

CHAPTER III.

STATE OF ARABIA FROM THE DEPARTURE OF ABRAHAM TO THE
DEATH OF JOB.

Abraham quits U'r of the Chaldees.—The Patriarch proceeds from Hárán to Damascus, Palestine, and Egypt.—Settlement of Abraham and Lot.—Invasion and Discomfiture of the Assyrian Kings.—March of the latter through the Desert.—Destruction of Sodom from natural and supernatural causes.—The Alliance of Lot's Daughters with the people of the country, originates the Moabites and Ammonites.—Birth of Ishmaël and Isaac.—Expulsion of the former.—Territory of Ishmaël's Descendants.—The Sons of Keturah and the Midianites.—State of Egypt from the time of Abraham to that of Joseph.—Historical interest of Egypt.—Invasion of the Hyk-sos, part coming through Abyssinia.—Their Dominion in Egypt, and Period of their Expulsion.—The Sons of Esau occupy Mount Seir.—Mingled People of Arabia.—Amalekites, Edomites, Saracens, &c.—The Horites. Eliphaz the Temanite.—Position of the Land of Uz.—Period of Job's Trial.—The Localities about O'rfáh correspond with the circumstances in the book of Job.—State of Knowledge in Arabia in the time of Job.—The Tobbai of Yemen.—Expedition of the Himyarites into Central Asia.—Samarcand founded.—Language and written Character of the Himyarites.—Inscriptions found in Yemen, also at Hishn Ghoráb, Nakbel-Hajar, &c., and others near Şan'á —Arđ-es-Sabá, or Land of Sabá.—Himyarí Inscription found near 'Aden.—Traces of that People in distant countries.—The Hebrew Language, its Cognates and written Character.

THE settlement of the principal branch of the Shemitic people in the central and southern parts of Arabia, as detailed in the preceding Chapter, was at no distant period followed by the occupation of the north-western extremity of the peninsula by another section of the same race. The possession of Palestine afterwards took place; and this event had in the sequel, the greatest influence upon the state of the neighbouring nations, more particularly on the empires of Egypt and Assyria.

Abraham's
departure an
important
epoch.

The departure of Abraham for the promised land, became

Abraham
removes from
Lower to
Upper Meso-
potamia.

Causes of
Abraham's
change of
residence.

His knowledge
excites the
enmity of the
Chaldees.

one of the most interesting events recorded in the Old Testament; but the previous removal of the patriarch from Lower to Upper Mesopotamia, has not been distinguished with sufficient clearness, from the subsequent journey which he made by Divine command from Hárán.

Alluding to the former, Josephus gives as the cause of this change of residence, that the patriarch Terah hated Chaldea, on account of the loss of his son Hárán;¹ who died in the presence of Terah his father, in the land of his nativity, in U'r of the Chaldees.² But elsewhere he alludes to another and a more powerful reason, viz., an opposition excited by the Chasdim of Mesopotamia. This took place at U'r, the birth-place of Abraham,³ who is thus particularly described by Berossus, without being actually named: "After the Deluge, in the tenth generation, there was a certain man among the Chaldeans, renowned for his justice and great exploits, and for his skill in the celestial sciences."⁴ The latter circumstance apparently gave umbrage to the hierarchy of Babylonia, which was no doubt increased by the opposition of the patriarch to their doctrines; for he not only inculcated the great truth that there is but one God, the Creator of the universe, and taught that if other gods contribute in any way to the happiness of mankind, it is by His appointment, and not by their own power;⁵ but according to another authority, he proceeded to set fire to the temple of the idols in U'r of the Chaldees, and Harán, his brother, having gone in to extinguish the fire, was there consumed.⁶

It is also stated by Múhammedan writers, that Abraham refused to continue his former vocation of selling images for Azár or Terah, his father;⁷ and elsewhere it appears that he opposed the astrology of the day; maintaining that the hea-

¹ Jos., Ant., lib. I., cap. vi.

² Gen., chap. XI., v. 28, Bellamy's translation.

³ Euseb., Præp. Evan., lib. IX., cap. iv., from Eupolemus.

⁴ Ibid., lib. IX., cap. xvii.

⁵ Jos., Ant., lib. I., cap. vii., compared with Zonares, Annales, tome 1, p. 22, Paris, 1686.

⁶ 'Abú-l-Faraj, Hist. Dynast., p. 11. Brauns and Kirch, Leipsic, 1788.

⁷ Bibliothèque Orientale, Arts. Azar, and Múhammed fils de Málik-sháh

venly bodies were subservient to Him who commands them ; to whom alone men ought to offer honour and thanksgiving.¹

Abraham
opposes
Sabaism.

Abraham having been converted by a special revelation to the true faith,² from which his family had departed, in the way so particularly described by Epiphanius;³ or (as it is elsewhere expressed), “delivered from the fire of the Chaldeans,”⁴ and the patriarch and his kindred being determined to abandon idolatry, and no longer “to follow the gods of their fathers,”⁵ they removed to another part of the country ; or, as it is more clearly expressed in Scripture, “they (Terah and Abraham, &c.) went forth from U’r of the Chaldees, to go to the land of Canaan ; so they came to Háran, and dwelt there.”⁶

According to the chronology given by Josephus, this event took place 420 years after the Deluge, and 1020 years anterior to the building of Solomon’s temple.⁷ Commentators differ very little regarding the latter period ; and adopting that of Crosssthaite,⁸ the departure of Abraham from Mesopotamia in the year 2031 B.C., will become a cardinal point to determine the subsequent dates, which will be chiefly taken from those of the valuable historian of the Jews.

Epoch of his
departure
from Mesopo-
tania.

Being now settled at such a distance as Háran, Abraham and his family could freely follow the purer light which had been handed down through Shem ; and the preservation of that light was thenceforth specially entrusted to them.

The change of residence is distinctly mentioned as having taken place in the sixtieth year of the patriarch, and as he was seventy-five when he quitted his father’s house, it follows that

B.C. 2016.,

¹ Jos., Ant., lib. I., cap. vii., also Zonares, Annales, tome I., p. 22.

² Acts, chap. VII., v. 2.

³ “And from the times of Tharra, the father of Abraham, they introduced images and all the errors of idolatry, honouring their forefathers and their departed predecessors with effigies which they fashioned after their likeness. They first made these effigies of earthenware, but afterwards they sculptured them in stone, and cast them in silver and gold, and wrought them in wood and other kinds of materials.”—Anc. Fragments, by I. Preston Cory, Esq., p. 55.

⁴ 2 Esdras, chap. IX., v. 7.

⁵ Judith, chap. V., v. 6, 7.

⁶ Gen., chap. XI., v. 31.

⁷ Ant., lib. VIII., cap. iii., sec. 1.

⁸ Crosssthaite’s Synchronology, &c. Parker, London, 1839.

Abraham
accompanied
by a numerous
suite.

he had remained above fourteen years at that city¹ before he departed thence to perform the higher duties which had been commanded.² Taking, therefore, Sarai his wife,³ and Lot his brother's son, with all their substance, and the souls they had gotten in Hárán, Abraham now went forth to go into the land of Canaan.⁴ This portion of sacred history mentions the fact very briefly; but from later circumstances it is evident that, in quitting Hárán, Abraham was accompanied by a considerable body of people, such as would form a large tribe in the present day, which is an important circumstance in connexion with the increase of the Hebrew people.

He is said to
have reigned
at Damascus.

It is expressly stated that Abraham came with an army from the region situated above Babylon, that of the Chaldees, and reigned as a stranger or foreigner in Damascus, where, even now, his name is celebrated, and a part of the town shown which is called the dwelling of Abraham. It is added, that not long afterwards he removed with his people to the region then called Khananea, but now Judea.⁵ From this city, which is said to have been founded by a sovereign called Marsuphus, or El Murephus, about twenty years before the patriarch was born,⁶ Abraham took as his steward an inhabitant named Eleazer;⁷ but shortly after his arrival, in consequence of a grievous famine, the party proceeded from Judæa into Egypt.

B. C 2014.

Arithmetic
and astronomy
imparted to
the Egyptians.

Being highly esteemed for his wisdom, Abraham, as we are informed, greatly ingratiated himself with the people, by communicating to them a knowledge of the arts, particularly of arithmetic and astronomy, which were thus brought from the Chaldeans into Egypt, and from thence carried into Greece.⁸

¹ 'Abú-l-Faraj, Hist. Dynast., p. 13, compared with Philo Judæus, 16, Migrath. Abrah. p. 415.

² "Now Jehovah had said to Abraham, go forth from thy land, also from thy kindred, and from the household of thy fathers, to the land which I will show thee." This consequently refers to a time anterior to his removal from U'r.—Gen., chap. XII., v. 4, Bellamy's translation.

³ Gen., chap. XII.

⁴ Ibid., v. 5.

⁵ Nicolaus Damascenus, lib. IV., Historiarum.

⁶ 'Abú-l-Faraj, Hist. Dynast., p. 13.

⁷ Gen., chap. XV., v. 2.

⁸ Annales, Johannis Zonares, tome I., p. 22, Paris, 1686, compared with Jos., Ant., lib. I., cap. viii.; Euseb., Præp., lib. IX., cap. xvi.; St. Augustin, lib. XVIII., cap. xxxvii., de Civit. Dei.

From this incidental circumstance it is evident, that the state of knowledge on the banks of the Nile was at this time inferior to that of the Chaldeans ; or, in other words, that the Babylonians had made considerable progress during the interval between the departure of the first settlers towards Egypt and that of Abraham.

After continuing about five years imparting this knowledge to the Egyptians, Abraham and Lot, taking all their substance, retraced their steps into Judea ; where an amicable separation speedily took place. Finding their flocks much too great for the country, Lot chose in consequence the fertile pasture-ground lying eastward of the river Jordan, and Abraham settled more to the westward, in the promised land ; namely in the plains of Mamre, near Hebron. Shortly after the establishment of the former patriarch amongst the descendants of Ham, a circumstance occurred which has a particular historical interest, since it not only shows that a constant intercourse was maintained between this part of the country and Babylonia, but also that the Assyrian dominion, founded by Nimrúd, extended to the borders of Syria and Palestine, and most likely included those countries also.

Return to
Judea, and
separation
from Lot.

Subjection of
Syria,

a. c. 2008.

Previous to the settlement of Lot, and whilst Abraham, then in his seventy-first year, was still at Hárán, the war of Chedorlaomer commenced,¹ and the Assyrians having made a hostile inroad, imposed a tribute on this part of the country, as well as the adjoining territory of Syria. This appears to have been regularly paid during the succeeding twelve years ;² but a rebellion in the thirteenth year caused a fresh invasion, and Tidal or Thadel, bearing the high-sounding Assyrian title of King of Nations, marched at the head of the chief princes of his territories—namely, Chedorlaomer, king of the Elamites ; Amraphael, king of Shinar ; and Arioch,³ king of Ellasar, in Assyria ; and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, the Emims in the valley of Kiriathaim, the people of Jebel Jelád, and the Horecans or Horites of

¹ 'Abú-l-Faraj, *Hist. Dynast.*, p. 11. ² Jos., *Antiq.*, lib. I. cap. ix.

³ Major Rawlinson, vol. IX., p. 47, of *Royal Geographical Journal*, and Judith, chap. I., v. 6.

and subsequent
invasion of the
Assyrians.

Mount Seir; and having pushed their conquests along the northern side of Wádí El 'Arabah as far as the wilderness of Paran, and towards the shores of the Mediterranean, smiting as they returned by Enmishpat (Kadesh)* all the country of the Amalekites, likewise that of the Amorites in Hazezon-tamar, they finally entered what was then called the vale of Siddim, or the woodland valley. Here they encountered and vanquished the assembled forces of the kings of Sodom, Gomorrah, Admah, Zeboïm, and Bela or Zoar, taking all their substance; and amongst other captives was Lot, the ally of these kings.¹

Rescue of Lot
and meeting
with Melchizedek.

On receiving intelligence of this successful invasion. Abraham hastily armed his followers, and being supported by the forces brought by Mamre, Eshcol, and Aner, he overtook the Assyrians on the fifth night at Dan, near one of the sources of the Jordan, and before they had even time to arm, he put them to the route, and continued a close pursuit till they were again overtaken on the second day at Hobah, on the left hand, or north of Damascus. Here, as the fruits of a complete victory, Abraham and his allies, in addition to the spoil, rescued his relative as well as the captive Sodomites; and it was in returning in triumph that the patriarch was welcomed by Melchizedek, the king of Solyma (now called Jerusalem), a most ancient city.² It may here be observed, that as the death of Shem occurred about 502 years after the Flood, it is quite possible, as already hinted (p. 27), that the king of Salem may have been that patriarch himself; to whom, as the high-priest of God,³ the expulsion of the people of Ham must have been peculiarly acceptable.

It has been inferred from the limited number of men stated to be with him (318), that Abraham repelled a mere foray, or, at most, a partial inroad of the Assyrians; but if these were the men regularly armed and trained, and if an estimate be formed on the moderate scale of four unarmed persons to each of these, his followers would number about 1600. Moreover, it

¹ Josephus, lib. I., cap. ix., compared with Gen., chap. XIV., v. 1 to 14, and Zonares, Annales, tome I., pp. 21, 22.

² Zonares, Annales, tome I., p. 21.

³ Jos., lib. I., cap. x., and Gen., chap. XIV., v. 18, 19.

must be remembered, that the patriarch's means were not confined to the number of his own followers, but included the Abraham's followers and allies. Amorites, led by the confederate chiefs already mentioned, who probably brought a considerable force into the field. It is not, therefore, difficult to imagine that a retreating horde, encumbered with captives, spoil, &c., and necessarily covering an extensive space, might be completely routed by the sudden and judicious attack made at Dan by night, when eastern people are seldom prepared to resist an enemy. This success was followed by a close pursuit, and a second victory at Hobah. The route taken on this occasion by the retreating Assyrians was evidently different from that by which they had advanced against the kings of Sodom. For the Cushite tribes on the borders having made common cause with the latter, the Assyrians, instead of Advance and return of the Assyrians. passing through the cultivated tract in the line of Hobah and Dan, which would have afforded to the invaded time to assemble their forces, chose the shorter and more direct route of the Desert; then, as has just been mentioned, by skirting the borders of the wilderness, the Rephaims, Zuzims, and the five kings of the territory now occupied by Lake Asphaltites, being overcome in succession, the invaders followed the valley of the Jordan to Dan, and thence along the western side of Damascus to Hobah, where their final destruction took place.

About three years after the skilful rescue of Lot, Ishmael B. C. 2005. was born, in the encampment between Kadesh and Bered;¹ and thirteen years subsequently the fair portion of territory occupied by Lot, was the scene of the most awful catastrophe hitherto recorded, the Deluge alone excepted; for according to the The catastrophe in the Vale of Siddim Scripture² account, as well as that given by Strabo,³ thirteen cities of the plain were, from the joint effects of natural and supernatural agencies, overwhelmed by an inundation of burning sulphur. The vale of Siddim, being full of slime, or bituminous pits, at the time of the battle of the kings, and these pits having been ignited by fire sent down from heaven,⁴ the asphaltum also burning freely, the materials were gradually consumed, and the conflagration at length produced the basin

¹ Gen., chap. XVI., v. 14.² Gen., chap. XIX., v. 24, 25.³ Lib. XVI., pp. 760, 763.⁴ Verse 24.

produces the
Lake of
Sodom.

now occupied by the Lake of Sodom and Gomorrah; which has been ascertained to be in one part about 1200 yards deep. The peculiar salt and bitter taste of the waters of the Dead Sea, and the quantity of bitumen collected on its surface, in the manner described by Diodorus Siculus,¹ with its powerful exhalations, which are perceptible at the distance of many miles,² are so many circumstances in accordance with the brief account of the destruction of this tract of country given in the book of Genesis, as well as with that of profane historians,³ and the traditions of the Arabs. The latter state, that in this locality the Thamudite giants⁴ (in whom may be recognised the people of Sodom) were destroyed.

Lot's flight to
Bela,

It was during the awful conflagration in question that Lot fled to Bela, a small city which had been spared for his sake; and from thence he speedily removed to a cave in the vicinity.

According to the version given by Onkelos of the portion of Scripture contained in the fourteenth verse of the nineteenth chapter of Genesis, namely, "sons-in-law, who *were* to marry his daughters,"⁵ it would appear that the latter had only been affianced according to eastern custom; an explanation which, though different from that hitherto given, appears to be borne out by two incidental circumstances connected with this part of the narrative. The first is suggested by the particular words used by Lot himself regarding his daughters, at the beginning of the eighth verse; and the second, by the fact that no reference is made to any other daughters but those who escaped with their father.

and circum-
stances con-
nected
therewith.

There is likewise a different version given of another circumstance connected with Lot's posterity, which is approached with much diffidence. This version, if correct, would make the origin of the Moabites and Ammonites much less objectionable than that which has been hitherto ascribed to them.

¹ Lib. II., cap. xxix.; also Tacitus, lib. V.

² Ibid., pp. 310, 311; and above, vol. I., pp. 402, 403, 404.

³ Ibid., lib. II., cap. xxix.; Strabo, lib. XVI., pp. 760, 763, 764; Pliny, lib. V., cap. xvi., p. 504.

⁴ Arabic MSS., No. 7357, in the British Museum, translated by Aloys Sprenger, M.D.

⁵ Gen., chap. XIX., v. 14.

According to a recent translation, the sense of the passage is as follows:—The elder of Lot's daughters said to her sister, ^{Marriages of Lot's daughters, B. C. 1991.} "Our father is old, and there is not a man to come to us, as is the custom of all the land, therefore we will drink wine with our father, then we will abide from him; thus we shall procure posterity after our father. So they drank wine with their father that same night, when the first-born abode from her father, but he knew not¹ where she abode, neither when she married."¹ "Now it was in after time that the first-born said to the younger, Behold, I abode in time past from my father: we will drink wine also this night, then go and abide from him; thus we shall procure posterity after our father. Then they drank wine also that night with their father, and the younger married and abode from him; but he knew not where she abode, neither when she married. Thus both the daughters of Lot conceived unknown to their father. Then the first-born bare a son who was called Moab, and the younger also bare a son, and she called his name Ben Ammi."²

The disobedience and deception practised by Lot's daughters on these occasions, were sufficient to bring a curse upon the offspring, which was thus derived from the guilty people of the land, and they continued in consequence distinct nations. The former, or the Moabites, occupied the city of Ar, and the rest of the country on the banks of the river Arnon, from whence they expelled the giant Emims of the race of Ham:³ the capital of the latter was Rabbah of Ammon, the city of waters,⁴ from whence they expelled the Zamzummims.⁵ The Moabites and Ammonites being under these circumstances chiefly Cushite, continued, as might be expected, in consequence separate branches. ^{The Moabites and Ammonites continue separate tribes.}

About the period of the destruction of Sodom, the name of the Hebrew patriarch was changed from Ab-ram (high father) to Abraham, the intended father of a multitude of nations; and a few years afterwards the promised heir was born in his tent near Beersheba; on which occasion, at the instance of ^{B. C. 1987.}

¹ Gen., chap. XIX., v. 31 to 33, Bellamy's translation.

² Gen., chap. XIX., v. 34 to 38, Bellamy's translation.

³ Deut., chap. II., v. 10, 11.

⁴ 2 Sam., chap. XII., v. 26, 27.

⁵ Deut., chap. II., v. 20.

Ishmaël's
expulsion.

Iscah or Sarah, Ishmaël was sent forth to enjoy an inheritance elsewhere. But even if this fact did not appear in the sequel, it can scarcely be doubted that in the richly-figurative language of the East, the bread and water provided for Hagar and her son, denoted that an ample provision had been made for the fugitive. Indeed, it can scarcely be imagined that a wealthy prince could have banished his youthful son as a helpless wanderer, instead of bestowing upon the future Arabian prince some part of his ample flocks, and even a proportion of his numerous followers to tend them. Ishmael, and those who accompanied him, may therefore be considered as constituting a new tribe in the valleys of Arabia Petræa, and by no means an unimportant one, since the chief was of sufficient consequence to form an alliance with the Cushites of Egypt;¹ and subsequently, a marriage with the daughter of Mozauz or Modhaudh, the chief of the powerful tribe of Jorham, (Jurham); and, with the twelve princes, his sons, commenced the grafted race, or El Arab Mostearibé.² Their territory must have been considerable, for we are told that it extended from Havilah unto Shur,³ as thou goest towards Assyria, or, as it is clearly implied in another part of the same verse, from the confines of Egypt to Havilah on the higher Euphrates; so that, in fact, it included the whole of the upper or western part of Arabia Deserta. No doubt Ishmael's descendants had intermixed with the earlier inhabitants, as he himself had done; and it is evident that they gained the ascendancy to some extent, for the name is preserved, sometimes separately, at other times in conjunction with that of the Hagarenes, who, it is asserted by a Hebrew commentator (Kimchi), were descended from Hagar by an Arab husband.

His descendants
intermingle
with other
tribes.

The death of Sarah, about 1944 B.C., and the alliance of Abraham with a Canaanitish woman, Keturah or Tour,⁴ gave rise to other inhabitants of Arabia. Subsequently to the death of Abraham, some, or perhaps all of these sons, appear to have settled near the Elanetic Gulf; in a tract of country which

The sons of
Keturah, &c.

¹ Gen., chap. XXI., v. 21.

² See Appendix to vol. I., Table III.

³ Gen., chap. XXV., v. 18.

⁴ Price's Essay towards the History of Arabia, p. 80.

probably took its name from Midian, and became afterwards so remarkable for its wealth and civilization.

Reverting now to the Hebrew tribes, the principal branch descended from the heir of promise, and considering that the chief part of Abraham's numerous followers, who accompanied him into Canaan, belonged to this race, it is evident that they must have been a considerable people at the time they went down into Egypt. In pursuance of the Divine purpose of preserving the chief line of the Patriarch's posterity,¹ during the coming years of famine, Jacob's favourite son was conveyed as a slave to a neighbouring empire, whose important position among the nations of the world, became from henceforth better known in consequence of this new link.

¹The Hebrews were numerous from the time of Abraham.

A concentrated territory, like the Valley of the Nile, the upper portion especially, was admirably adapted for the progressive improvement of a fixed government. This government appears to have been commenced on the establishment of the followers of Mizraim in the country, towards the middle of the second century after the Deluge:² and as the new settlement was not liable to be weakened by extension and subdivision, as in the case of tribes spreading into wider regions, its advancement would necessarily be rapid. Accordingly it will be remembered, that only 321 years after the commencement of this kingdom, Abraham found it an established monarchy, with those gradations in rank and office on which its successful maintenance depends at home; and from the knowledge which the Patriarch had of the country previous to going down to Egypt, it may be inferred that the necessary commercial and political relations already existed, for drawing wealth and prosperity from abroad.

First government of Egypt.

The state of the country at this period is very briefly and generally noticed; but at the time now under consideration, namely, about 201 years later, Joseph found there a learned caste, consisting of priests, physicians or embalmers, called Healers; also distinct classes of husbandmen, watermen, and

B. C. 1813.

Social state of Egypt.

¹ Gen., chap. XLV., v. 7.

² Manes began to reign, says Shuckforth, P.D. 116, or, according to Galterer, 158 P.D.

shepherds. In fact, everything denoted the existence of a well-regulated and extensive kingdom, which, in addition to its various products at home, already enjoyed those of distant regions by means of caravan commerce.

Probability
that a pure re-
ligion existed
in Egypt.

At this period, the country was under the sway of the Memphian Pharaoh; and that some knowledge of a purer religion had been preserved by the people of Egypt, is evident, from the impression made on the monarch by his dream, as well as from the conduct of one of his predecessors in restoring Sarah to her husband.¹

Government
of Egypt at
the coming of
Jacob.

It appears that when Jacob came thither, about 215 years after Abraham's visit, the monarch was attended by courtiers, and high officers of state, and that his court was regulated by a strict ceremonial. There was a state prison under the charge of a captain of life-guards; and no doubt there was then a regular army: at a rather later period this numbered 600,000 men.

The early civilization and science of Egypt were such as to render it improbable that the whole should be due to the gradual improvements made on the creation of an infant colony, and it may rather be ascribed to the progressive extension of the attainments already possessed by the first persons who migrated towards that part of the old world.

Egypt recalls to our minds a train of historical associations which command a high degree of interest; and the monuments of art with which the country abounds, appear to justify the opinion that she originated the architecture which, in Greece, was afterwards carried to such perfection.

With regard to one period of her early history, the establishment of the shepherd race on the banks of the Nile is thus described by an ancient historian:—

Coming of the
Hyksos,

“It came to pass during the reign of Timaus, that God was displeased with us, and there came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power, without a battle. Having demolished the temples of the gods,

¹ Gen., chap. XII., v. 15–20.

and inflicted every kind of barbarity upon the inhabitants, they at length made one of their number king, whose name was Salatis. The seat of his government was Memphis; and Lower Egypt (called the Arabian *nome*)¹ being now tributary, he stationed garrisons in suitable places, and directed his attention chiefly to the eastern frontier as a protection against the Assyrians, foreseeing that they would one day undertake an invasion of the kingdom."² and their conquest of Egypt.

From the term "ignoble," it may be inferred that the conquerors were not, like Manetho himself, derived from a pure Cushite stock, but had been part of the Shemitic people who, at a later period, had followed the sons of Mizraim into Arabia, and again into Africa; and the successive incursions into the latter country, with other circumstances, make it probable that some were Cushites, and others branches of the Himyarites. It is stated that the latter and the Sabæi were one and the same people, only divided by the Red Sea; and from the similarity of the Ethiopian language to the Arabic in its most ancient state, as well as the practice of circumcision, it would appear that they had come from thence at a very early period.³ According to tradition, preserved from time immemorial among the Abyssinians, another Cushite colony came into that country soon after the flood, and settled in a ridge of mountains on the confines of Atbara. Here they excavated dwellings, and spread industry and arts eastward and westward from thence; Axum and Meroë being the earliest cities which they founded.⁴ Another section, called Shepherds or Berbers, occupied the tract extending along the African coast, southward and northward of the Straits of Báb-el-Mandeb. These were considered the ordinary class, who, being partly nomadic, moved with their numerous flocks from place to place; having their principal seat in the country now called Beja. The former branch,

A Cushite colony enters Abyssinia.

¹ Jos., Cont. Apion., lib. I., s. 14.

² From Manetho.—See Ancient Fragments, pp. 169, 170, by Isaac Preston Cory, Esq. W. Pickering, 1832.

³ Ludolphus, Hist. Æthiop. I., and Comment. ad suam Hist. Æthiop., lib. XVI., p. 60, compared with Hudson, Geog. Min., tome I., p. 46.

⁴ Bruce's Travels to discover the Source of the Nile, vol. II., pp. 12, 13, 14, 18, Dublin, 1791; Jos., Ant., lib. II., cap. x.

however, being the warrior and dominant class, were more particularly considered the Hyksos.¹

The name of
Shepherds prob-
ably given to
two races.

From the preceding circumstances it would appear that the name of Shepherd, at least, was equally applied to the two races who peopled Africa at distant intervals; such as the Cushites in the first instance,² and subsequently the Sukkims,³ and other Shemitic branches. But that a numerous people denominated Pastors descended along the Nile, is manifest from the remains of troglodyte dwellings at Axum as well as Meroë, and likewise from the circumstance of their first stronghold having been in the Theban district; to which it will be recollected, they afterwards added Lower Egypt. Here, on account of their vocation, which was an abomination to the Egyptians, they continued to live almost as a separate people till the time of their expulsion, when agreeably to the terms of the capitulation they quitted Egypt, and the main body retired into Palestine. Joseph seems to have been alive at that time, and it is probable that the Israelites lived amongst them previously to their departure, since Jacob and his followers, who were of the same race, and followed a similar calling, obtained permission from Pharaoh, who was a shepherd king, to settle in the land of Goshen.

Sabaism of the
Shepherds.

The shepherds, as might be expected, were opposed to the Egyptians, not only in the use of cattle for food, but also in the worship of images; they adored the heavenly bodies; and a remarkable proof that they were conversant with the motions of these is given by Syncellus, who states,⁴ that Assis or Asith, their sixth king, added five intercalary days to the year, which previously consisted of 360 days. The calf was deified as Apis during the reign of that monarch.⁵

The inroad of the Hyk-sos,⁶ or Shepherd Kings of Arabia, one of the most remarkable events connected with the history of Egypt, has been placed as late as 1176 B. C., and their ex-

¹ Bruce's Travels to discover the Source of the Nile, vol. II., pp. 20, 21, 23, Dublin, 1791. ² See vol. I., p. 281. ³ See preceding Chapter, p. 38.

⁴ P. 123. ⁵ Ancient Fragments, by I. Preston Cory, Esq., p. 141.

⁶ Hyk denotes a king, in the sacred dialect, and Sos, in the vulgar language, signifies a shepherd, and hence shepherd king.—From Manetho, p. 171 of Ancient Fragments of Isaac Preston Cory, Esq. W. Pickering, London, 1832.

pulsion in the year 1070 ;¹ but both the inroad and the expulsion probably took place at a more remote period.

Coming of the
Shepherds and

In the second chapter of the second book, Manetho states that the shepherds quitted Egypt during the reign of Tuthmosis, the seventh king of the eighteenth dynasty,² whose exploits in delivering the country are made prominent on the walls of the Memnonium. The date of their departure is placed 393 years before the flight of Danaus to Argos ;³ that is,* soon after Joseph's death, between 1620 B. C. and 1630 B. C. or, according to Josephus, 1623 B. C. The latter period,⁴ with the addition of 259 years and 10 months for the reign of the first six shepherd kings,⁵ and 100 for their successors up to the close of the war, in the 9th year of Thummosis,⁶ would place the arrival of the shepherds 1982 B. C.

their expul-
sion from
Egypt.

It may, however, be observed that Manetho elsewhere mentions that the Hyk-sos and their descendants, retained possession of the country during a period of 511 years,⁷ which would carry back their first invasion to about 2134 B. C. As this was about two centuries after the time of the settlement of Mizraim's followers in Egypt, and is anterior to the departure of Kahtán from Mesopotamia, it would in this case show that the earliest shepherds were Cushites.

Josephus evidently confounded the exodus of the Israelites with the departure of the shepherds, which mistake may possibly be in some measure explained, by the latter being chiefly composed of his own, that is, the Shemitic race.

Mistake of
Josephus.

¹ Synchronology, &c., by the Rev. Ch. Crosssthaite, pp. 116, 117, 240, 241. Parker, London, 1839.

² Ancient Fragments, by Isaac Preston Cory, Esq., p. 116, from Manetho.

³ Ancient Fragments, p. 138, by Isaac Preston Cory, Esq.

⁴ Cont. Apion., lib. I., s. 16, and II., s. 2, in speaking of the departure of the shepherds, on the authority of Manetho, 393 years before the flight of Danaus, he places that event 612 years previous to the building of the temple: $1011 + 612 = 1623$.

⁵ Salatis, Bæon, Apachnes, Apophis, Sethos or Ianias, and Assis, making 259 years 10 months.—Ancient Fragments, pp. 140 and 170, by Isaac Preston Cory, Esq.

⁶ Amosis, Chebron, Amenophis, Memphres or Mephres, Misphatmuthosis, and Tuthmosis (or Thummosis), 100 years.—Ibid., pp. 141, 142.

⁷ Cory's Ancient Fragments, p. 171, from Manetho.

Esau removes
to Mount Seir.

B. C. 1801.

The Naba-
theans, Hag-
renes, Sara-
cens, &c.

The other Israelitish stock, namely the five sons of Esau by his two Canaanitish wives,¹ and his second marriage with Bashemath, Ishmaël's daughter, had proceeded in another direction, and became part of the inhabitants of the Arabian peninsula; having removed with their father, after Isaac's funeral, to Mount Seir.² These were the latest additions to the Arab race, and with the preceding offsets from the stocks of Abraham and Lot, they gradually formed the part of the inhabitants expressively called the mingled people of Arabia. The intermixture, however, took place chiefly with the Amalekites, Amorites, and other Cushite tribes on the borders of Palestine; without materially changing the state of the pure or ancient Arabs in the interior of the peninsula. The distinctive appellations of Edomites, Midianites, Ishmaëlites, Moabites, and Hagarenes,³ appear to have been the longest preserved in north-western Arabia; to these, the designation of Nabatheans succeeded, and was applied in a general way, by Diodorus Siculus and other writers, to the whole of the nomad races of the upper part of the peninsula. At a later period, however, it was replaced by that of Sharkeyn, or Eastern people, afterwards Saracens, which was adopted almost universally by European writers; its partial use by orientals being probably derived, as already noticed, from Zaraka,⁴ a town, rather than from Sarah, the wife of Abraham; whose descendants were confined to two branches, namely, the Hebrews and the sons of Edom.

The latter on coming into Arabia, appear to have found the sons of Esau enjoying a patriarchal government under the Horite kings, which in all probability differed but little from that of the Sheikhs of the present day. These princes were succeeded by the dukes of Edom, for it is remarkable that this title had not been in use whilst the sons of Esau were in Canaan. Nor was it adopted till some little time after they settled in Mount Seir; for Eliphaz, son of Adah, was at first

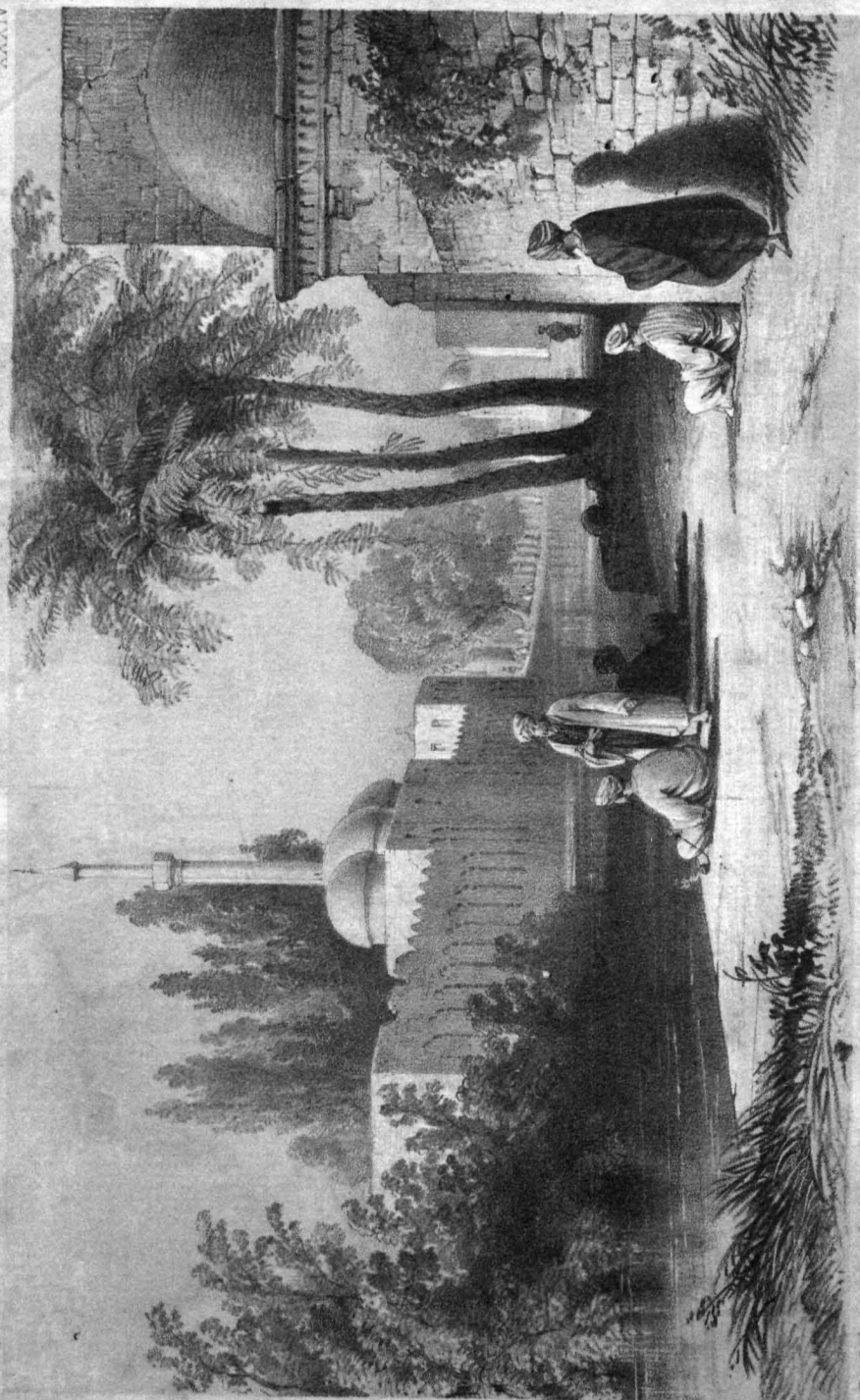
Eliphaz the
Temanite, and
time of Job.

¹ Gen., chap. XXXVI., v. 2.

² Ibid., v. 6, 8, and chap. XIV., v. 6.

³ Psalm LXXXIII., v. 6, 9.

⁴ See above, vol. I., p. 681.



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Das Haghielich'sche Frauen

GREAT MOSQUE & INTERIOR of D'RAH

styled the Temanite, from that portion of the new territory which fell to his lot¹

The distinction thus incidentally made may be of some importance ; for if this individual were in reality the oldest of Job's friends, the circumstance may assist in determining the period to which one of the most interesting, and one of the oldest portions of Scripture belongs.

Several particulars, which will presently be noticed, go far to show, that the residence of Job could not have been in Idumea, nor even, as has been supposed by Dr. Lee, in the tract between Damascus and the river Euphrates ; but in all probability it was in the vicinity of O'rfáh, where a tank and a well on the road to Diyár Bekr, with other localities, are connected with the name of the great Patriarch.

Upper Mesopotamia, the land of Uz.

It will be remembered that the district in question was one of the seats, and possibly the principal one, of the Shemitic people ; it was also the land of Buz, son of Nahor,² and probably also that of the eldest son of Aram,³ to whom the foundation of Damascus has been attributed,⁴ with the more probability, since this place might have been occupied by this branch of the sons of Noah, as they spread westward.

As a constant political intercourse appears to have been maintained between the central government of Assyria on the one hand, and the dependent provinces about the borders of Syria on the other, it can scarcely be doubted that tribal, and still more strongly kindred ties, would be equally maintained between the descendants of Shem living in Mesopotamia, and those who occupied the borders of Syria and Arabia. And it may be observed that, agreeably to the prevailing customs of the east, such a journey as that from Idumea to the supposed rendezvous at O'rfáh, would only be an ordinary circumstance, willingly undertaken in order to mourn with and comfort the distinguished chief of their tribe : some distance is certainly implied by the necessity of making an express appointment.

The Shemites in Mesopotamia and Arabia connected.

¹ From Teman, a city of Edom.—Jer., chap. XLIX., v. 7, 20 ; Ezek., chap. XXV., v. 13 ; Amos, chap. I., v. 12.

² Gen., chap. XXII., v. 20, 21.

³ Gen., chap. X., v. 23.

⁴ Bochart, Geo. Sacr., lib. II., cap. viii.

The time of
Job's trial.

Now, since the establishment of Teman as head of a family would, in patriarchal times, probably take place when the man was about the age of fifty, it may be presumed that the visit of Eliphaz, and the trial of Job, took place nearly at the time of Jacob's departure for Egypt; and as Job had then ten sons and daughters, some settled in life, the patriarch himself could scarcely be less than about fifty years of age, which would carry his birth back to 1851 B.C., and the seventy-ninth year of Jacob.

Nature and
climate of the
country where
Job resided.

With reference to the localities connected with this history, it is evident that Job lived in a manufacturing city,¹ situated in a productive country, having corn and wine and oil presses;² with silver, iron, and brass mines³ in the neighbourhood. The tract in question, we are told, was wet with the showers of the mountains,⁴ and it enjoyed the fertilizing effects of the small and great rain, having at other times its waters bound in thick clouds.⁵ Proximity to high mountains would cause the preceding changes; and that the country was likewise exposed to an extreme climate, is manifest from repeated allusions to the severity of winter, viz., snow and treasures of hail;⁶ cold from the north, snow on the earth,⁷ and ice straitening the breadth of the waters;⁸ and again, being hid as with a stone, and the face of the deep frozen.⁹ In consequence of lying at the foot of Taurus, ancient Osroene is subject to all the preceding changes; and it appears to correspond likewise with the other circumstances incidentally mentioned in the book of Job. Here, in North Lat. 37° 9' 44", the twilight¹⁰ is lengthened, and the clusters or constellations designated the Pleiades, Orion, Mazzaroth, and Arcturus, would be constantly in view.¹¹ The idolaters of the day,¹² the Sabeans of Hāran too, were at hand to fall upon the oxen ploughing,¹³ nor were the Chasdim, whether

¹ Weaver's shuttle; Job, chap. VII., v. 6.

² Job, chap. VI., v. 11.

³ Chap. XXVIII., v. 1-3.

⁴ Chap. XXIV. v. 8.

⁵ Chap. XXVI., v. 8.

⁶ Chap. XXXVIII., v. 22.

⁷ Chap. XXXVII., v. 6, 9.

⁸ Ibid., v. 10.

⁹ Chap. XXXVIII., v. 30.

¹⁰ Chap. III., v. 9.

¹¹ Ibid., v. 31, 32.

¹² Chap. XXXI., v. 26, 27.

¹³ Chap. I., v. 14, 15.

those of the Taurus, or, more probably, another branch of the same people from the adjoining plains of Dura, too distant to carry off the camels from the neighbouring desert.¹ The topaz of Asiatic Cush² would likewise come within Job's knowledge; moreover, he had extensive mines of native steel and iron near Mar'ash, on one side, and of copper, silver, and gold on the other, both at Kebbán Ma'den, and near Diyár Bekr.

The presence of Elihu seems to offer an additional reason in favour of this part of the country. He was, we are told, the son of Barachiel the Buzite, of the kindred of Ram or Aram; therefore, in all probability, he was part of the family of Buz, son of Nahor; in which case he belonged to the same tribe, and lived in the same neighbourhood as Job. He was evidently a bystander, and not being one of the visitors, he was, as youngest of the party, according to Arab usage, the last to speak; and, in fact, he only ventured to give an opinion when the subject of discussion was almost exhausted; nor is he again mentioned at the close of this interesting dialogue, as is the case with the other speakers.

The state of astronomical knowledge, as well as that of the arts in general which prevailed in Arabia at this time, as deduced from the discussions with Job, have already been noticed;³ but one portion, namely, the monumental inscriptions, claims some further observation in connexion with the advanced state of civilization which appears to have prevailed in the districts about Yemen, as well as in those of Idumea and O'rfáh.

At the period in question, the influence of the Israelites, as regards the people of Arabia, was almost in abeyance, owing to their settlement in Egypt, whilst that of the older Shemitic branch was quite in the ascendant. At the termination of Job's life, as here presumed about 1651 B.C., or in his 200th year, Yemen had already been for a lengthened period under the Tobbái.⁴ It

¹ Job, chap. I., v. 17.

² Job, chap. XXVIII., v. 19.

³ Vol. I., p. 666.

⁴ From the Arabic Tabbá'iah, which had a general signification, like that of Emperor, Khán, Pharaoh, Cæsar, &c.—Bibliothèque Orientale, D'Herbelot, article Tobbái.

Elihu's relatives, and prevailing customs.

The Israelites then in Egypt.

has been seen that Ḥimyar, also called 'Arenjej,¹ or, according to another authority, El 'Arfej,² succeeded his father, Sabá; and with him commenced the Ḥimyaritic dynasty. He was the first who wore a diadem, and, being an enlightened prince, he consolidated the government which had originated with his ancestor Ya'rab.

Ḥimyar and
his successors.

Ḥimyar was successively followed by Wáthel, Sessac, Yaafar, Deryeth, Nu'man, Asmah, and Shedád. The last is supposed to have commenced his reign about 1578 B.C. He was invariably called *Shedád-ben-'Ad*; who, according to Arab tradition, built some of the Pyramids as trophies of his extensive victories in Africa.³ One great and distant expedition under the Ḥimyarite sovereign Hareth-al-Raish, had recently proceeded towards India; from whence much booty was brought.⁴

The latter
penetrate into
Nigritia.

But Abrahah, the son and successor of Hareth-al-Raish, turned his arms towards Africa, and having penetrated far into Nigritia, he obtained the surname of Dhulmenar, or the Man of the Spires or Pharos, in consequence of having built these towers, which were said to have been intended to guide his retreat; but it is more probable that they were stations and posts to protect his military operations and contain the necessary supplies.

Invasion of
Abyssinia.

Dhulmenar was succeeded by Afrikus, who undertook a great expedition against the Berbers (south of Abyssinia). He built a town which was called after his own name, and he carried his arms to the most distant part of the habitable world, or, according to Hamadun, as far as Tangier.⁵

Afrikus was succeeded by his son, Alfeidar, or Dhalghanatir; meaning, in Ḥimyarí, the man of many fingers. Afterwards he turned his arms eastward, but died in 'Irák during his expedition. He was succeeded by Scharbabil, and the latter by El Hodad.

¹ Arabic MSS., No. 7353, in the British Museum, translated by Aloys Sprenger, M.D.

² Ibid., 7357.

³ Makrizi, translated by Aloys Sprenger, M.D., from MSS. in the British Museum.

⁴ Schultens, according to Hamza, p. 23.

⁵ Nowairi, in Schultens' *Hist. Joctaindarum*, p. 25.

About this period a remarkable expedition appears to have proceeded under Ahû Kurrub, the Himyarite, who, after having invaded India and Bactria, founded an empire in the latter territory, the capital of which was Samarcand. This city was so called after one of the Arabian princes named Shamar; and, it is added, one inscription was placed over the gate of Merv, and another over the gate of China.¹ The kingdoms of Ghassan and Hírah were afterwards added to their preceding territories; so that, when at its height, the Himyaritic power extended from Bactria and India to Abyssinia, and again from the extremity of Yemen to the shores of Syria; thus comprising almost the whole of the dominions, which were at one period subject to the Cushites.² By some, however, even the name of this widely-spread race has been considered apocryphal; but it should be recollected that the existence of the Tobbái, in Arabia at least, does not depend entirely upon tradition; for there are proofs that a civilized people existed at a very remote period, bearing this appellation, and speaking a language exclusively their own—a dialect of which is still in use amongst the people of Mahrah.³ It is no longer doubtful that they also had a peculiar written character of great antiquity called Suri or Syrian,⁴ and many specimens have been found in different places, but more especially in Yemen. Niebuhr was aware of the existence of inscriptions in an unknown character, at San'á and other places; but, as his usually persevering researches were frustrated by illness, it remained for Seetzen, the celebrated discoverer of Djerash, to set this part of the question at rest, by finding them at Dhafár, one of the places which had been formerly enumerated;⁵ and not far from the town of Jerím, Seetzen discovered

Extent of the
Himyaritic
power.

Himyarí
inscriptions
found in
Yemen.

¹ P. 363 of El-Mas'údi's Historical Encyclopædia, translated by Aloys Sprenger, M.D. Allen and Co., Leadenhall Street, 1841.

² See above, p. 18.

³ "Les Arabes de Mehret sont de race non mélangée. Le langage des habitans est tellement corrompu qu'on a de la peine à les comprendre, c'est l'ancien Himyarite."—Geog. D'Edrisi, ed. Jaubert, tome I., p. 150; Recueil de Voyage et Mémoires, &c., Paris, 1836.

⁴ Dissertation on the Newly-discovered Babylonian Inscriptions, by Joseph Hager, D.D., p. 14.

⁵ The Sheikh described a particular stone, to Niebuhr, as having an inscription on it, which neither the Jews nor Muhammedans could read.

Also at
Mankat and

three such inscriptions: one he purchased, and a second was copied; but the third was so deeply embedded in a wall, that he failed in the attempt to copy it. Again at Mankat, one hour from Dhafar, this lamented traveller met with five other Himyarí inscriptions, on different stones, which were built into the wall of a mosque. Of these, only two were copied, the others being too high to admit of being deciphered. Four out of the five were on white marble, in relief; and it is remarkable that, in the case of the largest, which in point of art and execution equals any Greek inscription, the lines are attached to strokes, like the well-known and most ancient Dévanágari Sanscrit character.¹

on the
southern coast
of Arabia;

In 1834 and 1835, the officers of the Honourable Company's ship "Palinurus," under Captain S. B. Haines, of the Indian Navy, discovered, near the southern coast of Arabia, several Himyarí inscriptions, the situations of which are marked on the survey of the coast made by this officer,² namely, at Wadí Sheikhávi, in 51 E.L., also near Rás Baghashí, in 50° 0' 30" E.L., and at Hishn Ghoráb, about seventy miles to the westward of Makallah; another, again, at some little distance in the interior near the ruins of Nakb-el Hajar;³ which are situated in Wadí Meifah, some miles north of Jebel Hamarí. The third and fourth were separately copied by two of the officers, Lieutenants Wellsted⁴ and Cruttenden,⁵ and published by the former.

likewise San'a.

Subsequently Lieutenant Cruttenden had the good fortune to bring before the world two others, which were obtained at San'a, during his visit to that city in 1836. One of these was brought from a spot only a short distance from the house

"May it not be Himyaritic," adds the illustrious Dane, "since this was the site of Idaphar, which, according to ancient historians, was a royal residence of the Himyaritic kings?"—Niebuhr, vol. III., p. 83. Amsterdam, 1774.

¹ Seetzen's Letter to Von Hammer, *Fundgruben des Orients*, tome II., p. 275.

² See vol. IX., part i. of the *Journal of the Royal Geographical Society*.

³ 14° 4' 30" N. lat., and 47° 4' 30" E. long.—*Ibid.*

⁴ See Lieut. J. R. Wellsted's *Travels in 'Omán and Arabia*, vol. II., pp. 421, 426.

⁵ The copies made by Lieut. Cruttenden are deposited in the East India House.

that had been occupied by the famous Niebuhr himself. It is therefore very possible that other such inscriptions may still be found in that country, and it is even said that there were some amongst the ruins of the bund near Máreb. This celebrated structure was, we are informed, built of cut stone, secured by iron cramps, forming a prodigious mass of masonry, 300 cubits broad, and about two miles long, being the distance across the mountain valley, where, as is the case with similar works on the north-west side of India, particularly at Oedipore, an immense body of water was collected from the different Wádís. Whilst perfect, an ample supply of water was at command, not only for irrigation, but for ordinary purposes also; and upon the dyke itself there were, according to the Arabs, inscriptions in the Musnad character.¹ On some of the stones, which have been brought from that place in preference to preparing others at San'á, Himyaritic characters have been found; with which may be coupled the interesting fact, that the locality in question is called Ard-es-Sabá,² which goes far to prove that this was the ancient Sabá.³ Three of the inscriptions copied by Lieutenant Cruttenden, I.N., are in relief, and the fourth deeply cut into marble: the letters are about two inches and a half long, and are exactly in the same character as that which was used at Nakb-el Hajar. .

The bund near Máreb.*

Máreb, the ancient Sabá.

Another was found near the Himyaritic sea-port of 'Aden in 1842. It is on a circular slab of pure white marble, having a raised rim round it; and, being less carefully executed, it probably belongs to a later period than those already noticed.⁴

Monumental traces of the Himyarites are not, however, by any means confined to their original seat in Western Arabia; they are also found in distant countries, both eastward and westward. Beyond the opposite shores of the Red Sea, for

Himyarí inscriptions in Africa and Asia.

¹ Antiquities of Yemen, from an Arabic MS. in the British Museum, translated by Aloys Sprenger, M.D., No. 1496.

² The land of Sheba.—Journal of the Royal Geographical Society, vol. VIII., p. 268.

³ Máreb was the capital of the country of Sabá.—See Golius in Alpheran, p. 86.

⁴ Captain Haines' Letter to J. P. Willoughby, Esq., Secretary to the Government of Bombay.

Antiquity of
the

instance; in the latter direction, Jasasin 'Ibn Amrú, the Himyarite, conducted an expedition into Africa, as far as the valley of Sand, and even further, when the advanced body under his generals, perished. To commemorate this event, Jasasin ordered a metal statue to be placed on a stone, with an inscription in the Himyarí character.¹ The affinity of the Dévanágarí Sanscrit to the Himyarí, as well as the existence of an inscription at Samarcand, have been already noticed. The characters on the Bactrian coins, also appear to have a striking resemblance to those in question. And it is still more extraordinary that almost at the very antipodes of Samarcand, characters have been found, whose similarity bespeaks a common origin.² So far as success has attended the efforts of the learned in deciphering them, the Himyaritic inscriptions are of very remote antiquity, and possibly it may be found that the inscriptions in question, are more ancient than the Assyrian letters of Pliny;³ consequently, that they were in use previously to the Cuneatic letters. In this case, the language connected with the former may have been the parent of many tongues belonging to the various races, which are, as it were, so many recognised branches spreading from the parent stem, and showing in almost every instance an affinity to the root itself.

Cuneatic and
Himyarí
characters.

The most numerous are the simple or monosyllabic branches, which prevail throughout the north-eastern parts of Asia and the greatest part of America and Africa.

The second are, for the most part, dissyllabic, combining at the same time some grammatical construction; and to these belong the Persian, the Grecian, the Latin, and the Teutonic tongues, &c.

Common
origin of the
Shemitic
tongues.

The third, or trisyllabic roots, appertain to the race now more particularly under consideration, namely, the Shemitic family, to which belong the Sanscrit, Chaldee, Arabic, Syriac, Phœnician,⁴ Canaanitish,⁴ Pehlavi, the Ethiopic of Habashí, or

¹ Schultens, p. 25, according to Hamza.

² Mr. Waldeck's new work on Yacuta.

³ Lib. VII., pp. 236, 238.

⁴ Both of these languages are derived from Babylonia. — *Dissertation on the Newly-discovered Babylonian Inscription*, by Joseph Hager, D.D., p. 14.

Abyssinia, with the Cufic; and especially the mixed language and square character of the children of Heber. The last appears to have been the result of an intercourse between the Shemites and Cushites of Syria and Palestine, after the arrival of Abraham.

This patriarch no doubt preserved his own language whilst he remained in Babylonia, as well as subsequently in Hárán; but that a change took place after his departure from the latter city, is almost capable of demonstration. We find Laban, during the journey in pursuit of his relatives, used the pure Chaldee, "Jegar Sahadutha," for the heap of stones which had been raised; whilst Jacob calls it by the Hebrew word Galeed.¹ It may be inferred from the former circumstance, that the Chaldee was the language of Abraham up to the time of his departure, and that the change took place in Canaan. This, it is supposed, occurred in consequence of mixing Chaldee with the existing language of the country, and also with that of Hagar, who was a Cushite. In this way, therefore, the Chaldee Arabic dialect, together with its cognates, Syriac, Samaritan, Phœnician, Ethiopic, &c., is presumed to have been derived from the ancient Arabic of the Canaanites, &c., which was spoken by Abraham and his family with a Chaldean pronunciation: moreover, there is no doubt that the present Hebrew characters are of Chaldee origin.²

Derivation of the Hebrew from Chaldee and Arabic.

At the period more particularly alluded to, namely, between the departure of Jacob, or rather the trial of Job, 1801 B.C., and that of the supposed time of the death of the latter, between 1651 and 1640 B.C., the principal provinces of Arabia appear to have been in their most advanced state of civilization; this was probably derived from two races of people, namely, from the followers of Kahtán, who settled in Yemen, &c., and at a subsequent period from those of Abraham and Lot. The written character of each branch has been preserved; and that still in use, namely the Hebrew, seems to have been connected with the older and more remote or Hunyaritic branch, which is now almost extinct.

Epoch of the highest civilization in Arabia.

¹ Or Galgnedh.—Gen., chap. XXXI., v. 47, 48; Jennings' Jewish Antiq., vol. II., p. 331.

² Explanation by Mr. Rassam.

The eastern
and western
dialects had
one common
origin.

Besides a sufficient affinity both in the roots and verbs of eastern and western languages to indicate that they had one common origin, it also appears, from the high authority of Sir William Jones, that the square Chaldaic letters in which most Hebrew books are copied, were originally the same, or derived from the same prototype, as the Indian and Arabian characters; and there can be little doubt that the Phœnician had a similar origin.¹

Another well-known philologer, in his learned researches, speaking of one of the oldest tongues extant, observes, that the Sanscrit draws its origin, and that some steps of its progress may be traced, from a primitive language which was gradually refined in various climates, and became Sanscrit in India, Pehlavi in Persia, and Greek on the shores of the Mediterranean.²

¹ Asiatic Researches, vol. I., p. 423.

² H. T. Colbrooke, Esq., vol. I., p. 201 of Asiatic Researches.

CHAPTER IV.

GLANCE AT THE PHœNICIAN, EGYPTIAN, JEWISH, AND ARABIAN
HISTORIES, FROM B.C. 1623 TO B.C. 1322.

Successive Colonies proceed from Arabia into Egypt.—Commerce of the Egyptians maintained principally by Land.—The Sepulchres furnish a Pictorial History of the Country.—Cotton, Linen, Porcelain, and other Manufactures.—Alphabetical Writing in use antecedently to the construction of the Pyramids.—Costumes of the various People.—Rich Hangings and Carpets manufactured.—Dyeing in use; also Metals, Chariots, and Household Utensils.—System of Cultivation pictorially represented.—Use of the Himyaritic character by the Arabs in the time of Joseph.—Agricultural Products, and Caravan Trade to distant Countries.—Products and Caravan Trade of the Phœnicians.—Position of their Territory.—Settlements of the Phœnicians previously to the coming of the Shepherds.—Commencement of Sea Navigation and rise of Tyre.—Colonies planted in the Mediterranean and Atlantic, &c.—Rapid rise of the Egyptians after the expulsion of the Shepherds.—The Egyptians become jealous of the Hebrews.—Forced Servitude of the latter.—Commencement of their flight from the Land of Goshen.—Pursued by Pharaoh.—Passage of the Red Sea, near Suëz.—Advanced state of the Edomites and Midianites.—Jethro visits Moses.—Arab Polity made the basis of Moses' Government.—Moses conducts the People to Mount Sinai.—Promulgation of the Moral Law.—Guided by Hobab, the Israelites advance to Kadesh-Barnea, and the southern borders of Canaan.—Retreat from thence after being defeated by the Amalekites.—Destruction of Korah and his Companions.—Journey to Ezion Geber and Mount Hor; and eventually to the foot of Mount Pisgah.—Limited extent of the country traversed during the Exodus.—Passage of the Jordan.—Some of the ancient Inhabitants are driven into Egypt, others settle in Armenia.—War between Armenia and Assyria.—Progress of the Egyptian Kingdom.—Sesostris and his Conquests.

A STATE of civilization approaching that mentioned in the preceding chapter as belonging to the Himyarites, had long prevailed in the neighbouring country of Egypt; to which kingdom the tide of emigration had been constantly flowing

Successive colonies from Arabia to Egypt

from Arabia and Syria: and Egypt being a source of particular attraction to the people of the former country, it appears that, down to a comparatively late period, a succession of colonies were continually entering it by the Straits of Báb-el-Mandeb;—while the colonies, which quitted this country and Phœnicia during the period now to be noticed, were the means of spreading knowledge to countries more remote.

The settlement of the bulk of the fugitive shepherds amongst the Phœnicians naturally gave a fresh impulse to the commerce of the latter people, by the necessity of finding employment and additional outlets for the new comers; and at this time, circumstances were peculiarly favourable for emigration.

Land commerce pursued by the Egyptians in preference to that of the sea.

The deficiency of timber suitable for the construction of vessels, and the aversion of the Egyptians to undertake long voyages, greatly limited the navigation of that people; but so advantageous was the situation, and so vast the resources of the country, that it maintained commercial intercourse, chiefly by land, with nearly all the known parts of the world; for which its agricultural and other products furnished ample means.

The compartments of the Pyramids and Temples of Egypt exhibit, in colouring still vivid, the history and occupations of the inhabitants of the valley of the Nile, with a fidelity which leaves little to desire regarding their architecture, sculpture, painting, and hieroglyphics, as well as their social state.

Agriculture, sculptures, painting, &c.

The fine linen, dyed cottons, and stuffs enveloping the mummies, together with the finished specimens of porcelain, the golden ornaments, and the rolls of papyri, which are occasionally found in the sarcophagi, establish the fact that the corresponding manufactures and arts, alphabetical writing included,¹ must have been in use amongst the inhabitants of this kingdom antecedently to the construction of the great Pyramids.

¹ Three different characters were used by the ancient Egyptians; viz., the hieroglyphic or monumental, the hieratic, and enchorial. The second, which was more particularly that of the priests, appears to have been taken from the hieroglyphic, and it dates from a very remote era; but the use of the enchorial, which is derived from the hieratic, does not appear to go further back than the accession of the Ptolemies.—Wilkinson's *Ancient Egyptians*, vol. II., p. 13.

In some of the cemeteries, and with colours almost as fresh as when first applied, are shown the various costumes of the priests, husbandmen, artisans, and other classes of people. In others are depicted rich hangings and bright carpets, with coloured thread and golden wire interwoven,¹ such as may have served as models to the Israelites, when preparing the costly materials for the tabernacle.²

Dyes, costumes, carpets, &c., of the ancient Egyptians.

In addition to weaving and various other manufactures, the art of dyeing was far advanced, the materials for this purpose being, in all probability, brought from distant parts of the world; and, in the pictorial history of the country, one of the kings is represented attired in magnificent robes, offering gold and silver to the gods. These metals are said to have been drawn annually from the mines to the value of thirty-two millions;³ and so abundant were they, that they were used by Osiris in the formation of implements of husbandry.⁴

Other metals, including iron,⁵ were used for architecture and for warlike implements. The chariots, particularly from their light construction, seem to have been of brass.⁶

Their warlike implements and household utensils.

These, as well as the ordinary articles of household furniture, such as couches, vases, tripods, baskets, glass, and vessels of earthenware, all betoken a state of refinement in the arts which

¹ Goguet, *Origin of Laws, &c.*, vol. II., p. 86. Carpets were in use in Egypt, and a small rug has been brought to England: it was found at Thebes, and is in the collection of Mr. Hay.—Wilkinson's *Ancient Egyptians*, vol. II., p. 190, and vol. III., p. 141.

² Exodus, chap. V. Those who have not had an opportunity of examining the monuments of Egypt, will have the mean of judging of these representations by inspecting the great work of Denon, or that of Sir Gardner Wilkinson, on the Manners and Customs of the Ancient Egyptians, which is equally interesting and faithful.

³ Diod. Sic., lib. II., cap. v. compared with Wilkinson's *Ancient Egyptians*, &c., vol. I., pp. 232, 233.

⁴ Ibid., lib. I., cap. viii.

⁵ Colonel Howard Vyse discovered a piece of iron in the midst of the masonry of the Great Pyramid, which he thinks could only have been placed there when that monument was erected.

⁶ This metal was largely used by the Israelites in the construction of the altar of sacrifice, &c., and was probably brought from Egypt by them amongst the spoil. Exodus, chap. XXV., v. 3, and chap. XXVII.

has scarcely been surpassed in modern times. Such articles are said to have been introduced by Menes¹

Agriculture
and other
occupations of
the Egyptians.

Paintings in relief represent the busy occupations of lading and unlading the boats employed in the traffic along the Nile; they also show the nature of the products, as well as the various employments of the husbandmen, from simple irrigation to the completion of the process of cultivation, whether of cotton, flax, barley, rye, or wheat.² In the days of Joseph supplies of corn were drawn from Egypt to appease the famine which prevailed in Judea,³ and about the same time, in the southern parts of Arabia; where, according to an inscription stated to have been found in Yemen, the agricultural products of Egypt were sought at any price.

Himyarí in-
scription dis-
covered in
Yemen.

During the viceroyalty of Abderahmen, who governed Yemen in the reign of Moawiyah, the first of the Ommiadan Caliphs, between the fortieth and fiftieth year of the Hijrah, a torrent laid bare a sepulchre, containing the body of a female, who had been interred with regal splendour. A seven-stringed necklace of the richest pearls adorned her bosom. Her arms and legs were ornamented with bracelets, armlets, and anklets, seven of each; on each finger was a ring, also set with a valuable gem. A casket filled with treasure was placed at her head, and also a tablet containing the following singular inscription:—

“In thy name, O God, the God of Himyar, I Tajah, daughter of Dhu Shefar, sent my purveyor to Egypt; but he delaying his return, I sent my handmaid with a bushel of silver to bring me back a bushel of flour. I next sent a measure of gold, and again a measure of pearls; but receiving nothing for support, I am shut up here. Let those who hear my story learn to commiserate my fate; and should any woman covet and use one of my ornaments, may she die the same death by which I have perished.”

The preceding account claims a particular interest in consequence of the approximative date which has been ascertained from it. It is clear that the Himyarí character was in use

¹ Diod. Sic., lib. I., cap. iv.

² Exod., chap. IX., v. 31, 32; Plin., lib. XIX., cap. i.

³ Gen., chap. XLI., v. 57; XLII., v. 1, 2, 5; and XLIV., v. 1.

among the Arabs, at least as far back as the time of Joseph ;¹ Ancient famine in Arabia. also that a mercantile intercourse was maintained with Egypt at that period, probably through the port of Philoteris on the Red Sea, near Kosseir, as well as by land. The supposed exchange of a measure of silver, gold, or pearls, for a similar quantity of flour, expresses in powerful though figurative language the misery of Arabia during the famine of that period.

¹ The original Arabic of Ibn Hesham Firanzabidius, which was copied for the author by Mr. Hormuzd Rassam, is here given from Albert Schultens' *Monumenta Vetustiora Arabiæ*, p. 67, and note. Leyden, in *Batavorum apud Johannem Luzac*. MDCCXL:—

غنيما رضانا في عراصة ذا القصر
بعيش غير ضك ولا نزر
يفيض علينا البحر بالمد زاخرا
فانهارنا مبرقة يبحر
خلال نخيل باسقات نواطرها
نقق بالقسب المجزع والتمر
ونصطاد صيد البر بالخيول والقنا
وطورا نصد الفون من لجم البحر
ونزفل في النخر المرقم تاره
وفي القر احيانا وفي الجبال النخر
يلينا ملوك يبعدون عن الجنا
شديد علي اهل الخيانة والغدر
يقيم لنا من دين هود شديعا
ونومن بالآيات والبعث والنشر
اذا ماعدو احل ارضا يريدنا
برزنا جميعا بالمشقة السمر
نحامي علي اولادنا ونائنا
علي الذهب والكميت المعنيق والشقر
نقلر من يبغي علينا ويعتدي
باسيا ففاحتي يولون الدبر

غنيما بهذا القصر دهوا فلم يكن
لناهمة الا البلد ذو القرطف
تروح علينا كل يوم هنيذة
من الابل يعشق في معاطنا الطرف
واضعاف تلك الابل شاء كانها
من الحسن ارام والبقه القرطف
فعشنا بهذا القصر سبعة احقب
باطيب عيش صدعن ذكره الوصف
فجات سنون مجذبات قواحل
اذا مامضا عام اتي اخريقفو
فظلنا كان لم نعين في الخير لمحة
فماتوا ولم يبق خوف ولا ظلف
كذلك من لم يشكر الله لم يزل
معالمه من بعثد ساحه تعفو

Abundance of corn had, in fact, made Egypt the principal granary of the adjacent kingdoms, and this branch of trade, as well as that arising from the manufactures of the country, was carried on by means of several great routes, which diverged from that kingdom to every part of the world then known; thus facilitating commercial intercourse among the remotest nations.

Caravan trade
through
Egypt.

The products brought by caravans from the western and southern parts of Africa, together with those conveyed along the Nile from the tracts about its sources, found a central point on the lower part of this river, from whence they were transported by other caravans into Arabia, Syria, and Phœnicia; thus embracing, particularly through the latter territory, a trade in gold, spices, and slaves with the eastern part of the old world.

The spread of
the Cushites
prepares

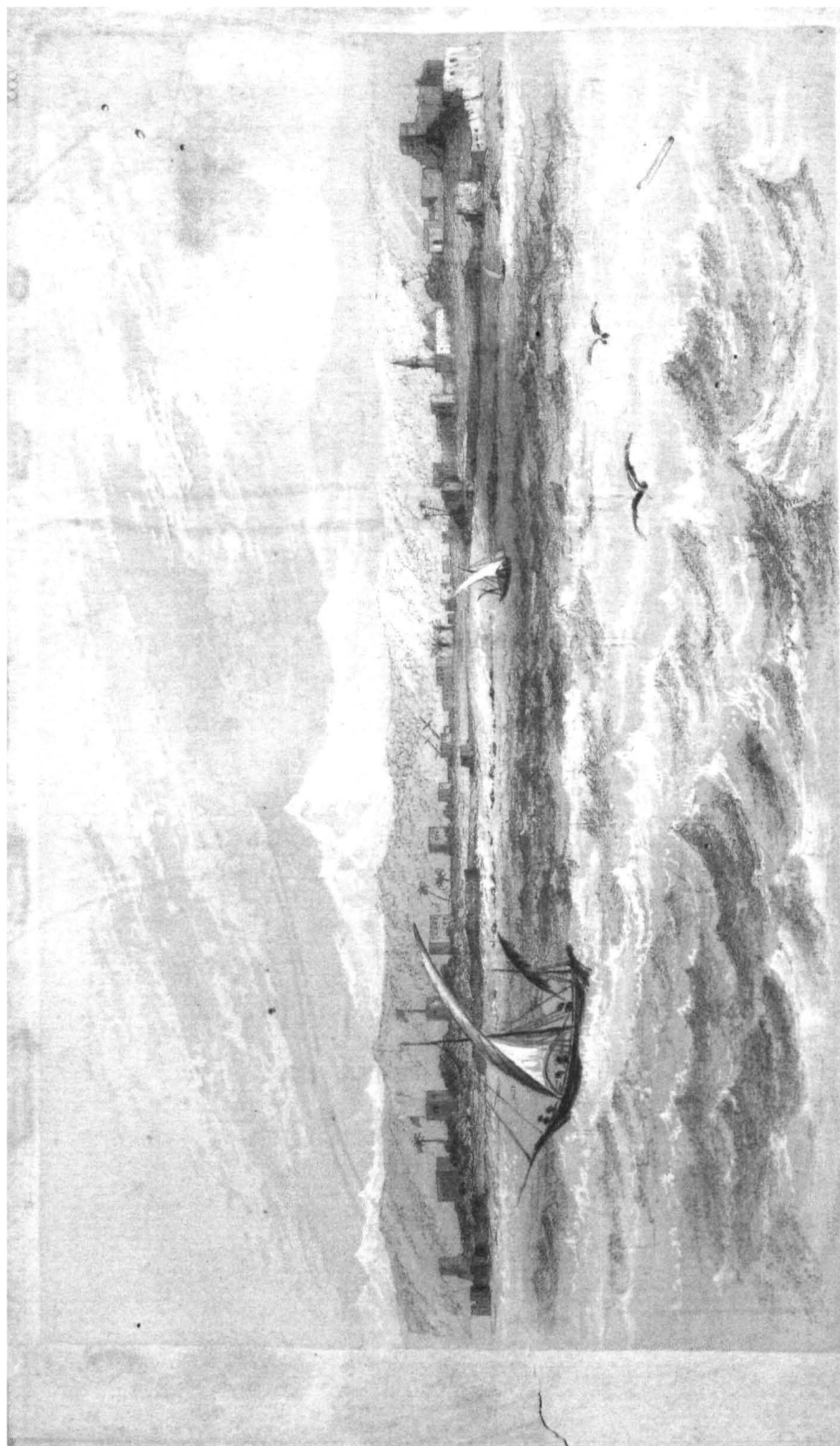
It has been seen that the first Cushites had already spread from Asia Minor towards the Peloponnesus,¹ also to Syria, Arabia, and Egypt, and again eastward and northward from Mesopotamia. Colonies from the same race being thus spread over the greatest part of the world, naturally caused the intercourse which prevailed in the time of Job and the Himyarites, and prepared the way for the commerce carried on by the Canaanitish branch of this people

the way for
commerce.

Phœnicia possessed manufactories of glass, golden ornaments, linen and woollen stuffs; but it was celebrated above all for its matchless dyes. These formed the basis of an enriching trade, which was carried by the enterprising people of that country into many regions; amongst which Egypt seems to have held the first place, since the Phœnicians had a commercial depôt in the capital itself—one entire quarter of Memphis called the Camp, having been occupied by the Tyrians. Besides the traffic through Egypt to the interior of Africa, even and Hadramaut, there were two principal lines which have been almost coeval with the dispersion of

See above, vol. I., p. 344; also Herod., lib. I., cap. xciv., and lib. VII., c. viii. x.¹

² Herod., lib. II., cap. cxii.



W. H. Sturges

Painted by J. H. Sturges

NORTH WEST VIEW.

mankind: one of these took a northern direction through Asia Minor towards the foot of the Caucasus, from whence it penetrated into Central Asia.¹ The second, which seems to have been the most ancient, sought the rich products of Babylonia and those of the shores of the Persian Gulf,² which doubtless included, in the latter case, other eastern countries also; since by this route the silks, spices, and other valuable merchandize of India, found their way to the shores of the Mediterranean, through the emporiums of Tadmor and Ba'albek, which afterwards sprang up to facilitate the transport of merchandize. The pre-eminence of Phœnicia in commerce and civilization was, however, as much owing to the enterprise of its people as to its geographical position; since the tract in question consists merely of a narrow strip of land, with the elevated range of Lebanon on one side and the Mediterranean Sea on the other,³ without any particular advantages in respect of harbours.

Different
caravan
roytes.

Situation of
Phœnicia.

The island colony of Aradus was situated towards the northern extremity of Phœnicia, and to this succeeded, nearly at equal intervals in following the coast southward, Tripolis, Byblus, with the earlier capital Sidon, which was called after the first-born son of Canaan; finally, at the southern extremity, the daughter of Sidon, the celebrated city of Tyre. With the exception of some commercial connexion, these settlements were at first separate kingdoms or states; consisting, in each case, of a particular city with a certain tract of territory attached; but all, in the sequel, became in some measure dependent on Tyre, and were united in one common worship, that of the Tyrian Hercules. The latter city, Palæ-Tyrus, appears to have been built on the mainland,⁴ but it is stated that a castle had been founded about 2740 B.C.⁵

Separate
kingdoms and
states of
Phœnicia.

This structure, as well as the Temple of Hercules, was no doubt situated on the island to which in this, as in other

Castle of
Tyre.

¹ Ezekiel, chap. XXVII.

² The Phœnicians were descended from the Erythreans. Dionysius, *Perieg.*, V., 305.

³ See above, vol. I., p. 539.

⁴ Vol. I., p. 481.

⁵ Herod., lib. II., cap. xliv.

Islands selected by the Phœnicians

instances, the Phœnicians gave the preference, as being safer than the mainland.

Moschus leads a Phœnician colony into Greece.

The earliest settlements had, as a matter of course, been made by land, and chiefly in the direction of the Archipelago, in which the Sidonians had possessions previously to the Greeks. That attributed to Cadmus appears to belong to this period, but as more than one colony seems to have borne this name, it has been imagined that the word Cadmon (Oriental¹) had a general application; not in allusion to an individual, but rather to a race, the Cadmonites or Hivites. Another Phœnician leader has however been more precisely designated, namely Moschus, who is called a Sidonian, and, according to Possidonius,² proceeded to Greece, where he gave instruction in philosophy, &c., before the time of the Trojan war. It is moreover stated, that several Phœnicians had migrated about that period into Asia Minor and Greece,³ &c.

After the settlement of the shepherds in Phœnicia, about 1623 B.C., as already mentioned, a great change took place in the state of that country; for the caravan trade with the various eastern and southern countries being insufficient for the increasing population, new openings were anxiously sought for.

Use of vessels, and

From the circumstance of vessels being represented on some of the ancient monuments of Persia,⁴ Assyria,⁵ and Egypt, and the certainty that floats of some kind must have been used in crossing to the latter country, it may be inferred, irrespective of what may have been personally known to Canaan regarding the antediluvian vessel, that his immediate followers were not altogether unprepared for the great enterprise of sea-navigation. The extensive forests of Lebanon afforded ample materials for this purpose; and the construction of vessels seems to have been speedily followed by maritime settlements, which were no less

¹ The Greek Κάδμων answers exactly to the Phœnician, or Hebrew קדמון Cadmoni, i.e. a Cadmonite, or one descending from the Cadmonites or Hivites. "Cadmus sailed from Phœnicia into Bœotia; and his name discovers his origin, for Cadmus in the Phœnician tongue signifies Oriental." Chronicon Carionis, a Melancthone et Peucero, lib. II., p. 61.

² Strabo, lib. XVI., p. 757.

³ Justin, XIX. 2.

⁴ In the bas-reliefs at Tak-i-Bostan.

⁵ The sculptures recently found near Nineveh.

necessary to promote commerce by sea, than interior depôts had been to foster that which had previously existed by land.

The rising kingdom of Tyre, at the southern extremity of Phœnicia, now assumed an important position, and being impelled by the double object of acquiring wealth abroad and preventing dissatisfaction at home, the difficulties of the sea were gradually overcome by its people; and one colony was planted after another in a westerly direction, not only along the shores of the Mediterranean, but also on those of the Atlantic Ocean; till at length Tyre became the queen of Phœnician cities, and the emporium of the ancient world.

Cyprus, owing to its proximity to the parent state, was doubtless colonized at a very early time: a revolt at Citium, or Cetium, a city founded by the Phœnicians, is mentioned by Josephus;¹ and the same people are known to have had colonies in the other cities of the island.²

To this succeeded some of the smaller islands of the Archipelago, extending northward as far as the Hellespont, where it is understood that the Phœnicians founded the cities of Pro-nectus and Bithynium:³ the coasts of Sicily and Malta⁴ were likewise occupied, in addition to those of Crete, at this early period.⁵

It will be remembered that the island of Crete is made the point of departure for the Tyrian Hercules, whose route from thence, in accomplishing the tenth labour, is minutely described in the fable.⁶

Having traversed the deserts of Libya, built the city of Hecatompylos, and introduced civilization and the knowledge of agriculture as he passed along the coast of Africa, he reached the Straits of Cadiz, and erected, at the extremity of the two continents, the columns which bear his name.⁷

¹ Ant., lib. IX., cap. xiv.

² Strabo, lib. XVII., p. 1003, compared with Thucydides, VI. 2.

³ Steph. de Urb., V., p. 2.

⁴ Besides the vestiges of Phœnician remains which have been found in different parts of these islands, others have recently been discovered by Mr. William Winthrop, Consul for the United States, and Mr. Walter Lock, of the Royal Artillery, whilst excavating a temple at Citta Vecchia.

⁵ Thucydides, VI., p. 2. ⁶ Diod. Sic., lib. IV., cap. v. ⁷ Ibid.

Hercules
returns by
land.

He continued his expedition by the invasion of Spain, and having overcome Chrysaor, the father of Geryon, he carried off as booty the oxen of the latter, which were made to represent the gold of the country, and then returned towards Phœnicia by way of Gaul,¹ Italy, and the islands of Sicily and Sardinia.

Notwithstanding the obscurity of Phœnician history, and the mystery in which that people enveloped their earliest enterprises, there is little doubt, that the principal events have been preserved in the preceding mythological version.

The more distant enterprises were not undertaken till the dominion of the Phœnicians was firmly established over the eastern islands of the Mediterranean; yet from incidental circumstances it would appear that Cadiz in Spain, Utica, Leptis, and some other settlements in the northern shores of Africa, were founded about three centuries anterior to Carthage.²

It will elsewhere be seen that on account of the mines, Tartessus and the rest of the southern part of Iberia became one of the most important of the Phœnician settlements, and Cadiz became one of the ports from which distant voyages were undertaken. These, as regards the circumnavigation of Africa, and also the Ophirian voyages, were probably based upon the extensive caravan lines, by which sufficient geographical knowledge must have been obtained to prepare the way for the daring expeditions of the Phœnicians by sea.

Trade by land
led to the sea
voyages of the
Phœnicians.

Although the advancement of the Egyptians must have been seriously retarded by the protracted contests, which terminated in the expulsion of the shepherds, it will be seen that, subsequently to this event, the progress of that people became very rapid.

B.C. 1672.

About 137 years after the period when Joseph had been all-powerful in Egypt, the increasing numbers of the Hebrews

¹ From a recent translation made by Mons. S. Munk, of the Phœnician inscription at Marseilles, it appears that it contained various regulations, describing with much detail the manner of conducting the sacrifices in a temple of Ba'al, which a Phœnician or Carthaginian population at one time possessed in that city. *Journal Asiatique*, pour Novembre et Decembre, 1847, pp. 473-532.

² Compare Bochart, *Geog. Sacra*, V., p. 373, with Velleius Paterculus, I., p. 2, and Aristotle, *de Mirabil.*, c. cxlvi.; also Diod. Sic., lib. V., cap. XV.

had awakened the jealousy and even the alarm of the people; or, as it is expressed, "there arose a king who knew not Joseph;"¹ and Amosis or Chebran, the reigning Pharaoh, as the surest means of guarding against danger, determined to reduce them to a state of servitude, instead of considering them, as heretofore, his guests. The descendants of Jacob now became the working population of the country: oppressive tasks were allotted to them, the fulfilment of which was rigorously exacted.

Jealousy of the Egyptians.

Tasks and bondage of the Israelites.

The people continued in this state about eighty-eight years, during which time of real bondage their patriarchal form of government does not appear to have been altered; the tasks, weighty enough doubtless, were distributed by their own officers;² and the superintendence was left to the Hebrew Shoterim, under the general direction of Egyptian overseers. That the daily provisions were ample, is sufficiently evident from the subsequent recollections of Egypt, and the reproach addressed by the people to their leader, that "they had eaten bread to the full" when in Egypt.³

Exacted under the superintendence of their own officers.

The mighty signs and wonders performed through the agency of Moses, in the region of Zoan⁴ or Tanis, having at length convinced Pharaoh that the children of Israel were under the special protection of an omnipotent Power they were permitted to depart; therefore, taking their flocks and all that was theirs, they journeyed from Rameses to Succoth.⁵

B.C. 1584.

The traveller who is acquainted with these localities can scarcely feel any difficulty in identifying the tract lying along the eastern branch of the Nile with the land of Goshen, or Geshen, meaning the pasture country, which from the foray made by Zabad and others against the cattle of the men of Gath,⁶ was evidently the nearest part of Egypt to Palestine, for it is clear that the foray took place before the Hebrews quitted the country, and whilst they still retained their pastoral character.

Position of the land of Goshen,

On account of its numerous branch canals, Esh Shurkéyeh, now Esh Shurkéyeh.

¹ Exod., chap. I., v. 8.

² Exod., chap. V., v. 14.

³ Exod., chap. XVI., v. 3.

⁴ Psalm LXXVIII., v. 12, 43.

⁵ Exod., chap. XII., v. 37, 38.

⁶ 1 Chron., chap. VII., v. 21.

the supposed representative of the pasture country, is one of the richest portions of the Delta: such also it must have been in former times, when watered by the ~~Palusiac~~ branch of the Nile; and the position of this tract coincides much better with the circumstances attending the Exodus than any locality higher up the Nile.

Flight of the
Israelites,

Ancient Hieropolis, or Rameses, is nearly in the centre of the supposed pasture country, and, making a trifling circuit, it is about fifty miles from thence to the sea of Suëz. The first stage was Succoth, which, as the name seems to indicate, was most likely an encampment of booths; and the second was at Etham, on the borders of the wilderness, both places being apparently within the limits of Goshen; for it was only when the Israelites were about to pass the borders, that Pharaoh hastened after the fugitives, either from Zoan or Memphis, but probably from the former. The desert (called Shur),¹ which the Hebrews had now reached, evidently commenced on the eastern shore of the Gulf of Suëz, whose waters probably extended farther at that time than at present, in the line now partly occupied by the bitter lakes. Etham may, therefore, have been at the extremity of the ancient inlet, perhaps only a few miles to the north-west of its present termination, near Suëz; so that, in following the direct line towards Palestine, the Hebrews, after touching the sea at the place in question, would have passed at once into the wilderness.

and pursuit by
Pharaoh,

Pharaoh having been apprized that the three days' journey was about to be exceeded, rapidly followed with his chariots, when the Hebrews turned, as commanded, and encamped before Pi-hahiroth, between Migdol and the sea, over against Ba'al Zephon; a position so enclosed that it led Pharaoh to say, "they are entangled in the land."² In turning from the direct line, the fugitives would equally move along the western side of the inlet, whether in its present or its supposed state; and they must in one short march have had an almost inaccessible mountain on their right, the sea of Suëz on their left and in their front; whilst their pursuers occupied a position in their

B.C. 1584.

¹ Exodus, chap. XV., v. 22; Numb., chap. XXXIII., v. 6, 7, 8.

² Exodus, chap. XIV., v. 3.

rear, which effectually covered the whole space between the right side of the Red Sea and Jebel Adaggi, or the Mountain of Deliverance; thus, in fact, leaving them only the prospect of death or captivity. towards the Red Sea.

But the moment of their deliverance was at hand, and amidst murmurings and hopeless despair, a strong east wind became the immediate instrument of the Almighty.

The waters of the Red Sea form a shallow bay below Suëz, and a narrow inlet north-westward of the town, which, as before observed, once extended much farther. The peculiar position of this inlet, and the exceeding violence of the winds which occasionally prevail, in the upper part of the Red Sea especially, seem to bear out the explanation which has been frequently given respecting this providential interposition.¹ A violent wind coming from the east, or rather north-east, would, owing to the nature of these localities, have the effect of separating the waters at the spot where a small bend takes place, just above the town of Suëz; and by continuing to drive the lower portion of the waters outwards during the whole night, the Israelites would have the necessary time to effect their passage between the waters thus separated. Their escape being discovered at daylight, and a pursuit commenced, a sudden cessation of the wind, by allowing the separated waters to rush inwards and outwards at the same instant, would be sufficient to complete the miracle by overwhelming the host of the Egyptians. Position of the sea of Suëz. Escape of the Israelites, and destruction of the Egyptians.

Independently of the argument from the position of the inlet of Suëz, there is evidence that this was the route taken, from the names Jebel Adaggi and Wád' Faroun² being preserved on its western side, also those of 'Aïn Marah and 'Aïn Musá, with others, on the way from its eastern shore towards Mounts Horeb and Simäi.

With regard to the passage of the Israelites, it is very remarkable that Diodorus relates a tradition, that on one occasion the sea suddenly retired, and after leaving its bed dry for a time, returned as suddenly.³ Traditional account by Diod. Sic.

¹ Compare chap. VIII. of Supplement to Shaw's Travels with p. 245, vol. I., of Bruce's Travels to Discover the Source of the Nile. Dublin, 1791.

² Map of the Red Sea, by Captain R. Moresby, Indian Navy.

³ Lib. III., cap. xx.

As the Hebrews had long lived under the Egyptians, they could scarcely have been inferior to them in their knowledge of the arts of life, when their 600,000 families¹ departed to assume an important position amongst the nations of the world; yet it appears that their civilization and wealth were less than those of some of the tribes existing at that time in Arabia.

State of the
Edomites

At the commencement of the Exodus, the eighth king of Edom resided at the capital, Dínhaba; and under him were eleven dependent princes, who governed as many cities, as Bozrah, Avith, Masrekah, Rehoboth, Pau, &c.² That the surrounding country was well cultivated, is evident from the existence of wells, fields, and vineyards; and what is called a "king's highway" passed through the country.³

and Midianites
at the time of
the Exodus.

The allies of this people, whose territories were situated near the Elanitic gulf, were still more advanced, for the Midianites are said to have possessed many cities and goodly castles; and being at the same time manufacturers, they had a great store of articles made of goat's hair and wool.⁴ Moreover, it appears that they had amassed chains, bracelets, ear-rings, and tablets to the value of 16,750 shekels of gold. Nor were their nomadic riches less considerable; since amongst the spoil afterwards taken by the Israelites, are enumerated⁵ 675,000 sheep, 72,000 beeves, and 61,000 asses. But from an incidental circumstance, it would appear that the Midianites were more distinguished for their civil polity than even for their wealth. When the Israelites reached their halting-place, near Rephidim, after the memorable destruction of the Amalekites,⁶ Jethro the priest of Midian quitted his residence on the opposite shores of the Elanitic gulf, and came

Jethro visits
Moses,

¹ This number has been considered much too great for a period of 430 years, but as Abraham's servants, &c. consisted of 316 persons shortly after his arrival in Judea, the Israelites must necessarily have been a large body of people, at the time of their going down to Egypt; of which, the sons of Jacob may be considered so many Sheikhs or Chiefs.

² Gen., chap. XXXVI., v. 33, &c.

³ Numb., chap. XX., v. 17; Deut., chap. II., v. 27.

⁴ Numb., chap. XXXI., v. 20.

⁵ Ibid., v. 36.

⁶ Exod., chap. XVII., v. 11, 12.

with his daughter Zipporah, and his two grandsons, Gersham and Eliezer, to congratulate Moses, and offer a sacrifice and burnt-offering for the great deliverance of his son-in-law and the Israelites from the thralldom of Pharaoh. This visit throws great light on the state of the Arabs at that period; for it was on the following day that Jethro instructed Moses in their principles of government, which would appear to have been the most perfect then known.

On perceiving that Moses was attempting to carry out a crude system, which could not be put in practice without wearing out the prince as well as the people, Jethro proceeded to make known to him a method which had borne the test of experience amongst the Midianites and other Arabs, and which was at once simple and efficient; it consisted in appointing men of truth, and hating covetousness, to be rulers over tens, and fifties, and hundreds, and thousands. These individuals were to share the burden with Moses, to whom only the difficult cases were to be referred, by judging the people at all seasons agreeably to established laws, no doubt similar to those already in use amongst the Midianites.

and instructs him in the details of Arab polity.

After delivering these instructions, Jethro returned to his own people; and we are expressly told that Moses "hearkened to his voice," and did all that he had said, "by choosing able men out of all Israel, whom he made heads over the people."

The jurisprudence thus borrowed from the Midianitish Arabs, was evidently based on the patriarchal authority, by which the head of a family regulates absolutely, the concerns of his children, his servants, and other inmates of his household; in the way still exemplified by the Anizéh, the Shamar, and the other great tribes of Arabia.

In the patriarchal system, a family represents the unit in the scale of government; and the union of two such families, under the older of the parents, gives the head of ten; the political union of ten such families, probably also connected by blood, and acknowledging as chief, or elder, one whose age and other qualities might command a preference, necessarily gives the chief or judge over fifty; whilst an alliance of about double the number would form a higher tribunal, that of one hundred,

Details of the government adopted by Moses.

which corresponds to the tribe of an inferior Sheikh of the present day. A larger body, such as might be composed of ten of the latter, or about 1000 males, was, among the Hebrews, a "House of Fathers."

In the case of the Arabs, the office of chief was at first derived from birth and age, but it afterwards became elective, through the heads of families. Such is the case in China, where the social links are carried from the peasant upwards to the sovereign patriarch.

The head of a house of fathers, like a Sheikh of Arabia, was responsible to the great Sheikh or Emír, and as a matter of course there must have been twelve such to represent the sons of Jacob; each having the assistance of a chief genealogist or scribe to aid in deciding the ordinary questions of internal government, the greatest and most momentous cases alone being reserved for the judgment of Moses.

This was similar to that of the Arabs of the present day.

In this respect, and indeed in many other particulars, the position of the Hebrew prince differed little from that of a great Emír of the present day. Thus Sheikh I'sa of the Montefik sat dispensing justice from his diwán in his square mat enclosure at the town of Al Kút, when, as will be noticed in its proper place, he was to receive the commander and officers of the Euphrates Expedition.

On the departure of Jethro, who refused the tempting advantages offered by his son-in-law, Moses, agreeably to the command then given, "that the people should serve God on this mountain" (Sinai), led his charge to the pasture-ground, where he formerly tended the flocks of his father-in-law.

Promulgation of the moral law,

B. C. 1583,

From the summit of Sinaï was now promulgated, with circumstances of awful grandeur, a brief summary of moral and religious duties, which was afterwards engraven on tables of stone, as a perpetual memorial of the obligations of the Hebrews towards their invisible king. But in order that they might be neither forgotten nor misunderstood, an extensive code was added, containing numerous ordinances for their civil and religious government. These laws were made known in detail, from time to time, by the powerful voice of Aaron, from the top of Horeb; a spot which, owing to its moderate height and

the facility of approaching it on all sides, was admirably suited for oral communication with an immense multitude.

The priesthood being sanctified and set apart, and the tabernacle, or moveable temple, being completed, the Israelites were told that they had dwelt long enough on the mount;¹ and the cloud being removed to signify that all was ready, the whole body proceeded towards the wilderness of Paran. As this occurred on the 20th day of the second month of the second year,² and as they had reached Mount Sinai precisely at the completion of the third month after their departure from Egypt,³ the time occupied in receiving these laws was eleven months and twenty days.

Moses, however, instead of trusting to his own topographical knowledge in a case of such importance as that of the intended route, and above all of obtaining water for so vast a multitude, appealed to the Midianites; and after some difficulty, his relative Hobab, the son of Raguel or Jethro, no doubt by the desire of his father, consented to be their guide, or, as it is expressed, "to be instead of eyes."⁴ In consequence of this arrangement, it fell to the lot of the Midianitish prince to decide on the places of encampment, as well as to be otherwise useful to the Israelites, particularly on commencing a nomadic life; which although before unknown to the Hebrews, was generally that of the Midianites and other tribes of Arabia.

This circumstance therefore sufficiently explains why Hobab was offered a share in the expected benefits of the Israelites, provided he continued to guide them;⁵ and being accustomed to lead his people and their flocks to the different wádís where pasture was abundant, he found little difficulty in performing his task.

In moving from the camp at Horeb, the standard of the children of Judah led the way; it was followed by those of Issachar, Zebulun, &c.,⁶ all taking the direct route by slow marches towards Kadesh-Barnea, which is eleven days' journey by the way of Mount Seir,⁷ no doubt moving by short stages and making short stages,

¹ Deut., chap. I., v. 6.

² Exod., chap. XIX., v. 1.

³ Ibid., v. 32.

⁷ Deut., chap. I., v. 2.

⁵ Numb., chap. X, v. 11, 12.

⁶ Numb., chap. X, v. 31.

⁶ Ibid., v. 13, 14, 15, &c.

from spot to spot, like the great nomadic tribes of the present day;¹ and it may be observed that towards the latter part of the pilgrimage the grand Mekkah caravan passes over a considerable portion of the tracts trodden by the Israelites during the Exodus.

they reach the
borders of
Canaan.

From the wilderness of Sin, the Hebrews took a north-westerly direction to the southern borders of Canaan, where they remained forty days,² when the twelve spies returned with such alarming accounts of their enemies, that a panic ensued. The consequence was, that they not only abandoned the intended conquest, but a dangerous insurrection broke out against Moses and Aaron; and notwithstanding the advice given by Joshua and Caleb, who narrowly escaped being stoned to death for endeavouring to restore order, preparations were commenced for returning to Egypt under another captain.³ A feeble attempt was made to push their way, but this failed; and, as a punishment for their want of confidence in the first instance, and presumption in the second, the Israelites of that generation were interdicted from entering the promised land.

Defeat and
retreat along

A serious defeat by the Amalekites and Canaanites having followed near Hormah, and the purpose of entering Canaan being abandoned, the discouraged Israelites commenced a retrograde movement towards the wilderness of Sin; probably with the intention of returning to Egypt. It was during the early part of this retreat that the awful destruction of Korah and his companions occurred; and the authority of Moses and Aaron being supported by this interposition of Providence, the Hebrews submitted once more to their guidance, and were conducted through the tortuous wádís on the western side of Wádí el Arabah, till they crossed the latter at the head of the Elanitic gulf. Turning northwards at or near Ezion-geber, their wanderings continued along the eastern side of the valley in question, to Mount Hor, where Aaron died. A detour was now made round the country of the Edomites,⁴ who had refused the use of the highway, and also that of the Moabites and Ammonites, who being thus taken in flank, no longer offered

Wádí
el 'Arabah to
Ezion-geber.

¹ See above, vol. I., pp. 683, 684, 685, &c.

² Numb., chap. XIII., v. 25.

³ Ibid., chap. XIV., v. 4.

⁴ Ibid., chap. XX., v. 17-21.

serious resistance. Heshbon, Bashan, &c., having successively fallen, the Israelites halted in the plains of Moab, at the foot of Pisgah, after spoiling the Midianites of their gold, silver, and flocks.

Advance to the foot of Pisgah.

During the preceding period the Pentateuch must have been completed, probably from written as well as oral testimony; and here the great leader of the Hebrews terminated his earthly career, after allotting the several tracts destined for the twelve tribes; who passed the Jordan accordingly the same year, not long after the visit of Balaam from Mesopotamia, and his forced prophecy.

Death of Moses, and passage of the Jordan.

Although the wanderings of the Hebrews had continued for forty years, the extent of the country traversed was very limited, being chiefly confined to the wādís lying westward and eastward of the range of Mount Seir, or rather of Wādí el 'Arabah. The country on each side of this depression is well known, particularly the beaten track of the annual pilgrims to Mekkah. The pasture throughout this line is for the most part good; and the Israelites thus possessed this important advantage to an equal, if not to a greater, extent than the pastoral Arabs of the present day. They were, it is true, deprived of many of the comforts they had enjoyed in Egypt, as fish, cucumbers, melons, leeks, onions, garlick, &c.;¹ but having ample flocks, they were, as a matter of course, provided with the ordinary means of subsistence which the nomadic life affords, independently of the miraculous supply of quails and manna. Even water was produced for them when their guides failed to find it at the different cisterns or secret wells which, from time immemorial, have existed in northern Arabia.

State of the Israelites similar to that of the Arabs.

The erratic life of the wilderness, which the Arabs have continued in the manner already described,² with enviable contentment, almost from the time of the Dispersion, was intended as, and no doubt became, a serious punishment to the unmanageable followers of Moses, who had been hitherto only accustomed to a settled mode of life in Egypt.

But with the extinction of one generation their probation

Occupation of Judea.

¹ Numb., chap. XI., v. 5.

² See above, vol. I., pp. 682, 683, &c.

B.C. 1543.

terminated, and Joshua, having succeeded Moses, led the people across the Jordan. A portion of the inhabitants appear to have fled from Philistia to Africa, and they are said to have erected a monument commemorative of their flight from Joshua, son of Nun, the robber.¹ On the same occasion another section of the ancient inhabitants took a north-easterly direction, and proceeded into Armenia under a leader named Canaanidas, whose descendants, as well as those of his followers, were afterwards known by the name of Gunthanians.²

Flight of the
Canaanites
and Philis-
tines.

The flight of a portion of the earliest inhabitants of Palestine, seems to have been facilitated by the intercourse which continued to exist between distant countries after the Dispersion. This intercourse is evident, in the case of the Canaanites and Philistines, from a passage in one of the prophets, by which we learn that the Palestines (Philistines), were brought out of Caphtor or Cappadocia (the western or third Armenia), and the Syrians from Kir,³ which is also in Armenia.

Dominion
of Cushan-
Rishathaim.

The Israelites, however, had not been long on the western side of the Jordan, and were not as yet in full possession of the promised land; when shortly after the death of Joshua, about 1516 B.C., they submitted to the arms of Cushan-Rishathaim, whose appellation of wicked Cushite most likely owed its origin to his descent from Nimród, and to his being, at the same time, their determined enemy; and it appears that the Hebrews continued under his yoke, and in a state of servitude, for about eight years.⁴ This prince ruled Mesopotamia, which was then a separate government from that of Assyria.

At the period in question, a protracted contest for the dominion appears to have been maintained with alternate success between this kingdom and that of Armenia. Heykab, shortly after the commencement of his reign over the latter kingdom, is said to have raised the national glory to a greater height than it had attained previously. He subdued Amindas,

¹ Procopius, de Vand., lib. II.

² Hist. of Armenia, by J. Avdall, Esq., vol. I., p. 27.

³ Amos, chap. IX., v. 7.

⁴ Jackson's Chronol. Antiq., vol. I., pp. 137, 138, compared with Judges, ch. III., v. 8.

king of Assyria, and compelled him to do homage; but Belochus or Belock, the successor of the latter, recovered the lost ground, having during a hotly-contested campaign defeated and killed Heykab.

Reverting to the western extremity of the Old World, it will be seen that Egypt, now a united kingdom under the eighteenth dynasty, or the Diospolitan kings, was rapidly advancing in power and in civilization. This was more particularly the case at the period of the Exodus, and even for some time previously. Amenophis, the ninth sovereign of the line in question, is supposed to have erected the celebrated Mennonia at Thebes, and the fourth in succession was Rameses the Second,¹ or the Great, who appears to have been the Sesostris of the Greeks, and probably the second monarch so called.

Wars between
the Armenians
and Assyrians.

Rameses II.
or Sesostris,
B.C. 1376 to
B.C. 1328;

This sovereign has been known under so many different names, that considerable difficulty is felt in establishing his identity, and some have doubted his existence. Newton, and after him Marsham,² conceived that this individual represented the Sesac, or Shishak of the Hebrew scripture, whilst a contrary opinion is maintained by Halcs, Russel, Gatterer, and others. "Such a controversy," observes the learned Jahn, "is not easily decided;"³ but if the 247 years given by Manetho to the sovereigns between Tethmosis or Thummosis, who expelled the shepherds, and Rameses⁴ or Sesostris, be deducted from the time of that expulsion in 1623 B.C., the commencement of the reign of the great Egyptian monarch would have taken place about 1376 B.C. and its termination in 1328 B.C.⁵ Herodotus,⁶ in a more general way than the Egyptian priests, says that there were 330 kings after Menes; eighteen being Ethiopians (apparently the shepherds), and that the rest were Egyptians; all being men, with the exception of one, a woman,

Period of his
reign,

¹ From Manetho, *Anc. Fragments*, by I. P. Cory, Esq., pp. 117, 119.

² *Chronol.*, XIV., p. 353. London, 1672.

³ *Jahn's Hebrew Commonwealth*, vol. I., p. 133.

⁴ *Anc. Fragments*, by I. P. Cory, Esq., pp. 173, 174.

⁵ Manetho states in his second book, that Sesostris reigned 48 years. *Ibid.* Cory, p. 110.

Herod., lib. II., cap. xcix., c.

named Nitocris. Of these, nothing particular is recorded, with the exception of Mœris, who dug the lake that bears his name, and Sesostris. This last sovereign conducted a fleet from the Arabian Gulf, and, having conquered the nations bordering on the Erythrean Sea, he returned to Egypt; and proceeding again at the head of a mighty army, he traversed the continent of Asia, and subjugated every nation that opposed him.¹ His exploits, as well as those of Thummosis, are indicated on

and conquests.

the walls of the ruined palace at Thebes which bears his name, and where he is represented as a great conqueror bringing home in triumph numerous captives taken from various nations. The invasions and conquests of this monarch are known traditionally in many countries, with this peculiarity, that the enterprises were not merely the hasty inroads of African hordes. The main body, acting on the direct line, was supported by two vast fleets: one of these appears to have sailed round Arabia, in order to support the right flank on the side of Asia, whilst the other moved from the Mediterranean to the Black Sea, to support the operations in that quarter; and both of them carried the supplies which are indispensable to insure success in such gigantic operations. Two great fleets, proceeding from the opposite shores of Egypt, and thus provided, must have lessened the difficulties attending the movements of such a prodigious force, and also have afforded great advantages to Sesostris, compared with those possessed at a later period by Darius, Xerxes, and other eastern warriors, in their invasions. Manetho says that the conquest of Asia, and Europe as far as Thrace, occupied nine years, and that Sesostris everywhere erected monuments of his victories.² Diodorus Siculus, who goes more into detail, says that by the help of his fleet of 400 ships, Sesostris gained the islands of the Red Sea, and subdued the bordering nations as far as India. He himself marched forward with his land army, and conquered all Asia. He passed the Ganges, and traversed India to the shores of the main ocean, and laid the foundation of commercial relations

Army of
Sesostris sup-
ported by two
fleets.

It advances
into Thrace.

¹ Herod., lib. II., cap. cii. *Anc. Fragments*, by I. P. Cory, Esq., p. 154.

² Manetho, book II., compared with *Anc. Fragments*, by I. P. Cory, Esq., p. 110.

with that part of the world. Having subdued the Scythians as far as the Tanais, which river divides Europe from Asia, he retraced his steps towards the banks of the Phasis, where some of his Egyptian followers remained, either to cultivate the country, or because they were weary of the expedition.¹

Previously to the determination to retreat, Sesostris had been in danger of losing his whole army, owing to the difficulties of the passes and want of provisions. His expedition having terminated, he erected pillars to commemorate his conquests, and then returned to Egypt.² In this invasion he led, according to the historian,³ 600,000 foot, 24,000 horse, and 27,000 armed chariots; and he had, as already mentioned, fleets in the Arabian and Mediterranean Seas. It is, however, evident that the vast force met some kind of check in Scythia, from whence Sesostris retired, either for this reason, or on account of the intelligence which is said to have reached him at this period, that his brother Armais had assumed the sovereignty of Egypt. He returned immediately, laden with the rich spoils of Asia, and bringing a multitude of captives; some harnessed to his car, others destined to be employed in the public works. These works, as the inscriptions upon them state, were raised without the labour of any of his native subjects.⁴

From the time that Sesostris left some of his followers on the shores of the Black Sea, may be dated that intercommunication between Egypt and Colchis, which induced Ammianus Marcellinus to say that the Colchians were an ancient colony of Egyptians.⁵ This is likewise the statement of Herodotus,⁶ who observes, that the knowledge possessed by the Colchians was derived from Egypt; and Sesostris appears to have established some of his followers also in the valleys of the Caucasus. Armenia itself, as we learn,⁷ was, at least for a

Supposed
conquests com-
memorated.

Vast army of
Sesostris.

Captives and
forced labour.

Armenia a
dependency of
Egypt.

¹ Herodotus, lib. II., cap. ciii. "But, be this as it may," adds the historian, "it appears that the Colchians are of Egyptian origin."—Ibid., cap. civ.

² Diod. Sic., lib. I., sec. II., cap. iv.

³ Ibid., cap. iv.

⁴ Ibid., cap. iv.

⁵ Amm., XXII., cap. viii.

⁶ Lib. II., cap. civ.

⁷ Hist. of Armen., by J. Avdall, Esq., vol. I., p. 260.

short time, a nominal dependency of Egypt. But, as soon as the conqueror quitted the country, Pharaoh, who had been left in charge, constructed strongholds, as a protection against future incursions.¹

Sesostris'
government of
Egypt.

B.C. 1327.

The glory of Sesostris was not confined to his conquests, for he appears to have been almost equally celebrated for his good government, and his management of the resources of the country: the subdivision of Egypt into thirty inferior kingdoms, or nomes, is said to have been his arrangement. The discovery of the canicular period of 1460 years, in which the festivals of the sacred year (containing 365 days without a fraction) would return to the same seasons as at the commencement, is no doubt due to the ancient Egyptians; and, according to Strabo,² Plato, who resided during several years in Egypt, learned from the priests of that country what portion of a day was to be added to 365 days in order to make up a complete tropical year, or the period in which the sun, setting out from the first point of Aries, returns to the same point.

¹ Hist. of Armen, by J. Avdall, Esq., vol. I., p. 260.

² Lib. XVII, p. 806.

CHAPTER V.

OUTLINE OF EGYPTIAN AND JEWISH HISTORY, FROM THEIR SETTLEMENTS IN PHœNICIA AND PALESTINE, IN 1584 B.C., TO THE DESTRUCTION OF THE ASSYRIANS UNDER SENNACHERIB, ABOUT 709 B.C.

Egyptian Religion and Philosophy carried into Greece.—The Shepherds settle in Phœnicia, and the Hebrews in Palestine.—Colonies proceed from Phœnicia and Egypt to Greece.—Origin of the Argonautic Voyage.—The Fleet returns from Colchis to Byzantium, plunders Troy, and proceeds to Spain.—Some of the Argonauts return to Greece by sea, others by land, with the booty acquired.—Lydia and Assyria.—Ninus succeeds to the Throne of the latter Kingdom.—He conquers Bactria, and marries Semiramis.—This Queen becomes a great conqueror, and founds the City of Shemiramgerd.—Inscriptions regarding Semiramis found near Lake Ván.—Ninus succeeds and organizes the Kingdom.—Period of the Trojan War.—Memnon serves at the siege with an Armenian contingent.—Establishment of the Hebrew Kingdom.—David succeeds Saul, and is acknowledged by the Twelve Tribes.—He makes Jerusalem the capital, and establishes his dominion over Judea, Syria, and a part of Mesopotamia.—Accession of Solomon.—The Court and Regal Establishments of this Monarch.—Cost of the great Temple at Jerusalem.—Solomon erects another Temple for his Egyptian Queen, and constructs Tadmor and the other Store Cities.—Inquiry concerning the position of Ophir.—Visit of the Queen of the South, or Abyssinia.—Her Posterity by Solomon reign.—Sabá and Sheba synonymous.—The Ilimyarites and Sabæans of Africa the same people.—Early Land Trade, and difficulties attending Ship Caravans or Mercantile Fleets.—Products of the Countries on the Mozambique.—Distance, and Time required for a Voyage to this Coast.—The other, or Eastern Voyage, was probably founded on a previous Caravan Trade to India.—Sanskrit Names of the Merchandize.—Aurea Chersonesus supposed to be Ophir.—Distance, and Time required for a Coasting Voyage to the Straits of Malacca.—Trade by Barter.—The Tyrians employed by Solomon.—The Tyrian Hercules, and early Colonies of Tyre.—Establishment of Carthage, and various Settlements made by this commercial kingdom in Spain and elsewhere.—Accession of Rehoboam, and separation of the Ten Tribes.—Shishak invades Judea.—Consolidation of the Armenian Kingdom.—Invasion of Zerah the Ethiopian.—The Kings of Assyria, according to Ctesias.—Invasion of Judea by

Pul.—Tiglath Pileser carries the Jews captive into Assyria.—Nabonassar, and Works of Semiramis at Babylon.—Second Captivity of the Jews, by Shalmaneser, and interchange of the Ten Tribes with the Assyrians.—Sennacherib succeeds Shalmaneser; subjects the Babylonians, and invades Judea.—Siege of Jerusalem and destruction of the Assyrians.—Sennacherib flies to Nineveh; is assassinated by Adrammelech and Sharezer, his sons.—Profane Accounts of the Discomfiture of the Invaders.

Egyptian
religion and
philosophy
carried into
Greece.

It appears, from various sources, that many of the religious rites of the Egyptians had been carried into Greece, together with such knowledge of astronomy, geometry, and philosophy, as had been derived by that people from Chaldea; and it is also known that many of the chiefs who were expelled from, or who quitted Egypt about the time of the departure of the Shepherds, formed settlements in different parts of Greece.

Thus Inachus founded a kingdom at Argos;¹ Cecrops, of Sais, another in Attica;² and Lelex a third, on the river Eurotas, afterwards called Sparta.³ In addition to these colonists, two races of men proceeded, as has been lately mentioned, from the banks of the Nile into Phœnicia and Palestine, and thus commenced the two kingdoms which became afterwards so remarkable in the history of the world.

One was that of the Hebrew people, who were conducted by Joshua into Palestine about 1584 B.C.; and the other that of the Shepherds, who, about thirty-nine years previously, were led by Arcles, or Certus, their last sovereign, into Phœnicia, where, having become a maritime instead of a pastoral people, they assisted in founding the city and kingdom of Tyre; in which, even as early as the coming of the former people, they appear to have laid the foundation of navigation and commerce.

Colonies from
Phœnicia to
Greece, &c.

The settlement of the Cadmonites in Bœotia, which took place, according to the fable, on their failing to find Europa,⁴ and probably a little more than a century after the emigration of the Shepherds, may therefore be considered as an Egyptian

¹ Pausanias, Greece, vol. I., p. 117.

² Ibid., p. 7, and vol. II., p. 254; and Diod. Sic., lib.*I., sec. I., cap. 16.

³ Pausanias, vol. I., p. 116.

⁴ Herod., lib. IV., cap. cxlvii.

rather than as a Phœnician colony; by which, the knowledge of letters and rudiments of commerce were drawn indirectly from Egypt. It will be remembered, that, in addition to the preceding, a direct intercourse took place at a later period, by the arrival of Danaus in Greece from Egypt,¹ apparently about 1230 B.C.² These establishments were followed by others in widely-distant countries; and though the expeditions which led to them were merely commercial or piratical, they proved of great importance, by diffusing civilization and a knowledge of useful arts.

Danaus proceeds to Greece.

Phryxus and Helle, having fled from the threatened wrath of Ino, proceeded from Argos in a galley, either called the Ram, or possibly bearing a ram's head,³ to seek an asylum at the court of their relative Æetes, king of Colchis. After the accidental death of Helle in the straits leading towards the Black Sea, which event gave rise to the name of Hellespont, ever since borne by those straits, Phryxus continued his voyage to Colchis, where he was afterwards murdered,⁴ for the sake of the treasures belonging to his father, which he had brought from Thebes. The desire of revenging this atrocity caused the memorable enterprise of the Argonauts, which has generally been considered allegorical, or rather mythological. But although blended with fiction, and partly lost in the romance of poetical description, the voyage comes to us so well supported, that there is every reason to believe the foundation, at least, to have been correct. The early connexion of Colchis with Egypt, the concurring testimony of the Greek historians, together with the names, parentage, city, and nation of each individual engaged in the expedition,⁵ seem to leave little doubt regarding the authenticity of an undertaking which had, as is well known, many important consequences.

First voyage to Colchis,

and death of Phryxus.

¹ Diod. Sic., lib. V., cap. xxxvi.

² Jos., Cont. Apion, lib. II., s. 2, says that there intervened a period of 393 years between the departure of the Shepherds and the flight of Danaus, which being deducted from 1623 (see above, p. 75) leaves 1230. The departure of Danaus from Egypt has however been placed two centuries earlier. See note on p. 58, vol. I., Wilkinson's Anc. Egyptians.

³ Diod. Sic., lib. IV., cap. xii.

⁴ Ibid.

⁵ Apollonius Rhodius and Apollodorus Atheniensis.

Vessels of the
Argonauts.

The expedition appears, from the best authority, to have been of some extent, for it consisted of six ships, manned by Grecian princes and their followers.¹ The principal vessel, (the galley of Jason, the admiral,) the celebrated Argo, was, according to some, so called from Argos, the builder; but the name was more probably derived from Argha, signifying, in the Egyptian language, a sacred vessel, she having been taken to the temple of Delphos, and there consecrated.²

Voyage to the
Black Sea.

The flotilla reached the coast of Colchis safely, where every success attended the land operations under the Theban Hercules;³ and some enterprises of minor importance appear to have been undertaken in the countries lying northward of the Euxine, particularly towards the Ister, the Tanaïs, and the Don, which have given rise to some geographical difficulties, in consequence of the poetical effusions of the narrators. The Argonauts are described as shaping their course down the middle of the Pontic Sea, where they escaped with difficulty from a violent tempest, and finally reached the straits, which they entered in safety, with all the treasures they had acquired during their forays.⁴ In passing, they visited the country of Byzas, afterwards the seat of Byzantium, and, having erected altars and offered sacrifices, they proceeded through the Propontis and Hellespont to Troy.

Return from
Colchis to
Troy.

The fleet
proceeds to
Spain, &c.

After plundering the city, Hercules bestowed Hesione, the daughter of Laomedon, upon his friend Telamon, who carried her to Greece. The Argonauts now continued their enterprise, by proceeding through the Mediterranean to Spain, in which part of the world colonies were already established, both from Egypt and Phœnicia. They then returned to Greece with great spoils, part of them by sea, sweeping the Mediterranean, and the remainder by land; and these brought with them immense herds of cattle.

Rise of Lydia.

Lydia had already become an important kingdom, Alcæus, the son of Omphale, the twelfth sovereign from Menes, or

¹ Iliad, V., 641, and Diod. Sic., lib. IV., cap. xi.

² Herod., lib. IV., cap. clxxix.

³ Apollodorus Atheniensis, de Hercule, p. 45.

⁴ Diod. Sic., lib. IV., cap. xiii.

Manes, (possibly Noah,) being on the throne. Belus, his successor, is said to have subdued Assyria, and having expelled the Egyptian colony left by Sesostris on the northern frontier of Colchis, he became possessed of the whole empire, instead of being monarch of Lydia only. This sovereign was succeeded by Ninus, who was probably born about the time his father took the capital of Assyria, which from henceforth bore his name, in accordance with the custom of that period, of attaching to places the names of distinguished individuals; and during his campaigns in Asia he obtained the name of Picus.¹ We are elsewhere told that Ninus arose from the south,² and came to the Black Sea, and the extreme north, destroying everything.³ Diodorus Siculus⁴ also gives nearly the same account, adding, that Ninus had conquered Bactria before Semiramis reigned alone, and perhaps whilst she was still the wife of Menon. The latter, who was one of the principal officers attached to the army, is supposed to have put himself to death through jealousy, and this event opened the way for the union of Semiramis with Ninus. Semiramis thus obtained scope for the exercise of her great talents, which were afterwards employed most effectively in consolidating her second husband's conquests in Bactria.⁵ Here Ninus died, and Semiramis became, in consequence, mistress of the greater part of the world, one of her capitals being Babylon.⁶ Remarkable specimens of the arts belonging to this period were not, however, confined to Babylonia; they have also been discovered near Malatīyah,⁷ and in many other places throughout her dominions. These remains are particularly noticed by Diodorus,⁸ especially the magnificent road constructed at great expense by the Assyrian queen across the

Ninus succeeds his father Belus,

and marries Semiramis.

Road excavated by Semiramis.

¹ From Scaliger: *Ancient Fragments* by I. P. Cory, Esq., p. 76.

² The Red, or the Erythrean Sea.

³ Orosius' *Hist.*, lib. I., cap. iv.

⁴ Lib. II., cap. vi.

⁵ *Ibid.*, cap. vii.

⁶ Strabo, lib. XVI., p. 737. Compared with Diod. Sic., lib. II., cap. viii.

⁷ On a tablet between Malatīyah and Kharpūt. Vol. X., p. 25, *Journal of the Royal Asiatic Society*.

⁸ Lib. II., cap. xii.

Summer
residence of
Semiramis.

Cuneiform
inscription
near Van.

Elwand range of mountains, including the ancient Orontes, where distinct traces of it were observed by Major Rawlinson; who states¹ that throughout its whole extent, from the Gung Nameh, the western base of the mountain, it still presents the most unequivocal marks of having been artificially and most laboriously constructed. On the summit of the mountain the pavement is still in tolerable preservation. Having successfully terminated the war in Armenia, and being pleased with the salubrity of the air, as well as the fertility of that picturesque country, Semiramis built a magnificent city on the shores of the sea Akhthamar (Lake Van). On this city no less than 12,000 workmen, under 600 overseers or architects, were employed; and, according to Armenian history, it became henceforth the summer residence of its foundress.² Several ancient inscriptions have been lately discovered on the shores of Lake Van, near the ruins of Shemiramgerd; and the lamented Professor Schultz, who copied forty-two of these inscriptions, deciphered the word "Shemiram" in several of them, particularly in one which is written in the arrow-headed characters. The dominion of the Assyrian queen, therefore, over Armenia no longer rests wholly upon tradition; and, thanks to the pains-taking Schultz,³ and the subsequent labours of Major Rawlinson, as well as those of another remarkable traveller, there are still clearer traces of events connected with this as well as the later and still more interesting Achæmenian period; which have been recorded in almost imperishable materials at Bísutún.⁴

¹ Journal of the Royal Asiatic Society, vol. X., part iii., p. 320.

² Michael Chamish, History of Armenia, translated by J. Avdall, Esq., vol. I. pp. 23, 24. This city has lately been visited by James Brant, Esq., Her Brit. Majesty's Consul at Erz-Rum: its site had been satisfactorily determined during the previous journey of the late Professor Schultz.

³ Michael Chamish, History of Armenia, translated by J. Avdall, Esq., vol. I., p. 24.

⁴ Mémoire sur le Lac de Van et ses environs, par Monsieur Fr. W. Schultz. Journal Asiatique, vol. IX., 1840, p. 257-322.

⁵ The Persian cuneiform inscriptions of Bísutún, deciphered and translated by Major H. C. Rawlinson, C.B. Journal of the Royal Asiatic Society, vol. X., parts i., ii., and iii.

The sculptures and Syriac inscriptions so particularly mentioned by Diodorus¹ as having been executed by order of Semiramis at this place, which is now identified with the Mount Bisutún the ancient Bághistane. of that author, are supposed by Major Rawlinson² to have been totally effaced by Khusraú Parvîz, when he was preparing to form the long surface, scarped by the Assyrian queen, into the back wall of his palace. According to another traveller, however, Mr. Masson, certain remains of these sculptures still exist; three female heads, and some traces of Syriac characters, having been discovered by him on his visit to Bisutún in 1830.³

¹ Lib. II., cap. xii.

² Journal of the Geog. Society, vol. IX., p. 114.

³ From a manuscript paper in possession of the London Asiatic Society, and some other observations by Charles Masson, Esq.:—

“The scarped mountain at Bisutún, I considered to have been once covered with the bas-reliefs or sculptures noticed particularly by Diodorus Siculus, as well as intimated by Isidorus. I had not, and have not any doubt upon the matter, because there are still three female faces of very singular beauty, which have been spared by a very lucky chance, when either wantonly (if the act of Mûhammedans) or designedly (if the act of others) the chisel was employed to obliterate all traces of these sculptures. Above the faces are also the remains of an inscription, but not in cuneiform characters: the forms to me, looking from the plain below, were circular and square, such as certain of the Greek letters might be, or square Samaritan, or even Indo-Sali. These faces, as well as characters, I believe have been unnoticed by modern travellers; still they certainly exist, and once seen, no one could again look upon the scarped mountain without having them in full view. The prominent feature of Cambadana is Baptana, where, according to Isidorus, ‘there is a statue and pillar of Semiramis.’ The location of Baptana, at Bisutún, having been admitted, it is natural to inquire if we have at that spot any traces of the remarkable sculptures described by Diodorus, and it is gratifying to be able to assert that we have. Diodorus says, lib. II., cap. xii, ‘Semiramis having completed all these works, marched with a great army against the Medes, and having reached the foot of a mountain called Baghistane, she there formed her camp, and traced out in the plain a garden, &c. Mount Baghistane, which is consecrated to Jupiter, had one of its sides, a precipitous rock 17 stadii in height, and full of inequalities, turned towards the garden. Semiramis caused it to be smoothed at the bottom, and had her head, accompanied by a hundred of her guards, sculptured on it. She added to this an inscription in Syriac characters,’ &c.

Female figures and

inscriptions at Bisutun,

“At

Semiramis
conquers
Bactria, and

Referring to the successes of Semiramis, it may readily be imagined that an ambitious woman, possessing despotic power and ample means, would be ready, not only to follow out her husband's plans in the neighbouring country of Bactria, but even to push them further eastward, as stated by Diodorus Siculus, who makes her forces in this campaign amount to the prodigious number of 3,000,000 of foot, 500,000 horse, 100,000 chariots, and 100,000 men mounted on camels, besides several hundreds of stuffed elephants, to impose upon the Indians.¹ Her career, however, terminated with this expedition, for having met with a repulse on the frontiers of India, and her life having been soon afterwards attempted by an assassin, at the instigation of her own son, she resigned the throne in disgust.

is succeeded
by Ninyas.

Ninyas being thus placed in possession of a powerful and extensive empire, his first care was its consolidation by the appointment of provincial governors in whom he could confide, and under whom were judges, generals, and all other officers requisite for its well-being.² The satraps, or deputies, were instructed to raise a certain description of force, which, after

as described
by Diod. Sic.

"At Bî-utûn is a high mountain, the lower parts of which have been smoothed or scarpèd, exactly as the historian describes his Mount Baghistane to have been. On this smoothed front are still to be recognized the faces of three colossal figures; and what is much to the point, they are obviously female faces. Diodorus does not mention in the above extract that the guards delineated on the rock were females; but if my memory deceive me not, we have evidence in some author that the Assyrian Queen was attended by guards of her own sex. Above the three faces are the vestiges of symbols or characters, possibly the faint remnants of the historian's Syriac inscription. The faces are carved in bas-relief, and of exquisite workmanship, attesting the perfection of the arts, of sculpture at least, at so early a period. But the circumstance of these colossal figures being carved in bas-relief, unfortunately rendered their obliteration comparatively easy to be effected, and the whole front of the rock exhibits the marks of the chisel employed in the work of destruction. These faces might escape the observation of a casual or inattentive observer, but they are readily as well as more favourably seen by looking upwards upon the rock in an oblique direction, and from the north, as in that case their profiles are turned towards the observer."

¹ Diod. Sic., lib. II., cap. xvi., xvii.

² Ibid., cap. xvi.

performing military service for one whole year, should be discharged, and replaced by another levy. This is the first militia upon record in history.

The intercourse existing between Greece and the shores of the Black Sea, previously to the voyage of the Argonauts, became more constant after this event, and so continued up to the siege of Troy. This celebrated war appears to have had a more remote cause than the abduction of Helen, being supposed to date from the journey of Antenor to demand his sister Hesione from Telamon: and its connexion with the Argonauts is the more probable from the circumstance that the sons of some of the heroes engaged in the Argonautic expedition were employed on this occasion. Hence the commencement of the siege may be fixed at about forty-five or fifty-five years later than the voyage alluded to, and probably about the same time after the departure of Danaus from Egypt for Argos. This would place the landing of the Greeks in Asia between 1185 B.C. 1185. and 1175 B.C., or nearly the time hitherto assigned to that remarkable event, which has, in a great measure, served to fix so many dates belonging to the heroic age.¹ Armenia appears to have shared in this war; Teutamos, the sovereign of that country, having sent Memnon thither, at the head of a contingent of 10,000 Ethiopians (of Asia), and as many Susians, with the addition of 200 chariots.² Cause of the Trojan war. An Armenian contingent employed at the siege.

At this period, Lydia also held an important place in the history of the world, having become a maritime power; and thus, by intercourse with the isles of the Mediterranean, Asia Minor became one of the links by which knowledge spread westward from the cradle of the human race.

In a neighbouring territory, the theocracy of the Hebrews had lately terminated with the death of the prophet Samuel, and the regular Jewish monarchy succeeded. Saul, the first king, had carried on successful wars against his powerful neighbours the Philistines,³ the Ammonites,⁴ and the Amale- Saul's accession and death.

¹ A later time, namely, 900 B.C., has been given. See pp. 31, 32, 40, 54 of the *Tables of Synchronology*, &c. by the Rev. Charles Crossthwaite. Parker, West Strand.

² Diod. Sic., lib. II., cap. xvii.

³ 1 Samuel, chap. XIV., v. 31. ⁴ Ibid. v. 47.

The Hagar-
ites, Itureans,
&c.

kites,¹ as well as into the more distant territories of the Hagarites, the Itureans, the Nephisbites, &c., lying towards the banks of the Euphrates. He took from these wealthy nomads 100,000 men, 50,000 camels, 250,000 sheep, and 2,000 asses,² notwithstanding the support they received from the king of Zobah.³ These nations had not been able to regain the authority formerly possessed by Cushanrishathaim, by whom the nomadic tribes west of the Euphrates, as well as the Hebrews themselves, had been subjected; and they were overcome by the prudence and valour of Saul; but this monarch, having experienced a signal defeat from the Philistines in the plains of Esdraclon, fell by his own hand in the year 1056 B.C. The Philistines followed up their victory by taking many cities, and spreading themselves over the country.⁴ Things were in this discouraging state when the rulers of the tribe awarded the sceptre of Judah to David, in Hebron; the other eleven tribes recognizing Ishbosheth, the son of Saul, as their king. A civil war was the consequence of this opposition, but it was terminated, at the end of seven years and six months, by the murder of Ishbosheth. David's authority being then acknowledged by all the tribes, he besieged and took Jebus from the Jebusites, which became from thenceforth his capital.

David is
chosen, and

reigns over
the twelve
tribes

Being now sole monarch, and free from all internal enemies, the new sovereign gradually extended his dominions over Cœlo-Syria, Damascus, Palmyrene, and Iturea; he also subdued the Moabites, Ammonites, Philistines, and other sections of the ancient inhabitants who had previously occupied the whole range of country from Thapsacus to the borders of Egypt; thus realizing the covenant which was to give to Abraham and his posterity the territory from the river of Egypt to the great river.⁵

The limits of
his kingdom
extended
beyond the
Euphrates.

After subjugating the Edomites, Moabites, &c., David added still more to his territory, having, towards the close of his reign, extended the borders even beyond the Euphrates. Here

¹ 1 Samuel, chap. XIV, v. 48.

² 1 Chron., chap. V., v. 19, 20, 21.

³ 1 Samuel, chap. XIV., v. 47.

⁴ Ibid., chap. XXXI, v. 1, 2, and following verses.

⁵ Gen., chap. XV., v. 18.

he encountered Hadarezer, son of Rehob, king of Zobah (probably Nisibis), the ally of the king of Syria; and having defeated him, he brought "very much brass" from Tibhath and Chun, two of his cities.¹ This commodity was, no doubt, the produce of the mines near Diyâr Bekr, where it may have been found in the same abundance as in the present day, for we read that in the time of Solomon there was a sufficient quantity of it left "to make the brazen sea, the pillars, and the vessels of brass," for the service of the Temple.² Brass brought from Mesopotamia.

A few months before his death, David resigned to Solomon, one of his youngest sons, the government of his kingdom, which was then the principal monarchy in western Asia. It extended, as we have seen, from the Mediterranean Sea and the country of the Phœnicians to the Euphrates; and, again, from the river of Egypt and the Elanitic gulf, till it included Berytus, Hamath, and even Thapsacus.³ The Canaanites, who seem to have been obedient and peaceful subjects, were tributary to David, as were also the Moabites, Ammonites, the nomad Arabs, and the Syrians of Damascus. Death of David, and

Finding peace on all sides, Solomon's attention was speedily given to the cultivation of the arts and the promotion of commerce, all of which found an active protector in a monarch who was distinguished for his learning, as well as for his architectural taste. The latter was displayed in his design for the celebrated Temple; and for the execution of this splendid work there were introduced into the country many foreigners, from whom the Hebrews acquired instruction in different branches of the mechanical arts.⁴ Besides artizans, many distinguished individuals, and even sovereign princes, were attracted to Jerusalem, in order to see and converse with the royal sage, and have, at the same time, an opportunity of examining in detail the institutions of the State.⁵ These comprehended the administration of the laws, and the regu- accession of Solomon.

¹ 1 Chron., chap. XVIII., v. 8, the Bethah and Berothai of 2 Samuel, chap. VIII. v. 8.

² 1 Chron., chap. XVIII., v. 8.

³ See above, vol. I, p. 539, 540.

⁴ 2 Chron., chap. II., v. 13, 14, &c. "I have sent thee a cunning man," &c. "Skilful to work in gold and in silver," &c.

⁵ Ibid., chap. IX., v. 1 and following verses.

Tyrian artizans employed on the Temple.

lations relating to the discipline of an army, consisting of infantry, cavalry, and chariots, for the security of the kingdom from foreign as well as domestic enemies. The court contained within it all the establishments becoming the state of a great monarch; and the inferior details of domestic labours were performed by servants or slaves, who were designated hewers of wood and drawers of water.

Materials, &c.,
collected for
this structure.

The greater part of Solomon's subjects were employed, either in preparing the materials or in the building of the temple, for a period of thirty-nine years, having, besides, the effective assistance of Hiram. It appears that 80,000 men were occupied in the mountains preparing stone; others, numbering 30,000, were engaged in hewing wood, and there were 70,000 bearers of burdens, making in all 180,000 constantly employed, under 3,600 overseers.¹ The gold, silver, and other costly materials left by David expressly for the erection of this superb building, with the additions made by Solomon, and the free labour bestowed upon the work, have been estimated at a sum exceeding the national debt of Great Britain; but even at the moderate computation of Josephus, the 10,000 talents of gold and 100,000 talents of silver, at the lowest value, namely the Syrian talent, would be 17,718,750*l*.²

Cost of the
Temple

Shortly after the completion of this edifice, Solomon erected what was no doubt an idolatrous temple, for the use of his Cushite wife, the daughter of Miphra Muthosis, with whom he had received as a dower the city of Gaza, which the king of Egypt had recently captured.³

Store cities
built by
Solomon.

Solomon also built Tadmor in the wilderness, and all the store cities in Hamath; likewise Beth-horon the upper and Beth-horon the nether, and Ba'alath;⁴ but the greatest undertaking of all, was the establishment of regular commercial intercourse by sea, with that part of the eastern world known under the name of Ophir.

¹ 1 Kings, chap. V., v. 15, 16, 2 Chron., chap. II., v. 18; Jos., lib. VIII. cap. ii. s. 9.

² Jos., chap. XIII., description of the Temple.

³ 1 Kings, chap. III., v. 1.

⁴ 2 Chron., chap. VIII., v. 4, 5, 6, compared with Jos., lib. VIII. cap. vi.

The coasts of Arabia and eastern Africa, with those on both sides of the peninsula of India, have each in turn been considered the place bearing that name; but as the first does not correspond, either as to distance or products, with the indications afforded in the Scriptures, the question lies between the second and third regions.

Each of these possesses the chief requisites for the return cargoes, but the greatest number of authors are in favour of the coast of India, which has all the different products, possibly including the doubtful alnug, or algum.¹ Although so much has been written on the subject, a few remarks on the time and means by which the united fleets may have overcome the dangers of Tharshish, or the open sea, in search of wealth, may not be out of place. In connexion with the time mentioned, a difficulty has arisen regarding the country of the Queen of the South, which is imagined by some to have been on the eastern, whilst it has been placed by others on the western side of the Red Sea. The first rests in a great measure on Arab history and tradition; and whilst the Sabá of Yemen, by its southern position, agrees with the supposed seat of the Queen's government, the ancient Sabá, afterwards Meroë,² not only agrees as well, but it may with greater propriety be styled, "the uttermost parts of the earth."³ It has already been seen that the Himyarites of Arabia and the Sabæans of Africa were one and the same people,⁴ and that the name of Sheba or Sabá, equally of Arabic derivation, is found in both countries. But a writer, whose veracity is now better understood than formerly, mentions the interesting fact, which has been repeated by most subsequent travellers, that the Abyssinians claim the celebrated princess who visited Solomon as one of their sovereigns; adding, that her posterity reigned over their country for a long time. Moreover, the Abyssinian annals describe the journey of the learned Queen of Sheba, Sabá, or Asabá (meaning south), to visit Solomon, and add that she had a son by this

Ophir sought
in Africa as
well as Asia.

Sabá of Yemen
and Meroë.

The Queen of
Sheba visits
Solomon.

¹ Possibly the odoriferous thyon of Pliny, in lib. XIII., cap. xvi.

² Jos. Ant., lib. II., cap. x. s. 2.

³ Matthew, chap. XII., v. 42.

⁴ Ludolphus, Hist. Æthiop. I., and Comment. ad suam Hist. Æthiop., lib. XVI., p. 60.

monarch, to whom, after a reign of forty years, she left the kingdom.¹

This occurred about 986 B.C., and it has been remarked that the existing usages, and even the religion of the Abyssinians, show traces of an early intercourse with the Hebrews.

Earliest trade
to Ophir.

Caravan
routes through
Arabia.

Difficulties
attending
trade by sea.

The voyage under consideration was not, however, necessarily directed to the country of the Queen of the South. It will be recollected that the gold of Ophir was known in the time of Job,² as well as in that of David, having been brought to Judea chiefly, or perhaps entirely, by land; and, whatever be the place from whence that metal was obtained, the localities of other portions of the merchandize must be sought for beyond the limits of Arabia. It has been seen that this country is at present traversed by several caravan routes;³ and, in ancient times, those of the Sabæans towards the western side of the peninsula converged on Petra and Egypt; the Sabean city of Máreb being the grand mercantile depôt, while those towards the eastern side tended to Tadmor, which was another great emporium, from whence there were branches to Jerusalem, Tyre, Ba'alat (Ba'albek), and the other store cities. Since the camel finds sustenance even in the most desert tracts, almost any distance may be accomplished by caravans composed of these animals; the allotment of a sufficient number, to transport from place to place the supplies of provisions and water, in addition to the merchandize, being all that is required: the formation of ship caravans, however, must have been very different, owing to the extreme difficulty of their organization. The compass was unknown, as well as the monsoons; and even if there had been sufficient knowledge of the winds and of the geography of the countries, to enable the navigators to shape a direct course, the sort of ship then in use must necessarily have confined them to a coasting voyage, which, in fact, was all that the Phœnicians attempted at a later period with superior vessels. Supposing the barks depicted in the grottos of Eleutherium and other places in Egypt, as well

¹ Bruce's Travels, &c., vol. II., p. 109-113.

² Chap. XXII., v. 24.

³ See above, vol. I. pp. 618, 629, 630, 637, 685.

as in the temples of India, to give some idea of those in use on the Red Sea in the time of Solomon, and taking the size of the men and other objects as a guide in forming a judgment, the vessels must have been mere flat boats, of between three and five tons burthen; sometimes with a square sail to assist, but depending chiefly on rowers. For this reason, they had a much greater proportion of men than sailing vessels require; and supplies of water would have been requisite almost every day, and of provisions very frequently. Under such circumstances, the flotilla was not likely to accomplish more than the vessels of Nearchus did; the daily progress during the cool season in day-time, and at night during the summer, may therefore be estimated at twenty-five miles at most.

Size of ancient vessels.

The eastern coast of Africa, about the Mozambique channel, would afford gold, silver, ivory, apes, and peacocks or parrots; and the distance, following the coast, including that of the Red Sea, is about 4405 miles. This, at 25 miles per day, would require 170 days, or, with the sabbaths and halts, 218. This, with 90 for the monsoon, and 120 for the delay in collecting the merchandize, would give 428 days in all; which, adding 308 for the return voyage, would be two years and six days; and this, according to Hebrew computation, would be called three years.

Products of the eastern coast of Africa.

But as the gold of Ophir,¹ and at least some of the other objects of merchandize were prepared during the reign of David,² it follows that the countries from whence they were brought must also have been known before communications were opened by vessels, and the destination of the latter must therefore be sought somewhere in the prolongation of the existing caravan lines.

The most important of these was that adopted by Solomon, which passed through Tadmor towards the Persian Gulf. This line appears to have been in use since the Phœnicians removed

Trade between India and the Persian Gulf.

¹ Three thousand talents of the gold of Ophir, and 7000 talents of refined silver; also wood, onyx stones, and all manner of precious stones. 1 Chron., chap. XXIX., v. 2-5.

² For preparation of the materials, see 1 Chron., chap. XXII., XXVIII., XXIX.

from the shores of the latter to the coasts of the Mediterranean; Arados and Tylos being afterwards dépôts for imports from more distant countries. No doubt the merchandize sought was brought there in the first instance by land, but probably afterwards by water also; and circumstances, otherwise trifling, go far to show that a remote tract of the east was the seat of this trade. The Singalese kakyn nama, or sweet-wood, cinnamon,¹ together with other Indian articles, such as pepper, fine linen, or muslin and cotton, have each a Greek name, which corresponds with the original Sanscrit.²

Moreover, it is expressly stated by Josephus, that, in order to fetch gold, the shipping of Hiram and Solomon proceeded to a land, which of old was called Ophir, but is now the Aurea Chersonesus, and belongs to India.³ As the ancient Egyptian name of the latter country was Sophir,⁴ which is nearly that used in the Septuagint, it is not improbable that the peninsula of Malacca and the adjoining tracts may represent the Ophir of Job, David, and Solomon. The name itself is still preserved, being given to Gounang-passaman, one of the culminating points of the great chain in the island of Sumatra, a lofty mountain rising to the height of 13,842 feet.

The country lying between this island and Cape Comorin produces sandal-wood (which probably represents the algum), as well as the other objects of the voyage. These were, in all probability, obtained by barter only, at the expense of much time in going from place to place; and the delay which occurred on this account must have been increased by the necessity of waiting for a change of monsoon to return. As the nature of the flotilla put a direct voyage out of the question, that to Ophir could have been accomplished only by coasting along the shores of Arabia, afterwards (supposing Ophir were

The Aurea
Chersonesus
considered as
Ophir.

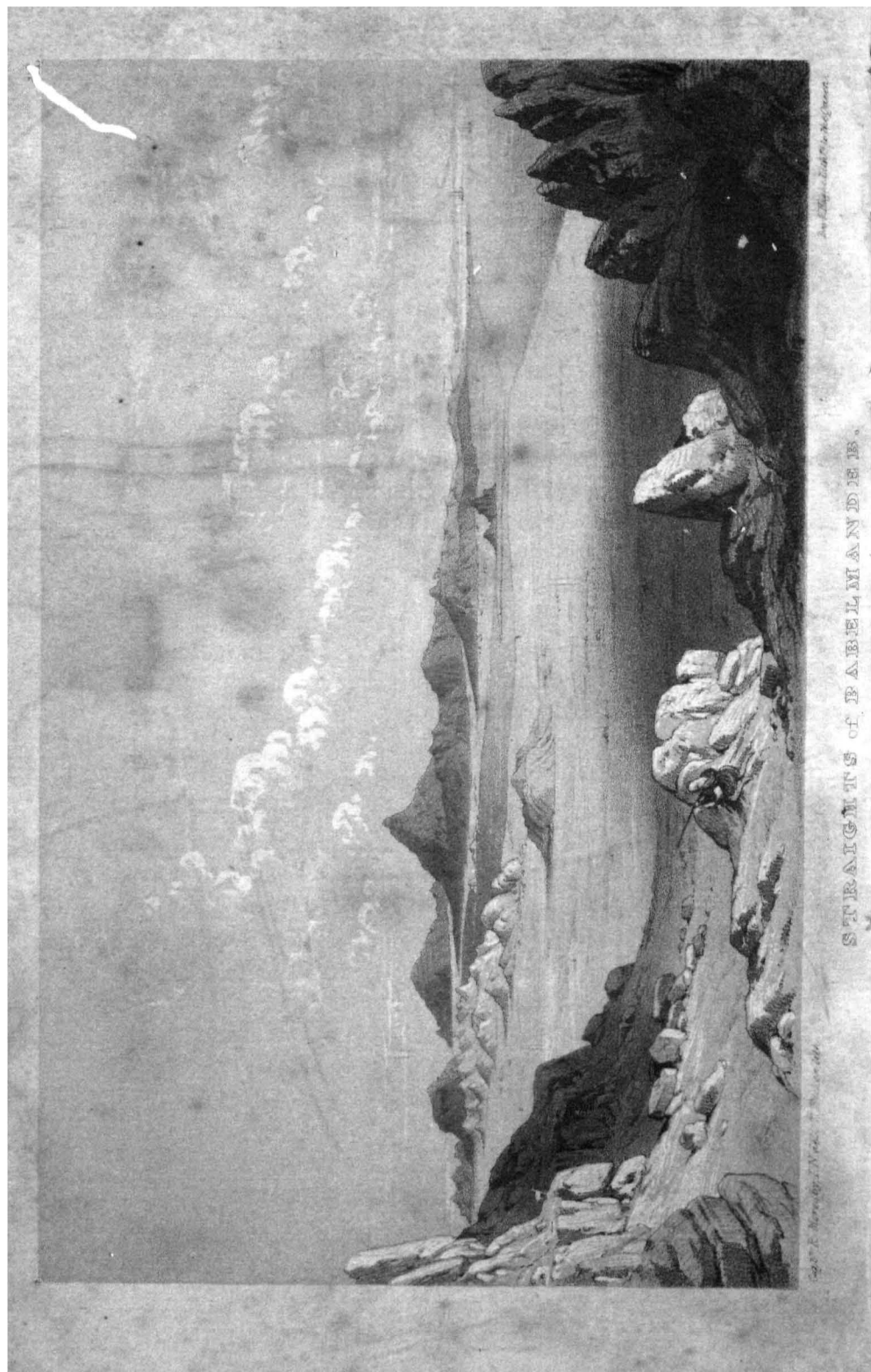
Products
obtained there
by means of
barter.

¹ This name was imported with the commodity. Herod., lib. III. cap. iii.

² Heeren's Asiatic Researches, vol. II. p. 421 et seq., Bohn, 1846, compared with Quatremère, Mém. de l'Acad. des Inscriptions, tome XV. pt. ii. p. 349-402.

³ Ant., lib. VIII. cap. 6, s. 4.

⁴ Michaelis, Spicilegium Geog. Heb., II. 184



in India), keeping along that of Mekrán, and finally following both sides of the peninsula of Hindústán :—

From Ezion-geber, or Dhahab, ¹ pursuing the windings of the coast, the western side of Arabia gives a distance of	1206 miles.
The southern side of the peninsula to the coast of Persia, at the Straits of Ormuz.	1660 „
From the Straits of Ormuz to the River Indus	732 „
From the latter to Cape Comorin	1390 „
From Cape Comorin to the River Ganges	1350 „
From the River Ganges to the Straits of Malacca.	1500 „
Total	7838 „

At the rate of about 25 miles in 24 hours, this would occupy 313 days, which, with the addition of the sabbaths, 44 days, and other halts, as rests, at intervals of about 10 days, say 31, would make the outward voyage to the coast of Sumatra quite 388 days; and this is exclusive of detention from bad weather, which must have occurred frequently, especially during the monsoons; for assuredly such frail barks could not venture to proceed, excepting at the commencement, or towards the termination of these periodical winds. This applies more particularly to the Red Sea; for outside of the straits of Báb-el-Mandeb, and, again, along the coasts of Mekrán and the western side of India, the only resource would be to haul up the flotilla until the strength of the gale were passed. It is difficult to estimate the time lost in consequence of these delays, outward and homeward; but as a monsoon would be encountered during each voyage, about three months may be allowed, making 90 days each way; and as from 90 to 120 days would probably be occupied on the coasts of Ophir and Parvaim² in bartering for the desired articles, and in refitting the ships, this number of days, with 478 for the return voyage, will give 1076 days, or nearly three years in all, for the time consumed in an enterprise which forms one of the glories of Solomon's reign.

As it was chiefly owing to the skill and intrepidity of the ship-men of Hiram that the trade with Ophir was opened by

Distances and time required for the voyage.

Delay and difficulties caused by the monsoons.

The early trade of the Phœnicians

¹ This place is represented, Plate 45.

² 2 Chron., chap. III. v. 6.

sea, it will not be out of place to revert to the progress previously made by these mariners.

By the extension of the earliest navigation, Tzur, or Tyre, had assumed a high place as the emporium of trade with various kingdoms,¹ having gotten gold and silver into her treasures, by great wisdom and traffic.²

extended by
the Tyrians

It has already been seen that their leader was Arcles, who, as the Tyrian Hercules,³ was the first navigator in the Mediterranean, and the founder of several colonies; he was deified by the Tyrians, and even by the Egyptians, by whom he had been expelled.

The settlement in Spain, which Arcles had intrusted to his son Hispal, speedily became the most valuable of these infant colonies.

into Africa
and Europe.

From Cadiz, the principal port of the southern part of the Peninsula, voyages were undertaken to the western coast of Africa, where the colonies appear to have been so numerous that, at a later period, we are told the Getuli destroyed about 300 settlements belonging to the Phœnicians.⁴ Other voyages, again, were directed northward, and appear to have been extended to the British islands, and the estuary of the Rhine, if not also to the Baltic Sea.

The mines found in the southern parts of the peninsula of Iberia, about Tartessus, Carteia, &c., seem to have contributed still more to the extension of the trade of Phœnicia. Gold and silver, which were at this period so abundant as to be used

¹ Fine linen with brodered work from Egypt was woven in thy sail, blue and purple from the Isles of Elisha (Hellas). They of Persia, of Lud, and of Phut were in thine army. Tarshish was thy merchant; Javan, Tubal, and Meshech, they were thy merchants: they traded in men and vessels of brass. Togormah traded in thy fairs with horses and mules. The men of Dedan brought thee horns of ivory and ebony. Syria was thy merchant: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral and agate. Hâran, and Canneh (Calneh), and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants, &c.—Ezekiel, chap. XXVII., v. 7, 10, 12, 13, 14, 15, 16, 23.

² Ibid., chap. XXVIII., v. 4, 5.

³ Cic., de Nat. Divin., lib. III., compared with Josephus, Ant., lib. VIII. cap. v.

⁴ Strabo, lib. XVII., p. 825.

for anchors, and even farming implements, were sent into the latter country to be exchanged, together with glass, purple, fine linen, and trinkets, for the commodities of eastern countries.

There is little doubt that the Tyrians had availed themselves of the waters of the Red Sea for commercial purposes previously to the voyages undertaken by Solomon, although no distinct proofs of the fact have been handed down in connexion with their history. Gold of Ophir, coral, pearls, and the topaz, were known in the time of Job;¹ and when Joseph was sold, we hear of a mixed caravan of Ishmaelites and Midianites, merchantmen engaged in trade.² During the Exodus, gold, silver, brass, iron, tin, and lead, were found in Idumæa;³ and it will be remembered that David's preparations for the Temple, included gold of Ophir, silver, brass, iron, the onyx, and other precious stones.⁴

Early commerce by the Red Sea.

It appears that during the reign of the latter monarch, the idolatrous title of Abú Ba'al (Abibalus), which had been given to the first sovereign of Tyre, was renewed, and bestowed on the father of Hiram.

The reign of this prince was particularly connected with the religion of the country, for, according to Menander of Ephesus, he pulled down the existing temples, and constructed others, which he consecrated to Hercules and Astarte.⁵

The temples at Tyre were dedicated to Hercules and Astarte.

The historian of the Jews continues the line from this sovereign to Pygmalion, in the seventh year of whose reign, and 143 years after the building of the temple, Dido fled into Africa.⁶

Whether in consequence of growing dissensions or want of space, a portion of the Tyrian people proceeded to the coast of Africa, where a suitable site was obtained for a city; and as the best means of maintaining a position situated at the extremity of a continent inhabited by a warlike people, they consented to pay a ground-rent or tribute.⁷ Carthage occupied a

Departure of a colony from Tyre.

¹ Chap. XXVIII., v. 15-20.

² Gen., chap. XXXVII., v. 28, 36.

³ Numb., chap. XXXI., v. 22, 50.

⁴ 1 Chron., chap. XXIX., v. 2, 4.

⁵ Josephus, *Cont. Apion*, lib. I., s. 18.

⁶ Ibid.

⁷ Justin, XIX., 2.

Establishment
of Carthage
and

peninsula between Tunis and Leptis, which, by projecting into the gulf of the former, gave rise to two bays, both of which were tolerably well sheltered by the projection of Cape Bon. The city was defended on the land side by the citadel of Byrsa, and triple walls, ninety feet high by thirty feet broad, the rest of its circumference being protected by a single line.¹

various
colonies
elsewhere.

The system which had raised the parent city to a hitherto unexampled state of prosperity was pursued at Carthage, with the advantage of occupying the centre, instead of, as at Tyre, the extremity of the commercial outlets, which the Mediterranean Sea commanded, into Europe and Africa. The former continent especially, on account of the rich mines of Andalusia, required intervening stations, such as the Balearic Isles, Sardinia, Sicily, &c., in addition to a chain of settlements along the African shores, from the pillars of Hercules to the seat of government. Besides the preceding colonies, some of which were merely renewed, having been first instituted by the Phœnicians, others were placed in different parts of Mauritania, Numidia, Cyrenaica, and Marmarica.²

The latter stations fulfilled the double object of promoting agricultural industry and encouraging the trade of the mother-country, by serving as depôts of merchandize at suitable distances, for the use of the caravans trading to the interior; and as the safety of these isolated positions required the good-will of the inhabitants, who were, generally speaking, warlike, their sanction was secured by territorial acknowledgments and other considerations.³

Colonial
resources of
Carthage.

The colonies in the interior contributed largely, partly in the shape of tribute, but chiefly in agricultural produce, towards the expenses of Carthage, whose resources were also augmented by supplies from her numerous colonies elsewhere. These were partly received as taxes, and partly as donations to the

¹ Appian, I., 435, &c., compared with Campomanes, *Antiquidad Marítima de la Republica Carthago*.

² Diod. Sic., lib. I., compared with Heeren's *Hist. Researches, Africa*, vol. I., p. 7, and pp. 39, 40.

³ Polybius, I., 177, compared with Heeren's *Hist. Researches, Africa*, vol. I., p. 30.

chief city of a kind of federation, which was established for the object of mutual benefit, rather than with the view of exercising an acknowledged dominion.

Having in the very outset the advantage of the experience which the parent city had derived from several centuries of traffic by land as well as by sea, the African colony of Carthage, instead of seeking new paths, such as those pursued by its predecessors, had only to follow their steps, taking advantage of a more extensive field. For, besides additional maritime colonies, Carthage possessed the resources derived from the continent of Africa, through the agricultural establishments which had been formed in the interior, in connexion with the capital.

Africa, including Egypt, produced corn, fruits, wax, honey, skins of wild beasts, ivory, gold, silver, flax, linen, &c., in great abundance. Frankincense, perfumes, gold, pearls, and precious stones, together with the purple, trinkets, and rich stuffs, &c., of Tyre, were received from the Red Sea and Arabia, as well as the countries lying eastward of the latter; and from the western and northern countries they imported iron, tin, copper, lead, amber, gold, and silver.

Having thus the greatest part of the resources of the world at command, with the advantages of a government which, being partly aristocratic and partly democratic, was considered the most perfect hitherto known,¹ it is not surprising that the Carthaginians should have gradually raised their city to a pitch of greatness, exceeding that of Tyre at her most splendid period.

But, on the other hand, extensive colonization necessarily produced many jealousies, while ambition excited by prosperity, speedily led to foreign wars; and with mercenary troops, which could be raised to almost any extent in Africa and Spain, Carthage subsequently engaged in a protracted and, as it proved, fatal contest with the future mistress of the world.

But before becoming involved in a struggle for existence, maritime enterprises, similar to those made to Ophir in the time of Solomon, were occasionally undertaken by this people; which, as coming within the limits of this work, will be noticed in their proper places.

Aristotle, de Rep., lib. IV.

The infant kingdom of Israel acquired much strength towards the close of David's career, and it continued to progress during that of his successor, when its power was increased and consolidated, by means of extensive commercial and political relations with other countries.

Dissatisfaction
of the Hebrew
people.

But a change took place about the end of Solomon's till then prosperous reign: the introduction of idolatry,¹ and the heavy taxes exacted for the support of his luxurious capital and effeminate court, having sown the seeds of defection previously to this monarch's decease. The bulk of the Israelites were consequently ready to revert to a state of discord; and the enterprising Jeroboam was the most formidable of the three principal leaders, whose attempts to gain power distracted the commencement of the succeeding reign.

The imprudent conduct of Rehoboam speedily caused a separation of the Hebrew kingdom, and Jeroboam having returned in haste from Egypt, was placed at the head of ten tribes and of the tributary nations. The seat of his government, now called the kingdom of Israel, was at Shechem. The tribes of Judah and Benjamin, forming the kingdom of Judah, only remained to Rehoboam, whose capital was Jerusalem. The idolatry of Egypt had been adopted, in a great measure, by the bulk of the Hebrew people, and Jeroboam easily induced the Egyptians, his allies, to punish and humble the king of Judah, who having permitted idolatry in his own dominions, had drawn upon himself this chastisement, the coming of which was made known to him by the prophet Shemaiah.²

Shishak
invades Judea.

Amenophis, who, according to Manetho, was the son of Tethmosis and grandson of Myspharmuthosis, or Misphragmuthosis, the father-in-law of Solomon, was on the throne at this time.³ He was the Bala of the Arabians, and appears to have been deified under the title of Ba'al, or Belus:⁴ he is supposed also to have been the famous Shishak, or Schesonk. At the

¹ 1 Kings, chap. XI., v. 7, 8.

² 2 Chron., chap. XI., v. 2, 3, 4.

³ Ancient Fragments by I. P. Cory, Esq., p. 118.

⁴ Crossthwaite's Synchronology, p. 245.