

to discover whether Molid, the brother of Ahban, appears in the Egyptian records.⁶⁶

The second son of Onam is Jada or Jadag, giving to the final *ayin* its full force. His name is a remarkable one, being almost a root form of the Hebrew verb "to perceive, know." The root extends its ramifications into most of the Indo-European languages, appearing in the Greek *eido*, *oida*, the Latin *video*, the Sanscrit *wid*, *budh*, the Zend *weeden*, the Gothic *vitau*, the English *wit*, and the Slavonic *widze*, *weteli*, as well as in the Celtic *edwyn*⁶⁷ *gwyddoni*. The intelligent Dagon and the wise Budha are easily connected with this son of Onam, but I have not found any Egyptian monarch or divinity unless it be Ptah or Thoth, who represents him.⁶⁸ It is plain that one of the Thoths or Athothes is Achuzan the son of Ashehur. There may have been two of this name, as the list of Eratosthenes indicates, one of them being the Jada of Chronicles. Of his two sons, Jether and Jonathan, the latter only had descendants. He must be the later Onnos, the same as Janias of the lists, and the Tancheres of Manetho's fifth dynasty, who precedes Onnos. It was this Jonathan, in all probability, who founded Tentyra, the city of Athor his great grandmother, and one of the places bearing the Onite designation On. Yet his second son Zaza, who is the same as Assa son of Tankera, and Assis or Asseth the successor of Janias, has left his memorial at Saccarah.⁶⁹ The connection of Jonathan and Zaza with the Shepherd line is, I think, founded upon the fact that the former married a daughter of Achashtari, Sesortasen III. or Sesostris. Of this, however, I have only mythological, not monumental evidence. The brother of Zaza was Peleth. He must have named the nome called Paalit or Polis in Lower Egypt,⁷⁰ but I have found no trace of him upon the lists or records of the monuments. He was probably expelled from Egypt to Palestine, where he named Beth Palet and other places; and from thence would seem to have

⁶⁶ There is a King called Melaneres associated with the Shepherds, yet connected with the line of Horus, who may be Molid.

⁶⁷ Gesenius Lexicon Hebraicum in loc. Pezron's Antiquities of Nations, London, 1706

⁶⁸ The identity of Ptah and Agni, and the fact of his having been worshipped at Heliopolis, while Indra and Agni are constantly united, with other connections yet to be mentioned, lead me to think that Jadag is Ptah. Ptah was born from the mouth of Kneph as Indra from that of Pouranaka. It is worthy of note that Ptah Tatann was worshipped at Tentyra.

⁶⁹ Kenrick, ii., 121, note. With Jonathan, Janias or Tancheres, I think that the fish Netas which saved Isis and was placed by Venus among the constellations, should be connected. Hyginus Poeticum Astronomicum, xli. 494.

⁷⁰ Can he have named Plinthene?