

ETHNOLOGY OF GREEK MYTHOLOGICAL TERMS.

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THE Editor of *The Open Court* is certainly correct in his statement in the June number that other names in Greek mythology were adopted from Egypt besides those mentioned by me in my article in the May number. And I doubt if the remark can be confined to the names in the Greek pantheon. The "vases of the Egyptians" are full to the brim, and should be opened. For an entire century we have had the Rosetta stone, more to be prized than the lamp of Aladdin or the Golden Fleece, yet our lexicons show no traces of its revelations, and our literature has been little enriched by this unveiling of Isis. Thus, while the remark of Herodotus, that the Hellenes derived the names of nearly all their deities from Egypt, was made very long ago, we read with surprise in the last edition of the *Encyclopædia Britannica* that the name of Herakles is obtained from the goddess Hera and the word Kleos or "glory"; to which explanation all the traditions of this man-god are strictly opposed. No less singular is the general and ancient assertion that Psyche derives its name from a "butterfly," Aphrodite from "sea-foam," etc., while as to the war-god Ares speculation runs riot.

P-Syche seems to me clearly the Egyptian word Saa^{ch}, which Budge renders "spiritual body"; and seems to have been precisely the vulgar concept in our day of a ghost, as, indeed, it had the same in the day when there was "something rotten in Denmark." P-Saa^{ch} is "the ghost" of a dead person, in Egyptian eschatology, and was a phantom within which the Ba or "soul" survived, and went about; the Ba being usually depicted as a bird with human head. The word Pa-Sa^{ch} in Hebrew is rendered "Pass-over," and I sometimes think that if we take the Exodus of Bene Isera-El as an allegory of a descent into the Ma-Debar or "from Speech" (the Egyptian is "new speech" or Mada-Bar) we might better

understand the spring observance of the return of the sun from its passover with the Aabera-im or "passers-over" ("Hebrews") in the Aaber-ah or "ferry-boat" (2 Sam. xix. 18); but that is a delicate subject.

Ares the warrior would seem to me the same as 'Orus, the Greek for 'Heru, whom we usually read as "Hor-us"; and so the Greek Hera is the feminine. Perse-us seems to me P-'Eres or "the 'Orus"; and the Gorg-on was the Egyptian word Korea^h or "night," with her Mades or "knife," whence Medus-a.

'Heru was the avenging son of As-ar or "Osir-is," but had the general attributes of a deity of light; and 'Heru means the "Above"; and so Ba-Aal the Palestinean name of Deity means "in the Above." 'Heru was an older name of Deity than Asar, who in later times became the father of the avenging 'Heru, by As-t, "Is-is." In one of numerous concepts of him we have 'Heru under the name Akel or the double lion, guardian of Sun-rise and of Sun-set. At Tanis or Zoan the famous warrior 'Heru of Edfoo was depicted as a lion.

Now 'Heru-Akel or the lion 'Heru must be Her-Akel-es. The Greeks readily drew their Herakles of the lion-skin from the Tyrian Melach-Areth or the "skin-king," not, in my judgment, Malech of the Kar or "city." The religion of the Tyrians and Hebrews was the same, in great measure, and so his name Molech extended beyond Jerushalem and beyond Jordan. But different localities applied to this lion-god different titles. The Egyptians received him back from Palestine, by way of Jerushalem, as 'Hi or Bes; and 'Hai in Hebrew means "beast," and as 'Hi-El he built (or rather was worshiped at) Jer-i^ho. As Bes he evidently gave name to or took name from the city Je-Bus. In the hills further south he seems to have been called Je-Hud-ah; and in Idumea the name Æsav, or English "Esau," was applied to him perhaps from the Egyptian words Aash-Af or "much-flesh"; but he was Seair-ah or "hairy." Nearer the coast we have him as Shimesh-on, anglicized as "Samson"; Shamash or the "Sun" having for consort De-Lil-ah, which is not strictly Lill-ah or "night" so much as it is the Egyptian Ta-Lel-et or "stroller," "wanderer," and connecting with the Akkadian sucuba called Lil, who as Lal-ath or "near-to-be-delivered" was wife of Phi-Ne^has and mother of Ai Chabod; Phi-Ne^has in Egyptian meaning "the black," and Chabod is the Egyptian ^kHaibit or "shadow," who as Io-Chebed was mother of Moshel. A-Besh-Alom, who polled his hair every year, is the "shameful-youth" who deposed his father, and belongs to this "hairy" hero-concept. At Gibe-ah we have him as Sha-Aul.

or "Saul," the Usho of the Phœnicians, and the Ushu-Gal or "exceeding-big" of the Akkadians and Chaldeans, also rendered "ogre."

His name Je-Hud-ah interests me. Tamar made him a Buz or "laughing-stock," but Bo-Aaz was perhaps an old name of him at Beth Le^chem, where he is "drunk and down" when Ruth came to him "in Lat," as Lot's daughters came to him after the Gomorrhah or "sheaves" were dealt with. It is singular that, taking Je-Hud-ah as the lion-god ^cHeru-Akel, I must be the first to tell you that an oracle written after the Macedonian times told that the sceptre would not depart from Je-Hud-ah till Shil-oh came, and that the reverse of Shil-oh is Ho-Lish or ho-Lis, which in both Greek and Hebrew means "the lion," and A-Lesh-Ander of Macedon was the "lion-man" of this Hebrew oracle, since there is no x in Hebrew, and the play is good.

Howbeit, the old "beast-god" ruled in Hebrew story till supplanted; and, as Ba-Aal or Molech, children at Jerushalem were sacrificed to him to the days of Jeremiah. But what could you expect in a land of giants and ghouls, of Aam-Alek or "blood-sucker people," but that a giant-killer would be the popular ideal or idol? At Je-Bus there was a rock, shaped somewhat like a "skull" or Gol, and so they told that the man-god David killed a giant named Gol-Jath, and brought his head thither; but Gol-Gath became avenged on the son of David when the Gospels came to be written.

Prometheus seems to be the Egyptian Pe-Rom attached to the Greek word Theos; Pe-Rom meaning "heaven-man" or "the man" in the later Egyptian (Herod. 2:143). Phoeb-os seems Pa-Hab or "the messenger," a name of "Thoth," and he was the "wise" or Re^kh—the Latin Rex, the Greek Arch-on—and Re^kh is also "counsellor"; but, as the ^kh and S^h are interchangeable in Egyptian, Re^kh is perhaps the Hebrew word Rosh or "head," "first."

Poseidon, lord of the waves, seems to me not Egyptian, but the Chaldean words Apsi or "the Ocean" and Adon or "lord"; but the Latin sea-god Nep-Tune seems the god Tu-Nen of Memphis, a name of Pata^ch or "Ptah"; hence Neb Tu-Nen, "lord of rest," perhaps, suggests Noa^ch or "rest," and Tannin or "sea-monster" (Gen. i. 21), and Nun or "fish," in the Hebrew.

Ha-des seems ho-Dua-as, or in Egyptian "the Dua-t," the future world. The Latins called its king Pluto, which seems the Egyptian Pe-Lu-t or "the Gate" of Osir-is, as if he sat at the gate; but there was a secret place in the Dua-t for Osiris, who was judge of the dead, called Top^chet, which was perhaps the "Tophet in the valley of Ben Hinnom" at Jerushalem, and Hinnom was probably the

god ^kH-Num, the Jupiter Pluvius of the Egyptians, for drought was evidently the chief motive for the sacrifice by the Hebrews of their children to the fire-god; but the old waterer ^kH-Num became in Greece the cup-bearer Gan-Nym-ede, while the Nile or ^cHapi became Hebe, and from Baa^h the lord of the "inundation" or Baa^h we seem to have Bakch-os, whom the Greeks identified with Osir-is; and both went to and returned from Ho-Du (Esth. i. 1), hence their Greek name Dio-Nyss-us is fair Hebrew for Adon-Iessa or the "risen-Lord." Hades or Osiris as judge earned a gloomy repute among "the quick and the dead," and the timid betook their prayers to shrines of the gentler sex, as well as to saintly intercessors; hence most religions have populated earth and heaven, not only with divinities, but even with "doctors of divinity." The Hebrews did not personify their She-Ol or the Egyptian "great-Lake," She-Ur, though at one time I suspected this was done, as their first Malach and Meshia^h was the imperious Sha-Aul, who as the "desired" or ^cHamed-eth gave name to the Arabian Mo-^cHammed; but there seems to have been a disposition to identify him with Jove or Jupiter, for his Gevi-eth (1 Sam. xxxi. 10) or Gupath (1 Chr. x. 12), rendered "body," is suggestive, while its final burial at Zel-aa suggests Zel or the "Abyss"* (Jonah ii. 3); besides which the word Malach seems the Chaldean Mulgi who was lord of the Abyss or Under-World, though the word Maleach or "worker," "angel," "messenger," in Hebrew, is equally probable. Suten or "king" in Egyptian suggests the Hebrew "adversary" or Satan, for the Jewish hierarchy detested "kings" as much as the Athenians and Romans, and yet the Egyptian word ^cHen, rendered "majesty," "prince," and their Neter ^cHen or "prophet," evidently gave the Hebrew word C^hohen or "priest."

De-Meter at Athens, the Latin Ceres, is admitted, I believe, to be the Egyptian Mut or "mother," or Ta-Mut or "Earth-Mother," applied to all the phases of "Isis." She was, however, in Egypt, the aggrieved and sorrowful Earth, and her legends are humanlike; whereas "Hathor" or ^cHet-^cHeru ("house-of-Horus") is celestial, and connects with sun worship; hence aspects of brightness and levity and love were associated with her; the Greek Er-os being a form of her name, and of course Hera, while the Hebrew word Her-ah or "to conceive" seems from her name and impress. She and "Horus" are alike associated with Horiz-on, and our Oris-ons

* See Zechariah, i. 8, where the man on the red horse stood between the the Hadas-im that were in the Ma-Zul-ah or "Abyss," and these "devils" were sent to walk to and fro in the Earth (Job. i. 7; ii. 2; 1 Peter v. 8).

and Mat-ins still include in them supplications to the great Mut; just as, when Pharaoh repented, Mosheh went with (not "from") him, and ia-Aatar to Jehovah (Ex. viii. 26; x. 18), who speaks (Zeph. iii. 10) of his Aathar Bath-Phuz as fetching offerings from beyond the rivers of Ethiopia, for Hathor's name seems to have acquired this meaning from her votaries; and this Greek form of her name is of kind with that of "Horus" when the Joel (iii. 14) speaks of the valley of °Har-Uz.

A-Phrodite, as I stated in the May number, seems certainly Pha-Raa-Da-t or Pha-Raa-Tut, "gift-of-the-Sun" or "vestal-of-the-Sun." The Greeks identified Aphrodite with "Hathor," but a Hetera at Athens was a "courtesan." Vestals in some Egyptian temples were called Neter Tut or "divine handmaid," and Ma-Tuta at Rome thus perhaps derived name. The "cow" or Aha, a type of fecundity, became the Greek Io, and Hathor was often depicted as a cow; and the solar character of Theseus and of David may be suspected from the fact that each had Ægal-ah or "heifer" as wife, for we may here suspect Hathor, the horned Aashtor-eth. Shimesh-on's first wife was Th-Oan-ah, not "occasion" (Judges xiv. 4), and the Egyptians called this Syrian goddess Aan-ath, depicting her with a panther-skin, and she had a temple at Thebes, but was perhaps the same as Tan-oth or "lament," the daughter of Je-Petha'h (Judges xi. 40), since the usual aspect of the wife of Pata'h at Memphis was Se^khet the lion-head goddess, called also Mer-en-Pata'h or "beloved" (Mar-y) "of Pata'h." And Pata'h was the Hephæst-os of the Greeks, whose wife was Aphrodite. Tyndar-us the father of Helen seems to get name from Ta-en-ta-Rer-t or "Tentyra" ("Dender-ah"), chief seat of the cultus of Hathor; so that Helen and Hathor are the same.

But there is much of this subject, and it might tire the reader to go further.