕΙΠΕΝ ΕΠΙ Κνωσσόιο φερεση,  
 ΖΕΥ ΠΑΤΕΡ, ἢ ΝΥΜΦΗ ΣΕ (ΘΕΩΑΙ Δ' ΕΣΑΝ ΕΓΓΥΘΙ Κνωσσα)  
 ΤῆΤΑΚΙ ΤΟΙ ΠΕΣΕ, ΔΑΙΜΟΝ, ΑΠ' ΟΜΦΑΛΟΣ, ΕΝΘΕΝ ΕΚΕΙΝΟ  
 ΟΜΦΑΛΙΟΝ ΜΕΤΕΠΕΙΤΑ ΠΕΔΟΝ 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-

<sup>33</sup> Ομφαλιον, τοπος Κρητης. Steph. Byzant. Ετι δε εν Κρητικοις ορεσι και κατ' εμε ετι Ελωρος πολις. Strabo. L. 10. p. 843. Eluros, Ἰνῶ Ἰα.

<sup>34</sup> Diodorus Siculus. L. 5. p. 337.

<sup>35</sup> 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. <sup>36</sup> Id, quod pro Deo colitur, non eandem effigiem habebat, quam vulgo Diis Artifices accommodârunt. *Umbilico* maxime similis est habitus, smaragdo, et gemmis, coagmentatus. Hunc, cum responsum petitur, navigio aurato gestant Sacerdotes, multis argenteis *pateris* ab utroque navigii latere pendentibus. The whole of this is an abuse of terms, which the author did not understand, and has totally misapplied. One would imagine that so improbable a story, as that of an umbilical Deity with his silver basons, though patched up with gold and emeralds, would have confuted itself. Yet Schottus in his notes upon Curtius has been taken with this motly 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. <sup>37</sup> Illa nempe Jovis effigies videtur semiglobulare quiddam, uti est compassus marinus, formâ umbilici librarii, seu umbonis, tan-

<sup>36</sup> Quintus Curtius. L. 4. c. 7. p. 154. Varior.

<sup>37</sup> Hyde of the Umbilicus. Relig. vet. Persarum. Appendix 3. p. 527.

quam

quam *ενθεον* quoddam adoratum, propter ejusdem divinum auxilium : utpote in quo index magneticus erat, sicut 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 *χωριον 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 <sup>38</sup> Omph-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.

<sup>39</sup> Ηλθε δε οι κρυοεν  
Πυκινω μαντευμα θυμω

<sup>38</sup> 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. 'Η γαρ Σελινη παρ' Αιγυπτιοις κυριως Ολυμπιας καλειται, δια το κατα μηνα περιπολειν τον Ζωδιακον κυκλον, ον οι παλαιοι αυτων ΟΛΥΜΠΙΟΝ εκαλεν. 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.

<sup>39</sup> Pindar. Pyth. Ode 4. p. 241.

Παρα μεσον ομφαλον  
 Ευδενδροιο ρηθεν ματερος.

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 Pateræ, 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 <sup>40</sup> Diodorus Siculus, *is carried about in a ship of gold by eighty of his priests. They bear him upon their shoulders, and pursue their way by instinct, just as the divine automaton chances to direct them.* These persons, who thus officiated, were probably the same as the Petipharæ of the ancient Egyptians, but were called Pateræ by the Greeks. It was a name, and office, by which the priests of Delphi, and of many other places besides those in Egypt, were distinguished: and the

<sup>40</sup> *Επι νεως περιφερεται χρυσης υπο Ιερων ογδοηκοντα (ο θεος). Ουτοι δε επι των ωμων φεροντες τον θεον προαγουσιν αυτοματως, οπως αλοι το τε θεο νευμα την πορειαν.* Diodorus. L. 17. p. 528.

It is observable, that this historian does not mention an omphalus: but says, that it was a statue, *ξοανον*, which was carried about.

term

term always related to oracular interpretation. Hence Bochart describes these priests, and their function very justly. <sup>41</sup> Pateræ, Sacerdotes Apollinis, oraculorum interpretes. Pator, 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 <sup>42</sup> dreams. *Ομφη, φημη θεια, θεια κληδων—ονειρα φαντασμαλα.* 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 Omphic vision.

<sup>43</sup> Της δε μεσης μεσατοισιν επεμβεβαιωτας αηταις  
 Νοσφι πυρος θειοιο ΠΑΝΟΜΦΕΑΣ ηυτ' ΟΝΕΙΡΟΥΣ.

These Omphic visions were explained by Joseph; he interpreted the dreams of Pharaoh: wherefore the title of Pator 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: *Πετρος, ο επιλυων,*

<sup>41</sup> Bochart. Canaan. L. 1. c. 40.

<sup>42</sup> *Ομφη, θεια κληδων, ο εγω οναρ.* Schol. on Homer. Iliad. B. v. 41.

<sup>43</sup> Euseb. Præp. Evang. L. 5. p. 194.

One title of Jupiter was *Πανομφαιος.*

*Ερθα Πανομφαιω Ζηνι ρεζεσκον Αχαιοι.* Homer. Iliad. Θ. v. 250.

*Ara Panomphæo vetus est sacrata Tonanti.* Ovid. Metamorph. L. 11. v. 198.

ὁ ἐπιγινώσκων. Hesych. Petrus Hebræo sermone agnoscens 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 Colossal statue of Memnon in the Thebais was a Patora, or oracular image. There are many inscriptions upon different parts of it; which were copied by Dr. Pocock<sup>44</sup>, 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:

<sup>45</sup> Εἰκόνα λωβήτηρες ἐλυμηναντ' ὅτι διὰ  
Θειοτάτῃς νυκτῶς ὀμφῆν ἐπὶ Μερμνονοῦ 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<sup>46</sup> 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-

<sup>44</sup> Pocock's Egypt. p. 108. Plate xlii.

<sup>45</sup> Pocock. Plate xxxix. p. 105.

<sup>46</sup> He sent messengers to Balaam the son of Beor to Pethor. Numbers. c. 22.

mous in after times for the worship of Alilat, and called by the Romans <sup>47</sup> Petra.

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 <sup>48</sup> 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 <sup>49</sup> Bishop Pocock's valuable specimens of antiquity, which he collected in those parts. He met with them at Luxorein, or <sup>50</sup> Lucorein near Carnac in the Thebais; 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

<sup>47</sup> 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: *Πετρα πόλις Παλαιστίνης*. Suidas. But it was properly in Arabia, not far from Idume, or Edom. See Relandi *Palaestina*. p. 930. and Strabo. L. 16.

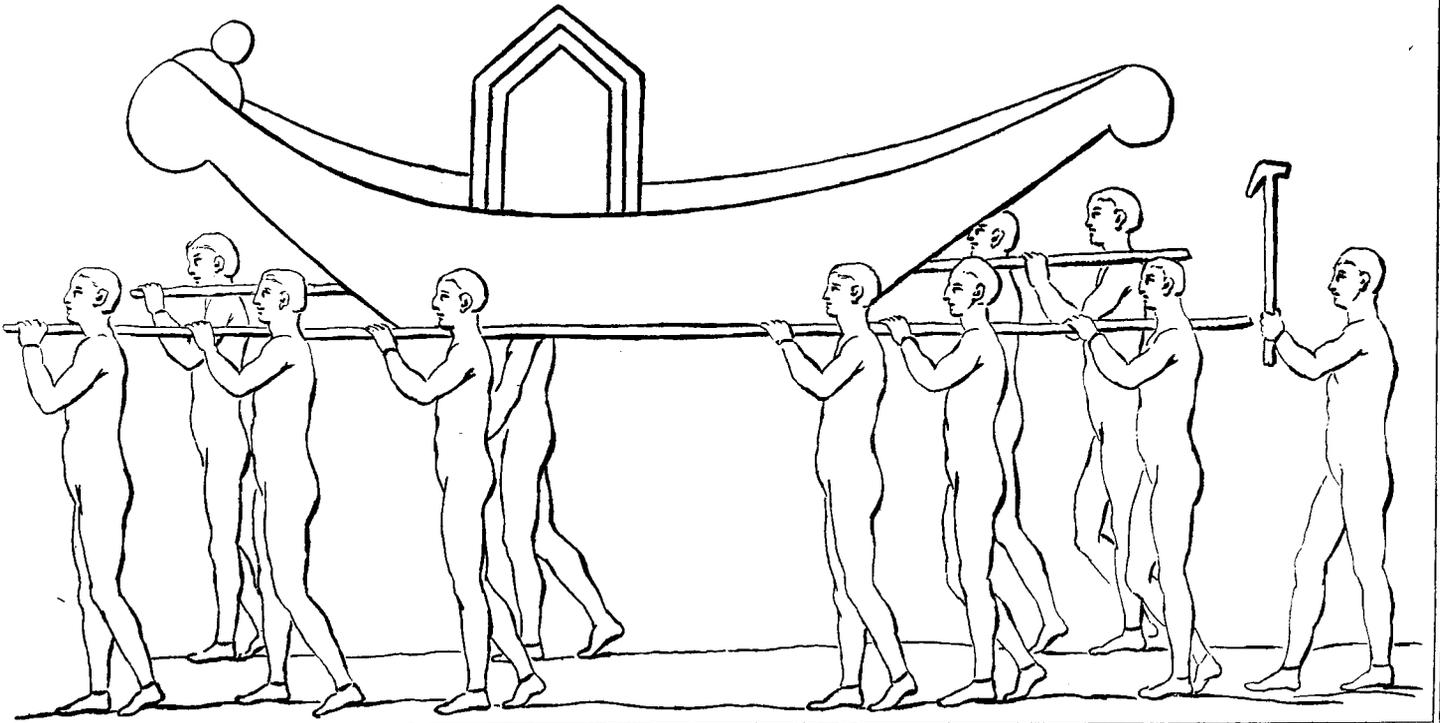
<sup>48</sup> The Ammonites were a mixed race; being both of Egyptian and Ethiopic: original: *Αιγυπτίων και Αιθιοπων αποικοι*. Herod. L. 2. c. 42.

<sup>49</sup> Pocock's Egypt. Vol. 1. Plate. xlii.

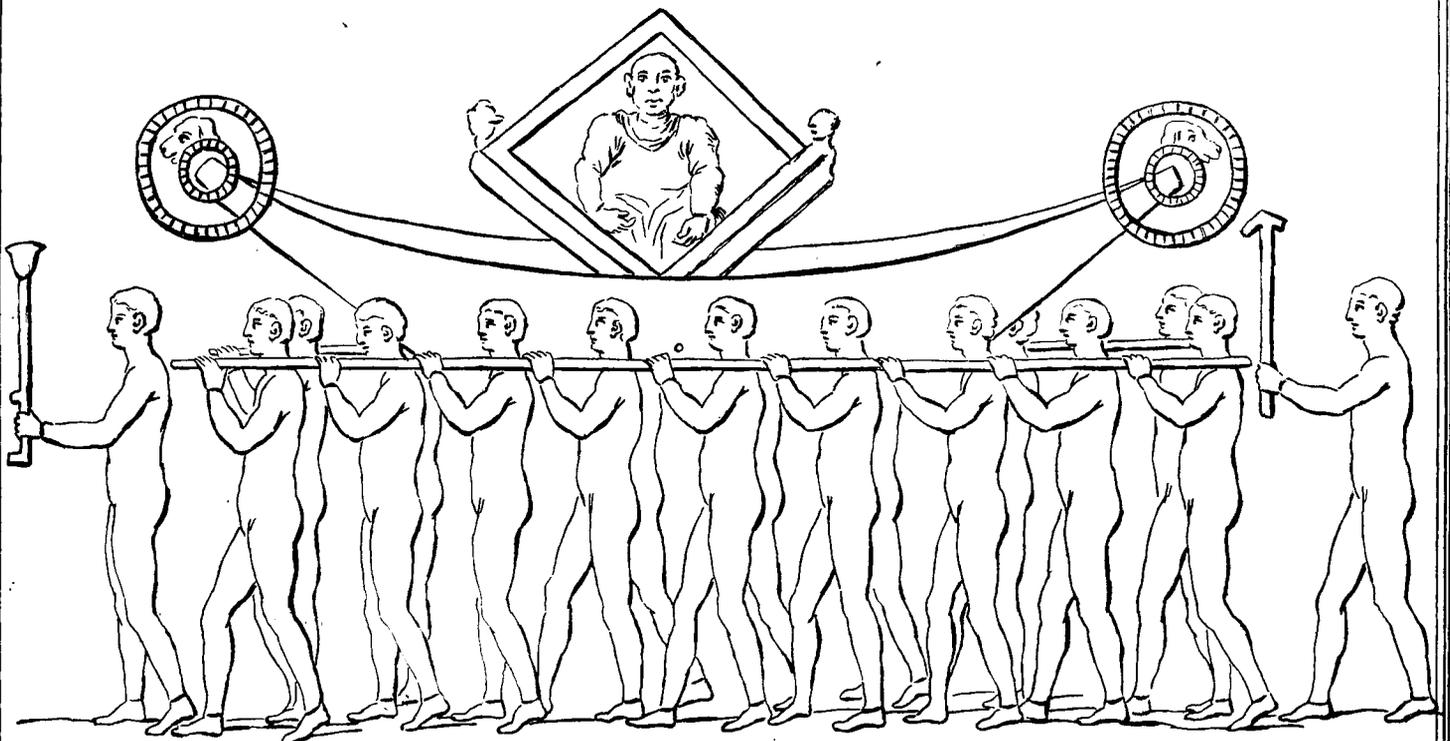
<sup>50</sup> Luxorein, by Norden called Lucorein. It was probably erected to the Sun and Ouranus; and one of the first temples upon earth.

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 El, and Orus. The Greeks adhered religiously to ancient terms, however obsolete and unintelligible. They retained the name of Amphi, though they knew not the meaning: for it was antiquated, before they had letters. That it originally related to oracular revelation is plain from its being always found annexed to the names of 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 Amphiarus, Amphiloehus, Amphimachus, persons represented as under particular divine influence, and interpreters of the



*The Ship of Isis Biptora with an Ark:*



*The Ship of Isis and Image. From Pocock's Account of Egypt. Plate XIII.*



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 *ὑπαιθερα*, dedicated to him and Zethus, as we may read in Pausanias. Mopfus, the diviner, is styled *Αμπυκιδης*, Ampucides: which is not a patronymic but a title of the oracular Deity.

<sup>51</sup> *Ενθα και Αμπυκιδην αυτω ενι ηματι Μοψον  
Νηλειης ἔλε ποτμος' αδευκεα δ' ε φυγεν αισαν  
Μαντοσυναις' ε γαρ τις αποτροπιη θανατοιο.*

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

<sup>50</sup> *Ενθα μεν αισᾱ παρεσχε καταφθιω̄ται δυο φωτας,  
Αμπυκιδην Ιδμωνα, κυβερνητηρα τε Τιφον.*

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

<sup>53</sup> *Δη τοτ' Αβαντος παις νοθος ηλυθε καρτερος Ιδμων,  
Τον ῥ' ὑποκυσσαμενη τεκεν Απολλωνι ανακτι  
Αμδρσοσιον παρα κυμα φερετριος Αντιανειρα,  
Τω και ΜΑΝΤΟΣΥΝΗΝ επορε, και θεσφατον ΟΜΦΗΝ.*

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

<sup>51</sup> Apollonius Rhodius. L. 4. v. 1052.

Mopfus 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.

<sup>52</sup> Orphic. Argonaut. v. 720.

<sup>53</sup> 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 *Αμφιλοχος χρισηησιον*: and the three principal oracles mentioned by Juſtin Martyr are <sup>54</sup> *μαντεια—Αμφιλοχος Δωδωνης, και Πυθες*. We have a ſimilar account from Clemens Alexandrinus. <sup>55</sup> *Διηγησαι ημιν και της αλλης μαντικης, μαλλον δε μανικης, τα αχρησα χρισηησια, τον Κλαριον, τον Πυθιον, τον Αμφιαρεω, τον Αμφιλοχον*. The Amphictuons were originally prophetic perſonages, who attended at the temple at Delphi. Heſychius obſerves; *Αμφικτυονες—περιοικοι Δελφων, πυλαγοροι, ιερομνημονες*. Minerva, heavenly wiſdom, is by Lycophron ſtyled <sup>56</sup> *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 feat of prophecy. In Phocis was the city Hyampolis: and cloſe to it <sup>57</sup> *Amphiffa*, famous for the oracle of an unknown Goddeſs, the daughter of Macaria. Amphryfus in Bœotia was much famed for the influence of <sup>58</sup> *Apollo*: and *Amphimallus* in Crete was well known for its <sup>59</sup> oracle. *Amphiclea*

<sup>54</sup> Juſtin Martyr. Apolog. p. 54.

*Amphilochus* was the God of light and prophecy. Plutarch mentions *εξ Αμφιλοχου μαντεια*, in the treatiſe *περι βραδευς τιμωρημενων*. p. 563.

<sup>55</sup> Cohortatio. p. 10.

<sup>56</sup> Lycophron. v. 1163.

<sup>57</sup> Pauſanias. L. 10. p. 896.

<sup>58</sup> Hence the prophetic Sibyl in Virgil is ſtyled *Amphryſia vates*. Virgil. *Æn.* L. 6. v. 398.

<sup>59</sup> Plin. L. 4. c. 12. Strabo. L. 10. Called *Mallus*, by Pauſanias. *Εν Μαλλω μαντειον αψευδες ατον*. L. 1. p. 84.

in <sup>60</sup> Phocis had Dionufus for its guardian Deity, whose orgies were there celebrated ; and whose fhrine was oracular.

I imagine, that this facred influence under the name of Amphi is often alluded to in the exordia of Poets ; especially by the writers in Dithyrambic meafure, when they address Apollo. Taken in its ufual fenfe (*αμφι* circum) the word has no meaning : and there is otherwise no accounting for its being chofen 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 Ariftophanes :

<sup>61</sup> Αμφι μοι αυτε αναξ  
 Δηλιε, Κυνθιαν εχων  
 Ύψικερατα πετραν.

Periander is mentioned as beginning a hymn with a like exordium : *Αμφι μοι αυθις ανακτα* : And Terpander has nearly the fame words : <sup>62</sup> *Αμφι μοι αυθις ανακθ' εκατηβολον*. Apollo was fo frequently called *Αμφι αναξ*, that it was in a manner looked upon as a neceffary proœmium. Suidas obferves, *Αμφι-ανακτιζειν το προοιμιαζειν* : And Hefychius, *Αμφιανακτα, αεχη νομος Κιθαρωδικα*. Much the fame is told us in the Scholia upon the paffage above from Ariftophanes : <sup>63</sup> *Μιμειται δε (Αριφοφανη) των Διθυραμβων τα προοιμια· συνεχως γαρ χρωνται ταυτη λεξει· διο αμφιανακτας αυτες καλθσι*. However, none

<sup>60</sup> Λεγεται δε ὑπο των Αμφικλειων μαντιν τε σφισι τον Θεον τητον, και βοηθον νοσοις καθιςαναι—προμαντευς δε ο ιερευς εστι. Pausanias. L. 10. p. 884. The city was also called Ophitea.

<sup>61</sup> Ariftophanes. Νεφελαι. v. 595.

<sup>62</sup> See Scholia to Ariftoph. v. 595.

<sup>63</sup> Ibidem.

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 acceptance.

Αμφι μοι Ἑρμείαο φίλον γόνον εννεπε, Μῆσα.  
 Αμφι Διοσκυρων ἑλικωπιδες, εσπετε, Μῆσαι.  
 Αμφι Διωνυσον Σεμελης ερικυδεος υἱον  
<sup>65</sup> Μνησομαι.

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 Goddesses called Venus Ourania in Cyprus; and was designed to be sung by the priest of that Goddess upon the stated festivals at Salamis.

<sup>66</sup> Χαιρε, θεα, Σαλαμινος εὐκτιμενης μεδεσσα,  
 Και πασης Κυπρου δοσθ' ἡμεροεσσαν αοιδην,  
 Αυταρ εγω κεν σειο και αλλης μνησομ' αοιδης.

We

<sup>65</sup> We meet with the like in the Orphica.

Αμφι δε μαντειας εδαν πολυπειρονας ὄρμης

Θηρων, Ὀϊωνων τε. Argonautica. v. 33.

So in Pindar. Κελαδεοντι μεν αμφι Κινυραν. Pyth. Od. 2. p. 203.

We have the same from the Tripod itself.

Αμφι δε Πυθω, και Κλαριε μαντευματα Φοιβη. Apollo de defectu Oraculor. apud Eusebium. Præp. Evang. L. 5. c. 16. p. 204.

<sup>66</sup> Hymn to Venus of Salamis. See Homer Didymi. Vol. 2. p. 528.

The

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 *Amonian* language: the sound of which has been copied, rather than the sense, and adapted to modern terms of a different meaning. I make no doubt but that there were many ancient hymns preserved in those oracular temples, which were for a long time retained, and sung, when their meaning was very imperfectly known. They were for the most part composed in praise of *Ham*, or the *Sun*: and were sung by the *Homeridæ*, and *Iamidæ*. They were called after his titles, *Ad*, *Athyr*, *Amphi*, which the Grecians expressed *Dithyrambi*. They were strains of joy and exultation attended with grand processions: and from the same term *dithyrambus* was derived the *θριαμβος* of the Greeks, and the triumph of the Romans. We are informed, that triumphs were first instituted by <sup>67</sup> *Bacchus*, who was no other than *Chus*: the history therefore of the term must be sought for from among the *Cuseans*. That it was made up of titles is plain from its being said by *Varro* to have been a <sup>68</sup> name; and one that

The names of the sacred hymns, as mentioned by *Proclus* in his *Χρησολογία*, were *Παιανες*, *Διθυραμβος*, *Αδωνις*, *Ιο Βακχον*, *Υπορχηματα*, *Εγκωμια*, *Ευκτικα*. *Photius*. c. 236. p. 983.

<sup>67</sup> *Diodorus*. L. 5. p. 213.

<sup>68</sup> *Idque a θριαμβῶ Græco, Liberi Patris cognomento. Varro de Linguâ Lat.* L. 5. p. 58.

was given by the Amonians among other personages to Dionusufus: for they were not in this point uniform. Diodorus takes notice that it was a name, and conferred upon the person spoken of: <sup>69</sup> Θριαμβον δε αυτον ονομασθηναι φασι: *They say, that one of the titles given to Dionusufus was Thriambus.* Ham in the very ancient accounts of Greece is called Iämus, and his priests Iämidæ. His oracle in consequence of this was styled Iämphi, and Iämbi, which was the same term as Amphi, of which we have been treating. From the name Iämbi came the measure Ιαμβος Iämbus, in which oracles were of old delivered. Ham among the Egyptians was called <sup>70</sup> Tithrambo, 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 Iämus, and also concerning his temple, which is represented as oracular. <sup>71</sup> Μαντειον ην εν Ολυμπια, ου αρχηγος γεγονεν Ιαμος, τη δια εμπυρων μαντεια, η και μεχρι τε νυν οι Ιαμιδαι χρωνται. *There was in Olympia, an ancient temple esteemed a famous seat of prophecy, in which Iämus 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 Iämidæ.* Ιαμος αρχηγος was in reality the Deity: and his attendants were the <sup>72</sup> Iämidæ,

<sup>69</sup> Diodorus Siculus. L. 5. p. 213.

<sup>70</sup> Epiphanius adversus Hæref. L. 3. p. 1093.

<sup>71</sup> Pindar. Olympic Ode vi. p. 53.

Iämus 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:

Ενθα οι ωπασε

Θησαυρον διδυμον μαντοσυνας (Απολλων). Ibid. p. 53.

<sup>72</sup> Of the Iämidæ, see Herodotus. L. 5. c. 44. L. 9. c. 33.

Καλλιον των Ιαμιδεων μαντιν.

persons of great power and repute. Εξ οὗ πολυκλειτον καθ' Ἑλλανος γενος Ιαμιδων. Pindar. Iämus was immortal, and was therefore named αθανατος.

<sup>73</sup> Και καταφαμιξεν καλειδαι μιν  
Χρονω συμπαντι ματης  
Αθανατον.

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 <sup>74</sup> P'omphi, and from hence were derived the words πομπη, and pompa. These originally related to a procession of the oracle: but were afterwards made use of to describe any cavalcade or show. In the time of Herodotus the word seems in some degree to have retained its true meaning, being by him used for the oracular influence. He informs us that Amphilutus was a diviner of Acharnan; and that he came to Pisistratus with a commission from heaven. By this he induced that prince to prosecute a scheme which he recommended. <sup>75</sup> Ενταυθα θειη πομπη χρεωμενος παρισαται Πεισιστρατω Αλφιλυτος. Θειη πομπη is a divine revelation, or commission. Ham was the Hermes

<sup>73</sup> Pindar. Ibidem. p. 51.

<sup>74</sup> Pi is the ancient Egyptian prefix.

<sup>75</sup> Herodotus. L. I. c. 62. p. 30.

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 *πομπη* of the Greeks. Hence Hermes had the name of *πομπαιος*, which was misinterpreted the messenger, and conductor: and the Deity was in consequence of it made the servant of the Gods, and attendant upon the dead. But *πομπαιος* related properly to divine influence; and *πομπη* was an oracle. An ox, or cow, was by the Amonians esteemed very sacred, and oracular: Cadmus was accordingly said to have been directed *πομπη βοος*.

<sup>76</sup> Ἐνθα και ενναδη πομπη βοος, ην οι Απολλων  
Ωπασε μαντοσυνησι προηγητειραν οδοιο.

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 Pompeiæ in Campania; but even that was of too high antiquity to have received its name from Rome. We read of Pompeiæ among the Pyrenees, Pompion in Athens, Pompelon in Spain, Pompedita 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

<sup>76</sup> 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: Ὅν φασι το αλφα παντων προταξαι. δια το Φαινικας ετω καλειν τον βεν. Sympos. Quæst. 9. 3.

been

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 stiled Pompeian, 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 <sup>77</sup> Alexandria; the other at the extrem point of the Thracian Bosphorus, where is a communication between the Propontis and the ancient Euxine sea. They seem to be of great antiquity, as their basis witnesses at this day: the shaft and superstructure is of later date. The pillar at the Bosphorus stands upon one of the Cyanean rocks: and its parts, as we may judge from <sup>78</sup> Wheeler, betray a difference in their æra. 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.

<sup>79</sup> DIVO. CAESARI. AUGUSTO.  
E. . CL. . . ANDIDIUS. . .  
L. F CL. ARGENTO. . .

We may learn from the inscription, however mutilated, that

<sup>77</sup> In insulâ Pharo. Pliny. L. 36. c. 12.

<sup>78</sup> Wheeler's Travels. p. 207.

<sup>79</sup> Wheeler. p. 204. Sandy's Travels. p. 32.

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 <sup>80</sup> Strabo,

Σ Ω Σ Τ Ρ Α Τ Ο Σ Κ Ν Ι Δ Ι Ο Σ  
Δ Ε Ξ Ι Φ Α Ν Ο Υ Σ  
Θ Ε Ο Ι Σ Σ Ω Τ Η Ρ Σ Ι Ν  
Υ Π Ε Ρ Τ Ω Ν  
Π Λ Ω Ι Ζ Ο Μ Ε Ν Ω Ν.

The narrow streight 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. <sup>81</sup> Ἔθος γὰρ παλαιὸν ὑπέσχετο τιθεσθαι τοιαύτας

<sup>80</sup> Strabo. L. 17. p. 1141.

<sup>81</sup> Strabo. L. 3. p. 259.

ὄργος, καθάπερ οἱ Ῥηγινοὶ τὴν Σηλίδαν ἐθεσαν, τὴν ἐπὶ τῷ πορθμῷ κειμένην, πύργον τι. Καὶ ὁ Πελωρὸς λεγόμενος πύργος ἀντικεῖται τῇ ταύτῃ Σηλίδι. *For it was a custom, says Strabo, among the ancients to erect this sort of land-marks, such as the pillar at Rhegium near the foot of Italy: which is a kind of tower, and was raised by the people of Rhegium at the strait, where the passage was to Sicily. Directly opposite stood another building of the same sort, called the tower of Pelorus.* Such Pillars were by the Iberians stiled Herculean, because they were sacred to Hercules; under which title they worshiped the chief Deity. Some of these were near Gades, and Onoba<sup>82</sup>, Κατ' Ονοβαν τῆς Ἰβηρίας: others were erected still higher, on the coast of Lusitania. This caused an idle dispute between Eratosthenes, Dicæarchus, and<sup>83</sup> others, in order to determine, which were the genuine pillars of Hercules: as if they were not all equally genuine; all denominated from the Deity of the country. Two of the most celebrated stood upon each side of the Mediterranean at the noted passage called fretum Gaditanum, κατὰ τὰ ἀκρὰ τῶ πορθμῶ. That on the Mauritanian side was called Abyla, from Ab-El, parens Sol: the other in Iberia had the name of<sup>84</sup> 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;

<sup>82</sup> Strabo. L. 2. p. 258.

<sup>83</sup> Strabo. Ibidem. On-Ob. Sol, Pytho. Onoba, regio Solis Pythonis.

<sup>84</sup> Strabo calls the African pillar Abyluca; which is commonly rendered Abila. Ἐμοὶ δὲ Σηλας ὑπέλαβον τὴν Καλπὴν, καὶ τὴν Ἀβυλυκίαν κτλ. Ibidem. Ab-El-Uc, and Ca-Alpe.

Calpe is now called Gibel-Tar, or Gibraltar: which name relates to the hill, where of old the pillar stood.

and

and all such recesses were esteemed to be oracular. At places of this sort mariners used to come on shore to make their offerings; and to inquire about the success of their voyage. They more especially resorted to those towers, and pillars, which stood at the entrance of their own havens. Nobody, says <sup>85</sup> 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.

<sup>86</sup> Hic tibi ne qua moræ fuerint dispendia tanti,  
 Quamvis increpitent focii, et vi curfus in altum  
 Vela vocet, possisque sinus implere secundos,  
 Quin adeas 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.

<sup>87</sup> Ἀσέρην, πολυῶμα, πολυλλίτε, τίς δέ σε ναυτῆς  
 Ἐμπορὸς Αἰγαίου παρηλυθε νῆι θεοσῆ;  
 Οὐχ ἔτω μεγάλοι μιν ἐπιπνεῖσιν αἰτῆι,  
 Χρῆϊ δ' ὅτι ταχίσον ἀγῆι πλοοῦν, ἀλλὰ τὰ λαιφῆ  
 Ὡκεεσ ἐσειλάντο, καὶ ἔπαλιν αὐθῆς ἐβῆσαν,  
 Πρῆν μέγαν ἠ σέο βῶμον ὑπο πλῆγησιν ἐλίξαι  
 Ῥησσομενοί.

<sup>85</sup> Ἀλλ' ἀπὸ λιμένος μὲν εἶδεις ἀναγῆται, μὴ θυσας τοῖς θεοῖς, καὶ παρακαλέσας αὐτὰς βοηθῆς. Arrian upon Epictetus. L. 3. c. 22.

<sup>86</sup> Virgil. Æneis. L. 3. v. 153.

<sup>87</sup> Callimachus. Hymn to Delos. v. 316.

O, ever crown'd with altars, ever blest,  
 Lovely Aſteria, 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 foundings, down at once  
 Drop the ſlack fails, and all the naval gear.  
 The ſhip is moor'd: nor do the crew preſume  
 To quit thy ſacred limits, till they have paſſ'd  
 A painful penance: with the galling whip  
 Lash'd thrice around thine altar.

This iſland was greatly eſteemed for its ſanctity, and there uſed to be a wonderful concourſe of people from all 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:

<sup>88</sup> Προς δε τοδε μεγα θαυμα, οτ' κλεος εποι' ολειται.  
 Κεραι Δηλιαδες, Ἐκατηβελετεω θεραπαιναι,  
 'Αιτ' επει αν πρωτον μεν Απολλων' ὑμνησωσιν,  
 Αυτις δ' αυ Δητω τε, και Αρτεμιν ιοχειριην,

<sup>88</sup> Homer. Hymn to Apollo. v. 156.  
 Helen is ſaid to have been a mimic of this ſort.

Μνησαμεναι ανδρων τε παλαιων, ηδε γυναικων,  
 Ὑμνον αειδουσιν, θελγυσσι δε φυλ' ανθρωπων.  
 Παντων δ' ανθρωπων φωνας, και Κρομβαλιασυν  
 Μιμειδαι ισασι· φαιης δε κεν αυτος εκασον  
 Φθεγγεσθαι, ετω σφι καλη συναρησεν αοιδη.

The Delian nymphs, who tend Apollo's shrine,  
 When they begin their tuneful hymns, first praise  
 The mighty God of day : to his they join  
 Latona's name, and Artemis, far fam'd  
 For her fleet arrows, and unerring bow.  
 Of heroes next, and heroines they sing,  
 And deeds of ancient prowess. Crowds around,  
 Of every region, every language, stand  
 In mute applause, sooth'd with the pleasing lay.  
 Vers'd in each art, and every power of speech,  
 The Delians mimic 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 Bosphorus. It was found on the Asiatic side, nearly opposite to the Pompean pillar, of which I before took notice. The Deity, to whom it was

inscribed, was the same as that above; but called by another title, Aur, and Our, ὤρ; rendered by the Greeks <sup>89</sup> Οὐριος; and changed in acceptation so as to refer to another element.

<sup>90</sup> Οὐριον ἐκ πρυμνης τις ὀδηγητήρα καλεῖτω  
 Ζηνα, κατὰ πρῶτονων ἴσιον ἐκπετάσας.  
 Εἰτ' ἐπὶ Κυανέας δίνας δρομος, ἐνθα Ποσειδῶν  
 Καμπυλον εἰλίσσει κύμα παρὰ ψαμαθοῖς,  
 Εἴτε κατ' Αἰγαίᾳ ποντὸς πλάκα, νοσὸν ἐρευνῆς,  
 Νειδῶ, τῷ δὲ βαλῶν ψαῖσα παρὰ Ξοανῶ.  
 Τὸν δὲ γὰρ εὐαντήτον αἰεὶ θεὸν Ἀντιπατὲρ παῖς  
 Στήσε Φιλῶν ἀγαθῆς συμβόλον εὐπλοΐης.

Great Urian Jove invoke to be your guide :  
 Then spread the sail, and boldly stem the tide.  
 Whether the stormy inlet you explore,  
 Where the surge laves the bleak Cyanean shore,  
 Or down the Egean homeward bend your way,  
 Still as you pass the wonted tribute pay,  
 An humble cake of meal : for Philo here,  
 Antipater's good son, this shrine did rear,  
 A pleasing omen, as you ply the sail,  
 And sure prognostic of a prosperous gale.

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

<sup>89</sup> Το ἱερον τῆ Ουριῶ ἀπερχεῖ ἀπο τῆ Βυζαντιῶ σταδία ῥα' γινοῦται δε μιλια ιε'. και εστὶ φενοτατον το φομα τῆ Ποντῆ καλεθμενον. Anon. Descript. Ponti Euxini.

<sup>90</sup> See Spohn and Wheeler's travels. p. 209.

<sup>91</sup> Φυλα τ' Ἰηπυγιῶν τετανυσμένα, μεσφ' Ὑραιοῖο  
Παῤῥαλίας, Ὑρεῖα, τοῦθι συρεται Ἀδρίας ἀλμυ.

The more difficult the navigation was, the more places of sanctity were erected upon the coast. The Bosphorus 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 Κολωνη. It came at last to denote any nees or foreland; but was originally the name of a sacred hill, and of the pillar which was placed upon it. To say the truth there was of old hardly any headland, but what had its temple or altar. The Bosphorus in particular had numbers of them by way of sea-marks, as well as for sacred purposes: and there were many upon the coast of Greece. Hence Apollonius says of the Argonauts:

<sup>92</sup> Ἡρεῖ δὲ νισσομένοισιν Ἀθῶ ἀνετέλλε κολωνη.

In another place of the Bosphorus

<sup>93</sup> Φαίνεται ἠεροεν ἑομα Βοσπορεῖα, ἠδὲ κολωναὶ  
Μυσιαί.

<sup>91</sup> Dionysius περιηγητῆς. v. 380.

<sup>92</sup> Apollonius Rhodius. L. i. v. 601.

<sup>93</sup> Apollonius Rhodius. L. i. 1114.

In another place.

Φυλα τε Βιθυνῶν αὐτῆ κτεατισσατο γαίῃ,  
Μεσφ' ἐπὶ Ῥήλαια προχοῶα, σκοπελον τε Κολωνῆα.

Apollon. Rhod. L. 2. v. 790.

The

The like occurs in the Orphic Argonauts, where Peleus is pointing out the habitation of the Centaur Chiron :

<sup>94</sup> Ω φίλοι, ἀθρεῖτε σκοπιῆς πρὸς ἄχοντα κολωνόν,  
Μεσσω ἐνὶ πρηνῶνι κατασκίον, ἐνθα δὲ Χείρων  
Ναίει ἐνὶ σπηλυγγί, δικαιοτάτος Κενταύρων.

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 *ωρία*, *ουρα*, and *ὄρμοι*. 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 :

<sup>95</sup> Πασαὶ δὲ σκοπῖαι τοὶ ἄδον, καὶ πρῶνες ἀκροὶ  
Ἵψηλῶν ὄρεων, ποταμοὶ θ' ἄλα δὲ πρὸς ἄκροντες,  
Ἀκταὶ τ' εἰς ἄλα κεκλιμέναι, λιμένες τε θαλάσσης.

In that happy hour  
The lofty cliffs, that overlook the main,  
And the high summits of the towering hills,  
Shouted in triumph : down the rivers ran  
In pleasing murmurs to the distant deep.  
The shelves, the shores, the inlets of the sea,  
Witness'd uncommon gladness.

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

<sup>94</sup> Orphic. Argonaut. v. 375.

<sup>95</sup> Homer's Hymn to Apollo.

<sup>96</sup> Πεισματα θ' ἀψαμενοι πορσυνομεν ιερα καλα  
Ζηνη Πανομφαιω, και επακτιω Απολλωνι.

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 stock or stone served for a representation of the Deity. They were sometimes quite shapeless; but generally of a conical figure: of which we meet with many instances. Clemens Alexandrinus takes notice of this kind of <sup>97</sup> worship: and Pausanias in describing the temple of Hercules at Hyettus in <sup>98</sup> 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 <sup>99</sup> Phrygia—quæ sine effigie, rudi palo, et informi specie profant. Juno of Samos was little better than a <sup>100</sup> post. It sometimes happens that aged

<sup>96</sup> Orphic Argonaut. v. 1295.

Sophocles calls the sea coast *παραβωμιος ακτη*, from the numbers of altars. Œdipus Tyrannus. v. 193.

The like province was attributed to the supposed sister of Apollo, Diana: Jupiter tells her,

*και μὲν αγυιας*

*Εσση και λιμενεσσιν επισκοπος.*

And in another place:

*Τρις δεκα τοι ποτολιεθρα και εκ ένα Πυργον οπατω.*

Callimachus. Hymn to Diana.

*Ποτνια, Μηνυχη, Λιμενοσκοπε, χαιρε, Φεραια.* Ibid. v. 259.

<sup>97</sup> Πριν γε εν ακριβωθηναι τας των αγαλματων σχεσεις, κιονας ισαντες οι παλαιοι εσεβον τητες, ως αφιδρυματα τε Θεω. Clemens Alexand. L. I. p. 418.

<sup>98</sup> Οντος εκι αγαλματος συν τεχνη, λιθε δε αργη κατα το αρχαιον. Pausan. L. 9. p. 757.

Also of the Thespians: *Και σφισιν αγαλμα παλαιοτατον εστιν αργος λιθος.* p. 761.

<sup>99</sup> Tertullian aduersus Gentes. L. I. c. 12.

<sup>100</sup> *Και το μεν Σαμιας Ηρας προτερων ην σανις.* Clementis Cohort. p. 40.

trees

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 <sup>1</sup> 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.

Εσκε δε τι σιβαρον τυπος αμπελε, εντρεφον υλη  
 Προγυ γερανδρον, το μεν εκταμον οφρα πελοιτο  
 Δαιμονος θρειης ιερον βρετας· εξεσε δ' Αργως  
 Ευκοσμως, και δη μιν επ' οκρυοεντι Κολωνω  
 Ίδρυσαν, φηγοισιν επηρεφες ακροτατησιν  
 'Αι ρα τε πασων πανυπερταται ερριζωντο.  
 Βωμον δ' αυ χεραδος παρενηνεον, αμφι δε φυλλοις  
 Στεψαμενοι δρυϊνοισι θυηπολις εμελοντο.

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

<sup>1</sup> Apollonius Rhodius. L. I. v. 1117. p. 115.

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<sup>2</sup>; where the poet speaks of Argus, and the vine branch:

ΑΜΦΙΠΛΕΚΕΣ ΕΡΝΟΣ

Αμπελι αναλεης οξει απεκερσε σιδηρω,  
 Ξεσσε δ' επισημενωσ.

The Amazonians were a very ancient people, who worshipped their provincial Deity under the character of a female, and by the titles of Artemis, Oupis, Hippa. They first built a temple at Ephesus; and according to Callimachus<sup>3</sup> the image of the Goddess was formed of the stump of a beech tree.

Σοι και Αμαζονιδεσ πολεμεσ επιθυμητειραι  
 Εκ ποτε παρ'ραλιη Εφεσεσ βρετασ ιδρυσαντο  
<sup>29</sup> Φηγω υπο πρεμνω, τελεσεν δε τοι ιερον Ιππω·  
 Αυται δ', Ουπι ανασσα, περι πρυλιη ωρχησαντο.

<sup>2</sup> Orphic Argonaut. v. 605.

Pliny, L. 16, mentions simulacrum vitigineum.

<sup>3</sup> Callimachus. Hymn to Diana. v. 237.

<sup>4</sup> Πρεμνον — ελεχος, βλαστος, των ριζωμα δενδρα το γηρασκον' η το αμπελι προς τη γη πρεμνον. Hesychius.

Πρεμνιασαι, εκριζωσαι. Ibidem.

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.

Ενθα Θεη ποτε νηον Αμαζονιδες τετυχοντο  
 Πρεμνω ὑπο πτελεης, περιωσιον ανδρασι θαυμα. v. 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 Dionufus, and Bacchus; for they were two different personages, though confounded 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.

<sup>5</sup> Μη φθονεσης, ὅτι Βακχος ἐμην φιλοτητα φυλασσει.  
 Ὅττι νεος γενομην, ὅτι και φιλος εἰμι Λυαιε.

The worship of Ham was introduced by the Amonians in Phrygia and Asia Minor: and in those parts the Poet makes Ampelus chiefly conversant.

<sup>6</sup> Ἦδη γαρ Φρυγιης ὑπο δειραδι κερως αθυρων  
 Ἀμπελος ηξήητο νεοτρεφες ερνος ερωτων.

He speaks of his bathing in the waters, and rising with fresh beauty from the stream, like the morning star from the ocean.

<sup>7</sup> Πακτωλῳ πορε και συ τεον σελας, οφρα φανειη  
 Ἀμπελος αντελλων, ἄτε φωσφορος—  
 Κοσμησει σεο καλλος ὄλον Πακτωλιον ὑδωρ.

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:

<sup>8</sup> Ampelon intonsum, Satyro Nymphâque creatum,  
 Fertur in Ifmariis Bacchus amâsse jugis.

But however they may have mistaken this personage, it is certain that in early times he was well known, and highly revered. Hence wherever the Amonians settled, the name of Ampelus will occur: and many places will be found to have been denominated from the worship of the Deity under this

<sup>5</sup> Nonni Dion. L. 11. p. 306.

<sup>6</sup> Nonni Dion. L. 10. p. 278.

<sup>7</sup> Nonni Dion. L. 11. p. 296.

<sup>8</sup> Ovid. Fast. L. 3. v. 409.

facred title. We learn from Stephanus Byzantinus, <sup>9</sup> *that according to Hecataeus in his Europa, Ampelus was the name of a city in Liguria. There was likewise a promontory in the district of Torone called Ampelus: a like promontory in Samos: another in Cyrene. Agrætas mentions two cities there, an upper, and a lower, of that name. There was likewise a harbour in Italy so called.* We read of a city <sup>10</sup> Ampeloëssa in Syria, and a nation in Lybia called Ampeliotæ: Ἀμπελιῶται δὲ ἔθνος Λιβύης. 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. Ἀμπελος, μηχανη, και ακρα Μυκαλης, ηγαν ορως. From the words ηγαν ορως one might infer, that Ampelus was no uncommon name for a mountain in general; so far is certain that many such were so denominated: which name could not relate to ἀμπελος, the vine; but they were so called from the Deity to whom they were <sup>11</sup> sacred. Many of these places

<sup>9</sup> Ἀμπελος, πόλις τῆς Λιγυρικῆς· Ἑκαταίος Εὐρώπῃ· ἐστὶ δὲ ἀκρὰ Τορωναίων Ἀμπελος λεγομένη· ἐστὶ καὶ ἕτερα ἀκρὰ τῆς Σαμῶς· καὶ ἀλλῆ ἐν Κυρήνῃ. Ἀγραίτας δὲ δύο πόλεις φησὶ, τὴν μὲν ἀνω, τὴν δὲ κατω· ἐστὶ δὲ καὶ Ἰταλίας ἀκρὰ, καὶ λιμνὴν. Stephan. Byzant.

Καλεῖται μὲν ἐν καὶ ἀκρὰ τὶς Ἀμπελος. Strabo of Samos. L. 14. p. 944.

<sup>10</sup> Ampelusia called Κωτῆς ἀκρον. Ptolemy. L. 4. so named according to Strabo ἀπο Κωτῶν, or Κωταίων, not far from a city Zilis, and Cota. See Pliny. L. 5. c. 1.

Promontorium Oceani extimum Ampelusia. Pliny. L. 5. c. 1.

Ampelona. Pliny. L. 6. c. 28.

<sup>11</sup> Ἀπο Ἀμπελῶς ἀκρῆς ἐπὶ Καναζῤῥαίων ἀκρῆν. Herodotus. L. 7. c. 123.

Ἀμπελος ἀκρὰ, in Crete. Ptolemy. See Pliny. L. 4. c. 12.

were barren crags, and rocks of the sea, ill suited to the cultivation of the <sup>12</sup> 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: *Αμπελος — αιγιαλος — Κυρηναιοις αιγιαλος*. *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 <sup>13</sup> 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 <sup>14</sup>: *Εν Διδυμων γυαλοις Μυκαλησιον ΕΝΘΕΟΝ ὑδωρ*. 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 effluvia; and that the persons, who resided in their vicinity, were gifted with a prophetic quality. Fountains of this nature from the divine influence, with which they were supposed to abound, the Amonians stiled Ain Omphe, five fontes

<sup>12</sup> In Samos was *Αμπελος ακρα' εστι δε εκ ευοιιας*. Strabo. L. 14. p. 944.

Some places were called more simply Ampe.

See Herodotus of Ampy in the Persian Gulf. L. 6. c. 20.

*Αμπη* of Tzetzes. See Cellarius.

<sup>13</sup> *Μυκαλης χωριον ιερον*. Herodotus. L. 1. c. 148.

<sup>14</sup> *Πρæp. Evang.* L. 5. c. 16.

Oraculi. These terms, which denoted the fountain of the prophetic God, the Greeks contracted to *Νυμφη*, a Nymph: and supposed such a person to be an inferior Goddess, who presided over waters. Hot springs were imagined to be more immediately under the inspection of the nymphs: whence Pindar styles such fountains <sup>15</sup> *Θεσμα Νυμφαν λαιτρα*. The temple of the *Nymphæ Ionides* in Arcadia stood close to a fountain of great <sup>16</sup> efficacy. The term *Nympha* will be found always to have a reference to <sup>17</sup> water. There was in the same region of the Peloponnesus a place called *Νυμφας*, *Nymphas*; which was undoubtedly so named from its hot springs: <sup>18</sup> *Καταρρέεται γαρ ὕδατι*—*Νυμφας*: for *Nymphas*—abounded with waters. Another name for these places was *Ain-Ades*, the

<sup>15</sup> Pindar. Olymp. Ode 12.

*Νυμφαι εισιν εν τῷ φρεατι*. Artemidorus, Oneirocrit. L. 2. c. 23.

<sup>16</sup> *Νυμφων εστιν ἱερον επι τη πηγῃ*.—*λεομενοις δε εν τη πηγῃ καματων τε εστι και αλγηματων παντων ιαματα*. Pausanias. L. 6. p. 510.

<sup>17</sup> *Νυμφικα*, and *Λαιτρα*, are put by Hesychius, as synonymous.

Omnibus aquis *Nymphæ* sunt præsidentes. Servius upon Virgil. Ecl. 1.

Thetis was styled *Nympha*, merely because she was supposed to be water. Thetidem dici voluerunt aquam, unde et *Nympha* dicta est. Fulgentij Mytholog. c. 8. p. 720.

<sup>18</sup> Pausanias. L. 8. p. 670.

Young women were by the later Greeks, and by the Romans, styled *Nymphæ*; but improperly. *Nympha* vox, Græcorum *Νυμφα*, non fuit ab origine Virgini sine Puellæ propria: sed solummodo partem corporis denotabat. Ægyptijs, sicut omnia animalia, lapides, frutices, atque herbas, ita omne membrum atque omnia corporis humani loca, aliquo dei titulo mos fuit denotare. Hinc cor nuncupabant *Ath*, uterum *Mathyr*, vel *Mether*: et fontem fæmineum, sicut et alios fontes, nomine *Ain Omphe*, Græce *νυμφη*, insignibant: quod ab Ægyptijs ad Græcos derivatum est. Hinc legimus, *Νυμφη πηγῃ, και νεογαμος γυνη, νυμφην δε καλεσθαι κτλ*. Suidas.

*Παρ' Αθηναισις ἡ τε Διος μητηρ, Νυμφη*. Ibidem.

fountain

fountain of Ades, or the Sun: which in like manner was changed to *Ναιαδες*, Naiades, a species of Deities of the same class. Fountains of bitumen in Susiana and Babylonia were called *Ain-Aptha*, the fountains of *Aptha*, the God of fire: which by the Greeks was rendered *Naptha*, a name given to<sup>19</sup> bitumen. As they changed *Ain Omphe* to *Numpha*, a Goddess; they accordingly denominated the place itself *Νυμφειον*, *Nymphæum*: and wherever a place occurs of that name, there will be found something particular in its circumstances. We are told by<sup>20</sup> Pliny, that the river *Tigris*, being stopped in its course by the mountains of *Taurus*, loses itself under ground, and rises again on the other side at *Nymphæum*. According to *Marcellinus* it seems to be at *Nymphæum*, that it sinks into the earth. Be 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. <sup>21</sup> *Bitumen nascitur prope lacum Sofingitem, cujus alveo Tigris vo-*

<sup>19</sup> *Naptha* is called *Apthas* by *Simplicius* in *Categoric. Aristotelis*. *Και ὁ Αφθας δεχεται πορρωθεν τῆς πυρος ειδος*. The same by *Gregory Nyssen* is contracted, and called after the *Ionic* manner *Φθης*: ὡςπερ ὁ καλυμενος Φθης εξαπτεται. *Liber de animâ*. On which account these writers are blamed by the learned *Valesius*. They are however guilty of no mistake; only use the word out of composition. *Ain-Aptha*, 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 *Hephaestus* of the Greeks: to whom this inflammable substance was sacred.

See *Valesii notæ* in *Amm. Marcellinum*. L. 23. p. 285.

*Epirus* was denominated from the worship of fire: and one of its rivers was called the *Aphas*.

<sup>20</sup> *Pliny*. L. 31. p. 333.

<sup>21</sup> *Marcellinus*. L. 23. p. 285.

ratus,

ratus, fluenſque ſubterraneus, procurſis ſpatiis longis, emergit. Hic et Naptha gignitur ſpecie piceâ. In his pagis hiatus conſpicitur terræ, unde halitus lethalis exfurgens, quodcunque animal prope conſiſtit, 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<sup>22</sup> Nympharum: in quâ nullum non animal abſumitur. In Athamania was a temple of the Nymphs, or<sup>23</sup> 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<sup>24</sup> 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: <sup>25</sup> Τὴν Ἀμπελιτὴν γῆν ἀσφαλτῶδη, τὴν ἐν Σελευκείᾳ τῇ Πιερίᾳ μεταλλουμένην. 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<sup>26</sup> Nymphæum, ſuppoſed to have been an oracular temple. There was a method of divination at Rome, mentioned by<sup>27</sup> Dion Caſſius, in which people

<sup>22</sup> Pliny. L. 6. p. 326.

<sup>23</sup> Strabo. L. 7. p. 487. See Antigonî Caryſtîi Mirabilia. p. 163.

<sup>24</sup> Ἐν τῇ χώρᾳ τῶν Ἀπολλωνιατῶν καλεῖται τὴ Νυμφαίων πέτρα δὲ ἐστὶ πύρραια-  
διδουσα· ὑπὸ αὐτῇ δὲ κρηναὶ ῥέουσι χλιαρὰ ἀσφαλτῆ. Strabo. L. 7. p. 487.

<sup>25</sup> Strabo. Ibidem. L. 7. p. 487. He ſuppoſes, that it was called Ampelitis from ἀμπελος, the vine: becauſe its waters were good to kill vermin, Ἄκος τῆς φθειρωσῆς ἀμπελῆ. A far-fetched etymology. Neither Strabo, nor Poſidonius, whom he quotes, conſiders that the term is of Syriac original.

<sup>26</sup> Philoſtrati vita Apollonii. L. 8. c. 4. p. 416.

<sup>27</sup> Dionis Hiſtoria Romana. Johannis Roſin: Antiq. L. 3. c. 11.

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 <sup>28</sup> Nymphæum. Pausanias takes notice of a cavern near Platæa, which was sacred to the Nymphs of Cithæron: Ὑπερ δὲ τῆς κορυφῆς, ἐφ' ἣν τὸν βωμὸν ποιοῦνται, πέντε ὡς μαλιστα καὶ δεκά ὑποκαταβάντι σαδίας ΝΥΜΦΩΝ ἐστὶν ἀντρον Κιθαιρωνιδῶν—ΜΑΝΤΕΥΕΣΘΑΙ δὲ τὰς Νυμφὰς τὸ ἀρχαῖον αὐτοῦ εἶχει λόγος. We find that the Nymphs of this place had been of old prophetic. Evagrius mentions a splendid building at Antioch called Nymphæum, remarkable <sup>29</sup> Ναματῶν πλεῖστον, for the advantage of its waters. There was a Nymphæum at Rome mentioned by Marcellinus. <sup>30</sup> 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

<sup>28</sup> Pausanias. L. 9. p. 718.

<sup>29</sup> Evagrius. L. 3. c. 12.

<sup>30</sup> 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 payed too little attention to memorials of this nature. He mentions particularly the oracular temples at Dodona, at Delphi, at Claros, with those of the Branchidæ and Amonians: at the same time passing over many other places, from whose priests and votaries the whole earth seemed to have been peopled<sup>31</sup>. Τα μὲν ὑπο τῆς Πυθίας, ἢ Δωδωνίων, ἢ Κλαρίε, ἢ ἐν Βραγχιδαίαις, ἢ ἐν Ἀμμωνίῳ, ὑπο μυστικῶν τε ἄλλων θεοπροπίων προειρημένα, ὑφ' ὧν ἐπιεικῶς πᾶσα γῆ κατοικιῖται, ταῦτα μὲν οὐδενὶ λόγῳ τίθενται. As colonies went abroad under the influence, and direction of their tutelary Deities; those Deities were stiled Ἡγεμονες, and Ἀρχηγεταί: 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. <sup>32</sup> Σε γὰρ ποιησαῖο Νηλεὺς Ἡγεμονίην. This Goddess is stiled πολυπόλις, because this office was particularly ascribed to her: and she had many places under her patronage. Jupiter accordingly tells her:

<sup>33</sup> Τρεῖς δέκα τοὶ πόλιν ἔθρα, καὶ ἐκ ἑνὸς πυργῶν ὀπάσσω.

<sup>31</sup> Celsus apud Originem. L. 7. p. 333.

See also Plutarch. de Oraculorum defectu.

<sup>32</sup> Callimachus. Hymn to Diana. v. 226.

<sup>33</sup> Callimachus. ibid. v. 33.

Πολλὰς δὲ ξυνη πόλεως.

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

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

<sup>34</sup> Φοιβῶ δ' ἔσπομενοι πόλεας διεμετρησαντο  
Ἀνθρώποι· Φοῖβος γὰρ αἰεὶ πόλιεσσι φιληθεὶ  
Κτιζομένοις· αὐτὸς δὲ θεμειλία Φοῖβος ὑφαίνει.

'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 <sup>35</sup> Cicero, did Greece ever send into Ætolia, Ionia, Asia, Sicily or Italy, without having first consulted about every circumstance relative to it, either at Delphi, or Dodona, or at the oracle of Ammon. And Lucian speaks to the same purpose. <sup>36</sup> Ουτε πόλεας ὠκίζον, οὐδὲ τείχεα περιεβάλλοντο — πρὶν ἂν δὴ παρὰ Μαντεῶν ἀκρῶσαι ἔκαστα. *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.*

<sup>34</sup> Callimachus. Hymn to Apollo. v. 56.

<sup>35</sup> Cicero de Divinatione. L. 1.

<sup>36</sup> Lucian. Astrolog. v. 1. p. 993.

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P A T O R and P A T R A.

I Cannot help thinking that the word *πατηρ*, pater, when used in the religious addresses of the Greeks and Romans, meant not, as is supposed, a father, or parent; but related to the divine influence of the Deity, called by the people of the east, Pator, as I have <sup>1</sup> shewn. From hence I should infer, that two words, originally very distinct, have been rendered one and the <sup>2</sup> 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.

<sup>3</sup> Jane pater, Jane tuens, Dive biceps, biformis,  
O, cate rerum fator, O, principium Deorum.

But when it became a title, which was bestowed upon Gods of every denomination, it made Jupiter animadvert with

<sup>1</sup> See in the former treatise, inscribed *Ομφη*.

<sup>2</sup> Are not all the names, which relate to the different stages of manhood, as well as to family cognation, taken from the titles of priests, which were originally used in temples; such as Pater, Vir, Virgo, Puer, Mater, Matrona, Patronus, Frater, Soror, *Αδελφος*, *Κερος*?

<sup>3</sup> Verses from an ancient Choriambic poem, which are quoted by Terentianus Maurus de Metris.

some warmth upon the impropriety, if we may credit Lucilius :

<sup>4</sup> Ut nemo fit nostrum, quin pater optimus Divôm 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 Pâtres : 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 pronounciation, which seems to have been penultimâ productâ. 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 Aufonius, who takes notice of its existing in his time. He had relations, who were priests of this order and denomination : and who are on that account complimented by him in his ode to Attius Patera <sup>5</sup> Rhetor.

<sup>4</sup> Lucilii Fragmenta.

<sup>5</sup> Ode of Aufonius to Attius Patera Rhetor in Professorum Burdigalensium commemoratione. Ode 10.

Tu Boiocassis stirpe Druidarum fatus,  
 Si fama non fallat fidem,  
 Beleni sacratum ducis e templo genus,  
 Et inde vobis nomina,  
 Tibi Pateræ: sic ministros nuncupant  
 Apollinares Myftici.  
 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.

<sup>6</sup> Nec reticebo Senem,  
 Nomine Phœbicum,  
 Qui Beleni Ædituus,  
 Stirpe fatus Druidum,  
 Gentis Armoricæ.

Belin, the Deity, of whom he speaks, was the same as <sup>7</sup> Bel and Balen of Babylonia, and Canaan; the Orus and Apollo of other nations. Herodian takes notice of his being worshiped by the people of Aquileia; and says, that they called him Belin, and paid great reverence, esteeming him the same as <sup>8</sup> Apollo.

The true name of the Amonian priests I have shewn to have been Petor or Pator; and the instrument, which they

<sup>6</sup> Aufonius. Ode 4.

<sup>7</sup> He is called Balen by Æschylus. Persæ. p. 156. Βαλην, αρχαιος Βαλην.

<sup>8</sup> Βελιν δε καλεσι τετον' σεβεισι δε υπερφωει, Απολλωνα ειναι εθειλοντες. Herodian. L. 8. of the Aquileians.

Inscriptio vetus Aquileiæ reperta. APOLLINI. BELENO. C. AQUILEIENS. FELIX.

held in their hands, was stiled *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 armour, especially in Crete: and being called *Pyrrhic* was supposed to have been so named from *Pyrrhus*, the son of *Achilles*. But when was he in Crete? Besides it is said to have been practised by the *Argonautic* heroes before his time. It was a religious dance, denominated from fire, with which it was accompanied.

<sup>9</sup> Ἀμφὶ δὲ δαιομένοις εὐρὺν χορὸν ἐσησαντο,  
Καλὸν Ἰηπαιηόν', Ἰηπαιηόνα Φοῖβον  
Μελπομένοι.

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.

<sup>10</sup> Ἀμυδῖς δὲ νεοὶ Ὀρφῆος ἀνωγῆ  
Σκαιρόντες Βηταρμόν ἐνοπλίον ὀρχήσαντο,  
Καὶ σακεὰ ξίφεσσιν ὑπεκτύπον.

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

<sup>9</sup> Apollonius Rhodius. *Argonautic*. L. 2. v. 703.

<sup>10</sup> 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 Amonians denoted a temple. There is reason to think that the circular dances of the Dervises all over the east are remains of these ancient customs. In the first ages this exercise was esteemed a religious rite, and performed by people of the temple, where it was exhibited: but in aftertimes the same feats were imitated by ropedancers, and vagrants, called Petauristæ, and Petauristarii; 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:

<sup>11</sup> An magis oblectant animum jactata 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 original institution:

<sup>12</sup> Ad numeros etiam ille ciet cognata per artem  
Corpora, quæ valido saliunt excussa petauro:  
Membraque *per flammæ orbisque* emissâ flagrantes,  
Delphinûmque suo per inane imitantia motu,  
Et viduata volant pennis, et in aëre ludunt.

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

<sup>11</sup> Juvenal. Sat. 14. v. 265.

<sup>12</sup> 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 *πετρα*, *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 (<sup>13</sup> Περὶ γὰρ τοῦ Κρονίου ΛΟΦΟΝ ἀγεται τὰ Ὀλυμπία) was of old termed *Petra*, as relating to oracular influence. Hence Pindar speaking of Iämus, 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 Iämus a double portion of prophetic knowledge.*

<sup>14</sup> Ἰκοντο δ' ὑψηλοῖο Πέτραν  
 Ἀλιβάτου Κρονίε,  
 Ἐνθ' οἱ ὠπασε Δησαυρον  
 Δίδυμον ΜΑΝΤΟΣΥΝΑΣ.

The word *Ἠλιβάτος*, *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. *Ἠλιβάτος* is an Amonian com-

<sup>13</sup> Phavorinus.

Ἡ Ὀλυμπία πρῶτον Κρονίου λοφος ἐλεγετο. Scholia in Lycophron. v. 42.

Σωτηρ ὑψηφες Ζευ, Κρονιον τε ναιων λοφον. Pindar. Olymp. Ode 5. p. 43.

<sup>14</sup> Pindar. Olympic Ode 6. p. 52.

Apollo was the same as Iämus; whose priests were the Iämidae, the most ancient order in Greece.

pound of Eli-Bat, and signifies folis domus, vel <sup>15</sup> 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 <sup>16</sup> *Λευραν Μολπιδος πετραν*: and the Pytho at Delphi is by Pindar styled Petraëssa: <sup>17</sup> *Επει Πετραεσσας ελαιωνων ικετ' εκ Πυθωνος*. Orchomenos was a place of great antiquity; and the natives are said to have worshiped Petra, which were supposed to have fallen from <sup>18</sup> heaven. At Athens in the Acropolis was a sacred cavern, which was called Petræ Macræ, Petræ Cecropiæ.

<sup>19</sup> *Ακρε τοινυν, οιδα Κεχροπιας πετρας,  
Προσβορρον αντρον, ας Μακρας κικλησκομεν.*

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

<sup>15</sup> It is a word of Amonian original, analogous to Eliza-bet, Bet-Armus, Bet-Tumus in India, Phainobeth in Egypt.

<sup>16</sup> Lycophron. v. 159. here they sacrificed Ζηνι Ομβριω.

<sup>17</sup> Pindar. Olymp. Ode 6. p. 51.

<sup>18</sup> *Τας μεν δη πετρας σεβουσι τε μαλιτα, και τω Ετεοκλει φασιν αυτας πεσειν εκ του ουρανα.* Pausanias. L. 9. p. 786.

<sup>19</sup> Euripides in Ione. v. 935. See Radicals. p. 67. Macar.

<sup>20</sup> Clemens Alexand. Strom. L. 1. p. 358.

first arrival fat <sup>21</sup> 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 λιθος; so little did they understand their own mythology. There were however some writers, who mentioned it as the name of the Sun, and were not totally ignorant of its meaning. This we may learn from the Scholiast upon Pindar. <sup>22</sup> Περὶ δε τῶ Ἥλιου οἱ φυσικοὶ φασιν, ὡς λιθος καλεῖται ὁ Ἥλιος. Καὶ Ἀναξαγόρου γενομένου Ἐυριπίδην μαθητὴν, Πέτρον εἰρηκεῖναι τὸν Ἥλιον διὰ τῶν προκειμένων.

Ὁ γὰρ Μακάριος, ἔκκ' ονειδίζω τυχάς,  
 Δίος πεφυκώς, ὡς λεγῶσι, Τανταλος,  
 Κορυφῆς ὑπερτελλόντα δειμαίνων ΠΕΤΡΟΝ,  
 Ἄερί ποταταί, καὶ τινεὶ ταύτην δίκην.

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

<sup>23</sup> Μολοίμι τὰν οὐρανὸν μέσαν  
 Χθονὸς τε τεταμέναν αἰωρημασί πετραν,  
 Ἄλυσεσι χρυσεαῖς φερόμεναν.

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

<sup>21</sup> Pausanias. L. 10. p. 825.

<sup>22</sup> Schol. in Pindar. Olymp. Ode 1. p. 8.

<sup>23</sup> Schol. in Pindar. Olymp. Ode 1. p. 8.

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 Ægospotamos the very <sup>24</sup> 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 <sup>25</sup>. In Abydi gymnasio ex eâ causâ colitur hodieque modicus quidem (lapis), sed quem in medio terrarum casurum Anaxagoras prædixisse 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 Ηλιβατοι Πετραι: which Elibatos the Greeks derived from βαιω descendendo; and on this account the Petra were thought to have fallen from the <sup>26</sup> Sun. We may by this clue unravel the

<sup>24</sup> Diogenes Laertius: Vita Anaxagoræ.

<sup>25</sup> Pliny. L. 2. c. 58. p. 102.

<sup>26</sup> Ηλιβατον πετραν they construed λιθον αφ' ηλις βαινομενον.

mysterious story of Tantalus; and account for the punishment, which he was doomed to undergo.

<sup>27</sup> Κορῶ δ' ἔλεν  
 Αἴαν ὑπεροπλον,  
 Ταν οἱ πατρὸς ὑπερκρεμασε,  
 Καρτερον αὐτῷ λιθον,  
 Τον αἰε μενοιων κεφαλᾶς βαλειν  
 Ευφροσυνας αλαται.

The unhappy Tantalus  
 From a satiety of blifs  
 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 <sup>28</sup> Pindar, as well as by <sup>29</sup> Alcæus, Alcman, and other writers, his punishment consisted in having a stone hanging over his head; which kept

<sup>27</sup> Pindar. Olympic. Ode 1. p. 8.

<sup>28</sup> Τον ὑπερ κεφαλᾶς Τανταλῶν λιθον. Pindar. Isthm. Ode 8. p. 482.

<sup>29</sup> Ἀλκαίῳ, καὶ Ἀλκμαν λιθον φασιν ἐπαιωρεῖσθαι Τανταλῶν. Scholia upon Pindar. Olymp. Ode 1. p. 8.

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 ακολαστος 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 <sup>30</sup> initiated. The Scholiast 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 <sup>31</sup>. Ὁ Τανταλος ευσέβης και θεοσεπτῶρ ἦν Ἰερεὺς, και φιλανθρωπία τα των θεων μυστηρια τοις αμυητοις ὑσερον ειπων, ἐξεβλήθη τε ἱερα καταλογε. The mysteries, which he revealed, were those of Osiris, the Sun: the Petor, and Petora of Egypt. He never afterwards could behold the Sun in its meridian, but it put him in mind of his crime: and he was afraid that the vengeance of the God would overwhelm him. This Deity, the Petor, and Petora of the Amonians, being by the later Greeks expressed Petros, and Petra, gave rise to the fable above about the stone of Tantalus. To this solution the same Scholiast upon Pindar bears witness, by informing us, <sup>32</sup> 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. <sup>33</sup> Ἐνιοι ακερασι τον λιθον ἐπι τε ἡλιε—και επηρωρεισθαι αυτε (Τανταλε) το ἡλιον ὑφ' ε δειματισται, και καταπτησσειν. And again, Περι δε τε ἡλιε

<sup>30</sup> Πινε, λεγει το τορευμα; και οργια μανθανε σιγη. Antholog.

<sup>31</sup> Scholia upon Lycophron. v. 152.

<sup>32</sup> Scholia upon Pindar. Olymp. Ode 1. p. 8.

<sup>33</sup> Pindar. Scholia. Ibidem.

οἱ φυσικοὶ λεγούσιν, ὡς λίθος (it should be πέτρα) καλεῖται ὁ ἥλιος. *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 stiled Πέτραιοι, Petræi. We read of <sup>34</sup> Μιθράς, ὁ θεὸς ἐκ πέτρας. *Mithras the Deity out of the rock*; whose temple of old was really a rock or cavern. The same worship seems to have prevailed in some degree in the west; as we may judge from an ancient inscription at Milan, which was dedicated <sup>35</sup> Herculi in Petrâ. 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 proselytes to Christianity, that they should no more <sup>36</sup> ad petras vota reddere: and by the same light we may possibly explain that

<sup>34</sup> Justin Martyr. ad Tryphonem. p. 168. The rites of Mithras were stiled Patrica.

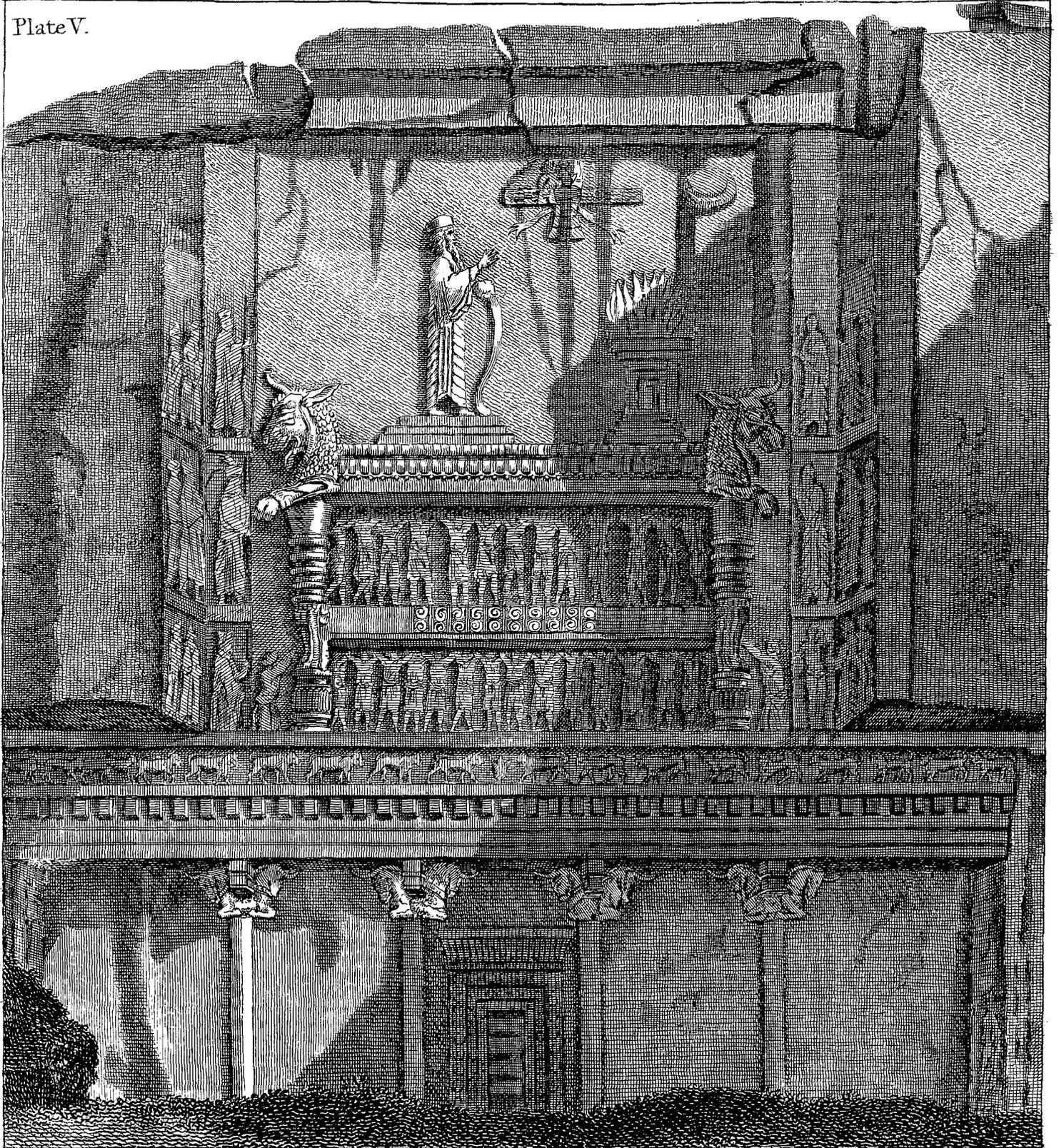
<sup>35</sup> Gruter. Inscript. p. xlix. n. 2.

<sup>36</sup> Indiculus Paganiarum in Consilio Leptinenfi ad ann. Christi 743.

See du Fresne Gloss. 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 Le Brunn. Baire de.*



passage in Homer, where he speaks of persons entering into compacts under oaks and rocks, as places of <sup>37</sup> 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 Θεοι Πετραιοι, and Πατρωοι. Pindar speaks of Poseidon Petraios; <sup>38</sup> Παι Ποσειδανος Πετραις: under which title Neptune was worshiped by the Theffalians: but the latter was the more common title. We meet in Pausanias with Apollo Patroüs, and with <sup>39</sup> Zeus Μειλιχιος, and Αρτεμις Πατρωα; also <sup>40</sup> Bacchus Πατρωος, Zeus Patroüs, and Vesta Patroä, together with other instances.

<sup>37</sup> Ου μὲν πως νυν ἐστὶν ὑπὸ δρυος, ἐδ' ὑπὸ πετρῆς

Τῶν ὀαριζομένων, ἅτε παρθένος, ἠΐθεος τε,

Παρθένος, ἠΐθεος, τ' ὀαριζέτον ἀλλήλοισιν. Homer. Iliad. X. v. 126.

Λθωμοται, δημηγοροι, ἐπὶ τῷ λίθῳ ὀμνυντες. Hesychius.

<sup>38</sup> Pindar. Pyth. Ode 4. p. 248.

Πετραιος τιμαται Ποσειδων παρα Θετταλοισι. Scholia ibidem.

<sup>39</sup> Zeus was represented by a pyramid: Artemis by a pillar. Πυραμιδι δε ὁ Μειλιχιος, ἢ δε κιοι ἐστὶν εἰκασμενη. Pausan. L. 2. p. 132.

<sup>40</sup> 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 Σισιμιθρη in Sogdiana, Petra Aornon in India, και την τῷ Ὄξῳ (Πετραν), οἱ δε Αρμαμαζε. Strabo. L. 11. p. 787. Petra Abatos in Egypt: Πετρα Ναβαταια in Arabia. Many places called Petra occur in the history of Alexander: Ἐλειν δε και Πετρας ερυμνας σφοδρα εκ προδοσεως. 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 Ακροπολις was originally of the same nature. The same is to be observed of those styled Purgoi.

The

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 *Θεοὶ Πατρῶν*, 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.

<sup>41</sup> ΑΓΛΙΒΩΛΩ ΚΑΙ ΜΑΛΑΧΒΗΛΩ  
ΠΑΤΡΩΝ ΟΙΣ ΘΕΟΙΣ.

Cyrus in his expedition against the Medes is represented as making vows <sup>42</sup> *Ἐστία Πατρῶν, καὶ Διὶ Πατρῶν, καὶ τοῖς ἀλλοῖς Θεοῖς*. But the Persians, from whom this history is presumed to be borrowed, could not mean by these terms *Dii Patrii*: for nothing could be more unnecessary than to say of a Persian prince, that the homage, which he payed, 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:

<sup>43</sup> Ομφαῖη περὶ Πετεῖν  
Εἰσετὶ νηπιαχοῖο χορῆς ἰδρυσατο Βακχῆ.

At *Patara* in *Lycia* was an oracular temple: and *Patræ* in

<sup>41</sup> Gruter. Inscript. lxxxvi. n. 8.

<sup>42</sup> Xenophon. *Κυρῆ Παιδεία*.

<sup>43</sup> Nonnus. *Dionysiac*. L. 9. p. 266.

Achaia had its name from divination, for which it was famous. Pausanias mentions the temple, and adds, <sup>44</sup> Πρὸ δὲ τῆς Ἱερῆς τῆς Δημητρός ἐστὶ πηγή — μαντεῖον δὲ ἐνταῦθα ἐστὶν 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 <sup>45</sup> Alphita. If it was expressed Ampî, or Ompî; the cakes were Ompai <sup>46</sup> Ὀμπαι: at the temple of Adorus<sup>47</sup>, Adorea. Those made in honour of Ham-orus had the name of <sup>48</sup> Homoura, Amora, and Omoritæ. Those sacred to Peon, the God of light, were called <sup>49</sup> Piones. At Cha-on, which signifies the

<sup>44</sup> Pausanias. L. 7. p. 577.

<sup>45</sup> ΑΛΦΙΤΟΝ, τὸ ἀπὸ νεῆς κριθῆς, ἢ σιτῆ πεφυρμένον ἀλευρον. Hesychius.  
 Αλφιτὰ μελιτι καὶ ἐλαίῳ δεδευμένα. Hesych.

<sup>46</sup> ΟΜΠΑΙ, θυμάτα, καὶ πυροὶ μελιτι δεδευμένοι. Hesychius.  
 ΟΜΠΙΑ, πάντοδαπα τραγάλια. Ibidem.

If it was expressed Amphî, the cakes were Amphitora, Amphimantora, Amphimasta: which seem to have been all nearly of the same composition.

ΑΜΦΑΣΜΑ, ψαίσα οἴνω καὶ ἐλαίῳ βεβρεγμένα. Ibidem.

<sup>47</sup> Fine flour had the sacred name of *Ador*, from *Adorus* the God of day, an Amonian name.

<sup>48</sup> ὍΜΟΥΡΑ, σερμιδαλὶς ἔφθῃ, μελί εχρῶσα, καὶ σήσαμον. Hesych.

ΑΜΟΡΑ, σερμιδαλὶς ἔφθῃ συν μελιτι. Ibidem.

ὍΜΟΡΙΤΑΣ, ἄρτος ἐκ πυρὸς διηρημένῃ γεγονώς. Ibid.

Also Αμορβίται, Amorbitæ. See Athenæus. L. 14. p. 646.

<sup>49</sup> ΠΙΟΝΕΣ, πλάκεντες. Hesychius.

Pi-On was the Amonian name of the Sun: as was also Pi-Or, and Pe-Or.

house of the Sun, <sup>50</sup> Cauones, *Χαυωνες*. From Pur-Ham, and Pur-Amon, they were denominated Puramoun, <sup>51</sup> *Πυραμεν*. From Ob-El, Pytho Deus, came <sup>52</sup> Obelia. If the place were a Petra or Petora, they had offerings of the same sort called Petora, by the Greeks expressed <sup>53</sup> *Πιτυρα*, Pitura. One of the titles of the Sun was El-Aphas, Sol Deus ignis. This Elaphas the Greeks rendered Elaphos, *ελαφος*; 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 *ελαφηβολος*, a term of a quite different purport. El-aphas, and El-apha-baal, related to the God Ofiris, the Deity of light: and there were sacred liba made at his temple, similar to those above; and denominated from him *Ελαφοι*, Elaphoi. In Athenæus we have an account of their composition, which consisted of fine meal, and a mixture of sesamum and honey. <sup>54</sup> *Ελαφος πλακας δια σαιτος και μελιτος και σησαμυς*.

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, *βην*.

<sup>50</sup> *ΧΑΥΩΝΑΣ*, *αρτες ελαιω αναφουραθεντας κριθινες*. Suidas.

<sup>51</sup> The latter Greeks expressed Puramoun, Puramous.

*ΠΥΡΑΜΟΥΣ*, a cake. *Ην ὁ Πυραμυς παρα τοις παλαιοις επιτικιος*. Artemidorus. L. 1. c. 74. *Και ὁ διαγρυπνησας μεχρι την ἑω ελαμβανε τον πυραμεντα*. Schol. Aristoph. *Ἰππεις*.

See Meursius on Lycophron. v. 593. and Hesych. *Πυραμυς, ειδος πλακωντος*.

<sup>52</sup> *ΟΒΕΛΙΑΙ*, placentæ. Athenæus. L. 14. p. 645.

<sup>53</sup> *Νυν θυσω τα ΠΙΤΥΡΑ*. Theocritus. Idyl. 2. v. 33.

<sup>54</sup> Athenæus. L. 14. p. 646.

Hesychius speaks of the Boun, and describes it, *ειδος πεμματος κερατα εχοντος*; *a kind of cake with a representation of two horns*. Julius Pollux mentions it after the same manner: *βεν, ειδος πεμματος κερατα εχοντος*; *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; <sup>55</sup> *βεν εθυσε — εκ μελιτος και αλφιτων*. *He offered up one of the sacred liba, called a boun, which was made of fine flour and honey*. It is said of Cecrops, <sup>56</sup> *πρωτος βεν εθυσε*: *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* <sup>57</sup> *men?* The prophet in another place takes notice of the same idolatry. <sup>58</sup> *The children gather*

<sup>55</sup> Diogenes Laertius: Vita Empedoclis. L. 8.

<sup>56</sup> Some read *εθουμασε*. Cedrenus. p. 82. Some have thought, that by *βεν* was meant an Ox: but Pausanias says, that these offerings were *πεμματα*: and moreover tells us; *οποσα εχει ψυχην, τριτων μιν ηξιωσεν εδεν θυσαι*. *Cecrops sacrificed nothing that had life*. Pausan. L. 8. p. 600.

<sup>57</sup> Jeremiah. c. 44. v. 18, 19.

<sup>58</sup> Jeremiah. c. 7. v. 18.

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 כּוּנִים, Cunim. The Seventy translate it by a word of the same purport, Χαυωνας, Chauon-  
nas; of which I have before taken notice: <sup>59</sup> Μη ανευ των ανδρων ημων εποιησαμεν αυτη Χαυωνας. κτλ.

I have mentioned, that they were sometimes called Petora, and by the Greeks Pitura. This probably was the name of those liba, or cakes, which the young virgins of Babylonia, and Persis, used to offer at the shrine of their God, when they were to be first prostituted: for all before marriage were obliged to yield themselves up to some stranger to be deflowered. It was the custom for all the young women, when they arrived towards maturity, to 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 Jeremiah; which he is supposed to have written to Baruch. v. 43. Ἄι δε γυναικες περιθεμεναι σχοινια εν ταις οδοις εγκαθηνται θυμιωσαι τα ΠΙΤΥΡΑ· οταν δε τις αυτων αφελκυθεισα υπο τινος των παραπορευομενων κοιμηθη, την πλησιον ονειδιζει, οτι εκ ηξιωται, ωσπερ αυτη, ουτε το σχοινιον αυτης διερραγη. This is a translation from an Hebrew, or Chaldæic, original; and, I should think, not quite accurate. What is here ren-

<sup>59</sup> Jeremiah. c. 51. v. 19. I have sometimes thought, that this was a mistake for כּוּנִים, Bunim.

So also c. 7. v. 18. Χαυωνας τη εργατια τε Ουρανθ. Chau-On, domus vel templum Solis.

dered γυναῖκες, should, I imagine, be παρθενοὶ: and the purport will be nearly this. *The virgins of Babylonia put girdles about their waist; and in this habit sit by the way side, holding their Pitura or sacred offerings over an urn of incense: and when any one of them is taken notice of by a stranger, and led away by her girdle to a place of privacy; upon her return she upbraids her next neighbour for not being thought worthy of the like honour; and for having her zone not yet broken, or <sup>60</sup> loosed. It was likewise a Persian custom: and seems to have been universally kept up, wherever their religion prevailed. Strabo gives a particular account of this practice, as it was observed in the temple of Anait in Armenia. This was a Persian Deity, who had many places of worship in that part of the world. Not only the men and maid servants, says the author, are in this manner prostituted at the shrine of the Goddess, for in this there would be nothing extraordinary: <sup>61</sup> Ἀλλὰ καὶ θυγατέρας οἱ ἐπιφανέστατοι τῶν ἔθνων ἀνιέρουσι παρθένους, αἷς νόμος ἐστὶν, καταπορνεύθεισαις πολλὸν χρόνον πᾶσα τῇ Θεῷ μετὰ ταῦτα δίδοσθαι πρὸς γάμον· οὐκ ἀπαξίνετος τῇ τοιαύτῃ συνοικεῖν οὐδεὶς. *But people of the first fashion in the nation use to devote their own daughters in the same manner; it being a religious institution, that all young virgins shall in honour of the Deity be prostituted, and detained for some time in her temple: after**

<sup>60</sup> Herodotus mentions this custom, and styles it justly αἰσχρὸς τῶν νόμων. He says, that it was practised at the temple of the Babylonish Deity Melitta. L. 1. c. 199.

<sup>61</sup> Strabo. L. 11. p. 805. Anais or Anait called Tanais in this passage: they are the same name.

The same account given of the Lydian women by Herodotus: πορνεύειν γὰρ ἅπασας. L. 3. c. 93: all universally were devoted to whoredom.

*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 Patrica 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 <sup>62</sup> Gronovius, as well as in that by <sup>63</sup> Wesseling: 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; *Ενδον Πατρικην Έορτην Φερω*. How can *Έορτη Πατρικη* relate to a funeral? It denotes a festival in

<sup>62</sup> Herodotus. L. 2. c. 129. p. 138.

<sup>63</sup> Herod. Ibid.

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 <sup>64</sup> Βεν διαχρυσον ἱματιῳ μελανι βυσσινῳ περιβαλοντες ἐπι πενθει της Θεε δεικνυσιν (οἱ Αἰγυπτιοι). *The Egyptians have a custom in the month Athyr of ornamenting a golden image of a bull; which they cover with a black robe of the finest linen. This they do in commemoration of Isis, and her grief for the loss of Orus.* In 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 <sup>65</sup> 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

<sup>64</sup> 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.

<sup>65</sup> Herodotus. 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 <sup>66</sup> disbelieved; and the remainder was equally incredible. For no king of Egypt, if he had made a representation of the sacred <sup>67</sup> animal, durst have prostituted it for a tomb: and, as I have before said, Ἐορτή Πατρική can never relate to a funeral.

<sup>66</sup> Ταυτα δὴ λεγῶσι φλυαρῶντες. Herod. L. 2. c. 131.

<sup>67</sup> The star between the horns shews that it was a representation of the Deity, and the whole a religious memorial.

A N  
A C C O U N T  
O F T H E  
G O D S of G R E E C E ;  
To ſhew that they were all originally one GOD,  
the SUN.

**A**S I ſhall have a great deal to ſay concerning the Grecian Theology in the courſe of this work, it will be neceſſary to take ſome previous notice of their Gods ; both in reſpect to their original, and to their purport. Many learned men have been at infinite pains to claſs the particular Deities of different countries, and to point out which were the ſame. But they would have ſaved themſelves much labour, if, before they had bewildered themſelves in theſe fruitleſs enquiries, they had conſidered, whether all the Deities, of which they treat, were not originally the ſame : all from one ſource ; branched out and diverſified in 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 worshiped as the Sun. This was practised by the Egyptians : but this nation being much addicted to refinement in their worship, made many subtle distinctions : and supposing that there were certain emanations of divinity, they affected to particularize each by some title ; and to worship the Deity by his attributes. This gave rise to a multiplicity of Gods : for the more curious they were in their disquisitions, the greater was the number of these substitutes. Many of them at first were designed for mere titles : others, as I before mentioned, were *απορροιαι*, 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. <sup>1</sup> Ω Σολων, Σολων, Ἕλληνες εσε παιδες αι, γερων δε Ἕλλην εκ εσι, νεοι τε ψυχας ἀπαντες ουδεμιαν

<sup>1</sup> Cyril contra Julian. p. 15. It is related somewhat differently in the Timæus of Plato. Vol. 3. p. 22. See also Clemens Alexandr. Strom. L. 1. p. 356.

γὰρ ἐν ἑαυτοῖς ἐχετε παλαιὰν δοξάν, οὐδὲ μαθήματα χρόνῳ πολλοῦ οὐδέν. 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. <sup>2</sup> Ἐνθενδὲ ἐγένετο ἕκαστος τῶν θεῶν, εἴτε δ' αἰεὶ ἦσαν πάντες, ὅμοιοι δὲ τινες τὰ εἶδεα, οὐκ ἠπίστευατο μέχρι οὐ πρὶν τε καὶ χθες, ὡς εἶπεν Ἰοῦν. He attributes to Homer, and to Hesiod, the various names and distinctions of the Gods, and that endless polytheism, which prevailed. <sup>3</sup> Οὗτοι δὲ εἰσι, οἱ ποιήσαντες θεογονίαν Ἑλλήσι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμὰς τε καὶ τέχνας διελόντες, καὶ εἶδεα αὐτῶν σημειῶντες. 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

<sup>2</sup> 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!

<sup>3</sup> Herodotus. L. 2. c. 53.

at first sight appear more distinct, than those of Apollo and Bacchus. Yet the department, which is generally appropriated to Apollo, as the Sun, I mean the conduct of the year, is by Virgil given to Bacchus, or Liber. He joins him with Ceres, and calls them both the bright luminaries of the world.

⁴ Vos, O, clarissima Mundi  
Lumina, labentem Cœlo 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 Ἥλιε παλγενετορ, παναιολε, χρυσεοφειγες.

He was in Thrace esteemed, and worshiped as Bacchus, or Liber. ⁷ In Thraciâ Solem Liberum haberi, quem illi Sebadium nuncupantes magnâ religione celebrant: eique Deo in colle ⁸ Zemiffô ædes dicata est specie rotundâ. In short all the Gods were one, as we learn from the same Orphic Poetry:

⁴ Virgil. Georg. L. 1. v. 6.

Liber is El-Abor contracted: Sol, Parens Lucis.

⁵ Scholia in Horat. L. 2. Ode 19.

⁶ Orphic. Fragment. in Macrob. Sat. L. 1. c. 23.

⁷ Macrob. Sat. L. 1. c. 18.

He is called by Eumolpus Ἀγροφανα Διονυσον εν ακτινεσσι πυρωπον: apud Euseb. P. E. L. 9. c. 27.

⁸ Zemiffus is the Amonian Sames, or Samefh, analogous to Beth-Shemesh in the Scriptures.

<sup>9</sup> Ἐἰς Ζεὺς, εἰς Αἰδῆς, εἰς Ἥλιος, εἰς Διονύσος,  
Ἐἰς θεός ἐν πάντεσσι.

Some Deities changed with the season.

<sup>10</sup> Ἡελιον δὲ θεός, μετοπωρῆς δ' ἄδρον Ἰαω.

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. <sup>11</sup> Τον Οσίριν οἱ μὲν Σεραπιν, οἶδε Διονύσον, οἱ δὲ Πλάτωνα, τινες δὲ Δία, πολλοὶ δὲ Πανα νενομικασι. *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. <sup>12</sup> Neque enim tanta πολυθεότης Gentium, quanta fuit Deorum πολυωνυμία. 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.

<sup>9</sup> Orphic. Fragment. 4. p. 364. Edit. Gesner.

See Stephani Poësis Philosoph. p. 80. from Justin Martyr.

<sup>10</sup> Macrob. Saturn. L. 1. c. 18. p. 202. He mentions Jupiter Lucetius, and Diespater, the God of day; and adds: Cretenses Δία τὴν ἡμέραν vocant. *The Cretans call the day Dia.* The word dies of the Latines was of the same original.

<sup>11</sup> Diodorus Siculus. L. 1. p. 22.

<sup>12</sup> Chronolog. Canon. p. 32.

<sup>13</sup> Πλάτων, Περσεφονη, Δημητρη, Κυπρις, Ερωτες,  
 Τριτωνες, Νηρευς, Τηθυς, και Κυανοχαιτης,  
 'Ερμης δ', 'Ηφαισος τε κλυτος, Παν, Ζευς τε, και 'Ηρη,  
 Αρτεμις, ηδ' 'Εκαεργος Απολλων, εις Θεος εστιν.

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 Dionufus: who according to Aufonius was worshiped in various parts under different titles; and comprehended all the Gods under one character.

<sup>13</sup> Hermefianax.

It may be worth while to observe below, how many Gods there were of the same titles and departments. Παιονιος· Διονυσιος. Hefychius. Pæonia Minerva. Plutarch. de decem Rhetoribus.

Παλαιμων· 'Ηρακλης. Hefychius.

Ιητηρ παντων, Ασκληπιε, δευποτα Παιαν. Orphic. H. 66.

Ποσειδων, Ιατρος εν Τηρω. Clément. Cohort. p. 26.

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

Μητέρα Ερωτος Ειλιθυιαν ειναι. Pausan. L. 9. p. 762.

Adonim, Attinem, Ofirim et Horum aliud non esse quam Solem. Macrobius Sat. L. 1. c. 21. p. 209.

Janus was Juno, and styled Junonius. Macrob. Sat. L. 1. c. 9. p. 159.

Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proferpinam dicunt. Servius in Georgic. L. 1. v. 5.

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

Κειοι Αριζαιον τον αυτον και Δια και Απολλω νομιζοντες. κτλ. Athenagoras. p. 290.

'Ηλιος, Ζευς. Sanchoniathon. Euseb. P. E. Lib. 1. c. 10. p. 34.

'Ηλιος, Κρονος. Damascius apud Photium. c. 242.

<sup>14</sup> Ogygia me Bacchum vocat ;  
 Ofyrin Ægyptus putat :  
 Myfi Phanacem nominant :  
 Dionyson Indi existimant :  
 Romana Sacra Liberum ;  
 Arabica Gens Adoneum ;  
 Lucanianus Pantheon.

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

<sup>15</sup> Πανα καλω, κρατερον Νομιον, κοσμοιο τε συμπαν,  
 Ουρανον, ηδε θαλασσαν, ιδε χθονα παμβασιλειαν,  
 Και πυρ αθανατον, ταδε γαρ μελη εσι τα Πανος.  
 Κοσμοκρατωρ, αυξητα, φαεσφορε, καρπιμε Παιαν,  
 Αντροχαρες, βαρυμηνις, ΑΛΗΘΗΣ ΖΕΥΣ 'Ο ΚΕ-  
 ΡΑΣΤΗΣ.

More generally it was conferred upon Jupiter :

<sup>16</sup> Ζευς εσιν αιθηρ, Ζευς δε γη, Ζευς δ' Ουρανος·  
 Ζευς τοι τα παντα.

Poseidon, God of the sea, was also reputed the chief God,

<sup>14</sup> Aufon. Epigram. 30.

See Gruter for inscriptions to Apollo Pantheon. Dionusus was also Atis or Attis. Διονυσον τινες Ατιν προσαγορευεσθαι θελθουσιν. Clementis Cohort. p. 16.

<sup>15</sup> Orphic. Hymn. 10. p. 200. Gefner.

Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των οιω των πρωτων λεγομενων Θεων. Herodotus. L. 2. c. 145. Priapus was Zeus : also Pan, and Orus : among the people of Lampfacus esteemed Dionusus.

<sup>16</sup> Euphorion.

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, <sup>17</sup> Ποσειδῶνι δ' ὑπηρετην ἐς τὰ μαντεύματα εἶναι Πυρκῶνα. He mentions a verse to the same purpose. *Σὺν δὲ τε Πυρκῶν ἀμφιπόλος κλυτὸς Ἐννοσιγαίῃς.* P'urcon is Ignis vel lucis dominus: and we may know the department of the God from the name of the priest. He was no other than the supreme Deity, the Sun: from whom all were supposed to be derived. Hence Poseidon or Neptune, in the Orphic verses, is, like Zeus, styled the father of Gods and men.

<sup>18</sup> Κλυθί, Ποσειδάων —

*Οὐρανήων, Μακάρων τε Θεῶν πατέρ, ἠδὲ καὶ ἀνδρῶν.*

In the neighbourhood of Tyre and Sidon the chief Deity went by the name of <sup>19</sup> Ourchol, the same as Archel and Arcles of Egypt; whence came the Ἡρακλῆς, and Hercules of Greece and Rome. Nonnus, who was deeply read in the mythology of these countries, makes all the various departments of the other Gods, as well as their titles, center in him. He describes him in some good poetry as the head of all.

<sup>20</sup> Ἀσροχίτων Ἡρακλῆς, Ἀναξ πύρρος, Ὀρχαμὲ κοσμῆς,

Ἵγια Χρόνος Λυκαδαντα δωδεκαμηνον ἔλισσων,

<sup>17</sup> L. 10. p. 805.

<sup>18</sup> Orph. Hymn. in Poseidon. 16. p. 208.

<sup>19</sup> Selden de Diis Syris. p. 77. and additamenta. He was of old styled Arcles in Greece; and supposed to have been the son of Xuthi. *Κοθὸς καὶ Ἀρχλῆς, οἱ Χυθῆ παῖδες.* Plutarch. *Quæstiones Græcæ.* v. 1. p. 296.

<sup>20</sup> Nonnus. L. 40. p. 1038.

Ἴππευων ἑλικηδὸν ὄλον πολον αἰθοπι δισκῶ,  
 Κυκλον ἀγεις μετὰ κυκλον—  
 Οὐδρον ἀγεις φερεκαρπον, ἐπ' εὐωδινι δε γαιη  
 Ηερης ηῶν ερευγεται ἀρδμον εερσης.—  
 Βηλος ἐπ' Εὐφρηταο, Λιβυς κεκλημενος Ἀμμων,  
 Ἀπισ εφυσ Νειλωος, Ἀραψ Κρονος, Ἀσσυριος Ζευς.—  
 Εἴτε Σαραπισ εφυσ Αἰγυπτιος, ἀνεφαλος Ζευς,  
 Εἰ Χρονος, εἰ Φαεθων πολυωνυμος, εἴτε συ Μιθρης,  
 ΗΕΛΙΟΣ ΒΑΒΥΛΩΝΟΣ, ἐν Ἑλλαδι ΔΕΛΦΟΣ  
 ΑΠΟΛΛΩΝ.

All the various titles, we find, are at last comprised in Apollo, or the Sun.

It may appear strange, that Hercules, and Jupiter, or whom-ever we put for the chief Deity, should be of all ages. This must have been the case, if they were the same as the boy of love, and Bacchus ever young; and were also the representatives of Cronus, and Saturn. But the ancients went farther; and described the same Deity under the same name in various stages of life: and <sup>21</sup> Ulpian speaking of Dionusus, says that he was represented of all ages. *Και γαρ παιδα, και πρεσβυτην, και ανδρα γραφουσιν αυτον.* But the most extraordinary circumstance was, that they represented the same Deity of different sexes. A bearded Apollo was uncommon;

<sup>21</sup> In Demosthenem Κατὰ Μειδισ. Παν σχημα περιτιθεασιν αυτω. P. 647. See also Macrob. Sat. L. 1. c. 18.

Αυτον τον Δια και τον Διονυσον παιδας και νεες ἡ θεολογια καλει. Proclus upon Plato's Parmenides. See Orphic Fragments. p. 406.

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, *Αφροδίτος*: <sup>22</sup> *πωγωνίαν ἀνδρὸς τὴν Θεὸν ἐσχηματίζαι ἐν Κυπρῷ*. The same is mentioned by Servius: <sup>23</sup> *Est etiam in Cypro simulacrum barbatae Veneris, corpore et veste muliebri, cum sceptro, et naturâ virili, quod Αφροδίτον vocant*. She was also looked upon as prior to Zeus, and to most other of the Gods. <sup>24</sup> *Αφροδίτη οὐ μόνον Ἀθηνᾶς, καὶ Ἥρας, ἀλλὰ καὶ Διὸς ἐστὶ πρεσβύτερα*. The Poet Calvus speaks of her as masculine: <sup>25</sup> *Pollentemque Deum Venerem*. Valerius Soranus among other titles calls Jupiter the mother of the Gods.

<sup>26</sup> Jupiter omnipotens, Regum Rex ipse, Deûmque Progenitor, *Genetrixque Deûm*; Deus unus et idem.

Synesius speaks of him in nearly the same manner.

<sup>22</sup> Hesychius. The passage is differently read. Kuster exhibits it *Αφροδίτος*. *Ὁ δὲ ταῦ περὶ Ἀμαθοντα γεγραφὼς Παιαν, ὡς ἀνδρᾶ τὴν Θεὸν ἐσχηματίζαι ἐν Κυπρῷ φησιν*.

<sup>23</sup> Servius upon Virgil. *Æneid*. L. 2. v. 632.

<sup>24</sup> Scholia upon Apollon. Rhod. L. 3. v. 52. *Τῶν καλεμένων Μοιρῶν εἶναι πρεσβύτεραν*. In some places of the east, Venus was the same as Cybele and Rhea, the Mother of the Gods: *Περὶ τῆς χώρας ταύτης σέβασι μὲν ὡς ἐπὶ πάντων τὴν Αφροδίτην, ὡς μητέρα Θεῶν, ποικίλαις καὶ ἐγχωρίοις ὀνομασί προσαγορευόντες*. Ptol. *Tetrabibl*. L. 2.

<sup>25</sup> Apud Calvum Asterianus. *Macrob. Sat*. L. 3. c. 8. *Putant eandem marem esse ac foeminam*. *Ibidem*.

<sup>26</sup> 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.

*Ἀυξομένη καὶ λειπομένη, Σήλυς τε καὶ ἀρσην*. Hymn 8. v. 4.

Deus Lunus was worshiped at Charræ, Edeffa, and all over the east.

<sup>27</sup> Σὺ πατρὸς, σὺ δ' ἐσσι μητρὸς,  
Σὺ δ' ἀρσῆν, σὺ δὲ θηλυς.

And the like character is given to the ancient Deity *Μῆτις*.

<sup>28</sup> Ἀρσῆν μὲν καὶ Θῆλυς ἐφύς, πολυωνυμὲ Μῆτι.

In one of the fragments of the Orphic poetry there is every thing, which I have been saying, comprehended within a very short compass.

<sup>29</sup> Ζεὺς ἀρσῆν γενετο, Ζεὺς ἀμβροτος ἐπλετο Νυμφῆ,  
Ζεὺς πύθμην γαίης τε καὶ οὐρανὸν ἀσεροεντος—  
Ζεὺς ποντὸς ῥίζα, Ζεὺς <sup>30</sup> Ἥλιος, ἠδὲ Σελήνη,  
Ζεὺς Βασιλεὺς, Ζεὺς αὐτὸς ἀπαντῶν ἀρχιγενεθλός—  
Καὶ Μῆτις, πρῶτος γενετῶρ, καὶ Ἐρῶς πολυτερεπῆς.  
Πάντα γὰρ ἐν Ζηνὸς μεγαλῶ ταδὲ σωματι κεῖται.  
Ἐν κρατὸς, εἰς Δαιμόνων, γενεταὶ μέγας ἀρχὸς ἀπαντῶν.

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

<sup>31</sup> Κεκλυθὶ τηλεπορεὶ δίνης ἑλικαυγεα κυκλον  
Οὐρανίαις σροφαλιγξὶ περιδρομον αἰὲν ἑλίσσων,

<sup>27</sup> Synefius. Hymn 3. p. 26. Edit. H. Steph.

The Orphic verses *περὶ φύσεως* are to the same purpose.

Παντῶν μὲν σὺ πατρὸς, μητρὸς, τροφὸς, ἠδὲ τιθηνός. Hymn 9. v. 18.

<sup>28</sup> Orphic Hymn 31. v. 10. p. 224.

<sup>29</sup> Orphic Fragment. 6. p. 366. Gefner's Edit. from Proclus on Plato's Alcibiades. See also *Poesis Philosophica* H. Stephani. p. 81.

<sup>30</sup> Jupiter Lucetius, or God of light. Macrob. Sat. L. 1. c. 15. p. 182.

<sup>31</sup> Orphic Fragm. 7. p. 371. See *Poesis Philosoph.* H. Stephani. p. 85. Orpheus of Protogonus.

Πρωτογον', Ἡρικεπαίε, θεῶν πατέρ, ἠδὲ καὶ υἱε. Hymn. 51. p. 246.

Αγλαε ΖΕΥ, ΔΙΟΝΥΣΕ, πατερ ποντε, πατερ αιης,  
 Ηλιε, παγγενετορ, παναιολε, χρυσεοφεγγες.

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. <sup>32</sup> Me primigenii Phryges Pessinuntiam nominant Deum Matrem: hinc Autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes sagittiferi Dictynnam Dianam. Siculi trilingues Stygiam Proserpinam: Eleusini vetustam Deam Cererem. Junonem alii: alii Bellonam: alii Hecaten: Rhamnufiam alii: et qui nascentis dei Solis inchoantibus radiis illustrantur Æthiopes, Ariique, priscâque doctrinâ pollentes Ægyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine Reginam Isidem.

Porphry acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one and the <sup>33</sup> same. Nobody had examined the theology of the ancients more deeply than Porphry. He was a determined Pagan: and his evidence in this point is unexceptionable. The titles of Orus and Osiris being given to Dionusus, 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-

<sup>32</sup> Apuleii Metamorph. L. II. p. 241.

<sup>33</sup> Porphyr. apud Eusebium Præp. Evang. L. 3. c. 11.

Τιμαται παρα Δαμψακηνοισ ο Πριαπος, ο αυτος ων τω Διονυσω. Athenæus. L. 1. p. 30.

plicity of Deities. <sup>34</sup> Morichum Siculi Bacchum nominârunt : Arabes vero eundem Orachal et Adonæum : alii Lyæum, Erebinthium, Sabazium ; Lacedæmonii Scytidem, et Milichium vocitârunt. But let Dionufus or Bacchus be diversified by ever fo many names or titles ; they all in refpect to worship relate ultimately to the Sun. <sup>35</sup> Sit Ofiris, fit Omphis, Nilus, Siris, five quodcunque aliud ab Hierophantis ufurpatum nomen, ad unum tandem *Solem*, antiquiffimûm Gentium numen, redeunt omnia.

<sup>34</sup> Janus Gulielmus Laurenbergius.

<sup>35</sup> Selden de Diis Syris. p. 77.



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 P H O E N I X and P H O E N I C E S.

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 Φοινιξ, Φοινικες, Φοινικοεις of the Greeks, and Phoinic, Poinicus, Poinicius of the Romans; which were afterwards changed to Phœnix, Punicus, and <sup>1</sup> Punicus. It was originally a title, which the Greeks made use of as a provincial name: but it was never admitted as such by the people, to whom it was thus appropriated, till the Greeks were in possession of the country. And even then it was but partially received: for though mention is made of the coast of Phœnice, yet we find the natives called Sidonians, Tyrians, and <sup>2</sup> 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-

<sup>1</sup> In all ancient accounts of the Romans the term was expressed Poini, and Poinicus. Poini stipendia pendunt. Poini sunt solitei fos sacrificare puellos. Ennius. Annal. 7. Afterwards it was changed to Pœnus, and Punicus.

<sup>2</sup> Simon the Canaanite. Matth. c. 10. v. 4. Also the woman of Canaan. Matthew. c. 15. v. 22.

nified a lord or prince : and was particularly assumed by the sons of Chus and Canaan. The Myfians seem to have kept nearest to the original pronunciation, who gave this title to the God Dionufus, and called him Ph'anac.

<sup>3</sup> Ogygia me Bacchum vocat,  
Ofirin Ægyptus putat,  
Myfi 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, Φοινίξ: 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 foldier 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 <sup>4</sup> Hermes of Egypt, was represented with a palm branch in his hand: and his priests at Hermopolis used to have them stuck in their <sup>5</sup> sandals, on

<sup>3</sup> Aufonius. Epigram. 25. Ph'Anac, the Great Lord.

<sup>4</sup> Apuleius. L. 11. p. 246.

<sup>5</sup> Zachlas adest Ægyptius, propheta primarius, — et cum dicto juvenem quempiam linteis amiculis intectum, pedesque palmeis baxeis indutum, et adusque derafo capite, producit in medium. Apuleius. L. 2. p. 39.

the outside. The Goddess <sup>6</sup> 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.

<sup>7</sup> Φόνικα παρ' ἀβροκομαν  
 Ἐνθα λοχευματα σεμν' ελοχευσατο  
 Λατω.

In how great estimation this tree was held of old, we may learn from many passages in the sacred writings. Solomon says to his espoused, <sup>8</sup> *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, <sup>9</sup> *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* <sup>10</sup> *depressed.* There is possibly a farther allusion in this, than may at first appear. The ancients had an opi-

<sup>6</sup> Pedes ambrosios tegebant soleæ, palmæ victricis foliis intextæ. Ibid. Lib. 11. p. 241.

<sup>7</sup> Euripides in Ione. v. 920.

<sup>8</sup> Cantic. c. 7. v. 6.

<sup>9</sup> Psalm. 92. v. 12.

<sup>10</sup> Plutarch. Sympotiac. L. 8. c. 4.

Adversus pondera refurgit. Gellius. L. 3. c. 6.

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 Phœnix, is thought to have been borrowed from this tree. Pliny, in describing the species of Palm, styled Syagrus, says, <sup>11</sup> *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 prophane. The blessed in heaven are represented in the Apocalypse by St. John, <sup>12</sup> 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, <sup>13</sup> *Hosanna—blessed is the King of Israel.*

The title of Phœnic seems at first to have been given to persons of great stature: but in process of time it was conferred upon people of power, and eminence, like *αναξ* and *ανακτες* 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-

<sup>11</sup> Pliny. Hist. Nat. L. 13. c. 4.

<sup>12</sup> *Ἰερὸν Ἑλισ το φυτον, ἀγῆρων τε ον.* Juliani Imp. Orat. 5. p. 330.

<sup>13</sup> Revelation. c. 7. v. 9. *Περίβεβλημενοι ἑσθλας λευκας, και Φοινικες εν ταις χερσιν αυτων.*

<sup>14</sup> John. c. 12. v. 13.

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 <sup>14</sup> Ἕλληνες, Hellenes. Phœnicia, which the Greeks called Φοινίκη, 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 <sup>15</sup> 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. <sup>16</sup> *Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments.* And Isaiah speaks to the same purpose. <sup>17</sup> *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 שריים, Sarim: but the title which they assumed to themselves was Ph'anac or Ph'oinac, the Phœnix of the Greeks and Ro-

<sup>14</sup> Ἐκκαίδεκατη δυνατεία Ποιμένες Ἕλληνας Βασιλεῖς. Syncellus. p. 61.

<sup>15</sup> The Lords of the Philistines; and the Princes of the Philistines. 1 Samuel. c. 29. v. 2, 3, 4.

<sup>16</sup> Ezekiel. c. 26. v. 16.

<sup>17</sup> Isaiah. c. 23. v. 8.

Ezekiel. c. 28. v. 2.

mans. 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<sup>18</sup> Perficus, upon the Sinus<sup>19</sup> Arabicus, in Egypt, in<sup>20</sup> Crete, in<sup>21</sup> Africa, in<sup>22</sup> Epirus, and even in Attica. <sup>23</sup> Φοινικες—

<sup>18</sup> Herodotus brings the Phœnicians from the Mare Erythræum; by which he means the Sinus Perficus. L. 7. c. 89. L. 1. c. 1.

<sup>19</sup> Philo, mentioning the march of the Israelites towards the Red sea, and the Amalekites, adds; *νεμονται δ' αυτην Φοινικες*. De V. Mosis. Vol. 2. p. 115.

*Φοινικων κωμη*, in Edom. Procopius. Perfic. L. 1. c. 19.

<sup>20</sup> Phœnicus, in Crete. Steph. Byzant.

<sup>21</sup> *Αφροι Φοινικες*. Glossæ.

<sup>22</sup> *Κατα Βεθρωτον Φοινικη*. Strabo. L. 7. p. 499.

Mount Olympus in Lycia was styled, by way of eminence, Phœnic. *Ολυμπος πολις μεγαλη και ορος ομωνυμον, ο και Φοινικες καλειται*. Strabo. L. 14. p. 982. Bochart supposes, Phœnic and Phœnices (*Φοινικες*) to be derived from Beni Anac, changed to Phenî Anac, i. e. the sons of Anac: but how can this be applicable to a mountain; or to the Palm tree? I am happy however that in a part of my etymology, and that a principal part, I am countenanced by that learned man.

Bishop Cumberland derives it from Anac torquis. Orig. p. 302.

<sup>23</sup> Hesychius.

γενος τι Αθηνησι. *There is a race of people called Phœnicians among the* <sup>24</sup> *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. <sup>25</sup> Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν, Τυρα και Σιδωνος εβασιλευον. *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 <sup>26</sup> Belus carried a colony to the same parts: and from what part of the world <sup>27</sup> Belus must be supposed to have come, needs not to be explained. Euripides styles Cephæus 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.

<sup>24</sup> A city and mountain in Bœotia called Phœnice: the natives Phœnicians. Strabo. L. 9. p. 629.

<sup>25</sup> Chron. p. 27.

<sup>26</sup> Syncellus. p. 126. from Eusebius.

<sup>27</sup> Βηλος επ' Ευφρηταο. 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 always with a proper limitation; for the geography of the Scriptures is wonderfully exact. But the Greek and Roman writers often speak of it with a greater latitude; and include Judea and Palestina within its borders: and sometimes add Syria, and Idume. But these countries were all separate, and distinct; among which Phœnicia bore but a small proportion. Yet small as it may have been, many learned men have thought, that all the colonies, which at times settled upon the coast of the Mediterranean, were from this quarter: and that all science was of Phœnician original. But this is not true according to their acceptation of the term. Colonies did settle; and science came from the east: but not merely from the Sidonian. I shall shew, that it was principally owing to a prior and superior branch of the family.

## A D D E N D A.

### Of the PALM TREE.

**P**HOENIX was a colour among horses. They were stiled Phœnices, and <sup>28</sup> 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-

<sup>28</sup> Bochart. Hierozoicon. L. 2. c. 7.

lius,

lius, was a term synonymous with the former. <sup>29</sup> Rutilus, et Spadix Phœnicii *συνωνυμος*, exuberantiam splendoremque significant ruboris, quales sunt fructus Palmæ arboris, nondum sole incocti : unde spadiceis et Phœnicei nomen est. <sup>30</sup> Spadix, *σπαδιξ*, avulsus est a Palmâ termes cum fructu. Homer, describing the horses of Diomedes, says, that the one was Phœnix, or of a bright Palm colour, with a white spot in his forehead like a moon.

<sup>31</sup> Ὅς το μὲν ἄλλο τοσόν φοινίξ ἦν, ἐν δὲ μετώπῳ  
λευκὸν σημῖ ἐτετυκτο περὶ τροχὸν ἥύτε μῆνη.

Upon this the Scholiast observes, *Φοινίκης το χρώμα, ἦτοι πυρρός*. The horse was of a Palm colour, which is a bright red. We call such horses bays ; which probably is a term of the same original. The branch of a Palm tree was called Bai in Egypt : and it had the same name in other places. Baia, Βαῖα, are used for Palm-branches by St. John. <sup>32</sup> Τα βαῖα τῶν Φοινικῶν. And it is mentioned by the author of the book of Maccabees, that the Jews upon a solemn occasion entered the temple <sup>33</sup> *Μετὰ αἰνεσεως καὶ βαῖων*. And Demetrius writes to the high priest, Simon, <sup>34</sup> *Τὸν σεφάνον τὸν χρυσεὺν καὶ τὴν Βαῖνῆν, ἃ ἀπεσεύλατε, κεκομισμέθα*. Coronam auream et Βαῖnem, quæ misistis, accepimus. The Greeks formed the word

<sup>29</sup> Gellius. L. 2. c. 26.

<sup>30</sup> Gellius. Ibidem.

<sup>31</sup> Iliad Ψ. v. 454.

<sup>32</sup> John. c. 12. v. 23.

<sup>33</sup> I Maccab. c. 13. v. 51.

<sup>34</sup> I Maccab. c. 13. v. 37.

*βαϊν* from the Egyptian Bai. The Romans called the same colour Badius. <sup>35</sup> 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 : <sup>36</sup> *Εστὶ μὲν γὰρ τὸ βαϊ ψυχή.*

<sup>35</sup> Varro apud Nonium Marcellum.

<sup>36</sup> Horapollo. L. 1. c. 7. p. 11.

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O F T H E  
T E R M C A H E N,

The COHEN, כהן, 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 prophetic 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 *κων* 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 <sup>1</sup> Ælian

<sup>1</sup> Ælian de Animalibus. L. 7. c. 60.

He cites Hermippus and Aristotle for vouchers.

and <sup>2</sup> 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 <sup>3</sup> σεμνῶς προσκυνόμενος, 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 Mopfus and Amphilocus, Κυνας.

<sup>4</sup> Δοιαιδε ρειθρων Πυραμυ προς εκβολαις  
 Αυτοκτονοισι σφαγαισι Δεραινε ΚΥΝΕΣ  
 Δηθηεντες αιχμαλζσι λιοσθιον βοαν.

Upon which the Scholiast observes; Κυνες, οι Μαντεις: *by Cunes are meant Diviners*: and again Κυνας Απολλωνος τες μαντεις ειπειν. *The Poet by Κυνας means the ministers and prophets of Apollo*. Upon this the learned <sup>5</sup> Meursius observes, that Lycophron had here made use of a term imported from

<sup>2</sup> Εθνος ειναι φασιν Αιθιοπων, οπε, κυων βασιλευει, και βασιλευς προσαγορευεται, και ιερα και τιμας εχει βασιλεων. Ανδρες δε παρασσησιν, απερ ηγεμοσι πολεων προσηκει, και αρχησιν. Plutarch. adversus Stoicos. Vol. 2. p. 1064.

<sup>3</sup> Ibid.

<sup>4</sup> Lycophron. v. 439.

<sup>5</sup> 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 Canyphian. To this Lucan alludes, when in speaking of the Seps he calls all the tribe of serpents Cinyphias pestes:

<sup>6</sup> 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 <sup>7</sup> 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

<sup>6</sup> Lucan. Pharsalia. L. 9. 787.

<sup>7</sup> Aufa Jovi nostro latrantem opponere Anubim. Propert. L. 3. El. 11.

Ἐξῆς δὲ ἐστὶν ὁ κυνοπολιτὶς νομὸς, καὶ Κυνῶν πόλις, ἐν ἣ Ἀνθεὶς τιμαται, καὶ τοῖς κυσὶ τιμῆ, καὶ οἰτὶς τετακται τὶς ἱερά. Strabo. L. 17. p. 1166.

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 :  
<sup>8</sup> ΟΙΚΟΥΜΕΝΗΝ ΓΡΑΦΟΝΤΕΣ ΚΥΝΟΚΕΦΑΛΟΝ ΖΩΓΡΑΦΟΥΣΙ. *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 <sup>9</sup> 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

<sup>8</sup> Σελήνην δε γράφοντες, Η ΟΙΚΟΥΜΕΝΗΝ, η γραμματεα, η ιερεα, η οργην, η κολυβου, κυνοκεφαλον ζωγραφουσι. L. I. c. 14. p. 26.

<sup>9</sup> Ιερογραμματεα τε παλιν, η προφητην, η οσφρησιν, η πταρμον, η αρχην, η δικαστην βελομενοι γραφειν, κυνα ζωγραφουσιν. L. I. c. 39. p. 52.

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<sup>10</sup> 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, *Μυρρῶνα*, was from Ham-Ourah: Casia from Chus. The Crocodile was called Caimin and Campsa: the Lion, El-Eon: the Wolf, El-Uc: the Cat, Al-Ourah: from whence the Greeks formed *λεων, λυκος, αιλωρος*. The Egyptians styled Myrrh, Baal; balsam, baal-famen; Camphire, Cham-phour, *καμφορα* of Greece; opium, Ophion. The sweet reed of Egypt was named<sup>11</sup> Canah, and Conah by way of eminence: also<sup>12</sup> Can-Ofiris. Cinnamon was denominated from Chan-Amon: Cinnabar, *κινναβαρις*, from Chan-Abor: the sacred beetle, Cantharus, from Chan-Athur. The harp was styled Cin-

<sup>10</sup> *Εω γαρ τες Αιγυπτιας, απερ και δεισιδαιμονεσ' ατοι εισι παντων' ομωσ ταισ θεοισ ονομασιν εις κορον επιχρωμενσ' σχεδον γαρ τα πλειστα ΕΞ ΟΥΡΑΝΟΥ εστιν.*  
Lucian. de imaginibus.

See Observations on Ancient History. p. 166.

Solebant autem Ægyptii sibi suisque Decorum patriorum nomina plerumque imponere.— Moremque hunc gens illa servare perrexit, postquam salutari luce Evangelicâ diu fructa esset. Jablonsky. v. 1. L. 1. c. 5: p. 105.

<sup>11</sup> It is possibly alluded to in Psalm 80. v. 16. and in Jeremiah. c. 6. v. 20.

<sup>12</sup> Plutarch. Isis et Osiris. p. 365. *Χερσοιρις*.

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 <sup>13</sup> 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 *κυνοκεφαλοι*, 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

<sup>13</sup> The purport of the term Cahen, or Cohen, was not totally unknown in Greece. They changed it to *κοις*, and *κοις* ; but still supposed it to signify a priest. *Κοις*, *ἱερεὺς Καβειρων, ὁ καθαιρωμενος φονεα*. Hesychius. *Κοιαται ἱεραται*. Ibid.

It was also used for a title of the Deity. *Κοιας, ἑ τροβυλος λιθος* ; scilicet *Βαιτυλος*. Moscopulus. p. 5. The *Bætulus* was the most ancient representation of the Deity. See Apollon. Rhod. Schol. ad L. I. v. 919.

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 <sup>14</sup> 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 <sup>15</sup> 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. <sup>16</sup> Per æquinoctia enim duodecies in die urinam reddere, et in nocte <sup>17</sup> compertus (Cunocephalus), æquali interstitio servato, Trismegisto anam dedit diem dividendi in duodecim partes æquales. Such is the history of these wonderful <sup>18</sup> 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,

<sup>14</sup> Ου, καθάπερ τα λοιπα ζῶα εν ἡμέραι μιᾷ τελευτα, ἔτω και τῆτες ἄλλα μέρος αὐτῶν καθ' ἑκάστην ἡμέραν νεκρωμενον ὑπο τῶν Ἱερέων φαπτεσθαι. κτλ.

Ἔως δ' αν αἱ ἐξδρομηκοντα και δύο πληρωθωσιν ἡμεραι, τότε ὅλος αποθνησκει. Horapollo. L. 1. c. 14. p. 2.

<sup>15</sup> Eis Ἱερον επειδαν πρῶτα κομισθη Κυνοκεφαλος, δελτον αὐτῷ παρατιθησιν ὁ Ἱερευς, και σχοινον, και μελαν, πειραζων, ει εκ της επιταμενης εστι συγγενειας γραμματα, και ει γραφει. Horapollo. L. 1. c. 14. p. 28.

<sup>16</sup> Horapollo. L. 1. c. 16. p. 30. Δωδεκατισ της ἡμέρας καθ' ἑκάστην ὥραν βρει τοδε αὐτο και ταις δυσι νυξι ποιει. κτλ. Speaking of the two Equinoxes.

<sup>17</sup> Hoffman : Cunocephalus.

Vossius de Idol. Vol. 2. L. 3. c. 78.

<sup>18</sup> What Orus Apollo attributes to the Cunocephalus, Damascius (in Vitâ Isidori) mentions of the cat. Photii Bibliotheca. c. 242. p. 1049.

and

and <sup>19</sup> Ceipis. The Baboon was denominated from the Deity <sup>20</sup> 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

<sup>19</sup> By Strabo expressed *Κεϊπος*, who says, that it was revered by the people at Babylon opposite to Memphis. L. 17. p. 1167. *Κεϊπον δε Βαβυλωνι οι κατα Μεμφιν (σεβουσι.)*

<sup>20</sup> Babun, *Βαβυν*, of Hellenicus Lesbicus. Athenæus. L. 15. p. 680. called Babon, *Βεβων*, by Manethon. Plutarch. *Isis et Osiris*. p. 371. 376. Babon was thought to have been the same as Typhon: by some esteemed a female, and the wife of that personage. Plutarch. *ibid*.

The Ape and Monkey were held sacred, not in Egypt only, but in India; and likewise in a part of Africa. Diodorus Sicul. L. 20. p. 793. Maffeus 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 *Varelle*; in which monkeys were kept out of a religious principle. See *Balbi Itinerarium*.

occurs in history, the Greeks uniformly changed to *Κεφαλη*, Cephale: and from Cahen-Caph-El, the sacred rock of Orus, they formed *Κυνοκεφαλη*, and *Κυνοκεφαλος*; 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 Romish 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 Dialectica upon introducing her before his audience. <sup>21</sup> *Hæc se educatam dicebat in Ægyptiorum Rupe; atque in Parmenidis exinde gymnasium, atque Atticam demêasse.*

<sup>21</sup> Martianus Capella. L. 4. sub initio.

Astronomia is made to speak to the same purpose. Per immensa spatia seculorum, ne profanâ loquacitate vulgarer, Ægyptiorum clausa adytis occulebar. Martianus Capella. L. 8.

And Johannes Sarisburiensis seems to intimate, that Parmenides obtained his knowledge from the same quarter, when he mentions <sup>22</sup> *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 *rupes 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 <sup>23</sup> *Canis*: and the Cunocephali are said to have been worshiped by the people of that <sup>24</sup> place. They were certainly there revered: 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 <sup>25</sup> mentioned. It was in aftertimes made use of for a repository, where they laid up the tribute. This may have been the *rupes Ægyptiaca*, so famed of old for science; and which was the seat of the *Chancephalim*, or *Cunocephalians*.

<sup>22</sup> Johannes Sarisburiensis *Metalogic*. L. 2. p. 787. Editio Lugd. Bat. anno 1639.

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 successores, ut ei inventionis suæ totam fere præriperint gloriam.*

<sup>23</sup> Hermes was the same as Anubis Latrator. Jablonfky. L. 5. c. 1.

*Κυνα σεβεις τυπτω δ' εγω.* Anaxandrides apud Athenæum. L. 7. p. 300.

*Ἑρμην κυνα.* Plutarch. *Isis et Osiris*.

<sup>24</sup> Strabo. L. 17. p. 1167. *Κυνοκεφαλον δε (τιμωσιν) Ἑρμοπολιται.*

<sup>25</sup> *Ἑρμοπολιτικη φυλακη.* Strabo *ibid.*

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 <sup>26</sup> survived, who admitted others in the room of the deceased. <sup>27</sup> ΕΠΕΑΝ ΔΕ ΤΙΣ ΑΠΟΘΑΝῆ, ΤΕΤΕ ὁ ΠΑΙΣ ΑΝΤΙΚΑΘΙΣΑΤΑΙ. 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 <sup>28</sup> evacuations, it is a surmise almost too trifling to be discussed. I have shewn, that the Cunocephali were a sacred college, whose members were persons of great learning: and their society seems to have been a very ancient institution. They were particularly addicted to astronomical observations; and by contemplating the heavens, stiled 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 *ἄρην*; of which mistake they have afforded other instances: and from this abuse of terms the silly figment took

<sup>26</sup> Analogous to this we read in Herodotus, that the Persian brigade, whose deficiencies were supplied by continual recruits, was stiled *αθανατος*, immortalis. Herodotus. L. 7. c. 83.

It consisted of ten thousand men.

<sup>27</sup> Herodotus. L. 2. c. 37.

<sup>28</sup> Δωδεκατις ἡμερας καθ' ἑκάστην ὥραν ΟΥΡΕΙ Κυνοκεφαλος. Horapollo. L. 1. c. 16.

its rife. The term *γενειν*, mingere, was by the Dorians 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 <sup>29</sup> 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 distreffes, 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 <sup>30</sup> *Ακεφαλοι, οι εν σθηθεσιν οφθαλμους εχοντες*. 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 <sup>31</sup> rock of the Sun.

<sup>29</sup> Herodot. L. 4. c. 191.

Upon the Mare Erythræum, *ιδρυμα Κυνοκεφαλων καλημενον*. Strabo. L. 16. p. 1120. Also Pliny. L. 6. c. 30. and L. 7. c. 2. of Cunocephali in Æthiopia and India.

<sup>30</sup> Herodot. L. 4. 191.

<sup>31</sup> 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. *Κυνοσκεφαλη, ΛΟΦΟΣ τις Θεσσαλιας*. Stephanus Byzant. from Polybius. L. 17.

*Κυωνκεφαλαι* near Scotiuffa. *ΛΟΦΩΝ πυκνων παραλληλων ΑΚΡΑΙ*. Plutarch in Flaminino, of the same place.

The citadel at Thebes was called *Κυνοσκεφαλη* by Xenophon. Those who speak of the Cunocephali as a people, describe them as Mountaineers. Megasthenes per diversos Indiæ montes esse scribit nationes caninis capitibus. Solinus. c. 52.

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

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 *Κυνόδων*, and styled his votaries <sup>32</sup> 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 acceptance what the Greeks would persuade us: nor had it any relation to a dog. There was the sum-

<sup>32</sup> Solinus. c. 4. and Isidorus. Origin. L. 9. de Portentis.

mit of a hill in Arcadia of this <sup>33</sup> name: also a promontory in <sup>34</sup> Attica; and another in <sup>35</sup> 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 <sup>36</sup> Sidon, and Egypt: and the purport was to be fought for from the language of the Amonians.

The ancient Helladians used upon every promontory to raise pillars and altars to the God of light, Can-Our, the Chan-Orus of Egypt. But Can-Our, and Can-Ourah, they changed to *κυνουρα*, 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 <sup>37</sup> Pausanias. Cunoura is also used by Lycophron, who understood ancient terms full well, for any high rock or headland.

<sup>38</sup> *Ἐν αἰσι πρὸς κύνερα καμπύλης σχασας  
Πευκης οδοντας.*

*Πρὸς κύνερα, πρὸς τραχείας πέτρας.* Scholiast. *ibid.*

We find the same mistake occur in the account transmitted to us concerning the first discovery of purple. The ancients

<sup>33</sup> Steph. Byzantinus.

<sup>34</sup> Ptolemy. L. 3. c. 15.

<sup>35</sup> Hesychius. Also a family at Lacedæmon, *Φυλη Λακωνικη*: and Cunofouroi, the name of a family at Megara. See Alexander ab Alexandro. L. 1. c. 17.

<sup>36</sup> *Effè duas Arctos, quarum Cynofura petatur*

*Sidoniis; Helicen Graia carina notet.* Ovid. *Fastor.* L. 3. v. 107.

<sup>37</sup> L. 3. p. 207.

<sup>38</sup> V. 99.

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 dye of which was very exquisite, and the discovery of it was attributed to Hercules of Tyre; the same who by Palæphatus is styled Hercules<sup>39</sup> Philosophus. 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<sup>40</sup> taken. This gave birth to the proverbial expression,<sup>41</sup> *Ἐυρημα κυνος ἢ σεβάση πορφύρα*. Nonnus mentions the particular circumstance of the dog's staining his mouth:

<sup>42</sup> *Χιονεας πορφυρε παρηιδας αιματι κοχλιν.*

Such is the story, which at first sight is too childish to admit of credit. It is not likely, that a dog would feed upon shell-

<sup>39</sup> Palæphatus *περι εφευρησεως κογχυλιν*. p. 124.

<sup>40</sup> Cassiodorus of the purple. Cum fame canis avida in Tyrio littore projecta conchyliis impressis mandibulis contudisset, illa naturaliter humorem sanguineum diffluentia ora ejus mirabili colore tinxerunt: et ut est mos hominibus occasiones repentinas ad artes ducere, talia exempla meditantes fecerunt principibus decus nobile. L. 9. c. 36.

See also Chronicon Paschale. p. 43. Achilles Tatius. L. 3. Julius Pollux. L. 1. c. 4. p. 30. Ed. Amstel. Pliny. L. 9. c. 36.

<sup>41</sup> Cyrus Prodrōmus *επι αποδημω τη φιλια*.

<sup>42</sup> Nonni Dionysiaca. L. 40. p. 1034.

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. <sup>43</sup> Τον Ἡρακλήν φασὶ κατὰ τὴν Αἰγυπτίον διαλεκτὸν ΧΩΝΑ λεγέσθαι. *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 <sup>44</sup> 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, <sup>45</sup> Οὐ γὰρ κυρίως τὸν Ἑρμῆν ΚΥΝΑ λεγασιν (οἱ Αἰγυπῆσιοι): 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-

<sup>43</sup> Etymologicum Magnum.

<sup>44</sup> Johannes Antiochenus, who tells the story at large, says, that purple was the discovery κυνὸς ποιμνικῆς, which in the original history was undoubtedly a shepherd king.

<sup>45</sup> Plutarch. Isis 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 uncommon oath, *μα τον κυνα, και τον χινα*, *by the dog and the goose*: which at first does not seem consistent with the gravity of his character. But we are informed by Porphyry, that this was not done by way of ridicule: for Socrates esteemed it a very serious and religious mode of attestation; and under these terms made a solemn appeal to the son of <sup>46</sup> 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,

<sup>46</sup> Ουδε Σωκρατης τον κυνα και τον χινα ομνυς επαιζειν. Porphyry de Abstinentiâ. L. 3. p. 286.

It is said to have been first instituted by Rhadamanthus of Crete: *Εκελευσε (Ραδαμανθου) κατα χινοσ, και κυνοσ, και κριθ ομνυναι*. Eustathius upon Homer. Odyss. T. 8. 1871.

See Aristophan. *Ορνιθες*. Scholia. v. 521. *Ομνυναι κελευσαι (Ραδαμανθου) χινα, και κυνα, κτλ.* from Socrates. L. 12. de Rebus Creticis.

The ancient Abantes of Eubœa styled Zeus himself Cahen; called in aftertimes Cenæus. There was a promontory of the same name: *Κναιον ακροντηριον (Αβαντων)* Steph. Byzant. Here Hercules was supposed to have sacrificed after his conquest of Œchalia.

Victor ab Œchaliâ Cenæo sacra parabat

Vota Jovi—— Ovid. Metamorph. L. 9. v. 136.

Sophocles in Trachin. v. 242. mentions, *Βωμυς, τελη τ' εγκαρπια Κηναιω Διι*.

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 <sup>47</sup> *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:

<sup>48</sup> *Κατα τον τε Διος και Μαιας παιδα εποιητο τον ορκον.*

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: <sup>49</sup> *Πολεμων δε κεχηνητος Απολλωνος οιδεν αγαλμα*. And we are told, that a gaping <sup>50</sup> Bacchus was particularly worshiped at Samos. They were both the same as the Egyptian Orus; who was styled Cahen-On, Rex, vel Deus Sol; out of which Cahen-On the Grecians seem to have formed the word *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 *κοινοι θεοι*, and *κοινοι βωμοι*, upon coins and marbles: also *κοινος Ερμης*. And as Hermes was the reputed God of gain, every thing found was adjudged to be *κοινος*, or common.

<sup>47</sup> Plato in Gorgia. Vol. 1. p. 482.

<sup>48</sup> Porphyry. L. 3. p. 286. so corrected by Jablonsky. L. v. c. 1. p. 10.

<sup>49</sup> Clementis Cohortatio. p. 32.

<sup>50</sup> Pliny. L. 8. p. 446.

<sup>51</sup> ΑΛΛ' ΕΣΙΔΕΣΑ

ΕΞΑΠΙΝΗΣ, Ἐρμης κοινος, εφη θυγατρης

<sup>52</sup> Κοινον ειναι τον Ἐρμην.

Notwithstanding this notion so universally received, yet among the Grecians themselves the term *κοινος* was an ancient title of eminence. <sup>53</sup> Κοινος, ὁ Δεσποτης. *Coinos signifies a lord and master*: undoubtedly from *Cohinus*; and that from *Cohen*. It would be endless to enumerate all the instances which might be brought of this nature. Of this, I think, I am 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 basons: and though Diodorus does say, that at the grand celebrity of <sup>55</sup> Isis the whole was preceded by dogs, yet I cannot help being persuaded, that they were the priests of the Goddesses.

<sup>51</sup> Anthologia. L. 1. Epigram. 144.

<sup>52</sup> Theophrast. Charact.

<sup>53</sup> Hesychius.

<sup>54</sup> Diodorus Siculus de pompâ Ifiacâ. 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. <sup>55</sup> *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 Electra there was a golden dog, which shewed the same regard to good men, and was as inveterate to others.

<sup>56</sup> *Χρυσεος οιδαινοντι κυων συνυλακτες λαιμω  
Σαινων ηθαδα φωτα.*

What is more remarkable, there were many gaping dogs in this temple; which are represented as so many statues, yet were endowed with life.

<sup>57</sup> *Χασμασι ποιητοισι σεσηροτες αυθερωνες  
Ψευδαλεων σκυλακων σιχες εμφρονες.*

Homer describes something of the same nature in the gardens of Alcinous.

<sup>58</sup> *Χρυσειοι δ' ἑκατερθε και αργυρειοι κυνες ησαν,  
'Ουσ' Ἡφαισος ετευξεν ιδυησι πρραπιδεσσιν,  
Αθανατες οντας, και αγηρως ηματα παντα.*

<sup>55</sup> Huetius. Præp. Evang. p. 86. from Cornutus de Naturâ Deorum.

A like history is given of serpents in Syria by Aristotle, *περι θαυμασιων ακροματων*: and by Pliny and Isidorus of birds in the islands of Diomedes.

<sup>56</sup> Nonni Dionysiaca. L. 3. p. 94.

<sup>57</sup> Ibid.

<sup>58</sup> Homer. Odyss. L. 8. v. 92.

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 *Χρυσειον*, as I shall hereafter shew. The same people were also styled Cuthim; and this word likewise among the ancients signified gold: from hence these priests were styled *Χρυσειοι κυνες*. We find the like history in Crete: here too was a golden dog, which Zeus had appointed to be the guardian of his temple<sup>59</sup>. By comparing these histories I think we cannot fail of arriving at the latent meaning. The God of light among other titles was styled Cahen, 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 Κερβερον κυνα άδης*; 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

<sup>59</sup> *Τον Κυνα τον χρυσειον απεδειξεν (ο Ζευς) φυλαττειν το ιερον εν Κρητη.* Antoninus Liberalis. c. 35. p. 180.

other places, being ascribed to the cavern at <sup>60</sup> Tænarus; as well as to one at <sup>61</sup> Træzen, and to a third near the city <sup>62</sup> Hermione. The Poet Dionysius speaks of the feat being performed in the country of the Marianduni near Colchis.

<sup>63</sup> Και Μαρνανδυνων ιερον πεδον, ενθ' ενεπευσιν  
 Ουδαις Κρονιδαο μεγαλ κυνα Χαλκιοφωνον  
 Χερσιν ανελκομενον μεγαλητορος Ηρακληος,  
 Δεινον απο σοματων βαλειν σιαλωδα 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, Κυν-αίδης; and such was the purport of that name. He was the same as Apollo, as may be proved from the Cunnidæ at Athens, who were a family set apart for his service. Κυννιδαι, γενος Αθηνησιν, εξ ου ο ιερευς τρ Κυννις Απολλωνος. Hesychius. *The Cunnidai are a family at Athens; out of which the priest of Apollo Cunnius is chosen.* He styles him Apollo Cunnius: but the Cunnidai were more properly denominated from Apollo Cunnides, the same as Cun-Ades. Poseidon was expressly styled Cun-Ades; and he was the same Deity as Apollo; only under a different title, as I have shewn. Κυναδης Ποσειδων Αθηνησιν επιματο. Hesychius. *Poseidon was worshiped at Athens under the title of Cun-Ades.*

Though I have endeavoured to shew, that the term, of

<sup>60</sup> Pausanias of Tænarus. L. 3. p. 275.

<sup>61</sup> ——— of Træzen. L. 2. p. 183.

<sup>62</sup> ——— of Hermione. L. 2. p. 196.

<sup>63</sup> Dionys. Περιηγητ. v. 791. This temple stood, according to Diodorus Siculus and Arrian, in the country of the Cimmerians near the Acherusian Chersonese. See Scholia to Dionysius above.

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 <sup>64</sup> veneration: but how far they were revered is not easy to determine. Herodotus <sup>65</sup> 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 <sup>67</sup> differs from him. He allows, that these animals were at one time esteemed holy; but it was before the time of Cambyfes: from the æra of his reign they were held in another light: for when this king killed the sacred Apis, the dogs fed so liberally upon his entrails without making a proper distinction, that they lost all their sanctity. It is of little consequence, whichever account be the truest. They were certainly of old looked upon as sacred; and esteemed emblems of the Deity. And it was perhaps with a view to this, and to prevent the Israelites retaining any notion of this nature, that a dog was not suffered to come within the precincts of the temple at <sup>67</sup> Jerufalem. In the Mosaic law the price of a dog, and the hire of a harlot are put upon the same level. <sup>68</sup> *Thou shalt not bring the hire of a whore, or the*

<sup>64</sup> Oppida tota canem venerantur. Juvenal. Sat. 15. v. 8.

Diodorus. L. 1. p. 16.

<sup>65</sup> Herodotus. L. 2. c. 66.

<sup>66</sup> Plutarch. Isis et Osiris. p. 368.

<sup>67</sup> *עָוָה כֹּוֹרֵת* was a proverbial expression among the Jews.

<sup>68</sup> 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.

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O F  
C H U S,  
S T Y L E D

X P Υ Σ Ο Σ, and X P Υ Σ Α Ω Ρ.

**A**MONG 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*, Chufæi. But by a fatal misprision they uniformly changed these terms to words more familiar to their ear, and rendered them *Χρυσος*, and *Χρυσεῖοι*, 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 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 Chufos, the Gentile name, to Chrusos, *Χρυσος*; and Chus-Or, Chuforus, to *Χρυσωρ*, 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 <sup>1</sup> Tartessus a golden cup ; and at Cuma in Campania a golden branch :

Aureus et foliis, et lento vimine, 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 *κατα γενος Αιθιοπες*, Ethiopians by extraction, that is, Cuseans, subjoins : <sup>2</sup> *Εισι δε σφοδρα χρυσοι*. Pindar in celebrating each happy circumstance of the Insulæ Fortunatæ mentions, that there were trees with branches of gold : <sup>3</sup> *Ανθεμα δε χρυσε φλεγει*. The river Phasis in Colchis was supposed

<sup>1</sup> In this golden cup Hercules was supposed to have passed over the ocean. *Χρυσεον—δεπας, εν ω τον ωκεανον διεπερασεν Ηρακλης*. 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.

<sup>2</sup> Palæphatus. Edit. Elz. 1642. p. 76. the author would not say *σφοδρα πλεθιστοι*, but keeps to the ancient term *χρυσοι*, though it is scarce sense.

<sup>3</sup> Pindar: Olymp. Ode 2. *αντιγραφ. δ.* p. 25.

to have abounded with gold : and the like was pretended of the Hermus and Pactolus in Ionia. Not only the Poets, but many of the graver <sup>4</sup> 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. <sup>5</sup> *Ενθα ποτε βρεχε θεων βασιλευς ο μεγας χρυσαις νιφαδεσσι πολιν.* At Delos every thing was golden, even the slippers of the God.

<sup>6</sup> *Χρυσεα και τα πεδιλα, πολυχρυσος γαρ Απολλων.*

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.

<sup>4</sup> *Χρυσοφορεσι δ' εκ τω Καυκασω πολλαι πηγαι ψηγμα αφανες.* Appian. de Bello Mithridat. p. 242. Saluces, an ancient king of Colchis, was said to have abounded with gold. Pliny. L. 33. c. 15. p. 614. Arrian supposes that they put fleeces into the rivers to intercept (*ψηγμα αφανες*) this imperceptible mineral ; and that from hence arose the fable of the Golden Fleece.

<sup>5</sup> Pindar. Olymp. Ode 7. p. 64.

<sup>6</sup> Callimachus. Hymn to Apollo. v. 34.

In like manner there was a shower of gold at Thebes in Bœotia. Pindar speaks of Jupiter *Χρυσω μεσοιυκτιον νιφοντα.* Isthm. Ode 7. p. 476.

<sup>7</sup> Χρυσέα τοι τότε πάντα θεμειλία γεινατο, Δήλε,  
 Χρυσῶ δε τροχοεσσα πανημερος εῖρεε λιμνη,  
 Χρυσειον δ' εκομισσε γενεθλιον ερνος ελαιης,  
 Χρυσῶ δε πλημμυρε βαθυς Ινωπος ἐλιχθεις,  
 Αυτη δε χρυσοιο απ' εδεος εἰλεο παιδα,  
 Εν δ' εβαλευ κολποισιν.

We find, that the very foil 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 :

<sup>8</sup> Χρυσῶ δ' ἀρα Δήλος ἀπασα  
 Βεβριθει.

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<sup>9</sup> gold.

<sup>7</sup> Callim. Hymn to Delos. v. 260.

<sup>8</sup> Homer. Hymn to Apollo. v. 135.

<sup>9</sup> Πευκης ειδος ἑτερον λειβεσθαι δ' αἵματι, καθαπερ τῶ χρυσῶ την Ἡλιαδα αἰγειρον. Philostratus. L. 5. p. 211. Æschylus mentions the Arimaspians as living upon a golden stream ;

Οἱ χρυσοῦρρυτον

Οικησιν ἀμφι ναμα Πλατωνος ποιε. Prometheus. p. 49.

Chus by the Egyptians and Canaanites was styled Or-Chus, and <sup>10</sup> Chus-Or; the latter of which was expressed by the Greeks, analogous to the examples above, *Χρυσωρ*, Chrusor: and we learn in Eusebius from Philo, that Chrusor was one of the principal Deities of the Phenicians, a great benefactor to mankind; and by some supposed to have been the same as 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 Chrusor, was sometimes changed to *Χρυσωρ*, 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.

<sup>11</sup> *Ἐξεθορε Χρυσωρ τε μεγας, και Πηγασος 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 <sup>12</sup> Chrusaoris; and a temple of the same

<sup>10</sup> Hence the celebrated city in Egypt had the name of Cerchufora. Some traces of Orcus may be found in Zeus Hircius, and Orcius, mentioned by Pausanias. L. 5. p. 442. He supposes the name to be from *ὄρκος*, an oath, and mentions a legend to that purpose.

<sup>11</sup> Hesiod. Theog. v. 281.

<sup>12</sup> *Χρυσωρρις, πολις Καριας*—*Ἐπαφροδιτος δε την πασαν Χρυσωρριδα λεγεσθαι (φησι).* Steph. Byzant.

name. <sup>13</sup> Εγγυς δὲ τῆς πόλεως τὸ τὲ Χρυσαιορέως Δίος κοινὸν ἅπαντων Καρῶν, εἰς ὃ συνίασι θυσαντες· τε καὶ βελευσαμένοι. This city was properly called Chus-Or; and built in memory of the same person, as the city Chusora, called also <sup>14</sup> Cerechusora, 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 Chrusaor, says at the conclusion, <sup>15</sup> Δίῳ καὶ ὡς θεὸν αὐτὸν μετὰ θάνατον ἐσεβάσθησαν. *For which reason after his death they worshiped him as a God.* The first king of Iberia was named Chrusaor, the reputed father of <sup>16</sup> Geryon; and he is said to have been πολυχρυσός, a person of great wealth: all which is an Egyptian history transferred from the Nile to the Bætis.

<sup>17</sup> Χρυσάωρ δ' ἔτεκε τρικάρηνον Γηρυονῆα,  
Μιχθεῖς Καλλιρροῆ κερῆ κλυτὰ Ωκεανοῖο.

Geryon of Spain was, according to this mythology of the Poet, the son of Chrusaor; and Chrusaor was confessedly of Egyptian original: so that whatever the fable may allude to, it must have been imported into Bætica from Egypt by some

<sup>13</sup> Strabo. L. 14. p. 975. Zeus was a title conferred upon more than one of the family.

<sup>14</sup> Herodotus. L. 2. c. 15. Also c. 17. and 97. called by Strabo Κερκεσσερα. L. 17. p. 1160.

<sup>15</sup> Sanchoniathon apud Euseb. Præp. Evang. L. 1. p. 35.

<sup>16</sup> Diodorus Sic. L. 4. p. 224.

<sup>17</sup> Hesiod. Theog. v. 287.

Τρισωμάτων βοτήρ' Ερυθραίας. Euripides. Hercules Furens. v. 423.

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 <sup>18</sup> Ἀπολλωνα Χρυσαιορα : and speaking of Apollo's infancy he says, <sup>19</sup> Οὐδ' ἀρ' Ἀπολλωνα Χρυσαιορα θησατο μητρῆς : and Diana is termed <sup>20</sup> Αὐτοκασιγνητη Χρυσαιορος Ἀπολλωνος.

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.

<sup>21</sup> Εἶη μοι κιθαρῆς τε φίλη, καὶ καμπύλα τόξα.

And his mother is said to have been pleased that she produced him to the world an archer:

<sup>22</sup> Χαιρε δὲ Λητώ,

Ὅσυνεκα τόξοφορον καὶ καρτερον υἱὸν ἐτίκτεν.

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-

<sup>18</sup> Homer. Iliad. O. v. 256.

<sup>19</sup> Homer. Hymn to Apollo. v. 123.

<sup>20</sup> Second Hymn to Diana. v. 3.

Perseus is styled Χρυσαιορος in Orpheus de Lapid. c. 15. v. 41.

<sup>21</sup> Homer. Hymn to Apollo. v. 131.

<sup>22</sup> Ibid. v. 126.

luded 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 <sup>23</sup> Chan-Or, and Cuth-Or, from the supposed inventor, should by the Grecians be denominated *Χρυσέα φορμιγξ* <sup>24</sup> *Απολλωνος*: that so many cities, where Apollo was particularly worshiped, should be called Chrusa, and Chrusopolis; the number of which was of no small <sup>25</sup> 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 <sup>26</sup>, which had no pretensions to gold: and there was a river of this name at <sup>27</sup> Damascus. Others too might be produced, none of which had any claim to that mineral. There was a stream Chrusorroas near the Amazonian city Themiscira in <sup>28</sup> Pontus: and the river Pactolus was of old so called, whence probably came the notion

<sup>23</sup> Apollo was represented as the author of the lyre, called among the oriental nations Kinor, and Cuthar: from the latter of which came *κιθαραις*, and cithara in the west.

<sup>24</sup> Pindar. Pyth. Ode 1.

<sup>25</sup> *Χρυση, ἡ πολις τῆς Ἀπολλωνος εἰργος Ἀθηνῶν—καὶ τῆς Λεσβίας τοπος· καὶ Πανθηραια τῆς Ἀθηνῶν ακρωτηριον—καὶ ἐν Βιθυνια, καὶ περὶ Χαλκηδονα, καὶ τῆς Καρίας· καὶ ἐν τῇ Ἀλικαρνασιδι Δωριον πεδιον· καὶ ἐν Ἑλλησποντῶ· ἐστὶ καὶ ἀλλῆ Χεῤῥονησος τῆς Ἰνδικῆς· ἐν δὲ τῇ ἐκτος Γαγγῶν Ἰνδικῇ.* Stephanus Byzant.

<sup>25</sup> Cedrenus. p. 12.

<sup>27</sup> Strabo. L. 16. p. 1095.

<sup>28</sup> Hoffman Lexic.

of its abounding with gold. <sup>29</sup> Πακτωλος ποταμος εστι της Λυδίας — εκαλειτο δε πρωτερον Χρυσορροας. It was named Chruforrhoas first, and in aftertimes Pactolus: whence we may conclude in respect to gold, that the name was not given on account of any such circumstance; but the notion was inferred from the name.

It is apparent that this repeated mistake arose in great measure from the term Chufus and Chrusus being similar: whence the latter was easily convertible into the former; which to the Grecians appeared a more intelligible, and at the same time a more splendid, title. But there was still another obvious reason for this change. Chus was by many of the eastern nations expressed Cuth; and his posterity the Cuthim. This term in the ancient Chaldæic, and other Amonian languages, signified <sup>30</sup> gold: hence many cities and countries, where the Cuthites settled, were described as golden, and were represented by the terms Chrusos and Chrusus. These, as I have shewn, had no relation to gold, but to Chus, who was revered as the Sun, or Apollo; and was looked upon as Dionus; but may more truly be esteemed Bacchus. Hence, when the poet Dionysius mentions the island Chrusus in <sup>31</sup> India, his commentator observes; *Χρυση νησος, λεγομενη ετως, η δια το χρυσον φερειν, η κατα τον*

<sup>29</sup> Plutarch de fluminibus. p. 1151. The original name was Chrusaor, which had no relation to a golden stream: at least that part of it was so named which ran through the city Maftaura. See Stephanus Byzant. Ματταυρα.

<sup>30</sup> כסף of the Hebrews.

<sup>31</sup> Dionysius περιηγησις. v. 589. Scholia ibidem.

Διονυσον· and at last concludes, <sup>32</sup> Χρυσος ειναι πως δοκει ο ηλιος.

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 Cushman, which was at the upper part of Delta; and in after times called Nomos Arabicus. It was in the vicinity of Memphis, and Aphroditopolis, which places they likewise <sup>33</sup> occupied. I have mentioned that Chufos was often expressed Chrusos, and the country of the Cuthim rendered the golden country. If then there be that uniformity in error which I maintain, it may be expected that in the history of these places there should be some reference to gold. It is remarkable that all this part of Egypt, conformably to what I have said, was called Χρυση, Chrusæ. 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: <sup>34</sup> Την τε Αφροδιτην ονομαζεσθαι παρα τοις εγχωριοις Χρυσην ΕΚ ΠΑΛΑΙΑΣ ΠΑΡΑΔΟΣΕΩΣ, και πεδιον ειναι καλεμενον Χρυσης Αφροδιτης περι την ονομαζομενην Μεμφιν. When the Cuthite shepherds came into Egypt,

<sup>32</sup> 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.

<sup>33</sup> Josephus of Salatis, the first Shepherd King; Ουτος εν τη Μεμφιδι κατεγεμετο. Contra Apion. L. I. §. 14.

<sup>34</sup> Diodorus Sic. L. I. p. 88.

they made Memphis the seat of royal <sup>35</sup> 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 <sup>36</sup> Aphrodite Chruse: 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 <sup>37</sup> Eddahib, or the Golden Island, at this day. Diodorus mentions, that this appellation of Chruse 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 Chruse, above mentioned; and in the Chersonesus 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 Chrusus, Χρυσος, gold; so was Cal-Chus, the hill, or place of Chus, converted to Chalcus, Χαλκος, brass. Colchis was properly Col-Chus; and therefore called also Cuta, and Cu-

<sup>35</sup> Josephus contra Apion. L. i. c. 14.

<sup>36</sup> Justin Martyr mentions this: Εγνω γαρ και τεμνεις Χρυσης Αφροδιτης εν Αιγυπτω λεγομενον, και πεδιον Χρυσης Αφροδιτης ονομαζομενον. Cohort. p. 28. Chruse Aphrodite is plainly the Cuthite Venus; the Deity of the Cuthim.

<sup>37</sup> Pocock's and Norden's Travels, and maps of the country about Cairo.

taia. But what was Colchian being sometimes rendered Chalcion, Χαλκιον, gave rise to the fable of brazen bulls; which were only Colchic Tor, or towers. There was a region named Colchis in <sup>38</sup> 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 Oreitæ, and Auritæ, both in Egypt and in other parts. Philostratus says that <sup>39</sup> Apollonius came to a settlement of the Oreitæ 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 Oreitæ. They were worshipers of fire, and came originally from the land of Ur; and hence had that name. The Pegadæ of the

<sup>38</sup> Colchis near Comar. Arrian Periplus maris Erythræi. Geog. Vet. Vol. 1. p. 33.

<sup>39</sup> Κατασχειν δε φασι και ες Πηγαδας της των Ωρειτων χωρας. Οιδε Ωρειται, χαλκαι μεν αυτοις αι πετραι, χαλκη δε η ψαμμος, χαλκων δε ψηγμα οι ποταμοι αγωσι. Χρυσιτιν ηγουνται την γην δια την ευγενειαν τε χαλκε. Philostratus. Vita Apollon. L. 3. p. 155.

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, brass ; and made the very <sup>40</sup> 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 Chrusitis, or golden, from the quantity of <sup>41</sup> brass.

It has been my endeavour to prove that what the Grecians represented by Chrusos, Chrusor, and Chrusaor, should have been expressed Chus, Chufos, and Chufor, 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 Ἡλιος, the Sun ; and had the title Dis, and Dios : hence the city of Amon in Egypt was rendered Diospolis. If then Chrusos, and Chrusor, 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 Scholiast upon Pindar expressly says, <sup>42</sup> Διος παῖς ὁ Χρυσος. And in another place he is said to have been the offspring of

<sup>40</sup> The Petra and Pagoda were the same : both names for temples.

<sup>41</sup> This mistake arose from Cal-Chus being styled the region of the Cuthim.

<sup>42</sup> Scholia upon Pindar. Pyth. Ode 4. p. 259.

Helios, who was no other than Cham. <sup>43</sup> *Ἐκ Θείας καὶ Ὑπεριονος Ἥλιος, ἐκ δὲ Ἥλιος ὁ Χρυσός.* 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, <sup>44</sup> *Τὸν Χρυσῶς λογὸς ἀσκησαὶ καὶ ἐπιώδας, καὶ μαντείας.* 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: <sup>45</sup> *Πρῶτον τε πάντων ἀνθρώπων πλεῦσαι.* 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.

<sup>43</sup> Scholia upon Pindar. Isth. Ode 5. p. 462.

<sup>44</sup> Sanchoniathon. apud Euseb. Præp. Evang. L. I. c. 10. p. 35.

<sup>45</sup> Sanchoniath. *ibid.*

O F

C A N A A N, C N A A N, and ΧΝΑΣ:

And of the Derivative ΚΥΚΝΟΣ.

**L**UCIAN 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 <sup>1</sup> 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

<sup>1</sup> Lucian. de Electro. Vol. 2. p. 523. Edit. Salmurii.

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 Cycnus, the brother of Phaethon, was here changed to a swan, he took it for granted that he should find a number of those birds, sailing up and down the stream, and making the groves echo with their melody. But not perceiving any in a great space, he took the liberty, as he passed onward, to put the question again to the boatmen ; and to make enquiry about these birds. Pray, gentlemen, says he, at what particular season is it that your swans hereabouts sing so sweetly ? It is said, that they were formerly men, and always at Apollo's side ; being in a manner of his privy council. Their skill in musick 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 : <sup>2</sup> 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 acceptance.

<sup>2</sup> Ovid. Metamorph. L. 2. v. 751.

<sup>3</sup> Ουδεποτ' αυτης

Ηελιος Φαεθων επιδερεκεται ακτινεσσιν.

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 traffick. 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,

<sup>3</sup> Homer. Odyss. L. A. 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,

Ηελιον Φαεθοντα εφ' αρμασι πωλοι αγουσι. de Lapid. v. 90.

And in another place;

Ευθυς οτ' εκ περατων γαιης Φαεθων ανορθων, κλ.

Phaethon was the same as Phanes: and there is something very mysterious in his character. He is represented as the first-born of heaven: Πρωτογονος Φαεθων περιμηκεος. Ηερος υιος. Hunc ait (Orpheus) esse omnium Deorum parentem; quorum causa coelum condiderit, liberisque prospexerit, ut haberent habitaculum, sedemque communem: Εκτισεν Αθαναταις δομον αφθιτον. Lactantius de falsa religione. L. I. c. 5. p. 15.

they

they <sup>4</sup> removed it to the strong hold of Tyre. This place was soon improved to a mighty city, which was very memorable in its day. The Canaanites, as they were a sister tribe of the Mizraim, so were they extremely like them in their rites and religion. They held a heifer, or cow, in high veneration, agreeably to the <sup>5</sup> customs of Egypt. Their chief Deity was the Sun, whom they worshiped together with the Baalim, under the titles of Ourchol, Adonis, Thamus. 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: <sup>6</sup> *Ægyptiaca numinum fana plena plan-  
goribus: Græca plerumque choreis.* Hence the author of the Orphic Argonautica, speaking of the initiations in Egypt, mentions,

<sup>7</sup> *Θρηνης τ' Αιγυπτίων, και Οσιριδος ιερα χυτλα.*

The Canaanites at Byblus, Berytus, Sidon, and afterwards at

<sup>4</sup> Phœnices post multos deinde annos, a Rege Aſcaloniorum expugnati, navibus appulſi, Tyron urbem ante annum Trojanæ cladis condiderunt. Juſtin. L. 18. c. 3. See Iſaiah. c. 23. v. 12. They enlarged Tyre: but it was a city before: for it is mentioned Joſhua. c. 19. v. 29. as the ſtrong city Tyre.

<sup>5</sup> Porphyry de Abſtinentiâ. L. 2. p. 158.

<sup>6</sup> Apuleius de genio Socratis.

<sup>7</sup> Argonautica. v. 32. See Clementis Cohortatio. p. 12.

Tyre, used particularly mournful dirges for the loss of Adonis, or Thamuz; who was the same as Thamas, and Ofiris in Egypt. The Cretans had the like mournful hymns, in which they commemorated the grief of Apollo for the loss of Atymnius.

<sup>8</sup> Αἰλινα μελπείν,  
Ὅσα παρὰ Κρητέσσιν ἀναξ̄ ἐλιγαίνεν Ἀπολλῶν,  
Δακρυχέων ἐρατεινὸν Ἀτυμνίον.

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 lost 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: <sup>9</sup> *Εἶναι γὰρ ἑορτήν, καὶ μὴ δεῖν ἐν αὐτῇ κλαίειν, ἔ γὰρ ἐξεῖναι.* And Nehemiah gives the people a caution to the same purpose: <sup>10</sup> *This day is holy unto the Lord your God: mourn not, nor weep.* And Esdras counsels them in the same manner: <sup>11</sup> *This day is holy unto the Lord: be not sorrowful.* It is likewise in another place mentioned, that <sup>12</sup> *the Levites stilled all the people, saying, Hold your peace, for the day is holy: neither*

<sup>8</sup> Nonni Dionysiaca. L. 19. p. 520.

<sup>9</sup> Joseph. Antiq. L. 11. c. 5. p. 563.

<sup>10</sup> Nehemiah. c. 8. v. 9.

<sup>11</sup> 1 Esdras. c. 9. v. 52, 53.

<sup>12</sup> 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 <sup>13</sup> 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*. <sup>14</sup> *Χνα*, *ἔτῳς ἡ Φοινικὴ ἐκαλεῖτο—τὸ ἐθνικὸν Χναος*. We are told by Philo from Sanchoniathon, that <sup>15</sup> Ifiris 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, *Υκ*, *Uc*; which has been passed over unnoticed by most writers: yet is to be found in the composition of many words; especially such as are of Amonian original. The tribe of Cush was styled by Manethon, before the passage was depraved, *Υκκουσος*. *Uch*, says this author, in the sacred language of Egypt signifies a <sup>16</sup> king. Hence it was conferred as a title upon the God Sehor, who, as we may infer from Manethon and <sup>17</sup> Hellanicus, was called *Ucfiris*, and *Icfiris*; but by the later

<sup>13</sup> 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. *Ἀπο δὲ Παντὸς γινεται Σιδων, ἡ καθ' ὑπερβολὴν ευφωνίας πρῶτη ὕμνον ᾠδῆς ἔυρεν.* Apud Euseb. P. E. Lib. I. c. 10. p. 38.

<sup>14</sup> Stephanus Byzant.

<sup>15</sup> Sanchoniathon apud Euseb. L. I. c. 10. p. 39.

<sup>16</sup> *Υκ καθ' ἑαυτὴν γλῶσσαν βασιλεα σημαίνει.* Josephus contra Apion. L. I. c. 13. p. 445.

<sup>17</sup> *Osiris, Υσιρις*, according to Hellanicus. Plutarch de Iside et Osiride.

Greeks the name was altered to Ifiris and Ofiris. And not only the God Sehor, or Sehoris 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, *Υκ-κναος*: το εθνικον γαρ Χναος, as we learn from Stephanus. The Greeks, whose custom it was to reduce every foreign name to something similar in their own language, changed *Υκκναος* to *Κυκνειος*, Uc Cnaus to Cucneus; and from *Υκ Κνας* formed *Κυκνος*. 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 Lycophron: <sup>18</sup> *Της Ἥλιος θυγατρος Ιχναίας βραδευς*. They likewise changed Thamuz and Thamas of Canaan and Egypt to Themis a feminine; and called her Ichnaia Themis. She is so styled by Homer.

<sup>19</sup> *Θεαι δ' εσαν ενδοθι πασαι,  
Ὅσσαι αρισαι εσαν, Διωνη τε, Ῥειη τε,  
Ιχναϊη τε Θεμισ, και αγασονος Αμφιτριτη.*

*Ιχναια* is here used adjectively. *Ιχναια Θεμισ* signifies Themis, or Thamuz, of <sup>20</sup> Canaan.

<sup>18</sup> Verse 129.

<sup>19</sup> Homer's Hymn to Apollo. v. 92.

<sup>20</sup> Ichnia was a city in Sicily, and elsewhere.

*Αχλαι πολις Θεσσαλιας—εστι και πολις Βοιωτιας.* Steph. Byzant.

*Αραχναϊαν ορος Αργεος.* Ibid. Ar-Achnaion is the hill of Canaan, or the Canaanitish mount.

There

There was another circumstance, which probably assisted to carry on the mistake: a Canaanitish temple was called both Ca-Cnas, and Cu-Cnas; and adjectively <sup>21</sup> 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 *Υκκναον 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 assessors, 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

<sup>21</sup> 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 Fossæ Philistinæ. Pliny speaking of the entrance into the Eridanus says, <sup>22</sup> *Inde ostia plena, Carbonaria, ac fossiones Philistinæ, quod alii Tartarum vocant: omnia ex Philistinæ fossæ abundantione 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 Canaanitish 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.

<sup>23</sup> Thammuz came next behind,  
Whose annual wound in Lebanon allur'd  
The Syrian damsels to lament his fate

<sup>22</sup> Pliny. L. 3. p. 173.

<sup>23</sup> Milton, Paradise Lost. L. 1. v. 445. See also Ezekiel. c. 8. v. 14.

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 <sup>24</sup> Pherecydes Syrus : and that my etymology is true, may in great measure be proved from the <sup>25</sup> Scholiast upon Aratus. He shews, that the name was of Egyptian original, at least consonant to the language of Egypt ; for it was the same as the Nile. It is certain, that it occurred in the ancient sphere of Egypt, from whence the Grecians received it. The great effusion of water in the celestial sphere, which Aratus says was the Nile, is still called the Eridanus : and as the name was of oriental original, the purport of it must be looked for among the people of those parts. The river Strymon in Thrace was supposed to abound with swans, as much as the Eridanus : and the ancient name of this river was Palæstinus. It was so called from the Amonians, who settled here under the name of Adonians, and who founded the city Adonis. They were by the later Greeks styled after the Ionic manner Edonians, and their city Edonis. <sup>26</sup> *Στρυμων ποταμος εστι της Θρακης κατα πολιν Ηδωνιδα, προσηγορευετο δε πρωτερον Παλαιστινος. The Strymon is a river of Thrace, which runs by the city Edonis : it was of old called the river Palæstinus.* In these places, and in

<sup>24</sup> Hyginus. Fab. 154. p. 266. not. 7.

Ἄτεροι δε φασι, δικαιοτατον αυτων ειναι Νειλον. Eratosthenes. Catasterism. 37.

<sup>25</sup> Καλειται δε ὑπο των εγχωριων Βυχερνος. Αιγυπτιοι δε φασι Νειλον ειναι τον κατηρηρισμενον. Scholia in Aratum. p. 48.

<sup>26</sup> Plutarch de Fluminibus. Vol. 2. p. 1154.

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 *Αετια*: <sup>27</sup> *Εκλήθη δε— και ΑΕΤΙΑ*. The natives in consequence of it were called *Αετιοι*, and *Αεται*; 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. <sup>28</sup> *Αετους τινας, η Κυκνης, ω Τερεντιανη Πρισκε, μυθολογεσιν απο των ακρων της γης επι το μεσου φερομενες εις ταυτο συμπεσειν Πυθοι περι τον καλεμενον 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 <sup>29</sup> 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.

<sup>27</sup> Eustathius in Dionysium. v. 239. See Steph. Byzant. *Αιγυπτος*.

<sup>28</sup> Plutarch *περι των εκλελοιποτων χρηστηριων*. Vol. 1. p. 409.

<sup>29</sup> Strabo. L. 16. p. 1101. There was supposed to have been a person in Thesfaly named *Cygnus*, the son of Apollo. He lived upon a lake *Uria*; which was so called from his mother.

*Inde lacus Hyries videt, et Cynëia Tempe,*

*Quæ subitus celebravit olor.* Ovid. *Metam.* L. 7. v. 371.

*Uria* was also a river in Bœotia: and here was a *Cygnus*, said to have been the son of *Poseidon*. Pausan. 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 <sup>30</sup> 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.

<sup>31</sup> ΑΙΕΤΟΣ ἠγεμονευσε δι' αἰθερος ἀντιτύπος 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 Æschylus speaks of them in the commission, which he gives to Io, <sup>32</sup> *You must go, says he, as far*

<sup>30</sup> Ἐξασθεντα δε Πασιφανς Δια γενεσθαι μεν Ταυρον' νυν δε αετον και κυκνον. Porphyry de Abstin. L. 3. p. 285.

Πη νυν εκεινος ο αετος; πη δαι ο κυκνος; πη δαι αυτος ο Ζεὺς; Clemens. Alex. Cohort. p. 31.

<sup>31</sup> Nonni Dionysiaca. L. 24. p. 626.

<sup>32</sup> Προς Γοργονεια πεδια Κισθενς, ινα

Αι Φορκιδες ναισσι, δηναισι κοραι,

Τρεις κυκνομορφοι, καινον ομμ' εκτημεναι. Æschyli Prometheus. p. 48.

far as the city Cisthene 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 <sup>33</sup> 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.

Ἄι μὲν Φορκίδες τρεῖς—εἶχον εἶδος Κυκνων. Scholia ibidem.

Φορκυν ἢν ἀνὴρ Κυρηναῖος· εἶδε Κυρηναῖοι κατὰ γείους μὲν εἰσὶν Αἰθιοπές. Palæphatus. Edit. Elz. p. 76.

<sup>33</sup> Τα τε ωτα, και τες οφθαλμοι οι δημιουργητες εξ υλης τιμιας καθιερωσι, τοις Θεοις ανατιθεντες εις τες νεβς· τωτο δεπθ. αιτισσομενοι, ως παντα θεος ορα, και ακθει. Clemens Alexand. L. 5. p. 671.

See Diodorus L. 3. p. 145. This may have been one reason among others, why the Cyclopians and Arimaspians are represented with one eye: τον μινωπα εργατον Αριμασπον. Æschylus Prometh. p. 49. The Arimaspians history was written by Aristeas Proconnesius, and styled Αριμασπεια επη.

It

It is certainly all a fable. When therefore Plutarch tells us, that Apollo was pleased with the musick of swans, <sup>34</sup> *μυσική τε ἴδεται, και κυκνων φωναις*; and when Æschylus mentions their finging their own dirges, they certainly allude to Egyptian and Canaanitish priests, who lamented the death of Adon, and Osiris. And this could not be entirely a secret to the Grecians: for they seem often to refer to some such notion. Socrates termed swans his fellow-servants: in doing which he alluded to the ancient priests, stiled 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, <sup>35</sup> *Ου παιζων ὁμοδελος αυτε ελεγεν τας κυκνας (Σωκρατης)*; *that Socrates was very serious, when he mentioned swans as his fellow-servants.* When therefore Aristophanes speaks of the <sup>36</sup> 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 <sup>37</sup> 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 <sup>38</sup> celibacy: hence monkery came originally from Egypt. Lycophron, who was of Egypt, and skilled in ancient terms, styles Calchas, who was the priest of

<sup>34</sup> Plutarch. *Ev.* Vol. 2. p. 387.

<sup>35</sup> Porph. de Abst. L. 3. p. 286.

<sup>36</sup> Aristophanes. *Aves.* *Κυκνη Πυθια και Δηλια.* v. 870.

<sup>37</sup> Plato de Republicâ. L. 10. p. 620. Vol. 2.

<sup>38</sup> Porph. de Abst. L. 4. p. 364.

Apollo, a swan. <sup>39</sup> Μολοσσε κυπεως κοιτε 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

<sup>40</sup> Κυκνοι δε θεε μελποντες αιδοι  
Μηνοιον Πακτωλον εκκυλωσαντο λιποντες  
Ἑβδομακισ περι Δηλον· επηεισαν δε λοχειη  
Μουσαων ορνιθες, αιδοτατοι πετεηνων.

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.

<sup>41</sup> Ἑβδομη ειν αγαθοις, και ἑβδομη εσι γενεθλη.  
Ἑβδομη εν πρωτοις, και ἑβδομη εσι τελειη.  
Ἑβδοματη δη οι τετελεσμενα παντα τετυκται.  
Ἑπτα δε παντα τετυκται εν ουρανῳ ασεροεντι.

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

<sup>39</sup> Lycophron. v. 426. Scholia ibidem.

<sup>40</sup> Callimach. Hymn to Delos. v. 249.

<sup>41</sup> Fragmenta Lini. Ex Aristobulo. See Poetis Philosoph. H. Steph. p. 112.

appearance,

appearance. <sup>42</sup> 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 <sup>43</sup> 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 <sup>44</sup> Africa: <sup>45</sup> 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

<sup>42</sup> Ovid. Metamorph. L. 14. v. 509.

<sup>43</sup> Plato in Phædone. Vol. 1. p. 84. Plutarch. in Ei. V. 2. p. 387.

Cicero Tusc. Quæst. L. 1. Pliny. L. 10. c. 23.

Ælian de Animal. L. 2. c. 321. L. 10. c. 36.

Philostratus. Vita Apollon. L. 3. c. 23.

<sup>44</sup> De Animalibus. L. 9. *Και τινες ήδη πλεοντες παρα την Λιβυην περιτυχον εν τη θαλαττη πολλοις αδουσι φωνη γοωδει και τετων εωρων αποθνησκοντας ενιαις.* Vol. 2. p. 423.

<sup>45</sup> See Brown's Vulgar Errours. 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<sup>46</sup> 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 dissents, and thinks that the swan has the advantage.

<sup>47</sup> Λωιτερος κυκνων μικρος θροος, ηε κολοιων  
Κρωγμος.

And Lucretius confesses, that the screaming of a crane is not quite so pleasing:

<sup>48</sup> 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: <sup>49</sup> Ferrariæ multos (cygnos) vidimus, sed cantores sane malos, neque melius anserē canere.

<sup>46</sup> Ὁ δὲ Μυθιοῦ φησὶν Ἀλεξάνδρος πολλοῖς τελευτῶσι παρακολεθῆσθαι ἐκ ἀκροῦ αἰδοντῶν. Athenæus. L. 9. c. 11.

<sup>47</sup> Epigram. in Erinam. L. 3. p. 280. H. Steph.

<sup>48</sup> Lucretius. L. 4. v. 182.

<sup>49</sup> See Vossius de Idol. Vol. 2. L. 3. c. 88. p. 1212. and Pierius de Cygnis. P. 254.

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O F

## T E M P L E S C I E N C E.

**T**HE 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<sup>1</sup> 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<sup>2</sup> Scholiast upon Apollonius, that the Colchians still retain the laws and customs of their fore-

<sup>1</sup> Herod. L. 2. c. 109.

Γεωμετρίας τε αὐ εὑρεται γεγωνασι (ὁ Αἰγυπτίαι). Clemens. Strom. L. 1. p. 361.

<sup>2</sup> L. 4. v. 279.

fathers : and they have pillars of stone, upon which are engraved maps of the continent, and of the ocean : Εἰσι δὲ, φησι, και νομοὶ παρ' αὐτοῖς τῶν Προγόνων, και Στήλαι, εν αἷς γῆς και θαλασσης αναγραφαι εἰσι. The poet, upon whom the above writer has commented, calls these pillars, κυρβεῖς : 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.

<sup>3</sup> Ὅι δη τοὶ γραπταὶ πατερῶν ἔθεν εἰρουνται  
Κυρβεας, οἷς εν πασαι ὁδοὶ, και πειρατ' εασιν.  
Ἵγῆς τε, τραφερῆς τε, περιξ ἐπινεισσομενοισιν.

These delineations had been made of old, and transmitted to the Colchians by their forefathers ; which forefathers were from <sup>4</sup> 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 <sup>5</sup> 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 Sethofians) drew upon boards schemes of all the countries, which he had traversed : and copies of these were given both to <sup>6</sup> the

<sup>3</sup> Apollonius Rhodius. L. 4. v. 279.

<sup>4</sup> Dionys. Περιηγησις. v. 688.

<sup>5</sup> Clemen. Alexand. speaks Περι τε της Κοσμογραφίας και Γεωγραφίας κτλ. — Χαρτογραφίας τε της Αιγυπτου, και της τῆ Νειλου διαγραφης. Strom. 6. p. 757.

<sup>6</sup> Σεσωστρις δε, φασιν, ὁ Αιγυπτιος, πολλὴν περιεληλυθὼς γῆν πιναξί τε δέδωκε τὴν περιόδον, και τῆς τῶν πινακῶν αναγραφας ἐκ Αιγυπτίαις μονον, αλλα και Σκυθαις εἰς θαυμα μεταδεναι ηξιωσεν. Eustath. Præf. Epist. to Dionys. p. 12.

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 <sup>7</sup> 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, *ολοοφρονος*, a person of deep and recondite knowledge:

<sup>8</sup> *Ατλαντος θυγατρης ολοοφρονος, ος τε θαλασσης  
Πασης βενθεα οιδεν, εχει δε τε ΚΙΟΝΑΣ αυτος  
Μακρας, αι Γαιαν τε και Ουρανου αμφις εχουσιν.*

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 <sup>9</sup> 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.

<sup>7</sup> *Ægyptios primos omnium tam cœlum quam terram esse dimensos: ejusque rei scientiam columnis incisam ad posteros propagasse. Petavii Uranologia. p. 121. taken from Achilles Tatius.*

<sup>8</sup> Homer. *Odyſſ.* L. A. v. 52.

<sup>9</sup> The Atlantians were styled *Ουρανιωνες*, or sons of Heaven. The head of the family was supposed to be the brother of Saturn. Diodorus. L. 3. p. 193.

Ἐχει δὲ τε Κιονας αὐτος  
Μακρας, αἱ Γαῖην τε καὶ Οὐρανὸν ἀμφὶς ἔχουσιν.

*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; ἀμφὶς, all around, both on the front of the obelisk, and on the other sides. Κιονες Κοσμοι 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.* <sup>10</sup> Ἡρόδοτος δὲ λέγει τὸν Ἡρακλεᾶ μαντικὴν καὶ φυσικὸν γενομένον παρὰ Ἀτλαντὸς τὰ Βαρβάρων τὰ Φρυγῶν διαδεχέσθαι τὰς τὰ Κοσμοὺς Κιονὰς. 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-*

<sup>10</sup> Euseb. Ἱστορικῶν συναγωγῆ. p. 374. c. 2.

cestor was the father of the Peleiadæ, or Ionim; of whom I shall hereafter have much to say: and was the supposed brother of Saturn. The Hellenes, though they did not always allow it, were undoubtedly of his race. This may be proved from Diodorus Siculus, who gives this curious history of the Peleiadæ, his offspring. <sup>11</sup> Ταυτας δε μιγεισας τοις ευφουεσατοις

Ἡρωεσι και Θεοις αρχηγος κατασηναι τε πλεισθ γενος των ανθρωπων, τεκισσας τες δι' αρετην Θεος και Ἡρωας ονομαθεντας.— Παραπλησιως δε και τας αλλας Ατλαντιδας γεννησαι παιδας επιφανεις, ων τες μεν εθνων, τες δε πολεων γενεσθαι κτισσας· διοπερ ε μονου παρ' ενιοις των Βαρβαρων, αλλα και παρα τοις Ἑλλησι τες πλεισθ των αρχαιοτατων Ἡρων εις ταυτας αναφερειν το γενος. *These daughters of Atlas, by their connections and marriages with the most illustrious heroes, and divinities, may be looked up to as the heads of most families upon earth. And from them proceeded all those, who upon account of their eminence were in aftertimes esteemed Gods and Heroes.* And having spoken of Maia, and her offspring, the author proceeds to tell us, that *the other Atlantides in like manner gave birth to a most noble race: some of whom were the founders of nations; and others the builders of cities: insomuch that most of the more ancient heroes, not only of those abroad, who were esteemed Barbari, but even of the Helladians, claimed their ancestry from them.* And they received not only their ancestry, but their knowledge also, τε κοσμος κιονας; all the celestial and terrestrial phenomena, which had been entrusted to the sacred pillars of the Atlantes, αι γαιην τε και ερανον αμφις εχουσιν, which

<sup>11</sup> L. 3. 194.

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, <sup>12</sup> Εσδεναι πρῶτον γεωγραφικὸν πινάκα, *to have been the first who introduced a geographical chart* : or, as Laertius expresses it, <sup>13</sup> Γῆς καὶ Θαλάττης περιμετρον, *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 lighthouses, and were at the same time temples, denominated from some title of the Deity, such as Canoph, Caneph, Cneph, also Perfes, 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

<sup>12</sup> Strabo. L. i. p. 13.

<sup>13</sup> 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 <sup>14</sup> πρῶτον περὶ τῆς φύσεως, καὶ Θεῶν, Ἑλλησι γράφειν, *to have been the first who wrote for the benefit of his countrymen about nature and the Gods.* Suidas <sup>15</sup> mentions, that he composed a theogony; all which knowledge we are assured came from Egypt. It is certain, that he studied in that <sup>16</sup> country; whence we may conclude, that the following history is Egyptian. He says, that Zas, or Jupiter, composed a large and curious robe, upon which he described the earth, and the ocean, and the habitations upon the ocean. <sup>17</sup> Ζας ποιεῖ φάρος μέγα, τε καὶ καλόν, καὶ ἐν αὐτῷ ποικιλλεῖ Γῆν, καὶ Ὠκεῖνον, καὶ τὰ Ὠκεῖνι 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. <sup>18</sup> Ὅι γὰρ Αἰγυπτῖοι νομίζουσιν ὠκεανὸν εἶναι τὸν παρ' αὐτοῖς ποταμὸν Νεῖλον. *The Egyptians by the term Oceanus understand their own river Nilus.* The same author in another place calls this river Oceames <sup>19</sup>. Τὸν δὲ ποταμὸν ἀρχαιοτάτου μὲν ὀνόμα σχεῖν Ὠκεαμην, ὅς ἐστιν

<sup>14</sup> Laertius. L. 1. p. 74.

<sup>15</sup> In Pherecyde.

<sup>16</sup> Josephus cont. Apion. L. 1. c. 2.

<sup>17</sup> Clemens. Strom. L. 6. p. 741.

<sup>18</sup> Diodorus Sic. L. 1. p. 12.

<sup>19</sup> Diodorus. L. 1. p. 17.

Ἑλληνησι ωκεανος. The former term, Ogenus, from whence the Greeks borrowed their Oceanus, was a compound of Oc-Gehon, and was originally rendered Ogehonus. It signifies the noble Gehon, and is a name taken from one of the rivers of Paradise. The Nile was sometimes called simply Gehon, as we learn from the author of the Chronicon Paschale.<sup>20</sup> Ἐχει δε (ἡ Αἰγυπτος) ποταμον Γηων—Νειλον καλασμενον. It was probably a name given by the Cuthites, from whom, as will be hereafter shewn, the river Indus had the name of Phison.<sup>21</sup> Ποταμοι ονομασοι, Ινδος, ὁ και Φεισων, Νειλος ὁ και Γηων. *The two most celebrated rivers are the Indus, the same as the Phison, and the Nile, which is called the Gehon.* The river also of Colchis, rendered Phafis, and Phafin, 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 Ægeon, whom Ovid represents as supporting himself upon the whales of the ocean.

<sup>22</sup> Balænarumque prementem  
Ægæona suis immania terga lacertis.

The Scholiast upon Lycophron informs us further, that the river had three names; and imagines, that upon this account it was called Triton.<sup>23</sup> Τριτων ὁ Νειλος, ὅτι τρις μετωνομασθη.

<sup>20</sup> P. 30.

<sup>21</sup> Chron. Paschale. p. 34. Zonaras. p. 16.

See Salmasius upon Solinus. c. 35. concerning Ogen. Also Windelini Admiranda Nili. p. 12. and 16.

<sup>22</sup> Metamorph. L. 2. v. 9.

<sup>23</sup> V. 119.

πρωτερον γαρ Ωκεανος αυ εκαλειτο, δευτερον Αετος.—το δε Νειλος νεον εσι. 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, Φαρος; 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, Ωγηνος, και Ωγηνη δωματα, 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.

<sup>24</sup> Εν μεν Γαιαν ετευξ', εν δ' Ουρανον εν δε θαλασσαν·  
Εν δ' επιθει ΠΟΤΑΜΟΙΟ μεγα θενος ΩΚΕΑΝΟΙΟ.

The ancients loved to wrap up every thing in mystery and fable: they have therefore described Hercules also with a robe of this sort:

<sup>24</sup> Iliad. L. 18. v. 483. and v. 606.

<sup>25</sup> Ποικιλὸν εἶμα φέρων, τυπὸν Αἰθέρος, εἰκὼνα Κοσμοῦ :

*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.

<sup>26</sup> Pulvinar vero Divæ geniale locatur  
Sedibus in mediis ; Indo quod dente politum  
Tincta tegit roseo conchylis purpura fuco.  
Hæc vestis priscais hominum variata figuris  
Heroum mirâ virtutes indicat arte.

It contained a description of some notable achievements in the first ages : and a particular account of the Apotheosis of Ariadne ; who is described, whatever may be the meaning of it, as carried by Bacchus to heaven. The story is said to have been painted on a robe, or coverlet ; because it was delineated upon a Pharos : that word being equivocal, and to be taken in either sense. And here I cannot but take notice of the inconsistency of the Greeks, who make Theseus a partaker in this history ; and suppose him to have been acquainted

<sup>25</sup> Nonni Dionys. L. 40. p. 1040.

<sup>26</sup> Catull. Epithalamium of Peleus and Thetis. v. 47.

with Ariadne. If we may credit Plutarch <sup>27</sup>, 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 <sup>28</sup> 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 Goddesses 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.

<sup>27</sup> Plutarch. Life of Theseus.

<sup>28</sup> Add to this, what I have before taken notice of, the great absurdity of making the Grecian Argo the first ship which sailed upon the seas: *Illa rudem cursu 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 prospectans littore Diæ*

*Thesea cedentem celeri cum classe tuetur,*

*Indomitos in corde gerens Ariadna furores.*

Catulli. Epithal. Pel. et Thet. v. 52. See Famiani Stradæ Prolus. L. 3. p. 285.

<sup>29</sup> Πρωτην Γαιαν επασσε μεσομφαλον, αμφι δε γαιη  
 Ουρανον εσφαιρωσε τυπω κεχαραγμενον ασρων.  
 Συμφερετην δε θαλασσαν εφηρμοσε συζυγι Γαιη,  
 Και ποταμους ποικιλθεν· επ' ανδρομεω δε μετωπω  
 Ταυροφυης μορφουτο κερασφορος εγχλοος εικων.  
 Και πυματην παρα πεζαν ευκλωσοιο χιτωνος  
 Ωκεανος κυκλωσε περιδρομον αντυγα Κοσμου.

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 Dionufus, is invested. He speaks of them as the same Deity.

<sup>30</sup> Ταυτα δε παντα τελειν ιερα σκευη πυκασαντα,  
 Σωμα θεσ πλαττειν εριαυγυς Ηελιοιο.  
 Πρωτα μεν αργυφειαις εναλιγκιον ακτινεσσι  
 Πεπλον φοινικεον, πυρι εικελον, αμφιβαλεδαι.  
 Αυταρ υπερθε νεβροιο παναιολε ευρυ καθαψαι  
 Δερμα πολυσικτον θηρος κατα δεξιον ωμον,  
 Ασρων δαιδαλεων μιμημ', ιερα τε πολοιο.  
 Ειτα δ' υπερθε νεβρης χρυσειον ζωσηρα βαλεδαι,  
 Παμφανωντα, περιξ σερων φορεειν, μεγα σημα.  
 Ευθυς, οτ' εκ περατων γαιης Φαεθων ανορεσων

<sup>29</sup> Nonni Dionysiaca. L. 41. p. 1070.

<sup>30</sup> Orphica ex Macrobio Saturn. L. 1. c. 18. p. 202.

Χρυσείαις ακτίσι βαλή ῥοον Ωκεανοιο,  
 Αυγή δ' ασπετος η, ανα δε δροσῶ ἀμφιμιγείσα,  
 Μαρμαίρη δινῆσιν ἔλισσομένη κατα κυκλον  
 Προσθε θεε, ζῶνη δ' ἀρ' ὑπο σερῶν ἀμετρητῶν  
 Φαίνεται ἀρ' ὠκεανὸν κυκλὸς, μέγα θαυμ' εἰδεδῆαι.

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 <sup>31</sup> skin, δερμα πολυσικτον θηρος, styled πεπλον. This is described, Ἀσρῶν δαιδαλεῶν μιμημ', ἱερὰ τε πολοιο: as

<sup>31</sup> Maps, and books too, when writing was introduced, were made of skins, called διφθεραι. Τὰς βιβλῆς διφθεράς καλεῖσσι ἀπὸ τῆς πελαγῆς οἱ Ἴωνες. Herodot. L. 5. c. 58.

A Zone of curious imagery is given by Homer to Hercules. Odyss. L. A. v. 609. Χρυσέος ἦν τελαμῶν, ἵνα θεσκελά εργα τέτυκτο.

A remarkable passage from Isidorus Basilides quoted by Clemens Alexandrin. Καὶ γὰρ μοι δοκεῖ τῆς προσποιεμένων φιλοσοφείν, ἵνα μάθῃσι, τί ἐστὶν ἡ ὑπόπτερος ὄρε, καὶ τὸ ἐπ' αὐτῇ πεποικιλμένον ΦΑΡΟΣ. Πάντα ὅσα Φερεκυδῆος ἀλληγορησῆς εἰσελογησεν, λαβὼν ἀπὸ τῆς τῆς Χαμ προφητείας. Strom. L. 6. p. 767.

In the former verses from Nonnus we may see the method of deviation. Pharos a tower is taken for Pharos a garment; and this altered to Χιτων: and after all, the genuine history is discernible, notwithstanding the veil, which is spread over it. The author says, that at the bottom εὐκλωστοιο Χιτωνος, of the well woven garment, flowed from the Ocean, which furrounded the world. This is certainly a misinterpretation of the term φαρὸς: and in the original writings, whence these verses were copied, the history related to a tower: and it was at the foot ΦΑΡΟΥ ΕΥΚΛΩΣΤΙΟΥ 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: Ὑπο σερῶν ἀμετρήτων φαίνεται ἄρ' ὠκεανὸς κυκλός: from the upper story of the tower, which was of an unmeasurable height, there was an unlimited view of the ocean. This vast element surrounded the edifice like a zone; and afforded a wonderful phenomenon. Such, I imagine, is the solution of the enigma.

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## T A R, T O R, T A R I T.

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, <sup>1</sup> Tar, and Tor; the same as the תור of the Chaldees, which signified both a

<sup>1</sup> Bochart Geog. Sacra. L. i. c. 228. p. 524. of תור.

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 *τῦρις*, *τῦρῆρις*, *τῦρσις*, *τῦρσος*, 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 Ofiris, 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 *Ταυροπολος*. Strabo speaks of such an oracular temple; and says, that it was in the island Icaria towards the mouth of the Tigris: <sup>2</sup> *Νησον Ικαριον, και ἱερον Απολλωνος ἄγιον εν αυτη, και μαντειον Ταυροπολα*. Here, instead of Ofiris, 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

<sup>2</sup> Strabo. L. 16. p. 1110.

conquer wherever he came, they made him subdue Geryon; and changing the Tor, or Towers, into so many head of cattle, they <sup>3</sup> describe him as leading them off in triumph over the Pyranees 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 Amonians, and had once a <sup>4</sup> 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 <sup>5</sup> Parætonium of Egypt; and they are alluded to by the geographer Dionysius:

<sup>6</sup> Παρ δε μυχον Ποντοι, μετα χθονα Τυνδαριδαων,  
Κολχοι ναιετασιν, επηλυδες Αιγυπτοιο.

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

<sup>3</sup> Diodorus Siculus. L. 4. p. 231.

<sup>4</sup> Strabo. L. 11. p. 762.

<sup>5</sup> Τυνδαριοι σκοπελοι. Ptolemæus. p. 122. See Strabo. L. 17. p. 1150.

<sup>6</sup> Dionysius. v. 688. Pliny styles them oppida.

Oppida—in ripâ 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 *ταυροι*, 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 <sup>7</sup> 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 *παραπλευν επι τον λοφον καλεσμενον Ταυρον*, *to sail along the coast to the promontory named Taurus*. This Taurus, he thinks, was afterwards named *Ταυρομενιον*, Tauromenium, from the people who settled, and <sup>8</sup> remained there: as if this were the only

<sup>7</sup> 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. IDÆ, et ATTIDI MINOTAURO. He also mentions an altar of Attis Minoturanus. Vol. 1. p. xxviii. n. 6.

<sup>8</sup> Diodor. Sicul. L. 16. p. 411.

place in the world where people settled and remained. It was an ancient compound, and no part of it of Grecian<sup>9</sup> 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<sup>10</sup> man.

Among the<sup>11</sup> 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. <sup>12</sup> Τυρσηνοὶ πρῶτον εφευρὸν τὴν τειχοποιίαν. 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 Scholiast upon Lycophron mentions it as <sup>13</sup> Χωρὰν ἀπο Τυρσηνῶν κληθεῖσαν Τυρσηνίαν, *a region, which from Tur-Seen was named Turzenia.* The Poet

<sup>9</sup> Meen was the moon: and Meno-Taurus signified Taurus Lunaris. It was a sacred emblem, of which a great deal will be said hereafter.

<sup>10</sup> See Paruta's Sicilia nummata.

<sup>11</sup> Τυρίς, ὁ περιβολὸς τῆς τειχῆς. Hesych. From whence we may infer, that any place surrounded with a wall or fortification might be termed a Tor or Turris.

Ταρχωνίου πόλις Τυρσηνίας. Stephan. Byzant.

<sup>12</sup> Scholia upon Lycophron. v. 717.

<sup>13</sup> Scholia upon Lycophron. v. 1242.

The Poet says of Æneas, Πάλιν ὠλανητὴν δεξιέται Τυρσηνία. v. 1239.

above takes notice of two persons by the names of Tarchon, and Turfeen. <sup>14</sup> *Ταρχων τε, και Τυρσηνος, αιθωνες λυκοι.* From Tarchon there was a city and district named <sup>15</sup> Tarcunia; from whence came the family of the Tarquins, or Tarquinii, so well known in the history of <sup>16</sup> Rome. The Amonians esteemed every emanation of light a fountain; and styled it Ain, and Aines: and as they built lighthouses upon every island and insular promontory, they were in consequence of it called Aines, Agnes, Inis, Inesos, Nefos, Nees: and this will be found to obtain in many different countries and languages. The Hetrurians occupied a large track of sea-coast; on which account they worshiped Poseidon: and one of their principal cities was Poseidonium. They erected upon their shores towers and beacons for the sake of their navigation, which they called Tor-ain: whence they had a still 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 Ai-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;

<sup>14</sup> Lycophron. v. 1248.

<sup>15</sup> *Ταρκυνια πολις Τυρρηνιδος απο Ταρχωνος το εθνικον Ταρκυνιος.* Steph. Byzant.

<sup>16</sup> Strabo L. 5. p. 336. *Ταρκωνα, αφ' ε Ταρκυνια η πολις.*

and

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 <sup>17</sup> 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 <sup>18</sup> Hetrurians were thought to have been the inventors of trumpets: and in their towers upon the sea-coast there were people appointed to be continually upon the watch both by day and night; and to give a proper signal, if any thing happened extraordinary. This was done by a blast from the trumpet: and Triton was hence feigned to have been Neptune's trumpeter. He is accordingly described by Nonnus,

<sup>19</sup> Τυρσηνης βαρυδελπον εχων σαλπιγα θαλασσης;

*as possessing the deep-toned trumpet of the Hetrurian main.* However in early times these brazen instruments were but little known: and people were obliged to make use of, what

<sup>17</sup> Lycophron. v. 116. See Plate VI.

Ἡ Τορωνη, γυνὴ Πρωτεως. Scholia ibidem.

<sup>18</sup> Τυρρηνοὶ σαλπιγα. Tatianus Assyrius. p. 243.

<sup>19</sup> 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. <sup>20</sup> *Μαυτευεται δε ως παρ' Ὀμηρῷ Πρωτευς, και παρα Πινδαρῷ Τριτων τοις Αργοναυταις.* Pausanias mentions a tradition of a <sup>21</sup> 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-

<sup>20</sup> Scholia upon Lycophron. v. 754.

<sup>21</sup> Pausanias. L. 9. p. 749.

take, or was introduced for facility of utterance, is uncertain. The temple of the Sun, Tor Heres, in Phenicia was rendered *Τρεινης*, 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 <sup>22</sup> *Anactoria*: and there was an Heroüm at Sparta called *Ανακτορον*, Anactoron; where Castor and Pollux had particular honours, who were peculiarly styled Anactes. It was from Tor-Anac that Sicily was denominated Trinacis and Trinacia. This in process of time was still farther changed to Trinacria; which name was supposed to refer to the triangular form of the island. But herein was a great mistake: for the more ancient name was Trinacia. Homer expresses it *Thrinacia*.

<sup>23</sup> Ὅπποτε δὴ πρῶτον πελασῆς εὐεργεα νηα  
Θρινακίη νησῶ.

This name originally did not relate to the island in general, but to a part only; and that a small district near Ætna. This spot had been occupied by the first inhabitants, the Cyclopians, Lestrygons, and Sicani: and it had this name

<sup>22</sup> Pausanias. L. 7. p. 524.

Δείμε δὲ τοι μάλα καλον ανακτορον. Callimachus. Hymn to Apollo. v. 77.

<sup>23</sup> Homer. Odyss. A. 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.

<sup>24</sup> *Αυε δ' αῖ' Αἴτνα,  
Αυε δε Τρινακρη Σικανων ἔδος.*

The island Rhodes was called <sup>25</sup> 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: <sup>26</sup> *Τον Ἡρακλην φησι κατα την Αιγυπτιων διαλεκτον Κωνα λεγεσθαι*. We accordingly find that this place was sacred to Hercules: that it was supposed to have been <sup>27</sup> founded by him; and that it was called <sup>28</sup> 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 Greeks changed to Triaina, *Τριαινα*, and supposed it to have been a three pronged fork. The beacon or Torain consisted

<sup>24</sup> Hymn to Diana. v. 56. I make no doubt, but Callimachus wrote *Τρινακρια*.

<sup>25</sup> Pliny. L. 5. c. 31.

<sup>26</sup> Etymolog. Magn.

<sup>27</sup> Stephanus Byzant.

<sup>28</sup> *Τραχιν, ἢ νυν Ἡρακλεια καλεμενη*. Hesych. or, as Athenæus represents it more truly, *Ἡρακλειαν, την Τραχινιαν καλεομενην*. 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 <sup>29</sup> 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 <sup>30</sup> Eusebius from Plutarch, that Cerberus was the Sun: but the term properly signified the temple, or place of the Sun. The great luminary was stiled by the Amonians both Or,

<sup>29</sup> Τριαινα τοπος Αργεος ενθα την τριαιναν ορθην εστησεν ο Ποσειδων, συζηνομενος τη Αμυμωνη, και ευθως κατ' εκεινο υδωρ ανεβλυσεν, ο και την επικλησιν εσχεν εξ Αμυμωνης. Scholia in Euripidis Phœniff. v. 195.

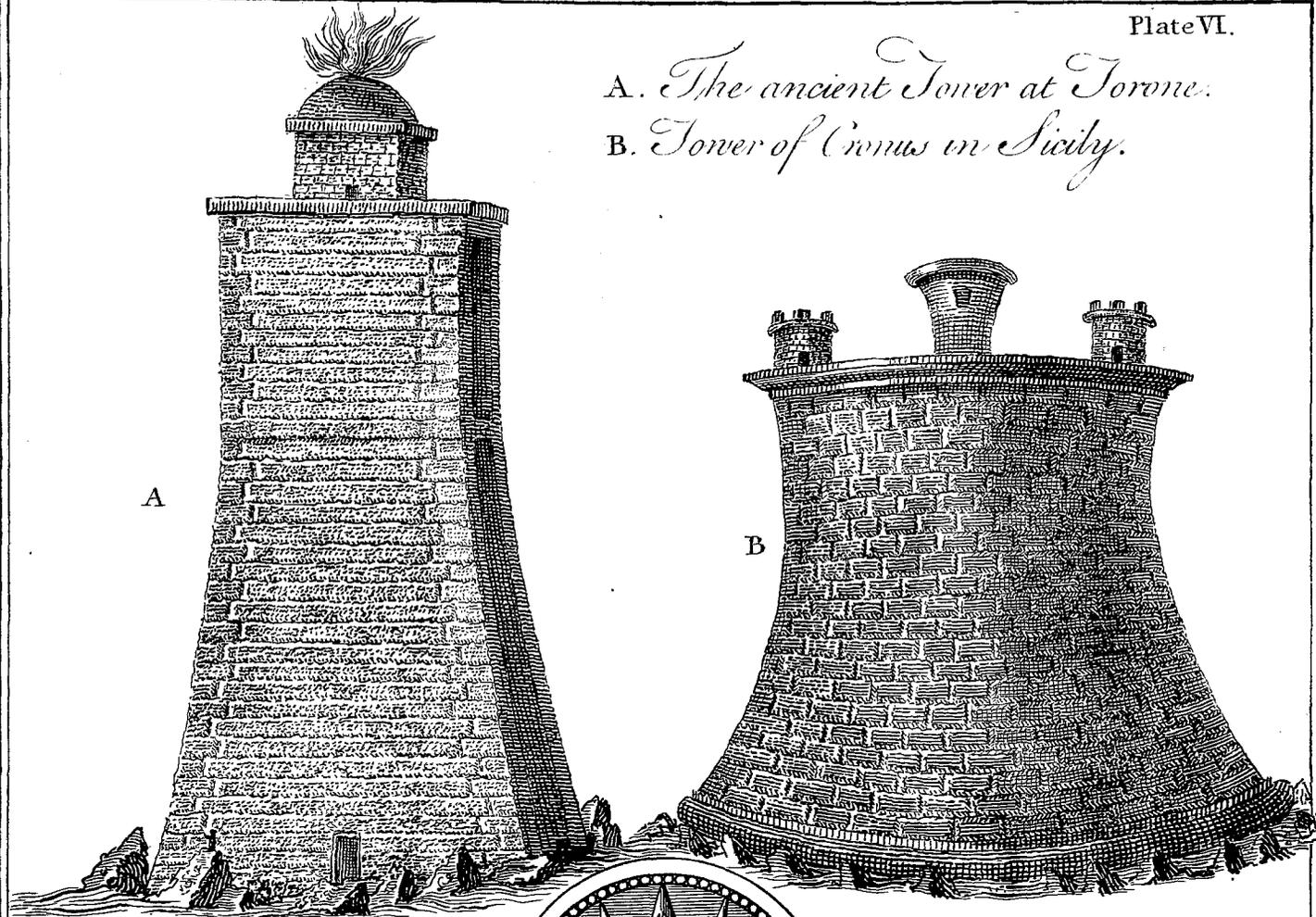
<sup>30</sup> Eusebius. Præp. Evang. L. 3. c. 11. p. 113.

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 *τρικεφαλος*, 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 *τρικαρηνος*: 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 *τρικεφαλος*. <sup>31</sup> *Ἦν δὲ τοιοῦδε τριτοῦ πόλις ἐστὶν ἐν τῷ Εὐξίνῳ ποντῷ Τρικαρηνία καλεσμένη κλ.* *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 Γηρυονος τρι Τρικαρηνος, of Geryon the Tricarenian, which was interpreted, a man with three heads.* He mentions the same thing of Cerberus. <sup>32</sup> *Λεγασὶ περὶ Κερβερος, ὡς κυων ἦν, ἔχων τρεῖς κεφαλὰς· δηλον δὲ ὅτι καὶ ἕτος ἀπο τῆς πόλεως ἐκλήθη Τρικαρηνος, ὡσπερ ὁ Γηρυονος.* *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

<sup>31</sup> Palæphatus. p. 56.

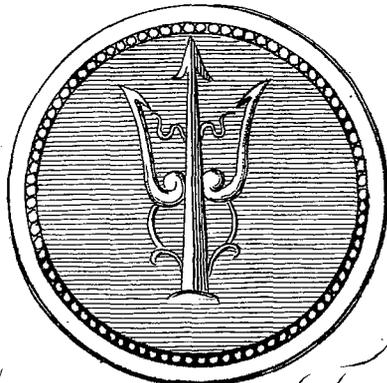
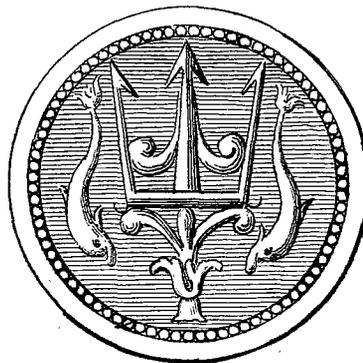
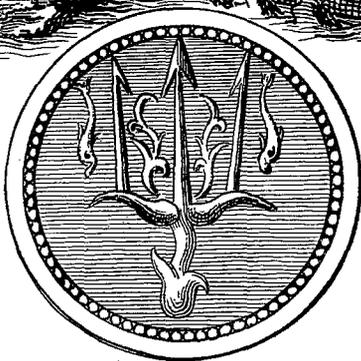
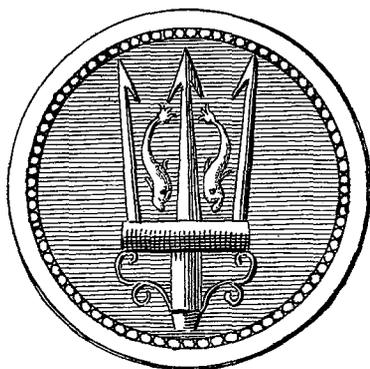
<sup>32</sup> Palæphatus. p. 96.

A. *The ancient Tower at Torone.*  
B. *Tower of Cronus in Sicily.*



A

B



*Ancient Trianae.*



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 *τρικεφαλος*; as from Tor-Keren, rendered Tricarenia, was formed the term *τρικαρηνος*; 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 <sup>33</sup> Palæphatus about Orion is quoted verbatim by the Scholiast upon <sup>34</sup> Homer, who speaks of it as a quotation from Euphorion. I should therefore think, that Euphorion was the name of this writer: but as there were many learned men so called, it may be difficult to determine which was the author of this treatise.

Homer, who has constructed the noblest poem, that was

<sup>33</sup> Palæphatus. p. 20.

<sup>34</sup> 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 <sup>35</sup> Aloëus; but were probably overthrown by an earthquake. They are spoken of by Pindar as the sons of Iphimedeia; and are supposed to have been slain by Apollo in the island Naxos.

<sup>36</sup> *Ἐν δὲ Νάξῳ*

*Φαντι θανεῖν λιπαρὰ Ἰφιμεδείας παῖδας  
Ὄτον, καὶ σε, τολμαεὶς Ἐφιαλτα ἀναξ.*

They are also mentioned by Homer, who styles them *γηγενεῖς*, or earthborn: and his description is equally fine.

<sup>37</sup> *Καὶ ῥ' ἔτεκεν δύο παῖδε, μινυθαδίῳ δὲ γενεάδην,  
Ὄτον τ' ἀντιθεόν, τηλεκλείτον τ' Ἐφιαλτήν·  
Ὅους δὴ μήκιστους θρεψέ ζειδώρος ἀρξρα,  
Καὶ πολλὸν καλλίστῃς μετὰ γέ κλυτὸν Ὠρίωνα.  
Ἐννεῶροι γὰρ τοίγε, καὶ ἐννεαπήχεες ἦσαν  
Ἐυρὸς, ἀτὰρ μήκος γέ γενεάδην ἐννεοργυιοί.*

<sup>35</sup> Diodorus Siculus. L. 5. p. 324.

<sup>36</sup> Pindar. Pyth. Ode 4. p. 243.

<sup>37</sup> Homer. Odyss. A. v. 306.

Homer includes Orion in this description, whom he mentions elsewhere: and seems to borrow his ideas from a similar object, some tower or temple, that was sacred to him. Orion was Nimrod, the great hunter in the Scriptures, called by the Greeks Nebrod. He was the founder of Babel, or Babylon; and is represented as a gigantic personage. The author of the Paschal Chronicle speaks of him in this light. <sup>38</sup> Νεβρωδὸς Γίγαντα, τον την Βαβυλωνίαν κτισαντα—ὄντινα καλεσιν Ωρειωνα. He is called Alorus by Abydenus, and Apollodorus; which was often rendered with the Amonian prefix Pelorus. Homer describes him as a great hunter; and of an enormous stature, even superior to the Aloeidæ above mentioned.

<sup>39</sup> Τον δε μετ' Ωρειωνα Πελωριον εισενοησα,  
Θηρας ὄμβρ ειλευντα κατ' ασφοδελον λειμωνα.

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 revered. The strait 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

<sup>38</sup> Chron. Paschale. p. 36.

Νεβρωδ—καλεσιν. Cedrenus. p. 14.

<sup>39</sup> Homer. Odyss. Α. v. 571.

was called <sup>40</sup> Pelorus, because it was sacred to Alorus, the same as <sup>41</sup> Orion. There was likewise a river named from him, and rendered by Lycophron <sup>42</sup> 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. <sup>43</sup> Ωριωνα προσχωσαι το κατα την Πελωριαδα κειμενον ακρωτηριον, και το τεμενος τε Ποσειδωνος κατασκευασαι, τιμωμενον υπο των εγχωριων διαφεροντως. 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;

<sup>40</sup> Strabo. L. 3. p. 259.

<sup>41</sup> Alorus was the first king of Babylon; and the same person as Orion, and Nimrod. See Radicals. p. 9. notes.

<sup>42</sup> Έλωρος, ενθα ψυχρον εκβαλλει ποτον. Lycophron. v. 1033.

Ρειθρων Έλωρε προσθεν. Idem. v. 1184. Ο ποταμος ο Έλωρος εσχε το ονομα απο τινος βασιλεως Έλωρε. Schol. ibid. There were in Sicily many places of this name; Πεδιον Έλωριον. Diodorus. L. 13. p. 148. Elorus Castellum. Fazellus. Dec. 1. L. 4. c. 2.

Via Helorina. Έλωρος πολις. Cluver. Sicilia Antiqua. L. 1. c. 13. p. 186.

<sup>43</sup> Diodorus Siculus. L. 4. p. 284.

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 *τριπατωρ*, tripator, gave rise to the notion, that this earth-born giant had three fathers.

<sup>44</sup> Ωρειων τριπατωρ απο μητερος ανθορε γαιης.

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 Bofrah; 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 <sup>45</sup> *βυρσα*, burfa, a skin: and when some of them succeeded to Zancle <sup>46</sup> in Sicily, finding that Orion had some reference to Ouran or Ouranus, and from the name of the temple (*τριπατωρ*) 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 <sup>47</sup> *ορειν*; and thinking the misconstrued hide *βυρσα* 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

<sup>44</sup> Nonni Dionysiaca. L. 13. p. 536.

<sup>45</sup> Κατα μεσιν δε την πολιν η ακροπολις, ην εκαλαν βυρσαν, οφρως ικανως οσθη.α Strabo. L. 17. p. 1189.

See also Justin. L. 18. c. 5. and Livy. L. 34. c. 62.

<sup>46</sup> Ζαγκλη πολις Σικελιας—απο Ζαγκλη τρι ηγενης. Stephan. Byzant.

<sup>47</sup> Ουρειν by the Dorians was expressed Ουραν.

the most flovenly legend, that ever was devifed. <sup>48</sup> Τρεις (Θεοί)  
 τε σφαγεντος βοος βυρση ενερησαν, και εξ αυτης Ωριων εγενετο.  
 Tres Dei in bovis maētati pelle minxerunt, et inde natus est  
 Orion.

<sup>48</sup> Scholia in Lycophron. v. 328.

Ωριων — κατα τροπην τε θ εις ω απο τε θριων εστιν απο ιστοριας τε θρησαι τεθ θεου  
 εν τη βυρση, και γενεσθαι αυτον. Etymolog. Mag. Ωριων.

## T I T and T I T H.

WHEN towers were situated upon eminences fashioned very round, they were by the Amonians called Tith; which answers to טת in Hebrew, and to <sup>1</sup> τιτθη, and τιτθος 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 <sup>2</sup> 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 <sup>3</sup> Τιτθειον ορος Απολλωνος. There was a summit of the like nature at Samos, which is by Callimachus styled *the breast of Parthenia*: <sup>4</sup> Διαβροχον υδατι μασον Παρθενιης. Mounds of

<sup>1</sup> Τιτθη, τιτθος, τιτθιν, ματος. Hesychius.

<sup>2</sup> Pausanias. L. 10. p. 878.

<sup>3</sup> Ορος—ὅ δὴ Τιτθειον ονομαζουσι ἐφ' ἡμῶν, τήνικαυτα δε εκκαλειτο Μυστιον. Pausan. L. 2. p. 170.

<sup>4</sup> Callimach. Hymn in Delon. v. 48. Ματοι often taken notice of by Xenophon. Αναβας. L. 4. p. 320. A hill at Lesbos. Ἐν Λεσβῳ κλεινης Ερεσε περι-κυρ. η ΜΑΣΤΩι. Athenæus. L. 3. p. 111. Ἐχει δ' ἐν αὐτῳ και ματον. Polyb. L. 1. p. 57.

this nature are often by Pausanias, and Strabo, termed from their resemblance <sup>5</sup> *μασοειδεις*. Tithonus, whose longevity is so much celebrated, was nothing more than one of these structures, a Pharos sacred to the sun, as the name plainly shews. Tith-On is *μασος ἡλιος*, *the mount of the* <sup>6</sup> *Sun*. As he supplied the place of that luminary, he is said to have been beloved by Aurora, and through her favour to have lived many ages. This indeed is the reverse of that, which is fabled of the <sup>7</sup> 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 Cyclopien 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, *μασος πυργος*. Thetis seems to have been a transposition of the same name; and was probably a Pharos, or Firetower near the sea.

These mounts, *λοφοι μασοειδεις*, were not only in Greece;

<sup>5</sup> Strabo mentions in Cyprus, *Αμαθες πολις — και ορος μασοειδες Ολυμποσι* L. 14. p. 1001.

<sup>6</sup> The Circean promontory in Italy seems to have been named Tit-On; for the bay below is by Lycophron styled Titonian. *Τιτανιον τε χειμα*. v. 1275. Rivers and seas were often denominated from places, near which they flowed.

<sup>7</sup> 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: <sup>8</sup> *Και ηρε ταλαντων μυριων γαζαν.* The same author mentions two towers of this sort in Judea, not far from Jericho, belonging to Aristobulus and Alexander, and styled <sup>9</sup> *Γαζοφυλακια των Τυραννων:* 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; <sup>10</sup> *σπηλαιον—τη πετρα πρεχρηση σκεπομενον ταυτης ανωθεν ωσανει μασοι δυο ανεχρησι, αλληλων ολιγω διερωτες:* *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, <sup>11</sup> *I am a wall, and my breasts like towers.* Though the word *חומה*, Chumah, or Comah, be generally rendered a wall; yet I should think

<sup>8</sup> Strabo. L. 16. p. 1980. Azara signified a treasure.

<sup>9</sup> Strabo. L. 16. p. 1106.

<sup>10</sup> Bell. Jud. L. 7. p. 417.

<sup>11</sup> 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 Mizraïm 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, <sup>12</sup> *I will kindle a fire in the wall of Damascus.* <sup>13</sup> *I will send a fire on the wall of Gaza.* <sup>14</sup> *I will send a fire on the wall of Tyrus.* <sup>15</sup> *I will kindle a* <sup>16</sup> *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 μασοειδεις; and to these the spouse of Solomon certainly alludes, when she says, εγω τειχος, και οι μασοι μου

<sup>12</sup> Jeremiah. c. 49. v. 27.

<sup>13</sup> Amos. c. 1. v. 7.

<sup>14</sup> Amos. c. 1. v. 10.

<sup>15</sup> Amos. c. 1. v. 14.

<sup>16</sup> It is remarkable, that in many of the very ancient temples there was a tradition of their having suffered by lightning.

ὡς πνευγοί. This will appear from another passage in Solomon, where he makes his beloved say, <sup>17</sup> *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 <sup>18</sup> *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, Τραχων. There were two hills of this denomination near Damascus; from whence undoubtedly the Regio Trachonitis received its name: <sup>19</sup> ὑπερκεινται δε αὐτης (Δαμασκ) δυο λεγομενοι Τραχωνες. These were hills with towers, and must have been very fair to see to. Solomon takes notice of a hill of this sort upon <sup>20</sup> *Lebanon, looking toward Damascus;* which he speaks of as a beautiful structure.

<sup>17</sup> Canticles. c. 8. v. 8.

<sup>18</sup> 2 Chron. c. 27. v. 3.

<sup>19</sup> Strabo. L. 16. p. 1096.

<sup>20</sup> Canticles. c. 7. v. 4.

The term Trachon seems to have been still further sophisticated by the Greeks, and expressed *Δρακων*, Dracon: from whence in great measure arose the notion of treasures being guarded by <sup>21</sup> Dragons. We read of the gardens of the Hesperides being under the protection of a sleepless serpent: and the golden fleece at Colchis was entrusted to such another guardian; of which there is a fine description in Apollonius.

<sup>22</sup> Πυργὸς εἰσοψέθε Κυταεὸς Αἰητᾶο,  
 Ἄλσος τε σκιοῖεν Ἀρεὸς, τοθὶ κῶας ἐπ' ἀκρῆς  
 Πεπταμένον φηγοῖο Δρακῶν, τερασ αἶνον ἰδεῖσθαι,  
 Ἀμφὶς οπιπτευεὶ δέδοκῆμενος· οὐδὲ οἱ ἡμᾶρ,  
 Οὐ κνεφᾶς ἠδύμος ὑπνὸς ἀναῖδεα δαμναταὶ οσσε.

Nonnus often introduces a dragon as a protector of virginity: watching while the damself slumbered, but sleepless itself: <sup>23</sup> Ὑπναλῆς ἀγρυπνὸν οπιπτευτῆρα κορείης; and in another place he mentions <sup>24</sup> Φρεβρον εχεις ἀπελεθρον Οφιν. Such a one guarded the nymph Chalcomeda, <sup>25</sup> Παρθενικῆς ἀγαμοῖο βοηθοῦς. The Goddess Proserpine had two <sup>26</sup> dragons to protect her, by the appointment of her mother Demeter,

<sup>21</sup> Pervenit ad Draconis speluncam ultimam,  
 Custodiebat qui thesauros abditos. Phædrus. L. 4. Fab. 19.  
 See Macrobius. Saturn. L. 1. c. 20. of dragons guarding treasures.

<sup>22</sup> Apollonius Rhodius. L. 2. v. 405.

<sup>23</sup> Nonni Dionysiaca. L. 14. p. 408.

<sup>24</sup> Nonni Dionys. L. 33. p. 840.

<sup>25</sup> Nonni Dionys. L. 35. p. 876.

<sup>26</sup> Nonni Dionys. L. 6. p. 186.

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, *Τιτανες*, 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 stately edifices, erected in Chaldea, as well as in lower Egypt, upon mounds of earth, *λοφοι μασοειδεις*, and sacred to Hanes; *Τιτανις*, and *Τιτανες* are compounds of Tit-Hanes; and signify literally *μασος ήλιος*, 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: <sup>27</sup> *Δρακοντας τε λεγει μεγαλεις, ωσε και ποαν επιπεφυκεναι*. What can be meant under this representation but a Dracontium, within whose precincts they encouraged verdure? It is said of Taxiles, a mighty prince in India, and a rival of Porus, that, upon the arrival of Alexander the Great, he shewed him every thing that was in his country curious, and which could win the attention of a foreigner. Among other things he carried him to see a <sup>28</sup> Dragon, which was fa-  
cred

<sup>27</sup> Strabo L. 17. p. 1183.

<sup>28</sup> *Εν δε τοις εδειξε και ζων υπερφερε, Διονυσθ αγαλμα, ω Ινδοι εθυσαν. Δρακων ην, μηκος πενταπλεθρον: ετρεφετο δε εν χωριω κοιλω, εν κρημνω βαθει, τειχει υψηλω υπερ των*

cred to Dionufus; and itfelf 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 <sup>29</sup> Strabo; which are ſaid to have reſided in the mountains of Abifares, or Abiofares in India: the one was eighty cubits in length, the other one hundred and forty. Similar to the above is the account given by Poſidonius of a ſerpent, which he ſaw in the plains of *Macra*, a region in Syria; and which he ſtyles <sup>30</sup> *δρακόντα πεπλωκοτα νεκρου*. 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 *δρακων πεπλωκος*, but the ruins of an ancient Ophite temple; which is repreſented in this enigmatical manner to raiſe ad-

*των ακρων περιβεβλημενο· και ανηλισκε τας Ινδων αγελας κτλ.* Maximus Tyr. Diſſert. 8. c. 6. p. 85.

<sup>29</sup> Strabo. L. 15. p. 1022.

<sup>30</sup> *Μακρα πεδιον.* Εν τωτω δε Ποσειδαπιος ις ορει τον Δρακοντα πεπλωκοτα δραθηναι νεκροι, μηκος σχεδον τι και πλεθραιον, παχος δε, ωσθ' ιππεας εκατερωθεν παρασαντας αλληλης μη καθοραν· χασμα δε, ωτ' επιππον δεξασθαι, της δε φολιδος λεπιδα εκαστην υπεραμβσαν θυεε. Strabo. L. 16. p. 1095. The epithet *πεπλωκος* could not properly be given to a ſerpent: but to a building decayed, and in ruins nothing is more applicable. A ſerpent creeps upon its belly, and is even with the ground, which he goes over; and cannot fall lower. The moderns indeed delineate dragons with legs: but I do not know that this was cuſtomary among the ancients.

miration?

miration? 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;

<sup>31</sup> Terræ 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 jecur tondens*. The whole of which history is borrowed from Homer, who mentions two vultures engaged in tormenting him.

<sup>32</sup> Και Τιτυον ειδον Γαιης ερικυδεος υιον,  
Κειμενον εν δαπεδω· οδ' επ' εννεα κειτο πελεθρα·

<sup>31</sup> Virgil. *Æneis*. L. 6. v. 595.

<sup>32</sup> Homer. *Odyss.* L. Λ. v. 575.

Quintus Calaber styles him *πυλυπελεθρος*.

*Πελυπελεθρος εκειτο κατα χθονος ευρυπεδοιο*. L. 3. v. 395.

Τιτυον μεγαλ, ον ρ' ετεκεν γε

Δι' Ελαρη, θρεψεν δε και αψ ελοχευσατο Γαια.

Apollon. Rhodius. L. ι. v. 761.

ΓΥΠΕ ΔΕ ΜΙΝ ΕΚΑΤΕΡΘΕ ΠΑΡΗΜΕΝΟΙ ΗΠΑΡ ΕΚΕΙΡΟΝ,  
ΔΕΥΤΕΡΟΝ ΕΣΩ ΔΥΝΟΝΤΕΣ, ΟΔ' ΟΥΚ ΑΠΑΜΥΝΕΤΟ ΧΕΡΣΙ.

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 <sup>33</sup> 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 <sup>34</sup> Ait: hence we are told by <sup>35</sup> 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

<sup>33</sup> Αιγυπτος — εκληθη Μυσαρα — και Αερια, και Ποταμιτις, και ΑΕΤΙΑ, απο τινος Ινδου Αετθ. Stephanus Byzant.

Eustathius mentions, Και Αετια, απο τινος Ινδου Αετθ κτλ. In Dionysium. v. 239. p. 42.

<sup>34</sup> Orus Apollo styles it in the Ionian manner Ηθ. L. i. c. 7. p. 10. Τοδε Ηθ καρδια.

<sup>35</sup> Αιγυπτον δε γραφοντες, θυμιατηριον καιομενον ζωγραφισσι, και επανω καρδιαν. L. i. c. 22. p. 38. It also signified an eagle.

the top between their heads was an eagle ; and beneath a sacred carriage, called Cœmus.

<sup>36</sup> ΑΙΕΤΟΣ ΗΝ ΧΡΥΣΕΙΟΣ, ΑΤΕ ΠΛΑΤΥΝ ΗΕΡΑ ΤΕΜΝΩΝ,  
 ΟΥΘΟΣ, ΕΧΙΔΝΑΙΩΝ ΔΙΔΥΜΩΝ ΜΕΣΣΗΓΥ ΚΑΡΗΝΩΝ,  
 ΎΨΙΦΑΝΗΣ ΠΤΕΡΥΓΩΝ ΠΙΣΥΡΩΝ ΤΕΤΡΑΖΥΓΙ ΚΗΜΩ.  
 Τῆ ΜΕΝ ΞΑΝΘΟΣ ΙΑΣΠΙΣ ΕΠΕΤΡΕΧΕ.

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 <sup>37</sup> Πέτρα Τυφαιονία, upon Mount Caucasus : and the device upon the portal was Egyptian, an eagle over a heart. The magnitude of these personages was taken from the extent of the temple inclosures. The words, per tota novem cui jugera corpus porrigitur, relate to a garden of so many acres. There were many such inclosures, as I have before taken notice : some of them were beautifully planted, and ornamented with pavilions and fountains, and called Paradisi. One of this sort stood in Syria upon the river <sup>38</sup> 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.

<sup>36</sup> 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.

<sup>37</sup> Καυκασθ εν κημοισι, Τυφαιονη ὄτε πετρη. Apollonius Rhodius. L. 2. v. 1214.

<sup>38</sup> 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 Νυμφαιον, 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, <sup>39</sup> Μεγα τε και συνη-  
 ρεφες αλσος, διαρροομενον πηγαισις υδασιν εν μεσω δε ασυλον  
 τεμενος, και νεως Απολλωνος και Αρτεμιδος. *There was a fine  
 wide extended grove, which sheltered the whole place; and which  
 was watered with numberless fountains. In the centre of the  
 whole was a sanctuary and asylum, sacred to Artemis and  
 Apollo.* The Groves of Daphne upon the mountains Heræi  
 in Sicily, and the garden and temple at bottom were very  
 noble; and are finely described by <sup>40</sup> Diodorus.

I have taken notice that the word δρακων, draco, was a  
 mistake for Tarchon, Ταρχων: which was sometimes ex-  
 pressed Τραχων; as is observable in the Trachones at Da-  
 mascus. When the Greeks understood that in these temples  
 people worshiped a serpent Deity, they concluded that Tra-  
 chon 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 under-  
 stood. This is manifest from Servius, who distributes the  
 serpentine species into three tribes; and confines the Draco  
 solely to temples: <sup>41</sup> Angues aquarum sunt, serpentes terra-  
 rum, Dracones templorum. That the notion of such ani-

<sup>39</sup> Strabo. L. 16. p. 1089. He mentions a place near the fountains of the river  
 Orontes called Paradisos: Μεχρι και των τε Οροντε πηγων, αι ωλησιον τε τε Λε-  
 ξανθ και τε παραδειση. L. 16. 5. 1096.

<sup>40</sup> Diodorus Siculus. L. 4. p. 283.

<sup>41</sup> Servii Comment. in Virgil. Æneid. L. 2. v. 204.

mals took its rise from the temples of the Syrians and Egyptians, and especially from the Trachones, Τραχωνες, at Damascus, seems highly probable from the accounts above: and it may be rendered still more apparent from Damafenus, a supposed hero, who took his name from the city Damafene, or Damascus. He is represented as an earthborn giant, who encountered two dragons: <sup>42</sup> Και χθονος απλετον υια, δρακοντοφονον, Δαμασηνα. One of the monsters, with which he fought, is described of an enormous size, πεντηκονταπελεθρος οφης, 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 <sup>43</sup> 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: <sup>44</sup> ΤΟΥΤΟΝ ΠΛΕΘΡΑ ΜΕΝ ΠΕΝΤΕ ΜΑΛΙΣΤΑ ΕΠΕΧΕΙΝ

<sup>42</sup> Nonni Dionys. L. 25. p. 668.

<sup>43</sup> Tot jugera ventre prementem. Ovid of the Pytho of Parnassus. Met. L. 1. v. 459.

See Pausanias. L. 10. p. 695. He says, the extent related to the place, εμβαδον Τιτυος επεθη.

<sup>44</sup> Ως δε αυθις επανηκειν (τον Κλεωνα) ες τα Γαδειρα, ανδρα ευρειν θαλασσιον ΕΚΠΕΠΤΩΚΟΤΑ

επεχειν' 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.

<sup>45</sup> Θρηϊκα χρυσολυσην τηδ' Ορφεα Μουσαι εθαψαν,  
'Ον κτανεν υψιμεδων Ζευς ψολοεντι βελει.

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 <sup>46</sup> τεμενος, and the mound or high place ταφος and τυμβος; which had often a tower upon it, esteemed a sanctuary and asylum. Lycophron makes Cassandra say of Diomedes, <sup>47</sup> ΤΥΜΒΟΣ δ' αυτον εκσωσει: *the temple, to which he shall fly, shall save him.* In process of time both the word τυμβος, as well as ταφος, were no longer taken in their original sense; but supposed uniformly to have been places of sepulture. This has turned many temples into tombs: and the Deities, to whom they were sacred have been represented as there buried. There was an Orphic Dracontium at Lesbos; where a serpent was

ΠΕΠΤΩΚΟΤΑ ες την γην' τετονω λειθρα μεν πειντε μαλιζα επεχειν, κεραυνωθεντα δε υπο τε θεσ καιεσθαι. Pausan. L. 10. p. 806.

<sup>45</sup> Diogenes Laertius. Proœm. p. 5.

<sup>46</sup> Τεμενος' ιερον χωριον αφωρισμενον Θεσ. Scholia in Homer. Il. L. Γ. v. 696.

Και τεμενος περιπτυσον Αμυκλαιιο Κανωβσ. Dionysius. Περιγηης. v. 13.

Ασυλον τεμενος at Daphne upon the Orontes. See above. p. 428.

<sup>47</sup> 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.

<sup>48</sup> Hic ferus expositum peregrinus anguis arenis  
 Os petit, et sparfos stillanti rōre capillos.  
 Tandem Phœbus adest: morsusque 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 any where, and build an Ophite temple, but there was supposed to have been a contention between a hero and a dragon. Cadmus, as I have shewn, was described in conflict with such a one near Thebes; whose teeth he sowed in the earth:

<sup>49</sup> οδοντας  
 Αονιοιο δρακοντας, αν αγγυγη ενι Θηβη  
 Καδμος, οτ' Ευρωπην διζημενος εισαφικανε,  
 Πεφνε.

<sup>48</sup> Ovid. Metamorph. L. 11. v. 56.

<sup>49</sup> Apollonius Rhodius. L. 3. v. 1176.

Serpents are said to have infested <sup>50</sup> Cyprus, when it was occupied by its first inhabitants : and there was a fearful dragon in the isle of <sup>51</sup> 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.

<sup>52</sup> Ως ποτε πετραιη ὑπο δειραδι Παρνησσοιο  
 Δελφυνην τοξοισι πελωριον εξεναριξε,  
 Κερος εων, ετι γυμνος, ετι πλοκαμοισι γεγηθως.

After all, this dragon was a serpent temple; a tumbos, *τυμβος*, formed of earth, and esteemed of old oracular. To this Hyginus bears witness. <sup>53</sup> Python, Terræ filius, Draco ingens. Hic ante Apollinem ex oraculo in monte Parnasso responsa dare solitus est. Plutarch says, that the dispute between Apollo and the Dragon was about the privilege of the place. <sup>54</sup> Ὅι Δελφῶν θεολογοὶ νομιζουσιν ἐνταυθα ποτε πρὸς οφιν τῷ Θεῷ περὶ τῆς χρηστηρίας μάχην 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. <sup>55</sup> Πυθοὶ μὲν ἐν ὄδῳ Δρακῶν ὁ Πυθιοὺς θρησκευεται, καὶ τῆς Ὀφείως ἡ πάνηγυρις καταγγελλεται Πυθια. It is said moreover, that the seventh day was ap-

<sup>50</sup> Βη δ' ἐπ' ἔραν Δίας φευγῶν οφιδεα Κυπρῶν.

Parthenius, as corrected by Vossius. See Notes to Pompon. Mela. p. 391.

<sup>51</sup> Lycophron. v. 110.

<sup>52</sup> Apollonius Rhodius. L. 2. v. 707.

<sup>53</sup> Hyginus. Fab. 140.

<sup>54</sup> Plutarch. de Oraculorum defectu. v. 1. p. 417.

<sup>55</sup> Clemens Alexand. Cohort. p. 29.

pointed for a festival in the temple, and celebrated with a Pæan to the <sup>56</sup> 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 Bandidi, who got possession of these places, from whence they infested the adjacent country. The <sup>57</sup> 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.

<sup>58</sup> Irrestincta focus servant altaria flammæ.

The dragon of Apollonius is ever watchful.

Ουδε οἱ ἡμαρ,  
Ου κνεφας ἡδυμος ὑπνος αναϊδα δαμναται 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

<sup>56</sup> Prolegomena to the Pyth. Odes of Pindar.

<sup>57</sup> P. 39.

<sup>58</sup> Silius Ital. L. 3. v. 29.

temple of Amon, there was a <sup>59</sup> light continually burning. The like was observable in other temples of the <sup>60</sup> Egyptians. Pausanias mentions the lamp of Minerva <sup>61</sup> Polias at Athens, which never went out : the same custom was kept up in most of the <sup>62</sup> Prutaneia. The Chaldeans and Persians had sacred hearths ; on which they preserved a <sup>63</sup> perpetual fire. In the temple of <sup>64</sup> 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 <sup>65</sup> Aderbain in Armenia. The Nubian Geographer mentions a nation in India, called <sup>66</sup> 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. <sup>67</sup> *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

<sup>59</sup> Λυχνον ασβετον. Plutarch de Defect. Orac. Vol. 1. p. 410.

<sup>60</sup> Porphyr. de Abstinentiâ. L. 2.

<sup>61</sup> L. 1. p. 63.

<sup>62</sup> Το δε λυχνιον εν Πρυτανειω. Theoc. Idyl. 21. v. 36.

Πυρος τε φειγος αφθιτον κεκλημενον. Æsch. Χοηφοροι. v. 268.

<sup>63</sup> See Hyde Relig. Vet. Persarum : and Stanley upon the Chaldæic religion.

<sup>64</sup> Αει δε τοι αεναον πυρ. Callimach. Hymn to Apollo. v. 84.

<sup>65</sup> Vol. 2. p. 84.

<sup>66</sup> Clima. 4. p. 213.

<sup>67</sup> Leviticus. c. 6. v. 13. Hence the ξυλοφορια ; 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 Theffaly; 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.<sup>68</sup> 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 <sup>68</sup> Nephelim: which the Greeks in after times supposed to relate to νεφελη, a cloud. In consequence of this, they described the Centaurs as born of a cloud: and not only the Centaurs, but Ixion, and others, were reputed of the same original. The chief city of the Nephelim stood in Theffaly, and is mentioned by <sup>69</sup> Palæphatus; but through the misconceptions of his countrymen it was expressed νεφελη, Nephele, a cloud. The Grecians in general were of this race; as will be abundantly shewn. The Scholiast upon Lycophron mentions, that the descendants of Hellen were by a woman named Nephele, whom Athamas was supposed to have married.

<sup>70</sup> Αθαμας ὁ Αἰολος τὸ Ἑλληνος παῖς ἐκ Νεφελης γεννα Ἑλληνα, καὶ Φριξόν. The author has made a distinction between Helle, and Hellen; the former of which he describes in the

<sup>68</sup> It is said in the Scriptures, that *there were giants in the earth in those days; and also after that.* Genesis. c. 6. v. 4. The word in the original for giants is Nephelim.

<sup>69</sup> C. 2. p. 6.

<sup>70</sup> V. 22.

feminine. By Phrixus is meant Φρυξ, Phryx, who passed the Hellespont, and settled in Asia minor. However obscured the history may be, I think the purport of it is plainly this, that the Hellenes, and Phrygians were of the Nephelim or Anakim race. Chiron was a temple, probably at Nephele in Thessalia, the most ancient seat of the Nephelim. His name is a compound of Chir-On, in purport the same as Kir-On, the tower and temple of the Sun. In places of this sort people used to study the heavenly motions: and they were made use of for seminaries, where young people were instructed; on which account they were stiled παιδοπαιδοι. Hence Achilles was supposed to have been taught by <sup>71</sup> 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. <sup>72</sup> Εγενοντο αυτω μαθηται κυνηγεσιων τε, και ετερων καλων, Κεφαλος, Ασκληπιος, Μελανιων, Νεσωρ, Αμφιαραος, Πηλεος, Τελαμων, Μελεαγρος, Θησεος, Ίππολυτος, Παλαμνηδης, Οδυσσεος, Μενεθρεος, Διομηδης, Κασωρ, Πολυδευκης, Μαχαων, Ποδαλειριος, Αντιλοχος, Αινειας, Αχιλλεος. Jason is by Pindar made to say of himself, <sup>73</sup> Φαμι διδασκαλιαν Χειρωνος οισειν: and the same circumstance is mentioned in another place: <sup>74</sup> Κρονιδα δε τραφεν Χειρωνι δωκαν (Ιασονα). 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

<sup>71</sup> Orphic. Argonaut. v. 395.

<sup>72</sup> De Venatione. p. 972.

<sup>73</sup> Pyth. Ode 4. p. 244.

<sup>74</sup> Ibid. p. 246.

found impossible for him to have had pupils in such different ages. For not only Æsculapius, mentioned in this list, but Apollo likewise learnt of him the medicinal arts. <sup>75</sup> *Ἀσκληπιος καὶ Ἀπολλων παρὰ Χειρῶν τῷ Κένταυρῷ ἰατρὰ διδασκονται.* 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: <sup>76</sup> *Ὁ Χειρωνος βίος πᾶσιν ἐξηκεῖ: Ζεὺς γὰρ καὶ Χειρῶν 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 <sup>77</sup> countries. Besides many of them, who are mentioned, were manifestly ideal personages. For not to speak of Cephalus and Castor, Apollo was a Deity; and Æsculapius was the <sup>78</sup> 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 <sup>79</sup> Hercules: *Ἰω, Παιῶν, Ἡρακλῆς, Ἀσκληπιε:* and he also speaks of the temple of Jupiter Æsculapius, *Δίος Ἀσκληπιῆς νεώς.* 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

<sup>75</sup> Justin. Martyr de Monarchiâ. p. 42.

<sup>76</sup> De Venat. p. 972.

<sup>77</sup> Æsculapius was of Egypt. Cephalus is said to have lived in the time of Cecrops *αὐτοχθῶν*: or, as some say, in the time of Erectheus; many centuries before Antilochus and Achilles, who were at the siege of Troy.

<sup>78</sup> Æsculapius was the Sun. Euseb. Præp. Evang. L. 3. p. 112.

<sup>79</sup> Oratio in Herculem. Vol. 1. p. 64. Oratio in Æsculapium. p. 67.

education;

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 φιλοφρονεων, και δικαιοτατος:

<sup>89</sup> Ὀν Χειρων ἐδίδαξε δικαιοτατος Κενταυρων.

The like character is given of him by Hermippus of Berytus.

<sup>81</sup> ΟΥΤΟΣ

Εἰς τε δικαιοσυνην θνητων γενος ηγαγε, δειξας  
Ὀρκον, και θυσιας ἰλαρας, και σχηματ' Ὀλυμπε.

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 Theffaly; where if they could get a person, who was an Achean by birth, they used to offer him at the altars of Peleus and <sup>82</sup> 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

<sup>80</sup> Homer. Iliad. Α. v. 831.

<sup>81</sup> Clemens Alexand. Strom. L. I. p. 361.

<sup>82</sup> Μονιμος δε ἴσχει, εν τη των θαυμασιων συναγωγη, εν Πελλη της Θετταλιας Αχαιοιν ανθρωπον Πηλει και Χειρωνι καταθυσθαι. Clementis Cohort. p. 36.

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 <sup>83</sup> Kiroon at this day. As Charon was a temple near the catacombs, or place of burial; all the persons, who were brought to be there deposited, had an offering made on their account, upon being landed on this shore. Hence arose the notion of the fee of Charon, and of the ferryman of that name. This building stood upon the banks of a canal, which communicated with the Nile: but that, which is now called Kiroon, stands at some distance to the west, upon the lake <sup>84</sup> Mœris; where only the kings of Egypt had a right of sepulture. The region of the catacombs was called the Acheronian and <sup>85</sup> Acherusian plain, and likewise the Elyfian: 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 <sup>86</sup> Phrygia, <sup>87</sup> Epirus, <sup>88</sup> Hellas, <sup>89</sup> Apu-

<sup>83</sup> Pocock's Travels. V. i. p. 65.

<sup>84</sup> Pocock's Travels: Ibid.

<sup>85</sup> Πάρις τὴν λίμνην τὴν καλεσμένην Ἀχερῶσιαν. Diodorus Sic. L. i. p. 86.

<sup>86</sup> In Phrygiâ—juxta specus est Acherusia, ad manes, ut aiunt, pervius. Mela. L. i. c. 19. p. 100.

<sup>87</sup> River Acheron, and lake Acherusia in Epirus. Pausan. L. i. p. 40. Strabo. L. 7. p. 499. Thucydides. L. i. p. 34.

<sup>88</sup> Near Corinth Acherusia. Pausan. L. 2. p. 196.

In Elis Acheron. Strabo. L. 8. p. 530.

<sup>89</sup> Celsæ nidum Acheronticæ. Horat. L. 3. Ode 4. v. 14.

lia, <sup>90</sup> Campania, and other countries. The libri <sup>91</sup> 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 Etruria; 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 <sup>92</sup> Mentor, the son of Αλκιμος, 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 Mantor, that the sacred cakes had the name of Amphimantora.

<sup>93</sup> Αμφιμαντορα, αλφιστα μελιτι δεδευμενα.

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; Castor was esteemed in consequence of it a

<sup>90</sup> Near Avernus. In like manner there were *πεδια Ηλυσια* in Egypt, Messenia, and in the remoter parts of Iberia. See Plutarch in Sertorio, and Strabo. L. 3. p. 223.

<sup>91</sup> Also Libri Tarquitiani Aruspicum Etruscorum; so denominated from Tarquishan. Marcellinus. L. 25. c. 2. p. 322.

<sup>92</sup> Herodot. Vit. Hom. c. 3.

<sup>93</sup> Hesychius.

tutulary 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 Asterius, Asterion, and Astarte. C-Astor was by the Greeks abbreviated to Castor; 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 Castor 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 Cephaleuses. <sup>94</sup> Μεγάλους γὰρ σφας οἱ ταυτῆ Θεοὺς ὀνομαζουσιν. *The people there style them by way of eminence the Great Gods.* There are altars extant, which are inscribed <sup>95</sup> CASTORI ET POLLUCI DIIS MAGNIS. In <sup>96</sup> Gruter is a Greek inscription to the same purport. Γαῖος Γαῖος Ἀχαρνεύς Ἱερεὺς γενομένος Θεῶν Μεγάλων Διοσκουρῶν Καβείρων. But though Castor 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

<sup>94</sup> L. 1. p. 77.

<sup>95</sup> Fleetwood's Inscript. p. 42.

<sup>96</sup> P. 318. n. 2.

entrusted, as to places of great security. The temple of Castor was particularly famous on this account, as we may learn from Juvenal :

<sup>97</sup> Æratâ multus in arcâ

Fifcus, et ad vigilem ponendi Castora 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 *Ανακειον* in Laconia ; and their festival at Athens *ανακεια*, *anakeia*. For Anac was a Canaanitish term of honour ; which the Greeks changed to *αναξ* and <sup>98</sup> *ανακτες*. 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 *πρωτανεια*, 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

<sup>97</sup> Sat. 14. v. 259.

<sup>98</sup> Pausanias. L. 2. p. 161, 162.

There was a hill called Anakeion : *Ανακειον' ορος, η των Διοσσυρων ιερον.* Suidas.

It is said of the celebrated Polygnotus, that he painted *τας εν τω θησαυρω και εν τω Ανακειω γραφας.* Harpocration. 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 :

<sup>99</sup> *Κασορα δ' Ἴπποδαμον, και πύξ αγαθον Πολυδευκεα.*

The Deity originally referred to, was the Sun. As he was the chief Deity, he must necessarily have been esteemed the supervisor and arbitrator of all sublunary things :

<sup>100</sup> *Ἡελιος, ὅς πάντ' εφορα, και πάντ' επακζει.*

On this account the same province of supreme judge was conferred on his substitute Castor, in conjunction with his brother Pollux : and they were accordingly looked upon as the conservators of the rights of mankind. Cicero makes a noble appeal to them in his seventh oration against Verres ; and enlarges upon the great department, of which they were presumed to be possessed : at the same time mentioning the treasures, which were deposited in their temples. <sup>1</sup> Vos omnium rerum forensium, consiliorum maximorum, legum, judiciorumque arbitri, et testes, celeberrimo in loco PRÆ-

<sup>99</sup> Homer. Iliad. Γ. v. 237.

<sup>100</sup> Homer. Odyss. Μ. v. 323.

<sup>1</sup> Cicero in Verrem Orat. 7. sect. ult.

TORII locati, Castor et Pollux; quorum ex templo quæstum fibi iste (Verres) et prædam maximam improbissime comparavit—teque, Ceres, et Libera—a quibus initia vitæ atque victûs, legum, morum, mansuetudinis, humanitatis exempla hominibus et civitatibus data ac dispertita esse dicuntur. Thus we find that they are at the close joined with Ceres, and Libera; and spoken of as the civiliziers of the world: but their peculiar province was law and judicature.

Many instances to the same purpose might be produced; some few of which I will lay before the reader. Trophonius, like Chiron and Castor, was a sacred tower; being compounded of Tor-Oph-On, Solis Pythonis turris, rendered Trophon, and Trophonius. It was an oracular temple, situated near a vast cavern: and the responses were given by dreams. Tiresias, 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. <sup>2</sup> Θηβαίους δὲ μετὰ τῆς Ἀμμωνος

<sup>2</sup> Pausanias. L. 9. p. 741.

το ἱερον οἰωνοσκοπειον τε Τειρεσις καλεσμενον. Tiresias according to Apollodorus was the son of Eueres, <sup>3</sup> *Ευηρης*, or, according to the true Dorian pronunciation, Euares, the same as the Egyptian *Uc Arez*, the Sun. He is by Hyginus styled <sup>4</sup> *Eurimi filius*; and in another place *Eurii filius*, 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. Tiresias is additionally styled Pastor; because all the Amonian Deities, as well as their princes, were called Shepherds: and those, who came originally from Chaldea, were styled the children of Ur, or Urius.

By the same analogy we may trace the true history of Terambus, the Deity of Egypt, who was called the Shepherd Terambus. The name is a compound of *Tor-Ambus*, or *Tor-Ambi*, the oracular tower of Ham. He is said to have been the son of Eufires, <sup>5</sup> *Ευσειρης τῆ Ποσειδωνος*; and to have come over, and settled in Thessaly near mount Othrys. According to Antoninus Liberalis he was very rich in flocks; and a great musician, and particularly expert in all pastoral measure. To him they attributed the invention of the pipe. The meaning of the history is, I think, too plain, after what has preceded to need a comment. It is fabled of him, that he was at last turned into a bird called *Cerambis*, or *Cerambix*. *Terambus* and *Cerambis* are both ancient terms of the same purport: the one pro-

<sup>3</sup> Apollodorus. L. 3. p. 154.

<sup>4</sup> Hyginus. Fab. 68, and 75.

<sup>5</sup> 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 <sup>6</sup> ΟΥΠΙ, *Ἀναστ' εὐωπι*: and of whom Cicero speaks and styles Upi: <sup>7</sup> *quam Græci Upim paterno nomine appellant.* The temple was hence called Kir-Upis; which the Grecians abridged to Γρυπες: 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 Γρυπες, 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 Upi, 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 Scholiast

<sup>6</sup> Hymn. in Dian. v. 204.

<sup>7</sup> Cicero de Nat. Deorum. L. 3. 23.

She is supposed to be the same as Diana. *Καλοσι δε την Αρτεμιν Θρακες Βενδειαν, Κρητες δε Δικτυαν, Λακεδαιμονιοι δε Ουπιν.* Palæphatus. c. 32. p. 78.

upon

upon Callimachus calls the chief of them Opis; and styles her, and her associates, Κορας ὁ Ὑπερβορεως, Hyperborean young women. The Hyperboreans, Alazonians, Arimafians, 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.

<sup>8</sup> Scholia in Callimach. Hymn. in Dianam. v. 204.

Ωπιη, και Ἑκαεργην—εκ των Ὑπερβορεων. Pausan. L. 5. p. 392.

Metuenda feris Hecæerge,

Et Soror, optatum numen venantibus, Opis.

Claudian in Laudes Stilic. L. 3. v. 253.



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## T A P H, T U P H, T A P H O S.

**T**HERE was another name current among the Amonians, by which they called their *λοφοι*, or high places : This was Taph ; which at times was rendered Tuph, Toph, and Taphos. Lower Egypt being a Flat, and annually overflowed, the natives were forced to raise the soil on which they built their principal edifices, in order to secure them from the inundation : and many of their sacred towers were erected upon conical mounds of earth. But there were often hills of the same form constructed for religious purposes, upon which there was no building. These were very common in Egypt. Hence we read of Taphanis, or Taph-Hanes, Taph-Ofiris, Taph-Ofiris parva, and contra Taphias, in Antoninus ; all of this country. In other parts were Taphioufa, Tape, Taphura, Taphori, Taphus, Taphofus, Taphitis. All these names relate to high altars, upon which they used oftentimes to offer human sacrifices. Typhon was one of these ; being a compound of Tuph-On, which signifies the hill or altar of the Sun. Tophet, where the Israelites made their children pass through fire to <sup>1</sup> Moloch, was a mount of this form. And there seem to have been

<sup>1</sup> 2 Kings c. 23. v. 10.    <sup>2</sup> Chron. c. 28. v. 3.

more than one of this denomination : as we learn from the prophet Jeremiah. <sup>2</sup> *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 Tupha. It seems to have been a term current in many countries. The high Persian <sup>3</sup> 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, <sup>4</sup> 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 : <sup>5</sup> *Αιγυπτιακὸν μίμημα Τυφῶ.* This I do not take to have been a Grecian word ; but the name of a sacred orbicular mount, analogous to the Touphas of Persis.

The Amonians, when they settled in Greece, raised many of these Tupha, or Tapha in different parts. These, beside

<sup>2</sup> C. 7. v. 31. and c. 19. v. 5. There was a place named Tophel (Toph-El) near Paran upon the Red Sea. Deuteron. c. 1. v. 1.

<sup>3</sup> Zonar. Vol. 2. p. 227. *Τεφαν καλεῖ ὁ δῆμιος καὶ πολὺς ἀνθρώπων.*

<sup>4</sup> Bedæ Hist. Angliæ. L. 2. c. 16.

<sup>5</sup> De legibus specialibus. p. 320.

The Greek term *τυφῶς*, *fumus*, vel *fastus*, will hardly make sense, as introduced here.

their

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 <sup>6</sup> Taph-Ofiris was rendered *ταφος*, or the burying-place of the God Ofiris: and as there were many such places in Egypt and Arabia, sacred to Ofiris and Dionusus; 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:

<sup>7</sup> Est 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 <sup>8</sup> Dionusus at Delphi; also of Deucalion, Pyrrha,

<sup>6</sup> Plutarch. Isis et Ofiris. V. 1. p. 359.

<sup>7</sup> Virgil. Æn. L. 2. v. 713.

<sup>8</sup> Την ταφην (Διονυσου) ειπαι φασιν εν Δελφοις παρα τον Χρυσον Απολλωνα. Cyril. cont. Julian. L. 1. p. 11.

Orion, in other places. They imagined that Jupiter was buried in Crete: which Callimachus supposes to have been a forgery of the natives.

Ἱ Κρητες αει ψευσαι και γαρ ταφον, ω Ανα, σειο  
Κρητες ετεκτηναντο, συ δ' ου θανες, εσσι γαρ αει.

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,

<sup>9</sup> Callimach. Hymn. in Jovem. v. 8.

Ἱ Ωδε μεγας κειται Ζαν, ον Δια κικλησκεισι.

Porphyr. Vita Pythagoræ. p. 20.

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<sup>r</sup>. Voltaire. The greatest part of the Grecian theology arose from misconceptions and blunders: and the stories concerning their Gods and Heroes were founded on terms misinterpreted and abused. Thus from the word *ταφος*, *taphos*, which they adopted in a limited sense, they formed a notion of their gods having been buried in every place, where there was a tumulus to their honour. This misled bishop Cumberland, Usher, Pearson, Petavius, Scaliger, with numberless other learned men; and among the foremost the great Newton. This extraordinary genius has greatly impaired the excellent system, upon which he proceeded, by admitting these fancied beings into chronology. We are so imbued in our childhood with notions of Mars, Hercules, and the rest of the celestial outlaws, that we scarce ever can lay them aside. We absolutely argue upon Pagan principles: and though we cannot believe the fables, which have been transmitted to us; yet we forget ourselves continually; and make inferences from them, as if they were real. In short, till we recollect ourselves, we are semi-pagans. It gives one pain to see men of learning, and principle, debating which was the Jupiter, who lay with Semele; and whether it was the same, that

outwitted Amphitryon. This is not, says a critic, the Hermes, who cut off Argus's head; but one of later date, who turned Battus into a stone. I fancy, says another, that this was done, when Iö was turned into a cow. It is said of Jupiter, that he made the night, in which he enjoyed Alcmena, as long as <sup>10</sup> three, or, as some say, as long as nine. The Abbe <sup>11</sup> 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 <sup>12</sup> remarks.*

Atque quanto nox fuisti longior hâc proximâ,  
Tanto brevior dies ut fiat, faciam; ut æque disparet,  
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 alledged; 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,

<sup>10</sup> Hence Hercules was stiled Τριεσπερος. Lycoph. v. 33.

Ζεὺς τρεῖς ἑσπερας εἰς μίαν μεταβαλὼν συνεκαθευδε τῇ Ἀλκμηνῇ. Schol. ibid.

<sup>11</sup> Abbe Banier. Mythology of the Ancients explained. Vol. 4. B. 3. c. 6. p. 77, 78. Translation.

<sup>12</sup> Plaut. Amphitryo. Act. 1. S. 3.

and many other learned men, supposed 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, Lactantius, 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; <sup>13</sup> *ab Euhemero et mortes, et sepulturæ demonstrantur deorum.* It matters not whether the notion were true; the fathers very fairly make use of it. They avail themselves of these concessions; and prove from them the absurdity of the Gentile worship, and the inconsistency of their opinions. Even Maximus Tyrius, the Platonic, could not but smile, at being shewn in the same place the temple, and tomb of the Deity <sup>14</sup>; *ἴερον Θεῶν, καὶ ταφὸν Θεῶν.* These supposed places of sepulture were so numerous, that Clemens Alexandrinus tells us, they were not to be counted.

<sup>13</sup> Cicero de Nat. Deor. L. 1. c. 42.

*Ἀλλὰ καὶ ταφὸν αὐτῶν (Ζητὸς) δεικνύσιν.* Lucian de Sacrificiis. v. 1. p. 355.

<sup>14</sup> Maximus Tyrius. Differt. 38. p. 85.

<sup>15</sup> Ἀλλὰ γὰρ ἐπιόντι μοι τὰς προσκυνεμένους ὑμῖν ταφάς, ἐμοὶ μὲν οὐδ' ὅπως ἀν' ἀρκέσει χρόνος. But after all, these Ταφοὶ were not tombs, but λοφοὶ μασοειδεῖς, conical mounds of earth; on which in the first ages offerings were made by fire. Hence τυφῶ, 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. <sup>16</sup> Aiunt Theologi vestri, et vetustatis absconditæ conditores, tres in rerum naturâ Joves esse—quinque Soles,

<sup>15</sup> Clementis Cohort. p. 40.

<sup>16</sup> Arnobius contra Gentes. L. 4. p. 135. Clem. Alexand. Cohort. p. 24.

et Mercurios quinque. Aiunt iidem Theologi quatuor esse Vulcanos, et tres Dianas; Æsculapios totidem, et Dionyfos 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. <sup>17</sup> 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

<sup>17</sup> Tertullian. Apolog. c. 14.

Πενσομαι δε σε καγω, ω ανθρωπε, ποσοι Ζηνες ευρισκονται. Theoph. ad Autoycl. L. 1. p. 344.

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<sup>18</sup> 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<sup>19</sup> 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,<sup>20</sup> *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<sup>21</sup> early. Shall we suppose with the critics and commentators, that this was a prior Jupiter? If he were a dif-

<sup>18</sup> Newton's Chronology. p. 151.

<sup>19</sup> Pezron. Antiquities of Nations. c. 10, 11, 12.

<sup>20</sup> Virgil. *Æn.* L. 7. 48.

<sup>21</sup> 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 nursed in Crete; and had wars with the Titans. He dethrones his father, who flies to Italy; where he introduces an Age of Gold. The mythology concerning him we find to be in all respects uniform. It is therefore to little purpose to substitute another person of the same name by way of reconciling matters, unless we can suppose, that every person so denominated had the same relations and connexions, and the same occurrences in life reiterated: which is impossible. It is therefore, I think, plain, that the Grecian Deities were not the persons<sup>22</sup> supposed: and that their imputed names were titles. It is true, a very ancient and respectable writer,<sup>23</sup> 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. Lactantius, who copied from him, says, that it was

<sup>22</sup> Arnobius has a very just observation to this purpose. *Omnes Dii non sunt: quoniam plures sub eodem nomine, quemadmodum accepimus, esse non possunt, &c.* L. 4. p. 136.

<sup>23</sup> Antiquus Auctor Euhemerus; qui fuit ex civitate Messene, res gestas Jovis, et cæterorum, qui Dii putantur, collegit: historiamque contexuit ex titulis, et inscriptionibus sacris, quæ in antiquissimis templis habebantur; maximeque in fano Jovis Triphylj, ubi auream columnam positam esse ab ipso Jovis titulus indicabat. In quâ columnâ gesta sua perscripsit, ut monumentum esset posteris rerum suarum. *Lactant. de Falsâ Relig.* L. 1. c. 11. p. 50.

(Euhemerus), quem noster et interpretatus, et secutus est præter cæteros, Ennius. *Cicero de Nat. Deor.* L. 1. c. 42.

at Cnossus in <sup>24</sup> Crete. Jupiter, ætate pessum actâ, in Cretâ vitam commutavit.—Sepulchrum ejus est in Cretâ, et in oppido Cnossu: et dicitur Vesta hanc urbem creavisse: inque sepulchro ejus est inscriptio antiquis literis Græcis, Ζευ Κρονου. 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. Lactantius, 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 <sup>25</sup> Mount Ida: others upon Mount <sup>26</sup> Jafius. Had the Cretons 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.

<sup>27</sup> Ζευ, σε μὲν Ἰδαίοισιν ἐν ἔρεσι φασὶ γενεσθαι,  
Ζευ, σε δ' ἐν Ἀρκαδίῃ.

He was at times supposed to have been a native of Troas, of Crete, of Thebes, of Arcadia, of Elis: but the whole arose from the word ταφος being through length of time misunderstood: for there would have been no legend about the birth of 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. Pausanias says,

<sup>24</sup> Lactantius de Falsâ Relig. L. 1. c. 11. p. 52.

<sup>25</sup> Varro apud Solinum. c. 16.

<sup>26</sup> Epiphanius in Ancorato. p. 108.

CyriL. contra Julianum. L. 10. p. 342. See Scholia upon Lycophron. v. 1194.

<sup>27</sup> Callimach. Hymn. in Jovem. v. 6.

that

that he ascended the mountain, and beheld the tomb, which was well worthy of <sup>28</sup> admiration. The tomb of <sup>29</sup> 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 <sup>30</sup> because it was the place of sepulture of Osiris. The same is said of another city, which was near the mouth of the Nile, and called Taphosiris parva. But they each of them had their name from the worship; and not from the interment of the Deity. This is plain from the account given of the ταφος Οσιριδος, or high altar of Osiris, by Diodorus; from whom we learn that Busiris and Osiris were the same. <sup>31</sup> *The Grecians, says this author, have a notion, that Busiris in Egypt used to sacrifice strangers: not that there was ever such a king, as Busiris; but the ταφος, or altar, of Osiris had this name in the language of the natives.* In short Busiris was only a vari-

<sup>28</sup> Ταφον θεας αξιον. Pausan. 2. p. 161.

<sup>29</sup> Diodor. Sicul. L. 1. p. 23. Ταφηναι λεγεσιν την Ισιν εν Μεμφει.

Osiris buried at Memphis, and at Nufa. Diodorus above. Also at Byblus in Phenicia.

Εισι δε ενιοι Βυβλιων, οι λεγεσιν παρα σφισιν τεβαρθαι τον Οσιριν των Αιγυπτιων. Lucian. de Syriâ Deâ. V. 2. p. 879.

Τα μεν εν περι της ταφης των Θεων τβτων διαφωνειται παρα τοις πλειστοις. Diodor. L. 1. p. 24.

<sup>30</sup> Procopius περι κτισματων. L. 6. c. 1. p. 109.

Αιγυπτιοι τε γαρ Οσιριδος πολλαχθ θηκαι, ωσπερ ειρηται, δεικνυσιν. Plutarch. Isis et Osiris. p. 358. He mentions πολλες Οσιριδος ταφες εν Αιγυπτω. Ibid. p. 359.

<sup>31</sup> L. 1. p. 79. Περι της Βουσιριδος ξενοκτανιας παρα τοις Ελλησιν ενισχυσαι τον μυθον· ο τε Βασιλεωσ ονομαζομενεσ Βουσιριδος, αλλα τε Οσιριδος ταφη ταυτην εχοντος την προσηγοριαν κατα την των εγχωριων διαλεκτον. Strabo likewise says, that there was no such king as Busiris. L. 17. p. 1154.

ation for Ofiris: both were compounded of the Egyptian term <sup>32</sup> Sehor, and related to the God of day. Hence the altars of the same Deity were called indifferently the altars of Ofirs, or Bufiris, 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; <sup>33</sup> *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 cypress; 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, <sup>34</sup> Opheltes, or, as it should be expressed, Opheltin, is the place; and Ophel the Deity, Sol Pytho, whose symbol was a serpent. Ophel-tin was a Taphos with a  $\tau\epsilon\mu\epsilon\nu\omicron\varsigma$ , or sacred inclosure: it was a sacred mound to the Ophite Deity; like that which was inclosed and fortified by*

<sup>32</sup> Bou-Sehor and Uch-Sehor are precisely of the same purport, and signify the great Lord of day.

<sup>33</sup> Pausanias. L. 2. p. 144.

<sup>34</sup> Altis, Baaltis, Orontis, Opheltis, are all places compounded with some title, or titles, of the Deity.

<sup>35</sup> Manasseh king of Judah; and which had been previously made use of to the same purpose by <sup>36</sup> Jotham. A history similar to that of Opheltes is given of Archemorus; who was said to have been left in a garden by his nurse Hypsipyle, and in her absence slain by a serpent. Each of them had festivals instituted, together with sacred games, in memorial of their misfortune. They are on this account by many supposed to have been the same person. But in reality they were not persons, but places. They are however so far alike, as they are terms, which relate to the same worship and Deity. Opheltin is the place, and altar of the Ophite God above-mentioned: and Archemorus was undoubtedly the ancient name of the neighbouring town, or city. It is a compound of Ar-Chemorus; and signifies the city of Cham-Orus, the same who is 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

<sup>35</sup> 2 Chron. c. 33. v. 14.

<sup>36</sup> 2 Chron. c. 27. v. 3. *On the wall (הזמה) 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 ;

<sup>37</sup> Κερος εων, ΕΤΙ ΓΥΜΝΟΣ, ΕΤΙ ΠΛΟΚΑΜΟΙΣΙ ΓΕΓΗΘΩΣ.

Near mount Cyllene in Arcadia was the sacred Taphos of <sup>38</sup> Æputus, who was supposed to have been stung by a serpent. Æputus was the same as Iapetus, the father of mankind. In the Dionusiaca the priests used to be crowned with serpents ; and in their frantic exclamations to cry out <sup>39</sup> 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 <sup>40</sup> 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 Triopus, 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

<sup>37</sup> Apollon. Rhodii Argonaut. L. 2. v. 709. Apollo is said to have killed Tityus, Βηπαις εων. Apollon. L. 1. v. 760.

<sup>38</sup> Τον δε τε Αιπυτη ταφον σπεδη μαλιςα εθεασαμην — εστι μεν εν γης χωμα θ μεγα, λιθ κρηπιδι εν κυκλω περιεχομενον. Pausan. L. 8. p. 632.

Αιπυτιον τυμβον, celebrated by Homer. Iliad. B. v. 605.

Αιπυτος supposed to be the same as Hermes. Ναος Ἑρμῆ Αιπυτη near Tegea in Arcadia. Pausan. L. 8. p. 696. Part of Arcadia was called Αιπυτις.

<sup>39</sup> Clemens Alexand. Cohort. p. 11. Ανεστειμμενοι τοις οφεισιν επολολυζοντες Ευαν, Ευαν κτλ.

<sup>40</sup> Porphyrii Vita Pythagoræ.

were

were both worshiped, being one and the same Deity. <sup>41</sup> Πυθιοί μιν εν ὁ Δρακῶν ὁ Πυθίος θρησκουεταί, καὶ τὴ Οφεως ἡ Πανηγυρίς καταγγελλεται Πυθία. *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 <sup>42</sup> day.

The Greeks had innumerable monuments of the sort, which I have been describing. They were taken for the tombs of departed heroes, but were really consecrated places: and the names by which they were distinguished, shew plainly their true history. Such was the supposed tomb of <sup>43</sup> Orion at Tanagra, and of Phoroneus in <sup>44</sup> Argolis; the tomb of <sup>45</sup> Deucalion in Athens; and of his wife <sup>46</sup> Pyrrha in Locris: of <sup>47</sup> Endymion in Elis: of Tityus in <sup>48</sup> Panopea: of Asterion in the island <sup>49</sup> Lade: of the Egyptian <sup>50</sup> Belus in Achaia. To these may be added the tombs of Zeus in Mount Sipylus,

<sup>41</sup> Clement. Alexand. Cohort. p. 29.

<sup>42</sup> The Scholiast upon Pindar seems to attribute the whole to Dionusus, who first gave out oracles at this place, and appointed the seventh day a festival. Εν ᾧ πρῶτος Διονυσος εθεμισευσε, καὶ αποκτεινας τον Οφιν τον Πυθωνα, αγωνιζεται τον Πυθικον αγωνα κατα ἐβδομην ἡμεραν. Prolegomena in Pind. Pyth. p. 185.

<sup>43</sup> Pausanias, L. 9. p. 749.

<sup>44</sup> Pausan. L. 2. p. 155.

<sup>45</sup> Strabo. L. 9. p. 651.

<sup>46</sup> Strabo. Ibidem.

<sup>47</sup> Pausan. L. 5. p. 376.

<sup>48</sup> Pausan. L. 10. p. 806.

<sup>49</sup> Pausan. L. 1. p. 87.

<sup>50</sup> At Patræ, μνημα Αιγυπτια τε Βηλθ. Pausan. L. 7. p. 578.

Mount Iafius, 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 <sup>51</sup> 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 sepulchrum was the supposed tomb of Phocus, consisting of a mound of raised earth, fenced round with a border of stone work: and a large rough stone was placed upon the top of all. Such were the rude monuments of Greece, which were looked upon as so many receptacles of the dead: but were high altars, with their sacred *τεμενη*, which had been erected for divine worship in the most early times. The Helladians, and the Persians, were of the same <sup>52</sup> family: hence we find many similar rites subsisting among the two nations. The latter adhered to the purer Zabaïsm, which they maintained a long time. They erected the same sacred *Tupha*, as the

<sup>51</sup> Pausanias. L. 2. p. 179.

<sup>52</sup> Herodotus. L. 7. c. 150. and L. 6. c. 54.

Plato in Alcibiad. 1<sup>mo</sup>. Vol. 2. p. 120.

Upon Mount Mænelaus was said to have been the tomb of Arcas, who was the father of the Arcadians.

*Εστι δε Μαιναλιη δυσχειμερος, ενθα τε κειται  
Αρκας, αφ' ου δη παντες επικλησιν καλεονται.*

Oraculum apud Pausan. L. 8. p. 616.

But what this supposed tomb really was, may be known from the same author:

*Το δε χωριον τωτο, ενθα ο ταφος εστι τη Αρκαδος, καλεσιν Ηλιω Βωμω. Ibid.*

*Ταφος, η τυμβος, η σημειον. Hesych.*

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, Anait: 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. <sup>53</sup> 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 Anait, 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, *Τυφῶν*, who was supposed to have been a giant, was a compound of Tuph-On, as I have before mentioned; and signified a sacred <sup>54</sup> 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

<sup>53</sup> Strabo. L. 11. p. 779. *Ἐν δὲ τῷ πεδίῳ ΠΕΤΡΑΝ ΤΙΝΑ προσχωματι συμπληρωσαντες εἰς βενοειδὲς σχῆμα κτλ.*

<sup>54</sup> Typhon was originally called *Τυφῶν*, and by Hyginus *Terræ Filius*. Fab. 152. p. 263. Diodorus. L. 1. p. 79. he is styled *Γῆς υἱὸς ἐξαισιος*. 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 <sup>55</sup> Idithia, <sup>56</sup> Abaris, <sup>57</sup> Heliopolis, and Taphofiris; which in consequence of these offerings were denominated Typhonian cities. Many writers say, that these rites were performed to Typhon at the <sup>58</sup> 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 <sup>59</sup> God. But this arose from the common mistake, by which places were substituted for the Deities there worshiped. Typhon was the Tupha, or altar, the supposed tomb of the God: and the offerings were made to the Sun, stiled On; the same as Osiris, and Bufiris. 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 <sup>60</sup> Troas, near which were the Scopuli Typhonis. Plutarch mentions that in the Phrygian Theology Typhon was esteemed the grandson of Isaac or Iſæac: and says that he was so spoken of *εν τοις Φρυγιοις*

<sup>55</sup> Plutarch. Isis et Osiris. p. 380.

<sup>56</sup> Josephus contra Apion. L. 1. p. 460.

<sup>57</sup> Porphyry de Abstinen. L. 2. p. 223.

There was *Πετρα Τυφαινια* in Caucasus. Etymolog. Magnum. *Τυφος\* Τυφαινια πετρα εστιν υψηλη εν Καυκασω.*

*Καυκασω εν κνημοισι, Τυφαινι οτι πετρη.* Apollon. L. 2. v. 1214.

<sup>58</sup> Diodorus Sicul. L. 1. p. 79.

<sup>59</sup> *Παρηγορησι θυσιας και προαινεσι (του Τυφαινα).* Plutarch. Isis et Osiris. p. 362.

<sup>60</sup> Diodorus Sicul. L. 5. p. 338.

<sup>61</sup> γραμμασιν. But all terms of relation are to be disregarded. The purport of the history was this. The altar was termed Tupon Ifiac, five Βωμος Ισιακος, from the sacra Ifiaca, which were performed upon it. The same Ifaac or Ifæac was sometimes rendered Æfacus, and supposed to have been a son of the river Granicus.

<sup>62</sup> Æfacon umbrosâ furtim peperiffè sub Idâ  
Fertur Alexirhoë Granico nata bicorni

The ancient Arcadians were said to have been the offspring of <sup>63</sup> 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

<sup>61</sup> Plutarch. Isis et Osiris. p. 362. Ισαιακη τῷ Ἡρακλεῖς ὁ Τυφῶν.

<sup>62</sup> Ovid. Metamorph. L. II. v. 762.

<sup>63</sup> Εἰσι δὲ ὑπὸ τῷ Τυφῶνος, ὑπὸ δὲ Ἀτλαντος Ξεναγορας εἰρηκεν. Schol. Apollon. L. 4. v. 264.

formed

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.

<sup>64</sup> *Ἐκ δὲ οἰωμῶν*

*Ἦν ἑκατὸν κεφαλοὶ οφίος, δεινοῖο Δρακόντος.*

As there was a perpetual fire kept up in the upper story, he describes it as shining through the apertures in the building.

<sup>65</sup> *Ἐκ δὲ οἰοσσῶν*

*Θεσπεσίης κεφαλῆσιν ὑπ' οφρυσι πυρ ἀμαρυσσε·  
Πασῶν δ' ἐκ κεφαλῶν πυρ καίετο δερκομένοιο.*

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 Casius near the famed Serbonian lake. He mentions sad noises heard within, and describes the roaring of the fudge 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.

<sup>64</sup> Hesiod. Theogon. v. 824.

<sup>65</sup> Ibid. v. 826. Typhis, Typhon, Typhaon, Typhœus, are all of the same purport.

<sup>66</sup> Ἐν ἰχθυοεντι δε ποντω  
 Ἰσαμενε Τυφωνοσ εσω βρυοεντοσ εναυλε  
 Βενθει ταρσα πεπηκτο, και ηερι μιγνυτο γασηρ  
 Θλιβομενη νεφεεσσι· Γιγαντεισ δε καρηνε  
 Φρικτον αερσιλοφων αιων βρυχημα λεοντων,  
 Ποντιοσ ειλυοεντι λεων εκαλυπτετο κολπω κτλ.

We may perceive, that this is a mixed description; wherein, under the character of a gigantic personage, a towering edifice is alluded to; which was situated upon the summit of a mountain, and in the vicinity of the sea.

<sup>66</sup> Nonni Dionys. L. I. p. 24.



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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.

*Παρα παντι των νομιζομενων παρ' υμιν Θεων Οφης συμβολον  
μεγα και μυσηριον αναγραφεται. Justin. Martyr. Apolog.  
L. I. p. 60.*

**I**T 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-

' Οφει:—τιμασθαι ισχυρως. Philarchus apud Ælian. de Animal. L. 17. c. 5.

lusion to the <sup>2</sup> serpent. I have taken notice, that in the Orgies of Bacchus the persons, who partook of the ceremony, used to carry serpents in their hands, and with horrid screams call upon Eva, Eva. They were often crowned with <sup>3</sup> 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 <sup>4</sup>. 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 <sup>5</sup> 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 <sup>6</sup> *Ευαν εκεινην, δι' ην η ψλανη παρηκολουθησε*. But I should think, that Eva was the same as Eph, Epha, Opha, which the Greeks rendered *Οφεις*, Ophis, and by it denoted a serpent. Clemens acknowledges, that the term Eva properly aspirated had such a signification. <sup>7</sup> *Το ονομα το Ευια δασυνομενον ερμηνευεται*

<sup>2</sup> See Justin Martyr above.

*Σημειον Οργιων Βακχικων Οφεις εστι τετελεσμενος*. Clemens Alexand. Cohort. p. 11. See Augustinus de Civitate Dei. L. 3. c. 12. and L. 18. c. 15.

<sup>3</sup> *Ανεξεμμενοι τοις οφεισιν*. Clemens above.

<sup>4</sup> In mysteriis, quibus Sabadii nomen est, aureus coluber in sinum dimittitur consecratis, et eximitur rursus ab inferioribus partibus. Arnobius. L. 5. p. 171. See also Clemens. Cohort. p. 14. *Δρακων διελκομενος τε κολπυ. κ. λ.*

Sebazium colentes Jovem anguem, cum initiantur, per sinum ducunt. Julius Firmicus. p. 23. *Σαβαζιος, επωνυμον Διονυσοσ*. Hesych.

<sup>5</sup> *Τες Οφεις ανεξεμμενοι, ευαζοντες το Ουα, Ουα, εκεινην την Ευαν επι, την δια τε Οφιος απατηθεισαν, επικαλουμενοι*. Epiphanius. Tom. 2. L. 3. p. 1092.

<sup>6</sup> Cohortatio. p. 11.

<sup>7</sup> Cohortatio. p. 11.

*Οφεις.* Olympias, the mother of <sup>8</sup> 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 Hæmus in Thrace; and carried on to a degree of madness. Olympias copied them closely in all their frantic manœuvres. She used to be followed with many attendants, who had each a thyrsus with <sup>9</sup> 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, <sup>10</sup> *Evoe, Saboe, Hues Attes, Attes Hues*, which were titles of the God Dionusus. He was peculiarly named *Υης*; and his priests were the Hyades, and Hyantes. He was likewise styled *Evas*. <sup>11</sup> *Ευας 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 <sup>12</sup> Isis. We learn from Diodorus Siculus, that the kings of Egypt wore high bonnets, which terminated in a round ball: and the whole was surrounded with figures of

<sup>8</sup> Plutarch. Alexander. p. 665.

<sup>9</sup> *Οφεις μεγαλης χειροθεις εφειλκετο τοις Διασοις (ἡ Ολυμπιας), ὁι πολλακις εκ τε κιττε και των μυτικων λικνων παραναδυομενοι, και περιελιτισμενοι θυρσοις των γυναικων, και τοις τεφανοις, εξεπληττον της ανδρας.* Plutarch. *ibid.*

<sup>10</sup> *Της οφεις της Παρειας θλιβων, και ὑπερ της κεφαλης αιωρων, και βοων, Ευοι, Σαβοι, και επορχομενος Υης Αττης, Αττης Υης.* Demost. *Περι τεφανθ.* p. 516.

<sup>11</sup> Hesych.

<sup>12</sup> *Της Ισιδος αγαλματα αναδθσι ταυτη, ὡς τινι διαδηματι βασιλειθ.* Ælian. *Hist. Animal.* L. 10. c. 31.

<sup>13</sup> 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. <sup>14</sup> Abadir Deus est; et hoc nomine lapis ille, quem Saturnus dicitur devorâsse pro Jove, quem Græci βαιτυλον vocant.—Abdir quoque et Abadir βαιτυλος. 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 <sup>15</sup> 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 <sup>16</sup> father: but

<sup>13</sup> Τῆς Βασιλῆϊς—χρησθαι πῆλοις μακροῖς ἐπὶ τῷ τετρατοῦ ὀμφαλῶν ἐχθροῖ, καὶ περιεσπειραμένοις ὄφει, ἐς καλῆσιν ἀσπίδας. L. 3. p. 145.

<sup>14</sup> Priscian. L. 5. and L. 6.

<sup>15</sup> Pausan. L. 10. p. 859.

<sup>16</sup> Bochart supposes this term to signify a father, and the purport of the name to be Pater magnificus. He has afterwards a secondary derivation. Sed fallor,  
aut

but in this instance it certainly relates to a serpent, which was indifferently styled Ab, Aub, and <sup>17</sup> Ob. I take Abaddon, 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 <sup>18</sup> Ἀβαδδων, τον αγγελον της Αβυσσος, the angel of the bottomless pit; that is, the prince of darkness. In another place he is described as the <sup>19</sup> dragon, that old serpent, which is the devil, and Satan. Hence I think, that the learned Heinsius is very right in the opinion, which he has given upon this passage; when he makes Abaddon the same as the serpent Pytho. Non dubitandum est, quin Pythius Apollo, hoc est spurcus ille spiritus, quem Hebræi Ob, et Abaddon, Hellenistæ ad verbum Απολλυωνα, cæteri Απολλωνα, dixerunt, sub hac formâ, quâ miseriam humano generi invexit, primo cultus <sup>20</sup>.

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 <sup>21</sup>. The like was mentioned in the Oëstateuch of Oëstanes: and moreover, that in Persis and in other parts of the east they erected temples to the ser-

aut Abdir, vel Abadir, cum pro lapide sumitur, corruptum ex Phœnicio Eben-Dir, lapis sphæricus. Geog. Sac. L. 2. c. 2. p. 708.

<sup>17</sup> See Radicals. p. 49. and Deuteronomy. c. 18. v. 11.

<sup>18</sup> Εχθσαι βασιλευα εφ' αυτων τον αγγελον της Αβυσσος' ονομα αυτω' Εβραϊσι Αβαδδων, εν δε τη Ελληνικη σινοια εχει Απολλυων. Revelation c. 9. v. 11.

<sup>19</sup> Revelation c. 20. v. 2. Abaddon signifies serpens Dominus, vel serpens Dominus Sol.

<sup>20</sup> Daniel Heinsius. Aristarchus. p. 11.

<sup>21</sup> Euseb. P. E. L. 1. p. 41, 42.

pent tribe, and held festivals to their honour, esteeming them<sup>22</sup> *Θεοὺς τὰς μεγίστας, καὶ ἀρχηγούς τῶν ὅλων, the supreme of all Gods, and the superintendants of the whole world.* The worship began among the people of Chaldea. They built the city Ophis upon the<sup>23</sup> Tigris, and were greatly addicted to divination, and to the worship of the serpent<sup>24</sup>. *Inventi 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 Canoph, Can-eph, and C'neph. It had also the name of Ob, or Oub, and was the same as the Basiliscus, or Royal Serpent; the same also as the Thermuthis: and in like manner was made use of by way of ornament to the statues of their<sup>25</sup> Gods. The chief Deity of Egypt is said to have been Vulcan, who was also styled Opas, as we learn from<sup>26</sup> Cicero. He was the same as Ofiris, the Sun; and hence was often called Ob-El, five Pytho Sol: and there were pillars sacred to him with curious hieroglyphical inscriptions, which had the same name. They were very lofty, and narrow in comparison of their length; hence among the Greeks, who copied 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

<sup>22</sup> Euseb. ibidem. *Τὰδε μὲν αὐτὰ καὶ Οὔρανός κτλ.*

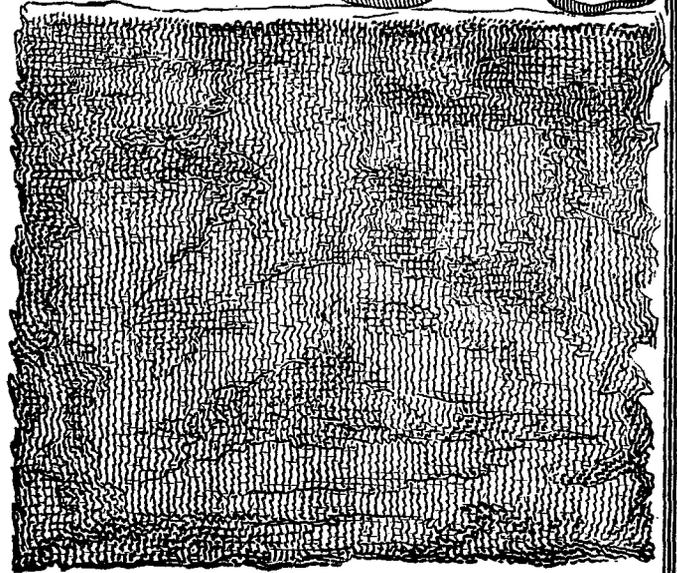
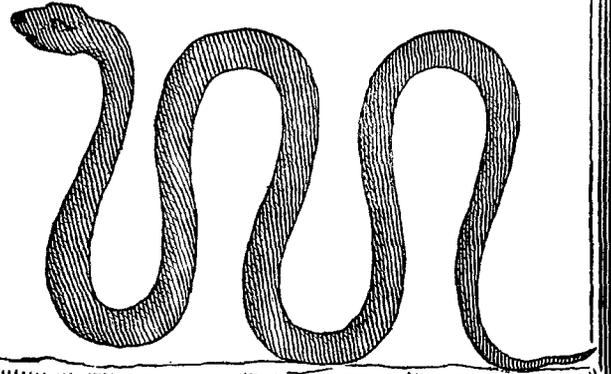
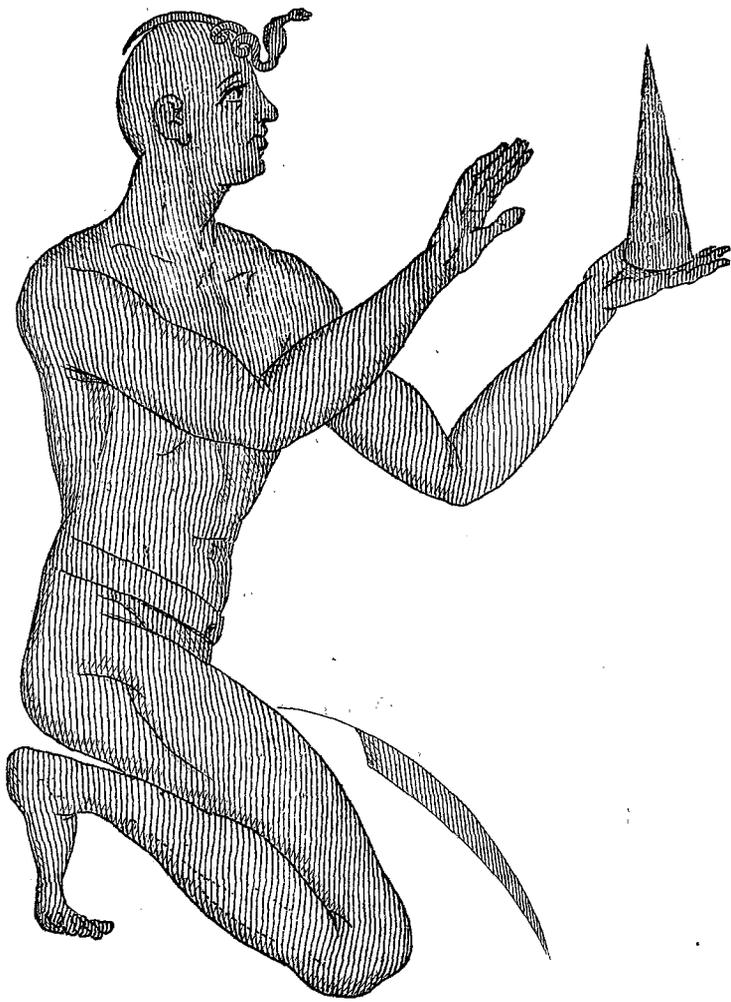
<sup>23</sup> Herod. L. 2. c. 189. also Ptolemy.

<sup>24</sup> M. Maimonides in more Nevochim. See Selden de Diis Syris. Synt. 1. c. 3. p. 49.

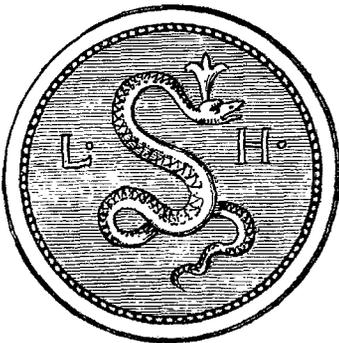
<sup>25</sup> *Οὐβαιοὺν, ὃ ἐστὶν Ἑλληνιστὶ Βασιλισκόν· ὄνπερ χρυσοῦν ποιεῖντες Θεοὺς περιτιθεασίν.* Horapollo. L. 1. p. 2.

*Οὐβαιοὺν* is so corrected for *Ουραίουν*, from MSS. by J. Corn. De Pauw.

<sup>26</sup> Cicero de Nat. Deor. L. 3.



*Ophus Thermuthus, sive Ob Basiliscus Aegyptiacus, cum Sacerdote Supplicante.*





facred mounds, or Tapha, were thus denominated from the serpent Deity, to whom they were facred.

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, <sup>27</sup> Ethothion, or Ethothia. Another treatise upon the same subject was written by Pherecydes Syrus, which was probably a copy of the former; for he is said to have composed it, <sup>28</sup> *παρὰ Φοινικῶν λαβὼν τὰς ἀφορμὰς, from some previous accounts of the Phenicians.* The title of his book was the Theology of Ophion, stiled Ophioneus; and of his worshipers, called Ophionidæ. Thoth, and Athoth, were certainly titles of the Deity in the Gentile world: and the book of Sanchoniathon might very possibly have been from hence named Ethothion, or more truly Athothion. But from the subject, upon which it was written, as well as from the treatise of Pherecydes, I should think, that Athothion, or Ethothion, was a mistake for Ath-ophion, a title which more immediately related to that worship, of which the writer treated. *Ath* was a sacred title, as I have shewn: and I imagine, that this dissertation did not barely relate to the serpentine Deity; but contained accounts of his votaries, the Ophitæ, 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,

<sup>27</sup> Præp. Evang. L. I. p. 41.

<sup>28</sup> Euseb. 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 <sup>29</sup> Æthiope Vulcani filio. The Æthiopes brought these rites into Greece: and called the island, where they first established them, <sup>30</sup> Ellopia, Solis Serpentis infula. 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.

<sup>31</sup> ΟΥΠΙΣ ΤΕ, ΛΟΞΩ ΤΕ, ΚΑΙ ΕΥΑΙΩΝ Ἐκαεργη.

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 <sup>32</sup> lion and a serpent: and sometimes of a <sup>33</sup> serpent only. I have before mentioned, that the Cuthites under the title of Heliadæ settled at Rhodes: and, as they were

<sup>29</sup> L. 6. p. 345.

<sup>30</sup> Strabo. L. 10. p. 683. It was supposed to have had its name from Ellops, the Son of Ion who was the brother of Cothus.

<sup>31</sup> Callimachus. H. in Delon. v. 292. Ευαιων, Eva-On, Serpens Sol.

<sup>32</sup> Athenagoras. Legatio. p. 294. Ἡρακλῆς Χρόνος.

<sup>33</sup> Athenag. p. 295. Ἡρακλῆς Θεός — δράκων ἑλικτικός.

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 <sup>34</sup> 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, Europeans, Oropians, Afo-pians, Inopians, Ophionians, and Æthiopes, as appears from the names, which they bequeathed; and in most places, where they resided, there were handed down traditions, which alluded to their original title of Ophites. In Phrygia, and upon the Hellespont, whither they sent out colonies very early, was a people styled ΟΦΙΟΓΕΝΕΙΣ, or the serpent-breed; who were said to retain an affinity and correspondence with <sup>35</sup> 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: <sup>36</sup> Τὸν ἡγεμόνα γενεσθαι δρακοντα. These reptiles are seldom found in islands, yet Tenos one of the Cyclades was supposed to have once swarmed with them. <sup>37</sup> Εν τη Τηνω, μια των Κυκλαδων νησω, οφεις και σκορπιοι δεινοι εγινοντο. Thucydides

<sup>34</sup> It is said to have been named Rhodus from Rhod, a Syriac word for a serpent. Bochart. G. S. P. p. 369.

<sup>35</sup> Ενταυθα μυθευσαι Οφιογενεις συγγενειαν τινα εχειν προς της οφεις. Strabo. L. 13. p. 880. Ophiogenæ in Hellesponto circa Parium. Pliny. L. 7. p. 371.

<sup>36</sup> Pausan. L. 8. p. 614.

<sup>37</sup> Aristoph. Plutus. Schol. v. 718.

mentions a people of Ætolia called <sup>38</sup> Ophionians: and the temple of Apollo at Patara in Lycia seems to have had its first institution from a priestess of the same <sup>39</sup> name. The island of Cyprus was styled Ophiusa, and Ophiodes, from the serpents, with which it was supposed to have <sup>40</sup> abounded. Of what species they were is no where mentioned; excepting only that about Paphos there was said to have been a <sup>41</sup> 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 <sup>42</sup> island. They settled also in Crete, where they increased greatly in numbers; so that Minos was said by an unseemly allegory, <sup>43</sup> οφεις ερησαι, serpentes minxiffe. The island Seriphus was one vast rock, by the Romans called <sup>44</sup> 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.

<sup>45</sup> Æginamque simul, serpentiferamque Seriphon.

<sup>38</sup> L. 3. c. 96. Strabo. L. 10. p. 692.

<sup>39</sup> Steph. Byzant. Παταρα.

<sup>40</sup> Εν δ' επ' εραν Διας φευγων οφιοδεα Κυπρον. Parthenius. See Vossius upon Pomp. Mela. L. 1. c. 6. p. 391.

Ovid. Metamorph. L. 10. v. 229. Cypri arva Ophiusia.

<sup>41</sup> They were particularly to be found at Paphos. Apollon. Discolus. Mirabil. c. 39. Οφισ ποδας εχων δυο.

<sup>42</sup> Herodotus. L. 7. c. 90. 'Οι δε απο Αιθιοπιας, ως αυτοι Κυπριοι λεγουσιν.

<sup>43</sup> 'Ο γαρ Μινως οφεις, και σκορπιωσ, και σκολοπενδρας ερεσκεν κλ. Antonin. Liberalis. c. 41. p. 202. See Notes, p. 276.

<sup>44</sup> Tacitus. Annal. L. 4. c. 21.

<sup>45</sup> In Ceiri.

It had this epithet not on account of any real serpents, but according to the Greeks from <sup>46</sup> Medusa's head, which was brought hither by Perseus. By this is meant the serpent Deity, whose worship was here introduced by people called Peresians. Medusa's head denoted divine wisdom: and the island was sacred to the serpent, as is apparent from its name <sup>47</sup>. The Athenians were esteemed Serpentigenæ; and they had a tradition, that the chief guardian of their Acropolis was a <sup>48</sup> serpent. It is reported of the Goddess Ceres, that she placed a dragon for a guardian to her temple at <sup>49</sup> Eleufis; and appointed another to attend upon Erechtheus. Ægeus of Athens according to Androtion was of the <sup>50</sup> serpent breed: and the first king of the country is said to have been <sup>51</sup> Δρακων, a Dragon. Others make Cecrops the first who reigned. He is said to have been <sup>52</sup> διφυης, of a twofold nature; *συμφυες εχων σωμα ανδρος και δρακοντος, 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 <sup>53</sup> brute; because he

<sup>46</sup> Strabo. L. 10. p. 746.

<sup>47</sup> What the Greeks rendered Σεριφος was properly Sar-Iph; and Sar-Iphis, the same as Ophis: which signified Petra Serpentis, five Pythonis.

<sup>48</sup> Herodotus. L. 8. c. 41.

<sup>49</sup> Strabo. L. 9. 603.

<sup>50</sup> Lycophron. Scholia. v. 496. *απο των οδοντων τε δρακοντος.*

<sup>51</sup> Meursius de Reg. Athen. L. 1. c. 6.

<sup>52</sup> Apollodorus. L. 3. p. 191.

<sup>53</sup> 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. . Eufathius 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, <sup>54</sup> *απο οφεις εις ανθρωπον ελθειν*, *that he was changed from a serpent to a man*. By this was signified, according to Eufathius, that Cecrops by coming into Hellas divested himself of all the rudeness, and barbarity of <sup>55</sup> his country, and became more civilized and humane. This is too high a compliment to be payed to Greece in its infant state, and detracts greatly from the character of the Egyptians. The learned Marsham therefore animadverts with great justice: <sup>56</sup> *Est verifimilius illum ex Ægypto mores magis civiles in Græciam 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 <sup>57</sup> emblem. Something of the like nature was mentioned of Triptolemus, and <sup>58</sup> Eriχthonius: 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.

<sup>54</sup> Eufath. on Dionys. p. 56. Edit. Steph.

<sup>55</sup> *Τον βαρβαρον Αιγυπτιασμον αφεις. κτλ. ibid.*

See also Tzetzes upon Lycophron. v. 111.

<sup>56</sup> Chron. Canon. p. 109.

<sup>57</sup> 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.

<sup>58</sup> *Δεξακοντας δυο περι τον Εριχθωνιον.* Antigonus Carystius. c. 12.

Their<sup>1</sup> city is said of old to have swarmed with <sup>59</sup> serpents. The same is said of the city Amyclæ in Italy, which was of Spartan original. They came hither in such abundance, that it was abandoned by the <sup>60</sup> 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.

<sup>61</sup> Ἀπὶς γὰρ ἐλθὼν ἐκ περὶ Ναυπακτίας,  
 Ἰατρομαντὶς, παῖς Ἀπολλωνος, χθονα  
 Τὴν δ' ἐκκαθαίρει κνωδαλῶν βροτοφθόρων.

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 <sup>62</sup> 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 Ophitæ, who for a long time possessed that country. They

<sup>59</sup> Aristot. de Mirabilibus. Vol. 2. p. 717.

<sup>60</sup> Pliny. L. 3. p. 153. L. 8. p. 455.

<sup>61</sup> Æschyli Supplices, p. 516.

<sup>62</sup> L. 3. p. 184.

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. <sup>63</sup> 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 <sup>64</sup> 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 <sup>65</sup> animals. Something similar is said of Tiresias.

As the worship of the serpent was of old so prevalent, many places, as well as people, from thence received their names. Those who settled in Campania were called Opici; which some would have changed to Ophici; because they were denominated from serpents. <sup>66</sup> *Οἱ δὲ (φασὶ) ὅτι Οφικοί, ἀπο τῶν οφίων.* 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, Ophitæa, Ophionia, Ophioëssa, Ophiodes, and Ophiusa. This last was an ancient name, by which, ac-

<sup>63</sup> Apollonius Discolus. c. 12. and Aristot. de Mirabilibus. Vol. 2. p. 737.

<sup>64</sup> Aves Diomed's—judicant inter suos et advenas, &c. Isidorus Orig. L. 12. c. 7. Pliny. L. 10. c. 44.

<sup>65</sup> Apollodorus. L. 1. p. 37.

<sup>66</sup> Stephanus Byzant. *Οφικοί.*

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 <sup>67</sup> Epiphanius: and we find that there were places of this name. There was a city Eva in <sup>68</sup> Arcadia: and another in <sup>69</sup> Macedonia. There was also a mountain Eva, or Evan, taken notice of by <sup>70</sup> Pausanias, between which and Ithome lay the city Messene. He mentions also an Eva in Argolis, and speaks of it as a large <sup>71</sup> 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 <sup>72</sup> Laconia; and another in <sup>73</sup> Myfia, 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.

<sup>67</sup> *Ευια τον σφιν παιδες Ἑβραιων ονομαζουσι.* Epiphanius adverb. Hæref. L. 3. tom. 2. p. 1092.

<sup>68</sup> Steph. Byzant.

<sup>69</sup> Ptolemy. p. 93. *Ευια.*

<sup>70</sup> Pausanias. L. 4. p. 356.

<sup>71</sup> L. 2. p. 202.

<sup>72</sup> Pausan. L. 3. p. 249.

<sup>73</sup> There was a city of this name in Macedonia, and in Troas. Also a river.

<sup>74</sup> Æoliā Pitanem lævâ de parte relinquit,  
Factaque de faxo longi simulacra *Draconis*.

The city was situated upon the river Eva or Evan, which the Greeks rendered <sup>75</sup> Evenus. It is remarkable, that the Opici, who are said to have been denominated from serpents, had also the name of Pitanatæ: at least one part of that family were so called. <sup>76</sup> Τίνας δε και Πιτανάτας λεγεσθαι. Pitanatæ is a term of the same purport as Opici, and relates to the votaries of Pitan, the serpent Deity, which was adored by that people. Menelaus was of old styled <sup>77</sup> Pitanates, as we learn from Hesychius: and the reason of it may be known from his being a Spartan, by which was intimated one of the serpentigenæ, or Ophites. Hence he was represented with a serpent for a device upon his shield. It is said that a brigade, or portion of infantry, was among some of the Greeks named <sup>78</sup> Pitanates; and the soldiers in consequence of it must have been termed Pitanatæ: undoubtedly, because they had the Pitan, or serpent, for their <sup>79</sup> standard. Analogous to this among other nations there were soldiers called <sup>80</sup> Draconarii.

I be-

<sup>74</sup> Ovid. *Metamorph.* L. 7. v. 357.

<sup>75</sup> Strabo. L. 13. p. 913. It is compounded of Eva-Ain, the fountain, or river of Eva, the serpent.

<sup>76</sup> Strabo. L. 5. p. 383.

<sup>77</sup> Μενελαον, ὅς ην Πιτανάτης. Hesych.

Δρακων επι τη ασπιδι (Μενελαος) εστιν ειργασμενος. Pausan. L. 10. p. 863.

<sup>78</sup> Πιτανάτης, λοχος. Hesych.

<sup>79</sup> It was the insigne of many countries.

*Textilis Anguis*

Discurrit per utramque aciem. Sidon. *Apollinaris.* Carm. 5. v. 409.

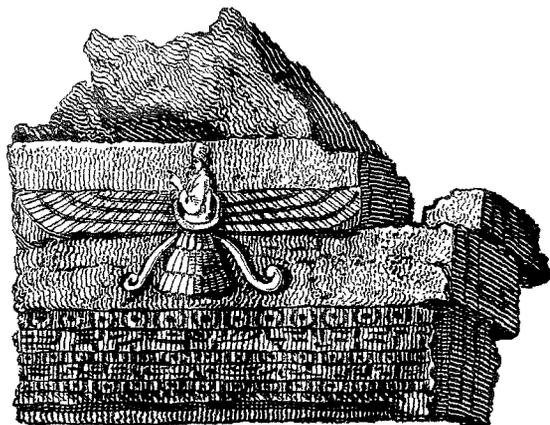
<sup>80</sup> Stent bellatrices Aquilæ, sævique *Dracones*.

Claudian. *de Nuptiis Honor. et Mariæ.* v. 193.

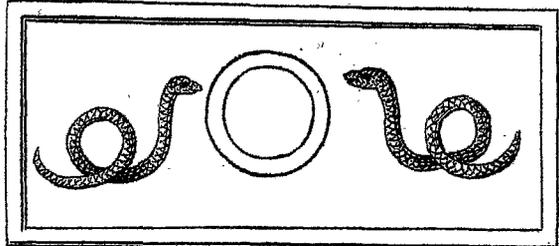
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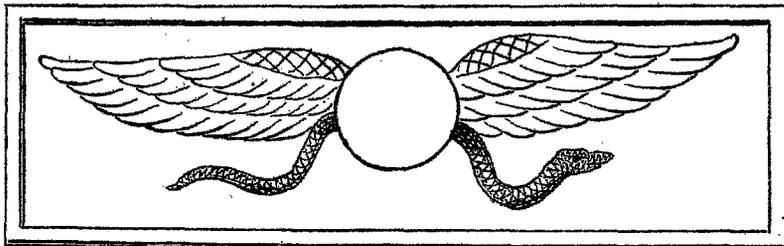
*From Kaempfer.*



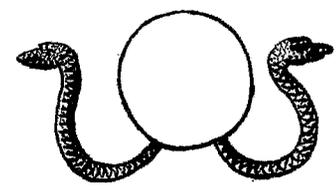
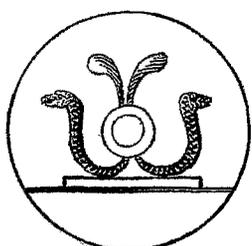
*From Le Bruyn.*



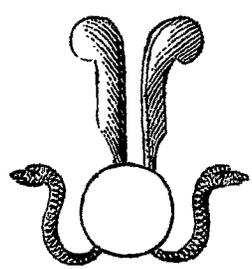
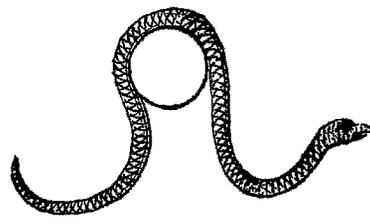
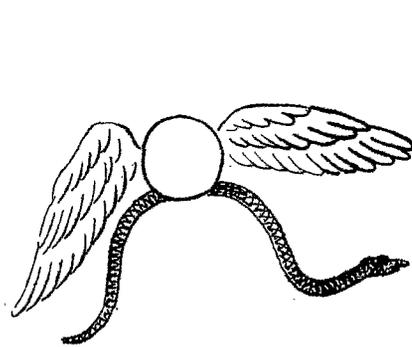
*A Chinese Device*



*From the Ruins of Naki Ruzstan.*



*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 <sup>81</sup> Epiphanius Ophitæ, by <sup>82</sup> Clemens of Alexandria Ophiani. They are particularly described by Tertullian, whose account of them is well worth our notice. <sup>83</sup> *Accefferunt his Hæretici etiam illi, qui Ophitæ nuncupantur: nam serpentem magnificent in tantum, ut illum etiam ipsi Christo præferant. Ipse enim, inquit, scientiæ nobis boni et mali originem dedit. Hujus animadvertens potentiam et majestatem Moyses æreum posuit serpentem: et quicumque in eum aspexerunt, sanitatem consecuti sunt. Ipse,*

Ut primum vestras Aquilas Provincia vidit,  
Defuit hostiles confestim horrere *Dracones.*

Sidon. Apollinaris. Carm. 2. v. 235.

<sup>81</sup> Epiphanius. Hæres. 37. p. 267.

<sup>82</sup> Clemens. L. 7. p. 900.

<sup>83</sup> Tertullian de Præscript. Hæret. c. 47. p. 221.

aiunt, præterea in Evangelio imitatur serpentis ipfius facram potestatem, dicendo, et ficut Moyfes exaltavit serpentem in deserto, ita exaltari oportet filium hominis. Ipsum introducunt ad benedicenda Euchariftia fua. In the above we fee plainly the perverseness of human wit, which deviates fo industrioufly ; and is ever after employed in finding expedients to countenance error, and render apoftafy 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 <sup>84</sup> serpent. I have adopted it, as far as it relates to my system, which is in some degree illustrated by it.

<sup>84</sup> Voffius, Selden, and many learned men have touched upon this subject. There is a treatise of Philip Olearius de Ophiolatriâ. Also Differtatio Theologico-Hiftorica, &c. &c. de cultu serpentum. Auctore M. Johan. Christian. Kock. Lipsiæ. 1717.

## CUCLOPES or CYCLOPES.

Παλαιστατοι μεν λεγονται εν μερει τιη της χωρας (της Σικελιας) Κυκλωπες, και Λαιστρυγονες οικησαι· ων εγω ετε γενοσ εχω ειπειν, ετε οποθεν εισηλθον, η οποι απεχωρησαν. Thucydides. L. 6. p. 378.

**T**HUCYDIDES 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 worshipped the symbolical serpent. They have been represented

by the poets, as persons of an<sup>1</sup> 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<sup>2</sup> 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 Cœlus; 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<sup>3</sup> Charon, and Tarchon: and they were esteemed Pelorian, from the God Alorus, the same as Cœlus and Python. The Grecians confounded the people, who raised these buildings, with the structures themselves. Strabo places them near

<sup>1</sup> Homer. Odyss. L. 9. v. 106.

<sup>2</sup> Hæc a principio patria Cyclopum fuit. Justin. of the island Sicily. L. 4. c. 2.

<sup>3</sup> Ὁς οἴεται μὲν τὸ μονογλήπιον ἔργον

Χαράωνος. Lycophron. v. 659. Charon was not a person, but Char-On, the temple of the Sun.

Ætna,

<sup>4</sup> 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 <sup>5</sup> 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 : <sup>6</sup> Οικεις ὑπ' Αιτνη τη πυροσκαπτη Πετρα. They are represented as a people savage, and lawless, and delighting in human flesh. Hence it is prophesied by Cassandra, as a curse upon Ulysses, that he would one day be forced to seek for refuge in a Cyclopians' 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. <sup>8</sup> 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

<sup>4</sup> Των περι την Αιτνην και Λεοντινην Κυκλωπας (δυνατεις). Strabo. L. 1. p. 38.

<sup>5</sup> The province of Leontina called Xuthia. Diodorus. L. 5. p. 291.

<sup>6</sup> Cyclops. v. 297.

<sup>7</sup> Lycophron. v. 659.

<sup>8</sup> Γλυκυτατα φασι τα κρεα της ξενος φεγειν.

Ουδεις μολων δευρ', οστις θ κατεσφαγη. Euripid. Cyclops. v. 126.

they

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<sup>9</sup> Nilus of Egypt, who was the same as<sup>10</sup> 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<sup>11</sup> Anakim, and were descended from the sons of Anac: so that this history, though carried to a great excess, was probably founded

<sup>9</sup> The river Nilus was called Triton, and afterwards Nilus. Μετωνομασθη δε απο Νειλος τω Κυκλωπος. Scholia in Apollon. L. 4. v. 268.

Nilus Deorum maximus. Huetii Demons. Evang. Prop. 4. p. 111.

<sup>10</sup> Αιγυπτιε Ζευ, Νειλε. Athenæus. L. 5. p. 203.

Vulcanus — Nilo natus, Opas, ut Ægyptii appellant. Cicero de Naturâ Deor. L. 3. c. 22. Hence Νειλος Κυκλωψ must have been the chief Deity; and the Cyclopians his votaries and priests.

Νειλοιο τεμενος Κρονιδα. Pindar. Pyth. Ode 4. p. 239. He was no other than Ouranus, and Cœlus.

<sup>11</sup> Αγεριων, υιος Ανακτος, who was buried in the island Lade near Miletus, is mentioned as a gigantic personage by Pausanias. 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 <sup>12</sup> 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,

<sup>13</sup> Καὶ γὰρ θαυμ' ἐτετυκτο πελωρίων, εἶδε ἑωκεί  
 Ἄνδρι γέ σιτοφαγῶ, ἀλλὰ ῥίψ' ὕληεντι.

Virgil says of the same person,

<sup>14</sup> Ipse arduus, altaque pulsat fidera.

As these buildings were oftentimes light-houses, and had in their upper story one round casement, Argolici clypei, aut Phœbeæ lampadis instar, 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:

<sup>12</sup> Herodotus. L. 5. c. 6. He alludes to them under the name of Cadmians.

<sup>13</sup> Odyss. 9. v. 190.

<sup>14</sup> Æneid. L. 3. v. 619.

<sup>15</sup> αἶνα Πελωρα,  
 Πρηοσὶν Ὀσσειοισὶν εὐκοτὰ πασι δ' ὑπ' ὀφρυῶν  
 Φαεα μὲνογλήνα σάκει ἰσα τετραβοεῖω.

The Grecians have so confounded the Cyclopiian Deity with his votaries, that it is difficult to speak precisely of either. They sometimes mention him as a single person; the same as Nilus of Egypt, who was esteemed the father of the Gods. At other times they introduce a plurality, whom they still represent as of the highest antiquity, and make the brethren of Cronus: <sup>16</sup> Κυκλωπες—οἱ ἀδελφοὶ ἦσαν τῶ Κρονῶ, τῶ πατρὸς τῶ Διὸς. 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 <sup>17</sup> Earth and Cœlus. But in these histories every degree of relation has been founded upon idle fictions; and is uniformly to be set aside. The Cyclopiian Deity was <sup>18</sup> Ouranus, and the Cyclopiians 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 ταφος or high

<sup>15</sup> Hymn. in Dian. v. 51.

Μένος δ' ὀφθαλμὸς μέσσω ἐπέκειτο μετώπῳ. Hesiod. Theogon. v. 143.

Clemens Alexandrinus tell us, that Homer's account of Polyphemus is borrowed from the character of Saturnus in the Orphic poetry. Strom. L. 6. p. 751.

<sup>16</sup> Scholia in Æschyl. Prometh. p. 56.

<sup>17</sup> Παιδὲς Οὐρανῶ, καὶ Γῆς.

<sup>18</sup> Ἐξ ἧς αὐτῷ (Οὐρανῷ) τρεῖς παῖδας γίνωσκῃσιν ἑκατονταχειράς, καὶ τρεῖς ἕτερας ἀποτικτῆσι Κυκλωπῶν. Proclus in Photio. C. ccxxxix. p. 982.

Euripides makes them the sons of Oceanus.

Ἴν' οἱ μωνῶπες ποντίων παῖδες Θεῶν

Κυκλωπῶν οἰκῶσ' ἀντὶ ἐρημῶ, ἀνδροκτονοὶ. Cyclops. v. 21.

altar,

altar, where offerings were made to the Cyclopiān<sup>19</sup> Deities. People of this family fettled upon the southern coast of Sicily at Camarina; which some have supposed to have been the Hupereia of Homer, where the Pheacians once resided.

<sup>20</sup> Ὅτι πρῶτον μὲν ποτὶ ἐναίον ἐν εὐρυχωρῶ Ὑπερεια,  
 Ἀγχι Κυκλωπῶν ἀνδρῶν ὑπερηνορέοντων.

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 Cyclopiāns 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 Cyclopiāns 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

<sup>19</sup> Καὶ δὴ ἱερόν ἐστιν ἀρχαῖον, Κυκλωπῶν καλεσμένος βωμός, καὶ θυσιῶν ἐπ' αὐτῷ Κυκλωψί. Pausanias. L. 2. p. 114.

<sup>20</sup> Odyss. Z. v. 5. Ὑπερειαί, οἳ μὲν τῆν ἐν Σικελίᾳ Καμαρίνην. Schol. ibid.

Camarina, which was so called from a city of the same name in <sup>21</sup> Chaldea, the Ur of the Scriptures. Polyphemus is mentioned as a musician and a shepherd; but of a savage and brutal disposition: which character arose from the cruel rites practised by the Cyclopians. According to <sup>22</sup> Bacchylides it was said, that Galatus, Illyrius, and Celtus were the sons of Polyphemus. By this was certainly signified, that the Galatæ, Illyrii, and Celtæ, were of Cyclopians original, and of the Anakim race; all equally Amonians. Lycophron mentions the cave of this personage, by which was meant an ancient temple; and he calls it <sup>23</sup> *μονογληνησ σεγας 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, <sup>24</sup> *Χαρις*; which is a compound of Char-Is, and signifies a prutaneion, or place sacred to Hephæstus. As the rites of fire were once almost universally practised, there were many places of this name,

<sup>21</sup> *Εν πολει της Βαβυλωνιασ Καμαρινη, ην τινασ λεγειν πολιω Ουριαν.* Alexand. Polyhist. apud Euseb. Præp. Evang. L. 9. p. 418.

<sup>22</sup> *Natalis Comes.* L. 9. p. 510. By the Celtæ are meant those of Iberia: *οψιγονοι Τιτινες* of Callimachus.

<sup>23</sup> Lycoph. v. 659. Appian mentions a nation of Cyclopians in Illyria, who were near the Pheacians.

<sup>24</sup> The liba made in such temples were from it named Charisia. *Χαρισιον, ειδος πλανουτων.* Hesych.

especially

especially in <sup>25</sup> Parthia, Babylonia, and Phrygia. The Grecians rendered Char-Is by *Χαρις*, 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 Arimaspians were Hyperborean Cyclopians; and had temples named Charis, or Charisia, in the top of which were preserved a perpetual fire. They were of the same family as those of <sup>26</sup> Sicily, and had the same rites; and particularly worshiped the Ophite Deity under the name of <sup>27</sup> Opis. Aristeas Proconnesius wrote their history; and among other things mentioned that they had but one eye, which was placed in their graceful forehead.

<sup>28</sup> *Ὀφθαλμον δ' ἐν' ἑκάστος εχει χαριεντι μετωπω.*

How could the front of a Cyclopians, 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

<sup>25</sup> In Parthia, *Καλλιισπη*, *Χαρις*. Appian. Syriac. p. 125.

*Φρυγιας πολισ Καρις*. Steph. Byzant.

*Charisia* in Arcadia. Ibid. The island Cos, called of old Caris. Ibid.

<sup>26</sup> Herodotus. L. 4. c. 13. *Αριμασπης ανδρας μενοφθαλμης.*

Strabo. L. 1. p. 40. *Ταχα δε και τες μονοματτες Κυκλωπας εκ της Σκυθικης ιστοριας μετενηνοχεν* (Ὅμηρος).

<sup>27</sup> *Ουπις τε, Λοξω τε, και ευαιων Έκαεργη.* Callimach. H. in Delon. v. 292.

<sup>28</sup> Casaubon. not. in Strabon. L. 1. p. 40.

*Μηνωπα στρατον Αριμασπον.* Æschyl. Prometh. p. 49.

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,<sup>29</sup> 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 *Τριπατωρ*; 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<sup>30</sup> *Τριτοπατερες*, and were supposed to have been three in number. Some such mistake was made about the towers styled Charis: whence the Grecians formed their notion of the Graces. As Charis was a tower sacred to fire; some of the Poets have supposed a nymph of that name, who was beloved by Vulcan. Homer speaks of her as his wife: <sup>31</sup> *Χαρις—Καλη, ἣν ὠπιε περικλυτος Ἀμφιγυηεις*. But Nonnus makes her his mistress; and says, that he turned her out of doors for her jealousy.

<sup>32</sup> *Ἐκ δὲ δομῶν ἐδίωκε Χαριν ζήλημονα νυμφῆν.*

<sup>29</sup> *Τὸν γὰρ βασιλεῖα καὶ κυρίον Ὀσίριν ὀφθαλμῷ καὶ σκηπτρῷ γραφῆσιν.* Plutarch. Isis et Osiris. p. 354.

<sup>30</sup> Lycophron. v. 328. See Suidas.

*Φιλοχορος Τριτοπατορας πάντων γεγοῖναι πρώτης.* Etymolog. Mag. See Meurfii not. in Lycophron. v. 328. *Ῥαίσει Τριπατρὸς φασγανῷ Κανδάονος.*

<sup>31</sup> Iliad. Σ. v. 382. and Ξ. v. 275. See Pausan. L. 9. p. 781.

<sup>32</sup> Nonni Dionysiaca. L. 29. p. 760.

The Graces and the Furies (Charites et Furiæ) were equally denominated from the Sun, and fire; and in consequence of it had joint worship in Arcadia. Pausan. L. 8. p. 669. Charis, *Χαρις*, 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

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 *Τριχαρις*; 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; <sup>33</sup> *Αιγλης και Ηλιε θυγατερας*. 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 <sup>34</sup> Pausanias, 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,

<sup>33</sup> Pausanias. L. 9. p. 781. So Coronis is said to have been the daughter of Phlegyas. Pausan. 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.

<sup>34</sup> *Δεινὸς Θεοῖς τε ἱερά κατασκευασσάσθαι, καὶ βασιλεία ἀνθρώποις\* καὶ γὰρ τῷ Ἀπολλωνί τὸν ναὸν ᾠκοδομήσαντο τὸν ἐν Δελφοῖς, καὶ Ὑρίει τὸν θησαυρὸν.* Pausan. L. 9. p. 785.

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,

<sup>35</sup> Cyclopium eduçta 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: <sup>36</sup> quicquid magnitudine suâ nobile est, Cyclopium 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

<sup>35</sup> Virgil. Æn. L. 6. v. 630.

<sup>36</sup> Lutatius Placidus in Statii Thebaid. L. 1. p. 26.

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 <sup>37</sup> Cyclops. But Geræstus was not a person, but a place. Γεραῖστος is a small variation for Ker-Astus; and signifies the temple of Astus the God of fire. It was certainly the ancient name of the place, where these sacrifices were exhibited: and the Taphos was a Cycloped altar, upon which they were performed. The Cyclopedians are said to have built the ancient city Mycene, which Hercules in Seneca threatens to ruin.

<sup>38</sup> quid moror? majus mihi  
Bellum Mycenis restat, ut Cyclopea  
Everfa manibus mænia nostris concidant.

Nonnus speaks of the city in the same light;

<sup>39</sup> ΣΤΕΜΜΑΤΙ ΤΕΙΧΙΟΕΝΤΙ ΠΕΡΙΨΘΕΙΣΑ ΜΥΚΗΝΗ,  
ΚΥΚΛΩΠΩΝ ΚΑΝΟΝΕΣΣΙ.

The gate of the city, and the chief tower were particularly ascribed to them: <sup>40</sup> Κυκλωπων δε και ταυτα εργα ειναι λεγουσιν.

<sup>37</sup> Τας Ὑακινθῆ κορας—επι του Γεραῖστου το Κυκλωπος ταφον κατεσφαξαν. Apollodorus. L. 3. p. 205.

<sup>38</sup> Hercules Furens. Act. 4. v. 996.

<sup>39</sup> Nonni Dionysiaca. L. 41. p. 1068.

Euripides styles the walls of Argos Ουρανια:

Ἴνα τειχεα λαινα, Κυκλωπει, θρανια νεμονται. Troades. v. 1037.

<sup>40</sup> Pausanias. L. 2. p. 146.

*These*

*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.

<sup>41</sup> 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 <sup>42</sup> Hermion 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: <sup>43</sup> *την εις ἀδς καταδασιν 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 <sup>44</sup> Tiryns; the walls of which were esteemed no less a wonder than the <sup>45</sup> 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

<sup>41</sup> Seneca Thyestes. Act. 2. v. 406.

<sup>42</sup> *Εντος δε τῆ Ισθμῆ τῆς Τροϊζῆνος ὁμορος ἐστὶν Ἑρμιονη· οικιστην δὲ τῆς ἀρχαίας πολεως Ἑρμιονεὶς γενεσθαι φασιν Ἑρμιονα Ευρωπος.* Pausan. L. 2. p. 191.

<sup>43</sup> Strabo. L. 8. p. 573. It was inhabited by people particularly styled Ἄλιεῖς, or men of the sea; who were brought thither by Druops Arcas.

<sup>44</sup> Pausan. L. 2. p. 147. *Κυκλωπων μὲν ἐστὶν ἐργον.* p. 169.

See Strabo. L. 8. p. 572. *Τειχισαὶ δια Κυκλωπων.*

<sup>45</sup> *Τὰ τεῖχη τὰ ἐν Τίρυνθι—ὅδε οὐτὰ ἐλατῖονος θαυματος (τῶν πυραμίδων).* Pausanias. L. 9. p. 783.

subterraneous

subterraneous passages, consisting of <sup>46</sup> labyrinths cut in the rock, like the syringes in Upper Egypt, and the maze at the lake Mæris: and these too were reputed the work of Cyclopians. Pausanias thinks very truly, that the Nauplians were from Egypt. <sup>47</sup> Ἦσαν δὲ οἱ Ναυπλιεῖς, ἐμοὶ δοκεῖν, Αἰγυπτῖοι τὰ παλαιότερα. *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 Træzen, 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 <sup>48</sup> Orus of Egypt, whose worship undoubtedly had been here introduced. So that every circumstance witnesses the country, from whence the Cyclopians came. Hence when <sup>49</sup> Euripides speaks of the walls of ancient Mycene, as built by the Cyclopians after the Phœnician rule and method: the Phœnicians alluded to were the Φοινικεῖς of Egypt, to which country they are primarily to be referred. Those, who built Tiryns,

<sup>46</sup> Ἐφεξῆς δὲ τῆ Ναυπλίας, τὰ σπηλαία, καὶ οἱ ἐν αὐτοῖς οἰκοδομητοὶ λαβυρινθοὶ. Κυκλωπεΐα δ' ὀνομαζέσθην. Strabo. L. 8. p. 567.

<sup>47</sup> Pausanias. L. 4. p. 367.

<sup>48</sup> Ἐμοὶ μὲν ἐν Αἰγυπτίῳ φαίνεται, καὶ ὁδαιῶς Ἑλληνικὸν ὄνομα Ὄρος εἶναι κτλ. Pausan. L. 2. p. 181.

<sup>49</sup> Κυκλωπῶν βαθρα

Φοινικὴ κανὸν καὶ τυκοῖς ἤρμοσμένα. Eurip. Herc. Furens. v. 944.

are represented as seven in number; and the whole is described by Strabo in the following manner. <sup>50</sup> Τίρυνθι ὀρμητηρίῳ χησασθαι δοκεῖ Προίτος, καὶ τειχισαὶ δια Κυκλωπῶν· οὗς ἑπτὰ μὲν εἶναι, καλεῖσθαι δὲ Γαστροχειρας, τρεφομενους ἐκ τῆς τεχνῆς. *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 Cyclopians. They were seven in number, stiled Gastrocheirs; and lived by their labour.* Hefychius in some degree reverses this strange name, and says, that they were called Εγχειρογασερες. The Grecians continually mistook places for persons, as I have shewn. These seven Cyclopes were, I make no doubt, seven Cyclopien 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 Aster, or <sup>51</sup> Astarte; and stiled Astrocaer, and Caer-Aster; out of which the Greeks formed Εγχειρογασερ; a strange medley made up of hands, and bellies. Strabo in particular having converted these buildings into so many mafons, adds, <sup>52</sup> Γαστροχειρας, τρεφομενους ἐκ τῆς τεχνῆς. *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

<sup>50</sup> Strabo. L. 8. p. 572.

<sup>51</sup> Many places were denominated from Aster; such as Asteria, Asterion, Asteris, Astræa, Astarte. See Steph. Byzantinus. Αστέριον, πόλις Θετταλίας—ἡ νῦν Πιρρασια. Idem. Αστέρι, ἡ Δήλος, καὶ ἡ Κρήτη, ἐκαλεῖτο. Hefychius. Δήλος Αστέρι. Callimach. H. in Delon. v. 37. and 40. Asteria signifies the island of Astar.

<sup>52</sup> L. 8. p. 572.

changed to Προϊτος; and gave out that the towers were built for <sup>53</sup> Prætus, 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 Κυκλωπις, Cuclops, and Cuclopis, signified a building or temple; and from thence the people had their name. They were of the same family as the Cadmians, and Phœnices; and as the Hivites, or Ophites, who came from Egypt, and settled near Libanus and Baal Hermon, upon the confines of Canaan. They worshiped the Sun under the symbol of a serpent: hence they were stiled in different parts, where they in time settled, Europeans, Oropians, Anopians, Inopians, Afopians, Elopian; 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 <sup>54</sup> Ouranus and the earth: which Ouranus among the Amonians was often stiled Cæl, or Cœlus; and was worshiped under the forementioned em-

<sup>53</sup> Pausanias 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 Purait, the young priestesses of the Deity.

The Sicilian Cyclopes were three, because there were three towers only erected upon the islands called Cyclopus Scopuli; and that they were light-houses is apparent from the name which still remains: for they are at this day stiled 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.

<sup>54</sup> The Cyclopians buildings were also called Ouranian. Κυκλωπεια τ' ουρανια τειχεα. 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 <sup>55</sup> Cuclops, where some of the Cyclopiæ 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 musick, the Peonians for pharmacy, and the Edonians for their rites and worship. Those, who went under the name of Cyclopes, probably introduced architecture; for which art they seem to have been every where noted. There was a fountain in these parts, of which Aristotle takes notice, as of a wonderful nature. <sup>56</sup> *Ἐν δὲ Κυκλωψι τοῖς Θραξί κρηνίδιον ἐστίν, ὕδωρ ἔχον, ὃ τῆ μὲν οὖσει καθαρόν, καὶ διαφανές, καὶ τοῖς ἀλλοῖς ὁμοῖον· ὅταν δὲ πῖνῃ τι ζῶον ἐξ αὐτοῦ, παραχρῆμα διαφθείρεται.* *In the region of the Cyclopiæ of Thrace is a fountain, clear to the eye, and pure, and in no wise differing from common water: of which however if an animal drinks, it is immediately poisoned.* There is another account given by Theopompus; who speaks of the

<sup>55</sup> Both Cuclops, and Cuclopes, was the name of a place. We may therefore, I think, be pretty well assured, that the Cyclopiæ 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 Cuclopiæ towers were named from Cælus Ops, the Deity there worshipped: for I have shewn, that this people were the reputed children of Ouranus, and Cælus.

<sup>56</sup> Aristoteles de mirabil. auscult. p. 732.

people by the name of the Charopes, which is a contraction for Charopes. He says, that even going into the water was fatal. <sup>57</sup> Θεοπομπος ἰσορει κρηνην εν Χρωψι της Θρακης, εξ ης τις λυσσμενος παραχρημα μεταλλασσειν. *Theopompus mentions a fountain among the Charopes of Thrace, in which if a person attempts to bathe, he immediately loses his life.* I have taken notice of this history, because we find, that the persons who are called <sup>58</sup> 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-Cœl-Ops, or Cu-Cœl-Opis, the temple of the same Deity. They were both equally named from the Ophite God, the great object of their adoration, and from the temple, where he was worshiped.

The head of Medusa in Argolis is said to have been the work of the <sup>59</sup> Cyclopians. This seems to have been an ancient hieroglyphical representation upon the temple of Caphisus. It was usual with the Egyptians and other Amonians 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-

<sup>57</sup> In excerptis apud Sotionem. See not. Meursii in Antigonum Carystium. p. 183.

<sup>58</sup> Of the Cyclopians of Thrace see Scholia in Euripid. Orest. v. 966. Κυκλωπες, Θρακικον εθνους. Also Scholia in Statii Theb. L. 2. p. 104.

<sup>59</sup> Παρα δε το ιερον τη Κηφισσε Μεδουσε λιθη πεποιημενη κεφαλη. Κυκλωπων φασιν, ειναι και τετο εργον. Pausan. L. 2. p. 156. Κηφισσοι, Doricè Καφισσοι, vel Καφισσοι: from Caph-Isis, Petra Deæ Isis.

mon to the temples of <sup>60</sup> Osiris, and was intended to signify the superintendency of Providence, from whom nothing was hid. Among others the serpent was esteemed a most salutary emblem: and they made use of it to signify superiour 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 Μητις 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:

<sup>61</sup> Και Μητις, πρωτος γενετωρ, και Ερωσ πολυτερπησ.

On this account many ancient temples were ornamented with this curious hieroglyphic: and among others the temple of Caphifus <sup>62</sup> in Argolis. Caphifus is a compound of Caph-Ifis, which signifies Petra Ifidis, and relates to the same Deity as Metis. For we must not regard sexes, nor difference of appellations, when we treat of ancient deities.

<sup>63</sup> Αρσην μεν και θηλυσ εφουσ, πολεματοκε Μητι.

<sup>64</sup> Παντοφουσ, γενετωρ παντων, πολυωνυμε Δαιμον.

I have

<sup>60</sup> Ηελισ, ος παντ' εφορα και παντ' υπακχει. Homer. Odyff. L. A. v. 108.

<sup>61</sup> Orphic Fragment. 6. v. 19. the same as Phanes, and Dionufus. Frag. 8. v. 2. Schol. ibid.

<sup>62</sup> Hence the stream and lake of Cephifus in Bœotia were styled υδατα και λιμνη Κηφισσιδος: by the ancient Dorians expressed Καφ-Ισιδος, from Καφ-Ισις.

<sup>63</sup> Orphic Hymn. 31. v. 10.

<sup>64</sup> Hymn. 10. v. 10. Metis was the same as Pan.

Meed-Ous, whence came Μεδουσα, is exactly analogous to Cotinoufa, Sirenoufa,

I have taken notice that the Cyclopians 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 <sup>65</sup> 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.

<sup>66</sup> Ἀρκτοὶ τ', ἀργότεροί τε Σῦες, χαροποὶ τε Λεόντες.

The devices upon temples were often esteemed as talismans, and supposed to have an hidden, and salutary influence, by

Aithoufa, Alphioufa, Ampeloufa, Anthemoufa, Pithecoufa, Scotoufa, Arginoufa, Lampadoufa, Amathoufa, Ophioufa, Asteroufa, 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.

<sup>65</sup> Χασμασι λεοντεισις τα των ιερων θυρωματα κοσμησιν (οι Αιγυπτιοι). Plutarch. Isis et Osiris. p. 366.

<sup>66</sup> Odyss. Λ. v. 610. It is a term, which seems to have puzzled the commentators. Χαροποι, επιπληκτικοι, φοβεραι. Scholiast. Ibid. It was certainly an Amonian term: and the Poet alluded to a Charonian temple.

Της δ' ην τρεις κεφαλαι, μια μεν χαροποιο λεοντος. Hesiod. Theogon. v. 321. Homer in another place mentions,

Λυκων κλαγγη, χαροπων τε Λεοντων. Hymn. eis Μητερα 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 Αιχμητης Χαρων, Lycoph. v. 260. 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, <sup>67</sup> ἀναλωτον ἐς τον παντα χρονον ειναι (την πολιν); *to preserve the city from ever being taken in war.* It was probably from this opinion that the <sup>68</sup> Athenians had the head of Medusa represented upon the walls of their acropolis: and it was the insigne of many cities, as we may find from ancient coins. The notion of the Cyclopes framing the thunder and lightning for Jupiter arose chiefly from the Cyclopians engraving hieroglyphics of this sort upon the temples of the Deity. Hence they were represented as persons.

<sup>69</sup> Ὅι Ζηνη βροντην τ' ἐδόσαν, τεύξαν τε κεραυνον.

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 <sup>70</sup> Polyhistor. The Amazonians paid the like reverence: and there was a sacred grove called Acmonium

<sup>67</sup> Pausan. L. 8. p. 696.

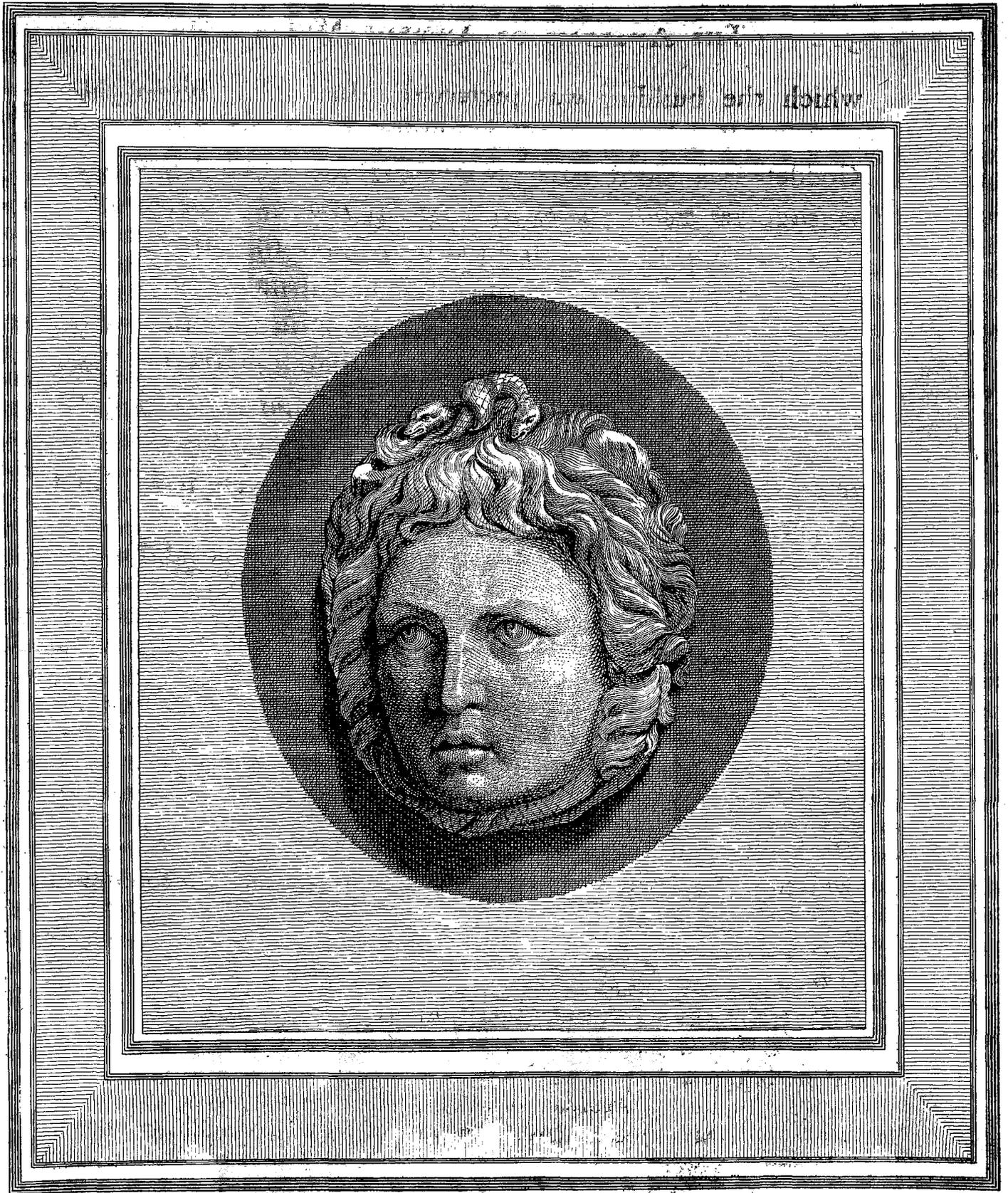
<sup>68</sup> Pausan. L. 1. p. 49.

<sup>69</sup> Hesiod. Theogon. v. 141. Scholia. Apollon. L. 1. v. 730.

Κυκλωπες ποτε Διῖ μεν διδοσσι βροντην, και αστραπην, και κεραυνον. Appollodorus. L. 1. p. 4.

<sup>70</sup> See Stephanus. Ακμονια' πολις Φρυγιας. κτλ. He styles Acmon Ακμονα τον Μανews. 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 .

*From a Gem, in the Collection of*  
*His GRACE the Duke of MARLBOROUGH .*

*James Basire Sculp*



upon the <sup>71</sup> Thermodon, which was held in great repute. He was by some looked upon as the offspring of Heaven; by others worshiped as Ouranus, and Cœlus, the heaven itself: and Acmonides was supposed to have been his <sup>72</sup> 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. <sup>73</sup> Λευσσε με τον Γας τε βαρυςερνε Ανακτ' Ακμονιδαν, ταν αλα θ' εδρασαντα.

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 Cyclopiian Deity; and is represented by Callimachus as the tutelary God of the place, though the passage has been otherwise interpreted.

<sup>74</sup> Τοις γαρ αι Τιβυνθιος Ακμων  
Εσηκε προ πυλων.

<sup>71</sup> Εστι και αλλο Ακμονιον αλσος περι Θερμαδοντα. Steph. Byzant. Apollonius takes notice of Αλσεος Ακμονιοιο. L. 2. v. 994. Here Mars was supposed to have married Harmonia the mother of the Amazonians.

<sup>72</sup> 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: Ακμων Κρονος, Ουρανος. Hesych. Ακμονιδης, ο Χαραν, και ο Ουρανος. *ibid.* He was the Cyclopiian God, to whom different departments were given by the mythologists. Charon Cyclops is mentioned by Lycophron. v. 659. above quoted.

<sup>73</sup> Simmiae Rhodii Πτερυγια. Theocritus. Heinsii. p. 214.

<sup>74</sup> Callimachi Hymn. in Dianam. v. 146.

The term has commonly been looked upon as an adjective; and the passage has been rendered *Talis Tirynthius indefessus*, which is scarce sense. Callimachus was very knowing in mythology, and is here speaking of the Cyclopiian God Acmon, whom he makes the *Θεός προπυλαιός*, 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 Cyclopiians 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 Daçtyli were Cyclopiians: and they are said to have first forged metals, and to have reduced them to common <sup>75</sup> use; the knowledge of which art they obtained from the fusion of minerals at the burning of mount <sup>76</sup> 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-

<sup>75</sup> *Δακτυλοὶ Ἰδαῖοι Κρήτᾶες.* Apollonius Rhod. L. I. v. 1129.

The Scholiast upon this Poet takes notice of only three; of which one was Acmon:

*Κελμῖς, Δαμναμένευσ τε μέγας, καὶ ὑπερβίος Ἀκμων,  
Ὅτι πρῶτοι τέχνην πολυμητίος Ἥφαιστοιο  
Ἔυρον ἐν θρείησι ναπαῖς ἰσέντα σιδήρον,  
Ἐς πῦρ τ' ἠνεγκαν, καὶ ἀριπρεπὲς ἔργον ἐδείξαν.*

These verses are quoted from the ancient author, ὁ τὴν Φορωνίδα συνθεῖς.

Diodorus Siculus, L. I. p. 333. says, that some made the Idæi Daçtyli ten in number; others an hundred.

<sup>76</sup> Clemens Alexand. Strom. L. I. p. 401. Strabo. L. 10. p. 725.

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 <sup>77</sup> Idæi Dactyli, are supposed to have learned the mystery of fusing and forging metals. From them it was propagated to many countries westward, particularly to the Pangæan 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 <sup>78</sup> and antiquity of this people: and we may learn from their works, <sup>79</sup> 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

<sup>77</sup> Strabo. L. 10. p. 715. They are by Tatianus Assyrius spoken of as the Cyclopes; and the same invention attributed to them. Χαλκευειν Κυκλωπες (εδιδάξαν). p. 243.

Fabricam ferrariam primi excogitârunt Cyclopes. See Hoffman. Ferrum.

<sup>78</sup> Κυκλωπες, Θρακικον εθνος, απο Κυκλωπος βασιλεως ετως ονομαζομενοι.—ωλειογες δε αυτων εν τη Κρητιδι: ησαν δε ΑΡΙΣΤΟΙ ΤΕΧΝΙΤΑΙ. Schol. in Euripid. Orest. v. 966.

Mention is afterwards made των εκ της Κρητιδος Κυκλωπων. The Curetes worshiped Cronus: so that Cronus and Cuclops were the same. See Porphyry de Abst. L. 2. p. 225.

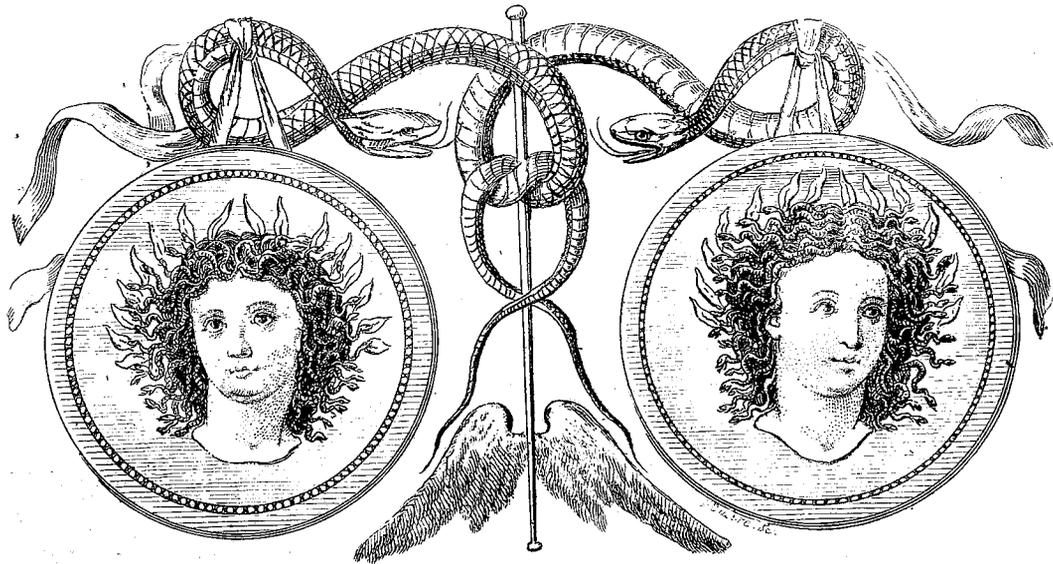
<sup>79</sup> They are said to have made the altar upon which the Gods were sworn, when the Titans rebelled against Jupiter. Scholiast upon Aratus. p. 52. In memorial of this altar an Asterism was formed in the Sphere, denominated βωμος, ara.

considered

considered them as so many blacksmiths. And as they resided near Ætna, they have made the burning mountain their forge :

⁹⁰ Ferrum exercebant vasto Cyclopes in antro,  
Brontesque, Steropesque, et nudus membra Pyracmon.

⁹⁰ Virgil Æn. L. 8. v. 424.



END OF THE FIRST VOLUME.