A NEW SYSTEM;

OR, AN

ANALYSIS

OF

ANTIENT MYTHOLOGY:

WHEREIN AN ATTEMPT IS MADE TO DIVEST TRADITION OF FABLE;
AND TO REDUCE THE TRUTH TO ITS ORIGINAL PURITY,

BY JACOB BRYANT, ESQ.

THE THIRD EDITION.
IN SIX VOLUMES.

WITH A PORTRAIT AND
SOME ACCOUNT OF THE AUTHOR;

A VINDICATION OF THE APAMEAN MEDAL;

Observations and Inquiries relating to various
Parts of Antient History;

A COMPLETE INDEX,

AND FORTY-ONE PLATES, NEATLY ENGRAVED.

VOL. I.

LONDON:

PRINTED FOR J. WALKER; W.J. AND J. RICHARDSON; R. FAULDER AND
SON; R. LEA; J. NUNN; CUTHELL AND MARTIN; H.D. SYMONDS; VERNOR,
HOOD, AND SHARPE; E. JEFFERY; LACKINGTON, ALLEN, AND CO.; J.
BOOKER; BLACK, PARRY, AND KINGSBURY; J. ASPERNE; J. MURRAY;
AND J. HARRIS.

1807.
SOME ACCOUNT OF THE LIFE AND WRITINGS OF JACOB BRYANT, ESQ.

The earliest authentic account we can obtain of the birth of this learned and celebrated writer, is from the Register Book of Eton College, in which he is entered "of Chatham, in the county of Kent, of the age of twelve years, in 1730,"—consequently, born in 1718.

Whence a difference has arisen between the dates in this entry, and the inscription on his monument, hereafter given, we are unable to explain.

The two royal foundations of Eton, and King's College, Cambridge, justly boast of this great scholar and ornament of his age. He received his first rudiments at the village of Lullingstone, in Kent; and was admitted upon the foundation, at Eton College, on the 3d of August, 1730, where he was three years captain of the school, previous to his removal to Cambridge. He was elected from Eton to King's College in 1736; took the degree of Bachelor of Arts in 1740; and proceeded Master in 1744.

He attended the Duke of Marlborough, and his brother, Lord Charles Spencer, at Eton, as their private tutor, and proved a valuable acquisition to that illustrious house; and, what may be reckoned, at least equally fortunate, his lot fell among those who knew how to appreciate his worth, and were both able and willing to reward it. The Duke made him his private secretary, in which capacity he accompanied his Grace during his campaign on the continent, where he had the command of the British forces; and, when he was made Master-General of the Ordnance, he appointed Mr. Bryant to the office of Secretary, then about 1400l. per annum.

His general habits, in his latter years, as is commonly the case with severe students, were sedentary; and, during the last ten years of his life, he had frequent pains in his chest, occasioned by so much application, and leaning against his table to write; but, in his younger days, spent at Eton, he excelled in various athletic exercises; and, by his skill in swimming, was the happy instrument in saving the life of the venerable Dr. Barnard, afterwards Provost of Eton College. The doctor gratefully acknowledged this essential service, by embracing the first opportunity which occurred, to present the nephew of his preserver with the living of Wootton Courtney, near Minehead, in Somerset; a presentation belonging to the Provost of Eton, in right of his office.

Mr. Bryant was never married. He commonly rose at half past seven, shaved himself without a glass, was seldom a quarter of an hour in dressing, at nine rung for his breakfast, which was abstemious, and generally visited his friends at Eton and Windsor, between breakfast and dinner, which was formerly at two, but afterwards at four o'clock. He was particularly fond of dogs, and was known to have thirteen spaniels at one time: he once very narrowly escaped drowning, through his over eagerness in putting them into the water.
Our author must be considered as highly distinguished, beyond the common lot of mortality, with the temporal blessings of comforts, honour, and long life. With respect to the first of these, he enjoyed health, peace, and competence; for, besides what he derived from his own family, the present Duke of Marlborough, after his father's death, settled an annuity on Mr. Bryant of 600 l. which he continued to receive from that noble family till his death.

He was greatly honoured among his numerous, yet chosen friends and acquaintance; and his company courted by all the literary characters in his neighbourhood. His more particular intimates, in his own district, were Doctors Barford, Barnard, Glynn, and Heberden. The venerable Sir George Baker, he either saw or corresponded with every day; likewise with Dr. Hallam, the father of Eton school, who had given up the deanship of Bristol, because he chose to reside at Windsor. When he went into Kent, the friends he usually visited were the Reverend Archdeacon Law, Mr. Longley, Recorder of Rochester, and Dr. Dampier, afterwards Bishop of that diocese. Besides the pecuniary expression of esteem mentioned above, the Duke of Marlborough had two rooms kept for him at Blenheim, with his name inscribed over the doors; and he was the only person who was presented with the keys of that choice library. The humble retreat of the venerable sage was frequently visited by his Majesty; and thus he partook in the highest honours recorded of the philosophers and sages of antiquity. Thus loved and honoured, he attained to eighty-nine years of age, and died, at Cyepenham, near Windsor, Nov. 13, 1804, of a mortification in his leg, originating in the seemingly slight circumstance of a rasure against a chair, in the act of reaching a book from a shelf.

He had presented many of his most valuable books to the King in his life-time, and his editions by Caxton to the Marquis of Blandford: the remainder of this choice collection he bequeathed to the library of King's College, Cambridge, where he had received his education.

He gave, by will, 2,000 l. to the society for propagating the gospel, and 1,000 l. to the superannuated collegers of Eton school, to be disposed of as the provost and fellows should think fit. Also, 500 l. to the parish of Farnham Royal. The poor of Cyepenham and Chalvey were constant partakers of his bounty, which was of so extensive a nature, that he commissioned the neighbouring clergy to look out proper objects for his beneficence.

Mr. Bryant's literary attainments were of a nature peculiar to himself; and, in point of classical erudition he was, perhaps, without an equal in the world. He had the very peculiar felicity of preserving his eminent superiority of talents to the end of a very long life; the whole of which was not only devoted to literature, but his studies were uniformly directed to the investigation of truth. The love of truth might, indeed, be considered as his grand characteristic, which he steadily pursued; and this is equally true as to his motive, whether he was found on the wrong or right side of the question. A few minutes before he expired, he declared to his nephew, and others in the room, that "all he had written was with a view to the promulgation of truth; and, that all he had contended for, he himself believed." By truth, we are to understand religious truth, his firm persuasion of the truth of Christianity; to the investigation and establishment of which he devoted his whole life. This was the central point, around which all his labours turned; the ultimate object at which they aimed.

Such are the particulars we have been able to collect of this profound scholar and antiquary. But the life of a man of letters appears, and must be chiefly sought for in his works, of which we subjoin the following catalogue:

The first work Mr. Bryant published was in 1767, intituled, "Observations and Inquiries relating to various Parts of antient History; containing Dissertations on the Wind Euroclydon, (see vol. v. p. 325.); and on the Island Melite, (see vol. v. p. 357.),
together with an Account of Egypt in its most early State, (see vol. vi. p. 1.); and of the Shepherd Kings." (See vol. vi. p. 105.) This publication is calculated not only to throw light on the antient history of the kingdom of Egypt, but on the history also of the Chaldeans, Assyrians, Babylonians, Edomites, and other nations. The account of the Shepherd Kings contains a statement of the time of their coming into Egypt; of the particular province they possessed, and, to which the Israelites afterwards succeeded. The treatise on the Euroclydon was designed to vindicate the common reading of Acts, xxvii. 14. in opposition to Bochart, Grotius, and Bentley, supported by the authority of the Alexandrine M.S. and the Vulgate, who thought EUROAQUILO more agreeable to the truth.

His grand work, called, "A New System, or, an Analysis of Antient Mythology," was the next; "wherein an attempt is made to divest Tradition of Fable, and to reduce Truth to its original Purity." This was published in quarto, vol. i. and ii. in 1774, and vol. iii. in 1776.

In 1775 he published "A Vindication of the Apamean Medal, (see vol. v. p. 287.) and the next; "wherein an attempt is made to divest Tradition of Fable, and to reduce Truth to its original Purity." This was published in quarto, vol. i. and ii. in 1774, and vol. iii. in 1776.

In 1775 he published "A Vindication of the Apamean Medal, (see vol. v. p. 287.) and of the Inscription NOE; together with an Illustration of another Coin struck at the same Place in honour of the Emperor Severus." This appeared in the fourth volume of the Archeologia, and also as a separate quarto pamphlet.

"An address to Dr. Priestley, on the Doctrine of Philosophical Necessity illustrated," 1780. A pamphlet, octavo.

"Vindiciae Flavianae; or, a Vindicatio of the Testimony given by Josephus concerning our Saviour Jesus Christ." A pamphlet, octavo. 1780.

"Observations on the Poems of Thomas Rowley; in which the authenticity of these Poems is ascertained." Two duodecimo volumes, 1781. In this controversy Mr. Bryant engaged deeply and earnestly, and was assisted in it by the learned Dr. Glynn of King's College, Cambridge. Our author in this, as in his other controversial writings, was influenced by a spirit of sober inquiry, and a regard for truth. The leading object he had in view, in his Observations on the poems ascribed to Rowley, was to prove, by a variety of instances, that Chatterton could not be their author, as he appeared not to understand them himself. This plea appears specious, yet it is certain the learned author failed egregiously in his proofs, and this publication added little to the reputation he had already acquired. The best way of accounting for Mr. Bryant's risking his well-earned and high character in the literary world in this controversy, and for the eagerness with which he engaged in it, is from the turn of his studies. "He had," to borrow the words of Mr. Mason, "been much engaged in antiquities, and consequently had imbibed too much of the spirit of a protest antiquarian: now we know, from a thousand instances, that no set of men are more willingly duped than these, especially by any thing that comes to them under the fascinating form of a new discovery."


"Gemmæmum antiquarum Delectus ex præstantioribus desumptus in Dactylotheca Duci Marlbouriensis," Two vols, folio, 1783, &c. This is the first volume of the Duke of Marlborough's splendid edition of his invaluable collection of Gems, and was translated into French by Dr. Maty. The second volume was done in Latin by Dr. Cole, prebendary of Westminster; the French by Mr. Dutens. The Gems are exquisitely engraved by Bartolozzi. This work was privately printed, and no more copies taken than were intended for the crowned heads of Europe, and a few of his Grace's private friends; after which the coppers for the plates were broken, and the manuscript for the letter-press carefully reduced to ashes.

"Observations upon the Plagues inflicted upon the Egyptians; in which is shewn the Peculiarity of those Judgments, and their Correspondence with the Rites and Idolatry of that People; with a prefatory discourse concerning the Grecian colonies from Egypt." Octavo, 1794.

The treatise on the authenticity of the Scriptures was published anonymously, and the whole of the profits arising from its sale given to the society for the Propagation of the Gospel. It contains a good general view of the leading arguments for Divine Revelation.

"Observations upon a Treatise, intituled, Description of the Plain of Troy, by Mons Le Chevalier," Quarto, 1795.

"A Dissertation concerning the War of Troy, and the Expedition of the Grecians, as described by Homer; shewing that no such Expedition was ever undertaken, and that no such City in Phrygia ever existed." Quarto, 1796. The appearance of this publication excited great surprise among the learned, and made few proselytes to the doctrine it inculcates; and even his high authority failed in overturning opinions so long maintained and established among historians, and supported by such extensive and clear evidence. He is a wise man indeed who knows where to stop. Mr. Bryant had wonderfully succeeded in his famous Mythology, in "divesting Tradition of Fable, and reducing Truth to its original Purity," and this seduced him, as his antiquarian pursuits had done before, in the case of Rowley, to proceed to unwarrantable lengths in the Dissertation on the War of Troy. It was remarked on by Mr. Falconer, and answered in a very rude way by Mr. Gilbert Wakefield in a letter to Mr. Bryant. J. B. S. Morrit, Esq. of Rokeby Park, near Greta-Bridge, undertook to vindicate Homer, in a style and with manners more worthy of the subject and of a gentleman, and was replied to by Mr. Bryant.

"The Sentiments of Philo Judaeus concerning the ΛΟΓΟΣ, or Word of God; together with large Extracts from his Writings, compared with the Scriptures, on many other essential Doctrines of the Christian Religion." Octavo, 1797.

"Dissertations on Balaam, Sampson, and Jonah," also, "Observations on famous controverted Passages in Josephus and Justin Martyr," are extremely curious, and such perhaps as only he could have written.

"The New System, or, an Analysis of Antient Mythology," here presented to the public, is a literary phenomenon, which will remain the admiration of scholars, as long as a curiosity after antiquity shall continue to be a prevailing passion among mankind. Its author was master of the profoundest erudition, and did not come behind the most distinguished names of the last century, for their attention to the minutest circumstance that might cast a ray of light upon the remotest ages. Nothing in the antient Greek and Roman literature, however recondite, or wherever dispersed, could escape his sagacity and patient investigation. But we are not to confine our admiration of the work before us to the deep erudition discoverable in it; this elaborate production is equally distinguished for its ingenuity and novelty. Departing with a boldness of genius from the systems of his predecessors in the same walks of literature, he delights by his ingenuity, while he astonishes by his courage, and surprises by his novelty. In the last point of view, this work is indeed singularly striking; it departs from the commonly-received systems, to a degree that has not only never been attempted, but not even thought of by any men of learning.

The subject, here undertaken by Mr. Bryant was one of uncommon difficulty; one of the most abstruse and difficult which antiquity presents to us; the information to be
obtained concerning it must be collected from a vast number of incidental passages, observations and assertions scattered through antient authors, who being themselves but imperfectly acquainted with their subject, it is next to impossible to reconcile. This, however, our author has attempted; and though, in doing this, the exuberances of fancy and imagination are conspicuous, and some may entertain doubts, concerning the solidity of some of his conjectures, yet, even such are forced to allow that many parts of the author’s scheme are probable, and deserving the highest attention.

His method of proceeding by etymology was not a little hazardous; men of the greatest abilities have often failed in the use of it, while those of weak judgment have, by their application of it, rendered it the source of the greatest absurdities, and almost led the unthinking to connect an idea of ridicule with the term itself. But the judicious use which Mr. Bryant could make of this science is apparent in every part of his work: he derives from it the greatest and only light which can be cast upon some of his inquiries, and that in a way that will draw the admiration of those who have a proper acquaintance with the subject; that is, such as have a knowledge of the Oriental languages sufficient to enable them to trace them through the Greek, Latin, and other tongues, as they relate to the names of things, which in almost every country carry evidence of their being derived from the East; from whence it is certain mankind themselves are derived. The sagacity and diligence with which our author has applied his helps obtained from the scattered passages of antient authors and etymology, have enabled him to clear up the history of the remotest ages, and to elucidate objects hitherto surrounded with darkness and error. Upon the whole, it will be allowed by all who are capable judges of the subject, that the plausibility of his hypothesis is frequently apparent, his scheme great, and his discoveries extraordinary.

Viro plusquàm octogenario, et Etonè Matris Filiorum omnium superstitum Ætate jam grandissimo, JACOBO BRYANT, S.
Si fontes aperire novos, et acumine docto
Elicere in scriptis quæ latuere sacris,
Seu Verum è fictis juvet extricare libellis,
Historicâ et tenebris reddere lumen ope,
Aspice conspicuo lætentur ut omnia coelo,
Et referent nitidum solque jubarque diem!
Centauri, Lapithæque, et Tantalus, atque Prometheus,
Et Nephele, veluti nube soluta suâ,—
Hi pereunt omnes; alterque laboribus ipse
Conficis Alcides Hercule majus opus.
Tendis in hostilem soli tibi fisus arenam?
Excutis hereticorum verba minuta Sophi[2]?
Magnae sunt validâ tela minæque manu.
Cui Melite non nota tua est? atque impare nisu
Conjunctum à criticis Euro Aquilonis iter?
Argo quis dubitat? quis Delta in divite nescit
Quà sit Jósephi fratibus aucta domus?
Monstra quot Ægypti perhibes! quæque Ira Jehovæ!
Quam propriè in falsos arma para deos!
Dum frēdis squalat Nilus cum crētibus amnis,
Et necis est auctor queís modo numen erat.
Immeritos Danaūm casus, Priamique dolemus
Funera, nec vel adhuc ossa quieta, senis?
Fata Melesigensæ querimur, mentitaque facta
Hectoris incertas ad Simoëntis aquas?
Eruis hæc veteris scabrâ è rubigine famæ,
Dasque operis vati jusque decusque sui,
Magna tuis affers monumentaque clara triumphis,
Cum Trojâ æternum quòd tibi nomen erit!
Ah! ne te extremâ cesset coluisse senectâ,
(Aspicere heu! nimiæ quem vetuere moræ.)
Qui puer, atque infans prope, te sibi sensit amicum,
Eque tuis sophiæ fontibus hausit aquas!
Imagis, et, puræ quæcunque aptissima vitae
Premia supplicibus det Deus ipse suis,
Hæc pete rite seni venerando, Musa; quod Ille
Nec spe, nec famâ, ditior esse potest.
Innumeris longùm gratis societur amicis,
Inter Etonenses duxque paterque viros:
Felix intersit terris: superûmque beato
Paulisper talem fas sit abesse choro.

INSCRIPTION

ON

MR. BRYANT’S MONUMENT,

IN

CYPENHAM CHURCH.
M—S

JACOB BRYANT

Collegii Regalis apud Cantabrigienses Olim Socii
Qui in bonis quas ibi hauserat artibus
excolendis consenuit.
Erant in eo plurimæ literæ
nec eæ vulgares,
Sed exquisitæ quædam et reconditæ,
quæ non minore Studio quam acumine
ad illustrandam S.S veritatem adhibuit:
Id quod testantur scripta ejus gravissima,
tam in Historiæ sacrae primordiis erundis
quam in Gentium Mythologiâ explicandâ versata.
Libris erat adeo deditus
Ut iter vitae secretum
iis omnino deditum;
Præmiis honoribusque
quaæ illi non magis ex Patroni nobilissimi gratiâ
quam suis meritis abunde præsto erant,
usq; præposuerit.
Vitam integerrimam et verè Christianam
Non sine tristi suorum desiderio, clausit
Nov. 13. 1804.
Anno Ætatis suæ 89.

PREFACE.

Ναὸς, καὶ μελιναὶ ἀπιστείν· αὐθοί ταῦτα τῶν φρενῶν.—Επίχαρμος.

It is my purpose, in the ensuing work, to give an account of the first ages, and of the
great events which happened in the infancy of the world. In consequence of this I
shall lay before the reader what the Gentile writers have said upon this subject,
collaterally with the accounts given by Moses, as long as I find him engaged in
the general history of mankind. By these means I shall be able to bring surprising proofs
of those great occurrences, which the sacred penman has recorded. And when his
history becomes more limited, and is confined to a peculiar people, and a private
dispensation, I shall proceed to shew what was subsequent to his account after the
migration of families, and the dispersion from the plains of Shinar. When mankind
were multiplied upon the earth, each great family had, by [9]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 extreme parts of the east; where we may observe the same rites and ceremonies, and the same traditional histories, as are to be met with in their other settlements. The country called Phenicia could not have sufficed for the effecting all that is attributed to these mighty adventurers. It is necessary for me to acquaint the Reader, that the wonderful people to whom I allude were the descendants 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, Daemons, Heliadæ, Macarians. They were joined in their expeditions by other nations, especially by the collateral branches of their family, the Mizraim, Caphtorim, and the sons of Canaan. These were all of the line of Ham, who was held by his posterity in the highest veneration. They called him Amon: and having in process of time raised him to a divinity, they worshipped 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 authorised in the use of it from Plutarch, from whom we may infer, that it was not uncommon among the sons of Ham. He specifies particularly, in respect to the Egyptians, that when any two of that nation met, they used it as a term of honour in their salutations, and called one another Amonians. This therefore will be the title by which I shall choose to distinguish the people of whom I treat, when I speak of them collectively; for under this denomination are included all of this family, whether they were Egyptians or Syrians, of Phenicia or of Canaan. They were a people who carefully preserved memorials of their ancestors, and of those great events which had preceded their dispersion. These were described in hieroglyphics upon pillars and obelisks: and when they arrived at the knowledge of letters, the same accounts were religiously maintained, both in their sacred archives, and popular records. It is mentioned of Sanchoniathon, the most antient 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 antient Amonian records, which had been preserved in the innermost part of a temple, and known to very few. Upon this discovery he applied himself with great diligence to make himself master of the contents: and having, by divesting them of the fable and allegory with which they were obscured, obtained his purpose, he brought the whole to a conclusion.

I should be glad to give the Reader a still farther insight into the system which I am about to pursue. But such is the scope of my inquiries, and the purport of my determinations, as may possibly create in him some prejudice to my design; all which would be obviated were he to be carried, step by step, to the general view, and be made partially acquainted, according as the scene opened. What I have to exhibit is in great measure new; and I shall be obliged to run counter to many received opinions, which length of time, and general 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 Helladian Greeks, as well as of the Iönim, or
Ionians, in Asia: also of the Dorians, Leleges, and Pelasgi. What may appear very
presumptuous, I shall deduce from their own histories many truths, with which they
were totally unacquainted, and give to them an original, which they certainly did not
know. They have bequeathed to us noble materials, of which it is time to make a
serious use. It was their misfortune not to know the value of the data which they
transmitted, nor the purport of their own intelligence.

It will be one part of my labour to treat of the Phenicians, whose history has been
much mistaken: also of the Scythians, whose original has been hitherto a secret.
From such an elucidation many good consequences will, I hope, ensue; as the
Phenicians and Scythians have hitherto afforded the usual place of retreat for
ignorance to shelter itself. It will therefore be my endeavour to specify and
distinguish the various people under these denominations, of whom writers have so
generally, and indiscriminately, spoken. I shall say a great deal about the Ethiopians,
as their history has never been completely 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 antient law-givers, 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 achieved 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 antient 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 antient Egypt; wherein many
circumstances of high consequence in chronology will be stated. In the execution of
the whole there will be brought many surprising proofs in confirmation of the
Mosaic account: and it will be found, from repeated evidence, that every thing,
which the divine historian has transmitted, is most assuredly true. And though the
nations, who preserved memorials of the Deluge, have not perhaps stated accurately
the time of that event; yet it will be found the grand epocha, to which they referred;
the highest point to which they could ascend. This was esteemed the renewal of the
world; the new birth of mankind; and the ultimate of Gentile history. Some traces
may perhaps be discernable 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[6] period. But upon inquiry we shall find the chronology of this
people very different from the representations which have been given. This will be
shewn by a plain and precise account, exhibited by the Egyptians themselves: yet
overlooked and contradicted by the persons, through whose hands we receive it.
Something of the same nature will be attempted in respect to Berosus; as well as to
Abydenus, Polyhisor, and Appollodorus, 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 antient kingdom. It is to be observed, that when colonies
made anywhere a settlement, they ingrafted their antecedent history upon the
subsequent events of the place. And as in those days they could carry up the
genealogy of their princes to the very source of all, it will be found, under whatever
title he may come, that the first king in every country was Noah. For as he was
mentioned first in the genealogy of their princes, he was in aftertimes looked upon as
a real monarch; and represented as a great traveller, a mighty conqueror, and
sovereign of the whole earth. This circumstance will appear even in the annals of the
Egyptians: and though their chronology has been supposed to have reached beyond
that of any nation, yet it coincides very happily with the accounts given by Moses.

In the prosecution of my system I shall not amuse the Reader with doubtful and
solitary extracts; but collect all that can be obtained upon the subject, and shew the
universal scope of writers. I shall endeavour particularly to compare sacred history
with profane, and prove the general assent of mankind to the wonderful events
recorded. My purpose is not to lay science in ruins; but instead of desolating to build
up, and to rectify what time has impaired: to divest mythology of every foreign and
unmeaning ornament, and to display the truth in its native simplicity: to shew, that
all the rites and mysteries of the Gentiles were only so many memorials of their
principal ancestors; and of the great occurrences to which they had been witnesses.
Among these memorials the chief were the ruin of mankind by a flood; and the
renewal of the world in one family. They had symbolical representations, by which
these occurrences were commemorated: and the antient 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 inquiries, I must give an account of the
rites and customs of antient Hellas; and of those people which I term Amonians. This
I must do in order to shew, from whence they came: and from what quarter their
evidence is derived. A great deal will be said of their religion and rites: also of their
towers, temples, and Puratheia, where their worship was performed. The mistakes
likewise of the Greeks in respect to antient 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 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 antient names, not only of places, but of persons, have a manifest analogy. There is likewise a great correspondence to be observed in terms of science; and in the titles, which were of old bestowed upon magistrates and rulers. The same observation may be extended even to plants, and minerals, as well as to animals; especially to those which were esteemed at all sacred. Their names seem to be composed of the same, or similar elements; and bear a manifest relation to the religion in use among the Amonians, and to the Deity which they adored. This deity was the Sun: and most of the antient 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 antient 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 inquiries.

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 antient 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 antient history than the capriciousness of writers in never expressing foreign terms as they were rendered by the natives. I shall be found, however, to have not acted up uniformly to my principles, as I have only in some instances copied the Grecian orthography. I have ventured to abide by it merely in some particular terms, where I judged, that etymology would be concerned. For I was afraid, however just this method might appear, and warrantable, that it would seem too novel to be universally put in practice.

My purpose has been throughout to give a new turn to antient 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 antient 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, τὸν οὐτόν, 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.

PREFACE

TO THE

THIRD VOLUME OF THE QUARTO EDITION,

BEGINNING AT VOL. iv. PAGE 1. IN THIS EDITION.

Through the whole process of my inquiries, it has been my endeavour, from some
plain and determinate principles, to open the way to many interesting truths. And as I
have shewn the certainty of an universal Deluge from the evidences of most nations,
to which we can gain access, I come now to give an history of the persons who
survived that event; and of the families which were immediately descended from
them. After having mentioned their residence in the region of Ararat, and their
migration from it, I shall give an account of the roving of the Cuthites, and of their
coming to the plains of Shinar, from whence they were at last expelled. To this are
added observations upon the histories of Chaldea and Egypt; also of Hellas, and
Ionia; and of every other country which was in any degree occupied by the sons of
Chus. There have been men of learning who have denominated their works from the
families, of which they treated; and have accordingly sent them into the world under
the title of Phaleg, Japhet, and Javan. I might, in like manner, have prefixed to mine
the name either of Cuth, or Cuthim; for, upon the history of this people my system
chiefly turns. It may be asked, if there were no other great families upon earth,
besides that of the Cuthites, worthy of record: if no other people ever performed
great actions, and made themselves respectable to posterity. Such there possibly may
have been; and the field is open to any who may choose to make inquiry. My taking
this particular path does not in the least abridge others from prosecuting different
views, wherever they may see an opening.

As my researches are deep, and remote, I shall sometimes take the liberty of
repeating what has preceded; that the truths which I maintain may more readily be
perceived. We are oftentimes, by the importunity of a persevering writer, teased into
an unsatisfactory compliance, and yield a painful assent; but, upon closing the book,
our scruples return, and we lapse at once into doubt and darkness. It has therefore
been my rule to bring vouchers for every thing, which I maintain; and though I might
upon the renewal of my argument refer to another volume, and a distant page, yet I
many times choose to repeat my evidence, and bring it again under immediate
inspection. And if I do not scruple labour and expense, I hope the reader will not be
disgusted by this seeming redundancy in my arrangement. What I have now to
present to the public, contains matter of great moment, and should I be found to be in
the right, it will afford a sure basis for the future history of the world. None can well judge either of the labour, or utility of the work, but those who have been conversant in the writings of chronologers, and other learned men, upon these subjects, and seen the difficulties with which they were embarrassed. Great, undoubtedly, must have been the learning and perspicuity of a Petavius, Perizonius, Scaliger, Grotius, and Le Clerc; also of an Usher, Pearson, Marsham, and Newton. Yet it may possibly be found at the close, that a feeble arm has effected what those prodigies in science have overlooked.

Many, who have finished their progress, and are determined in their principles, will not perhaps so readily be brought over to my opinion. But they who are beginning their studies, and passing through a process of Grecian literature, will find continual evidences arise; almost every step will afford fresh proofs in favour of my system. As the desolation of the world by a deluge, and the renewal of it in one person, are points in these days particularly controverted; many, who are enemies to Revelation, upon seeing these truths ascertained, may be led to a more intimate acquaintance with the Scriptures: and such an insight cannot but be productive of good. For our faith depends upon historical experience: and it is mere ignorance, that makes infidels. Hence it is possible, that some may be won over by historical evidence, whom a refined theological argument cannot reach. An illness, which some time ago confined me to my bed, and afterwards to my chamber, afforded me, during its recess, an opportunity of making some versions from the poets whom I quote, when I was little able to do any thing of more consequence. The translation from Dionysius was particularly done at that season, and will give the reader some faint idea of the original, and its beauties.

I cannot conclude without acknowledging my obligations to a most worthy and learned friend for his zeal towards my work; and for his assistance both in this, and my former publication. I am indebted to him not only for his judicious remarks, but for his goodness in transcribing for me many of my dissertations, without which my progress would have been greatly retarded. His care likewise, and attention, in many other articles, afford instances of friendship which I shall ever gratefully remember.

_—RADICALS._

Πέπεσον δ’ ἐστι κελευθορα αληθεία γαρ οπτεῖλε —PARMENIDES.

The materials, of which I purpose to make use in the following inquiries, are comparatively few, and will be contained within a small compass. They are such as are to be found in the composition of most names, which occur in antient mythology: whether they relate to Deities then reverenced; or to the places, where their worship was introduced. But they appear no where so plainly, as in the names of those places, which were situated in Babylonia and Egypt. From these parts they were, in process of time, transferred to countries far remote; beyond the Ganges eastward, and to the utmost bounds of the Mediterranean west; wherever the sons of Ham under their various denominations either settled or traded. For I have mentioned that this people were great adventurers; and began an extensive commerce in very early times. They got footing in many parts; where they founded cities, which were famous in their day. They likewise erected towers and temples: and upon headlands and promontories they raised pillars for sea-marks to direct them in their perilous expeditions. All these were denominated from circumstances, that had some reference to the religion, which this people professed; and to the ancestors, whence they sprung. The Deity, which they originally worshipped, 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 worshipped 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 worshipped, or upon the cities, which they founded; we shall find them to be generally made up of some original terms for a basis, such as Ham, Cham, and Chus: or else of the titles, with which those personages were, in process of time, honoured. These were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Ish, On, Bel, Cohen, Keran, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Samaim. 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 antient Egyptians.

Apha, Uch, Melech, Anac, Sar, Sama, Sama which those personages were, in process of time, honoured. These were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Ish, On, Bel, Cohen, Keran, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Samaim. 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 antient Egyptians.

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

**HAM or CHAM.**

The first of the terms here specified is Ham; at different times, and in different places, expressed Cham, Chom, Chamus. Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, Αμων and Αμιων. He is to be found under this name among many nations in the east; which was by the Greeks expressed Amanus, and Ομανος. Ham, and Cham are words, which imply heat, and the consequences of heat; and from them many words in other languages, such as Καμης Caminus, Camera, were derived. Ham, as a Deity, was esteemed the Sun: and his priests were styled Chamin, Chaminim, and Chamerim. His name is often found compounded with other terms, as in Cham El, Cham Ees, Cam Ait: and was in this manner conferred both on persons and places. From hence Camillus, Camilla, Camella Sacra, Comates, Camismium, Camirus, Chennis, with numberless other words, are derived. Chamma was the title of the hereditary priestess 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 called by the same name: for it is said of the good king Josiah, that they brake down the altars of Baalim—in his presence; and the Chaminim (or images of Cham) that were on high above them, he cut down. They were also styled Chamerim, as we learn from the prophet Zephaniah. Ham was esteemed the Zeus of Greece, and Jupiter of Latium. Αμιων, Ω Ζεως, Αιωνωτελε. Αμιων γαρ Αιωνωτος κυλεουσι τον Διον. Plutarch says, that, of all the Egyptian names which seemed to have any correspondence with the Zeus of Greece, Amoun or Ammon was the most peculiar and adequate. He speaks of many people, who were of this opinion: Ετι δε των πολλων νομιζοντων ιδιων παρ' Αιωνωτος ονομα τον Διον ειναι τον Αμιων, Ο παραγοντες ημες Αμιωνα λεγομεν. From Egypt his name and worship were brought into Greece; as indeed were the names of almost all the Deities there worshipped. Σχεδον δε και παντα τα ονοματα των Θεων εξ Αιωνωτου ελημυθε ες την Ελλαδα. Almost all the names of the Gods in Greece were adventitious, having been brought thither from Egypt.

**CHUS.**
Chus was rendered by the Greeks Χυλός, Chusus; but, more commonly, Χύσιος: and the places denominated from him were changed to Χυλος, Chrise; and to Chrusopolis. His name was often compounded [20]Chus-Or, rendered by the Greeks Χυσιος. Chrusor, and Chrusaor; which, among the Poets, became a favourite epithet, continually bestowed upon Apollo. Hence there were temples dedicated to him, called Chrusaoria. Chus, in the Babylonish dialect, seems to have been called Cuth; and many places, where his posterity settled, were styled [21]Cutha, Cuthaia, Cutaia, Ceuta, Cotha, compounded [22]Cothon. He was sometimes expressed Casus, Cessus, Casius; and was still farther diversified.

Chus was the father of all those nations, styled [23]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.

CANAAN.

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 antient name of Phenicia was Cna. Χνα, ὕπος ἡ Φονίκη εκάλετο, το ἐθνικον Χναος. The same is said by Philo Biblius, from Sanchoniathon. [24]Χνα τοῦ πατρό του μετονομαζομενος Φονίκος. And, in another place, he says, that Isiris, the same as Osiris, was the brother to Cna. [25]Ισηλος—οδελφος Χνας; 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 Mizrāim and the Canaanites were brothers.

MIZRAIM.

This person is looked upon as the father of the Egyptians: on which account one might expect to meet with many memorials concerning him: but his history is so veiled under allegory and titles, that no great light can be obtained. It is thought, by many learned men, that the term, Mizrāim, is properly a plural; and that a person 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, styled Μυοξα, which, undoubtedly, is a mistake for Μυοιξα, the land of Musar, or Mysar. It is, by [26]Eusebius and Suidas, called Mestria; by which is meant the land of Metzor, a different rendering of Mysor. Sanchoniathon alludes to this person under the name of [27]Μισοιξα, Misor; and joins him with Sydic: both which he makes the sons of the Shepherds Amunus and Magus. Amunus, I make no doubt, is Amun, or Ham, the real father of Misor, from whom the Mizrāim are supposed to be descended. By Magus, probably, is meant Chus, the father of those worshippers of fire, the Magi: the father, also, of the genuine Scythe, who were styled Magog. The Canaanites, likewise, were his offspring: and, among these, none were more distinguished than those of Said, or Sidon; which, I imagine, is alluded to under the name of Sydic. It must be confessed, that the author derives it from Sydic, justice: and, to say the truth, he has, out of antient terms, mixed so many feigned personages with those that are real, that it is not possible to arrive at the truth.

NIMROD.

It is said of this person, by Moses, that he was the son of Cush. [28]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 first king of Chaldea; but more frequently under the title of Orion. This personage is represented by Homer as of a gigantic make; and as being continually in pursuit of wild beasts. The Cuthite Colonies, which went westward, carried with them memorials of this their ancestor; and named many places from him: and in all such places there will be found some peculiar circumstances, which will point out the great hunter, alluded to in their name. The Grecians generally styled him Nebrods, Nebrod: hence places called by his name are expressed Nebrod, Nebrodes, Nebrissa. In Sicily was a mountain Nebrodes, called by Strabo in the plural. 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:

\[\text{[33]}\text{Cantatus Graiis Acragas, victæque fragosum Nebrodem liquere fæ.}\]

And Solinus speaks to the same purpose: \[\text{[34]}\text{Nebrodem damæ et hinnuli pervagantur.}\]

At the foot of the mountain were the warm baths of Himera.

The term \(\text{Nebrods}\), Nebros, which was substituted by the Greeks for Nimrod, signifying a fawn, gave occasion to many allusions about a fawn, and fawn-skin, in the Dionysiaca, and other mysteries. There was a town Nebrissa, near the mouth of the Bætis in Spain, called, by Pliny, Veneria; \[\text{[35]}\text{Inter Æstuaria Bætis oppidum Nebrissa, cognomine Veneria. This, I should think, was a mistake for Venaria; for} \]

there were places of that name. Here were preserved the same rites and memorials, as are mentioned above; wherein was no allusion to Venus, but to Nimrod and Bacchus. The island, and its rites, are mentioned by Silius Italicus.

\[\text{[36]}\text{Ac Nebrissa Dionusæis conscia thyris, Quam Satyri coluere leves, redimitaque sacrâ Nebride.}\]

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

\[\text{[37]}\text{Inter matres impia Menas Comes Ogygio venit Iaccho, Nebride sacrâ præcincta latus.}\]

Statius describes them in the same habit.

\[\text{[38]}\text{Hic chelyn, hic flavam maculosæ Nebrida tergo, Hic thrysos, hic plectra ferit.}\]

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 Nebride at Athens, and another of the same name at Cos, were, as we may infer from their history, the posterity of people, who had been priests to Nimrod. He seems to have been worshipped in Sicily under the names of Elorus, Belorus, and Orion. He was likewise styled Belus: but as this was merely a title, and conferred upon other persons, it renders his history very difficult to be distinguished.

**TITLES OF THE DEITY.**

Theuth, Thoth, Taut, Taautes, are the same title diversified; and belong to the chief
god of Egypt. Eusebius speaks of him as the same as Hermes. [41]Οὐ Αἰγυπτιοῦ μὲν ἐκάλεσαν Ὅμηρο, Ἀλεξάνδρεις δὲ Ὅμηρο, Ὅμηρ δὲ Ἑλληνες μετεφορὰν. 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 [42]ΘΕΟΣ. He was looked upon as a great benefactor, and the first cultivator of the vine.

[43]Πατὸς Ὅμηρ δοθησάντι ἑπὶ βοτρίῳ αὐξηθεὶς.

He was also supposed to have found out letters: which invention is likewise attributed to Hermes. [44]Απὸ Μίκαο Ταυτον, ὡς ἔχει τὴν τῶν πρῶτων στοιχείων γραφὴν—Ἑλληνες δὲ Ἑμὴν εκάλεσαν. Suidas calls him Theus; and says, that he was the same as Arez, styled by the Arabians Theus Arez, and so worshipped at Petra. Θεοκράτης τούτῳ εστὶ Θεός Ἀρές ἐν Πετρᾷ τῆς Ἀραβίας. Instead of a statue, there was λιθός μελας, τετραγωνος, στυπάτος, a black, square pillar of stone, without any figure, or representation. It was the same deity, which the Germans and Celtae worshipped under the name of Theut-Ait, or Theutates; whose sacrifices were very cruel, as we learn from Lucan.

[45]Et quibus immitis placatur sanguine diro
Theutates.

AB.

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

AUR, OUR, OR.

Aur, sometimes expressed Or, Ur, and Our, signifies both light and fire. Hence came the Orus of the Egyptians, a title given to the Sun. [46]Quod solem vertimus, id in Hebræo est בָּר. Ur; quod lucem, et ignem, etiam et Solem denotat. It is often compounded with the term above, and rendered Abor, Aborus, Aborras: and it is otherwise diversified. This title was often given to Chus by his descendants; whom they styled Chusorus. From Aur, taken as an element, came Uro, Ardeo; as a Deity, oro, hora, אֹר, θεόν, θεοῖς. Zeus was styled Cham-Ur, rendered Κόμιος by the Greeks; and under this title was worshipped at Halicarnassus. He is so called by Lycothron. [47]Ἡλίος καταχθὸν θριστὰ Κόμιος Ἀεών. Upon which the Scholiast observes: (Κόμιος) ὁ Ζεὺς ἐν Ἀλκασνασῳ τιμηται.

EL.

El, Al, ΗΛ, sometimes expressed Eli, was the name of the true God; but by the Zabians was transferred to the Sun: whence the Greeks borrowed their ΗΛΙΟΣ, and ΗΛΙΟΣ. El, and Elion, were titles, by which the people of Canaan distinguished their chief Deity. [48]Τινέτα τις Ελίων, καλουμένος οὐσιωτος. This they sometimes still farther compounded, and made Abelian: hence inscriptions are to be found [49]DEO ABEILLIONI. El according to Damascius was a title given to Cronus. [50]Πολικεῖς και Συροὶ τον Κρόνον ΗΛ, και Βηλ, και Βολαθην επονομαζομενα. 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. [51]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 worshipped. 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 \[52\] DEO CAMULO; and another, CAMULO. SANCTO. FORTISSIMO. They were both the same Deity, a little diversified; who was worshipped by the Heturrians, and esteemed the same as Hermes. \[53\] Tusci Camillum 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. \[54\] Rerum omnium sacrarum administri Camilli dicebantur. But Plutarch seems to confine the term to one particular office and person. \[55\] \( \text{T} \)ου ὑππρεπούτα τῷ Ἴερῳ τοῦ Διος αμφιθαλή παιδα λεγεσθαι Καμηλλον, ὡς καὶ τὸν ᾿Ερμην ὀνόμα ευνικ ὑπὸ τῶν ᾿Ελλήνων Καμηλλον ἀπὸ τῆς διακοινίας προσονομησον. 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, ὡς υψιστος. He was sometimes expressed Casmillus; but still referred to Hermes. \[56\] Κασμιλλος ὁ ᾿Ερμης εστιν, ὡς Ἠσυχιος Διονυσιωτός. The Deity El was particularly invoked by the eastern nations, when they made an attack in battle: at such time they used to cry out, El-El, and Al-Al. This Mahomet could not well bring his proselytes to leave off: and therefore changed it to Allah; which the Turks at this day make use of, when they shout in joining battle. It was, however, an idolatrous invocation, originally made to the God of war; and not unknown to the Greeks. Plutarch speaks of it as no uncommon exclamation; but makes the Deity feminine.

\[57\] Κλωθ' ᾽ΑΛΑΛΑ, πολεμου θυγατερ. Hence we have in Hesychius the following interpretations; ᾿Αλαλαζελ, επινικιως ήκη. ᾿Αλελεειος, επινικιως ύμιος. ᾿Ελελευ, επιφωνηία πολεμικον. It is probably the same as Λαα in Isaiah, \[58\] How art thou fallen, Halal, thou son of Sehor.

**ON and EON.**

On, Eon, or Aon, was another title of the Sun among the Amonians: and so we find it explained by Cyril upon Hosea: \( \text{Ων} \) δε ἐστιν ὁ ᾿Ηλιος; and speaking of the Egyptians in the same comment, he says, \( \text{Ων} \) δε ἐστι παρ' αὐτοις ὁ ᾿Ηλιος. The Seventy likewise, where the word occurs in Scripture, interpret it the Sun; and call the city of On, Heliopolis. \[59\] Καὶ εὐχεκεν αὐτῷ τὴν ᾿Ασενθθ θυγατερα Πετεφη Ίερεως ᾿Ηλιουπολεως. Theophilus, from Manetho, speaks of it in the same manner: \[60\] Ου, ἵπς εστιν ᾿Ηλιουπολ. And the Coptic Pentateuch renders the city On by the city of the Sun. Hence it was, that Ham, who was worshipped as the Sun, got the name of Amon, and Ammon; and was styled Baal-Hamon. It is said of Solomon, that he had a vineyard at \[61\] 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 ᾿Ηλιος, and ᾿Ηλιον. 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 ᾿Αβελλον, ᾿Ηλιον ᾿Αβελλον, ᾿Ηλιακον.

Vossius thinks, and with good reason, that the Apollo of Greece and Rome was the
same as the Abelion of the East. Fortasse Apollo ex Cretico Δῆλος nam veteres Romani pro Apollo dixere Apollo: ut pro homo, hemo; pro bonus, benus; ac similia. The Sun was also worshipped under the title Abaddon; which, as we are informed by the Evangelist, was the same as Apollo; or, as he terms him, Απολλών. Όνομα αυτοῦ Ἐβραΐστι Αβαδδών, καὶ εν τῇ Ἑλληνικῇ Απολλών.

AIT.

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 antient words in the Greek language, which were derived from it. Several of these are enumerated in Hesychius. Αἴθαι, μέλαναι, Αἰθείν, καὶ Αἴθ. Αἴθαλον (a compound of Aith El), κεκακάμενον. Αἴθνυκα, κατνυκα. Αἴθον, λάμπρον. Αἴθκαντα (of the same etymology, from Aith-On) μέλανα πυρόδημ. Αἴθος καὶ Αἴθ. 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 emanation: and as there was scarce any thing, but what was held sacred by them, and in this manner appropriated; it necessarily happened, that several objects had often the same reference, and were denominated alike. For, not only men took to themselves the sacred titles, but birds, beasts, fishes, reptiles, together with trees, plants, stones, drugs, and minerals, were supposed to be under some particular influence; and from thence received their names. And if they were not quite alike, they were, however, made up of elements very similar. Ham, as the Sun, was styled Αἴτ; and Egypt, the land of Ham, had, in consequence of it, the name of Ait, rendered by the Greeks Αἰτα: Εἰκλήθη (ἡ Αἰγυπτικός) καὶ Αἰεία, καὶ Παταμα, καὶ Αἴθοπα, καὶ Αἴττια, καὶ Αἴττια. One of the most antient names of the Nile was Ait, or Αἴτος. 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 Αἴτος Αἴθον. Among the parts of the human body, it was appropriated to the heart: for the heart in the body may be esteemed what the Sun is in his system, the source of heat and life, affording the same animating principle. This word having these two senses was the reason why the Egyptians made a heart over a vase of burning incense, an emblem of their country. Αἰγυπτικός δὲ γροφόντες θυματηρίον καιόμενον ζωγραφοῦν καὶ εἰμίον ΚΑΡΔΙΑΝ. 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 Πυρ 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. Κατεσκαψε δὲ τὴν Αἰθραίαν Αμώσις.

As Egypt was named Aith, and Ait; so other countries, in which colonies from thence settled, were styled 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, Αἴττις; 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 ἡ θεά Κόλχων:

Οὐχεθοὶ πατρός τε δομον, καὶ ες ἡ θεά Κόλχων.
It is sometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed Ἄθηλα, and Ἄθηγα, titles, by which they distinguished the Goddess of wisdom. It was looked upon as a term of high honour, and endearment. Venus in Apollonius calls Juno, and Minerva, by way of respect, Ἡθεία:

[74] Ἡθεία, ταῖς δευρονοοῖς, χρεω τε, κομίζει;

Menelaus says to his brother Agamemnon, [75] Γιφθῇ ὀντὼς, Ἡθεία, κορυστεάς; And [76] τίττε μόλις Ἡθεία κεφαλῆς, δευρί εὐληγουθάς, are the words of Achilles to the shade of his lost Patroclus. Ἡθείος, in the original acceptation, as a title, signified Solaris, Divinus, Splendidus: but, in a secondary sense, it denoted anything holy, good, and praiseworthy. [77] Ἀλλὰ μὴν Ἡθείον καλέω καὶ νοοφιν εὐντὰ, says Eumæus, of his long absent and much honoured master. I will call him good and noble, whether he be dead or alive. From this antient term were derived the ηθος and ηθικα of the Greeks.

I have mentioned that it is often compounded, as in Athyr: and that it was a name conferred on places where the Amonians settled. Some of this family came, in early times, to Rhodes and Lemnos: of which migrations I shall hereafter treat. Hence, one of the most antient names of [78] Rhodes was Aithraia, or the Island of Athyr; so called from the worship of the Sun: and Lemnos was denominated Aithalia, for the same reason, from Ath-El. It was particularly devoted to the God of fire; and is hence styled Vulcania by the Poet:

[79] Συμμύς Vulcana surgit
Lemnos aquis.

Ethiopia itself was named both [80] Aitheria, and Aeria, from Aur, and Athyra: and Lesbos, which had received a colony of Cuthites, was reciprocally styled [81] Ethiopia. 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 [82] 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 Αμαθαῖς, of the same original as the former. We read of Eth-Baal, a king of [83] Sidon, who was the father of Jezebel; and of [84] Athaliah, who was her daughter. For Ath was an oriental term, which came from Babylonia and Chaldea to Egypt; and from thence to Syria and Canaan. Ovid, though his whole poem be a fable, yet copies the modes of those countries of which he treats. On this account, speaking of an Ethiopian, he introduces him by the name of Eth-Amon, but softened by him to Ethemon.

[85] Instabunt parte sinistrâ
Chaonius Molpeus, dextrâ Nabathæus Ethemon.

Ath was sometimes joined to the antient title Herm; which the Grecians, with a termination, made Ἐκηθαίς. From Ath-Herm came Ἑκθαμάς, Ἑκθαμος, Ἑκθιανώς. These terms were sometimes reversed, and rendered Herm-athena.

AD.

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 [88] Edom: and there was another of
the same name at Damascus, whose son and successor was styled [87]Benhadad. According to Nicolaus Damascenus, the kings of Syria, for nine generations, had the name of [88]Adad. There was a prince Hadadezer, son of Rehob, king of [89]Zobah: and Hadoram, son of the king of [90]Hamath. The God Rimmon was styled Adad; and mention is made by the Prophet of the mourning of Adad Rimmon in the valley of [91]Megiddo. The feminine of it was Ada; of which title mention is made by Plutarch in speaking of a [92]queen of Caria. It was a sacred title, and appropriated by the Babylonians to their chief [93]Goddess. Among all the eastern nations Ad was a peculiar title, and was originally conferred upon the Sun: and, if we may credit Macrobius, it signified One, and was so interpreted by the Assyrians: [94]Deo, quem summum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio significat unus. Hunc ergo ut potissimum adorant Deum.—Simulacrum Adad insigne cernitur radiis inclinati. 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; Rrab signed very great. It is, indeed, plain from the account, that it must have been a superlative; for he says it was designed to represent what was esteemed summum maximumque, the most eminent and great. I should, therefore, think that Adad, in its primitive sense, signified πωςωτος, and πωςπελων: 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 Θεον, 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 Θεον, but βασιλευς βασιλεων was the true reading. In short, Ad, and Ada, signified first, πωςωτος; and, in a more lax sense, a prince or ruler: Adad, therefore, which is a reiteration of this title, means πωςωτος πως πωςπελων, or πωςπελωνων; 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 [95]named Adam, Adama, Adamah, Adamas, Adamana; which had no reference to the proplast, but were, by the Amonians, denominated from the head of their family.

EES and IS.

Ees, rendered As and Is, like ו with 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 [96]Polybius. There was a river [97]Ades, which passed by the city Choma in Asia minor. It was, moreover, the name of one of the chief and most antient 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 Adesa, rendered by the Greeks Edessa. One of the names of fire, among those in the East, who worship it, is [98]Atesh at this day. The term As, like Adad, before mentioned, is sometimes compounded with itself, and rendered Asas, and Azaz; by the Greeks expressed Αζαζικος and [99]Αζαζος. In the very place spoken of above, the Deity was
worshipped under the name of Azizus. The Emperor Julian acquaints us, in his hymn to the Sun, that the people of Edessa possessed a region, which, from time immemorial, had been sacred to that luminary: that there were two subordinate Deities, Monimus and Azizus, who were esteemed coadjutors, and 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 Edessa, and Syria. The former is, undoubtedly, a translation of Adad, which signifies Azizus, or unitas: though, as I have before shewn, more properly primus. Azizus is a reduplication of a like term, being compounded with itself; and was of the same purport as Ades, or Ad Ees, from whence the place was named. It was a title not unknown in Greece: for Ceres was, of old, called Azazia; by the Ionians, Azesia. Hesychius observes, Αζιζου, ἡ Δημητρία. Proserpine, also, had this name. In the same author we learn that αύξα, aza, signified άνθρωπος, or sun-burnt: which shews plainly to what the primitive word related. This word is often found combined with Or; as in Asorus, and Esorus, under which titles the Deity was worshipped in Syria, Sicily, and Carthage: of the last city he was supposed to have been the founder. It is often compounded with El and Il; and many places were from whence denominated Alesia, Elysa, Eleusa, Halesus, Elysus, Eleusis, by apocope Las, Lasa, Lasa, Lasaia; also, Lissa, Lissus, Libya. Sometimes we meet with these terms reversed; and, instead of El Ees, they are rendered Ees El: hence we have places named Azilis, Azila, Asyla, contracted Zelis, Zela, Zelea, 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. The Elysian 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 Hycania, which latter was styled by the Greeks Κεκαυμένη. Hence, doubtless, the region had the name of Asia, or the land of fire. One of its most antient cities, and most reverenced, was Hierapolis, famous for its hot fountains. Here was also a sacred cavern, styled by Strabo Plutonium, and Charonium; which sent up pestilential effluvia. Photius, in the life of Isidorus, acquaints us, that it was the temple of Apollo at Hierapolis, within whose precincts these deadly vapours arose. 

Ἐν Τεραπολεί τῆς Φερμίως ἵερον τὴν Ἀπολλώνας, ύπο δὲ τῶν ναὸν καταβασίον ὑπέκειτο, θανασίμους ανάστασιν παρέχομεν. He speaks of this cavity as being immediately under the edifice. Four caverns of this sort, and styled Charonian, are mentioned by Strabo in this part of the world. Pliny, speaking of some Charonian hollows in Italy, says, that the exhalations were insupportable. Spiracula vacant, alii Charoneas scrobos, mortiferum spiritum exhalantes. It may appear wonderful; but the Amonians were determined in the situation both of their cities and temples by these strange phenomena. They esteemed no places so sacred as those where there were fiery eruptions, uncommon steams, and sulphureous exhalations. In Armenia, near Comana, and Camisena, was the temple of Anait, or fountain of the Sun. It was a Persic and Babylonish Deity, as well as an Armenian, which was honoured with Puratheia, where the rites of fire were particularly kept up. The city itself was named Zela; and close behind it was a large nitrous lake. In short, from the Amonian terms, Al-As, came the Grecian ὁλος, ὁλος, ὁλος; 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
preternatural properties, they held them sacred, and founded their temples near
them. Selenousia, in Ionia, was upon a salt lake, sacred to Artemis. In Epirus was
a city called Alesa, Elissa, and Lesa: and hard by were the Alesian plains; similar to
the Elysian in Egypt: in these was produced a great quantity of fossil salt. There
was an Alesia in Arcadia, and a mountain Alesium with a temple upon it. Here an
antient personage, Epus, 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; but the name watered the region of Pamphylia, and was noted for a most
cold and pure water. The Meles in Cappadocia was of a contrary quality. It ran through a hot, inflammable country, and formed many fiery pools.

It is wonderful, how far the Amonian religion and customs were carried in the first
ages. The antient Germans, and Scandinavians, were led by the same principles; and
founded their temples in situations of the same nature, as those were, which have

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, where were eruptions of fire. Sele is the
place or city of the Sun. Whenever therefore Sal, or Sel, or the same reversed, occur
in the composition of any place’s name, we may be pretty certain that the place is
remarkable either for its rites or situation, and attended with some of the
circumstances above-mentioned. Many instances may be produced of those
denominated from the quality of their waters. In the river Silarus of Italy every
thing became petrified. The river Silias in India would suffer nothing to swim.
The waters of the Salassi in the Alps were of great use in refining gold. The
fountain at Selinus in Sicily was of a bitter saline taste. Of the salt lake near
Selinousia in Ionia I have spoken. The fountain Silœ at Jerusalem was in some
degree salt. Ovid mentions Sulmo, where he was born, as noted for its cool waters:
for cold streams were equally sacred to the Sun as those, which were of a
contrary nature. The fine waters at Ænon, where John baptized, were called Salim. The river Ales near Colophon ran through the grove of Apollo, and was esteemed the coldest stream in Ionia. In the country of the Alazontians was a bitter fountain, which ran into the
Hypanis. These terms were sometimes combined with the name of Ham; and
expressed Hameles, and Hamelas; contracted to Meles and Melas. A river of this
name watered the region of Pamphylia, and was noted for a most cold and pure
water. The Meles near Smyrna was equally admired.
been above described. Above all others they chose those places, where were any nitrous, or saline waters. \[134\] Maxime autem lucos (or lacus) sale gignendo fecundos Cælo propinquare, precesque mortaliun musquam propius audiri firmiter erant persuasi; prout exemplo Hermundurorum docet testis omni exceptione major \[135\] Tacitus.

SAN, SON, ZAN, ZAAN.

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

\[136\] Οδε μεγας κεπαλα Ζαν, όν Αια κυκλησκουλ.

The Ionians expressed it Zην, and Zηνα. Hesychius tells us, that the Sun was called Σανως 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 Σανων, oftentimes expressed Σωναν, Soan. It was the same as Zauan of the Sidonians; under which name they worshipped Adonis, or the Sun. Hesychius says, Ζανωνας, θεος τις εν Σανων. 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 Dorsanes: Δορσανης ο Ήρωλης παρ' Ινδος. The name Dorsanes is an abridgment of Ador-San, or Ador-Sanes, that is Ador-Sol, the lord of light. It was a title conferred upon Ham; and also upon others of his family; whom I have before mentioned to have been collectively called the Baalim. Analogous to this they were likewise called the Zaanim, and Zaananim: and a temple was erected to them by the antient Canaanites, which was from them named \[137\] Beth-Zaananim. There was also a place called Sanim in the same country, rendered Sonam\[138\], Σονωμι, by Eusebius; which was undoubtedly named in honour of the same persons: for their posterity looked up to them, as the Heliaede, 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. Ηγεμονες. In \[139\] Diodorus Siculus mention is made of an antient king of Armenia, called Barsanes; 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 \[140\] 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 \[141\] Sansannah; by which is signified a place sacred to the most illustrious Orb of day. Some antient statues near mount Cronius in Elis were by the natives called Zanes, as we are told by Pausanias: \[142\] Καλουπται δε υπω πολω επιχαραγων Ζανες. They were supposed to have been the statues of Zeus: but Zan was more properly the Sun; and they were the statues of persons, who were denominated from him. One of these persons, styled Zanes, and Zanim, was Chus: whose posterity sent out large colonies to various parts of the earth. Some of them settled upon the coast of Ausonia, called in later times Italy; where they worshipped their great ancestor under the name of San-Chus. Silius Italicus speaking of the march of some Sabine troops, says,

\[143\] Pars Sancum voce caneabant.
Auctorem gentis.

Lactantius takes notice of this Deity. [144] Egypti Isidem, Mauri Jubam, Macedones Cabirum—Sabini Sancum colunt. He was not unknown at Rome, where they styled him Zeus Pistius, as we learn from Dionysius of Halicarnassus: [145] Ἐν ΤεσσωΤις Πιστίου, ὁς Ὀμηλοὶ Σαγγακὼν καλοῦσι. There are in Gruter inscriptions, wherein he has the title of Semon prefixed, and is also styled Sanctus.

[146] SANCTO. SANCO.
SEMONI. DEO. FIDIO.
SACRUM.

Semon (Sem-On) signifies Cœlestis Sol.

Some of the antients thought that the soul of man was a divine emanation; a portion of light from the Sun. Hence, probably, it was called Zoaon from that luminary; for so we find it named in Macrobius. [147] Veteres nullum animal sacrum in finibus suis esse patiebantur; sed abigebant ad fines Deorum, quibus sacrum esset: animas vero sacratorum hominum, quos Graeci ΖΩΑΝΑΣ vocant Diis debitas æstimabant.

DI, DIO, DIS, DUS.

Another common name for the Deity was Dis, Dus, and the like; analogous to Deus, and Theos of other nations. The Sun was called Arez in the east, and compounded Dis-arez, and Dus-arez; which signifies Deus Sol. The name is mentioned by Tertullian [148]. Unicuique etiam provinciae et civitati suus Deus est, ut Syriæ Astartæ, Arabicaæ Dysares. Hesychius supposes the Deity to have been the same as Dionusus, Διονύσην τὸν Διονύσου Ναβετατοί (καλουσίν), ὡς Ἰππόφορος. There was a high mountain, or promontory, in [149] Arabia, denominated from this Deity: analogous to which there was one in Thrace, which had its name [150] from Dusorus, or the God of light, Orus. I took notice, that Hercules, or the chief Deity among the Indians, was called Dorsanes: he had also the name of Sandis, and Sandes; which signifies Sol Deus, [151] Ἑρων μὲν τὸν Διὸς τοῦ, Σανθὴν τὸν Ἡρασῖλα, καὶ Ανάρτατα τῆν Ἀφροοσίν, καὶ ἄλλας ἄλλας εἰκάλουν, 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 [152] Selene, or the moon. The same Deity was often masculine and feminine: what was Dea Luna in one country, was Deus Lunus in another.

KUR, ΚΥΡΟΣ, CURA.

The Sun was likewise named Kur, Cur, Κυρος. [153] Κυρος γαρ καλεῖν Πέρσας τὸν Ἡλιον. Many places were sacred to this Deity, and called Cura, Curia, Curopolis, Curene, Cureschata, Curesta, Curestica regio. Many rivers in Persis, Media, Iberia, were denominated in the same manner. The term is sometimes expressed Corus: hence Corusia in Scythia. Of this term I shall say more hereafter.

COHEN, or CAHEN.

Cohen, which seems, among the Egyptians and other Amonians, to have been pronounced Cahen, and Chan, signified a Priest; also a Lord or Prince. In early times the office of a Prince and of a Priest were comprehended under one character.
This continued a great while in some parts of the world; especially in Asia Minor, where, even in the time of the Romans, the chief priest was the prince of the province. The term was sometimes used with a greater latitude; and denoted any thing noble and divine. Hence we find it prefixed to the names both of Deities and men; and of places denominated from them. It is often compounded with Atho, as Canethoth; and we meet with Can-Osiris, Can-ophis, Can-ebron, and the like. It was sometimes expressed Kun, and among the Athenians was the title of the antient priests of Apollo; whose posterity were styled Cynnidai, Cunnidæ, according to Hesychius. Cynnidai, γενος εν Ἀθηναισιν, εξ ου Τεσεις του Κυννιου Απολλωνος. We find from hence, that Apollo was styled Cynnios, Cunnius. Κυννιος, Απολλωνος επιθετον. Hence came καυειν, προσκαυειν, προσκαυνησις, well known terms of adoration. It was also expressed Con, as we may infer from the title of the Egyptian Hercules. Τον Ηρακλην φησι καιτα την Αιγυπτιων διαλεκτον ΚΟΝΑ ΛΕΓΕΣΘΑΙ. It seems also to have been a title of the true God, who by Moses is styled Konah, פֶּתָח, פֶּתַח.

We find this term oftentimes subjoined. The Chaldeans, who were particularly possessed of the land of Ur, and were worshippers 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. Εστι δε και των Χαλδαιων των Αστρονομων γενη πτειω και γαο. Οχινοι τυης προσαγωγευματι. But Ptolemy speaks of them more truly as a nation; as does Pliny likewise. He mentions their stopping the course of the Euphrates, and diverting the stream into the channel of the Tigris. Euphratem præcluresse Orcheni, &c. nec nisi Pasitigri defertur in mare. There seem to have been particular colleges appropriated to the astronomers and priests in Chaldea, which were called Conah; as we may infer from Ezra. He applies it to societies of his own priests and people; but it was a term borrowed from Chaldea.

The title of Urchan among the Gentile nations was appropriated to the God of fire, and his priests; but was assumed by other persons. Some of the priests and princes among the Jews, after the return from captivity, took the name of Hyrcanus. Orchan, and Orchanes among the Persic and Tartar nations is very common at this day; among whom the word Chan is ever current for a prince or king. Hence we read of Mangu Chan, Cublai Chan, Cingis Chan. Among some of these nations it is expressed Kon, Kong, and King. Monsieur de Lisle, speaking of the Chinese, says, Les noms de King Che, ou Kong-Sse, signifient Cour de Prince en Chine. Can, ou Chan en langue Tartare signifie ROI, ou Empereur.

PETAH.

Of this Amonian term of honour I have taken notice in a treatise before. I have shewn, that it was to be found in many Egyptian names, such as Petiphra, Petiphera, Petisonius, Petosiris, Petarbemis, Petubastus the Tanite, and Petesuccus, builder of the Labyrinth. Petes, called Petoës in Homer, the father of Mnestheus, the Athenian, is of the same original; Τον γαο Πετην, τον πατερα Μνεοθεως, του σπατεουσαντος εις θεοιν. Φανερως Αιγυπτιων ύποδεων κελ. All the great officers of the Babylonians and Persians took their names from some sacred title of the Sun. Herodotus mentions Petazithes Magus, and Patiramphes: the 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. The term is sometimes subjoined, as in Atropatia, a province in
Media; which was so named, as we learn from Strabo, \(\text{απο του Ἀτροπατου ἡγεμόνος}\). In the accounts of the Amazons likewise this word occurs. They are said to have been called Aorpata, or, according to the common reading in Herodotus, Oiropata; which writer places them upon the Cimmerian Bosporus. \(\text{Τας δε Αμαζόνας καλεουσι σκυθαι Οιορπαταν δυναται δε το ουνομα τουτο κατ’ Ἑλλάδα γλασσαν ανδροκτόνοι Οιορ γαρ καλεουσι τον ανδρα, το δε πατα κτεινειν.}\) 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 Oiropata, or, as some MSS. have it, Aor-pata, is the same as \(\text{Πεταν ο,} \) the priest of Orus; or, in a more lax sense, the votaries of that God. They were \(\text{Ανδροκτόνοι}; \) 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 \(\text{Σαίτες}; \) for they were also named Sonchin, which signifies a priest of the Sun: for Son, San, Zan, are of the same signification; and Son-Chin is \(\text{Ζανος έσεις}.\) Proclus says, that it was the title of the priests; and particularly of him, who presided in the college of Neith at Sais.

**BEL and BAAL.**

Bel, Bal, or Baal, is a Babylonish title, appropriated to the Sun; and made use of by the Amonians in other countries; particularly in Syria and Canaan. It signified \(\text{Κυριος,} \) or Lord, and is often 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; \(\text{Πον Ἡλιον Βελοναμίου κάλοις, ο εστι παρα Φωνείς Κυριος Ουρανον, Ζευς δε παρ’ Ἑλλησ.}\) We may, from hence, decipher the name of the Sun, as mentioned before by Damascius, who styles that Deity Bolathes; \(\text{Φωνικές καὶ Σιωφι τον Κρονον Ἡλ, καὶ Βηλ, καὶ Βολαθην επονουμαζουσιν}.\) What he terms Bolathes is a compound of Bal-Ath, or Bal-Athis; the same as Atis, and Atish of Lydia, Persis, and other countries. Philo Biblius interprets it Zeus: Damascus supposed it to mean Cronus; as did likewise Theophilus: \(\text{Ενιοι μεν σεβονται τον Κρονον, και τουτον αυτον ονομαζουσι Βηλ, και Βαλ, μαλιστα οι ομωνυτε τα ανατολικα κλιματα.}\) This diversity amounts to little: for I shall hereafter shew, that all the Greek names of Deities, however appropriated, were originally titles of one God, and related to the Sun.

**KEREN.**

Keren signifies, in its original sense, a horn: but was always esteemed an emblem of power; and made use of as a title of sovereignty and puissance. Hence, it is common with the sacred writers to say \(\text{My horn shalt thou exalt}—\text{his horn shall be exalted with honour}—\text{the horn of Moab is cut off}; \) and the Evangelist\(\text{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 κορας, κορατος; and from thence they deduced the words κορατος, κορατος; also κορανος κορυς, and καρηνον; all relating to strength and eminence. Gerenius, Γερενις, applied to Nestor, is an}
Amonian term, and signifies a princely and venerable person. The Egyptian Crane, for its great services, was held in high honour, being sacred to the God of light, Abis (Ἀβις) or, as the Greeks expressed it, Ibis; from whence the name was given. It was also called Keren and Kerenus: by the Greeks Γερενος, the noble bird, being most honoured of any. It was a title of the Sun himself: for Apollo was named Craneus, and Carneus; which was no other than Cereneus, the supreme Deity, the Lord of light: and his festival styled Carnea, Κάρνεα, was an abbreviation of Κερενεα. Cernea. 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.

**OPH.**

Oph signifies a serpent, and was pronounced at times and expressed, Ope, [183]Oupis, Opis, Ops; and, by Cicero, [184]Upis. It was an emblem of the Sun; and also of time and eternity. It was worshipped as a Deity, and esteemed the same as Osiris; by others the same as Vulcan. Vulcanus /Egyptiis Opas dictus est, eodem Cicerone [185]teste. A serpent was also, in the Egyptian language, styled Ob, or Aub: though it may possibly be only a variation of the term above. We are told by Orus Apollo, that the basilisk, or royal serpent, was named Oubaios: [186]Οὐβαῖος ὁ ἐστὶν Ἐλληνικαὶ Βασιλικὸς. It should have been rendered Οὐβαῖos, Oub; for Οὐβαῖος 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, [187]who, in the name of God, forbids the Israelites ever to inquire of those demons, Ob and Ideone: which shews that it was of great antiquity. The symbolic worship of the serpent was, in the first ages, very extensive; and was introduced into all the mysteries, wherever celebrated: [188]Παρὰ παντὶ πῶν νομίζουσιν παρὰ ύπνην Θεῶν Οὐσ συμβολὴ μεγά και μυστηρίων αναγκαστικὰ. It is remarkable, that wherever the Amonians founded any places of worship, and introduced their rites, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, and at Delphi; likewise in other places. The Greeks called Apollo himself Python, which is the same as Opis, Oupis, and Oub. The woman at Endor, who had a familiar spirit, is called [189] epoll. Oub, or Ob; and it is interpreted Pythionissa. 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 antient times they had no images in their temples, but, in lieu of them, used conical stones or pillars, called Ἄπτωτα, under which representation this Deity was often worshipped. His pillar was also called [190]Abaddir, which should be expressed Abadir, being a compound of Ab, Ἀβ, and Adir; and means the serpent Deity, Addir, the same as Adorus. Kircher says that Obion is still, among the people of Egypt, the name of a serpent. Ἐπὶ. Ob Mosi, Python, vox ab /Egyptiis sumpta; quibus Obion hodieque serpentem sonat. Ita [191]Kircher. The same also occurs in the Coptic lexicon. The worship of the serpent was very antient among the Greeks, and is said to have been introduced by Cercrops. [192]Philochorus Saturnuo, et Opi, primam in Atticâ statuisse aram Cercopem dicit. But though some represent Opis as a distinct Deity; yet [193]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: [194]Οὔπι, αὔπος' ἐκώπι.

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

\[ \text{Non hic Cyniphius canetur Ammon,} \\
\text{Mitratum caput elevans arenis.} \]

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

**AIN.**

Ain, An, En, for so it is at times expressed, signifies a fountain, and was prefixed to the names of many places which were situated near fountains, and were denominated from them. In Canaan, near the fords of Jordan, were some celebrated waters; which, from their name, appear to have been, of old, sacred to the Sun. The name of the place was \[ \text{Anon} \], 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; on the subject of serpent worship I shall speak more at large in a particular treatise. The name of the island Ægina was named \[ \text{Aïn} \], 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 \[ \text{John baptized in Anon, near to Salim, because there was much water there: and they came, and were baptized.} \]

Many places were styled An-ait, An-aios, 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 \[ \text{John baptized in Anon, near to Salim, because there was much water there: and they came, and were baptized.} \]

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was originally named Camese; and the region about it Camesene: undoubtedly from the fountain Camesene, called afterward Anna Perenna, whose waters ran into the sacred pool Numicius: and whose priests were the Camœnae.

I am sensible, that some very learned men do not quite approve of terms being thus reversed, as I have exhibited them in Ath-ain, Bal-ain, Our-ain, Cam-ain, and in other examples: and it is esteemed a deviation from the common usage in the Hebrew language; where the governing word, as it is termed, always comes first. Of this there are many instances; such as Ain-Shemesh, Ain-Gaddi, Ain-Mishpat, Ain-Rogel, &c. also Beth-El, Beth-Dagon, Beth-Aven, Beth-Oron. But, with submission, this does not affect the etymologies, which I have laid before the reader: for I do not deduce them from the Hebrew. And though there may have been of old a great similitude between that language, and those of Egypt, Cutha, and Canaan: yet they were all different tongues. There was once but one language among the sons of men. Upon the dispersion of mankind, this was branched out into dialects; and those again were subdivided: all which varied every age, not only in respect to one another; but each language differed from itself more and more continually. It is therefore impossible to reduce the whole of these to the mode, and standard of any one. Besides, the terms, of which I suppose these names to be formed, are not properly in regimen; but are used adjectively, as is common almost in every language. We meet in the Grecian writings with Ελληνικά στάτων, Ἐλλάδα διώλετον, εὐβετείν Ἐλλάδα φώνην. Also ναοῦ Σικελίων, γυναικα μάζων, Περσίκων στάτων, ναοῦν ὀρόμοιν, Σικυών ομόν. Why may we not suppose, that the same usage prevailed in Cutha, and in Egypt? And this practice was not entirely foreign to the Hebrews. We read indeed of Beer-sheba, Beer-lahoiroi, &c. but we also read of Baalath-Beer, exactly similar to the instances which I have produced. We meet in the sacred writings with Beth-El, and Beth-Dagon: but we sometimes find the governing word postponed, as in Elizabeth, or temple of Eliza. It was a Canaanitish name, the same as Eliza, Eleusa, Elasa of Greece and other countries. It was a compound of El-Ees, and related to the God of light, as I have before shewn. It was made a feminine in aftertimes: and was a name assumed by women of the country styled Phencia, 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 Elize, 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 antient Chaldeans by the method of the Hebrews, as it would be to reduce the Hebrew to the mode and standard of Egypt. What in Joshua, c. 19. v. 8. is Baaleth, is, 1 Kings, c. 16. v. 31. Eth-baal: so that even in the sacred writings we find terms of this sort transposed. But in respect to foreign names, especially of places, there are numberless instances similar to those, which I have produced. They occur in all histories of countries both antient and modern. We read of Pharbeth, and Phainobeth in Egypt: of Themiskir, and Tigrancerta, 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 Pharsabad, Jehenabad, Amenabad: such also Indostan, Pharsistan, Mogulistan, with many others. Hence I hope, if I meet with a temple or city, called Hanes, or Urania, I may venture to derive it from An-Ees, or Ur-Ain, however the terms may be disposed. And I may proceed farther to suppose that it was denominated the fountain of light; as I am able to support my etymology by the history of the place. Or if I should meet with a country called Azania, I may in like manner derive it from Az-An, a fountain sacred to the Sun; from whence the country was named. And I may suppose this fountain to have been sacred to the God of light, on account of some real, or imputed, quality in its waters: especially if I have any history to support my
etymology. As there was a region named Azania in Arcadia, the reader may judge of my interpretation by the account given of the excellence of its waters. [212] Αζανιας, μερος της Αρκαδιας—εστι κρηνη της Αζανιας, η τους γενομενους του υδατος πωει μιμε την ομηρυ του οικου ανεξερευε. Hanes in [213] 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 מֵעַ הָאָרֶץ, expressed מֵעַ הָאָרֶץ. If this were true, we must be obliged to suppose, whenever the sacred writers found a foreign name, composed of terms not unlike some in their own language, that they formed them according to their own mode of expression, and reduced them to the Hebrew orthography. In short, if the etymology of an Egyptian or Syriac name could be possibly obtained in their own language, that they had always an eye to such etymology; and rendered the word precisely according to the Hebrew manner of writing and pronunciation. But this cannot be allowed. We cannot suppose the sacred writers to have been so unnecessarily scrupulous. As far as I can judge, they appear to have acted in a manner quite the reverse. They seem to have laid down an excellent rule, which would have been attended with great utility, had it been universally followed: this was, of exhibiting every name, as it was expressed at the time when they wrote, and by the people, to whom they addressed themselves. If this people, through length of time, did not keep up to the original etymology in their pronunciation, 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 [214] Σιχωρ or Σιχωρ by the [219] Apostle.

**APHA, APHTHA, PTHA, PTHAS.**

Fire, and likewise the God of fire, was by the Amonians styled Apthas, and Aptha; contracted, and by different authors expressed, Apha, Phthas, and Ptha. He is by Suidas supposed to have been the Vulcan of Memphis. Φθας, ὁ Ἡφαιστος πάροικος. And Cicero makes him the same Deity of the Romans. [217] Secundus, (Vulcanus) Nilo natus, Phas, ut Aegyptii appellans, quem custodem esse Aegypti volunt. The author of the Clementines describes him much to the same purpose. [218] Αφεστησαν δε οἱ ομοιοι—το πυρ ίδων διαλεύκη Φθα εκαλεσαν, ὁ ἐξηράντωσαν Ηφαιστος. [219] Huetius takes notice of the different ways in which this name is expressed: Vulcanus Phthas, et Aphantos nomenuisse scribit Suidas. Narrat Eusebius Ptha Aegyptiorum eundem esse ac Vulcanum Graecorum; Patrem illiuisse Cnef, rerum opificem. However the Greeks and Romans may have appropriated the term, it was, properly, a title of [220] Amon: and Iamblichus acknowledges as much in a [221] chapter wherein he particularly treats of him. But, at the same time, it related to fire: and every composition, in the disposition of whose name it is found, will have a reference to that element, or to its worship.

There was a place called Aphyts in Thrace, where the Amonians settled very early; and where was an oracular temple of Amon. [222] Ἀφυτης, η Αφυτης, πολις προς τη Παλληνη Θρακιας, απο Αθωνις των εχεχωσιον. Εσεχε δε η πολις μαντησιαν του Αμμανονος. 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, [223] 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 ἀποστολακτα, or derivatives, formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their secondary appellations: for, we read not only of Vulcan, but of Diana being called [224] Apha, and Apheæ; and in Crete Dictyna had the same name: Hesychius observes, Ἄφα, Ἰξύσινα. Castor and Pollux were styled [225] Ἀφετηρίου: and Mars [226] Aphæus was worshipped in Arcadia. Apollo was likewise called [227] Ἀφετηρίου: but it was properly the place of worship; though Hesychius otherwise explains it. Aphetor was what the antient Dorians expressed Apha-Tor, a [228] fire tower, or Prutaneum; the same which the Latines called of old Pur-tor, of the like signification. This, in aftertimes, was rendered Praetorium: and the chief persons, who officiated, Praetores. They were originally priests of fire; and, for that reason, were called [229] Aphetæ: and every Praetor had a brazier of live coals carried before him, as a badge of his office.

**AST, ASTA, ESTA, HESTIA.**

Ast, Asta, Esta, signified fire; and also the Deity of that element. The Greeks expressed it Ἐστια, and the Romans, Vesta. Plutarch, speaking of the sacred water of Numicus being discovered by the priestesses of this Deity, calls them the virgins of [230] Hestia. Esta and Asta 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 [231] Phratriai, and Apaturia: but the most common name was Asta.

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, ὑμιστα, were explained, and enforced. Hence Homer speaking of a person not worthy of the rights of society, calls him [232] Ἀφομμαρο, ἀθεμιστος, ανεστιος.

The names of these buildings were given to them from the rites there practised; all which related to fire. The term Asta was in aftertimes by the Greeks expressed, Ἀστια, Astu; and appropriated to a city. The name of Athens was at first [233] Astu; and then Athenæ of the same purport: for Athenæ is a compound of Ath-En, Ignis fons; in which name there is a reference both to the guardian Goddess of the city; and also to the perpetual fire preserved within its precincts. The God of fire, Hephaistus, was an Egyptian compound of Apha-Astus, rendered by the Ionian Greeks Hephæstus.

The [234] Camœnae of Latium, who were supposed to have shewn the sacred fountain to the Vestals, were probably the original priestesses, whose business it was to fetch water for lustrations from that stream. For Cam-Ain is the fountain of the Sun: and the Camœnae were named from their attendance upon that Deity. The Hymns in the temples of this God were sung by these women: hence the Camœnae were made presidents of music.

Many regions, where the rites of fire were kept up, will be found to have been named Asta, Hestia, Hestiae, Hephæstia; or to have had cities so [235] called. This will appear
from the histories of Thessaly, Lycia, Egypt, Lemnos; as well as from other countries.

From Asta and Esta come the terms Αστα, Αστα, Αστυ, Αστυ, Αστιαζειν.

**SHEM, SHAMEN, SHEMEH.**

Shem, and Shamesh, are terms, which relate to the heavens, and to the Sun, similar to שמע and שמש, of the Hebrews. Many places of reputed sanctity, such as Same, Samos, Samothrace, Samorna, were denominated from it. Philo Biblius informs us, that the Syrians, and Canaanites, lifted up their hands to Baal-Samen, the Lord of Heaven; under which title they honoured the Sun: Τας χειρας οριγειν εις ουρανους προς τον Ήλιον θατον γαρ, φησιν, θεον ενομιζον μονον ΟΥΡΑΝΟΥ ΚΥΡΙΟΝ ΒΑΛΛ-ΣΑΜΗΝ ἱερουντες. Ephesus was a place of great sanctity: and its original name was Samonna; which seems to be a compound of Sam-Oran, Coelestis Sol, fons Lucis. We read of Samicon in Elis, ΧΩΡΙΟΝ ΣΑΜΙΚΟΝ, with a sacred cavern: and of a town called Samia, which lay above it. The word Σεμινος was a contraction of Semanos, from Sema-on; and properly signified divine and celestial. Hence σεμινα Θεα, σεμινι κορα. Antient Syria was particularly devoted to the worship of the Sun, and of the Heavens; and it was by the natives called Shems and Shams: which undoubtedly means the land of Shemesh, from the worship there followed. It retains the name at this 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, Coelestis. This we may learn from an inscription in Reineccius.

**JULIO. PROCULO.**

PRÆF. URB. PATRONO.

COL. BYZACENÆ. ET. PA

TRONO. COLON. AELÆ.

**ZAMANÆ. REGLÆ.**

Ham being the Apollo of the east, was worshipped as the Sun; and was also called Sham and Shem. This has been the cause of much perplexity, and mistake: for by these means many of his posterity have been referred to a wrong line, and reputed the sons of Shem; the title of one brother not being distinguished from the real name of the other. Hence the Chaldeans have by some been adjudged to the line of Shem: and Amalek, together with the people of that name, have been placed to the same account. His genealogy is accordingly represented by Ebn Patric. He makes him the son of Aad, and great grandson of Shem. Fuitque Aad filius Arami, filius Shemi, filius Noæ. The author of the Chronicon Paschale speaks of Chus, as of the line of Shem: and Theophilus in his treatise to Autolycus does the same by Mizraim. Others go farther, and add Canaan to the number. Now these are confessedly the immediate sons of Ham: so that we may understand, who was properly alluded to in these passages under the name of Shem.

**MACAR.**

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

[249] Κλιθεί Μακαρ Παιαν, τιτυκτονε, Φοιβε Λυκωρευ.
Many people assumed to themselves this title; and were styled \textsuperscript{[251]}Μακαρεῖς, or Macarians: and various colonies were supposed to have been led by an imaginary personage, Macar, or \textsuperscript{[252]}Macareus. In consequence of this, we find that the most antient name of many cities and islands was Macra, Macris, and \textsuperscript{[253]}Macaria. The Grecians supposed the term Macar to signify happy; whence \textsuperscript{[254]}Μακαρεῖς θεὰ was interpreted \textsuperscript{[255]}εὐδαιμονεῖς: but whether this was the original purport of the word may be difficult to determine. It is certain that it was a favourite term; and many places of sanctity were denominated from it. Macar, as a person, was by some esteemed the offspring of \textsuperscript{[254]}Lycaon; by others, the son of \textsuperscript{[255]}Eolus. Diodorus Siculus calls him \textsuperscript{[256]}Macareus, and speaks of him as the son of Jupiter. This term is often found compounded Macar-On: from whence people were denominated \textsuperscript{[254]}Μακαρονεῖς, and \textsuperscript{[257]}Μακαρονεῖς; and places were called \textsuperscript{[258]}Μακαρῶν. This, probably, was the original of the name given to islands which were styled \textsuperscript{[259]}Μακαρῶν νησῖς. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Boeotia was, in like manner, called \textsuperscript{[258]}Μακαρῶν νησῖς. It was certainly an Amonian sacred term. The inland city, Oâsis, stood in an Egyptian province, which had the \textsuperscript{[259]}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 \textit{longa}; as if it related to extent. It was certainly an antient word, and related to their theology; but was grown so obsolete that the original purport could not be retrieved. I think we may be assured that it had no relation to length. Euboea was, of old, called Macris; and may be looked upon as comparatively long: but Icarus, Rhodes, and Chios, were likewise called so; and they did not project in length more than the islands in their \textsuperscript{[260]}neighbourhood. They were, therefore, not denominated from their figure. There was a cavern in the Acropolis of Athens, which was called Macrai, according to Euripides.

\textsuperscript{[261]}Προσβαίόντων ἄντρον, ὡς Μακράς καιλήπτομεν.

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

\textsuperscript{[262]}Μακραὶ δὲ Χαρὰς ἐστὶ' εἰκὴ καιλήπτομενος.

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

\textbf{MELECH.}

Melech, or, as it is sometimes expressed, Malech, and Moloch, betokens a king; as does Malecha a queen. It was a title, of old, given to many Deities in Greece; but, in after times, grew obsolete and misunderstood: whence it was often changed to \textit{μελαχιός}, and \textit{μελαχιος}, which signified the gentle, sweet, and benign Deity. Pausanias tells us that Jupiter was styled \textit{μελαχιός}, both in \textsuperscript{[263]}Attica and at \textsuperscript{[264]}Argos: and, in another part of his work, he speaks of this Deity under the same title, in company with Artemis at Syeion. \textsuperscript{[265]}Εστὶ δὲ Ζεὺς Μελαχιός, καὶ Ἀρτεμίς οὐναξαμομένη Πτέρυγος. 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: \textit{Πυραμίδι δὲ ὁ Μελαχιός ἤδε καὶ οὐναξαμομένη.} He also speaks of some unknown Gods at Myonia in Locris,
called Ἐρυθραῖος and of an altar, with an inscription of the same purport. 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 Μεληκιλ. The foregoing writer gives an instance in a river of Achaia. Malaga in Spain was properly Malach, the royal city. I take the name of Amalek to have been Ham Melech abbreviated: a title taken by the Amalekites from the head of their family. In like manner I imagine Malchom, the God of the Sidonians, to have been a contraction of Malech-Chom, βασιλεύς Ἡλιος: a title given to the Sun; but conferred also upon the chief of the Amonian family.

ANAC.

Anac was a title of high antiquity, and seems to have been originally appropriated to persons of great strength, and stature. Such people in the plural were styled Anakim; and one family of them were to be found at Kirjath-Arba. Some of them were likewise among the Caphtorim, who settled in Palestina. Pausanias represents Asterion, whose tomb is said to have been discovered in Lydia, as a son of Anac, and of an enormous size. Εύναι δε Ἀστερίον μεν Ἀνακτοκράτα καὶ Γῆς παϊδα—οστα φανή το σχήμα περιεχόντα ες πιστιν, ὡς ἐστιν αἵθρωπον ἐπεί δεια μεγέθος οὐκ ἐστιν ὡς ἐν εἴδεσιν. We may from hence perceive that the history of the Anakim was not totally obliterated among the Grecians. Some of their Deities were styled Ανακτόρα, others Ανακτοκράτες, and their temples Ανακτορολα. Michael Psellus speaking of heresies, mentions, that some people were so debased, as to worship Satanagi. Σατανάκα Μουνόν ἐπιγείναι Σωτερίακεν Ενοτερνικολαῖ. Satanaki seems to be Satan Anac, διαβόλος βασιλεύς.

Necho, Nacho, Necus, Negus, which in the Egyptian and Ethiopic languages signified a king, probably was an abbreviation of Anoco, and Anachus. It was sometimes expressed Nachi, and Nacchi. The buildings represented at Persepolis are said to be the work of Nacki Rustan; which signifies the lord, or prince Rustan.

ZAR, and SAR.

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, the Rock of his refuge; the Rock of his salvation. It is also used without a metaphor, for a title of respect: but it seems then to have been differently expressed. The sacred writers call that lordly people the Sidonians, as well as those of Tyre, Sarim. The name of Sarah was given to the wife of Abraham by way of eminence; and signifies a lady, or princess. It is continually to be found in the composition of names, which relate to places, or persons, esteemed sacred by the Amonians. We read of Serapis, Serapion, Serapammon: also of Sarchon, and Sardon; which is a contraction for Sar-Adon. In Tobit mention is made of Sarchedonius; the same name as the former, but with the eastern aspirate. The Sarim in Esther are taken notice of as persons of high honour: the same dignity seems to have been known among the Philistim, by whom it was rendered Sarna, or Sarana: hence came the Tyrian word 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 Sar-sechim. This is a plural, compounded of Sar, and Sech, rendered also Shec, a prince or governor. Sar-sechim signifies the chief of the princes and rulers. Rabshekah is nearly of the same
purport: it signifies the great prince; as by Rabsares is meant the chief Eunuch; by Rabmag, the chief of the Magi. Many places in Syria and Canaan have the term Sar in composition; such as Sarabitha, Saripheia, Sarepta. Sardis, the capital of Croesus, was the city of Sar-Ades, the same as Atis, the Deity of the country.

High groves, or rather hills with woods of antient oaks, were named Saron; because they were sacred to the Deity so called. Pliny takes notice of the Saronian bay near Corinth, and of the oaks which grew near it. [280] 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 Κώνειας, which are titles of nearly the same purport. Saron was undoubtedly an antient God in Greece. [281] Lilius Gyraldus styles him Deus Marinus; but he was, properly, the Sun. Diana, the sister of Apollo, is named [282] Saronia: and there were Saronia sacra, together with a festival at [283] Θρεζν in which place Orus was supposed to have been born. [284] Ορος γενεθλίαι οφίσιν εν γαίῃ παρθενόν. Orus was the same as Sar-On, the Lord of light. [285] Rocks were called Saroïdes, from having temples and towers sacred to this Deity: just as groves of oaks were, of which I took notice above. This interpretation is given by [286] Hesychius; and by the Scholiast, upon the following verse of Callimachus:

[287] Δοξαζεις ὑπενεθθει Σαρωνίδας ὑγος Ἰαων Ἑλιος.

As oaks were styled Saroïdes, so likewise were the antient Druids, by whom the oak was held so sacred. Hence Diodorus Siculus, speaking of the priests of Gaul, styles them [288] Φιλοσοφοι, θεολόγοι—περιττος τιμωμένοι, ός Σαρωνίδας συνταχόν. This is one proof, out of many, how far the Amonian religion was extended; and how little we know of Druidical worship, either in respect to its essence or its origin.

UCH.

Uch, Ὑκ, expressed also Ach, Och, Ὀχα, 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 connection with their history. I have shewn, in a former treatise, that the shepherds who ruled in Egypt were of that race, and that they came from Babylonia and Chaldaea. Eusebius informs us, that their national title was [290] Ὑκουσσος; or, as it was undoubtedly expressed by the people themselves, Ὑκουσσος. Uc-Cusus. It is a term taken notice of by Apion and Manethon, and they speak of it as a word in the sacred language of the country, which signified a king: [291] Ὑκ καθ' ἑλεόν γαλωσσον βούλεια σμανειν. I wonder that this word has been passed over with so little notice; as it is of great antiquity; and, at the same time, of much importance in respect to etymology. Uc-Cusus signified the royal, or noble, Cusanum: 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 antient Chaldaic. It was introduced among the Mizraim by the Auri, or Cuthites, together with their rites and religion: hence it obtained the name of the sacred language. Diodorus Siculus affords evidence to the same purpose: and it is farther proved by Heliodorus; who says that the sacred characters of Egypt and those of the Cuthites in Ethiopia were the same. This term occurs very often among the titles of which the Babylonish names are composed; such as Ochus and Belocho. Among the Egyptians it is to be found in Acheres and Achencherez; which are the names of two very antient princes. Acheres 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 \[298\] Achor, Achoris, Ochuras, Uchoreus; which are all the same name, diversified in different ages and by different writers. As priests took the titles of the Deities whom they served, Lucan has, very properly, introduced a priest of Egypt under the name of Achorus:

\[299\] quos inter Achorus,
Jam placidus senio, fractisque 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 inquiry about the term Osiris, he would not have been understood: for the true name was \[300\] Usiris. Philo Biblius, from Sanchoniathon, calls the same Deity \[301\] Isiris; and adds, that he was the brother of Cna, or Canaan; and the inventor of three letters. Ἰσίωρος, τὸν τὸν γράμματαν ἐφετεῖς Ἀδελφός Χνα τοῦ Φοινικός. I take Isiris and Usiris, 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 Λυκός, Lucos; as we learn from \[302\] Macrobius. He was also styled El-Uc-Or, which was changed to Λυκωφεῦς; and El-Uc-Aon, rendered Lycaon\[303\], Λυκαῖος. As this personage was the same as El-Uc, Λυκός, it was fabled of him that he was turned into a wolf. The cause of this absurd notion arose from hence: every sacred animal in Egypt was distinguished by some title of the Deity. But the Greeks never considered whether the term was to be taken in its primary, or in its secondary acceptation; whence they referred the history to an animal, when it related to the God from whom the animal was denominated. Λυκός, Lucos, was, as I have 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 \[304\] Λυκήου Ἀπολλόνος ἔρων: of \[305\] Lycorus, a supposed son of Apollo: of \[306\] Lycomedes, another son: of \[307\] Lycosura, the first city which the Sun beheld. The people of Delphi were, of old, called \[308\] Lycorians: and the summit of Parnassus, \[309\] Lycorea. Near it was a \[310\] town of the same name; and both were sacred to the God of light. From Lucos, in this sense, came luc, luceo, lucidus, and Jupiter Lucetius, of the Latines; and Λυχνῶς, Λυχνία, Λυχνεῖα, of the Greeks; also Λυκόβος, and Ομφάλικός, though differently expressed. Hence it was that so many places sacred to Apollo were styled Leuce, Leuca, Λυκαῖα, Leucas, Leuate.

Mox et Leucatae nimbosa cacumina montis,
Et formidatus nautis aperitur \[311\] Apollo.

Hence also inscriptions \[312\] DEO LEUCANIAE: which term seems to denote, Sol-Fons, the fountain of day. The name Lycophron, Λυκόφρον, which some would derive from Λυκός, a wolf, signifies a person of an enlightened mind. Groves were held very sacred: hence lucus, which some would absurdly derive a non lucendo, was so named from the Deity there worshipped: as was Λυχνός, a word of the same purport among the Greeks.

This people, who received their theology from Egypt and Syria, often suppressed the leading vowel; and thought to atone for it by giving a new termination: though to say the truth, this mode of abbreviation is often to be observed in the original language, from whence these terms are derived. Κυρός, the name of Cyrus, seems to have suffered an abridgment of this nature. It was probably a compound of Uch-Ur, the same as Achor, and Achorus of Egypt, the great luminary, the Sun. In antient 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. [313] Ο μὲν οὖν Κυρος απὸ Κυρου τοῦ παλαιου ὄνομα εὐχενε ἐκεῖνο ὡς ἀπὸ τοῦ Ἡλίου γενέσθαι φαστὶ Κυρον γὰρ καλεῖν Περσας τὸν Ἡλιον. Ctesias likewise informs us that the name of Cyrus had this signification. [314] Καὶ τὴν τοῦ ὄνομα αὐτοῦ απὸ τοῦ Ἡλίου: 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, [315] ἐκαλεῖτο δὲ ποταμὸν Κυρος. We find it sometimes rendered Κυρος, Curis: but still with a reference to the Sun, the Adonis of the east. Hesychius explains Κυρος, ὁ Αδωνις. In Phocis was [316] Κυρος, Curra, where Apollo Κυρος was honoured; which names were more commonly expressed Κυρος and Κυρος. The people of Cyrene are said by Palæphatus to have been originally Ethiopians or Cuthites. They, as well as the Egyptians, worshipped the Sun under the title of Achur, and Achor: and like them esteemed him the [317] Θεος του Πολύν. 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. [318] Κυριηνη πολις Αμυνης απὸ Κυριηνης της Τύχης. 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 [319] Κυριη πηγη, which terms are equivalent to Kur-Ain, and Achurain 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. [320] Cyrenaica, eadem Tripolitana regio, illustratur Hammonis oraculo—et Fonte Solis. The like account is to be found in Pomponius Mela [321], Ammonis oraculum, fidei inclytæ; et fons, quem Solis [322]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, [323] Ekron. It was denominated from Achor, the God of flies, worshipped also under the name of Baal-zebub with the same attribute. The Caphthorim brought the worship of this God from Egypt; where it was a river called Acharon; so denominated from the Deity of the country. This river, and the rites practised in its vicinity, are mentioned in a beautiful fragment from some Sibylline poetry, but when, or by whom composed, is uncertain. The verses are taken notice of by Clemens Alexandrinus, and what is remarkable, are certainly quoted long before the completion of what is portended. However the purport may perhaps be looked upon rather as a menace, than a prophecy.

[324] Ισι, θεα, τριταλαινα, μενεις ἐπι χειμασι Νελου, Μουνη, μαινας, αοιδος ἐπι ψαμαθος Ἀχεροντος.

The Deity was likewise called Achad, and Achor: and many cities and countries were hence [325] denominated. Acon in Palestine is said to have been so named in honour of Hercules, the chief Deity in those [326] parts.

I have mentioned, that Ham, styled also Cham, was looked up to as the Sun, and worshipped by his posterity. Hence both his images and priests were styled Chamin: and many princes assumed this title, just as they did that of 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 Ἀχαμενης. Achæmenes: and all of his family afterwards had the title of
Ἀχαμενιός and Ἀχαμενίδας 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 Achemenidae by [327]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. [328]Ἐπικεκληρόθω μαρτυς ὁ Γενάκης ἡμῶν Ἡλιος and Chariclea in another place makes use of a like invocation: [329]Ἡλιος, Γενάκα προγονῶν ἡμῶν. O, Sun, the great source of my ancestry. The Amonians, who settled at Rhodes, styled themselves Ἡλιοδαία, the Solar [330]race. Those who settled upon the Padus did the [331]same. Hyde mentions a people in Diarbeker, called [332]Chamsi; and says, that the meaning of the word is Solares; and the same in purport as Shemsi and Shamsi of the Arabians.

The term ᾽Ηη, 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 antient 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 Δυνς, Lucus, which was acknowledged to be the name of the Sun: of El-Uc-Aon, Lycaon: of El-Uc-Or, Lycurus, and Lycoreus:

[333]Ἡ καθαρίν, ἡ τοξα Δυνάρεως εντεα Φαίβου.

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

[334]Ἑκαμένος τρισδέσι παρὰ Κλασιαὶ ᾽Εκατοι.

And Herophile the Sibyl of the same Deity:

[335]Μοιάων εχοσ Ἶκατω τῆς τοῦ Ἀναπτορίσ.

The only person who seems knowingly to have retained this word, and to have used it out of composition, is [336]Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to antient [337]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 ὅχ᾽ οἰστος:

[338]Καλχᾶς Θεοτορίδης οἰωνοποιῶν ὅχ᾽ οἰστος, ὅς ἂν τὰ τ᾽ εὐντα, τὰ τ᾽ εὐσομένα, πρὸ τ᾽ εὐντα.

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

[339]Πρῳμίδης Ἐλενος οἰωνοποιῶν ὅχ᾽ οἰστος.

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, ἀριστος. It is indeed to be found in the poetry ascribed to 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 ἀριστος 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 ἀειων and ἀριστος were from ἀοις, the Arez of the east. From Bel, and Baalts, came βελτιων, and βελτιωτος: αμεινων is an inflection from Amon. From the God Aloues came λωιων, λωιτερος, and λωιωτος: from κεφεων changed to κεφας, κεφατος, were formed κρεσον, κρεστον, κρυτερος, and κρυτιωτος.

**PHI.**

Phi signifies a mouth; also language, and speech. It is used by the Amonians particularly for the voice and oracle of any God; and subjoined to the name of that Deity. The chief oracle in the first ages was that of Ham, who was worshipped as the Sun, and styled El, and Or. Hence these oracles are in consequence called Amphi, Omphi, Alphi, Elphi, Urphi, Orphi. It is made to signify, in the book of Genesis, the voice, or command of Pharaoh. From Phi, in this acceptation, came φημι, φημη, φημω, φημε, φημι, φημε, fama, fari.—Ita farier init. I imagine that the term Pharaoh itself is compounded of Phi-Ourah, Vox Ori, sive Dei. It was no unusual thing among the antients to call the words of their prince the voice of God. Josephus informs us, that it signified a king: Ο Φαραων παρ Αιγυπτων βασιλεα στυμαινεῖ: 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, Phaenon, Phanes, Phaneas, Panes. The chief fountain of the river Jordan lost itself underground, and rose again at some miles distance. It sunk at Phiale, and rose again at Panes. Pliny speaks of a place of this sort at Memphis, called Phiala; and, as he imagines, from its figure: but it was undoubtedly a covert aqueduct, by which some branch of the river was carried. The Nile itself is said to be lost underground, near its fountains; and that place also was called Phiala. Phialam appellari fontem ejus, mergique in cuniculos ipsum annem. There was also a fountain of this name at Constantinople. Sometimes it occurs without the aspirate, as in Pella, a city of Palestine, named, undoubtedly, from its fountains: for Pliny calls it Pellam aquæ.

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

**AI.**

Aï, and Aia, signifies a district or province; and, as most provinces in Egypt were
insular, it is often taken for an island. In other parts it was of much the same purport as οίκος of the Greeks, and betokened any [353] 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, Pherei, Patrai, Amyclai, Therapnai, Clazomenai, Celenaí. There are others in eia; as Chaeroneia, Coroneia, Eleia. In others it was rendered short; as in Oropia, Ellopia, Ortygia, Olympia, Ἑθιοπια, Scythia, Cenia, Icaria. It is likewise found expressed by a single letter, and still subjoined to the proper name: hence we meet with Ἐτα, Arbela, Larissa, Roma, Himera, Hemera, Nusa, Nyssa, Patara, Arena, [354] 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 regimen was often final. Thus the land of Ion was termed Ionia; that of Babylon, Babylonia; from Assur came Assyria; from Ind, India; from Lud, Ludia; in all which the region is specified by the termination. To say Lydia tellus, Assyria tellus, is in reality [355] redundant. In the name of Egypt this term preceded, that country being styled Ai-Gupt, Ἀἰγύπτιος, the land of the Gupti, called afterwards Cupti, and Copti.

**COMMON NAMES RELATING TO PLACES.**

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

Air is a city; often expressed Ar, and Ara. Hence Arachosia, 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 Καρθαγώνιος, from Car-Chodon, the same as Adon. It was also called Carthada, from Cartha-Ada, the city of the queen or Goddess, who was by the Romans supposed to be Juno, but was, properly, the Amonian Elisa. Caer, among many antient nations, signifies a city, or fortress; as we may learn from the places called Cartea, 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-Hareseth. Isaiah. c. 16. v. 7. and v. 11. and Kir Moab, c. 15. v. 1. and Kir Heres, of the same purport as Kir Haresh, is mentioned by Jeremiah, c. 48. v. 31. Upon the Euphrates was Cercusium and Carchemish. In Cyprus was Kironia, rendered Κερονία by [356] 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 [357] Curnos. 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 Artemesium, 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 [358] Callinicus, Calachene, [359] Colonæ, Cales, Calathe, Calistæ, Calathusa, Calauria,
Colorius, Caliope, Calama, Calamos, Calamon, Calymna, Calydus, Calycadus; 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 Purathenia; 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 a 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 Philistines.

Har and Hor signify a mountain; ὀικος 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, Τυς; hence we read of Ophelitis, Altis, Baalitis, Abantis, Absyrtis. It was in use among the antient Hetrurians and other nations: hence came the terms Aventinus, Palatinus, Numantinus, &c. It seems to be the same as Tan in the east, which occurs continually in composition, as in Indostan, Mogolis-tan, Pharsis-tan, Chusis-tan.

Tor is a hill or tower. Many places in Greece had it in their composition; such as Torone, Torete, Toreate: also in Hetruria, Torchonium. Turzon, in Africa, was a tower of the 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 styled Tor-Is: whence came the Turris of the Romans. Sometimes these terms were reversed, and the tower was called Astur. Such a one was near some hot streams, at no great distance from Cicero's Villa. It is thus described by Plutarch: Ἀστυρα—χωμαν πορολον Κικερανος. The river, too, was called Astura. 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. Ἀστυρα δε απο πηγων ανερχουμενον μελαν ἴδων οἴνα εν Ἀστυρα δε ταδε Ἀστυρα απαντικον εστι λεσβος λουτρα εστι θερμα εν τω Λεσβωι καλουμενο.

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 worshipped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait; whence came Cephale, Cephalonia, Caphareus, Capisa, Cephisus, Capissene, Cephene, Caphyate, Capatiani. In Iberia was a wonderful edifice upon the river Boetis, mentioned by Strabo, and called Turris Capionis. It was a Pharos, dedicated, as all such buildings were, to the Sun: hence it was named Cap-Eon, Petra Solis. It seems to have been a marvellous structure. Places of this sort, which had towers upon them, were called Caphtor. Such an one was in Egypt, or in its vicinity; whence the Caphtorim had their name. It was probably near Pelusium, which they quitted very early for the land of Canaan.

Diu sometimes, but sparingly, occurs for an island; and is generally by the Greeks changed to Dia, Δια. The purport of it may be proved from its being uniformly adapted to the same object. The Scholiast upon Theocritus takes notice that the island Naxos was called Dia; Διαν τινι νυν καλουμενην Ναξον; and he adds, πολλαι δε και έτεραι εσι νησι οι πολλαι καλουμεναι, ιτε προ της Κοιπης—
BETHE, the temple of Beth, or the Sun. Bet, and styled Athribes (of Egypt. Beth was in different countries expressed Bat, Bad, Abad. Hence we meet at this day with Pharsabad, Astrabad, Amenabad, Moustafabad, Iahenabad in Persia, India, and other parts of the east. Balbec in Syria is supposed to be the same as Balbeth, the temple of Bal, or the Sun. There are, says Dr. Pocock, many cities in Syria, that retain their antient names. Of this Balbeek, or rather Balbeit, is an instance; which signifies the house or temple of Baal. Gulielmus Tyrius, so called from being bishop of Tyre, who wrote of the Holy war, alludes to Baalbec, under the name of Balbeth. He lived in the eleventh century, and died anno 1127. According to Iablonsky, Bec and Beth are of the same meaning. Atarbec in Egypt is the temple of Astar or Athar; called Atarbechis by Herodotus. The same is Athyr-bet, and styled Athribites (Αθρημπητες) by Strabo. The inner recess of a temple is by Phavorinus and Hesychius called Βεττις. Βητις, Βετις, similar to ΞΝ ΤΠ among the Chaldeans. It was the crypta or sacred place, where of old the everlasting fire was preserved. Hesychius observes, ΒΕΤΙΣ, το αποκρουσ ιον μεσος του Ιερου. Bet-Is signifies the place of fire.

It is said of Horapoll by Suidas, that he was a native of Phainubuth in Egypt, belonging to the nome of Panopolis: Ωοαστολευν Φαινυμεθεος κωμυς του Πινοπολιων Νομου. Phainubuth is only Phainabeth varied, and signifies the place sacred to Phanes; which was one of the most antient titles of the Deity in Egypt. So Pharbeth was an abbreviation of Pharabeth, or the house of Pharaoh.

GAU, expressed CAU, CA, and CO.

Gau likewise is a term which signifies a house; as we learn from Plutarch. The great and decisive battle between Alexander and Darius is generally said to have been fought at Arbeia. But we are assured by this writer, that it was decided at Gaugamela. He says, that Gau signified in the language of the country a house: and that the purport of the word Gaugamela was the house of a camel. This name, it seems, was given to the town on account of a tribute exacted for the maintenance of a camel, which had saved the life of some king, when he fled from battle: and the reason why the victory of Alexander was adjudged to Arbeia, 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 Arbeia, though it was according to some five hundred, according to others six hundred stadia 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 Arbeia and Gaugamela were the same place. The king alluded to is said by Strabo to have been Darius the son of Hystaspes. But is it credible, that so great a prince, who had horses of the famous breed of Nysa, as well as those of Persis and Arabia, the most fleet of their kind, should be so circumstanced in battle, as to be forced to mount a camel, that could scarce move six miles in an hour: and this at a time when the greatest dispatch was necessary? This author gives a different reason for the place being thus denominated. He says, that it was allotted for the maintenance of a camel, which used to bring the king’s provisions from Scythia, but was tired and failed upon the road. I know not which of the two circumstances in this short detail is most exceptionable; a king of Persia’s provisions being brought to Babylon, or 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 [376] mistake. Had they understood the term, they would have been consistent in their history. Gau, and, as it was at times expressed, Cau, certainly signifies a house, or temple: also a cave, or hollow; near which the temple of the Deity was founded. For the Amonians erected most of their sacred edifices near caverns, and deep openings of the earth. Gaugamela was not the house of a camel, as Plutarch and Strabo would persuade us, notwithstanding the stories alleged in support of the notion: but it was the house and temple of Cham-El, the Deity of the country. Arbela was a place sacred to Bel, called Arbel, Ἄρβης of the Chaldeans. It was the same as Beth Arbel of [377] 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. Lysimachus had been an attendant upon Alexander during the whole series of his conquests in Asia: there had been nothing of moment transacted, in the success of which he had not partaken. Yet even in his days, when he was king of Thrace, the accounts of those great actions had been so misrepresented, that when a history of them was read in his presence, they seemed quite new to him. It is all very fine, says the prince; but where was I when all this happened? There was a series of events exhibited, with which the person most interested was least acquainted. We may 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 [378] language of nations, with whom the Romans were little acquainted. The great battle, of which we have been speaking, was confessedly fought at Gaugamela. Ptolemy Ceraunus, who was present, averred it: as did Aristobulus: and it has been recorded by Plutarch and others. It is also adjudged to Arbela by persons of equal credit: and it must certainly have been really there transacted: for notwithstanding the palliating excuse of Plutarch, it is utterly incredible in respect to so great a victory, that the scene of action should be determined by this place, if it were sixty, or, as some say, seventy miles out of the way. But in reality it was at no such distance. Diodorus Siculus says, that Alexander immediately after the victory attacked Arbela, and took it: and found in it many evidences of its being a place of consequence. [379] Εἰς τὸν τετελευτηκότας ἐπεβαλε τοὺς Αχμένδας καὶ πολλὴν μὲν εὐφέρας ἀθανασίαν τῆς τρόφης ὑπὲρ οὐκ οἰκίσαντος καὶ γάειν βαρβαρίσαν, αχριστοῦ τε ταλαντὰ διώχλια. 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-II. This was a title of the Deity brought from Chaldea to Egypt; and from thence to Greece, Heturia, and other regions. The Greeks, out of different titles, and combinations, formed various Deities; and then invented different degrees of relation, which they supposed to have subsisted between them. According to Acusilas Cham-II was the Son of Vulcan, and Cabeira. [380] Εἰς τὸν τετελευτηκότας ἐπεβαλε τοὺς Αχμένδας καὶ πολλὴν μὲν εὐφέρας ἀθανασίαν τῆς τρόφης ὑπὲρ οὐκ οἰκίσαντος καὶ γάειν βαρβαρίσαν, αχριστοῦ τε ταλαντὰ διώχλια. He was, by others, rendered Camillus, whose attendants were the Camilli; and he was esteemed the same as Hermes of Egypt. [381] 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. [382] Mercurius Hetruscâ lingüâ Camillus dicitur. The reason of the attendants being also called Camilli was in consequence of a custom among the antients 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: [383] Καὶ τὸν ὑπήκοον τοῦ Ἱεροῦ τοῦ Διος ἀμφιθαλῆ παιδὰ λεγόντας Καμιλλὸν, ὡς καὶ τὸν ἕμην•
óuptas enoi των Ἑλληνων Καμίλλων απὸ τῆς διακόνως προσηγορευον. He mentions Ἐρμήν — Καμίλλων απὸ τῆς διακόνως, and supposes that Camillus had the name of Hermes from the similarity of his office, which was waiting upon the Gods. But the Chaldeans and Egyptians, from whom these titles were borrowed, esteemed Hermes as the chief Deity, the same as Zeus, Bel, and Adon. They knew nothing of Mercurius pedissequus, nor Hermes the lackey. They styled their chief God Cam-II, or Camillus, and his priests had the same title. He did not borrow it from them; but they received it from him. The name is sometimes expressed Camulus: and the Amonians, who travelled westward, brought his rites and worship into the western parts of Europe: hence there are inscriptions to be found inscribed Camulo Sancto Fortissimo. He was sometimes taken for Mars: as we may learn from an inscription in Gruter:

[385] MARTI CAMULO
Ob Salutem Tiberi Claud. Caes. 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 Arabela was the same place: for places had as many names as the Deity worshipped had titles. Arabela was probably the city, and Gaugamela the temple; both sacred to the same Deity, under different names.

It is remarkable that Syncellus, speaking of Venephes, King of Egypt, says, that he built the pyramids of Co-Chone; which are the principal pyramids of that country. Eusebius before him had taken notice of the same history: Οὐκεθορις ἐφ’ ὄλμος κατεσχε τὴν χώραν, ὡς καὶ τὸς Πυραμίδας περὶ Καρχερίνης ἀνείρετον. Venephes was a prince, in whose time happened a famine in the land of Egypt. He was the same, who built the Pyramids about Cochrone. Now Co-Chone, analogous to Beth-El, Beth-Shan, Beth-Dagon, signifies the temple of the Deity; the house of the great king, or ruler: for such is the purport of Con, and Conah. Hercules, the chief Deity of Tyre, and who was also highly reverenced in Egypt, was styled Con. Τὸν Ἡρακλέα φίλον κατὰ τὴν Ἀχιλλοὺς διαλέγοντο καὶ λέγοντο. From hence we find, that it was a sacred Egyptian title. According to some readings the place is expressed Cocom; 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 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 οὐκος Πυθονος, domus Opis Serpentis. It was the name of the pyramid, which was erected to the Sun, the Ophite Deity of Egypt, worshipped under the symbol of a serpent. Analogous to Cau-Come in Egypt was a place in Ethiopia, called Cuscha: doubtless so named from Chus, the great ancestor from whom the Ethiopians were descended.

The Sun was styled by the Amonians, among other titles, Zan; as I have before shewn: and he was worshipped under this denomination all over Syria and Mesopotamia; especially at Emesa, Edessa, and Heliopolis. One region was named Gauzanitis, from a city Gauzan, the Gowan of the Scriptures. Strabo calls it 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 Cushan; and have so mentioned it in a former treatise. So far is true: the land of Goshen was the land of Cushan, 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 Caisan, #1
 called Chaon; for Chaon is the land of Chaon. The priests and inhabitants were called #2
Chaones, from their place of worship: and the former had also the name of Selli, which signifies the priests of the Sun. In Arcadia, near the eruption of the river Erasimus, was a mountain, clothed with beautiful trees, and sacred to Dionysus. This, also, was called Chaon, the place of the Sun; and was, undoubtedly, so named from the antient worship; for Dionysus was, of old, esteemed the same as Osiris, the Sun. There was also a place called Chaon in Media and Syria; Chaonitis in Mesopotamia: and in all these places the same worship prevailed. So Caballis, the city of the Solymi, was named from Ca-bal, the place of the god Bal, or Baal. It is mentioned by Strabo. In like manner Caballion, in Gallia Narbonensis, is a compound of Ca-Abelion, a well known Deity, whose name is made up of titles of the Sun. The priests of this place were styled Salies; the region was called Chaon, undoubtedly from Cha-Our (Τὰ Χαονια), some temple of Ur, erected by the Amonians, who here settled. Canoubis in Egypt was a compound of Ca-Joubis; Cabasa, in the same country, Ca-Basa; called by many Besa, the Beseth of the Scriptures, a Goddess well known in Egypt. She had a temple in Canaan, called Beth Besa. Ceamon, near Esdrælon, is a compound of Cu-Amon, the place or house of Amon: ΑΜΟΝ ΚΑΙΜΟΥ. There was a temple in Attica called Cuanites; and a personage denominated from it. The history of the place, and the rites, in time grew obsolete; and Pausanias supposes that the name was given from ΚΑΙΜΟΥ, Cuamos, a bean. #3

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 antient times. The Grecians often mistook the place of worship for the Deity worshipped: so that the names of many Gods are, in reality, the names of temples where they were adored. Artemis was Ar-Temis, the city of Themis, or Thamis; the Thamuz of Sidon and Egypt. This the Greeks expressed ΑΤΜΟΥ; 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 Astor, they fancied a hero, Caystrius; from Cu-Bela, Cybele; from Cu-Baba, Cybebe. Cerberus, the dog of hell, was denominated from Kir-Abor; as I shall hereafter 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 Canones. Instead of Con, which signifies the great Lord, the Greeks substituted a hero Caucon, who was supposed to have first introduced those Orgies practised by the Messenians. It was, properly, a temple of the Sun; and there was another of the same name in Bithynia, and from thence the country was called Cauonia. I shall hereafter treat at large of Cuthite colonies, which went abroad and settled in different parts. One of the first operations when they came on shore was to build temples, and to found cities, in memory of their principal ancestors, who, in process of time, were worshipped as Deities. A colony of this people settled at
Colchis, which they called Cutaina, from the head of their family, styled both Chus and Cuth. We may infer, that they built a temple which was called Ca-Cuta; and from which the region was also denominated: for it is certain that it has that name at this day. Cocutus, which we render Cocytus, was undoubtedly a temple in Egypt. It gave name to a stream, on which it 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. Cocytus was the temple of Cutus, or Cuth; for he was so called by many of his posterity. A temple of the same was to be found in Epirus, upon a river Cocytus. Here was also a river Acheron, and a lake Acherusia: for a colony from Egypt settled here; and the stream was of as foul a nature as that near Memphis. "

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

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

Coilum prospexit stellis fulgentibus aptum.
Olim de Coilo laivum dedit inclytus signum.
Saturnus, quem Coilus genuit.
Unus erit, quem tu tollas in Coirila Coili
Templa.

Cœlus in aftertimes was made a Deity: hence there are inscriptions dedicated Coel Eterno. The antient Deity Celeus, mentioned by Athenagoras, and said to have been worshipped at Athens, was the same as the above.

Many places and regions, held sacred, and called Coel by the Amonians, were by the Greeks rendered καλα, cava. Hence we read of Καλη Λακεδαιμων, Καλε Ἡλικως, and the like. Syria was by them styled Καλη, 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 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 Ηλις, Eel, the Sun: and what the Greeks rendered Καλη of old meant heavenly. Hence Homer sty l eth it peculiarly Ἡλιος δυνα, Elise 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 Samicon, which signifies Coeli Dominus. Here was also a temple of Poseidon Samius, surrounded with a grove of olives; and there were festivals observed, which were called Samia. There was likewise of old a city named Sama, or Samos: which Strabo imagines, might have been so named from its high situation: for high places were called Samia. It certainly signifies in some degree high; but the true meaning of Sama was heavenly, similar to Sam, Sham, Shamem, of the eastern nations. Hence Same, Samos, Samothrace, Samacon, were denominated on
account of their sanctity. Strabo supposes, that the city Samos in Elis was situated in the Samian plain: it therefore could not well have this name from its high 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 Coillus in the original acceptation certainly signified heavenly: whence we read in Hesychius, as also in Suidas, Κοιλατης, ó Ιερευς. 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, [417] Janus Gulielmus takes notice, that this poet copied the Dorians in using abbreviations, and writing Cæl for Cælus and Cœlum. 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 antient 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 antient mode of expression, than are elsewhere to be found. We must, therefore, in all etymological inquiries, have recourse to the Doric manner of pronunciation, to obtain the truth. They came into Greece, or Hellotia, under the name of Adorians; and from their simplicity of manners, and from the little intercourse maintained with foreigners, they preserved much of their antient 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 [418] east. The antient hymns, sung in the Prutaneia all over Greece, were [419] Doric: so sacred was their dialect esteemed. Hence they cannot but afford great help in inquiries of this nature. What was by others styled Ἀθηνη, they expressed Ἀθαια: Cheops they rendered Chaops: Zeen, Zan: Χαζινη, Χαζανα: Μην, Μαν: Menes, Manes: Orchenoi, Orchanoi: Neith, Naith: Ἰνιος, Ινις: Hephæstus, Hephastus: Caiete, Caiate: Demeter, Damate: 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 Χαλ, Cai; and signified a house, or cave: for the first houses in the infancy of the world are supposed to have been caves or grottos[420]. 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 Lacedemon, with a building over it; of which in aftertimes they made use to confine malefactors. It was called Καιωδης, or as the Spartans expressed it, Καιωδας, the house of death. [421] Καιωδας δεσματηριον—το παρα λακαδιμωνιοι. Cai signified a cavern: Adas, which is subjoined, was the Deity, to whom it was sacred, esteemed the God of the infernal regions. He was by the Ionians, &c. expressed Ades, and Hades; and by other nations Ait, and Atis. Hence these caverns were also styled Καυτες, and Καυτοι. The author above quoted gives us the terms variously exhibited: [422] Καυτοι—Οι απο των σειωμων όχιμοι Καυτοι λεγονται. Και Καιωδας το δεσματηριον εντευθεν, το παρα λακαδιμωνιοι στηλαιν. Hesychius renders it in the plural, and as a neuter: καιωτα, ορογιωτα. 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 worshipped, and the rites of fire were [423] 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 Καολ [424] Ενιοι καιους μαλλον.
ta tomata kalwmatata legesthai fasin. 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 encounter with the mountaineers of Thessaly, whom he styles Phineus Oreschos:

[425]Kartistoi ou keni epikhovinon thetaen andron,  
Kartistoi mev esan, kai kartistovin emachont  
Phineon oreschovin—

Oreschos signified a person, who lived in a mountain habitation; whose retreat was a house in a mountain. Co, and Coa, was the name of such house. Strabo says that this term is alluded to by Homer, when he styles Lacedaemon [426]Akeydoma kpetesouan; for it was by many thought to have been so called on account of their caverns. From hence we may fairly conclude, that kpetesoua was a mistake, or at least a variation, for [427]kapesoua, from Cai-Atis; and that Co, [428]Coa, Caia, were of the same purport.

But this term does not relate merely to a cavern; but to temples founded near such places: oftentimes the cave itself was a temple. Caieta, in Italy, near Cuma, called by Diodorus Kaimip, was so denominated on this account. It was a cave in the rock, abounding with variety of subterraneans, 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. [429]Aneugyget euteven oplaiou upoqeyntai, kataukos megaloiv, kai poluteleis degeymena. 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 [430]Aiète: 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 [431]Aetaia. Aetia. Aiete was the district: Caiete was the cave and temple in that district; where the Deity was worshipped.

In Bœotia was a cavern, into which the river Cephisus descended, and was lost. It afterwards emerged from this gulf, and passed freely to the sea. The place of eruption was called An-choa, which signifies Fontis apertura. The later Greeks expressed it Anchoo [432]. Kalemata δ' τοτε Αγκοτ έστε θεί μην όμωνυμος. The etymology, I flatter myself, is plain, and authenticated by the history of the place.

From Cho, and Choa, was probably derived the word Χώιος, used by the apostle. [433]O potevov antherwpatos ek γης Χωιος, ὁ δευτερος antherwpatos ὁ Κως εξ ουκανου. Οius, ο Χώιος, και τωματοι οι Χοικοι, Hesychius observes, Χωιος, πηλινος γηνος. From hence we may perceive, that by Cho was originally meant a house or temple in the earth. It was, as I have shewn, often expressed Gau, and Go; and made to signify any house. Some nations used it in a still more extended sense; and by it denoted a town or village, and any habitation at large. It is found in this acceptation among the antient Celtic, and Germans, as we learn from Cluverius. [434] Apud ipos Germanos ejusmodi pagorum vernaculum vocabulum fuit Gaw; et variantibus dialectis, gaw, gew, gów, gow, hirc—Brisgaw, Wormesgaw, Zurichgaw, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegow, Westergow, Oostergow. The antient term Πυργος, Purgos, was properly Pur-Go; and signified a light-house, or
PARTICLES.

Together with the words above mentioned are to be found in composition the particles Al and Pi, Al, or El, for it is differently expressed in our characters, is still an Arabian prefix; but not absolutely confined to that country, though more frequently there to be found. The Sun, Ἑλιος, was called Uchor by the people of Egypt and Cyrene, which the Greeks expressed Ἀχορ. Achor. He was worshipped with the same title in Arabia, and called Al Achor. [435] Georgius Monachus, describing the idolatry which prevailed in that country before the introduction of the present religion, mentions the idol Alchar. 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 ἩΛ, 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 antient Egyptians and Cuthites, as well as other nations in the east. The natives of India were at all times worshippers of the Sun; and used to call themselves by some of his titles. Porus, with whom Alexander engaged upon the Indus, was named from the chief object of his worship, τὰρ, Pi-Or, and POR; rendered by the Greeks Πίαρος. Porus. Pacorus the Partian was of the same etymology, being a compound of P' Achorus, the Achor of Egypt: as was also the [436] city Pacoria in Mesopotamia, mentioned by Ptolemy. Even the Grecian πὶ ὄχος was of Egyptian or Chaldaic original, and of the same composition (P'Ur) as the words above; for [437] Plato informs us that πὶ ναος, οὐ ναος, κυνὲς, 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 [438] 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, [439] Πὶξιους, Πὶμαρτυρος, Πὶμαθητες, πὶ νους, πὶ λαος, Pi'dus, Picurator, Putribunus; also names of persons occur with this prefix; such as Piterus, Piturio, Pionius the martyr; also Pior, Piammon, Piambro; who are all mentioned by ecclesiastical [440] writers as natives of that country. This article is sometimes expressed Pa; as in the name of Pachomius, an abbot in Egypt, mentioned by [441] Gennadius. A priest named Paapis is to be found in the Excerpta from Antonius [442] Diogenes in Phiotis. There were particular rites, styled Pamilya Sacra, from [443] Pamilyes, an antient Egyptian Deity. We may infer from Hesychius that they were very obscene: Παξιουλης, Αγαρμπιος Θεος Ποιαπωδης, 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 antient theology. Hence we read of παιδων Λητους, παιδων Ζηνος, παιδων Απολλωνος: and legends of παιδων άθικης; 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. [444] Πις του Παιδων παφους παρα Χαλκιδων: Pausianias mentions, [445] Αμφιλυκου παιδων βομος: and, in another place, [446] Βομοι δε Θεον τε σωματομεναν αγναστων, και Ήκων, και Παιδων του Θηρεως, και Φαληρου. From this mistake arose so many boy-deities; among whom were even Jupiter and Dionius: [447] Αυτον τον Διο, και τον Διονυσον
remarkable passages to this purpose is to be found in the antiquary above quoted; who takes notice of a certain mysterious rite performed by the natives of Amphissa, in Phocis. The particular Gods, to whom it was performed, were styled Ἀνακτές παιδες. [448] Αγουσὶ δὲ καὶ τελετὴν ὁ Αμφίτρως τῶν Ανακτῶν καλουμένων Παιῶν. Οὕτως δὲ Θεοὺς εἰσὶν ὁι Ἀνακτές Παιδες, οὐ κατὰ τ’ αὐτὰ εστὶν εἰσήμενον. The people of Amphissa perform a ceremony in honour of persons styled Anactes Paides, or Royal Boys: but who these Anactes Paides were, is matter of great uncertainty. In short, the author could not tell; nor could the priests afford him any satisfactory information. There are many instances in Pausanias of this nature; where divine honours are paid to the unknown children of fathers equally unknown.

Herodotus tells us, that, when he discoursed with the priests of Thebes about the kings who had reigned in 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: [449] Πηρομις εἰς Πιρομις γεγονεναι—καὶ οὔτε ἐς θεον, οὔτε ἐς Ἑρων αναθησαν αὐτοὺς (ὁ Αὐρατηρ). There are many strange and contradictory opinions about this [450] 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 ἄλος κοινοθέτος, 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 [451] 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 [452] Prodromus Copticus of Kircher, Πηρομις. Piromi, is a man; and seems to imply a native. Pirem Racot is an Alexandrine; or, more properly, a native of Racotis, called Raschid, and Rosetta. Pirem Romi are [453] 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: [454] Εὐεννηθησαν δὲ καὶ εν Παρααι. Κοινων ρεις παιδες. Paraia is a variation of Π'Ur-aia; and means literally the land of Ur in Chaldea; the region from whence antient writers began the history of mankind. A crocodile by the Egyptians was among other names called [455] Σούρως: and the name is retained in the Coptic, where it is expressed [456] 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 antient title of the Sun, a compound of Phi-Ath-On. Bacchus was called Phi-Anac by the Mystians, rendered by the poets [457] Phanac and Phanaces. Hanes was a title of the same Deity, equally revered of old, and compounded Ph’ Hanes. It signified the fountain of light: and from it was derived Phanes of Egypt: also Φαέως, Φανες, Φανερως: and from Ph’ain On, Fanum. In short, these particles occur continually in words, which relate to religious rites, and the antient 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, ποντανες, and ποντανεα among the Greeks of Hellas: in which
Prutaneia there were of old sacred hearths, and a perpetual fire. The antient name of Latian Jupiter was P'ur, by length of time changed to Puer. He was the Deity of fire; and his ministers were styled Pueri: and because many of them were handsome youths selected for that office, Puer came at length to signify any young person. Some of the Romans would explain this title away, as if it referred to Jupiter's childhood: but the history of the place will shew that it had no such relation. It was a proper name, and retained particularly among the people of Præneste. They had undoubtedly been addicted to the rites of fire; for their city was said to have been built by Cæculus, the son of Vulcan, who was found in the midst of fire:

\[\text{Vulcano genitum pecora inter agrestia Regem, Inven}tumque focis.\]

They called their chief God Pur: and dealt particularly in divination by lots, termed of old Purim. Cicero takes 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, \[\text{is est hodie locus septus, religioso propter Fortunæ mammam appetens, castissime colitur a Matribus.}\] 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\[\text{Fortunæ Primigeniæ Jovis Pueri D.D.}\]

\[\text{Ex SORTE compositus}\]
\[\text{Nothus Ruficanæ}\]
\[\text{L. P. Plotilla.}\]

That this word Puer was originally Pur may be proved from a well known passage in Lucretius:

\[\text{Puri sæpe lacum propter ac dolia curva Somno devincti credunt se attollere vestem.}\]

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 Ῥως, Ur: and by the antient Latines were called Puri. At Præneste the name was particularly kept up on account of this divination by \[\text{lots. These by the Amonians were styled Purim, being attended with ceremonies by fire; and supposed to be effected through the influence of the Deity. Præneste seems to be a compound of Puren Esta, the lots of Esta, the Deity of fire.}\]

These are terms, which seem continually to occur in the antient Amonian history: out of these most names are compounded; and into these they are easily resolvable. There are some few more, which might perhaps be very properly introduced: but I am unwilling to trespass too far, especially as they may be easily taken notice of in the course of this work. I could wish that my learned readers would afford me so far credit, as to defer passing a general sentence, till they have perused the whole: for much light will accrue; and fresh evidence be accumulated in the course of our procedure. A history of the rites and religion, in which these terms are contained, will be given: also of the times, when they were introduced; and of the people, by
whom they were diffused so widely. Many positions, which may appear doubtful, when they are first premised, will, I hope, be abundantly proved, before we come to the close. In respect to the etymologies, which I have already offered and considered. I have all along annexed the histories of the persons and places spoken of, in order to ascertain my opinion concerning them. But the chief proof, as I have before said, will result from the whole; from an uniform series of evidence, supported by a fair and uninterrupted analogy.

OF

ETYMOLOGY,

AS IT HAS BEEN TOO GENERALLY HANDLED.

Ἀλλα θεοι των μεν μανθησαρετε λαχωθη, 
Εκ δε όνων στοιχεων καθαρην οχετουσαν πιηγην. 
Καλεσ, πολυμνηστη, λευκωλενε παρθενε, μουσα, 
Αντομαι, ων θεμες εστιν εφημερισιν ακουειν. 
Pεμπε παρει ευπετης ελαιου ευηνοιν ἀμα.———

EMPEDOCLES.

It may appear invidious to call to account men of learning, who have gone before me in inquiries of this nature, and to point out defects in their writings: but it is a task which I must, in some degree, take in hand, as the best writers have, in my opinion, failed fundamentally in these researches. Many, in the wantonness of their fancy, have yielded to the most idle surmises; and this to a degree of licentiousness, for which no learning nor ingenuity can atone. It is therefore so far from being injurious, that it appears absolutely necessary to point out the path they took, and the nature of their failure; and this, that their authority may not give a sanction to their mistakes; but, on the contrary, if my 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 antient 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. [465] 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 αοτέμες, integritas: Poseidon from ποια δεσμιον, fetters to the feet: Hestia from ουσία, substance and essence: Demeter, from άδουσα άζ μπτη, distributing as a mother: Pallas from παλαλειν, to vibrate, or dance: Ares, Mars, from λαλανε, masculum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from θελειν, to run [466]. Innumerable derivations of this nature are to be found in Aristotle, Plato, [467] 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. [468] Εἰ 

βασιλεὺς τὸ όνομα, οὐ χωρ ἐπειν Ἑλληνισιν ετυμολογίων αὐτοῦ. If the term be foreign, it is idle to have recourse to Greece for a solution. It is a plain and
golden rule, posterior in time to the writers above, which, however, common sense
might have led them to have anticipated, and followed: but it was not in their nature.
The person who gave the advice was a Greek, and could not for his life abide by it. It
is true, that Socrates is made to say something very like the above. [469] ἔννοια γὰρ,
οὐ πολλὰ ὁ Ἑλληνικὸς νομιστὴς, ἀλλὰ τε καὶ οἱ ύπο τοῖς Βαβυλώνιοις
οικούντες, πορεί τῶν Βαβυλωνίων εὐλογείερ—εἰ τις ἐγγὺς ταύτα κατὰ τὴν
Ἑλληνικὴν φωνήν, ὡς εὐκατός κεῖται, ἀλλὰ μὴ κατ’ ἐκείνην, εἷς τὸ
ὄνομα πυγχανεῖτο, ο咿τὲ ὁ ἰπποῦς αὐτ. 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 [470] writers, when this plain truth was acknowledged, should
deviate so shamefully? that we should in after times be told, that Tarsus, the antient
city in Cilicia, was denominated from τὰρτῶς, a foot: that the river Nile signified νε
ιλικς; and that Gader in Spain was Γης δεικες.

The antients, 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
antient city in upper Egypt, was named; and he will tell you from όνομα, Teba. [471]
stetit: or ask the good bishop Cumberland why Nineve was so called? and he will
answer, from Schindler, that it was a compound of [472] Nin-Nau, ὡν τὰ, a 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 Chasdim; and are, very justly, thought to have been the first
constituted nation upon earth. It is said of the patriarch Abraham, that he came from
the city Ur of the Chasdim. Whence had they their name? The learned Hyde will [473]
answer, that it was from Chased, their ancestor. Who was Chased? 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 Chased and Chasdim have a remote
similitude in sound. And is this the whole? Absolutely all that is or can be alleged for
this notion. And as the Chasdim are mentioned some ages before the birth of Chased,
some would have the passage to be introduced proleptically; others suppose it an
interpolation, and would strike it out of the sacred text: so far does whim get the
better of judgment, that even the written word is not safe. The whole history of
Chased 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. [474] It was told Abraham, behold Milcah, she also hath
borne children to thy brother Nahor; Huz, Buz, Kemuel, and Chased: of these
Chased was the fourth. There occurs not a word more concerning him.

It is moreover to be observed, that these etymologists differ greatly from one another
in their conceptions; so that an unexperienced reader knows not whom to follow.
Some deduce all from the Hebrew; others call in to their assistance the Arabic and
the Coptic, or whatever tongue or dialect makes most for their purpose. The author
of the Universal History, speaking of the Moabish Idol Chemosh, tells us, [475] that
many make it come from the verb עגש, mashash, to feel: but Dr. Hyde derives it from
the Arabic, Khamûsh, 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. [476]Bochart derives his name from Silan, יִלֶסֶן, and supposes him to have been the same as Shiloh, the Messias. Sandford makes him to be Balaam, the false prophet. [477]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 Ramesses, as it is explained in the [478]Hebrew Onomasticum. Ramessæs, tonitrœum vel exprobratio tineæ; aut malum delens sive dissolvens; vel contractionem dissolvens, aut contractus 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; sive frumentum; vel puritas nubis, vel vaporis tui. Rex Babyloniæ.

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 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 inflexions and variations, and, after we have made it undergo all its evolutions, it will be hard if it does not in some degree approximate. But, to say the truth, he many times does not seem to arrive even at this: for, after he has 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 [479]Etna, in the country of the Leontini, called of old Xuthia; but Bochart removes them to the south-west point of the island. He supposes to have been called Lelub, λέλομν, from being opposite to Libya; and, as the promontory was so named, it is, he thinks, probable that the sea below was styled Chec Lelub, or Sinus Leub; and, as the Cyclops lived hereabouts, they were from hence denominated Chec-lelub, and Chec-lub, out of which the Greeks formed [480]Χεκλολογες. He derives the Siculi first from [481]seclul, perfection; and afterwards from ἱππος, Escol, pronounced, according to the Syriac, Sigol, a bunch of grapes. He deduces the Sicani from πος, Sacan [482], near, because they were near their next neighbours; in other words, on account of their being next to the Pœni. Sicani, qui Siculorum Pœnis proximi. But, according to the best accounts, the Sicani were the most antient people of any in these parts. They settled in Sicily before the foundation of Carthage; and could not have been named from any such vicinity. In short, Bochart, in most of his derivations, refers to circumstances too general; which might be adapted to one place as well as to another. He looks upon the names of places, and of people, rather as by-names, and chance appellations, than original marks of distinction; and supposes them to have been founded upon some subsequent history. Whereas they were, most of them, original terms of high antiquity, imported and assumed by the people themselves, and not imposed by others.
How very casual and indeterminate the references were by which this learned man was induced to form his etymologies, let the reader judge from the samples below. These were taken, for the most part, from his accounts of the Grecian islands; not industriously picked out; but as they casually presented themselves upon turning over the book. He derives Delos from דעל, Dahal timor. Cynthus, from מנס, Chanat, in lucem edere. Naxos, from nicsa, sacrificium; or else from ncsa, opes. Gyarus, from acbar, softened to acuar, a mouse; for the island was once infested with mice. Pontus, in Asia Minor, from מים, botno, a pistachio nut. Icaria, from icar, pastures: but he adds, tamen alia etymologia occurrat, quam huic praefero Ἰκαυρε, sive insula piscium. Chalcis, in Eubea, from Chelca, divisio. Seriphus, from resiph, and resipho, lapidibus stratum. Patmos, from πάτμος, batmos, terebinthus; for trees of this sort, he says, grew in the Cyclades. But Patmos was not one of the Cyclades: it was an Asiatic island, at a considerable distance. Tenedos is deduced from Tin Edom, red earth: for there were potters in the island, and the earth was probably red. Cythnus, from katnuth, parvitas; or else from גבענה, gubna, or guphno, cheese; because the next island was famous for that commodity: Ut ut enim Cythniius caseus proprie non dicatur, qui e Cythno non est, tamen recepta Cythniius dici potuit caseus a vicinâ Céo. He supposes Egypt to have been denominated from Mazor, an artificial fortress; and the reason he gives, is, because it was naturally secure. Whatever may have been the purport of the term, Mizzraim was a very antient 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 acceptation: from Mazor, which signified, the double pressure of a mother on each side, pressionem matris geminam, i. e. ab utrāque parte. Upon which the learned Michaelis observes—quo etymo vix aliud veri dissimilium fingi potest.

In the theology of the Greeks there are many antient 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 inquiries; nor consider the true character of the personage, which they would decipher. It is said of the God Vulcan, that he was the same as Tubalcaim, mentioned Genesis. c. 4, v. 22: and it is a notion followed by many writers: and among others by Gale. First as to the name (says this learned man) Vossius, de Idolat. 1. 1. c. 36, shews us, that Vulcanus is the same as Tubalcaimus, only by a wondted, and easy mutation of B into V, and casting away a syllable. And he afterwards affects to prove from Diodorus Siculus, that the art and office of Vulcan exactly corresponded to the character of Tubalcaim, who was an instructor of every artificer in 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, that he first manufactured iron. From this partial resemblance to Vulcan or Hephastus, Bochart is induced to derive his name from ארת, Chores Ur, an artificer in fire. These learned men do not consider, that though the name, to which they refer, be antient, 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 Osiris. If the name were of a different original, yet it would be idle to seek for an etymology founded on later conceptions, and deduced from properties not originally inherent in the personage. According to Hermapius 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 Ἰηρός τοῦ Ἐρωτοποιοῦ. 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 antient 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 ten times more base by coming through their hands. To instance in one particular: among all the demon 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 Lampasacus, and esteemed the same as Dionysus. He was likewise by the Egyptians reverenced as the principal God; no other than the Chaldaic 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 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. The author of the Orphic hymns styles him Πρωτογονόν—γενεαν μακακον, θησιαν τ' ανθρωπων. The first born of the world, from whom all the immortals, and mortals were descended. This is a character, which will hereafter be found to agree well with Dionysus. Phurnetus supposes Priapus to have been the same as Pan, the shepherd God: who was equally degraded, and misrepresented on one hand, and as highly reverenced on the other. Probably Pan is no other than the God Priapus, by whose means all things were brought into light. They are both Deities of high antiquity. Yet the one was degraded to a filthy monster; and of the other they made a scarecrow.

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**DISSERTATION**

**UPON THE**

**HELLADIAN**

**AND OTHER**

**GRECIAN WRITERS.**

Ενθα πυλαι νυκτος τε, και ημως, ειοι κελευθον.—PARMENIDES.

It may be proper to take some previous notice of those writers, to whose assistance we must particularly have recourse; and whose evidence may be most depended upon, in disquisitions of this nature. All knowledge of Gentile antiquity must be derived to us through the hands of the Grecians: and there is not of them a single writer, to whom we may not be indebted for some advantage. The Helladians,
however, from whom we might expect most light, are to be admitted with the
greatest caution. They were a bigotted people, highly prejudiced in their own favour;
and so devoted to idle tradition, that no arguments could wean them from their folly.
Hence the surest resources are from Greeks of other countries. Among the Poets,
Lycothron, 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 antient Amonian theology; with which
his commentators have been often embarrassed. To these may be added such Greek
writers of later date, who were either not born in Hellas, or were not so deeply
tinctured with the vanity of that country. Much light may be also obtained from those
learned men, by whom the Scholia were written, which are annexed to the works of
the Poets above-mentioned. Nonnus too, who wrote the Dionysiaca, is not to be
neglected. He was a native of Panopolis in Egypt, and had opportunity of collecting
many antient 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 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, Synceillus; 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 Lysias and Demosthenes should give way to Libanius and
Aristides. The name of Tzetzes, or Eustathius, he could not bear. To all which I
repeatedly made answer; that it was by no means my intention to set aside any of the
writers, he mentioned: whose merits, as far as they extended, I held in great
veneration. On the contrary, I should have recourse to their assistance, as far as it
would carry me: But I must at the same time take upon me to weigh those merits;
and see wherein they consisted; and to what degree they were to be trusted. The
Helladians were much to be admired for the smoothness of their periods, and a happy
collocation of their terms. They shewed a great propriety of diction; and a beautiful
arrangement of their ideas: and the whole was attended with a rhythm, and harmony,
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 antient times. Even in respect to their own affairs, whatever light had
been derived to them, was so perverted, and came through so dim a medium, that it is
difficult to make use of it to any determinate and salutary purpose. Yet the beauty of
their composition has been attended with wonderful influence. Many have been
so far captivated by this magic, as to give an implicit credence to all that has been
transmitted; and to sacrifice their judgment to the pleasures of the fancy.

It may be said, that the writers, to whom I chiefly appeal, are, in great measure, dry
and artless, without any grace and ornament to recommend them. They were
likewise posterior to the Helladians; consequently farther removed from the times of
which they treat. To the first objection I answer, that the most dry and artless
historians are, in general, the most authentic. They who colour and embellish, have
the least regard for the truth. In respect to priority, it is a specious claim; but attended
with no validity. When a 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 Biblius, 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 antient [511]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 the most antient [512]
histories. Such were the writings of Sanchoniathon, Berosus, Nicolaus Damascenus,
Mocus, Mnaseas, Hieronymus Egiptius, Apion, Manethon: from whom Abydenus,
Apollodorus, Asclepiades, Artapanus, Philastrius, borrowed largely. We are
beholden to Clemens[513], and Eusebius, for many evidences from writers, 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-chan, or priest of the Sun. But I could never hear of any
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. [514]Ἀλλα παρ’ ἄλλοις συλλέξαμενος μόνον παρὰ τῶν σωφών Ἑλλήνων ἐχεῖν οὐδὲν, πενία σοφίας καὶ απορία συνοικουμένων. 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 antient [515]priest, that the
Grecians were children in science: that they were utterly ignorant of the mythology
of other nations; and did not understand their own. Eudoxus 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
trilving shamefully, and adding himself to fable. [516]Πλάτων δὲ, ὁ σοφῶν τῶν Ἑλλήνων σοφωτάτως γεγένηθα, εἰς πόσην φλαμών ἐχώρησαν. Yet all
the rites of the Helladians, as well as their Gods and Heroes, were imported from the
[517]east: and chiefly from [518]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 in the possession of a people, whom they style [519] 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 antient 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 [520] era of darkness was of long duration: at last the Asiatic Greeks began to bestir themselves. They had a greater correspondence than the Helladians: and they were led to exert their talents from examples in Syria, Egypt, and other countries. The specimens, which they exhibited of their genius were amazing: and have been justly esteemed a standard for elegance and nature. The Athenians were greatly affected with these examples. They awoke, as it were, out of a long and deep sleep; and, as if they had been in the training of science for ages, their first efforts bordered upon perfection. In the space of a century, out of one little confined district, were produced a group of worthies, who at all times have been the wonder of the world: so that we may apply to the nation in general what was spoken of the school of a philosopher: cujus ex ludo, tanquam ex Equo Trojan, meri Principes exierunt. But this happy display of parts did not remedy the evil of which I have complained. They did not retrieve any lost annals, nor were any efforts made to dispel the cloud in which they were involved. There had been, as I have represented, a long interval; during which there must have happened great occurrences: but few of them had been transmitted to posterity; and those handed down by tradition, and mixed with inconsistency and fable. It is said that letters were brought into Greece very early, by [521] Cadmus. Let us for a while grant it; and inquire what was the progress. They had the use of them so far as to put an inscription on the pediment of a temple, or upon a pillar; or 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; or Elis, or the cities of Achaia? None: not even of [522] Athens. There are not the least grounds to surmise that any single record existed. The names of the Olympic victors from Corebus, 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 antient 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 [523] obtained. They tried also to separate and arrange them, to the best of their abilities, and to make the various parts of their history correspond. They had still some good materials to proceed upon, had they thoroughly understood them; but herein was a great failure. Among the various traditions handed down, they did not consider which really related to their country, and which had been introduced from other [524] parts. Indeed they did not chuse to distinguish, but adopted all for their own; taking the merit of every antient transaction to themselves. No people had a greater love for science, nor
displayed a more refined taste in composition. Their study was ever to please, and to raise admiration. Hence they always aimed at the marvellous, which they dressed up in a most winning manner: at the same time they betrayed a seeming veneration for antiquity. But their judgment was perverted, and this veneration attended with little regard for the truth. They had a high opinion of themselves, and of their country in general: and, being persuaded that they sprang from the ground on which they stood, and that the Arcadians were older than the moon, they rested satisfied with this, and looked no farther. In short, they had no love for anything genuine, no desire to be instructed. Their history could not be reformed but by an acknowledgment which their pride would not suffer them to make. They therefore devoted themselves to an idle mythology: and there was nothing so contradictory and absurd but was greedily admitted, if sanctified by tradition. Even when the truth glared in their very faces, they turned from the light, and would not be undeceived. Those who, like Euemerus and Ephorus, had the courage to dissent from their legends, were deemed atheists and apostates, and treated accordingly. Plutarch more than once insists that it is expedient to veil the truth, and to dress it up in allegory. They went so far as to deem inquiry a crime, and thus precluded the only means by which the truth could be obtained.

Nor did these prejudices appear only in respect to their own rites and theology, and the history of their own nation: the accounts which they gave of other countries were always 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. Wherever they got footing, or even a transient acquaintance, they in their descriptions accommodated everything 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 Argos; and that Pelusium of Egypt had a name of Grecian original. They, too, built Sais, in the same country: and the city of the Sun, styled Heliopolis, owed its origin to an Athenian. They were so weak as to think that the city Canobus had its name from a pilot of Menelaus, and that even Memphis was built by Epaphos of Argos. There surely was never any nation so incurious and indifferent about truth. Hence have arisen those contradictions and inconsistencies with which their history is 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 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 unravelling 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. Hecataeus, of Miletus, acknowledges, that the traditions of the Greeks were as ridiculous as they were numerous: and Philo confesses that he could obtain little intelligence from that quarter: that the Grecians had brought a 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 owned that the most genuine helps to philosophy were borrowed from those who by the Greeks were styled barbarous: and Jamblichus gives the true reason for the preference. The Helladians, says this writer, are ever wavering and unsettled in their principles, and are carried about by the least impulse. They want steadiness; and if they obtain any salutary knowledge, they cannot retain it; nay, they quit it with a kind of eagerness; and, whatever they do admit, they new mould and fashion, according to some novel and uncertain mode of reasoning. But people of other countries are more determinate in their principles, and abide more uniformly by the very terms which they have traditionally received. They are represented in the same light by Theophilus: he says, that they wrote merely for empty praise, and were so blinded with vanity, that they neither discovered the truth theirselves, nor encouraged others to pursue it. Hence Tatianus says, with great truth, that the writers of other countries were strangers to that vanity with which the Grecians were infected: that they were more simple and uniform, and did not encourage themselves in an affected variety of notions.

In respect to foreign history, and geographical knowledge, the Greeks, in general, were very ignorant: and the writers, who, in the time of the Roman Empire, began to make more accurate inquiries, met with insuperable difficulties from the mistakes of those who had preceded. I know no censure more severe and just than that which Strabo has passed upon the historians and geographers of Greece, and of its writers in general. In speaking of the Asiatic nations, he assures us, that there never had been any account transmitted of them upon which we can depend. Some of these nations, says this judicious writer, the Grecians have called 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 antient 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 to the remoteness of the countries, in which he was engaged; even at the extremities of Asia; at a great distance from us and our concerns. This renders them very secure. For what is referred to a distance is difficult to be confuted. In another place, speaking of India, he says, that it was very difficult to arrive at the truth: for the writers, who must necessarily be appealed to, were in continual opposition, and contradicted one another. And how, says Strabo, could it be otherwise? for if they erred so shamefully when they had ocular proof, how could they speak with certainty, where they were led by hearsay? In another place he excuses the mistakes of the antient poets, saying, that we must not wonder if they sometimes deviated from the truth, when people in ages more enlightened were so ignorant, and so devoted to every thing marvellous and incredible. He had above given the poets even the preference to other writers: but herein his zeal transported him too far. The first writers were the poets; and the mischief began from them. They first infected tradition; and mixed it with allegory and fable. Of this Athenagoras accuses them very justly; and says, that the greatest abuses of true knowledge came from them. I insist, says this learned father,
that we owe to Orpheus, Homer, and Hesiod, the fictitious names and genealogies of
the Pagan Daemons, whom they are pleased to style Gods: and I can produce
Herodotus for a witness to what I assert. He informs us, that Homer and Hesiod
were about four hundred years prior to himself; and not more. These, says he, were
the persons who first framed the theogony of the Greeks; and gave appellations to
their Deities; and distinguished them according to their several ranks and
departments. They at the same time described them under different appearances: for
till their time there was not in Greece any representation of the Gods, either in
sculpture or painting; not any specimen of the statuary's art exhibited: no such
substitutes were in those times thought of.

The antient 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 antient
Amonian language: and said to have been introduced by [544]Pegasus, Agvieus, and
Olen. This last some represent as a Lycian, others as an Hyperborian: 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 [545]
Phaënnis, [546]Phæmonoe, and Beeo. The last of these mentions Olen, as the inventor
of verse, and the most antient priest of Phæbus.

[547] Ωλην δ' ὡς γενετο πρωτος Φαιβοι προφητες,
Πρωτος δ' αρχαιων επεκαυν τεχνοτην' αιδαν.

These hymns grew, by length of time, obsolete; and scarce intelligible. They were,
however, translated, or rather imitated, by Pamphos, Rhians, Phemius, Homer, Bion
Proconnesius, Onomacritus, and others. Many of the sacred terms could not be
understood, nor interpreted; they were however [548]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: [549]Φοιει γαρ Έλληνες
ν η τους—Ελληνικαλαυπώρους της αληθείας ζητερις. The Grecians,
says Jamblichus, are naturally led by novelty: The investigation of truth is too
fatiguing for a Grecian. From these antient hymns and misconstrued terms [550]
Pherecydes of Syrus planned his 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 antient 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 [553]remedy. For their vanity, as I have shewn, would not suffer them to
rectify their mistakes by the authority of more antient and more learned nations. It is
well observed by Tatianus [552]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 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 antients, who considered the matter more carefully, have made no scruple to set aside their pretensions. Josephus in particular takes notice of their early claim; but cannot allow it: They, says this learned historian, who would carry the introduction of letters among the Greeks the highest, very gravely tell us, that they were brought over by the Phenicians, and Cadmus. Yet, after all, they cannot produce a single specimen either from their sacred writings, or from their popular records, which 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 Hellenes had lost sight of the truth; and could not recollect any genuine history. The reason of this is obvious: for they came late to the knowledge of letters in comparison of other nations. This they confess, by attributing the invention of them to people prior to themselves; either to the Chaldeans, or the Egyptians: or else to the Phenicians. Another cause of failure, which relates to their theology, and still greatly prevails, is owing to their not making a proper disquisition about the true object of worship: but amusing themselves with idle, and unprofitable speculations.

Notwithstanding this deficiency, they pretended to give a list of Argive princes, of which twenty preceded the war of Troy. But what is more extraordinary, they boasted of a series of twenty-six Kings at Sicyon, comprehending a space of one thousand years, all which kings were before the time of Theseus and the Argonauts. Among those, who have given the list of the Argive kings, is Tatianus 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 certain, 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, that according to Hippobotrus he was of Samos: but Aristoxenus, who wrote his life, as well as Aristarchus, and Theopompos, makes him a Tyrrenian. According to Neanthes he was of Syria, or else a native of Tyre. In like manner Thales was said by Herodotus, Leander, and Duris, to have been a Phenician: but he was by others referred to Miletus in Ionia. It is reported of Pythagoras, that he visited Egypt in the time of Cambyses. From thence he betook himself to Croton in Italy: where he is supposed to have resided till the last year of the seventieth Olympiad; consequently he could not be above thirty or forty years prior to the birth of Eschylus and Pindar. What credit can we give to people for histories many ages backward; who were so ignorant in matters of importance, which happened in the days of their fathers? The like difficulties occur about Pherecydes Syrius; whom Suidas styles Babylonius: neither the time, when he lived, nor the place of his birth, have been ever satisfactorily proved. Till Eudoxus had been in Egypt the Grecians did not know the space of which the true year consisted. Αλλ' ἵνα ὑποτιθεν χως ὅ ενιαυτος παρὰ τοις Έλλησιν, ὡς καὶ ἄλλα πλείω.
effaced. When the title Melech, which signified a King, was rendered to their ear, it was rejected as barbarous: but if it were 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 Μελαχίως and Μελαχιώς, 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. [562] 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 antient 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 [563] mistaken.

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 [564] Grecians. I 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 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 unbeatenn track, and in a waste, which has been little frequented; I shall first take upon me to treat of things near at hand, before I advance to remoter discoveries. I shall therefore speak of those rites and customs, and of the nations, where they prevailed; as I shall by these means be led insensibly to the discovery of the people, from whom they were derived. By a similarity of customs, as well as by the same religious terms, observable in different countries, it will be easy to shew a relation, which subsisted between such people, however widely dispersed. They will be found to have been colonies of the same family; and to have come ultimately from the same place. As my course will be in great measure an uphill labour, I shall proceed in the manner which I have mentioned; continually enlarging my prospect, till I arrive at the point I aim at.

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

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

SOME NECESSARY
RULES AND OBSERVATIONS
IN RESPECT TO
ETYMOLOGICAL INQUIRIES;
AND FOR
THE BETTER UNDERSTANDING THE MYTHOLOGY
OF GREECE.

We must never deduce the etymology of an Egyptian or oriental term from the Greek language. Eustathius well observes, Εἰ βασιλείαν το σώμα ου χρη ζητεῖν Ἐλληνιστὴν ετυμολογίαν αὐτοῦ.

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 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 antient terms the original meaning.

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

[565]Ο! pater, Ο! genitor, Ο! sanguen diis oriundum.

[566]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:

[567]Istic est de sole sumptus ignis,isque mentis est.

In like manner Plebes was the nominative to Plebi and Plebem.

Deficit alma Ceres, nec plebes pane potitur.

Lucilius.

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

I have observed before, that the Grecians in foreign words often changed the Nu final to Sigma. For Keren, they wrote Κεράζ; for Cohen, Κονάζ; for Athon, Αθώζ; for Boun, Μούζ; for Sain, Σαίζ.

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

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

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

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 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 antient and primitive terms. Pezron applies to the modern Teutonic, which he styles the Celtic, and says, was the language of Jupiter. But who was Jupiter, and what has the modern Celtic to do with the history of Egypt or Chaldea? There was an interval of two thousand years between the times of which he treats and any history of the Celtæ: and there is still an interval, not very much inferior to the former, before we arrive at the æra of the language to which he applies.

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

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A SHORT ACCOUNT OF THE HELLADIANS,
AND THEIR ORIGIN;

In order to obviate some Objections.

As I have mentioned that the Helladians came from Egypt, and the east; it may be proper to obviate an objection which may be made, to the account I give; as if it were contradictory to the tenor of the scriptures, as they are in general understood. Greece, and the islands of Greece, are continually supposed, from the account given by Moses[568], to have been peopled by the sons of Japhet; and there is scarce any body, either antient or modern, who has touched upon this subject, but has imagined Javan to have been the same as Ion, the son of Xuth, from whom the Ionians were descended. This latter point I shall not controvert at present. In respect to the former, the account given in the scriptures is undoubtedly most true. The sons of Japhet did people the isles of the Gentiles; by which is meant the regions of Greece and Europe, separated in great measure from the Asiatic continent by the intervention of the sea. They certainly were the first inhabitants of those countries. But the Helladians, though by family Ionians, were not of this race. They came afterwards; and all their best writers agree, that when their ancestors made their way into these provinces, they were possessed by a prior people. Who these were is no where uniformly said: only they agree to term them in general Βαρβάροι, 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 Βαρβάροι.

Εκάταυος μεν ουν ὁ Μιλησίας περί της Πελοποννήσου φήσει, ὅτι πρὸ τῶν Ἑλλήνων φησίν αὐτὴν Βαρβάρος σχέδον δὲ τι καὶ ἡ συμπαθεία Ἑλλας κατοικία Βαρβάρων ὑπηρέτο το παλαιον. Strabo. l. 7. p. 321.


Παλαι της των καλουμενης Ελλας Βαρβαροι τα παλαι φησιν. Pausanias. l. 1. p. 100.

Ἀρκαδιαν Βαρβαροι φησιν. Scholia Apollonii Rhod. l. 3. v. 461.

Diodorus mentions, Ἀθηναίων—αποικισε Σκιτων των εξ Αιγυπτου. l. 1. p. 24.

Again—Γενομεναι δε και πους ἤγεμονιν τους Αιγυπτους παρα τως Αθηναιως ibidem.


Concerning persons from Egypt.

Κεκροψις Αιγυπτος ον, δου γλωσσας ηπιστατο. Cedrenus p. 82.

Κεκροψις Αιγυπτος το γενος, φωσι τως Αθηνας. Scholia Aristoph. Pluti.
Oδος απὸ Σαεώς πόλεως Αιγυπτίως.
Μετὰ τὸν κατὰ Ωγγον κατακλυσμὸν εκεῖνον,
Ὁ Κέκροψ παρεγέγονεν Αθηναίς τῆς Ἑλλάδος. J.
Tzetzes. Chil. v. hist. 18.

Κέκροψ, Αιγυπτίως τὸ γενός, ὁμοίως τὰς Ἀθηναίς. Suidas.

Pausanias mentions Δελεγα αφυκομενον εξ Αιγυπτίου. l. 1. p. 95.

Erectheus from Egypt. Καὶ τὸν Ἐρεχθεα ἄγοντα τὸ γενός Αιγυπτίων 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 Τῶν Ἀθηναίων νομοθέτων Τριπτολεμίων. 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 Χημμίτης. Herodotus. l. 2. c. 91.


All the heads of the Dorian race from Egypt. Φανοιματο αὖ εοντες ὅτι τῶν Δασμιων ἥγεμονες Αἴγυπτιωι θαγενεες. Herodotus. l. 6. c. 53.

The Lacedemonians esteemed themselves of the same family as the Caphtorim of Palestine: hence they surmised, 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 δὲ ὁ Περσεους λογος λεγηται, αὐτος ὁ Περσεως εως Ἀσσοριως εγενετο Έλλην. Herodotus. l. 6. c. 54.

It is said of Cadmus, that he came originally from Egypt, in company with Phenix. Καδμος καὶ Φοινιξ ἀπὸ Θηβῶν τῶν Αἴγυπτων. Euseb. Chron. p. 15.

Eusebius in another place mentions the arrival of Cadmus with a company of Saïte. They founded Athens, the principal city of Greece: also Thebes in Boeotia. They were of Egypt; but he says, that they came last from Sidon. It is in a passage, where he speaks of a former race in Attica before those of Egypt called Saïte: Πλήν των μετουσιασαντων ύστερον εκει Σαιτων, και κατουσιασαντων την της Ἑλλαδος μητροσαλων Αθηνας, και τως Θηβας. Σιδωνιων γαρ όυτοι αποκοι εκ Καδμου του Αγγορος. Chron. p. 14. The antient Athenians worshipped Isis: and were in their looks, and in their manners particularly like the Egyptians. Καὶ τῶν ἰδεῶν καὶ τῶν θεσαν όμοιασας ευνύ τος Αἴγυπτως. 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. Ἐλθὼν αὖ (ὁ Κέκροψ) απὸ Σαεώς πόλεως Αἰγυπτίου τὰς Ἀθηνας συνήσκε. Σᾶς δὲ κατ᾿
Hence it is, that almost the whole of the mythology of Greece is borrowed from Egypt. It is said, that the Corybantes, with their mother Comba, came and settled at Athens: and that the priests at Athens, styled Eumolpidæ, were from Egypt. Diodorus Siculus. l. 1. p. 20. All their rites and ceremonies were from the same quarter.

Επειτα, χρόνου παλλοῦ διελθοντος, επιθυμητόν (όι Ἑλληνες) ἐκ τῆς Αἰγυπτίων ἀποκομένα τὰ οὐνομάτα τῶν Θεῶν. Herod. l. 2. c. 52. See also l. 2. c. 4.

Καὶ πάντα τὰ οὐνομάτα τῶν Θεῶν ἐξ Αἰγυπτίων ἐληλυθὲ εἰς τὴν Ἑλλάδα. Herod. l. 2. c. 50. Hence it is said that the Corybantes, with their mother Comba, came and settled at Athens: 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. 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 Suriâ Deâ. He is likewise said to have first introduced physic: by which this only is meant, that physic too came from Egypt.
AND OF

ETYMOLOGICAL TRUTHS

THENCE DEDUCIBLE:

EXEMPLIFIED IN THE NAMES OF CITIES, LAKES, AND RIVERS.

Et si tueu custos Timi, η κατ’ αφθελειαν, όππερ Αιγύπτιοι προς τον Νείλον, η κατα καλλος, ός Θεταλος προς Πινειον, η κατα μεγεθος, ός Σκυθαις προς τον Ιστρον, η κατα μυθον, ός Ατταλος προς τον Αχελωνον.——Max. Tyrius. Dissert. viii. p. 81.

As the divine honours paid to the Sun, and the adoration of fire, were at one time almost universal, there will be found in most places a similitude in the terms of worship. And though this mode of idolatry took its rise in one particular part of the world, yet, as it was propagated to others far remote, the stream, however widely diffused, will still savour of the fountain. Moreover, as people were determined in the choice of their holy places by those preternatural phenomena, 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 antient Latium. If I should have occasion to speak of the Goddess Feronia, and of the city denominated from her, I should deduce the 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: [569]Τυμνοὺς γὰρ ποιεῖσιν ανθρώπων, καὶ στόδους μεγαλίθη. 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:

[570]Summe Deûm, 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 [571]vapour, which arose from a cavern; and to which some shepherds were conducted by (Λύκος) a wolf. Were I to attempt the decyphering 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 Aque Ferentine,—cui numen etiam, et divinus cultus tributus [572] fuit. Here was a grove, equally sacred, mentioned by [573] Livy, and others; where the antient Latines used to hold their chief assemblies. As this grand meeting used to be in a place denominated from fire, it was the cause of those councils being called Feriae Latine. The fountain, which ran through the grove, arose at the foot of mount [574] Albanus, and afterwards formed many [575] pools.

The antient 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: [576] Σάββανται ποταμοῖς τῶν παριτῶν 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 [577] Athanasius, reverenced rivers and fountains; but, above all people in the world, the Egyptians held them in the highest honour, and esteemed them as divine. Julius Firmicus gives the same account of them. [578] Ægyptii aqüe beneficiunm percipientes aquam colunt, aquis supplicant. From hence the custom passed westward to Greece, Italy, and the extremities of Europe. In proof of which the following inscription is to be found in Gruter:

[579]Vascaniae in Hispâniâ
FONTI DIVINO.

How much it prevailed among the Romans we learn from Seneca. [580] Magnorum fluviorum capita veneramur—coluntur aquarum calentium fontes; et quædam stagna, quæ vel opacitas, vel immensa altitude sacravit. It mattered not what the nature of the water might be, if it had a peculiar quality. At Thebes, in Ammonia, was a fountain, which was said to have been cold by day, and warm at night. Ἡ κηρύξις [581] καλεσθαὶ τοῦ ἥλιου. 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 [582] Vitruvius, that it was a medicinal spring, and of a strong vitriolic nature. The Corinthians had in their Acropolis a [583] Pirene, of the same purport as Virena, just mentioned. It was a beautiful fountain sacred to Apollo, whose [584] image was at the head of the water within a sacred inclosure.

We read of a Pyrene, which 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 Pyrenei. It is undoubtedly a compound of [585] 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, [586] Τα μὲν οὖν διὰ τὸ συμβεβηκὸς καληθηναι Πυρηναία. That the mountains from hence had the name of Pyrenei. Mount Ætna is derived very truly by Bochart from Aituna, fornax; as being a reservoir of molten matter. There was another very antient name, Inessa; 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-En, 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. [587] Καὶ τὴν ὑπ'
mountain was so called, Expresses the name Innesa, and informs us, more precisely, that the upper part of the mountain was so called, Οἱ δὲ [588] Αἴτναιοι παρασασαντες την Ἰννησαν καλουμενην, της Αἴτνης ορεην, φωτισαν. 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 sive lucis. It was the same as the Arab Heliopolis, called now Mataea. Stephanas Byzantinus calls the city Inys: for that is manifestly the name he gives it, if we take away the Greek termination, Τυνουςες πολις Αιγυπτου: but Herodotus, [590] from whom he borrows, renders it Ienis. It would have been more truly rendered Doricē Iānis; for that was nearer to the real name. The historian, however, points it out plainly, by saying, that it was three days journey from Mount [591] 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, Zon, and Zoan, in the land of Go-zan, the [592] Goshen of the scriptures. The 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 [593] Isaiah. For his princes were at Zoan, and his ambassadors came to Hanes. The name of each of these cities, on account of the similarity of worship, has by the Greeks been translated [594] Heliopolis; which has caused great confusion in the history of Egypt.

The latter of the two was the Iānis, or Ιννισες, of the Greeks; so called from Hanes, the great fountain of light, the Sun; who was worshipped 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. [595] Cette ville presque ensévelie sous des ruines, et voisine, dit Abulfeda, d’un petit lieu nommé Matarea, conserve dans les géographies Arabes le nom d’Ainsiems ou du fontain du Soleil. A like account is given by Emont and [596] Hayman; though they express the name Ain El Cham; a variation of little consequence. The reason why the antient 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: [597] proinde ab ipsis ipse Daemon vocabatur. 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 biassed, in their notions. But as far as I am able to judge, most of those, who have engaged in inquiries of this nature, have ruined the purport of their labours through some prevailing prejudice. They have not considered, that every other nation, to which we can possibly gain access, or from whom we have any history derived, appears to have expressed foreign terms differently from the natives, in whose language they were found. And without a miracle the Hebrews must have done the same. We pronounce all French names differently from the people of that country: and they do the 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: Ravensburg, Ratisbon. The like variation was observable of old. Carthago of the Romans was Carchedon among the Greeks.
Hannibal was rendered Annibas: Asdrubal, Asdroubas: 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, Αἴκαρος, of Josephus, and the Seventy. What they termed Philistim, was Pelestin: Eleazar, in their own language, they changed to Lazar, and Lazarus: and of the Greek συνεδριον 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 antient words from the Hebrew; and bring every extraneous term to that test. It requires no great insight into that language to see the impropriety of such procedure. Yet no prejudice has been more common. The learned Michaelis has taken notice of this fatal attachment, and speaks of it as a strange illusion. He says, that it is the reigning influensa, to which all are liable, who make the Hebrew their principal study. The only way to obtain the latent purport of antient terms is by a fair analysis. This must be discovered by an apparent analogy; and supported by the history of the place, or person, to whom the terms relate. If such helps can be obtained, we may determine very truly the etymology of an Egyptian or Syriac name; however it may appear repugnant to the orthography of the Hebrews. The term Hanes is not so uncommon as may be imagined. Zeus was worshipped under this title in Greece, and styled Ζεὺς Αἴνης. The Scholiast upon Apollonius Rhodius mentions his temple, and terms it Δίος Αἴνηπου ἱερόν οὐ μνημονευεῖ καὶ λέων ἐν πυριτολῷ καὶ ἁρμοσθέντις ἐν Αἰμετρ. It is also taken notice of by Strabo, who speaks of a mountain Hanes, where the temple stood. Μεγάστοπον δὲ ορὸς ἐν αὐτῇ Αἴνος (lege Αἴνης) ἐν ὧ τοῦ Δίος Αἴνηπου ἱερόν. The mountain of Zeus Ainesius 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 Αἴνης.

Ἐνθ' ἀλήθεια Αἴνης ὑψόμενον.

Aineüs, and Ainesius are both alike from Hanes, the Deity of Egypt, whose rites may be traced in various parts. There were places named Aineas, and Ainesia in Thrace; which are of the same original. This title occurs sometimes with the prefix Phanes: and the Deity so called was by the early theologists thought to have been of the highest antiquity. They esteemed him the same as Ouranus, and Dionysus: and went so far as to give him a creative power, and to deduce all things from him. The Grecians from Phanes formed Φανερός, which they gave as a title both to Zeus, and Apollo. In this there was nothing extraordinary, for they were both the same God. In the north of Italy was a district called Ager Pisanus. 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 Pisanae. Cuma in Campania was certainly denominated from Chum, heat, on account of its soil, and situation. Its medicinal waters are well known; which were called Aquæ Cumanae. The term Cumana is not formed merely by a Latine inflection; but consists of the terms Cumain, 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.
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 Babylon, as Cuma was properly Cuman; so Baic was Baian; and Alba near mount Albanus, for the Romans often dropped the n final. Pisa, so celebrated in Elis, was originally Pisan, of the same purport as the Aquæ Pisane above. It was so called from a sacred fountain, to which only the name can be primarily applicable: and we are assured by Strabo, that the fountain had certainly the name of Pisan. I have mentioned that Mount Pyrene was so called from being a fountain of fire: such mountains often have hot streams in their vicinity, which are generally of great utility. Such we find to have been in Aquitania at the foot of this mountain, which were called Thermæ Onesæ; and are mentioned by Strabo, as Θεομα καλλιστα ποτιμωταιου ύδατος. What in one part of the world was termed Cumana, was in another rendered Comana. There was a grand city of this name in Cappadocia, where stood one of the noblest Purathæia in Asia. The Deity worshipped was represented as a feminine, and styled Anait, 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. Περι Αρβηλα δε εστι και Δημητρως πολις ειθι ή του ναφαθα πηγη κατα πυρα (ου πυρεω) και τις Αναιις ιερον.

I should take the town of Egnatia in Italy to have been of the same purport as Hanes above mentioned: for Hanes was sometimes expressed with a guttural, Hagnes; from whence came the ignis of the Romans. In Arcadia near mount Lyceus was a sacred fountain; into which one of the nymphs, which nursed Jupiter, was supposed to have been changed. It was called Hagnon, the same as Ain-On, the fount of the Sun. From Ain of the Amonians, expressed Agn, came the ἄγνος of the Greeks, which signified any thing pure and clean; purus sive castus. Hence was derived ἄγνευον, πιγιαυον ἄγνωυον, καθορον ἄγνη, καθορον: as we may learn from Hesychius. Pausanias styles the fountain [Hagn]: but it was originally Hagnon, the fountain of the Sun: hence we learn in another place of Hesychius, ἄγνοπολειεθια, το ύπο ήλιου θεοεθια. The town Egnatia, which I mentioned above, stood in campis Salentini, 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 [Gntat]:

Dein Gntatia Nymphis
Iratis extracta dedit risumque, jocumque;
Dum flammis sine thura liquescere limine sacro
Persuadere cupit.

Horace speaks as if they had no fire: but according to Pliny they boasted of having a sacred and spontaneous appearance of it in their temple. [Reperitur apud auctores in Salentoio oppido Egnatia, imposito ligno in saxum quoddam ibi sacram protinus flammam existere. From hence, undoubtedly, came also the name of Salentum, which is a compound of Sal-En, Solis fons; and arose from this sacred fire to which the Salentini pretended. They were Amonians, who settled here, and who came last from Crete [Τοις δε Σαλεντινοις Κορησιον αποκους φασι]. Innumerable instances of this sort might be brought from Sicily: for this island abounded with
places, which were of Amonian original. Thucydides and other Greek writers, call them Phenicians [617]: ὅπολες δὲ καὶ Φονικοὶ περὶ πασίν μὲν Σικελίων. But they were a different people from those, which 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 antient 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 Μῆτις, Meetis.

[618] Καὶ Μῆτις πρῶτος γενετώρ καὶ Ερας πολυποιήτης.

We learn from [619] 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 [620] 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. [621] Some, says he, procure a prophetic spirit by drinking the sacred water, as is the practice of Apollo’s priest at Colophon. Some by sitting over the mouth of the cavern, as the women do, who give out oracles at Delphi. Others are inspired by the vapour, which arises from the waters; as is the case of those who are priestesses at Branchidae. He adds, [622] in respect to the oracle at Colophon, that the prophetic spirit was supposed to proceed from the water. The fountain, from whence it flowed, was in an apartment under ground; and the priest went thither to partake of the emanation. From this history of the place we may learn the purport of the name, 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 Halesus; it was also called [623] Anelon: An-El-On, Fons Dei Solis. Halesus 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 [624] Inopus. This is a plain compound of Ain-Opus, Fons Pythonis. Places named Asopus, Elopus, and 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 Phaselis, situated upon the mountain [625] Chimæra; which mountain had the same name, and was sacred to the God of fire. Phaselis is a compound of Phi, which, in the Amonian language, is a mouth or opening; and of Azel above mentioned. Ph’Aselis signifies Os Vulcani, sive 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 [626]. Flagrat in Phaselitide Mons Chimæra, et quidem immortalis diebus, et noctibus flammat. Chimæra is a compound of Cham-Ur, the name of the Deity, whose altar stood towards the top of the [627] mountain. At no great distance stood Mount Argaus, which was a part of the great ridge, called Taurus. This Argaus may be either derived from Har, a mountain;
or from Aur, fire. We may suppose Argaius to signify Mons cavus: or rather ignis cavitas, sive 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, Cesarea, and Tyana: and all the country about it abounded with fiery eruptions. But the most satisfactory idea of this mountain may be obtained from coins, which were struck in its vicinity; and particularly 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 PĒon, the God of light[630]. 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 worshipped that luminary; and adds, that they had no image; 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 adoration.

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

[632]Denique flammicomo devoti pectora Soli
Vitam agitant.

Similar to Emesa was Edessa, or more properly Adesa, so named from Hades, the God of light. The emperor Julian styles the region—Ἰεων ἐξ ἀμονος τῷ Ἡλίῳ[633]Χωριον. This city was also, from its worship, styled[634]Ur, Urhoe, and Urchoë; which last was probably the name of the temple.

There were many places called Arsene, Arsine, Arsinoë, Arsiana. These were all the same name, only varied in different countries; and they were consequently of the same purport. Arsinoë is a compound of arez-ain, Solis fons; and most places so denominated will be found famed for some fountain. One of this name was in Syria;[635]Αρσινοὺς πολὺς εν Συρία, επὶ βουνῷ κείμενο, αὑτὸ ἐς τοῦ βουνοῦ κρήνας εὑρήκεται πλειονας—αὐτὸν ἢ πολῖς ὀνομασὶν. Arsinoë is a city in Syria, situated upon a rising ground, out of which issue many streams: from hence the city had its name. Arsine and Arsiana in Babylonia had[637]fountains of bitumen. Arsene in Armenia was a nitrous lake;[638]Ἀρσηνη λίμνῃ—νεφρίτης. Near Arsinoë, upon the Red Sea, were hot streams of bitter[639]waters; and Arsinoë near[640]Ephesus had waters equally bitter.

There were many people called Hycani; and cities and regions, Hycania: in the history of which there will be uniformly found some reference to fire. The name is a compound of Ur-chane, the God of that element. He was worshipped particularly at Ur, in Chaldea: and one tribe of that nation were called Urchani. Strabo mentions them as only one branch of the[641]literati; but[642]Pliny speaks of them as 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[643]Hycania, inhabited by the Medes; which seems to have been of the same inflammable nature. The people were called Hycani, and Astabeni: which latter signifies the sons of fire. Celianus mentions a city Hycania in[644]Lydia. There were certainly people styled Hycani; and a large plain called Campus Hycanus[645] in the same part of the world. It seems to have been a part of that parched and burning region called ληστα κατακεραυωμενη, 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 worshipped here as well as in the east. It is mentioned by
Erastosthenes and Ptolemy, under the name of Ὁρκανία, or the forest of
Orcon; which is, undoubtedly, the same name as that above. I have taken notice,
that the name of the mountain Pyrene signified a fountain of fire, and that the
mountain had once flamed. There was a Pyrene among the Alpes [647]Tridentini, and
at the foot of it a city of the same [648]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 [649]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 [650]burning: and, conformably to this notion, it is still
distinguished by the name of the great [651]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 Ὁρκανία was so named from Or-cun, the God
of that element.

We must not be surprised to find Amonian names among the Alpes; for some of that
family were the first who passed them. The merit of great performances was by the
Greeks 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 [652]Cottius. From hence this particular branch of the mountains had the name of
Alpes Cottiae; and the country was called Regio Cottiana: wherein were about
twelve capital [653]cities. Some of that antient and sacred nation, the Hyperboreans,
are said by Posidonius to have taken up their residence in these parts. [654]Τοὺς
Ὑπερβορείους—Ωίκεν τοῖς Ἀλπεῖς τής Ἰταλίας. Here inhabited the
Taurini: and one of the chief cities was Comus. Strabo styles the country the land of
[655]Ideon, 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, [656]Pars Suevorum et Isidi sacrificat: unde causa et origo peregrino
sacro, parum compleuri; nisi quod signum ipsum in modum Liburnae figuratum docet
advectam religionem. The ship of Isis was also reverenced at Rome: and is marked in the
[657]calendar for the month of March. From whence the mystery was derived, we
may learn from [658]Fulgentius. Navigium Isidis Ægyptus colit. Hence we find, that
the whole of it came from Egypt. The like is shewn by [659]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 antient 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 country. But Marcellinus, who was in those
parts under the Emperor Julian, assures us, that these changes and variations were all
cancelled: and that in his time the antient 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, [660]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 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.

Pl. I. Mons Aræus Ex Numism Tyanorum et Cæsariensium
OF

WORSHIP PAID AT CAVERNS;

AND OF

THE ADORATION OF FIRE

IN THE

FIRST AGES.

As soon as religion began to lose its purity, it degenerated very fast; and, instead of a reverential awe and pleasing sense of duty, there succeeded a fearful gloom and unnatural horror, which were continually augmented as superstition increased. Men repaired in the first ages either to the lonely summits of mountains, or else to caverns in the rocks, and hollows in the bosom of the earth; which they thought were the residence of their Gods. At the entrance of these they raised their altars and performed their vows. Porphyry takes notice how much this mode of worship prevailed among the first nations upon the earth: [661]σπηλαίων τῶν καὶ αὐτὰ τῶν παλαιατάτων, πρὸς καὶ ναοὺς επινοῆσαι, θεοὺς αφοσιούντων καὶ εἰς Κορηπι ἐν Κορηπι ὕπεν Κορηπι ἐν Ἀργαδίᾳ ἐν Σεληνίᾳ, καὶ Παντὶ ἐν Λυκείῳ καὶ εἰς Ναξίῳ Διόνυσίῳ. 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 inclosure. 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' αὐτὰ in the poet, [662]Τοὺς εὑρίσκοντας τοποὺς τού ναοῦ. The cavern is the innermost place of the temple. Pausanias, speaking of a cavern in Phocis, says, that it was particularly sacred to Aphrodite. [663]Ἀφροδίτη δὲ εἳεν ἐν σπηλαίῳ τιμῶν. In this cavern divine honours were paid to Aphrodite. Parnassus was rendered holy for nothing more than for these unpromising circumstances. Τεσσαρέος ὁ Παρνασσός, ἐχὼν αὐτὰ τὰ καὶ ἀλλὰ χυτὰ τιμῶνα τε, καὶ ἐκείστιον. [664]The mountain of Parnassus is a place of great reverence; having many caverns, and other detached spots, highly honoured and sanctified. At Ætna 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, [665]Εἰς τὸν ναὸν Ναξίων εἰσάγοντος σπῆλαιος. 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, [666]οὖν τοῖς χαομασίοις εἰς τῷ τοπω. and Apollo is said to have chosen it for an oracular shrine, on account of the effluvia which from thence proceeded.

[667]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 [668]Muses, which stood close upon a reeking stream. But, what rendered Delphi more remarkable, and more reverenced, was the Corycian cave, which lay between that hill and Parnassus. It went under ground a great way: and 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. [669]Αὐτὸν Ἀτλαντὶς κοιλῶν σπήλαιων, ὄν εἶδον, θεὸς αἰῶν μολιστὰ. There were many caves styled Corycian: one in Cilicia, mentioned by Stephanus Byzantinus from Parthenius, who speaks of a city of the same name: Παρθένις Μαξιμίλιος Τιριούς Νυμφῶν, αἶσθα κατὰ τὸν θεὰν. 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 [670]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 [671]Phrygia; and the chasm within its precincts, out of which there issued a pestilential vapour. There was a city of the same name in [672]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.

It has been observed, that the Greek term κοιλὸς, hollow, was often substituted for Coēlus, 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 Coēlus. It is mentioned by Maximus Tyrius in one of his dissertations, and is here, as in many other instances, changed to κοιλὸς, hollow. The temple was undoubtedly a cavern: but the name is to be understood in its original acceptation, as Coēl, the house of God; to which the natives paid their adoration. This mode of worship among the Atlantian 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: [673]Εστὶν δὲ Ἀτλας οἰρὸς κοιλὸν, επειδὴ καὶ ψῆλον.—Τούτῳ Λιβυκῶν καὶ Ιέρων, καὶ θεοῖς, καὶ ὅρκοῖς, καὶ αἴγιλμα. 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-ēl, 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 Libya named Coēl, which the Romans rendered Coēlu. 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 [674]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 antient province of Chusistan, called afterwards Persis, there are to be seen at this day many curious monuments of antiquity, which have a reference to that worship. The learned Hyde supposes them to have been either palaces, or tombs. The chief building, which he has taken for a palace, is manifestly a Puratheion; one of those open edifices called by the Greeks Παλατία. 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 antients, 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 princely personage, who is approaching the altar where the sacred fire is burning. Above all is the Sun, and the figure of a Deity in a cloud, with sometimes a sacred bandage, at other times a serpent entwined round his middle, similar to the Cnuphis
of Egypt. Hyde supposes the figure above to be the soul of the king, who stands before the altar: but it is certainly an emblem of the Deity, of which we have a second example in Le Bruyn, copied from another part of these edifices. Hyde takes notice, that there were several repetitions of this history, and particularly of persons, solemn et ignem in pariete delineatos intuentes: yet he forms his judgment from one specimen only. These curious samples of antient architecture are described by Kämpfer, Mandesloe, Chardin, and Le Bruyn. They are likewise taken notice of by 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 Petrâ was in a manner a proverb. Porphyry assures us, that the Deity had always a rock or cavern for his temple: that people, in all places, where the name of Mithras was known, paid their worship at a cavern. Justin Martyr speaks to the same purpose: and Lutatius Placidus mentions that this mode of worship began among the Persians, Persæ in spelæis coli solemn 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 Cyrus, Nitocris, and other oriental princes, were within the precincts of their cities: from whence, as well as from the devices upon the entablatures of these grottos, we may be assured that they were designed for temples. Le Bruyn indeed supposes them to have been places of burial; which is very natural for a person to imagine, who was not acquainted with the antient worship of the people. Thevenot also says, that he went into the caverns, and saw several stone coffins. But this merely conjectural: for the things, to which he alludes, were not in the shape of coffins, and had undoubtedly been placed there as cisterns for water, which the Persians used in their nocturnal lustrations. This we may, in great measure, learn from his own words: for he says, that these reservoirs were square, and had a near resemblance to the basons of a fountain. The hills, where these grottos have been formed, are probably the same, which were of old famous for the strange echoes, and noises heard upon them. The circumstance is mentioned by Clemens Alexandrinus, who quotes it from the writers, who treated of the Persic history. It seems that there were some sacred hills in Persis, where, as people passed by, there were heard shouts, as of a multitude of people: also hymns and exultations, and other uncommon noises. These sounds undoubtedly proceeded from the priests at their midnight worship: whose voices at that season were reverberated by the mountains, and were accompanied with a reverential awe in those who heard them. The country below was called Μαγγ, 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 saxenum palatinum: and that it is derived from the Arabic word sarch, rupees, in the eighth conjugation. I am sorry, that I am obliged to controvert this learned man's opinion, and to encounter him upon his own ground, about a point of oriental etymology. I am entirely a stranger to the Persic, and Arabic languages; yet I cannot acquiesce in his opinion. I do not think that the words e rupe sumptum, vel rupe constans saxeum palatinum, 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. Ista-char, or Esta-char is the place or temple of Ista or Esta; who was the Hestia, of the Greeks, and Vesta of the Romans. That the term originally related to fire we have the authority of Petavius.
Hebraică lingua ἢν ignem significat, Aramæâ ΝΣΝ quam voce ignem a Noëmo vocatum Berosus prodidit: atque inde fortassì Graeci Ἐστύλας originem deduxerunt. Herbert, therefore, with great propriety, supposes the building to have been the temple of Ἀναία, or Ἀναίς; who was the same as Hanes, as well as Hestia. Procopius, speaking of the sacred fire of the Persians, says expressly, that it was the very same which in aftertimes the Romans worshipped, and called the fire of Hestia, or Vesta. Τοῦτο εστὶ τῷ τάφῳ, ὅπερ Ἐστύλαν εκκαλοῦντο, και εὐεβοῦντο εἰς τοις ὑστεροῖς χρόνοις Ῥωμαίοι. This is farther proved from a well known verse in Ovid.

Nec tu aliud Vestam, quam vivam intellige flammam.

Hyde renders the term after Kämpfer, Ista: but it was more commonly expressed Esta, 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 Asta-cana, 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.

Upon this account it was called Pırpile; and by the same poet Histia, and Hestia, similar to the name above. Ἰστύνῳ, οὐ νησίων ἐπειεῖ. The antient Scytha were worshippers of fire: and Herodotus describes them as devoted to Histia. Ἰλασκοντας Ἰστύνῳ μὲν μακροτα. 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 Chusistan from the Deity there worshipped. It stands near the bottom of the hills with the caverns in a widely-extended plain: which I make no doubt is the celebrated plain of the magi mentioned above by Clemens. We may from these data venture to correct a mistake in Maximus Tyrius, who in speaking of fire-worship among the Persians, says, that it was attended with acclamations, in which they invited the Deity to take his repast. Πύρ, ἔστυσα, ἔσθιε. What he renders ἔσθιε, was undoubtedly Ἐστυε, Hestie, the name of the God of fire. The address was, Ο Πύρ, ἔστυσα, Ἐστυε: O mighty Lord of fire, Hestius: which is changed to O Fire, come, and feed.

The island Cyprus was of old called Cerastis, and Cerastia; 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 temple. As long as the former name prevailed, the inhabitants were styled Cerastae. They were more particularly the priests who were so denominated: and who were at last extirpated for their cruelty. The poets imagining that the term Cerastae related to a horn, fabled that they were turned into bulls.

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

There was a city of the same name in Euboea, expressed Caryustus, where the stone Asbestus was found. Of this they made a kind of cloth, which was supposed to be proof against fire, and to be cleansed by that element. The purport of the name is plain; and the natural history of the place affords us a reason why it was imposed. For this we are obliged to Solinus, who calls the city with the Grecian termination, Carystos; and says, that it was noted for its hot streams. Carystos aquas calentes habet, quas Ἑλλοπαξ vocant. We may therefore be assured, that it was called Car-
ystus from the Deity of fire, to whom all hot fountains were sacred. Ellopia is a compound of El Ope, Sol Python, another name of the same Deity. 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 Ḫuīr, Curos. He was worshipped all over Syria; and one large province was hence named Curesta, and Curestica, from Ḫuīr Ṣutu, 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 coals.

Such is the nature of the temple named Istachar; and of the caverns in the mountains of Chusistan. 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 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. Mithra apud Persas Sol esse existimatur: nemo vero ejus sacris initiari potest, nisi per aliquot suppliciarum gradus transierit. Sunt tormentorum iij lxxx gradus, partim intensiores.—Ita demum, exhaustis omnibus tormentis, sacris imbuuntur. Many died in the trial: and those who survived were often so crazed and shaken in their intellects, that they never returned to their former state of mind.

Some traces of this kind of penance may be still perceived in the east, where the followers of Mahomet have been found to adopt it. In the history given by Hanway of the Persian monarch, Mir Maghmud, we have an account of a process similar to that above, which this prince thought proper to undergo. He was of a 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. With this intent Maghmud undertook to perform the spiritual exercises which the Indian Mahommedans, who are more addicted to them than those of other countries, have introduced into Kandahar. This superstitious practice is observed by shutting themselves up fourteen or fifteen days in a place where no light enters. The only nourishment they take is a little bread and water at sun-set. During this retreat they employ their time in repeating incessantly, with a strong guttural voice, the word Hou, by which they denote one of the attributes of the Deity. These continual cries, and the agitations of the body with which they were attended, naturally unhang the whole frame. When by fasting and darkness the brain is distempered, they fancy they see spectres and hear voices. Thus they take pains to confirm the distemper which puts them upon such trials.

Such was the painful exercise which Maghmud undertook in January this year; and for this purpose he chose a 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 Hussein; among whom were several brothers,
three uncles, and seven nephews, besides that prince’s children. All these, in number above an hundred, the tyrant cut to pieces with his own hand in the palace yard, where they were assembled for that bloody purpose. Two small children only escaped by the intervention of their father, who was wounded in endeavouring to screen them.

The reverence paid to caves and grottos arose from a notion that they were a representation of the world; and that the chief Deity whom the Persians worshipped 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 and father of all things. He was followed in this practice by others, who dedicated to the Deity places of this nature; either such as were originally hollowed by nature, or made so by the art of man. Those, of which we have specimens exhibited by the writers above, were probably enriched and ornamented by the Achaemenide of Persis, who succeeded to the throne of Cyrus. They are modern, if compared with the first introduction of the
read, as far back as the days of Moses, concerning the high places in the same purpose, worshipped upon hills, and on the tops of high mountains; himself either by a voice, or a dream, or some other pr
when a reformation was introduced under some of the wiser and better princes, it is
he erected seven altars, and offered a bullock and a ram on every
still lamented by the sacred writer, that
prophet, and brought him to the
reverence men in the first ages repaired to rocks and caverns, as to places of
high worship upon hills
not obtain his purpose there, he carried him into the field of Zophim unto the top of
people still offered, and burnt incense on the high places
Priam, and to partake in a sacrifice which he every year offered upon the summit of a
mountain. We are told by Strabo, that the Persians always performed their
worship; yet of high antiquity in respect to us. They are noble relics of Persic
architecture, and afford us matter of great curiosity.

OF THE
OMPHI,
AND OF
THE WORSHIP UPON HIGH PLACES.
The term Omphi is of great antiquity, and denotes an oracular influence, by which people obtained an insight into the secrets of futurity. I have taken notice with what reverence men in the first ages repaired to rocks and caverns, as to places of particular sanctity. Here they thought that the Deity would most likely disclose himself either by a voice, or a dream, or some other præternatural token. Many, for the same purpose, worshipped upon hills, and on the tops of high mountains; imagining that they hereby obtained a nearer communication with heaven. Hence we read, as far back as the days of Moses, concerning the high places in Canaan. And, under the kings of Israel and Judah, that the people made their offerings in high places. We are particularly told of Pekah, the son of Remaliah, that he walked in the way of the kings of Israel; yea, 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 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 high places of Baal. And, finding that he could not obtain his purpose there, he carried him into the field of Zophim unto the top of Pisgah; and from thence he again removed him to the top of Peor. In all these places he erected seven altars, and offered a bullock and a ram on every altar. It is said of Orpheus, that he went with some of his disciples to meet Theiodamas, the son of Priam, and to partake in a sacrifice which he every year offered upon the summit of a high mountain. We are told by Strabo, that the Persians always performed their worship upon hills. 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—Εἴθε τῷ Σπαρτῶ Διο πατρόν Θεόν, επὶ όρους υψηλοὺς κοινὺς μείζωνα αλλήλην εὐπτιθέντες. 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.

[723]Tum vicina astris Ericino in vertice sedes
In Japan most of their temples at this day are constructed upon eminences; and often upon the ascent of high mountains. They are all, says Kempfer, most sweetly seated: A curious view of the adjacent country, a spring and rivulet of clear water, and the neighbourhood of a grove with pleasant walks, being the necessary qualifications of those spots of ground where these holy structures are to be built: for they say that the Gods are extremely delighted with such high and pleasant places.

This practice in early times was almost universal; and every mountain was esteem'd 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 ὀμφή by the Greeks, and interpreted ὤμπη, vox divina, being esteem'd particular revelation from heaven. In short, they were looked upon as the peculiar places where God delivered his oracles. Hermæus in Plutarch expresses this term ὀμφή, omphis; and says, that it was the name of an Egyptian Deity: and he interprets it, I know not for what reason, ἐυεὐγενής. 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 rever'd as the chief Deity by the Chaldeans; and by most nations in the east. He was style'd 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 denominate Har-al-Ompi; which al-ompi by the Greeks was changed to Ὀλυμπῶς, Olympus; and the mountain was called ὀσός Ὀλυμπιοῦ. There were many of this name. The Scholiast upon Apollonius reckons up six: but there were certainly more, besides a variety of places style'd upon the same account Olympian. They were all look'd 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 ὀμφάλος, 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 centre of the whole earth. The poets gave into this notion without any difficulty; Sophocles calls it ἡμπομπομπαλιὰ Γῆς μαντείας: and Euripides averts that it was the precise centre of the earth:

[731]Οντας μεσον ὀμφαλον γας
Φοιβου κατεχει δομος.

Livy, the historian, does not scruple to accede to this notion, and to call it umbilicum orbis terrarum. Strabo speaks of it in this light, but with some hesitation. [732]Τῆς Ἑλλάδος εν μεσῳ ΠΟΣ. εστὶ τῆς συμπαραγον-ΕΝΟΜΙΣΘΗ δη και ὁμομενης και εκαλεσαν της γης ΟΜΦΑΛΟΝ. Varrò very sensibly refutes this idle notion in some strictures upon a passage in the poet Manilius to the purpose above.
O, sancte Apollo,
Qui umbilicum certum terrarum obtines.

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

[735]Ουτε γαρ τὴν γαῖης μέσος ομφάλος, οὐδὲ θαλάσσης.

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 centres: 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 centre of the earth: [736]Αργοστήνων γὰρ μεσὸν τῆς οἰκουμένης. Pausanias mentions an Omphalos 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.[737]

Οὐ πορεύομαι ἐστὶν ὁ καλλιμένος Ὀμφαλὸς, Πελοπόννησου δὲ πατρὶς μέσον, εἰ δὴ τὰ σῶτα ἐξῄμηκολ. At no great distance is a place called the Omphalos, or navel; which is the centre of the whole Peloponnesus, if the people here tell us the truth. At Enna in [738]Sicily was an Omphalos: and the island of Calypso is represented by Homer as the umbilicus of the sea. The Goddess resided—[739]

Νῆσιν εν ἀμφίουσι ὦ Τε ομφάλος εστι θαλάσσης. The Etruscans 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 antient terms. What the Grecians styled Omphalos was certainly Ompha-El, the same as Al-Omphæ; 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 antient 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 antient poet, Reianus, that the natives were of old called Omphalians:

[740]Συνε Πασαλαῖοι καὶ αμφιμονεῖς Ομφαληῖς.

There was an Omphalia in Elis; and here too was an oracle mentioned by [741]Pindar and Strabo. [742]Τὴν δὲ εἰσφανεῖαν εσθεν (ἡ Ὀλυμπία) εξ ἀρχῆς διὰ τοῦ μαντείου τοῦ Ολυμπίου Διός. The place derived all its lustre originally from the oracular temple of Olympian Jove. In this province was an antient city [743]Alphaira; and a grove of Artemis [744]Alpheonia, 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[745]—Εἰς τῶν τὸ γενός αἰφ' ἡμῶν καταγωντῶν, one of those who derived their race from the Sun. The term Alphi, from whence the Greeks formed Alphira, Alpheonia, and Alpheüs, is in acceptance the same as Amphi. For Ham being by his posterity esteemed the Sun, or El; and likewise Or, the same as Orus; his oracles were in consequence styled not only Amphi, and Omphi, but Alphi, Elphi, Orphi, Urphi.
I have taken notice of several cities called Omphalian, and have observed, that they generally had oracular temples: but by the Greeks they were universally supposed to have been denominated from a navel. There was a place called Omphalian in Thessaly: and another in Crete, which had a celebrated oracle. It is probably the same that is mentioned by Strabo, as being upon mount Ida, where was the city Elorus. Diodorus speaks of this oracle, named Omphalian; but supposes that the true name was ὀμφαλός, 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:  

\[ \text{Aπο τοὺτον τοτε συμβαντος ὀμφαλὸν προσαγορεύθηναι τῷ χώρῳ: from this accident the place had the name of Omphalus, or the navel.} \]

Callimachus in his hymn to Jupiter dwells upon this circumstance:

\[ \text{[749]Εὔτε Θενας ἀπελευθεν ετ' Κυνοσοῦ φεροῦση,} \]
\[ \text{Ζεὺς πατερ, ὡς Νυμφή σε (Θεναί δ' ἐσσών εγγυθή Κυνοσοῦ)} \]
\[ \text{Τουτακα το πεσε, Δαμνον, απ' ὀμφαλός ἐνθεν εκείνῳ} \]
\[ \text{Ομφαλιόν μετεπέπη πεδόν καλεουσι Κυδωνες.} \]

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 thereupon. 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 worshipped 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.  

\[ \text{[750]Id, quod pro Deo colitur, non eandem effigiem habebat, quam vulgo Diis Artifices accommodarunt. Umbilico maxime similis est habitus, smaragdo, et gemmis, coagmentatus. Hunc, cum responsum petitur, navigio aurato gestant Sacerdotes, multis argenteis pateris ab utroque navigii latere pendentibus. The whole of this is an abuse of terms, which the author did not understand, and has totally misapplied. One would imagine that so improbable a story, as that of an umbilical Deity with his silver basons, though patched up with gold and emeralds, would have confuted itself. Yet Schottus in his notes upon Curtius has been taken with this motley description: and in opposition to all good history, thinks that this idle story of a navel relates to the compass. Hyde too has adopted this notion; and proceeds to shew how each circumstance may be made to agree with the properties of the magnet.} \]

\[ \text{[751]Illa nempe Jovis effigies videtur semiglobulare quiddam, uti est compassus marinus, formâ umbilici librarii, seu umbonis, tanquam εὐθεὸν quoddam adoratum, propter ejusdem divinum auxilium: utpote in quo index magneticus erat sicut intus existens quidam deus, navigiorum cursum in medio æquore dirigens. These learned men were ended with a ready faith: and not only acquiesce in what they have been told, but contribute largely to establish the mistake. The true history is this. Most places in which was the supposed oracle of a Deity, the Grecians, as I have before mentioned, styled Olympus, Olympia, and Olympiaca: or else Omphale, and Omphalia, and the province χώριον ὀμφαλίον. These terms were thought to relate to a navel: but, if such an interpretation could have been made to correspond with the history of any one place, yet that history could not have been} \]
reiterated; nor could places so widely distant have all had the same reference. What
was terminated ὀμφαλὸς was Ὑμηνία, 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.

[753] Ἡλέθε δὲ οἱ κροὸιν
Πυκνοὶ μαντεύμαθα θυμῷ
Παρὰ μεσον ὀμφαλον
Εὐδενόροιο ὤηθεν ματεοῖο, —

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 [754] 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 Petiphar of the
antient Egyptians, but were called Pateræ by the Greeks. It was a name, and office,
by which the priests of Delphi, and of many other places besides those in Egypt,
were distinguished: and the term always related to oracular interpretation. Hence
Bochart describes these priests, and their function, very justly. [755] 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.—v. 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 [756] dreams—Ομφη, φημῇ θείῳ, θείᾳ
καλῷν—συνεφόν φαντάσματα. Hesychius. So it likewise occurs in Eusebius;
who quotes a passage from the oracles of Hecate, wherein the Gods are represented,
as insensibly wafted through the air like an Omphean vision.

[757] Τοὺς δὲ μεσοὺς μετατοιχιων επιμβεβαιωάς αιτίας
Νασφὶ παροὶ θείῳ ΠΑΝΟΜΦΕΑΣ πρῶτ' ΟΝΕΙΡΟΥΣ.

These Omphian 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: Πέτρος, ὁ ἐπιλίκων, ὁ ἐπιγνωσταν. Hesych. Petrus Hebraeo
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 Thebaïs was a Patora, or
oracular image. There are many inscriptions upon different parts of it; which were
copied by Dr. Pococke[758], 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:
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 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 Ammonians: of whom Balaam had been by the king of Moab appointed chief Petora, or priest. It seems to have been the celebrated place in Arabia, famous in after times for the worship of Alilat, and called by the Romans 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 Ammonites. It is a circumstance which deserves our notice; as it appears to be very antient, and had doubtless a mysterious allusion. We have three curious examples of it among Bishop Pocock’s valuable specimens of antiquity, which he collected in those parts. He met with them at Luxorein, or Lucorein, near Carnac, in the Thebaïs; but mentions not what they relate to: nor do I know of any writer who has attended to their history. The accounts given above by Curtius, and Diodorus, are wonderfully illustrated by these representations from Egypt. It is plain that they all relate to the same religious ceremony, and very happily concur to explain each other. It may be worth observing, that the originals whence these copies were taken are of the highest antiquity; and, probably, the most early specimens of sculpture in the world. Diodorus mentions that the shrine of Ammon had eighty persons to attend it: but Dr. Pocock, when he took these copies, had not time to be precisely accurate in this article. In his specimens the greatest number of attendants are twenty: eighteen support the boat, and one 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.

Pl. IV. The Ship of Isis Bipora with an Ark.
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 antient 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 Amphiaraus, Amphilocus, Amphimachus, persons represented as under particular divine influence, and interpreters of the will of the Gods. Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun: and there was a temple, one of the antient [dedicated to him and Zethus], as we may read in Pausanias. Mopsus, the diviner, is styled Αμπυκιδῆς, Ampucides; which is not a patronymic, but a title of the oracular Deity.

[765] Ἐνθὰ καὶ Αμπυκιδῆν αὐτῷ ἐν ἡμαῖς Μοψὸν
Νῆλευς ἐλε πότιμος αἰδεύκει δ’ οὐ φυγεν αἰσθὲν
Μαντοσύνην οὐ γὰρ τὶς απεστοίηθ’ Ῥανατόιο.

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

[766] Ἐνθὰ μὲν αἰσθα παρεσὺχα καταφθεῖσθαι δύο φύσεις,
Αμπυκιδῆν Ἰώμων, κυβερνήτηρα τε Τύφων.

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

[767] Δὲ τοτ’ Ἀβαντός παίς νοθὸς ἤλθε βραχεῖος Ιδμῶν,
Τὸν Ῥ’ ὑποκυσσακενε τεκεν Ἀπόλλωνι ανακτὶ
Ἀμβροσίον παρὰ κυμά φερέτρις Ἀντιανία,
Τῷ καὶ ΜΑΝΤΟΣΥΝΗΝ επορε, καὶ ἱεσφατον
To say the truth, these supposed prophets were Deities, to whom temples were consecrated under these names; or, to speak more properly, they were all titles, which related to one God, the Sun. That they were reputed Deities, is plain, from many accounts. Dion Cassius speaks of Ἀμφιλοχοῦ χορητήριον: and the three principal oracles mentioned by Justin Martyr are ὁ αὐτὸς Ἀμφιλοχοῦ Δαῖδαλος, καὶ Πυθικός. We have a similar account from Clemens Alexandrinus. Αὐτὴ ἡ μνήμη καὶ τὰς ἀλλὰς μνήμης μᾶλλον δε μάνυσις τὰ σχολήτα χορητήριον, τὸν Κλαρίν, τὸν Πυθικόν, τὸν Αμφιάσεως, τὸν Αμφιλοχοῦ. The Amphictyons were originally prophetic personages, who attended at the temple at Delphi. Hesychius observes: Ἀμφιασεως—περιουκος Δελφων, πυλαγοραλ ερομνημονες. Minerva, heavenly wisdom, is by Lycophron styled Αμφιρα; which is a compound of Amphi-Ur, the divine influence, or oracle of Orus. Of this name there was a city near Olympia in Elis: for many places were in this manner denominated, on account of their being esteemed the seat of prophecy. In Phocis was the city Hyampolis: and close to it Amphissa, famous for the oracle of an unknown Goddess, the daughter of Macaria. Amphrysus, in Boeotia, was much famed for the influence of Apollo; and Amphimallus, in Crete, was well known for its oracle. Amphiclea, in Phocis, had Dionysus for its guardian Deity, whose orgies were there celebrated; and whose shrine was oracular.

I imagine that this sacred influence, under the name of Amphi, is often alluded to in the exordia of Poets, especially by the writers in Dithyrambic measure, when they address Apollo. Taken in its usual sense (ἀμφί περί) the word has no meaning: and there is otherwise no accounting for its being chosen above all others in the language to begin hymns of praise to this Deity, who was the principal God of prophecy. We have one instance of it in the Nubes of Aristophanes:

[775] Ἀμφί μοι αὐτὴ αναξε, Νηλε, Κυνθών εχόν Ἡφικεφατα πέτρων.

Periander is mentioned as beginning a hymn with a like exordium: Ἀμφί μοι αὐθες ανακάρα: And Terpander has nearly the same words: Ἀμφί μοι αὐθες ανακαὶ ἐκαστήρολον. Apollo was so frequently called Ἀμφί αναξε, that it was in a manner looked upon as a necessary proœmeum. Suidas observes, Ἀμφιαναχτίειν ὁ προοιμαζεῖν: And Hesychius, Ἀμφιαναχτία, αὐχη νομον Καθαρωμά. Much the same is told us in the Scholia upon the passage above from Aristophanes: Μιμεῖται δ' ἐν Ἀριστοφάνης τὸν Διεθναμβίζων τὰ προοιμίων συνεχεῖς γιὰ χορντα ταυτή λέγει διὰ ἀμφιαναχτίας αὐτῶς καλουμένη. However, none of these writers inform us why this word was so particularly used; nor tell us what was its purport. In the short hymns ascribed to Homer this term is industriously retained; and the persons who composed them have endeavoured to make sense of it, by adopting it according to the common acceptation.


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 antient hymns, which were not understood by the new inhabitants. One of them is confessedly addressed to the Goddess called Venus Ourania, in Cyprus; and was designed to be sung by the priest of that Goddess upon the stated festivals at Salamis.

[779] Χαίρε, Θεία, Σαλαμίνος εὐκτιμενής μεδεύουσα,
Και πασίς Κυπρίων δος δ’ ἵμεροςοιν αἰώνην,
Αὐτάρ εγώ κεν σείω καὶ αὐλής μνήσωμ’ αἰώνης.

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 antient exordia above quoted, especially that of Terpander, I take the words to be an imitation, rather than a translation, of a hymn sung at Delphi in the antient 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 antient 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 Homeridae, 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 Θραμβος of the Greeks, and the triumphus of the Romans. We are informed that triumphs were first instituted by [780]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 [781]name; and one that was given by the Amonians among other personages to Dionusus: for they were not in this point uniform. Diodorus takes notice that it was a name, and conferred upon the person spoken of: [782] Θραμβος δὲ αὐτὸν ὀνομασθήναι φασίν. They say, that one of the titles given to Dionysus was Thriambus. Ham, in the very antient accounts of Greece, is called Iamus, and his priests Iamidæ. His oracle, in consequence of this, was styled Iamphi, and Iambi, which was the same term as Amphi, of which we have been treating. From the name Iambus came the measure Ιαμβικος. Iambus, in which oracles were of old delivered. Ham, among the Egyptians, was called [783]Tithrambo, which is the same name as the Ditherambus of Diodorus. There is a remarkable passage in the Scholia upon Pindar concerning Ham, under the name of Iamus, and also concerning his temple, which is represented as oracular. [784]

[785] Μαντείων τὸν ἐν Ὀλυμπία, ὁ ἄρχηγος γεγονέν Ιαμος, τῇ δὲ ἐκπυκρόν μαντείῳ, ἢ καὶ μεσοὶ τοῦ ὄν ὁ Ἰαμιδας χρωνται. There was in Olympia an antient temple, esteemed a famous seat of prophecy, in which Iamus is supposed to have first presided; and where the will of the Deity was made manifest by the sacred fire upon the altar: this kind of divination is still carried on by a set of priests, who are called Iamidæ. Ιαμος ἄρχηγος was in reality the Deity; and his attendants were Iamidæ, persons of great power and repute. Εἴ οὐ πολυτελῶν καθ’ Ἑλλανος γεγος Ἰαμιδων. Pindar. Iamus was immortal, and was therefore named Ἀθανασις.

[786] Καὶ καταφαμέξεν καλείσθαι μν
Χρονώ συμπαντὶ μινηρ
Ἀθανασιν.

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 antient Greeks styled these celebrities the procession of the \textsuperscript{787}Pomphi, and from hence were derived the words πομπή, 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 Amphilus was a diviner of Acharnæ; and that he came to Pisistratus with a commission from heaven. By this he induced that prince to prosecute a scheme which he recommended. \textsuperscript{788} Ενταθα θεου πομπη χρεωμενος παισισταται Πεισιστρατων Αμφιλυτος.---Θεου πομπη is a divine revelation, or commission. Ham was the Hermes of the Egyptians, and his oracle, as I have shewn, was styled Omphé: and when particularly spoken of as the oracle, it was expressed Pomphi, and Pompi, the πομπη of the Greeks. Hence Hermes had the name of πομπηω, 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 πομπηω 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.

\textsuperscript{789}Ενθα και εννασθη πομπη βοος, ην οι Απαλλων ομασε μανασυνησι πομπηγειων ροδιο.

Many places were from the oracle styled Pompeian; 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, Pompeelon in Spain, Pompeditha in Babylonia, Pomponiana in Gaul. There were some cities in Cilicia and Cappadocia, to which that Roman gave the name of Pompeipolis: but upon, inquiry they will be found to have been Zeleian cities, which were oracular: go that the Romans only gave a turn to the name in honour of their own countryman, by whom these cities were taken.

Besides the cities styled Pompean, there were pillars named in like manner; which by many have been referred to the same person. But they could not have been built by him, nor were they erected to his memory: as I think we may learn from their history. There are two of this denomination still remaining at a great distance from each other: both which seem to have been raised for a religious purpose. The one stands in Egypt at \textsuperscript{790}Alexandria; the other at the extreme point of the Thracian Bosporus, where is a communication between the Propontis and the antient Euxine sea. They seem to be of great antiquity, as their basis witnesses at this day: the shaft and superstructure is of later date. The pillar at the Bosporus stands upon one of the Cynæan rocks: and its parts, as we may judge from \textsuperscript{791}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.

\textsuperscript{792}DIVO. CAESARI. AUGUSTO.
E., CL... ANDIDIUS...
L. F CL. ARGENTO...

We may learn from the inscription, however mutilated, that this pillar was not the work of Pompeius Magnus; nor could it at all relate to his history: for the time of its
being rebuilt was but little removed from the age in which he lived. The original work must have therefore been far prior. The pillar in Egypt is doubtless the same which was built upon the ruins of a former, by Sostratus of Cnidos, before the time of Pompeius: so that the name must have been given on another account. The inscription is preserved by Strabo.

The narrow straights into the Euxine sea was a passage of difficult navigation. This was the reason, that upon each side there were temples and sacred columns erected to the Deity of the country, in order to obtain his assistance. And there is room to think, that the pillars and obelisks were made use of for beacons, and that every temple was a Pharos. They seem to have been erected at the entrance of harbours; and upon eminences along the coasts in most countries. The pillars of Hercules were of this sort, and undoubtedly for the same purpose. They were not built by him; but erected to his honour by people who worshipped him, and who were called Herculeans. For it was a custom, says Strabo, among the antients, to erect this kind 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 styled Herculean, because they were sacred to Hercules; under which title they worshipped the chief Deity. Some of these were near Gades, and Onoba: others were erected still higher, on the coast of Lusitania. This caused an idle dispute between Eratosthenes, Dicaearchus, and others, in order to determine which were the genuine pillars of Hercules: as if they were not all equally genuine; all denominated from the Deity of the country. Two of the most celebrated stood upon each side of the Mediterranean at the noted passage called fretum Gaditanum—κατά τὰ αἰχμὰ του πορθήμου. That on the Mauritanian side was called Abyla, from Ab-El, parens Sol: the other in Iberia had the name of Calpe. This was an obelisk or tower, and a compound of Ca-Alpe, and signifies the house, or cavern of the same oracular God: for it was built near a cave; and all such recesses were esteemed to be oracular. At places of this 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 Arrian, will venture to quit his harbour without paying due offerings to the Gods, and invoking their favour. Helenus in Virgil charges Aeneas, whatever may be the consequence, not to neglect consulting the oracle at Cuma.

Hic tibi ne qua more fuerint dispensia tanti,
Quamvis incipitent socij, et vi cursus in altum
Vela vocet, possisque sinus implere secundos,
Quin aedas 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.
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
Dispatch immediate; though the inviting gales
Ill brook the lingering mariners' delay:
Soon as they reach thy soundings, down at once
Drop the slack sails, and all the naval gear.
The ship is moor'd: nor do the crew presume
To quit thy sacred limits, 'till they have pass'd
A painful penance; with the galling whip
Lash'd thrice around thine altar.

This island was greatly esteemed for its sanctity, and there used to be a wonderful concourse of people from all nations continually resorting to its temple. The priests, in consequence of it, had hymns composed in almost all languages. It is moreover said of the female attendants, that they could imitate the speech of various people; and were well versed in the histories of foreign parts, and of antient times. Homer speaks of these extraordinary qualifications as if he had been an eye-witness:

The Delian nympha, 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 antient prowess. Crowds around,
Of every region, every language, stand
In mute applause, sooth'd with the pleasing lay.
Vers'd in each art and every power of speech,
The Delians mimick all who come: to them
All language is familiar: you would think
The natives spoke of every different clime.
Such are their winning ways: so sweet their song.

The offerings made at these places used to be of various kinds, but particularly of liba, or cakes, which were generally denominated from the temple where they were presented. A curious inscription to this purpose has been preserved by Spon and Wheeler, which belonged to some obelisk or temple upon the Thracian Bosporus. It was found on the Asiatic side, nearly opposite to the Pompean pillar, of which I before took notice. The Deity to whom it was inscribed was the same as that above, but called by another title, Aur, and Our, rendered by the Greeks \[802\] Οὐρίως; and changed in acceptation so as to refer to another element.

\[803\] Οὐρίων εἰκὸς γίνεται ταῖς ὁδηγήσεως καλεῖται
Ζηλα, κατὰ προσώπου ἴδιοι εἰκοτασάκτης.
Εἰτ᾽ ἐπὶ Κυανεὰς δῶας ὀρμόσεις ἐνθά Ποσείδον
Καμπύλων ἐλισσεται κυμα παρὰ ψαμμάθος,
Εἰτε κατὰ Αγκαιὸν ποντὸν πλακα, νοοῦν εὔενυν
Νέωθα, τῷ δὲ Βολον ψαυτά παρὰ ἔλαφον.
Τὸν δὲ γαρ εὐαντίτον αἰεὶ θεον Ἀντιπατρὸν παῖς
Στῆθε φιλῶν αγαθῆς συμβόλον εὐπλοίης.

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 \[804\] Υόριος.

\[804\] Ψυλατ’ Ἡπαγιῶν πατανυσμένα, μεσφ’ Ἡριοιο
Παξαπιασ, Ἡριοι, τοβί συχεται Αδρια άλιμη.

The more difficult the navigation was, the more places of sanctity were erected upon the coast. The Bosporus was esteemed a dangerous pass; and, upon that account, abounded with Cippi, and altars. These were originally mounds of earth, and sacred to the Sun: upon which account they were called Col-On, or altars of that Deity. From hence is derived the term Colona, and Κολόνη. It came at last to denote any ness or foreland; but was originally the name of a sacred hill, and of the pillar which was placed upon it. To say the truth, there was of old hardly any headland but what had its temple or altar. The Bosporus, in particular, had numbers of them by way of sea-marks, as well as for sacred purposes: and there were many upon the coast of Greece. Hence Apollonius says of the Argonauts:

\[805\] Ἡρὶ δὲ νισσομενωσιν Ἀθω ανετελλε κολονη.

In another place of the Bosporus—

\[806\] Φατεται ηεςοεν στομα Βοσπορου, ηδε κολοναι
Μυσαυ.
The like occurs in the Orphic Argonauts, where Beleus is pointing out the habitation of the Centaur Chiron:

\[\text{Ω φιλός, ο άθροις σκοπής προσεκτών κολωνόν,}
\]  
\[\text{Μεσόω εν πτώματι κατασκότων, ενθα δέ Χειρών}
\]  
\[\text{Νατεί εν στηλύγγα, δικαιοτάτως Κενταυρών.}
\]

These Coloneæ 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 ὁμί, ουρα, and ῥόμοι. 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:

\[\text{Πλαισιά δέ σκοπεῖ τοι αἴδον, καὶ πρώτοις αἰγοι}
\]  
\[\text{عقودον ουευεν, ποταμιοι θ' αλα δε προοφοντες,}
\]  
\[\text{Ακταιε εις αλα κεκλιμεναι, λιμνες τε θαλασσης.}
\]

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 ἐπακτίως, or the tutelary God of the coast; and had particular offerings upon that account.

It was not only upon rocks and eminences that these Cippi and Obelisks were placed by the antients: 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 [810] worship: and Pausanias, in describing the temple of Hercules at Hyettus in [811] θεοτια, 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 [812] Πτηγία—qua sine effigie, rudi palo, et informi specie prostant. Juno of Samos was little better than a [813] post. It sometimes happens that aged trees bear a faint likeness to the human fabric: roots, likewise, and sprays, are often so fantastic in their evolutions, as to betray a remote resemblance. The antients seem to have taken advantage of this fancied similitude, which they improved by a little art; and their first effort towards imagery was 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 [814] 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.

\[\text{Εσκε δε τη στήβαρν στυπός αμπελοιν, εντρεφεν ύλη}
\]  
\[\text{Προγυν γεονδρον, το μεν εκταμων εφορα πελοιτο}
\]  
\[\text{Δαιμονος ουεμες ιερον βρεταις εξεσε δ' Αργως}
\]
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 relict was consigned
To Argus’ hands, an image meet to frame
Of Rhea, dread Divinity, who ruled
Over Bithynia’s mountains. With rude art
He smooth’d and fashion’d it in homely guise.
Then on a high and lonely promontory
Rear’d it amid a tall and stately grove
Of antient 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[^815]; where the poet speaks of Argus, and the vine branch:

^\textit{Αμφιπλακες ερν\'ος}
^\textit{Αμπελου αναλής σέει απεκφευσε σιδήρω,}
^\textit{Ξέσσε δ’ επιστάμενος.}

[^815]:
The Amazonians were a very antient 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 [^816] the image of the Goddess was formed of the stump of a beech tree.

[^816]:

^\textit{Σοι καὶ Αμαλονίδες πολεμου επιθυμητείρια}
^\textit{Έκ κοτε παρόραλη Εφεσου βρέτας ἰδόσαντο}

[^817]:

^\textit{Φίλην ύπο πρέμνοι, τελεσεν δε τοι ἵερον ἱππώ:}
^\textit{Αυταί δ’, Ουτι ανασσα, περι προλιν ἁρχησαντο.}

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.

^\textit{Ενθά Θεή ποτε νήν Αμαλονίδες τετυχοντο}
^\textit{Πρέμνω ύπο πτελεύς, περισσοιον ανδρασι χαμα.}

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 Joss or Bonzee, just as fancy directs them.

The vine was esteemed sacred both to Dionusus, 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 Ἀμπέλος, from the Sun, Ham, whose peculiar plant it was. This title is the same as Omphil 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.

[818]Μὴ φθονεσθῇς, ὅτι Βακχὸς ἐμὴν φιλοτήτα φύλασσει.

[819]Ὅτι νέος γενομένη, ὅτι καὶ φίλος ἐμι Αὐλιοῦ.

The worship of Ham was introduced by the Amonians in Phrygia and Asia Minor: and in those parts the Poet makes Ampelus chiefly conversant.

[820]Πακταλῶ πορε καὶ σὺ τέων σέλας, σοφὰ φανεῖν

Aμπέλος καπταλῶν, ὅτε φωσφορός—

Κοσμησεῖ σεο καλλος ὅλον Πακταλῶν ὕδωρ.

He speaks of his bathing in the waters, and rising with fresh beauty from the stream, like the morning star from the ocean.

[821]Ampelon intonsum, Satyro Nymphâque creatum,

Fertur in Ismariis Bacchus amâsse jugis.

But however they may have mistaken this personage, it is certain that in early times he was well known, and highly reverenced. Hence wherever the Amonians settled, the name of Ampelus will occur: and many places will be found to have been denominated from the worship of the Deity under this sacred title. We learn from Stephanus Byzantinus, [822]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 [823]Ampeloëssa in Syria, and a nation in Libya called Ampeliotæ: Ἀμπέλωται δὲ έθνος Αἰβηνής. 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. Ἀμπέλος, μιχαλην καὶ ακρα Μυκαλης πηγουν όρους. From the words πηγουν όρους one might infer, that Ampelus was no uncommon name for a mountain in general: so far is certain, that many such were so denominated: which name could not relate to Ἀμπέλος, the vine; but they were so called from the Deity to whom they were [824]sacred. Many of these places were barren crags, and rocks of the sea, ill suited to the cultivation of the [825]vine. And not only eminences were so
called, but the strand and shores, also, for the same reason: because here, too, were altars and pillars to this God. Hence we read in Hesychius: Ἀμπελός—αἰγαλός—Κυρηναῖος αἰγαλός. 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 Omph, and relate to the oracular Deity. Ampelus, at Mycale, in Ionia, was confessedly so denominated from its being a sacred place, and abounding with waters; by which, people who drank them were supposed to be inspired. They are mentioned in an ancient oracle quoted by Eusebius[827]: Ἐν διομικὸν γαλάς Μυκηναῖον ΕΝΘΕΟΝ ύδατος. I have mentioned that all fountains were esteemed sacred, but especially those which had any præternatural 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 styled Ain Ompe, sive fontes 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, [828]Θεάμα Νυμφοῦ λουτρα. The temple of the Nymphae Iонides, in Arcadia, stood close to a fountain of great efficacy. The term Nympha will be found always to have a reference to [830]water. There was in the same region of the Peloponnesus a place called Νυμφēς, Nympas; which was undoubtedly so named from its hot springs: [831]Καταστέαται γαρ ὡς ύδατι—Νυμφῆς; for Nympas—abounded with waters. Another name for these places was Ain-Ades, the fountain of Ades, or the Sun; which, in like manner, was changed to Ναυαῖες, 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 [832]bitumen. As they changed Ain Ompe to Nymph, a Goddess, they accordingly denominated the place itself Νυμφηῖον, Nymphæum: and wherever a place occurs of that name, there will be found something particular in its circumstances. We are told by [833]Pliny that the river Tigris, being stopped in its course by the mountains of Taurus, loses itself under ground, and rises again on the other side at Nymphæum. According to Marcellinus, it seems to be at Nymphæum that it sinks into the earth. Be it as it may, this, he tells us, is the place where that fiery matter called naptha issued: from whence, undoubtedly, the place had its name. [834]Bitumen nascitur prope lacum Sosingitem, cuius alveo Tigris voratus, fluentesque subterraneus, procul spatiis longis, emergit. Hic et Naptha gignitur specie picea. In his pagis hiatus conspicitur terra, unde halitus lethalis exsurgens, quodcumque 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 [835]Nymphaum: in quâ nullum non animal absumitur. In Athamania was a temple of the Nymphs, or [836]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 [837]Nymphæum. The same author (Strabo) mentions, that in Seleucia, styled Pieria, there was alike bituminous eruption, taken notice of by Posidonius; and that it was called Ampelitis; [838]Τὴν Ἀμπελητὴν γὰρ ἀφαλτώνη, τὴν ἐν Σελευκείᾳ τῇ Πιερίᾳ μεταλλευομένην. 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 [839]Nymphæum, supposed to have been an oracular temple. There was a method of
divination at Rome, mentioned by [840]Dion Cassius, in which people formed their judgment of future events from the steam of lighted frankincense. The terms of inquiry were remarkable: for their curiosity was indulged in respect to every future contingency, excepting death and marriage. The place of divination was here too called [841]Nymphaeum. Pausanias takes notice of a cavern near Platea, which was sacred to the Nymphs of Cithern: Ὅπερ δὲ τις κορυφῆς ἐδ' ἢ τον βεμον ποιονταὶ, πεντέ που μάλιστα καὶ δεκα ὑποκατασταστὶ σπᾶδες ΝΥΜΦΩΝ ἐστιν αὐτὸν Κηθαρωνίδων—ΜΑΝΤΕΥΣΕΙΕΙ ἐς τας Νυμφας το αἰχμαλων αὐτοθε ἐχει λόγος. We find that the Nymphs of this place had been of old prophetic. Evagrius mentions a splendid building at Antioch called Nymphæum, remarkable [842]Ναον θνηον σπάνωρ, for the advantage of its waters. There was a Nymphæum at Rome mentioned by Marcellinus. [843]Septemzodium celebrem locum, ubi Nymphæum Marcus condidit Imperator. Here were the Thermæ Antoniane. As from Ain Omha 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 the religious system, which was so widely propagated, were owing to one great family, who spread themselves almost universally. Their colonies went abroad under the sanction and direction of their priests; and carried with them both the rites and the records of their country. Celsus took notice of this; and thought that people paid too little attention to memorials of this nature. He mentions particularly the oracular temples at Dodona, at Delphi, at Claros, with those of the Branchidæ and Amonians: at the same time passing over many other places, from whose priests and votaries the whole earth seemed to have been peopled[844]. Τα μεν ὑπὸ της Πυθίας, η Δαδανίων, η Κλαρίων, η εν Βραγχίδων, η εν Αμιμωνος, ὑπὸ μυριαν τε αλλων θεοπροσων προεμφηνα, ύπ' ἀν επεκας παρα γη καταμακεθη, παντα μεν ουενι λογι τιθενται. As colonies went abroad under the influence and direction of their tutelary Deities; those Deities were styled Ηγεμονες, and Αρχηγεται; and the colony was denounced from some sacred title of the God. A colony was planted at Miletus; of which the conducting Deity was Diana. [845]Σε γαρ ποιησατο Νηλεους Ηγεμονιν. This Goddess is styled πολυπολιας, because this office was particularly ascribed to her: and she had many places under her patronage. Jupiter accordingly tells her:

[846]Τως δεκα τοι πολιεθα, και ουκ ἕνα πυργον ὅπαςω.

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

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

[847]Φαίβω δ' εοπομενοι πολεας διεμετοργαντο
Ἀνθρωποι Φαιβος γαρ αει πολεσοι φιληδει
Κτιζομεναις αυτος δε θεμελια Φαιβος υφανει.
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 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. 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.

PATAR AND PATRA.

I cannot help thinking that the word πατὴρ, pater, when used in the religious addresses of the Greeks and Romans, meant not, as is supposed, a father, or parent; but related to the divine influence of the Deity, called, by the people of the east, Pator, as I have shewn. From hence I should infer, that two words, originally very distinct, have been rendered one and the Same. The word pater, in the common acceptation, might be applicable to Saturn; for he was supposed to have been the father of all the Gods, and was therefore so entitled by the antient poet Sulpitius.

Jane pater, Jane tuens, Dive biceps, biformis,  
O! cate rerum sator; O! principium Deorum.

But, when it became a title, which was bestowed upon Gods of every denomination, it made Jupiter animadvert with some warmth upon the impropriety, if we may credit Lucilius:

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

And not only the Gods, but the Hierophante, in most temples; and those priests, in particular, who were occupied in the celebration of mysteries, were styled Patres: so that it was undoubtedly a religious term imported from Egypt, the same as Pator, and Patora, before mentioned. I have taken notice, that the Paterae of Curtius were the priests of Hamon: but that writer was unacquainted with the true meaning of the word, as well as with the pronunciation, which seems to have been penultimâ productâ. The worship of Ham, or the Sun, as it was the most antient, 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; 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 Ausonius, 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 Rhetor.

Tu Boiocassis stirpe Druidarum satus,  
Si fama non fallat fidem,  
Beleni sacratum ducis e templo genus,  
Et inde vobis nomina,
Tibi Pateræ: sic ministros nuncupant
   Apollinares Mystici.
Fratri, Patrice nomen a Phæbo datum,
   Natoque de Delphis tuo.

He mentions, that this worship prevailed particularly in Armorica; of which country his relations were natives.

Nec reticebo Senem,
   Nomine Phœbicium,
Qui Beleni Æditus,
Stirpe satus Druidûm,
   Gentis Armoricæ.

Belin, the Deity of whom he speaks, was the same as Bel and Balen, of Babylonia and Canaan; the Orus and Apollo of other nations. Herodian takes notice of his being worshipped by the people of Aquileia; and says, that they called him Belin, and paid great reverence, esteeming him the same as Apollo.

The true name of the Amonian priests I have shewn to have been Petor, or Pator; and the instrument which they held in their hands was styled Petaurum. They used to dance round a large fire, in honour of the Sun, whose orbit they affected to describe. At the same time they exhibited other feats of activity, to amuse the votaries who resorted to their temples. This dance was sometimes performed in 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.

It was originally an Egyptian dance, in honour of Hermes, and practised by the Patare, 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:

Βηταρμος Betarmus, was a name given to the dance, from the temple of the Deity where it was probably first practised. It is a compound of Bet Armes, or Armon, called, more properly, Hermes, and Hermon. Bet, and Beth, among the Amonians, denoted a temple. There is reason to think that the circular dances of the Dervises, all over the east, are remains 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 rope-dancers 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:

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 he observed some remains of the original institution:

[861]Ad numeros etiam ille ciet cognata per artem
Corpora, que valido saliunt excussa petauro:
Membraque per flammas orbesque emissa flagrantes,
Delphininunque suo per inane imitantia motu,
Et viduala 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 to other Gods. Many of them for the sake of mariners were erected upon rocks, and eminences near the sea: hence the term πετρά, 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 (862)Πετρα τον Κοινων Λυκον οντα τα Ολυμπια was of old termed Petra, as relating to oracular influence. Hence Pindar, speaking of Iāmus, 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 Iāmus a double portion of prophetic knowledge.

[863]Πετρα τον Κοινων
Αλβατον Κοινων,
Ενθ' οι ωπας ηθανθον
Διδυμον ΜΑΝΤΟΣΥΝΑΣ.

The word Ἡλβατος, 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. Ἡλβατος is an Amonian compound of Eli-Bat, and signifies solis domus, vel [864]templum. It was the name of the temple, and specified the Deity there worshipped. 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. Lycophon calls the temple at Elis [865]Λυκοφων
Μολπάδος πετραον: and the Pytho at Delphi is by Pindar styled Petraēssa; [866]Ἑπτα Πετρασεσας ελαυνων ἵκτε εις Πυθολοξος. Orchomenos was a place of great antiquity; and the natives are said to have worshipped Petra, which were supposed to have fallen from [867]heaven. At Athens in the Acropolis was a sacred cavern, which was called Petæ Macre, Petæ Cecropiæ.

[868]Ακουε τοινυν, οισθα Κεκροπιας πετραον,
Προοβοιόδον αντρον, ας Μακρας καλλησκομεν.

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. [869]It is said of Ceres, that after she had wandered over the whole earth, she at last reposed herself upon a stone at Eleusis. They in like manner at Delphi shewed the petra, upon which the Sibyl Herophile at her first arrival sat [870]down. In short, there is in 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
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. The same Scholiast quotes a similar passage from the same writer, where the Sun is called Petra.

The unhappy Tantalus
From a satiety of bliss
Underwent a cruel reverse.
He was doom’d to sit under a huge stone,  
Which the father of the Gods  
Kept over his head suspended.  
Thus he sat  
In continual dread of its downfal,  
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 [877]Pindar, as well as by [878]Alcaeus, Aleman, and other writers, his punishment consisted in having a stone hanging over his head; which kept him in perpetual fear. What is styled ἄθος, was I make no doubt originally Petros; which has been misinterpreted a stone. Tantalus is termed by Euripides ἀκολαστός 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 [879]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 [880]. Ο Τανταλος εὐσεβῆς καὶ θεοσεπαφος την Ἱερεύς, καὶ φιλανθρωπία τα των θεων μυστηρια τως αμητως ύστερον εποιην, εξεβληθη του ἱερου καταλογου. 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, [881]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. [882]Ενιοι ακολουθη τυν λιθων επι του ήλιου—και επημηρωθαι αυτου (Τανταλου) του ήλιου, ύφ ω δειμνουσθαι, και καταπτησειν. And again, Περι δε του ήλιου οι φυσικοι λεγουσιν, ους λιθος (it should be πετροι) καλεται ο ήλιος. Some understand, what is said in the history about the stone, as relating to the Sun: and they suppose that it was the Sun which hung over his head, to his terror and confusion. The naturalists, speaking of the Sun, often call him a stone, or petra.
By laying all these circumstances together, and comparing them, we may, I think, not only find out wherein the mistake consisted, but likewise explain the grounds from whence the mistake arose. And this clue may lead us to the detection of other fallacies, and those of greater consequence. We may hence learn the reason, why so many Deities were styled Πετρα. We read of[883] Μίθρας, ὁ θεὸς ἐκ πετρα, 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 antient inscription at Milan, which was dedicated[884] Herculi in Petrá. But all Deities were not so worshipped: 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[885] ad petras vota reddere: and by the same light we may possibly explain that passage in Homer, where he speaks of persons entering into compacts under oaks, and rocks, as places of[886] security. The oak was sacred to Zeus, and called Sar-On: and Petra in its

Pl. V. Temple of Mithras Petraeus in the Mountains of Persia.
From Le Bruyn
original sense being a temple, must be looked upon as an asylum. But this term was not confined to a rock or cavern: every oracular temple was styled Petra, and Petora. Hence it proceeded that so many Gods were called Θεοὶ Πατρῶι, and Πατρωίων. Pindar speaks of Poseidon Petraios; under which title Neptune was worshipped by the Thessalians: but the latter was the more common title. We meet in Pausanias with Apollo Patroüs, and with Ζεὺς Μελιχρός, and Αρτεμίς Πατρωίας; also Bacchus Πατρωίκης, Zeus Patroûtis, and Vesta Patroa, together with other instances.

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 Πατρῶι, 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.

[890]ΑΓΛΙΒΩΛΩ ΚΑΙ ΜΑΛΑΧΒΛΩ
ΠΑΤΡΩΙΩΝ ΘΕΩΙΩ.

Cyrus, in his expedition against the Medes, is represented as making vows Εστια Πατρωίων, και Δι Πατρωίων, και των αλλως Θεών. 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 Persic prince, that the homage, which he payed, was to Persic 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:

[892]Ὀμφαὶ Περι Πετραί
Εἰς τὴν αἱματοχοῦ φυσῆν ἢδυσατο Βαλκη.

At Patara, in Lycia, was an oracular temple: and Patrae, in Achaia, had its name from divination, for which it was famous. Pausanias mentions the temple, and adds, Πρὸ δὲ τοῦ Ἰεροῦ τῆς Διηθητοῦ εστὶν πηγὴ—μαντεῖον δὲ ἐνταῦθα ἐστὶν αὐτὸς. 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 antient 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 Alphita. If it was expressed Ampi, or Ompi, the cakes were Ompai. Ομπών: at the temple of Adorus, Adorea. Those made in honour of Ham-orus had the name of Ἡμοῦρα, Amora, and Omorite. Those sacred to Peon, the God of light, were called Piones. At Cha-on, which signifies the house of the Sun, Cauones, Χαυάνες. From Pur-Ham, and Pur-Amon, they were denominated Puraom. Πυραμ. From Ob-El, Pytho Deus, came Obelinia. If the place were a Petra or Petora, they had offerings of the same sort called Petora, by the Greeks expressed Πιτωρα, Petira. One of the titles of the Sun was El-Aphos, Sol Deus ignis. This El-aphas the Greeks rendered Elaphos, Ἐλαφος; and supposed it to relate to a deer: and the title El-Apha-Baal, given by the Amonians to the chief Deity, was changed to Ἐλαόμπιζος, a term of a quite different purport. El-aphas, and El-pha-baal, related to the God Osiris, the Deity of light: and there were sacred liba made at his temple, similar to those above,
and denominated from him Ἐλαφοὶ, Elaphoi. In Athenæus we have an account of their composition, which consisted of fine meal, and a mixture of sesamum and honey. [900] Ἐλαφοὶ πλακὸς διὰ σπατός καὶ μελίτος καὶ σηραμίου.

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, βοῦς; but, in the accusative, more truly boun, βοῦν. Hesychius speaks of the Boun, and describes it, εἰδος πεμματος κερατα εχοντος: a kind of cake, with a representation of two horns. Julius Pollux mentions it after the same manner: βοῦν, εἰδος 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: [901] Βοῦν εὔποιεσ—εκ μελίτος καὶ αλεύτων. He offered up one of the sacred liba, called a boun, which was made of fine flour and honey. It is said of Cecrops, [902] πρωτος βοῦν εὔποιεσ: 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 [906] men? The prophet, in another place, takes notice of the same idolatry. [907] The children gather 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 σῖτον, Cumin. The Seventy translate it by a word of the same purport, Χαυνῶς, Chauonas; of which I have before taken notice: [908] Μὴ αὐξεῖ τοὺς αὐνόους ἵμων εποθησάμεν αὐτῇ Χαυνώς, 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. Ἀ δε γυναικες περιθέμεναι σχοινία εν ταῖς ὀδοῖς εγκαθήσονται θημωσιν τα ΠΙΤΥΡΑ· ὅπως δὲ τις αὐτῶν αφελκοθείσα ὑπὸ τινός των παραπολεμούνων κωμηθή, τὴν πλησίον ονειδιζέ ὁτι οὐκ ῥήματι ἀποτελεῖ αὐτή· οὔτε το σχοινόν αὐτῆς δειοθῇ· This is a translation from an Hebrew or Chaldaic original; and, I should think, not quite accurate. What is here rendered γυναικες, should, I imagine, be παραθεναι; 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 [909] 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: [910]Ἀλλὰ καὶ θυγατέρας ὁι εὐπραξάται του εὖνοις ανιεροὺς παράδειγμας, ἀλὰ νομὸς ἐστὶ, καταπορευθείσαι πολὺν χρόνον πάρα τῇ θεῷ μετὰ τιμῶν δεδομέναι πρὸς γάμονον οὐκ ἀπαξένουσας τῇ τιμωτῇ συνοικίᾳ οὔνομα, But people of the first fashion in the nation used 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 which they are permitted to be given in marriage. Nor is any body at all scrupulous about cohabiting with a young woman afterwards, though she has been in this manner abused.

The Patricia were not only rites of Mithras, but also of Osiris, who was in reality the same Deity.

We have a curious inscription to this purpose, and a representation, which was first exhibited by the learned John Price in his observations upon Apuleius. It is copied from an original, which he saw at Venice: and there is an engraving from it in the Edition of Herodotus by [911]Gronovius, as well as in that by [912]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 bull of wood, which he girt, and in it interred his daughter. Herodotus says, that he saw the bull of Mycerinus; and that it alluded to this history. But, notwithstanding the authority of this great author, we may be assured that it was an emblematical representation, and an image of the sacred bull Apis and Mneuis. And, in respect to the sculpture above mentioned, and the characters therein expressed, the whole is a religious ceremony, and relates to an event of great antiquity, which was commemorated in the rites of Osiris. Of this I shall treat hereafter: at present, it is sufficient to observe, that the sacred process is carried on before a temple; on which is a Greek inscription, but in the provincial characters: Ενδον Πατροκήν Ἐορτὴν Φέω. How can Ἐορτὴ Πατροκή relate to a funeral? It denotes a festival in honour of the Sun, who was styled, as I have shewn, Patar; and his temple was called Patra: whence these rites were denominated Patricia. Plutarch alludes to this Egyptian ceremony, and supposes it to relate to Isis, and to her mourning for the loss of her son. Speaking of the month Athis, he mentions [913]Βουν διαχροσον ἰματτίῳ μελανί βυσσινῷ περιβαλλόντες επὶ πενθῆν τῇ Θεῷ δεκανυστρίη (οἶα Αὐγιστίῳ). The Egyptians have a custom in the month Athis of ornamenting a golden image of a bull; which they cover with a black robe of the finest linen. This they do in commemoration of Isis, and her grief for the loss of Orus. In every figure, as they are represented in the sculpture, there appears deep silence and reverential awe: but nothing that betrays any sorrow in the agents. They may commemorate the grief of Isis; but they certainly do not allude to any misfortune of their own: nor is there any thing the least funereal in the process. The Egyptians of all nations were the most extravagant in their [914]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 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 [915]disbelieved; and the remainder was equally incredible. For no king of Egypt, if he had made a representation of the sacred [916]bull, durst have prostituted it for a tomb: and, as I have before said, Ἐορτὴ Πατροκή never relate to a funeral.
AN ACCOUNT OF THE GODS OF GREECE;

To shew that they were all originally one GOD, the SUN.

As I shall have a great deal to say concerning the Grecian Theology in the course of this work, it will be necessary to take some previous notice of their Gods; both in respect to their original, and to their purport. Many learned men have been at infinite pains to class the particular Deities of different countries, and to point out which were the same. But they would have saved themselves much labour, if, before they had bewildered themselves in these fruitless inquiries, they had considered whether all the Deities of which they treat, were not originally the same: all from one source; branched out and diversified in different parts of the world. I have mentioned that the nations of the east acknowledged originally but one Deity, the Sun: but when they came to give the titles of Orus, Osiris, and Cham, to some of the heads of their family; they too in time were looked up to as Gods, and severally worshipped as the Sun. This was practised by the Egyptians: but this nation being much addicted to refinement in their worship, made many subtile 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 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. [917] Ω Σολων, Σολων, Ἑλληνες εστε πατες αι, γεγον α πατες Ἔλλην ουκ εστι, νεοτε ψυχας ἀπαντες ουδεμιν γαρ εν ἑαυτοις ἔχετε παλαιών δολων, ουδέ μαθημα χρονω πολων ουδεν. The truth of this allegation may be proved both from the uncertainty, and inconsistency of the antients in the accounts of their Deities. Of this uncertainty Herodotus takes notice. [918] Ἐνθενδε εγεντο ἐκαστος των θεων, εστε δι αι ηγον παντες, ὁκαοι δε τινες τα εἰδεα, ουκ ἡπιστευο μενοι ὁν προοιμη τα και χθες ως εἰπεν λογον. He attributes to Homer, and to Hesiod, the various names and distinctions of the Gods, and that endless polytheism which prevailed. [919] Ουτοι δε ειοι, οι παποσαντες θεογοιαν Ἑλληνι, και τουι Θεοι το το επανημα δοντες και τιμας τε και τεχνας διελοντες, και ειδεα αυτων σημαντες. This blindness in regard to their own theology, and to that of the countries, 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 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.

[920]Vos, O, clarissima Mundi
Lumina, labentem Cælo qui ducitis annum,
Liber, et alma Ceres.

[921]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:

\[ \text{H} \text{̄}\text{i} \text{e} \ \text{p} \text{a} \text{γ} \text{y} \text{v} \text{e} \text{t} \text{o} \text{τ} \text{o} \text{o}, \ \text{τ} \text{α} \text{v} \text{a} \text{i} \text{o} \text{λ} \text{e}, \ \text{χ} \text{r} \text{u} \text{σ} \text{e} \text{o} \text{κ} \text{e} \text{γ} \text{e} \text{γ} \text{e} \text{s}. \]

He was in Thrace esteemed, and worshipped as Bacchus, or Liber. [923]In Thraciâ Solem Liberon haberi, quem illi Sebadium nuncupantes magnâ religione celebrant: eiœque Deo in colle [924]Zemisso ædes dicata est specie roundâ. In short, all the Gods were one, as we learn from the same Orphic Poetry:

\[ \text{E} \text{i} \text{c} \ \text{Z} \text{e} \text{u} \text{s}, \ \text{Ë} \text{i} \text{c} \ \text{Ä} \text{i} \text{d} \text{e} \text{s}, \ \text{Ë} \text{i} \text{c} \ \text{H} \text{l} \text{i} \text{o} \text{s}, \ \text{Ë} \text{i} \text{c} \ \text{D} \text{i} \text{o} \text{n} \text{u} \text{s} \text{o} \text{s}, \]

\[ \text{Ë} \text{i} \text{c} \ \text{Θ} \text{e} \text{o} \text{s} \ \text{e} \text{n} \ \text{π} \text{a} \text{n} \text{t} \text{e} \text{o} \text{σ}. \]

Some Deities changed with the season.

[926]Helion de Theoous, metapwaris δ' ábroun Iao.

It was therefore idle in the antients to make a disguisement 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. [927]Τον Οσιριν όι μεν Σερπαν, οίδε Διονυσον, οίδε Πλουτωνα, πνεαι δε Δια, παλλοιδε Πανα νενομιασι. Some, says Diodorus, think that Osiris is Serapis; others that he is Dionusus; 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. [928]Neque enim tanta παλαθεσις Gentium, quanta fuit Deorum πολυκυλιμως. 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.

[929]Πλουτων, Περσεφονη, Δημητηρ, Κυπερ, Έσατις, Τρατυρνος, Νιηρος, Τηρος και Κλωνοχαιτης, Έσεις Θ', Ηδονιστος τε κλυτος, Παν, Ζευς τε, και Έοι, Αστεμις, ηδ' Εκατεγος Απαλλων, έις 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 centre in one. They sometimes represented this
sovereign Deity as Dionusus; who, according to Ausonius, was worshipped in
various parts under different titles, and comprehended all the Gods under one
character.

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

More generally it was conferred upon Jupiter:

Poseidon, God of the sea, was also reputed the chief God, the Deity of Fire. This we
may infer from his priest. He was styled a Purcon, and denominated from him, and
served in his oracular temples; as we learn from Pausanias, who says, Poseidoni de
' ὑπηρετήν ἐστὶ τὰ μαντεύματα εἰναι Πυθικὰν. Ὁ Πυθικής ἐστὶ ἡ Ἰεραρχία τοῦ τριῶν
πολεων, ζεύς ἐστὶν αἰθήριος, ἐς γη, Ζεὺς δ’ Ὑπαρχόντος
Ζεὺς τοι τα πάντα.

In the neighborhood of Tyre and Sidon the chief deity went by the name of Ourchol, the same as Archel and Aides 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, centre in him. He describes him in some good poetry as the head of all.
All the various titles, we find, are at last comprised in Apollo, or the Sun. It may appear strange, that Hercules, and Jupiter, or whomever 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 antients went farther; and described the same Deity under the same name in various stages of life: and Ulpian speaking of Dionysus, says that he was represented of all ages. Και γαρ παιδα, και πρεσβυτην, και ανδρα γυναικουν αυτον. But the most extraordinary circumstance was, that they represented the same Deity of different sexes. A bearded Apollo was uncommon; but Venus with a beard must have been very extraordinary. Yet she is said to have been thus exhibited in Cyprus, under the name of Aphroditus, Αφροδιτος; παραγωνιαν ανδρα και την θεον εοχιματωθαι εν Κυπρω. The same is mentioned by Servius: Est etiam in Cypro simulacrum barbare Veneris, corpora et veste muliebri, cum sceptro, et natura virili, quod Aφροδιτον vocant. She was also looked upon as prior to Zeus, and to most other of the Gods. Αφροδιτη ου μονον Αθηνας, και Τηρας, αλλα και ΔΙΟΣ εστι πρεσβυτερος. The poet Calvus speaks of her as masculine: Polientemque Deum Venerem. Valerius Soranus among other titles calls Jupiter the mother of the Gods.

Synesius speaks of him in nearly the same manner.

And the like character is given to the antient Deity Μητης.

In one of the fragments of the Orphic poetry there is every thing, which I have been saying comprehended within a very short compass.

Zeus αφοην γενετο, Zeus αμβροσιος επλετο Νυμψη, Ζευς πωθην γαιας τε και αυρανου αστεροντος—— Ζευς ποντον ομοη, Ζευς Κλεος, ης Σεληνη, Ζευς Βασταλευς, Ζευς αυτος απαντων αρχεγενθελος—— Και Μητης, πρωτος γενετορ και Ερας πολυπερης. Παντα γαρ εν Ζηρος μεγαλω ταδε σαματι κειται. Εν κροτος, εις Δαμα, γενεται μεγας αρχος απαντων.

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

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. [948] Me primigenii Phryges Pessimuntiam nominant Deum Matrem: hinc Autochthones Attici Cecropiam Minervam: illinc fluctuantes Cyprii Paphiam Venerem: Cretes sagittiferi Dictynnam Dianam. Siculi trilingues Stygiam Proserpinam: Eleusinii vetustam Deam Cererem. Junonem alii: alii Bellonam: alii Hecaten: Rhamnusiam alii: et qui nascentis dei Solis inchoantibus radiis illustrantur Æthiopes, Ariique, priscâque doctrinâ pollentius Ægyptii, ceremoniis me prorsus propris percolentes, appellant vero nomine Reginam Isidem.

Porphyry acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one, and the same. Nobody had examined the theology of the antients more deeply than Porphyry. He was a determined Pagan, and his evidence in this point is unexceptionable. The titles of Orus and Osiris being given to 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 multiplicity of Deities. [950] Morichom Siculi Bacchum nominârunt: Arabes vero eundem Orachal et Adonæum: alii Lyæum, Erebinthium, Sabazium; Lacedæmonii Scytidem, et Melichium vocïarunt. But let Dionusus or Bacchus be diversified by ever so many names or titles, they all, in respect to worship, relate ultimately to the Sun. [953] Sit Osiris, sit Omphis, Nilus, Siris, sive quodcumque aliud ab Hierophantis usurpatum nomen, ad unum tandem Solem, antiquissimum Gentium numen, reudeunt omnia.

END OF VOL. I.

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Notes to Volume I.


[5] ο δε συμβαλὼν τοις απο των άδυτων έυχηθεσιν απακομφοις ΑΜΜΟΥΕΝΩΝ γραμμασι συγκειμένως, α δι ενή την πασι
He makes it exceed the æra of the Mosaic creation 1336 years. See Marsham's Canon Chron. p. 1.

The Rev. Dr. Barford, Prebendary of Canterbury, and Rector of Kimpton, Hertfordshire.


Of Amanus, and Omanus, see Strabo. l. 11. p. 779. and l. 15. p. 1066. He calls the temple Ἱερὸς ὘μανοῦ.

Et Solem et calorem Ἡχατ Chammha vocant (Syri.) Selden de Diis Syris. Syntag. 2. c. 8. p.247.

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

Camisene, 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.

Plutarch. Amatorius. vol. 2. p.768.

2 Chron. c. 34. v. 4. Ὄνος εἰσθασε Καμαν προσαγορευειν. Plutarch. Isis et Osiris. vol. 2. p.374.

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.

Hesychius.

Herodotus. l. 2. c. 42.


Ἀμμόνα Λιβυας τον Δια προσαγορευεινι
και ουτω τιμηου και γαρ και
φαινοτε εν τοις Λακεδαιμονισις επιβαλλων
φησι
Zeus Libyae Ammon, keratiopoe, kekalethi Mantu.

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.

Herodotus. l. 2. c. 49. Speaking afterwards of the people at Dodona, he says, Χρονου παλου διεξελθοντος, επιθεοντα εκ της Αιγυπτου αποκομενα τα ουνοματα τα των θεων των ολλων, Διονυσου δε
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.


[21] 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, styled Cutha, mentioned by Josephus, Ant. Jud. l. 9. c. 14. n. 3. the same which by others has been called Cushan, and Chusistan.

[22] The harbour at Carthage was named Cothon. Strabo. l. 17. p. 1189. Also, an island in that harbour. Diodorus Sic. l. 3. p. 168.


[25] Sanchoniathon apud eundem. Ibid.


Josephus calls the country of Egypt Mesta. Τὴν γαρ Αἰγύπτων ΜΕΣΤΡΑΙΗν, καὶ ΜΕΣΤΡΑΙΟΙς τοις Αἰγύπτοις ἀπαντᾷ, ὡς ταυτὴν οἰκουντες καλοομεν. Ant. Jud. l. 1. c. 6. § 2.


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


Εν τοις αιστροις του ουρανου εταξαν (τον Νεβρωδ), και καλουσιν Ωμωνα, Cedrenus. p. 14.

Εγεννηθη δε καὶ ἕλλος εκ της φυλης του Σημη (Χαμ), Χως ονομαστη ο Αιθιος, ότες εγεννησε τον Νεβρωδ, Γηγαντα, τον την Βαβυλωνιαν κτισαντα, ον λεγουσιν οι Περσαι αποθεουσαν, και γενομενον εν τοις αιστροις του ουρανου, όντινα καλουσιν Ωμωνα, Chronicon Paschale. p. 36.
Here was a temple, styled the temple of Belus.

Dionysius of the Indian Camarita:

\[
\text{Ζωματα, και Νεβοιδας επι στηθεσσι βαλοντες,}
\text{Ενοι Βανκχε λεγοντες. V. 703.}
\]

At the rites of Osiris, Και γαρ νεβοιδας περικαθαπτονται (οι Αγυπτιοι) και θυρως φορουσι κτλ, Plutarch Isis et Osir. p. 364.


[40] Nimrod built Babylon; which is said to have been the work of Belus. Βαβυλωνι—ειρηται δι’ απο Βηθλου. Etymologicum Magnum.

Arcem (Babylonis) Rex antiquissimus condidit Belus. Ammian. Marcellinus. 1. 23.

Here was a temple, styled the temple of Belus.


[42] See also the Phædrus of Plato: Ἑκουσα τοινυν περι Ναυκρατιν της Αγυπτιον κτλ.

[43] Anthologia. l. 1. 91. l. 1. 29.


[45] Lucan. l. 1. v. 444.

[46] Selden de Diis Syrib: Prolegomena. c. 3.


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

\[
\text{Rexit Achaemenias urbes pater Orchamus; isque}
\text{Septimus a prisci numeratur origine Beli.}
\text{Ovid. Metamorph. l. 4. v. 212.}
\]


Damascius apud Photium. c. 242.

Ἀλωξας. Alorus, the first king who reigned. Syncellus. p. 18.

Ἄλωξ. Halia, was a festival at Rhodes in honour of the Sun, to whom that Island was sacred. Ροδίων τα Ἀλωξ τιμων. Athenæus. l. 13. p. 561. The first inhabitants were styled Heliade. Diodorus Sic. l. 5. p. 327. And they called the chief temple of the Deity Ἀλως, Halion. Eustath. ad Hom. Odyss. Z. They came after a deluge, led by Ochimus, Macar, and others.

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

Macrobius Saturn. l. 3. c. 8.

Pomponius Laetus.

Camilla was in like manner attendant on the Gods.


Juba apud Plutarchum in Numæa. vol. 1. p. 64.

Scholia in Apollon. Rhodíum. l. 1. v. 917. So Camæna was rendered Casmœna.

De Amore Fraterno. p. 483.


Genesis. c. 41. v. 45. and Exodus. c. 1. v. 11.

Theophilus ad Autolycum. l. 3. p. 392. Iablinsky. l. 2. c. 1. p. 138.

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 worshipped 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 styled Hamon, so was his son Chus, or Cuth, named Cuthon and Cothon; as we may judge from places, which, were denominated, undoubtedly, from him. At 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. ᾿Ὑποκεινται ἐν τῇ σκοτεινὶ ὦτ, τε λιμενις, καὶ ὁ ΚΟΘΩΝ.—Strabo. l. 17. p. 1189.

Voss. de Idol. vol. 1. l. 2. c. 17. p. 391.

Apocalyp. c. 9. v. 11.

The Sun’s disk, styled Αἴθωψ:

Ὑπελοῦν ἐλικηδον όλον πολον ΑἴΘΟΠΙ ΔΙΣΚΩΙ. Nonnus. l. 40. v. 371.

Αἴθωπαίδα Διονυσίου. Ἀνακρεών, ἀλλοι τον οινον. ἀλλοι την
Hesychius. Altered to Ἀλθοπα παιδά by Albertus.

[65] The Egyptian Theology abounded with personages formed from these emanations, who, according to Psellus, were called Eons, Ζωνες, Ἀλκωνες. See Iamblichus, and Psellus, and Damascius.

[66] Stephanus Byzant.

[67] Scholia on Dionysius. v. 239. What it alluded to may be seen from other authors.


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.

[70] Horus Apollo. l. 1. c. 22. p. 38.


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


Proserpine (Κυκλά) was also called Athela, ibid.

[74] Apollonius Rhodius. l. 3. v. 52.


[76] Homer. Iliad. Ψ. v. 94.

[77] Homer. Odyss. Ξ. v. 147.

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


[79] Valerius Flaccus. l. 2. v. 78. The chief city was Hephæstia.


[81] Plin. l. 5. c. 31.

[82] Genesis. c. 10. v. 18. c. 11. v. 2.

[83] 1 Kings. c. 16. v. 31.

[84] 2 Kings. c. 11. v. 1.

[85] Ovid. Metamorph. l. 5. v. 162.

So in Virgil.

Comites Sarpedonis ambo,  
Et clarus Ethemon Lycià comitantur ab altâ.
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.

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.

It was compounded, also, Az-On. Hence Ἀτας in Sicily, near Selinus. Diodori Excerpta. l. 22.

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

Aziz, lightning; any thing superlatively bright, analogous to Adad and Rabrab. Hazazon Tamor, mentioned 2 Chron. c. 20. v. 2.

Azaz, and Asisus, are the same as Asis and Isis made feminine in Egypt; who was supposed to be the sister of Osiris the Sun.

Hence came asso, assare, 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.

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

[105] Hazor in Sicily stood near Enna, and was, by the Greeks, rendered Ἀσωρός, and Ἀσωρόν. Azor and Azur was a common name for places where Purathedia were constructed. See Hyde. Relig. Pers. c. 3. p. 100.

[106] The country about the Cayster was particularly named Asia.

\[
\text{Ἀσίος ἐν λείματι Καύστρου αμφικρηθάν.}
\]

Homer. Iliad. B. v. 461.

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


[113] Anait signifies a fountain of fire; under which name a female Deity was worshipped. Wherever a temple is mentioned, dedicated to her worship, there will be generally found some hot streams, either of water or bitumen; or else salt, and nitrous pools. This is observable at Arbela. Περὶ Αρβηλῆς ἐν ἑστὶ καὶ Διμηντιᾶς τοῦς, εὐθ' ἂς τοῦ ναόθα πηγή, καὶ το τύρα, καὶ το τῆς Ανείας, (or Αναϊτιδος) ἔσον. Strabo. l. 16. p. 1072.


[118] It was an obsolete term, but to be traced in its derivatives. From Ees-El came Ἀσυλον, Asylum: from El-Ees, Elis, Elissa, Eleusis, Eleusinia Sacra, Elysium, Elysii campi in Egypt and elsewhere.

[119] Of those places called Lasa many instances might be produced. The fountain at Gortyna in Crete was very sacred, and called Lasa, and Lysa. There was a tradition, that Jupiter when a child was washed in its waters: it was therefore changed to Λοῦσα. Pausanias says, οὕδο ψυχοπατον παρεχεται ποταμον, l. 8. p. 685.

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

Ἡρώδης τοις κατὰ Καλλιρροήν θεοῖς ἐκεχορία. Josephus de B. J. l. 1. c. 33.

Alesa, urbs et fons Sicilīae. Solinus. c. 11. The fountain was of a wonderful nature.

[120] Strabo. l. 5. p. 385.

[121] Strabo. l. 15. p. 1029.


[124] Strabo. l. 14. p. 951. Here was a cavern, which sent forth a most pestilential vapour. Diodorus Sic. l. 4. p. 278.


[126] Sulmo mihi patria est, gelidis uberrimus undis. Ovid. Tristia. l. 5. Eleg. 10. v. 3.

[127] John. c. 3. v. 23. Ην ἰὴ καὶ Ἑλλαννης βασταζειν εν Ἀλαιον εγγυς 
Σαλειμ, so denominated by the antient Canaanites.

[128] 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.

[129] Herodotus. l. 4. c. 52.

From this antient term As, or Az, many words in the Greek language were derived: such as ἀλόμα, veneror; ἀλός, ἀλόμανως; ἀλόμενως, ἑόρμον: ἀλός, ἀσφαλος; ἀλόμπης, αἷς ἐξ ἐκ τῆς ἅγους. Hesychius.


Ζαυ Καςονου. Lactantii Div. Institut. l. 1. c. 11. p. 53.

Ζαυ, Ζες. Hesychius.


[139] Diodorus Siculus. l. 2. p. 90.

[140] 1 Samuel. c. 31. v. 9, 10.

[141] Joshua. c. 15. v. 31.

[142] Pausanias. l. 5. p. 430.

Ζαυς, Ζον, Ξανον, Ξανοήν: all names of the same purport, all statues of the Sun, called Zan, Zon, Zoan, Xoan.

[143] Silius Italicus. l. 8. v. 421.

[144] Lactantius, de F. R. l. 1. p. 65.

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

[145] 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 appellan, Sanctum, retulerunt inter deos. Augustinus de Civitate Dei. l. 18. c. 19. The name was not of Roman original; but far prior to Rome.


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, sanus, sano, sanctus, sancire.

Vossius derives San, or Zan, from ἅγους, sævire. De Idol. l. 1. c. 22. p. 168.

Hence, perhaps, came ζωέω and ζήν to live: and ζωον, animal: and hence the title of Apollo Ζηνοδότης.


[149] Δουσαρις (lege Δουσαρισ) σκοπελος και κορυφη υψηλοτατη Αραβιας εχεται δ' απο του Δουσαριου. Θεος δε όυτος παρα Αραβη και Δαχαρινοις τιμωμενος. Stephanus Byz.

Δους. Dous, is the same as Deus. Δους-Αρης, Deus Sol.

[150] Δουσαριον καλεομενον ουφος. Herod. l. 5. c. 17.


[152] Το όνομα τουτο Θεακον ή Βενδις όυτω και Θεακος θεολογου μετα των πολλων της Σεληνης ονοματων και την Βενδιν εις την Θεον αναπτημαντος:

Πλουτωνη τε, και Ευροεσσυνη Βενδις τε κραταια.


[153] Plutarch. in Artaxerxe. p. 1012.

[154] Virgil. Αενεις. l. 3. v. 80.


[155] Όν δ' Έφεσι το παλαιον μεν δυνασται τινες ησαν. Strabo. l. 12. p. 851. It is spoken particularly of some places in Asia Minor.

[156] Pythodorus, the high priest of Zela and Comana in Armenia, was the king of the country. Ην ο Έφεσις κυριος των παντων. Strabo. l. 12. p. 838.


Κυναδης Ποσειδων Αθηναιοιν ετματο, Hesychius.


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

[159] Strabo. l. 16. p. 1074.

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

Παρακευται τη έρημω Αραβια η Χαλδαια χωρα. Idem. l. 5. c. 20. p. 167.

[161] Plin. H. N. l. 6. c. 27.

[162] Ezra. c. 5. v. 6. c. 4. v. 9-17.
The priests in Egypt, among other titles, were called Sonchin, sive Solis Sacerdotes, changed to Σωτηρίδες in the singular. Pythagoras was instructed by a Sonchin, or priest of the Sun. It is mentioned as a proper name by Clemens Alexandr. Strom. l. 1. p. 356. And it might be so: for priests were denominated from the Deity, whom they served.

See Observations upon the Antient History of Egypt. p. 164.

Description de la Ville de Pekin. p. 5. He mentions Chao Kong. p. 3.

See Observations and Inquiries. p. 163.

Diodorus Siculus. l. 1. p. 25.

L. 3. c. 61.

L. 7. c. 40.

Patæcian is mentioned by Plutarch de audiendis Poetis. p. 21.

Patiramphes is for Pata-Ramphan, the priest of the God Ramphan, changed to Ramphas by the Greeks.

Ram-phan is the great Phan or Phanes, a Deity well known in Egypt.

Also in Asampatae; a nation upon the Mæotis. Plin. l. 6. c. 7.

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

Herodotus. l. 4. c. 110.

Aor, is Παταριαμπὸς of the Chaldeans.

Proclus in Timæum. l. 1. p. 31.

See Iablonsky. l. 1. c. 3. p. 57.

Clemens Alexandr. Strom. l. 1. p. 356.

It is remarkable that the worshippers of Wishnou, or Vistnou 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. Luæ Viecampii Hist. Mission. Evangel. in India, 1747. c. 10. §. 3. p. 57.

Eubebius. Præp. Evang. l. 1. c. 10. p. 34.

Damascius apud Photium. c. 243.


Theoph. ad Antolycum. l. 3. p. 399. Μὴ γνῶσκοντές μὴτε τις εστιν ὁ Κρόνος, μὴτε τις εστιν ὁ Βῆλος. Idem.

Psalm 92. v. 10.

Psalm 112. v. 9.

Jeremiah. c. 48. v. 25.

[182] Pausanias. l. 3. p. 239.


Among the Romans this title, in later times, was expressed Granus and Granus: hence, in Gruter Inscriptions, p. 37. n. 10, 11, 12. APPOLLINI GRANNO.


[184] Cicero de Nat. Deor. l. 3. 23.


Some have, by mistake, altered this to Οὐραῖος.

[187] 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.


Herodotus. l. 2. c. 74.

[189] 1 Samuel. c. 28. v. 7.

[190] 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, Βατυλος. l. 1.; and, in another part, Abadir Deus est. Dicitur et hoc nomine lapis ille, quem Saturnus dicitur devorasse pro Jove, quem Græci Βατυλον vocant. l. 2.


[193] 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. Vulcón was called Opas, Cicero de Nat. Deor. l. 3.

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

Όπι θεά, πυρα προθυρος, πυρ προ ποποθον θυραν. Hesychius.

Την Αρτεμιν Θρακες Βενδειαν, Κοιτες δε Δικτυαν, Δακδαμιονιοι δε Ουπιν (κοιλοσι) Palæphatus. c. 32. p. 78.
[194] Callimachus. Hymn to Diana. v. 204.


[196] Αἶνος εἰς τὸν Σαλέμ. Eusebius de locorum nominibus in sacrā Script. Ain On, tons solis. Salim is not from Salem, peace; but from Sal, the Sun, the Sol of the Latines. Salim, Aquæ solis; also Aquæ salsæ.

[197] St. John. c. 3. v. 23.


Καὶ πηγή πηγῶν, καὶ πηγῶν πνεως ἀτασων. Oracle concerning the Deity, quoted in notes to Iamblichus. p. 299.


[200] The Amonians dealt largely in fountain worship: that is, in the adoration of subordinate daemons; which they supposed to be emanations and derivatives from their chief Deity. They called them Zones, Intelligences, Fountains, &c. See Psellus and Stanley upon the Chaldaic Philosophy. p. 17. c. 3.

See Proclus on the Theology of Plato. l. 5. c. 34. p. 315.

[201] Edita de magno flumine Nympha fui. Ovid. Epist. 5. v. 10.

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


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

[206] 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.


Γυναικα τε θησαυρος μαζων. Homer II. Ω. v. 58.

Σκαθην ες ομοιον, άφατον ες εφημαιον. Æschyl. Prometh. v. 2.

To give instances in our own language would be needless.


[209] The Jews often took foreign names; of which we have instances in Onias, Hyrcanus, Barptolemus, &c.
Solinus, c. 25. mentions an altar found in North-Britain, inscribed to Ulysses: but Goropius Becanus very truly supposes it to have been dedicated to the Goddess Elissa, or Eliza.


Elisa, quamdiu Carthago invicta fuit, pro Deâ culta est. Justin. l. 18. c. 6.

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

[210] Sarbeth or Sarabeth is of the same analogy, being put for Beth-Sar or Sara, σαραῖος κοριοῦ, or κορίακή; as a feminine, answering to the house of our Lady. Απὸ οοούς Σαραβαδα. Epiphanius de vitis Prophetar. p. 248. See Relandi Palæstina. p. 984.

[211] Damascus is called by the natives Damasec, 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. Damasec signifies principis Ad-Amæ (Civitas). From a notion however of Adama signifying Adam, a story prevailed that he was buried at Damascus. This is so far useful, as to shew that Damasec was an abbreviation of Adamasec, and Damakir of Adama-kir.


There was No-Amon in Egypt, and Amon-No. Guebr-abad. Hyde. p. 363. Ghvarabad, p. 364. Atesh-chana, domus ignis. p. 359. An-Ath, whose temple in Canaan was styled Beth-Anath, is found often reversed, and styled Ath-An; whence came Athana, and Αθηνα of the Greeks. Anath signified the fountain of light, and was abbreviated Nath and Neith by the Egyptians. They worshipped under this title a divine emanation, supposed to be the Goddess of Wisdom. The Athenians, who came from Sais in Egypt, were denominated from this Deity, whom they expressed Ath-An, or Αθηνα, after the Ionian manner. Τῆς πόλεως (Σαών) Θεος αρχηγος αστις, Αιμππιμπτι μεν τυ σωματα Νηιθος, Ελιπημπιμι δε, ας ο εκεινον λογος, Αθηνα. Plato in Timæo. p. 21.

[212] Stephanus Byzantinus.

[213] Isaiah. c. 30. v. 4.

Of Hanes I shall hereafter treat more fully.

[214] Genesis. c. 34. v. 4. John. c. 4. v. 5. It is called Σεργαμ by Syncellus. p. 100.

[215] The same term is not always uniformly expressed even by the sacred writers. They vary at different times both in respect to names of places and of men. What is in Numbers, c. 13. 8. יִשָּׁבָי, Hoshea, is in Joshua. c. 1. v. 1. ישוע Jehoshua: and in the Acts, c. 7. v. 45. Jesus, Ἰησοῦς. Balaam the son of Beor, Numbers, c. 22. v. 5. is called the son of Bosor, 2 Peter. c. 2. v.
15.

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


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 Jerubbeth, 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. Hesron 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.

[216] Iamblichus says the same: Ἐλληνες δὲ εἰς Ἑβαυστον μεταλαμβανομαι τον Θεον. Iamblichus de Myster. sect. 8. c. 3. p. 159.

[217] Cicero de Natura Deorum. l. 3. c. 22.


[220] It is sometimes compounded, and rendered Am-Apha; after the Ionic manner expressed Ημηρας: by Iamblichus, Ημηρας. Κατ' αλλην δε ταξιν προστατευ θεον Ημηρας. Sect. 8. c. 3. p. 158.

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

It was also rendered Canephis, Καμηθος, and Καμηθης, from Cam-Apha. Stobæus from Hermes.

By Asclepiades, Καμηθος, or Καμηθης. Καμηθης τον ήλιον ειναι φηςιν αυτον τον δηπου τον νου τον νοιτουν. Apud Damasciūm in vita Isidori. Photius.

[221] Iamblichus. Sect. 8. c. 3. p. 159.

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

Αφθα, ἢ εν στοματι ἐλασσως. Hesychius.

Αφθα, λεγεται εξανθηματων ειδος καλ. Etymolog. Mag.

[222] Stephanus Byzantinus.

[223] Zosimus. l. 1. p. 53.

See Etymolog. Magnum, Alpha.


[225] Pausanias. l. 3. p. 242. supposed to be named from races.

[226] Pausanias. l. 8. p. 692. or Αφνεως, as some read it.

In like manner Αφθαλα καὶ Αφθαλα, Ἐκατη. Stephanas Byzantinus.

[228] These towers were oracular temples; and Hesychius expressly says, Ἀφίτωρεια, μαντεία. Ἀφίτωρος, προφητευοντος. Hesychius. Ἀφίτωρος Απατούρας. Iliad. l. A. v. 404. Προφητευοντος καὶ μαντευομένου. Schol. ibid.


Nec tu aliud Vestam, quam vivam intellige flammam.
Ovid. Fasti. l. 6. v. 291.


Ἀπατούρας, ἐφορή Αθηνησίην. Hesychius. Apatura 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.


[235] In Syria was Astacus, or the city of Chus: and Astacur, the city of the Sun. In other parts were Astacures, and Astaceni, nations: Astacenus Sinus; Astaboras; Astabeni; Astabus and Astasaba in Ethiopia; Astalepha at Colchis; Asta and Astea in Gedrosia; Aita in Spain, and Liguria; Asta and regio Astica in Thrace.

Doris named Hestiaëotis. Strabo. l. 9. p. 668.

Παῖ Ρέας, ὁ γε Προπανεω λελαγχας, Ἑστια.


[238] Pausanias. l. 5. p. 386.

[239] Pausanias. l. 5. p. 387, 388.


Abulfeda supposes, that Syria is called Scham, quasi sinistra. It was called Sham for the same reason that it was called Syria. Σαμους γαρ ὁ ἕλιος, the same as Σεμιας. Persæ Σιριη Deum vocant. Lilius Gyraldus. Syntag.
1. p. 5. Σύρις Θεα, i.e. Dea Cœlestis. Syria is called at this day Souristan. Souris from Sehor, Sol, Σελευκος of Greece.


[242] El-Samen was probably the name of the chief temple at Zama; and comprised the titles of the Deity, whom the Numidians worshipped. El Samen signifies Deus Cœlestis, or Coelorum: which El Samen was changed by the Romans to Ælia Zamana.


[244] Eutychii sive Ebn Patricii Hist vol. 1. p. 60.


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

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


[250] Orphic. Hymn. 7. So Ἑλθε Μακαρ, to Hercules, and to Pan. Κλυθ Μακαρ, to Dionysus. Also, Μακαρ Νησεῖς. Κλυθ Μακαρ, Φωνοιν, to Corybas the Sun.

[251] Μελπον δ' ὀπλοστεων Μακαρων γενεσιν τε, κρισιν τε.

Orphic. Argonaut. v. 42.

[252] Diodorus Siculus. l. 5. p. 327, 328.

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

Το Τυρκαλων ορος και Μακαρια. Diodorus Sic. l. 3. p. 173.

[253] Cyprus was called Μακαρια, with a town of the same name. Ptolem.

Lesbos Macaria. Clarissima Lesbos; appellata Lana, Pelasgia, Aigeira, Ἀθιοпе, Macaria, a Macareo Jovis nepote. Plin. l. 5. c. 31. and Mela. l. 2. c. 7. p. 209.


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.


Μακάρια, a king of Lesbos. Clement. Cohort. p. 27.


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.


Sanni, Σαννολ, means Heliaede, the same as Macarones. Μακαρίας, near Colchis, οι νυν Σαννολ. Stephanus Byzant.

[258] The same as the Cadmeum. Μακαρίαν νησον, ή ακροπολις των εν Βοιωτω Θήβων το παλαιον, ως ο Παρμενίδης. Suidas.

Diodorus Siculus. l. 5. p. 347. Μακαρίαν νησον, near Britain and Thule. Scholia in Lycothron. v. 1200.

Αιδε εισιν Μακαρίων νησοι, τωθε περ τον αριστον

Ζηνα, Θεων βασιλη, Περι τεκε τωθ ενι χωρο.

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

[259] Herodotus. l. 3. c. 16.

[260] Macra, a river in Italy. Plin. l. 3. c. 5.

[261] Euripides in Ione. v. 937. Ενθα προσβοδόσιν πετρας Μακάρις καλουσι γης ανακαιτες Αττιδος. Ibid.

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

[262] Euripides ibid. Also, in another place, he mentions

Κεκροστος ες Αντρα, και Μακαρις πετρησθευς.


[265] Pausanias. l. 2. p. 132.
The priests at the Elusinian mysteries were called αὐτοθεσπεσταί. When the bones were discovered.

See Cicero de Nat. Deor. l. 3. of Anaces, Βασιλείας Ανακτότων, Ναυαγοῦς καὶ ΑΝΑΚΑΣ οί ΑΘΗΝΑΙΟΙ ΠΡΟΩΤΟΠΟΡΟΙ. Plutarch. Numa.

Michael Psellus. p. 10.

Psalm 28. v. 1. Deuteronomy. c. 32. v. 15. Isaiah. c. 17 v.10. Psalm 78. v. 35. It is often styled Selah.

Isaiah. c. 23. v. 8.

Genesis. c. 17. v. 15.

Tobit. c. 1. v. 22.

Esther. c. 1. v. 16.

Joshua. c. 13. v. 3. Judges. c. 16. v. 5.

In Samuel they are styled Sarnaim. 1. c. 29. v. 7.

Ostrum Sarranum.

Jeremiah. c. 39. v. 3.

Isaiah. c. 37. v. 4. Jeremiah. c. 39. v. 3.

It is sometimes expressed Saronas.

Est et regio Saronas, sive ὅρμος. Reland. Palestina. 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 Σάρων ἀπὸ τοῦ οἴκου Θεόποι ἐπὶ τὴν Τιβεριωτὰς λιμνῆς χώρα.

Plin. l. 4. c. 8.

Lilius Gyraldus. Syntag. 4. p. 170. from Pausanias, and Aristides in
Themistoclem.

[286] Σαροεινα, Ἀστερεις Ἀχαιοι. Hesych. She was, by the Persians, named Sar-Ait. Σαροεινα, Ἀστερεις ὁι Περσαι ibidem.


[289] Callimachus calls the island Asterie κακον σαροιν. Ἀστερεις πωντικο κακον σαροιν. This, by the Scholiast, is interpreted καλυπτρον but it certainly means a Rock. Hymn. in Delon. v. 225.

[290] Σαρωνιδες πεταλη, ἣ ἀλ εια πται ιτητα κεχυνουι ουες ή Hesych.


[292] Diodorus Siculus. l. 5. p. 308.


[296] Diodorus Siculus. l. 3. p. 144.


[299] Lucan. l. 8. v. 475.


[303] Lycaon was the same as Apollo; and worshipped in Lycia: his priests were styled Lycaones: he was supposed to have been turned into a wolf. Ovid. Metam. l. 1. v. 232. Apollo’s mother, Latona, was also changed to the same animal. Ἡ Λυκαω εἰς Δηλον ἤδε μεταβαλλουσα εἰς Λυκον. Scholia in Dionys. v. 525.

People are said to have been led to Parnassus by the howling of wolves; Λυκων ωκουγας. 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 Ἀπολλωνος ἱερον Λυκου.

[304] Pausanias above: also, Apollo Λυκων, and Λυκειος. Pausan. l. 1. p. 44. l. 2. p. 152, 153.
[305] Pausanias. l. 10. p. 811.
[308] Οἱ Δελφοὶ τῷ πατρὸν Δικαστῆς ἐκαλυμμένοι. Scholia in Apollon. Rhod. 1. 4. v. 1489.
[309] Stephanus Byzant. and Strabo. l. 9. p. 640. said to have been named from wolves. Pausanias. l. 10. p. 811.

These places were so named from the Sun, or Apollo, styled not only Δικαστῆς but Δικαστῆς and Δικαστῆς: and the city Luceria was esteemed the oldest in the world, and said to have been built after a deluge by Lycorus, the son of Huamus. Pausan. l. 10. p. 811.

\[\text{Σωλαρίς} \text{ Φοίβοο} \text{ Δικαστῆιο} \text{ Καφαύρος}. \text{Apollon. l. 4. v. 1489.}\]

Δικαστῆιο, αντι του Δελφικου. Scholia. ibid. It properly signified Solaris.

[311] Virgil. Æneid. l. 3. v. 274.
[313] Plutarch. in Artaxerxe. p. 1012.
[314] Ctesias in Persicis.

So Hesychius Τον γαρ ἡλίων ὁ Πέρσας Κυρὸν λεγοντον. Hence Κυρός, αχρόν, βασιλέως, ibid. also Κυρός, ἔξωσια.

[315] Strabo, speaking of the river Cur, or Cyrus. l. 11. p. 764.

[316] Quid tibi cum Cyrrhâ? quid cum Permessidos undâ?
Martial. l. 1. epigram. 77. v. 11.

Phocaicae Amphissa manus, scopulosaque Cyrrha.
Lucan. l. 3. v. 172.

Κιζόν, επισείον Δελφον. Pausan. l. 10. p. 817.

[317] Cyrenaici Achorum Deum (invocant) muscarum multitudine pestilentiam adherente; que protinus intereunt, postquam litatum est illi Deo. Plin. l. 10. c. 28. See also Clement. Alexand. Cohort. p. 33.

Some late editors, and particularly Harduin, not knowing that Achor was worshipped at Cyrene, as the Θεος αποτυχως, have omitted his name, and transferred the history to Elis. But all the antient editions mention Achor of Cyrene; Cyrenaici 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 antient and true reading.

[318] Stephanus Byzantinus. See also Scholia on Callimachus. Hymn. in Apoll. v. 91.

[319]

\[\text{\textquotesingle} \text{\textit{Ode\textquotesingle ou\textquotesingle Kour\textquotesingle pi\textquotesingle e\textquotesingle edunant\textquotesingle pe\textquotesingle o\textquotesingle s\textquotesingle}}\]
\[\text{\textit{Deo\textquotesingle e\textquotesingle puk\textquotesingle e\textquotesingle de\textquotesingle e\textquotesingle A\textquotesingle e\textquotesingle l\textquotesingle e\textquotesingle E\textquotesingle a\textquotesingle l\textquotesingle o\textquotesingle}}.\]

Callimachus. Hymn. in Apoll. v. 88.


[322] Justin, speaking of the first settlement made at Cyrene, mentions a mountain Cura, which was then occupied. Montem Cyram, et propter amoenitatem loci, et propter *fontium* ubertatem occupavere. l. 13. c. 7.

[323] Conformably to what I say, Ekron is rendered *Akk\textquotesingle a\textquotesingle w\textquotesingle* by the Seventy. 1 Samuel c. 6. v. 15.

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


*Ou \textit{Z\textquotesingle t\textquotesingle p\textquotesingle o\textquotesingle s\textquotesingle ou\textquotesingle M\textquotesingle i\textquotesingle a\textquotesingle w\textquotesingle the\textquotesingle o\textquotesingle non \textit{Akk\textquotesingle a\textquotesingle w\textquotesingle}. Gregory Nazianz. Editio Etonens. 1610. Pars secunda cont. Julianum. p. 102.*

In Italy this God was styled by the Campanians, *\textit{H\textquotesingle o\textquotesingle k\textquotesingle a\textquotesingle l\textquotesingle h\textquotesingle A\textquotesingle p\textquotesingle o\textquotesingle m\textquotesingle w\textquotesingle}. See Clemens. Cohort. p. 33.

The place in Egypt, where they worshipped this Deity, was named Achoris; undoubtedly the same, which is mentioned by Sozomen. l. 6. c. 18.

[324] Clemens Alexand. Cohort. p. 44.

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

\[\text{\textquotesingle} \text{\textit{Up\textquotesingle m\textquotesingle E\textquotesingle k\textquotesingle e\textquotesingle w\textquotesingle k\textquotesingle l\textquotesingle a\textquotesingle w\textquotesingle p\textquotesingle a\textquotesingle r\textquotesingle}}\]
\[\text{\textit{ox\textquotesingle th\textquotesingle a\textquotesingle w\textquotesingle}}.\]

\[\text{\textit{Kai N\textquotesingle h\textquotesingle o\textquotesingle n\textquotesingle \textit{Up\textquotesingle m\textquotesingle a\textquotesingle n\textquotesingle o\textquotesingle t\textquotesingle n\textquotesingle o\textquotesingle t\textquotesingle a\textquotesingle o\textquotesingle n\textquotesingle a\textquotesingle n\textquotesingle t\textquotesingle a\textquotesingle.}}\]

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

\[\text{\textit{Kai ou\textquotesingle e\textquotesingle r\textquotesingle o\textquotesingle p\textquotesingle t\textquotesingle i\textquotesingle l\textquotesingle \textit{h\textquotesingle o\textquotesingle w\textquotesingle a\textquotesingle r\textquotesingle g\textquotesingle o\textquotesingle w\textquotesingle e\textquotesingle p\textquotesingle a\textquotesingle k\textquotesingle e\textquotesingle m\textquotesingle e\textquotesingle n\textquotesingle e\textquotesingle n\textquotesingleIs\textquotesingle t\textquotesingle o\textquotesingle s\textquotesingle s\textquotesingle l\textquotesingle o\textquotesingle s\textquotesingle.}}\]
\[\text{\textit{Ke\textquotesingle \textit{p\textquotesingle o\textquotesingle m\textquotesingle a\textquotesingle me\textquotesingle g\textquotesingle t\textquotesingle o\textquotesingle s\textquotesingle} e\textquotesingle n\textquotesingle A\textquotesingle g\textquotesingle w\textquotesingle p\textquotesingle i\textquotesingle w\textquotesingle.}}\]

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.

[325] 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 Hebræa Extéra of the learned Michaelis. p. 227.

[326] Stephanus Byzant.
[327] Lutatius Placidus upon Statius. Theb. l. 1. v. 718.
[328] Heliodori Æthiopica. l. 4. p. 175.
[330] Diodorus Siculus. l. 5. p. 327.
[331] Apollonius Rhod. of the Heliadæ. l. 4. v. 604.
[332] Cham being pronounced Sham, and Shem, has caused some of his posterity to be referred to a wrong line.

Chamsi, seu Solares, sunt Arabice Shemsi vel Shamsi.


and 575.

Cham being pronounced Sham, and Shem, has caused some of his posterity to be referred to a wrong line.

[334] Nicander Alexipharmica. v. 11.
[335] Pausanias. l. 10. p. 827.

[336] It is, however, to be found in Euripides, under the term Ὀχος. Theseus says to Adrastus:

Εἰκ τοῦ δ᾽ ἐλαυνέλας ἐπὶ πᾶσα Θήβας Ὀχοις.

Supplices. v. 131.

[337] From Uc and Uch came the word euge: also ἐυχητείς, ἐυχομεν, ἐυχωλη, of the Greeks. Callimachus abounds with antient Amonian terms. He bids the young women of Argos to receive the Goddess Minerva,

Σὺν τῷ ἐλαυνὸντω, σὺν τῷ ἐλαυνόντω, σὺν τῷ

ἀλαυνώντω.

Lavacr. Palladis. v. 139.

From Uc-El came Euclæa Sacra, and Εὐκλῆς Ζεὺς, Εὐκλῆς, Αἴσθενς. Εὐκλῆς, Δῖος ἱερεύς, ἐν Μεγαρίας καὶ ἐν Κορινθίω. Hesychius, so amended by Albertus and Hemsterhusius.

[338] Iliad A. v. 69.
[339] Iliad. Z. v. 76.
[342] Iliad. H. v. 221. It occurs in other places:
Iliad. ι. v. 110.

Also Odyss. Θ. v.123. and Ω. v. 428.

[343] In the Hymn to Silenus, that God is called Σιλήνων οχ' αριστε. And in the poem de Lapidibus, the Poet, speaking of heroic persons, mentions their reception in heaven:

Αμώμητοι Διος οίκοι
Χαιροντάς δεξαντο θειγενεών οχ' αριστοις.


[347] Plin. l. 8. c. 46.

[348] Plin. l. 5. c. 9.

[349] Ευχητάτη φιλία τις ιωσπίδος εκτομος ακοής.
Paulus Silentarius. part 11. v. 177. See Relandus above.

[350] Plin. l. 5. c. 18.


[353] See the learned Professor Michaelis in his Geographia Externa Hebræor. p. 134, 135.

[354] The Ionians changed this termination into e. Hence Arene, Camissene, Cyrene, Arsace, Same, Capissene, Thebe, &c.

[355] 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 Ιωσόνος πλοῦν τὸν εἰς Αἰαν. l. 1. p. 38. And Apollonius styles the country of Colchis Aia.

[356] Lib. 5. c. 14.
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.

—Ὦν ἐβασπελευς Κορώνος, ὁ φορόνεως.
Diodorus. l. 4. p. 242.

Upon the Euphrates.

A city in Parthia.

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
απὸ τοῦ ὌΡΟΥΣ Καλάμωνος—in epistolâ ad Calosyrium.

1 Kings. c. 15. v. 27.

In Canaan was a well known region called Palestine.

So Tan-agra, Tan-is, Tyndaris.

Tin, in some languages, signified mud or soil.

See Amos. c. 9. v. 7.

Jeremiah. c. 47. v. 4. speaks of the island of Caphtor in Egypt.

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 Lacdive, Serandive, Maldive. Before Goa is an island
called Diu κατ' εξωτην.

Βασιθηλ, οικος Θεου. Hesychius.

Βασιθηλ, θεος ναος. Suidas.

Elisa, called Eliza, Elesa, Eleasa, Ελεασα. 1 Maccab. c. 9. v. 5. and
c. 7. v. 40. often contracted Lasa, Lasa, &c.

Pocock’s Travels. vol. 2. p. 106.

Iablonsky. vol. 1. l. 1. c. 1. p. 4. de Gulielmo Tyrio, ex libro 21. c. 6.

Herodotus. l. 2. c. 41.

Strabo. l. 17. p. 1167.

Strabo says the same. Εστι μεν υον τοτος επισημος όπου, κατ' ουνομα μεθεμψανεν γαρ εστι μπηλου οικος. l. 16. p. 1072.

Οι μεν τα πλειονα συγγραφαντες λεγουσιν, ἵπτε αξιοσιους
σταδιους απεχει, οιδε τα ελαχιστα, ότι ες πεντακοσιους.
Strabo. l. 16. p. 1072.

Strabo acknowledges the failure of his countrymen in this respect.—Πολλὰ μὲν οὖν καὶ μὴ οντα λεγοῦσιν ὅτι Αρχαῖοι Συγγραφεῖς, συντεθαμβημένοι τῷ θείῳ τῶν μυθολογίας, l. 8. p. 524.

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 έρξας, the title of the Deity: from whence was derived ἔρξας of the Greeks. The seventy, according to some of their best copies, have rendered Beth Arbel οἰκὼν Ἐρξα-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.


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

Diodorus Siculus. l. 17. p. 538. He makes no mention of Gaugamela.

Strabo. l. 10. p. 724.

Macrobius. Saturn. l. 3. c. 8. p. 284.

Servius in lib. 11. Æneid. v. 558.

Plutarch in Numâ. p. 61.

Gruter. p. lvi. n. 11. vol 1.


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

Syncellus. p. 55.


Etymologicum magnum. Ἑβραϊκῆς.

Herodotus. l. 2. c. 124.


2 Kings. c. 17. v. 6. and c. 18. v. 11. also 1 Chron. c. 5. v. 26.
[393] Strabo. l. 16. p. 1070.
[395] Strabo. l. 7. p. 505. So also Herodotus and Pausanias.

αμφαὶ ὕποψαν
Συναιωνοῦ ὑποψαν. Homer. Iliad. II. v. 234.
[397] Pausanias. l. 2. p. 166.
[398] It is called Chau-On, Χαοῶν, by Steph. Byzantinus, from Ctesias. Χαοῶν, χαόα τῆς Μηδίας. Κτησίας έν παχατω Περσικων. Chau-On is οἴκος ἤλιου, the house of the Sun, which gave name to the district.
[400] 1 Maccab. c. 9. v. 62, 64.
[401] Judith. c. 7. v. 3.

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

Strabo mentions Caucones in Elea, l. 8. p. 531. The Caucones are also mentioned by Homer. Odyssey. γ. v. 366.

Caucane in Sicily was of the same purport, mentioned by Ptolemy. l. 3. c. 4.
[405] Apollonius Rhodius styles it Cutais: Κυταιδῆς ηθελα γαμεν. l. 4. v. 512.
[406] See De Lisle’s curious map of Armenia and the adjacent parts of Albania, &c.

There was a river Acheron in Elis. Strabo. l. 8. p. 530. And the same rites were observed in honour of the θεός μιχαγόρος, that were practised in Cyrene. Clement. Cohort. p. 33.

In Pontus was a river Acheron. Είθα δέ και προχοα ποταμοὺς Αχεροντοὺς εσώρυχον. Apollon. Argonaut. l. 2. v. 745. also οἰκος Αχεροντος. The like to be found near Cuma in Campania: and a story of Hercules driving away flies there also. Ρώκωνα καὶ απομυπο Ἡρακλεί (θουκοτ). Clementis Cohort. ibid.

[409] Ennii Annal. l. 1.

[410] The Persians worshipped Cœlus; which is alluded to by Herodotus, when he says, that they sacrificed upon eminences: Τον κυκλων παντα του Ουρανου Δια καλεοντες. l. 1. c. 131. To the same purpose Euripides;

\[
\begin{align*}
\text{"O} \text{φοε τον υψου τον δ' απειρον αθεον,} \\
\text{Τον γην περη εχονθ' υγρας εν σαγαλαις;} \\
\text{Τουτον νομιζη Ζηνα, τον δ' ήγου Δια.}
\end{align*}
\]


[413] The city Argos was in like manner called Κοιλων. Πολλακις τοι Αργος Κοιλω φησι, καθαπερ εν Επιγονοις. Το ΚΟΙΛΩΝ Αργος ουκ ετ' ουσισοντ' ετη—ετη και εν Θαμιρα, Αργη' Κοιλω, Scholia in Sophoc. Ωδιπυν Colon.

[414] Iliad. B. v. 615.


[418] Φαινοιματο αν εοντες όι των Δωριων ήγεμονες Αιγυπτωι ιθαγενεσ. Herod. l. 6. c. 54.

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


[420]

\[
\text{Tum primum subiere domos; domus antra fuere.}
\]

Ovid. Metamorph. l. 1. v. 121.


It is mentioned by Thucydidès: Ες τον Καιναν, όπως τους κακουργους εμβαλλειν ειωθεσαν (οι Δακεδαμοιοι) l. 1. c. 134.
It is expressed Κέδας by Pausanias; who says that it was the place, down
which they threw Aristomenes, the Messenian hero. I. 4. p. 324.


[423] Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magna se mole ferebat. Virgil.
Æn. l. 8. v. 193.

[425] Iliad. l. 1. v. 266.

Odyss. Δ. v. 1. Όδη τόν ΚΟΙΛΗΝ Λακεδαίμονα ΚΗΠΟΕΣΣΑΝ.

[427] Strabo says as much: Όδη, οτι αλ απο των σεισμων φωχιως
Καιτοι λεγονταi. l. 8. p. 564.

[428] Hence the words cove, alcove; and, perhaps, to cover, and to cope.

[429] Strabo. l. 5. p. 356.

[430] Καταδε φορμας της Ιταλιας Αιτιην τον νυν Καιτην
προσαγωρευμενον. 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 κολπων εκειοι Καιταν
ωνομαζον. l. 5. p. 376.

[431] Scholia Eustathij in Dionysij Περιηγησειν. v. 239. and Steph.
Byzantinus. Αιγυπτος.

[432] Χασμα δε γεννηθεν—εδεξατο των ποταμων—εται
εξεργηθεν εις την επιφαινειαν κατα Λαρμιανα της Λακωνιας την

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 Anchoe: it signified either fons
speluncae, or spelunca fontis, according as it was adapted.

[433] 1 Corinthians, c. 15. v.47, 48.

Achor near Jericho. Joshua, c. 15. v. 7.

[436] Ptolem. lib. 5. c. 18. p. 164.

formed Melitta, the name of a foreign Deity, more known in Ionia than in Hellas.

Hence the Greeks formed Melissa, a sacred name as of Ham El-Ait, they worker of many miracles.

Baal Peor was only Pi-Or, the Sun; as Priapus was a compound of Peor-Apis, contracted.

Gennad. Vitæ illustrium virorum. l. 7. Pachomius, a supposed worker of many miracles.

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 Melittta, the name of a foreign Deity, more known in Ionia than in Hellas.


Pausanias. l. 1. p. 83. Amphilucus was a title of the Sun.

Pausanias. l. 1. p. 4. in like manner, ταφοὶ τῶν Ἡμιμεδείας καὶ Ἀλωείας πανδολος Pausanias. l. 9. p. 754.


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

Pausanias. l. 10. p. 896. Many instances of this sort are to be found in this writer.

Herodotus. l. 2. c. 143.

See Reland, Dissertatio Copt. p. 108.

Jablonsky Prolegomena in Pantheon Ægyptiacum. p. 38. Also Wesselinge. Notes on Herod. l. 2. c. 143.

This was certainly the meaning; for Plato, speaking of the Grecians in opposition to other nations, styled Βοραβοσιου makes use of the very expression: Πολλὴ μὲν ἡ Ἑλλάς, εὕρησεν ὁ Κεφῆς ἐν ἡ ἐνεώπι ποιν αὐτῶν ἀνδρῶν, πολλὰ δὲ καὶ τα τῶν Βοραβοσιου γενη. In Phædone. p. 96.

Kircher. Prodromus Copticus. p. 300 and p. 293.

Kircher. Prod. p. 293.

Kircher says, that Pi in the Coptic is a prefix, by which a noun is known to be masculine, and of the singular number: and that Pa is a pronoun possessive. Paromi is Vir meus. It may be so in the Coptic: but in antient 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.

Virgil. Æneid. l. 7. v. 679.

Cicero de Divinatione. l. 2.

See also v. 28, 29, 31, and 32.

Gruter. Inscript. lxxvi. n. 6.

Ibid. lxxvi. n. 7.

BONO DEO
PUERO POSPORO.
Gruter. Inscript. p. lxxxviii. n. 13

Lucretius. l. 4. v. 1020.

Propertius alludes to the same circumstance:

Nam quid Prænestis dubias, O Cynthia, sortes?
Quid petis Ææi menia Telegoni? l. 2. eleg. 32. v. 3.

What in the book of Hester is styled Purim, the seventy render, c. 9. v. 29. φοινωα. The days of Purim were styled φοινωα—Τῇ διαλεκτῳ αὐτῶν καλοῦνται φοινωα, so in c. 10. The additamenta Græca mention—τὴν προκειμένην επιστολήν τῶν φοινωα, instead of φοινωα and Πουρωα: from P'Ur and Ph'Ur, ignis.

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

Επείτη δὲ Χρονον Πάλλου διελθόντος επιθυμοντο (οί Ἑλληνες) εκ τῆς Αἰγυπτίων απικομένα τα συνοματα τῶν θεῶν.

So δαμαν from δαμαν: Ἀσαλλὼν from ἡ όμοιο πολῆς Διονυσίου quasi διαδονυσις from διδοι and οινος, and οινος from οἰκηθαι. Χρονος, quasi χρονο κωρος. Τῆθιν, το ηθουμενον—with many more. Plato in Cratyl. l. 2. 32. 2.

Ἀγυπτι ἐποια το αἰγας πιαυνειν. Eustath. in Odys. l. 4. p. 1499.


See the Etymologies also of Macrobius. Saturnalia. l. 1. c. 17. P. 189.


[468] Eustathius on Dionysius: περιγγεσσας.

Ut Josephus recte observat, Graecis scriptoribus id in more est, ut peregrina, et barbara nomina, quantum licet, ad Graecam formam emolliant: sic illis Ar Moabitarum est Αραμοτωλίς; Botsra, Βοτσά; Akis, Ακίς; Astarte, Αστάρτη; torrens Kison, Χημαυόος των Κίσσων; torrens Kedron, Χημαυόος των Κεδρών; et talia άπει κοινες. 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 καλεί ύμας ὁ θεός; and from hence, it seems, he was called Deucalion. Ad Antol. l. 3.


So Coptus in Egypt, from κοπτεῖν.


Sandford de descensu Christi. l. 1. §. 21.

See Gale's Court of the Gentiles, vol. 1. b. 2. c. 6. p. 68.


[479] Pliny. l. 3. c. 8.

Ætna, quæ Cyclopas olim tulist. Mela. l. 2. c. 7.


Marcellinus. l. 22. c. 15. He was also called Eloüs.


Ibidem.

P. 412.

P. 415.

P. 388.

P. 381.

P. 435.

P. 414.


P. 385.

P. 408. or from Mazor, angustiae.


Simonis Onomasticon.

Michaelis Spicilegium Geographiae Hebræor. Exteræ. p. 158.


P. 414.

P. 388.

P. 381.

P. 435.

P. 414.


P. 385.

P. 408. or from Mazor, angustiae.


Simonis Onomasticon.

Michaelis Spicilegium Geographiae Hebræor. Exteræ. p. 158.

Gale's Court of the Gentiles. vol. 1. b. 2. p. 66.

Genesis. c. 4. v. 22.

Philo apud Eusebium. Præp. Evan. l. 1. c. 10.


Marcellinus. l. 22. c. 15. He was also called Eloüs. Ελὼς, Ἡφαιστός παρὰ Δωμετσίν. Hesych. The Latine title of Mulciber was a compound of Melech Aber, Rex, Paren's lucis.


Πρωποα Δωριας, που και Χρου που Δωριας, Suidas.

Numbers. c. 25. v. 3. Deuteronomy. c. 4. v. 3. Joshua. c. 22. v. 17.

Kircher derives Priapus from כְּפֶרֶפֶת, Pehorpeh, os nuditatis.

Phurnutus de naturâ Deorum. c. 17. p. 205.

Orphic Hymn 5. to Protagonus, the same as Phanes, and Priapus. See verse 10.

Phurnutus. c. 17. p. 204.

Πρωποα Δωριας, οι Πρωι μεν αρχαιαστος, και οι υπων οκτω των πρωποα Λεγουμενων Θεων. Herodotus. l. 2. c. 145.

Albae Juliei Inscriptio.

PRIEPO

PANTHEO.

Gruter. v. 1. p. XCv. n. 1.
Applying to a great number of authors, in Phenicia.

Philo apud Euseb. P. E. l. 1. p. 32. He mentions applying to a great number of authors, in Phenicia.

Agathias. l. 4. p. 133.

See Philo Biblius apud Euseb. P. E. l. 1. c. 10. p. 32. He mentions applying to a great number of authors, in Phenicia.

See Philo Biblius apud Euseb. P. E. l. 1. c. ix. p. 32.

Theophilus ad Autolycum. l. 2. p. 357.

Agathias. l. 4. p. 133.

See Theophilus ad Autolycum. l. 3. p. 381.

Clemens Alexandrinus Strom. l. 1. p. 356.


Theopompus in Tricareno.


Katholou de fasti tōu Ἑλλήνας εὑρισκομένα καὶ ἠθενεῖσθαι τοὺς ἑπιφανεστάτους Ἀιγυπτίων Ἡρακλείου, καὶ Θεοῦ, 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 sophisticated.


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Their historians were but little before the war with the Persians: doctrina vero temporum adhuc longe recentior—hinc tenebæ superioribus sæculis, hinc fabulæ. Marsham. Chron. Canon. p. 14.

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 Diogonetus.


—Τις ου παρ' αυτων συγγραφεων μαθαι ραδιαγε, ότι μηδεν βεβαιως ειδοτες συνεγραφασε, αλλ' ώς εικαστοι περι των παραγματων εικασιοντο τηλεων γονυ δια των βιβλιων αλληλως ελεγχουσι, και εναντιωτατα περι των αυτων λεγειν ουκ οκουσι.—κτλ' Josephus contra Apion. vol. 2. 1. 1. c. 3. p. 439.

Ordinax de touto (Εφορα) Καλλισθενης και Θεσπωμενος κατα την ηλικιαν γεγονοτες απεσημοναν των παλαιων μουθων ήμεις δε την εναντια πολιων κρηπε εχοντες, και τον εκ της αναγραφης πονον υποσταντες, την πασαν επιμελειαν εποημαμεθα της αρχαιολογιας. Diod. l. 4. p. 209.

Plutarch de Audiendis Poetis.

See Strabo's Apology for Fable. l. 1. p. 35, 36.


Herodotus puts these remarkable words into the mouth of Darius—Ενθα γαρ τι δει τηνεικας λεγεσθαι, λεγεσθαι του γαρ αυτου γλυσθοθα, οι τε ψευδομενοι, και οι την αληθη διαχεζομενοι. l. 3. c. 72. We may be assured that these were the author's own sentiments, though attributed to another person: hence we must not wonder if his veracity be sometimes called in question; add to this, that he was often through ignorance mistaken: Πολλα του Ηροδοτου ελεγχει (Μανεθων) των Λαγυππαιων υπαγοιας ευευθεμενοι, Josephus cont. Ap. l. 1. 1. c. 14. p. 444.


瓮ωρατα δ' απο του πτηλου, Strabo. l. 17. p. 1155.

According to Marcellinus, it was built by Peleus of Thessaly. l. 22. c. 16. p. 264.
Diodorus. l. 5. p. 328.

built by Actis.


See Josephus contra Apion. l. 1. c. 3. p. 439.

Diodorus. l. 5. p. 328. built by Actis.

See Josephus contra Apion. l. 1. c. 3. p. 439.

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

Plato's speech is interpreted by Philo. Clemens apud Euseb. P. E. l. 1. c. ix. p. 32.

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

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.

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Theophilus ad Autol. l. 3. p. 382.

Tatianus contra Graecos, p. 269.

Tous meun Sakas, tous de Masaiayetos ekalou, ouk eixontes akobias legein peri auton oude, kai peri proos Masaiayetos toon Kupou poliemoi istorouontes alla ouste peri touton oudeis ekbaptos proos altheian oude, ouste ta palaia toon Perou, ouste toon Meidou, h Syniakou, eis poutin aphiqmeno megallhn dia ton ton synhraphon aplothta kai ton filoimathian. Oi eixontes gar tous fanerous mouchograpfous eudokimwontas, olithsou kai autous parizesatai ton graphin hdeia, eina en istoriais sxhmai legein, o atheteitei eikon, mite
Strabo of the antient Grecian historians: \( \text{Δει δὲ τῶν παλαιῶν ἱστοριῶν ἀκοῦσεν ὄντως, ὡς μὴ ὤμολογομενῶν σφόδρα, οἱ γὰρ νεωτέροι πολλακας νομίζουσι καὶ τὰ αναντία λεγειν. l. 8. p. 545.} \)

Παντες μεν γαρ οἱ περὶ Ἀλεξάνδρου τὸ θαυμάστουν αντὶ τὴν αλήθειας αποδεχονται μαλλον. Strabo. l. 15. p. 1022.


See also l. 771, 2, 3, 4. And Diodorus Siculus. l. 1. p. 63. Of Herodotus and other writers—Ἐκατοστος προκρίναντες της αλήθειας το παραδοξολογειν.


[544] Pausanias. l. 10. p. 809. Clemens mentions Αγαλμα θυκοφος τω Ἕρμη Cohort. p. 44.

Ὅσι μεν αδυνων εν τω Προτανειω, φανη μεν εστιν αυτον ἡ Δαιμος. Pausanias. l. 5. p. 416.

Pausanias. l. 10. p. 809. of Phæmonoë and antient hymns.

Pausanias. l. 10. p. 809, 810. Ὀλίγην.

Jamblichus de Mysteriis. Sect. vii. c. 5. p. 156.

In like manner in Samothracia, the ancient Orphic language was obsolete, yet they retained it in their temple rites: ἔσχατα δὲ παλαιὰν ἰδίαν διαλέκτων ὁι Αὐτοχθόνες (εν Σαμοθράκῃ) ἤ ἐπάλλη εν ταῖς θυσίαις μεχρὶ του νυν τηρήται. Diodorus. l. 5. p. 322.

Jamblichus de Myst. sect. 7. c. 5. See notes. p. 295.

Clemens Alexandrinus Strom. l. 1. p. 676.

Such was Aristeus Proconneius: Ἀνήρ γοὺς εἰ τὰς ἀλλὰς, Strabo. l. 13.

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

Παρ’ οίς γὰρ αὐστράτητος εστὶν ἡ τῶν Χρυσῶν ἀναγραφή, παρὰ τοῦτοις οὐδὲ τα ἡ τῆς ἱστορίας ἀληθεύειν δυνάτον τι γαρ τὸ αὐτὸν τῆς εν τῷ γραφεὶν πλάνης, εἰ μή το συνάπτεται τα μή αληθή, Tattianus. p. 269.

Νυν μὴν οὖς ποτὲ εἰς Ἑλλήνας ἢ τῶν λόγων παρῆλθε διδασκαλία τα καὶ γραφή, Clemens Alexand. Strom. l. 1. p. 364.

Οἱ μὲν οὖν ἀρχαίοιτατιν αὐτῶν τὴν χρήσιν εἶναι θελοντες, παρὰ Φοινικῶν καὶ Κανδιων σεμνύνονται μαθέων. Οὐ μὲν οὖδ’ επ’ εκείνου τοῦ χρυσοῦ δυνατὸν τὰς αὐτὸς συζυγεμενην ἀναγραφὴν εν ἑσόθε οὔτ’ εν δημοσίως ἀναθηματί, Joseph. cont. Apion. l. 1.

Τῶν δὲ τῆς ἀληθείας ἱστορίας Ἑλλήνης οὐ μεμνημένως πρῶτον μὲν διὰ τὸ νεανιτι αὐτῶς τῶν γραμμάτων τῆς εμπείριας μετοίκως γεγενηκαί καὶ αὐτὸν ὀμαλοῦν, φασίντος τα γραμματα εὐρηκαί, οἱ μὲν απὸ Χαλδαἰων, οἱ δὲ παρ’ Αγαμπων, ἀλλοι δ’ αν από Φοινικῶν. δεύτερον, οὐτ’ ἐπαίνησαν, καὶ πταιοῦν, περὶ θεοῦ μὴ ποιουμένως τὴν μνείαν, αλλὰ περὶ ματαιών καὶ συνθηλεῖαν προγηματών, Theoph. ad Autol. l. 3. p. 400.

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


The kings of Sicyon were taken from Castor Rhodius.


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

Even Strabo omits some names, because they were too rough and dissonant. Οὐ λεγῷ δὲ τῶν εὐθῶν τὰ ὄνομα τὰ πάλλα διὰ τῆς ἀδοξίας, καὶ ἀμα τὴν αὐτοποιαῖ τῆς εἴκοσις αὐτῶν. l. 12. p. 1123.

[562] Μετὰ ταύτα πλανὴν Ἐλληνικὴ αὐταῖς (ὁ Φιλάν) λεγόν τινας ματαίως αὐτὰ παλλάντες διεστείλαμεθα, ἀλλὰ πρὸς τὰς αὐτὰς παρεκεκοσοῦν τῶν ὥς τὸς προγόματον ὄνοματος· άπερ οἱ Ἐλληνικὲς ἀναγογοιαντὲς, ἀλλὰς ἐξεδεξάντω ἀλληθεντες τῇ αμφίβολη πῶς ὄνοματος. Philo apud Eusebium. P. E. l. 1. c. x. p. 34.

[563] Bozrah, a citadel, they changed to βωσχά, a skin. Out of Ar, the capital of Moab, they formed Areopolis, the city of the 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 Dioscorides: and from Diu-Ador, or Adorus, they made an island Diodorus. The same island Socotra they sometimes denominates the island of Socrates. The place of fountains, Ai-Ain, they attributed to Ajax, and called it Ἄιαντος ἀμφοτηρίων. in the same sea. The antient frontier town of Egypt, Rhinocolura, they derived from οἷς ὄνος, 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 νῆλις: Gadeira quasi Γῆς δεισα. Necus in Egypt and Ethiopia signified a king: but such kings they have turned to νικοῦς: and the city of Necho, or Royal City, to Νικοτολὶς and Νεκροτολὶς.

Lysimachus in his Egyptian history changed the name of Jerusalem to Ἰεροσολυμα: 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.

[564] I do not mean to exclude the Romans, though I have not mentioned them; as the chief of the knowledge which they afford is the product of Greece. However, it must be confessed, that we are under great obligations to Pliny, Marcellinus, Arnobius, Tertullian, Lactantius, Jerome, Macrobius; and many others. They contain many necessary truths, wherever they may have obtained them.


[568] Genesis. c. 10. v. 5.
[569] Strabo. l. 5. p. 346.
[570] Virgil. Æn. l. xi. v. 785.
[571] Servius upon the foregoing passage.
[573] Livy. l. 1. c. 49. Pompeius Festus.
[574] 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.
[575] Dionysius Halicarnassensis. l. 3.

Θυσσι δὲ καὶ ὤδατι καὶ ἀνεμοισιν (ὁ Περσαῖ). Herodotus. l. 1. c. 131.


[580] Senecæ Epist. 41.
[581] Herodotus. l. 4. c. 181. The true name was probably Curene, or Curane.
[584] Pausanias. l. 2. p. 117. Ἐστι γε δὴ καὶ Ἀπολλώνος ἁγαλμα προς τῇ Πειρηνη, καὶ περιβολος εστιν.

Pirene and Virene are the same name.
[585] Pur, Pir, Phur, Vir: all signify fire.
[586] Diodorus Siculus. l. 5. p. 312.
[589] 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.
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 name of Cushan; but the two words are not of the same purport. Goshen is the same as Go-shan, and Go-zan, analogous to Beth-shan, and signifies the place of the Sun. Go-shen, Go-shan, Go-zan, and Gau-zan, are all variations of the same name. In respect to On, there were two cities so called. The one was in Egypt, where Poti-phera was Priest. Genesis. c. 41. v. 45. The other stood in Arabia, and is mentioned by the Seventy: Οὖν, ἡ Ἐστιν Ἡλιοστολίς. Exodus. c. 1. v. 11. This was also called Onium, and Hanes, the Iänusis of Herodotus.

Isaiah. c. 30. v. 4.


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


See page 72. notes.

Dissertation of the influence of opinion upon language, and of language upon opinion. Sect. vi. p. 67. of the translation.

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

Strabo. l. 10. p. 700.

Orphic Hymn. 4.

Orphic Fragment. 8. from Proclus in Timaeum.


Φανάως Απολλών εν Χιώς. Hesych.

Pliny. l. 2. c. 106. p. 120.


Lucretius. l. 6.


Mount Albanus was denominated Al-ban from its fountains and baths.
Strabo. l. 8. p. 545.

Strabo. l. 4. p. 290. Onesas signifies solis ignis, analogous to Hanes.


Pausanias. l. 8. p. 678.

Horace. l. 1. sat. 5. v. 97.

Pliny. l. 2. c. 110. p. 123.

Strabo. l. 6. p. 430.

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

Thucydides. l. 6. c. 2. p. 379.


From Orpheus: divine wisdom, by which the world was framed: esteemed the same as Phanes and Dionysus.

Ibnem. p. 373.

Pausan. l. 2. p. 190.

Jamblichus de Mysterijs. sec. 3. c. xi. p. 72

Jamblichus. ibid.

Pausanias. l. 8. p. 659.

Callimachus: Hymn to Delos. Strabo l. 10 p.742.

Pliny. l. 2. c. 106. p. 122.

Pliny above.

Ὅτι πως εστιν εγγὺς Φασηλίδος εν Λυκαίᾳ αθάνατον, και ὅτι αει καὶ ημέρας, καὶ νυκτικα, καὶ ἡμέρας. Ctesias apud Photium. elxxiii.

[614] Horace. l. 1. sat. 5. v. 97.
[615] Pliny. l. 2. c. 110. p. 123.

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

Μήτης, divine wisdom, by which the world was framed: esteemed the same as Phanes and Dionysus.


Μήτης—ἐκμηνυεῖται, Βουλή, Φανῆς, Ζωοδοτήρ—from Orpheus: Eusebi Chonicon. p. 4.

Ἰωάδος ενταῦθα Τερεων, καὶ αὐγαλεμα, καὶ ἐπὶ τῆς ἁγιορείας Ἐριμοῦ—καὶ θεῖα λουτρα. Pausan. l. 2. p. 190.

Pausanias. l. 4. p. 287.

Ὁδ' ὑδαί πιοντες, καθαπερ ὁ εν Κολοφώνι Τερεως τοι κλαμιον. Οι δε στομοι παρακαθημενοι, οὐς ἂν εν Δελφοις θεοτικους, ὥσ' εξ ὑδατον ομιλομενοι, καθαπερ ὡς εν Βορκυκλιας Προφητιδας. Jamblichus de Mysteris. sec. 3. e. xi. p. 72

Τοθε εν Κολοφώνι μαντειον ὁμιλογεται παρα πασι δια ὑδατος χρηματιαιειαν ειναι γαρ τηην εν ουκι καταγειων, και απ' αυτης πιεα την Προφητην. Jamblichus. ibid.

Pausanias. l. 8. p. 659. Ανελοντος του εν Κολοφώνι και Ελεγειων παιητα ψυχοτητα αδουσι.

Callimachus: Hymn to Delos.

Strabo l. 10 p.742.


[620] Pausanias. l. 4. p. 287.

[621] Ωδ' ὑδαί πιοντες, καθαπερ ὁ εν Κολοφώνι Τερεως τοι κλαμιον. Οι δε στομοι παρακαθημενοι, οὐς ἂν εν Δελφοις θεοτικους, ὥσ' εξ ὑδατον ομιλομενοι, καθαπερ ὡς εν Βορκυκλιας Προφητιδας. Jamblichus de Mysteris. sec. 3. e. xi. p. 72

[622] Τοθε εν Κολοφώνι μαντειον ὁμιλογεται παρα πασι δια ὑδατος χρηματιαιειαν ειναι γαρ τηην εν ουκι καταγειων, και απ' αυτης πιεα την Προφητην. Jamblichus. ibid.


[624] Callimachus: Hymn to Delos.

[625] Pliny. l. 2. c. 106. p. 122.

[626] Pliny above.

[627]
He was called Peon and Peor: and the country from him Peonia and Pieria. The chief cities were Alorus, Aineas, Chamsa, Methone: all of oriental etymology.

Rufus Festus Avienus, Descrip. Orbis. v. 1083.

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

Augustus Caesar de auro (Ephesorum) tempore Augusti, descriptum est, quod domus et templum Numidarum et Libyorum, ex quo Urchoou, Etymolog. Myth. p. 15.

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

Marcellinus. l. 23. p. 287.

Atheologiae libri, nunc primum inchoetur. Strabo. l. xii. p. 801.

Some make Ephesus and Arsinoë to have been the same. See Scholia upon Dionysius. v. 828.

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

Pliny. l. 6. c. 27. Euphraten praeculseare Orcheni: nec nisi Pasitigiri defertur ad mare.
Strabo supposes that the Campus Hyrcanus was so named from the Persians; as also 
Κυρο ρ πεδιον, near it; but they seem to have been so denominated ab origine. The river 
Organ, which ran, into the Maeander from the Campus Hyrcanus, was properly Ur-chan. 
Ancyra was An-curra, so named a fonte Solis κυρος γαρ ο ήλιος. 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.

[646] Ptolemy, Geog. 1. 2. c. 11.

Aristotle in Meteoris.

[648] Here was one of the fountains of the Danube. Ἰστρος τε γαρ 
ποταμος αρέωμενος εκ Κελτων και Πορτιτζ πολιος ὃν ίσημι 
σχιζων την Ευξωτην. Herodotus. l. 2. c. 33.


[650] Beatus Rhenanus. Rerum Germanic. l. 3.

[651] It is called by the Swiss, Le Grand Brenner: by the other Germans, 
Der gross Verner.

Mount Cænis, 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 
Jovij.

[652] See Marcellinus. l. 15. c. 10. p. 77. and the authors quoted by 
Cluverius. Italia Antiqua above.

They are styled ΑΛΤΕΙΣ ΣΚΟΥΠΑΙ 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.

[653] Pliny. l. 3. c. 20. Cottianæ civitatis duodecim.

[654] Scholia upon Apollonius. l. 2. v. 677.

[655] Τουτων δε εστι και η του Ιδεοννου γη και η του Κοττιου. 
Strabo. l. 4. p. 312

[656] Tacitus de Moribus Germanorum.


Lactantius de falsa Relig. vol. 1. l. 1. c. 11. p. 47.

To these instances add the worship of Seatur, and Thoth, called Thautates. See Clunerii Germania. l. 1. c. 26. p. 188 and 189.

2 Chronicles. c. 8. v. 4.


He speaks of Zoroaster: Αὐτόφυες σπηλαίων εν τοίς πληγίων ορεσί
tης Πέρσηδος ανθήρην, και πηγάς εχόν, ανιεροχαντός εις τιμη
tου παντών ποιητοῦ, και πάτρος Μίθρου. p. 254.

Clemens Alexandrinus mentions, Βαραθων στοματα τεθητειας εμπλεξηκαν, Cohortatio ad Gentes.

Αυται μεν δη δικαιως οι παλαιωι, και σπηλαια, τω κοσμω
cαθερουν. 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.

Αυται επι κρατος λιμενοι τανυφυλλος Ελαια,
Αγγοθε δι αυτης άντρον.
Homer de Antro Ithacensi. Odys. l. e. v. 346.

[659] Lactantius de falsa Relig. vol. 1. l. 1. c. 11. p. 47.

[660] 2 Chronicles. c. 8. v. 4.


[663] Pausanias. l. x. 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.


Ενθα παρθενου
Σπηλαιων Σαβυλλης εστιν ουκητηριων
Γρονω Βερεθρω σπυκασηφεις στεγης.
Lycophron of the Sibyl's cavern, near the promontory Zosterion. v. 1278.

[665] Pausanias. l. 3. p. 5. 275.


[667] Lucan. l. 5. v. 82.

[668] Μουσον γαρ την Τερσον εναυθα περι την αναπνων του


[671] Strabo. l. 12. p. 869. l. 13. p. 934. Demeter and Kora were worshipped at the Charonian cavern mentioned by Strabo:  Χαρονιον

[672] Lucian de Dea Syriā.


[676] See PLATE ii. iii.


See the subsequent plate with the characters of Cneuphis.


[679] Mandesloe. p. 3. He mentions the sacred fire and a serpent.

[680] Sir John Chardin. Herbert also describes these caverns, and a serpent, and wings; which was the same emblem as the Cneuphis of Egypt.


[685] Justin Martyr supra.


Seu Perse de rupibus Antri
Indignata sequi torquentem cornua Mithran.


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.


[693] Petavius in Epiphaniun. p. 42.


[698] Callim. H. to Delos. v. 201.

[699] Pliny. l. 2. c. 22. p. 112. He supposes the name to have been given, igne ibi primum reperto.

[700] Callimachus. H. to Delos. v. 325.

[701] Herodotus. l. iv. c. 69.


[703] See Lycophrôn. v. 447. and Stephanus. Κυρσός.


[705] Ovid. Metamorph. l. x. v. 228.


Mithra was the same. Elias Cretensis in Gregorij Theologi Opera.


[714] Μετα δε τουτον τον Ζωραστροην κρατησαντος και παρ' αλλως δυ' αντρων και στηλαιων, ειτ' ουν αυτοφυων, ειτ' χειροστοιησον, τας τελετας αποδιδοναι. Porph. de Antro Nymph. p. 108. The purport of the history of Mithras, and of the cave from whence he
Proserpine, I shall hereafter shew. Jupiter was nursed in a cave; and Proserpine, Κορή Κοσμού, nursed in a cave: ἃς αὐτῶς καὶ ἡ Δημήτριος εὖ αντών προφέρει τὴν Κορήν μετὰ Νυμφᾶς καὶ ἀλλὰ τῶν αὐτὰ πολλὰ ἐνεχθεῖ τις επίων τὰ τῶν θεολογῶν. Porph. ibid. p. 254.

[716] 2 Kings. c. 16. v. 3, 4.
[717] 1 Kings. c. 22. v. 43. 2 Kings. c. 12. v. 3, c. 15. v. 4-35.
[718] 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.
[720] Preface of Demetrius Moschus to Orpheus de Lapidibus—Θεοδομαντι του Προμηθου συνηντησεν Ορφεως—κτλ.
[721] Strabo. l. 15. p. 1064.

Πέρσας ἐπὶ τὰ υψηλότατα τῶν οἰκεών θυσίας ἔδειν. Herodotus. 1. 2. c. 131.

Some nations, instead of an image, worshipped the hill as the Deity—Επεφημείην δὲ καὶ Δια ἄγαλματα ὀί πρῶτοι ανθρώποι κοιμάσα τὸν ναόν, Ολυμπον, καὶ θεν, καὶ εἴ τι ἀλλό οἰς πληροῖε τῷ Ὀυρανῷ. Maximus Tyrius Dissert. 8. p. 79.

[723] Virgil. l. 5. v. 760.
[725] Παν δὲ οἰς τού Διως οἰς ονομαζότας, ἐπεὶ εὗρος ἡν ταῖς πολλαίοις ύψωτα συνε τῷ θεῷ ἡν ύψει θυσίας ποιεσθαι. Melanthes de Sacrificijs. See Natalis Comes. l. 1. 10.

[726] Ομφῆν θεία κληδον. Hesych. It was sometimes expressed without the aspirate, ὀμβῆ: hence the place of the oracle was styled Ambon, αμβών. Αμβῶν, οἱ προσοναβάσεις τῶν οἰς. Hesych.

[728] Ολυμπιοι ἐσιν ἕξ—κτλ. Scholia upon Apollonius Rhodius. l. 1. v. 598.
[729] Many places styled Olympus and Olympian.


Ὀλυμπία πολίς Ἑλληνική. Stephanus Byzantinus.

In Cyprus: Ἀμαθός πολίς, καὶ ὀρός μαστοειδες Ὀλυμπίας. Strabo. l.


In Elis: Ἡ Ὀλυμπία παρὰ τῷ Κρονίῳ λόφῳ εἶχεν έλεγενο. Scholia upon Lycophron. v. 42.

In Attica: Ναὸς Κρονίου, καὶ Ρέας, καὶ τέμενος την επικέλησιν Ολυμπίας. Pausan. l. 1. p. 43.

In Achaea: Διὸς Ολυμπίου ναὸς. Pausan. l. 2. p. 123.

At Delos: Ολυμπείων, τόπος ευ Δηλω. Stephanus Byzantinus. Έστι καὶ πολὺς Παμφυλίως.

Libya was called Olympia. Stephanus Byzant.

The moon called Olympias: Ἡ γαῖος Σελήνη παρ' Αἰγυπτίως καυσίως Ολυμπίας καλεσθαι. Eusebii Chron. p. 45. l. 10.

The earth itself called Olympia by Plutarch, who mentions τῆς Γῆς Ολυμπίας έσον in Theseus, by which is meant the temple of the Prophetic Earth.

Many other instances might be produced.


[731] Euripides in Ione. v. 233.

Μεσομυφαλος Εστια. v. 461.

[732] Titus Livius. l. 38. c. 47.


[734] Varro de Ling. Lat. l. 6. p. 68.

Pausanias gives this account of the omphalus at Delphi. Τὸν δὲ ὑπὸ Δελφῶν καλουμένον ομφαλὸν λίθου πεποιημένον λευκοῦ, τούτῳ εναι τὸ εν μέσῳ τῆς πάσης αὐτοῦ λεγομένον οἱ Δελφοὶ δεικνύει η τε καὶ ομφαλὸς ΤΙΣ εν τῷ ναῷ τιτανομένος, Pausan. l. 10. p. 835.

It is described by Tatianus, but in a different manner. Εν τῷ τεμενεί τοῦ Λιμῷ δίδω καλεῖται τις ομφαλὸς. Οὐδε ομφαλός ταφὸς εστὶν Διονυσίου, p. 251. Oratio contra Graecos.

[735] Plutarch peri leloip. Χρηστηρ.

[737] Pausanias. l. 2. p. 141. It is spoken of Phliuns, far removed from the centre of the Peloponnesus.

[738] This omphalos was near the Plutonian cavern. Diodorus. l. 5.

Τοις δ’ ετι καλλιστής νησοῦ δόμημεν ομφαλόν
Ευνίτης.

c. 48.


[740] Stephanus Byzantinus. The natives were also styled Pyrrhidae; and the country Chaonia from the temple Cha-On, οὐκος ἄλυμος.


[743] By Livy called Alphira. l. 32. c. 5.

In Messenia was a city Amphi—Πολυσωμα ετι λοφού ύψηλου κειμενον. Pausan. l. 4. p. 292. The country was called Amphi.


[745] Plutarch de Fluminibus—Αλφειως.

Alpheus, said to be one of the twelve principal and most antient Deities, called συμβανοι; who are enumerated by the Scholast upon Pindar. Βοημοδιδιμοι, προτος Διος και Ποσειδωνοσ—κτλ. Olymp. Ode 5.

[746] Stephanus Byzant. Ομφαλον. It was properly in Epirus, where was the oracle of Dodona, and whose people were styled Ομφαλημειας above.


[748] Diodorus Siculus. l. 5. p. 337.

[749] Callimachus. Hymn to Jupiter. v. 42.


[752] 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 antiently the name of Olympus. Ἡ γαρ Σελήνη παρ’ Αιγυπτίως κυρίως Ολυμπίαως καλεται, δια το κατὰ μήνα περισταλεῖν τὸν Ζωδιακὸν κύκλον, ἐν οίς παλαιοὶ αὐτῶν ΟΛΥΜΠΙΟΝ εκαλοῦν, Chronicon. p. 45. l. 9. The reason given is idle: but the fact is worth attending to.

Olympus was the supposed preceptor of Jupiter. Diodorus. l. 3. p. 206.
It is observable, that this historian does not mention an omphalus: but says, that it was a statue, Ξωανον, which was carried about.

One title of Jupiter was Πανομφαιος.

Ενθα Πανομφαιοι Ζηνι όμησιν Αχαιοι Ημερον Ιλιαδ. Θ. v. 250.
Ara Panomphae vetus est sacra Tonanti. Ovid. Metamorph. l. 11. v. 198.

He sent messengers to Balaam the son of Beor to Pethor. Numbers. c. 22. v. 5.

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 πολις Παλαιστίνης. Suidas. But it was properly in Arabia, not far from Idume, or Edom. See Relandi Palestina. p. 930. and Strabo. l. 16.

The Ammonites were a mixed race; being both of Egyptian and Ethiopian original: Αιγυπτίων και Αἰθιοπῶν αὐτοκρών. Herod. l. 2. c. 42.

Luxorein by Norden, called Lucorein. It was probably erected to the Sun and Ouranus, and one of the first temples upon earth.

Apollonius Rhodius. l. 4. v. 1052.

Mopsus was the son of Ampycus. Hygin. Fab. c. cxxviii. By some he is said to have been the son of Apollo. Apollo and Ampycus were the same.
Amphilochou mantia, in the treatise peri braidewo tis oromartivn. p. 563.


[770] Lycophron. v. 1163.

[771] Pausanias. l. 10. p. 896.

[772] Hence the prophetic Sibyl in Virgil is styled Amphyrelia vates. Virgil. AEn. l. 6. v. 368.


[774] Letetai de upo ton Amphilochion mantin te ophion ton Theon tovto, kai boethion nooseis kathistavai—prosmantheis de o lereus esti. Pausanias. l. 10. p. 884. The city was also called Ophitea.


[778] We meet with the like in the Orphica.

\begin{quote}
Amphi de mantieis edain poluteironaiz

\textit{Omoi,}

Thetaion, Oikionov te. Argonautica. v. 33.
\end{quote}


We have the same from the Tripod itself.

\begin{quote}
Amphi de Pithos, kai Klaion mou mantiwmata

\textit{Phiobou,} Apollo de defectu Oracul. apud Eusebium. Præp. Evang. l. 5. c. 16. p. 204.
\end{quote}


The names of the sacred hymns, as mentioned by Proclus in his \textit{Xoripomathemia,} were Paimnes, Matroambos, Adiones, Io Baixhon, Yproxhismata, Ekaiamia, Euktika, Photius. c. 236. p. 983.

[780] Diodorus. l. 5. p. 213.

[781] Idque a \textit{Thetaimbo} Graeco, Liberi Patris cognomento. Varro de linguâ Lat. l. 5. p. 58.

[782] Diodorus Siculus. l. 5. p. 213.


Iamus, supposed by Pindar to have been the son of Apollo; but he was the same as Apollo and Osiris. He makes Apollo afford him the gift of prophecy:
Of the Iamidæ, see Herodotus. l. v. c. 44. l. ix. c. 33.

Καλλιον των Ιαμιδεων μαντην.


Pi is the antient Egyptian prefix.


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: Ὄν φασί το αλφά παντών προσαλέα, δια το Φοινικας ὄπω καλείν τον βοῦν. Sympos. Quæst. 9. 3.

In insulâ Pharo. Pliny. l. 36. c. 12.

Wheeler's Travels, p. 207.


Strabo. l. 17. p. 1141.

Strabo. l. 3. p. 259.

Strabo. l. 2. p. 258.


Strabo calls the African pillar Abyluka; which is commonly rendered Abila.—Εὖνιο δε στιλας ύπελαθον την Καλπην, και την Ἀβιλυκα—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.

—Ἀλλ' ἀπο λιμενος μεν ουδεις αναγγηται, μη θυσιας τως θεσις, και παρακαλεσας αυτους βοηθους. Arrian upon Epictetus. l. 3. c. 22.

Virgil. l. 3. Æneis.

Callimachus. Hymn to Delos. v. 316.

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


In another place,

Φυλα τε Βιθυνων αυτη κτενασσατο γαην,
Μεσφ' επι Ρηβαιου προχαιραν κισαπελον τε
Καλανης.

Apollon. Rhod. l. 2. v. 790.

Sophocles calls the sea coast παραβωμαις ακτην, from the numbers of altars. Õdipus Tyrannus. v. 193.

The like province was attributed to the supposed sister of Apollo, Diana:

και μεν αγυισας
Εσση και λιμενεσισιν επισκοπος.

And, in another place:

Τας δεκα τοι πταλεθρα και ουκ ένα Πυργον
Οπασσω.

Callimachus. Hymn to Diana.

Ποτνια, Μουνυχη, Λιμενουσισπε, χαψε,
Φειδα, Ibid. v. 259.

[810] Πουν γε ουν ααναλματων σχεσεις,
κινας ιπταντες οι παλαιοι εσεβον τουτους, ως αφιδρυματα του
Θεου. Clemens Alexand. l. 1. p. 418.

[811] —Οντος ουχι αγαλαματως συν τεχνη, λιθον δε αργον κατα

Also of the Thespians: Και σφισιν αγαλμα παλαιοπταν εστιν
αργος λιθος. p. 761.


[813] Και το μεν Σαμιας Ήρας προσεζον την σανις. Clementis
Cohort. p. 40.


[815] Orphic Argonaut. v. 605.

Pliny, l. 16, mentions simulacrum vitigineum.

[817] Πρεμινον—στελεχος, βλαστος, παν οικωμα δενδρου το γηρασκον η το αμπελου προς τη γη πρεμινον, Hesychius. 


[819] Nonni Dion. l. x. p. 278.

[820] Nonni Dion. l. xi. p. 296.


[822] Αμπελας, πολες της Λυγνωταςς Εκεαις εν Ευρατη εστι δε ακρα Ταφωνηαν Αμπελας λεγουμενη εστι και άτερα ακρα της Σαμουν και αλλη εν Κυρηνη. Αγιοπας δε δυο πολες φηι, την μεν ανα, την δε κατας εστι δε και Ιταλιας ακρα, και Λιμην. Steph. Byzant.


[823] Ampelusia, called Κωπτης ακραν. Ptolemy. l. 4. so named according to Strabo απο Κωπτων, or Κωπαιων, 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.

[824] Απο Αμπελου ακρης εστι Καναστραην ακοην. Herodotus. l. 7. c. 123.

Αμπελας ακρα, in Crete. Ptolemy. See Pliny. l. 4. c. 12.

[825] In Samos was Αμπελας ακρα εστι δε ουκ ουολος, Strabo. l. 14. p. 944.

Some places were called more simply Ampe.

See Herodotus of Ampi in the Persian Gulf. l. 6. c. 20.

Αμπη of Tzetzes. See Cellarius.


[827] Prep. Evan. l. 5. c. 16.


Νυμφαι εστι εν τω φρεατι. Artemidorus Oneirocrit. l. 2. c. 23.


[830] Νυμφαια, and Δουπος, are put by Hesychius as synonymous.

Thetis was styled Nympha, merely because she was supposed to be water. Thetidem dicì voluerunt aquam, unde et Nympha dicta est. Fulgentij Mytholog. c. viii. p. 720.


Young women were, by the later Greeks, and by the Romans, styled Nymphæ; but improperly. Nympha vox, Græcorum originè, non fuit ab origine Virgini sive Puellæ propria: sed solummodo partem corporis denotatabat. Àgyptijs, sicut omnia animalia, lapides, frutices, atque herbas, ita omne membro atque omnibus humanis locis, aliquo dei titulo mos fuit denotare. Hinc cor nuncupabant Ath, uterum Mathyr, vel Mether: et fontem femineum, sicut et alios fontes, nomine Aì Omphæ, Græco νυμψη, insigniabant: quod à Ágyptijs ad Græcos derivatum est.—Hinc legimus, Νυμψη πηγη, και νεογαμος γυνη, νυμψην δε καλουσι κτλ, Suidas.


[832] Naptha is called Aphas by Simplicius in Categoric. Aristotelis. Καὶ ὁ Αφθας δεχεται ποικιληθεν του τυχος ενδος. The same by Gregory Nyssen is contracted, and called, after the Ionic manner, Φθης ὕσπερ ὁ καλουμενος Φθης εκαπταται. Liber de animā. 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. Aïn-Apha, contracted Naptha, was properly the fountain itself: the matter which proceeded from it was styled Aphas, Pthas, and Ptha. It was one of the titles of the God of fire, called Apha-Astus, the Hephastus of the Greeks; to whom this inflammable substance was sacred.


Epirus was denominat from the worship of fire, and one of its rivers was called the Aphas.


[838] Strabo. Ibidem. l. 7. p. 487. He supposes that it was called Ampelitis from αμπελος, the vine: because its waters were good to kill vermin, Ακος της χρηματος αμπελου. A far fetched etymology. Neither Strabo, nor Posidonius, whom he quotes, considers that the term is of Syriac original.


[841] Pausanias. l. 9. p. 718.
[842] Evagrius. l. 3. c. 12.
[843] Marcellinus. l. 15. c. 7. p. 68.
[844] Celsus apud Originem. l. 7. p. 333.
See also Plutarch. de Oraculorum defectu.
[846] Callimachus. Ibid. v. 33.
Πολλαξις δέ ξυνή πολεαξίς.
[847] Callimachus. Hymn to Apollo. v. 56.
[848] Cicero de Divinatio. l. 1.
[850] See in the former treatise, inscribed Ὑμη.
[851] Are not all the names which relate to the different stages of manhood, as well as to family cognition, taken from the titles of priests, which were originally used in temples; such as Pater, Vir, Virgo, Puer, Mater, Matrona, Patronus, Frater, Soror, Ἀδελφος, Κόινος?
[852] Verses from an antient Choriambic poem, which are quoted by Terentianus Maurus de Metris.
[853] Lucilli Fragmenta.
[856] He is called Balen by Ἀeschylus. Persæ. p. 156. Βαλιν, ἀρχαίους Βαλιν.
Inscriptio vetus Aquileiae reperta. APOLLINI. BELENO. C. AQUILEIENS. FELIX.
[858] Apollonius Rhodius. Argonautic. l. 2. v. 703.
[859] Ibidem. l. 1. v. 1135.
[861] Manilius. l. 5. v. 434.
[862] Phavorinus.
Ἡ Ολυμπιας πρωτον Κοινιος λοφος ελεγετο. Scholia in Lycophron. v. 42.
Σωτηρ ιυσινεφες Ζευ, Κοινιον τε ναυων λοφον. Pindar. Olymp. Ode
Apollo was the same as Iamus; whose priests were the Iämidæ, the most antient order in Greece.

It is a word of Amonian original, analogous to Eliza-bet, Bet-Armus, Bet-Tumus in India, Phainobeth in Egypt.

Lycoephron. v. 159. here they sacrificed Ζηνι Ομβριῳ.


Diogenes Laertius: Vita Anaxagorae.

Pliny. l. 2. c. 58. p. 102.


Πινε λεγει το τοσεμα, καὶ οργα μανθανε στησ. Antholog.

Scholia upon Lycoephron. v. 152.


Justin. Martyr ad Tryphonem. p. 168. The rites of Mithras were styled Patria.

Gruter. Inscript. p. xlix. n. 2.

Indiculus Paganiarum in Consilio Leptinensi ad ann. Christi 743.


Nullus Christianus ad fana, vel ad Petras vota reddere præsumat.

Ων μεν πως νυν εστιν ύπο όνος, ουδ' ύπο πετυχ
Zeus was represented by a pyramid: Artemis by a pillar. Homer. Iliad. v. 126.

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 Πέτρα Σακχάρου in Sogdiana, Petra Aornon in India, καὶ τὴν ποιον Οξύ (Πέτραν), ὅπερ καὶ Αρσενακέα. Strabo. l. 11. p. 787. Petra Abatos in Egypt, Πέτρα Ναματαια in Arabia. Many places called Petra occur in the history of Alexander: ἕλειν δὲ καὶ Πέτρας εὐμνας σφοδρά εἰς προδοσεῖς, Strabo. l. 11. p. 787. They were in reality sacred eminences, where of old they worshipped; which in aftertimes were fortified. Every place styled Arx and Ἀκροτόλις was originally of the same nature. The same is to be observed of those styled Purgoi.

Gruter. Inscript. lxxxvi. n. 8.

Xenophon. Κυρουταδεία.

Nonnus. Dionysiac. l. ix. p. 266.

Pausanias. l. 7. p. 577.

Ἀλφιτον, το από νέας κραθής, ἡ στην πεφυρμένον αλευρόν. Hesychius.

Ἀλφιτα μελιτι καὶ ἐλαίῳ δεδευμένα. Hesych.

ΟΜΠΙΑΙ, θυματα, καὶ πυροι μελιτι δεδευμένοι. Hesychius.


It it was expressed Amphi, the cakes were Amphitora, Amphimantora, Amphimasta: which seem to have been all nearly of the same composition.


Fine flour had the sacred name of Ador, from Adorus, the God of day, an Amonian name.

ΟΜΟΥΡΑ, σεμιδαις ἐφθε, μελι εχουσα, και σπαυμον. Hesych.

Also Ἀμοφίται. Amorbiæ. See Athenæus. l. 14. p. 646.

ΠΙΟΝΕΣ, πλακούντες. Hesychius.

Pi-On was the Amonian name of the Sun: as was also Pi-Or, and Pe-Or.

ΧΑΥΩΝΑΣ, ἀρτοὺς ἐλαῖω ἀναφυμαθέντας κοιλθίνους. Suidas.

The latter Greeks expressed Puramoun, Puramous.

ΠΥΡΑΜΟΥΣ, a cake. Ἡν ὁ Πυράμους παρὰ τοῖς παλαιοῖς επινικίοις. Artemidorus. l. 1. c. 74. Και ὁ διαγραφήσας μεχρί την ἔως ἐλεμφανε τόν πυραμούντα. Schol. Aristoph. Ιππεῖς.

See Meuisius on Lycophron. v. 593. and Hesych. πυραμους, εἶδος πλακούντος.


Νῦν θυσω τα ΠΙΤΥΡΑ, Theocritus. Idyl. 2. v. 33.

Athenæus. l. 14. p. 646.

Diogenes Laertius: Vita Empedoclis. l.8.

Some read ἔθαμματε. Cedrenus. p. 82. Some have thought, that by βοῦν was meant an Ox: but Pausanias says, that these offerings were πεμματα: and moreover tells us; ὅπωσα ἐχει ψυχην, τουτων μεν ἡξιωσεν ουδεν θυσαι. Cecrops sacrificed nothing that had life. Pausan. l. 8. p. 600.

Jeremiah. c. 44. v. 18, 19.

Ibid. c. 7. v. 18.

Jeremiah. c. 51. v. 19. according to the Seventy.

So also c. 7. v. 18. Χαυωνας τε στρατια του Ουρανου. Chau-On, domus vel templum Solis.

Herodotus mentions this custom, and styles it justly ἀιωνιοστος των νυμιων. He says that it was practised at the temple of the Babylonish Deity Melitta. l. 1. c. 199.

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: πορνευειν γαρ ἀποφας. l. 3. c. 93: all, universally, were devoted to whoredom.

Herodotus. l. 2. c. 129. p. 138.

Herodotus. l. 2. c. 129. p. 166.

Plutarch. Isis et Osiris, p. 366.
Herodotus. l. 2. c. 85, 86.

Herodotus, διὶ λεγοντις φλυνηεοντες. Herod. l. 2. c. 131.

The star between the horns shows that it was a representation of the Deity, and the whole a religious memorial.

Cyril. contra Julian. p. 15. It is related somewhat differently in the Timæus of Plato. vol. 3. p. 22. See also Clemens Alex. Strom. l. 1. p. 356.

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!

Herodotus. l. 2. c. 53.

Virgil. Georgic. l. 1. v. 6.

Liber is El-Abor contracted: Sol, Parens Lucis.

Scholia in Horat. l. 2. Ode 19.

Orphic. Fragment. in Macrobi. Sat. l. 1. c. 23.

Macrob. Sat. l. 1. c. 18.

He is called by Eumolpus Ἀστυριφανὴς Διονυσος εν ακτίνεσσι πυροπτων: apud Euseb. P. E. l. 9 c. 27.

Zemissus is the Amonian Sames, or Samesh, analogous to Beth-Shemesh in the Scriptures.


See Stephani Poësis Philosoph. p. 80. from Justin Martyr.

Macrobius. Saturn. l. 1. c. 18. p. 202. He mentions Jupiter Lucetius, and Diespater, the God of day; and adds, Cretenses Δια την ημεραν vocant. The Cretans call the day dia. The word dies of the Latines was of the same original.

Diodorus Siculus. l. 1. p. 22.

Chronolog. Canon. p. 32.

Hermesianax.

It may be worth while to observe below, how many Gods there were of the same titles and departments. Πανους Διονυσος. Hesychius. Ῥαονία Minerva. Plutarch. de decem Rhetoribus.

Πολαμιων Ἡρουκλης. Hesychius.


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


Janus was Juno, and styled Junonius. Macroh. Sat. l. 1. c. 9. p. 159.

Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proserpinam dicunt. Servius in Georgic. l. 1. v. 5.

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


Ὄλιος Κοσμός. Damascius apud Photium. c. 242.

See Gruter for inscriptions to Apollo Pantheon. Dionusus was also Atis, or Attis. Διονυσων τινες Αττιν προσωνορευσθαι θελουσιν. Clementis Cohort. p. 16.


Παρ' ᾿Αγαπτοις δὲ Παν μὲν Ἀρχαῖοις καὶ τῶν οκτὼ τῶν ποταμῶν λεγόμενον θεῶν, Herodotus. l. 2. c. 145. Priapus was Zeus; also Pan, and Orus: among the people of Lampsacus esteemed Dionusus.

[A932] Euphorion.


[A935] Selden de Diis Syris. p. 77. and additamenta. He was of old styled Arcles in Greece; and supposed to have been the son of Xuth. Κοθός καὶ Ἀρκλής, ὅ Χυθοῦ παῖς, Plutarch. Quæstiones Graecæ. v. 1. p 296.


[A937] In Demosthenem Κατὰ Μειδιοῦ. Παν σχῆμα περιτεθασιν αὐτῷ. p. 647. See also Macrobius. Sat. l. 1. c. 18.


[A939] Servius upon Virgil. Æneid. l. 2. v. 632.

[A940] Scholia upon Apollon. Rhod. l. 3. v. 52. Τῶν καλομελεων Μοιρῶν εἶναι προσβυτέρων. In some places of the east, Venus was the same as Cybele and Rhea, the Mother of the Gods: Περὶ τῆς Χωρᾶς ταύτης σεβοσκι μὲν ὡς ἐπὶ τὰν τὴν Ἀφροδητὴν, ὡς μήτερα θεῶν,
ποικίλαις καὶ εὐχαρίτιος ονομασί προσαγορευοντεξ. Ptol. Tetrabibl. l. 2.


[942] 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.

Αὐξομενὴ καὶ λειπομενὴ θηλυκὴ καὶ αρσενὴ. Hymn 8. v. 4.

Deus Lunus was worshipped at Charræ, Edessa, and all over the east.


The Orphic verses περὶ φυσῆς are to the same purpose.


Orpheus of Protagonus.


[949] Porphyry. apud Eusebium Præp. Evang. l. 3. c. 11.


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**Corrections made to printed original.**

(Introductory poem.) In tamen incultis: 'tamem' in original, no such word.

(Nimrod.) wherefore it is said: 'it it said' in original.

(On and Eon) Ονόμα αυτω 'Εβροαϊτη: diacritical mark on α: in original.

(Gau., near ref. 383) ως και των 'Ερμην όυτως: Ερμην with smooth breath mark in original.
(ibid., near ref. 407) Κόκυτος ὅπως ἀπεφεύγατον: 'ὑπώς' in original, no such form, amended to match Perseus E-Text.

(ibid., near ref. 409) quem Colius genuit: 'genuvit' in original, cited as 'genuit' in Lewis & Short.

(Dissertation upon the Helladian, near ref. 514) Ἐλληνῶν εἰσεῖν οὐδὲν: 'εἰσέν', with a transpose mark over the 'ε', in original.

(Of the Omphi, near ref. 739) ὅθεν τ' ὀμφαλὸς ἐστὶ θαλασσῆς: ὅθεν', no space in original.

(ibid., near ref. 766) καθεδρήσασθα τε Τιφύν: τε Τιφύν, no space in original.

(ibid., near ref. 779) δος δ' ἱμερόστησων: δοσθ' , no space in original

(ibid., near ref. 804) any ness or foreland: 'hees' in original, no such word.

(An Account of the gods of Greece, near ref. 918) πώς τε και χθες: 'πώς τε' in original, no such word, amended to match Perseus E-Text.

(ibid., near ref. 929) Ἐφιμηθ', Ἡφαιστός τε κλύτος: Ἐφιμῆθ', no space in original.

(Note 26.) Μεστραῖος τούς Αγαπτίους: 'Αγαπτίους' in original, obvious typo.

(Note 39.) hinnulea: 'hinnulae' in original. Cited as 'hinnulea' in Lewis & Short.

(Note 170.) l. 6. c. 7.: 'l. c. 7.' in original.

(Note 354.) changed this termination into e: 'into i' in original. Sense requires 'into e'.

(Note 355.) ὑμνοῖ τε πον δ' αὐνχὲν: ὑμνοῖτε no space in original.

(Note 426.) Ὅδε ἦλθον: "Θεὸν" in original.

(Note 430.) p. 376: middle digit illegible in original.

(Note 465.) εἰπὸντο ὁι Ἐλληνες: οι with smooth breathing mark in original (smooth breathing is generally not marked).

(Note 466.) ἦ ὁμοῦ πολήσας, ἡ ὁμοῦ with smooth breathing marks in original.

(Note 540.) το ὅποιον δυσελεγέτων: 'δυσελεγέτων' in original, no such word, amended to match Perseus E-Text.

(Note 542.) και τεσσαλοῦ: 'τεσσαλοῦ' in original, no such word, amended to match Perseus E-text.

(Note 543.) προεβυστέρως εμοῦ γενεσθαι: 'τρευβυστέρως' in original, obvious typo.

(Note 623.) ποιητα ψυχοποίητα αἴδουι: 'ψυχοποίητα' in original, no such word.

(Note 631.) δισκος βραχὺς: 'δισχος' in original, no such word.

(Note 645.) κόμος γαρ ὁ ἡλίος: 'ἡλίος' in original - hypogeogrammeni instead of breath mark.
(Note 708.) τοις πως δὲ ἀνθρακίων: ἀνθρακίων in original, no such word - r restored to match meaning of embers.