

CONTENTS OF VOLUME II.

Chapter IX.

| | |
|--|---|
| THE HITTITES IN EGYPT (<i>Continued</i>) - - - - - | 1 |
|--|---|

Chapter X.

| | |
|--|----|
| THE HITTITES IN EGYPT (<i>Concluded</i>) - - - - - | 28 |
|--|----|

Chapter XI.

| | |
|--|----|
| THE HITTITES AT THE TIGRIS AND EUPHRATES - - - - - | 57 |
|--|----|

Chapter XII.

| | |
|---|----|
| THE HITTITES AT THE TIGRIS AND EUPHRATES (<i>Continued</i>) - - - - - | 81 |
|---|----|

Chapter XIII.

| | |
|---|-----|
| THE HITTITES AT THE TIGRIS AND EUPHRATES (<i>Concluded</i>) - - - - - | 109 |
|---|-----|

Chapter XIV.

| | |
|--|-----|
| THE HITTITES IN PALESTINE AND THE NEIGHBOURING COUNTRIES BEFORE THE RISE OF THE ASSYRIAN EMPIRE - - - - - | 130 |
|--|-----|

Chapter XV.

| | |
|---|-----|
| THE HITTITES IN PALESTINE AND THE NEIGHBOURING COUNTRIES BEFORE THE RISE OF THE ASSYRIAN EMPIRE (<i>Continued</i>) - - - - - | 153 |
|---|-----|

Chapter XVI.

| | |
|---|-----|
| THE HITTITES IN PALESTINE AND THE NEIGHBOURING COUNTRIES BEFORE THE RISE OF THE ASSYRIAN EMPIRE (<i>Continued</i>) - - - - - | 181 |
|---|-----|

Chapter XVII.

| | |
|---|-----|
| THE HITTITES IN PALESTINE AND THE NEIGHBOURING COUNTRIES BEFORE THE RISE OF THE ASSYRIAN EMPIRE (<i>Concluded</i>) - - - - - | 203 |
|---|-----|

Chapter XVIII.

| | |
|--|-----|
| THE HITTITES IN CONTACT WITH THE ASSYRIAN EMPIRE - - - - - | 227 |
|--|-----|

Chapter XIX.

| | |
|---|-----|
| THE ARYAN STRUGGLE FOR SUPREMACY OVER THE HITTITES OF WESTERN ASIA - - - - - | 256 |
|---|-----|

Chapter XX.

| | |
|--|-----|
| THE WESTERN DISPERSION OF THE HITTITES - - - - - | 277 |
|--|-----|

Chapter XXI.

| | |
|---|-----|
| THE EASTERN MIGRATION IN ASIA - - - - - | 304 |
|---|-----|

Chapter XXII.

| | |
|-----------------------------------|-----|
| THE HITTITES IN AMERICA - - - - - | 340 |
|-----------------------------------|-----|

THE HITTITES:

THEIR INSCRIPTIONS AND THEIR HISTORY.

CHAPTER IX.

THE HITTITES IN EGYPT (CONTINUED).

ZOHETH had the good fortune to marry Sherah, the daughter of Beriah. She is said to have built Beth Horon, the nether and the upper, and Uzzen Sherah. The Hebrew word, to build up, is used to denote the founding of a family as well as of a house or city, but ever since the days of Cain, who built a city and called it after his son Enoch, the custom of commemorating the birth of an illustrious child, by imposing its name on a town continued to obtain, so that Beth Horon and Uzzen Sherah may be taken to represent at least two of the sons of Zoheth and Sherah. They are the Horus and Achencherses who immediately follow Amenophis in Eusebius's version of Manetho's eighteenth dynasty. To the name of Achencherses the note is appended: "Under him Moses led the Jews in their Exodus from Egypt." The wives of Seti Menephthah were Twea and Tsire, the last being the Sherah of the Kenite record. Josephus calls her Acencheres, but wrongly places her after Horus, although two masculine Acencheres are placed after her. Uzzen Sherah as Achencherses, Acencheres, Cencheres, Concharis, and in the Irish annals Cingcris, is always connected with the Exodus of Israel or some singular calamity that befell Egypt. In Greek tradition he was Cenchrias son of Poseidon, and Cenchreae, the port of Corinth on the Saronic gulf, commemorated him, while the gulf itself, like the Italian Surrentum and the Aurunci, bore the name of his elder brother Horon or Choron. But the most familiar Greek form of his name was Cinyras, who by various

writers is made the father or grandfather of Adonis, or is identified with him. Adonis is the god Atin-re of the Stranger Kings of Tell el Amarna in Egypt, among whom Eesa or Ishi appears, and as a man represents his ancestor Othniel. He was worshipped at Byblus in Phœnicia and in many parts of Greece, his rites being celebrated by priests who shaved their heads after the fashion of the Egyptian priests of Isis. Lucian says that the ceremonies lasted two days.¹ On the first all the people went into mourning, coffins were placed before every door, and processions filled the streets in which the images of Venus and Adonis were carried to the sound of mournful music and the loud wailing of their votaries. Many of these carried boxes or vases in which they had reared half-grown herbs, emblematic of the immature age of the god, and these gardens of Adonis they carried at the close of the day to the neighbouring sea or stream, into which they cast them amid great lamentation, to perish. But the second day was one of rejoicing, in which they celebrated the resurrection of Adonis from the dead. The story of the death of Adonis is that he was a prince beloved by Venus, who, in spite of her entreaties, exposed himself in the chase, until at length, having wounded a wild boar of unusual strength and ferocity, the animal turned upon and slew him. This is supposed to have happened at the Adonis river in Phœnicia, which in the words of Milton :

“Ran purple to the sea, supposed with blood,
Of Thammuz, yearly wounded.”

The wild boar is a fable, for the fate of Adonis was always associated with water. Not only was the river artificially coloured by his priests so as to appear to flow with blood, but, as has been told, the emblematic gardens were thrown into the water to die. Lucian also says that a head formed of papyrus, or a vessel of papyrus containing a letter, was annually thrown into the sea at Alexandria in Egypt and floated to Byblus, and by its arrival there informed the women of Byblus that Adonis was found. Athenæus and Ælian describe a fish called Adonis which was equally at home in the sea and on land, spending half

¹ Lucian, de Dea Syria.