

at once recognizable in Euedocus or Odacon, and his son Jonathan in Annedotus. Alorus, called in the same legend the first ruler of Chaldaea, is Alvan, son of Shobal, the Il or Ra of Babylonia and Egypt.<sup>87</sup> Xisuthrus, who appears during the same period, is Sesostris, whom I have supposed to be the father-in-law of Jonathan.<sup>88</sup> Urka, or Urchoo, the city of Jerachmeel, is appropriately that of Onam, or Anu, his reputed son. Anu is continually connected with Dagon or his son Jadag, and frequently with his elder son, Shamas or Shammai. In the old historical records of the Greeks, Onam's name appears in the form Ninus, the Hebrew, Chaldee and Syriac Nun, *the fish*, representing the Coptic An. The reality of this connection is apparent in the names of the descendants of Ninus, his son being Zames or Shammai, and his grandson Thurras, who is Taurus, Shur, or Abishur.<sup>89</sup> The valuable researches of Sir Henry Rawlinson furnish us with a fourth link in the chain of evidence. He points out that Bar-Shem is a name of Thurras, while identifying the latter word with the Persian Thura of the month Thura-vahar, and the Latin Taurus. Bar-Shem simply gives Thura or Abi-Shur as the son of Shammai. Ninip, Thibbi, Givan or Kivan are, however, named by Sir Henry as forms of Bar, and he does not hesitate to associate them with Oannes.<sup>90</sup> They really present us with

<sup>87</sup> The early monarch, or rather deity, of Babylonia seems to present in his name a combination of the two equivalents, which appear equally in Egypt and Babylonia, for the Alvan and Resaah of Genesis and Chronicles. I have already, in my paper on the Horites, shewn his relation to the Illyrian stock. From him, in the Alvan or Galyan form of his name, came the Hellenes, whom Bryant erroneously identifies with the Ionian.

<sup>88</sup> When I wrote my paper on the Shepherd Kings I was not aware of a connection which has since come to light. Zervan the son of Xisuthrus, Serpedon the son of Asterius, Mihrab the son of Zohak or Ashdahak, Corybas of Jason or Saturn, Visvarupa or Servara son of Tvashtar, Cerberus of Typhon, with the Egyptian god Harphre and the king Cerpheres, represent in the stories of Babylonia, Persia, Greece, India, and Egypt, Hareph or Chareph the father of Beth Gader, after whom the Serboman bog, Seriphus, Corfu and many other places were named. As Harphre he is united with Mandou and Ritho, Mandou being his grandfather Manabath, and Ritho the wife of his father Ahashtar. Rhytia, the mother of the Corybantes, is the same Ritho, and from her Rhodes received its name, she or her daughter being the original Rhodope Hierapytna of Crete founded by the Rhodian Corybas; the presence of Phorbas, Triopas and Cercaphus in Rhodes; and many similar facts tend to justify the connection. Drepane, the old name of Coreyra or Corfu, is allied to the Greek *harpe*, a *curved weapon*, and both relate to the root of the Hebrew Chareph. The English word *crop* comes from the same root, as well as the word *harrest*. Names as widely separated geographically as the Greek Trophonius and the Germanic Aurboda have the same origin. The sister of Hareph bears names agreeing in form with those of her father and brother, so that she may appear as Ishtar or as Zirpanit.

<sup>89</sup> See authorities in Rawlinson's Herodotus, App. Book i. Essay x. Also Bryant's Analysis vi. 204. Bushire may have taken its name from Abishur.

<sup>90</sup> Rawlinson's Herodotus, App. Book i. Essay x. Kikupau is doubtless the same.