

CHAPTER FOUR An, The Father

In the previous chapter I briefly discussed the name of the Father god in some of the world myths. I showed how the various gods were confused with one another, with the Father and the Son being repeated in different relationships as the various tribes embellished the old folk memories.

In the oldest recorded memories he was known as *An*. This name is found in Sumerian myths, as well as many others, including Egyptian.

Kramer^{MAW} discussed the Sumerian pantheon of gods and the embellished stories found on the old clay tablets:

There follows a paean of self-glorification put into the mouth of *Enki*, and concerned primarily with his relationship to the leading deities of the pantheon, *An*, *Enlil*, and *Nintu*, and to the lesser gods known as the *Anunnaki*.

An was the Father, while *Enlil* was the Creator, and *Nintu* was the female companion of *Enlil* who helped bring forth human kind.

In the Sumerian story of the Flood, Ziusudra, the Sumerian Noah, is given directions to save himself:

By our hand a rainstorm . . . will be sent, To destroy the seed of mankind . . . It is the decision, the word of the assembly of the gods, The command of An and Enlil, . . .

In Sumeria *An* also meant the sky^{HT}.

In the Akkadian myths, borrowed bodily from Sumer, the Father god became *Anu*. In one creation epic it was said^{MAW}:

After *Anu* had created heaven, Heaven had created earth, Earth had created river . . .

This same name is remembered in Hittite mythology:

Formerly, in former years, *Alalu* was king of Heaven. *Alalu* was sitting on the throne, And mighty *Anu*, the first of the gods, stood before him. . . . In the ninth year *Anu* gave battle against *Alalu*.

Here the myths are confused. The Father did not give battle against *Alulu*, the king of Heaven and Creator. A lesser god gave battle against his creator Father. The theme of warfare in heaven is repeated time and again in the old myths.

Rev 12:7 — Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought . . .

In Babylonian myths *Anu* was the sky god, borrowed from the earlier Akkadians and on back to the Sumerians.

Human memories were debased across many cultures and lands, illustrated by ancient Ireland where the Father was transformed into the Earth Mother. As Campbell^{MOG} stated:

She is Anu, a goddess of plenty, after whom two hills in Kerry are called the Paps of Anu . . .

In the corrupt religious memories of Egypt *An* takes on various and assorted forms^{EHD}. He is:

A mythological serpent,
A god who beautifies the faces of the dead, and
The name of a goddess.

Ana was the divine father of Pepi I, while *Ank* was his divine title.

As *Ani* he is the title for Horus, a Son of Osiris, and the one we know from the Bible as Melchizedek. *Ani* was also a name of Osiris as the Moon-god.

Osiris was the leading Egyptian god figure and Creator of the universe. He also carried the name *An of the stars*.

The Tchatchat-urt-em-*Anu* was the great council of the Egyptian gods in *On*, the City of the Sun.

An-Kenset and *An-ken-mut* were names for Egyptian gods^{EHD}.

From the common elements in these old myths we see the origin of the *An* name. It comes from memory of a Father god in very ancient times. It meant Father, and thus the confusion between the Father of all, and the Creator Father.

To repeat, the Creator Osiris carried the name *An*. *An* was the divine Father of Pepi I. In Hittite mythology *Anu* was the first of the gods. In Sumeria *An* was the leading god figure, father of *Enlil* and *Nintu*. Unfortunately, the memory of this god name was mostly forgotten in folk traditions from other cultures.

Examples of the *An* name are found in many regions of the world:

An, Burma
An Pass, Burma
An Khon, Laos
An Ling, China
An Shan, China
An Phu Dong, Vietnam

An Teallach Mountain, Scotland
And so on.

Many times the names are spelled with O rather than A. This is found in the biblical name *On* for the Egyptian City of the Sun which the Greeks called Heliopolis. Other examples are:

On, Belgium and Norway
Ona, Norway, Spain, Japan, Florida, W. Virginia
Ona River, USSR
Onna, Okinawa
Onna Island, Truk Islands, Pacific Ocean
Ono, Japan, California, and Pennsylvania
Ono Lake, Fiji.

An or On doublets are:

Onan, Celebes
Onon River, Russia and Mongolia
Onondaga Indian Tribes, New York with Onondaga Lake
Onondaga, Michigan
Onondowa, Indonesia
Onancock, Virginia

In my attempt to find a Semitic connection I discovered that the *An* word may have a complicated history. Hebrew uses *an* as an adverbial form, meaning whence?, where?, or wither?, (should we assume questions asked of God whereabouts?), but otherwise there seems to be no direct connection to the *An* of the mythologies and place names.

On the other hand, another Hebrew word is much closer to our search. *On* means might, ability, strength, vigor, power and wealth²⁰². It also could mean ease, rest, or freedom from toil and trouble. With a slight variation in inflection it also could mean weariness, sorrow, and trouble but these forms may derive out of opposition to the basic meaning.

Note that in these different forms the initial vowel sound may vary, leading to different applications in the different languages, or to different applications in the same language. It may be "a" as in father. Or it may be "aw" as in law. The latter then leads to representation as "o" rather than "a."

Perhaps An or On come from an earlier linguistic form. Hebrew *ayin*⁵⁸⁶⁹ is a basic root word which, through inflectional variations, led to "an" or "on," but its origin is unknown.

Its meaning as a feminine noun is the eye. It also means spring, as in water. The Assyrian form is *enu*, or *inu*. Importantly, it has a figurative meaning of mental and spiritual faculties, acts, and states^{BDB}.

Many place names scattered around the Near East carry this word:

Al Ayn, Arabia
 Ayn al Batt, Syria
 Ayn An Naft, Iraq
 Ayn Zarah, Libya
 Ain, Aden
 Ain Amur, Egypt
 El Ain, Ethiopia
 Ain el Wadi, Egypt
 Ayn El Mabika, Arabia
 Ayn Huwayziyah, Syria
 Ain el Hawari, Jordan
 Ain Marra, Saudi Arabia
 And many others.

The same form is found in Ayan River, Ozero Ayan Lake, and a number of other Ayan places in Russia and its provinces. It is also found in:

Ain River, France
 Ain Department, France
 Aino-Shima, Japan
 Ainoura, Japan

The shift from Ayn or Ain to An is found in the Near East, including:

An Nabi Hud, Jordan
 An Nabk, Syria
 An Naqurah, Jordan
 An Nimarah, Syria
 And so on.

In anglicized form we have such biblical names as Endor, Engedi, and Enrimmon, where *ayin* is reduced to En or An.

In the biblical traditions the Ayin, Ain, An, or En form is often understood to mean fountain. Endor is the Fountain of Dor and Engedi is the Fountain of Gedi. The fountain or spring is the eye of the barren desert landscape. This may be the route by which *ayin* came to mean spring.

Other than this slim evidence we have no connection between the mythological *An* gods and the place names. An, the Father, is not remembered well in the myths although his name shows upon the lands.

We could surmise connections between the Hebrew words and the An name for the Father. The concept of the eye could revolve around the idea that his eye is in all places or that he sees everything. A fountain as the eye of the landscape

might suggest that he is the wellspring of all creation, the source of all existence. The idea of strength, power and abundance from the other Hebrew root is obvious in its application to the Father.

This brings us to the English words *on*, *one* and *only*. Examination of the origins of *on* as being placed upon something, shows no clear connection to *one* or *only*. In the old Teutonic languages *on* has the forms of *an* and *ana* but *one*, although pronounced in Anglo-Saxon as *an*, was generally pronounced in other Teutonic languages with a sharper accent, as in the modern German *ein* (reflecting the Semitic *ayin*). It is found in Greek and Old Latin *oinos*. We see these in modern Latin languages as Italian and Spanish *uno*, and French *un*.

Only derived from the Old English *one*. Although there is no direct linguistic connection to Semitic languages, this numeral could easily go back to the very ancient An, the *One and Only*.

As I shall show in following chapters,

An married with *Hawa* is found in *Anhwa* Hunan, China, and *Anhaua* River, Brazil. There are also:

Onawa, Iowa
 Onaway, Michigan
 Onawa, Maine
 Onava, New Mexico

An or On marries with Oc, as well as Hawa:

Onagawa, Japan (An-Oc-Hawa), or the island of *Okinawa* (Oc-An-Hawa).

I shall illustrate other examples as we encounter other evidence.