

Eg., NEITH; *Heb.*, NAHATH; *Gr.*, Anaitis.

Eg., CHONS; *Heb.*, KENAZ; *Lat.*, Consus.¹⁷

The royal lists of Manetho and others furnish names that are the property not of Egypt alone but of the whole world. These names have received confirmation from the study of the Egyptian monuments. Such are MENES and ATHOTHES, corresponding to the German Mannus and Tait, the Welsh Monw, the Gallic Teutates, the Indian Menu and Greek Minos and the Phœnician Taautus and Hebrew Hathath or Jetheth. BOETHUS and CECHOUS are reproduced in the Indian Buddha and Okkaka, and in the Greek Bœotus and Ogyges. Okkaka, the *gourd*, answers exactly to the Coptic and Semitic *kus*, a word having the same meaning, and of which CECHOUS is a reduplicate form, as is well seen in the CHOOS of Eusebius. In OURDES we find Gordys, Cretheus, and the common termination, *cartus*; in BIENNECHES the Greek Phoenix, and Indian Pingacsha; in TLAS, Atlas; in RATHURES, Erythrus of Greek, Roudra of Sanskrit, and Arthur of British mythology; in PACHNAN, the Persian Pecheng or Pushang, and the eponymus of *Pachynum* in Sicily; in TOTHMES, Teutamias of Assyria. Other names unite the Semitic and Indo-European languages, such as the following:

Eg., SIROIS; *Heb.*, SERAIAH; *Gr.*, Seirios; *Sans.*, Surya.

Eg., MARES; *Heb.*, MARESHAH; *Gr.*, Marsuas.

Eg., CHEBRON; } *Heb.*, HEBRON;
Eg., CEPHREN; } Septuagint, *Chebron*; *Gr.*, { Kebrân.
Huperiôn.

Eg., SPANIUS; *Heb.*, ISHPAN; *Gr.*, Hispania; *Pers.*, Isfahan.

Eg., ACHTHORS; } JAHATH;
Eg., OTHORS; } *Heb.*, JACHATH;
Septuagint, *Jeth.* *Gr.*, { Aktaios, Aktaïôn.
Attis, who is Papas.

Eg., ARCHLES; *Heb.*, { AHARHEL;
ACHARCHEL; *Gr.*, Heraklēs; *Lat.*, Hercules.

Eg., RAMESES; *Heb.*, RAM; *Lat.*, Rome, Remus; *Sans.*, Rama.

We have the authority of Diodorus Siculus for locating the myth of Prometheus in Egypt and on the bank of the Nile.¹⁸ On the Pelusiæ branch of that river we find PHARBOETHUS, the modern HEURBAYT, which answers, *m* replacing its equivalent *b*, to the eighth old Egyptian month PHARMUTHI, which immediately preceded the season of inundation, with which Diodorus connects the myth of the

¹⁷ The Hebrew equivalents of the above names and of others that follow, are almost exclusively derived from the first few chapters of the first book of Chronicles, where I am persuaded that they do not designate the descendants of the patriarch Jacob. All attempts to turn the 2nd and 4th chapters into genealogies of the twelve tribes have failed.

¹⁸ Diod. Sic. i, 19.