

Elon's Hittite clan was superior to that of Beeri, for Elon was a man of note in his day, giving name to the Aelonetic Gulf of the Red Sea; hence, while Bashemath's husband is named, Adah's descent is connected not in his line but in that of her distinguished grandfather, and scripture is reconciled with scripture. There is a confirmation of this genealogy in the ancient Greek records preserved by Homer and Euripides. In both the records, Beeri is called Proteus, a Greek corruption of its local form Beeroth, which, in Phœnicia and elsewhere, became Berytus, and he is made a king of Egypt, or the old man of the sea who counts his seals at Pharos. The transference of scene from the Red Sea to the shores of Egypt is not a very serious discrepancy. Homer (*Odyssey* IV. 365) calls the daughter of Proteus by the name Idothea, which is the Judith or Adah of the Hebrew text. Euripides (*Helena*, 7 seq.) terms her Theonœ, but makes her mother, and the wife of Proteus, a virgin of the sea called Psumathe, who is the Bashemath of Genesis. The name of Elon, the father of Bashemath, is replaced by that of Nereus, but the title, *halios-geron*, by which the latter is more commonly known, may have arisen out of an attempt to make *elon* significant in Greek. Thus it appears that Esau's wives were ladies of renown, in the days when earth was young again, after the Deluge made a new beginning for human history.

In Numbers XXII: 5, we read that Balak, King of Moab, sent to "Balaam, the son of Beor to Pethor, which is by the river of the land of the children of his people to call him." A more unhistorical and ungeographical statement of locality can hardly be imagined. Since the time of Josephus, Pethor has been located in Mesopotamia, beyond the Euphrates. There was, indeed, a Petru or Pitron in Assyrian days in that region, on the Sagura or Saacoras, a tributary of the Euphrates. (Records of the Past, original series, III, 93, 49), but it does not follow that Pethor was there in 1500 B. C. Pethor was by the river of the land of Bene Ammo, which certainly does mean "children, or sons of his people." But referring to Genesis XIX: 38., we find that one of the sons of Lot was called Ben Ammi, the first letter in Ammi being, as in Ammo, an *ayin*, and it is added "the same is the father of the children of Ammon unto this day." No critic, who was not hidebound in grammatical refine-