



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

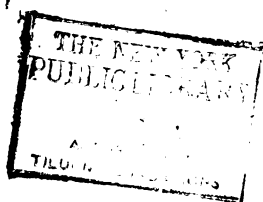
NYPL RESEARCH LIBRARIES



3 3433 06217795 5

I,

th
o.







NEW YORK
COLLEGE LIBRARY
ASTOR, LENOX
TILDEN FOUNDATIONS

A
JOURNAL
FROM
GRAND CAIRO to MOUNT SINAI,
AND BACK AGAIN.

Translated from a MANUSCRIPT,
Written by the Prefetto of *Egypt*, in company with
some Missionaries *de propaganda fide* at *Grand Cairo*.

To which are added

REMARKS
ON THE
ORIGIN OF HIEROGLYPHICS,
AND THE
MYTHOLOGY of the ancient Heathens.

Dedicated to

The Society of ANTIQUARIES, London.

By the Right Reverend

ROBERT Lord Bishop of CLOGHER.

The SECOND EDITION, Corrected.

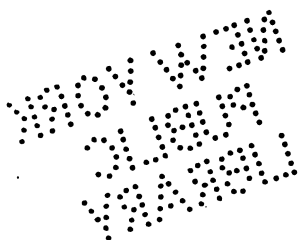
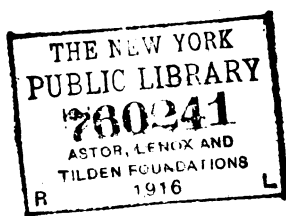
LONDON,

Printed for *William Bowyer* ;

And Sold by J. WARD against the *Royal Exchange*,
M. COOPER and R. BALDWIN in *Pater-noster Row*,
and J. ROBINSON in *Ludgate Street*.

MDCCLIII.

1753



TO THE

Society of Antiquaries,

L O N D O N.

GENTLEMEN,

BEING possessed of the original Journal from *Grand Cairo* to *Mount Sinai*, mentioned by my worthy friend Dr. Pococke, in his *Travels through the East* [a]; which was written by the Prefetto of the Franciscans in *Egypt*, who set out from the Convent ~~de propaganda~~ *fide* at *Grand Cairo*, A. D. 1722. I think proper to communicate to you a translation of it; in hopes of exciting you, who are now erected into a Society of Antiquaries, to make some enquiry into those ancient characters, which, as we learn from it, are discovered in great numbers in the wilderness of *Sinai*, at a place well known by the name of *Gebel el Makatab*, or the *Written mountains*, which are so particularly described in this Journal, that it is impossible for an inquisitive traveller to be at a loss in his searches after them. By carefully copying a good quantity of these letters, I

[a] Vol. i. p. 147.

A 2

should

should apprehend, that the ancient Hebrew character, which is now lost, may be recovered.

I do not suppose such a copy of them, as would be sufficient for the end proposed, could be taken by any traveller in the time ordinarily allowed for a journey between *Cairo* and *Mount Sinai* ; but I imagine, if a person was sent on purpose to live for some time at *Tor*, on the coast of the *Red-sea*, he might make such an acquaintance with the Arabs living near the *Written mountains*, by the civility of his behaviour, and by frequently making them small presents, that it would be no great difficulty in *six months*, or thereabouts, to attain the desired end.

As this will require a good capacity and industry in the person employed, and likewise must be attended with some expence ; I do not know to whom I can apply more properly, than to your honourable Society, to look out for a suitable person to be employed on this errand. As to the expence, I am willing to bear any proportion of it which you shall think proper, in order to have this design thoroughly effected.

AN

AN EXACT
JOURNAL
FROM
CAIRO to MOUNT SINAI,

Begun the First of September, 1722.

Sept. 1. **A**LL our companions having assembled at my house, viz. Choga Abraham Mossaad, Jacob Uhabez Abdelaziz, merchants; also Monf. Beraque, the son of a French merchant, and three brothers, James of *Bobemia*, missionary *de propaganda fide*, Elias of *Aleppo*, of the Society of Jesus, and Charles of the Franciscan order, superior of the Capuchins; about three o'clock in the afternoon, after a brotherly embrace, and having taken leave of all the rest of my domestics and friends, we went to the convent of the monks of *Mount Sinai* that dwell here at *Cairo*: Immediately going from whence, we arrived at the famous gate called *Babel Naaser* [a]; where we made some stay to take an accurate view of that ancient and magnificent piece of building; and in the mean time the whole caravan being assembled, we departed, under the conduct of one of

[a] Or *Baab el Naasar*. See Oct. 16.

6 A JOURNAL FROM CAIRO

the Surbaffi, and accompanied by several orientals who were friends to the Cairo merchants, directed our course due East, among those ruins and ancient monuments which remain of [b] *the city of the Sun*, as is most probable, which are now every where interspersed with Turkish sepulchres; and after a journey of a good half hour from the gate of the city, we arrived at a place called [c] *Ukalt Elbabaar*, to which the aforementioned buildings, towers, or other ruins, extend; which time has, for the most part, consumed. In this place the monks of *Mount Sinai* have an ancient house, formerly sufficiently large and famous, and built of hewn stone; but unless it be soon repaired by those monks, it will add to the number of its neighbouring ruins. Here we staid all night with our camels, and other beasts, being tolerably well accommodated; and only incommoded by the noisy sonnets of our Eastern friends, who, according to the custom of the country, designed these their unharmonious vociferations as a compliment.

Sept. 2. At break of day we all arose, and having loaded our fifty camels (for of that number our caravan consisted) we took leave of our Cairo friends, and about five in the morning departed from this place, some on horses, some on camels, and some on dromedaries; but I, for curiosity, as well as conveniency sake, made myself to be carried after the manner of the Turks in a Mohie, but sitting after our own fashion; two of which seats are fixed on

[b] Or *Heliopolis*. [c] Or *Ukalt-el Babaar*. See Oct. 15.

TO MOUNT SINAI. 7

a camel, hanging down on either side, carrying two persons : this kind of carriage, when persons are accustomed to it, is convenient enough. But Mr. Beraoue unfortunately chose a fine horse, which as he was not able to manage, would have broke his neck, if he had not soon dismounted, and changed it for a camel.

AND pursuing our journey, after a good hour we passed through a place called by the inhabitants *Sibel alem* : the part of it that remains to the right hand of the road, is very agreeable, consisting of a tower or mosch surrounded with trees, with ripe dates hanging down from them ; which afforded a pleasant prospect.

AFTER three quarters of an hour we passed by another place called *Matbarca*, which lay on the left hand of the road, very pleasantly situated in the midst of trees : and in this place, the learned for the most part agree, formerly stood the [*d*] city of *the Sun* ; of whose antiquities there is nothing now remaining, but one obelisk, sixty six feet high, and having each side, which is seven feet eight inches broad, engraved all over with hieroglyphical characters. It stands about half an Italian mile beyond the village. This obelisk is erect, but there is another near it, of the same magnitude, which lies upon the ground.

[*d*] Quære, How does this agree with what he said in his last day's journey ?

8 A JOURNAL FROM CAIRO

CONTINUING our rout for an hour and a quarter, we passed by another village called *El Marge*, which lies on the right hand of the road, and, like those before mentioned, was surrounded with palm-trees. And after another hour, that is, about nine o'clock, having come to a place called *Cbanke*; where we pitched our tents, and refreshed ourselves, after having suffered much from the burning heat of the sun. Here the inhabitants of the place, who are called *Bedwins*, live in tents, after the manner of the Arabians. It was piteous to behold the poverty of those habitations under a poor tent, I might indeed say under a black piece of coarse canvas, subdivided into three apartments; in the most retired of which the women have their residence; in the middle some of the men and women live promiscuously; and in the outermost are kept all the beast and cattle of the field, the cocks and hens, and goats. Which seemed to me to be a lively representation of the manner of habitation practised by the ancient patriarchs Abraham, Isaac, and Jacob, etc.

Sept. 3. AFTER three o'clock in the afternoon we departed from this place, and in about an hour's journey lost sight of that chain of [e] mountains, which we saw towards the south, at a great distance from us. And a little after, we saw, towards the

[e] Possibly it was somewhere hereabouts that Moses turned to go and encamp before *Etham*, when, according to the observation of Pharaoh, he seemed to be *intangled in the land*; or in that ridge of mountains which lay towards the south. See *Exod. xiii. 20. xiv. 2, 3.* and Shaw's *Travels*, p. 345.

north,

north, hills of sand, appearing not unlike our hills in *Italy* when covered with snow, and which continued in view for three hours ; but at length, when it was late in the evening, we lost sight of these also : I am told however, they reach all the way to *Damiata*. Here then we halted at about a quarter after eight, remaining all night in the open air ; not far from another caravan, more numerous than ours, which had stopped in this very place, though it had set out before us.

Sept. 4. EARLY in the morning, about half an hour after four, we departed from hence, directing our journey always either due east, or east-north-east, through a number of little hills which were interspersed here and there ; till we stopped, about half an hour after ten, in an agreeable spot of ground, adorned with a beautiful verdure, where we dined ; and pursuing our journey from thence about one in the afternoon, about five we came to a parcel of ragged mountains called *Hubebi*, situated towards the south ; and after we had continued our rout for three hours more we rested about eight o'clock.

Sept. 5. HAVING risen at midnight along with the moon, we departed from this place about half an hour after one ; and making our way over hills, as the day appeared we perceived we had passed the summit of them, and were upon the descent, which declined very gently and gradually. At three quarters after seven we passed by *Hagirut*, on the left hand of which are two places where there is water
that

10 A JOURNAL FROM CAIRO

that is barely tolerable for men to drink, but full good enough for the camels. The Arabs often take possession of these places in the time of war.

SOON after we had passed by this place, still continuing on the descent, we discovered the *Red-sea*, and some ships in port, two of which were then actually departing towards *Gidda*; and having passed much such another place as *Hagirut*, called *Birel Suefs*, where there is good water for camels, we came at length safe and found about three quarters after ten in the morning, to *Suefs*, and leaving the gate of the city upon our right-hand, we pitched our tents on the outside of the walls, on the sea-shore, with the city to the south of us, and the sea to the north-east; and remained under our tents during the heat of the day.

THE city of *Suefs* is small and inconsiderable, and its walls half in ruins, with three small turrets or moschs. It is situated in 29 degrees 50 minutes of north latitude, at the extremity of the *Red-sea*, having the sea to the east, and the port to the south, which is surrounded on the east side by an island, and in which there were then ten ships preparing to set sail by the first opportunity, whose companies at present composed the greatest part of the inhabitants of that city. When they are gone, the remainder of the inhabitants return towards *Cairo*, leaving only one or two persons behind to guard the place: and all this on account of the great scarcity of water and provisions; for nothing will grow thereabouts; and there is no water nearer than

TO MOUNT SINAI. 11

than six or seven hours journey towards the north-east; to bring which the camels set out about four o'clock in the afternoon, and arriving about midnight, as soon as they have filled their vessels, they return, and generally get back to *Suez* about eight o'clock in the morning. A small vessel of water is sold for three or four *medinas* [*f*], and the larger vessels for eight or ten *medinas*, according to the demand for it.

Not far from our tents there was a little hill, or rather a gentle rising ground, with the ruins of some ancient buildings, which they say are the remains of some famous city. There are also on this hill two cannons which lie on the ground, and which upon viewing narrowly I perceived were cast by the Turks, because upon the smaller one were Arabic characters, expressing the year when they were made, which, upon computation, I found to be about one hundred and ninety-seven years ago. The less was ten feet long, and its bore about seven inches and three quarters French measure; the larger, of a more ordinary kind of workmanship, was near twice as long, being nineteen feet long, and its bore seven inches and a half. There were also several other cannons lying in the city, made of brass, but cast with more skill than those before mentioned.

Sept. 6. We set out from this place early in the morning, and to avoid going a great way about, round the northern point of this arm of the *Red-*

[*f*] A *medina* is 1*d.* ² English money.

sea,

12 A JOURNAL FROM CAIRO

sea, we went by boat from this part of *Africa* to that part of *Asia*, which lies directly over against it, at the distance of one quarter of an Italian mile. In our passage, we actually met some vessels going to *Suez* to purchase the water, which, as I mentioned before, was brought thither to be sold on camels backs from the mountains.

AND now having passed the *Red-sea*, the heat of the sun being excessively great, we again loaded our camels, and departed from our landing place about eleven o'clock, and after a journey of three hours to the east-south-east, leaving some [g] mountains at a great distance towards our left-hand, and having the *Red-sea* on our right, we rested about two o'clock near certain fountains called *Ain elMusa*, or the Fountains of Moses, situated among little hills; which I went to, and found the water tolerably good, but with a little saltiness; and no sooner does it rise out of the bowels of the earth, but it is lost again in the sand, or, as I may say, is in the day time instantly absorbed by the burning and thirsty sand. At night it seems to flow further than it does by day, as may be seen by the traces it leaves behind; and I believe, if the place were cleansed (it being very full of dirt and mud) the water would be sweeter, and there would be a larger current, for there are three springs which run not far from each other, into which the Arabs suffer the camels to enter when they drink.

[g] The mountains and castle of *Sedur* or *Shur*. See *Gen.* xv. 18. and *Pococke's Travels*, p. 139.

FROM

FROM these fountains may be plainly seen a wonderful [*b*] aperture in the mountains on the other side of the *Red-sea*, thro' and from which the children of Israel entered into the *Red-sea*, when Pharaoh and his host were drowned. Which aperture is situated west-south-west from these fountains of Moses ; and the breadth of the sea hereabouts, where the children of Israel passed it, is about four or five hours journey. But from *Suefs* by land to these fountains would be seven or eight hours journey.

THE place where we then were is called *Sedur*: we rested ourselves in it till sun-set. At last, about a quarter after six, we set forward on our journey, and going in the dark through the desert of *Sedur*, we wandered here and there out of our road, till we stopped about midnight to take a little rest upon a small hill of sand, where they say there are abundance of serpents ; but, thanks to God, we received no harm.

Sept. 7. ABOUT three quarters after six in the morning we again began our travels, journeying through the desert of *Vardan* [*i*], still moving more and more from the *Red-sea*. In this desert we stopped to refresh ourselves, about three quarters after ten, or about three leagues distance from the *Red-sea*. And after dinner (here I was very much

[*b*] Called by Moses *Piba-biroth*, or the mouth, or opening of *Hiroth*, *Exod.* xiv. 2. and by the Greeks *Chysma*. *Philost.* lib. iii. cap. 6.

[*i*] Or *Ouardan*. *Pococke's Trav.* p. 139.

out

14 A JOURNAL FROM CAIRO

out of order) we again set forward about three o'clock, travelling through the plains in excessive hot weather, till eight at night, when we rested.

Sept. 8. FROM this place we departed about three o'clock in the morning, making our way over several hills and vales, which brought us towards the mountain *Gebel Hamam el [k] Faran*. And about seven o'clock we found several trees, and some verdant spots of earth in the midst of the barren sand; and there came from the mountains a most delightful breeze, which sensibly refreshed my bowels; so that I was surprizingly restored to my health.

At length we entered into an exceeding pleasant and agreeable wood, at the foot of the aforesaid mountain of *Hamam el Faran*, and rested ourselves at three quarters after eight in a place called *Garondu*; which is a small, but most delightful valley, full of certain trees with which it is beautified, and which emit a most agreeable odour, not unlike the smell of the bal-

[k] In this journal of Oct. 8. these mountains are described under the character of the mountains of *Hamam el Pharaone*, or the baths of *Pharao*; which I suppose to be a mistake in the people of the country, who, not knowing why these baths should be called the *baths of Faran*, or rather *Paran*, have given them the name of the *baths of Pharao*. But in the times of Moses this whole country was known by the name of the wilderness of *Paran*, *Gen.* xxi. 21. *Num.* x. 12. xii. 16. xiii. 3. 26. 1 *Sam.* xxv. 1. whence *Mount Sinai* was also called *Mount Paran*, *Deut.* xxxiii. 2. *Hab.* iii. 3. and therefore probably these baths were originally the baths of *Paran*. See Pococke's *Trav.* p. 139.

fam

sam of *Peru*. There are also in this place many palm-trees, and in the bottom of the vale is a rivulet flowing from the aforementioned mountain, the water of which is tolerably good, and in sufficient plenty, but is however not free from some bitterness, though it is very clear. After it has run through this valley for some hours towards the west, it then empties itself into the *Red-sea*. Many think this to be the place mentioned *Exod. xv. 23.* where it is said of the Israelites, that *when they came to Marah, they could not drink of the waters of Marah, for they were bitter: till the Lord shewed unto Moses a tree, which when he had cast into the waters, the waters were made sweet.*

Sept. 9. WE departed from this delicious place at one o'clock in the morning; but behold, scarce were we got out of the valley, when our guides found that two of their camels were missing (they had been stolen by some thieves during the night time) and therefore the caravan stopped, till they went in search of their lost camels: but not being able to hear any tidings of them, we proceeded on our journey all that night and the next day till a quarter after eleven, without suffering any great inconveniencies from the hills and vales we passed over, upon which we met with several green tufts, and prickly trees, called in Arabic *Cbasem*, though on either hand of us our road was bounded with huge and rugged mountains. And having taken a moderate dinner under one of these mountains of marble, we departed from thence at three quarters after

16 A JOURNAL FROM CAIRO

after three ; and continuing our journey still in a sandy, but tolerably even road, though between hills and mountains on every side, we came, toward the setting of the sun, to a large and spacious plain, which had a gentle ascent up to it, but was itself environed by mountains. After we had passed this, we came about nine o'clock at night, by an easy descent, to a valley called *Nefo*, which was about a league distant from an Arab village of the same name, where was a spring of exceeding good and delightful water.

Sept. 10. HAVING pitched our tents, we remained here, in order to provide ourselves with water, till four o'clock in the evening ; at which time we again set forward on our journey ; and as soon as we had passed the aforementioned valley we began to rise over hills and mountains by a tolerable easy ascent, till, having as it were overcome the mountain, we rested at a place called *Chamil*.

Sept. 11. IN the morning, at a quarter after five, we departed from this place, and through a rugged road, in which there lay a great many blocks of marble, with great difficulty we got up on a very high mountain. In this road, on each hand of us, were exceeding high mountains, of the most beautiful granates of various colours, but chiefly red. At length, about three quarters after eleven, we reached the summit of the mountain, or rather of the mountains, but with great difficulty ; and from this place we were able to discover *Mount St. Catherine*. And from thence descending by a tolerably easy

TO MOUNT SINAI. 17

easy road, we came to a valley in a plain, where, at a place called *El Barab*, we stopped at three quarters after one; and having made a short meal under a tree, we set forward again about two o'clock; going up the mountain by a road neither very steep nor rugged: which when we had gotten the better of, we began to descend again by a tolerably open road to a valley between two exceeding high mountains of marble. And as soon as we had arrived at this valley, which was about sunset, we immediately turned our course to the left; where we also came to another valley, beset with high mountains on either side: and, having got to the top of the hill, we halted, about half an hour after seven, at a place called *Marab*, where we staid all night, greatly distressed with the sharpness and severe coldness of the air. From this place to *Mount Sinai* the road is tolerably even and pleasant, with mountains of granate marble on either side.

Sept. 12. HAVING risen a little after midnight, we departed from this place about half an hour after two, and going through a sandy road, which lay in a valley between mountains, we came about sun-rise to a most pleasant and agreeable place called *Barak*, where was a very delightful wood, which appeared the more charming, because hitherto our road had lain only over rocks, hills, and mountains, the very sight of which alone was sufficient to terrify the traveller. And having amused ourselves for the space of an hour with the delightfulness of this wood, we again proceeded on our jour-

B ney,

18 A JOURNAL FROM CAIRO

ney, which led us twisting and twining between rugged mountains, sometimes eastward, sometimes northward, and sometimes southward, though we never were out of our way. And about eight o'clock we came to a rock, which stands by itself, where the Turks say the prophet Mahomet rested himself; and where, when he attempted to sit down, the rock yielded under him like the softest wax, and formed itself into the shape of a seat for him (there appears indeed a little hollow in the stone, which may have given rise to this tradition) and on that account the Turks approach the place with great reverence, stroking the stone with the palms of their hands, and kissing it with their lips.

AND now continuing our journey towards *Mount Sinai*, in order to go the best road, we took a great circuit towards the left-hand, though there is another shorter and more direct road; yet because there are some steep ascents and descents in it, our guides chose the left-hand road, though the longer, as being better for the camels. And about three quarters after nine, as we were passing by a mosch, where a certain Shiech Saleh was buried, who is held by the Turks in great veneration, several of our guides and passengers went thither to receive a benediction; and that the camels and the rest of the beasts might be partakers of it, they brought from thence a small quantity of sand with which they sprinkled them.

At length, about mid-day we discovered some square buildings in the neighbourhood of *Mount Sinai*.

Sinai, which, as I was informed, the Arabs make use of as repositories for their corn: and on the other side, upon the left-hand, we discovered the garden belonging to the convent, full of trees, which is situated just at the foot of *Mount Sinai*. And going in a south-west direction, when we came just over-against the aforesaid garden, we saw another vale lie open to the south-east, in the middle of which, at the distance of half an hour, stands the convent of the holy *Mount Sinai*; to which all of us, partly out of devotion, and partly because of the difficulty of the road, ascended on foot between two exceeding high mountains, that to the north-east called Mount [k] *St. Bektin*, and the other to the right called *Horeb* or *Choreb*. In the middle between these two mountains is situated the convent of *Mount Sinai* in twenty-eight degrees of north latitude: It is built in an oblong figure, with only one great door, which directly faces the north-west, and looks into that vale thro' which we came. The wall of the convent towards the north-west, as well as that to the south-east, are equally two hundred and four feet long of French measure. And the other two, one of which faces the south-west, and the other the north-east, are each two hundred forty-five feet long, being for the most part built of square stones six feet and one third broad: but the walls are of an unequal height, according to the inequality of the foundation. I measured the corner which looks towards the west, and it was forty-five feet high.

[k] Qu. *St. Episteme*. Pococke's *Travels*, vol. i. p. 143. 147.

B 2

AND

20 A JOURNAL FROM CAIRO.

AND forasmuch as the great door is always walled up, to prevent the incursions of the Arabs, immediately after the entrance of a new archbishop, which happened this very year, every other person who is desirous of going into the convent must be drawn up with a rope to a great window, thirty feet high from the ground, in that part of the wall which looks to the north-east. And when one is got into the convent, there is nothing of curiosity to be seen, all the buildings and edifices, especially those which concern the friars or the religious, and the smaller chapels, being built of rough bricks, in great confusion and irregularity, without either symmetry or order, making here and there crooked and dark passages, with several ascents and descents : only the building of the great church of the Transfiguration of our Saviour Jesus Christ may be considered as worthy our observation. It was built, they say, by the emperor Justinian ; and is in length eighty feet, and in breadth fifty three : but the breadth is diminished by a wall on either side at nine feet distance from the outward wall, for the conveniency of chapels which are made in it, as I shall hereafter mention ; so that there remains only thirty five feet in the clear. In this great isle are three rows of pillars forming three naves, and the pavement is finely adorned with variety of figures in different kinds of marble. But the great altar is after the custom of the Greeks, entirely gilt.

THE presbytery is of an oval figure both within and without, and adorned with Mosaic work
repre-

representing the transfiguration of our Saviour Jesus Christ, and on the outside is the statue of the emperor Justinian, who was the founder of the church. Before the presbytery are four candlesticks, two of which are very magnificent, being six feet high, and made of brass richly ornamented; and of the like workmanship there are two more hanging down in the middle of the church, which are capable of holding several candles. There are besides many lamps hanging up and down in the church, some of silver and some of gold; the most remarkable are those that hang in the presbytery, which are for the most part all of gold: but that which hangs in the great altar is also set with jewels.

NEXT to this church of the Transfiguration is the little chapel of the [1] *Bush*, which stands on the place where our Lord appeared unto Moses in a flame of fire out of the bush, as described Exod. iii. 2. and immediately adjoins to the wall of the presbytery. This chapel is ten feet broad and seventeen feet long; the pavement of it is adorned with the same kind of work as that of the church; and the walls with porcellain: there are in it several lamps both of gold and silver. It was built, they say, by queen Helena; and the place where the bush grew is supposed to be directly under the altar, and is covered with plates of silver; over which stand two large silver candlesticks, eight feet high. On the other side of this chapel are two other

[1] It is from this piece of history that this part of *Mount Horeb* is called *Mount Sinai*, the Hebrew for a *Bush* being *Sené*.

22 A JOURNAL FROM CAIRO

chapels : that to the south is called the chapel of the Seventy Martyrs, and that to the north is the chapel of St. James.

WHEN you come into the great church, there are on the south side three chapels; the first that of St. John the Evangelist, the second of St. Simon the Stylite, and the third of the Saints Cosma and Damianus. And on the other side towards the north, there are also three more, viz. first of St. Andipe, secondly of the Saints Constantine and Helena, and the third of St. Mariana. This whole church is covered with lead.

BESIDES this church and these chapels, there are seventeen other little churches or chapels situated here and there in the convent : 1. that of St. Peter and St. Paul, which is tolerably large and roomy ; 2. St. George ; 3. St. Stephen ; 4. St. Michael the archangel ; 5. St. Basil, Gregory, and Chrysostome ; 6. Demetrius the martyr ; 7. St. Nicholas ; 8. St. Moses and Aaron ; 9. St. Sergius Wachus ; 10. St. John Baptist ; 11. St. Antony the abbot ; 12. of the five martyrs Eustratius, Euxendius, Barbarius, Orestus, and Eugenius ; 13. St. John the Evangelist ; 14. St. Catharine ; 15 and 16. two episcopal chapels ; 17. one in the garden where the friars are buried. And besides all these chapels there is a mosch with a turret for the Turks, which stands near the western door of the great church ; for the preservation of which, they say, they have several immunities granted them under the hand of the prophet Mahomet. There is nothing else in the convent remarkable.

THERE is no record when this convent was built, except what remains on a stone over the great door, the inscription on which is in Arabic characters so ancient, that none of us could read them, except the year, ٥٢٦, which denotes 526. This stone, according to the tradition of the fathers of the convent, first stood over the chapel of the Bush, and was placed there by St. Helena; but, after the great church, and the walls of the convent were built, this stone was moved out of its ancient place, and fixed in the wall where it now stands. But in my opinion, this history is without foundation, because St. Helena lived in the fourth century, whereas the aforementioned inscription belongs to the sixth century: I rather think therefore that this stone was engraved and fixed up by the order of Justinian, who was the founder of the convent.

WHEN we first came into the convent, we were received by the fathers and brothers of the convent with the greatest affection and regard, and especially by the archbishop Jaanikius, who was the superior and president of the place; and who gave us a very elegant supper; and assigned us very convenient apartments, consisting of five chambers, in a part of the convent that was newly built: and also for our better accommodation indulged us with the liberty of going when we pleased into the garden; which is not permitted even to the monks. And we having there pitched a tent, dined and supped in it every day while we staid.

24 A JOURNAL FROM CAIRO.

THE aforefaid garden is fituated on the outside of the walls of the convent, to the north-west ; to which there is a paffage under ground from the convent, with iron gates to it. This garden is fufficiently fpacious, and very well fupplied with good water, with which it is daily watered, and by that means produces great quantities of all forts of plants, and herbs, and trees ; fuch as almonds, apples, peaches, olives, figs, pomegranates, pears, and in particular moft delicious grapes both red and white : and as this month happened to be the feafon for ripe grapes, as well as many other fruits, we gave a loofe to our appetites ; and the air of the place being exceeding fine and wholefome, indulged our palates with great freedom and luxury.

THE temperature of the air feemed to me as moderate, as if I had been in one of the moft temperate climates of France in the month of September ; the heat of the day not being exceffive, nor the night air inferably cold. However, I cannot but think that the heat of this place in fummer, as well as the cold in winter, muft be almoft insupportable, fince, during the winter feafon, the fnow falls here in great abundance.

Sept. 13. THIS day being Holy Sunday, we were invited to attend at church, as we ufually did on other days, where the archbifhop himfelf officiated, and fang the mafs cloathed in his *pontificalibus*, wearing on his head a fort of imperial crown made in filver, of exquisite workmanfhip ; with the reft of the minifters that attended him, in very
fumptuous

sumptuous apparel; which when ended, we dined in the common refectory of the convent, with the archbishop and the rest of the monks, who eat only of one dish. After dinner, all of us standing up, we took each a moderate piece of bread, cut from one loaf, and drank also all out of one cup, the archbishop beginning first. When all had drank, we broke up, and departed. This ceremony is observed as a mark of mutual love and charity.

Sept. 15. AT two in the afternoon we went out of the convent to see the holy places thereabouts; and as soon as we got out we began to ascend the mountain, which is made tolerably convenient by the means of stone steps cut in it up to *Mount Sinai*, to the number of fifteen thousand: (The way to it is directly southward :) and after an ascent of a small half hour we came to a most delicious fountain of cold water, which springs directly out of the rock, formed here into a kind of grotto. The Greeks tell many wonderful stories of this water, but as they seem to me to be without foundation, I think it more adviseable not to repeat them.

GOING on further for another half hour we came to a small church or chapel, dedicated to the blessed virgin Mary; and proceeding from hence by the steps, came to a narrow part of the road adorned with a gate; where, they say, many confessional priests used formerly to sit, to hear the confessions of the pilgrims that came to visit these places, and were not permitted to proceed any further, till they

26 A JOURNAL FROM CAIRO

they had obtained remission of their sins ; so that being made clean by the participation of this sacrament, they might proceed to obtain a benediction from the Lord, and mercy from God our Saviour, repeating as they went the third verse of the xxivth Psalm, *Who shall ascend into the hill of the Lord ? and who shall stand in his holy place ? Even he that hath clean hands, and a pure heart, etc.*

As soon as we had passed the gate, we saw on our right hand a very high mountain towards the west, being almost perpendicular over us : near the summit of which there grew, as it were in despite of nature, a beautiful green tree, which appeared as if it grew out of a wall. And at about the distance of another quarter of an hour, we came to another gate, which when we had passed, we entered into a beautiful plain, where are two delightful cypress trees, and two olive trees, near to a well of sweet water, which, as they say, is only a collection of water that is made by the winter snows and rains. And to this part of *Mount Horeb* it was, that Elias the prophet fled from the face of Jezebel, as is mentioned 1 Kings xix. 9. where it is said, that, when he arrived at the Mount of God, *he came thither to a cave, and lodged there* ; which cave exists to this very day, and is situated at the foot of *Mount Sinai*, and is now inclosed in a church built of red and white granate marble ; the entrance into which is from the west. The dimensions of this cave are, in length five feet, in depth four feet, and height four and a half : which when we had visited,

ed; we returned to the well; and lodged all night under the olive trees. This plain where we lay was entirely furrounded with mountains, that formed two valleys, one of them extending itself to the south south west, and leading directly to the convent of the Forty martyrs; the other stretching to the north west.

Sept. 16. EARLY in the morning, before break of day, we began to ascend the holy *Mount Sinai* from the aforefaid church of St. Elias, and found the ascent to be very sharp; so that unless the aforementioned steps had been made in the hill, by laying broad stones one upon another, we should have found the ascent to be exceeding difficult, it being much more steep than the ascent of the preceding day. The course of our road lay directly towards the south; and after an ascent of three quarters of an hour we were shewed the place, a little out of the road to the left hand, where the Mahometans say that Mahomet, together with his camel, was taken up by the angel Gabriel into heaven; and that this camel was of such a size, that it stood with one of its feet at *Mecca*, another at *Damascus*, a third at *Cairo*, and the fourth on *Mount Sinai*; where still remains the mark made by the impression of his foot in the very marble rock. However the Greek monks acknowledge that this mark was made by themselves to gain the more veneration from the Turks for this holy mountain, if not on account of its own sanctity, and the wonderful works performed there by God, yet at least on account

28. A JOURNAL FROM CAIRO

count of this miraculous impression of the camel's foot. Accordingly it has prevailed on all Mahometans to treat this place with the highest regard.

AT length, after a small quarter of an hour, we arrived on the holy *Mount Sinai*; and as soon as we had got on the plain, which is on the top of it, we immediately saw a church and a Turkish mosch. Formerly indeed there was a large church built upon this place, which almost covered and occupied as it were the whole plain; but this was destroyed by the Turks, who left only one part, towards the north, for the use of the Christians, and reserved the other, towards the south, for the use of the Mahometans.

BEFORE you come to the church of the Christians there is a cave in the rock adjoining to it, into which there is a very narrow entrance. In this place, the tradition is, that Moses saw the glory of the Lord, as mentioned *Exod. xxxiii. 21.* *And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock; and I will cover thee with mine hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.* And accordingly it is said, by common tradition, that it was in this cleft of the rock that Moses was hid by the Lord; but Moses, nevertheless, that he might have a better view of the fore-mentioned glory, having raised his head and body on high, left his entire figure impressed in the
marble

marble rock, to perpetuate the memory of this miracle. So that in the lower part of the rock there remains the impression, as if it had been in melted wax, of his [m] knees and both his hands, and in the upper part the impression of his back and one half of his face.

AND going further on this plain we entered into the church that is contiguous to the rock just mentioned, which church is subdivided into two chapels: in the larger the Greeks perform divine service, and in the other the Roman catholics; and in this place, they say, it was that Moses received the two tables of testimony, as mentioned Exod. xxxi. 18. *And the Lord gave Moses in Mount Sinai two tables of testimony, tables of stone, written with the finger of God.* But on the other side of the mount, as I said, towards the south south-west, stands the Turkish mosch, built in the form of an oblong, in which are hung up several vessels filled with myrrh, and other oblations which are customary with the Turks, who hold this place in the highest veneration; and I believe this mosch may be about seventy paces distant from the Christian church, the superficies of this plain on the top of *Mount Sinai* not being very large.

UNDER the Eastern part of this mosch there is another cave, greater than that of St. Elias, in which, they say, Moses commonly dwelt when he was up-

[m] Quære, Might not the same chissels that engraved the impression of the foot of Mahomet's camel, have engraved those also of the knees and hands of Moses? etc.

on

30 A JOURNAL FROM CAIRO

on the top of this holy mount. The door of this cave looks towards the valley which extends itself towards the south west : and in this valley stands *Rephidim*, where mention is made Exod. xvii. 1. that the Israelites murmured for want of water. From this mountain there is a fair prospect of *Mount St. Catharine*, lying towards the south west, and of the *Red-sea* towards the south and west. After we had each of us performed our devotions, we immediately descended again towards the well on *Mount Horeb*, from whence we last came.

AND after we had dined we departed from thence, at eleven o' clock, through the valley that extends itself towards the north west, which conducted us, as it were in a circle, towards the south. In this journey we met with several places that were formerly inhabited, as also with some churches : the most remarkable is that of St. Pantaleon ; over which, near the summit of the mountain, on the left hand, towards the south east, there is a cave, in which two kings sons spent their lives in performing rigid penances. And a little further from this church we began to descend a very steep mountain for a whole hour ; and when we came into the valley, we found a convent which is called the convent of the Forty martyrs.

THE convent of the Forty martyrs is situated in the midst of a vale, having *Mount Sinai* on the east and *Mount St. Catharine's* on the west. But before I had entered the convent, two Arabs came up to me, and saluted me very amicably, and after they had

had lighted their match from my pipe, left me to wait at some distance for the arrival of a monk that was our guide, who had staid behind with the rest of our companions, for I had come hither alone, having outwalked the rest : but upon their arrival the two Arabs stopped them, and threatened to fire among them, if they did not deliver up the monk who was their conductor, and oblige him to come out from among them ; which when it was done, they took him and bound him, and carried him off to the neighbouring mountains ; saying to the rest, “ Depart in peace, for we have no ill-will to you, “ but have a reckoning to make up with this rascal of a monk ;” who followed them without attempting to resist.

THIS affair gave my companions a great deal of concern ; for though they seemed able to have rescued the monk, yet they well knew that if those two Arabs had made any noise, they would, upon the least notice, have had an hundred more come to their assistance. For when two young Greeks, who were well armed, were going, contrary to the opinion of the rest, to the relief of the monk, the Arabs began immediately to fire at us ; upon which we all retired instantly towards the convent, and left the monk in their hands, with whom they soon made up their reckoning, and paid him in stripes the account which they had to make up with the convent, of which he was the interpreter and procurator.

THE

32 A JOURNAL FROM CAIRO

THE convent of the Forty martyrs has a small church, and but very indifferent accommodations for lodging; only the garden is large and handsome, and well stored with all kinds of fruit, and is surrounded as it were with a wood of olive trees. There is likewise a reservoir of good rain-water, and a small spring of fresh water, which running through it from the mountains, waters the garden, and all the adjacent valley.

Sept. 17. EARLY this morning those of our company who were hale and strong departed to go up the mountain of *St. Catharine*; but I, with about half the company, staid behind in the convent. The history of which journey is as follows: As soon as they were departed out of the convent, they began their journey towards the south west, and after half an hour they began to ascend a very rough mountain, and difficult of ascent; for as there were no steps formed upon it, but the whole way covered with small trundling stones, these gave way under the feet. In this road there is abundance of curious stones, and pendent rocks on either side, which are wonderfully marked by nature with the most beautiful veins, shooting forth in the resemblance of trees, whose branches are so very minute, and yet so very exact, that art could not possibly come up to it. And of these they brought back with them a good quantity.

AFTER an hour's travel they came to the water called *The water of the partridges*, where this most delightful spring issues out of some rude marble
I
rocks,

rocks, which are of a black colour. This fountain, the Greeks say, broke out miraculously when the body of St. Catharine was carried from this mountain to the great convent, where her relicks are preserved to this day; at which time the bearers of her corpse being ready to perish with thirst, the partridges, which attended her funeral from the summit of the mountain, conducted them to this place, and discovered the fountain to them.

FROM this water, after three quarters of an hour, our travellers came to a plain, from whence they were able to discover the summit of *Mount St. Catharine*; and after they had walked in this plain for a good half hour, they began again to ascend the mountain, the greatest difficulty of which is towards the top. So that the whole time of travelling from the convent of the Forty martyrs to *Mount St. Catharine* may be looked upon to be about three hours.

ON the summit of this mountain is a small plain, on which, according to the tradition of the Greeks, the body of St. Catharine the virgin and martyr, who suffered under the emperor Maximin, was deposited, having been brought thither by angels from Alexandria; and the mark of the place where she was laid, still remains to be seen as you look towards *Mount Sinai*, which stands to the north-east, at about four hours distance. The length of this [n] impression is seven feet in black

[n] Quære, Might not the same workmen that engraved,
C and

34 A JOURNAL FROM CAIRO

and white marble granate, with a little mixture both of red and yellow spots. And about a year ago the monks built a small chapel over this tomb, seven feet eight inches broad, ten feet long, and six feet high.

FROM this mountain, which overlooks all the rest, there is an exceeding fine and extensive prospect. *Mount Sinai*, as I said before, lies towards the north-east, the *Red-sea* to the west, as also *Tor*, a place situated on the *Red-sea*, at two days journey distance from hence. To the south appears that extended arm of the *Red-sea*, which is called the *Ælanitic gulph*, upon which the famous port of *Ælana* formerly stood.

Sept. 18. WE departed from this convent of the Forty martyrs at a quarter after seven, through that vale which extends itself directly towards the north-west ; and descending from the garden of the convent for a quarter of an hour, we came, as it were through a wood of olive-trees, to the church and cave of St. Onuphrius, in which he spent a devout life for forty years. Which when we had visited and gone for another quarter of an hour thro' the aforesaid valley, we came to the stone which is called by the Greeks the Stone of the Fountains ; which Moses struck [o] twice with his rod, as is

the impression of the foot of Mahomet's camel, have engraved this also ?

[o] N. B. Here our traveller is mistaken in his quotation out of the Scriptures ; for this is not the stone which Moses struck twice, as mentioned Numb. xx. 11. but the rock in the valley described

described Num. xx. 11. where it is said, *And Moses lift up his hand, and with his rod he smote the rock twice; and the water came out abundantly.*

Which aforementioned [p] stone, or solitary rock, is about twelve feet high, and about eight or

of *Rephidim*, where the children of Israel fought the Amalekites, before they arrived at *Mount Sinai*, as mentioned Exod. xvii. 7. whereas the stone which *Moses* struck twice, as mentioned Numb. xx. 11. is that stone which will be spoken of hereafter in this Journal, under the transactions of October 2.

[p] N. B. The Devil tempted our Saviour by quoting texts of Scripture; and as he hath continued ever since to endeavour by pious frauds to deceive, if possible, the very elect, he therefore exciteth men, of sometimes good intentions, to forge false miracles, to invalidate by that means, as far as lies in his power those which were performed by our Saviour and his apostles. One flagrant instance of which among many, are those cursed and hellish frauds practised by the Grecian monks of *Mount Sinai*, in graving impressions in the rock of the foot of Mahomet's camel, and of the body of St. Catharine and of *Moses*; which would take off from the evidence which this wonderful rock of *Meribah* daily gives of the truth of the Mosaical history, if it was possible for the Devil to effect it. But as the marks in that stone are of such a nature, as that human art is not capable of imitating them, the finger of God sheweth its own handy-work in the supernatural fissures, which are broken deep into the solid granite in such a manner, as not possibly to have been effected by human art. To convince the reader of which I shall here give him a copy of the description of this remarkable stone, as I find it in the Travels of Dr. Shaw and Dr. Pococke.

The description of this rock, as given us by my friend Dr. Shaw, is as follows: "After we had descended with no small difficulty down the western side of this mountain, we came into the other plain that is formed by it; which is *Re-*

36 A JOURNAL FROM CAIRO

ten feet broad, though it is not all of one equal breadth : it is a granate marble of a kind of brick-colour; composed of red and white spots, which are both dusky in their kind ; and stands by itself

“ *phidim*, Exod. xvii. 1. Here we still see that extraordinary
 “ antiquity, the rock of *Meribah*, Exod. xvii. 6. which
 “ hath continued down to this day without the least injury
 “ from time, or accidents. It is a block of granate
 “ marble, about four yards square, lying tottering as it were,
 “ and loose in the middle of the valley, and seems to have
 “ formerly belonged to *Mount Sinai*, which hangs in a variety
 “ of precipices all over this plain. *The waters which gushed out,*
 “ *and the stream which flowed withal*, Psal. vii. 8, 21, have
 “ hollowed across one corner of this rock a channel about two
 “ inches deep and twenty wide, appearing to be crusted all
 “ over, like the inside of a tea kettle that hath been long in use.
 “ Besides several mossy productions that are still preserved by
 “ the dew, we see all over this channel a great number of holes,
 “ some of them four or five inches deep, and one or two in dia-
 “ meter, the lively and demonstrable tokens of their having
 “ been formerly so many fountains. It likewise may be further
 “ observed, that art or chance could by no means be concern-
 “ ed in the contrivance : For every circumstance points out to
 “ us a miracle : and, in the same manner with the rent in the
 “ rock of *Mount Calvary* at *Jerusalem*, never fails to produce a
 “ religious surprize in all who see it.”

The account which my worthy friend Dr. Pococke gives of it is this : “ Here they shew the rock, which, they say, Moses
 “ struck and the waters flowed out, when God told him he
 “ would stand before him upon the rock of *Horeb*, which was
 “ afterwards called *Masrah* and *Meribah*. It is on the foot of
 “ *Mount Serick*, and is a red granate stone, fifteen feet long, ten
 “ wide and about twelve high. On both sides of it, towards the
 “ south end, and at the top of the stone, for about the breadth
 “ of eight inches, it is discoloured as by the running of wa-
 “ ter ; and all down this part on both sides, and at the top
 in

in the aforementioned valley as if it had grown out of the earth, on the right-hand of the road towards the north east. There remains on it to this day the lively impress of the miracle then wrought : for there are still to be seen places whence the water gushed out, six openings towards the south-west, and six others towards the north-east ; and in those places where the water flowed the clefts are still to be seen in the rock, as it were with lips.

WHICH when we had attentively observed, we proceeded on our journey, going directly forward towards the north-west ; and after a journey of a small half hour reached the end of the aforesaid valley. Here we found a great plain, into which another valley opens itself, extending towards the north-east. In this great plain, towards the south-west, on a moderate rising, is situated the garden of the convent of Friars, which is guarded by the Arabs, and has a small stream of sweet water running constantly through it, and with which it is supplied ; and in the said garden are nine very stately cedars, of which two exceed the rest in height, and are of a prodigious size ; besides many other trees, such as apples, pears, vines, etc. The little

“ are a sort of openings or mouths, some of which resemble
 “ the lion’s mouth, that is sometimes cut in stone spouts, but
 “ appear not to be the work of a tool. There are about twelve
 “ on each side, and within every one is an horizontal crack, and
 “ in some also a crack perpendicularly down. There is also a
 “ crack from one of the mouths next the hill, that extends two
 “ or three feet towards the north, and all round the south end:
 “ The Arabs call this stone the *Stone of Moses*.”

38 A JOURNAL FROM CAIRO

church of St. Peter and St. Paul stands in the bottom of the garden, as also a small building belonging to the convent, which is inhabited by the Arabs who watch the garden.

IN this great plain, which is on the outside of the garden, and which extends itself, as I observed before, towards the north-east, that [q] transaction is said to have happened which is described Num. xvi. 32. concerning the rebellion of Corah, Dathan, and Abiram, when the earth opened her mouth, and swallowed up them and their families. This plain or vale is pretty near of one equal breadth. When we had travelled through it from the garden of the convent about a small half hour, we came to a place where the Greeks shewed us in the granate marble, which is of a brick-duft colour (as most of the neighbouring mountains are) a hole or cavity, where, they say, Aaron cast the head of the golden calf, as is described Exod. xxxii. 4. when the people gave him the golden ear-rings that were in their ears, and *he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf.* And ver. 24. Aaron is represented as excusing himself, saying, *And I said unto them, Who-*

[q] Here our traveller and his informers are again mistaken in the history of the transactions of the Israelites; for the rebellion of Corah, Dathan, and Abiram did not happen while Moses was upon *Mount Sinai*, or in the neighbourhood of it; nor till the Israelites had arrived at the foot of *Mount Hor*, which is quite at the other end of this promontory, and had refused to go and take possession of the land of *Canaan* after the return of the spies from thence, as mentioned Numb. xiv. 1, &c.

soever

foever hath any gold, let him break it off; so they gave it me: then I cast it into the fire, and there came out this calf. This cavity is indeed formed in such a manner, as to afford some small resemblance to the head of a calf, and hath marks in it something like horns: it is in length about two feet and a half, in breadth two feet, and in depth two. At the bottom of it is earth or sand, which seemed to me to be about three feet deep; but I cannot be positive as to that, since we neither had time nor opportunity for extracting it out of the cavity, or *model* as the Greeks pretend it to be; much less could we discover any impressions of a nose or mouth, or of ears or eyes; wherefore, as the holy Scriptures speak of the formation of a whole calf, and not of an head only, there seems to me to be a good deal of reason for rejecting this piece of tradition. The Greeks however, to impose the more upon the ignorant, say, that though it rain ever so much, no water is seen to lye in this hole: they persist in this declaration, and alledge, in proof of it, [r] quotations out of the fathers: but Pere Claud Sicard says, that last year he found some snow actually lying in the cavity, and that it was quite filled with it; whence it is reasonable to believe, that

[r] Quotations out of the fathers for proof of a matter of fact produced by persons who live upon the spot, seem to be an odd kind of argument. And the introduction of Pere Sicard's opinion in opposition to this declaration of the Greeks, seems quite as odd; for they do not assert that snow will not lie there, but only that rain will not, which father Sicard's assertion does not contradict.

40 A JOURNAL FROM CAIRO

the cause why the rain doth not lie in it, is owing to some hole at the bottom of the cavity, which emits it as fast as it enters and has passed through the sand. But that in this place, or hereabouts, the Israelites worshiped the golden calf, is somewhat probable, inasmuch as there are some rocks here twelve or fifteen feet high, upon which, when the golden calf was set up, it might easily be seen and adored by all the people who were encamped in this wide and extensive vale; and further, because this place likewise answers and is situated directly over-against another vale to the eastward, by which, they say, Moses descended from *Mount Sinai*, when he brought with him the tables of the testimony, and where, they say, it was that he broke them, when he came to the foot of the mountain.

GOING on our journey thro' this valley, we came in a quarter of an hour, from the place distinguished by the *bead*, to that garden which we first saw when we came into these parts: here we found a spring of fresh water, and much fruit. And now having altered our rout towards the south east, at about the distance of a gun-shot from the garden they shewed us a stone, about two feet high from the ground, on which are seen some unknown characters, which however, they say, were engraved by Jeremiah the prophet in honour of Moses and Aaron who were buried there. But this is what I give no credit to, since I find it written of the [s] burial

[s] As to the burial place of Aaron, it is expressly said that
place

place of Moses, Deut. xxxiv. 6. *But no man knoweth of his sepulchre unto this day.* At length, in a small half hour from hence, we arrived at the convent of *Mount Sinai*, making this day, from the convent of the Forty martyrs hither, a journey of two hours and a quarter. And having finished our progress, we saw every thing that was to be seen here with the greatest satisfaction.

Sept. 19. THE Greeks celebrated the feast of the blessed virgin Mary. And the archbishop again officiated, cloathed in his *pontificalibus*; and when mass was done, we were, as usual, conducted to the refectory, where, before dinner, we had our feet washed by some of the monks, the rest chanting their devotions during the operation. And as soon as the washing was over, every one, according to his inclination and abilities, gave for the use of the convent either one or two *chequins*. As for the rest of the time, while we staid there, nothing remarkable happened.

Oct. 1. ON this day we opened a chest, kept on the right hand of the presbytery, in which are preserved the relicks of St. Catharine; and the principal parts they brought forth to shew us, were the skull and left hand of this saint, having the flesh and skin on it, but quite dried up, and covered with beautiful rings. After we had been favoured with

he died and was buried upon *Mount Hor*, at the further end of this promontory from *Mount Sinai*. See Numb. xx. 28. xxxiii. 38. Deut. xxxii. 50. And Moses died on the top of *Pisgab* in the land of *Moab*, over against *Jericho*, Deut. xxxiv. 1, 5.

this

42 A JOURNAL FROM CAIRO

this sight we were permitted to depart. Taking leave therefore of the archbishop, and the rest of the monks, we came out of the convent about noon, amidst the noisy clamours of the Arabs, by the same way that we entered. When we arrived at the place of *The head*, we stopped, and, having pitched our tents, were forced to continue there the remainder of that day whether we would or not; but after a great deal of bustle, we at length made our contract with the Arabs, to carry us back a better road by *Tor* than that which we came. Accordingly,

Oct. 2. WE departed about two o' clock in the morning, and taking the same rout by which we came, we rested after three hours and a quarter's travelling, stopping in a place where was good water, at no great distance from the [*1*] stone of Mahomet; and having laid in our provision of water, departed about eleven o' clock, and in about half an hour we again passed by the stone, where, as I said, Mahomet feated himself; and in another hour we entered the [*u*] shady wood before mentioned. About three o' clock we passed by a large [*x*] rock on our left hand, in which, as in that

[*1*] See page 18. Sept. 12.

[*u*] This place is called *Barak*, see Sept. 12. p. 17.

[*x*] This is a very remarkable passage, it being the only place, in any book of Travels, in which I have ever met with the mention of this second stone which Moses struck; though it is manifest from the Scriptures, that he struck two different stones, and at very different times. And as this is in a retired part of the wilderness, it is a wonderful confirmation of the ver-
other

other rock which Moses struck with his rod, appear from the bottom to the top openings where water hath gushed out. Which when we had passed by, we stopped in an open plain, where we staid all night.

Oct. 3. ABOUT three quarters after three in the morning we departed from this place, and at four o' clock, being about day break, we turned out of the road by which we first came, and leaving the valley leading to *Marab* on the right hand, entered into a large vale between very rough mountains, commonly called *Gebel Faran*, our course then pointing towards the north west. And passing through this vale by a tolerably easy descent, we found it adorn'd with trees and dates on both sides of us, here and there interspersed with the habitations of Arabs, and full of birds, which entertained us very agreeably with their charming notes. About three quarters after eight we passed by a place on a mountain upon our right hand, called *Kabegin*, which was entirely destroyed, nothing re-

city of the Mosaical history : for which reason, independent of all curiosity, I should think it worth while to employ some person to go thither, who should be very particular in his description of it. The first stone which Moses struck is mentioned in the xviith chapter of Exodus, to have been in the valley of *Rephidim*, and before the arrival of the Israelites at *Mount Sinai*. Whereas the second, which Moses struck *twice* before the waters gushed out, is mentioned in the xxth chapter of Numbers as being in the wilderness of *Kadesh* ; after the death of Miriam, and not long before the death of Aaron. So that there was about thirty-eight years distance between the one transaction and the other.

maining

44 A JOURNAL FROM CAIRO

maining of it but the ruins. And after a journey of another half hour we came to another ruined place, called [y] *Faran*, about a quater after nine, situated likewise on our right hand. This was formerly a large city containing many convents of the Greeks: For it was an episcopal city, under the jurisdiction of *Mount Sinai*; and formerly had the famous Theodorus for its bishop, who wrote against the Monothelites. But at present nothing remains except heaps of ruins of this famous city. Here we were obliged to stop on account of the disputes between the Arabs.

In this place no one is suffered to put pen to paper, by reason of a tradition they have, that here was formerly a [z] river, and that when an European was going to write down a description of it, out of indignation it sunk under ground, and has disappeared ever since. We departed from hence

[y] This should be written *Paran*. Which place was famous in history so long ago as in the days of Abraham; the four kings who took his nephew Lot prisoner, having first, in their passage round the Dead sea, *smote the Horites in their Mount Seir*, or Mount Hor, unto EL-PARAN, *which is by the wilderness*. And from hence this wilderness is frequently called the Wilderness of Paran: See note in page 14. Sept. 8.

[z] This tradition is very remarkable. For as the author describes his journey from the second rock of Moses towards this place to have been through a vale *by a tolerably easy descent*, it is possible that this tradition may have arisen from the water which flowed out of this rock, and formed a river, which, as St. Paul describes it ^a, *followed them* during their abode in that part of the wilderness, but probably dried up soon after their departure.

^a 1 Cor. x. 4.

soon after three; and after three quarters of an hour we again stopped at a place called *Magai*, where we found good water, with which we plentifully supplied ourselves.

Oct. 4. WE departed from hence about three quarters after four in the morning, and continuing our journey by a pretty sharp descent, got out at length from among the monstrous mountains of *Gebel Faran*, and came to a large plain, surrounded however with high hills, at the foot of one of which we reposed ourselves under our tents at about half an hour after ten. These hills are called *Gebel el Mokatab*, that is, *The written mountains*: For as soon as we had parted from the mountains of *Faran* we passed by several others for an hour together, engraved with ancient unknown characters, which were cut into the hard marble rock so high as to be in some places at twelve or fourteen feet distance from the ground: and though we had in our company persons, who were acquainted with the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrican, German, and Bohemian languages, yet none of them had any knowledge of these characters; which have nevertheless been cut into the hard rock with the greatest industry, in a place where there is neither water, nor any thing to be gotten to eat. It is probable therefore these unknown [a] characters

[a] The learned allow that the ancient Hebrew character, having been disused during the Babylonish captivity, is lost, and that it is the Chaldee character which we now use instead contain

46 A JOURNAL FROM CAIRO

contain some very secret mysteries; and that they were engraved either by the Chaldeans, or some other persons long before the coming of Christ. In this place, where we this day rested, there are two roads, one leading through a valley to *Tor*, and stretching directly westward; the other road, towards the north west, leading directly to *Suefs*. Here the Arabs refusing to carry us all, according to our agreement, to *Tor*, a violent bustle arose, till at length it was concluded we should go directly to *Suefs*, passing by the baths of *Pbarao*; of which by and by. Thus submitting, whether we would or not, to the determination of the Arabs, the day following, being

Oct. 5. We departed at half an hour after six, and by that road which leads north west proceeded towards the baths of *Pbarao*; and continuing our journey through these mountains, which, they say, are also written with unknown characters like the others, we stopped, at half an hour after nine, in a plain totally surrounded with mountains. After dinner we went to a neighbouring valley which lay west-ward, called *Megena*, where is a grotto cut with infinite labour in the marble rock, the entrance into which is, by the injury of time and weather, for the most part obstructed by great

of it. The probability is therefore, that these characters are the ancient Hebrew character, which the Israelites having learned to write at the time of the giving the law from *Mount Sinai*, diverted themselves with practising it on these mountains during their forty years abode in the wilderness.

stones;

stones ; and even the cave itself almost half filled with sand. Being obliged to use the help of candles and other lights, on our entrance we came immediately to a great hall, supported on every side by rude unfinished pillars. This grotto, we could perceive, reached a great deal further ; but on account of the excessive heats, we declined exploring it on, and we found that the further we went, the more the passage was obstructed with sand. At length we concluded that this cave was built for a [b] burial place to the Egyptians. But the inhabitants of the place, as well as the Arabs, say that a certain Schiech, called Abuzelime, dwells in it, who drinks coffee continually brought from Mecca by birds, and pounded in mortars by angels ; with many other such like fables, which I do not think worth while to enumerate.

OE. 6. WE departed from hence at three quarters after four, and having reached the top of a mountain by an easy ascent, about three quarters after seven we discovered the *Red-sea* lying to the west. We all, however, travelled down on foot, the descent being pretty sharp ; and a little afterwards came to a plain, where we proceeded straight forward between the hills ; and at ten o' clock, coming out from among the mountains towards the

[b] This supposition is in my opinion a little extravagant, considering the great distance this place is from *Egypt*. But I see no reason why it may not have been made by the Israelites, during their abode in the wilderness, for some public use or other.

north

48 A JOURNAL FROM CAIRO

North west, we approached to the sea shore ; and continuing our journey till half an hour after eleven, we then stopped, and rested ourselves in a plain at about an hour's distance from the sea. This we did on account of some fresh water we found here, of which we laid in a good quantity against our ensuing journey over the next mountains, at an hour's distance from us towards the east.

Oct. 7. HERE we remained till after mid-day, and about two o' clock set forward, keeping upon the sea shore ; till about sun-set we again left the sea, and arrived between the mountains by a tolerably easy ascent, after we had passed the mountain called *Gebel el Scheitan*, that is, the Mountain of the Devil ; which, as it is entirely of a black colour, gives foundation for the Arabs to report, that the devil sometimes dressed his victuals under it, by the smoke of which it acquired that blackness. They relate also another fabulous history about a head erected on high towards the entrance into the mountains, upon the left hand of the road ; being a very large stone, supposed to have been the head of a sea captain, whose name was Baube, which was cut off by the Arabs, and put on the summit of that mountain where it now remains, and that in one night's time it was turned into stone ; and, they say, should any one throw it down from the place where it is fixt, it would by next day be restored to its situation. But these are only the fables of the Arabs. Proceeding on by the dusk of the evening in the forementioned valley, till three quarters

quarters after six, as it was full of trees, we rested there that night.

Oct. 8. We departed from hence about sun-rise, and after a journey of three hours stopped, on account of a dispute with the Arabs, whether we should go, or not, to the baths of *Pbarao*. And after a quarter of an hour we again set forward, still descending a moderate hill, till we came to a place where two roads meet, one leading directly to *Suefs*, and the other, on the left hand, to the baths of *Pbarao*. Here a terrible dissension arose, and the utmost confusion, some taking the rout towards *Suefs*, and others going towards the baths of *Pbarao*; till at length, after a dreadful contest, those returned who had departed for *Suefs*, and all went on together by the valley which leads to the baths of *Pbarao*.

HAVING travelled two hours we got clear of the mountains, and came near the sea, which lay to the west of us; and continuing our road towards the sea coast, after a journey of one hour we stopped. Then changing our rout to the left, we travelled southwards upon the sea shore, and came with our dromedaries to the baths of *Pbarao*, which are about three quarters of an hour from the high road; where being arrived, we considered the place very accurately. It is at the foot of an exceeding high mountain, stretching from east to west till it terminates on the sea at about the distance of a stone's cast from it; and in this intermediate space the aforementioned mineral waters break forth, and bubble up, making three distinct
D streams

50 A JOURNAL FROM CAIRO

streams, which run into the sea, and are so hot, that a man can hardly bear his hand or foot in them. These waters have a salt and sulphureous taste, and leave a yellow tinge behind on the place from whence they issue, but are otherwise in themselves very clear and pellucid. At length we came to the fountain head, where are two caves or hollows in the mountain, which diminish irregularly : that towards the left, being the largest, forms itself, as it were, into a chamber, into which when any person enters, it raises as wonderful a sweat as if he was in a very hot bath. Hither many sick persons resort, and by sweating for forty days successively, and regular diet, and drinking the mineral water, recover their health.

THE water is often sent for to *Cairo*, by those that cannot conveniently come to the fountain, and frequently drunk at home with good success. The inhabitants of the place say, that if you put four eggs into any of the baths, three of them will be boiled, and the fourth will disappear. But this I give no credit to, unless I had seen the experiment. They are called [c] *Hamam el Pharaone*, that is, the baths of *Pharao* ; because possibly they might formerly have been frequented by *Pharoe*. Whence also the adjoining sea, which is three or four leagues broad, is called *Berke el Pharaone*, or the lake of *Pharao*. And as it is a good station for casting anchor in, a ship happened at this very time to be

[c] Hence possibly hot baths in England are called *hummums*. See also the note, p. 14. Sept. 8.

riding

TO MOUNT SINAI. 51

riding here at anchor, waiting for a favourable wind to carry her to *Gidda*.

HAVING taken a careful view of this bath and the places about it, we departed to join the rest of our caravan, and overtook it late at night, on the sea shore in the valley of [d] *Gorondu*, where the rivulet beforementioned empties itself into the sea; and is here both bitter and salt, and very disagreeable to the taste. We spent in this place a very uneasy night, on account of the high wind, which drove the sand in great quantities upon us; and incommoded us very much.

Oct. 9. ABOUT sun-rise we departed, and in our course along the sea-shore were still much disturbed by the high wind. After a journey of six hours, having left all the mountains, we travelled over several little hills and rising grounds; and rested in a place where were several tufts of green grass; and refreshing ourselves with a moderate dinner, we travelled on again for four hours and a half, till it was pretty late in the night; and, two hours before we stopped; passed a place near the sea where was a stream of excellent sweet water.

Oct. 10. THAT we might get beyond *Suez*, we departed from hence soon after mid-night; but in about two hours it became so dark, that we were forced to stop whether we would or not, for fear of the camels falling. And at half an hour after four, it being dawn of day, we set forward again, and in seven hours came to the wells of

[d] See Sept. 8. p. 14.

52 A JOURNAL FROM CAIRO

Moses, called [*e*] *Ain el Musa*. Immediately upon our arrival here, all of us who were on horseback pursued our journey, and rode on before, to provide a ship to carry us all to the other side of the gulph. After we had taken some rest, the caravan came up to us about five o'clock; by which time the ship being got ready, we went aboard with all our concerns; and when landed, lodged ourselves in our former [*f*] camp on the outside of the city of *Suefs*. Here we found only two ships, which were to sail in two days time.

Oct. 11. WE remained in our tents at *Suefs*, being visited by the Christians of the place, who also entertained us with an elegant supper.

Oct. 12. THIS whole day we saw those Arabs passing by who are the most inveterate enemies to the Arabs of *Mount Sinai*. And lest we should encounter them on the road, we staid on purpose till the following day.

Oct. 13. AND now imagining that all the Arabs, who were at enmity with us, were gone by, we departed from *Suefs*; and after a journey of a good hour stopped at [*g*] *Bir el Suefs*, before described; after a moderate dinner here, we again set forward, and when we were not far distant from [*b*] *Agirut* we perceived a caravan of our enemies just over against us, which we all thought had passed by long before; so that tho' they were going another road at the distance from us of a gun-shot, yet our Arabs nevertheless prepared themselves for battle, alighting from their camels, and marching.

[*e*] See Sept. 6. p. 11.

[*f*] See Sept. 5. p. 10.

[*g*] See Sept. 5. p. 10.

[*b*] See Sept. 5. p. 9.

on-foot armed with lances, swords, and guns; while four of the chief of them galloping their horses between the enemy's caravan and ours, attempted, by insulting them in this bravading manner, [i] to provoke them to an engagement. For though the camels of our enemy's caravan were much more numerous than ours, yet we were stronger in the number of armed men; so that they durst not attack us, but hastened their pace to pass by us: and it was not unpleasant to behold those that were in the rear galloping after the rest for fear we would take them prisoners. Soon after they were gone, we turned towards the road by which our enemies came, which was upon our right hand; and having passed *Agirut* upon our left hand, of which we have [k] already spoken, we continued our course between hills and rising grounds, interspersed here and there with tufts of green herbs, on which the camels fed, being about six Italian miles distant from the road which we passed in our former journey. At length we stopped when we were come three hours and a half from *Agirut*, seven hours and a half from *Suefs*, and within sight of the mountains of [l] *Hubebi*, which were about a good league distant from us towards the north.

Oct. 14. AT half an hour after four in the morning we departed again from this place, and about sun-rise saw seven animals called *Gafell*, and a good many hares feeding on the aforementioned green tufts. And having passed by the mountain *Hubebi*,

[i] Or at least to shew they were not afraid of them.

[k] See Sept. 5. p. 9.

[l] See Sept. 4. p. 9.

34 A JOURNAL FROM CAIRO.

at, as I said, about a league's distance, we stopped at half an hour after eleven; and at one o'clock, after dinner, we again set forward on our journey, and travelled till half an hour after five, when we stopped near a little hill.

Oct. 15. WE proceeded on our journey this morning at about half an hour after five, travelling, as before, between hills and rising grounds, and rested ourselves at half an hour after nine. And having quitted the road that leads by the village of [m] *Chanke*, we pursued our journey directly towards *Cairo*. For which place we set forward at half an hour after one, leaving those [n] sandy hills on our right hand through which we passed in our former journey. And a little before sun-set we ascended up a little hill called *Daber el Homar*, that is the *Asses back*, from whence we got a view of the situation of *Cairo*, at four hours and a half distance from us; and prosecuting our journey between twilight and the light of the moon, we at length came, about nine o'clock, to the last stage, called [o] *Ukalt el Babaar*, where our friends were gathered together expecting our arrival. They received us very affectionately, with singing, and exultations, and embraces; and, according to the custom of the orientals, spending the night in noisy clamours, and clapping their hands.

Oct. 16. THIS day we entered the city, in good health, by the port of *Baab el Naasar*; and I arrived at my own house: thanks be to God, who brought me thither safe from all mischief.

[m] See Sept. 2. p. 7. [n] See Sept. 3. p. 9. [o] See Sept. 1. p. 6.

A N D

AND, GENTLEMEN, when the person, whom you think proper to employ, is gotten so far as *Mount Sinai*, I think it would be adviseable to engage him to take a view of the whole promontory; and in particular to go and visit *Sbarme*, which, [a] Dr. Pococke says, is about a day and a half's journey south-east from *Mount Sinai*; and from whence the Monks of *Mount Sinai* are chiefly supplied with fish. Which I suppose to be the place where Jethro the prince of *Midian* lived, whose daughter Zipporah was married to Moses; because it is manifest that Jethro lived at about that distance from *Mount Sinai*: for it is said in the book of Exodus, when Moses was returning to *Egypt* by command from God, and was bringing his wife and children along with him, that when he was arrived at the first [b] stage from the habitation of his father-in-law Jethro, he there was met by the angel of the Lord, who obliged him to send his wife and children [c] back again. After which he pursued his journey, and met his brother Aaron at [d] *Mount Horeb*: whence also it appears

[a] Pococke's Travels, p. 137. [b] Exod. iv. 24.

[c] Exod. xviii. 2.

[d] Exod. iv. 27.

56 ORIGIN OF HIEROGLYPHICS

that *Horeb* lay in the road between the habitation of Jethro and *Egypt*.

AND probably it was from this situation near the sea shore, that the family of Jethro were called [e] Kenites. The word *ken* in Hebrew signifies a *nest*, a hole, or cave: and therefore Balaam, when he was blessing the Israelites, and looked upon the Kenites who were among them, took up his parable, and said, *Strong is thy dwelling place, and thou puttest thy nest in a rock*. Numb. xxiv. 20.

He should likewise visit [f] *Dizabab*, which is mentioned Deut. i. 1. and which is to this day called [g] *Dzabab* or *Meenab el Dzabab*, which literally signifies the port of gold; and is probably the same place with *Eziongeber*, mentioned Numb. xxxiii. 35. and Deut. iii. 8. as also 1 Kings ix. 26. and 2 Chron. viii. 17, as being that port in the *Red-sea* from whence Solomon sent his ships to bring gold from *Ophir*. And possibly in crossing over the promontory from thence towards *Egypt*, he may find out some traces of the city of *Kadesh*, mentioned Numb. xx. 16. and in numberless other places; from whence that whole

[e] Judg. i. 16. iv. 11, 17.

[f] In the Hebrew it is *Zabab*, or *Dzabab*, as it should have been translated.

[g] Shaw's Travels, p. 356.

wilderness

wilderness was denominated *the wilderness of Kadesh*. Which city was originally called *En-Mishpat*, that is, the fountain or seat of judgment, Gen. xiv. 7. it probably being the chief city of the territory, and the place where the courts of judicature were held. The fixing of the situation of which place would give great light into the historical part of the travels of the children of *Israel* during the time of their forty years wandering in the wilderness of *Kadesh*.

ON his return to *Egypt* he might be desired to make a particular enquiry into the situation of *Memphis*; which, though it is fixed by Sir Isaac Newton, and Dr. Shaw, and others, to have been at *Geeza*, on the western banks of the *Nile*, just over-against *Grand-Cairo*; yet, according to Herodotus, must have been a good deal higher up the river, on the south-east corner of the lake *Mæris*, or *Birque of Charon* as it is now called. [b] Dr. Pococke hath indeed placed it a little higher up the river than *Geeza*, that is, between *Mokanan* and *Metraheny*. But in my humble opinion it must have been still higher up, and nearer to the lake *Mæris*; as I think will sufficiently appear from quoting the description given of it by Herodotus.

[b] Poc. Trav. p. 40.

58 ORIGIN OF HIEROGLYPHICS

WHO says, " that the priests informed him that Menes, who was the first king of Egypt, by throwing up a rampart above Memphis, of about 100 [i] stades in length, stretching towards the south, dried up that part of the Nile, which to his time had passed by the foot of the mountain of sand in Libya, and caused the water to run from a certain angle, through the hills, by a new chanel. That this chanel was diligently preserved in his time; and annually repaired by the Persians; because, if the river should at any time break through the bank, the whole city would probably be drowned. They add, says he, that the same Menes, after he had diverted the course of the water, built the city, which to this day is called Memphis, within the ancient bed of the river. And indeed this place is situated in one of the narrowest straits of Egypt. That, on the north and west side, he caused a lake to be made without the walls from the river, which passes on the eastern part: and founded the magnificent and memorable temple of Vulcan in the same city." Thus far Herodotus. Menes, though he is

[i] A stade is an Egyptian measure, equal to 200 fathom or 400 yards. So that, allowing 2000 yards to a mile, this rampart was twenty miles long.]

here

here mentioned by Herodotus as the first king of *Egypt*, was very far from being such, as I have shewed in the introduction to that treatise, published a few years ago, entitled, *The chronology of the Hebrew bible vindicated*, etc. but which should have been entitled, *Observations on the Pentateuch of Moses, wherein the chronology etc.* He was indeed the first king of *Memphis*, and seems to have transferred the seat of empire from *Thebes* to *Memphis*: for Diodorus positively says, that *Memphis* was not built till eight generations after the building of *Thebes*; and that the rise of *Memphis* was the downfall of *Thebes*.

HOWEVER, as Menes is here mentioned to have built *Memphis*, and at the same time to have caused a lake to be made on the north and west side of the walls of it, in my opinion nothing can be plainer, than that, according to this description, the situation of *Memphis* must have been on the south-east corner of the lake [*k*] *Mæris*, and that this city stood between the lake and the river *Nile*, which ran upon the eastern side of it.

[*l*] STRABO, speaking of *Memphis*, says in one place, that it was in the neighbourhood

[*k*] This lake is called the lake *Mæris*, because, though it was begun by Menes, it was finished by Mæris.

[*l*] Strabo, l. xvii.

of

60 ORIGIN OF HIEROGLYPHICS

of the Pyramids; and in another place that *Memphis* was [m] forty stades distant from the Pyramids. But he does not say whether to the north or south of them; and therefore this, as [n] Doctor Shaw alledges, may prove the situation of *Memphis* to have been where *Geeza* is now. But this difficulty is cleared up by [o] Pliny, who wrote not long after Strabo, and positively says, that the Pyramids are situated between *Memphis* and the *Delta*. Whence it follows of consequence, that *Memphis* was situated forty stades, or eight miles southward of the Pyramids.

AND what adds greatly to the strength of what I have here advanced, is the opinion of a very accurate and judicious writer, who was several times upon the spot, and joins with me in my sentiments herein. The person I mean is Monsieur Maillet, who was sixteen years consul for the French nation, and was more than once as high up in *Egypt* as the lake *Mæris*. And in his seventh letter he declares positively, that there are at present such ruins to be seen on the borders of the lake *Mæris*, at the southern entrance into the *Plain of mummies*, as are incontestable proofs that somewhere hereabouts must have

[m] Or eight miles. [n] Shaw's Travels, p. 340.

[o] Plin. Nat. Hist. l. xxxvi. c. 16.

been

been the situation of that capital of the Egyptian empire. He says moreover, that at the bottom of the lake there are to this day to be seen the ruins of pillars, obelisks, and buildings, when the overflowings of the *Nile* are not considerable enough to replenish the lake with water; which happened twice during the sixteen years of his consulate; but particularly in the year 1697, when the surface of this lake was five or six cubits lower than usual, and gave the spectators, to their great surprize, an opportunity of seeing the ruins of a vast city at the bottom of this immense reservoir.

WHICH agrees so exactly with the account given by Herodotus of the situation of *Memphis*, that it is almost impossible to be deceived in it. For he says that Menes, by throwing up a rampart above *Memphis* of about an hundred stades in length, stretching towards the south, dried up that part of the *Nile*, which to his (Menes') time had passed by the foot of the mountains of sand in *Libya*. That this rampart was very gently preserved in his (Herodotus') time, and annually repaired by the Persians; because, if the river should at any time break through the bank, the whole city would probably be drowned. Which we find by experience, hath accordingly happened to a great part of that vast city, either by the negligence of the inhabitants, or the wilful designs

63 ORIGIN OF HIEROGLYPHICS

designs of their enemies. And indeed it is no otherwise to be accounted for, how it should come to pass that the situation of this great city should at present be disputable; and that there should be so few remains left above ground, even of the ruins of so immense a city, in a country remarkably famous for the happy disposition of its climate in the preservation of its antiquities.

THERE is also a remarkable circumstance attending the lake *Mæris*, which shews the situation of this city of *Memphis* to have been originally, as it is described by Herodotus, southward of the Pyramids and the *Plain of mummies*, or the burial place of the Egyptians: which circumstance occurs to me from the name given to this lake, even to this day, by the Arabians; and that is, the *Birque* or lake of *Charon*. Because as it is acknowledged that the *Plain of mummies*, or burying place of the ancient Egyptians, lies to the north of the lake *Mæris*, therefore, in order for the corpses of the Egyptians to be brought by boat to this burial place, it is necessary they should come somewhere from the south. And as *Memphis* lay, according to Herodotus, on the south-east corner of the lake *Mæris*, therefore it is more than probable, that it was the custom of transporting the corpses of the ancient inhabitants of *Memphis*, in *Charon's* ferry-boat,

boat, from *Memphis* to the *Plain of mummies*, which first gave occasion to this denomination being given to that lake, as well as to the inventions of the Grecian poets with regard to a great part of the heathen mythology ; as is positively asserted by Diodorus Siculus, who mentions it as an Egyptian custom of ancient date, for persons to be appointed at every one's interment to examine their past lives : “ And
 “ that, before the body was buried, the relations of the deceased gave notice, both to
 “ the *judges* and the friends of the deceased, of the day appointed for the interment,
 “ saying, that such a one, naming the deceased by his name, *is about to pass the lake*.
 “ Then, the judges, to the number of forty, sitting in a place prepared for them in the
 “ form of a semicircle, on the other side of the *lake*, the corpse was brought over to
 “ them in a boat, conducted by a person, who in the Egyptian tongue was called
 “ Charon : but before the corpse was suffered to be put into its coffin, every one was permitted to accuse the dead person. And if
 “ he was found to have lived a wicked life, the judges gave sentence that he should not
 “ be allowed to be buried. But if no accuser appeared, or the accuser was convicted
 “ of falsehood, then the friends of the deceased made a funeral oration in his favour,
 “ and

64 ORIGIN OF HIEROGLYPHICS

“ and put the corpse into its coffin, and car-
 “ ried it to the place of interment : but those
 “ who were condemned to be unworthy of
 “ sepulture, either on account of crimes or
 “ debts, were carried home again by their
 “ friends, and prohibited from being put even
 “ into a coffin. Which custom, says he,
 “ Orpheus having observed, he from thence
 “ framed the fables of the infernal Deities.”
 And in the following chapter he particularly
 mentions *Memphis* as the place from whence
 Orpheus borrowed the scene of the lake *Ache-
 rusia*, and the *Elysian fields* : For, says he,
 “ there are about *Memphis* delightful fields
 “ and lakes filled with *aromatic reeds* ; and
 “ in this place it is that the Egyptians for
 “ the most part bury their dead. And it is
 “ these corpses which are brought over the
 “ lake *Acherusia* to the burying place of the
 “ Egyptians, and are there deposited, that
 “ gave rise to all those fictions which the
 “ Grecians have raised concerning the in-
 “ fernal Deities.” Where it is to be ob-
 served, that these *aromatic reeds*, with which
 this lake and the adjoining lands abound, are
 in the original called ἀχερώεις, *acheroēs*, and
 therefore it is probable that this lake was from
 thence denominated Ἀχερουσία λίμνη, the *Ache-
 rusian lake* : which also shews the absurdity of
 all those derivations of the word *Acheron*, that
 are.

are to be found in the Greek Lexicons. And probably these *acheroës* are the same with those *sweet scented reeds*, or *kanes* as they are called in the Hebrew, which are mentioned Exod. xxx. 23. and Jer. vi. 20. that were made use of by the Israelites in the composition of their perfumes; and are spoken of as being brought from a far country.

THIS however is manifest from what is before said, that the lake *Mæris*, or the *Acherusian lake*, or the *Birque of Charon*, bordered on the city of *Memphis*, and lay between that city and the *Plain of mummies*, or the burying place of the Egyptians.

As to the time when this practice was first instituted, Diodorus seems to be of opinion that it was introduced by Menes, a prince, as he says, of great wisdom and virtue, and who first taught the Egyptians to worship the Gods. And as Herodotus mentions Menes to be the person who founded *Memphis*, it is not improbable that he might at the same time have been the author of this custom. Certain it is, that the Egyptians from the most early times paid a great veneration to sepulchral rites, as is manifest from the history of Jacob, and the skill the Egyptians shewed, and the expence they were then at, in burying their dead. The denial therefore of these

E

rites,

rites, being looked upon by them as a grievous punishment, might, as it probably was, be easily made use of by Menes as a wise piece of state policy.

BUT as to the time when this custom was first left off or intermitted in *Egypt*, that does not so positively appear; and therefore we must have recourse to conjectures. It is plain from Diodorus, that it was in practice in the time of Orpheus, who being an Argonaut, lived one generation before the war of *Troy*; and probably continued till the time of Cheops king of *Egypt*, who lived two generations after the Trojan war. For the war of *Troy* happened when [*p*] Proteus reigned in *Memphis*, and Thonis was governor under him of the Canopic mouth of the *Nile*. Proteus was succeeded by Rampsinus, and Rampsinus by Cheops. Now Herodotus says, that the priests told him, that to the reign of Rampsinus justice and good order were preserved in *Egypt*, and that the kingdom flourished in plenty; but that Cheops, who succeeded, was a most flagitious tyrant: for after he had shut up all the temples, and forbidden the public sacrifices, he oppressed the Egyptians with hard labour, etc.

[*p*] Herod. l. ii. Hom. Odyss. l. iv.

Now

Now if we suppose these forty judges to have been priests, as, according to the supposition of [q] Mr. Warburton, it is more than probable they were ; and that they had stretched their authority by degrees so far beyond its original institution, as to render it necessary for the prince to interpose and to abolish this court of judicature in *Memphis* ; there will then be a ready solution for all those abuses and invectives with which the memory of Cheops was loaded by the priests.

AND that this was really the case, is very likely, because Herodotus says that Cheops spent ten years in building a bridge five stades (or a mile) in length, and sixty feet broad, and in the highest part forty eight feet in altitude. Herodotus does not say where this bridge was built : but as he mentions that Menes, when he built *Memphis*, caused a lake to be made on the north and west side, without the walls, from the river, which passed on the eastern part, it is plain that *Memphis* was surrounded on three sides by water. And as the *Plain of the mummies* undoubtedly lay northward of the lake, the inhabitants of *Memphis* were obliged to pass this lake of Charon, in order

[q] See the ingenious dissertation of Mr. Warburton on the sixth book of Virgil's *Æneid*, in the first vol. of his *Divine legation of Moses*.

to bury their dead. I suppose therefore it was over this part of the lake, which separated *Memphis* from the *Plain of mummies*, that Cheops built his bridge when he demolished the court of inquisition which was held by the priests; and by that means rendered Charon's ferry boat entirely useless. For I think it is hardly possible for a bridge, in that early age of the world, to have been built over the main stream of the *Nile*, considering the violence of its inundations: and therefore I suppose that part of the *Acberusian lake*, which lay northward of *Memphis*, to have been only a sort of canal, contrived for the better carrying off the inundations of the *Nile* out of this lake, over which Cheops built this bridge for the convenience of the inhabitants of *Memphis*.

THESE, however, are only conjectures; and indeed all authors, that have ever written concerning the early ages of the kingdom of *Egypt*, complain of the want of materials. [r] Sir Isaac Newton observes, that all the histories of the several kingdoms of the world may justly be looked upon as fabulous, till about fourscore or an hundred years before the practice of literary writing in those several countries; and as there is no account of any

[r] Newt. Chron. p. 7.

trans-

transactions in *Egypt*, which can be depended upon, till about that period of time before the reign of Sesostris ; so I conclude of course that the art of literary writing was not known in *Egypt* till about that time. For Herodotus, who is the only prophane author who can with any certainty be relied on with regard to ancient *Egypt*, goes no further back than the translation of the Egyptian empire to *Memphis* by Menes, about three generations before Sesostris ; and says that, before that time, the priests informed him that *Egypt* was governed by the Gods. And it may be taken for granted, that when any nation or people are referred to the Gods for their history, the people of that nation were at that time ignorant of the art of literary writing.

WHEN the art of literary writing first began, I cannot say positively ; but certain it is, that we have not the least traces of it before the time of Moses. But after the delivery of the law upon *Mount Sinai*, and the Israelites were [s] ordered to write some of the words of the law on the posts of their doors, and on their gates, every one who had the least genius would endeavour to learn and practise the art of literary writing. And accordingly we

[s] Deut. vi. 9. 11. 20.

E 3

find

find from the aforementioned Journal, that in the wilderness of *Kadesh*, where, soon after the giving of the law, the children of *Israel* wandered for forty years, there are whole mountains which are engraved, with inexpressible labour, with characters at present unknown, but which, there is great reason to suspect, were the ancient Hebrew characters; which, being lost by disuse during the Babylonish captivity, were supplied by the Chaldee characters in their stead.

AND as [t] Joshua was ordered to write the words of the law upon large stones on *Mount Ebal*, as soon as he had passed over *Jordan*, which he accordingly did, literary writing must from thence become tolerably well known to the Canaanites as well as the Israelites. Hence it was that Cadmus, who was a Canaanite, or, as Herodotus asserts, a Tyrian, which is the same thing, might also learn the art of literary writing, since it was not till some years after the passage over *Jordan* that Joshua was able to dispossess the Canaanites, and drive them out of the land by a total overthrow of their forces [u] at the waters of *Merom*, where the Lord delivered them into the hand of *Israel*, who smote them, and chased them unto great *Sidon*. From which

[t] Deut. xxiii. 7. Josh. viii. 30. [u] Josh. xi. 7, 8.
place,

place, or from *Tyre*, it probably was that *Cadmus*, with the rest of his defeated companions, took shipping, and fled into *Greece*, and carried with them the art of literary writing. And hence it is that the *Phœnicians* are said by *Lucan* to have been the inventors of literary writing:

*Phœnices primi, famæ si credimus, ausi
Mansuram rudibus vocem signare figuris.*

Luc. l. iii.

For that the *Cadmonites* were one of those colonies which were dispossessed of their habitations by *Joshua*, is plain from hence, because they are particularly specified in the promise made by God to *Abraham*, when he made a covenant with him, to give him the land of *Canaan* for a possession, saying, [x] *Unto thy seed have I given this land, from the river of Egypt to the great river the river Euphrates. The Kenites, and the Kenizzites, and the CADMONITES, and the Hittites.*

Diodorus [y] accordingly says, that *Cadmus*, who was the head of this tribe, brought the art of literary writing from *Phœnicia* into *Greece*: wherefore those letters, says he, are called *Phœnician*. And in another [z] place

[x] Gen. xv. 18, 19. [y] Diod. l. ii. c. 5.

[z] Diod. l. v. c. 13.

72 ORIGIN OF HIEROGLYPHICS

he says, that Cadmus came to *Rhodes*, and brought with him the Phœnician letters : where was found an ancient vase with this inscription, that *Rhodes* was about to be destroyed by *serpents* : that is, by the Hevites, who were his countrymen, and accompanied Cadmus from *Phœnicia* into *Greece* ; the word *Heva* in Hebrew signifying a *serpent*.

AND indeed if we consider the whole story of Cadmus, as related by the Grecian historians, whose wife's name is said to be *Hermione*, and that he raised soldiers by sowing of serpents teeth, it will add a strong confirmation to this opinion, that Cadmus was one of those Phœnicians, who were driven out of *Canaan* by Joshua, when he pursued them to great *Sidon*. For when Joshua numbered the hosts, which came out against him to battle in the land of *Canaan*, he reckons up amongst them [a] *the Hevite under Hermon*. And now let us but suppose that Cadmus, the head of the Cadmonites, was married to the daughter of his unfortunate neighbour and ally the king of *Hermon*, whose subjects were called Hevites, and who being driven from their country by Joshua were forced to fly into *Greece*, and there is an easy solution of this mythological story of the

[a] Josh. xi. 3.

Grecian

Grecian Cadmus. For as the denomination or name, which was given to the daughter of the king of *Hermon*, might probably be *Hermione*, and as the word *Hevite*, which was the appellation of the subjects of the king of *Hermon*, denotes in Hebrew, *one sprung from a serpent* ; so the Grecians made use of the double signification of this word to graft upon it their fable of Cadmus, the husband of *Hermione*, having raised soldiers by sowing of serpents teeth.

WE have therefore no reason to rely upon any of the histories which relate even to *Greece* before this period, that is above fourscore years before the introduction of letters among them by Cadmus ; but much less to rely upon any of the traditionary reports relating to *Egypt*, as the art of literary writing does not seem to have been introduced there so soon as into *Greece*.

AND though it appears that the art of literary writing was known in *Egypt* in the time of Sesostris [b], from the inscriptions which he left behind him in the lands he had conquered ; yet is it more than probable, that the knowledge of this art was entirely confined to the priesthood ; whence it is that

[b] Herodotus, l. ii.

Hero-

74 ORIGIN OF HIEROGLYPHICS

Herodotus calls those characters, in which the inscriptions of Sesostris was written, *the sacred letters of Egypt*.

It may then be asked, how comes it that we have so little knowledge of the affairs of *Egypt* even from the times of Sesostris? The reason of it is, that the few records which were in *Egypt* were destroyed by Cambyſes about an hundred years before the time of Herodotus : and yet in this short time, as Sir Iſaac Newton obſerves, “ the prieſts of “ *Egypt* had ſo magnified their antiquities “ before the days of Herodotus, as to tell “ him that from Menes to Mœris there were “ three hundred and thirty kings, whoſe “ reigns took up as many ages, that is, “ eleven thouſand years ; and had filled up “ the interval with feigned names who had “ done nothing.” That is, who had performed no memorable action, except it be the ſilly ſtory of Nitocris, the only woman among them, and indeed the only woman who is mentioned to have reigned in *Egypt*. For as that empire was not hereditary, but elective, they never choſe queens for the head of their empire, but always choſe their kings either out of the prieſthood or out of the army.

WE

WE have therefore still less reason to depend upon the reports of later writers than Herodotus, with regard to *Egypt*, such as Manetho and Eratosthenes, when they mention any transactions preceding the times of Sesostris, who, being the Shesac mentioned in the Scriptures, was cotemporary with Rehoboam king of *Judah*, about A. M. 2973. For when we consider the natural fondness and vanity of all mankind to derive themselves from early antiquity, and recollect that there were in several parts of *Egypt* several cotemporary princes existing at the same time, we must be sensible that it was an easy matter for any of the priests, who seem to have been the only historians of those days in *Egypt*, to carry down the antiquity of *Egypt* to many thousands of generations, only by reckoning the names of the cotemporary princes as being so many successors to each other. And indeed it is no easy matter for any historian in general to avoid falling into this error, if he hath no written accounts, but merely the tradition of the country to depend upon. Which is the only excuse that can be alledged in favour of Diodorus, who is generally in the wrong whenever he differs from Herodotus; the list of imaginary kings being greatly encreased by the priests between

76 ORIGIN OF HIEROGLYPHICS

the days of Herodotus and Diodorus ; for, as Sir Isaac Newton observes, after Cambyfes carried away the records of *Egypt*, the priests were daily feigning new kings.

[c] HERODOTUS, when speaking of those Grecians who had helped to fet Psammitichus upon the throne of *Egypt*, fays, that
 “ the Ionians and Carians continued for a
 “ long time to inhabit those parts which lie
 “ near the sea, below the city of *Bubastis*, in
 “ the Pelusian branch of the river *Nile* ; till,
 “ in succeeding times, Amasis king of *Egypt*
 “ caused them to abandon their habitations,
 “ and settle at *Memphis*, to defend him against
 “ the Egyptians. But from the time of their
 “ establishment, fays he, they had so con-
 “ stant a communication with the Grecians,
 “ that one may justly say, we certainly know
 “ all things that passed in *Egypt* since the reign
 “ of Psammitichus to our age.” Now Psammitichus the father of Pharao Necho, who is often mentioned in the Scriptures; died, according to Dr. Prideaux, in the twenty-fourth year of Josiah king of *Judah*, after a reign of fifty-four years, that is, about A. M. 3331, of the Jul. period 4097, and 617 years before Christ.

[c] Herodot. l. ii.

IN

IN our enquiries therefore into the history, or worship of ancient *Egypt*, we ought carefully to distinguish between the customs of the ancient aborigines Egyptians, and of those Egyptians who were afterwards born from a mixture of Grecian or Phœnician ancestors. For want of which distinction, Diodorus, and from him the great Sir Isaac Newton, have been strangely misled, and have confounded the history of *Egypt* with the mythological fables of *Greece*.

WE have already seen, that it was the situation of *Memphis*, and the custom of the Egyptians in burying their dead, by carrying them to the *Plain of mummies* in Charon's ferry boat cross the *Acherusian* lake, which first gave origin to the Grecian fiction of the Elysian fields, with the infernal judges Minos, Rhadamanthus, and Æacus, etc. And Herodotus is very positive, that it was Hesiod and Homer, who lived but about 400 years before him, that first regulated the system of the Grecian theology, assigned names to the several Gods, and allotted them their several employments. Mr. Shuckford has, however, undertaken to give us their real history; and in the first volume of his *Connection* supposes, from Syncellus and Manetho, that the eight demigods, and fifteen heroes of the Egyptian dyna-

78 ORIGIN OF HIEROGLYPHICS

dynasties before Menes, were real persons living in *Egypt* before the flood. "For, [d] says he, "Manetho rightly conjectures them to be "antediluvians." But, if they were such, how Manetho or any one else could come by their history, is a secret he has not let us into. And these eight demigods, he says from Diodorus, were Sol, Saturnus, Rhea, Jupiter, Juno, Vulcanus, Vesta, and Mercurius. Whereas Herodotus declares, that Juno and Vesta were names utterly unknown in *Egypt*. And in the third vol. of his *Connection* Mr. Shuckford gives us the memoirs of the life of Jupiter, and supposeth him to have lived in *Greece* from about the time of Moses to within three or four centuries of the Trojan war. The principal scene of his activity he seems to place about seven or eight generations before the war of *Troy*; and gives him a most numerous progeny. And because most of the kingdoms in *Greece* derived the origin of their state at about the distance of seven or eight generations of descent from Jupiter, he therefore concludes, that Jupiter lived about the time of Moses. Whereas the true conclusion to be deduced from thence is this, not that Jupiter lived, but that the use of letters was not known in *Greece* till about seven

[d] Shuckf. Con. vol. i. p. 11.

or

or eight generations of descent before the war of *Troy*, about which time Moses lived, and a little after which Cadmus first introduced them into *Greece*. For [e] Cadmus was father to Polydorus, the father of Labdacus, the father of Laius, the father of Oedipus, the father of Polynices, the father of Thyr-sander, who was one of the warriors at the siege of *Troy*. And accordingly [f] Diodorus observes, that Semele, the daughter of Cadmus, was the last of mortals with whom Jupiter had any intrigues : so that it is to be presumed that, as before that time, when the Grecians were at a loss for the genealogy of their kings or princes, they fathered them upon Jupiter, so now the introduction of letters put an end to his amours. And therefore it is more than probable, that there never was any such real person in *Greece* as Jupiter, any more than there were such real persons in *Phœnicia*, or *Affyria*, or *Egypt*, as Cronus, Uranus, or Tellus. Whereas [g] Mr. Shuckford collects from Diodorus and Apollodorus, that Cronus was the son of Uranus, and that from Uranus and Tythæa, or Tellus, were also born the Centimani and the

[e] Apollod. l. iii. [f] Diod. l. iv. c. 2.

[g] Shuckf. Con. vol. i. p. 204. vol. ii. p. 300.

Cyclops,

80 ORIGIN OF HIEROGLYPHICS

Cyclops, whom their father Uranus sent to inhabit the land of *Tartarus*. What or where that country was, which was thus named, he says, may be difficult to determine ; but gravely concludes he should imagine it to be no part of *Crete*.

Now if we look into the description of Cronus, which is given by Sanchoniatho, it will plainly convince us, that the representation was not taken from any real person, but the design of it was only to give us a symbolical description of *Time*, as the name properly imports. For he is described with four eyes, two before and two behind, two of which were always shut, and two were always open ; to denote that Time has a reference to what is past as well as to what is to come ; and that Time is always upon the watch, even when it seems to be at rest. He was also delineated with four wings, two of which were stretched out as in the action of flight, and two were contracted as in repose, to denote that Time, even when seemingly stationed, passeth on, and when flying is yet seemingly stationed. Cronus is likewise by Sanchoniatho said to have dispatched his son with his own hand, and to have cut off the head of his own daughter, etc. Which is only a metaphorical account of Time's destroying his own

own produce. For thus [b] Cicero, speaking of the real opinion which the ancients had of Cronus, saith, *Saturnum autem eum esse voluerunt, qui cursum et conversionem spatiorum ac temporum contineret, qui deus Græce id ipsum nomen habet: Κρόνος enim dicitur, qui est idem Χρόνος, id est, Spatium temporis. Saturnus autem est appellatus, quod saturetur annis. Ex se enim natos comesse fingitur solitus, quia consumit ætas temporum spatia, annisque præteritis insaturabiliter expletur.*

[i] MR. SHUCKFORD also gives us an history of the court of Jupiter upon earth, and supposes Neptune and Pluto to be his brothers, Juno his wife, Vesta and Ceres his sisters; Vulcan, Mars, Apollo, Diana, Mercury, Venus, and Minerva his children; and imagines them all to have been deified after their death on account of their having so wisely established the government of *Crète*. But I cannot conceive how he will be able to reconcile this with the eight demigods of Manetho, among whom are Jupiter, Juno, Vulcan, Vesta, and Mercury, supposed by him to have reigned in *Egypt* before the flood; and who, as he positively asserts in [k]

[b] Cicero De nat. Deor. l. ii. 25. [i] Shuckf. Con. vol. iii. p. 30. [k] Shuckf. Con. vol. ii. p. 286.

82 ORIGIN OF HIEROGLYPHICS

another place, *certainly lived before the flood.* And [1] again, speaking of the same deities, he says, the truth is *they were their antediluvian ancestors.*

WHEREAS the truth is, they were their postdiluvian ancestors, some of which were of Egyptian, and some of Phœnician, and some of Grecian origin. The two last of which, viz. the Phœnicians and Grecians, were they who introduced into *Egypt* the custom of worshiping Gods in the form and figure of men: As appears manifestly even from the famous God Vulcan, to whom a temple was erected by Menes in *Memphis*. For it is plain from the very form of the statue, as described by Herodotus, that this was one of the *Dii Patæci* of the Phœnicians, being, as he says, like those Phœnician figures which are placed in the prows of their ships, and called Παταῖνοι, not exceeding the figure of a pigmy. And in another place he says that that quarter of the city of *Memphis*, where the temple of Vulcan stood, was inhabited by Phœnicians from *Tyre*; and that all that region was called the *Tyrian camp*. Herodotus mentions also a temple built to Perseus in the city of *Chemis* in the province of *Thebes*; but at the same time says that gymnastic

[1] Shuckf. Con. vol. ii. p. 288.

exercises were there instituted entirely agreeing with those used in *Greece* : Which plainly shews the origin of that temple and worship to have been Grecian.

WHENCE it appears, in considering the antiquities of *Egypt*, how necessary it is to distinguish between the customs, and inscriptions, and deities of the original Egyptians, that is, of those who were the aborigines of the country, and those customs, inscriptions, or deities, which were introduced afterwards by the Phœnicians or Grecians, who came in latter ages to inhabit there ; though they are all equally called Egyptian. Otherwise we shall not be able to reconcile many seeming difficulties, as well in Herodotus as in latter writers. Thus, for instance, [m] Herodotus affirms that the custom of predicting future events was derived from the Egyptians. And the account he gives of it is this : That the priests of the Theban Jupiter told him that two priestesses were carried out of that country by certain Phœnicians, who afterwards, as they were informed, sold one in *Libya*, and the other in *Greece* ; from which priestesses the people of those countries learned the art of divination. Whereas, when he is describing the customs of the aborigines

[m] Herod. l. ii.

F 2

Egypt-

84 ORIGIN OF HIEROGLYPHICS

Egyptians, he expressly says [n] that no woman may be a priest of any God or Goddess ; *Men only being employed in that office.*

WHENCE it is manifest, that those priestesses who officiated at *Thebes* in *Egypt* must have been born of Phœnician parents, and must have been employed in some Phœnician temple in that city which was dedicated to some Phœnician, but not truly Egyptian, deity. In like manner, when [o] Herodotus says, that the names of almost all the Grecian Gods were originally derived from the Egyptians, and speaks of Hercules, Mars, Bacchus, etc. as being ancient Egyptian deities, we are not to understand them as being the deities belonging to the ancient aborigines Egyptians, but only those latter Egyptians who were sprung from a mixed breed of Grecians or Phœnicians that had come to live in *Egypt*. Because, speaking of the aborigines Egyptians [p] Herodotus very clearly says that *they never paid divine honours to heroes.*

THE idols belonging to the aborigines Egyptians were birds, and beasts, and fish, and plants, etc. which the Phœnicians and Grecians, when they came to inhabit *Egypt*, improved by adding a man's head or body to the head or body of a beast, or a bird, or

[n] Herod. l. ii. [o] Id. ibid. [p] Id. ibid.

the

the tail of a fish ; and from thence formed those motly deities which were in latter times worshiped by the Egyptians.

OF which kind was the famous Dagon of the Phœnicians, mentioned 1 Sam. v. 3, 4. Where it is observed that *When the Philistines brought the ark into the house of DAGON, behold, DAGON was fallen upon his face to the earth, before the ark of the Lord ; and they took DAGON, and set him in his place again. And when they arose early on the morrow morning, behold, DAGON was fallen upon his face to the ground before the ark of the Lord. And the head of DAGON, and both the palms of his hands, were cut off upon the threshold, only the stump of DAGON was left to him.* Which stump may be conjectured to have been in the shape of a fish's tail, because the Hebrew word imports as much, being derived from דָּג DAG, *Piscis*, a fish, and because there is no mention made of his feet. And what confirms this remark is, that Cicero takes notice that the Syrians worshiped a fish ; for says he, in his third book *De natura Deorum, Piscem Syri venerantur ; omne fere genus bestiarum Ægyptii consecraverunt.* Which deity was also probably the same with that mentioned by [q] Diodorus, who calls it Derce-

[q] Diod. l. ii. c. 2.

F 3

tis,

86 ORIGIN OF HIEROGLIPHICS

tis, which, he says, had the face of a man, but the rest of the body was a fish ; and that this idol was worshiped at *Ascalon* in *Syria* : And it is to be remarked, that *Ascalon* was in that part of *Syria*, which was inhabited by the Philistines.

THE Grecians were a people of a lively imagination, and readily took any traditionary hint, that was given them by the Egyptians, and improved it into a regular fable ; of which there is a remarkable instance in the story which is told by Diodorus and Plutarch of the birth of the five gods, when “ Rhea
“ being with child by Saturn was discovered
“ by the Sun, who, upon finding out her
“ baseness, laid a curse upon her, that she
“ should not be delivered in any month or
“ year : That Mercury being in love with
“ the goddess lay with her also ; and then
“ play’d at dice with the Moon, and won
“ from her the seventy second part of each
“ day, and made up these winnings five days,
“ which he added to the year, making the
“ year to consist of three hundred and sixty-
“ five days, which before consisted of three
“ hundred and sixty days only ; and that in
“ these days Rhea brought forth five chil-
“ dren, Osiris, Orus, Typho, Isis, and
“ Nepthe.”

It

It is a dispute between Mr. Warburton and Mr. Shuckford, whether these five personages were deified before the invention of this mythological story. They both agree indeed that this story could not have been invented before the addition was made of the five days to the year; which they both likewise allow to have been about A. M. 2665, a little after the death of Joshua: But which, according to [r] Sir Isaac Newton, is much more truly computed to have been about 137 years before the æra of Nabonassar “ began, in the year of the Julian period “ 3830, or 96 years after the death of Solomon,” which corresponds with A. M. 3066. But Mr. Shuckford supposes this fable invented in order to celebrate the deification of these five deities: Whereas [s] Mr. Warburton much more reasonably supposes this fable invented to celebrate the addition of the five days to the year.

THALES, who flourished about A. M. 3336, was the [t] first that corrected the Greek year, and endeavoured to settle the Grecian year according to the computation of three hundred and sixty-five days, which he had learned in *Egypt*. If we therefore sup-

[r] Newt. Chron. p. 81. [s] Div. Leg. vol. ii. part i. p. 189. [t] Diog. Laer. in vita Thaletis.

88 ORIGIN OF HIEROGLYPHICS

pose that he brought over with him the names of these five Gods from *Egypt* into *Greece*, it is probable that this fable was invented in *Greece* to celebrate the addition of the five days then made to the year, when it was first published in *Greece*; and that the author took the advantage of the names of five new Gods which Thales had also lately brought out of *Egypt*.

BUT [u] Mr. Shuckford says, *Had Osiris, Orus, Typho, Isis, and Nepthe, been esteemed deities before this additional length of the year was apprehended, we should not have had this, but some other fabulous account of their birth transmitted to us.* And have we not other fabulous accounts of their birth? As for example, is not Orus much more universally said to be the son of Osiris, than his brother? And is not Nepthe, or Venus, said to be born or produced out of the foam of the sea? Whereas, it is more than probable, her real history was, that she came by sea into *Greece*, and that no one there was acquainted with her parentage; it being usual for women, when they became prostitutes, to quit their own home and friends, and to go into a foreign country in quest of a livelihood, where they would be no shame to their relations. And hence it is that at the time of the Judges,

[u] Shuckf, Con. vol. ii. p. 284.

and

and of Solomon, a prostitute in *Israel* was generally distinguished by the name of [x] *the strange woman*. Thus Jephtha is Judg. xi. 1. called the *son of a harlot*, and in the following verse the *son of a strange woman*, as terms equivalent the one to the other. In like manner at *Athens*, in the time of Terence, a *strange woman* and a *harlot* were convertible terms; and therefore Chremes, to heighten the crime of Pamphilus, says, [y] *pro uxore habere hanc peregrinam!* So Thais, in the *Eunuch* [z], having been assured by Parmeno that he could contain any secret he heard, provided it was a truth; but if it was not, out it would fly; begins her narrative by saying, her mother was a native of *Samos*, but took up her residence at *Rhodes*. He with a sneer replies, *This will keep*. Intimating that by her deserting her country, we might judge of her profession.

AND indeed the whole history of the heathen Gods as worshiped in human shapes, whether Grecian or Egyptian, seems to me to be entirely owing to the inventive faculty of the Greeks, who laid hold of any remarkable event, or traditionary hint, to found their fables upon, and by the help of a fruit-

[x] See 1 Kings xi. 3. Prov. ii. 16, etc. [y] Ter. Andria, Act i. Sc. i. 119. [z] Act. i. Sc. ii.

ful genius, sometimes mixing allegorical truths, and sometimes traditional matters of fact, with their imaginary fictions, have thereby furnished us with that mythological history of the heathen Gods which is come to our hands. And as *Egypt* was the country, which in the early days of *Greece* was famous for learning, and to which of consequence the ancient Grecian bards travelled for improvement, many of the historical traditions and mythological stories of their Gods, were originally brought by the Greeks from thence.

WE have already seen that Orpheus brought from *Egypt* the whole foundation of the history of the Elyfian fields; and Tzetzes the scholiast is of opinion that the contest of Jupiter with the giants, as it is beautifully related in the true spirit of poetry by Hesiod, is only an allegory borrowed from some conflict of the elements one with another; and therefore owes its origin to some tradition concerning the deluge: Which tradition seems to have been borrowed from the Egyptians; because it was immediately after this conflict, according to Hesiod, that the reign of Jupiter is said to have begun; that is, the reign of Ham the son of Noah, who was undoubtedly the first king in *Egypt* after the flood,

flood, and from whom that region was called *the land of Ham*.

FOR, says Hesiod, as soon as the Gods had gained the victory over the Titans, then they proclaimed Jupiter. And as it was not till after this victory that, according to Hesiod, he either begat Minerva, or the Graces, or Proserpina, or the Muses, or Apollo, etc. so is it remarkable, that Ham, though an hundred years of age at the time of the flood, is not said to have had any children till after that event : And that some of the transactions of Jupiter owe their origin to the traditionary histories of the life of Ham is, I think, beyond all doubt ; of which the very names of *Zeus*, and of Jupiter, which is but a Latin contraction of the Greek words *Zeus-patēr*, seem to me to be a sufficient, and very extraordinary proof. For as the word *ham* or *cham* in Hebrew signifies *hot*, so the Greek word *Zeus* is manifestly derived from the Greek verb *Zeō*, *ferveo*, which signifies *to be hot*. And therefore even among the Greeks Jupiter is sometimes distinguished by the name of Jupiter Ammon, which is as much as to say, the Ham Jupiter ; for that Ammon and Ham were only different names, significant of one and the same person, appears by comparing Deut. xiv. 5. and 1 Chron.

92 ORIGIN OF HIEROGLYPHICS

Chron. iv. 40. with Deut. ii. 20. where those persons, who are called *the sons of Ham* in one place, are called Ammonites in the other.

WHICH Jupiter Ammon was represented by the Greeks under the figure of a man with a ram's head, or at least with ram's horns upon his head ; a further proof of this Jupiter being of Egyptian extraction. For as I observed before, from Herodotus, and Strabo, and Cicero, that the aborigines Egyptians never worshiped any human figures, but had in their temples the images of birds, or beasts, or fishes, or plants ; so, on the other hand, the Greeks and Romans ridiculed this worship of beasts, though they worshiped the images of men. When therefore the Grecians borrowed any of their Gods from the Egyptians, they by degrees transformed them into half man and half beast, and lastly into an entire man, only with some small distinguishing mark of the beast, such as that of the horn, etc. still remaining behind.

It seems indeed very odd that so learned and sensible a people, as the Egyptians, could run into so absurd a custom, as that of worshiping the brutal part of the creation. The sun, the moon, and the stars seem naturally to strike us with something venerable in their
appear-

appearance ; but the worship of the Egyptians was not only confined to that species of beasts which were either beautiful in themselves, or beneficial to mankind, but was lavished away on those also which were dreadful to the aspect and prejudicial to mankind ; as the hippopotamus, the crocodile, the serpent, etc. Which shews that conjecture, mentioned by Diodorus and Sir Isaac Newton, that the worship of beasts took its rise from their use to mankind, to be without foundation. Nor can it have arisen from that other conjecture, mentioned also by Diodorus, of the first heroes wearing these images as ensigns in their armies, or crests on their helmets, when they went out to battle ; under the imaginary influence of which when they had succeeded in their enterprises, they then deified them : For had this been the reason, then none but the fiercer and more noble part of the brute creation would have been deified, and not the timorous and the fearful, such as the ichneumon, the sheep, and the hen ; since I do not apprehend that any warrior would ever choose to wear such creatures as a crest on his helmet, or carry them for an ensign ; at least not till after they had been deified. And yet Herodotus observes that, though *Egypt* abounds with
variety

94 ORIGIN OF HIEROGLYPHICS

variety of beasts, all of them, both wild and tame, are accounted sacred.

HERODOTUS when treating upon this subject seems to speak very warily, as if he was afraid to give offence to the priesthood ; and makes an apology for not informing the reader with the reasons of this reverence paid by the Egyptians to these beastly objects of their worship ; and says, [z] “ But if I should take upon me to give the reasons of this opinion, I must enter into a long discourse of divine things, which I avoid with all possible care, having hitherto said nothing of that kind, unless in a transitory manner, and compelled by the force of necessity.”

HOWEVER [a] Diodorus, Ovid, and Lucian are less squeamish ; for they all tell us the current tradition of their days, which was, that, in the wars between the gods and giants, the former for safety fled into *Egypt*, where they assumed the bodies of beasts and birds, which they ever afterwards retained, and were accordingly revered upon this account. The origin of which fable, it is manifest, was of later date than the time of Hesiod, because he takes no notice of it : for, notwithstanding all the force and fury of the

[z] Herod. l. ii.
Fab. 5.

[a] Diod. l. i. Ovid. Met. l. v.

giants,

giants, which he so beautifully describes, he makes the Gods all along successful, and at length, totally overcoming the giants, to cast them into Tartarus. This fiction therefore seems to have been invented by some Grecian poet, as a kind of apology for the brute worship of the Egyptians, many ages after it had been publicly established. And therefore this kind of worship is only to be accounted for in the manner which [b] Strabo does, by asserting that the Egyptian temples had no images in them, that is, none of human form; but only the image of some animal, which emblematically represented the object of their worship.

MR. WARBURTON [c] says, that hieroglyphics were the great source of the most abominable idolatries and superstitions. In accounting for which he says, "these characters being become, in a proper sense, *sacred*, it disposed the more superstitious to engrave them on gems, and wear them as amulets and charms. But this *magical* abuse seems not to have been much earlier than the established worship of the God Serapis; which happened under the Ptolemies."

[b] Strabo l. xvii.

[c] Div. Leg. vol. ii. par. i. p.

140, 153.

96 ORIGIN OF HIEROGLYPHICS

SIR ISSAC NEWTON, [d] speaking of the time of Cambyfes, faith, “ In those days the
 “ writing of the Thebans and Æthiopians
 “ was in hieroglyphics; and this way of writing
 “ seems to have spread into the lower
 “ *Egypt* before the days of Moses: from thence
 “ came the worship of their Gods in the various
 “ shapes of birds, beasts, and fishes,
 “ forbidden in the second commandment.
 “ Now this emblematical way of writing
 “ gave occasion to the Thebans and Æthiopians,
 “ who in the days of Samuel, David,
 “ Solomon, and Rehoboam, conquered *Egypt*
 “ and the nations round about, and erected
 “ a great empire, to represent and signify
 “ their conquering kings and princes, not by
 “ writing down their names, but by making
 “ various hieroglyphical figures; as by painting
 “ Ammon with ram’s horns, to signify a
 “ king who conquered *Libya*; a country
 “ abounding with sheep; his father Amosis
 “ with a scythe, to signify that king who conquered
 “ the lower *Egypt*, a country abounding
 “ with corn; his son Osiris by an ox,
 “ because he taught the conquered nations to
 “ plow with oxen; Bacchus with bull’s horns
 “ for the same reason; and with grapes, because
 “ he taught the nations to plant vines;

[d] Newt. Chron. p. 225.

and

“ and upon a tiger, because he subdued
 “ *India* ; Orus the son of Osiris with a harp,
 “ to signify the prince who was eminently
 “ skilled on that instrument ; Jupiter upon
 “ an eagle, to signify the sublimity of his
 “ dominion, and with a thunderbolt, to re-
 “ present him a warrior ; Venus in a chariot
 “ drawn by doves, to represent her amorous
 “ and lustful ; Neptune with a trident, to
 “ signify the commander of a fleet, compos-
 “ ed of three squadrons ; Ægæon a giant
 “ with fifty heads and an hundred hands, to
 “ signify Neptune with his men in a ship of
 “ fifty oars ; Thoth with a dog’s head, and
 “ wings at his cap and feet, and a caduceus
 “ writhed about with two serpents, to signify
 “ a man of craft, and an embassador who
 “ reconciled two contending nations ; Pan
 “ with a pipe and the legs of a goat, to sig-
 “ nify a man delighted with piping and danc-
 “ ing ; and Hercules with pillars and a club,
 “ because Sesostris set up pillars in all his
 “ conquests, and fought against the Libyans
 “ with clubs.---Now from this hieroglyphi-
 “ cal way of writing it came to pass, that,
 “ upon the division of *Egypt* into nomes by
 “ Sesostris, the great men of the kingdom,
 “ to whom the nomes were dedicated, were
 “ represented in their sepulchres or temples of
 G the

98 ORIGIN OF HIEROGLYPHICS

“ the nomes, by various hieroglyphics ; as by
 “ *an ox, a cat, a dog, a cebus, a goat, a*
 “ *lion, a scarabæus, an ichneumon, a crocodile,*
 “ *an hippopotamus, an oxyrinchus, an ibis, a*
 “ *crow, a hawk, a leek* ; and were worship-
 “ ed by the nomes in the shapes of these
 “ creatures.”

I cannot say that both or either of these authors are entirely in the wrong about what they assert, further than that they are not early enough in the date of the origin of the superstitious practices mentioned by them. Mr. Warburton refers the original of the *magical* use of *amulets* and *charms* to the age of the Ptolemies ; about which time though the magical use of amulets might have encreased and grown more general than formerly ; yet it seems to me to have been practised in the much earlier ages of the world.

CERTAIN it is, that the art of divination and magical inventions of many kinds were practised in *Egypt*, and the land of *Canaan*, not only in the [f] times of Moses, but not long before. About the age of Joseph there seems to have been public [g] professors of the art magic, who were sent for by Pharaoh to interpret his dream. It is also more than

[f] See Deut. xviii. 10. [g] See Gen. xli. 8.

probable

probable that, even so far back as the days of Jacob, the Teraphim, which Rachael stole from her father Laban, were little [b] images, which were made use of for magical purposes.

AND with regard to amulets and charms, it seems manifest that those ear-rings belonging to the Shechemites, which Jacob buried along with their [i] *strange gods, under the oak which was at Shechem*, were of that kind, there being no other reason to be assigned why they were buried there along with the strange Gods, but their having been dedicated to idolatrous uses. And therefore they seem to have been in the nature of those *frontlets*, which the heathens wore *between their eyes*, with certain words engraved upon them, for magical purposes; and probably consisted of two ear-rings united together by a broad plate of gold, which crossed over the forehead: because when Abraham's servant, who was sent to look for a wife for his son Isaac, found Rebecca, it is said that [k] *he took an ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and he put the ear-ring on her face, and the*

[b] See dissertation on this subject in the bishop of Clogher's treatise, entitled, *The Chron. of the Hebrew bible vindicated*, p. 157, etc.

[i] Gen. xxxv. 2, 3. [k] Gen. xxiv. 22. 47.

, G 2

bracelets

760241

bracelets on her hands. Where it is to be observed, that the ear-ring is not spoken of as being two separate ornaments, as the bracelets were, but as one continued ornament, and therefore it is not said that he put them in her ears, but that *he put it on her face*; the two jewels that were to adorn her ears being united together by a plate of gold which crossed over her face, and served as *a frontlet between her eyes.*

It seems therefore to be on account of this practice of amulets and charms which were engraved on ear-rings and bracelets, that the children of *Israel*, instead of those *charms* which were worn by the idolaters for the averting evil, were ordered to take the words of the law of God, [1] and *bind them for a sign upon their hands, and as frontlets between their eyes, and to write them on the posts of the house, and on the gates.* Whence also it is probable that the heathen idolaters used also to write some words, or engrave some characters by way of *charms*, on the posts of their houses and on their gates as well as on their frontlets and bracelets.

As to Sir Isaac Newton's observation of the introduction of the worship of brutes from hieroglyphics, I cannot but agree

[1] See Deut. vi. 9. Isai. lvii. 7, 8.

with

with him that the hieroglyphical method of sculpture seems to have been practised in the lower *Egypt* before the days of Moses; and that from thence came the worship of their Gods in the various shapes of birds and beasts, and fishes, forbidden in the second commandment. But as to the cause assigned by him for painting Ammon with ram's horns, to signify the king who conquered *Libya*, a country abounding with sheep; and the rest of the imaginary explanations of the emblems under which the heathen deities were represented, as before quoted, I can by no means agree with him. Because I do not think that he has sufficiently distinguished between the idols of the aborigines Egyptians, who never worshiped any images in human form, but only some beast or fish or plant which was their emblem or representative, and those latter Egyptians who worshiped the motly deities of part human, and part a brutal form: which latter custom may have been introduced about the time of Psammitichus, when the Grecians were first encouraged to settle in any number in *Egypt*; but the former custom was much earlier.

HERODOTUS says that Neptune in particular was not so much as known to the ancient

G 3 Egyptians;

102 ORIGIN OF HIEROGLYPHICS

Egyptians ; and the very name of Pan, tho' Herodotus allows him to be Egyptian, and styles him the most ancient of all the Gods, betrays its origin to be Grecian, being so called from the Greek word Πᾶν, which signifies *all* ; because he was by the Greeks esteemed to be the God of all nature.

BUT what has contributed to confound this affair very much is, that one and the same person has been represented under very different emblems, or hieroglyphical characters. For thus, upon enquiry, we shall find, that Ham having been worshiped in *Egypt* under the two hieroglyphical characters of a ram and a goat, gave origin to the two Grecian deities of Jupiter Ammon and Pan.

FOR let us only suppose Cham, or Ham, which is the same word in the Hebrew, to be dead, and that some of his posterity wanted an hieroglyphical mark by which to notify and distinguish the tombstone or pillar, that was erected over his grave. The word *cham* in Hebrew signifies *hot*, which being an adjective cannot well be represented by a symbol ; it was therefore necessary to look out for some substantive or other by which that characteristical *heat*, for which Cham was remarkable, might be expressed. Berosus takes notice that

that Cham was called *Cham-essenua*, the word *essenua* signifying *immodest* and *impudent* : How then could this lustful heat of Cham's be stronger represented than under the symbol of a ram and a goat? That Jupiter Ammon was worshiped in *Egypt* under the symbol of a ram, is beyond all controversy : and that Jupiter Ammon was the same person with Cham, is manifest not only from the same significancy of the words Ammon and Cham, but also from the Latin and Grecian names of *Jupiter* and *Ζεύς*, which, as hath been before noted, signify the same with Cham, that is, *bot*.

As to the symbol of a *goat*, this may easily be shewn to have been one of the symbolical marks by which Cham was represented, and under which he was worshiped. For Berosus observes, that the city of *Chemis* in the upper *Egypt* was built in honour of Cham; and Diodorus says expressly, that the city of *Chemis* was built in honour of the God Pan : therefore Pan and Cham must be the same person. Herodotus observes, that Pan was the oldest of all the Egyptian Gods; and who could be older than Cham the father of *Egypt*? He likewise says, that the word *Mendes* in the Egyptian language equally signifies Pan and a goat. From all which put together it appears, that this Pan the oldest of the Gods, in honour of

whom the city *Chemis* was built, was Cham, and that he was worshiped under the figure and character of a goat.

BUT what is most remarkable is this : That, when Moses is upbraiding the children of *Israel* with being guilty of idolatry in *Egypt*, he upbraids them in particular with the worship of *goats*, as it is in the [m] original, though we translate it *devils*; but the word in the Hebrew is *lasseirim*, which literally signifies *goats*. And yet these *goats*, these diabolical idols, which the Israelites worshiped, are in other places called *chammonim*, or the representatives of Cham. Thus Lev. xxvi. 30. 2 Chron. xxxiv. 4. 7. Isai. xvii. 8. Ezech. vi. 4. 6. what we render in our translation *images*, are in the original called *chammonim*; which should be translated *Ammons*. And in one of those images, which are represented in the *Tabula Isaca*, we find the figure of an animal compounded of the parts of a goat and a sheep, and in particular carrying both the horns of a ram and a goat upon his head: which proves that the ram and the goat were both made use of as the representatives of one and the same person, See the figure in plate I. fig. 1.

[m] Lev. xvii. 7. Deut. xxxii. 17,

AND

AND if we pursue this subject, we shall find, that, as the worship of Ham gave origin to the worship of Jupiter Ammon and the God Pan among the Grecians; so Caphtor, one of the grandsons of Noah, gave rise to the worship of Jupiter Casius, as well as to the worship of [n] Dionysus, or the elder Bacchus, of the ancient Greeks: And on the other hand, that the remarkable transactions of the famous Misor the son of Ham, of Pharaoh Cenchres, and Caphtor, have probably been collected together to make up the one imaginary character of Osiris.

To set this affair therefore in a proper light, I shall make an enquiry into the particular history of these persons, and shall endeavour to shew who they were, and what were the particular actions which gave occasion to their deification.

THE ingenious and learned Mr. Warburton hath shewn from the nature of things, as well as the practice of nations, that the art of hieroglyphical writing was the earliest kind of writing which was ever invented. And Eusebius remarks that the first temples

[n] The editions of Plutarch De Isid. et Osir. write *Dionysus*: but Spanheim has proved from coins, that the true name is *Dionysus*, Num. Diss. vii. ed. fol. which is likewise more agreeable to the etymology of the name. See p. 116.

were

106 ORIGIN OF HIEROGLYPHICS

were built over or near the burial places of eminent persons. Which burial places were in ancient times distinguished by a pillar or tall stone erected on one end over the place of their burial for a sepulchral monument, as appears from the pillar which was erected by Jacob on the burial place of Rebecca, as mentioned Gen. xxxv. 20. And hence I suppose came the origin of obelisks in *Egypt*, which as it abounded with fine quarries, gave the Egyptians an opportunity of pitching stones of the largest size over the burial places of eminent persons.

AND now let us suppose any of the first planters of one of the Egyptian colonies to have died, over whose burial place it was thought proper a pillar of stone should be erected as a memorial; and let us consider how the memory of the particular person here interred could be preserved before the art of literary writing was invented; and I believe none can be devised so natural or so rational, as the engraving some hieroglyphical mark on the sepulchral stone, which was significative either of his name or some qualification, or distinguishing part of his character. As for example, let us suppose that Caphtor, the head of the family of the Caphtorim, had a sepulchral stone erected to his

his memory, what more apposite or significative emblem could possibly be engraved on it, than a *pomegranate*, which in Hebrew was called Caphtor, since the very image of the fruit called to mind the name of the person underneath interred? And, upon enquiry, it will appear more than probable that this happened to be the real matter of fact, which gave occasion in subsequent ages to the worship of Jupiter Casius as well as of Dionysus the elder.

CAPHTOR, from whom came the [o] Caphtorim, is in the history of Moses represented as being the son of Cashal the father of the Cashluhim, who was the son of Misor the son of Ham. Which Caphtor seems to have come along with his great grandfather Ham into *Egypt*, because he is mentioned by Moses in the tenth chapter of Genesis before he speaks of the confusion of tongues and the dispersion which followed from it at Babel; the chapter ending thus, *These are the families of the sons of Noah after their generations, in their nations; and by these were the nations divided in the earth after the flood.* And hence it is that Moses frequently mentions the name of the Family or Nation as descending from a nation, rather than the name of the Parent of the family or nation;

[o] Gen. x. 14.

as

as when he says, that *Mizraim* begat *Ludim*, and *Ananim*, and *Lehabim*, etc. rather than say that *Misor* begat *Lud*, and *Anam*, and *Laab*, etc. because *Lud*, and *Anam*, and *Laab* might have died without leaving a family or nation behind them.

Now the first Egyptian warrior that we meet any account of in real history, who extended his conquests beyond the boundaries of *Egypt*, was this [p] Capthor, who with his brethren the Philistim dispossessed the Avim of that part of the land of *Canaan*, which was afterwards called *Philistia*: for we find the Philistines peaceably settled there when Abraham made a covenant with Abimelech, as mentioned Gen. xx. 2.

AND now if we can but shew that this Capthor lived on *Mount Casius*, and was deified after his death; and that Jupiter Casius was worshiped on *Mount Casius* with the emblematical figure of a pomegranate in his hand, which in Hebrew is called Capthor, I think there will be no reason to doubt that the Jupiter Casius of the Greeks took his origin from the famous Capthor of *Egypt*.

THE habitation of Capthor is described by the prophet [q] Jeremiah under the appellation of *the isle of Capthor*. And in antient

[p] Deut. ii. 23.

[q] Jer. xlvii. 4.

times

times places bordering on the sea, especially promontories and head-lands, were called [r] isles. Thus the territory of Pelops in Greece was by the Greeks called Πέλοπος Νῆσος, that is, the island of *Pelops*, or *Peloponnesus*, though it is really not an island, but only much surrounded by the sea; hence also the *Thracian* and *Tauric Chersonesi*, etc. etc.

THE situation of the country of Caphtor will accordingly be found to have been on the sea coast, between *Phœnicia* and *Egypt*; for Caphtor was brother to [s] Peles the father of the Philistim, in honour of whom the city of *Pelusium* was so called, which stood in that part of *Egypt* where the most eastern branch of the *Nile* empties itself into the sea. And that the situation of these two brothers was in that part of *Egypt* is also plain from the quarrel which soon happened between them and their neighbours the Avim, who were settled in that part of *Phœnicia* which bordered upon *Egypt*. For says Moses, [t] *The Avim which dwelt in Hazerim even unto Azzab, the Caphtorim which came forth out of Caphtor destroyed them, and dwelt in their stead.* Which victory, though it is here entirely attributed to the Caphtorim, yet was

[r] See Gen. x. 5.

[s] Gen. x. 14.

[t] Deut. ii. 23.

the

THE ORIGIN OF HIEROGLYPHICS

the joint effort both of the *Philistim* and *Caphtorim*; this country being, from Peles and his progeny the Philistim, called in after-ages the land of the *Philistim* or *Philistines*. For as Peles was the elder brother of the two, and therefore had probably at that time the more numerous progeny, this country seems to have been principally peopled by him, and the conquest to have gone under his name; the land of the Avim being from the sons of Peles called, from the time of this conquest, the land of the Philistines; though Caphtor, according to the account given us of this affair by Moses, as before quoted, seems to have been the principal person concerned in the heroical part of this transaction.

THE prophet Amos [u], speaking of this circumstance, in the name of God, saith, *Have not I brought up ISRAEL out of EGYPT? and the PHILISTINES from CAPHTOR?* And why does the prophet say that God brought the Philistines from *Caphtor* and not from *Pelusium*, but because Caphtor was the great hero in this affair? And because the habitation of Caphtor was nearer to the land of the Avim than *Pelusium* was, Peles must therefore have passed through the land of Caphtor to get at the Avim. A situation agreeing

[u] Amos ix. 7.

exactly with that of *Mount Casius*, which being bounded on the north by the *Mediterranean sea*, into which, according to [x] Strabo, it projected considerably, and on the west by the *Sirbonic lake*, might very properly in those days, have been called, as it is by the prophet Jeremiah, *the isle of Caphtor*.

AND that this was the true situation of *Mount Casius*, is plain from the very name, as well as from the descriptions given of it by Herodotus, Josephus, Strabo, and Pliny, as being near *Pelufium*, bordering on the *Sirbonic lake*, and being the boundary between *Egypt* and *Syria*. Thus [y] Josephus, speaking of Titus's journey from *Alexandria* to *Jerusalem*, says, that being arrived at *Thmuis*, he went on shore, walking on foot, and lodged all night at a small city called *Tanis*; his second station was *Heracleopolis*; and his third *Pelufium*: When he had refreshed his army at that place for two days, on the third he crossed the mouths of the *Nile* at *Pelufium*. He then proceeded one station over the desert, and pitched his camp at the

[x] Casius mons aggeribus arenarum similis, et in *Mare procurrens*, ipse aquarum inops. In eo Pompeii Magni corpus jacet, et Jovis Casii templum est. Strabo, l. xvi. p. 523.

[y] Jos. de Bel. Jud. l. iv.

temple

temple of Jupiter Casius, and the next day at *Ostracine*. Now [z] Strabo says that the temple of Jupiter Casius was on *Mount Casius*; and [a] Herodotus, that *Mount Casius* stretches into the sea near the *Sirbonic lake*; and that it is the boundary between *Egypt* and *Syria*. In which he is supported by Pliny, [b] who says, *Mox Idumæa incipit et Palæstina ab emerfu Sirbonis lacus*.

AND indeed it is from this circumstance of its being a boundary between these two countries, that the very name of *Casius* is derived; being borrowed from the Hebrew word קָסִי *casfi* or *casfi*, which signifies *a boundary*, and that derived from the radical word קָצַץ *to divide*, from whence the substantive קֵץ signifies *an end*, in which sense it is often used in the Old Testament. So that this situation of *Mount Casius*, as being that part of *Egypt* which bordered on *Palestine*, seems to agree exactly with the place of the habitation of the famous Caphtor.

WE are now to shew that this Caphtor was deified after his death. And this is easily done from the history of Naaman the Syrian, as mentioned 2 Kings v. 18. who said to Elisha the prophet, *In this thing the Lord par-*

[z] Strabo, l. xvi. p. 523.

[a] Herod. l. ii. c. 6.

l. iii. c. 5.

[b] Plin. Nat. Hist. l. v. c. 13.

don

don thy servant, that, when my master goeth into the house of RIMMON to worship there, and he leaneth on my band, and I bow myself in the house of RIMMON, when I bow myself in the house of RIMMON, the Lord pardon thy servant in this thing. Whence it appears that there was such a deity as the God Rimmon. Now Rimmon in the Syriac or Chaldee, which anciently was the same language, tho' now they are different, signifies the same thing with *Caphtor* in Hebrew, viz. a *pomegranate*. So that the God Rimmon was really and truly the same person with the God Caphtor. And hence it also came to pass, from the same deity being worshiped in these two different places, that that mountain in *Syria*, where this Rimmon or Jupiter Casius was worshiped, was also called *Mount Casius*, in honour of the place from whence his worship was transferred from *Egypt* into *Syria*. It was upon *Mount Casius* in *Syria Antiochena* that Trajan, [c] in his progress against the Parthians, made an offering to Jupiter Casius; on which account this temple of Jupiter Casius is represented on several of his coins, as well as on several of the subsequent emperors [d]. The deity is described by a mountain in the mid-

[c] See Trifan Comment. Hist. des Emp. vol. i. p. 425.

[d] See plate II. fig. 4.

dle of the temple, to denote his being a mountain-deity, with this inscription, CEAET-KEON. Π. CTPIAC [e] i. e. *Seleuciensium Pieriæ Syriæ*, in order to distinguish this temple from that in *Egypt*. And this is also the reason why I produced so many quotations out of Josephus, Strabo, Herodotus, and Pliny, to prove the original *Mount Casius*, with the temple of Jupiter Casius on it, to have been situated near *Egypt* : Whence also it appears, that the Syrian Jupiter Casius was borrowed from thence.

It being thus proved that the famous Caphtor was deified in *Syria*, at the time of the prophet Elisha, by the name of Rimmon, and at the time of Trajan by the name of Jupiter Casius, nothing remains but to shew, that the ZEYC KACIOC of the Greeks, or Jupiter Casius of the Romans, was worshiped on the original *Mount Casius*, bordering on *Egypt* and *Palestine*, in the figure of a man holding a pomegranate in his hand, which in Hebrew is called *Caphtor*, and in Syriac *Rimmon*. And this sufficiently appears

[e] So Patin represents it, and Vaillant and Hardouin on Pliny read it. But Mr. Maffon, who had seen the coin, says it is ΠΕΙΡΙΑC, as in Mss this Seleucia of Syria is often styled. Biblioth. Literaria, Lond. 1722. 4to. Numb. iii. p. 45, 46.

from

from Achilles Tatius, who expressly asserts, that, being at *Pelusium*, he met with an image of JUPITER CASIUS in the form of a young man with a POMEGRANATE in his hand, which, says he, contains a mystery. But this mystery denotes no more, than that *Caphor* in Hebrew signifying a pomegranate, this fruit was put in his hand as an hieroglyphical mark to distinguish the person deified.

It is manifest, that the Egyptians worshipped plants; for which they were ridiculed by the wits of Greece and Rome.

*Quibus nascuntur in hortis
Numina*

says the Poet. When therefore the Greeks came into this country, who never worshipped either beasts or plants, and found a stone or an altar dedicated to some God with the hieroglyphical mark, as, suppose, of a pomegranate on it, they immediately erected the statue of a man in its stead, and gave him the emblem of the pomegranate to hold in his hand; of which there is a [f] medal extant in the collection of the Elector Palatine, on one side of which is represented a man with a pomegranate in his hand, and on the re-

[f] See Reland's *Palestine*, vol. ii. p. 934.

verse this motto ZETC KACIOC. See plate I. fig. 2.

AND as *Caphtor* was the original person from whence the Jupiter Casius of the ancients was borrowed, so is it also more than probable that he gave rise to the worship of the elder Dionysus, as sufficiently appears from the very word Dionysus, with both in Arabic and Greek signifies the Lord or God of *Nysa*. For, according to Monsieur Formont, *Dio* in Arabic signifies *lord*; and therefore *Dionysus* properly signifies, according to that interpretation, the *lord of Nysa*. And in Greek the word Δῖος signifies the same as the word *Divus* among the Latins, that is, *a divine person*, and so by way of eminence is put for Jupiter: And therefore Dionysus is plainly, according to this interpretation, derived from a composition of the two words Δῖος and Νύκτες, i. e. *the god of Nysa*.

Now if we can but prove this town of *Nysa*, of which Dionysus was first the lord, and then the god, to have been situated on *Mount Casius*, I think there will be no need of any further proof that this Dionysus, or god of *Nysa*, and Jupiter Casius, and Caphtor were all one and the same person. Eusebius says, that *Nysa* was a town in *Arabia*, situated between the *Nile* and *Phœnicia*; which agrees exactly

exactly with the situation of *Mount Casius*: For as that was undoubtedly the boundary between *Egypt* and *Phœnicia*, as hath been already shewn, so was it also the boundary where these two countries bordered on *Arabia*, and is therefore frequently by the geographers said to belong to *Arabia*. Thus [g] Pomponius Mela says, when speaking of *Arabia*, *Arabia, nisi qua Casio monte attollitur, plana et sterilis*. And again, speaking of the *Sinus Arabicus*, he says, [b] *Init penitus introrsusque: dum Ægyptum pene et montem Arabiæ Casium attingit*. And [i] Diodorus quotes Homer for saying in his Hymns, that *Nysa* was built on the top of an healthful mountain in *Arabia*, not far from *Egypt*, but distant from *Phœnicia*, or, which is the same thing, more distant from *Phœnicia* than *Egypt*: which agrees exactly with the situation of *Mount Casius*; the *Sirbonic lake*, as well as a large tract of an uninhabitable desert, lying between *Mount Casius* and the habitable parts of *Phœnicia*: Which desert, though in reality it belongs to *Phœnicia*, Homer, I suppose, reckoned as belonging to *Arabia*, as it is manifest Pomponius Mela imagined *Mount Casius* did.

[g] Pomp. Mel. i. c. 10.

[b] Id. l. iii. c. 8.

[i] Diod. l. v. p. 2.

718 ORIGIN OF HIEROGLYPHICS

It is further to be observed that the appellation of *Nysa* seems to have been borrowed from this high and elevated situation of the town, the Hebrew word נִשָּׂא *Nasa* in Niphel and Pihel, that is, when it is founded *Nysa*, signifying, according to Buxtorf, *sustulit, extulit se, sublatus est, elatus*. And accordingly Virgil, in his description of it, says,

Liber agens CELSO Nysæ de vertice tigres.

Æn. vi. 805.

And if Caphtor, who was manifestly of a warlike genius, did at his first settlement in those parts employ himself in hunting and killing wild beasts, as it is highly probable he did, a warlike genius in those days, like [k] Nimrod, shewing itself in early life, by hunting wild beasts; this may have given occasion to those traditionary histories of this Dionysus, or lord of *Nysa*, having conquered lions, tigers, etc. And his having conquered the Avim, the fame of which spread as far as *Syria Antiochena* with so much eclat as to occasion divine worship to be there paid to him, was a sufficient foundation for the Greeks to raise the report of his having conquered *India*, every place which was much eastward of *Greece* being by the poets called *India*. Thus Virgil, speaking of the *Nile*,

[k] Gen. x. 8, 9,

calls

calls upper *Egypt* and *Æthiopia* by the name of *India*.

Usque coloratis amnis devexus ab Indis.

Georg. iv. 293.

And in another place, speaking of the Parthians, he says,

Imbellem avertis Romanis arcibus Indum.

Georg. ii. 172.

And hence it is that *Nysa* is said by some of the ancients to have been situated in *India*. As for example, Philostratus, speaking of *Nysa*, says, that it was a mountain in *India*, where was a temple dedicated to Bacchus.

As to the tradition of this Dionysus having been the first that planted the vine, I cannot find any well grounded foundation to support it. The history of the ancient heathen Gods hath been so strangely confounded, and their transactions have been so blended one with another, that it is almost impossible at this distance of time to unravel them. Thus, for instance, Diodorus says that Osiris was sometimes taken for Serapis, Bacchus, Pluto, Ammon, Jupiter, and Pan; and that Isis was the same with Ceres, Thesmophora, Luna, Juno, etc. And Plutarch [1] hath a dissertation to prove, that Bacchus and Osiris,

[1] Plut. de Isid. et Osir. sect. 35. and sect. 27, 30, 37.

ris were both the same person, from the similitude of the rites in their worship; the ivy being called in the Egyptian language *Cheno Siris*, i. e. *the plant of Osiris*. He says however, in another place, that this part of the character of Osiris with relation to the culture of the vine was in after ages, by mistake, applied to Bacchus. I should therefore be inclined to imagine, as the characters of these two persons were very different, Dionysus or Bacchus being a martial hero, and Osiris a [m] peaceable prince, cultivating and improving his country by the arts of husbandry, and political government, that this mistake arose from some statuary god-maker, who, not knowing how to account for the pomegranate in the hand of our young Dionysus, inserted a bunch of grapes instead of it, as being the more ornamental, as well as the more valuable fruit of the two; and that the mythologists, who were also the poets of the age, readily came into the exchange, as being more agreeable to their own natural disposition, as well as the better subject for poetry.

As therefore it is manifest from Strabo, that before the Grecians introduced the worship of human figures into *Egypt*, the Aborigines

[m] Diod. l. i. c. 2.

Egyp-

Egyptians had no images in their temples, that is, none of human form, but only the images of some animal or plant, which represented the object of their worship; how can we more naturally account for the origin of this custom, than by supposing such animal or plant to have been engraved on the tomb or sepulchral monument of some eminent person, as an hieroglyphical mark significant of the name or character of the person underneath interred, and that, from this and some other similar occasions, the worship of plants and animals came to be first practised in *Egypt*.

FOR besides animals and plants we also find represented on the obelisks and ancient religious monuments of the Egyptians, several instruments of husbandry, which we may reasonably suppose were first engraved as hieroglyphical marks on the tomb-stones of their inventors, to perpetuate their memory to posterity; which the Grecians, when they came into *Egypt*, placed in the hands of such human figures as by tradition they had learned were the authors or inventors of them. Thus, for example, we find the figures of Osiris and Isis always represented holding some instrument or other of husbandry. For, as to the *Crux ansata*, which hath so much puzzled the

the learned world, and has occasioned Kircher to spend a long chapter in summing up the various opinions concerning it, who has, with a great waste of Rabbinical and Arabic learning, endeavoured to prove it contains a mystical summary of all astronomical and theological learning, both pagan and christian; it is, after all, no more than a setting stick for planting roots and larger feeds; as may appear from the figure of Osiris, plate I. fig. 3. which is copied from the Tab. Isiaca. The circle at the top, which has been conjectured to be an emblem of the world, being no more than the handle to hold it by, to enable the person that uses it to thrust the lower end into the ground; and the part which forms the cross underneath, being only a contrivance to prevent the other part from running too far into the earth, as it would be apt to do in the fertile soil of *Egypt*, especially after it had been moistened by the overflowings of the *Nile*, which was the usual time for sowing or planting. The reaping hook and flail cannot easily be mistaken. But there are two instruments which Isis generally carries in her hand, that have not yet been explained; one of which seems only to be a knife for weeding corn, and the other a simple instrument made use of to this day by the country

country people both in *England* and *Ireland*, in twisting ropes of hay, for several purposes in husbandry, as may easily be perceived only by casting an eye on fig. 4. plate I. and fig. 6. plate II. This might have served in *Egypt* for twisting either sedge or the bark of the palm-tree, the common materials there for making ropes.

THE history of Osiris and Isis, as related by Berofus and Diodorus, seems manifestly compounded of various transactions, which were performed in different parts of the world, in very distant ages, and by very different persons. The history of the warlike exploits and conquests of Osiris, seems to have been borrowed from the traditions relating to Caph-tor ; as the planting of the vine, which is attributed to Dionysus, or Caphtor, was probably taken from the traditionary history of Osiris. For that the actions of these two contemporary princes have been much confounded in history, may be proved from a multitude of quotations out of the ancients.

NOR did the authors of the history of Osiris stick to contemporary transactions, but have manifestly mixed the history of some facts which happened in much later ages of the world, even as low down as the times of Moses, with the history of the invention of those

124 ORIGIN OF HIEROGLYPHICS

those arts of husbandry which must have been discovered in a much more early age; and therefore could not possibly have happened in the life of one and the same person. As for example, the art of plowing and sowing corn could not possibly have been the invention of so late an age as the reign of that Pharaoh, or Egyptian king, who was drowned in the Red-sea in pursuit of Moses and the Israelites; and yet it is manifest almost to a demonstration, that the history of the destruction of Osiris by Typhon, and of the lamentations of Isis for the loss of her husband Osiris, whose body she could not find, because it was thrown into the sea, must have been borrowed from the aforementioned transaction.

OF which opinion the tradition mentioned by [n] Tacitus, that it was in the reign of Isis, the wife of Osiris, that a multitude of Jews left *Egypt*, and were conducted into a neighbouring country, under the command of Hierosolymus and Judæus, is a strong corroboration; which story, by adding to it some of the remarkable traditions belonging to their ancient worthies, and men of renown, was in after-ages wrought up into the fabulous

[n] Tacit. Hist. l. v.

history

history of Osiris. For [o] Plutarch acknowledges, that Typho, the enemy of Osiris, was sometimes taken for an emblem of the sea; and indeed the very origin of the word, being derived from the Greek word *Τύφομαι*, *fumo*, to foam and rage, seems to confirm it. And what is very remarkable, Plutarch observes, that this Typho, whenever he was represented by an image, was always painted red. Now it is impossible to give any other reason why this emblem of the sea, into which the body of Osiris is said to be thrown, should be painted red, but because the name of the sea in which Osiris was drowned, was the sea of Edom, which word signifies *red*; and from thence that sea has ever since been vulgarly called the *Red-sea*.

AND yet from one part of the character given by [p] Diodorus of Isis and Osiris, that they were great encouragers and improvers of the civil arts of husbandry, and first taught the inhabitants of *Egypt* how to plow and sow, etc. these persons must have lived in a much earlier age of the world than that of Moses. Hence Tibullus says,

*Primus aratra manu solerti fecit Osiris,
Et teneram ferro sollicitavit humum.*

[o] Plut. de Isid. et Osir. sect. 41.

[p] Diod. l. i. c. 2.

Primus

Primus inexpertæ commisit semina terræ;

Pomaque non notis legit ab arboribus.

Hic docuit teneram palis adjungere vitem,

Et viridem dura cedere falce comam.

Which arts are so necessary to the support of human life, that it is impossible the cultivation of them could have been deferred to so late an age of the world as the days of Moses. And therefore we ought to suppose that the real persons, from whom this part of the character of Osiris and his wife Isis hath been borrowed, were some of the inhabitants of *Egypt* after the flood; upon whose sepulchral tomb-stones the Grecians having found the several instruments of husbandry engraved, which they had either invented or improved, erected the statue of an human figure for their deification, and, as a distinguishing mark by which these deities might be known from others, placed the instruments of husbandry in their hands, which had before been graven on their obelisks, or in their temples. And as, among the rest, Osiris might have had the figure of a bull engraved on his pillar, as one of the hieroglyphical marks which were intended to denote his having taught the Egyptians the art of plowing; and as Isis might have the figure of a cow engraved, among others, on her sepulchral

sepulchral pillar, to denote her care and attendance at the dairy, hence possibly these two animals might in time come to be reckoned sacred in *Egypt*; and when the Grecians, who never worshiped beasts, came thither, they would of course erect statues to those deities (of whom the bull and the cow were the representatives) in the shape of human figures, but with the head of a bull or a cow, to denote the deities to which these imaginary figures belonged [q].

AND if we are inclined to enquire who that person was, among the descendants of Ham, from whence this character of Osiris was borrowed, we shall find it was probably Mizraim, the second son of Ham, as mentioned Gen. x. 6. whose proper name was Mizor, the plural number of which truly denotes the people or nations descended from him, rather than the head of the family itself, as hath been before noted, the termination *im* in Hebrew being the known termination of the masculine gender in the plural number. And accordingly the Egyptians are universally, through the whole Pentateuch, called by the name of מִצְרַיִם Mizraim, as being the descendants of Mizor, or Misor, as he is called

[q] See plate II. fig. 5. representing Isis with a cow's head, the royal plume, and Orus on her lap.

128. ORIGIN OF HIEROGLYPHICS

by Sanchoniatho, who says that the brother of Sedec, or Canaan, was called *Miswep*. For it is remarkable, that the Hebrew *Tfade* was differently pronounced by different nations; the Greeks generally converting it into a *t*, and the Phœnicians into an *s*. Thus, for example, the city of *Tyre*, whose ancient and proper name was צור *Zor* or *Tfor*, was by the Greeks called *Tor*, and thence *Tyre*, but by the Phœnicians it was called *Sor*, and now *Sur* to this day. In like manner the city of צן *Zoan*, or *Tfoan*, was by the Grecian pronunciation changed into *Taan*, and thence into *Tanis*, whereas the Phœnicians pronounced it *Saan*, as it is at present written in the Samaritan Pentateuch, Num. xiii. 23. And therefore Sanchoniatho, who was a Phœnician, pronounced the Hebrew word מצר *Mizor* or *Mitser*, *Miswep*, *Misfor*.

How *Misfor* came to be called *Osiris* is not so easy to be accounted for. Sir Isaac [p] Newton observes, that "Plutarch tells us, "the syllable *O* put before the word *Siris* by "the Greeks, made it scarce intelligible "to the Egyptians." Which is a very uncommon mistake in that great and generally correct author. For [q] Plutarch,

[p] Newt. Chron. p. 219.

[q] Plut. de Isid. et Osir. Sect. 52.

On the contrary, says, that the syllable O was added by the Egyptians. His words are, Εἰσὶ γὰρ οἱ πρὸς Ὀσίριον ἀνικερὺς Ἥλιον εἶναι, καὶ ἐννομάζεσθαι Σείριον ὑπὸ Ἑλλήνων λέγουσιν, εἰ καὶ παρ' Αἰγυπτίοις ἢ πρέβεσις τῷ ἄρθρῳ τένομα πεποίηκεν ἀμφιγνοῦσθαι. That is, *There are some who manifestly assert that OSIRIS is the same with the SUN, and that he was called SIRIUS by the Greeks, tho' the addition of the article by the Egyptians made [the origin of] the name to be doubted of.*

AND indeed it is not to be wondered that the Egyptians should prefix the letter O to the word *Siris*, when the Greeks had once introduced that name to be applied to the sun, since by that addition they made an Egyptian word of it, signifying *many eyed*, which was no improper epithet for the sun. For says [r] Plutarch, speaking in another place of OSIRIS, *The name itself denotes many eyed, as we are told by some, who would derive it from the words Os and IRI, which words in the Egyptian language have that import.*

THE name, it seems according to Plutarch, by which the deity, afterwards called Osiris, was originally known in Greece, was Σείριος: who supposes that name to belong to the sun. This also must have been a fiction, or mistake,

[r] Plut. de Isid. et Osir. sect. 10.

of the later Greeks. For Σείριος being an adjective, must be connected with some substantive; which was probably the word Ἀστὴρ. But Hesiod, who wrote many ages before Plutarch, mentions the dog-star by the name of Σείριος Ἀστὴρ, and not the sun; from whence we see how much the Egyptian deities were blended and confounded together by the Greeks, towards the latter ages of the Grecian empire.

BUT, the true name, by which this God was originally distinguished in *Phœnicia*, before it was changed into Osiris by the Egyptians, or into Siris, or Σείριος, by the Greeks, seems to have been Ifiris [s], whom Sanchoiatho mentions as being brother to Chna the first Phœnician, was manifestly Canaan, which name of כנען as it is in the Hebrew, may be read either Canaan, or Cnaän, and was therefore by the Greeks called Χνᾶ, Chna. This Cnaän, or Chna, was the youngest son of Ham, who with his descendants first peopled *Phœnicia*, and from him that country was called the land of *Canaan*, or *Cnaan*.

IN another part of the same chapter Sanchoiatho says, that Misor, and Sedec, which signifies *just*, were brothers, and that Misor

[s] Ἰσμεῖς ἀδελφὸς Χνᾶ τῷ πρώτῳ Φοίνικος. Euseb. Præp. Ev. l. i. 10.

had

had a son named Taautus, who was the first inventor of the elements of writing. Now it is more than probable, that this Sedec was also the same person with Chna, or Canaan, the brother of Isiris, and that he was the very person who received tithes from Abraham, under the title of [t] Melchisedec, which is as much as to say King Sedec, or, as St. Paul explains it, *the King of Righteousness*; a title he might have acquired on account of his regular distribution of justice, being the father, and consequently prince, of the whole country. For if Canaan, the youngest son of Ham, be but supposed equally long lived with Arphaxad the son of Sem, as he was of an equal distance in descent from Noah; Canaan might have been alive several years after this congress of Melchizedec with Abraham. This Melchizedec, or Melchi Sedech, or, according to the literal writing of the Hebrew, Melchi Tsedec, is said by St. [u] Paul to be *without father, and without mother*; a circumstance very well agreeing with the account given by Sanchoniatho of Chna, who, being the first that inhabited and planted Phœnicia, is said to be *without father and without mother*, because his parents, not living with him, were unknown

[t] See Chron. Heb. Bible vindicated, p. 100. [u] Heb. vii. 3.

132 ORIGIN OF HIEROGLYPHICS
 in that country. Thus [w] Seneca, speaking
 of two of the ancient kings of Rome, says,
 that Servius had no mother, and Ancus no
 father ; which he afterwards explains by say-
 ing, that it was not known who was the father
 of Ancus. And hence also Horace says,

*Persuades hoc tibi vere,
 Ante potestatem Tullî atque ignobile regnum,
 Multos sæpe viros, NULLIS MAJORIBUS OR-
 TOS,*

Et vixisse probos, amplis et honoribus auctos.
 Hor. Serm. l. i. Sat. 6.

All which put together is an additional proof
 that Osiris, or Ifiris, the brother of Chna,
 was the same person with Misor, the brother
 of Sedec.

HAVING thus discovered Jupiter Ammon
 and Pan in the person of Ham ; and Jupiter
 Casius and Dionysus in the person of Caphtor,
 the great grandson of Ham ; and of Osiris in
 the person of Misor ; let us now try if we
 can discover who this Taaustus was, who be-
 ing the son of Misor is here said by Sanchoni-
 atho to be the first discoverer of the art of
 writing. [x] Sanchoniatho says, that this
 Taaustus was the same person, whom the
 Egyptians call Thyoth, the Alexandrians

[w] Senec. Epist. viii. [x] Euseb. Præp. Ev. l. i. c. 9.

Thoth,

Thoth, and the Greeks Hermes. — He likewise [y] observes, that this Taausus meditated very much on the nature of dragons and serpents, and that in after-ages the Phœnicians and Egyptians on that account attributed a kind of divinity to these animals.

Now, according to Moses, Misor or Mizor the father of the Mizraim had no less than [z] six sons and two grandsons, before he departed with his father Ham from the plains of *Shinaar*, to march towards *Egypt* on the dispersion at *Babel*; which were these: Lud, the father of the Ludim or Ludians; Anam, the father of the Anamim; Laab, the father of the Lehabim, Lubim, or Libyans; Neph, or Nephath, the father of the Naphtuhim; Pathros, the father of the Pathrusim; and Cashal, the father of the Cashluhim; who had also two sons, Peles, the father of the Philistim, and Caphtor, the father of the Caphtorim.

[a] MR. Shuckford says that the Egyptians generally ascribe all their sciences to Pathros, whom they called Thyoth. In proof of which he quotes Jamblichus *De mysteriis Ægyptiorum*. But I cannot find that Jamblichus, in his whole treatise *De Mysteriis*,

[y] Id. ibid. c. 10.

[z] Gen. x. 13.

[a] Shuckf. Con. B. iv. p. 216.

once mentions the name of Pathros. [b] He speaks indeed of Hermes having written twenty thousand volumes, or, as Meneteus says, 36525 volumes ; and begins his treatise with saying, That the Egyptian writers, thinking Hermes was the inventor of arts and sciences, ascribed all these books to Hermes, who was reputed the God of wisdom and eloquence : That Pythagoras, Plato, Democritus, Eudoxus, and many others went to visit the Egyptian priests : That Pythagoras and Plato learned their philosophy from the pillars of Mercury in *Egypt* ; which pillars, says he, are full of learning. But he nowhere explains who this Hermes was.

MR. Shuckford says also that Pathros, whom he calls " Pathrusim, is imagined to " have first invented the use of letters ; but " Naphtuhim is said to have learnt both " them, and several other useful arts from " him, and to have instructed his people in " them. He (that is, as I suppose, Naph- " tuhim) is said to have been the author of " the architecture of these ages, and to have " had some useful knowledge in physic and " anatomy. The Egyptians do in general " ascribe all their sciences to the other bro-

[b] Jamb. de Deo et Deis.

" ther ;

“ ther ; but it is easy to conceive how this
 “ might happen, Pathrusim, whom they call-
 “ ed Thyoth, being a person so extraordi-
 “ nary, that it might be difficult for any
 “ other name, besides his, to obtain any
 “ considerable share of reputation in the age
 “ he lived in.”

AND in proof of this Mr. Shuckford quotes Syncellus and Sir John Marsham ; but unfortunately neither Syncellus nor Marsham say one word about Naphtuhim, that I could find. [c] Syncellus, in his third dynasty, mentions one Toforthrus the successor of Netherophes, whom, he says, the Egyptians called Æsculapius, on account of his skill in medicines, and that he found out also the art of chiselling stones, and took much pains in improving the art of engraving letters. [d] Marsham indeed endeavours to prove this Toforthrus to be a brother of Thoth ; because, according to the Grecian mythology, both Hermes and Æsculapius are said to be the sons of Jupiter. But in this he contradicts an authority, which at other times he relies much upon, viz. Sanchoniatho, who [e] expressly says that Æsculapius was the son

[c] Syncel. p. 56. Ed. Par.

[d] Marsh. p. 39.

[e] Euseb. Præp. l. i. c. 10.

136 ORIGIN OF HIEROGLYPHICS

of Sedec, who was brother to Misor : And therefore Thoth and Æsculapius could at best be but cousin-germans.

So that, I am afraid, Tosorthrus cannot easily be proved to be the same person with Naph or Naphtuhim, the son of Misor ; though Mr. Shuckford seems to have hit by chance on the real person, to whom the original character, not only of Æsculapius, but the God Thoth truly belongs ; and that is Naph or Neph, the father of the Naphtuhim ; as will appear more plainly when we come to compare some circumstances, not selected out of mythological writers, but from true historians, who relate matters of fact, and not imaginary fables.

If therefore we first consult the books of Moses, we shall find that Ham the son of Noah, immediately after the confusion at *Babel*, came with his two sons Mizor and Canaan (which last was also called Sedec, or the just) to take possession of those territories which from them have since been called the lands of *Canaan*, and the lands of *Mizor*. or *Mizraim* ; and having left his younger son Canaan with his eleven grandsons in possession of the land of *Canaan* [*f*] *from the entering in*

[*f*] Num. xxxiv. 9. Josh. xiii. 5.

of

of HAMATH even unto GAZA ; he then proceeded with his son Mizor and his children to take possession of the land of *Egypt* ; and having settled his grandson Cashal, with his two great-grand-children Peles and Caphtor, at the entrance into *Egypt*, where they built *Pelufium* in honour of Peles, and possessed themselves of [g] *the islands of Caphtor*, he advanced further up into *Egypt* with his son Mizor, and settled him at *Zoan* in the land of *Mizraim* as it is called in the Scriptures, or in the *Mesræan* region as it is called by Josephus ; *Grand Cairo*, which stands nearly in the place where *Zoan* did formerly, being called by the Arabians to this day [h] *Al-Messer*.

THEN Ham went still further up into *Egypt*, and possessed himself of that part which from him was named [i] *Chamia*, now inhabited by the Copts, who are styled in the language of the country *Chami* to this day. In which territory the city of [k] *Chamys*, or [l] *No-Ammon*, as it is called by the prophet Ezekiel (which literally signifies

[g] Jer. xlvii. 4. [h] Shaw's Trav. p. 340.

[i] Though *Cham* is in English, for the softness of pronunciation written *Ham*, yet the true name is *Cham*, as it is always written both in Hebrew and Greek.

[k] Berosus. [l] Ezek. xxx. 14.

the

138 ORIGIN OF HIEROGLYPHICS

the city or habitation of [m] Ammon) was built in honour of him. From whence his son [n] Pathros still went higher up, and built the city of *Pathros*: But where that was situated I cannot positively determine.

NEPH, or Naph, or Nephat, the father of the Naphtuhim, advanced still further up the river, and proceeded as far as *Syene*, on the uttermost southern borders of *Egypt*, and settled somewhere thereabouts; whence that region was from him called *Napata*, where queen Candace afterwards reigned, according to [o] Strabo.

LUD went still higher, and possessed himself of *Æthiopia* properly so called, from whom came the Ludim or Lydians, mentioned by the prophets Isaiah and Jeremiah as being famous [p] *for handling and bending the bow*; and of whom [q] Herodotus tells this remarkable story, that, when Cambyfes had conquered *Egypt*, and had thoughts of invading *Æthiopia*, he sent some spies before him, who, under pretence of carrying presents to

[m] That Cham and Ammon denote the same person appears from comparing Gen. xiv. 5. and 1 Chron. iv. 40. with Deut. ii. 20.

[n] Isai. xi. 41. Jer. iv. 41.

[o] Strabo, l. xvii.

[p] Isai. lxvi. 19. Jer. xlv. 9.

[q] Herod. l. iii.

the

the king, might privately enquire into the strength and condition of the kingdom. When they were arrived at court, and had made their presents, the king of *Æthiopia* said to them, "It was not from any consideration
 " of my friendship that the king of *Persia*
 " sent you to me with these presents; nei-
 " ther have you spoken the truth; but are
 " come into my kingdom as spies. If Cam-
 " byses was an honest man, he would desire
 " no more than his own; and not endeavour
 " to reduce a people under servitude who
 " have never done him any injury. How-
 " ever give him this bow from me, and let
 " him know that the king of *Æthiopia* ad-
 " vises the king of *Persia* to make war against
 " the *Æthiopians* when the *Persians* shall be
 " able thus easily to draw so strong a bow;
 " and in the mean time to thank the Gods,
 " that they never inspired the *Æthiopians*
 " with a desire of extending their dominions
 " beyond their own country." When he
 had said this, he loosed the string, and deli-
 vered the bow to the ambassadors.

LAAB crossed over the *Nile*, and possessed himself of that part of *Africa*, which from his posterity the *Lehabim* or *Lubim*, mentioned 2 Chron. xii. 3. xvi. 8. was called *Li-
bya*.

bya. Where [r] Anam went, is not so certain ; but possibly he may have crossed over the river *Nile* with his brother Laab, the people of that country being called by the prophet [s] Ezekiel a *mingled people*.

Now of all the sons of Mizor, viz. Lud, Anam, Laab, Neph, Pathros, and Cashal, I can find no traces in real history, which any way resemble the character of Taautus or Thoth, except it be Neph or Nephath the father of the Naphtuhim, who settled about *Syene*, on the borders between *Egypt* and *Æthiopia*. So that we must have recourse to Neph the fourth son of Mizor to find out in him, if we can, this God Thoth.

Now if we look into Plutarch, we shall see that the inhabitants of the *Thebais* in upper *Egypt* were alone of all the Egyptians free from taxes towards supporting the sacred animals, because they worshiped only the God Cneph ; whom I suppose to be the same with Neph, as Ham was indifferently called Cham or Ham. And [t] Eusebius says from

[r] I cannot conceive the reason why Mr. Shuckford so confidently affirms Anam to be the Curudes of Syncellus, who succeeded Menes in the government of the Mestran region. Shuckf. *Connest.* p. 216. Syncell. p. 91. Par. ed.

[s] Ezek. xxx. 5. [t] Euseb. *Præp.* l. i. c. 10.

Philo-

Philo-Byblius, that that idol under the figure of a serpent with the head of a hawk, which the Phœnicians called Agathodæmon or the good Dæmon, the Ægyptians called Cneph.

AND what proves this Cneph or Neph not to have been an imaginary idol, but a real man who had been deified by some of his admirers for his great endowments, is that [*u*] Eusebius likewise says the Egyptians worshipped the God Cneph under the image of a king with a girdle about his waste and a sceptre in his hand, and an egg coming out of his mouth ; which egg was looked upon as an emblem of the world. And [*w*] Strabo says that there was in an island adjoining to *Syene* the temple and Nilometre of the God Cneph ; whom, according to the Greek termination of the word, he calls Cnuphis. Which Nilometre, or machine for measuring the increase of the *Nile*, shews that this God Cneph, Cnuphis, or Neph, had been some remarkable person living near *Syene*, who had been famous for the use of characteristic marks in his observations on the rise of the *Nile*. For, says Strabo, “ this Nilometre was a canal
“ cut out of one entire stone in the bank of
“ the *Nile*, in which were engraven several

[*u*] Euseb. Præp. l. iii. c. 11. [*w*] Strabo, p. 817.

“ lines

“ lines to denote the different encreases of the
 “ *Nile* ; to which were also added several cha-
 “ racteristic marks to denote upon certain days
 “ the future encrease of the *Nile* : by observ-
 “ ing which, persons of skill were capable of
 “ forming certain presages of the ensuing
 “ season ; and to prognosticate, whether it
 “ was likely to be fruitful or otherwise.”

Now that this God Cnuphis or Cneph was the same with the God Taautus or Thoth appears from hence ; That it is universally acknowledged the God Thoth was the same deity which was also called Anubis : And that Anubis and Cnuphis were the same person, seems to be manifest not only from the similitude of the words, but also because it appears from several of the Abraxas, or Egyptian Talismans collected by [x] Montfaucon, that Anubis was originally written Cnuphis or Cnubis ; for on several of those Abraxas, where a serpent is represented with a lion's head, on the reverse is the word XNOYBIC [y] Cnubis or Cnuphis, on others XNOYMIC Cnumis, and upon another both XNOYMIC and plain ANOYBIC Anubis. See the figures 1. 2. 3. in Plate II.

[x] Mont. Ant. Tom. ii. Par. ii. p. 361.

[y] The Greek *υ*, when turned into Latin, was always changed into an U.

And what confirms this opinion is the great variety of emblematical figures under which the Gods Cnuph and Thoth were characterised ; all which seem plainly to have taken their origin from the Nilometre of the God Cnuphis near *Syene*. For since, as [z] Strabo expressly says, the Egyptian temples had no images in them, that is, none of human form ; but only those of some animal, substituted to denote the object of their worship ; hence it was, that the various emblematical characters made use of by Cneph in his Nilometre furnished those persons, who out of regard to his memory were fond of worshipping him as a God after his death, with a variety of emblematical representations under which he might be adored. As for example, that of a serpent with a lion's head, of a serpent with a hawk's head, or that of a dog.

As to that famous emblem of a dog, under which this God Cnuphis, or, as Virgil calls him [a], *Latrator Anubis*, was worshiped, it is certain, that the brilliant star, which is known among astronomers by the name of the Dog-Star, and is one of the brightest in the whole firmament, becomes visible in

[z] Strabo, l. xvii. [a] Virgil. *Æn.* l. viii. ver. 698.

Egypt

144 ORIGIN OF HIEROGLYPHICS

Egypt in the month of July, about the time of year when, it is agreed by all writers, the *Nile* generally begins to overflow its banks. This star is therefore called by Hesiod Σείριος Ἀσὴρ, i. e. Sihoris After, the star of the river *Sibor* or the *Nile*; *Sibor* being the name by which the river *Nile* was known in early times, as appears from Josh. xiii. 3. and Jerem. ii. 18. which name was probably given it on account of the dark colour of its waters at the time of its inundations: being derived from the Hebrew verb שָׁחַר *Shachar*, *niger fuit, denigratus, est*, whence also it was called by the Greeks Μέλαις. And hence Virgil, speaking of this river, says,

Et viridem Ægyptum nigra fecundat arena.

where Servius in his notes remarks, *nam antea Nilus MELO dicebatur*. And therefore this symbol of a dog might have been made use of by Neph in his Nilometre as a characteristic mark to denote the rise of this star, which gave them warning to prepare their grounds for being flooded by the *Nile*. Whence probably it obtained the name of the dog-star; and Neph might himself in after-ages be worshiped under this symbol,
and

and thence also obtain the name of Taautus or [b] Taaut, i. e. the dog.

AND as the dog might serve for an hieroglyphical mark in the Nilometre to denote the rise of that star, and the time when the *Nile* should begin to overflow its banks, it is probable Cneph had different marks to denote the different degrees of its encrease both before and afterwards. And as when the *Nile* hath once overflowed its banks, it drives all the serpents before it out of their lurking places ; so the hawks at the same season annually return into *Egypt* in quest of their prey. For [c] Eusebius observes, that these birds are very useful in *Egypt* in destroying the serpents, which he calls Κεράσαι, Cerastræ, and were so [d] named from several islands of that name near *Syene* abounding with these animals. And [e] Plutarch says, that at *Hermopolis* there was an image of Typho represented by an hippopotamus (a known emblem of the rise of the *Nile*) on which was a hawk fighting with a serpent. From the importance therefore of the periodical return of this bird, Cnuphis in his Nilometre may have made use of a compound mark of an hawk and

[b] Hist. du Ciel. [c] Euseb. Præp. Evang. l. ii. c. i.

[d] Steph. Thesaur. [e] De Isid. et. Osir.

146 ORIGIN OF HIEROGLYPHICS

a serpent to denote a particular degree of the increase of the *Nile*; and might therefore after his death, have been worshiped under the emblematical character of a serpent with the head of a hawk. And hence also probably arose the tradition mentioned by Sanchoniatho, that Taautus, or the God Thoth, is said to have meditated very much on the nature of dragons and serpents; and that in after times the Phœnicians and Egyptians on that account attributed a kind of divinity to these animals.

For the same reason this God Neph might also have been worshiped under the symbol of a serpent with a lion's head, because in the month of July the sun enters into the constellation of the lion; and therefore Cnephis, or Anubis, or Neph, might have applied this device of a serpent with a lion's head, as another symbol or hieroglyphical mark to denote the serpents quitting their holes, in consequence of the due increase of the *Nile* at the time when the sun enters into the sign of the lion.

As to that representation of the God Cneph which is mentioned by [f] Eusebius, in the similitude of an human shape with an

[f] Euseb. Præp. l. vii. c. 11.

egg

egg coming out of his mouth, which egg was looked upon as an emblem of the world; Josephus informs us from Manetho, that although the Phœnicians, Greeks, and Romans worshiped the images of men, yet they held the worship of brutes in great abhorrence. From hence, as these got footing in *Egypt*, the Egyptian deities began to change their forms, and by a gradual transition and transformation, from beast to half beast and half man, came at last to be worshiped entirely in a human shape: To this we must ascribe the original of those motly deities Pan and the Satyrs: And hence the God Cnuphis or Anubis, from the figure of a dog, under which emblem he was worshiped by the aborigines Egyptians, was worshiped by the Egyptio-Phœnicians in the shape of a man with a dog's head [g], and by the Phœnicians and Grecians who lived out of *Egypt* in the entire figure of a man. And to distinguish him from their other deities, they represented him either with an egg in his mouth, which was an emblem designed to denote his being the author of fertility; or else with naked and erect genitals, to denote the same prolific quality. For [h] Plutarch gives this as the

[g] See Plate II. fig. 7. from a coin of the emperor Julian.

[h] Plut. de Isid. et Osir.

reason why the [*i*] Phallus was carried about in the Pammilian ceremonies; because it was the emblem of fertility and generation. And [*k*] Diodorus expressly says, that "not only the Egyptians, but many other people also paid a sacred regard to the parts of generation, as the instruments of the production of animals. That the priests also, when they take upon them their function in *Egypt*, are first initiated to the God Priapus. That for the same reason Pan and the Satyrs are worshiped: and that several set up their images in temples, to denote their generative properties." For this reason undoubtedly it was that the Gods Hermes and Priapus were imaged among the Greeks and Romans in so shameful an attitude.

THAT HERMES or Thoth was represented in this manner by the Greeks, is testified by Pausanias in his *Eliaca*; and Herodotus saies, in his *Euterpe*, that the people of *Athens* learned from the Pelasgians to represent Hermes in the same manner. Of the same kind therefore I take that God to have

[*i*] The Phallus was an image of the human parts of generation.

[*k*] Diod. l. i. c. 4. see Euseb. *Præp.* l. ii. c. 2.

been

been, which was worshiped by the [1] Moabites and Midianites, under the name of Baal-Peor, which words literally signify the *naked* or *shameless* god. And therefore the prophet [m] Hosea observes of the Israelites, that *they went to Baal Peor, and separated themselves unto that SHAME.* And Saint Paul speaking of this defection of the Israelites, says [n], *neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.* And for this reason it probably was, that God gave particular directions, upon the conquest of the Moabites and Midianites, for destroying every [o] adult male, and every woman who had known man ; that women, or even men, who had so far lost their shame and their modesty as to worship such a deity, might not further spread their abominations in the camp of *Israel.*

It is observed by [p] Herodotus, that Melampus was the first who introduced the worship of the phallus into *Greece*, and that Melampus was instructed by Cadmus. It is therefore more than probable that Cadmus, who was a Canaanite, might have been taught

[1] Num. xxv. 3, 5, 18. Deut. iv. 3.

[m] Hof. ix. 10.

[n] 1 Cor. x. 8.

[o] Num. xxxi. 17.

[p] Herod. l. ii.

this object of worship by his neighbours the Moabites and Midianites ; and that this was one reason why God was pleased to give such strict orders to the children of *Israel*, when they got possession of the land of *Canaan*, to dispossess the Canaanites, and not so much as to permit them to dwell among them, but to [q] *smite them, and utterly to destroy them, and to make no covenant with them : and to drive out all the inhabitants of the land from before them, and to destroy all their pictures, and all their molten images, and to pluck down all their high places.*

WHY the name *Hermes* was in after-ages given by the Grecians to the God *Cneph*, is easily accounted for ; if we do but consider the importance of his observations by his *Nilometre*. As *Neph*, the father of the *Naph-tuhim*, was only a great grandson of *Noah*, and as *Selah*, who was at the same distance of descent from *Noah*, lived to the age of 443 years, and to the 474th year after the flood ; he may very well be supposed to live near three hundred years after his arrival in *Egypt* : during which time it is reasonable to believe, he was constantly improving his *Nilometre*, and adding to it various hieroglyphi-

[q] Deut. vii. 2. xii. 3. Num. xxxiii. 51. &c.

cal

cal marks of its use. And from the number of observations, which he had an opportunity of making in such a length of time, it might not be difficult for him to form such a judgment of the encrease of the *Nile*, as to know some weeks before hand, when it would begin to rise ; and after it had risen for some time, whether it would exceed its usual bounds, or whether it would stop short of them, and not reach its common height. By foretelling which events he might easily get the reputation of being a prophet ; or, in the language of the vulgar, a conjurer. And by being represented under this character to the Grecians, who came to visit *Egypt*, he might thence obtain from them the name of [r] *Hermes*, which signifies, *the interpreter of the will of the gods*.

So that this title of *Hermes Trismegistus*, which *Sanchoniatho* says was given by the Grecians to the God *Taautus*, may very well be supposed to have taken its origin from the *Nilometre* of the God *Cneph*. To this also might be owing the tradition of his having invented letters, because he was the first who devised those symbolical characters which afterwards went under the name of hierogly-

[r] Ἀπὸ τῆς ἐρμηνείας, i. e. *ab interpretatione*. Vide *Virg. Æn. iv. 356.* cum notis *Servii* in locum.

phics. For [s] Diodorus observes that the art of hieroglyphical writing was first brought from *Æthiopia* into *Egypt*. And certain it is that *Napata*, or the country of *Neph*, is that part of *Æthiopia* which borders upon *Egypt*. Which also may have laid the foundation of all those compliments paid to *Hermes* by the Grecian and Roman poets, on his being the founder and patron of polite arts and sciences.

[t] EUSEBIUS observes that, besides all the various characters in which this deity has been already represented, the God *Cneph* was also pictured in the form of a king, with a girdle about his waist, a sceptre in his hand, and a plume of feathers on his head. This Πτερόν Βασιλείον, or royal plume, consisted of two large feathers placed erect on his head; some instances of which are to be seen in the *Tabulæ Isiacæ*. (See Plate II. fig. 5.) And hence the Greeks, by converting these feathers into wings, and changing his sceptre ornamented with serpents, which were the emblem of the God *Cneph*, into a caduceus, furnished their God *Hermes* with a new character, and made him the messenger, as well as the interpreter, of the Gods.

[s] Diod. l. iii. c. 1. [t] Euseb. *Præp.* l. iii. c. 11.

[u] DIO

[*u*] DIODORUS says, that Hermes not only found out letters, but was also skilled in medicine and harmony, and invented the ten-stringed lyre. Hence also it appears that from the history of the Egyptian Cneph, the Grecians borrowed the character of their God Apollo. Under which character when he was admitted back again into the Egyptian theology, he obtained the name of Orus, from the Hebrew word *אור* *Ore*, which signified *light*. For [*w*] Herodotus and Diodorus and Plutarch all agree, that the Orus of the Egyptians was the Apollo of the Greeks.

Now this will enable us to account for that symbolical representation given us by [*x*] Montfaucon, of a dog holding between his paws the lyre of Apollo, and the caduceus of Mercury [*y*]. Which, he says, is one of those ænigmas he will not attempt to explain. But the device was designed only to shew, that the author of it thought Orus, Anubis, and Hermes the same deity. For

[*u*] Diod. l. i.

[*w*] Herod. l. ii. Diod. l. i, c. 2. Plut. de Isid et Osir.

[*x*] Canis quidem ille, qui lyram Apollinis, Mercurii-que caduceum custodit, inter ænigmatica schemata censeriputo, quorum interpretationem ne tentare quidem ausim. Mont. Ant. Suppl. tom. i. l. iii. p. 100.

[*y*] See plate II. fig. 8.

154 ORIGIN OF HIEROGLYPHICS

as the lyre was the undoubted symbol of Orus or Apollo, and the caduceus of Hermes or Mercury, so was the dog the known emblem of Anubis or Thoth. Whence, I apprehend, it is manifest that Neph, Anubis, Thoth, Hermes, and Orus, were originally all one and the same person, that is, the fifth son of Osiris, Isis, or Mizor, who was the son of Ham, the third son of Noah; who being the last of the long lived men that came with Ham into *Egypt*, is therefore said to have been the [z] last of the Gods that reigned in *Egypt*.

For if we suppose Neph or Orus to have lived as long as Salah, who was of the same distance of descent from Noah, that is, his great-grand-son, then he would have lived 433 years, and to the 472d year after the flood; and would have been cotemporary with Esau and Jacob, when the life of man was reduced to the term of 140 or 150 years at the furthest; in comparison of which the life of Neph or Orus must have been looked upon as a godlike one.

UPON the whole, it is manifest, that tho' the Grecians borrowed their deities originally from *Egypt*, yet by the wrong pronunciation

[z] Herod. l. ii.

of

of their names, the misapplication of their qualities, and attributes, and by the mythological histories which they afterwards invented, they gave great occasion to the confusion which hath since ensued. The great number of hieroglyphical marks found on the sepulchral monuments of eminent persons, which were either expressive of their names, their qualifications, or their inventions, contributed to the same purpose ; as these marks, from the veneration of the persons to whom they belonged, came in after-ages to be held sacred, and in process of time to be worshipped.

For when the worship of the one God was once departed from, superstition would naturally look out for numberless local and tutelar deities to supply the place of infinite power. Hence it was the Egyptians gathered all these sacred characters together, and for fear of disobliging any one deity, made their collection as large as possible. For tho' particular deities might in particular places have an extraordinary degree of adoration paid to their most noted characteristical representation, yet the obelisk or temple erected to them, was all over inscribed with the rest of those characters which were held sacred ; as is visible to this day on the walls

4

and

156 ORIGIN OF HIEROGLYPHICS

and pillars of the Egyptian temples. And that this was the original use which was made of the great number of hieroglyphical marks now found in those places of devotion, as well as on the obelisks, and that they were not an historical account of the life and actions of any one particular person, is plain from that species of idolatry which the prophet [a] Ezekiel imputes to the Jews, when he describes one of their Cryptæ, of which sort there are many now remaining in *Egypt*. *And he said unto me, Go in and behold the wicked abominations, that they do here: so I went in and saw: And behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the walls round about. Then he said unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery?*

WHERE it is to be observed, that the walls of these *chambers of their imagery* were pourtrayed round about with every form of *creeping things, and abominable beasts*; which shews that this superstition was borrowed from *Egypt*, and that the Israelites had added to it *all the idols of the house of Israel*; the ceremonials of it were performed *in the dark*,

[a] Ezek. viii. 9—12.

as in the Egyptian Cryptæ, which are so called for that very reason, because they were dark, being derived from the Greek word *κρύπτω*, *abscondo*. So that every one of the Cryptæ was a sort of Pantheon, which held a collection of the emblems of all their gods, and had all their sacred characters collected together; at least as many as the Cryptæ could conveniently contain.

I COULD also wish, that the person whom you think proper to send abroad would attempt to go into *Abyssinia*, and visit, if possible, the source of the *Nile*; which, I think, he might do by gentle degrees, if he could contrive to live for some time at or about *Syene*, on the borders between *Egypt* and *Æthiopia*. While he is there, he may try if he can find any traces of the Nilometre of Neph, as described by Strabo. And by making small excursions at first, and cultivating an acquaintance with some of the mercantile travellers going in and out of *Æthiopia*, I should think it not impossible for him to meet with some good-natured person who would serve him both as an interpreter and guide.

BUT

BUT, GENTLEMEN, after all, tho' I have put these remarks together, that the person whom you employ may be excited and enabled by the help of them and such other observations as his own good sense shall dictate, to distinguish the several æras of the antiquities which he may meet with in and about *Egypt*; not only with regard to the hieroglyphical marks, in which when he finds any human figures intermixed, he may be assured they are neither purely Egyptian nor of the earliest antiquity; but also with regard to those buildings, pillars or arches, which he may meet with in his travels, the several æras of which, I think, it would not be difficult for a curious observer to discover; yet I must own, that the principal object I have in view is an exact description of the second stone of Moses, and a copy of those unknown characters which are to be found on the Mountains of *Mocatab*, or the *Written mountains*, in the promontory of *Mount Sinai*. If these inscriptions are real letters and words, though in a character at present lost and unknown, an alphabet may easily be formed from them, and the meaning of the words themselves probably discovered. And then who knows what may be the event?

THE

THE books of Moses, with regard to early antiquity, are a *light that shineth in a dark place*: And indeed wonderful is the light which darts forth from them, whenever the enquirer crosseth it in his searches into the early ages of the world. Besides, as the truth of the Christian religion depends upon the veracity of the Jewish history, as delivered by Moses, any thing which may serve to corroborate or enlighten that history, must be of service to the Christian revelation. And therefore, as I look upon those two stones in the promontory of *Mount Sinai*, one of which has lain so many thousand years unnoticed by any traveller of consequence, to be an attestation of the truth of the books of Moses literally written by the finger of God, I do not consider this proposal barely as a matter of curiosity, but as an enquiry which may be of great and real service to religion; and on that account hope you will look with the more favourable eye on this address from,

GENTLEMEN,

Your most obedient

humble servant,

ROBERT, *Clogher*.

INDEX of Texts of Scripture illustrated

| | | | | | |
|-----------|---------------|---------|----------|--------------|-----------|
| Genesis | x. 5. | P. 109. | Deuter. | xxiii. 7. | P. 70. |
| | x. 6. | 127. | | xxxiii. 2. | 14. |
| | x. 14. | 109. | | 17. | 104. |
| | xiv. 7. | 53. | Joshua | viii. 30. | 70. |
| | xiv. 5. | 138. | Joshua | xi. 3. | 72. |
| | xv. 18. | 12, 71. | | 7. 8. | 70. |
| | xxiv. 22. 47. | 99. | | xiii. 3. | 144. |
| | xxxv. 2. 3. | ibid. | | 5. | 136. |
| | xli. 8. | 98. | Judges | i. 16. | 56. |
| Exodus | iii. 2. | 21. | | iv. 11. | ibid. |
| | iv. 24. | 55. | | xi. 1. | 89. |
| | 27. | ibid. | 1 Sam. | v. 3. 4. | 85. |
| | xiii. 20. | 8. | 1 Kings | ix. 26. | 56. |
| | xiv. 2. 3. | 8, 13. | | xi. 3. | 89. |
| | xv. 23. | 15. | | xix. 9. | 26. |
| | xvi. 32. | 38. | 2 Kings | v. 18. | 113. |
| | xvii. 1. | 30. | 1 Chron. | iv. 40. | 92. |
| | 32. | 43. | 2 Chron. | viii. 17. | 56. |
| | 6, 7. | 35. | | xii. 3. | 139. |
| | xxiv. 20. | 56. | | xvi. 8. | ibid. |
| | xxx. 18. | 29. | | xxxiv. 4. 7. | 104. |
| | xxxiii. 21. | 28. | Psal. | vii. 8. | 36. |
| Leviticus | xvii. 7. | 104. | Prov. | ii. 16. | 89. |
| | xxvi. 30. | ibid. | Isaiah | xi. 11. | 138. |
| Numbers | xiv. 1. | 38. | | xvii. 8. | 104. |
| | xx. 11. | 34, 35. | | lvii. 7, 8. | 100. |
| | 16. | 56. | | lxvi. 19. | 138. |
| | xxiv. 20. | ibid. | Jerem. | ii. 18. | 144. |
| | xxv. 3. 5. | 149. | | iv. 41. | 138. |
| | xxx. 17. | ibid. | | xlvi. 9. | ibid. |
| | xxxiii. 35. | 56. | | xlvi. 4. | 108, 137. |
| | 51. | 150. | Ezek. | vi. 4. 6. | 104. |
| Deuteron. | i. 1. | 56. | | viii. 9—12. | 156. |
| | ii. 8. | ibid. | | xxx. 5. | 140. |
| | 20. | 92. | | 14. | 137. |
| | 23. | 109. | Hof. | ix. 10. | 149. |
| | iv. 3. | 149. | Amos | ix. 7. | 110. |
| | vi. 9. | 100. | Habak. | iii. 3. | 14. |
| | vii. 2. | 150. | 1 Cor. | x. 4. | 44. |
| | xii. 3. | ibid. | | 8. | 149. |
| | xiv. 5. | 91. | Heb. | vii. 3. | 131. |

INDEX

I N D E X

O F T H E

PLACES and principal MATTERS.

- A**CHERUSIA, whence called, p. 64.
- ÆTHIOPIA**, by whom peopled, 138. The inhabitants famous for the use of the bow, *ibid.* Taught the Egyptians hieroglyphics 152.
- Agirut* or *Hagirut*, 9. 53.
- Ain el Musa*, 12. 52.
- ÆGYPTIANS**, see **EGYPTIANS**.
- Ælanitic gulph*, 34.
- AMMON**, see **HAM**.
- ANUBIS** otherwise called *Cnubis* or *Cnubis*, 142. Whence worshiped under the emblem of a dog, 143. Whence, of a serpent with a lion's head, 143 — 146. Whence with an egg in his mouth, 147. And under the emblem of a phallus, 147, 148.
- APOLLO** of the Grecians the same with *Orus* of the Egyptians, 153.
- Avim* conquered, and made part of the country of the Philistim, 109.
- BAAL-PEOR**, the God of the Moabites, what the name signified, and how he was represented, 149.
- Baab el Naasar*, or *Babel Naaser*, 5. 54.
- Barab*, valley, 17.
- Barak*, wood, 17. 42.
- BEDWINS**, 8.
- Baths of Pharoah*, 14. 49, 50.
- Berke el Pharaone*, or lake of Pharaoh, 50.
- M. St. Bessin* or *St. Episteme*, 19.
- Birel Suefs*, 10.
- Birque* or lake of *Charon*, 62.
- CADMONITES** dispossessed of their country by *Joshua*, 71.
- CADMUS**, brought letters from *Canaan* into *Greece*, 70, 71. 78, 79. See 149. Whence the fable formed of his raising foldiers by sowing serpents teeth, 73.
- CAMBYSES** destroyed the records of *Egypt*, 74.
- Canaan*, the land whence so called, 103. 136. Why the Canaanites particularly ordered to be driven out of their country, 150.
- CAPHTOR**, one of the grandsons of *Noah*, the same with *Jupiter Casius*, 105. 108. and *Dionysus*, 116. the first who extended his conquests beyond *Egypt*, 108. Brother to *Peles* the father of the Philistim,

L

stim, 109. Worshipped after death by the name of Rimmon among the Syrians, 113. Whence represented with a pomegranate in his hand, 114. Confounded with Osiris, 123.

Grand Cairo, 54. called *Al-Messer* from Misraim, 137.

Casius, mount, its situation, 110, 111. Two of that name, one in *Egypt*, the other in *Syria*, 113. The meaning of the word, 112.

M. St. Catharine, 16.

Chamil, *ibid.*

Chanke, 8. 54.

Chapel of the Bush, 21. Of the LXX martyrs, 22. Several in the convent of mount *Sinai*, 22. Of *St. Catharine*, 34.

CHARMS used before the time of Moses, 98.

CHARON's ferry boat, whence the fable, 62, 63.

Chemis in Upper *Egypt*, named from Cham, 102.

Cheops, when he reigned, 66. whence his memory blackened by the priests, 67.

Church of the transfiguration, 20. Of the bush, 21. Of mount *Sinai*, 19—28. Of the virgin Mary, 25. Of *St. Elias*, 26. Of *St. Pantaleon*, 30. Of *St. Onuphrius*, 34.

Convent of the XL martyrs, 30. Of mount *Sinai*, 5. 14.

COPTS whence so called, 137.

CRONUS of Sanchoniatho no real person, but a symbolical description of Time, 80.

CRUX ANSATA of Osiris, what it signified, 121, 122.

CRYPTÆ of the Egyptians called so from the ceremonies being performed in them in the dark, 156.

CNEPH of Plutarch the same with Neph the great grandson of Noah, 140. Called likewise Cnuphis and Anubis, 141. Whence in after ages styled Hermes by the Grecians, 149, 150. He, Anubis, Thoth, Hermes, and Orus the same, 154. Whence said to be the last of the gods who reigned in *Egypt*, *ibid.* Represented with a plume of feathers and sceptre, which were converted by the Greeks into wings and a caduceus, 152.

DAGON, an idol framed probably of a human head and fish's tail, 85.

Daher el Homar, or Asses back, 34.

Damiata, 9.

DEVILS, ill translated in our bibles for goats, 104.

DIODORUS SICULUS not to be depended on, when he differs from Herodotus, 75.

DIONYSUS the elder, the same with Caphtor and Jupiter Casius, 116. The name denoting *Lord of Nyssa*, *ibid.* Whence the vine sacred to him, 120.

DIVINATION, used in *Egypt* before Moses, 98.

Dizahab or *Dzahab*, 56.

EAR-

- EAR-RING** how worn by Rebecca on the face, 99.
- EGYPTIANS** their manner of examining into the past lives of those who died, 63. Art of literary writing introduced later among them, than into Greece, 69. 73. At first known only to their priests, *ibid.* The destruction of their records by Cambyfes has rendered their history very uncertain even after they had letters among them, 74. Not to be depended on till the time when the Grecians settled among them, under the reign of Psammitichus, 76. Hero-worship introduced among them by Phœnicians and Grecians, 84. 120. Their temples said by Strabo to be without images, how to be understood, 95. 143. Worship of plants and animals occasioned by their hieroglyphics, 121. No priestesses among them originally, 83. And other customs of the original Egyptians different from those of later ages, introduced by Phœnicians and Grecians, 83, 84. When their year made to consist of 365 days, 87.
- El Barah*, 17.
- El Marge*, 8.
- ELIAS**, the cave where he lodged, when he fled from Jezebel, still remaining, 26.
- Elysian fields*, whence the fable of them arose, 62. 90.
- En-Mishpat*, afterwards called *Kadesh*, 57.
- Eziongeber* the same with *Dizahab*, 52.
- Faran* see *Paran*.
- FRONTLETS**, a sort of amulets used by the Heathens, 99. Jewish, with sentences of the Law, worn in opposition to them, 100.
- Garundu* or *Gorundu* valley, 14. 51.
- Gebel Faram*, 43. 45.
- Gebel Hamam el Faran*, originally baths of *Paran*, 14. 43, 44.
- Gebel el Mokatab*, or Written mountains, 45. 70. 158.
- Gebel el Scheitan*, or mountain of the devil, 48.
- Geeza*, 57.
- Gidda*, 10. 78.
- GOAT**, whence the symbol of the god Pan or Cham, 103.
- GODS HEATHEN**, their history and pedigree given by Mr. Shuckford ill founded, 77—83. Many of them not real persons, but symbolical representations, 80. Worshiped under human forms by Phœnicians and Egyptians, 82. 84. Multiplied by being worshiped under different emblems, 102. The history of them confounds one with the other, 119. 123. 130.
- GRECIANS**, when they mixed with Egyptians, 76. Introduced the worship of gods in human shape, 84—86. 115. And of motly images, part man, part beasts, 92. 127.
- L 2 *Hagirut*,

- Hagirut*, 9.
- HAM**, Jupiter Ammon of the ancients, 90. Various gods formed by the Grecians from his being represented under different emblems by the Egyptians, 102. was the same with Pan, 103. represented under the symbols of a ram and a goat, 104. The import of the name, 103. from him and his family different parts of *Egypt* denominated, 137. His true name Cham, *ibid.*
- Hamam el Pharaone*, or baths of Pharaoh, 14. 49. 50.
- HEBREW CHARACTER**, lost in the Babylonish captivity, still preserved probably on the *Written mountains* in the wilderness of *Kadesh*, 3. 45. 70.
- Heliopolis*, 5. 7.
- HERMES**, how imaged by the Romans, 148. Why that name given to Cneph, 150. What it signified, 151.
- HERODOTUS**, his description of Memphis, 58.
- HEVITES**, subjects of the king of *Hermon*, whence so called, 72.
- HIEROGLYPHICS**, the source of heathen idolatry, 95. 100. By what steps they became so, 106. 121. 155. Invented by Cneph, called afterwards Hermes, and placed on his Nilometre, 151. carried from *Æthiopia* into *Egypt*, 96. 151. Those now visible on Egyptian obelisks and temples are the symbols of particular deities, not historical writing, 156.
- Mount Her*, 41.
- Mount Horeb*, 19. 56. Part of it called *Mount Sinai*, and why, 21. The cave in that mountain still subsisting, where Elias lodged, when he fled from Jezebel, 1 Kings xix. 9. 26.
- Mount of Hubebi*, 9. 53.
- HUMMUMS**, whence the word derived, 50.
- IDOLATRY**, see **WORSHIP**.
- India*, every place eastward of *Greece* comprehended under it, 118.
- IONIANS** and **CARIANS** settle at Memphis 76.
- ISLES**, the word applied to promontories, 109.
- ISIS**, two instruments which she generally carries in her hand, explained, 122.
- JUPITER**, the same with Ham, 90. 91. 137. His conflict with the giants on what founded, 90. Casius, whence that name, 105. 107. Represented on a coin of Trajan's, 113.
- JUSTINIAN**, founder of the convent of *Mount Sinai*, 23.
- Kadesh*, 53. The *Written mountains* there, 70.
- Kabegin*, 43.
- KENITES**, whence the word derived, 56.
- KIRCHER**, his fruitless labours to explain the *Crux ansata* in the hand of Osiris, 122.
- Libya*, by whom peopled, and whence called, 139. 140.

LITERARY writing, no traces of it before Moses, 69. 79. Brought by Joshua into *Canaan*, 70. And from thence by Cadmus into *Greece*, 70. Not known in *Egypt* so early as in *Greece*, 69. 73. And even in the time of *Sesostris* confined to the priesthood, 73, 74. *Lydia* or *Ludim* whence called, 138.

Magai, 45.
MAGICAL arts before Moses, 98.

Marah, thought to be the same place with *Garondû*, 15. 17.

El Marge, 8.

Matharca, 7.

MARSHAM, Sir John, mistaken in supposing *Tosorthrus* to be the brother of *Thoth*, 136, 137.

Megena valley, 46.

MELCHISEDEK the same with *Chna* or *Canaan* the youngest son of *Ham*, 131.

Memphis, where situated, a matter of enquiry, 57. According to *Strabo* and *Pliny*, eight miles south of the *Pyramids*, 60. Great part of the city probably drowned, 61. Founded by *Menes*, 67.

MENDES in the Egyptian language, a goat, 103.

MISOR, the second son of *Ham*, the same with *Osiris*, 127.

132. The land of *Misraim* denominated from him, 137. *Moabites* and *Midianites*, their god *Baal-peor* why ordered by God to be destroyed, 149.

Mæris lake, 57. Whence named, 59. Why called the *Birque* or Lake of *Charon*, 62.

Mokanan, 57.

MONTFAUCON'S symbolical ænigma solved, 153.

Moses; wells or fountain of *Moses*, 12, 52.

MOSES, the place where he was entangled in the land, when he went to encamp before *Etham*, where it is supposed he saw the glory of the Lord, 28. Where he received the two tables of the testimony, 29. And where he broke them, 40. Where he usually dwelt on *Mount Sinai*, 29, 30. The fissures still visible in the rock of *Meribah*, which when he struck, the waters flowed, 34—37. And in the other rock in the wilderness of *Kadesh*, which he twice struck, unobserved before by all travellers, 42, 43. A tradition still preserved of the river which followed him, being dried up, 44. His account of the overthrow of *Pharaoh*, in the *Red sea* preserved in the history of the destruction of *Osiris* by *Typhon*, 124. And is confirmed by *Tacitus*, *ibid*.

MOUNTAINS, WRITTEN, 45, 70. A proposal to copy the inscriptions on them, 34. 158.

Napata in *Egypt* whence its name, 138. Its situation, 114. 125.

NAPH, see CNEPH.

Nesô, 16.

NO-AMMON, whence so called, 136.

NEWTON, Sir Isaac, confounds the history of *Egypt* with the mythological fables of *Greece*, 77, etc. His opinion of the time when five days were added to the year, 87. Does not distinguish between the worship of the original Egyptians and that of the Egyptians mixed with Grecians, whose deities were a compound of man and beast, 96. Mistakes Plutarch concerning the etymology of Osiris, 128.

NILOMETRE how formed, and by whom, 141. Various emblems cut on it, under which Cneph was afterwards worshipped, 143—146. 151.

Nyfa situated on *Mount Casus*, 116, 117. The etymology of the name, 118.

OBELISKS in *Egypt*, their origin, 106.

ST. ONUPHRIUS, his cave, 34.

ORPHEUS borrowed his scene of the lake *Acherusia* from *Memphis*, 64. When he lived, 66.

ORUS, of the Egyptians the Apollo of the Grecians, 153.

OSIRIS, a compound of several characters, 119. 123. The same with Bacchus, according to Plutarch, 119. The actions of Caphtor attributed to him, 123. The history of his death borrowed from the overthrow of Pharaoh, 124. Represented always with some

instruments of husbandry in his hand, 121. Which are explained, 122. His character as the improver of agriculture taken from Mizor and Misraim, 127. With the Grecians denoted the Sun, 129. With the Egyptians, *many eyed*, *ibid*. The true name originally Ifiris, 130. The brother of Canaan and the same with Misor, 132. *Ouardan* or *Vardan* desert, 13.

PAN the oldest of the Egyptian gods, but the name borrowed from *Greece*, 102, 103. The same with Cham, and why represented by a goat, 103, 104.

Paran corruptly called *Faran* and *El Pharaone*, 14. 44. The tradition of a river flowing there owing to Moses's striking water out of a rock, 44. Hot baths there, 50.

PATAICI dii, of whom Vulcan was one, introduced among the Egyptians by the Phœnicians, 82.

PATROS, grandson of Ham different from Thoth, 134. Built a city called from his name, 138.

Pelusium, whence its name, 109. 137.

Pharaoh's baths corruptly called so, 49, 50.

PHALLUS worshipped by several nations under different denominations, 148, 149. By whom introduced into *Greece*, 149.

Pihah Hiroth, *Exod.* xiv. 2. the

the aperture in the mountains still visible, from which the children of Israel entered the *Red-sea*, 13.

Plain of mummies, the burying place of the Egyptians, 62, 67.

PSAMMITICHUS K. of *Egypt* coeval with Josia K. of *Judah*, introduced Grecians among the Egyptians, 76, 77.

Red Sea, 10. 12. The children of Israel's passage into it thro' the aperture of mountains still visible, 13.

Rephidim valley, 30.

Rhodes whence threatned to be destroyed by serpents, 72.

RIMMON, 2 Kings v. 18. the same with the god Caphtor, 113.

ROCK of *Meribah*, called the stone of the fountains, still retains the fissures from whence the waters flowed, 34, 35. As that likewise in the wilderness of *Kadesh*, which Moses twice struck, 42, 43.

SANCHONIATHO, his account of Cronus not the history of a real person, 80.

Sedur, see *Shur*.

Mount Serick, 36.

SERPENTS, whence a kind of divinity attributed to them by the Egyptians, 146. Whence placed in the caduceus of *Hermes*, 152.

SESOSTRIS the *Shephac* of the Scriptures, 75.

Sharme, the place probably where *Jethro* lived, 53.

SHUCKFORD, MR. in vain attempts to give a real history

of the heathen gods and Egyptian dynasties before *Menes*, 77—82. His account of the fable of the birth of *Rhea's* five children not probable, 87. Mistaken in alledging the authority of *Jamblichus* for *Pathros* being the same with *Thyoth*, 133. And of *Syncellus* and *Sir J. Marsham* for *Toforthrus* being the same with *Naphtuhim*, 135, 136. And in making the *Curudes* of *Syncellus* the same with *Anam* grandson of *Ham*, 140.

Shur or *Sedur*, 13.

Sibel alem, 7.

Sihor, the *Nile* so called, and whence, 144.

M. Sinai, whence *Deut. xxxiii.*

2. called *M. Paran*, 14. Why part of *Mount Horeb* is called *Mount Sinai*, 21. The ascent up to it, 25. 27. Convent of *Mount Sinai* built by *Justinian*, 23.

Stone of the Fountains, as the Greeks; or of *Moses*, as the Arabs call it, 34. See *Rock*. *Stone of Mahomet*, 18. 42.

STRABO, how to be understood when he saies the Egyptian temples had no images, 95. 143.

Suez or *Suefs* city, 10. 12. 52.

TACITUS confirms the *Mosaic* account of the Jews coming out of *Egypt*, 124.

TEMPLES, where erected in ancient times, 105.

TERAPHIM, what, 99.

THEBAIS

THEBAIS free from taxes towards supporting the sacred animals, 140.

THOTH or TAAUTUS, not the Pathros of Sanchoniatho, 133. But the same with Naph or Neph grandson of Ham, and father of the Naphtuhim, 138. 140. Called likewise Anubis or Cnuphis, 142.

Tor, 34. 42. 46.

TYPHO, the story of him an allegory of the *Red-Sea*, 124. worshiped under the emblem of an hippopotamus, 145.

Vardan desert, 13.

Ukalt el Babaar, 6. 54.

VULCAN, one of the Dii Patäici, and a temple erected to him at *Memphis*, 82.

Waters of Marah, 15. Of the *Partridges*, 32.

WARBURTON, Mr. very happily conjectures the infernal judges to have been priests,

67. Places the addition of five days to the Egyptian year probably too early, 87. And the use of amulets, too late, 98. Has justly proved hieroglyphical writing to be the most ancient, 95. 107.

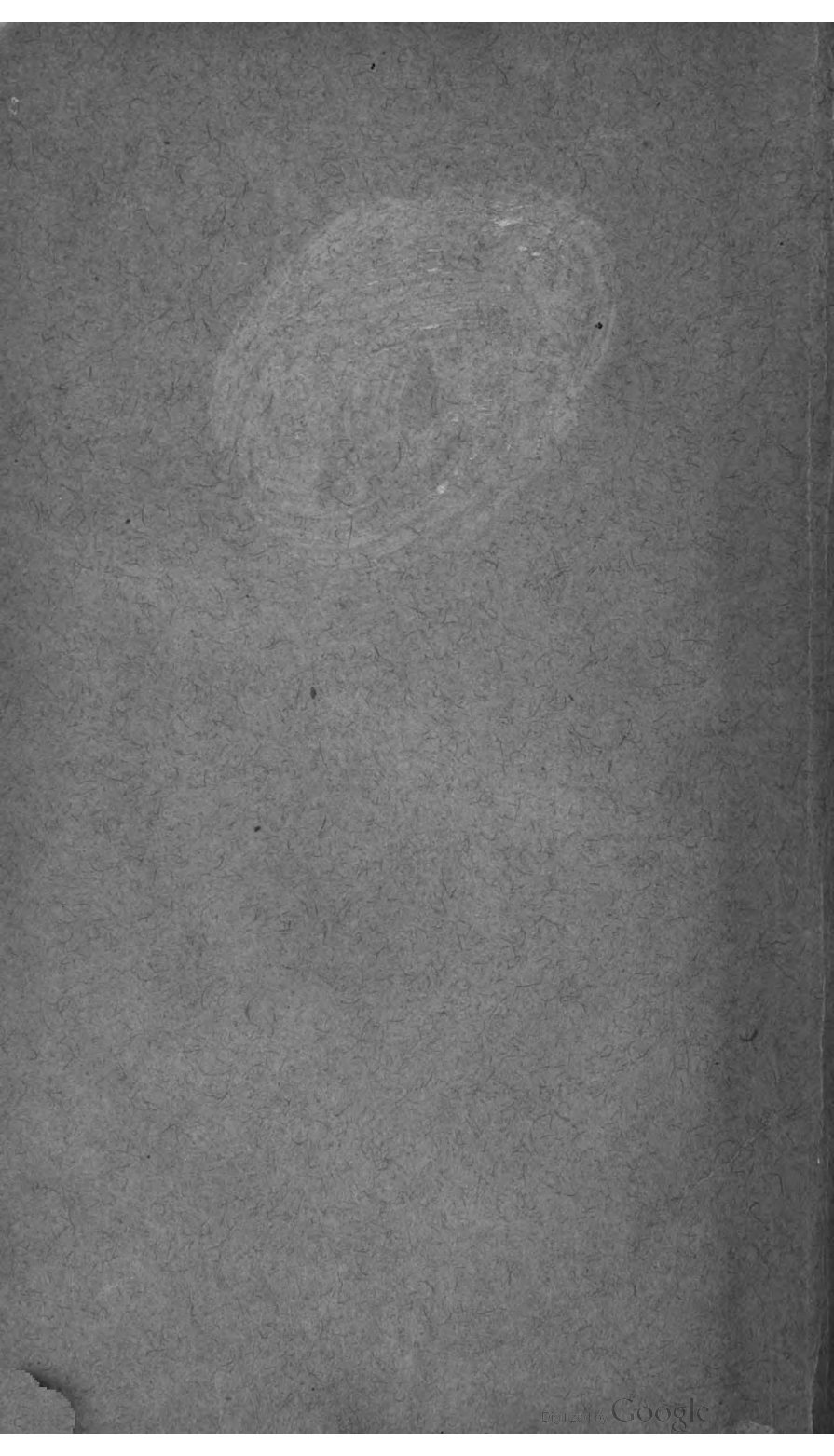
WOMEN strangers, who left their country, of ill fame, 89, WORSHIP of dead men deified, by whom introduced, 82.

84. Of human figures, no part originally of Egyptian idolatry, 84. 95. Of deities compounded of man and beast owing to Grecian superstition joined to Egyptian, 84, 85. 127. Of the same god under different emblems occasioned a multiplicity of gods, 102. 152—154.

Wells of Moses, 12.

YEAR, when made to consist of 365 days in *Egypt*, 87. When in *Greece*, 87.

F I N I S.



MAY 25 1916

