

**Typhon** is originally the name of a monster of chaos in Greek mythology. He is mostly considered as the son of Tartaros and Gaia. He is opposed to the established order and wanted to dethrone Zeus but after a heavy fight he was thrown into the Tartaros by the lightning of Zeus

where he rages and occasions earthquakes and volcanic eruptions.<sup>1</sup>

The etymology of the name is uncertain. Greek pseudo-etymologies were "to be crazy" (Plutarch) or "to raise smoke" (Plato).<sup>2</sup> It has been suggested that the name is a Greek form of the Phoenician Zaphon found in \*Baal-zephon.<sup>3</sup> Since the 6th century B.C.<sup>4</sup> the name T. was used in Greek language to denote the Egyptian god \*Seth. This name-giving confirmed the demonisation of Seth that by that time was already completed in Egyptian religion. It is sometimes suggested<sup>5</sup> that the Egyptians themselves accepted this Greek name in their language to denote the evil character of Seth (Typhon-*tbh*)<sup>6</sup> but this remains very doubtful. Although the Greek T. and the Egyptian Seth are associated with storm the modern English word typhon denoting storm seems to be primarily of Chinese origin.

<sup>1</sup> A complete survey of the Greek myth of T. and its variants is given by Johannes Schmidt, in: Roscher, Lex. Myth. V, 1426–1454. – <sup>2</sup> John G. Griffiths, Plutarch's *De Iside et Osiride*, Cambridge 1970, 259. – <sup>3</sup> Franz Dornseiff, *Antike und Alter Orient*, Leipzig <sup>2</sup>1959, 410 ff. – <sup>4</sup> Griffiths, o. c., 259 n. 2 with reference to Kranz, in: *Hermes* 69, Berlin 1934, 114–115. See also Kamal Sabri Kolta, *Die Gleichsetzung ägyptischer und griechischer Götter bei Herodot*, Diss. Tübingen 1968, 161 ff. – <sup>5</sup> Theodor Hopfner, *Plutarch, Über Isis und Osiris II*, Prag 1941, 56, cf. Griffiths, o. c., 260. – <sup>6</sup> *Wb* V, 262.