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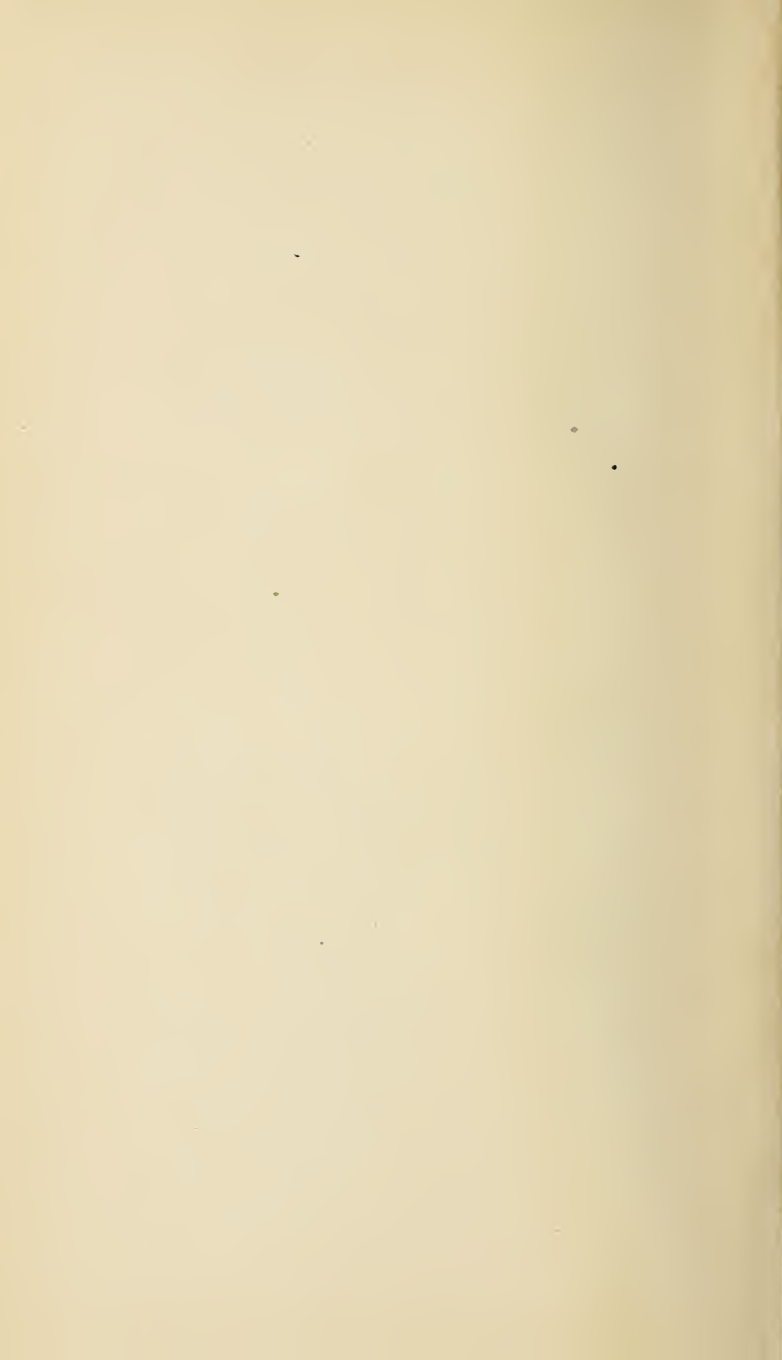
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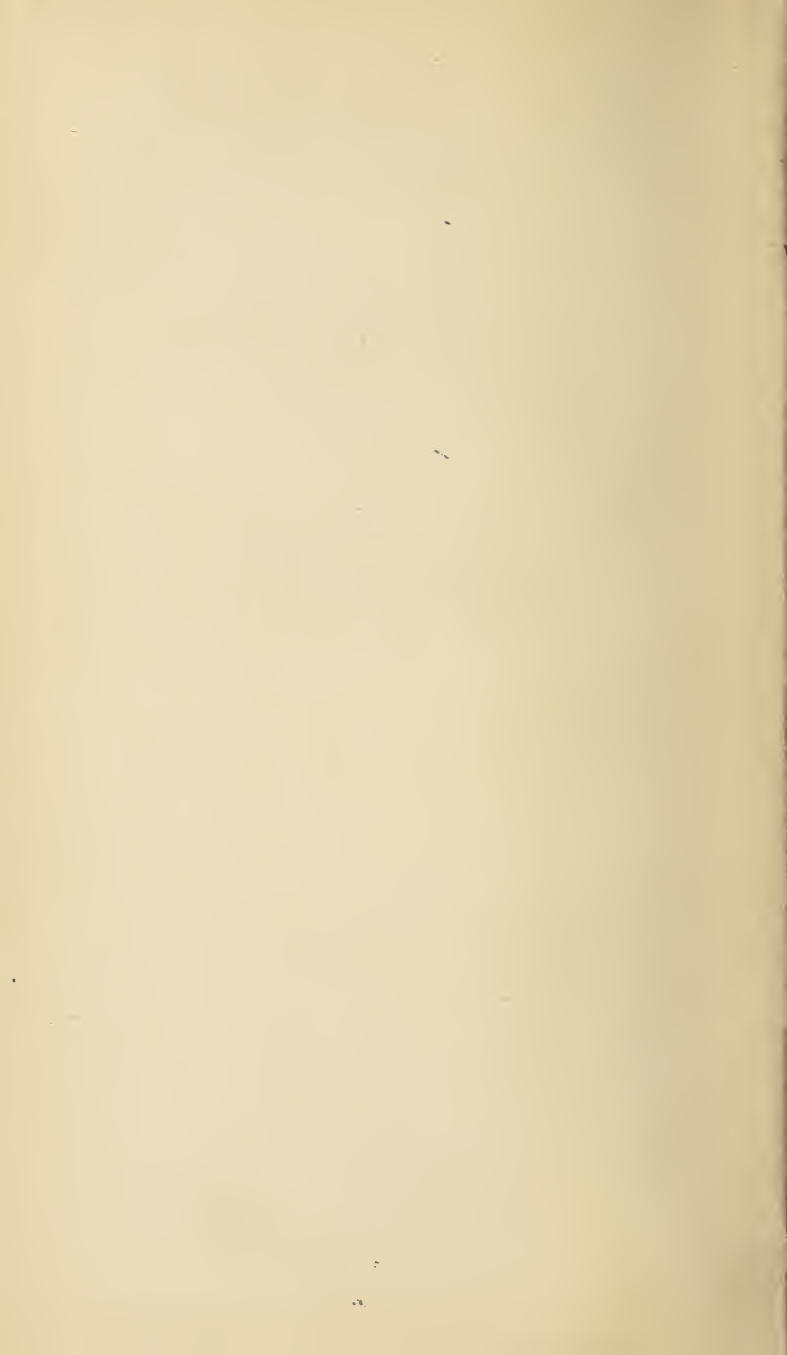
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BRICKS FROM BABEL:

A BRIEF VIEW

OF THE

MYTHS, TRADITIONS AND RELIGIOUS
BELIEF OF RACES,

WITH

CONCISE STUDIES IN ETHNOGRAPHY.

BY

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ALASKANS," "THE COMPLETE HOME," ETC.

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"Of them was the whole earth overspread."

"And by these were the nations divided in the
earth after the flood."

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PREFACE.

THE following short studies in Ethnography were written chiefly in the British Museum. In an age when so much blatant doubt has assailed the statements of the Scripture on all topics in Science or Ancient History, it seemed a proper work to give a clear and concise view of the results reached by various learned ethnologists, philologists, and archæologists, and to show that a consensus of the best learning and most patient research, ranges an ultimatum beside the monumental Tenth Chapter of Genesis. The stones in the wall have lately lifted up their voice against arrant unbelief. Every year, we could say every month, inscriptions are discovered and deciphered, in Egypt, Assyria, Asia Minor, each one confirmatory of the others, and of the Sacred Record. I have not desired to make this an elaborate or technical work. The abundant foot-notes from the best authorities, suffice to guarantee the various statements of the text. As the work was meant for popular use, for the general reader, and not for scientists, the references given have usually been to easily attainable works in English, and only a very small portion of the abundant notes that might have been given from French, German and Latin authors have been

used. For the same reason, I have been content to remain behind modern style in classic spelling. It seemed to me that the general reader would more readily recognize Cilicia than Kilikia, and so on. The entire object in this volume is to throw light on many important passages in Holy Writ, and to show that the finest learning and most recent discoveries have not antagonized the Mosaic author, but have followed the path he traced.

J. MCNAIR WRIGHT.

July, 1885.

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BRICKS FROM BABEL.

CHAPTER I.

THE RACE IN ITS CRADLE.

“As one who in his journey bates at noon,
Though bent on speed; so here the archangel
 paused,
Betwixt the world destroyed, and world restored.”
Paradise Lost, Book XII.

“THE same day were all the fountains of the great deep broken up, and the windows of Heaven were opened. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole Heaven, were covered.” Thus simply does Holy Writ describe that tremendous event, which all races of men have exhausted their vocabularies in endeavoring to depict, and which, while it changed the face of nature, and altered the current of the history of humanity, left also its indelible impress upon the hearts of men, and stands at the beginning of every known cosmogony.

The history of the antediluvian world begins with the dividing of the waters, that the dry land might appear: the history of the postdiluvian era begins with the meeting of those same waters: the

hand that parted them withdrew its restraining power; the upper floods and the lower fountains rushed toward a reunion, and the world was drowned: the Ark floated desolate on a sea without a shore.

Of the universality of the Flood it is not our province to treat. Many scientific men, scholars, and historians, have argued for a partial deluge or a succession of partial deluges, which together covered the whole surface of the earth. Of the teachers thus holding we need only mention Tayler Lewis, Hugh Miller, Pye Smith. In the view of others, purely physical science points intelligently to such a single, universal flood, as seems to be detailed in the Book of Genesis.* Under this flood were buried that glorious garden where God had walked with man; the cherubim-guarded gate; the splendors, the cities, the brilliant inventions of the sons of Cain; and all vestiges of that lofty line whereof Enoch was the exponent. All these had gone, except one solitary family, and the traditions which they cherished.

We behold Noah and his sons leaving the Ark and standing before the altar of burnt offering. The deluge has not altered the moral character of the race; before Noah began to build the vessel "for the saving of his house," the Divine Hand had thus drawn the spiritual portrait of the sons of men. "Every imagination of the thoughts of his heart, was only evil continually;" and when the smoke of Noah's sacrifice rose upon the air, the

* Prichard, *Phys. Hist. of Man.*; Gill, *Com. on Gen.*; Kalisch, *Krit. Com. on O. T. et. al.*

Searcher of Spirits looked down in compassion, saying, "The imagination of man's heart is evil from his youth."

The flood had not destroyed the two great antagonistic impulses which Eve had divided between her children. On either side of the worshipping Noah stood the heirs of the spirit of Cain, and of Seth: Shem was the repository of the Sethite yearnings and devotion, the leader of the faithful; Ham was the champion of the world-power, the chief of the successors of the Cainites.

Between these two stands Japheth, divided with the desires and ambitions of both: one while he kneels at Shem's rude altars, his soul crying out to his father's God, himself content to be Earth's nomad, pilgrim and stranger, exile of the skies; and anon he sees the stately walls of cities and palaces yet to be, rivals of those that had been overwhelmed in the land of Nod; he hears the clash of arms such as Tubal-Cain had forged, and the bray of trumpets, such as Jubal had fashioned, and all his heart goes out to the inventions of Ham, and he is emphatically *at home* below.

From Shem, sprang the Shemites; the spiritual kingdom, conservator of religion; its central object the Christ. This was the most centralized race, least wandering, until its type-line of Judah was smitten by an extraordinary judgment of unrest. From Ham sprang the Turanian race, swift riders, freebooters, great builders, nomads generally; but with strong exceptions in Egypt and Abyssinia. Japheth was the Aryan fount, the excelling, city-builders, the most widely diffused

race, filling three quarters of the globe: this was the race of civilizers, the race of culture as Shem of cultus.

These three sons of Noah were each to have their day of world empire.*

Ham was to find his turn first; Babylon the magnificent should rise beneath his spell, and though the Tower of Babel should fall, his Pyramid should endure, like the earth it stood upon.

Shem's day of triumph dawned, when "Solomon's wisdom excelled the wisdom of all the children of the East," when "King Solomon exceeded all the kings of the earth for riches and for wisdom."

Japheth's hour has at last arrived. Since Alexander in his conquests overran the world, Japheth has stood at the forefront of progress. The Shemitic inclinations of his heart have embraced religion and upheld the faith; his Hamitic yearnings have conquered and built up kingdoms, have invented wonders of skill, have made marvellous discoveries, have developed art and poetry, music and science. To Japheth it will be reserved to bring forth with shouting the cap-stone of civilization and culture.

"These are the three sons of Noah, and of them was the whole earth overspread." Here we have a revelation concerning man's origin. We have, moreover, an historical statement, the earliest preserved record of history: those who doubt the inspiration, will yet admit the antiquity and admirable preservation of the Books of Moses, and accord them their weight as ancient documents.

* Rawlinson's *Five Great Monarchies*, Vol. I.

But if we lay aside the testimony of revelation, and while we decide that the Book of Genesis, though venerable, is by no means coeval with the sons of Noah,—as says Humboldt, * “History, as far as it is based on human testimony, knows of no primitive race, no one primitive seat of civilization,”—we shall yet find that the soundest and most learned philosophers, honestly carrying on their investigations in history, philology, and physics, all arrive by their different methods at the same conclusion; and that a conclusion identical with the statement of Scripture. This is as when, starting on any portion of the tire of a wheel and passing down the nearest spoke, all these diverse spokes lead to one axle.† Thus, M. BALLI and Sir William Jones reach their conclusion of a common origin for men by studying the traditions, the myths, of all known races. These myths exist in a remarkable similarity among all peoples, except a few isolated fragments of humanity, who, in adverse circumstances, have lost their original light. These common traditions point to a common stock, and we shall hereafter have occasion to refer to them. Linnæus and Pennant draw this same conclusion, from their investigations of physical structure, and the ratio and method of the multiplication of species.

Philological researches have led learned students in the same direction, and conducted them at last to the same goal. Some of the primitive tongues are found to be most perfect in their earliest stages.

* *Cosmos*, Vol. II. Chap. 2.

† Tayler Lewis, *Discourse before the Burlington Literary Societies.*

Comparatively a very small number of languages were the fountains whence other dialects have sprung. The *soul* of these languages is the same. Despite assuming theories concerning the gradual formation of original speech, the honest student of languages finds "in their deep philosophy, the logic of their syntax, the impression of the supernatural;"* and when he discerns in the earliest tongues one common soul enclosed in varied bodies, he cannot deny the conclusion, that the supernatural agency which bestowed upon men the one primitive tongue suddenly, at some certain epoch, "divided it into a number of others, which have been subdivided among all the nations of the globe."

Again, students of man's physical structure have learned that however in some or many minor points men may differ, they are yet descendants of one sole species.† Each race can trace its pedigree as anciently and as honorably as every other; relics all of that creation which preceded the Noahic deluge.‡ While a large proportion of people accept this belief solely on the authority of the Revelation, others obtain it in its entirety from researches into the history of organized creation.

Even great names have adorned the teaching that each land had its indigenous inhabitants, and that men were not of one species. But the philosophers who have held thus have been obliged

* See especially, Prichard's *Eastern Origin of Celtic Races*, Ch. I.

† *Cosmos*, Vol. I.

‡ Prichard, *Physical Hist. of Mankind*, Vol. I.

to change their reasonings ten times, and still find themselves disproved by those who hold that all men sprang from one stock, created on the banks of the Euphrates and preserved in the Ark. Men have spent many years learning and proving in diverse ways the truth of what that Hebrew sage—most venerable of historians—told them so long ago, that man's diversities are of one family and of one blood; but these years and investigations have been well spent, in unfolding more and more the marvels of our God.

We proceed now with the record, assured that mankind are descended, not from each land's "Autochthones," but from Noah's Three Sons.*

The next point which obtains our attention concerns the portion of the earth where this Noahic family found themselves when the waters subsided. "And the Ark rested on the mountains of Ararat." A hasty popular opinion has been formed, that the Ark rested on the peak now called Ararat, seventeen thousand feet above the sea. The text, however, only suggests some portion of the elevated region called Ararat, which in ancient times embraced without doubt the territory now called Armenia.†

Various authors, especially those who contend for a partial deluge, have fixed upon certain localities,—as North Africa, Ceylon, Afghanistan, and Asia Minor,—as the resting-place of the Ark. Without discussing these theories, we shall simply gather together the testimonies of those

* So Adelung, Buffon, Lawrence, Blumenbach.

† Kitto's *Biblical Encyclopedia*, Art. *Ararat*.

who are undoubtedly the highest authority on this question, and show that they unite in considering Armenia—the slopes of the *mountains* of Ararat—as the cradle of the postdiluvian race.

Josephus, Berosus, Nicolaus of Damascus, Eusebius, and Jerome,* unite in declaring Armenia the seat of the sons of Noah for several centuries after the flood.

Of modern authors holding this view are, among others, Keil, Delitzsch, Kalisch. Sir H. Rawlinson, who maintains a chief place among the students of antiquities, says,† “If we were to be guided by the mere intersection of linguistic paths, and independently of all Scripture record, we should still be led to fix upon the plains of Shinar as the focus from which the various lines radiated.” Baron Larrey, a famous French anatomist, says, concerning the Syro-Arabian race, who occupy the territory between the Egyptian and Indo-European races, “Upon the whole, I am convinced that the cradle of the human race is to be found in the country of this family.” George Rawlinson,‡ while he admits that Armenia is “that mountain region where man first increased and multiplied after the flood,” indicates an East African settlement prior to the dispersion: he argues this on three points which will be hereafter considered. Wm. Osburn, esteemed by many a prince of Egyptologists, writes of Armenia: “A country which the unanimous voice of all ancient authority declares to have been the cradle of the

* Jones, *Proper Names of O. T.*

† Bampton Lectures, 1859.

‡ *Five Great Monarchies*, Vol. I.

whole human race after its destruction by the flood." * Josephus tells us, that in the first years after the deluge, the family of Noah clung to the hill slopes, gradually approaching the valleys, and devoting themselves chiefly to agriculture. As they rapidly grew more and more numerous they extended over the plain.

The first Biblical account of their movements is—"And it came to pass as they journeyed from the East, they found a plain in the land of Shinar." Kalisch reads here, "as they journeyed *in* the East." † Dr. Gill prefers "on the sides of the East." Lange's Commentary on this verse proposes *Southeast*. The region of Armenia lies to the north and east of Shinar. It is probable that the spreading families of men slowly took their way along the valleys and southern slopes of Armenia, which was for them the remotest eastern side of the earth.

Surrounded by the rapidly multiplying thousands of their descendants, the three great patriarchs who had held converse with the antediluvians were now living in the same territory and speaking the same tongue. Probably for the three hundred and fifty years which Noah lived after the flood, the sons of men had only moved so far from each other as the support of their flocks and herds demanded. During these centuries, however, the diverse characteristics of these brethren had been developing themselves. The genius of the Hamites was incompatible with the genius of the Shemites.

It is highly probable that the first

* *Antiquities of Egypt.*

† *Crit. Com. on O. T.*

break in the human band was occasioned by the separation of Shem from the families of his brethren and his passing over to Arrapachitis in Northern Assyria.* Smith † objects to this view, and desires to place “Ur of the Chaldees” to the South of Babylon at Mugeyer; but, as says Kalisch, after the absolute identification of Haran, “the true position of Ur of the Chaldees to the northwest of Babylon cannot be doubtful.”‡ “Ur” was evidently applied to the region as well as a particular town in that region. Passing therefore directly eastward from Armenia—probably on an almost straight line from the spot where, coming from the Ark, Noah had made his home—Shem, the chief of the Theocratic line, set up his household altar.

At the time when Moses wrote, “Chaldees” referred to a nation mixed of several—at least four—different peoples, who extended through the greater part of Mesopotamia. Rawlinson derives their name from a Burbur term meaning “Moon-worshippers.”§ Shem, with the greater part of his family, withdrew, therefore, to the north of Ur. While Arphaxad, the son of Shem, upon whom the birthright descended, was certainly with him in his new home, the course of the history leads us to infer that Asshur, and others of his sons, remained at the first home in Armenia.

The immense length of the life-period

* Lange, *Com. on Gen.*

† Smith's *Bible Dictionary*; and Clark's *Bible Atlas*.

‡ *Crit. Com. on Gen.*

§ *Five Great Monarchies*, Vol. I.

has here to be taken into consideration. Shem had held converse with the pre-diluvian sons of God. For two hundred and forty-three years of Methuselah's life, Adam had lived upon the earth; Methuselah lived until Shem was one hundred years old. This hundred years was the period of the building of the Ark, wherein Shem was to be saved. Can we doubt but that in that last century of "the world that then was" Methuselah had poured its wondrous records, again and again, into the ready ear of the godly Shem? For fifty years Shem was contemporary with Jacob.* This gives us a view of the generations which in the Babel period were co-existing upon the earth. While Shem and his children down to Peleg were living in Ur, the four sons of Ham, in the vigor of their might and pride and building genius, prepared to lead the advance of earth's great migrations.

Shem having divided himself from his brethren, probably at the command of God,† the remaining sons of men found Armenia too narrow for them, and passing down the sides of the East, came to the broad plain of the Euphrates—the land of Shinar. It was a land to suit them all: to the half-shepherd sons of Japheth, the Shemitic shepherds of Asshur's line, it offered the advantage of being the most marvellously fruitful spot on the face of the globe, the earth bringing forth three hundred fold;‡ while to the city-building Hamites it afforded unlimited

* See Rawlinson's *Bampton Lectures*.

† Josephus, *Antiquities of Jews*.

‡ Herodotus i. 193; Theophrast. 8. 7.

quantities of clay, easily to be wrought into durable bricks.*

The leading character who stands before us in this movement is Nimrod, the the son of Cush, the son of Ham. Nimrod was a mighty hunter. In the earliest stages of all nations, the great hunter is emphatically the great man. In later periods of history men may have their various standards of greatness. The warrior, the statesman, the scholar, the orator, the divine, the inventor, even the athlete, have their path open to greatness. When a rude earth is to be subdued, when man has first and foremost to fight with wild beasts for his rightful dominion, then the great hunter will take the lead of all his compatriots. So in the first myths of all nations we generally find some mighty hunter. We are told that this Nimrod was a mighty hunter (before) *against* the Lord.† He used his supremacy to lead men away from the worship of Jehovah, and into acts defiant of his will.

The indications of Divine Providence were for the scattering abroad of men to people the whole earth. Nimrod's plan was for a great central monarchy, at whose head himself should stand. While the three sons of Noah were yet in the meridian of their years among men, this their descendant in the second generation rose up at the head of the race, and so impressed himself upon the children of earth, that he moulded them to his will, and his very name became a proverb, even until Moses's day.

The central thought of Nimrod—to

* Rawlinson, *Five Great Monarchies*.

† See Lange's *Com. on Gen.*

which all his comrades agreed—was to build a city and a tower in Lower Mesopotamia, beside the Euphrates. Spread over the Shinar plain, the sons of men united in this work; one family alone remained solitary—the family of Shem and Arphaxad. They, withdrawn to Ur, pursued the quiet tenor of shepherd life, while their kindred, an eager and busy host, raised on the Babylonian plain their haughty challenge against the skies.

Nimrod had called all the children of men to aid his undertaking. When the work was mightily progressing there came an uninvited guest to Shinar: the LORD passed through the plain “to see the city and the tower.”

There are various old traditions that fierce winds and poured-forth lightnings conspired to destroy the upper portion of Nimrod’s famous pile. This is a matter of very small importance. The passing of the Lord through the camp of the sons of men produced much more tremendous results than the fall of all, or any part of this building.

He who, when He had breathed into man’s nostrils the breath of His own divine life, which made him immortal, had also given him speech as his dower from heaven,* now, by a like sovereign interposition, did not take away language, but taking the gift into his hand divided the one common tongue into several, and bestowed the diverse portions upon the families of earth.† Each family’s speech was strange to the ears of other tribes.

* Tayler Lewis, *Discourse before the Burlington Literary Societies.*

† *Ibid.*

Perhaps in losing the original tongue men were not conscious of their own loss or their own change, but sensible of that of others. It was the age of supernatural events: man had been created where man had not been before; a world had been drowned, and had re-emerged from the waters. Now the glorious gift of speech, hitherto the bond between men, became the line of their division.* A great terror filled their souls; they were confounded; "they left off to build the city."

But with this mighty change of tongues a new element entered into the heart of man; a new impulse came into him, and overmastered him. It was an impulse hitherto unknown, planted in the souls of men when God had passed through the Shinar plain—the IMPULSE OF MIGRATION.

The chronology of Ussher has generally been accepted as correct. Some claim that it must be incorrect and indicates far too short a time for man to do all that man has done. It might, however, be easier to believe that in four thousand years man has peopled and cultivated the globe, than that the "Calaveras skull" and the "cave bones" in France, and "seeds and utensils in Swiss lakes," have existed, without artificial protection, defiant of natural decomposition, for ten or twenty thousand years.

* See Prichard, *Eastern Origin of Celtic Race*.

CHAPTER II.

THE FLIGHT.

“Make bright the arrows and gather the shields,
Set the standard of God on high :
Swarm we like locusts over all earth's fields.”

THE busy toil of the builders ceased at Babylon. The mighty host which swarmed over that fertile plain divided, each company under its own standard. The division of languages was evidently according to affinities of blood; diverse dialects were developed suddenly in the same families. Thus Ham found his four sons at the head of four diverse nationalities, as speech made nations; and the grandson, Nimrod, and other grandsons, surrounded each by clans, with differing linguistic peculiarities. And yet there was an *affinity* between the speech of the Hamites or Turanians, an affinity which caused them to move in the same general line across the globe, to keep together for a time, and to disperse slowly; and yet, there was a difference as great, and as potent, as the affinity; a difference which divided them into tribes settling apart from each other, and building up each their own body politic.

If we may be guided in our judgment by the later developments of history and philology, a far wider line of demarcation separated these from the Japhethic or Aryan race. Between Ham's and Ja-

pheth's line, not merely new pronunciation and partial alterations had sprung up at Babel, but absolutely "new tongues with distinct radicals and peculiar grammatical structures,"* and while Japheth had among his own posterity such affinities and diversities as were recognized among the Turanians, he was more completely separated from his brethren, and his future in the earth lay far apart from theirs.

Indeed, if we may trust to the indications afforded us by the currents of migration, the Aryan line had varieties within itself far greater than existed among the Hamites; varieties that were to mould its future. Exceeding his brothers in the number of his sons, in the extent of territory which he was to occupy, and the period of time during which he was to be dominant in the world, Japheth was driven at the very beginning of migrations to divide his hosts widely asunder. On the contrary, the descendants of Shem were to be less widely divided, and while split into fewer nationalities, we find there was a marked and lasting difference between these in speech, method of thought, social and political life, and in religious ideas.

Concerning the original language spoken on the Shinar plain there have been great diversities of opinion. The Hebrews held that as the family of Arphaxad had taken no part in the Babel building they were exempt from the Babel curse of change, and that the Hebrew was the original Adamic or Noahic tongue. To this many modern theologians

* T. Lewis, *Discourse on Nat. Religion and Primitive Revelation.*

and philologists have agreed:* others have maintained that Syriac was the original language.† The Sanscrit has also had its supporters.‡ Some have believed that the original tongue was entirely altered at Babel, or gradually destroyed by a mixing with other dialects.§ This is evidently a point which can never be settled, and certainty upon which would produce no greatly useful results. Of the *fact* of the Babel confusion, not only inspired history, but all ancient traditions and all philology bear witness. Says Bunsen,|| “Comparative philology would have been compelled to set forth as a postulate the supposition of some such division of language in Asia, especially on the ground of the relation of the Egyptian language to the Shemitic, even if the Bible had not assured us of the truth of this astounding event. It is truly astonishing that something so purely historical, something so conformable to reason is here related to us out of the earliest primeval period.”

Concerning the similarity in some of these early tongues, we note that Abraham is mentioned as holding intimate converse with the Aramæans at Ur, with Pharaoh in Egypt, with the Canaanites in Palestine, and with Melchisedeck, a Turanian or Canaanite. The Egyptians, on their oldest sculptures, depict intercourse with the Ethiopians, particu-

* Baumgarten, *The Synagogue Writers*; Von Gerlach.

† Delitzsch.

‡ Kalisch, *Crit. Com. on Gen.*; *Gruber's Ency.*

§ Keil.

|| See Lange, *Com. on Gen.*

larly in matters of worship ; and we can trace the rapid diverging of these languages each from each in the progress of time, in the fact that while Abraham seems to have needed no interpreter in Egypt, Jacob's twelve sons did need one, and could not understand their brother, speaking in the Egyptian tongue.

Concerning the Adamic language, we have to infer that it was long before the flood a *written tongue*. Ignorant of writing, man soon becomes a savage. No civilized race has ever existed without writing ; man, as he was taught speech by God, was doubtless by Him instructed in written characters for that speech. The oldest Chaldean tradition asserts that Noah before the flood gathered and buried the written history of the antediluvian race.

Another circumstance greatly strengthens the probability of the divine *gift* of a written tongue. Though widely* diffused, writing is an art which, once lost, man never of himself recovers. No tribe of savages with which in modern times we have become acquainted has accomplished this." "The beautifully ingenious principle upon which the phonetic or alphabetic system of the Egyptians was constructed, did not originate in Egypt ; the same principle is distinctly perceptible in the alphabets of the race of Shem. The ancient alphabets in use among the Hebrews, and those peoples allied to them, were all constructed on the same principle."†

We may therefore consider that the

* Osburn, *Antiquities of Egypt*.

† *Ibid.*

flying tribes of men took from the Shinar cradle of their race, their language, changed, yet sufficient for their needs, and to be by them developed and improved ; and in this development and improvement to diverge more and more from other tongues ; and each to find new dialects forced by circumstances out of itself. Also they carried their idea of written language, which would now be altered from the original written character to suit the exigencies of the new speech of which it was to be a vehicle. Again we shall consider that in this breaking up of the primitive speech, some nations and tribes received much more abundant and perfect language than others, according to their capacities, and to the part which God designed them to enact in the future history of men.

Many a primitive speech has died out or been absorbed—as that of the Etruscan tribes which wandered through Middle Europe, and were subsequently buried under a new rush of migration. The American Indians, with their perishing dialects, had never such a glorious stream of speech as the Sanskrit—fountain, we were ready to say, of an hundred tongues ; as the Hebrew, and the Greek. But here one cannot do better than to quote Taylor Lewis on these two latter languages : *

* *Discourse on Nat. Religion and Primitive Revelation.*

“The Hebrew was intended by the creating Word for the solemn announcement of the attributes of God and the penal sanctions of his law ; and for this purpose it required strength and majesty, rather than copiousness and flexibility. It was the language of a secluded people, and was designed to keep them so. The speech of the sons

Add to this, the early perfection of the Sanskrit, and consider how the languages which are the heirs of that tongue are to-day busy in all provinces of literature, philosophy and science, moulding and completing the work and history of the world, and the Divine plan and prevision in the epoch of dispersion rises clearly upon the mind.

The tribes of men were not only to carry with them in their dispersion language of diverse kinds, and to some extent written language, but they were to take also the baleful germs of a variety of false religions. Already the human heart had begun to find material symbols for God, and to worship created things. Bel-worships, sun-worships, were inaugurated at Shinar. "The history of the tower-building is the history of the origin of heathenism."*

The false worship here begun by Nimrod, was a monotheism. The religions which were carried away from Babel were monotheistic. All cosmogonies go back to the one creative God, and he is symbolized generally by the sun in heaven. We find the first step in Polytheism is the idea of a feminine parallel to this great

of Javan was intended in a special manner for the language of philosophy and a philosophical race, a race which should have an extensive intercourse with the rest of mankind and exert a controlling influence on their intellectual history. It was intended, in the subsequent union of these two streams, for the language of the everlasting gospel, for the medium of the more perfect development of the philosophy of Heaven, and of those sublime truths which no other tongues could so clearly convey."

* Fabri.

God, the worship of the *earth*, reproductive power. This fact of the early monotheism, we may take to be a proof that man did not *develop* into a religious being; religion was given in its purity to the first man by his Creator. Natural religion, while it suggests God, says nothing to man's heart of *one God*, and as the light of the revelation is lost, man finds Gods regnant over all the diverse elements and operations of nature. The only religion which has *remained* monotheistic is that one which from the days of Moses has held the written word as its rule. The moment sects begin to depart from this word, they verge on polytheism. The monstrous horrors of the Pantheon, created by man astray from God, and increased by him at every further step he makes from the original divinely-delivered monotheism, prove that man is, left to himself, a deteriorating animal; he appreciates only in the ratio of his acceptance of a revelation.

And now we see humanity supernaturally disturbed on the Shinar plain; man's original speech confounded, and his early obstinate cleaving near the spot where he first found himself, exchanged for a deep unrest, a migrative impulse, which should never be exhausted, until the world's latest day, and which should occasion the first peopling of all parts of the earth, and the future re-discovery of forgotten portions of the globe.

And here it is very curious to notice, that the race which at Babel received the greatest access of this principle, and was driven most widely asunder in its first migration, was that Japhetic, Aryan race,

which to this day furnishes the explorers, geographers, and discoverers of new means of locomotion, for the world ; also, that this Japhetic race, on whom at Shinar the very fulness of confusion seemed poured out in the broad diversity of its languages, has produced that English tongue, spoken in all parts of the world, easily and readily learned by all foreigners, which seems likely at last, in God's good time, to remove the keenest bitterness of the Babel curse, and make speech once more the link, and not the barrier, between races.*

A simple table will now show us the principal leaders and standards prepared on the Babel-plain for flight.

The reader of the genealogical table in the tenth chapter of Genesis will notice in the 18th and 25th verses that the period of migration is expressly noticed.† Thus in the line of Canaan, Ham's youngest son, after enumerating eleven families of his house, the statement comes—"and afterwards were the families of the Canaanites spread abroad." This suggests to us the numerical strength of that host which fled with Canaan from Shinar. So in the line of Shem, at Peleg, the fourth generation from Shem, is the record, "In his days was the earth divided : and his brother's name was Joktan." Now while Peleg remained at Arrapachitis, and carried on the birthright line, Joktan was of the migrating people, took his way southwards, and from him came a great Arabian race.

* Keil, *On Gen.*; Tayler Lewis, in *Lange's Com.* Note on Gen.

† Osburn's *Antiquities of Egypt*.

The *Toldoth Beni Noah* is no mere personal list of names, no narrow family tree, but it is the grand original ethnographic chart, the genealogy of the people of a world. It is the pioneer of geographical, statistical and philological essays, and to its conclusions all later savants are forced to return, as the highest summary of their discoveries. When Bunsen wrote his *Philosophy of History*, and Müller his *Survey of Languages*, and numberless other students elaborated profound works on kindred subjects, they were all merely following, far off, in the footsteps of him who wrote the tenth chapter of Genesis—the *Toldoth Beni Noah*.

It will be seen here that the line of some of the sons is not carried out. We can infer the multitude of all the families, from the number of those stated: and it is worth while to observe that the line is carried out for several generations—1st, of those families who by their connection with the Hebrew people should often appear in Holy Writ, and 2d, of those families who were destined (as Gomer and Javan) to exercise a ruling power in the progress of the world's history. Shem is considered Noah's first born,* Ham his youngest son. These, then, were the three great races among whom the whole earth was now to be divided, each impelled by supernatural power, to move toward that quarter of the globe especially designed by God, for the increase and possession of his house.

Many people hastily dispose of the whole matter thus: Shem gets Asia;

* Rawlinson, *Toldoth Beni Noah*, Ch. VI.; Lange, *Com. on Gen.*

THE GENERATIONS OF THE SONS OF NOAH.

JAPHETH.	Gomer (3 families). Magog. Madai. Javan (4 families). Tubal. Meshech. Tiras.	HAM.	Cush (7 families and Nimrod). Mizraim (7 families). Phut. Canaan (11 families).	SHEM.	Elam. Asshur. Arphaxad, Saleh, Eber, Peleg, Joktan (13 families). Lud. Aram (4 families).

Japheth, Europe; Ham, Africa. Shem's descendants are the brown or yellow races; Japheth's the white; and Ham's

the black. An easy way of settling matters; but as far almost as possible from the truth.

We shall find Shem in Asia, Europe, and Africa; Ham in Africa and Asia; Japheth in Europe, America, and Asia; and perchance little colonies of each, progressing beyond these limits. We must also find the heir or heirs of the Americas, and the Islands.

As for color, while it is the most evident, it is the least accurate guide in dividing races.* We shall find, for instance, in the Japhetic family shades varying from alabaster fairness to almost blackness. In the Shemitic line color will vary from the white, supposed to be the hue of Japheth, to a darker shade than that of some Hamites; while among the race of Ham we shall find red, brown, yellow, and jet black.† And yet in addition to a *general* resemblance of complexion in the three great races, we shall find in each peculiarities of physical structure: man appears before us in all his varieties, having the common characteristics of one species, descended from one man; having differences denoting a branching of the one man's family into three great races.

Here we touch the borders of a wonderful study. "The proper study of mankind is man," says the poet. "Men," cries Augustine, "wonder at the height of mountains, the waves of the sea; the mighty flowing of rivers, the cycles of the

* See Pritchard, *Natural History of Man.*; also, Hall, *Analy. Syn.*, prefixed to Pickering's *Races of Men.*

† Pritchard, *Nat. Hist. of Man.*

stars—and yet they fail to wonder at themselves!”

It may not be amiss briefly to impress on the mind the varieties of color in the same race, as it particularly belongs to our consideration of migrations. How few hours of travel lie between the North-German stock and the children of Italy and Spain. The Fraulein's cheeks, like the northern snows, are tinted with the palest aurora ray; her eyes have a blue even paler than her skies; her hair seems woven rather of the moonbeams than of the sunlight. You find the Spanish and Sicilian maidens, with complexions of dark-brown olive flushed with carmine; on their hair is a burnished blackness; a starry midnight is in their eyes. We noticed lately side by side the two extremes of the Japhetic race; little lads, the one with features clear cut and white, as if chiselled out of marble, the least possible gold in his hair, blue in his eye, pink on his cheek; the other, round-faced, full rounded features, skin dark as a mulatto, lips ruddiest crimson, eyes and hair shining black—not only both sons of Japheth but of the same family out of Japheth—the German and the Brahmin.

Such is the motley concourse,—many-tongued, many-hued, of various grades of genius, various endowments of language, various natural inclinings in faith—who after the sweeping of the LORD through the Shinar plain, gathered their clans in hot haste to fly to the ends of the earth.

Nimrod, entrenched in his tower, clung by the altar he had erected: Asshur, the son of Shem, fled northward toward his father's hearth, but tarried when he found

the broad savanna where Nineveh was to rival Babylon. As Shem was living, so doubtless was Ham, and he perhaps followed the majority of his descendants, and went with Cush. Cush, marshalling his hosts, set forth to the southwest. Ham, travelling under the banners of his eldest son, began to divide his forces. We see him leaving his youngest born, Canaan, in the Jordan plain, and along the sea-coast. He crossed the Isthmus of Suez,* and the world's future granary. The Nile valley, and the lower region of the Delta, with its clay for bricks, its dry preservative air, its extraordinary facilities for building, lured Mizraim, the second son of Ham, and he stayed his march, furred his banners, spread out his camp in the land forever to be famous, and suffered the myriads of his father's house to pass on without him. The first strong impulse in the heart of Cush did not exhaust itself until he had reached Ethiopia—the land of fiery heats, of marvellous monsters, of mysteries inexplicable for ages; here he established his kingdom, and henceforth the whole land of Africa has been crossed and recrossed by the footsteps of his sons.

Joktan, with his thirteen tribes, left Babel by the south. His march was shorter than that of Cush. The sea washed on three sides the dominion which he chose for himself. His were the hills of myrrh and frankincense, the forests dropping balm, the desert with its camels and its caravans: ARABIA, a gleam of dear romance rests forever on the name!

Javan fled northwesterly; the divine im-

* Osburn, *Antiquities of Egypt*.

pulse drove him on beyond the confines of Asia, across the seas. His were to be "the grandeur that was Greece, and the glory that was Rome." Other sons of Japheth went North, and far East, and Northwest. Aram, the youngest son of Shem, sought Asiatic Turkey.

We shall follow at leisure the diverse lines. They were gone; Nimrod and his citizens remained within their walls, stunned by the blow which had overtaken them; and sullen silence brooded over all the Babylonian plain.

CHAPTER III.

THE CHALDAIC KINGDOM.

“Woe! woe! the time of thy visitation
Is come, proud Land, thy doom is cast—
And the black surge of desolation
Sweeps over thy guilty head at last!
War, war, war against Babylon!”

WE have now reached three propositions concerning ancient Babylonia: *First*, its founding by Nimrod; *second*, its Cushite, *i.e.* Hamitic, people; *third*, that the tide of migration was *from* Babylon; that Babylon was the fountain whence those early streams of emigrants poured forth to people the world.

As to our first proposition, we find that it has been popular with a certain class of critics to deny the real existence of Nimrod. He is called a myth. It is asserted that the *Toldoth Beni Noah*, dealing with real people, and the origin of races, has turned aside to give the genealogy of a fabulous personage, and to relate the achievements and explain the moral character of some one who never existed! But these are people not to be confuted out of Holy Writ, they demand the assertions and proofs of learned men, instead of the wisdom of God. We seek these proofs therefore: says Kalisch:*

“We see no reason to question the real existence of Nimrod. It is much more plausible to suppose that the aggregate deeds of a whole nation were transferred to him alone, and that the fame as-

* *Com. on Gen.*

signed to him on earth was glorified in Heaven by naming the constellation [of Orion] after him, than that a purely astrological speculation should give rise to the fiction of King Nimrod, and a fabulous embellishment of his history. The former is a natural process, the latter is contrary to all analogy."

It was one of the latest assertions of the learned George Smith, that his most careful investigations in Chaldaic remains, and studies of ancient history, compelled him to consider the Nimrod of the Bible entirely as an historical personage.*

The second objection, *i.e.* to the Cushite descent of the Babylonians, has been most violently maintained by Baron Bunsen. As on other occasions the renowned German was over-hasty with his contradictions of Scripture, and later researches have refuted his positions. Said Bunsen: † "The Bible mentions but one Cush, Ethiopia; an *Asiatic Cush* exists only in the imaginations of the interpreters, and is the child of their despair. Now Nimrod was no more a Cushite by blood than Canaan was an Egyptian." Four years after Bunsen had thus boldly proclaimed his conviction, Sir Henry Rawlinson, having obtained a number of Babylonian documents, more ancient than any previously discovered, "was able to declare authoritatively that the early races of *Southern Babylonia* were of a cognate race with the primitive colonists of African Ethiopia." ‡ "He therefore adopted the term *Cushite*, as the only proper title to distin-

* This decision of Mr. Smith we received from Mr. Turpin, one of the librarians of the British Museum, a gentleman interested on themes such as we are now treating.

† *Philosophy of Universal History.*

‡ *Bampton Lectures*, 1859; Lect. II.

guish the earlier from the later Babylonians; and re-established beyond all doubt or question, the fact of an Asiatic Ethiopia."*

With more caution, Max Müller adopted the same idea as Bunsen, and various Encyclopædias and general histories continue to diffuse it: these make a grand flourish about *languages* and the testimony of philology, but again they speak too soon, they draw their argument from the later Chaldee, after it had undergone an entire change,† and had been transfused with the Assyrian, which was Shemitic; but the earliest records now are in hand, and come out "decidedly Cushite, or Ethiopian."‡

Niebuhr held this erroneous opinion,—rejecting the Cushite descent of the Babylonians, because he believed them to be Assyrians and therefore Shemites. Rawlinson has triumphantly disproved this, and concludes his arguments saying, "The grounds upon which the supposed Semitic character of the ancient Chaldeans are based fail one and all."§

The objection to regarding Babel as the primary centre of migration, has come from Rawlinson himself. While he admits that many good reasons may be adduced in support of the hypothesis that the Shinar plain was the original centre, he judges that the Biblical account leads us to infer that the Hamites had settled in Africa *before* the Babel building, part

* *Bampton Lectures*, 1859; Lect. II.; also *Journal of the Asiatic Society*, Vol. XV.

† Rawlinson, *Five Great Monarchies*, Vol. I.

‡ *Ibid.*

§ *Ibid.*

of them had gone thence to Egypt, Arabia and Shinar, and *then* the historic period opens with the Tower.* His three reasons for this seem to contain far less than his usual acuteness. "Africa was emphatically the land of Ham." Very true; and there is nothing against the plain inference that Ham, being in the prime of his years at the dispersion, made Africa his by taking possession of it in his migration, sent thither by the Divine propulsion. "The antiquity of civilization in the Nile valley far preceded that at Babylon," says Rawlinson. This also does not militate against the coming of Mizraim from Babylon. The Egyptians were the great builders of antiquity. If they carried from Babel Babel's chief building genius, and executive ability, we may suppose that the Egyptians in their empire soon surpassed their Babylonian brothers. Their difference in date was trifling; the difference in the *genius* of the people was everything. Of Nimrod we learn that he was "a mighty hunter," a leader among men; not that he was a great architect. Of Mizraim we learn—by the Pyramids.

Lastly, Rawlinson maintains his singular theory from the fact that Nimrod was the descendant of Cush, and therefore he infers that Nimrod—not Cush—must have migrated. But do we not so late as the days of Abraham find Terah becoming a wanderer from the land of his nativity, while Nahor, his son, remains behind in the homestead at Ur? The impulse in the breast of Terah did not carry him so far as Cush was carried. It was feebler,

* *Five Great Monarchies*, Vol. I.

and passed on to the stronger man—Abraham. Terah was also older relatively than Cush, and he had the grave of Haran to detain his heart. After all this argument in the *Five Great Monarchies*, Rawlinson, in a later work,* seems to abandon this position, for we find in it no suggestion contrary to the commonly received opinion.

The Bible mentions four great cities in the land of Shinar, as built by Nimrod. These have all been identified.†

At Babylon, Bel-worship was first inaugurated: they early became Moon-worshippers also. The kingdom was of slower growth than Egypt, but attained a very stately magnificence. Its people were a mixed race, and its language was several times materially altered. They were, as says Habakkuk, “a bitter and hasty nation.” They were also a learned nation. The Chaldean Magi led the world in knowledge and profound researches. Under Nebuchadnezzar Babylon became the “beauty of the Chaldees’ excellency,” and the “glory of kingdoms.” At that day Babylonia—doomed soon to an irreparable fall, and an oblivion unbroken for long centuries—was to the world, a “head of gold.” Agriculture, war, the arts and sciences, early and equally flourished on the plains of Chaldea. Engraved signets and written cylinders, and long inscriptions on bricks and walls, carry us back to very early times. They themselves knew no period when these marks of civilization had not been among them. Their

* *Historical Illustrations of the Old Testament.*

† Rawlinson, *Five Great Monarchies.*

legend was that Oannes,* long before the flood, instructed the Chaldeans in arts and sciences, "so that no grand discovery was ever made afterwards."

Modern wiseacres will tell us of long periods when the race was rising from barbarism. They esteem the men that lived before the Flood as half savage. They reject the teaching that God, making man upright, gave him full possession of language, and a knowledge of written characters, and that the antediluvians were men—as became their long life-period—of prodigious mental attainments. The ancients were wiser. They knew that Wisdom had no human generation, no long babyhood. They taught that Wisdom—goddess full-armed, in celestial panoply—sprung from the head of the king of gods, to the marvel of the hosts of Heaven.

At the head of the Babylonian cosmogony stands not the Flood, but Creation. Their account bears wonderful resemblance to the Scripture story. Darkness, chaos, and water reigned; a man was created named Alorus. This man was produced from the *blood* [the life?] of Belus, and the dust of the earth. Oannes [Enoch?] taught people many arts; at last after *ten* generations men were so wicked that God determined to destroy them. In this period men had lived to immense age. One just man was to escape destruction. His name was Xisuthurus, and he was told to build a floating house. He buried at Sippara the records of the first race. Xisuthurus entered into his ark, and the flood came. When

* Berosus.

it ceased Xisuthurus let loose some birds who came not again. Waiting some days he sent out a bird who returned *muddy*: the third time the bird stayed away, and lo, the Ark had grounded on a mountain.

The earth was still of one tongue when men, despising the gods, built a great tower. When the tower was now near to heaven God by a mighty wind overthrew it, and made men speak diverse tongues, wherefore the name of the city was called Babylon.*

It is peculiarly noteworthy that while the Scriptural history broadly includes the world—the deluge of a world, the genealogy of a world, the advance of a world—the Babylonian tradition speaks only of Babylonian antediluvian learning, a Babylonian Flood, a Babylonian Confusion. These early kingdoms had all the glorious selfishness of young children, who think the world was made when they were, and made for them!

The Chaldean religious system bears a marvellous resemblance to the Classical Mythology; this resemblance is too close to spring from accident, it has led investigators to conclude that the earliest Greeks received the foundation of their religious ideas at Babylon. Nimrod was early deified and adored as Bel-Nimrod. The primal god was Il, or Ra: *Ra* being his Cushite, *Il* his Semitic name, and *Il* being identical with *El*, the root of the Biblical *Elohim*. From the worship of this one God the Babylonians early strayed. From him, as the fount of deity, rose other gods, and with their multiplication

* Niebuhr, *Lect. on Anc. Hist.* Lect. III.; Rawlinson, *Five Great Monarchies*, Ch. VII.

the idea of purity in the godhead fled, and divinities were men, intensified in vice and cruelty.

This little work being designed not to trace the history but the origin of races, we pass now to that upper kingdom in the Euphrates plain—Assyria, with Nineveh as its head.

In this chapter on the Chaldaic races we shall include a glance at those peoples who occupied that part of the world which at the time of Nebuchadnezzar passed under the Babylonian sceptre,* and in addition to these will give a brief glance at the Arabians. These races, as we shall find, were parts of the three great families which peopled the world. We note them first, as remaining nearest the fountain head of migration.

In the eleventh verse of the tenth chapter of Genesis occurs such a note of the dispersion as we have considered in the eighteenth and twenty-fifth verses. Having spoken of Babel, the author turns aside to the migration, saying—"Out of that land went forth Asshur and builded Nineveh, etc." Lange translates here, "Out of that land he [Nimrod] went forth to Asshur and builded," making Nimrod the founder of Nineveh. To this agree many authorities.† Thus they make the original of Nineveh to be Cushitic. That the ordinary reading of the text in Genesis is correct, assented Luther and Calvin; the Septuagint and Vulgate also

* For excellent charts of four early empires see Clark and Grove's *Bible Atlas*.

† Lange, Knobel, Baumgarten, particularly Kalisch *On Gen.*

took this rendering; Josephus* tells us that Asshur, the son of Shem, founded Nineveh, and the Assyrian kingdom. We know that the Shemitic origin of the Assyrians has never been questioned, and for a time even overshadowed its Babylonian neighbor, causing many to doubt the Cushite origin of that city.

Rawlinson's later researches† have convinced him that the Ninevite kingdom was established not by Nimrod, but by Asshur, the son of Shem. The triumphant vindication of this fact, Sir H. Rawlinson considers one of the most shining proofs that "In the *Toldoth Beni Noah*, is undoubtedly the most authentic record we possess for the affiliation of those races which sprung from the triple stock of Noah. It will be by far our safest plan to follow the general scheme of ethnic affiliations which is given in the tenth chapter of Genesis."‡ Those who do follow this genealogical table, have never been put to shame by later discoveries, as, for instance, was Bunsen, after his loud denial of Asiatic Cushites.

Says Niebuhr, in his Lectures on Ancient History, "The fact of the founder of Nineveh being called Ninus in the traditions, is quite in accordance with the common practice; in Genesis the name used is Asshur."

Our most evident and reasonable deduction from all history, sacred and profane, concerning this subject is clearly this: Flying from Babel at the dispersion,

* Josephus, *Antiquities*, Ch. VII.

† *Hist. Ill. of O. T.; Five Great Monarchies*, Vol. I.

‡ *Bampton Lect.* 1859.

Asshur went northward and settled on the upper part of the Mesopotamian valley; Asshur—the man with his people—fled from Babel; Asshur, in the person of his descendants, built Nineveh; Asshur the man, probably founded first the city of Calah,* and established his people in that region; and his Assyrian descendants and subjects carried on his project, and extended their boundaries, building Nineveh as their power augmented.

The early Assyrians looked to Babylon with regard, as their original home, and the centre of their own form of worship; they frequently carried their dead to be buried in Babylonia. The mode of writing of the Assyrians was derived from Babylon;† so was most of their religion. While thus in their prejudices and cosmogony bearing the stamp of their early home, in other particulars they exhibited their affinities of blood. The physical conformation of the Assyrians was Jewish; their descendants in Kurdistan preserve this resemblance, with a muscular development superior to the Jew.‡

In mental characteristics the Assyrian was also like his Semitic brethren.§ He was intensely religious; he had the Jewish sensuousness, that excessive love of beauty cropping out everywhere in the Old Testament history. How Solomon revelled in it; how careful is the chronicler to tell of the beauty of Joseph, of Rachel, Moses, Ruth, David, Esther; of all the heroes and heroines of his story!

* Rawlinson, *Hist. Ill. of O. T.*

† *Ibid.*

‡ Rawlinson, *Five Great Monarchies*, Vol. I.

§ *Ibid.*

The Assyrian sensuousness, unchastened by a pure faith, such as was delivered to the Jews, comes forth gross and material in its exercise. The language of the Assyrians was Shemitic.*

The Assyrian monarchy grew rapidly in strength and in luxury. It was God's ordained scourge upon Israel. The Northern Empire was soon on an equality with the Southern, and eventually absorbed it; the valleys of the Tigris and the Euphrates furnished the conquerors of the greater part of the then known world.

Immediately on their departure from Babel, the religion of the Assyrians seems to have grown more intensely materialistic, and they placed "the great god Asshur" at the head of their Pantheon; they also worshipped Bel as zealously as did the Babylonians; and, indeed, the Assyrian and Babylonian religions were nearly identical. The independent kingdom of Assyria lasted a thousand years; its empire some seven centuries, then "the Median took the kingdom." †

When Ham and his descendants, with the exception of the Nimrodites, fled from Shinar, Canaan, the youngest son, found that his terror of Babel had exhausted itself, and his migrative impulse had been expended, when he reached the fertile and beautiful land which has ever since borne his name. Arriving here, Canaan and the eleven tribes of his descendants spread themselves abroad in the localities which most pleased them: The first-born, Sidon, laid the foundations of a maritime city, which still exists. Jose-

* *Ibid.* Ch. V. (*Second Monarchy*).

† Rawlinson, *Five Great Monarchies*, Vol. I.

plus mentions the Arkites at Arce; Jebus entrenched himself upon those mountains of Zion that were afterwards to be trodden by the feet and bedewed by the blood of One—God and Man. The Hivite sat down under Hermon, with its crown of snow; and most of these families retained their individual inheritance until the establishment of the Hebrew monarchy.

The Bible distinctly sets forth the early Canaanites as of the Hamitic stock. This was boldly questioned by modern authors for a long period; but the most recent investigations have now caused it to be looked upon as certain, quite apart from Scripture statement,* that these people were of the stock of Ham. Bunsen energetically asserts that the Canaanites were Phœnicians—Shemites; but says Sir H. Rawlinson,† “All the Canaanites were, I am satisfied, Scyths; and the inhabitants of Syria retained their distinctive ethnic character until a very late period, and gave way but slowly before other emigrants—Jews, Aramæans, Phœnicians, who were Shemitic.” The Canaanites of the first settlement were “fierce intractable warriors;” the Phœnicians who entered upon their cities were “quiet and peaceable traffickers, skilful in navigation and the arts.” Between Canaanites and Jews was a deadly antipathy; between Jews and Phœnicians there was the amity of common stock.‡ The ancient writers affirm that the Canaanites came from the region

* *Bampton Lectures*, 1859. See Appendix.

† *Journal of the Asiatic Society*, Vol. XV.

‡ Rawlinson, *Toldoth Beni Noah*, Ch. II.

of the Persian Gulf to the Mediterranean coast: their oldest mythology makes them sons of Phœnix and Agenor, and shows them akin to Egypt and Babylonia. Overborne and absorbed by immigrations of other races, their language perished, their letters (if, indeed, they possessed any) also destroyed, their cosmogony used as waste material for upbuilding the religious fabrics of those who came after them, the Canaanites are for us a lost people.

Into the southern portion of the Canaanitic possessions came, not long subsequent to their settlement, a migration of a cognate people, the Philistines. Mizraim had a family of the Casluhim who settled to the east of the Nile, in the Suez region. Out of them went a family known as Philistim—Hamites: fierce, bloody, worshippers of many gods, eventually possessors of "cities walled up to Heaven." They too slowly perished away before the Shemites, like hoar-frost before the sun.

We turn now to that great region of Arabia, where, unchanged as their deserts and their crags, abides a race which went out from Babel.

When the world's great marching orders rang from the passing LORD into the hearts of the children of men, we have seen how Asshur fled to the North. Another branch of the Shemites started almost directly for the South.

Joktan, the son of Eber, was the prince of thirteen tribes, brother to Peleg. Joktan possessed many of the Nomad instincts of the race of Arphaxad. Asshur, his kinsman, led out a host full of ambition, hot in war, luxurious in tastes, ava-

ricious of the conqueror's power, fathers of great cities and renowned palaces. Joktan headed an emigration less brilliant, but far more enduring. To him the breath of the desert, full of quivering fire was life and delight; his were the traders, and the caravans slowly creeping over the long wastes of sand! His were the shepherds with their flocks; his the granite fortresses of Arabia the Rocky; his the fragrant spices of Arabia the Happy; his Sheba and Ophir, sending gold to Solomon. His are to-day the swarthy guides, and the camp-fire, with its tale of romance.

As there were Asiatic and African Cushites, so there were Shemitic or pure Arabs, *i. e.*, the Joktanidæ, and Cushite Arabs, who probably entered the peninsula at a later day. These latter were the hosts of another Sheba, and Dedan, the last mentioned descendants of Cush;* these settled by the Persian Gulf, and are supposed to be a second immigration, though they may possibly have appeared there at the first dispersion.† The descendants of Ishmael and of Abraham by Keturah also made part of the Arab tribes at a later day.

Under the Saracenic Caliphs, the Arabs reached a wide dominion in Africa and Europe. The Arab tongue is rich and copious. Arts, sciences and literature have been cherished by them, and Europe ‡ has long been in their debt for a revival of letters and inventions. Descended

* *Gen.* VII.

† Rawlinson, in *Bampton Lect.*, 1859; also, *Toldoth Beni Noah*.

‡ Crichton, *Arabia and its People*, Ch. XIII.

from holy Eber, and from the Abrahamidæ, the religious instincts of the Arabs were monotheistic; they are naturally a devout people, who

“See God in clouds, and hear him in the wind.”

The Rechabites furnished a lesson to God's people. Superstition finds, however, a chosen home in their hearts, and they yield homage to their glowing constellations. Among the Cushite Arabs a gross idolatry prevailed.

Yet another descendant of Shem occupied the portion of territory which we have under consideration: Aram, the patriarch of the Aramæans, the father of four tribes enumerated for us in Gen. x. 23. (*Mash* is considered a mis-translation for *Meshech*.*) The Aramæans occupied the highlands between the Tigris and the Mediterranean, the country now called Syria. Some of the earliest branches strayed into Palestine, and were subsequently overpowered by Hamites: here was Damascus, the ancient city, and here, in the land of Uz, lived the patriarch Job. From the Book of Job we should infer that Aram and his children for a number of generations held the divinely delivered worship of their ancestors. Baron Larrey, in his work on anatomy, regards the Syro-Arabian race as the model of physical perfection.

Elam, the eldest son of Shem, settled not far from his brother Asshur, on the east bank of the Tigris at Susa. The first Elamites were, after several centuries, overrun † by Cushites (Cisseans) from

* Rawlinson, *Toldoth Beni Noah*.

† *Ibid*.

the Babel district; but until the time of Strabo, the Shemitic line of Elam was held distinct from the Hamitic invaders. Out of Elam grew the great Persian monarchy: here stood Sushan the palace; here flowed the river Ulai; here Esther reached a throne. Out of Persia came deliverance to Israel; hence went the freed captives home, loaded with gifts to build the Temple of the Lord. And notably this is the only one of the nations who of old fought against the Jews, which has in the nineteenth century an independent kingdom, growing in strength and enlightenment.

Hitherto we have found Hamites and Semites in this territory spreading about Shinar. We come now upon a migration of an entirely different race: Madai—the Medes—the third son of Japheth. "Here," says Rawlinson, "is no room for doubt."* The Medes were of the principal races:† Berosus records a very early conquest of Chaldea by them. Tradition speaks of a powerful Median race, before Abraham left Ur. Philology also lends her light, and finds in the very earliest records of Chaldea of the "Four Tongues," the ineffaceable mark of Japheth, the Aryan root, the very term Aryan itself.‡

Of the sons of Japheth, the latest researches and discoveries have shown that into the heart of Madai was poured the fullest migrative impulse. We shall find the traces of the Median wherever we look in the world. The first power of

* *Sunday Mag.*, 1869.

† Bunsen, *Egypt*, Vol. III.

‡ Rawlinson, *Five Great Monarchies*, Vol. I.

the Mede waned for a season before the splendor of Babylonia; its glory rose again upon the fall of Assyria.

We meet in the myths of the Greeks the shadowy memory of Javan's elder brother and his sons—*Medea* and *Andromeda*—legends older than Homer, reminiscences of household names, when all the sons of Japheth lived under their father's roof! We have here only to suggest the dispersion of the Medes: we see Madai take his first flight, going far from his brothers, and settling on an Eastern mountain-land. We leave him here, but shall hereafter find that his heart did not repose. The migrative impulse was "like a fire in his bones." His indeed were "tribes of the wandering foot, and weary breast," and to this very day we find his sons circling the globe in their straying, forever unable to find a home; people concerning whom one feels, that either at death they must be entirely transformed by the exclusion of the migrative passion, or that the heavenly land must have endless reaches, where these constitutional Nomads may wander forever!

NOTE.—The migrations of the Hebrews lie apart from the Babel dispersion. The first of their pilgrimages began in Eber. Peleg seems to have continued it; Terah received an absolute command of departure; Abraham heard the marching orders given to his father, "and they went forth to go into the land of Canaan, and into the land of Canaan they came." We find Abraham going twice to Egypt through the Philistine country; his descendants under Jacob repair to Egypt, and are there in bondage. Under Moses they are marshalled to go to the land of their inheritance, which is lying in the possession of the Cushites. We mark the gathered host, the wondrous flight, the last national migration recorded in Scripture. We follow the forty years

of wandering, and see the Hebrews poured forth upon the cities of the Canaanites, a new migration, sweeping away old landmarks, conquering citadels, absorbing or rooting out the first inhabitants. When they thus settled in Canaan, they became neighbors to a tribe of their own kindred, who at some unknown period overcame the Cushite settlers, and took possession of Sidon and Tyre, and became the great pioneer traders of the world—the Phœnicians.

CHAPTER IV.

THE MONUMENTAL LAND.

“Till then, by nature crowned, each patriarch sat!
King, priest, and parent of the growing state.”

THE world's first masters were Hamites. The youngest son of Noah took Africa for his possession; a realm that “has filled a third part of the earth with its irrepressible negroes, its fame, its woes, and its varied wealth.”*

It was a long and dreary journey which these early men undertook. “They braved the perils and privations of travel across an unknown desert; the terror of an invincible power awed their spirits; nor were they ever allowed to rest until they had reached the utmost borders of a land, which He who pursued them had destined them to populate.”† “Hither they came, these Fathers of ancient Egypt, at the first dispersion of mankind, and the civilization of the Nile land was derived from the banks of the Euphrates.‡

During their flight the Hamitic host had dwindled a little. Canaan and his many families tarried by the Jordan, a race doomed to slavery and extermination; Mizraim, the *genius* of that early age, stayed *his* step, when he found a

* Prof. Smyth, *On Equal Surface Projection*,

† Wm. Osburn.

‡ *Ibid.*

land of food, a land of brick and mortar, granite and limestone. In this land he built the altars of the setting sun ; he ordained the reign of culture. Here were the papyrus and the rock for his writing ; here his building might defy time ; here his language and his realm and his monuments might grow with equal pace, and here, when his day was done, he should fail away before the breath of the Almighty, smitten by a mysterious decay, and age after age should go to read the history and the epitaph which he had left recorded above his own grave. Mizraim had not been long in his new territory when the Casluhim line of his family recrossed the Isthmus of Suez, along which they established themselves on the track of the mighty caravans that were to come and go between the East and the West. Out of this family the Philistim divided before Abraham's day, and settled between the Isthmus and Canaan.

We see Mizraim standing between Cush in Ethiopia, and Nimrod in Babel. From Babel he had brought away his civilization ; to Cush he looked as his elder brother and his religious head ; for it is a remarkable fact that the earliest Egyptian monuments exhibit frequent scenes of religious intercourse between the Egyptians and the Ethiopians, or Cushites, and in these the priestly superiority is indicated as belonging to the Cushite.

Living not far from the Flood ; having heard from the lips of his own father who *was* " a great part " of what he *told*, of the pre-diluvian days and wonders ; with the awful catastrophe of Babel, its confusion, its division, its flight, in his own ex-

perience, shall we wonder that upon the soul of the early Mizraite rested an intense terror of the supernatural? This terror, religion, superstition, blending of all, lay upon his spirit like a mighty weight: his material nature could not ascend the lofty altitudes of faith, where Shem and Eber trod in a diviner air; the religion delivered by Noah had been too sublime, too mystic, too pure for the gross mental grasp of Ham and Mizraim; the idea of an unseen God, dwelling in light inaccessible; out of reach of the eye but within reach of the voice, yea, even of the *thought* of man, was too subtle for Mizraim to retain. To him the sun became a god; the moon rose for him as a divinity; the five planets lit the midnight, and were deities. All these deities he must worship and appease, lest upon his new home should fall some other Babel blow; and yet in these early days he set up his temple, smooth, square, undecorated; his altar rose with no graving tool laid upon it; the principle which Noah had inculcated, that it was sin to materially represent the unapproachable Deity,* dwelt in the souls of the primitive Egyptians. Whencesoever then might come to these men a religious teacher, apostle of a broader faith, especially if he brought his light from its primal sources, in Shem's household, he would be welcomed and followed by the Mizraites in any plan which he proposed to obey or to placate the Divinity. Mizraim founded first the city of On, or Heliopolis, dedicated to the sun-god.

* C. P. Smyth, *Life and Work at the Great Pyramid*, Vol. III.

Immediately after his death Mizraim was deified, as was Asshur. As new cities were built they demanded new particular gods as patrons, and over the land crept the hideous leprosy of polytheism. The impure idea demanded the impure symbol; now they had idols of wood, stone, metal; now the beast and the reptile became the type of the god; now were the Egyptians grown more loathsome than other races in their religious belief. But we anticipate: this was the slow climax of generations. In Egypt Architecture was born; here is the fatherland of History; this is the native place of settled Governments, and an organized body politic.* Earth's oldest chroniclers found Egypt hoary, and left her in her own fabulous antiquity.

The religion of Egypt, when it had succeeded in exhibiting all the evil of the heart, run riot in its own devices, remained for ages unchanged. Century after century "they poured out their drink offerings to the Queen of Heaven." Theirs was a religion of self-justification; of ritual; † they had dim glimpses of God's Unity and Trinity, also of the incarnation of Deity, in Thoth or Hermes, the guide of souls. So also did the Mizraitcs believe in a future state, in the immortality of the soul, and in rewards and punishment of deeds done in the body. Their holding these doctrines of which natural religion does not hint, and at which man unaided does not arrive, points which were delivered to Adam by God, and handed down through

* Rawlinson, *Historical Illustrations of Scripture History*.

† Osborn, *Antiquities of Egypt*, Chs. VI., VII.

Noah and Shem, is one of the striking proofs of the *unity* of the human race, according to the Scriptural account. The monumental records of Egypt tell us that both its cosmogony and its language had Shemitic affinities; history and philosophy here lead us back to the same point from which revelation sets out.

Almost the earliest monuments of Egypt, and certainly by far the most wonderful, is that pyramid called *par excellence* the Great. Around this cluster endless investigations and endless discussions. It is the great landmark of Egypt to the traveller of to-day; it was the great landmark of Egypt when Abraham went to sojourn there.

As the Egyptians were builders at Babel, and evidently built on continuously after they reached Egypt, there is every reason to suppose that their standards of measurements by which this pyramid was carefully erected, were similar to the Babylonian, the Asian, the religious idea prevailing when the pyramid was built was almost a pure monotheism, as we can see from the account of Abraham's visit, when the Egyptian king speaks of and regards God in almost the same way as does Abraham.

Prof. C. Piazzzi Smyth places the dispersion at Babel 272 years after the Deluge, and the building of the Pyramid 358 years after the Dispersion.* From various statements in ancient history, Prof.

* See a small catalogue of Pyramid Photographs, published in 1874, with several paragraphs of information relative to the Pyramid. Some other authorities make a longer interval between the Flood and Dispersion, about 410-440 years.

Smyth gathers, that in the Pyramid building the Egyptians had encouragement and instruction from some non-Egyptian people; that the Pyramid is not Egyptian in its *spirit* but Sethic. It is monotheistic in its idea, and memorial in its intention, not in the manner of a tomb, but of that witness-pillar set up in the fear of the Lord between Abraham and Abimelech. As the witness-pillar between two men was small, unremarkable, and perishable, the witness-pillar between God and a great nation was mighty, mysterious, imperishable.

The remarks of Prof. Smyth are so unique and interesting that though they just hint at a theory which he has not yet fully developed, we venture to quote them.

“Historically, we are informed by Josephus, that in the earlier ages of the world, the sons of Seth, in antagonism to the descendants of Cain, did go down into Egypt—the land of Siriad—and there erect a stone monument replete with astronomical truths which they had learned by the Divine aid. We learn next from Herodotus, that a shepherd-Prince, or Palestinian, or Sethite, Patriarch, with his people and flocks, abode in Egypt at the time of the building of the pyramid, apparently to further its erection. From Egyptian history came the information that a shepherd king and his people, after being long in the land, left Egypt in a body, when the great pyramid was finished, went into Palestine, and built the city of Jerusalem and lived in it. Whence, with other details gathered from the Bible, the conclusion we reach is, that this shepherd-king, of the line of Seth, who abode in Egypt, only to see the Pyramid complete, can be none other than that Melchizedeck, king of Salem, to whom in his honored age, even the patriarch Abraham gave ‘a tenth of all the spoils.’”

These conclusions drawn by Prof. Smyth are exceedingly interesting, and

much more reasonable than some other theories which we have heard advanced, though upon Rabbinical authority, as, that Melchizedek, since he assumed the right to bless Abraham, must have been no other than Shem himself. Melchizedek was doubtless of the house of Aram, the youngest son of Shem. Before the sons of Canaan had fully spread themselves out in the land of Palestine, a Shemite settlement was made by members of Aram's family, in places afterwards conquered by the Canaanites. Thus, probably, Melchizedek established himself in Zion, the mount to become so famous and so holy, and called a possession on which he entered so freely, *Salem*, "Peace." In after years Jebusites are there; these are sons of Ham, not peaceful, but *treaders under foot*. They name their homes, not "Peace," but vaunt its position as a garrison town—*Jebus*. David, Shemitic king, unites the two: Jerusalem, "Garrison of Peace."

But if, indeed, by the aid of a Shemite, the Great Pyramid were built as a monitor of the early revelation, of the monotheistic faith, of the mercy and judgment of the Creator; within a few generations its meaning and its warning perished out of the Egyptian heart, gone after other gods. Solemn and grand it stood, in that clear light; lofty, between the desert and the stars; a witness that man had abandoned his early opportunities, that Mizraim had destroyed himself.

The families of Egypt were enumerated as eight, by the Mosaic genealogist. We have seen the Casluhim settle upon Suez; the Philistim remove beyond them; the

Naphtuhim probably were fixed about the Mareotic Lake,* between Goshen and Shur. The Pathrusim were the Egyptians of Upper Egypt, having Thebes for their capital. Ultimately these became the ruling branch of the Mizraite family, absorbing the rest: the Capthorim were *not* of Crete, as some suppose,† but of a district north of Thebes, nearest neighbors of the nations of Cush.‡

* Rawlinson, *Toldoth Beni Noah*, Ch. V.

† Clark and Smith's *Bible Atlas* marks Crete for Capthor.

‡ Rawlinson, *Toldoth Beni Noah*, Ch. V.

CHAPTER V.

THE ETHIOPIAN RACES.

“Here dwell the Apostate brotherhood consigned
To everlasting durance; here they sit,
Age after age, in melancholy state,
Still pining in eternal gloom, and lost
To every comfort.”

IN Babylon and in Egypt Ham had his day of power. During some centuries, the world was under Ham's feet; God gave him his chance first; he had fair opportunity to show what the earth would become under the domination of the Hamitic idea. In his hour of supremacy, Ham took his brother Shem captive, in the line of the Hebrews; and made the Joktanidæ sink into mere traders and supernumeraries. During this period Japheth seemed to have lost himself in his wanderings; to have been swallowed by the waves, or devoured by tigers in the jungle. His little light flickered in Media, and there were rumors of stray Japetidæ in other localities; but virtually Japheth was dead, and Shem was in bondage.

“This is your hour,” said the Creator to Ham. It proved to be the very “power of darkness”—“darkness covered the earth, and gross darkness the people.” Now was it distinctly shown that mere letters, unsanctified by revelation, have no high moral power. Architecture can as easily become the priestess of the

devil, as the handmaid of the Most High. Art and inventive genius consecrate themselves on the altars of the false, and seizing the soul by either hand, guide it downward to perdition, if Art and Invention have not been the pupils of that divine Wisdom, "which was set up from everlasting before ever the earth was."

Ham was the father of Egypt, of earliest Chaldea, of Canaan, of one branch of the Arabs. The world has accepted freely these sons as part of the family of Adam; but Ham going into farther Africa, sent forth numerous tribes, whom the world, in its later wisdom, refused to consider of the Adamic family.

Here—happy idea!—were beings between men and brutes, or a lower grade of men. There was something less than of Noachidae about them; their brains were different; their souls were different; their bodies were different. These were men not of like passions as are we; these were mere inferior-Troglodytes! But Science, sending forth two discoverers, Anatomy and Philology, destroyed this beautiful hypothesis. Said Anatomy: "As it is absurd to maintain that all varieties of swine have not descended from the wild boar,* and as it is madness to declare that a poodle and an Esquimaux dog are not of the same species, so is it madness to deny that all men, even these Africans in question, are not the offspring of one human pair." And, remonstrated Philology, "all dialects, even the most meagre and monosyllabic, are dialects of one speech, now lost." †

* Blumenbach, and Lawrence.

† *Petersburg Academy Journal*; also Kalproth.

Now that we, in our researches in migrations, are going deep into Africa, it is comforting to know that we are not going outside the limits of our race! We shall find men ignorant, ugly, degraded no doubt, but what humanity must eventually become if apart from revelation!

The centre of Hamitic history presents to us a succession of barbaric splendors, wet with blood, and lit with fire: struggling now to the light in the individual, ever falling lower in the national. Outside of this centre wander away dreary, unhelped, demoralized tribes, going so low toward the brute, that you look on them and wonder that in the early childhood of history, these stood even representatively by Noah's altar of burnt offering, and as the sweet savor floated toward the Asian skies, beheld a "bow in the cloud." The ages when we behold him are ever burdened with the "agony of Kham."* The writer of the genealogy contained in Gen. x. applies the word *Cush*, not only to the Cushites proper, but to their kindred in Arabia and Chaldaea.†

While there was a wide and increasing difference between the languages of the Hamites and Shemites, there was also an obvious relationship between them; they were cognate tongues; and the North African dialects to this day bear the Shemite mark, and are called sub-Shemitic. This, as we shall see, was partly due to a subsequent intermixture of Shemites, with the Cushite tribes.‡ Cush, elder brother

* Bunsen, *Christianity and Mankind*, Vol. IV.

† Rawlinson, in *Sunday at Home*, Feb. 1869.

‡ *Bible in Every Land*, Map No. II.

of Mizraim, settled immediately south of Egypt, in modern Abyssinia. His country appears in ancient history, both sacred and profane, as Ethiopia. Herodotus tells us of Eastern and Western Ethiopians; the former in Asia, the latter in Africa; and in his day these two branches were physically distinguished. The historian notes that the Asiatic Cushites had straight hair, the African, close curled hair: we have already seen that Nimrod and certain Arabian tribes were descended from Cush. The ancients had a very indefinite idea of the extent of Ethiopia; to them it stretched everywhere south of known lands, spreading out even to India!

The Cushites at one time had famous and wealthy cities: they were warlike, and frequently in alliance with the Egyptians. The religion of Ethiopia was a gross idolatry, "the worship of Ammon and his kindred deities."* In the Old Testament history we often come upon the names of Ethiopians, as Tirhakah, the mighty monarch; and Zerach, with his armies. Josephus, and the Abyssinian legends, unite in claiming that queen of Sheba who visited Solomon, for an Ethiop queen; and as there were Cushite Arabians at one Sheba, the dominion of Ethiopia may have extended over them, and the queen of Ethiopia, with her gold, her ivory, her profusion of gifts, may also have been queen of Sheba, and have reached Jerusalem from her nearest capital. In the New Testament we get another glimpse of Ethiopian royalty, and

* Kitto, *Bible Encyclopedia*, Art. *Ethiopia*; Jacob Bryant's *Mythology*.

see Candace's treasurer going homewards in his chariot.

Phut, the third son of Ham, has occasioned many contradictions among the learned: that he accompanied the migration into Africa all admit: Josephus and the Septuagint place Phut in Libya, in the region now known as Tripoli; Kalisch finds him on the Delta; Rawlinson between Abyssinia and Egypt, in Nubia. The most recent researches in anatomy and philology point to the ancient theory, and show us the original Libyans as kin to the Egyptians, Ethiopians, and Canaanites—in fact, exactly this lost brother, Phut. There was ample reason for Phut's geographical disappearance. His kingdom moved very slowly toward strength and civilization; his chief distinction was in archery, and his emblem was the bow.

About eight centuries before Christ, an enemy came upon Phut. Lud,* the fourth son of Shem had taken refuge in the Armenian mountains, above his brother Asshur, after the Babel dispersion. The Ludim were a warlike, energetic people, renowned as horsemen. At the date we have mentioned, led by choice, or by force, the Ludim left their mountain fastnesses, rushed across Syria and Suez and Egypt, and established themselves between Phat and his brother Mizraim.

These Ludites, sons of Shem, received from the Egyptians many of their customs and opinions; they gave to the

* See Rawlinson, in *Sunday at Home*, 1869; and Kalisch, *Com. on Gen.* Note how the theory of Kalisch reconciles the doubts of Rawlinson.

weaker race of Phut much of their own language and blood, infusing a strong Shemitic element into his daily life. But migration was the ruling passion with the Ludites; they sent inhabitants into the Balearic group, and to several other Mediterranean isles,* then they spread out into the Sahara, and occupied the oases. On, on, went the march of Shem's restless son, across the burning continent. He came to the sea, but the mastering impulse was upon him still; there were islands beyond, and he took possession of the Canaries.† As his distant progenitor had been a shepherd, so this wanderer was a keeper of flocks. He had learned of Mizraim to embalm his dead, and his mummies are laid up in rock tombs upon Teneriffe.

And now have we lost them? Are their wanderings ended? Science, "busy here and there," makes a fresh discovery. Retzius, one in the first rank of ethnologists for discovering race affinities, assures us, that the Guarani of Brazil are true Guanches of the Canaries. How did they reach Brazil? Discoveries in deep-sea soundings are more and more clearly demonstrating that in most ancient times a chain of large islands, reefs and banks, stretched from before the entrance to the Straits of Gibraltar south and west, Bermuda, the Azores, and some of the Caribees being their yet unsubmerged summits. Without accepting any of the wild theories set forth in the book *Atlantis*, we can yet feel assured that within a

* Prichard, *Natural History of Man*. Appendix.

† Prichard, *Eastern Origin of Celtic Races*.

thousand years from the flood, islands now lost, spread fair and green on the bosom of the Atlantic, and made the peopling of Eastern America possible from the Spanish and Barbary and Canary coasts.

Only a little while ago lost relics of Phut's race—the wonderful Guanches—climbed to the top of Teneriffe, to visit an astronomer* there, having heard that he had discovered goats in the moon! Doubtless the impulse of migration was yet upon them, and if goats—indispensable goats—*had* been seen in the moon, the Guanche would have found some means of getting there!

While we consider the loss of Phut,—a small loss to the world, after all!—let us notice that the Phœnicians—Shemites—dotted the north coast of Africa with their trading stations, so far as the Pillars of Hercules—Tartessus. The ancients called the Carthaginians *bi-lingual*, because they spoke the Libyan of Phut, and the Phœnician of Shem—Berber and Hebrew.†

Having remembered that Canaan remained in Asia, we have now accounted for the four sons of Ham. We have also seen how Mizraim disposed of the greater number of his descendants; his third family, the Lehabim,‡ are supposed to have gone into Libya.

To Cush fell a widely extended territory; great wealth, poorly used; a numerous people, wielding very little in-

* Prof. Piazzi Smyth, *An Astronomer's Experiment; Life above the Clouds.*

† See Prichard, *Nat. Hist. of Man.*, Vol. I.

‡ Kalisch.

fluence among the nations. The first city built by Cush in his new home was probably called Seba, or Saba, from the name of his elder son—(we see this custom originated by Cain.) Josephus tells us that until Cambyses changed Saba to Meroë, the name of the capital of Ethiopia, from its first foundation, had been Saba. Several of the sons of Cush crossed into the Arabian peninsula, and wandering along the coast, established settlements even so far as Raamah and Dedan on the Persian Gulf. These became noted among the nations of old for wealth and luxury. Sabetechah, the youngest son of Cush, has by some been identified with Zanguebar or Negrita, on the authority of the Targum of Jonathan.*

During nearly four thousand years the sons of Cush have been slowly wandering over the torrid, monster-infested plains, and mountains of Africa. They are divided into an almost infinite number of tribes, possessing an equal number of dialects, some of them of the most imperfect and rudimentary kind. The sons of Cush have been retrograding in speech. Having few lofty ideas, their minds dwarfed by the loss of that revelation which enlightened their elder brethren, they needed age by age fewer and fewer words to express themselves. Living as savage wanderers, their dialects became continually more diverse from each other, and more contracted in themselves. *Multæ terricolis linguæ, cœlestibus una.*

Two great kingdoms rise for us in Africa after Egypt wanes—Ethiopia, and Abyssinia. Ethiopia shines with a lurid

* *Ibid.*, *Com. on Gen.*

splendor, suffers dim eclipse, and from the days of Augustus Cæsar and St. Luke fades out of sight ; the vanishing chariot-wheels of Candace's treasurer are our last glimpse of Ethiopia.

Abyssinia grew under the sway of Cushite Arabs, who came upon the Agaazi element, first brought into the country from Sennaar. The Abyssinians are therefore a mixed race, with a mixed speech, but among them we find the Amaara, remnants of the very first Cushites—a nation and a language so old that they are called *Troglodytes*. The progress of migration seems to have been from Ethiopia down the South-eastern coast, through Shangalla and Galla-land ; the people, as they wandered farther from the first settlement, becoming more degraded in their religious ideas, and consequently in their morals, losing their culture and their architectural genius. They have none of them fallen so low as to deny, or to doubt, the existence of a god ;* they left that depth to sons of Japheth ; otherwise they have exhibited to the last degree man's capacity for deterioration.

All the races of Africa retain traces of the early religious faith. They own one greatest god, who dwells beyond the sky ; they believe also in a malicious evil deity, capable of doing them harm, and who must be placated by offerings ; they hold the immortality of the soul, and two states after death. A belief in charms, spells, witchcraft, and astrology distinguishes them, as it belongs to all false religions. Such belief is the product of man's soul disturbed in itself, and apart

* Prichard, *Nat. Hist. of Man.*, Book III. Ch. V.

from the peace of the true faith. Most of the Negro tribes believe themselves, and all created things, to be the handiwork of the good god to whom they pray; their ills come from the evil being, to whom they sacrifice. Some tribes have the tradition of an evil *Serpent*; others of the *Son* of their Great God, who is their friend, and Mediator with his Father.*

Prichard concludes that all the tribes in Africa are of the descendants of three, or at most, four great families.† The most northerly have only an admixture of Hamitic blood, being of Syro-Arabian stock. The true descendants of Ham in Africa he concludes to be the Galla families, and their cognate tribes, to the east and south of Abyssinia; the next and more widely dispersed family he finds in South Africa, from the equator to the Southern tropic: another line of families he considers may be found in Soudan and Guinea, and Senegambia. But there is yet a fourth family to be found about the Cape of Good Hope, and the Orange River.

That great island of Madagascar, which lies east of Africa, may be regarded as the last outpost of Polynesia. Here, very anciently, were certainly immigrants from the African Continent, and these have since been invaded by wanderers, coming from the eastward, from the isles of the Indian Ocean. It has not yet been determined—perhaps may never be—

* Oldenorp on *Negro Psychology*; also, Christopher Proppen, Author of a *Grammar of the Accra Language*.

† *Natural Hist. of Man*.

whether passing out of Madagascar, restless Africans reached those distant isles south and east of their continent. Probably Ham did very little toward peopling Polynesia, and has, of his own free will, very seldom strayed out of Africa. It took very many centuries for the Hamites to spread themselves from Cape Bon to the Cape of Good Hope, from Cape Verd to Guardafui. Perchance by this time the grand passion of migration had died to a feeble and fickle unrest.

There are to be found in North and South America—apart from the negroes of the United States, who are historically accounted for—*spots of black natives*. These are the Charruas or Guavans of Brazil, the Black Carribees of St. Vincent, the Jamessi in Florida. Balboa found a black tribe on the Isthmus of Darien in 1513. Negro-loid faces are depicted in South American carvings. The method of their migration has already been suggested.

CHAPTER V.

INDIA.

“ Ample was the boon
He gave them, in its distribution fair
And equal, and he bade them dwell in peace.
Peace was awhile their care. They ploughed and
sowed,
And reaped their plenty without grudge or strife.
But violence lies never long asleep.”

THE hunter tracking his prey, the savage pursuing his victim through pathless wastes, follows sure-eyed, certain, perhaps faint, indications—dents in the soil, the slight displacement of stones, the breaking of twigs and leaves. The bloodhound follows by scent.

From the earliest times, the three grand parental races which have moved across and populated the world, have left their certain traces behind them—by their architectural remains we can follow their way.

The Hamitic races were the first and most ardent of the world's builders. Great strength, endurance, accuracy, and majestic proportions, characterized the Hamitic architectural idea. Ham left the pyramid for his exponent; but he built many cities and many temples. His, however, was the doom of decadence; as his sons spread abroad, their building idea perished away.

The Shemites were primarily never a building race.* They went to school in

* See Fergusson, *Hist. of Architecture*.

Egypt for several centuries; also they had especial inspiration for two kinds of buildings;* but with all this human and divine aid, Shem never became as a builder anything more than a copyist: building walls for his protection; palaces for his kings; cities for his traders; making nothing to outlast himself. Ruins such as strew the Tigris plain are all the world-heirs of Shem's building. We call Ham therefore the Monument-builder; Shem is the Palace-builder; Japheth is the Mound-builder.

Japheth, after the migration era, took perhaps a doleful view of life; his early days were hard days, and his highest idea of building was to build a tomb. Wherever Japheth has gone, we track him by his mounds. Time spared the Great Pyramid because he could not conquer it; Time spared Japheth's great tumuli because he mistook them for works of nature! Japheth, in his first pause in flight, takes breath at Sardis. We are on his track, we mark his delay by the tumuli beside the Gygæan Lake! † At Ilion, at Tantalais, at Smyrna, in Greece, in Italy, in France, in Wales, in England, in Ireland, in every successive migrative "spurt" westward, we track him, by his mounds, by his circular buildings. But Japheth had an even greater Eastern flight, and still we follow him by the same sign. Media, India, China, the frozen North, ‡ the New World's wilds, the heart

* The Tabernacle and the Temple.

† See Prof. Piazzì Smyth, *Age of Intellectual Man*; chapters on *Circular Builders*.

‡ Mounds in Kamchatka. See Bush, *Reindeer, Dogs and Snow-Shoes*.

of great forests, the course of great rivers, Northern, Central, Southern America, far down to Patagonia, all bear impress of Japheth's migrations. If he had wished to hide his footsteps, he should have ceased building his mounds.

It has been no very difficult task to sketch in outline the wanderings of Shem. The impulse of migration did not press him sorely ; except in the Elamites and Ludim, Shem did not go far, and the Elamites and the Ludim moved mostly in straight lines. To follow Shem's migrations is easy ; to follow his final *dispersion* would be impossible. In his migrations God kept Shem within a small circumference ; in his last dispersion. He drove him like leaves before a mighty wind, abroad in all the earth. Neither has it been hard to pursue the course of the Hamites in their dividings. The sea set bounds for most of them, and hemmed them in on every side.

But leaving Shem and Ham, we have come now to Japheth—the world's great wanderer. Here is the man of unrest, and the man of progress : Japheth is the world's true peripatetic philosopher ; his is the knowledge which increases by running to and fro. Japheth's is the line of progress in art. The mournful builder of tumuli has become the world's great artist and architect. Japheth is the expounder of the beautiful ;* Japheth is the father of princes, and the founder of kingdoms. Even Religion when it came to Japheth became a travelling religion ; Japheth got his gospel with a "go" prefixed

* Bunsen, *Philosophy of Universal History*, Vol. IV.

to it: "Go preach." When Ham meets the ocean he has found his limit; the migrative impulse drives him no longer; but when Japheth comes to the sea, the fiat thunders louder than ever in his ear, "Go!" Japheth finds a huge mountain range over his track; he burrows under it like a mole—tunnels the barrier. He finds an isthmus delaying him; he cuts it in twain, and produces a river. He finds an ocean; he makes his ships an upper bridge, and his telegraph a nether bridge for it, where the tangible and the intangible can cross it by their separate ways, forever. He lays a railroad in a desert, and makes a highway in a jungle. He wearies himself essaying to traverse the fields of air. Shem's hand wavers and he lets fall the light of his revelation; Japheth's hand seizes it, and holds it aloft over all the world. Ham's oracles become dumb, his works cease to utter a voice, and Japheth rises up and expounds them.

Following, then, this wonderful pilgrim, from the depths of his darkness into light, and from his bleak and uncertain childhood into his magnificent maturity, will be difficult indeed. For centuries the world's great scholars have been busy re-tracing the early migrations of Japheth, pursuing him in history, philology, anatomy, architecture, and yet there are many links wanting, and many long reaches without a footprint to complete the evidence.

At the very beginning of Japheth's course difficulty assails us. Shem's sons kept within a known circle; Ham's tribes moved from Babel in one great body; Japheth however, in the very first migrative

panic, fled three ways, east, west, north : Shem and Ham lived within the scope of the earliest genealogist, and in the range of earliest records ; thus their original names remained to a great extent by them, to mark them. But many of Japheth's names have changed, or perished, and the very oldest lines of his children come to us often in strange guise.

"These," says the Mosaic table, "were the sons of Japheth: Gomer and Magog, and Madai and Javan, and Tubal, and Meshech, and Tiras." Here are seven great Japhetic lines announced. It is a very significant fact that *two* of these seven nations of Japetidæ, are followed in their subsequent dividings—Gomer and Javan—and these two are nations, which lived, as we may say, outside of the circle of the Mosaic annalist, and which were in his day almost as lost, or utter barbarians, without influence or promise in the world.

Hellas, who was to rise as a glorious young god in the earth, music on his tongue and inspiration in his eyes ; Hellas, from whom two empires were to grow, sire of the prophets of the beautiful, and of that iron kingdom that should rule the world, what was this Hellas in Moses's day, a thousand years before Herodotus took up the pen ? And what, in that day, was Gomer ? Unheard of then, the tribes of Celts, whose mighty fingers were to undo old Rome's clasp on her sceptre, and to circle the world with their devices. What, but a chill forest full of savages, was the German Land in Moses' day ? If we were to believe all the other verses of the *Toldoth Beni Noah* to be human tra-

dition, and human learning, we should stop at these two, which dwell on tribes then so exceedingly insignificant, afterwards to be so potent, and say, "Here are the prescience and the decree of God."

The *Toldoth Beni Noah* traces the genealogy of the races of the world, because it is a document which broadly belongs to all the world. But it is one of a series of documents concerned primarily with the history of the Church of God ; and it deals especially with those persons and nations who had influence to make, or mar, in that Church. Thus, we find peculiar prominence given to Egypt and to Babylon, each of which held, for long periods, the Church in bondage, and which, as to territory, lay almost on either side the Church's promised inheritance. To Joktan too, is given an important place, because, by blood and by intercourse and neighborhood, the Arabs and the Hebrews were closely allied. Moses, merely as an acute historian, *might* have caught a glimpse of these relationships of Babylon, Egypt and Joktan, to the Church, when all the Church was embraced in the Hebrews ; he might also have realized the bearing of these three in the world of their day ; but when he comes to deal in like manner with Gomer and Javan, the most unbelieving must pause startled, asking, Whence had this man wisdom ? Does he write of the races of Gomer and Javan, merely because of their influence upon the world, as leading nations, as warriors and philosophers ? In his day Gomer and Javan had none of these distinctions. How knew he that the hand of Hellas should hold the helm for ages ?

that the Grecian mind should, like a king, mark its broad-arrow on the world of mind forevermore. How did he know that where "Gomer's bands" should march, their goings forth should be as the sun rising, and in them should be the new life of humanity, the breath of liberty, the stride of progress, the primacy of conscience?

But we believe that there was more than this in the record. The Spirit of God dictated this notice of Javan and of Gomer in the chronicles of the Church because of their future inseparable connection with that Church. While the Old Testament was given in the tongue of Heber, the New Testament came in the speech of Javan. The Shemite tongue served at the altars of the Old Dispensation, the Japhethic fills the pulpits of the New. The missionary work of the Gospel is mainly carried on by the children of Gomer. It is theirs to cast up in the deserts a highway for the Lord. As the son of Zacharias was the messenger before the face of Him who came for an advent of humiliation, so the sons of Gomer are the messengers to prepare for His advent of glory. When we see all this history wrapped up in the third and fourth verses of the tenth chapter of Genesis, we can but say, "This is the finger of God."

Javan and Gomer are then the chief members of the family of Japheth: next to them stands Madai, then Magog.

Three of the sons of Japheth were Tubal, Meshech and Tiras. These made no delay in Asia, they crossed the Bosphorus in the track of Gomer, our Celtic

grandfather, who had hurried on before ; Tiras sat down in Thrace ; Tubal, the Tibareni, upon a tract two days' journey in extent, around modern Ordou ; Meshech, the Moschi, the Muscovites, near Colchis, in the mountain district of Kars and Erzroum.* From the first these people had their own language and distinctive ethnic character : as says Bancroft, "There is no Asian race from which we can derive them."

Ezekiel, about 600 B.C., indicates to us an increase in the grand divisions of the nation ; reading xxxviii. 2, and xxxix. 1, as leading critics prefer, "Gog, of the land of Magog, the Prince of *Rosh*, *Meshech*, and *Tubal*." Here enters *Rosh*, who becomes the dominant or naming tribe. At this time these people had commerce, for Ezekiel tells us that they traded with Tyre in slaves (probably selling their children and captives) ; † they had also some manufactures, for they dealt in "vessels of brass." They had been for centuries warlike, for Ezekiel sets them with Elam and Assyria—"all her multitudes—uncircumcised, slain with the sword, though they caused their terror in the land of the living."

Herodotus shows their tribes 480 B.C. marching in the army of Xerxes. Tiras, or the Thracians, "wore foxes' skins on their heads, and about their bodies tunics, over which they wore a long cloak of many colors. Their legs and feet were clad in buskins, made from fawns' skins, and they had for arms javelins, with light targes and short dirks." "The Moschi

* Rawlinson, *Toldoth Beni Noah*.

† Kalisch, *Com. on Gen.*

[Muscovites] wore helmets of wood, and carried spears, and swords of small size; but their spear-heads were long. The Moschian equipment was that of the Tibareni."

In Xenophon's day, 400 B.C., the Tibareni had improved, and had leather helmets, spears nine feet long, and steel battle-axes. These Tibareni received the Ten Thousand hospitably after the battle of Cunaxa, and were then noted as a kingly race, fond of games and laughter. In their remote position little was known of the Muscovites and their kindred. About 1000 B.C. they were a race of considerable power and numbers, holding the principal position in Taurus and Capadocia. About 700 B.C. the great Arian migration to the westward drove them into the steppes beyond the Caucasus. In that territory they became known as Moskovs, and from them is Moscow, the old capital of Russia. Lying in the track of those successive migrations from the teeming central plain of Asia, though they had pushed one body of Celts westward before themselves, a later ebb and reflow of the Celtic tide passed over their territories. Strabo tells us that when the Celts or Kimmeiri, went to Asia Minor the Thracians went with them. Out of the Thracians, living widely scattered between the Halys, the Drave and the Save arose, as most ethnologists claim, the Dacians and the Goths, who thundered, under Alaric, at the gates of Rome, and overwhelmed the seven-hilled city.

The first son of Japheth whose course we must follow is Madai—the Mede. We

have seen him setting up a great kingdom in Asia north of Persia, the home of the Elamites. Here were lofty mountains and blooming plains. Madai might sit and sing "I have a goodly heritage." The early historians represent Madai as first dominated by Assyria; then in anarchy; then ruled by its own kings; next overrun for a number of years by the Scyths; after that emerging grandly from obscurity, giving a wife to Nebuchadnezzar, and uniting with Babylon for the overthrow of Nineveh.* Afterwards the Median seizes Babylon, and we find the Medes and Persians united under Cyrus.† But these realms, Media and Persia, were the gates of another empire. The march of nations did not pause at the silver Ulai, the wanderers drank of the golden Indus, and of the sacred Ganges. Into the mountains of India went the sons of Japheth.

The great tribes of the Aryan or Iranic race, covering the broad central plateau of Asia, and running down from thence by many ways, as streams from some great watershed, passed one into another with scarcely perceptible differences. Tribes far apart diverged visibly in tongue and physique, but it was difficult to trace the slow gradations of this change, from one adjacent tribe to another. Their migrations also were like the flow and reflow of the tides of the sea. One wave of the restless Medes swelled in ante-historic times, beyond the mountains which girdle Mesopotamia, and rested upon the Danube. How, wonders Herodotus, can these Me-

* Niebuhr, Vol. I. Lect. IV.

† Niebuhr, *Lect. on Anct. Hist.* Vol. I. Lect. XI.

dians have come so far from home? But the acute old Greek is not to be baffled by a question like this; he unravels the mystery thus : *

“Nothing is impossible in the long lapse of ages.” In these days, before History was born, great races branched out of the early Iranian families, and we have trace of their origin only in fable. Thus the Arabs tell us of *eleven* sons of Japheth, to one of whom—the father of the Mongolians—the patriarch Noah gave a wonderful stone, bearing the name of God. The name of these unchronicled sons of Noah passes away; the marvellous stone is lost; we have only the fact of the Mongolians, massed at first in Central Asia, and afterward dividing into two branches, Mongolians and Malays. We have also the romance of King Feridim, with his three sons Tur, Silim, Irij. The romance is the shadow of a memory, but the nations of the Turks are a present fact in history; and all these, Mongols, Malays, Turks, and many more, are the outgrowth of the vagrant race of Japheth, in their successive migrations. The earliest of these wanderers were probably of the race called Turanian, from whence sprung the Turks, Tartars, Mongols Malays. “Wherever the Aryans went they found the pilgrim sons of Tur before them.” †

We find in India two distinct races of men: the first settlers pressed into the mountains while Persia and Media were in their cradles, and the first Chaldean empire was in the feebleness of its child-

* Herod. v. 9.

† Bunsen, *Philosophy of Univ. Hist.* Vol. II.

hood. In these early days, emigrations were not the result of war and of overcrowding, as is the case in our day; but they can only be explained as the outworking of a master-impulse, supernaturally implanted. In the *Asiatic Researches*, we find an earnest article, maintaining the Cushite descent of the first settlers in India,* supposing them to be Cushites from Babylon; and in support of this theory, the ancient intercourse between Egypt and India is brought forward; also that India was called Oriental Ethiopia, and that the earliest Indians held the *Nildá*, a sacred river in *Cushdwip*,† holy; also that the names of Cush, Mizr and Rama remain unchanged, and revered by the Hindus. Thus it is argued that many early Chaldeans went into India making a primary Hamitic stratum, and, that this immigration was overlaid by a superior people of the Median-Japhetic stock, with a mingling of the Persian Shemites. In support of this theory it may be alleged, that the aborigines of India are to this day a distinct race, with Hamitic features, and that their language in its purity is not related to the Sanskrit, while that wonderful tongue pervades nearly all the European and Asiatic languages.

The Persians and Indians both claim to be Aryans, and make good their claim by their physique, and their philology, while “the aboriginal mountaineers of India were foreign to the Indian race.” ‡
 “There are aboriginal settlers long on the

* *Asiatic Researches*, Vol. III.

† *Ibid.*

‡ Prichard, *Nat. Hist. of Man.*, Vol. I.

ground, before the Aryan Hindoos passed the Indus." * Seeing this second stratum of immigration, finding the second race dominant, it is interesting to mark in the earliest Vedas, and the ancient poems of India, an acknowledgment that *all* these races, of the first and second migrations, had one origin—all are the children of one God. So far away from the Shinar plain, in a people so long kept separate, a race with a language fully equal to the Greek, the Hebrew and the Latin, a race of poets, philosophers, priests, it is most interesting to find in their most ancient cosmogony, the proof of the common origin, and common early faith, of all the sons of men.

These earliest Hindu writings are the product of an age after the second migration into India. They were probably compiled in their present form, fourteen hundred years before Christ, from ancient documents then existing.† In these venerable books, Monotheism is strictly inculcated. "There is in truth but one Deity, the Supreme Spirit, the Lord of the universe, by whom the world was made." ‡

There was also no image and no visible type of worship.§ "The chief of all duties is to obtain a knowledge of the one supreme God." || The substance of all created things was derived from the *will* of the Self-existing Cause.¶ Water was the first element worked upon: "All was

* *Ibid.*

† Elphinstone, *Hist. of India.*

‡ Prof. Wilson, *Oxford Lectures.*

§ *Ibid.*

|| Elphinstone, *India.*

¶ Wilson, *Oxford Lectures.*

darkness undiscernible as in a profound deep; the self-existent God dispelled the gloom by his own glory: the waters are called his children, because he first *moved upon them.*" * The God announces himself thus: "I am that which is, and He who must remain, am I." † God created man with an immortal soul, and an internal consciousness of right; after death the soul expiates its errors by suffering. God gave men knowledge of letters, teaching their form and use in an audible voice from the city of God. ‡ He then gave man the Vedas to guide him.

At last there remained upon earth only one pious king, and *seven saints.* The Universal Lord, designing to destroy the world, appeared to him saying, In seven days behold an ocean of death: but in the waves a large vessel shall come for thee: enter, with thy seven companions, accompanied by pairs of all brutes, and taking many herbs. § Shut in this spacious ark thou shalt realize my glory and goodness. Sativarata obeyed, and the flood being abated, he became the seventh Menu, and by him was the earth repopled.

Quite as curious is the story of Noah in his paternal priesthood; his accidental drunkenness; his sleep; the conduct of his children; his blessing of two of his sons, and cursing Canaan; and the division and peopling of the earth by the three. || These facts are given almost in

* *Asiatic Res.*, Vol. I.

† *Ibid.*

‡ *Ibid.*

§ *Ibid.*

|| *Asiatic Res.*, Vol. III.

Mosaic language. The Hindus held also the incarnation of the Divinity; and though the earliest Vedas demand no sacrifices, they have the Cain-worship of Thank-offering.

Thus we see, that whether the very first settlers in India were fugitive Chaldeans, or were Japhetites, from the Median boundary, they, and the after-comers from Mesopotamia, held man's first traditions, and God had not left himself without a witness in their hearts.* Besides these traces of the early revelation bestowed upon the race, we have the later Babylonian ideas, and see growing out of the original Vedas, where much truth shone amid superstition and falsehood, a marvellous superstructure of paganism, horrible polytheism, cumbersome ritual, and shocking cruelties. The later writings also have many of the mythological fables of Egypt and Greece, showing very early communication between these races.

Greece, however, knew nothing of the enormous cycles and mysterious absorptions of the Indian creed. The Hellenes had the joyous court on Ida, with its human loves and pleasures; graceful and beautiful myths born of shining skies and seas, and a blooming garden land.

India, the realm of the immense and terrible, had the profound slumber of Brahma, his awful loneliness, those mysterious circles wherein all things proceed from and are lost in Brahma. The Indian mind rose to loftier altitudes in its searchings after the unseen; it touched pro-

*For much interesting information concerning India I am indebted to that patriarch of foreign missions, Dr. Duff.

founder philosophies than Greece; but its mysticism and self-absorption rendered it nearly useless in a world which Greece has so richly endowed.

One great family of nations spreads from the Ganges to the Thames; families of Asiatic origin, closely connected together. Asiatic origin is asserted for these, not merely as we say that all tribes of the human family have an Asiatic origin, coming from the Shinar plain;* so the Ethiopians and American Indians, and Finns are of Eastern origin. Neither is the Eastern origin of these families considered as within a historic period. The Goths, the Celts, the Slavs, the Greeks,—the Sanskrit groups,—dwelt once together, as brothers; had one common tongue; kept together for centuries; slowly separated; and retain to this day affinities of language which have caused them to be classed under one name, as Indo-European.† The close relationship residing between the languages of these now widely separated nations was first noted by Sir William Jones, but was clearly given to the world in Schlegel's *Essay on the Language and Philosophy of the Hindus*.‡

It is not likely that the migrations which peopled all Europe from North Germany to the Mediterranean, took place within any short period. We shall see that Javan moved with some despatch from Shinar into Greece; but probably the other emigrants paused often on their

* Prichard, *Eastern Origin of Celtic Races*, Ch. I., II.

† *Ibid.*, Latham's notes; 73.

‡ Rawlinson, *Bampton Lectures*, 1859.

way; hung long in Asia Minor; now rushed forward, driven by some pressure, now ebbed back again like a reflux tide. We have seen the Mede bending to drink by the blue Danube: the Mede in whose ear the Halys had sung of a fitting limit to his westward course. And yet, again and again, out of India itself a new line of pilgrims passed toward the setting sun. Even so late as the fifteenth century of our era there came into Europe a new race of pilgrims, calling themselves *Roma*—the Gypsies—a strange and restless race; no spot so fair as to detain them; some will-o-wisp, unseen of other men, forever flying before them. Again and again do they pursue Atlantis round the world. These were India's latest wanderers; *black Hindus*, the Persians called them, as they passed through Persia in their journeyings. Bazelgurs of Hindustan, they were proved to be; and as we watch them in their never-ending march, we wonder how many tribes of their kindred of old came forth from Indian jungles, and from Median valleys, and Persian rose-gardens, and mingling with their predecessors in European forests, grew into the nations of to-day.

Closely allied with the Indians in speech, cosmogony, and history were the ancient Persians. *Zend*, the early language, shows the same origin as Sanskrit, that origin a tongue forever lost.* The language and writing of the Medes and Persians were nearly identical,† and very intimately connected with the Hindu

* Prichard, *Eastern Origin of Celtic Nations*; Latham's edition, with notes.

† Rawlinson, *Five Great Monarchies*, Vol. III.

tongue and character. So was the religion and tradition of the Persian identical with that of the Mede. We may call Elam and Madai two cousins, who have learned the same speech; had the same history; worshipped at the same altar; and in after life established themselves near each other, continuing the early friendship. Probably no two branches of the Babel-divided family retained so many words, traits, and ideas in common as Elam and Madai. In fact, we find the mingled race claiming a distinction as Aryan, and despising its own Mongolian offshoot.

The earliest Persian religion was Zoroastrianism, or simple *Shemism*, for Zoroaster has been identified with Shem,* and long after this plain creed was overgrown with Magianism, the mountaineers of Persia held in their fastnesses, the religion of their great ancestor.† The main idea of the earliest belief, was the adoration of one sole, supreme God, "the maker of heaven and earth"—Ormuzd. The worship of the sun appears but faintly in primitive Zoroastrianism. Good spirits, household genii, were also adored, and they had sacrifices and thank-offerings. Images of the gods were unknown. The primeval traditions are like those of Scripture. Ormuzd makes one man and woman, who live in peace in a garden. Ahriman, the evil spirit, plants a fatal tree in their abode, and sends a serpent to persuade them to eat of it. Woe follows; man obeys Ahriman; demons interfere with his peace. While there was a tradi-

* See *Bampton Lectures*, 1859.

† Rawlinson, *Five Great Monarchies*, Vol. III.

tion in Persia older, on the ground which it occupied, than Magianism, still Magianism itself was of the very first days after the flight from Shinar; and its fire-worship was doubtless brought from the Babel plain. It is very interesting to trace in Magianism the growth of the hope of the World's Deliverer; and to see the Magi the first worshippers at the feet of the infant Christ.*

No sons of Elam or Madai are mentioned by the genealogist in the tenth chapter of Genesis. But knowing the vast numbers of the families of Cush in the first migration, and the extent at that day of Arab and Canaanite families, there is no difficulty in the supposition that the original Mongolian and Turanian families, spread out on the plateau of Central Asia from this period.

* See Upham's *Three Wise Men, and Star in the East*.

CHAPTER VII.

THE CHILDREN OF GOMER.

“ His wavering bands, now fled in deep dismay
By different routs, uncertain when they passed,
Some sought the limits of the Eastern world ;
Some where the craggy western coast extends,
Sped to the regions of the setting sun.”

THE second son of Japheth is, in the Mosaic genealogy of nations, called Magog. We catch a glimpse of Magog in the prophecy of Ezekiel (38, 2-3 ; 39, 1) here, according to the rendering preferred by close critics: “Gog of the land of Magog, the prince of Rosh, Meshech and Tubal.”* This word *Gog* is frequently used in the Old Testament as the name of a line of princes over Magog, as Pharaoh is over Egypt,† but in later periods Gog is coupled as a nation with Magog. Our concern, however, is with Magog, and we find that he is no other than that mighty and terrible race, the *Scyths*. No wilder, more cruel, tireless spirit marched out of Shinar, than this same Magog: he is the exponent of the wrath of Japheth, as Javan was of his genius, Gomer of his endurance, and Madai of his restlessness. Magog directed his march northwest from Babel, and established himself above the Euxine and the Caspian Seas. Within some few centuries he found his brothers,

* Smith and Clark's *Bible Atlas*.

† Kalisch, *Com. on Gen.*

Tubal and Meshech, south of him, and obligingly made them his vassals, and spreading his banner over them forced them to go and come at his will.

Only a little later than this, Magog saw an extension of his boundaries, in Rosh, his descendant,* who pushed his uncle Gomer out of his habitation; and when Gomer yielded to the aggressions of his nephew, Rosh sat down in his room. Here in Rosh, son of Magog, we get the first glimpse of that widely extended Russian race, which within the last three centuries has extended and improved so rapidly. From their valleys and vineyards, their orchards and corn-lands, the children of Gomer may make their Russian cousin welcome to the inheritance upon which he entered. The passing centuries have tamed Magog, the branch of the tree of life, which fell from Heaven into the bitter waters of striving nations, has subdued the fierceness and the war-passion of the Rosh, and instead of the old Scythic fury, and curse, we have civilization and freedom and literature. Says Niebuhr: †

“The account given by Herodotus of the migrations of the Scythians is strange and incredible. It is an undoubted fact that in the last period of Nineveh, the Scythians, perhaps a branch of those who had expelled the Cimmerians from their seats, came through the pass of Derbend, and for a considerable period ruled over Upper Asia.”

What the Saracens were to the nations of Europe were the Scyths to the Asiatic peoples. Each of these invading races were furious riders, sweeping over every upland, drinking of every stream, thunder-

* Smith and Clark's Atlas, and Map I.

† *Lect. on Anc. Hist.*, Vol. I., Lect. IV.

ing at every gate, greedy of gold. The Scyths devastated Media, overrode Palestine, depleted Egypt, conquered Cyaxares, and were masters of Asia. It is a curious fact that Sir H. Rawlinson uses the term Scythic and Hamitic indifferently,* calling the early Canaanites Scyths, *because* they were Hamites, when the Scyths are in fact Japhethites, as Prof. Rawlinson himself remarks in his *Toldoth Beni Noah*. That Magog meant exactly these Scyths we have abundant proof. Josephus called Magog, the Scythians: so does Jerome regard them: Theodoret calls both Gog and Magog Scythian tribes, and thus the Arabian traditions hold them. The term Magog, or Scyth, has a very wide significance; it refers not to one tribe but to a race, not to one settled nation, but to a mighty family of nations; the meaning is broad, like that of Cush.

Tiras, the last named son of Japheth, has been generally accepted as the ancestor of the Thracians. These found their home widely extended between the Halys, the Drave, and the Save. Out of Tiras, thus viewed, rose the mighty Goths,† and the Dacians. Tiras was in league with his eldest brother, Gomer, in many a wild sweep of warfare and panic of migration. Strabo tells us that when the Kimmerii went to ravage Asia Minor, the Thracians went with them. Thus the nations expended their energies in days when they had no railroads to build, and

* See *Journal of the Asiatic Society*, Vol. XV.

† Dr. Latham, however, considers that the *Goths* were of the Germans, thus from Gomer instead of Tiras. They are first mentioned by Pytheas in the days of Alexander the Great.

no stock-market to gamble in, no European policy to discuss, no balance of power to preserve; when they had for weapons quiver on back and bow in hand, and could go to war without dragging about Mitrailleuse and Krupp cannon.

Hitherto we have found the sons of Japheth lingering in their way, clinging to Asia Minor and the banks of the Euxine and Caspian Seas. We must follow in Gomer that broad belt of migration which filled all Central Europe, and passed into the British Isles; the wide band of nations between the high northern races on the one side, and the sons of Javan along the dear shores of the Mediterranean Sea. The line of migration preferred by the earliest wanderers was from east to west. Northward and southward of the latitude of Armenia greater difficulties of travel assailed them, than upon the line of the broad plateau of Central Asia. Thus we see tides of migration sweeping backward and forward on this level. Now the clans are borne westward almost to the Black Forest, now they are carried eastward to the Himalayas.*

The late and tedious development of the majority of the Japhetic nations was due to this unrest. A thousand years after the Dispersion, saw the kingdoms of Babylonia, Media, Persia, Egypt and Assyria risen to some degree of power, and in India and Greece were firmly planted the people who should there rise to renown. Ethiopia was in her prime, and still the sons of Gomer knew no rest. Every pestilence, war, famine, was sufficient to hurl them upon some new front-

* J. Bryant, *Anc. Mythol.*, Vol. IV.

ier, whence they should presently be carried away. Another thousand years and all the other Old World peoples are stately and renowned, princes in cities, mighty in war, glorious in art ; and still the children of Gomer and Magog and Tiras are haunters of jungles, warrior nomads. But now their migrations are ended, and they are in the lands where and whence they shall bear rule.

When Gomer was dispossessed from his earliest abode, he probably retreated first into Northern Armenia ;* here Togarmah became the ancestor of the Armenians, and the nations of the Caucasus. The Phrygians, we are told by ancient historians, were akin to, or identical with, the Armenians ; † their arms, speech, dress, appearance, and leaders, were the same. It is curious, too, to notice the record of their earliest settlement and dispossession. They had been in Europe, were driven out and returned to Asia, and after this retrograde movement, the Phrygians went forth of Armenia. To the Phrygians the ancient mythologists assign Pelops, and the founding of Troy.

North of Togarmah, his brother Ashkenaz tarried for a time ; but desiring wider domains, departed for the west ; and the Iberians, who had occupied what is now Georgia, filled Aquitaine, Corsica, Spain, and to this day the Biscayans and the Basques, relics of the oldest inhabitants of Europe, retain their early tongue, which they used in Asia Minor, and brought to their European home, long

* Smith, *Bible Dict.*, Vol. III.

† Eudoxus ; Strabo ; Herodotus. Also Rawlinson's Herodotus.

before the Celts and the Germans had come out of Asia.* The Japhetic Iberians moved along the northern coast of the Mediterranean,† while the Phœnician children of Aram‡ travelled along the southern coast of that same sea. When the Phœnicians reached the Pillars of Hercules, and established themselves in Spain, Shem and Japheth, as in the world's yet earlier day, were dwelling in one home. Thus also, out of the populous East, the Umbrians, and later the Etruscans§ came into northern Italy; tribes of Japheth, destined to reach their maximum, and perish, before his greater sons had grown into nations.

The Iberians found enemies in the Ligurians, another very early clan of Gomerites. These Ligurii are said to have been Celts in all but language; a distinct people and yet differing little in appearance and manner.¶ We may not be wrong in considering these Ligurians, a branch of Gomerites, who at the onset of Rosh moved not east but west, dividing thus early from the parent stock.

* Prichard, *Physical History of Man.*; William von Humboldt, in *Mithridates*.

† Piazzi Smyth, *Age of Intellectual Man*, Ch. XII.

‡ Kenrick's *Phœnicia*, Ch. III.

§ George Smith in his last and fatal journey found a city and monuments in the plains lying west of the Euphrates, that were Hittite and yet Etruscan. If he had lived longer he would have developed and endeavored to establish the theory that the Hittites were driven before Joshua to North Africa (as certain monuments show), and afterwards moved into Italy, becoming the early Etruscans. Thus the Etruscans would be Hamitic and not Japhetic. The Etruscan tongue and monuments have as yet found no interpreter. See Appendix I.

¶ Strabo, Lib. II.

And we are the rather inclined to this opinion, by the account of the battle of the Ambrones—who were true Celts—with the Ligurii. When the Ambrones raised their battle-shout the Ligurians caught it up, and thundering it back on their foes, claimed it as their own, the ancient inheritance of their fathers.*

Ashkenaz has been called by some who have followed the Rabbins, the ancestor of the Germans, and Riphath of the Celts, but the ablest critics have denied this assumption, and proved its fallacy on many grounds. Riphath, the second son of Gomer, has been variously understood as referring to the Hyperboreans—the dwellers on the most northern mountains known to the ancients; and, following Josephus, of the Paphlagonians.

After their first unsatisfactory attempt to fix an abode in Europe, the main body of the Gomerites turned their faces to the east, and pressed on through the Scythian Highlands, until they came to the North of India. Here they are lost in mountains and jungles for centuries. Müller, from the Indo-European languages, builds up a charming picture of a family and pastoral life, homes, simple arts, peace and piety. Whether these blessings were indeed their heritage, who now can say positively? All we know from recent researches is, that they remained in Asia until their language was thoroughly dyed with Sanskrit—the wonderful tongue of Gomer's Eastern brothers.

At last came the hour of their disturbance. Was it war, or plague, or famine, or celestial portent, or a prophecy from

* Plutarch, *Life of Caius Marius*.

their bards that woke from its ages of slumber that instinct of migration? * Strange as was that rousing, and departure of a race, it is no more wonderful than the direction which they took, turning backward on the track of their ancestors, and passing over such weary wastes, to reach their destined home. We can only explain this by a divine impression, or drawing, some secret *rapport* between their souls, and that pre-ordained abode.

One great wave of this migration rolled out of the East, and broke along the line of the Black Forest, the Alps, the Rhine: the fathers of the Germans were in their final place!

Another long pause: the energies of a race gathering for an exodus. Again the billow grows and rushes westward; it divides along the way, and the mountains of Galatia receive their settlers. † But this is as a mere foam-jet flung off a mighty roller before it reaches the strand. The Celts press on, and pour their families as a deluge upon all the west of Europe. They fill Spain, and unite with the old Iberians; they override the Basques in France; and for Italy, and for Cæsar, is prepared the nation of the Gauls. The family of the Belgæ fill their fertile plains, and into Britain, "last land of the world," the last great offshoot of the Indo-Europeans, makes his way.

Numberless tribes now swarmed over Europe. The Phœnicians crept along the Eastern coast, and traded there in tin and amber. The Romans now quailed

* Bunsen, *Christianity and Mankind*: Vol. III.

† Thus Paul's Epistle to the Galatians is an epistle addressed to *Celts*.

before the onset of Goth, Celt, and German, and fled at the glow of their fires; and anon defeated them in terrible battles, and now taught them to build cities and forts; now sowed their language with Greek and Latin words; now gave them new dress, and new weapons; now made them slaves, allies, conquerors.

Among all these struggling barbarians two families of Gomerites emerge, and take clear shape before us—the German and the Celt. Physically these sons of one great father resembled each other; they towered above the children of Javan like giants. They were fair-faced and blue-eyed: the Celt's yellow locks fell low about his mighty shoulders; the German's hair was red, (when not red enough he dyed it to better the hue) and he twisted it on top of his head, the one ornament wherein his soul delighted. The German tied a plain tunic about his neck, and was dressed; the Celt decorated himself in brilliant colors, and wore rings and chains of gold. Old and young, men and women, of these two races glowed with the furor of Mars: slaughter was the joy of their souls: life without strength and beauty was odious to them; and when old age or disease obtained the mastery over them, they took the sword and sent themselves by its edge to Walhalla.

Of the two, the German was by far the better man: the German was honest, chaste, religious: he had domestic relations and sympathies; he was faithful in his friendships, and memories, and plain in his tastes.* The Celt (one cannot do

* Motley, *Rise of the Dutch Republic*, Ch. I.

him the honor to call him beastly) was a savage, equal to the most horrible South Sea Islander who has ever been discovered. A fiend painted blue, wearing his hair in an hundred knots; without a coat, who would have devoured you, his descendant, if it had been possible for you to have met him.* The Celt was "without natural affection," he had no domestic decency nor privacy; no chastity; no pity; no honor: his one delight was blood; his soul was full of terrible superstitions; he offered human sacrifices, and ate human flesh.

There are those who tell us that man is an appreciating animal, ever from some good force within himself rising higher and higher in creation's scale; thus, monkeys grew better and better until they became, by scarce perceptible degrees, men; and men from gross estate have risen into Homers and Miltons, singing, and Newtons and Herschels at the shrine of science; and great philosophers putting the climax on acquisition by discovering whence they came! So we have the pleasing expectation of increasing out of our own strength, until we become those

" High Intelligences fair
Who dwell above our mortal state."

But we cannot understand how, while improving so marvellously into a vastly higher order, this *being* retrograded so often and so far, behaving worse than the brute, and devouring his own kind. Such a cannibal monster was the Celt, when on his destructive career he clamored in the wilds of Europe, driving out those peace-

* Dr. Parker, speaking of missionary results.

able possessors sprung from his own ancient stock, who had for many centuries disputed with savage beasts for the possession of the forests. The Eskaldunes had held their own against the beasts, they died before the Celt.*

When we consider the German and Celtic races, families of Gomer, who lived for ages on the same Turanian plain in Asia, we shall perhaps wonder at the moral and religious difference between them. The purity of the Germans, the simplicity of their sacred rites, and the entire absence of human sacrifice—unless indeed we must admit an occasional instance of the kind, after long intercourse with other races—† stand in singular contrast to the vice and cruel superstitions of the Celt. The difficulty grows less when we see that there is a difference in the period of the migrations, and when in considering the Druidism of the Celt, we find it closely allied to the superstitions of India, after the primitive faith of that great land had disappeared. The vileness of Celtic private life is that of the Indian Nairs; their superstitions are those of the Brahmins, mixed with Scythian ideas.‡ The remains of Druidical buildings point to the same origin.§ The Germans had no Druids, neither had the Goths;|| Druidism was the Celt's last acquisition before leaving his retreat between the Indians and Persians, and he carried with him in his way not only

* Bunsen, *Phil. of Univ. Hist.*, Vol. I.

† Motley, *Rise of the Dutch Republic*, Vol. I. Ch. I.

‡ Maurice, *Indian Antiquities*.

§ R. Burrow, *Asiatic Researches*, Vol. II.

|| *Comprehensive Hist. of England*, Vol. I.

Persic and Indian speech, but Magian and Buddhist practices.*

Out of such strange material as these Gomerite Celts and Germans, the Lord designed to raise the ruling nations of the world's latter day:—Frank and Gaul, Norman, Saxon, Belgian, Frisian, they were welded together. Conquest and treaty, war and marriage mingled and re-mingled the blood of each and all. One Revelation lit their minds, chastened their passions, subdued their asperities, united their hopes, and directed their energies. When we see Providence, having laid aside Cush and Asshur, Madai, Mizraim, Eber and Javan, now managing the world by these sons of Gomer, who were once possessed of a legion of devils, but who now sit at the feet of Jesus, clothed, and in their right minds, we can only say, "What hath God wrought!"

It now remains but to glance at the cosmogony of these Gomerites; and as might be expected from their history, we find it mingled with the myths of the many nations with whom they had successively dwelt. As the Persians had Peris and Djinns, the Cymri had Nornes and Gnomes. The Germans believed in one mighty All-Father, too sublime to dwell in human temples; too great to be comprehended; who dwells in the skies, rides on clouds, breathes in storms, speaks in thunder, and can be approached with awe and humility in the silence of the forests. Like all other principal nations of the world, the Celts and Germans—the Northern Europeans—had two marked stages in their religious belief: the first,

* *Ibid.*

simple and to a degree pure; the second full of fantastic and poetic notions, and encumbered with ritual.

The main features of the primary faith of the Gomerites, we shall first sketch in few words. They held the *eternity* and *unchangeableness* of their supreme God,* who had no corporeal form. This deity demanded of men that they should be honest and brave; that they should fear the gods, and recognize them as the disposers of all events. After death there would be *two states*; joy for the religious and brave, joy extended to deification of those dying by the sword; and torment unending for the base. Upon this simple belief a change passed, with the last Indo-Scythic migration. Temples were built, Gods were multiplied; sacrifices increased; festivals became numerous. Agreeably to the character of these stern races, the myths, even when borrowed from the South, became in their hands rugged and vigorous, rather than beautiful. There is a grace lingering about Baldur, and Freya of the shining hair; but the lowering brow of Odin, and the swinging hammer of Thor, the uproar of Walhalla, and the revellings of Asgard, fill the chief places in northern mythology. The supreme Gods were three—Odin, Freya, and Thor. This Triad of Gods runs through all mythologies, as their reminiscence of the revelation of a Trinity. The second person in the mythologies is feminine, and it is curious to trace this being's likeness to Wisdom as described in Proverbs. Loki was the evil deity, from whom sprung the Great Ser-

* Mallet, *Northern Antiquities*.

pent, Midgard and Hel. This tradition is very significant.

The cosmogony began with Chaos, "a vast herbless, seedless abyss."* A light arose, and creation came slowly from nothingness. The first people were a man and a woman, who had three sons. A deluge came, wherein all perished except one man, and his family, who escaped in a bark. The first man's name was Askus, his wife's Embla. The Eddas had also prophecy, akin to the Apocalypse. An age of evil shall dawn—the winter of the world; the great Dragon shall bestir himself, the Wolf Fenris shall open his mouth; demons shall attack the Gods; Hemidal shall clang his trumpet; Odin, clad in resplendent helmet and cuirass, shall lead the fray; fire shall wrap all things; a new heaven and a new earth shall be born; the just shall dwell in a City of the Gods, more shining than the sun: *He who governs and decrees all things*, shall come forth of his lofty habitation, to render strict justice unto all, and shall set up kingdoms which shall endure forever.

If only the *Edda* had contained this singular prophecy, one might attribute it to some Christian teaching of the first centuries; but the untouched pages of the *Voluspa* hold it also, and fix it as an early tradition, warning, and promise, planted deep in the souls of the fathers of the race, in their Asian home, when Shem was chief patriarch of all the nations, when Noah stood among men, and when the Dispersion had not yet taken

* This Cosmogony is taken from translations of the *Eddas* and *Voluspa* in the British Museum.

place. In the "Ship of the Gods" the memory of the Ark is preserved: the trials of Thor, his fishing to catch the Great Serpent, Hermode's journey to Hel to rescue Baldur, and the flight of Loki, bear traces of the promise of a Deliverer, cherished by the Shemites, as their birthright. The "Twilight of the Gods" and the last conflagration, were themes not dissimilar to those which Enoch preached before the flood, and which must have remained in the Noahic family: The reminiscence of God's sign-manual, the "bow in the cloud," was beautifully preserved in the Rainbow Bridge between the gods and men, which reaches from the throne of the All-Vater, to the hearthstones of mortals. There is a city of the gods, and many glorious habitations; but the way is paved in part with celestial fire, lest if the road were too easy, the demons and evil men might climb upon it into glory.

This then is the marvellous cosmogony of the North.

CHAPTER VIII.

THE IONIAN LAND.

“ Not now, nor yesterday, but always thus
These have endured—
The ancient source from whence they came,
unknown.”

SOPH. *Antig.*

OF all the sons of Japheth, Javan left Shinar most richly dowered with *possibilities*. Javan's was the heritage of beauty; physical beauty was as much the rule among the Greeks as it was the exception among other nations. To match this corporeal beauty of Ion, a marvellous beauty was prepared in the region to which he was irresistibly and mysteriously drawn. The land of Hellas possessed the beauty of the sea clasping and surrounding it; it was full of silver streams; there were mountains like Ida, and vales as Tempe; all vegetation throve there, from the beech on Thessalian heights, to the graceful Southern Palm: all fruits were there for the gathering, from the hardy pine-nut to the fragrant lime and citron. Flowers so wreathed the bright shores that the land was deemed the birthplace of Flora. So abundantly did the grain bring forth, that this was esteemed the favorite home of Demeter. So richly did the vine yield its fruitage that Bacchus was supposed forever to be wandering over the sunny slopes.

Thus the beauty of his home and of his fellows conspired to beautify the mind of Ion, which had in itself been greatly gifted with richness of imagination and capacity for refined and accurate speech. The Aryan tongue, which by Indus developed into Sanskrit, and beyond Halys was Zend, along the Rhine grew into rich and rugged German; by fair Achelöus became that melodious and philosophic tongue, wherein the Mæonian bard poured forth his lofty strains, and which equally fitted those diviner themes of which the Apostles treated—the Gospel of the Grace of God.

The way ordained for Javan was not long nor difficult. When the fiat of dispersion rolled along the Babylonian savannas, Ion, with his sons about him, set his face to the West, the track of empire and glory moving ever with the Sun. Three great standards followed in his train. Hellas* came first, his glorious eldest born, who should rise among the nations as the morning, and be worshipped as a god. The hosts of Javan were doubtless in their numbers proportioned to the armies of their brethren, the other grandsons of Noah. The earth's population at the date of the Dispersion has been variously estimated. Given the great length of the life-period, and the favorable climatic and physical conditions of the early race the numbers may have been very great, affording a large following to each section of the migrating family. Javan found his home in Ionia, called from his name of

* Kalisch, *Crit. Com. on Gen.* Rawlinson, *Toldoth Beni Noah*, prefers to see Elishah as *Æolian Greeks*.

Ion. *Elishah* found his satisfaction in the Peloponnesus.*

Tarshish, the second son of Javan, has occasioned almost as much disputing as his far-off cousin Phut. Some hold that *Tarshish* is nothing else than *Tartessus* in Spain, and argue this from notices in the Old Testament of this trading-port, and from the accounts of its exports: *Tartessus*—lost before *Strabo's* day—the wealthy city beside “Silver-bedded Guadalquivir”—has been attributed to Greeks, Ethiopians, and Indians; and has been variously placed in all the three quarters of the globe known to the ancients.† *Rawlinson* argues for *Tarsus* in Cilicia, and his reasoning, though from slight data, seems the most convincing.‡

Kittim, the third of the *Ionidæ*, found a most fair abode. *Cyprus*, rich in minerals, gold, silver, copper; abundant in forests for ship-building; full of harbors; prolific in jewels; in whose caves emerald, jasper, agate, and diamond blazed. *Cyprus* was called the land of *Yavnan* by the Assyrians, *i.e.*, “Isle of the Greeks.” Later, its wonderful advantages tempted the greedy sons of *Aram*, the trading Phœnicians, and they usurped possession. From Phœnicia the early *Cypriotes* received their favorite divinity, *Astarte*—*Venus*. The last named branch of the *Javanic* family, also entered upon an island. *Dodanim*, otherwise named *Rodanim*, went into *Rhodes*,§ “Land of

* *Kalisch, Com. on Gen.*

† *Eusebius* places *Tarshish* in Spain; *Josephus* in Cilicia; *Knobel* decides for Tuscany.

‡ *Toldoth Beni Noah.*

§ *Ibid.*

Roses," rich in beauty, opulent in traffic, mighty in sway. There are those, however, who find in Dodanim, the earliest occupation of Italy.*

But besides these great tribes occupying important lands, smaller families fell out on the line of march, from the main body of the migrating host, and fixed themselves in such tracts of country as pleased them best; thus one party were established in Magnesia by Peneus; and another by the Mæander.

The earliest name for the Ionic settlers was Pelasgi, and many historians have sought to find in these people of the antehistoric times a distinct race from the Greeks of the later period. Prichard † has, however, sufficiently proved the fallacy of this opinion. The Greek historians recognized no period when their people had not been in Greece. They believed themselves created on and for the soil. In their myths, however, we find the indubitable traces, and first confessions of their migrations. Thus, Pelops comes over the waters, with the horses of Poseidon; Aphrodite is born of the billows, and floats to the shore; Cadmus is Greek, but a Greek from Asia.‡ A land so favored by nature, early attracted settlers from neighboring territories—we find the Phœnicians taking advantage of its fine harbors; the Egyptians also sent forth colonists who seized possession of the Acropolis—Athens—and introduced the worship of Neith—Athene, Minerva.

Doubtless the earliest centuries of

* Kalisch, *Crit. Com. on Gen.*

† Prichard, *Phys. Hist. of Man.*, Vol. II.

‡ Curtius, *Hist. of Greece*, Book I.

Greece were a period of great crudeness and barbarism. The very fertility of the soil which nourished its sons almost without labor, and kept remote that painful need which is the parent of arts, tended to lower rather than raise the status of the first colonists. But Hellas was not of a spirit to fall into permanent degradation, like the sons of Ham. There came a time of rebound, the nation mounted in the scale of civilization, more rapidly than it had sunk: the Ionians became the rivals of the Phœnicians in navigation; of the Egyptians in architecture; of the Assyrians in war; of the Hindus in the exquisite beauty of speech; and Hellas soared alone to lofty heights of art and poetry, and stood before men as the first-born and prophet of the gods.

The further back we go in the Theogony of the Greeks, the simpler does it become.* The Pelasgi, like the early Germans and Persians, worshipped one supreme God, without either images or temples; pervading *Zeus* who dwelt in *Æther*, and whose lone altars crowned the mountain tops, where standing before mysterious fires, the simple Pelasgian, with chaste rites, adored a god whom he styled Supreme, Merciful, Pure, Unchangeable, Just, an Unknown God. And when, with the advancing corruptions of the later years, the Greeks had borrowed new deities from every land where their feet had trodden, when they had made a god of every secret of nature, and had deified their hero dead, there was still seen among their shrines and temples the solemn witness to their early light: the

* Heeren, *Ancient Greece*, Ch. II.

altar of the Unknown God, whom ignorantly they worshipped, and whom Paul declared unto them.

Out of Greece went numerous colonies, one of these destined to become the rival of the mother-land, and in time its conqueror. The nations of Italy were many of them fugitives, or explorers from Greece. Rome, mistress first of all Italy, and then of the world, was a true son of Greece, a son whose ruder land and less restrained youth developed a more rugged and less refined maturity. Greece, like a good parent, taught this child his letters, bestowed upon him a knowledge of arts; and as he grew older sent a master to instruct him in grammar, and to train him in song. He taught himself to fight. Beside all the goodly Levant, from Tarsus along Peloponnesus, through the radiant isles; in Epirus, over the beautiful Adriatic, upon sun-bright Trinacria, and across the vine and olive-loved hills, and the fruit and corn-bearing plains of masterful Italy, extended the sceptre of Japheth's most brilliant son. In Alexander, Greece conquered a world; and in her speech, she pervaded more lands than any other people save the Hindus and the English.

We pause for awhile to gather out of the Greek myths the tradition of those great events in the history of humanity, which have been preserved faithfully in the early chapters of Genesis. The Greeks had no such immense cycles, and successions of evolutions and absorptions, as entranced the Hindu scholar, and appear in a less marvellous form in the Scandinavian mythology. Beauty rather

than immensity attracted Hellas. He preferred the philosophy of things which he saw, to vague dreams of pre-human ages. It was of small moment to the Greek, whether Chaos had settled into form, and been swept by fire, and ravaged by water, five or five thousand times; but he *was* interested to account for the vanishing of bloom and growth; the mourning of Nature yearly; for the death-sleep and winter of the world. For him no Brahma woke and slumbered, but Pluto stole Persephone, and great Demeter wept.

The Greeks recognized three great abodes.* Olympos—the heavens, home of the gods; Earth—the place of men; and Hades—the abode of the dead. But Hades had two states: Elysium for the good, and Tartarus for the evil—corresponding to Paradise and Hell. Unlike the gods of the Northern races, the Greek gods were immortal. The cosmogony began with Chaos. Water came next, and being divided, Earth appeared, and the Firmament to over-arch Earth.

There came first a golden race, who dwelt in fellowship with the gods. To these other races, of long life—being children for a century—succeeded. Men grew continually worse; Justice withdrew “the glory of her face.” Eve is remembered in Pandora, who—made of Earth and Water, the first woman—opens, impelled by curiosity, a jar wherein are hidden all human ills. The flood is recorded in the story of Deucalion and Pyrrha, whom Zeus instructed to make

* The *Mythology*, Edited by T. Keightly, followed as best authority.

and provision an ark wherein they should be safe, when Zeus poured waters forth to drown the world. As with the Chaldeans, this 'world' is but a part of the Earth; the Greeks had a Greek Flood, as the Chaldeans a Babylonian one. The Ark rested on a mountain; Deucalion issuing forth adored Zeus; and at his prayer the Earth was replenished with men. The Latin writers took a broader view, and declared for an universal deluge. The building of Babel and the Dispersion has been traced in the story of the wars of the Titans. Japheth lived for his Greek descendants in Iapetos, head of mankind.

These myths do not stand in what we, in the light of Biblical story, would call their proper order; the tradition doubles upon itself, and wanders hither and thither. This is only to be expected where, for some long time, the records of their past were but orally preserved.

The Greeks did not take the knowledge of letters with them, in their first migration from the East. Letters were the divine gift to the Shemites,* and by them were dispensed to the rest of the world. Thus Egypt had characters undoubtedly Semitic; India had its letters from Elam; and Greece received the boon of writing from the Phœnicians, sons of Aram. Nor were they unready to acknowledge the boon. Cadmus, they say, came from Asia, and taught the Hellenes written characters. Yet though they derive Cadmus from Asia, he is a Greek; and this points to the delay of part of the migrating Greek host, on the

* Keightley, *Hist. of Greece*.

coast of Cilicia, where they learned letters and navigation from the Phœnicians, and carried this rich knowledge to their brethren in Greece. Javan is preserved in the Greek myths as Jason, and with him is united Medea, daughter of the king of Colchis—the Grecian's fading memory of cradle days when Javan and Madai were children in the tent of Japheth.

Like all other mythologies, that of the Greeks possesses a great Serpent, a foe to man; and a race of giants, of evil nature, born of the daughters of men. The tales of the prowess of the early colonists caused them to be esteemed a race of surpassing strength and stature. They existed in the memory of their children as the Cyclopes, who lived rudely, subdued beasts, forests, elements; wrought in mid-earth, and worked wonders. From these forefathers the earliest remains of architecture are called Cyclopean, and the structures thus designated point back to a very remote antiquity, contemporary with that of the early Chaldean and Assyrian remains, and some of the first Egyptian monuments. These Cyclopean buildings were immense mounds, put together without cement, and heaped with earth: they were burial places, and monuments to heroes.* They are to be found in Argolis, Arcadia, Bœotia, and Epirus. The early Italians also created them in the territories of the Hernicans, the Æginians, and Volscians; and they are also to be found wherever in Asia Minor Javan rested.

After this glance at the Cosmogony and

* Keightley, *Hist. of Greece*.

Theogony of the Greeks, we come to the following propositions concerning their Theology:* 1. The gods were superior beings, fashioned like men, but deathless and exempt from mutation. 2. They rule men and nature, and ordain fates. 3. Their supreme control reaches not only to things external, but to thought and emotion. 4. To the gods belong extraordinary operations in nature, and in human affairs. 5. The gods have one supreme king, Zeus, or Jove. 6. Zeus rewards the good, and chastises the evil. 7. Men and gods may a long while proceed in actions contrary to the will of Zeus; but when the destined years are filled, he brings "their violent dealings down on their own pate." 8. The gods are omnipotent and omniscient in theory; but practically they can be deceived (though this may be explained by the tenor of the preceding proposition). 9. The gods are excitable, jealous, cruel; in fact, very low in moral character. 10. But to the good and reverential the gods are tender and bountiful. 11. Worship is due the gods from men; sacrifice is also to be offered, especially of thank-offering and first-fruits. 12. There is a wide difference between good and evil in human conduct; man must bear the burden of his sins; retribution follows crime. 13. The soul is immortal: common crimes are punished in this world, and spirits, purified by trouble, enter Elysium. There are great crimes, dooming to eternal Tartarus.

This, then, was the son of Javan and his creed, before the advent of our Lord.

* See a valuable article on *Homeric Theology*, by Prof. Blackie, in the *Classical Museum*, Vol. VII.

CHAPTER IX.

THE POLAR RACES.

“ Farthest removed
Of all their kindred gods, the Titans dwell
Beyond the realms of Chaos dark.”

WE have now followed the course of migration across the centre of Europe, and along the southern coast.

A peculiar race of people occupies the great ice-bound circle around the Northern Pole, inhabiting Humanity's last outposts. We find these kindred people in many families, and of different names, yet closely resembling each other in their chief characteristics. Every country about the polar basin claims them; and the man and his dog dwell where courageous Nature has yielded to despair, unable there to fashion or sustain a blade of grass.

These Northern races are mentioned by the earliest historians; accounts of them are full of fable, and provoke a smile. Some ancient writers call them *Ichthyophagi*,—“ Fish-eaters,”—and carefully describe how their door-posts and rafters are the enormous bones of whales; their mortars are the vertebræ of the same fish; their weapons, domestic utensils, food, all taken from—fish. But we hear of them under descriptions far more foreign to fact. They were called *Hyperbo-reans*, dwellers beyond the North-wind,

and as such free from his chilling incursions. They lived far North in "isles of light," which floated forever on sunny seas; they were nobler than other men, and akin to gods. Harmony, beauty, peace, unvexed comfort, were their inheritance.

This is surely a description far enough from the reality of that frozen people, living in huts of ice and snow, cowering over a smoky lamp, their only glimmer of fire, and enduring six months of darkness. Out of this bitter north there had doubtless drifted the story of the long polar day, the marvellous tale of a land where the sun did not set. If any one in those long gone ages had crept, an explorer, into those farthest shores, he had done so in the Arctic day. He saw "no night there," and hence his tale. To continued day Southern nations would assign continued warmth, vegetation, beauty. From time immemorial these northern races—bankrupt of almost every good—have had a superabundance of self-conceit, and have styled themselves MEN, *par excellence*. Here again the genial Southrons may have taken the boast for undoubted fact; and out of it they constructed their story of these god-like dwellers in sunny seas. But what is the origin of this race? whence its descent? where its first cradle? what the dim and distant traces of its far-off history? What are its relics of the early faith, and common traditions of the unseparated primitive family of man?

Once more we look to Asia. As a great number of nations have been taken together and classed as Indo-Europeans, this class embracing such a wide

diversity as Hindus, Germans, Celts, Greeks, etc., so another great family has been massed in all its branches under the name of Finns or Ugrians, this name not referring merely to the natives of Finland, but to a great number of cognate tribes, as the Basques, Iberians, Scandinavians, Lapps, Magyars, Samoïdes, and others. One characteristic of these nations is that they cleave to the coasts, and never move far inland. Sir John Richardson calls them "the littoral peoples." Says Norton, "The race of the circumpolar regions is a distinct people, the Finns, the Lapps, and the Esquimaux." "These have not shown a desire to penetrate continents, but rather retreat before civilization," remarks Foster. Dall, living in Alaska, noticed these tribes as distinct in dialect and characteristics from the other tribes of that country, and called them Orarians, or Shore-men.

We have seen that Magog, the second son of Japheth, represents the Scythians. These spread over the great Siberian plain, and the heights of the Altai range. From them, in their dividings, came the Turks.* As the Persians called their chief plateau Iran, hence the term Aryan, representing the families who branched thence; so the word Turanian has been taken to express those dialects in Asia, Europe, America and Oceanica, which are neither Semitic, Aryan nor Chinese. The primary characteristic of these Turanians is that they are *nomadic*; only when mingled and impressed with other stock will they become citizens or agriculturists. These Scythic Turanians parted

* Latham.

into various families, the most prominent of which are the Mongols, the Malays and the Finns, if we include as Finns all the races just enumerated under that name.*

Here we find, in the Altai territory, several families of cousins, and for the present we devote our attention to the Northern, or Finnic, household. All the Turanians were less symmetrically and perfectly developed, physically and mentally, than the Aryans.† Their domestic life was debased; their language imperfect; their religious ideas were peculiarly gross; they were hunters and fishers, with no tendency toward rising into the domain of art and manufactures: they were also destitute of letters, as indeed were the Aryans.‡ These people were tumuli-builders, exercising their penchant in the rudest fashion, without use of tools of any kind of metal. The most widely spread of these families were the Ugrians, hence, Ugorians, *Ogres*; for indeed, the precious horror of the ancient storyteller, the central terror of the juvenile chronicle, the leading character preserved in charming fantasy by the brothers Grimm, is an historical personage, grand-uncle far off of the Esquimaux. These *Ogres*, wandering out of the Altai range, went east and west; they were the prototype of all wild men and savage genii, dwelling in caverns and forests, using clubs, and snares, and weapons made of bone. The Northmen who came from the Indian region, called the Ugrian a

* *Chambers's Encyclop.* Art. *Turanians*.

† Prichard, *Nat. His. Man.*

‡ *Ib.* p. 184.

Jotun; his fame extended to the Greek, who named him a Titan.

These branches of the Finn family gradually drifted South, and occupied some very fair countries. They blended in many instances with Aryans, and rose to loftier fortunes;* others, surrounded for centuries by Indo-European families, lost their original characteristics to a large degree, and became capable of better things. In the days of Tacitus the Finns proper were as savage as their cousins, the Lapps; but in the course of time the Finn has gracefully accepted civilization, while many of his near kindred have kept out of its way. The "Finn hypothesis" † supposes the whole area of Europe to have been first covered with Finnic tribes, and that these have been superseded by Indo-European families. The favorite illustration of this theory being a geological one, *i.e.*, that the Finns were a primary stratum, the Indo-Europeans a secondary stratum, but, as often happens, there are *spots* where the primary stratum crops through the secondary; a sample of this being the Basques of Spain and France. Though this theory has been opposed by some good authorities ‡ it is doubtless true in the main, § though probably not in its widest sense.

* See Rawlinson, *Five Great Monarchies*, Vol. I. Ch. VII.

† Originating with Arndt, promulgated by Rask, accepted by many savants.

‡ By Latham, notably.

§ W. H. Dall found among the Orarian (or Finnic) tribes of Alaska abodes identical with those of the "Cave Dwellers" of France, and drawings identical with those found in the Ugrian Dordogne caves of France.

We will suppose a large portion of the European area to have been occupied by Finnic nations. Being thoroughly nomadic, they entered upon lands without expecting to abide there, and were thus easily dispossessed by slight pressure of other emigrants: they were also too savage to have any organized government, any leadership, any systematic warfare, any good weapons; such races as the Germans and Celts were sure, therefore, to overpower them. The Finns are to be looked on as the people of a *receding* frontier. The Finn had drifted down into sunny plains along the Mediterranean sea; the children of Javan and the Phœnicians stole slowly into his seats, as the tide steals up along the shore; the Finn retreated sullenly northward. His cradle had been rocked by sharp winds and whitened by snows: retiring northward, therefore, he went towards a clime congenial to his habits. While the Finn thus departed from the South in the mass, certain families remained behind, and became, long after, witnesses to his first possession. These tribes of savages found their own kindred in Finland, Sweden, Norway, Lapland, Obi. They still kept drawing back, like a snail into its shell, when touched by the fierce and gifted Aryans, who continually poured out of Asia.

Barren steppes, plains of everlasting snow, long months of darkness, were the final inheritance of the Finn. The tribe of Magyars, the best developed of this race, remained permanently in Hungary, gave up its nomadic preferences, accepted Aryan ideas and civilization,

and abiding for these many ages in Central Europe, have proved themselves susceptible of the highest culture.*

The Finn (ever viewing the word in its widest sense) left three memorials of his abode in happier climes than he now possesses. His *tumuli*, remnants of his family—as Basques and Magyars—and the *flints of the drift*. There have been astonishing assertions that these last were forty thousand years old; were sufficient in themselves to prove the revelation given in Genesis a mere fallacy; indicated a pre-Adamite race some million generations removed out of our knowledge, etc. Here is a very great oak grown out of a very little acorn; this wonderful flint of the drift is found to be the residuum of some Finnic burial ground; † the lost weapon of him who now makes his knife, spear-head, and hook out of a fish-bone and seeks his living from the Polar sea.

There has been much talk of stone ages, bronze ages, iron ages of the world, and philosophers will date a race from its tools, and declare categorically that at such a period men used one sort of instruments, and at such another period some other variety. But can these theories be reasonably sustained? You may go to Egypt or Assyria, to the cradle lands, and having theorized you may then show this succession of “Ages.” Adam, Cain and Abel probably used stone tools; Jubal got into bronze; Mizraim had iron instruments, so we see by the Pyramid at Jezeeh.‡ But must

* Prichard, *Nat. Hist. of Man.*, Vol. I. Book II.

† Rawlinson, *Five Great Monarchies*, Vol. I.

‡ See Piazzi Smyth's *Age of Intellectual Man*.

we draw from this, that in Adam's day there was a world full of people, using stone tools in all lands, and that 30,000 years before Adam a mongrel race was prowling over France, using tools of chipped flint? Why must we do so, when we know that when the Elizabethan age shed its glory over England, Indians of America were using chipped flints? While civilization glories in Bessemer steel, Australia has aborigines hacking with stone. Iron was holding glorious empire when Sandwich Islanders were in what some savants would call a pre-Adamite age; and if revelation had not gone to them with Bible-culture the Sandwich Islanders would have died in that age, while all of us were in the nineteenth century, and their tools and their bones would have been left for coming philosophers to prove from them additional thousands of earth-years. If people had been in Ireland at the time of the building of the Great Pyramid in Egypt, probably they would have built something permanent, showing such tools as Mizraim possessed. But Ireland is very much farther from Shinar than Egypt; it needed many successive "spurts" of immigration to carry man so far from the original home, and he lost his light, his tools, his genius, on the weary way.

These wanderers in Europe, South Africa, Eastern Asia had no revelation with them in a written word; they had no great teachers of the race in their midst, and they went deeper and deeper into darkness and degradation with every succeeding generation. We need not go out of our own decade for an illustration.

Look at New York, at Paris, at London, and you see splendor, culture, luxury. Look now westward until you see a Digger Indian, living on roots, half naked, undersized, burrowing in the ground, like a mole for shelter. What age of the world have we here? Our Celtic ancestors, before Cæsar's day, could have stone cabins, and could bury their dead in burrows better than a Digger Indian's house. The descendants of these same Celts are grand, rich, wise, pious—"I said ye are gods, and every one of you children of the Most High."

But look west once more, and you will see in our own day children of these same Celts, our brethren, who should have stood with us, reverted to the estate of Diggers, living, eating, burrowing like them.* The fact is that man's state of advancement is not to be measured by the "Age" of the world in which he lives, but by the ratio of his Revelation. Man progresses or deteriorates in proportion as he loses or increases in his Revelation. Compare Abraham 1900 years B.C. with the Digger Indian of 1870 A.D. Compare that magnificent heathen, Nebuchadnezzar, with the Digger heathen; both heathen it is true, but the Babylonian, so very many years nearer the Revelation, so many thousands of miles nearer the men who held it, and received its increase; nearer the simple Monotheism of Nimrod's day, nearer the glory of Solomon.

* Such a spectacle of deteriorating humanity could have been found during the Civil War no farther west than Missouri in the Ozark region. *Hoc vidi.*

We seem to have wandered away from our Finnic brothers, but in fact we have only been pointing out how Lapp, Koriack, Kamtchatkan, Samoïede presents himself as such a miserable specimen of our Japhethic race. We have him now before us, an ungainly child from the Turanian cradle—given to wandering. He goes; the child's song might describe him: "One flew east, one flew west, one flew into the cuckoo's nest." Dreary Kamtchatka receives him; he strays along the Siberian plain, and sets one tribe down in Obi, and another in Lapland, and another in Finland. Then some of his stragglers have a fancy for going south. Hungary gets a portion and makes the very best of them; France has a share; but the Indo-Europeans are cuckoos indeed, and the nest is theirs, because they drive every one else out of it. The Finns retreat northward again, and fill up the shores of the great polar basin, and take possession of terrible ice-bound islands, and at last manage—on floating ice, or in frail kayaks—to cross Behring's Strait and begin their migrations along the polar basin, on the American Continent. Their final arrival in Greenland falls within historic times; * they insensibly mingle with their Mongolian kindred along the southern edge of their line of abode. It is easier to trace the Esquimau from his Asian home, than the Polynesian from his. Instances of the driving of small boats across Behring's Straits are not unknown in our own day.† The Esquimau is first cousin of

* Humboldt's *Cosmos*.

† Prichard, *Nat. Hist. of Man.*; Bancroft.

the Tschuches or Chuckees.* The latter tribe are closely allied to the Kamtchatkans, and thus we trace them all around the shores of the North Sea. They are probably the world's latest wanderers, the last to find their dominion; and they take for themselves those desolate regions desired by none beside.

Physically, the Ichthyophagi are dirty, ugly, hardy, long lived, prolific. Mentally, they are slow of comprehension, stubborn of opinion, and though they have been described † as most evil of disposition, the experience of travellers has seemed to show that they are not in temper worse than other men; that they are frequently loyal, faithful, hospitable, and capable of a good degree of cultivation. ‡ Their religious ideas, while fundamentally the same as we find among all other races of men, yet have their peculiar form, impressed upon them by the singular life and surroundings of the Hyperborean.§ The very marked slowness and stupidity of the Esquimaux, and indeed of his con-

* Dall's *Alaska*.

† M. Charlevoix, *Hist. of New France*. "Ils sont féroces, farouches, défiants, inquiets toujours, portés à faire du mal aux étrangers."

‡ See Dall's *Alaska*. He denies that they are prolific.

§ The recent intercourse of our Presbyterian Missionaries, with the Mongolian and Ugrian tribes of Alaska, has laid open a wonderful inheritance of tradition. Some of these tribes have not only tradition of the Noachic Deluge, but also of the original Chaos, the first dividing of the waters, and the creation of heavenly bodies, plants, animals and men in nearly the Mosaic order of succession. And these traditions have evidently no touch of "white men's teaching." The grotesque form attests the originality and antiquity of the myth.

generations about the polar basin, have hindered the framing of their religious notions into any fixed system; it has also been peculiarly easy for them to forget the sacred traditions of their ancestors, for they are exceedingly indolent, and materialistic. The utter absence of any written characters has also aided greatly in their mental deterioration. When we consider these things, we shall marvel, that this race, above all races, has afforded the best commentary upon the words of Paul. "Because that which may be known of God is manifest in them; for God shewed it unto them. For the invisible things of God from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and godhead; so that they are without excuse." If it were possible for God to have perished out of any people's consciousness, if the early history of our race could have faded out of any minds, we should say that these Finnic tribes would be the ones to suffer such a loss. When we find an idea of God, of human responsibility and destiny, and of human history, retained in these minds, we acknowledge the indelible stamp of God.

The Cosmogony of the Greenlander is in the main that of his kindred tribes, and of it we will give a brief statement.* The first man, Kallak, rose out of the earth; a woman was created from his thumb; from these two sprung the human race. The woman brought death

* Drawn chiefly from *Hist. of Greenland*, by Rev. David Crantz, Moravian Missionary. Also from statements of the American Explorer, Dr. Hayes.

by saying, "Let these perish, that the coming ones may have room to live." Once the world suddenly turned upside down, and all the inhabitants were drowned, except a few who were transformed into spirits of fire. One man remained; a woman rose out of the ground, and they re-peopled the earth. To prove the deluge they affirm that on the tops of mountains where no men have lived, bones of fishes, also shells, are to be found.

The Hyperborean tribes are exceedingly superstitious; they believe in sorcery, and maintain Angekoks, or wizards.* They also believe in air and fire and water spirits, and in demons, also in ghosts. There are among these rude races two classes of people, representing two diverse lines of thought. The more ignorant hold to migrations of the soul during sleep, and of the entering of the soul of the dead, into living bodies, human or animal: this class also hold that the abode of spirits is in the centre of the earth. The more intelligent believe that the soul, while shaped like the body, is bright and impalpable; that the abode of the dead is above the sky, and that the transit is accomplished with the speed of thought. They believe in one mighty, good and supreme god Torngarsuk, and when missionaries preach to them of the Almighty they readily recognize in Him that infinite and eternal being whom ignorantly they have worshipped.† Torn-

* Markedly also Shammans, in Alaska. See Sheldon Jackson's *Alaska*; and Wright's *Among the Alaskans*.

† For Alaskan myths see *Among the Alaskans*, Chap. II.

garsuk with his co-deity—wife or mother—dwells in bright unending summer, heat, and sunshine! Cold, snow, storms are unknown in that divine home; limpid streams run with music tones; there is no night there; food is plenty; leisure and feasting are perpetual. But these blest abodes are reserved only for the good and industrious. Torngarsuk, from his lofty hill, views all the sons of men, and keeps in his mind the account of all their deeds. The soul leaves the body, and begins a dangerous five-days' pilgrimage toward the isle of light. Torngarsuk's all-seeing eye rests on the pilgrim spirit; he reviews in his unforgetting soul the history of the life that has ended. The disembodied spirit arrives at the shore of a mighty sea. If he has been evil no kayak waits him, no hand is held to him from that hill of glory; cold and night wrap him; demons seize him. The forlorn future of that soul is veiled in storms forever. But perchance the spirit has a happier destiny. Torngarsuk beholds his faithful servant—the slayer of bears and seals, the skilled fisher, the maker of garments, the mother of children. The approving deity sends a kayak to that shore; the glad soul enters, and is carried to a warm snowless Island. This isle rises in three terraces, and is crowned by the glowing pavilion of Torngarsuk: The three terraces suit three degrees of goodness in the soul: good, better, best, near, nearer, nearest to Torngarsuk. The edge of the island is circled with beautiful blazing fires for cooking: over each fire hangs a pot full of flesh. Around these pots sit the good, enjoying an uninterrupted eating, where-

of no end is known! The second terrace has better fires, bigger pots, daintier food; the third is still an improvement after the same kind! Some of the more thoughtful savages deny so material a future, but have nothing to offer instead. They all decide for immortality, two states after death, and that the soul's future state is absolutely fixed by the deeds of this life. Torngarsuk's female deity acts the part of evil spirit. As to the end of the world, they vaguely hold that sometime the world will be "washed clean," broken into fragments; and that a new world will be made of the pieces, a world pure, warm, full of food and sunlight.

Finally, we may advert to what the good missionary, Crantz, tells us, of the reasoning of two heathen Esquimaux of more than average intelligence, concerning the being and power of God:

"Men have understanding different from brutes: brutes are subject to men, and fear them; men are subject to no one but *fear* lives in their souls. What do they fear? Surely men must fear some mighty, unseen, overruling Spirit. Oh then they desire to know him, and placate him."

Again:

"A boat does not grow of itself; man must make it; but man cannot make a bird. Man is more wonderful than all other things; who made him? Man comes from his parents, they from theirs; but whence came the first pair? If they grew from the earth, why do they come thence no longer? Who made the sun, moon and stars? Not man; they are out of his reach. There must then be some *One* whom nobody made, and who made all things. He must be wise and very strong to make so much: very good to fit things to their

uses as he has. Who has heard or seen Him? No one; yet there may somewhere be those who have both seen and heard him."

Truly in such secret communings of the heathen heart, the voice of the Invisible God is heard.

The Esquimaux is the only race common to both the Eastern and the Western Continent. Some ethnologists have held him for a pure Mongol.* The best authorities, however, consider him not Mongol, but cousin to the Mongol. The Finnic tribes, the Mongolians, the Malays and Turks have the same original descent; they are divisions doubtless of the family of Magog, but divisions which branched off from the main line in pre-historic times, and have for thousands of years been increasing their physical and philological divergencies.

Greenland, the last outpost of the Finnic tribes, was reached from Europe by the Norwegians, who took Farøe and Iceland in the way, and reached Greenland about 982. While the Norwegians were in possessions, the Esquimaux arrived for the first time in Greenland in the fourteenth century. They were the advance-guard of the Finnic host, and appeared on the west shore, having for many centuries been slowly toiling from the steppes of Asia. Here on this cold coast the eastern and western streams of migration met.

* Latham.

CHAPTER X.

MONGOLS AND MALAYS.

“ There to wander far away
On from island unto island, at the gateways of the
day.
Larger constellations burning, mellow moons and
happy skies,
Breadths of tropic shade and palms in cluster,
knots of Paradise.
Summer isles of Eden, lying in dark purple spheres
of sea.”

AS the plain of Iran was the geographical centre of a large family of nations, the Altai Mountains were the headquarters of another great and diversified race. These have been so differently classified by various ethnologists, accordingly as they drew their data from philology, physical conformation, or geographical position, and the subdivisions of tribes have become so minute, that only an ethnologist would be interested in following them.* Omitting small classes, and ignoring—as becomes so brief a work—disputed points, we find included under the term *Mongolidæ* an immense number

* Among earliest ethnologists color and skull-form afforded the chief data for dividing the human race into families, and assigning each tribe its place. Later philology claimed to furnish the only proper ground for settling descent and affinities. At present the most able ethnologists admit more largely into their considerations questions of habits, tastes, traditions, peculiar customs, and general likeness.

of Asiatic, Polynesian and American families.* Of these, Mongol is the elder brother, and family head. Turan, the grandfather of the Turks, was another brother; in our last chapter we pursued some of the devious ways of *Ogre*, still another of this family. Malay was by no means an insignificant scion of the stock.

Mongol, from his high throne in Central Asia, sent forth a number of his sons to establish themselves in such parts of the earth as would suit them for kingdoms. These sons settled themselves in China, Siam, Thibet, Anam, Burmah, Cambodia, Japan, and other Asian territories. Their chief characteristic was their monosyllabic language. Their words were almost entirely of single syllables, and they rejected inflection. One of these sons exceeded all his brethren in pride, ingenuity, and the amount of territory which he acquired. We should not have known his name, had not his distant cousin in India retained it for us; it was *Chin*.

We shall take *Chin*, therefore, as the exponent of all those children of Mongol who were established between their uncles, *Ogre* on the north, *Turk* on the west, *Malay* on a long crooked peninsula on the south, and their elegant cousin *Hindu* on the southwest. *Chin* called himself the middle kingdom, affirming that he was the centre of the world, and considering himself most of its circumference: *Turk* called him *Cathay*, and detailed marvellous romances about him: *Hindu* always called him *Chin*, we fear in contempt of his monosyllabic tongue,

* Latham, *Varieties of Man*, Sect. *Mongolidaë*.

and it was as late as the seventeenth century of our era before the world found out that Chin and Cathay were one and the same.*

Chin himself is not fond of sea voyages, and has only pre-empted one island, Hainan; his younger brother went into Japan and Chin patronized him, and bestowed much civilization upon him. The precocious wisdom of Chin exhibits itself in the land in which he set up his kingdom; it possesses almost every variety of soil, climate and vegetable production; it has two grand mountain chains, a magnificent river system, and five great lakes: its harbors are excellent and numerous, and its minerals rich and varied. The flora and ornithology of China are marvellous in beauty and variety. Surrounded thus with beauty, one would expect Chin to be himself beautiful in mind and person; on the contrary Chin physically is a mild and amusing caricature of the Aryan, and Chin mentally is given to the grotesque. Hyperbole is largely developed in Chin's soul. Imitation is his eminent characteristic. As case-inflection is a mystery to which he can never attain, so the laws of perspective are entirely beyond the circle of his ideas. Chin, a tawny, black-eyed, unmuscular, straight-haired, high-cheeked Mongolian is a bundle of genius, fortitude, periphrases, deceit, industry, materialism, literature, and acquisitiveness; he presents the greatest instance of a self-contained civilization, national homogeneity, and longevity, in an extensive area, that the world has, or can, ever behold. China proudly disputes with India the

* *Chambers's Encyclopedia*, Art. *Chinese Empire*.

claim of the highest antiquity ; the fabulous chronology of the empire is carried back for thousands of ages or cycles, and enters into the history and reign of gods. Though China was a great empire at the time of the Greek Republics, and the conquests of Alexander, it was quite unknown to the Ionian *savants*, and the conquering pupil of Aristotle believed that India was the eastern limit of the earth.*

Augustus seems not to have heard of China, and it was so late as 140 years after Christ before Chinese productions found their way to Rome. Therefore we have no contemporary testimony concerning the ancient history of this marvellous land. Many historians have hastily admitted the establishment of the Chinese Empire at three hundred years after the Deluge. Others assert that its first emperors were reigning during the days of Abraham, and that Chinese antiquity and civilization were parallel with that of Egypt. When we consider the immense distance of China from that Aryan plain which was undoubtedly the cradle of the race, the difficult country that lay between the ruggedness of surface and variety of climate in China, we shall see that it is the height of absurdity to make the Empire contemporaneous with that of the Pharaohs.

The great light of China rose in Confucius: while Solon was giving laws to Athens ; Confucius was teaching the Chinese morals, philosophy, astronomy, and civil law. While Herodotus was writing

* China, in *Bohn's Illustrated Library*, Vol. XV., Introduction.

history, Confucius was making history. Some two hundred years before Christ a colony of Jews arrived in China, descendants of whom yet remain in the empire.* In A.D. 94, an envoy was sent from the Chinese court to seek intercourse with Arabia; in A.D. 61 Antoninus sent a fruitless embassy to China; in 635 the Nestorians sent missionaries thither; and in the thirteenth century missionaries went to China from Rome.† We must take these glimpses of contact with the outer world into account, when we consider the progress of the Chinese in arts and sciences, and their wonderful inventions. The Chinese invented for themselves coined money. Their earliest hieroglyphical writing bears some resemblance to the earliest Egyptian, and was doubtless derived in pre-historic times from the same source.‡ The Chinese are ignorant of physical sciences, but early pursued medicine and arithmetic, and have for themselves worked out such inventions as printing, gunpowder, the mariner's compass, and silk manufacture. Chin was surely the most marvellous child of Mongol.

The first and greatest enemy of Chin, was Hun, one of the grandsons of Turk. Hun, a very violent and greedy character, black in hue, and evil in disposition, grew up in Turkestan, loving nothing but warfare. The Huns having expanded to a great tribe, in the second century before

* *History of the Chinese Empire*, by Sir J. F. Davis.

† *Ibid.*

‡ See *Chambers's Encyclopedia*, Art. on *Chinese Language and Writing*.

our era attacked China, and gained many victories over the peaceable and toiling sons of Chin. The great wall of China is a relic of the days when the cousins Hun and Chin were 'fighting for the crown.' The Huns subsequently overran Europe; and for a time the empires of the East and West seemed to lie at their mercy. Their power attained its maximum in Attila, and thenceforward swiftly decayed.

Set on the remotest eastern limit of the earth, shut off for centuries from his competitors, Chin yet retained the early traditions of the Noachic family. Eden he remembers thus: In the first heaven all creation enjoyed unbounded happiness and beauty; all beings were perfect in their kind; and pain, labor, death, want, vice, were unknown.* Into this blissful period evil came in the spontaneous development of a covetous temper. From this seed of covetousness grew a mighty tree of wrongs and disasters, which has overshadowed the whole earth. Early men were of astonishingly long life, and taller than pagodas. Over this polluted earth rose the waters of a deluge.† Fo-Hi alone was worthy to be saved, and with him were preserved his wife, three sons, and three daughters-in-law.‡ The number *three* in the first family of the human race, is very curiously maintained in almost all mythologies: it is the reminiscence of the three sons of Adam, and the three sons of Noah. The Chinese recall these three sons, in their eight pri-

* Faber, *Horæ Mosaicæ*.

† Hardwick, *Christ and other Masters*.

‡ See Address of Sir Wm. Jones to Asiatic Society.

mary *Konas*, each of which is made up of three. In common with most heathen, the Chinese believe in one original, pervading, universal God, greater than, and anterior to, the gods of their pantheon. "He whom the spirit perceiveth, and the eye cannot see, is called *Y*." * This *Y* is the hieroglyphic for *three in one*; but here we are not to find the trace of God's Trinity and Unity, but of the three branches of the race which God created.

The Chinese are materialistic in their belief and exceedingly indifferent in matters of religion. Three chief forms of idolatry flourish among them. They were long ago filled with the theories and superstitions of India. They have an extreme horror of death, and avoid speaking of it directly. They believe in the immortality of the soul, and adore the *manes* of their ancestors. With the exception of the one or two ancient opinions and traditions mentioned above, it is difficult to determine what parts of their doctrine were originally held by them, and what they have received from Hindu Jewish, Moravian, and Romish teachers in very early times.

We have said that Chin, son of Mongol, had an especial fear of trusting himself to the treacherous surface of the deep; he clung to the inland, and isles tempted him in vain. But in the days of the Dispersion God planted in the souls of various families secret longings and inclinings, suited to the varied surface of the earth which they were to populate. He put their souls *en rapport* with those lands which he had decreed for their inherit-

* See Faber, *Origin of Heathen Idolatry*, Vol. 1.

ance. Malay, the uncle of Chin, betook himself to a long, narrow peninsula east of India. His was a swarming family for so small a space, but that mattered little, for it was written in the destinies of Malay that he should put to sea. One of the greatest problems of the world is wrapped up in those pre-historic wanderings of Malay; a problem which shall probably never be fully solved. Did Malay build an innumerable fleet and go *en masse* to populate Polynesia? Did he get his fleet ready, he knew not why, and then did the winds blow him to those multitudinous isles of the Western and Southern Oceans—isles of which he had never dreamed? Or, was his early family small and weak; and did they through a long lapse of years drop from Asia to some near island, and from thence go, family by family—sent by war, pestilence, superstition—to islands more and more remote, until in the slow lapse of years all those beautiful archipelagos swarmed with human life? And whence came that migration which kept even step with Malay, making the two types of mankind in Polynesia? “If we could solve these problems, all others would be easy.”*

We have now under consideration that immense territory variously named by different geographers, comprising Malayasia, Polynesia, and Australasia, and stretching from Madagascar to islands that lie not many days' journey from the Western American coast; from the glowing shores of India to chill isles washed by the Antarctic Ocean—a mighty arma-

* See Appendix IV.

da of islands moored on the Indian and Pacific seas.

We begin with two remarks concerning the people of these islands. *First*, we find among them—as we find in India—two distinct races,* a lighter and a darker; and as upon the continent, we may consider these the descendants of a primeval and subjugated Cushite stock, and of a more powerful Japhethic line, which in pre-historic times came among them. These two races have passed into the different islands as fugitives and pursuers, as masters and servants, as conquerors and allies; and while the types of each race retain their distinctive characteristics, we find them insensibly passing into each other, and also in their intermarrying, producing a family of mixed blood, sharing the peculiarities of each.† *Second*, while classing these islanders under the general term of *Malays*, we regard Malay, not as the parent, but as the elder brother of the island tribes. Physiology and philology point to a fraternal, rather than a filial, relation between these races. Malay, the old parent, sent off many branches, and it is quite impossible to determine if the original race exists anywhere in its entirety. We have now Malay, the elder born and heir, and his scattered brothers.

The Malays or Polynesians represent a people originally of low intellect, and of barbarous manners. Doubtless Malay branched off from the Altaic Family after Babel had for many centuries been left behind; when much of the original light

* See Latham, *Varieties of Man*.

† Russel, *Polynesia*, Ch. I.

had been lost,* and when long wandering and severe combats with beasts and man had degraded the humanity which had shown out so nobly in Noah and his sons.

The first migration from the Asian Continent, probably rested, in very ancient times, upon the great Islands of Java, Sumatra and Borneo. There is every reason to suppose that this migration was of very rude people, and of the two races indicated above, the Cushite, and the Malayan. The widening wave of this migration swept southward league after league, broadening east and west, and rolling over isle after isle, leaving what had but now been primitive solitude, full of human life.

While men thus flowed southward, a new migration entered the large islands nearest the continent. The Hindus bestowed their culture, arts, and religion on the islanders, and the islanders becoming enterprising, commercial, and acquisitive, poured back on the peninsula of Malacca, which was yet inhabited by their half savage brothers or progenitors.† In our era, Islamism overrunning Malacca, and the great Islands of the Indian Archipelago, completed what Brahmanism and Buddhism had begun, making of these tribes what we find them in the present day, before Christianity enlightens their soul—people of some refinement, art, literature, civilization; but cruel, treacherous, superstitious and intolerant.‡ Meanwhile, on the remoter wanderers, no light

* Prichard, *Physical History of Mankind*.

† *Ibid.*

‡ Sir S. Raffles, *History of Java*.

had risen: the little candle of their original light flickered feebly, and almost died away: their superstitions became more gross, their creed more bloody, their manners more brutal.

Among even the most debased and distant of these wanderers, we get traces of their Asiatic origin, and of the traditions, which they brought from the mainland. They have caste, taboo, and circumcision—all of which are Asian. A general tradition refers their ancestors, their gods, and their Paradise to the northwest; and amid all its diversities we can trace a general resemblance in their language. The most distant islands will have a speech very different from that of the mainland, yet much like the nearest island, and that much like its nearest neighbor, the *dye* of Malayan running through them all.*

The Japanese islands are peopled by younger brothers of the Chinese; Ceylon by Hindus. All other islands in the Indian and Pacific Oceans, except Bourbon, Mauritius, and the little Maldives, Laccadives, and Seychelles, are peopled by this race—the Malayo-Polynesian. Even distant Madagascar and Formosa, close to China, are inhabited by this family.† And this race being everywhere on the ocean, is found nowhere on the continents, its closest kin being the Malaysians of the Peninsula. Everywhere when we find the two families of islanders together, we shall find the darker element subordinated to the fairer, and they bear the traces of a receding or fleeing popula-

* See *Polynesia*, by Rev. M. Russell.

† Latham, *Varieties of Man*.

tion ; for they seem to be the first inhabitants of the islands successively, and their " continuous area " is farthest south.*

It is interesting to consider the probable course of this migration among the islands. Latham, on philological grounds, supposes the least easy course, *i.e.*, that Micronésia, including the Caroline and Marianne Isles, was first reached from the Indo-Chinese coast. Thence population drifted east, south, west, and north-east.† His theory seems to us less ably reasoned than is common with him.

To apprehend the facility of passing through the various groups of islands in Polynesia, let us trace the course of *probable migration*, from Sumatra ; this island having been peopled from Malacca. Borneo lies 300 miles distant, but this 300 miles is sown with islands, Banca, and one or two others, being of considerable size. From the north of Borneo the Philippines are to be reached through a constant succession of islands. Going east from Borneo, the Straits of Macassar, 200 miles wide, and not destitute of islands, open a way to Celebes, which could be as readily reached by going from Sumatra into Java, through the closely lying chain of islands extending eastward, and so striking north to Celebes. There are four hundred miles between Celebes and New Guinea, but Buro, Ceram and a multitude of smaller islands, offer resting places. New Guinea is a favorable point of departure for the New Hebrides, Fiji, Friendly, Navigators, and Society

* Latham, *Varieties of Man*.

† Latham's notes on Prichard's *Eastern Origin of the Celtic Races*.

Islands. Australia lies, at Cape York, close upon New Guinea; New Zealand is 1200 miles from Fiji, and nearly as far from Tasmania, but several islands break the distance from Fiji, and we have instances of boats being driven quite as far in these seas.* A missionary's boat was driven from Tahiti to Atiu, and from Rarotonga to Tongataboo, making 1500 miles. We are told that some natives of Aitutaki, were drifted in a canoe to Proby's Island, a distance of 1000 miles. Between the Ladrone and the Sandwich Islands, and the latter and Fiji, the sea is dotted with islands. These islanders, or Polynesians, have always been daring and expert in navigation. Long before Europeans came among them, there were powerful maritime states in the Indian Archipelago, and now as many as 200 *proas* will leave Macassar for fisheries at New Holland, sailing in January with the westerly monsoon.†

The Polynesians have the usual vague idea of one great creative god, pervading all things; they have also an infinite number of lesser deities, and of deified ancestors. Their religion is shockingly gross and superstitious,—including cannibalism, infanticide, and human sacrifice. We have noticed some of their *Asian* peculiarities; of these they carry the idea of caste so far, that it regulates the future state of the soul. Their Paradise is a glorious island, where live the gods, heroes, and chiefs. High-caste people are immortal and live, after death, with the gods; but low-caste people perish

* M. Russell, in *Polynesia*.

† King's *Narrative of a Survey*, etc., Vol. I.

like brutes. Prayer and sacrifice are needful to avert wrath, and to secure favor from the gods. Many traditions of the Deluge exist. Long ago, men being disobedient to the gods, Taarsa, the high god, undertook to drown the world. One man in a canoe was spared, and landing on a mountain built an altar to his god.* Another tradition declares that one good man was warned to enter a boat with his family and domestic animals. The Fijians have a very clear tradition, declaring the saved to have been *eight*, four men and their wives.† With this memory of the deluge they seem also to confound the tradition of creation, saying that the first man and woman were created from a floating bamboo. The gods created the world, when at first there was nothing but water rolling under a dark sky. Here again a memory of the deluge comes in with the tale of a weary *glede* flying between sea and sky, with no rest for her foot. The gods long ago mingled with men; and some families thus have a divine origin. The first sin was quarrelling between the original man and woman.

Among all these islanders there is a similarity of language, of habits of life, and of religious ideas. They are all partly agricultural, ready at many curious arts and manufactures, and adepts in fishing and boating. Their weapons, manners, social laws, and life have also a strong resemblance between tribe and tribe; differences beginning and passing on by such insensible degrees, that though the variety in extremes may be great, one

* Ellis, *Polynesian Researches*, Vol. II.

† Hardwick, Part III.

cannot readily tell where it began. All have been apt pupils in religion and Christianity. Though something has been learned about these Polynesians there are yet many dark and vexed questions about their descent, relationship, early wanderings and original belief. No other family of the earth has been so widely scattered, none other has lost so much of the original light and been so late to regain the revelation.*

* See Latham's *Varieties of Man*; Prichard's *Natural History of Man.*; and Sir S. Raffles's *Java.*

CHAPTER XI.

THE CHILDREN OF THE NEW WORLD.

“ Or over hills with peaky tops engrailed,
And many a tract of palm and rice,
The throne of Indian Cama slowly sailed,
A summer fanned with spice.”

WE have seen the Ugrians wandering slowly out of Asia, by way of the Tschusches Peninsula, and making their pilgrimage along the snowy polar shore, until in Greenland they met a counter migration from the East, and on that dreary coast the Norwegians and the Esquimaux—those long parted brothers, Gomer and Magog—met. From Asia to Alaska, the Aleutian Islands lie like a bridge, fashioned by God for the transit of the earth's fugitives. The form of this island chain cannot fail to remind one of those rope-bridges, which the Mexicans hang across their rivers.

The movements of the Ugrians in the New World, have been the latest of migrations; while the migrations of the Mongols in America must date back to the earliest ages after the Babylonian dispersion.* When first the family of Mongol divided, a stream of colonists pressed in haste north and east of the Altai range, and entered the lands of the sunset by the gate of the morning. They

* See Humboldt's *Researches in Central America*, Vol. I.

made their way by Behring Straits and the Aleutian Islands, and on reaching North America, turned abruptly south; there was no affinity between them and the destined dominions of their Ugrian cousin; no lingering in his future home: the course of the Mongols was south; they obeyed their destiny.

Certain propositions have been advanced and maintained concerning the American tribes: these we enumerate:

1. They are of Mongolian origin.* 2. They are all of one stock.† 3. Their differences of speech, manner and physique, are the differences common in a single family, and fixed by the immense number of generations during which this race has been scattered in two continents.‡ 4. The era of their separate and insulated existence must date back nearly to the first age of dispersion.§ 5. They are the sons of a deteriorating civilization; children of a long decline, people of a perishing light.|| 6. The line of migration has lain from north to south, as directly as possible between Alaska and Patagonia, and from this main line the tribes of all the remainder of the territory have branched off. This is the converse of what has

* Latham, *American Mongolidæ in Varieties of Man*; Prichard's *Nat. Hist. of Man.*, and *Phys. Hist. of Man.*

† Prichard, *Physical Hist. of Man.*, Vol. II.; Schoolcraft, *Iroquois*, Ch. II.; Schoolcraft, *Archives*, Vol. IV.

‡ Prichard, *Nat. Hist. of Man.*, Ch. XXII.; Heras; M. de Humboldt; Pickering; Gallatin; *Archæologia Americana*.

§ Schoolcraft, *Historical, etc., Information*. Part I. Ch. I. *Indian Bureau Papers*.

|| Martius, *über die Vergangenheit*, etc.; Schoolcraft, *Archives*, Vol. VI.

been seen in the Old World, where migration was in broad belts from east to west.* The earliest and advancing tribe were mound-builders of much energy, and their monuments have a close affinity to those of their Japhetic brethren in the old world.†

The various nations of the New World have comparatively few monuments; they have no ancient records, but few and meagre traditions, and no contemporary testimony to their history. Therefore while diligent research and comparison have obtained for our information the above propositions, we can yet say heartily, with the address to the French Academy, "The Indian is an enigma, and the more you study him, the greater the enigma becomes."‡

The mystery in which the Indian past is shrouded has given rise to a multitude of conjectures, some of them of the wildest character. There have even been those who have held that the American Indian is the oldest type of humanity, and that the Old World was peopled from the New! Others have ardently maintained that the Indians were the progenitors of all the Polynesian tribes, whom in our last chapter we briefly considered. Schoolcraft—certainly no mean authority—believes the Indians to be Shemitic rather than Japhetic, and desires to derive them from Almodad, the son of Joktan. Nevertheless the weight of testimony points to

* *Cosmos*; Humboldt's *Mexico*; Pratt, *SS. and Science*.

† See Schoolcraft's *Archives*, Art. on *Mounds*; also Part I.

‡ Charlevoix, *Voyage to America*, etc., Vol. I.

Mongol as the ancestor of our Indians, and the great Altai range as their point of departure for the Western Continent. But when we grant this departure at some very remote date, by way of the Aleutian Islands, the time, method, number and all else that belongs to that migration, is left in utter darkness. We accept these Indians then, after their migration, and we find them to be of one stock—a stock divided in pre-historic times. There are evidences which connect the Northern Indians with Mexico, and Mexico with Peru; as, for instance, similar modes of expression in pictographs; similarity of ideas; worship of the sun; general agreement in arts and in physical types;* general unity in manners and customs. All these speak a common origin, and a common home in the childhood of the race.

There are also four fundamental religious ideas common to the tribes, and nations, from Alaska to Patagonia: 1. The Creation of the world from Chaos.—2. The general Deluge.—3. A Good Mind and an Evil Mind, ruling over the universe.—4. Adoration of the heavenly bodies as types of the Creator.† The Indians have but few traditions of any antiquity. Their unlettered nomad life has prevented their cherishing any history, and it is now difficult to gather from them articles of their original belief, unmixed with what has been heard from white men during two or three generations past.

The substance of *pure* tradition care-

* Schoolcraft's *Indian Archives*; papers from *The Indian Bureau*, etc., Vol. IV.

† Schoolcraft, *Archives*, Vol. V.

fully collected by various scholars is this: The Indians hold America to be a great Island, the special care of the Good Spirit, and the only land in existence. They declare themselves to be indigenous, believing, in each great tribe, that they came out of a cave after a general deluge and confusion. But while asserting this, they equally hold a directly contrary tradition, stating that long ago their ancestors came from an evil and distant land, over a water full of islands, in a region of ice, cold, and snow, where they endured great hardships, until they had come by long travel into a better climate.* They unite in placing the land whence they came to the Northwest, beyond Behrings Straits. A general tradition also points to an extinct tribe—Leni-Lenape—as the Original People, or *Universal Grandfathers*. There are further traces of extinct tribes, out of which other tribes have sprung; thus we have vestiges of the Lanapees, the Eries, and the Alleghans—the old mound builders.†

We obtain a curious proof of the very early period when the American Indian must have branched from the Old World stock, by comparing his points of resemblance with Old World races; and as we find him having many things in common with widely separated nations, we infer that these ideas and practices were gathered in a time when these nations were dwelling together, and had not each set up its own kingdom. The American race,

* Sir A. McKenzie's *Voyages among Arctic Tribes*; Introd.

† See Schoolcraft's *Archives*; also his *Notes on the Iroquois*.

as a whole, does not hold these resemblances, but they are divided in some of its parts: thus, we find the first in Mexico and Peru; *i.e.*, a resemblance to the early Egyptians in making the lintel of a doorway narrower than its threshold; and in carefully embalming or preserving as mummies the bodies of the dead. In this embalming the *method* is not the same, owing to difference in climate and material obtainable, but the result and object are the same. We find a likeness to the Babylonians in worship of the heavenly bodies and an idea of a future state; * a wonderful similarity to the Persian idea, in their history of the good and the bad mind, striving in the Universe. The Mexicans and Peruvians were like the Hindus in caste, in manner of worship of the planets; like the Chinese in implicit obedience to a despotic government, skill in imitation, and deep reverence for ancient custom. The Northern tribes had many of the Arab and Ugrian habits and instincts.

Considering the American tribes collectively, we perceive that where they have any architectural remains, they are those of an early and undeveloped age. Through the length of the two continents of the New World we can trace that singular chain of mound-buildings and tumuli, which marks the Japhetic migrations over Europe and Asia. The American idea of the pyramid was inchoate, feeble and confused. They preferred a circular pyramid, their cones are truncated; the orientation is nearly or quite

* Prescott's *Peru*, Vol. I.

disregarded, and the materials are poor and especially liable to change of shape.

That the American tribes are a people of a deteriorating civilization is readily shown. The art of pottery-making was universally possessed from Alaska to Patagonia;* but the art did not improve among them, and the earliest found specimens are the best. So also the earliest architecture presents the most numerous geometric forms. Specimens of carving in shells and hard stone have been found belonging to an age previous to the discovery of the country by Columbus, and superior to any products of Indian skill since that period.† The Indian has also always had domesticated animals, and certain cultivated plants—notably maize, quinoa, mandioca, beans, melons, and pumpkins. As in the Old World, cultivated nations referred such blessings as the olive, wheat, vine, and the horse, to celestial benefactors, and told their gracious tales of Ceres, Bacchus, Pallas, and Poseidon, so their brother in the far West, has his legend of Hiawatha, of Manco-Capac, of Xolotl, of Quetzalcoatl. But while it may be held that the American tribes have fallen from a higher state of culture, there is no proof that that state was ever very high, nor approaching to civilization, especially in the North.

In all America there is a perfect blank between the deluge and our own era; a blank which offers no shadow of support to any speculations concerning what races have lived and died, what discoveries were made and lost, what beasts and

* Schoolcraft's *Notes on the Iroquois*.

† *Ibid.*, Chap. on *Antiquities*.

jungles were subdued, what wars were waged, what forms of government rose and perished. Where was this race when Moses led the Exodus? The past laughs at our query. Where was this race when Alexander conquered, and died? No echo of reply. Where, when Christ walked in Galilee? Solemn silence still. Where when Rome triumphed in Cæsar, and trembled before the Goth? Still the Past is mute. We pass the crowning of Charlemagne, we see the European kingdoms standing grandly in historic light, and now the Mexican picture-writings throw a faint illumination along the years between A.D. 1000, and A.D. 1500.

Let us turn then to Mexico, as the exponent of the most ancient history, and the highest cultivation obtained among the native races of America. There is a wide territory between Mexico and that other wonder-kingdom, Peru, and out of the southern jungles, in the dim distance of the years, we catch glimpses of haggard Toltecs, of a race that achieved something—and died. There can be no doubt that in the forefront of the Mongolian migration to America was a slowly moving family, of higher culture than the rest, which, delaying for long periods, losing many of its branches, sending its *avant couriers* forth and losing them, came at last into the fairest portions of South and of Central America, to set up those empires which perished before the Spaniard. What vision lured the Aztec in his southern march? What dream encouraged him? We wonder if some star of empire went before him in the tropic skies, or if he saw the golden

throne of Cama, floating low along his horizon, a promise of a bright abode, and undisputed seats.

There is a noticeable refinement and philosophy of language among nearly all the American tribes; this was prominent among the Aztecs. They were also diligent cultivators of the soil, learned in mining and the use of various metals, and skilled workers in gold and gems.* Their architecture was of some pretensions, and they made a good degree of advance in arts and in astronomy. The most curious fact concerning this science among them was its analogy to its development in Eastern Asia, and the grouping of years in cycles such as are known to the nations in China, Thibet, Mongolia, etc.† The Aztecs passed slowly from the Northwest; war, famine, and pestilence driving out the earlier inhabitants of the lands, which they by cautious degrees possessed; along the Gila and Colorado rivers are seen the vestiges of their stations as they marched during many generations in a great body to Anahuac.‡ Here was a heaven blessed land which none in search of empire could pass by. Ramparts of rock, shining lakes, fertile soil, luxuriant vegetation, delicious climate, were all here to charm the Aztecs; and here arose the empire of the Montezumas, distinguished for, and encumbered by, innumerable refinements of legislation, a singular development indeed for this remote people! Here in the six-

* Prichard, *Nat. Hist. of Man.*, Vol. II.

† E. Norris, *Royal Asiatic Society*.

‡ See Prichard's *Eastern Origin of Celtic Races*, Ch. I.

teenth century were to be found those ancient institutions, those religious notions, that style of building and the habits of life which characterized the earliest nations of the Old World.* Man here recalled the early type, and stood—late in the world's last era—what many of his brethren had been, so far back as the days of Moses.

Humboldt, after earnest personal researches in America, declares warmly for the Mongolian origin of all the American tribes, except the Ugrians of the Polar circle. The Ugrians went in a belt of territory about the Arctic basin passing from west to east. The Mongols went from north to south.† The cosmogonies, monuments, hieroglyphics and institutions of the Americans prove them Asian in descent. Their physical conformation, habits, and lack of flexibility of organization prove them Mongols, cousins to Huns and Kalmuks.‡ An additional proof of this descent lies in their wall-building—a peculiarly Mongol trait.

The Mexicans, like all other American tribes, held the creation of the world out of chaos, by a *good* Mind, and of a continued conflict for dominion between this *good* Mind—the friend and Maker of men—and an *evil* Mind who was his and their enemy. The Mexicans also had traditions akin to those of the Hindus, of four creations and destructions of the world. As India has its four cataclysms, and Hesiod writes of the ages of the four

* A. von Humboldt, *Researches in Central America*, Vol. I.

† *Ibid.*

‡ *Ibid.*

metals, so the Aztec mythology tells of four *Yongas* similar to the four periods of the old Etrurians. Thus continually do the nations of the earth vindicate their common ancestry by their common heirlooms of tradition.

The first cycle of the earth ended in famine; all men who did not perish by hunger were eaten by tigers. In this age were giants, lives of wonderful length, enormous monsters, and cyclopean conflicts. The second cycle was closed by fire: birds alone escaped the general conflagration; one man and one woman hid in a cave and lived to re-people the earth. The third cycle terminated by windstorms. Hurricanes destroyed men and beasts; again two people survived hidden in a cave. The last destruction of the earth was by a deluge, all men and beasts were destroyed, except one pair, who were saved in a hollow log of *cypress-wood*.* The retaining in this tradition of the name of the wood whereof Noah's Ark was fashioned, is very noteworthy. The children of these cypress-saved people were all born dumb. When they had increased in numbers, moved by the father's prayer, the gods sent birds to give them tongues. The result of the distribution was that they all spoke a different language.† The father who was saved from the deluge was called Coxcox. When the deluge was subsiding Coxcox sent out a vulture for tidings, but the base bird remained to batten on the floating

* Humboldt's *Researches in Central America*, Vol. II. ed. 1814.

† Prescott's *Hist. of Mexico*; Rawlinson's *Hist. Ill. of O. T.*

corpses, a humming-bird did better, and brought back a leaf. Coxcox then left his boat on a mountain. After this deluge a giant named Xelhua resolved to build a hill to touch the sky; he began a brick pyramid, upon which the angry gods hurled destroying fire.* Numbers of the workmen perished, the building ceased, and was dedicated as a temple to the god of the air. The Aztecs had another famous tradition — of Quilaztli, the *Woman of our Flesh*, the *Mother of All Living*; she was always represented with a *serpent* beside her in converse. This woman was the mother of twin sons, who strove furiously about some forgotten question.

The Aztecs offered sacrifices both of animals and men; so did the Peruvians. The rites of these empires were burdensome and cruel beyond description, and their deities were numerous. Some of the names of their gods bear a singular likeness to those of the ancient nations of the Old World. Votan in name and character is like Wodin; and Bondha is obviously Buddha. Now as Wodin or Odin is merely Buddha among the Scandinavians, we see him again in the Bondha of the Mexicans. The Mexicans had cycles and a zodiac, like the Tartars and Thibetans. The Mexicans worshipped one Supreme Being, Master of all gods. To him half a century before the conquest a Mexican king addressed sixty hymns,† earnest and devout in character. This same king wrote a poem on the Instability of Human Greatness, expressing sentiments

* Humboldt's *Mexico*, Vol. I.

† *Ibid.* Vol. II., *Notes*.

which cannot but fill the reader with surprise, as coming from the unlimited monarch of this remote and half barbarous land.

The Mexicans and Peruvians believed in the immortality of the soul; an abode of delights and rewards for the spirits of the good, and long ages of toil for the souls of the wicked.* They believed also in the resurrection of the body, and this led them to take special care of their dead.

The Sun was the representative of the Chief Divinity and to him innumerable temples rose, and horrible altars smoked with human sacrifices. But greater than the Sun-god was that pervading unknown Deity—the “Life-Sustainer of the Universe.” To him no temple rose, for him no altar burned. Too holy to be approached by man, he dwelt in and above all things. To him the Indian bent his head in forest silence, while a mighty awe rested on his spirit; he heard Him, feared Him, fled Him, on plain and mountain. This was his soul’s answer to the voice of God speaking within him.

As the mysterious Toltecs, and the races who were their predecessors in the New World’s wilds, faded away before the children of the Incas and the Montezumas, these nations have themselves faded before the European races. The bee flies west and south; the white man follows it, the red man and the bison melt away before it. If there yet remain many centuries to this era of our earth, suns will rise and set without finding one single descendant of the long exiled Asiatics,

* Prescott’s *Hist. of Peru*, Vol. I. Ch. III.

the "American Mongolidæ"* left within the circuit of his rays.

Says Fontaine: "If a congregation of twelve men from Malacca, China, Japan, Mongolia, the South Sea Islands, Chili, Peru, Brazil, Chickasaws and Comanches were dressed alike, or undressed and unshaven, the most skilful anatomist could not from their appearance separate them." Seward, visiting Alaska, said at once "no one can doubt that these tribes are Mongolians." Retzius and Humboldt find the Pacific Coast Indians and those of the Islands very closely related to the Mongols in Asia, and say their skulls bear a strong resemblance to those of the Kalmucks. Certain peculiar customs, especially of births, circumcisions and deaths, customs too singular to have had spontaneous origin among various races not of common stock, point to the Asian Mongolians as nearest kindred to the American Indians. The *scalp-lock* is a curious mark among the Japhetic Mongolidæ. The Scyth, Mantchoos, Chinese, Tatars and old Scandinavians possessed this. Says Byron—

"Crimson and green are the shawls they wear,
And each scalp had a single long tuft of hair
All the rest was shaven and bare."

The color of the American Indians varies greatly. The Menonimees of Lake Michigan and Green Bay are very light. The Mandans are so light they are called "White Indians." The Zunis have always had among them very many light skins with blue eyes and fair hair. We quote a paragraph from a leading secular journal:

* Latham's *Races of Man*.

“While some British Columbia miners were digging recently, they found a number of Chinese coins several feet below the surface. Chinamen, on inspecting them, pronounced them to be more than three thousand years old. There are many ethnologists who contend that from Asia, the cradle of the human race, two great streams of humanity flowed forth, one proceeding westward to Europe, and the other eastward to America. By such persons the recent discovery will be eagerly welcomed. Mr. Seward’s visit to Alaska confirmed him in his belief that Asiatics were the first men to settle upon this continent. Catlin’s investigations led him to the same conclusion, and similar views are entertained by many who have studied the history and habits of our aborigines. Indians with Mongolian features may be found in parts of California. From what is known of the Aztecs and Peruvians of the sixteenth century it may be inferred that they somewhat resembled races living in an atmosphere of ancient Asiatic civilization. Their ancestry has been traced to the Phœnicians with a fair degree of plausibility. Ruins of Central American temples suggest similar Asiatic structures. The skill displayed by the Iroquois and the Moquis in pottery manufacture gives rise to the supposition that they may be of Oriental origin. The opinion that the American Indians are of Asiatic lineage rests upon a strong basis, and future ethnologists may enable it to rank among accepted historic facts.”

Dall says that there are the same people in Alaska, the Aleutian Islands and the Chukehee Peninsula in Asia. The Indians of the Islands call themselves “Men of the East,” according to Dall and Humboldt. Dall, who strongly holds “The American idea,” and does not wish to consider America peopled from the Asian Continent, concludes that this appellation must mean American. But Orientals, or Eastern men, is a name held from earliest times by the dwellers in Asia, especially east of the Euphrates, to designate the stream of migration that

set east from Babel. The remotest wanderers from Asia no doubt held to their patronymic. The tribes of Eastern Asia have a distinct tradition of a migration from them over Behring's Straits during the present era. But no doubt America had two migrations. Many indications point to a migration from Phœnicia, Northern and Western Africa, and Spain, to America, by way of large islands lost more than a thousand years before Christ by volcanic agencies. South America had five cities with names identical with cities in Asia Minor and North Africa. This could hardly be accidental. On the South American monuments are depicted *bearded men* (the Aztec races were beardless); also negroes and elephants. Among the Mound-Builders also were figures of elephants. Basing their speculations on the depth at which certain bones have been found, many writers demand immense periods for the peopling of this Continent. Without arguing this point, we only say that in the West *lakes* and *rivers* have appeared or disappeared within a century.* In twenty-five years a hill one hundred feet high entirely disappeared, and in twenty years accumulations of land by slides, etc., have reached a depth of many feet. Since emigration west of the Mississippi began the face of the country has altered greatly. Four hundred years ago this hemisphere was unknown. Now one single nation in it claims sixty million of souls and vies in progress with the Old World. Men accomplish great deeds in little time.

* *Camps in the Rockies.*

CHAPTER XII.

THE REIGN OF THE THREE BROTHERS.

“ The world was all before them, where to choose
Their place of rest, and Providence their guide :
They, hand in hand, with wandering steps and
slow,
Through Eden took their solitary way.”

MANY monarchs have passionately desired a world-kingdom ; a great empire dominant from the rising to the going down of the sun. Nebuchadnezzar, Cyrus, Alexander, Cæsar, and Philip of Spain spent their lives to attain this which seemed to them the acme of human delight, and perished in an agony of disappointment.

To one only among men—to Noah, an uncrowned, agricultural king—was given this empire. The boundaries of his realm had never been surveyed ; its resources never calculated ; its taxes never levied ; its constitution and its laws never published. Cincinnatus left his plough when called to his kingdom ; Noah—patriarch of monarchs—still tilled the soil.

How closely also did the three sons of Noah cleave to the hills of Armenia, and the plain of Shinar ! * Some strange terror seemed to hedge them in ; the fear of separating was stronger than the ambition of possessing. It was only when a mightier, an unnameable, and inexplica-

* Josephus, *Antiq.*, Book I.

ble terror overwhelmed their souls, filling them with a *passion for flight*, that they broke through the invisible rampart built about them by their former fears, and by their strong social instincts, and fled to the four quarters of the earth.

The thirst for world-empire appears first to have developed in Nimrod. Realizing that the families of men must soon spread abroad on account of their numbers, and beholding the beginning of that movement in the passing of many Shemite families into Ur, he determined to have some mighty central citadel, altar of worship, throne of the kingdom, home of the national fathers, a point of union and return for all the scattered forces of men.* How narrow and limited was this plan whereon Nimrod prided himself, compared with the wonderful, perfect, and far-reaching plan of God for peopling the earth. When the fiat of Dispersion went forth, men departed in various lines from the Shinar-centre. They went not by mutual consent, by choice, nor by chance: God led the Dispersion of the sons of men, just as surely as he led the children of Israel by the cloud, and by the pillar of fire. The *instinct*, the subtle *rappport* between their souls and their proper abode was his finger directing their way.†

Shem was to be the fixed element in history: toward the climax of the Shemitic line in Christ, all the world was to look for two thousand years backward to this Light of the World, all eyes were to turn, in all the generations to come.

* Kurtz, *History of the Old Covenant*, Vol. I.

† *Ibid.*

Therefore Shem, the central point in history, was to keep his place in a central position in the earth ; he was not to have long periods of disappearance like Japheth, nor to wander and be lost, like Ham ; Shem was to “ dwell in the presence of his brethren ” ; the place of his tent was ever to be known. Shem was to have numerically a comparatively small increase ; small territory would therefore suffice him. To him were committed the holy oracles, he was the schoolmaster of his brethren in religion and letters. The illustrious sons of Shem were to be few in number, but among them were to be Moses, Solomon, St. Paul. Shem’s writings would not be extensive ; yet in the Bible they were to cover every domain of letters—science, history, poetry, biography, law, philosophy, and in their perfection to be the unequalled crown of literature. Let us look then collectively at the tents of Shem : He goes, in Elam, southeast as far as the Persian Sea. He turns north in Asshur, and reaches the fountains of the Tigris. Thence travelling westward through Asia Minor, he rests upon the Caspian. In the Hebrews he has Palestine for a possession ; in Joktan the sunny sweep of the Arabian Peninsula. But lest we think that the command to wander did not come to the Shemites, we find two wide-wanderers in this family. Lud, who had rested awhile in the Armenian mountains, suddenly leaves his home. We hear the feet of his steeds thundering along the Jordan valley and over the Isthmus of Suez. The dust of the desert rises like a cloud around his flying battalions. He makes his camp in

Barca, he waters his caravans at every oasis. He enters the Canaries. As the ages have passed, his host has dwindled to a handful; but he has written his story on all Northern Africa, and impressed his language, and his customs on his Hamitic cousins.

Aram was the other wanderer of Shem. From him came the Phœnicians. Around the whole basin of the Mediterranean they set up their trading stations, they passed the Pillars of Hercules; found the islands of Britain, and thence they brought tin.* They too have perished. Outside of these limits we find no wanderings of Shem, except where his blood has mixed with that of Japheth in the mingling of Persians with Medes, and has in this mixed race, moved eastward.

Ham had a wider empire; hot southern suns suited his blood; a warm land, where food would grow with small culture; where easily-built habitations would suffice; lands where there would be but few stimulants to lofty achievements pleased the majority of the race of Ham. But there were in this race widely differing capacities, and they had an inheritance where all their possibilities could be developed. There were traders among the Hamites, and they shared Arabia with Shem. There were builders of rare genius, and they received Egypt, the land of

* The Phœnician alphabet and language are said to have closest affinities among the Basques of Southeast Europe, and the Mayas of Yucatan. These Mayas have a tradition that their language and writing came in ships from far. Some ethnologists consider the Basques Phœnicians, and mark also as Phœnician descendants the peculiar families of fishers at Newhaven near Edinburgh.

architecture. There was ability for world-rule; it was displayed in Babylon. Thus we see Ham getting the first kingdom of Chaldea, part of Arabia, nearly all of Africa—Aram having a hold on the coast, and Lud an interior line.

But we find the Hamites also in Palestine, until they are blotted out by the Hebrews; and then there is yet another colony whose history can never be written. Obscure glimpses come to us of those Cushites who departed from Babylonia, went eastward, entered India, were pressed downward into Malacca by the advancing Japetidæ. We see these forlorn ones of Cush borne on the forefront of the Malayan wave as it rolled over the Polynesian Islands, becoming the dark tribes of the Archipelagoes. The lightest hued of the Hamitic races, the Libyans, also were sprinkled along the Mediterranean Islands, and mingled with the Iberians on the European coast of the Great Sea.*

It was the fortune of Japheth to receive all that his two brothers had left. He was especially adapted for the Temperate Zone; but was capable of accommodating himself to all climates, and to all methods of life. Japheth therefore has possession of Europe, of at least seven-ninths of Asia, and of the whole of America, with nine-tenths of the islands. Africa alone afforded him no inheritance.† Japheth had three great resting places—Media, Greece and India. After his first

* See Prichard's *Nat. Hist. of Man.*, Vol. I. Ch. X.

† See Keil, and Delitzsch, *Com. on Old Test.*, Art. *Descendants of Japheth.*

flight at Babel, he had two other grand points of departure, Iran—whence the term Aryan—for so many of his families, and the Altai Mountains,* whence constant streams of population flowed for ages into the Asian plains, and thence into America and Polynesia.

We find that immediately upon the Dispersion, Japheth's son, Javan, took his way toward Greece. In Magog the Scythians were established in the north; and Madai occupied Media. But ages were destined to elapse before the Japetidæ were even comparatively settled in their homes; wave after wave of migration rolled forward, and receded. At length we find the earliest tribes absorbed in nations of a later growth; the broad band of the Indo-European families, lying across the North Temperate Zone in the Old World; the Ugrians, wandering around the pole; the Mongolians in America, dying slowly before a late emigration of Europeans coming over the Atlantic; the Malayans of Oceanica, pursued by their happier brethren, who bring them the light of life.

The reign of Ham was brief, tumultuous, an agony of the world. Egypt, Ethiopia, Babylonia perished,—and the reign of Ham was ended.

The sceptre of Shem was extended rather over a spiritual and invisible, than over an earthly kingdom. Solomon in his highest glory was rather a master of wise men, than of monarchs; the kings of the earth were his allies, not his vassals. The reign of Shem has been the

* Bunsen's *Philosophy of Universal History*, Vol. II.; *Origin of Language*.

royalty of Mind, his Scriptures have moulded the development of the nations; the world dates its age to and from the days of the Son of David. Thus Shem has ruled in hearts and brains, and crowningly in his Divine Descendant, who is King of kings, and Lord of lords.

When Ham had yielded to failure, and Shem had fulfilled his primary destiny, the empire was given to the second son of Noah. Japheth obtained good things by waiting. We behold the marvels of Japheth, marvels suited to the length of his dominion, the vast extent of his territory, and the unnumbered multitudes of his children; we admire his inventions, his successes, his learning, his careful mingling of utility and beauty. We triumph in Japheth, and yet we feel that the real age of his glory lies before him. How much of the earth's surface has he really put under the plough? How many mysteries has he yet to solve? How far has he subdued the elements? How thoroughly does he understand the world he rules? How many of her treasures are yet locked in secret places? How much still goes to waste of that which should be utilized?

Is there not a day to come, when Japheth shall do yet better than in his past? when Ham shall retrieve his disasters? when Shem shall reach shining heights yet untrodden? and a long and glorious destiny shall stretch before the three sons of Noah?

APPENDICES.

I. THE HITTITES.

AS lately as fifteen and twenty years ago, writers on ancient history and ethnology indulged in sneers concerning "Bible inaccuracies in regard to the Hittites." Objection 1st was, that the Bible enumerated them as Hamitic; *i.e.*, Ham, Canaan, Heth, that is the Hittites.—2. The empire assigned to them was far greater in extent, than they could have possessed;—3. Moses represented them as more powerful than they could ever have been.—4. Semitic names were given to them in the Scripture.

A broad light has recently been thrown on the history of the ancient Hittites. First, from Egyptian Inscriptions; Second, from Assyrian Inscriptions; Third, from the very late discovery of Hittite Inscriptions, at Hamath, Tyana, Karabel, and Jerabis.* The Biblical statements concerning the Hittites are, that they were Hamites; that when Abraham went into Palestine they were settled in that country, the leading people there, and occupying with their cognate tribes the

* See *Egypt under the Pharaohs*, by Burgsch; *Transactions of the Society of Biblical Archaeology*; *The Empire of the Hittites*, by Wm. Wright; *The Alphabet*, by Isaac Taylor.

country from the Nile to the Euphrates. They had Hebron and what was later Jerusalem, among their cities. Abraham bought his burial cave from Ephron, a Hittite: Esau married two Hittite women, daughters of Beeri and Elon. The Hittites, when Israel came out of Egypt, were very warlike people, famous for war-horses and chariots, three fighting men in each chariot. Uriah, one of David's chief captains, was a Hittite, so was his friend Abimelech. The Hittites were by preference and habit a mountain people, had weights, measures and money, in the time of Abraham, and as late as Solomon's time * chariots were brought out of Egypt for "the kings of the Hittites," and later still, at the siege of Samaria, when a supposed noise of chariots was heard, the Syrians fled, saying—"The king of Israel hath hired against us the kings of the Hittites."

The explanation of the Semitic names given in Scripture to the Hittites, is very easy. In Oriental lands, a name is usually translated into the language of a country where a man goes to live. Thus, the Egyptian going to Persia would receive a Persian name, from his new friends; or, the Russian going to Damascus, would get a Syrian name. So, too, names change with the circumstances of life; thus the Hamitic Hittite names, unpronounceable to the Semites, were, in their daily life, changed to Semitic titles, and when a Hittite exile became David's favorite, he was very naturally named "the friend of the king," *i.e.*, Abimelech.

* See 2 Kings, vii. 6; 1 Kings, xi. 1; x. 29.

The Assyrian records first mention the Hittites as strong rivals of Babylon, 13 years before Abraham bought his cave. The Assyrian records tell us that 1900 B.C. the Hittites, having arts and civilization, had Carchemish for capital, on the upper Euphrates; for great city, Kadesh on the Orontes, and all the region south of Hamah to Euphrates in possession. The Assyrian tablets show that they were a very strong, numerous, heroic people, fighting in chariots, living in splendor. For their luxuries they went to Egypt, and so naturally had traders, like Ephron, as well as warriors. The Egyptian Inscriptions show that the Hittites had towns, palaces, armies, territories, close to Egypt; that they built Hebron, and Zoan* (Tanais), and that one of the hated conquering Shepherd, or Hyksos, dynasties of Egypt was Hittite.† Dr. Schliemann finds from monuments at Troy—and the Hittite monuments, scattered over Asia Minor confirm—that their empire went west as far as Smyrna. The Egyptian records further state, that two of the greatest Pharaohs married daughters of Hittite kings, *i.e.*, Rameses II. (Sesostris) (whose daughter rescued Moses) and Rameses III. David and Solomon also had Hittite wives. The song of Pentaur, court poet of Rameses II., is on the Temples of Luxor, Karnak and Abydos, and on a roll of papyrus in the British Museum. That song tells how countless hosts of Hittites in chariots fought near Kadesh, with Rameses, and

* Numbers, xiii. 22.

† Mariette; *The Alphabet*, by Isaac Taylor, Vol. II. p. 121.

after the battle a treaty of peace was made. The text was written by the Hittites, on a great shield or plate of silver. The treaty was in the name of the Kheta (Hittites) and Egyptians, the Kheta placed first: it recognized the gods of Kheta, and Egypt, and had an *extradition clause* and stipulations for mercy to political offenders!! The king of Kheta is called "the great king," his daughter is declared an "inconceivable beauty," and the Hittite King himself, in his national dress, took her to Egypt to wed Pharaoh. The Assyrian cuneiform inscriptions of Kela-Shergat, of Tiglath Pileser I., chronicle numerous wars with Hittites; the capture of 120 chariots with horses, in one battle, also of swift horses, chariots, silver, oxen, sheep and "utensils whose beauty could not be comprehended." He tells also of tribute of "silver, tin, gold, copper." Four hundred years the Hittites struggled with Assyria for supremacy in the East. The records of Assur-Nasir-Pal, of Nineveh, 883-53 B.C., tell of wars with the Hittites, of capture of warriors, horses, sheep, oxen, furniture, chariots of war. Shalmaneser crossed the Euphrates over eleven times to fight the Hittites, and took "twelve kings of the Hittites." The Hittite power was finally overthrown by Sargon, King of Assyria, 721-17 B.C., at Carchemish.* The records scattered through Syria, Cyprus, Asia Minor, show us that the Hittites dealt in earliest times with the Lydians, had "current money" for trade, a recognized form of sale or conveyancing, standard weight, (the Hittite *mina*

* Oppert, *Records of the Past*, VII. 31.

was long the standard of weight in Asia Minor,) and a written tongue. Their inscriptions were generally excised, not incised. The mural crown, and the two-headed eagle, afterwards carried by the Saracens, and by the Crusaders given as an emblem to Germany, were Hittite. Says Dr. Taylor, "These Hittites were one of the most powerful people of the primeval world; they possessed art, culture, script." They were among the most literary of ancient peoples.

George Smith conjectured that after the age of Joshua, many Hittites passed down the Mediterranean coast, along the North coast of Africa, into Italy, and became ancestors of the Etruscans. If the unread remains of the Etruscans can now be deciphered, with the Jerabis and Hamath stones, another of the old-time riddles will be solved. The Hittite Empire probably endured about 1200 years.

II. THE CELTS.

In Ireland.—Certain ancient bardic relics of Hibernia are called the *Annals of The Four Masters*. These report successive settlements; 1st, Macedonian Greek. 2d, Apparently Phœnician. 3d, From Belgic Gaul. 4th, Milesian.

The history of the Milesian immigration is in a poem of date 884 A.D., which contains much Scripture story widely intermixed with race tradition. It insists, however, upon a delay in Galatia, whence the Milesian migration proceeded to Spain, and then to Ireland. Finally the Picts rushed into Ireland before they entered Britain. Probably none of the

earliest settlers in these remote regions—regions remote from the “Cradle Lands”—were of unmixed blood. The Celtic stock would very likely have received ingraftings of Slavonic and Teutonic, during the lengthened and interrupted journey north-west through Europe. (See Bede’s *Eccl. Hist.*; Haverty’s *Hist. of Ireland*, etc., etc.)

In Scotland.—The second migration into Scotland was Celtic. These Celts, or Kelts, a people of rounder skulls than their predecessors, were divided into two great branches. The first branch occupied the interior of Scotland, were fair-skinned, large-limbed, red-haired, were considered an indigenous people by the Romans, and named Picts or painted folk. The other branch of Celts, having more slender bodies and darker hair, were those called Milesian in Ireland, and after the beginning of the 4th century, were denominated Scots. These Celts were followed by Teutons from the Rhine to the Cimbric Chersonesus, and were later called Saxons. (See Skene, *Celtic Scotland*, Vol. I.; Brown, *History of The Highlands*, Vol. I. The preliminary dissertation of this History is very fine.)

III. THE IBERIANS.

In all Western Europe the Iberians appear to have been the predecessors of the Celts. Many writers report the Iberians the earliest inhabitants of Western Europe. Southern France, Northern Italy, Spain, Ireland, Wales, England, Scotland bear traces of this primitive people, finally absorbed or driven out by

the hosts of the Celts, though as has been previously said, in some localities the stock remains, retaining its distinguishing characters even to the present day, as in the Basque Provinces. In considering the progress of the early migrations we must consider the influence that *climate* would have in delaying a journey, and barriers of mountains like the Alps and the Pyrenees in deflecting a line of march.

IV. THE POLYNESIANS.

Judge Fornander, a student of ethnology, in a work on the Polynesian race proves—1. That the Polynesian race can be traced directly to the Asiatic Archipelago; 2. Into India and the Aryan plain; 3. That they have marks of a Cushite-Sabeian civilization and religion. This ethnologist, who lived many years in Hawaii, traced the early pilgrimage of the Polynesians from the Asian mainland, by following up their names for places of abode, as islands, mountains, plains, etc. He says: "Were every other trace of a people's descent obliterated, the identity of the nomenclature of its places of abode would still remain an *à priori* evidence of the habitat of an absorbed or forgotten people." Not only the nomenclature of the Polynesians indicates their origin, but their folk-lore, and their social phenomena declare the same ancestry and line of migration. He says the Polynesian family can "be traced through the Asiatic Archipelago, up through the Deccan, north of the Persian Gulf; and, where all other traces fail, language still points back and north, to an Aryan

stock. . . . For long ages the Polynesian family was the recipient of a Cushite civilization which almost obscured its own consciousness of Aryan stock." "Glimpses of Cushite worship, Hindu myths, Iranian coloring, a language fundamentally Aryan, all these cumulative evidences of a many-sided extraction beyond the Asian Archipelago, meet us at every step."

Among the mass of Polynesian legends, we will refer to but four which bear that "broad arrow" of a common origin of humanity:

1. The Cain and Abel tradition: The first of the gods had two sons, the elder was evil, the younger good. Jealousy moved the elder to kill the younger; then the god cursed the elder, and sent him to the East, outcast forever; yet, lest he be too much overwhelmed, he was allowed to associate occasionally with his brother's family, for purposes of trade.

2. The rainbow legend: Nunu went out to offer to his god flesh and fruit. Seduced by the glory of the moon in heaven, he took that for the god, and became a moon-worshipper. Wrath filled the divine mind, and he came down to punish Nunu; but Nunu asked pardon, and the god, forgiving him, left the rainbow as a token of his amity.

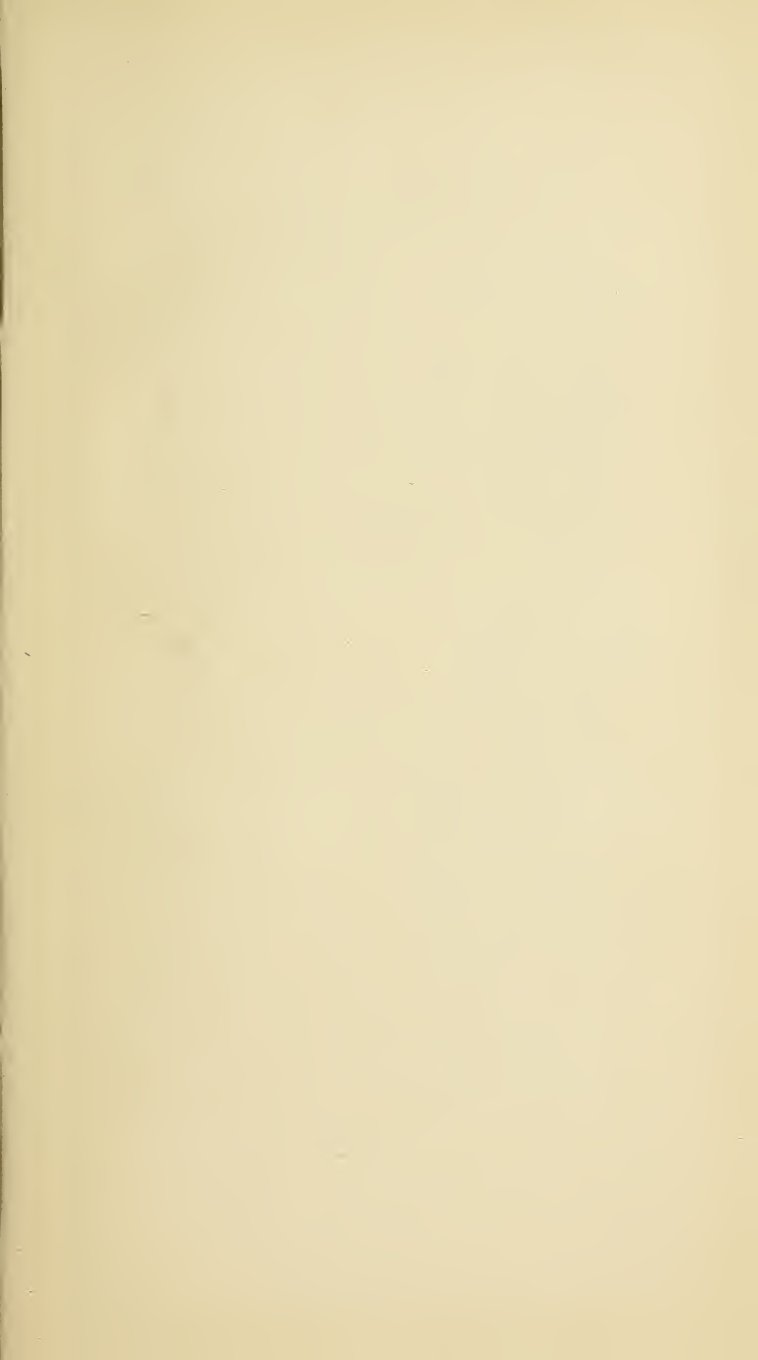
3. The flood legend: This among the Hawaiian Islands is very full and minute: The wrath of the Lord; the big ship or bowl; the animals and their food saved; the animals brought in by pairs; the birds sent out; the leaf brought back; the seven days' waiting after the saved family are shut in—all are noted in this curious legend, which is in rhythmic form chanted

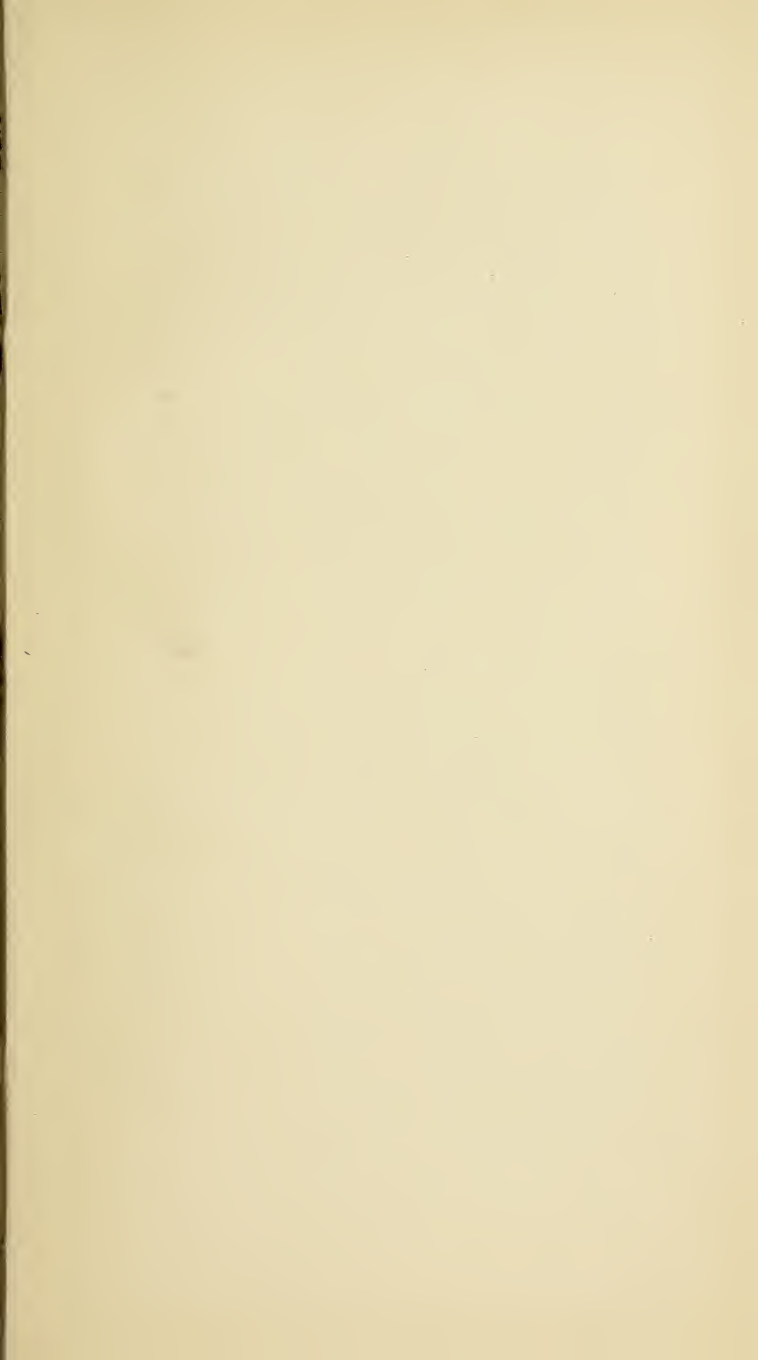
by the people in their many-vowelled tongue, to a low mournful strain of few notes. This legend of the flood agrees with the Babylonian or early Chaldean, in saying that Noah *sacrificed* when he entered the ark as well as when he left it: also it declares that he buried written tablets of the pre-diluvian history of the world.

4. The tower legend: This declares that the Polynesians long ago built a vast tower to read the stars and to know if the moon were inhabited. It rose skyward, the people crowded in, all busy in building, when the foundations broke asunder, and flung the people far and wide over all the islands of Fiji. It is proper to note that this legend is found in the Fiji group.

There are also chart legends of the Creation and the Fall. Circumcision, tattooing, *tabu*, holy water, and cities of refuge, all hint at the Mesopotamian origin of the Polynesians.

THE END.





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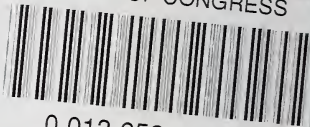
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