

He is the Shoure or Soris of Dr. Birch, and the Amchura of Lepsius, whose shield has been found at Abou Seir.⁵¹ Am-chura and Abi-shur are too near one another in form, especially when taken in connection with the name of the place in which the former name is found, and the fact of the Heliopolitan line exercising royalty there, to allow much doubt as to their identity. The prefix *Abi* is not an essential part of the name Abishur, as we can see by reference to such designations as Abietam, Abiezer, &c. Shur, which became the name of the region north of Etam, between Egypt and Palestine,⁵² and which afterwards followed the retiring tide of population up into Syria in the same form, or as Ges-shur,⁵³ first appears on the page of history in this son of Shammai, and grandson of Onam, and is his true title—hence the rendering Shoure or Soris. The word *Shur* in Hebrew strictly represents “a wall;” but the allied term *Shor*, with which Chaldee, Syrian and Arabic roots agree, is the Latin *taurus*. This will appear plainly in the Babylonian connections of the family of Onam. In the list of Eratosthenes, Chuter Taurus, with a reign of seven years, following Semphucrates with one of eighteen, after Thyrellus, although much out of place, is plainly Abishur after Shammai, the successor of Jezreel, the son of Etam. He is also, no doubt, Tyreis of Manetho’s third dynasty, who also has a reign of seven years, and who I had supposed might be Tiria, the brother of Ziph or Suphis. He may also, with as much probability, be Sisites of the fifth dynasty of Manetho, which is ended by the name of an Omnos, and who has a reign of the same duration.

Turning now to his predecessor, Semphucrates, in the list of Eratosthenes, and looking for him in those of Manetho, we find no difficulty in recognizing his identity with Semempses, of the first dynasty, who, like Semphucrates, reigned eighteen years. Semphucrates follows Thyrellus, and he, as I have already stated, is Jezreel, the son of Etam, whom we have found to be intimately connected, geographically and mythologically, with the family of Onam. Jezreel, the god of seed, with the customary omission of the final *el*, is the Egyptian Osiris;⁵⁴ but in the full form of his name, giving force to the *ayin* which appears in the last syllable, he becomes Jezregel. Re-

⁵¹ Vide authorities in Kenrick’s *Ancient Egypt*, New York, ii. 117.

⁵² Gen. xvi. 7, xx. 1, xxv. 18; Exod. xv. 22; 1 Sam. xv. 7, xxvii. 8.

⁵³ Deut. iii. 14; Josh. xii. 5, xiii. 2, 13; 1 Sam. xxvi. 8; 1 Chron. ii. 23.

⁵⁴ I have no further authority than similarity of name for the identification of Thyrellus with Jezreel.