

## C H A P. III.

*Concerning the Original of the Samaritans,  
their Language and Letters.*

**H**AVING, in the preceding Chapter, shewn that it is probable that the *Hebrews* always had the same letters, without any material change or alteration, and which have been retained by them, and are in use to this day; I shall endeavour, in this chapter, to make it appear as probable, that the *Samaritans* always had distinct letters from the *Jews*, and retained them; so that there never was any commutation of letters between them: and in order to set this in as clear a light as I can, it may be proper to enquire into the original of letters, and particularly of the *Samaritans*.

It is highly probable that there were letters before the flood, as already hinted, and so before the confusion of tongues, which, as the first language they belonged to, were pure and uncorrupt, and the original of others; which first letters were the *Hebrew*, that  
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being the first tongue, as *Hermannus Hugo* <sup>d</sup> observes ; nor, as he adds, did the figures of letters begin to differ before the diversity of languages at *Babel*. But my enquiry is, concerning the first letters after the division of tongues ; and these are claimed by various nations : some say they were the invention of the *Egyptians*, others of the *Phœnicians*, and others of the *Chaldæans* <sup>e</sup>. Many ascribe the invention of letters to the *Egyptians*, to the *Thoth*, *Taautus*, the *Mercury* of the *Egyptians*, as *Sanckoniatbo* <sup>f</sup>, *Gellius* <sup>g</sup>, and others, as some in *Plato* <sup>\*</sup> ; but *Pliny* says <sup>h</sup> the *Phœnicians* bear away the glory of it ; and if fame is to be credited, as *Lucan* <sup>i</sup> expresses it, they were the first that dared to mark words by figures. *Suidas* <sup>†</sup> ascribes the invention of letters to them, and so does *Mela* <sup>k</sup> ; but *Vossius*, in his observations on him, is of opinion, that by letters he means numbers, and that *Arithmetic* and *Astronomy* were the invention of the *Phœnicians*,

<sup>d</sup> De prima Scribendi Orig. c. 3. p. 42, 43.    <sup>e</sup> Theophilus ad Autolyt. l. 3. prope finem.    <sup>f</sup> Apud Euseb. Evangel. Præpar. l. 1. p. 31.    <sup>g</sup> Apud Plin. Nat. Hist. l. 7. c. 56.    <sup>\*</sup> In Philebo, p. 374. & in Phædro, p. 1240.    <sup>h</sup> Plin. l. 5. c. 12.    <sup>i</sup> Phœnices primi, &c. Pharsal. l. 3. v. 220. So Critias, apud Athenæum, l. 1. c. 22. p. 28.    <sup>†</sup> In voce γράμματα, and in Καδμος.    <sup>k</sup> De Situ Orbis, l. 1. c. 12.

*nicians*, which need the assistance of numbers ; and perhaps the true reason why letters have been thought to be found out by them is, because they first brought them into *Greece* ; but as *Dr. Cumberland*<sup>1</sup> remarks, the *Chaldæans* and *Assyrians* will not grant them this honour, but contend for an earlier invention of them, and that the inventors lived among them, and not in *Phœnicia*, nor in *Egypt* ; and *Pliny*<sup>m</sup> is of opinion, that the *Assyrian* letters were always, or that the *Assyrians* always had letters ; which he confirms by the testimonies of *Epigenes*, *Berosus* and *Critodemus*, who say, they had observations of the stars inscribed on bricks, for a long course of years past ; as they might have from the beginning of their nation, or nearly, and which was very early : it was in their country the confusion of tongues was made ; and their language comes near to the *Hebrew*, the first and pure language, from which theirs is a deviation ; and so their letters might be taken from theirs, though greatly corrupted. *Elias* \* observes that the *Syrian* language is nearest to the holy, or *Hebrew* language, of all languages ; and quotes

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<sup>1</sup> *Sanchoniatho*, p. 191.    <sup>m</sup> *Ut supra*, l. 7. c. 56.    \* *Præ-*  
*fat. ad Methurgeman.*

*Aben Ezra* is of opinion that the *Syrian* language is no other than the holy tongue corrupted; which corruption *Elias* thinks took place after *Abraham* departed from *Chaldea*, though perhaps it might be sooner; so *Ephrem Syrus*, who well understood that language, says \*, that the *Syrian* language has an affinity with the *Hebrew*, and in some respects nearer reaches the sense of the scriptures; and R. *David Ganz* † observes, that those who were nearest to the place where the confusion was made, were purer and nearer to the holy tongue, as the *Syrians* and *Arabians*; the *Assyrian*, *Chaldee*, and *Syrian* language and letters were the same; and they are of great affinity, if not the same, with the old *Phœnician*, now called the *Samaritan*, as will be seen hereafter; and the ducts of their letters may well be thought to be had from the *Hebrew*; but as the *Assyrians* are the first the heathen writers had knowledge of, to them they impute the original of letters, as many do †. *Diodorus Siculus* ° relates, that some say the *Syrians* (that is, the *Assyrians*)

\* Apud Basil. in Hexaëmeron, Homil. 2. † Tzemach David, par. 2. fol. 4. 1. ° Vide Alex. ab. Alex. Genial. Hier. l. 2. c. 30. ° Bibliothec. l. 5. p. 340.

*fyrians*) were the inventors of letters ; and *Eusebius* also observes<sup>p</sup> the same, that some say, the *Syrians* first devised letters ; and he seems willing to allow it, provided that by *Syrians* are meant *Hebrews* ; but no doubt those writers intended the *Syrians* or *Assyrians*, commonly so called : some, in *Clemens* of *Alexandria*<sup>q</sup>, join the *Assyrians* and *Phœnicians* together, as the inventors of letters ; but the real fact seems to be as follows :

THE *Phœnicians* received their letters from the *Assyrians* or *Syrians*, and not from the *Hebrews*, as some have thought ; not from *Abraham* the ancestor of them, who, according to *Suidas*<sup>r</sup>, invented the holy letters and language, the knowledge of which he says, the *Hebrews* had, as being his disciples and posterity : that he invented the letters and language, may be doubted ; but that he spoke it is not be questioned, since he was forty-eight years of age, when the confusion of tongues was made, as before observed, and therefore spoke the pure language ; yea, *Elias Levita*<sup>s</sup> says, it was clear to him that language was confounded immediately after he went

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from

<sup>p</sup> Præpar. Evangel. ut supra.      <sup>q</sup> Stromat. l. 1. p. 307.  
<sup>r</sup> In voce Αβρααμ.      <sup>s</sup> Præfat. ad Methurgeman.

from *Chaldea*, and that he and his ancestors spoke the holy tongue as received from *Adam*, to *Noah*, which may be admitted; but it cannot by any means be admitted, that when he came among the *Canaanites*, that he either learned the primitive or *Hebrew* language from them, as some have fancied, which they neither had, nor he needed, since he spoke it before; or that he taught it them. *Eupolemus* and *Artapanus*, who say<sup>t</sup>, that *Abraham* taught the *Phœnicians* *Astronomy*, yet don't pretend that he taught them letters; nor is there any foundation for the one or the other, since he chose not to have such a free conversation and society with them as these required, who would not so much as bury his dead with them, nor suffer his son to intermarry with them; and the like precaution *Isaac* his son took with respect to *Jacob*, who for some years was out of the land, and when he returned, was but a sojourner in it, as his fathers had been; and after a while went down with his posterity into *Egypt*, where they abode at least two hundred years; and when they came  
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<sup>t</sup> Apud Euseb. Præpar. Evangel. l. 9. c. 17, 18.

from thence, and after forty years travel in the wilderness, and entered the land of *Canaan*, the inhabitants were either destroyed by them, or they fled before them, and even at the report of their coming\*; and so had no time to learn a language of them, or receive letters from them. *Cadmus*, the *Phœnician*, whom *Isocrates* † calls the *Sidonian*, is generally supposed to go from *Phœnicia* to *Greece*, in the times of *Joshua*, whither he carried letters, and therefore must be possessed of them before *Joshua* entered *Canaan*; he is said to come to *Rhodes* in *Greece*, and at *Lindus* to offer to *Lindia Minerva* a brass pot with *Phœnician* letters on it; and the huge serpents, who, upon his coming thither, are said ‡ to waste that country, seem to be no other than the *Hivites*, the same with the *Cadmonites*, Gen. xv. 19. which the word *Hivites* signifies, whom *Cadmus* brought with him thither. Others of the *Phœnicians* or *Canaanites* fled into *Africa* †, particularly the *Girgasites*, as is asserted in the *Jerusalem*

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\* Targum. in Cant. 3. 5. † Helenæ Laudat. in fine.  
 ‡ Diodor. Sic. l. 5 p. 329. † T. Bab. Sanhedrin,  
 fol. 91. 1. 2

*Talmud* <sup>u</sup>, and is confirmed by *Procopius* <sup>v</sup>, who says they came into *Numidia*, where they had a garrison in the place where in his time was the city of *Tingis* (now called *Tangier*), where they erected two pillars of white stone, then in being, A. D. 540, which he himself saw and read, on which in *Phœnician* letters were written, “ we  
 “ are they that fled from the face of *Jesus*,  
 “ (or *Joshua*) the robber, the son of *Nave*  
 “ (or *Nun*).” *Suidas* \* says, it was written, we are the *Canaanites* ; which is a full proof they had letters before the times of *Joshua*, and did not learn them of the *Israelites* when they came into *Canaan* ; besides, it is clear from the scriptures also, that they had letters before that time, as appears from the names of some cities among them, particularly *Debir*, which in the *Persian* language, as *Kimchi* <sup>z</sup> from the *Rabbins* says, signifies a book ; and which place was also called *Kirjath-sannab*, and *Kirjath-sepher*, which signify, that it was a city where either there was an academy for the in-  
 struction

<sup>u</sup> T. Hierof. Sheviith, fol. 37. 3. <sup>v</sup> Vandalic. l. 2. p. 135. apud Prideaux Not. ad Marmor. Arundel. Tingit. p. 139, 140. Evagrii Ecclef. Hist. l. 4. c. 18. \* In voce *χανααν*, fo Athanasius, contr. Gentes, p. 16. <sup>z</sup> Comment. in Jud. 1. 1. T. Bab. Avodah Zarah, fol. 24. 2.



struction of persons, or a library of books, or where the archives of the country were kept, a city of Archives, as the *Targum*, which supposes letters; and the *Septuagint* render it a city of letters, *Josh.* xv. 49. from all which it seems plain, that the *Phœnicians* or *Canaanites* did not receive letters from the *Hebrews*, but rather from the *Assyrians* or *Syrians*.

THE *Assyrians* or *Syrians*, though they may be distinguished, the one having their name from *Ashur*, a son of *Shem*, and the other from *Aram*, a younger son of his, *Gen.* x. 22. hence they are called in *Strabo*<sup>γ</sup> *Aramæans* or *Arimei*; and in the times of *Abaz* king of *Judab* there were both a king of *Assyria*, and a king of *Syria*, yet these two names are often confounded, and indifferently used by the ancients, as if the same people, *Syria* being commonly thought to be a contraction of *Assyria*<sup>z</sup>; so *Lucian* of *Samosata* in *Syria*, calls himself an *Assyrian*<sup>a</sup>, and on the other hand, *Tatian* the *Assyrian*, is called by *Clemens* of *Alexandria*<sup>b</sup>, a *Syrian*; these countries being contiguous, yea, the one a part of the other,

<sup>γ</sup> Geograph. l. 16. p. 540.    <sup>z</sup> Universal History, vol. 2: p. 255.    <sup>a</sup> De Dea Syria, p. 1.    <sup>b</sup> Stromat. l. 3. p. 460.

other, they may very well be called the one and the other; the *Syrians*, according to *Suidas* \*, have their name from the *Assyrians*; hence *Isidore* <sup>c</sup> says, whom the ancients called *Assyrians* we call *Syrians*; so *Justin* <sup>d</sup> remarks, that the *Assyrians*, who were afterwards called *Syrians*, held the empire three hundred years; and the same people who, according to *Herodotus* <sup>e</sup>, were by the *Greeks* called *Syrians*, are by the *Barbarians* called *Assyrians*, among whom were the *Chaldeans*; and *Strabo* observes <sup>f</sup>, that *Semiramis* and *Ninus* were called *Syrians*, by the one *Babylon* the royal city was built, and by the other *Nineveh*, the metropolis of *Assyria*; and that the same language was used both without and within the *Euphrates*, that is, by the *Syrians* strictly so called, and by the *Babylonians* or *Chaldæans*: and it need not seem strange that the *Phœnicians* should receive their letters from these people, since they were their neighbours, and lived so near them. *Herodotus* <sup>g</sup> speaks of them. as springing out of *Syria*, and dwelling in *Syria*, and of

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\* In voce Ασσυριοι.    <sup>c</sup> Orig. l. 9. c. 2.    <sup>d</sup> A Trogo  
 l. 1. c. 2.    <sup>e</sup> Polymnia, five, l. 7. c. 63.    <sup>f</sup> Geograph.  
 l. 2. p. 58.    <sup>g</sup> Clio, five, l. 1. c. 105. & Euterpe, five, l. 2.  
 c. 116.

*Phœnicians* and *Syrians* as together in *Palestine* <sup>h</sup>. *Phœnicia* is often described as included in *Syria*, and as a part of it; so *Diodorus Siculus* <sup>i</sup>, speaking of *Cæle-Syria*, adds, in which *Phœnicia* is comprehended; and *Strabo* <sup>k</sup> says, some divide all *Syria* into *Cæle-Syrians* and *Phœnicians*; and *Clemens* of *Alexandria* <sup>l</sup> calls *Phœnicia*, *Phœnicia* of the *Syrians*; and *Isidore* <sup>m</sup> observes, that *Syria* has in it, the provinces *Comagene*, *Phœnicia*, and *Palestine*; so *Pliny* <sup>n</sup>: *Philo* <sup>\*</sup> the *Jew* asserts, that *Phœnicia*, *Cæle-Syria*, and *Palestine*, went by the common name of *Canaan* in the times of *Moses*; and the *Phœnicians* and *Affyrians* are reckoned as one by *Macrobius* <sup>o</sup>; with all which agree some passages of scripture; the woman of *Canaan*, in *Mat.* xv. 22. is called a *Syro-Phœnician* in *Mark* vii. 26. so the disciples are said to sail into *Syria*, and land at *Tyre* the chief city in *Phœnicia*, *Acts* xxi. 3. and as their country was much the same, so their manners; hence the proverb <sup>p</sup>, “ the *Syrians* against the

<sup>h</sup> Euterpe, five, l. 2. c. 104. & l. 4. c. 89. <sup>i</sup> Bibliothec. l. 18. p. 591. <sup>k</sup> Geograph. l. 16. p. 515. <sup>l</sup> Admon. ad Græc. p. 25. <sup>m</sup> Orig. l. 14. c. 3. <sup>n</sup> Nat. Hist. l. 5. c. 12. <sup>\*</sup> De vita Mosis l. 1. p. 627. <sup>o</sup> Saturnal. l. 1. c. 21. <sup>p</sup> Vid. Suidam in voce συροι, & Reines. de Ling. Punic. p. 11.

the *Phœnicians*," signifying, their being alike as to temper and behaviour; their religion and deities were the same; the rites of *Adonis* were common to them both; *Adad*, the god of the *Assyrians*<sup>a</sup>, is the same with the *Adodus* of the *Phœnicians*\*; so that, all things considered, it may well be thought they had the same language and letters, or nearly the same. *Annius* of *Viterbo* affirms<sup>a</sup>, that the ancient *Assyrian* and *Phœnician* letters were the same, who certainly was a man of learning, for the times he lived in, and very inquisitive, however culpable he might be in publishing some fragments as genuine, thought to be spurious; on which account perhaps he has been a little too severely treated by critics, as *Dr. Clayton* late bishop of *Clogher* has observed<sup>b</sup>; and who is of opinion, that his fragment of *Berosus*, so much complained of, ought not to be entirely rejected as spurious; and the same writer says<sup>c</sup>, that the first *Phœnix*, from whom the *Phœnicians* had their name, and the first *Cadmus* from whom  
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<sup>a</sup> *Macrob. Saturnal. l. 1. c. 24.*      \* *Sanchoniatho apud Euseb. Prepar. Evangel. l. 2. p. 38.*      <sup>a</sup> *Comment. in Xenophon. de Æquivocis, p. 118.*      <sup>b</sup> *Introduct. Chronolog. Heb. Bible, p. 19—22.*      <sup>c</sup> *Annii Comment. in Manethon. Supplement. p. 97.*

the *Greeks* had their letters, sprung from *Syria*; which *Phœnix*, who is said by him to reign in *Sidon*, according to *Sanchoniatho*<sup>d</sup>, was no other than *Canaan* the son of *Ham*; for he says, that “one of these (the *Phœnicians*) *Isiris* was the inventor of three letters, the brother of *Cbna* (or *Canaan*) who was first called *Phœnix*.”

THE old *Canaanitish* or *Phœnician* language, and also the *Punic*, were the same; hence *Austin*<sup>e</sup> says, that the country-people living near him, who were a colony of the *Phœnicians*, when asked who they were, used to answer, in the *Punic* language, *Chanani*, *Canaanites*. Now, though this language was near the *Hebrew* language, so that the *Hebrews* and *Canaanites* could converse together as to understand one another, which appears from *Abraham's* conversation with them, *Gen.* xiv. 18.—24. and xxiii. 3.—16. and from the conversation of the *Hebrew* spies with *Rahab* the *Canaanite*, *Josh.* ii. 9—21. and from the names the *Canaanites* imposed on their cities before they came into the hands  
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<sup>d</sup> Apud Euseb. Præpar. Evangel. l. 2. c. 10. p. 39.   <sup>e</sup> Ex-  
pos. Rom. Tom. 7. p. 363.

of the *Hebrews*, as is evident from the books of *Joshua* and *Judges*, unless those names were given them by *Eber* and his sons, who dwelt here before the *Canaanites*, as Dr. *Lightfoot* <sup>s</sup> suggests; yet the language was not altogether the same, it differed much, and especially in after-times, and particularly in their colonies, where it had the name of the *Punic*. *Austin* <sup>t</sup> having remarked, that the *Hebrews* call *Christ* *Messiah*, observes, that “the word agrees “with the *Punic* language, as very many “*Hebrew* words, and *almost all* do;” which may be true of proper names in particular, but not of words in general. *St. Jerom*, who understood the *Hebrew* language better than *Austin*, affirms, that the *Canaanitish* or *Punic* language was bordering near unto the *Hebrew* <sup>\*</sup>, and in a great part near unto it <sup>u</sup>; he does not say, as *Fuller* <sup>v</sup> observes, in the greatest part, nor almost in every part, and still less in every part, but in a great part; and so *Origen* <sup>x</sup> asserts, that the

<sup>s</sup> Works, vol. 2. p. 327.    <sup>t</sup> Contr. Petil. l. 2. p. 123.  
 Tom. 7. vid. Reines. de Ling. Punic. c. 4. f. 4. p. 20.  
<sup>\*</sup> Trad. Heb. in Gen. fol. 71, M.    <sup>u</sup> Comment. in  
 Isaiam, c. 19. fol. 42. C. & in Hierem. c. 25. fol. 51. B.  
 Tom. 5.    <sup>v</sup> Miscellan. Sacr. l. 4. c. 4.    <sup>x</sup> Contr. Cel-  
 sum, l. 3. p. 115.

the *Hebrew* language differs both from the *Syrian* and the *Phœnician*. *Jerom* in one place <sup>γ</sup> says, that the *Canaanitish* or *Punic* language is a middle language between the *Egyptian* and the *Hebrew*. *Salmasius* <sup>α</sup> suggests as if some thought that the *Punic* and *Egyptian* languages were the same; which can by no means be admitted.

It seems most probable what *Jerom* elsewhere <sup>α</sup> observes, that the *Canaanitish* or *Phœnician* language is the *Syrian*, or nearly that; and *Austin* <sup>β</sup> affirms, that the *Hebrew*, *Punic*, and *Syrian* languages are very near a-kin; and most of the words which he makes mention of as *Punic*, are plainly *Chaldee* or *Syriac*; so *mammon*, he says <sup>γ</sup>, is the word for gain, in the *Punic* language, and is the *Syriac* word used for riches in the time of Christ, *Luke* xvi. 9. hence with the *Phœnicians* is the name of a man *Abdamamon* <sup>δ</sup>, which signifies a servant of *mammon*, riches wealth, or gain. see *Mat.* vi. 24. so he says <sup>ε</sup> blood, in the *Punic* language is called *Edom*; now in  
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<sup>γ</sup> In *Isaiam*, ut supra.      <sup>α</sup> Not. in *pallium* *Tertull.* p. 205.      <sup>β</sup> In *Isaiam*, ut supra.      <sup>δ</sup> In *Ioannem*, *Tr.* 15. p. 58. *Tom.* 9.      <sup>ε</sup> De *Sermon.* *Dom.* 1. 2. p. 352. *Tom.* 4.      <sup>δ</sup> Vid. *Swinton.* *Inscript.* *Cit.* p. 21.      <sup>ε</sup> *E-narrat.* in *Pf.* 136. p. 646. B.

the *Hebrew* tongue it is *Dam*; but in the *Chaldee* or *Syriac* tongue, it is, דַּמ, or דַּמַּ, which are frequently used in the *Chaldee* paraphrases: he also observes<sup>f</sup> *Baal* in the *Punic* tongue, signifies Lord, and *Samen* heaven, and both together, Lord of heaven, which with *Santhoniatbo*<sup>g</sup> a *Phœnician* writer, is a deity of the *Phœnicians*; and so *Balsamen* in the *Pænulus* of *Plautus*<sup>h</sup>, is manifestly of a *Chaldee* or *Syriac* termination: the above *Phœnician* writer<sup>i</sup> speaks of a sort of intelligible animals, whom he calls *Zophasemin*, and which *Philo Byblius*, who translated his work out of the *Phœnician* language into *Greek*, interprets seers, or contemplators of the heavens, which word also, is plainly in the *Chaldee* or *Syriac* dialect; and *Kircher*<sup>k</sup> affirms, that he had in his possession a fragment of *Santhoniatbo*, written in the *Aramæan* or *Syrian* language. The *Maltese*, or the inhabitants of the island called *Melita*, *Acts* xxviii. 1. a colony of the *Phœnicians* as *Diodorus Siculus*<sup>l</sup> affirms,

<sup>f</sup> Quæst. super Jud. 1. 7. p. 130. B. Tom. 4.      <sup>g</sup> Apud Euseb. Præpar. 1. 2. p. 34.      <sup>h</sup> *Acts*. 5. sc. 2. v. 67.  
<sup>i</sup> Apud Euseb. 1. 2. p. 33.      <sup>k</sup> Obelisc Pamphil. p. 111. apud Fabritii Biblioth. Gr. Tom 1. p. 164.      <sup>l</sup> Bibliothec. 1. 5. p. 294.      2



frms, have in their language a great deal of the old *Phœnician* or *Punic* unto this day; and it is observable, that their numerals from two to eleven, end in *a*, and from twenty to an hundred, in *in<sup>m</sup>*; which are exactly the terminations of the same numbers in the *Chaldee* or *Syriac* dialect. The *Carthaginians* were another colony of the *Phœnicians*, and the old name of the city of *Carthage* was *Cartheda*; which, as *Solinus*<sup>n</sup> says, in the *Phœnician* language, signifies the *new city*, being composed of קרתא *Kartba* a city, and חדתא *new*, which are both *Chaldee* words. There was a city in *Canaan*, or old *Phœnicia*, called *Hadattab*, or *Hazor-Hadattab*, *New Hazor*, *Josh.* xv. 25. and another city there is called *Kerioth*: another name of *Carthage* we meet with in *Plautus*<sup>o</sup>, appears to be of *Phœnician* original, *Chadreanac*, the chambers, lodging, or seat of *Anak*, that is, the *Anakim*, such as were in old *Canaan*; though, according to *Dr. Hyde*<sup>p</sup>, the word signifies, as he conjectures, the *new city* also: and *Bochart*<sup>q</sup> has

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observed

<sup>n</sup> See *Universal History*, vol. 17. p. 299.    <sup>o</sup> *Polyhist.* c. 40. So *Isidor.* *Orig.* l. 14. c. 14.    <sup>p</sup> *Pœnulus*, *Act.* 5. sc. 2. v. 35.    <sup>q</sup> *Not.* in *Péritzol.* *Itinerar. Mundi*, p. 44.

<sup>u</sup> *Canaan.* l. 2. c. 6.

observed many words in the *Punic* of *Plautus*, which are in the *Syrian* dialect; and there are several words in different authors said to be *Punic* or *Phœnician*, which are manifestly *Chaldee* or *Syriac*. *Plutarch* says<sup>r</sup>, the *Phœnicians* call an ox *Thor*, which is the word used in *Chaldee* for it. *Jonah's* gourd, according to *Jerom*<sup>s</sup>, was called *Elkeroa* in the *Syriac* and *Punic* language, as if they were the same. *Sanctius*<sup>t</sup> observes, that in *Spain* a garden is called by a *Punic* name *Carmen*, which signifies a vineyard, though set with other trees; which *Punic* word, he makes no doubt (as he need not) comes from the *Hebrew* word *Cerem*, a vineyard, and which in the *Chaldee* language in the plural number is *Cermin*; and *Charmis*<sup>\*</sup> is the name of a city given by the *Phœnicians*, because of the multitude of vines about it. *Ifidore*<sup>u</sup>, says the *Phœnicians* call a new village *Magar*; the word is used by *Plautus* in his *Pænulus*<sup>w</sup>, where it signifies a place in *Carthage*, some public building there,

<sup>r</sup> Opera, vol. 1. Vit. Syllæ, p. 463.    <sup>s</sup> Comment. in Ionam, c. 4. fol. 59. B.    <sup>t</sup> Comment. in Cantic. 1. 6. p. 58.    <sup>u</sup> Stephan. de urb.    <sup>w</sup> Orig. 1. 15. c. 12. so *Servius* in *Virgil. Æneid.* lib. 1. v. 369.    <sup>x</sup> Prolog. v. 86. vid. *Philip. Pareum* in *Ib. & Lexic. Plautin.*

there, and it is the same with the *Syriac* word *Magar*, which signifies an habitation ; so *Anna* in *Virgil* <sup>x</sup>, the sister of *Dido*, or *Elisa*, who were both *Phœnicians*, and daughters of *Pygmalion* king of *Tyre*, is the *Syriac* name for *Hannab*. See *Luke* ii. 36. *Gades* or *Cadiz*, corruptly called *Cales*, which belongs to *Spain*, the *Phœnicians* called *Gadir* or *Gadira*, which in the *Punic* language signifies an hedge, as is observed by many <sup>y</sup>, and so it does in *Chaldee* ; the reason of which name is, because that place was hedged about on all sides by the sea : the *Syriac* word *Korban*, used by the *Jews* in Christ's time for an oath, *Mark* vii. 11. is said by *Theophrastus* <sup>z</sup> to signify the same in the *Punic* language ; and *Lachman* is used by *Athenæus* <sup>a</sup> for bread, which the *Syrians* so call, and which in *Syria* is the best bread ; and by the *Syrians* and *Syria*, he means *Phœnicians* and *Phœnicia*, where it seems it was so called, and is manifestly a *Chaldee* word ; as is the word *Nabla*, the name of a musical in-

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strument,

<sup>x</sup> *Æneid*. l. 4. v. 9. & passim.    <sup>y</sup> *Festus Avienus* in *Ora Maritim*. l. 1. *Solinus*, c. 36. *Plin. Nat. Hist.* l. 4. c. 22. *Isidor. Orig.* l. 14. c. 6.    <sup>z</sup> *Apud Joseph. contr. Apion.* l. 1. f. 22.    <sup>a</sup> *Deipnosophist.* l. 3. c. 29 p. 113.

strument, said by him \* to be an invention of the *Phœnicians*; as *Sambuca* is of the *Syrians*, called the *Phœnician* lyre, the same with the *Chaldee Sabbeca*, *Dan.* iii. 5. there rendered *sackbut*. *Pausanias* † uses this as a proof that *Cadmus* was not an *Egyptian*, but a *Phœnician*; because *Minerva* is not called by the *Egyptian* word *Sais*, but by the *Phœnician* word *Siga*, which comes from the *Chaldee* or *Syriac* word *שׂוּג* to increase or be increased; from all which it appears, that the *Chaldee* or *Syrian* language and the *Phœnician* are nearly the same, and so the letters may be supposed to be.

LET it be further observed, that the *Greeks* had their letters from the *Phœnicians*, at least sixteen or seventeen of them, <sup>b</sup> which *Cadmus*, some say *Linus* ‡, brought out of *Phœnicia* into *Greece*; which, without mentioning their number, is asserted by *Herodotus* <sup>c</sup>, who says, they were called *Cadmeian* and *Phœnician* letters, and that he saw some of them at *Thebes* in *Bœotia*, engraved on some *Tripods* there, and that they were

\* *Ib.* l. 4. c. 23. p. 175. † *Bœotica*, five, l. 9. p. 560.  
<sup>b</sup> *Plin.* l. 7. c. 7. c. 56. *Irenæus* adv. *Haer.* l. 1. c. 12.  
*Isidor.* *Orig.* l. 1. c. 3. ‡ *Suidas* in voce *Δαοί*. <sup>c</sup> *Terpsichore*, five, l. 5. c. 58. 59.