

Re: Annedoti, Anon (Re: A China–Sumer connection)

Source: <http://sci.tech–archive.net/Archive/sci.anthropology/2005–03/0255.html>

From: benlizross (*benlizro_at_ihug.co.nz*)

Date: 03/03/05

Date: Thu, 03 Mar 2005 22:54:28 +1300

Comm wrote:

>

> *"Jacques Guy"* <jguy@alphalink.com.au> wrote in message

> *news:422673DC.564B@alphalink.com.au...*

>> *Brian M. Scott* wrote:

>>>

>>> *On Thu, 03 Mar 2005 09:43:50 +1000, Jacques Guy*

>>> <jguy@alphalink.com.au> wrote in

>>> <*news:42264FB6.6107@alphalink.com.au*> in

>>> *sci.archaeology,sci.lang,sci.anthropology:*

>>

>>

>> *I was curious as to the origin of those bogus Greek*

>> *words. Bogus because not only "Musarus" cannot be*

>> *Greek, but it is given as meaning "abomination",*

>> *and "Annedoti" as "the repulsive ones".*

>

> *That is exactly what those words mean – abomination and repulsive – what was*

> *said of the appearance. They are not bogus Greek words at all.*

>

> *PKM found it for you. Not on a fiction site, either.*

Except that (i) Paul is quoting Apollodorus, who is quoting, commenting, paraphrasing and interpreting Berossus; (ii) the word "Annedotos" appears in the quote, but not the bogus plural; in fact it may have been Apollodorus who interpreted the word as a generic, as implied by the phrases "second Annedotos" etc.; in the original text it is applied only to the first creature; (iii) words such as "abomination" or "repulsive" do not appear in this quote. In fact there is no evidence whatsoever that the word "Anedottos" has this meaning in Greek or any other language.

Ross Clark

>

> *Here, I'll copy paste:*

>

> QUOTE

> Why don't you guys just search on the internet:

>

> <http://www.sacred-texts.com/cla/af/af03.htm>

>

> BEROSSUS:

> FROM APOLLODORUS.

>

> OF THE CHALDÆAN KINGS.

>

> THIS is the history which Berossus has transmitted to us. He tells
> us that the first king was Alorus of Babylon, a Chaldæan: he reigned
> ten sari: and afterwards Alaparus, and Amelon who came from
> Pantibiblon: then Ammenon the Chaldæan, in whose time appeared the
> Musarus Oannes the Annedotus from the Erythræan sea. (But Alexander
> Polyhistor anticipating the event, has said that he appeared in the
> first year; but Apollodorus says that it was after forty sari;
> Abydenus, however, makes the second Annedotus appear after twenty–six
> sari.) Then succeeded Megalarus from the city of Pantibiblon; and he
> reigned eighteen sari: and after him Daonus the shepherd from
> Pantibiblon reigned ten sari; in his time (he says) appeared again from
> the Erythræan sea a fourth Annedotus, having the same form with those
> above, the shape of a fish blended with that of a man. Then reigned
> Euedorachus from Pantibiblon, for the term of eighteen sari; in his
> days there appeared another personage from the Erythræan sea like the
> former, having the same complicated form between a fish and a man,
> whose name was Odacon. (All these, says Apollodorus, related
> particularly and circumstantially whatever Oannes had informed them of:
> concerning these Abydenus has made no mention.) Then reigned
> Amempsinus, a Chaldæan from Laranchæ: and he being the eighth in
> order reigned ten sari. Then reigned Otiartes, a Chaldæan, from
> Laranchæ; and he reigned eight sari. And upon the death of Otiartes,
> his son Xisuthrus reigned eighteen sari: in his time happened the great
> deluge. So that the sum of all the kings is ten; and the term which
> they collectively reigned an hundred and twenty sari.–Synchel. Chron.
> 39.–Euseb. Chron. 5.

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> Regards,

> Paul Kekai Manansala

> <http://sambali.blogspot.com/>

>

> UNQUOTE.