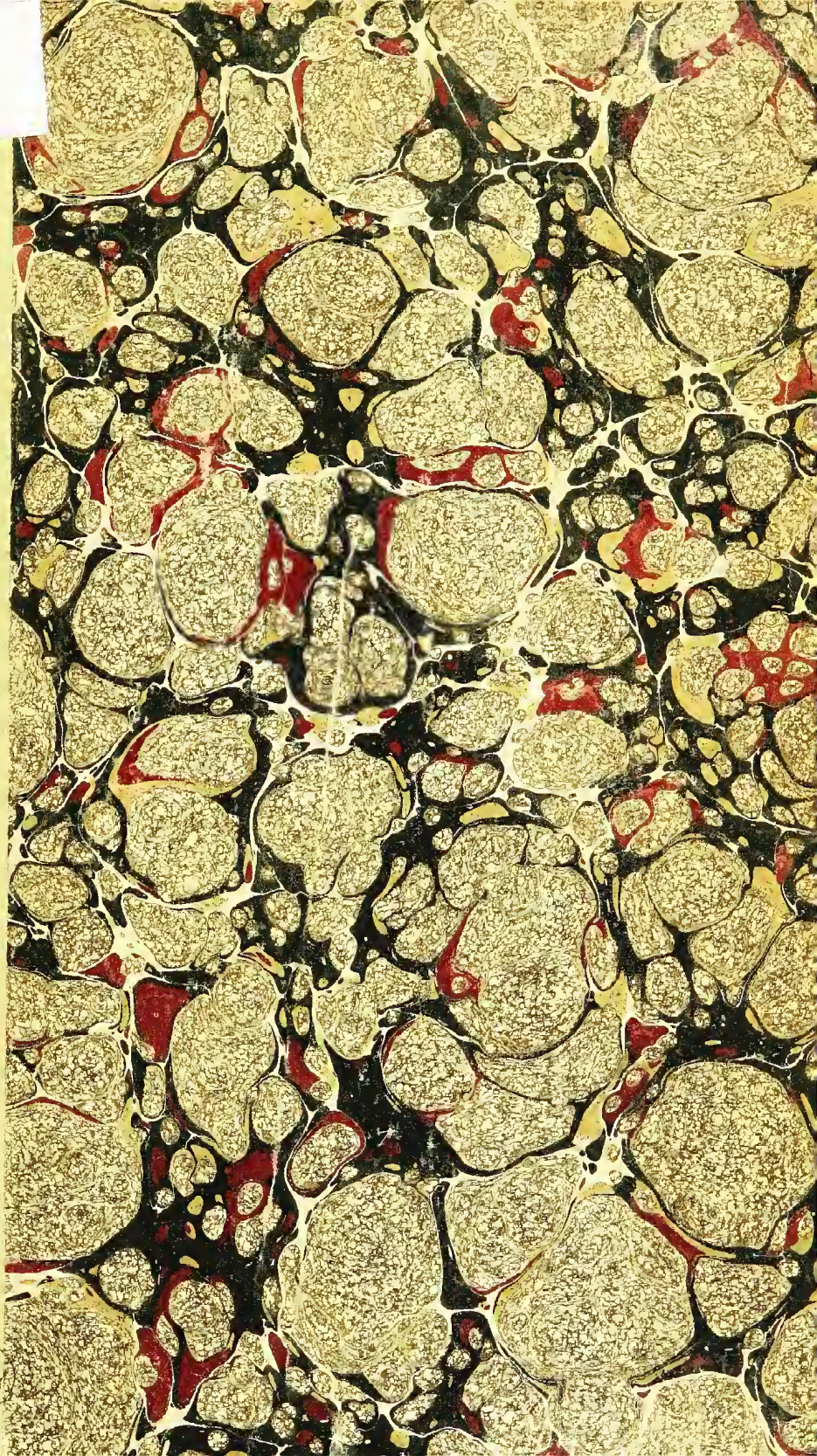


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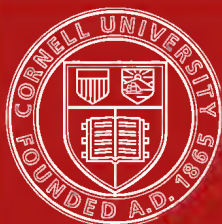
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THE SHEPHERD KINGS OF EGYPT.

BY THE REV. JOHN CAMPBELL, M.A.

Professor of Church History, &c., Presbyterian College, Montreal.

[From the "*Canadian Journal*."]

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Ii--INTRODUCTION.

I have given the above title to this article, not because I propose to confine myself to the individuals or families for whom the name of Shepherd Kings has been reserved; but because the Asshurites, whose history I intend to trace, include the Hyksos and the ancient stocks with which they are most closely connected. In my last paper on "the Horites" I directed attention to a Shethite line, which appeared in the annals of Egypt, Arabia and India as inimical to the descendants of Seir. This line I there stated to be that of Asshur, the father of Tekoa. Further researches in connection with the family of Asshur have led me to the discovery of certain errors of identification of which I was guilty in the article on the Horites; and notably that of the Persian Gilshah with Alvan, the son of Shobal. Much confusion must also necessarily exist in the connections of Jahath, the son of Alvan, and Ahuzam, the son of Asshur, different as these names may at first sight appear. The magnitude of the task of tracing even a single ancient line through the various histories and mythologies of the world; in which its members appear under many disguises and strangely entangled, must be my excuse should similar errors of judgment be found in the present article.

The families of Asshur are given in 1 Chron. iv. 5, 6, 7, and are mentioned nowhere else in the Bible. Asshur himself is spoken of, however, in the second chapter of the same book at the twenty-fourth verse, where he is represented as a posthumous child of Hezron, the grandson of Judah, by his wife Abiah. By other wives, Hezron, we read, was the father of Jerahmeel, Ram and Chelubai, and of Segub. In no other part of Scripture is Asshur alluded to, and no other genealogy of the sons of Judah, except that which gives the descent of David from Ram, the father of Amminadab, brings us down farther than the mention of the Hezronites. The short story of his birth and

descent is plain and circumstantial. It is not difficult to believe that such a son might have been born to Hezron, and have been the head of a Tekoite family, although his name and those of his children never again occur in the annals of the Jews. But how (1 Chron. ii. 24,) did Hezron, who (Genesis xlvii. 12,) went down with his brethren into Egypt, and (1 Chron. ii. 21,) married a daughter of Machir, the grandson of Joseph, there, come to die in Caleb Ephratah, which was situated in Palestine? The question at once arises, "Is this the same Hezron?" I think not. I would even question that the father of Asshur bore the name of Hezron, and see in this verse a corruption of the text, of which there are, unhappily, too many in the books of Chronicles. I am compelled, indeed, to regard the appearance of the grandson of Judah in connection with the father of Tekoa as an instance of Rabbinical interpolation or tampering with the original of the genealogies here recorded. Hezron, the son of Pharez, cannot have been in any sense the father of Asshur, although he may have entered upon the domain which was once the possession of this ancient hero.

I need not apologize for finding Gentile names in the early chapters of the first book of Chronicles. Lord Arthur Hervey has already found that the Kenezites of chapter iv. 13 are not Israelites, and Professor Plumptre has expressed himself in a similar way even in regard to Temeni, one of the sons of Asshur, whom he connects with the Edomites. There is, as I have shewn in my last paper, mention made of professedly Gentile families in different parts of the second and fourth chapters, and the whole argument of that paper has been deemed conclusive for the non-Gentile character of the majority of the genealogies of both of these. The Jerahmeelites, called descendants of a son of Hezron, I have proved to be distinct as a people, not only from the Hezronites, but from the tribe of Judah itself. Turning to the genealogies of Caleb or Chelubai, which is certainly not a Jewish name, we find such Midianite appellations as Rekem and Zur (1 Chron. ii. 43, 45; comp. Numbers xxxi. 8). Among them also we find Maon, a name applied to no Israelite in any part of the Bible, but designating (Judges x. 12, 2 Chron. xxvi. 7,) an inimical tribe allied with Sidonians and Amalekites, Philistines and Arabians. In 1 Chron. iv. 41, the word erroneously rendered "habitations" in our English version is clearly the name of this tribe, as many writers have indicated. It is true that we have (Ezra ii. 50, Nehem. vii. 52,) Meunim and Mehunim, which are the same word,

but the peoples so named are of the Nethinims, who were no Israelites but Gibeonites and other so-called Canaanites admitted to the temple service in the days of Solomon. A glance at the families of the Nethinims is in itself instructive in connection with the subject of the non-Israelite character of the genealogies of the first book of Chronicles. Besides the Mehunims we find the children of Reaiah (Ezra ii. 47) and the children of Paseah (ii. 49) answering to similar names in 1 Chron. iv. 2, 12; while others are apparently later forms of old names mentioned in the same genealogies; and some, as Sisera, necessarily recall ancient enemies of the Israelites. If it be true that the lines of Jerahmeel and Chelubai are Gentile, it is not at all unlikely that the family of Asshur will be found to follow the same rule. This presumption is rendered still more probable by the fact that the family of Asshur is mentioned shortly after the Horite line of Shobal; that it immediately follows the families of Etam, whose name gives us the Egyptian Athom; and immediately precedes that of Coz, the Choos of Eusebius, whose son Ouenephes or Anubis is the Anub of 1 Chron. iv. 8, and with whom is connected the shepherd king Archles, the Acharchel of the same verse. I need hardly say that in the last mentioned family we also find Bacchus, CEnopion, and Hercules of the Greek mythology. A divine purpose gave to the sacred writers these important Gentile genealogies, and a human hand was permitted by an all-wise Providence to connect them at a certain period of Israelitish history with the genealogies of the twelve tribes.

In 1 Chron. ii. 24, Abiah is given as the name of the mother of Asshur. In the fourth chapter of the same book and at the fifth verse we read: "And Asshur, the father of Tekoa, had two wives,⁷ Helah and Naarah. And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These were the sons of Naarah. And the sons of Helah were Zereth, and Jezoar, and Ethnan." The two former of these names, giving to the Hebrew *cheth* the power of *ch* and to *ayin* that of *g*, would be Ashchur, Achuzam, Achashtari, Tekoag, Nagarah, Tzereth, Tzochar, Chelah. I may mention that the *Kri* of the Book of Chronicles replaces the *yod* which gives the initial letter of Jezoar, or, as it should be, Jezohar, by a *vav*, which is the conjunction *and*, so that Zohar or Tzochar is the correct rendering of the Hebrew. In the Septuagint version we meet with important variations. Thus in 1 Chron. ii. 24 we read: "And after the death of Ezron Caleb went to Ephratah; and the wife of Ezron was Abia;

and she bare to him Ascho, the father of Thekoe." In the fourth chapter at the fifth verse also we read: "And to Asour, the father of Thekoe, were two wives, Aoda and Thoada. And Aoda bore to him Ochaia, and Ephal, and Thaiman, and Aasther; all these were the sons of Aoda. And the sons of Thoada, Sereth, and Saar, and Esthanam."

Gesenius looks upon the word Ashchur as identical with Shachar, *to become black*, with a prosthetic aleph. It is certainly strange that the black Asshurites should be in such verbal opposition to the white Horites. Tekoa, the region of which he is called the father, is not mentioned in the earlier books of the Bible, but the name occurs in 2-Samuel, xiv. 4, and in later books, as well as in the first book of Maccabees. It lies a few miles south of Bethlehem on the borders of the desert. We need not be surprised to find a great name, that of Ashchur, connected with a comparatively small place, since Shobal, whom we have recognized as a chief divinity among many peoples, is spoken of as the father of Kirjath Jearim. It is impossible to reconcile the Hebrew and Greek names of the two wives of Ashchur, nor can any reason be given for the apparent reversion of the order in the mention of their children which appears in the Hebrew. Helah or Chelah is a word almost identical with the geographical names, Halah, designating (2 Kings xvii. 6,) a province of Assyria, and Hali (Joshua xix. 25,) a town in the tribe of Asher. Naarah is plainly the original of the name Naarath or Naaran, by which (Joshua xvi. 7; 1 Chron. vii. 28,) a town on the border of Ephraim was called, and probably of the kindred form Maarath applied to a place in the tribe of Judah (Joshua xv. 59).¹ Achuzam, the eldest son of Naarah, at once recalls the Philistine Achuzzath (Genesis xxvi. 26), the final letter being the sole distinction of the respective names.² In Hephher we find the eponym of an important town and region in Judah (Joshua xii. 17; 1 Kings iv. 10). He likewise connects with the Philistine stock in the town of Zebulon called (Joshua xix. 13; 2 Kings xiv. 25,) Gath Hephher. Temeni, the third son of Naarah, may easily have been the father of the family to which Husham, the king of Edom (Genesis xxxvi. 34), and Eliphaz, the friend of Job (Job ii. 11), belonged, and from which the

¹ Mearah, beside the Sidonians (Joshua xiii. 4), is a name that may geographically as well as philologically connect with that of the wife of Ashchur.

² Azem or Ezem (Joshua xv. 29; 1 Chron. iv. 29), and Azmon (Numbers xxxiv. 4, 5), agree in situation with the region which we shall find to contain reminiscences of Achuzan.

Edomite Teman may have gained his name through the alliance of his father Eliphaz, or his grandfather Esau, with a Hittite wife. I shall yet show a complete connection of the Ashchurites with the Hittites. But in this Temeni we also find the eponym of the well known city of Timnath (Genesis xxxviii. 12), existing under that name in the time of Jacob. It belonged to the tribe of Judah (Joshua xv. 10, 57), or to Dan (Joshua xix. 43), but was also recognised as a town of the Philistines (Judges xiv. 1, &c.; 2 Chron. xxviii. 18). The youngest son of Naarah was Ahashtari. This remarkable name, for which no Hebrew derivation can be found, is by Gesenius referred to the Persian language, and connected with the Persian *ekshster* (Sanskrit *acvatarā*), meaning "mule," but also with an analogous form, *ekshetra*, signifying "king." I have no hesitation in associating the name of Ahashtari with the city of Bashan called (Genesis xiv. 5; Deut. i. 4; Joshua xiii. 12, 31; xxi. 27,) Ashtaroth Karnaim, Ashtaroth, and, with the coptic prefix, Beeshterah, as also with the goddess Ashtoreth (Judges ii. 13; x. 6, &c., &c.) The initial letter of the latter word is *ayin*, which is the most fitting representative of the somewhat neutral *cheth* of Ahashtari. Ashtaroth is, like Achuzam, Hopher and Temeni, a Philistine name, as appears plainly in 1 Samuel, xxxi. 10.

The Bible connections of the sons of Helah are equally striking. Zereth is the first mentioned. A town of the Reubenites bears the name of this son of the Tekoite, together with that of his father as Zereth Hashachar, equivalent in meaning to Zereth the Ashchurite, or Zereth of Ashchur (Joshua xiii. 19). He is at the same time the eponym of Zarthan, a town of the Manassites (Joshua iii. 16; 1 Kings iv. 12; vii. 46). I would also be disposed to derive Kartan and Kiriathaim of the same region from the name of Zereth, as we find instances of *Tzade* changing to *Koph*, such as Zabar and Kabar, meaning to *heap up, bury*.³ Still more numerous instances of the change of *Tzade* to *Caph* lead me to identify some of the descendants of Zereth with the Cherethites (1 Samuel xxx. 14; Ezekiel xxv. 16, &c., &c.), who are spoken of together with the Philistines. This identification is in part justified by the fact that the brook Cherith

³ Kerieth in the south of Judah (Joshua xv. 25), and a place of the same name in Moab (Jeremiah xlvi. 24), also represent Zereth. The Hadattah with which the first Kerieth is united at once recalls the derivation of the name of Carthage given by Bochart. In treating of the Phœnician and Punic relationships of the Ashchurites, I shall clearly prove the connection of Carthage with the family of Zereth.

(1 Kings xvii. 3, 5,) flows into the Jordan near the Zereth region proper. Zohar, who comes next in order, gives no difficulty. He is (Genesis xxiii. 8,) the father of Ephron, who dwelt among the children of Heth at Kirjath Arba or Hebron, and who is himself called a Hittite. His son gives their names to at least two places in Palestine (Joshua xv. 9 ; 2 Chron. xiii. 19), but I have not so far found any geographical equivalent for himself. Ithnan (Joshua xv. 23), a town of Judah, may probably be the same word as Ethnan, the name of the last son of Ashchur.

With the family of Ashchur I hope to be able to show that a part, if not the whole, of the great Philistine stock is ethnically connected. I find, therefore, a descendant of Ashchur in the Abimelech who first ruled over a people of this name in the land of Gerar, at the time of the patriarch Abraham (Genesis xx. 2), the successor, or one of the successors of whom numbered Achuzzath among his friends. This first Abimelech was, I think, the Jehaleleel of 1 Chron. iv. 16, whose children are given as Ziph, Ziphah, Tiria, and Asareel. The evidence, altogether ethnic as distinguished from Biblical, points him out as a son of Achuzam, although occasionally it seems to indicate a similar relationship to Zereth. The name Jehaleleel occurs (2 Chron. xxix. 12,) as that of a Levite, and the cognate Mahaleleel, which designates an antediluvian patriarch of the line of Seth, is also found (Nehem. xi. 4,) among the descendants of Pharez, the son of Judah. Similar to these is Nahalol, a town of Zebulon (Joshua xix. 15 ; Judges i. 30), out of which the original inhabitants could not be driven by the Israelites. Equally near is the form Nechaliel (Numbers xxi. 19), a station of the Israelites in their wanderings situated within the territory of Moab. The river which bears the name is identified by Burckhardt with the Waleh, and by Robinson with the Enkeileh or Lejum. Seetzen terms it the Alvale. It is worth observing that the root of Nahaliel, like that of Ahuzam, signifies "possession," and that the word Nahal also denotes a stream or river. The well established connection of the Sanscrit Cali and the Egyptian Nile shows that *n* forms no integral part of this root. Halhul (Joshua xv. 58,) may probably be a reminiscence of Jehaleleel in the south, especially as we find it in the region of Maarath and Ziph. Whatever the Bible term may be which indicated the first abode of this son of Achuzam, his name survives in the mountains of the south known now as Helal and Dhallal, while the Azazimeh

tribes and mountains preserve that of his father.⁴ It is also found in the Wady Khalil with which Khulasa or Elusa must necessarily be associated, these being simply modified and softened forms of the word. This wady is in the region of Gerar and Beersheba where Abimelech dwelt, and the name of Elusa is substituted in the Arabic version of the book of Genesis for Gerar.⁵ It is most natural to find a river bearing the name Khalil, as it corresponds with the application of Nahaliel in the land of Moab to a stream of like character, and as it appears that the name of Nahalol in Zebulun was applied to a tributary of the Kishon, which flowed past it. Zebulun himself seems to have married into a Philistine family, for two of his sons, Elon and Jahleel, have Philistine names, the latter being derived from Jehaleleel. Dimnah also, with Elon and Nahalol in Zebulun (Joshua xxi. 34,) show some analogy to Elon, Timnath, Halhul and Timnah (Joshua xix. 43; xv. 57, 58,) in Dan and Judah. A still better connection, however, for Jehaleleel is found in the Hebrew of Isaiah xiv. 12, where the expression "Lucifer, son of the morning," is Helel, son of Shachar, the latter word being the same as that united with the name of Zereth. Reasons will yet appear to justify the supposition that the prophet made use of historical fact to illustrate the fall of Babylon, or that the name employed by him had at one time historical significance.

Ziph, the eldest son of Jehaleleel, gave his name,—which means "flowing," and is akin to Zepheth, *pitch* or *naphtha* (the latter words being identical),—to a town in Judah, mentioned in Joshua xv. 55, 1 Samuel xxiii. 14, &c., 2 Chron. xi. 8, and to another town in the south (Joshua xv. 24). The former Ziph is a place of caves. The forms of this root, in which *Tzade* takes the place of *Zain* and which retain the same primary meaning, are worthy of attention. Such are Zephath and Zephathah, the latter near Mareshah. Now (1 Chron. ii. 42,) Mesha, another father of Ziph, and Mareshah, the father of Hebron, are united. The name Mesha only occurs once again in Scripture as that of a Moabite king (2 Kings iii. 4,) to whose history the recent discovery of the Moabite stone has turned the attention of the Christian world. Other connecting terms are Achzib, now Dsib, which designates a town in Asher (Joshua xix. 29; Judges i. 31),

⁴ *Vide* Palmer's Desert of the Exodus and article on "The desert of the Tih and the country of Moab" in the Quarterly Statement (January, 1871,) of the Palestine Exploration Fund.

⁵ Robinson's Biblical Researches, i. 202.

and one in Judah (Joshua xv. 44; Micah i. 14), united with Mareshah, and a place called Nezib. The town of Judah is probably the same as that known as Chezib and Chozeba (Genesis xxxviii. 5; 1 Chron. iv. 22), which, in the latter reference, shows Moabite relationships, thus confirming what has already more than once presented itself—the ethnical identity of Moab's earliest population with those of parts of Judæa and the region to the north of Carmel. We do not find any Ziph in Moab, but Zophim is the name of the place to which Balak brought Balaam that he might curse Israel, and to the north in the land of Gilead is Zaphon (Numbers xxiii. 14; Joshua xiii. 27). This last named town is situated to the west of a wide district called Mizpeh, a name applied to two regions at least beyond Jordan, in Gad and Reuben or of Gilead and of Moab, (Judges xi. 29; 1 Samuel xxii. 3). There is a Mizpeh (Joshua xi. 3,) farther to the north under Hermon; another (Joshua xv. 38,) in Judah; and a still more famous one than any yet mentioned (Joshua xviii. 26,) in Benjamin. With the latter, Gilgal is associated, and this word, with Galilee, is but a form of the name Jehaleleel. Galilee of the Philistines occurs in Joshua xiii. 2, Joel iii. 4, and in the apocryphal 1 Maccabees v. 15. The Septuagint agrees with our English version in translating the Geliloth of Joshua by "borders," but renders the same expression in Joel "Galilaia." A king of the nations of Gilgal fell before the arms of Joshua (Joshua xii. 23), and his territory seems to have been not far from Carmel. With Ziph, since *Zain* and *Samech* are often interchanged, we may also possibly connect Suph (Deut. i. 1), a name of the Red Sea as it is supposed, and intimately related to Baal Zephon (Exodus xiv. 2). A similar form is presented in Saph or Sippai (2 Samuel xxi. 18; 1 Chron. xx. 4), the name of a Philistine giant spoken of together with Goliath of Gath. All that has been said in regard to Ziph applies to the name of the daughter of Jehaleleel, Ziphah, which differs only by the addition of a final *he*. Tiria is very hard to identify geographically. It is possible that Atharim in the south country (Numbers xxi. 1,) and Jattir in Judah (Joshua xv. 48,) may be reminiscences of this brother of Ziph. Beyond Jordan the regions called Bithron (2 Samuel ii. 29,) and Edrei (Numbers xxi. 33,) may give corruptions of this name. Even Tirzah (Joshua xii. 24,) and the place from which the Tirathites of 1 Chron. ii. 55 came, should not be disregarded, although I am far from asserting that these, or

any of the names mentioned, had their origin in that of Tiria. There are, however, geographical names still surviving in the south, such as Dhahariyeh and Datraiye^h near the Khalil, with Hadhira, Taraibeh, Madherah and Tarfa not far off, which, along with Azazimeh, Sufah and Shahabiyeh, give us what, I think, are good indications of the whole family of Achuzam having once resided there. Tell Zif, Wady Khashebeh, Keseife^h and the Jehallin Arabs, all in the same region, lend additional weight to the opinion.⁶ Asareel is the fourth of the grandsons of Achuzam, and his name keeps up, to a certain extent, the remembrance of Ashchur. Two Israelite names connect with his,—those of Asriel (Numbers xxvi. 31), a son of Gilead or (1 Chron. vii. 14,) of Manasseh, and of Asarelah (1 Chron. xxv. 2, 14), a son of Asaph. Another Levite is called Assir, a word of the same meaning and form (Exodns vi. 24). In 2 Samuel ii. 9 we find the Ashurites mentioned as a people dwelling near Gilead. They are not Israelites, and may be of this Asareel or of his ancestor Ashchur. Gesenius has shown that the word Asherah, generally translated “grove,” is the name of a god, as appears from 2 Kings xxiii. 6, and other passages in which it occurs. It may, perhaps, be associated with the Ashchur line, and possibly with Asareel. Azareel (1 Chron. xii. 6) is, like Asarelah and Assir, a Levitical name. It appears also in 1 Chron. xxv. 18 and Nehem. xi. 13, in connection with the same family; but in 1 Chron. xxvii. 22, it belongs to the tribe of Dan, and in Ezra x. 41 to an Israelite whose line is not mentioned. Azriel agrees with Asriel in pertaining to the tribe of Manasseh (1 Chron. v. 24), although (1 Chron. xxvii. 19,) it also belongs to Naphtali. It is worthy of note that with Azareel among the Levites we find Milalai, Gilalai (Nehem. xii. 36), Galal (1 Chron. ix. 15, 16), Zuph, Zophai or Ziph (1 Chron. vi. 26, 35). The patriarch Levi may have married into the family of Asareel. Since we find that Asareel and Azareel, although words of different form, are related, it is not impossible that the Ezra of 1 Chron. iv. 17, instead of being, as many commentators suppose, a son of Asareel, is the same person. A station of the Israelites named Mosera or Moseroth, without doing any violence to etymology as in former cases, may fitly be a memorial of the youngest son of Jehaleleel. It is mentioned (Numbers xxxiii. 30,) very soon after Tarah. From this place the Mishraites (1 Chron.

⁶ Vide Note 4; also Ritter's Comparative Geography of Palestine.

ii. 53,) might have derived their name, the Ithrites of the same verse coming from Tiria. It is true these are names of families connected with the Horite Shobal, but the connection may have been by marriage and not by descent. The Philistine valley of Sorek (Judges xvi. 4) may follow the same rule as Sebek, which is the equivalent of Shobal, and exhibit an abbreviated form of Azrikam, a Levitical name (1 Chron. ix. 14; 2 Chron. xxviii. 7), like Azareel and Asarelah.

I cannot doubt that the family of Ezra (1 Chron. iv. 17,) belongs to the line of Ashchur, but it has also certain connections with the family of Etam in Penuel, the father of Gedor, and Ezer the father of Hushah (1 Chron. iv. 4), the latter of whom may indeed be the same person as Ezra, so that it may have come into the Ashchur genealogies by marriage. In Gilead we find Jazer, which is Ezra, Gadara, Succoth and Moorad. Jered's memorial is the Jordan itself, and Joktheel commemorates Jekuthiel. I reserve the full consideration of this family for another paper, although I may occasionally refer to it in passing when its names shed light upon the story of the main line. I may mention, however, that there is a Jehudijeh (1 Chron. iv. 18,) in the valley of Sorek and another in Moab.

In 1 Chron. iv. 13 we read of Kenaz and his descendants. In them I think I have found the posterity of Hēpher, the second son of Ashchur,—Kenaz being probably his son. The name designates a tribe of great antiquity (Genesis xv. 19), the abode of which seems to have been east of Jordan, and is doubtless the same as Kenath, a town lying to the east of Hermon, now called Kanneytra. This name, with other Hittite or Philistine appellations, was adopted into the family of Esau, for it is borne by a son of Eliphaz. We find it, however, as the patronymic of Caleb the son of Jephunneh (Numbers xxxii. 12), and accordingly he is mentioned in the genealogy of the Kenezite stock (1 Chron. iv. 15). Ashkenaz (Genesis x. 3; Jeremiah li. 27,) may, by its connection with this name, point out the ancestor of the whole Ashchurite line. Gimzo (2 Chron. xxviii. 18), taken by the Philistines with Timnah in the days of Ahaz, and the Gammadims (Ezekiel xxvii. 11), soldiers of Tyre, may be corruptions of the same word. Jokneam (Joshua xii. 22; xix. 11), near Carmel, from its proximity to Hēpher, may also present us with a disguised form of Kenaz. Michmash (1 Samuel xiii. 2), a city of Benjamin, and Michmetha (Joshua xvi. 16), on the borders of Ephraim and Manasseh,—

the latter being situated upon the river Kanah (Joshua xvi. 8), corresponding in name with a Kanah (Joshua xix. 28) not far from Tyre,—can be derived from it without any etymological difficulty. The sons of this Kenaz are Othniel and Seraiah. The former name continued in the family, and (Joshua xv. 17,) designates the son of another Kenaz, who is the brother of Caleb, the son of Jephunneh. From Judges i. 13; iii. 9, we learn that Kenaz was the younger brother of Caleb, and he certainly is not the Kenaz of 1 Chron. iv. 13. I have not found any place in Palestine named after him, with the exception of Sitnah, which may perhaps, like other places mentioned in the history of the patriarchs, have been used (the name being previously in existence) to denote the circumstances connected with its history in the days of Isaac (Genesis xxvi. 21). He may, however, have been the first to name this locality. My reason for supposing it possible that Sitnah might be a reminiscence of the elder Othniel, is that his name in the Septuagint, Godoniel, is the Greek Sthenelus, the Irish O'Donnell, the Scotch Donald, the Slavonic Stanislas and the Gnostic Sathanael, which gives us the Hebrew Satan without the final *el*. Reasons will yet appear for this remarkable application of a name belonging to the family of one of the most perfect characters of Bible story. In the meantime I may simply premise by stating that the Adonis river of Phœnicia likewise commemorates the elder Othniel and the Tammuz whose worship was abhorred. With Othniel are connected as his descendants Hathath, Meonothai and Ophrah. The first of these is the same word as Heth or Cheth, with reduplication of the final letter. Meonothai is of the same root as Maon, which has appeared as the name of a descendant of an older Caleb, the brother of Jerahmeel. In Ophrah, however, we find something distinctive, and by which we are enabled in a measure to trace the history of his descendants. His name is mentioned (Joshua xviii. 23; 1 Samuel xiii. 17,) as that of a town in Benjamin, for which, in Micah i. 10, we read Beth Leophrah. It also appears (Judges vi. 11; viii. 32,) designating a town of the Abiezrites. The brother of Othniel is Seraiah, and his name is by no means an uncommon one. It may, perhaps, connect geographically with Sirion, the Sidonian name for Hermon. His son was Joab, who was the father of the valley of the Charashim. In Nehem. xi. 35, this valley of the craftsmen is joined with Lod and Ono. Its name occurs again (Judges iv. 2,) as Harosheth of the Gentiles. The wood of Hareth (1 Samuel xxii. 5),

in Judah is identical in form with the Harash of 1 Chron. iv. 14. Joab, who is called the father of the valley of the craftsmen or Charashim, may have left its title to the Ataroth Beth Joab of 1 Chron. ii. 54. In Gad, or the region of Moab, there were two places called Ataroth (Numbers xxxii. 34.) and Ataroth Shophan (v. 35.) In Ephraim lay another Ataroth, sometimes called Ataroth Adar (Joshua xvi. 5, 7, &c.) It is possible that Ataroth Beth Joab was in the territory of Judah. Ataroth itself as a proper name first appears in Atarah (1 Chron. ii. 26,) who was the wife of Jerahmeel and the mother of Onam either by him or by Shobal the Horite (Genesis xxxvi. 23). The fact of Ono lying in the vicinity of Ataroth and the valley of the craftsmen may indicate some real relationship between this branch of the line of Kenaz and that of Onam. It is worthy of note that Lod and Ono, with the towns thereof, were built by Eber, Misham and Shamed, sons of Elpaal and grandsons of one Shaharaim (an Ashchurite name), who begat Elpaal and other sons in the country of Moab (1 Chron. viii. 8, 12).

There is another family which naturally connects itself with the Ashchurite line. It is that of Arba. This was the name of the city in which Ephron the son of Zohar dwelt, for we learn that Hebron is Kirjath Arba (Genesis xxiii. 2). The only Arba of whom we read is the father of Anak, who was himself the father of Sheshai, Ahiman and Talmai, whom Caleb drove out of Hebron (Joshua xv. 13, 14). Aruboth (1 Kings iv. 10), connected with the land of Hepher, is probably another place which takes its name from this ancient hero. His son Anak gives name to the Anakim spoken of in many parts of the Pentateuch, a remnant of whom survived in Philistia (Joshua xi. 21, 22). These Anakim seem to have descended from the Rephaim who dwelt originally in Ashteroth Karnaim (Genesis xiv. 5), and of whom (Deut. iii. 11,) Og is said to have been the last in that land. There was a valley of the Rephaim south-west of Jerusalem (Joshua xv. 8, xviii. 16; 2 Samuel v. 18, 22; Isaiah xvii. 5), and it is this valley which Jeremiah (xlvii. 5,) connects with Ashkelon. The Philistine family to which Saph belonged is that of the Rephaim (1 Chron. xx. 4). Beth Rapha is mentioned (1 Chron. iv. 12,) as a house descended from Eshton, the son of Mehir, the son of Chelub who is brother of a certain Shuah. Another Rapha (1 Chron. viii. 2,) is given in a remarkable genealogy as a son of Benjamin. We do not find the Anakim positively connected with the Rephaim, but

both of these names designate portions of the great Philistine stock. Geographical connections have already been found for the father of Anak. His own name survived in Taanach in the region of Carmel (Joshua xii. 21), the king of which fell before Joshua, but out of which the inhabitants were not expelled by the Israelites (Judges i. 27). In the last passage quoted and in 1 Kings iv. 12, Taanach is joined with Beth Shean, as also in Joshua xvii. 11. The latter town was in the possession of the Philistines (1 Samuel xxxi. 10), and in the Septuagint version, at Judges i. 27, is called Scythopolis. In Jeremiah xlvi. 45, which contains a quotation of the same song that appears in Numbers xxi. 27, united with the prophecy of Balaam (Numbers xxiv. 16), the "sons of Sheth" (Numbers xxiv. 17) is rendered "sons of Shaon," and is translated in our English version "the tumultuous ones." The preceding expression "crown of the head," or "Kadkod," should, I think, plainly be Karkor, the name of a place east of Jordan (Judges viii. 10), with which Kir of Moab, Kircheres or Kerrek, as it is now called, may connect. The sons of Sheth are the Philistines or Phili-Sheth, as the Hebrew gives it, and the land of Moab where they first dwelt contained a region called the valley of Shittim (Numbers xxv. 1; Joshua ii. 1; iii. 1; Joel iii. 18; Micah vi. 5). The fact of the Shittah being the acacia by no means interferes with this ethnic connection, for the acacia ever remained the sacred tree of the Shethites, and in its very name of acacia commemorates the eldest son of Ashchur. I may mention in passing that Sheth and Baal are found as convertible terms, as in the case of Jerubbaal (Judges vi. 32), Eshbaal (1 Chron. viii. 33), and Meribbaal, who are also named Jerubbesheth (2 Samuel xi. 21), Ishbosheth and Mephibosheth (2 Samuel ii. 8; iv. 4). To return to the Arbathites, we find no reminiscence of Sheshai, the eldest son of Anak; but Achiman may be the progenitor of the Hachmonites (1 Chron. xi. 11), and some unknown city derived from him may have furnished the Tachmonites (2 Samuel xxiii. 8). Talmal appears again as the name of a king of Geshur (2 Samuel iii. 3; xiii. 37). There is a Geshur connected with the Philistines (Joshua xiii. 2; 1 Samuel xxvii. 8), but with which the latter were sometimes at war. The Geshur of which the Talmals were kings was in the north at the foot of Hermon, near Maachah (Deut. iii. 14; Joshua xiii. 13; 1 Chron. ii. 23). It is rather remarkable that the names of Ahiman and Talmon appear among the porters of the tabernacle (1 Chron. ix.

17). The form of the name which we find in Talmon at once leads to Telem or Telaim (Joshua xv. 24 ; 1 Samuel xv. 4), in the south of Palestine near or in the region of the Geshurites. The connection of the remnant of the valley with Ashkelon (Jeremiah xlvi. 5), the fact of Eschol being near Hebron or Kirjath Arba (Numbers xiii. 22, 23,) and of its earliest name being Mamre (Genesis xiii. 18), together with the identity of Aner and Taanach (Joshua xxi. 25; comp. 1. Chron. vi. 70), would almost lead to a suspicion that the Amorites, Aner, Eschol and Mamre (Genesis xiv. 24,) had contributed to the Philistine stock.

Still another sub-family, more important however in some respects than any yet under consideration, is that of Coz (1 Chron. iv. 8), the mention of which immediately follows the notice of the sons of Ashchur. This Coz was not a son of any Ashchurite, but a grandson of one of them, his father being Ammon, the son of Lot, who married a Hittite wife. There seems to be evidence that Coz himself married Ziphah the daughter of Jehaleleel, from which connection the name of his own daughter Zobebah may have arisen, his son being Anub, or, giving to the *ayin* its full value, Ganub. From him also are derived the families of Aharhel or Acharchel, the son of Harum, and in all probability the Jabez of the ninth verse, who alone is deemed worthy of special commendation. The name of Koz survived in the tribe of Levi (1 Chron. xxiv. 10 ; Ezra ii. 61, &c.), and there was a valley of Keziz in Benjamin (Joshua xviii. 21). We may also find it in Hukkok (Joshua xix. 34), a town of Naphtali or Asher, along with which occurs Hammon (1 Chron. vi. 76). More natural, however, is the connection with Eth or Ittah-Kazin, a town of Zebulun. Kattath (Joshua xix. 15), another town of Zebulun, may simply present a different form of the same root. There is a Kirjath Chuzoth in Moab (Numbers xxii. 39), which might possibly be a reminiscence of the son of Ammon, and a Makaz in Dan (1 Kings iv. 9). Many recently discovered names in Palestine and the country of Ammon, present points of resemblance more or less complete with that of Coz. His son Anub gave its name to a town in the mountains of Judah, inhabited at one time by the Anakim (Joshua xi. 21 ; xv. 50). The nearest name of a person is that of a son of Hadad the Edomite, by Tahpenes the daughter of Pharaoh (1 Kings xi. 20,) called Genubath. I think it not impossible that Nebo of Moab (Numbers xxxii. 3 ; Isaiah xv. 2 ; xlv. 1,) and Nebo

of Judah (Ezra ii. 29 ; Nehemiah vii. 33,) may come from the same word, having lost the initial *ayin*. Nibhaz, the idol of the Avites (2 Kings xvii. 31), which the Jewish interpreters imagine to have borne the figure of a dog, is no doubt this Anub, corresponding with the Egyptian Anubis. A city of Benjamin called Nob is mentioned (1 Samuel xxi. 1 ; Nehemiah xi. 32 ; Isaiah x. 32), which, like Nebo, especially from its connection with a Judean Madmannah, in the latter reference answering to Madmen of Moab, may be a corruption of the name of the son of Coz. Even Ishbi-benob, the son of the giant (2 Samuel xxi. 16), may have taken his name from the Rephaim or Anakim who were expelled from Anub. The sister of Anub was Zobebah. I have not discovered any Bible connection for this name, unless it survive in Baal-Zebub, the god of Ekron ; but Kubeibeh near Ziklag and Sukkariyeh (an Ashchurite form), Kubab not far from Enab and Nuba, and many similar names in Palestine, commemorate this Ammonian princess.⁷ Harum suggests Hermon and many similar names, as well as the Greek Hermes. His son Acharchel bears a name akin to that of Aharah, a son of Benjamin (1 Chron. viii. 1), or rather, as it seems to me, of Jamin, son of Ram (hence Ha-ram), mentioned in 1 Chron. ii. 27 ; vii. 6, the connection being by marriage, perhaps with Zobebah. A similar name, which, like the majority of those mentioned in Scripture, is susceptible of a Hebrew meaning, although it by no means follows that such was its interpretation, is that of Barachel the Buzite, of the kindred of Ram (Job xxxii. 2), who has been unnecessarily supposed to descend from Buz, the uncle of Aram (Genesis xxii. 21), because Huz, the brother of this Buz, may have given his name to the place in which Job dwelt. There is also a Berachah among the mighty men of David (1 Chron. xii. 3). There are several reasons for connecting with the name of Aharhel that of Barzillai the Gileadite (2 Samuel xvii. 27, &c.) The root of this name is Barzil, signifying "iron," and the same metal was sacred to the Assyrian Bar-il or Hercules, who is united with Ninip or Anub.⁸ The region inhabited by Barzillai was (2 Samuel xix. 31,) Rogelim in Gilead, a name which connects at once with Acharchel. In Ezra ii. 61, the children of Coz and those of Barzillai are spoken of together, the Levites bearing these names having married into the

⁷ Ritter, iii. 248 ; iv. 235.

⁸ Rawlinson's Herodotus ; appendix, Book i. ; Essay x.

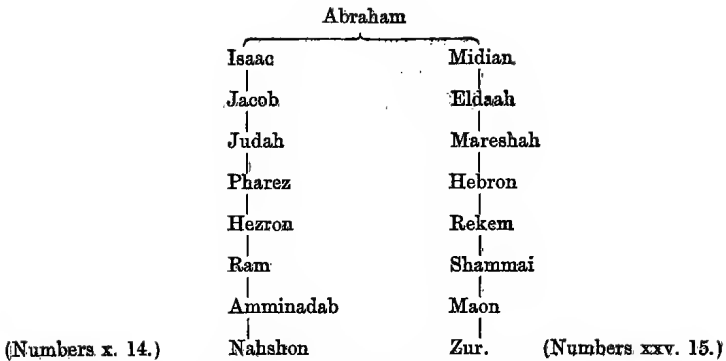
Gentile families which originally bore them. It is possible that Barachel the Buzite may be descended from the Buz of 1 Chron. v. 14, who is reckoned among the Gadites, and who dwelt in the land of Gilead. Karkor in the same region, already connected with the family of Sheth, and Karkaa in the south of Palestine (Joshua xv. 3), may not unreasonably be supposed to relate to this distinguished name as well as the Kirs of Moab. Maralah in Zebulun (Joshua xix. 11,) strengthens the evidence already afforded by the presence of Cozite names in the territory of that tribe. Nergal, the god of the Cuthites (2 Kings xvii. 30), is appropriately mentioned in that part of Scripture, together with his near relative Nibhaz of the Avites. The Cuthites are themselves not improbably the descendants of Coz. David sent presents of his spoil to the people of Rachal, a town in the south of Judah, who are distinguished from the Israelites equally with the Jerahmeelites and Kenites. Taralah of Benjamin (Joshua xviii. 27), mentioned together with the valley of Keziz, may be a later form of the name of Aharhel. It has the local prefix which we find in Taanach and other names of places derived from proper names, and which may be the remnant of the Coptic *Eit*. The only other member of the family of Coz, or whom we may presume to be of his family, is Jabez. In the last verse of 1 Chron. ii. we read of a place called Jabez, inhabited by three families of Kenite scribes. This place is mentioned nowhere else in the Bible. There is, however, a Thebez (Judges ix. 50,) near Shechem, which is of the same form. I am convinced, however, that the Jabez mentioned in 1 Chron. ii. 55 is Thebes in Egypt, which is read in hieroglyphic without the T prefix, and which is the city of Ammon, the father of Coz, and ancestor of him who was more honourable than his brethren, the Palestinian Thebez being a mere reminiscence of the earlier Egyptian city. A shortened and corrupted form of the name of Jabez is found in the Jabesh by which a portion of Gilead was distinguished from other portions (Judges xxi. 8, &c). Abez in Issachar (Joshua xix. 20,) is a nearer and more natural variation of Jabez. Many names in Jiph, such as Jiphtah, may be derived from this word. A hardened form of Jabez, with the common affix *el*, would furnish us with Kabzeel or Jekabzeel (Joshua xv. 21; 2 Samuel xxiii. 20; Nehem. xi. 25). This is the more probable, since in Ephraim near Thebez, if it be not identical with it, there was a Kibzaim (Joshua xxi. 22). Magbish, mentioned along with Nebo (Ezra ii. 30), has the

same meaning, that of collecting or congregating, as the former words, and is no doubt of the same origin.

The family which follows that of Coz I have already alluded to in connection with the Rephaim. That it is also Ammonian appears from the mention of Ir Nahash or the city of Nahash, a place found in no part of Judah, and all the relations of which are Ammonian (1 Samuel xi. 1; 2 Samuel x. 2). In 2 Samuel xvii. 27, Shobi, the son of Nahash, and Barzillai the Gileadite, with a certain Machir whose name may have come from Mehir the father of Eshton (1 Chron. iv. 11), are spoken of together as friends of David in his time of adversity when he passed over Jordan. It is hard to say who the Shuah is that is here mentioned (1 Chron. iv. 11). Judah married the daughter of a Canaanite whose name is almost identical with his (Genesis xxxviii. 2), and Chelub may have been his brother; but if an Ammonian, why should he be called a Canaanite? The name Chelub occurs again (1 Chron. xxvii. 26,) as that of the father of one of David's servants. Now David had Ammonites in his service (1 Chron. xi. 39), and Chelub may have remained an Ammonite name. Gilboa in Issachar may possibly relate to this word, with Chelbah and Achlab in Asher (Judges i. 31), and Chelbon in Syria (Ezekiel xxvii. 18). Mehir does not occur again in the Bible, but a closely related word is Machir, the name of a son of Manasseh. We have already met with another Machir of Lo-debar in Gilead, who is mentioned along with Barzillai and Shobi, the son of Nahash. To his family and that of Mehir or Mechir must have belonged Hephher the Mecherathite (1 Chron. xi. 36). It is not improbable that Maharai the Netophathite, mentioned together with Cheleb, another Netophathite (2 Samuel xxiii. 28, 29), his name being in meaning identical with that of Mehir, may be of the same line. I have not yet found any name of person or place that will represent Eshton. Eshtaol and Eshtemoa are similar forms, but do not appear to be more than philologically connected. For Beth Rapha I have already suggested a Philistine relationship. Paseah is a name that occurs not unfrequently. It is remarkable that in the family of Asher (1 Chron. vii. 33), which contains more than one Shua, there should be a Pasach and an Ashvath. The appearance of Paseach among the Nethinim has already been noted. Tiphsach (1 Kings iv. 24,) or Thapsacus on the Euphrates, and a place of the same name (2 Kings xv. 16), spoken of in connection with Tirzah and Samaria,

are derived from Paseach. It is also very likely that Pisgah of Moab (Numbers xxi. 20, &c.,) comes from the same word, and that Ashdoth prefixed to it is a form of Eshton. With Paseach as a son of Eshton we find Tehiannah, the father or founder of the unknown Ir-Nahash. In Numbers xxvi. 35 and 1 Chron. vii. 25 we have a Tahan given as a descendant of Ephraim, who, strange to say, descends from a Rephah. Tochen, a town of the Simeonites (1 Chron. iv. 32), may have taken its name from Tehinnah. Taanath Shiloh (Joshua xvi. 6), a region in Ephraim, might possibly be a reminiscence of Tahan or Tochen in the south. It is said concerning this family, "these are the men of Rechah." The word Rechah may be the same as Archi, a town's name in Ephraim (Joshua xvi. 2), from which, or from the family represented by which, Hushai the friend of David came (2 Samuel xv. 32). Since Thapsacus is derived from Paseach, it is not improbable that the Archevites of Ezra iv. 9 are also the men of Rechah.

The only other family to which I at present direct attention is one that is twice mentioned in the Book of Chronicles, that of Mareshah. In 1 Chron. iv. 21 he is made the son of Laadah, and represented as a grandson of Shelah, the son of Judah, by the daughter of Shuah, the Canaanite. In 1 Chron. ii. 42 his children are counted to Caleb, the brother of Jerahmeel, along with Mesha, the father of Ziph, who has already been under consideration. The only son who is definitely given him is Hebron, but from this son came Korah, Tappuah, Rekem and Shema. Three generations are reckoned from Rekem,—Shammai, Maon and Beth-Zur. Two are reckoned from Shema,—Raham and Jorkoam. The name Laadah does not occur again, but Laadan is a son of Tahan, the Ephraimite (1 Chron. vii. 26), and appears also among the Levites (1 Chron. xxiii. 7, &c.) Similar names in the family of Ephraim are Eladah and Elead (1 Chron. vii. 20, 21). Merodach Baladan in the second part of his title agrees somewhat in form with Laadah, the first part being a corruption of Mareshah. Eldaah, a son of Midian, bears a somewhat similar name, and the Midianite character of Rekem and Zur have already been alluded to. It is quite possible that the Zur here given as a son of Maon might be the Zur of Numbers xxv. 15, taking Laadah as the same person with Eldaah.



As I shall yet prove that Mareshah was the contemporary of Joseph, though somewhat older than he, this identification of Laadah and Eldaah is rendered more probable. However, I do not by any means positively assert that they are the same. There are philological difficulties in the way which I would not, without the strongest reasons, overstep. The name of Mareshah appears frequently in the Bible, denoting a town in Judah (Joshua xv. 44 ; 2 Chron. xi. 8, &c.,) connecting with the Ziph region, and a place where Micah the prophet was born, termed Moresheth-Gath (Micah i. 14). Merodach, in its Arabic form of Mirrikh, may, as I have already stated, easily be a corruption of this word. Mars, the Latin form of the name of the same god, is nearer still, and Ares of the Greek is simply Mareshah without the prefix M. The son of Mareshah possessed one of the most noted of all regions in Palestine, that of Hebron. It is as difficult to say at what particular time the city of Mamre (Genesis xxiii. 19) became Hebron, as it is to tell when it acquired the name of Kirjath Arba, or what relations existed between the families represented by these names. To decide these questions we would require a full history of the time during which the Israelites sojourned in Canaan and dwelt in Egypt, which I trust will soon be ours. The only other Hebron of whom I find mention is a son of Kohath, the Levite (Exodus vi. 18, &c). Of the sons of Hebron, son of Mareshah, Korah bears the same name as a son of Esau by Aholi'bamah. Also (Exodus vi. 21,) there is a Korah who is a nephew of Hebron the Levite. I have already queried Kerrek of Moab for Karkor of the Philistines and Acharchel. The meaning of the word as it appears in other languages (*e.g.* Gargarus, the snowy) would rather justify its

connection with this Korah, whose name signifies *ice*. Tappuah named at least two towns, one in Judah (Joshua xii. 17 ; xv. 34,) and another on the borders of Ephraim and Manasseh (Joshua xvi. 8). We have already found Rekem as the name of a Midianite king (Joshua xiii. 21), but he was much later than the son of Hebron. There is a Rakem in the line of Manasseh (1 Chron. vii. 16), as there are Laadah-like names in the family of Ephraim, suggesting some relationship between the houses of Joseph and Mareshah. In Benjamin (Joshua xviii. 27,) we find a town called Rekem. The son of Rekem was Shammai. Many persons bore this name; among others a son of Onam mentioned in the same chapter (1 Chron. ii. 28), and a descendant of Ezra (1 Chron. iv. 17). Little, therefore, can be gleaned from it but the possibility of some connection among the families in which it is found. Maon has already been under consideration. Beth Zur is mentioned (Joshua xv. 58) as not far from Hebron, Beth-Tappuah and Maon. It was one of the cities rebuilt or fortified by Rehoboam (2 Chron. xi. 7), Mareshah and Hebron being two others. Shema, the brother of Rekem, may, from the form of his name, containing as it does a final *ayin*, have been the progenitor of the Shimeathites of 1 Chron. ii. 55 ; but this honour he must at present share in hope with Shema of Joel (1 Chron. v. 8), and Shema of Elpaal (1 Chron. viii. 13). There was a town of this name in the south of Judah (Joshua xv. 26). He was the father of Raham, a form that appears once more in the Rehun who ruled under Artaxerxes in Samaria (Ezra iv. 8), with whose name it may or may not have relations. But Jorakoam, the son of Raham, in all likelihood gave Rakkon and Mejarkon to the territory of Dan, and perhaps Rakkath to Naphtali (Joshua xix. 46, 35). The Zerka river of travellers in the Holy Land, which they place between Joppa and Dor, must be a reminiscence of the "yellow" stream which Jorakoam named, and a still more perfect form of which is presented in the Zerka Main of the land of Moab that flows into the Dead Sea.

The eight families passed in review are intimately connected in the history of Egypt and of the so-called Shepherd Kings, both in that land and in Palestine and the surrounding countries. Those of Jerahmeel and Etam (1 Chron. ii. 25 ; iv. 3,) also appear in the history, but more obscurely and in a manner that does not warrant the complications which would necessarily arise from their introduction at this time.

It is tiresome to be compelled continually to explain and defend one's mode of procedure in connection with any discovery; but as there are many who, granting much of what I have already stated, will refuse to listen to more satisfactory evidence for ethnical identity, because it unites sacred and profane narratives or records, and embraces the antiquities of a great part of the civilized world in its comparison, I find it necessary again to state as briefly as possible the grounds on which my inductive argument proceeds, and the reasons which justify its mode of procedure. These grounds are as follow :

I. *In regard to the Bible.*—That although, in the postdiluvian period of which it treats, it deals principally with the history of the Israelites and their progenitors, it nowhere ignores surrounding peoples and Gentile families with whom they came into contact in Palestine and other lands; that it gives genuine historical notices of these, and, at times, genealogies more or less complete, such as those of the Horites; that it expressly asserts the Egyptian origin or derivation of certain nations inhabiting Palestine, as the Philistines and Caphtorim; that it mentions peoples as inhabiting Palestine who have been proved to be of Japhetic or Indo-European origin, *e.g.* the Cherethites or Cretans; that it indicates the presence in Palestine of many nationalities as late, at least, as the time of David, which are not of Israelitish origin, and which are not necessarily Hamitic or Shemitic, *e.g.* the captains or chief men of David's army; that the first chapters of the First Book of Chronicles contain many Gentile genealogies, giving presumptive evidence that most of these genealogies are Gentile; that the line of Asshur, the father of Tekoa, there mentioned, exhibits clear relationship with the Philistine stock; that the geographical names of the Bible, designating places in Philistia and in the whole of Palestine are, as Dr. Hyde Clarke has shewn, equally the property of the classical areas of Greece, Italy, Asia Minor, &c.; that it affords no evidence, but rather the contrary, of the Japhetic or Indo-European families having passed beyond the bounds of the region with which its early history is concerned.

II. *In regard to Egyptian history.*—That, spite of the records which have been handed down from antiquity, the ancient monuments recently deciphered, and the vast amount of labour expended upon the elucidation of both of these, the history of Egypt is almost a *terra incog-*

nita—the greatest uncertainty prevailing as to its chronology, the order and succession of its dynasties and sovereigns, as well as to the origin of its varied population ; that its most intimate relations were with Palestine, and anything tending to throw light upon the history of the latter country must necessarily be of value to the Egyptologist ; that its ruling families from the beginning of monarchy were Caucasian, and came into Egypt from the north-east ; that the first of these families in point of order and importance was that of the Auritae or Horites ; that the Shepherd Kings shew intimate connections with the tribes which, after their expulsion, waged constant wars with the Pharaohs, and whose residence was found principally in Philistia and the land of Moab ; that there is presumptive evidence of no ordinary character for the identity of the Philistines and the Shepherd line ; that the records of Egyptian monarchy show many remarkable analogies with the order and character of the names in the fourth chapter of the First Book of Chronicles, some of which (those of the Horites) have been proved to belong to Egypt ; that there was in Egypt a family of Shethites persistently opposed to the Horite dynasties.

III. *In regard to other histories and mythologies.*—That, while the ancient records of historical peoples (Phœnicians, Assyrians and Babylonians, Arabians, Persians, Indians, stocks of Asia Minor, Greece, Italy, &c.) do contain names and traditions which the Neo-Platonic school of mythologists can torture into solar allegories and elaborate systems of nature worship, there is no evidence that such was the origin of these names and traditions, and there remains, after the utmost efforts of their ingenuity have been put forth upon them, an immeasurably larger residuum of unresolvable facts bearing all the marks of historical origin ; that the history of these various peoples is so indissolubly bound up with their mythology that it is impossible to tell where one ends and the other begins, and that he who allegorizes the one is logically obliged to do the same with the other ; that the mythologies and early histories of all these peoples have well established points of connection one with another, extending to identity of names, genealogies and related circumstances, so that Faber's conclusion, which refers this to the fact of their having dwelt at one time in intimate contact, is the only possible solution of the problem presented by comparative mythology ; that all these mythologies, or corrupted fragments of history, refer to Egypt,

Palestine and neighbouring regions as the earliest home of the nations among whom they are found ; that the recent discoveries in Nineveh, Babylon and parts of Chaldea have established the historical character of many so-called myths ; that the monuments of Asia Minor, Greece, Italy, India, &c., are more recent by many ages than those of Egypt, Assyria and the intervening countries, which, however, they more or less resemble, not because the civilization of the former was later in developing itself, but because the home of the peoples who afterwards occupied these lands was for those many ages within the latter area, and their national existence was during that time merged in that of these eastern empires ; that, however, the geographical names and ethnical designations of these peoples are found upon the ancient monuments of Egypt, Assyria, &c., not referring to tribes dwelling at a great distance but within an area bounded by Taurus and Anti-Taurus on the north, a line drawn from the Caspian to the Persian Gulf on the east, the Mediterranean and Libya on the west.

As to my mode of procedure in making and stating the discovery with which this paper is concerned, it may be termed philological, inasmuch as it is based upon a comparison of names of men and places mentioned in different histories and mythologies and found in different parts of the world. Such a comparison of names has always been lawful for the student of history. More than that, it has often been the only process possible, both in regard to ancient documentary evidence and the comparison of it with that which is monumental. In pursuing such a plan I simply tread in the footsteps of the most distinguished and safe of ancient and modern historians. If, however, it be objected that I treat mythological records as historical, I call for proof, which has never yet been given, that they do not contain historical fact, and marshal as authorities for the opinion I hold of them almost every historian, ancient and modern, who deserves the name. Bournouf was permitted to establish the original unity of Aryan Persia and India in his proof that Djemschid and Yama are one and the same. This connection of the Veda and Zendavesta in these and related names has been fitly termed a most brilliant discovery. Yet it was of the same character as that which I have already published in my essay on "the Horites," and as that to which I now direct attention. The value of his identification lay in this, that not one but several related names were found by him in the same order and sustaining the same

relationships in the two records. I propose to exhibit a comparison far greater, extending to many records, not of a few but of a perfect network of names historical and geographical, vouched for not by mere doubtful documents but, along with such, by the truthful statements of the Bible, and by the evidence of existing monuments in Egypt and neighbouring lands. Much has already been achieved by partial historical induction from names within limited areas, but false notions in ethnology and philology have hindered that fuller induction to which I have devoted my leisure, and the result of which must be the correction of these cherished opinions, based as they are on hasty generalization and traditional prejudice. I have not rested in mere similarity or identity of nomenclature, but have used these as a necessary introduction to wider and more satisfactory harmonies, which together bring the foundations of a cosmos into the chaos of the past. My method is that of science, and the result at which I aim, simple historical truth, not the establishment of any system whatsoever. Hence I seek the fullest investigation into the problems which have sought their solution at my hands, and will gladly welcome the correction of errors of judgment or any new light which may be shed upon the facts or other materials with which I deal. But I dare not allow any unsettled philology, which takes no account of the Semitic languages on the one hand or the Indo-European on the other, to dictate in regard to connections that lie beyond its sphere, an allegorizing system of mythology to bar the way to truth which it rejects, or a false chronology to check the progress of a work that will yet establish the true. In setting forth the story of the Ashchurites I propose, first of all, to show that it is connected with that of Egypt, afterwards to collect from the legends of other peoples all that may shed light upon their national and individual history, and, finally, returning to the record which supplies us with a reliable account of their families, to recover from it their true position among the races of antiquity.

II. THE SHEPHERD KINGS IN EGYPT.

In my former paper on the Horites I endeavoured to show that these original dwellers in the land which afterwards fell to Esau and his descendants were the Auritae and the Ægypti of the Old Chronicle. The Ægypti I identified in part with the Caphtorim, which Mr. Poole had done long before. Between these two dynasties, if we may so call them, the Old Chronicle mentions the Mestraei. These are no Bible

Mizraites, but the representatives of the Philistines who also came out of Egypt. There were eight of them according to the Chronicle, and these are the seven Cabiri with Eshmoon. The Old Chronicle is not far from the truth. Whoever Eshmoon, the eighth, may be, the seven who preceded him are the seven sons of Ashchur, the father of Tekoa, the name Mestraei coming from that of Ahashtari, the fourth son of the family of Naarah.

The name of Ashchur could hardly be better preserved than it is in Egyptian story. He is Osochor, or Hercules.⁹ As the god of Hermopolis, he occurs under a form similar to that presented in Zereth-Shahar. He is Sahor, and with him are there united Thoth, whose name we will yet find to connect with Achuzam, and Timan-hor, his son Temeni.¹⁰ Let me premise so far for the sake of explaining another name of this famous hero. The Cabiri, of whom he is the head, are also the Dioscuri and Tyndaridæ, and these names find their Egyptian equivalents in Dashour (Sakkarah with the feminine pronoun) and Tentyra. Peschir Teuthur is accordingly the protecting deity of the latter city, the masculine article changing Ashchur to Peschir.¹¹ Maceris, another name for the Egyptian Hercules,¹² may have come from a form like Moscheris, the seventeenth of the Theban Kings of Eratosthenes, and is useful as exhibiting the prefix M which we find in the designation Mestræan and in the Misor of Sanchoniatho, who is the father of Taaut. It likewise connects with Mysara, a name of Egypt, and is perhaps some such word as the Am of Amalek, meaning "people." I have no hesitation in referring the Isaiacus whom Plutarch gives as the father of Typhon to Ashchur.¹³ The form Peschir and the Bushur Ashurs of Assyria lead at once to the well known classical name Busiris. Osiris, we are told, made him king of the maritime region bordering on Phœnicia. To him in a time of national danger the prophet Phrasius, from Cyprus, recommended the slaughter of strangers, and for this he was slain by Hercules together with his son Amphidamas and his herald Chalbes.¹⁴ He is connected with Antæus, who is the Nechaoth of

⁹ This name was known to the ancients. Banier's *Mythology and Fables of the Ancients*. London, 1740, Vol. iv. p. 123.

¹⁰ Osburn's *Monumental History of Egypt*, ii. 22, 24.

¹¹ Lepsius' *Letters from Egypt*, 124.

¹² Guigniaut, *Religions de l'Antiquité*, ii. 248.

¹³ De Isid. et Osirid. xxix.

¹⁴ For particulars regarding Busiris see Diod. Sic., Apollodorus, Plutarch, Isocrates, or the collected facts in Guigniaut, i. pt. ii.

Theophilus, and the Horite Manahath, who ruled either at Zoan or Mendes over the Mendesian nome.¹⁵ To the Rev. W. B. Galloway is due the credit of finding the name Asshur in that of Busiris.¹⁶ Busiris is found in many classical authors. Diodorus gives eight of that name, the last of whom he makes the founder of Thebes.¹⁷ He is also the Vexoris of Justin,¹⁸ and the Aiskus of Bar Hebræus, who is plainly the head of the shepherds, since he is followed by Susunus, Tricus, Satis and Apaphus.¹⁹ Manetho must of necessity mention this early monarch of the land whose dynasties he has recorded at such length. We find his name accordingly, although I believe that here it denotes his son Ahashtari or Sesostris, in the Sesochris who appears eighth in the second dynasty. A similar form, designating probably his great grandson Asareel, is Mesochris of the third. It is, however, in the Usercheres of the fifth dynasty that we discover the name of the ancient Hercules, and him Lepsius has found at Gizeh.²⁰ He is the first, the ancestor, of the so-called Sesortasens, the latter part of the word being perhaps a form of Tekoa, like the *tiyach* of Shagarak, king of Assyria, and the *tasi* of the Arabs. Thus Usecheres (for this is the true form of the name) is no mythical character, but probably a sovereign, at all events the ancestor or father of several sovereigns in Lower Egypt. Osburn errs in supposing that he is Sesostris, but the error is not great, inasmuch as he is the father of Sesostris, who, if Osirtasen III., has left traces at Dashour, a most fitting place, since it commemorates his father's name. Not only is he associated with Sesostris or Ahashtari, and, as we have seen, with Temeni or Timan-hor, but as Usercheres of the fifth Manethonian dynasty, he precedes Sefhres or Hopher, and at Gizeh appears with Aseskef or Achuzam. Gizeh, which is a corruption or abbreviation of the name of his eldest son by Naarah, and Saccarah, a form of his own, are the regions in which mention is specially made of him. He is spoken of as a highly distinguished monarch and the erector of a pyramid. It is also worthy of note, as

¹⁵ Ad Autolycom, ii. 31. It is interesting to find Autæus and Mendes connected by Jablonsky (Guigniaut i. 423). Nechaoth or Autæus of Mendes, who, as the first ruler of Egypt is the same as Menes, is undoubtedly Manahath the Horite, and must have been a contemporary of Ashchur.

¹⁶ Egypt's Record of Time to the Exodus of Israel.

¹⁷ Diod. Sic. i.

¹⁸ Justin i. i. 6; ii. lli. 8.

¹⁹ Bar Hebræus in Cory's Ancient Fragments.

²⁰ Buusen ii. 180.

we have found him in mythical story connected with Manahath, that he was worshipped together with Onam or Onnos, the Horite, like Manahath, a son of Shebal. The Busirite nome lay immediately to the west of the Mendesian, so that geography aids tradition in uniting the father of Tekoa with the son of Shobal.²¹ There were several cities of the name of Busiris in Egypt, and in regard to all of them it must be observed that they were sepulchral towns. It is quite unnecessary to derive Busiris from Taphosiris, inasmuch as the person whom the name represents with the simple prefix of the masculine article is also called Ptah Soccari, and appropriately connects with Sakkarah.²² I do not think that he is Osiris, who I would be inclined to believe is the eldest son of Atmoo or Etam, although the family of Ashchur has relations with that in which Jezreel occurs.²³ The whole funereal system of the Egyptians connects with Ashchur and his line. I am not sure that Ptah gives us a form of Tekoa with the Coptic article, although the Phœnician Pataikoi, who are identical with the Cabiri, are of that god, and the Greek *theke*, the sepulchre, is not without Coptic relations.²⁴ The Pataikoi likewise are the pygmies who were on the side of Antæus and Busiris. I do not doubt, however, that the hall of the Taser,²⁵ whither the dead wend their way, is the happy abode of the Scandinavian Aesir, or the resting-place of the Ashchurites. This will appear more clearly in the sequel.

Ashchur, who gave the name Mysara to all Egypt, also for a time left the Nile as his memorial, till his grandson Jehaleleel superseded him. That river was anciently called Siris, and this word is the same as the Bible Shichor (Jeremiah ii. 18, &c.), in which it is impossible not to recognize the name of Ashchur.²⁶ Besides the places called Busiris, Sakkarah and Dashour, the Beni Asser of D'Anville may be

²¹ Osburn, i., 400.

²² Typhon and Ptah Soccari are the same. Kenrick's Ancient Egypt under the Pharaohs, New York, 1852, i. 14.

²³ Jezreel, the sown of God, whose name was afterwards given to an important tract in Palestine, and who is mentioned in 1 Chron. iv. 3 as a son of Etam, is the god of seed among the ancients, the Osiris of Egypt, his name being the explanation of the Greek legend of the Spartoi and others of like character.

²⁴ The very Hebrew expression "Father of Tekoa" (Abi Tekoa) may be the original of the word Pataikoi, which is intimately related to Soccari and which reappears in the Indian Apitaka.

²⁵ Dr. Birch on a remarkable inscription of the twelfth dynasty. Transactions of the Royal Society of Literature, Vol. v., New Series.

²⁶ Schol. Apollon. Rhod. iv. 391.

a reminiscence of his family.²⁷ Tasacarta or Tacasarta may memorialize him or his son Achashtari, but Mount Ascar preserves his name to the present day. Djebel Attaka does not meet us in the ancient geographies of Egypt, but, lying as it does over against Sakkarah, I cannot but think that it is an old name revived, as is so frequently the case in the east, being a Tekoa with a mere vowel prefix. The other names borne by this range are, as we shall see, all connected with Ashchur's family. I have not found any memorial of Helah, the wife of this distinguished monarch, but the fame of Naarah or Nagarah, who left her name to Naarath or Nagarath of Palestine, survives in the well-known city Naucratis, which, appropriately enough, lay in the Saitic nome. I should mention that the Aphthitic nome must, however unlikely it may appear, be derived from the very Hebrew expression *Abi Tekoa*, being identical with the Bible geographical name *Jiphthach*.

I have already indicated that the Bible appellation of the eldest son of Ashchur presents difficulties in its connection with Egyptian and other equivalents. The root *Achuz*, without the terminations in *am* or *ath*, occurs most frequently, but there are cases in which the *zam* forms an important part of the word, while in others *z* is naturally changed to *d* and the final *m* made an initial letter, thus completely disguising the original name. From *Achuzam* is derived the word *hak*, signifying "a leader," and also the more complete expression *Hyksos*, which Josephus writes Ἰχουσσῶς. The name *Hyksos* was thus originally confined to the family of Ashchur's first son. He likewise gave their names to the mountain and region of Casium, and to the place of the shepherds called *Sachisu*. His father and he fitly appear in company, leaving their seal of nomenclature on Sakkarah and Gizeh respectively, as well as on Mount Ascar and Mahazeh, which lies to the south of it. The name of *Achuzam* was carried (doubtless long after his death) into Upper Egypt, and survives in the Mt. Aias and Wady Jasoos in the region of Cosseir. After the expulsion of the Shepherds, mention is made of his line on the Statistical Table of Karnak, in which Tothmes III. speaks of *Jukasa* in the land of the *Tahae* or *Taochi*.²⁸ Mr. Cox has identified the Indian *Ahi* with the Sphinx of Grecian and Egyptian story.²⁹ The Egyptian Sphinx proper is at Gizeh, and bears the

²⁷ D'Anville Geog. Anc. 211.

²⁸ Kenrick, ii. 192.

²⁹ Mythology of the Aryan Nations, ii, 326, &c.

name of Sefhres, or Hefher the brother of Achuzam, but connects with the latter, of whom it was probably a monument, in the Greek name Phix, whence Phacussa and Tell Phakus (the Phikean hill) in the neighbourhood of Tacasarta. Phix, Phacussa, &c., are simply Ahi or Achuzam with the prefix of the article, and Chabrias near Tell Phakus explains the relations of Sefhres and the Sphinx. The Sphinx, although it bears the name of Sefhres, is sacred to Athom or Atmoo. This, I think, arises from the fact that Achuzam married his daughter Zelelponi. Certain it is that he did marry into the family of Etam, but whether his union was with this princess or with a daughter of Jezreel I cannot well decide. As the myth of the horsemen which connects the Dioscuri and the Asvins is related to that of the Sphinx, I may note here the connection of *ses* the horse and *shos* the shepherds, Achuzam being pre-eminently the horseman of antiquity. This, however, I merely throw out as a hint to the student of Egyptology, and for the sake of future identifications and ethnological connections. The forms in which we find the final *zam* of the name of Ashchur's eldest son are Sem Hercules, Sumes Hermes, Smu, a name of Typhon, all of whom are identical with Hercules Assis. Sem, like his father Ashchur, is said to have been made a governor of part of Egypt by Osiris, and in him we recognize the Macedon, whom Diodorus makes, together with Anubis, a son of that monarch.⁵⁰ In Macedon we find the *z* of Achuzam changed to *d* and *m* prefixed as in the case of Mysara, Mestræi, &c. The word survives to the present day in the Mokattam mountains, belonging appropriately to the range of Attaka. A more difficult disguise to penetrate is that which is presented by the name Thoth. Indeed I do not yet feel altogether sure that it represents Achuzam himself, but it is most probable that it does. In the two lists of Syncellus, Menes, who heads each, is followed by Athothes and Curudes respectively. Curudes I shall yet show to be Zereth, the eldest son of Ashchur by Helah, and the rival of Achuzam, who, taking the connected name of Achuzzath, would be known as Ahutath among the Egyptians. In the genealogies of Sanchoniatho, Misor, who is Ashchur, is the father of Taauth.⁵¹ In Hermopolis also Thoth accompanies Sahor, who is Ashchur, and Timan-hor, who is Temeni, while he is also recognized as the head of the Cabiri, who

⁵⁰ Guigniant, i. 433.

⁵¹ Sanchoniatho's Phœn. Hist., by Cumberland. London, 1720, 26.

take their name from Hepher or Chepher. In Agathodæmon, which is the Greek name of Tat or Thoth, we have but a lengthened form of Achutam or Achuzam.⁸² Manetho's first dynasty places Athothēs at Memphis in the region of Gizeh, Busiris and Sakkarah, and gives Ouenephes, or the Anubis, who in Diodorus accompanies Macedon, as the second from him. But there is no doubt that he is the same as the Boethos or Bochus, who heads the second dynasty, an earthquake in both reigns helping to mark the identity. In Bochus, as Eusebius gives it, we find a form the same as that which appears in Phacussa. Once more we discover him, though sadly out of place, in the third dynasty, where, as Aches, he immediately precedes Sephouris or his brother Hepher. He may be the Sesonechosis who stands first in the twelfth dynasty, Sesostris, or his brother Achashtari, being the second from him. Josephus mentions an Asses as the last of the Shepherd line. That there was one of this name at the end of the dynasty of the Mestraeans is not to be denied, but the most famous monarch who bore it is to be found at the commencement. He is also no doubt the Susunus of Bār Hebræus, who follows Aiskus or Ashchur. To come to what rests on a more solid foundation, the name of Achuzam has been found on the monuments. At Gizeh and Sakkarah he appropriately appears as Assa Tatkera or Aches or Aseskef, the son and immediate successor of Usecheres, and in company with Sephouris or Sephres and Sesostris. In the chamber of Karnak and on the Tablet of Abydos the names of Ashchur as Usecheres, his three sons, Achuzam as Aches, Hepher as Sephres, and Achashtari as Sesostris or Nesteres, together with the Horite Onam as Onnos, occurring in regular order with all the marks of contemporaneousness, present such a proof of the correctness of my inductive process from what were at first mere mythological data as cannot be lightly called in question.⁸³

I have no direct monumental evidence that Jehaleleel is the son of Achuzam or Aches. Geographical facts show striking analogies between southern Palestine and the land of the Pharaohs. Sile, Sele or Selahieh, connecting with Tell Phakus, gives promise of

⁸² That Agathodæmon is no Greek word appears from its being mentioned in the Book of Nabathean Agriculture as Aghathadimun.

⁸³ The Scriptural and Monumental lists thus coincide :

Ashchur,	Achuzam,	Hepher,	Temen,	Achashtari,
Usecheres,	Aches,	Sephres,		Nesteres, or
Sahor,	Thoth,	Kheper,	Timan-hor,	Sesostris.

the fuller form Silsilis in the Thebaid, but nearer than all to the original is Mt. Kalil lying south of Mahazeh, as that reminiscence of Achuzam lies below Mt. Ascar. The mountains called Silsilis and those termed Kalil commemorate the same person as those in the neighbourhood of the Azazimeh named Helal and Dhallal. The Coptic name of Silsilis is Golgel, reminding us of the Gilgals of Palestine already associated with Jehaleleel. It will be remembered that the Shittim or Acacia was in both these names connected with the line under consideration, representing Sheth and Achuzam. It is the Gilgil, Sealeh or Sayal, and under these forms unites Jehaleleel with Achuzam and the Shethites. But we have found the words Khalil, Nahaliel, &c., to be variations of the same name, designating rivers; and, most appropriately, at Silsilis the river Nile is known to have been an object of worship. It is an easy matter to say that Nilus is a Greek term for that river, but not so easy to account for the origin of what is no Greek word. Hecataeus tells of a town Neilos, and the Nilos, or festivals of the river, are mentioned by many writers. It was likewise known to the ancient Hindoos as the Cali. The ancient Neilos or Nilopolis, which was situated in the Fayoum, is no doubt the present Illahoun, about which traces of Nile worship are conspicuous. As *r* and *l* are interchangeable in Coptic, we may find the same name in the Phruron or Nilus of Eratosthenes, answering to the Nileus of Diodorus, who appropriately precedes Chembes. Similar pairs of words are Aeolus and Perieres, Aila and Paruravas, Khulasa and Gerar. Jehaleleel by this process would become Jehareerer or perhaps Haroeris. The *l* and *r* are interchangeable in the word Ahalu or Aahru, denoting the heaven of the Egyptians; and this word is simply the name of the son of Achuzam. I may premise so far as to give its equivalents in different languages for the sake of establishing the identity. It is the Palestinian Khutil, Khulasa or Elusa, the Greek Elysium and Eleusis of the mysteries, the Latin Coelum, the Sanscrit Kailasa, the Germanic Valhalla and the Celtic Avilion. The funereal ritual of the Egyptians furnishes us with the original of the Eleusinian mysteries, Jehaleleel, as a prominent member of the sepulchral family, giving name to the region of which they chiefly treat. The valley of Ahalu, or Aahru, or Balot—for it is known by these three names—is the region, first of all, whence Jehaleleel, who received the patriarch Abraham, having mustered his forces and made with him and other

neighbours treaties of peace, descended upon the valley of the Nile. As Balot he is Pluto and Philitis the shepherd, and Salatis. His town is Pelusium, whence he advanced to Salahieh, thence to Illahoun, and afterwards perhaps, although this is doubtful, to Silsilis. How he came to reside in Palestine when his father and uncles ruled in Egypt I leave for future consideration. His name is not unknown in classical story, for there he is Belus, King of Egypt, whose son Cepheus ruled in Ethiopia. The song of Linus, which so much excited the astonishment of Herodotus in Egypt, and which Sir Gardner Wilkinson has found in the "ya laylee! ya layl!" of the modern Copts, belongs undoubtedly to the memory of this ancient monarch. Already we have met with traces of Jehaleleel in Belus, Nilus, Salatis and Philitis, but no such name appears on the monuments. The reason no doubt is that the letter *l* has been persistently rendered by *r*, so that we must look for the invader under some such form as Aahru or Haroeris. In such a search it cannot be supposed that I should meet with any great measure of success, situated as I have been in a country unfurnished not only with original sources of information, but also to a great extent deficient as regards its libraries in works on Egyptology. I cannot doubt, however, that the Soris who precedes Suphis at the head of the fourth dynasty of Manetho corresponds to the Nileus who precedes the Chembes of Diodorus; Belus and Cepheus, Philitis and Cheops, Jehaleleel and Ziph answering to these. He is, I believe, the Ousrenre or Ranseser of the pyramid of Reega in the very region where Jehaleleel should be found, and whom Dr. Birch, to whom we owe the discovery of his name, will, I have little doubt, identify with the shepherd Hak. Osirkef, Aseskef, Ousrenre and Shufu are appropriately found together representing four generations of the line of Ashchur, the father of Tekoa. My authority for connecting Salatis and Ases or Jehaleleel and Achuzam as father and son has not yet appeared, but will be found satisfactory when I come to treat of the Persian and other traditions concerning this line.³⁴ If, as Mr. Osburn has stated, Salatis is the son of Othoes, the latter name must present an abbreviation of the Thoth form of Achuzam. Another name for Jehaleleel may be Thoules.³⁵

³⁴ The Persian Gilshah, who is also Ubul Muluk and Uboo Busheer, is the son of Yeesun Ajam; the Arabiac Ilyas is son of Yasin; the Greek Plutus is son of Jason: and Yeesun Ajam, Yasin and Jason, are forms of Achuzam.

³⁵ It is not improbable that the legendary Egyptian name Melol or Meror given to the Pharaoh of the Exodus in the Book of Jasher is a reminiscence of Jehaleleel, corresponding with the Arabic Mahlayel, the father of Kablyeh, Cepheus or Ziph.

A link by means of which the somewhat obscure traces of Jehaleleel are referred to him, is found in the name of his eldest son Ziph. Ziph is Typhæus and Typhon, as geographers have agreed in the case of the region of caves bearing the name in Palestine. As the name of an Egyptian Pharaoh it appears little changed in Suphis, while the character of the initial letter is seen in the fact that it may equally be rendered Khufu or Cheops. In Manetho's third dynasty, a Souphis follows Mesochris after Tyreis, being himself followed by Tosertasis, but, in Eratosthenes, Moscheris, a name like Mesochris, comes after Sensaophis, who is preceded by Saophis. These connect at once with Manetho's fourth dynasty, in which, after Soris, we meet with two kings in succession of the name of Suphis. There was one great Pharaoh of the name of Suphis or Cheops, to whom Herodotus and others attributed the erection of the great pyramid. The justice of the tradition has been shown in the discovery of the monarch's name by Colonel Vyse. He is Ziph, the son of Jehaleleel or Philition, Cepheus son of Belus, Chembes who follows Nileus. He belongs to the long-haired Shepherd line, and with them his memory was hated, he being, indeed, the personification of the race that opposed the family of Horus, and the Typhon of classical story. Accordingly Suphis is execrated while Mencheres or Manahath is blessed.³⁶ He fights the Anu, who descended from Onam or Onnos, another Horite, and stands in opposition to the family of Khem or Achumai, the founder of Coptos, with which in my last paper I improperly connected the Cheops of Herodotus.³⁷ Cheops and Chemmis are two very different persons. He also shows intimate relationship with the Ashchur line, in being mentioned together with Usecheres, as at Isbayda near Hermopolis.³⁸ Siouph or Seffeh, which appropriately lies in the Saitic name, is a geographical memorial of this monarch. The incense called Kuphi or Gef, which seems to have been partaken of by the dead on their arrival at Ahalu, connects this son of Jehaleleel with the funereal ritual that was first composed under his grandfather Achuzam or Assa Tatkera. The Kufa of Palestine, mentioned upon a tomb at Qoorneh, are probably the descendants of Ziph, after their expulsion from Egypt.³⁹ The title Sophi, which has been elaborately

³⁶ Osburn, i. 324.

³⁷ Lenormant and Chevalier, *Mannal of the Ancient History of the East*. London, 1869. Vol. i. 205.

³⁸ Rawlinson's Herodotus, App. Bk. ii. ch. 8.

³⁹ Kenrick's *Egypt*, ii. 186.

treated of by the Rev. W. B. Galloway, must refer to the same distinguished person.⁴⁰

We have seen that the next individual in the family of Jehaleleel is a female named Ziphah. I do not think that she is the second Suphis or Sensaophis or Kneph Chufu. She is no doubt Nephthys (a word like Naptha already connected with Ziph in its form Zepheth), who is called the wife of Typhon and mother of Anubis. She was, in fact, the sister of Typhon and the mother of Anubis, who is Kneph, hence the title Kneph Chufu; but her husband was Coz, the son of Ammon, whose son Anub or Ganub furnishes the names Anubis, Kneph, Canopus,⁴¹ &c. If the Kufa descended from Ziph, it can hardly be that he died childless; nevertheless he appears to have been succeeded by his sister's son. The consideration of the family of Coz, however, must be left for the present.

Two younger brothers of Ziph remain. These are Tiria and Asareel. Tiria may be Tyreis of Manetho's third dynasty, and Asareel the Mesochris who follows him, both of these being mentioned out of their true order. Yet on this point I am far from insisting. Certain it is that the former left his name to part of the mountain range connected altogether with the family of Ashchur, in its appellation of Troicus; the Troja of Egypt, with its kindred names of Illahoun and Assareel or Assaracus, with Ziph or Capys, giving us the originals of those which at a later period arose in the geography and traditions of Asia Minor.⁴² Not that I believe the siege of Troy took place in Asia Minor, but, as I trust soon to be able to prove, in Palestine, and upon the eastern shore of the Dead Sea. This may appear startling and improbable, but so is the whole truth concerning the early history of Egypt and the world.⁴³ It is not to be denied that the Trojans assisted the Hittites in their wars with Rameses II.⁴⁴ To return, however, to the geography of Egypt, we find the limestone hills of Tourrah and Masarah, or of Tiria and Asareel, furnishing appropriately the materials for the erection of their brother Ziph's

⁴⁰ Egypt's Record, 545.

⁴¹ Canopus and the Dioscuri are associated (Guignaut). Anubis holds a prominent place in the Egyptian mysteries.

⁴² In Jehaleleel I find Ilus, the eponym of Ilium; Ziph, Tiria and Asareel are Capys, Tros and Assaracus. The Troja of Egypt was as much older than that of Asia Minor as the Thebes of the same country exceeds in antiquity the similarly named city of Boeotia.

⁴³ As I differ from other investigators in regard to the locality of Troy, so am I compelled to differ in the date I assign to the Trojan war, which I think must have taken place during the wandering of Israel in the desert.

⁴⁴ Lenormant and Chevalier, i. 249.

great pyramid and those of succeeding monarchs. It would swell this paper to an unnecessary degree were I to state the many conjectures which the history and geography of Egypt give rise to in connection with the names of the sons of Jehaleleel, or were I even to state the many arguments by which the identity of Ziph, Suphis and Typhon may be supported. I write for students of Egyptian history who have the facts before them, and to whom what I have briefly indicated will be amply sufficient to bring conviction of the truth.

Having traced the line of Achuzam as far as Anub, the son of Ziphah, we may return to investigate the relations of his brother Hephher with Egypt. Looking first at that part of the history which is termed mythological and accounted most uncertain, we may find some indications of his presence in the prophet Phrasius from Cyprus,⁴⁵ a supposition which I found more on the name of the place whence he came than on that which he bears, for Cyprus, I have little doubt, took its name from Chepher. He is certainly the god Kheper, one of the eight, and the head of the Cabiri, who are of Ptah Sokkari, his father. Pococke has correctly united the name Cabir with the geographical appellation Cyprus.⁴⁶ Cabar is an Egyptian name for Venus; Astarte is called Kabir; and the legends place the birthplace of the Venus of the Greeks, who must not be dissociated from them; in Cyprus.⁴⁷ We shall yet find the name of Astarte intimately connected with the family of Ashchur. Another mythical character relating to Egypt is Hyperion, whose city was Heliopolis or On.⁴⁸ He is Hephher and the Sefhres who has already been before us, the latter name being the Egyptian equivalent of the Chaldean Sippara and Kirjath Sefher of Palestine, the city of the book. On, the city of this Sefhres; Hephher or Hyperion, was appropriately the university of Egypt.⁴⁹ He has left many geographical monuments. Abaris of the Sethroitic nome is the unaspirated form of Hephher, and need not have given much trouble to the student of Josephus, for it is simply Chabrias, which Strabo places near Pelusium, a word presenting the aspirated form of the same name. All its surroundings are Ashchurite, such as Casium and Phacussa,

⁴⁵ He is connected with the story of Busiris as the adviser of that monarch in the matter of human sacrifices.

⁴⁶ Pococke, *India in Græca*, 220, &c.

⁴⁷ Guigniaut, i. 833; Rawlinson's *Herodotus*, ii. 51, note.

⁴⁸ The whole story of Hyperion, Cyrenus, Phæthon, &c., is Egyptian, and belongs to the line of Hephher.

⁴⁹ Rawlinson's *Herodotus*, ii. 5, note.

Pelusium and Salahieh, Sethrum, &c. There are other towns of the same name in the land of the Pharaohs. Diodorus makes Chabruis the son and successor of his Chemmis and the same person as Cephren, called his brother. Herodotus mentions Cephren also as the successor of Cheops. Now Cheops or Suphis had no brother of this name, and his nephew who succeeded him was Kneph Suphis or Anub, son of Ziphah. Manetho nowhere makes mention of a Chabrias or Cephren immediately after Suphis, but records several names which relate to the person so called. In the third dynasty there is a Sephouris, who rightly comes next to Aches or Achuzam, but is wrongly placed with him after a Suphis, Tosertasis only intervening. Sephres, who I think is the same monarch, is the second of the fifth dynasty, Usercheres being the first. It is worthy of note that Sephouris is said to have reigned thirty years and Sephres thirteen.⁶⁰ Not till the eighteenth dynasty do we meet with a similar name; and then, in the second and twelfth places according to Africanus, we find Chebros and Chebres with a reign of thirteen and twelve years respectively. He is, I am persuaded, the same person as Sephres or Sephuris and the eponym of Chabrias and Avaris. Sephuris has been found at Gizeh, the region of Achuzam. At Karnak he appears on the same line with Aches. Like others of his race, he fights the Anu, or people of Onam the Horite. He has a tablet in the Sinaitic peninsula, where, I doubt not, he gave his name to *copper* in many languages, as he did to the *cypress* among trees. Sephres, again, has been rightly placed third after Menes by Lepsius, Achuzam being the second, under his name of Athothes. He has been seen to connect with the family or line of Usecheres or Ashchur, and to him is imputed the Sphinx, which immortalized his elder brother. His identity with Hyperion and relations with the places called Sippara and Kirjath Sepher are also fully established by the frequent mention made of the "Library of Sephres."⁶¹ Mr. Galloway, quoting Abydenus and other writers after Berosus, conclusively proves that Sippara and Heliopolis, the town of Hyperion or Hephher, are the same.⁶² The relations that subsisted between this place and Xisuthrus or Sesostris or Achashtari will yet make the fact irrefutable. I have connected Sephres and Chebros, although the latter occurs in the

⁶⁰ The "thirty years" allotted to Sephouris is I think a mistake, thirteen being the true number.

⁶¹ Osburn, i. 310.

⁶² Egypt's Record, 159.

eighteenth dynasty, which is inimical to the Shepherds. It is certainly one of the last places in which, had I been forming mere hypotheses, I should have been disposed to look for a son of Ashchur. He is mentioned here as one of the ancestors of the line that took part in the expulsion of the Hyksos proper, and not as one who actually participated in that expulsion. The similarity in name and length of reign are points in favour of the connection, but it is by means of his descendants that we are enabled to decide that the Sefhres of the fifth and the Chebres of the eighteenth dynasty are the same individual.

I have already stated my present belief that the Kenaz of 1 Chron. iv. 13 was the son of Hepher, Sefhres or Chebres. The name of Kenaz connects with three lines, although I need not say that it only refers to one. It is the Pachnan or Pachnas of the Shepherds, the Bakkan of the Stranger Kings, and the Akencheres of the eighteenth dynasty.⁵³ Sir Gardner Wilkinson and other eminent Egyptologists have already suggested the correspondence of these names.⁵⁴ Mr. Perring has referred the Stranger Kings to the Hyksos line, and Lepsius connects them with the eighteenth dynasty. The father of Akencheres is Chebres, and the father of Bakkan is the same, although the title of Amenophis is generally prefixed. As for Pachnan, he merely follows Bnon, an unknown king. With the line of Stranger Kings who worshipped the sun's disc we find the female name Taia connected, a name which at once calls to mind the wife of Hyperion, who was Thea. The character which Diodorus gives this monarch as a great astronomer agrees with the scientific pursuits of Sefhres. If, however, Pachnan and the other names mentioned give us Kenaz, we should find his descendants. His eldest son was Othniel. Now, the final *el* we must not expect.⁵⁵ Atni, Gothon or some such form must represent him.⁵⁶ Accordingly he is the Atin-re or Toonh, who is intimately associated with Bakkan at Psinaula, which is simply Othniel with the prefix of the Coptic article and the change of *t* to *s*. He is also the Danaus, a Greek form like Donald,

⁵³ We also find Kenaz with the *ra* affix in the Chensres or Kai-en-ra who, with a reign of thirty years, closes the second dynasty following Sesochris, who is Sesostris, or his uncle Achnashtari.

⁵⁴ Rawlinson's Herodotus, App. Bk. ii. ch. 8.

⁵⁵ This final syllable is peculiarly Hebrew, and rarely occurs in names transported beyond the Semitic area. Thus Shobal appears as Seb, Siva, Sabus.

⁵⁶ Atin would represent the unaspirated and Gothon the aspirated form of this name, the Septuagint rendering of Othniel being Godoniel.

Daniel, and similar words derived from Othniel, who fittingly follows Akencheres. Again he appears among the Shepherds in a truncated form of the Greek Sthenelus (Sthenis), as Staan after Pachnan. He is likewise the Phæthon whose claims were disputed by Epaphus (Apophis), the friend of Cynus (Kenaz), and, as I have already indicated, the Adonis of Phœnicia and Cyprus, where the Cinyrads kept up his father's memory. Hathath, who is of Othniel, may be a daughter, which the feminine termination would justify, and the Athotis, Teti or Tati of this line who married Skhai, whoever he may be, and became the ancestress of the Ramessid dynasty. Meonothai, who follows and may be her son, is, I think, Mene-phthah; and Ophrah probably gives Miphres or Misaphris, from whom came the great enemy of the Hyksos. Seraiah, the second son of Kenaz, may be an Egyptian Soris, Sisires, Sirois, or Sirius. As the dog-star he unites his father's name (Canis) with his own. The student of the lists and monuments has now his materials before him in almost, if not perfectly, infallible order, and may supplement these initial labours without much trouble. I may mention before passing from the family of Hopher that his wife Taia was probably a daughter of Onam, her father being given as Ainnin, and he himself connecting intimately with On, the city of this Horite king. From their mother also Bakkan or Kenaz and Atin or Othniel may have adopted the Horite *ra* into the nomenclature of the family. The connection with Onam may also explain the union of his mother's name Atarah with the Joab who appears as a son of Seraiah, and great-grandson of Hopher, in Ataroth Beth Joab. The name of Kenaz remains in Conosso, the Wady Beni Kensi, Pachnamuis, and other places, in the neighbourhood of which the memory of his descendants is similarly embalmed.

I have not much to say about the third son of Ashchur, Temeni. We have already found him associated with Sheth and Sahor as a god of Hermopolis, and the geographical name Damanhour in the Delta, not far from Naucratis, which commemorated his mother, preserves his memory. He may be found with the article as some early Phthamen, and is, perhaps, the so-called Mencheres, Timan-hor without the initial and important T, who immediately follows Sephres, and whose standard is of the same character as those of Usecheres, Aches, Sephres and Sesostris. The true Mencheres or Monthra is the son of Shobal, and this Mencheres cannot be the same.

man. Sephres had no Mencheres among his sons, nor had Aches.⁵⁷ Temeni may be Tancheres of the fifth dynasty or the Stamenemes of Syncellus. I know nothing certainly about him; but from the fact of his being a god and giving name to a town, it is probable that he exercised sovereignty, and may yet be found occupying no mean position among the Pharaohs. It does not, however, follow because the name of an Ashchurite appears on the monuments and in the lists of Manetho and others, or as the designation of a town, that he therefore exercised sovereignty in Egypt or even lived there. Sons and brothers would naturally preserve the memory of their nearest relatives and hand them down to posterity along with their own, although these might dwell in distant regions. Temeni may never have been out of Palestine, or may have returned there, not temporarily, as Jehaleleel, but for permanent residence. Elon, the father of Esau's wives Bashemath and Adah, Husham who ruled in Edom, and Eliphaz the friend of Job, were doubtless of his family, and the first of these was probably a grandson; so that some of his descendants early made Palestine their home.

The fourth of Ashchur's sons by Naarah is Ahashtari. He was the greatest of the Shepherd line. His name occurs with and without the final *ri*. As the god of the Hyksos he is Sheth or Ashtar, the latter name giving us the Ahashtari of Chronicles. Astarte is the goddess joined with him, the eponym of Ashtaroth Karnaim. He named Sethrum and the Sethroitic nome, with other places in Egypt, all in the vicinity of Ashchurite designations. He is the Satis of Bar Hebræus, the Sethos and Saites of other chroniclers. As Sheth, he divided the opprobrium of the new race with Smu or Achuzam, Babys or Apophis, and Typhon or Ziph. The legend of the patriarch Seth being buried in an Egyptian pyramid belongs to him. Josephus made a similar mistake, and ascribed to the son of Adam the erection of inscribed pillars in the land of Siriad, which Whiston referred properly to Sesostris.⁵⁸ With all the legends relating to Seth, the story of a flood is bound up; and Mr. Galloway, arguing for an Assyrian connection, has proved conclusively that Sesostris, Xisuthrus and this Seth are one, the flood being an element in the history of each. All of these names are at once derivable

⁵⁷ Meonothai of the family of Hepher may easily be a Mencheres, however, although he would come much later.

⁵⁸ The Siriadic land is that of the Siris, Shihor or Nile, named after Ashchur, the father of Sesostris.

from that of Achashtari. The deluge may have been an extraordinary overflow of the waters of the Nile, or, almost as probably, the same convulsion of nature as that which submerged the Cities of the Plain, near which the Shethites dwelt.⁵⁹ The story told by Diodorus of the destruction of the army of Sesostris at Pelusium, owing to the universal drunkenness of his soldiers, we shall yet meet with in the annals of countries far from the shores of the Mediterranean.⁶⁰ Sesochris of Manetho's second dynasty and Sesostris of the twelfth are plainly the same person. In the second dynasty he bears the name of his father (Ashchur) instead of his own. The monuments give him to us as Nesteres (if the initial *n* be a true reading), son of Usecheres, who took Heliopolis from Onnos, and thus no doubt incurred the enmity of his elder brother Hepher. As Nesteres, he appropriately connects not only with Usecheres but also with Aches and Sephres or Sefhuris. From a similar form of his name the Shepherd dynasty, succeeding to the Auritæ, acquired the designation Mestræi. Phlegyas at On we learn was called Mestres.⁶¹ The name Phlegyas itself survived in Pilku, one of Sheth's cities, in Boulak near Cairo, and in Belka in the land of Moab. It is hard to say who, among the many Sesortasens of the twelfth dynasty, represents the third son of Ashchur. As far as I can judge, the name Sesortasen is not confined to the family of Achashtari, but is applied to other children and descendants of the father of Tekoa. Sir Gardner Wilkinson, however, decides that Sesortasen I. is Sesostris, while Lepsius favours Sesortasen II., and many, from the fact that the third Tothmes treated him with divine honours, find the great conqueror in Sesortasen III. Onnos is represented as the father of the first of the Osirtasens or Sesortasens.⁶² It is possible that Achashtari may have married a daughter of the Onnos or Oannes whom, as Sesostris or Xisuthrus, he expelled from On, but more probable that confusion has taken place of his name with that of his brother Hepher, who certainly did so, and who, as a son of Ashchur, had equal right to the name Osir-tasen. To Sesonchosis, who is made by Manetho the first of the Sesortasens, Dicæarchus ascribes the use of the horse and the institution of castes. We have already found the name of Achuzam associated

⁵⁹ The period of Sesostris would agree with this since we find his nephew Jehaleleel ruling in Gerar or Elusa immediately after the destruction of the Cities of the Plain.

⁶⁰ Among other notices of the same kind, we have the Welsh tradition of Seithenin, the drunkard.

⁶¹ Guigniaut, III. 520.

⁶² Gliddou's Ancient Egypt, Philadelphia, 52.

with horsemanship. It is Achashtari, however, as Castor of the Dioscuri, whose name is most prominent as an early rider, and it is the same monarch who, as head of the Kshetriyas, formed the warrior and other castes of Egypt. His brother Chepher named copper among metals and the cypress among trees. His elder brother Achuzam and his son Jehaleleel, as we have seen, left their names to certain species of the acacia. Achashtari also, in the Sheth form of his name, gave the oriental equivalent Shittah to the same tree, but in the fuller form designated the metal *tin*, which is the Greek *Kassiteros*, Sans. *Kastira*, Arab. *Kasdir*, all coming, no doubt, from the Phœnician or rather Philistine name of this monarch. The Sesortasens are preceded on the tablet of Abydos by Amnoneith, whose name is very like Manahath. It is possible, therefore, that Manahath and Achashtari had relations with one another, the latter being son-in-law of the former. I have as yet no evidence for this, nor for another probable connection, that of Ammon as the son-in-law of Achashtari or Sesostris. Neither have I so far been able to find certainly the children of Achashtari, who gave name to the Shethites. Moab probably united with his family, and Bela or Belag, the son of Beor or Phegor (whence Baal Peor), who ruled at Dinhaba in the land of Moab over that country and Edom, may be a descendant of Sesostris, from whom came the name Pilku, Phylace, Boulak, or Belka.⁶⁸ Beor or Phegor may be the Bicheris of Manetho's fourth dynasty, who follows the Suphids, but also the Biyris of Syncellus, who precedes Saophis. If Beor be the son of Achashtari, he must be earlier than Ziph, the grandson of Achuzam, but, as reigning in a different part of the land of Egypt, might easily be mentioned after him. Shuckford supposes that the invasion of Salatis drove Belus out of Egypt, and this Belus is fabled to have ruled in Phœnicia and Babylon. I cannot but think that the Boccheris, whom Manetho, Diodorus and others place at a much later period in Egyptian history, may be the Beor or Begor whose son fled to Moab and ruled at Dinhaba. He may also be found in the Labares, answering to the Alapar and Bellepares of Babylon, who immediately follows Sesostris in the twelfth dynasty of Manetho. The plain of Bacarah opposite lake Moeris, on the east of the Nile, both by its name and position favours this identification. The memory of Beor or Phegor is also, I believe, preserved in the present Vacaria on the

⁶⁸ Genesis xxxvi. 32.

borders of the Arabian desert, which marks the ancient Phagriopolis and the Phagroriopolite nome. The fish Phagres, (the eel), which was worshipped as Phagriopolis, was fabled to have devoured the member of Osiris which was missing when Isis went in search of his discerped body, in honour of which that phallus worship arose which is always associated with the idolatry of Baal Peor. Sheth certainly dwelt in the Rabbahs of Ammon and in Ar-Moab, so that the connection is far from being an improbable one. The Phre, who is a god of the Shethites with Ashtar and Amun, cannot be a form of the Horite Ra, and is, I am inclined to think, this Beor. He will also be the Pheron, whom Herodotus makes the son of Sesostris, in connection with whom it is well to observe that the same author attributes to him the erection of phallic pillars. I reserve what I have to say concerning the Shethites or descendants of Ahashtari for the Palestinian connections of the Egyptian Ashchurites.

We now turn to the family of Helah, of whose name I have discovered as yet no trace. The first of her sons, and probably the contemporary of Achuzam, was Zereth. The first letter of his name is one of the most uncertain in the Hebrew alphabet in regard to the forms which it may assume. S, K or Ch, T or Ts, are the equivalents which we may expect to meet with. Among the Shepherds of Syncellus, Certos following Sethos must be this Zereth; and the Tricus of Bar Hebræus coming after Susunus, whom I have taken from his position to be Achuzam, is probably the same. Evidence, which I think puts this out of doubt, is furnished by the lists of Upper and Lower Egyptian kings which Syncellus has preserved. The successor of Menes in the one list he makes Athothes, who is Achuzam, and in the other Curudes, who is Zereth. He is also, I have little doubt, the Tosorthrus or Sesorthus of Manetho's third dynasty, whose name may be repeated there as the Tosertaris who immediately precedes Aches. A name similar to either of them has been found at Memphis with that of Aches.⁶⁴ As Helah is first mentioned in the Hebrew text of Chronicles, Zereth may possibly have been the eldest son of Ashchur. The name of this monarch is only known to me subsequently in that of his descendants, the Shairetaan, who are plainly the people of Zarthan and similarly named places in Palestine. They are, as I have already indicated, the Cherethites or Cretans, an identification for which I have the high

⁶⁴ Kenrick, ii. 109.

authority of Mr. Poole. These Shairetaan, or people of Khairitana, were essentially maritime, and the Bible coast of the Cherethim was that extending eastward from Pelusium, known to the Egyptians as Zerethra or Barathra. Branches of this family afterwards migrated to Zereth Shahar, Zarthan, the neighbourhood of the brook Cherith, and other places on the Jordan; so that the Egyptian records correctly represent them as at times a sea, at times a river population. The so-called Sardinians and Dardanians and Cretans of the monuments are different readings of the name by which the descendants of Zereth were known.

If any doubt existed as to the connection last stated, it is set at rest by that of Zohar or Zochar, the brother of Zereth, who stands next in order. I do not know whether his name appears on the monuments as a ruler in Egypt. From the fact of his son Ephron being at Hebron in the time of Abraham, it is hardly likely that he himself governed in the land of the Pharaohs. He may, however, be the Toegar Amachus of Syncellus, while Möscheris and Mesochris, already queried for a son of Jehaleleel, answer to his name, with the, as we have seen not uncommon, prefix of M. More probable, however, is it that he is the Seker-nefer-ke or Necherochis of the same third dynasty to which Tosorthrus belongs. It is in the mention of his descendants that we justify his own Ashchurite and Shepherd relations. These are the well known Tocchari, whom Nott and Gliddon have termed "pure Celts." The Tocchari are nearly always united with the Shairetaan or descendants of Zohar's brother Zereth, as well as with the Taochi, or men of the line of Ashchur of Tekoa. Their name has been correctly rendered Teuceri, for from the two sons of Helah came the lines imputed to Dardanus and Teucer. It need not now surprise us to find that other nations, supposed to have come from Asia Minor and still more distant regions to make war with the Pharaohs, dwelt within a short distance of the northern bounds of their dominion.

Ethnan and his descendants I have not yet satisfactorily identified. The latter may be the Tohen or Tahennu whom the Egyptians hated and with whom they maintained frequent wars, and the former may, although I doubt it, be the Tancheres of Manetho's fifth dynasty. Many places bearing a name similar to that of Ethnan about the Tanitic branch and mouth of the Nile, with Tineh as a name of Pelusium, may commemorate this last son of Ashchur. Other

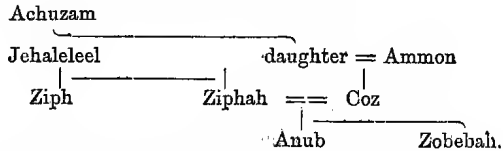
investigators with more time and greater appliances at their disposal will, I trust, soon afford us information regarding Ethnan and his family.

There are many names of Egyptian monarchs remaining, and some of them we must yet consider. Others, which belong to the families of Jerahmeel and Onam—such as Cheres of Manetho's fifth dynasty, who, I think, is Eker (1 Chron. ii. 27); Tlas of the second, who is Jediael (1 Chron. vii. 6, 10); and Amchura found at Abousir, who is Abishur, grandson of Onam or Onnos (1 Chron. ii. 28, 29); together with Harphre or Cerperhes of Manetho's third, who is Hareph, the father of Beth Gader (1 Chron. ii. 51)—I must keep for a future paper on their respective lines, none of which, except that of Hareph, has intimate relations with the Ashchurites. The family of Ezra (1 Chron. iv. 17, &c.), to which I have alluded, I must also for the present pass by, merely stating that the well known prince Mourhet is the Mered who is there said to have married a daughter of Pharaoh, and that Jered is the Rathures or Jered-ra of Manetho's fifth dynasty, the Sakha or Succoth of Egypt being derived from the Socho of which his brother Heber was lord, he being also the Egyptian Heber-Scot of the Irish and Scotch traditions, and an ancestor of the Scyths. As for the line of Chelub, the brother of Shuah (1 Chron. iv. 11), all that I can say is that it has intimate connections with the Shepherd stock, Chelub being the Chalbes who was the herald of Busiris according to the so-called myth already quoted, Mechir giving his name to an Egyptian month, the Beth Rapha of verse 12 furnishing the house of Raphaahes so often spoken of under the Sesortasens, and the other names occurring in connection with them upon the monuments. Nevopth, who appears as a high functionary under Sesortasen II., is the ancestor of the Netophathites (1 Chron. ii. 54), and the name of his son Nahrai long survived in the family, as we find by the mention of Maharai the Netophathite (2 Samuel xxiii. 28). Let it not be supposed that these are mere verbal connections. I have evidence for them all, almost if not quite as strong as that which I believe I have conclusively shewn for the connection of the sons of Ashchur. I believe also that the Rebo, a tribe inimical to the later Pharaohs, are the Anakim of Arba, who ruled in Hebron or Kirjath Arba. This gathers probability from the fact that they were allied with the Tocchari who took their name from Zohar the father of Ephron, who dwelt in the same place in the time of Abraham. The children of Coz and Mareshah, the father of Hebron,

are the only other persons mentioned in the Book of Chronicles whom it is necessary at present to connect with the Shepherd line of Egypt.

I have already stated that Coz is the son of Ammon, the son of Lot. The identity of Amun and Ammon has been suggested by various writers, and Sir Gardner Wilkinson decides that these names are too near in every respect for their similarity to be accidental. The child of Amun in the Egyptian Pantheon is Chons; Amun, Maut and he forming the great Theban triad. This Chons or Coz is the Egyptian or Arabian Bacchus, not the Nimrod or Bar-Cush of Bochart, but the same who named the month Pachons by prefixing the article to his name, who is also a son of Ammon. Enopion, son of this Bacchus, prince of the Island of Cos, is Anubis of the line of Amun and the Anub of Chronicles. The Hebrew meaning of the latter word is "grapes," a most appropriate name for the son of the wine god. As a monarch, Anub appears in the first of Manetho's dynasties under the form "Ouenephes." He is called the son of Kenkenes, which is simply Chons reduplicated, the true character of the name appearing in the Cochoe (from the word Kos, embalm) in which Ouenephes built pyramids. The Usaphais, who follows him, is no son of Anub but his sister Zobebah, whose name resembles somewhat that of her mother Ziphah, the sister of Suphis. Coz seems to have been the successor of Achuzam, who is Athothis and Boethus or Bochus, for we have already found him in the Kenkenes who came after the former, and now he appears still more plainly as the Choos or Kaiechos who follows the latter in the second dynasty. The successor of Choos is Binothris, "in whose reign it was decided that women should have the prerogative of royalty." This Binothris or Benteresh is a female name, and is given by Eusebius in a totally different form as Biophis, which is identical with the Usaphais of the first dynasty and the Zobebah of Chronicles. Anub appears again in the Kneph Chufu of the fourth dynasty, after his uncle Chufu or Ziph. The Methosuphis of the sixth dynasty followed by Apappus is, I think, a corruption of Zobebah, the word Phiops reproducing the Biophis of the second dynasty. The Amenemes of the twelfth dynasty may take their name from Ammon, although the form Amnoneith led me to question a connection of the lines of Manahath and Achashtari. Amenemes IV. will be Ammon-anubis or Anub the grandson of Ammon, and the female who succeeds him under the name of Scemiophris or Sebeknofre is really Zobebah, the only queen who ruled in Egypt during the period of ancient monarchy. The

relation of Suphis and the son of Coz is justified by the statement that Anubis was lord of Sepa or Siouph, the region named after the former monarch, into whose family Anub seems to have been adopted. The name Anon or Bnon, which follows that of Salatis in the list of Shepherd Kings, has been read Anoob in the papyrus of Turin, Suphis, who forms the connecting link, being omitted and Anub being made the immediate successor of his maternal grandfather. It is important to find Anub thus identified with the Shepherds. The region inhabited by him was probably that situated in the west of the Delta, where the town of Canopus and the Canopic mouth of the Nile preserved his name. The intimate connection of Coz and Anub as Chons and Kneph with Ammon establish their descent from him as son and grandson; the many agreements between the names Suphis and Kneph and their equivalents leave us in no doubt as to the fact that Coz married a sister of the former, who became the mother of Anub; but I have not yet found the relations mutually sustained by Achuzam and Coz. Their names are not unlike, and, as we shall yet see, they were often confounded.⁶⁵ If they were indeed related before the time of the marriage of Coz to Ziphah or Nephthys, it may have been by the union of Ammon to a daughter of Achuzam and sister of Jehaleleel.



Zobebah was, I think, the mother of Jabez, who is mentioned in the verse of I Chron. iv. immediately following that in which her name occurs. A play upon words appears in these verses, three forms presented in the Hebrew looking like anagrams—Zobebah, Jabez, Beozeb. The language of the text puts it beyond all doubt that Jabez was no Hebrew. He was a convert to the religion of Israel, and apparently a distinguished ruler whose life was marked by uncommon prosperity. He is the Apis, Phiops, Apophis, under whom Joseph governed, who feared God, and reigned nearly one hundred years. He was the greatest of all the Shepherds. Monumental and traditional evidence tell the same story concerning this monarch, who came so early to the throne. Who his father was I

⁶⁵ An example of this confusion is found in Ovid's *Metamorphoses* IV. 15, &c., where Bacchus is called Eleleus and Lyæus, which are forms of Jehaleleel, the son of Achuzam.

cannot definitely say, but it is evident that he died before the birth of the young Jabez,—Mœris, who acted as regent, not standing in this relation to his royal ward. As far as I can at present discover, Tlas or Jediael occupied the position of father or stepfather to young Jabez. I have already indicated that the place named after him in 1 Chron. ii. 55 is really Thebes or Tei Jabez, the chief god of which was his maternal ancestor Ammon, and which acquired the Bible name of No-Ammon. Monuments relating to monarchs of the twelfth dynasty have been found at Thebes. It very probably existed before, but the name of Jabez must have superseded any former designation at the time of the conquest of the region in which it was situated by Phiops. Medinet Abou, the modern name of part of this ancient city, commemorates Jabez. He is Apis the bull, and the god of the Nile who superseded Jehaleleel, as he had superseded his grandfather Ashchur, in giving a name to the river. Abydos may not improbably have been a lengthened or full form of this monarch's name as Jabets, a supposition which the fact of a god Besa having been worshipped there tends to rescue from the class of mere conjectures. The striking statements of the Book of Chronicles regarding one who appears in a line of Egyptian Pharaohs can apply to no other than the young king to whom Joseph was as a father, (Genesis xlv. 8), and who, doubtless by virtue of the instructions of that son of Israel, became the worshipper of the true God, thus incurring the inveterate hatred of subsequent dynasties of idolaters, to whose minds he appeared the symbol of all that was evil and impious. The scribes of Thebes were famous even in the time of Herodotus, and seem to have been so for ages. Will some learned interpreter of the Theban records restore the names and deeds of the Tirathites, Shimeathites and Suchathites, who came of the Kenite Hemath, the father of the house of Rechab (1 Chron. ii. 55), to a place among the historical characters of antiquity?

Among the Shepherds we find, in one list preceding, in another following Apophis or Jabez, the noteworthy name Archles. He is a veritable Hercules, and is indeed the man whose name has been applied to many heroes of antiquity. In him we have no difficulty in seeing the Acharchel, son of Harum, whose families (1 Chron. iv. 8,) are said to belong to the line of Coz. His father must furnish the name Hermes to Greece, and in Egypt is, I think, Armais, the head of the Hermotybians, and, perhaps, the founder of Hermonthis or Erment. As Armais, he appears in the eighteenth dynasty, which

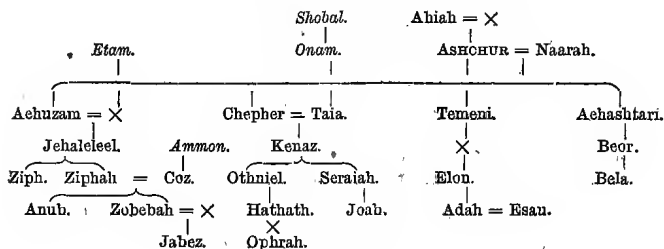
need not be matter of astonishment, inasmuch as Chebros, who is Hepher, almost immediately precedes him. He is not, as is there alleged, Danaus, who may, with more probability, be Othniel, grandson of Hepher, the Atin-re or Toonh of the monuments. His connection with the family of Hepher in the eighteenth dynasty is justified by the position of his son Acharchel in the list of the Shepherds. In Manetho's fifteenth dynasty the latter is mentioned after Pachnan, who is Kenaz, and Staan, who is Othniel, being the immediate successor of the last of them and the predecessor of Aphobis. The Acherres, who goes before Armais in the eighteenth dynasty, is also, perhaps, Acharchel his son. I do not know who the father of this Armais was, nor in what manner he came to connect himself with the family of Coz. It would seem as if either Harum or Aharhel had married a daughter of the father of Anub. If Acherres, the predecessor of Armais, be not his son Acharchel, he may be Eker, the son of Ram, who certainly did exercise sovereignty in Egypt, being the Cecrops (Ekerophes) of Sais mentioned in many histories. The analogies of the names Ram and Harum are in favour of this view. Eker, however, belongs to the stock of Jerahmeel, and for the present must be set aside. I may add, however, that Cheres of the second dynasty follows Sethenes or Othniel, and thus helps the connection of the line of Harum with that of Hepher, whether it be through the Jerahmeelite Eker or not. Many places in the western part of the Delta, where we have found memorials of Anub, bear the names of Aharhel, Harum, and Acherres, as well as other parts of Lower Egypt.

The only remaining person, among those of whom I have deemed it necessary to treat in this paper, is Mareshah, the son of Laadah and father of Hebron. He is Moeris, the guardian of the youthful Jabez or Apophis. He has been called a prince of Arvad or Ruad. Here the *r* is wrongly taken instead of *l*, for Ruad is really Laadah the name of his father. I confess that I have not much more evidence, at least on Egyptian soil, for the connection of this Midianite with the youthful Jabez and his mother Zobebah, the Cybebe of classical story, Moeris or Mareshah being Marsyas. The names of Mareshah and Zobebah are found together in southern Palestine, the latter in its modern form of Kubeibah; and the Arish which forms the boundary of that land towards Egypt is but an earlier Marsyas without the prefixed M. The name of his son Chebron has been found on the monuments of his period, himself being the Maire Papi

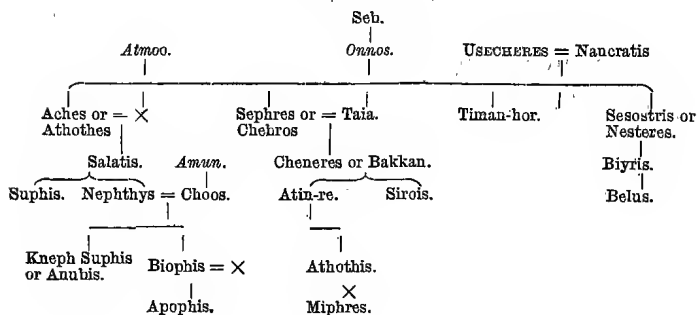
of the so-called sixth dynasty and Amenemhe III. of the twelfth. Eileithyias may commemorate Laadah or Eldaah. The Shepherd Rekamai, whose shield has been found at Lycopolis, is doubtless Rekem, the grandson of Mareshah. Between lake Moeris and Eileithyias several geographical names are found, which may probably preserve those of Hebron and his descendants. I have also identified provisionally the names of other Midianites with Egyptian localities. The people of this family were expelled to Palestine together with their allies of Moab, Ammon and Sheth, when the power of the Shepherds was broken. The story of that expulsion, as it may be read in the connection of Scripture proper names with the records of antiquity, I hope soon to be able to relate. In the meanwhile I have fulfilled the task which I set out to accomplish, having given the families and relationships of all the more important Pharaohs of the Mestraean or Shepherd line, which dispossessed the Horite stock of Shobal or Seb of Egyptian sovereignty.⁶⁶ With the utmost confidence I place

⁶⁶ The following is a list of the Bible names which I have identified with Egyptian monarchs, together with their historic equivalents.

I.—BIBLE NAMES.



II.—EGYPTIANS.



these identifications in the hands of the scholars to whose valuable labours I am indebted for the materials out of which I have been enabled to build up a consistent and harmonious scheme of early Egyptian history. Without the results of their patient and arduous investigations I could not have hoped to succeed; and I shall now be well content to repay the debt I owe them by leaving to their more richly stored memories and facile pens the work of rendering generally available the truths which it has been my aim in this paper to set forth.

III.—NATIONS.

Ashchurites.

Hyksos. Hephherites or Temauites. Shethites. Shairetan. Tochari. Tahennu.
Disc worshippers.

IV.—CONTEMPORARIES.

Ashchurites in large capitals; Horites in small; Etamites in ordinary text; Ammonites in italics; lines of Armais or Harum and of Mareshah in parenthesis.

I. SEB.

II. RA, MONTH OR MENES, ONNOS, USECHERES, Atmoo.

III. ACHTHOES, ACHES, SEPHRES, TIMANHOR, NESTERES, CURUDES, Osiris.

IV. KAMES, SALATIS, BAKKAN, BIYRIS, *Amun*.

V. SUPHIS, NEPTHYS, ATIN-RE, SIROIS, *Chaos or Khons*, (Armais) BELA.

VI. *Anubis*, *Biophis*, ATHOTHIS, (Moeris) (Archies).

VII. *Apophis*, MENTERRA? MIPHRES?

The Bible equivalents of these names are:

I. Shobal.

II. Reaiah, Manahath, Oham, Ashchur, Etam.

III. Jachath, Achuzam, Hepher, Temeni, Achashtari, Zereth, Jezreel.

IV. Achumai, Jehaleleel, Kenaz, Begor, Ammon.

V. Ziph, Ziphah, Othniel, Seraiah, Coz, Harum, Bela.

VI. Anub, Zohchah, Hathath, Mareshah, Acharchel.

VII. Jabez, Meonothai, Ophrah.

The line of Etam or Atmoo may be a generation earlier than that in which it is here placed. It seems that Jezreel or Osiris lived in the time of Usecheres and Month or Antæus, so that Atmoo would be a contemporary of Seb. The order of dynasties would thus be:

I. Osirian in Jezreel the son of Etam.

II. Horite in Manahath, the son of Shobal.

III. Shepherd in the sons of Ashchur.

IV. Ammonian in Coz, the son of Ammon.

Geographical equivalents of these names are:

I. Seb.

II. Hero, Mendes, On, Sakkarah, Pithom.

III. Ati, { Casium, } Avaris,
{ Gizeh, } Chabrias, Damanhour, Sethrum, Zerethra, ———.

IV. Chemmis, Silelilis, Pachnamis, Phagriopolis, Hammonis.

V. Siouph, Tschets, Psinaula, ———, Cochohe, Hermonthis?, Pilku.

VI. Canopus, Bubastis, Seshesh?, Moeris, ———.

VII. Thehes ———, ———.

III.—TRACES OF THE ASHCHURITES IN THE TRADITIONS, &c. OF SO-CALLED SEMITIC AND SEMITO-HAMITIC NATIONS.

The Ashchurites belonged first of all to Palestine. This was the first great centre of population after the dispersion from Babel. With Palestine history begins.¹ In that land, embracing both sides of the Jordan and the region extending beyond the borders of Arabia Petraea, I hold that the principal families of the human race were to be found, either a short time before or during the period of Abraham's sojourn there. From Palestine many families went down into Egypt, which was, as I have already stated in a previous paper, the school of the world, and the place in which we are to look for the earliest authentic history of the race. From Egypt many if not all of the historical nations migrated through Arabia or Palestine, on the one hand, to Phœnicia, Syria, Asia Minor, Greece, &c., to Assyria and Babylonia, Armenia, Persia, India and China; or, on the other hand, through Northern Africa to Carthage, Spain, Italy and the islands belonging to it, with other parts of Northern Europe. These migrating peoples carried their traditions with them,—traditions which, most of them, refer obscurely to Egypt and Palestine, but which have been generally supposed to belong to the period of their settlement in the lands which, in the accepted historical period, bore their names and witnessed their more complete and isolated national existence. When, therefore, I find the names of ancient Ashchurites occurring in the mythology or early annals of Persia, Assyria, Greece, &c., I rightly judge that the peoples among whom these traditions are found were emigrants from Egypt and Palestine, and, in most cases, that the stocks from which they sprang descended, at least in part, from him who once gave his name to the town of Tekoa, and exercised sovereignty over Lower Egypt under the name of Usecheres the First. Traces of the family of Ashchur are found in Arabia, Assyria and Babylonia, Phœnicia and parts of Northern Africa. It will be remembered that reminiscences of the Horites also survived in these lands. The Arabians were, as the word used to denote them is translated in Exodus xii. 28, "a mixed multitude," numbering in their tribes representatives of almost every great

¹ I believe the principal reason why Palestine has been disregarded by students of Ancient History and Ethnology, and the track of migrating peoples moved far north of it, is, that the Bible, dealing with the early events, which transpired in that land, takes no notice of, or at least refers obscurely to, the important facts of Gentile history, giving almost exclusive attention to the story of the Church.

family of antiquity. It is in Arabia, and not in the region of the Caucasus, that we must find the nearest approach to the conditions of an ancient centre of population. The rulers of Babylonia seem at first to have been of Horite descent, the supreme god Il or Ra being the great deity of the line of Shobal. Those of Assyria, however, were Ashchurite or Shethite. Phœnicia contained a mixture of Horites and Ashchurites, the latter chiefly in the family of Hopher. Carthage and other regions of Northern Africa indicate, in their traditions and geographical names, the presence of the descendants of the sons of Ashchur by Helah.

ARABIA.—The name of Ashchur occurs in the earliest annals of Arabia. He is Ashar, or Shar, from whom came the Shariin.² This tribe is also called Sachar, and is united with Jasm or Tasm, Wabar and Therud, as one of the oldest Arabian families. The Saracens took their name from Ashar, although many ingenious writers have endeavoured to connect this name with that of Sarah, wife of Abraham. In Arabia Petraea, the land of the Amalekites, and in Arabia Felix, many geographical and other traces of Ashchur are to be found.

There is little doubt that the tribe of Tasm gives us the descendants of Achuzam and the Azazimeh Arabs of the present day, as far at least as the appellation of the latter is concerned. The Tasm are the Shasu or Amalika of the Egyptian monuments, and in them we find the Hycsos. The names Djasim and Tasm denote the same people, and Hejaz, Kasseem, with similar geographical designations, refer to their ancient settlements. Another name for Achuzam, reminding us of the Achuzzath form, is Azd, of whom came the Amalika and Walid, the shepherd conqueror of Egypt. A remnant of this tribe founded the kingdom of Ghassan, in Syria Damascena. Azd is mentioned in the Koran under the name of Yasin, where he is made the father of Ilyas, whom an endeavour to identify traditional with Scripture characters has transformed into Elias. Himyar, whose true name was Ghazahadj (Achuzzath), is probably the same individual, as will be seen in the Persian connection. He was the first to wear a crown. Among the deities of Arabia some bore names that, from their connection with certain tribes and localities, indicate

² For this and many of the following facts in Arabian history, see Russell's Connection, Sale's Koran with Preliminary Discourse, Lenormant and Chevalier's Ancient History of the East, Palgrave's Travels in Central Arabia, &c.

the presence of ancestor worship in the line of Ashchur. At Nakhla, a name which recalls Nechaliel and similar forms of Jehaleleel, the acacia was worshipped under the title of Al Uzza. We are compelled to recognize in this the continuance of that acacia adoration which has been already noted in the Palestinian and Egyptian connections of the family of Ashchur, which entered into the Eleusinian mysteries, and survives in the ritual of modern Freemasonry. Another deity, called Akh-es-Semain, may be Achuzam in fuller form, and may connect with the Athene Gozmoea of the Nabateans. The Khozaites, who were particularly addicted to idolatry, possibly preserved the name of the son of Ashchur who was thus deified. Yauk, the horse, a god of the Beni Murad, whose name at once recalls the Indian Maruts and their Asvin relationships, suggests a connection of Achuzam with the Mered, in the line of Ezra, who married a daughter of Pharaoh. The pilgrimages of the ancient Arabians to Mount Casius present us with another mode of paying homage to their great ancestor, who gave his name to this Egyptian mountain. As Azd, Achuzam has intimate relationship with the Amalekites, and this tribe, in Arabian tradition, is represented as containing within it the Shepherd kings. We shall also find in the Lacedemonian genealogies links to bind Amalek and Achuzam in one. The first mention of the Amalekites is in Genesis xiv. 7, and the only person of this name who occurs in the Bible is a grandson of Esau. The Arabs, however, persistently call the Philistines by this name. No mention is made of the latter in the account given of the victories of Chedorlaomer, although the region in which Abimelech dwelt might easily have formed part of his line of conquest. The Halaks which lie about Beersheba and south of it are undoubted remains of the *Am*, or people of Lek. We have already seen that the Shasu or Hycsos and the Amalika are made the same. It may be that Achuzam had a son Lek, or, more probably, that in this word an extremely apocopated and altered form of Jehaleleel appears. I find no difficulty in associating the word Chadem, in the Sarbat el Chadem of Arabia Petraea, with the Pharaoh whose brother Hepher or Sephres has left his name upon its monuments. The term Saxon, by which the early Christian writers designated the Arabs, may possibly be another form in which the name of Achuzam descended, although it with other Arabian names and traditions may point to some connection of Jokshan, the son of Abraham by

Keturah, with the Ashchurite line. The Katoorah of Arabian tradition are a branch of the Amalika; part of the stock of Midian we have already found in intimate relationship with the Shepherds; and Asshurim of Jokshan betrays the origin of the family. Keturah may have been a daughter of Achuzam, and sister of Jehaleleel. Under the Arabic form of Electra, which is simply Al Keturah, the Greek myth presents her as the mother of Jason and Dardanus; but as these are Achuzam and Zereth, the sons of Naarah and Helah, this cannot be. She might be their sister, but even this I think hardly probable. The fact of her second son's name being Jokshan, a word not unlike Achuzam, is doubtless the cause of the confusion in the Greek story. The short record of the Midianites which is preserved in the Antiquities of Josephus³ exhibits them as taking part with the Egyptian Hercules against Antæus, and is quite consistent with the connections already formed for them in this paper, as it is with the Scripture statements that show them to have been the allies of the Moabites, who were united with the line of Sheth. I am not at all sure that Keturah belongs to the family of Naarah. There are many genealogical connections which favour the belief that she was a sister or daughter of Zereth, the son of Helah, one of the most important of which is the relation existing between Midas (Midian) and Gordius (Zereth) as father and son.

The name of Jehaleleel, the son of Achuzam, survives in the Alilaei of Diodorus,⁴ the Beni Halal of Bochart.⁵ The name indicates the moon as lord of the night, and appropriately connects with Ashchur or Shachar, the darkness. The deity whom Herodotus assigns appropriately to the Arabs of this family is Alilat.⁶ She was a female deity, and was worshipped, like Al Uzza, at Nakhla, which preserves the name in a different form. Kulal is the masculine god, or husband of Ilahat, and is sometimes called Il. Dhu-Kolosa, Dhu-Kela or Il, represent a solar deity, who is Alvan the son of Shobal, the Dhu being doubtless a form of Div or demon, such being the title of the Horite leaders and princes. Seleyyel, in Central Arabia, must be a reminiscence of the son of Achuzam, who has himself left his memorial in Kasseem close at hand. I have already directed attention to Yasin as Achuzam among historical personages. His son Alyas is Jehaleleel. He is also Wayel, the son of Ghazahadj

³ Josephi Antiq. i. 15.

⁴ Diod. Sic. iii. 22.

⁵ Phaleg. ii. 19.

⁶ Herodot. iii. 8.

or Himyar, the same individual as Walid, son of Azd, who, at the head of his Amalekites, conquered Egypt, the latter form of his name giving the Alitis or Salatis of the Shepherds. Another Arabian name connecting with Jehaleleel is Mahlayel, called a son of Aram of Shem, the Aram being an interpolation, and the Shem a form of Achuzam, inasmuch as he also is made an Amalekite. We shall find in Persian history, which has necessarily much of Arabian tradition mingled with it, this name of Mahlayel or Mahaleleel reappearing as a form of Jehaleleel.

The eldest and principal son of Jehaleleel is Ziph. The region known as Tayf or Djouf, where Allat was worshipped, and which connects geographically with Seleyyel, Kasseem, Kheybar and similar Ashchurite names, with the divinities Uzza and Nakhla, commemorates him. He, and not Achumai son of Jachath, the Horite (whom I, by a somewhat natural mistake, identified with Cheops or Kufu), is the Kabus who follows Al Walid or Salatis. He is also Kabiya, the son of Mahlayel, from a child of whom Yathreb obtained its name. Yembua in Hejaz retains the memory of his nephew Anub, who is the Yanbu Shadh of Arab story; the Cush of Ham, who appears in connection with him, being really Coz of Ammon. This Anub is the Nabit of Dimeshki, whose ancestry is thus given. He is also the Nabat, son of Koud, of Mohammed Mustapha. While upon the line of Coz, I may state that Harum appears in the Nabathean Agriculture as Armisa, being there associated with one Aghathadimun, who is Achuzam, the eldest son of Ashchur. The Greek Agathodæmon is as much a true rendering of the original as is the "Petticoat Jack" of sailors, of the Acadian French "Petit Codiac." The Greeks found it necessary to give in their own language the etymology of all names, geographical and personal, whether these belonged to Hellas or to the Barbarian. The Yathreb who descended from Kabiya of Mahlayel, according to Arab tradition, must be Thriphis, the Egyptian goddess, said to be united with Khem, who gave her name to Athribis in the Delta.

Hepher, the second son of Ashchur, is represented by the region of Kheybar in Hejaz, which, like Yathreb in the same province, was founded by the Amalekites. From him also came the tribe Wabar, belonging to the same stock as the familiés already mentioned. Japhar, the Arabian monarch who follows Sacsac, might be Hepher after Achuzam, or Epher the Midianite after Jokshan. The first

supposition is the most natural, although the order in which their names appear would agree better with the latter. My sources of information are too few to enable me to speak decidedly in regard to the descendants of this monarch, as their traces are found in Arabia and its history. I am in doubt whether in Monat, who was worshipped at Codayd, we have the names of Chathath and Meonothai in the line of Kenaz, or of Jachath and Manahath the Horites.

Temeni survives in the Thimanei of Pliny, and the Buthemanei of Agatharchides, the Beni Temim of the Arabian geographers.⁷ They inhabited a great portion of Central Arabia, and seem to have included the Temanites who descended from Eliphaz the son of Esau.

Achashtari was no less celebrated among the tribes of the desert than among those of the Nile Valley. As Athtor, he answers to the Chaldean Ishtar and the Ashtar or Sheth of the Shepherds. His name likewise remained in the title of the planet Jupiter, Al Moshtari, in which we recognize the head of the Mestraei. The Sabians worshipped him under his abbreviated name, Seth, reverencing the Egyptian pyramids of Gizeh as the tombs of this patriarch and his sons Enoch and Sabi, the latter being the same as Sabus son of Idris, and, I think, the Jabez of Chronicles. Seth is also represented as at war with the Deevs of Kabil, in whom we have little difficulty in seeing the Horite line of Shobal, and the Devas of Siva. He is said to have married Noraea, who is really Naarah his mother.⁸

The sons of Helah are not unrepresented in the geography and traditions of Arabia, but I do not venture at present to trace them. I may state, in concluding this sketch of the Arabian connections of the family of Ashchur, that he is himself the god called Nasr, the Mizor of Sauchoniatho and the Nisroch of Assyria, who is made the same with Asshur; and that the Hartat and Marut of the Koran are the Jered and Mered of 1 Chron. iv. 17, 18, whence came the Indian Rudras and Maruts, and the Arabian families of Hareth and Murad.

ASSYRIA AND BABYLONIA.⁹—The great god of Assyria was Asshur, by many identified with the son of Shem, who, according to the Scripture account, founded an empire about Nineveh. I receive

⁷ Genesis Elucidated, by J. J. W. Jervis, A.B., London, 1852; page 393.

⁸ Baring Gould's Legends of Old Testament Characters, 67.

⁹ For the facts recorded under this head I refer to the works of Layard, Rawlinson, &c., upon the monuments of Assyria and Babylonia, as well as to the chapters written by Sir Henry Rawlinson for Professor Rawlinson's Herodotus, and the popular manuals of Bonomi and Lenormant and Chevalier.

implicitly the record of the tenth chapter of Genesis, but, at the same time, feel no hesitation in stating that the Assyrian god was not the son of Shem, but the father of Tekoa. According to Damascius, Assoros and Missare were the first pair in the Babylonian cosmogony or theogony. Missare is the same as Naarah or Nagarah, *ayin* being in this case represented by *s*, as in the Latin. The children of these deities were Anos, Illinos and Aos. Anos is Onam, and Illinos Alvan of the family of Shobal, but Aos is Achuzam. It is this Aos, in the forms of As and Khi, who has been taken to represent Asshur; Ashit, a name supposed also to belong to the god, being his son Achashtari or Sheth. Before Assoros and Missare, Damascius gives two elementary principles, Dache and Dachos. He also makes Dauke the wife of Aos. In these words I believe Tekoa lies. I do not imagine that Ashchur ruled in Assyria, but that some of his descendants were immigrants into that land, and carried with them the name of their great ancestor some time after their expulsion from Egypt. I thus agree entirely with Sir Henry Rawlinson in his statement that "the human intellect first germinated on the Nile, and that then there was, at a later age, a reflux of civilization from the Nile back to Asia." The early Asiatic civilization, however, was unhistorical and hardly worthy of the name, so that this reflux actually marks the beginning of true Asiatic civilization. Although Ashchur was the god of Assyria, the country was known by the name of the son of Shem, at least to the sacred writers. Yet it is well to observe two passages of Scripture in which Asshur and Moab are united, showing that the old Shethite alliances still subsisted after the family of Ashchur had removed to the east. These passages are Numbers xxiv. 17, 22, 24; Psalm lxxxiii. 8. Names which clearly present the distinction between the words Asshur and Ashchur are Sacchoris and Shagaraktiyach. The first of these is a Babylonian king mentioned by Aelian, who was the grandfather of Tilgamus, another monarch of the same country.¹⁰ The second is one of the recently deciphered names of Babylonian sovereigns who, at Sippara, where Xisuthrus laid up the memorials of his flood, built a temple. Kiprat Arba, the four races, as it is supposed, are connected with Shagaraktiyach and his family. It is hard not to find Kirjath Arba here, in relation to the father of the four sons of Naarah. I have already mentioned the Bushur Asshur of Assyria as presenting a name not

¹⁰ Aeliani de Animal. xii. 21.

unlike the Egyptian Busiris. The descendants of Ashchur certainly did reign in Assyria, which sustained a somewhat similar relation to Babylonia to that which the Shepherds sustained towards the Horite line in Egypt. It is instructive to read the series of Ashchurite names which Sir Henry Rawlinson has found in the inscription upon the black obelisk which stood in the centre of the mound at Nimroud. In Temen-bar, whose inscription it is, we have a reminiscence of Temeni or Timan-hor. He adores Assarac (Ashchur), Husi (Achuzam), and Set (Sheth), and calls himself King of Zahiri (Zohar).

Achuzam I have already identified with Aos, who is the same as the Husi of Assyria and the Hea of other monuments. Taauth, we learn, was the female reproduction of Ao, and in her name the Egyptian Thoth or Athothes, whom we have found to be Achuzam, again appears. The character and functions of this god agree in every respect with those of the Egyptian deity. He is the ruler of the abyss, the king of rivers, the regulator of aqueducts or it may be of drainage, the serpent, the source of all knowledge and science. In a form similar to that which appears in the words Dioscuri and Tasm, he is presented to us as Dhizan or Desanaus, confirmation of the identification being found in his alliance with Satrun or Achashtari, the founder of Sethrum. The Babylonian town of Is, now Hit, is one of his memorials, but I believe that the Assyrian region of Chazene furnishes us with another more perfect in form. I have not found any ancestral monarch either of Babylonia or of Assyria whom I can with any confidence connect with Achuzam. Many facts point him out as the father of Jehaleleel, under the name of Aos or Hea. He is termed the god of Khalkha, and his son appears as Khalkhalla, the brother of lightning, a name that shows intimate connections with the Roman Jupiter Elicius. This son is the Bel or Belus whom the Greek writers attributed to Aos and Dauke. Names like Ivalush may have arisen from that of the son of Achuzam. With the god who is called Khalkhalla the epithet Thibbi is connected. Sir Henry Rawlinson seems to identify this title with the Persian Giv and the Hebrew Zif. I do not doubt that it represents Ziph, the son of Jehaleleel, who may also have given name to Zop, the abyss, of which Hea was the chief. In the Persian Thura, associated with the Assyrian Thibbi, we may find Tiria brother of Ziph. Asareel is very like the later forms, Asshur-rish-ili, &c., among the monarchs

of Assyria. Ninip, who is called the son of Bel and also of Aos his father, and who has moreover the titles Khalkhalla and Thibbi, must be Anub the son of Ziphah, the daughter of Jehaleleel, the son of Achuzam. Nabu or Nebo, also denominated son of Aos or Hea, may be the same person, or he may be Nebaioth, the son of Ishmael and head of the Nabateans. I think that the former supposition is the most probable. 'Intimately related to Ninip is Nergal, the god of Cutha, who is plainly Acharchel, his designation of "the great brother" coinciding with the meaning of the word in Hebrew. Armanuu, the tutelar god of Susa, may be his father Harum, although he is more probably Naram Sin, who, like Shagaraktiyach, of whom he is made the son, is lord of Kiprat Arba. The name Arba survives in Arabas, whom Pliny makes son of Babylon and Apollo, and the inventor of medicine.

I think it possible that Nipru, generally considered to be a form of Nimrod, may, following the analogy of Nergal and Nisroch, be Hepher, the second son of Ashchur. The temple of Kharris Nipru reminds us of the Nephhercheres of the Egyptian lists. His name was certainly bestowed upon Sippara, in which Xisuthrus laid up the ancient records. Agana as a name of Sippara is doubtless a reminiscence of Kenaz, son of Hepher. Hepher's name also survived in the Chaboras or Aborras, which recall the Egyptian Chabrias and Avaris.

Temeni I have already connected with the historical name Temen-bar. In him also we must find the ancestor of the Thamanei, who dwelt near the Carduchi in Assyria.

Xisuthrus is Ahashtari and Sheth and Sesostris, as I have already indicated. The form of his name presents the original, with the simple absence of the letter *A*, which seems prosthetic. The story of the flood, the pillars or records at Sippara, the connection with Shagaraktiyach, who is sometimes taken for him, and other facts clearly establish his identity. He is the Sisit of Mr. George Smith's cuneiform inscription describing the Deluge, and the Ashit whose name at times is taken to be a mere variation of that of Asshur. As Sethos he appears, or a reminiscence of him, in the old list of Assyro-Babylonian kings. We have likewise found him, as Satrun, in company with Dhizan. In the inscription on the black obelisk of Nimroud already alluded to, he is called Set. As we have seen that Sesortasen I. intimately connects with Onnos, the Egyptian king of On or Heliopolis, so Xisuthrus appears as a successor of Oannes,

whom, in my paper on the Horites, I identified with Onnos and Onam, the son of Shobal. This accounts for the frequent mention of Anu or Oannes along with members of the Ashchurite family. It need not be matter of surprise to discover the Shepherd line in Assyria, inasmuch as Nineveh and Heth are united on the monuments of the 18th Egyptian dynasty, where the enemies of that line are mentioned. With Achashtari I have already united Ashtoreth and the Arabian Athtoret. I cannot doubt that in the latter names we have the Ishtar of the countries under consideration, and the wife or daughter of Achashtari. She is moreover called Nana, and is mentioned together with Anu or Oannes, so that it would appear as if Achashtari really married a daughter of Onam or Onnos as well as Hopher. This is strengthened by many facts in geography, mythology, &c. At Ashtaroth Karnaim, we learn from the Apocrypha, the goddess worshipped was Derceto or Atargatis,¹¹ who, as the fish goddess, connects with Anu, Oannes or Dagon the fish god, the Anu or Onnos of Egypt, whose symbol was a fish. She belonged to Ascalon, a Philistine city originally, and there it is said that she became the mother of Semiramis by Caystrus. Caystrus is a very complete form of Achashtari. The children of Xisuthrus, according to Berosus, were Zervan, Titan and Japetosihes. The last of these is Jabez, who comes several generations after Achashtari, yet seems to be related to him in some way which I have not yet discovered. Zervan is the same word as Zirpanit, a name connected with Nana and the epithet Serbonian, applied to the bog or marsh of Lower Egypt near Casius, Avaris and Sethrum. Zirpanit also is made the wife of Bel, the son of Aos and Dauke, whom we have seen to be probably the same as Jehaleleel. El Khalil, the name of the temple of Nana at Borsippa, seems also to indicate that she was the wife of Jehaleleel. Her name is lunar in its associations, like that of the son of Achuzam, and the geographical connection indicated favours this relation. It is also confirmed, as we shall see, in the Greek mythology, which presents her under the name Proserpine as the wife of Pluto. The Italian legend of Kasutru and Paltuce warring with Kaluchasu is a reproduction of the Babylonian, in which Titan and Japetosihes oppose Zervan.¹² In either case a sister interferes,—Turan in the former, Astlich in the latter. Kasutru of the Etruscan myth is Caystrus, Achashtari and Xisuthrus. Kaluchasu might be

¹¹ II. Maccab. xii. 26.

¹² Guignaut, ii. 1082.

Jehaleleel, but Paltuce resembles the forms Balot, Philitis and Pluto, under which he has been found. Nothing could be more natural than the marriage of a son of Achuzam to a daughter of the house of Achashtari. In Vara and Bel Vara we may find Beor and Bela his son, as Baal Peor or Belphegor.

The sons of Helah are not without their record in Assyria and Babylonia. The Carduchi, Gordyceans or Kurds, in whose territory Xisuthrus is said to have landed, are the Cherethites, whom we have already derived from Zereth. Zaretis, a name of Astarte, likewise connects him with the family of Ashchur in the east. Strabo informs us that the Gordyceans derived their name from Gordys, son of Triptolemus.¹³ The latter word is a form of 'Dar Bethlehem, and is connected with Gordys or Zereth, because, as I shall show when I come to treat of the line of Salma, father of Bethlehem (1 Chron. ii. 51), Helah, the mother of Zereth and wife of Ashchur, belonged to that family.

The name of Zochar survived in the Zagras mount and river of Assyria as well as in Zahiri, an ancient appellation of the same country. He may also be represented by Zikar Sin, one of the oldest monarchs of Chaldea.

Yetnan, the land sacred to Husi, a name afterwards transferred to Cyprus, gives a probable Assyrian notice of Ethnan, the youngest son of Helah. Such forms as Asshur-dayan can provisionally be regarded as arising from a combination of his name with that of his father.

Assyria, Mesopotamia and even Babylonia are full of geographical names which refer to Ashchur and his family, such as Sekherieh (Ashchur), Satra (Achashtari), Alalalis (Jehaleleel), Masius (Mesha, father of Ziph), Zab and Sapha (Ziph), Zagora (Zochar), which go far to prove that these lands were once held, at least in part, by the descendants of the father of Tekoa.

PHENICIA, CARTHAGE, &c.¹⁴—We have already had before us Isiris or Mizor, who was the father of Taautus according to Sanchoniatho. He is also the Chusorus, whom Mochus makes the first ruler of the world. The Dioscuroi, who went to sea at Mt. Casius, are the Ashchuri. Aser, the Punic god, is the same person, as are perhaps

¹³ Strabon. Geog. xvi. 1, 25,

¹⁴ For the facts recorded under this head see Kenrick's Phœnicia, Movers' Die Phœnizier, Davies' Carthage, Fragments of Sanchoniatho, &c.

Macer, the Punic Hercules, and Bochoris, the deity of the Moors. Utica is a form of Tekoa. Sydyk and Typhon belong to the line of Mizor. The Assyrian lake, which was the home of the family before it was transferred to Phœnicia, was, as Kenrick and others have clearly shown, the Dead Sea, the region about which is unmistakably the scene of Sanchoniatho's history. In Tyndaris of Marmarica we find a settlement of those Tyndaridæ, who first dwelt in the Egyptian Tentyra, of which Peschir Teuthur was the god.

Achuzam has been already identified with Taautus. As such he is Esmun and Casmillus, names which approach more closely to the original. He rightly connects with the Cabiri, named after his brother Hepher, as well as with the Dioscuri, bearing his father's name. He may be Sanchoniatho's Usous or Moloch Mars, answering to the Arab Ais, who is Dhu el Karnaim—a title, however, which I believe belongs to his brother Ahashtari, lord of Ashtaroth Karnaim. The Phœnician name Ashmunazar unites him with his father, and answers in form to Zereth-Shachar. Casius, whence the Dioscuri went to sea, has already been shown to be a corruption or partial rendering of the name of Achuzam, who is also commemorated by the 'Ahsi, Axius or Typhon river, and the adjoining region of Cassiotis in Syria. Movers rightly holds that the Hycsos passed along the north of Africa and became Numidians and Mauretanians. Besides Usous and Taautus, Sanchoniatho mentions a Cassius, who named the Egyptian mountain, and in whom we must also find a tradition of Achuzam. Sousim, the sacred horses of the Carthaginians, derive their divinity from the same connection.

Hepher is probably Hypsuranius, the brother of Usous according to Sanchoniatho. He is also the lord of the Cabiri. Cinyras, Adonis and similar names commemorate his descendants in the line of Kenaz and Othniel, and many localities in Phœnicia preserve his memory. Timan or Mas Timan, a god of the Moors, like Temen-bar and Timan-hor, at once refers us to Temeni.

Ahashtari still appears the most famous of the sons of Ashchur. In the Phœnician theogony he is Sydyk—not Mizor, as Guigniaut has supposed, but the principal son of Mizor. He is the head of the Shethite line of Egypt, who worshipped the god Soutech. Sanchoniatho gives him Asclepius for a son. I do not know who this is. It may be Chelub the brother of Shuah, or, as probably, finding Asclepius in Esmun, the Shimon of 1 Chron. iv. 20. I need not

apologize for the well-known connection of the names Caleb and Æsculapius. The maritime associations of Sydyk accord strikingly with the story of Usous as the first to venture out to sea, although I believe it is among the sons of Helah, the Shairetaan and Tocchari, that we must look for the earliest navigators, rather than to Achashtari and Achuzam, whom these names represent. Still, as we have in part seen, and shall yet see more fully, the name of Achashtari is generally associated with the first ship, and with the deluge which rendered it necessary. Xisuthrus, Satyavrata, Tashter and Sadurn unite the Babylonian, Indian, Persian and Celtic legends with the Phœnician in this respect, and the fleet of Sesostris is a remnant of the same story. The Cassiterides or tin islands derived their name first of all from the Phœnician deity, although the Greeks applied the same term to iron, in the form *sideros*. Tysdrus, in the Roman province of Africa, is a word like Tashter and Tvashtar, commemorating the same son of Ashchur. The two-horned Astarte of the Phœnicians is plainly the Ashteroth Karnaim, which we have already more than once connected with Achashtari.

Zereth is the chief of the Punic divinities. Movers connects Zerinthia and Zaretis with Zohar or Zorus of Carthage, and Guigniaut with Astarte. This is the old union of Zereth and Zohar, or of the Shairetaan and Tocchari, who are further combined as the Zorus and Carchedon who founded the famous African city. Zereth is Melcartus, the Certos or Curudes of Egypt. Besides Carchedon he is called Sardon, and is the son of Aser, being united in many cases with the Sousim, who are of his brother Achuzam. In these two names we find a reproduction of the Hebrew and Egyptian designations of the sons of Zereth, Cherethites and Shairetaan, Cretes and Sardinians. The union of Melcartus and Astarte, and the parentage which Cicero gives the former as a son of Jupiter and Asteria,¹⁵ serve to point out his relationship with the line to which Achashtari belonged. From Zereth came the African word Syrtis (coast of the Cherethites) and the name Tritonis, so extensively applied in Libya, where Auseaus (Achuzam) and the Cinyps (Anub) region are found. The many uses of the root *Trit*, as it appears in the Sanskrit and other languages, agree with its derivation from this historical personage. We shall never find the true science of language until we learn that it is an historical and not a natural science.

¹⁵ Ciceron. de Nat. Deor. iii. 16.

Triton, the trumpeter, is an application of the meaning of the word Tekoa, a blast with a trumpet. A similar application we find in the Egyptian law which forbade the sounding of a trumpet in certain districts because of its association with the braying of the ass of Sheth or Typhon. With Sardon, Iolaus is connected, and this, with similar historical facts, has made me question whether Jehaleleel, who is plainly this Iolaus, was the son of Achuzam or of Zereth.

Zohar is the Phœnician Hercules. He and Carchedon founded Carthage, and from him Tauchira of Cyrene derived its name. Tunes and Tanit the goddess may commemorate Ethnan. The geography of North Africa is altogether on the side of an Ashchurite migration along its coast. Assures and Tisurus, Tiges and Tigisis, Auzea, Igilgilis, Sibus and Sufes, Yabar, Zarytus, Thenae, Aggorsel, with many similar names, recall Ashchur, Tekoa, Achuzam, Jehaleleel, Ziph, Hepher, Zereth, Ethnan, Acharchel, &c. The Tangier inscription cited by Procopius, which describes the people of that region as refugees from lands in Palestine which had fallen before the arms of Joshua, is not necessarily a myth, although I by no means assert its substantial character. The origin which the Moors gave themselves as the descendants of the Sabeans of Arabia and of the sons of Abraham by Keturah, is not at all at variance with an Ashchurite connection, inasmuch as we have found these families in union with that of the father of Tekoa.

Branches of the same great stock, starting from the Delta of Egypt, passed, the one westward at first and then north, along the African coast of the Mediterranean to Sardinia and Sicily, Spain, Gaul, Italy, &c.; the other eastward and north, along the sea coast of Palestine, Phœnicia and Syria to Asia Minor, Thrace, Greece and more northern lands; while a vigorous offshoot, passing to the east of Jordan, occupied successively Babylonia, Mesopotamia, Armenia, Assyria, Persia, India, and even China. Although we have found traces of the Ashchurites among peoples nominally Semitic or Semito-Hamitic, we are not to suppose that these were anything but Japhetic tribes.

IV.—TRACES OF THE ASHCHURITES IN THE TRADITIONS, &c. OF THE ORIENTAL NATIONS OF THE INDO-EUROPEAN STOCK.

Persia, India, Armenia, the countries about Caucasus, and the nations of Asia Minor, contribute to our knowledge of the remarkable family under consideration. I do not mean to assert that all

the populations of these lands were Ashchurite. This would be to people the greater part of the world from the town of Tekoa. The Ashchurites, like the Horites, were a ruling class. At first their domination extended to Canaanite tribes of Hittites and others, afterwards to subject Mizraitcs, then to Arabian and Assyrian Cushites and Asshurites. With the exception of the Israelites, the Semitic races possessed little or no history, and the Hamites after Nimrod had none at all. The same may be predicated of many of the Japhetic families. It is, however, among the latter that we find the makers and transmitters of history. It was given to a few of them to exercise authority over their fellows, and, over a large portion of the earth, through many generations, to be kings of men. The three great families of royal men were and are those of Jerahmeel, Hor and Ashchur, and of these that of Ashchur has ever been incomparably the greatest. In many lands these families dwelt together, sometimes in peace, oftener in conflict, so that no history can be complete without some account of all three. The Horites I have in part already treated of; the Ashchurites I am now engaged upon; and the Jerahmeelites I hope soon to be able to introduce to the student of historical antiquities. I do not therefore profess by means of Ashchurite connections alone to make plain the entire early history of the peoples among whom traces of this family are found. This paper is thus merely a contribution to the history of early civilization and the settlement of nations.

PERSIA.¹⁶—The history of Persia is the history of at least two ruling races. The Achaemenian family, as I have shown in a former paper, was purely Horite, and this fact misled me in regard to the parentage of earlier monarchs whose names have a place in the Persian records. Thus, while properly identifying Gilshah with Abimelech king of Gerar, I committed the grave error of making a Philistine ruler a son of Shobal the Horite. I was, for the same reason, tempted to find in Ormuzd an ancient Horus. It has been well proved that Ahura Mazda is the Sanskrit Asura or head of the Ashchurites; the Devs, who are of Siva or Shobal, being the evil spirits of his reign. The region in which Ormuzd or Ahura Mazda dwelt was Sakhter, an Ashchurite word. Nanaia was his daughter, and

¹⁶ For the facts recorded under this head, see the Shah Nameh, Dabistan, Chronicle of Mirkhond, Hyde's *Religio Veterum Persarum*, with the Manuals referred to above; Russell's *Connection*, by Wheeler; and the *Supplementary Chapters* in Rawlinson's *Herodotus*.

Zerouane Akherene connects with him. Now Nanaia is the Babylonian Nana or Ishtar, the Asura, who had a fane at Asshur, and the Greek Nana, daughter of Sangarius (Saggarios or Ashchur, the Sinkharib of the Mohammedan writers), who connects with Proserpine and Zirbanit, and with Saranyu, daughter of Tvashtar, in the Indian mythology. Zerouane is the Zervan given as son of Xisuthrus, and Akherene relates to Ashtaroth Karnaim, a word in which we discover a union of Saturn and Kronos. Oxyartes of Bactria, whose name Hyde makes Achshur, is very probably the father of Tekoa or Taoce, with which Dahak may have connections. Meshia and Meshiane, the first Persian pair, may probably represent the Scandinavian Ask and Embla, the former of whom is unmistakably Ashchur, while the Ribas tree out of which they came brings in the line of Arba. Sapandomad, united with them, being as a month the equivalent of the Assyrian and Hebrew Sivan, seems to point to Ziph or Typhon. Meshia might give Mesha, the father of Ziph, whose relations are not yet clearly established. Zohak or Ashdahak, whose name and Tasi relationships indicate Ashchurite connection, is nevertheless a son of Ulvanus or Alvan the Horite, and must, I think, be Jachath.

Achuzam is geographically represented by the Cossaei of Chuz or Susiana, of which at one time a certain Alias was king, and in the north-east by the region of Oxiana, the Asca which the Chronicon Paschale affirms was colonized from Egypt.¹⁷ The Ghizneh of the Shah Nameh is the same as Ghizeh of Egypt and Ghassan of Syria, and perhaps the Philistine Gaza. The Euacae or Persian cavalry of Arrian¹⁸ connect with the Arabian horse deity Yauk, the Indian Yakshas, the Punic Susim and the Egyptian Hycsos. The River Oxus at once recalls the Axius or Typhon of Syria and many similar names of streams in different parts of Europe, Asia and Africa. I cannot doubt that Ogyges, Oceanus and like terms, which have been associated with these names, originated with the eldest son of Ashchur. Poseidon, the god of the horse and of the sea, will yet appear as a member of the Tekoaites family. Among historical personages, Achuzam is Yessun Ajam, one of the earliest Persian monarchs. He founded the Yassanian dynasty, and his son and successor was Gilshah, who was called Ubul Muluk or Abimelech. He is Jehaleleel

¹⁷ Galloway. Egypt's Record of Time to the Exodus of Israel, #21.

¹⁸ Arrian Anab. Alex. vii. 6, 8.

and Abimelech king of Gerar. His Ashchurite descent appears from his styling himself Uboo-Busheer, the latter word giving us back Busiris and the Bushur of Bushur Asshur. He was the inveterate enemy of the Deys or Horites of Shobal. Confirmation of the identity of Gilshah and Jehaleleel is found in the tradition given by Mirkhond, that his successor Houcheng was Mahalaleel, and in the statement of Tabari that Gilshah was the son of the same antediluvian. The truth lies between the two, Gilshah being, as Jehaleleel, this same Mahalaleel, the son of Achuzam or Yessun Ajam. An important point in history is given us in this identification, taken along with the fact that Ephron, the son of Zohar, ruled in Hebron or Kirjath Arba at the same period in the life of Abraham. We learn that Salatis, prior to his invasion of Egypt, was the contemporary of the Hebrew patriarch, and that the dawn of history commences some two generations earlier. The names Kaiomers and Hamyer, so often applied to this monarch, I have not been able to identify with any title borne by him, but I believe that their application in his case and that of his father is due to the same cause as that which gives us Electra for the mother of Jason and Dardanus, or Achuzam and Zereth. Jokshan and Achuzam, as language became corrupted, were confused; and Zimran, the elder brother of Jokshan, who was the head of the Cymri, Smyrneans, Homeritae, &c., and a great prince in his day, was confounded, in like manner, with Jehaleleel and Achuzam, who were, probably, his uncle and grandfather. The Persians, as Cephenes, doubtless descended in part from Ziph or Cepheus, and the name of this son of Jehaleleel survives in those of the desert of Khiva and the Caspian Sea, with many more in other parts of the Persian Empire.

Of Hephher and his son Kenaz the names of Pecheng and Apheresiab may possibly be an inversion. The dynasty of the Ashkanees should belong to this line, and the Gabrs or fire worshippers might easily have taken their title from the head of a family noted for its devotion to the sun's disc. Khafr, in the province of Fars, must be a memorial of this son of Ashchur, and the old kingdom of Khawer, so often mentioned in the Shah Nameh and other records of ancient times, doubtless took its name from him long before it was given to Cyprus. His descendants in the line of Seraiah were the Chorasmii, or people of Chorassan, who in many ways may be proved to be the progeny of Joab, the father of the valley of the Charashim. To

follow such investigations at length, however, would swell this paper to a large volume, without materially increasing the evidence for the Ashchurite connection of the Shepherd kings.

Temeni survives in Persian story as the giant Temendous or Temendonus with a hundred arms, whom Gilshah defeated and drove to Oman. This at once recalls the Arabian Thimanei. The fable of the Centimani we shall yet find to be intimately connected with the legends of the Ashchurites, the very Greek word *hekaton* coming from Achuzam, he being the original Aegaeon to whom is sometimes given the name of Briareus, which is an Egyptian form of Jehaleleel.

We have already seen that the very word Achashtari is Persian, and denotes royalty in that language. Kisdar, Hashterkhan and Asterabad are names of places derived from it. Tashter is the mythological personage who represents the youngest son of Naarah. In the Bundeheesch his story is that of Xisuthrus, and he is the son of Ahura Mazda. The Typhonian connections of Zohak and his relations to the Ceto or Dercetides (Hittites and Ashterathites) make it difficult to exclude him from the family of Ashchur, and in particular from that of Achashtari. Yet I cannot see my way to disjoin him from the Horite stock or dissociate his name from that of Jachath, who, as Ichthys, is still son of Atargatis. In Zereth we may probably find the Zoroaster king of the Bactrians, who lived in the time of Ninus and Sesostris, or Onam and Achashtari. Even the later Zoroaster, who reformed the Persian religion, from the names of his ancestors, seems to have had Ashchurite relationships. The word Zareth Shahar sufficiently shows that Oxyartes, whom Hyde, as we have seen, makes Achshur and Zoroaster, may be the same person. I have found no representative of Zohar, but Jay Affram may be his son Ephron. Ethnan may be Tanaus, king of the Scyths, whom Justin makes a contemporary of Sesostris, Ninus and Zoroaster.¹⁹ I have not burdened these pages with geographical names, which a mere glance at the map of Persia, ancient or modern, will reveal as bearing upon them a well-defined Ashchurite stamp. There is great confusion in the Persian annals, and I must leave to those better versed in them the task of identifying the names of the First Book of Chronicles with those of their heroes. Shah Keleev is a Bible Caleb; Menoutchehr is Manahath and perhaps Meonothai, for there are two of this name; Feridun is perhaps Jered or Jor-

¹⁹ Justini, Hist. Phil. i. 1, 6.

danus; Selm is a reminiscence of Salma, the father of Bethlehem. Ferud and Kai Khosrou, the sons of Siaveseck, are Proetus and Acrisius the sons of Abas; and Lohurasp or Aurvadagpa is the later Horus of Egyptian monarchy. But these do not at present concern the line of Ashchur. Much light has been shed upon early Persian history by Indian mythology on the one hand, and the Arabian records on the other. It also sets forth certain facts, such as the position and relationships of Jehaleleel, more clearly than either of these. It is not to be wondered at that no history or mythology presents us with a complete account of the Ashchurites. This must be made up by a comparison of the different records of historic nations.

INDIA.²⁰—Many instances might be given of the original national unity of Indians and Egyptians. With these, however, as set forth by Sir W. Jones, Dr. Pritchard, Sir Gardner Wilkinson and other writers, I presume the reader to be acquainted. The legends relating to the Horites are principally those belonging to Sivaism. Those of Brahminism furnish materials for the history of the line of Jerahmeel. Ashchur's family must be found in those of Vishnavism and Buddhism.

Ashchur himself is Mahi Asura, the great Assur, as Shobal is Maha Deva, the great Dev. He and his Asuras were vanquished by the Devs of Siva and cast down to Onderah or Denderah, whence the name of Tyndaridae, applied by Sanchoniatho to his descendants. Wassakara is a name of his, and Visvakarman—the latter a title generally given to his son Tvashtar or Ahashtari. Among monarchs he is Maha Sagara, with a son Makhadewa (Macedo, which we have already found to be a name of Achuzam); or Sagara, with a son Asamanya (Achuzam). The deity Sangara Narayana presents him, together with his wife Naarah, who gives name to Nagara. He appears again as Buddha Soukra, identical with the Egyptian Ptah Soccari. His son Achuzam, however, and not himself, seems to be—I do not say Buddha, because I think Etam his father-in-law was the first to bear that name, but—the second and perhaps the chief of those who aspired to the Buddhahship. Pococke has pointed out the

²⁰ To save the labour incident upon reference to authority for every fact stated, and the perplexing effect of a large number of notes, I refer the reader to Muir's Ancient Sanskrit Texts, Wilson's Vishnu Purana, Pococke's India in Greece, Hardy's Manual of Buddhism, Guigniaut's Religions de l'Antiquité, with the older works of Crawford, Maurice, Wilford and Sir W. Jones, and the Journal of the Asiatic Society.

relations of the region of Attock with the Greek Attica. The Egyptian Attikeh, the Carthaginian Utica, and the Palestinian Tekoa all connect with it. The whole of the vast region drained by the Indus and its tributaries is replete with Ashchurite names, which, for brevity's sake, and as I write for scholars, I forbear to enumerate.

Achuzam's great memorial is in this region. With the Asuras the Yakshas are associated. They are the Hyksos. Chasas, Hayakes or Pheakes are names which Poccoke gives to the Yakshas. The ancient Acesines was their river, and Cashmere, a later Cassiotis, their home. Achuzam, under the name of Vasu, is said to have ruled there in the time of Satyavrata, his brother Achashtari. His Yakshas moreover were found with the Kinnaras (Cinyrads) of Cuvera (Hepher) at Kailasa, or Alaka (Khulasa or Halak in the Geraritic region). In these names, with that of the Lokaloka mountains, we find corruptions of Jehaleleel. With the Yakshas, the Ashvins must be connected. One of them is Jishnu, who is Achuzam in a form like Yessun or Jasion. The Asvamedha, or horse sacrifice, properly belongs to these so-called Indo-Scyths. It is generally conceded that the Ashvins and the Dioscuri are the same. Achuzam is plainly the Indian Desanaus of the Greek writers, whose daughter Pandaea at once suggests the Buddhist Pandoos. Vishnou, the god of the water, called Narayana, is another and grander representation of Achuzam, who is probably the chief of the Vaisyas or Vasus, as Vasu of Cashmere, his brother Achashtari being the ancestor of the Kshetriyas, and perhaps of the Sudras. In the Vayu Purana, Vishnou ranks next to Iswara. He rides upon the eagle Garura and on the serpent Sessa. The former is Gerar, and a form of Jehaleleel, and the latter is Achuzam himself. Moudevi, a wife of Vishnou, rides upon an ass like Hestia, and this is the ass of Sheth or Typhon. He opposes Siva and his phallus worship. The relation of Vishnou, however, which first led me to associate his name with that of Achuzam, is that of the husband of Lakshmi or Sri, who is Ceres the wife of Jasion, the sister of Jezreel or *the sown*. I confess, however, that the fish incarnation of this god recalls the name of Onam or Dagon, and that his enmity to the giants or Hiranyas, Akcha and Casyapa, representing as these do the eponyms of Accho and Achzib, which are undoubtedly of Ashchurite origin, does not agree with his being the eldest son of the father of Tekoa. Vishnou, as

we have seen, rides upon the serpent Sessa. This Sessa is the snake king, and the same with Ahi, whom Mr. Cox has well shown to be identical with Echidna and the Sphynx, already proved to be a reminiscence of Achuzam. The serpents are fitly connected with the Asuras and Yakshas, being the Takshak race that lorded it for a time in India. The story of Ajasat is that of Zohak, and furnishes an Achuzzath-like form of Achuzam's name. The snake or dragon and the horse Mr. Cox has shown to be united in many mythologies. It is hard to tell how these came to be combined with the memory of Achuzam, yet no other name so completely and satisfactorily unites their etymologies and connected traditions. Achuzam is one of the Buddhas. Gautama and Sommonokodom are rightly names of his, while Narrotama may present us with one taken from his mother Naarah. Kikata and Maghada are Buddhist regions, and Okkaka or Ikshwakoo sovereigns of the Buddhist line. In the latter there is, at times, a confusion of Achuzam and Coz the son of Ammon, which appears also in the Greek story that gives Ogyges, at times, as the son of Ashchur, and at others, connecting him with Thebes, plainly alludes to the ancestor of Jabez. That Buddha does represent Achuzam appears from the fact that his rites and the Eleusinian mysteries, and those of the Egyptian funereal ritual, are the same. Pococke has also with great wisdom associated the family of Buddha with the history of Troy or Ilium—a connection which has already appeared in the very names of Jehaleleel and his sons. But still more convincing are the facts that the son of Buddha is Aila or Paruravas (Nilus or Phruron, Jehaleleel or Aroeris), and that he, with his wife Ila, rules the Cabiri, as we have found Thoth or Tautus doing. Akuli, the Asura priest, may be Jehaleleel, who gave his name to Nagara or Jellalabad, and similarly named places. He is also the Salsala (Silsilis) whose statue accompanied that of his father Shahama, so celebrated among the Buddhists. From his town, Pelusium, came the Indian Pelasa, the Pali language, and the Pallis or shepherds who conquered Egypt. He is also Poulastya or Pluto, the same as Plutus (Philitis and Philistine), who is united with Cuvera or Hephher at Kailasa. Pococke finds Ziph or Typhon in Thibet, a Buddhist region. Cophes and the Sibae, with Massogis for Mesha the father of Ziph, and a host of similar names, ancient and modern, attest the presence of the descendants of Jehaleleel in western India. Casyapa, a well-known name in Indian story, is

likewise a memorial of Ziph, who is also Capesa or Capeyanas, that dwelt appropriately in Jwalamucha, and whose story is that of Cepheus the son of Belus. Anupa, Kusa, Marisa and a large number of connected names give us Anub, Coz, Mareshah and all that family, with Manu for Ammon. All the members of the line of Achuzam are to be found in Sanskrit mythology—often confused, but frequently arranged in harmonious order, according to the scheme set forth in the Egyptian connection.

Pococke, to whose partial yet exceedingly valuable comparisons I owe much, has united the Cabiri with Cuvera and Khyber. We have already seen that the Yakshas are associated with him, and that he has a still more intimate union with the Kinnaras, who are of Kenaz the son of Hepher. Ganesa, Kansa and Chandra are names given to Kenaz in the Indian mythology. Dasaprayavadi, father of Ganesa, is a much supplemented form of Hepher, and Pouroo, father of Kansa and son of Buddha (this is making Buddha Ptah Sokkari or Ashchur of Tekoa), is an equally abbreviated one. The Prajapati Sthanu and the region of Sthanutirtha commemorate Othniel. In Babbhru, one of the Indian Typhon line associated with Setu and other easily recognizable Ashchurites, we find Hepher. This latter form at once suggests the Greek or Egyptian word *papyrus*, which fitly takes its name from him after whom Sippara and Kirjath Sepher were called, and all the associations of whom are literary. Byblus is the Greek name proper for the papyrus, as well as that of a Phœnician and Egyptian city in each of which the rites of Adonis were celebrated. It may be that Byblus is Babbhru, the equivalent *l* as in the Septuagint taking the place of *r*, although I have already associated the word with the Horite Ebal, who named Gebalitis. Hepher will yet be represented by a Cephalus, and the Cabiri and Kobolds be united. The rat of Ganesa reappears in the connections of the Greek Apollo Smintheus. Its Hebrew names, Pherah and Chapharpherah, are not to be disjoined from that of the second son of Naarah. Surya, the god connected with Chandra, and Surya, king of Mathoura, connected in like manner with Kansa, are each of them Seraiah, the son of Kenaz. Crishna and the Charashim of Joab show intimate relationship. No other mythology gives a more complete account of the early history of the family of Hepher than that of India. A new interest must attach to the disc worshippers of Egypt, when it is found that they play so important a part in the

Hindoo annals. Many names recall Temeni, the third son of Ashchur by Naarah, but I do not at present know enough of his history to justify me in stating tentative connections.

Achashtari is Ivashtri or Tvashtar, united with Asura, and called Visvakarman. With him are found the Rbhous (Rephaim of Ashereth Karnaim) and the Ashvins. The daughter of Tvashtar is Saranyu, in whom we have the Zerouane of the Persian, and the Zervan of the Assyrian mythologies. She is made the mother of Yama, who is Achumai the Horite, and may therefore have married Jachath the son of Alvan or Reaiah. Thus Atargatis and Ichthys may be united, and Achumai combine two races. Tvashtar is Satyavrata, the same as the Persian Taschter and the Babylonian Xisuthrus. Before the flood he dwelt at Cashmere, where Vasu his brother Achuzam reigned, but in the time of the deluge he was at Critamala, the land of the Cherethites or Gordyceans, named by his half-brother Zereth, the contemporary of Achuzam. It is generally admitted that Satyavrata, Xisuthrus, Seth, &c., are the same. The statement that the flood was poured forth in order to help Gautama Buddha against the Assurs is a somewhat peculiar one, inasmuch as he was pre-eminently an Asura. However, the allusion may be to the elder Gautama or Etam, who is Adima, and whom the Greek legends, under the names of Cadmus and Athamas, frequently confound with Achuzam. To Cashmere belong the Kshetriyas, who are unmistakably the descendants of Achashtari, no other etymology for the name of the son of Ashchur being possible than that of the ancient Aryan word "Kshattra." The smiting of the Kshetriyas by Parasurama is the same story as that of the fight of Perseus with Ceto of Joppa, and both of these legends are but echoes of the historical facts which the monuments of Egypt afford, that Rameses, whose surcharge is the axe (Parasu), chastised the Shethites or Hittites of the line of Achashtari in their Philistine home. The Kshetriyas, like the Persian Temendonus and the Greek Aegaeon or Briareus, belonged to the Centimani. Achashtari's abbreviated name Sheth survives in the Indian genealogy of Typhon, in which Setu appropriately follows Babbhru. He must also be Yoodistheer, coming after Asoka, who is the great enemy of Duryodhana, the head of the Kooroos, in whom we have no difficulty in recognizing Dardanus or Zereth of Zarthan, the head of the Cherethites. The Satya *yug* and *loka* take their name from him, as the Dvapara from his brother Hephher.

I have already identified Zereth with Duryodhāna, the head of the Kooroos. His namé, like that of Dhrita in the line of the Indian Typhon, and Dhritarashtra, designates a family rather than an individual. Koorookshetra, on which the rival sons of Naarah and Helah or their descendants fought, combines the names of the combatants. The Krita and Treta yugs are, I think, the same, although it is possible that the latter refers to Jered, the father of Gedor, who may have descended from Zereth, for I am as yet ignorant of his family. The Krita and Satya ages are, however, made identical, showing the contemporaneousness of Zereth and Ahashtari. Many connections have presented themselves for Zohar and Ethnan; but as I know nothing definitely concerning them, I prefer for the present to leave them in abeyance.

A very important branch of the Ashchurite family, which finds abundant mention in the ancient Indian writings, is that of Ezra. Mered and Jered, who belong to this line, are the eponyms or ancestors of the Sanskrit Maruts and Rudras, Aditi being in all probability the Jehudijah of Chronicles, and the Ghandaras of the same stock, the families of Gedor; while the Sakyas or Scyths came from the Sucathites or people of Socho, of whom Heber was the father. This pre-eminently Scythian family I leave for another paper.

ARMENIA.—The history of Armenia is so slender that it is impossible to say much concerning its connections. Were I to trust to mere verbal analogies, it would be easy to make a list of them. Haig, one of the earliest of Armenian monarchs, is said to be the same as Aetes of Colchis.²¹ The latter, I think there is little doubt, is Achuzam. The region of Phasiana with Ascura, the Taochi who dwelt to the south of Sacasene, with Gordyene, Sophene and many other places, are purely Ashchurite. As for Armenaeus, Aramaeus, Harma and Aramus of Moses of Chorene who follow Haig, they may, I think, represent Harum the father of Aharhel. It is not at all improbable that the Armenians are Jerahmeelite.

CAUCASUS.—This region, including the ancient Colchis, Iberia and Albania, was considered at an early period to have relations with Egypt, and particularly with its great ruler Sesostris or Ahashtari. Dioscurias and the Cyrus river commemorate Ashchur, while Taochir

²¹ Guiguiant iii. 1050.

is either a form of Tekoa or of Zohar. The name Khevsours, which some of the modern Circassians give themselves, and that of their Neptune, who is Seozeres, indicate an Ashchurite ancestry. Adighen, the name of the race, recalls the Taochi and the people of Attikeh or Tekoa.

Caucasus itself is but a grander Casius, and is rightly connected with such words as Asia, the Coptic Os, Persian Ized, Babylonian Isi, and a host of other terms denoting royalty and deity, all of which point to Achuzam, the son of Esar or Ashchur. The Phasis flowing into the Black Sea, and the Casius into the Caspian, with Sacasene, present the same word. Aetetes, although sometimes confounded with Jachath son of Alvan, the true solar hero, is Achuzam. His son is Aegialeus or Jehaleleel, and this is the same person as Salauces (Salatis), who, according to Pliny, defeated Sesostris, being also the son of Aetetes. Phasis is allowed to be of the same origin as Caucasus, and I have already asserted that it represents Achuzam. There was a king Phasis, the son of whom was Colchos, the founder of Colchis, which is a reminiscence of the Arabian or Palestinian Halak, where Jehaleleel reigned. The Silsilis and Khalil of Egypt, Alaka and Lokaloka of India, Cilicia, Iolchos of Thessaly, and the many places called Chalcis in different parts of Europe and Asia, are memorials of the same son of Achuzam. From him came the Greek *Chalkos*, copper, which in Latin was called *Aes* after his father, and *Cuprum* after his uncle Hepher. Chalkon, king of Cos, presents us with the names in union, unless Cos be a reminiscence of Coz, the son-in-law of Jehaleleel. The whole story of Jason and the Argonauts belongs to this family, Achuzam occurring under the names of Aeson, Aetetes, Aegeus, &c., the other actors being similarly multiplied and confused, Colchis and Iolchos and Elysium being also the same.

Hepher appears in Hyperion, the head of the sun-worshipping race of Colchis, whose wife is Thea, answering to Taia, wife of the Egyptian Chebron Amenophis. There is a Neaera in this family, and to it belongs, through Aurora, the line of Tithonus and Phæthon, which contains Othniel and his descendants. Sirius the dog-star, Kenaz his father giving the *Kuon*, which in Aeschylus precedes it, is the representative of the solar myth of the Caucasus. Sybaris, a name of Aea, at once brings to mind the Sippara of Babylon, Sepher of Palestine, and Sephres king of Egypt. Aea on the Phasis is, of course, derived from Achuzam, the Babylonian Hea. The Acinasis river may preserve the memory of Kenaz.

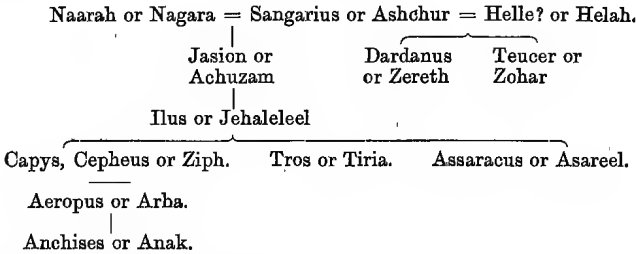
The Ossetinians of Caucasus may claim Sheth or Ashtar as their ancestor, or descend from Eshton the son of Mehir. It is worthy of note, however, that Colchis is called Cytean, the latter word being properly connected with Ceto and the Hittites, or people of Cheth, who, if not the same as the Shethites, were at least part of the same great family. Tyndaris in the neighbourhood of Cyta is the same sign of an Ashchurite line as we have found in Tentyra of Egypt, Tyndaris of Marmarica, the Tyndaridæ of Phœnicia and Greece, and the Indian Onderah.

ASIA MINOR.²²—There were Greeks in Asia Minor before there were Greeks in Hellas, and these, together with the barbarian peoples of that historical region, came from Palestine and Egypt.

Mysia shows intimate relationships with Palestine and Egypt in the geographical names Abydos, Thebes, Nagara; Ida, which is Edom or the mountain range of Idumea, with Gargarus for Karkor and Cotylus for Joktheel; Scepsis, Cebrene, Aesepus, Priapus, Harpagia, Tereia, Callirhoe and Lectum representing Ziph, Hebron, Heshbon, Peor, Arba, Ataroth, Callirhoe or Lasa, and the Lisan or tongue of the Dead Sea. The name Mysia may be derived from that of Mesha, the father of Ziph, but Xanthus found in it the Lydian translation of Oxya, the beech or ash, as Mysos. It might thus represent Ash-chur or Achuzam. In the reign of Rameses II. we find the Mysians invading Egypt under the standard of the king of the Hittites. In the Troade Homer accordingly places the Cetaei, who are these same Hittites, under Eurypylus, son of Telephus; but the Troade of Homer is in Southern Palestine. Ashchur is Sangarius, the most ancient divinity of this region as well as the eponym of a river in Bithynia. From his son Achuzam came Achaeium, Assos and the Caicus river. He is also Eetion or Jasion the brother of Dardanus, and, it may be, the old Aesyetes and Buzyges, who connects with the Palladium. His son Jehaleleel, as we have seen, is Ilus, the namer of Ilium, a reminiscence of the Egyptian Illahoun, and three of his children appear in the Capys, Tros and Assaracus of Trojan story. Anchises of this line is a Bible Anak, and connects with Aeropus, son of Cepheus, or Arba of Ziph. Teucer we have

²² For similar reasons to those stated above (Note 20), I refer the reader to any good Classical Dictionary for the names and facts alluded to within the areas of which Greek and Latin writers have treated, instead of multiplying quotations from their works. In addition to such an aid, I would recommend the books of Guigniaut, already referred to, and the Abbé Banier, with Cox's Aryan Mythology.

already found to be Zohar, and Dardanus, son of Corythus, Zereth or his son. Astyoche, a female name, presents a form of Sydyk, who is Achashtari. The following is an attempted restoration of the Trojan line:—



The feminine royal name Batiëa, connected with the Trojan legend, represents Bithiah the daughter of Pharaoh, and Idaea is the Jehudijah spoken of in the same verse of the 4th chapter of First Chronicles. Ganymede, whom Pindar calls a deity regulating the overflow of the Nile, is Canopus or Anub, the son of Ziphah, the daughter of Jehaleleel or Ilus. As pre-eminently the man of the vine, he was fittingly made the cup-bearer of Jove. The change of B to M is so common in etymology that it needs no comment.

Lydia.—The Lydian line is decidedly Horite, as I have shown in a former paper, the very name Lydia being derived from Lahad the son of Jahath, the Horite. It is, however, full of Ashchurite names. The legend of Caystrius has already been alluded to. It is interesting to find Strabo speaking of a temple situated on the Cayster sacred to the twin heroes Asius and Caystrius, or Achuzam and Achashtari. The Nysa which connects with it at once recalls the Palestinian Nyssa or Ienysus, near Gaza, and the Nyssa, which has been identified with Beth-Shan. The river Hyllus commemorates Jehaleleel, and the Hermus Harum, the father of Acharchel, he being Hermon king of Lydia. Jordanus, another Lydian king, is Jered the father of Gedor, and Tmolus may be Othniel, the son of Kenaz. Harum is also Arimus, whom Xanthus made a king in the Typhonian region of Mesogis, in which word we at once recognize Mesha or Meshag, the father of Ziph or Typhou. The Lydian Hercules called Sandon or the Red is a confusion of Acharchel, the true Hercules, with the great Sesostrius or Achashtari, Sandon or Sandyx, representing the Sheth or Sydyk who ruled especially over the Sethroitic nome of Egypt. Saittae is a Lydian town preserving the very name

by which this hero was popularly known. Sandon is also Asterius son of Anax, whose remains, according to Pausanius, lay in the land of the Milesians, being ten cubits in length. He rightly connects with the Anakim. Pausanius likewise mentions the presence of similar remains in a city of Lydia called "the Gate of Temenus," which was doubtless named after the elder brother of Achashtari, the eponym of the Egyptian Damanhour. Sardis is the city of Zereth. The Asioneis connected with it are the people descended from his rival and brother Achuzam; and the Cimmerians who conquered it, and also named Smyrna or Zmyrna, are the families of Zimran, the son of Abraham by Keturah or Electra, whom we have found to be related to the Ashchurites. The Maeones may either have descended from Meon of the line of Mareshah, or Meonothai, the descendant of Kenaz, who certainly named the Macander. The Lydian royal names Xanthus, Arimus, Alyattes and Myrsus represent Achashtari or Sheth, Harum, Jehaleleel or Salâtis, and Mareshah.

Caria.—Heraclea and Bargylia are equally reminiscences of Acharchel, with and without the Coptic article. Cnidus represents Kenaz, and Myndus Meonothai or perhaps Manahath. Miletus, anciently called Anactoria, is the Palestinian Malatha revived, Anactoria preserving the memory of the Anakim, which long survived in such Milesian names as Anaximander and Anaximenes.

Bithynia is probably a geographical record of Othniel, and the Ascanian lake within its territory of his father Kenaz; the promontory Sirias and the town Carusa in *Paphlagonia* representing Seraiah and the Charashim of his son Joab. Sesamus, Aegialus and the river Halys of the latter province preserve the names of Achuzam and his son Jehaleleel, and Sinope commemorates Anub. In the latter place the oracle of Sthenis seems to point to some connection of Othniel and the son of Coz.

Phrygia is famous for the myth of Cybele.²³ Sangarius represents Ashchur, as we have already seen. Nana, his daughter, is the Baby-

²³ In the myth of Cybele, who connects with Jason, as Io with Jasus of Argos, we find, I think, the story of the daughter of Coz. As Cybebe, she at once recalls Kubeibeh of Palestine, named after Zobebah. Atys is, I think—although I am by no means sure of this—her husband Jedial, and Papas or Sabus is her son Jabez. In Marsyas, her companion, we find Mareshah, the father of Hebron, who is the Egyptian Moeris that acted as regent for the young Apophis. Io is Cybele; and Epaphus, who is her son by Theoclymeus, and the same as Apis or Pelops, son of Tantalus, is Jabez. I do not state this, however, with any degree of confidence.

- Ionian Ishtar, and Nanaia daughter of Ormuzd. Midas the son of Gordius, is Midian the son of Abraham by Keturah, and Gordius is Zereth, who may have been the father of the Hittite wife of the great patriarch. Desanaus or Diodas, the Phrygian Hercules, is Achuzam or Athothes, the eldest son of Ashchur. Isauria and Lystra may present forms of Ashchur and Achashtari.

Pamphylia was anciently called Tekiah, in which Tekoa is at once recognizable. Cestrus is a form of Achashtari. The family of Hopher is represented in this province by Cibyra and another Ascanian lake. At Phaselis, the god Caprus or Cabrus was worshipped, and in him we have no difficulty in finding the Egyptian Kheper.

Pontus preserves many names in the family of Achuzam, and *Cilicia* connects intimately with the history of his son Jehaleleel, Zereth, however, appearing in Tarsus and other places. Space will not permit particularization. I may merely state that the Sandacus of Cilicia is a form of Sydyk, or the Herculean Sesostris, and the Sardanapalus of Tarsus, of Zereth. Cilicia and Colchis tell the same ancient story, going back to the Halaks and Gilgals of Palestine, the Khalils and Silsilis of Egypt.

Galatia and Cappadocia I had almost omitted in the enumeration of the provinces of Asia Minor that contain traces of Ashchurite domination. In the latter province especially many geographical names appear, preserving the memory of various descendants of the father of Tekoa. These occur among the identifications which Dr. Hyde Clarke has made of the geographical names of Asia Minor with those of Palestine, a selection from which is given in Note 35 of this paper. The Carmalas river of Cappadocia, like Carnylessus of Lycia, points to the fact of immigration into these countries of a population that once had dwelt in the Ashchurite region of Carmel, in Palestine.

V.—TRACES OF THE ASHCHURITES IN THE TRADITIONS, &c. OF THE OCCIDENTAL NATIONS OF THE INDO-EUROPEAN STOCK.

The traditions and geographical names of Asia Minor have greater affinities with those of the West than with those of the East. Still they form a connecting link between the reminiscences or traces of the family of Ashchur, not only among oriental Aryan, but also Semitic peoples and those of Europe. The islands of the Levant

unite the traditions of Asia Minor to those of Greece. In Italy and Spain, African types appear, as well as among the Celtic peoples, giving colour to the derivation of the races of Western Europe from Egypt by way of Northern Africa. The Germanic tribes afford in their traditions much that is independent of both of these sources, as if they had entered upon their European possessions by the north-eastern route afterwards taken by the Slavonic peoples. Their mythology has, however, many connections with that of the Celts.

GREEK ISLANDS.—*Samothrace* is famous for the mysteries of Ceres and the worship of the Cabiri. These Cabiri, as I have already stated, derived their name from Hephher, the second son of Ashchur by Naarah. The name of Ashchur survives in those of three of them—Axieros, Axiokersus and Axiokersa; while Casmillus, the fourth, is a peculiar corruption of Achuzam. Zagreus the Cabir may also be Ashchur, or his son Zochar. That Casmillus is Achuzam appears from his being identical with the Thoth or Tautus of Egypt and Phœnicia and the Etruscan Tages. He is also Iacchos, Saon or Saus, and Cosmos, these being forms of Jasion, the brother of Dardanus, heroes already identified with Achuzam and Zereth. The connection of Jasion with Alea—like that of Buddha and Ila—taken together with the name of Aleo, one of the Cabirian family, the identification of Axiokersus and Pluto, and the relation of father and son sustained by Jasion and Plutus respectively, give another confirmation of the descent of Jehaleleel from Achuzam. The wife of Achuzam was a member of the family to which Jezreel, the god of seed, belonged, and is appropriately called Ceres, although she was most probably Zeleponi, the daughter of Etam. She is the Cabirian or Gephyrean Ceres, and shows her relation to Achuzam by the names Achaea, Azesia and Auxesia. Hermes or Casmillus with his serpents appropriately forms part of the legend regarding her. Her daughter Proserpine has been already united with the line of Ashchur, and Tyche and Styx, the companions of this goddess, present us with forms of Tekoa and Sydyk, or Achashtari. In Etneus, who is one of the Cabiri, the name of Ethnan, the youngest son of Ashchur by Helah, appears. The Pelasgian inhabitants of *Samothrace* are simply the Philistines or Philisheth. *Samothrace* was originally called Samos, doubtless from Sem or Achuzam. Naucratis of Egypt, which took its name from Naarah, was called Samocratis, the Sem form of her eldest son's name superseding in part her own. In the

Saon of Samothrace, which represents him, we may have the original of the Beni-Saon, whom we have found to be identical with the Beni-Sheth of the Hebrew record.

Tenedos must not be omitted even in this superficial enumeration of the islands containing recollections of the Ashchurite families. Its name is derived from Othniel, who is Tennes, son of Cyenus or Kenaz. Leucophrys, an old name of the island, is Leophrah or Legophrah, which we have already found to commemorate Ophrah, of the line of Othniel. The hatchet of Tennes is his Egyptian surcharge.

Cyprus, in its very name represents Hopher, the head of the Cabiri. Its family of Cinyrads preserved the memory of Kenaz, and the rites of Adonis that of his son Othniel. The Teucer who connects with its history is really Zochar, the son of Helah; and Iatnan, a name given to the island, may furnish a memorial of his brother Ethnan. Cyprus and Egypt and Phœnicia were intimately related, and their relations will be found to lie principally within the family of Hopher. The Cyprians have been long connected with the Hittites, of whom Citium is a reminiscence.

Chios and *Cos* seem to preserve,—the one the name of Achuzam, the other that of Coz, the father of Anub or Ænopion, who connects with both islands; the legends concerning Bacchus being made up of the history of the son of Ashchur and that of the son of Ammon.

Crete next demands attention. Many of its traditions are those of the Horite families. I cannot doubt that the original Minos is Manahath, but Ammon, Meonothai and Jamin, the son of Ram, have been at times confounded with this ancient monarch. Many families, however, inhabited this island, and among them the Ashchurites occupied no inconspicuous position. Macaris, an ancient name of Crete, and Cres, its first monarch, are probably forms of the name of Ashchur. The name Crete, however, is that of the Bible Creti or Cherethites, between whose original coast and the Carthaginian settlement of the family of Zereth it lay. Several writers have identified the Cherethites and Cretans, but all have, as it seems most unnecessarily and unreasonably, deduced the former from the latter. In Achuzam we find Aeacus, the assessor with Minos in Hades. The Achæans of Crete are his descendants, and the Cosmi or magistrates of the island retained his name, which survived also in Cisamus and other designations of places. Plutus, born among the Cretans, is

Jehaleleel his son, and he, in the *r* form of his name, is Preres son of Cydon. This Cydon, who is Achuzam, is made a son of Tegeates, who is the father of Tekoa, and the female name Acacallis connected with him originally designated his son Jehaleleel. Hepher may be represented by the promontory Zephyrium, also found in Cyprus; while Gonssus is undoubtedly a reminiscence of his son Kenaz. Asterius, Xanthus, Taurus or Sandes, made a contemporary of the first Minos, is Achashtari or Sheth, who is also Saturn or Cronos, Ashteroth and Karnaim. Minos, son of Asterius, is Menu of Tvashtar and the Mannus who connects with Tuisco. Perhaps he is Ammon. Europa is undoubtedly Astarte. The Dymanes are of the family of Temeni, who may be Atymnius, brother of Europa. In the Curetes we find the descendants of Zereth, who gave his name to the mixed population of this once celebrated island. The Eteocreti are the Tocchari, or descendants of Zohar. Itanus and Titanus are probably memorials of Ethnan. The Jardanus of Crete and Elis, like the Italian Eridanus and many other names of streams, testifies to the presence of a Palestinian population, and probably to that of descendants of the Ashchurite Jered. A transference of the mythology and early history of the Cretans to the regions of Egypt and Palestine inhabited by the sons of Zereth will make plain much that at present is utterly unintelligible in these ancient records, and give them a place in the history of the world, not of an obscure and semi-barbarous island.

Aegina connects with the Ashchurites in Aeacus, already identified with Achuzam, whose son Jehaleleel may be represented by Peleus. Phocus is Coz; and CEnopia, an ancient name of the island, represents Anub.

Salamis, although its name is derived from Salma, the father of Bethlehem, nevertheless shows Ashchurite relationships in Scyras, Cychrea and Pityussa, its ancient designations, which recall Ashchur and Abi Tekoa. The Cencreus who connects with its history is Kenaz, the head of the Cinyrads of Cyprus, which also has a Salamis.

Euboea, called also Asopia and Abantia, and connected with the myth of Io and Epaphus, preserves the name of Jabez, who is Apophis and Epaphus.

Ithaca is a reminiscence of Tekoa, like the Egyptian Attikeh and the Utica of Carthagina. The Ithaca of Homer was Tekoa itself, Neritum being Naarath or Maarath, near at hand, and Cephallenia Hebron. The Taphians of the latter place took their name from Tappuah or Ziph.

Corcyra is thoroughly Ashchurite. It recalls the Karkor of the Shethites. Its ancient name Scheria is the same as Shachar and the Egyptian Sakkarah. Ptychia, close beside it, is a form of Tekoa with the Coptic article. Scheria is the island of the Phaeacians, who are the descendants of Achuzam, as Phix and the founder of Phacussa. The Aegaeus river preserves his name in a purer form, and Hypereia that of his brother Hepher. Hyllus, Halius, and Ocyalus, names which belong to its traditions, represent Jehaleleel. Its later name of Corfu came from an occupation by the family of Chareph, the father of Beth Gader, whose name, connected by Gesenius with the Latin *carpo*, is also the original, as T Hareph, of Drepane, another designation for the island.

GREECE.—The name of Ashchur or Osochor undoubtedly survives in the adjective *ischuros*. He is, by the prefix of the Arabic article, Alexiareus, son of Hebe or Abiah, and, by the prefix of the Coptic, Bassareus, the father of the first Bacchus, or Achuzam. Neaera, the so-called wife of Helius, and Moira, who unites with Tyche, represent Naarah. The Greek word answering to Achuzam is *Ktema*, signifying, like the Hebrew, *possession*. Ctimenus is thus a Greek form of Achuzam. He is Zeus Casius and Acesias, or the healer, connected with the myth of Hercules at Accho, and united with Iaso. Hades is an abbreviated Athothian form of his name, as appears in its synonym Agesander. He is also Ixion, a man of the horse, whom, according to Tzetzes, a Pharaoh expiated for the commission of a crime similar to that of the Persian Zohak and the Indian Ajasat. The horse connection appears again in Pegasus, the same as Phix and Phakus, as well as in Augeas of the stables, whose son Phyleus is Jehaleleel. The Latin *equus* preserves the Arabic Yauk and the Hyksos, whom Raoul Rochette made the authors of Greek civilization. Besides Phyleus, we also find synonyms for Jehaleleel in Eol, the son of Poseidon, and in Acelis, Agelaus, Cleolaus and Hyllus, sons of Hercules, who must be Sem Hercules or Hercules Assis. Agelaus also is the son of Ixion. Poseidon may represent Achuzam; at any rate he is a member of the Ashchurite family, among whom, in the line of Helah, we find the men of the sea, as in that of Naarah we find the horsemen of antiquity. Cephalus, father or ancestor of Tithonus or Phaethon, Cycnus, &c., is Hepher, the father of Kenaz and grandfather of Othniel. Temenus, son of Pelagus, is Temeni. Hitzig has demonstrated the national

unity of Philistines and Pelasgians. They are the people of Sheth or Achashtari, and he is Astraeus the Titan, husband of Eos, the daughter of Hyperion, or Hepher his brother. Zereth is Triton, and Taras the son of Poseidon. I now proceed to analyze the mythology, geography and early history of the various states of Hellas, for the purpose of showing the vast preponderance of the Ashchurite family in their populations and traditions.

Laconia.—In Laconia, as in Crete, a union of Horite and Ashchurite traditions appears.²⁴ Ashchur himself gave his name, as we have seen, to the Dioscouri, the chief of whom, Castor, was his son Achashtari. As for Pollux or Polydeukes, he is no son of Ashchur, and must, I think, be Jehaleleel, the son of Achashtari's elder brother Achuzam. Of this, however, I am not certain. Pilku, a city of Sheth, connects with him. Ashchur is also the head of the Tyndaridæ, who, with Helena Dendritis, are of Tentyra or Denderah, in Egypt. These are the Anaktes, taking their name, with many designations of Spartan monarchs and others, from the Anakim of Palestine. In the war of Theseus with the Dioscouri, Aidoneus is allied with the latter, he being Achuzam, who is also Aegeus, an ancient hero, the ancestor of the Spartan Aegidae. In the Phix form of his name he is also Phegeus, the father of Sparten. But he is likewise, with the prefix of the Arabic article Lacedaemon, the son of Jupiter and Taygete, the latter word coming from Tekoa. His son Jehaleleel is the Spartan Lelex, whose daughter Therapne is the same as Theraphone, daughter of Dexamenus, or his father Achuzam. Therapne or Theraphone I believe to be daughter neither of Achuzam nor of Jehaleleel, but of Etam, and the wife of the eldest son of Naarah, her true name being Zeleponi. Perieres, the Lacedaemonian, who is made a son of Aeolus, is, I am persuaded, the same person, being the Aila or Paruravas of the Indian story. Hepher is represented by the god or hero Sebrus, honoured in Sparta, and may very probably be the same as Cebalus and Aphareus—the latter name, however, connecting perhaps with Ophrah, the son of Meonothai. Ketoessa, a term applied by Homer to Lacedaemon, shows the Hittite connection of its population. Amyclas and Amyclæ are famous Laconian names which exhibit the Amalekite relationship of the Lacedaemonians.

²⁴ Laconia has important connections with the family of Bethlehem, the head of which was Salma, and of which I think Helah, the wife of Ashchur, was a member. To this family of Lachm the Lycians, Lycaonians, with, I believe, Amalek (the Laconian Amyclas) belonged. Arcadia has also Bethlehemite relations in Lycaon.

Messenia exhibits many points of connection with the family of Hopher.

Elis seems to be pre-eminently the land of Jehaleleel, who is Eleus, king of the Epei, Epeus himself being, I think, Jabez. Achuzam is, as we have seen, Augeas, son of Helios and Naupidame, a kind of Nephthys. His son Phyleus or Jehaleleel is represented as aiding Dexamenus against Hercules, Dexamenus being simply his own father Achuzam. Meges, called son of Phyleus, is Mesia, father of Ziph, whose name survives in the Typaeus mountain. Achuzam's name also remained in the Caucones, Iasus, to whose share that part of Greece fell, and the city Cycesium. The Selleis and Eaipeus respectively recall Jehaleleel and Anub, while Ephyra gives us a reminiscence of Hopher.

Arcadia takes its name from the family of Jerachmeel, but that of Ashchur occupies an important place in its history. Ashchur himself is the hero from whom the neighbouring Laconian district of Sciritis took its name, as well as the Sciria, or feast of Bacchus, at Alea. His town, Tekoa, survived in Tegea, and he himself is Tegeates, called a son of Lycaon, and the husband of Maera, daughter of Nereus, who is Naarah. Nonacris, the wife of Lycaon, and the name of a city of Arcadia, represents the same consort of the father of Tekoa. The Phulakeis of Tegea recall Pollux, Pilku and many connected names. The gigantic skeleton of Orestes, said to have been found in the same city, bears witness to the Herculean stature of the Ashchurites. Lycaon, whose name appears in many parts of the primitive history of the Arcadians, although properly the Lakhm or Lechem after whom Bethlehem or Beth Lechem was called, stands sometimes in the place of Ashchur, because, as I have already stated, Helah, the wife of the latter, belonged to the family of Salma. Among the sons of Lycaon, Achuzam is represented by Acacus, founder of Acacesium, and by Aegæon, who is the same person as the so-called Uranid, one of the Hekatoncheires, also termed Briareus, the latter being really his son Perieres or Paruravas, Jehaleleel. Aegæus, as a name of Neptune, helps likewise to confirm the connection of Poseidon and Achuzam. Another son of Lycaon, more famous than either of these, is Nyctimus, a form of Ctimenus, with which we have found the word Achuzam to agree. His daughter Callisto, who is also made daughter of Lycaon or of Ceteus, the Hittite, is Virgo Nonacrina, thus recalling the name of his mother

Naarah, or Naaran. With Achuzam, in the Buddha form of his name, we must connect Phthius, son of Lycaon, and Aphidas, father of Aleus, the latter being Jehaleleel. Still another name for him is, as we have already seen, Phegeus, king of Psophis or Ziph. Yet Phegeus, as father of Axion and Temenus, sometimes represents Ashchur, the beech replacing the ash. The annals of Argos, however, will show the identity of the Phikean name Phegeus with Achuzam. Aleus is made son of Neara instead of grandson, and is appropriately the head of the Tegean line. His son Cepheus is Ziph, and Aeropus—made son of Cepheus and also of Phegeus—represents Arba; while Ancaeus, another grandson of Aleus, is Anak. It can hardly be that Arba was a son of Ziph, yet he must connect in some way with his family. The not very common name Amphidamas has already appeared, denoting a son of Busiris or Ashchur, and it now reappears as that of a brother of Cepheus. Caphyae and Sepia are geographical memorials of the same Cepheus or Ziph. Minerva Alea and Skiras unite the memory of Jehaleleel and Ashchur with the rites of the goddess, whose Latin name may be a form of Naarah.^{24*} Phigalia and Bucolion, both of which are Arcadian, may, as Hitzig has suggested, preserve the fame of Phichol, the chief captain of the army of Abimelech or Jehaleleel. Hepher may, with the prefix of the Arabic article, be Alipherus son of Lycaon, whose name is identical with the Chaldean Alapar and the Italian Liparus, son of Auson. We have already found Temeni in Temenus, called the son of Phegeus. The history of Achashtari evidently does not belong to Arcadia. Yet the Arcadian Styx, who married Pallas or Piras, may furnish a missing link in the connections of the Ashchurite family, giving to Jehaleleel a daughter of Achashtari or Sydyk as his wife. Zereth survives in an Arcadian Zerethra, reproducing the region of that name in Egypt and the coast of the Cherethites. He is also Corethon, son of Lycaon, and Corythus of Tegea, who is said to have come of Jasion and Ceres. Still another name for him is Gortys, son of Tegeates. The Typhonian character of Arcadia's population is too well known to require comment.

Argos presents many points of agreement in its early history with that of Arcadia. Achuzam is the Argive Phegeus, who is also Azeus, Iasus, Acasus, Acassus or Ecbasus.²⁵ In Iasus Mr. Glad-

^{24*} With this Skiria the use of the umbrella in the ritual of Buddhism is connected.

²⁵ Schubart, *Questiones Genealogicæ Historicæ in Antiquitatem Heroicam Græcam*. Marburg, 1832. Fascic. Prim. Argolice, p. 39, &c.

stone has found a name Phœnician, Egyptian and Pelasgian.²⁶ Inachus, his father, is the head of the Anakim, and Melia, his mother, but translates the *Ash*, which comes out fully in the Scandinavian Ask. The Achaean Argos is Argos Iasum; and rightly so, for Iasus and Achaeus both designate Achuzam. Achaeus and Phthius appear appropriately in the Argive family with Temenus, Asterius, Aeropus and Europus, Haemon and Ammon, Aegialeus and Piras, Messon and Mycene, Apis and Epaphus, Asopus and Psophis, Tiryns, Hermion, Sthenelas, Agenor, Ecephron and a host of other Ashchurite names, denoting Achuzam, Temeni, Achashtari, Arba, Ammon, Jehaleleel, Mesha, Jabez, Ziph, Tiria, Harum, Othniel, Kenaz and Ephron. Phoroneus, as the inventor of letters, may perhaps be Hepher; but I incline to the belief that, as the contemporary of Aegialeus or Jehaleleel, and as connected with the Europa or Arba family, he is Ephron, the son of Zohar, who ruled in Kirjath Arba, which was known as Hebron. With his family, in some way, the mother of Jabez, Apis or Epaphus is connected. The greatest confusion appears in the Argive genealogies, yet, from the fulness with which they are given, they may prove useful in the work of recovering the lost history of the Ashchurites, when from generalities we are able to come to particulars. The temple of Minerva Saitidos, seen by Pausanius in Argolis, was a monument of old Egyptian supremacy. The Satyrs and Curetes, who came of Hecataeus and the daughter of Phoroneus, represent the sons of Achashtari and Zereth, Hecataeus being their elder brother Achuzam. It is worthy of note that the deluge of Ogyges, which happened in the time of Phoroneus, who so far seems rather to be Hepher than Ephron, has been attributed to Egypt.²⁷ Many Argive names, both of persons and places, with that of Argos itself, connect with the family of Jerachmeel, with which that of Ashchur was originally related.

Achaia, Sicyon, Corinth and Megara.—Achaia presents us with a form of Aches or Hyksos or Achuzam. The same name survives in those of Tisamenus and Ogyges, as well as in that of Dexamenus, king of Olenus, whose father Oecias is but a repetition of himself. Deianira and Theraphone were the daughters of Dexamenus, and

²⁶ *Juventus Mundi*, 88.

²⁷ See many authorities in Banier's *Mythology and Fables Explained by History*. London, 1749. Vol. iii. p. 368, &c.

these are the same as Deianira, daughter of Bacchus, and Therapne of Lelex. Helice and Aegialea represent Jehaleleel, the Philistheth or Pelasgian. Helice recalls Helix, son of Lycaon, and connects with Helicias, forked lightning, the Assyrian Khalkhalla and Latin Elicius. Anax Andron, as a title of Achaean sovereignty, recalls the Anakim.

Sicyon is, I think, another form of Achuzam's name; and Oicles, the son of the monarch so called, is Jehaleleel. They named the Hys and Hyllean tribes respectively, while the Dymanes came of Temeni. Pittheus is a Sicyonian Ptah or Phthius or Buddha. Aegialeus, the founder of Sicyonian monarchy, is, as we have already seen, Jehaleleel; Europs is some Arba or Hareph; Apis, and perhaps Epopeus, Jabez; Aegyros and Echyreus, an Egyptian Cheres; Messapus is probably Ziph; and Marathus or Marasus Mareshah, the father of Hebron. Apollo Carneus, worshipped at Sicyon, is Achashtari as Karnaim.

Corinth connects with Achuzam in Ixion, whose son Agelaus is Jehaleleel. In its ancient name of Ephyre we find Hepher, Cenchraea being a reminiscence of his son Kenaz or Acencheres. Tenea is shown by Strabo to connect with Tenedos, and thus with Othniel. Arion of Corinth and Jonah have been often compared. It is worthy of note that Jonah was of Gath Hepher, which lay to the south of the Achaean region of Palestine, containing Accho, Achzib, Achshaph, &c.

The traditions of Megaris connect with those of Laconia. Megarus or Car is, I think, Ashchur himself, Lelex his son, who came from Egypt, being, as already stated, Jehaleleel. Cleson and Pylas are but repetitions of the latter monarch's name. Sciron of Megara is another memorial of Ashchur.

Attica.—The Aegicores, one of the Attic tribes, are doubtless the Ashchurites proper. The name of the father of Tekoa survives, however, in a better form as Scirios, the father of Aegeus, or Achuzam. He is also the Salaminian seer Scirus, who built the temple to Athene. Sciras and founded the Scirophoria. His wife Naarah gave their title to the Naucraries. Tekoa survives in Attica, Tettix, Autochthon and in Tychon, an Athenian god. Aegeus has been already connected with Achuzam, who, as Thoth, may also be Theseus. The term Thesmos with the Thesmophories recall the Arabic Tasm, which designates the same person. The Oschophories, connected

with these, may commemorate him or his father. He is also Academus, an ancient hero related to the Tyndaridæ, in whom we find at once Agathodaemon and Lacedaemon. The Eleusinian mysteries derive their name from the Palestinian Elusa or Khulasa, the Indian Kailasa and the Egyptian Ahalu; Eleusis and Celeus, who came of Boeotus, being equally Jehaleleel. Metanira, wife of Celeus, is the same person as Deianira, daughter of Dexamenus. Many things in the Eleusinian mysteries are capable of explanation when the Egyptian funereal ritual and the history of Achuzam's line are compared with them. The mysterious expressions "*Huis Tokwie*" and "*Kogx om pax*" are formed from Tekoa and Achuzam respectively. The Choes are the priests of Achuzam. Pallas Achaea is a union of the names of Jehaleleel and his father. Psaphis and Cephissus alike commemorate Ziph. That the Athenians were a colony of Egyptian Saites is attested by many credible authors, and modern researches have plainly shown a connection of rites tending to establish the legend. Athens was originally called Asty, and this name, derived by Diodorus from Egypt, is, as I have elsewhere stated, identical with the Philistine Ashdod and the Egyptian Fostat. The Pischdadian line of Persia is the same Saitic family, Fostat and Pischdad giving a form of Poseidon, already united with the Ashchurites. Sheth must lie at the foundation of these words. That Ashdod and ancient Athens are one appears from the identity of the story related by the Scholiast on Aristophanes and that in 1 Sam. v. 6, with which the statement of Herodotus (I. 105) concerning the Scythians at Ascalon may be compared. The name Athens may come through Tanis or Athennes, from Ethnan, the youngest son of Helah. Erechtheus is Jerachmeel, and Cecrops the Egyptian Ekerophes, who do not belong to the family of Ashchur.

Boeotia.—The geographical names of Egypt and Palestine, using the latter word as including everything between Egypt and Syria, are reproduced with great faithfulness in Boeotia. Most of them are Ashchurite, although the Orchomenian region belongs to the line of Jerachmeel, to which I have already more than once alluded. Ascræ is a memorial of Ashchur himself; Isos, Phocæ, and perhaps Onchestus, recall Achuzam; Jehaleleel appears in Helicon (a Bible Halak), Alalcomenæ and Aulis, opposite Chalcis of Euboea, which has the same origin; Siphæ, Copæ and Lake Copais, the Cephissus, the Asopus, Thisbe and Thespiæ represent Ziph. The name Boeotia

is a form of Achuzam with the Coptic article, Boeotus being the Egyptian Thoth or Boethos and the Indian Buddha, already identified with the eldest son of Naarah, Aeolus, connected with him, being his son Jehaleleel. He is also Ogyges, an Achæan name approaching to the form Agag, given at a later period than that of Achuzam to the kings of the Amalekites, whom we have found to represent some of his descendants. Ogyges was king of the Ectenes, who present us with another form of his own name, and the father of Eleusis and Aeolus or Jehaleleel. As connected with Thebes, he exhibits a confounding of Achuzam with Coz, the grandfather of Jabez. Cadmus, although at times representing Etam or Getam, is generally a truncated form of Academus, Lacedaemon and Agathodaemon, exhibiting traditions of Achuzam. As such he is father of Polydorus, a Balder or Polydeukes, who is Jehaleleel, and in whom we find a synonym for Cilix, wrongly designated a brother of Cadmus. The Cadmus who sowed the dragon's teeth, however, is Etam, the father of Jezreel, or the sown of God; and Echion, one of the Spartoi, is his son-in-law Achuzam, whose name also survived in Echidna, Aegida, Sphinx, and similar Ophite names. Cadmus and Cadmillus have been frequently compared and identified. The same confusion as we find in the traditions of the Greek Cadmus are manifest in those of the Indian Gautama, who also, at times, represents Etam, and at others Achuzam. Thasus, called a companion of Cadmus, is Thoth or Achuzam. Hyes, a name of Bacchus or Boeotus, the Bochus or Boethos of Manetho's second dynasty, at once recalls the Babylonian Hea, whom we have identified with Ashchur's first-born. Glaucus with his train of Cetea or Hittites, a son of Poseidon, is Jehaleleel. He is improperly called son of Copeus, who is really his own son Ziph. The Aeolian line exhibits manifest Ashchurite relationships. Aeolus himself, with Eleus and Perieres, denote Jehaleleel; Cretheus is Zereth; Macednus, Achuzam; Ormenus, Harum; Pierus, Beor; Phocus, Coz; and Epeus, Jabez. The union of Pegasus and Helicon simply arises from the fact that the latter denotes the son of the Ashchurite designated by the former name. Hyperenor, the brother or companion of Echion, is Hephher or Hyperion. Corythus, called the father of Harmonia, is Zereth. Zereth, who is the Phœnician Melcartus, is also the sea-deity Melicerta, his mother Ino Leucothœ, who is the same as Halia, sister of the Telchins and lover of Poseidon, being Helah the wife of Ashchur, and, as I have already hinted, a

daughter of Salma, the father of Bethlehem, the Bethlehemites being the Ptelchins. The Itonian Minerva may be a memorial of Ethnan, his younger brother. Nysa, so famous in early Grecian history in connection with the story of Bacchus and Ceres, has been referred to Palestine by many writers. Thus Diodorus places it in Arabia, between the Nile and Phœnicia (Jenysus), and Pliny in Palestine, on the frontiers of Arabia; Stephanus of Byzantium identifies it with Scythopolis, which Josephus makes the same as Beth-Shan; and Philonides, in Athenæus, brings Bacchus and the vine from the Red Sea. The Bacchus of the mysteries, or Jacchus, is Achuzam; but the Bacchus of the vine is Coz, the father of Anub, or Ænopion. As such he is properly the son of Ammon. He connects with the line of Achuzam by marriage with Ziphah, the daughter of Jehaleleel. Transfer the Eleusinian and Bacchic mysteries to the region of Gerar, and all geographical absurdities are at once removed. The poets tell a true story, which all the national vanity of the Greeks and their popular forgetfulness of their derivation have not been able to rob of all traces of an Oriental and Palestinian original.

Phocis.—The history of this state repeats in part that of Boeotia. Phocus himself, with his father Aeacus, denotes Achuzam, his son Peleus being Jehaleleel, who is also Elieus, called son of Cephissus, and the eponym of Lilæa and Alalia. Hylæ of Boeotia is the same word without the reduplicated *l*. The Hosioi of Delphi, who alone had the right to celebrate the mysteries of Zagreus, are of Achuzam and the later representatives of the Egyptian priests of Aches or Thoth. Tereus of Phocis may be Tiria, the son of Jehaleleel. The Leleges of Jehaleleel early possessed Phocis, and the presence of Delphi in that country answers to the connection of Lelex and Teleboas. The latter is, I believe, the Edomite Eliphaz, whose Hittite mother belonged to the family of Ashchur, and is also the same as the Mysian Telephus, son of a daughter of Aleus, who is Jehaleleel. It is possible, although hardly probable, that Adah the mother of Eliphaz was of Jehaleleel's family.

Locris.—The Leleges of Jehaleleel are said to have possessed this country in early days, and Locrus, its eponym, is made a son of Phaeax or Achuzam. Many places in its three divisions retained Ashchurite names. The initial *l*, I think, must be the remnant of the Arabic article, which is present in full form in Alcinous, the name of the brother of Locrus. It is worthy of note that the

Loegrian tribes of British story connect with Hu or Achuzam and Cæridwen, or Ceres his wife, taking their name from Locrin, who is made a brother of Kamber or Zimran.

Aetolia has Jerahmeelite connections in the line of Jediel and Gilead. Chalcis and Eechalia equally preserve the memory of Jehaleleel. Taphiassus may have derived its name from Ziph, or from Tappuah the son of Hebron. Dexamenus of Olenus is Achuzam, and he may also be Ochesias, father of Periphas. This Periphas or Phorbas is, I believe, Hareph the father of Beth-Gader, rather than Arba, and the same as the Egyptian Cerpheres or Chareph-ra, whom we have found related to the family of Ashchur in the history of Coreyra or Corfu. His connection with Achuzam appears from the relations of the following pairs of names: Jasion and Corybas, Aecessamenus and Periboea, Echidna and Cerberus, Phegeus and Aeropus, Mygdon and Coroebus, perhaps Dexamenus and Theraphone. Europs, Phorbas and Triopas, of the Argive line, may be the same Hareph. Penuel and Jered, each of whom is called the father of Gedor, must, I think, connect with the Centaur (*Gendor*) line, of which he is the head as Pirithous, who, true to the relationship, is the son of Ixion or Achuzam. The Indian Maruts and Rudras, who are horsemen, favour this connection.

Acarmania.—The rivers Achelous and Inachus set forth Jehaleleel and the Anakim. The Echinades or Oxiae are the islands of Achuzam, and the Taphians near at hand are the maritime Ziphites. The Curetes and Leleges, fabled once to have inhabited this region, are the descendants of Zereth and Jehaleleel. Locris and Acarnania have connections perhaps with the Karnaim of Ashteroth or Achash-tari, whose name may survive in Astacus of the latter, or with Eker the son of Ram and the eponym of Ekron, who is also, I think, the Cecrops of Attica.

Epirus contains a large number of Ashchurite names. Aidoneus, the king of the Molossi, is Achuzam, who has been identified with Hades and similar words, and who is also the father of the Egyptian Philitis or Balot, who is Pluto. Cassope of the Molossi may be a reminiscence of the Palestinian Ziph and Malatha. The Aous or Aeas retains the memory of Achuzam. Epirus itself derived its name from Hephher, Dodona being perhaps a form of Othniel.

Thessaly.—It would be vain to attempt an enumeration of localities bearing Ashchurite names in this country. Let a few of them

suffice. Ascuris and Sycurium represent Ashchur; Ossa, Aesone, Oxynia, Echinus and Ctimene, Achuzam; Pherae and Cyphara, Hopher; Hestiaetis and Asterium, Achashtari; Gyrton and Itonus, Zereth and Ethnan. Iolcos, Sepias, Orminium, Enipeus, Phthiotis, Thebes, Boebeis, Othrya, Eurotas and Scotussa represent respectively Jehaleleel, Ziph, Harum, Anub, Jabez, Zobebah, Jether, Jered and the Sucathites of Heber. Pagasae, Œchalia and Cyphus are other memorials of Achuzam, his son and grandson. Jupiter Actaeus, worshipped at Iolcos, may be Achuzam. Aeolis was an old name of Thessaly, which itself may be derived from Jehaleleel. The Aleuadae, at any rate, among whom the name Scopas appears, and who were the Tagoi of Thessaly, belonged to the family of Jehaleleel in the line of Ziph, their title being a reminiscence of Tekoa. Cretheus of Iolcos is of course Zereth.

In the above connections the merest outline is necessarily given of the historic and geographical traces of the Ashchurites in Greece. A respectable volume might easily be written on the connections of a single state or tribe with that ancient family. All that I have endeavoured at present to do is to show that the larger part of the population of Hellas is derivable from the Hyksos of Egypt and the Philistines of Palestine. This being conceded, the early legends of Greece must be at once transferred to the regions inhabited by the ancestors of those from whom we have received them, and primitive universal history by their means be restored. Few readers would have patience to follow me, did time and space permit, in exhibiting the argument for each individual connection made. I am convinced, however, that the great majority of them will be found to bear the closest inspection, and not by one but by many links to bind the individual Greek peoples and the Ashchurites in unity.

Macedonia and Thrace.—Macedonia, the land of Chittim, derives its name from Achuzam, the great Hittite. Macedo, whom Diodorus connects with Osiris, and other writers with Æolus and Lycaon, is this son of Ashchur. The Indian Magadha and the Palestinian Megiddo must, I think, exhibit a similar corruption of the original word to that which appears in Macedon. The Axius river recalls the Syrian Axius or Typhon, and the Aestreaus or Aestreaus, like the Caÿster, commemorates Achashtari. Chalcidice is a memorial of Jehaleleel, although Sithonia, in all probability, like the district of Aestreae, preserves the name of Sheth or Achashtari also. Assurus,

Ossa, Idomene and Cophus set forth Ashchur, Achuzam, Temeni and Ziph. Æmathia is a transplanted Hamath. The Syrian city was situated upon the Axius, and all its surroundings exhibit a wonderful agreement with Æmathia and adjacent parts of Macedonia. Pieria, Chalcidice, Cyrrhus, Edessa, Beroea, Arethusa and a large number of other places, prove that the Macedonians once dwelt in northern Syria. The god of the Hamathites, called Ashima, was in all probability Achuzam or Macedo. This Ashima seems to have been the same as Asmodeus, who is proved to be Achuzam by his name Sachr, in which we find Ashchur, the name of his father. It is hard to say what the connections of Hemath, the father of the house of Rechab, are, or how he who gave its name to Hamath or Æmathia relates to the eldest son of Naarah. The Temenidae who ruled in Macedonia were of the family of Temeni, the brother of Achuzam, and their record may enable us to discover the genealogies of his at present unknown line.

Thrace had an ancient king, Eusorus, who is Ashchur. Neaera, wife of Strymon, who is father of Astraeus, is Naarah, mother of Achashtari, Strymon itself being derived from the latter rather than from any name of his father. Aecessamenus, in whose family appear Periboea, Axion and Asteropæus, is Achuzam. He is also the Agassamenus of Diodorus, who succeeded Butes upon the throne of the Thracians, and who married Pancratis, daughter of Aloeus. Strabo has well set forth the geographical connections of Thrace and the Troade, a region the names of which have been already thoroughly identified with those of the Ashchurites.²⁸ The Satrae, Odomanti, Moesi and Sapaiei represent the descendants of Achashtari, Temeni, Mesha and Ziph. The Hebrus may commemorate Hephher, and the range of Haemus, Ammon, while Zerynthus recalls Zereth. All the names of the family of Tekoa may be found in this remarkable but comparatively unhistorical region. Scythia, the land of the Sucathites, presents many interesting connections with Thrace in its geographical and, where these survive, historical names. These are links to bind Celtic and Greek traditions together to the common Ashchurite foundation.

ITALY.—Æsar, the Etruscan divinity, the Ausar of Etruria, the Isar in Northern Italy, and the Oscan people, are derived from the

²⁸ Strabon. Geog. xiii, 1, 21.

name of the father of Tekoa. Ischia, one of the Pithecussae in which part of the fable of Typhon is laid, presents Ashchur and Abi Tekoa in relation to Ziph. Tages, who has been identified or at least united with Thoth, Sydyk, Teutates and Casmillus, and the ass's head of whose worship denotes the ass of Sheth, is a form of Tekoa or Tegeates. Neriene, whose trumpet feast is that of Athene Salpinx, is Naarah, whose husband's city, Tekoa, designates a trumpet blast. The two words Socrus and Nurus originated with Ashchur and his wife. Picus, the son of Saturn, who left Hermes as his successor, although, as the woodpecker, he is represented by Cos or Chons in the Egyptian Pantheon, at times designates Achuzam, whom we have found to be represented by Bochus and Bacchus. Pecus is a name of Thoth. He is also Jupiter Pixius, who is the same as Semo Sancus, the Egyptian Sem. Cacus and Acestes of Segesta are other names for Achuzam. The Aegestani of Sicily rightly connect with the mart Tyndaris. Casmenae of Sicily and Casinum of Latium are memorials of the first-born of Ashchur, together with Auximum of Picenum, and probably Picenum itself. Jehaleleel appears in Iolaus of Sardinia, Iulus, Tullus Hostilius and Jupiter Elicius; and his memory was preserved in the gens Lollia, Alalia or Alesia of Corsica and Halesia of Sicily. He is also Paltuce, the Etruscan Pollux. Guignaut identifies Celeus and Picus, who are really father and son. Ziph survives in Capys, whose son Anchises is Anak. Capua and Sipous are also memorials of Ziph, while Copiae or Thurii unites his name with that of his brother Tiria. Servilius Ahala was the namesake of Asareel, the son of Jehaleleel. Arpi of Apulia may be a reminiscence of Arba. Hepher is Liparus, the son of Auson, with the prefix of the Arabic article. He is also Tiberinus, and the eponym of the Tiber, a western Hebrus, preserving something like the true form in its nymph Hybris. Februus and the Lupercalia with which he connects are forms answering to Tiber and Liparus, denoting the same son of Ashchur. Ocnus and Mantua, united with the story of Tiberinus, give Kenaz and Meonothai. The name of Hepher as Sephres, likewise survives in Sybaris of Lucania, situated between the rivers Sybaris (now Cochile, *i.e.* Jehaleleel) and Crathis (Zereth). It is recorded to have been founded by Achaeans under Iseliceus, who is no doubt Jehaleleel, a connection with which the reading in Strabo, Eliceus, does not interfere. Lucania overflows with Ashchurite names. Saturn is Achashtari, the eponym of Sethrum. Philyra, his wife, answers to

Hilaira, wife of Castor, who is the Etruscan Kasutru. Taras, the founder of Tarentum, son of Poseidon and Saturaia, is Zereth. He is also Corythus, who founded Cortona in Etruria, and Sardus, who, with Iolaus, his nephew Jehaleleel, colonized and named Sardinia, where Nora commemorates Naarah his step-mother, the Etruscan Nortia. Cures of the Sabines; the Curiatii; Mettus Curtius, who leaped into the chasm like Melicerta; Tarrutius, who married Acca Larentia; and the Quirites, will all be found to relate to the ancestor of the Cherethites and Carthaginians.

Romulus is Jerahmeel, and Remus Ram his son, Italus being Jediael the grandson of the latter, a Daedalus, the great-grandson of Enechtheus, as Jediael is of Jerahmeel. The Sabellian family, as I have already shown, is Shobalian or Horite. Thus three of the great families of antiquity unite in the history of Italy, as they do in that of most historical peoples.

SPAIN.—Busiris is called king of Spain. I believe that the name Hispania, like Ispahan, comes from Heshbon of Moab, and that from Eshban, the Horite son of Dishon, who, as the brother of the wife of Esáu, appears late in history. The name Spanius occurs in a list of Egyptian Pharaohs, next to Curudes or Zereth. The Vascones, Basques or Euskara are the descendants of Ashchur; the Tagus, Ategua, Itucci, Tukkis, and many similar geographical terms preserve the memory of Tekoa. The Iberus and Navarre may have taken their ancient and modern names from Hepher. Achashtari named the Astures of Biscay, and is Haitor, the god of the Basques; Carteia, Tartessus and the Turdetani represent Zereth.

CELTS OF GAUL, BRITAIN, &c.²⁹—Ashchur is Esus, the divinity who answers to the Etruscan Æsar. In the British legends, Tegid, the man of the sea, is the Greek Tegeates and the Bible Abi Tekoa. Achuzam is the British Hu or Aeddon, who dwells at Seon, is called Buddwas, is a dragon and Typhon, famous like the Assyrian Hea for drainage, and the husband of Ked, who is also Ceridwen, Ogyrven, Eseye, a mare, and Ceres. He has been identified with Thoth or Teutates, who is Hesus and Buddha. As Hercules he is called Maguzan. The Osismii and many other tribes took their names

²⁹ For the Celtic traditions I refer the reader to Davies' Celtic Researches and British Druids, the Chronicles of Geoffrey of Monmouth, Nennius, &c., Keating's Ancient History of Ireland, the writings of General Vallancey, the Black Book of Paisley, Buchanan's History of Scotland, and similar works.

from him. He led the Loegrian tribes, recalling Locrus of Phaeax, from Gafis in the east, which is Ziph. It is needless to say that the rites of Ceres and Bacchus, celebrated in Samothrace and parts of Greece, find exact counterparts in Britain. The Gallic Alesia, like that of Corsica, commemorates Jehaleleel, whose name remained in the British annals as Sisilius, the Kimarus or Kinmarcus who follows him being Zimran. He also named Avilion, the Elysium of the British Celts. Huail and many other mythic names denote the same person. Aganippus, whose name occurs with those of many Ashchurites in the chronicles of Geoffrey and others in the greatest confusion, is Anub. Hephher is Affaraon, a name of the high powers or Cabiri. The British Cunedagius and Dunwallo, with Scottish Kenneths and Donalds, and the Irish Conn, Connor, Cithneal and Daniel, are Celtic forms of Kenaz and Othniel. The Irish Olioll is Jehaleleel, and Niull, Easru, Heber Scot and Gadelas, of the same history, are Penuel the father of Gedor, Ezra, Heber the father of Socho or the Sucathites, who are the Scyths and Scots, and Jekuthiel the father of Zanoah. A little labour spent upon the ancient annals of Ireland would furnish one of the most important contributions to the early history of the world. Uthyr Pendragon, the father of Arthur in the British traditions, is Jether, the son of Ezra, Arthur himself being Erythrus, Orthros, Rathures, Jordanus, perhaps Feridun and Pirithous—certainly Jered the father of Gedor. The Dumnonii may have taken their name from Temeni. Achashtari is the British Yssadawr, improperly made a name of Hu. He is also Sadurn, the man of the vessel, and Seithwedd Saidi of the flood at Savadan, which may be Sodom. Seithenin, the drunkard who let in the sea, recalls the story of Sesostris, to which allusion has already been made. Castor was long a recognized Gallic deity. The name Curaidh, or warrior, comes from Zereth, who is also the British Cadraith. The Tigurini were doubtless a branch of the Tocchari of Zochar. The Welsh, Irish and Scottish annals, the legends of the Round Table and the Paladins, together with the many unconnected tales of the ancient Celtic peoples of the three kingdoms, are neither works of imagination nor distortions of comparatively late historical events, but records, more or less corrupt, of the ancient period when the Ashchurites, afterwards dispersed over all the civilized world, began one of the most important parts of that world's history in Egypt and Palestine.

*Germanic Peoples.*⁵⁰—The Ashchurites are the Æsir of the Scandinavians and Germans who came under Odin from Asgard. Their hero is Askr, or the ash, and he is also Tuisco, whose wife Nertha is Naarah. Irmin and Hermoder, connecting with him, must give us Harum, who, as Naram Sin, is made a son of the Assyrian Shagaraktiyach. Oscar, a well-known Teutonic name, is Usecheres or Ashchur preserved in its complete and original form. The Eddaic Hela may be the second wife of the father of Tekoa. Donar and the Tyndaridæ connect. Tuisto, who is Pluto, and the same as the Gallic Teutates and the Egyptian Thoth, is Achuzam. He is also called Sigy, but Odin is his most famous appellation. As Sigy or Sigge he is the father of Rerir or Scild, who has been connected with the Phaeacians, and whose son Sceaƿ is Ziph. As Odin, his son is Baldur, who, like Scild or Rerir, Ingiald the Ynglingian or Angle (like Anchiale from Nechaliel), Wala son of Bedwig, Ali or Wali, also son of Odin, Tell, Egill, the Helgis, and many other mythical characters, represents Jehaleleel, Salatis, Balot, Aroeris, Polydeukes, &c. Sigtuna, founded by Odin, bears a better form of his own name. Either he or his relative Jokshan named the Saxons. Valhalla, like Ahalu, Elysium, &c., is the land of Jehaleleel. Swava united with the Helgis is a form of Ziph or Sceaƿ. Of Hopher came the Kobolds. The Austrasian families, including Siegbert, belong to the family of Achashtari, who is Asa Thor, Saetere, Sitivrat, the husband of Ostara, and the eponym of the Ister, his mother being commemorated in the Noarus. The Goths are Shethites, Hittites or Cheta, men of Gath. Chrodo and Dagr may represent Zereth and Zochar. The goddess Ondurdis recalls the Indian Onderah and the Egyptian Denderah or Tentyra of the Tyndaridæ. Nanna, called the wife of Baldur, is Nana of Sangarius, Nanaia of Ormuzd and the Babylonian Ishtar. We have already found it probable that Jehaleleel married a daughter of Achashtari. Bragi, the god of learning and song, is, I think, Hopher. Ida, the plain on which Asgard stood, refers to the Idumæan region, near which the early Shethites dwelt. I cannot doubt that the Niflungs of the Niebelungen Lied are the posterity of Hopher, Gunther or Gunnar being Kenaz, Chandra, or Cheneres; and Otnit, related to the story, Othniel; while Atli or Etzel is the Egyptian Tlas, the Greek Daedalus, Tantalus and Atlas, the Roman

⁵⁰ For the German and Scandinavian Mythology and Antiquities, see Grimm's *Deutsche Mythologie*, Mallet's *Northern Antiquities*, &c.

Italus and the Jerahmeelite Jediael, whom I shall show in the history of that line to have played a very important part in the early annals of Egypt. From this same Jediael came the Vandals. The Germanic tribes, however, belong chiefly to the Ashchurite and related Midianite families.

VI.—TRACES OF THE ASHCHURITES AMONG SOME SO-CALLED TURANIAN PEOPLES.

CHINA.—The name of the father of Tekoa survives in the Chinese annals as Te-kuh, whose sons were Te-che, a repetition of his own name, and Yaou.³¹ Yaou is plainly Achuzam, and the Aos or Hea of Babylonia, the British Hu. He was a sage; the vision of a red dragon preceded his birth; and in his reign the great deluge took place. Yu, a successor, according to the Chinese historians, but who really is the same person, connects with Hea and Hu as the patron of drainage. Temang may be a reminiscence of Temeni. Shun, who succeeded Yaou, may be Achashtari. He was a great lawgiver, like Sesostris; and the attempts of his father and brother, whom he freely forgave, to destroy him by fire, find their counterpart in the history of the Egyptian monarch. Ming-teaou, where he died, is a reminiscence of Mendes, Ming-ti, the monarch after whom it was named, being Manahath. Fohi, the Chinese Buddha, is the same as Yaou, the head of the Hea dynasty; and Kolakealo his son is Jahaleleel.³² Sir William Jones identified the Chinese with the Kshetriyas of India; and the statement of Sadik Isfahani, that Chin and Khita are one and the same, agrees with this, the Khita being the Hittites or Shethites of Achashtari.³³ In the Chin we may find the Kenites that came of Hemath.

AMERICA.³⁴—The Chinese Ming-ti is reproduced in the Algonquin Manitou and in the Peruvian Manco, as I have elsewhere stated. Shobal, the father of Manco or Manahath, is the Peruvian Supay, answering to the Egyptian Seb or Sebek. As in the Arabian and connected mythologies, he is the chief of the evil spirits, so that the Horite line must have been inimical to that to which the ancient population of Peru belonged. Accordingly we find the monarchs of

³¹ Gutzlaff's Sketch of Chinese History, Ancient and Modern. London, 1834; vol. ii. 119 seq.

³² Max Müller Chips. 1st Series; Essay X.

³³ Sadik Isfahani, Orient. Trans. Fund. London, 1832; p. 46.

³⁴ See the Peruvian Antiquities of Rivero and Tschudi, translated by Dr. Hawks, New York 1853; Humboldt's Monumens de l'Amerique; Prescott's Mexico and Peru; Baldwin's Ancient America, &c.

that country denominated Incas, a term which has been frequently connected with the Palestinian Anakim and the Greek Anactes. Among the Incas, as given by Montesinos, many Ashchurite names appear, such as Huascar, Huacos, Huillaco, Topa, Huacapar, Ayatarco and Marasco; denoting Ashchur, Achuzam, Jehaleleel, Ziph, Hopher, Achashtari and Mareshah. Among geographical names, Cuzco, the chief region in the Peruvian annals, with Scyris or Quito, commemorate Ashchur; Titicaca and Totacacha, Tekoa; Pachacamac, a kind of Phacussa, Achuzam; Huahualla, Jehaleleel; &c. The name Peru, originally designating a river, may not improbably have come from him who was the eponym of the Hebrus, Tiber, and many other streams. The great deity Pachacamac, or Con, opposed to Supay, is Achuzam; and, under the form Huaca, his name became a synonym for divinity. It is also worthy of note that Huaca denotes, like Busiris and Sakkarah, a place of interment. The deluge happened in the time of Pachacamac. The Ayllos of Peruvian monarchy and the Conopas or minor deities take their names from Jehaleleel and Anub respectively. Lescarbot heard the Indians of South America sing "Alleluia," which was, no doubt, a transported Ailinus or Ya laylee. Mexico is the land of Anahuac, or the Anakim. Its divinity Ho, or Votan, is the Celtic Hu, or Aeddon, who is the German Odín, or Woden, as Humboldt has shown, and the Ashchurite Achuzam. Votan is connected with the story of a great deluge, like the Babylonian Aos, the Persian Yessun, the Indian Vasu, the Greek Ogyges, the Celtic Hu or Aeddon, the Peruvian Pachacamac, and the Chinese Yaou. This is no mere verbal coincidence. Teotl, the great spirit, also called Tlaloc, and by whose name the Teocallis or Mexican temples were called, is Jehaleleel. There is a striking likeness between the latter and the pagodas of India. The pagodas took their name from the prefix of the Coptic article or an abbreviated Beth (house) to the name of Gotama or Achuzam, the father of him whose fame survived in the Teocallis. The Peruvian Huillacs or priests by their name answer to the replacement of Buddha by his son, Ila or Kolokealo-Yucatan, which preserves a very complete form of Achuzam's name, also had its Teocallis. The American pyramids, the practice of mummification, with many other monuments and customs, serve to connect the ancient inhabitants of Central and South America with those who ruled as the Shepherd kings over Egypt. The Aztecs

may preserve the name of Sydyk or Achashtari, the people of Guatemala that of Othniel, the Chiapas that of Jabez, and even the emigrating Tuscaroras, or white Indians, as they used to be called, that of Ashchur, the head of the Dioscuri. Before leaving the geography of America I must mention the Ucayali river of Peru as a cis-Atlantic Acheloüs, or Khulil. The purity of the American traditions, even as compared with the Chinese, as far as the forms of names are concerned, leads me to deem it possible that the ancient ruling stock of Mexico, Peru, &c., may have entered these countries from the east, coming from the Basque, Euskara, or Ashchurite region of Spain.

VII.—THE ASHCHURITES IN PALESTINE.

As Ashchur is called the father of Tekoa, it is natural to suppose that he really dwelt in the region known afterwards as the desert of Tekoa, to the west of the Dead Sea, and south of Bethlehem. Near it we find the land of Hopher, the wilderness of Ziph, Maarah, Halhul, Chezib, Kirjath Arba and other places, the names of which relate to the Ashchurite story.³⁵ Here he must have subdued the Hamitic

³⁵ Dr. Hyde Clarke, in his valuable paper on the Relations of Canaanite Exploration to Pre-Historic Classic Archaeology, published with the October (1871) Statement of the Palestine Exploration Fund, identifies the following Ashchurite names of places with corresponding terms in the geography of Caucasia, Armenia, Asia Minor, the Greek Islands, Greece including Thrace and Macedonia, Italy and Spain. I mention a few only out of a very large number given by Dr. Clarke:

Ashchur as Sihor.—Sacora of Cappadocia; Sycyrium of Thessaly; Schera of Sicily; Daseyra of Armenia; Scyros; Sicaraca, Secerrae and Sycron of Spain.

Tekoa.—Dicaea of Thrace; Tegea of Arcadia; Attica; Othoca of Sardinia; Tucci, Tygia, Attacum and Attegius of Spain.

Naarah as Naarath, Naaran.—Nora of Cappadocia; Nariandus of Caria; Narona of Illyria; Nora of Sardinia; Neretum of Apulia; Nardinium of Spain.

Achuzum as Shehazimah, Azem, &c.—Oesyne of Macedonia; Segisama of Spain; Assos of Mysia; Cissa of Pontus and Thrace; Casos; Hysiae of Argos; Agasus of Apulia; Casinum of Latium; Assissium of Umbria.

Hopher.—Cabeira of Pontus; Cibyra of Pisidia and Cilicia; Euphaera of Thessaly; Cobrus of Thrace; Cyparissia of Arcadia; Capraea and Cupra of Italy; Capara of Spain.

Temeni as Temani and Timmath.—Timena of Paphlagonia; Domana of Pontus; Tymnos of Caria; Tymna of Armenia; Temnos of Mysia; Thymulas of Caria; Taminae of Euboea; Idomene of Acarnania and Macedonia.

Achashtari as Ashteroth.—Aedara of Cappadocia; Sataros of Lycia; Astyra and Setara of Mysia; Sotira of Pontus; Ostrus of Phrygia; Stiria of Attica; Saturnia of Etruria; Ostra of Umbria; Astura of Latium; Sutrium and Pistoria of Etruria.

Zereth as Zaretan, Zared, &c.—Sardis of Lydia; Saratra of Lycaonia; Sarta of Macedonia; Sardene of Caria; Sardeva of Armenia; Zortane of Thrace.

Jehalelel as Halhul, Nahalitel, Gilgal.—Halala of Cappadocia; Halias of Argos; Elis; Elea of Lucania; Alia of Spain; Ali of Cilicia; Nacoleia of Phrygia; Anchiata of Thrace; Golgoi of Cyprus; Aegila of Laconia; Chalia of Boeotia; CChalia of Thessaly and Aetolia; Chalcis of Euboea, &c.; Halicyae of Sicily; Ocilis of Spain.

Hittites, making them subjects, perhaps Helots, yet retaining their name, as the conquerors of many lands both in ancient and modern times have done. Ephron his grandson ruled the Hittites of Hebron in the days of Abraham, so that we must place Ashchur two generations earlier than the interview between the Hebrew patriarch and the son of Zohar. As the concurrent testimony of the Bible and profane records establishes the longevity of the men of that period, Ashchur may have flourished at the time of Abraham's birth, 137 years before. We may at least suppose him to have been the father of Tekoa a century before his grandson Ephron became prince of Hebron or Kirjath Arba. Previous to his time, or coincident perhaps with the beginning of his Palestinian sovereignty, two migrations to Egypt had taken place. One of these was led by Shobal the Horite, from the mountainous district that lay between the Dead Sea and the Ælanitic Gulf, or, since Shobal is called the father of Kirjath Jearim, from the similarly hilly region in which a city of that name was afterwards found in the possession of a Gibeonite or Hivite family. It is hard to say which was the first settlement of the Horites. I think it probable, however, that as they came with the westward tide of emigration from the land of Shinar, they must have entered Palestine from the north, and thus have dwelt first in Kirjath Jearim, Mount Hor forming an intermediate stage on the way to Egypt. Manahath, the second son of Shobal, took possession of the Mendesian nome; his brother Onam, moving southward, founded On, or Heliopolis; and Jachath, the son of his elder brother Alvan or Reaiah, established a kingdom in the neighbourhood of Memphis, whence his son Achumai was driven to Chemmis, in the south. This was the Egyptian dynasty of the Auritae. The second migration was that of the father of Etam, an "Etam of that ilk," who left a region situated probably not far from Bethlehem, and became the eponym of the wilderness on both sides of the Red Sea, opposite Heliopolis, in which the later city Pithom commemorated him. As Shobal, Reaiah and Manahath became the gods Seb, Ra and Month, so he was honoured with divinity as Athom or Atmoo. His eldest

Ziph.—Siva of Cappadocia; Sabus of Armenia; Zoba of Pisidia; Siphon of Boeotia; Siphæum of Bruttium; Savia of Spain.

Anub as Anab, Nebo, &c.—Anave, Nepea and Anabon of Phrygia; Niobe (? Zobebeh) of Lydia; Anope of Laconia; Anaphe, Onoba and Anabis of Spain.

To the same paper I refer for identifications of Maresshah, Hamath, Rekem, Tappuah, Arba, Hebron, Jabez, Charashim, Ethnan, Shema, Kenaz (Kenath) and other Ashchurite names.

son Jezreel probably exercised sovereignty in the neighbourhood of Heliopolis or Memphis; and was known as Osiris. Then Ashchur, with his sons, entered the land of the Pharaohs. At first they contented themselves with the Sethroitic region to the east of Manahath's domain, keeping up communication with Palestine, in which, probably about Gerar or Elusa and Gaza, they left settlements, by means of the maritime tract of the Sirbonis Palus. All records combine to make them the first men of the sea, so that their supremacy may at first have arisen from their power of maintaining a water communication where one by land was difficult or impossible. At first they seem to have been subordinate to the Horite monarchs of Mendes and On, Antaeus and Busiris, Onnos and Usecheres living together in harmony. It is questionable if Achuzam ever moved out of the region of Casium, although there are reasons for finding his last home in Gizeh. His brother Achashtari certainly took Heliopolis from Onnos or his son, and became the chief ruler in Egypt as Sesostris. With him Achthoes or Jachath, the son of Reaiah and nephew of Manahath and Onnos, was for a time confederate, and his son Achumai, or Kames, sat during the early years of his life upon the throne of Memphis. Another son of Ashchur, Hephher, was on friendly terms with Onam, married his daughter Taia, and lived apparently at the court of his father-in-law. His son Kenaz took the Horite *ra* into his name, and his descendants, fleeing to the south when the Horite line was expelled, became the Stranger kings, or Disc-worshipping dynasty. Zereth ruled somewhere in Lower Egypt, probably not far from Pelusium, as Curudes; while Zohar seems to have remained in Palestine, probably in possession of the ancestral seat near which his son Ephron exercised princely power. It was in the time of this Ephron that Abraham dwelt in Southern Palestine. In the extreme south, at Gerar, he found a Philistine kingdom under Abimelech, whom we have already identified with Jehaleleel, the son of Achuzam. It is not improbable that Achashtari had assigned this fertile and once beautiful region, which gave name to the heavens of many peoples, as Ahalu, Avilion, Valhalla, Kailasa, Elysium, Coelum, &c., to the son of his elder brother and husband of his own daughter. It is not impossible, however, that Jehalaleel was driven from Egypt by the same uncle, and that the fact was commemorated in an ancient song, part of which was, "How art thou fallen, Helel, son of Shachar or Ashchur!" At any rate he made up his mind to be the conqueror

of Egypt. For this purpose he raised a considerable army, the general of which bore the Egyptian title Phichol, and made treaties of peace with surrounding peoples, including Abraham, one of the most important nomad chiefs of Southern Palestine. Leaving a successor, perhaps one of his sons,³⁶ on the paternal throne, and thus securing a retreat in case of failure, he advanced upon Egypt, driving the Horites into the south, and Beor, the son of his uncle Achashtari, into the eastern desert, whence his son Bela, passing into the region which afterwards fell to Edom, became its first king and the head of the Shethites, who united with the children of Moab on the eastern shores of the Dead Sea.³⁷ Meanwhile Ammon, born in the latter country, had entered Egypt, perhaps as a soldier of fortune under Jehaleleel, whose contemporary he was. To him Jehaleleel seems to have entrusted the government of the Libyan region to the west of the Delta, and there his son Coz, who married Ziphah, the daughter of Jehaleleel, ruled. The offspring of this marriage was a son and daughter, the former the famous Anub or Anubis, the latter Zobebah, who is, I think, Bubastis. At the death of Jehaleleel or Salatis, his eldest son Ziph or Kufu or Cheops became monarch of all Egypt, and built the great pyramid. I hardly think that Anub was his successor in the sense of ruling the same wide dominion. A new

³⁶ That this successor belonged to the family of Achuzam is, I think, plain, from the fact that his friend was Achuzzath, bearing a name almost identical with that of the son of Ashchur. Yet he must have been two generations later at least. This Achuzzath may have been, in some way, a grandson of Achuzam. His name is peculiar in form, and can hardly belong to any other family. As no doubt a Hittite, it is interesting to find Elou and Beeri in all probability contemporary with him. 'Elon was very probably a grandson of Temeni.

³⁷ Contemporary with Abraham and Jehaleleel we find Melchizedek, king of Salem. He must, I think, have belonged to the Ashchurite family, which, more than any other (as in the case of the Abimelechs), seems to have possessed a knowledge of the true God. The names Sydyk, Soutech, &c., are so closely identified with the Shepherd line, and especially with Sheth or Achashtari, that it is quite possible this priestly monarch may have been a child of the fourth son of Naarah. Agreeable to this are the statements of Cedrenus and Michael Glykas, which make him a son of Sidos, the son of Egyptus, the latter name denoting his Egyptian origin. In Epiphanius he is made the son of Heraclas and Astaroth, the name of his mother being a link to bind him yet more closely to the line of Achashtari. Remains of the Shêta have been found near Jerusalem, and the plain of Moab lays claim to the sepulchre of Achashtari himself in Neby Sheet. If we are to credit the connection of Zereth with Melcartus, Melicoarta, &c., it shows that the prefix of the royal designation Melek was not an uncommon thing among the Ashchurites. The first-born, Achuzam, and his line give us Abimelech; Zereth is Melek-Zereth or Melcartus; and Sydyk is Melek-Sydyk or Melchizedek. The Moloch of Ammon, so intimately allied with this line, may have been derived from such a use of the word. It may also afford us a harmony of the names Amalekites and Shasu applied to part of the Shepherd stock. The country of the Amalekites, therefore, which was smitten by Chedorlaomer, may easily, from its position near Enmishpat or Kadesh, have been the land of the Achuzamites, who would otherwise have escaped the invasion of the Elamite king.

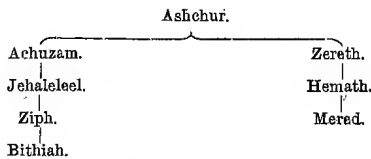
line now appears, that of the Jerahmeelites, who, leaving Southern Palestine, had taken up their abode about Memphis, which was probably named after Jamin, the son of Ram, and grandson of Jerahmeel. The region of Ramlieh, opposite Memphis, commemorates Jerahmeel, and from his son was derived the later name Rameses. Jerahmeel must have been a contemporary of Shobal, as his wife was the mother of Onam, also called a son of Shobal. Jediael, the son of Jamin, whose name survives in Jendeli, in the Ramlieh region, and who is the Tlas or Thoules or Theoclymeus of Egyptian monarchy, as well as the Memphite Daedalus and the Lydian Tantalus, was, I think, a husband of Zobebah, and the father of Jabez or Apis.^{37*} He was killed apparently before the birth of his son, so that Zobebah bore Jabez with sorrow. Under Jediael we find Mareshah, the father of Hebron, who is Marsyas, the companion of Cybebe, Marekho united with Thoules, and Moeris, the guardian of young Apis or Apophis.^{37**} Under his wise administration Jabez lived for many years until the advent of Joseph, who became his prime minister, and instructed him in the true religion. We have thus six generations of Pharaohs from Usecheres to Jabez. I have not yet been able positively to identify the successors of Jabez among the so-called Shepherds. They cannot, however, have included more than two generations. Then a Horite element in the line of Lotan, combining with the Hopherites and the family of Jerahmeel, taking advantage of the Shepherd dissensions, drove them out of Egypt back to their original home in the land of Palestine. Long before this the descendants of Onam had been expelled to Arabia Petraea, whence they afterwards found their way to Babylonia. It is probable that the descendants of Zereth continued, during the rule of the other Ashchurites in Egypt, to occupy the coast of the Cherethites from the borders of Egypt to Gaza, and that, during the troublous times of the expulsion of the Shepherds, some of them removed to Zareth Shahar and Zaretaan, in the neighbourhood of the Jordan. In the latter region, more than one place known as Fokaris also

^{37*} While there is much evidence for the connection of a Jediael with Zobebah and Jabez, it is utterly impossible to reconcile the chronology that places Jerahmeel in the time of Shobal with that which makes his great-grandson the son-in-law of Coz. I am therefore disposed to leave the parentage of Jabez an open question for the present, until the whole subject of the Jerahmeelites is discussed.

^{37**} Here again I am in doubt, for Marsyas, as son of Cægrus, seems to be Mered, son of Ezra.

denotes the presence of the allied Tocchari or Fekkaroo. To the north of these, in the land of Gilead, we find traces of the family of Ezra and Penuel, Jaazer deriving its name from the former.³⁸ It is,

³⁸ The family of Ezra must connect with one of the sons of Ashchur by Helah. The connecting link is Hemath, the father of the house of Reehab. Now Hemath is the head of the Tirathites, Shimeathites and Sucathites, and these are Kenites. The Sucathites are of the family of Hopher, the father of Socho (1. Chron. iv. 18), and Heber is a Kenite name (Judges iv. 11). The Shimeathites and Tirathites do not certainly appear among the connections of Heber. But in the neighbourhood of the Palestinian and Syrian Hamaths, we find Ezra represented by Hazor and Jazer; Jether by Ituraca, with many corresponding ancient names; Mered by Marathus and Moerad; Jered and Gedor by Aradus and Gadara; Socho and the Sucathites by Succoth; while Taricheaea, Summuk, Samachonitis, and similar words occurring as names of places in the same region, designate the abode of the Tirathites and Shimeathites. The region also is Kenite, for there Heber the Kenite dwelt. Among the names of this region many reminiscences of Zereth are to be found, such as Kartan, Kartah, Zartanah, &c. But Zereth, with Zohar and Ethnan, connect with the family of Bethlehem in Helah, their mother, who was probably a daughter of Saima, the father of Bethlehem. It is to this family of Bethlehem accordingly that Hemath is said to have belonged. In the region west and south of Bethlehem all the names already found in the neighbourhood of the sea of Galilee and northward are also to be found, with the exception of Hamath, denoting perhaps the first Palestinian settlements of the family of Ezra. In the ethnic connections of Hemath his Aschhurite relationship appears. As Amythaon, he is the son of Cretheus or Zereth; and as Aemathion, of Tithonus, Laomedon, the father of the latter, being, I think, a repetition of the name of his grandson. Tithonus may be Ethnan. In the British genealogies Amathaon is a son of Don, so far agreeing with the Tithonus connection. But Anathion is also called a son of Astraeus, who is Achashtari, and of Aurora, the daughter of Hyperion, who is Hopher, thus still exhibiting Aschhurite relationships. The Babylonian Kimmuth, who connects with Hesa, may be Hemath, and thus still declare his Aschhurite origin. He is the Assyrian Samdan or Adar, the latter word giving Ezra. With this the connection of the British Adur and Amathaon agrees. The Scandinavian Heimdall born of nine mothers, the nine springs of the Greek Hymettus and the springs of Hamath-Dor, tell the same story. He must be the Egyptian Eimouth or Imouthes, who is the god of medicine, recalling the medical family of Amythaon, and with whom Tosorthus, the first physician, whom we have already identified with Zereth, must connect. Tosorthus was also a scribe and a builder with hewn stones. Homta is the name of a prince of Egypt who lived in the reign of Saphuria or Hopher, and who may be Imouthes or Hemath. The Rudras and Maruts of Uhas and Surya, Jereds and Mereds of Hushah and Ezra, are, like the families above named, physicians. Himavat should connect with them. Hemath is Amenti and also Rhadamantus, his son Erythrus being Jered the father of Gedor. From him the Imaus or Emodi mountains took their name. They were originally the mountains of Hamath. It is possible that Ezra and Hemath are names of the same person, or that Ezra denotes his wife. If prince Mourhet or Mered married a daughter of Suphis this is probable.



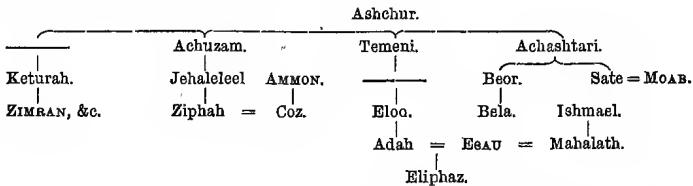
The relations of the Kenites among the tribes of Palestine, &c. were with the Amalekites (1. Sam. xv. 6), and with the Midianites (Exod. ii.), and both of these are Aschhurite families. The Geziritea (1. Sam. xxvii. 8), who are spoken of as old inhabitants of Southern Palestine with the Amalekites, probably represent the descendants of Ezar or Ezra.

however, impossible at present to say at what period the founders of Gedor or Gadara, Succoth, Moerad, &c., established themselves in this region. Og, the king of Bashan, probably belonged to this Scythian family, whose first settlements seem to have been in Southern Palestine. The Shethites dwelt with the Moabites and Midianites' in Shittim, on the borders of the Dead Sea, but they also formed the principal part of the confederacy on the coast of the Mediterranean known as the Phili-Sheth or Philistines. When the descendants of Jehaleleel were driven out of Egypt, they must have removed at first to their original seat at Elusa or Gerar, and thence have spread northward to Ziph. The family of Tiria, however, would seem to have crossed the Dead Sea, and between the Nahaliel and the Zerka—not far probably from Callirhoe, which, with its hot springs near at hand, gives us the true Homeric locality—founded the city of Ilium. In another paper I hope to be able to prove conclusively that here the long Trojan war was fought, during the time of Israel's captivity in Egypt. When the Capthorim or Dorians, descendants of the Horite Achumai, came out of Egypt, they drove up the descendants of Achuzam into the region about Carmel, where the Etamites in the line of Jezreel were already established. The families of Achuzam occupied Accho, Achzib, Achshaph and other places on the coast

²⁹ Although I propose devoting another paper to the history of the children of Abraham by Keturah, as they have been alluded to in this article I may state a few of the connections of Zimran with the family of Achuzam. The Homeritae of Arabia are distinctly said to have been the descendants of Keturah. Their name is derived from Zimran, the eldest of her sons. His name, meaning "mountain goat" and "song," agrees etymologically in the first signification with the Chimæra of the family of Typhon, in the second with the Homeric family of Smyrna. The Homeritae descended, according to other Arabian traditions, from Himyar, who is called Ghazahadj, or Achuzzath; and he is the Persian Kalomers identified falsely with Gilshah or Jehaleleel. In him also we find the Babylonian king Zmarus; perhaps the Phœnician Demaroon; the British Emrys or Ambrosins, head of the Cambrians or Cymri; the Scandinavian Ymir, ancestor of the Cimabri or Cimmerians; the eponym of Ambracia, Imbros and other places of like name, such as Smyrna, as well as of the fabulous Chimæra, within the Greek area; and the father of African Cumbrians and the Umbrians of Italy. In every case these names will be found intimately connected with those of well-known Ashchurites principally in the line of Achuzam. So important a member of this family was Zimran, therefore, frequently, as in the case of the Arabian and Persian traditions, he is confounded with his uncle and grandfather. The megalithic structures called Stonehenges, as found in Arabia, Britain and other parts of the world, are associated generally with the name of the eldest son of Keturah. Abundant proof for the statement that the hero of many mythologies is really Zimran, and not a distinct person of similar name, is found in the association with his of the names of his brothers Jokshan, Midian, &c., and their children, Dedan, Ephah, &c., as well as in the Arabian connections of the Katoorah and the Azdites or Amalika. He may be the Egyptian monarch Lamares, Lampares or Ameres of Manetho's twelfth dynasty.

even in the days of the Judges of Israel, the Caphtorim dwelling in Dor, Endor, and other towns south of Megiddo, a Hyccos region. It was from Palestine, then, and not from Asia Minor, Greece or Greek Islands, or Italy, that the Achaeans and Laconians, Mysians and Dardanians, Cretans, Sardinians and others, whose record is found on the monuments of the Thothmes and Rameses, invaded the land of the Pharaohs, together with Heth and Sheth, Moab and Ammon.⁴⁰ These were the families of Ashchur, or the Shepherds who had formerly ruled in the country which they now invaded. Did time permit, it would be a simple matter to show the identity of their costume, armament, modes of warfare, government and worship, with those described in the heroic stories of Greece, India, &c. The Bible narrative, the Egyptian and early Assyrian and Babylonian monuments, afford scraps of information concerning these Ashchurites, subsequent to their return to Palestine, and previous to their dispersion to the north, east and west, which not only illustrate, but confirm, even to minutiae, the accounts given by Greek, Indian and other early histories that have been deemed purely mythical, of the movements of the Ashchurite tribes in the latter part of the heroic age.

⁴⁰ It will be observed that while I have found the descendants of Ammon and Midian in relation to the Shepherd kings, Moab's family has not been noticed. As Ammon's son Coz married a sister of Ziph, the son of Jehaleleel, it is not improbable that Mesha, called the father of Ziph, may be a son of Moab, seeing also that the name Mesha remained in the royal line of the Moabites. In Moab we must, I think, find the Egyptian Hapi Mou, which is an inversion of his name. He may also be the Arab Moafer, answering to the Moabrisi of the Egyptian monuments, who is united with Nooman or Ammon in the lists of Arabian monarchs. I would also be disposed to see in him the famous Amphion of Thebes. He certainly is the Thessalian Mopsus; and Mopsopia, an old name of Attica, with Mopsium in Thessaly and Mopsuestia in Cilicia, exhibit the progress of his descendants. Ampyx, Ampycus and Amphictyon, like the Egyptian Gaeaphactus, are probably names of Moab. He may be Noub, who married Sate or a daughter of Achashtari and sister of Beor, whose son Bela, fleeing to his brother-in-law's dominions, became the Baal Peor of Moab. The fable of Niobe undoubtedly connects with the Moabite line. The following exhibits the probable connection of the Abrahamic family with the Ashchurites:



The Ishmaelite connect, at least in Nebaioth, with the family of Jerahmeel, and Esau had other, Horite and Ishmaelite, alliances in addition to that with the family of Temeni.

The earlier part of that age belongs principally to Egypt. Northern Africa has its own history of migration, as the legends of Rome and of the Celtic peoples testify, but for the verification of these in their particulars we have no such evidence as is afforded in the case of Palestine. Here ethnology must take the place of history to a great extent. It is a remarkable fact, and one that explains the prevalence of certain Israelitish customs and the existence of fragments of revealed truth among Gentile peoples, that the germs of all civilized nations were to be found, some of them till the tenth century before the Christian era, dwelling in intimate contact with the descendants of Jacob. The transition period to which belong the migration of the Dorians and the return of the Heraclidae, was that which immediately preceded the entrance of the tribes of Israel into the land of promise, the wars which marked it being a preparation for an easier conquest of the country by those to whom it was divinely apportioned. Joshua and his host, however, met no hordes of effeminate and undisciplined Canaanites, but all the chivalry and prowess of the ancient world. The so-called myths which identify the Palestinian Nyssa, Ascalon, Joppa, Accho, and other places with the scenes in which the deeds of great heroes were wrought, are in the main narratives of fact.⁴¹

A new era in history has arrived; a foundation is laid for true

⁴¹ Already it must have appeared to the candid reader that the connections established in this paper do not rest upon mere nominal identities, although these, as extending to many generations and relationships, are of themselves sufficient confirmation of their truth. Many remarkable resemblances in the facts handed down concerning the members of the Ashchurite family in different communities attest the connections made, in a manner appealing more directly to those who are not in the habit of weighing philological evidence. The Ashchurites are persistently mentioned as the men of the horse and of the sea. The tradition of a deluge belongs almost exclusively to them. One has but to read Mr. Cox's admirable chapters which treat of mythological serpents and dragons to see that in the Ashchurite Achuzam all of these unite. To him also in several mythologies drainage is attributed. His brother Hephher appears continually as the man of letters and science. Lightning is frequently connected with the name of Jehaleleel. The whole family is Typhonian. It is also funereal and sepulchral. Its members name mountains, rivers, trees, metals, winds, planets, months and days in many countries and languages. Religious myteries are peculiarly characteristic of the Ashchurites in lands wide apart. Pyramids, Stonehengea, and other megalithic structures in various regions, owe their origin to these early builders. Opposition to a Horite line appears in the majority of their traditions; and a large number of these have their scenes placed unmistakably in Egypt and Palestine. When to all of these we add geographical and chronological harmonies, the reduction to unity of wide-spread myths that must have had a common historical origin, and the agreement of all the facts recovered with the Bible story, it seems impossible that any cultivated mind, capable of appreciating the evidence afforded, should resist the conviction that the conclusions of this paper are, in the main, the truth concerning ancient history.

systems of ethnology and philology ; a false interpretation of mythology, with the very name *mythology*, is overthrown; and the Bible still proves itself, as it has ever done, among books incomparable, the great source of historic truth, alone Divine. The key to ancient universal history lies in the first eight chapters of the long-despised, or at least unhonoured, First Book of Chronicles ; and the right use of that key is destined to afford a new revelation of God in His dealings with the nations of the earth. With unfeigned pleasure and deepest gratitude I place these results of its use in the hands of those students of history whose knowledge and resources will enable them to turn both it and them to the best account for the perfection of historical science, and for the vindication and elucidation of the inspired Word.



