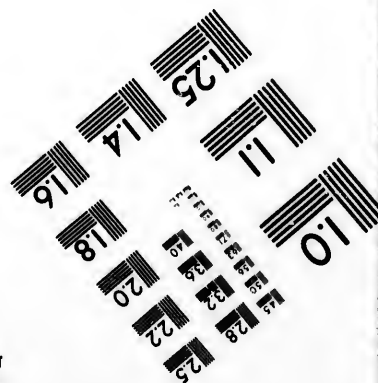
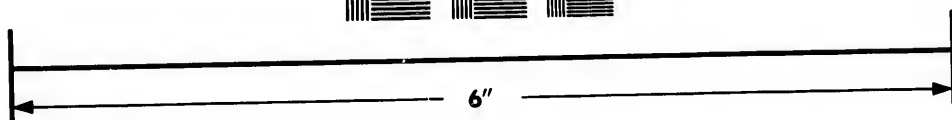
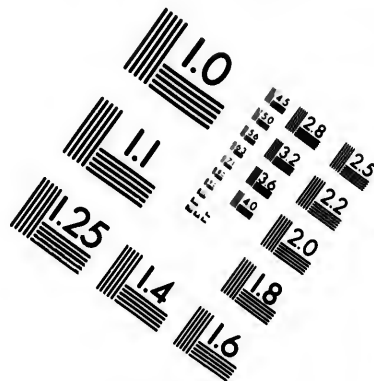




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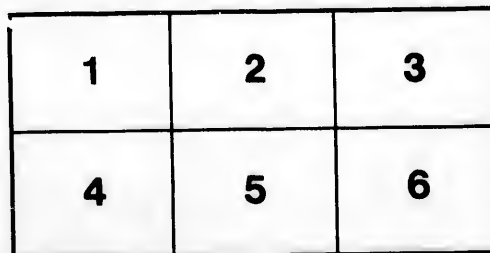
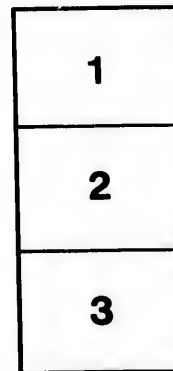
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THE
EASTERN ORIGIN OF THE CELTS.

SECOND PAPER.

BY JOHN CAMPBELL, M.A.,

Professor of Church History, Presbyterian College, Montreal.

THE EASTERN ORIGIN OF THE CELTS.

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In my last paper on this subject I mentioned an important Celtic family which did not trace its descent directly from Gilead, but which, nevertheless, sustained intimate relations with his line. Gael and Cymri, according to Niebuhr, were the two great components of the Celtic stock.¹ Josephus long before had been struck with the connection of the two names, and accounted for it by deriving the Galatians from the patriarch Gomer, in which he has been followed by a large number of writers coming down to the present day.² It was, however, with no intention of tracing the family of Gomer or the origin of the Cymri that I commenced the researches in the departments of comparative geography and mythology that have resulted, as I believe, in fixing the relations of the latter. The result, entirely unexpected and even astonishing to myself, was the consequence of a legitimate and full, but by no means exhaustive, induction from geographical facts and mythological statements extending over a wide field. It rests to a great extent, although far from exclusively, upon the collocation of names in the topographical nomenclature and mythological genealogies of many peoples. I do not claim that all the names mentioned by me refer to the personages whose descendants I seek to trace. These are so numerous that time has not permitted me to make that minute investigation into their history which would enable me to write with certainty. A few of them I have already brought forward in totally different connections, and the present state of my knowledge does not allow me to assert

¹ History of Rome, ii. 520.

² Josephus' Antiquit. I., vi. 1.

which of these connections is the most worthy of confidence.³ I may not even have discovered the precise relations in which the personages with whose history I deal stood to one another. Yet this, I think, will be found indisputable, that they were intimately related, and that their descendants constituted an important element in the great Celtic family of nations.

My starting point is the family to which Gilead belonged. This family I believe to have been that of Bethlehem. However, this for the present is immaterial. We read that Gilead had a sister, whose name was Hammoleketh, or, The Queen.⁴ This remarkable lady, for such her name would indicate her to have been, has no husband assigned her in the Bible, but the names of her three sons are given. These are Ishod or Ishchod, Abiezer, who is also called Ezer, and Mahalah. In seeking for a fuller genealogy of the family of Hammoleketh, I found it impossible to associate any of the Ezers of Chronicles with her second son, and for the first no connections appear. A geographical trace is, however, afforded for the identification of the former in a place in Abiezer of Palestine, called Ophrah.⁵ Now Ophrah is mentioned among the descendants of Othniel the Kenezite. His father is Meonothai, who seems to have married Hathath, the daughter and only child of Othniel. It is very probable, therefore, that Meonothai was the son of Ezer or Abiezer.⁶ A more interesting connection has been found for Mahalah. His name is identical, not only with that of the place called Meholah or Abel Meholah, which was Gileadite, as was also Ezer, Jazer or Abiezer, but also with Mahol, the name of a sage mentioned in the book of Kings.⁷ There his three sons are spoken of, their names being Heman, Chalcol and Darda. These sons of Mahol again appear in the book of Chronicles among the descendants of Judah with slight changes, Calcol and Dara presenting variations illustrative of the mutable character of early language.⁸ Heman, Calcol and Dara are in Chronicles called sons of Zerah, an honour which they shared with Zimri and Ethan. In Kings, however, Ethan is spoken of as the

³ Eponyms like Ishod and Eshton, Moleketh and Molid, Abishur and Abiezer, Mamre and Zimran, Eshcol and Chalcol, cannot fail to present great difficulties in the attempt to distinguish their traces in many languages.

⁴ 1 Chron. vii. 18.

⁵ Judges vi. 11.

⁶ 1 Chron. iv. 13, 14.

⁷ Judges vii. 22; Numb. xxi. 32; 1 Kings iv. 31.

⁸ 1 Chron. ii. 6.

son of Zerah or Ezra; Zimri is ignored; and Mahol is made the father of the wise triad. There can be no doubt that these are the same persons. My conclusion, the grounds of which will appear in the sequel, is that Zimri, the first mentioned among the sons of Zerah, was the father of Mahol or Mahalah; that Heman, Chaleol and Darda were his grandsons; and that Zimri accordingly was the husband of Hammoleketh. But who was Zimri himself? For many reasons I have been led to regard him as the same person with Zimran, the eldest son of Abraham by Keturah.⁹ Why he is called the son of Zerah I cannot with absolute certainty say, but think it probable that his mother Keturah, after the death of Abraham, married Zerah, an Ethiopian.¹⁰ The above may seem a meret issue of hypotheses. I grant it, and do not ask belief in the alleged facts on a simple *ipse dixit* or plausible statement of theory. My own convictions did not arise from any such arbitrary interpretation of scripture passages, nor did I upon these frame any theory whatever. The evidence which constitutes the remainder of this paper, and which is intended not to trace the family of Zimran but the origin of the Cymri, will, I think, show that the foregoing necessary statement has at least strong probability on its side. Another connection of the family of Zimran may be mentioned here. His mother was Keturah, and his brothers, Jokshan, with a son Dedan and grandsons Asshurim, Letushim, Leummim; Medan; Midian, with his sons Ephah, Epher, Hanoeh, Abidah and Eldaah; Ishbak; and Shuah.¹¹ As for Keturah, I am inclined to believe that she was a sister or near relative of the Amorites, Aner, Esheol and Mamre, with whom Abraham was confederate.¹² I have some light upon the story of Zerah, his son Ethan and grandson Azariah, but to set it forth here would involve unnecessary complications.

I purpose restricting myself in the main to the family of Hammoleketh, the sister of Gilead, uniting with her, as it seems to me I must, a certain Zimri or Zimran. As part of this family I count Heman, Chaleol, and Darda, the sons of Mahol or Mahalah. For

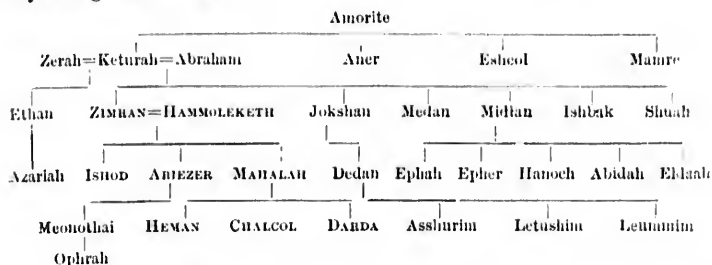
⁹ Gen. xxv. 2.

¹⁰ Zerah or Tirhacha long remained an Ethiopian name, 2 Chron. xiv. 9. I do not by any means suppose that Zerah was a Cushite. He was a son of Achumai or Kames, the Horite King of Egypt, and the ancestor of the Zorathites or Caphtorim.

¹¹ Gen. xxv. 1-4.

¹² Gen. xiv. 13. This connection is antecedently very probable, and the association of the names of Esheol and Mamre, at least, with those of Keturah and her sons tends to confirm it.

Ishod no other connections have yet been found; and the relations of Abiezer with Meonothai and Ophrah I shall only indicate in passing. In a similar cursory manner I intend referring to the brothers of Zimran and their descendants, as well as to their mother Keturah and her supposed relatives, Aner, Esheol and Mamre. The following is the genealogy as I propose to restore it, the names in capitals being those which form the subject of geographical and mythological comparison:—



Out of thirty-two names, therefore, I at present, in order to avoid confusion and to guard against hypothetical connections, direct attention to eight only. The list is larger than that which formed the subject of my last paper, and is thus sufficiently large to enable one to predicate something from a mere geographical comparison. Unfortunately, however, there is a lack of determinateness in the character of the names which hinders their presenting that identity of form in different languages, which has appeared in those belonging to the family proper of Gilead. The Greek form of Zimran is Zambran, so that an adventitious *b* or *p* sound may be expected in the body of the word. The final *n* of proper names in Hebrew is exceedingly inconstant, and generally disappears in patronymics.¹² Even the initial *z* may not only be replaced by *c*, *k*, *d*, *t*, or *s*, but may be reduced to an aspirate or even an open vowel. Ishod or Ishod may be deprived of its initial *i* and appear as Shochad, its root. Abiezer presents peculiar difficulties, the prefix *Abi* being unnecessary, and the word *Ezer* itself, as commencing with *ayin*, and containing the changeable letter *zain*, being liable to appear in such forms as *aer*, *agr*, *adr*, *atr*, *asr*, *azr*, or as the same preceded by *c*, *g*, or some equivalent, *Gadr*, *Actr*, &c. Mahalah may aspirate or altogether omit the

¹² An example is found in Ithrite, a noun derived from the name Ithran. Ithri is to Ithran as Zimri to Zimran.

medial *cheth*, as in Machalah, Malla; it may admit a prosthetic *a*, and, as in the case of Zimran, insert a *μ* or *b* sound between the consonants, such as we find in Amphiclea, Amphiale, &c. Heman, commencing with a mere aspirate, may be found preceded by *d* or *t*, Deman, Teman. Chalcol or Calcol can hardly be expected to retain its final *l*, which may be altogether omitted or replaced by *r* or *s*. Dara or Darda has two forms to begin with, and the final letter being *ayin*, will be found to end with *c*, *g*, *s*, or *ng*. Our subject is thus encompassed with philological difficulties of no mean order, and for this reason I have supplemented the geographical comparisons with others derived from mythology and tradition, which I trust may tend to confirm the evidence that geography supplies.

Palestine affords evidence that the children of Hammoleketh were counted as part of the family of Gilead. Abiezer was situated near the land of Gilead, and Jazer, presenting another form of the name, constituted a region of it; Abel Meholah was in similar proximity, and Barzillai the Meholathite is also called a Gileadite.¹⁴ The name Abel Meholah, if like Abel Mizraim it denotes "the mourning of Mahalah," may furnish the clue to a tragical story. It may, however, simply mean "the meadow." As such we may expect it to reappear in other parts of the world in some form like Philomelium. It is worthy of note that the family is not only represented as one of pre-eminent sages but also of musicians, so much so that the name of Meholah was applied in different forms to musical compositions, and the meaning of the root from which it is derived is *singing*. But the word Zimran itself means *a song*. Abiezer or Ezer indicates *the helper*, and appears in a remarkable Greek word for which no root can be given, *Epikouros*, meaning the same thing. The etymology of Heman and Chalcol is obscure, unless the former, like Jamin, denote *the right hand*. Darda is supposed to signify *the pearl of wisdom*. A similar Celtic connection to that which comparative etymology afforded in the case of the descendants of Gilead is found for three of the names of his sister's family. Zimran, *the song*, is the Erse Anhran, with the same meaning. Mahol or Mahalah is the Welsh Moli, *to sing*, Mawlganu, *to chant*, and the Erse Mal, *a poet*. But, still more remarkable, the obscure word Ishod or Ishchod, from the root Shoehad, *a gift or present*, is reproduced in the Erse Asecadh, bearing an identical signification.¹⁵ Were I sufficiently conversant

¹⁴ 2 Sam. xxi. 8. Compare 2 Sam. xvii. 27.

¹⁵ The Persian Shekhaut, meaning *liberal, generous*, is probably the same.

with the Celtic languages, I doubt not that similar agreements of the Hebrew and the Celtic might be found in the case of the other names.

As, in tracing the wanderings of the Celts, Persia was my starting point, it is fitting that the Cymri should first meet us in the same ancient, historic land. It is there, between the Oxus and the Indian Ocean, that Ptolemy and other geographers placed the Comarians.¹⁶ There, also, we find the Gimiri of the Persian inscriptions; and from the same region Pezron derived his Cymri, in which he has been followed by more recent and more scientific investigators.¹⁷ Now, the Bible should shed some light upon this large portion of the population of a country which had important relations with Palestine. And so it does. In Jeremiah xxv. 25, we find the people of Persia classified as Zimri, Elam and the Medes. Elam I have already identified with the Gileadite or Celtic line. I do not at present enter upon the origins of the Medes, who, I am convinced, were like Zimran of the so-called Midianite family, deriving their name, as Maticeni itself indicates, from Medan and Midian, two of the sons of Abraham by Keturah.¹⁸ Zimri is identical with the name we have already found in Chronicles, and is the form in which we should naturally expect the Zimranites to appear. I have indicated that the word Zimran presents a variety of modifications in transliteration. The initial *z* may be represented by *c*, *g*, *d*, *t*, or *s*, and may even be replaced by a breathing or an open vowel. An illustration of the latter has been seen in the identity of the Hebrew *Zimran* with the Erse *Amhran*. But a better illustration is afforded in the Arabian Homerite, who, according to the testimony of Philostorgius, were the descendants of one of the sons of Abraham by Keturah; and this son can be none other than Zimran.¹⁹ Another form is that of the LXX., in which Zambran is the equivalent of the Hebrew word. Such a form meets us in the modern Persian name, Gombroon. In addition to this name, which belongs to Persis, we find Amariea in Media; Amarusia, Asmura, Samariana and Tambrax, in Hyrcania; Ambrodax in Parthia and Margiana; Semiramides Montes in Car-

¹⁶ Ptolem. vi. 11. Pomp. Melæ, i. 2.

¹⁷ Rawlinson's Herodotus, App. Book iv., Essay 1. Pezron's Antiquities of Nations, i. 2, 3, &c.

¹⁸ The traces of the Midianites are found in all the Zimrite regions of Asia, Africa and Europe, extending even to the Modona or Slaney in Ireland. Were I to add the traces of Jokshan, this paper would double its size.

¹⁹ Philostorgii Epit. iii. 4, ap. Photium.

mania; Tanorus in Gedrosia; Zimyra in Aria; Amares and Chomora in Bactriana. The eldest son of Hammoleketh was Ishod, a name derived from the root Shochad. In his name we discover the reason why Segistan, Segeste, and similar terms, so constantly accompanied the Celtic stock, as I set forth in my last paper. The Soxotæ and Systa of Persis; the Astaceni and Socanda of Hyrcania; Issatis, As-tasana and Tastache of Parthia; the Isatiche of Carmania; Astlaea, south of Gedrosia; Asta, Astauda, Astaveni, and Sacastene of Aria; Astacana of Bactria; and Basistis of Sogdiana, are his Persian record. The family of Ezer or Abiezer is exceedingly hard to trace; and it is with diffidence that I present Azara of Media with Tigran and Tachasara; Agra of Susiana; Gadar of Parthia; Gedrosia itself; Cusirota of Aria; and Icarus of Bactria. The names of Mahalah and his mother Hammoleketh or Moleketh, seem to have been frequently associated, and it is hard to say when one and when the other is to be found commemorated in a geographical name containing as its chief elements the letters *M. L.* Such are Amul and Maltai of Media, Melitena of Susiana, and Malana of Gedrosia. The paucity of Mahalah's geographical records may be accounted for by the superior fame of his children. These may be found in Amara, Acola and Dariausa with the Derusiæ of Media; in Deera of Susiana; the Daritæ of Hyrcania; Dordomana of Parthia;¹⁹ Omænus and Dara of Carmania; Cocala of Gedrosia; Dammana of Aria; and Dargidus of Bactria. The Daritæ must furnish us with the originals of the Celtic Druids, being the descendants of Darda or Dara, which, in the latter form, with the full power of the Hebrew *ayin* is the Erse Darag, *the oak*. The Persian Dur, *a pearl*, agrees so far with the Hebrew. The Chaldeans and the Daritæ were the early Culdees and Druids; and with the latter the oak has ever been connected, both in the matter of worship and of name. Aristotle, Diogenes Laertius, and other writers associate the Druids with the Persian Magi; and Pliny expressly says that the Druids of Britain so cultivated the magic art that they would appear to have taught it to the Persians.²⁰

In regard to mythology, we find two early Persian names resembling that of Zimran. One of these is Kaiomers or Gayomers, who has often been identified with Gomer; and the other is his

¹⁹ The Parthians are also made the descendants of Keturah by Moses of Chorene. Euseb. Chron. Ed. Migne, p. 618.

²⁰ Plinii H. N. xxx. 4.

descendant, Tahmouras.²¹ Mirkhond speaks of the latter as the father of Fars, so that he is thus made to connect with a son of Gilead, for nothing is plainer than that Peresh was the namer of Fars or Persis.²² But the line of which Kaiomers was the first, was called the Pischdadian, and a son or grandson of that primitive king was Houcheng or Pischdad. The name Pischdad is sufficiently near, with the prefix of the Coptic article, to that of Ishod to make the connection of Kaiomers and Pischdad significant. The statement of Mirkhond, that Houcheng or Pischdad was by some writers supposed to be the same as Mahaleel, may point to an early tradition which united his name with that of his brother Mahalah.²³ It is somewhat remarkable that Pliny should mention among the inventors of magic the Median Apusorus and Zaratus.²⁴ The name Apusorus is so uncommon that it is pardonable to associate it with Abiezer, and to suggest the possibility that Zaratus may represent his nephew, Darda.

The ancient geography of India contained names that fitly set forth the whole family of Zimran. Such are the Kamarupas, Kimpurushas, Tumburas, Mlechhas, Nishadas, Apsarasas, Mekhalas, Yamunas, Kulakas and Daradas.²⁵ Already we have found Amares in Bactria on the Indian borders; and farther north on the Jaxartes were Comari. The Moguls and Tartars may have claimed kindred with them, as the descendants of Machalah and Darda. During the classical period, the north-western part of India about the Indus was peopled by the descendants of Zimran. Such were the Astaceni and Malli; and such, in the time of Darius Hystaspes, the Abissares and the Dardæ.²⁶ Near them dwelt the Glaucæ, while farther south the Jomanes or Jumna commemorated Heman, and Agra, situated upon it, was another record of Ezer. In the basin of the Indus we also find Nagara, representing Ezer, and the Soastus with Suatene as traces of Ishod. To the east, in the region of Patna, lay Miyulu or Mithila, the modern name of which, Tirhut, exhibits a replacement of Mahalah by his youngest but most distinguished son. One of the mouths of the Ganges was called Camboricum, and near at hand was Cocala. Above the lower range of the Himalayas, in a

²¹ Vide Shah Nameh. It is worthy of note that Tahmouras is made the founder of Madain in Irak Arabi: Geographical works of Sadik Isfahani, Or. Trans. F., 46.

²² Mirkhond's History of the Early Kings of Persia, translated by David Shea, 134.

²³ Mirkhond, 66.

²⁴ H. N. xxx. 2.

²⁵ Muir's Sanscrit Texts.

²⁶ Lenormant & Chevallier's Manual of the Ancient History of the East, ii. 141.

direct line from Tirlut, flowed the Dyardanes, and near it dwelt the Aminachæ. South of Amara or Ambra in Central India appeared Mesolia, with another Cocala and, better still, a Caliguris; while Hippocuria Regio seems a mere Hellenized form of the name Abiezer. Comaria and the Tamra river in the south would indicate that the descendants of Zimran had penetrated to the extremity of the peninsula. Mr. Hyde Clarke's valuable *Researches in Prehistoric and Protohistoric Comparative Philology, &c.*, first drew my attention to the Sumerian or Zimrite character of Farther India, including Malaya and Cambodia.²⁷ This distinguished philologist points out the interesting fact that the Cambodians call themselves Kammeren Khmer, and connects them with the great Sumerian family. He also holds that Malacca and not Britain furnished the supply of tin of which the Sumerians made use from an early period. Samarade in Malaya is a mark of Zimrite occupation, and so are Pagrasa, Acadra, Thagora, which may be forms of Abiezer or Ezer; Malencolon, in which Mahalah or his mother may find a record; Calligieum, a reminiscence of Chalcol; and Tharra, which commemorates Dara.

The regions inhabited by the Zimrites in India were at one time peculiarly Buddhist, especially Miyulu or Mithila.²⁸ The musical dewa Timbara, pertaining to Buddhist mythology, may have been Zimran. He must certainly have been the Sumuri or Sambara of the Brahminical mythology, which plainly betrays enmity to the Buddhist families. He was slain by Indra.²⁹ The queen Mallika answers to Hammoleketh, but she is wrongly made the wife of Ajasat or Ishod, instead of his mother.³⁰ Ajasat, as a wicked king, may be the same as Chetiya, who built Astapura and Daddara.³¹ If so, he is improperly called the son of Upachara or his brother Abiezer, and the father of Muchala or Machalah, the youngest of the three sons of Hammoleketh. Mahali, a famous king of Buddhist story, is no doubt the same person as the latter.³² The ornament Mekhali, which Buddhist writers treat of, will yet be found to connect with similar

²⁷ *Researches in Prehistoric and Protohistoric Comparative Philology, Mythology and Archaeology*, in connection with the Origin of Culture in America, and the Aced or Sumerian Families, 42.

²⁸ Hardy's *Manual of Buddhism*, 129.

²⁹ Wilson's *Vishnu Purana*. He must also be Cumara, the god of war, a character that will yet appear to have been borne by two of his descendants. Vide Crawford's *Indian Researches*, ii. 185.

³⁰ Hardy, 285-86.

³¹ *Ib.* 128.

³² *Ib.* 282.

decorations in other lands.³³ The Tirttakas, a religious sect, may have been Darda's descendants, and an early class of Druids.³⁴ Certain it is that Druids and Buddhists alike held the doctrine of metempsychosis and other beliefs, which have led many writers to associate them equally with the philosopher Pythagoras. The learned Davies has not hesitated to associate Druidism with what he knew of Buddhism.³⁵

Following the course adopted in the last paper, we return to the basin of the Tigris and Euphrates. In Chaldea, Zimran was represented by Camarina or Gomereek; his son Abiezer by Abu-Shahreïn; and his grandson Darda by Teredon or Diridotis. Babylonia furnishes Thamara, the Nahar Malcha, Issedea, Sittace, Otris, Teredata and Dorista. Assyria is more full, for it was the home of the Sumerians. There we find Sumere, Samaran, Gomara, Saccada or the Sakad of Ptolemy, Aturia, Meso-Pylæ or Mosul, Calchas and Chalachene, Dartha and Dura. In Mesopotamia appear Himeria, Ombre, Semiramidis, Saccada, Auxaris, the Malli, Achaiakala, Cæcilium, Dura, Dadara, and Daradax. Turning from geographical to mythological and historical evidences, the great Sumerian family seems to exhibit its ancestry in the lists of Bar Hebræus and other chroniclers.³⁶ There we discover among the earliest monarchs, Nmrud, Cambirus, Smirus or Smirm, Zmarus and Semiramis, setting forth Zimran, unless Nmrud be a form of the name of his uncle Mamre. These must represent the so-called Medians or Midianites, who at an early period ruled in Chaldea. In other lists appear such names as Ascatades, Ephecheres, Mancalus, replaced by Ascalius and preceded by Mamithus, who may have been Esheol and Mamre, Mamylus and Amyntes, who, as Heman, properly succeeds Ascatades.³⁷ Berosus seems to have known Mahalah in Amelon and Heman in Amenon, his successor, while Darda may have been his Euedoreschus.³⁸ The uncommon name Chalcol is preserved in full in Khal-khalla, a surname of Nin or Bar.³⁹ Enyalius will yet appear as

³³ Harty, 281. It was also called Mela, and was a girdle.

³⁴ *Ib.* 275, &c.

³⁵ Celtic Researches and British Druids. Vide Higgin's Celtic Druids. Pöeocke, *India in Greece*, 102, associates the Druids with Buddhism.

³⁶ Cory's Ancient Fragments. In support of the Esheol connection, it is worthy of note that Semiramis was of Asealon.

³⁷ Du Pin, *Bibliothèque des Historiens*, Amsterdam, 211, &c.

³⁸ *Ap. Euseb. Chron.*

³⁹ Rawlinson's *Herodotus*, App. Book I., Essay 10.

a form of the word *Mahalah*. It is therefore interesting to find Hestieus saying that priests brought his worship into *Seennaar* of *Babylonia*.⁴⁰ *Molis* or *Mylitta*, the great goddess connected with *Semiramis*, if not identical with her, was undoubtedly *Moleketh*, the queen and wife of *Zimran*.⁴¹ Her relations with the worship of *Sacti* and *Vesta* are explained by the fact that these names were derived from that of her son, *Ishod*.⁴² The land of *Milidia*, mentioned in the cuneiform inscriptions, and *Milisihi*, who appears in Mr. George Smith's list of Babylonian kings near *Ulam-Buryas*, may easily represent *Mahalah*, the cousin of the latter's father, *Peresh*.⁴³ It is a little striking to find three brothers named *Murann*, *Gatiya* (the Indian *Chetiya*), and *Musalimu*, sold as slaves in the reign of *Sinmasihu*, who follows *Kurigalzu*, the supposed father of *Milisihi*.⁴⁴ This may simply indicate that the names, being those of royal personages, were common at the time, for such names do not belong to later Babylonian history. *Usati*, the name of the father of the three slaves, is nearer to that of *Ishod* than *Gatiya*. *Aswad*, the name of *Akkerkuf*, is probably a restored form of *Ishod*. There is every reason to believe that the Sumerians or Cymri, Chaldeans or Culdees, and *Daradae* or Druids, made their first home somewhere near the junction of the Tigris and Euphrates. *Marmarus*, the Babylonian whom Pliny mentions along with the *Medes Apusorus* and *Zaratus*, as an inventor of magic, was probably *Mamre*, the uncle of *Zimran*.⁴⁵ I am not disposed to heed the unscientific modes of connecting sacred and profane history prevalent in last century. The connection which the Abbe Banier established between Druidical worship and the oaks of *Mamre*, however, I hold to be worthy of the most serious attention.⁴⁶

If any part of the world possessed a Zimrite population before Chaldea, it was Arabia. Abraham sent his sons by *Keturah* eastward into the east country, which would embrace these two regions.⁴⁷ The *Katoorah* were a famous people in Arabian history, whom Pliny

⁴⁰ Cory's Ancient Fragments.

⁴¹ Rawlinson's Herodotus, i. 131 note, and App., Essay x.

⁴² Cox's Aryan Mythology, ii. 117.

⁴³ Transactions of the Society of Bib. Archaeology, i. 1, 65.

⁴⁴ Records of the Past, v. 79, 85 note.

⁴⁵ H. N. xxx. 2. *Sinuri*, a mythic diviner, whose name has been discovered by Mr. George Smith, may have been *Zimran*. The Chaldean account of Genesis.

⁴⁶ The Mythology and Fables of the Ancients explained from History. London, 1740, iii. 224.

⁴⁷ Gen. xxv. 6.

knew in his day as the Kataræi, and whose chief settlement was Katara, now called Katura, appearing about midway on the eastern coast.⁴⁸ Beginning at the north, however, we find certain features of Hyrcanian geography reproduced, in the Zamareni, with a place Chamara, who appear a short distance south of the Saraceni, just as Samariæ and Syracene connect in Hyrcania. The Chaulothæi, Bene Khalid or Gileadites, with the Agræi or Ezrites, are not far off; while Madiana, farther south, affords another proof of Midianite connection. On the Arabian Gulf of the Red Sea opposite Berenice were situated the Malichæ, Darre, Ausara and Agra. Lower down on the same side we meet with the Minæi, Mamala, Nagara or Agra, and Amara. The *N* of Nagarā arises out of the nasal pronunciation of the initial *ayin* of Ezer, which is found in Arabic. But in the Persian Gulf about Katura, and in a direct line with the home of the Malichæ and Darre, other Agræi or Gerræi appear, together with Asatani and Sata. In the south-east a galaxy of Zimrite names attest Midianite occupation. Such are Thamar, Sambracata, Omanitæ, Darre and Acilla, to which may be added Masthala. Coming further westward, but keeping to the southern coast, Hamirei in the Smyrnophoros Regio commemorate Zimran. The Ascitæ were the descendants of Ishod; the Ausaritæ of Ezer; and Massala was a record of Mahalah. Omana Sinus, south of which Marmatha may have been a reminiscence of Mamre, betrays Heman's posterity, and Cunacalum on the Sachalites Sinus may unite Chalcol with Eshcol. This leads to the great region of the Homeritæ, whom tradition has already identified with the family of Keturah. Among them Theophanes found the Amanitæ, to whom he attributed a similar descent.⁴⁹ The rite of circumcision prevailing among these tribes tends to confirm their Abrahamic parentage.⁵⁰ In the same region Burekhardt found traces of the Omran Arabs, although their principal settlement according to him was the northern tract in which we found the Zamareni.⁵¹ Omran is an Arabic form of Zimran, exhibiting the same change as the Erse word *Amhran* has already presented. Sactia, Mela Mons, Ocelis and Thuris in the land of the Homeritæ,

⁴⁸ Lenormant & Chevallier, II, 289 seq. Jervis, Genesis Elucidated, 353.

⁴⁹ Jervis, 359.

⁵⁰ *Ib.*

⁵¹ Notes on the Bedawin, &c., 221. Another Stonehenge was found by Chardin and other travellers at Ujan in Persia: Sadik Isfahani, 9 note. Still another in Phœnicia is described by Flin: Byeways in Palestine, 283.

among whom the Abideh or descendants of Abidah, the son of Midian, were found, set forth Ishod, Mahalah, Chalcol and Dara. The Camareni and Malichi Islands off the same coast were memorials of Zimran and his wife. If we suppose Chalcol to have been represented by the Chaulasii, who dwelt towards the northern extremity of the Persian Gulf, we shall find the whole family of Zimran appearing in Arabia as the eponyms of powerful tribes. Such were the Zamareni, Homeritæ or Omran, the Ascitæ, Agrei, Malichæ, Omranitæ, Chaulasii and Dardæ. In Kasseem, south of Jebel Shammur, or in the land of the old Zamareni, Mr. Palgrave found a Druidical circle, identical in character with Stonehenge, the work of Emrys or Ambrosius, who gave its name to Ambresbury in Wiltshire. Concerning it he says: "There is little difference between the stone wonder of Kasseem and that of Wiltshire, except that one is in Arabia and the other, more perfect, in England."⁵²

If Strabo's statement, with which the accounts of Arabian historians seem to agree, be true, we cannot expect to find in the lists of early Arabian monarchs that hereditary descent which would enable us to speak positively of their Zimrite relationships.⁵³ Himyar or Hamyar, however, the greatest of Arab sovereigns and the ancestor of the Homeritæ, like the Persian Kaiomers and the Chaldean Zmarus, must have been Zimran himself. He is called a son of Abd Shems or Saba, and his brothers were Amru, a repetition of his own name, Ashar or Ezer, and Amelah or Mahalah, his sons.⁵⁴ Malik was an early king of Oman; and Shammir a descendant of Himyar.⁵⁵ The descendants of Amelah are said to have emigrated to Damascus, and there the Trachones, a memorial of Darda, are found, together with a Gerra that may be a record of Ezer.^{55*} Two modern names, Dammar and Aswad, in the same region may preserve the memory of Zimran and Ishod.

Unlike the family of Gilead, that of his brother-in-law Zimran seems at some remote epoch to have passed over from Arabia into Ethiopia, and to have dwelt for a time also in certain parts of Egypt. We find them in the Sembritæ of the former country, who were

⁵² Travels in Central Arabia, i. 251.

⁵³ Strab. xvi. 4, 3. He states that the son does not succeed the father, but the first son of a noble family born after his accession to the throne.

⁵⁴ Sale's Koran, Genealogical Tables.

⁵⁵ Lenormant & Chevalier, ii. 312.

^{55*} Sale's Koran, chap. xxxiv. notc.

governed by a queen.⁵⁶ These are the modern Amharas. There dwelt the Agrii, and there we meet with Esar, Tasitia, Mosylon or Mosylicus, Eumenes, Acila, and Darada. Deire, which is said to have denoted "the neck," and thus to have been a Greek word, may have been originally derived from Dar, a *pearl*, a string of pearls forming an ornament for the neck, for it is the *Torque* of the Celts, in whose language *dore* or *torch* signified a collar or necklace.⁵⁷ Although generally of gold, the torques were sometimes composed of amber beads. The Indian ornament Mekhali, the necklace of Manlius Torquatus, the golden collar of the Irish Malachi, serve to unite Malalah and his son Darda in the invention of this article of dress.⁵⁸ Circumcision prevailed among some of these Ethiopian tribes.⁵⁹

The Zimri passed into Lower Egypt, whether by way of Arabia Petraea or upwards from Ethiopia I cannot tell. An early historical notice of the sons of Keturah is given by Josephus, in which he unites them with the Egyptian Hercules, and makes Ephraim, the second son of Midian, the namer of Africa.⁶⁰ A part of Zimran's family must have entered the land of the Pharaohs in this migration. Milukhi, a kingdom mentioned in the Assyrian inscriptions, and which Lenormant at first identified with Meroe, the land of the Sembritæ, was in the Delta.⁶¹ Metelis and Menelaus, which, according to Aristides, had its origin long before the time of the Lacedæmonian hero, doubtless indicate the position of this Mahalite kingdom.⁶² Schaedia, near at hand, is a perfect representation of Ishod; and two places named Taposiris, in the same region, are in all probability the memorials of Abiezer. Glaucus, near Libya, may unite Chalcol. There was a Deirut between Metelis and Schaedia, and a Tarichæa north of the latter city. It is worthy of note that the god Malouli was worshipped at Talmis, in Ethiopia.⁶³

The old tradition that Northern Africa was in great part peopled by the Homeritæ is undoubtedly true.⁶⁴ It is also true that Celts,

⁵⁶ Strab. xvi. 4, 8.

⁵⁷ *Ib.* xvi. 4, 4.

⁵⁸ The necklace of Eriphyle is the key to this association of terms and legends, in so far as mythology can afford a key.

⁵⁹ Strab. xvi. 4, 5.

⁶⁰ Josephus' *Ant.*, i. 15.

⁶¹ Lenormant & Chevalier, i. 394.

⁶² Ap. Bryant, *Analysis of Ancient Mythology*, iv. 315.

⁶³ Rawlinson's *Herodotus*, App. Book ii. ch. 3. The authors of the *Ancient Universal History* mention among the Arab rulers of Egypt, Asmar; Sedeth; Ecros; Hadares; Budesir; Malinus, Malli; Culcan; Darkun. *An. U. Hist.* ii. 109 seq.

⁶⁴ Russell's *Connection of Sacred and Profane History*, ii. 248.

whom Pritchard calls Cumbrians, were found in the same region.⁶⁵ These are alike the Zimri, whose record in Cyrene, Semeros, connects them with the Assyrian Sumerians. A part of the Cymri followed the course pursued by the main body of the Celtic emigrants, and passed into Europe from Asia by the Black Sea, the Sea of Marmora, or the Ægean. But a very considerable portion of this family followed the route of the Trojan fugitives in Roman story, and of the Celts who peopled Britain and Ireland, according to their native traditions, that, namely, which lay along the northern coast of Africa from Egypt to Carthage, whence they set sail for Sicily; or to the pillars of Hercules, where they passed over into Spain.⁶⁶ Three Cymric tides at different periods thus set in to Europe from Asia and Africa. That which traversed a Greek and Sarmatian area probably became Germanized, and developed the Cimbri of Jutland with other Germanic tribes. These were Asiatic Cymri. The first in point of time of the two African migrations, that which set out from the neighbourhood of Carthage, furnished the Cymric element in the Italian populations, and fused in part with the two other streams from the east and west in Rhetia and Helvetia. The western migration filled Spain, occupied part of Gaul, and sent colonies into the British Islands. Still another stream, I believe in common with Mr. Hyde Clarke, visited the Azores, the Canary and Cape Verde Islands, and moved westward into the New World.⁶⁷ I propose devoting a separate paper to the Celts in America. To return, however, to the traces of the Cymri in Northern Africa. We have already found Semeros in Cyrene. In the same Libyan region we meet with Auschitæ, as in Arabia, with Nausida, Aziris, Menelaus, Masadalis, Ampelus and Ampeliotæ. In Africa and Numidia appear Zamora, Sidetani, Pisida, Azarath, Sizur or Usar, Sizara, Mascula, the Misulani and Machlyes, Amuncla, Damensii, Igilgilis, Culcua, Culucitanae, Durga, Tarychia, Tritonis, and a host of similar names. There also the Mideni carry out the Midianite connection, that has more than once helped to attest the Keturite origin of the Zimri. Sallust, quoting from the library of Hiempsal, states that among the ancient inhabitants of Africa and Numidia there were Medes, Persians and Armenians, who had followed the fortunes of Hercules, and that the

⁶⁵ Eastern Origin of the Celtic Nations, 70.

⁶⁶ Virgilii Æneid; Keating's General History of Ireland; Geoffrey of Monmouth's British History; Fordun's Chronicle.

⁶⁷ Researches, &c.

name Mede became corrupted into that of Moor.⁶⁸ Some ancient tradition must have given rise to such a statement. The Medes of Sallust were no doubt the Midianites, and his Persians the descendants of Peresh, the nephew of Zimran, some of whom I traced to Libya in my last paper. Mauretania was pre-eminently a Zimrite country. Thamarita, Tumarra and Camarata were records of Zimran. The great river Molochath, like the Nahar Malcha of Babylonia, commemorated his wife, whose name is identical with it in form and meaning. Usceta, Sigatha, Sitisi, set forth the relations of Ishod's descendants, and the Massæsylii, Malliana, Amilos and Ampelusii, those of Mahalah's progeny to this African province. Asarth, Tigris and Tasagora might easily be reminiscences of Ezer. In Mina Heman's name may appear in an abbreviated form; the Chalcorychii mountains should preserve that of Chalcol; and Durdus Mons, the Dryitæ, Daradæ and Dracones, and similar words, recall the name of Darda.

Having taken Palestine virtually as our starting point, and having explored the lands east and west, we now return to it, and pass northward into Phœnicia and Syria. Already we have made an excursus into the neighbourhood of Damascus, in connection with the history of the Banu Amelah. With them we have associated Dummar, Aswad, Gerra and Trachones. There was an Azar also in Syria; and Mahallib and Ampeloessa may have been traces of the Amelah. Amana and Haminea, Trieres and Daradax should relate to Heman and Darda. Turning to the Phœnician history of Sanchoniatho, I am conscious of a wrong identification which I proposed in a former paper. It is that of the hero Demaroon.⁶⁹ He was the son of a well beloved concubine of Ouranos, who had been taken from him by Ilus or Cronos. In him we must find Zimran once more appearing, as he has already appeared in the Persian, Chaldean and Arabian histories. The fact that the son of Demaroon was Melcartus, and that Adodus was associated with him, tends to prove this connection.⁷⁰ Melcartus is Mahalah, and Adodus probably Ishod. In Melcartus we find an assumption by Mahalah of the name of his mother Moleketh. He is Moloch Mars, Enyalios and Miles, the soldier *par excellence*. The Tamyras river of Phœnicia commemorated Demaroon or Zimran. The mughazils, or phallic monuments of Phœnicia,

⁶⁸ Sallustii Bel. Jug. xviii.

⁶⁹ The Primitive History of the Ionians, Can. Jour., Nos. 5 and 6, vol. xiv.

⁷⁰ Sanchoniatho's Phœnician History by Cumberland, 34, 35.

probably retain a name once given in memory of the youngest son of Hamuleketh to rites characteristic of her worship.⁷¹ The Phœnician colonies indicate that the family of Zimran was once powerful there. Camirus in Rhodes, named after Camirus, the son of the nymph Hegetoria, is undoubtedly a record of Zimran, the son of Keturah.⁷² Malta, with its phallic monuments, received its designation from Moleketh or Mylitta.⁷³ Cossura may have retained the name of Ezer. Melos and Thera can hardly be dissociated from Mahalah and Darda. In Spain Abdera and Malaga, in connection with the Bastitani and Turdetani, also afford traces of Abiezer, Mahalah, Ishod and Darda.

In Armenia we find vestiges of the family of Zimran, as well as of that of Gilead. It contained Zimara, Astucana, Testis, Azora, Molchia and Acilicene. Darda appears to have had no memorials there. The region of Caucasus, besides the Cimmerii upon its borders, furnishes Sioda of Albania, Seumara and Vasada of Iberia, Absarus and Meehlessus of Colchis. In the Glauceus river, the Cilici of Colchis, Colchis itself and the Tarsura, we may discover footprints of Chaleol and Darda. Madia, like Motene of Armenia and similar names elsewhere, keeps us in mind of Midian's relationship with Zimran.^{73*} Pontus, in Pimolisa, Megalopolis and Collucia, perhaps exhibits the marks of occupation by Mahalah's and his son Chaleol's descendants. Cappadocia, so rich in Gileadite names, was not altogether destitute of the records of Zimran's line. There we find Imbarus and Sinoria, the Seydices Mountains, Aziris, Melitene, two rivers named Melas, Eumeis, Gaolasera and ad Dracones. Cilicia was pre-eminently a Gileadite habitat. There Zimran's name survived in Commoris. Posidium, built, according to tradition, by Amphiloclus, and Mallus, which contained his oracle, together with Melania and Myke, show that Ishod and Mahalah went hand in hand.⁷⁴ The family of Heman appears prominently in the Amanides and Homonadenses. Amphiloclus, as the namer of Mallus, was undoubtedly Mahalah, and his father Amphiarus, Zimran. At Mallus Chaleas was associated with Amphiloclus, and he was his second son Chal-

⁷¹ Lenormant & Chevalier, li. 230.

⁷² Diod. Sic., v. 35.

⁷³ Lenormant & Chevalier, li. 230.

^{73*} The circumcision of the Colchians and some of the neighbouring tribes in Asia Minor may have been an indication of their Abrahamic ancestry. There were circumcised tribes in Thrace.

⁷⁴ Herodot. iii. 91; Strab. xiv. 5, 16.

col.⁷⁵ Pococke has well set forth that the name Calchas and all the associations of that hero point him out as a Buddhist priest.⁷⁶ The character for wisdom and the skill in gnomie poetry attributed to Amphiarus, Amphiloehus, Calchas and Tiresias, clearly indicate that in their history the Greek writers preserved part of the story of Zimran, Mahalah, Chalcol and Darda.⁷⁷ In Paphlagonia, the same family appears. Gazora reproduces Ezer; Timoleum, Mahalah; Domanitis, Timonitis and the Amnias, Heman; and Callichorus, Chalcol. Galatia recalls Ishod in Vasada; and it will be remembered that Josephus unites Galatia with Gomer. Phrygia presents us with Thymbrium and Amorium, Isauria and Achara, Melissa, Nacoleia and Philomelium, which is Abel Meholah, Eumenia, Glaucus and Cillexuga, Trogitis and Tyrieum. Midæum once more connects the Midianites. Bithynia, a settlement of Bedan, shows that Celt and Cymri rarely parted company. Thymbrius and Smyrdiana, Astacenus, Astacus or Nicomedia, Posidaum, Aminias and Callica give Zimran, Ishod and the two elder sons of Mahalah. Thymbrius in Pisidia and Chimæra in Lycia are alike memorials of Zimran. Pisidia, Isauria and Milyas in proximity, were tracts bearing the names of his three sons.^{77*} As Herodotus informs us that the Pamphylians were the people of Amphiloehus and Calchas, we must find in Pamphylia the name Mahalah, with the prefix of the Coptic article.⁷⁸ Amblada in Pisidia and Melas in Pamphylia are other forms of the same name. In addition to Pisidia itself, which precedes Ishod with the Coptic article also, he was celebrated in Side of Pamphylia and Isionda of Lycia. The Agrioteri palus of Pisidia may be added to Isauria as a record of Ezer. Hanona and Darsa in Pisidia, with the Glaucus of Lycia, perfect the Zimrite record in Heman, Chalcol and Darda.

In Caria, Zimran, Ishod and Mahalah are found as Thymbria, Pystus, Posidium, Miletus and Mylasa. In Lydia, Smyrna, near which ran the Meles and to the back of which rose Tmolus, has been identified by Mr. Hyde Clarke as a Sumerian city.⁷⁹ Ephesus also was called Samornia, deriving its chief name doubtless from Ephah,

⁷⁵ Strab. xiv. 1, 27.

⁷⁶ India in Greece, 249.

⁷⁷ Banier, iv. 204.

^{77*} The Milyæ, or descendants of Mahalah, were Lycians, as belonging to the family of Lechem; and Solymi, since Salua was the head of that house. Both Millo in Shechem, where a Shalem was found, may have been an early tribe of Milyæ.

⁷⁸ Herodot. vii. 91.

⁷⁹ Researches, &c., 43.

the eldest son of Midian. Thymbrae was another memorial of Zimran. There likewise appear Melena, Mycale and Ampelus. Mysia contained a Cimmeris, a Thymbris and a Thymbrium. Mallus reproduces a feature in the nomenclature of Cilicia. Callicolona, Troas and Tragasæ set forth Chalcol and Darda. The Tragasæan salt pan recalls the Tarichæas of Palestine and Africa, which were pickling stations, and, taken together with the supposed meaning of Malaga as the town of salt and the occupation of its inhabitants, suggests an association of Mahalah and Darda.⁸⁰ Lydian history affords valuable aid in the work of identification. In the time of Atys, the Lydians, compelled by famine, emigrated from Smyrna to Umbria, thus carrying with them their Zimrite name.⁸¹ Meles and Tmolus appear in different lists as Lydian kings.⁸² They are the same person, who is Mahalah. An obscure narration concerning Tmolus, taken in connection with similar stories that will yet meet us, confirm this statement. The Abbe Banier says: "Tmolus, King of Lydia, if we may credit Clytophon, was the son of the god Mars and the nymph Theogena, and, according to Eustathius, of Sipylus and Eptonia. One day as that prince was hunting, he perceived one of Diana's companions who was named Arriphe. The king, bent on gratifying his passions, eagerly pursued that young nymph, who, that she might not fall into his hands, thought to find a sanctuary in the temple of Diana. Arriphe was violated at the feet of the altar. So cruel an outrage plunged her into the deepest anguish, and she would not survive the misery that had befallen her. The gods did not allow her death to be unpunished. Tmolus, carried off by a bull, fell upon stakes, whose points ran into him and made him expire in the most exquisite pain. Thus perished that prince, who was buried upon the mountain that went afterwards by his name."⁸³ It is in Palestine, at Abel Meholah, or in Chaldea, that we must find the scene of this tragical, and, as will yet appear, oft repeated story. The Lydian dynasty of the Merminadæ, and Ascalus, connected with the early history of that kingdom, illustrate the relations of Zimran with Eshcol and Mamre.⁸⁴ Claros, in the same country, relates to the story of Amphiloehus and Calchas.⁸⁵ The most remarkable feature in Lydian history, however, is that which

⁸⁰ Anthon's Class. Dict., Tarichæa; Strab. xiii. 1, 48; Lenormant & Chevallier, ii. 178.

⁸¹ Herodot. i. 94.

⁸² Rawlinson's Herodotus, App. Book i., Essay 1. Apollodorus ii. 6, 3.

⁸³ Banier ii. 404.

⁸⁴ Vide note 82, and compare note 99.

⁸⁵ Strab. xiv. 1, 27.

connects with the poet Homer. Chios, lying off the coast of Lydia, possessed a class of men called Homeridae.⁸⁶ They were singers, and I cannot but think that their name is the old word Zimran or Amhran, *the song*. Ilgen gives such a meaning to the name Homer itself.⁸⁷ Smyrna laid claim to be his birth-place, and undoubtedly Zimran's descendants named that city. But the names of Zimran and his son Mahalah are constantly found in the genealogies of the blind poet. Thus he is called the son of the Smyranean river god Meles. His mother again is the daughter of Menapolus and a daughter of Omyretis, or of Theseus, the son of Eumeles, and a nymph Smyrna. Her name Critheis is like the Scandinavian Gerda, the daughter of Gymir. In another account, Maeon of Lydia, whose name may have been the same as Heman, was his father. It is remarkable that Hesiod is made a nephew of Maeon, bearing, as the name does, such a close resemblance to Ishod. Perses also, the brother of Hesiod, is identical in form with Persh, the cousin of Ishod.⁸⁸ I do not by any means assert that Homer was Zimran, or even that Mahalah or Heman was his father, but these names must indicate that the great poet was a Zimrite. It is also very probable that he never saw Asia Minor, and that the scenes and peoples he sang of were to be found somewhere between Palestine and Arabia, Egypt and Babylonia, where all the names he mentions may be discovered in a truer Homeric order and of a more thoroughly Homeric character than in Asia Minor and Greece.⁸⁹ Ishod can hardly fail to have been the old Æsytetes, whose

⁸⁶ Pindar Ap. Strab. xiv. 1, 35.

Athenians also refers to the Homerite. The song Nomium, which he connects with Eriphanis, the mistress of Menalcas the hunter, and the refrain of which was "the tall oaks," may have arisen out of the story of Heman, Eriphyle and Mahalah, with Dardā, the man of the oak. Athen. xiv. 11. According to Pausanias, two persons named Melan were early colonists of Chios, vii. 4.

⁸⁷ Anthon's Class. Dict., Homerus.

⁸⁸ *Ib.*

⁸⁹ I do not consider that the researches of Dr. Schliemann, although of great historic value, by any means establish the fact that the Troade was the scene of the Trojan war. Strabo (I., ii. 22) tries to meet the objections of those who affirmed that Homer knew Egypt, Syria and other regions better than Greece. Again (XII., iii. 26, 27) he specifies many places intimately connected with the Troade which Homer does not mention. The Egyptian priests, according to Dion Chrysostom, had a version of the war of Troy different from that of Homer. We find Menanon, the Ethiopian or Susian, appearing as one of its heroes. Egypt is visited by Menelaus and other of the Greeks. Northern Africa is the course of the Trojan fugitives. Paris carries Helen to Sidon. Mr. Gladstone shows that according to Homer the Phœnicians were a border people on the north-west instead of on the south-east. Menestheus, in whose time the war occurred, was the son of Petes, an Egyptian. Diodorus Siculus connects the knowledge of Homer with Egypt. We have no indications that any states existed in Asia Minor so early as the period of the Trojan war, which Pliny places in the time of Rameses III., Manetho in that

tomb was supposed to be in the Troade.⁹⁰ Molion, the charioteer of the Trojan Thymbraeus, presents an interesting union of Zimrite names; and Caria long retained a love for that of Mahalah.⁹¹ If the Cimmerians and Treres overran this part of Asia Minor during the historical period, it must have been, like the Galatians, to regain a former home.

Passing over into Europe, Thrace first engages our attention. Ismarus, Himarium and Tempyra preserved the name of Zimran; Sestos, Satiæ and Astica that of Ishod; Abdera, Agora and the Agrianes that of Abiezer or Ezer; and Melas, Ampelus and Naulechus those of Mahalah and Moleketh. Darda finds many memorials, as in the Dorsæi, Treres, Doriscus, Drys, Tirizis, Tyrodiza, &c.; and it is possible that the very name Thracia came from the form Darag. It is true that the name Zamolxis is not very like Mahalah, yet as he is called the teacher of transmigration to the Druids, and as a god of the Thracians, I incline to the belief that they are the same person.⁹² Thamyras, the blind Thracian bard, unites the character of Zimran and the Homeridae with a name like that of the Phœnician Demaroon or Baal-Thamar.⁹³ Macedonia contained comparatively few Zimrite names, for Gileadites occupied a great part of the country. Still Combræa, Satis, Schiate, Pissantani and Ægestea, Abderites and Agrianes, Æmonia and Derhis appear as records of Zimran, Ishod, Ezer, Heman and Dara. What is wanting in Macedonia, Thessaly supplies. Zimran lives in Amyrus, Ambrysus and Chimærium; Ishod in Hestiaeotis, Phæstus and Sciathos off the Thessalian coast; Ezer in Azorus; Mahalah in Melia, Mullaæ, Milæ, Melas, Homolium and other places; Heman in Æmonia; Chalcol in Cechalia, Iolcos, Igliaeo; and Darda in Tricca, Titarus, Titaresius, Dyra and the Dryopes. The Melian territory of Thessaly was possessed at an early period by

of Thothmes III., others in the time of Moses, and Mr. Gladstone long before 1200 B.C., when Sidon was destroyed. The Lycians, Mysians, Dardanians and other peoples who afterwards settled in Asia Minor, were at that period found in Palestine warring with the Hittites against Egyptian supremacy. We must look for the old Ilum not in the Troade but in Palestine, the scene of nearly all the wars of the same age, and must connect it with the declension of the Egyptian monarchy. The topography of the Troade is far from according with that of the Homeric poems, and Mr. Gladstone is justified in stating that the old poet was all astray in his geography, if any point in Asia Minor be the scene of his epics, or the stand-point from which he surveyed the world.

⁹⁰ *Iliad*, ii. 793.

⁹¹ *Ib.* xi. 320-2. Strab. xiv. 2, 13, &c., gives Malaca, Melon, Meneceles, Mansolus, &c.

⁹² Maio-zimalka in Babylonia, which I have already connected with Hammoleketh or Mahalah, is a form that might give us Zamolxis. In this case Mahalah would take his mother's name.

⁹³ Philammon, the father of Thamyras, links him with the family of Bethlehem, with which Zimran was united through his wife. Demaratus, the Zimran of Etruria, was a Lucumo or man of Beth-Lechem, and Vetulonii sets forth the whole Hebrew name.

Eumelus, who is called the son of Admetus, but who is also made an ancestor of Homer.⁹⁴ Melia and Meles indicate, as does Mallus in the case of Amphilocheus, something of the true form of his name. The Dryades, whose appellation has always been connected with the oak, are called Meliadae, and belonged to Melia of Trachis.⁹⁵ The story of Thamyris the Thracian relates to Oechalia and Tricca. Hestiaotis was a famous Doric region, and from it descended the Dymanes and Pamphylians.⁹⁶ I can hardly think that the Dorians were of Darda, although the memorials of the Zimri are to be found largely in Doric areas, and the love of swine was common to Dorians and Druids. Dymanes and Pamphylians, representing Heman and Mahalah, are called descendants of Ægimius, whom I have elsewhere identified with the early Persian Achæmenes and with Ochine, the husband of Hegetoria, from whom came Camirus.⁹⁷ This personage is Achumai the Horite, whom I have already made the real head of the Dorian line. He was, I think, the father of Zerah, who married Keturah after the death of Abraham.⁹⁸ Zerah will thus be the head of the Zorathites or Dorians, of whom the mythic King Ægimius was the ancestor. The Myrmidons of Æmonia, like the Mermnadæ of Lydia, connect the family of Mamre. As Asciamus, the Lydian king who sent Ascalus to found Ascalon, has been shown by me to be the same as Achumai, Achæmenes, Ægimius and Ochine, we properly find him synchronizing with the family to which Zimran belonged.⁹⁹ Epirus is far from deficient in traces of the Cymri. Such

⁹⁴ Strab. ix. 5.

⁹⁵ Soph. Phil. 725.

⁹⁶ Herodot. i. 56. Müller's Dorians, ii. 76.

⁹⁷ The Horites, Canad. Journal, Vol. xli. No. 6.

⁹⁸ As I have identified Achumai with Egyptus, we must find in Zerah, or, as his name would be in Greek, Kerak, the Cereastes who is called his son. He is also the Egyptian god Harku united with Khem, and, better still, the son of Amenemes the name of Coptos, whom Mr. Osburn gives as Chercheres. Amenemes, the son and successor of Aethioes, is Achumai, the son of Jachath.

⁹⁹ Since Ascalus or Esheol was a general, or, at any rate, a tributary of Achumai, Aelamus or Amenemes, it is not surprising that the son of the latter should marry Keturah after the death of Abraham, seeing that she was Eschol's sister. An important Egyptian date is afforded us in the association of these names, by which we are able to arrive at the period when Egyptian monarchy began and at the same time its mythology.

about 3000 B.C. Shobak, Seb or Sebek

about 1960 B.C. Renah or Ra

about 1920 B.C. Jachath or Actoes

about 1880 B.C. Achumai or Kames

about 1850 B.C. Zerah or Chercheres=Keturah or Hegetoria

Ethan

The Arabian historians make Ascalus a man of Ludin. Lahad or Lydus was the brother Achumai. 1 Chron. iv. 2.

are Chimaerium, the Chimaerian promontory, Comarus, Tomarus,^{99*} and, better still, Ambracia, a state founded by Torgus.¹⁰⁰ Posidium, Issoria, the Molossi and Omphalium were probably named after the three sons of Zimran, and the Amyntæ after Heman. The story of Milo, who slew Laodamia in the temple of Diana, where she had taken refuge—through whom a curse fell upon the whole of Epirus; and who, seized with anguish, tore out his own bowels and died in extreme agony on the twelfth day after the murder—bears a very close resemblance to that already narrated concerning Tmolus.¹⁰¹ More light may thus be shed on the meaning of Abel Meholah. Acanthia contained an Astacus, which may have commemorated Ishod. Ætolia is a supplement of Epirus. On the borders of Ambracia, the land of Zimran, appears Amphiloehia, founded by Amphiloehus or Mahalah.¹⁰² There also we find Thestia, the Agræi and Acræ, the Dymæi and Echalia. The stories of Tmolus and Milo are reproduced in that of Meilanon and Atalanta, the scene of which is laid in Calydon, the Gilead of Greece, unless we are to transfer it to Arcadia, the home of Atalanta's father. While Meilanon and she were hunting together, they profaned the sacred enclosure of Jove with their love, and for this offence were metamorphosed into lions.¹⁰³ Meilanon can hardly be a different person from Meleager, whose history is more closely linked with that of Atalanta, and who was of Calydon. Meleager is made a son of Ceneus or of Mars; and Thireus his brother, like Dryas and Tereus, other sons of Mars, recalls the name of Dara, the son of Mahalah. He perished under a curse, that of his mother Althæa, who may be Alitta or Mylitta. Amphiaræus and Thestiæ connect with his history.¹⁰⁴ Ino Leucothea, the Colchian goddess, wife of Athamas and mother of Melicerta, is more like a form of Hammoleketh.¹⁰⁵ Athanas I have associated with Etam or Abi-Etam, who named Etham in Egypt and Arabia.¹⁰⁶ As Abi-Etam

^{99*} Tomarus and the oaks of Dodona are associated. The Tomuri were diviners. Strab. vii. 7, 11.

¹⁰⁰ Strab. vii. 7, 6.

¹⁰¹ Justin. xxviii. 3.

¹⁰² Strab. x. 2, 26.

¹⁰³ Vide authorities in Anthon's Class. Dict., Atalanta. A similar story meets us in Arabian tradition, where we learn that Asaf, the son of Amru, and Nayelah, the daughter of Sahal, were for a like offence converted into stone. Sale's Koran, P. D.

¹⁰⁴ Apollodorus, i. 8. Pausan. x. 31, 3.

¹⁰⁵ Apollodorus, i. 9. Atalanta is made a daughter of Schæneus, the son of Athamas, thus confirming the association of names. Melas was a son of Phryxus, another son of Athamas.

¹⁰⁶ The Coptic Element in Languages of the Indo-European Family, Canad. Journal, Vol. xlii., Nos. 4 and 5.

he furnishes the name Amphidamas, which is that of the father of Meilanion, and as Etam, Admetus, that of the father of Eumelus, who also is made Mahalah. Etam had no such son, his eldest born being Jezreel. Hammoleketh was not of his family; so I come to the conclusion that Mahalah was his connection by marriage, an hypothesis which another legend, the scene of which is laid in Achaia, confirms.¹⁰⁷ In Locris, the geographical names Phaestus and Tritæa probably refer to Ishod and Darda. There we find that certain Theoi Meilichioi were worshipped, and these Bryant derives from the Semitic Melek.¹⁰⁸ Phocis furnishes Ambrysus, Tegyra, Amphiclea, Hyampolis, Callichorus and Tritia.^{108*} In Homer we find Schedius as a Phocian name.¹⁰⁹ The Phocæan colonies also had Zimrite names, and, in particular, Massilia in Gaul, which was called after Mahalah. In Bœotia, Amphiaræus had a place dedicated to his worship; and Agra, Mycalessus, Hæmon and Ocalea commemorated two of his sons and an equal number of his grandsons.

In Attica the descendants of Darda were pre-eminent, exhibiting their traces in Thria, Thoreæ, Thoricus and Deriades. But Amphiaræus had a sanctuary there; Agræ and Achææ were memorials of Ezer; and Amphiale and Melæne of Mahalah. Zeus Meilichios was also worshipped in Attica.¹¹⁰ With Attica, Ægina must be associated. Thence came the Myrmidons, whom I have already asserted to be the progeny of the Amorite Mamre. Myrmidon himself is confounded with his nephew Zimran, for Pisidice, a name derived from Ishod, is made his wife, and Actor or Ezer his son.¹¹¹ Actor married Molione, a name recalling Mahalah, and among his sons were Menœtius and Echeclus.^{111*} The latter is plainly Chaleol his nephew, and the former Meonothai, whom, in the commencement of this paper, I asserted to be the son of Ezer. Menœtius married a certain Sthenele, who should be Hathath, the daughter of Othniel, with whom Meonothai is thus united in the book of Chronicles.¹¹² Argos

¹⁰⁷ Vide Note 118.

¹⁰⁸ Pausan. x. 38. Analysis of Ancient Mythology i. 87.

^{108*} At Ambrysus Dictynna was worshipped, and near at hand was Medeon. These names set forth Zimran, Jokshan, the *nets*, and Midian.

¹⁰⁹ Iliad, ii. 517, xv. 515.

¹¹⁰ Pausan. i. 37.

¹¹¹ These Myrmidons were connected also with Emonia in Thessaly.

^{111*} Actor is also made to have married Ægina, thus keeping up the nominal connection. Æginetas also appears among the descendants of Amyclas or Mahalah. Paus. vii. 18.

¹¹² 1 Chron. iv. 13, 14. Stheneleus is the Greek form of Othniel, the first letter of which is an *ayin*. Menœtius is also made the son of Ceuthonymus, which is a corruption of the Septuagint name for Othniel, Godoniel. For the geographical connections of Meonothai and Ophrah his son, see the end of this paper.

exhibits few geographical traces of the Cymri. Zeus Meilichios, however, was worshipped within its borders; and Umbilicus, near Phlius, which contained a place sacred to Amphiaræus, may have been a corruption of Amphilocheus.¹¹³ Epidaurus may be a record of Abishur; the rivers Sythæ of Ishod; and Thyrea of Dara. Argolis is famous as the supposed home of Amphiaræus. His reputed father Oicles may have been Eshcol his uncle, and his son Amphilocheus, as naming Mallus and similar places, should represent Mahalah. Alcmaeon was made another son of Amphiaræus.¹¹⁴ This name must relate to the family of Hammoleketh, which I have already intimated was that of Bâth-Lechem, or the Arabian Lakm and Lokman and the Indian Lakshman. With it also the Etruscan Lucumo is connected. Tiresias and Calchas, intimately associated with Amphiaræus and Amphilocheus, and, like them, famous soothsayers and poets, point to Chalcol and Darda, two wise men who were thought worthy of comparison with Solomon.^{114*} Baton, the charioteer and relative of Amphiaræus, must be Bedan, the grandson of Peresh, the nephew of Zimran.¹¹⁵ His wife Eriphyle seems to exhibit a confusion of Zimran with Mahalah, for he was the violator of Arriphe; and the famous necklace of Eriphyle is the Indian Mekhali, the collar of Malachi, the torque of Manlius Torquatus.^{115*} A curse rests upon Alcmaeon, similar to that which fell upon Tmolus, Milo, Meilanion and Meleager. The relation of Meleager to Ceneus may find an illustration in the flight of Alcmaeon to the Ceniadæ. The Zimrite names Megacles and Hippocrates, forms of Mahalah and Abiezer, belonged to the Alcmaeonidæ. It was Megacles that directed the slaughter of Cylon and his companions, who at Athens had risen in rebellion against the legal code of Draco, and who, having fled for refuge to the sanctuary of the Eumenides, were slain at the altars.¹¹⁶ The name Megacles, the Alcmaeonid connection, the profanation of the temple, and the curse which followed it, seem to refer us to the ancient story which already five times has appeared in relation to

¹¹³ Pausan. ii. 20.

¹¹⁴ It is probable that Alcmaeon is but another name of Mahalah, derived from his mother's family.

^{114*} Chariclo, the mother of Tiresias, bears a Kurigalzu or Jezreel-like name.

¹¹⁵ Pausan. x. 10.

^{115*} For the connection of Eriphyle with Hammoleketh see note 147. Mylitta or Beltis was sometimes made "the Lady of Arbela," and Harpalus is called the son of Amyclas. Eriphyle, Hierophite, Arbela and Harpalus are the same word.

¹¹⁶ Herodot. v. 71. Vide Rawlinson's notes in loc.

persons who have links of union with Mahalah. Amphiarus disappeared from view, we are told, at Oropus in Attica.¹¹⁷ I do not as yet understand why this name is associated with his, but have found similar geographical terms accompanying the wanderings of Zimran's family.

On the Isthmus, Ægosthene and Minoa of Megaris; Amphiarus, Icaria and Molychium of Corinth; and Derus of Sicily may have been traces of the Cymri.^{117*} Achaia contained Ægira, a record of Ezer, and Melas, with perhaps Megalopolis, commemorating Mahalah. I need not apologize for supposing that names thoroughly Greek in structure, and bearing well defined Greek meanings, may have been manufactured out of Zimrite materials. The rage for etymologies prevailed among the Greeks, and every proper name that was susceptible of a Hellenic form and signification was tortured into these. The same process which fabricated Tarry Hut out of Terre Haute, in Indiana, could easily, in more ancient days, transform Mahalah into Megale, and explain Mycale as Mygale, *the shrew-mouse*. What renders this probable is, that a river Milichus or Ameilichos, reproducing the Malcha of Babylonia and the Molochath of Mauretania, flowed through part of Northern Achaia into the Corinthian Gulf. According to Pausanias, this river received its name from the adventure of Melanippus and Comætho, in its neighbourhood.¹¹⁸ Melanippus, the son of Mars and Tritia, and Comætho, the daughter of Pterelaus, who was a priestess of Diana, satisfied their love in the temple of that goddess. A curse accordingly fell upon the country, and the guilty parties were immolated at Diana's shrine. This is the third time that a similar act of sacrilege in connection with Diana's worship has come before us, associated with a name which more or less resembles that of Mahalah, and the seventh in which a similar name has been identified with sacrilege and a curse. Tmolus and Meleager, like Melanippus, were called sons of Mars, and Milo was one of the names of that god. Tritia also, as a form of Darda, is a Mahalite appellation. The fathers of this or of other Melanippi are given as Astacus, Hicetaon and Agrius, names which recall Ishod and Ezer. I have already

¹¹⁷ Pausan. i. 34.

^{117*} Phrestus, King of Sicily, may have been Ishod, and his son Rhopalus, the person from whom Arbela, Eriphyle, &c., derived their names, as well as Beth Arbel in Palestine. Ishod was Hammoleketh's eldest son.

¹¹⁸ Paus. vii. 19.

given reasons for supposing that Mahalah married into the family of Etam or Abi-Etam, whom I identified with Athamas and Amphidamas. The eldest son of Etam was Jezreel, or Jezregel if the power of the medial *ayin* is made prominent. With the prefix of the Coptic article, Jezreel becomes Pterelaus, and he was the father of Comætho.¹¹⁹ But, as I have stated in a previous paper, the Chaldean Jezregel was Kurigalzu, and he, by Mr. George Smith, is made the father of the Babylonian Milisihu.¹²⁰ I am justified, therefore, in believing that, when the history of Milisihu is recovered from the tablets, the tragical story of Mahalah will appear to the world as the original of all the legends concerning Melcartus, Melicerta, Meleager, Meilanion, Milo, Tmolus, Megacles, Amphiloehus and Melanippus.^{120*} Glaucus and Tritæa, in Achaia, add Chalcol and Darda to the other Zimrite traces of that state.^{120†}

Arcadia evidently at some time had a Cymric population. They left behind them Sciathus, Aseatis and Acidus, Agra, Amilus, Malæa, Malæna, Molossus and Megalopolis, Æmonia, Aminius, Echalìa and Callia, Trachys and Thyreum. Thamyris was associated with the Echalìa of Arcadia as well as with that of Thessaly, or, in other words, both of these reproductions of an ancient seat of the Zimri in the East preserved the memory of the ancestral poet and sage. The name of Heman appears in Arcadia as Euæmon, who is called a son of Lycaon or Beth-Lêchem. I have already drawn attention to the remarkable Greek word Epikouros, meaning, like Abiezer, *the helper*, while it bears to it a close resemblance in form. The Latin Ajutor presents also a perfect transliteration of Jaazer in Gilead. Apollo Epikouros was worshipped in the neighbourhood of Phigalia, and he was honoured with the sacrifice of a boar on Mount Lyceus.¹²¹ The Arcadian Orchomenos has many links to unite it with that of Beotia, and the Actors who are associated with its history are Ezers of the Zimri. Elis contributes Pisatis, another Pisidia, Acidon, Omphalium and Amphidoli, Scollis and Dorium. Another Echalìa and another Dorium, with Thuria, in Messenia, illustrate the story of Thamyris. Laconia, a Doric

¹¹⁹ Apollodor. H., iv. 5, viii. 1.

¹²⁰ Records of the Past, v. 85 note. The Primitive History of the Ionians. Canad. Journal, Vol. xiv., Nos. 5 and 6.

^{120*} Is it possible that the name of Mahalah connects with the Pictish Meiloechon, meaning the seducer of virgins. Jamieson's Scottish Dictionary, Dissertation.

^{120†} Eumelus once more appears in connection with Glaucus. Paus., vii. 18.

¹²¹ Pausan. viii. 41.

state, affords some of the best exemplifications of the constancy of proper names. Such are Scotitas, Acræ, Mesola, Malæa, Menelaus, Amyclæ, Œchalia, Ægila, Derhium and Thyrides; while Cythera, off Malea, represents a memorial of Keturah. Laconia was the land of Beth-Lechem. Amyclas himself was Mahalah; his brother Cleocharis should have been his son Chalcol; and Deritus, his son, is Darda.¹²² At Sparta Enyalios and Amphiloehus had statues; and at Therapne there was a temple of Mars Therita.¹²³ Amphiaraus also was worshipped at Sparta. Eumelus and Tyrtæus, as Spartan poets, must have belonged to the Homeridæ. Mr. Cox has drawn attention to the parallel which the story of Agamemnon, the brother of Menelaus, presents to that of Amphiaraus.¹²⁴ The wife of the hero in either case was slain by his sons, and the relation of Amphiaraus to the Tyndaridæ seems to suggest, along with the appearance of such an Ishod-like name as Ægisthus in the story, that a confusion of legends pertaining to the Zimrite family had taken place in the Spartan mythology. The family of Agamemnon at least fell under a curse similar to that which has already so often been associated with a name akin to that of Mahalah. Zaleucus, the Doric law-giver, connecting with Draco, and who has been supposed to have relations with Pythagoras and Zamolxis, may have been Chalcol. Mr. Cox unites him with Horatius Cocles, the Cyclopes, Oxylus, and other one-eyed heroes.¹²⁵ As he also connects them with the Scandinavian Mimir, I incline to the belief that Eshcol and Mamre are the originals of all the fables concerning these heroes.

Turning to the islands of the Levant, Cyprus, which had intimate relation with Phœnicia, maintained a priestly class of Tamyrads; and its geographical names, Golgoi and Treta, may have had for their originals Chalcol and Darda.¹²⁶ Crete contained almost all the names; Cimaros, Camara, Phæstus, Aptera, Metallum, Amyclæum, Omphalia, Ampelus, perhaps Amphimalla, Minoa, Tarrha and Tityrus. In Crete lived the ancient king Melisseus, whose daughter, Amalthea, may easily have been a Mylitta or Hammoleketh.¹²⁷ Her horn,

¹²² Pausan. vii. 18.

¹²³ Ib. iii. 19.

¹²⁴ Aryan Mythology, ii. 189.

¹²⁵ Ib. ii. 72, 88, 183. I find no reference that the union of the one-eyed heroes to whom Mr. Cox frequently alludes has been made by myself, unless it be that I have overlooked the passage in which it occurs. Mr. Cox, however, notices the monocular character of all the persons mentioned.

¹²⁶ Guignaut, Religions de l'Antiquité, ii. 211, 1021.

¹²⁷ Diod. Sic., v. 70.

according to Mr. Cox, connects with India in the cup of the Malee's wife.¹²⁸ Eubœa had Amarynthus, Hestiea, Tamynæ, Œchalia and Trycha. It was from Hestiea that Amphiclus went to Chios, where he is said to have reigned after Enopion.¹²⁹ Amphiclea of Phocis contained an oracle of Bacchus. The Amycleans claimed kindred with the people of Imbros and Lemnos. The latter island, like Limnæ in Laconia, may have been an abode of the Hemanites, since Hitzig supposes that Eiamene is the root of the name.¹³⁰ Lasharon and Leophrah, the Greek Laphria and Leucophrys, are two Palestinian forms illustrating such a prefix.¹³¹ Lemnos was famous for the extinct volcano Moschylus. Imbros, with its deity Imbramus and port Naulochus, was a Zimrite island. Lesbos contained a Malea. Zimran and his son Mahalah were commemorated in Samos, which Tembrion colonized, and where Imbramus, Ampelus and Amphilissus appeared.¹³² Melos and Thera I have already associated with Mahalah and Darda. In Rhodes we find Camirus, and the person of that name, as the grandson of Ochiue and Hegetoria, I have identified with Zimran, the son of Keturah. His father, Cercaphus, must be Zerach or Kerak, whom I have supposed to be the son of Achumai and stepfather of Zimran.¹³³

The great Sarmatian territory contained the Cimmerians, or early Cymri and Cimbri, who inhabited the Crimea and adjacent regions. Their sea, which was the sea of Azor, they called Temerinda, after Zimran, and the Amalchian after their great mother Hammoleketh. Among them were found such geographical names as Tamyraca, Sagastene, Sittaceni, Agri, Aeria, Apaturium, Ambenus, Taman, Chalca, Treres and Tauri. Few traces of the Zimri appear in Mœsia and Dacia.¹³⁴ In Illyria, however, we meet with Dæsitates, Epicaria, Absorus, Metulum, Dimallum, Æmonia, Amantes, Clausula, Cylices, Derrii, Daorisi and Turres. Etymologically Dimallum bears the same relation to Mahalah that Dyrrhacium does to Rekem. Pannonia I have shown in the former paper to have been a great Celtic centre.

¹²⁸ Aryan Mythology, i. 134 note.

¹²⁹ Pausan. vii. 4.

¹³⁰ Dic. Philistæ, 123.

¹³¹ Josh. xii. 18; Micah i. 10. The latter is not apparent in the English translation.

¹³² Strab. x. 2, 17; xiv. 1, 2.

¹³³ Vide note 98.

¹³⁴ Some, however, will be found in the geographical table at the close of the paper. Medianum, a trace of Midian, appears in Mœsia.

Comare or Komorn and Sumerein retain the name of Zimran; Segeste and Segedunum that of Ishod; Agria or Abieta that of Ezer in its two forms; and Æmona and the Amanteni that of Heman. In Noricum we discover Ambilici, Ambisontii, Cuculle and Trigisamum. Vindeicia had an Ambre; and Rætia, Isarus, Maletum and Osecla.

We have thus arrived at the borders of Italy. In Venetia and Istria a few names appear, such as Atria, Motila, Malum, Aquilegia and Tergeste.^{134*} Gallia Cisalpina is naturally much more full. There we meet with Umbranum, Sessites, Testona, Isarci, Acerre, Edrum, Æmilia, Mediolanum of the Insubres, Mutillum, Camelionagus, Colicaria, Ocelum, Duria, Duriæ and Tarus. Tusculum is an indication that Eshcol's family was here represented; and Orobii reproduces the Oropus that accompanied the line of Amphiarus. Liguria furnishes Asta, Cestiae, Segeste, Ampelus and Monilia. Mr. Hyde Clarke, to whose important work I have so frequently had occasion to refer, unites the ancient Etrurians with the Sumerian stock.¹³⁵ Among their geographical names we find Umbro and Amerium, Hasta and Pisate, Auser, Pistoria and Magliana or Manliana. Demaratus, the Lucumo, is Amphiarus, the head of the Alcmaeonidae, and Zimran, united with the house of Lechem. He was the father of Tarchon, and the son of Etymon, who has already been before us as Athamas, Admetus, Amphidamas, &c.¹³⁶ Umbria was pre-eminently the land of the Cymri.¹³⁷ Besides its own name, those of its cities Ameria, Camerte and Camarinum attest this fact. The Æginetæ sent colonies to Umbria, and there Myrmidones, or the posterity of Mamre, were found.^{137*} Asitia or Assisium, probably Suasa, Pisaurum, Matilica, Menaniola, Gallicana and Clusium set forth Ishod, Abiezer, Mahalah and Chalcol. Camerium, Tria and Tetricus of Picenum seem to indicate that Darda occupied the same position in that state as Chalcol occupied in Umbria.

Virgil brings his Latins from Africa.¹³⁸ Among them appear Semurium and Simbruinae, Setia, Amyclæ and Trens. Thymer and Tmarus are Rutulian names that Virgil did not create, but found doubtless

^{134*} For Atria, see note 176.

¹³⁵ Researches, &c. 35.

¹³⁶ Livy, i. 34. The colonization of Tyrrhenia by the Lydians must not be forgotten.

¹³⁷ Pezron, i. 19, quotes many authorities in support of the opinion that the Umbrians were a Gallic people.

^{137*} Strab. viii. 6, 16.

¹³⁸ Æneid i., &c.

in ancient traditions.¹³⁹ But Cimber was a distinctively Roman name, and appropriately it appears in connection with Metellus. The Metelli, however, were Cæcilian, and thus add Chalcot to Mahalah and Zimran. It was Cæcilius Metellus that threw himself into the flames of the burning temple of the Vestals, and thus acquired immortal fame.¹⁴⁰ The name Vestal, derived from Hestia and supposed to connect with the Persian Avesta, I have already associated with Ishod. A famous Vestal was Æmilia. Her virtue being doubted, she threw her veil into the sacred embers, and the fire kindled of its own accord.¹⁴¹ This fire, which was allowed to die away on the last day of the year, is the fire in which the mother of Meleager consumed the fatal billet and thus terminated his life. At Festi in Latium the Sabine sacrifices called Ambarvia were offered, and these Strabo associates with the story of Romulus the son of a Vestal.¹⁴² Amulius, another form of Mahalah, who caused his niece to become a Vestal, cannot be foreign to our subject. The Æmilian gens, although distinct from that of the Metelli, may have descended through another branch of Mahalah's family. It was Sabine, and Mamercus, a name derived from Mamers the Sabine god of war, was its ancestor.¹⁴³ Mamers or Mamercus is Mamre, the uncle of Zimran. Enyalios, Milo and Thurius were other names of the Sabine Mars, indicating that Mahalah and Darda kept up his martial character.¹⁴⁴ The story of Manlius Torquatus I have already referred to as connecting verbally with other legends of a similar character. Manlius is a form of Mahalah, and Torquatus, of Darda.¹⁴⁵ Dracon in Greek denoted a necklace as well as a dragon. The Dracæ or water sprites of Gervase of Tilbury, referred to by Mr. Cox as enticing children into their power by the semblance of gold rings floating upon the water, may relate to the same word as torque and dracon.¹⁴⁶ Sabinum exhibited its Zimrite affinities in Simbrinæ, Vestinæ, Adria, Mesula, Mandela and Cucullum. In Samnium we find Imbrivium, Histonium, Meles, Aquilonis, Eculanum and Aquilonia.

¹³⁹ Æneid, x. 391, lx. 685. He also mentions Thymbris and Thymbræus, Trojans.

¹⁴⁰ Banier, ii. 569-70.

¹⁴¹ Ib.

¹⁴² Strab. v. 3, 2.

¹⁴³ Festus, sub. voc., Æmil.

¹⁴⁴ Banier, ii. 319.

¹⁴⁵ It is not enough to say that the stories of Torquatus and Malachi belong to comparatively late periods of Roman and Irish history respectively, in order to destroy the force of the connection; for the legend of Tell, and others which belong to the Christian era, have been proved adaptations of old traditions.

¹⁴⁶ Aryan Mythology, ii. 116 note.

Campania contained a Cimmerian region with Plutonic associations.¹⁴⁷ There also appear Sestia, Setium, Acerræ, Megalia, Nola, Aminea, Gallicanus, Callicula and Tirata. The Lampadophoria of Naples, recalling the adventure of Gideon of Ebal, the present Nablous, were instituted by Euneces.¹⁴⁸ Diotimus, associated with Eumeles, is a name like Etymon, Athamas, &c. Basta, Mateola, Calcia, Drium, Turum and Taras are Apulia's contribution to Zimrite identification. It contained Asculum, which, like many another similar Italian name, related to Eshcol and Ascalon of Palestine. Pæstum of Lucania was Doric like Hestieotis, and, together with Aciris, sets forth the sons of Zimran. Lucania was a western Laconia or home of the house of Lechem. Bruttium furnishes Æsarus, Malleæ and Thurii. Its town Crotona was founded by Mysecellus, who is called an Achæan by some, but by others a son of Alemon of Argos.¹⁴⁹ Crotona also was famous for Milo the athlete, who was a disciple of Pythagoras, and whose name has already appeared in connection with a tragical story and as that of Mars. Milo himself had a tragical end; and, strange coincidence, he was the son of Diotimus.¹⁵⁰ I do not insinuate that the whole story of Milo is a fable. It can easily be that facts relating to a much more ancient personage were confounded with the life of the Crotonian wrestler, just as incidents which plainly belong to the Noachian Deluge were interpolated in many narratives of more recent and local floods. Scyllacium and the Mamertines of Bruttium again indicate the relations of Eshcol and Mamre with their nephew Zimran and his line. Sicily, which was above all others the land of Eshcol, and whose Zancle was no doubt the Ziklag of Palestine, is full of Zimrite names. Such are Himera, Camerina, Damyrias, Thymbris, Ægesta,^{150*} Acithis, Acræ, Imachara, Milichie, Myle, Macella, Mascalis, Nau-

¹⁴⁷ Strab. v. 4, 5. Amalthea, the Sibyl of Cumæ in Campania, was also named Hierophile. Her names unite Hammoleketh with Eriphyle, wife of Ampharaus.

¹⁴⁸ It is worthy of note that Gideon was a man of Ophrah; that he led the Abiezrites; and fought his famous battle of the lamps and pitchers near Abel Meholah: Judges vi. 11, 34; vii. 22. I have called him Gideon of Ebal, because his history, and more especially that of his son Abimelech, is associated with Shechem or Nablous, so called from Ebal, although the Greeks Hellenized it into Neapolis: Judges viii. 31; ix. The house of Milo, Judges ix. 6, may connect with Mahalah.

¹⁴⁹ Strab. vi. 1, 12.

¹⁵⁰ Pausan. vi. 14.

^{150*} Macella was on the Crimisus. Ægesta was founded by Accstes, the son of the river god Crimisus. As the Cimmerian Chersonesus is the modern Crimea, a river Cimmerius might easily become a Crimisus.

lochus, Monalus, Amenanus, Menæ, Callicum, Torus, Terios and Tiracia. Himera was said to have been founded by the Zancleî of Mylæ; and Camarina, by Menecolus a Syracusan.¹⁵¹ In either case a place named after Zimran is colonized by Mahalah, who on the one hand is connected with the family of Eshcol, and on the other with Sheresh of Gilead. I cannot but think that the earliest population of Sicily came from Africa, for on the opposite coast of Carthagina appear Sicilibus and Membresa, setting forth the migrations of the Amorite line of Eshcol and Mamre. Melita, south of Sicily, I have already claimed for the posterity of Mylitta or Moleketh. Bastia in Corsica is a reminiscence of Ishod; and Metalla and Tarrhæ of Sardinia, of Mahalah and Darda.

In Gaul we would naturally expect the Zimri to be well represented. And so in fact they were. In Narbonensis, Ambrum, Ambrussum, Comaria and the Sambracitanus Sinus illustrate Zimran; and the Caturiges with Cotorissium, the Katoorah of Arabia, or those who took their name from his mother Keturah. Setius Segustero, Badera, Mantala, Calagorris, Salsule and Tarasco are traces of most of his descendants. But the best Zimrite record is Massilia or Marseilles, which appears in a thoroughly Cymric region, and which was said to be a Phœcean colony. The Ephesium of this city seems to link its history with Samornia of Asia Minor and with the family of Midian, of whom Ephah was the eldest son. There was a famous college of Druids near Marseilles in a sacred forest or grove of oaks, and this wood the Abbe Banier does not scruple to associate with the oaks of the Amorite Mamre.¹⁵² Aquitania preserved few if any traces of Zimran himself, but his descendants were commemorated in the Vasates, Sociatum, Segodunum, Acitodunum, Atures, Segora, Meduli, Mediolanum, Tamnum and Limonum. The Caderei may have been a later Caturiges or Katoorah. Pezron cites Eustathius, Jerome, Isidore of Seville, the Paschal Chronicle and Joseph Ben Gorion as authorities for deriving the Gauls proper from Gomer.¹⁵³ It is exceedingly doubtful whether ethnological researches will ever succeed in taking us back to the time of that ancient patriarch, and much more, whether any tradition but that of the Bible will ever be found making mention of the great men of the antediluvian world,

¹⁵¹ Thucyd. vi. 5.

¹⁵² Banier, iii. 223-24. He also connects the Druids with Pythagoras and the Persians Magi, 228.]

¹⁵³ Pezron, i. 3.

whom some writers have been so prone to discover on every page of ancient history. *Ludgunensis* contained the *Ambarri*, *Semuren*, *Segustani*, *Sogessera*, *Meldi*, *Melodunum*, *Mediolanum*, *Saliclita*, *Aquæ Calidæ*, which I believe to have been a Latin version of a word foreign to that language, *Tricasses*, *Turones* and *Druidæ* or *Durocasses*. *Belgica* was a great home of the *Cymri*. *Samora*, *Samarobriva*, *Camaracum*, *Cambresis*, the *Ambrones* of *Helvetia*, *Sambre* and *Kemerland* of *Flanders*, were records of *Zimran*. The *Suessiones* may have been the descendants of *Ishod*. The *Isara* commemorated *Ezer*; and the *Mosella*, with *Medialenum* and *Mechlin*, *Mahalal*. The *Ambiani* of the modern *Aniens* and *Ambiatinum* were certainly of *Heman*. *Galusiæ* may set forth *Chalcol*; and *Turicum*, *Durocoregum* and the modern *Dort*, *Darda*. Time does not permit me to dwell upon the geographical propinquity of the various names mentioned, but this will be found important in establishing the connection of the different tribes with one another and with their common ancestors.^{153*}

Spain received its *Cymric* population from *Africa*, and probably sent the stream into *Gaul*. In *Bætica*, so closely associated with the memory of the *Gileadite Bedan*, there was no record of *Zimran*, but *Ishod* was represented by *Asta*, *Asito*, *Segida*, *Setia*, *Setida*, *Bastia*, and the *Bastitani*; *Abishur* by *Abdera* and *Hactara*; *Hammoleketh* by *Malaca*; and *Darda* by the *Turdetani*. *Lusitania* furnishes *Tomar*, *Ambracia*, *Emerita*, *Egitania*, *Gerea*, *Metallina*, *Æminium*, *Cæcilium* and *Durius*. *Tarraconensis* was fuller. There we find *Tamara*, *Sambroca*, *Ampuriæ*, *Melsus*, *Cesada*, the *Ausetani*, *Cose-tani* and *Vescitani*, *Agiria*, *Nucaria* (an occidental *Nagara*), *Massilia*, *Amphilochia*, *Amallobriga*, *Amænum*, *Calagurris*, *Dertosa*, *Turias*, and *Tritium*. Already I have supposed a *Gallie Aquæ Caldensis* to be a corruption of *Chalcol*. This receives probability from the fact that *Amphilochia*, which *Amphilochus*, who was ever attended by *Calchas*, is said to have visited, was also called by that name.¹⁵⁴ *Orippo* and *Orubium* of *Spain* are, like *Aripa* and *Herpis* of *Mauro-tania*, links to unite *Zimran* or *Amphiaræus* with *Oropos*.¹⁵⁵

Cambria, and *Cymri* the name of the *Welsh*, are sufficient indica-

^{153*} Pictet mentions *Æsar* and *Molx* among Celtic divinities; Higgin's Celtic Druids, 167.

¹⁵⁴ Strab. iii. 4, 8.

¹⁵⁵ Other names that may possibly connect with *Oropus* are *Arabis* of *Gedrosia* and *Orebatis* of *Persia*; *Europus* of *Mesopotamia*; *Harpasus* of *Armenia*; *Herpe* and *Arabissus* of *Cappadocia*; *Arubium* of *Mæsia*; *Eilbea* of *Epirus*; *Orobie* of *Eubœa*; *Arba* off *Illyria*; *Arabona* of *Pannonia*; *Orobii* of *Gallia Cisalpina*; and *Urba* of *Gaul*.

tions that the Zimri passed the sea and peopled the British Islands, along with their relatives the Celts or Gileadites. Cambria or Britannia Secunda does not, however, present us with many names illustrating Zimran's line. The Seteia may be a reminiscence of Ishod, Mediolanum and Machynleth of Mahalah, and Mema of Heman. But Britannia Prima, or the region south of the Thames and the Bristol Channel, was, according to Richard of Cirencester and other writers, a home of the Cimbri.¹⁵⁶ They left their name in the Tamar and Tamara of Cornwall, in Somerset itself and in Ambrius and Ambresbury of Wiltshire, where Stonehenge is a memorial of Druidical occupation. Ishod's name may have been shortened to Isca, and may appear in the modern Seaton. St. Michael's Mount probably had nothing to do with the archangel, but was a close imitation of Machalah. The Damnonii, whose cities were Tamara, Isca and Uxella, and among whose rivers appear the Tamarus, Isca and Durius or Dart, were undoubtedly the descendants of Heman, associated with those of Ishod, Chalcol and Darda.¹⁵⁷ Ischalis and Calena may be added to the records of Chalcol; and Darda finds abundant representation in the Durotriges, Truro, Dorset, and a large number of similar names further east. Ocerinum, the name of Lizard Point, was perhaps a disguised Ezer. It is interesting to find Termolus as one of the chief towns of these British Cimbri, as it recalls the Termilyæ of Lycia, whom, as Milyæ, I have already associated with Mahalah. Turmuli in Lusitania, and Tremuli in Mauritania, are two connected names. Flavia Caesariensis cannot have contained so large a Cymric population as Britannia Prima. Yet we find there Camborium, Combretonium, Mediolanum, Durocina, Durocibrivæ, &c. Maxima Caesariensis, although in the Roman period destitute of names directly denoting its Cymric relationships, betrayed these at a later period in the Humber on the East and Cumberland on the West, as well as in Deira. Segedunum, the Sistuntii, Isurium, Maglove, Amboglana, Galacum, Oxellum and Calcaria, are earlier vestiges.^{157*} In Caledonia Dumbrition, Malua, Damnii and Uxellum, may have been outlying pickets of the family of Zimran.

¹⁵⁶ Six Old English Chronicles, Bohn, 440.

¹⁵⁷ *Ib.* 441.

^{157*} Cataracto or Catterlek in this province recalls the Caturiges of Gaul and the Arabian Katoorah. Similar names are Catarrhactes of Mesopotamia; the Catarrhactes of Pamphylia, Crete and Laconia; and Cataracta of Samnium. It is hardly likely that they are all Greek.

In the Welsh legends, Emrys or Ambrosius was a famous name.¹⁵⁸ It was this Aurelius Ambrosius who, with the aid of the magician, Ambrose Merlin, a fatherless personage, set up the megalithic structure called Stonehenge. The mother of Ambrose Merlin was a daughter of the king of Dimetia.¹⁵⁹ Among the mythical British sovereigns, many seem to claim kindred with Zimran and his descendants. Besides Ambrosius, we meet with Kimarus, who is called the son of Sisilius, as Amphiaraus is termed the son of Oicles. The British and Greek names must equally denote Eshcol, the uncle of Zimran. The brother and successor of Kimarus was Danius, who may easily have been Dedan, the son of Jokshan, the brother of Zimran. Tangustela, the concubine of Danius, reminds us of the Etruscan Tanaquil or Caia Cæcilia, the wife of a Tarquin. But before the time of Kimarus appears Maddan, a Midian-like name. He was the father of Mempricius and Malim, who respectively recall Mamre and Mahalah. Among the children of Ebraucus (an Ophrah), the son of Mempricius, we find such names as Sisilius, Kambreda, Stadud, Assarach, Edra, Egron, Methahel, Gaul, Gloigni and Darden. This may indicate simply the Zimrite origin of those among whom the corresponding names appear.¹⁶⁰ According to some ancient historians, the Cymri of Wales were the descendants of Briotan Maol, whose language was the original Irish.¹⁶¹ Maol is the important part of this name, and probably denotes Mahalah. He, as the Celtic Mars, should be the primitive Mile, the Latin Miles, a soldier. Fionn Macumhal, perhaps the same as Macuill, was the first to embody the famous Irish militia. His daughter, Sammir, bore a Zimrite name.¹⁶² But in Malachi, who won from the Dane Tomor the collar of gold, we discover, as I have already indicated, Manlius Torquatus, and in the collar the necklace of Eriphyle.¹⁶³ Tristram

¹⁵⁸ Davies' Celtic Researches, 191. Bryant, in his Analysis v. 201, deals with the subject of Amber stones, which he finds in many parts of the world, and with the word Amber as denoting sacredness, which he finds in Greece and Egypt.

¹⁵⁹ Six Old English Chronicles, 192.

¹⁶⁰ *Ib.* 132, 111, 113.

¹⁶¹ Keating's General History of Ireland, 129.

¹⁶² *Ib.* 284, 297.

Besides Tomor the Dane, from whom Malachi won the collar, who bears a name analogous to Cimber, we find in Irish history a Danish Earl of Tomair, a Turgesius and three other Danes Amelanus or Amhlaoi, Cyraeus and Inorus, with a Humphrey, recalling the Kemper men of old English traditions: Keating, 425, 412, 434, &c. The Danes are called Gauls: Keating, 415.

¹⁶³ Keating, 475.

of British story, the son of Meliodas, may possibly be Darda of Mahalah.¹⁶⁴ The latter hero might also be the namer of the mistle-toe, so intimately connected with the oaks of his son Darda. In the British and Irish traditions equally, a migration along the African coast of the Mediterranean is recorded, agreeing so far with those of the Latins.¹⁶⁵

In my last paper, I illustrated the wide dispersion of the family of Gilead by well defined traces of its presence in Germany and Scandinavia. Within the same Teutonic area the Zimri may be found. The Istævones may have received their name from Ishod. Among them appear Sicambri and Gambrivii, Segodunum, Adrana, Mediolanum, Ambiatinum, and the Dructeri. Strabo mentions Melon as a leader of the Sicambri, and Segestes as chief of an allied tribe.¹⁶⁶ The Hermiones furnish Setovia, the Sudeti mountains, Setuacatum, the Mugilones, Meliodunum, Medoslanium, the Omanni, Galægia and the Teracotria. The Chætuori may have been a German tribe of Katoorah, and the Diduni, descendants of Dedan the son of Midian. Above the Hermiones and south of the Baltic, between the Elbe and Sarmatia, we meet with Æstii, Setidava, Susudata, Obotrites, the modern name Mecklenburg, and the Calucones. The Teutones reproduce the Diduni and Dedan. The Cimbric Chersonesus introduces us to Scandinavia and to another Amalechian sea. The Wagri of Holstein seem to indicate that Ezer's family was in the ascendant there; and the Sitones, with Sigtuna of Sweden, that the descendants of Ishod had peopled that country.¹⁶⁷ The Danes themselves I believe to have been the posterity of Dedan. The Asiatic origin of the Germans and Scandinavians is so undoubted as to require no comment.¹⁶⁸ The river Tanaquisl, whence the latter are said to have come, bears a suspicious resemblance to Tanaquil and Tangustela, Etruscan and British names.¹⁶⁹ The giant Ymir, who was the ancestor of the Teutonic family in their mytho-

¹⁶⁴ Cox & Jones, Popular Romances of the Middle Ages.

¹⁶⁵ Six Old English Chronicles, 101-2, 390; Keating, 110, &c.; The Scottish Chronicle.

¹⁶⁶ Strab. vii. 1, 4.

¹⁶⁷ Latham's Ethnology of Europe, 202. The Cimbri and Æstiones are said to have spoken Celtic. Buchanan, Hist. Scot., ii. 14.

¹⁶⁸ Mallet's Northern Antiquities, Bohn, 83, 516. The presence of Runic, Etruscan and Irish Ogham characters in Arabia is the most natural thing in the world. Baldwin's Prehistoric Nations, 87.

¹⁶⁹ Ib. 84.

logy, and another famous giant Gymir, must represent Zimran. The latter married Aurboda, a kind of Arriphe or Eriphyle, and had a daughter Gerda, the Critheis of the Homeric legends.¹⁷⁰ Still another Zimrite name appears in Hymir the fisherman, who should rather have been Jokshan the brother of Zimran, seeing that his name means "the nets," and is the original, in as far as Hebrew is an original language in etymology, of the Greek Diktuon, meaning the same thing.¹⁷¹ Mjolnir, a name of Thor, may possibly connect with Mahalah. I do not know whether Tuisto, father of the German Mannus, designates Ishod or not. Heman the son of Mahalah, or, better still, Meonothai son of Abiezer, may represent Mannus. Mimir, who deprived Odin of his eye, I have already associated through the legends of Cocles and others representing Eshcol, with Mamre, the uncle of Zimran.¹⁷² Oxyllus, one of these one-eyed heroes, exhibits his Gileadite relationships in being called the son of Mars and Protogenia, the daughter of *Calydon*.¹⁷³ Similarly Zimran, as Imbrius, is the son of *Ægyptus* and *Caliande*, and, as Amphères, of Neptune and *Clito*. The Scandinavian Gladsheimer was in all probability a reminiscence of a Gileadite or Celtic region. Fortunately for the reception of the fact of a Germanic connection of Gileadites and Cymri, the character of the Cimmerians, as either distinctively Celtic or Germanic, has never been settled.¹⁷⁴ The explanation of this uncertainty is found in the Germanic education of a portion of the Cymric stock which entered Europe from Asia. We may naturally expect these Asiatic Zimri to reproduce in their mythology and language some of the features characteristic of Greek culture and tradition; while the African Zimri of Spain, Gaul and Britain, should possess elements in common with the Latins and other Italian peoples.

Besides the three Cymric tides which overflowed Europe, two of which came from Africa and one from Asia, there were at least two others that spread over parts of Asia and Africa respectively. One of these we have traced through Persia and India to the borders of China, and the other we left in Ethiopia. Both of these might

¹⁷⁰ Mallet's Northern Antiquities, Bohn, 403, 423.

¹⁷¹ Ib. 444.

¹⁷² Ib. 411.

¹⁷³ He is also called the son of Hamon, who must be Heman.

¹⁷⁴ Rawlinson's Herodotus, App. Book iv., Essay I. Mallet's Antiquities, 68 nota.

easily have been carried farther. The Asiatic, entering China, sent a stream doubtless into the New World from the east, which met with the corresponding stream that flowed from Western Africa or Spain into the Gulf of Mexico and the Caribbean Sea. The African made its way slowly into the centre of the continent, where Djebel Komri, Bornou, with its traditions of Himyaritic occupation, and, in the west, the Cameroons, retained the memory of Zimran.¹⁷⁵ This wide dispersion of a single family, and that not a primitive family of mankind, is surprising. Zimran himself must have lived about nineteen centuries before the Christian era, and not more than four generations of historic men can have preceded him. For these four generations we find ample materials in the Bible, by the aid of which history may be restored up to the very dawn of national existence. I am as yet but a pioneer in the unbroken tract and tangled forest of ancient tradition. Other writers will yet make plain and smooth the highway of the nations from their eastern dwelling place, and, reducing to order and harmony the fragments of mosaic which it has been my labour of love to disinter at every stage in their progress, will present a picture of the far off past that shall be the delight and instructor of future ages.

The following tables exhibit the results obtained, as these have been set forth in the paper. I once more deem it necessary to state that I do not vouch for all the connections set forth, nor do I consider that the proof is vitiated by what may be found an unnecessary and in some cases an erroneous fulness of illustration.¹⁷⁶

¹⁷⁵ Baldwin's Prehistoric Nations, 329.

¹⁷⁶ As I have already indicated that Ezer or Abiezer, the second son of Zihuran and Hammo-leketh, had a son Meonothai and a grandson Ophrah, I have thought it desirable to add a table of their geographical connections, which will be found closely to relate to those of Zimran's family already mentioned. Meon, or, with the power of the *ayin*, Megon, is the important part of Meonothai's name; and that of Ophrah, which, commencing with *ayin* may appear as Gophrah, &c., is found in the Bible as Leophrah or Beth Leophrah.

Persia.—Mandagora, Caberasa, Gabris and Sabris of Media. Gabra of Persis, Sipphare of Aria, and Masin of Gedrosia.

India.—Magon, Massani, Masicani, Mæandrus. Supphara, Sabaræ, Sippara, Sabara, Abraganus.

Bab. & Ass.—Mesene, Mesene, Mennis, Mygdonia. Abara, Sipphara, Chaboras, Caprius, Labbara.

Arabia.—Mæceni, Labris, Obraca, Sapharita.

Africa.—Macomades, Macanita. Gaphara, Eperos, Aubereum, Sabrata, Tillabari.

Syria.—Capparea.

Asia Minor.—Mosynoel, Messena, Moson, Mygdones, Mosyno, Myndus, Mæander, Magnesia, Meonia, Myonesus. Sibora, Labranda.

Thrace.—Mosynopolis, Apri, Euporia.

Macedonia.—Mygdones.

Greece.—Magnesia, Cyphara and Sperchius of Thessaly; Mæandria of Epirus; Macynia of Etolia; Myonia of Loeris; Cyparissus of Phocis; Eupyridae of Attica; Mecone of Sicily; Mycene of Argolis; Messene, Hyperesia and Laphria of Achaia; Ephyra and Lepreum of Elis; Mantinea, Cyparissia and Aliphera of Arcadia; Cyparissia of Messenia; and Cyparissia of Laconia.

Islands.—Mesine of Cyprus; Myconos; Myonesus; Hippuris; Ephyra; Sybarita of Crete; Leucophrys of Tenedos; and Caphareus of Eubœa.

Mæsia, &c.—Applaria of Mæsia; Monetum, Liburnia and Alporio of Illyria; Mogentianæ, Sabara, Sabaria and Labores of Pannonia; and Savaria of Noricum.

Italy.—Mantua, Eporedix and Libero of Gallia Cisalpina; Moncel Pontus and Libarna of Liguria; Liburnus of Samnium; Misenum, Eburia and Avernus of Campania; Caprasia, Sybaris, Sibarena, Aprustum and Leucopetra of Bruttium; Messana and Hypparis of Sicily; Mantinorum opp. of Corsica; and Lipara.

Spain.—Massienus, Mantua, Mundus, Mentesia, Menesthei; Epura, Eboria, Eburobritium, Sibaris; Eburia, Libora or Talabris; Lavara, Lacobriga.

Gaul.—Monesti, Moguntiacum, Nantuates, Nemetes, Namnetum; Avara, Avarium, Eburones, Eburivices, Eburadunum, Eburobriga, Gabris.

Britain, &c.—Magnatum or Limerick, Monaoida; Eboracum, Gabrosenum, Laberus.

Germany.—Munitium, Mœnus, Misnia, Nulthones; Eburum, Eburadunum, Lupphurdum, Tuliphurdum.

Many of these names are intimately associated with the records of Ezer. Thus in India, Supphara and Sippara are near Muziris and Magaris respectively, and Abaganes near Aggeres and Thagora. In Mesopotamia, Labbara, which lies in the north of Messene, is not far from Hattis; and the Chaboras divides Mygdonia from Osreua. Labris of Arabia is in the territory of the Gerre, and Obraca in that of the Agrael. Sabrata and Assaria of Africa are near to each other. In Syria, Capparene has Megara to the north and Sizara to the south-west. Sibora of Pontus is among the Agrianes; and Apri of Thrace is found among a people of the same name. The Mygdones of Macedonia connect with Assurus. Hyperesia in Achaia bore also the name Egra. Applaria of Mæsia was near Tigra and the Iatrus. Sibarena of Bruttium lay between the Neæthus and the Æsarus. Eboria of Tarraconensis was also called Ixar. Eburobriga of Gallia Lugdunensis was not very far from Segessera; and Eboracum of Britain was still nearer to Isurium. Many similar associations of names tend to prove the correctness of the connections of Meonothai and Ophrah with the family of Ezer.

Before dismissing this family there is a remarkable Bible reference to Ezer himself which cannot be allowed to pass without comment. In Jeremiah xlviii. 32, we read of the sea of Jazer, the name of which is identical with that of the region in Gilead called after Ezer. The children of Moab are there spoken of as passing the sea, and their settlements as reaching as far as the sea of Jazer. I cannot doubt that the sea of Jazer is the Adriatic, and that Atria and Edro of Venetia, Adria of the Vestini, with Iadera of Illyria, and other similar names upon its shores, are memorials of Ezer. It is interesting to find a legend that Sorrento was founded by Hadarezer of Syria, who fled before the arms of David. He may have been confounded with an earlier Ezer. Early Travels in Palestine, Bohn, 6, 9. At Atria in Venetia we find the Fossiones Philistinae. It will not be a difficult task to find the descendants of Moab in the neighbourhood of this sea. Messapia doubtless was one of their colonies. There Ar appears as Uria or Hyria. They may also have passed into Etruria, and given to its river Arnus the name of their Arnon. The Mopsopians of Greece and Asia Minor mark the Moabite track westward.

I.—GEOGRAPHICAL CONNECTIONS.

PERSIA—	ZIMRI OR ZIMBAN.	ISUD.	EZER OR ABEKZER.	MAHALAH AND HAMMOLEKETH.	HEMAN.	CHALCOL.	DARDA.
1. Media	Amaricee		{ Azara Tachasara Tigrana Agra	{ Anul Matal	Anana	Acola	{ Dariausa Derusiai
2. Susiana	Gombroon	{ Systa Soxotie		Melitena			Deera
3. Persis	{ Samariane Tambra	{ Astacani Socande					Daritae
4. Hyrcania	{ Amarsa Asmura						
5. Parthia	Ambrodax	{ Issatis Astacana Tastache Isatichae Basistis	Gadar		Omcenus		Dordonana
6. Carmania	Semiramides						Dara
7. Sogdiana	{ Comari Samarcand						Dargidus
8. Bactria	{ Anures Chonara	Astacana	Icarus		Dannana		
9. { Aria and Margiana	{ Ambrodax Zimyre	{ Asta Astauda Astaventi Sacastene Astheca	Cassirodie				
10. Gedrosia	Tanotus		{ Agris Bagasira	Malana	Nomnana	Cocala	Troesi
INDIA—	Camboricum	{ Astacani Sastata Sustane Astacapra	{ Abissares Agra Nagara Hippocuria Agara	{ Mali Miyulu Mesolia	{ Amiaachae Jonanes Seune	{ Glaucæ Cocala Caliguris	{ Daple Tirhut Dyandanes
1. Northern							
2. { Central and Southern	{ Anara Amra Amara Tambra Limyrica Saunrade Kammeren		{ Pagrasa Acadra Thagora Aggeres Abu Shahrein	{ Malaya Malacca Maleucolon	Calligicum		Tharra
3. { Farther India							{ Tereclon or Diridlotis
4. Sciria	Amnyrea	Issedones					
CHALDEA.	Canarina						

BABYLONIA	Thamara	{ Isceda Sittace Saccada	Otris	Malcha	{ Tereclata Dorista Dortha Dura
ASBYRIA	{ Samere Samaran Gomara Hincbia Ombra Semitramides	Saccada	Aturia	Meso Pylee, or Mosul	{ Dura Daurra Daradax Darrre Thauris
MESOPOTAMIA	{ Zamareni Camarani Sambrecata Smyrnophoros Chamara Shanmar Thamar Homerite Hamirel Amara Omran Semborite Auhara	{ Sata Asatani Asctie Sactia	{ Auxaris Harris	Malli	{ Achakakala Cecilium
ARABIA	{ Zamareni Camarani Sambrecata Smyrnophoros Chamara Shanmar Thamar Homerite Hamirel Amara Omran Semborite Auhara	{ Sata Asatani Asctie Sactia	{ Agrai or Gerribel Ausara Ausarize Agra Nagara	{ Mela Mamala Massala Masiala Maliche Malichi	{ Acila Ocelis Chaulasii
ETHIOPIA	{ Semorite Auhara	Tasitia	{ Agrii Kasari Tayosiris	Mossylon	{ Eumenes
EGYPT	{ Semorite Auhara	Schedia		{ Milukhi Mekis Meneaus	{ Darada Deire Deim Tarichosa
N. AFRICA-- 1. Libya	Semeros	{ Auschite Nausida	Aziris	{ Masdalis Meneaus Anpelus Anpelote Masclites Mascula Misulani Anuncla Maxula Malochath Masseylii Malhana Aniflos Trenuli Alal Meholah	Diarross
2. { Africa and Nubidia	Zamora	{ Sidetani Pisida	{ Azarath Sizara Sizar or Ucar	Damensii	{ Durga Tarychia Tritonis
3. Mauretania	{ Tumarra Thamarra Camarrta Emporicus	{ Usceta Sigatha Sitis	{ Asarilh Tigrissis Tusagora	{ Mina Jomulium	{ Darius Dryite Daracie Draconis
PALESTINE	{ Zemarain Samaria Dummar Tamiyus	Aswal	{ Abiezer Jaazer Azar Gerra	{ Ammonii	{ Chalcoorychii Aquila
{ PHENICIA AND SYRIA			{ Mehallib Anpelocessa	{ Amara Haminea	{ Trachio tes Tichosa Daradax

ARMENIA	Zimara	{ Astacuna Testis	Azora	Molchia	Acilicene	Tarsura
CAUCASUS	Seumara	{ Sioda Vasada	Aborus	Mechlesus	{ Glancus Cilici	
ASIA MINOR—						
1. { Pontus and Cappadocia	{ Imbarus Sinofia	Seydiscees	{ Aziris Cizari	{ Pinolisa Mecropolia Melas Molthene	{ Collicia Gaolascra	Dracones
2. Cilicia	Commoris	Pisidæum		{ Myla Mellus Melania Timoleum		
3. { Paphlagonia and Galatia		Vasada	Gazora		Callichorus	
4. Bithynia	{ Thymbrius Smyrdiana	{ Astæus Astæceus Postidæum			Callica	
5. { Phrygia and Lycaonia	{ Thymbrium Anorium		{ Isauria Achara	{ Melissa Nacoleia Philonelium	{ Glancus Cilicxnga	{ Trogetis Tyneum
6. { Pisidia and Pamphylia	Thymbrius	{ Sido Pisidia	Agriokeri	{ Melas Amblada Pamphylia Milyas Ternillye Mylasa		Darsa
7. Lycia	{ Chimera Limyras Thymbrius	Isionda			Glancus	Doridis
8. Caria		{ Pystus Postillum Saittae	Gere	{ Melas Tmolus Mabana Mycate Anpctus Mullus		
9. Lydia	{ Smyrna Sauronia Thymbree				{ Myconesus Maonia	
10. Mysia	{ Chimneris Thymbrius Thymbrium	Assus	Nacrassa		Callicolona	{ Troas Tragase
THRACE	{ Ismarus Himerum Tempyra	{ Sestos Satie Astica	{ Alchera Agora Agrianes	{ Melas Nauolus Anpctus		{ Dorset Teres Doriscus Drys Tyzas Tyraliza

MACEDONIA	Combræa	{ Satis Schide Egestea Pissantani	{ Abderites Agrianes	Zanonia	Derrhi
GREECE— 1. Thessaly	{ Anyrus Amityrus Chimerium	{ Hestiacoris Sciathus Phastus	Azorus	{ Zenonia Linnaea	{ Treica Pyra Dyres Thalas Thiars Thiarsus
2. Epirus	{ Chimerium Comarus Tonarus Ambracia	Posidium	Issoria	Amyntæ	
3. { Ætolia and Acarmania	Abrysus	{ Astacus Thestia	{ Agrei Acrea	{ Dynasi Linnaea	{ Tritaea Tritia
4. { Phocis and Locris	Amphiarus	Phastus	Tegyra	Hæmon	{ Thria Thorse Thoricus Deriades
5. Boeotia	Amphiarus		Agra	Linnae	Derus
6. Attica	{ Amphiarus Lampræa	{ Agra Acharæ			Thyrea
7. Isthmus	Amphiarus	Ægeothene	Icaria	Minon	Tritaea
8. Argos	Lincra	Sythæ	Epidauros		Glaucus
9. Achaia			Ægira		{ Echalua Callie
10. Arcadia		{ Sciathus Asentis Acidas	Agra	{ Zenonia Aminias	{ Trachys Thyreum
11. Elis		{ Pisatis Acidon	Koros	Linnae	Dorium
12. Messenia		Scotitas	{ Epidauros Acriæ	Linnae	{ Dorium Turia Derrhium Thyrides
13. Laconia	Lincra				{ Echalua Ægila

ISLANDS— 1. Cyprus 2. Crete	{ Chionus Canara	Phastus	Aptera	{ Metallum Amyclaeum Omphalia Ampelus Amphimallia	Limenia Minoa	Golgoi	Treta { Arria Thyris
3. Euboea 4. Others	{ Anargyrius Imbros Imbrosus Camirus	Hestia		{ Moschylus Naioclus Metos Maler Ampelus Amphilissus Naioclus Medua	Tamnye Lennos	Gechalia	Trycha Thera
{ Moesia AND Dacia		Sugidava	{ Agarus Iatrus		Hammeno		{ Tiriscum Turres Drista Dorticum Teres Tauri
SARMATIA	{ Cimmerii Tenerinda Tanyraca Sanara	{ Sagastene Sittaceni	{ Agri Acriti Apaturium	Amalegium	{ Tuman Ambeaus	Chalca	{ Turres Daorisi Turres
ILLYRIA		Desiliates	{ Absorus Elycaris Isterni or Zara	{ Metulum Dinnallum	{ Emonia Amantes		
PANNONIA	{ Comare Komorn Sumerin Ambr Aubidran	{ Segeste Segedunum	{ Agria Isarus	{ Amilicel Maletum	{ Emona Amanteni		Trigisunum
{ NORICUM, VINDELICIA AND RAETIA					Amhisontili		
ITALY— 1. { Venetia and Istria 2. { Gallia Cisalpine 3. Liguria 4. Etruria	{ Umbraunum Insabris Lanbrus	{ Scesites Trestona Asta Sestia Segeste Hasta Pisate	Atria	{ Motlia Matum Mediolanum Mutlum Emilia Camelionagus Ampelus Moullia	Aquilegia		Tergeste
	{ Unbro Anerium		{ Isara Acerre Edrum	{ Magliana, or Mantiana	{ Colicaria Oecum		{ Duria Durie Tarus
			{ Pistoria Ausar		Minio		Tauri

5. { Unbria and Pioenum	{ Anceria Unbria Camerio Camerinua Camerium Semurium Semburine Semburinae	{ Astia Suasa	Pisaunum	{ Matilica Menniola	{ Gallicana Clusidum	{ Tuder Tira Tetricus
6. Latium	{ Camerinua Camerium	{ Setia Festii Vestini	Adria	Amyclae	Lamineae	Terus
7. Sabinum	{ Semurium Semburine Semburinae	{ Setia Festii Vestini		{ Mesula Mandala Meles	Cucullum	
8. Samnium	Imbrivium	Histonium		{ Nola Megalia	Aminae	Tirata
9. Campania	Cimneris	{ Setia Setium	Acerre	{ Nola Megalia	{ Aquilonis Eculanum Gallicanus Callicula Calala	{ Drium Turun Taras Thurii Torus Tertus Tiracia
10. { Apulia, Locania and Bruttium		{ Bastia Pastum	{ Aciris Esarus	{ Maceola Malleae		
11. Sicily	{ Himera Camarina Damyrtias Thymbria	{ Egesto Acitilis	{ Acere Imachara	{ Milichie Mylae Maceola Macealis Nautoclus Mondus	{ Menae Amenanus	
SPAIN—						
1. Baetica		{ Asta Asito Segda Setia Setila Setila Bastiani Egranea	{ Abdera Hactara	Malaca		Turdetani
2. Lusitania	{ Tamar Uniorcia Barrita		Gereu	{ Metallina Turmuli	Cecilium	Darius
3. Tarraconensis	{ Tamar Sumbrova Anquire	{ Cesada Ausetani Ausetani Vescitani	{ Agria Nucaria	{ Amphilocheia Melsus Mestria Anallibiga	Calagurris	{ Turia Tritium Dertosa
GAUL—						
1. Narbonensis	{ Conaria Ambrun Ambrussum Sumbroctannus	{ Segustero Setius	Bodera	{ Massilia Mantala	{ Calagorris Salsula	Tarasco

2. Aquitania	{ Ambrussum Sambrotannus	{ Yasates Sectium Segodunum Aedodunum Segostani	{ Atures Segora	{ Meduli Mediolanum	{ Limonium Tannum	Salicella Galusacum	{ Tricasses Turones Irbidae or Turicasses Turiceni Durocoregum Dort
3. Lingunensis	{ Combarri		Segessera	{ Meldi Mediolanum Mediolanum	{ Ambiani Amicus		
4. Belgica	{ Samara Samarobriga Canaracum Cambresis Ambrones Santke Kenerland	Suessiones	Isara	{ Mosella Medolanum Mechlin			
BRITAIN— 1. Secunda 2. Prima	{ Cishelri Tanura Tanura Somerse Aulorius Aulrebury Cambrotonum Combretonium Humber Cumberland	{ Setia Isca Seaton	Ystrad Oerium	{ Machynleth Mediolanum Michael, Mt. Termolus	Mona { Dannoni Lemane	{ Calens Uxella Iscaidils	Druidgen { Durius or Dart Turo Turoset Durodriges
3. Flav. Cas.				Mediolanum		{ Galacum Oxellum Calcaria Uxellum	{ Durociba Durocibrive Daur, or Deira
4. Max. Cas.		{ Segodunum Sistuntii	Isurium	{ Magrove Autogana			
5. Caledonia 6. Hibernia	{ Dumbricon Comaria Samer Lhaerick		Auteri	{ Mdu Macollum Moynella	{ Dannii Linnis Dannil		{ Dor Derry
GERMANY— 1. Istavones 2. Hermiones 3. Vindili	{ Sicambri Gambri	Segodunum { Sctovia Sulete Sethacutum Jestii Sctidava Susudata Sictuna Sitones	Adrana Olotrikes Wagri	{ Mediolanum Muglones Medodunum Neustanum Meckenberg	Amblatunum Omami	Galigia Cabrucosa	Dructeri Teracrias Trondheim
SANDSIAVIA	{ Cimbri Chersonesus			Amalchum	Umca		

II.—HISTORICAL, MYTHOLOGICAL AND PHILOLOGICAL CONNECTIONS.

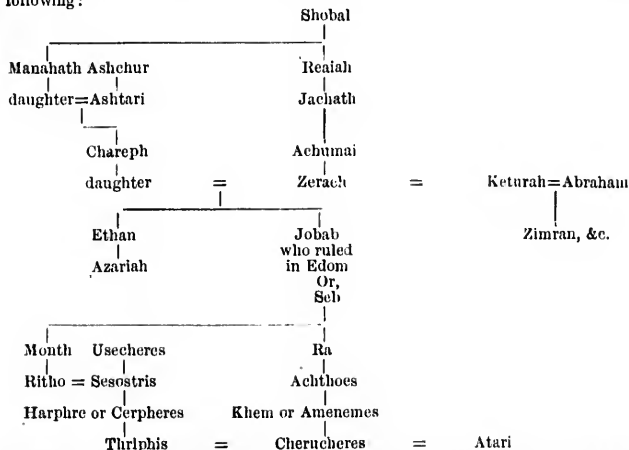
	ZIMRAN.	ISHOD.	ABIEZER.	HAMMOLEKETH AND MAHALAIL.	HEMAN.	CHALCOL.	DARDA.
Persia	{ Bible Zimri Katoners Talmoumas STONEHENGE	Pischdad	Apusotus	Mahaleed			{ Zaratus Dwr, a pearl.
India	{ Tiplara Santbara Sumuri	{ Alasat Chetiya Sacti	Upachara	{ Mallika Muchala Mahali Mekbali			Tirtakas
{ Babylonia and Assyria	{ Siniru Zuarus Cambirus Scutramis	{ Ascatades Gatiya Usati	Epliecheres	{ Molis, or Myitta Milishu Mancalens Manylus Amelon Enyalus Musallum	{ Anyntes Amenon	Khalkhalla	
Aribia	{ Homerizæ of Ketrali; Hanyar; Shamir; STONEHENGE		Aslar	Aneleh			
{ Palestine and Phœnicia	{ Zimran, a gift, Demason STONEHENGE	{ Shachad, a gift. Adelus	{ Abiezer, father of Acp.	{ Hammoleketh, the Queen. Mahol, song. Melcartus			{ Dorda, pearl of wisdom.
{ Cilicia Galatia Pauphylia Lydia	{ Galati of Gomer Omyretis Smyrna Homer Homertide	{ Atys Hesiod		Amphilochus at Mallus with Calchas, and founders of Pamphyliæ.			
				{ Moles Menapoulos Ennicles Tmolus Amphilochus at Clares with Calchas	Macon		

Mysia Thrace + {Thessaly Epirus Zetolia +}	Thymbreus Thamyris	Esyetes	Molion {Zanolxis Melos, song Pamphylii and Dynames Melidae Eumetes Amphilochus Meleager Milo Mellionion Theoi Melichioi	at or	{Doris Dryades Torgus Thireus +}
{Loeris Phocis Beotia +} {Attica and Ægina +} Argos	Amphiarau.	Schedius			Tiresias
Achaia	Amphiarauus	Pisidice	{Actor Hippocrates	Echeclus	Draco
Arcadia	Amphiarauus	{Astacus Hicetaon	{Zeus Melichios Megacles Amphilochus Zeus Melichios Melanippus	Calchas	
Laconia		Agrius {Epikourus, the helper			Tritia
		Ægasthus	{Anyclas Menelaus Enyalios Eumelus Melisseus Anatthasa Amphichus	{Cleocharis Zaleucus	{Derinus Therifa Tyrtæus +}
{Cyprus Crete Rhodes +} {Eubœa Imbros Samos +}	{Tamyrads Camirus +} {Imbramus Tembriou +}				
Etruria	Demaratus				Tarchon

{ Latinus and Sabinus }	{ Thymer Tinarus Cimber Ambarvia }	Vesta	{ <i>A. the helper</i> }	{ Metellus Metellus Amulius Amulius Enyalus }	Cecilius	{ Thurinus Forquatus }
{ Magna Græcia and Sicily. }		Acetes		{ Myscellus Milo Menecolus }		
{ Gaul and Spain. }	{ Celts from Gomer. }			{ Amphilocheus in Spain Wood of Massilia }	Druids	
Britain	{ Emrys, or Ambrosius; Ambrose Merlin; Kymarus; }			{ Malin Mellodas Meli, sing Mawganu, chant }	{ Druids Tristram }	
	{ STONEHENGE!17 }					
Ireland	{ Tomor Tomair Imorus Humphrey Andran, song. }	Asradh, gift	Cyracus 118	{ Amelanus Mile, soldier Mal, poet }		{ Turgesius Darrig, oek }
{ Germany and Scandinavia }	{ Ymir Gyair Hymir Hemar, hammer }	Tuisto	Egir	{ Midnir Mal, song }	Maunus	{ Thor of Thrudvang }

¹⁷⁷ I have already (note 158) mentioned the word *amber* in its connection with Zimran, the Cymri and sacred stones. The word *amber* is Celtic, and appears in most modern languages. Had we any doubt that Zimran is its original, it would be removed by the Greek word *Electron*. *Electra* I hold to be the name of Keturah, with the prefix of the Arabic article. An *Electra* is made the mother of Medon, a Midian. *Electra* in Messenia connects with the story of *Thamyris*, and *Ithome* near recalls *Etam*. Paus. iv. 33. *Electryone* was the sister of the Rhodian *Heliades*, among whom *Oehlme*, *Cercaphus* and *Camirus* appear. The name *Keturah*, as denoting incense, may easily be associated with *amber* or *ambergris*. The Slavonic languages probably retained her name as the term for this substance in *jantar*, *gintaras* and *silters*, all of which may be corruptions of *Keturah*. I have, however, proved pretty definitely the connection of *Keturah* with *Esheol* and *Mamre*. *Saeal* is the Egyptian word for *amber*, and is doubtless the same as *Esheol*. When we pass beyond the region of the language of necessity into that of luxury, art and science, historical etymology must be our guide. As *tantalize*, *damask* and *cabal* carry us into mythology, geography and history respectively, so we shall find that a large proportion of the words of any language can only be explained by searching for them in similar fields. Mythology is not so much a disease of language as language is an embodiment of ancient facts of which what we are pleased to call mythology retains the only memorial. I do not know precisely why *Liguria*, a western *Loeris* and early home of the Celtic *Laegrians*, should give a name to *amber*. It was however a *Zimrite* region.

¹⁷⁸ It is more probable that *Cyracus* denotes *Zerach* the second husband of *Keturah*, who is referred to in note 98. He is, as I have there stated, *Zerach* son of *Achumai*, *Harka* of *Khem*, *Cherucheres* of *Arenemes* and *Cereestes* of *Egyptus*, who derived his name from *Chemi* or *Coptos*. He is also *Cereyon* the son of *Agamedes*. It seems that he married before *Keturah* a daughter of *Chareph*, the son of *Ashtari* or the great *Sesostris*, *Xisuthrus*, &c., and by this marriage had two sons, *Ethan* and *Jobab*. This explains the association of *Cerberus* and *Cereyon*; of *Agamedes*, his father, and *Trophonius*; of the union of *Cercaphus* with *Cyrbie*, *Crius* with *Eurybia*, *Charaxus* with *Rhodope*, *Khem* and *Harka* with *Thriphis*; and the descent of *Cherucheres* from *Usecheres* II. *Triopas* and other similar names associated with unmistakable traces of *Zerach*, set forth the same fact. I am thus able to add to previous genealogies the following:



Cercasorus, opposite the *Athribite* nome, is a record of *Zerach* in connection with his wife *Thriphis*. His family is *Sabellian*, *Hellenic*, *Dorian*, *Achæmenian*. *Edomite* monarchy, or rather the monarchy which arose upon the borders of *Palestine*, *Arabia* and *Egypt*, dates from but one generation before the time of *Zerach's* son *Jobab*, *Bela* the son of *Beor* being his predecessor and its founder. This *Bela* was in all probability the King of *Zoar* in the days of *Abraham*, and the Egyptian *Belus* who is said to have fled from *Salatis* into *Arabia*. *Herophyle*, whom I have already identified with *Eriphyle*, is made a daughter of *Lamia* (*Lechem*), and is said to have been born at *Coryeus* (*Zerach*). Paus. x. 12.

