

found his way to Assyria. Some of his descendants, or those among whom his descendants were the prominent class, became the mercenary soldiers of David, being known as Pelethites.⁷¹ The Assyrian annals seem to give to Harum the son of Ahban, a daughter of Peleth as his wife, but other records tend to shew that a son-in-law of Peleth's was Achishachar or Shacharaim, the grandson of Jediael, the son of Jamin the Jerahmeelite, and the father of Ahitub and Elpaal; of the latter of whom came Eber, Misham and Shamed, the builders of Ono in Palestine.⁷² As the children of Shacharaim, the Sanscrit Sarameya, were born in Moab, their story does not necessarily connect with Egypt; yet Echescus-karas, in the list of Syncellus, has links that seem to associate him with the son-in-law of Peleth.

I have already stated my belief that Ammon married Abihail, the widow of the murdered Abishur, and that thus his son Coz or Chons was contemporary with Ahban and Molid, and therefore with their second cousins Peleth and Zaza. This contemporaneousness at least is confirmed by the statement that in the reign of Assis and Khons, the calf became an object of worship.⁷³ The Susian connection of Armais or Har-em-heb, and later Egyptian monarchs, must be found in their relations with either Coz or Zaza.⁷⁴ I am inclined to think that Zaza heads the Susian line; that Memnon or Meonothai somehow connects with him; and that Paltos, which was reputed to be the place of his burial, is a Phœnician reminiscence of his ancestor's brother, Peleth.⁷⁵

One other alliance with a daughter of the Onite line is worthy of note. There is monumental evidence that a prince Cephrenes mar-

⁷¹ 2 Sam. viii. 18; xv. 18; xx. 7, 23.

⁷² 1 Chron. viii. 18. The union of Lod with Ono seems to point to the Horite connection of Iber, etc., rather than the Jerahmeelite. Lod represents Lahad the brother of Achumai and Lydus of Lydia. Bilhan, the name of the father of Shacharaim, and who is given as the only son of Jediael, may, as a purely Horite appellation (Gen. xxxvi. 27; 1 Chron. i. 42. Compare Zaavan, Akan, Hemdan, Eshban, Ithran, Cheran, Dishan, Lotan, Alvan, in the same genealogies) refer to the son of Ezer, and indicate an alliance of the Horite and Jerahmeelite lines in a daughter of Jediael, from whom, as of superior dignity, the sons of Bilhan chose to count their descent.

⁷³ Vide Galloway, Egypt's Record, 234.

⁷⁴ The Susian connection appears in the Babylonian identifications of Harum and Acharchel with Armanuu and Nergal and the Greek story of the Susian Memnon. But it is also visible in Sesou an epithet of Rameses II. according to M. de Rougé, in an article contributed to the *Atheneum Français*, 1856, part of which is appended as a note to M. de Lanoye's little book on Rameses. Lack of material prevents me from doing more than asking the question of Egyptologists, into whose hands this paper may come, "Whether the king named Shhai, Eesa, Ai, who is given as the ancestor of the first Rameses, be not identical with Assis or Assa Tankera and with Zaza, the son of Jonathan?"

⁷⁵ Strabo, xv. 3, 4.