

part of the reign of Cheops, with that illustrious Pharaoh. The initial letter of Anub is the Hebrew *ayin*, which often receives the power of *g* or *c* in transliteration into other languages. Thus Canopus and Anubis are the same term. The surname Chufu he must have acquired from some alliance with the house of Cheops or Joab. In Usaphais, the successor of Uenephes, and in Biophis or Binothris, who follows Choos, Zobebeh, the daughter of Coz, and sister of Anub, appeared, as the first female sovereign in the land of Egypt. Seeking the aid of the other records it was found that Greece knew Anub, the man of grapes, and Uenephes, the king, under the name of Oenopion, king of Chios, the son of Bacchus, the god of wine, whose ancient worship connects with Cybebe and Sabazius. This Bacchus again was the son of Ammon, according to the mythologists, and thus reveals his Egyptian origin. In Thebez was his seat; and Chonsu was his son, who, by the representations of divinities upon the monuments, is allied with Anubis and Bubastis. Bubastis, as the goddess of the moon, which she is portrayed as bearing on her head, must be the Greek Io, mother of Epaphus, and Zobebeh, mother of Jabez. These were late divinities compared with the old solar line of Ra, and came into note only when the twelfth dynasty began its reign. Now, placing the Hebrew line alongside of the maternal ancestry of Jabez, the four generations, Ammon, Coz, Zobebeh, Jabez, may easily coincide with the three, Isaac, Jacob, Joseph, and give us in Ammon, the god, the son of Lot, for Ammon and Isaac were contemporaries. It is true that we have little else on which to base this identification, save the undoubted Egyptian origin of the Moabite god Chemosh, and the fact that in the story of the *Theban* Niobe many mythologists have found a reminiscence of Lot's wife.

But the name of Ammon conducted us to Thebez or No-Ammon and to Manetho's twelfth dynasty. There we found, with the deities Ammon and Chons, the Pharaohs named Amenemhe after their ancestor, one of whom had the same fate as Ati, the husband of Zobebeh. It was, however, in Amenemhe III. Moeris, that we met with the great Egyptian builder and legislator, who may fitly represent the Pepi Merira of the sixth dynasty. If the record of Chronicles be true, which, apart from its appearance in the most truthful of all books,