

that the Septuagint version of Jeremiah renders the word Jonah, which our translators of the Bible have found to be derived from the verb Janah *to oppress*, by the Greek "Hellenike or Hellenic," so that "the oppressing sword" of Jeremiah xlv. 16., l. 16, becomes "the Hellenic sword." With the Seventy, therefore, the Jonah designated the Ionian people, and, as the enemy represented by the sword was the Babylonian nation under Nebuchadnezzar, they must have recognized some identity between Babylonians and Ionians. Bryant cites also a passage from the Chronicon Paschale, in which the Ionians are spoken of as a colony from Babel, and another from Joannes Antiochenus to the same effect, which states likewise that the Ionians were instructed by Joannes, one of the race of giants.⁵⁵ The same author indulges in some ingenious speculations regarding the Jonah or dove of Babylonia, which he connects with the Hellenic traditions. In these speculations Bryant has been followed by many writers of repute in England, France and Germany, and any one who wishes to see an authoritative reference to the emblem of the dove in its mythological connections, will find it in an essay of Sir Gardner Wilkinson's, in which Athor of Egypt, Atargatis of Syria, and Semiramis of Babylonia are found together with this ancient symbol.⁵⁶ Athor, let it be remembered, is Atarah, the mother of Onam.

I have already referred to Miss Fanny Corbeaux' identification of the Egyptian An, On, or Onnos with the Oannes of Chaldea. The figure of a fish represented the Egyptian An, and Oannes or Anu has been universally recognized as the fish-god of Babylonia, who connects intimately with Atargatis or Athara, the fish-goddess of Syria, his mother. I need not repeat the story of Oannes as given by Berosus, which must be familiar to all who will find any interest in the researches of this paper. His coming into Babylonia from the Erythrean sea, marks either an eastern extension of the kingdom of Onam or the period of expulsion from Egypt, when, from Arabia Petrea, his descendants spread eastward towards the home of their ancestors. It is not difficult to trace the names of the families of Onam in those of the successors of Oannes, although these are not always mentioned in their proper order. The only member of the line of Shammai that finds a place among them is Anodaphus, or Nadab, his eldest son. Jadag, however, who is the true Dagon, is

⁵⁵ *Ib.* v. 8, 16.

⁵⁶ Rawlinson's Herodotus, App. Book iii. Essay 1.