

meel; no better rendering of that of the mother of Onam, than the original Atarah, could be given than Anobret;<sup>37</sup> while the Shobalian connection appears most clearly in the presence of his eldest son. In classical story we find that Janus, whom I shall yet clearly prove to be, this same Onam, was made the son of Creusa, the daughter of Erechtheus, who gave him birth in the house of her husband Xipheus, the latter, however, not being his father.<sup>38</sup> The same Creusa is made the mother of Ion, by Xuthus, whom I have already identified with Jachath, the son of Alvan or Reaiah.<sup>39</sup> Ion, Janus, Anu and Onam, are the same person. He is also the Vedic Indra, a form resembling An-ra or Tentyra, who is the son of Brachma, or Brihaspati, whose wife is Tara.<sup>40</sup> From his connection with Soma, it is plain that Indra and Atri are the same, the latter name, like Tara, representing his mother Atarah. In Egypt, also, we have no difficulty in recognizing the second wife of Jerachmeel as the goddess Athor, who is constantly found in connection with her son An-ra.

#### I.—EGYPTIAN CONNECTION.

There seems to be little doubt that Onam exercised sovereignty in Egypt, and that some of his descendants ruled in that land. Methodius mentions an Ionichus, whom he calls a son of Noah;<sup>41</sup> and the industrious Bryant has collated passages from ancient writers, preserved in the *Fasciculus Temporum* and the *Nuremberg Chronicle*, relating to him.<sup>42</sup> These agree in stating that Ionichus, leaving the east, went into the land of Etham and founded a kingdom, the chief city of which was Heliopolis. Ionichus or Onam was not a son of Noah by many generations, for he and Javan are two very different persons, and Bryant's supposition that he is the same as Ham is altogether unfounded. Otherwise, the information afforded by these chronicles is singularly correct. Not only do we find Onnos the first

<sup>37</sup> Anobret, the beloved of Anu, is united with Oannes by Sir Henry Rawlinson. Rawlinson's *Herodotus*, App., Book i. Essay x.

<sup>38</sup> To prevent an unnecessary multiplication of notes I refer the reader who wishes to ascertain the correctness of my statements or information regarding classical mythology, to any good dictionaries of the Greek and Latin languages and mythology.

<sup>39</sup> The identification of Ius, Xuthus, etc., with Alvan, Jachath, and other members of the family of the Aurite, are to be found in my paper on "The Hontes."

<sup>40</sup> For the same reason as stated in Note 38, I refer the reader to a manual or dictionary of Oriental mythology. It is true that Brahma and Brihaspati are often mentioned as distinct from one another, but Indra is made the son of each, and the Tara of Brihaspati, whose name contains the root *jerah* or *jerach*, is represented by Gayatri or Kattri the wife of Brahma.

<sup>41</sup> Methodius *apud* Bryant, *Analysis of Ancient Mythology*, 1807, Vol. v. p. 10.

<sup>42</sup> *Ib.*